Presented to

Given by

On the occasion of

Date
The Orthodox Jewish Bible

Tanakh
and
Orthodox Jewish
Brit Chadasha

The Holy Bible
Yehoshua
Hinei
Tzemach
Shmo

Zechariah 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 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 pilegsh (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 pilegsh 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-

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 OIBC]; 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 "almah" without number (almah—virginal young women, plural of almah).

Proverbs speaks of the derech gever (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 gever 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 pilegesh (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 pilegesh (concubine). Moreover, as a translation for 'almah,' 'young woman' destroys the virginal conception of the Moshiach, 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-Engish 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 Moshiach, Moshiach who is G-d with us, are both 'haalmah' and both 'parthenos' and both ‘the virgin’. Let it be said rather biting 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 alamot [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 Moshiach, the Savior (Goel, Oisleizer) of the World.

’G-d-with-us' cannot be Hezekiah because Hezekiah had already been born. Moshiach 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 Moshiach had a real presence in the wilderness (Num 21:16-18; 1C10:4), Moshiach’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 Moshiach. 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 Israenic 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 Bro (the Name of His Son), if thou canst tell?” Then we move on to Prov 30:19, “The derech hanesher (way of the eagle) in the sky; the derech nachash (way of a snake) upon a tsur (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’etre for the **OJB** version.

Finally, a word needs to be said about the translation of the Messiahs 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). YEHOSUA 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 YEHUSHA can be found listed as an Aramaic word. And YEHOSHUA (Hebrew for JOSHUA) is the Hebrew form of YEHOSUA (?) 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 YEHOSUA?’ the Bible tells us the infallible answer by translating the Aramaic word YEHOSUA 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 Moshiachs name is YEHOSUA/YEHOSUA (not an ‘either/or’ but a ‘both/and’) and in the **OJB** the decision was made to use the Hebrew form of Moshiachs name rather than the Aramaic form. In the Greek NT the very same Greek word Yoh-tah ce-tah seegh-mah oh-mee-krone eeps-e-cone final seegh-mah is used for Yehoshua/Yehosha/Joshua Ben Nun in Acts 7:45 and for Yehoshua/Joshua/Yehosha 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.

Moshiachs 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 Kehilla) in the early period of pre-Churban Bayis Sheni Judaism of the Kehilla of Moshiach in Yerushalayim. Ya’akov died in 62 C.E. al kiddish ha-Shem for the sake of his Martyrs Eidus as an Emissary of the Zera Dovid Moshiach and as an eye-witness to the Techiyas
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 Zekeenim of Israel, that is, Messianic Massorah HaZekeinim, 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 5:16; Ep 2:12). What is the treasure that the Bible maps 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 2010, 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, Ga 3:21, https://afi.org/books.htm); 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, 2010
THE

ORTHODOX

JEWISH

TANAKH

TORAH

NEVI’IM

KETUVIM
Baruch

HaBah

Melech

HaMoshiach
In the beginning Elohim bara hashomayim (the heavens) and haaretz (the earth). [Ps 51:10]

1 And the earth was tohu haaretz (the earth). [Ps 51:10]

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. [T.N. Shemot 19:11,15-16; Yehoshua 1:11; Bamidbar 19:11-16; Yonah 1:17; Hoshea 6:2; Melachim Bas 20:5,8; Ezra 6:15; I C.15:4,20; Notice on Tehillim 33:6,9].

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 chosheh (darkness). [T.N. Shemot 19:11,15-16; Hoshea 6:2; Melachim Bas 20:5,8; Ezra 6:15; I C.15:4,20; Notice on Tehillim 33:6,9].

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 hayim (waters), and let it divide the hayim from the hayim. [T.N. Shemot 19:11,15-16; Yehoshua 1:11; Bamidbar 19:11-16; Hoshea 6:2; Melachim Bas 20:5,8; Ezra 6:15; I C.15:4,20; Notice on Tehillim 33:6,9].

7 And Elohim made the raki’a (Heaven). And the erev and the boker were Yom Sheni (Day Two, the Second Day).

8 And Elohim said, Let the waters under the raki’a appear; and it was so.

9 And Elohim made the raki’a Shomayim (Heaven). And the erev and the boker were Yom Sheni (Day Two, the Second Day).

10 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.

11 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.

12 And Elohim 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 Bas 20:5,8; Ezra 6:15; I C.15:4,20; Notice on Tehillim 33:6,9].

14 And Elohim made the raki’a Hamayim (image of G-d) in the tzelem Elohim (in His own zelem) humankind in His own tzelem (image of G-d).

15 And Elohim 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 cattle, and over the fowl of the sky, and over every living creature that moveth upon the earth; and over the sea, and over the fowl of the sky; and over every thing that creepeth upon earth, and over every thing that walketh upon the earth, and over the dominion over the fish of the sea.

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, 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.

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.
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'aretz (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).

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 epocheh figure whose failure and fall determines the character of all encompassed in his epoch; that is, all of Hashem's 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, Helbe 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 only the Moshiach's death brings to an end (2Ch 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, Isa 6:3) Granting, 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 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 owes 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 ECHAD, 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).
people. The coming
'Descendant' is the 'zera
HaShama (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;
Gd promised many
descendants but the fact that
the word ZERA or SPERMA is
singular Rav Shaul takes as a
Messianic reference, not merely
a reference to the nation. Rav
Shaul sees the notion of
promise, including a promised
eschatological covenant (Gn
17:2), a central to the book of
Genesis, because the Exodus
from Egypt, the conquering of
the land of Israel, the coming
of the King Moshia, and his
inheritance of the nations are
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 Gd
who creates out of nothing
negates any notion of
salvation through meritorious
works-righteousness, Rav
Shaul relies on Moses and
Habakkuk to say 'amen' when
Rav Shaul 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
Although the book of Genesis
tells us the origin of everything
from marriage to polygamy
and from the Edomites to the
Sodomites, Rav Shaul 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).

Thus HaShomayim and
HaAretz were finished,
and all the tza'va of
them.

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

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

These are the toledot of
HaShomayim and of HaAretz
when they were created, in the
Yom that Hashem Elohim
made Ereetz V'Shomoayim,
And every plant of the
sadeh was not yet in
ha'aretz, and every herb
of the sadeh had not yet
bereshis 2, 3

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yitzmach [sprung up, T.N. Moshiach is Tzemach [Zechariah 3:8]]; for Hashem Elohim had not caused it to rain upon ha'aretz, and there was not an adam (man) la'avad (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 (Tree of Knowledge) which is in the middle of the gan (garden), Elohim hath made, Ye shall not eat of it, neither shall ye touch it, lest ye die [1 Cor 15:22; Ro 7:10].

[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 etz Chavilah, where there is zahav;

[12] And the zahav of that land is tov; there is [the gemstone] bedolah and the even (gemstone) hashoham [T.N.: this onyx gemstone is used in the construction of the Kohen Gadol's Bigdei HaKodesh].

[13] And the shem of the second nahar is Gihon; the same is it that winds through kol etz 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'avad (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 [1 Cor 15:22; Ro 7:10].

[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 arumim (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 pri etz hagan;

[3] But of the pri 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 pri 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'enah (fig leaves) together, and made themselves khasorot (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).
19 And Hashem Elohim called unto HaAdam, and said unto him, Where art thou?
20 And he said, I heard Thy voice in the gan (garden), and I was afraid, because I was eiron (naked); and so I hid.
21 And He said, Who told thee that thou wast eiron (naked)? Hast thou eaten of HaEtz, which I commanded thee that thou not eat thereof?
22 And HaAdam said, The isha whom Thou gavest to be with me, she gave me of HaEtz, and I did eat.
23 And Elohim said unto the isha, Why didst thou eat of the etz haChayyim, and eat, and didst thou return unto haadamah; for out of it wast thou taken; for aphan thou art, and unto aphan shalt thou return.
24 Therefore Hashem Elohim sent him forth from the Gan Eden, to work haadamah from which place he was taken.
25 So He drove out HaAdam; and He placed miKedem (at the east) of the Gan Eden, to work; and HaAdam named it HaChayyim (the Way of the Tree of Life, see Yn 14:6 on Derech).

[See Yn 14:6 on Derech) 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 pri 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.
6 And Kayin said unto Kayin, Why art thou angry? And why is thy countenance fallen?
7 If thou dost right, shalt thou not be accepted? And if thou dost 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 ko'ach (strength); na (restless fugitive) vanad (and a wanderer, nomad) shalt thou be in haaretz.
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 Enoosh; then began men to call upon the Shem of Hashem.

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

[2] Zachar 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 shanah; 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 shanah; 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'arets 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 machshevet (thoughts) of his lev was only rah (evil) continually (Ro 7:18).
[6] And Hashem relented that He had made HaAdam on ha'rets, and He was grieved in His lev.
[7] And Noach 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.

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 make to the tevah (ark), and thou shalt finish it to a cubit from the top; and the petach 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 zarchar 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.
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 zchar 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 lai'hah; and every
living creature that I have
made will I wipe out from off
the p'nei ha'adamah.
[5] And Noach did according
unto all that Hashem
commanded him.
[6] And Noach was shesh
me'ot shanah when the
mabbul waters were upon
ha'aretz.
[7] And Noach 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 haqoah, and of
every thing that creepeth upon
ha'adamah.
[9] There went in shnayim
shnayim unto Noach into the
tevah (ark), the zchar and the
nekevah, as Elohim had
commanded Noach.
[10] And it came to pass after
shvat hayamin, that the
waters of the mabbul were
upon ha'aretz.
[11] In the six hundredth
year of Noach'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 lai'hah.
[13] On that very yom entered
Noach, and Shem, and Cham,
and Yophe't, the bnei Noach,
and Noach'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
hebehemah after their kind,
and every remes that crawls
upon ha'aretz after its kind,
and kol hoeph after its kind,
every bird of every sort.
[15] And they went in unto
Noach into the tevah (ark),
shnayim shnayim of kol
habasah, wherein is the ruach
dehayim.
[16] And they that went in,
went in zchar 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 Beasts, and of every
Swarming Thing that
swarms upon ha'aretz, and kol
ha'adamah;
[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 ha'adamah, both
Adam, and Behemah, and the
Remes, and the Oph
HaShomayim; and they were
wiped out from ha'aretz; and
Noach 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 Noach, 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 Arrarat.
[5] And the waters decreased
continually until the tenth
month; in the tenth month, on
the first day of the month,
were the rashei heharim
seen.
[6] And it came to pass at the
end of arba'im yom, that
Noach 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 (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 he waited yet another shivat yamim; and sent forth the yonah; which returned not unto him again. |
| 12 | 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. |

Vayevarech Elohim et Noach and his banim, and said unto them, Be fruitful, and multiply, and replenish ha'aretz. 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, and upon all that moveth upon ha'adamah, and upon all the dagim of the yam; into your yad are they delivered. Every remes that liveth shall be food for you; even as the yarok esev (green plant) have I given you all. But basar with the nefesh thereof, which is the dahm thereof, shall ye not eat. And surely your dahm of your nefesh 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. And you, be ye fruitful, and multiply; bring forth abundantly on ha'aretz, and multiply therein. And Elohim spoke unto Noach, and to his banim with him, saying, And I, hineni, I establish My brit (covenant) with you, and with your zera after you; 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. 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'shacheit (to destroy) ha'aretz. 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); I do set My keshet (bow) in the anan (cloud), and it shall be for an ot brit between Me and ha'aretz. And it shall come to pass, when I bring an anan over ha'aretz, that the keshet be'anan (rainbow) shall be seen; 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'shacheit (to destroy) kol basar. 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.
And Elohim said unto Noach, This is the ot habrit, which I have established between Me and kol basar that is upon ha'aretz.

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

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

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

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

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

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.

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

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

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

And Kena'an fathered Tzidon his bechor, and Chet, and Ar'ad, and Mitzrayim, and the Emori, and the Girgashi.

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

And the boundary of the Kena'ani was from Tzidon, as thou comest to Gerar, unto Azah (Gaza); as thou goest, unto Sodom, and Amora (Gomorrah), and Admah, and Tzevoyim, even unto Lesha.

These are the Bnei Yavn, after their mishpechot, after their leshonot, in their Goyim.

And Kena'an fathered Tzidon his bechor, and Chet, and Ar'ad, and Mitzrayim, and the Emori, and the Girgashi.

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

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

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

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

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

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

And the boundary of the Kena'ani was from Tzidon, as thou comest to Gerar, unto Azah (Gaza); as thou goest, unto Sodom, and Amora (Gomorrah), and Admah, and Tzevoyim, even unto Lesha.

These are the Bnei Yavn, after their mishpechot, after their leshonot, in their Goyim.

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

And the boundary of the Kena'ani was from Tzidon, as thou comest to Gerar, unto Azah (Gaza); as thou goest, unto Sodom, and Amora (Gomorrah), and Admah, and Tzevoyim, even unto Lesha.

These are the Bnei Yavn, after their mishpechot, after their leshonot, in their Goyim.
And the kol HaAretz was of one language and of devarim achadim (common words).

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

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.

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.

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

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.

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

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

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.

These are the toldot of Shem: Shem was a hundred years old, and fathered Arpachshad two years after the mabbul.

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

And Arpachshad lived five and thirty shanah, and fathered Shelach;

And Arpachshad lived after he fathered Shelach four hundred and three shanah, and fathered banim and banot.

And Shelach lived thirty shanah, and fathered Peleg;

And Shelach lived after he fathered Peleg four hundred and thirty shanah, and fathered banim and banot.

And Peleg lived thirty shanah, and fathered Reu;

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

And Reu lived two and thirty shanah, and fathered Serug;

And Reu lived after he fathered Serug two hundred and seven shanah, and fathered banim and banot.

And Serug lived thirty shanah, and fathered Nachor;

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

And Nachor lived nine and twenty shanah, and fathered Terach;

And Nachor lived after he fathered Terach a hundred and nineteen shanah, and fathered banim and banot.

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

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

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

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.

But Sarai was barren; she had no child.

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.

And the days of Terach were two hundred and five shanah; and Terach died in Charan (Haran).

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;

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 brocha (blessing);

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

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.

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

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.

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.

And Avram journeyed, going on still toward the Negev.

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.

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

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? 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!

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

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

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

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;

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

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

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.

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.

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.

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.

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.

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

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

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

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:

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 apha 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 ochel, and came and dwelt in Elenoi Mamre, which is in Chevon, 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 (Gomorrah), Shinav Melech Admah, and Shemever Melech Tzevoym, 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 of the melachim that were with him, at the Valley of Shaveh, which is the Valley of the King.
|6| And 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.
|7| 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.
|8| And he recovered all the possessions, and also brought again his brother Lot, and his possessions, and the nashim also, and the people.
|9| 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.

15 After these things the Devar Hashem came unto Avram in a makhazeh, saying, Fear not, Avram; I am thy mogen, 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 the Ben Yisrael?
|3| And Avram said, See, to me Thou hast given no zera; and, hinei, one born in my bais is my yoresh (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 brought him 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.

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

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

16 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.

17 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.

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

19 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?

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

21 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.

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

23 And Sarai said unto Avram, My wrong be upon thee; I have given my shifchah unto thy kheyk; and when she saw that she had conceived, I was despised in her eyes; Hashem judge between me and thee.

24 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.

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

26 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.

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

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

29 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).

30 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.

31 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?

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

33 And Hagar bore Avram ben; and Avram called shem bno, which Hagar bore, Yishmael.
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).

And I will confirm My brit (covenant) between Me and thee, and will multiply thee exceedingly.

And Avram fell on his face; and Elohim talked with him, saying,

As for Me, hinei, My brit (covenant) is with thee, and thou shalt be an Av of many Goyim [see 18:18].

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.

And I will make thee exceeding fruitful, and I will make Goyim of thee, and Melechim shall come out of thee.

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.

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.

And Elohim said unto Avraham, Thou shalt be shomer over My brit (covenant) therefore, thou, and thy zera after thee in their dorot.

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.

And ye shall circumcise the basar of your arelah; and it shall be an ot brit (sign of the covenant) between Me and you.

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.

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.

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).

And Elohim said unto Avraham, As for Sarai thy isha, thou shalt not call her shem Sarai, but Sarah (Princess) shall her shem be.

And I will bless her, and give thee also of her; yes, will bless her, and she shall give rise to Goyim; melechim of peoples shall be from her.

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?

And Avraham said unto HaElohim, O that Yishmael might live before Thee!

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.

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).

But My Brit (covenant) will I establish with Yitzchak, which Sarah shall bear unto thee at mo’ed hazeh (this set time) next year.

And He left off speaking with him, and Elohim went up from Avraham.

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.

And Avraham was ninety shanah and nine, when he was circumcised in the basar of his arelah.

And Yishmael bno was thirteen shanah, when he was circumcised in the basar of his arelah (foreskin).

In the very same day was Avraham circumcised, and Yishmael bno.

And all the men of his bais, born in the bais, and bought with kesef of the foreigner, were circumcised with him.

And Hashem appeared unto him in the terebinth trees of Mamre; and he sat in the entrance of the ohel (tent) in the heat of the day;

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.
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; Let a little water, please, be brought, and wash Thy feet, and rest under haetz (the tree); 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. And Avraham hastened into the ohel unto Sarah, and said, Make ready quickly shlosh measures of fine meal, knead it, and make cakes. And Avraham ran unto the herd, and brought a calf tender and tov, and gave it unto a servant; and he hasted to prepare it. 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. And they said unto him, Where is Sarah thy wife? And he said, Hinei, in the ohel. 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 denied, saying, I laughed not; for she was afraid. And He said, Oh yes but thou didst laugh. And Avraham went with them to send them on the way. And Hashem said, Shall I hide from Avraham that thing which I do; 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? 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. Then Sarah denied, saying, I laughed not; for she was afraid. And He said, Oh yes but thou didst laugh. And the Men turned their faces from thence, and went toward Sdom; but Avraham stood yet before Hashem. And Avraham drew near, and said, Wilt Thou also destroy the tzaddik with the rasha? 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? 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)? If I find in Sdom fifty tzaddikim within the city, then I will spare all the place for their sakes. And Avraham answered and said, Hinei now, I, which am but aphar and ashes, have taken upon me to speak unto Hashem; 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. 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. 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. And he said unto Him, Oh let not Hashem be angry, and I will speak; suppose there shall be thirty found there. And He said, I will not do it, if I find thirty there. And he said unto Him, Oh let not Hashem be angry, and I will speak; suppose there shall be thirty found there. And He said, I will not destroy it. 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. And he said, Oh let not Hashem be angry, and I will speak; 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.

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 avdechem, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.
[3] And they said, Lo; but we will abide the night in the rekhov.
[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, lest thou be swept away, and some ra’ah overtake me, and I die;
[15] 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.
[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. 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.

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'aretz 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).
And Avraham got up early in the boker to the makom where he stood there before Hashem;

And he looked down toward Sodom and Amora, and toward all the eretz of the plain, and hinei, he saw kitor (smoke, steam) of the eretz go up like kitor of a furnace.

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 which Lot dwelt.

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.

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:

Come, let us make avinu drink yayin, and we will lie with him, that we may preserve zera by avinu.

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.

And it came to pass on the next day, that the bechirah said unto the younger, Avinu, I lay yesternight with avi. Let us make him drink yayin, and we will lie with him, that we may preserve zera by avinu.

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.

Thus were both the banot of Lot with child by their av.

And the bechirah bore ben, and called shmo Moav; the same is the Avi Moav unto this day.

And the younger, she also bore ben, and called shmo Ben-Ammi; the same is the Avi Bnei Ammon unto this day.

And Avraham journeyed from there toward the Negev region, and dwelled between Kadesh and Shur, and sojourned in Gerar.

And Avraham said of Sarah his isha, She is my achot; and Avimelech Melech Gerar sent, and took Sarah.

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).

But Avimelech had not come near her; and he said, Adonoi, wilt Thou slay also a goy tzaddik? 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.

And HaElohim said unto him, Yea, I have da'as that thou didst this in the tohm (integrity, guilelessness) of my lev and with clean hands of my innocency have I done this.

And HaElohim said unto him in a chalom, See, I have given thy sisar to me, that thou shalt show unto me thy chesed, and shall keep my commandments, and do them.

And Avimelech took tzon, and oxen, and avadim, and shfachot, and gave them unto Avraham, and restored to him Sarah his isha.

And Avimelech said unto him, I will give thee ten thousand pieces of kesef; behold, Shalom, I am with thee.

And Avimelech said, Hinei, my land is before thee; dwell where it pleaseth thee.

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.

And So Avraham davened unto Elohim: and Elohim healed Avimelech, and his isha, and his maidservants so that they bore children.
For Hashem had fast closed up kol rechem (every womb) of the bais Avimelech, on account of Sarah Avraham's isha.

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

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.

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

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

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

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

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

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

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

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.

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

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.

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

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.

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.

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

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.

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

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.

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

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

And it came to pass at that time, that Avimelech and Phichol the sar tzeva of his spoke unto Avraham, saying, Elohim is with thee in all that thou doest:

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.

And Avraham said, I will swear.

And Avraham reproved Avimelech because of a be’er hamayim, which Avimelech’s avadim had violently seized.

And I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.

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

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

And Avimelech said unto Avraham, What mean these seven ewe lambs which thou hast set apart by yourselves?

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.

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

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.

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

And Avraham sojourned in eretz Pelishtim yamim rabbim.
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).

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.

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.

And on Yom HaShlishi Avraham lifted up his eyes, and saw the place afar off.

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

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.

And Yitzchak spoke unto Avraham his father, and said, Avi (My father): and he said, Hinei, beni (Here am I, my son). 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.

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 TAKHAT (instead of ) his son.

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.

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

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 from Me; 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; And in thy zera shall kol goyey ha'aretz be blessed; because thou hast obeyed My voice.

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

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

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

And Kesed, and Chazo, and Pildash, and Yidlaph, and Betuel.

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

And his pilegesh, whose name was Reumah, she bare also Tevach, and Gacham, and Tachash, and Maachah.

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

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.

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.

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

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.

And the bnei Chet answered Avraham, saying unto him,
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.

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

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.

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.

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,

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.

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

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.

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

And the eved took asarah gemalei 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.

And he made his gemalei 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.

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.

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

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;

And I will make thee swear by Hashem Elohei HaShomayim and Elohei Ha'Aretz, that thou shalt not take an isha unto beni from there.

But if the isha will not be willing to follow thee, then thou shalt be released from there.

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

And he made his gemalei 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.

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

Hinei, I stand here by the ayin hamayim; and the banot anshei haIr come out to draw mayim; 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 shalt appoint 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 hasted, 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 hasted, 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 achat, and when he heard the words of Rivkah his achat, 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 beni 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.
And I asked her, and said, Whose bat art thou? And she said, Bat Beituel Ben Nachor, the ben whom Milcah bore unto him: and I put the nezem upon her face, and the tzemidim upon her wrists.

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

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.

Then Lavan and Beituel answered and said, The thing proceedeth from Hashem; we cannot speak unto thee rah or tov.

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

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

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).

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.

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

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

And they said, We will call the na'arah, and enquire at her mouth.

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

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

And they said a brocha over Rivkah, and gave them her ach and her em migdanot.

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

And they said a brocha over Rivkah, and gave them her ach and her em migdanot.
|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 toward Assyria; they took their place east of their brethren. |
|19| And these are the toldot of Yitzchak ben Avraham: Avraham fathered Yitzchak; and Yitzchak was arba'im shanah when he took Rivkah as his isha, the bat Betuel the Aramean of Padan Aram, the achot Lavan the Aramean. |
|20| 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. |
|21| 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. |
|22| And the bnei Yisrael 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. |
|23| And when her days were fulfilled to be delivered, hinei, there were twins in her womb. |
|24| And the first came out admoni (red) all over like a hairy garment; and they called shmo Esav. |
|25| 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. |
|26| And 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 chalim. |
|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| And Esav was adashim stew; and he did eat and drink, and rose up, and went his way; thus Esav despised his bechorah. |
|35| 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 Pelishtim (Philistines) unto Gerar. |
|36| And Hashem appeared unto him, and said, Go not down into Mitzrayim; dwell in ha'aretz which I shall tell thee of; |
|37| And Sojourn in ha'aretz, 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 spoke unto Avraham avichah; |
|38| 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 Ha'Aretz be blessed; |
|39| Because Avraham obeyed My voice, and was shomer over My mishmeret (charge), My mitzvot, My chukkot, and My torot. |
|40| And Yitzchak dwelt in Gerar; And the anshei hamakom asked him about his isha; and he said, She is my achen; 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. |
|41| And it came to pass, when he had been there a long time, that Avimelech Melech Pelishtim (Philistines) looked out at a chalon, and saw, and, hinei, Yitzchak was caressing Rivkah his isha. |
|42| And Avimelech called Yitzchak, and said, Hinei, of a surety she is thy isha; and why saidst thou, She is my achen? And Yitzchak said unto him, Because I said, Lest I die because of her. |
|43| 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. |
|44| 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 gadoł 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, and filled them with dirt.

19 And 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 their shemot after the shemot by which his av had called them.

21 And they dug another be’er, and feud 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 bahailah 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 in shalom?

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 have sent me away from you?

30 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;

31 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).

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

33 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.

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

3 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 brocha upon thee before I die.

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

6 And Rivilah spoke unto Yaakov her ben, saying, Hinei, I heard avicha speak unto Esav achicha, saying, Bring me wild game, and make me matamim, that I may eat, and make a brocha 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 gedayei 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 brocha upon thee before his mot. |

|11| And Yaakov 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’te’a (mocker); and I shall bring a kelalah upon me, and not a brocha. |

|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 Yaakov 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 Yaakov her ben. |

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

|19| And Yaakov 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 brocha 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 Yaakov, Come near, now, that I may touch thee, beni, indeed, whether thou be beni Esav or not. |

|22| And Yaakov went near unto Yitzchak aviv; and he touched him, and said, The kol is kol Yaakov, but the yadayim are the yedei Esav. |

|23| And he discerned him not, for his hands were se’irrot, as yedei Esav achiv; so he made a brocha 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 brocha 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 brocha upon him. |

|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 gevur over thy achim, and let bnei immecha bow down to thee: arur be every one that curseth thee, and baruch be he that blesseth thee. |

|30| And as soon as Yitzchak had completed making on Yaakov a brocha, and Yaakov 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 brocha upon me. |

|32| And Yitzchak aviv said unto him, Mi atah? (Who art thou?) And he said, I am binecha, thy behchor 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 brocha 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 brocha on me, even me also, O avi. |

|35| And he said, Achicha came with mirmah (deceit), and hath taken away thy brocha. |

|36| And he said, Is not he rightly called shmo Yaakov? 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 brocha (blessing). And he asked, Hast thou not reserved a brocha for me? |

|37| And Yitzchak answered and said unto Esav, See, I have made him gevur 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 brocha, aviv? Make a brocha on me, even me also, O avi. And Esav lifted up his kol (voice), and wept.
And Yitzchak answered and said unto him, Hinei, thy moshav (dwelling) shall be the fatness of ha'aretz, and of the tal HaShomayim from above; 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).

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

Now therefore, beni, shema bekoli (listen to my voice)! Arise, flee thou to Lavan achi to Charan; and tarry with him a few days, until chamat achicha subsides; when af achicha subsides from thee, and he forget that which thou hast done to him; then I will slay Ya'akov achi.

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.

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

And he went to Padanah-Aram, to the bais Betuel aviv, and Esav, and Esav saw that Yitzchak had blessed Yaakov, and sent him away to Padanah-Aram, to take an isha from him there; and that when he blessed him he gave him a charge, saying, Thou shalt not take an isha of the Banot Kena'an; And that Yaakov obeyed his av and his em, and went to Padanah-Aram; And Esav seeing that the Banot Kena'an pleased not Yitzchak his av; Then went Esav unto Yishmael, and took unto the nashim which he had Machalat bat Yishmael ben Avraham, the achor of Nevyot, to be his wife.

And Yitzchak 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.

And he called the shem of that place Beit-El; but the shem of that it was called Luz at the first.

And Yaakov vowed a neder (vow), saying, If his pillow, and lay down in that place to sleep.

Arise, go to Paddanah-Aram, to the bais Betuel av ivi, and take thee an isha from there of the banot Lavan achi immecha.

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

And 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.

Surely Hashem is in this place! And I had no da’as of it. 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.

And he called the shem of that place Beit-El; but the shem of that it was called Luz at the first.

And Yaakov went out from Beer-Sheva, and went toward Charan.

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

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And Yitzchak answered and said unto him, Hinei, thy moshav (dwelling) shall be the fatness of ha'aretz, and of the tal HaShomayim from above; And Esav hated Ya'akov because of the brocha wherewith aviv made a brocha upon him: and Esav said in his lev, The yemei evel (days of mourning) for avi are at hand; then will I slay Ya'akov achi.

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.

Now therefore, beni, shema bekoli (listen to my voice)! Arise, flee thou to Lavan achi to Charan; and tarry with him a few days, until chamat achicha subsides; when af achicha subsides from thee, and he forget that which thou hast done to him; then I will slay Ya'akov achi.

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'aretz, what will chayyim to me be?
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 of Lavan achi immo.

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, He is 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 roah (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 hakatanah (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.
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 will love me, because I have born him shloshah benim; 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.

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 pri 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.


[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.


[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.


[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 wouldest 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 endured me with a zeved 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 eretz.

[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 brocha 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 brocha 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, whenever 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.

|44| 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. And Ya'akov beheld the countenance of Lavan, and, hinei, it was not toward him as before; but Elohim hath taken away the mikneh of your av, and given them to me.

|45| And the ish increased exceedingly, and had much tzon, and shefachot, and avadim, and gemalim, and chamorim.

|46| 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.

|47| Thus Elohim hath taken away the mikneh of your av, and given them to me.

|48| 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.

|49| And Lavan said, Agreed, I would it might be according to thy davar.

|50| 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.

|51| And he set a derech shloshet yamim between himself and Ya'akov; and Ya'akov tended the rest of the tzon Lavan.

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|54| And the flocks bred before the maklot, and brought forth tzon streaked, speckled, and spotted.

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|60| And the ish increased exceedingly, and had much tzon, and shefachot, and avadim, and gemalim, and chamorim.

|61| 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. And Ya'akov beheld the countenance of Lavan, and, hinei, it was not toward him as before; but Elohim hath taken away the mikneh of your av, and given them to me.

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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 elohei? And Ya'akov answered and said to Lavan, Because I was afraid; for I said, Thou wouldst take by force thy banot from me.

|31| 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.

|32| 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.

|33| 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.

|34| And Ya'akov was in wrath, and upbraided Lavan: And Ya'akov answered and said to Lavan, What is my peysa? What is my chattat, that thou hast so hotly pursued after me? 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.

|35| These esrim shanah have I been with thee; I served thee arba-esreh shanah for thy two banot, and shesh shanim for thy tzon: and thou hast changed my sachar aseret monim.

|36| 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).

|37| 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.

|38| 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 sarch aseret monim.

|39| 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).

|40| 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?

|41| Now therefore come thou, let us cut a brit, I and thou; and let it be for an ed between me and thee.

|42| And Ya'akov took an even, and set it up for a matzevah (pillar).

|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).
And Lavan said, This gal (heap, mound) is an ed (witness) between me and thee this day. Therefore was shmo called Gale'ed;

32 And Ya’akov went on his derech, and the malachim of Elohim met him.

and he called the shem of that makom (place) Machanayim.

[VAYISHLAH]

32 And Ya’akov went on his derech, and the malachim of Elohim met him.

32 | And when Ya’akov saw them, he said, This is Mahaneh Elohim; and he

| 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.

| 14(15)| Two hundred female goats, and twenty male goats, two hundred rechelim (ewes), and twenty elim (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 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.

| 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.
And he rose up that night, and took his two nashim and his two shifchot, and his eleven yeladim, and passed over the ma’avar (ford) Yabbok.

And he took them, and sent them over the stream, and sent over [all] that he had. And Ya’akov was left by himself; and there wrestled an ish with him until the shachar (dawn, sunup).

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.

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. And he said, Tell me, now, shemecha. And he said, The yeladim which Elohim hath graciously given thy eved.

And Esav ran to meet him, and embraced him, and fell on his tzavar (neck), and kissed him; and they wept. And he lifted up his eyes, and saw the nashim and the yeladim; and said, Who are those with thee? And he said, The yeladim which Elohim hath graciously given thy eved.

And Esav said, I have enough, achi (my brother); keep that thou hast unto thyself. And he said, These are to find chen (grace) in the eyes of adoni. And he said, These are to find chen (grace) in the eyes of adoni. And he said, These are to find chen (grace) in the eyes of adoni. And he said, These are to find chen (grace) in the eyes of adoni.

So Esav returned that day on his derech unto Seir. And Yaakov journeyed to Sukkot, and built him a bais, and made sukkot for his mikneh; therefore the shem of the makom is called Sukkot. And Yaakov came shalem to Ir Shechem, which is in eretz Kena’an, when he came from Padan Aram; and encamped before the Ir. 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). And he erected there a Mizbe’ach, and called it El Elohei Yisroel.
And Dinah Bat Leah, which she bore unto Yaakov, went out to see the Banot HaAretz.

And when Shechem Ben Chamor the Chivvi (Hivite), Nasi HaAretz, saw her, he took her, and lay with her, and violated her.

And his nefesh had deveykus unto Dinah Bat Yaakov, and he loved the na’arah, and spoke to the lev hanaarah.

And Shechem spoke unto Chamor aviv, saying, Get me this yaldah as isha.

And Yaakov heard that he had made his bat Dinah tameh; now his banim were with his mikneh in the sadeh; and Yaakov held his peace until they were come.

And Chamor avi Shechem went out unto Yaakov to speak with him.

And the Bnei Yaakov 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 Yaakov; which thing ought not to be done.

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.

And Shechem spoke unto Chamor aviv, saying, Get me this yaldah as isha.

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And Yaakov heard that he had made his bat Dinah tameh; now his banim were with his mikneh in the sadeh; and Yaakov held his peace until they were come.
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.

Then Ya'akov said unto his Bais, and to all that were with him, Put away the elohei hanekhar that are among you, and be tahor, and change your simlah (garments);

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.

And they gave unto Ya'akov kol elohei 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.

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.

So Ya'akov came to Luz, which is in Eretz Kena'an, that is, Beit-El, he and kol haAm that were with him. And Elohim spoke with him, when he fled from the face of achiv.

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.

But Devorah meineket Rivkah died, and she was buried under an alon (oak) below Beit-El; and shmo was called Alon Bachut.

And Elohim appeared unto Ya'akov again, when he returned from Padan Aram, and made a brocha upon him.

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.

And Elohim went up from him in the makom where He talked with him.

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.

And Ya'akov called the shem of the makom where Elohim spoke with him, Beit-El.

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.

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.

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.

And Rachel died, and was buried on the derech to Ephratah, which is Beit-Lechem.

Now these are the toldot Esav, who is Edom.

Ev Baylor took his nashim of the Banot Kena'an: Adah Bat Elon the Chitti, and Oholivamah Bat Anah Bat Tziveon the Chivvi;

And Basemat Bat Bishmael, achat Nevayot.
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<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tr>
<td>4</td>
<td>And Adah bore to Esav Eliphaz; and Basemat bore Reuel;</td>
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<tr>
<td>5</td>
<td>And Oholivamah bore Yeush, and Ya'adam, and Korach; these are the Bnei Esav, which were born unto him in Eretz Kenaan;</td>
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<td>6</td>
<td>And Esav took his nashim, and his banim, and his banot, and kol nafshot of his bais, and his mikneh, and all his possessions, which he had acquired in Eretz Kenaan; and went into the eretz from the face of Yaakov achiv.</td>
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<td>7</td>
<td>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.</td>
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<td>8</td>
<td>Thus dwelt Esav in har Seir; Esav is Edom.</td>
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<td>9</td>
<td>And these are the toldot avi Edom in har Seir:</td>
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<td>10</td>
<td>These are the shemot Bnei Esav; Eliphaz Ben Adah eshet Esav, Reuel Ben Basemat eshet Esav.</td>
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<td>11</td>
<td>And the Bnei Eliphaz were Teman, Omar, Tzepho, and Gatam, and Kenaz.</td>
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<td>12</td>
<td>And Timna was pilegesh (concubine) to Eliphaz Ben Esav; and she bore to Eliphaz Amalek; these were the Bnei Adah eshet Esav.</td>
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<td>13</td>
<td>And these are the Bnei Reuel: Nachat, and Zerach, Shammah, and Mizzah; these were the Bnei Basemat eshet Esav.</td>
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<td>14</td>
<td>And these were the Bnei Oholivamah Bat Anah Bat Tziveon, eshet Esav; and she bore to Esav Yeush, and Yaal, and Korach.</td>
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<tr>
<td>15</td>
<td>These were alufei (chiefs) of the Bnei Esav: the Bnei Eliphaz the bechor Esav; aluf (chief) Teman, aluf Omar, aluf Tzepho, aluf Kenaz,</td>
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<tr>
<td>16</td>
<td>Aluf (chief) Korach, aluf (chief) Gatam, and aluf (chief) Amalek; these are the alufei Eliphaz in Eretz Edom; these were the Bnei Adah.</td>
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<tr>
<td>17</td>
<td>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.</td>
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<td>18</td>
<td>And these are the Bnei Oholivamah eshet Esav: aluf (chief) Yeush, aluf Yaal, aluf Korach; these were the alufei Oholivamah Bat Anah eshet Esav.</td>
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<td>19</td>
<td>These are the Bnei Esav, who is Edom, and these are their alufim (chiefs).</td>
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<td>20</td>
<td>These are the Bnei Seir the Chori, who inhabited Haaretz: Lotan, and Shoval, and Tziveon, and Anah.</td>
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<td>21</td>
<td>And Dishon, and Etzer, and Dishan; these are the alufei HaChori, the Bnei Seir eshet Esav.</td>
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<td>22</td>
<td>And the Bnei Lotan were Chori and Hemam; and achot Lotan was Timna.</td>
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<td>23</td>
<td>And the Bnei Shoval were these: Alvan, and Manachat, and Eval, Shepho, and Onam.</td>
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<td>24</td>
<td>And these are the Bnei Tziveon: both Ayyah, and Anah; this was that Anah that found the hot springs in the midbar, as he pastured the chamorim of Tziveon aviv.</td>
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<td>25</td>
<td>And the Bnei Anah were these: Dishon, and Oholivamah Bat Anah.</td>
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<td>26</td>
<td>And these are the Bnei Dishon: Chemdan, and Eshban, and Yitran, and Keran.</td>
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<td>27</td>
<td>The Bnei Etzer are these: Bilhan, and Zaavan, and Akan.</td>
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<td>28</td>
<td>The Bnei Dishan are these: Utz, and Aran.</td>
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<tr>
<td>29</td>
<td>These are the alufei (chiefs) haChori: aluf (chief) Lotan, aluf Shoval, aluf Tziveon, aluf Anah,</td>
</tr>
<tr>
<td>30</td>
<td>Aluf Dishon, aluf Etzer, aluf (chief) Dishan; these are the alufei haChori by their alufim (chiefs) in Eretz Seir.</td>
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<tr>
<td>31</td>
<td>And these are the melechim that reigned in Eretz Edom, before there reigned any melech over the Bnei Yisroel.</td>
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<td>32</td>
<td>And Bela Ben Beor reigned in his place.</td>
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<td>33</td>
<td>And Chusham died, and Shaul of Rechovot-nahar reigned in his place.</td>
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<tr>
<td>34</td>
<td>And Shaul died, and Baal Chanan Ben Achbor reigned in his place.</td>
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And Yaakov dwelt in the eretz meguerei Aviv (in the land wherein his father was a ger) in Eretz Canaan.

These are the toldot Yaakov. Yosef, being seventeen years old, was roeh 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).

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 OJBC]).

And when his achim saw that Avihem loved him more than all his achim, they hated him and could not speak with him.

And Yisroel dreamed a chalom (dream) [see Mt 2:22 OJBC]), and he told it to his achim, and they hated him yet the more.

And he said unto them, Hear, now, this chalom which I have dreamed:

For, hinei, we were binding alummot (sheaves of wheat) gathered around it, and bowed down to my sheaf. 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.

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. 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?

And his achim had kina ketzunim (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 OJBC]), and he told it 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?

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[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 OJBC].

[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 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 achiv, and enter into levirate marriage with her, and raise up zera to achiv, that he spilled it on the ground, lest he should give zera to achiv.

[9] And the thing which he did was rah in the eyes of Hashem; therefore He slaughtered him also.

[10] 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.

[11] 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.

[12] And it was told Tamar, saying, Hinei, thy kham (father-in-law) goeth up to Timnah to shear his tzon.

[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 tzeeif (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 eravon (pledge), till thou send it?

[18] And he said, What eravon 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 tzeeif 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 eravon from the yad haisha; but he found her not.

[21] Then he asked the men of that place, saying, Where is the kedesa (cult prostitute) that was on the crossroads by the derech? And they said, There was no kedesa 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 kedesa 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
And Hashem was with him, and Hashem caused all that he did matzliach in his yad.

And it came to pass from that Hashem caused all that he had in the bais, and in the sadeh.

And it came to pass, as I went into the bais to do his melachah (work), and there was none of the anshei habayit there within.

And she called unto her anise 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); 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.

And it came to pass, as I went into the bais to do his melachah (work), and there was none of the anshei habayit there within.

And the sar bais hasohar, a place where the asirei HaMelech were prisoners; and he was there in the bais hasohar.

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;

That she called unto her anise 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); 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.

And she laid up his beged by her, until adonav came to his bais.

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And she caught him by his yad, and fled, and ran outside.

And she laid up his beged by her, until adonav came to his bais.

And Yosef was yafeh to’ar (well favored), and he was in the yad Yosef; and he knew her again no more.

And he knew her again no more.

And it came to pass, that Yosef, and he was an ish matzliach (a man [G-d] makes prosper); and he was in the bais adonav haMitzri.

And Hashem saw that Hashem was with him, and Hashem caused all that he did matzliach in his yad.

And Yosef was brought down to Mitzrayim; and Potiphar, a saris Pharaoh, Sar Hatabachim (captain of the bodyguard), a Mitzri, bought him of the hands of the Yishmeelim, which had brought him down to there.

And Hashem was with Yosef, and he was an ish matzliach (a man [G-d] makes prosper); and he was in the bais adonav haMitzri.

And Hashem was with him, and Hashem caused all that he did matzliach in his yad.

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(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.

And it came to pass after these things, that the mashkeh (cupbearer) Melech Mitzrayim and his ofeh (baker) had offended adoneihem Melech Mitzrayim.

And Pharaoh was in wrath against two of his sarim, against the sar hamashkim, and against the sar ha’ofim.

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.

And the sar hatabachim charged Yosef with them, and he ministered to them; and they continued a season b’mishmar (in custody, under watch).

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.

And Yosef came in unto them in the boker, and looked upon them, and, hinei, they were zo’afim (troubled ones, sad ones).

And he asked the sarim 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)?

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.

And the sar hamashkim told his chalom to Yosef, and said to him, In my chalom, hinei, a gever (man) was before me; and in the gever 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);

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.

And Yosef said unto him, This is the pitron (interpretation, meaning) thereof: The shloshet hasarigim are shloshet yamim.

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.

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 dreamed a chalom; and I had seen three baskets of cakes on my rosh; and the birds did eat them out of the sal (basket) upon my rosh.

And Yosef answered and said, This is the pitron (interpretation, meaning) thereof: The shloshet hasalim (three baskets) are shloshet yamim.

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.

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).

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; for indeed I was stolen away out of the Eretz HaIvrim; and here also have I done nothing that they should put me into the bor (dungeon).

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 dreamed a chalom: and, hinei, he stood by haye’or (the River, i.e., the Nile).

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.
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.

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.

And he slept and dreamed a chalom the second time; and, hinei, sheva heads of grain came up upon one stalk, beri’ot (fat ones) and tovot.

And, hinei, seven thin heads of grain scorched by the east wind tzomechot (sprung up) after them.

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!

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.

And Pharaoh said unto Yosef, In my chalom, hineni, I stood upon the bank of the Nile; 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. 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; and they grazed by the riverbank.

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; and they grazed by the riverbank.

And the east wind, tzomechot (sprung up) after them;

And the thin heads of grain devoured the seven tov heads of grain; and I told this unto the chartummim (magicians); but there was none that could explain it to me.

And Yosef said unto Pharaoh, The chalom of Pharaoh is echad: HaElohim hath revealed to Pharaoh what He is about to do.

This is the thing which I have spoken unto Pharaoh; What HaElohim is about to do He sheweth unto Pharaoh.

And Yosef, in my chalom, hineni, I stood upon the bank of the Nile; 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.

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;

And the lean and the ra’ot cows did eat up the first seven fat cows; and when they had eaten them up, it could not be known that they had eaten them; but they were still ra’ah in appearance, as at the beginning. So I awoke.

And I saw in my chalom, and, hinei, seven other cows came up on one stalk, mele’ot (full) and tovot (good);

And, hinei, seven heads of grain, withered, thin, and scorched with the east wind, tzomechot (sprung up) after them;
Now therefore let Pharaoh select an ish navon and chochom (a man discerning and wise) and set him over Eretz Mitzrayim.

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.

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.

And that ochel shall be for reserves for the land against the sheva shnei hora'av, which shall be in Eretz Mitzrayim; that the land perish not through the ra'av.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his avadim.

And Pharaoh said unto his avadim, Can we find such an ish as this is, an ish in whom is the Ruach Elohim?

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;

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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 (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 (nakedness of your houses), take and be gone; that which is needful for the derech (roughly unto them) and thus did he unto them.
[13] And they said, Thy avadim are no meragelim; we are truthful ones, thy avadim are Shneym Asar (your youngest brother) come here.
[14] And Yosef said unto them, That is just as I spoke unto you, Ye are truthful ones.
[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 your words may be tested, and ye shall not go down with achichem; nor shall ye go forth from here, except achichem hakaton is today with Avinu, and the katon is with Awadim (guilty ones) because of achinu (our brother), in that we saw the tzoros of his neshemah, when he besought us, and we would not hear; therefore is this tzoros come upon us.
[17] And they said one to another, Surely we are ashamed (guilty ones) because of achinu (our brother), in that we saw the tzoros of his neshemah, when he besought us, and we would not hear; therefore is this tzoros come upon us.
[18] And Yosef said unto them, Ye are truthful ones; leave one of your achichem here with me, and that which is needful for the ra'avon bateichem (famine of your houses), take and be gone;
[19] And ye shall be kept prisoner, that your words may be tested, ye shall be kept prisoner, that ye are truthful ones; so will I restore unto me, Ye are truthful ones: so will I restore.
[20] But bring achichem hakaton unto me; we are truthful ones; we are truthful ones; leave one of your achichem here with me, and that which is needful for the ra'avon bateichem (famine of your houses), take and be gone;
[21] And they said one to another, Surely we are ashamed (guilty ones) because of achinu (our brother), in that we saw the tzoros of his neshemah, 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 (knowledge) 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 and returned to them Shimon, and bound him before their eyes.
[25] Then Yosef commanded to fill their kelim with grain, and to restore every man's kefes 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 kefes; for, hinei, it was in the mouth of his sack.
[28] And he said unto his achichem, My kefes 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 Yaakov 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 Shneym 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 achichem 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 Yaakov 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.

And the ra'av (famine) was kaved (heavy, severe) in the land.

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.

And Yehudah spoke unto him, saying, The ish did solemnly warn us, saying, Ye shall not see my face, unless achichem be with you.

If thou wilt send achinu (our brother) with us, we will go down and buy thee ochel; 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.

And Yisroel said, Why dealt ye so ill with me, as to tell the ish whether ye had yet another ach (brother)?

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?

And Yisroel said unto Yisroel Avihem, 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.

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;

For if we had not delayed, surely now we had returned zeh pa'amayim (this second time).

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), nekhot (spices), loht (myrrh), batenim (pistachio nuts), and shekedim (almonds);

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);

Take also achichem, and arise, shuvu (return) unto the ish;

And El Shaddai give you rahamim 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.

And the anashim took that minchah, and they took mishneh kesef (double money) in their yad; and the kesef that was returned in the mouth of your sacks, and they bowed their heads, and prostrated themselves to the ground before him.

And when Yosef saw Binyamin with them, he said to the ish over Bais Yosef, Bring these anashim into the house of Yosef, and gave them mayim, and they washed their raglayim; and he gave their chamorim mispo (fodder).

And they made ready the minchah for bo Yosef (coming of Yosef) at tzahorayim; for they heard that they would eat lechem there.

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.

And he asked them l'shalom (about their welfare), and said, Is there shalom with thy eved avinu; he is still alive. And they bowed their heads, and prostrated themselves.
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.

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.

And he washed his face, and went out, and controlled himself, and said, Serve lechem.

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.

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.

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.

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.

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.

As soon as the boker ohr, the anashim were sent away, they and their chamorim.

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?

Is not this it in which adoni drinketh, and whereby indeed he divineth? Ye have done ra'ah in so doing.

And he overtook them, and he spoke unto them these same devarim.

And they said unto him, Wherefore saith adoni these words? Chalilah (far be it) that thy avadim should do according to this thing;

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?

With whomsoever of thy avadim it be found, both let him die, and we also will be avadim of adoni.

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).

Then they tore their garments, and loaded every ish his chamor, and returned to the ir.

And Yehudah and his achim came to Bais Yosef; for he was yet there; and they fell before him on the ground.

And Yosef said unto them, What maasch (deed) is this that ye have done? Know ye not that an ish like me can find things out as a menachesh (diviner)?

And Yehudah said, What shall we say unto adoni? What shall we speak? Or how shall we clear ourselves? HaElohim hath found out the avon (iniquity) of thy avadim; look at us, we are now avadim laadoni, both we, and he also with whom the gevi'a (cup) is found.

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.

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.

Adoni asked his avadim, saying, Have ye an av, or an ach?

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.

And thou saidst unto thy avadim, Bring him down unto me, that I may set mine eyes upon him.

And thou saidst unto thy avadim, Bring him down unto me, that I may set mine eyes upon him.

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 Halsh, 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 avadam 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. |

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 (brothers), 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 Ex 14:3 OJBC]; |
[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 my kavod 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 wept; 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 agalot (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 Meshel kol Eretz Mitzrayim. And Ya'akov's lev fainted, for he believed them not.

[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.

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, Yaakov, Yaakov.

[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 Avihem, 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:

[9] Reuven, bechor Ya'akov;


[12] 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.

[13] And the Bnei Dan:

[14] And the Bnei Zilpah, whom Lavan gave to Leah his bat, and these she bore unto Ya'akov, even sixteen nefesh.


[16] And unto Yosef in Eretz Mitzrayim were born Menasheh and Ephrayim, which Asenat Bat Poti Phera kohen of On bore unto him.

[17] And the Bnei Binyamin were Belah, and Becher, and Ashbel, and Gera, and Naaman, Echi, and Rosh, Muppim, and Chuppim, and Ard.

[18] These are the Bnei Rachel, which were born to Ya'akov; kol nefesh were fourteen.

[19] And Yisroel said, It is enough; Yosef Beni chai! Yosef Beni is yet alive; I will go and see him before I die.

[20] 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 46
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 Avi, 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 roeh tzon is a toevat Mitzrayim.

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;’ three 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 achenicha are come unto thee;  
[6] Eretz Mitzrayim is before thee; in the best of the land make avicha and achenicha 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 brocha.  
[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 brocha 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 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.

[VAYAHI]

[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 brocha,

[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 maledict, 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?
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 brocha 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.

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 hechor, 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 thy 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 crouched 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 oniyyot (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 Shvtei Yisroel.

17 Dan shall be a nachash beside the derech, a viper along the orach (path) that bieth the ikkvei 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 brocha 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
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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 brocha 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, 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). |

| 30 | And 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), was from the Bnei Chet (Heth). |

| 31 | The purchase of the sadeh and of the me’arah (cave) that is therein was from the Bnei Chet (Heth). |

| 32 | 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. |

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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, 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. |

| 8 | And there went up with him both merkavot and parashim; and it was a very great machaneh. |

| 9 | 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. |

| 10 | And the inhabitants of HaAretz, the Kena’ani, saw the evel (mourning) in the goren Atad, and there they mourned with a gadol and very bitter lamentation; and he made evel (mourning) for Aviv shivat yamim. |

| 11 | And when the shem of it was called Evel Mitzrayim. It is beyond the Yarden. |

| 12 | And Yosef wept when they spoke unto him. And his achim also went and fell down before him; and they said, Behold us, we are thy avadim. |

| 13 | Yosef said unto them, Fear not; I will provide for you, and your little ones. And he comforted them, and spoke kindly unto their hearts. |

| 14 | And Yosef dwelt in Mitzrayim, he, and Bais Aviv; and Yosef lived one hundred and ten shanim. |

| 15 | And Yosef saw Ephraim’s bnei shileshim (children to the third generation); also the Bnei Machir Ben Menasheh
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 Yaakov:
[2] Reuven, Simeon, Levi, and Yehudah,
[3] Yissakhar, Zevulun, and Binyamin,
[5] And all the nefesh that came out of the loins of Yaakov 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 serei 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 HaIvriyyot (Hebrew midwives), of which the shem of the one was Shiphrah, and of the other Puah;
[16] And he said, When ye do the office of a midwife to HaIvriyyot (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.

[SHEMOS]

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 HaIvrim (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 meshitihu (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 sevalot: 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 killedest the Egyptian? AndMoshe 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 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 Ya'akov, and with Ya'akov.

[25] And Elohim looked upon the Bnei Yisroel, and Elohim had da'as of them.

Now Moshe was roeh (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 marach 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 (sand) is not burned up.

[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 [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 Ha Elohim upon this Har.

|13| And Moshe said unto Ha Elohim, 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 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. 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.

|20| 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. 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.

|21| 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 Moshe answereth 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. And Hashem said unto him, What is that in thine yad? And he said, A matteh [a rod, staff].

|5| 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.

|6| 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; That they may believe that Hashem Elohei Avotam, Elohei Avraham, Elohei Yitzchak, and Elohei Ya'akov, hath appeared unto thee.

|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 ha Ot Harishon, that they will believe the voice of ha Ot ha Acharon.

|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 yad, and teach thee what thou shalt say. And he said, O Adonoi, send, now, by the yad of him whom Thou wilt send.

|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 to Moshe, When thou goest to return into Mitzrayim, see that thou do all those mofetim 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 is 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 orlat 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.

3 And Pharaoh said, Hinei, the Am HaAretz now are many, and ye make them rest from their sevalot.

4 And Pharaoh commanded the same day the nogesim of the people, and their foremen, saying,

5 Ye shall no more give HaAm straw to make brick, as heretofore; let them go and gather straw for themselves.

6 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.

7 Go ye, get you straw where ye can find it; yet not ought of your avodah shall be diminished.

8 And the nogesim of the Am pressed them, saying, Fulfil your ma’asim, your daily tasks, as when there was straw.

9 And the nogesim pressed them, saying, Fulfil your avodah, that they may labor therein; and let them not regard divrei sheker.

10 And the nogesim said unto Pharaoh, We cannot do it.

11 And Pharaoh said, What content shall it be to you, if I let you depart, to sacrifice unto Eloheinu?

12 Then Pharaoh said, I will not let you go, except you bring me out woolen (yarn) for rope and all sorts of cloth which is made of it.

13 Pharaoh said, I will not give it unto you, except you do that which I say.

14 And Pharaoh said, I will not give it unto you, except you bring me out woolen (yarn) for rope and all sorts of cloth which is made of it.

15 And Melech Mitzrayim said unto them, Why have ye not fulfilled your task in making brick both yesterday and today, as heretofore?

16 Then the foremen of the Bnei Yisroel came and cried unto Pharaoh, saying, Why deal est thou thus with thy avadim?
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>16</td>
<td>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. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to Hashem.</td>
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<td>Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tokhen (full measure) of bricks.</td>
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<td>19</td>
<td>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.</td>
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<td>20</td>
<td>And they went to meet Moshe and Aharon, who stood waiting to meet them, as they came forth from Pharaoh:</td>
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<td>21</td>
<td>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.</td>
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<td>22</td>
<td>And Moshe returned unto Hashem, and said, Adonoi, why hast Thou brought evil upon this people? why is it that Thou hast sent me?</td>
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<td>23</td>
<td>For since I came to Pharaoh to speak in Thy Shem, he hath done evil to this people; neither hast Thou delivered Thy people at all.</td>
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<td>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:</td>
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<td>26</td>
<td>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 Eloheicheim, which bringeth you out from under the sivlot Mitzrayim.</td>
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<td>27</td>
<td>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.</td>
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<td>28</td>
<td>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).</td>
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Bnei Yisroel out of Eretz Mitzrayim.

|14| These are the Rashei Bais Avot: The Bnei Reuven the bechor Yisroel; Chanoch, and Pallu, Chetzron, and Carmi: these are the mishpokhot of Reuven.
|15| And the Bnei Shimon; Yemuel, and Yamin, and Ohad, and Yachin, and Tzochar, and Shaul ben of HaKena'anunit: these are the mishpokhot of Shimon.

|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 years of the life of Kehat were a hundred thirty and three shanah.
|19| And the Bnei Merari; Machli and Mushi: these are the mishpokhot of Levi according to their toledot.

|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; Mishael, Eltzaphan, and Sitri.
|23| And Aharon took him Elisheva, bat Amminadav, achat Nachshon, to wife; and she bore him Nadav, and Avihu, Elazar and Itamar.
|24| And the Bnei Korach; Assir, and Elkannah, and Avisaph: these are the mishpokhot of the Korchi.
|25| And Elazar 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 oral sefatayim, and why should Pharaoh pay heed unto me. And Hashem said unto Moshe, See, I have made thee as Elohim to Pharaoh: and Aharon thy brother shall be thy navi. 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.

|31| And I will harden the lev Pharaoh, and multiply My otot and My mofetim in Eretz Mitzrayim. 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).

|32| And the Egyptians shall know that I am Hashem, when I stretch forth My yad upon Mitzrayim, bringing out Bnei Yisroel from among them.

|33| And Moshe and Aharon did as Hashem commanded them, so did they.

|34| And Moshe was fourscore years old, and Aharon fourscore three years, when they spoke unto Pharaoh.

|35| And Hashem spoke unto Moshe and Aharon, saying, When Pharaoh shall speak unto you, saying, Show a mofet (miracle) for you: then thou shalt say unto Aharon, Take thy mattah, and cast it before Pharaoh, and it shall become a serpent.

|36| And Moshe and Aharon went in unto Pharaoh, and they did so as Hashem had commanded; and Aharon cast down his mattah before Pharaoh, and his avadim, and it became a serpent.

|37| Then Pharaoh also called the chachamim and the mechashefim; now the charetumei Mitzrayim, they also did in like manner with their secret lore.

|38| For they cast down every man his mattah, and they became serpents: but the mattah Aharon swallowed up their mattot.

|39| And He hardened lev Pharaoh, that he paid heed not unto them; as Hashem had said.

|40| And Hashem said unto Moshe, the lev Pharaoh is hardened, he refuseth to let the people go.

|41| 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 mattah which was turned to a nachash shalt thou take in thine yad.

|42| And thou shalt say unto him, Hashem Elohei HaIvrim 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.

|43| 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 charetumei 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 chartumim 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 chartumim 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 chartumim 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) | 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. |
| 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 Eloheichem; 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, and from his people; there remained not one. |

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 moed, 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 shkhhin breaking forth with festers upon adam, and upon behemah. |
| 11 | And the charetumim could not stand before Moshe because of the shkhhin; for the shkhhin was upon the charetumim, 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. |
For now I will stretch out My hand, that I may strike thee and thy people with dever; and thou shalt be cut off from ha'aretz.

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.

Thou still are exalting thyself against My people, that thou wilt not let them go.

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.

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.

He that feared the Devar Hashem among the avadim of Pharaoh made his avadim and his mikneh flee into the shelters.

And he that took not to heart the Devar Hashem left his avadim and his mikneh in the sadeh.

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.

And Hashem sent thunder and barad, and the eish flashed down upon the ground; and Hashem rained barad upon Eretz Mitzrayim.

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.

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.

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).

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.

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.

And he turned and hardened his lev, he and his avadim.

And the lev Pharaoh was hardened, neither would he let the Bnei Yisroel go; as Hashem had spoken by Moshe.

And Moshe and Aharon came in unto Pharaoh, and said unto him, Thus saith Hashem Elohei HaIvrim, How long wilt thou refuse to humble thyself before Me? Let My people go, that they may serve Me.

Else, if thou refuse to let My people go, hineni, tomorrow will I bring the arbeh into thy border;

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 remaineth unto you from the barad, and shall eat kol haetz which groweth for you out of the sadeh;

And the thunders were ceased, he sinned yet more, and hardened his lev, he and his avadim.

And the lev Pharaoh was hardened, neither would he let the Bnei Yisroel go; as Hashem had spoken by Moshe.
himself, and went out from Pharaoh.
[7] And Pharaoh’s avadim said unto him, How long shall this man be a mokesh (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 Eloheihem; but who are they that shall go?

[9] And Moshe said, We will go with ne’areinu and with zekeineinu, 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 toward 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 mattech 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’aaretz, so that the land was darkened; and they did eat kol esev ha’aretz, and kol pri 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 Eloheihem, and against you.

[17] Therefore forgive, now, my sin only this once, and entreat Hashem Eloheihem, 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 Pharaoh 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 shlishet 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.

[30] 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.

[31] 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.

[32] 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.

[33] 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.

[34] And Moshe said, Thus saith Hashem, About khatzot halailah (midnight) will I go out into the midst of Mitzrayim;

[35] 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.
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[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 keleiv 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,

[1] 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 of the nefashot; every nefesh shall be cut off from the Eretz Mitzrayim.

[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 Kol HaEretz 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 hasar in that night, roasted over eish, and matzot; and with maror they shall eat it. [See Yochanan 6:53-54 where Moshiach 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 elohim 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, offasachti (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 whoseover 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 hashavat it in the afternoon [before dark].

[17] And ye shall be shomer over this day in your generations; ye shall keep it a Chag to Hashem throughout 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); whoseover 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] You 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 upon the mashkof,
Mitzrayim; and when He seeth
through to strike the
Pesachim, and will not permit the
over, spare, skip) the entrance,
Hashem will pasach (pass
and on the two mezuzot,
the dahm upon the mashkof,
Mitzrayim; and when He seeth
through to strike the
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 judg-
ment, [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, so did
Hashem had commanded
Moshe and Aharon, This is the
Pesach (second) of Hashem,
unto Ha'aretz hazeh (the
country) of Eretz
Mitzrayim, from the bechor of
the captive, and kol bechor in Eretz
sha'arim; this is the Chukkat
Ha'Pesach: shimmurim
(keepings, watchings, vigils) for
kol Bnei Yisroel dwelling in
Mitzrayim was four hundred
and thirty shanah.
[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
Eretz Mitzrayim, but they 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.
[34] And the people took
their batzek (deaf dough,
that was large) went along also
multitude, a mixed company
that was bought for kesef, when
they brought forth out of
Mitzrayim, into round flat
chedarim of matzot; klalot
and be gone; and bless me
also.
[35] So they put their
pand to bundle, and
went away, and did as
Hashem had commanded
Moshe and Aharon, so did
they.
[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
mulitidue, 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; klalot
and be gone; and bless me
also.
[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
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
(keepings, 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

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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 Yocheanan 19:36 OJBC].  
[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 tzvaos.

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 chozeck yad Hashem brought you out from this place; there shall no chamez 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) upon thine hand, and for totafos (ornaments, frontlets, bands, phylactery) between thine eyes; for by chozek yad Hashem brought us forth 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 (beast); 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 chozeck 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 totalos (ornaments) between thine eyes; for by chozeck yad Hashem brought us forth out of Mitzrayim.

[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 ammud anan, to guide them haderech; and by lailah in an ammud eish, to give them ohr; so they could travel yomam valailah (day or night);
[22] He took not away the ammud heanan by day, nor the ammud haeish by night, from before HaAm.

Then Hashem spoke unto Moshe, saying,
[2] Speak unto the Bnei Yisroel, that they turn back and encamp before Pi-Hachirot, between Migdol and the yam, in front of Baal Zephon; opposite it shall ye encamp by the yam.

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.

And I will harden lev Pharaoh Melech Mitzrayim, so that he pursues after the Bnei Yisroel; and the Bnei Yisroel went out with a high hand [deliberately with assurance].

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-Hachirot, in front of Baal Zephon.

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.

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?

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.

Hashem shall fight for you, and ye shall keep still.

And Hashem said unto Moshe, Why criest thou unto Me? Speak unto the Bnei Yisroel, so that they move on;

But lift thou up thy yad, and stretch out thine yad over the yam, and divide it; and the Bnei Yisroel shall go on yabashah (dry land) through the midst of the yam.

And I, hineni, 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).

And the Egyptians shall know that I am Hashem, when I have gotten Me glory over Pharaoh, over his chariots, and over his parash.

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;

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.

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.

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.

And he took six hundred select chariots, and all the chariots of Mitzrayim, and commanders over every one of them.

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. [20:20] 

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-Hachirot, in front of Baal Zephon.

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.

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?

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.

Hashem shall fight for you, and ye shall keep still.

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And I, hineni, 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).

And the Egyptians shall know that I am Hashem, when I have gotten Me glory over Pharaoh, over his chariots, and over his parash.

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;

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.

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And he took six hundred select chariots, and all the chariots of Mitzrayim, and commanders over every one of them.

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].
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.

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.

And Moshe stretched forth his yad over the yam, and the yam rushed back to its place as dawn of the boker appeared; but Hashem swept the Egyptians into the middle of the yam.

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.

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.

Thou didst blow with Thy ruach, the yam covered them; they sank like lead in the mighty waters.

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?

Thou didst stretch out Thy right hand, eretz swallowed them.

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.

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.

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.

Hashem is an Ish Milchamah; Hashem shmo.

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 l’olam 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 nishteh (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 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.

|27| And Moshe and Aharon said unto kol Bnei Yisroel, At erev, then ye shall know that Hashem hath brought you out from Eretz Mitzrayim; and in the boker, then ye shall see the kevod Hashem; because He heareth your telunnot (murmurings) against Hashem; and who are we, that ye murmur against us?

|28| 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.

|29| And Moshe spoke unto Aharon, Say unto kol Adat Bnei Yisroel, Come near before Hashem; for He hath heard your telunnot.

|30| 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.

|31| And Hashem spoke unto Moshe, saying,

|32| I have heard the telunnot Bnei Yisroel; speak unto them, saying, At twilight ye shall eat basar, and in the boker ye shall be glutted with lechem; and ye shall know [by experience] that I am Hashem Eloheichem.

|33| 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.

|34| 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.

|35| And when the Bnei Yisroel saw it, they said one to another, Mahn hu (What is it?) For they knew not mah h Hu (what is this). And Moshe said unto them, This is the lechem which Hashem hath given you to eat.

|36| 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.

|37| And the Bnei Yisroel did so, and gathered, some more, some less.

|38| 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].

|39| And Moshe said, Let no ish leave of it until boker.

|40| Notwithstanding, they paid heed not unto Moshe; but some left part of it until...
And they gathered it every boker, every man according to his eating need; and when the shemesh grew hot, it melted. And it came to pass, that on yom hashishi they gathered twice as much lechem, two omers for one man; and all the nesi'im of the Edah came and told Moshe. 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. And they laid it up, saving it until boker, as Moshe commanded; and it did not stink, neither was there any infestation therein. And Moshe said, Eat that today; for today is a Shabbos unto Hashem; today ye shall not find it in the sadeh. Sheshet yamim ye shall gather it; but on the yom hashevi'i, which is Shabbos, in it there shall be none. And there went out some from HaAm on the yom hashevi'i to gather, and they found none. And Hashem said unto Moshe, How long refuse ye to be shomer over My mitzvot and My torot? 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. 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. 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 do ye put Hashem to the test? 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)? And Moshe cried unto Hashem, saying, What shall I do with this people? They are almost ready to stone me. And Hashem said unto Moshe, Go on ahead of HaAm, and take with thee Ziknei Yisroel; and thy matzot shall be kept for thou struck the Nile, take in thine yad, and go. And 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. 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? Then came Amalek, and did battle against Yisroel in Rephidim. 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 matzot HaElohim in mine yad. 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. 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. 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).

And Yehoshua disabled Amalek and his army with the edge of the cherev.

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.

And Moshe built a Mizbe'ach, and called the shem of it Hashem Nissi (Hashem is my Standard [rallying point]); For he said, Because a yad has been against the kes Hashem (throne of Hashem), Hashem hath milchamah against Amalek from dor to dor.

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;

Then Yitro, Moshe's khoten, received Tsipporah, Moshe's wife, after Moshe had sent her away,

And her two banim; of which the shem of the one was Gershom; for he said, I have been a ger in a foreign land;

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;

And Yitro, Moshe’s khoten, came with his banim and his isha unto Moshe into the midbar, where he encamped at the Har HaElohim;

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.

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.

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.

And Yitro rejoiced for all the tovah which Hashem had done for Yisroel, whom He had rescued out of the hand of the Egyptians.

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.

Now I have da'as that Hashem is gadol than kol haelohim; for in the thing wherein they dealt proudly He was above them.

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.

And it came to pass on next day, that Moshe sat to judge HaAm; and HaAm stood around Moshe from the boker unto erev.

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?

And Moshe said unto his khoten, Because HaAm come unto me to inquire of Elohim;

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.

And Moshe's khoten said unto him, The thing that thou doest is not tov.

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.

Shema (pay heed) now unto my voice, I will give thee counsel, and may Elohim be with thee, to be thou for HaAm before HaElohim, that thou mayest bring the disputes unto HaElohim;

And thou shalt teach them chukkim and torot, and shalt show them the derech whereon they must walk, and the ma'aseh that they must do.

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.

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 anasheni 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.

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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 shall ye be a segullah (treasured possession) unto Me above all people; for kol ha'aretz is Mine;
[6] And ye shall be unto Me a mamlechet 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 lomam. 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; whatsoever toucheth HaHar shall be surely put to death;

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[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] SoHashem 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.
[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 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 HaShevi'i is the Shabbos of Hashem Eloheicha; in it thou shalt not do any melachah, thou, nor thy ben, nor thy bat, nor 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 Ha'Aretz, the yam, and all that in them is, and rested Yom HaShevi'i; 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.
[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 elohim which taketh Shmo in vain.
[24] Mizbe'ach adamah thou shalt make unto Me, and shalt sacrifice thereon thy ozen, 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]

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 l'Chim.
[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 shall he go free 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 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; 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.
|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, thou shalt take him from Mine Mizbe'ach for capital punishment.
|24| Ayin for ayin, shen for shen, yad for yad, regel for regel, burn for burn, wound for wound, chaburah (stripe laceration) for chaburah.
|25| 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.
|26| 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.
|27| 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.
|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 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.
|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;|
another, then from the best of his own sadeh, and of the best of his own kerem (vineyard), shall he make restitution. 

|6| 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| 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| 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| For all manner of pesha (trespass, liability), whether it be for ox, for donkey, for seh, or for any manner of avenad (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| 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| Then shall a shevuat Hashem be between them both, that he hath not laid his yad on the property of his neighbor; and whom Elohim shall condemn, he shall pay back double unto his re'a. 

|12| If an ish ask to borrow of 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. 

|13| 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. 

|14| 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| 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| 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| If her av utterly refuse to give her unto him, he shall pay kesef according to the mohar habetulot (marriage contract, dowry of the virgins). 

|18| Thou shalt not allow a mekhashefah (witch, sorceress) to live. 

|19| Kol shochev (every one having sexual relations) with a behemah shall surely be put to death. 

|20| He that sacrificeth unto elohim (the g-ds), other than unto Hashem only, he shall be destroyed. 

|21| Thou shalt neither mistreat a ger, nor oppress him; for ye were gerim in Eretz Mitzrayim. 

|22| Ye shall not cause pain to any almanah, or yatom. 

|23| If thou cause them pain in any way, and they cry at all unto Me, I will surely hear their cry; 

|24| 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| 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 neshkekh (usury, interest). 

|26| If thou at all take the cloak of thy re'a as security, thou shalt return it unto him by bo hashemesh (sunset); for that 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). 

|27| Thou shalt not revile Elohim, nor curse the nasi of thy people. 

|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. 

|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 shall ye cast it to the kelev (dog). 

|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). 

|31| Thou shalt not spread a false report; put not thy hand with the rashah to be an ed chamas (malicious witness). 

|32| 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; 

|33| Neither shalt thou favor a poor man in his riv (cause, lawsuit). 

|34| If thou meet thine enemy's shor (ox) or his chamor (donkey) going astray, thou shalt
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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 snare (lawsuit); and the naki (innocent) and tzaddik slay thou not; for I will not acquit the rashah.
[8] And thou shalt take no shochad (bribe); 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 hashavu 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.
[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 [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 zakah 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 peysha'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 Kena'im, the Chivi, and the Yevusi; I will cut them off.
[24] Thou shalt not bow down to their elohim, nor serve after their works; but thou shalt utterly overthrow them, and completely break down their matztzvot (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'im, and the Chitti, from before thee.
[29] I will not drive them out from before thee in shanah (year), lest they make thee barriers before 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 mokesh (snare) unto thee.
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.

And Moshe alone shall come near Hashem; but they shall not come near; neither shall HaAm go up with him.

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.

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.

And he sent out na'arei Bnei Yisroel, which offered olot (burnt offerings), and sacrificed shelamim (peace offerings) of bulls unto Hashem.

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.

Then went up Moshe, and Aharon, Nadav, and Chur (the one aiding him, the one ministering to him); and Moshe went up into the Har HaElahohim.

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.

And Moshe went up into HaHar, and an anan concealed HaHar.

And the Kevod Hashem abode upon Mt. Sinai, and the anan concealed it sheshet yamim; and the yom hashevi'i He called unto Moshe out of the midst of the anan.

And Moshe went into the midst of the anan, going up into HaHar; and Moshe was in HaHar arba'im yom v'arba'im lailah.

And Hashem spoke unto Moshe, saying.

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).

And this is the terumah (offering) which ye shall receive of them; zahav, and kesef, and nechoshet, and turquoise, and purple, and scarlet wool, and linen, and goat hair, and ram skins dyed red, and tachash skins, and acacia wood, Shemen for the light, spices for shemen hamishchah (anointing oil) and aromatic ketoret (incense), Shoham stone, and stones to be set in the Ephod, and in the Choshen (Breastplate).

And let them make Me a Mikdash; that I may dwell among them.

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.

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.

And thou shalt overlay it with zahav Tahor, within and without shalt thou overlay it, and shalt make upon it a gold crown all around.

And the poles shall be in the rings of the Aron, that the Aron may be carried with them.

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, 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.

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 choverot (joined together) one to another; and the other five curtains shall be choverot 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 echad.
[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, shall hang over the back of the Mishkan.
[14] And thou shalt make a Mikhseh for the Ohel of ram skins dyed red, and a Mikhseh of tachash skins above.
[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 tafon (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, 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.
[27] And the middle crossbar inside the kerashim (planks) shall extend from end to end.
[28] 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.
[29] And thou shalt erect the Mishkan according to the mishpat (plan, specifications) thereof which was showed thee in HaHar.
[30] 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:
[31] 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.
[32] And thou shalt hang up the Parochet under the hooks, that thou mayest bring in there behind the Parochet, the Aron HaEdut: and the Parochet shall separate unto you between HaKodesh and the Kodesh HaKodashim.
[33] 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.
[34] And thou shalt make a Masach (Screen, Curtain) for the petach
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.

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.

And thou shalt make its karnot of it upon the four corners thereof; its karnot shall be of one piece with it; and thou shalt overlay it with nechoshet.

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.

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.

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.

And thou shalt make badim (carrying poles) designed for the Mizbe'ach, poles of acacia wood, and overlay them with nechoshet.

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.

And thou shalt make the Khatzan (Courtyard) of the Mishkan; for the south side southward there shall be kela'im (curtains, hangings) of twisted linen of a hundred cubits long for one side;

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.

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 shall be of kesef.

And for the width of the Khatzer (Courtyard) shall be kela'im (curtains, hangings) of fifty cubits; their ammudim shloshah, and their sockets shloshah.

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.

And thou shalt make the Khatzer (Courtyard) shall be banded with kesef; their hooks shall be of kesef, and their sockets of nechoshet.

And thou shalt command the Bnei Yisroel, that they bring thee pure pressed shemen zayit (olive oil) for the ohr, to kindle the Ner Tamid (Perpetual Lamp).

In the Ohel Moed outside the Parochet, which is before the Edut, Aharon and his banim shall arrange it from erev to boker before Hashem; it shall be a chukkat olam unto their dorot from the Bnei Yisroel.

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, Elazar and Itamar, Bnei Aharon.

[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 Mitnefet, 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 toledot (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 tahor (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 an odem, a pitdah, and bareket: this shall be the first row.

[18] And the second row shall be nofech, 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, Shetym 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 tahor (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 Choschen 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 woolsen 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.
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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| And thou shalt make the Kutsim of fine linen, and thou shalt make the Mitznefet of fine linen, and thou shalt make the Avnet of artistic embroidery.

|35| 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.

|36| And thou shalt anoint them, and ordain them, and set them apart as kodesh, that they may minister unto Me in the kohen's office:

|1| And lechem matzot, and challot matzot mixed with shemen, and wafers matzot smeared with shemen; of fine wheat flour shalt thou make them.

|2| Thou shalt put them into sal echad (one basket); bring them near in the sal, with the bull and the two rams. And Aharon and his banim thou shalt bring unto the petach of the Ohel Mo'ed, and shalt immerse them with mayim.

|3| 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;

|4| And thou shalt put the Mitznefet upon his head, and put the Nezer HaKodesh upon the Mitznefet. And thou shalt take the Shemen HaMishchah, and pour it upon his head, and anoint him.

|5| And thou shalt bring near his banim, and put kuttanot upon them.

|6| 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 olam; and thou shalt ordain [i.e. fill their hands (invest them with authority as ministers)] Aharon and his banim.

|7| 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.

|8| And thou shalt slaughter (shachat) the bull before Hashem, by the petach of the Ohel Mo'ed; and he shall 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 olam; and thou shalt ordain [i.e. fill their hands (invest them with authority as ministers)] Aharon and his banim.

|10| And thou shalt cast a lot to divide between 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; and he shall bring near his banim, and put kuttanot upon them.

|12| And thou shalt take of the dahm of the bull, and put it upon the karnot of the
Mizbe'ach with thy finger, and pour all the dahm on the yesod (base) of the Mizbe'ach.

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.

But the basar of the bull, and his hide, and his dung, shalt thou burn with eish outside the machaneh; it is a chattat.

Thou shalt also take one ram; and Aharon and his banim shall put their hands upon the head of the ram.

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 Moshiach's sprinkling of the Goiyim].

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.

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.

And thou shalt take the other ayil; and Aharon and his banim shall lay their hands upon the head of the ayil.

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.

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.

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);

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;

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.

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]; an offering made by eish unto Hashem.

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.

And thou shalt wave them for a tenufah before Hashem; and it shall be thy portion.

And thou shalt set apart as kodesh the breast of the ayil hamillu'im, and cook his basar in the Makom Kodesh.

Aharon and his banim shall eat the basar of the ayil, and the lechem that is in the sal petach Ohel Mo'ed.

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.

And if anything remains of the basar of the millu'im, or of the lechem, unto the boker, then shalt thou burn the remainder with eish; it shall not be eaten, because it is kodesh.

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.

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.

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.

Now this is that which thou shalt offer upon the Mizbe'ach: two
And thou shalt make a Mizbe'ach (altar) 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 tahor, 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 karenot 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 kofer 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.

For Aharon and his banim shall wash their hands and their feet thereat; 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; so they shall wash their hands and their feet, that they die not; or when they come near to the Mizbe'ach to minister, to present offering made by eish unto Hashem; and thou shalt place it between the Ohel Mo'ed and the Mizbe'ach, and thou shalt put mayim therein.

For Aharon and his banim shall wash their hands and their feet thereat; 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; 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; 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; and thou shalt place it between the Ohel Mo'ed and the Mizbe'ach, and thou shalt put mayim therein.

|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; 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; 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; and thou shalt place it between the Ohel Mo'ed and the Mizbe'ach, and thou shalt put mayim therein.

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|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; and thou shalt place it between the Ohel Mo'ed and the Mizbe'ach, and thou shalt put mayim therein.
[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 HaShabboton, 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). 

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 Masekha (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 proclamation, and said, Tomorrow is a chag (feast) to Hashem. 
[6] And they rose up early the next day, and offered olot, and brought shalumim; 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 Mitzrayim, 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, Go, get thee down; for thy people, which thou broughtest out of Eretz Mitzrayim, have corrupted themselves; 
[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 Elohay; 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 spakest, and saidst unto me, 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 brocha 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.

[36] And Hashem said unto Moshe, Depart, and go from here, thou and HaAm which thou hast brought up out of Eretz Mitzrayim, unto an Eretz zavat cholev 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.

[37] And Hashem said, 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.

[38] And the Bnei Yisroel stripped themselves of their ornamental attire by Mt. Chorev.

[39] And Moshe would take the Ohel, and pitch it outside the machaneh, afar off from the machaneh, and called it the Ohel Moad. And it came to pass, that every one which sought Hashem went out unto the Ohel Moad, which was outside the machaneh.

[40] And it came to pass, when Moshe went out unto the Ohel, that kol HaAm turned and watched after Moshe, until he was gone into the Ohel.

[41] And it came to pass, as Moshe entered into the Ohel, the Ammud of the Anan descended, and stood at the petach Ohel, and Hashem would speak with Moshe.

[42] And kol HaAm saw the Ammud of the Anan stand at the petach Ohel; and kol HaAm rose up and worshiped, every man in his petach ohel.

[43] 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.

[44] 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 mourning; and no ish did put on him his ornamental attire.
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, 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.


[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 Kesheh 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 HaCoym; 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; But ye shall destroy their mizbechot, break their matzebot, and cut down their asherah (sacred trees, poles);

[13] And be 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.

[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 eloheim, and make thy banim go a-whoring after their eloheim.

[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 moed of the month Aviv; for in the month Aviv thou camest out from Mitzrayim.
All that openeth the womb (womb) is Mine; and every firstling among thy cattle, whether ox or she, that is zahar.

But the firstling of a donkey thou shalt redeem with a shek; 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.

Sheshet yamim thou shalt work, but on the yom hashvi'i thou shalt rest; in plowing and in harvest thou shalt rest.

And thou shalt observe Chag Shavuos [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).

Shalosh in the year shall all your men children appear before HaAdon Hashem Elohei Yisroel.

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.

And Moshe said unto Moshe, Write thou these devarim; for according to these devarim I have cut a brit with thee and with Yisroel.

And Moshe assembled kol Adat Bnei Yisroel, and said unto them, These are the Devarim which Hashem hath commanded, that ye should do them.
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,

The Mizbe'ach HaOlah, with its mikhbar hanechoshet, its carrying poles, and all its utensils, the Kiyor, and its Stand,

The curtains of the khatzer, its ammudim, and its sockets, and the masach Sha’ar HaKhatzer,

The tent pegs of the Mishkan, and the tent pegs of the khatzer, and their cords,

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.

And all the Adat Bnei Yisroel departed from the presence of Moshe.

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 avodat of it, and for the Bigdei HaKodesh.

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.

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.
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.

And he joined five curtains one unto another; and the other five curtains he joined one unto another.

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.

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.

And he made fifty hooks of zahav, and joined the curtains one unto another with the hooks; so it became Mishkan Echad.

And he made curtains of goat hair for the Ohel over the Mishkan; eleven curtains he made them.

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.

And he joined five curtains into a set, and six curtains into a set.

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.

And he made fifty hooks of zahav, and joined the curtains one unto another with the hooks, so it became Mishkan Echad.

And he made curtains of goat hair for the Ohel over the Mishkan; eleven curtains he made them.

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.

And he joined five curtains into a set, and six curtains into a set.

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.

And he made fifty hooks of nechoshet to attach the Ohel together, that it might be echad (one).

And he made a Mikhseh (Cover) for the Ohel of dyed red ram skin, and a tachash hide Mikhseh above that.

And he made kerashim (planks) for the Mishkan of acacia wood, standing erect.

The length of a keresh (plank) was ten cubits, and the width of a keresh one cubit and a half.

One keresh had two yadot (projections, tenons), equally distant one from another; thus did he make for all the kerashim of the Mishkan.

And he made kerashim (frames) for the Mishkan; twenty kerashim for the negev (south) side southward;

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.

And for the other side of the Mishkan, which is toward the north, he made twenty kerashim,

And their arba'im sockets of kesef; two sockets under one keresh, and two sockets under another keresh.

And for the sides of the Mishkan westward he made six kerashim.

And two kerashim made he for the corners of the Mishkan in the back.

And they were doubled at the bottom, and joined together; at the top thereof, there was one ring; thus did he to both of them in both the corners.

And there were eight kerashim; and their sockets were sixteen sockets of kesef, under every keresh two sockets.

And he made crossbars of acacia wood; five for the kerashim of the one side of the Mishkan,

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.

And he made the middle crossbar to extend within the kerashim from the one end to the other.

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.

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.

And he made thereunto four ammudim of acacia wood, and overlaid them with zahav; their hooks were of zahav; and he cast for them four sockets of kesef.

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;

And the five ammudim of it with their hooks; and he overlaid their tops and their bands with zahav; but their five sockets were of nechoshet.

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;

And he overlaid it with zahav tahor within and without, and made a crown of zahav all around.

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.

And he made carrying poles of acacia wood, and overlaid them with zahav.

And he put the carrying poles into the rings on the sides of the Aron,
And he made the Kapporet of zahav tahor; two cubits and a half was the length thereof, and one cubit and a half the width thereof.

And he made two keruvim of zahav, hammered out of one piece made he them, on the two ends of the Kapporet; 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. 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.

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; and he overlaid it with zahav tahor, and made thereunto a crown of zahav all around. 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. And he cast for it four rings of zahav, and put the rings upon the four corners of its four legs thereof. Over against the misgeret were the rings, the housing for the carrying poles to bear the Shulchan. And he made the carrying poles of acacia wood, and overlaid them with zahav.

And he made the Menorah of zahav tahor; of hammered-out work made he the Menorah; its base and its shaft, and its cups, its knobs, its flowers, were of the same; 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; 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. In the Menorah were four cups made like almonds, its knobs, and its flowers; 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. Their knobs and their branches were of the same: all of it was one hammered-out work of zahav tahor. And he made its seven neroth (lamps), and its tongs, and its spoons, of zahav tahor. Of a talent of zahav tahor made he it, and all the utensils thereof.

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. And he overlaid it with zahav tahor, 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.

And he made the Shemen HaMishchah Kodesh, and the ketoret spices, tahor, according to the artistic work of a perfumer.

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 cups the height thereof. And he made the karenot thereof on the four corners of it; the karenot thereof were from it; and he overlaid it with nechoshet. 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. And he made for 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. And he overlaid it with zahav tahor, 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.

And he made the carrying poles of acacia wood, and overlaid them with nechoshet.
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.

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.

And he made the khatzer; on the south side southward the hangings of the khatzer were of twisted fine linen, a hundred cubits;

Their ammudim were twenty, and their sockets of nechoshet twenty; the hooks of the ammudim and their bands were of kesef.

And for the north side the hangings were a hundred cubits, their ammudim were twenty, and their sockets of nechoshet twenty; the hooks of the ammudim and their bands were of kesef.

And for the west side were hangings of fifty cubits, their ammudim ten, and their sockets ten; the hooks of the ammudim and their bands of kesef.

And for the east side eastward fifty cubits.

The hangings of the one side of the entrance were fifteen cubits; their ammudim ten, and their sockets shloshah, and their hooks shloshah.

And for the other side. On each side of the khatzer, were hangings of fifteen cubits; their ammudim shloshah, and their sockets shloshah.

All the hangings of the khatzer all around were of twisted fine linen.

And the sockets for the ammudim were of nechoshet; the hooks of the ammudim and their bands of kesef; and the overlaying of their tops of kesef; and all the ammudim of the khatzer were banded with kesef.

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.

And for the north side the hangings were a hundred cubits, their ammudim were twenty, and their sockets of nechoshet twenty; the hooks of the ammudim and their bands of kesef.

And all the tent pegs of the Mishkan, and of the khatzer all around, were of nechoshet.

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.

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.

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.

And from the turquoise, and purple, and scarlet wool, they made bigdei serad (elaborately woven garments) for service in HaKodesh, and made Bigdei Hakodesh for Aharon; as Hashem commanded Moshe.
They made attaching ketefot (shoulder straps) for it, which were attached to its two upper ends.

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.

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.

And he fastened them upon the Kitfot HaEphod, that they should be Avnei Zikaron (Memorial Stones) unto the Bnei Yisroel; as Hashem commanded Moshe.

And they 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.

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.

And they set in it four rows of gemstones; the first row was an odem, a pitdah, and barekes; this was the first row.

And the second row, a nofech, sapphire, and yahalom.

And the third row, a leshem, shevo, and achlamah.

And the fourth row, a tarshish, shoham, and yashfeh; they were set in zahav in their settings.

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 Shneym Asar Shevet.

And they made attaching ketefot (shoulder straps) for it, which were attached to its two upper ends.

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.

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.

And he fastened them upon the Kitfot HaEphod, that they should be Avnei Zikaron (Memorial Stones) unto the Bnei Yisroel; as Hashem commanded Moshe.

And they 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.

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.

And they set in it four rows of gemstones; the first row was an odem, a pitdah, and barekes; this was the first row.

And the second row, a nofech, sapphire, and yahalom.

And the third row, a leshem, shevo, and achlamah.

And the fourth row, a tarshish, shoham, and yashfeh; they were set in zahav in their settings.

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 Shneym Asar Shevet.

And they 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.

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.

And they set in it four rows of gemstones; the first row was an odem, a pitdah, and barekes; this was the first row.

And the second row, a nofech, sapphire, and yahalom.

And the third row, a leshem, shevo, and achlamah.

And the fourth row, a tarshish, shoham, and yashfeh; they were set in zahav in their settings.

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 Shneym Asar Shevet.

And they 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.

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.

And they set in it four rows of gemstones; the first row was an odem, a pitdah, and barekes; this was the first row.

And the second row, a nofech, sapphire, and yahalom.

And the third row, a leshem, shevo, and achlamah.

And the fourth row, a tarshish, shoham, and yashfeh; they were set in zahav in their settings.

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 Shneym Asar Shevet.
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 HaMaorh.

And thou shalt place the Mizbe'ach Hazahav L'Ketoret before the Aron HaEdut, and set up the Masach HaPetach LaMishkan.

And thou shalt set the Mizbe'ach HaOlah before the Mizbe'ach HaOlah, and shall place mayim therein.

And thou shalt set up the khatzer (court) all around, and hang up the Masach Sha'ar Hakhatzer.

And thou shalt take the Shemen HaMishchah, and anoint the Mishkan, and all that is therein, and shall set it apart as kodesh, and all the utensils thereof; and it shall be kodesh.

And thou shalt anoint the Mizbe'ach HaOlah, and all its utensils, and set apart as kodesh the Mizbe'ach: and it shall be Mizbe'ach kadosh kodashim.

And thou shalt anoint the Kiyor and its Stand, and set it apart as kodesh.

And thou didst set the Shulchan in the Ohel Mo'ed, opposite the Menorah, and kindle the Nerot thereof.

And thou didst set the Mizbe'ach Hazahav before the Petach Mishkan Ohel Mo'ed, and the aromatic ketoret, and the Masach petach HaOhel, and the Mizbe'ach Hanechoshet, and its mikhbar hanechoshet (grate, netting of copper), its carrying poles, and all its utensils, the Kiyor and its Stand.

The curtains of the khatzer (courtyard), its ammudim, 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.

The curtains of the khatzer (courtyard), its ammudim, and its sockets, and the masach Sha'ar Hakhatzer, its cords, and its tent pegs, and all the utensils of the Ohel Mo'ed, and the garments of his banim, to minister in the kohen's office.

According to all that Hashem commanded Moshe, so the Bnei Yisroel did kol haAvodah.

And Moshe did inspect all the work, and, hinei, they had done it as Hashem had commanded, even so had they done it; vayevarech otam Moshe (and Moshe blessed them).

Thus did Moshe; according to all that Hashem commanded him, so did he.

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 ammudim.

And he spread the Ohel over the Mishkan, and put the Mikhseh of the Ohel on it from above; as Hashem commanded Moshe.

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; 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.

And he put the Shulchan in the Ohel Mo'ed, upon the north side of the Mishkan, outside the Parochet.

And he set the Lechem in order upon it before Hashem; as Hashem had commanded Moshe.

And he put the Menorah in the Ohel Mo'ed, opposite the Shulchan, on the south side of the Mishkan.

And he set the Lechem in order upon it before Hashem; as Hashem commanded Moshe.

And he put the Mizbe'ach Hazahav in the Ohel Mo'ed before the Parochet; And he burned ketoret spices thereon; as Hashem commanded Moshe.
And Hashem spoke unto Moshe, and spoke unto him out of the Ohel Moed (Tent of Meeting, i.e., Tabernacle) saying,

1 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, or of the flock.

2 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 Moed before Hashem.

3 And he shall lay his hand upon the head of the olah (burnt offering); and it shall be accepted for him to make kapporah for him.

4 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 Moed.

5 And he shall skin the olah, and cut it into pieces. 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.

6 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.

7 And the kohen, Aharon's banim, shall lay the parts, the head, and the fat, in order upon the wood that is on the eish, and upon the Mizbe'ach: it is an olah, an offering made by eish, of a re'ach nicho'ach (sweet savour) unto Hashem.

8 And Hashem spoke unto Moshe, and he spoke unto him out of the Ohel Moed, saying,

9 And he shall offer upon it the olah (burnt offering) and the minchah; as Hashem commanded Moshe.

10 And he shall set the masach sha'ar ha-khatzer (Curtain of the Entrance of the Tabernacle). And he set up the masach ha-petach la-mishkan (Curtain of the Entrance of the Tabernacle). And he put the mizbe'ach ha-olah at the petach mishkan ohel mo'ed, and offered upon it the olah (burnt offering) and the minchah; as Hashem commanded Moshe.

11 And he shall slaughter (shachat) it on the side of the Mizbe'ach northward before Hashem: and the kohenim, 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 upon 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 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.

18 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]
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;

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;

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.

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.

And if thy korban be on a pan, it shall be of fine flour matzot, mixed with shemen.

Thou shalt break it in pieces, and pour shemen thereon; it is a minchah.

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.

And if thy korban minchah be on a pan, it shall be of fine flour matzot, mixed with shemen.

Thou shalt break it in pieces, and pour shemen thereon; it is a minchah.

And if thy korban minchah be in a deep pan, it shall be made of fine flour with shemen.

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.

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.

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.

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.

As for the korban reshit (firstfruit offering), ye shall offer it unto Hashem; but they shall not be burned on the Mizbe'ach for a re'ach nicho'ach.

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.

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.

And thou shalt put shemen upon it, and lay incense thereon; it is a minchah.

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.

And if his korban be a zevach shelamim unto Hashem, he shall offer it of the herd; whether it be a zachar or nekevah, he shall offer it tamim (without blemish) before Hashem.

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,

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.

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.

And if his korban for a zevach shelamim unto Hashem be of the flock; zachar or nekevah, he shall offer it tamim (without blemish).

If he offer a keves (lamb) for his korban, then shall he offer it before Hashem.

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.

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,

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.

And if his korban be a goat, then he shall offer it before Hashem.

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,
And Hashem spoke unto Moshe, saying,

[12] 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 Moeed before Hashem; and shall lay his hand upon the young bull's head, and slaughter (shachat) it before the Ohel Moeed; 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).

And Hashem spoke unto Moshe, saying,

[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 Moeed.

[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 Le 4:5:8] shall bring of the young bull's dahm to the Ohel Moeed;

[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 Ketoret HaSammmim (Altar of Fragrant Incense) before Hashem, which is in the Ohel Moeed; and shall pour the rest of the dahm at the base of the Mizbe'ach HaOlah which is at the entrance of the Ohel Moeed.

[19] Just as it was removed from the ox of the zevach hashelamim; and the kohen shall burn them upon the Mizbe'ach HaOlah.

[20] And the hide of the young bull, and all his basar, with his head, and with his legs, and his innards, and his dung.

[21] 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.
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 Elohay 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 the rest of the dahm thereof at the base of the Mizbe'ach.

[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 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 chayah teme'ah (carcass of an unclean beast), or a nivlat behemah teme'ah (carcass of unclean livestock), or the nivlat sheretz 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 tum'at 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 nekukim (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 sel (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, of 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.

[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]

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 with shoker (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.
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.

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.

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).

The eish must ever be burning upon the Mizbe’ach; it shall never go out.

And this is the Torat HaMinchah: the Bnei Aharon shall offer it before Hashem, before the Mizbe’ach.

And the victim offered by the kohen had to be without flaw (see the preface on the flawless Ben Elohim Ben Dovid Moshiach born of HaAlmah). And when hands were laid on the victim it became a substitute pointing toward a vicarious kapporah 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-eretz chayyim mee-payshah amee.” The Dead Sea Scrolls (1QIsa) 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 Avivael 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-eretz 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 Cimel-zayin-resh, according to the standard Hebrew/English Lexicon of Brown, Driver, and Briggs, page 160. “May-eretz 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-payshah 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 Vayikra 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 Cohen Gadol lays both of his hands on the head of the victim, confesses over it all the pervers 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 kapporah for the sins of the whole world, sprinkling many nations (Isaiah 52:13). We are speaking of the potentuous 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 Avid Tzemach, Moshiach Shmo, Yehoshua, the namesake (a person having the same name as another) of Moshiach. This post-Exilic Cohen 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.

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 shelamim, 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 moshevot (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
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;


[4] And Moshe did as Hashem commanded him;

[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 HaZahav, the Nezer Hakodesh (Holy Diadem); as Hashem commanded Moshe.

[10] And Moshe took the Shemen HaMishchah, and anointed them 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 re'ach nico'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.

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 chalavim, 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 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].

[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 Zakka 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 Abel's 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 Moshiach'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. Moshiach'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 Moshiach'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, Moshiach'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 Moshiach'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 Moshiach of Judaism, Moshiach Adoneinu.

Unfortunately, not all Jews nor all Goyim have been willing to become proselytes to Moshiach because not everyone is willing to commit himself to Moshiach. And many who have committed themselves to Moshiach Adoneinu are even ignorant of the fact that what they call the Religion of Messiah is really Moshiach's Judaism that Goyim have adapted to their own culture. Nevertheless, the faith of the Brit Chadasha is still the true, Biblical faith of Moshiach, whether every believer in Moshiach Adoneinu realizes it or not. Scripturally, a Jew is anyone like Ruth the Moabite 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, Yerushalmi 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 kapporah. Rabbi Judah the Patriarch ('Rabbenu haKadosh') compared this three-fold admission into Judaism as reminiscent of the Biblical history of Israel, a nation circumscribed before leaving Egypt (Joshua 5:2), immersed in the desert in a holy washing.
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), and the diaphragm with the liver of the chattat (sin offering), he burned upon the Mizbe’ach; just as Hashem commanded Moshe.  
[9] And the Bnei Aharon brought the dahr unto him; and he dipped his forefinger in the dahr, and put it upon the horns of the Mizbe’ach, and poured out the dahr at the foundation of the Mizbe’ach;  
[10] But the chelev (fat), and the kidneys, and the basar and the hide he burned with eish outside the machaneh.  
[11] And he slaughtered (shachat) the olah (burnt offering); and the Bnei Aharon presented unto him the dahr, which he sprinkled around upon the Mizbe’ach.  
[12] And he presented the olah (burnt offering) unto him, with the pieces thereof, and the head; and he burned them upon the Mizbe’ach.  
[13] And he did wash the innards and the legs, and burned them upon the olah (burnt offering) on the Mizbe’ach.  
[14] 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.  
[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 dahr, 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 kidneys, and the diaphragm above the liver;  
[20] And they put the chalavim (fat) upon the breasts, and he burned the chalavim 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 bracha 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 bracha 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.  
[25] 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.  
[26] And there went out eish (fire) from the presence of Hashem, and devoured them, and they died before Hashem.  
[27] 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.  
[28] And Moshe called Mishael and Eltzaphan, the bnei Uziel the dod (uncle) of Aharon, and said unto them, Come near, carry your brethren from before the Kodesh to the outside of the machaneh.
And Moshe said unto Aharon, and unto Elazar 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.

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.

And Hashem spoke unto Aharon, saying,

Do not drink yayin nor strong drink, thou, nor thy banim, and thy banot with thee, when ye go into the Ohel Mo'ed, lest ye die; it shall be chukkat olam throughout your generations; And that ye may put difference between kodesh and tahor (clean); and between tameh (unclean) and chol (common, profane), and between tameh (unclean) and tahor (clean); And that ye may teach the Bnei Yisroel all the chukkim which Hashem hath spoken unto them by the hand of Moshe. And Moshe spoke unto Aharon, and unto Elazar and unto Itamar, his banim that were left, Take the minchah (shrine, portion) of them out of the machaneh; and it shall be thine, and unto thy banim, and thy banot with thee; for they are thy chok, and the chok of thy banim, which are given out of the offerings of Hashem made by eish of the chalavim (peace offerings) of the Bnei Yisroel.

And Moshe diligently inquired about the se'ir of the chattat, and, hinei, it was burned up; and he was angry with Elazar and Itamar, the bnei Aharon which were left alive, saying, Since the dahm of it was not brought in within HaKodesh, ye should indeed have eaten it in the Kodesh, as I commanded. 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? And when Moshe heard that, he was satisfied. And Hashem spake unto Moshe and to Aharon, saying unto them, Speak unto the Bnei Yisroel, saying, These are the beasts which ye shall eat among all the beasts that are on ha'aretz. Whosoever slipteth the hoof, and separateth into double hooves, and cheweth the cud, among the behemah (animals), that shall ye eat. 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. And the rock badger: he cheweth the cud, but separateth not the hoof; he is tamei unto you. And the arnevet, because he cheweth the cud, but separateth not the hoof; he is temeiah (unclean) unto you. 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. Of their basar shall ye not eat, and their nevelah shall ye not touch; they are temei'im (unclean ones) to you. 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. And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the mayim, and in any nefesh hachayyah which is in the mayim, they shall be sheketz (abomination, detestable) unto you; They shall be even sheketz unto you; ye shall not eat of their basar, but ye shall have their nevelah in sheketz. Whatsoever hath no fins nor scales in the mayim, that shall be sheketz unto you. And these are they which ye shall have in sheketz among the fowl;
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, and the pelican, and the osprey, 20 And every fowl which crieth, 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 temei’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 spliteth the hooves, and is not completely split, nor cheweth the cud, are temei’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 temei’im unto you; whosoever toucheth their nevelah shall be tamei.

28 And he that beareth the nevelah of them shall wash his clothes, and be tamei until erev; they are temei’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 temei’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, whereunto any of them falleth, whatsoever is in it shall be tamei; and ye shall break it. 34 Of all okeil 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 temei’im and shall be temei’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 kadosh, and ye shall be kedoshim; 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 kedoshim, 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
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 usholoshet she shall then remain in demei 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 Moed 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].
[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 tzara'at.
[23] But 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.
[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 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 tahorah,
[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 borokh spot that growtheth 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 tzara'ah, he is tamei; the kohen shall pronounce him utterly tamei; his nega is in his head.
[45] And the tzara'ah 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 any thing of leather, or in anything 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, whereof 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 a leather, or in any work that is made of leather, the nega is a malignant tzara'at; it is tamei.

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, saying,

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 tehorot (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 some of the shemen into the palm of his own left hand;

[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 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 Moed 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 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 tohar 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 Kenaan, 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 owNet 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, binei, if the nega be in the walls of the bais with depressions, greenish or reddish, which in appearance are
Then the kohen shall go out of the bais to the entrance of the bais, and quarantine the bais seven days; 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, 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; 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; and they shall take other stones, and make them replace those stones; and he shall take other mortar, and shall plaster the bais.

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, 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.

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; moreover he that goeth into the bais all the while that it is quarantined shall be tamei until erev.

And he that reclineth in the bais shall wash his clothes; and he that eateth in the bais shall wash his clothes.

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.

And he shall take to purify the bais two birds, and cedar wood, and scarlet thread, and hyssop; and he shall kill (shachat) the one of the birds in a clay vessel over mayim chayyim (running water); 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; and he shall cleanse the bais with the dahm of the bird, and with the mayim hachayyim (running water), and with the hyssop, and with the scarlet thread; but he shall release the living bird outside the town into the open field, and make kapporah for the bais; and it shall be tahor.

This is the torah for all manner of nega tzara'at, and nesek (scale, netek), and for the tzara'at of a garment, and of a bais, and for a swelling, and for a scab, and for a bright spot to teach when it is tamei, and when it is tahor: this is the torat tzara'at.

And Hashem spake unto Moshe and to Aharon, saying, 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, 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).

Every bed, whereon he lieth that hath the discharge, is tamei; and everything, whereon he sitteth, shall be tamei.

And whosoever toucheth his bed shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

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.

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.

And if he that hath the discharge spit upon him that is tahor, then he shall immerse his garments, andimmerse himself in mayim, and be tamei until the erev.

And whatsoever riding seat he rideth upon that hath the discharge shall be tamei.

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.

And if he that hath the discharge spit upon him that is tahor, then he shall immerse his garments, andimmerse himself in mayim, and be tamei until the erev.

And whatsoever riding seat he rideth upon that hath the discharge shall be tamei.

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.

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.

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.

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.

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.

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.

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.

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.
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 Moed, 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, then 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 Moed.

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 Moshiach'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 Hashems 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 maachtah (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 peysha'im in all their chattot; and so shall he do for the Ohel Moed, that remaineth among them in the midst of their tumah.

[17] And there shall be no adam in the Ohel Moed 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, vhitvaddah (and confess) over him kol avonot Bnei Yisroel, and all their peysha'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 ezrach (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 Am HaKahal.
[34] And this shall be a chukkat olam unto you, to make kapporah for the Bnei Yisroel for all their chattot 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 Moe’d, to offer it 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 Moe’d, unto the kohen, and offer them for zivkhe 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 Moe’d, 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, and bringeth it not unto the petach of the Ohel Moe’d, 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.
[9] And whatsoever man there be of Bais Yisroel, or of the ger which 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; Tehillim 50:5] 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 his 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]

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.
[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 meloded bais (born at home), or meloded 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 zachel, as with isha: it is to'eva (abomination, detestable). |23| Neither shalt thou lie with any behemah. You shall not give your shikhvat zera 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 ezrach, 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 nephesh that commit them shall be cut off [i.e., suffer the death penalty] from among their people. |30| Therefore shall ye be shomer over My charge, that ye make not yourselves tamei therein: I am Hashem Eloheichem.

[**KEDOSHIM**]

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 Shabbatot: I am Hashem Eloheichem. |4| Turn ye not unto elilim, nor make to yourselves elohei massekhah (cast metal g-ds); I am Hashem Eloheichem. |5| Ye shall fear every man his em, and his av, and be shomer over My Shabbatot: I am Hashem Eloheichem. |6| Ye shall fear every man his av, his em, his av, and be shomer over My Shabbatot: I am Hashem Eloheichem. |7| Turn ye not unto elilim, nor make to yourselves elohei massekhah (cast metal g-ds); I am Hashem Eloheichem. |8| And Hashem spoke unto Moshe, saying. |19| ...
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.


[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 cheresh (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 rakhl (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 ammeh (children of thy people), vahavta le'cha 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 asham (trespass offering, guilt offering) unto Hashem, unto the entrance of the Ohel Mo'ed, even a ram of asham.

[22] And the kohen shall make kapporah for him with the ram of the asham 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 hare'vith 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.


[31] And ye shall not swear by My Shem lasheker (falsely), neither shall thou commit Chillul ha-shem Eloheicha; I am Hashem.

[32] 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.

[33] Ye shall do no unrighteousness in scales, in weights, and dry measures.

[34] Tzedek scales, tzedek weights, a tzedek ephah, and a tzedek hin, shall ye have: I am Hashem Eloheichem.
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.

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 an ish also lie with his kallah (daughter-in-law), both of them shall surely be put to death; their dahm shall be upon them.

|5| If an ish also lie with zachar, as he lieth with an isha, both of them have committed tevel (perversion); their dahm shall be upon them.

|6| And if an ish shall lie with the wife of his dod, he hath uncovered his uncle's nakedness; they shall be childless.

|7| Ye shall therefore be shomer over all My chukkot, and do them: 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 commiteth adultery with the wife of another ish, even he that commiteth 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; their dahm shall be upon them.

|13| And if an ish shall 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.

|14| And if an ish give his shikhvat to a behemah, he shall surely be put to death: and ye shall slay the behemah.

|15| And if an ish 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.

|16| And if an ish shall take his achor, 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 achor (sister); he shall bear his iniquity.

|17| 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.

|18| And thou shalt not uncover the nakedness of thy mother's achor (sister), nor of thy father's achor (sister); for he uncovereth (i.e., incestuously dishonored) his near kin; they shall bear their iniquity.

|19| 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.

|20| And if an ish shall take his brother's wife, it is niddah; he hath uncovered his brother's nakedness; they shall be childless.

|21| 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.

|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 chovlov udevash: I am Hashem Eloheichem, which have separated you from the peoples.

|25| Ye shall therefore distinguish habehemah hatehorah from teme'ah, and between fowls tamei
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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 kedoshim 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]

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.
[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 Eloah.
[8] Thou shalt set him apart as kodesh therefore; for he offereth the lechem of Eloheicha; he shall be makrav kadosh (holy offering) unto thee: for I, Hashem, the One setting you apart as kodesh, am kadosh.
[9] And the bar 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 Eloah; for the nezer shemen mishchat Eloah (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 dotar that hath any defect, let him not approach to offer the lechem of Eloah.
[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 Eloah.
[22] He shall eat the lechem Eloah, both of the kodshai 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.

And Hashem spoke unto Moshe, saying,
[2] Speak unto Aharon and to his Banim, that they separate themselves from the kodshai 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 kodshai 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] Whatever 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 be tahor, and afterward eat of the kodashim, unless he make an offering by eish of them upon the Mizbe'ach unto Hashem.

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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 Moa'dim 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 olam throughout your dorot in all your dwellings.

[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 nico'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.

[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 shabbaton 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 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 nesakhim, 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.

[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 nefashot; 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 melekhet 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 melekhet avodah therein.

[37] These are the Mo’adim of Hashem, which ye shall proclaim to be mikra’ei kodesh, to offer an offering made by eish unto Hashem— an olah (burnt offering), and a minchah, a zevach, and nesakhim, every required thing upon its day,

[38] Beside the Shabbatot of Hashem, and beside your mattenot, and beside all your nedvarim (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 yamin; 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 yamin.

[41] And ye shall keep it a Chag (Feast) unto Hashem shivat yamin 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 yamin; 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.


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 Echat.

[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 Yisroel, 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 Yisroeli 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 the Shem of Hashem, he shall surely be put to death, and kol HaEdah shall certainly stone him. Whosoever curseth Elohay shall bear his chet.

[15] And thou shalt speak unto the Bnei Yisroel, saying, When ye gather into a crop of HaAretz, ye shall keep a Chag (Feast) unto Hashem tamid (continually); it shall be a chukkat olam in your dorot; ye shall celebrate it in the seventh month.

[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 takhat 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 ezrach: 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 Shmat Shabbaton unto HaAretz.
[6] And the Shabbos of HaAretz shall be food for you; for thee, and for thy eved, and for thy maids, 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 fwness 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 Eloheicha.
[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 hashevi'it, 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 eretz 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 shananim 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 hath 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 keseff at neshekh, nor give him thy food for increase.

[38] I am Hashem Eloheicha, which brought you forth out of Eretz Mitzrayim, to give you Eretz Kena'an, and to be Elohim to 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 mishpachat, and unto the Achuzzat of his Avot shall he return.

[42] For they are My Eved, of his Avot shall he return. and unto the foreigner among them shall be of the number of shananim remaining, according to the value of a sakhir's pay shall it be with him.

[43] Thou shalt not rule with rigor over him in the year that he was sold to him; and the price of his release shall be based on the number of shananim from the sale thereof.

[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 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; 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 mishpachat 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 shananim, according to the value of a sakhir's pay shall it be with him.

[51] If there be yet many shananim remaining, according unto them he shall give for his Geulah the keseff that he was bought for.

[52] And if there remain but few shananim unto the Shnat HaYovel, then he shall count that, and according unto his shananim 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 shananim, 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 elilim 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]


[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.


[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 Nekam Brit (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 chammaneichem (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 mikesheichem (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 the enemies which dwell therein shall eat the eretz of your enemies.  
[34] Then shall HaAretz enjoy her Shabbatot, when ye dwelt 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 cherev after you; and your land shall be desolate, and your cities ruin.  
[37] And they shall fall one upon another, as it were from a cherev; and they shall fall vein rodef (when none pursueth, persecutes).  
[38] And they shall fall v’ein rodef (when none pursueth, persecutes). And ye shall have no standing place before your enemies.  
[39] And ye shall perish among the Goyim, and the eretz of your enemies shall eat you up.  
[40] And they that are left of you up.  
[41] And that I also have walked b’keri (contrary, hostile) unto Me;  
[42] Then will I remember My Brit (covenant) with Ya‘akov, 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 accept their avon guilt [i.e., accept the punishment of their iniquity];  
[44] And yet for all that, when they be in the eretz 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.
BAMIDBAR

[10] He shall not exchange it, nor substitute it, a toy for a rah, or rah for toy; and if he shall at all substitute behemah for behemah, then it and its temurah (substitute 1Kef a 2:24) 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 toy 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 the chamishito (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 toy 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 acher (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 hatemehiah, 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 kadashim 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’aserot (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 toy or rah, neither shall he change it; and if he substitute it at all, then both it and the temurah (exchange, substitute) shall be kodesh; it shall not be redeemed.
[34] These are the mitzvot, which Hashem commanded Moshe for the Bnei Yisroel in Mt. Sinai.

[1] And Hashem spoke unto Moshe in the midbar of Sinai, in the Ohel Moed, 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 mishpekhot, 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 tzvaot (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, Gamliel ben Pedaihtzur;
|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 mishpekhot, 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 mishpekhot, by the bais of their avot, according to the number of the shmot, one by one, every zachar 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 mishpekhot, 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 mishpekhot, 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);
|25| Those that were numbered of them, even of the tribe of Gad, were forty and five thousand and six hundred and fifty.
|26| Of the bnei Yehudah, by their toldot, after their mishpekhot, 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 four thousand and six hundred.
|28| Of the bnei Yissakhar, by their toldot, after their mishpekhot, 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 mishpekhot, 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 mishpekhot, 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 mishpekhot, 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
mishpekhot, 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 mishpekhot, 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 mishpekhot, 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 mishpekhot, 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 shneym 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 (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 ketzef (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.

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 oto (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 Yisroel encamp by their tzvaos: and Nachshon ben Amminadav shall be Nasi of the Bnei Yehudah.[Bereshis 49:10]

|4| And his tzva (host), and those that were numbered of them, were trescore and fourteen thousand and six hundred.

And those that do encamp next unto him shall be the tribe of Yissakhar; and Netzanel ben Tzuar shall be Nasi of the Bnei Yissakhar.

|6| And his tzva (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 tzva (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 hundred, by their tzvaos. These shall set forth first.
On the south side shall be the degel (standard, banner) of the machaneh of Reuven according to their tzvaos: and the Nasi of the Bnei Reuven shall be Elitzur ben Shedeur.

And his tz’va (host), and those that were numbered thereof, were forty and six thousand and five hundred.

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.

And his tz’va (host), and those that were numbered of them, were fifty and nine thousand and three hundred.

Then the tribe of Gad; and the Nasi of the Bnei Gad shall be Elyasaph ben Reuel.

And his tz’va (host), and those that were numbered of them, were forty and five thousand and six hundred and fifty.

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 tzvaos. And they shall set forth in the second rank.

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.

On the west side shall be the degel of the machaneh of Ephrayim according to their tzvaos; and the Nasi of the Bnei Ephrayim shall be Elishama ben Ammihud.

And his tz’va (host), and those that were numbered of them, were forty thousand and five hundred.

And by him shall be the tribe of Menasheh; and the Nasi of the Bnei Menasheh shall be Gamli’el ben Pedahtzur.

And his tz’va (host), and those that were numbered of them, were thirty and two thousand and four hundred.

Then the tribe of Binyamin; and the Nasi of the Bnei Binyamin shall be Avidan ben Gideoni.

And his tz’va (host), and those that were numbered of them, were thirty five thousand and four hundred.

All that were numbered of the machaneh of Ephrayim were an hundred thousand and eight thousand and an hundred, by their tzvaos. And they shall go forward in the third rank.

The degel (standard, banner) of the machaneh of Dan shall be on the north side by their tzvaos; and the Nasi of the Bnei Dan shall be Achierzer ben Ammishaddai.

And his tz’va (host), and those that were numbered of them, were threescore and two thousand and seven hundred.

And those that encamp by him shall be the tribe of Asher; and the Nasi of the Bnei Asher shall be Pagiel ben Ochran.

And his tz’va (host), and those that were numbered of them, were forty and one thousand and five hundred.

Then the tribe of Naphtali; and the Nasi of the Bnei Naphtali shall be Achira ben Enan.

And his tz’va (host), and those that were numbered of them, were fifty and three thousand and four hundred.

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).

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.

But the Levi'im were not counted with the Bnei Yisroel; as Hashem commanded Moshe.

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 mishpekhot, according to the bais of their avot.

These also are the toldot of Aharon and Moshe in the yom that Hashem spoke with Moshe in Mt. Sinai.

And these are the shmot of the Bnei Aharon: Nadav the bechor, and Avihu, Elazar, and Itamar [Vayikra 10].

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].

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 Elazar and Itamar ministered in the kohen's office in the sight of Aharon their av [Vayikra 10].

And Hashem spoke unto Moshe, saying,

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 Mizrayim 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 mishpekhot; 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 mishpekhot: Livni, and Shimei.

[19] And the Bnei Kehat by their mishpekhot: Amram, Yitzhar, Chevron, and Uzziel.

[20] And the Bnei Merari by their mishpekhot: Muchli and Mushi. These are the mishpekhot 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 Shimei: these are the mishpekhot 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 mishpekhot 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 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.

[26] And Elazar 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).

[27] And the mishpekhot of the Bnei Levi by their mishpekhot: Amram, Yitzhar, Chevron, and Uzziel, and the mishpekhot of the Amrami, and the mishpekhat of the Uzziel, and the mishpekhat of the Chevroni, and the mishpekhat of the Merari, and the mishpekhat of the Mahli, and the mishpekhat of the Mushi: these are the mishpekhot of Merari.

[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 mishpekhot of the Bnei Kehat shall encamp on the southward side of the Mishkan.

[30] And the Nasi bais av of the mishpekhot 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 Elazar 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 mishpekhat of the Mahli, and the mishpekhat of the Mushi: these are the mishpekhot 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 mishpekhot 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,
And the pillars of the khatzer round about, and their bases, and their pegs, and their cords.

And those that encamp in front of the Mishkan toward the east, even in front of the Ohel Moed 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.

All that were counted of the Levi'im, which Moshe and Aharon numbered at the command of Hashem, by their mishpekhot, all the zachar from a month old and upward, were twenty and two thousand.

And Hashem said unto Moshe, Count all the bechor of the zachar of the Bnei Yisroel from a month old and upward, and calculate the total by their shmot.

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.

And Moshe counted, as Hashem commanded him, all the bechor of the Bnei Yisroel.

And it came about that all the bechor by the number of shmot, from a month old and upward, were twenty and two thousand.

And Hashem said unto Moshe, Count all the bechor of the zachar of the Bnei Yisroel from a month old and upward, and calculate the total by their shmot.

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.

And Moshe counted, as Hashem commanded him, all the bechor of the Bnei Yisroel.

And it came about that all the bechor by the number of shmot, from a month old and upward, were twenty and two thousand.

And Hashem spoke unto Moshe and unto Aharon, saying,

Take the census of the Bnei Kehat from among the Bnei Levi, after their mishpekhot, by the bais of their avot,

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 Moed.

This shall be the Avodat Bnei Kehat in the Ohel Moed:

And when the machaneh (camp) setteth forward,
And they shall take away the ashes from the Mizbe'ach, and spread a purple cloth thereon:

And they shall put upon it all the utensils thereof, 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.

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.

And to the pekuddat (oversight, office) of Elazar 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.

And Hashem spoke unto Moshe and unto Aharon saying,

Cut ye not off the shevet (tribe) of the mishpekhot of the Kehati from among the Levim; 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);

But they shall not look for a single instant at hakodesh, lest they die.

And Hashem spoke unto Moshe, saying, Take also the census of the Bnei Gershon, throughout the bais avot of them, by their mishpekhot;

From shloshim shanah (thirty years old) and upward until chamishim shanah (fifty years old) shalt thou number them; all that entereth into the tzva (holy militia service of Hashem), to labor in the Avodah in the Ohel Mo'ed.

This is the Avodat Mishpekhot HaGershoni, as relates to service and massa (burden):

And they shall bear the mantles of the Mishkan, and the Ohel Moed, its covering, and the tachash hide covering that is over the top of it, and the screen for the entrance of the Ohel Moed,

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 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.

At the appointment of Aharon and his banim shall be all the Avodat Bnei HaGershoni, 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).

This is the Avodat Mishpekhot Bnei HaGershoni in the Ohel Moed; and mishmeret (guard duty responsibility) shall be under the direction of Itamar ben Aharon HaKohen.

As for the Bnei Merari, thou shalt number them after their mishpekhot, by the bais of their avot;

From shloshim shanah (thirty years old) and upward until chamishim shanah (fifty years old) shalt thou number them, every one that entereth into the tzva (holy militia service of Hashem), to do the work of the Avodat Ohel Moed.

And this is their mishmeret (guard) massa (burden), according to all their service, in the Ohel Moed under the direction of Itamar ben Aharon HaKohen.

And Moshe and Aharon and the Nasi'ei HaEdah (Leaders of the Congregation) counted the Bnei HaKehati after their mishpekhot, and after the bais of their avot, in all their service, in the Ohel Moed; and the frames of the Mishkan, and the cross-bars thereof, and the posts thereof, and bases thereof,

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).

This is the Avodat Mishpekhot Bnei Merari, according to all their service, in the Ohel Moed under the direction of Itamar ben Aharon HaKohen.

And Moshe and Aharon and the Nasi'ei HaEdah (Leaders of the Congregation) counted the Bnei HaKehati after their mishpekhot, and after the bais of their avot, in all their service, in the Ohel Moed; and the frames of the Mishkan, and the cross-bars thereof, and the posts thereof, and bases thereof,

And those that were numbered of them by their mishpekhot were two thousand seven hundred and fifty.
[37] These were they that were numbered of the mishpekhot 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 mishpekhot, 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 Avodat Avodah (Service, Ministry of the Burden) in the Ohel Mo'ed.
[40] Even those that were numbered of them, throughout their mishpekhot, by the bais of their avot, were two thousand and six hundred and thirty.
[41] These are they that were numbered of the Mishpekhot 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 Mishpekhot Bnei Merari, throughout their mishpekhot, 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 Avodat (Service) in the Ohel Mo'ed.
[44] Even those that were numbered of them by their mishpekhot, were three thousand and two hundred.
[45] These be those that were numbered of the Mishpekhot 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 Levim, whom Moshe and Aharon and the Nasi'ei Yisroel numbered, by their mishpekhot, 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 Avodat 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 zachar and nekevah shall ye put out, without the machaneh, to do the work of the Avodah in the Ohel Mo'ed,
[4] And the Bnei Yisroel did so, and put them outside the machaneh, every one that hath a discharge, and whosoever is tameh lanefesh; and the machaneh shall ye put them; that they defile not their machanot, in the midst whereof I dwell.
[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, I'me'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 goel 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 kapporah 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...
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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 kena'ot (grain offering of jealousies), a minchat zikaron (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 hazikaron 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 causest 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 (uncleanliness, 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 ish, and the kohen shall say unto the isha, Hashem make thee an alah (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 tohorah (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 shechar (fermented drink), and shall drink no chometz (vinegar) of yayin, or chometz of shechar, 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.
[7] He shall not make himself tameh for his av, or for his em, when they die; because the Nezer Elohay (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 (abstinence); then he shall shave his head in the yom of his tohorah, on the yom hashemini 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 yamim harishonim shall not be counted, because his nazir was tameh.

13 And this is the Torat HaNazir, when the yamim 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 shelamim (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 nesakhim (drink offerings).

16 And the kohen shall bring them before Hashem, and shall offer his chattat, and his olah (burnt offering); and he shall offer the ram for a zevach hashelamim (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).

17 And the Nazir shall shave the head of his nezer [see Ac 21:24] at the entrance of the Ohel Moed, and shall take the hair of the head of his nezer, 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 nezer (abstinence) 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 nezer (abstinence), 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 Y’varekhekha 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 l’kha 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.
And Hashem said unto Moshe, They shall offer their korban, each Nasi on his day, for the dedicating of the Mizbe'ach.

And he that offered his korban the first day was Nachshon ben Amminadav, of the tribe of Yehudah;

And his korban was one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them were full of fine flour mixed with oil for a minchah;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

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 Amminadav.

On the second day Netanel ben Tzuar, prince of Yissakhar, did offer:

He offered for his korban one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them were full of fine flour mixed with oil for a minchah;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

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.

On the third day Eliav ben Chelon, Nasi of the Bnei Zevulun, did offer:

His korban was one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them were full of fine flour mixed with oil for a minchah;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

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.

On the fourth day Elitzur ben Shedeur, Nasi of the Bnei Reuven, did offer:

His korban was one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them were full of fine flour mixed with oil for a minchah;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

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.

On the fifth day Shelumiel ben Tzurishaddai, Nasi of the Bnei Shim'on, did offer:

His korban was one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them were full of fine flour mixed with oil for a minchah;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

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.

On the sixth day Elyasaph ben Deuel, Nasi of the Bnei Gad, offered:

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 were full of fine flour mixed with oil for a minchah;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

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.

On the seventh day Eliashama ben Ammihud, Nasi of the Bnei Ephrayim, offered:

His korban was one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them were full of fine flour mixed with oil for a minchah;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Eliashama ben Ammihud.
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 Ammihuad.

[54] On the eighth day Gamliel 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;

[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 Gamliel 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 Acheizer 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 Acheizer 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 twenty, 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, between the two keruvim; so He spoke unto him.

[BEHAALOSECHA]

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 mar'eh (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 Hashem; 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 Moed; 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 takhat (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 Moed, 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 Moed 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 Moed;

[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 Moed, in performing their duties, and shall do no Avodah. Thus shalt thou do with the Levi'im regarding their duties.

And Hashem spoke unto Moshe in the Midbar Sinai, in the first month of the second year after they came 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 at its appointed time 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 Make thee two khatzotzerot (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.

11 The fourteenth day of the second month [Iyyar] 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, 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 abode in their tents, and did not set out; but when it was lifted up, they set out.

20 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.

And Hashem spoke unto Moshe, saying,

22 Or whether it was 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 set out; they obeyed the order of Hashem, at the mouth of Hashem by the hand of Moshe.
Your land against the enemy that oppresseth you, then ye shall sound a blast on the khutzotzerot; and ye shall be remembered before Hashem Eloheichem, and ye shall be saved from your enemies.

Also in the day of your simcha, and in your moadim, and in the Rosh-Chodesh, ye shall sound a blast on the khutzotzerot 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.

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 Ha'Edut.

And the Bnei Yisroel set out in their travels from the Midbar Sinai; and the Anan rested in the Midbar Paran.

And they first set out according to the mouth of Hashem by the hand of Moshe.

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.

And over the division of the tribe of the Bnei Shim'on was Shelumiel ben Tzurishaddai.

And the Mishkan was taken down; and the Bnei Gershon and the Bnei Merari set out, bearing the Mishkan.

And over the division of the tribe of the Bnei Gad was Elyasaph ben Deuel.

And over the division of the tribe of the Bnei Naphtali was Achira ben Enan.

And 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.

And the people cried unto Moshe; and when Moshe davened unto Hashem, the eish was quenched.

He called shem hamakom Taverah because the Eish Hashem burned among them.

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!

But now our nefesh is dried up; there is nothing at all, besides the midbar, and thou mayest be to us as eyes.

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.

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.

And the Anan of Hashem was upon them by day, when they set out from the machaneh.

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.

And when it rested, he said, Return, Hashem, unto the countless thousands of Yisroel.

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.

And the people cried unto Moshe; and when Moshe davened unto Hashem, the eish was quenched.

He called shem hamakom Taverah because the Eish Hashem burned among them.

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!

But now our nefesh is dried up; there is nothing at all, besides...
And the manna was like coriander seed, and the color thereof like the color of white gum resin.

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.

And when the dew fell upon the machaneh in the lailah, the manna fell with it.

Then Moshe heard the people wailing throughout their mishpekhot, every man in the entrance of his ohol; and the anger of Hashem was kindled greatly; Moshe also was displeased.

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?

Have I conceived all this people? Have I fathered them, or brought them forth out of Mitzrayim? Or shall all the herds be slain for them, to give unto all this people basar to eat? For it was well with us in Mitzrayim; we had basar to eat. And ye have rejected me, and said, Why came we forth out of Mitzrayim, to give unto us basar, and ye have not found chen (favor) in the eyes of Hashem? And why hast Thou brought us forth, to give us basar, and to kill us in the midst of the land?

Lo (not) ye shall eat one day, nor two days, nor five days, neither ten days, nor twenty days; 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 in the ears of Hashem, saying, Why came we forth out of Mitzrayim, to give unto us basar, and ye have not found chen (favor) in the eyes of Hashem? And why hast Thou brought us forth, to give unto us basar, and to kill us in the midst of the land?

And Moshe said unto Hashem, If Thou deal thus with the people,kill me, please, at once, if I have found chen (favor) in Thy sight; and let me not see Thy sight; and let me not see Thy wretchedness. 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.

And 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 Mizrayim; therefore Hashem will give you basar, and ye shall eat.

Lo (not) ye shall eat one day, nor two days, nor five days, neither ten days, nor twenty days;

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?

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.

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?

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.

And Moshe went out, and told HaAm the divrei Hashem, and gathered the seventy men of the Ziknei HaAm, and officers over them; and bring them unto the Ohel Moed, that they may stand there with thee.

And it came to pass, when they stood round about the Ohel HaAm, and set them round about the Ohel [Moed], they prophesied, but did not continue.

And there ran a young man, and told Moshe, and said, Eldad and Medad do prophesy in the machaneh.

And Moshe went back to 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.

And there were 600,000 men on foot; and Thou hast said, I will give them basar, that they may eat a whole month.

And Moshe said unto HaAm, Set yourselves apart as kodesh against tomorrow, and ye shall eat basar; for ye have wept in the ears of Hashem, saying, Why came we forth out of Mitzrayim, to give unto us basar, and ye have not found chen (favor) in the eyes of Hashem? And why hast Thou brought us forth, to give unto us basar, and to kill us in the midst of the land?

And Moshe said unto Hashem, If Thou deal thus with the people, kill me, please, at once, if I have found chen (favor) in Thy sight; and let me not see Thy sight; and let me not see Thy wretchedness. 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.

And 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 Mizrayim; therefore Hashem will give you basar, and ye shall eat.

Lo (not) ye shall eat one day, nor two days, nor five days, neither ten days, nor twenty days;

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?
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).

And while the basar was yet between their teeth, before it was chewed, the wrath of Hashem was kindled against the people, and He departed.

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.

And Aharon said unto Moshe, Alas, adoni, I beseech thee, let her not be as one dead, of whom the basar is half consumed when he cometh out of his mother’s womb.

And Moshe cried unto Hashem, saying, El (G-d), refah (heal) her now, I beseech thee.

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.

And Miryam was exiled from the machaneh seven days; and HaAm did not set out till Miryam was received in again.

And afterward HaAm removed from Chatzerot, and encamped in the Midbar Paran.

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And Hashem spoke unto Moshe, saying,

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And Hashem 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.

And Hashem said unto Moshe, 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.

And Moshe by the mouth of Hashem sent them from the Midbar Paran; all those men were Roshei Bnei Yisroel.

And these were their shmot: of the tribe of Reuven, Shammua ben Zaccur.

And these were their shmot: of the tribe of Shim’on, Shaphat ben Chori.

And these were their shmot: of the tribe of Yehudah, Kalev ben Yephunneh.

And these were their shmot: of the tribe of Yissakhar, Yigal ben Yosef.

And these were their shmot: of the tribe of Ephrayim, Hoshea ben Nun.

And these were their shmot: of the tribe of Menasheh, Gaddi ben Susi.

And these were their shmot: of the tribe of Dan, Ammiel ben Gemalli.

And these were their shmot: of the tribe of Asher, Setur ben Michael.

And these were their shmot: of the tribe of Naphtali, Nachbi ben Vophsi.

And these were their shmot: of the tribe of Gad, Geuel ben Machi.

And 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 Moshiach in prophecy].

[12] They sent, and spied out the land of Canaan, and brought back unto them all the good of the land.

13 And Hashem spoke unto Moshe, saying,
And what cities they be that they dwell in, whether in tents, or in strongholds;

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.

So they went up, and searched the land from the midbar of Tzin unto Rechov, as men come to Chamat.

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.)

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.

The place was called the Wadi Eshcol, because of the cluster of grapes which the Bnei Yisroel cut down from thence.

And they returned from searching of the land after arba'im days.

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 HaAm, that they were not able to go up against the people; for they were chazak (stronger) than we.

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.

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.

And Kol HaEdah lifted up their voice, and cried; and HaAm wept that night.

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!

And they said one to another, Let us make a Rosh (Leader), and let us go back unto Mitzrayim.

And Kol HaEdah talked of stoning them with avanim. And the Kavod Hashem appeared in the Ohel Mo'ed before Kol Bnei Yisroel.

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;) 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 Mitrayim 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 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 Mitrayim 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 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 whereunto 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 Haraa'h, which murmur against Me? I have heard the murmuring 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, they 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.

32 | 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).

33 | 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.

34 | 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,

35 | Even those anashim that did bring up the evil report of HaAretz, died by the maggefah before Hashem.

36 | But Yehoshua ben Nun, and Kalev ben Yephunneh survived of the anashim that went to explore HaAretz.

37 | And Moshe told these sayings unto Kol Bnei Yisroel: and HaAm mourned greatly.

38 | 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.

39 | And Moshe said, Why now do ye transgress the utterance of Hashem? This will not succeed.

40 | Go not up, for Hashem is not among you; that ye be not struck down before your enemies.

41 | 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.

42 | 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.
Bamidbar 15

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 (Le 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 az 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 Elazar 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.

Mavet in the midbar! The guilty are condemned already. 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 evildoers 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 Shaul 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) (I Cor 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 nedarim, 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, 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 saḥ 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 dorot, 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 chukkah olam in your dorot; 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 dorot.
[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 dorot;
[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 each nichoach unto Hashem, with its minchah, and its nesekh, according to the mishpat, and one kid of the goats for a chattat.

148 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.

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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 dorot, 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 kedoshim unto Eloheichem. I am Hashem Eloheichem.

16 Now Korach ben Yitzhar ben Kehat ben Levi, and Datan and Aviram, the Bnei Eliav, and On ben Pelet, Bnei Reuven, became insolent; And they rose up before Moshe, with certain of the Bnei Yisroel, two hundred and fifty Nashei Edah, chosen from the assembly, men of renown; And they gathered themselves together against Moshe and against Aharon, and said unto them, Ye take too much upon you, seeing Kol HaEdah are Kedoshim, every one of them, and Hashem is among them; why then lift ye up yourselves above the Kehal Hashem? And when Moshe heard it, he fell upon his face; 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. This do: take you fire pans, Korach, and all his edah; 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. And Moshe said unto Korach, Hear, now, ye Bnei Levi: 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? And He hath brought thee near to Him, and all thy brethren the Bnei Levi, and hath broken His mitzvah, that nefesh shall utterly be cut off; his avon shall be upon him. 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 Bein Eliav, which said, We will not come up.
[13] Is it a small thing that thou hast brought us up out of an Eretz zavat 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 zavat 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, they, and Aharon, tomorrow; and take every man his fire pan, put ketoret in them, and bring ye before Hashem every man his fire pan.
[17] 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.
[18] And Moshe said, Hereby ye shall know that Hashem hath sent me to do all these ma'asim; for I have not done them of mine own will.
[19] 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.
[20] 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.
[21] And it came to pass, as he had made an end of speaking all these devarim, that haadamah split asunder that was under them:
[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] Therefore they fell 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 them 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.
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[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] And Hashem spoke unto Moshe saying,
[37] Speak unto Elazar 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] 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] And Elazar 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] 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] But the next day Kol Adat Bnei Yisroel murmured against Moshe and against Aharon, saying, Ye have killed the Am Hashem.
[42] 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 kapporah for them; for there is Ketzef (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 kapporah for them.

|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 maggefaḥ (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; write 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 Ketzef (Wrath) any more upon the Bnei Yisroel.

|6| And I, hinei, I Myself have taken your brethren the Leviim from among the Bnei Yisroel, to you they are given as a mattanah (gift) to Hashem, to do the Avodat HaKodesh.

|7| And Hashem said unto Aharon, Thou shalt write shem Aharon upon the rod of Levi; for one rod shall be for the Rosh of the Bais of their Avot.

|8| And thou shalt lay them up in the Ohel Mo’ed before HaEdut, where I will meet with you there.

|9| And it shall come to pass, that the man’s rod, whom I shall choose, shall sprout; and I will rid Myself of the murmuring of the Bnei Yisroel, whereby they murmur against you.

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|5| And ye shall stand guard of HaKodesh, and stand guard of the Mizbe’ach; that there be no Ketzef (Wrath) any more upon the Bnei Yisroel.

|6| And I, hinei, I Myself have taken your brethren the Leviim from among the Bnei Yisroel, to you they are given as a mattanah (gift) to Hashem, to do the Avodat HaKodesh.

|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 avon (guilt) of the Ohel Mo’ed [see Ep 4:11].
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 Kodoshei 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 which they shall render unto Me, shall be kodesh kodoshim for thee and for thy Banim.

[10] As the kodesh hakodashim shalt thou eat it; every zachar 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 hatame'ah shalt thou redeem.

[16] And those that are to be redeemed from a month old shall 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.

[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 thy 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 Levim shall perform the Avodat Ohel Mo'ed, lest they shall nasa (bear) their avon; it shall be a chukkat olam throughout your dorot, that among the Bnei Yisroel they have no nachalah.
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 Elazar HaKohen, that he may bring her forth outside the machaneh, and one shall slaughter (shachat) her before his face;

[4] And Elazar 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, and shall immerse his basar in mayim, and shall be tamei until the erev.

[9] And a man that is tahor shall gather up the ashes of the cow, and lay them up outside the machaneh in a makom tahor, 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 tahor with it on the Yom HaShelishi, and on the seventh day he shall be tahor; but if he does not make himself tahor on the Yom HaShelishi, then the seventh day he shall not be tahor.

[13] Whosoever toucheth the body of any man that is dead, and maketh not himself tahor, 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.

[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 tahor 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 tahor (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 tahor, and wash his clothes, and immerse himself in mayim, and shall be tahor 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.

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 teenah (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 into 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 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 untoMoshe 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 Elazar bno, and bring them up unto Mt Hor;

26 And strip Aharon of his garments, and put them upon Elazar 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 Elazar bno; and Aharon died there on the top of the mount; and Moshe and Elazar 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 looked upon it, he shall live.

[10] 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.

[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 Yahatz and fought against Yisroel.

[24] And Yisroel struck down him with the edge of the cherev, and possessed his land from Arnon unto Yahbok, 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 Meideva.

[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.
And the Bnei Yisroel set forward, and encamped in the plains of Moav on the bank of the Yarden by Yericho.

And Balak ben Tzippor saw all that Yisroel had done to the Emori.

And Moav was exceedingly afraid of the people, because they were many; and Moav was filled with dread because of the Bnei Yisroel.

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.

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 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.

And Balak sent yet again sarim (princes) of Moav, and said unto the sarim of Balak, Go back to your land; for Hashem refuseth to give me permission to go with you.

But the Af Elohim (G-d's anger) was kindled as he was going; and the Malach Hashem stood in the derech (road) l'satan (for an adversary, opposer) against him. Now he was riding upon his donkey, and his two servants were with him.

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.

And the donkey saw the Malach Hashem, and she lay down under Balaam; and af Balaam was kindled, and he beat the donkey with his staff.

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)?

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.

And Balaam rose up in the boker, and saddled his donkey, and went with the sarim (princes) of Moav.

But the Af Elohim (G-d's anger) was kindled as he was going; and the Malach Hashem stood in the derech (road) l'satan (for an adversary, opposer) against him. Now he was riding upon his donkey, and his two servants were with him.

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.

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.

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.

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.

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.

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)?
And Balaam answered the donkey, Because thou hast mocked me; If only there were a cherev in mine hand, would I have killed thee.

And the donkey said unto Balaam, Because thou hast ridden ever since I was thine unto this day? Was I ever accustomed to do so unto thee? And he said, Loh.

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.

And the Malach Hashem said unto him, Why hast thou beaten thine donkey these shalosh regalim? Hinei, I came l'satan (as adversary, opposer) to thee, because thy derech is perverse before me; and she not turned from me, had she not turned from me, surely now I would have slain thee, and saved her alive.

And Balaam said unto Balak, Build me here shivah mizbechot, and prepare for me here shivah bulls and shivah rams.

And Balak did as Balaam had spoken; and Balak and Balaam offered on each mizbe'ach a bull and a ram. And he went to a barren height.

And Hashem 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.

And Balaam said unto Balak, Stand by thy olah, while I meet Hashem over there. 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.

And he said unto Him, I have prepared shivah hamizbechot, and I have offered upon each mizbe'ach a bull and a ram.

And Hashem put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

And he returned unto him, and, hinei, he stood by his olah, he, and all the sarim of Moav.

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.

How shall I curse, whom El hath not cursed? Or how shall I denounce, whom Hashem hath not denounced?

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 Govim.

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!

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 brocha on them.

And he answered and said, Must I not take heed to speak that which Hashem hath put in my mouth?

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 from there.

And he brought him into the Arnon border, which is in the farthest point of the boundary.

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?

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.

And Balaam went with Balak, and they came unto Kiryat Chutzot.

And Balak sacrificed oxen and sheep, and sent to Balaam, and to the sarim that were with him.

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.

And Balaam said unto Balak, Must I not take heed to speak that which Hashem hath put in my mouth?

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 from there.

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.

And he said unto Balak, Stand here by thy olah, while I meet Hashem over there.

And Hashem met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

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?
And he took up his mashal, and said, Rise up, Balak, and hear; pay heed unto me, thou son of Tzippor. 

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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?

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And he took up his mashal, and said, Rise up, Balak, and hear; pay heed unto me, thou son of Tzippor.

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?

Hinei, I have received commandment to make brocha; and He hath blessed; and I cannot reverse it.

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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.

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He hath not beheld aven 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.

He hath not beheld aven 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.

El brought them out of Mitzrayim; He is for them like the strength of a wild ox.

El brought them out of Mitzrayim; He is for them like the strength of a wild ox.

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!

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!

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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 Goyim; 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 puttest 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.

[26] 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 [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 Elazar 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.


[11] Pinchas ben Elazar ben Aharon HaKohen turned My wrath away from the Bnei Yisroel, when he had kanous (zealousness) 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 Elohay, and made kapporah 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 nasi of one of the beit avot 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 wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Kozbi bat Nasi Midyan, their acherot, which was slain in the yom of the maggefah that resulted from Peor.

[2] And it came to pass after the maggefah (plague), that Hashem spoke unto Moshe and unto Elazar 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 zotzei tzava (able to go to war) in Yisroel.

[3] And Moshe and Elazar 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 HaPallui;

[6] Of Chetzron, Mishpakhat HaChetzroni; of Carmi, the Mishpakhat HaCaremi.

[7] These are the Mishpekhot 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 adat Korach, 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).


[12] The Bnei Shim'on after their mishpekhot: 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 Mishpekhhot of Menasheh, and those that were numbered of them, 52,700.

[15] Of Arod, the Mishpakhat HaArodi; of Areli, the Mishpakhat HaAreli.

[16] These are the Mishpekhot Bnei Gad according to those that were numbered of them, 40,500.

[17] The Bnei Yehudah were Er and Onan; and Er and Onan died in Eretz Kena'an.

[18] And the Bnei Yehudah after their Mishpekhot were: of Shelah, the Mishpakhat HaShelani; of Peretz, the Mishpakhat HaPeretz'i; of Zerach, the Mishpakhat HaZarechi.

[19] Of Arod, the Mishpakhat HaArodi; of Areli, the Mishpakhat HaAreli.

[20] These are the Mishpekhot Yehudah according to those that were numbered of them, 76,500.

[21] Of the Bnei Binyamin after their Mishpekhot: of Bela, the Mishpakhat HaBale'i; of Ashbel, the Mishpakhat HaAshbeli; of Achiram, the Mishpakhat HaAchirami;

[22] Of Shefufam, the Mishpakhat HaShefufami; of Chupham, the Mishpakhat HaChuphami.

[23] These are the Mishpekhot of Menasheh, and those that were numbered of them, 32,500. These are the Bnei Yosef after their Mishpekhot.

[24] And the Bnei Bela were Ard and Naaman; of Ard, the Mishpakhat HaArdi; and of Naaman,
the Mishpakh Hayna'ami.

|41| These are the Bnei Binyamin after their Mishphekhot; and they were numbered of them 45,600.

|42| These are the Bnei Dan after their Mishphekhot: of Shucham, the Mishpakh HaShuchami. These are the Mishphekhoth of Dan after their Mishphekhot.

|43| All the Mishpakh Haynu'ami, according to those that were numbered of them, were 64,400.

|44| Of the Bnei Asher after their Mishphekhot: of Yimna, the Mishpakh Hayimnah; of Yishvi, the Mishpakh Hayishvi; of Beriah, the Mishpakh HaBerrii.

|45| Of the Bnei Beriah: of Chever, the Mishpakh Haycheverri; of Malkiel, the Mishpakh HayMalkiel.

|46| And the shem Bat Asher was Sarach.

|47| These are the mishphekhot of the Bnei Asher according to those that were numbered of them; who were 53,400.

|48| Of the Bnei Naphtali after their mishphekhot: of Yachtze'el, the mishpakh Hayachtzeeli; of Guni, the Mishpakh HaGuni; of Yetzer, the mishpakh of HaYitzeri; of Shillelem, the mishpakh HaShillelem.

|49| Of Yetzer, the mishpakh of HaYitzeri; of Shillelem, the mishpakh HaShillelem.

|50| These are the mishphekhot of Naphtali according to their mishphekhot: 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 mishphekhot: of Gershom, the mishpakh HaGershuni; of Kehat, the mishpakh HaKehati; of Merari, the mishpakh HaMerari.

|58| These are the mishpkehthot of the Levi'im: the mishpakh HaLivoni, the mishpakh HaChevroni, the mishpakh HaMachli, the mishpakh HaMushi, the mishpakh HaKerechi. 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, Elazar, 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 Elazar HaKohen, who numbered the Bnei Yisroel in the arevot Mo'ay (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 Kaleb Ben Yephunneh, and Yehoshua Ben Nun.

Then came the Banot Tzelophechad Ben Chepher Ben Gil' ad Ben Machir Ben Menasheh, of the Mishpakh Haynu'sheh Ben Yosef; and these are the shmot of his banot: Machlah, No'a'h, and Choglah, and Mileah, and Tirzah.

|2| And they stood before Moshe, and before Elazar HaKohen, and before the Nasim 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 mishpakh, 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 Tzelophechad speak right; thou shalt surely give them achuzzah nachalah among acheni avihem; and thou shalt cause the nachalat
Avihen to pass over unto them.

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. And if he have no bat, then ye shall give his nachalah unto his achim. And if he have no achim, then ye shall give his nachalah unto achei aviv. 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.

And Hashem said unto Moshe, Get thee up on this har haAvarim, and see HaAretz which I have given unto the Bnei Yisroel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aharon achicha was gathered. 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.

And Moshe spoke unto Hashem, saying, Let Hashem Elohei HaRuchot L’khol Basar appoint an Ish over haAretz which I have given unto the Bnei Yisroel. And Hashem said unto Moshe, Get thee up on this har haAvarim, and see HaAretz which I have given unto the Bnei Yisroel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aharon achicha was gathered. 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. And Moshe spoke unto Hashem, saying, Let Hashem Elohei HaRuchot L’khol Basar appoint an Ish over haAretz which I have given unto the Bnei Yisroel.
Bamidbar 28, 29

olah (burnt offering) for every Rosh Chodesh throughout the months of the shanah (year).
| 15 | And one 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 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 Shavuos, 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). One tenth-ephah unto each keves for each of the shivat hakevasim;
| 29 | One male goat, to make kapporah for you.
| 30 | Ye shall offer them in addition to the olat hatamid and its minchah, (they shall be unto you tamimim, unblemished ones) and their nesakhim.

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 Tenuah (Day of the sounding of the Shofar, i.e., Rosh Hashanah) unto you.
| 31 | 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.
| 32 | And their minchah shall be of fine flour mixed with shemen, three tenths-ephah for the bull, and two tenths-ephah for the ram,
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 nesakhim 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 nesekh.
|20| And on the Yom HaShelishi eleven bulls, two rams, fourteen kevasim of the first year temimim;
|21| And their minchah and their nesakhim for the bulls, for the rams, and for the kevasim, shall be according to their mispar (number), 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 nesakhim 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 nesakhim 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 nesakhim for the bulls, for the rams, and for the kevasim, shall be according to their mispar, as mishpat (specified);
|31| And one male of the izzim for a chattat in addition to the olat hatamid, and 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 nesakhim 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, and 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 nesakhim 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’adim, in addition to your nederim, and your nedavot, for your olat, and for your minchot, and for your nesakhim, and for your shelamim.
|40| And Moshe told the Bnei Yisroel according to all that Hashem commanded Moshe.

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 devar, 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
nedarim 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.

And Hashem spoke
unto Moshe,
saying,
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 thou-
sand, 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
Elazar HaKohen, to the war,
with the kelei hakodesh, and
the khatzotzerot 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
Elazar 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 Elazar
HaKohen, and all the nasim
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
whosoever hath touched any chalal, purify both yourselves
and your captives on Yom HaShelishi and on Yom HaShevi'i.
[20] And purity 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 make of wood).
[21] And Elazar 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 Elazar 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 Elazar 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 Elazar 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 Elazar 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 Elazar 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 Elazar 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.

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.

The Bnei Gad and the Bnei Reuven came and spoke unto Moshe, and to Elazar HaKohen, and unto the nasiim of the Edah, saying,

Atarot, and Divon, and Yazer, and Nimrah, and Chesbon, and Elealeh, and Sevam, and Nevo, and Beon,

Even HaAretz which Hashem struck to conquer before the Adat Yisroel, is an eretz for mikneh, and thy avadim have mikneh.

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.

And Moshe said unto the Bnei Gad and to the Bnei Reuven, Shall your achim go to milchamah while ye sit here?

And why discourage ye the lev Bnei Yisroel from going into HaAretz which Hashem hath given them?

Thus did Avoteichem, when I sent them from Kadesh Barnea to look over HaAretz.

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.

And the Af Hashem was kindled on that day, and He swore, saying,

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 Yaakov; because they have not fully followed Me;

Except Kalev Ben Yephunneh the Kenizi, and Yehoshua Ben Nun; for they have fully followed after Hashem.

And if ye turn away from after Him, He will yet again leave them in the midbar; and ye shall destroy kol HaAm Hazeh.

And, hinei, ye have sinned against Hashem and be sure chattatechem (your sin) will find you out.

Build you towns for your little ones, and your gidrot tzon; and do that which hath proceeded out of your mouth.

And the Bnei Gad and the Bnei Reuven spoke unto Moshe saying, Thy avadim will do as adoni commandeth.

Our little ones, our nashim, our mikneh, and all behemetenu, shall stay there in the cities of Gil’ad;

But thy avadim will cross over, every man armed for war, before Hashem to battle, as adoni saith.

So concerning them Moshe commanded Elazar HaKohen, and Yehoshua Ben Nun, and the Rashei Avot HaMattot of the Bnei Yisroel;

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 Kena’an.

And the Bnei Gad and the Bnei Reuven answered, saying, As Hashem hath said unto thy avadim, so will we do.

We will cross over armed before Hashem into Eretz Kena’an, that the achuzzat nachalateinu on out His oyevim from before Him,
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 Yogbehah,

[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 Sivmah; 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.

33 These are the journeys of the Bnei Yisroel, which went forth out of Eretz Mitzrayim by their tzveos 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., confident-ly) 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 (judgments).


[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 HaChirot, which is before Ba'al Tzephon; and they encamped before Migdol.

[8] And they set out from before HaChirot, 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.


[12] And they set out from the Midbar Sin, and encamped in Dophkah.


[14] And they set out from Alush, and encamped at Rephidim, where was no mayim for HaAm to drink.


[16] And they set out from the Midbar Sinai, and encamped at Kivrot Hata'ava.

[17] And they set out from Kivrot Hata'ava, 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 Khelatalah.

[23] And they set out from Khelatalah, and encamped in Har Shepher.


[26] And they set out from Makelot, 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 Meita.

[29] And they set out from Meita, and encamped in Chasmonah.


[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 the Bnei Gad built Divon, and Atarot, and Aroer,

[35] And Atrot, Shophan, Ya'azer, and Yogbehah,

[36] And Beit Nimrah and Beit Haran, fortified cities; and gidrot tzon.

[37] And the Bnei Reuven built Cheshbon, and Elealeh, and Kiryatayim,
And they set out from Yotvatah, and encamped at Avronah.

And they set out from Avronah, and encamped at Etzyon Gever.

And they set out from Etzyon-Gever, and encamped in the Midbar Tzin, which is Kadesh.

And they set out from Kadesh and encamped at Mt Hor, at the border of Eretz Edom.

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.

And Aharon was a hundred and twenty and three years old when he died on Mt Hor.

And Melech Arad the Kena‘ani, which dwelt in the Negev in Eretz Kena‘an, heard of the coming of the Bnei Yisroel.

And they set out from Mt Hor, and encamped in Tzalmonah.

And they set out from Tzalmonah, and encamped in Punon.

And they set out from Punon, and encamped in Ovot.

And they set out from Ovot, and encamped in Iyei HaAvarim at border of Moav.

And they set out from Iyim, and encamped in Divon Gad.

And they set out from Divon Gad, and encamped in Almon Divaltayim.

And they set out from Almon Divaltayim, and encamped in the mountains of Avarim, before Nevo.

And they set out from the mountains of Avarim, and encamped in the plains of Moav by Yarden near Yericho.

And they set out by Yarden, from Beit HaYeshimot even unto Avel Sheetim in the plains of Moav.

And Hashem spoke unto Moshe in the plains of Moav by Yarden near Yericho, saying,

Speak unto the Bnei Yisroel, and say unto them, When ye are crossing over Yarden into Eretz Kena‘an, Then ye shall drive out all the inhabitants of HaAretz from before you, and destroy all their maskiyyot (stone carved statues), and destroy all their tzalmei massekhot and demolish all their [idolatrous] high places;

And ye shall take possession of HaAretz, and dwell therein; for I have given you HaAretz to possess it.

And ye shall distribute HaAretz by goral for an inheritance among your mishpekhot; 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.

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 harass you in HaAretz wherein ye dwell.

Moreover it shall come to pass, that I shall do unto you, as I meant to do unto them.

And Hashem spoke unto Moshe, saying,

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),

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;

And your border shall turn from the south of Ma‘aleh Akramim, and pass on to Tzin; and the going forth thereof shall be from the south of Kadesh Barneua, and shall go on to Chatzar Addar, and pass on to Atzmon;

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;

And as for the western border, ye shall even have the Yam HaGadol for a border; this shall be your west border.

And this shall be your northern border: from the Mediterranean Sea ye shall run to Mt Hor;

And ye shall draw a line for you an eastern border from Chatzar Einan to Shepham;

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;

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
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; 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; The two tribes and the half tribe have received their nachalah on the east side of the Yarden near Yericho toward the sunrise. And Hashem spoke unto Moshe, saying, These are the shmot of the anashim which shall apportion HaAretz unto you; Elazar HaKohen, and Yehoshua Ben Nun. And ye shall take one nasi of every matteh to possess HaAretz. And the shmot of the anashim are these: Of the tribe of Yehudah, Kalev Ben Yephunneh; Of the tribe of the Bnei Shim'on, Shemuel Ben Ammihud; Of the tribe of Binyamin, Elidad Ben Kislon; The nasi of the tribe of the Bnei Dan, Bukki Ben Yogli; The nasi of the tribe of the Bnei Yosef, for the tribe of the Bnei Menasheh, Channi'el Ben Ephod; And the nasi of the tribe of the Bnei Ephrayim, Kemuel Ben Shiphtan; And the nasi of the tribe of the Bnei Zevulun, Elitzaphan Ben Parnach; And the nasi of the tribe of the Bnei Yissakhar, Paltiel Ben Azzan; And Hashem spoke unto Moshe in the plains of Moav by Yarden near Yericho, saying, 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. 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. 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. 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. 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. And if he strike him with keli barzel, so that he die, he is a rotze'ach; the rotze'ach which ye shall give to the Levi'im shall be 48 ir; them shall ye give with their migrashim (open pasturelands). 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. And Hashem spoke unto Moshe, saying, Speak unto the Bnei Yisroel, and say unto them, When ye be come over the Yarden into Eretz Kena'an, 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). 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. And of these arim which ye shall give there shall be shesh arei miklat. 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. 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. 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. And if he strike him with keli barzel, so that he die, he is a rotze'ach; the rotze'ach
shalt 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'aah [hated], 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 Goel 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 tzediyyah [intention, laying in wait] that he die;

[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 Goel HaDahm according to these mishpatim;

[25] And the Edah shall deliver the rotze'ach out of the yad Goel 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 Moshiach 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 gevul (borders, city limit) of his ir miklat, and the Goel 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 achuzat.

[29] So these things shall be for a chukkat mishpat unto you throughout your dorot in all your dwellings.

[30] Whosoever killeteth 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 dahm, 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.

And the Rashei HaAvot of the Mishpekhot of the Bnei Gil'ad Ben Machir Ben Menasheh, of the Mishpekhot 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 Tzelophchad achinu unto his banot.

[3] Now suppose they become married to any of the Bnei Shitei Bnei Yisroel, and their nachalah be taken from the nachalah of Avoteinu, and be added to the nachalah of the mattech 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 mattech whereunto they marry into; so shall their nachalah be taken away from the nachalah of the mattech 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 mattech of the Bnei Yosef hath said well.

[6] This is the thing which Hashem doth command concerning the Banot Tzelophchad, saying, Let them marry to whom they think best; only within the Mishpakhat Matteh Avoteinu.

[7] So shall not the nachalah of the Bnei Yisroel remove from mattech to mattech; for every ish of the Bnei Yisroel shall keep himself to the nachalat mattech of his Avot.

[8] And every bat, that possesseth a nachalah in mattoth Bnei Yisroel, shall be isha unto one
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of the mishpakhat mattech of her av, that the Bnei Yisroel may possess every ish the nachalat of his avot.

[9] Neither shall the nachalah remove from one mattech (tribe) to another mattech (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 mishpekhot 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.

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 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 Eloheie 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
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into what towns we shall come.
[23] And the proposal pleased me well; and I took Shneym 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’amim (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 ladlah, to show you by what way ye should go, and in an annan (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 Kalev 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 hill country by the way of the Yam Suf, as Hashem spoke unto me; and we circled Mt Seir yamim rabbim (many days).
[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).
[3] Ye have circled hahar hazeh (this mountain) long enough; turn you norwardth.
[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 brocha on thee in all the works of thy hand; He knoweth thy walking through this midbar hagadol (great wilderness); these arbatim 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 Etzion-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; but Hashem destroyed them before them; and they [the Ammonim] dispossessed them, and dwelt in their place:

[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 eretz of his yerushah Hashem gave unto them.

[13] Now rise up, take your journey, and pass 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 Zamzummim;

[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 it unto the Bnei Ammon for a possession to inherit his land.

[25] Hayom hazeh will I begin to put the pachad (dread) of thee and the fear of thee upon the ammim (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 kesef 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 obsolete, 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 Yahatz.

[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 and all his people. And we struck him, and his banim, and all his people, utterly destroyed them, and of the nashim, and the little ones, of every town, we left no remnant;

[35] Only the behemah we left no remnant;

[36] From Aroer, which is on the bank of the Arnon, and from the town that is by the Arnon, which is at the edge of Wadi Arnon, and from the town which we took.

[37] And Hashem Eloheinu delivered all unto us:

[38] 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.

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 unwalled 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 Chermon;

[9] (Which Chermon 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’am; hinei, his bedstead was a bedstead of barzel. Is it not in Rabbah of the Bnei Ammon? 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 Aror, 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, the region of Argov, with all Bashan, which was called Eretz Refa’am.

[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.


[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 Yabbok, which is the border of the Bnei Ammon;

[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’arets 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.

[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 not more unto Me of this matter.

[27] 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).
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. 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 Eloheicha 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 hinah in the sight of the peoples, which shall hear all these chukkim, and say, Surely HaGoy 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 stoodest 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 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 zchar 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 tza'va HaShomayim, shouldest be driven to hishtachaveh (bow down, worship) them, and serve them which Hashem Eloheicha hath divided unto kol Amim 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,
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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 in 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 Avoiteicha 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 moftelim, by milchah-mah, 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 hearest 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, and 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 in HaAretz 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, 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?

[41] Then Moshe separated and set apart three towns on this side of the Yarden toward the rising of the shemes;

[42] That the rote’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 shemes;

[48] From Aroer, which is by the edge of the Wadi Arnon, even unto Mt Siyon, which is Chermon,

[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.
[3] Hashem made not this Brit with Avotinu, 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:

[7] 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] Thou shalt not take the Shabbos of Hashem Eloheicha in vain; for Hashem will not hold him guiltless that taketh Shmo in vain.
[13] Sheshet yamim thou shalt labor, and do all thy work:
[14] But the Yom HaShevi'i 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 out-stretched zero'a; therefore Hashem Eloheicha commanded thee to be shomer Shabbos on Yom HaShabbat.

[16] Honor thy av and 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.

[18] (neither shalt thou commit adultery).
[19] (neither shalt thou steal).
[20] (neither shalt thou bear false witness against thy neighbor).
[21] (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,)

[24] And ye said, Behold, Hashem Eloheinu hath showed us His kvod 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 your 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 Iolam!

[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
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. 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.

Now these are the mitzvot, the chukkim, and the mishpatim, which Hashem Eloheichaem 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 Eloheicha brought thee out of Eretz Mitzrayim, from the bais avadim.


[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 totalos [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'a'kov, to give thee great and goodness cities, which thou buildedst 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.


[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 Eloheicha, as ye tested Him in Massah.

[17] Ye diligently shall be shomer mitzvot over the mitzvot Hashem Eloheichaem 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, and 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.

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 Gergashi, and the Emori, and the Kena'anai, and the Perizzi, and the Chivi, and the Yevusi, shivah Goyim greater and mightier than thou; 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.

|10| And repayeth them that are the soneh (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.

[11] Thou shalt therefore be shomer mitzvot, and keep the chukkim, and the mishpatim, which I command thee today, to do them.

[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 land, and thy grain, and thy wine, and thine oil, the increase of thy cattle, and the flocks of thy sheep, in adamah 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 mat mat (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.

[11] Thou shalt therefore be shomer mitzvot, and keep the chukkim, and the mishpatim, which I command thee today, to do them.

[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;
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[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.

[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'ennah, and pomegranates; an eretz zayit shemen, and devash;

[9] An eretz wherein thou shalt eat lechem without scarcceness, 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 akra' (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 Eloheicha.

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 Avoteicha.

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, to possess Goyim greater and mightier than thyself, cities great and walled up to Shomayim, among whom thou knowest, and of whom thou hast heard say, Who can stand before the Bnei Anak?

[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 out 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 yasher (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 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 G-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 massekhah (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 massekhah (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 Eloheicha, 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.
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.

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.

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.

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.

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.

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 Elazar bno ministered in the office of kohen in his place.

From thence they journeyed unto Gudgodah; and from Gudgodah to Yotvatah, an eretz of rivers of waters.

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.

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.

And Hashem said unto me, Arise, take thy journey before the people, that they may go in and possess ha'aretz, which I spoke unto their avot to give unto them.

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, with all thy nachalah, as it is yom hazeh.

To be shomer over the mitzvot Hashem, and His chukkot, which I command thee today for thy good?

Behold, the Shomayim and Shomei HaShomayim (the Highest Heaven) belongs to Hashem Eloheicha; Ha'Aretz also, with all that therein is.

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.

Circumcise therefore the arlat (foreskin) of your lev, and be no more stiffnecked.

For Hashem Eloheichem is Elohei HaElohim, and Adonei HaAdonim, WaEl HaGaDol, HaGaBor vHaNorah, which regardeth not persons, nor taketh shochad (bribe).

He doth execute the mishpat for the yatom and almanah, and loveth the ger, in giving him lechem and simlah (clothing).

Love ye therefore the ger; for ye were gerim in Eretz Mitzrayim.

Thou shalt fear Hashem Eloheicha; Him shalt thou serve, and to Him shalt thou have thy deveykus, and swear by Shmo.

He is thy tehillah (praise); and He is Eloheicha, that hath done for thee these great and terrible things, which thine eyes have seen.

Avoteicha went down into Mitzrayim with shivim nefesh; and now Hashem Eloheicha hath made thee as the kokhavim of Shomayim for multitude.

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.

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,

And His otot, and His ma'asim, which He did in the midst of Mitzrayim unto Pharaoh Melech Mitzrayim, and unto all his land;

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;

And what He did unto you in the midbar, until ye came into this place;

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
And I will send eves in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your lev be not deceived, and ye turn aside, and serve elohim acherim, and worship them;

And then Hashem’s wrath be kindled against you, and He shut up the Shomayim, that there be no matur, and that ha’adamah yield not her fruit; and lest ye perish meherah (quickly) from off ha’aretz hatovah which Hashem giveth you.

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.

And ye shall teach them your banim, speaking of them when thou sitest in thine bais, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the mezuzot of thy bais, and upon thy she’arim;

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).

For if ye shall be shomer diligently over all these mitzvot which I command you, to do them, to love Hashem Eloheichem, and to walk in all His ways, and to have deveykus unto Him;

Then will Hashem drive out all these Goyim from before you, and ye shall possess Goyim gedolim and mightier than yourselves.

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.

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.

See, I set before you today a brocha and a kelalah;

A brocha, if ye obey the mitzvot Hashem Eloheicha, which I command you today;

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 acharai elohim, which ye have not known.

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 brocha upon Mt Gerizim, and the kelalah upon Mt Eival.

Are they not on the other side of the Yarden, in the direction of the setting shemesh, in the Eretz Kena’an, which dwell in the Aravah opposite Gilgal, near the oak of Moreh?

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.

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.


[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 the terumah (heave offering) of your hand, and all your choice nedarim (vows) which ye vow unto Hashem;

[7] 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.

[8] Take heed to thyself that thou offer not thy olot in every place that thou seest;

[9] 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.

[10] Notwithstanding, thou mayest eat 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.

[11] 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.

[12] 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.

[13] 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.

[14] Thou shalt not eat it; thou shalt pour it upon ha'aretz as mayim.

[15] Thou mayest not eat 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 nedarov (freewill offerings), or terumah (heave offering) of thine hand;

[16] 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 dwellest 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 Govim serve their elohim? Even so will I do likewise.

[31] Thou shalt not do so unto Hashem Eloheicha; for kol to'avit 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.

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 Eloheicha is testing you, to know whether ye love Hashem Eloheicha with all your lev and with all your nefesh.

[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 Eloheicha, 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 Yirosel 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 shall 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.

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;

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.

Ye are the bnei Hashem Eloheichem; ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 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'adamim that are upon ha'adamah.

Thou shalt not eat any to'evah (detestable thing).

These are the beasts which ye shall eat: the shor, the seh, and the izzim, the deer, and the gazelle, and the yachmur, and the akko, and the antelope, and the wild ox, and the wild goat. And every beast that parteth the hoof, and is separated in two hooves, and cheweth the cud among the beasts, that ye shall eat.

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.

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).

These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat,

And whatsoever hath not fins and scales ye may not eat; it is tameh (unclean) unto you.

Of all tahorah (clean) birds ye shall eat.

But these are they of which ye shall not eat: the nesher, and the vulture, and the bearded vulture, and the kite, and the buzzard after its kind, and every raven after its kind, the little owl, and the great owl, and the horned owl, and the pelican, and the osprey, and the cormorant, and the stork, and the heron after its kind, and the hoopoe, and the bat.

And every creeping thing that flieth is tameh (unclean) unto you; they shall not be eaten.

But of all tahor (clean) fowls ye may eat.

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.

Thou shalt truly give ma'aser (tithe) of all the increase of thy zera, that the sadeh bringeth forth year by year.

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.

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;

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;

And thou shalt spend that kesef for whatsoever thy nefesh desireth after, for cattle, or for sheep, or for yayin, or for shechar (fermented drink), or for whatsoever thy nefesh desireth; and thou shalt eat there before Hashem Eloheicha, and thou shalt rejoice, thou, and thine household,

The Levi that is within thy she'arim; thou shalt not forsake him; for he hath no chelek nor nachalah with thee.

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:
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.

At the end of every shevat shananim 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, then in the shanah hashevi’it 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 maidservant 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 shananim; 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 bshanah (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 tahor (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.

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 baErev 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; 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.

[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 Shavuos 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 thou shalt 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 pamim 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.

[SHOFTIM]

[18] Shoferim 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 shew partiality, neither take a shochad: for a bribe doth blind the eyes of the chachamim, and twist the devarim of the tzaddikim.

[20] Tzdeek tzdeek (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 shall 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, Avraham, Yitzchak, Yitzchak.”
Acceptance with Hashem

He was raised for your having fallen asleep in death. As the “First-fruits” of the ones on Nisan 16, Moshiach did so of our Redemption (Isa 53:7). Here we see that Moshiach himself is the Korban Pesach by emunah (faith) in the Kitvei Hakodesh (the Holy Scriptures). Thus Moshiach Our Kohen Forever (Psalm 110:4) fulfilled the Mo’adim (Appointed time, Festivals) of Hashem, including the Bikkurim (First-fruits) on Nisan 16, 3793, and the Korban Omer HaBikkurim Nisan 16, 3793, for our acceptance with Hashem according to the Scriptures (Lv 23:11). On Yom HaRishon, Nisan 16, 3793 (33 C.E.), Moshiach had his Techiyah (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 (Moshiach Ben David) to see corruption—Ps 16:10, as it says, On Yom HaShlishi (the Third Day) He will raise us up that we may live in His Presence—Hos 6:2.

On Pesach, 3793 (33 C.E.) Moshiach was led as our Korban Pesach “lamb to the slaughter” (Isaiah 53:7, Sanhedrin 98b) that we might have an Exodus from the Olam Hazeh 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). Moshiach 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 Moshiach with a lev chadash and a ruach chadasha (Ezek 36:26) by emunah (faith) in the Kitevil Hakodesh (the Holy Scriptures). Thus Moshiach 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.

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 Erets 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), Moshiach, 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.” Moshiach 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 of Yn 19:14). Here we see that Moshiach himself is the Korban Pesach of our Redemption (Isa 53:7). When Moshiach stood up alive on Nisan 16, Moshiach did so as the “First-fruits” of the ones having fallen asleep [in death]. He was raised for your acceptance [with Hashem]

At the end of the Y’mei HaSefirah (Days of the Counting of the Omer) came Shavuos and the Tevilah of the Ruach HaKodesh given to Moshiach’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 Mt 10:25; 13:17. As we see in Dt. 12:13-14 Moshe also taught the importance of faithfulness in a community of ma’amanim (believers). “Take heed to thyself that thou offer not thy olot in every place that thou seest; But in the place which Hashem shall choose in one of thy shevetim, there thou shalt offer thy olot, 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 of thy shevetim, there thou shalt offer thy olot, and there thou shalt do all that I command thee.”

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
felt quest after the true and believer should begin a heart to their full expression. Every mature and our gifts can come can systematically grow and responsibility to locate in a kehillah atmosphere where we invested in us. We have the to use the gifts that He has Hashem expects each one of us enough to exercise them. But committed to any kehillah long them, because he has never gifts are latent in certain spiritual gifts. has given to each believer limmud (instruction). Hashem around by every wind of tossed by waves and carried are no longer to be olalim avodas kodesh ministry. We are the equipping of the overseers) are ro'im and morim ruchaniyim (spiritual supervising mashgichim efforts for Moshiach, and some spiritually to be used in Kiruv spiritually to be used in Kiruv for the work of Kedoshim for the work of avodas kodesh ministry. We are no longer to be olamim tossed by waves and carried 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 heartfelt 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 יָשָׁר יָשָׁר (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 יָשָׁר 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 יָשָׁר יָשָׁר found in Isaiah 6:3 and in Isaiah chapter 63 and in the Orthodox Jewish Prayer Book is the locus classicus of Hashem’s Kedushah HaMesheleshet (Three-fold Holiness) and that this Jewish doctrine is found in the Zohar and in other Rabbinic literature. We believe that Adonai and His saving Messianic Dear 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'evat (abomination) unto Hashem Eloheicha.

[1] 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, [2] 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; [3] 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, [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 shneym 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 hamish-
pat (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;
hatorah which they shall teach
thee, and according to the
mishpat which they shall tell
thee, thou shalt do; thou shalt
tonot 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
shall 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 nokri 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 toward himself, that his
lev turn not away; neither shall he
greatly multiply to himself
kesef and zahav.
[18] And it shall be, when he
rises in his days in his mamlachah,
that he shall write him a mishneh hatorah hazot
(copy of this torah) in a sefer
(like portions) to eat,
beside that which cometh of
his 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;
[19] Then he shall minister in
the Shem of Hashem Elohay,
as all his achim the Levi'im
do, which stand there before
Hashem.
[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 mamalachah,
he, and his banim, in the
midst of Yisroel.

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] 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 idols offering) or
kosem kesamim (a diviner of
divination) or a m'onen
(soothsayer, astrologer),
or a mnachesh (one who interprets omens), or a mekhashshaf (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'veot, Hashem Eloheicha is about to drive them out before thee.


[14] For these Goyim, which Hashem Eloheicha hath cut off the Goyim, whose land Hashem Eloheicha giveth thee, and thou dispossest them, and dwellest in their towns, and in their hatim (houses), thou shalt not be afraid of him.

When Hashem Eloheicha hath cut off the Goyim, whose land Hashem Eloheicha giveth thee, and thou dispossest them, and dwellest in their towns, and in their hatim (houses),

[15] Thou shalt separate shalosh arim for thee; and in the midst of thy land, which Hashem Eloheicha giveth thee to possess it, 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.

[16] And this is the case of the slayer, which shall flee there, that he may live: Whoso killeth a neighbor without da'as, whom he hated not in time past;

As when an ish goeth into his Nachalah, and strike him mortally that he die, and fleeth into one of these towns;

[17] 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.

[18] 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 fleeth into one of these towns;

[19] 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.

[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.
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.

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 also 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 cherew;
[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; and 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;
[17] 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.
[18] 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?
[19] Only the trees which thou knowest that they be not trees for food, 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] And when Hashem Eloheicha hath delivered it into thine hands, thou shalt strike every male thereof with the edge of the cherew;
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 daham (shedding blood), neither have our eyes seen it.

[8] Kapper (atonement), 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 daham 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.

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[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;

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[8] Kapper (atonement), 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 daham 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.
[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 thy kerem, be defiled.

[11] Thou shalt not sow thy zera which thou hast sown, and the fruit of thy zera which thou hast sown, and the fruit of thy kerem, be defiled.

[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 avy hana'arah shall say unto the zekenim, I gave my bat unto this ish as isha (wife) and he hateth her;

[17] And, binei, 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 yet these are my bat's betulim. And they shall spread the simlah (clothing) before the zekenim of the town.

[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 av, 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 av; 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 avy 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.
וְאֵת ָאִּשַּׁה הַקְּנוֹה לְךָ, וְיַלְדוּ לְךָ בְּנֵי, הַנָּחַת לָהֶם, וְיַהֲפֹךְ הַנָּחַת, וְלֹּא תַעֲלֶה אֶלָּא בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָر הָזֶּה לֹא יִהְיֶה לְךָ כַּדָּבָר וְלֹא תִשְׁאָר בְּיָמֵי צְנַעְתֶּךָ. 24וֵן יָבֹא אִשָּׁה לְךָ אֲשֶׁר לֹא תָּהִבּ בָּהּ, וְזָנֵה בָּהּ. 24וְאִם הָוָה הַיִּשְׂרֹאֵל בְּאֵלָיו, וְיַהֲפֹךְ אֵלָיו בֵּיתָו, וְיַהֲפֹךְ אֵלָיו בְּנֵי אֵלָיו, וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶּה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה לְךָ כַּדָּבָר. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם לְיִשְׂרָאֵל; הַדָּבָר הָזֶה לֹא יִהְיֶה Lk 6:1, 12:1, Mk 2:23; 24:15, 20:21, 19:18, 19:20, 19:15. 24וְאִם וְלֹא תַעֲלֶה בַעֲשֵׁי יָמָיו, לְעָתַיִם Lk 6:1, 12:1, Mk 2:23; 24:15, 20:21, 19:18, 19:20, 19:15.
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 toevah (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 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.
|8| 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;
|9| 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.

|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 eyyon (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 levirat 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].
Devarim 25, 26

[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’aretz 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’aretz 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 (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;


[4] When thou hast made an end of tithing kol ma’aser (all the tithe) of thine tevu’at bashanah (increase in the third year), which is the Shnat HaMa’aser (Year of Tithing), and hast given it unto Hashem Eloheicha, that I am come unto the country which Hashem swore unto Avoteinu to give us,

[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 Eloheicha 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 land, even an erez 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;


[12] When thou hast made an end of tithing kol ma’aser (all the tithe) of thine tevu’at bashanah (increase in the third year), which is the Shnat HaMa’aser (Year of Tithing), and hast given it unto the Levi, the ger, the yatom (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 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 shouldest 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 godolot, 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 thee 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;
[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 fot 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 massekhah (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 Ha'Am shall answer and say, Omein.
[16] Arur (cursed) be he that treats with contempt aviv or immo. And kol Ha'Am 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 ivver (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.
Devarim 27, 28

[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.

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;

[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 brocho 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 otsar 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 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 migreit (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 shekhn (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 shigas (insanity), and ivvaron (blindness), and timhon levav (confusion of heart);
[29] And thou shalt grope at noonday, as the iwer 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 olives 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 hayam; 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 shekhn 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 shall thou serve elohim acherim, etz va'even (wood and stone).
[37] And thou shalt become an object of horror, a mashal, and a byword, among kol haGoyim whither Hashem shall lead thee.
[38] Thou shalt carry much zera out into the sadeh, and shalt gather but little in; for the arbeh 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 (captive, 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 molet, 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'ar (hunger, famine), and in tzama (thirst), and in eiron (nakedness), and in chozer (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; whom thou shalt not be able to stand before.
[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, toward her bat,

[57] And toward her afterbirth that cometh out between her feet, and toward her banim which she shall bear; for she shall eat them for chosher (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 hazorat 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 chol (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 kohanim of Shomayim for multitude; because thou wouldest 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 no-thing; and ye shall be plucked from off the adamah whither thou goest to possess it.

[64] And Hashem shall scatter thee among kol ha'amim, 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 man eich [see Ruth], neither shall the sole of thy foot have rest; but Hashem shall give thee there a lechem hayom nazeh (Yet Hashem hath not given you a lefor da'as, and eyes to see, and ears to hear, to this day.)

[66] And thy life shall hang in doubt before thee; and thou shalt fear laalah 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 paduch 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 devrei 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 veinayim lirot vozna'im lishmoa ad hayom hazeh (Yet Hashem hath not given you a lefor 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 yavin or shechar; that ye might have da'as that Ani Hashem Eloheicha.
And when ye came unto this place, Sichon Melech Cheshbon, and Og Melech HaBashan, came out against us unto milchamah, and we defeated them: 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.

Therefore be shomer over the divrei HaBrit hazot, and do them, lema'an (in order that) ye may prosper in all that ye do.

Ye stand today all of you before Hashem Eloheichem; your rashei shvatim (heads of tribes), your zekenim, and your shoterim, with kol Ish Yisroel, 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; that thou shouldest enter into Brit with Hashem Eloheicha, and into His alah (oath, imprecation) which Hashem Eloheicha cuts with thee today:

In order that He may establish thee today for a people unto Himself, and that He be unto thee Elohim, as He hath said unto thee, and as He hath sworn unto Avoteicha, to Avraham, to Yitzchak, and to Yaakov.

Neither with you only do I cut this Brit and this alah (oath, imprecation); but with him that standeth here with us today before Hashem Eloheinu, and also with him that is not here with us today; for ye know how we have dwelt in Eretz Mitzrayim; and how we came through the Goyim which ye passed by; And ye have seen their shikkutzim (abominations), and their gillulim (idols), etz va’even, kesef and zahav, which were among them:

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 hahem (the g-ds of these Goyim); lest there should be among you a shoresh that beareth bitter poison and wormwood.

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.

Hashem will not spare him, but then the wrath of Hashem and His kina (jealousy) shall burn against that ish, and all the curses that are written in this sefer shall fall upon him, and Hashem shall blot out shmo from under Shomayim.

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; 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;

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: Even Kol HaGoyim shall say, Why hath Hashem done thus unto this land? What meaneth the heat of this af hagadol (great anger)?

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; For they went and served elohei acherim, and worshiped them, elohim whom they knew not, and whom He had not allotted unto them; And the Af Hashem was kindled against this land, to bring upon it kol hakelalah that are written in this sefer; 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.

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 all the divrei haTorah hazot.

And it shall come to pass, when all these things are come upon thee, the brocha and the kelalah, which I have set before thee, and thou shalt cause them to return to thy...
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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, bekhol levavcha uvekhol nafshecha;

[3] That then Hashem Eloheicha will bring you back from the galus, and have compassion upon thee, and will return and gather thee from kol ha'ammim 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 bekhol levavcha uvekhol nafshecha; that thou mayest live.

[7] See, I have set before thee today HaChayyim and HaTov, and Mavet and Rah;

[8] That thou mayest choose Chayyim, that both thou and thy zera may live;

[9] Therefore choose Chayyim, that thou and thy zera may live; and Hashem Eloheicha, and 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 Ya'akov, to give them.

[VAYYELECH]

And Moshe went and spoke these devarim unto kol Yisroel.

[2] And he said unto them, I am me'ah v'esrim 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 Hashem Eloheicha, He shall go over before thee, as Hashem hath said.

[4] And 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.

[5] 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.

[6] 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 admah, for tovah; for Hashem will again rejoice over thee for tov, as He rejoiced over Avoteicha;

[7] 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 bekhol levavcha uvekhol nafshecha.

[8] If for this mitzvah which I command thee today, it is not too hidden from thee, neither is it too distant.

[9] But the Davar is very near unto thee, in thy mouth, and in thy lev, that thou mayest do it.

[10] See, I have set before thee today HaChayyim and HaTov, and Mavet and Rah; 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.

[11] But if thine lev turn away, so that thou wilt not hear, but shalt be drawn away, and worship elohim acherim, and serve them;

[12] And Hashem Eloheicha will make thee to 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 admah, for tovah; for Hashem will again rejoice over thee for tov, as He rejoiced over Avoteicha;

[13] 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 bekhol levavcha uvekhol nafshecha.

[14] And 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.

[15] And Hashem Eloheicha will make thee to 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 admah, for tovah; for Hashem will again rejoice over thee for tov, as He rejoiced over Avoteicha;

[16] 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 bekhol levavcha uvekhol nafshecha.

[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] And Hashem Eloheicha will make thee to 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 admah, for tovah; for Hashem will again rejoice over thee for tov, as He rejoiced over Avoteicha;

[19] 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 bekhol levavcha uvekhol nafshecha.

[20] And Hashem Eloheicha, and 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 Ya'akov, to give them.

[VAYYELECH]
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 he 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 ammad anan (pillar of cloud); and the ammad 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 after the elohi 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 rabbit (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 rabbit 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 Eloheicha, 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 HaAretz 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 rhe (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]

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 ese;


[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 zekeinim, and they will tell thee.

[8] When HaElyon 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 nesher 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 cholov 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 zarin (foreign g-ds), with to'evot (abominations) provoked they Him to anger.

[17] They sacrificed unto shedmim (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)

[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 cheruv without, and terror within, shall destroy both the bochur 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.
For they are a goy (nation) void of sense, neither is there any seichel in them.  
O that they were wise, that they had seichel, that they would consider their acharit (latter end, future)!

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?  
For their tzur is not like Tzureinu, even our enemies themselves being conceders.

Their gefen is of the gefen of Sodom, and of the fields of Amora (Gomorrah); their grapes are grapes of poison, their clusters are bitter;

Their yayin is the venom of serpents, and the deadly poison of asps.

Is not this laid up in store with Me, and sealed up among My otzrot (treasures)?

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.

And Moshe came and spoke kol divre hashirah in the hearing of the people, he, and Hoshea ben Nun.

And Moshe made an end of speaking all these devarim to kol Yisroel; 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.

And 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.

And Rejoice, O ye Goyim, with His people: for He will avenge the dahm of His avadim, and will make kapporah for the land of His people.

Rejoice, O ye Goyim, with His people: for He will avenge the dahm of His avadim, and will make kapporah for the land of His people.

And 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.

And He shall say, Where are their elohim, their tzur in whom they trusted, 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.

And 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.

And this is the brocha, wherewith Moshe the Ish HaElohim blessed the Bnei Yisroel before moto (his death).

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.

And Moshe charged us with a torah, even the morashah kehillat Ya'akov (heritage of the Congregation of Ya'akov).

And He was Melech in Yeshurun, when the Rashei Am and the Shivtei Yisroel were gathered together.

Let Reuven live, and not die; and let not his men be few.

[VEZOS HABERACHAH]
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.

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; neither did he acknowledge his brethren, nor knew his own banim; for they have been shomer over Thy word, and Thy Brit they have preserved.

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.

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.

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.

And of Yosef he said, Mevorekhet Hashem (Blessed of Hashem) be his land, for the precious things of the everlasting hills,

And for the precious things of ha'aretz and fulness 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.

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.

His horns shall be barzel (iron) and nechoshet (bronze); and as thy yamim, so shall thy strength be.

Hashem showed him all Eretz Gil`ad, unto Dan, and all Naphtali, and Eretz Ephrayim, and Menasheh, and all Eretz Yehudah, unto the Western [Mediterranean] Sea.

And Moshe went up from the plains of Moav unto Mt Nevo to the top of Pisgah, that is, over against Jericho. And Hashem showed him all Eretz Gil`ad, unto Dan,

And of Dan he said, Dan is a gur arayeh (lion's whelp); he shall leap from Bashan.

And of Naphtali he said, O Naphtali, satisfied with ratzon, and full with the Birkat Hashem; possess thou the west and the south.

And of Asher he said, Baruch be Asher with banim; let him be acceptable to his brethren, and let him travel {dip, immerse as in tevilah) his foot in shemen.

And of Zevulun he said, Rejoice, Zevulun, in thy going out; and, Yissakhar, in thy oholim.

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.

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.

And of Gad he said, Baruch be he that enlargeth Gad; he dwelleth as a lion, and teareth the zero'a as well as the crown of the head.

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.

And of Asher he said, Baruch be Asher with banim; let him be acceptable to his brethren, and let him travel (dip, immerse as in tevilah) his foot in shemen.

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; neither did he acknowledge his brethren, nor knew his own banim; for they have been shomer over Thy word, and Thy Brit they have preserved.

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.

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.

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.

And of Yosef he said, Mevorekhet 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,

With the choice fruits brought forth by the shemesh, and choice crops put forth by the yarei'ach,

And with the choicest of the harrei kedem (eternal mountains), and for the precious things of the everlasting hills,
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] Now after the mot Moshe Eved Hashem it came to pass, that Hashem spoke unto Yehoshua ben Nun, mesharet Moshe, saying,

1 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. 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 Reubeni, 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 devar in all that thou commandest him, he shall be put to death; rak chazak (only be strong) and be of good courage.
And Yehoshua ben Nun sent out of Sheitim 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.

And it was told Melech Yericho, saying, Hinei, two anashim (two spies) lay down, she went up to the gag (roof), and hid them, and said thus, There came anashim unto me, but I knew not where they had come from;

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.

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.

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.

And before they [the two spies] lay down, she went up unto them upon the gag;

And she said unto the anashim, I know that Hashem hath given us HaAretz, and that your terror is fallen upon us, and that all the inhabitants of HaAretz faint because of you.

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].

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.

Therefore, now, swear unto me by Hashem, since I have showed you chesed, that ye will also show chesed unto Bais Avi, and my ach and my achot, and all that they have, and deliver nafshoteinu (our lives, souls) 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 v’emes with thee.

Then she let them down through the chalon (window); for her bais was in the city wall, and she dwelt in the chomah (wall).

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.

And the anashim answered her, Nafsheinu (our lives) 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 v’emes with thee.

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).

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.

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.

And Yehoshua rose early in the boker; and they set out from Sheitim, and came to the Yarden, he and Kol Bnei Yisroel, and camped there before they crossed over.

And it came to pass after shloshet yamim, that the Shoterim went 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 av, with thee inside the bais. 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 nekkiyyim (free ones); and whosoever shall be with thee in the bais, his dahm shall be on roshenu (our head), if any yad be laid upon him. And if thou utter what we are doing, then we will be nekkiyyim (free ones) of thine shevu’ah (oath) which thou hast made us to swear.

And she said, According unto your devarim, so be it. And she sent them away, and she tied the scarlet cord in the chalon. 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.

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; 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.
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through the Machaneh;
[3] And they commanded HaAm, saying, When ye see the Aron Brit Hashem Eloheichem, and the Kohanim who are Levi'im 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 Hashem, saying, When ye are come to the brink of the water of the Yarden, ye shall stand still in the Yarden.
[9] 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.
[10] And Yehoshua said unto the Bnei Yisroel, Come here, and hear the Divrei Hashem Eloheichem.
[11] 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'ami, and the Chitti, and the Chivi, and the Perizzi, and the Girgashi, and HaEmori, and the Yevusi.
[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, when HaAm moved out from their ohalim, to cross over the Yarden, and the Kohanim bearing the Aron HaBrit ahead of HaAm;
[14] 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]),
[15] 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.
[16] 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.
[17] And it came to pass, when Kol HaGoy had completely passed over the Yarden, that Hashem spoke unto Yehoshua, saying, Take you Shneym Asar Ish, whom he had prepared of the Bnei Yisroel, out of every tribe an Ish;
[18] 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;
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.

And it came to pass, when Kol HaAm had completely crossed over, that the Aron Hashem crossed over, and the Kohanim, ahead of HaAm.

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; About forty thousand, battle-ready, crossed over before Hashem for milchamah, to the plains of Yericho.

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.

Hashem spoke unto Yehoshua, saying, Command the Kohanim bearing the Aron HaEdut, so that they come up out of the Yarden.

And Yehoshua therefore commanded the Kohanim, saying, Come ye up out of the Yarden.

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.

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.

And those twelve avanim, which they took out of the Yarden, did Yehoshua set in a pile at Gilgal.

And he spoke unto the Bnei Yisroel, saying, When your banim shall ask their avot in time to come, saying, What mean these avanim?

Then ye shall let your banim know, saying, Yisroel crossed over this Yarden on yabashah (dry land [Gn 1:9]).

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;

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).

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.

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.

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 zavat cholov u'devash.

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 (uncircumcised), because they had not given them Bris Milah baderech. [See Ep 2:11 OJBC:]

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 chayah (healed, whole, restored alive).

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.

Yehoshua therefore commanded the Kohanim, saying, Come ye up out of the Yarden.

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.

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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).

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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.

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.

And they did eat of the produce of HaAretz on the day after the Pesach, on that very day, matzot, and roasted grain.

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.

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.

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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.

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 gibborim 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 HaBrit, and let shivah Kohanim bearshivah shoferot hayovelim (seven ram-shofars) before the Aron Hashem.

[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 shofer, Kol HaAmen 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 hayovelim (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 that blew with the shoferot 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.

[9] And the armed men marched around the Ir, and the Kohanim that blew with the shoferot followed after them.

[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 rear guard 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’aminim.

[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 HaAmen shouted when the Kohanim sounded the shoferot; and it came to pass, when HaAm heard the kol (sound) of the shofer, and HaAmen 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 HaAm shall go up every ish charging straight in.
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 tza'ir (youngest son) shall he set up bechor, and with his tza'ir shall he build it. [27] So Hashem was with Yehoshua; and his fame was noised throughout kol HaAretz. [28] 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, was taken. [29] And he brought near his mishpakhah man by man; and Achan was taken; and Zavdi was taken; and Mishpakhat Zarchi was taken; and Mishpekhat HaZarchi man by man; and the mishpakhah which Hashem took shall come near according to the mishpekhot thereof; and the mishpekhat which Hashem took shall come near by their mishpekhot; and the mishpekhat which Hashem took shall come near by man; and the mishpakhah which Hashem took shall come near throughout kol HaAretz. [30] 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 

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[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, 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;

[9] 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).

[10] 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.

[11] 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);

[12] And I, and Kol HaAm that are with me, will approach unto the Ir; for Hashem Eloheichem will deliver it into your yad.

[13] Then ye shall rise up from the ambush, and seize upon the Ir; for Hashem Eloheichem will deliver it into your yad.

[14] 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.

[15] 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.

[16] And Yehoshua rose up early in the boker, and mustered HaAm, and went up, and he and the Ziknei Yisroel, before HaAm to Ai.

[17] And Kol HaAm HaMilchamah that was 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.

[18] 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.

[19] 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).

[20] 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.

[21] 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.

[22] And kol Yisroel that were in Ai were called together to pursue after them; and they pursued after Yehoshua, and were lured from the Ir.

[23] And there was not an ish left in Ai or Beit-El, that went out after Yisroel; and they left the Ir open,
and pursued after Yisroel.

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.

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.

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.

And when Yehoshua and kol Yisroel saw that the ambush had taken the Ir, and that the ashan HaIr ascended, they turned again, and attacked the anshei HaAi.

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).

Then Yehoshua built a Mizbe'ach unto Hashem Elohei Yisroel in Har Eval, 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.

And he wrote there upon the avanim a mishneh (copy) Torat Moshe, which he wrote in the presence of the Bnei Yisroel.

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 ezrach (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.

And afterward he read kol divrei HaTorah, the brocha and kelalah, according to all that is written in the Sefer HaTorah.

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.

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;

That they gathered themselves together, to make war with Yehoshua and with Yisroel, with one peh (mouth, i.e., one accord).

And when the inhabitants of Giv'on heard what Yehoshua had done unto Yericho and to Ai,

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; 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.

And they went to Yehoshua unto the machaneh at Gilgal, and over against Har Eval; just as Moshe Eved Hashem had commanded before, in connection with the blessing of HaAm Yisroel.
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 Artzeinu 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 Elohe 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 Elohe Yisroel, and Kol HaEdah promised them.

[20] This we will do to them; we will even let them live, lest ketzef (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.

[28] 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; 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.

[29] 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, 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.

[30] And 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 Giv'on, and made war against it.  
[6] And the anshei Giv'on 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 Hashem: The five melachim are found hid- ing in a me'arah (cave) at Makkedah.  
[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 paid heed unto you.  
[20] And it came to pass, when Yehoshua and the Bnei Yisroel had made an end of them, they fled, and hid themselves in a me'arah at Makkedah.  
[21] And kol HaAm returned to the machaneh to Yehoshua as he did unto the Melech of Lachish, that Hashem had avenged himself 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).  
[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; and

[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; and

[35] And they took it, 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 Eglon.

[36] And Yehoshua returned, and kol Yisroel with him, to Chevron; and they fought against it; and

[37] And they took it out 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 Livnah.

[38] Then Horam Melech Gezer came up to help Lachish; and Yehoshua struck him down and his army, until he had left him none remaining.

[39] And Yehoshua, kol Am HaMilchamah with him, came against them by the waters of Merom pitom (suddenly); and they fell upon them.

[40] 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).

[41] And Yehoshua did unto them just as Hashem directed him; he lamed their susim, and burned their merkevot with eish.

[42] 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.

[43] And Yehoshua returned, and kol Yisroel with him, unto the machaneh at Gilgal.

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 Kenai’ani on the east and on the west, and to Emori, and the Chitti, and the Perizzi, and the Yevisi 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 Chermon; 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.

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 Chermon, and kol HaAravah on the east;  
|1| Sichon Melech HaEmori, who reigned in Cheshbon, and ruled from Aroer, which is upon the rim of the Arnon Valley, and from half Gil’ad, even unto the River Yabbok, which is the border of the Bnei Ammon;  
|2| 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;  
|3| And the territory of Og Melech HaBashan, from the last of the Repha'im, that reigned at Ashtarot and at Edrei,  
|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 Chermon, and in Salkhah, and in kol HaRashan, 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 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 yerusshah (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 Chornah, 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;
The Melech Taanach, one; the Melech Megiddo, one; the Melech Yokne'am in Carmel, one; the Melech Kedesh, one; the Melech Yokne'am in Carmel, one; the Melech Yokne'am in Carmel, one; the Melech Dor in the heights of Dor, one; the Melech Goyim of Gilgal, one; the Melech Goyim of Gilgal, one; the Melech Tirtzah, one: kol melachim sheloshim v'echad.

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.

Now therefore divide HaAretz Hazot for a nachalah unto the nine Shevatim, and the half tribe of Menasheh, 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; 13

[20] And Beit-Peor, and slopes of Pisgah, and Beit HaYeshimot, and Beit HaYeshimot; 20

[21] And all the towns of the plain, and kol mamlechot 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. 29

[22] Also Balaam ben Beor, the kosem (soothsayer, practitioner of divination), did the Bnei Yisroel put to death with the cherev among them that were slain by them. 20

[23] And the boundary of the Bnei Reuven was the Yarden, and the bank thereof. 29

[24] This is the nachalah of the Bnei Reuven was the Yarden, and the bank thereof. This was the nachalat Bnei Reuven after their mishpakhah, the towns and villages thereof. 29

[25] And Moshe gave unto the tribe of Gad, even unto the Bnei Gad according to their mishpakhah; 29

[26] And from Cheshbon unto Ramat HaMitzpeh, and Betonim; and from Machanayim unto the territory of Devir; 29

[27] And in the valley, Beit-Haram, and Beit-Nimrah, and Sukkot, and Tzaphon, the rest of the Mamlechot Sichon Melech Cheshbon, the Yarden and its territory, even unto the end of the Yam Kinneret on the other side of the Yarden eastward. 29

[28] This is the nachalah of the Bnei Gad after their mishpakhah, the towns, and their villages. 29

[29] And Moshe gave unto the half tribe of Menasheh; 29

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.
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and this was the possession of the half tribe of the Bnei Menasheh by their mishpekhot.

[30] Their territory was from Machanayim, all Bashan, kol Mamlechet 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 Mamlechet Og in Bashan, were pertaining unto the Bnei Machir ben Menasheh, even to the one half of the Bnei Machir by their mishpekhot.

[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.

And these are that which the Bnei Yisroel inherited in Eretz Kena’an, which Elazar 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.

[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), wherein 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.


[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 mishpekhot; 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 Akkrabbim, 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 Mizrayim; 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 Shikkeron, 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 mishpekhot.
[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 brocha; 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 mishpekhot.
[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] And Ziph, and Telem, and Bealot,
[25] And Chatzar, Chadattah, and Keriot, andchetzron, which is Chatzor,
[26] And 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: Eshtoel, 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 Yokteel,
[39] Lachish, and Botzkat, and Eglon,
[40] And Kabbon, and Lachmas, and Kittish,
[41] And Gederot, 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 Maresah; 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 Eshemoh, and Anim,
[51] And Goshen, and Cholon, and Giloh;
11 cities with their villages; 
[52] Arav, and Dumah, and Eshان, 
[53] And Yanum, and Beit Tappuach, and Aphekha, 
[54] And Chumthah, and Kiryat Arba, which is Chevron, and Tzior; 9 cities with their villages; 
[55] Maon, Carmel, and Ziph, and Yutah, 
[56] And Yizreel, and Yokdeam, and Zanoah, 
[57] Kayin, Giveah, and Yutah, 
[58] And Yizre’el, and Yokdeam, and Zanoah, 
[59] Kayin, Giveah, and Timnah; 10 cities with their villages; 
[60] Chalchul, Beit-Tzur, and Gedor, 
[61] And Maarat, and Beit-Anot, and Eltekon; 6 cities with their villages; 
[62] Kiryat Baal, which is Kiryat-Ye’arim, and Rabbah; 2 cities with their villages; 
[63] In the midbar, Beit Aravah, Middin, and Sechachah, 
[64] And Nivshan, and the Ir HaMelach, and Engedi; 6 cities with their villages. 

And the goral (lot) of the Bnei Yosef, Menasheh and Ephrayim, inherited their nachalah. 
[5] And the boundary of the Bnei Ephrayim according to their mishpehket 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 mishpehket. 

The towns set aside for the Bnei Ephrayim were inside the Bnei Menasheh, all the towns 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 the Yarden. 
[1] And goeth out from Beit-El to Luz, and passeth along unto the territory of Arkhi to Atarot, 
[2] 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 mishpehket 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 mishpehket. 

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 mishpehket; 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 mishpehket. 
[3] But Tzelophechad 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, Milkah, and Tirzah. 
[4] And they came near before Elazar HaKohen, and before Yehoshua ben Nun, and before the nasi’im saying, Hashem commanded Moshe to give us a nachalah among achem; 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.
[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.

The kol Adat Bnei Yisroel assembled together at Shiloh, and set up the Ohel Mo'ed there. And HaAretz was subdued before them.

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 mishpekhot; 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 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.
[13] 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.
[14] 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 Elohei Ami.
[15] 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.
[16] 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.
[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.

And the kol Adat Bnei Yisroel assembled together at Shiloh, and set up the Ohel Mo'ed there. And HaAretz was subdued before them.

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 mishpekhot; 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 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.
[15] And the boundary ran 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.
[16] And the boundary ran 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 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.
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 Nephtoach;

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,

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,

And passed along toward the slope opposite Aravah northward, and went down unto the Aravah;

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.

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 mishpekhot.

Now the towns of the tribe of the Bnei Binyamin according to their mishpekhot were Yericho, and Beit Choglah, and the valley of Ketzitz,

And Beit HaAravah, and Tzemaarayim, and Beit-El,

And Avim, and Parah, and Ophrah,

And Chephar Haammonai, and Ophi, and Gaba; 12 towns with their villages.

Giveon, and Ramah, and Be'erot,

And Mitzpeh, and Kephirah, and Motzah,

And Rekem, and Yirpe'el, and Taralah,

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 mishpekhot.

And the second goral (lot) came to Shim'on, even for the tribe of the Bnei Shim'on according to their mishpekhot; and their nachalah was within the nachalah of the Bnei Yehudah.

And they had in their nachalah Beer-Sheva, and Sheva, and Moladah,

And Chatzar Shu'al, and Balah, and Atzem,

And Eltolad, and Beitul, and Chormah,

And Ziklag, and Beit-HaMarkavot, and Chatzar Susah,

And Beit-Levaot, and Sharuchen; 13 towns and their villages;

Ain, Rimmon, and Eter, and Ashan; 4 towns and their villages;

And all the villages that were around these towns as far as Baalat Béér, Ramat Negev. This is the nachalah of the tribe of the Bnei Shim'on according to their mishpekhot.

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.

And the third goral came up for the Bnei Zevulun according to their mishpekhot; and the boundary of their nachalah was as far as Sarid;

And their boundary went up to the west, and Maralah, and reached to Dabbashet, and reached to the wadi that is opposite Yokneam;

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,

And from there passeth on along on the east to Gat-Chepher, to Et-Katzin, and goeth out to Rimmon being bent unto Neah;

And the boundary goes around it on the north to Chanaton; and ends at the valley of Yiphtach-Eli;

And Kattat, and Nahallal, and Shimron, and Yidalah, and Be'it-Lechem; 12 towns with their villages.

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.

And their territory was toward Yizre'el, and Kesulot, and Shunem,

And Chaphrayim, and Shi'on, and Anacharat,

And Rabit, and Kishyon, and Evetz,

And Remet, and Ein-Ganim, and Ein Chaddah, and Be'it Patzetz;

And the boundary reacheth to Tavor, and Shachatrimah, and Beit Shemesh; and the end of their boundary was at the Yarden; 16 towns with their villages.

This is the nachalah of the tribe of the Bnei Zevulun according to their mishpekhot, the towns and their villages.

And the fourth goral came out to Yissakhar, for the Bnei Yissakhar according to their mishpekhot.

And their territory was toward Yizre'el, and Kesulot, and Shunem,

And Chaphrayim, and Shi'on, and Anacharat,

And Rabit, and Kishyon, and Evetz,

And Remet, and Ein-Ganim, and Ein Chaddah, and Be'it Patzetz;

And the boundary reacheth to Tavor, and Shachatrimah, and Beit Shemesh; and the end of their boundary was at the Yarden; 16 towns with their villages.

This is the nachalah of the Bnei Yissakhar according to their mishpekhot, the towns and their villages.

And the fifth goral came out for the tribe of Bnei Asher

And their boundary went up to the west, and Maralah, and reached to Dabbashet, and reached to the wadi that is opposite Yokneam;

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,

And from there passeth on along on the east to Gat-Chepher, to Et-Katzin, and goeth out to Rimmon being bent unto Neah;

And the boundary goes around it on the north to Chanaton; and ends at the valley of Yiphtach-Eli;

And Kattat, and Nahallal, and Shimron, and Yidalah, and Be'it-Lechem; 12 towns with their villages. This is the nachalah of the Bnei Zevulun according to their mishpekhot; these towns with their villages.

And the fourth goral came out to Yissakhar, for the Bnei Yissakhar according to their mishpekhot.

And their territory was toward Yizre'el, and Kesulot, and Shunem,

And Chaphrayim, and Shi'on, and Anacharat,

And Rabit, and Kishyon, and Evetz,

And Remet, and Ein-Ganim, and Ein Chaddah, and Be'it Patzetz;
according to their mishpekhot.
[25] And their territory was Chelkat, and Chali, and Beten, and Achshaph,
[26] And Alammeltech, 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’iel, and goeth out to Kavul-Misemoł,
[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 mishpekhot, these towns with their villages.
[32] The sixth goral came out to the Bnei Naphtali, even for the Bnei Naphtali according to their mishpekhot.
[33] And their boundary ran from Chelep, from Elon in Tzaananim, 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, Chorem, 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 mishpekhot, the towns and their villages.
[40] And the seventh goral came out for the tribe of the Bnei Dan according to their mishpekhot.
[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 Gilbon, and Baalat,
[45] And Yehud, and Bnei Berak, and Gat Rimmon,
[46] And Yarkon, and Rakcon, with the boundary facing Yafo.
[47] 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.
[48] And if the Go’el HaDahm pursue after him, then they shall not surrender the slayer up into his yad; because he struck his neighbor unwittingly, and not with malice against him beforetime.
[49] 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 the Ir from whence he fled.
[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 Elazar 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.

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 into 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 Golan 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.

Then came near the Rashei Avot Levi'im unto Elazar 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 mishpekhot 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 mishpekhot 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 mishpekhot 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 mishpekhot 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 mishpekhot 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 sadeh haIr, 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 migrash, 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, Giveon 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 mishpekhot 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 Gezer with its migrash, Kishyon with its migrash, and Beit Choron with its migrash; 4 towns.

[22] And Kiryat-Arba (Arba, Avi HaAnak), which is Chevron, in the har Yehudah, with the migrash (pastureland) thereof around it.

[23] But the sadeh haIr, and the villages thereof, they gave to Kalev ben Yephunneh for his achuzzah (possession, property, estate).

[24] 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;

[25] And Yatir with its migrash, and Eshtemoa with its migrash,

[26] And Cholon with its migrash, and Devir with its migrash,

[27] And Ayin with its migrash, and Yutah with its migrash, and Beit Shemesh with its migrash; 9 towns out of those two shevatim (tribes).

[28] And out of the tribe of Menasheh they gave Golan in Bashan with its migrash, to be an Ir Miklat HaRotzeiach; and Beeshterah with its migrash; 2 towns.

[29] All the towns were 10 with their migrash for the mishpekhot of the Bnei Kehat that remained.

[30] And unto the Bnei Gershon, of the mishpekhot 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.

[31] And out of the tribe of Yissakhar, Kishyon with its migrash, and Beeshterah with its migrash, 4 towns.
And out of the tribe of Asher, Mishal with its migrash, Avdon with its migrash; 4 towns.
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.
All the towns of the Gershuni according to their mishpekhot were 13 towns with their migrash.
And unto the mishpekhot Bnei Merari, the rest of the Levi'im, out of the tribe of Zevulun, Yokneam with its migrash, and Kartah with its migrash, Dimnah with its migrash, Nahalal with its migrash; 4 towns.
And out of the tribe of Reuven, Betzer with its migrash, and Yachtzah with its migrash, Kedemot with its migrash, and Mephaat with its migrash; 4 towns.
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, Cheshbon with its migrash, Yazer with its migrash; 4 towns in all.
So all the towns for the Bnei Merari by their mishpekhot, which were remaining of the mishpekhot Levi'im, were by their goral 12 towns.
All the towns of the Lev'im within the achuzzat Bnei Yisroel (possession, estate of the Sons of Israel) were 48 towns with their migrashim.
These towns were every one with their migrash around them; thus were all these towns.
And Hashem gave unto Yisroel Kol HaAretz which He swore to give unto their Avot; and they possessed it, and dwelt therein.
And Hashem gave them manaoach (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.
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).
Then Yehoshua summoned the Reuveni, and the Gadi, and the half-tribe of Menasheh, 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;
Ye have not deserted your achim these yamim rabbim to yom hazeh, but have been shomer over the mishmeret mitzvat Hashem Eloheichem (charge, duty of the commandment of Hashem your G-d.);
And now Hashem Eloheichem hath given manaoach unto your achim, just as He promised them; therefore now return ye, and get you unto your ochalah, and unto 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.
And when they came unto the Gelilot of the Yarden, that is in eretz Kena'an, 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, 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.
And when they came unto the Gelilot 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 each by the Yarden, a mizbe'ach gadol in appearance.
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 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, unto Eretz Gil’ad, Pinchas ben Elazar 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 unto the Bnei Gad, and unto the half-tribe of Menasheh unto Eretz Gil’ad, and they spoke with them, saying,
[16] Thus saith the Kol Adat Hashem, What maal [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 tahor 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 eretz achuzzatehem be tamei (unclean), then pass ye over unto the eretz 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 (information); is this that ye have committed in mered (rebellion), or if in ma‘al against Hashem, (al toshei‘in 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 Eloheinu?
[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 zevakhineinu, 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 Elazar 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 Elazar HaKohen, and the nasi‘im returned from the Bnei Reuven, and from the Bnei Gad, out of Eretz Gil’ad, unto Eretz Kena‘am, to the Bnei Yisroel, and reported the matter unto them.
[33] And the thing pleased the Bnei Yisroel; and the Bnei Yisroel made brocha 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.

And it came to pass yamim rabbim after Hashem had given manoach 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 atmizumim (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 inter-marry 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 mokesh (traps) unto you, and shot (scourges) on your sides, and thorns in your eyes, until ye perish from off this adahavot 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 hath 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 adahavot 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.

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 Eloheihem, Avoteichem dwelt on the other side of the [Euphrates] River long ago, even Terach, Avi Avraham, and Avi Nachor: and they presented themselves before HaElohim.

|3| But I took Avichem Avraham from the other side of the [Euphrates] River, and Avi Avraham, and Avi Nachor: and they served elohim acherim.

|4| Remember I have allotted unto you these Goyim that remain, to be a nachalah for your shvatim; for Hashem Eloheichem is He that hath fought for you.

|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;
[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 rubim.

[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.

[9] Then Balak ben Tzippor Melech Moav arose and warned against Yisroel, and sent and summoned Balaam ben Beor to curse you; but I would not pay heed unto Balaam; therefore he sent and summoned Balaam, who warred against Yisroel, and Melech Moav arose and fought against Yisroel.

[10] But I would not pay heed unto Balaam; therefore he made a brocha 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 (horde) 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 elohim 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 Avoteichem out of Eretz Mitzrayim; from before us Kol HaAmim, 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 elohim 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 Mikhdash 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
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 Elazar ben Aharon died; and they buried him on a hill that belonged to Pinchas his son, which was given him in har Ephrayim.

SHOFETIM

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]

[1] And Hashem said, Yehudah shall go up; hinei, I have delivered HaAretz into his yad.

[2] 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.

[3] And Yehudah went up; and Hashem delivered the Kena’ani and the Perizzi into their yad; and they struck down Sheshai, and Achiman, and Talmai.

[4] 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 Talmai.

[5] And from thence Yehudah went against the inhabitants of Devir; and the shem of Devir formerly was Yiryat-Sepher;

[6] And Kalev said, He that striketh Yiryat-Sepher, and taketh it, to him will I give Achsah my bat as isha.

[7] And Otniel ben Kenaz, Kalev’s younger brother, took it; and he gave him Achsah his bat as isha.

[8] 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?

[9] 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.

[10] 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.

[11] And Yehudah went against the Kena’ani that dwelt in Chezek; [now the shem of Chezek formerly was Kiryat-Arba]; and they struck down Sheshai, and Achiman, and Talmai.

[12] And Yehudah went against the Kena’ani that dwelt in Chezek; (now the shem of Chezek formerly was Kiryat-Arba); and they struck down Sheshai, and Achiman, and Talmai.

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[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 Tzephat, 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 mishpakhah.

[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 Achlah, 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-She'mesh, nor the inhabitants of Beit-Anat; but he dwelt among the Kena'ani, the inhabitants of HaAretz: nevertheless the inhabitants of Beit-She'mesh 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 Akkrabim Ascent and the Rock, upward.

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 [Iolam] 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.


[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 elohei ha'amim that were round about them, and bowed themselves unto them, and provoked Hashem to anger.


[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 Sho'ef; 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.  
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 the Bnei 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 Tzidon, 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 cried unto 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 Moshi'a, 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 aliyyat 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 aliyyah behind him, and locked them.  
24 When he was gone out, his avadim came; and when they saw that,
hundert 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 Tze'va 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, which was of the Bnei Chovav, had separated from the Kayin [other Keni], and encamped his ohel unto the oak at Tzanannim, 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 Charoschet 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 Charoschet HaGoyim; and kol machaneh Sisra fell by the edge of the cherev; and there was not a man left.

[17] Howbeit Sisra fled away from his merkavah (chariot), and entered with her into the ohel of 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, to drink; for I am thirsty. And he said, Give me, now, a little mayim to drink; for I am thirsty. And she opened a skin of cholov, to drink; for I am thirsty.

[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

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And the Bnei Yisroel again did rah in the sight of Hashem, when Ehud was dead.

[2] And Hashem sold them into the yad Yavin Melech Keni'an, that reigned in Chatzor; the sar whose tze'va (army) was Sisra, which dwelt in Charoschet HaGoyim.

[3] And the Bnei Yisroel cried unto Hashem; for he had nine hundred ish with an ox goad; and there escaped not a thousand ish, all strong ish 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 Moav, and allowed not an ish to pass over.

[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.

And the Bnei Yisroel again did rah in the sight of Hashem, when Ehud was dead.

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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 seest. 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.

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.


[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?


[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 shoresh 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 oniyyot? 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 cholo; 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 marekevot (chariots)?
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[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.

And the Bnei Yisroel did evil in the sight of Hashem; Hashem delivered them into the yad Midyan [See Gn.25:2] sheva shananim.

[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 Mizrayim, and brought you forth out of the bais avadim (house of bondage);

[9] And I delivered you out of the yad Mizrayim, 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 terebinth 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? Minei, 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 terebinth 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 lay them upon this rock, and pour out the broth. And he did so.

[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] Then 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 shananim, 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 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.
[31] And Yoash said unto all their hands, lest Yisroel vaunt themselves against Me, saying, Mine own yad hath saved me.
[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 Ha Elohim, If Thou wilt save Yisroel by my yad, as Thou hast said,
[37] Hinei, I will put a fleece upon 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 Ha Elohim, 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 HaGid’ 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 the people twenty and two thousand; who returned unto their mayim, and went over, and encamped in the valley of Yizre'el.
[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 halsh; 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 shalt 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 arbeh 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 halsh 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 mans 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 Isḥ 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 out of Naphtali, out of Asher, and out of all Menasheh, and pursued after Midyan.

[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 halsh 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 are 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.
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.

When I come again in shalom, I will break down this migdal.

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.

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.

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.

And Gid’on ben Yoash returned from milchamah by the Cheres Pass, 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.

And he pulled down the migdal of Penuel [Peniel], and put to death the Anshei HaIr.

Then 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.

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.

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.

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.

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.

And Gid’on said unto them, I will not rule over you, neither shall beni rule over you; Hashem shall rule over you.

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].

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.

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.

And Yerubaal ben Yoash went and dwelt in his own bais.

And Gid’on had threscores and ten banim of his own; for he had many nashim.

And his pilegesh (concubine) that was in Shechem, she also bore him a ben, whose shem he called Avimelech.

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.

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.

And the Bnei Yisroel remembered not Hashem Eloheihem, who had delivered them out of the hands of all their enemies on every side;

Neither showed they chesed to the Bais Yerubaal, namely, Gid’on, according to all the tovah which he had showed unto Yisroel.

And Avimelech ben Yerubaal went to Shechem unto achei immo, and...
spoke with them, and with all the mishpakhah 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 acharim 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 ran and stood on top of Mt Gerizim, lifted up his voice, cried out, and said unto them, Ye ba'alei Shechem, that Elohim may pay heed unto you, and reign thou over us.

[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 bemes 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 bemes and in good faith, in that ye have made Avimelech melech, and if ye have dealt tovah with Yerubaal [Gid'on] and his bais, and have done unto him according to the deserving of his hands--

[17] For avi [Gid'on] 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 bemes 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
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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 against Shechem in four companies.

[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 hasha’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 shaiar 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, and 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.
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.


[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.


[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, and served Baalim, and served Ashtarot, and served Baalim.

[9] And they put away the elohei hanekhar (strange, foreign g-ds) from among them, and served Hashem; and His nefesh was troubled with the amal Yisroel (misery of Yisroel).

[10] And the Af Hashem was hot against Yisroel, and He sold them into the yad Pelishtim (Philistines), and into the yad Bnei Ammon.

[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 Moan, 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 acherim; 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 hanekhar (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.

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, Nevertheless, we turn again to thee now, that thou mayest go with us, and fight against the Bnei Ammon, and Hashem deliver them before me, shall I be your rosh?

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[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.
|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 sent said unto him, Let us pass, now, pass through thy land; but the melech Cheshbon would not pay heed thereto. In like manner they sent unto the melech 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.
|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 Eloheihem of Yisroel hath dispossessed HaEmori from before His people Yisroel, and shouldest thou possess it?
|24| Wilt not thou possess that which Kemosh eloheicha giveth thee to possess? So whatever Hashem Eloheihem 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 dost me wrong to war against me; Hashem HaShofet be judge this day between the Bnei Yisroel and the Bnei Ammon.
|28| But 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 Mizpeh of Gil’ad, and from Mizpeh 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.

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 thy bais upon thee with eish.

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.

And when I saw that you were not my moshi'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?

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.

And the Bnei Yisroel did harah again in the sight of Hashem; and Hashem delivered them into the yad Pelishtim arba'im shanim.

And there was a certain ish from Tzorah, of the mishpakhat HaDanai, whose shem was Manoach; and his isha was barren and bore not.

And the Malach HaElohim appeared unto the isha, and said unto her, Hinei, the ish hath appeared unto me, that came unto me the other day.

And Manoach arose, and went after his isha, and came to the ish, and asked him, Art thou an Ephrati? If he said, No,
Nevi’im

[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 shechar, 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 the 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 FELI (supremely wonderful [see Isa 9:5(6); Ex 15:1(1)]).

[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, and fell on their faces to the ground [cf Ac 1:9].

[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 thy yad (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.

And Shimshon went down to Timnah, and saw an isha in Timnah of the banot Pelishtim (Philistines).

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? and he knew 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 ramim (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 mishlech; for so used the bocherim to do.

[11] And it came to pass, when they saw him, that they brought shlosheim 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 hamishlech, 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 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 Shimshon said concerning them, Now shall I be more blameless than the Pelishtim, though I do them ra'ah.

|20| 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.

|21| 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.

|22| 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.

|23| And Shimshon said unto them, Since ye have done this, yet will I be avenged of you and after that I will cease. And he struck them hip and thigh with a makkah gedolah; and he went down and dwelt in the top of the rock Etam.

|24| Then the Pelishtim went up and encamped in Yehudah, and spread themselves out in Lechi.

|25| And the ish Shimshon said unto them, 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.

|26| 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.

|27| 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.

|28| 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.

|29| And he found a new jawbone of a chamor, and put forth his yad and took it and slaughtered a thousand men therewith. 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.

|30| And he said unto him, Wherefore art thou softer to-day than other days? And he said unto her, Because the sun is hot upon me; for it is soft upon me this day, and my heart is lifted up; I am soft upon thee. And she said, It is well. And he slept with her that night, and rose up; and the sun was hot upon him, and he lay fast asleep.

|31| And the isha of Shimshon said unto him, What thing can I do for thee, that thou shouldest tarry with me this night? And he said, With what can I satisfy thee? And she said, With the jawbone of a chamor. And he said unto her, I will be as thou hast said.

|32| And he passed over to her, and lay down, and slept with her; and he arose and laid her upon the bima. And he said, I will also be as thou hast said; for thine heart hath answered my heart. And she said, He shall keep the jawbone of a chamor with me for an avotim (pledge) for me for a moshavet (pledge) for me, and I will give it to thee. And he said unto her, I will keep the jawbone of a chamor with thee for a moshavet (pledge) for me, and I will give it to thee. And she said, With thee shall the jawbone of a chamor remain. And he said, With thee shall it remain. And Shimshon said, I will not be bound with thee as others are bound. And he said unto her, I will be bound with thee as others are bound.

|33| 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).

|34| And he was very thirsty, and called on Hashem, and said, Thou answeredst to me, when I was in trouble, and was like a lion against me; be it now given me to die by the hand of the Pelishtim, but do not deliver me up into the hand of man.
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.

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] Delilah said unto him, Hitherto thou hast mocked me, and told me kezavim; tell me wherewith thou mightest be bound.

[11] And he said unto her, If thou weavest the sheva braids of my head with the web [fabric on the loom],... 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 to spring up; Tzemach is Moshiach again.

[23] Then rulers of the Philistines 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 ammudim.

[26] And Shimshon said unto the na'ar that held him by the yad, Put me where I may feel the ammudim 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 Philistines 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, Adoni Hashem, remember me, now, and strengthen me, now, only this once, O HaElohim that I may be at once avenged of the Philistim for my two eyes.

[29] And Shimshon took hold of the two middle ammudim 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 Philistines. 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 into Tzorah and Eshtaol in the kever of Manoach his av. And he judged Yisroel esrim shanah.

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, Baruchbeni 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 mishpakhah 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 I will give thee ten pieces of kesef a year, and a set of begadim, and mikhyah (maintenance, livelihood). So the Levi went in.

[13] Then said Mikhay'hu, Now I have da'as that Hashem will do me good, seeing I have a Levi as my kohen.

[14] 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 mishpakhath 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 Mikah, 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 Mikah 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 shall succeed.

[7] Then the five anashim departed, and came to Layish, and saw the people that were therein, how they dwelt therein, and what thing they did.

[8] And they returned unto their achim, and had no ties with adam.

[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, what do 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.


[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 Mikah.

[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 Mikah, 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. And they took the pesel, 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.

[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 saw that they were chazakim, too strong for him, he turned and went back unto his bais.

[18] And these went into bais Mikah, 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 mishpakhath 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 Mikah, the men that were in the batim (houses) near to bais Mikah were gathered together, and overtook the Bnei Dan.

[23] And they cried unto the Bnei Dan. And they turned their faces, and said unto Mikah, 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 Mikah 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 Mikah 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
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 pilegesh out of Bet-Lechem Yehudah.

2 And his pilegesh played the zonah against him, and went away from him unto her bais av to Bet-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 yamim; 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 pilegesh, 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 pilegesh 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 haYevisi, 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.

[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.
lechem 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 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 Binyamin Beliyaal, surrounded the bais, and pounded incessantly on the delet, and shouted to the ish that came into thine bais, the Ba‘al HaBayit, went out unto them, saying, Bring out the isha that was murdered, that we may hear her confession, and we may know him.

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 wicked a thing).

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 halalah 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 dalot 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 atzmot, 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 And her adon rose up in the boker, and opened the dalot 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).

31 So the Shivtei Yisroel were gathered together as ish echad, from Dan even to Beer-Sheva, including Eretz HaGiel’ ad, unto Hashem at Mitzpah.

32 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.

33 (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?

34 And the Levi, the ish haisha that was murdered, answered and said, I came into Givah that belongeth to Binyamin, I and my pilegesh, to lodge.

35 And the ba‘alei haGivah 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.

36 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.

37 Hinei, ye are all Bnei Yisroel; give here your advice and etzah (counsel, verdict).

38 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.

39 But now this shall be the thing which we will do to Givah; we will go up bigoral (by lot) against it;

40 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 Givah of Binyamin, according to all the nevalah that they have wrought in Yisroel.

41 So kol ish Yisroel were gathered against the Ir, k‘ish echad, chaverim (comrades as one man, united as one).

42 And the Shivtei Yisroel sent anashim through all the shivtei Binyamin, saying, Wha‘ar is this that is done among you?

43 Now therefore deliver us the anashim, the Bnei Beliyaal, which are in Givah, that we may put them to death, and purge ra‘ah from among you.

44 (Now therefore deliver us the anashim, the Bnei Beliyaal, which are in Givah, 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.)
But the Bnei Binyamin gathered themselves together out of the towns unto Giv'ah, to go out for milchamah against the Bnei Yisroel.

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).

Among all this people there were seven hundred ish bachur every one could sling stones at the se'ar (the hair), and not miss.

And the ish Yisroel, apart from Binyamin, mustered 400,000 men armed with the cherev; all these were ish milchamah.

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.

And the Bnei Yisroel rose up in the boker, and encamped against Giv'ah.

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.

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.

And the Bnei Yisroel rose up in the boker, and encamped against Giv'ah.

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.

And the Bnei Binyamin came forth out of Giv'ah, and cut down to the ground that day in Yoshroel twenty and two thousand men.

And the HaAm Ish Yoshroel took courage, and formed their battle line again in the place where they put themselves in array the first day.

And they said, Surely 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.

And kol Ish Yoshroel rose up out of their place, and put themselves in array at Baal-Tamar; meanwhile the ones of Yoshroel waiting in ambush came forth out of their places, at Ma'areh Geva.

And there came a frontal assault against Giv'ah by ten thousand ish bachur out of kol Yoshroel, and the milchamah was fierce; but they [the Bnei Binyamin] had no da'as that for them ra'ah (evil, disaster) was near.

And Hashem defeated Binyamin before Yoshroel; and the Bnei Yoshroel struck down from Binyamin that day twenty and five thousand and a hundred ish, all these armed with cherev.

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.

And the ones ambushing hasted, and rushed upon Giv'ah; and the ones ambushing drew themselves along, and struck kol HaIr with the edge of the cherev.

Now there was a mo'ed (appointed agreement) between the Ish Yoshroel and the ones ambushing, that they should make a great flame with smoke rise up out of the Ir.

And when the smoke cloud began to arise up out of the Ir with an ammud ashan (pillar of...
Now the Ish Yisroel had taken an oath in Mitzpah, saying, There shall not any of us give his bat unto Binyamin as isha.

11 And this is the thing that ye shall do, Ye shall utterly destroy every zachar, 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 zachar; and they brought them unto the machanah 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 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?

16 And they said, There must be yerushah (heir) for them that be survivor of Binyamin, that a shevet be not destroyed out of Yisroel.

17 And they said, 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 the inhabitants of Yavesh-Gilead with the edge of the cherev, with the women and the children.

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...
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
captured; 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 mishpakhah, 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

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
Pincchas, 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
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 before Hashem,
and wept greatly.
[11] And he 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).

[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 alliot (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 rabbit banim withers in grief.

[6] Hashem bringeth mot, and maketh chayim; 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 eyon (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 reshavim 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 Beliyaal; they knew not Hashem.

[13] And the mishpat hakohanim (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). And Eli put on Elkanah and his isha a brocha, 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 hatzevœot (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 HaAm; kol Hayamim.

[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, I said unto My people, and ye would not hear; yet I said, Hinei; and ye would not hear; but now Hashem saith, Be it unto thee, that shall come no good report that I hear; ye make Am Hashem to transgress.

[28] And did not I plainly reveal Myself unto him, Thus saith Hashem, I said unto My people, and ye would not hear; yet I said, Hinei; and ye would not hear; but now Hashem saith, Be it unto thee, that shall come no good report that I hear; ye make Am Hashem to transgress.

[29] Why kick scornfully at offerings of the Bnei Yisroel? And did I not choose him out of kol Shivtei Yisroel to be Bais Avicha all the fire presence? And did I give unto him to wear an Ephod in My presence; and shall I make Am Hashem to transgress.

[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 that despise Me shall be lightly esteemed.

[31] Hinei, the yamim are coming, that I will cut off thine zera, and the zera of the Bais Avicha, that there shall not be a zaken in thine Bais.

[32] And thou shalt see Tzar Ma’on [See 1Sm 4:11 and Jer 7:12-14] in spite of all that He hath begun to do, if He call thee, that shall come no good report that I hear; ye make Am Hashem to transgress.

[33] And the ish of thine Bais, and the ish of thine Bais kol hayamim.

[34] And this shall be HaOt hoshe’ah. And this shall be, if He call thee, that shall come no good report that I hear; ye make Am Hashem to transgress.

[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 Me a Bais Ne'eman; and he shall walk before Mine Moshia‘h kol hayamim.

[36] And it shall be, if He call thee, that shall come no good report that I hear; ye make Am Hashem to transgress.

[37] Nay, my banim; for it is no good report that I hear; ye make Am Hashem to transgress.

[38] Why do ye such things? For I hear of your evil deeds from kol HaAm; kol Hayamim.

[39] And Eli said unto the Na‘ar. And Eli said, I called not; I called not; I called not, beni; lie down again. And he went and lay down.

[40] And Hashem called yet again, Shmuel. And Shmuel got up and went to Eli, and said, Hineni; for thou didst call me. And he said, I called not; lie down again. And he went and lay down.

[41] Now Shmuel did not yet know Hashem; the Devar Hashem was not yet revealed unto him [See Yn 1:1,14].

[42] 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 he answered, I called not, beni; lie down again.

[43] 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 klalot (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 grew, and Hashem was with him, and did let none of his [Shmuel’s] words fall to the ground.

[19] And Shmuel grew, and Hashem was with him, and did let none of his [Shmuel’s] 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 (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? These are the g-ds that struck the Mitzrayim with kol makkah (all the plagues) in the midbar.

[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 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, heinu, Eli sat upon a kisse by the side of the derech, watching; for his lev anxiously trembled for the Aron HaElohim. 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.

[14] And when Eli heard the sound of the outcry, he said, What meaneth the noise of this tumult? And the ish came into the Ir [of Shiloh], and told it, kol HaIr cried out.

[15] 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. When the ish came into the Ir [of Shiloh], and told it, kol HaIr cried out.

[16] 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.

[17] 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. When the ish came into the Ir [of Shiloh], and told it, kol HaIr cried out.

[18] 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.

[19] 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. When the ish came into the Ir [of Shiloh], and told it, kol HaIr cried out.

[20] 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.
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?

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, Chophni and Pinchas, are dead, and the Aron HaElohim is captured.

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.

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 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.

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.

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.

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.

Therefore neither the kohanim of Dagon, nor any that enter Bais Dagon, tread on the miftan (threshold) of Dagon in Ashdod to this day.

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.

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.

And the anashim that died not were struck with the techorim; and the outcry of the Ir went up to Shomayim.

And the Aron Hashem was in the territory of the Pelishtim (Philistines) shivah chodashim.

And the Pelishtim (Philistines) captured the Aron HaElohim, and brought it from Even HaEzer unto Ashdod.

When the Pelishtim (Philistines) took the Aron HaElohim, they brought it into the Bais Dagon, and set it beside Dagon.

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.

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.

Therefore neither the kohanim of Dagon, nor any that enter Bais Dagon, tread on the miftan (threshold) of Dagon in Ashdod to this day.

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.

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.

And 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 6:41], 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.

And the anashim that died not were struck with the techorim (tumors); and the outcry of the Ir went up to Shomayim.
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 kavad unto Eloheichem (your g-ds), and from off you, and from off your land. He will lighten His Yad upon you all, and on your rulers.

[6] Now then why do ye harden levavchem, as the Mitrayim and Pharaoh hardened their hearts? When He had wrought wonderfully among them, did they not say, We departed?

[7] Now therefore make an agalah chadashah (new cart, wagon), and take two milch cows, and hitch them to the agalah, and penned up their calves babayit;

[8] 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.

[9] 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.

[10] And they of Beit Shemesh were kotzerim after them as far as the border. Rulers of the Pelishtim saw it, they stopped there, where there was a man of Beit Shemesh, and rejoiced to see it.

[11] And the agalah came into the sadeh of Yehoshua, the man of Shemesh, and they chopped up the wood of the agalah, and take their calves home, away from them;

[12] And take the Aron Hashem, and lay it upon the agalah; and put the kelei hazahav, which ye send back unto Eloheichem (your g-ds), and from off your land. And when the five rulers of the Pelishtim saw it, they returned to Ekron on that same day.

[13] And they of Beit Shemesh were kotzerim after them as far as the border. The Pelishtim (Philistines) went toward 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.

[14] And they of Beit Shemesh were kotzerim after them as far as the border. 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;

[15] And these are 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 HaGedolah, 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.

[16] 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).

[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 anashim of Beit Shemesh said, Who is able to stand before Hashem HaElohim HaKadosh Hazeh? And to whom shall He [Hashem dwelling with the Aron Hashem] go up from us? 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.

[19] And they 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?

[20] 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.
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 Ashhtarot 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 bshanah in circuit to Yisroel; and there was shalom between Yisroel and HaEmori (the Amorites) the days of Shmuel.
|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 havabchor 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 masim 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 perogative) 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 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
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instruments of war, and his chariots 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 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).

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 nearim 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 ro’eh 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’sh 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 halsh [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 shloshet anashim going up to HaElohim to Beit-El, and there shall meet thee shloshah anashim going 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; and they will say unto thee, The donkeys which thou wentest to seek are found; and, hinei, Avicha hath taken leave of thee.
|21| 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.
|22| And Shmuel said unto the tabakh (cook), Bring the portion which I gave thee, of the mishapkhat (the least of all the mishpekhot of the Shivtei Binyamin) Wherefore then speakest thou so to me?
|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.

10 Then Shmuel took a flask of shemesh, and poured it upon his rosh, and kissed him [Ps 2:12], and said, Hath not Hashem meshachacha (anointed thee) to be Nagid (anointed) to be Nicaragua (one who is chosen)?

|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 shloshet yamim, set it before thee, to offer olot (burnt offerings); shivat yamim (sacrifices of peace offerings), and to sacrifice zivkhei shelamim (sacrifices of peace offerings); shivat yamim shalmo shalt thou tarry, till I come to thee, and show thee what thou shalt do.

|25| And when they were come down from the bamah (high place) into the town, Shmuel communed with Sha’ul upon the gag (rooftop), 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.

|26| 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.

|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.

|28| 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).

|29| And let it be, when these otot (signs) are come unto thee, that thou do what yadecha (thy hand) finds [i.e., what thou seem fit to do]; for HaElohim is with thee.

|30| 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.

|31| 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.

|32| And when they came there to the Givah (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.

|33| And it came to pass, when all that knew him beforehand 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, of course)? 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 melukhah (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 Eloheichem, 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; And ye have this day rejected Eloheichem, who Himself was Moshi'a for you out of all your adversities and your tzroros; and ye have said unto Him, No, but set a Melech over us. Now therefore present yourselves before Hashem by your Shevatim (Tribe), and by your alefim (thousands, larger kinship units).

[19] 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].
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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 zevakhim 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 me, and I am old and grayheaded; and I am old and grayheaded.

|3| Hineni (here I am); testify against me before Hashem, and before His Moshia. 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 Moshia 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 Yaakov was come into Mitzrayim, and made Moshe and Aharon, and 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 Siras, Sar Tzeva Chatzor, 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 Eloheicha, that we die not; for we have added unto kol chattoteinu (all our sins) this ra'ah (evil), to ask for us a Melech.
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;

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).

For Hashem will not forsake His people for the sake of Shmo Hagedol; because it hath pleased Hashem to make you His people.

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);

Only fear Hashem, and serve Him in emes with kol levavchem; for consider what great things He hath done for you.

But if ye shall still do wickedly, ye shall be consumed, both ye and your Melech.

It was in the first year of Sha'ul's reign, and when he had reigned [his first] two shanim over Yisroel,

Sha'ul chose him shloshet alafim of Yisroel; whereof two alaf were with Sha'ul at Michmash and in har Beit-El, and an alaf were with Yonatan in Giveat Binyamin; and the rest of HaAm he sent back every ish to his ohel.

And Yonatan struck the outpost of the Philistim (Philistines) that was in Geva, and the Philistim heard of it. Then Sha'ul blew the shofar throughout kol HaAretz, saying, Let the Ivrim (Hebrews) hear.

And kol Yisroel heard the news that Sha'ul had struck the outpost of the Philistim (Philistines), and that Yisroel also had become odious to the Philistim. And HaAm were called together after Sha'ul at Gilgal.

And the Philistim (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.

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).

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.

And he tarried shivat yamim, according to the mo'ed (set time) that Shmuel had appointed; but Shmuel came not at the mo'ed hayamim, and that the Philistim were assembling themselves together at Michmash;

Therefore, said I, the Philistim (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).

And Shmuel said to Sha'ul, Thou hast done foolishly; thou hast not been shomer over the mitzvat Hashem Eloheicha, which He commanded thee; for now would Hashem have established thy mamlachah over Yisroel ad olam.

But now thy mamlachah shall not endure; Hashem hath sought for Him an ish after His own lev, and Hashem hath commanded him to be Nagid over His people, because thou hast not been shomer over that which Hashem commanded thee.

And Shmuel arose, and went up from Gilgal unto Giveat Binyamin. And Sha'ul numbered HaAm that were being found with him, about six hundred men.

And Sha'ul, and Yonatan bno, and HaAm that were being found with them, abode in Geva of Binyamin; but the Philistim encamped in Michmash.

And the raiders came out of the machaneh of the Philistim in three companies; one company turned toward the derech Ophrah, unto Eretz Sha'ul;

And another company turned toward derech Beit Choron; and another company turned toward derech (the road) of the border that overlooks

...
[14] 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 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 tachteini (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 (in 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 haaretz 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 Midbar. 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 unto the outpost of the Pelishtim 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 Botzetz, and the shem of the one was Michmash (Michmash Pass). Now the day came to pass, that Yonatan and his armor-bearer, and his hands, 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 Yisroel.

[21] And a dullness of the edges occurred in the plowshares, hoes, three area an oxen yoke could plow down to the Pelishtim, to the outpost of these arelim.

[20] But kol Yisroel went forward until they came to the Pelishtim, there was a rocky cliff on the other side; and 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.

[19] Now there was no charash (blacksmith) found throughout kol Eretz Yisroel; for the Pelishtim (Philistines) said, Lest the Ivrim (Hebrews) 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 to save, by many or by few.

[18] And Sha’ul and with Yonatan bno Sha’ul and Yonatan; but with kol HaAm that were with him were about shesh meot ish (six hundred men); and HaAm (the people, the army) that were with him were about shesh meot ish (six hundred men); and HaAm (the people, the army) that were with him were about shesh meot ish (six hundred men).

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[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.

[10] But if they say thus, Come up unto us; then we will go up; for Hashem hath delivered them into yadenu (in our hand, power): and this shall be haot (the sign) unto us.

[9] If they say thus unto us, Stand still until we come to you; then we will stand still tachteini (in our place), and will not go up unto them.

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[5] The one steep rock faced north opposite Michmash, and the other southward toward Giveah.

[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.

[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.

[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 meot ish (six hundred men); and HaAm (the people, the army) that were with him were about shesh meot ish (six hundred men).

[1] 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 meot ish (six hundred men); and HaAm (the people, the army) that were with him were about shesh meot ish (six hundred men).
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 devash, and put his yad to (staff) that was in his yad, and dipped it in a honeycomb of devash, and put his yad to his mouth; for his mouth; and his eyes brightened.

[25] 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.

[26] 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. And kol HaAm brought Hashem in eating with the dahm. And he said, Ye have dealt treacherously; today roll an even gedolah (large stone) over here to me.

[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 Sha’ul said to Yonatan, Tell me what thou hast done. And Yonatan told him, and said, I did but taste a little devash.

[29] Then Sha’ul said, Yonatan, I and Yonatan beni will be on one side, and Yisroel, Be ye on one side, and Hashem Elohei Yisroel liveth, though thou shalt not surely die, thou shalt not surely die. But there was none among kol HaAm that answered him.

[30] Then Sha’ul said unto Yonatan, 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.

[31] 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.

[32] 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.

[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 here, and eat; and sin not against Hashem in eating with the dahm.

[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.

[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 Mosha 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, Ye have dealt treacherously; today roll an even gedolah (large stone) over here to me.

[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 enemies. So none of HaAm tasted lechem.

[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 then said the kohen [Achiyah], Let us draw near here unto HaElohim [to inquire of G-d].

[46] Then Sha’ul said, 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 Polishtim; 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-Sha’u; and the shmot of his two banot were these; the shem of the bechirah (first born [daughter]), Merav, and the shem of the younger (hand, i.e. memorial, monument) for himself. And he carried out the Devar Hashem.  

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15 Shmuel also said unto Sha’ul, Hashem sent me limeshashachach (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, olel, 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 of 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 meaneoth then this bleating of the tzon (sheep) in mine ears, and the lowing of the bakar (cattle) which I heat?

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 obeye the voice of Hashem, but didst pounce upon the plunder, and didst harah (the evil) in the eyes of Hashem?

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 HaAm taken of the plunder the tzon and bakar, that is as heathenish iniquity and idolatry. Because thou hast rejected the Devar Hashem, and Hashem hath rejected thee from being Melech.

[23] For meri (rebellion) is as the chatatt (sin) of kesem (witchcraft, soothsaying, divination), and stubbornness is as heathanish 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 Devar 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 Mamlechut 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 worshiped 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 cherav 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'uls] 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 Hamidrash 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. 2:27). 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'eeman (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 33:10. One of the reasons King Saul angered G-d is because he usurped the role of kohen (1Sm 13:8-13), 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 kohenim 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 descendents of Eli, we read the story of I-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 God enough not to eat and drink judgment on himself, especially in view of his un holy sons who were kohanim (see Lev. 10:1,2,16-20)

The backdrop of Eli's decadent rule 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 Philistines' god Dagon cannot stand in the presence of the ark; rather, it falls in broken obeisance. This means that if the people of God through their sin lose the power of God, that does not mean that God's Word has lost its power. God 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 God, 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 1 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 God 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 God 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 Philistines (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 Ziklag by Amalekites (30:2) along with 'the women and all who were in" Ziklag.

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 Lord (Dtn 34:5; I Sm. 25:39; Isa. 53:11). Chapter 8:8 shows that God is a rejected God; 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.

I Sm 3:7; I Sm 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.

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, roeh 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 overwhelmed him [Sha’ul].

[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] Therefore 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; and he was tov, and the ruach hara’ah departed from him.

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 gey 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.
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.

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.

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.

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. 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.

And the Philistine said, I defy the ma'arakhah (battle line), and said unto the Ish Yisroel (the men of Israel), and to Dovid bno, Take now for thy achim fare for shalom, and look how thy achim fare for shalom, and take their arvut (pledge). Now Sha'ul, and they, and all the Ish Yisroel, were in the Emek (Valley) of Elah (Oak), fighting with the Philistim, and spoke according to these words; and Dovid heard them.

And all the Ish Yisroel, when they saw the ish, fled from before him, and were greatly afraid.

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 ashesi gadol and will give him bitto (his daughter) [in marriage], and bais aviv make khofoshi b'Yisroel (free, tax-exempt in Israel).

And Dovid spoke to the anashim that stood by him, saying, What shall be done for the ish that killeth this Philisthi, and taketh away the cherpah (reproach) from Yisroel? For who is this Philisthi hearel (uncircumcised Philistine) that he should defy the ma'arkhot Elohim Chayyim (arrayed battle forces of the living G-d)?

And HaAm answered him after this manner, saying, So shall it be done to the ish that killeth him.

And Eliaiv achiv hagadol heard when he spoke unto the anashim; and af Eliaiv 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 tax-exempt in Israel.

And Dovid achiv shemona (the third) Shammah.

And Dovid was the katun; and the shloshah hagedolim followed Sha'ul.

But Dovid went and returned from Sha'ul to tend tzon aviv at Beit-Lechem.

And the Pelishti drew near morning and evening, and presented himself arba'im yom.

And Yishai said unto Dovid, Take now for thy elef (unit, thousand), and look how thy achim fare for shalom, and take their arvut (pledge).

And Yishai said unto Dovid bno, Take now for thy elef (unit, thousand), and look how thy achim fare for shalom, and take their arvut (pledge).

And the Philisthi took their positions, ma'arakah (battle array), and ran into the ma'arakah (battle line), and came and gave shalom greeting to his achim.

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. 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.

And the Philistin said, I defy the ma'arakhah (battle line), and said unto the Ish Yisroel (the men of Israel), and to Dovid bno, Take now for thy achim fare for shalom, and look how thy achim fare for shalom, and take their arvut (pledge). Now Sha'ul, and they, and all the Ish Yisroel, were in the Emek (Valley) of Elah (Oak), fighting with the Philistim (Philistines).

And Dovid rose up early 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).
[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 (man of war) from his youth; also he dressed him with a coat of mail armor, and he put a kova of nechoshet upon his rosh; and he tried to walk; for lo nissti (I have not proved) it. And Dovid said unto Sha'ul, Thy eved is ro'eh (man of war) from his youth.

[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 both the ari and the dov: and he an ish milchamah (man of war) from his youth.

[37] And I went out after him, and struck him, and killed him; but there was no cherev in the yad Dovid.

[38] And Sha'ul dressed Dovid with his armor-clothes, put a kova of nechoset 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 nissti (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 (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 nose 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 marah (good-looking).

[43] And the Pelishti said unto Dovid, Am I a kelev (dog), and 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'arakhah (battle line) to Hashem that saved me out of the paw of the dov, and carried off seh out of the paw of the ari, and out of the paw of the dav, He will give you (plural) into yadenu (our hands).

[46] This day will Hashem defend, and he will give thy basar unto the oph hashomayim, and to the behemat hasadeh.

[47] And when the Pelishti arose, and drew near to the Pelishti.

[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'arakah (battle line) to meet the Pelishti.

[49] And Dovid put his yad in his keli (bag), and took from there an even (stone), and slug 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, vyikhrat (and cut off) See Daniel 9:26, Moshiach yikaret (will be cut off) but in Daniel the phrase means "Moshiach 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 Shaarei Ekron. And the challei Pelishtim fell by the derech to Shaarayim, even unto Gat, and unto Ekron.

[53] And the Bnei Yisroel dead, they fled.

[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.
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 mokesh 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 (desire) for not any mohar (dowry, bride price) but a hundred arelot (foreskins) of the Pelishtim, to be avenged of the oyvei HaMelech. But Sha’ul schemed to make Dovid fall by the yad Pelishtim.
And when his avadim told Dovid these devarim, it pleased Dovid well to be Choson of HaMelech; and the yanim [leading up to the due-date of the arelot] were not expired.

Wherefore Dovid arose and went, and 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.

And Sha’ul saw and knew that Hashem was with Dovid, and that Michal Bat Sha’ul loved him.

And Sha’ul was yet the more afraid of Dovid; and Sha’ul became oyev to Dovid, and that Michal Bat Sha’ul loved him.

And Sha’ul sought to pin Dovid 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:

For he did put his nefesh in his yad, and slaughtered the Pelishtim (Philistines), 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)?

And Sha’ul paid heed cause)?

And Sha’ul went forth, that Dovid might be told Dovid these devarim, it pleased Dovid well to be Choson of HaMelech; and the yanim [leading up to the due-date of the arelot] were not expired.

And when Sha’ul sent malachim to capture Dovid, she said, He is choleh (ill).

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.

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.

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.

Yehonatan reported [this] to Dovid, saying, Sha’ul aviv seeketh to kill thee; now therefore be shomer in the baker, and abide baseter (in a secret place) and hide thyself; And I will go out and stand besid avi in the sadeh where thou art, and I will speak of thee with avi; and what I see, that I will tell thee. 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:

And Michal answered Sha’ul, and Sha’ul swore a shevuah, unto the voice of Yehonatan; and Sha’ul swore a shevuah, As Hashem liveth, he shall not be slain.

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.

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.

And there was a ruach Hashem ra’ah upon Sha’ul, as in his presence, as in times past.

And there was a ruach Hashem ra’ah upon Sha’ul, as in his presence, as in times past.

And the malachim to capture Dovid, he said unto me, Let me get away with thee; why should I kill thee?

And Michal answered Sha’ul, He said unto me, Let me get away; why should I kill thee?

And Sha’ul sent 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 neviim.

And it was told Sha’ul, saying, Hinei, Dovid is at the dwellings of the neviim in Ramah.

And Sha’ul sent malachim to capture Dovid; and when they saw the katan (sect, group) of the neviim prophesying, and Shmuel standing as nitzav (overseeing) them, the Ruach Elohim was upon the malachim of Sha’ul, and they also prophesied.

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.
And Dovid fled from Naioit 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 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, Whatasoever 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, Hashem hath sent thee away. But if I say thus unto the na'ar, saying, Go, find the khitzim (arrows). If I expressly say unto the na'ar, Hinei, the khitzim (arrows). If I expressly say unto the na'ar, Hinei, the khitzim (arrows) are on this side of thee, take them; and then say unto the na'ar, Hinei, the khitzim (arrows) are on this side of thee, take them; and then say unto the na'ar, Hinei, the khitzim (arrows) are beyond thee, go thy way; for Hashem hath sent thee away.

[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.
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, Wherefore hast thou done this thing, and hidst thou not thy heart from me? for I am in thy hand.

31 For 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 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 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 Now therefore what is under thine yad? Give me five lechem in mine yad, or whatever there is found.

4 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 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 he changed his behavior before them, and feigned himself a madman in their hands, and scratched on the daletot hasha’ar, and let his spittle fall down upon his zakan (beard).

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 hasha’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 meshuggagim, 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 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 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); then Sha’ul said unto his avadim, (vineyards), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vineyards), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot; (vinedors), and make you all sarei alafim and sarei me’ot;
And HaMelech said, Thou shalt surely die, Achimelech, thou, and kol Bais Avicha.

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.

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).

And Nov, the Ir of the Kohanim, he struck with the edge of the cherev, both ish and isha, olel and nursing infants, and shor, and chamor, and seh, with the edge of the cherev.

Ben echad of Achimelech Ben Achituv, shmo Evyatar (his name Evyatur [Abiathar]), escaped, and fled after Dovid. And Evyatar (Abiathar) Ben Achimelech fled to Dovid 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.

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.

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.

And Dovid knew that Sha’ul secretly plotted raah (evil, harm) against him; and he said to Evyatar (Abiathar) HaKohen, Bring here the Ephod.

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.
at Choresh, 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] And Dovid went up from there, and dwelt in metzadot at Ein-Gedi.

[30] 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.

[31] Then Sha’ul took shloshet 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.

[32] 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).

[33] And the anashim of Dovid said unto him, Hinei, the day of which Hashem said unto thee, Hinei, I will deliver thy 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.

[34] And the lev Dovid smote him because he had cut off the corner of Sha’ul’s me’il, and killed thee not, know thou and see that there is neither ra’ah nor peysha (rebellion) in mine yad, and I have not sinned against thee; yet thou huntest my nefesh to take it.

[35] 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 peysha (rebellion) in mine yad, and I have not sinned against thee; yet thou huntest my nefesh to take it.

[36] Hashem judge between me and thee, and Hashem avenge me on thee; but mine yad shall not be upon thee.

[37] As saith the mashal (proverb) of the ancients, Resha (wickedness) proceedeth from the resha’im; but mine yad shall not be upon thee.

[38] 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 killdest me not. |
| 19(20) | For if an ish find his oyev, 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 Mamlchet 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). |

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. 

25 And there was an ish in Maon, 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. 

26 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 Kalev. 

27 And Dovid heard in the midbar that Naval did shear his tzon. 

28 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); 

29 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. 

30 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. 

31 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. 

32 But one of the ne’arim told Avigal, eshet Naval, saying, Hinei, Dovid sent malachim out of the midbar to put a brocha on adoneinu; and he drove them off. 

33 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). 

34 And she said unto her ne’arim, Go on ahead of me; hineni, I come after you. But she told not her ish Naval. 

35 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 hasted, dis-
mounted 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
me let this avon be; and let
thine audience, and hear the
speech of thine handmaid.
[25] And when Dovid heard
her, Go up in shalom to thine
bais; see, I have paid heed to
thy request.
[26] And now this brocha
hath requited me ra’ah for
adoni; and ra’ah hath not
been found in thee all thy
yamim.
[27] Yet adam is risen to
take vengeance for adoni, 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).
[28] 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
Navig ad Yisroel, Who sent thee
toward her; and she met them.
[29] And when Avigal saw
Dovid, she hasted, dis-
mounted the chamor, and fell
before Dovid on her face, and
bowed herself on her face to
adoni, whom thou
didst send.
[30] Now therefore, adoni, as
Hashem liveth, and as thy
nemesh liveth, seeing Hashem
hath kept me this yom
without mishak (reproach) from the
oyevim, them that seek my
life, and from avenging myself
from coming to shed blood,
and from avenging myself
with mine own yad.
[31] For in very deed, as
Hashem Elohei Yisroel liveth,
Who hath kept me back from
hurtling thee, except thou
hast hastened and come to
meet me, surely there had not
been left unto Naval by ohr
haboker any that urinates
against the wall.
[32] 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.
[33] And Dovid said to
Adoni, either that thou hast
committed shefach dahm
chisom, or that adoni hath
avenged himself; but when
Hashem shall have dealt well
with adoni, then remember
adoni, whom thou
didst send.
[34] For in very deed, as
Hashem Elohei Yisroel liveth,
Who hath kept me back from
hurtling thee, except thou
hast hastened and come to
meet me, surely there had not
been left unto Naval by ohr
haboker any that urinates
against the wall.
[35] And Ra’ah was dead.
Hinei, Dovid said, Naval
was dead. He said, Naval
was dead. And Dovid
sent and communed with
Avigal, to take her to him as
isha.
[36] 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.
[37] And she arose, and
bowed herself on her face to
the ground, and said, Hinei,
Dovid sent us unto
thee, to take thee to him as
isha.
[38] But Sha’ul had given
Michal bitto (his daughter),
Dovid’s isha, to Phalti Ben
Layish, who was from Gallim.
And the Ziphim came unto Sha'ul at Giveah, saying, Doth not Dovid hide himself in the hill of Chachilah, which faces Yeshimon?

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.

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.

Dovid therefore sent out scouts, and understood that Sha'ul had indeed come.

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.

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.

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.

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.

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.

Then said Dovid to Avishai, Destroy him not; for who can stretch forth his yad against Hashem's moshiach, and be guiltless?

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.

Chalilah (far be it) from me by Hashem that I should stretch forth my 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.

Then Dovid went over to the other side, and stood on the top of the har afar off; a great space being between them;

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?

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. This thing is not tov that thou hast done. As Hashem liveth, ye are worthy for mavet, because ye have not been shomer over adonecha HaMelech; For there came one of HaAm in to destroy HaMelech adonecha.

This thing is not tov that thou hast done. As Hashem liveth, ye are worthy for mavet, because ye have not been shomer over adonecha HaMelech; For there came one of HaAm in to destroy HaMelech adonecha.

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. This thing is not tov that thou hast done. As Hashem liveth, ye are worthy for mavet, because ye have not been shomer over adonecha, Hashem's moshiach. And now see where the khanit of HaMelech is, and the flask of mayim that was near his head.

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.

And he said, Why doth adoni thus pursue after his ewed? For what have I done? Or what ra'ah is in mine yad?

Now therefore, let adoni HaMelech hear the devarim of his ewed. 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.

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.

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.

And Dovid answered and said, Hinei the khanit HaMelech! Let one of the ne’arim come over and bring it back.

Hashem repay to every ish his tzdakah and his emunah; for Hashem delivered thee into my yad today, but I would not stretch forth mine yad against Hashem's moshiach.

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).

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. 

28 And Dovid arose, and he passed over with the shesh me’ot ish that were with him unto Achish Ben Maoch 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 Mitrayim. 

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).
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 thy 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| Moreover Hashem will also deliver Yisroel with thee into the yad Pelishtim; and makhar (tomorrow) shalt thou and thy banim be with me; for I have not found rah in thee since the day of thy coming unto me until this day; nevertheless, in the eyes of the rulers thou art not tov.

|19| Now the Pelishtim gathered together all their machanot to Aphek; and Yisroel encamped by an ayin (spring) which is in Yizre'el.

|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| And Hashem will deliver the machaneh Yisroel into the yad Pelishtim; and makhar shalt thou and thy banim be with me; Hashem also shall deliver the machaneh Yisroel into the yad Pelishtim.

|23| 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.

|24| 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;
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.

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 gado 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 Avigail 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 Elohay.

|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, and he 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; and he did eat; 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.

|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 belongest thou? And from where art thou? And he said, I am a na'ar Mitzri, and my adon left me, because yamim shloshah 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 the Kereti, and upon the territory of Yehudah, 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 gado, 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 Beliyaal 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.
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.

And it was so from that day forward, that he made it a chok (statute) and a mishpat for Yisroel unto this day.

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 brocha for you of the shalal (plunder) of the oyevim of Hashem; To them which were in Beit-El, and to them which were in Ramot of the South, and to them which were in Yatir, And to them which were in Aro'er, and to them which were in Siphmot, and to them which were in Eshtemoa, 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, And to them which were in Chormah, and to them which were in Chor-Ashan, and to them which were in Atach, 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 I 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 I Sm. 15:13-29) and Saul almost caused the death of Jonathan (compare Jephthah’s daughter—Judg.11:39 and ISm. 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 ISm 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 David 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 David]) SHMO [is] his Name). The named person is the post-Exilic Cohen Gadol whose Messianic Personal Name is Yehoshua in Hebrew, Yeshua in Aramaic, and in Greek Yoh-tah, ee-tah, seegh-mah, ah-mee-krone, eep-ssee-long, fatal 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 Lrd’ 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 to the Promised Land, 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 Shirah 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 sheet [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 David and the Ben David 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.
Now the Pelishtim fought against Yisroel; and the anshei Yisroel fled from before the Pelishtim, and fell down chalalim (slain ones) on Mt Gilboa.

And the Pelishtim followed hard upon Sha'ul and upon his banim; and the Pelishtim slaughtered Yehonatan, Yonatan, Avinadav, and Malki Shua, the Bnei Sha'ul.

And the milchamah became intense against Sha'ul, and the archers overtook him; and he was mortally wounded by the archers.

Then said Sha'ul unto his noseh 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 noseh keli would not; for he was very afraid. Therefore Sha'ul took a cherev, and fell upon it.

And when his noseh keli saw that Sha'ul was dead, he fell likewise upon his cherev, and died with him.

So Sha'ul died, and his shloshet banim, and his noseh keli, and kol anashim of him, that same day together.

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.

And it came to pass on the next day, when the Pelishtim came to strip the chalalim, that they found Sha'ul and his shloschet banim fallen on Mt Gilboa.

And Dovid was returned from the slaughter of Amalek, and Dovid had abode two yamim in Tziklag;

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.

And And Dovid said unto him, From where comest thou? And he said unto him, Out of the machaneh Yisroel am I escaped.

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.

And Dovid said unto the na'ar that told him, How knowest thou that Sha'ul and Yonatan bno are dead?

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.

And when he looked behind him, he saw me, and called unto me. And I answered, Hineini.

And he said unto me, Who art thou? And I answered him, I am an Amaleki.

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.

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.

Then Dovid took hold on his clothes, and made the kri'ah on them; and likewise all the anashim that were with him;

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.

And Dovid said unto the na'ar that told him, From where art thou? And he answered, I am ben ish ger, an Amaleki.

And Dovid said unto him, How wast thou not afraid to stretch forth thine yad to destroy Hashem's moshiach?
And Dovid called one of the ne’arim, and said, Go near, and fall upon him. And he struck him so that he died.

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.

And Dovid lamented with this kinah (lamentation) over Sha’ul and over Yonatan bno; Also he bade them teach the Bnei Yehudah: The Keshet. Hinei, it is written in the Sefer HaYasher: The glory of Yisroel is slain upon thy high places; how are the Gibborim fallen!

Tell it not in Gat, proclaim it not in the streets of Askelon; lest the banot Pelishtim rejoice, lest the banot ha’arelim triumph.

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.

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.

Shaul 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.

Ye banot Yisroel, weep over Sha’ul, who clothed you in scarlet, with fineries, who put on ornaments of zahav upon your apparel.

How are the Gibborim fallen in the midst of the milchhamah! O Yonatan, thou wast slain on thine heights.

I am distressed for thee, my brother Yonatan; very pleasant hast thou been unto me; thy ahavah was wonderful to me, passing ahavat nashim.

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.

And Dovid went up there, and his two nashim also, Achinoam the Yizre’elit, and Avigal eshet Nabal the Carmeli.

And his anashim that were with him did Dovid bring up, every ish with his household; and they dwelt in the towns of Chevron.

And Dovid sent malachim unto the Anshei Yavesh-Gilead, and said unto them, Berukhim atem of Hashem, that ye have showed this chesed unto Shaul, burying him. Therefore now let your hands be strengthened, be ye berei chayil; for adoneichem Shaul is dead, and also the Bais Yehudah have anointed me Melech over them.

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 Shaul, burying him. And now Hashem show chesed and emes unto you; and I also will repay you this tovah, because ye have done this thing.

Therefore now let your hands be strengthened, be ye berei chayil; for adoneichem Shaul is dead, and also the Bais Yehudah have anointed me Melech over them.

But Avner ben Ner, Sur Tzava of Sha’ul, took Ishboshet Ben Sha’ul, and brought him over to Machanayim; and Avner was defeated, and the Anshei Yisroel, before the Avadim of Dovid.

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.

And there were three Bnei Tzeruyah there: Yoav, Avishui, Asahel; Asahel was as swift of foot as a gazelle.

And Avner pursued after Avishui, 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 nearim, 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,
that 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 hast
d 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 halalah
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 halalah, and
they came to Chevron at
dawn.

3

Now there was long
milkhamah 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
Talmai Melech Geshur;
[4] And the fourth, Adoniyah
Ben Chaggit; and the fifth,
Shephatyah 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 milchahamah 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 isti
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.
[15] 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.
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 dost.

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.

And when Avner was returned to Chevran, 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 damh of Asahel his brother.

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;

Let it rest on the rosh (head) of the Bais Yoav one that hath a yashar (righteous) name; and let there never fail from the house of the ha'arei (sons) of Dovid Halom, to have lechem while it was yet day, saying, So do Elohim to me, and more also, if I taste lechem, or anything else, till the shemes go down.

And kol HaAm took notice of it, and it pleased them; whatsoever HeMelech did pleased kol HaAm.

For kol HaAm and kol Yisroel had da'as that day that it was not of HaMelech to murder Avner Ben Ner.

And HaMelech said unto his avadim, Know ye not that sar and gadol fallen to tov; and to have da'as of all that thou dost. And kol HaAm wept again over him.

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 to have da'as of all that thou dost. And kol HaAm wept again over him.

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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 to have da'as of all that thou dost. And kol HaAm wept again over him.
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’eroti, 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’eroti, 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, Shaul 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 reshim 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’m 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 ivier and the piseach are here, he will not enter the bais.


[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 Shlomo,

[15] Yich’ar also, and Elisheva, and Nepheg, and Yaphia,

[16] And Eliyada 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 when they came to goren Nachon, Uzzah reached forth to the Aron HaElohim, and took hold of it; for the ox tilted it.

[25] 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.

[26] 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.

[27] And Dovid was afraid of Hashem that day, and said, How can the Aron Hashem come to me?

[28] 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.

[29] 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; and Hashem Hashem Tza’avis that is enthroned on the keruvim is upon it.

[30] 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 Givah; and Uzzah and Achyo, the Bnei Avinadav, guided the agalah chadashah.

[31] And they brought it out of the bais Avinadav which was at Givah, with the Aron HaElohim; and Achyo walked before the Aron.

[32] 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 cymbals.

[33] And when they came to goren Nachon, Uzzah reached forth to the Aron HaElohim, and took hold of it; for the ox tilted it.

[34] And Dovid danced before Hashem with kol oz; and Dovid was girded with an ephod bad (linen ephod).

[35] So Dovid and kol Bais Yisroel rejoiced before the Aron HaElohim, 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.

[36] And as the Aron HaShem came into Ir Dovid, Michal Bat Sha’ul looked through a chalon (window), and saw Dovid HaMelech leaping and dancing before Hashem; and she despised him in her lev.

[37] And they brought in the Aron HaElohim, 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.

[38] And as soon as Dovid had made an end of offering the olah (burnt offering) and the shelamim (peace offering), he made brocha on HaAm b’Shem Hashem Tzva’os.

[39] And he apportioned among kol HaAm, even among kol hamon Yisroel, to isha as well as ish, to every one challat.
lechem, a portion of meat, and a raisin cake. So kol HaAm departed, each to his bais.

[20] Then Dovid returned to make brocha 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 thy 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 are 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 Shim, 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 devarium, 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. And is this fitting for Thee?

[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 Shim, and to do for Thee hagedullah (the great thing) and noraat, 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; 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 brocha let the Bais Avdecha be blessed l'olam.

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 nahir (river) Euphrates.
[4] And Dovid captured from him an elef and seven hundred parashim, and twenty elef foot soldiers; and Dovid hamstrung all the chariot horses, but reserved of them for one hundred chariots.
[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 [Tivchat, 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 Chamath 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; and with the kohanim and the Bnei Ammon, and of the Pelishtim, and of Amalek, and of the plunder of Hadadezer Ben Rechov Melech Tzovah.
[12] And Dovid made himself a shem when he returned from striking down Edom in the Gey Melach, being eighteen elef men.
[13] 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.
[14] And Dovid reigned over kol Yisroel, and Dovid executed mishpat and tzedakah unto all his people. And Yoav Ben Tzeruyah was over the army; and Yehoshaphat Ben Achilud was magzir (secretary, recorder).
[15] And Tzadok Ben Achituv, and Achimelech Ben Evyatar (Abiathar), were the kohanim; and Serayah was the sofer (scribe);
[16] And Benayah Ben Yehoyada was over both the Kereti and the Peleti; and Benei Dovid were kohanim [See Ps 110:4].

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, Arthu 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
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.

Then HaMelech Dovid sent, and had him brought out of the Bais Machir Ben Ammiel, from Lo-Devar.

Now when Mephivoshet Ben Yonatan Ben Sha'ul, was come unto Dovid, he fell on his face, and prostated himself. And Dovid said, Mephivoshet. And he answered, Hinei, thy eved!

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 Shaul Avicha; and thou shalt eat lechem at my shulchan tamid.

And he prostated himself, and said, What is thy eved, that thou shouldest look upon such a kelev hamet (dead dog) as I am?

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.

Thou therefore, and thy banim, and thy avadim, shall till the adamah for him, and thou shalt eat lechem at my shulchan tamid; but Mephivoshet the ben adonecha shall eat lechem tamid at my shulchan.

Now Tziva had fifteen banim and twenty avadim.

Then said Tziva unto HaMelech, According to all that adoni HaMelech hath commanded his eved, so shall thy eved do. As for Mephivoshet, said HaMelech, he shall eat at my shulchan, as one of the Bnei HaMelech.

And it came to pass after this, that Melech Bnei Ammon died, and Chanun bno reigned in his place.

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.

And the sarim (princes) of the Bnei Ammon said unto Chanun their adon, Thinkest 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?

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.

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.

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.

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.

And when Dovid heard of it, he sent Yoav, and all the tzava (host, army) of the Gibborim.

And the Bnei Ammon came out, arrayed for milchamah at the petach hasha'ar (city gate); and the Syrians of Tzova, and of Rechov, and Ish-Tov, and Ma'akhah, were by themselves in the sadeh.

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;

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.

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).

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.

And Yoav drew near, and HaAm that were with him, unto the milchamah against the Syrians; and they fled before him.

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.
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.

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 HaIr 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, and adon, Uriyah said unto Dovid, The Aron, and Yisroel, and Yehudah, abide in sukkot; and Dovid, The Aron, and Yisroel, and Uriyah, and the avadim of his adon, and send thee back. So Uriyah tarry here today also, and makhar (tomorrow) I will send thee back. So Uriyah abode in Yerushalayim that day, and the next.

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
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 isha, and the other poor.

And the oisher had exceeding many tzon and bakar; 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.

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.

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); and he shall restore the kivsah fourfold, because he did this thing, and because he had no khamal (pity).

And Natan said to Dovid, Thus saith Hashem Elohei Yisroel: Meshachticha (I anointed thee) Melech over Yisroel, and I delivered thee out of the yad Sha’ul; and I delivered thee out of the yad Sha’ul.

And I gave thee the bais (house) of Yehudah, and the nashim of Yehudah; and if that had been too little, I would moreover have given unto thee such as this and such as that.

Why hast thou despised Me, hast taken the isha Uriyah the Chitti as thy isha.

[11] Thus saith Hashem, Hineni, I will raise up ra’ah (adversary) 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.

For thou didst it baseter (secretly); but I will do this thing before kol Yisroel, and before the shemesh.

And Dovid said unto Natan, I have sinned against Hashem. And Natan said unto Dovid, Hashem hath put away thy chattat; thou shalt not die.

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.

And Natan departed unto his bais. And Hashem struck the yeled that Uriyah’s isha bore unto Dovid, and it was very ill.

Dovid therefore pleaded with HaElohim for the na’ar; and Dovid did a tzom, and went in, and lay all night upon his kolim (legs).

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.

And it came to pass on the yom hashevi’i, that the yeled was dead. 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 koleimu (our voice); so if we tell him that the yeled is dead, will he then do something horrendous?
And he took their melech's atret 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.

And it came to pass after this, that Avshalom Ben Dovid had an achor yafeh (beautiful sister), whose shem was Tamar; and Amnon Ben Dovid loved her.

And Amnon was so distressed, that he fell ill for his achor Tamar; for she was betulah; but Amnon thought it impossible for him to do anything to her.

But Amnon had a re'a, shmo Yonadav Ben Shime'ah Achi Dovid; and Yonadav was an ish chacham (shrewd man).

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, and Amnon thought it impossible for him to do anything to her.

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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.

Howbeit he would not pay heed unto her voice; but, being stronger than she, violated her and raped her, and lay with her.

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.

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.

Then he called his na’ar that ministered unto him, and said, Put now this outside from me, and bolt the delet after her.

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.

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.

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.

And Avshalom came to HaMelech, and said, Hinei now, thy evy hathe gozezim; let HaMelech, now, and his avadim go with thy evy.

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.

But Avshalom urged him, that he let Amnon and kol Bnei HaMelech go with him.

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.

And Avshalom urged him, that he let Amnon and kol Bnei HaMelech go with him.

And 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.

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.

Then HaMelech arose, and made the kriah on his garments, and lay on the earth; and all his avadim stood by with their clothes torn.

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.

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. 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.

And Yonadav said unto HaMelech, Hinei, the Bnei HaMelech come; as the davar avdecha (word of thy servant), so it is.

But Avshalom fled, and went to Talmai Ben Ammichud Melech Geshur. And Dovid mourned for bno kol hayamim.

So Avshalom fled, and went to Geshur, and was there shalosh shanim.

And the nefesh of Dovid HaMelech longed to go forth unto Avshalom; for he was consoled concerning Amnon that died.
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 al-manah, 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 (life) 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 (issue) 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 to go 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 Ha-Melech. 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, as 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.
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.

And unto Avshalom there were born three banim, and one bat, whose shem was Tamar; she was an isha of a fair countenance.

So Avshalom dwelt two full shanim in Yerushalayim, and saw not the face of HaMelech.

Therefore Avshalom sent for Yoav, to have sent him to HaMelech; but he would not come; and when he sent again the second time, he would not come.

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.

Then Yoav arose, and came to Avshalom unto his bais, and said unto him, Why have thy avadim set eish to my allotted land?

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 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.

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.

And it came to pass after this, that Avshalom prepared him merkavah and susim, and fifty ish to run before him.

And Avshalom rose up early, and stood beside the derech hasha’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.

And Avshalom said unto him, See, thy case is tovim and right; but there is no man deputy of HaMelech to hear thee.

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!

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.

And on this manner did Avshalom to kol Yisroel that came to HaMelech for mishpat; so Avshalom stole the lev anshei Yisroel.

And there came a maggid to Dovid, saying, Lev Ish Yisroel are with Avshalom.

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.

And the avadim of HaMelech said unto HaMelech, Hinei, thy avadim are ready to do whatsoever adoni HaMelech commands.

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).

And HaMelech went forth, and kol haAm after him, and tarried in a place that was far off.

Then said HaMelech to Ittai the Gitti, Why goest thou also with us? Return to thy place, and
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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] 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 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; but if He thus say, I have no delight in thee; hinei, here I am, let Him do to me as seemeth tov unto Him.

[26] But if He thus say, I have no delight in thee; hinei, here I am, let Him do to me as seemeth tov unto Him.

[27] HaMelech said also unto Tzadok HaKohen, Art not thou the Roeh (seer)? Return into 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, 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; 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.

[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] And when Dovid was a little past the top of the hill, hinei, Tziva the nvr of Mephiwhoset met him, with a couple of chamorim saddled, and upon them 200 lechem, and 100 bunches of tzimmukim, and 100 kayitz, and a skin of yayin. And where is the ben adoneicha [i.e., Sa'ul grandson Mephivoshet]? And Tziva said unto HaMelech, Hinei, he abideth at Yerushalayim; for today shall Bais Yisroel restore to me the mamlechut avi.

[37] Then said HaMelech to 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.

[38] And HaMelech said, And where is the ben adoneicha [i.e., Sa'ul 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.

[39] Then said HaMelech to Tziva, Hinei, thine are all that pertained unto Mephivoset. Tziva said, I humbly prostrate myself. May I find chen in thy sight, adoni, O Melech.

[40] 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.

[41] 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 toovah for his cursing this day.
[13] And 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 aphar.
[14] And HaMelech, and kol HaAm that were with him, arrived weary, and refreshed themselves there [at the Yarden].
[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 chessed (loyal loving-kindness) to thy re'a (friend)? Why westest 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 Aviv in the sight of kol Yisroel.
[22] So they spread Avshalom an ohel upon the gag (roof); and Avshalom went 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 Aviv; then shall the hands of all that are with thee be chazak (strong).
[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.

Moreover Achitophel said unto Avshalom, Let me now choose out shneym 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 seest, 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, Chushai spake 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).

Moreover Achitophel said unto Avshalom, Let me now choose out shneym asar elef ish, and I will arise and pursue after Dovid halailah (this night);
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 annull 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 counselled.
[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 Hashem might bring ra’ah above Avshalom.
[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 ravine; for the ohr haboker there lacked not one of them that was not gone over Yarden.
[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, vyayekhanak (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, 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, And devash, and kemah (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.
[28] And Dovid mustered HaAm that were with him, and set sarei alafim, and sarei meot over them.
[29] And Dovid sent forth a third part of the people under the yad Yoav, and a third part under the yad Avshai Ben Tzuruyah (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.
[30] 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].
[31] And HaMelech said unto them, What seemeth you best I will do. And HaMelech stood by the side of the sha’ar, and...
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.

And HaMelech went into the sa-deh against Yisroel; the milchamah was in ya'ar (forest) of Ephrayim;

Where Am Yisroel were slain before the avadim of Dovid, and there was there a magefah gedolah that day of esrim elef.

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.

And Avshalom met the avadim of Dovid. And Avshalom rode upon a avanim upon a great heap of avanim upon a great oak, and his rosh (head) was yet alive in the midst of the oak tree [Yn 19:34].

And ten ne'arim that bore the armor of Yoav surrounded Avshalom, struck and slaughtered him.

Then Yoav blew the shofar, and HaAm returned from pursuing after Yisroel; for Yoav held back HaAm.

And they took Avshalom, and cast him into a great pit, and surrounded Avshalom, struck and killed him.

Then said Yoav to Cushi, Go tell HaMelech what thou hast seen. And Cushi hast seen. And Cushi went up to the lid, and said, Hinei, I saw Avshalom hanging on a b'elah (on a tree, oak).

And Yoav said unto the ish that told him, And, hinei, I saw Avshalom [ben Dovid] talui (hanged) b'elah (on a tree, oak) [ZECHARYAH 12:10].

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 his shem; and it is called unto this day, Avshalom's Monument.

Then said Achima'atz Ben Tzadok, Let me now run, and take news to HaMelech. And HaMelech said, He is an ish tov, and I have no ben to keep my shem in remembrance; and he called the matzevet after his shem; and it is called unto this day, Avshalom's Monument.

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.

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.

Then said Yoav to Cushi, Go tell HaMelech what thou hast seen. And Cushi prostrated himself unto Yoav, and ran.

Then said Achima'atz Ben Tzadok yet again to Yoav, But be what may, let me, now, also run after Cushi. And Yoav said, why wilt thou run, beni, seeing that thou hast no besorah to provide?

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 Cushi.

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.

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.

And the tzofeh (watchman) saw another man running; and the tzofeh called unto the shoer (gatekeeper), and said, Hinei, another man running alone. And HaMelech said, This is mevaser (one bringing good news, evangelist).

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].

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.

And HaMelech said, Is the na'ar Avshalom prostrated himself unto Yoav, and ran.
shalom? And Achima'at 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] And HaMelech was much moved, and went up to the aliyyat hasha'ar (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 Tovah requires a mevaser to herald it.] And it was told Yoav, Hinei, HaMelech weepeth and mourneth for Avshalom.

And the people stole that day into the Ir [Machanayim] as people being ashamed steal in when they flee in milchamah.

[4] But HaMelech covered his face, and HaMelech cried with a kol gadol, O beni Avshalom, O Avshalom, beni, beni!

[5] 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] In that thou lovest thine enemies, and hasteth thine 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] Now therefore arise, go forth, and speak to the lev of one man; so that sent this word unto HaMelech, Return thou, and all thy avadim.

[8] 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] And kol haAm were having dissension throughout kol Shvitei 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] And Avshalom, whom mashachnu (we anointed) over us, is dead in milchamah. Now therefore why are ye not speaking of bringing back HaMelech?

[11] 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] Ye are my brethren, ye are my azmot and my basar; why then are ye the last ones to bring back HaMelech?

[13] 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. And he swayed the lev kol Ish Yehudah, even as the lev of one man; so that they sent this word unto HaMelech, Return thou, and all thy avadim.

[14] So HaMelech returned, and came to Yarden. And Yehudah came to Gilgal, to go to meet HaMelech, to conduct HaMelech over Yarden.

[15] And Shimei Ben Gera, a Ben HaYemini, which was of Bachurim, hasted and came down with the Ish Yehudah to meet Dovid HaMelech.

[16] And there were an elef ish of Binyamin, and Taiva the na'ar of the Bais Shaul, and his fifteen banim and his twenty avadim with him; and they went over Yarden before HaMelech.

[17] And there were an elef ish of Binyamin with him, and Taiva the na'ar of the Bais Shaul, and his fifteen banim and his twenty avadim with him; and they went over Yarden before HaMelech.

[18] And there were an 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] 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 Tzruyah 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 Tzruyah, 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 saith unto HaMelech, Indeed, let him take all, forasmuch as adoni HaMelech is come again in shalom unto his own bais.
[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 shulechan. 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, Melech al Yisroel? I know that I am this day in Yisroel? For do not Shall there be ish put to death for this, because he cursed Hashem’s Moshiach? Shall not Shimei be put to death? Why then be ye angry for this matter? Have we eaten at all from HaMelech? Or hath he given us anything? 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?

Now Barzillai was zaken me’od, even fourscore shanah old; and he had been the support of HaMelech while he dwelt at Machanayim; for he was an ish gadol me’od.

[30][31]| 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?

[34][35]| 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?
[35][36]| Thy eved will go a little way over Yarden with HaMelech; and why should HaMelech reward me with such a reward?

[36][37]| 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 Chimmah [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.
[37][38]| And HaMelech answered, Chimmah 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.
[38][39]| 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).
[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.
And there happened to be there an ish Beliyaal [rebel], sho’m 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 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 moad which he had appointed him.

[6] And Dovid said to Avishai, Now shall Sheva Ben Bichri do us more harm than did Avashalom; 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 cherav 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 favoreth 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 Shvitei Yisroel unto Abel, and to Beit-Maachach, 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-Maachach, 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 bYisroel; 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; and Ira the Yairi shmo, hadith lifted up his yad against HaMelech, even against Dovid; hand over him only, and I will depart from the Ir.

[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 [Merar] Bat Sha’ul, whom she bore to Adriel Ben Barzillai the Mecholati;

[9] And he delivered them unto 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; and they gathered the atzmot of them that were hanged.

[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 Tzervuyah 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’arei-orgim, from Beit-Lechem, slaughtered the brother of Golyat (Goliath) the Gitti, the staff of whose khannit (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]
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 the world were uncovered, at the rebuking of Hashem, at the blast of the ruach of His nostrils.
[9] He sent from on High, He took me; He drew me out of mayim rabbim;
[10] He delivered me from my strong oyev, and from them that hated me; for they were too strong for me.
[11] They confronted me in the day of my calamity; but Hashem was my support.
[12] He brought me forth also into a large place; He delivered me, because chafetz (He delighted) in me.
[13] He rewarded me according to my tzedakah; according to the cleanness of my hands hath He recompensed me.
[14] For I have been shomer over the drakhei Hashem, and not wickedly departed from Elohai [see Ac 21:21].
[15] As for His mishpatim were before me; as for His chukkot, I did not depart from them.
[16] I was also tamim (blameless) before Him, and have kept myself from mine avon (iniquity).
Thou hast also given me victory over the necks of mine oyevim, that I might destroy them that hate me.

They looked, but there was no moshia; even unto Hashem, but He answered them not.

Then did I beat them as small as the aphar of eretz, I did stamp them as the mire of the street, and did scatter them abroad.

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.

Foreigners shall submit themselves unto me; as soon as they hear, they shall be mishma'at (obedient) unto me.

Strangers shall fade away, and they shall be afraid out of their misgerot (strongholds).

Hashem liveth; and baruch be my Tzur; and exalted be the Elohei Tzur of my Salvation.

It is G-d that avengeth me, and that bringeth down the nations under me.

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.

Therefore I will give thanks unto Thee, Hashem, among the Goyim, and I will sing praises unto Shimecha (Thy Name).

He is the migdal Yeshu'ot for His melech; and showeth chesed to His Moshiach, unto Dovid, and to his zera ad-olam.

Now these be the last devarim of Dovid. Dovid Ben Yishai said, the gever (man) who was raised up above, the Moshiach Elohei Ya'akov, and the singer of zemirot (songs) of Yisroel, said,

The Ruach Hashem spoke by me, and His word was on my leshon.

The Elohei Yisroel said, the Tzur Yisroel spoke to me, He that ruleth over adam, Tzaddik, ruling in the yirat Elohim.

The Elohei Yisroel said, the Tzur Yisroel spoke to me, He that ruleth over adam, Tzaddik, ruling in the yirat Elohim.

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).

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 chefetz (desire), will He not make it spring forth (zemach).

But the Bnei Beliyaal [rebellious] shall be all of them as kotz (thorns) thrust away, because they cannot be gathered with hands;

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.

These be the shmot of the gibborim whom Dovid had; Yoshev Bashevet Tachkemoni, chief among the Three; the same was Adino the Etzni; he killed eight hundred, in one encounter.

And after him was Elazar 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;

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.

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.

But he stood in the midst of the allotted ground, and defended it, and slaughtered the Pelishtim; and Hashem wrought a teshuah gedolah.

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.

And Dovid was then in the matzadah, and the garrison of the Pelishtim was then in Beit-Lechem.

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!

And Dovid langed, and said, Oh that one would give me drink of the mayim of the well of Beit-Lechem, which is by the sha'ar!

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 brought it to Dovid; nevertheless he would not drink thereof, but poured it out unto Hashem.

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.
|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| 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 Ikkes 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 Rivi out of Giveah 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 Sharrar the Arari,  
|34| Elipelet Ben Achasbai son of the Maachathi, Eliam Ben Achitophel the Giloni,  
|35| Chetzrai the Carmeli, Pa'arai the Arbi,  
|36| Yigal Ben Nathan of Tzovah, Bani the Gadi,  
|37| Tzelek the Ammoni, Nachrai the Be'erot, armor-bearer to Yoav Ben Tzeruyah,  
|38| Ira a Yitri, Garev a Yitri,  
|39| Uriyah the Chitti; all.  

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 Mispar 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 HaChayil. 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'ain, 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 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| 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?  
|14| And Dovid said unto Gad, I am in a great tzar (distress); let
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 shiv’im ish el.

| 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 thy yad.

| 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 eve? 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 shalaim (peace offerings). So Hashem was entreated for the land, and the magefah (plague, see Isa 53:8) was withdrawn from Yisroel.

| 26 | Now HaMelech Dovid was zaken and stricken in yamim; and they covered him with begadim, but he could get no warmth.

| 27 | Wherefore his avadim said unto adoni HaMelech, Let there be sought for adoni HaMelech a na’arah betulah; and let her stand before HaMelech, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

| 28 | Therefore came, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Shlomo.

| 29 | Go and get thee in unto HaMelech Dovid, and say unto him, Didst not thou, adoni, O HaMelech, swear unto thine amah (handmaid) saying, Assuredly Shlomo thy ben shall reign as Melech after me, and he shall sit thus forever after me? And he said, Thus saith Hashem, Who created the heavens and all that is therein, and the earth, and all that is therein; and I will stretch forth mine hand over Jerusalem the holy thing, even over the house of Israel, to pluck out all evil thereof.

| 30 | And thou sayest, The eyes of Shlomo my son are upon the throne of David my son, after me, that he may sit upon mine throne, as I have sat upon mine. And I will grant him longer days, that he may build mine house upon mine throne: for mine eyes shall be upon him for good, and I will strengthen his throne.

| 31 | Now Zichron Shlomo shall be zaken of Shlomo, and his mind shall be full of wisdom; and I will set up Shlomo mine servant upon mine throne, to sit upon mine throne, as I have set thee upon mine.

| 32 | And Shlomo was zaken and stricken in yamim; and his avadim covered him with begadim, and he could get no warmth.

| 33 | Wherefore his avadim said unto adoni HaMelech, Let there be sought for adoni HaMelech a na’arah betulah; and let her stand before HaMelech, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

| 34 | Therefore came, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Shlomo.

| 35 | 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 Shlomo thy ben shall reign as Melech after me, and he shall sit thus forever after me? And he said, Thus saith Hashem, Who created the heavens and all that is therein, and the earth, and all that is therein; and I will stretch forth mine hand over Jerusalem the holy thing, even over the house of Israel, to pluck out all evil thereof.

| 36 | And thou sayest, The eyes of Shlomo my son are upon the throne of David my son, after me, that he may sit upon mine throne, as I have sat upon mine. And I will grant him longer days, that he may build mine house upon mine throne: for mine eyes shall be upon him for good, and I will strengthen his throne.

| 37 | And Shlomo was zaken and stricken in yamim; and his avadim covered him with begadim, and he could get no warmth.

| 38 | Wherefore his avadim said unto adoni HaMelech, Let there be sought for adoni HaMelech a na’arah betulah; and let her stand before HaMelech, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

| 39 | Therefore came, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Shlomo.

| 40 | 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 Shlomo thy ben shall reign as Melech after me, and he shall sit thus forever after me? And he said, Thus saith Hashem, Who created the heavens and all that is therein, and the earth, and all that is therein; and I will stretch forth mine hand over Jerusalem the holy thing, even over the house of Israel, to pluck out all evil thereof.

| 41 | And thou sayest, The eyes of Shlomo my son are upon the throne of David my son, after me, that he may sit upon mine throne, as I have sat upon mine. And I will grant him longer days, that he may build mine house upon mine throne: for mine eyes shall be upon him for good, and I will strengthen his throne.

| 42 | And Shlomo was zaken and stricken in yamim; and his avadim covered him with begadim, and he could get no warmth.

| 43 | Wherefore his avadim said unto adoni HaMelech, Let there be sought for adoni HaMelech a na’arah betulah; and let her stand before HaMelech, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

| 44 | Therefore came, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Shlomo.

| 45 | 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 Shlomo thy ben shall reign as Melech after me, and he shall sit thus forever after me? And he said, Thus saith Hashem, Who created the heavens and all that is therein, and the earth, and all that is therein; and I will stretch forth mine hand over Jerusalem the holy thing, even over the house of Israel, to pluck out all evil thereof.

| 46 | And thou sayest, The eyes of Shlomo my son are upon the throne of David my son, after me, that he may sit upon mine throne, as I have sat upon mine. And I will grant him longer days, that he may build mine house upon mine throne: for mine eyes shall be upon him for good, and I will strengthen his throne.

| 47 | And Shlomo was zaken and stricken in yamim; and his avadim covered him with begadim, and he could get no warmth.

| 48 | Wherefore his avadim said unto adoni HaMelech, Let there be sought for adoni HaMelech a na’arah betulah; and let her stand before HaMelech, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

| 49 | Therefore came, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Shlomo.

| 50 | 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 Shlomo thy ben shall reign as Melech after me, and he shall sit thus forever after me? And he said, Thus saith Hashem, Who created the heavens and all that is therein, and the earth, and all that is therein; and I will stretch forth mine hand over Jerusalem the holy thing, even over the house of Israel, to pluck out all evil thereof.

| 51 | And thou sayest, The eyes of Shlomo my son are upon the throne of David my son, after me, that he may sit upon mine throne, as I have sat upon mine. And I will grant him longer days, that he may build mine house upon mine throne: for mine eyes shall be upon him for good, and I will strengthen his throne.

| 52 | And Shlomo was zaken and stricken in yamim; and his avadim covered him with begadim, and he could get no warmth.

| 53 | Wherefore his avadim said unto adoni HaMelech, Let there be sought for adoni HaMelech a na’arah betulah; and let her stand before HaMelech, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

| 54 | Therefore came, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Shlomo.

| 55 | 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 Shlomo thy ben shall reign as Melech after me, and he shall sit thus forever after me? And he said, Thus saith Hashem, Who created the heavens and all that is therein, and the earth, and all that is therein; and I will stretch forth mine hand over Jerusalem the holy thing, even over the house of Israel, to pluck out all evil thereof.
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 HaShunammit attended unto HaMelech. |

| 16 | And Bat-Sheva bowed, and did obeisance unto HaMelech. And HaMelech said, What wouldest 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 fatted bull and tzon in abundance, and hath invited all the Bnei HaMelech, and Evyatar (Abiathar) HaKohen; and, behold, they eat and drink before him, and say, Yechi HaMelech Adoniyahu (long live HaMelech Adoniyah)! |

| 20 | But me, even me thy eved, and Tzadok HaKohen, and Benayah Ben Yehoyada, and thy eved Shlomo, hath he not invited. |

| 21 | 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? |

| 22 | Then HaMelech Dovid answered and said, Call me Bat-Sheva. And she came into the presence of HaMelech, and stood before HaMelech. |

| 23 | And HaMelech swore a shevu’a (oath), and said, As Hashem liveth, that hath redeemed my nefesh out of kol tzarah, 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. |

| 24 | And Benayah Ben Yehoyada answered HaMelech, and said, Omein; And so may Hashem Elohei adoni HaMelech say. |

| 25 | 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. |

| 26 | Then Yechezkel HaNavi also came in. 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. |

| 27 | And Natan said, Adoni HaMelech, hast thou said, Adoniyah shall reign as Melech after me, and he shall sit upon my kisse? |

| 28 | For he has gone down this day, and hath sacrificed shor and fatted 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)!

| 29 | But me, even me thy eved, and Tzadok HaKohen, and Benayah Ben Yehoyada, and thy eved Shlomo, hath he not invited. |

| 30 | 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 | And 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 Shlomo beni (my son) to ride upon mine own mule, and bring him down to Gichon (See In 12:14); And let Tzadok HaKohen and Natan HaNavi mashach (anoint) him there Melech over Yisroel; and blow ye with the shofar, and say, Yechi HaMelech Shlomo. |

| 34 | 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. |

| 35 | And Benayah Ben Yehoyada answered HaMelech, and said, Omein; And so may Hashem Elohei adoni HaMelech say. |

| 36 | As Hashem hath been with adoni HaMelech, even so may He be with Shlomo, and make his kisse greater than the kisse of adoni HaMelech Dovid. |

| 37 | Then Tzadok HaKohen, and Natan HaNavi, and Benayah Ben Yehoyada, and the Kereti, and the Peleti, went down, and had Shlomo ride upon the mule of HaMelech Dovid, and brought him to Gichon. |

| 38 | And Tzadok HaKohen took a keren of shemen out of the ohel, and mashach (anointed) Shlomo. And they blew the shofar; and kol HaAm shouted, Yechi HaMelech Shlomo! |

| 39 | 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. |

| 40 | And Adoniyah and kol hakheruim (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, Yo'av Ben Yoter (Abiatar) 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 Shlomo 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 Shlomo sitteth on the kisse hameluchah.

[47] And moreover the avadim of HaMelech came to make a brocha on adoneinu HaMelech Dovid, saying, May your G-d make the shem of Shlomo 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 Shlomo, and arose, and went, and caught hold of the karnayim of the Mizbe'ach.

[51] And it was told Shlomo, saying, Hinei, Adoniyah feareth HaMelech Shlomo; for, hinei, he hath caught hold of the karnayim of the Mizbe'ach, saying, Let Melech Shlomo swear a shevu'a (oath) unto me today that he will not slay his eved with the cherev.

[52] And Shlomo 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 Shlomo sent, and they brought him down from the Mizbe'ach. And he came and bowed himself to Melech Shlomo; and Shlomo said unto him, Go to thine bais.

Now the days of Dovid drew near that he should die; and he charged Shlomo 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 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'aylim (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 chochmah; for, hinei, he hath caught hold of the Kisse Dovid.
Aviv; and Malchusoo
was firmly established.
13 And Adoniyah Ben
Chaggit came to Bat-Sheva Em
Shlomo. 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
brother's; for it was his from
should reign as Melech;

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
HaShunammit as isha.
18 And Bat-Sheva said, Tov;
I will speak for thee unto
Sh'lomo HaMelech.
19 Bat-Sheva therefore went
unto HaMelech Shlomo, 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
unto him, and sat upon his

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 HaShunammit be
given to Adoniyah thy brother
as isha.
22 And HaMelech Shlomo
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
Evyatar HaKohen, and for
Yoav Ben Tzeruyah.
23 Then HaMelech Shlomo
sware 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 ([Davidean] Dynasty), as
He promised, Adoniyah shall
be executed this day.
25 And HaMelech Shlomo
sent by the yad Benayah Ben
Yoav, even from against the Bais
Avi.
26 And unto Evyatar
(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
Adoni Hashem before Dovid
Avi, and because thou hast
shared hardship in all
wherein Avi endured hardship
[See 2Tt 4:5 OJBC].
27 So Shlomo thrust out
Evyatar (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 Hashem before Dovid
Avi, and because thou hast
shared hardship in all
wherein Avi endured hardship
[See 2Tt 4:5 OJBC].
29 And it was told Melech
Shlomo that Yoav was fled
unto the Ohel Hashem; and,
hinei, he is beside the
Mizbe'ach. Then Shlomo 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 denuel 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
them with the cheriev, 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 Ialom; 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
Bais Eli, and set him over his
Tzava (Army); and Tzadok
HaKohen did HaMelech put
in his place of his house

36 And HaMelech sent and
summoned Shime'i, and said
unto him, Build thee a bayit
in the place of Evyatar.
37 For it shall be, that on
the day thou goest out, and
passest over the Kidron Valley,
youth shalt know for certain
that not tamut (thou shalt
surely die);
thy dahm 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. 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.

[40] And it was told Shlomo that Shime'i had gone from Yerushalayim to Gat. And Shlomo sent and returned.

[41] And it was told Shlomo that Shime'i had gone from Yerushalayim to Gat. And Shlomo sent and 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 Shlomo 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 Shlomo.

3 And Shlomo made an alliance with Pharnah 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 HuAm were sacrificing in the high places, because there was no Bayit built unto the Shem of Hashem in those days.

[3] And Shlomo loved Hashem, walking in the chukkot Dovid Avi; however he was sacrificing and burning ketoret at the high places.

[4] And HaMelech went to Giveon to sacrifice there; for that was the banah hagedolah (the great high place); a thousand olot did Shlomo offer upon that mizbe'ach.

[5] In Giveon Hashem appeared to Shlomo in a chalom halailah; Elohim said, Ask what I should give thee. And Shlomo 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 Shlomo 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 rubbim; 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 yamim.

[14] And if thou wilt walk in My derakhim, to be shomer over My chukkot and My mishpat;

[15] And Shlomo awoke; and, hinei, it was a chalom! And he returned to Yerushalayim, and rav; for who is sufficient to judge this Thy so great a people?

[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; 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).

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); Yehoshapat Ben Achilud, the Mazkir (secretary).
|4| 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 Chessed, 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’nah and Megiddo, and kol Be’er She’an, which is near Zartanah below Yizre’el (Jezreel), from Be’er 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, three-score 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’anan Ben Chushai was in Asher and in Aloit; Ben 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.
|17| Yehoshapat Ben Parnach, in Yissakhar;
|18| Shimei 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.
And Shlomo reigned as Melech over kol hamamlechot (all the kingdoms) from the Nahar [Euphrates] River) unto Eretz Pelishtim (Philistines), and unto the border of Mitzrayim: they brought minchah (tribute), and served Shlomo all the days of his life.

Lechem Shlomo for one day was thirty kor of solet (fine flour), and threescore kor of flour, ten stall fed bakar, and twenty bakar out of the pastures, and a hundred tzon, beside deer, and gazelle, and roebuck, and choice fowl.

For he had dominion over all the region beyond the Nahar, from Tiphsach even to Azzah (Gaza), over all the melachim beyond the Nahar [i.e., west of the Euphrates]; and he had shalom on all sides around him.

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 Shlomo.

And Shlomo had forty thousand stalls of susim for his merkavot, and twelve thousand parashim.

These Nitzavim [al kol Yisroel, see 4:7-19] provided for HaMelech Shlomo, and for all that came near unto Shulchan HaMelech Shlomo, and for all that came near unto Shelchan HaMelech Shlomo, every ish in his chodesh; they lacked nothing.

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].

And Elohim gave Shlomo chochmah and tevunah (understanding, insight) exceeding much, and rochav lev (largeness of heart), even as the chol [sand] that is on the seashore.

And the chochmah Shlomo excelled the chochmat kol Bnei Kedem and kol chochmat Mitzrayim.

For he was wiser than kol Adam; than Etzion the Ezrachi, and Heman, and Calkol, andarda, the Bnei Machol; and shmo was in kol HaGoyim all around.

And he uttered three thousand mashal; and his shir (songs) were one thousand and five.

And he spoke of etzim (trees), from the erez (cedar tree) that is in the Lebanon 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).

And there came of kol Amim to hear the chochmat Shlomo, from kol Malkhei Ha’aretz, which had heard of his chochmah.

And it came to pass, when Chiram heard the divrei Shlomo, 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).

And Chiram sent to Shlomo, 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).

And my avadim shall bring them down from the Lebanon 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 thy bais (household).
[24:5:10] So Chiram gave Shlomo atzei arazim (cedar logs) and atzei b’roshim (cypress wood) according to all his cheftetz.

[25:5:11] And Shlomo gave Chiram twenty thousand kor of chittim (wheat) for provision for his bais, and twenty kor of shemen kattit (pressed olive oil): thus gave Shlomo to Chiram shannah.

[26:5:12] And Hashem gave Shlomo chochmah, just as He promised him; and there was shalom between Chiram and Shlomo; and they had a brit (treaty, a political alliance), the two of them.

[27:5:13] And HaMelech Shlomo 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’beyit (at home); and Adoniram was in charge of the mas.

[29:5:15] And Shlomo 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 Shlomo’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 Shlomo 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].

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 Shlomo’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 Shlomo 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].


[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 ceder.

[10] And then he built chambers against all the Beis [Hamikdash], five cubits high; and they rested on the Beis [Hamikdash] with timber of ceder.

[11] And the Devar Hashem came to Shlomo, 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 Shlomo 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.
And the Beis, that is, the Heikhal in front of it, was forty cubits long. And the cedar of the Beis [Hamikdash] within was carved with gourds and open flowers; all was cedar; there was no stone seen. And the Devir he prepared in the Beis [Hamikdash] within, to set there the Aron Brit Hashem. 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. So Shlomo 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. And the other keruv was ten cubits. And for the entering of the Devir he made doors of olive wood, and he carved thereon 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. 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. And he set the keruvim [Hamikdash] within in order that kol haBeis be one another in the midst of HaBayit.

And it was roofed in erez (cedar) from floor to floor [i.e., covering the entire floor]. And his Bais [palace] where he dwelt which was in another khatzer (courtyard) inwards from the Ulam (Hall of Pillars); the length thereof was fifty cubits, and the width thereof thirty cubits: and the ulam (portico) was in front of them opposite outlook, shalosh pe'amim (three times). And there were shekufim (windows) in three rows, and outlook was opposite outlook, shalosh pe'amim (three times). And he made Ulam HaKisse where he would judge, even the Ulam HaMishpat; and it was roofed in erez (cedar) above the tzela'ot (portico roof) with the thick beam were before them. 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]. And the Bais (palace complex) thirteen years, and he finished all his Bais. 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.

And the Beis Brit Hashem was similar in workmanship. Shlomo made also a Bais for Bat Pharaoh, whom he had taken as isha, also a Bais for Bat Pharaoh, whom he had taken as isha, and the Bais (palace) he made was like this Ulam.
And he made two ammudim, 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. And the capitals that were upon the rosh of the ammudim were of shushan (lily) work in the Ulam, four cubits.

And the capitals upon the two ammudim 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.

And he set up the ammudim in the Ulam HaHeikhal; and he set up the right ammud, and called shmo thereof Yachin (Establish): and he set up the second capital.

And he made the ofanim (wheels) was like half a cubit. Of each wheel was a cubit and a half; and also upon the rim of the base, a cubit and an half; but the opening thereof was circular like the construction of the base. And the mouth [of the Kiyor (Basin)] was foursquare, not circular. 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.

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.

And it stood upon twelve bakar (oxen), shalosh looking toward tzafonah (north), and shalosh looking toward the yamnah (west), and shalosh looking toward the negbah (south), and shalosh looking toward the mizzrahah (east); and the Yam was set above upon them, and all their haunches were facing toward the center.

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.

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.

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);

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 wreathehs of plaited work.

And every Mekhonah (Stand) had four nechoshet ofanim (wheels), and axles of the ofanim (wheels), and axles of the ofanim were foursquare, not circular.

And upon the top of the ammudim was shoshan (lily) work; so was the work of the ammudim completed.

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.

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.

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the construction of a 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) there was 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 mizarakot (bowls for sprinkling blood). So Chiram completed all the melachah (work) that he made for Shlomo HaMelech for the Beis Hashem;  
[41] The two ammudim, and the two bowls of the capitals that were on the top of the two ammudim; and the two networks, decorating the two bowls of the capitals which were upon the top of the ammudim;  
[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 ammudim;  
[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 mizarakot (bowls for sprinkling blood); and all these kelim (vessels) 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 Shlomo left all the kelim (vessels) unweighed, because they were exceeding many; neither was the weight of the nechoshet found out,  
[48] And Shlomo made all the kelim (vessels) that pertained unto the Beis Hashem: the Mizbeach 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 mizarakot (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 Shlomo made for the Beis Hashem. And Shlomo 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 otorot (treasures) of the Beis Hashem.  

Then Shlomo assembled the Zekenim of Yisroel, and all the Rashei HaMattot, the Nesi'ei HaAvot of the Beis Yisroel, unto HaMelech Shlomo in Yerushalayim, that they might bring up the Aron Brit Hashem out of Ir Dovid, which is Tziyon.  
[2] And all the Ish Yisroel, and all the Kohanim, and all the Levi'im, and all the Ohel, were assembled unto him, 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 Shlomo 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 HaRav, 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 theanan filled the Beis Hashem, so that the Kohanim could not stand up to minister because of the anan; for the Kavod Hashem had filled the Beis Hashem.

[11] Then spoke Sh'lomo, Hashem said that He would dwell in the thick cloud.

[12] I have surely built Thee a Beis of habitation, a Makhon for Thee to abide olamim.

[13] And HaMelech turned his face about, and made a brocha upon Kol Kehal Yisroel; (and Kol Kehal Yisroel were standing);

[14] And He brought forth My people Yisroel out of Mitzrayim, and hath with His yad yad fulfilld it, saying,

[15] 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 Shem might be therein; but I chose Dovid to be over My people Yisroel.

[16] It was in the levav Dovid Avi to build Bayit for Shem Hashem Elohei Yisroel.
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.

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 afflictst them;

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.

If there be in HaAretz ru'av; if there be dever, blight, mildew, arbeh, or if there be grasshopper; if their oyev besiege them in the eretz of their she'arim; whatsoever nega (plague); whatsoever machalah (disease) there be;

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 lev, and spread forth his palms toward this Bayit;

Then 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 for Thy Shem; that they may 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;

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 for Thy Shem;

Then hear Thou in Shomayim their tefillah and their techinnah, and uphold their mishpat.

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 eretz of the oyev, far or near;

Yet if they make in their lev teshuvah in HaAretz where they were carried captives, and turn, and make techinnah unto Thee in the eretz of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

And so return unto Thee with all their lev, and with all their nefesh, in the eretz 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;
And at that time Shlomo 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.

On the Yom HaShemini he sent away the people and they made on HaMelech a brocha, 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.

And it came to pass, when Shlomo had completed the building of the Beis Hashem, and the Bais HaMelech, and all Shlomo's desire which he was pleased to do,

That Hashem appeared to Shlomo the second time, as He had appeared unto him at Giveon.

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 haram.

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;

Then I will establish the Beis Hashem, and all Shlomo's desire which he was pleased to do,

Hashem Eloheinu be shalem with Hashem and serve Him, just as Dovid 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;

When Shlomo had built the Bais HaMelech, and the Bais Bnei Yisroel, and all Shlomo's desire, which he was pleased to do,

the Beis Hashem, and all Shlomo's desire, which he was pleased to do,

Shlomo the second time, as He had appeared unto him at Giveon.

And Hashem appeared to Shlomo, and all Shlomo's desire, which he was pleased to do,

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;

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'aretz.

And at this Beis, which is the holy place, all passeth by it shall be appalled, and shall hiss; and they shall say, Why hath Hashem done this unto HaAretz Hazot, and to this Beis?

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 worshipped them, and served them; therefore hath Hashem brought upon them all this ra'ah.

And it came to pass at the end of esrim shanim, when Shlomo had built the two batim, the Beis Hashem, and the Bais HaMelech,

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eretz Galil.

twenty towns) in Eretz HaGalil.

And Chiram came out from Tyre to see the towns which Shlomo had given him; and they pleased him not.

And he said, What towns are these which thou hast given me, achi (my brother)? And he called them Eretz Kavul unto this day.
And Chiram sent to HaMelech 120 talents of zahav.

And this is the account of the mas (forced labor) which HaMelech Shlomo conscripted; to build the Beis Hashem, and his own Bais, and Millo, and the Chomat Yerushalayim, and Chatzor, and Megiddo, and Gezer.

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.

And Sh'lomo rebuilt Gezer, and Lower Beit Choron,

And Baalat, and Tadmor in the midbar, in the land,

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 memshalet.

But of the Bnei Yisroel did Sh'lomo make no eved; but they were anshei hamilchamah, and his avadim, and his sarim, and his shulishim (captains), and commanders of his merkavot, and his parashim.

These were the chief of the officials that were over the melachah (work) of Shlomo five hundred and fifty, harodim (the ones supervising) the people that wrought in the melachah.

But Bat Pharaoh came up out of the Ir Dovid unto her Bais (Palace) which Shlomo had built for her; then did he build the Millo.

And three times in shanah did Shlomo 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.

And HaMelech Shlomo built a fleet of oniyyot in Etzyon-Gever, which is near Eilat, on the shore of the Yam Suf, in Eretz Edom.

And Chiram sent to the fleet of oniyyot his avadim, anshei oniyyot (shipmen, sailors) that had da'as hayam (knowledge of the sea), with the avadim of Sh'lomo.

And they came to Ophir, and brought back from there zahav, four hundred and twenty talents, and brought it to HaMelech Shlomo.

And when the Malkah (Queen) of Sheva heard of the fame of Shlomo, that it was for the Shem Hashem, then she came to test him with chidot (hard questions, riddles).

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 Shlomo, she spoke intimately with him of all that was on her lev.

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And the fleet of oniyyot also of Chiram, that brought zahav from Ophir, brought in from Ophir a vast supply of almug wood, and precious gems.

And HaMelech made of the almug wood misad (steps, support) for the Beis Hashem, and for the Bais HaMelech, kinnorot (harps) that he had built,

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 aspenet by which he went up unto the Beis Hashem; there was no more ruach (breath) in her.

And she said to HaMelech, It was emes the report that I heard in mine own eretz of thy devarim and of thy chochmah.

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 Shlomo.

And HaMelech Shlomo built a vast supply of almug wood, and precious gems;

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And when the Malkah of Sheva had seen kol chochmat Shlomo, and the Bais (Palace) that he had built,
also and nevalim (lyres) for the singers; there came no such almag wood, nor were seen unto this day.

|13| And HaMelech Sh'lomo gave unto the Malkah of Sheva all her desire, whatsoever she asked, besides that which Sh'lomo 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 Sh'lomo in one year was 666 talents of zahav, 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.

|15| And HaMelech Sh'lomo made two hundred large shields of hammered zahav; six hundred shekels of zahav went to one shield.

|16| 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.

|17| Moreover HaMelech made a kisse shen gadol (great throne of ivory), and overlaid it with the finest, brightest zahav.

|18| 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.

|19| 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).

|20| And all HaMelech Sh'lomo'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.

|21| 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.

|22| So HaMelech Sh'lomo exceeded all the Melachim of Ha'Aretz in chochmah. And kol Ha'Aretz sought the face of Sh'lomo, to hear his chochmah, which Elohim had put in his lev. 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.

|23| 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.

|24| And HaMelech made his deveykus unto these in love. And he had nashim sarot sheva me'ot (seven hundred royal wives), and three hundred pilagshim; and his nashim inclined libo (his heart).

|25| 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.

|26| Then did Sh'lomo 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.

|27| And likewise did he for all his nashim nokhriyyot, which burned ketoret and offered zevakhim unto their elohim.

|28| And Hashem was angry with Sh'lomo, because he had gone after the elohim of Moav, and after Milcom shikkutz (the abomination of) Ammonim. And Sh'lomo did the rah in the sight of Hashem, and went not fully after Hashem, as did Dovid Aviv.

|29| But Shlomo Hamelech loved many foreign women, besides Bat Pharaoh: Moaviyiot, Ammoniyiot, Adoniyyot, Tzedeniyiot, Chittiyyot, 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.
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 Shlomo, 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 Mamallach from thee, and will give it to thy eved (servant, that is, Yarav'am ben Nevat, see v. 26). |12| Notwithstanding in thy yamim I will not do it lema'ayan (for the sake of) Dovid Avicha; he was from the zera HaMelech Sh'lomo, Hadad HaAdomi; he was a satan (adversary) unto Shlomo, Hineni, I will tear the mamlachah out of the yad Sh'lomo, and will give it to thy eved (servant, that is, Yarav'am ben Nevat, see v. 26). |13| Howbeit I will not tear away kol hamamlach; but will give shevet echad (one tribe) to binecha le'ma'an Dovid Aviv. |14| And Hashem raised up satan (adversary) unto Shlomo, 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 when Dovid was in Edom, and he had clothed himself with a salmah chadasha (new garment, cloak); and they were two alone in the sadeh; and he lacked with me, that, hinei, thou seekest to go to thine own eretz? And he answered, Nothing; howbeit let me go anyway. |16| (For six months did Yoav remain there with kol Yisroel, until he had cut off every zacher in Edom; |17| That Hadad fled, he and anashim Adomiyim (certain men of Edom) of his father's avadim with him, to go into Mitrayim; 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 Mitrayim, unto Pharaoh Melech Mitrayim; who gave him a bais, and assigned him lechem, and gave him eretz. |19| And Hadad found chen me'ed in the sight of Pharaoh, so that he gave him for an isha the achor of his own isha, the achor Tachpeneis the gevira (royal lady, queen). |20| And the achor 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 Mitrayim 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 [Shlomo] 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 Shlomo, in addition to ra'ah that Hadad did; and he despised Yisroel, and he ruled in Aram. |26| Also the eved Shlomo Yarov' am ben Nevat, an Ephrati of the Tzreda (Zeredah), whose shem immo was Tzeraush, an almanah, even he lifted up his yad against HaMelech.
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 Yaroy’ am Ben Nevat, who was yet in Mitrayim, heard of it, (for he had fled from the presence of HaMelech Sh’lomo, and Yaroy’ am dwelt in Mitrayim);
[3] That they sent and called him. And Yaroy’ 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 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 Yaroy’ am. And Yaroy’ am arose, and fled into Mitrayim, unto Shishak Melech Mitrayim, and was in Mitrayim 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’am shanah.
[43] And Sh’lomo slept with Avotav, and was buried in the Ir Dovid Aviv: and Rechav’ am bno reigned in his place.

[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), l’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.
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[43] And Sh’lomo slept with Avotav, and was buried in the Ir Dovid Aviv: and Rechav’ am bno reigned in his place.

[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 A vi!
[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 Yaroy’ 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 Yaroy’ 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.
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<th>Nevi’im 335</th>
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<tr>
<td>[17] But as for the Bnei Yisroel which dwelt in the towns of Yehudah, Rechav’am reigned over them.</td>
<td>[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.</td>
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<td>[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.</td>
<td>[12] And he cried against the mizbe’ach by the Devar Hashem, and said, O mizbe’ach, mizbe’ach, thus saith Hashem; Hinei, ben nolad (a son shall be born) unto the Bais Dovid, Yoshiyah shmo; and upon thee shall he offer the kohanim of the [idolatrous] high places that burn ketoret upon thee, and atzmot adam shall be burned upon thee [2Kgs 23:15-16].</td>
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<td>[19] So Yisroel has been in rebellion against the Bais Dovid unto this day.</td>
<td>[11] So 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.</td>
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<td>[20] And it came to pass, when kol Yisroel heard that Yarov’am 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.</td>
<td>[10] And it came to pass, when HaMelech Yarov’am was come again, when kol Yisroel heard that he was come to Yerushalayim, he gathered all Yisroel, and made kohanim of the lowest of the people, which were not of the Bnei Levi.</td>
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<td>[21] And when Rechav’am 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 Shlomo.</td>
<td>[9] And Yarov’am 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 [idolatrous] high places which he had made.</td>
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<td>[22] But the Devar HaElohim came unto Shemayah the Ish HaElohim, saying, Speak unto Rechav’am ben Shlomo Melech Yehudah, and unto kol Bais Yehudah and Binyamin, and to the remnant of the people, saying, 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.</td>
<td>[8] 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.</td>
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<tr>
<td>[23] Speak unto Rechav’am ben Shlomo Melech Yehudah, and unto kol Bais Yehudah and Binyamin, and to the remnant of the people, saying, 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.</td>
<td>[7] 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.</td>
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<tr>
<td>[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.</td>
<td>[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.</td>
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And HaMelech said unto the Ish HaElohim, Come with me habaytah (home), and have seudah, and I will give thee a mattat (gift).

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 with thee; neither will I eat lechem nor drink mayim in this makom; 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.

So he went another derech, and returned not by the derech that he came to Beit-El.

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.

And their av said unto them, What derech went he? For his banim had seen on that derech the Ish HaElohim, who came from Yehudah, went.

And he said unto his banim, Saddle me the chamor. So they saddled him for his nevelah was cast down in the derech, and killed him; and an aryeh met him by the Devar Hashem, saying, Thou shalt deliver him unto the aryeh, which hath mauled him, and slain him, according to the Devar Hashem, which He spoke unto him.

And He spoke to his banim, saying, Saddle me the chamor. And they saddled it.

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.

The navi took up the nevelah of the Ish HaElohim, laid it upon the chamor, and came to the Ir where the navi zaken dwelt and to bury him.

And he laid his nevelah in his own kever; and they mourned over him, saying, Hoy [alas], achi [my brother]! 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; 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.

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
And the kingdom 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.

And He shall give up Yisroel because of the chattot Yarov’ am, who did sin, and who made Yisroel to sin.

And eshet Yisro’ 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.

And they buried him; and kol Yisro’ am mourned for him, according to the Devar Hashem, which He spoke by the yad of his eshet Achiyah HaNavi.

And the rest of the acts of Yarow’ am, how he warred, and how he reigned, behold, they are written in the Sefer Divrei HaYamim L’Malkhei Yisroel.

And the yamin (days) which Yarow’ am reigned were two and twenty shanah; and he slept with his avot, and Nadav bno reigned in his place.

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 Ammoniteess).

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.

For they also built them idolatrous high places, and matzevot [idolatrous] high places [See Lv 7:37 and 8:25-36].

And this thing became chattat (sin) unto the Bais Yarow’ am, even to annihilate it, and to destroy it from off the face of ha’adamah.

[31x76]made thee nagid over My people Yisroel,

From among the people, and made thee nagid over My people Yisroel,
Melachim Alef 14, 15

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 Elohayv, as the lev Dovid Aviv.

4 Nevertheless Ima’an Dovid (for the sake of Dovid) did Hashem Elohayv 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 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 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 Melech Yehudah, and in all the days of his kodesh, and yahav, and kol kelim.
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 levay 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 yahav, 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 yahav 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 Chezon 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 yahav; 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 Iyon.
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 in Ir Dovid Aviv; and Yehoshaphat Bno reigned in his place.

[25] 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 (evil) in the eyes of Hashem, and walked in the derech Yarov`am, and in his chattat wherewith he made Yisroel to sin.

[27] 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 am Ben Nevat.

[4] Him that dieth of Ba’asha in the Ir shall the kelavim eat; and he 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 maaseh (work) of his hands, in becoming like the Bais Yarov`am 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 kesher against him, while Elah was in Tirtzah, drinking himself shikkor 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 b'kir (one male 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].
For all the chattot of Elah, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel? 

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 Pелиштим.

And Omri withdrew from Gibeton, and kol Yisroel with him, and they laid siege to Tirtzah.

But the people that followed Omri were stronger than all that were before him.

And he bought the Har HaMelech Hahar (owner of the hill), and the shem of Shemer, adonei haYardar (lords of the hill), and called the shem of the Ir which he built, after the hill, and called the shem of Shemer, adonei hahar (owner of the hill), Shomron.

But Omri wrought rah in the eyes of Hashem, and did sin more than all that were before him.

For his chattot which he did, to make Yisroel to sin, to provoke Hashem Elohei Yisroel to anger with their havalim (vanities, //i.e., idols//).

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? 

And Ach'av Ben Omri reigned as Melech over Yisroel, reigning twelve years; shesh shanim reigned over Yisroel in Shomron.

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.

In his days did Chiel of Beit-El build up Yericho, which He spoke by Yehoshua Ben Nun [//Josh. 6:26//].

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 mizbe'ach for Ba'al in the Bais Ba'al, which he had built in Shomron.

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.

In his days did Chiel of Beit-El build up Yericho, which He spoke by Yehoshua Ben Nun [//Josh. 6:26//].
Nevi'im

[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 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.

[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 ha'alent habais, became choloh; 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 aliyah (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 aliyah 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.

[25] 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.

[26] And Eliyahu went to show himself unto Ach'av. And there was a ra'achazak (strong famine) in Shomron.

[27] And Ach'av summoned Ovadyah, who was in charge of the Bayit (Palace)--now Ovadyah feared Hashem me’od (greatly);

[28] For it was so, when Izevel cut off the Nevim of Hashem, that Ovadyah took a hundred Nevim, and hid them by fifty in a me’arah (cave), and fed them with lechem and mayim--

[29] 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.

[30] 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.

[31] 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?

[32] And he answered him, I am; go, tell adoneicha, Hinei, Eliyahu!

[33] And he said, What have I sinned, that thou wouldest deliver thy eved into the yad Ach'av to slay me?

[34] 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.

[35] And after yamim many, 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 Achav, 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 Nevim of Hashem, how I hid a hundred Ish of Hashem's Nevim 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 Achav, and told him; and Achav went to meet Eliyahu.

[17] And it came to pass, when Achav saw Eliyahu, that Achav 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 and the Bais Avicha, in that ye have not troubled Yisroel; but thou, when Ach'av saw Eliyahu, that Ach'av sent unto kol HaAm, and said, Tov hadavar!

[19] Now therefore summon, and gather to me kol Yisroel, and gather the Nevim together unto Har HaCarmel. 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.

[20] Then said Eliyahu unto HaAm, I, even I only, am left a nevi'im in Yisroel; but Ba'al's nevi'im are four hundred and fifty.

[21] And Eliyahu came unto kol HaAm, and said, Ad Mosai (how long) ye be polekhim (opinions)? If Hashem be HaElohim, follow after him; but if HaBa'al, then follow after him. And HaAm answered him not a word.

[22] 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!

[23] And they shouted with a kol gadol, and cut themselves, tires, till the dahm gushed out upon them.

[24] 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.

[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 sleeps 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 Yisroel, unto whom the Devar Hashem came, saying, Yisroel shall be Shemeya; 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).

[32] And 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 Mizbe'ach Hashem that was in ruins.

[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 Dabar.

[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 aphan, 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 hameshem (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.

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, and sat down under a broom tree; and he requested for the eish; and after the eish a jar of mayim. And he did eat and drink, and returned to lie down again.

[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 ha’ah (strength of that food) arba’im yom varba’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.

melech, and laid siege against her.

20 And he sent malachim to Ach'av Melech Yisroel into the 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
[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 hashevi'i the hahamot yom hadasim (cavalry) went out to the Melech Yisroel; and said to him, Go, strengthen thyself, and mark, and see what thou doest; for at the teshuvat hashanah Melech Aram will come up against thee.
[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 hashavim (seven mountains), therefore shall the wadosh in echad (in one) come up upon thee.
[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 bcheder (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 upon their heads, and went out to the Melech Yisroel; and perhaps he will save thy nefesh.
[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 onto 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 Achav, 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 hasted, and removed the bandage from over his eyes; and Melech Yisroel recognized him that he was of the Nevi'im.
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.

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 kerem (better 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).

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).

And Izevel his isha was b'shem Ach'av, and sealing 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.

And she wrote in the sefarim, saying, Proclaim a tzom, and set Navot on high among the people; and seat two men, bnei beliyaal, opposite him, to bear witness against him, saying, Thou didst upon Elohim and his people, saying, Navot, in the presence of the people, saying, Navot blasphem ed Elohim vaMelech! And then take him out, and stone him, that he may die.

And the anashim of his city, even the zekenim and the chorim (nobles) who were the inhabitants in his city, dwelling with Navot, saying, Navot is stoned, and is dead.

Then they sent to Izevel, saying, Navot is stoned, and is dead.

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).

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.

And the Devar Hashem came to Eliyahu the Tishbi, saying, 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.

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.

And Ach'av said to Eliyahu, Hast thou found me, O mine oyev? And he answered, I have found thee; because thou hast sold thyself to work rah in front of the eyes of Hashem.

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), azur (bond) and azuv (free) in Yisroel.

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].

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.


[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 gathered the nevi'im, 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.

[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.

And they continued three years without war between Aram and Yisroel.

[11] Tzidkiyah ben Kena-anah 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 Mikhayhu 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 Mikhayhu said, As Hashem liveth, what Hashem saith unto me, that will I speak.

[15] So he came to HaMelech. And HaMelech said unto him, Mikhayhu, 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 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 Mikhay'hu on the cheek, and said, Which way did the Ruach Hashem go when he went from me to speak to you?

[25] And Mikhay'hu 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 Mikhay'hu, and carry him back unto Amon Sar HaIr, and to Yoash ben HaMelech;

[27] And say, Thus saith HaMelech; Hinei, thou shalt see in that yom, when thou shalt go into a cheder b'cheder (inner room) to hide thyself.

[28] And Mikhay'hu said, If thou return at all in shalom, Hashem hath not spoken by me. And he said, Pay heed, O man to his city, and every man to his own country.

[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.

[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 dahm ran out of the wound onto the floor of the merkavah.

[39] Now the rest of the acts of Yehoshaphat, and his milchamot which he showed, are they not written in the Sefer Divrei HaYamim l'Malkhei Yehudah?

[40] So Ach'av slept with his avadim in the oniyot. And he said, Let my avadim go with melech in Edom; a deputy was made melech.

[41] And Yehoshaphat ben Asa began to reign over Yehudah in the fourth year of Ach'av Melech Yisroel.

[42] Yehoshaphat was 35 shannah when he began to reign; and he reigned 25 shannah in Yerushalayim. And the shem immo was Azuva bat Shilchi.

[43] And he walked in kol derech Yehudah; 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.

[46] [47] 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?

[47] [48] The remnant of the kadesh (male and female cult prostitutes), which remained in the days of Asa aviv, he took out of HaAretz.

[48] [49] There was then no melech in Edom; a deputy was melech.

[49] [50] 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.

[50] [51] Then said Achazyahu ben Ach'av unto Yehoshaphat, Let my avadim go with thy avadim in the oniyot. But Yehoshaphat would not.

[51] [52] And Yehoshaphat slept with his avot, and was buried with his avot in the Ir Dovid aviv; and Yehoram bno reigned in his place.

[52] [53] Achazyahu ben Ach'av began to reign over Yisroel in Shomron
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 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

Then Moav rebelled against Yisroel after the mot Ach'av.

[2] And Achazyah fell down through a lattice in his aliyyah (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, 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 the sar hachamishim hashlishi went up, 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 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 Achazyah which he did, are they not written in the Sefer Divrei HaYamim of the Melachim of Yisroel?

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? And he answered, 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; be silent.

[6] And Eliyahu said unto him, Tarry, now, here; for I must go to Yarden. And he said, Hashem hath sent me to the Yarden. And he said, As Hashem hath sent me to the Yarden, I will tarry at a distance; and they two went, standing opposite them (men) of the Bnei HaNevi'im which were watching at Yericho saw him going up along the derech, and 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.

[7] And chamishim ish (fifty able-bodied men) of the Bnei HaNevi'im which were at Beit-El came forth to Elishah, and said unto him, As Hashem liveth, I will not leave thee. So they came to Yericho.

[8] And Elishah saw, and he cried, Avi, Avi, the merkavah of Hashem Elohei Yisroel, and his charioteers (horsemen, chariotiers) thereof. And he saw him no more; and he took his hold of his own robe, and tore his apparel in two pieces.

[9] And when the Bnei HaNevi'im which were at Yericho saw him that fell from him, they were split from here and from there; and they two stood by the Yarden.

[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 that fell from him, and struck the mayim, and said, Where is Hashem Elohei Elishah? And when he also had struck the mayim, they split from here and from there; and Elishah crossed over.

[13] 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 hold of his own robe, and bowed themselves to the ground before him.

[14] 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 hold of his own robe, and bowed themselves to the ground before him.

[15] 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.

[16] And they said unto him, Hinei now, there be among thy avadim chamishim (fifty men) of the Bnei HaNevi'im which were watching at Yericho; and they two crossed over on charavah (dry ground [See Yehoshua 3:17]). 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.
Now Yehoram ben Achav 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 tzeemer (wool). But it came to pass, when Achav was mot, that Melech Moav rebelled against Melech Yisroel.

[5] And he went and sent to Yehoshaphat Melech Yehudah, saying, Moav hath rebelled against Melech Yisroel. And he went and sent to Yehoshaphat Melech Yehudah, who made a circuit of shivat Yehudah, Melech Edom went down to him.

[6] And Melech Yehoram went out of Shomron on that day, and mustered kol Yisroel. And Mesha Melech Moav hath rebelled against Melech Yisroel.

[7] And he went and sent to Yehoshaphat Melech Yehudah, saying, Melech Moav hath rebelled against me; wlt 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. 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.


[13] And Elishah said unto Melech Yisroel, What have I to do with thee? Get thee 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 Moav also into your yad.

[19] And ye shall strike every fortified city, every ir movchvor, and shall fell every etz tov, stop up kol may'im may'im, 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.
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).

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.

Then he said, Go, borrow thee kelim from all around of all thy shchenim, even empty kelim; borrow not a few.

And when thou art come, thou shalt shut the delet behind thee and behind thy banim, who were bringing to her; and she poured.

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 he said unto her, Dost thou Ish HaElohim, do not thou choose to be with thy ish? Is it shalom with thee? Is it shalom with thy ish? Is thy ish in, thou shalt shut the delet behind thee and behind thy banim, who were bringing to her; and she poured.

And when he had called her, and she stood in the petach (doorway), and when he had called her, and she stood before him.

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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 nefesh. And Geichazi answered, Verily she hath no ben, and her ish is zaken.

And he said, Call her. And when he had called her, she stood in the petach (doorway).

And he said, What then is to be done for her? And Geichazi answered, Verily she hath no ben, and her ish is zaken.

And he said, Call her. And when he had called her, she stood in the petach (doorway).

And he said, About this mo'ed, according to the et chayyah. And she said, No, adoni, thou Ish HaElohim, do not give false hope unto thine shifchah.

And he said, He is not thou Ish HaElohim, but she is to be done for her, according to the et chayyah.

The yeled grew, and it happened one day, that he went out to Aviv to the kotzerim (harvesters, reapers).

And he said unto Aviv, My rosh, my rosh. And he said to the na'ar, Carry him to immo.

And when he had lifted him, and brought him to immo, he sat on her birkayim (knees) till tzohorayim, and then died.

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And he said, He is not thou Ish HaElohim, but she is to be done for her, according to the et chayyah.
[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 mishne’et (staff) upon the face of the na’ar; but there was neither kol (voice), nor keshet (attention). So he went 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’arah was dead, and lying upon his mittah.

[33] So he went in, and shut the dolet 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 he 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 was dead, and lying on the mittah.

[36] And he summoned Geichazi, and said, Call this Shunamit. So he called her. And when she was come in, and shut the dolet on the two of them, and davened unto Hashem.

[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’avan (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 pakk’ot sadeh (wild gourds), the fold of his heged he 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 mave’t 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, Sur 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, and metzorah (having leprosy)

[45] 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.

[46] 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.

[47] 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.

[48] And it was so, when Elishah Ish HaElohim had heard that Melech Yisroel had torn his beged, that he sent to HaMelech, saying, Why hast thou torn thy beged? Let him come now to me, and he shall know that there is a navi in Yisroel.

[49] So Na’aman came with his susim and with his merkavah, and stood at the petach of the bais Elishah.

[50] 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 taho.”

[51] 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 Elohay, and wave his yad over the makom, and give recovery from the metzorah (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, wouldst 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 brocha of thy evev.

[16] But he said, As Hashem liveth, I will run after thee, when he saith to thee, Wash; and be tahor? So he went down, and did undergo tevilah.

[17] And Na’aman said, Shall there not then, please, be given to thy evev two mules’ massa (burden) of adamah? For thy evev will henceforth offer neither olah nor zevach unto elohim acherim, but unto Hashem.

[18] In this thing Hashem pardon thy evev, that when adoni goeth into the Bais Rimmon to bow down there, and he leanneth on my yad, and I bow myself in the Bais Rimmon; when I bow down myself in the Bais Rimmon, Hashem pardon thy evev 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 hazeh 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 HaNeviim; 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 evev 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 metzorah, like sheleg (snow).

[6] And the Bnei HaNeviim 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 went forth, hinei, an army 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 was passing by upon the chomah (wall), there cried out with him, La, adoni HaMelech!
[16] And he answered, Thou shalt not strike them; wouldest 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 doneiheihem.
[17] And Elishah davened, and said, Strike now hagoy hazeh, with blindness. And He struck them with blindness according to the davar Elishah.
[18] 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.
[19] 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.
[20] And Elishah Yisroel said unto Elishah, when he saw them, Avi, shall I strike them? Shall I strike them?
[21] And he answered, Thou shalt not strike them; wouldest 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 doneiheihem.
[22] 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 doneiheihem. So the raiding parties of Aram (Syria) came no more into Eretz Yisroel.
[23] And it came to pass after this, that Ben Hadad Melech Aram gathered all his machaneh, and went up, and laid siege to Shomron.
[24] And there was a ra’ah 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.
[25] And then he said, Elohim do so and more also to me, if the rosh Elishah Ben Shaphat shall remain on him hayom (today).
[26] 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’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?
[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’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?
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, the Melech Yisroel hath hired against us the Melachim of Chittim, and the Melachim of the Chittim, and left their ohalim, and fled in the neshef (twilight), 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.

[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 Adam, even the noise of a chariots of susim; and did eat and drink, and carried from there kesef, and zahav, and segulot (treasure) of the people, and took captive great army; and they said, Even now shall we come and get into the Ir.

[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 metzorot came to the edge of the Machaneh, they went into one ohol, 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 ohol, 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 (morning), 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 HaIr (Gatekeeper of the City); and they said, 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 chayyim (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.
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.

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.

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.

And HaMelech talked with Geichazi na'ar Ish HaElohim, saying, Tell me, now, all the gedolot (great things) that Elishah hath done.

And when HaMelech asked the isha, she told him.

So HaMelech came to Damascus; and Ben-Hadad Melech Aram choleh (was ill), when it was told him, saying, Ish HaElohim has come here.

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?

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?

And Elishah said unto him, Go, say unto him, Thou shalt certainly recover; howbeit Hashem hath showed me that he shall surely die.

And he fixed his gaze steadfastly, and stared at him until he was ashamed; then the Ish HaElohim wept.

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).

In the fifth year of Yoram Ben Ach'av Melech Yisroel, Yehoshaphat being then Melech Yehudah, Yehoram Ben Yehoshaphat Melech Yehudah began to reign as Melech.

Thirty and two years old was he when he began to reign as Melech; and he reigned as Melech shmoneh shanah in Yerushalayim.

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.

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.

In his yamim Edom pasha (rebelled) from under the yad Yehudah, and set a melech over themselves.

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 mekavot; and the army fled to their ohalim (tents, homes).

Yet Edom revolted from under the yad Yehudah unto this day. Then Livnah revolted at the same time.

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?

And Yoram slept with his avot, and was buried with his avot in Ir Dovid; and Achazyahu bno reigned as Melech in his place.

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 from 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).

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); and take this jar of shemen, and pour it on his rosh, and say, Thus saith Hashem, Meshachthicha (I anoint thee) Melech over Yisroel.

[14] So Yehu Ben Yehoshaphat Ben Nimshi plotted a kesher 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 them, and said, Thus saith HaMelech, Is it shalom? And Yehu answered, 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. And the tzofeh told, saying, The malach reached them, but he cometh not back.

[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 HaCan. 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.

[2] Now as soon as this sefer cometh to you, seeing your adon’s banim are with you, and there are 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 tizburim (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’aretz of the Devar Hashem, which Hashem spoke against ha’aretz of the Devar Hashem, till he had destroyed him, according to the Devar Hashem, which He spoke to Eliyahu.

[11] So Yehu slaughtered all that remained of the Bais Achav 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), 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 HaGevirah.

[13] Yehu said, Proclaim an atzeret (a solemn assembly) for Ba’al. They proclaimed it.

[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 Achav 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, Achav 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 zevakh gado’ol 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 Ba’al, and burned them.

[27] And they demolished the matzevot HaBa’al, and broke down the bais of Ba’al, 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 Achav 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 (guardian) 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.
In those days Hashem began to cut Yisroel down to size; and Chazael struck them down in all the territory of Yisroel; 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. 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? And Yehu slept with his avot; and they buried him in Shomron. And Yehoachaz bno reigned as melech in his place. And the days that Yehu reigned as melech over Yisroel in Shomron: 28 shanah. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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. And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah. 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.
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.

2(3)| But the high places were not removed; HaAm still sacrificed and burned ketoret at the high places.

3(4)| And Yehoash did that which was yashar in the sight of Hashem all his days wherein Yehoyada HaKohen instructed him.

4(5)| 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.

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], wheresoever 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, 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.

12(13)| But they gave that money to the osei hamelachah (workmen), and repaired therewith the Bais Hashem.

13(14)| However, for the Bais Hashem no silver bowls, lamp snuffers, hkatztotzerot (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 Gath, 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 kesher (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.
Nevi'im

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 from all the chattot Yarowv’ am Ben Nevat, who caused Yisroel to commit sin; but he walked therein.

[3] And he did that which was rah before the eyes of Hashem: he departed not from all the chattot Yarov`am, who made Yisroel sin, but walked therein; and also there remained standing the Asherah in Shomron—

[4] For he [Melech Aram] did leave the army to Yehoachaz but 50 parashim, and 10,000 foot soldiers; for Melech Aram had destroyed them, and had made them like the aphar for trampling.

[5] And Yehoachaz slept with his avot; and they buried him in Shomron; and Yoash bno reigned as Melech in his place.

[6] Nevertheless they departed not from the chattot of the Bais Yarowv’ am, who made Yisroel sin, but walked therein; and also there remained standing the Asherah in Shomron—

[7] And he [Melech Aram] did leave the army to Yehoachaz but 50 parashim, and 10,000 foot soldiers; for Melech Aram had destroyed them, and had made them like the aphar for trampling.

[8] And 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 Yarowv’ 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 Yarowv’ 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 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 Yaakov, 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.
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 Yehoaddim from Yerushalayim.

[3] And he did that which was yasher in the eyes of Hashem, yet not like Dovid aviv; he did according to all things as Yoash aviv did.

[4] Howbeit the [idolatrous] 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 Torah of Moshe, wherein Hashem commanded, saying, The avot shall not be put to death for the banim; 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 Shemesh, came to Yerushalayim, broke down the chomat Yerushalayim from the Shemesh, which belongeth to Yehudah.

[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 HaYamim 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 chatot Yarow’ 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 Yarow’ am Ben Yoash.
[28] Now the rest of the acts of Yarow’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 Yarow’am slept with his avot, even with the malkhei Yisroel; and Zecharyah bno reigned as Melech in his place.

In the 27th shanah of Yarow’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 shanah 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 [idolatrous] high places were not removed; the people offered zevakhim and burned ketoret still on the[idolatrous] high places.

[5] And Hashem plagued HaMelech, 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 Yarow’ 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 Yarow’ am Ben Nevat, who caused Yisroel to commit sin.

[10] And Shallum Ben Yavesh plotted a kesher 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 Yehudah.

[12] So 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] Then from Tirtzah Menahem attacked Tiphsach, 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.

[16] In the nine and thirtieth year of Azaryah Melech Yehudah began Menahem Ben Gadi to reign as melech over Yisroel in Shomron, 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 Yarow’ 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 Yarow’ am Ben Nevat, who caused Yisroel to commit sin.

[25] But Pekach Ben Remalyah, his officer, plotted a kesher 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.


[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 Remalyahu Melech Yisroel began to reign.

[33] 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 Elohayv, like Dovid Aviv.

[34] 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.

[35] And he sacrificed and burnt ketoret in the [idolatrous] high places, and on the geva'ot, and under every spreading tree.

[36] Then Retzin Melech Aram (Syria) and Pekach Ben Remalyahu Melech Yisroel came up to Yerushalayim for milchamah; and they besieged Achaz, but could not over come him.

[37] And he sacrificed and burnt ketoret in the [idolatrous] high places, and on the geva'ot, and under every spreading tree.

[38] And Retzin Melech Aram (Syria) 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.

[39] 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.

[40] 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.

[41] And when HaMelech came from Damascus, HaMelech saw the mizbe'ach; and HaMelech approached the mizbe'ach, and went up to it.

[42] 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.

[43] 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 HaNechoshet 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 HaNechoshet 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 evev (vassal) and paid him minchah (tribute).

4 And Melech Ashur found kesher 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, and feared elohim acherim,

8 Walked in the chukkot of the Goyim, whom Hashem had cast out 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 foliaged 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 Nevim.

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 massekhah, even two agalim, and made Asheirah, and worshiped 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.
There was none left but the Yisroelites of the tribe of Juda, that they were carried away into the Golus out of the land of Yisroel unto this day.

Now it came to pass in the third year of Hoshea the son of Elah Melech Yisroel, that Chizkiyah Ben Achaz Melech Yehudah began to reign.

He did that which was yashar in the sight of Hashem, because he walked in all the way of David his father, and turned not aside to the right hand or to the left.

And he did that which was yashar in the sight of Hashem, and walked in the way of his av, and served his Elohim, and he obeyed his torah and mitzvot.

And he had made up his heart in his heart to seek Eloheihem, and to obey his torah, and to do his mishpat, and to turn from the chukkot of the Amorim.

And Hashem commanded the Bnei Yisroel that they should yishar in his mishpat, their mishpatim, or after the mishpatim harishonim of the Amorim, or of the Chanaanites, or of the Perizzites, or of the Jebusites, or of the Girgasites.

For He tore Yisroel from the hand of Yehudah, and gave them into the yad of Ashur the king of Assyria unto this day.


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.

And Melech Ashur brought men from Babylon, 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.

And he did that which was yashar in the sight of Hashem, and served his Elohim, and he obeyed his torah and mitzvot.

And it came to pass in the third year of Hoshea the son of Elah, Melech Yisroel, that Chizkiyah Ben Achaz Melech Yehudah began to reign.

For He tore Yisroel from the hand of Yehudah, and gave them into the yad of Ashur the king of Assyria unto this day.

And he did that which was yashar in the sight of Hashem, and he walked in the way of his av, and served his Elohim, and he obeyed his torah and mitzvot.

Now it came to pass in the third year of Hoshea the son of Elah, Melech Yisroel, that Chizkiyah Ben Achaz Melech Yehudah began to reign.

And he did that which was yashar in the sight of Hashem, and served his Elohim, and he obeyed his torah and mitzvot.
Eved Hashem commanded, His Brit, and all that Moshe Eloheihem, but transgressed the voice of Hashem. Because they obeyed not cities of the Medes; of Gozan River, and in the Chalach and Chavor by the in Assyria, and put them in carry away Yisroel into Golus. And Melech Ashur did Shomron was captured. Hoshea Melech Yisroel, that is, in the ninth year of the sixth year of Chizkiyah, which was the fourth year of Melech Ashur, and served him not. He rebelled against Melech Whithesoever he went forth; he prospered him; he prospered him. He trusted in Hashem Nekhustan. Ketoret to it; and it was called the Bnei Yisroel did burn made; for up to those yamim nechoshet that Moshe had broken in pieces the nachash cut down the Asherah, and smashed the matzevot, and idolatrous high places and removed the Aviv did. 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 Nechushan.

[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. And Melech Ashur exacted from Chizkiyah Melech Yehudah three hundred talents of kesef and thirty talents of zahav.

[7] And Hashem was with Hashem commanded Moshe, and would not hear them, nor do them.

[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 Gozan 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 ozarot 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 makom to destroy it? Hashem without Hashem against this Mizbe‘ach in Yerushalayim?

[18] 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.

[19] 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?

[20] 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.

[21] Then said Elyakim Ben Chilikiyah, and Shevna, and Yoach, unto Rav Shakeh, Speak, now, to thy avadim in the ears of the people that are on the chomah.

[22] But if ye say unto me, We depend on him. Hashem, and from the omenot (doorposts) which Chizkiyah Melech Yehudah had overlaid, and gave it to Melech Ashur. 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.

[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 Chilikiyah, and Shevna, and Yoach, unto Rav Shakeh, Speak, now, to thy avadim 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 brocha with me, and come out to me, and then eat ye every man of his own gefen, every one of his te'enah, 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 tirosh, 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 HaGoyim delivered at all his land out of the yad Melech Ashur?  

[34] Where are the elohei Chamat, and of Arpad? Where are the elohei Saphrayim, Hena, and Ivah? Have they saved Shomron out of mine yad?  

[35] Who are they among all the elohei 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 mitzvat 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. 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 Chizkiyah, 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; 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 of the words which thou hast heard, wherewith the na’arei Melech Ashur have made gidduf against Me.  

[7] Hineni, I will put 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 HaGoyim delivered them which my avot have destroyed; as Gozan, and Charan, and Retzeph, and the Bnei Eden which were in Telassar?  


[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 among kol mamlechot ha’aretz, Thou hast made Shomron 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'aseh yedey adam, etz and even [stone]; therefore they have destroyed them.
[19] Now therefore, Hashem Eloheinu, save us from this yad, that kol mamlechot ha'aretz may know that Thou art Hashem, even Thou only.
[20] Then Yeshayah Ben Amotz sent unto Chizkiyah, saying, Thus saith Hashem Elohe Yerushalayim, 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 Eloheim has despised thee, and laughed thee to scorn; the Bat Tziyon hath despised thee, and made gidduf against? And his going out, and thy rage against Me.
[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 Lebanon, 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 I have 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 eves 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 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 shoresh (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 shall he return, and shall not come into this city, saith Hashem.
[33] For I will defend this city, to save it, for Mine Own sake, and for the sake of Dovid Avdi.
[34] 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] 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; and they escaped into Eretz Ararat. And Esar- Chaddon bno reigned in his place.
[37] 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 to Shabbos, even unto mot, and burn not incense.
[38] Then he turned his face to the kir (wall), and davened unto Hashem, saying,
[39] 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 bekhi gadol (great weeping).
[40] And it came to pass, before Yeshayah was gone out from the middle courtyard, that the Devar Hashem came to him, saying,
[41] 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. And Yeshayah said, Take Avdi.

And for the sake of Dovid this city for Mine Own sake, 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. And Yeshayah said, Take Avdi.

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. And he built mizbechot in the Beis Hashem, of which Hashem said, In Yerushalayim will I put Shmi (My Name). And he built mizbechot for kol Tzava HaShomayim in the two khatzerot (courtyards) of the Beis Hashem.

And he made bno pass through the eish, and practiced sorcery, and witchcraft, and dealt with familiar spirits [i.e., he consulted medium] and spiritists; he wrought much rah in the eyes of Hashem, to provoke Him to anger.

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) Iolam; 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, Heni, 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 he forsook Hashem Elohei Avotav, and walked not in the Derech Hashem.
|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.

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 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 HaGadol, that he may count the keseb which is brought into the Beis Hashem, which the Shomrei HaHaSa (the Doorkeeper), have collected of the people;
|5| And let them entrust it into the yad oseh melech (hand of the master workmen), that have the mufkadim (oversight) of the Beis Hashem; and they shall become a prey and a plunder to all their oyevim. But they paid heed not; and Menasheh seduced them to do rah more than did the Goyim whom Hashem destroyed before the Bnei Yisroel.
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|14| And he forsook Hashem Elohei Avotav, and walked not in the Derech Hashem.
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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 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 HaGadol, that he may count the keseb which is brought into the Beis Hashem, which the Shomrei HaHaSa (the Doorkeeper), have collected of the people;
|5| And let them entrust it into the yad oseh melech (hand of the master workmen), that have the mufkadim (oversight) of the Beis Hashem; and they shall become a prey and a plunder to all their oyevim.
read it before HaMelech.

[11] And it came to pass, when HaMelech had heard the Divrei HaSefer 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 Hazeh, to do according unto all that which is written concerning us.

[14] So Chilkiyahu HaKohen, and Achikam, and Achbor, and Shaphan, and Asayah, went unto Chuldah the neviah, the wife of Shallum ben Tikvah, ben Charchas, Shomer HaBegadim (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 Elohei Yisroel, As touching the words which thou hast heard;

[17] Because thine lev was tender, and thou hast humbled thyself before Hashem, when thou hearest 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.

[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 hearest 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.

[21] And HaMelech sent, and they gathered unto him kol Ziknei Yehudah and of Yerushalayim.

[22] 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.

[23] And HaMelech sent, and they gathered unto him kol Ziknei Yehudah and of Yerushalayim.

[24] And HaMelech went up into the Beis Hashem, and kol ish Yehudah and all the inhabitants of Yerushalayim with him, and kol Yehudah and of Yerushalayim.

[25] 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.

[26] 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 aphar upon the keverim of the Bnei HaAm.

[27] 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.

[28] 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 HaIr, which were on one's left at the Sha'ar HaIr.

[29] 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 aphar 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 Shlomo Melech Yisroel had built for Ashtoret shikkutz Mo'av, and for Milcom toavat 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 tziyyun (monument, tombtone) 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 masim 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 HaElohim, which came from Yerushalayim which Sh'mi sham.
[22] Surely there was not kept such a Pesach from the days of Moshe; neither after the Melachim of Yisroel, nor in all the days of the Shofetim that judged Yisroel, nor 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 hagadol (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 Y'hoyakim, and took Yehoachaz away; and he went to Mitzrayim, and died there.

[35] And Y'hoyakim 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 shanahim; 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 Moav 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 Nevim.

[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 Y'hoyakim, 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 Y'hoyakhin bno reigned in his place.

[7] And Melech Mitzrayim came up against Yerushalayim, and the Ir was besieged.

[8] And Melech Bavel took him in the 8th year of his reign.

[9] 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.

[10] 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'aretz (poor people of the land).

[11] And he carried away Yhoyakhim to Bavel, and the Em HaMelech, and the nashim of HaMelech, and his sarim, and the leading men of HaAretz, those he carried into the Golus from Yerushalayim to Babylon.

[12] 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.

[13] And he carried off there all the ozriel of the Beis Hashem, and the ozriel 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'aretz (poor people of the land).

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[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 Y'hoyakhin's uncle) Melech in his place, and changed shmo to Tzidkiyahu (Zedekiah).

[18] Tzidkiyahu (Zedekiah) was twenty and one shanah when he began to reign, and he reigned eleven shanah in Yerushalayim. And shem immo was Zevudah Bat Pedayah of Rumah.

[19] And he did that which was rah in the eyes of Hashem, according to all that his Aviv had done.

[20] At that time the avadim of Nevuchadnetzar Melech Bavel came up against Yerushalayim, and the Ir was besieged.

[21] Nevuchadnetzar Melech Bavel came against the Ir, and his avadim did besiege it.

[22] And Melech Bavel went out to Melech Bavel, he, and immo, and his avadim, and his sarim, and his sarism; and Melech Bavel took him in the 8th year of his reign.
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. And in the fifth month, on the seventh day of the month, which is the nineteenth year of Melech Nevuchadretzar Bavel, came Nevuzaradan, captain of the guard, an eved of Melech Bavel, came to Melech Nevuchadretzar Bavel, unto Yerushalayim, and every bais hagadol he burned with eish [Tisha 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 goblets, and all the other vessels, whose bronze was beyond weight.

[15] And the firepans [for incense], and the bowls, and all the holy vessels, and all the other vessels, whose bronze was beyond weight, did they break in pieces, and disposed of them among the Gentile nations. [16] And the two Ammudim, one Yam, and the Stands which Shlomo had made for the Beis Hashem; the bronze of all these vessels was beyond weight. [17] The height of the one ammud 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,
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 Y'hoyakhin 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 Y'hoyakhin 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.

YEHSAYAH

The chazon (vision) of Yeshayah ben Amotz, which he saw concerning Yehudah and Ye rushalayim in the yamim of Uziyahu, Yotam, Achaz, and Ye chicziyahu, 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 floated 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 Dovid 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 (Gomorrah).

[10] 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 (Gomorrah).

[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 dahmim.

[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'emannah (Faithful City, i.e., Yerushalayim) become a zonah (harlot)! It was full of mishpat; tzedek lodged in it; but now murderers.
Thy kesef is become dross, thy wine mixed with mayim:

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.

Therefore saith HaAdon, Hashem Tzva'os, the Mighty One of Yisroel, Ah, I will relieve Myself of Mine adversaries, and avenge Me of Mine enemies:

And I will turn My hand upon thee, and refine away thy impurities, and take away all thy alloy:

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.

Tziyon shall be redeemed with mishpat, and those in her who make teshuvah with tzedakah.

And the destruction of the poshe'im and of the chote'im shall be together, and they that forsake Hashem shall be consumed.

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.

For ye shall be as an oak whose leaf fadeth, and as a garden that hath no mayim.

And adam are humbled and ish are brought low; therefore forgive them not.

Enter into the Tzur, and hide thee in the aphar, for pachad Hashem, and for the hadar of His majesty.

And 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.

And 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:

And upon all the cedars of Levanon, that are high and lofty, and upon all the Oaks of Bashan,

And upon kol heharim, and upon all the hills that are lifted up,

And upon every lofty migdal, and upon every fortified chomah (wall),

And upon all the oniyyot of Tarshish, and upon all the beautiful ships.

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.

And the ellim shall utterly pass away.

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.

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;

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 Tzaddik (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 Shoresh [root], linking 11:10 and 53:2); He too is the rallying focal-point of the nations (compare 11:10 to 2:2-4 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 18:43; 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 5:8 and 7:14 to 3:5); 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 Doradic 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 Doradic 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 Doradic 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 Sch 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. 7:13; 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
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For help, beginning the appeal directly to Assyria they invaded Judah (7:1), Ahaz refused to join them and rebel against Assyria. When Israel organized a coalition to (Syria) and Pekah King of 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 prophecies by Isaiah against the nations, see 13:1-14:23; 21:3-10; 49:1-15; (Babylon); 14:28-32 (Philistia see ch. 20 on Ashdod); ch. 15-16 (Moab); 17:5-11 (Damascus); chp. 19-20 (Egypt); 21:11-12 (Edom); 21:13-17 (Arabia); ch. 23 (Tyre); 24:1,12 (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; 14:24-4) 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 charashim, the men of rank and yo’etz (counselor), and masters in art, and the expert enchanter. [4] And I will make nearim (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 av, 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
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provoke the eyes of His kavod.
[9] The show of their countenance doth testify against them; and they make known their chet like S'dom; 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).


[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,
[21] The taba'ot (rings), and nose rings,
[22] The machalatzot (festal robes), and the mantles, and the cloaks, and the charitum (money purses),
[23] The hand mirrors, and the sedinim (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 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.

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 yekev (winepress) therein; and He looked that it should bring forth anavim (grapes), and it brought forth b'ushim (wild grapes).

[3] 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.

[4] In Yom Hahu shall the Tzemach Hashem [Offshoot, Son] be beautiful and glorious [See the Tzemach Dovid/Hashem 1Y 1:7], and the pri ha'aretz shall be the ga'on (pride) and glory for them that are escaped [see the word she'ar remnant, Isaiah 11:10-11] of Yisroel.

[5] 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 hakatuv lachayyim (recorded for life...Ezekiel 33:22; 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 annan 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 Sukkah for a shade in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.
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[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, tz’akah (cry of distress).

[8] Hoy unto them that add bais 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 shechar (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 Poal 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 thronges, 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 chattah (sin) as with a cart rope;

[19] That say, Let Him make 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 shechar;

[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 nevillah 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 ezor 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, they shall be exalted in mishpat, and HaEl HaKadosh shall be humbled in them.

[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 wings:
feet, and with two he did fly.
[3] And one cried unto another, and said, 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, Hineini; send me. Then I said I, Whom shall I send, and who will go for Us? Then said I, Hineini; send me. And he said, Go forth now to Yeshayah, thou, and say unto him, Take the yamim of Achaz ben Uziyahu, Melech Yehudah, that Retzin Melech Aram (Syria), and Pekach ben Remalyahu Melech Yisroel, and say unto him, Go forth now to Yeshayah, Go forth now to meet Achaz, thou, and Shereyashuv [A Rennant Will Return] thy ben, at the end of the aqueduct of the Upper Pool on the road to the Fuller's Field;
[8] 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;
[9] Or because Aram (Syria), Ephrayim, and ben Remalyahu, have plotted your ruin, saying, 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 Tavel;
[10] 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.
[12] For the rosh of Aram (Syria) is Damascus, and the rosh of Damascus is Retzin; and within threscore and five shanah shall Ephrayim be broken, that it be not a people.
[13] 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.
[14] Moreover, Hashem spoke again unto Achaz, saying, 
[15] Ask thee an ot (sign) of Hashem Eloheicha; ask it either in the deepest depths or in the highest heights.
[16] But Achaz said, I will not ask, neither will I tempt Hashem.
[17] 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?
[18] Therefore Hashem Himself shall give you an ot (sign); Hinei, HaAlmah (the unmarried young virgin) shall come, 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].
[19] Curds and honey shall she eat at the time that he knows to refuse the rah, and choose the tov.
[20] For before the na'ar (boy) shall understand to refuse the rah, and choose the tov, the admah (land) will be desolate, of whose two melachim thou art afraid.
[21] 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).
And it shall come to pass in that yom, that Hashem shall whistl e for the fly that is in the uttermost part of the Nile of Mitzrayim, and for the bee that is in Eretz Ashur.

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.

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.

And it shall come to pass in that yom, that a man shall keep alive a young cow, and two sheep;

And it shall come to pass, for the abundance of chloveh that they shall give, he shall eat cream; for thickened milk and devash shall every one eat that is left in the land.

And it shall come to pass on all hills that were become briers and thorns.

With arrows and with bows shall men come there; because kol ha'aretz shall be for briers and thorns.

And it shall come to pass, for the treading place of seh.

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.

Moreover Hashem said unto me, Take thee a gillayon gadol (great slab), and write on it with ne'emanim (faithful witnesses) for the benefit of the future of this son of Isaiah.

Israel is imminent and a life of this son of Isaiah is a prophetic time line. See verse 4 below!.

And I took unto me edim (prophetic time line). See verse 4 of this son of Isaiah is a recorded testimony, i.e. prophetic record such as chapter 6, to preserve for the future the te'udah (testimony, i.e. prophetic teaching among my disciples.

And when they shall say unto you, Seek unto mediums that have familiar spirits, and unto spiritists that whisper, and that mutter: should not they consult the mesim (dead ones) for the benefit of the chatoyim (living)?

To the torah (teaching of G-d) and to the te'udah (recorded testimony, see verse 16); if they speak not according to

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

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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 Elohay, and look upward.

[22] And they shall look unto etrez; and, hinei, zarah 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 taizlmetav, 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 Goy (Nation), and increase its 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.

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[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 (Possessor of Eternity), 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 Yaakov, 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.

[12:13] For HaAm turneth not unto Him that struck them, neither do they seek Hashem Tzva’os.


[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.
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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 Goy Chaneef, 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 Goyim not a few.
[8] For he saith, Are not my sarim altogether melachim?
[9] Is not Calno like Damascus?
[10] Just as my yad hath found the mamelechot ha'elil, whose pesilim (molten images) did excel them of Yerushalayim and of Shomron;
[11] Shall I not, as I have done unto Shomron and her atzabim (images), do so to Yerushalayim?
[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'emes.
[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'u'el has fled.
[30] Lift up thy voice, O Bat-Gevim; 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
And there shall come forth a Khoter (Branch) out of the Geza (Stem, 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 Yir’at Hashem;

[3] And His delight shall be in the Yir’at 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 Shoresh 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 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.
For the kokhavim of Shomayim and the constellations thereof shall not give their ohr to shine.

And I will punish the tevel (world) for raah, 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.

I will make enosh more rare than rare gold; even adam than the gold of Ophir.

Hashem hath broken the sceptre of the moshlim (rulers), and the shevet (sceptre) of the resha'im for their avon.

How hath fury ceased! How hath the nogesh (oppressor) ceased! For Hashem hath broken Babylon, and said, How hath the mighty ruler ceased! and the walls thereof shall be broken down; and the noise thereof shall be like the noise of a gathering of jackals, and they shall be as howling in their strongholds, and as wailing in their houses.

Therefore shall kol HaAretz. Kol HaAretz.

Therefore shall kol levav enosh melt; and kol yadayim (all hands) fall weak, and every one that is caught by his captors captive; and they shall rule over their shifchot; and they shall take Hashem) for avadim and Admat Hashem (Land of Hashem) for avadim and shifchot; and they shall take their captors captive; and they shall rule over their oppressors.

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.

And they shall be afraid; and 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.

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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 Kol ha'aretz is at rest, and
is quiet; they break forth into
rinnah (joyful shouts).

9 Sheol from beneath is
astir for thee to meet thee at
thy coming; it stirreth up the
refa'im (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
mamelchot (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 kvod, 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 kevurah (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 his sons) in 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,
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 shoresh 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 tzafon (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.
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; 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. In their chutzot (streets) they shall gird themselves with sackcloth; on their rooftops, and in their rechovot (open areas), every one shall wail, falling down with weeping. And Cheshbon shall cry, and Elealeh; their voice shall be heard even unto Yachatz; therefore the loins of Moav shall shake; his nefesh shall be faint within him. 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 Choronayim they shall raise up a lament because of destruction. For the waters of Nimrim shall be dried up; for the khatzir (grass) is withered away, the desheh (vegetation) faileth, yerek (green) there is none, Therefore the possessions they have gotten, and that which they have laid up, shall they carry away to the Nakhal HaAravim (Ravine of Willows). For the cry is gone all around the borders of Moav; the outcry thereof unto Eglayim, and the wailing thereof unto Be’er Elim. For the waters of Dimon shall be full of dahm; 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). Send ye the lamb to the Moshel-Eretz, from Sela by way of the midbar, unto Har Bat Tziyon. 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. 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. 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. 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. 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. Therefore shall Moav wail for Moav, everyone shall wail; for the raisin cakes 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. 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. 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 yavin in their presses; I have made their vintage shouting to cease. Therefore my heart shall lament like a kinnor (harp) for Moav, and mine inmost being for Kir Charesh. 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. This is the Davar that Hashem hath spoken earlier concerning Moav. 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. The massa (burden) of Damascus. Hinei, Damascus is taken away from being a city, and it shall be a heap of ruins. The cities of Aroer are deserted; they shall be for adarim (flocks), which shall lie down, and none shall make them afraid. The fortified city also shall cease from
Ephrayim, and the mamlechah 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 zera; 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 poriyyah (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, 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.

15 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).

16 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.

17 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.

18 Oy to the Eretz Tziltzal Kenafayim (Land of Whirring Wings, i.e., Ethiopia), which is beyond the rivers of Kush;

19 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 under foot, whose land the neharim (rivers) divide, even at the makom (place) of the Shem Hashem Tzva’os, Har Tziyon.

The massa (burden) of Mitzrayim. Hinei, Hashem rideth upon a swift cloud, and shall come into Mitzrayim; and the elilim (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 elilim (idols, false g-ds), and to the ittim (sorcerers, necromancers), and to the ovot (mediums with familiar spirits), and to the wizards.

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[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 Mitzrayim, and for a mizbe’ach to Hashem in the midst of Eretz Mitzrayim, and a matzevah at the border thereof to Hashem.

[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 brocha in the midst of ha’aretz;

in that day, Hinei, such is our expectation, where we fled for ezrah (help) to be delivered from Melech Ashur; and how shall we escape?

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.

...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.

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.

My lev panted, fearfulness seized upon me; the neshef (twilight) of my longing hath become unto me as kharadah (shuddering horror).

They are setting the shulchan, spreading the tzafit (dining carpet), to eat, to drink; arise, ye sarim (princes), and anoint the mogen.

For thus hath Adonoi said unto me, Go, post the metzapeh (watchman), let him report what he seeth.

When he sees riders with a pair of parashim, donkey riders and camel riders, then he pays heed diligently with great care; 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), kol halailot (every night), kol halailot (every night), kol halailot (every night), kol halailot (every night), kol halailot (every night).

And, hinei, here cometh a merkavah with 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. 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.

The massa (burden) concerning Arabia. In the ya'ar (forest) of Arabia shall ye encamp O ye caravans of Dedanim.

The inhabitants of Eretz Tema brought mayim to him that was tzameh (thirsty), they met with their lechem him that fled.

For they fled from the charavot (swords), from the drawn cherev, and from the bent keshet (bow), and from the grievousness of milchamah (war).

For thus hath Hashem said unto me, Within a shanah (year), according to the way a year is counted by a sakhir (hireling, hired servant), all the kavod of Kedar shall end; 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.

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?

Thou that art full of noise, a tumultuous city, exultant city; thy slain men are not slain with the cherev, nor dead in milchamah.

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.

Therefore said I, Look away from me; I will weep bitterly, labor not to comfort me, because of the shod (catastrophe) of Bat Ami.

For it is a day of tumult, and of tread 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.

Elam bore the aspah (quiver) with chariots of adam and parashim, and Kir uncovered the mogen (shield).

And ye have seen also the damage of Ir Dovid, that they are many; and ye gathered together the waters of the Lower Pool.

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 merkevot (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 Chilkiyah;

[21] And I will clothe him with thy kesones, and strengthen him with thy avnet (sash) and I will commit thy menshelet (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 hath devised it, to demean the ga’on (pride) of every beauty, and to humble all the nikhbadei Eretz.

[26] 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.

[27] As at the report concerning Mitzrayim, so shall they be sorely pained at the report of Tzor.

[28] Cross ye over to Tarshish; howl, ye inhabitants of the ee (isle, island).

[29] Is this your joyous city, whose antiquity is of ancient days? Her own raglayim shall carry her afar off to sojourn.

[30] 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).

[31] Hashem Tzva’os hath devised it, to demean the ga’on (pride) of every beauty, and to humble all the nikhbadei Eretz.

[32] Pass through thy land like the Nile, O Bat Tarshish; there is no more restraint.

[33] 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).

[34] 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.

[35] 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.

[36] Howl, ye oniyot Tarshish; for your stronghold is destroyed.

The massa (burden) of Tzor. Howl, ye oniyot (ships) of Tarshish; for it is destroyed, so that there is no baios, 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, 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.

[33] 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.
And it shall come to pass in that day, that Tzor shall be forgotten shivim shanah, according to the yamim of melech echad; after the end of shivim shanah shall Tzor sing as a zonah.

Take a kinnor, go about the Ir, thou zonah that hast been forgotten; make sweet melody, sing many shir, that thou mayest be remembered.

And it shall come to pass at the end of shivim 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.

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.

The tirosh (new wine) faileth, the gefen languisheth, and maketh Ha'Aretz empty, and maketh Ha'Aretz Hinei, Hashem shall be disgraced, and the Shem Hashem Elohei Yisroel in the iyyim (islands) shall be stricken with ruination.

When thus it shall be in the Ir is left Eretz, and they that dwelled therein are guilty; because they have dealt very treacherously; the bogedim (traitors) have dealt treacherously; the bogedim have dealt very treacherously.

Pachad (fear), and the pachat (pit), and the pachat (prison, dungeon), and the peysha (drunkard), and shall shake and fro like a shikkor (drunkard), and shall shake like a melunah (watchman's hut); and the peysha (transgression) thereof shall be heavy upon it; and it shall fall, and not rise again.

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).

And they shall be gathered together, as asir (prisoners) are gathered in the bor (dungeon, pit), and after many yamim shall they be visited [in punishment].

Then the levanah (moon) shall be disgraced, and the chammah [sun] ashamed, when Hashem Tzva'os

Hinei, Hashem maketh HaAretz empty, and maketh it waste, and ruineth her face, and scattereth abroad the inhabitants thereof.

And it shall be, as with HaAm, so with the kohen; as with the eved, so with his adomim; as with the shifcha (maid), so with her gevira (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.

HaAretz shall be utterly emptied, and utterly plundered; for Hashem hath spoken this davar (word).

HaAretz mourneth and fadeth away, the tevel (world) languisheth and fadeth away, the haughty Am HaAretz do languish.

HaAretz also is defiled under the inhabitants thereof; because they have transgressed torot, changed chok (ordinance), broken the Brit Olam.

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.

The mirth of tambourines ceaseth, the noise of them that rejoice endeth, the joy of the kinnor (harp) ceaseth.

They shall not drink yayin with a shir (song); shechar (liquor, strong drink) shall be bitter to them that drink it.

The city of tohu is broken; every bais is shut up, that no man may come in.

There is a crying for yayin in the streets; all simchah is darkened, the joy of the gevirah (mistress) ceaseth, the noise of them that live before Hashem, to eat sufficiently, and for choice clothing.

Hashem shall visit Tzor, [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).

And it shall come to pass that he who fleeth from the noise of the pachat shall fall into the pachat; and he that cometh up out of the midst of the pachat shall be caught in the pachat; for the arubot (windows [see Gen 7:11]) from on high are opened, and the Mosedei Eretz (foundations of the Earth) do shake.

HaAretz is violently broken down, HaAretz is completely split open, Eretz is shaken exceedingly.

Hashem shall stagger to and fro like a shikkor (drunkard), and shall shake like a melunah (watchman's hut); and the peysha (transgression) thereof shall be heavy upon it; and it shall fall, and not rise again.

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).

And they shall be gathered together, as asir (prisoners) are gathered in the bor (dungeon, pit), and after many yamim shall they be visited [in punishment].

Then the levanah (moon) shall be disgraced, and the chammah [sun] ashamed, when Hashem Tzva'os...
shall reign in Har Tz'iyon, and in Yerushalayim, and before His Zekenim gloriously.

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 makheseh (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 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. |

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;
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 refaim (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 tzeros 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 as it were brought forth ruach; they visited Thee, they davened a lachash (whisper) when Thy musar (chastening) was upon them.

[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 aphan (dust); for Thy tal (dew) is like the orot tal (morning dew), and Eretz shall give birth to reha'am (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 moment, while) 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 hakhashah vhagedolah vhachazakah (terrible and great and strong sword) shall punish Leviathan the Nachash baraiach (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 her, I will water it continually; lest any harm it, I will guard it lailah vayom.

[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 Galus], 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 ataret 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 gev (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’rezet with the yad.
[3] The ataret 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 ge’y, shall be a fading tzitz, and as the bikkurah first ripe fruit before kayitz (summer); 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 ataret 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 stand.
[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’amim (believer) shall not panic.
[17] Mishpat also will I make to him that sitteth in mishpat, and the ma’amin foundation; the ma’amin (precious cornerstone), a sure foundation; the ma’amim (believer) shall not panic.
[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 m’aaseh, His zar ma’aaseh (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’rezet (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 Elohay 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 gigal (wheel) of his agalah (cart, wagon); nor grind it with his parash.
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.

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].

And I will besiege thee all around, and will lay siege against thee with towers, and I will raise metzurot (siegeworks) against thee.

Moreover the multitude of thy foes shall be as motz (chaff) that in passing bloweth away; indeed, it shall be at an instant suddenly.

Thou shalt be visited [in punishment] by Hashem Tzva’os with ra’am (thunder), and with earthquake, and with tempest, and the flame of devouring eish.

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).

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 dranketh; 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.

Pause, and wonder? Blind yourselves and be blind! They are drunken, but not with yayin; they stagger, but not with strong drink.

For Hashem hath poured out upon you the ruach tademah (spirit of deep sleep), and hath closed your eynayim; namely, that of the nevi’im and your heads, you seers, hath He covered.

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;

And the sefer is delivered to him with that the sefer has no da’a, saying, Read this, now; and he saith, I cannot read this. With sefer I have no da’as.

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 mitzvat asherah melekhod (human commandments taught by rote);

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.

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?

Surely you have things that have 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?

Is it not yet not a very little while, and Levanon shall be turned into a carmel, and the carmel shall be esteemed as a ya’ar (forest)?

And in that day shall the chereshem (defaulf persons) hear the devarim of the sefer, and the eynayim of the ivrim shall see out of obscurity, and out of choshech.

The anaviyim also shall increase their simchah in Hashem, and the evyonei (needy of humankind) shall rejoice in the Kadosh Yisroel.

For the terrifying one is brought to naught, and the scoffer is consumed, and all that strive for avon are cut off;

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.

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.

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 Yaakov, and shall fear the Elohei Yisroel.

They also that erred in ruach shall know binah (understanding), and
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;

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!

Therefore shall the strength of Pharaoh be your shame, and the refuge in the tzel of Mitzrayim your humiliation.

For his sarim were at Tzoan, and his malachim (envoys) came to Chanes.

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.

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.

For the Mitzrayim shall be hevel (vain) in help, and to no purpose; therefore have I called her concerning this, Rahab Sits Idle.

Now go, write it before them on a luach (tablet), and inscribe it on a sefer, that it may be for a yom acharon lad ad olam;

That this is a rebellious people, deceitful banim, banim that will not hear the torah of Hashem;

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);

Get you off the derech, turn aside out of the orach (path), cause Kadosh Yisroel to cease from before us.

Therefore thus saith Kadosh Yisroel, Because ye despise this davar, and trust in oshek (oppression) and waywardness, and rely thereon;

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.

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.

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.

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.

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.

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.

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.

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 eynayim shall see thy morim;

And thine ozniyim 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.

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.

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.

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.

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 hayamin (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).

|33| For through the voice of Hashem shall the Assyrian be crushed, which struck with a shevet (rod).

|31| Woe to them that go down to Mizrayim for ezrah (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 Mizrayim 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 passo'ach (passing over) He will preserve it.

|6| Shuvo (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 bochrim 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 desiveth zimmot (wicked schemes) to destroy the poor with words of sheker, even when the eyyon (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 ones; 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 fruitful fields, for the fruitful gefen (vine).
[13] Upon the admat Ami (land of My People) shall come up kota (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 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 in a low place [of humiliation].

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.

[21] Hashem, be gracious unto us; we have waited for Thee; be Thou their zera’a in the bekarim (mornings), our Yeshuah (salvation) also in the time of tozoros.
[22] And ye shall conceive chaff, now will I lift up Myself. Hashem; now will I be exalted; and I will sit as the burnings of lime; as the swarm of locusts; as the swarm of grasshoppers shall men pounce upon them.
[23] Hashem is exalted; for He dwelleth on high; He hath filled Tziyon with mishpat and tzedakah.
[24] 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 oztar (treasure).
[25] Behold, his valiant ones shall cry in the street; the malachi shalom shall weep bitterly.
[26] 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).
[27] Ha’aretz mourneth and languisheth; Levanon is ashamed and shriveled; Bashan and Carmel shake off their foliage.
[28] Now will I arise, saith Hashem; now will I be exalted; and I will lift up Myself. Ye shall conceive chaff, ye shall bring forth straw; your ruach (breath), as eish, shall devour you.
[29] And the peoples shall be as the burnings of lime; as thorns cut up shall they be burned in the eish.
[30] Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My gevurah (might).
[31] The chattaim (sinners) in Tziyon are terrified; trembling hath seized the khanafein (hypocrites). Who among us can dwell with the devouring eish? Who among us can dwell with the mokedei olam (everlasting burnings, see Dan 12:2)?
34 Come near, ye Goiyim, 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.

[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[a]), that stoppeth his ozon 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 tz’va 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 the am (people) of My Cherem (ban of destruction) in Eretz Edom, and shall descend on it shall come down upon it shall be drenched with their dahm.

[20] Look upon Tziyon, the city of mo’adenu (our appointed times, festivals); thine eynayim shall see the te’enah (fig tree). 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.

[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 any of the ropes thereof be broken.

[22] For Hashem is our Shofet, Hashem is Mechokkeinu (our Lawgiver), Hashem is Malkineinu; 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.
and care for young under her
tzel; there shall the dayyot
(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.

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
khavatzelet (lily).

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).

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 Golus
returning to G-d in Tziyon).

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.

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.

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).

And a maslul (highway)
shall be there, and a derech
(roa), 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.

No aryeh (lion) shall be
there, nor any peritz chayyot
(ravenous, dangerous,
ferocious of 
[wild] beasts) shall
be there; but the Ge'ulim
(redeemed people) shall walk
there;

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.

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.

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.

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).

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?

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?

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?

Therefore give pledges,
now, to adoni HaMelech
Ashur, and I
will give thee two thousand susim, 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 Mitrayim 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 brocha with me, and come out to me; and eat ye every one of his gefen, and every one of his te'enah and drink ye every one the waters of his own bor; 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.

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 Yoach Ben Asaph, the Mazkir, to Chizkiyah with their begadim torn, and told him the words of Rav Shakeh.

[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 adonav 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 cherew in his own land.

[8] So Rav Shakeh left Yerushalayim, and found Melech Ashur warring against Livnah; for he had heard that he 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] Hineni, 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?

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 mamlechot 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 mamlechot ha’aretz may know that Thou art Hashem, even Thou only. 
[21] Then Yeshayah Ben Amoz sent unto Chizkiyah, saying, Thus saith Hashem Eloheinu, Eliezer, Yisroel, thad davened unto Me against Melech Ashur; 
[22] This is the davar which Hashem hath spoken concerning him; The Betulah (Hebrew for “Virgin daughter of Zion”) 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 shouldest 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, 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 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. 
[31] And the remnant that is escaped of the Bais Yehudah shall again take shoresh (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 Tza’aos 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 pegamim 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 Chodon bno reigned in his place.

In those days was Chizkiyah (Hezekiah) sick unto death. And HaNavi Yeshayah Ben Amoz came unto him, and said unto him, Thus saith Hashem, Set thine life before death, and not live.

[2] Then Chizkiyah (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; 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 Hafir 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 hamalalot (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 ma’alot (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 Shaarei 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 adom no more with the inhabitants of the world.
|12| Mine dwelling is pulled up, and is sent into the Goitus from me like ohef 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 azmot; 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 who is in the bor (hell) can not praise Thee; for Thou hast known Thy emes.
|20| Hashem will save me; therefore we will sing with stringed instruments kol yemei chayeinu (all the days of our life) in the Beis Hashem.
|21| For Yeshayah had said, Let them take a cake of te’anim, 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 HaShishi 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 Chizkiyahu; for he had heard that he had been sick, and had recovered.
|2| And Chizkiyahu 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 otzrot; there was nothing in his Bais, nor in all his nemesheleth, that Chizkiyahu did not show them.
|3| Then Yeshayah HaNavi came unto HaMelech Chizkiyahu, and said unto him, What said these anashim? And from where came they unto thee? And Chizkiyahu 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 Chizkiyahu answered, All that is in mine Bais have they seen; there is nothing among my otzrot (treasures) that I have not showed them.
|5| Then said Yeshayah to Chizkiyahu, Hear the Devar Hashem Tzivos; I am the yad Hashem.
|6| Hinei, the days are coming, that all that is in thine Bais have they seen; and on Moshiach cf Isa 53:8 speaks about Yom HaShishi and on Moshiach of Isa 53:8 and Isa 38:10-11 and Ps 16 and Isa 38:17.
|7| And of thy Banim that shall issue from thee, which Avoteicha have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Hashem.
|8| At that time Melech Bavel sent sefarim (letters) and a minchah (gift) to Chizkiyahu; for he had heard that he had been sick, and had recovered.
|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 Shaarei Sheol; I am deprived of the remainder of my shanot.
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[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.


[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 khatzir (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 khattir (grass).

[8] The khattir 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 Yerushala’ym), 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 yeker, 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 aphan ha’aretz in a measure, and weighed the harim (mountains) in scales, and the gev’ot (hills) in a balance? [See Prov 30:4.]

[13] Who hath directed the rochach 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 (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 ohol 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’aretz (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 [7 N. This chp needs to be seen also in light of 4c chp 2 and Jerusalem’s Besorah 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 Ketzot HaAretz (Creator of the ends of the earth), fainteth not, neither is weary? There is no searching of His tevunah (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.

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 conqueror’s cherev (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 called it forth, bringing 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 tolaat (worm) Ya’aakov, and ye men of Yisroel; I will help thee, saith Hashem, and thy Goel (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 ra’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.
Present your case, saith Hashem; bring forth your strong arguments for proof, saith Melech Yaakov.

Let them bring them forth, and tell us what shall happen; let them tell the risheonot (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.

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.

See, ye are of nothing, and your work of nought; a toevah (abomination) is he that chooseth you.

I have awakened one [Koresh, Cyrus] from the tzafon (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.

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 we may say, He was in the beginning, that we may know; know? And from beforehand, that we may know; know? And from beforehand, that we may be afraid, and terrified.

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ye ivrim (blind people) that ye may see.

[19] Who is iser (blind), but Avdi (Yisroel)? Or cherehesheh (deaf), like malachi that I sent? Who is iser (blind) like meshullam (the one committed) [to Me] and ivser like the Eved Hashem [i.e., Yisroel].

[20] Seeing rabbot, but thou observest not; opening the ozayim, but he heareth not.

[21] Hashem is well pleased 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 ozay (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 Angel, 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, but it laid it not to lev.

[26] I will say to the tzafon (north), Give them up; and to the mizrach (east), and gather thee: I will bring thy zera from the ma'arav (west); and to the ketzeh ha'aretz; bring My banot from the north, Hold not back; bring My banim from the teiman (south), Give them up; and to thy place.

[27] Even every one that is called by My Shem, whom I have created for My kavod, whom I have called by My Shem, the Kadosh Eloheicha, the Kadosh Yisroel, thy Moshi'a: I gave Mitrayim for thy kofer (ransom), Kush and Seva in exchange for thee, and I people in exchange for thy nefesh.

[28] Fear not; for I am with thee: I will bring thy zera from the mizrach (east), and gather thee from the ma'arav (west); I will say to the tzafon (north), Give them up; and to the teiman (south), hold not back; bring My banim from afar, and My banot from the ketzeh ha'aretz.

[29] Bring forth the Am Ivver (blind people) that ye have 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.

[30] 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.

[31] For I am Hashem Eloheicha, the Kadosh Yisroel, thy Moshi'a: I gave Mitrayim for thy kofer (ransom), Kush and Seva in exchange for thee.

[32] Since thou wast precious in thy place.

[33] They shall not be burned; neither shalt thou walk through the eish, thou shalt not be burned; neither shall the flame kindle upon thee.

[34] But now thus saith Hashem, your Go'el, the Kadosh Yisroel, your Melech.
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 [Gn 1:9]; I will pour out My Ruach [Hakodesh] upon thy zera, and My brocha 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 expound and make known in order before Me, since I appointed the Am Olam and the otiyyot (things to come, future things) and what is to be; and they shall be ashamed; and the chaverim (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.
[8] 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 zeroa ko’ach and also, he is hungry, and his ko’ach falteth; he drinketh no mayim, and grows faint.
[9] The charash etzim (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.
[10] Who hath formed el (g-d), even his pesel; he maketh it a pesel, and falleth down in worship to it; he maketh it to stand inside the bais (idolatrous cult shrine).
[11] 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 nourisheth him.

[12] 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.
[13] 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 zeroa ko’ach and also, he is hungry, and his ko’ach falteth; he drinketh no mayim, and grows faint.

[14] He saith, I am warm, I perceive ur (flame)!
[15] And the shereret thereof he maketh el, even his pesel; he falleth down unto it, and boweth down in worship to it, and davenos unto it, and saith, Aha, I am warm, I perceive ur (flame)!

[16] If I be a dog, if I am the adom 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.

[17] Save me; for thou art Eli! 
Thus saith Hashem to His Moshiaḥ, 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.

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;

And I will give thee the ozarot 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.

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.

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price nor reward, saith Hashem Tzva'os.

|14| Thus saith Hashem, The toil of Mizrayim, 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 olmei ad (for all eternity).

|18| For thus saith Hashem Borei HaShomayim hu HaElohim Yotzer ha'aretz and Borei HaShomayim hu Elohei Yisroel, Moshia.

|19| I have not spoken baseter (in secret), in a makom (place) 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).

|20| 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.

|21| 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].

|22| I have sworn by Myself, the One speaking tzedek (righteousness), and shall not yashuv (return, be revoked), that unto Me kol berekh (every knee) shall bow, kol lashon (every tongue) shall swear.

|23| Only in Hashem, it shall be said of Me, is tzadakot and oz; even to Him shall men come; and all that are incensed against Him shall be ashamed.

|24| 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].

|25| Kol zera Yisroel shall yitzdeku (be justified, become righteous) and shall glory in Hashem.

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The following section is numbered 46, indicating it is a separate entity:

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, Golus).

|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); 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 tooref (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; Calling a bird of prey from the mizrach (east), the ish that executeth My etza (counsel, purpose, plan) shall stand, and I will do all My pleasure; 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.

|11| I have not spoken baseter (in secret), in a makom (place) 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).

|12| 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, Golus).

|13| 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); 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.

|14| Lemi (to whom) will ye compare Me, and make Me equal, and liken Me, that we may be comparable?

|15| They lavish zahav out of the bag, and weigh kesef on the scale, and hire a tooref (goldsmith); and he maketh it El (G-d); they fall down, yes, they bow down in worship.

|16| 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.
I will place Teshuah in Tziyon for Yisroel Tife'arti (My Glory).

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.


[5] Sit thou silent, and get thee into choshech, O Bat Kasdim (Chaldeans); for thou shalt no more be called, Geveret Mamachot (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 Lolam (Lady forever): so that thou didst not lay these things to thy lev, neither didst remember her [Babylon's] acharit (latter end, power of the flame); there shall not be a hot coal to warm them, nor eish to sit before.

[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 whence it riseth); and they shall not be able to make kofer (ransom) to ward it off; and sho'ah (catastrophe) shall 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; thou shalt not be able to make kofer (ransom) to ward it off; and sho'ah (catastrophe) shall come upon thee.
lest thou shouldst say, Hinei, I knew them.
|8| Thou heardest not; thou wouldest deal as a boged (treacherous betrayer), and thou wast called a poshei’a (rebel, transgressor) from the thou wast called a poshei’a (rebel, transgressor) from the
|9| Hinei, I knew them. I knew them. I knew them.
|10| Hinei, I have refined thee, but not as kesef; I have chosen thee in the furnace of oni (affliction).
|11| Hinei, I have refined thee, but not as kesef; I have chosen thee in the furnace of oni (affliction).
|12| Pay heed unto Me, O Ya’akov and Yisroel, My called; Ya’akov and Yisroel, My called; Ya’akov and Yisroel, My called;
|13| Mine Yad also hath laid Mine Yad also hath laid Mine Yad also hath laid the foundation of Eretz, and the foundation of Eretz, and the foundation of Eretz, and
|14| All ye, assemble All ye, assemble All ye, assemble to the ketzeh ha’aretz; say ye, to the ketzeh ha’aretz; say ye, to the ketzeh ha’aretz; say ye, pay heed, ye nations afar off; Hashem hath called Me from the beten to be Hashem hath called Me from the beten to be Hashem hath called Me from the beten to be
|15| I, even I, have spoken; I, even I, have spoken; I, even I, have spoken; indeed, I have called him [i.e., Cyrus], he will do His chafetz (pleasure, will) on Babylon, and His zeroa shall be on the Kasdim (Chaldeans).
|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 HaMoshulleshet here]. Moshiach, the Eved Hashem; see Isaiah 42:1; see Hashem’s Kedushah HaMoshulleshet 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; 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. There is no shalom, saith Hashem, unto the resha’im. There is no shalom, saith Hashem, unto the resha’im. 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.
|23| 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;
|24| 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;
|25| And 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.
|26| And now, saith Hashem My Yotzer from the beten to be Eved of Him, to bring back Ya’akov to Him, and to bring back the Netzeuri Yisroel (Preserved of Israel, the She’eret); I will also give Thee for Ohr Goyim, that Thou mayest be My Yeshuah (Salvation) unto the ketzeh ha’aretz.
|27| 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 Moshelem: Melachim shall see and arise, Sarim also shall worship [32:15], because of Hashem Who is Ne’eman and the Kadosh Yisroel, that hath chosen Thee.
|28| 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).
Zech 6:11-12

Yehoshua Tzemach Shmo, which is also his namesake, depicted as a new Yehoshua, previous verse the Moshiach is returned from the Golus, and they that devoured thee shall be far away.

Moreover, 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 ozayim, The makom is too cramped for me; geshah (fall back, make room, give place) to me that I may dwell.

Thus saith Adonoi 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.

Why, when I came, was there no ish (man) 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).

I clothe Shomayim with blackness, and I make sackcloth their covering.

Shall the malko'ach (plunder, prey, booty) be taken from the gibbor; shall the shevi tzaddik be delivered?

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.

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 Yaakov (Mighty One of Jacob).

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[24] Shall the malko'ach (plunder, prey, booty) be taken from the gibbor; shall the shevi tzaddik be delivered?

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Pay heed unto Me, ye that pursue tzedek, ye that seek Hashem; look unto the Tzur from where ye are cut, and to the quarry from where ye were hewn.

Look unto Avraham Avichem, and unto Sarah that gave birth to you; for I called him as one alone, and put a brocha on him, and made him many.

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).

Pay heed unto Me, O My people; and give ear unto Me, O My Nation; for torah thou and My salvation shall be upon your rosh; they shall obtain sasson and simchah; and sorrow and mourning shall flee away.

I, even I, am He that comforteth you. Who art thou, that thou shouldest fear enosh that shall die, and ben adam shall be made as khatzir (grass); therefore have I set My face as khalamish (flint) to be l’olahm, and My tzedakah shall not be dismayed.

I turn back [cf. Gn 3:8].

Both Art thou not the One that hath cut kkedem, in the dorot olamim.

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?

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.

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I, even I, am He that comforteth you. Who art thou, that thou shouldest fear enosh that shall die, and ben adam shall be made as khatzir (grass); therefore have I set My face as khalamish (flint) to be l’olahm, and My tzedakah shall not be dismayed.

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52 Awake, awake; clothe thyself with thy strength, O Tziyon; put on thy garments of splendor, O Yerushalayim, Ir HaKodesh; 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 mocked them, saith Hashem; and all day long 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 here, saith Hashem, that My people went down at first into Mitzrayim to sojourn there; and lately the Assyrian oppressed them. [7] How beautiful upon the mountains are the feet of the Mevaser (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.

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 have said to thy nefesh, yad of them that torment thee; thou hast drunk at the Yad Hashem the kos of His fury; thou hast drunk the Kos that causes reeling (HaTarelah). [18] Among kol banim whom she hath given birth to, there is none to guide her; neither 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? Shod and shever and ra’av (famine and cherev; with whom shall I console thee? [20] Therefore hear now this, O Yerushalayim, which hath reared. Thy banim have fainted, thy zifdim (watchmen); they are full of chamat (dust; they lie at the rosh of all the streets, like a wild bull in a street, to them that torment thee; 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) to the ground and like the street, to them that walked over.

[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 zera’ (seed) [see Yeshayah 53:1] in the eyes of Kol HaGoym; and all the ends of ha’aretz 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 Moshiach [Zechariah 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 [Moshiach] will sprinkle,’) many goyim; note: hiphil of ‘naza,’ ‘splatter’, meaning ‘sprinkle’); see Zechariah 9:9-11 where Moshiach 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 [Moshiach, see Zechariah 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 [Moshiach]; his appearance was so disfigured more than any man, and his form more than the bnei adam;
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[15] So yezzeh 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).

Who hath believed our report? And to whom is the Zeroha 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, Sanhedrin93b] 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 [Yayikra 16:22; Yeshayah 53:12]) our sorrows; yet we did esteem him stricken, [i.e., like a leper is stricken] smitten of G-d, [see Devarim 21:23] and afflicted.

[5] But he was pierced [Yeshayah 54:9; Zecharyah 12:10 Sukkah 52a, Tehillim 22:17 Targum Hashavim] for our transgressions, he was bruised meivonoteinu (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 12:5) 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; Yayikra 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 [Yosred] —nega (plague of Ps 91:10) lamo (fell) 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) betonayv (in his deaths, intensive plural should be translated singular, death); because he had done no chamas (violation), neither was any mirmah (deceit) in his mouth.

T.N.W. We stray as sheep; we return in Moshiach as children (zero); 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 HaShavim.

[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 QJBC]; He shall prolong his yamim (days) and the chefezt Hashem (pleasure, will of Hashem) shall prosper in his [Moshiach's] hand.


[12] Therefore will I divide him a portion 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, bore) (like the Tom Kippur scapegout) the sin of many, and made intercession [did the work of a magia, intercessor] for the transgressors [see Lk 23:34 QJBC].

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Sing, O akarah (barren woman; [i.e., Yerushalayim emptied out by the Gulus 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 rabbin bnei shome'em (more are the children of the desolate woman [i.e. referring to those of Jerusalem making aliya from the Gulus so that Moshiach's Kehilah can come forth at Jerusalem—Ac 2:41]) than the bnei be'ulah (children of the married woman; i.e., Jerusalem the Sarah at first barren then greatly fruitful; see Gn 17:16), saith Hashem [see Ga:4:27 QJBC].

[2] Enlarge the makom (place, living area) of thy ohel, and let them stretch forth the
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 lechim? And your labor for that which satisfeth 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 OJAC].


[5] Behold, thou shalt summon a Goy (People) that thou knowest not, and Goy that knew not thee shall run unto thee I'maan (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 derech, and the ish aven his derech shall return unto Hashem, and He will have rachamim upon him; and to Eloheinu, for He hath glorified thee.

[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 ha'aretz, and My face from thee for a rega (going back).

[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).
macheshevot than your macheshevot.

[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 vhitzmiacha (and sprout, spring up; Tsennach), 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 (nettles, 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]

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 chilul 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 too 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 Tahavah 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 olot and their zevakhim shall be accepted upon Mine Mizbe’ach; for Mine Bais shall be called Bais Tefillah (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 Galus, 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 (shepherds) with no da’as; they all look to their mishkevot (couches, tombs) each one walking in self-satisfaction, never satisfied, and they are roim (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 shechar (strong drink); and makhar (tomorrow) shall be like this day, and gadol yeter me’od (and even much better).

The tzaddik perisheth, and no- ish layeth it to lev; and ansheh 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 mishkevot (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. At whom are you sneering? Against whom make ye a wide mouth, and draw out the leshon? Are ye not yeledim of peysha (rebellion), zera sheker?

[5] Enflaming yourselves among [cult prostitution and Baal 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 chelch; they are thy goral; even to them [the stone idols; see Jer. 3:9] hast thou poured nesek, thou hast offered minchah. For these [provocations], should I relent?

[7] Upon a lofty and high har hast thou set

never satisfied, and they are roim (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 shechar (strong drink); and makhar (tomorrow) shall be like this day, and gadol yeter me’od (and even much better).
up thy mishkav (bed i.e., fertility rites); there wenest thou up to offer zevach.

[8] Behind the delet also and the mezuzah (postdoor) 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) where thou hast looked on their yad (i.e., phallus).

[9] And thou wentest to Melech [i.e., the pagan god 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. 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 (heart)? Have not I held My peace me’olam (even from of old), and thou not, It is hopeless; thou was not faint.

[11] Thou wentest to offer zevach. When thou criest for help, let thy kol (voice) like the shofar, and preach to My people their peysha (transgression, rebellion) and Bais Yaaakov their chattot.

[12] Yet they seek Me yom yom (daily), and for the drakham they seem eager, like a Goy (Nation) that doeth tzedakah, like one that did not forsake mishpat Elohay; they ask of Me the mishpetei-tzedek; they seem eager for kirvat Elohim (getting close to G-d, revival).

[13] 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 cheftzet (pleasure, personal advantage) and exploit all your toilers.

[14] 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.

[15] 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?

[16] Is not this the tzom that I have chosen? To loose the aguddot motah (bindings of wickedness, injustice), to undo the yoke bar, and to let the aguddot motah (bindings of the yoke bar), and to let the retzutzim (oppressed ones) go as chafeshim (free ones), and that ye break kol motah (every yoke of oppression)?

[17] See, ye break kol motah (every yoke of oppression)? See, in your yom tzom you find chefetz (pleasure, personal advantage) and exploit all your toilers.

[18] Is it not paras lechem (chains of wickedness, injustice), to undo the aguddot motah (bindings of the yoke bar), and to let the retzutzim (oppressed ones) go as chafeshim (free ones), and that ye break kol motah (every yoke of oppression)?

[19] Is not this the tzom that I have chosen? To loose the chartzebbot resha (chains of wickedness, injustice), to undo the aguddot motah (bindings of the yoke bar), and to let the retzutzim (oppressed ones) go as chafeshim (free ones), and that ye break kol motah (every yoke of oppression)?

[20] 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).
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 reguardar.

[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; Meshovev 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 chefetz 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 chefetz, nor speaking worldly words:

[14] Then shalt thou delight in Hashem; and I will cause thee to ride upon the high places of eretz, and feed thee with the nachalat Ya'akov Avicha; for the mouth of Hashem hath spoken.

59 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, Gn 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 machsh’vot (thoughts) are machsh’vot 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 mishpat (justice) in their circuits; they have made themselves crooked roads; whosoever walketh thereon shall not know shalom.

[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).
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[14] And mishpat (justice) is turned back, and tzedakah (righteousness) standeth afar off; for enes (truth) is fallen in the rechov (street), and nacho’ach (honesty) cannot enter.

[15] Indeed, enes (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 Mafiga (Intercessor); therefore His own Zera’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 vengeance) for a uniform, and was clad with kinah (zeal) as a

[18] According to their gemulot (deeds, dealings), so He will repay, chemah (fury, recompence, due) to His iyim (enemies); to the iyim (recompence) to His adversaries, He will repay, chemah (fury, gemulot (deeds, dealings), so He will repay; to His enemies, He will repay, chemah (fury, recompence, due).

[19] So shall they fear the Shem Hashem from the m’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 Goel (Redeemer, Moshiach) shall come to Tziyon, and unto them that make teshuva and turn from peysha (rebellion) in Yaakov, saith Hashem [See Ro. 11:26 QJBC].

[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).

[22] Arise, shine; for thy [Tziyon’s] ohr is come, and the kavod Hashem is risen upon thee.

[23] For, hinei, the choshech (darkness, foes, evil) is lifted up; and the kavod Hashem is risen upon thee.

[24] Lift up thine eyes round about, and see; they all gather about, and see; they all gather together, they come from afar, and thy banot shall come to thee; thy banim shall come to thee.

[25] Then thou shalt see, and be radiant, and thine lev shall fear, and swell; because the hamon yam shall be converted to thee, the chayil Goyim (wealth of the Nations) shall come unto thee.

[26] A swarm of gemalim (camels) shall cover thee, foals of Midyan and Ephah; all they from Sheva shall come; they shall bring zahav and levonah (frankincense); and they shall bear glad tidings of tehillot (the praises of) Hashem.

[27] Kol tzon Kedar shall be gathered together unto thee,

[28] The banim 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 cholov Goyim, and shalt nurse at the breast of melachim; and thou shalt know that I Hashem am thy Moshiha 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 shemes shall be no more thy ohr yomam; neither for brightness shall the yarei'ach give light unto thee; but Hashem shall be unto thee an Ohr Olam, and thy G-d thy tiferet.

[20] Thy shemes shall no more go down; neither shall thy yarei'ach wane; for Hashem shall be for thee an Ohr Olam, and the yamim of thy avelet shall be ended.

[21] Thy people also shall be all of them tzaddikim; they shall inherit the Eretz Iolam, 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 shevuym ([Galus] captives), and the opening of the prison to them that are bound;

[2] To proclaim the Shnat Ratzon L'Hashem (the year of the Lord'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 charovt olam (the old ruins), they shall raise up the shamomot rishonim (former desolations), and they shall make new the cities of chorev (ruin), the shamomot (desolations) dor vador.

[5] And zaram 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 enem, and I will make a Brit Olam [Ga 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 Biglei Yesha (Garments of Salvation), He hath covered me with Me'il 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 tzemach, 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...
Thou shalt also be an ateret tiferet in the Yad Hashem, and a tzanif melukhah (royal turban, diadem) in the palm of thy G-d. Of thee it shalt no more be said, Azuva (Forsaken); neither of thy land shall it any more be said, Shemameh (Desolate); but thou shalt be called Chefuvi-Vah, (My Delight is in her) and thy land Beulah (Married); for Hashem delighteth in thee, and thy land shall be married.

For as a bochor 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.

I have set shomrim upon thy kavod; and thou shalt be thy tzedek, and kol melachim (seREW) (royal turban, diadem) in the palm of thy G-d.

And the Goyim shall see thy tzedakah, mighty to save.

I will rehearse the chassidim (lovingkindness) of Hashem, and the tehillot (praise) in Ha'aretz.

I have trodden the winepress alone; and of the zero'a (helper) there was none with Me; for I will trample them in Mine wrath, and I will tread them in Mine fury; and the juice of their life blood shall be a sight in the valley, the Ruach ro'im of His tzon? Where is He that brought them up out of the yam (sea) with the ro'im of His tzon? Where is He that brought them up (days of old), of Moshe. Where is He that brought them up out of the yam (sea) to make for Thee a Shem Olam?... 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?... Who led them through the tehnomot, like the sus (horse) in the midbar, that they should not stumble?
Nevi'im

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) l'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 wouldest rend Shomayim, that Thou wouldest come down, so that the harim might shake at Thy presence,

|2| 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| When Thou didst terrible things which we looked not for, Thou camest down, the harim shook at Thy presence.

|4| 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| 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| But we are all as the tameh (unclean thing), and kol tzedkoteinu (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| 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| 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| Be not in wrath ad me'od, Hashem, neither remember avon forever; behold, see, we beseech thee, we are all Thy people.

|10| Arei Kadsheicha (Thy holy cities) are a midbar, Tzyion is a midbar, Yerushalayim, a desolation.

|11| Beis Kadsheinu v’Tifarteinu, where Avoteinu praised Thee, is burned up with eish; and kol machamadeinu (all our desiring) is in ruins.

|12| 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 toward an Am Sorer (stubbornly rebellious people), which walketh in a derech lo tov, after their own machshevet (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, 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.

|7| Thus saith Hashem, As the tirosh is found in the cluster, and one saith, Destroy it not; for a brocha 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 Yaakov, and out of...
Yehudah a yoresh (inheritor) of 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 Adoni Hashem, Minei, 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 Adoni 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 tzeros 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 apher shall be the lechem of the nachash. They shall not hurt nor destroy in all My Har Kadosh, saith Hashem.

[7N. This last chapter makes a reference to Gehinnom and the just retribution coming.]
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 mer-kavot 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 akhabar (mouse), shall be consumed together, saith Hashem.

|18| For I know their ma‘asim and their machshevet; 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 tahor 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 pigreim 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].

Divrei Yirmeyah ben Chilikiyah, of the kohanim that were in Anatot in Eretz Binyamin; 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.].

And in the days of Y’hoyakim ben Yoshiyah Melech Yehudah, unto the end of the eleventh year of Tzidkiyah ben Yoshiyah Melech Yehudah, that is, until the Golus Yerushalayim captive in the fifth month [i.e., 587 B.C.E.].

Then the Devar Hashem came unto me, saying, 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.

Then said I, Ah, Adonoi Hashem! hinei, I have no da'as to speak; for I am a na'ar.

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.

Be not afraid of them; for I am with thee to deliver thee, saith Hashem.

Then Hashem put forth His yad, and touched my mouth. And Hashem said unto me, Hinei, I put My words in thy mouth.

See, I have this yom set thee over the Goyim and over the mamlechot (kingdoms), to uproot, and to tear down, and to destroy, and to demolish, to build, and to plant.

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 mishpekhot mamelechet of the north, saith Hashem; they shall come, they shall set every one his kisse at the petach Shaarei 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 acherrim, 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 mivtzar (a fortified city), and an ammad barzel, and a chomat nechoshet against kol HaAretz, against the malachim 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.

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 chessed of thy ne'urim, the avahus 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 reshit (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 mishpekhot 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 Mizrayim, that led us through the midbar, through an eretz of deserts and pits, through an eretz tziyah (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 of his tevu'ah (crop): 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 become plunder? A homeborn slave? Why has he become plunder?

[16] Is Ami in the derech Mitzrayim, to drink the waters of the Euphrates (River)? Or what hast thou to do in the derech Mitzrayim, to drink the waters of the Shichor (Nile River)?

[17] Hast thou not procured unto thyself, in that thou hast forsaken Hashem Eloheicha, when He led thee by the derech?

[18] And now what hath thou to do in the derech Mizrayim, 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 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 gafen nocheriyah unto Me?

[22] For though thou wash thee with lye, and take thee much soap, yet thine avon (iniquity) is marked before Me, saith Adoni Hashem.

[23] How canst thou say, I am not tamed, 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 runach in the craving of her nefesh; in her occasion [of heat] who can turn her away? All they that seek her shall not weary themselves; in her month they shall find her.

[25] Withhold thy regel from me, saith Adoni Hashem. Thou hast brought me up from my mother’s womb, and from the womb of my mother hast thou saidst, My mouth thou hast opened; and the pethach (allowance) hast thou given me.

[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 neviim.

[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 nisuf [of Isa 53:5]; your own cherev hath devourcd your neviim, 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 more no 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 against Me? Ye all have compromised foreign allies, and there hath been no mishuvah Yisroel that which meshuvah Yisroel.

[36] Why doest thou gad about so much to change the derech to seek ahavah? Ye say, Loh chatati (I have not sinned).

[37] Thou sayest, Because I am innocent, surely His anger shall turn from me. Hineni, I am innocent, surely His anger against Me? Ye all have refused to renounce 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.

[38] 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 zonah (whoredom, prostitution) and with thy raḥ (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 refusedest 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 achat Yehudah saw it [i.e., saw Israel’s refusal to repent]
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 achor 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 zemut (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 achor Yehudah hath not returned unto Me with her kol lev, but in shker (falsity, pretense, an insincere religious spirit), saith Hashem.


[12] Go and proclaim these devarin 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 cha'id (displaying chesed, mercy), saith Hashem, and I will not keep anger Iolam.

[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 mishpakhabh, and I will bring you to Tzion: [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 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 shirur 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 eretz 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 eretz 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 Eloheinu.

[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 (falsehood, 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.

[24] 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.

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 enes, 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 levay, ye Ish Yehudah and inhabitants of Yerushalayim: lest My fury break out like eish, 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 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 hasaram; and the kohanim shall be horror-struck, and the lev HaMelech shall be like the lev of a woman in travail, and in labor pain shall thy sinful machsh'vot lodge within thee?
[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., Eretz Israel], 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 machsh'vot lodge within thee?
[15] For a kol (voice) declareth from Dan, and publisheth evil tidings from Mt Ephrayim.
[16] Tell the Goyim; hinei, the teru'at milchamah (battle alarm of war), the kol shofar (sound of the shofar), the teru'at milchamah follows after shever; for the kol shofar is the voice of the charon af Hashem.
[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 purposedit, and will not relent, neither will I turn back from it.
[29] Kol HaIr 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 rechovot 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 lashkefer (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 aryeh (lion) out of the forest shall slay them, and a zeev (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 it shall consume them.

[15] Hineni, I will bring a Devarim in season; He secureth both the yoreh (former rain, autumn rain) and the malkosh (latter rain, spring rain) in season; He secureth unto us shavu'ot chukkot katzer (the appointed weeks of the harvest).

[16] Their quiver is as an open kever (grave), they are all gibborim.

[17] And they shall devour thine katzer (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 trustedest, 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 etez 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 katzer (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 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 (disaster) upon the assembly of HaAm Hazeh.

[32] For thus hath Hashem Tzva'os said, Cut ye down her fortresses.

[33] Arise, and let us attack halailah, and let us destroy her fortresses.

[34] Be thou warned, O Yerushalayim; this is the Ir (city) where I have stretched out My yad upon the assembly of HaTzva'os, They shall thoroughly cast them out upon the olal in the street, 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.

[35] 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.

[36] Thus saith Hashem Tzva'os, They shall thoroughly glean the She'eit Yisroel (the Remnant of Israel) as a gefen (vine); turn back thine yad once again like a grape gatherer over the vine tendrils.

[37] For thus saith Hashem Tzva'os, They shall thoroughly glean the She'eit Yisroel (the Remnant of Israel) as a gefen (vine); turn back thine yad once again like a grape gatherer over the vine tendrils.

[38] 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.

[39] 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).

[40] 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 Yoshvei HaAretz (Inhabitants of the Land), saith Hashem.

[41] To what purpose cometh the shofar (sound of the shofar). But they said, We will not walk therein.

[42] Therefore hear, ye Goyim, and know, O Edah (Congregation), what will happen to them.

[43] Hear, HaAretz (O Earth); hinei, I will bring ra'ah (evil, disaster) upon HaAm Hazeh, even the p'ri (fruit) of their machsh'vot (schemes), because they have not paid heed unto My devarim, nor to My torah, but rejected it.

[44] 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.
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.

Thus saith Hashem, Hinei, Am (an Army, a people) cometh from the eretz tzafon, and a Goy Gadol is aroused from the ends of the earth.

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.

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.

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.

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.

I have set thee for a bachon (tester, assayer) of Ami (My People); that thou mayest know and test their derech (way, conduct).

They are all maximum rebels, going about as rachil (talebearers, slanderers); they are nechoshet and barzel; they are all corrupt.

The bellows blow, the oferet (lead) is consumed by the eish; the smelter's refining is in vain; for the ra'am are not drawn off.

Nimas kesef (reprobate silver, rejected silver) shall men call them, because Hashem hath rejected them.

The Devar that came to Yirmeyah from Hashem, saying,

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.

Thus saith Hashem Tzva'os, Elohei Yisroel, Amend your ways and your deeds, and I will cause you to dwell in this place.

Trust ye not in divrei hasheker (lying words, words of falsehood), saying, This is the Heikhal Hashem, the Heikhal Hashem, the Heikhal Hashem.

For if ye throughly amend your ways and your deeds, and I will cause you to dwell in makom hazeh (this place).

Trust ye not in divrei hasheker (lying words, words of falsehood), saying, This is the Heikhal Hashem, the Heikhal Hashem, the Heikhal Hashem.

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 whom ye know not.

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).

And I will cast you out of My sight, as I have cast out all your achim, even the whole zera Ephrayim.

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.

Seest thou not what they do in the towns of Yehudah and in the chutzot (streets of) Yerushalayim?

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 Adoni Hashem; Henei, Mine anger and My fury shall be poured out upon Hamakom Hazeh (this place), upon haadah, 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 zevakh 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; 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, l’ma’an (in order that) it may go well with you.

[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, l’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 the nevi'im, and the atzomim (knowledge) of the Mishpat Tzva’os, (law of Hashem).

[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 Elohay, nor respondeth to musar; haemunah (the faith) is lost, and is cut off from their mouth.

[29] Cut off thine hair, O Ye’rushalayim, and throw it away, and take up a kinah (lamentation) on barren heights; for Hashem hath rejected and abandoned the dor evrato (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 Haze’ah (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 Ye’rushalayim, 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.

At that time, saith Hashem, they [i.e., the invaders] shall remove the atzomot of the melachim of Yehudah, and the atzomot of his sarim, and the atzomot of the kohanim, and the atzomot of the nevi'im, and the atzomot of the inhabitants of Ye’rushalayim, out of their keverim; and they shall spread them out before the shemesh, and the yarei’ach, and all the tzva 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.

[34] And mavev shall be chosen rather than chayyim by all the Sheerit of them that remain of this mishpakhah harah, 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? Why then does HaAm Hazez turn away in perpetual meshuvah (backslding)? 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 Devor 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; therefore shall they fall among you, which will not be saved [for emunah have they prevailed in ha'aretz; for they proceed from ra'ah to ra'ah, and they know not Me, saith Hashem.

[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 pekuddah (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'enim (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 tav 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, tziyonim (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 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, kavitz (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] 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] And they bend to the ready their leshon like their keshet (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] 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] Thine habitation is in the midst of mirmah; through mirmah they refuse to know Me, saith Hashem.

[6] Therefore thus saith Hashem Tzva'os, Hineni, I will refine them, and test them; for refum hashemim (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 time to come, 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.).

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Nefesh be aveneged 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 Yeruslayim 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 sherirut (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; Hineni, I will make the towns of Yehudah desolate, without an inhabitant.

| 16(15) | And Hashem saith, Do not fear, nor be affrighted; neither let your hands be weak for 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.
| 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;
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 Emet, 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 neshek (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 (visititation, 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 Ha’aretz 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 mishpechot 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.

26 The Davar that came to Yirmeyah from Hashem saying,

27 Hear ye the Divrei HaBrit Hazot, and speak unto the Ish Yehudah, and to the inhabitants of Yerushalayim; and say thou unto them, Thus saith Hashem Elohei Yisroel; Arur (cursed) be the ish that obeyeth not the Divrei HaBrit Hazot.

28 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.

29 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.

30 For I earnestly warned 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;

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40 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.
[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 burn ketoret unto Ba’al.

[14] Therefore pray not thou for HaAm Hazot, neither lift up a rinnah (entreaty) 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.

[15] What hath My yadid (beloved) that they cry unto Me for their will not hear them in the time of their ra’ah (disaster).

[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 (fire) 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, Prophesy not B’Shem Hashem, that thou die not by our yad; but, Hashem Tzva’os, Look! I will bring ra’ah upon the Anshei Anatot, even the year of their visitation.

[22] Therefore thus saith Hashem Tzva’os, Look! I will punish them; the bochurim shall die by the cherev; their banim and their banot shall die by ra’av (famine); and there shall be no she’erit (remnant) of them; for unto Thee have I committed my cause.

[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 areyeh 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.
Thus saith Hashem, 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 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, as Hashem commanded me. [5] And it came to pass that I 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 go'on Yehudah (pride of Judah), and the great go'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 deveykus with the waist of an ish, so have I caused to have deveykus 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 Neviiym, 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 aterei (crown) of your tiferet (glory).
The Davar Hashem that came to Yirmeyah concerning the batzorot (droughts).

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 tzafon (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 thy lev, Why come these things upon me? For the greatness of thy 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 tahor (clean)? Until when?

28. 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.

29. 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.

30. Because the adamah is cracked, for there was no geshem in the earth, the ikkarim (plowmen) were ashamed, they covered their rosh.

31. Indeed, the deer also calved in the sadeh, and forsook it, because there was no desheh (grass).

32. And the peri'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).

33. Hashem, though avoneinu (our iniquities) testify against us, do Thou it l’ama’an (for the sake of) Shemecha (Thy Name); for meshuvoteinu (our backslidings) are great; we have sinned against Thee.

34. O Mikveh Yisroel, the Moshi’a thereof in time of tzoros, why shouldest Thou be as a ger (stranger) in HaAretz, and as a wayfaring man that turneth aside to tarry for a night?

35. Why shouldest Thou be as a ger (stranger) in HaAretz, and as a wayfaring man that turneth aside to tarry for a night?

36. Therefore thou shalt say this davar unto them, Let mine eyes remember their avon (iniquity), and visit their sins. Then said Hashem unto me, Pray not for HaAm Hazeh for their tovah (well-being).

37. 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).

38. Then said I, Ah, Adonoi Hashem! Hinei, the neviim 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.

39. Then Hashem said unto me, The neviim 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.

40. Therefore thus saith Hashem concerning the neviim 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 neviim be consumed.

41. 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.

42. 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 kohen and the avot yadav; for we have brought upon them, the avon Avoteinu; for we have sinned against Thee.

[22] Are there any among the havalim (vanities, false g-ds) of the Goyim that can cause geshem? Or can HaShomayim the Goyim that can cause gashem? 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 (captive, Galus) to the shevi.

[23] And I will appoint over them four mishpechot (families, categories [of covenant reprisal]), saith Hashem; the cherev to slay, and the keleim 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 melamchet 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? If I go forth into the Ir, then hinei them four mishpechot (families, categories [of covenant reprisal]), saith Hashem.

[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'av and in the time of tzarah (distress).

[12] Shall harzel (iron) break, barzel (iron) from tzafon (north)? Or nechoshet? 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.

[13] And I will make thee to pass over thine oyevim (enemies) into an eretz which thou knowest not; for eish is kindled in Mine anger, which shall burn against you [plural].

[14] Thy Devarim were found, and I did eat them; and Thy Davar was 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.

[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.

[16] Thy Devarim were found, and I did eat them; and Thy Davar was 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.

[17] I sat not in the sod (company) of merrymakers, 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.

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 immahot (mothers) that bore them, and concerning the kesonei (houses) of the father and the ketanim (children) of the same.

[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 cherovey, and by ra’ay (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 mourning), neither go to marzeach (house of mourning), and neither shall men make themselves choson, and the voice of the simcha, the voice of the sasson, and the voice of the sasson, and the voice of the chozon, and the voice of the kallah.

[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 ay 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 chozon, 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 chattatanu (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 sheririt (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] chaninah (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 etzat tzaphon, and from kol ha’aretz 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.
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 let go of thine ovet haaretz in haaretz 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 mivtach (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 hatzoret (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 haaretz, 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 roeh (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).
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;

Then shall there enter into the she’arim (gates) of this city malachim 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 Ilam (forever).

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 levonah (frankincense), and minchah (grain offering), and olah (burnt offering), and mamlachah (kingdom), to thief, and to pull down, and to destroy it;

But if ye will not pay heed unto Me to keep the day of Shabbos, but keep the day of Shabbos holy, to do no melachah (work) therein; then will I cause thee to hear My potter (mold as a potter) ra’ah, that I made it; so shall I make it again good to the eyes of the potter; saith Hashem. Hinei, as the khomer (clay) is in the yotzer’s yad, so the yotzer; so he made it again different vessel

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.

And the Devar Hashem came to me, saying,

O Bais Yisroel, cannot I do with you as this yotzer? saith Hashem. Hinei, as the kheimer (clay) is in the yotzer’s yad, so are ye in Mine yad, O Bais Yisroel.

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;

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.

And at what instant I shall speak concerning a Goy, and concerning a mamlachah (kingdom), to build and to plant it;

And concerning a mamlachah, to speak concerning a Goy, and concerning a mamlachah (kingdom), to build and to plant it; for the tov, to destroy it;

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.

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.

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.

Therefore thus saith Hashem, Ask ye now among the Govim, Who hath heard such things? The Betulat Yisroel hath done a most horrible thing.

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?

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;

To make their eretz desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and shall shake his rosh.

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.

Then said they, Come, and let us devise plans against Yirmeyah; for the tov 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.

Give heed to me, Hashem, and take notice of the voice of them that contend with me.

Shall ra’ah be repaid for tovah? For they have dug a pat geved for my nefesh. Remember that I stood before Thee to speak tovah concerning them, and to turn away Thy wrath from them.

Therefore deliver up their banim to the ra’ah (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 bochurim 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.

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 break the earthen jar in the sight of the anashim that go with thee,

|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 avoteihem 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, henei, 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, and shall 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.

|11| Thus will I do unto this makom, saith Hashem, and to the inhabitants thereof, and even make this city as Tophet; 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; 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, and they might not hear My Devarim.

19

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 eyneyim 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 ozarot 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 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. For since I spoke, I cried out, I cried chamas and torment, and I was weary of speaking, and I could not.

8 For I heard the slander of many, Majar (terror) on every side. Report, say they, let's report him. Kol enosh shelomi watched for my amal (trouble, toil) and sorrow, that my days should be consumed with shame.

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, Majar (terror) on every side. Report, say they, let's report him. Kol enosh shelomi watched for my amal (trouble, toil) and sorrow, that my days should be consumed with shame.

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 ish who brought news to avi, saying, A ben zachar (male child) is born unto thee; making him very glad.

15 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 teru'ah (battle cry) at noontide;

16 Because he slaughtered me not from the womb; or that immi might have been my kever, and olam (forever) her womb enlarged.

17 Why came I forth out of the womb enlarged.

18 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.

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 nilfe'ot (wondrous deeds), that he may withdraw from us.

3 Then said Yirmeyah unto them, Thus shall ye say to Tzidkiyah;
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; 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.

[12] 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)?

[13] But if ye will not hear these devarim, I swear a shevuah by Myself, saith Hashem, that this Bais shall become a desolation.

Thus saith Hashem; Go down to the Bais Melech Yehudah, and speak there this Davar,

[1] And say, Hear the Devar Hashem, O Melech Yehudah, that sitteth upon the kisse of Dovid, thou, and thy avadim, and thy people that enter in by these she'arim (gates); do not shed dahm naki (innocent blood) in this makom (place).

[4] But 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] 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 aliyot (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 aliyot (upper rooms), and cutteth him out chalonot (windows); and panel it with erez (cedar), and paint with bright red.

[15] Therefore thus saith Hashem concerning Y'hoyakim 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)!

[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 dahm 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 achor (sister)!

[19] They shall not lament for him, saying, Ah adon! Or, Ah his hod (glory)! He shall be buried with the kevurat chamor (burial of a donkey), dragged and cast forth outside the Shu'arei Yerushalayim.

[20] Go up to the Levanon, 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 Golus]; surely then shalt thou be ashamed and humiliated because of all thy wickedness.

[23] O inhabitant of the Lebanon, that makest thy ken (nest) in the arazim (cedars), how shalt thou groan when thou shalt be cast out, he and his zera, and all thy ro'im (rulers), and thy she'erit (remnant) of My tzon, and driven away, and scattered the ro'im that destroy and scatter the tzon of My pasture! saith Hashem.

[24] As I live, saith Hashem, woman in travail! upon thee, the pain as of a chavalim (birth pangs) come upon thee, and have not attended to them; hineni, I will attend to you for the rah of your doings, saith Hashem.

[25] And I will set up ro'im (shepherds) over them which shall shepherd 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.

[26] And I will cast thee out, and immecha that bore thee, into ha'aretz acheret (another country), where ye were not born; and thence ye shall 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 chetzet? Why are they cast out, he and his zera, and are cast into ha'aretz 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.

[31] 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.

23 Woe be unto the ro'im that destroy and scatter the tzon of My pasture! saith Hashem.

[32] 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.

[33] 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.

[34] 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.

[35] Hinei, the days come, saith Hashem, that I will raise up unto Dovid a Tzemach Tzaddik [i.e., Moshiach 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; Moshiach the new “Joshua” Isa 49:8], and a Melech shall reign and act wisely, and shall execute mishpat and tzedakah in Yehudah.

[36] In his days Yehudah shall be saved, and Yisroel shall dwell safely; and this is Shmo whereby he shall be called Adoni Tzidkeinu.

[37] 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;

[38] But, Hashem liveth, which brought up and which led the zera Bais Yisroel out of the eretz tzafonah, and from all countries to where I had driven them; and they shall dwell in their own land.

[39] Mine lev within me is broken because of the nevi'im; all my atzmot shake; I am like an ish shikkor, and like a gever (man) whom yayin hath overcome, because of Hashem, and because of Divrei Kadsho (His Holy Devarim).
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.

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 Y’hoyakim, 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; 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 uproot them.

|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 they that dwell in Eretz Mizrayim, (Chaldeans) for their good.

|9| And go not after elohim teichem l'min olam v'ad olam; in the dever (pestilence), among them, until they are consumed from off ha'aretz that I gave unto them and to their avot.

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 raah, and from the rah of your doings, and dwell in ha'aretz that Hashem hath given unto you and to avoteichem L'min olam va'd olam; 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 mish pekhot of the tzafon (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 rabbin 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 Utz, and kol melachim of Eretz Pelashim, 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 Ellam, and kol melachim of the Medes,
|26| And kol melachim of the tzafon, far and near, one after another, and all the manlechot 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? Ye shall not be 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 shall 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.

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, 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.
[5] To pay heed to the Devarim of My Avadim the Nevitim, 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 neviim 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 neviim 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 city and against 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 which 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. 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 ozayim.

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, 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 Shema’yahu of Kiryat HaYearim, who prophesied against this city and against kol HaAm, saying, Hashem sent me to prophesy against this city and against all the Devarim that ye have heard.

21 And when Y’hoyakim (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 Y’hoyakim HaMelech sent 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.

25 In the beginning of the reign of Yhoyakim Ben Yoshiyah Melech Yehudah came this davar unto Yirmeyah from Hashem, saying,

26 Thus saith Hashem to me: Make thee bonds and yokes, and put them upon thy tzavar (neck),

27 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;

28 And command them to say unto their adonim, Thus saith Hashem Tzva’os Elohei Yisroel: Thus shall ye say unto your adonim; 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.

29 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. And all Goyim shall serve him, and bno, and ben bno, until the very

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29 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. And all Goyim shall serve him, and bno, and ben bno, until the very
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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 Givon, 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 into makon hazeh all the vessels of the Beis Hashem, that Nevuchadnetzar Melech Bavel took away from makon 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;
The nevi'im that have been before me and before thee of old prophesied both against many countries, and against mamlachot gedolot, of milchamah, of ra'ah, of dever.

The navi which prophesieth of shalom, when the devar of the navi shall come to pass, then shall the navi be recognized, that Hashem hath truly sent him.

Then Chananyah HaNavi took the yoke from off the neck of Yirmeyah HaNavi and broke it.

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.

Then the Devar Hashem came unto Yirmeyah, after Chananyah HaNavi had broken the yoke from off the neck of Yirmeyah HaNavi, saying,

Go and tell Chananyah, saying, Thus saith Hashem; Thou hast broken the motot barzel (yokes of iron); but thou shalt make for them motot barzel (yokes, bars of wood); but of seven years have I 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.

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).

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.

So Chananyah HaNavi died the same year in the seventh month.

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—

This was after Yechanyah HaMelech, and the Gevirah, and the sarim, the sarim of Yehudah and Yerushalayim, and the carpenters, and the artisans that had departed from Yerushalayim;

The sefer was sent by the sarim, the sarim of the Nevi'im to Nevuchadretzar Melech Bavel—and it said,

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.

Then Chananyah HaNavi went on his way.

Two years. And Yirmeyah HaNavi went unto Bavel and to the Nevi'im, and to kol HaAm whom Tzidkiyah Melech Yehudah sent unto Bavel—

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 makomot (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.

Because ye have said, Hashem hath raised up nevi'im for us in Bavel; 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).

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]; and ye shall seek Me, and find Me, when ye shall search for Me b’chol lvavchem (with all your heart).

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 makomot (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.

Hashem hath raised up nevi'im for us in Bavel; Know that thus saith Hashem of HaMelech that sitteth upon the Kisse Dovid, and of kol HaAm that dwell-eth 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’ay, 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’ay, and with the dever, and will make them a horror to all the mamlechot ha’arets, to be a curse, and an astonishment, and a hissing, and a cherpah, among all the Goim 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 Achav Ben Kolayah, and of Tzidkiyah Ben Ma’aseiyah, which I have not spoken davar sheker in My Name; neither shall he have a zera; he shall not have any ish to dwell among this people; neither shall he behold the ov that I will do for My people, saith Hashem; because he hath spoken sarah (rebellion) against Hashem.

[24] Thus shalt thou also speak to Shemaiyah the Nekhelami, saying,
[25] Thus speaketh Hashem Tzva’os Elohei Yisroel, saying, Because thou hast sent sefarim in thy she’em 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 Nekhelami; 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 Nekhelami, and his zera; he shall not have an ish to dwell among this people; neither shall he behold the ov that I will do for My people, saith Hashem; because he hath spoken sarah (rebellion) against Hashem.

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’arets 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 I’Yaakov (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 Eloheihem, and Dovid their Melech [i.e. Moshiach], whom I will raise up for them.
[10] Therefore, fear thou not, O Avdi Yaakov, saith Hashem; neither be dismayed, O Yisroel; for, hineni, I will save thee from afar, and thy zera from the ecretz 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 oyev, 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 | Hence, 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 mezimmot (intents, purposes) of His lev; in the acharit hayamim (latter days) ye shall understand this. |
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)| Thus saith Hashem; Goodness), saith Hashem.  

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)| And I will satisfy the nefesh of the Kohanim with deshen (fatness, abundance) and for yitzhar (pure olive oil) 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.  

|14(13)| Then shall the betulah rejoice in the machol (dance), both bocherim (young men) and zekenim together; for I will turn their eyel (mourning) into sasson (joy), and will comfort them, and make them have simcha from their sorrow.  

|15(14)| And I will satisfy the nefesh of the Kohanim with deshen (fatness, abundance) and My people shall be sated with My Tuv (Bounty, Goodness of Hashem), saith Hashem.
|16(15)| Thus saith Hashem; A voice was heard in Ramah, and for sachar (reward) there shall be for thy labor, saith Hashem; and they shall return from the eretz 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 cherpait nefeu (I did bear, carry the reproach, disgrace of my youth).
|20(19)| Is Ephrayim My ben yakir (dear son)? Is he a yeled (child) 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 tziyyunim (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, derech thou art now walking; turn back, O Betulat Yisroel, upon him, saith Hashem.  

|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 (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 Adoni 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 shynah (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 shiniyam (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 Mizrayim; 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 shemes 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 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 haaretz 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 Chanal until the Sha’ar HaPinah (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 Islam.

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 eyanayim shall behold his eyanayim; [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, and weighed him out the kesef, even seventeen shekels of kesef. [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 Neriyah 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 Neriyah, I davened unto Hashem, saying, [17] Ah Adoni Hashem! Hinei, Thou hast made the Shomayim and the Eretz by Thy koach hagadol and Thy outstretched zera’o, and there is nothing too
Then came the Devar Kasdim (Chaldeans). It is given into the yad of the ta'keid (witnesses); for the thee the sadeh for kesef, and me, O Adonoi Hashem, Buy

And Thou hast said unto Thou seest it. come to pass; and, behold, what Thou hast spoken is of the ra'av, and of the dever; it, because of the cherev, and by the ra'av, that fight against the yad of 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.

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.

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.

For this city hath been to this city into the yad of the Kasdim (Chaldeans), and into the yad of Nevuchadretzar Melech Bavel, and he shall capture it;

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.

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.

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, 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.

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.

But they set their shikutzim (abominations) in the Beis [Hamikdash], which is called by Shmi, to make it tameh (unclean).
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 in the towns of the hill country, and in the towns of the Shephelah, and in the towns of Yehudah, and the towns of the Negev, and in the streets of Yerushalayim, that are desolate without adam, and without behemah, which is 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.

[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 HaAretz, 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 the them that shall say, Hodu Hashem Tzva'os; for Hashem is tov; for His chesed endureth l'olam; 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 I have promised unto Bais Yisroel and unto Bais Yehudah.

[13] 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.

[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 shall Yehudah be saved, and Yerushalayim shall dwell securely; and this is what she shall be called, Hashem Tzidkeinu.

[16] For thus saith Hashem; Dovid shall never lack an ish to sit upon Kisse Bais Yisroel; Dovid shall never lack an ish to sit before Me to offer olah, and to burn minchah, and to do zevakh continually.

[17] For thus saith Hashem; Dovid shall never lack an ish to sit upon Kisse Bais Yisroel; and My Brit HaYom, and My Brit HaTevilah, that there should not be yomam vailah (day and night) in their appointed times; 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.

[18] Neither shall the kohanim the Leviim 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, Thus saith Hashem: If ye can break My Brit HaYom, and My Brit HaTevilah, that there should not be yomam vailah (day and night) in their appointed times; 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.

[20] 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 Leviim the kohanim, My mesharetim (ministers, servants).
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 cherев;
[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 (freedom) 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 shfakhot, whom they had set free, to return, and brought them into subjection for avadim and for shfakhot.
[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 Mizrayim, out of the bais avadim, saying,
[14] At the end of sheva shanim let ye go free every ish his brother HaIvri, 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; But ye turned around and profaned Shmi, and caused every ish his eved, and every ish his shifchah, whom he had set at liberty in their desire, to return, and brought them into subjection, to be unto you for avadim and for shfakhot.
[16] 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 derer, and to the ra’ay; and I will make you to be a horror to all the mamelechot ha’aretz.
[17] 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 sarism, 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.

The Davar which came unto Yirmeyah from Hashem in the days of Yhoyakim Ben Yoshiyah Melech Yehudah, saying,

|2| 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 Ygdalyahu, an Ish HaElohim, which was by

the lishkah of the sarim, which was above the lishkah of Ma’aseiyah Ben Shullum, 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 armym (Chaldeans), and 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 mitzvot 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 mitzvot 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 avinu, 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.

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 Neriyah; 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; 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 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.

|6| Then Michayah Ben Gemaryah, Ben Shaphan, had heard kol Divrei Hashem out of the Sofer.

|7| When Michayah Ben Gemaryah, Ben Shaphan, had heard kol Divrei Hashem out of the Sofer, and 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).

|8| Then Michayah declared unto them all the Devarim that he had heard, when Baruch read the Sofer in the oznayim of HaAm.

|9| 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.

|10| Therefore all the sarim sent Yehudi Ben Netanyahu Ben Shelemyah Ben Cushi unto Baruch, saying, Bring in thine yad the megalah wherein thou hast read in the oznayim of HaAm, and come.

|11| And Baruch Ben Neriyah took the megalah and came unto them.

|12| And they said unto him, We will surely tell HaMelech of all these Devarim.

|13| And they asked Baruch, saying, Tell us now, How didst thou write all these Devarim at his peh (mouth [Jeremiah’s dictation])?

|14| 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 Sofer.

|15| Then said the sarim unto Baruch, Go, hide thee, thou and Yirmeyah; and let no ish have da’as of where ye be.

|16| And they went into the khatzer HaMelech, but they laid up the megalah in the lishka of Elishama the Sofer, and told all the Devarim in the oznayim of HaMelech.

|17| So HaMelech sent Yehudi to bring the megalah; and he brought it out the lishka of Elishama the Sofer, and told all the Devarim in the oznayim of HaMelech.

|18| Now HaMelech sat in the Bais Hakhoref (Winter House) in the ninth month [Kislev]; and there was an akh (fireplace) burning before him.

|19| 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 megalah was consumed in the eish that was in the akh (fireplace).

|20| Yet they were not afraid, nor tore their begadim, nor HaMelech, nor 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 Neriyah, 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] And Yirmeyah went forth out of Yerushalayim to go into the Eretz Binyamin, to get [his] chelek from there among HaAm.

[7] But neither he, nor his avadim, nor the Am HaAretz, did pay heed unto the Divrei Hashem, which He spoke by Yirmeyah HaNavi, saying, 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.


[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 bakeleh?
| 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, lest I die to return to the Bais Hashem; and thou cause me not techinnah be accepted before adoni HaMelech; let now my bima’e be heard 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 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; HaMelech sent, and took Yirmeyah.
| 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 arm pits 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,
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, Ray 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 Khater (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.
Now the Devar Hashem came unto Yirmeyah, while he was confined in the Khatzer (court) of the Guard, saying, 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.

But if it seem ill unto thee to come; and I will look well unto thee, it seem good in thy eyes to which were upon thine yad. If thee this yom from the chains and put them in your vessels, and shemen, and gather ye yayin, and kayitz very much.

As for me, hineni, I will dwell at Mitzpah, to serve the Kasdim (Chaldeans); dwell in the land, of them that were carried away captive to the Golus of Babylon; and not carried away captive to the land, of them that were children, and of the poor of your towns that ye took over.

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,

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.

Moreover Yochanan ben Kareach, and all the officers of the forces that were in the fields, came to Gedalyah to Mitzpah,

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.

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?

And Gedalyah ben Achikam said unto Yochanan ben Kareach, Thou shalt not do this thing; for thou speakest sheker of Yishmael.

Now it came to pass in the seventh month, that Yishmael ben Netanyah ben Eliashama, who was zera hameluchah, and the officers of HaMelech, even ten anashim with him, came unto Gedalyah...
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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, 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 rabim 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 gevurim anshei hamilchamah, and the nashim, and the children, and the sarism, whom he had brought from Giveon;

[17] And they departed, and dwelt in the Gerut Kinham, 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.

[19] Now the cistern wherein Yishmael had cast all the bodies of the men), whom he had slain because of the sarism, whom he had brought from Giveon;

[20] And they departed, and dwelt in the Gerut Kinham, which is near Beit-Lechem, intending to go to Mitzrayim.

[21] 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.
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 Eloheihem,

[14] Saying, No; but we will go into Eretz Mizrayim, 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 Eloheihem: If ye wholly set your faces to go into Mizrayim, and go to sojourn there,

[16] Then it shall come to pass, that the cherev, which ye feared, shall overtake you there in Eretz Mizrayim, and the ra'av (famine), whereof ye were afraid, shall follow close after you there in Mizrayim; and there ye shall die.

[17] So shall it be with all the anashim that set their faces to go into Mizrayim 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 Eloheihem: 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 Mizrayim; and ye shall be an oath, and a horror, 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 Mizrayim to sojourn there;

[20] But Baruch ben Neriyah 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.

[21] 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.

[22] 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,

[23] Then spoke Azaryah ben Hoshayah, Yochanan ben Kareach, and all the anashim hazedim, saying unto Yirmeyah, Thou speakest sheker; Hashem Eloheihem hath not sent thee to say, Go not into Mizrayim to sojourn there;

[24] But Baruch ben Neriyah 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.

[25] So Yochanan ben Kareach, and all the officers of the forces, took all the she'erit Yehudah, that were returned from kol haGoyim, to dwell in Eretz Yehudah;

[26] 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 Neriyah.

[27] So they came into Eretz Mizrayim; for they obeyed not the voice of Hashem; thus came they even as far as Tahpanhes.

[28] Then came the Devar Hashem unto Yirmeyah in Tahpanhes, saying,

[29] Take avanim gedolim in thine yad, and bury them in the clay in
The davar that came to Yirmeyah concerning all the Yehudim which dwell in Eretz Mitzrayim, which dwell at Migdol, and at Tahapanes, 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 to'evah (abominable thing) that I hate.

[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 in My torah, nor in My chukkot, that I set before you and before avoteichem.


[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 into 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 HaAmm 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 Mizrayim,

|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 nedarim (vows), and surely perform your nedarim.

|26| Therefore hear ye the Devar Hashem, all Yehudah that dwell in Eretz Mizrayim: 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 Mizrayim, 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 Mizrayim 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 Mizrayim into Eretz Yehudah, and all the she'erit (remnant) Yehudah, that are gone into Eretz Mizrayim 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 Mizrayim 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 Neriyah, 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 Mizrayim, against the army of Pharaoh Necho Melech Mizrayim, 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 eretz (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 Adoni 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 their dahm; for Adonoi Hashem Tzva’os is my stonghold, my fortress, and my redeemer.

[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.


[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 amen (our own people), and to eretz 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 moid (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 Eretz 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. 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 pekuddat.

[21] 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.

[22] But fear not thou, O 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.

[23] They shall cut down her forest, saith Hashem, though it cannot be searched out; because they are more in number than the arbah (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 botehim (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 Pelishtim (Philistines), and to cut off from Tzor and Tzidon every helper that remaineth; for Hashem will destroy the Pelishtim (Philistines), the remnant of the coast of Caphtor.

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.

8 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.

9 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.

10 A voice of crying shall be from Choronayim, havoc and shever gadol (great destruction).

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 Rat 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.
For was not Yisroel a derision unto thee? Was he found among ganavim (thieves)? For since thou spake of him, thou dost scornful head wagging.

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.

We have heard the go'an Moav, (he is exceeding proud), his highmindedness, and his conceit, and his ga'avah, and the haughtiness of his lev.

Therefore will I wail for Kir-Cheres. Mine lev shall wail like flutes wail for Moav like flutes, and upon the loins sackcloth.

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 chefets (pleasure) saith Hashem.

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.

For thus saith Hashem; Hinei, one shall fly like the nesher, and shall spread his wings over Moav.

And Moav shall be destroyed from being a people, because he hath magnified himself against Hashem.

For who is he that may abide the不开始的 (year of) their pekuddah (snare), shall be upon thee, O inhabitant of Moav, saith Hashem.

And Moav shall be a plunder to his elohim; Mine lev shall wail like flutes for the anashim of Kir-Cheres; because the riches that he hath gotten are perished.

For every rosh shall be shaved, and every zakan (beard) cut: upon all the hands shall be slashes, and upon the loins sackcloth.

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 chefets (pleasure) saith Hashem.

Therefore, hinei, the days of Moaw, saith Adonoi Hashem Tzva'os, Who shall come unto Me? Who trusted in her otzarot, saying, Hath the people of Chemosh periseth; for thy banim are taken captives, and thy banot into captivity.

Yet will I bring again the captives of Moav in the acharit hayamim, saith Hashem. Hinei, the mishpat Moav (judgment of Moab).

Concerning Bnei Ammon, thus saith Hashem: Hath Yisroel no banim? Hath he no yoresh (heir)? Why then doth Malcam (Molech) inherit Gad, and his people dwell in his towns?

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 dispossession, saith Hashem.
And afterward I will bring back the captivity of the Bnei Ammon, saith Hashem.

Concerning Edom, thus saith Hashem Tzva’os: Is chochmah no more in Teman? Is etzah perished from the prudent? Is their chochmah vanished?

Flee ye, turn back, dwell in the depths, O inhabitants of Teman; for I will bring the calamity of Esav upon him, the time that I will visit [to punish] him.

If grapegatherers come to thee, would they not leave some grape gleanings? If gangavim balailah (thieves by night), they will destroy only till they have enough.

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.

Leave thy yatomim (fatherless, orphans), I will preserve them alive; and let thy almanot trust in Me.

Leave thy yatomim (fatherless, orphans), I will preserve them alive; and let thy almanot trust in Me.

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.

For I have sworn by 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.

Hinei, I will make thee katon among the Goyim, and despised among adam.

Thy fierceness hath deceived thee, and the zadon (pride, malice) of thine lev, O thou that dweltest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy ken (nest) as high as the nesher, I will bring thee down from there, saith Hashem.

Also Edom shall be a horror; every one that goeth by it shall be appalled, and shall kiss at all the makkot (wounds, blows) thereof.

As in the overthrow of Sodom and Amora (Gomorrah) and the neighboring towns thereof, saith Hashem, no ish shall abide there, neither shall a ben adam dwell in it.

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 (Chosen one), that I may appoint over her? Mi khamoni (Chosen one), that I may appoint over her? Mi khamoni (Chosen one), that I may appoint over her?

How is it that the Ir Tehillah is not deserted, the town of My joy!

Therefore her bochurim (young men) shall fall in her streets, and all the anshi milchamah shall be destroyed in that day, saith Hashem Tzva’os.

And I will kindle an eish in the chomat Damascus, and it shall consume the fortresses of Ben-hadad.

Concerning Kedar, and concerning the mamlechot of Chatzor, which Nevuchadretzar Melech Bavel shall strike, thus saith Hashem; Arise ye, go up to Kedar, and plunder the Bnei Kedem.

Their ohalim and their tzon shall they take away; they shall carry off for themselves their tent curtains, and all their kelim (vessels), their tent curtains, and all their kelim (vessels), their tent curtains, and all their kelim (vessels), their tent curtains, and all their kelim (vessels), their tent curtains, and all their kelim (vessels), their tent curtains, and all their kelim (vessels), their tent curtains.

Therefore hear the etzat (plot, plan, counsel) of Bavel, which have neither gates

Edom be as the lev of an isha in her birth pangs.

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.

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.

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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| 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 lovedot (lost sheep); their roim (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.

[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 egolah (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 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.
Yirmeyah 50

| 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 Ashur and his land, as I have punished Melech Ashur. |
| 19 | And I will bring Yisroel back to his navel (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 Goel 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 ozarot; 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 (Gomorrah) and the neighboring towns thereof, saith Hashem; so shall no ish abide there, neither shall any ben adam dwell therein. |
| 41 | Hineni, an am (people, army) shall come from the tzafon (north), and a Goy Gadol, and melachim rabim 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
Thus saith Hashem: Hineni, I will stir up against Bavel, and against them that dwell in Lev Kamai Bavel, and against them that go mad.

| 5 | For Yisroel hath not been forsaken nor Yehudah by Elohay, by Hashem Tzva’os; though their land be filled with asham (guilt) against Kadosh Yisroel. |
| 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 aryeh (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 Roeh that will stand before Me? 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. |
| 45 | At the noise of the capture of Bavel ha’aretz (the earth) is shaken, and the outcry is heard among the Goyim. And the nations heard and shook, and came, and let us declare in righteousness, vindication; and every ish into his own land; for in the Yom Ra’ah (Day of Disaster) they shall be against her on every side. |
| 46 | The noise of the capture of Bavel ha’aretz (the earth) is shaken, and the outcry is heard among the Goyim. Thus saith Hashem: Hineni, I will stir up against Bavel, and against them that dwell in Lev Kamai Bavel, and against them that go mad.

| 51 | milchamah, against thee, O Bat Bavel. |

| 50 | We would have healed her yayin; therefore the winnowers, that shall blow her chaff away, and shall empty her winnowers, that shall blow her chaff away, and shall empty her, and they that are thrust through in her streets. |
| 51 | For Yisroel hath not been forsaken nor Yehudah by Elohay, by Hashem Tzva’os; though their land be filled with asham (guilt) against Kadosh Yisroel. |
| 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 aryeh (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 Roeh that will stand before Me? 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. |
| 45 | At the noise of the capture of Bavel ha’aretz (the earth) is shaken, and the outcry is heard among the Goyim. And the nations heard and shook, and came, and let us declare in righteousness, vindication; and every ish into his own land; for in the Yom Ra’ah (Day of Disaster) they shall be against her on every side. |
| 46 | The noise of the capture of Bavel ha’aretz (the earth) is shaken, and the outcry is heard among the Goyim. Thus saith Hashem: Hineni, I will stir up against Bavel, and against them that dwell in Lev Kamai Bavel, and against them that go mad.

| 5 | For Yisroel hath not been forsaken nor Yehudah by Elohay, by Hashem Tzva’os; though their land be filled with asham (guilt) against Kadosh Yisroel. |
| 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 aryeh (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 Roeh that will stand before Me? 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. |
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| 5 | For Yisroel hath not been forsaken nor Yehudah by Elohay, by Hashem Tzva’os; though their land be filled with asham (guilt) against Kadosh Yisroel. |
| 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 aryeh (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 Roeh that will stand before Me? 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. |
| 45 | At the noise of the capture of Bavel ha’aretz (the earth) is shaken, and the outcry is heard among the Goyim. And the nations heard and shook, and came, and let us declare in righteousness, vindication; and every ish into his own land; for in the Yom Ra’ah (Day of Disaster) they shall be against her on every side. |
| 46 | The noise of the capture of Bavel ha’aretz (the earth) is shaken, and the outcry is heard among the Goyim. Thus saith Hashem: Hineni, I will stir up against Bavel, and against them that dwell in Lev Kamai Bavel, and against them that go mad.
[23] I will also break in pieces with thee the rock 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
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
manlechot 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 eretz
Bavel a desolation without an
inhabitant.
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 hamichmah 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 katzar
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 dahm 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 livo’ach (to the
slaughter, see Isaiah 53:7), like
rams with male goats.
[41] How is Sheshach [Babylon]
taken! And how is the tehhillat
tol 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 at 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'aretz 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. Wherefore, hinei, the days are coming, saith Hashem, that I will visit our faces; for zarim are come into the Mikdeshei Beis Hashem.

[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 pachat (rulers), and her seganim (officials), and her gibborim; and they shall sleep a shenat olam (perpetual sleep), and never awake, saith HaMelech Tzidkiyah 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 Machseiyah, 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; 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'ay (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 hamilchemah fled, and went forth out of the Ir by lailah by lailah by the way of the gate between the two walls, which was near the Gan 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 Chamat; 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. Tisha B’Av the day before; on Tisha 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 land for koremim and for farmers.

[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 ammud 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 upon 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 seventh 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.
YECEHZKEL

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 Shonayim 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 tzafon, 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'ah kenafayim.

7 And their regalim were arba'ah kenafayim on their four sides; and their appearance and their making was as it were an Ofan within an Ofan.

8 And every one had the hands of a shor on the left side; they four also had the face of a nesher.

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 arayeh, on the right side; and they four had the face of a

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 barak (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 rakia upon the rashei HaChayah was as the color of terrible ice crystal, spread out upward above their rashim.

23 And under the rakia 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 rakia that was over their rosh, when they stood still, and had let down their kenafayim.

26 And above the rakia 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.

And He said unto me, Ben Adam, stand upon thy raglayim, and I will speak unto thee.

So I opened my mouth, and He caused me to eat that megillah. Then did I eat it; and it was in my mouth as devash for sweetness.

Moreover He said unto me, Ben Adam, eat that thou findest; eat this megillah, and go speak unto Bais Yisroel. Then the Ruach Hakodesh lifted me and took me away, and I went in mar (bitterness), in the anger of my ruach; but the yad Hashem was chazah upon me.

Then I came to them of the Golus at Tel Aviv, that dwelt by the Nahar Kevar, and I sat where they sat, and remained there speechlessly astounded among them shivat yamim.

And it came to pass at the end of shivat yamim, that the Devar Hashem came unto me, saying,

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 tzdeek, 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 chastatt, 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.

[28] Thou also, Ben Adam, take thee a levana (tile, brick), and lay it before thee, and engrave upon it the Ir, even Yerushalayim;

[29] 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.

[30] Moreover take thou unto thee a machavat barzel (iron griddle), and set it for a kir (admonisher); for they are a bais meri.

[31] And thy okhel (food) which thou shalt eat shall be by weight, twenty shekels a day; from time to time shalt thou eat it.

[32] Thou shalt drink also mayim by measure, the sixth part of a hin; from time to time shalt thou drink.

[33] 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.

[34] And Hashem said, Even thou shalt bear the avon Bais Yisroel.

[35] 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.

[36] 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.

[37] 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).

[38] 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.

[39] And thy okhel (food) which thou shalt eat shall be by weight, twenty shekels a day; from time to time shalt thou eat it.

[40] Thou shalt drink also mayim by measure, the sixth part of a hin; from time to time shalt thou drink.

[41] 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.

[42] And Hashem said, Even thou shalt the Bnei Yisroel eat their lechem tameh among the Goim, whither I will drive them.

[43] Then said I, Not so Adonoi Hashem! Hinei, my nefesh hath not been made tuma'ah for from my youth up even till now have I not eaten nevelah or trefah; neither came there basar piggul into my mouth.

[44] 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 mateh 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 (judgments) in 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 to'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 thy to'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 mateh 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 dahm shall pass through thee; and I will bring the cherev upon thee. I Hashem have spoken.

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 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 atzmat all around your mizbechot.
6 In all your moshevot (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 chalal (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, when ye shall be scattered among the countries.
10 And the time is come, the ketz is come; it is ripe for thee; hinei, it is come.
11 Thus saith Adonoi Hashem; A ra’ah, a singular ra’ah, hinei, has come.
12 He that is far off shall die by dever; and he that is near shall fall by cherev; and he that surviveth 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 (desert), even as it was in the day that ye came forth from the land of Egypt; and I will set My abomination in the midst of thee.
15 Moreover the Devar Hashem came unto me, saying,
16 Also, thou ben adam, thus saith Adonoi Hashem unto Eretz Yisroel: Ketz (End), the End is come upon thee, O thou that dwellest in ha’aretz; the time is come, the Yom Mehumah (Day of Panic) is near, and not of rejoicing in the harim.
17 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’avit.
18 And Mine eye shall not pity, neither will I spare: I will repay thee according to thy drakhim, and thine to’avit that are in the midst of thee; and ye shall know that I am Hashem that striketh.
19 And Mine eye shall not pity, neither will I spare: I will repay thee according to thy drakhim, and thine to’avit that are in the midst of thee; and ye shall know that I am Hashem that striketh.
20 Chamas is risen up into the goyim, and is sold, as long as his life is near; let not the mateh resha (rod of wickedness) thereof, which shall not be reversed; neither shall any of their preeminence remain, nor of their tumult, nor of any of their’s; none of them shall remain, nor of their tumult, nor of any of their’s; none of them.
21 For the mokher (seller) shall 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.
22 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 But they that survive of them shall escape, and shall be on the harim like doves of the ge’ayot (valleys), all of them mourning, every one for his avon.

16 All hands shall go limp, and all birkayim (knees) shall be weak as mayim.

17 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.

18 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.

19 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.

20 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.

21 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.

22 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.

23 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.

24 And He said unto me, Go in, and behold the to’evot hara’ot (wicked abominations) that they do here.

25 And He brought me to the petach (entrance) of the khatzer (court); and when I looked, hinei, every form of remes (creeping things), and behemah sheketz (abominable beasts), and all the gillulim (idols) of the Bais Yisroel, portrayed upon the kir (wall) all around.
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 mikeret (censer, incense burner) in his yad; and a thick anan (cloud) of ketoret (incense) went up.

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.

He said also unto me, Turn thee yet again, and thou shalt see to’evot gedolot (greater abominations) that they do.

Then He brought me to the petach sha’ar Beis Hashem toward the north; and, hinei, there sat nashim weeping for Tammuz.

Then He said unto me, Hast thou seen this, O ben adam? Turn thee yet again, and thou shalt see to’evot gedolot (greater abominations) than these.

Then He cried also in mine ozniyim (ears), saying, Cause them that have charge over the Ir to draw near, even every ish with his keli mashchet (destroying weapon) in his yad.

Then 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 worshiping the sun.

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 chamas, and yet have returned to provoke Me to anger; and, behold, they put the branch to their nose.

Therefore will I also deal in chemah (fury); Mine eye shall not pity, neither will I spare; and though they cry in Mine ozniyim with a kol gadol, yet will I not hear them.

Then the Kavod Elohei Yisroel was gone up from the Keruv (Cherub), whereupon it was, to the miftan HaBeis [HaMikdash] (the Threshold of the Beis HaMikdash). And He called to the ish clothed with linen, who had the keset (writing case) at his side;

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.

And to the others He said in mine hearing, 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.

And as for Me, Mine eye shall show no pity, neither will I spare, but I will recompense their derech upon their rosh.

And He cried also in mine ozniyim with a kol gadol (loud voice), saying, Cause them that have charge over the Ir to draw near, even every ish with his keli mashchet (destroying weapon) in his yad.

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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?

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.

And as for Me, Mine eye shall show no pity, neither will I spare, but I will recompense their derech upon their rosh.

And He spoke unto me, and said, Thus saith Hashem; 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].

And He said unto them, Make the Beis [HaMikdash] tameh, and fill the khatzerot (coutyards) with chalalim (slain ones); go ye forth. And they went forth, and slaughtered in the Ir.

Then I looked, and, hinei, above the rakia 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 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 ish 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.

[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 Nesher.

[15] And the Keruvim were lifted up. This is the Chayah (Living Creature) that I saw by the Kever 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 sh'aar 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 Kever 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 yeedi 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 Kever River, their appearances and themselves: they went every one straight forward.

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 Pelatyahu Ben Benayahu, sarim of HaAm.

[2] Then said He unto me, Ben adam, these are the anashim that plot evil, and give azrat 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 even thy relatives, the Ben adam, thy brethren, came unto me, saying, [16] Again the Devar Hashem came unto me, saying, [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'avit (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 ha'even (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'avit, 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'eh (vision) [inspired] by the Ruach Elohim into Kasdimah (Chaldea, Babylon), to them of the Golus. So the mar'eh (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.}

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 katef (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'avit 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), whereas ye say, Hashem saith it; albeit I have not spoken?

[7] Have ye not seen a vain vision, and have ye not spoken a kesem kazav (lying divination), Hashem saith; and Hashem hath not sent them; yet they hope that their davar will be fulfilled.

[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
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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’avor (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 in dahm, to cut off from it adam and behemah;

|14| Though these three anashim—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 nefeshot by their tzedakah.

|15| 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?

|16| 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.

|17| 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.

|18| Though these reshonet 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.

|19| 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;

|20| Though these three anashim were in it, as I live, saith Adonoi Hashem, they would deliver neither ben nor bat; they would but deliver their own nefeshot 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.

|24| Though these reshonet 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.

|25| 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;
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 not salted at all, nor washed away thy dahm from mayim; indeed, I thoroughly washed thee, and I covered thee with silk.  
[8] Now when I passed by thee, and looked upon thee, hinei, thy time was the time of thy youth, when thou wast erom (naked) and bare.  
[9] Then washed I thee with mayim; indeed, I thoroughly washed away thy dahm from thee, and I anointed thee with semen.  
[10] I clothed thee also with embroidered cloth, and shod thee with tuchash 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 atret 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 fornicator with the Goyim on account of thy beauty; for it was perfect, through My hadar (splendor) which I had set upon thee, saith Adonoi Hashem.  
[16] And of thy begadim thou didst take, and adorned thy banot (female, female place) with zahav and kesef; and thy shemen, and Mine ketoret before them, coveredst them [the idols]; and thou hast set Mine shemen and Mine ketoret before them [the idols].  
[17] 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.  
[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 harlot 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 rechov (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 Pelishtim (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 zenet to eretz 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 sollicit 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, 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 are judged; 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 achat (sister) of thy akhayot, which despised their anashim and their banim; thy em was a Chittit (Hittite), and thy av an Emori (Amorite).
|46| And thine elder achat (sister) is Shomron, she and her banot that dwell to thy north; and thy younger achat, 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 achat (sister) hath not done, she nor her banot, as thou hast done, thou and thy banot.
|49| Hinei, this was the avon Sodom thy achat; gaon (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
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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, which hast despised the oath in breaking the Brit (covenant).
|60| Nevertheless I will remember My Brit (covenant) with thee, and thou shalt know that I am Hashem;
|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].

had 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 (field) by mayim (waters), and made it a vey ha'revith (fruitful field), and became a vine of many sprigs.
|9| Thou, Therefore, 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,

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 kena'an (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 branch, and carried it into an eretz 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 (vine) of great kena'iyim (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.
|7| There was also another nesher hagadol with great kena'iyim (wings) and many feathers; and, hinei,
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 him in the milchamah, by his mighty army and great kahal do anything for him in the midst of Bavel he shall die.

18 Seeing he despised the oath by breaking the brit, [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 cherев, and they that survive 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 cedars, 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, Avor 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 ben is Mine; the nefesh that sinneth, so also the nefesh of the ben is not 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 the 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 chavolah [pledge], and hath lifted up his eyes to the gillulim, hath committed toveah (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 toveot; he shall surely die; his dahn 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 chavolah [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,
shall he live? All his tzedek
to’evot that the rashah doeth,
and committeth iniquity, and
turneth away from his tzedek,
live?
he should make teshuvah
Adonoi Hashem. And not that
all in the mot rashah? saith
|23| Have I any pleasure at
in his tzidkat that he hath
committed, they shall not
|22| All his peysha'im that he
committed, he shall surely die.
|21| But if the rashah will
turn from all his chattot that
he hath done, he shall surely
|20| The nefesh that sinneth,
it shall die. The ben shall not
nasah the avon of the av,
neither shall the av nasah the
avon of the ben; the tzedakat
haziddik shall be upon him,
and the rishtat 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 chukkat,
and do that which is
mishpat and
|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
|18| As for aviv, because he
executed My mishpat, hath
nor tarbit (interest), hath
|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 chukkat; he
shall not die for the avon aviv,
|16| And he destroyed their
strongholds, and he laid waste
their towns; and eretz and the
metzodot (fortresses),

Moreover take thou
up a kinah
(lament) for the
nasi’im of Yisroel,
|12| And say, What is
immecha, a lioness? She lay
down among arayot (lions),
rearing her cubs among young
lions.
|11| And she brought up one
of her cubs; it became a strong
lion, and it learned to tear
teref (prey); it devoured adam.
|10| 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 rabbin.
|11| And she had strong
branches that became the
shivtei moshlim
(scepters of rulers),

Moreover take thou
up a kinah
(lament) for the
nasi’im of Yisroel,
...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 eretz.

[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 you.

[4] Wilt thou judge them, ben adam, wilt thou judge them? Cause them to know the 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 shewra] unto the zera Bais Ya’akov, and made Myself known unto them in Eretz Mitrayarim, 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 Mitrayarim 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 even 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 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 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 Goym, as the mishpahot 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 poshim 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 gillulum, and hereafter since ye will not pay heed unto Me; and do not profane Shem Kodshi anymore with your gifts, and with your gillulum.
[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 Goym.
[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 Shimi, 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
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[31:21] And it shall be brought to pass, as mayim; hinei, it cometh, birkayim (knees) shall be weak, ruach shall faint, and all hands shall go limp with fear, and every lev shall melt, and all hands shall go limp with fear, and every ruach shall faint, and every eynayim (eyes) shall be weak as mayim; hinei, it cometh, and every lev shall melt, and every hands shall go limp with fear, and every ruach shall faint, and every eye shall be weak as mayim; hinei, it cometh.

[48:21] And all basar shall see that I Hashem have kindled it; it shall not be quenched.

[49:21] Then said I, Ah Adonoi Hashem! They say of me, Doth he not speak meshalim (parables)?

And the Devar Hashem came unto me, saying,

[2:21] Ben adam, set thy face toward Yerushalayim, and preach against the mikdashim, and prophesy against Admat Yisroel, Thus saith Hashem: Hineni, I am against thee, will not be?

[3:21] And say to Admat Yisroel, Thus saith Hashem: Hineni, I am against thee, will not be?

[5:21] That kol basar may quenched. and all faces from the Negev to the north shall be scorched by it.

[6:21] Sigh therefore, thou ben adam, with a breaking heart; and with bitterness groan before their she'arim, that their lev may faint, and many may stumble. Ah! It is made for flashing, it is wrapped for slaughter.

[7:21] 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] Again the Devar Hashem came unto me, saying,

[9:21] Ben adam, prophesy, and say, Thus saith Adonoi: Say, A cherev, a cherev is sharpened, and also polished;

[10:21] 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 will despise kol etz (every tree).

[11:21] 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] 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] Because it is a testing, and what? Even if the despising Scepter [of Moshiach], will not be? saith Adonoi Hashem.

[14:21] 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 endures them.

[15:21] 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] Go thee one way or the other, either on right hand, or on left, wherever thy face is appointed.

[17:21] I will also strike Mine palm together, and I will appease My chemah (wrath). I Hashem have said it.

[18:21] The Devar Hashem came unto me again, saying,

[19:21] 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] Appoint a derech, that the cherev may come to Rabbah Bnei Ammon, and to Yehudah in fortified Yerushalayim.

[21:21] 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] 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 teru'ah (shouting), to appoint battering rams against the she'arim, to heap up a siege mound, and to build a siege work.

[23:21] And it shall be unto them as a kesem shav (false divination) in their sight, to them that have sworn avot (oaths); but he will call to remembrance the avon, that they may be seized.

[24:21] Therefore thus saith Adonoi Hashem; Because ye have made your avon to be remembered, in that your peysha'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] And thou, profane wicked nasi of Yisroel, whose day is come, when avon shall have an end,

[26:21] Thus saith Adonoi Hashem; Remove
Moreover the Devar Hashem came unto me, saying,

[2] Now, thou ben adam, wilt thou judge, wilt thou judge the ir hadamim (bloody city)?

Vhodathah (thou shalt show, make to know, arraign) her all her to’avor (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 gilullim (idols) against herself to make herself tameh (unclean).

[4] Thou art become guilty by thy shefach dahm; and hast made thyself tameh in thine gilullim (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 the midst of Me, saith Adonoi Hashem, the cherev is drawn; for the bloodshed which hath been in the midst of thee.

[6] And thou, ben adam, prophesy and say, Thus saith Adonoi Hashem concerning Bnei Ammon, and concerning their cherpah; even say thou: The cherpah, the cherpah is drawn; for the slaughter it is polished, to consume like lightning:

[7] In thee have they treated the yatom and the almanah.


[9] In thee have they mistreated the Ger (alien, proselyte); and dealt by oshek (oppression) against herself to make herself tameh (unclean).

[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 toevah with his neighbor’s isha; and another hath lewdly made tameh his kallah (daughter-in-law); and another in thee hath raped his achat, his bat aviv.

[12] In thee have they taken shochad (bribe) for shefach dahm; thou hast taken neshkei (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 tuma (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 sigim (drosses) of kesef.

[19] Therefore thus saith Adonoi Hashem; because ye are all become sigim, hineni, therefore I will gather you into the midst of Yerushalayim.

[20] As they gather kesef, and nechoshet, and barzel (iron), and
of eret (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, there were two shmot of them that were 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 nefashot; they have taken the khosen (treasure, wealth) and precious things; they have made her many almanot (widows) in the midst thereof.

26 Her kohanim have done violence to My torah, and have put no difference between the tameh and the tahor, and have hid their shmot: Shomron is banim and banot. Thus were they Mine, and they bore their bosom, and poured out their zenut fornication upon her.

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, plastered them with

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'aaretz, that it might not be consumed; 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.

32 The Davar Hashem came again unto me, saying,

33 Ben adam, say unto her, Thou art eretz that is not metoharah (cleansed), nor rained upon in the Yom Za'am (Day of Indignation). Then will I gather you in Mine af (anger) and in My chemah (wrath), and ye shall be melted down in the midst thereof; so shall ye be melted down in the kur (furnace), to blow the eish upon the ore to melt it down; among them, that should stand in the peretz (gap, breach) before Me on behalf of ha'aaretz, that it might not be destroyed; but I found none.

34 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.
officers) to look to, after the demut (appearance) of those of Bnei Bavel Kasdim, their etez moledeet;
[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 Bavel, and all the Kasdim, Pekod, Shoa, Koa, and all the Bnei Ashur with them; all of them desirable bochurim, pachat 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 (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 ozniyim; 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 to'avit;
[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,
Again in the ninth year, in the tenth 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 siv (cooking 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 aper.
[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 tuma is zimmah; because I have made thee tahor, and thou wast not tahor, thou shalt not be made tahor from thy tuma 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 up a kahal upon them, and will give them over to be terrorized and plundered.
[17] Forbear to cry, make no eynayim with a magefah (darling delight) of thine eynayim with a magefah (stroke); yet neither shalt thou wail nor weep, neither shall thy dema'ot (tears) run down.
[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 go’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 another.

|25| Also, thou ben adam, set thy face against Bais Ammon, and prophesy against them;

|26| That he that escapeth in their banot, and the Bnei Ammon a resting place for gemalim (camels), and the Bnei Ammon a resting place for tzon; and ye shall drink thy cholov (milk); and thou shalt know that I am Hashem.

|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 prophesy 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 HaMikdash, 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 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 countries; I will destroy thee, and thou shalt know that I am Hashem.

|8| Thus saith Adonoi Hashem: Because thou hast taken vengeance with malice against Edom, and Edom hath dealt by revenge, and have taken vengeance with malice in nefesh, to destroy it for the eyvat olam (ancient enmity); 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.

|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 shftim (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); 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.

|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 with great asham (guilt) condemned 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.
And it came to pass in the eleventh year, in the first day of the month, that the Davar 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 tzafon (north), with sus, and with chariots, 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 chalal (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 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 the eretz, 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.

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 Lebanon 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 Mitrayim was that which thou spreadest forth to be thy nes (sail); blue and purple from the coasts of Elisah 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 oniyyot of thy making, for the multitude of the goods of thy merchandise.  
[10] They of Paras (Persia) and of Lud (Lydia) and of Put (Libya) were in thy army, thy chomot (walls) all around; thy Caldorim (towers); they hung their shields upon thy chomot (walls) all around; they have made thy beauty perfect.  
[11] 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.  
[12] Yavan, Tuval, and Meshech, they were thy merchants; they traded the nefesh adam and kelim (vessels) of nechoshet for thy merchandise.  
[13] They of the Bais Togarmah traded for thy wares with susim and pariash and peradim (mules).  
[14] Thy borders are in the midst of the seas, thy bonim (builders) have perfected thy beauty.  
[15] The Bnei Arvad were thy merchants; many coastlands were in thy army, thy migdalim (towers); they set forth 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 oarsmen; many coastlands were the market of thine yad; they brought thee for a payment karnot (tusks) of shen (ivory) and ebony.  
[18] Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the yavin 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 oniyyot 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 rabim; 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 oniyyot, 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 didst est 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 mayim (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 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 sha’achat (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).


[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 ya’arah (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 minshach (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...
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.

[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 they have been mishenet kaneh (a staff of reed) to Bais Yisroel.

[10] Hineni, therefore I am against thee, and against thy river channels, and I will make Eretz Mitzrayim utterly ruining 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 mamlachot; 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 schar (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 atzmiach (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.

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 Hashem is near, a 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] And 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
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 Lebanon with yafeh [beautiful] 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, and he hath shot up his top above the thick boughs, and his lev is proudly lifted up in his height,
|10| 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 Goyim, 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 tzel (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; 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 Lebanon 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 Lebanon, all that drink mayim, shall be consolèd 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 tzel (shade) in the midst of the Goyim.

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 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 out of the midst of Sheol with the gibborim; and they shall speak to him in the midst of them that are slain by the cherev; drag her off and all her multitude; her kevurah is all around him; all of them slain, fallen by the cherev, and all her multitude; her kevurah is all around him; all of them slain, fallen by the cherev, and her kahal (company) is all around her kevurah, all of them slain, fallen by the cherev, which caused terror in Eretz Chayyim.

[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 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 yarei'ach (moon) shall not give her light.

[8] All the bright lights of Shomayim will I make dark over thee, and setchoshech 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.


[12] By the charavot (swords) of the gibborim (mighty) will I cause thy multitudes 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'aretz, with them that go down into the lower parts of Mitzrayim, and for all her multitude, saith Adonoi Hashem.


[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 kevurah are all around him; all of them slain, fallen by the cherev, which caused terror in Eretz Chayyim.

[23] Whose kevurah are set in the recesses of the bor (pit), and her kahal (company) is all around her kevurah; all of them slain, fallen by the cherev, which caused terror in Eretz Chayyim.

[24] There is Elam and all her multitude around her kevurah, all of them slain, fallen by the cherev, which are gone down arelim (uncircumcised) into the lower parts of ha'aretz, 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 into 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 nasim, 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 they lie as arelim (might); and they lie as arelim (uncircumcised) with them that were slain by the cherev; even Pharaoh and all her nasi'im, and all her melachim, and all her nasi'im, and all her melachim, and all her nasi'im, and all her melachim, and all her nasi'im, and all her melachim, and all her nasi'im, and all her melachim, and all her nasi'im.

[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 erezet, 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 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 tzidkat hatzaddik (righteousness of a righteous man) shall not save him in his Yom Peysha (Day of Rebellion, Day of his Transgression); as for the rishah 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;

[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 hadahm [Leviticus 19:26] and lift up your eyes toward your gillulim, and do shelah 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'avit 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 their mouth there is agavim (sensual love songs) and can play well on a musical instrument; for they hear thy devarim, but they do them not.
[32] And, hinei, thou art unto them a shevach dahm—again, 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 chazekeah (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, 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, even I, will act as shofet between the seh biryah (fat lamb) and between the seh razah (emaciated lamb). [18] Because ye have thrust with flank and with shoulder, and butted all the weak emaciated ones with your kar'ah, till ye have scattered them abroad; [19] Therefore will I save My tzon, and they shall no more be a prey; and I will act as shofet between seh and seh. [20] 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. [21] And I Hashem will be their Elohim, and Avdi Dovid [Moshiach] a Nasi among them; I Hashem have spoken. [22] And I will make with them a Brit Shalom, and will make the chayyah ra'ah to cease out of HaAretz; and they shall dwell safely in the midbar, and sleep in the ye'arot (forests). [23] And I will make them and the places surrounding My givah (hill) a brocha; and I will cause the geshem ra'ah to come down in its season; there shall be gishmei brocha (showers of blessing). [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 brocha; and I will cause the geshem ra'ah to come down in its season; there shall be gishmei brocha (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 raiav in HaAretz, neither bear the shame of the Goyim any more. [30] Thus shall they know that I Hashem Eloheichem 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. 

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, saith Adonoi Hashem: Hineni, I am against thee; since thou hast>_ to dahm, and dahm hast pursued thee, and thou shalt be desolate, and thou shalt know that I am Hashem. [5] Because thou hast had an avon ketz (final punishment), 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
These two Goyim [Israel and Judah], and these two countries shall be mine, and we will possess it; although Hashem was there;

Therefore, as I live, saith Adonoi Hashem, I will even do according to thine anger, and according to thine hatred against them; and I will make Myself known among them, when I have judged thee.

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.

Thus with your mouth ye have boasted of your greatness against Me, have multiplied your devarim against Me; I have heard them.

Thus saith Adonoi Hashem: When kol ha'aretz (the whole earth) rejoiceth, I will make thee desolate.

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.

Also, thou Ben Adam, prophesy unto the harim of Yisroel, and say, Ye harim of Yisroel hear the Devar Hashem.

Thus saith Adonoi Hashem: Because the oyev hath said against you, Aha, even the bamot olam (ancient heights) are ours in possession,

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:

Therefore, ye harim of Yisroel, hear the Devar Hashem: The she'erit HaGoyim shall possess thee, and thou shalt be their Nachalah, and thou shalt no more again bereave them of their children.

Thus saith Adonoi Hashem: Because they say unto you, Thou art a land which devoureth adam, and hast bereaved thy nation of children;

Therefore thou shalt devour adam no more, neither bereave thy nation any more, saith Adonoi Hashem.

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.

Moreover the Devar Hashem came unto me, saying,

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
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; |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. |

|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. |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 in the midst of them; and the Goyim shall know that I am Hashem, saith Adonoi. |

|24| Therefore say unto these atzomot, O ye: |25| 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). |

|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 haevan (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 (uncleanness); 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 p'ri ha'etz, and the increase of all your tumot (uncleanness); and I will call for the dagan (grain), and will increase it, and lay no ra'av (famine) upon you. |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'ateway. |

|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 shamamah (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'adim, 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, 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.

|39| And He saith unto me, Ben Adam, can these atzomot live? And I answered, Adonoi Hashem, Thou knowest. |40| Again saith Adonoi Hashem unto me, Prophesy upon these atzomot, and say unto them, O ye atzomot hayeveshot, hear the Devar Hashem. |

|41| Thus saith Adonoi Hashem unto these atzomot: Hinei, I will cause ruach to enter into you, and ye shall live; |42| 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 as I was commanded; and as I
prophesied, there was a noise, and hinei a rattling, and the azmot 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 azmot are the kol Bais Yisroel. Hinei, I will open your keverot; but there is gone; nigzarnu lanu (we are cut off).
|12| Therefore prophesy and say unto them, Thus saith Adonoi Hashem: Hinei, 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 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 Shivti 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 are gone; and I will gather them on every side, and bring them into their own land;
|22| And I will make them 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 tameh any more with their gillulim, nor with their shikkutzim, nor with any of their peysa'ot; 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 Rov 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 Yaakov, wherein your Avot have dwelt; and they shall dwell therein, even they, and their banim, and their bnei banim ad olam; and Avdi Dovid [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 kodesh Yisroel, when My Mikdash shall be in the midst of them l'olam (forever).

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| Gomer, 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 eretz 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 amim rabbim, on the harim of Yisroel, which have long lain]

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Yisroel, which have long lain rabbim (many peoples) with thee. I will send an eish on it, 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); and thou shalt say, I will go up and invade eretz of the nations, and they shall dwell securely, all of them. 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. Thus saith Adonoi Hashem: Art thou he of whom I have spoken in old time by the nevi’im of Yisroel, saith Adonoi Hashem, that My people Yisroel dwelleth securely, thou wilt know it! 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;

And thou shalt come 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.

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.

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; And I will turn thee away from the far north, thou, amim rabbim (many peoples) with thee in the acharit hayamim, and they shall know in the eynayim of Goyim rabbim, and they shall know that I am Hashem.

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; 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;

And I will knock thy keshet out of thy left hand, and will cause thine khitzim to fall out of thy right hand. 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.

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; 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; And I will knock thy keshet out of thy left hand, and will cause thine khitzim to fall out of thy right hand. 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.
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; therefore shall they make ha’aretz tahor.

[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 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 anshei 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. And, thou ben adam, thus saith Adonoi Hashem: Speak unto every feathered fowl, and to every beast of the sadeh, Assembly 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.

[17] 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.

[18] 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.

[19] Thus ye shall be filled at My shulchan with susim and riders, with gibbor, and with all ish hamilchamah, saith Adonoi Hashem.

[20] 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.

[21] So Bais Yisroel shall know that I am Hashem Eloheihem: 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);

[22] 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.

[23] When I have brought them back from the nations, and regathered them out of the lands of their oyevim, and am set apart as kodesh through them in the sight of Goyim rabbim;

[24] 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.

[25] 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 Yorel (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 I 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 walls 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, threecore 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 atumot (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’shur 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 chalonot 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 he [the angelic being] brought me to the khatzer hapenimi toward the north. And he [the angelic being] brought me into the khatzer hapenimi through the north sha’ar; and their view was toward the south; one at the side of the northern sha’ar; eight shulchanot on that side, by the side of the sha’ar; eight shulchanot, whereupon they slaughtered [shachat].

[39] And the lishka and the entryways thereof were by the ulam vestibules of the she’arim, where they washed the olah [burnt offering].

[40] And at the side outside, as one goeth up to the petach hasha’ar hashafonah, 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...
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Afterward he [the angelic being] brought me to the Heikhal, and measured the jamb of the Petach, two cubits; and 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 shoulders, five cubits on the sidewalls. [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 HaKadosh. [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 [HaKadosh], 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.

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 hakkhatzonah, 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 ammudim like the ammudim 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 hakkhatzonah on the forepart of the leshakhot, the length thereof was fifty cubits.
[8] For the length of the leshakhot that were in the khatzer hakkhatzonah 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 hakkhatzonah.
[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 hakkhatzonah, 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 shiar 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 keneh hamiddah (measuring rod) all around.
[17] He measured the northern side, five hundred rods, with the keneh hamiddah all around.
[18] He measured the southern side, five hundred rods, with the keneh hamiddah.
[19] He turned about to the western side, and measured five hundred rods with the keneh 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).
Afterward he [the angelic being] brought me to the sha’ar, even the sha’ar whose view is toward the east.

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.

And I heard Him speaking unto me out of the Beis HaMikdash; and the ish was standing beside me.

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, and My Shem Kodesh by their to’evot have even made tameh My Shem Kadosh.

Thou Ben Adam, declare the midst of them l’olam.

And if they be ashamed of their avonot; and let them measure the techunah (arrangement) thereof, and the exits thereof, and the entrances thereof, and all the tzurat thereof, and all the chukkat thereof, and all the tzurot thereof, and do them.

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.

And these are the middot (measurements) of the Mibz’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 Mibz’ach.

And from the base upon ha’aaretz even to the lower enclosure shall be two cubits, and from the lesser enclosure even to the greater enclosure shall be four cubits, and the width one cubit.

And thou shalt make known to them the torat HaBeis HaMikdash; and the ish was standing beside me.

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 Iolam.

And it was according to the appearance of the vision which I saw, even according to the vision I saw by the Nahar Kevar; visions were like the vision I saw by the HaMikdash; and the ish was standing beside me.

And thou shalt take the bull (appointed place) of the Beis HaMikdash. Thou shalt take of the bull, a young bull tamim (without blemish), and thou shalt offer a male of the goats tamim (without blemish) for a chattat; and they shall purify the Mitzbe’ach, as they did purify it with the bull.

When thou hast made an end of purifying it, thou shalt offer a young bull tamim (without blemish), and a ram out
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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.

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 shall minister unto Me, and they shall stand before the Mishmeret of My Beis, and 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; O ye Bais Yisroel, let it suffice you of all your to'avot (abominations).

[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 sha'ar HaMikdash, and I looked, and, hinei, the Kavod Hashem filled the Beis Hashem; and I fell upon my face.

[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 Levim that arelim in lev, and arelim in basar, shall enter into My Mikdash, of any ben nechor that is among the Bnei Yisroel.

[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 kadoshim, 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 Leviim, 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 Shaarei HeKhatzer HaPenimit, they shall be clothed with linen; and no tzemer shall come upon them, while they minister at the Shaarei 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 Orthodox Jewish Bible
the Khatzer HaKhitzonah to HaAm, they shall take off their garments wherein they ministered, and lay them in the lishkhon 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 neshamah 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 shofer; and they shall judge it according to My mishpatim; and they shall adjudicate them in accordance with My torot and mishpatim.

[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 achat that had hah 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 brocha to rest on thine bais.

[31] The Kohanim shall not eat of any thing nevelah, or terefah, whether it be oph or behemah.

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 Leviim, the Mesharetim of the Beis [HaMikdash], have for themselves, for a achuzzah for twenty leshakhoth.

[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 the rest of HaAretz shall he make abode in. And the Nasiim (Princes, Rulers) shall no more oppress My people; and the rest of HaAretz shall they give to Bais Yisroel according to their Shivtei 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 gera; 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 Beis Hamikdash.

[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 Yisroel.

Thus saith Adonoi Hashem: Kol HaAm HaAretz shall give this terumah for the Beis Hamikdash.

[18] And the Kohen shall take cleanse the Mikdash; thou shalt take a young bull tamim (without blemish), and thou shalt take a young bull for the Beis [HaMikdash].

[19] In the first month, in the fourteenth day of the month, ye shall have the Pesach, a Chag shevu’ot yamin; matzot shall be eaten.

[20] And upon that day shall the Kohen prepare for himself and for kol Am HaAretz a bull for a chattat [See MJ 4:15].

[21] 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.

[22] 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.

[23] And 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.

[24] And the Nasi shall enter by the derech ulam HaSha’ar, and he shall go out by the derech thereof.

[25] But when the Am HaAretz shall come before Hashem in the Mo’adim, he that entereth in by the derech Sha’ar Negev and he shall go out by the derech HaSha’ar.

[26] 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.

[27] 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.

[28] Likewise the Am HaAretz shall worship at the Petach HaSha’ar before Hashem in the Shabbatot and in Rosh Chodesh.

[29] And the Olah that the Nasi shall offer unto Hashem in the Yom HaShabbos shall be six kevassim temimim, and a ram without blemish.

[30] And the minchah shall be an ephah for a bull, and the minchah for the kevassim whatever his hand gives, and a hin of shemen to an ephah.

[31] And in the yom of the Rosh Chodesh it shall be a young bull temimim, and six kevassim, and a ram; they shall be without blemish.

[32] And he shall prepare a minchah, an ephah for a bull, and an ephah for a ram, and for the kevassim as much as he wishes, and a hin of shemen to an ephah.

[33] 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.

[34] 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; he shall not return by the derech HaSha’ar whereby he came in, but shall go out opposite it.

[35] And the Nasi in the midst of them, when they go in, shall go in; and when they go out, shall go out.

[36] 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 kevassim as much as one wishes to give, and a hin of shemen to an ephah.

[37] 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 a minchah; that they bear them not out into the Khatzer HaKhitzonah and so set apart as kodesh HaAm.

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 one of his nachalah.

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 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.

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.

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.

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, Naphtuli, 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.


[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 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).

[36] [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; 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

1 The Devar Hashem that came unto Hoshea, ben Beeri, in the yamim of Uziyah, Yotam, Achaz, and Yechizkiyah, melachim of Yehudah, and in the yamim of Yarov’am ben Yoash, Melech Yisroel.

2 [2:4] Plead with your mother, Ruchamah (not Pitied); for I am not Hashem (YHWH).

3 So he went and took Gomer bat Divlayim; which perceived, and bore him ben.

4 And Hashem said unto him, Call shmo Ruchamah (not Pitied); for I am not Hashem (YHWH).

5 Therefore, hinei, I will hedge up thy path with thorns, and wall in her wall, that she shall not find her netivah (way).

6 [2:8] Therefore, hinei, I will go and return to my ish harishon (first husband); for then was it better with me than now.

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).

8 [2:10] For she did not have da’as (knowledge) that I gave her dagan (grain), and tirosh (oil), and yitzhar (oil), 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 naviut (lawlessness) 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’enim (fig trees), whereof she hath said, These are my etnan (ha’aretz’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 vengeance upon the Bais Yisroel, in the Emek Yizre’el (massacre at Yizre’el), and I will visit vengeance upon Bais Yehu for the demei (sins) of Yehu.

14 Then said G-d, Call shmo Yizre’el (G-d will sow); for yet a little while, and I will visit vengeance upon Yisroel (Jezreel Valley).

15 And it shall come to pass in the day that G-d will sow (Day of Jezreel [G-d will sow]), [2:1] Then shall the Bnei Yehudah and the Bnei Yisroel be gathered together, and appoint for them Rosh Echad (leader).

16 And Hashem said to Hoshea, Devar Hashem by Hoshea:

17 That is My people, and to you (pl) not eh’l yeh (I am, which is ALEFI HEH YOD HEH 1 common sg form of YOD HEH VAV HEH-HASHEM, i.e., to you I am not Hashem).

18 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 lo ruchamah (not pitied); for I am not Hashem (YHWH).

19 Then shall the bow (keshet) of Yisroel be broken (bow broken), and I will visit vengeance upon Bais Yehu for the demei (sins) of Yehu.

20 And I will sow; for yet a little while, and I will visit vengeance upon Bais Yehudah, and will cause to cease [722 BCE] Mamlechut Bais Yisroel (Mosaic Kingdom of Israel).
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|14| Therefore, hinei, I will allure her, and bring her into the midbar, and speak to her lev.

|15| And there I will give her her kramim (vineyards), and the Emek Achor (Valley of Trouble) I will make a petuch 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 Mizrayim.

|16| 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| 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| 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 adamah; and I will abolish the melech, and without a sar, and without a kohen.

|19| And I will betroth thee unto Me l’olam; yea, I will be thy ishah, saith Hashem, I will betroth thee unto Me in emunah (faithfulness, fidelity): then thee unto Me in rachamim.

|20| And I will even betroth thee unto Me in emunah (faithfulness, fidelity): then thou shalt know Hashem.

|21| And it shall come to pass in Yom Hahu, I will answer, saith Hashem, I will answer HaShomayim (the heavens), and they shall answer HaAretz.

|22| And HaAretz shall answer with dagan, and tirosh, and yitzhar; and they shall answer Yizre’el (G-d will sow).

|23| 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).

|24| 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 [Tirmeyah 44:19].

|25| So I bought her to me for fifteen pieces of kesef, and for a chomer and a half of se‘orim. [IK 1:18-19 OJBC].

|26| And I said unto her, Thou shalt abide with me yamim rabbim and shalt not play the zevach, and thou shalt not be for another ish; and thus will I also towards thee.

|27| For the Bnei Yisroel shall abide yamim rabbim without a chomer, and without a ephod (sacred vest used for consulting a deity), and without a matzevah (stone pillar, monument) and without an ephod (sacred vest used for consulting a deity), and without teraphim (household idols); and without a kohen.

|28| 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).

|29| I will change their hardness of heart, saith Hashem; therefore will I change their ways.

|30| And they shall be no kohen to Me, seeing thou hast forgotten thy banim.

|31| For they shall eat, and then shall they say, Thou art Elohai (my G-d); and they shall answer Yizre’el (G-d will sow).

|32| And I will give her her kramim (vineyards), and the Emek Achor (Valley of Trouble) I will make a petach tikvah (door of hope); and they shall sing there, as in the yamim of her youth, and as in the yom when she came up out of Eretz Mizrayim.

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; IK 1:18-19 OJBC]
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[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).

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 Mizpah, and a reshet (net) spread upon Tavor.

[2] And the revolters have deepened their slaughter, and I will be musar (punishment; see regarding Moshiach, Isa.53:5) of them all.

[3] I know Ephrayim, and his doings do not 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 go'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 begun 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 Tokheichah (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
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 (mockers).
[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 hala’alah; in the boker it burneth like an eish of flame.
[7] They are all hot as an ohr (light, lightning), and as the ohr (light, lightning) that goeth forth.
[8] Gil’ad is a city of evil-doers, is trodden with dahm.
[9] For I desired chesed, and not zevach; and the da’as (knowledge) is as the ohr (light, lightning) of My mouth; thy mishpatim (judgments) are as the ohr (light, lightning) that goeth forth.
[10] When they shall go, I will set the cherev (sword, weapon) for the insolence of their leshon; this shall be their derision in Eretz Mitzrayim.

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.

Yisroel shall cry unto Me, Elohai, we know Thee. We, Yisroel!

Yisroel hath cast off the covenant, and committed pesha against My torah.

Most High; they are like a thing that is tov; the oyev (enemy) shall pursue him.

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.

They return, but not to Most High; they are like a faulty keshet; their sarim (princes) shall fall by the cherev of their own leshon; this shall be their derision in Eretz Mitzrayim.

And they have not cried against Me.

And they have spoken kazav (lies) against Me.

And they have not cried unto Me with their levavot, when they wailed upon their beds; they congregate themselves for dagan and tirosh, and they depart from Me.

And they have strayed from Me. Sod (destruction) unto them because they have committed peshah against Me! Though I have redeemed them, yet they have spoken kazav (lies) against Me.

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.

Eloheihem, nor seek Him for shniyos (innocency, freedom from punishment)?

They are from Yisroel! The craftsman made it; therefore it

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.

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.

The craftsman made it; therefore it

Yisroel shall cry unto Me, Elohai, we know Thee. We, Yisroel!

Yisroel hath cast off the covenant, and committed pesha against My torah.

Most High; they are like a thing that is tov; the oyev (enemy) shall pursue him.

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.

They return, but not to Most High; they are like a faulty keshet; their sarim (princes) shall fall by the cherev of their own leshon; this shall be their derision in Eretz Mitzrayim.

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 ganay intrudes, and the bandit robs bachutz (in the street).

And they consider not in their levavot that I remember
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, zarin 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.
[12] I have written to him the burden of Melech Sarim. Ephrayim was with my G-d; but Ephrayim shall bring forth his banim to the murderer.
[13] Ephrayim is struck, their iniquity and great hatred is increased the mizbechot; 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 shoresh (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 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).
[18] Though they bring 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).
[19] For they have gone a-whoring from thy G-d, thou hast loved a reward upon every threshing floor.

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.

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Ephrayim; Yehudah shall on her fair neck; I will drive the grain; but I will put a yoke (heifer), and loveth to tread out eglah melummadah (a trained calf-idols). And Ephrayim is an shtei avon (double iniquity).

When I please, I will give thee up, Ephrayim? How shall I hand thee over, Yisroel? How shall I make thee as Admah? How shall I make thee as Tzvoym? Mine lev is turned within Me, My relentings are kindled together.

When Yisroel was a naar (child), I loved him, and called Beni (My son) out of Mitzrayim [Mt 2:15].

The more I called them, the more they went from Me; they sacrificed unto Ba’alim, and burned incense to peselim (covenant); thus mishpat (justice) was increased kazav (lies) and sod (secret).

Do not milchamah (war) there they have continued. 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.

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.

They have spoken words, swearing falsely in cutting brit (covenant); thus mishpat springeth up as poisonous herb in the furrows of the sadeh.

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.}

They shall come trembling from the west. 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).

They shall walk after Hashem; He shall roar like an arayeh; when He shall roar, then the banim shall come trembling from the west. Ephrayim to walk, taking his gate bars, and devour in his towns, and shall destroy in thy way, in the multitude of thy gibborim (mighty men).

And Ami are bent to his gate bars, and devour in his towns, and shall destroy in thy way, in the multitude of thy gibborim (mighty men). But Yehudah still is unruly against El, and against Kadoshim (Holy One) in the midst of thee; and I will not come in wrath. They shall walk after Hashem; He shall roar like an arayeh; when He shall roar, then the banim shall come trembling from the west.

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.}

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. They shall walk after Hashem; He shall roar like an arayeh; when He shall roar, then the banim shall come trembling from the west.

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They shall walk after Hashem; He shall roar like an arayeh; when He shall roar, then the banim shall come trembling from the west. Yisroel utterly be cut off.

When Yisroel was a naar (child), I loved him, and called Beni (My son) out of Mitzrayim [Mt 2:15].

The more I called them, the more they went from Me; they sacrificed unto Ba’alim, and burned incense to peselim (covenant); thus mishpat (justice) was increased kazav (lies) and sod (secret).

Do not milchamah (war) there they have continued. 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.

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.

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They shall walk after Hashem; He shall roar like an arayeh; when He shall roar, then the banim shall come trembling from the west.
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 Eloheicha Tza'as; Hashem is His [memorial] Name!

6 [7] Therefore turn thou to Eloheicha; be shomer over chessed 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 Elohei Yisroel I have also spoken to the nevi'im, and I have multiplied chazon (vision, revelation, prophecy), and spoken parables by the nevi'im.

10 [11] 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.

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 Mitrayim, 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 Adonoi 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 massekah (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 Mitrayim, and thou shalt know no Elohim but Me; for there is no Moshiach besides Me.

5 I did know thee in the midbar, in the eretz 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; they shall fall by the cherev; their olalim shall be dashed in pieces, and their women with child shall be ripped open.

6 I did know thee in the midbar, in the eretz taluvot (land of burning heat).

7 Therefore I will be unto them as a lion; as a leopard by the derech will I lie in wait; they shall fall by the cherev; their olalim shall be dashed in pieces, and their women with child shall be ripped open.

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 sadeh would tear them.

9 O Yisroel, thou art destroyed; because thou art against Me, thine Ezer (Help).

10 Where now is thy melech? where is 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 mavet? 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).

14 [2] O Yisroel, return unto Hashem Eloheicha; for thy downfall hast been thine avon (iniquity).

15 [3] Take devarim (words) with you, and turn to Hashem; say unto Him, Take away avon (iniquity), and receive us graciously that we
YOEL

1 The Devar Hashem that came to Yoel Ben Petuel:

12 The gefen is dried up, and the teenah languished; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the sadeh, are withered; because sasset [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 your 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 Hashem, Eloheichem, and cry unto Hashem,

16 I will sanctify the tzom (fast) of Hashem, which is a tzom (fast) not for joy, nor for bikkurim, nor for sekarim; but is it a tzom (fast) for Hashem.

17 Sanctify ye tzom (fast) for Hashem.

18 How do the beasts groan! for the grain is withered.

19 The sadeh (field) is perished.

20 The seed is rotten under them.

21 The pastures of the midbar, the habalim (deserts), are made desolate.

22 The herd of cattle is cut off; there is none to lay even an yovel (horn) upon his brow.

23 The barns are broken down; the shulchim (storehouses) are laid desolate, their clods, the otzarot (treasuries of silver and gold) are burnt up, the pressings of the olives languish;

24 The pots are broken, the fire kindled, the meat cut off from before our eyes, for the minchah and the nesekh is withheld.

25 Is not the okhel (food) cut off before our eyes, and that which the crawling locust hath eaten; and that which the arbeh (great locust) hath left hath the swarm eaten; the locust hath left hath the swarm eaten; the swarming locust hath devoured the trees of the field.

26 The herds of cattle are perplexed, because they have no pasture; yea, the edrei (hedges) have been made desolate.

27 For a Goy is come up against Israel, against the Hashem of hosts, according to the word of the Hashem through Yoel Ben Petuel.

28 Hear this, ye fathers, before the age comer; before the day of Hashem, our G-d.

29 From Me is thy p'ri found. I will heal their meshuvah (backsliding); I will love them freely; for Mine anger is turned away from them.
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 devoureth 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. Like the noise of merkavot (chariots) on the tops of mountains shall they leap, like the noise of a flame of eish that devoureth the stubble, as the noise of a flame of eish burneth; ha'aretz is as the appearance of them; and behind them a desolate midbar; yea, and nothing shall escape them.
[5] 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.
[6] Before their face, the aminim (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 eretz shall quake before them; the Shomayim shall tremble; the shemesh and the yarei’ach shall be dark, and the kohavim 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 of rav chesed. He is channun (gracious) and rachum (merciful), slow to anger, and of rav chesed, and of rav chesed. He will return and have pity, who knoweth but that He will return and have pity, and leave behind Him a brocha; even a minchah and a nesekh unto Hashem Eloheichem?
[14] Who knoweth but that He will return and have pity, and leave behind Him a brocha; 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 eish 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’enah and the gefen do yield the fruit.
[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 (wine), and yitzhar, and ye shall be satisfied therewith; and I will no more make you an object of scorn among the Goyim;
[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 ze'enim shall dream, chalomot, your bochurim shall zekenim, your banim and your banot shall prophesy, your ze'enim shall dream, chalomot, your bochurim shall zekenim, your banim and your banot shall prophesy, your ze'enim shall dream, chalomot, your bochurim shall zekenim.  
[29] (3:2) And also upon the avadim and upon the shfechot in those days will I pour out My Ruah [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; for in Mt Tziyon and in Yerushalayim shall be deliverance, as Hashem hath said, and in the seridim whom Hashem shall call.  
[33] (Jer 23:5-6; Zech 6:11-12; Ezra 3:8); (4:1) For, hinei, in those days, and in that time, when I shall restore the fortunes of Yehudah and Yerushalayim,  
[4] (4:2-4) 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 yavin, 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 Sabeans, to a Goy 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.  
[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 kokhavim 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 machsheh (refuge) of His people, and the maoz of the Bnei Yisroel.  
[17] (4:17) So shall ye have d Phillies 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’a’yin 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...
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.

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.

Thus saith Hashem: For shloshah peysha'im of Damascus, even for arba'ah, I will not turn away the punishment thereof; because they threshed Gil`ad with threshing sledges of barzel (iron);

But I will send an eish onto Bais Chatzael, which shall devour the fortresses of Ben-hadad.

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.

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;

But I will send an eish upon the chomah (wall) of Tzor, which shall devour the fortresses thereof.

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;

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);

And their melech shall go into golus, he and his sarim (princes) together, saith Hashem.

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;

But I will send an eish upon Moav, and it shall devour the fortresses of Keriyot; and Moav shall die with tumult, with war cries, and with the blast of the shofar;

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 Eknor; and the she'erit Pelsitlim shall perish, saith Adonoi Hashem.

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 chukkim, and their lies caused them to err, after the halakhah of their avot;

But I will send an eish upon Yehudah, and it shall devour the fortresses of Yerushalayim.

Thus saith Hashem: For shloshah peysha'im of Yisroel, 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 chukkim, and their lies caused them to err, after the halakhah of their avot;

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;

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.

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’am 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 bochurim 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; nor shall he 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.
|15| And he that is courageous among the gibborim shall flee away naked in that Yom, saith Hashem.

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 sworn, 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.

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 peysa'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

4 |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 peysa'im of Yisroel, I will also visit to punish the mizbe’achot 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.
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 (Gomorrah), 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.
Nevi'im

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Amos 5, 6, 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.

And it came to pass, that when they had made an end of eating the vegetation of ha'aretz, then I said, O Adonoi Hashem, forgive, I beseech thee; how shall Yaakov survive? For he is katon.

Hashem relented for this; It shall not be, saith Hashem.

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).

And Hashem showed unto me; and, hinei, Adonoi Hashem stood upon a pedestal of his tzelamim, and the mikdeshei Yisroel (i.e., symbols of military resources) by chazekeinu (our own strength)?

Thus He showed me; and, hinei, Hashem stood upon a chomah (wall) made with a plumb line, and a plumb line in His hand.

And Hashem said unto me, Amos, what seest thou? And I said, A plumb line.

Then said Hashem, I will set a plumb line in the midst of My people Yisroel; I will not again pass by them [and spare them] anymore; 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 cherew.

Then Amatzyah the haMelech said unto me; and Amos hath shouted of the revellers will die.

[8] Adonoi Hashem hath sworn by Himself, saith Hashem Elohei Tzva’os: I abhor the ga’on Yaakov, 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 wormwood; for he is katon.

[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.

[15] And I said, O Adonoi Hashem, cease, I beseech thee; how shall Yaakov survive? For he is katon.

[16] Hashem relented for this: This also shall not be, saith Adonoi Hashem.

[17] Thus He showed me; and, hinei, Hashem stood upon a chomah (wall) made with a plumb line, and a plumb line in His hand.

[18] 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; 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 cherew.

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[20] Then Amatzyah the kohen of Beit-El sent to Yarov’ am Melech Yisroel, saying, Amos hath shouted of the revellers will die.

[21] Adonoi Hashem hath sworn by Himself, saith Hashem Elohei Tzva’os: I abhor the ga’on Yaakov, and hate his fortresses; therefore will I deliver up the city with all that is therein.

[22] And it shall come to pass, if there remain asarah anashim in one bais, they shall die.

[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 (desert)? Do men plow there with oxen? For ye have turned mishpat into poison, and the p’ri of tzedakah into wormwood;

[26] But ye have borne the bones out of the bais, and they 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.

[27] For, hinei, Hashem commandeth, and He will strike the bais hagadol into ruins, and the bais hakaton into pieces.

[28] 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;

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[31] And I said, O Adonoi Hashem, cease, I beseech thee; how shall Yaakov survive? For he is katon.

[32] Hashem relented for this; This also shall not be, saith Adonoi Hashem.

[33] Thus He showed me; and, hinei, Hashem stood upon a chomah (wall) made with a plumb line, and a plumb line in His hand.

[34] 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; 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 cherew.

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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-Eli; 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 amam'; but I was a herder, and a dresser of sycamore-fig trees;

[15] And Hashem took me as the miqra'ei 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.

[12] Though they dig down to Sheol, thence shall Mine hand take them; though they climb up to Shomayim, thence will I bring them down;

[13] And though they hide themselves in the summit of Carmel, I will search and take them; though they be hid from My sight in the midst of Bais Yisroel; the land is not able to bear all his words.

[14] They that swear by the shekhinah, and bochurim faint for thirst.

[15] In that Yom shall the yom ohr (day light); and I will darken ha'aretz in that Yom, saith Adonoi Hashem, and shall not find it.

[16] And though they go into the golus out of their own land, and he shall bite them; he that fleeth of them shall not get away, and he that escapeth of them shall not be delivered.

[17] Though they hide themselves in the summit of Carmel, I will search and take them; though they be hid from My sight in the bottom of the yam, thence will I command the nachash, and he shall bite them;

[18] 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.

[19] 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...
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.

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?

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.

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.

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.

In that Yom will I raise up the Sukkat Dovid that is fallen, and close up the breaches thereof; and I will build it as in the yamei olam; that they may possess the she'erit Edom and all the Goyim, which are called by Shmi, saith Hashem that doeth this.

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.

Hinei, I have made thee small among the Goyim; thou art greatly despised.

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?

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.

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?

How is Esau searched out! How are his hidden treasures pillaged!

All the men of thy alliance have forced thee and brought thee even to the border; the anshei shlohecha (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.

Shall I not in that day, saith Hashem, even destroy the chuchananim (wise men) out of Edom, and understanding out of the Har Essav?

And thy gibborim (mighty men), O Teman, shall be dismayed and lose courage, to the end that every one of the Har Essav may be cut off by slaughter.

For thy chamas against thy brother Ya'akov, bushah (shame) shall cover thee, and thou shalt be cut off l'olam (for ever).

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.

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).

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;
[14] Neither shouldest thou have stood in the crossroads, to cut off those of his that did escape; neither shouldest 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 hair 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 Yaf; 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? For the men knew that he was running away from the presence of Hashem, because he had told them.

[7] 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.

[8] 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.

[9] 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.

[10] 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.

[11] 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.

[12] Then the men feared Hashem with a yirah gedolah, and offered a sacrifice unto Hashem, and vowed nedarim.
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 ketanim even to their gedolah of a journey of Nineveh; and they cried mightily unto Elohim; yea, the people of Nineveh, and all that were in them, repented themselves of their evil way, and from the chamas that is in their hands.

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 VRAV 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 Halohim 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. Moshiach 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 mot (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;

And should not I spare Nineveh, that ir hagedolah, wherein are more then sixscore thousand persons that cannot discern between their yamin (right hand) and their semol (left hand); and also much cattle?

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:

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.

For, hinei, Hashem cometh forth out of His dwelling place, and will come down, and tread upon the high places of ha'aretz.

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.

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?

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.

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.

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.

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.

Declare ye it not at Gat, weep not at all; at Beit L'aphrah (House of Dust) roll thyself in the aphar (dust).

Pass ye on your way, thou inhabitant of Shaphir, in nakedness and shame; the inhabitants of Tza'anan dare not come out. Beit-Ha'etzel is in mourning; it withdraws from you its support.

Shave your head in mourning for the children who were your delight; make yourselves as bald as the nesher (vulture); for they are gone into the golus from thee.

Hoy (Woe) to them that devise aven (iniquity), and plot rah (evil) upon their mishkavim (beds)! At ohr haboker they carry it out, because it is in the power of their hand.

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).

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.

And they 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 shoevel (faithless, apostate) He (Hashem) apportions our sadot.

Therefore thou shalt have none that shall divide for you the land by lot in the Kahal Hashem.
[6] Preach ye not, they preach; but if they [Hashem’s nevi’im] do not preach concerning these things, kellimot (disgraces, reproaches) will not be turned back [Ezekiel 3:18].

[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 osey (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 lolam.

[10] Arise ye, and depart; for I have ye taken away My glory l’olam.

[11] If a man, walking after the wind and sheker, do lie, saying, I will prophesy 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 Ya’akov, is the Ruach Hakodesh, and ye Rashei Ya’akov, and ye Ketzinim of Bais Yisroel. Is it not for you to have da’as of Mishpat (Justice)?

[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.
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.

But they shall sit every man under his gfen (vine) and under his te'enah (fig tree); and none shall make them afraid; for the mouth of Hashem Tzva'os hath spoken.

For Kol HaAmmim will walk every one b'shem Elohay; and we will walk b'shem Hashem Eloheinu Ialom va'ed.

In Yom HaHu, saith Hashem, I will gather that which is lame, and I will gather those which have been thrust out, and those that I have afflicted;

And I will make that which is lame a She'erit (remnant), v'hannahala'ah (and that which is far remnant), v'hannahala'ah (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).

And thou, O migdal eder (tower of the flock), hill of Bat Tziyon, unto thee shall it come, even the hammemeshalshah harishonah (former dominion); the mamlachah (kingdom) shall come to Bat Yerushalayim.

Now why dost thou cry out aloud? Is there no melch in thee? Is thy yo'eitz (counselor) perished? For pangs have taken thee like a woman in labor; for now shalt thou give birth; and thou shalt be brought forth; then the rest of His 'ish (people) shall return unto Bnei Yisroel.

Now also Goyim rabbim are gathered against thee, that say, Let her be profaned and desecrated, and let our eye go tov over Tziyon.

But they have no da'as of the machshevet 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.

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. Moshiach is called this in Malachi 3:1].

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And it shall come to pas 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 keshafim (witchcrafts) out of thine hand; and thou shalt have no more sorcerers;
| 12 [5:11]| And I will cut down all thy mivtzarim (fortresses);
| 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.

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 eretz (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 accursed?
| 11| Shall I acquit the one with dishonest scales, and with the bag of mirmah (deceitful) weights? [T.N. see Moshiach 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 Moshiach 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 katir (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'aaseh Bais Ach'av (all the works of the House of Ahub); 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).

| 17| Woe is me! For I am become like a gathering of kayitz (summer fruit), like a gleaning of the vintage; there is no grape cluster to eat, none of the early figs my nefesh desired.
| 18| 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.
| 19| 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.
| 20| The best of them is like a brier; the yashar 6 7
The burden concerning Nineveh. The sefer chazon (book of the vision) of Nachum of Elkosh.

1 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.

2 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 annan (clouds) are the dust of His feet.

3 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.

4 The mountains quake before Hashem, and the hills melt away, and ha’aretz (the world) shall heave at His presence, yea, tevel (the world), and all that dwell therein.

5 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.

6 But with an overwhelming flood He will make an utter end of her [Nineveh’s] site, and Hashem shall pursue His enemies into choshech.
Nevi'im

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Nachum 1, 2, 3

[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.

[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 kouch (power).

[2 (2:3)] For Hashem is about to restore the eminence of Yaakov, 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 rechovot, 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 melteth, 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 arayeh, even the lioness, walked with their cubs, and none made them afraid?

[12 (2:13)] The arayeh 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 cherев 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.

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 cheriv 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 Goyim through her prostitutions, and mishpochot through her keshafim; [5] Hineni, I am against thee, saith Hashem
Tzva'os; and I will
lift thy skirts over thy faces,
and I will show the Goyim thy
nakedness, and the
Goyim thy shame.
[6] And I (Hashem) will cast
abominable filth upon thee,
and will 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
gazἠραθβξάξ (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

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
slacked, and mishpat
(justice) 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 5:12; 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 ra'h, 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?

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 cries, wait for him and does not lie; though it speaks of HaKetz, the man that is more righteous than he?

4| Hinei, his nashamah which is puffed up is not upright in him; but the tzaddik shall live by his emunah. [Bereshis 15:6]

5| Yea also, yayin is a boged (traitor, 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 hath brought shame to thy bais by cutting off amim rabim 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 kavad Hashem, as the waters cover the yam.

15| Hoy (Woe) unto him that giveth his neighbor drink, pressing thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

16| Thou art filled with shame instead of kavad; 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 kavad.

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'aaretz 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 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 yarei'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 Moshiah; 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 (sea) 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; Yet I will rejoice in Hashem, I will joy in the G-d of my salvation.

[18] 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.
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 Jerushalayim], 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 [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 they shall feed thereupon; in the thresholds; the windows; desolation, a place for ro'im (shepherds), and pens for tzon.

[14] A Yom of the Shofar and Teruah (battle cry) against the fortified cities, and against the high battlements. 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.

[15] That Yom is a 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 eretz (all them that dwell on the earth).

[16] A Yom of the Shofar and Teruah (battle cry) against the Am Hashem (nation); and magnified themselves against their nation, and magnified themselves against their territory.

[17] This is HaIr 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 place for their rechov (fortunes).

[18] Neither their kesef nor their zahav shall be able to save them in the Yom Af Hashem (Day of Hashem’s Wrath); for they have reproached My nation, and magnified themselves against their territory.

[19] Therefore as I live, saith Hashem Tzva'os, Elohei Yisroel, Surely Moav shall be as Sodom, and the Bnei Ammon as Amora (Gomorrah), 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.

[20] This shall they have in return for their ga’on (pride), because they have reproached and magnified themselves against the Am Hashem Tzva’os.

[21] 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.

[22] Ye Ethiopians also, ye shall be slain by My cherev.

[23] And Hashem will stretch out His hand against the tzafon (north), and destroy Assyria; and will make Nineveh a desolation, a dry waste like a midbar.

[24] And herds shall lie down in the midst of it, all the beasts of the Goyim; both the desert owl and the screech owl shall roost on her columns; their voice shall hoot in the windows; desolation shall be in the thresholds; the beams of cedar will be exposed.

[25] This is HaIr 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 (wое) 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; 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; midst thereof; He will do no injustice; boker by boker doth Hashem dispense mishpat; He faileth not; but the unjust kneweth no boshet (shame).

[6] I have cut off the Goyim; none ish (man), that there is no 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 prey; 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'aretz (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 suppliants, 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'ava (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 Tziyon; 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 Yisrool, 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'aretz (all the peoples of the earth), when I turn back your captivity and restore your fortunes before your eyes, saith Hashem.
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 Tyvaos. 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 HaAretz 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 Chaggai 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 Shaltiel, 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, saith Hashem, and chazak (be strong), kol Am HaAretz, 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 HaAretz 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; see I Cor 16:1, 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 one 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 Tyvaos: 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'enah, 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 Zerubavel, Governor of Yehudah, saying, I will shake HaShomayim and HaAretz;

|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 Zerubavel 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: Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor listen to Me, saith Hashem.

|4| Your avot, where are they? And 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 halolam (forever)?

|6| But My devarim and My chukkim, which I commanded My avadim hanavi'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 Berechiah ben Iddo, HaNavi, saying,

|8| I had a vision by halailah, and, hinei, a man riding upon a sus (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 spoke with me said unto me, Preach, saying, Thus saith Hashem Tzva'os: Return ye unto Me, saith Hashem Tzva'os, and I will return to you, saith Hashem Tzva'os.

|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 Hashem.
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Tzva’os; I have been jealous for Yerushalayim and for Tzviyon 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 Tzviyon, 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 hand; 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.

[22] [2:5] I lifted up mine eyes again, and looked, and, hinei, a man with a measuring line in his hand!

[23] [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.

[24] [2:7] And, hinei, the malach that spoke with me went forth, and another malach went out to meet him.

[25] [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 unwalled cities because of the multitude of men and cattle therein;

[26] [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.

[27] [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.

[28] [2:11] Come, save thyself, O Tzviyon, thou that dwellest with the Bat Bavel.

[29] [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—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.

[30] [2:13] Sing and rejoice, O Bat Tzivyon; for, hineni, I will come, and I will dwell in the midst of thee, saith Hashem.

[31] [2:14] And Goyim rabim 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.

[32] [2:15] And Hashem shall inherit Yehudah as His chelek in the Admat HaKodesh (Holy Land), and shall choose Yerushalayim again.

[33] [2:16] Be silent, Kol Basar, before Hashem; for He has roused Himself from His Ma’an Kadosh (holy habitation).

[34] 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.

[35] 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?

[36] Now Yehoshua was clothed with filthy garments, and stood before the malach.

[37] And he [the malach] answered and spoke unto those that stood before him, saying, Take away the filthy garments from him, and clothe thee with machalatzot (extra fine, white clothing).

[38] And I said, Let them set a tzanif tahor upon his head. So they set a tzanif tahor (clean turban, mitznefet, Shemot 28:4) upon his head. So they set a tzanif tabor upon his head, and clothed him with garments. And the Malach Hashem stood by.

[39] And the Malach Hashem testified unto Yehoshua, saying,

[40] 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.
[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 Kohan 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 menorah 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 [HaMikdash; his hands shall 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 plum 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 saith he unto me, This is ha’alah (the curse) that goeth forth over the face of kol ha’aretz; for every ganav that steals 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 of him that sweareth falsely by ha’alah, and into the bais of him that swareteth 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 perjurors] appearance throughout kol ha’aretz.

[7] And, hinei, 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 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 went 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.

[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.

[6] The one with the susim (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).

[5] And the malach answered adoni, What are these, that go forth from standing before Adon Kol HaAretz and HaShomayim.

[4] Then I answered and said unto the malach that spoke with me, Whither are these taking the malach that spoke with me.

[3] And in the merkavah harishonim, when the speckled went forth toward the eretz tzafon, he shall build the Heikhal Hashem; and he 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.


[1] And to speak unto the kohanim which were in the Beis Hashem Tzava'os, and to the nevi'im, saying, Should I fast the tzom unto Me, even to the seventh, even these past shivim shanah, did ye at all mourn in the fifth month, the nevi'im, saying, Should I say, 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'ah (ninth month), even in Kislev;


[3] And to speak unto the kohanim which were in the Beis Hashem Tzava'os, and to the nevi'im, saying, Should I fast the tzom unto Me, even to the seventh, even these past shivim shanah, did ye at all mourn in the fifth month, the nevi'im, saying, Should I say, This shall come to pass, if ye will diligently obey the kol (voice) Hashem Eloheichem.

[4] Then came the Devar Hashem Tzava'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 mishpat emes. And let every man be strong.

[10] Yea, they made their oznayim, that they not hear. And ye shall stand at your levayim, and your oznayim shall be open.


And these things shall be in those days, saith Hashem, Vayikra 19:37;

[12] For thus saith Hashem Tzva'os: As I determined to bring rah on you, when your avot provoked Me to wrath, saith Hashem Tzva'os, and I relented not with rachamim:

[13] So again have I determined in these days to do good unto Yerushalayim and to Bais Yehudah; fear ye not.

[14] These are the things that ye must do: Speak ye every man emes to his neighbor;

execute the judgment of mishapat shalom in your she'arim (gates, courts);

[15] And let none of you imagine ra'ah in your levavot, and ye shall be a brocha;

fear not, but let your hands be strong.

[16] These are the things that ye must do: Speak ye every man emes to his neighbor;

execute the judgment of mishapat shalom in your she'arim (gates, courts);

[17] And let none of you imagine ra'ah in your levavot, and ye shall be a brocha;

fear not, but let your hands be strong.

[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, and Bais Yisroel; so will I save you, and ye shall be a brocha; fear not, but let your hands be strong.

[20] Thus saith Hashem Tzva'os: It shall yet come to pass, that there shall come amim (nations), and the inhabitants of many cities;
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.

The burden of the Devar Hashem against Eretz Chadarch, 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 dahn 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 Tzion; shout, O Bat Yerushalayim; hinei, thy Melech cometh unto thee, tzaddik, and having Salvation; ani (lowliness, meek), and riding upon a chamor, even upon a colt the foal of a donkey: [Mt 21:5; In 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 ends of ha'aretz.

[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 Tziyon, against 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 yavin; 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.

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 they shall multiply as they have multiplied.

8 I will whistle for them, and I will rejoice in Hashem; and their lev shall have simcha as through yayin; yea, their banim shall see, and their lev shall be like a gibbor (mighty man), and their lev shall have simcha as through yayin.

9 And I will sow them among the peoples; and they shall remember Me in far places; and they shall come, and they shall take away all the places thereof; and it shall be a cause of shame among the peoples.

10 I will bring them back again to their land; and they shall take possession of their own land.

11 Open thy delatot (gates), O Levanon, that the eish (fire) may devour thy cedars.

12 And I will strengthen them [Ephrayim (10:7)] in Hashem; and they shall walk in Shmo (His Name), saith Hashem.
torn off their hooves.

[17] Hoi (woe) to the worthless ro’eh (shepherd) that deserts 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.

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 will I 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 Ha’Aretz 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 yoshvei 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 mishpochat Bais Dovid apart, and their wives apart; the mishpochat Bais Natan apart, and their wives apart; [Shmuvel Bais 5:14]


[14] All the mishpochot that remain, all mishpochot apart, and their wives apart.

[15] 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).

[16] 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 neviim and the ruach hatum’ah (unclean spirit) to pass from ha’aretz.

[17] 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.

[18] And in Yom HaHu it shall come to pass, that the neviim 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;

[19] 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.

[20] 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 bays 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 tz’o’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 zahav is tested; they shall call biShni (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 Elohay shall come, and kol Kedoshim (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 cherem (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 aliyyah from the mishpekhet ha’aretz unto Yerushalayim to worship HaMelech, Hashem Tzva’os, even upon them
shall be no geshem (rain).
[18] And if the mishpukhat 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.

MALACHI

1 The burden of the Devar Hashem to Yisroel by Malachi.
[2] But I hated Esav, and his mountains and his nachalah I laid waste into wasteland for the jackals of the midbar.
[3] 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).
[4] And your eyes shall see, and ye shall say, Hashem is gadol (great) even beyond the Gevul Yisroel.
[5] 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?
[6] 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.
[7] Ye offer lechem mego'al (defiled food) upon Mine mizbe'ach; and ye say, Wherein have we defiled Thy name? 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?
[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; and ye say, Wherein have we defiled Thee? In that ye say, The shulchan of Hashem is to be despised.
[11] For when ye offer 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 sacrificeth 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.

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 rabbin (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 rabbin to fall into a mishchol (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 shefalah before kol HaAm because ye have not been shomer of darkhei of Me, but have shown partiality in torah.

[10] Have we not all Av Echad? Hath not El Echad made echad? And the remnant of the ruach is Hashem's. And why echad? That He might seek zera Elohim; or, Wherein shall we return? Return unto Me, and I will return unto you, saith HaElohei Yisroel.

[11] Yehudah hath broken faith, and a toeva (abomination) is committed in Yisroel. And I will send the derech HaDerech, and prepare the Derech for Yom Bo'o (day of His coming).

[12] May Hashem cut off the man that doeth this, [offspring] awake and answering, from the chalim 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 cheraveret, 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 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?

[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? Will a man rob G-d? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In maaser (tithes) and terumah (offerings, contributions) [Ex 20:15].

[8] 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
I will not open you the windows of Shomayim, and pour you out a brocha, 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 gfen 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 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.

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 Torah 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.


[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.

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.
Tehillim 2, 3, 4, 5, 6  

[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.


[12] Kiss the Bar (Ben, Son, [see Hebrew Mishlei 31:2; Ben HaElohim Moshiach; 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 [Moshiach].

(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 mogen 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; hosheinei (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.

[9] 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.

[10] Let them cast them out; for they have rebelled against Thee.

[11] 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 Thy Name.

[12] For Thou, Hashem, wilt bless the Tzaddik; with ratzon (favor) wilt Thou encompass him as with a tzinnah (large rectangular shield).

(For the one directing. With stringed instruments.  Al HaSheminit. Mizmor Dovid)

Hashem, rebuke me not in Thy hot displeasure.

Give ear to my words, Hashem, consider my meditation.

My voice shalt Thou hear in the boker, Hashem; in the boker will I daven.

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.

For Thou art not El that hath pleasure in resha; neither shall rah dwell with Thee.

(For the one directing. With stringed instruments. Mitzmor 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.

But know that Hashem hath set apart the chasid for Himself; Hashem will hear when I call unto Him.

Be angry, yet sin not; commune with your own levav upon your mishkav, and be still. Selah.

Offer the zivkhei-tzedek, and put your trust in Hashem.

There be many that say, Who will show us any tov? Hashem, lift Thou up the ohr of Thy countenance upon us.

Thou hast put simcha in my lev, more than in the time that their dagan and their tirosh increased.

In shalom I will both lay me down, and sleep, for Thou alone, Hashem, makest me dwell in safety.

Give ear to my words, Hashem, consider my meditation.

Pay heed unto the voice of my cry, Malki v’Elohai; for unto Thee will I daven.

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In shalom I will both lay me down, and sleep, for Thou alone, Hashem, makest me dwell in safety.
|2(3)| Have mercy upon me, Hashem; for I am weak: Hashem, heal me; for my atzomot 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 groweth 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.

(Shiggayon of Dovid, which he sang unto Hashem, regarding Kush of Binyamin)

Hashem Elohai, in Thee do I seek refuge; hosheieni (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.

7

(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!

8

(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 Tzdek dost sit on the kisse.  
|5(6)| Thou hast rebuked the Goyim, Thou hast destroyed the wicked, Thou hast blotted out their shem Iolam vaed.  
|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.  

|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; 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 tzauros?  

**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?  

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**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?
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).

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| How long shall I take counsel in my nefesh, having sorrow in my lev daily? How long shall mine oyev be exalted over me?
|3| Consider and hear me, Hashem Elohai; enlighten mine eyes, lest I sleep the sleep of mavet; Lest mine oyev say, I have prevailed against him; and those that trouble me rejoice when I am defeated.
|4| But I have trusted in Thy chesed; my lev shall rejoice in Thy Yeshuah (salvation).
|5| I will sing unto Hashem, because He hath dealt bountifully with me.

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| They speak vanity every one with his re'a (neighbor); with flattering lips and with a double heart do they speak.
|3| Hashem shall cut off all flattering lips, and the leshon that speaketh gedolot; Who have said, With leshoneinu (our tongue) will we prevail; our lips are our own: who is Adon over us?
|4| For the oppression of the aniym, for the groaning of the needy, now will I arise, saith Hashem; I will set him in safety from him that sneers at him.

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, Yaakov 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; But to the Kedoshim 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 chessed, O Thou Mosh'ia 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; like aryeh eager to tear his prey, and like a young lion lurking in ambush.
12 Like avarah 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 Shaul; and he said)
I will love Thee, Hashem, my strength.
2 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 I will call upon Hashem, Who is worthy to be praised; so shall I be saved from mine oyevim.
4 The chevlei mavet entangled me, and the floods of Beliya'al terrorized me.
5 The chevlei Sheol snaked around me; the snares of mavet confronted me.
6 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 Ha'aretz shook and trembled; the foundations also of the mountains quaked and were shaken, because He was angry.
8 Smoke went up from His nostrils, and eish out of His mouth devoured; coals were kindled by it.
9 He parted Shomayim, and descended, and dark clouds were under His feet.
10 He rode upon a keruv (cherub), and did fly; yea, He soared upon the wings of the ruach.
11 He made choshech His secret place; His sukkah round about Him was dark waters and thick clouds of the skies.
Out of the brightness that was before Him there broke through barad (hailstones) and coals of eish out of His clouds.

Hashem also thundered in Shomayim, and Elyon gave His voice amid barad and coals of eish.

Hashem also thundered in Shomayim, and Elyon gave His voice amid barad and coals of eish.

He sent out His khitzim (arrows), and scattered them; and He shot out great lightning bolts, and did put them to rout.

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.

He sent from on high, He took hold of me, He drew me out of mayim rabbim (many waters).

He delivered me from my strong oyev, and from them which hated me; for they were too strong for me.

They confronted me in the day of my calamity; but Hashem was my stay.

He brought me forth also into a place merkhav (spacious); He delivered me, because He delighted in me.

Hashem dealt with me according to my tzedek; according to the cleanness of my hands hath He recompensed me.

For all His mishpatim were before me, and I did not put away His chukkot from me.

For I have been shomer regarding the Darkhei Hashem, and have not wickedly departed from Elohai.

For all His mishpatim were before me, and I did not put away His chukkot from me.

Therefore hath Hashem recompensed me according to my tzdeek, according to the cleanness of my hands before His eyes.

With the chasid Thou wilt show Thyself chesed; with a perfect man Thou wilt show Thyself perfect;

With the pure Thou wilt show Thyself pure; and with the ikesh (crooked, perverted, false) Thou wilt show Thyself shrewd.

For Thou wilt save the ani (poor); but wilt bring down low haughty looks.

For Thou wilt light my ner; Hashem Elohai will enlighten my choshech.

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.

It is El that armeth me with chayil unto the milchamah; Thou hast made bow down under me those that rose up against me.

Thou hast also given me the necks of mine oyevim; that I might destroy them that hate me.

They cried for help, but there was no Moshi'a to save them, even unto Hashem, but He answered them not.

Then did I beat them small as the dust before the ruach; I did empty them out as the dirt in the chutzot (streets).

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.

As soon as they hear of me, they shall obey me; the Bnei Nekhar (foreigners) shall submit themselves unto me.

The Bnei Nekhar shall fade away, and come forth trembling out of their misgerot (strongholds, secure places).

Hashem chai; and baruch be my Tzur; and let the Elohei of my salvation be exalted.

It is El that avengeth me, and subdueth the nations under me.

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.

Therefore will I give thanks unto Thee, Hashem, among the Goyim, and sing praises unto Shimecha.

Great deliverance giveth He to His Melech; and showeth chesed to His Moshiach, to Dovid, and to his Zera ad olam.
Tehillim 19, 20, 21

19 [For the one directing. Mizmor Dovid] HaShomayim declare the kavod of G-d; and the rakia (firmament) showeth His handiwork.

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];

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!

let them not have dominion over me; then shall I be upright, and I shall be innocent from the peshya rav (great transgression).

Melech shall have simcha in Thy strength, Hashem; and in Thy Yeshuah (salvation) how greatly shall he rejoice!

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).

19 | For Thou hast made him birkhot forever; Thou hast made him exceeding glad with simcha in Thy presence.

20 | Thou shalt make them turn their backs, when Thou shalt aim Thine bowstrings at their faces.

21 | Be Thou exalted, Hashem, in Thine Own Strength; so will we sing and praise Thy gevurah (power).

| 19 | HaShomayim declare the kavod of G-d; and the rakia (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, converting the nefesh [T.N. hithapekh Ps 66:6; 2C 5:17], the edut of Hashem is ne’emanah, making wise the simple.

| 8 (9) | The precepts of Hashem are yasharim (right), rejoicing the lev; the mitzvat Hashem is bara (clear, pure), enlightening the eyes.

| 9 (10) | The yirat Hashem (fear of the L-rd) is tehorah (clean, pure), 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;
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| Elohai, I cry yomam, but Thou hearest not; and v’lailah, and am not silent. |3| But Atah Kadosh, O Thou enthroned on the tehillot Yisroel. |4| Avoteinu trusted in Thee; they had bitachon, and Thou didst deliver them. |5| They cried unto Thee, and were delivered; they had bitachon in Thee, and were not disappointed. |6| 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| All they that see me mock me; they shoot out the lip, they shake the rosh, saying, |8| He trusted in Hashem; let Hashem rescue him; let Him deliver him, since He delights in him. |9| 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| I was cast upon Thee from the womb; Thou art Eli from the womb of immi. |11| Be not far from me; for tzoros is near; and there is none to help. |12| Parim rabbim (many bulls) have encompassed me; strong bulls of Bashan have beset me round about. |13| They opened wide their mouths upon me, like an arayeh roaring and tearing prey. |14| 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| My ko’ach is dried up like baked clay; and my leshon cleaveth to my jaws; and Thou layest me in the aphar mavet (dust of death). |16| 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| I can count all my atzmot; the people stare and gloat at me. |18| 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| But be not Thou far from me, Hashem; O my strength, hasten Thee to help me. |20| Deliver my nefesh from the cherev, my yechid (only one, only [nefesh]) from the power of the kelev (dog). |21| Ye that fear Hashem, praise Him; all ye Zera Ya’akov, give Him kavod; and fear Him, all ye Zera Yisroel. |22| This is the generation to come, concerning Adonoi. |23| Ye, 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. |24| Thou preparest a shulchan before me in the presence of mine...
enemies: Thou anointest my head with shemen (olive oil); my kos runneth over. 

Surely tov and chesed shall follow me kol y’mei 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). 

(Mizmor of Dovid) 

Ha’aretz is Hashem’s, and the fullness thereof; the tevel (world), and they that dwell therein. 

For He hath founded it upon the yamim (seas), and established it upon the waters. 

Who shall ascend the Har Hashem? Or who shall stand in His Makom Kodesh? 

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). 

He shall receive the brocha (blessing) from Hashem, and tzedakah from Elohei Yisho (the G-d of his Salvation). 

This is the generation of them that seek Him, that seek Thy face, O Ya’akov. Selah. 

Lift up your heads, O ye she’arim; and be ye lifted up, ye Pitchei Olam (everlasting doorways); and Melech HaKavod shall come in. 

Who is this Melech HaKavod? Hashem strong and mighty, Hashem Gibbor Milchamah. 

Lift up your heads, O ye she’arim; and be ye lifted up, ye Pitchei Olam; and Melech HaKavod shall come in. 

Who is this Melech HaKavod? Hashem Tzva’os, He is Melech HaKavod. Selah. 

Unto Thee, Hashem, do I lift up my nefesh. 

Bais O Elohai, I trust in Thee: let me not be ashamed, let not mine oyevim triumph over me. 

Yea, let none that wait [hoping in] Thee be ashamed; let them be ashamed which transgress without cause. 

Show me Thy ways, Hashem; teach me Thy paths. 

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. 

Remember, Hashem, Thy rachamim and Thy lovingkindnesses; for they have ever been of old. 

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. 

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Remember, Ha
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 brocha.

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, and such as breathe out chamas.
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 he 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 eyead 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 hews out with flashes of eish.
6 The voice of Hashem shaketh the midbar; Hashem shaketh the cedars of the Lebanon.
7 The voice of Hashem is in Ko'aach; the voice of Hashem is in hadar (majesty).
8 The voice of Hashem breaketh the cedars; Hashem breaketh the cedars of the Lebanon.
9 He maketh them also to skip like an egel (calf); Lebanon and Siryon, like a young reimi (wild ox).
10 The voice of Hashem hews out with flashes of eish.
11 The voice of Hashem shaketh the midbar; Hashem shaketh the Midbar Kadesh.
The voice of Hashem causes the deer to calve, and strips bare the ye'arot (forests); and in His Heikhal doth everyone say, Kavod!

Hashem sitteth upon the mabbul (flood); yea, Hashem sitteth enthroned as Melech l’olam.

Hashem will give oz (strength) unto His people; Hashem will bless His people with shalom.

I will exalt Thee, Hashem, for Thou hast lifted me up, and hast not made my foes to gloat over me.

Hashem Elohai, I cried unto Thee, and Thou hast healed me.

Hashem, Thou hast brought up my nefesh from Sheol; Thou hast kept me alive, that I should not go down to the pit.

Sing unto Hashem, O ye chasidim of His, and give thanks to His Zekher Kodesh.

For His anger endureth but a rega; in His favor is Chayyim; weeping may endure for an erev, but joy cometh in the boker.

And in my shalvah (security) I said, I shall never be moved.

Hashem, by Thy favor Thou hast made my mountain to stand firm; Thou didst hide Thy face, and I was troubled.

I cried to Thee, Hashem; and unto Adonoi I made supplication.

What profit is there in my dahm, in my going down into the pit? Shall the aphan (dust) praise Thee? Shall it declare Thy emes?

Shema, Hashem, and channeini; Hashem, be Thou my helper.

Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth, and girded me with simcha;

That kavod (my glory, my soul) may sing praise to Thee, and not be silent. Hashem Elohai, I will give thanks unto Thee Iolam.

Shema, Hashem, and channeini; Hashem, be Thou my helper.

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).
Baruch Hashem! For He hath showed me His wondrous chesed in an Ir Matzor (besieged city).

|21| For I said in my haste, I am cut off from before Thine eyes; nevertheless Thou hearest the voice of my tachanun (supplications) when unto Thee I cried for help.

|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)| Chazon! Be strong, let your levav take courage, all ye that hope in Hashem.

|25| Ashrei is he whose peysha (rebellion) is forgiven, whose chata'ah (sin) is covered.

|26| 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 atzmot wasted away through my groaning kol hayom (all the day).

|27| For yomam valailah Thy yad was heavy upon me; my strength was sapped as by the droughts of kayitz (summer).

|28| 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.

|29| Therefore shall every Chasid pray unto Thee in a time when Thou mayest be found; surely in the floods of mayim rabim they shall not overtake him.

|30| Thou art my seter (hiding place, shelter); Thou shalt preserve me from tzoros; Thou shalt envelop me with songs of deliverance. Selah.

|31| I will instruct thee and teach thee in the Derech which thou shalt go; I will counsel thee with Mine eye.

|32| 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.

|33| Many sorrows shall be to the resha'im, but he that trusteth in Hashem, chesed shall envelop and cover him.

|34| Be glad in Hashem, and rejoice, ye tzaddikim; and shout for joy, all ye yishrei lev (upright in heart).

|35| Sing with joy in Hashem, O ye tzaddikim; for tehillah is fitting for the yesharim (upright ones).

[Of David. A maskil].

Ashrei is he whose peysha (rebellion) is forgiven, whose chata'ah (sin) is covered.

Ashrei is the adam unto whom Hashem imputeth not avon (iniquity), and in whose ruach there is no remiyyah (guile, deceit).

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 atzmot wasted away through my groaning kol hayom (all the day).

For yomam valailah Thy yad was heavy upon me; my strength was sapped as by the droughts of kayitz (summer).

Selah.

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.

Therefore shall every Chasid pray unto Thee in a time when Thou mayest be found; surely in the floods of mayim rabim they shall not overtake him.

Thou art my seter (hiding place, shelter); Thou shalt preserve me from tzoros; Thou shalt envelop me with songs of deliverance. Selah.

I will instruct thee and teach thee in the Derech which thou shalt go; I will counsel thee with Mine eye.

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.

Many sorrows shall be to the resha'im, but he that trusteth in Hashem, chesed shall envelop and cover him.

Be glad in Hashem, and rejoice, ye tzaddikim; and shout for joy, all ye yishrei lev (upright in heart).

Sing with joy in Hashem, O ye tzaddikim; for tehillah is fitting for the yesharim (upright ones).

Hodu l'Hashem with kinnor (harp); make music unto Him with the ten stringed nevel (lyre).

Sing unto Him a shir chadash (new song); play skillfully with a teru'ah (shout of joy).

For the Devar Hashem is yashar; and kol ma'aseihu (all His deeds) are done in emunah (faithfulness).

He loveth Tzedakah and Mishpat; ha'aretz is full of the chesed Hashem.

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; Psa 56:5].

He gathereth the mey hayam (waters of the sea) like a mound; He layeth up the tehomot (ocean depths) in otzarot (storehouses, vaults).
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 Kedoshim; 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.

35 (Of Dovid)
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 OJBC].

34 (Of Dovid)
35 (Of Dovid, when he feigned insanity before Avimelech, who drove him away, and he went out)
2 | Contend, Hashem, with them that contend with me; fight against them that fight against me.
3 | Take hold of mogen and tzinnah (large shield) and arise to my aid.
4 | Draw out also the khanit (spear), and block the way against them that persecute me; say unto my nefesh, I am Thy Yeshuah (salvation).
5 | 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.
6 | Let them be like motz (chaff) before the ruach; and let the Malach Hashem drive them away.
7 | Let their derech be choshech and slippery; and let the Malach Hashem pursue them.
8 | For without cause have they hid for me their reshet (net) in a shachat (pit), which without cause they dug for my nefesh.
9 | 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.
10 | And my nefesh shall rejoice in Hashem; it shall be joyful in His Yeshuah (salvation).
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
I will give Thee thanks in the kahal rav (great congregation); I will praise Thee among the mighty throng.

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. For they speak not shalom, but they scheme divrei mirmot (deceitful matters) against the rigei eretz (them that are quiet in the land). Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. This Thou hast seen, Hashem; keep not silent; Adonoi, be not far from me. Stir up Thyself, and awake to my mishpat, even to my cause, Elohai and Adonoi. Vindicate me, Hashem Elohai, according to Thy tzedakah; and let them not gloat over me. Let them not say in their lev, Ah, so would we have it; let them not say, We have swallowed him up. 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. 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. And my leshon (tongue) shall speak of Thy tzedek (righteousness) and of Thy tehillah (praise) kol hayom (all the day).
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'olahm (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 oyei 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 21), and lendeth; and his zera is blessed.

27 Depart from rah, and do tov; and dwell l'olahm (for evermore).

28 For Hashem loveth mishpat, and forsaketh not His chasidim; they are preserved l'olahm; 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.

(Mizmor Dovid. For the memorial portion of the mincha)

Hashem, rebuke me not in Thy wrath; neither chasten me in Thy hot displeasure.

2 I have been na'ar (young), and now am old; yet I have not seen the tzaddik forsaken, nor his zera begging lechem.

3 For Thine khitzim (arrows) pierce me, and Thy Yad presseth upon me.

4 There is no health in my basar because of Thine anger; neither is there any shalom in my atzmot because of my chattat.

5 For mine avonot (iniquities) are gone over mine head; as a weighty massa (burden) they are too heavy for me.

6 My chaburot (wounds) are foul and festering because of my wicked folly.

7 I am bent down; I am brought low ad me'od; I go about mourning all day long.

8 For my loins are filled with burning; and there is no health in my basar.

9 I am faint and broken ad me'od; I have groaned by reason of the disquietness of my lev.

10 All my ta'avah (desire, longing) is before Thee; and my groaning is not hid from Thee.

11 My lev panteth, my ko'ach faileth me; as for the ohr of mine eyes, it also is gone from me.

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 said, Hear me, lest otherwise they should gloat over me; when my regel slippeth, they magnify themselves against me.  
|16(17)| For I am ready to fall, and my sorrow is before me tamid.  
|17(18)| For I will declare mine avon; I will be in anguish over my chattat.  
|18(19)| But mine oveyim are chayyim (vigorous), and they are strong; and they that hate me sheker (wrongfully) are multiplied.  
|19(20)| They also that repay ra‘ah for tovah are mine adversaries; because I pursue the thing that is tov.  
|20(21)| Forsake me not, Hashem Elohai; be not far from me.  
|21(22)| Make haste to help me, Adonoi Teshuati (L-rd of my salvation).  
|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], I delight to do Thy will, O Elohai; yea, Thy torah is within my heart.  
|8 (9)| I have preached tzedek in the kahal rav (great congregation); hinei, I have not restrained my lips, O Hashem, Thou knowest.  
|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.
Tehillim 40, 41, 42
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 chasad; 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 oyev?

[3] O send out Thy Ohr and zero'a, and the ohr Yamin (Right Hand), and zero'a save them, but Thy cherev, neither did their own possession by their own

[3(4)] For they got not eretz in them Thou madest room. How Thou didst drive out the Goyim with Thy Yad, how Thou hast wrought in their days, in the times of old.

[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 my cherev save me. For I will not trust in my keshet (bow), neither shall my cherev save me.

[6(7)] For I will not trust in my keshet (bow), neither shall my cherev save me. But Thou hast saved us from tzareinu (our enemies), and hast put them to shame that hated us.

[7(8)] In Elohim we boast kol hayom, and praise Thy Shem l'olam (forever). Selah.

[8(9)] Thou art fairer than sons of humanity. How Thou hast saved us, Thou hast set us in preeminence and exalted us for Thine love's sake.

[9(10)] But Thou hast cast off, that reproacheth and revileth; Thou hast delivered us for a mere nothing, and art not enriched by their price.

[10(11)] Thou maketh 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 like tzon appointed for food; and hast scattered us up like tzon appointed for food; and hast scattered us like tzon appointed for food; and hast scattered us.

[12(13)] Thou sellest Amecha among the Goyim. Thou hast given us, thou hast delivered us for a mere nothing, and art not enriched by their price.

[13(14)] Thou maketh us a cherpah (reproach) to our shchenim (neighbors), a scorn and a derision to them that reproach and derision to them that reproach.

[14(15)] Thou makest us a mashal (byword) among the Goyim, a shaking of the rosh (head) among the peoples.

[15(16)] Kol hayom my dishonor is continually before me, and the shame of my face hath covered me, at the voice of him that reproacheth and revileth, by reason of the oyev (enemy) and avenger.

[16(17)] At the voice of him that reproacheth and revileth, by reason of the oyev (enemy) and avenger. All this is come upon us; yet have we not forgotten Thee, neither have we dealt false in Thy Brit.

[17(18)] All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in Thy Brit. Libena (our heart) is not turned back, neither have our steps departed from Thy way;

[18(19)] Libena (our heart) is not turned back, neither have our steps departed from Thy way; Our cause is not turned back, neither is 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. Yes, for Thy sake are we killed kol hayom; we are counted as tzon (sheep) for the tivchah (slaughter).

[22(23)] Awake. Why sleepest Thou, Adonai? Arise, cast us not off lanetzach (forever).

[23(24)] Why hidest Thou Thy face, and forgettest our oni (misery, affliction) and our oppression?

[24(25)] For our nefesh is bowed down to the aphar (dust); our beten (belly, body) has deveykus with the dirt.

[25(26)] Arise for our help, and redeem us for the sake of Thy chessed.

[26(27)] Arise for our help, and redeem us for the sake of Thy chessed. If we have forgotten Thy Torah, or counted as tzon (sheep) for the tivchah (slaughter), if we have forgotten Thy Torah, or counted as tzon (sheep) for the tivchah (slaughter), we have turned back from Thy Torah, or counted as tzon (sheep) for the tivchah (slaughter)

[27(28)] But Thou hast saved us, Thou hast set us in preeminence and exalted us for Thine love's sake.

[28(29)] But Thou hast saved us, Thou hast set us in preeminence and exalted us for Thine love's sake. Why must I go mourning because of the oppression of the oyev?

[29(30)] Why must I go mourning because of the oppression of the oyev? Why art thou cast down, O my nefesh? And why art thou disquieted within me? Hope in my cherev save me.

[30(31)] Hope in my cherev save me. For I will not trust in my keshet (bow), neither shall my cherev save me. But Thou hast saved us from tzareinu (our enemies), and hast put them to shame that hated us.

[31(32)] In Elohim we boast kol hayom, and praise Thy Shem l'olam (forever). Selah.

[32(33)] Thou art fairer than sons of humanity. How Thou hast saved us, Thou hast set us in preeminence and exalted us for Thine love's sake.

[33(34)] Thou sellest Amecha among the Goyim. Thou hast given us, thou hast delivered us for a mere nothing, and art not enriched by their price.

[34(35)] Thou maketh us a cherpah (reproach) to our shchenim (neighbors), a scorn and a derision to them that reproach and derision to them that reproach.

[35(36)] Thou maketh us a mashal (byword) among the Goyim, a shaking of the rosh (head) among the peoples.

[36(37)] Kol hayom my dishonor is continually before me, and the shame of my face hath covered me, at the voice of him that reproacheth and revileth, by reason of the oyev (enemy) and avenger.

[37(38)] All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in Thy Brit. Libena (our heart) is not turned back, neither have our steps departed from Thy way;

[38(39)] Libena (our heart) is not turned back, neither have our steps departed from Thy way; Our cause is not turned back, neither is our steps departed from Thy way.

[39(40)] Though Thou hast crushed us in the makom (place, home, haunt) of jackals, and covered us with the tzalmavet (shadow of death).
Tehillim 45, 46, 47

[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 hasted 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 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, hishachavi 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 entertain 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 dador vador; therefore shall the Amim (nations) praise Thee l'olam va'ed.

46 (For the one directing. Of the Bnei Korach. Al-alamot [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 Yaakov 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 Yaakov is our stronghold. Selah.
Ketuvim 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.

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 orh (light).

20(21) Adam that is in his pomp, and understandeth not, is like the behemot (beasts) that perish.

Tehillim 48, 49, 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. of Gn 4:5 on the true Jewish religion). |
| 6 | And Shomayim shall declare His tzadek; 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 poshe'im (transgressors) of the ha'aretz, that He may judge them. |
| 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 thy birds? or drink the dahm of thy goats? |
| 14 | Sacrifice unto Elohim todah; and pay thy nedarim (vows, pledges) unto Elyon; for I am Elohim, and there is none like Me. |
| 15 | Sacrifice unto Elohim todah; and pay thy nedarim (vows, pledges) unto Elyon; for I am Elohim, and there is none like Me. |
| 16 | Cast me not away from Thy presence; and take not Thy Brit in thy mouth. |

**51** (For the one directing. Mizmor Dovid. When Natan HaNavi confronted him after he went into Bat-Sheva—2Sm. 11:2)

| 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 shall glorifieth Me; and to him that ordereth his derech aright will I show the Salvation of Elohim. |

**600**

| 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 saxon and simchah; that the atzmot which Thou hast broken may rejoice. |
| 9(11)| Hide Thy face from the rah in Thy sight; that I may know Thy judgements. |
| 10(12)| Cast me not away from Thy presence; and take not Thy Brit in thy mouth. |
| 11(13)| Then will I teach Thy poshe'im (transgressors) Thy drakhim; and chattaiam (sinners) shall be converted [have a spiritual turnaround; see Is 6:10] unto Thee. |
| 12(14)| Restore unto me the saxon of Thy salvation; and uphold me with a ruach nishbarah (a willing spirit; [see Jer 31:31-34]). |
| 13(15)| Then will I teach Thy poshe'im (transgressors) Thy drakhim; and chattaiam (sinners) shall be converted [have a spiritual turnaround; see Is 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 sheleg (snow). |
| 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 tzdeek (true sacrifices, peace offerings, and all that pleaseth Thee). |
sacrifices of righteousness),
with olah (burnt offering)
and whole burnt offering; then
shall they offer parim (bulls)
on Thine Mizbe'ach.

T.N. This Psalm, Ps 51,
teaches the doctrine of Chet
Kadmon from which comes the
seminal corrupting human
condition necessitating
hitkhadshut for all fallen Bnei
Adam

Why boastest thou thyself in
ra'ah, O gibbor? The chesed El
is kol hayom.

The leshon (tongue)
deviseth treachery; like a
sharp ta'ar (razor), working
remiyyah (deceit).

Thou lovest rah more
than tov; and sheker rather
than to speak tzedek. Selah.

Thou lovest all
devouring words, O thou
leshon mirmah (deceitful
tongue).

El shall likewise
demolish thee for netzach
(immortality), He shall break thee,
and pluck thee out of thy ohel,
and uproot thee out of the
Eretz Chayyim. Selah.

The tzaddikim also
shall see, and fear, and shall
laugh at him:

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.

But I am like a green
zayit (olive tree) in the Beis
Elohim; I trust in the chesed
Elohim olam va'ed.

I will give Thee thanks
l'olam, because Thou hast
done it; and I will wait on
Shimecha; for it is tov before
Thy chasidim.

Oppressors seek after my
nefesh; they have not set
Elohim before them. Selah.

Hinei, Elohim is mine
Ozer (helper); Adonoi is with
them that uphold my nefesh.

He shall recompense
the rah (evil) unto mine
enemies; in Thy emes cut
them off.

I will sacrifice a
nedavah (freewill offering)
unto Thee; I will praise
Shimecha, Hashem; for it is
tov (good).

The naval (fool) hath said in
his lev, Ein Elohim (There is
no G-d). Corrupt are they, and
done abominable iniquity; there is none that
doth tov.

Elohim looked down
from Shomayim upon Bnei
Adam, to see if there were any
of seichel, that did seek
Elohim.

Every one of them has
fallen away; they are
altogether perverse; there is
none that doeth tov, no, not echad (one).

Have the workers of
iniquity no da'as? Who eat up
My people as they eat lechem;
they have not called upon
Elohim.

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.

Oh that the Yeshuat
Yisroel would come out of
Tziyon! When Elohim
bringeth back the captivity of
Amo (His people), Ya'akov
shall rejoice, and Yisroel shall
be glad.

Give ear to my tefillah, O
Elohim; and veil not Thyself
from my techinnah
(supplication).

Attend unto me, and
hear me; I wander restlessly in
my si'ach (anxiety), and aloud
I groan;

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.

Hinei, this is the gever
that made not Elohim
his ma'oz; but trusted in the
abundance of his osher
(riches), and strengthened
himself in his treachery.

I am like a green
zayit (olive tree) in the Beis
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Every one of them has
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There were they in
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(supplication).

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hear me; I wander restlessly in
my si'ach (anxiety), and aloud
I groan;

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.

My lev writhes within
me; and the terrors of mavet
are fallen upon me.

Yirah va'ra'ad (fear and
trembling) are come upon me,
and pallatzut (horror,
shuddering) overwhelmed me.

And I said, Oh that I
had wings like a yonah! For
then would I fly away and be
at rest.

Hinei, then would I flee
far off and lodge in the
midbar. Selah.
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 rechov.

12(13) For it was not an oyev (enemy) that reproached me; then I could bear it; neither was it he that had sinah (hated) 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 Gat.) Chanenei (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 In 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 machsh'vot (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 dais; for Elohim is for me [Ro 8:31].

10(11) In Elohim will I praise His Word; in Hashem will I praise His Word [Hn 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. Miktam 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 filleth all things for me.

3(4) He shall send from the 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).
58

(For the one directing. Set to Do Not Destroy. Mikhtam Dovid. When Sha’ul sent and they watched [Dovid’s] bais to kill him)

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)

58

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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)
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 hast rejected us, scattered us; Thou hast been angry; O restore us! Thou hast made eretz to tremble; Thou hast torn it asunder, heal the fractures thereof; for it tottereth.

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 tzaireinu (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'aretz will I call unto Thee, when my lev is overwhelmed; lead me to the Tzur that is higher than I.

3(4) Truly He is my Tzur and my Yeshuah (salvation); He is my stronghold; I shall not be greatly shaken.

4(5) Truly they consult to bring down a person of prominence; they delight in kazav (lie, falsehood, deceptive thing); they make a brocha with their mouth, but they curse inwardly. Selah.

5(6) Truly 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).
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, Mikdash).
|3(4)| Because Thy chesed is better than chayyim, my lips shall praise Thee.

To see Thy oz (might, power) and Thy kavod, as I have beheld Thee in the Kodesh (holy place, sanctuary, Mikdash).

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) Wher whom 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) 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.

|2|(3) My nefesh shall be satisfied as with chelev (fat) and deshen (abundance); and my mouth shall praise Thee with lips of joyful singing;
|3|(4) When I remember Thee upon my bed, and meditate on Thee in the ashmurot (night watches).

|4|(5) Because Thy chesed is better than chayyim, my lips shall praise Thee.

|5|(6) Thus will I bless Thee while I live; I will lift up my hands b'Shimcha (in Thy Name.)

|6|(7) My nefesh shall be satisfied as with chelev (fat) and deshen (abundance); and my mouth shall praise Thee with lips of joyful singing;
|7|(8) When I remember Thee upon my bed, and meditate on Thee in the ashmurot (night watches).

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|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.

|2|(3) My nefesh shall be satisfied as with chelev (fat) and deshen (abundance); and my mouth shall praise Thee with lips of joyful singing;
|3|(4) When I remember Thee upon my bed, and meditate on Thee in the ashmurot (night watches).

|4|(5) Because Thy chesed is better than chayyim, my lips shall praise Thee.

|5|(6) Thus will I bless Thee while I live; I will lift up my hands b'Shimcha (in Thy Name.)

|6|(7) My nefesh shall be satisfied as with chelev (fat) and deshen (abundance); and my mouth shall praise Thee with lips of joyful singing;
|7|(8) When I remember Thee upon my bed, and meditate on Thee in the ashmurot (night watches).

|8|(9) Because Thou hast been my help, therefore in the tzel (shadow) of Thy wings will I sing with joy.

|9|(10) My nefesh followeth hard after Thee; Thy Yamin (Right Hand) upholdeth me.
|10|(11) But those that seek my nefesh, to destroy it, shall go into the abysses of ha'aretz.
|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.
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[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 tzvatecha (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 enrobbed 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.

[14] Kol ha'aretz shall prostrate before Thee, and shall sing unto Thee; they shall sing praise to Shimecha. Selah.

[15] I will come into Thy Beis HaMikdash with olot; I will fulfill for Thee my nedarim, which my sfatayim have uttered, and my mouth hath spoken, when I was in tzoros.

[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 tehillah, nor His chesed from me.
the clouds by Shmo Hashem, and rejoice before Him.

There are many-peaked harim? This of peaks is the Har Bashan.

The Har Bashan; a mountain was white as snow in Tzalmon.

When Shaddai scattered melachim therein, it was as white as snow in Tzalmon.

Thou hast received mattanot among thy throng, as for the mayim are come unto Shmo Hashem. Hoshi'eini, O Elohim; giveth oz and strength unto Elohim; His majesty is among them, as in Sinai, in kodesh (holiness).

Our G-d is a G-d who saves; and from Hashem Adonoi come escapes from mavet (death).

That thy regel may be bathed in dahm, that the sea; bring back from the depths of Yisroel.

Thou hast ascended in the skies. Elohim setteth the merkavot of Elohim in His Ma'on Kodesh.

Elohim are myriads, a multitude, and the throng of them, the sarim (princes) of Zevelun, and the sarim (princes) of Naphthali.

Eloheicha hath commanded thy oz; strengthen, O Elohim, that which Thou hast wrought for us.

Because of Thy Heikal at Yerushalayim shall melachim bring offerings unto Thee.

Rebuke the chayat kaneh, 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.

Magnates shall come out of Mitzrayim; Ethiopia shall soon stretch out her hands unto Elohim.

Sing unto Elohim, ye congregations, even the sarim (princes) of Naphtali, and the sarim (princes) of Zevulun.

For the one directing. Al Shoshanim. Of Dovid.) Hoshi'eini, O Elohim; for the mayim are come unto my nefesh (i.e., neck).

I sink in deep mire, where there is no standing; I am come into the depths of the mayim, where the floods overflow me.

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 ashamot (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.

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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 chessed 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 goel 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 menachamin (comforters), but I found none.

[21(22)] They gave me also gall in my food; and in my tzamah (thirst) they gave me chometz (vaccine) to drink [See Mt.27:34,48; Mk.15:23,36; Lk.23:36 In.19:28-30 OJBC].

[22(23)] Let their shulchan (table) become a pach (snare, trap) before them; and that which should have been for their shlohim (peacefulnesses), let it become a mokesh (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)] 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 eyonim (needy ones, poor), and despiseth not His prisoners.

[34(35)] Let the Shomayim v'Arez 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.

[37(38)] Let the Shomayim praise Him; and all the chayyim shall do likewise.

[38(39)] Let Him bless those that seek Him, and shavu'ot (seven) of them shall He bless.

[39(40)] 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;

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let them be turned back, and be put to confusion, that desire my hurt.

Let them be turned back for a reward of their boshah that say, Aha, aha.

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.

But I am poor and needy; make haste unto me, Elohim; Thou art my help and my deliverer. Hashem, make no delay.

In Thee, Elohim, do I put my trust; let me not be put to shame l’olam.

Deliver me in Thy tzedakah, and cause me to escape; incline Thine ear unto me, and hoshi'eini (save me).

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.

Deliver me, O Elohai, out of the yad of the rasha, out of the palm of the unrighteous and cruel man.

For Thou art my tikveh (hope), Adonoi Hashem; Thou art my trust from my youth.

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).

I am as a mofet (portent) unto rabbim (many); but Thou art my strong refuge.

Let my mouth be filled with Thy tehillah (praise) and with Thy tiferet (glory) kol hayom.

Cast me not off in the time of ziknah (old age); forsake me not when my ko'ach faileth.

For mine oyevim speak against me; and they that lay in wait for my nefesh conspire together,

Saying, Elohim hath forsaken him; persecute and lay hold of him; for there is none to rescue him.

O Elohim, be not far from me; O Elohai, make haste for my help.

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.

But I will hope tamid (continually), and will yet give tehillah to Thee more and more.

My mouth shall proclaim Thy tzedakah and Thy Teshuah (salvation) kol hayom; for I know not the limits thereof.

I will come in the gevurot (mighty acts) of Adonoi Hashem; I will make mention of Thy tzedakah, even of Thy only.

O Elohim, Thou hast taught me from my youth; and hitherto have I declared Thy nifle'ot (wondrous works).

Now also when I am in ziknah (old age) and grayheaded, O Elohim, forsake me not; until I have declared Thy zer'a [Moshiach; see Isa 53:1] unto this generation, and Thy gevurah to everyone that is to come.

My mouth shall proclaim Thy tzedakah also, O Elohim, is ad marom (to the height). Thou Who hast done gedolot (great things); O Elohim, mi khamocha (who is like unto Thee)?

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.

Thou shalt increase my gedolah, and comfort me on every side.

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.

My lips shall shout for joy when I sing unto Thee; and my nefesh, which Thou hast purchased for redemption.

My leshon also shall tell of Thy tzedakah kol hayom; for they are brought unto shame, they are humiliated that seek my hurt.

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My lips shall shout for joy when I sing unto Thee; and my nefesh, which Thou hast purchased for redemption.

My leshon also shall tell of Thy tzedakah kol hayom; for they are brought unto shame, they are humiliated that seek my hurt.

In Thee, Hashem, do I put my trust; let me not be put to shame l’olam.

Deliver me in Thy tzedakah, and cause me to escape; incline Thine ear unto me, and hoshi'eini (save me).

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.

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Saying, Elohim hath forsaken him; persecute and lay hold of him; for there is none to rescue him.

O Elohim, be not far from me; O Elohai, make haste for my help.

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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.

Thou shalt increase my gedolah, and comfort me on every side.

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My lips shall shout for joy when I sing unto Thee; and my nefesh, which Thou hast purchased for redemption.

My leshon also shall tell of Thy tzedakah kol hayom; for they are brought unto shame, they are humiliated that seek my hurt.
(islands) shall bring minchah (tribute); the melachim of Sheva and Seva shall offer gifts.


[12] For he shall deliver the eyvon (needy) when he crieth; the oni (poor, afflicted) also, and him that hath no ozer (helper).

[13] He shall pity the weak and eyvon (needy), and yoshi'a (he shall save) the nefashot of the eyvonim (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 brocha 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 Ioram; Shmo shall be continued as long as the shemesh; and men shall be blessed in him; kol Goyim shall call him blessed.

[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).

[1] But as for me, my raglayim had almost stumbled; my steps had well near slipped.

[2] For I had kina (envy) of the holelim (arrogant ones), when I saw the shalom of the reshaim.

[3] Therefore ga'avah encircleth them like a chain necklace; chamas enwraps them like a garment.

[4] Their eyes bulge with chelev; they have more than levav could imagine.

[5] They mock, and speak wickedly concerning oshek (oppression); they speak from marom (on high).


[7] How are they brought into desolation, as in a rega (moment)! They are utterly consumed with balahot (terrors).

[8] As a chalom when one awaketh; so, Adonoi, when Thou art aroused [in judgment], Thou shalt despise their tzelem (shadowy form).

[9] Thus my levav was grieved, and I was pricked in my mind.

[10] Senseless was I, and ignorant; I was like behemot before Thee.

[11] Nevertheless I am with Thee tamid (always); Thou hast taken hold of me by my yamin.

[12] Thou shalt guide me with Thy etzah (counsel), and afterward take me to kavod (glory).

[13] For whom have I in Shomayim but Thee? And there is none upon HaAretz that I desire beside Thee.

[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] 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.

[21] 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.

[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 zoneth (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.


[7] They have set ablaze Thy HaMikdash, 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 HaAretz.

[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 maakhal (food) to the people inhabiting the wilderness.

[15] Thou didst break open the fountain and the flood; Thou driest 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 aniyyim (poor) lanetzach (perpetual ruins); even all that Thy Own cause; remember the naval (foolish man) revileth Thee kol hayom.

[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 Sham.

[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).

75 (For the one directing. Set to Do Not Destroy. Mizmor Asaph. Shir) Hodinu Icha Elohim (Unto thee, Elohim, do we give thanks). Hodinu; that Thy Shem is near Thy wondrous works declare.

[2] I shall seize the mo’ed (appointed time, Chabadak 2:3) I will judge uprightly.

[3] Eretz and all the inhabitants thereof are dissolving; I, even I, hold up the ammudim (pillars) of it. Selah.

[4] I said unto the hollelim (arrogant), Deal not boastfully; and to the resha’im, Lift not up the keren; [5] Lift not up your keren on high; speak not with a stiff neck.

[6] For promotion cometh no (not) from the east, nor from the west, nor from the desert.

[7] But Elohim is the Shofer; He bringeth down one, and setteth up another.

[8] 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] But I will proclaim Iolam; I will sing zemirot to Elohei Yaakov.

[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.]
Tehillim 76, 77, 78

(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)| And I said, This is my affliction; but I will remember the shanot of the Yemin Elyon (Right Hand of the Most High).

|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).

(For the 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 open my mouth in a mashal; I will utter dark sayings from of old,

|12(13)| Which we have heard and known, and Avoteinu have told us.

|13(14)| 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.

|14(15)| For He established edut in Ya'akov, set torah in Yisroel, which He commanded Avo-teinu, that they should make them known to their banim;
So that the dor acharon might know them, even the banim which should be born; who should arise and recount them to their banim; that they might put their confidence in Elohim, and not forget the ma’allei El (works of G-d), but keep His mitzvot; 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.

The Bnei Ephrayim, being armed, and shooting keshet (the bows), turned back in the day of battle.

They kept not the Brit Elohim, and refused to walk in His torah; and forgot His works, and His nifla’ot (wonders) that He had shown them.

Peleh (marvellous things) did He in the sight of their avot, in Eretz Mitzrayim, in the sadeh (area) of Tzoan.

He divided the yam, and caused them to pass through; and He made the mayim to stand like a heap.

In the daytime also He led them with an anan, and all the lailah with an ohr of eish.

He split the rocks in the midbar, and gave them drink as out of the great tehomot.

He brought streams also out of the rock, and caused mayim to run down like rivers.

And they sinned yet more against Him by provoking Elyon in the wilderness.

And they tested G-d by their lev by demanding ochel for their lust.

And they spoke against Elohim; they said, Can G-d spread a shulchan in the midbar?

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?

Therefore Hashem heard this, and was in wrath; so an eish was kindled against Ya’akov, and anger also came up against Yisroel;

Because they believed not in Elohim, and trusted not in His Yeshuah (salvation);

Though He had commanded the clouds from above, and opened the daletei Shomayim (doors of heaven),

And had rained down manna upon them to eat, and had given them of the bread of Shomayim [see Yn 6:31 OJBC].

Ish did eat the bread of angels; He sent them lechem to the full.

He caused an east wind to blow from Shomayim; and by His oz He brought in the south wind.

He rained meat also upon them like aphar, and winged fowls like the chol (sand) of the sea;

And He let it fall in the midst of their machaneh, all around their mishkenot (habitations).

So they did eat, and were well filled; for He gave them their own ta’avah (evil desire).

How oft did they provoke Him in the midbar, and grieve Him in the desert!

Again and again they turned back and tested G-d, and imposed limits on Kadosh Yisroel.

They remembered not His Yad (Hand, Power), nor the yom (day) when He redeemed them from the enemy.

How He had brought His otot in Mitzrayim, and His mofetim in the area of Tzoan.

And had turned their rivers into dahm; and their streams, that they could not drink.

He sent swarms of flies among them, which devoured them; and tzfarde’a (frogs), which destroyed them.

He gave also their cattle 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 reshit (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| Yet they tested and provoked Elohim Elyon, and were not shomer over His edot;
55| But turned back, and dealt unfaithfully like their avot; they turned like a treacherous keshet.
56| For they provoked Him to anger with their high places, and moved Him to jealousy with their pesilim.
57| When Elohim heard this, He was in wrath, and greatly abhorred Yisroel;
58| So that He forsook the Mishkan of Shiloh, the Ohel which He placed among adam (men);
59| And delivered His oz (strength) into captivity, and His tiferet into the hand of the enemy.

60| He gave His people over also unto the cherev; and was in wrath with His nachalah.
61| The eish consumed their bochurim; and their betulot had no wedding celebration.
62| Their kohanim fell by the cherev; and their almanot made no lamentation.
63| Then Adonoi awaked as one from sleep, and like a gibbor that shouteth from yayin.
64| And He struck down His enemies behind; He put them to cherpat olam (perpetual reproach).
65| Moreover He rejected the Ohel Yosef, and chose not the Shevet Ephrayim;
66| But chose the Shevet Yehudah, Har Tziyon which He loved.
67| And He built His Mikdash like heavenly heights, like Eretz which He hath established Iolam.
68| He chose Dovid also His Eved, and took him from the mikhle’ot tzon (sheepfolds);
69| From following the nursing ewes He brought him to shepherd Ya’akov His people, and Yisroel His nachalah.
70| 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 Thye people and tzon of Thy pasture will give Thee thanks Iolam (forever); we will show forth Thy praise l’dor vador.
Give ear, O Rōeh Yisroel, Thou that leadest Yosef like a tzon; Thou that art enthroned between the Keruvim, shine forth.

|2| Before Ephrayim and Binyamin and Menasheh, Stir up Thy gevurah (might), and come and save us.

|3| Turn us again, O Elohim, and cause Thy face to shine that we may be saved.

|4| Hashem Elohim Tzva'os, ad mosai (how long) wilt Thou be angry against the tefillat amecha (prayer of Thy people)?

|5| Thou feedest them with the lechem dimah (bread of tears); and givest them dima'ot (tears) to drink in great measure.

|6| Thou makest us a madon (strife, contention) unto shcheneinu (our neighbors), and oyveinu (our enemies) mock us.

|7| Turn us again, O Elohim, and cause Thy face to shine that we may be saved.

|8| Thou hast brought a gefen (vine) out of Mitzrayim; Thou hast drove out Goyim, and planted it.

|9| Thou preparedst room before it, and didst cause it to take deep root, and it filled the eretz.

|10| The harim were covered with the tzel (shadow) of it, and the branches thereof were like the mighty cedars.

|11| 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| Lammah (why) hast Thou then broken down her walls, so that all they which pass by the derech do pluck her?

|13| The chazir (wild boar) out of the forest doth lay it waste, and the beasts of the sadeh doth devour it.

|14| Shuv nah (return now), we beseech Thee, O Elohim Tzva'os; look down from Shomayim, and behold, and visit gefen zot (this vine);

|15| And the stock which Thy Yamin (Right Hand) hath planted, and the Ben that Thou madest strong for Thyself.

|16| It is burned with eish, it is cut down; they perish at the ge'arah (rebuke) of Thy countenance.

|17| 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| So I should soon have subdued their oyevim and turned My Yad (hand, power) against their adversaries.

|19| Sing with joy unto Elohim uzeinu (our strength); make a joyful noise unto Elohei Ya'akov.

|20| Begin a song, and bring hither the tambourine, the pleasant kinnor (harp) with the nevel (lyre).

|21| Blow the shofar at Rosh Chodesh, at the full moon, on Yom Chageinu.

|22| For this was a chok for Yisroel, and a mishpat of the Elohei Ya'akov.

|23| Sing with joy unto Elohim uzeinu (our strength); make a joyful noise unto Elohei Ya'akov.

|24| So I should soon have subdued their oyevim and turned My Yad (hand, power) against their adversaries.

|25| The haters of Hashem should have cringed before Him; their et (time, fate, punishment) endures l'olam.

|26| 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.

|27| 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.

|28| Oh that My people had paid heed unto Me, and Yisroel had walked in My ways!

|29| I should soon have subdued their oyevim and turned My Yad (hand, power) against their adversaries.

|30| The haters of Hashem should have cringed before Him; their et (time, fate, punishment) endures l'olam.

|31| 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.

|32| Ad mosai (How long) will ye judge unjustly, and show partiality to the resham'im? Selah.
Tehillim 82, 83, 84, 85

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[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).


(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 Tzefunecha (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)] Geval, and Ammon, and Amalek; Pelesheth (Philitia) with the inabitants 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 demen (dung, fertilizer) for ha'adamah.

[11(12)] Make their nobles like Orev, and like Ze'vev; 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 seteth 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.

[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.

[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 that 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.

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);

[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.

84

(For the one directing. On the gittit. Mizmor for the Bnei Korach).

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.
Thou hast withdrawn all Thy wrath; Thou hast turned from Thine charon af.

Turn us, O Elohei Yisheinu (G-d of our salvation), and put away Thine ka'as (anger) toward us.

Wilt Thou be angry with us l'olam? Wilt Thou draw out Thine anger l'dor vador?

Wilt Thou not revive us again; that Amecha (Thy people) may rejoice in Thee?

Show us chasdecha (Thy chesed, kindness, steadfast love), Hashem, and grant us Thy salvation.

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.

Surely His salvation is karov (near) them that fear Him; that kavod may dwell in Arteinu (our land).

Chesed and emes will meet together; tzedek and shalom will kiss each other.

Emes shall titzmach (sprout forth [T.N. Tzemach--Branch, Sprout--is the code name for Moshiach 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 Tsidkeinu 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.

For Thou, Adonoi, art tov, and ready to forgive; and plenteous in chesed unto all them that call upon Thee.

Give ear, Hashem, unto my tefillah (prayer); and attend to the voice of my techinnot (supplications).

In my yom tzoros I will call upon Thee; for Thou wilt answer me.

Ein kamocha vaelohim (there is none like Thee among the g-ds), Adonoi; nor are there any ma'asim like Thine.

For Thou art gadol, and doest nifla'ot (wondrous things); Thou alone art Elohim.

Teach me Thy Derech, Hashem; I will walk in Thy emes; Yachad (make undisvided) levavi (my heart) to fear Thy Shem.

I will praise Thee, Adonoi Elohai, with all my lev; and I will glorify Shimecha l'olam.

For gadol is Thy chesed toward me; and Thou hast saved my nefesh from the lowermost Sheol.

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.

But Thou, Adonoi, art El Rachum and Channun, slow to anger, and plenteous in chesed and emes.

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).

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.

Hashem loveth the sha'arei Tziyon more than all the mishkenot Yaakov.

Glorious things are spoken of thee, O Ir HaElohim. Selah.

To them that know me, I will make mention of Rachav and Babylon; hinei, Philistia, and Tzor, with Ethiopia: this man was born there.

But of Tziyon it shall be said, This one and that one were born in her; and Elyon Himself shall establish it.

Hashem shall register, when He writeth up the people, that this one was born in her; and Elyon Himself shall establish it.

For Thou art gadol, and doest nifla'ot (wondrous things); Thou alone art Elohim.

Teach me Thy Derech, Hashem; I will walk in Thy emes; Yachad (make undisvided) levavi (my heart) to fear Thy Shem.

I will praise Thee, Adonoi Elohai, with all my lev; and I will glorify Shimecha l'olam.
Let my prayer come before Thee; incline Thine ear unto my cry; for my soul is full of troubles; and my life draws near unto Sheol.

I am counted among them that go down into the pit; I am like a gever (man) that hath no strength; free among the mesim, like the slain that lie in the kever, whom Thou rememberest no more; and nigzar (they are cut off, excluded; see Isa 53:8) from Thy hand (power, care).

Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thy wrath lieth hard upon me, and Thou hast overwhelmed me with kol mishbarecha (all Thy waves, breakers).

They came round about me daily like mayim; they close in, engulfing me.

Ohev (lover) and re'a (companion) hast Thou estranged from me, and mine acquaintances are in darkness.
With whom My yad shall be established; Mine zero'a also shall strengthen him.

The oyev (enemy) shall not ensnare him; nor the ben avlah (son of wickedness) afflict him.

And I will beat down his tzar before his face, and strike down them that hate him.

But My emunah (faithfulness) and My chesed shall be with him; and in My Shem shall his keren be exalted.

I will set his yad also upon the yam, and his yamin upon the neharot (rivers).

He shall cry out unto Me, Thou art Avi, Eli, and the Tzur of my Yeshuah [Mt 16:16].

Also I will make him My Bechor, elyon (most exalted) of the Malkhei Aretz.

My chesed will I be shomer over for him forevermore, and My Brit shall stand unfailing with him.

His zera also will I make to endure forever, and his kisse as the days of Shomayim.

If his banim forsake My torah, walk not in My mishpatim,

If they violate My chukkot, and are not shomer over My mitzvot;

Then will I visit their peshya with shevet (rod), and their avon (iniquity) with stripes.

Nevertheless My chesed will I not utterly take from him, nor suffer My emunah (faithfulness) to fail.

My Brit will I not violate, nor alter the thing that is gone out of My lips.

Once have I sworn by My Kodesh; I will not lie unto Dovid.
Tehillim 90, 91, 92

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.


[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] They [the malachim of Hashem] shall bear thee up on their palms, lest thou dash thy regel against an even (stone).

[17] They that are planted in the Beis Hashem shall flourish in the khatzerot Eloheinu (courts of our G-d).

[18] To proclaim Thy chesed in the boker, and Thy emunah baleilot.

[19] 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.


[21] For He, hinei, Thine enemies, Hashem, for, hinei, Thine enemies shall perish; all the workers of iniquity shall be scattered.

[22] An ish ba'ar (brutish, senseless man, dolt) knoweth not; neither doth a kesil (fool) understand this.

[23] To make music unto Thy Shem, O Elyon; To proclaim Thy chesed in the boker, and Thy emunah baleilot, Upon a ten-stringed instrument, and upon the nevel (lyre); to the melody of the kinnor (harp). For Thou, Hashem, hast made me glad through Thy work; I will joy in the works of Thy hands.

[24] For Thou, Hashem, hast made me glad through Thy work; I will joy in the works of Thy hands.

[25] An elef (thousand) may fall at thy side, and ten thousand at thy yamin (right hand); but it shall not come near thee.

[26] Only with thine eyes shalt thou behold and see the shillumah (recompense, retribution) of the resha'im.

[27] 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).

[28] He shall call upon Me, and I will answer him; I will be with him in tzoros; I will deliver him, and honor him.

[29] For He shall give charge to His malachim (angels) concerning thee, to be shomer over thee in kol drakhim of thee.

[30] They shall still bear forth fruit in old age; they shall be deshenim (stalwart, vigorous) and ra'ananim (luxuriant, fresh);
Ketuvim

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Tehillim 92, 93, 94, 95, 96

| 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. |
| 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 gover 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 dahm 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. |

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). |


[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 Oseini (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. |

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 mishpekhot 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 bemeysharim (in equity, in uprightness).

97 Hashem reigneth; let ha'aretz 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).

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 tzdek 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).
[5] Sing unto Hashem with the kinnor, with the kinnor, and the voice of singing.
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(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.

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 beliya’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’aseter (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 remiyiah (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.

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(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] 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] For my yamim are consumed like ashan (smoke), and my atzmot burn like a furnace.

[4] My lev is struck, and withered like esev; so that I forget to eat my lechem.

[5] By reason of the voice of my groaning my atzmot have deveykus to my basar.

[6] I am like a bird of the midbar; I am like an owl of the desert.

[7] I keep watch, and am like a tzippor (bird) alone upon the gag (housetop, roof).

[8] Mine oyevim (enemies) reproach me kol hayom; and they that revile me curse by me.

[9] For I have eaten ashes like lechem, and mingled my drink with tears.

[10] Because of Thine za’am (indignation) and Thy ketsef (wrath, anger); for Thou hast lifted me up, and cast me down.

[11] My days are like a tzel (shadow) that lengtheneth; and I am withered like esev (grass).

[12] But Thou, Hashem, shall endure l’olam; and Thy memory unto dor vador.

[13] Thou shalt arise, and have mercy upon Tziyon; for the time to favor her, the mo’ed (set time, appointed time) has come.

[14] For Thy avadim cherish her avanim (stones), and pity her aphar.

[15] So the Goyim shall fear the Shem Hashem, and all the melachim of ha’aretz will revere Thy glory.

[16] When Hashem shall build up Tziyon, He shall appear in His Kavod.

[17] He will regard the tefillah of the destitute, and not despise their tefillah.

[18] This shall be written for a dor acheron (future generation); and the people which shall be created shall praise Hashem.

[19] For He hath looked down from the height of His Kodesh; from Shomayim did Hashem behold Eretz.

[20] To hear the groaning of the asir (prisoner); to release those that are bnei temutah (men [appointed to] death);

[21] To declare the Shem Hashem in Tziyon, and His tehillah (praise) in Yerushalayim;

[22] When the peoples are gathered together in assembly, and the mamlachot (kingdoms), to serve Hashem.

[23] He bowed down my ko’ach in the derech; He cut short my yamim.

[24] 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] Of old hast Thou laid the foundation of ha’aretz; and Shomayim is the ma’aseh (work) of Thy hands.

[26] 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;
But Thou art the same, and Thy shanot (years) shall have no end.

The children of Thy avadim shall dwell, and their zera shall be established before Thee.

Barachi (Bless) Hashem, O my nefesh; and all that is within me, bless His Shem kodesh.

Barachi Hashem, O my nefesh, and forget not all His gmulim (benefits);

Who forgiveth all thine avonim (iniquities); Who healeth all thy diseases;

Who is the Go'el (Redeemer) of thy life from shachat (corruption, pit, grave); Who crowneth thee with chesed and rachamim;

Who satisfieth thy mouth with tov; so that thy ne'urim is made chadash like the nesher.

Hashem executeth tzedakot and mishpatim for all that are oppressed.

He made known His drakhim unto Moshe, His deeds unto the Bnei Yisroel.

Hashem is rachum and channun, slow to anger, and plenteous in chesed.

He will not strive l'netzach; neither will He keep His anger l'olam.

He hath not dealt with us according to chata'einu (our sins); nor repaid us according to avonoteinu (our iniquities).

For as Shomayim is high above ha'aretz, so great is His chesed toward them that fear Him.

As far as the mizrach (east) is from the ma'arav (west), so far hath He removed peysha'einu (our transgressions) from us.

As an av has compassion on banim so Hashem has compassion on them that fear Him.

Who maketh the clouds His merkava; Who walketh upon the wings of the ruach (wind);

Who maketh ruchot (spirits, winds) His malachim; His mesharetim (ministers), flaming eish;

Who laid the mekonim (foundations) of ha'aretz, that it should not move out of place olam va'ed.

Thou coveredst it with the tehom (deep) as with a garment; the mayim stood above the harim (mountains).

At Thy ga'arah (rebuke) they fled; at the voice of Thy thunder they hasted away.

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.

Thou hast set a boundary that they [the waters] may not pass over; that they return not to cover ha'aretz.

He sendeth the ma'ayanim (springs) into the ravines, which run among the harim.

They give drink to every beast of the sadeh; the pera'im (donkeys) quench their thirst.

By them shall the oph HaShomayim have their habitation, which sing among the branches.

He watereth the harim from His aliyyot (upper rooms); ha'aretz is satisfied with the p'ri (fruit) of Thy ma'asim.

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 (cypress) are her bais.
[18] The high hills are a mahsheh (refuge, shelter) for the wild goats; and the rocks for the gophers.
[19] He appointed the yareiach 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 tref (prey), and seek their okhel from G-d.
[22] To bind [in prison] his bais, and moshel of all his possessions;
[23] He made him adon of Amim, and set him free.
[24] Hashem, how manifold are Thy ma'asim! In chochmah (wisdom; cf Psa 33:6; cf 1:1) hast Thou made them all; ha'aretz is full of Thy riches.
[25] So is this gadol (great) and rekhav (wide, spacious) yam (sea), wherein are remes (creeping things), innumerable chayyot (creatures), ketanot and gedolot.
[26] There go the oniyyot (ships); there is that Leviathan, whom Thou hast made lesakhke (to play, 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.

105 O give thanks unto Hashem; call upon Shimo; make known His deeds among the amim.
[2] Sing unto Him, sing praise unto Him; talk ye of all His nefesh (labor, service) until erev.
[4] Seek Hashem, and His oz (strength); seek His face tamid.
[5] Remember His nifla'ot (wondrous works) that He hath done; His mofetim (marvellous works) He made them all; ha'aretz is full of Thy riches.
[7] He is Hashem Eloheinu; His mishpatim are in kol ha'aretz.
[8] He hath remembered His Brit Islam, the Dvar which He commanded to an elf 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 (decrees), and to Yisroel as Brit Olam;
[11] Saying, Unto thee will I give Erets 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 mamlechah (kingdom) to am acher (another people);
[14] He permitted no adam to oppress them; and He reproved melachim for their sakes;
[15] Saying, Touch not Mine meshichim (anointed ones, My Messianics), and do My nevim no harm.
[16] Moreover He called for a raav (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 sold as an eved; his nefesh was laid in barzel; his nefesh was laid in barzel;
[19] Until the time that his nefesh was laid in barzel; his nefesh was laid in barzel;
[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 sojourned 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'enah (fig tree); and broke the trees of their territory.
34 He spoke, and the arbeh (locusts) came, and 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 hechor in their land, the reshit (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 slav (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 inquired in the midbar.
45 That they might be shomer over His chukkot, and observe His torot (laws). Praise Hashem.

Praise Hashem! O give thanks unto Hashem; for He is tov; for His chesed endureth l’olam.
1  Who can speak of the gevurot (mighty acts) of Hashem? Who can show forth all His tehillah (praise)?
2  Ashrei (happy, blessed) are they who are shomrei mishpat, and he that doeth tzedakah at all times.
3  Remember me, Hashem, with the favor that Thou bearest unto Thy people; O visit me with Thy Yeshuah (salvation);
4  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).
5  We have sinned with Avoteinu, we have committed iniquity, we have done wickedly.
6  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 likeness of an ox) that eateth esev (grass).
20 Thus they exchanged their kavod for a tavnit shor (likeness of an ox) that eateth esev (grass).
| 22 | Nifla'ot (wondrous works) in Eretz Cham, and nomi'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 aztazim (idols); which were a mokesh (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 as 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 pitied 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 Elohei Yisrael min haOlam vad haOlam; and let kol HaAm say, Omein. Praise Hashem! |

O give thanks unto Hashem, for He is tov; ki iolam chasdo (for His mercy endureth forever). Let the Geulei Hashem (the redeemed of Hashem) say so, whom He hath redeemed from the yad tzar; 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). They wandered in the midbar in a desolate region; they found no derech to an ir moshav (inhabited city). Re'evim (hungry) and tzeme'im (thirsty), their nefesh fainted within them. Then they cried unto Hashem in their tzoros, and He delivered them out of their distresses. And He led them forth by the derech yesharah that they might go to an ir moshav. Oh that men would praise Hashem for His chesed, and for His nifla'ot (wonderful works) to the Bnei Adam! For He satisfieth the longing nefesh, and filleth the hungry nefesh with the tov. Such as sit in choshech and in tzalmavet, being bound in oni and barzel (iron); Because they rebelled against the words of G-d, and despised the atzat Elyon (counsel of the Most High); Therefore He brought down their lev with amal (toil); they stumbled, and there was no ozer (helper). Then they cried out unto Hashem in their tzoros, and He saved them out of their distresses. 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. 
|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'asai Hashem, and His nifla'ot (wonders) in the deep. 
|25| For He commandeth, and raiseth up a ruach sa'arah (stormy wind), which lifteth up the galim (waves) thereof. 
|26| They [the galim] mount up to Shomayim, they went down again to the tehomot (depths); their nefesh melted in ra'ah (peril, trouble). 
|27| They reeled and staggered like a shikkor, and were at their wits 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 makhoz 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| And there He maketh the hungry to dwell, that they may found an ir moshav (an inhabited city); 
|35| He made the sa'arah (storm) a calm, so that the galim (waves) thereof were still [Mk 4:41]. 
|36| They [the galim] mount up to Shomayim, they went down again to the tehomot (depths); their nefesh melted in ra'ah (peril, trouble). 
|37| They reeled and staggered like a shikkor, and were at their wits end. 
|38| Then they cried unto Hashem in their tzoros, and He brought them out of their distresses. 
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|40| Then were they glad because they were quiet; so He brought them unto their makhoz chefetz (desired haven, city, district, boundary). 
|41| Oh that men would praise Hashem for His chesed, and for His nifla'ot (wonderful works) to the Bnei Adam! 
|42| For He commandeth, and raiseth up a ruach sa'arah (stormy wind), which lifteth up the galim (waves) thereof. 
|43| Whosoever is chacham, and will be shomer over these things, even they shall understand the chasdei Hashem (lovingkindnesses of Hashem).
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 the tefillah (prayer) become sin.
[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.

110

(For 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.
[3] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[4] Hashem shall have no pleasure in thee, nor shall He retain thee in his yom (day).
[5] Hashem hath sworn, and will not relent, Thou art a kohen l’olam (forever), an art a kohen l’olam; [s Moshiach's] people, willing in the Day of thy called up Army, will be arrayed in the splendor of kodesh (holiness); from the womb of the dawn, cometh to thee Moshiach's young men [cf Isa 53:10] as the tal (dew) [Rv 19:14].
[6] Hashem hath sworn, and will not relent. Thou Moshiach are a kohen l’olam art a kohen l’olam, art a kohen l’olam; [i.e., Moshiach] as the tal (dew) [Rv 19:14].
[8] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[10] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[12] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[14] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[16] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[18] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[20] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[22] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[23] Thy enemies shall become thy footstool.
[24] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[26] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[27] Thy enemies shall become thy footstool.
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[43] Thy enemies shall become thy footstool.
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[73] Thy enemies shall become thy footstool.
[74] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[75] Thy enemies shall become thy footstool.
[76] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[77] Thy enemies shall become thy footstool.
[78] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
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[83] Thy enemies shall become thy footstool.
[84] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[85] Thy enemies shall become thy footstool.
[86] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
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[90] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[91] Thy enemies shall become thy footstool.
[92] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[93] Thy enemies shall become thy footstool.
[94] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[95] Thy enemies shall become thy footstool.
[96] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[97] Thy enemies shall become thy footstool.
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[99] Thy enemies shall become thy footstool.
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[103] Thy enemies shall become thy footstool.
[104] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[105] Thy enemies shall become thy footstool.
[106] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[107] Thy enemies shall become thy footstool.
[108] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
[109] Thy enemies shall become thy footstool.
[110] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the multitude.
Tehillim 110, 111, 112, 113, 114

[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 evermore.

[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 settleth the akeret (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.


[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 enes.
[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 aztabim (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] They have hands, but they handle not; raglayim (feet) have they, but they walk not; ne’orim (nose) have they, but they smell not;
[7] They that make them will be like them; so is kol asher bote’ach (every one that trusteth) in them.
[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 ezrah (help) and their mogen.
[10] O Bais Aharon, trust thou in Hashem; He is their ezrah (help) and their mogen.
[11] The ones fearing Hashem, trust in Hashem; He is their ezrah (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, Oshe Shomayim va’Arez (Maker of Heaven and Earth).

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 metzarei She’ol (confines, straitnesses of Sheol) have caught up with me and found me; tzoros and yagon (sorrow) I found.
[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), mine eye from dimah (tears), and mine regel (foot) from stumbling.
[9] I will walk before Hashem in the Artzot HaChayim. [T.N. Note that I can do that because Moshiach 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.
|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 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).  

119

N ALEF  
Ashrei are the blameless ones in the derech, who walk in the torat Hashem.  

8 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 chukkim.  
[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 chukkim; I will not forget Thy Davar.  

2 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 cherpah (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 chukkim.
[24] Thy edot (testimonies) also are my delight and anshei atzati (my counsellors).

7 DALET
[25] My nefesh has deveykus unto the apher; revive Thou me according to Thy Davar.
[26] I have recounted my drakhim, and Thou hearest me; teach me Thy chukkim.
[27] Make me to understand the derech of Thy pikkudim; so shall I meditate on Thy nilot.

[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.

7 HEH
[33] Teach me, Hashem, the derech of Thy chukkim; 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 edov, which is for the fear of Thee.
[39] Turn away my cherpah (reproach) which I fear; for Thy mishpatim are tovim.

7 ZAYIN
[40] Hinei, I have longed after Thy precepts; revive me in Thy tzedakah.

1 VAV
[41] Let Thy chasidim 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;
[45] 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 chukkim.
[49] Remember the davar to Thy eved, on which Thou hast made me hope.

1 ZET
[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 chukkim 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.

n 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] I will walk freely in a wide place; for I seek Thy pikkudim.
[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] Hairetz, Hashem, is full of Thy chesed; teach me Thy chukkim.

v 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 chukkim.
[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’maan (in order that) I might learn Thy chukkim.
72| The torah of Thy mouth is better unto me than thousands of zahav and kesef.

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 (faithfulness) 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 chukkim; that I be not ashamed.

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 pikkudim.

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.

89| Forever, Hashem, Thy Davar is settled and stands firm in Shomayim.

90| Thy emunah (faithfulness) 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 Thy edot are my meditation.

95| I have seen an end of all perfection: but Thy mitzvah is boundless.

96| O how I love Thy torah! It is my meditation kol hayom.

97| Thou art my soter (hiding place) and my mogen: I hope in Thy Devar.

98| Uphold me according unto Thy imrah, that I may live: and let me not be ashamed from my hope.

99| I understand more than the zekenim, for I keep Thy pikkudim.

100| I have not departed from Thy mishpatim: for Thou hast taught me.

101| How sweet are Thy words unto my palate! Sweeter than devash to my mouth!

102| Through Thy pikkudim I get understanding: therefore I hate every orakh sheker.

103| My nefesh is continually in my yad; yet do I not forget Thy torah.

104| The resha'im have laid a pach for me: yet I erred not from Thy pikkudim.

105| I have sworn a shevuah, and I will perform it, that I will keep Thy righteous mishpatim.

106| I have inclined mine lev to perform Thy chukkim forever, even unto the end.

107| I have more understanding than every melamed: for Thy edot are my meditation.

108| I have not departed from Thy mishpatim: for Thou hast rejected all them that err from Thy chukkim.

109| I hate the double-minded: but Thy torah do I love.

110| Thou hast made me wiser than mine enemies: for they are ever with me.

111| I have more understanding than every melamed of mine: for Thy edot are my meditation.

112| I have refrained my feet from every orakh rah, in order that I might be shomer over Thy Devar.

113| I have not departed from Thy mishpatim: for Thou hast taught me.
Thou puttest away all reshaim of eretz like dross; therefore I love Thy edot.
My basar trembleth for fear of Thee; and I am afraid of Thy mishpatim.
I have done mishpat and tzedek; leave me not to mine oppressors.
Be surety for Thy eved for good; let not the zedim (arrogant ones) oppress me.
I have done mishpat and tzedek; leave me not to mine oppressors.
I am Thy eved; give me understanding, that I may know Thy edot (testimonies).
It is time for Thee, Hashem, to work; for they have made void Thy torah.
Therefore I love Thy mitzvot above zahav; yes, above fine gold.
Thy edot (testimonies) are wonderful; therefore doth my nefesh keep them.
Concerning Thy edot (testimonies), I have known of old that Thou hast founded them forever.
Consider mine oni (affliction), and deliver me; for I do not forget Thy torah.
Plead my cause; for me make goel redemption; revive me according to Thy word.
Great are Thy rachamim, Hashem; revive me according to Thy mishpatim.
Many are my persecutors and mine enemies; yet do I not turn aside from Thy edot.
I beheld the bogedim, and was grieved because they were not shomer over Thy torah.
Great shalom have they which love Thy torah; nothing shall cause them to stumble.
Hashem, I have hoped for Thy Yeshuah (salvation), and do Thy mishpat.
My nefesh is shomer over Thy edot (testimonies); and I love them exceedingly.

| 119 | Thou puttest away all reshaim of eretz like dross; therefore I love Thy edot. |
| 120 | My basar trembleth for fear of Thee; and I am afraid of Thy mishpatim. |
| 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 chukkim. |
| 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. |
| 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 chukkim. |
| 136 | Rivers of waters run down mine eyes, for they are not shomer over Thy torah. |
| 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 lolam, 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 lolam; give me understanding, and I shall live. |
| 145 | I cried with my kol lev; hear me, Hashem; I will keep Thy chukkim. |
| 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. |
| 153 | Consider mine oni (affliction), and deliver me; for I do not forget Thy torah. |
| 154 | Plead my cause; for me make goel redemption; revive me according to Thy word. |
| 155 | Yeshuah (salvation) is far from the reshaim, for they seek not Thy chukkim. |
| 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. |
| 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 sheker; 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. |
121 (Shir HaMa’alot)
I will lift up mine eyes unto the harim (hills), from whence cometh ezri (my help).
[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 yarei’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.
[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.

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 buzz (contempt).
[4] Nafsheinu (our nefesh) is more than sated with the scorn of those that are at ease, and with the buzz (contempt) of the geiyonim (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);
Then the mayim hazedonim (treacherous waters) would have swept over nafsheinu (our nefesh).

Baruch Hashem, Who hath not given us up as a prey to their shinayim (teeth).

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.

Ezreinu (our help) B'Shem Hashem Oseh Shomayim vaAretz.

They that trust in Hashem shall be as Mt Tziyon, which is immoveable, and abideth l’olam.

As harim (the mountains) surround Yerushalayim, so Hashem surrounds His people from henceforth v’ad olam (and to forever).

For the shevet (scepter) of the resha shall not rest upon the goral (allotment, property) of the tzaddik; lest the tzaddikim put forth their hands unto iniquity.

Do good, Hashem, unto the tovim, and to them that are upright in their hearts.

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.

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.

Hinei, banim are nachalat Hashem; and the p’ri habeten is a zachar (reward).

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).

When Hashem brought the return of the captivity of Tziyon, we were like the cholemim (them that dream).

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.

Hashem hath done great things for us; whereof we are glad.

Return our captivity and restore our fortunes, Hashem, like torrents in the Negev.

They that sow in dimah (tears) shall reap in rinnah (joyful song).

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]).

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.

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.

The choreshim (plowers) plowed upon my back; they made long their furrows.

Hashem is tzaddik; He hath cut asunder the cords of the resha'im.

Let them all be confounded and turned back that hate Tziyon [i.e, all anti-Semites].

Let them be as the khatzir (grass) upon the housetops, which withereth before it groweth up;

With it the kotzer (reaper) filleth not his yad; nor he that gathereth sheaves, his bosom.

Neither do they which go by say, Birkat Hashem be upon you; we bless you b'Shem Hashem.

Out of the depths have I cried unto Thee, Hashem.

Adonoi, hear my voice; let Thine ears be attentive to the voice of my techinnot (supplications).
3 If Thou, Hashem, shouldest 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.

Hashem, my lev is not haughty, nor mine eyes lofty; neither do I exercise myself in gedolot, or in things too high for me.

Surely I have stilled and quieted my nefesh, as a child that is weaned of immo; my nefesh is even as a weaned child.

Let Yisroel hope in Hashem from henceforth and ad olam.

Hashem, remember Dovid, and all his afflictions;
How he swore unto Hashem, and vowed unto Avir Yaakov (the Mighty One of Yaakov);
Surely I will not come into the ohel of my bais, nor go up into my bed;
I will not give sleep to mine eyes, nor tenumah (slumber) to mine eyelids,
Until I find a makom (place) for Hashem, even mishkanot for the Avir Yaakov.
Hinei, we heard of it at Ephratah; we found it in the sedei Ya’ar (fields of Ya’ar).
We will go into His mishkanot; we will worship at the hadom (footstool) of His raglayim.
Arise, Hashem, into Thy menuchah (resting place); Thou, and the Aron of Thy oz (might).
Let Thy Kohanim be clothed with tzedek; and let Thy chasidim sing for joy.
For the sake of Dovid Thy Eved, do not turn away the face of Thine Moshiach [see Isa 52:13; 53:11].
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).
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).
For Hashem hath chosen Tziyon; He hath desired her for His moshav.
This is My menuchah (resting place) adei-ad (forevermore); here will I dwell; for I have desired her.
I will place a bountiful brocha on her provision; I will satisfy her poor with lechem.
I will also clothe her Kohanim with Yesha (salvation); and her chasidim shall sing aloud for joy.
There atm’iach (I will make sprout i.e., Tzemach) the Keren of Dovid; I have ordained a ner (lamp) for My Moshiah.
His oyevim will I clothe with boshet (shame); but upon him [Moshiah] shall his nezer (crown) be resplendent.

Hinei, mah tov umah na'im shevet achim gahm yachad (how good and how pleasant it is for brethren to dwell together in unity)!
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;
As the tal of Chermon, and as the dew that descended upon the mountains of Tziyon; for there Hashem commanded the brocha, even Chayyim Ad Olam.

Ye that stand ministering in the Beis Hashem, in the khatzerot Beis Eloheinu.
For Hashem hath chosen Yaakov unto Himself, and Yisroel for His segullah (peculiar treasure).
For I know that Hashem is gadol, and that Adoneinu is above kol elohim.
O give thanks unto Hashem; for He is tov; ki l'olam chasdo (His chesed indures forever).


[3] O give thanks to Adonei HaAdonim; ki l'olam chasdo.


[5] To Him that by tevunah (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] And brought out Yisroel from among them; ki l'olam chasdo.


[12] And made Yisroel to pass through the midst of it; ki l'olam chasdo.


[14] O give thanks unto Elohei HaElohim; ki l'olam chasdo.

[15] O give thanks to Adonei HaAdonim; ki l'olam chasdo.

[16] To Him Who divided asunder Yam Suf; 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.


[21] Baruch Hashem out of Tziyon, which dwelleth at Yerushalayim. Praise Hashem.

[22] And gave their land for a nachalah; ki l'olam chasdo.

[23] And even a nachalah unto Yisroel His eved; ki l'olam chasdo.

[24] And hath released us from our enemies; ki l'olam chasdo.


[26] O give thanks unto the G-d of Shomayim; ki l'olam chasdo.

By the rivers of Babylon, there we sat down, yes, we wept, when we remembered Tziyon.

[2] We hung up our kinnorot 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.


[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 ola'im 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; In 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; forsoke not the works of Thine own yadayim.  
[9] Thou hast searched me, and known me.  
[10] Thou knowest my downsitting and mine uprising, Thou hast binah of my thought from afar.  
[12] For there is not a milah (word) in my leshon, but, lo, Hashem, Thou knowest it altogether.

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139 (For the one directing. Mizmor of Dovid). Hashem, Thou hast searched me, and known me.  
[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.

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 geim (proud, arrogant ones [of inordinate ambition]) have hid a pach for me, and chavalim (cords, ropes); they have spread a reshet (net) close by 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.
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[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 the resha'im fall into their own nets, while I escape safely.

[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 gather about me; for Thou shalt deal bountifully with me.

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.

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(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.

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(Mizmor of Dovid)
Hear my tefillah, Hashem, give ear to my techinot (supplications); in Thy emunah answer me, and in Thy tzadakah.

[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.


[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 m’a’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 yad 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 anquish 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.
[Beis] Kol yom will I bless Thee; and I will praise Thy Shem l’olam va’ed.
[Gimel] Gadol is Hashem, and me’od to be praised; and His greatness is not cheker (searchable).
[Dalet] Dor l’dor (generation to generation) shall praise Thy ma’asim, and shall declare Thy gevurot (mighty acts).
[Heh] I will speak of the hadar kavod of Thy hod, and of Thy nifle’ot (wonderful works).
[Vav] And men shall speak of the power of Thy norot; and I will declare Thy greatness.
[Zayin] They shall utter the zekher (memory, recollection) of Thy rav tov and shall sing of Thy tzedakah.
[Chet] Channun (gracious) is Hashem, and full of compassion; erech apayim (slow to anger), and of great chesed.
[Tet] Tov is Hashem to all; and His rachamim is over all His ma’asim.
[Yod] All Thy ma’asim shall praise Thee, Hashem; and Thy chasidim shall bless Thee.
[Kaf] They shall speak of the kavod of Thy Malchus, and tell of Thy gevurah;
[Lamed] To make known to the Bnei HaAdam His gevurah, and the kavod hadar of His Malchus.
[Mem] Thy Malchus is a Malchus kol olamim, and Thy Memshelet for kol dor vador.
[Samekh] Hashem upholdeth all that fall, and raiseth up all those that are bowed down.
[Zayin] Tzaddik is Hashem in all His drakhim, and chasid in all His ma’asim.
[Shin] Shomer is Hashem over all them that love Him; but kol haresha'im will He destroy.
[Resh] He will fulfil the ratzon of them that fear Him; He also will hear their cry, and will save them.
[Peh] My mouth shall speak the tehillat 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.
Praise Hashem.
Praise Hashem, O my nefesh.
While I live will I praise Hashem: I will sing praise unto Elohai while I have any being.
Put not your trust in princes, nor in the ben adam, in whom there is no teshuah (salvation).
His ruach departs, he returneth to his adamah; in yom hahu his plans come to nothing.
Ashrei is he that hath El Ya'akov for his ezer, whose hope is in Hashem Elohav:
Oseh Shomayim vaAretz, the yam, and all that therein is: HaShomer Emes l'olam (Who keepeth Truth forever):
Oseh mishpat for the oppressed; Who giveth lechem to the hungry. Hashem mattir asurim (sets free the prisoners):
Hashem is the Boneh Yerushalayim (builder of Jerusalem): He gathereth together the nidkhei Yisroel (the outcasts Of Israel, those of the Golus).
He is the Rofeh (healer) of the Shevurei-lev (broken in heart), binds up their wounds.
He determines the mispar of the kokhavim; He calleth them all by their shemot.
Gadol is Adoneinu, and of rav kō'ach; to His tevunah (understanding, intelligence) there is no mispar (number, limit).
Hashem lifteth up the anavim (meek ones, humble ones); He casteth the resha'im down to the ground.
Sing unto Hashem with todah; make music upon the kinnor (harp) unto Eloheinu: 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).
He giveth to the behemah her lechem, and to the bnei orev (young ravens) when they cry out.
He delighteth not in the gevurat hasus: He taketh not pleasure in the shokayim of an ish (legs of a man).
Hashem taketh pleasure in them that fear Him, in those that hope in His chesed.
Praise Hashem, O Yerushalayim; praise thy G-d, O Tziyon.
He hath also established them forever and ever: He hath made a Chok (decree) which shall not pass away.
He is the Rofeh (healer) of the Shevurei-lev (broken in heart), binds up their wounds.
He causeth His ruach to blow, and the mayim to flow.
He declareth His Devar unto Ya'akov, His chukkot and His mishpatim unto Yisroel.
He hath not dealt so with any Goy (nation): and as for His mishpatim, they have not known them. Praise ye Hashem.

Praise ye Him, all His malachim: praise ye Him, all Tzivos Hashem.
Praise Him, shemesh and yarei'ach: praise Him, all ye kokhavim of ohr.
Praise Him, ye heavens of heavens, and ye waters that be above HaShomayim.
Let them praise the Shem of Hashem: for He commanded, and they were created.
He hath also established them forever and ever: He hath made a Chok (decree) which shall not pass away.
Hallelu Hashem from ha'aretz, ye sea creatures, and all tehomot:
Eish, and barad; snow, and cloud; stormy wind fulfilling His Devar:
Mountains, and all hills;etz pri (fruitful trees), and all cedars:
Beasts, and all cattle; remesh (creeping things), and flying foul:
Malchei eretz, and all people; sarim (princes), and all shoftei aretz:
Both bochurim, and betulot; zekenim, and ne’arim:
Let them praise the Shem of Hashem: for Shmo alone is excellent; His hod is above Eretz and Shomayim.
MISHLE

Praise Hashem. Shiru l’Adonoi shir chadash (Sing unto Hashem a new song), and His praise in the Kahal Chasidim.

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 (29:5). 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 righteous (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; 2:12-23; 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; 28:4-6,17, 24:1; 27:4; 28:10,22,25; 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 (Pro 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 David’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

| 149 | Praise Hashem. Shiru l’Adonoi shir chadash (Sing unto Hashem a new song), and His praise in the Kahal Chasidim. |
| 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 | For Hashem taketh pleasure in His people; He will crown the meek with Yeshuah (salvation). |
| 5 | Let the Chasidim be joyful with the nevel (harp) and kinnor (lyre). |
| 6 | Let every thing that hath breath praise Hashem. Praise Hashem! |

[31x76]sound of the shofar; | Hallelu Him with the surpassing greatness. Him according to His gevurot (mighty acts); hallelu Him for His Bereshis 1:6 Hallelu Him in the raki’a [see Beis Hamikdash]; Hallelu Him in the Kahal Chasidim; even of the Bnei Yisroel, an Am (people) close unto Him. Hallelu Hashem. |
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 Ba’al cults, or in contrast to the ignorant scoffers at the Bible (Isaiah 53:12) and to rule with the strong” (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. 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.”

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 9:1-5/6 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 Psalms 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. 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.”


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 (6:9-11; 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; 21:17,25; 22:7,13; 24:27,30-34; 26:13-16; 27:18,25,27, 28:19), as well as self-control (16:26; 19:19; 20:1; 23:19-21, 29:35; 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 foreseeing 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; 28:13), remembering that G-d hates the slanderer (10:18), the gossip (11:13; 16:28; 18:8; 20:19; 26:20,22), the querer of discord (6:12-19; 13:10; 26:21), and the one who glots (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’ (1:3) 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).
Beni (my son), hear the
muṣar Avicha, and forsake not
the Torat Immecha.

For they shall be a
garland of chen unto thy rosh,
and a chain about thy neck.

Beni (my son), if
chattʾaim (sinners) entice thee,
consent thou not.

If they say, Come with
us, let us lie in wait for dahm,
let us lurk secretly for the nafḥot (ill-gotten gain);
which taketh one that is greedy for betza
secretly for their own nafḥot. They would have none of
Hashem; and did not choose the Yirat
Hashem; i.e., the Redemptive
mishpat, and is shomer over
yesharim (upright ones); He is
wise Torah counsel) for the

Therefore shall they eat
of the p’ri (fruit) of their own
derech, and be filled with
their own moʿatžot (schemes, devices).

For the waywardness of
the simple shall slay them,
and the complan
cntment of kesilim (fools)
shall destroy them.

But the one who payeth
heed unto me [Chochmat
Hashem, i.e., the Redemptive
Word, not only Hashem’s
creative agent (Ps 33:5; Prov
8:30; 30:4) 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
raḥ (terror of evil).

Beni (my son), if thou
wilt receive my words,
and treasure my mitzvot
with thee;
So that thou incline thine
ear unto chochmah, and apply
thine lev to tevunah
(understanding);
Yea, if thou criest out after
binah, and liftest up thy voice
for tevunah (understanding)
If thou seest her as
kesef, and searchest for her as
for māṣorim (hidden
treasures);
Then shalt thou
understand the Yirat Hashem, and
find the Daʿaʾ Elohim.
For Hashem giveth
chochmah; out of His Peh
(mouth) cometh daʿaʾ
(knowledge) and tevunah
(understanding).
He layeth up tushiyyah
(wise Torah counsel) for the
yesharim (upright ones); He is a 
mogen [shield] to them that
walk in blamelessness.
He keepeth the orkḥot
mishpat, and is shomer
over the derech of His Chasidim.
Then shalt thou
understand tzedek, and
mishpat, and mermer hagadah (equity, fairness)—every
ma’agal tov (good path).
When chochmah
entereth into thine lev, and
daʾaʾ (knowledge) is pleasant
unto thy nefesh;
Mezimah (discretion)
shall be shomer from pachad
53:5]
shall dwell safely, and
shall be secure from pachad
raḥ (terror of evil).

Beni (my son), if thou
wilt receive my words,
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mishpat, and is shomer
over the derech of His Chasidim.
Then shalt thou
understand tzedek, and
mishpat, and mermer hagadah (equity, fairness)—every
ma’agal tov (good path).
When chochmah
entereth into thine lev, and
daʾaʾ (knowledge) is pleasant
unto thy nefesh;
[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.

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;

[6] In all thy drakhim acknowledge Him, and He shall make yasher 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 azmot.
[9] Honor Hashem with thy substance, and with the reshit (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 correct eth; 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 meusher (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'avit (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 scorners; but He giveth chen (grace, favor) unto the anayim (lowly, humble ones).
4 Hear, ye banim, the musar (instruction, discipline) of an av, and attend to know binah (understanding).

5 For I give you lekach tov (good doctrine, good instruction), forsake ye not my torah.

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 anater (crown) of tiferet (glory) shall she present to thee.

10 Hear, O beni (my son), and receive my sayings; and thy shmot chayyim shall be thy regel from rah (evil, ruin) in the midst of all thy drakhim.

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 to my chochmah, and with all thy drakhim be firm.

21 Let them not depart unto my sayings.

22 Let them not depart from thine eyes; be shomer over them within thine lev.

23 Set watch over and guard thy lev with all diligence; for out of it are the totze’ot chayyim (issues, wellsprings of life).

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 eyeldis look straight before thee.

26 Ponder the ma’agal (path) of thy raglayim, and let thine eyelids look straight before thee.

27 Turn not to the right hand nor to the left; remove thy regel from rah.

28 Everyone in life has two paths to choose from just as Moshiach 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.

29 Beni (my son), attend unto my chochmah, and bow thine ozen to my tevunah (understanding).

30 That thou mayest regard mezimah (discretion), and that thy sfatayim (lips) may keep da’as (knowledge).

31 For the sfatayim (lips) of a zarah (strange woman) drip as a honeycomb, and her mouth is smoother than shemen (olive oil).

32 But her end is marah (bitter) as wormwood, sharp as a two-edged cherev.

33 Her raglayim go down to mave; her steps lead to Sheol.

34 Lest thou shouldest compare [hers] to the orach chayyim, her ma’agalot (paths) are crooked, that thou canst not know them.

35 Hear me now therefore, O ye banim, and turn not from the words of my peh (mouth).

36 Remove thy derech far from her, and come not near the petach (doorway) of her bais; thy body are consumed, thy life.

37 And say, How have I hated musar, and my lev spurned tohkahat (reproof);

38 And have not obeyed the voice of my morim (teachers), nor inclined mine ear to the sound of their words.

39 And I was at the brink of all ways, my koach filled with thy koach; and thy future, when thy basar and thy petach (doorway) of her bais;

40 And say, How have I hated musar, and my lev spurned tohkahat (reproof);

41 And have not obeyed the voice of my morim (teachers), nor inclined mine ear to the sound of their words.

42 And I was at the brink of all ways, my koach filled with thy koach; and thy future, when thy basar and thy petach (doorway) of her bais;
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Mishle 5, 6

[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 nochriyah (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.

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.


[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 mossi wilt thou lie down, O atzel (sluggard, lazy one)? When wilt thou arise out of thy sheynah (sleep)?

[10] Yet a little sheynot (sleep), a little slumber, a little folding of the yadayim to sleep;


[12] A worthless person, a wicked man, walketh with a perverse peh (mouth).

[13] He winketh with his eyes, he shuffeth with his regel, he pointeth with his fingers;

[14] Tahpukhot (perversity) is in his lev, he deviseth rah continually; he stirs up midanim (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 perverse peh (mouth).

[18] A lev that deviseth wicked machshevot (plans), rageyim that are swift in running to ra’ah,

[19] An ed sheker that speaketh lies, and he that soweth midanim (contention, strife, discord) among achim.

[20] Beni (my son), keep the mitzvat 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 tokhakhot 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 hon (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 (jealousy) is the nefesh that destroyeth his own nefesh.

[34] For kina (jealousy) is the chamat gever (husband’s rage); therefore he will not spare in the yom nakam (day of vengeance).
Mishle 6, 7, 8

[35] He will not regard kofer (compensation); neither will he be the appeased, though shoched (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 achat; 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 the black and dark lailah;
[11] --She is loud and soreret a zonah, and crafty of lev him an isha with the attire of a banim, a na’ar (young man) devoid of lev [of understanding, sense],
[12] Now is she without, now in the rechovot, and lurketh in the trodden paths, crossroads.
[13] She crieth out at the she’arim (gates), at the entry of the city, at the entrance at the petachim (doorways);
[14] Unto you, O ishim, I call out; and my voice is to the Beni Adam.
[15] O ye simple ones, understand armah (prudence);
[16] He hath taken a bag of kesef with him, and will come back to his bais at the appointed time.

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 Beni Adam.
[5] O ye simple ones, understand armah (prudence);
[6] For I will speak negidim (noble things, worthy [words]); 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 find da’as (knowledge).
[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 mezmot (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.
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Mishle 8, 9, 10

| 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 tehomat, 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 1:7]) Him, as an Amon (master craftsman, builder, architect, artist); and I was daily His delight, rejoicing always before Him [Mishle 30:4];  
| 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| Have 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.  
| 2| Chochmah hath built her bais, she hath hewn out her seven ammudim;  
| 3| She hath prepared her meat; she hath mixed her yayin; she hath also set her shulchan.  
| 4| She hath sent forth her na’arot; she calleth from the highest points of the city;  
| 5| Whoso is simple, let him turn in here; as for him that lacketh lev (a heart of understanding), she saith to him,  
| 6| Forsake the simple ways, and live; and go in the derech binah.  
| 7| He that reproveth a letz (mocker) 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.  
| 19| The mishle (proverbs) of Shlomo. A ben chacham maketh glad an av, but a ben kesil is the grief of his em.  
| 20| Otzarot resha profit nothing, but tzedakah (righteousness) saveth from mavet.  
| 21| 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 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 mouth of a tzaddik bringeth forth chochmah, but the lashon tahpukhot (tongue of perversion, distortion) shall be cut off.
12 The sfatayim (lips) of the tzaddik know what is ratzon (acceptable), but the mouth of the resha'im speaketh tahpukhot (perversity).
13 A balance of mirmah (dishonesty, deception) is abomination to Hashem, but an even shelemah (perfect stone, just weight) is His ratzon.
14 When zadon (pride) cometh, then cometh kalon (shame, disgrace), but with the humble is chochmah.
15 The integrity of the yesharim (upright ones) shall guide them, but the deceit of the bogedim (treacherous ones) shall destroy them.
16 Hon (riches) profit not in the yom evrah (day of wrath), but tzedakah (righteousness) delivereth from mavet.
17 The tzidkat tamim (righteousness of the blameless) shall make his derech straight, but the rasha shall fall by his own evil.
18 The tzidkat yesharim shall deliver them, but bogedim (treacherous ones) shall be caught in their own evil desire.
19 At the mot adam rasha, his tikveh shall perish, and the expectation of his surviving strong ones perisheth.
20 The tzaddik is delivered out of tzoros, but the rashah cometh on to take his place.
21 He is in the orach (path) of Chayyim that is shomer over musar, but he that abandoneth tohkahkat (reproof) goes astray.
22 He that hideth sin'ah with sfatayim sheker, and he that uttereth a slander, is a kesil (fool).
23 In the multitude of devarim there wanteth not sin, but he that restraineth his sfatayim (lips) is maskil (wise).
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 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.
city rejoiceth, and when the resha'aim 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'aim.

[12] He that is devoid of lev (mouth) of the resha'aim.

[13] A bringer of rekhil (gossip, rekhillut) revealeth sod (secrets, confidences), but he that is of a ne'eman rash (generous person) holdeth his peace.

[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 resha'ah 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 rash 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'aim 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 berakah (generous person) shall be made to prosper, and he that wattereth shall be refreshed also himself.

[26] He that withholdeth grain, the people shall curse him, but brocha 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 runach (wind), and the fool shall be eved to the chacham lev.

[30] The p'ri tzedek is Etz Chayyim, and he that sinneth nefashot is chacham (wise).

[31] If the tzaddik are recompensed on ha'aretz (the earth), much more the rashah and the choteh (sinner).

He who loveth musar loveth da'as, but he that hateth tokhhah (reproof, correction) is ba'ar (a boorish, ignorant person).

[2] A tav (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 shoresh 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 atzom.

[5] The thoughts of the tzaddikim are right, but the tachbulot (guidance) of the resha'aim are mirmah (deceitful).

[6] The devarim of the resha'aim are to lie in wait for dahm, but the peh (mouth) of the yesharim (upright ones) shall deliver them.

[7] The resha'aim 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 reshaim 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 under-standing).

[12] The resha'ah coveteth the catch of ra'im (evil men), but the shoresh (root) of the tzaddikim yieldeth fruit.

[13] The rah is ensnared by the peysha (transgression) of his safayim (lips), but the tzaddik shall escape from tzo'os.

[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).
A ben chacham heareth his musar av, but a scoffeer heareth not ge’arah (scolding, rebuke).

He who despiseth the davar shall be destroyed, but he that feareth the mitzvah shall be rewarded.

An ish shall eat tov by the fruit of his peh (mouth), but the nefesh of the kharutzim (sluggard, lazy one) desireth, and hath nothing, but the nefesh of the kharutzim (diligent ones) shall have ruin.

The riches of an ish is kofer (ransom) for his nefesh (life), but the poor heareth no threat.

The ohr (light) of the tzaddik rejoiceth, but the ner (lamp) of the resha’im (wicked) shall be put out.

By zadon (pride) cometh only contention, but with the teachable is chochmah.

Hon (wealth) gotten by dishonesty shall be diminished, but he that gathereth incremen tally shall have an increment.

Rav ochel (much food) is in the untilled ground of the poor, but for want of mishpat (justice) it is swept away.

He that spareth his shevet (rod) hateth his bno (son), but he that loveth him is diligent in his musar (discipline).
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 the 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).


[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 sekhok (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'am 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 sinneth, 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 makhsor (poverty, want).

[24] The ataret 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 betrayer.

[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 atzmut (bones).

[31] He that oppresseth the dal (poor) showeth contempt for his Oseh (Maker), but he that honoreth Him is kind to the eyon (needy).

[32] The resha'im is banished in his ra'ah, but the tzaddik hath refuge in his mot (death).

[33] In the lev of the discerning repose 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 tokhakhat (reproof) is prudent.

[6] In the bais of the tzaddik is much treasure, but in the revenues of the resha'im is trouble.

[7] The sfatayim (lips) of chachamim disperse da'as, but the lev of kesilim doeth not so.
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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 tokhakhat (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 fatted 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 tevunah 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 troublith 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 einayim rejoiceth the lev, and a good report giveth health to the etzem.
31 The ozen that heareth the tokhakhat chayyim (reproof of life) lodgeth among chachamim.
32 He that refuseth musar despiseth his own nefesh, but he that heareth tokhakhat (reproof) getteth lev [of understanding].
33 The Yirat Hashem is the musar of chochmah; and before kavod (honor) is anavah (humility).

16

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 einayim, but Hashem weigtheth the ruchot.
3 Commit thy ma'asim (works) unto Hashem, and thy plans shall be established.

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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'evat 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'evat 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 melachim is chayyim, and his favor is like the cloud of a spring rain.
16 How much better is it to acquire chochmah than gold, and acquiring binah (understanding) a better choice than keseff!
17 The mesilat yesharim (highway of the upright) is to depart from rah; he that guards his derech is shomer over his nefesh (soul).
Ga'on (pride) goeth before shever (destruction), and a ruach of haughtiness before a fall.

Better it is to be of a humble ruach among the anayim, than to divide the plunder with the proud.

He that wisely heeds the Davar shall find tov (good), and he who trusteth in Hashem, happy is he.

The chacham lev shall be called prudent, and the sweetness of the sfatayim (lips) adds to learning.

Seichel is a Makor Chayyim unto him that hath it, but the musar (instruction, discipline) of fools is folly.

The lev chacham guides his peh (mouth), and addeth learning to his sfatayim (lips).

Pleasant words are as a honeycomb, sweet to the nefesh, and marpeh (healing) to the atzmot (bones).

There is a derech that seemeth yashar (right) before an ish, but its acharit (future, latter end) is the drakhei mavet.

The nefesh (appetite) of the laborer works for him, for his peh (mouth) of hunger driveth him on.

An ish Beliya'al diggeth up ra'ah, and in his sfatayim (lips) there is as a scorching eish.

A shochad (gift, bribe) is like a charm in the eynayim of him that hath it; wherever he turneth, he prospereth.

He that covereth a peysha (transgression) seeketh love; but he that repeateth a matter separateth the best of friends.

Ge'arah (scolding) goeth deeper into a meiven than a hundred blows into a kesil (fool).

A rah seeketh only rebellion; therefore a merciless malach shall be sent to him.

Let an ish meet a dov robbed of her cubs rather than a kesil in his folly.
their yashar (uprightness, integrity).

27 He that hath da’as (knowledge, wisdom) spareth his words, and an ish tevunah (man of understanding) is of a calm ruach.

28 Even a fool, when he holdeth his peace, is counted chacham, and he that shueth his sfatayim (lips) is esteemed a man of understanding.

18 A man who separates himself seeks his own ta’avah (desire); he defies all tushiyyah (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 mitlachamin (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.

19 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 anaavah (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 acquireth da’as, and the ozen of the chachamim seeketh da’as.

16 The mATTAN (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.
A ben kesil is the calamity of aviv (his father), and the contentions of an isha are a constant dripping [i.e., an irritant].

Bais and hon (wealth) are the nachalah avot, and a prudent isha (wife) is from Hashem.

Atzlah (slothfulness, laziness) casteth into a tardemah (deep sleep), and a nefesh remiyyah (a deceitfully lazy soul) shall suffer hunger.

He that is shomer over the mitzvah is shomer over his own nefesh, but he that is reckless in his drakhim shall die.

He that hath compassion on the dal (poor) lendeth unto Hashem; and for his benefits He will repay him.

Chasten binecha (thy son) while there is yet tikvah, and give not in to thy nefesh (desire) to kill him.

One of gadol chemah (great temper) shall bear onesh (punishment), for if thou deliver him, yet thou must do it again.

Hear etzah, and accept musar, that thou mayest be wise in thy acharit (latter end, future).

There are many plans in a lev ish; nevertheless it is the etzah of Hashem that shall stand.

The ta’avah (what is desirable) in an adam is his chesed, and a rahsh (pauper) is better than an ish kazav (liar).

The Yirat Hashem tendeth to chayyim, and he that hath it shall rest secure; he shall not be visited by rah.

An atzel (sluggard, lazy one) thruasteth his yad into his dish, and will not so much as bring it back to his peh (mouth) again.

A melech that sitteth in the kisse din (throne of judgment) winnows out all rah with his eynayim.

Who can say, I have made my lev pure, I am tahor from my chattat?

Differing weights, and differing measures, both of them are alike to’evah to Hashem.

Even a na’ar (child) is known by his ways, whether his conduct be pure, and whether it be yashar (right).

The hearing ozen, and the seeing ayin, Hashem hath made even both of them.

It is good for nothing, it is naught, saith the koneh (buyer), but when he is gone his way, then he boasteth.

There is zahav, and a multitude of rubies, but the sfatayim (lips) of da’as are a precious jewel.

Take his garment that is guaranty for a zar (stranger), and hold it as his pledge for a nokhriyah (foreign woman, strange woman, seductress).

Lechem from sheker (deceit) is sweet to an ish, but afterwards his peh (mouth) shall be filled with gravel.

Every plan is established by etzah, and with tachbulot (guidance) wage milchamah.

He that goeth about as a rakhil (gossip, slanderer, talebearer) unveileth secrets; therefore associate not with the babbler.

He who curseth aviv or immo, his ner (lamp) shall be put out in deep choshech.

A nachalah (inheritance) may be gotten hastily at the rishonah (beginning); but the acharit (latter end) thereof shall not have a bracha.

Say not thou, I will pay back rah; but wait on Hashem, and He shall save thee.
Differing weights are a to'evah unto Hashem, and scales of mirmah (deceit) are not tov.

The steps of a gever are from Hashem; how can an adam then understand his own derech (way, life's course)?

It is a mokesh adam to devote rashly as kodesh, and after nedarim (vows) to reconsider his consecration.

A melech chacham winnows out the resha'im and bringeth the ofan (threshing wheel) over them.

The neshamah of adam is the ner (light) of Hashem, searching all the innermost beten.

Chesed and emes guard the Melech, and his kisse is upheld by chesed.

The tiferet (glory) of bochurim is their ko'ach (strength), and the hadar (splendor) of zekenim is the silvery head.

Blows that wound cleanseth away rah; so do beatings the innermost beten.

Every derech ish is yashar (right) in his own eynayim, but Hashem weigheth the hearts.

To do tzedakah and mishpat is more acceptable to Hashem than zevach.

A high and haughty eye, and a proud lev melech (tongue of the wicked ones) are chattat (sin).

The plans of the kharutz (diligent) lead surely to profit; but of every one that is hasty surely to machsor (poverty, want).

The getting of ozarot by a lashon sheker is hevel (vain, empty, meaningless) and fleeting for them that seek mavet.

The derech of the guilty is hafachpach (crooked, tortuous), but as for the pure, his conduct is yashar (right).

It is to dwell in a corner of the gag (roof), than with a quarrelsome isha in a shared bais.

The nefesh of the rashah desireth rah; his re'a findeth no mercy in his eynayim.

When the scoffer is punished, the simple is made wise, and when insight is disclosed to the chacham, he receiveth da'as.

He who stoppeth his ozen at the cry of the dal (poor), he also shall cry out himself, but shall not be heard.

A mattan (gift) in secret pacifieth af (anger), and a shochad (bribe) in the kheyk (bosom, i.e., a concealed bribe) strong wrath.

An ed kezavim (lying witness) shall perish, but the ish that heareth emes speaketh lanetzach (unto eternity).

An ish rasha defiantly hardeneth his face, but as for the yashar (upright) he maketh his derech (road) sure.

There is no chochmah nor tevunah (understanding) nor etzah against Hashem.

The sus is prepared against the yom milchamah, but teshuah (victory, deliverance) is from Hashem.
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 (snakes) 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 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 overthreweth 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, 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?

21 He that loveth tahor lev (a pure heart), for the chen (grace) on his sfatayim (lips) the Melech shall be his re'a (friend).

22 The oisher ruleth over the rahshim (paupers), and the loveh (borrower, debtor) is eved (slave) to the ish malveh (lender).

23 When thou sittest to dine with a moshel (ruler), consider diligently what is before thee,

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 mokesh (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.

30 When thou sittest to dine with a moshel (ruler), consider diligently what is before thee,

31 And put a sakin (knife) to thy throat, if thou be a ba'al nefesh (man given to gluttony).

32 Be not desirous of his delicacies, for they are lechem kezavim (deceitful food).

33 Overwork not to get rich; cease from thine own binah (understanding).

34 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.

35 Eat thou not the lechem of him that hath a rah ayin (evil eye, i.e., a miser), neither desire thou his delicacies;

36 For as he reckoneth in his nefesh, so is he. Eat and drink, saith he to thee, but his lev is not with thee.

37 The morsel which thou hast eaten shalt thou vomit up, and lose thy pleasant devarim.

38 Speak not in the oznayim of a kesil (fool), for he will despise the seichel of thy words.

39 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 glutinous 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 enes, 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).


[30] They that tarry long at the yayin, they that turn in to sample mixed wine.

[31] 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.

[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] For their lev plotteth violence, and their sfatayim (lips) talk of amal (trouble).

[35] Through chochmah is a bais built, and by tevunah (understanding) it is established.
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, and do not associate with them that are otherwise disposed.

|20| 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 are 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).

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 shouldest 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 without cause, and deceive not with thy sfatayim (lips).

|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 beged (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 runach 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] As sheleg (snow) in kayitz (summer), and as matar (rain) at katzir (harvest), so kavod is not fitting for a kesil (fool). [28] As he that bindeth an even (stone) in a sling, so is he that giveth kavod to a kesil (fool). [29] As a thornbush goeth up into the yad of a shikkor, so is a mashal in the peh (mouth) of kesilim. [30] Like an archer wounding all, so is he that hireth the kesil (fool), or hireth the passerby. [31] As charcoal is to burning coals, and wood to eish; so is a contentious ish to kindle strife.

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 tokhakhat (good, constructive reproof) is better than secret ahavah. [6] As he that hath no rule over his own ruach is like an ir that is broken down, and without a chomah (wall). [7] He that sendeth a message by the yad of a kesil (fool) cutteth off the raglayim, and drinketh chamas. [8] The legs of the pisei’ach (lame man) hang limp; so is a mashal in the peh (mouth) of kesilim.

[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] As the tzippor in its fluttering, as the swallow in its flying, so the kelelah (curse) without cause shall not alight. [13] As he that bindeth an even (stone) in a sling, so is he that giveth kavod to a kesil (fool). [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.

[8] As a thornbush goeth up into the yad of a shikkor, so is a mashal in the peh (mouth) of kesilim. [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] As the tzippor in its fluttering, as the swallow in its flying, so the kelelah (curse) without cause shall not alight. [13] As he that bindeth an even (stone) in a sling, so is he that giveth kavod to a kesil (fool). [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.

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Ne’emanim [faithful] are the wounds of an ohev (friend); but deceitful the neshikot (kisses) of an enemy.

The full nefesh trampleth a honeycomb, but to the hungry nefesh every mar (bitter thing) is sweet.

As a tzippor that wandereth from her ken (nest), so is an ish that wandereth from his makom (place, home).

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).

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.

Beni (my son), be chacham, and make my lev glad, that I may answer my accusers.

A prudent man foreseeth ra’ah, and hideth himself; but the naïve ones trudge on, and are punished.

Take his beged (garment) that is collateral for a zar; seize the pledge given for surety for a nokhriyah (strange woman, foreign woman, seductress).

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.

A continual dripping in a very rainy day and a quarrelsome isha are alike;

To restrain her is like restraining the ruach (wind), and like grasping shemen in the right hand.

Barzel (iron) sharpeneth barzel (iron); so one ish sharpened another.

He who is guard over the te’enah (fig tree) shall eat the pri (fruit) thereof, so he that is shomer over his adon shall be honored.

As mayim reflecteth the face, so one lev ha’adam reflects another.

Sheol and Avaddon are never full; so the eyneyim of adam are never satisfied.

As the crucible is for kesef, and the furnace for zahav; so is an ish tested by the praise he receives.

For riches are not l’olam (forever); and doth the nezer (crown) endure dor vador?

The hay is removed, and the deshe (tender grass) showeth itself, and herbs of the harim are gathered,

The kevasim (lambs) are for thy clothing, and the goats are the purchase price of the sadeh.

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).

The rasha flee when none pursueth; but the tzaddikim do triumph, there is rabbah tiferet (great glory), but when the resha’im rise, the people go into hiding.

He that covereth his peysha'im (sins) shall not prosper, but he who confesseth and forsaketh them shall find mercy.

Ashrei adam that is reverent always, but he that hardeneth his lev shall fall into ra’ah.

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 beta (ill-gotten gain) shall prolong his yamim (days).
17 If an adam is burdened with dahn (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 gever 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 puttheth 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 rash (poor) shall not lack, but he that hideth his eynayim 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 rash (pauper) and the oppressor have this in common: Hashem enlighteneth both their eynayim.
14] If Melech shofet be’emes (judges in truth) the dalim, his kisse shall be established forever.
15] The shevet (rod) and tokhakhat (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 restaint [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 mokesh (snare), but he who puttheth 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.

The devarim of Agur Ben Yakeh, even the massa; the gever (man) spoke unto Itiel, even unto Itiel and Uchal:

28. Surely I am more stupid than any ish, and have not the binat adam.

30. 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?

32. If thou hast done foolishly in exalting thyself, or if thou hast devised rah, lay thy yad upon thy peh.

34. Surely the churning of cholov (milk) bringeth forth kemah (butter), and the wringing of the nose bringeth forth dahm; so the stirring up of anger bringeth forth strife.
IYOV

[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 all such as are bnei chalof (servant girls).
[9] Let him drink, and forget of bitter nefesh. And he drinketh, and forgetteth; then he layeth his yadayim to the distaff, and his fingers lay hold of the spindle.
[10] Who can find an aishes chayil (a woman of valor, an excellent wife)
[11] The lev of her ba'al (husband) is known in the she'arim, when he sitteth among the ziknei eretz.
[12] She will do him tov and lack of gain.
[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 zeroot (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 eyvon (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 lishon is the torat chesed (teaching of kindness).
[27] She watcheth well over the halichot (goings, ways) of her bais (household), and euteth 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'amim 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’ (Ye 2:25; Job 42:10) 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 Kedoshim 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 (Re 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 16:21. 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, IYn 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 godless 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 yitz’dak (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, Moshiach 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 Dovidic King (righteous one) shall live by his emunah (Chabakuk 2:4; Jer 23:6) whom we embrace by faith and who enfolds us in his righteousness. Ask the Ruach Hakodesh to help you see the perfect and yashar ish, Moshiach Tzidkeinu and Mosheinu. Though we were created for mitzvos (Ep 2:10), it is Moshiach 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 shunneth 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 edom.

4 And his banim went and held a mishvah in their bais, every one in his turn in his bais; and sent and called for their three achayot to eat and drink with them.

5 And it was so, when his banim and his banot came to present themselves before Hashem, and Hashan came also among them.

6 And Hashan said unto Hasatan, From where comest thou? Then Hasatan answered Hashem, and said, From roaming to and fro in haaretz, and from walking up and down in it.

7 And Hashan said unto Hasatan, Hast thou considered in thy heart avdi Iyov, that there is none like him in haaretz, a perfect and a yashar ish, yire Elohim, and shunneth evil?

8 Then Hasatan answered Hashem, and said, Is Iyov a yire Elohim (G-d fearer) for nothing?

9 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 haaretz.

10 But put forth Thine yad now, and strike all that he hath, and he will curse Thee to Thy face.

11 And Hashan said unto Hasatan, Hinei, all that he hath, and he will curse Thee to Thy face.

12 And Hashan said unto Hasatan, Hinei, all that he hath, and he will curse Thee to Thy face.

13 And there was a yom when his banim and his banot were eating and drinking yayin in the bais achichem 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 Sabeans 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 achihem 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 keri’ah 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). |

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’aaretz, 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. 


[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. 

After this opened Iyov his mouth, and cursed his yom. 

[2] And Iyov spoke, and said, Let the yom perish where it was born, and halailah in which it was said, There is a gever born. Let that yom be choshech; let not Elohim regard it from above, neither let the light shine upon it. 

[3] Let the yom be choshech; let not Elohim regard it from above, neither let the light shine upon it. 

[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 no joyful shout come therein. 

[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,
Because it shut not up the dalatot of my mother's womb, nor hid amal (tzoros) from mine eyes.

Why did I not come to mot at birth? Why did I not perish when I came out of the beten (belly, womb)?

Madua (why) were there birkayim to receive me? Or why the shadayim that from them I should nurse?

For atah (now) I would be lying still and quiet, have slept and been at rest,

With melachim and yo'atzim of ha'aretz, which build ruins for themselves;

Or with sarim (princes) that had zahav, who filled their batim (houses) with kesef;

Or as a hidden stillborn--I had not been!--as olelim which never saw ohr.

There the resha'im cease from troubling; and there the weary are at rest.

There the asirim (prisoners, captives) rest together; they hear not the voice of the oppressor.

The katon and gadol are there; and the eved is free from his adon.

Why is ohr given to him that is in misery, and chayyim unto the bitter in nefesh;

Which long for mavet, but it cometh not; and dig for it more than for hidden treasures;

Call now, if there be any that will answer thee, and to which of the turn?

For ka'as (anger) killeth the foolish man, and kinah (envy) slayeth the simple one.

I have seen the fool taking shoresh (root), but suddenly I cursed his habitation.

Whose katzir (harvest) the hungry eateth up, and taketh it even from among of the tzinnim (thorns), and the intriguer pants after their wealth.

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 tushiyyah (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 mavev; 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 ohol; and thou shalt visit thy habitation, and find nothing wanting.
|25| Thou shalt know also that thy zera shall be ravo, 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.
|28| But Iyov answered and said,
|2| Oh that my ka'as (vexation) were throughly 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 pereh (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 tushiyyah (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
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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)?

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.

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 (transgression)?
| 4 | If thy banim have sinned against Him, and He have cast them away for their peysha (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.

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.

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 etzet out of its place, and the ammudim 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 multipleth my wounds without cause.

|18| He will not allow me to take my ruach (breath), but fillet 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 nifla’ot; 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 angush] 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 oniyyot (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).
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Neither is there any mochiach (arbitrator) between us, that might lay his yad upon us both.

Let Him take His shevet (rod) away from me, and let not His fear terrify me.

Then would I speak, and not fear Him; but it is not ken (so) with me.

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.

I will say unto Eloah, Do not condemn me; show me what charge Thou dost contend with me.

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?

Hast Thou eyes of basar? Or seest Thou as enosh seeth?

Are Thy yamim like the yamim of enosh? Are Thy years like the days of gever (man),

That Thou seekest after mine avon, and searchest after my chattat?

Though Thou has da'as that I am not a resha, and there is none that can deliver out of Thine yad,

Thine yadayim have formed me and altogether round about have fashioned me; yet Thou hast now swallowed me.

Remember, now, that Thou hast molded me like the chomer (clay), and wilt Thou turn me into aphar again?

Hast Thou not poured me out like cholov, and curdled me like gvinah (cheese)?

Thou hast clothed me with ohr and basar, and hast knitted me together with atzmot and sinews.

Thou hast granted me chayyim and chesed, and Thy visitation hath been shomer over my ruach.

And these things hast Thou hid in Thine lev; I have da'as that this was in Thy mind.

If I sin, then Thou art shomer over me, and Thou wilt not let my avon go unpunished.

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),

If my head is held high, Thou stalkest me like a fierce lion, and ever Thou displayest Thy awesome power against me.

Thou bringest Thy fresh edim (witnesses) against me, and increasest Thine hot indignation toward me; in waves Thy tzava troop against me.

Why then hast Thou brought me forth out of the rechem (womb)? Oh that I had expired, and no eye had seen me!

I should have been as though I had never been; I should have been carried from the beten straight to the kever.

Are not my yamim few? Then cease, and let me alone, that I may take a little cheer before I go from where I shall not return, even to the Eretz Choshech V’Tzalmavet, an eretz of darkness, like darkness itself; and of tzalmavet, no sedarim (order), where the light is like darkness.

Then answered Tzophar the Na’amati, and said,

Should not the multitude of dvarim be answered? And should an ish full of talk yitzdak (be justified)?

Should thy vain talk silence men, so that thou mockest, vein machlim (without anyone putting thee to shame)?

For thou hast said, My lekach (doctrine, teaching, belief) is pure, and I am clean in Thine eyes.

But oh that Eloah would speak, and open His lips against thee.

And that He would show thee the secrets of chochmah, that tushiyyah (true wisdom) has two sides! Have da'as therefore that Eloah forgettest much of thy avon.

Canst thou search out the cheker Eloah (depths of G-d)? Canst thou probe to the tachlis Shaddai (the end, completeness of Almighty)?

It is like the heights of Shomayim; what canst thou do? Deeper than Sheol; of what canst thou have da'as?

The measure thereof is longer than ha’aretz, and broader than the yam (sea).

When Eloah passes by and arrests and convenes for judgment, who then can constrain Him?

For He has da'as of deceitful men; He seeth wickedness also; will He not then take note of it?

But before a witless ish can become wise, a colt of a pereh (wild donkey) would be born an adam!

If thou direct thine lev, and stretch out thine hands to Him,
If iniquity be in thine yad, put it far away, and let not wickedness dwell in thy ohalim.

For then shalt thou lift up thy face without mum; yea, thou shalt be firm, and shalt not fear,

Because thou shalt forget thy amal (grief), and remember it as waters that flow by,

And thine cheled (duration of life) shall be brighter than the tzohorayim (noonday); thou shalt shine forth; thou shalt be as the boker.

And thou shalt be secure, because now there is tikveh; yea, thou shalt search, and thou shalt take thy rest in safety.

Also thou shalt lie down, and none shall make thee afraid; yea, rabbim (many) shall court thy favor.

But the eyes of the reshaim faileth, and they shall not escape, and their tikveh shall be as the last gasp of the nefesh.

And Iyov answered and said,

Doubtless then ye are the people, and chochmah shall die with you.

But I have levav (understanding) as well as you; I am not inferior to you; yea, who knoweth not such things as these?

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)!

Those at ease have buz (contempt) for a downfall which awaits the one whose regel is slipping.

The ohalim of shodedim (robbers) remain in peace; they that defy El are secure,

who Eloah brought forth by His yad.

But ask now the behemot, and they shall teach thee, and the oph haShomayim (birds of the air), and they shall tell thee;

Or speak to haaretz, and it shall teach thee; and the dagim of the yam shall declare unto thee.

Of all of these, who lacketh da’as that the yad Hashem hath wrought this?

In whose yad is the nefesh of every living thing, and the ruach of kol basar ish.

Doth not the ozen (ear) test words? And the mouth tastes its ochel?

With the ancient ones is chochmah; and in orech yamim (length of days) is binah (understanding).

With Him is chochmah and gevurah; He hath etzah and understanding.

See, what He tears down cannot be reconstructed; He shutteth up an ish, and there can be no prison release.

He withholdeth the waters, and they dry up; also He sendeth them out, and they overturn eretz.

With Him is oz (strength) and tushiyyah (true wisdom); the deceived and the deceiver are His.

He leadeth yoatzim (counsellors) away stripped, and maketh the shofetim (judges) fools.

He looseth the shackle of melachim (kings), and girdeth their loins with loincloth.

He leadeth kohanim away stripped, and overthroweth the mighty.

He removeth the speech of the ne'emanim (trusted ones), and taketh away the understanding of the zekenim.

He poureth buz (contempt) upon nobles, and loosens the belt of the mighty.

He uncovers the depths of choshech, and bringeth tzalmavet to light.

He giveth prosperity to the Govim, and then destroyeth them; He enlargeth them, and then carrieth the Govim away.

He taketh away the lev (understanding) of the Rashei Am HaAretz, and sendeth them to tohu lo derech (trackless wilderness).

They grope in the choshech without ohr, and He maketh them to stagger like a shikkar (drunken man).

See, mine eye hath seen all this, mine ozen hath heard and understood it.

What ye know, of the same I have da’as also; I am not inferior unto you.

Surely I would speak to Shaddai, and I desire to reason with El (G-d).

But ye are forgers of sheker, ye are all rofim (physicians) of no value.

O that ye would altogether hold your peace! And it should be your chochmah.

Hear now my tokhachat (protest, public argumentation), and pay heed to the pleadings of my lips.

Will ye talk wickedly on behalf of El (G-d) and speak deceitfully for Him?

Will ye be partial to Him? Will ye play the part of the defense attorney for El?

Is it hatov that He should search you out? Or do you play the jester with Him, as one plays the jester with enosh?

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Will ye be partial to Him? Will ye play the part of the defense attorney for El?

Is it hatov that He should search you out? Or do you play the jester with Him, as one plays the jester with enosh?

He will surely reprove you, if ye do act with partiality beseter (secretly).

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; though He take away my soul, yet will I trust in Him. When Thou shalt call, and I will answer; or let me speak, and answer me.

[16] For now Thou countest the work of Thine hands. Thou prevailest against Thine enemy, and let him also rise up against thee.

[17] Hinei now, I have prepared my mishpat (cause, case); I know that I shall be acquitted.

[18] Who is he that can contend against me? For atah (now), if I hold my tongue, I shall expire.

[19] Only do not shtuym (two things) unto me; then will I not hide myself from Thee.

[20] Turn from him, that he may rest, till he shall accomplish, as a sachir (a hired man), his day.

[21] Withdraw Thine hand from me, and let not Thy eimah (dread, terror) make me afraid. Then kerah (summon), and I will answer; or let me speak, and answer me.

[22] How many are mine avonot and chattot (bitter things) against me, and makest me to inherit the avonot of my neurim (youth).

[23] Lammah (why) hidest Thou Thy face, and holdest me to know my peysha and my chattot? I know that I shall be acquitted.

[24] Thine eye shall see no evil, and Thine ear shall hear none of the words of Thine enemy.

[25] Wilt Thou pursue the dry kash (straw, chaff)? For Thou writest down merorot (bitter things) against me, and makest me to inherit the avonot of my neurim (youth).

[26] Wilt Thou puttest my feet also in the stocks, and observest kol orkhot (paths, ways) of me; Thou settest a mark upon the soles of my raglayim, and puttest my feet also in the stocks. Thou settest a mark upon the soles of my raglayim, and puttest my feet also in the stocks.

[27] Thou art my shield, and puttest me behind Thy wings. Thou art mine an不出来 (rock), and the mountain falling crumbles, and the things which grow thereof grow old in ha’aretz, and the tzur (rock) is moved out of its place.

[28] Adam that is born of isha is of few yamim and full of rogez (unrest).

[29] Why do I take my basar in my teeth, and take my nefesh in mine yad? Thou art my shield, and puttest me behind Thy wings. Thou art mine an不出来 (rock), and the mountain falling crumbles, and the things which grow thereof grow old in ha’aretz, and the tzur (rock) is moved out of its place.

[30] Who can bring a tahor (clean thing) out of a tameh (unclean, cf Ro 5:12)? Loh echad (No one).

[31] Seeing his yamim are full of reshut, and his hat (head) is full of rogez (unrest), and his ephod is full of shevut (suffering).

[32] And doth Thou open Thine eyes upon such a one, and bringest me into mishpat with Thee?

[33] Turn from him, that he may rest, till he shall accomplish, as a sachir (a hired man), his day.

[34] 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.

[35] Though the shoresh (root) thereof grow old in ha’aretz, and the stump thereof die in the apha (dust), and the thorn tree在其顶部长出常青藤。

[36] Yet through the scent of mayim it will bud, and bring forth branches like a young plant.

[37] But gever dieth, and plant. Should a chacham (wise man) utter vain knowledge, and fill his inner being with the east wind?
Iyov 15, 16

[3] Should he reason with unprofitable davar (talk)? Or with speeches wherewith no good is done?

[4] Yea, thou makest void [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 Kedoshim; yea, Shomayim is not pure in His eyes.

[16] How much more vile and corrupt is ish, which drunketh 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 ozniyim; 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 Cho-shech 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);

[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 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.

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 end of words? Gain 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.
18 | He shall be driven from ohr into choshech, and chased out of the tevel.  
19 | He shall neither have offspring nor descendent 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 reshaim, and this is the place of him that has no da'as of El.

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 obel.  
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 bnei 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 | Why do ye persecute me like El, not satisfied with my basar?  
21 | Oh that my words were but written! O that they were recorded in a sefer!  
22 | That they were engraved with a pen of barzel and with oferet (lead) in the tzur forever!  
23 | For Ani yadati Goeli chai (I know that my Redeemer liveth), and that he shall stand up at Acharon (at the Last) upon apha (dust, the earth);  
24 | And though after my ohr (skin) has been thus destroyed, yet from my basar I shall see Eloah;  
25 | Whom I shall see for myself, and mine eyes shall behold and no other; my heart faints within me.  
26 | But ye think, How we will persecute him, seeing the shoresh (root) of the matter is found in me?  
27 | Be ye afraid of the cherev; for wrath bringeth the avonot (punishments) of the cherev, that ye may know there is a judgment.

Then 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 reshaim 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 apha;  
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;
Yet his lechem in his stomach is turned sour; it is the venom of vipers within him.
He hath swallowed down riches, and he shall vomit them up again; El shall drive them out of his beten.
He shall suck the venom of asps; the viper's leshon shall slay him.
He shall not see the rivers, the floods, the brooks of devash and khemah (butter, curds).
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).
Because he hath oppressed and hath forsaken the destitute; because he hath violently seized a bais which he built not;
Surely he knew no quiet in his beten; he shall not save anything which he desired.
There shall none of his ochel be left; therefore his posterity will not endure.
In the fulness of his sufficiency he shall be in distress; kol yad of misery shall come upon him.
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.
He shall flee from the weapon of barzel (iron), and the keshet of bronze shall strike him through.
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.
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.
Shomayim shall reveal his iniquity; and eretz shall rise up against him.
The increase of his bais shall depart, and his goods shall flow away in [G-d’s] Yom Af.
This is the chelek of an adam rasha from Elohim, and the nachalah decreed unto him by El (G-d).
But Iyov answered and said,
Hear diligently my speech, and let this be your tanachumot (consolations).
Bear with me that I may speak; and achar (after) that I have spoken, mock on.
As for me, is my complaint to adam (mortals)? Or why should my ruach not become impatient?
Look at me, and be astonished, and lay your yad upon your peh (mouth).
Even when I remember I am afraid, and trembling taketh hold on my basar.
Madu’a (why) do the resha’im live, become old, yea, are mighty in power?
Their zera is established in their sight with them, and their offspring before their eyes.
Their batim (houses) are shalom from pachad; neither is the shevet Eloah upon them.
Their shor (bull) breeds, and faileth not; their cow calveth, and doth not miscarry her calf.
Their batim (houses) are shalom from pachad; neither is the shevet Eloah upon them.
Their shor (bull) breeds, and faileth not; their cow calveth, and doth not miscarry her calf.
They send forth their little ones like a tzon, and their yeladim jump about.
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They sing to the tambourine and kinnor, and rejoice at the sound of the flute.
They spend their yamim in tov, and in a moment go down to Sheol.
Therefore they say unto El, Depart from us; for we desire not the da’as of Thy ways.
What is Shaddai, that we should serve Him? And what profit should we have, if we importune Him?
Lo, their tov is not in their yad; the etzah (counsel, scheme) of the resha’im is far from me.
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.
They are as straw before the ruach, and as chaff that the storm carrieth away.
Eloah layeth up his iniquity for his banim; He payeth him back, and he shall know it.
His eyes shall see his destruction, and he shall drink of the wrath of Shaddai.
For what pleasure hath he in his bais after him, when the mispar (number) of his months is cut off?
Shall any teach El da’as, seeing He judgeth those that are on high?
Zeh (this one) dieth in his full prosperity, being wholly at ease and secure.
His troughs are full of cholov, and his atzmot are moistened with marrow.
And another dieth in the marah (bitterness) of his nefesh, and never eateth with pleasure.
They shall lie down alike in the aphar, and the worms shall cover them.
Behold, I know your machshevot, and the stratagems which ye wrongfully imagine against me.
For ye say, Where is the bais of the tyrant? And where are the ohel mishkenot of the resha’im?
Have ye not asked them that travel the
derek? 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?

Then Eliphaz of Teman answered and said,
|2| Can a gever 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| Yet He filled their batim (houses) with tov; but the etza (counsel) of the resha'im is far from me.
|18| The tzaddikim see it, and are glad, and the naki (innocent) laugh them to scorn.
|19| Verily our foe is destroyed, and the abundance of them the eish consumeth.
|20| Acquaint now thyself with Him, and so hast thou shalom; thereby tovah shall come unto thee.
|21| Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt fulfill thy nederim.
|22| 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.

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|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 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.

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 halalim (wounded ones) crieth out, yet Eloah chargeth not tiflah (folly) to them.
|13| They are of those that are moredei ohr (rebelling 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.

For the boker is to them even as the tzalmavet; they are friends with the terrors of tzalmavet.

24

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 eyneyim 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?
|26| 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

Then answered Bildad the Shuchi, and said,

25

|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 vitzdak Enosh im El (how then can man be justified, set right, with G-d?)
|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 maggot? And the ben adam, which is a tola'at (worm)?
But Iyov answered and said,
|2| How hast thou
derived? How savest thou thezero'a that hath no oz
(strength)?
|3| How hast thou counseled
him that hath no chochmah?
And how hast thou plentifully
declared the tushiyyah
(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 ammudim 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?

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 tzadakah 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.

Surely there is a
mine for the kesef,
and a makom for
zahav where they refine it.
|2| Barzel (iron) is taken out
of the 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
daan, and which the falcon’s
eye hath not seen.
The proud beasts have not trodden it, nor the shachal (lion’s cub) passed over it. He [the miner] putteth forth his yad upon the rock; he upturneth the mountains by the shoresh. He cutteth out channels through the tzurot (rocks), and his eye seeth every precious thing. He dams up the streams from flowing, and the thing that is hidden bringeth he forth to ohr. But where shall chochmah be found? And where is the makom binah? Enosh knoweth not the price thereof; neither is it found in the Eretz HaChayyim. The tehom (abyss) saith, It is not in me; and the yam saith, It is not with me. It cannot be gotten in exchange for fine gold, neither shall kesef be weighed for the price thereof. It cannot be valued with the fine gold of Ophir, with the precious onyx, or the sapphire. The zahav and the crystal cannot equal it, and the exchange of it shall not be for the jewel of gold. Nor shall mention be made of coral or crystal, for the price of chochmah is above pearls. The chrysolite of Ethiopia shall not equal it, neither shall it be valued with tahor gold. From where then cometh chochmah? And where is the makom binah? Seeing it is hidden from the eyes of kol chai, and concealed from the oph HaShomayim. Abaddon and Mavet say, We have heard a rumor thereof with our ears. Moreover Iyov continued his mashal, and said, Oh that I were as in months past, as in the days when Eloah was shomer over me; When His ner (lamp) shined upon my rosh, and when by His ohr I walked through choshech; As I was in the days of my prime, when the Sod Eloah (friendship, counsel of G-d) was over my ohel; When Shaddai was yet with me, when my children were around me; When I washed my steps with khemah, and the tzur poured me out streams of shemen; When I went out to the sha'ar through the city, when I took my moshav in the rekhov! The ne'arim saw me, and stepped aside, and the aged arose, and stood up. The sarim (nobles) refrained from talking, and laid their hand on their mouth. The nobles held their peace, and their leshon cleaved to the roof of their mouth. Elohim understandeth the way to it, and He knoweth the makom thereof. For He looketh to the ketzot ha'aretz, and seeth all under Shomayim. The weight He appointed for the ruach, and He weigheth the mayim by measure. When He made a decree for the matar, and a derech for the lightning of the thunder, Az (then) did He see it, and declare it; He prepared it, yea, and searched it out. And unto adam He said, See, the Yirat Adonoi, that is chochmah, and to depart from rah is binah.
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.

Yea, what use was the koach of their hands to me, since their vigor hath perished?

Choser (want, lack) and hunger they gnawed the parched ground desolate and waste.

They cut up mallow plants by the bushes, and juniper roots for their lechem.

They were banished from among men, (they shouted after them as after a ganav);

To dwell in the clefts of the wadis, in holes of aphan, and in the rocks.

Among the bushes they brayed; tachat (under) the underbrush they were huddled together.

They were bnei naval, yea, sons of base men; they were driven forth out of ha'aretz.

And atah (now) am I their mocking song, yea, I am their byword.

They abhor me, they flee far from me, and spare not rok (spit) in my face.

He hath cast me into the chomer, and I am become like aphan and ashes.

I cry unto Thee, and Thou dost answer me lo (not); I stand up, and Thou regardest me not.

Thou art become cruel to me; with Thy strong yad Thou opposest Thyself against me.

For I know that Thou wilt bring me down to mavet, to the bais mo'ed l'khol chai.

Yet will not one stretch out his yad in a heap of ruin, or cry out for help in his disaster.

Did not I weep for him that was in trouble? Was not my nefesh grieved for the eyyon (needy)?

When I looked for tov, then rah came unto me; and when I waited for ohr, there came ofel (darkness).

My bowels boiled, and rested not; yemei oni met me.

I went mourning without the sun; I stood up, and I cried out in the kahal.

I am an ach to jackals, and a re'a to owls.

My ohr (skin) grows black upon me, and my atzmot are burned with fever.

My kinnor (harp) also is turned to evel (mourning), and my flute into the voice of them that weep.

I made a brit (covenant) with mine eyes; how then look I upon a betulah?

For what chelek of Eloah is there from above? And what nachalah of Shaddai from on high?

Is not destruction to the wicked? And a disaster to the poalei aven (workers of wrong)?

Doth not He see my derech, and count all my steps?

If I have walked with shav (vanity, falsehood), or if my regel hath hasted to mirmah (deceit),

Let me be weighed in scales of tzedek that Eloah may know mine tom (integrity).

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,

Then let me sow, and let acher (another) eat; yea, let my harvest be uprooted.

If mine lev have been deceived by an isha, or if I have lurked at petach (doorway) of my re'a;

Then let my isha grind for another, and let another kneel over her.

For this is a heinous crime; yea, it is an avon to be brought before judges.

For it is an eish that consumeth to Abaddon, and would root out all mine increase.

If I did despise the mishpat (cause) of my eved or of my amah, when they contended with me,

What then shall I do when El riseth up? And when He visiteth, what shall I answer Him?

Did not He that made me in the beten make them? And did not Echad fashion us in the rechem?
If I have withheld the poor from their cheftetz (desire), or have caused the eyes of the almanah to grow weary,

Or have eaten my morsel myself alone, and the yatom hath not eaten thereof;

(For from my youth he was brought up with me, as with an av, and I have guided her from beten immi;)

If I have seen any oved (one perishing) for want of clothing, or any evyon (needy) without covering,

If his heart did not bless me for warming him with the giz (fleece) of my sheep,

If I have lifted up my yad against the yatom, when I saw my influence in the sha'ar (gate, court);

Then let mine arm fall from my shoulder, and mine zero'a be broken from its socket.

For destruction from El was a pachad to me, and by reason of His majesty I could not endure.

If I have made zahav my hope, or have said to the fine gold, Thou art my security,

If I rejoice because my wealth was rav (great), and because mine yad had gotten much,

And my lev hath been secretly enticed, or my mouth hath kissed my yad in heathen worship;

This also were an avon to be punished by the judge; for then I would have been unfaithful, denying El that is on high.

If I rejoice at the misfortune of him that hated me, or gloated when rah found him,

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 deket to the ger.

|33| If I concealed my peysha like Adam, by hiding mine avon in my heart,

|34| Did I fear a great multitude, or did the contempt of mishpekhot 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.

So these shloshet ha’anashim ceased to answer Iyov, because he was tzaddik in his eyes.

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.

Also against his three friends was his wrath kindled, because they had found no ma’aneh (refutation, answer), and yet had condemned Iyov.

Now Elihu had waited till Iyov had spoken, because they were elder than he.

When Elihu saw that there was no ma’aneh in the mouth of these shloshet ha’anashim, then his wrath was kindled.

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.

I said, Yamim should speak, and multitude of shanim should teach chochmah.

But there is a ruach in enosh, and the neshamat Shaddai giveth them binah.

Great men are not always wise, neither do the zekenim understand mishpat.

Therefore I said, Pay heed to me; I also will tell of what I have da’as.

Hen (behold), I waited for your dvarim; I gave ear to your reasons, whilst ye searched out what to say.

Yea, I attended unto you, and, hinei, there was none of you that proved Iyov wrong, or that answered his words.

Yet do not say, We have found chochmah; El may vanquish him, lo ish (not man).

Now he hath not directed his millin (words) against me; neither will I answer him with your speeches.

They were amazed; they answered no od (more); they left off speaking.

When I had waited, (for they spoke not, but stood still, and answered no od [more]);

I said, I will answer also my chelek (portion); I also will show of mine da’as.
For I am full of millim (words), the ruach within me compelleth me.

Hinei, my beten is like yayin which hath no vent; it is ready to burst like ovot chadashim (new wineskins).

I will speak that I may be relieved; I will open my sfatayim and answer.

Let me not, now, show any man partiality, neither let me flatter adam.

For I am not skilled in flattery; in so doing Oseini (my Maker) would soon take me away.

Wherefore, Iyov, now, hear my speeches, and pay heed to all my words.

Hinei, now I have opened my mouth, my leshon hath spoken in my mouth.

My words shall be of my yosher lev (the uprightness of my heart), and my lips shall utter da’as that is pure.

Ruach Hako’desh hath made me, and the Neshamah of Shaddai hath given me life.

Im (If) thou canst, answer me; set thy words in order in my presence; take thy stand.

See, I am like thee, of El, from chomer (clay) was I taken also.

Hinei, my terror shall not make thee afraid, neither shall my pressure be heavy upon thee.

Surely thou hast spoken in my ozen, and I have heard the voice of thy words, saying, I am pure without peysha; I am clean; neither is there avon in me [Yn 8:46].

Yet He findeth tenuot (occasions) against me, He counteth me for his oyev,

He putteth my raglayim in the stocks, He watcheth all my orkhot.

But in this thou art not right; I will answer thee, that Eloah is greater than enosh.

Why dost thou contend against Him? For He giveth not account of any of His matters.

For El speaketh once, yea twice, yet man perceiveth it not.

In a chalom, in a chezyon lailah, when deep sleep falleth upon anashim, in slumberings upon the mishkav (bed).

Then He openeth the ozen anashim, and sealeth their admonition

That He may turn them aside from their deeds, and hide pride from gever (man).

He keepeth back his nefesh from the shachat, and his life from the overthrow of the sword.

He is chastened also with pain upon his mishkav, and the continual strife in his atzmot;

So that his life abhorreth lechem, and his nefesh dainty food.

His basar is consumed away, that it cannot be seen; and his atzmot that were not seen stick out.

Yea, his nefesh draweth near unto the shachat, and his life to the ones bringing death.

If there be a malach (messenger, i.e., Malach HaBriṭ, HaAdon [see Malachi 3:4]) as melitz (mediator) for him, one of a thousand, who declares a person yashar (upright, Isa 53:11),

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],

His basar shall be restored like a na’ar; he shall return to the yamim of his youthful vigor;

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 tzdek.

He looketh upon anashim, and if any say, I have sinned, and perverted that which was yashar, and it was not recompensed to me,

He will redeem his nefesh from going into the shachat, and his life shall see the ohr.

Mark well, O Iyov, pay heed unto me; hold thy peace, and I will speak.

If thou hast anything to say, answer me; dabbir (speak), for I desire to justify thee.

If not, pay heed unto me; hold thy peace, and I shall teach thee chochmah.

Furthermore Elihu answered and said,

Hear my words, O ye chachamim; and give ear unto me, ye that have da’as.

For the ozen trieth words, as the mouth tasteth food.

Let us choose for ourselves what is mishpat (right); let us know among ourselves what is tov.

For Iyov hath said, I am innocent; and El hath taken away my mishpat (right).

Yet El hath taken away my mishpat (right), and give ear unto me, ye that have da’as.

For the ozen trieth words, as the mouth tasteth food.

Let us choose for ourselves what is mishpat (right); let us know among ourselves what is tov.

For Iyov hath said, I am innocent; and El hath taken away my mishpat (right).

I declare the mishpat (case) against me a lie; though without peysha, my arrow wound is incurable.

What gever is like Iyov, who dranketh 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 gever nothing that he should please Elohim.

[10] Therefore pay heed unto me ye anashei 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,


[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 beli’ya’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’asheh (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 resh’a’im in the open sight of others;

[27] Because they turned back from following Him, and He heareth the cry of the aniym.

[28] 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?

[29] Thine eyes shall see, and thine ears shall hear, when El shall have restored to El what is hiden from His geyrim (servants).

[30] He is created like the morning, and perisheth at noon.

[31] And His spirit goeth down, and returneth no more.

[32] His renown shall not be destroyed; nor shall his name be put away from under heaven.

[33] But compassion and mercy shall be found together; and righteousness and peace shall make their seat.

[34] For the salvation of El shall make His light to shine upon them, and His kadosh (holiness) is over them.

[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 addeeth peysha 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 peysha’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 ge’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.  

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] His noise announceth Him, the cattle even that He is approaching.  

[36] 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 eretz; likewise to the geshem, 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 eretz 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 chosech.
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.

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 eretz? 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 eretz? Tell Me if thou hast da'as of it all.
19. Where is the derech where ohr dwelleth? And as for chosech, 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 eretz?
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 eretz, 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, when the dust hardens into a clump, and the clods cleave fast together?
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, when they crouch in their me'onot (dens), and abide in the lair to lie in ambush?
40. 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?
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, shtayim (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 shall 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 humble 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 aphar 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 reshit (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? Canst thou draw out Leviathan with a khakah (fishhook)? Or tie down his leshon with a cord?

|25| Canst thou put a hook into his af (nose)? Or bore his jaw through with a barb?

|26| Will he make many tachanunim unto thee? Will he speak soft words unto thee?

|27| Will he make a brit (covenant) with thee? Wilt thou make many tachanunim unto thee? Will he speak soft words unto thee?

|28| Will he make a brit (covenant) with thee? Wilt thou make him for an eved olam? Canst thou draw out Leviathan with a khakah (fishhook)? Or tie down his leshon with a cord?

|29| Will he make many tachanunim unto thee? Will he speak soft words unto thee?

|30| Shall traders barter for him? Shall they divide him among the Kena'anim (Canaanites, merchants)?

|31| Canst thou fill his ohr (skin) with harpoons? Or his head with fishing spears?

|32| Lay thine hand upon him; remember the milchamah. Thou wilt not do it more.

|33| See, every tokhelet (expectation) is false; shall not one be cast down even at the sight of him?

|34| None is so foolhardy that dare stir him up. Mi (who) then is able to stand before Me?

|35| Mi (who) hath given Me, that I must repay him? Whatever is under the kol HaShomayim is Mine.

|36| Mi (who) can remove his outer garment? Or mi (who) can come near him with a double bridle?

|37| Canst thou open the doors of his face? Terror is round about his teeth.

|38| His scales are his ga'avah (pride), shut up together as with a rigid chotam (seal).

|39| One is so near to another, that no ruach (air) can pass between them.

|40| They are joined one to another; they stick together, inseparably.

|41| By his sneezings ohr flares out, and his eyes are like the eyelids of the shachar. In his neck resideth oz (strength), and terror dances before him. The flanks of his basar are joined together; they are firm in themselves, immovable.
[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)] His lev (chest) is as firm as an even (stone); yea, as hard as the lower millstone.

[28 (41:20)] The cherev of him that reacheth at him cannot hold—the spear, the dart, nor the harpoon.

[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 deep 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.

Then Iyov answered Hashem, and said,

[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.

[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’aretz 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 banai banim, even arba’ah dorot.

[17] So Iyov died, being zaken and full of yamim.
Shir Hashirim 1, 2

Shir HaShirim, which is Shlomo's

1 Let him kiss me with the neshikot (kisses) of his mouth; for better is dodecha (thy love) than yayin (wine).

2 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].

3 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.

4 Shechorah (black, dark, sun-blackened) am I, yet lovely, O ye banot Yerushalayim, like the oholim (tents) of Kedar, like the curtains of Shlomo.

5 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.

6 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 chavercha (the flocks of thy chaverim, fellow companions)?

7 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).

8 O my love, to a susah (mare) among the chariots of Pharaoh do I compare thee.

9 Thy cheeks are lovely with ornaments, thy tzavar (neck) with necklaces.

10 Ornaments of zahav will we make for thee, studded with kesef.

11 While the Melech is at his table, my spikenard perfume has yielded its fragrance.

12 See, thou art yafeh (fair), my love; see, thou art fair; thine eynayim are yonim (doves).

13 See, thou art yafeh (handsome), dodi (my beloved), yea, na'im (pleasing); also our couch is verdant.

14 I am the rose of Sharon, and the shoshan (lily) of the valleys.

15 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].

16 Kol dodi (the voice of my beloved)! Hinei, he cometh leaping upon the harim, bounding over the hills.

17 The beams of our bais are cedar, and our rafters are cypress.

18 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);

19 The te'enah (fig tree) putteth forth her early figs, and the vines with the tender grape give forth fragrance.

20 Arise, my love, my fair one, and come away.

21 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.

22 Catch the shu'alim (foxes), the shu'alim ketanim (little foxes), that spoil the kramim (vines); for krameinu (our [blooming] vines) have tender grapes.

23 Sustain me with cakes of raisins, comfort me with apples: ki cholat ahavah ani (for I am faint with ahavah, lovesick).

24 His left hand is under my rosh, and his right hand doth embrace me.

25 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].

26 Kol dodi (the voice of my beloved)! Hinei, he cometh leaping upon the harim, bounding over the hills.

27 The beams of our bais are cedar, and our rafters are cypress.

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29 The te'enah (fig tree) putteth forth her early figs, and the vines with the tender grape give forth fragrance.

30 Arise, my love, my fair one, and come away.

31 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.

32 Catch the shu'alim (foxes), the shu'alim ketanim (little foxes), that spoil the kramim (vines); for krameinu (our [blooming] vines) have tender grapes.
In the nights on my bed
I sought him whom my
nefsheh loved; 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
places); I will seek
him whom my nefsheh loved; I
sought him, but I found him not.
[3] The shomrim (watchmen)
that go about the city found
me; to whom I said, Saw ye
him whom my nefsheh loved?
[4] Scarcely had I passed
him, but I found him not.
[5] I charge you, O ye banot
Yerushalayim, by the gazelles,
and be thou like a gazelle or a
young deer upon the hills of
Beter.

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
(flock) of goats descending
from Mount Gil`ad.

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;
and the scent of thy
garments is like the scent
that are twins, which graze
away, turn, dodi (my beloved),
and be thou like a gazelle or a
young deer upon the hills of
Beter.

The shomrim (watchmen)
that go about the city found
me; to whom I said, Saw ye
him whom my nefsheh loved?
[4] Scarcely had I passed
him, but I found him not.
[5] I charge you, O ye banot
Yerushalayim, by the gazelles,
and by the deer of the sadeh,
Yerushalayim, by the gazelles,
[5] Thy two breasts are like
every man hath his
cherev (sword) at his side
against the pachad (terror,
dread) of the nights.
[9] HaMelech Shlomo made
himself an appiryon
(palaczquin, mobile throne
carried on a litter on the
shoulders of men) of the wood of
the Lebanon.
[10] He made the pillars
thereof of keesef, the support
thereof of zahav, the cushion
of it of purple, the interior
thereof being inlaid with
Ahavah, by the banot
Yerushalayim.

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.

The cherev (sword) at his side
among the lilies.
[4] Dodi (my beloved) is
mine, and I am his; he feedeth
among the lilies.

The two breasts are like
every man hath his
cherev (sword) at his side
against the pachad (terror,
dread) of the nights.
[9] HaMelech Shlomo made
himself an appiryon
(palaczquin, mobile throne
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of it of purple, the interior
thereof being inlaid with
Ahavah, by the banot
Yerushalayim.

There are no shields of
Gibborim.
[5] Thy two breasts are like
every man hath his
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thereof of zahav, the cushion
of it of purple, the interior
thereof being inlaid with
Ahavah, by the banot
Yerushalayim.

There are no shields of
Gibborim.
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.

Where is thy beloved gone, O thou fairest among nashim? Where is
thy beloved turned aside, that we may seek him with thee?

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).

I am my beloved’s, and my beloved is mine; he feedeth
among the shoshanim.

Thou art yafeh, O my love, as Tirtzah, lovely as
Yerushalayim, awe-inspiring
as bannered troops on the
march.

Turn away thine eyes from me, for they overwhelm
me; thy hair is as an eder of
goats that descend from
Gil’ad.

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.

As a half pomegranate is
thy temple within thy veil.

There are threescore
melakhot (queens), and
fourscore pilagshim
(concubines), and alamot
(young unmarried virgins)
without number [7:N. Alatom
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 transliterated
the word as ‘virgin’ in this verse
until it became politically
incorrect to do so in later, more

my heart began
pounding for him.
Awoke, 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).

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
ahalim, washed with cholov,
and shachor (black) as the
purest gold, his hair is wavy
and shachor (black) as the
raven.

His head is like the
purest gold, his hair is wavy
and shachor (black) as the
raven.

His eyes are like yonim
doves) by the streams of
mayim, washed with cholov,
jewels fitly set.

His cheeks are like beds
of spices, like sweet flowers;
his lips like shoshanim (lilies),
dropping sweet scented myrrh.

His hands are like rods
dripping sweet scented myrrh.

His legs are like pillars of
work of ivory decorated with
dripping sweet scented myrrh.

His mouth is most sweet;
bearing fruit bearing fruit
being choice) like the cedars.

His body is like a polished
fine zahav; his countenance is
marble, set upon sockets of
sapphires.

His hands are like rods
of zahav set with chrysolites;
his body is like a polished
work of ivory decorated with
sapphires.

His legs are like pillars of
chocolate set upon sockets of
sapphires.

His mouth is most sweet;
bearing fruit bearing fruit
being choice) like the cedars.

His body is like a polished
fine zahav; his countenance is
marble, set upon sockets of
sapphires.

His hands are like rods
of zahav set with chrysolites;
his body is like a polished
work of ivory decorated with
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work of ivory decorated with
sapphires.

His legs are like pillars of
chocolate set upon sockets of
sapphires.

His mouth is most sweet;
bearing fruit bearing fruit
being choice) like the cedars.

His body is like a polished
fine zahav; his countenance is
marble, set upon sockets of
sapphires.

His hands are like rods
of zahav set with chrysolites;
his body is like a polished
work of ivory decorated with
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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) which looketh toward Damascus.

which looketh toward Damascus.

[5 (7:6)] Thine head upon thee is like Carmel, and the hair of thine head like royal tapestry; Melekh 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 eshkolot 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 yavin 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 from the midbar, leaning upon thine arm; let us go into the haganim (groves).

[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).

[7:6] 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 pilegsh 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 wouldst 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 please [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 tapuch (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 zeroha (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.
|10| I am a chomah (wall), and my breasts, like migdalot; then was I in his eyes like one that findeth shalom.  
|11| Shlomo 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 Shlomo, the thousand are for thee, and two hundred for those that tend the p’ri thereof!  

WHY NOT PRAY THESE WORDS FROM THE TANAKH: “I BELIEVED; THEREFORE HAVE I SPOKEN. I O HASHEM, SAVE MY NEFESH. I ADMIT I HAVE SINNED, NOT ONLY IN WHAT I HAVE DONE, BUT IN WHAT I AM, I ABHOR MYSELF AND MY IDOLS WITH G-DLY SORROW FOR MY SIN, TURNING IN TESHUVAH TO MY MELITZ.”

RUTH

YOSHER IN HEAVEN, MOSHIACH ADONEINU;
YOUR BANNER, OVER ME, HOLY MOSHIACH, IS LOVE; YOU CARRIED MY SIN AWAY ON THE TREE AS THE SA’IR L’AZAZEL YOM KIPPUR SCAPEGOAT KAPPORAH TO SATISFY THE TORAH.

YOU REMOVED MY FILTHY ROBES AND SEATED ME AT YOUR BANQUETING TABLE. I TRUST YOU AS HASHEM’S PESACH KORBAN FOR MY REDEMPTION. I OPEN THE LATCH AND INVITE YOU TO COME THROUGH THE DOOR OF MY HEART AS MY GO’EL AND KOHEN AND KAPPORAH FOREVER. IN THE NAME OF HA’AV, HABEN, AND HARUACH HAKODESH.

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 untilled 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-abiding 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 Moabitess 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 harvested by the Moshiach (Mt 28:19-20), the world Harvester ‘to whom the nations belong (Gen.49:10).’ (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

1 Now it came to pass in the yamim when HaShofetim (the Judges) ruled, that there was a raav (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 (ten) yadim.

5 And Elimelech, Naomi’s husband, died; and she was left (alive) and her two banim.

6 Then she arose with her surviving with neither her yeladim nor her ish.

7 Wherefore she went forth her two yeladim nor her ish.

8 And Naomi said unto her two kallot (return) unto Eretz Yehudah. And they set on the derech haZemer (the way) road) to make teshuvah (return) unto Eretz Yehudah.

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Ketuvim

Ruth 1, 2

(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? 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 Hashem hath dealt very bitterly with me.

[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 they lifted up their voice, and wept.

[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; 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; 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.

[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'air (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 Moabitess, 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.

[10] Then she fell on her face, and bowed herself to the 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.

[11] 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.

[12] And Ruth the Moabitess said unto Naomi, Her chamot, with her, which returned out of the sadei Moav, that kol ha'ir (all the town) was moved about them, and they said, Is this Naomi?

[13] 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.

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[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.
Then Naomi her chamot said unto her, My daughter, shall I not seek munoach (a resting place) for thee, that it may be well with thee?

And now is not Boaz our relative, with whose ne’arot thou wast? Hinei, he winnoweth haserim halailah in the threshing floor; but make not thyself known unto the Ish, until he shall have done eating and drinking.

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.

And she said unto her, Kol that thou sayest unto me I will do.

And she went down unto the threshing floor, and did according to kol that her chamot bade her.

And Boaz said unto her, At et haokhel (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].

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.

And let fall also some of the handfuls on purpose for her, that she may glean them, and rebuke her not.

So she kept close by the threshing floor, and did not be known that an isha dwelt with her chamot.

And she gazed what she had gathered; and she brought the chometz. And she sat in the middle of the night, that the beginning, inasmuch as thou followedest not the bochurim, whether poor or rich.

And now, my daughter, fear not; I will do to thee all that thou requirseth; for kol that thou art an aishes chayil (virtuous woman, Prov 31).

And he said, Berukh haMesim (Blessed be he of hashdo et haChayyim vet 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.

And Ruth the Moabitess came into the threshing floor, and she came softly, and uncovered his feet, and lay thee down; and he will tell thee what thou shalt do.

And she lay at his feet; and he will perform unto thee the part of a Go’el, well; let him do the part of a Go’el to thee, as Hashem liveth. Lie down until HaBoker.

And 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 HaShem had done to her.

[17] And she said, These six measures of seorim gave me; for he said to me, Go not empty-handed unto thy chamot (mother-in-law).

[18] Then said Boaz, Wait, my daughter, until thou know how the matter will fall; for HaShal will not rest until the matter is settled HaYom.

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, selleth 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 acquire Ruth the Moabitess, the eshet hamet (wife of the dead man), lhahakim (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 of the nachalah of Elimelech’s, and all that was of Machlon’s, of the hand of Naomi.

[10] Moreover Ruth the Moabitess, the wife of Machlon, have I purchased to be my wife, lhahakim (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 worthy 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 shechenim 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.

[7. 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 of Yehoshua/Yshua Ben Dovid. The sandal exchanged (Ruth 4:7) fell on the genealogical line that would inherit the earth (Ro 4:13), crush Satan’s head (Genesis 3:15), and make the temurah (substitution) to redeem the living and the dead (see page 194), even as Elimelech stood up alive vicariously through his Go’el to reclaim the allotted inheritance of his redemption.]
EKHAH

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). Yom 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 of (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 1:5; 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 unrelatable as that aff Kim Ah on the north, and forces of alien soldiers came down on Jerusalem from the north. This threat from the north (Jer 1:14; 4:6; 6:1,22; 19:22; 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 for these soldiers. The people have broken G-d's Lade 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, 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; 19:22; 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 Lade and now Hashem is sending his divine marshalls to 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 25:33), 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 eilim (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 gods, 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 gods (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 peysha’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 miymei 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 (menstruous woman) untouchability during menstruation; Vayikra 15:19); all that honored her despise her, because they have seen her erom (nakedness); yea, she sighth, 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 (nations) have rebelled against His fierce anger kol keren Yisroel; and He hath drawn back His right hand as though He were an adversary, and slaughtered Ya'akov like a flaming eish, and He burned 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.

11 For these things I weep; for my sighs are many, and my lev is faint. How hath Adonoi swallowed up the multitude of Ya'akov, and hath not pitied; He hath brought them down to the ground; chillel (He hath defiled) the mamlachah and her precious things; for she had remembered not His hadom (tooth) in the Day of His Wrath!

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 attzamot (bones), and it prevaleth against them; He hath spread a net for my feet, He hath turned me back; He hath made me desolate and kol hayat (ever) languishing.

14 The yoke of my peysheim hath been fastened by His hand; they [i.e., my sins] intertwine themselves and set upon my tzavar (neck);

15 Hashem hath taken away all my strong ones in my midst; He hath proclaimed a moed (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.
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 oyev 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 aphan 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 rechovot of the city.

12 They say to their imahot, Where is grain and yayin? Say they when they swooned like the wounded in the rechovot 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 Betulat 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 oyev 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 olelilim, 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 nazar 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’eid my terrors all around, so that in the Yom Af Hashem none escaped nor remained; those that I have swaddled and reared hath mine oyev 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 atzmot.

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 aryeh 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 ammi; 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; I have remembered they banot of my city.
[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 toy 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 giver 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] I 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 eretz (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 procedeth not haraot (the woe) and hatov (the good)?
[39] Why doth an adam chai (any man alive) complain, a giver 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 scoffing and refuse among the amim.
[46] Kol oyeivu (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 machsh'vot against me.
[61] Thou hast heard their reproach, Hashem, and all their machsh'vot against me;
[62] The whisperings of those that rose up against me, and their muttering against me kol hayom.
Behold their sitting down, and their rising up; Ani (I) am their mocking song. Render unto them a gemul (recompence), Hashem, according to the work of their hands. Give them hardness of lev as thy curse unto them. Pursue in anger and destroy them from under HaShomayim of Hashem.

How has the zahav lost its luster! How is the most fine gold changed! The avnei kodesh are poured out on every street corner. The precious Bnei Tziyon, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the yotzer (potter)!

Even the jackals offer the breast; they nurse their young ones; the Bat Ami is become heartless, like the ostriches in the midbar. 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. They that did feed delicately are destitute in the chutzot; they that were brought up in purple lie on dunghills. 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. Her nobles were purer than snow; they were whiter than cholov, they were more ruddy in body than rubies, their appearance was of sapphire; Their visage is blacker than soot; they are not known in the streets; their skin cleaveth to their atzmoth; it is dried up, it is become like a stick.

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. The hands of the pitiful nashim have cooked their own yeladim; they were their meat in the destruction of the Bat Ami. 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. The malkhei eretz, 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. For the sins of her Nevim, and the iniquities of her Kohanim, that have shed the dahm of the Tzaddikim in the midst of her, 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. 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. 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. 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. They stalk our steps, that we cannot go in our streets; kitzeinu (our end) is near, our yamim are numbered; for kitzeinu is come.

Remember, Hashem, what is come upon us; consider, and behold our reproach. Our nachalah is turned over to zarim, our batim (houses) to foreigners. We are yetomim and fatherless, immoteinu are like almanot. We must pay kesef for our own mayim; our wood is sold unto us. Our necks are under persecution; we are weary, and have no rest. We have submitted to the Mitzrayim, and to the Assyrians, to get enough lechem. Avoteinu have sinned, and are no more; and we have borne their iniquities. Avadim have ruled over us; there is none that doth deliver us out of their yad. We get our lechem with the peril of our lives because of the cherev of the midbar.
|10| Our skin was hot like an oven because we burn with ra'avin (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.

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 Gd. 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 (1:14; 2:16). Death makes all toil ‘wearisome’ and predictably futile. Also, since everything dies, everything is deja 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 gloom 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 unravelled 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 is also subject to death, which man has an heir he can really 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

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 (3:7). 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 Moshiach was 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 austerely in heaven to judge us; but this is not the G-d of the Bible, the G-d in Moshiach, 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 gods 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 nechalim (rivers) run into the yam; yet the yam is not full; unto the place from whence the nechalim 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 zikaron (recollection) 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).
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
exelled 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.
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 l’olam; 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
shilitah (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.
[22] For what hath adam for
all his yamim, 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.

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.
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.

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'hu (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 khoot 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 comes a chalom, so by a multitude of dvarim
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...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 etzetz 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 baal 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; an ish to whom HaElohim hath given osher (riches), nekhasim (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 rabbit, so that ray 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 tovah, and also that he have 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.
|11| Seeing there be many things that increase hevel, what profit is there for adam? For who has da’as what is tov for adam in this life, all the few days of his chayyei shanim twice over, yet hath he seen no tovah. Do not all go to mekom echad?
|12| An ish to whom HaElohim hath given osher (riches), nekhasim (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.
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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 Chochohmah is good with 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 kesel 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 he 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 prolongeth 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 shouldest 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 Chochohmah 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 chochohmah; I said, I will be wise; but it was far from me.

24 That which is far off, and exceeding deep, whose chochohmah can find it out?

25 I applied mine lev to have da’as, and to search, and to seek out chochohmah, and the chochohmah (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 cheshbonot rabbin (many schemes, Gn 3:6-7; Ps 51; Ro 5:12; 3:23).
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. 
[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 ha’aretz; 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 eyanayim 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. 

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[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 full of rah, and their sinah, and their kina, is forgotten in the city where they had done such things; this is also hevel.

[2] All things come alike to every man under the shemesh; which thou laborest under the shemesh, all the days of thy life, and in thy amal (toil) thou acceptest thy ma’asim. 
[3] There is 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

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[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 haAdam, which he hath given thee under the shemesh, all the days of thy life; for that is thy chelek in this life, and in thy amal (toil) which thou laborest under the shemesh.
[10] Whosoever thy hand findeth to do, do it with thy koach; for there is no ma’aseh, nor cheshbon, nor dina, nor chochmah in Sheol, whither thou goest.
that are caught in a net, and as the birds that are trapped in the snare, so are the Bnei HaAdam snared in an evil time, when it falleth suddenly upon them.

[13] This chochmah have I seen also under the sun, and it seemed great unto me:

[14] There was a little city, and few men within it; and there came a melech gadol against it, and besieged it, and built metzorim (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 one ruling among kesilim.

[18] Chochmah is better than weapons of war, but one choteh destroyeth much good.

Dead flies cause the perfumer's shemen to send forth a foul odor; so doth a little sloth an anointing. [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 the shema'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);


[7] I have seen avadim 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] The amal of the kesilim wearieth him, because he has no da'as of how to go to town.

[12] Woe to thee, O eretz, when thy melech is a na'ar, and thy sarim (princes) feast in the boker!

[13] 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!
ESTHER

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 chefetz (pleasure) in them;

[1] While the shemesh, or the ohr, or the yarei'ach, or the kokhavim, be not darkened, nor the clouds return after the rain;

[2] 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,

[3] 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;

[4] 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;

[5] 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).

[6] Then shall the afor return to ha'aretz as it was; and the ruach shall return unto HaElohim who gave it.

[7] Hevel havalim, saith Kohelet; all is hevel.

[8] 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).

[9] Kohelet searched to find out divrei chefetz; and that which was written was yosher, even divrei emes.

[10] Divrei chachamim are like goads, and like nails firmly fixed are the collected sayings that are given by Ro'eh Echad (One Shepherd).

[11] And further, by these, beni, be admonished; of making many sefarim there is no ketz; and much study is a weariness of the basar.

[12] 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.

[13] 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 Shavuos (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
Ahaseurus's counselors (wise men [chachamim])—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 and be defeated on Thursday, February 28, 1991 (5751), Adar 14, the very day of Purim and be defeated on Thursday, February 28, 1991 (5751), Adar 14, the very day of Purim and be defeated on Thursday, February 28, 1991 (5751), Adar 14, the very day of Purim...

ESTER

Now it came to pass in the yamim of Ahasuerus, this is Ahasuerus which reigned, from India even unto Ethiopia, over a hundred and twenty-seven provinces;)

[2] That in those yamim, when Ahasuerus Ahasuerus Ahasuerus Ahasuerus 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 mishṭeh (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 HaMelech HaMelech HaMelech gave a mishṭeh (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, 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.
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.

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. 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] which (ones) 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 him, and she took up chesed before him; 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 shneym 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.

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.

Ra'erev (in the evening) she went, and baboker (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).

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.

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.

And HaMelech loved Ester mikol haNashim (more than all the women), and she took up chen vachesed (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 Vashti.

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.

And when the betulot (virgins) were gathered together again, then Mordechai yoshev b'Sha'ar HaMelech (sat in the King's Gate).

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 not yet command the commandment of Mordechai, like as when she was brought up with him.

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.

And Mordechai came to da'as of the plot, and told it unto Ester HaMalkah; and Ester informed HaMelech thereof b'shem Mordechai.

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.

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).

And all the avadim of HaMelech, that were in the Shaar HaMelech, bowed, and paid homage to Haman, for HaMelech had so commanded concerning him. But Mordechai bowed not, nor did him reverence.

Then avadim of HaMelech, which were in the Shaar HaMelech, said unto Mordechai, Why transgressest thou the mitzvat HaMelech?

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).

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).

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.

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 HaMelech. And the annual chodesh (month) that they set was Adar.

And Haman sought to make shmad of kol haYehudim that were throughout the kol Malkhut Achashverosh, even the Am Mordechai.

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 mechodesh Ichodesh (from month to month, every month) until the twelfth month, that is, the month Adar.

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.

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 osei 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.

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.

And HaMelech said unto Haman, The kesef is given to thee, HaAm also, to do with them as it seemeth good in thine eyes.

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).

And 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].

And they told to Mordechai Ester's words.

And 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);

And came even before the Sha'ar HaMelech; for none might enter into the Sha'ar HaMelech clothed with sackcloth.

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.

When Mordechai perceived all that had happened unto kol ha'amim, that they should be atidim (ready, prepared) for yom hazeh (that day).

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.

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);

And came even before the Sha'ar HaMelech; for none might enter into the Sha'ar HaMelech clothed with sackcloth.

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.

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].

And they told to Mordechai Ester's words.

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.

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).

And Hatach came and told Ester the divrei Mordechai.

Again Ester spoke unto Hatach, and gave him commandment unto Mordechai:

All the avadim of HaMelech, and the people of the provinces of HaMelech have da'as that 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. And they told to Mordechai Ester's words.

Then Mordechai commanded to answer Ester, Think not with thyself that thou shalt escape in the Beis HaMelech, more than kol HaYehudim.

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).

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.
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]?

Then Ester bade them return Mordechai this answer, [16] Go, gather together kol (everyone) in Shushan, and declare ye a tzom (fast) and neither eat nor drink shloshet yamim, [3] Then Ester put on her royal apparel, and stood in the Khatzer (Court), that she might be built.

And it was found written, [2] And it was so, when HaMelech saw Ester standing in the Khatzer (Court), that she took up chen (favor, grace) in his sight, and HaMelech held out to Ester 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).

And Ester answered, If it seem tov unto HaMelech, let HaMelech and Haman come today unto the mishteh that I have prepared for him.

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.

Then answered Ester, and said, My she’elah and my bakash is:

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 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.

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.

Nevertheless Haman restrained himself, and when he came home, he sent and called for his ohavim (friends), and Zeresh his isha.

And Haman told them of the kavod of his isher, 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.

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.

And it was found written, that Mordechai had told of Bigtan and Teresh, two of the sarism of HaMelech, the Mishomrei HaSaf (Keepers of the Door, the Doorkeepers) who conspired to assassinate HaMelech Achashverosh.

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.

And 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.

Yet all this availeth me nothing, so long as I see Mordechai HaYehudi sitting at the Sha’ar HaMelech.

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 sarism 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 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.

12 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.
Mordechai on HaEtz that he had erected for him. [T.N. See Moshiach Ben David 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; 6:3,6)? 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 therewith whom HaMelech delighteth to show yekar [see 1:4,20: 6:3] is this descendant of the first royal family of Israel.

8 And the servants of HaMelech, said before HaMelech, Will he ravish his isha and all his ohavim (princes) of HaMelech, that they may array the ish whom HaMelech delighteth to show yekar (see 1:4,20; 6:3,6), and bring him on horseback through the rechov of the ir, and proclaim before him, Thus shall it be done unto the ish whom HaMelech delighteth to show yekar.

9 And Haman told Zeresh his isha and all his ohavim (princes) of Israel, that his isha and all his ohavim had fallen in evel (mourning) [see 4:3].

10 Then took Haman the levush and the sus, and arrayed Mordechai, and brought him on horseback through the rechov of the ir, and proclaimed before him, Thus shall it be done unto the ish whom HaMelech delighteth to show yekar.

11 Then took Haman the levush and the sus, and arrayed Mordechai, and brought him on horseback through the rechov 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 (see 4:3) before whom thy downfall hast begun, thou shalt not prevail against him, but shalt nafol tipol (surely fall) before him [see Mt 27:19].

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.

So HaMelech and Haman came to banquet with Ester HaMalkah.

12 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; for he saw that harm was determined against him by HaMelech.

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.

Then Ester was. Then said HaMelech, Will he ravish Ester HaMalkah also before me in the bais? As the davar (word) went out of the mouth of HaMelech, they covered Haman’s face.

15 And Charvonah, one of the sarisim, said before HaMelech, Hinei, also, HaEtz fifty cubits high, which HaMelech had made for Mordechai, who has spoken tov for HaMelech, standeth in the Bais Haman. Then HaMelech said, Hang him thereon.

16 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].

17 So HaMelech and Haman came to banquet with Ester HaMalkah.
On that day did HaMelech Achashverosh give the Bais Haman tozer 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.

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.

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.

Then HaMelech held out the sharvit hazahav (golden sceptre) toward Ester. So Ester arose, and stood before HaMelech.

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.

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 (pleasing) in his eyes, let it be written b'shem HaMelech, and sealed 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.

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.

And he wrote b'shem HaMelech Achashverosh, and sealed it with the taba'at (signet ring) of HaMelech, and sent seferim (pleasing) in behalf of HaYehudim.

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 halev to avenge themselves on their oyvim (enemies).

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.

And Mordechai went out from the presence of HaMelech in levush malkhut (royal robe, clothing) of blue and white, and with an atret 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.

The Yehudim had orah (light), and simcha, and sasson, and yekar (honor). 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.

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 (great) 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.


[7] And Parshandata, Dalphon, Aspata,
[8] Porata, Adalya, Aridata,
[9] Parmashita, Arisai, Aridai, and Vaizata,
[10] The aseret bnei Haman, the enemies of HaYehudim; but on the plunder they laid 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 14th 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 13th day of the month Adar, and on the 14th 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 13th day thereof, and on the 14th thereof, and on the 15th 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 unwalled towns, made the 14th 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 14th day of the month Adar, and the fifteenth day of the same, shanah vshanah,

[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 vshanah;
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.

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.

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,

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).

And the decree of Ester confirmed these matters of Purim; and it was written in the sefer.

And HaMelech Achashverosh laid a tribute upon the land, even to its distant shores.

And HaMelech Achashverosh laid a tribute upon the land, even to its distant shores.

1 In the third year of the reign of Yehoiakim Melech Yehudah came Nevuchadnetzar king of Babylon unto Yerushalayim, and besieged it.

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.

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.

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 Belshatzar; 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 concerning this raz (mystery, secret); that Daniel and his chaverim should not perish with the rest of the chachamim of Babylon.

20 Then Daniel said a brakhah to the G-d of Shomayim.

20 Then Daniel answered and said, Baruch hashem Elohim l’olam va’ed; for chochmah (wisdom) and gevurah (might) are His;
Daniel 2

[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 Belshatzar, 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 beheld 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 and consume all these to 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 zero 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 mamlachot (kingdoms), and it shall stand for ever [Lk 1:32-33].
Then Nevuchadnetzar 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 tzelm which Nevuchadnetzar the king had set up.

Then the king exalted Daniel to a high position, and made him shalit (ruler) over the whole province of Babylon, and placed him in charge of all the chachamim (wise men) of Babylon, and set him in charge of all the gifts, and made him shalit (ruler) over the whole province of Babylon, and placed him in charge of all the chachamim of Babylon.

Then Daniel requested of the king, O king, live for ever.

And the king said unto Daniel, You are a high position, and made him shalit (ruler) over the whole province of Babylon, and placed him in charge of all the chachamim of Babylon.

And the king commanded, O people, nations, and the chalom (dream) thereof trustworthy.

Then the king Nevuchadnetzar fell upon his face, prostrate before Daniel, and paid him honor and accorded that a minchah (gift) and made him shalit (ruler) over the whole province of Babylon, and placed him in charge of all the chachamim of Babylon.

And the king answered unto Daniel, and said, Of a surety it is, that your G-d is G-d of g-ds, and a revealer of razim (secrets), seeing thou couldest reveal this raz.

Then Daniel remained at the royal court.

Nevuchadnetzar the king fell down and worshiped, that he should be cast into the midst of a burning fiery attun (furnace).

And the king had set up.

And the golden tzelem which thou hast set up.

And who is that G-d that shall deliver us out of thine hand, O king. Who is that G-d that shall deliver us out of thine hand, O king.

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 golden tzelem which I have set up?

If it be so, Eloheinu and worship the tzelm which I have set up? And who is that G-d that shall deliver you out of my hands?

Then they brought these men before the king. And they brought these men before the king.

But if not, be it known to thee in this matter. But if not, be it known to thee in this matter.

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 tzelm 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?

And the king had set up.

Wherefore at that time certain Kasdim (Chaldeans) came near, and accused the Yehudim.

Then they brought these men before the king.

If it be so, Eloheinu whom we serve is able to deliver us out of thine hand, O king.

If it be so, Eloheinu whom we serve is able to deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not be the ones serving as deity (pay-lammed-chet) thy g-ds, nor worship the
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. 

Then 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 attun. 

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. 

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. 

And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. 

Then Nevuchadnetzar the king was astonished, and rose up in haste, and spoke, and said to 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. 

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). 

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). 

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, nor the smell of eish (fire) had passed on them. 

Then Shadrach, Meshach, and Abednego, came forth of the midst of the eish (fire). 

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, nor the smell of eish (fire) had passed on them. 

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, pey-lammed-chet) nor worship any g-d, except their own G-d. 

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. 

Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon. 

Nevuchadnetzar the king, unto all people, nations and languages, that dwell in all the earth; Shalom aleichem Imachbir (Peace be multiplied unto you). 

I thought it good to show the otot (signs) and mofetim (wonders) that El Elyon hath wrought toward me. 

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). 

I, Nevuchadnetzar, was at rest in mine bays, and prospering in my heikhal (palace). 

I saw a chalom (dream) which made me afraid, and the thoughts upon my bed and the chazonot (visions) of my head troubled me. 

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). 

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. 

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, 0 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. 

Thus were the chazonot (visions) of mine head in my bed; I was looking, and minei, 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 haaretz; |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 the etz down, and from Shomayim, and saying, Malach hakodesh, come down from Shomayim, and thy dominion to the end of ha’aretz. |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 thy dwelling shall be with the beasts of the field, till seven times (seasons, years) shall pass over thee, till thou have da’as that Elyon (Most High) ruleth in the malchut haAdam, and giveth forasmuch as all the chachamim of my malchut are not able to make known unto me 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. |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 Ketuvim (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, for 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 haaretz; |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 works are emes, and His ways mishpat; and those that walk in ga’avah (pride) He is able to abase.  
|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 does 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 enchanters, 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, enchanters, 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?

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.

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:

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.

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).

O thou king, El Elyon gave Nevuchadnetzar thy forefather a malchut, and gedulah (greatness), and kavod (glory), and hadar (majesty);

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.

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;

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.

This is the pesher (interpretation, explanation) of the thing; MENE; G-d hath numbered thy malchut, and finished with it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy malchut is divided, and given to the Medes and Persians.

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.

In that night was Belshatzar the king of the Kasdim slain.

And Daryavesh the Mede took the malchut, being about 62 years old.

It pleased Daryavesh to set over the malchut an hundred and twenty satraps, which should be over the whole malchut;

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.

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.

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.

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.

Then these overseers and satraps assembled to the king, and said thus unto him, King Daryavesh, L’olam yicheyeh (live for ever!)

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.

Then these overseers and satraps assembled together to the king, and said thus unto him, King Daryavesh, L’olam yicheyeh (live for ever!)

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 spake 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 spake 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 yicheyeh (live for ever), 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).

22 (6:23) | 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.

23 (6:24) | Then 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.

24 (6:25) | Then king Daryavesh wrote unto all people, nations, and languages, that dwell in kol ha‘aretz; Shalom aleichem l’machbir (Peace be multiplied unto you).

25 (6:26) | Then king Daryavesh wrote unto all people, nations, and languages, that dwell in kol ha‘aretz; Shalom aleichem l’machbir (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 dominion that which shall not be destroyed, and His dominion shall be even ad hasof (unto the end).

27 (6:28) | He delivereth and respueth, 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.
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 arbah 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 anxiety 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 arbab (four), are four melachim, which shall arise out of ha'aretz.

[18] But the kedoshim 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 kedoshim, and prevailed against them;

[22] Until the Atik Yomin (Ancient of Days, Hashem) came, and judgment was given for the kedoshim Elyon; and the time came that the kedoshim 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 kedoshim 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 kedoshim Elyon, whose kingdom is a malchut olam (an everlasting kingdom), and all dominions shall serve and obey Him.

[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:]

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., Erets 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 HaTzava, 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 peysha (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 peysha (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].
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);

And the shaggy he-goat is melech Yavan (the king of Greece), and the keren melech Yavan (the king of Persia).

The ram which thou sawest having two karnayim (horns) is the first king between his eyes is the hagedolah (great horn) that is Greece), and the keren melech Yavan (the king of Persia).

And the shaggy he-goat is melech Yavan (the king of Greece), and the keren melech Yavan (the king of Persia).

And in the latter time of HaZa'am (the Wrath period), since at a mo'ed (an appointed time) the Ketz (End) shall be.

And he said, Hineni, I am come to make known to you the very things which must soon come to pass.

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].

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.

And he said unto me, Understand, O chazon (vision) ben adam, the chazon (vision) is HaKadosh (the great, and dreadful G-d), HaGadol V'HaNorah (the great and illustrious); and He has set before us by the hand of His avadim the Nevi'im.

And He hath confirmed His words, which He spoke to our Melachim, our Sarim (princes), and to kol Am HaAretz.

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 yoshevi 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.

O Hashem, to us have sinned against Thee.

And He hath confirmed His words, which He spoke to our Melachim, our Sarim (princes), and to our Avot, because we have sinned against Thee.

To Adonoi Eloheinu belong the rachamim and the selichot (forgiveness), for we have rebelled against Him;

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 Nev'im.

Ye, 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.

And He hath confirmed His words, which He spoke concerning us, and concerning our sho'fovim 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 eved, and His tachanunim (supplications), and cause Thy eved, and His tachanunim (supplications), and cause Thy rachamim harabbim. 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.
[17] Now therefore, shema, and hear the tefillah of Adonoi, which is called by Thy Name; for we do not present tachanuneinu (our supplications) about us.
[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)
[19] 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;
[20] Yea, while I was davening in tefillah, even haish [see 8:15] Gaevriel, whom I had seen in the chazon in the beginning, being caused to come in full flight, reached me about the time of the minchat arev.
[21] And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to make thee have seichel in binah.
[22] 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.
[23] Shiviyim heptads is decreed upon thy people and upon thy Ir Kodesh (Holy City), to restrain the peshya (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.
[24] 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 Paras (Persia) a davah (word) was revealed unto Daniel, shmo (his name) called Beltshazzar; 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 bereishim (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 shavuim.
[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;
Daniel 10, 11

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 have nachas (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 (parts) for 

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

7 But the Sar Malchut Paras (Prince of the Kingdom of Persia) stood 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.

8 Therefore I was left alone, and saw this great vision, and there remained 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 the ground.

10 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.

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 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, ooflehannot (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 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, vyechezkeini (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.
And in those times many shall stand up against HaMelech HaTzafon; also the sons of the transgressors of thy people shall exalt themselves to establish the vision; but they shall stumble.

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.

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.

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 a king in marriage; but his reproach shall continue for him.

After he turns his face to stand against the South shall not stand, neither be for battle with a very great and mighty army; for he shall not stand; for they shall devise devices against him.

Yea, they that eat of the portion of his meat shall break him, and his army shall overflow, and many shall fall down slain.

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.

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.

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.

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;

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.

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;

And also their g-ds with their molten images and with their precious vessels of silver and gold he will bring into captivity to Mizrayim; and he shall refrain some shanim from (attacking) HaMelech HaTzafon.

So he (HaMelech HaTzafon) shall come into his kingdom of HaMelech HaNegev and shall return into his own land.

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.

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.

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.

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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.

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;

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.
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.

And such as do wickedly against theBrit shall he pervert in intrigue, but the people who know their G-d shall be strong and will do.

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 yamim.

Now when they shall fall, they shall be helped with a little help, but many shall cleave to them in intrigue.

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.

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 yamim.

And such as do wickedly with HaTamid, and set up the Citadel, and shall do away with the Mikdash, the 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.

And rabbim of them that shall be found written in the Sefer, of these things?
shall do wickedly; and none of the resha'im shall understand; but the wise shall understand.

And from the time that Ha'Tamid (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.

Ashrei (blessed) is he who waiteth, and attains to the thousand three hundred and fifty and thirty yamim.

But thou, go till HaKetz; for thou shalt rest, and shall arise to thy allotted inheritance at the Ketz HaYamin (End of Days).

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The Bnei Chashum, 223.

The Bnei Gibbar, 95.

The Bnei Beit-Lechem, 123.

The men of Netophah, 56.

The men of Anot, 128.

The Bnei Azmavet, 42.

The Bnei Kiryat-Arim, Kephirah, and Be’erot, 743.

The Bnei Ramah and Geva, 621.

The men of Michmas, 122.

The men of Be’er El and Ai, 223.

The Bnei Nevo, 52.

The Bnei Magbish, 156.

The children of the other Elam, 1,254.

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The Bnei Lod, Chadid and Ono, 725.

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The Bnei Senaah, 3,630.

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The Bnei Immer, 1,052.

The Bnei Pashchur, 1,247.

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The Levi’im; the Bnei Yeshua and Kadmiel, of the Bnei Hodavyah, 74.

The singers; the Bnei Asaph, 128.

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The Netinim; the Bnei Tzicha, the Bnei Chasupha, the Bnei Tabbaot, 1,052.

The Bnei Keros, the Bnei Siaha, the Bnei Padon, 1,247.

The Bnei Levana, the Bnei Chagavah, the children of Akuv,

The Bnei Chagav, the Bnei Shalmai, the Bnei Chanan,
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 Moshiach—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 Yisroel (Foundation) of the Heikhal Hashem was not yet laid.

[7] They gave kesef also unto the chetzvim (masons, stone-cutters), and to the charashim (craftsmen, carpenters); and food, and mishchek (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 Leviim, and all they that were come out of the captivity unto Yerushalayim; and appointed the Leviim, from twenty years old and upward, to set forward the melachet 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 Leviim.

[10] And when the Bonim (Builders) laid the foundation of the Heikhal Hashem, they set the kohanim in their robes with trumpets, and the Leviim 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 chessed 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 Leviim 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; but we alone will build unto Hashem Eloheinu; but we alone will build unto Hashem Eloheinu; 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].

[13] 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 Eloheinu, 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 Tarphim, 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 of thy avot; and shalt thou find 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 and 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 Daryaves (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 Zerubavel 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 [Hamidkdash], 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 Daryaves (Darius); and
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Then Daryavesh (Darius) the Melech made a decree, and search was made in the baios 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 Heikal which is at Yerushalayim, and brought unto Babylon, be returned, and brought again unto the Heikal 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 treasuries, 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 lambbs, 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 chayyei 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 Parsons (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, 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.

|5| Ben Avishua, ben Pinchas, ben Elazar, ben Aharon HaKohen HaRosh;
|6| This Ezra went up from Babylon, and he was a sofer mahr in the Torat Moshe, which Hashem Elohei Yisroel had given, and HaMelech granted him all his request, for the yad Hashem Elohayv was upon him.
|7| And there went up some of the Bnei Yisroel, and of the Kohanim, and the Levi'im, and of the gatekeepers, and the Nitnim, 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 Elohayv 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 ben Serayah ben Azaryah ben Hilkiah, ben Shallum, ben Tzadok, ben Achituv, ben Amaryah, ben Azaryah, ben Merayot, ben Zerachyah, ben Uzzi, ben Bukki, ben Avishua, ben Pinchas, ben Elazar, ben Aharon HaKohen HaRosh;
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;

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;

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;

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.

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.

The vessels also that are given thee for the service of the Beis of thy G-d, those deliver thou before the Elohei Yerushalayim.

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 baos of treasuries of the Melech.

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,

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).

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?

Also we make known to you, that touching any of the Kohanim and Levim, singers, gatekeepers, Netinim, or ministers of this Beis Elohim, it shall not be lawful to impose tax, tribute, or duty, upon them.

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.

And whatsoever 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.

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;

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.

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:

Of the Bnei Pinchas, Gershom; of the Bnei Itamar, Daniel; of the Bnei Dovid, Chatush;

Of the Bnei Shechanyah, of the Bnei Parosh, Zecharyah; and with him were reckoned by register of the zarchar 150.

Of the Bnei Pachat-Moav, Elyehoeinai ben Zerachyah, and with him 200 zarchar.

Of the Bnei Shechanyah, ben Yachziel, and with him 300 zarchar.

Of the banim also of Adin, Eved ben Yonatan, and with him 50 zarchar.

And of the Bnei Elam, Yeshayah ben Atalyah, and with him 70 zarchar.

And of the Bnei Shephatyah, Zevadyah ben Michael, and with him 80 zarchar.

Of the Bnei Yoav, Ovadyah ben Yechiel, and with him 218 zarchar.

Of the Bnei Shlomit, ben Yosiphyah, and with him 160 zarchar.

Of the Bnei Bevai, Zecharyah ben Bevai, and with him 28 zarchar.

Of the Bnei Azgad, Yochanan ben Hakatan, and with him 110 zarchar.

And of the younger Bnei Adonikam, whose shmot are these, Eliphelet, Ye'i'el, and Shemayah, and with them 60 zarchar.

Of the banim also of Bigvai, Urai, and Zakkur, and with them 70 zarchar.

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 Natán, and for Zacharyah, 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 Machlî, 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 (road).

[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 Eloheî HaLevi'im, in the chambers of the Beis Eloheinu.

[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, and abode we in tents three days; and I reviewed the people, and the Kohanim, and the Levi'im, have not separated themselves from the Am HaAretz; yea, the yad of the sarim (princes) and officials hath been chief in this trespass.

Now when these things were completed, the sarim came to me, saying, HaAm Yisroel, and the Kohanim, and the Levi'im, 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 their banot for themselves, and for their banim, so that their abominations, even of the Kena'ani, the Chitti, the Perizzi, the Yevusi, the Ammoni, the Moavi, the Egyptians, and the Emori.

[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 Elazar 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 Ha Elohim.

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.
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.

Then were assembled around me every one that trembled at the Divrei Elohei Yisroel, because of the transgression of those of the Golus; and I sat appalled until the minchat haerev.

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, and davened, O Elohai, I am ashamed and am disgraced to lift up my face to thee, Elohai, for avoneineinu are increased over our head, and ashmateineinu (our guilt) is reached up unto Shomayim.

Since the days of Avoteinu have we been in a great trespass unto this day; and for avoneineinu 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.

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.

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.

And now, O Eloheinu, what shall we say after this? For we have forsaken Thy mitzvot,

Which Thou hast commanded by Thy avadim the nevi’im, saying, HaAretz, unto which ye go to possess it, is an eretz 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.

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.

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 avoneineinu deserve, and hast given us such deliverance as this,

Should we again break Thy mitzvot, and join in affinity with the people of these to’evot (abominations)? Wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no she’eir (remnant) nor escaping?

Hashem Eloheinu 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.

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.

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.

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.

Arise! For this matter is your responsibility; but we will be with you; chazak and act.

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.

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.

And they issued a proclamation throughout Yehudah and Yerushalayim to all the Banim of the Golus, that they should assemble at Yerushalayim.

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.

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,
and kol HaAm sat in the rechov 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 Asah'el 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

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 Parosh there were Ramyah, Yizziyah, Malchiyah, and Benayah; and of the Bnei Elam; Mattanyah, Zecharyah, Yechi'el, and Eliyah; and of the Bnei Bevai; Adna, Kelal, Benayah, Melchiah, Mattanyah, Betzalel, Binnui, and Menasheh;

21 And of the Bnei Chashum; Matnai, Mattattah, Zavad, Eliphelet, Yeremai, Manasheh, and Shimei;

22 And of the Bnei Pachat-Moav; Adna, Kelal, Benayah, Malchiah, Mattanyah, Betzalel, Binnui, and Menasheh;

23 And of the Bnei Pachat-Moav; Adna, Kelal, Benayah, Malchiah, Mattanyah, Betzalel, Binnui, and Menasheh;

24 And of the Bnei Chashum; Matnai, Mattattah, Zavad, Eliphelet, Yeremai, Manasheh, and Shimei;
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.

And said, O Hashem Elohei HaShomayim, HaEl HaGadol vHaNora, that is shomer habrit vachesed for those that love Him and are shomer mitzvot over His commandments,

Let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the tefillah of Thy eved, and which Thou commandedst Moshe Thy eved.

Remember, the word that Thou commandedst Moshe Thy eved.

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.

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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.
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 Choron, and Toviyah the eved (official), the Ammoni, and Geshem the Arab, heard it, they laughed at us in mockery, 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 HaElyashiv, 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 (history to commemorate in Jerusalem).  

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.  

|2| And next unto him the Anshei Yericho built. And next to them built Zakkar 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 Meshexavel 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 Shaar HaYeshanah; they laid the beams thereof, and set up the daletot, and the locks, and the bars thereof.  

|7| And next unto them repaired Melayyah the Giveoni, and Yadon the Meronoti, the men of Giveon, and of Mizpah, upto 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 Halocheh, 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; 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 Mizpah 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 GuN HaMelech, and unto the stairs that go down from the Ir Dovid.  

|16| After him repaired Necemehay ben Azbuk, the ruler of half the district of Beit-tzur, unto the place opposite the Kvirei Dovid, and to the artificial pool, and unto the Bais HaGilborn.  

|17| After him repaired the Leviim, Rechum ben Bani. Next unto him repaired Chashavyah, the ruler of half the district of Keilah, in his district.  

|18| After him repaired their achim, Bvai ben Chenadad, ruler half the Keilah district.  

|19| And next to him repaired Ezer ben Yeshua, the ruler of Mizpah, 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 Kohan 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 Maseiyah 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 repaired the Tekoim 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 Berekyah 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 aliyyat hapinannah.

[32] And between the aliyyat hapinannah unto the Sheep Gate repaired the goldsmiths and the merchants.

[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.

[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?

[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 chomot avanim.

[36] Shema, Eloheinu, for we are despised; turn their insults upon their own head, and give them as plunder in a land of captivity;

[37] And cover not their chattat and let not their avon, and let not their chattat be blotted out from before thee, for they threw insults in the face of HaBonim.

[38] So we rebuilt HaChomah, and kol HaChomah was joined together unto half the height thereof, for HaAm had a mind to work.

[39] 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,

[40] And they plotted all of them together to come and to fight against Yerushalayim, and to hinder it.

[41] Nevertheless we davened unto Eloheinu, and set a watch against them yomam valailah, because of them.
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 kohavim 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 these devarim.

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 ye 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 Kahanim, 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.

5 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 from the morrow even unto this day, the day that I brought to you, neither have I taken 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.
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),

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).

And I sent malachim unto Ono, and Geshem sent unto me, saying, Delayah ben Mehetave’el, who was confined; and he said, Let me go with thee. And I said unto them, Let me go with thee. 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.

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.

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 have given me a shem rah (bad name), and sin, and that they might have given me a shem rah (bad name), that they might have given me a shem rah (bad name).

And I said, Elohai, how long wilt thou neglect to keep the Melachah? Get thee up, and work! Therefore I said, Wherein was written, It is unsealed iggeret in his hand; and I answered them after the same manner.

Then sent Sanvalat his aid unto me in like manner the fifth time with an unsealed iggeret in his hand; and I answered them after the same manner.

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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, 468.
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-Yesirah, Kephirah, and Be’erot, 748.
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 Tericho, 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 Leviim; 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 Tabbaot, the Bnei Keros, the Bnei Sia, the Bnei Padon.
47 The Bnei Levanah, the Bnei Chagava, the Bnei Salmah.
48 The Bnei Chanan, the Bnei Giddel, the Bnei Gachar.
49 The Bnei Reayah, the Bnei Retzin, the Bnei Nekoda.
50 The Bnei Gazzam, the Bnei Uzza, the Bnei Paseach.
52 The Bnei Besai, the Bnei Meunim, the Bnei Nephesimesim.
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 455. 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).
And kol HaAm gathered themselves together as one man into the rechov that was before the Water Gate; and they spoke unto Ezra HaSofer to bring the Sefer Torat Moshe, which Hashem had commanded to Yisroel.

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 [Tishri] came, the Bnei Yisroel were in their towns.

And kol HaAm gathered themselves together as one man into the rechov that was before the Water Gate; and they spoke unto Ezra HaSofer to bring the Sefer Torat Moshe, which Hashem had commanded to Yisroel.

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].

And he read therein before the rechov 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.

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 Chilkiyah, and Ma’aseiyah, on his right hand; and on his left hand, Pedayah, and Mishael, and Malkiyah, and Chashum, and Chashbadana, Zecharyah, and Meshullam.  

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 HaGadol. 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, Hodiyah, 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 Hashem Eloheichem; mourn not, nor weep. For kol HaAm wept, when they heard the words of the Torah.

[11] 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 khaterot Bais HaElohim, and in the rechov of the Water Gate, and in the rechov 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.

Now in the 24th day of this month the Bnei Yisroel were assembled with a tzom, with sack-cloth, and adama'ah 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 Eloheim one fourth part of the day; and another fourth part they confessed, and worshiped Hashem Eloheim.

[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 Eloheim.

[5] Then the Levi'im, Yeshua, and Kadmiel, Bani, Chassavneyah, Sherevyah, Hodyiah, Shevanyah, and Petachyah, said, Stand up and bless Hashem Eloheim for ever and ever; and blessed be Shem Kevodecha, which is exalted above all brocha 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.


[8] And foundest his lev ne'eman before Thee, and madest habrit (the covenant) with him to give the etzetz HaKena'ami, the Chitti, the Emori, and the Perizzi, and the Yevusi, and the Girghashi, 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 Sham, 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 eved;

[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 hast 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 Ketuvim 763 Nechemyah 8, 9
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 HaAretz, concerning which Thou hadst promised to their avot, that they should go in to possess it.

[24] So the children went in and possessed HaAretz, 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 deliveredest 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 moshi'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 hearest them from Shomayim; and according to Thy manifold mercies Thou gavest them moshi'im (delivers), who saved them out of the yad of their enemies.

[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 vRachum.

[32] Now therefore, Eloheinu, the great, the mighty, and the terrible G-d, Who keepest promise, and testifiest against us, and hast brought us into the land which Thou gavest unto our avot, hinei, we are avadim in it;
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.

And because of all this we make a sure covenant, and write it; and our sarim, Levi'im, and Kohanim, seal unto it.

Now those that sealed were, Nechemyah the tirshata ben Chachalyah, and Tzedekyah, Serayah, Azaryah, Yirmeyah, Pashchur, Amaryah, Malkiyah, Chattush, Shevanyah, Maluch, Charim, Meremot, Ovadyah, Daniel, Ginton, Baruch, Meshullam, Aviyah, Miyanim, Ma'azyah, Bilgai, Shemayah; these were the kohanim.

And the Levi'im; both Yeshua ben Azanyah, Binnui of the Bnei Chenadad, Kadmiel; Parosh, Pachat-Moav, Elam, Zattu, Bani, Bunni, Azgad, Bevai, Adoniyah, Bigvai, Adin, Ater, Chizkiyah, Azzur, Hodiyyah, Chashum, Betzai, Chariph, Anatot, Neivai, Magpiash, Meshullam, Chezir, Meshezavel, Tzadok, Yaddua, Pelatayah, Chanan, Anayah, Hoshea, Chananyah, Chashuv, Halochesh, Pilcha, Shovek, Rechum, Chashavnah, Ma'aseiyah, Anan, Maluch, Charim, Ba'anaah.

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 land unto the Torat HaElohim, their wives, their banim, and their banot, every one having knowledge, and having understanding;

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;

And that we would not give our banot unto the peoples of the land, not take their banot for our banim; and that we would not buy it of them on Shabbos, or on Yom Kodesh;

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 avodateinu.

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.

For the Bnei Yisroel and the Bnei Levi shall bring ourselves yearly with the third part of a shekel for the Avodat Beis Eloheinu [Mt 17:24]; 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 Chatatto to make kapporah for Yisroel, and for all the work of the Beis Eloheinu.

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 hatim of Avoteinu, at times appointed year by year, to burn upon the Mizbe'ach of Hashem Eloheinu, as it is written in the Torah [Le 6:12-13]; And to bring the bikkurei admateinu, and the bikkurei kol pri kol etz, year by year, unto Beis Hashem; 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; 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 that the Kohanim and the Levi'im might collect me'a'serim in all the cities of avodateinu.

And the Kohin 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.

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.

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 Sh'lomo.

| 4 | And at Yerushalayim dwelt certain of the Bnei Yehudah; Atayah ben Uziyah, ben Zecharyah, ben Amaryah, ben Shephatyah, ben Mahalalel, of the children of Perez;

| 5 | And Ma'aseiyah ben Baruch, ben Colchozeh, ben Chazayyah, ben Adayah, ben Yoyariv, ben Zecharyah, ben Shelah.

| 6 | All the Bnei Perez 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, Sullai, 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, Serayah ben Chilkiyah ben Meshullam ben Tzadok ben Merayot ben Achituve the Nagid Bais HaElohim.

| 11 | And their brethren that did the work of the Beis [HaMikdash] were eight hundred twenty and two; and Adayah ben Yerocham, ben Pelayah, ben Antzi, ben Zechariah, 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 Misllemot ben Immer.

| 14 | And their brethren, gibborei chayil, one hundred twenty and eight; and their overseer was Zavdiel ben HaGedolim.

| 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 who began yehodeh [Rom 2:29] l'tefilah, and of the Beis HaElohim.

| 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 Chashayyah ben Matanyah ben Micha. Of the Bnei Asaph, the singers; over the work of the Beis HaElohim.

| 23 | For it was the king's commandment concerning them, that a regulation be for the singers, over their daily actities.

| 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 Yekebez'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, Tzovo'im, Nevalat,

| 35 | Lud, and Ono, the Gey-HaCharashim.
And of the Levi'im were divisions of Yehudah in Binyamin.

Now these are the Kohanim and the Levi'im that went up with Zerubavel ben Shaltiel, and Yeshua; Serayah, Yirmeyah, Ezra, Amaryah, Maluch, Chattush, Shechanayah, Rechum, Meremot, Iddo, Gintoi, Achiyah, Miyamin, Ma'adiyah, Bilgah, Shemayah, and Yoyariv, Yedayah, Sallu, Amok, Chilkiyah, Yedayah. These were the chief of the Kohanim and of their brethren in the days of Yeshua.

Moreover the Levi'im; Yeshua, Binnui, Kadmiel, Sherevyah, Yehudah, and Matanyah, which was over the huyedot, he and his brethren. Also Bakbukyah and Unni, their brethren, were opposite them in the mishmarot (services).

And Yoyakim also fathered Elyashiv, and Elyashiv fathered Yoyada, and Yoyada fathered Yonatan, and Yonatan fathered Yaddua. And in the days of Yoyakim these were Kohanim rashei haAvot; of Serayah, Merayah; of Yirmeyah, Chananyah; Of Ezra, Meshullam; of Amaryah, Yehochanan; Of Melchuh, Yonatan; of Shevanyah, Yosef; Of Charim, Adna; of Merayot, Chelkai; Of Iddo, Zecharya; of Gintor, Meshullam; Of Achiyah, Zichri; of Minyamin, of Moadyah, Piltai; Of Bilgah, Shammu; of Shemayah, Yehonatan; Of Yoyariv, Matnai; of Yedayah, Uzzi; Of Sallai, Kallai; of Amok, Ever; Of Chilkiyah, Chashayah; of Yedayah, Netanel.

The Levi'im in the days of Elyashiv, Yoyada, and Yochanan, recorded rashei haAvot; also the kohanim, to the reign of Daryavesh the Persian. The Bnei Levi, the rashei haAvot, were written in the Sefer Divrei Hayamim, even until the days of Yochanan ben Elyashiv. And the chiefs of the Levi'im: Chashayah, Sherevyah, and Yehuda ben Kadmiel, with their brethren over against them, to praise and to give thanks, according to the mitzvat Dovid Ish HaElohim, choir opposite choir. Matanyah, and Bakbukyah, Ovadyah, Meshullam, Talmon, Akuv, were gatekeepers keeping the storerooms of the gates.

These were in the days of Yoyakim ben Yeshua ben Yotzadak, and in the days of Nechemyah the governor, and of Ezra HaKohen HaSofer. 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. These were in the days of Yoyakim ben Yehoshua ben Yotzadak, and in the days of Nechemya the governor, and of Ezra HaKohen HaSofer. 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. And Bnei HaMishorerim gathered themselves together, both out of the region around Yerushalayim, and from the villages of Netophati; And also from the Bais Gilgal, and out of the fields of Geva and Azmavet; for the singers had built villages around Yerushalayim.

And of the Levi'im made themselves tahor, and made the people tahor, the gates, and the chomah. 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; And after them went Hoshayah, and half of the sarim of Yehudah, And Azaryah, Ezra, and Meshullam, Yehudah, Binyamin, Shemayah, and Yirmeyah, And certain of the banim of kohanim with trumpets; namely Zecharya ben Yonatan ben Shemayah ben Matanyah ben Michayyah ben Zaccur ben Asaph; 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. 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. 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; 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. So stood the two companies of them that gave thanks in the Beis HaElohim, and I, and the half of the officials with me;
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 Kehal HaElohim forever,

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 brocha.

Now it came to pass, when they had heard the Torah, that they separated from Yisroel all the foreign descent.

And before this, Elyashiv the Kohen, having the oversight of the storeroom of the Beis Eloheinu, was allied unto Toviyah;

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.

But in all this time was not I at Yerushalayim; for in the days of Dovid and of Sh'lomo bno.

For in the days of Dovid and Asaph of old there were chiefs of the singers, and shir tehillah and hodot unto Elohim.

And kol Yisroel in the days of Zerubavel, and in the days of Nehemjah, 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]
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 one people or another.

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 Shlomo Melech Yisroel sin by these things? Yet among many Goyim was there no melech like him, who was beloved of Eloah, 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 Choroni; therefore I drove him away from me. Remember them, O Elohai, because they have defiled the kehunah, and the brit (covenant) of the kehunah, and of the Levi'im.

29 | 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;

30 | 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 Chanoch, Metushelach, 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 Diphat, and Togarmah.

7 And the Bnei Yavan: Elishah, and Tarshishah, Kittim, and Rodanim.

8 The Bnei Cham: Cush, and Mizrayim, 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 Mizrayim fathered Ludim, and Anamim, and Lehabim, and Naphtuchim, and Patrusim, and Casluhim (of whom came the Pelishtim [Philistines]), and Caphtorim.

12 And Kenan fathered Tzidon his bechor, and Chet,

13 And the Arvadi, and the Tzemari, and the Chamati.

14 The Bnei Shem: Elam, and Ashur, and Arphachshad, and Lud, and Aram, and Utz, and Chul, and Geter, and Meshech.

15 And Arphachshad fathered Shelach, and Shelach fathered Ever.

16 And unto Ever were born two banim; the shem of the one was Peleg because in his days ha’aretz was divided [Gn 11:1-9]; and his brother’s shem was Yoktan.

17 And Yoktan fathered Almodad, and Sheleph, and Chatzarmavet, and Yerach,

18 And the Bnei Yoktan: Hadoram also, and Uzal, and Diklah,

19 And Eval, and Avimael, and Sheva,

20 And Ophir, and Chavilah, and Yovav. All these were the Bnei Yoktan.

21 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, Adbe’el,
   Mivsam,
[31] Yisroel: Bela Ben Beor; and
   the shem of his city was Dinahavah.
[32] And when Bela was
dead, Yovav Ben Zerach of
Botzrah reigned in his place.
[33] And when Yovav was
dead, Chusham of Eretz
Temani reigned in his place.
[34] And when Chusham was
dead, Hadad Ben Bedad,
which defeated Midyan in the
sadeh Mouv, reigned in his
place; and the shem of his city
was Avit.
[35] And when Hadad was
dead, Samlah of Masrekah
reigned in his place.
[36] And when Samlah was
dead, Sha’ul of Rechovot-by-
the-river reigned in his place.
[37] And when Sha’ul was
dead, Baal-Chanan Ben
Achbor reigned in his place.
[38] And when Baal-Chanan
was dead, Hadad reigned in
his place; and the shem of his
isha was Mehetavel Bat
Matred Bat Mei-Zahav.
[39] Hadad died also. And
the Allufim of Edom were;
Timnah, Alvah, Yetet,
Pinon,
[40] Kenaz, Teman, Mivtzar,
Magdiel, Iram. These are
the Allufim of Edom.

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 Eliphaz
[5] The Bnei Eliphaz:
[6] Reuel, Yeush, Ya’alam,
Korach.
[7] The Bnei Reuel:
[8] Nachat, Zerach, Shammah,
and Dedan.
[9] And the Bnei Keturah,
Avraham’s pilegesh; she bore
Zimran, Yokshan, Medan,
Midyan, Yishbak, and Shuach.
[10] And the Bnei Yokshan;
Sheva, and Dedan.
[11] And the Bnei Midyan:
Ephah, Epher, Chanoch,
Avida, and Eldaah. All these
are the Bnei Keturah.
[12] And Avraham fathered
Yitzchak. The Bnei Yitzchak:
Esav   and Yisroel.
[13] The Bnei Esav: Eliphaz,
Reuel, Yeush, Ya’alam,
Korach.
[14] The Bnei Eliphaz:
Teman, Omar, Tzephi, Gatam,
[16] The Bnei Reuel: Nachat,
Zerach, Shamah, Mizzah.
[17] And the Bnei Seir:
Lotan, Shoval, Tziveon, Anah,
Dishon, Etzer, and Dishan.
[18] And the Bnei Lotan:
Chori, Homam; Timna was
Lotan’s achot.
[19] The Bnei Shoval: Alyan,
Manachat, Eval, Shephi,
Onam. The Bnei Tziveon:
Ayah and Anah.
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[5] The Bnei Eliphaz:
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[9] And the Bnei Keturah,
Avraham’s pilegesh; she bore
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Midyan, Yishbak, and Shuach.
And the Bnei Yokshan; Sheva,
and Dedan.
[33] And the Bnei Midyan:
Ephah, Epher, Chanoch,
Avida, and Eldaah. All these
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[36] The Bnei Eliphaz:
Teman, Omar, Tzephi, Gatam,
Kenaz, Timna, Amalek.
[37] The Bnei Reuel: Nachat,
Zerach, Shamah, 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, Esbhan, 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
Dinahavah.
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 The Bnei Yerachme'el the bechor of Chetzron were Ram the bechor, and Bunah, and Oren, and Otzem, and Achiyah.

Yerachme'el had also another isha, whose shem was Atarah; she was the em of Onam.

27 The Bnei Ram the bechor of Yerachme'el were Ma'atz, and Yamin, and Eker.

28 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 Zazu. These were the Bnei Yerachme'el.

34 Now Sheshan had no banim, but only banot. And Sheshan had an eved, a Mitzri (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 Ephal, and Ephal 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 Shehu.

44 And Shema fathered Racham avi Yorkeam; and Rekem fathered Shammai.

45 And the Ben of Shammai was Maon, and Maon was avi Bet-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 Ephah, and Sha'aph.

48 Ma'achah, Kalev's isha, 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 mishpekhot 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 mishpekhot 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 Avigil of Carmel;

2 The third, Avshalom Ben Ma'achah Bat Talmai Melech Geshur; the fourth, Adoniyah Ben Chaggir;

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 Elihasha, and Eliphelet,

7 And Nagah, and Nepheg, and Yaphia,

8 And Shephatiyah avi Yital, and Shosha, and Yehoyadah, and Yeshua avi Manachot, and Yosha avi Shemuel, and Yozame, and Yeshu avi Yozam.

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, Yoram bno, Achazya'hu bno, Yoash bno,
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[12] Amatzayhu bno, Azaryah bno, Yotam bno,
[13] Achat bno, Chizkiyahu bno, Menasheh bno,
[15] And the Bnei Yoshiyahu were, the bechor Yochanan,
and the second Y'hoyakim, the third Tzidkiyahu, the fourth
Shallum.
[16] And the Bnei Y'hoyakim; Yechanyah bno, Tzidkiyah bno.
[17] And the Bnei Yechanyah: Assir, She'alti'el 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, Chizkiyah,
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: Shemayah; and the
Bnei Shemayah: Chattush, Igeal, Bariach, Nearyah,
Shaphat, 6.
[23] And the Ben Yehallel; Ziph, and Ziphah, Tirya, and
Asareel.
[17] And the Bnei Ezrah were Yeter, and Merey, and Epher,
and Yalon; and she bore
Miryam, and Shammi, and Yishbach avi Eshtemoa.'
[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 Merey took [as isha].
[19] And the Bnei eshet Hodiyyah the achot (sister) of
Nacham avi Kelah the Carmi,
and Eshtemoa 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 mishpekhot 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 the
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;
[26] And the Bnei Mishma: Chamuel bno, Zakkur bno,
and 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,
And these listed by their shmot came in the days of Chizkiyah Melech Yehudah, 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.

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.

[43] And they struck the she'etrit (remnant) of Amalek that were escaped, and dwelt there unto this day.

5

And in the days of Sha'ul the Bnei Gad dwelt next to them, in the Eretz Bashan as far as Salchah; and the Bnei Yoel: Shema'yah (firstborn) was given forasmuch as he defiled the bed of aviv, his bechorah (portion of the firstborn) was Yosef's.

[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 mishpekhot, when the genealogy of their toldot was reckoned, were the rosh, Ye'i'el, and Zecharyah, and Asayah, and Adiel, and Ya'akovah, and Yeshochayah, and Yoshivyah Ben Serayah Ben Yesimiel, and Benayah, and Asiel, and Yoshah Ben Yamlech, and Yoshah Ben Amatzyah, and Yorai, and Yakan, and Zia, and Ever, shivah (seven) in all.

[8] And Bela Ben Azaz Ben Shema Ben Yoel who dwelt in Bashan as far as Salchah; his achim were Naphish, and Nodav.

[9] And eastward he dwelt in Bashan, and in her towns, and in all the migrashim (open lands) of Sharon, within their borders.

[10] And in the days of Sha'ul they made milchamah with the Hagari'im, who fell by the river Euphrates, because there were all around these towns as far as Baal. These were their towns until the reign of Dovid.

[11] And the Bnei Gad dwelt in Bashan, and in her towns, and in all the migrashim (open lands) of Sharon, within their borders.

[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.

And some of them, even of the Bnei Shim'on, five hundred anashim, went to Har Seir, having for their tzon. Because there was mireh there for their tzon.

[14] These are the Bnei Avichayil Ben Churi Ben Yaroach Ben Gil'ad Ben Michael Ben Yeshishai Ben Yachdo Ben Buz.

[15] Achi Ben Avdi'el Ben Gunni 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 Yar'ov'am Melech Yisroel.

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 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 Epher, Yishi, Eliel, Azriel, Yirmeyah, and Hodavyah, 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 unto the river Gozan, unto this day.

The Bnei Levi: Gershon, Kehat, and Merari.

[28] And the Bnei Kehat: Amram, Yitzhar, and Chevron, and Uzziel.


[32] And they were the mesharetim (ministers) before the Mishkan Ohel Mo'ed with singing, until Sh'lomo had built the Beis Hashem in Yerushalayim, and then they performed their avodas [kodesh service] according to their mishpatim (regulations). 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). And these are they that stood ministering with their banim. Of the Bnei Kehati; Heman the meshorer (singer) Ben Yoel Ben Shemuel.

[34] And Elkanah Ben Yerocham Ben Eliel Ben Toach, Amram Ben Yitzhar, and Chevron, and Uzziel.


[38] Elazar fathered Pinchas, Pinchas fathered Avishua,
Ben Korach,

Ben Yitzhar Ben Levi Ben Yisroel.

And achiv Asaph, who stood at his right hand, even Asaph Ben Berechyah Ben Shimei,

Ben Micha'el Ben Ba'seyyah Ben Malkiyah,

Ben Micha'el Ben Ba'seyyah Ben Malkiyah,

Ben Etni Ben Zerach Ben Adayah,

Ben Yachat Ben Gershom Ben Levi.

And their achim the Bnei Merari stood on the left hand; Eitan Ben Kishi Ben Avdi Ben Maluch,

Ben Chashavyah Ben Amatziah Ben Chilkiyah,

Ben Amtzi Ben Bani Ben Shemer,

Ben Machli Ben Mushli Ben Merari Ben Levi.

Ben Machli Ben Mushli Ben Merari Ben Levi.

Their achim also the Levi'im were appointed unto all the avodas Mishkan Beis HaElohim.

And these are the Bnei Aharon; Elazar bno, Pinchas bno, Avishua bno, Bukki bno, Uzzi bno, Zerachyah bno,

Merayot bno, Amaryah bno, Achituv bno,

Tzadok bno, Achim'aatz bno.

Now these are their moshevot throughout their assigned territories, of the Bnei Aharon, of the mishpekhotei Kehati, for the goral (lot) fell upon them.

And they gave them Chevron in Eretz Yehudah, and the mishpekhim thereof all around it.

The sahdeh of the Ir, and the villages thereof, they gave to Kalev Ben Yephunneh.

And to the Bnei Aharon they gave the cities of refuge, namely, Chevron, and Livnah with her mishgashim, and Yatir, and Eshtemoa, with her mishgashim,

Chilez with her mishgashim, Devir with hers,

Ashan with her mishgashim, and Beit Shemesheh with her mishgashim;

and out of the tribe of Binyamin; Geva with her mishgashim, and Alemet with her mishgashim, and Anatot with her mishgashim. All their towns throughout their mishpekhos were 13 towns.

And unto the Bnei Kehat, which were left of the mishpachot of that tribe, were towns given out of the half tribe, namely, out of the half tribe of Menasheh, by goral,

out of the tribe of Binyamin; Geva with her mishgashim, and Alemet with her mishgashim, and Anatot with her mishgashim.

For some of the mishpachot of the Bnei Kehat had towns of their territories out of the tribe of Ephrayim.

They gave unto them, of the cities of refuge, Shechem in Har Ephrayim with her mishgashim; they gave Gezer with her mishgashim,

And Yokneam with her mishgashim, and Beit Choron with her mishgashim,

And Ayalon with her mishgashim, and Gat Rimmon with her mishgashim; And out of the half tribe of Menasheh, Aner with her mishgashim, and Bileam with her mishgashim, for the mishpahat of the rest of the Bnei Kehat.

Unto the Bnei Gershom were given out of the mishpahat of the half tribe of Menasheh Golon in Bashan with her mishgashim, and Ashtarot with her mishgashim;

And out of the tribe of Yissakhar; Kedesh with her mishgashim, Duvrat with her mishgashim,

And Ramot with her mishgashim, and Anem with her mishgashim;

And out of the tribe of Asher; Mashal with her mishgashim, and Avdon with her mishgashim,

And out of the tribe of Zevulun, Rimmono with her mishgashim, Tavor with her mishgashim.

And on the other side of the Yarden by Yericho, on the east
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 Uzziel, 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 chayal, was twenty elf and two hundred.

10 The Bnei Yedia'el: Bilhan; and the Bnei Bilhan: Yeush, and Binyamin, and Ehud, and Kenan'nah, and Zetan, and Tarshish, and Achishachar.

11 All these the Bnei Yedia'el, by the heads of families, gibborei chayalim, were seventeen elf 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 achat 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 Tachat bno, and Eldad bno, and Tachat 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 avihem 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 Beriah, because it went in ra'ah (evil, disaster, misfortune) with his bais.

24 And his bat was Sheerah, who built Lower Be'it-Choron, and the Upper, and Uzzen She'erah.)

25 And Refach was bno, also Resheph, and Telach bno, and Tachan bno,

26 Lu'adan bno, Ammihud bno, Elishama bno,

27 Non (Nun) bno, Yehoshuah bno.

28 And their possessions and settlements were Be'it-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, Be'it-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 Beriah, and Serach their achat.

31 And the Bnei Beriah: Chever, and Malkiel, who is avi Birzavit.
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[32] And Chever fathered Yaphlet, Shomer, Chotam, and Shua their achot.
[33] And the Bnei Yaphlet: Pasach, Bimhal, Ashvat.
[34] These are the Bnei Yaphlet.
[36] The Bnei Helem his brother: Tzophach, Yimna, Shelesh, and Amal.
[37] The Bnei Yeter: Yephunneh, Pispah, Ara.
[38] 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, Ahihud, Avishua, Na'im, and Achoach.
[5] 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.

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].
And in Yerushalayim dwelt of the Bnei Yehudah, and of the Bnei Binyamin, and of the Bnei Ephrayim, and Menasheh:

Utai Ben Ammihud Ben Omri Ben Imri Ben Banimin, of the Bnei Peretz Ben Yehudah.

And of the Shiloni: Asayah the bechor, and his banim.

The Bnei Zerach: Yeu'el and their brethren, 690.

And of the Bnei Binyamin: Sallu Ben Meshullam Ben Hodavyah Ben Hasenuah, and Yivneyah Ben Yerocham, and Elah Ben Uzzi Ben Michri and Meshullam Ben Shephayah Ben Reuel Ben Yivniyah; and their brethren, according to their toldot, 956.

All these anashim were rashei avot in the bais avoteihem.

And of the kohanim; Yedayah, and Yehoyariv, and Yachin,

And Azaryah Ben Chilkiyah Ben Meshullam Ben Tzadok Ben Merayot Ben Achituv, the nagid of the Bais HaElohim;

And Adayah Ben Yerocham Ben Pashchur Ben Malkiyah, and Ma'asai Ben Adiel Ben Yachzerah, Ben Meshullam Ben Meshilmit Ben Immer;

And their brethren, according to their toldot, 956. All these anashim were rashei avot in the bais avoteihem.

And of the kohanim; Yedayah, and Yehoyariv, and Yachin;

And Yivniyah Ben Chilkiyah Ben Meshullam Ben Tzadok Ben Merayot Ben Achituv, the nagid of the Bais HaElohim;

And Adayah Ben Yerocham Ben Pashchur Ben Malkiyah, and Ma'asai Ben Adiel Ben Yachzerah, Ben Meshullam Ben Meshilmit Ben Immer;

And their brethren, heads of their bais avot, 1,760; gibborei chayil for the work of the avodas Bais HaElohim.

And of the Levi'im:

Shema'yah Ben Chashshuv Ben Azrikam Ben Chashavayah of the Bnei Merari;

And Bakbakkar, Cheresh, Galul, and Matanyah Ben Michah Ben Zichri Ben Asaph;

And Ovadyah Ben Shema'yah Ben Galal Ben Yedutun, and Berechyah Ben Asa Ben Elkanah, that dwelt in the villages of the Netophati.

And the sho'arim were Shallum, Akkuv, Talmon, Achiman, and their brethren; Shallum was HaRosh, Who up to now had been stationed at Sha'ar HaMelech eastward; they were sho'arim in the machanot Bnei Levi.

And Shallum Ben Kore Ben Eyasaph 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 shomrei of the entrance.

And Pinchas Ben Elazar was nagid over them in time past, and Hashem was with him.

And Zecharyah Ben Meshelemyah was sho'er (doorkeeper, gatekeeper) of the Petach of the Ohel Mo'ed.

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).

So they and their banim had the oversight of the sho'arim (gates) of the Beis Hashem, namely, the Beis HaOhol, by mishmerot (shifts, watches).

In four quarters were the sho'arim, toward the east, west, north, and south.

And their brethren, which were in their villages, were to come after shivat hayamim from time to time with them.

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.

And they spent the night around the Bais HaElohim, because the mishmeret was upon them; they were responsible for the mafte'ach (key) thereof laboker laboker.

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.

Some of them also were appointed to oversee the kelim (vessels), and all the k'lei haKodesh, and the solet (flour), and the yayin, and the shemen, and the spices.

And some of the Bnei HaKohanim mixed the blending of the spices [of the shemen mishchat kodesh, holy anointing oil].

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]).

And other of their brethren, of the Bnei HaKehati, were over the Lechem HaMaarechet (Bread of Array, Showbread), to prepare it Shabbos Shabbos.

And these family heads of the Levi'im were heads throughout their toldot; these dwelt at Yerushalayim.
And in Giveon dwelt the avvi Giveon, Yeiel, the shem of whose isha was Ma'achah, and his bechor Avdon, then Tzur, and Kish, and Ba'al, and Ner, and Nadav. And Gedor, and Achyo, and Zecharyah, and Miklot. And Miklot fathered Shimeam. And they also dwelt near their brethren at Yerushalayim with their brethren. And Ner fathered Kish; and Kish fathered Sha'ul; and Sha'ul fathered Yonatan, and Malki Shua, and Avinadav, and Eshba'al. And the Bnei Yonatan were Meriv-Ba'al; and Meriv-Ba'al fathered Michah. And the Bnei Michah were Piton, and Melech, and Tachre'a. And Achaz fathered Yarah; and Yarah fathered Alemet, and Azmavet, and Zimri; and Zimri fathered Motza; and Motza fathered Binea; and Refayah bno, Eleasah bno, Atzel bno. And Atzel had six banim, whose shmot are these; Azrikam, Bocheru, and Yishmael, and Shearyah, and Ovadyah, and Chanan; these were the Bnei Atzel. 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. 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. And the milchamah became intense against Sha'ul, and the archers overtook him, and he was wounded by the archers.

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. 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. And when his noseh keli saw that Sha'ul was dead, he fell likewise on the cherev, and died. So Sha'ul died, and his shloshet banim, and all his Bais died together. 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. 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. 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. And then said Sha'ul to his noseh keli, 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. 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. And they put his keli in the Bais eloheihem, and fastened his head in the Bais Dagon. And when kol Yavesh Gilead heard all that the Pelishtim had done to Sha'ul, 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 atzamot under the elah (oak tree) in Yavesh, and underwent a tzom shivat yamim. 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; and inquired not of Hashem; therefore He slaughtered him, and turned over the kingdom unto Dovid Ben Yishai. Then kol Yisroel gathered themselves to Dovid unto Chemeron, saying, Hinei, we are thy etzem (bone) and thy basar. 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. 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. And Dovid and Kol Yisroel went to Yerushalayim, which is Yevus; where the Yevusi were, the inhabitants of ha'aretz. And the inhabitants of Yevus said to Dovid, Thou shalt not come in here. Nevertheless Dovid took the Metzudat Tziyon, which is Ir Dovid. And Dovid said, Whosoever attacketh the Yevusi barishonah shall be Rosh and Sar. So Yoav Ben Tzeruyah went up first, and became Rosh. And Dovid dwelt in the Metzad; therefore they called it Ir Dovid. And he built the Ir around it, even from the
Milo 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 Elazar 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 Shloshah 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 meElohai (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 oreg (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] Shammot the Harori, Cheletz the Peloni,

[28] Ira Ben Ikesh the Tekoi, Aviezer the Antoti,

[29] Sibchait the Chushi, 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 Barchari, Elyachba the Sha’alvon,

[34] The Bnei Hashem the Gizoni, Yonatan Ben Shageh the Harari,

[35] Achiam Ben Sachar the Harari, Eliphal Ben Ur,

[36] Chepher the Mecherati, Achiyah the Peloni,

[37] Chetzro the Carmeli, Na’arai Ben Ezbai,

[38] Yoel the brother of Natan, Micvar Ben Hagri,

[39] Tzelek the Ammoni, Naharai the Boreti, the armorbearer of Yoav ben Tzervuyah,

[40] Ira the Yitri, Carev the Yitri,

[41] Uriyah the Chitti, Zavad Ben Achlai,

[42] Adina Ben Shiza the Reuveni, a rosh of the Reuben, and shlishim with him,

[43] Chanan Ben Ma’achah, and Yoshaphat the Mitni,

[44] Uzzia the Ashterati, Shama and

[45] T.N. Dovid knew he did not come to be served but to serve cf 1Chr 11:19; Mk 10:45]
Ye‘iel the Bnei Chotam the Aroeri, |45| Yedia’el Ben Shimri, and Yocha his brother, the Titzi, |46| Eliel the Mahavi, Yervai, Yoshavyah, the Bnei Elna’am, Yitmah the Moavi, |47| Eliel, Oved, and Ya’asil the Metzovayah.

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.

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.

The head was Achiezer, then Yoash, the Bnei Shema’ah the Giveati; Yeziel, Pelet, the Bnei Azmavet; Bera’achah, and Yehu the Antoti.

And Yishmayah the Giveoni, a gibbor among the Shloshim (Thirty), and over the Shloshim; and Yirmeyah, Yachaziel, Yochanan, and Yozavad the Gederati.

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.

These are they that went over Yarden in the first month, when it was overflowing all its banks; they put to flight all them of the valleys, both toward the east, and toward the west.

And there came of the Bnei Binyamin and Yehudah to the stronghold unto Dovid.

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.

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).

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.

As he went to Tziklag, there defected to him those of Menasheh, Adnach, and Yozavad, and Yediaoel, and Michael, and Yozavad, and Elihu, and Tziltai, heads of the alafim of that were of Menasheh.

And they helped Dovid against the gedud, for they were all gibborei chayil, and were sarim in the tzava (army).

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.

These are the numbers of the leaders that were ready-armed for the army, that came to Dovid at Chevron, to turn over the Malchut Sha’ul to him, according to the word of Hashem.

The Bnei Yehudah that bore shield and romach (spear) were six alafim and eight hundred, ready-armed for tzva.

Of the Bnei Shim’on, gibborei chayil for tzava, shivat alafim and one hundred.

Of the Bnei Levi four alafim and six hundred.

And Yehoyada was the nagid of those of Aharon, and with him were three alafim and sheva hundred; and Tzadok, a na’ar gibbor chayil, and of bais aviv twenty and two sarim.

And of the Gadi there separated themselves unto Dovid into the stronghold in the midbar gibborim hachayil (men of valor), and anshei tzava (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;
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 shalom 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 chamarim, and on gemalim, 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 serei 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 Elohim from Kiryat Ye’arim, that is called by [His] Shem.
[4] 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.
[5] And kol HaKahal said that they would do so, for the thing was yashar in the eyes of kol HaAm.
[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 nevelim (lyres), and with tambourines, and with cymbals, and with khatzotzerot (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 brocha 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] 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 andbanot.

[4] Now these are the shmot of his banim which were born in Yerushalayim: Shammua, and Shovav, Natan, and Sh’lomo,

[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 was anointed Melech over kol Yisroel, all the Pelishtim went up to search for Dovid. Dovid heard of it, and went out against them.


[10] Therefore 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.


[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] And Dovid therefore did as Elohim commanded him, and they struck down the machaneh Pelishtim from Giveon even to Gezer.

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 Elohei Yisroel to the place that I have prepared for it.

[4] And Dovid assembled the Bnei Aharon, and the Levi'im; of the Bnei Kehat; Uriel the sar, and his brethren 120;

[5] Of the Bnei Merari; Asayah the sar, and his brethren 220;

[6] Of the Bnei Gershom; Yoel the sar and his brethren 130;

[7] Of the Bnei Elitzaphan; Shema’yah the sar, and his brethren 200;

[8] Of the Bnei Chevron; Eliel the sar, and his brethren 80;

[9] Of the Bnei Uzziel; Amminadav the sar, and his brethren 112.

[10] 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,

[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 Dovid gave a commandment, and they carried 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 Berechyahu; 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’el, the sho’arim (gatekeepers).
|19| So the meshorerim (singers), Heman, Asaph, and Eitan, sounded the cymbals of nechoshet;
|20| And Zechariah, and Aziel, and Shemiramot, and Yechiel, and Unni, and Eliav, and Ma'aseyiahu, 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 Eliph'lehu, and Mikneyahu, and Oved Edom, and Ye'i'el, 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 Zechariah, 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.
|30| 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.
|31| And when Dovid had made an end of offering the olot and the shelamim, he blessed HaAm b'Shem Hashem.
|32| And he appointed certain of the Levi'im as mesharetim (ministers) before the Aron HaElohim; and Oved Edom and Ye'i'el the Kohanim with instruments of nevalim (lyres) and with kinnorot; but Asaph made a sound with cymbals; and Benayahu also and Yachziel the Kohanim with khatzotzerot (trumpets) tamid (continually) before the Aron Brit HaElohim.
|33| Then on that day Dovid first committed the giving of thanks unto Hashem into the yad Asaph and his achim.
|34| Give thanks unto Hashem, call upon Shmo, make known His deeds among the nations.

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 appointed certain of the Levi'im as mesharetim (ministers) before the Aron HaElohim; and to remember, and to thank and to praise Hashem Elohei Yisroel;
|4| Asaph HaRosh, and mishne to him Zecharyah, Ye'i'el, and Shemiramot, and Yechiel, and Mattityahu, and Eliav, and Benayah, and Oved-Edom; and Ye'i'el with instruments of nevalim (lyres) and with kinnorot; but Asaph made a sound with cymbals; and Benayahu also and Yachziel the Kohanim with khatzotzerot (trumpets) tamid (continually) before the Aron Brit HaElohim.
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Orthodox Jewish Bible
19 Sing unto Him, sing psalms unto Him, tell ye of all His nifle'ot (wondrous deeds).
20 Glory ye in Sham Kadesho; let the lev of them rejoice that seek Hashem.
21 Seek Hashem and His oz, seek His face tamid.
22 Remember His nifle'ot that He hath done, His mofetim, and the mishpatim of His mouth;
23 O ye zera Yisroel His eved, ye Bnei Ya'akov, His chosen ones.
24 He is Hashem Eloheinu; His mishpatim are in kol ha'aaretz.
25 Be ye mindful lomol of His Brit; the davar which He commanded to an elef dor;
26 Even of the Brit which He cut with Avraham, and of His shevu'a (oath) unto Yitzchak;
27 And hath confirmed the same to Yaakov for a chok (decree), and to Yisroel for a Brit Olam,
28 Saying, Unto thee will I give Eretz Kena'an, the chevel (portion), the lot of your nachalah
29 When ye were but few, even a few, and gerim in it.
30 And when they went from goy (nation) to goy, and from one mamlachah to an Am acher (another people),
31 He permitted no ish to oppress them; he reproved melachim for their sakes,
32 Saying, Touch not Mine anointed ones, and do My nevi'im no harm.
33 Sing unto Hashem, kol Yisroel, and let all the people of His oz sing aloud.
34 Declare His kavod among the Goyim; His nifle'ot among kol ha'aretz; show forth from day to day His Yeshuah (salvation).
For gadol is Hashem, and greatly to be praised; He also is to be feared above kol elohim.

For kol elohei haAmim are elilim, but Hashem made Shomayim.

Hod and Hadar are in His presence; oz and chedvah (joy) are in His makom (place, home, dwelling).

Ascribe unto Hashem, ye mishpechot Amim, ascribe unto Hashem Kavod and oz.

Ascribe unto Hashem the kavod due unto Shmo; bring a minchah, and come before Him; worship Hashem in the hadar (splendor) of kodesh (holiness).

Fear before Him, kol ha'aretz; the tevel (world) also shall be firmly established, that it be not moved.

Let HaShomayim have simcha, and let ha'aretz rejoice; and let them say among the Goyim, Hashem reigneth.

Then shall the trees of the ya'ar (forest, woods) sing out before Hashem, because He cometh to judge ha'aretz.

O give thanks unto Hashem, for He is tov; for His chesed endureth l'olam.

And say ye, Hosheini, 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).

Baruch Hashem Elohei Yisroel min HaOlam v'dad HaOlam. And kol HaAm said, Omein, and praised Hashem.

So he left there before the Aron tamid (continually), accordingly yom by its yom;

And Oved-Edom with their achim, threescore and eight; Oved-Edom Ben Yeditun and Chosah as Shoarim (gatekeepers);

And Tzadok HaKohen, and his achim the Kohanim, before the Mishkan Hashem in the bamah (high place) that was at Giveon,

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;

And with them Heman and Yedutun, and the rest that were the Chosen ones, who gave thanks unto Hashem, ki l'olam chasdo.

And with them Heman and Yedutun with khatzotzerot (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).

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 tamid (burnt offerings) was at Giveon.

Then Natan said to Dovid, Do all that is in thine levav; and I will raise up thy zera after thee, and establish his Malchut (Messianic Kingdom).

Shall not build Me HaBayit to dwell in,

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.

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?

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 shouldest be Nagid over My people Yisroel;

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.

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.

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).

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, that shall be of thy banim, and I will establish his Malchut (Messianic Kingdom).

He shall build for Me a Bais, and I will establish his kisse ad olam.
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,

But I will set him in Mine Bais and in My Malchut ad olam, and his kisse shall be established ad olam.

According to all these devarim, and according to all this chazon (revelation), so did Natan speak unto Dovid.

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?

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.

What more can Dovid speak to Thee regarding the kavod of Thy eved? For Thou hast da'as of Thy eved.

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).

Hashem, there is none like Thee, neither is there any Elohim zulah (besides) Thee, according to all that we have heard with our ears.

What more can Dovid speak to Thee regarding the kavod of Thy eved? For Thou hast da'as of Thy eved.

Now, Hashem, Thou art HaElohim, and hast promised this tovah unto Thy eved.

Now therefore let it please Thee to make brocha upon the Bais of Thy eved, that it may be before Thee l’olam; for Thou makest brocha Hashem, and it shall be mevorech l’olam (blessed forever).

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.

And he struck Moav, and Moav became Dovid’s avadim, and brought minchah.

And Dovid struck Hadadezer Melech Tzovah unto Chamat, as he [Hadadezer] went to establish his dominion over the river Euphrates.

And Dovid captured from him elef chariots, and 7,000 parashim, and 20,000 foot soldiers. Dovid also hamstrung all the chariot horses, but reserved of them 100 chariot horses.
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 Achituv, and Avimelech Ben Evyatar (Abiathar), were the Kohanim, and Shavsha was sofer (scribe). 

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 console him. 

But the sarim of the Bnei Ammon 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 recombine, and to overthrow, and to spy out ha'aretz? 
[4| Therefore Chanun arrested Dovid's avadim, and shaved them, and cut off their 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 ha'aretz. 
|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 Bnei Ammon 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 the chayl hatzavah, at the time that melchamim 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.

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And Dovid took the ateret (number) of them to me, that I may know it.
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?

Nevertheless the davar HaMelech prevailed against Yoav. Therefore, Yoav departed, and went throughout kol Yisroel, and came to Yerushalayim.

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.

But Levi and Binyamin were counted he not among them, for the davar HaMelech was abominable to Yoav.

And Hashem was displeased with this thing; therefore He struck Yisroel.

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.

And HaElohim was displeased with this thing; therefore He struck Yisroel.

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.

And Hashem spoke unto Gad, Chozeh Dovid (seer of Dovid) saying,

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.

So Gad came to Dovid, and said unto him, Thus saith Hashem, Choose for thee either shalosh shanim ra’av (famine); or shloshah chodashim to be subdued before thy foes, while that the cherev of thine oyevim overtook thee; or else shloshet 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.

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.

So Hashem sent dever upon Yisroel, and there fell of Yisroel shiv'im (three) ish.

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.

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.

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 numbered? Even I it is that commanded the people to be numbered?

And Dovid commanded HaMelech to be brought to Him that sent me.

And Satan stood up against Yisroel, and provoked Dovid to number Yisroel.

And Dovid said to Yoav and to the sarei HaAm, Go, number Yisroel from Beer Sheva even to Dan; and bring
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 prostated 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.

Then Dovid said, This is the Beis Hashem HaElohim, and this is the Mizbe'ach Lolah (Altar of the Burnt Offering) for Yisroel.

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. 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;

Also cedar timber in abundance, for the Tzidonim and the Tzorim brought much cedar lumber to Dovid.

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).

Then he called for Sh'lomo bno, and charged him to build Bayit (House) for Hashem Elohei Yisroel.

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,
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.

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.

Dovid also commanded all the sarim of Yisroel to help Shlomo bno, saying,

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.

So when Dovid was old and full of days, he made Shlomo bno Melech Yisroel.

And he gathered together all the sarim of Yisroel, with the Kohanim and the Levi'im.

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.

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);

Moreover four alafim were sho'arim (gatekeepers); and four alafim praised Hashem with the kelim (instruments) which I made, said Dovid, to praise therewith.

And Dovid divided them into divisions among the Bnei Levi, namely, Gershon, Kehat, and Merari.

Of the Gershoni were La'dan, and Shimei.

The Bnei La'dan; the rosh was Yechiel, and Zetam, and Yoel, three.

The Bnei Shimei; Shlomit, and Chaziel, and Haran, three. These were the rashei avot of La'dan.

And the Bnei Shimei were Yachat, Zina, and Yeush, and Beriah. These four were the Bnei Shimei.

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.

The Bnei Kehat; Amram, Yitzhar, Chevron, and Uzziel, four.

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.

Now concerning Moshe the Ish HaElohim, his banim were reckoned of the Shevet Levi.

The Bnei Moshe were Gershom, and Eliezer.

Of the Bnei Gershom, Shevuel was the rosh.

And the Bnei Eliezer were Rechavyah the rosh. And Eliezer had no banim acharim; but the Bnei Rechavyah were very many.

Of the Bnei Yitzhar; Shlomit the rosh.

Of the Bnei Chevron; Veriyahu the first, Amaryah the second, Yachziel the third, and Yekam' am the fourth.

Of the Bnei Uzziel; Michah the first and Yishiyah the second.

The Bnei Merari; Machli, and Mush'i. The Bnei Machli; Elazar, and Kish.

And Elazar died, and had no banim, only banot, and their brethren the Bnei Kish took them as wives.

The Bnei Mush'i; Machli, and Eder, and Yeremot, three.

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.

For Dovid said, Hashem Eloheihem Yisroel hath given rest unto His people, that they may dwell in Yerushalayim ad olam;

And also unto the Levi'im; they shall no more carry the Mishkan, nor any kelim (vessels) of it for the avodah thereof.

According to the last instructions of Dovid the Bnei Levi were numbered from those twenty shanah and above;

Because their ma'amad (position) was to wait on the Bnei Aharon for the avodas Beis Hashem, in the khaterot, and in the rooms, and in the tahorat (cleansing) of kol kodesh, and the work of the avodas Beis HaElohim;

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;

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’adim, 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.

Now these are the divisions of the Bnei Aharon; the Bnei Aharon; Nadav, and Avihu, Elazar, and Itamar.

But Nadav and Avihu died before avihem (their father), and had no banim; therefore Elazar and Itamar became Kohanim.

And Dovid with both Tzadok of the Bnei Elazar, and Achimelech of the Bnei Itamar, divided them according to their pekudim (offices, assignments) in their avodah.

And there were more Rashei HaAvot of the Kohanim and Levim, Bais Avechad of Levim being chosen for Elazar, and one chosen for Itamar.

Now the first goral (lot) came forth to Yehoyariv, the second to Yedayah, the third to Charim, the fourth to Seorim, the fifth to Malkiyyah, the sixth to Miyamin, the seventh to Hakotz, the eighth to Aviyah, the ninth to Yeshua, the tenth to Shekhanyahu, the eleventh to Elyashiv, the twelfth to Yakim, the thirteenth to Chuppah, the fourteenth to Yeshevav, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Chezir, the eighteenth to Happitzetz, the nineteenth to Petakhyah, the twentieth to Yechezkel, the one and twentieth to Yachin, the two and twentieth to Gamul, the three and twentieth to Delayahu, the four and twentieth to Ma’azyahu.

These were the pekudim (offices, assignments) of them in their avodah to come into the Beis Hashem, according to their mishpatim (regulations), under Aharon Avihem just as Hashem Elohei Yisroel had commanded him.

And the rest of the Bnei Levi were these: Of the Bnei Amram: Shuvael; of the Bnei Shuvael: Yechdeyahu.

Concerning Rechayahu, of the Bnei Rechayahu, the first was Yishshiyah, Of the Bnei Shelomot: Yachat.

And [the Bnei Chevron]: Yeriyahu the first, Amaryahu the second, Yakhaziel the third, Yekam’am the fourth.

Of the Bnei Uzziel: Michah; of the Bnei Michah: Shamir.

The brother of Michah was Yishshiyah; of the Bnei Yishshiyah: Zecharyah.

The Bnei Mri were Machli and Musli; the Bnei Ya’aziyahu, Beno.

The Bnei Meri: by Yaaziyahu: Beno, and Shoham, and Zakkur, and Ivri.

Of Machli came Elazar, who had no banim.

Concerning Kish: the ben Kish was Yerachme’el.

The Bnei Musli: Machli, and Eder, and Verimot. These were the Bnei HaLevi’im after the Bais Avoteihem.

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 Levim, even the Avot HaRosh as well as Achiv HaKatan.

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;

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.

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...
Of Heman, the Bnei Heman: Bukiyahu, Matanyahu, Uzziel, Shevuel, and Yerimot, Chananyah, Chanani, Eliatah, Giddalti, and Romamti, Ezer, Yoshbekashah, Malot, Hotir, and Machazi'ot;

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.

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.

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.

And they cast goralot, shift against shift, katon as well as gadol, the meiven as well as the talmid (student).

The Bnei Shema'yah: Otni, and Repha'el, and Oved, Elzavad, whose brethren were bnei chayil, Elihu, and Semachyahu.

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.

Meshelemyahu had banim and brethren, bnei chayil, eighteen.

Chosah, of the Bnei Merari, had banim; Shimri the rosh, (for though he was not the bechor, yet avihu appointed him rosh);

Chilkiyahu the second, Tevalyahu the third, Zecharyahu the fourth; all the banim and brethren of Chosah were thirteen.

Concerning the divisions of the sho'arim
service in the Beis Hashem.

[13] And they cast goralot, 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 goralot; 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 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 Chevroni, and the Uzzieli;

[24] And Shevuel Ben Gershom Ben Moshe, was nagid of the otzarot.


[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 Chevroni, 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 Chevroni was Yeriyahu the rosh, even among the Chevroni, 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.

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 Mikiot also the nagid; in his division likewise were twenty and four elef.

[5] The third sar (commander) of the tzava’im (armies) 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 Levi'im, Chashavyah 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 ketzef (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 Shiphmi;
[28] And over the zeitim and the sycomore trees that were in the Shefelah was Ba’al Chanan the Gederi; over the shemen storehouses, Yoash;
[29] And over the bakar (herd) that fed in Sharon was Shiritai 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 Melech; and Chushai the Arkı was the re’a HaMelech;
[34] And after Achitophel was Yehoyada Ben Benayahu, and Evyatar (Abiathar); and the sar tzava (commander of the army) of HaMelech was Yoav.

And Dovid assembled kol Sarei Yisroel, the Sarei HaShevatim, and the Sarei HaMachelot 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 sarim (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 not been an ish milchamot of shefach damim.
[4] Howbeit Hashem Elohei Yisroel Yisroel chose me before all the Bais Avi to be Melech over Yisroel; 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 Shlomo beni (my son) to sit upon the kisse Malchut Hashem over Yisroel.
[6] And He said unto me, Shlomo 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.
And the tavnit of all that Kemachot (kevels) thereof, and of the Bais HaElohim, and of the Penimim (Inner rooms) thereof, and of the Aliyyot (upper rooms) thereof, and of the Ganzakim (storerooms) thereof, and of the courses of the Kadashim (consecrated priests) and of the Otzerot of the Bais HaElohim, and of the surrounding chambers of the Otzerot of the Bais HaElohim, and of the Otzerot of the kadashim (consecrated things);

[13] And also for the courses of the Kohanim and the Levim, 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 hakasesef 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 nertot thereof; and for the menorot hazahav by weight, for every menorah, and for the nertot 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 hazahav (silver tables);

[17] Also pure zahav for the mizlagot (forks), and the mizrakot (blood bowls), and 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 for weight for every kipor hazahav (silver basin);

[18] And for the Mizbe'ach Haketoret refined zahav by weight; and zahav for the tavnit of the Merkavah, the Keruvim Zavah, 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 Shlomo bno, Chazak! Ve'emet! (Be strong and take courage!) And do it; fear nor, 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 Levim, even they shall be with thee for all the Avodas 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.

Furthermore Dovid HaMelech said unto kol HaKahal, Shlomo bno (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. I have built it, that it be wholly at thy commandment.

Moreover, because I have set my affection on 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.

Therefore 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.

Furthermore, 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 Elohai the zahav for the Beis HaKodesh. Even shloshet alafim of zahav, and the kesef 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.
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] 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.

|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 Avraham, Yitzchak, and of Yisroel, Avoteinu, be shomer over this l’olam in the yetzer (inclination) of the machshevot (thoughts) of the levav of Thy people, and set their lev unto Thee.

|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 Mamalachah, 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 tashavim (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 (integrities, 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, willingly offer freewill offerings unto Thee.

|18| Hashem Elohei Avraham, Yitzchak, and of Yisroel, Avoteinu, be shomer over all this olam 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 Avraham, Yitzchak, and of Yisroel, 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 nesakhim, and zevakhim in abundance for kol Yisroel; and named Shlomo Ben Dovid Melech the second time, and anointed him unto Hashem to be Nagid (ruler), and Tzadok to be Kohen.

|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 exceeding 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’eh, and in the Divrei Natan HaNavi, and in the Divrei Gad the chozeh (seer).

|30| With all his malchut and gevurah, and the times that passed around him, and around Yisroel, and over kol mamlechet ha’aratzot (kingdoms of the lands).
And Sh'lomo Ben Dovid was strengthened in his kingdom, and Hashem Elohayav was with him, and magnified him exceedingly.

Then Sh'lomo spoke unto kol Yisroel, to the commanders of thousands and of hundreds, and to the shoferim, and to every Nasi in kol Yisroel, the Rashei HaAvot.

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.

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.

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.

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.

In that lailah did Elohim appear unto Sh'lomo, and said unto him, Ask what I shall give thee.

And Sh'lomo said unto Elohim, Thou hast showed chesed gadol unto Dovid Avi, and hast made me to reign in his place.

Now, Hashem Elohim, let Thy Davar unto Dovid Avi be established, for Thou hast made me melech over Am Rav like the apher ha'aretz in multitude.

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?

And Elohim said to Sh'lomo, Because this was in thine levav, and thou hast not asked asher, 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,

And Elohim said to Sh'lomo, Because this was in thine levav, and thou hast not asked osher, riches, or kavod, 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,

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.

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.

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.

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.

And Sh'lomo had susim imported from Mitzrayim and from Keve; the royal buyers purchased them from Keve.

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).
[8 (2:7)] Send me also cedar, pine, and algum logs, from the Lebanon, for I know that thy avadim have skill to cut timber in the Lebanon; 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 yayin, and twenty thousand baths of shemen (olive oil).
[11 (2:10)] Then Churam Melech Tzor answered by letter, which he sent to Shlomo, because Hashem hath loved His people, He hath made thee Melech over Sh’lomo, because Hashem hath loved His people.
[12 (2:11)] Churam said moreover, Baruch Hashem Elohei Yisroel, that made Shomayim v’et HaAretz, bein 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 Lebanon, as much as thou shalt need; and we will float it to thee in rafts by yam to Yaf, and thou shalt carry it up to Yerushalayim.
[17 (2:16)] And Shlomo 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 of them to be stonecutters in the hill country, and three thousand and six hundred menatzkhim (foremen overseers) to keep HaAm working.

3 Then Shlomo began to build the Bais Hashem at Yerushalayim in Mt Moriyah, where Hashem appeared unto Dovid Avihu, 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 [Shlomo’s 970-930 B.C.E.] reign.
[3] Now these are the foundations which Shlomo 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 masmerot (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’seh tza’atzu’tim (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.
The wings of these keruvim spread themselves forth twenty cubits; and they stood on their feet, and their faces turned inward.

And he made the Parochet of blue wool, and purple, and crimson, and fine linen, and wrought keruvim thereon.

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.

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.

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.

Moreover he made a Mizbe'ach nechoshet, twenty cubits the length thereof, and twenty cubits the width thereof, and ten cubits the height thereof.

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.

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.

It stood upon shneym 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.

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.

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.

And he made ten Menorot HaZahav as prescribed, and set them in the Heikhal, five on the right, and five on the left.

He made also ten Shulchanot, and placed them in the Heikhal, five on the right, and five on the left.

Moreover he made the Khatzer HaKohanim, and the Azarah HaGedolal (the Great Temple Courtyard area), and delatot laAzarah, and overlaid the delatot of them with nechoshet (bronze).

And he set the Yam on the right, eastward, opposite the south.

Moreover the Menorot with their nerot (lamps), that they should burn as prescribed before the Devir, of zahav sagur; and the flowers [see Ex.25:31], and the nerot (lamps), and the tongs, he made of zahav, and that perfect zahav; and the snuffers, and the basins, and the ladles, and the firepans, of zahav sagur; and the Petach (Doorway) the Beis, the Daltot HaPenimiyyot (Inner Doors) thereof for the Kodesh HaKadashim, and the Daltot HaBeis laHeikhal, were of zahav.
Thus all the melachah (work) that Shlomo made for the Beis Hashem was completed; and Shlomo brought in all the things that Dovid Avi had dedicated as kodesh; and the kefes, and the zahav, and all the articles, he put among the otzerot of the Bais HaElohim.

Then Shlomo gathered unto Yerushalayim the Ziknei Yisroel, and kol Rashei HaMattot (all the Heads of the Tribes), the Nesiei HaAvot (Family Chiefs) of the Bnei Yisroel, to bring up the Aron Brit Hashem out of Ir Dovid, which is Tziyon.

Kol Ish Yisroel assembled themselves unto the Melech in the Chag (Feast, i.e., Sukkot) which was in the seventh month [Tishri].

And all the Ziknei Yisroel came; and the Levi'im took up the Aron.

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:

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, just as Hashem promised, and I built HaBeis for the Shem of Hashem Elohei Yisroel. Then said Shlomo, Hashem hath said that He would dwell in a dark cloud.

But I have built Thee a lofty Beis, even a place for Thee to dwell olamim. And HaMelech turned his face, yevarech at kol Kehal Yisroel, and all the Kehal Yisroel stood.

Baruch Hashem Elohei Yisroel, Who hath with His hands fulfilled that which He spoke with His mouth to Dovid Avi, saying, 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.

But I chose Yerushalayim, that Shmi might be there; and chose Dovid to be over Ami Yisroel. Now it was in the levav Dovid Avi to build a Bais for the Shem of Hashem Elohei Yisroel.

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. Nevertheless thou shalt not build HaBeis; but bincha (your Son) which shall come forth out of thy loins, he shall build HaBeis for Shmi.

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. And in it have I put the Aron, wherein is the Brit Hashem that He cut with the Bnei Yisroel. And he stood before the Mizbe'ach Hashem in front kol Kehal Yisroel, and spread forth his hands;
[13] For Shlomo had made a kiyyor 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 Haaretz; shomer HaBrit, who showest chesed unto Thy avadim, and of Thy people ishim, which I built, who is called by Thy Shimcha there; to pay heed toward this makom.

[15] Thou which has been shomer over Thy eyed 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 it is this day.

[17] Now then, Hashem Elohei Yisroel, let Thy Davar come true, which Thou hast spoken unto Thy eyed 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 eyed, and to his techovin (supplication), O Hashem Elohai, to pay heed unto the cure and the tefillah which Thy eyed 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 eyed prayeth toward this makom.

[21] Pay heed therefore unto the tachanunei Avdecha (suppplications 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, salacha (forgive).

[22] If an ish sin against his neighbor, and he is made to swear under oath and he swears an oath before Thine Mitzve'ach in this Beis, then hear Thou from Shomayim, and act, and judge Thine avadim, and from a far country for the sake of Shimcha Hagadol, Thy yad hachazakeh, and Thy zero'a of Shimcha Hagadol, Thy yad hachazakah, and Thy zero'a stretched out; if they come and pray toward this Beis, and shall spread forth his hands in this Beis, and may know that this Beis as doth Thy people Yisroel, and fear Thee, and may know that this Beis which I have built is called by Shimcha.

[23] Then hear Thou from Shomayim, and act, and judge Thine avadim, 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, and may know that this Beis which I have built is called by Shimcha.

[25] Then hear Thou from Shomayim, and forgive the sin of Thy people Yisroel, and bring them back to HaAdamah which Thou gave unto them and to Avoteichem.

[26] When Shomayim is shut up, and there is no matal (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 people Yisroel, when Thou hast taught them the Derech HaTovah, wherein they should walk; and send matur upon Thy land, which Thou hast given unto Thy people for a nachalah.

[28] If there be ra'ov (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 land of their cities; whatsoever nega or machalah there be,

[29] Then what teffillah 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 hachazakah, 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 Shimcha, 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 HaBeis which I have built for Thy Shem,
|39| Then hear Thou from Shomayim, 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.
|43| Now when Shlomo 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.
|44| 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, then hear Thou from Shomayim, their tefillah and their techinnah, and uphold their mishpat.
|45| If they return to 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,
|46| 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);
|47| 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, then hear Thou from Shomayim, their tefillah and their techinnah, and uphold their mishpat, and forgive Thy people which have sinned against Thee.
|48| Now, Elohai, may Thine eyes be open, and let Thine ears be attentive unto the tefillah that is davened in this place.
|49| 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.
|50| Hashem Elohim, turn not away the face of Thine Shlomo had made was not able to receive the Olot, and the Mincha, and HaChalavim (the fats).
|51| Also at the same time Shlomo kept the Chag (see v. 9) shivat yamim, and kol Yisroel ro’eh shivat yamim.
|52| And Hashem appeared to Shlomo balailah, and said unto him, I have heard thy tefillah, and I have chosen this makom for Myself for a Beis Zevach.
|53| 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)
|54| 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 thy tefillah, and have chosen this makom for Myself for a Beis Zevach.
|55| When I shut up Shomayim that there be no matri, or when I command the locusts to devour HaAretz, or when I send dever among Ami (My People)
And it came to pass at the end of esrim shanah, wherein Shlomo had built the Beis Hashem, and his own bais (palace),

8 And Shlomo went to Chamat Tzovah, and captured it.
9 And he built Tadmor in the midbar, and all the storage towns, which he built in Chamat.
10 Also he rebuilt Upper Beit Choron, and Lower Beit Choron, fortified cities, with walls, gates, and bars,
11 And Ba'alat, and all the storage towns that Shlomo had, and all the towns for the chariots, and the towns for the parashim (horsemen, cavalry) all the cheshek Shlomo (desire of Solomon) that he desired to build in Yerushalayim, and in the Levanon, and throughout all the eretz of his Memshalet.
12 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,
13 From their banim, who were left after them in HaAretz, whom the Bnei Yisroel consumed not, them did Shlomo conscript for forced labor until yom hazeh.
14 But of the Bnei Yisroel did Shlomo make no avadim for his melachah; for they were anshei milchamah, and commanders of his officers, and commanders of his chariots and parash.
15 And these were the chief of the officials of Shlomo HaMelech, even two hundred and fifty, that exercised authority over HaAm.
16 And Shlomo 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.
17 Then Shlomo offered up Olot unto Hashem on the Mizbe'ach Hashem, which he had built before the Ulam,
18 And he appointed, according to the mishpat Dovid Aviv, the machlekot (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 machlekot (divisions) at every sha'ar; for thus was the mitzvot Dovid Ish HaElohim.
19 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.
20 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,
21 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.
22 Then I will cast out of My sight, and forsake My chukkot and My mitzvot which I have set before you, and shall go and serve elohim acherim, and worship them.
23 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.
24 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.
And Churam sent him by the hands of his avadim oniyot, and avadim that were experienced seamen; and they went with the avadim of Shlomo to Ophir, and took from there four hundred and fifty talents of zahav, and brought them to Shlomo HaMelech.

And when the Malkat Sheva (Queen of Sheba) heard of the fame of Shlomo, she came to test Shlomo 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 Shlomo, she communed with him of all that was in her levav.

And Shlomo gave answer to all her questions; and there was nothing hid from Shlomo which he explained not to her.

And the Malkat Sheva had seen the Chochmat Shlomo, and HaBais (the Palace) that he had built, 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 aroyot (ascent) by which he went up to the Beis Hashem; there was no more ruach in her.

And she said to HaMelech, Emes was the davar (report) which I heard in mine own country about thine acts, and of thy chochmah;

And she gave HaMelech a hundred and twenty talents of zahav, and spices in great abundance, and precious stones; neither was there ever such spice as the Malkat Sheva gave Shlomo HaMelech.

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.

And Shlomo HaMelech gave to Malkat Sheva all her chefetz, whatsoever she asked, besides that she had brought unto HaMelech. So she turned, and went away to her own land, she and her avadim.

Now the weight of zahav that came to Shlomo in one year was six hundred and threescore and six talents of zahav;

Besides that which traders and merchants brought. And all the melachim of Arabia and governors of the country brought zahav and kesef to Shlomo.
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 keshef 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 HaChozer against Yarov’am ben Nevat?


[31] And Shlomo slept with Avotav, and he was buried in Ir Dovid Aviv. And Rechav’am Bno reigned in his place.

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 Mitrayim, where he fled from the presence of Shlomo HaMelech heard it, that Yarov'am returned out of Mitrayim.

[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) kasher (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 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, and please them, and speak devarim tovim to them, they will be thy avadim kol hayamim (all the days)?

[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 akrabim (scorpions).

[12] So Yarav'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 kasher (harshly); and HaMelech Rechav'am forsook the Atzat HaZekenim, 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 akrabim (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 [I Kgs 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.

11 And when Rechav'am came 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 Bei-Tzur, Socho, Adulam,  

9 Bei-Tzur, Socho, Adulam,  

10 And he fortified 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 Yisroel, 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 peleitah (deliverance, rescue); and My chamah (anger, wrath) shall not be poured out upon Yerushalayim by the yad Shishak.
Nevertheless they shall be his avadim; that they may differentiate My avodah, and the avodat mamlechut of the lands.

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.

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.

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.

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.

So Rechav'am, son of Sh'lomo, was strong 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.

And he did rah, because he set not his lev to seek Hashem.

Now the acts of Rechav'am, harishonim and ha'acharonim, are they not written in the Divrei Shemayah HaNavi, and of Iddo HaChozer with genealogies? And there were milchamot between Rechav'am and Yarov'am continually.

And Rechav'am slept with Avotav, and was buried in Ir Dovid; and Aviyah bno reigned in his place.

Now in the eighteenth year of Melech Yariv'am began Aviyah to reign over Yehudah.

He reigned 3 shanim in Yerushalayim. And the shem immo was Michayah bat Uriel of Giveah. And there was milchamah between Aviyah and Yariv'am.

And Aviyah led the milchamah with an army of gibborei milchamah, even 400 elef ish bachur. Yariv'am also drew up for milchamah against him with 800 elef ish bachur, gibbor chayil.

And Aviyah stood up upon Mt Tzemarayim, which is in the hill country of Ephrayim, and said, Hear me, thou Yariv'am, and kol Yisroel.

Ought ye not to know that Hashem Elohei Yisroel gave the Mamlachah over Yisroel to Dovid l'olam (forever), even to him and to his banim by a Brit Melach [see Num 18:19]

Yet Yariv'am ben Nevat eved Sh'lomo ben Dovid is risen up, and hath rebelled against Adonav.

And there are gathered unto him anashim rekim, the Bnei Beliyaal, 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.

And now ye think to withstand the Mamlechet Hashem in the yad Bnei Yisroel; and ye be a great multitude, and there are with you eglei zahav, which Yariv'am made you for elohim.

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.

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; And they burn unto Hashem baboker baboker and baerev baerev olot and ketoret samim; 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, fosch as the Shomrim of the Shmishmeret Hashem Eloheinu; but ye have forsaken Him.

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.

But Yariv'am caused a ma'arav to come about behind them so that they were before Yehudah, and the ma'arav was behind them.

And when Yehudah turned, hinei, the milchamah was before and behind, and they cried unto Hashem, and the Kohanim sounded the battle trumpets.

Then the Ish Yehudah gave a shout, and as the Ish Yehudah shouted, it came to pass, that HaElohim routed Yariv'am and kol Yisroel before Aviyah and Yehudah.

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.

(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.

(14:1) And Asa did that which was hatov and yashar in the eyes of Hashem Eloheinu; for he took away the mizbechot hanekhar (foreign altars), and the high places, and smashed the matzevot, and cut down the Asherim;
|2| And Asa did that which was hatov and yashar in the eyes of Hashem Eloheinu, and said, 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| But when they in their tzoros did turn unto Hashem Elohei Yisroel, and sought Him, He was found by them.
|4| 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.

|5| And commanded Yehudah to seek Hashem Elohei Avoteihem, and to observe the Torah and the Mitzvah.

|6| 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| 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| 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 gibborei chayil.
|9| 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| Then Asa went out against him, and they took up position for the milchamah in the valley of Zephatah at Mareshah.
|11| And Asa cried unto Hashem Elohay, and said, 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.

(14:14) They attacked also the ohelim of herdsmen, and carried off tzon and gemalim in abundance, and returned to Yerushalayim.

(14:15) And the Ruach Elohim came upon Azaryahu ben Oded;

|14| And he went out to meet Asa, and said unto him, Hear ye me, Asa, and kol Yehudah and Binyah. 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.
|15| Now for yamim rabbim Yisroel hath been without the Elohei Emes, and without a Kohen Moreh, and without Torah.
|2| But when they in their tzoros did turn unto Hashem Elohei Yisroel, and sought Him, He was found by them.
|5| 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).
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.

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 Elohayv was with him.

So they gathered themselves together at Yerushalayim in the chodesh hashelishi, in the fifteenth year of the reign of Asa.

And they offered unto Hashem on that day, of the plunder which they had brought back, 700 bakar and 7000 tzon.

And they entered into the Brit to seek Hashem Elohei Avoteihem with all their lev and with all their nefesh;

That whosoever would not seek Hashem Elohei Yisroel should be put to death, whether katan or gadol, whether ish or isha.

And they swore unto Hashem with a kol gadol, and with teruah, and with trumpets, and with shoferot.

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.

And also concerning Ma'achah em Asa HaMelech, he deposed her from being gevira, 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.

But the high places were not removed from Yisroel; nevertheless the levav Asa was shalem all his days.

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.

And there was no more milchamah unto the five and thirtieth year of the reign of Asa.

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.

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,

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.

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.

And it came to pass, when Ba’asha heard it, that he left off building of Ramah, and let his work cease.

And 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.

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.

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.

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.

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.

And, hinei, the acts of Asa, harishonim and ha’acharonim, see, they are written in the Sefer HaMelachim Yehudah and Yisroel.

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.

And Asa slept with his Avotav, and died in the one and fortieth year of his reign.

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 serefah 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 pekuddah (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 gibborei chayil three hundred elef.

[18] These waited on HaMelech, beside those whom HaMelech put in the fortified cities throughout all Yehudah.

Now Yehoshaphat had osher and kavod in abundance, and allied himself with Ach'av.

[2] And l’ketz 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 Mikhay’hu 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 Mikhay’hu ben Imla. And Yehoshaphat said, HaMelech should not say that.

[9] And the Melech Yisroel called for one of his officials, and said, Bring at once Mikhay’hu ben Imla. And Yehoshaphat said, HaMelech should not say that.

[10] And the Melech Yisroel called for one of his officials, and said, Bring at once Mikhay’hu ben Imla. And Yehoshaphat said, HaMelech should not say that.
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[10] And Tzidkiyahu ben Kena’anah had made him carry into barzel, and said, Thus saith Hashem, With these thou shalt go re’eh. (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 yay HaMelech.

[12] And the malach that went to call Mikhay’hu spoke to him, saying, Hinei, the HaMelech. These have no adonim; let no ro’eh, and Hashem said, only a scanty prison diet of hakeleh, and feed him with lechem and only mayim, until the erev; and about the time of the shemesh going down he died.

[13] And Mikhay’hu said, As Hashem liveth, I said to the Shomayim standing on his right and on his left.

[14] 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.

[15] Then there came out a ruach, and stood before Hashem, and said, I will entice him. And Hashem said unto him, How? And he said, I will go out, and be a ruach sheker (lying spirit) in the mouth of these thy nevi’im, and Hashem hath decreed ra’ah against thee.

[16] Then Mikhay’hu said, As Hashem liveth, I will go out, and be a ruach sheker in the mouth of these thy nevi’im, and Hashem hath decreed ra’ah against thee.

[17] And the malach that went to call Mikhay’hu spoke to him, saying, Hinei, the HaMelech. These have no adonim; let no ro’eh, and Hashem said, only a scanty prison diet of hakeleh, and feed him with lechem and only mayim, until the erev; and about the time of the shemesh going down he died.

[18] Again he said, Therefore hear the Devar Hashem: I saw Hashem sitting upon His Kisse, and all Tzva

[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? And he said, I will go out, and be a ruach sheker (lying spirit) in the mouth of these thy nevi’im, and Hashem hath decreed ra’ah against thee.

[21] 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.

[22] 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? And he said, Go ye up, and do even so. And he said, Thou shalt entice him, and thou shalt also succeed; go out, and do even so.

[23] Then the malach that went to call Mikhay’hu spoke to him, saying, Hinei, the HaMelech. These have no adonim; let no ro’eh, and Hashem said, only a scanty prison diet of hakeleh, and feed him with lechem and only mayim, until the erev; and about the time of the shemesh going down he died.

[24] And Mikhay’hu said, Thou shalt find out on that yom when thou shalt go into cheeder b’cheder (inner chamber) to hide thyself.

[25] Then the Melech Yisroel said, Take ye Mikhay’hu, and carry him back to Amon Sar Halt, 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. 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.

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.

| And Yehu ben Chanani HaChozer (the Seer) went out to meet him, and said to HaMelech Yehoshaphat, Shouldest thou help the rasha, and love them that hate Hashem? Therefore ketzef (wrath) is upon thee from before Hashem. |
| 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. |
| 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. |
| And he appointed Shofetim in HaAretz throughout all the fortified cities of Yehudah, city by city, |
| 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). |
| 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). |
| 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. |
| And he charged them, saying, Thus shall ye do in the yirat Hashem, be'emunah and with a levav shalem. |
| And what riv soever shall come before you of your achim that dwell in your cities, between dahm and dahm, between torah and mitzvah, chukkat 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. |
| 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. |
| 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. |
| And he set his face to inquire of Hashem, and proclaimed a tzom throughout all Yehudah. |

| 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. |
| 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, |
| O Eloheinu, wilt Thou not judge them? For we have no ko'ach against this great multitude that cometh against us, to come to drive us out of Thy yerushah (inheritance), which Thou hast given us. |
| And, hinei, what gomelim (ones repaying) they are to us, to come to drive us out of Thy yerushah (inheritance), which Thou hast given us. |
| 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. |
| And all Yehudah stood before Hashem, with their little ones, their nashim, and their banim. |
| Then upon Yachziel ben Zecharyahu ben Benayah ben Ye'i'el ben Matanyah, a Levi of the Bnei Asaph, came the Ruach Hashem in the midst of the Kahal, |
| And he said, Hashem Elohevi Avoteinu, art not Thou Elohim in Shomayim? And moshel (rules) not Thou over kol mamelechot haGoyim? And in Thine yad is there not ko'ach and gevurah, so that none is able to withstand thee? |
| And, hinei, what gomelim (ones repaying) they are to us, to come to drive us out of Thy yerushah (inheritance), which Thou hast given us. |
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 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 hatzotzerot unto the Beis Hashem.
Now Yehoshaphat slept with his avot, and was buried with his avot in Ir Dovid. And Yehoram bno reigned in his place.

And he had achim, the Bnei Yehoshaphat, Azaryah, and Yechiel, and Zecharyahu, and Azaryahu, and Michael, and Shephatyahu. All these were the Bnei Yehoshaphat Melech Yisroel.

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.

Now when Yehoram was arisen 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.

Yehoram was thirty and two years old when he began to reign, and he reigned shemoneh shanim in Yerushalayim.

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.

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.

In the days of Yehoram, Edom rebelled from under the yad Yehudah, and made themselves a melech.

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.

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 Avot.

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.

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, but 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;

Hinei, with a maggefah gedolah (great plague) will Hashem strike thy people, and thy banim, and thy nashim, and all thy possessions; 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.

Moreover Hashem stirred up against Yehoram the ruach HaPelishtim, and of the Arabs, who lived near the Kushim;

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.

And after all this Hashem struck him in his bowels with a choli for which there was no marpeh.

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.

Thirty and two years old was he when he began to reign, and he reigned in Yerushalayim shemoneh shanim, and departed without chendah (desire for him). Howbeit they buried him in the Ir Dovid, but not in the kevarot hamelachim.

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.

Twenty and two years old was Achazyahu (Ahaziah) when he began to reign, and he reigned one year in Yerushalayim And shim immo was Atalyah bat Omri (i.e., granddaughter of Omri the father of Ahab).

He also walked in the darkhei Bais Ach'av; for immo (his mother) was his yo’atzim (counselors) after the mot (death) of his av to his (i.e., Achazyahu’s, Ahaziah’s) ruin.
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.

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.

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).

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.

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).

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.

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.

And he was with them hid in the Bais Elohim shesh shanim. And Atalyah reigned over HaAretz.

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 Eliashaphat ben Zichri, into brit with him.

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;

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 Khatzotzerot of the Beis Hashem.

And the Lev'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 ye with HaMelech when he cometh in, and when he goeth out.

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.

And 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.

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!

Now when Atalyah heard the noise of HaAm running and cheering HaMelech, she came to HaAm into the Beis Hashem, and shouted, Yechi HaMelech! Then she looked, and, hinei, HaMelech stood at his ammdut at the entrance, and the sarim and the khatzotzerot (trumpeters)
beside HaMelech; and Kol HaAm HaAretz same‘ach (rejoiced), and sounded the khatatzerot, also the meshorarim with instruments of music, and the praise leaders. Then Atalyah tore her robe, shouted, Kesher, Kesher!

[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 and 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 Sha’arim at the Sha’ar 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.

[22] 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.

[23] And Yoash did that which was yashar in the eyes of Hashem kol yemei Yehoyada HaKohen.

[24] And Yehoyada took for him nashim shtayim; and he fathered banim and banot.

[25] And it came to pass after this, that Yoash was minded to renovate the Beis Hashem.

[26] 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 Beis Eloheichem annually, and see that ye hasten the matter. Howbeit the Levi'im hastened it not.

[27] 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 HaElohim and the Kahal L’Yisroel L’Ohel HaEdut?

[28] 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.

[29] And the commandment of HaMelech they made aron echad and set it outside at the Sha’ar Beis Hashem.

[30] And they made a proclamation in Yehudah and in Yerushalayim, to bring in to HaMelech the mas'at Moshe Eved HaElohim laid upon Yisroel in the midbar.

[31] And all the sarim and kol HaAm rejoiced, and brought in, and dropped into the aron, until it was full.

[32] Now it came to pass, that at what time the aron was brought unto the Pekudat 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 byyon, and collected kesef in abundance.

[33] 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.

[34] 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.

[35] 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.

[36] But Yehoyada was old, and was full of yamim when he died: 130 years old was he in his mot.

[37] 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 Avotheihem, 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 Zecharayah 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 rabim [many wounds]), his own avadim conspired against him on account of the dahn 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: Zavad 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.

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 Avo 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 Se'ir.

|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 Amatzyahu 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 Amatzyahu, 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 shouldest 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 Amatzyahu 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 captured Amatzyahu 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.

|19| And Yehudah was routed before Yisroel, and they fled every ish to his ohel.

|20| And Yoash Melech Yisroel 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.

|21| And Amatzyahu ben Yoash Melech Yehudah lived after the mot Yoash ben Yehoachaz, at Beit Shemesh, and came to meet face to face. Why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Yehudah with thee?

|22| And Yoash Melech Yisroel went up and they met face to face, both he and Amatzyahu Melech Yehudah, at Beit Shemesh, which belongeth to Yehudah.

|23| And he took the vessels that were found in the Beis HaElohim, and the otzerot Bais HaMelech, the hostages also, and returned to Shomron.

|24| 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).

|25| And Amatzyahu ben Yoash Melech Yehudah lived after the mot Yoash ben Yehoachaz Melech Yisroel fifteen years.

|26| Now the rest of the acts of Amatzyahu, 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 kesher against him in Yerushalayim; and he fled to Lachish, but they sent to Lachish after him, and slaughtered him there.
[10] Also he built migdalim in the midbar, and dug borot (arrows) and gates in many towns; for he had much livestock, both in the Shefeleh (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 (Officer), under the yad Chananyahu, one of the officials of HaMelech.

[12] The whole mispar (number) of the Rashei Avot 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 milchamot with mighty ko'ach, to help HaMelech against the enemy.

[14] And Uziyahu prepared for them throughout all the army mognim (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 (name) shoot khitzim (arrows) and corners of the city wall, to migdalim and upon the engineers, for use on the Yerushalayim machines designed by inventive engineers.

[16] But when he became powerful, his lev was lifted up to his downfall, for he was unfaithful against Hashem Elohay, 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 Mikkdash, for thou hast been treacherous; neither shall it be for thine kavod (honor) from Hashem Elohayim.

[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 tzam'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 Dovid Uziyahu, but on Moshiach Ben Dovid].

[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 niggur (see Isaiah 53:8 which uses same word niggur, 'excluded,' of Moshiach who was niggur from the land of the living, meaning Moshiach died) from the Beis Hashem; 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 chomer 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 Amnon 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 Amnon 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 Elohay.

[7] Now the rest of the divrei Yotam, and all his milchamot, and his ways, lo, they are written in the sefer of Bais HaMelech, governing the Am HaAretz.

[22] Now the rest of the acts of Uziyahu, 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 havevurah which belonged to the Melachim; for they said, He is a metzorah. And Yotam bno reigned in his place.
|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 masekhot for Ba'alim.
|3| Moreover he burned ketoret in the Gey Ben Hinnom, and burned his banim in the eish, after the to'avit 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 Elohim 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 Eloheihem.

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 Eloheihem 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 Eloheihem?
|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 ashamatenu, 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 shed 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, Cederot, and Shocho 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 the melachim 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.
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.

And in every town in Yehudah he made high places to burn ketoret unto elohim acherim, and provoked to anger Hashem Elohei Avotav.

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.

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.

Chizkiyah began to reign when he was 25 years old, and he reigned 29 years in Yerushalayim. And the shem immo was Aviyah bat Zecharyahu.

And he did that which was yashar in the eyes of Hashem, according to all that Dovid Aviv had done.

He in the first year of his reign, in the chodesh harishon, opened the daletot Beis Hashem, and repaired them.

And he brought in the Kohanim and the Levi'im, and gathered them together into the rechov hamizrach (eastern plaza).

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.

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.

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.

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.

For, hinei, Avoteinu have fallen by the cherev, our banim, our banot, our nashim are in captivity for this.

Now it is in mine lev to make a Brit with Hashem Elohei Yisroel, that His fierce wrath may turn away from us.

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.

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;

And of the Bnei Elitzaphan, Shimri, and Ye'i'el; and of the Bnei Asaph; Zecharyahu, and Matanyahu;

And of the Bnei Heman, Yechiel, and Shimei; and of the Bnei Yedutun, Shemayah, and Uzziel.

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.

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.

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.

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.

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.

Then Chizkiyah HaMelech got up, and gathered the sarim of HaIr, and went up to the Beis Hashem.

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; all these were for an olah (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.

[37] 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.

[38] For HaMelech had conferred and agreed with his sarim, and kol HaKahal in Yerushalayim, to keep the Pesach in the second month.

[39] 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.

[40] And the thing pleased HaMelech and kol HaKahal.

[41] 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.

[42] 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.

[43] And be not ye like Avoteichem, and like your achim, which were unfaithful against Hashem Elohei Avoteichem, Who therefore gave them up to a desolation, as ye see.

[44] 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 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, for Hashem Eloheichem is chanunn (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.


[12] Also in Yehudah the Yad HaElohim was to give them lev echad to carry out the mitzvot HaMelech and of the sarim, by the word of Hashem. 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).

[13] And the Bnei Yisroel that prepared their avodas kodesh and Mikdash, which He hath set apart as kodesh l'olam; and therefore could not set them apart as kodesh unto Hashem. For there were rabbim in Hashem Elohei Avoteihem, and they set themselves 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.

[14] And they arose and slaughtered the Pesach on the fourteenth day of the second month; and they kept another shivat yamim with simcha. For Chizkiyah davened for them, saying, May Hashem Hatov grant kapporah to everyone that prepareth his lev to seek HaElohim, Hashem Elohei Avotav, his lev to seek HaElohim, Eloheichem; and will not turn away His face from you, if ye return unto Him. And all the Bnei Yisroel that were present went out to the towns of Yehudah and smashed 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.

[15] And the kol HaKahal that were not set apart as kodesh unto Hashem, and threw them into the Wadi Kidron.

[16] And they stood in their place after their prescribed manner, according to the Torah Moshe Ish HaElohim; the Kohanim sprinkled the dham, 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 everyone that prepareth his lev to seek HaElohim, Hashem Elohei Avotav, his lev to seek HaElohim, Eloheichem; and will not turn away His face from you, if ye return unto Him. And all the Bnei Yisroel that prepared their avodas kodesh and Mikdash, which He hath set apart as kodesh l'olam; and therefore could not set them apart as kodesh unto Hashem.

[19] Everyone that prepareth his lev to seek HaElohim, Hashem Elohei Avotav, his lev to seek HaElohim, Eloheichem; and will not turn away His face from you, if ye return unto Him. And all the Bnei Yisroel that prepared their avodas kodesh and Mikdash, which He hath set apart as kodesh l'olam; and therefore could not set them apart as kodesh unto Hashem.

[20] And Hashem paid heed up to His Ma'on Kodesh, even to Shomayim. And the Kol HaKahal that were not set apart as kodesh unto Hashem, and threw them into the Wadi Kidron.

[21] And the Bnei Yisroel that were present at Yerushalayim kept the Chag HaMatzot shivat yamim with simcha gedolah; and the Levi'im and the Kohanim praised Hashem yom byom, singing with loud instruments unto Hashem.

[22] And Chizkiyah spoke words of comfort unto all the Levi'im who taught the seichel words of comfort unto all the Kohanim 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 that were not set apart as kodesh unto Hashem, and threw them into the Wadi Kidron.

[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 Shlomo 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 Muon Kodesh, even unto Shomayim.

[28] Then Hashem was with them, and the Levi'im and kol HaKahal that were present went out to the towns of Yehudah and smashed 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.
for Rosh Chodesh, and for the Mo'adim, as it is written in the Torat Hashem.

Moreover he commanded HaAm that dwelt 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.

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.

And concerning the Bnei Yisroel and Yehudah, that dwelt 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.

In the chodesh hashelishi they began to lay foundations for the heaps, and completed them in the chodesh hashevi'i.

And when Chizkiyahu and the sarim came and saw the heaps, they blessed Hashem, and His Am Yisroel.

Then Chizkiyahu questioned the Kohanim and the Levi'im concerning the heaps.

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.

Then Chizkiyahu commanded to prepare leshakhot (storerooms) in the Beis Hashem; and they prepared them,

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).

And Yechezkel, and Azazyahu, and Nachat, and Asahel, and Yerimot, and Yozavad, and Eliel, and Yismachyah, and Machat, and Benayahu, were pekidim (overseers) under the command of Chizkiyahu HaMelech, and Azaryahu the nagid of the Beis HaElonim.

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.

And next to him be'emunah were Eden, and Minyamin, and Yeshua, and Shemayahu, Amaryahu, and Shechayahu, in the towns of the Kohanim, to give to their achim by machlekot, to the gadol as well as the katan.

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.

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);

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 zacher among the Kohanim, and to all that were reckoned by genealogies among the Levi'im.

And thus did Chizkiyahu throughout kol Yehudah, and wrought that which was tov and yashar and emes before Hashem Elohay.

And in every ma'aseh that he began in the Avodas Beis HaElohim, and in the Torah, and in the Mitzvot, to seek Hashem, he did it with all his heart, and prospered.

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.

And when Chizkiyahu saw that Sancheriv was come, and that he was purposed to make milchamah against Yerushalayim,

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.

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? And that he was purposed to make milchamah against Yerushalayim,

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.

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?

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 rechov 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 Eloheimu 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 Chizkiyahu Melech Yehudah, and unto kol Yehudah that were in Yerushalayim, saying, [10] Thus saith Sancheriv melech Assyria. Which brought minchah unto Hashem to Yerushalayim, and midgadanot (expensive gifts) to Chizkiyahu Melech Yehudah, so that he was magnified in the sight of Kol HaGoyim from thenceforth.

[11] Doth not Chizkiyahu mislead you to give over yourselves to die by ra'av and by tzama, saying, Hashem Eloheimu shall deliver us out of mine yad, and out of the yad of all other, and guided them on every side.

[12] And many brought minchah unto Hashem to Yerushalayim, 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.

[13] And his avadim spoke yet more against Hashem HaElohim, and against His aved Chizkiyahu.

[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 aved Chizkiyahu. Thus saith Sancheriv melech Assyria send his avadim to Yerushalayim, saying, [17] He wrote also sefarim to Chizkiyahu HaMelech, and unto Chizkiyahu HaElohim, and against His elohei Yisroel, and to speak against Him, saying, As the elohei goyei ha'aratzot that avotai 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. And his avadim 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. And for this cause Chizkiyahu HaMelech, and Yeshayah ben Amoz, HaNavi, davened and cried out to Shomayim.

[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. 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.

[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 for this cause Sancheriv melech Assyria send his avadim to Yerushalayim, and midgadanot (expensive gifts) to Chizkiyahu Melech Yehudah, so that he was magnified in the sight of Kol HaGoyim from thenceforth.

[24] In those yamim Chizkiyahu 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]. But Chizkiyahu did not render back according to the benefit done unto him; for his lev was lifted up in pride; therefore there was ketzef (wrath) upon him, and upon Yehudah and Yerushalayim.

[25] Notwithstanding Chizkiyahu humbled himself for the pride of his lev, both he and the inhabitants of Yerushalayim, so that the ketzef Hashem came not upon them in the days of Chizkiyahu.

[26] And Chizkiyahu had exceeding much osher and kavod, and he made himself ozarot for kesef, and for zahav, and for precious stones, and for spices, and for moginim, and for all manner of valuable things; 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.

[27] 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 khaterot (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 Elohay, and humbled himself greatly before Elohei Avotav, and was entreated of him, and He was entreated of him, and heard his techinah, and brought him back again to Yerushalayim into his malchut. Then Menasheh knew that Hashem hu HaElohim.

|13| 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.

|14| 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.

|15| 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 Elohay, 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 Aivotav, 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 ashamah.

[24] And his avadim made a kesher against him, assassinated him in his own bais.

[25] But the am ha'aretz slaughtered all them that had made the kesher against HaMelech Amon; and the am ha'aretz made Yoshiyahu (Josiah) bno Melech in his place.

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).

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 tahan Yehudah and Yerushalayim.

[6] And so did he in the towns of Menasheh, and Ephrayim, and Shimon, 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 Elohay.

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 oseh 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 Ovadiyahu, 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 HaMikdash 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 osei 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.
And it came to pass, when HaMelech had heard the divrei HaTorah, that he tore his garments.

And HaMelech commanded Chilkiyahu, and Achikam ben Shaphan, and Avdon ben Michah, and Shaphan HaSofer, and Asayah eved HaMelech, saying,

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.

And Chilkiyahu, and they that HaMelech had sent, went to Chuldah the neviah, the wife of Shallum ben Tokehat ben Chasrah, Shomer HaBegadim (Keeper of the Wardrobe) (now she dwelt in Yerushalayim in the Mishneh), and they spoke to her to this effect.

And she answered them, Thus saith Hashem Elohei Yisroel, Tell ye the ish that sent you to me, Thus saith Hashem, 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.

Then HaMelech sent and gathered together all the Ziknei Yehudah and Yerushalayim. 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.

And he caused all that being found in Yerushalayim and Binyamin to make a pledge to it. And Yoshiyahu removed kol hato'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 Eloheihem. And all his days they veered not from following Hashem, Elohevi Avoteihem.

Moreover Yoshiyahu kept Pesach unto Hashem in Yerushalayim, and they slaughtered the Pesach on the fourteenth day of the first month.

And he set up the Kohanim in their mishnerot, and encouraged them to the Avodas Beis Hashem, and said unto the Levi'im that taught kol Yisroel, which were hakedoshim unto Hashem, Put the Aron HaKodesh in the Beis which Shlomo Ben Dovid Melech Yisroel did build; it shall not be a massa (burden, something carried) upon your ketefayim (shoulders); serve now Hashem Eloheichem and His people Yisroel.

And prepare yourselves by Bais Avoteichem, after your machlekot, according to the writing of Dovid Melech Yisroel, and according to the mikhtav of Shlomo bno.

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.

And Yoshiyahu gave to HaAm, of the tzon, kevasim and goats, of which the number was 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'i'el 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. 


[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 Vedutun, 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., Babylons], 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, and his deeds, harishonim and ha'acharonim, hinei, they are written in the Sefer of the Melachim of Yisroel and Yehudah. 

[27] Then the Am HaAretz took Yehoachaz ben Yoshiyahu, and made him melech in the place of Aviv in Yerushalayim. 

[28] Yehoachaz was twenty and three years old when he began to reign, and he reigned three months in Yerushalayim. 

[29] 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 Mizrayim. [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 bno 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] Tzidkiyahu 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 Elohim, 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 Avotheihem 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 Chumat 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 [Tisha BAV] [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 writing, saying, [23] Thus saith Koresh Melech Paras (Persia), Kol Mamlechot 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 Elohim 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 Moshiach 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
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 Chetzron, 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, Chizkiahu, |
| 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. |

Yaakov fathered Yosef, the father of Miryam, his Em, whom was born Yehoshua, who is baal (husband) of Miryam, from Yaakov.

When Moshiach’s Em, Miryam, had been given in erusin (marriage) as your [basherte (destined mate)] aishes chayil (virtuous woman) [kallah (bride)], because what has been conceived in her is through the Ruach Hakodesh.

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).

Now all this occurred so that which was spoken by Hashem through the Navi might be fulfilled,

HINEI, HAALMAH HARAH VYOLEDET BEN VKARAT SHMO IMMANU-EL (Behold, the child); as soon as you have found him, report to me, so that I, as you, may come and fall down before him.

Then Herod secretly summoned the chachamim and ascertained from them the exact date of the manifestation of the KOCHAV.

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.

Now after they heard the king, they departed, and hinei! The KOCHAV they had seen in the Mitzrach (East) was going ahead of them until it came and stood above the place where the yeled was.

When they saw the KOCHAV, they rejoiced with exceedingly great nachas (joy).

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.

And having been warned in a chalom (dream) not to return to Herod, they took refuge in their own country by another way.

And when they’d goe--hinei! –a malach Hashem appeared to Yosef [Ben Dovid] in the Mizrach and come to fall down before him.

Because Herod the king heard this, he was terribly shaken, and all Yerushalayim with him.

And assembling all the Rashei Hakohanin and Sofrim of the people, he inquired of them the place where Rebbe, Melech HaMoshiach was to be born.

They told him, In Beit-Lechem Yehudah; because so it stands written by the Navi:

And YOU, BEIT-LECHEM, [Bethlehem, Mic 5:1-2] in eretz Yehudah are by no means least among the shetlach (towns) or ruling [alafim] of Yehudah; because out of you will come a Moshel (Ruler) who will be the Ro’eh Ami Yisroel.

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This is the sefer toldot of Rebbe, Melech HaMoshiach Yehoshua Ben Dovid, Ben Avraham.

2 The huledet (birth) of Rebbe, Melech HaMoshiach was as follows. When Moshiahi’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.
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, UMIMITZRAYIM KARATI LIVNI (Out of Egypt have I called my Son, HOSHEA ben Dovid) departed for Eretz Mitzrayim (Egypt), and stay there until I tell you, for thus it is proper

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 was heard in Ramah, Jer 31:14[15]), a voice of bitter weeping and mourning. Rachel is crying voice of bitter weeping and mourning. 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 came 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 zehut 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 deferred 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 teivlah 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).

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 (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 things I will give to you, if you will fall down VTISHTACHAVEH (and you will bow down to [DEVARIM 5:9]) me.

[4] Then Rebbe, Melech HaMoshiach answered, Katuv (it is written), ES HASHEM ELOHEICHA TIRA (The L-rd your G-d you shall fear and Him you shall worship, DEVARIM 6:13).

[5] Then Hasatan said to Rebbe, Melech HaMoshiach, Depart, HaMoshiach! For katuv (it is written), HASHEM ELOHEICHA TIRA (The L-rd your G-d you shall fear and Him you shall worship, DEVARIM 6:13).

[6] Then Hasatan leaves him, and, hinei, malachim came and attended to Rebbe, Melech HaMoshiach.

[7] Rebbe, Melech HaMoshiach said to Hasatan, Again, it is written, LO TENASSU ES VOTO TAAVOD (The L-rd your G-d you shall fear and Him you shall worship, DEVARIM 6:16).

[8] Again, Hasatan takes Rebbe, Melech HaMoshiach to a very high mountain and shows him all the mamlechot (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 answered, Depart, Hasatan! For katuv (it is written), ES HASHEM ELOHEICHA TIRA (The L-rd your G-d you shall fear and Him you shall worship, DEVARIM 6:13).


[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, 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.

[15] 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.

[16] From then Rebbe, Melech HaMoshiach began to proclaim, saying, LAAlter LiTeshuvah (Immediate Repentance), for the Malchut HaShomayim has come near.

[17] 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).

[18] And Rebbe, Melech HaMoshiach says, Come, follow me, and I will make you daiyagei adam (fishers of men).

[19] And immediately, leaving their nets, they followed Rebbe, Melech HaMoshiach.

[20] And having gone on from there, he saw two other achim, Yankov Ben Zavdai and Yochanan his brother, in the sirah (boat) with Zavdai their father, repairing their nets, and he summoned them.

[21] Immediately, leaving the sirah (boat) and their father, they followed Rebbe, Melech HaMoshiach [Mt 19:29].

[22] And Rebbe, Melech HaMoshiach went about in all the Galil, exercising the ministry of moreh (teacher) in their shuls and through 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.

[23] 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.
Mt 5

When Rebbe, Melech HaMoshiach saw the multitudes, he ALAH HAHAR (went up the mountain, SHEMOT 19:3) and when he sat down, his talmidim 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 ANAVIM (humble, YESHAYAH 29:19; ZEFANYAH 2:3), for YIRESHU ARETZ (they will inherit the land, TEHILLIM 37:11).

[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 those of LEV TAHR (pure heart, TEHILLIM 51:12 [10]), for they will be satisfied.

[7] Ashrey are the merciful, for they will be shown rachamim (mercy).

[8] Ashrey are those of LEV TAHR (pure heart, TEHILLIM 51:12 [10]), for they will be satisfied.

[9] Ashrey are the peace-makers, for they will be called bnei haElomim (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 the ones being persecuted because of Tzidkat Hashem (righteousness, DANIEL 9:24), for theirs is the Malchut HaShomayim.

[12] Ashrey are the AVELIM (the ones mourning, YESHAYAH 61:2), for they will be comforted.

[13] Ashrey are those of LEV RACHAMIM (mercy).

[14] Ashrey are the ANAVIM (humble, YESHAYAH 29:19; ZEFANYAH 2:3), for they will be satisfied.

[15] Ashrey are those of LEV RACHAMIM (mercy).

[16] Ashrey ANIYEI HARUACH (Blessed, Happy are the poor in spirit, YESHAYAH 66:2) for theirs is the Malchut HaShomayim.

[17] Ashrey ANIYEI HARUACH (Blessed, Happy are the poor in spirit, YESHAYAH 66:2) for theirs is the Malchut HaShomayim.

[18] Ashrey ANIYEI HARUACH (Blessed, Happy are the poor in spirit, YESHAYAH 66:2) for theirs is the Malchut HaShomayim.

[19] Ashrey ANIYEI HARUACH (Blessed, Happy are the poor in spirit, YESHAYAH 66:2) for theirs is the Malchut HaShomayim.

[20] Ashrey ANIYEI HARUACH (Blessed, Happy are the poor in spirit, YESHAYAH 66:2) for theirs is the Malchut HaShomayim.
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 G-d, 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 TAKHAT AYIN, SHEN TAKHAT 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 redifah (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 shaShomayim.

49. Be careful that you don’t practice your tzedakah (charity giving) before Bnei Adam in order to varf (show off, flaut) to be seen by Bnei Adam; for then you have no sachar (reward) with your Av shaShomayim.

6. 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 will give you.

5. And whenever you daven, 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 bSeter (Father Who is in Secret), and your Av haRoeh b’setter (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 vacuously and without kavvanah (heartfelt direction, intention) like the Goyim. For the Goyim
think that in their verbosity their techannah 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), v’katdaskh shmehcha (hallowed be your Name).

[10] Tavo malchutechah (Thy Kingdom come) Ye’aseh rtzoncha (Thy will be done)


[12] u-salach lana es chovoteinu kaasher salachnu (and forgive us our debts as we forgive) gam anachnu lachayaveinu (also our debtors).

[13] V’al tvi’einu lidey deyto (for tomorrow) will give you sachar.

[14] For with what gezar be measured to you.

[15] Therefore, when 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 zahmlet aich (collect for yourselves) ozarot (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).

[25] Therefore, I say to you, Do not have a LEV ROGEZ (anxious heart) about malbush (clothing)? Observe the lilies of the field, how they grow. They do not labor nor spin.

[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] But if yours is the ayin horo, your kol is chochech; if ohr chochech, great chochech!

[29] But I say to you that not even Shlomo HaMelech in all his kavad (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 Malchut 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 tovot (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 Nevim.

13 Enter through the derech (way) of the shaar hataruz (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 shedin (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 shotch (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 and saying, Adoneinu, my servant has been bedridden in the house, paralyzed, in terrible tza’ar.

6 And Rebbe, Melech HaMoshiach says to him, I am coming. I will bring him refuah (healing).

7 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).

8 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.

9 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.

10 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.

11 But the Bnei HaMalchut will be thrown out into the outer choschech (darkness), where there will be weeping and grinding of teeth.

12 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.

13 When Rebbe, Melech HaMoshiach entered the bais (house) of Kefa, he saw the chamot (mother-in-law, shviger) bedridden and fever stricken.

14 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.

15 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.

16 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).

17 And when he saw the crowd around him, he gave orders to go over to the other side.

18 A sofer (scribe, torah teacher) approached Rebbe, Melech HaMoshiach and said, Rebbe, I will follow you wherever you go.

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 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 Now there was feeding far away from them a large herd of chazirim (swine).

30 And the shedim begged him, saying, If you cast us out, send us into the 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.

[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 (forgiveness) is granted on your averos (sins)!

[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,
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[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 in from there, two ivrim (blind men) followed him, shouting loudly, Chaneinu, Ben Dovid!

[28] And as Rebbe, Melech HaMoshiach 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)

[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.

[39] And summoning his Shneym Asar Shlichim (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.

[40] Now of the Shneym Asar Shlichim, the names are these: first, Shimon, the one being called Kefa, and Andrew his brother, Yaakov Ben Zavadai and Yochanan his brother,

[41] then Philippos and Bar-Talmai, Toma and Mattityahu the moches, Yaakov Bar-Chalafi and Taddai,

[42] Shimon the Zealot and Yehudah from Kriot, who betrayed Rebbe, Melech HaMoshiach.
And before moshelim you to the shot (whip). In their shuls they will subject councils, bet din courts) and up to the sanhedriyot (local councils, bet din courts) and in their shuls they will subject you to the shot (whip). And beware of Bnei Adam, for they will deliver you for my sake [for the sake of Moshiach], for an edut (testimony) to them and to the Goyim. 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.

For you are not the ones speaking, but the Ruach his sachar. Have not come to bring shalom but a cherev (sword). Do not think that I have before Avi shbaShomayim. I also will make Moshiach for the sake of Moshiach, before Bnei Adam, he will by no means lose his sachar.

Therefore, everyone who shall declare publicly the Ani Maamin hoda’ah of me [as Moshiach], before Bnei HaAdam, I will make hoda’ah of me [as Moshiach] to the One [Elohim HaAv], who sent me. The one who gives the Baruch Habah (welcome) to me [as Moshiach] gives only a cup of cold water to one of these little sparrows! 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 shtedtach of Eretz Yisroel until the Bais HaMoshiach (Coming of the Mashiach, the Bar Enosh, DANIEL 7:13).

A talmid is not above his Rebbe nor an eved (servant) above his Baal Bayit (master). 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.

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. 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. 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.

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! But, as far as you are concerned, even the hairs of your rosh have been inventoried.

Therefore, al taarot (do not be afraid)! You are of more value than many sparrows! Therefore, everyone who shall declare publicly the Ani Maamin hoda’ah of me [as Moshiach], before Bnei HaAdam, I will make hoda’ah (acknowledgment) of him before Avi shbaShomayim.

But everyone who makes hakhchashah (denial) of me [as Moshiach], I also will make hakhchashah (denial) of him before Avi shbaShomayim. 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).

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).

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.

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. 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.

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. 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.

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.
And it came about when he finished giving directives to his Shneym 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 pishehim (lame people) walk, the metzoraim (lepers) are cleansed, the chereshim (deaf people) hear, the mesim are made to stand up alive, and the aniym (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 chastivut 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.


[14] And, if you are willing it to be mekabel (accept, receive), he is the “Eliyahu,” who is to come [MALACHI 3:23].


[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 choteimim (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 I’chah (Woe to you!), Korazin! Oy I’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, Lord 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-wary 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 nefeshot (souls, YIRMEYAH 6:16).

[30] For my [Moshiach’s] ol (yoke) is easy and my burden is light. [See Mt 23:4]

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 mechalled Shabbos in the Beis Hamidkash and yet are blameless?

[6] But I say to you that something greater than the Beis Hamidkash is here.

[7] But if you’d had daas (thoughts) Rebbe, Melech HaMoshiach asked, 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 EMTMACH BO, BECHIRI RAZTITAH 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 VITZAK 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 RAZTUTZ LO YISHBOR UFISHTAH CHEEHAH 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?  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).
And while he sowed, on the one hand, this seed fell by the road, and the birds having come, devoured them. On that day, having gone out of the bais, Rebbe, Melech HaMoshiach sat beside the lake.

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.

And Rebbe, Melech HaMoshiach told them many things in meshalim (parables), saying Hinei! The Sower went out to sow [seeds]. And while he sowed, on the one hand, this [seed] fell along the road, and the birds having come, devoured them.

Then some of the Sofrim and Perushim answered Rebbe, Melech HaMoshiach, saying, Rabbi, we desire to see an ot (miraculous sign) from you.

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.

For just as Yonah was in the belly of the great fish SHLOSHAH YAMIM USHALOSH LAILOT (three days and three nights, YONAH 1:17), so will be the Bar Enosh (Moshiach) in the heart of the earth SHLOSHAH YAMIM USHALOSH LAILOT (three days and three nights).

The Queen of the South will be made to stand up alive 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.

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.

But Rebbe, Melech HaMoshiach told them many things in meshalim (parables), saying Hinei! The Sower went out to sow [seeds]. And while he sowed, on the one hand, this [seed] fell along the road, and the birds having come, devoured them.
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.

And when the shemesh (sun) arose, the zera (seed) was scorched, and because it did not have a root, it withered.

And others fell among the thorns, and the thorns grew up and choked them.

But others fell on the adamah tovah (good ground), and they yielded fruit: the one, one hundred, the other, sixty, the other, thirty.

The one having ozniyim (spiritual ears), let him hear!

And, approaching, the talmidim said to Rebbe, Melech HaMoshiach, Why in meshalim (parables) are you speaking to them?

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.

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).

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).

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).

HACHBEID VEINAV HASHA, PEN YIREH VEINAV UVEAZNAV YISHMAH ULEVAVO YAYIN, VSHAHV 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).

But ashrey are your eyes, for they see, and your ears, for they hear.

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.

You, therefore, listen to the meshal of the sower.

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.

And the zera sown upon the rocky places is the person listening to the Dvar Hashem and immediately with simcha receives it.

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]

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]

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.

Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a man sowing zera tov (good seed) in his field.

But while men slept, his oyev (enemy) came and oversowed weeds in between the wheat and went away.

But when the wheat sprouted and produced pri, then the weeds also appeared.

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?

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?

But he says, No, lest gathering the weeds you should uproot the wheat together with them.

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.

Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a mustard seed, which a man sowed in his field.

In one bundle, thirty, in another bundle, sixty, in another bundle, fifty, in another bundle, forty, in another bundle, thirty, and in another bundle, twenty.

And while men slept, his oyev did this.

But he says to them, Why in parables do you listen to the meshal of the sower?

When anyone hears the Dvar Hashem and, 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]
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 satas 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 Moshiach. 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).

[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 ketzerim (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 gezetz (law) and antinomian (see Ro 6:1-2).

[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 havingoznayim (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 tav (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 reshim from among the tzaddikim.

[50] And they will throw the reshim 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 oztar (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).

[7.N. *This is the author of the writing found p.1099. **See p.1118.]
At that time reports about Rebbe, Melech HaMoshiach came to the ozneyim (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, the wife of his brother Philip, having prompted her whatever she might ask. [7] Herod, therefore, with a shuvah (oath), 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, of teshuva. He has had his Techiyah of teshuva. He has had his Techiyah (Resurrection) from HaMesim (the Dead) and for this reason the moftim (wonders) are working in him. [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 niftar (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 shetlach. [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 shetlach, they may buy for themselves okhel (food). [16] But Rebbe, Melech HaMoshiach felt rachmei shomayim (heavenly compassion) for them and brought refuah (healing) to their cholim. [17] 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 shetlach, they may buy for themselves okhel (food). [18] But Rebbe, Melech HaMoshiach said to them, They have no need to go away. You yourselves give them something to eat. [19] And having commanded the multitudes to recline on the grass (as at tish) and having taken the five loaves and of dagim (fish), only two. [20] And everyone ate and they were satisfied, and they took away shirayim (Rebbe’s remainders, leftovers), shneym 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] And the multitudes to recline on the grass (as at tish) and having taken the five loaves and of dagim (fish), only two.
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!)

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?

And as they were going up into the sirah (boat), the wind became still.

And the ones in the sirah (boat) fell down before Rebbe, Melech HaMoshiach, saying, Beemes (Actually) you are the Ben HaElohim!

And having crossed over, they came onto the land at Gennesaret.

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, 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).

Then Perushim and Sofrim (rabbonim) from Yerushalayim approach Rebbe, Melech HaMoshiach, saying,

Why do your talmidim transgress the Masoret HaZekenim (the Tradition of the Elders)? For they do not do the netilat yadayim before meals.

But Rebbe, Melech HaMoshiach, in reply to them, said, Why [do] also you transgress the mitzvat Hashem on account of your masoros.

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).

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].

By no means does [anyone who says this] honor his abba or em. And you nullify the Dvar Hashem on account of your masoros.

This people with their lips honor me, but their heart is far away from me, and in vain do they worship me, teaching as doctrines the mitzvot of mere men, YESHAYAH 29:13.

And having summoned the multitude, Rebbe, Melech HaMoshiach said to them, Listen and understand!

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.

Then Moshiach’s talmidim approached and say to him, Do you know that the Perushim took offense when they heard this dvar?

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.

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.

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).

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 Moshiah'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, 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 Moshiah'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.

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 ummaef (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 Moshiah'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 Moshiah'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
Ca mechol Moshiach 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 tevilah of teshuva, and others say, Eliyahu HaNavi, but still others say, Yirmeyah or one of the Neviiim.

[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 Chavurah (the Community of Moshiach) and the shaarei haaretz shall be loosed as (prohibited) on haaretz whatever you shall bind as asur (prohibited) in Shomayim shall be bound as asur (prohibited) in Shomayim.

[19] I will give you the maftechot 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 (stumbling block) to me; for you are not setting your mind on the things of Hashem, but the things of Bnei Adam!

[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 mansim.

[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 shemes (sun), and his garments became brilliant like the ohr.


[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 ahvui (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.
And Moshiach’s talmidim asked him, saying, Why then do the Sofrim say that it is necessary for Eliyahu HaNavi to come first?

And Rebbe, Melech HaMoshiach said in reply, Eliyahu HaNavi does indeed have his coming and will restore all things.

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.

Then the Moshiach’s talmidim had binah that he spoke to them about Yochanan of the tevelah of teshuvah.

And when they came to the multitude, a man came up to Rebbe, Melech HaMoshiach, falling down before him.

And the man said, Adoni, grant rachamim (mercy) on this ben (son) of mine, for he is an epileptic, falling down to Rebbe, Melech HaMoshiach, falling down before him.

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?

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 melechek haaretz (kings of the earth) collect customs or poll tax, from their banim (sons) or from zarim (strangers)?

And upon Kefa’s saying, From zarim, Rebbe, Melech HaMoshiach said to Kefa, Veha raya (consequently), the banim are patur (exempt, free).

But, lest we give them offense, go to the yam (sea), 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).

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 one-eyed than, having two eyes, to be cast into the Gehinnom HaEish.

At that time, the talmidim approached Rebbe, Melech HaMoshiach with this she’elah saying, Who then is greatest in the Malchut HaShomayim?

And having called a yeled to himself, he set him before them, 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.

Therefore, whoever humbles himself as this yeled, he is the greatest in the Malchut HaShomayim.

And whoever receives one such yeled in my Name receives me [Moshiach].

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.

Oy lOlam (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.

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).

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) 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; 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 shietchel 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 rahammanut (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 denarit. 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 beit 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 rachanim (mercy) upon your fellow servant?

[34] And in charon af (wrath), his adon handed the debtor over to the keepers of the beit 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).

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, Yotzer) bereshis (in the beginning) created them zarchar (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 zenet (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, Moshia’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, SHEMOT 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 shleumut (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 Briah (Creation) becomes Chadasha (New), when the Bar Enosh [Moshiach] sits upon his Kisei Kavod (Throne of Glory), you also will sit upon the Shneym Asar Kisot (Twelve Thrones) judging the Shneym 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.

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, and he said to those, You go also into the kerem. And whatever is right, this is what your pay will be.

[4] And they left. And again, having gone out around the sixth and the ninth hour, the Baal Bayit did the same thing.

[5] 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?

[6] 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.

[7] And when evre 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.

[8] And the ones that came around the eleventh hour each received a denarius.

[9] But the rishonim who came, they were under the impression that they would receive a larger sum; instead, they themselves 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 ruzon, 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 yechidus 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 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 Rebbe, Melech HaMoshiach said to them, 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 Hakohanim and the Zekeinim 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, they were afraid of the multitudes, vi-bahlt (since) the multitudes considered him a Navi.  

[26] But if we say, From Bnei Adam, we fear the multitude, Adam, we fear the multitude, vi-bahlt (since) the multitudes considered him 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 Yores (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 reshim (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 Kiteve 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 Mashiach’s mashal, the Rashei Hakohanim and the Perushim understood that he spoke about them.  

[46] And seeking to arrest him, they were afraid of the multitudes, vi-bahlt (since) the multitudes considered him a Navi.
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 the King says to his ministers, The chasunoh is ready, but the invited ones were not worthy.

[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 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? Show me the coin of the poll tax. And they brought to Rebbe, Melech HaMoshiach a denarius.

[19] And Rebbe, Melech HaMoshiach says to them, Whose image is this and whose title?

[20] 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 Techiyas 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 Techiyas 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 Techiyas HaMesim they neither marry nor are given in marriage, but are like the malachim in Shomayim.

[31] But concerning the Techiyas 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).
And having heard this, the multitudes were amazed at Moshiach’s torah (teaching).

But the Perushim, having heard that he silenced the Tzedukim, assembled together,

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):

Rabbi, which mitzvah is gedolah (great) in the Torah?

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]).

This is the gedolah and rishonah mitzvah.

And the second mitzvah is like it: VAHAVTAH LREIACHA KAMOCHA (And thou shalt love thy neighbor as thyself, [VAYIKRA 19:18]).

On these two mitzvot hang the entire Torah and the Nevim.

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.

Moshiach says to them, How then can Dovid, in the Ruach Hakodesh, call Rebbe, Melech HaMoshiach Adon?... saying

NEUM HASHEM LAADONI, SHEV LIMINI AD ASHIT OYECHA HADOM LERAGLECHA (Utterance of Hashem to my L-rd, Sit at My right hand

Until I make your enemies a footstool for your feet

Therefore, if Dovid calls him Adon [i.e., Adoneinu], how is Rebbe, Melech HaMoshiach merely Ben Dovid? [cf. MALACHI 3:1; ZECHARYAH 4:14]

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.

Then Moshiach spoke to the multitudes and to his Talmidim,

Saying, Upon the Kisei Moshe (Chair of Moses) sit the Sofrim and the Perushim.

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.

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.

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

And they love the places of honor at the seudot (banquet dinners), and the shuls,

And the obsequious Birkat Shalom greetings in the market places, and to be called by Bnei Adam, Rebbe.

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.

And do not refer to anyone in the Olam Hazeh as your Abba, for One is your Av shbaShomayim.

Neither be called Moreinu, for One is your Moreh (teacher) the Rebbe, Melech HaMoshiach

And the greatest among you will be your eved mesharet (servant, minister).

But whoever will lift up himself will be humbled, and whoever will humble himself will be lifted up.

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.

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.

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.

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.

Ivrim! (blind ones), for which is greater, the gold or the Beis Hamikdash which gives the gold its kedushah (holiness, sanctity)?

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 chamadan (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 unclean bones of the mesim (dead ones) and every trayfnayak.

[28] Thus on the outside you indeed appear tzaddikim (righteous ones) to Bnei Adam, but on the inside you are full of tzevut (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 ratzhaniyot (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 Chachanimim 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 Zehcharyah, whom you murdered between the Heikhal and the Mizbeach.

[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 yeladam, as a hen gathers her chickens under her wings, but you were not willing!

[38] Hinei! Look! KI LETCHARAH VIYFEH 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 ADONOL.

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 Bais Moshiach, of your Coming, and the Ketz Hamikdash?

[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, pestilences, earthquakes in various places.

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Mt 24

[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 mufkarut (lawlessness, anarchy—Mt 7:23), the agape (love) of many will become cold.
[13] But the one having endured to HaKetz (the End), this one will receive Yeshuat Eloheinu.
[14] And this Besuras HaGeulah 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 Kedoshim, 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 moshichei sheker (false Moshiachs) will arise, and neviei sheker (false prophets), and they will give otot gedolim (great signs) and mofitim (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 [faith] 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 Bais 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—Mt 24:21) of those days, the shemesh will be darkened, and the levannah will not give its light. And the kokhavim will fall from Shomayim, and the powers of the heavens will be shaken.
[29] 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 annanim of Shomayim (clouds of glory of Heaven) with gevurah (power) and great kavod (glory).
[30] 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.

[31] 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;  
[32] Thus also you, when you see all these things, know that it is near, at the very doors.
[33] Omein, I say to you, that this dor (generation) will by no means pass away until all these things come about.
[34] Shomayim vHaAretz will pass away, but my Dvar will by no means pass away.
[35] But concerning that day and hour, no one has daas, not the malachim of Shomayim, but only HaAv (the Father) of me.
[36] 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,  
[37] And they did not have daas until HaMabbul came and took away everything—thus also will be the Bais 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 Bais 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).
Two women are grinding in the mill house, one is snatched away, one is left behind.

So be shomer, be on your guard, because you do not have daas on which day will be the Biais of [Moshiach] Adoneichem (your L-rd).

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.

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).

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?

Ashrey (happy) is that eved whom, when his Adon comes, finds him so doing.

Omein, I say to you, the Adon will ordain him to oversee all his possessions.

But if that wicked slave says in his heart, Adoni (My Master) is dragging his feet, and that slave begins to beat his fellow avadim (slaves), and he eats and drinks with the ones getting drunk,

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.

And the Adon will cut in two that slave, and the slave’s portion he will put with the tzevuim (hypocrites). There will be weeping and grinding of teeth.

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).

Now five of them were foolish and five were wise.

When the foolish took their menorahs, they neglected to take shemen (oil).

But the wise took shemen in containers with their menorahs.

Now the Choson, being delayed, here is what happened: all the alamot became drowsy and were sleeping.

And at chatsot halailah (midnight) there was a shout, Hinei! The Choson (Bridegroom)! Go out to meet him!

Then all the ten alamot awakened and they trimmed their menorahs.

But the foolish said to the wise, Give us from your shemen (oil), for our menorahs are going out.

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.

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.

And later, here comes also the other alamot, saying, Adoneinu, Adoneinu, open the door for us.

But he, in reply, said, Omein, I say to you, I do not know you.

Be shomer, be on the alert, therefore, for you do not have daas of the Yom or the Shaah (hour, time).

For it is as a man going on a journey, who called to his own avadim (slaves) and handed over to them his possessions.

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 after the man had gone, the one having received the five talents, went to work with them, and gained five others.

Likewise, the one having received the two talents, this one gained two others.

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.

And after much time, here comes the Adon of those servants. And he conducts a settling of accounts with them.

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.

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.

And having come forward, the one having received two talents, said, You bestowed upon me two talents. Hinei! Two more talents I gained.
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[23] His Adon said to him, Shkoyach (well done), eved tov veeman! 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 forbiddener (mean) eved rah vatzel (wicked slave), throw him into the outer darkness. There will be weeping and grinding of teeth.

[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. 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.

[29] And for the useless slave, throw him into the outer choshech, where there will be weeping and grinding of teeth.

[30] 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).

[31] 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).

[32] And he will put the Kevasim on the right of him, but the Izzim on his left.

[33] Then he will say to the ones on his right, Come! Baruchi Avi (Blessed of my Father), receive the bechorah (inheritance), the Malchut prepared for you from before Hivvased HaOlam (the establishing of the world).

[34] 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.

[35] I was naked and you gave me malbisch arumim (clothing the naked). I was ill; with bikkur cholim (visiting the sick) you ministered to me.

[36] I was in the beit hasohar and you did not extend hachnosas orchim to me. I was naked and you clothing the naked. I was ill; with bikkur cholim (visiting the sick) you ministered to me.

[37] Then the tzaddikim will answer him, Moshiach HaMoshiach. 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?

[38] 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.

[39] And these will go away into Onesh Olam (Eternal Punishment), but the tzaddikim into Chayyei Olam (Eternal Life).

[40] And when Rebbe, Melech HaMoshiach completed all these divrei torah, he said to his talmidim,

[41] 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).

[42] 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.

[43] And they planned to arrest Yehoshua by a trap and kill him.

[44] But they were saying, Not during the Chag (Feast), lest a riot break out among the am haaretz.

[45] Then 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.]
And, while Rebbe, Melech HaMoshiach was in Beit-Aryeh in the bais of Shimon the leper,

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]).

And having seen this, Moshiach’s talmidim were angry, saying, For what is this waste?

For it would have been possible to sell this for a generous sum and give to the aniyim (poor ones).

Aware of this, Rebbe, Melech HaMoshiach said to them, Why are you bringing about difficulty for the isha for the ma’asheh tov (good deed) she does to me.

For the aniyim you have with you always, but you do not always have me.

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]

Omein, I say to you, My time is at hand. With you I am observing Pesach with my talmidim.

And the talmidim did as Rebbe, Melech HaMoshiach commanded them, and they prepared the Seder.

When erev came, Rebbe, Melech HaMoshiach was sitting bimesibba (reclining) at tish with the Shneym Asar Talmidim.

And as they were eating with their Rebbe, he said, Omein, I say to you that one of you will be my betrayer.

And much distressed, each one began to say to him, Surely I am not the one, Adoni?

But, in reply, he said, The one having dipped the hand into the bowl [SHEMOT 12:8] with me, this one is my betrayer.

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.

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.

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.

And having taken the Cup of Redemption and having made the bracha, he gave it to them, saying, Drink from it, all of you.

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).

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.

And having sung the Hallel, they went out to the Har HaZeytim.

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).

But after I undergo Tuvefshen [as Moshiach] and the sheep will be scattered for it has been written, HACH DUROEH, 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 deadly 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 tefilos, lest you enter lidey nefesh (destruction of the soul). Hinei! The hour is at point of mavet. Remain awake and stay open. For their eyes were too heavy to find the talmidim sleeping.

[42] Again, for a second time, having left them, 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? But how then may the Kitvei Hakodesh he fulfilled that say it must happen thus? 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.

[54] But this all happened that the Kitvei Hakodesh of the Neviim might be fulfilled. Then the talmidim deserted Rebbe, Melech HaMoshiach and fled.

[55] 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.

[56] 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).

[57] 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.

[58] And they found none, though many shakranim (liars) came forward. At last, two came forward 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.

[59] 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?

[60] 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.

[61] 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).

[62] Then the Kohen Gadol made the keriah (rendering, tearing of his
Now when boker had come, all the Rashei Hakohenim and the Ziknei HaAm took counsel together against Yehoshua to put him to death. 

And having performed the akedah (binding), they led him away, and delivered him up to Pilate the Governor.

Then when Yehudah, who had betrayed Moshiach, saw that Yehoshua had been condemned, he felt remorse and returned the sheloshim shiklei kesef (thirty pieces of silver) to the Rashei Hakohanim and the Zekenim, saying Chatati (I have sinned). I have betrayed dam naki (innocent blood). But they said, What is that to us? See to that yourself!

And Yehudah threw the shiklei kesef (pieces of silver) into the Beis Hamikdash and departed; and, having gone away, Yehudah hanged himself.

And the Rashei Hakohanim took the shiklei kesef and said, It is asur (forbidden) to put these into the Beis Hamikdash otzar (treasury), vi-bahlt (since) it is blood money.

And they took counsel together and they bought the Potter's Field as a beis hakevoros (cemetery) for zarim (foreigners).

For this reason that field has been called the Sadeh HaDahm (Field of Blood) to this day.

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.

And they gave them for the potters field as Hashem directed —ZECHARYAH 11:12-13.

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.

And while Rebbe, Melech HaMoshiach was being accused by the Rashei Hakohanim and the Zekenim, he answered nothing [YESHAYAH 53:7].

Then Pilate said to Rebbe, Melech HaMoshiach Do you not hear how many things they give edut against you?

And Rebbe, Melech HaMoshiach did not answer him with even one word, so that the Governor was quite amazed [YESHAYAH 53:7].

Now after the Chag (Festival, Pesach) the Governor was accustomed to release for the multitude any one prisoner they wanted.

And they were holding at the time a notorious prisoner, called [Yeshua] Bar-Abba [son of the father].

However, the Rashei Hakohanim and the Zekenim persuaded the multitudes to ask for Bar-Abba, but Yehoshua they should destroy.
But the Governor answered, saying to them, Which of the two do you want me to release for you? And they said, Bar-Abba. 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] But Pilate said, Why? What rah (evil) has he done? But they kept shouting all the more, saying, Let him be hanged on HAETZ! 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. And, in reply, all the people said, His dahm be on us and on our yeladim. 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]. Then the soldiers of the Governor took him into the praetorium and gathered the whole cohort against Rebbe, Melech HaMoshiach. [TEHILLIM 2:1] And they stripped him and put a royal scarlet robe on him, and, 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! And as they were coming out, they found a man from Cyrene named Shimon, whom they pressed into service to bear Moshiach’s Etz. And then when they had come to a place called Gulgolta, which means place of a skull, They gave him wine to drink mingled with gall. And, after tasting it, he was unwilling to drink. When they had hanged Rebbe, Melech HaMoshiach on HAETZ, they divided up Moshiach’s garments among themselves, casting lots; And, sitting down, they began to keep watch over him there. They put up above his head the charge against him which read, THIS IS YEHOSHUA, MELECH HAYEHUDIM. At that time, two shededim were each hanged on his own etz with Rebbe, Melech HaMoshiach, one on the right and one on the left. And those passing by were hurling insults at Rebbe, Melech HaMoshiach, wagging their heads, 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). Likewise, also the Rashei Hakohanim along with the Sofrim and Zekenim, were mocking him, and saying, 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. He trusts in Hashem; let Hashem be his Mosh’i’a (Deliverer) and deliver him now, if Hashem takes pleasure in him, for this one said, Ben HaElohim Ani! And the shededim (robbers), hanging, each on his etz, with him, were casting similar insults at Rebbe, Melech HaMoshiach, reproaching him. Now, from the sixth hour, choshech fell upon all the land until the ninth hour. 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]). And some of those who were standing there, when they heard, began saying, This one calls for Eliyahu HaNavi. 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. But the rest of them said, Wait. We will see whether Eliyahu HaNavi will come to save him. And Rebbe, Melech HaMoshiach cried out again with a loud voice, and dismissed his ruach. And hinei! The parochet (curtain) of the Beis Hamikdash was torn in two from top to bottom, and the earth shook; and the rocks were split, And the kevarim (graves) were opened, and many gufot (bodies) of the kedoshim who had fallen asleep were made to stand up alive. And coming out of the kevarim after the Tchiyas Ir Hakodesh (Holy City) and appeared to many. 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 gathered together with Pilate

63 and said, Sir, we remember that when he was still alive that mateh (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 Moshiah’s talmidim.

9 And hinei! Moshiah met them, saying Shalom Aleichem. 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
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)!


[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 arbaim 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 followed Moshiach.

[18] And ofen ort, leaving their nets, they followed Moshiach.

[19] And going on a little, he saw Yaakov Ben Zavadai and Yochanan his brother, who were also in the sirah (boat) repairing the nets.

[20] And ofen ort he summoned them; and, leaving Zavadai 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.
And ofen ort (immediately), coming out of shul, they went into the bais (house) of Shimon and Andrew with Yaakov and Yochanan.

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.

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.

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).

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 tahanor.

And ofen ort (immediately) the ish metzorah (leper) went away from Rebbe, Melech HaMoshiach and he was made tahor.

And there were some of the Sofrim (Scribes) sitting there and thinking about these things in their levavot (hearts),

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]

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?

And Rebbe, Melech HaMoshiach, having seen the enunah of them, says to the paralytic, Beni, your averos are granted selicha.

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.

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.

And Shimon and those with him searched for Rebbe, Melech HaMoshiach.

And they found Rebbe, Melech HaMoshiach and they say to him, Everyone is seeking you [SHIR HASHIRIM 1:4; CHAGGAI 2:7].

And Rebbe, Melech HaMoshiach says to them, Let us go elsewhere into the neighboring shitetlach, so that also there I may preach. For it was for this [purpose, tachlis] I came. [YESHAYAH 61:1]

And he came preaching in their shuls (synagogues) and casting out shedim in [the] whole [region of] the Galil.

And Rebbe, Melech HaMoshiach was speaking the dvar Hashem to them.

And they come bringing to Rebbe, Melech HaMoshiach a paralytic being carried along by arba’a anashim (four men).

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.

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.

Attorney credentials attest to Markos’ authorship.
Mk 2, 3

[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 (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 David HaMelech did when he was in need and he was hungry, and he and the ones with him?
[26] How he entered into the Beis Hashem during the yamim of Eytatar 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.
[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.]

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 often 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-
Tzion 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 Mattiyahu, 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
shetel; 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
was 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 will not be
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
bends 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)? And your achayot
(sisters) are outside looking for
you.

[34] And in reply to them,
Rebbe, Melech HaMoshiach
says, Who is immi? And my
achim (brothers)?

[35] And having looked
around at the ones sitting
around him, Rebbe, Melech
HaMoshiach says, Hinei!
Immi and my achim!

[36] For whoever does the
ratzon Hashem, this one is my
brother and my sister and
mother.
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.

And Rebbe Melech HaMoshiach was giving them torah with many meshalim (parables) and in the shiurim he said, he was saying to them:

Listen. Hinei! The Sower went out to sow (seeds).

And when he went to sow, that some [seeds] fell beside the road. And the birds came and devoured it.

And other [seeds] fell upon the rocky places where it did not have much soil, and ofen ort (immediately) it sprang up because it did not have depth of soil.

And when the shemesh rose, it was scorched and, because it did not have a shoresh (root), it withered.

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, ofen ort they fall away, they become shmad.

And Rebbe, Melech HaMoshiach was saying, He who has ears to hear, let him hear.

If anyone has ears to hear, let him hear. For there is not [anything] nistar except that it may come into [the] open.

And the worries of the Olam Hazeh and the desires for other things come in and choke the dvar Hashem and it does not bear pri.

But when it is sown, it may come into [the] open. Rather, is it not brought out that it may be placed on the shulchan? 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.

If anyone has ears to hear, let him hear. 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.

For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him.

And he was saying, Thus is the Malchut Hashem: like a man who casts seed upon the soil,

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.

On its own, the soil bears pri: first the blade, then a head of grain, then full wheat in the head.

But when the crop is ripe, ofen ort (immediately) he puts forth the MAGGAL, KI VASHAL KATZIR (sickle, for the harvest is ripe)

And Rebbe, Melech HaMoshiach was saying, To what should we compare the Malchut Hashem or by what mashal (parable) may we present it?

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:

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
tie any longer, even with
sharsherot (chains, fetters);

40 And Rebbe, Melech
HaMoshiach said to them, Why do you have morech lev
(cowardliness)? Do you still
do 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?
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, 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.

|23| And Moshiach went with Yair. And a large multitude were following him and they were pressing against Moshiach.

|24| And there was an isha having a flow of dahm for twelve years. [VAYIKRA 15:25-30]

|25| And having suffered much by many rofim (physicians) and having spent everything she had, instead of recovering, her condition deteriorated.

|26| For she was saying, If I may touch even the garment of Rebbe, Melech HaMoshiach, I will receive refuah.

|27| And 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 shter (bother) for the rabbi?

|28| But Rebbe Melech HaMoshiach said to her, Bat (Daughter), your emunah has brought you refuah (healing). Go in shalom and receive refuah from your machla.

|29| 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 shter (bother) for the rabbi?

|30| But Rebbe Melech HaMoshiach did not permit anyone to follow after him, except Kefa and Yaakov and Yochanan, the brother of Yaakov.

|31| And they come into the bais of the Rosh Beit HaKnesset, and Rebbe, Melech HaMoshiach beheld much commotion and weeping and loud wailing.

|32| And having entered, he says to them, Why are you distressed and weeping?  The yaldah is not a nifteret but is only sleeping.

|33| 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.

|34| 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!

|35| And Rebbe, Melech HaMoshiach said to give her some okhel (food).
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.

And he wondered on account of their lack of emunah. And he was going around the shtetlach in a circuit, saying shiurim.

And Rebbe Melech HaMoshiach summons the Shneym Asar, and he began to send them out two by two, and he was giving to them samchut (power) over the ruchot hatumah.

And Rebbe Melech HaMoshiach gave directives to them that they should take nothing on [the] derech except on a few cholim (sick people) he laid (his) hands and administered refuah (healing) to them.

And he was saying, Yochanan of the famous, and some were saying, Yehoshua had become bavust heard of it, for the name of Yochanan was standing up alive from the mesim, and for this reason the nissim (miracles) are at work in him.

But others were saying, It is Eliyahu HaNavi. Still others were saying, He is a navi, like one of the nevivim of old.

But when Herod heard of it, he kept saying, Yochanan whom I beheaded has stood up alive from the mesim!

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.

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]

And Herodias bore a grudge against Yochanan and desired to kill him. But she could not.

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.

And, an opportune day having come, when Herod, on his yom huledet (birthday), 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]

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.

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]

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.

And having entered, ofen 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.

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.

And, ofen 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 beis hasohar.

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.

And, having heard this, Yochanan's talmidim came and carried away his geviyah (body) and placed it in a kever (grave).

And the Shlichim gathered together with Rebbe, Melech HaMoshiach and reported to him everything which they did and the torah which they had taught.

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).

And they departed in the time for okhel (food). For there were many coming and going, and they did not even have time for okhel (food).

And they departed in the sirah (boat) to a secluded place for a yechidus.

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.

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. Send them away, that, having departed to the surrounding farms and shtetlach, they may buy for themselves okhel (food) they may eat.

36 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]

37 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).

38 And Rebbe, Melech HaMoshiach commanded them to recline at tish, as it were, everyone group by group, on the green grass.

39 And they reclined, group by group, in hundreds and in fifties.

40 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.

41 And everyone ate, and they were satisfied.

42 And they picked up shirayim (Rebbe’s remainders), shneym asar (twelve) baskets full, and from the dagim.

43 And those who had eaten the loaves numbered chamesh elafim (five thousand).

44 And ofen ort Rebbe, Melech HaMoshiach compelled his talmidim to embark into the sirah (boat) and to go before [him] to Beit-Tzaidah, while he dismisses the multitude.

45 And with a Shalom farewell to them, Rebbe Melech HaMoshiach departed to the mountain to daven. And having crossed over onto the land, they came to Gennesaret and anchored.

46 And when they disembark from the sirah (boat), the people ofen ort recognized Rebbe, Melech HaMoshiach.

47 And the people rushed everywhere in that region, and they began carrying about on their mats cholim where they heard he was.

48 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 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. And when they disembark from the sirah (boat), the people ofen ort recognized Rebbe, Melech HaMoshiach.
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 tzevuim, as it has been written, HAAM HAZEH BISFATAV KIBDUNI VLIBO RIKHAK MIMENI VATEHI YIRATAM OTI (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 mitzvat 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 mitzvat 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 taish (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 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] cheresh 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
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.

And they were all astonished beyond all measure, saying, He has done all things tov meod (very well), and he makes even the chereshim (deaf people) to hear and the illemim (mute) to speak. [YESHAYAH 35:5,6]

In yamim hahem (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 shlosha 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?

|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 over the sirah (boat) with his talmidim, Rebbe, Melech HaMoshiach came into the region of Dalmanutha.

|7| And the Perushim came out and began to argue with him, seeking from him an ot min HaShomayim (a sign from heaven), testing him.

|8| And sighing deeply in his ruach, Rebbe, Melech HaMoshiach said, Why does hador hazeh (this generation) seek for an ot? Omein, I say to you, no ot shall be given to hador hazeh (this generation).

|9| And having left them, Moshiach again embarked and departed to the other side.

|10| And ofen ort (immediately), having embarked onto the sirah (boat) with his talmidim, Rebbe, Melech HaMoshiach said, Why does hador hazeh (this generation) seek for an ot? Omein, I say to you, no ot shall be given to hador hazeh (this generation).

|11| And they were approximately arbaat elafim (four thousand [people]). And Rebbe, Melech HaMoshiach sent them away.

|12| And Rebbe, Melech HaMoshiach was saying to them, Do you not yet have binah (understanding) nor comprehend? Have your levavot fallen into timtum halev (hardening of the heart), KESHI (hardness, stubbornness, DEVARIM 9:27)? [YESHAYAH 6:9,10] 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.

|13| And Rebbe, Melech HaMoshiach was saying to them, Do you not yet have binah?

|14| And they come to Beit-Tzaidah. And they bring to him an ivver (blind man), and entreated him to touch him.

|15| 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?

|16| And after looking up, the ivver was saying, I see bnei Adam-- they look like trees walking!

|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 timtum halev (hardening of the heart), KESHI (hardness, stubbornness, DEVARIM 9:27)? [YESHAYAH 6:9,10] 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.

|18| And Rebbe, Melech HaMoshiach was saying to them, Do you not yet have binah?

|19| And they come to Beit-Tzaidah. And they bring to him an ivver (blind man), and entreated him to touch him.

|20| 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?

|21| And after looking up, the ivver was saying, I see bnei Adam-- they look like trees walking!
[26] And Rebbe, Melech HaMoshiach sent the man to his bais, saying, Do not even enter the shetel.
[27] And Rebbe, Melech HaMoshiach went out along with his talmidim, to the shetlach 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 Moshe (Rabbeinu), and they.
[29] And he continued questioning them, But who do you say that I am? In reply, Kefa says that I am.

And Rebbe, Melech HaMoshiach. [cf MK 7:9]

And having summoned Adam. [cf MK 7:9]

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 rah ummaef (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.

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.

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 tzufoigen (dazed) with paddach (terror).
[7] And there came an anan (cloud) that was over-shadowing them, and there came a bar 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)?
Mk 9

[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 seizeth 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, Od 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 shamayim 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 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 cheresh-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 hatumeiah 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.

[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.

[39] OK.
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.

For the one who is not our mitnagged is for us. 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).

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.

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, Where their TOLAAT LO TAMUT (worm does not die YESHAYAH 66:24) and EISH LO TIKHBEH (the fire not [ever] extinguished YESHAYAH 66:24).

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 eyinayim, to be cast into Gehinnom.

Where their TOLAAT LO TAMUT (worm does not die YESHAYAH 66:24) and EISH LO TIKHBEH (the fire not [ever] extinguished YESHAYAH 66:24).

For everyone will have eish as his melach (salt).

[BERESHIS 1:27,5:2] [7] AL KEN YAAZAV ISH ES AVIV VES IMMO VDAVAK BISHTO
[8] VHAHU 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.

Therefore, what Hashem has joined together, let no ben Adam separate.

And in the bais, the talmidim began to question Rebbe, Melech HaMoshiach about this again.

And he says to them, Whoever gives a get to his isha and marries another, commits niuf (adultery) against his isha.

And if she gets a get (divorce) from her baal (husband) and marries another, she commits niuf (adultery). [Mt 19:9]

And they brought to Rebbe, Melech HaMoshiach yoladim that he might lay his hands on them. But the talmidim rebuked them.

And having seen this, he became displeased and indignant, and said to his talmidim, Permit the yoladim to come to me, and do not hinder them, for of such as these is the Malchut Hashem.

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.

And having seen this, he became displeased and indignant, and said to his talmidim, Permit the yoladim that he might lay his hands on them. But the talmidim rebuked them.

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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 kinder-yoren 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; the aniyim, and you will have in Olam, and in Olam Habah, Chayyei Olam. [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. [24] And they were even more amazed, saying to one another, Then who with the Yeshuat Eloheinu is able to be saved? [25] 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. [26] Shimon Kefa began to say to Rebbe, Melech HaMoshiach, Hinei! We left our possessions and had many. [27] Yehoshua said, Omein, I say to you, there is no one who left bais or achim or achatot or er or abba or banim or sadot (fields) for the sake of me and for the sake of the Besuras HaGeulah, [28] But that he shall receive a hundredfold now in the Olan Hazeh, batim (houses) and achim and achatot and imahot and banim and sadot with redifot (persecutions); and in Olan Habah, Chayyei Olam. [29] And many Rishonim (First Ones) will be Acharonim (Last Ones); and the Acharonim will be Rishonim. [30] And they were on the derech making aliyah leregel to Yerushalayim, derech making aliyah leregel to Yerushalayim, and Rebbe, Melech HaMoshiach was leading out, walking ahead of them, and they were amazed, saying to one another, Why are you able. And again Rebbe, Melech HaMoshiach in reply, says to them, Yeladim, how difficult it is to enter into the Malchut Hashem. [31] 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. [32] And they were even more amazed, saying to one another, Then who with the Yeshuat Eloheinu is able to be saved? [33] And they were even more amazed, saying to one another, Then who with the Yeshuat Eloheinu is able to be saved? [34] 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. [35] And they said to him, They may sit limin or lismol (at the right hand) of you and one lismol (at the left hand) in your kavod. [36] And they said to him, They may sit limin or lismol (at the right hand) of you and one lismol (at the left hand) in your kavod. [37] And they said to him, They may sit limin or lismol (at the right hand) of you and one lismol (at the left hand) in your kavod. [38] And they said to him, They may sit limin or lismol (at the right hand) of you and one lismol (at the left hand) in your kavod. [39] And they said to him, They may sit limin or lismol (at the right hand) of you and one lismol (at the left hand) in your kavod. [40] And hearing this, the Zavdai, approached Rebbe, Melech HaMoshiach, saying to him, Rebbe, we wish that whatever bakosha we may ask you, you may do for us. [41] And hearing this, the Zavdai, approached Rebbe, Melech HaMoshiach, saying to him, Rebbe, we wish that whatever bakosha we may ask you, you may do for us. [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) dominate 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 meshaaret.
And whoever wishes to be first among you must be eveled of all.

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]

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 iwer, a poor beker (beggar), was sitting beside the road.

And when he heard that it was Yehoshua from Natzeret coming, he began to cry out and to shout, Ben Dovid Yehoshua, chaneini!

And many were rebuking him that he should shekit, but he kept crying out all the more, Ben Dovid, chaneini!

Having stopped, Rebbe, Melech HaMoshiach said, Summon him here. And they made to bring him.

And when they saw him that he should shekit, but he kept crying out all the more, Ben Dovid, chaneini!

And the Sofrim (Scribes) and the Hakohanim (the Chief Priests) and the Rashei YIRMEYAH 7:11 robbers). [YESHAYAH 56:7; IRMAYEH 7:11] and a MEARAT PARITZIM (den of robbers).

And he was teaching through the Beis HaMikdash.

And he was not allowing anyone to carry things selling the yonim (doves) and the chairs of 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).

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]

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.

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).

And he was not allowing anyone to carry things through the Beis HaMikdash. 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]

And the vanguard and reaggard of the procession were crying out, HOSHAN NAH (Save now, TEHILLIM 118:25-26) BARUCH HABAH B'SHEM ADONOI!

And when they draw near to Yerushalayim at Beit-Pagey and Beit-Anyah near the Mount of Olives, Rebbe, Melech HaMoshiach found two of his talmidim,

And says to them, Go into the shetel ahead of you, and o'en 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.

And Rebbe, Melech HaMoshiach's talmidim left entered the Beis HaMikdash, and he found an AYIR (ZECHARYAH 9:9) tied at the shaar (gate) outside on the rekhov (street). And they untied him.

And some by-standers were saying to them, What are you doing untuning the AYIR?

And the talmidim spoke to them just as Rebbe, Melech HaMoshiach had instructed them. And the by-standers permitted them.

And the talmidim brought the AYIR to Rebbe, Melech HaMoshiach, and they lay upon it their garments, and he sat upon it.

And many spread their garments on the derech, but others spread leafy branches they had cut from the sadot (fields).

And the vanguard and reaggard of the procession were crying out, HOSHAN NAH (Save now, TEHILLIM 118:25-26) BARUCH HABAH B'SHEM ADONOI!

And a bracha on the coming Malchut Dovid Avinu! Hoshan nah in the highest!

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 Shney Asar (Twelve).

And on the next day, when they came from Beit-Anyah, Rebbe, Melech HaMoshiach was hungry.

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’emim season.

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.

Then they came to Yerushalayim. And having entered the Beis HaMikdash, Rebbe, Melech HaMoshiach approached the fig tree, saying to it, Chazak! Cheer up! He is Adam yet has ever sat; untie it there, on which no one of Bnei Adam yet has ever sat; untie it and bring it here.
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 mechula (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.

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.

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1 And the Baal Bayit sent to the tenants, the koremim, another ewed; and that one they struck on the rosh and insulted.

2 And the Baal Bayit sent another; and that one they killed, and many others, some beating, and others killing.

3 Still he had one BEN AHUV [T.N. see 9:7].

4 Lemaskana (finally), the Baal Bayit sent him to them saying, They will respect BENI.

5 But those koremim said to themselves, This one is the Yoresh (Heir) the Bechor.

6 And having seized [him], they killed him and threw him out of the kerem.

7 What then will the Baal Bayit of the kerem do? He will come and destroy the koremim and will give the kerem to others.

8 Have you not read the Kitvei 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.

9 From Adonoi this came to be and it is wonderful in our eyes? [TEHILLIM 118:22,23]

10 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.

11 And they send 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 Techiyas 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 ULEKAKHAI 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 Techiyas 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, VAHAVTA ES ADONOI ELOHEINU BKHOL LVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA. [DEVARIM 6:4,5]

|30| And the shneyah is this, VAHAVTA LREACHA KAMOCH [VAYIKRA 19:18]. There is not another mitzvah greater than these.

|31| 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 [YESHAH 45:18] except him. [DEVARIM 4:35,39; YESHAH 45:6,14; 46:9]

|32| 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; MICHOH 6:6 8]

|33| 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? Dovid himself said by the Ruach Hakodesh, NEUM HASHEM LADONI: SHEV LIMINI, AD ASHIT (SHMUEL BAIS 23:2; TEHILLIM 110:1)

|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 SIMI, AD ASHIT

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And in his torah, Rebbe, Melech HaMoshiach was saying, Beware of the Sofrim (Scribes, Torah teachers, rabbonim), the ones enamoered of strutting about in extremely long kaftans and with equally lengthy Birkat Shalom greetings in the marketplaces.

And places of honor in the shuls and places of honor at the seudot (banquet dinners).

And Rebbe, Melech HaMoshiach was observing how the multitude throws copper [coins] into the Otzar (Treasury), Rebbe, it is more heavily on these.

And having sat [down] opposite the Beis Hamikdash Otzar (Treasury), Rebbe, Melech HaMoshiach was saying to them: Omein, I say to you that this poor almanah has put in more than all those tzedakah (charity contributions) than all those throwing in much. [MELACHIM BAIS 12:9]

And poor almanah (widow) came and threw in two leptas, which is a kodrantes.

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.

And everyone throw in, [i.e., arrogating my title i.e., arrogating my title and authority as Rebbe, Melech HaMoshiach] saying I am [here]. And they will deceive many. [YIRMEYAH 29:8]

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 Olam Hazeh]).

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 Cheveli [Moshiach].

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.

And it is necessary that the Besuras HaGeulah first be proclaimed to all nations.

And Rebbe, Melech HaMoshiach said to him, Do you see these great binyanim? Not one even (stone) will be left restig on another even (stone). All will be thrown down!

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.

Tell us when these things will be and what [will be] the ot (sign) when all these things are about to be consummated?

And Rebbe, Melech HaMoshiach began to say to them, Beware lest anyone deceive you.

For many will come in my name, saying I am [here]. And they will deceive many. [YIRMEYAH 29:8]

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 Olam Hazeh]).

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 Cheveli [Moshiach].

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.

And it is necessary that the Besuras HaGeulah first be proclaimed to all nations.

And when they arraign you and hand you over for trial, do not be troubled 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.

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]

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.

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.

And the one on the roof, let him not come down back inside, and let him not enter his bais to take anything away.

And the one in the sadeh (field) let him not turn back to his kaftan.

And oy to the ones with child and the ones with nursing infants in those days.

But daven tefillos that it may not occur in khoref (winter).

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 sheker) 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.

[23] But you beware. I have forewarned you concerning all things.

[24] But after the Tzarah [13:19] of yamim hahem, 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 kokhavim (stars), the ones in Shomayim, and the kochot (powers), the ones in Shomayim, will be shaken.

[26] And then you will see the BAR ENOSHI 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.

[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 be shaken.

[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, either late in the yom or at chatzot halailah or at cockcrow or baboker, HaHu or the shaah, no one has daas, neither the malachim in Shomayim nor HaBen, but only HaAv.

[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-Anyaht 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 massim 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 Shneym 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 aliyyah having been made 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 Shneym 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).  
[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 Shneym Asar, the one dipping with me into the bowl [SHEMOT 12:8; TEHILLIM 41:10 (9)].  
[21] For the Bar Enosh [Moshiachi, 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 [Moshiachi’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 [Moshiachi, 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) of which the name [was] Gat Shmanim and Rebbe, Melech HaMoshiach says to his talmidim, Sit down here while I daven.  
[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 HAROEIH 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 today, balailah hazeh (during this night) before the tarnegol crows twice, you will make hakkhashash (denial) of me shalosh paamim (three times).  
[31] But Kefa kept saying with vehemenence, If it is necessary for me to die al kiddush ha-Shem for you, by no means will I make hakkhashash of you. And so also everyone declared.  
[32] And they come to a place of which the name [was] Gat 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.
[43] And, ofen ort, bishas maise (at the same time) Rebbe, Melech HaMoshiach and arrested Rebbe, Melech HaMoshiach is speaking, Yehudah arrives, one of the Shneym Assar, 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 Kitei 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 shlosha 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?


[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 Chilul 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 (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 and cut off his ear.

[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 hakchashah (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 hakchashah (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.
[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.
[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 chayilim (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]
[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 chayilim (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 Gulgotha, which means, being translated, Place of the Skull. [DEVARIM 21:23]
[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 shlosha 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 Moshiah, 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 Yaakov, and Shlomit. [TEHILLIM 38:11] And 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.

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[42] And already, erev (evening) fast approaching, vi-bahlt (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 kadisha 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 16
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 Natzaret, who has been made talui al HaEtz (being hanged on the Tree). He has been made to stand up alive. He is not here. Hinei the place where they laid him.

1 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 HaMosheiah while they were in avelut (mourning) and weeping.
[11] And those who heard that Rebbe, Melech HaMosheiah lives and he was seen by her, refused to have emunah.
[12] And after these things, Rebbe, Melech HaMosheiah 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 HaMosheiah appeared to the Achad Asar (The Eleven), themselves reclining at tish, and Rebbe, Melech HaMosheiah 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 HaMosheiah after he had been made to stand up alive.
[15] And Rebbe, Melech HaMosheiah said to them, Go into kol ha'olah (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 Yeshu'at 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); 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 (sat down at the right hand of Hashem.

[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.
both advanced in their yamim.

| 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, Zechariah 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 Zechariah a malach Hashem, standing on the right side of the Mizbeach of ketoret. [SHEMOT 30:1-10] |

| 12 | And, seeing the malach, Zechariah 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), Zechariah. Your tefillah (prayer) was heard and your isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will bear a ben (son) to you and you will call his isha, Elisheva, will 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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? For, indeed, the yad Hashem was on him. [BERESHIS 39:2]

[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 BAHASHEM (My heart rejoices in Hashem SHMUEL ALEF 2:1) and my neshamah exalts in Hashem Yishi (G-d my savior, Moshi‘a)

[48] CHABAKUK 3:18; [TEHILLIM 18:46; YESHAYAH 17:10; 61:10]

[49] 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]

[50] For Shaddai (the Almighty) did gedolot for me and Kadosh is Shmo, [TEHILLIM 111:9]

[51] Hasheem 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), [TEHILLIM 103:17]

[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), [yatzirot 2:8]

[55] Just as Hashem spoke to Yisroel, to Avraham Avinu and his Zera ad Olam. [BERESHIS 39:2]

[56] And Miryam remained with Elisheva about shlosha 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), Zechariah wrote, saying, Yochanan shmo. And everyone was amazed.

[64] And Zechariah’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 shmozing 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 Zechariah, his abba, was filled with the Ruach Hakodesh and brought forth a dvar nevuah, saying, BARUCH HASHEM ELOHEI YISROEL, for Adoni has visited his Am Berit and accomplished a pedut kofer ransom for the Geulah of his people.

[68] And Hashem raised up a Keren Yeshuah (Horn of Salvation), a mighty Moshia, for us in the
Besuras HaGeulah

Beis Dovid, His eved,

[70] Just as Hashem spoke through the mouth of His nevi'im hakedoshim me'olam (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 (holy prophet), [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 YOSHEVI BERETZ (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.

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 former mifkad was that taken while Quirinius was ruling in Syria (see Acts 5:37 for latter).

[3] And everyone was traveling to register, each to his own shtetl.

[4] Now Yosef [ben David] also went up from Galil, from the shetl 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 David] 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; Malachi 3:1]

[12] And this will be HaOlam (The Sign) to you: you will find a small child, an infant, wrapped in swaddling clothes and lying in an evus.

[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 David], 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 mulach, 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 12:6-8; also see NUM 3 on Pidyon haben]

[23] As it has been written in the Torat Hashem, KHOL ZACHAR opening the RECHEM KODESH to Hashem [SHEMOT 13:2,12,15; BAMDIBAR 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 [Le 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 nayayim have beheld the Yeshu'at Hashem's Moshiach. [YESHAYAH 40:5; 52:10]

[31] Which You prepared in the presence of kol haammim (all the peoples),


[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 mishchol (stumbling) and tekumah (revival) of RABBIM which there will be opposed (against which there will be mitnaggedim, opponents).

[35] And a cherev (sword) will pierce the neshamah of you yourselves 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 valalah (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 Natzaret.

[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 aliya lerCegel (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 aliya ileregel (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.
And, not having found him, they returned to Yerushalayim, looking for him.

And it came about, that after shlosha 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).

And all the ones listening to him where amazed at his binah and at his teshuvot (answers).

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.

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]?

And they did not have binah of the dvar which he spoke to them.

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).

As it has been written in the sefer divrei Yeshayah Hanavi, KOL KOREY BAMDIBAR (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!

And Yochanan went into the Yarden preaching a tevilah of teshuva for the selitchat avon,

As the Am [Berit] were filled with expectation, and all were wondering in their levavot (hearts) concerning these avanim (stones) to raise up banim to Avraham Avinu. And already the ax is laid at the shoresh haetzim (the root of the trees). Therefore, every etz not producing pri tov is cut down and is thrown into the Eish.

And the multitudes were questioning him, saying, What then should we do?

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.

Now came also mochesim (tax collectors) to receive the tevilah of teshuva, and they said to him, Rabbi, what should we do?

And Yochanan said to them, Collect nothing more than the amount having been commanded you.

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).

And 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.

The winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the...
Lk 3, 4

[31] 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,

[23] ATAH BNI AHUVI ASHER BCHA CHAFATSTI

[24] 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,

[25] Ben Mattat, ben Levi, ben Malki, ben Yannai, ben Yosef,

[26] Ben Mattityahu, ben Amozt, ben Nachum, ben Chesi, ben Naggai,

[27] Ben Machat, ben Mattityahu, ben Shimi, ben Yosef, ben Yodah,

[28] Ben Yochanan, ben Reisha, ben Zerubavel, ben Sheltitel, ben Neri,

[29] Ben Malki, ben Addi, ben Kosam, ben Elmadan, ben Er

[30] Ben Yehoshua, ben Eliazar, ben Yorim, ben Mattat, ben Levi,

[31] Ben Shimon, ben Yehudah, ben Yosef, ben Yonam, ben Elyakim,

[32] Ben Malah, ben Manah, ben Mattatah, ben Natun, ben Dovid,

[33] Ben Yishai, ben Oved, ben Boaz, ben Salmon, ben Nachshon,

[34] Ben Amminadav, ben Adin, ben Arni, ben Chetzron, ben Peretz, ben Yehudah,

[35] Ben Yaakov, ben Yitzchak, ben Avraham, ben Terach, ben Nachor,

[36] Ben Keinan, ben Arpachshad, ben Shem, ben Noach, ben Lamekh,

[37] Ben Methuselah, ben Chanoch, ben Yered, ben Mahalalel, ben Keinan,

[38] Ben Enosh, ben Shet, ben Adam, ben HaElohim.

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 says, LO AL HALECHEM (Do not put to the test Hashem your G-d. Dt 6:16)

[5] And after Rebbe, Melech HaMoshiach completed all nisayonos, Hasatan went away from him until an opportune time.

[6] And in the gevurat HaRuach Hakodesh, Rebbe Melech HaMoshiach returned to the Galil. And a report went out throughout all the surrounding countries about him.

[7] And Rebbe Melech HaMoshiach was saying shiurim in their shuls and eliciting a peledike (reaction of shilton (rule), this shlita (control), and their kavod, because it has been given to me; and to whomever I desire, I give it.

[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 HaElahohim, throw yourself down from here;

[10] And in reply, Rebbe Melech HaMoshiach said to Hasatan, It says, LO TENASSU ES HASHEM ELOHEICHA, (Do not put to the test Hashem your G-d. Dt 6:16)
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.

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.

RUACH ADONAI HASHEM ALAI YAAN MASHACH ADONAI OTI 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],

And to not one of them was Eliyahu HaNavi sent except to Tzarfat of Tzidon to an isha, an almanah.

And many metzoraim (lepers) were in Yisroel during the time of Elisha HaNavi, and not one of them was cleansed except Naaman the Syrian.

And hearing these things, all in the shul were filled with ka’as (anger).

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]

But having gone through the midst of them, Rebbe, Melech HaMoshiach was walking away.

And Moshiach went down to Kfar-Nachum, a shtetl of the Galil. And he was saying them shiurim on the Shabbatot.

And they were amazed at his torah, because Rebbe Melech HaMoshiach's dvar torah was with samchut (authority).

And in the shul there was a man having a ruach hatameh (unclean spirit, shed, demon) and it let out a shrai (scream).

Ah, mah lanu vlah, Yehoshua of Natzeret? Did you come to destroy us? I have daas of who you are, HaKadosh of Hashem.

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.

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!

And a report was going out about him into every place of the surrounding region.

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.

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).

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].
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.

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.

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.

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.

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.

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.

And having done this, they enclosed asach (a lot of) dagim, and their nets were torn.

And they signaled for their shuttafim (partners) in the other sirot (boats) to come and help them. And they came and they filled both sirot (boats) so much that they began to sink.

And having seen this, Rebbe Melech HaMoshiach was preaching in the shuls of Yehudah.

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,

And he saw two sirot (boats) having been beside the lake. But the daiyagim (fishermen) had left them and were cleaning the nets.

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.

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.

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And they signaled for their shuttafim (partners) in the other sirot (boats) to come and help them. And they came and they filled both sirot (boats) so much that they began to sink.

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.
And it came about on Shabbos that the Moshiach was passing through grain fields, and his talmidei chashbon were plucking and eating the heads of grain and rubbing them in their hands.

[RAND RABBINIC TEXT]

And he knew their machshavot (thoughts), and might find something to accuse him.

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.

But he knew their machshavot (thoughts), and might find something to accuse him.

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.

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.

And no one puts yayin chadash (new wine) into old wineskins; otherwise, the new wineskins will be destroyed.

And no one puts yayin chadash (new wine) into old wineskins. Otherwise, the new wineskins will be destroyed, and the wine will burst the wineskins, it will be spilled, and the wine will burst the wineskins.

And no one having drunk the old desires the chadash (new), for he says, The alter (old) is besere (better).

And it came about sometime around 63 B.C.E.

Now some of the Perushim said, Why are you doing what is asur (impermissible) on Shabbos?

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]

But he knew their machshavot (thoughts), and might find something to accuse him.

[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 might find something to accuse him.

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.

[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 a great multitude came to hear him and to touch Rebbe, Melech HaMoshiach because koach (power) was going out from him, and he was giving refuah to everyone.

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Orthodox Jewish Bible

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 (enemies), 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]
7 When he completed all his divrei torah in the oznei haAm (ears of the people), Rebbe, Melech HaMoshiach entered into Kfar-Nachum.

[45] The ish tov from the good storehouse of the lev produces rah. For from the abundance of the lev the peh (mouth) speaks.

[44] For there is no etz rah producing pri rah, nor again an etz rah producing pri tov.

[43] 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.

[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].

[41] And why do you see the speck in the eye of your ach, while you do not notice?

[40] A talmid is not above his moreh (teacher). But everyone, having been fully trained, will be like his moreh (teacher).

[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?

[38] And why do you call me Adoni and yet you do not do what I say?

[37] Everyone coming to me and hearing my divrei torah and putting 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.

[36] 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.

[35] 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.

[34] 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;

[33] 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]

[32] For I too am a man placed under the yad memshalah (the governing authority), having chaiyilim (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.

[31] 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.

[30] And when the ones having been sent returned to the bais, they found the eved being shalem bguf (healthy). And it came about on the next day that Rebbe Melech HaMoshiach proceeded to a shetel called Naim, and his talmidim were traveling along with him as well as a great company of people.

[29] Now as Rebbe Melech HaMoshiach approached the shara of the shetel, 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 shetel was with her.

[28] Now as Rebbe, Melech HaMoshiach Adoneinu saw her, he had rachmei shomayim (heavenly compassion) on her and said, Do not weep.

[27] Do not weep.

[26] And having approached, he touched the aron met (coffin); and the bearers stood still, and he said, Bocher, to you I say, get up.

[25] And the niftar (deceased person) sat up and he began to speak, and Rebbe Melech HaMoshiach gave him to his Em (mother).

[24] 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.
And this report about him went out into all Yehudah and into all the surrounding countryside.

And Yochanan's talmidim reported to him about all these things. And when he had summoned a certain two of his talmidim, Yochanan

Sent them to Rebbe, Melech HaMoshiach Adoneinu, saying, Are you Hu HaBah [Moshiach] or should we be looking for another?

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?

Genoi at that time Rebbe, Melech HaMoshiach gave refuah to many with machlot and afflictions and ruchot raot and to many ivrim he granted sight.

And in reply he said to them, Go and tell Yochanan what you have seen [as edei reiyah, eyewitnesses]. IVRIM TIRENAH, pishchim [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]

And ashrey is whoever does not find a michshol (stumbling block, obstacle, YESHAYAH 57:14) in me [as Rebbe Melech HaMoshiach].

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?

But what did you go out to see? A navi? Ken, I say to you, and one more than a navi.

This one is he about whom it has been written, HINENI SHOLEIAH MALAKHI [Behold, I send my messenger before Your face, who will prepare Your derech in front of You [Mal 3:1]].

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.

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.

But the Perushim and of teshuva of Yochanan.

But the Perushim and the Baalei HaTorah rejected the tachlis [purpose, aim] of Hashem for their lives, the tachlis [purpose, aim] of the Baalei HaTorah rejected the tachlis [purpose, aim] of Hashem for their lives, refusing the tevilah of teshuva of Yochanan.

Therefore, to what will I compare the people of hador hazeh (this generation) and what are they like?

They are like yeladim what are they like?

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.

For Yochanan of the tevilah of teshuva has come not eating lechem nor drinking yavin, and you say, He has a shed (demon)!

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).

Two persons were debtors to a certain creditor; the one owed a choiv (debt) of chamishim (fifty) denarii and the other a choiv (debt) of chamesh meot (five hundred) denarii and the other a choiv (debt) of chamishim (fifty).

Not being able to repay, the creditor graciously forgave both debts. Therefore which of them will have more ahavah for him?

In reply, Shimon said, I suppose the one whom the creditor forgave more. And Rebbe Melech HaMoshiach said to him, Your judgment is gantzeh nachon.
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]  
|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, your chatta'im (sins) 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 (sins) have been granted selicha.  
|49| And the ones reclining at tisch 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!)  

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 Shneym Asar were with Rebbe Melech HaMoshiach.  
|2| And there were some nashim who had received refuah from ruchot raot and machloot: 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 tovah (good ground) and, having grown up, produced pri a hundredfold.  
|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 shored (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 asheres (riches) and taanugot (pleasures) of the Olam Hazeh 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) tokh and yashir (straight), and retain the dvar Hashem and bear pri with zitzfleisch (patience).  
|16| Now no one has 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 pikuach nefesh (a matter of life and death).

[24] And they came and woke him up, saying, Adoneinu, we are perishing!

[25] And Moshiach said to them, Where is your emunah? [TEHILLIM 107:29]

[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 who 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, shedim) 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 shedim 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 HaKnesset, and he fell at the feet of Rebbe Melech HaMoshiach, pleading with him to come to his bais; for he had a bat yachidah (only daughter) about twelve years in age, and she was dying. But as Rebbe, Melech HaMoshiach went, the multitude was pressing around him,

[42] 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]

[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.
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.

But he said, Someone did touch me, for I had daas that koach had gone out from me.

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 fell down before him, and declared before the people how ofen ort (immediately) she received refuah.

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And Rebbe Melech HaMoshiach gave to them koach (power) and samchut (authority) over all the shedim and to give refuah (healing) to their illnesses.

And having called together the Shneym Asar, Rebbe Melech HaMoshiach instructed them to tell no one what had happened.

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And Rebbe Melech HaMoshiach said to them, Take nothing for the journey; neither walking stick nor a schnorrer’s (beggar’s) sack nor leitzonus (fun) of him, having realized this, followed Rebbe Melech HaMoshiach.

Asar, Rebbe Melech HaMoshiach said a bracha over them, and offered a kabbalat panim (welcome), and Rebbe Melech HaMoshiach withdrew to a shtetl being called Beit-Tzaidah.

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.

Now the day began to decline. And having approached, the Shneym 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.

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, unless we go and buy for all this people okhel (food).

For there were about chamesh elafim anashim (five thousand). But Rebbe Melech HaMoshiach hadagim, and having looked at them, Rebbe Melech HaMoshiach said to his Shlichim, Have them recline as at a farbrengen (inspirational gathering), and chamishim (fifty) in a group.

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and was giving to the talmidim to set before the multitude.

[17] And they ate and all were satisfied, and they picked up shirayim, shneym 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.

[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 Hakohanim and Sofrim and to be killed, and after his histalkus (passing), on Yom HaShelishi to undergo the Techiyas HaMoshiach.

[23] And Rebbe Melech HaMoshiach was saying to all, If anyone wishes to come after Rebbe Melech HaMoshiach, the appearance of his face became dazzling white. And two men were conversing with Rebbe Melech HaMoshiach, and these two men were Moshe Rabbeinu and Eliyahu HaNavi, who appeared in kavod and were speaking of Moshiac's Litziat Exodus, which he was about to fulfill in Yerushalayim.

[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 Hazeh, 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 Kavad and the Kavad 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 davened, the two men departed from him had been weighed down with sleep. And having awakened fully, they saw his kavod and the two men standing with him.

[30] 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.)

[31] And while Kefa was saying these things, an anan (cloud) came and was overshadowing them, and while they entered into the gedulat Hashem.

[32] But Kefa and the ones standing with him were Moshe Rabbeinu and Eliyahu HaNavi, who will by no means taste mavet until they see the Malchut Hashem.

[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. 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).

[38] 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.

[39] And I begged your talmidim that they might cast the shed (the ruach hatumah) and gave him back to his abba.

[40] 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.

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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 ha-Shem of me [Hashem]. Whoever receives this yeled in ha-Shem of me, is muktzah (not against you, is for you). For whoever is the least among you, this one is greater than me. For whoever is the least among you, this one is greater than me.

[49] And in reply Yochanan said, Adoni, we saw someone casting out shedim bShem 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, YIOV 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 hitkhadshut) 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.

[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]

[63] Go I send you as kevasim (sheep) into the midst of ze’evim (wolves).

[64] Do not carry a bag for kefez, nor a schnorrer’s sack (beggar’s bag), nor sandals, and, along the derech, dispense with time-consuming Birkat Shalom’s.

[65] Into whatever bais you enter, first say, Shalom to this bais.

[66] And if there is a ben hashalom there, your shalom will rest upon him. Otherwise, on you it will return.

[67] Remain in the same bais and, along the derech, do not move from bais to bais.

[68] And into whichever shtetl you enter and they receive you, eat the okhel (food) being set before you, the things behind is fit for the Malchut Hashem. [BERESHIS 19:26]

[69] 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.

[70] 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.
and nothing may by any
on all the koach of HaOyev,
and akrabim (scorpions), and
walk on nechashim (snakes)
the koach and the samchut to
|19| Hinei I have given to you
[YESHAYAH 14:12]
|18| And he said to them, I
Yehoshua, Yeshua
submit to us bShem of you
Adoneinu, even the shedim
with simcha, saying,
|17| And the Shivim returned
with simcha, saying,
Adoneinu, even the shedim
submit to us bShem of you
[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.
|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.

Lk 10
orthodox jewish bible
having gone out into the
rekhovot (streets) of that shtetl,
|11| Say, Even the [Goyishe
undean] dust from your shtetl,
which clings to us, we shake
off from our feet as an omen
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 $dom 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
Shomayim will you be
Nachum, surely not up to
|16| And you, Kfar-
Nachum, surely not up to
Shomayim will you be
exalted?  To Gehinnom you
Shomayim will you be
Nachum, surely not up to
Yom HaDin than for you.
|17| And the Shivim returned
with simcha, saying,
Adoneinu, even the shedim
submit to us bShem of you
[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.
|18| And he said to them, I
Yehoshua, Yeshua
submit to us bShem of you
Adoneinu, even the shedim
with simcha, saying,
|19| It so happened that a
kohen was coming
down by that derech, and,
when he came and saw him,
he passed by on the other side.
|20| 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.
|21| And, having turned to
the talmidim in a yechidus,
HaBen wishes to
reveal Him.
|22| Everything was handed
over to me by Avi, and no one
has daas of HaBen except
HaAv.
|23| And he said, Ashrey 
[are] the eyes
Rebbe, Melech HaMoshiach
the talmidim in a yechidus,
|24| And a certain Talmid
|25| And a certain Talmid
|26| And Rebbe, Melech
HaMoshiach, saying, Rabbi,
what mitzvah must I do to
inherit Chayyei Olam?
|27| And in reply the Baal
Torah said, VAHAVTA ES
|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 zokheh (merit, see Ro 3:20) he
told 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,
when he came and saw him,
he passed by on the other side.
|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
|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
from those with chochmah
You concealed these things
HaShomayim vHaAretz, that
Baruch Hashem, Avi, Adon
Hakodesh. And he said,
Ashrey [are] the eyes
Rebbe, Melech HaMoshiach
the talmidim in a yechidus,
|36| Who of these shalosha
care of, when I return.
|37| And 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 zokheh (merit, see Ro 3:20) he
told him, And who is my REA
(neighbor)?
|38| But because the Baal
Torah wanted to justify
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told him, And who is my REA
(neighbor)?
|39| And he said to him, And
who is my REA (neighbor)?
|40| And Rebbe, Melech
HaMoshiach, saying, Rabbi,
what mitzvah must I do to
inherit Chayyei Olam?
|41| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|42| And in reply the Baal
Torah said, VAHAVTA ES
ADONOI ELOHECHA
|43| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|44| And in reply the Baal
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|52| And in reply the Baal
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|53| And Rebbe, Melech
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the Torah what has been
written? How do you read it?
|54| And in reply the Baal
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HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|56| And in reply the Baal
Torah said, VAHAVTA ES
|57| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|58| And in reply the Baal
Torah said, VAHAVTA ES
|59| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|60| And in reply the Baal
Torah said, VAHAVTA ES
|61| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|62| And in reply the Baal
Torah said, VAHAVTA ES
|63| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|64| And in reply the Baal
Torah said, VAHAVTA ES
|65| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
|66| And in reply the Baal
Torah said, VAHAVTA ES
|67| And Rebbe, Melech
HaMoshiach said to him, In
the Torah what has been
written? How do you read it?
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, Marta, you are anxious and worried about many things, But one is necessary. For Miryam chose HaTov which will not be taken away from her.

[42] 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 sbhaShomayim 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 da'as 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!

[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 HaDor HaZeh and will condemn it, because they made teshuva at the preaching of Yonah, and one greater than Yonah is here.

[32] The Queen of the South will be made to stand up alive 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 tuhor 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.

[43] Oy to you Perushim! Because your ahavah is for the moshavot harishonim (first seats) in the shuls and the obsequious 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 letter].

[47] Woe to you, because you build the matsevot (tombstone monuments) for the Kivrei HaNeviim (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 hivased 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 haShem 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 mafteach 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 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.

[31] 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 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.

[20] But Hashem said to him, Goilem! Halailah hazeh your neshamah is required of you. Now to whom will be given what you prepared?

15 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 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.
(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 hitachon.
[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 Goym of the Olam Hazeh 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 chefeetz (desire) of your Av [shbaShomayim] to give you the Malchut.
[33] Sell your possessions and give tzedakah. Make for yourselves the baiteil (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 garrets for action and have your menorahs lit.
[36] And you should be like bnei Adam who expectantly khakeh l’vo’o shel (wait the arrival of) their Adon when he returns from the Chasunoh, in order that, when he comes and knocks, ofen 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 haneeeman 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 shfakhet (maid servants), and to glutonize and get down in his schnapps, 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).
[46] 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]
[47] 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 achruius (accountability) will be required. ["VAYIKRA 5:17; BAMIĐBAR 15:27-30]
[48] I came to throw Eish on the earth, and how I wish it was already kindled!
[49] I came to throw Shalom on the earth, and how I wish it was already completed.
[50] Do you think that I came to bring Shalom on the earth? No, I tell you, but rather machaloket (division, controversy).
[51] And I have a tevilah I have to undergo, and how I am distressed until it is completed.
[52] For there will be from now in one bais (household) chamesh (five) having been divided, shalosha against shenayim and shenayim against shalosha.
[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), often 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.

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’ena’ (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’ena’ (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, and if indeed it produces pri in the future, tov me’od (very well); otherwise, you will cut it down! Why is it even using up the adamah (ground)?

[9] And if indeed it produces pri, then you may say, Geshem (rain) is coming.

[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 often 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 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 multitudes was having simcha (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
Perushim approached Rebbe, Melech HaMoshiach, saying to him, Depart and go from here, because Herod wants to kill you.

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.

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.

O Yerushalayim, Yerushalayim, she who kills her chicks under her wings, and just as a hen gathers her yeladim 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!

Hinei your Beis HaMikdash is left to you.
also should invite you in return and repayment come to you.

[13] But when you prepare a seudah (feast), invite the aniym (the poor), the baalei hamum (the maimed), and the ivrim (the lame).

[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 HaTzaddikim (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 going to try them out. Please be mekabel my teretz.

[19] And another said, I bought chamesh pair of oxen, and I am going to try them out. Please be mekabel my teretz.

[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 Adoni. 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 aniym (the poor) and the baalei hamum (the maimed) and the ivrim (blind) and the ivrim (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 reclining at tish with Rebbe, Melech HaMoshiach turned and said to them,

[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 achayot and in addition also his own life [in the Olam Hazeh]; 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 yosed (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 [idolatrous] 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 mocheshim (tumblers) 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;]

[YECHZEKEL 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!
The pods which the chazirim fill his mogen (stomach) with. And he was longing to send him into his fields to feed the chazirim, [VAYIKRA 11:7]

And he went and became needy. 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]

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 oisher (riches) with gilui arayot (sexual immorality) and loose living. [YESHAYAH 59:2]

And when he had spent everything, there came a severe ra’av (famine) throughout that aretz, and he began to be nitzrach (needy). 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]

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. 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. [VAYIKRA 26:40; TEHILLIM 51:6(4)]

I say to you that in the presence of the malachim Hashem over one choteh (sinner) who becomes a baal teshuva. [YESHAYAH 59:2]

And Rebbe, Melech HaMoshiach said, A certain ben Adam had shnei banim (two sons). And the younger of them said to his Abba, Avi, I sinned against Shomayim and in your sight. [VAYIKRA 26:40; TEHILLIM 51:6(4)]

And he went and became needy. And he went on a journey to a far away country, and there he squandered his oisher (riches) with gilui arayot (sexual immorality) and loose living. [YESHAYAH 59:2]

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]

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.

But when shows up this ben of yours, the one having devoured your property with zonot (prostitutes), you sacrificed him the fattened calf, because your Abba sacrificed the fattened calf, because your Abba received him back bari v’shalom (safe and sound). [MISHLE 29:3]

But when shows up this ben of yours, the one having devoured your property with zonot (prostitutes), you sacrificed him the fattened calf, because your Abba sacrificed the fattened calf, because your Abba received him back bari v’shalom (safe and sound). [MISHLE 29:3]

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), and the charge brought against him was that he was squandering the property of the oisher (rich man).

But now it was necessary for us to have lev samei’ach and make a simcha, because the ach of you was dead and now he has returned lChayyim! He has been lost and now is found. [MALACHI 3:17]

What is this I hear about you? Submit to a bikoret beshbonot (table songs), and the sound of the klezmer (musician) and the [chasidic] dancing,
And if you were not ashamed to beg.

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.

Then to another he said, And you, how much do you owe? And he said, One hundred jugs of olive oil. And the sochen said to him, Take your bill, sit down, quickly write fifty.

Then another he said, And you, how much do you owe? And he said, One hundred containers of wheat. And the sochen said to him, Take your bill, sit down, quickly write fifty.

And the Baal Bayit said to his Adon's debtors one by one, he was saying to the first, How much is unrighteous.

If, then, you were not strong enough to dig, I am ashamed to beg.

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 batim.

And the Perushim, who were ohavei kesef (lovers of money), heard all this and they made leitzonus (fun) of Rebbe, Melech HaMoshiach. 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 levavot. Because the thing highly esteemed among Bnei Adam is a to'eva (abomination) before Hashem. The Torah and the Nevim 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.

And the Perushim, who both Hashem and Mammon. Neither he will despise. Your avodas service cannot be for both Hashem and Mammon. 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 batim.

And if you were not neeman with that which belongs to another, who will give you what is your own? 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.

And the Perushim, who were ohavei kesef (lovers of money), heard all this and they made leitzonus (fun) of Rebbe, Melech HaMoshiach. 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 levavot. Because the thing highly esteemed among Bnei Adam is a to'eva (abomination) before Hashem. The Torah and the Nevim 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.

But it is easier for HaShomayim and HaAretz to pass away than for one tag (ornamental flourish) of the Torah to fail. 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).

Now there was a certain ish oni (poor man). He was dressed in purple and fine linen, and yom yom (daily) he feasted sumptuosly and every day for him was to make a simcha. 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). 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).

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. 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).

And he called, Avraham Avinu! Chaneni na and send Elazar that he may dip the tip of his finger into the mayim (water) and cool my tongue, because I am in torment in this moked (fire). 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).

And, in addition to all these things, there has been fixed between us and you a tehom gedolah (a great abyss), so that the ones wishing to come over from here to you are not able, neither from there to us may they cross over.

And the oisher said, I ask you then, Avraham Avinu, that you may send Elazar to the bais of Avi.

For I have chamash achim (five brothers) that he may warn them,
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 turns around to you saying, I do not want to make teshuva, you will grant me teshuva.

[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 and serve me until I am satisfied, and, after that, you may have okhel?

[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 service, 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, was traveling through the middle of Shomron and the Galil.

[12] And entering into a certain shit, 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, Rebbe, Melech HaMoshiach, giving hodayah (thanksgiving). And he was a Shomroni (Samaritan).

[14] And one of them, having seen that he had received refuah, returned with a kol gadol (loud voice), saying Baruch Hashem!

[15] And he fell on his face at the feet of Rebbe, Melech HaMoshiach, giving hodayah (thanksgiving). And he was a Shomroni (Samaritan).

[16] And in reply Rebbe Melech HaMoshiach said, Were there not ten who were made metoharim? Now the tishah (nine), where are they?

[17] Was none of them found to turn around and return and give kavod (glory) to Hashem except this nokhri (foreigner)?

[18] And Rebbe, Melech HaMoshiach said to him, Get up and go. Your emunah (faith) has delivered you.

[19] 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.

[20] Nor will they say, Hinei, here it is, or There it is, for hinei, the Malchut Hashem is within you.

[21] 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.

[22] They will say to you, Hinei, here it is! Or, hinei, here it is! Do not go out after them nor pursue them.

[23] 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.

[24] But brishonah it is necessary for him to suffer many things and to be rejected by HaDor HaZeh.

[25] 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]

[26] They were eating, drinking, marrying, and being given in marriage, until the Yom when Noach entered into the Teyvah (Ark) and HaMabbul (the Flood) came and destroyed everything.

[27] Likewise, just as it was in the yamim of Lot: they were eating, drinking, buying, selling, planting, and building. [Gn 19:1-28]
Now Rebbe Melech Hashoiah called for them saying, Permit the yeladim to come to me and do not hinder them, for of such ones is the Malchut Hashem. [YESHAYAH 65:5]

[10] Shnei anashim (two men) went up to the Beis Hamidkash 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, reshamim, menaafim, or even reshaim, who have become soimech (confident, putting their trust and being dependent) on themselves that they are tzaddikim and who are despising others.

[12] I say to you, in lailah (at night) preserve his nefesh will lose it; but whoever loses it, will lose it. [YESHAYAH 66:2; YIRMEYAH 31:19]

[13] 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.

[14] Omein, I say to you, whoever does not welcome the Malchut Hashem as a yeled would, may by no means enter into it.

[15] 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 Chaye Olam?

[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. [YESHAYAH 65:5]

[17] 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 66:2; YIRMEYAH 31:19]

[18] I say to you, you call me tov? No one is tov except Hashem alone, nu? HaMoshiach said to him, Why do you call me tov? No one is tov except Hashem alone, nu? [YESHAYAH 1:17]

[19] 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,

[20] 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 make me out by her constant coming.

[21] Now Rebbe Melech HaMoshiach Adoneinu said, Listen to what the unrighteous shofet says.

[22] 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?

[23] 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.

[24] I say to you, why do you call me tov? No one is tov except Hashem alone, nu? HaMoshiach said to him, Why do you call me tov? No one is tov except Hashem alone, nu? [YESHAYAH 66:2; YIRMEYAH 31:19]

[25] And 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. [YESHAYAH 65:5]

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VES IMMECHAH. [SHMOT 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 eye of Hashem. [MISHLE 11:28]

[26] But the ones, having heard, said, Then who is able to come to Yeshu'at Eloheinu? [7:13-14]

[27] And he said, The things impossible with Bnei Adam are possible with Hashem.

[28] And Kefa said, Hinei, we are possible with Hashem. But the ones, having osher (riches) to enter into the Malchut Hashem, is no one who left bais or isha or achim or horim (parents) or yeledim because of the things being said.

[29] And Rebbe Melech HaMoshiach said to him, What do you wish that I may do for you? [7:13-14]

[30] Who will not receive any services as much as in this zman (time) and in the Olam HaBah, Chayyei Olam.

[31] And having taken the Shneym 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.

[32] For he (the Bar Enosh Moshiach) will be delivered up to the Govim 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 HaShishi 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! Chaneni! (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!

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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 Hashem! [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 do so, because of the things being said.

[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; 5:7; 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! Eyed 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), and you have not what I 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 kingdom, (refusing my sovereignty as king,) from 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 shtetl ahead of you, in which entering you will find an AYIR (ZECHARIYAH 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 HABA, HaMelech B’SHEM ADONO! Shalom b’SHomayim! And kavod in the Highest! [TEHILLIM 118:26]
And some of the Perushim from the multitude said to him, Rabbi, rebuke your talmidim!

And in reply he said, I say to you, if these will be silent, the avanim (stones) will cry out. [CHABAKUK 2:11]

And as he came near, having seen the Ir (City [of Yerushalayim]), Rebbe, Melech HaMoshiach wept over it, [YESHAYAH 22:4]

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[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 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).

[29] Now there were shiva achim. And the first took an isha, and died UVEN EIN LO (and there is no son to him). And the second took her to be his isha, and he died childless.

[30] And the third took her; and likewise also the seventh did not leave behind a ben and they all died.

[31] And lemaskana (finally) the isha died.

[32] The isha, then, in the Techiyas HaMesim, of which of them does she become the wife? For shiva had her as isha (wife).

[33] And Rebbe Melech HaMoshiach said to them, The banim of the Olam Hazeh 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?


[43] Therefore, if Dovid calls him Adon, how is he [merely] ben Dovid?

[44] 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, 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.

And having looked up, Rebbe, Melech HaMoshiach saw the ashirim (rich people) putting into the Beis Hamikdash Otzar (Treasury) their matanot (gifts).

And he saw a certain poor almanah (widow) putting in there two leptas.

And Rebbe, Melech HaMoshiach said, Omein, I say to you that this poor almanah (widow) put in more tzedakah than everyone.

For all these put in matanot (gifts) out of their abundance, but this almanah (widow), out of her need, put in her michyah (subsistence).

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,

Yumim (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] There will be great earthquakes and in various places, raav (famine) and makkot (plagues), both horrible portents and great motifim (signs) in Shomayim, [YESHAYAH 29:6; YOEL 2:30]

[11] But before all these things, they will lay their hands on you and bring redifot (persecutions) on you, handing you over to the shuls (prisons), being led away before melachim (kings) and moshelim (governors) because of my Name (Yehoshua, Yeshua).

[12] It will turn out for you to be an opportunity for being an idius (witness) to the edut (testimony).

[13] Therefore, keep in your levavot (hearts) not to prepare to defend yourselves.

[14] For I will give to you a peh (mouth) and chochmah which none of your mitaggedim will be able to resist or to contradict.

[15] 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,

[16] And you will be the focus of sinas chinom (baseless hatred) from everyone because of my Name (Yehoshua, Yeshua).

[17] And not even a hair of your rosh will by any means perish.

[18] In your savlanut (patience) and endurance you will gain your nefashot (souls).

[19] But when you see Yerushalayim being surrounded by machanot (encamping armies), then have daas that the sho‘ah of it has drawn near.

[20] Then the ones in Yerushalayim, 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);

[21] Because these are the Yeimei Nekamah (Days of Vengeance), as a fulfillment of all the Kitvei Hakodesh. [Isa 63:4; Dan 9:24-27; Hos 9:7] Oy to the ones with child and to the ones nursing in yamim hahem (those days).

[22] For there will be Tzarah (affliction) upon Eretz Yisroel and kaas Gedolah (Great Tribulation) of the heavens will be shaken.

[23] Because these are the Yeimei Nekamah (Days of Vengeance), as a fulfillment of all the Kitvei Hakodesh. [Isa 63:4; Dan 9:24-27; Hos 9:7] Oy to the ones with child and to the ones nursing in yamim hahem (those days).

[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 Hazeh, 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).
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And the Chag HaMatzot was approaching, the feast called Pesach.

[2] And the Rashi Hakohanim 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 Shneym Asar.

[4] And having departed, Yehudah spoke with the Rashi Hakohanim 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.

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[6] And Yehudah consented and he was seeking an opportunity to betray him when there was no multitude with them.

[7] Shoin (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 see 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 aliyyah 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 tsukah (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 pri 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).
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[29] And I assign shilta (authority) to you, just as Avi assigned shilta to me; a Malchut (Kingdom),
[30] That you may eat and drink at my tish in my Malchut, and you will sit upon kissoth (thrones) judging the Shneym Asar Shivtei Yisroel (Twelve Tribes of Yisroel).

[31] Shimon, Shimon, hinei, Hasatan asked for you, to sft you like wheat [IYOV 1:6-12; AMOS 9:9]
[32] But I davened for you, that your emnah 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 hasohar, even to die al kiddush ha-Shem.

[34] But Rebbe, Melech HaMoshiach said, I say to you, a tarnegol will not crow hayom (Twelve Tribes of Yisroel).

[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 a bag; and the one not having a money belt, let him take it; likewise also a bag.

[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 shitei 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 for 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 Shneym 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 Enoosh (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 Hakohanim 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 had withdrawn from the ones having come against him, the Rashei Hakohanim 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 shilta of choshech (power of evil, sitra ahrha).

[54] And having seized Rebbe, Melech HaMoshiach, they led him away and brought him into the bais of the Kohen Gadol. 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! And Kefa was following from a distance.

[59] And about one hour had passed, and still another was insisting, saying, Beemes (inhabitants of the Galil)!
But Kefa said, Ben Adam, I do not have daas what you are saying. And immediately, while Kefa was speaking, a tarnegol crowed. 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 shulosh paamim.

And having gone outside Kefa wept bitterly.

And the men, the ones having Rebbe, Melech HaMoshiach in custody, were ridiculing and beating him.

And having blindfolded him, they were setting a she’elah in front of him, saying, Give a dvar nevuah, she’elah in front of him, they were setting a klap (blow)?

And everyone said, Then why still do we have need of an eidus (witness)? For we ourselves heard from his peh (mouth).

And the whole multitude of them got up and led Rebbe, Melech HaMoshiach before Pilate.

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.

And to them they said, But what raah did this man have in this man of the Galil? I find no ashmah (guilt) in this man.

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.

And when Pilate heard this, he asked whether the man was a Gelili (an inhabitant of the Galil).

And having learned that this man was a Gelili (an inhabitant of the Galil).

And Herod was hoping to watch some ot (miraculous sign) being performed by him.

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.

And Herod was questioning him with many words, but he answered him nothing.

And Rebbe Melech HaMoshiach and the Sofrim said, You are saying that I am.

And to them they said, Why still do we have need of an eidus (witness)? For we ourselves heard with contempt, Herod with his manhigim and the people, nothing in this man of the crime of which you make accusations against him.

And neither did Herod, for he sent him back to us, and, hinei, nothing worthy of mishpat mavet has been done by him.

Therefore, having disciplined him, I will release him.

Now he was obliged to release to them one at the Chag (Festival).

But they cried out with one kol, saying, Away with this one! And release to us Bar-Abba!

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.

And again Pilate addressed them, wishing to release Rebbe Melech HaMoshiach.

But they were crying out saying, Let him be talui al HaEtz! Let him be hanged on HaEtz! [DEVARIM 21:23]

And so Pilate said to him, Before the Sanhedrin, because of some enmity toward each other, for he sent him back to us, and, hinei, nothing worthy of mishpat mavet has been done by him.

And to them they said, 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.

But they insisted with a kol gadol demanding him to be hanged on HaEtz and their voices were roiv (the larger portion) prevailing.

And Pilate decided that their demand be accomplished.

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.

And as they led him away, having seized a certain Shimon, a Cyrenian, coming in from the country, they put upon him Moshiach's Etz to carry, following Rebbe Melech HaMoshiach.

And a great multitude of HaAm were following him and nashim, who were acting as avelim, lamenting for him.

And having turned to them, Rebbe Melech HaMoshiach said, Benot HaYerushalayim, save yourself.

And there was also an inscription over him, THIS IS THE POSHA'IM (criminals, YESHAYAH 53:12) having been hanged with him, Abba, grant selicha to them, for they have no daas of what they are doing. And dividing up his garments, VAPPILU (they cast lots).

And HaAm had stood watching. And the manhigim 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]

And the chaiyalim also ridiculed him as they approached, offering CHOMETZ (wine vinegar Psa 69:21) to him, [Psa 22:7]

And saying, If you are HaMoshiach, you are under the same gezar (condemnation as guilty).

The Skull, there they hanged upon the place being called THE Skull, and one on the left, Rebbe, Melech HaMoshiach and the POSHA'IM (criminals, YESHAYAH 53:12), one on the right, and one on the left.

But Rebbe Melech HaMoshiach was saying,

Save yourself and us. Baruch Hashem. And in reply the other, Others he saved, let him save himself.

Save yourself and us. Baruch Hashem. And in reply the other, Others he saved, let him save himself.

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.

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And a great multitude of HaAm were following him and nashim, who were acting as avelim, lamenting for him.

And having turned to them, Rebbe Melech HaMoshiach said, Benot HaYerushalayim, save yourself.

And there was also an inscription over him, THIS IS THE POSHA'IM (criminals, YESHAYAH 53:12) having been hanged with him, Abba, grant selicha to them, for they have no daas of what they are doing. And dividing up his garments, VAPPILU (they cast lots).

And HaAm had stood watching. And the manhigim 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]
[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. [Ga 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]

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), and he departed wondering to one another concerning all these things that had happened.

[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. And having returned from the kever (tomb), they reported all these things to the Achad Asar (the Eleven) and to all the others.

[9] 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,

[10] And these words of theirs appeared to the Moshiach's Shlichim as utter narrishkait, and the Shlichim had no emunah in what they said.

[11] And having returned, they reported to the Moshiach's Shlichim these things, 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 a mishpat mavet and how his NEVELAH (body, cf BERESHIS 47:18; nevelah, corpse), was a man, a navi, powerful in ma'aseh and dvar before Hashem and all HaAm.

[14] And how both our Kohanim HaGedolim and minhagim delivered him over into the hands of his enemies.

[15] And they were speaking to one another concerning all these things that had happened.

[16] But the eynayim (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 (tzbrochen, 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 Kohanim HaGedolim 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
Asar (Eleven) gathered they found the Achad to Yerushalayim, and hour, they returned.

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 Shimnon.

And while they were explaining the things on the derech and how he was made known to them in the hisgalus of the betziat halechem.

And while they were speaking these things, he stood in the midst of them, and he says to them, Shalom Aleichem.

But having been startled and having been terrified, they were thinking they saw a ruach (spirit).

And he said to them, Why have you been troubled, and why do doubts arise in your levavot?

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.

And having said this, he showed them his hands and his feet.[TEHILLIM 22:17(16) TARGUM HASHIVIM]

And while in their simcha they were still disbelieving and astonished, he said to them, Have you some okhel here?

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BESURAS HAGEULAH ACCORDING TO YOCHANAN

[1] Bereshis (in the Beginning) was the Dvar Hashem [YESHAYAH 55:11; BERESHIS 1:3], and the Dvar Hashem was agav (along with, etzel, MISHLE 8:30; 30:4) Hashem and the Dvar Hashem was nothing less, by nature, than Elohim! [Ps 56:11(10); Yn 17:5; Rev. 19:13 i.e., the Ma'amor 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 edut (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 is 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 Chochma 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 Lvvim 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—an and said clearly, I am not the [Rebbe,] Melech HaMoshiach.


[22] They said then to him, Why do you administer the mikveh mayim? among you is neither Eliyahu nor the Navi, then why do you administer the mikveh mayim? (DEVARIM 18:15,18) And he answered, No.

[23] Yochanan, If you are not the Navi? (DEVARIM 18:15,18) And he answered, Lo (No).

[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? (DEVARIM 18:15,18) And he answered, No.

[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.
hearing 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 ure’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’. 
[41A] 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 Filippos, 
and says to Filippos, Follow 
me [as my talmid]. 
[MELACHIM ALEF 19:19] 
[44] Now Filippos was from 
Beit Tzaidah, the shetel of 
Andrew and Kefa. 
[45] Filippos 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 
Filippos, Can anything good 
come out of Natzeret? [7:41; 
YESHAYAH 11:1; 
ZECHARYAH 6:11 12] 
Filippos says to Natan’el, 
Bo’u ure’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; 
TZEFANYAH 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 
kip’rah (call) from Filippos, 
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 
(angles) of Hashem ascending 
and descending on the Bar 
Enosh [i.e., Moshiach 
DANIEL 7:13-14; 
TZEFANYAH 3:15; 
BERESHIS 28:12]. 

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?

[14:31] 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 (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 Avis 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 vy'aaminu (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 oto (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 Nakkidmon, a Sanhedrist katzin (leader) of the Yehudim.

[2] This one came to Rebbe, Melech HaMoshiach under cover of laiailah and said to him, Rabbi, we have da'as that you are a moreh from Hashem having come, for no one is able these oto (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 4:7,9], he is not able to see the Malchut Hashem.
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[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/borntwice.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

[6] That which is born of basar is basar.

[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.

[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].


[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).

[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 resh’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 hamitizot 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 tevilah near Shalem.

[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 eids (witness) to me, that I said I am not the Rebbe, Melech HaMoshiach, but I have been sent gevorn foroos 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
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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 Elohim, for He gives the Ruach Hakodesh without measure. [YESHAYAH 42:1]

[35] Elohim HaAv (the Father) has ahavah (love) for HaBen [MISHELE 30:4; 8:30] and has given all things into his hand.

[36] The one with emunah in the Ben [HaElohim] has Chayyim 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 heard 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 talmedim 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) [EZR A 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 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) 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. [AVOT 5:6]

[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]
Upon hearing Rebbe, Melech HaMoshiach’s words, the ones hearing have da’as that Rebbe, Melech HaMoshiach is the Meshiah, is he not?

Therefore, Rebbe, Melech HaMoshiach’s talmidim were asking him, Rebbe, eat. But Rebbe, Melech HaMoshiach, since he had not eaten anything for many days, Rebbe, Melech HaMoshiach said to them, I have okhel (food) to eat [IYOV 3:8; 23:12] of which you have no da’as.

Therefore, Moshiach’s talmidim were saying to one another, Surely no one brought him anything to eat? 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].

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). 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.

For in this the saying is true, One sows and another reaps. [Job 31: 8; Mic 6:15] I sent you to harvest that upon which you have not labored; others have labored and you have entered into their labor.

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.

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.

And many more put their emunah [in Rebbe, Melech HaMoshiach], because of his dvar (word).

And to the isha they were saying, No longer because of Moshiach’s talmidim asking him, Rebbe, eat. But Rebbe, Melech HaMoshiach had brought him anything to eat? 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].

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And many more put their emunah [in Rebbe, Melech HaMoshiach], because of his dvar (word).

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’emres the Moshi’a HaOlam (the Savior, Go’el HaOlam).

And after two yamim (days), he went out from there into the Galil. For Rebbe, Melech HaMoshiach himself gave solemn edut (testimony) that a Navi does not have kavod (honor) in his own country.

Therefore, when he came into the Galil, those of the Galil received Rebbe, Melech HaMoshiach, vi-baht (since) they had seen all which he did in Yerushalayim during the Chag, for they also went to the Chag.

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 Kfar-Nachum.

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.

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]

The royal official says to Rebbe, Melech HaMoshiach, Adoni, come down before my yeled dies.

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.

After these things, there was a Chag (Feast) in Yerushalayim 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 refu'ah [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 refu'ah (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 refu'ah (healing), It is Shabbos, so it is asur (prohibited), it is chilul Shabbos [desecration of Shabbat] for you to carry your mat.

[11] But the man in reply said to them, The one having given me refu'ah, that one said to me, Take up your mat and walk!

[12] They asked him, Who is hash [the man] telling you to take up your mat and walk?

[13] But the one having been granted refu'ah (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 refu'ah. 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 refu'ah.

[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 [Vochanan 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

[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, [YEHAYAH 26:19; YECEZKEL 37:12]

[29] And will come out, the ones having practiced HaRah 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 tzeked [YEHAYAH 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'emana (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'emahah (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);

[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 marach 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. [YEHAYAH 26:10; 53:1; YIRMEYAH 8:8]

[39] You search the Kitvei Hakodesh because you think in them you have Chayyey 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?

After these things, Rebbe, Melech HaMoshiach departed beyond Lake Kinnerer (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,
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]

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. [YESHAYAH 55:2].

And as erev came, his talmidim went down to the sea. [2Kg 4:43]

And having embarked into a sirah, they were going across the sea to K'far-Nachum. And choshech had already come and Yehoshua had not yet come to them, [18].

And the sea, as a great wind blew, was becoming aroused. [19]

Therefore, 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. [27]

Therefore, Rebbe, Melech HaMoshiach took the loaves and, having made the bracha, distributed to the ones himesibba (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]

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And the sea, as a great wind blew, was becoming aroused. [19]
[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 [HaElchon Moshiaich] and having learned from HaAv, so also whoever is feeding on me even that one comes to me, not that anyone has seen me but the one being sent from Hashem; this one has seen HaAv.
[41] Therefore, those of Yehudah were murmuring about Rebbe, Melech HaMoshiach, because he said, Ani Hu [SHEMOT 12:3] the lechem having come down out of Shomayim. [SHEMOT 16:4]
[42] And they were saying, Is this man not Yehoshua Ben Yosef [Ben Dowid]? 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 Nevim, VCHOL 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 [Cap 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).
[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 Kfar-Nachum.
[60] Therefore, many of Moshiaich'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 Bereshia?
[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 them. [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 beshert 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
In reply, Rebbe, Melech HaMoshiach said to them, Did I not choose you Sheneym Asar (Twelve)? And is one of you not a Satan?

Now he was speaking of Yehudah Ben Shimon from K'riot, for, though he was one of the Sheneym Asar, this one was about to betray Rebbe, Melech HaMoshiach.

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.

Now the Chag of Sukkot was near. [VAYIKRA 23:34; DEVARIM 16:16]

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.

For no one who seeks public notice does anything besod (secretly). If these things you do, then manifest yourself to HaOlam.

For not even the achim of Rebbe, Melech HaMoshiach were believing in him. [TEHILLIM 69:8]

Therefore, Rebbe, Melech HaMoshiach says to them, My sha’ah has not yet come, but your time is always ready.

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).

You make alyiah leregel up to the Chag (Feast). I am not going up to this Chag (Feast), because my time has not yet been fulfilled.

And having said these things, Rebbe, Melech HaMoshiach remained in the Galil.

But when the achim of him made alyiah leregel to the Chag (Feast), then also Rebbe, Melech HaMoshiach went up [Yochanan 5:30] not publicly but besod (secretly).

Then those of Yehudah were seeking Rebbe, Melech HaMoshiach in the Chag (Feast) and were saying, Where is that man?

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.

No one, however, was speaking openly about Rebbe, Melech HaMoshiach because of the fear of those of Yehudah.

But around the middle period of the Chag (Feast), Rebbe, Melech HaMoshiach went up to the Beis Hamikdash and was saying shiurim (teaching torah).

Therefore, those of Yehudah were marveling, saying, How has this man binah (understanding) of a Yeshiva yode’a sefer (scholar), not having learned?

Therefore, in reply, Rebbe, Melech HaMoshiach said, My Torah (teaching) is not mine but of the One having sent me.

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]

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.

Has not Moshe given you the Torah? None of you mekyyaim (fulfills) es [kol] toras Moshe. Why are you seeking to kill me? [DEVARIM 32:46; MISHLE 20:9; KOHELET 7:20; YESHAYAH 53:6; Ro7:19]

The multitude said, You are a shed (demon). Who is seeking to kill you?

In reply, Rebbe, Melech HaMoshiach said to them, Of the Pe’ulot of Hashem, I accomplished echad, one pe’ulah, and everyone marvels.

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]

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?

Do not judge according to appearance but judge with mishpat tzedek. [ZECHARYA 7:9; SHMUEL ALEF 16:7; YESHAYAH 11:3 4; VAYIKRA 19:15]

Therefore, some of the ones of Yerushalayim were saying, Is it not this man whom they are seeking to kill? 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?

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.

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 MAXIM CHAYYIM [Zech 13:4] will flow.’ [Prov 18:4; Isa 44:13; 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 of 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 of 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) to stone such nashim. You, Rabbeinu gave us a mitzvah (adultery).

[4] They say to Rebbe, Melech HaMoshiach, Rabbi, this isha (woman) has been caught in ni’uf (adultery) and, having stood before Rebbe, Melech HaMoshiach before, he was saying a shiur.

[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 zekeanim, 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 HaAv of me. If you had 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.
[13] These dvarim, Rebbe, Melech HaMoshiach said to them, saying to the Yehudim who were saying to Rebbe, Melech HaMoshiach, Where is HaAv of me? In reply, he said, You have da'as of neither me nor HaAv of me. If you had had da'as of me, you will 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 shaah 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 malah (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, What I have told you from the beginning. [26] I have much to speak regarding you, much about you worthy of harsha'ah (condemnation), but the One having sent me is neeman 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 ay 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)? [YECHEZKEL 18:2; SHEMOT 20:5; IYOV 21:19]

[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 Nevim; yet you say if anyone keeps the dvar of me he will never taste mavet (death). [HAGALUS 21:8]

[53] Surely you are not greater than Avraham Avinu, who died? And the Nevim 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]

And passing along, Rebbe, Melech HaMoshiach saw a man iver (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 iver? [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 better, 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 iiver (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 oto? There was a machloket (division of dissension) among them.

17 Therefore, they say to the iiver (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 iiver (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 iiver? 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 iiver,

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 iiver (blind) and said to him, Vten 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 iiver, 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 chetza! 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); MISHELE 15:8,29; YESHAYAH 1:15; 59:1-2]

32 Never vi-baht the Briat HaOlam (the Creation of the World) it was heard of that anyone opened the eyes of an iiver (blind man) having been born thus.

33 If this man was not from Hashem, he would not be able to do anything.
The doorkeeper opens, and the flock of sheep) but going up another derech, that enclosure of the sheep) but may have emunah (faith) in the Bar Enosh (Daniel 7:13)?

In reply, the man said, And who is he, Adoni, that I may have emunah in him? And Rebbe, Melech HaMoshiach said, You were ivrim (blind men), because they do not have da’as of the voice of zaram (strangers, foreigners).

This figure of speech Rebbe, Melech HaMoshiach told them. But those ones did not have binah (understanding) of what he was saying to them.

All who came before me are ganavim (thieves) and shodedim (robbers), but the tzon did not listen to them.

Through me, if anyone enters, he will come to yeshu’at Eloheinu and will go in and will go out and will find miriḥ (pasture) [BAMIDBAR 27:17; TEHILLIM 118:20; 23:2]

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.

I am the derech hasha’ar (way of the entrance) into the tzon. [YIRMEYAH 23:2; YESHAYAH 53:7,8,10] And Rebbe, Melech HaMoshiach said, You have emunah in him?

And who is he, Adoni, that I may have emunah in him?

21 And many of them were among those of Yehudah, because of these dvarim of division of dissension) again.

No one takes it from me, may take it up again.

Therefore, HaAv has samchut to lay it down, and I have samchut to receive it again.

Therefore, HaAv has samchut to receive it again.

And one 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; YECHEZKEL 34:23, 37:24]

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; YECHEZKEL 34:23, 37:24]

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]

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 Colonade).
[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 8:18) about me.
[26] But you do not have emunah, 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 Chilled Hashem and because you, being a man, make yourself G-d.
[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]
[35] If those ones he called g-ds, to whom the Dvar Hashem came and lo yufar 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 Hazeh 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 shtetl 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, krantei) 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 ahuvah for Marta, and her achor 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 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 Hazeh 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.
These things he said. Then, after this, Rebbe, Melech HaMoshiach says to them, Elazar our chaver haahuv has fallen asleep, but I am setting out to awaken him.

Then, therefore, Rebbe, Melech HaMoshiach says to them, El’azar our chaver haahuv has fallen asleep, but I am setting out to awaken him.

Therefore, the talmidim said to him, Adoni, if he has fallen asleep, he will be granted refu’ah (healing).

But Rebbe, Melech HaMoshiach had spoken about the mavet of El’azar. However, those ones supposed that he was speaking about only shlof (sleep).

Then, therefore, Rebbe, Melech HaMoshiach told them plainly, El’azar died.

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.

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.

Therefore, T’oma—his name means Twin—said to his fellow talmidim, Let us go also, that we may die [al kiddush ha-Shem] with him.

Having arrived, therefore, Rebbe, Melech HaMoshiach discovered El’azar had already been in the kever (tomb) arba’ah yamim (four days).

Now Beit-Anyah (Bethany) was near Yerushalayim, about fifteen stadia away.

And many of those of Yehudah had come to Marta and Miryam to give them nechamah (consolation, comfort) regarding the ach of the achayot. [YOV 2:11]

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Therefore, Marta when she heard that Yehoshua comes, met him; but Miryam was sitting shivah in the bais.

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Therefore, Marta said to Yehoshua, Adoni, if you were here, achi (my brother) would not have passed away.

But even now I have da’as that whatever you ask Hashem, Hashem will give you.

Rebbe, Melech HaMoshiach says to her, Achich yakum (Your brother will stand up [up from the Mesim]).

Marta says to Yehoshua, I have da’as that he will rise in the Tchiyvas HaMesim on the Yom HaAcharon (Last Day). [DANIEL 12:2]

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,

She says to Rebbe, Melech HaMoshiach, I have da’as that he will rise in the Techiyas HaMesim on the Yom HaAcharon (Last Day).

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,

And everyone living and having emunah in me, never dies. Do you have emunah in this?

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And everyone living and having emunah in me, never dies. Do you have emunah in this?

She says to Rebbe, Melech HaMoshiach, I have da’as that you are the Rebbe, Melech HaMoshiach, the Ben HaElohim, Hu Habah el HaOlam.

And having said this, she withdrew and summoned Miryam her achat, telling her privately, Rabbeinu and Moreinu is here, and summons you.

And that isha, when she heard, got up quickly and was coming to Rebbe, Melech HaMoshiach.

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And having said these things, he cried out with a kol gadol, Elazar, come forth!

The niftar, having been bound feet and hands with the linen clothes of the tachrichin, and with his face covered with a
mitznefet (head wrapping),
came out. He says to them,
Untie him and let him go.
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.
|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.
|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
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]
|50| 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]
|51| And not on behalf of Am
Yisroel only but also the
yeladim of Hashem, the ones
having been scattered, that he
could gather into echad.
|52| 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.
|53| 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.
|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 shetel 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.
|58| And Yehuda from K'riot,
one of the talmidim of Rebbe,
Melech HaMoshiach, the
talmid being about to betray
him, says
|59| Why was this mishcha not
sold for three hundred denarii
and given to haAniyim (the
Poor)?
|60| 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).
|61| Then Rebbe, Melech
HaMoshiach came
into Beit-Anyan (Bethany)
shesh yamim before Pesach.
This was the place where
El'azar was, whom Rebbe,
Melech HaMoshiach made to
stand up alive from the
mesim.
|62| 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.
|63| Then Miryam, having
taken a pound of mishcha
(ointment) of expensive
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removing what was put in the
aron otzaram (chest of
treasury).
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 YAYO 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 Elazar 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 Philippus from Beit-Tzaidah of the Galil, and were asking him, Sir, we want to see Yehoshua.

[22] Philippus comes and tells Andrew, and Andrew and Philippus 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 gareer 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; 4:2,5,11]

[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 raam (thunder)! Others were saying, A malach (angel) has spoken to him!

[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 that they might not have emunah, because, again Yeshayah said, [32] That the dvar of Hashem revealed?— Isa 53:1)

[33] Therefore, they were not able to have emunah, because, again Yeshayah said, [34] This Rebbe, Melech HaMoshiach was saying, signifying by what kind of mavet he was about to die.

[35] Then the crowd answered him, We heard from the Torah that the Rebbe, Melech HaMoshiach remains 10lam (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]

[36] 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.

[37] 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.

[38] That the dvar of Yeshayah HaNavi may be fulfilled, which said, Adonoi, MI HEEMIN LISHMU'ATEINU UZERO'A LISHMIN LISHMU'ATEINU?— Isa 6:10)

[39] These things Yeshayah said, [40] These things Yeshayah spoke because he saw the kavod (glory) of Rebbe, Melech HaMoshiach and he spoke about him. [Isa 6:1]

[41] Nevertheless, however, even among the manhigim (leaders) many had emunah (faith) in Rebbe, Melech HaMoshiach.
But because of the Perushim, they were not making hodriah (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 have 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 davarim and of my davarim 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 on my own, but the one having been bathed does 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. [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. Whathoever things I speak, I speak, therefore, just as HaAv has told me.

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 meil and kesones, girding himself with a towel, [5] He puts mayim (water) into the basin and began to wash the raglei hatalimidim 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! 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 tusher, and you are tehorim, though not all.

13 Now before the Chag (Feast) of the Pesach, 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 resuted 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.


Hashem is given kavod in him.

If Hashem receives kavod in him, Hashem will also give him kavod in himself, and Hashem will give him kavod immediately.

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.

Therefore, having taken haAniyim (the poor).

Financial contributions) for chittim (money for wheat or that he should give ma’ot (denial) of me [1Sm 3:7].

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.

Philippos says to him, Adoni, show us [Elohim] HaAv and it is enough for us.

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? 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.

[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-bahlt (since) Yehuda from Kriot had the aron otzaram (chest of treasury), that he says to him, Buy the things which we need for the Chug (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 laulah (night).

[31] When, therefore that man went out, Rebbe, Melech HaMoshiach says, Now the Bar Enosh [DANIEL 7:13-14] receives kavod and so, would I have told you that I go to prepare a makom (place) for you?

[32] 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.

[33] And where I go you have da’as of HaDerech? [TEHILLIM 1:6]

[34] By this will kol Bnei Yisroel have da’as that my talmidim you are, if ahavah (agape) one for the other, as I have had ahavah (agape) for you, so also you have ahavah (agape) one for the other. [VAYIKRA 19:18]

[35] In reply, Rebbe, Melech HaMoshiach answered him, Where I go, you are not able now to follow me, but you will follow later.

[36] Shimon Kefa says to Rebbe, Melech HaMoshiach, Adoni, where are you going? Kefa says to him, What you are going; how are we able to have da’as of where we are going.

[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. [1Sm 3:7].

[38] Rebbe, Melech HaMoshiach answers, Your neshamah for me will you lay down? Omein, omein, I say to you, a tarmegol will not crow until you make hakhchashah (denial) of me [as Rebbe, Melech HaMoshiach] shloshah times.

[39] Shimon Kefa says to Rebbe, Melech HaMoshiach, Adoni, where are you going; how are we able to have da’as of HaDerech?

[40] 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?

[41] 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.

[42] 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.

[43] 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 whatever you ask me while abiding with you. [DEVARIM 18:18]
[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 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 K'riot) 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; YECHEZKEL 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.
[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; let not your levavot be troubled [14:1], nor let them be ones of morech lev (cowardliness, Rv 21:8).
[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; YECHEZKEL 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 it 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 gfen (vine), 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. [YECHEZKEL 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 2f].
[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.
If they brought redifah (persecution) on me, they will also bring redifah on you. If over your dvar they were shomer, also over yours they will be shomer.

11 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.

12 If I did not come and speak to them, [YEHEZEKEL 2:5] they would not have chet; but now they have no ptur (excuse) for their chet.

13 The one having sin’as chinom (hatred without cause) for me (Rebbe, Melech HaMoshiach) has sin’as chinom for HaAv of me.

14 If I did not do pe’ulot (excuse) for their chet.

15 But this was that the HaAv of me.

16 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.

17 But this was that the dvar having been written in their Torah might be fulfilled, SONEAI CHINOM ATZMU (They are many hating me without cause). [TEHILLIM 69:4 5; 35:19; 109:3]

18 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 have da’as of the One having sent me.

19 And you [Shlichim] will give solemn edut (testimony) about me.

20 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.

21 And having come, that one will expose and convict the Olam Hazeh concerning Chet and concerning Tzedek and concerning Mishpat:

22 Concerning Chet (Sin), because they do not have emunah in me;

23 Concerning Tzedek [DANIEL 9:24] because I go to HaAv and no longer do you see me;

24 Concerning Mishpat (Judgment) because the Sar HaOlam Hazeh has been judged.

25 Yet many things I have to tell you, but you are not able to bear them now.

26 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; MICHOH 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’Schem of me, He will give it to you.

[24] Until now you did not ask anything b’Schem 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; YECEHZKEL 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 been shomer.

[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 melachah 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 Shemеча 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.
They are not of the Olam Hazeh, but that You take them out of the Olam Hazeh, just as I am not of the Olam Hazeh.

I do not 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.

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.

When I was with them, I was keeping them in the Shem of You and the Olam Hazeh, but they also may be kept apart for use that is kodesh in HaEmes.

However, I do not make a bakosha concerning these ones known that You sent me.

And for their sake, I set myself apart as kodesh that they also may be set apart for use that is kodesh in HaEmes.

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.

The kavod which You said, Those whom You have given me, I have given them, that they may be echad just as we are echad.

I in them and You in me that they may become tamim (perfect) in Achdut (Unity) that is kodesh in HaEmes.

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.

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.

Then, Yehuda from Kriot, having taken the band of chayiylim (soldiers) and avadim of the Rashei Hakohanim and of the Perushim, comes there with torches and lamps and weapons.

Rebbe, Melech HaMoshiach, therefore, having had da’as of everything coming upon him, went out and says to them, Whom do you seek?

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.

When therefore Rebbe, Melech HaMoshiach told them, Ani Hu, they recoiled and fell to the ground.

Therefore, again he questioned them, Whom do you seek? And they said, Yehoshua, the one from Natzeret.

In reply, Rebbe, Melech HaMoshiach said, I told you that Ani Hu. If therefore you seek me, let these Bnei Adam go away.

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. Therefore, Rebbe, Melech HaMoshiach, one who was a relative of him, one whose ear having a cherev, drew it and struck the eved of the Kohen Gadol, one who was a מושל (leader).

[15] Now with 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 Hazeh; I always taught in the Beit Haknesset and in the Beis Hamikdash, where all the Yehudim came together.

[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?

[23] In reply, he spoke, If I spoke wrongly, give edut (testimony) about the wrong; but if tov, why do you strike me?


[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 temitim (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 Hazeh. If my Malchut were of the Olam Hazeh, 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 Hazeh, 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
Therefore, when Pilate heard this davar he was afraid even more.

19 Therefore, Pilate wrote an inscription and had it placed on top of HaEtz (The Tree). And what it said was, YEHOSHUA, THE ONE called in Aramaic Gulgolta (Place of the Skull), which is called in Hebrew Mekom HaGulgolet (Place of the Skull). And what it said was, YEHOSHUA, 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 chayyalim (soldiers), when they hanged Rebbe, Melech HaMoshiach on HaEtz, took his garments and divided them into arba'ah (four) parts, to each chayyal (soldier) a part. They also took 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].

4 Therefore, Rebbe, Melech HaMoshiach came forth outside, wearing the wreath of thorns and the purple robe. And Pilate said to them, HaYehudim! (ZECHARYAH 6:12)

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 davar 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 Kohan 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 Gulgolta.

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, YEHOSHUA, 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 chayyalim (soldiers), when they hanged Rebbe, Melech HaMoshiach on HaEtz, took his garments and divided them into arba’ah (four) parts, to each chayyal (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.

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 VEGADAI LAHEM VAL LEVUSHI YAPILU GORAL (They divide my garments among them and for my clothing they cast lots.)

Therefore, when Rebbe, Melech HaMoshiach received the vinegar, he said, Nishlam! (It is finished!) (YOV 19:26-27)

The sponge full of vinegar [SHEMOT 28:32] they brought to his mouth.

Then Rebbe, Melech HaMoshiach spoke to the talmid haahuv, Hinei, Imecha Melech HaMoshiach his Em (Mother) and the achat (sister) of his Em, and Miryam the wife of Klofah, and Miryam from Magdala.

Rebbe, Melech HaMoshiach, therefore, having seen his Em (Mother) and the talmid haahuv having stood by, says to his Em, Isha, hinei your ben!

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.

Having stooped down, Shimon Kefa and to the talmid haahuv and says to them, They have taken the gufat Yehoshua. (Eyewitness) of this has given solemn edut (testimony). And his edut is ne’emanah (trustworthy). And that one has da’as that he speaks Esimes that you might have emunah.

For these things happened that the Kitvei Hakodesh might be fulfilled, VETZEM LO TISHBERU VO (And not a bone of him shall be broken).

By the kever (tomb) and we do not have da’as that already everything has become shleimah, Rebbe, Melech HaMoshiach, that the Kitvei Hakodesh may be fulfilled, says, Ani tzameh (I am troubled) because of fear of those.
Then Shimon Kefa following him and Shimon Kefa entered into the kever (tomb), and sees the tachrichim linen clothes lying there.

And also the mitznefet (head wrapping), which had been upon the rosh of Rebbe, Melech HaMoshiach, the mitznefet not lying with the tachrichim, but apart, having been folded up in one place.

Then, therefore, entered also the other talmid, the one having come first to the kever (tomb), and he saw and had emunah (faith).

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.

Then the talmidim went away again to their own homes.

Now Miryam had stood at the kever (tomb) outside weeping. Then, as she was weeping, she bent down into the kever (tomb) 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.

And those ones say to her, Isha, why do you weep? She says to them, They took Adoni, and I don't have daas of where they placed him.

When she had said these things, she turned back around, and she sees Yehoshua standing there, and she did not have daas that it was Yehoshua.

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.

He says to her, Miryam. She turns and she says to him in Ivrit, Rabboni. (This means mori [my teacher].)

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.

Then the talmidim went away again to their own homes.

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He says to her, Miryam. She turns and she says to him in Ivrit, Rabboni. (This means mori [my teacher].)

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.

Then the talmidim went away again to their own homes.

Now Miryam had stood at the kever (tomb) outside weeping. Then, as she was weeping, she bent down into the kever (tomb) 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.

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.

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.

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After these things Rebbe, Melech HaMoshiach manifested himself again to His talmidim at Lake Tiberias. Now Rebbe, Melech HaMoshiach was manifested thus.

Together there were Shimon Kefa and T’oma (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.

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.

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.

Rebbe, Melech HaMoshiach says, therefore, to them, Yeladim, surely not any dagim (fish) you have? In reply, they said to Rebbe, Melech HaMoshiach, Lo.

And 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.

Rebbe, Melech HaMoshiach says to them, Bring some from the dagim which you caught now.

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).

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.

Rebbe, Melech HaMoshiach says to him, Feed My lambs.

He again a second time says to him, Shimon Bar-Yochanan, do you have ahavah for me? Shimon Kefa, having heard this, strapped his gartel around his kaftan, for he was unclothed, and threw himself into the sea.

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.

Therefore, when the talmidim disembarked onto the shore, they see a hadlakah (bonfire) there and dagim lying on it and lechem.

Therefore, 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, came dragging the reshet of the dagim.

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Rebbe, Melech HaMoshiach says to him, Feed My lambs.

Rebbe, Melech HaMoshiach says to him, Follow Me.
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 Hazeh itself I suppose would have room enough for the sfarim being written.

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.

|26| Until HaYom, when he made aliyah ascent to Shomayim, having given Moshiach's mitzvot through the Ruach Hakodesh to the Shlichim whom he chose, 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:

|27| 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 heard of from Me. [TEHILLIM 27:14]

|28| ‘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]

|29| 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?’ with his achim.

|30| And at this time, having stood up, Kefa, in the midst of the Achim b'Moshiach—there were 120 persons in the place

|31| – 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.

|32| ‘For he had been numbered among us, and he received his ministry in the Messianic avodas kodesh of the Moshiach's Shlichim.

|33| (Now this man, therefore, acquired a sadeh out of the sachar [reward] of his peysa and, having fallen headlong, he plots [burst] open in the middle and all the inward parts of him were poured out.

|34| 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.’

|35| ‘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’;

|36| TEHILLIM 69:26 and ‘PEKUDATO YIKACH ACHER ‘his place of leadership may another take’.

|37| TEHILLIM 109:8

|38| 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,

|39| ‘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] "To take the place of this avodas kodesh ministry and Shlichus from which Yehudah turned aside to go to his own place."

[25] 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.

And when the day of Shavuos 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 nispoyel (standing in awe) and maraved, 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 [other 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 U’V’NIB’UECHEM CHEZYONOT 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 hanenuv’ah:"

[19] 'And I will give MOFTIM BASHOMAYIM and signs on ha'aretz below DAHM VA’EISH V’TIMROT 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 Chevel HaMavet, because it was impossible for Rebbe,
Melech HaMoshiach to be held by Death’s ko’ach.
[25] ‘For Dovid Hamelech says of him, SHIVVTI 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.’
[TEHILLIM 16:8-11]
[28] TODIEINI ORACH CHAYIM SOVA SEMACHOT ES PANCHA (“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; NECHEMYA 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 Techiyas 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 at Kiddush ha-Shem”).
[33] ‘Having been exalted to the right hand of Hashem and having received the havitachah 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 Klad Yisroel have da’as that this Yehoshua, whom you made taliu 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 havitachah 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 DOOR IKKESH UFETALTOL (warped and crooked generation)”[DEVARIM 32:5]
[41] Those, who were mekabel Besuras HaGeulah and welcomed his dvar, submitted to a tevilah of teshuva and there were added in that day nefeshot (souls) beerech (approximately, dachat zich) shloschet alafim (three thousand).
[42] And they were keseder (constantly) shloff (steadfastly) devoting themselves to the Moshiach’s pnimiyus (innermost) Torah and to being mishtatef (involved, joining) in the Messiahic 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 Elohim and were nispoyel (in 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.
3 Now Kefa and Yochanan were going up to the Beis Hamidkash at the hour of tefillah, the ninth hour (three oclock 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 at the sha'ar of the Beis Hamidkash, the one being called the Sha'ar Hatiferet, in order to beg for tzedakah from the ones entering into the Beis Hamidkash.  
|3| When the ish pisei'ach (lame man) saw Kefa and Yochanan being about to enter into the Beis Hamidkash, 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 Eloheinu.  
|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 Hamidkash, 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 Hamidkash begging for tzedakah; and they were nispoyel (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 Shlomo, 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 Yisroel Avraham VElohei Yitzchak VElohei Ya'akov, gazed at him, that he was the one being called the Sha'ar Hatiferet, in order to beg for tzedakah; and they were putting him at the Portico of tefillah, the ninth hour. 
|14| But 'Hakadosh and the Tzaddik Rebe, Melech HaMoshiach Yehoshua whom you delivered over and denied in the presence of Pilate when you decided to release the other one. [SHMOT 3:6,15; YESHAYAH 52:13;53:11]  
|15| 'But 'the Sar HaChayyim whom you delivered away 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 Rebe, 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 Nevim 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 chattaim, 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 Tikun of all things of which Hashem spoke long ago through the mouth of his Nevim 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 Nevim (prophets) from Shmuel and his successors onward, also announced HaYom HaZeh.  
|25| You are the Bnei HaNevim (prophets) and you are the Bnei HaBrit which Hashem decreed to
your Avot, saying to Avraham Avinu, VNIVARHU (“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.’

Note: while the people were speaking to the people, the kohanim and the Sar Tzeva HaHeikkhal, and the Tzdukim (Sadducees), approached them,

[2] Being greatly annoyed, because they were teaching HaAm and preaching in Yehoshua the Techiyas 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 the Sofrim were gathered together in Yerushalayim, and Rashei Hakohanim and the Rashhei Hakohanim and the Sar HaMesim had said to them.

[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 koach 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’She’er Rebbe, Melech HaMoshiach Yeshoshua of Netzeret, 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 HAY’TAH 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 hakkhachashah 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.

[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 re’yah (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 HAARETZ 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 eded, said, LAMMAH
RAGESHU GOYIM
ULUMMIM YEHIGU RIK
('Why did the Goyim rage and
the peoples plot vain and
futile things?)
[26] YITATZVU 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; YEHOSHAYA 53;
ZECHARYA 12:10]
[28] 'To do whatever that was
by Your hand and by Your
ratzon (will) it was nghi'uz
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 refu'ah and otot
and moftim 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 geval'tike
(extraordinary) k'och (power)
the Moshiach's Shlichim were
giving eidus (testimony) of the
Techiyas 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 nitzra'h (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
which being translated means,
'Predestined to occur.
[38] And with geval'tike
(extraordinary) k'och (power)
the Moshiach's Shlichim were
giving eidus (testimony) of the
Techiyas of Yehoshua
Adoneinu. And great Chen
v'Chesed Hashem was upon
them all.
[39] And a certain man by
the name Chananyah,
with his wife Shappira,
sold property
[40] 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.
[41] 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]
[42] '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 Elohim.'
[5] And having these dvarim,
having fallen down,
Chananyah died; and there
gave great yirat Shomayim
upon all the ones listening.
[TEHILLIM 5:6]
[6] And having got up, the
bochrim threw the tachrichin
shroud over him and, having
called him out, they buried
him in a kever.
[7] And there was an interval
of lav davka (approximately)
shloshah sh'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
bochrim, having entered,
found her dead; and, having
carried her out, they buried
her with her ba'al.
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
moftim among the people and
with a sense of achdus they
were all in the Ulam Sh'lomo.
[13] But none of the rest was
daring to be mishstafe in a
chavura (becoming involved,
joining a fellowship) with
them; however, the Am Yisroel
held the Messianic Jews in
high esteem.
And more and more multitude of anashim and nashim, were being added, multitudes of anashim and nashim,

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.

And also the multitudes from the shetlach surrounding Yerushalayim were coming together, carrying the cholim and the ones being tormented by ruchot teme'ot (unclean spirits); and they were all receiving refu'ah sheleimah.

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.

And they laid their hands upon the Moshiach's Shlichim and they put them in a public beis hasohar.

So much so that even out in the Beis Hamikdash to the people kol divrei HaChayyim were being added, multitudes of anashim and nashim, were being added, and the ones being exalted as Sar and Moshi'a, were being added, and as many as were obeying him, were all scattered.

And more and more multitude of anashim and nashim, were being added, multitudes of anashim and nashim,
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.

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).

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.

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.

And the Sheneym 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.

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]

But we will be devoted to tefillah and to the avodas kodesh service of the Dvar of the Besuras HaGeulah.’

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.
them they will enslave and they will mistreat them ARBA MEOT SHANAH ('four hundred years'). [Gn 15:13f; Ex 1:8 11; 12:40]

| 7 | VGAM ES HAGOY ASHER YAAVODU DAN ANOCHI ('And whatever nation to which they shall be in bondage I myself will judge') said Hashem, VACHAREI KHEN 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 brish milah. And thus Avraham Avinu became the father of Yitzchak and he did his brish milah on the Yom HaShemini and Yitzchak became the father of Yaakov and Yaakov 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; 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 and chazakah 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 41:5 4; 42:2 5]

| 12 | 'And when Yaakov 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 Yaakov 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 Yaakov 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 GHADASH 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. [Kgs 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 achim, why are you injuring one another?' [Ex 2:13]

| 28 | 'Who made you ruler and judge over us?' [Ex 2:14]

| 29 | 'Halehargeni atahomer kaasher haragta omer kaasher haragta ('in flame of fire from within a burning thorn bush') in the desert of the mountain Sinai, where he became the father of shnei banim. [Ex 2:11 15]

| 30 | 'And at the fulfillment of arba'im shanah Moshe Rabbenu fled at this dvar and became a stranger in eretz Midyan, where he became the father of Shem and Elyon. [Ex 3:1 2]

| 31 | 'And Moshe Rabbenu having seen this, was nispoyel (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]
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]

And Hashem said to him, SAL NE’ALECHA 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]

I have seen the ONI AMMI ASHER B’MITZRAYIM (“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]

This Moshe whom they denied, having said MI SAMECHA L’ISH SAR V’SOFET? (“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; 3:6]

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]

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]

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; YAYIKRA 27:34; DEVARIM 32:45-47]

And having received it in their turn, Avoteinu brought it in with Yehoshua (Joshua) upon the dispossessing of the land of the Govim, 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 17:9; 48:4; Dt 32:49]

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]

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 ARBA'IM 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]

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 NIHIGLEITI ETKHEM MEHALAH (“I will exile you beyond”) Babylon. [YIRMEYAH 19:13,14]

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 NIHIGLEITI ETKHEM MEHALAH (“I will exile you beyond”) Babylon. [YIRMEYAH 7:18, TARGUM HASHIVIM 19:13; AMOS 5:27]

Avoteinu had the Mishkan HaEdut in the midbar just as the One who spoke to Moshe [Rabbeinu] directed it 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]

Did not my hand ASATAH (make) all these things? [YESHAYAH 66:1,2]

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...
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 kevurah (burial) to Stefanos and they made loud lamentation over him. [3] But Rav Sha’ul was making havoc of the Moshiach’s Kehillah, barging in bais bai, 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 motifim hagedolim taking place, he was constantly nispoyel (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 kesef, that on whomever I 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. [2Kgs 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 efsher (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; Is 56:3-5; 1Kgs 18:12; 2Kgs 2:16; Ezek 3:12,14; 8:3; 11:1,24; 43:5] [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; BAMIYDAR 21:7; MELACHIM ALEF 15:6; 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. [8:41-43] [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, went. Philippos went. And, hinei, a court official of the Kandake of the Ethiopians! He was over a court official of the Kandake and heard a kol (voice), saying to him, “Sha’ul, Sha’ul, why are you persecuting me?” And he said, “I am Yehoshua/Yeshua.” [28] And having opened his mouth, and beginning from this keta (section) of the Kitvei HaMoshiach, Philippos began to preach and fier ois (elucidate) to him Yeshayah HaNavi, and he was reading Yeshayah HaNavi, and Philippos said, ‘So do you have binah of what you are reading?’ [29] 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. [30] Now the keta (section) of the Tanak 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’). [31] ‘In humiliation his justice was taken away. The descendants of him who will inherit will share in this matter, for your lev same’ach. [1Kgs 17:1; Jer 49:23] [32] ‘Therefore make teshuva in the mikveh mayim. [33] ‘In humiliation his justice was taken away. The descendants of him who will inherit will share in this matter, for your lev same’ach. [1Kgs 17:1; Jer 49:23] [34] ‘Therefore make teshuva in the mikveh mayim. [35] ‘Therefore make teshuva in the mikveh mayim. [36] ‘Therefore make teshuva in the mikveh mayim. [37] And Philippos said, “If you have emunah b’chol mayim?” [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

Now Sha’ul, still breathing a threat even of retzach (‘murder’) keneged (against) the talmidim of Rebbe, Melech HaMoshiach Adoneinu, having approached the Kohen Gadol, [2] Requested from him igrot 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; and heard a kol (voice), saying to him, ‘Sha’ul, Sha’ul, why are you persecuting me?’ [YESHAYAH 6:8] [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]
And the anashim traveling with Rav Sha'ul had stood speechless, hearing the sound but seeing no one.

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.

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.'

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 the name Sha'ul from Tarsus. For, hinei, he is davening, saying, 'Chananyah.' And he answered, 'Adoni, I heard Moshiach Adoneinu spoke to him in a chazon (vision), and told them how on the derech he saw Moshiach Adoneinu, and how in Damascus Rav Sha'ul spoke with ometz lev (boldness) b'Shem Yehoshua.

And Rav Sha'ul was with them, going in and coming out in Yerushalayim, speaking boldly b'Shem Moshiach Adoneinu.

And Rav Sha'ul was with Moshiach's talmidim, and they might kill him, believing that he is a talmid. But Bar-Nabba, having taken hold of him, brought him to Moshiach's Shluchim and told them how the derech he saw Moshiach Adoneinu, who had spoken to Rav Sha'ul, and how in Damascus Rav Sha'ul spoke with shalichus (authority) b'Shem HaMoshiach.

Bar-Nabba, having heard of the one making havoc in Yerushalayim among 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 Kohanim?'

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.

But when yamim rabbim were completed, the ones of 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.

Now it came about that Kefa, passing through all the parts of Eretz Yisrael, came down also to Moshiach's kedoshim dwelling in Lud. And there Kefa found a certain ish by the name Aeneas who had been bedridden shomeh shanim, for he was paralyzed.
And Kefa said to him, 'Aeneas, Rebbe, Melech HaMoshiach Yehoshua make you whole. Get up and make your bed!' And immediately he got up.

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]

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]

And it came about in yamim hahem that this one, having become ill, passed away. When the women had washed her body, they laid it in the aliyyah.

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.

Kefa, getting up, went with them. And when he arrived, they brought him up into the aliyyah (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.

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 eynayim and, having seen Kefa, she sat up.

And having given his hand to her, he made her to stand up alive again; and, having called the Moshiach's Kedoshim and the almanot, Kefa presented her lebedik (alive) before them.

It became known throughout all Yafo, and rabbim (many) had emunah in Rebbe, Melech HaMoshiach Adoneinu.

And it came about that Kefa remained in Yafo yamim rabbim with a certain Shimon, a tanner.

Now a certain ish in Caesarea by name Cornelius, a centurion from what was called the Italian cohort.

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.

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]

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]

And this happened shloshah pe'amim; and immediately the object was taken up into Shomayim.

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 who is also called Kefa, stood beside him, weeping and showing the tunics and garments that Tavitha made while she was with them.

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 eynayim and, having seen Kefa, she sat up.

And having given his hand to her, he made her to stand up alive again; and, having called the Moshiach's Kedoshim and the almanot, Kefa presented her lebedik (alive) before them.

The sixth hour (noon), Kefa went up on to the roof to daven (pray).

And Kefa became hungry, and was wanting to have a meal; but while they were preparing it, Kefa fell into a trance;

And he sees Shomayim having been opened, and a certain object descending like a large linen cloth lowered by four corners upon haAretz.

In this were all the fourfooted animals and remasim haAdamah (creepers of the earth) and oph haShomayim (birds of heaven, birds of the air).

And there came a bat kol (voice) to him, 'Get up, Kefa, kill and eat!' But Kefa said, 'Chalilah li, Adono! For I have never eaten basar piggul (unclean meat) or shikkutz tameh (abominable unclean thing).'

[YAYIKRA 11:4; 11:20; 20:25; DEVARIM 14:3-20; YECHEZKEL 4:14]

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]

And this happened shloshah pe'amim; and immediately the object was taken up into Shomayim.

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.

And, calling out, they were asking if Shimon, the one called Kefa, is staying here.

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 vire 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 Yafo 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, and he said to them, 'You have dras 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).

[28] Therefore, also, when summoned, I came, raising no objections. And so I ask for what reason you summoned me?'

[29] 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, and he said, 'Cornelius, your tefillah was heard and your tzedakah is remembered before Hashem.

[30] 'Therefore, send to Yafo and summon Shimon who is called Kefa. He is staying in the bais of Shimon the tanner by the sea.'

[31] '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.'

[32] 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 3:19]

[33] 'But in every nation the ones who have yirat Shomayim and work Tzidkat Hashem are acceptable to him.

[34] '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]

[35] '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; [36] 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 Samuel (the devil) because Hashem was with him. [YESHAYAH 61:1]

[37] 'Surely no one can refuse the mikveh mayim for these to be given Moshiach's tevilah of teshuva who had come with Kefa were nispoyel (standing in awe) that this one is the one having been appointed by Hashem as Sho fet HaChayyim v'HaMesim.

[38] 'This one all the Nevim 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).

[39] While Kefa was still speaking these words, the Ruach Hakodesh fell upon all the ones hearing the dvar.

[40] And the Messiahic Jews who had come with Kefa were nispoyel (standing in awe) that also upon the Goyim the matnat HaRuach Hakodesh has been poured out.

[41] For they were hearing them speaking in leshonot and exalting Hashem. Then Kefa answered,

[42] 'Not to Klal Yisroel, but to us to preach to the people and to bear solemn edut that everyone who has emunah in him has selicha (forgiveness) of chatta'im (averos, sins).'
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.

And the Moshiach's Shlichim and the Achim b'Moshiach, the ones throughout Yehudah, heard that also the non-Jews received the dvar Hashem.

But when Kefa went up to Yerushalayim, those of the faction of the Bris Milah were taking issue with him, saying, "You entered into a bais of anashim arelim (uncircumcised men) and you sat at tish with them."

But Kefa began explaining to them beseder (in order), saying, "I was davening in the shtetl of Yafo 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.

And I heard also a bat kol saying to me, 'Get up, Kefa. Kill and eat.'

But I said, 'By no means, Adoni, because nothing common or tameh (unclean) has ever entered into my stomach.'

'And I heard also a bat kol saying to me, 'Get up, Kefa. Kill and eat.'

'But I said, 'By no means, Adoni, because nothing common or tameh (unclean) has ever entered into my stomach.'

'And the bat kol answered for a second time from Shomayim, 'What Hashem made tahor (clean) do not declare tameh (unclean).'

'This happened shlosh pe'amim, and everything was pulled up again into Shomayim.

'Hinei, at once shloshah anashim stood at the bais in which I was, having been sent from Caesarea to me.

'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.

'He reported to us how he saw the malach in his bais having stood and having said, 'Send to Yafo and summon Shimon, the one being called Kefa,'

'Who will speak words to you by which you and all your bais will find Yeshu'at Eloheinu.'

'As I began to speak, the Ruach Hakodesh fell upon them, just as also upon us in the beginning.

'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.'

'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?'

'And having heard these things, they were silenced and glorified Hashem, saying 'Then also to the Nations Hashem has given teshuva unto Chayyim.'

'Now in these yamim, nevi'im came down from Yerushalayim to Antioch. One of them, by name of Agay, 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.

Now the talmidim decided that according to their means, each of them would send support to the Achim b'Moshiach dwelling in Yehudah; which also they did, having sent to the Ziknei HaKehillot by the hand of Bar-Nabba and Sha'ul.
Now during that time Herod the king laid his hands on Moshiach'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 chayayim 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 Moshiach'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 ehad (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 rekho'ov (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 nispoyel (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'Moshiach 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; YEHEZKEL 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.
Now there was in Antioch there among the Moshiach’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.

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.”

Then, having continued the tzom and having davened and having laid their hands upon them, they sent them off.

They, then, being sent out by the Ruach Hakodesh, went down to Seleucia, and from there sailed away to Cyprus.

Having arrived in Salamis, they were proclaiming the dvar Hashem in the shuls, with Yochanan Markos also as ozer (helper).

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, 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.

But Elymas the magician was opposing them—for thus is his name translated—and was seeking to be musspain on the proconsul (seeking to sway him to think undesirably) about the emunah (faith).

But Rav Sha’ul, the one also called Paulos, having been filled with the Ruach Hakodesh, gazed at him, and said, “O ish full of all mirmah (deceit, fraud) and all resha, ben haSatan, oyev (enemy) of all Tzedek, will you not cease making crooked the straight paths of Hashem?

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

Then, the proconsul, having seen what had happened, had emunah, being the torah about Rebbe, Melech HaMoshiach Adoneinu.

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.

But having gone on from Perga, they came to Pisidian Antioch, and, having entered the shul on Shabbos, they sat down.

After the kri’at HaTorah (reading of the Sefer Torah) and the kri’at HaNevi’im, the Rashei Beit HaKnesset sent to them, saying “Anashim Achim, if there is any dvar hachizzuk among you to the people, say it.”

And having got up and having motioned with his hand, Rav Sha’ul said, “Anshei Yisroel, and Yirei Elohim, listen!

From the zera (seed) of this man, according to the havtachah (promise), Hashem has brought to Yisroel a Moshi’a (Savior), Yehoshua. (approximately) arba me’ot vachamashim shanah. After these things, He gave shofetim until Shmuel HaNavi.
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 kehilah in Antioch, where believers are engaged in worship, and waiting on G-d in prayer and fasting.

This kehilah has various ministries, including neti'im and morim. See Ru12:6-8; Ep 4:11; IC 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 Gerurat 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 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 Nev’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, 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. [31] ‘And we are preaching to you the Besuras HaGeulah of the Havtachah made to Avoteinu, [YESHAYAH 40:9; 52:7] ‘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]

[32] ‘And we are preaching to you the Besuras HaGeulah of the Havtachah made to Avoteinu, [YESHAYAH 40:9; 52:7] ‘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]

[33] ‘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]

[34] ‘And 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]

[35] ‘Therefore, also elsewhere in the Tehillim, he says LO TITEN CHASIDECHA LIR’OT 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 RAIS 7:12; MELACHIM ALEF 2:10; SHOFETIM 2:10; DIVREY HAYAMIM RAIS 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, everyone having emunah is justified. [39] ‘To you it was necessary rishonah (first) for the dvar Hashem to be spoken; vi-bahlt (since) you reject it, and judge yourselves not worthy of Chayyei Olam, hinei, we are turning to the Goyim. [40] ‘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]

[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 were committing Chillul Hashem. And as many as had been destined to Chayyei Olam became ma’aminim hameshichiyim. [44] 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. [45] ‘And the dvar Hashem was spreading through the entire region. [46] ‘But the Yehudim aroused the chashuve (prominent) G-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. [47] ‘And having shaken off the dust of their feet against them, Rav Sha’ul and Bar-Nabba
came to Iconium;

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 ootot 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 Yevanim 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, pise’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.

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 V’ES HAARETZ V’ES HAYAM and was walking around.

16 ‘In the dorot having passed, Hashem allowed all the Goyim to go their own way.

17 ‘And yet Hashem did not leave himself without an eidus (witness) in doing hatovim to us.” [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 talumim 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 talumim, they returned to Lystra and to Iconium and to Pisidian Antioch,

22 Strengthening the nefashot (souls) of Moshiach’s talumim, encouraging them to remain in the [Orthodox Jewish] emunah (faith), and exhorting them that through tzarot rabbit 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.
Upon their arrival in Syrian Antioch, they assembled the Moshiach'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.

And they were spending not a little zman with the talmidim.

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.

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 Moshiach's Shlichim and Zekenim in Yerushalayim.

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.

And having come to Yerushalayim, they were there received by Moshiach's Kehillah and the Moshiach's Shlichim and the Zekenim, and they reported what things Hashem had done with them.

But some of the ma'amimim 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.' And the Moshiach's Shlichim and the Zekenim were gathered together as a council to consider this matter.

And after much deliberation had taken place, Moshiach's Shliach Shimon Kefas got up. Kefas 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]. 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].

'And in making tehorot their levavot by emunah, in this respect Hashem did not differentiate between us Jews and those non-Jews.

'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]

'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]

And then all the multitude was silent and they were listening to Bar-Nabba and Rav Sha'ul describing what otot and moftim Hashem did among the Nations through them.

And after Rav Sha'ul and Bar-Nabba fell silent, Moshiach's Shliach Ya'akov responded, saying, 'Anashim, Achim b'Moshiach, listen to me.

And Shimon explained how Hashem first concerned Himself to receive from the Nations a people for SHMO [ZECHARAHYAH 6:12].

'And this is in agreement with the dvarim of the Nevim, just as it has been written, After these things I will return and AKIM ES SUKKAT DOVID HANOFELET VHARISOTAV AKIM UVENITIHA ('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'),

'So that the she'erit (remnant) of anashim might seek Hashem and all the GOYIM who are called by my Name,'

'Says the L-rd, who makes these things known from long ago. [Amos 9:11f Targum HaShivim, 12; Jer 12:15; Isa 45:21]

'Therefore, it is my judgment not to trouble the ones from the Goyim turning in teshuva to Hashem,

'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]

'For Moshe Rabbenu from ancient dorot in every shetel has his maggidim and in the shuls every Shabbos he has been read.'

But after that was said, the Moshiach'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 Zikenim: to the Achim b'Moshiach throughout Antioch and Syria and Galicia, 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 nefeshot (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 Adeineu 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 ensinim sacrificed to elilim, and dahm, and what is strangled, and zenuit. If you are shomer to 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 nev'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 dvri 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 Galicia 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.

[42] Timotiyos was a bochur who was well spoken of by the Achim b'Moshiach in Lystra and Iconium.

[43] 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.

[44] 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 Zikenim HaKehillot of Moshiach in Yerushalayim.

[45] The Moshiach's Kehillot, therefore, were growing in the emunah (faith), and yom yom were increasing in number.

[46] 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.

[47] And having come to the border of Mysia, they were trying to go toward Bithynia, and the Ruach of Moshiach did not permit them.

[48] So, passing by Mysia, they came down to Troas.

[49] And during the lailah a chazon (vision) appeared to Rav Sha'ul. It was of a certain thing from Macedonia who had been standing and was begging him, saying, ‘Come over to Macedonia and help us.’

[50] 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.

[51] 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, 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. [IYOV 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 gevaltike 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?’
ac 16, 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, saying these things.

[3] Making a Messianic midrash (homiletical interpretation of the Scriptures) and giving the pschat (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 large number of yirei Elohim involved in a chavurah with mishtatef (join, become persuaded and were being attacked by 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 [street preaching] to the ones who happened to be there.

[12] And also in the marketplace 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]

[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 elilim.

[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 babbler 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 Techiyas 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 Hazeih in tzedek [DANIEL 9:24] by an ISH [ZECHARIYAH 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 mishpatef 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 farunen (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,' [2Sm 1:16; Ezek 33:4; 3:17-19; Neh 5:13]

[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 18
[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 hanevu’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 gevaltike 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 leaped upon them and subdued all [shivah] of them, and overpowered them, so that they fled, naked and wounded, from the bais.
[16] 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.
[17] And many of the ones having come to emunah were making vidduy of their ma'asim, disclosing them.
[18] 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.
[19] So the dvar Hashem, the Besuras HaGeulah, was growing with ko'ach and was prevailing.
[20] 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.'
[21] 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.
[22] Now during that time there was no small disturbance concerning the Derech Hashem.
[23] 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.
[24] Demetrius also assembled the craftsmen occupied with that trade and he said, 'Anashim, you have da'as that our prosperity is from this trade,
[25] 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, 'Ellim made with human hands are not Elohim.' [Dt 4:28; Ps 115:4; Isa 44:10-29; Jer 10:3-5]
[26] 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.'
[27] And having listened and having become full of ka'as, the idol makers were crying out, saying, 'Gedolah is Artemis of the Ephesians!'
[28] 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'alam of Rav Sha'ul.
[29] And Rav Sha'ul desired to enter into the crowd in the theater, but the talmidim were not allowing him.
[30] And also some of the Asiarchs who were his chaverim, sent to him, begging him not to venture into the theater.
[31] 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).
[32] 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.
[33] 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.'
[34] 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?
Thessalonica was Aristarchus the son of Pyrrhus; from Sha’ul from Berea was Sopater and accompanying Rav Sha’ul decided to return through Macedonia. Against him by the conspiracy was plotted to sail for Syria when a kesher shloshah chodashim there, Rav Sha’ul was about to set sail for Tiro, having exorted the Moshiach’s talmidim there, having exhorted them, and having embraced him, Rav Sha’ul fell upon him, and, overpowered by this sleep while Rav Sha’ul was saying a shiur that went on and on. Overcome by this sleep, Eutychus fell from the third story downwards, and, on. Having embraced him, Rav Sha’ul said, ‘Do not be troubled, for his neshamah is in him.’ Rav Sha’ul summoned the Ziknei HaKehillah. Having sent to Ephesus, Rav Sha’ul summoned the Ziknei HaKehillah. 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, and if possible, he might by Shavuos go up to Yerushalayim.

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. And having traveled through those regions and having exhorted the Moshiach’s talmidim there with many words, Rav Sha’ul came to Greece. And after he had spent shloshah chodashim there, Rav Sha’ul was about to set sail for Syria when a kesher (conspiracy) was plotted against him by the [unbelieving] Yehudim, and so Rav Sha’ul decided to return through Macedonia. 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, Timiotyos, Tythicus and Trophimus. And these, having gone ahead, were waiting for us in Tiro. And we sailed away after the Yamim HaMatzot [i.e., Pesach] from Philippi, and within chamash yamim we came to them in Tiro, where we stayed shivah yamim. And on Yom Rishon, when we met for tish (it was Motzei 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. And there were a number of menorot in the upper story, where we had assembled. And a certain bocher, by the name of Eutychus, 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. 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.’ And having gone up and, at the Betzi’at HaLechem, having partaken of it, and having spoken until Shacharis, thus Rav Sha’ul departed.

And they led away the bochor chai! And they were not a little comforted. 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.

When Rav Sha’ul met us in Assos, we took him on board and came to Mitylene. 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. 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 Shavuos go up to Yerushalayim.

And from Miletus, having sent to Ephesus, Rav Sha’ul summoned the Ziknei HaKehillah. 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, and if possible, he might by Shavuos go up to Yerushalayim.

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; How I kept back nothing profitable from you, but kept giving you messianic drashot and shiurim publicly and profitably from you, but kept giving you messianic drashot and shiurim publicly and from bais to bais, [TEHILLIM 40:10; YIRMEYAH 26:2; 42:2] Bearing solemn edut both to Yehudim and Yevanim about teshuva toward Hashem and emunah in Rebbe, Melech HaMoshiach Adoneinu Yehoshua. 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 heis 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 v'Chesed 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 (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'evim (wolves) will come in among you, not sparing the eder (flock). [YECHEZKEL 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 v'Chesed Hashem which is able to build you up and give you a nachalah (inheritance) among all the kedoshim.
[33] I coveted no one's silver or gold or shtreimel.
[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 dvrim of Rebbe, Melech HaMoshiach Adoneinu Yehoshua, that he himself said, 'Boser (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.

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. And having found an oniyah crossing over to Phoenixia, 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 Tzor, for there the oniyah was unloading its cargo.
[4] And after having searched for Moshia'h's talmidim there, we stayed in Tzor shivah yamim. And Moshia'h'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 battim.
[7] And when we had completed the voyage from Tzor, we arrived in Ptolemais, and, having given a 'Shalom' greeting to the Achim b'Moshiach 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.'
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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 le'v (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 Mashiach's talmidim from Caesarea traveled with us, bringing us for hachnosas orchim to the bais of the Cyprian Mnason, one of Mashiach'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'aakov [see p.848], and all the Ziknei HaKehillah 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 Mashiach'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 Mashiach] and they all have kanous (zealousness), are shomer mitzvot for the Torah [Sinai Covenant and its mitzvot].
[21] 'And these Orthodox Jewish ma'amanim hameshichiyyim have heard a rumor informing them about you, that you teach the Yehudim living among the Goym 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'amanim hameshichiyyim [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 dras 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.'
[25] "And concerning the Goym 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]
[27] Now when the shivah 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 Rabbeenu and this Makom HaKadosh, and in addition also he brought Yevanim into the Beis Hamikdash and has defiled 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 Beis 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...
Sha'ul addressed the multitude in the language of the Hebrews.

Rav Sha'ul said, 'Anashim, Achim, Avot, listen now to my hitstaddekut (defense).'

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, '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 irrefutable 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] I brought redifah on this Derech, even to the point of mavet, binding and delivering both anashim and nashim over to the beis hasohar.

As even the Kohen Gadol and all the Zekenim of the Sanhedrin could give solemn eidus for me. For from them I was also 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.

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;

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?'

And I answered, 'Who are you, Adoni?' And he said to me, 'I am Yehoshua of the wilderness.'

And the ones with me saw the ohr (light) but they did not have real hearing (understanding) of the voice speaking to me.

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.'

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.

A certain man, Chananyah by name, an ehrliche Yid (a truly pious Jew), sharedit according to the Torah and with a shem tov with all the Yehudim living in Damascus.

Came to me and stood next to me, saying, 'Ach bMoshiach Sha'ul, receive your sight.' And at that moment I looked up at him.

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.

For you will be an eidus (witness) to him to all anashim of what you have seen and heard.

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; YECHZEKEL 36:25; YOEL 3:5(2:32) ZECHARYAH 6:12]

And it happened that after I had returned to Yerushalayim and as I was davening in the Beis Hamidkash, 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 da’as of your egunim (witness) Stefanos was being poured out, I myself also had been standing by and agreeing and protecting the kafans of the ones killing him.’

[21] ‘And Moshiahiach 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’retz! He should not be allowed to live!’

[23] ‘And while they were crying out, while they were throwing off their kafans and tossing dust into the air,

[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 this ish, and what if a ruach did speak to him or a machloket was coming, the Hakohanim and all the Hakhamim were assembling. Then, having brought down Rav Sha’ul away from the midst of them and to bring him into the barracks lest he be torn to pieces by them.

[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.’

[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.

[31] 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.”

[32] And the Kohen Gadol Chananyah ordered the ones standing by Rav Sha’ul to strike his mouth.

[33] 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?”

[34] And (the ones standing by said, “Do you revile the Kohen Gadol of Hashem?”

[35] 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))

[36] 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 Techiyas HaMesim that I am being judged.”

[37] Now when Rav Sha’ul said this, there came about a machlochet (controversy) between the Perushim and Tzedukim, and the multitude was divided.

[38] 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 machalchot?”

[39] 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.

[40] ‘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 edus in Rome.”

[41] In the boker, the Judeans joined in a kesher 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.
Now there were more than forty men who joined in this keshet.

After they approached the Rishoi HaKohanim (Chief Priests) and the Zekeinim (Elders), they said, 'We have bound ourselves with a shevu'ah (oath) to eat nothing until we have killed Rav Sha'ul.'

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.'

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.

And Rav Sha'ul summoned one of the centurions and said, 'Bring this bochur to the tribune for he has something to report to him.'

So the centurion took the bochur and brought him to the tribune and says, 'The prisoner Rav Sha'ul has summoned me and asked me to bring this bochur to you; he has something to say to you.'

The tribune grasped the bochur's hand and drew him aside privately, asking, 'What is it you have to report to me?'

And the bochur 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.'

'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.'

Therefore, the tribune dismissed the bochur, ordering him, 'Tell no one that you reported these things to me.'

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.

And also provide mounts for Rav Sha'ul to ride, that he may be given safe passage to Felix the Moshel.'

Then the tribune wrote an iggeret to this effect:

Claudius Lysias to the most excellent Moshel, Felix. Greetings.

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.

Desiring to have da'as of the charge for which they were accusing him, I brought him down to their Sanhedrin.

I found he was being accused about issues of their Torah and the charge was nothing worthy of mavet or of imprisonment.

And when I received information of a kesher (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.

Therefore, as they were ordered, the chaiyalim took Rav Sha'ul along and brought him under cover of lailah to Antipatris.

And on the next day, having allowed the horsemen to go on with Rav Sha'ul, they returned to the barracks.

When the horsemen entered into Caesarea, they delivered the iggeret to the Moshel and also presented Rav Sha'ul to him.

And having read it, and having asked from what province Rav Sha'ul hailed, the Moshel learned that he was from Cilicia.

'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.

And after chamash yamim, the Kohen Gadol Chananyah came down with some Zekeinim and an orator, a certain Tertullus, who explained to the Moshel the charges keneged (against) Rav Sha'ul.

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.

This in every way and everywhere, we acknowledge, most excellent Felix, with todah rabbah.

But in order that I may not detain you any longer, I beg you in your kindness to hear us briefly.

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 Neviiim.

[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, adjoined the meeting, saying, ‘When Lysias the tribunal 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 bringing nedavot to my people and also to make korbanot (sacrifices).

[25] And as Rav Sha’ul was conversing about tzdeek [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.

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 kesher 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.
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.

Rav Sha'ul defended himself, saying, 'Neither keneged the Torah nor keneged the Beis Hamikdash nor keneged Caesar have I done anything wrong.'

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?'

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.

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.'

Then Festus, having talked with his council, answered, 'To Caesar you have appealed, to Caesar you will go.'

After several yamim had passed, Agrippa HaMelech and Bernice arrived in Caesarea, having paid their respects to Festus.

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.

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.

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 hitstaddekut (defense) concerning the accusation.

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.

But when the accusers stood up, no charge were they bringing of any crimes I was expecting.

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.

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.

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.

I have nothing definite to write to our sovereign; therefore, I especially brought him before you, O Agrippa HaMelech, that I am able to make my hitstaddekut today concerning everything of which I am accused by Yehudim.

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.

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.

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.
And now I stand here on trial on account of my tikvah in the havtacha made to Avoteinu, that by being rishon to stand up alive in the Tchiyas HaMoshiach, he would proclaim ohr both to Klal Yisroel and the Nations.

And while he was saying these things in his hitstadduket, Festus in a kol gadol shouts, ‘Rav Sha’ul, all your yeshiva learning has made you meshuggah!’

But Rav Sha’ul says, ‘I am not meshuggah, most excellent Festus; I am speaking dvarim of Emes and Ta’am (Reason).

‘For HaMelech Hashem 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.

‘Agrippa HaMelech, do you believe in the Nevim? I have da’as that you do believe.’

And Agrippa said to Rav Sha’ul, ‘You think, do you, that your yeshiva learning has made you meshuggah!’

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),’

HaMelech and the Moshel and Bernice and the ones sitting with them got up. And having withdrawn, they were saying to one another, ‘This man does nothing worthy of the death penalty or imprisonment.’

And Agrippa said to Festus, ‘This man could have sinned by a moment’s error, but he knows the Torah and the Nations.’

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.
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. 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. And from there, having put out to sea, we sailed under the lee of Crete because the winds were against us. Then having sailed across the open sea along the coast of Gicia and Pamphylia, we came down to Myra of Lycia. And there the centurion found an Alexandrian oniyah sailing to Italy and put us on board. But for many yamim we sailed slowly and with difficulty along the coast of Gnidus, and as the wind was not permitting us to go vaiber (farther), we sailed under the lee of Crete off Salmone. And with difficulty sailing past it, we came to a certain place called Fair Havens, near the city of Lasae.

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 eitza (suggestion), 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.’ But the centurion was persuaded by the pilot and the owner rather than by the dvarim of Rav Sha’ul. 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.

A gentle south wind began to blow, and they thought they could attain their maturah (objective), so they weighed anchor and they were sailing past Crete, close by the shore. After not much time a violent, typhoon force wind rushed down from Crete, the so called Euraquilo, the Northeaster. 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. By running under the lee of a small island called Cauda, we were able only with difficulty to get the lifeboat secured.

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. We were being violently tossed by the storm, so much so that the next day they were throwing the cargo overboard. And on the Yom Shlishi, with their own hands, they threw out the tackle of the oniyah.

And neither shemesh (sun) nor kochavim appeared after having much time a violent, typhoon force wind rushed down from Crete, the so called Euraquilo, the Northeaster. And a gentle south wind began to blow, and they thought they could attain their maturah (objective), so they weighed anchor and they were sailing past Crete, close by the shore. Therefore have lev same’ach, Anashim. For I have emunah in Hashem that it will be exactly as he has told me. But it is necessary for us to run aground on some island.

Now when the fourteenth night had come, while we being driven about in the Adriatic Sea, toward chatzot haluilah (midnight), the sailors were suspecting that we were getting close to land. 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. 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, Rav Sha’ul said to the centurion and to the chayialim, ‘Unless these remain in the oniyah, you cannot be saved.’ Then the chayailim cut away the ropes of the lifeboat, and let it fall away, setting it adrift.
[33] Just before boker, Rav Shaul 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 Shaul 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 kesher (plan, plot) of the chaiyalim was that they should kill the prisoners, lest anyone, having swim away, should escape.

[43] But the centurion, desiring to save Rav Shaul, kept them from carrying out the kesher, 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.

[45] Then, having shaken off him to live."

[46] Yashrus (Justice) did not allow that place to be brought safely from the sea, brought safely to the land. And so everyone was brought safely onto the land.

[47] Having been brought safely through, we then found out that the island is called Malta.

[48] 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).

[49] And when Rav Shaul gathered some brushwood and placed the sticks on the hadlakah (bonfire), a nachash (serpent) from the heat came out and fastened onto Rav Shaul's hand.

[50] 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 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."

[51] Then, having shaken off the nachash into the eish (fire), Rav Shaul suffered no ill effects. (Mk 16:18)

[52] 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.

[53] 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.

[54] And it came about that the abba of Publius was bedfast, suffering fevers and dysentery. Rav Shaul approached him, and having davened, laid his hands on him and administered refuah shleimah to him.

[55] And when this happened, also others on the island, the cholim, were approaching Rav Shaul and were receiving refuah shleimah.

[56] 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]

[57] And after shloshah yamim 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.

[58] And having put in at Syracuse, we stayed 3 days.

[59] 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.

[60] There we found Achim b'Moshiach and we were invited by them to stay shivah yamim. And so we came to Rome.

[61] 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 Shaul and he said a bracha, davened hodah to Hashem.

[62] Now when we entered into Rome, Rav Shaul was permitted to live by himself in his own quarters with a chaiyal guarding him.

[63] And it came about after shloshah yamim, that Rav Shaul called together the chasheve Yehudim. And when they had assembled, Rav Shaul was saying to...
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 Rabbenu 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 HAZEH VAYNAV HAKHBED VENAV HASHA PEN YIREH VEINAV UVAYNAV YISHMA ULEVAFO 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 Yeshuat 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.
in the Besuras HaGeulah of the Zun fun der Oybershter of Hashem, how, when I daven, I constantly mention you in my tefillos,

[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 (YOV 19:25; YESHAYAH 43:1 Ro 3:24), to all who have emunah, to the Yehudi (the Jew) above all, but also the Yevani (Greek).

[17] For the Tzidkat Hashem, (the righteousness of Hashem, 2C 5:21; Ro 8:4; Pp 3:9) 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, VITZADID BEEMUNATO YICHE'YEH ('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 rehasha 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 Elohat 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 chachumim (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 tuma (uncleanness) to the dis-honoring 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 Beshefer), hamborach 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 toyes (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 rehasha, 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,


[31] Without seichel, without neemanut (faithfulness), without ahavah (love), without rachamanut.

[32] Although they have known full well the just requirements of Hashem [His just gezetz (law)], that is, that those who practice such things are b’nei mavit [see Gen 2:16-17; Ro 5:12], they not only do the very same, but even give their perverted bracha (blessing) on those who practice such.

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 for yourself (before an angry G-d), you, sir, each one of you who passes judgment.

[4] Or do you think lightly of the wealth of his ntidvut (generosity) and of his chesed and of his being ERECH APAYIM (‘slow of anger, forbearing’ SHEMOT 34:6) and of his savlanut (patience), disregarding the fact that the Chessed Hashem (the kindness of G-d) is to lead you to teshuva (Tehillim 19:7[8])?

[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 LISH KMAASEI HU (to each according to his works’ TEHILLIM 62:13 [12]).

[7] To those who, by zitzfleisch (patience), persevere in doing hatov (the good), 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.


[12] For 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 Rubbeinu) who are the tzaddikim who are accounted to be YITZDAK IM HASHEM (‘justified with G-d’ IYOY 25:4). It is the Shomrei HaTorah (the keepers of the Torah) who will be counted to be YITZDAK IM HASHEM.

[14] For when non-Jews [Ro 11:13] who have not a Torah, may do by nature [see 2K 1:4] what the Torah requires [see Ro 8:4], they not having a Torah are a gezetz (law) for themselves,

[15] In that they demonstrate the Torah at work [Yirmeyah 31:33; Ro 8:4; 2C 5:17], the Torah written in their levavot, their matzpun (conscience, Act 24:16) also bearing witness [Ro 9:1], while their thoughts bring accusation (Gal 2:11) or even make defense (2C 7:11) 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 the name Yehudi (Jew) and have da’as of His secrets of kol Bnei Adam (all men),

[18] And have da’as of His secrets of kol Bnei Adam (all men),

[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 LO 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? Who you abhor elilim (idols), do you rob pagan temples?

[23] You who boast [Ro 4:2; Lu 17:10] in Torah [Ro 2:29; 3:20; Gal 2:15-21], through deviating from the Torah, you commit Chilul 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 milah (circumcision) is an asset [T.N. contra Acts 21:21] if you stand in mishmash (obedience) to the Torah. But if [see Gal 5:2-4; Yaakov 2:10-11 Deut. 27:26] you're mefira (violator) of the Torah [2:23], your milah (circumcision) has become 'orlah' ('uncircumcision').

[26] If then the ben Adam without milah who is shomer (obedient) fulfilling the just requirements of the Torah (T.N. see Ro 8:4), will not his orlah (uncircumcision) be counted as 'milah'?

[27] And the naturally uncircumcised ben Adam who has mishmash (obedience) to the Torah (T.N. Ro 2:15) will arise as a judgment on you. You! The very one who through chumra (stringency, strict adherence to the letter of the law) and circumcision (uncircumcision—Ro 2:25) are the transgressor [Ro 7:22-23; Yn 7:19] of Torah!

[28] For the true Yehudi (Jew) is not the one [humanly] perceived as such, nor true milah that which is performed visibly in the flesh;

[29] The true Yehudi is so in [Hashem's] hidden way, and true milah is of the lev, in the [hitkhadshut (renewal) of the] (Yn 3:3) Ruach Hakodesh, not in chumra (stringency, boasting of zokheh in machmir meritorious strict) letter. He has yhodeh (praise Yehudah, yadah 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 milah?

[2] Much in every way! For, koidem 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 ITITZDAK 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 haAretz (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 rasha (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 BAARETZ (KOHELET 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 deceit. The venom of asps is under their lips,

[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 (see Ro 5:1).

[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 Gezetz (Law) says, it says to those under the Gezetz, 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 [depending on, Ro 2:17] ma'amis of gezetz [Ro 2:17; 4:2] shall KOL CHAI LO YITZDAK (‘all living not be justified’ TEHILLIM 1008 Orthodox Jewish Bible
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143:2), for through the gezetz (law, BERESHIS 2:16-17) comes Da’as HaChet (knowledge of sin, BERESHIS 3:7).

[21] But now, apart from gezetz [see 1Ti 1:19-11], 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 HaPedut (the ransom, the payment of ransom for the Geulah redemption—Shmuel Bais 7:23 that comes about through the Go’el Moshiach Tzidkeina) [T.N. See Ro 11:26-27] 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; Isa 53:7,10) of Moshiach, to demonstrate the Tzedek Olamim, the Tzidkat Moshiach, to demonstrate the Geulah redemption—see Ro 4:3; 8:4; Acts 21:26).

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 (T.N. See Eph 2:8-9)?

For we say, emunah “was reckoned” to Avraham, Melech HaMoshiach Yehoshua. [27] Where then is boasting? (see Ro 4:2). It has been memayet (precluded, excluded). By what kind of gezetz? Of depending on [zokheh-earning] ma’asim? No, on the contrary [T.N. Ro 4:2], by the Torah of Emunah (the Law of Faith, that is, the Law understood in terms of emunah).

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] zokheh-earning ma’asim of gezetz.

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 milah on the ground of emunah and the arelim (uncircumcised ones) through that same emunah.

Where then is boasting? (T.N. See Eph 2:8-9). It has been memayet (precluded, excluded). By what kind of gezetz? Of depending on arelim (uncircumcised ones) through that same emunah.

Does it follow that we invalidate through emunah? Chas v’shalom! Aderaba (to the contrary), we uphold the Torah [see Ro 4:3; 8:4; Acts 21:26].

He who does not ‘work’ but has emunah (faith), such emunah is credited to him for TZEDEKAH (‘righteousness’ BERESHIS 15:6).

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 zokheh-earning ma’asim (of gezetz) [T.N. with merit 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 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 TZEDEKAH (‘righteousness’ BERESHIS 15:6).

When then was it reckoned? When Avraham Avinu was bris milah and was in accounted, credited, reckoned, imputed to him for righteousness’ Gen 15:6.)

[4] Now to him who works, the join (wages, batzalon [remuneration]) is not credited to one’s account as a favor or gift of chesed but as a choiv (debt).

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 TZEDEKAH (‘righteousness’ BERESHIS 15:6).

But now, apart from gezetz [see 1Ti 1:19-11], the Tzidkat Hashem has been revealed, as attested by the Torah and the Nevi’im, 

The person who has emunah (faith) and bitachon (trust) in [Rebbe, Melech HaMoshiach] Yehoshua.

For we say, emunah “was reckoned” to Avraham, Melech HaMoshiach Yehoshua. [27] Where then is boasting? (see Ro 4:2). It has been memayet (precluded, excluded). By what kind of gezetz? Of depending on [zokheh-earning] ma’asim? No, on the contrary [T.N. Ro 4:2], by the Torah of Emunah (the Law of Faith, that is, the Law understood in terms of emunah).

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] zokheh-earning ma’asim of gezetz.

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 milah on the ground of emunah and the arelim (uncircumcised ones) through that same emunah.

Does it follow that we invalidate through emunah? Chas v’shalom! Aderaba (to the contrary), we uphold the Torah [see Ro 4:3; 8:4; Acts 21:26].

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 (T.N. See Eph 2:8-9)?

For if Avraham Avinu was accounted to be YITZDAK IM HASHEM and acquitted before Hashem on the basis of ma’asim (of gezetz), he has something to boast about. But not before Hashem!

For what does the Torah say? Avraham Avinu had emunah (faith) in Hashem VYACHSHEVEH-HA LO TZEDEKAH (‘and it was accounted, credited, reckoned, imputed to him for righteousness’ Gen 15:6.)
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 HaEmunah (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 gezetz but through the Tzidkat HaEmunah (the Righteousness of Faith). [14] For if those depending on [zokheh of] works are yoreshim (heirs), emunah (faith) is rendered invalid and the havtachah (the promise) is annulled, [15] for gezetz (law) brings about the Charon Af Hashem (Ro 1:18; 3:20; SHEMOT 32:8-10), and where there is no gezetz there is no averah (transgression, violation of the Law, see Romans 9:11-12). [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 emunat 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 N’TATICHÀ ('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, VYACHSHEVEH-HA LO TZEDAKAH ('it [his faith in G-d, see also Gal 2:16] was 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 Elohenu. [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 Hakodeh 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 Moshich'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 Zun fun der Oybershter [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 though 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 Hazeh and, through Chet (Sin), entered Mavet (Death, Ro 1:32; Gen 2:16-17) and so Mavet 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 Gezetz [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 HaBab ('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 hachesed (free gift of grace) of the Adam HaEchad (one Man) Rebbe Melech HaMoshiach Yehoshua have overflowed LARABBIM (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 asham (guilty), to harsha’ah (condemnation as guilty); but the effect of the unmerited Chen v’Chesed Hashem is from averot rabbot (many transgressions) to zikkyu (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) Gezetz 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 Chessed 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 hitkhashut (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 IHashem 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 peysha (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 Gezetz [Ro 8:2] but under Chesed (Grace).

15 What then? Should we commit averah, because we are not under (see Ro 8:2) Gezetz (Law) but under Chesed (Grace)? 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 Tzdeek 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 pmimiyus 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 (uncleanliness) 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 Tzdeek Olamim.

21 What pi’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 pi’ri for Hashem, resulting in kedushah, and the end is Chayyei Olam (Eternal Life).

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 gezetz 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 gezetz of her husband.

3 Accordingly she will be named noeh-fet (adulteress) if, while her husband lives, she becomes another man's. But if her ba'al (husband) dies, she is free from the gezetz, 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 Gezetz through the basar of Moshiach (TEHILLIM 16:9-10; Ro 8:3), in order that you might become another's, bound to Moshiach who was given Techiyah (Resurrection) from the Mesim, so that we might become another's, bound to Moshiach who was given Techiyah (Resurrection) from the Mesim, so that we might serve in the Derech L'Chayyim (Way to Life) proved for me a means to mavet (death).

5 For when we were in the basar (in the fallen condition of the old humanity), through the Gezetz, 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 pri for Hashem.

6 But now we have become niftar (freed, deceased) from the dominating ownership of the Gezetz, 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 (stringency, strict adherence to the letter of the law) (Ro 2:29).

7 What then shall we say? That the Gezetz is considered as chet (sin)? Chas v'shalom! Nevertheless, I would not have experienced chet (sin) except through the Gezetz; for I would not have known chamanut (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 Gezetz, Chet (Sin) is dead.

9 And in the absence of the Gezetz 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 Gezetz is good.

17 But now it is no longer I doing this, but [the power of] Chet (Sin) which dwells within me [Ro 5:13-14; 6:23].

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 Gezetz 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 gezetz (law) in my natural capacities at milchamah (war) with the Torah of my mind and making me a prisoner to the Gezetz 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) baMoshiach Yehoshua Adoneinu. So then I myself with my mind serve the Torah of Hashem and with my basar I serve the Gezetz of Chet (the Law of Sin).

T.N. The total spiritual turn-around 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.]
Therefore, now there is no gezar din (verdict) of ashem (guilt), no harsha'ah (condemnation as guilty) for those in Moshiach Yehoshua (cf. Ro 5:18).

For the Torah of the Ruach Hakodesh that gives Chayyim in Moshiach Yehoshua [Jer 31:31-34; Ezek 36:26-27; Gen 2:16-17; 3:7,11,19; 5:12-20] has set me free from the 'Gezetz' of Chet and Mavet.

For what the Gezetz was 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)

In order that the maleh 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.

For those who exist in terms of the basar are not able to please Hashem.

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.

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 Tzdeek (righteousness [cf. Ro 5:18]).

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.

So then, Achim bMoshiach, we are under no obligation to the basar to live in accordance with the basar.

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.

For as many as are led by the Ruach HaElohim, they are bnei HaElohim.

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!'

The Ruach Hakodesh himself bears eidus (witness) with our [regenerate, Yn 3:6] ruach that we are bnei HaElohim.

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.

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.

For the eager expectation of HaBri'ah (the Creation) awaits the heavenly hisgalut (revelation, unveiling) of the bnei HaElohim.

HaBri'ah (the Creation) was subjected to hevel (futility), not willingly, but on account of Him who subjected it, in tikvah (hope),

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.

For we have da'as that the whole Bri'ah groans and suffers the chevlei leydah (pangs of childbirth) until now.

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 4:18) for the Techiyah from HaMesim.

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 salvanut.
[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 H 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 Kedoshim.

[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 Zun fun der Oybershter, 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 Zun fun der Oybershter, 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 acquires and pronounces to be YITZDAKIM 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 K’TZON TIVCHAH (“For Your sake we are being killed all the day; we are reckoned as sheep for slaughter’ TEHILLIM 4:23 (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.

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 K’lal 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 ASHUVA 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 any mitzvah or averah, 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 [zokheh-earning] mitzvos but from the One who makes the kri'ah (divine summons, Ro 8:30), 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 ESSAY SANETTI ('Yaakov have I loved, but Essau 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 VRICHAMETTI 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 Kitvei Hakodesh says to Pharaoh, BAAVUR ZOT HEEMADTITCHA BAAVUR HAROTECHA 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 savlanut (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 kvod (glory) on vessels which are objects of Hashem's chaninah (mercy, free grace) which He prepared beforehand for kvod? [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 L'LO AMMI AMI ATAH ('And I will call the 'not my people' my people' HOSEA 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 B'NEI EL CHAI ('sons of the living G-d—HOSEA 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 Sdom and we would have been the same as Amora' [YESHAYAH 1:9].

[30] What then shall we say? That Goyim who do not pursue Tzidkot (righteousness) have attained Tzidkot which is Tzidkot through emunah,

[31] Whereas Yisroel pursuing a [supposed zokheh-earning] Tzidkat Torah 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 [zokheh-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 will call the nations, and they shall come,' 9:27 9:27). They might be proclaimed in all the earth YESHAYAH 10:22-23.
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).

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.

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).

For Moshiach is the goal of the Torah as a means to being YITZDAK IM HASHEM, for all who have emunah.

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).

Whereas the Tzidkat Emanah (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).

Or 'Who will go down into the abyss?' (that is, to bring Moshiach up from the Mesim).

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 Emanah which we proclaim.

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 [see Mt 16:15-18] will be delivered.

For with the 'heart' one has emunah unto being YITZDAK IM HASHEM and with the 'mouth' hoda'ah is made unto Yeshu'at Eloheinu.

For the Kitvei Hakodesh says, 'Everyone who has emunah in Him shall not be put to shame' YESHAYAH 28:16.

For there is no distinction between Yehudi and Yevani [cf 3:9], for the same one is Adon Echad l'chulam (one L-rd over all), rich to all who call upon Him.

For VHYAH KOL ASHER YIKRA B'SHEM ADONOI ('Everyone whoever calls upon the Name of the L-rd YOEL 3:5 [2:32]) shall be delivered.

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)?

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.

But not all have mishma'at (obedience) to the Besuras HaGeulah.

For Yeshayah says (YESHAYAH 53:1): MI HEEMIN LISHMU'ATEINU ('Who has believed that which is heard, our report?) [cf. DEVARIM 9:4]

So, then, emunah comes from hearing, and hearing comes through the Dvar HaMoshiach.

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.

But 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.

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?

'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]

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]

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).
Ro 11

[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-bahlt (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 much more shall those who

[13] I am speaking to you Goyim. So then, in as much as I am Shliach of the Ethnic Groups, I magnify my avodas kodesh (holy), in the tikvah 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

[16] If the terumah haissa (portion, offering of the dough) that is reshit (first) is kodesh (holy), so is the whole; and if the shoresh (root) is kodesh (holy), so also are the ana'fim (the branches).

[17] But if some of the ana'fim 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 (:2) over the ana'fim. If you do boast, it is not the case that you sustain the shoresh, but the shoresh sustains you.

[19] You will say, then, 'Ana'fim 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 ana'fim, neither will He spare you.

[22] Consider then the nedituv (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 drafted 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 Kla 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 Yaakov (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 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]?
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.

Stop allowing yourself to be conformed to the Olam Hazeh, but be transformed by your hitkhadshut (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.

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.

For just as in one body we have many members (natural capacities), and all the members do not have the same function,

So we all are one body in Moshiach, and are individually members one of another

Having matanot (gifts) which differ in accordance with the chesed (unmerited favor, grace) given to us. If we speak for G-d as nev'im (prophets), it should be in proportion to the emunah given to us.

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.

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.

Let ahavah (agape) be without tzevi'ut (hypocrisy). Hate what is haRah, be devoted to what is tov.

Be zealous without negligence; with bren (fervor, hitlahavut) be burning with the Ruach Hakodesh. With avodas kodesh serve Hashem.

Have simcha in tikvah. Have zitzfleisch in tzoros. Keep davening tefillos.

With a spirit of koinonia, keep the pushke full for the needs of the Kedoshim. Aspire to hachnosas orchim.

Say a bracha on those who bring redifah (persecution) on you, let it be a bracha and not a kelalah (curse).

Join in simcha with those who rejoice, weep with those who weep.

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 chamamim (wise ones) in your own estimation [1:22].

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]

If possible, so far as it depends on you, live in shalom with everyone.

Do not take your own revenge, beloved, but give opportunity for G-d’s Chamin Af (burning wrath), for it is written, LI NAKAM V’SHELAM (“Vengeance is mine and recompense, repayment— I am He who will repay, says Hashem” DEVARIM 32:35).

‘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.

Do not be overcome by what is ra’a, but overcome haRah with haTov.

Let kol nefesh (every soul, person) be subject to the official governing authorities. For there is no memshallah (government) except given by Hashem, and the powers that be have been established by G-d.

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.

For rulers are not a cause of pachad (terror) to hitnahagut (conduct) that is of HaTov but
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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'amimim (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).

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 Ribono (shel Olam) he stands or falls. And he shall stand, for Ribono (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 beetzem (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 NAFLU 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 tzitzfleisch and through the nechamah of the Kitvei Hakodesh we might hold fast tikvah (hope).
[5] May the G-d of shalom 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 channah (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).
[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'a'ch (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 chessed (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 Moshiach Yehoshua in reference to what concerns G-d.
|18| For I will not presume to say anything, except of what Moshiach has accomplished through me for the mishma'at of the peoples, by word and deed,
|19| By the ko'ach of oto't 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 Moshiach 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 Kedoshim (Messianic Jews in Jerusalem),
|26| For the kehillot of Moshiach (Messianic congregations) in Macedonia and Achaia (Greece) chose to make some tzedakah (contribution) for the aniyim (poor) among the Kedoshim 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 as that when I come to you, I will come in the fullness of the Birkat HaMoshiach.
|30| I appeal to you, Achim b'Moshiach, through Adoneinu Moshiach 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 Kedoshim.
|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'Eloheni HaShalom im kulechem. Omein. (May the G-d of peace be with you all. Amen.)

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 Kedoshim 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 HaMoshiach Yehoshua.
|4| Who performed an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, 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 Epaenetus, who is the bikkurim (firstfruits) of Asia [T. N. today's Turkey] for Moshiach.
|6| Drishat Shalom to Miryam, who has labored much for you.
|7| Drishat Shalom to Andronicsus and Jania, my kinsfolk and my fellow prisoners, who are outstanding among Moshiach's shlichim, and also were in Moshiach before me.
|8| Drishat Shalom to Ampliatus, my beloved chaver in Adoneinu.
|9| Drishat Shalom to Urbanus, our fellow po'al (worker) in Moshiach, and my beloved Stachys.
|10| Drishat Shalom to Apelles, approved in Moshiach. 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 Tryphena 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,
Hermes, Patrobas, Hermas, and the Achim b'Moshiach with them.

| 15 | Drishat Shalom to Philologus and Julia, Nereus and his ahot; also Olympas and all the Kedoshim with them. |

| 16 | Greet one another with a neshikat hakodesh. All the Kehillot of Moshiach 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 loshon 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 Moshiach Yehoshua be with you). |

| 21 | 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. |

| 22 | 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 Kedoshim, with all the ones who in every place call on the name of Adoneinu, theirs and ours, Rebbe, Melech HaMoshiach 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.

| 23 | Timotiyos my fellow po'el sends Drishat Shalom to you; also Lucius, Jason, and Sosipater, my kinsmen. |

| 24 | The chen v'chesed of Adoneinu Moshiach Yehoshua be with you all. Omein. |

| 25 | To him who is able to establish you by my Besuras HaGeualah, and the hachrazah (proclamation, kerygma) of Moshiach Yehoshua, in the higalus haSod concealed for long ages, but now made manifest and through Ketuvim Nevuiyim, 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, to the only Elohim heChacham (only wise G-d), lo HaKavod b'Moshiach Yehoshua. Omein. |

| 26 | I, Tertius, who have written the iggeret, send Drishat Shalom to you in Adoneinu. |

| 27 | Gaius, who is host to me and to the whole kehillah sends Drishat Shalom to you. |

| 28 | Erastus, the city treasurer, sends Drishat Shalom to you, also the Ach b'Moshiach, Quartus. |

| 29 | Even as the edut (testimony) of Rebbe, Melech HaMoshiach was confirmed in you, So that you are not lacking in any matnat Elohim, awaiting the hisgalus (revelation) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua, 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] Neeman (faithful) is Hashem through whom you were called into the chavurah (company, fellowship, society) of His Zun fun der Oybershter Rebbe, Melech HaMoshiach Yehoshua Adoneinu. Now I exhort you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach 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. 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. 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!' Has Moshiach 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 Moshiach's tevilah in the mikveh mayim was given to you? Modeh Ani Hashem that to not one of you I gave Moshiach's tevilah.
And my speech and my knowledge, and my preaching of the Besuras HaGeulah, to save the ma'amimim (believers).  

Yet, to those whom Hashem has given the kri'ah (call), Achim b'Moshiach, what you were, that not many of you were chachamim (wise men), where is the so-called "sichlut" (foolishness) of Hashem? Did not Hashem--the Olam Hazeh, did by the chochmah of Hashem make the so-called "chochmah" of Bnei Adam, 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 (Dev 21:23) of Rebbe, Melech HaMoshiach be butel (canceled out).  

But Hashem in His "atzilah (noble birth) and those chachamim to bushah (shame); and Hashem in His bechirah (selection) chose the things of weakness that He might bring the strong to bushah (shame).  

And those of the Olam Hazeh without mishpochah attzilah (noble birth) and those which are hani'uzim (the despised, Isa 53:3) Hashem chose, choosing the things that are not, in order to bring to naught the things that are.  

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.  

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]  

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), [Tehilim 34:2; 44:8]

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.  

For it has been written, "I will destroy CHOCHAMAT CHACHAMAV (the wisdom of the wise ones) U'VINAT CHACHAMAV (the wisdom of the wise ones) perishing.  But to us who are being delivered in Yeshu'at Eloheinu, it is the gevurat Hashem (the power of G-d), a chofdish (noble birth) and those chachamim to bushah (shame).  

And many ba'alei hashpa'ah (people of influence), not many ba'alei zchus (privileged).  

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).  

And those of the Olam Hazeh without mishpochah attzilah (noble birth) and those which are hani'uzim (the despised, Isa 53:3) Hashem chose, choosing the things that are not, in order to bring to naught the things that are.  

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.  

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]  

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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]

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);

[Ps 24:7]

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.

[Isa 64:3][4] TARGUM HASHIVIM; Isa 52:15

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.

[Ps 64:3][4] TARGUM HASHIVIM; Isa 52:15

For who of Bnei Adam has da'as of the things of Bnei Adam except the ruch 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,


[14] But a natural person does not receive the things of the Ruach Hakodesh of Hashem, for they are nakhir (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] Achim bMoshiach, 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 olamim bMoshiach.

[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 be’ichud (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 vChesed 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 29:28,29; MALACHI 3:3]

[14] If anyone's ma'aseh he built on the yesod will survive (Yn 15:16), a sachar (reward BERESHIS 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 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 Hazeh, let him become a kesil (fool), that he may become chacham. [YESHAYAH 5:21]

[19] For the chochmah (wisdom) of Olam Hazeh is narrishkait (foolishness) with Hashem. For it has been written, LOCHEH CHACHAMIM BEARMAM ('He catches the wise in their own craftiness' YOV 5:13).  
[20] And again, HASHEM YODEA MACHSH'VOT 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'emansut (faithfulness).

[3] But to me it is a very small thing that I have 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 Rabbincal Court) of myself.

[4] I am aware of nothing against myself, but not in this have I been yirzak (justified); it is the L-rd who is my Shofet (Judge BERESHIS 18:25; DANIEL 7:14).  
[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. [YOV 12:22; TEHILLIM 90:8]

[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'ava, 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 mavet (death sentence), we became displayed in the arena for the eyes of the Olam Hazeh, 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 Hazeh 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 1CA4:6 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; TZEFANYAH 1:14-18). [SHEMOT 12:3-6,21]

6 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 12:14,15; 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 shikkor (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. UIVARTA HARMIKKIR‘BECCHA ‘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 Kedoshim?

2 Or do you not have da’as that the Kedoshim 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 [IYOV 13:9; VAYIKRA 18:20; DEVARIM 22:22; VAYIKRA 18:22].
|10| Nor guanvim (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 inherit the Malchut Hashem. (swindling)—none of these will inherit the Malchut Hashem?

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 V'HAYU LVASAR ECHAD ('And they will be as one flesh') BERESHIS 2:24?
|17| But the one with shevykus ('cleaving, attachment' DEVARIM 11:22) to Hashem has achdus (union) in the Ruach Hakodesh with Elohim.
|18| Flee zenut (MISHELE 6:23-7:27)! Every chet is outside the body, but the one guilty of zenut commits chet against the body itself. [TEHILLIM 74:2]

But, because of the acts of zenut, let each Isha have her own Ba'al (Husband). [BERESHIS 2:24]
|2| 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]

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 chaoonoh (wedding)].
|2| But, because of the acts of zenut, let each Ben Adam have his own Isha, and let each Isha have her own Baal (Husband).
|3| Let the ba'al render the conjugal chov (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 zeruzit (diligence) to tefillah (prayer) and again you may be together, lest Hasatan lead you into nissuyon (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] mitzvoh.
|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 bochrim and the almanot (widows), it is beneficial for them if they remain as I am; and another that.
|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 an achdus (union) in the 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'al- 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 bikkarim], 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 temaim (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 mitzvoh 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 Chevet 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 HaKets] 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 Hazeh as not fully using it, for the present form of the Olam Hazeh 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 Hazeh, 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 Hazeh, 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].

36 However, if anyone thnks he does not have proper hitnahagut (conduct) toward the betulah of his eirusin (betrothal, engagement), and if he thinks his basherter (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 convenant 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 bibrat hanissuim with his betulah does well, and the one not entering bibrat hanissuim with his arusah (betrothed) will do better (7:34).

[39] An isha has been bound (bibrat 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 bibrat 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.

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.

[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 (‘L-rd is One) (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 ‘rlds’ 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 [ZECHARIAH 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 bMoshiach for whom Moshiach died.

[12] And thus by sinning against the Achim bMoshiach and wounding their weak matzpunim (consciences), you commit averos against Rebbe, Melech HaMoshiach.

[13] Therefore, if okhel causes my Ach bMoshiach to trip on a michshol, I should never eat meat again, lest I cause my Ach bMoshiach to stumble.

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 bMoshiach as isha in my travels for Rebbe, Melech HaMoshiach’s avodas kodesh, just as the rest of his Achim [see p.548] 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 Moshiach’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 Moshiach 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 HaMoshiach Pp 1:21].

[16] For if I preach the Besuras HaGeulah there is nothing for me to boast about, as (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 kohenah 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 Gezetz, I became as under Gezetz—not being myself under [the epoch of] Gezetz [Ro 8:2]; that the ones under Gezetz I might win;

[21] To the ones without Gezetz, as without Gezetz, though not being without the Torah of Hashem [Act 21:23] but being under Moshiach’s Torah [YESHAYAH 42:4], that I might win the ones without Gezetz.

[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 deveykus 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 shlituh 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’Moshiach, 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; BAMIYDVAR 20:11; TEHILLIM 78:15; 105:41], and that TZUR was Moshiach.

[5] But Hashem was not pleased with most of them, for they were strewed about in the desert, VAYISHCHATEM BAMIYDVAR (‘then He slaughtered them in the desert’ BAMIYDVAR 14:16, 23:29-30; TEHILLIM 78:31).

[6] Now these things occurred as mofrim (examples) for us, in order that we would not crave what is ra’ah as they did. [BAMIYDVAR 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 zenet as some of them committed zenet and fell in one day twenty-three thousand [BAMIDBAR 25:1,9]. [T.N. if Rav Shaul 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 Shaul 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 mofitim (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 neeman (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, YIZB'CHU 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).

[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 HAARETZ UMELOAH (The earth is the L-rds and the fullness thereof TEHILLIM 24:1; 50:12; 89:11; SHEMOT 9:29; 19:5; IYOV 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)?

[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.
Become imitators of me as I also am an imitator of Moshiach (see Acts 21:18-26).

[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 (see Yehuda 1:3).

[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)? Because the long hairdo of a lady’s coiffure, it is a dishonor to him?

[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 hairdo 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] Ershtins (first of all), indeed when you come together as the kehillah [SHEMOT 12:6] [I hear] there exist machloket (divisions 1:10) and schisms among you, and partly I believe it.
ZECHARYAH 9:11). This do, as often as you drink, in ZIKARON (remembrance of me).
[26] For as often as you eat this Pesach matzoh and drink from this Pesach Kiddush Cup, you do proclaim the mavet [YESHAYAH 53:8; DANIEL 9:26] of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach.

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.

But a ben Adam apply cheshbon hanefesh to himself and in that manner let him eat of the Pesach matzoh and drink of the Pesach Kiddush Cup.

For the one eating and drinking is the one eating and drinking mishpat to himself when not discerning the basar (body).

Because of this, many among you are weak and there are cholim (sick) and a number are sleeping the sleep of the mesim.

But if we were judging ourselves [in teshuva], we would not be brought into mishpat (judgment).

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.

For also in one Ruach Hakodesh we were all given mikveh 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.

For the body is not one, but many, evarim (members).

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.

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.

And 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.
[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 cholel nifa’at (“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 rabbinim (men of Torah study)?

[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 a sounding gong or a clanging cymbal. But 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 have kinah; ahavah does not brag; ahavah is not puffed up in ga’ava (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).


[7] Ahavah covers all things (MISHLE 10:12); believes all things, has tikvah (hope), even ziztlesch, 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 teiVaiz (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 kinderyohrn. [Ps 131:2]

[12] For still we see through a mirror indistinctly. But then [in the Olam Habah], distinctly, panim el panim. [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.
Pursue ahavah (agape), and eagerly desire the things of the Ruach Hakodesh (matnot HaRuach Hakodesh), and especially that you may speak forth a dvar hanevu’ah (word of prophecy).

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).

However, the one speaking forth divrei nevu’ah (words of prophecy) speaks to Bnei Adam for chizzuk (strengthening) and musar encouragement and nechamah (comfort).

The one speaking in a lashon (tongue) edifies himself; but, the one speaking forth a dvar hanevu’ah (word of prophecy) edifies the kehillah.

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.

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 horaa’ah (word of teaching)?

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?

Indeed, if a shofar gives an unclear trumpet call, who will prepare himself for krav (battle)? [BAMIDBAR 10:9; YIRMEYAH 4:19]

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.

There are doubtless many kinds of foreign languages in the Olam Hazeh, and not one is meaningless.

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. [BERESHIS 11:7]

So also you, als (since) you have a zeal for the matnot of the Ruach Hakodesh, endeavor to abound in them for the edification of the Kehillah (Congregation).

Therefore, the speaker in a lashon (tongue), let him offer tefillos that he may give the pitron (interpretation).

For if I daven (pray) in a lashon, my nashamah davens, but my sikhliyut (rationality) lies shemithah (fallow).

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.

Otherwise, if you make a bracha [in leshonot] with your neshamah, how will the am ha’aretz, who 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?

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.

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 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 blur out in the kehillah (BERESHIS 3:2).

36 Or from you did the dvar Hashem go forth (YEHOSAYAH 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; YEHOSAYAH 1:11; BAMILBAR 19:11 13; YONAY 1:17; MELACHIM BAI 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 Yaakov (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'amim.  
[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 hometzius [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 Hazeh 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; Num 28:26; 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 HaKetz 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 Mitzrah and Shilton and Gevurah.  
[25] For it is necessary for Moshiach to reign until Hashem puts all His OYVIM (‘enemies’) under His RALAYIM [‘feet,’ TEHILLIM 110:1]. [YESHAYAH 9:7; 52:7]  
[26] The last Oyev (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 Zun fun der Oybershter [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 there 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 chavrusashaft (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?’ [YECHEZKEL 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;
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.

40 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]

41 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.

42 But if the perishable nature puts on the imperishable, and this mortal nature to put on 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.

43 Where are your plagues, O Death? Where is your destruction, O Sheol? [EHI DEVARECHA MAVET EH KATAVECHA SHEOL?]

44 But if it is fitting for me also to go, they will go with me. And I will come to you whenever I pass through Macedonia, for I will be passing through Macedonia.

45 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).

46 But if I stay with you, or even spend the choref (winter) that you may help me with a send-off wherever I may go.

47 For I want to be present in Ephesus until Shavuos [Lv 23:15-21; Dt 16:9-11]. For a delet (door) has opened, great and effective, for me, but there are many mitnaggedim (opponents).
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.

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.

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.

Watch, stand firm in the [Orthodox Jewish] emunah (faith), be men, be strong [TEHILLIM 31:24].

Let everything you do be done in ahavah (agape).

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 Kedoshim.

Become submissive to such as him and to everyone joining in the avodas kodesh and laboring.

Now, I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus, because these men filled up your absence,

For they refreshed my neshamah and yours. Give recognition to such men [14:38].

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.

Drishat Shalom from all the Achim b'Moshiach. Greet one another with a neshikat hakodesh (holy kiss).

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 Kedoshim throughout Achaia.

Chen v'Chesed Hashem to you and shalom from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

Baruch hu Hashem Elohim Avi of Adoneinu Yehoshua, Avi HaRachamim vaElohei kol nechamah (comfort), [TEHILLIM 103:13; YESHAYAH 66:13]

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]

This is so because as the Chevlei Moshiach (birth pangs of Moshiach) abound to us, so through Moshiach abounds also our nechamah (1:3; YESHAYAH 51:12).

TEHILLIM 34:19; 94:19

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 chozeq (strength) of zitzfleisch (patience) for the endurance of the tzoros which we also suffer. [1Th 3:3]

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.

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.

But we ourselves have had the gezer 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 Revivest the Dead). [Shemonoh Esreh, YIRMEYAH 17:5,7]

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]

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.

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
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 overwhelming remorse. [1C 7:15; 10:6]

[5] 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; [2C 1:17; 10:6]

[6] But having come to Troas for the purpose of proclaiming the Besuras HaGeulah of Moshiach and a deleit (door) to me having been opened by Adoneinu, [YECHZEKEL 20:14; Ac 14:27; 1C 16:9; Co 4:3; Rv 3:8]

[7] This was my matarah (aim, goal); surely then I did not act with vacillation? Or who is the one cheering me except the one I have caused to have agmat nefesh?

[8] 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 11:43; Pp 1:3; Th 2:5; 10]

[9] For I wrote the iggeret to you with overwhelming remorse. [2C 1:17; 10:6]

[10] 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 kaved of Hashem [1C 14:16; Rv 3:14].

[11] 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; [2C 1:17; 10:6]

[12] But having come to Troas for the purpose of proclaiming the Besuras HaGeulah of Moshiach and a deleit (door) to me having been opened by Adoneinu, [YECHZEKEL 20:14; Ac 14:27; 1C 16:9; Co 4:3; Rv 3:8]

[13] For any one 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; [2C 1:17; 10:6]

[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]

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. [YIRMEYAH 31:33]

[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 tzdeek [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.

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 Hazeh (Ep 2:2) blinded the
minds of the ones without emunah, so the illumination of the beit mishkaneinu might be manifest to Hashem, [BERESHIS 47:18; TEHILLIM 16:9-10; YOEV 19:25-27; YESHAYAH 53:11] for we have da’as that the ko’ach may be of Hashem, [2C 4:7] 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, in order that each one of us is Hashem, the One having made to stand up alive Adoneinu Rebbe, Melech HaMoshiach Yehoshua, [2C 3:18] that in accordance with the Ruach Hakodesh, HE’EMANTITI KI ADABER (‘I believed, therefore I speak’), 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 hodyahnah (thanksgiving) to the kavod of Hashem. [1:6] 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]

[16] 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] For while we are not looking at the visible things but the invisible; [CO 11:16; MJ 11:1:3] for the things visible are zemanniyim (temporary) but the things invisible are for olamim.

For we have da’as that if the beit mishkaneinu [YOEV 4:19; 2C 4:7] is made churban, we have a bais from Hashem, a Bais not made with hands, in Shomyayim Lolamim. [YESHAYAH 38:12] For indeed in this mishkaneinu we groan, longing for the train of our robe to be our sukkah from Shomyayim. [RO 8:23] If indeed thus clothed we will not be found naked.

[5] 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] For we walk by emunah (faith), not by sight; [1C 13:12] 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; TH 4:1]

[10] Since it is necessary for all of us to be revealed/laid bare for an appearance before the Kiss 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] 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 dvykes (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 [1Ti 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 Moshiach, 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 Moshiach 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; YY 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 Moshiach. [1C 1:30; Pp 3:9]

[22] T.N. In this next chapter Rav Sha’al 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]

[23] 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;

[24] and Choshech (darkness)? Or where is the Brit (Covenant) between Ohr (light) and Choshech (darkness)? [BERESHIS 24:3; DEVARIM 22:10]

[25] And what harmony does Rebbe, Melech HaMoshiach have with Bliya’al? Or what chelek (allotment, inheritance) has a ma’amin with an Apikoros?

[26] And what agreement has Rebbe, Melech HaMoshiach with Bliya’al? Or what chelek (allotment, inheritance) has a ma’amin with an Apikoros?

[27] 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]

[28] And what harmony does Rebbe, Melech HaMoshiach have with Bliya’al? Or what chelek (allotment, inheritance) has a ma’amin with an Apikoros?

[29] And what agreement has Rebbe, Melech HaMoshiach with Bliya’al? Or what chelek (allotment, inheritance) has a ma’amin with an Apikoros?
Therefore, having these havitachot (promises), Chaverim, let us submit ourselves from every defilement of basar and ruach, perfrecting kedushah (holiness) in yirat Shomayim.

[2] 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', [YECEHZKEL 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. [SHMETOT 4:22; DIVREY HAYAMIM ALEF 17:13; AMOS 3:13; 4:13 TARGUM HASHIVIM Rv 4:8; 11:17; 15:3; 21:22]

[7] And not only by the coming of Titos, 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 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 that your grief produced in you, 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 BIRAH (with fear) and BIRA'DAH (trembling).

[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 Moshiach'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 Kedoshim [Ro 15:26; Ac 11:29; 2C 9:1]
And this not merely according to tikvateinu. They gave themselves first to Adoneinu and to [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 as of the Chen vChesed of Adoneinu Rebbe, Melech HaMoshiach Yeoshua, who, though being rich, for your sakes, he became poor, [Mt 8:20; Pp 2:6-7] that you by Moshiaich'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 V'LO 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 bMoshiach who is bavust (famous) among all the Kehillot for his proclaiming the Besuras HaGeulah,

[19] And not only this but also this Ach bMoshiach 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 gives eidus (testimonial) 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 bMoshiach 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 bMoshiach, 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].

Concerning your Messianic avodas kodesh sherut for the Kedoshim [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 meazaar (a spur into action) to most of them.

[3] And I am sending the Achim bMoshiach 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 bMoshiach, 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 LAEVONIM TZIDKATO OMEDET LA'AD "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 p'ri 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 Kedoshim, [2C 8:14] but is also abounding through hodayah rabbah (much thanksgiving) to Hashem;

[13] Through the proof of this Messianic Jewish shurat you bring kavod to Hashem on the basis of your submission to your Ani Ma'amin Hodra' 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!

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 Hazeh.

[3] For though walking in basar, we war not according to 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, [lsa 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 HALLEYIT 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]

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]

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]

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!
[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.

For such ones are shlichei sheker, deceitful po’alin, [Pp 3:2], transforming themselves in a masquerade as shlichim of Moshiach. [13] For such ones are shlichei sheker, deceitful po’alin, [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 tipesh (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.

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 exalts himself into your gontser 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.

[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 shetel, in sakanot mavet in the country, in sakanot mavet in the sea, in sakanot mavet among acheri sheker (false brothers); [27] In labor and toil, in watchings, often in famine and thirst, in tzomet 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]

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 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 [IYOV 2:6], lest I should be too exalted. [Num 33:55]

[8] I davened shalosh (three) times a day, calling upon Adoneinu that it might depart from me. [9] And HaAdon said to me, 'My Chesed is ad kahn (enough) for you, for My ko'ach (power) is perfected in weakness.' With lev samei'ach (power) is perfected in weakness. Therefore, it is necessary for me to boast, nothing gained by it, yet I now come to marot (visions) and chazonot (revelations) of Adoneinu.

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 [IYOV 2:6], lest I should be too exalted. [Num 33:55]

[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 shilshish 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 or ornah (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 hitzaddekut (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 2:14] and
that you may not find me as you wish; I fear lest esher there be merivah (strife), kinah (jealousy), knaas (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.

This is the pa’am hashlishit I am coming to you; [2C 12:14] by the PI SHINAYIM 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 hasheni, 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 (joy) when we are megareia (weakened) and you are strong, for this also we daven (pray), that is, for your shelemut (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 chozeek (strength) and not for your churban. [2C 2:3; 10:8,11]

[11] For the rest, Achim bMoshiach, 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 15:13]

[12] Greet one another with a neshikat hakodesh.

[13] All the Kedoshim say, ‘Shalom!’

[14] The Chen v’Chesed Adoneinu Moshiach and the ahavas Hashem and the dveykus HaRuach Hakodesh be with you all. [Zohar telat rishin khad hu, three heads are one Zohar rol 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 Shaul’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.
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 Moshia'h,

[2] And from all the Achim B'Moshiach with me; to the Kehillot of Galatia.

[3] Chen v'Chesed Hashem to you and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu, 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,

[8] But even if we [Shlichim, emissaries of Rebbe, Melech HaMoshiach] or a malach from Shomayim should pose as maggidim [for Moshia'h] 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 chereim (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 B'Moshiach, the Besuras HaGeulah having been preached by me, that it is not according to Bnei Adam; 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.

[15] But when Hashem was pleased, when it was the ratzon Hashem, Hashem being the One who separated me as kodesh KERA'ANI MIMEEI IMMI ('He called me from the womb of my mother' YEHOSHAYAH 49:1) and granted me the kri'ah (calling), summoning me through the Chen v'Chesed of Hashem, to reveal His Zun fun der Oybershter in me, that I might preach Him among the Goym, immediately, then, I did not consult with basar vadam (flesh and blood), Nor did I go up to Yerushalayim to those who were Moshiach's Shlichim before me, but I went away hithdoded 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 Yaa'kov achi Rebbe, Melech HaMoshiach Adoneinu [T.N. See p.548 and read In chp 7 and you will see that Yaa'kov and Sha'ul were both unbelievers before the appearance of the Moshia'h 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.'
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.

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)

[TYESHAYAH 49:4; 65:23].

But Titos, the one with me, a Yevani (Greek), was not compelled to undergo bris milah.

But because of the achei sheker (false brothers) b'Moshiach, the ones secretly brought in, the ones who crept in to spy out our DEBOR ('freedom' VAYIKRA 25:10) which we have in Moshiach Yehoshua al menat (in order that) they might enslave us.

To these enslavers not for one hour did we yield in subjection, that HaEmes of the Besuras HaGeulah might continue and remain with you (Galatiyan Goyim).

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.

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,

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.

And realizing the Chen v'Chesed Hashem having been given to me, Yaakov [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,

Only that we should remember the Aniyim (the Poor), the very thing which I was also eager to do.

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).

For, before certain ones [Jerusalem visitors] came from Yaa'kov, Kefa was as a matter of course sitting at tish at betzi'at hakeilah (breaking of bread) at the Seudos Moshiach 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).

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).

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?

We ourselves are Yehudim by birth and not Goyishe chote'im (sinners).
then Moshiach died for nothing and L'TOHU (in vain) [Isa 49:4; 65:23].

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).

This one thing only I want to learn from you: did you receive the Ruach HaKodesh by means of ma'asim of Gezetz (works of Law) or by means of the hearing of emunah?

You lack seichel; having begun in the Ruach HaKodesh, will you now be perfected in the basar?

Did you suffer so many things lashav (in vain)? --if it really was lashav.

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 ma'asim of Gezetz or by the hearing of emunah?

Just as Avraham Avinu HE'EMIN BA'HASHEM VAYACHSHEVEHA LO TZDAKAH (“believed Hashem and it [his faith] was accounted to him for righteousness” BERESHIS 15:6),

Know then, that the Bnei HaEmunah, these ones are the Bnei Avraham Avinu! And the Kitvei HaKodesh, having foreseen that Hashem would yatzdik (justify) the Goyim by emunah, preached the Besuras HaGeulah beforehand to Avraham Avinu, saying VENIVRECU VO KOL GOEI HAARETZ (‘All the families, peoples of the earth will be blessed in you’ BERESHIS 18:18; 12:3).

For this reason, the ones of emunah receive the bracha (blessing) with Avraham Avinu hama’amin (the believer).

For as many as are (seeking YITZDAK IM HASHEM) by ma’asim of Gezetz are under a kelalah (curse); for it has been written, ARUR ASHER LO YAKIM ES DIVREI HATORAH HAZOT LAASOT 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).

Now it is clear that not one person is YITZDAK IM HASHEM (“justified with G-d”) by Gezetz, because VITZADDIK BE’EMUNATO YICHEYEH (“the righteous by his faith will live’ CHABAKUK 2:4).

But the Gezetz is not of emunah, but the man YA’ASEH OTAM VACHAI (‘who does these things will live’ by them VAYIKRA 18:5).

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),

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.

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.

Now to Avraham Avinu were spoken the havtachot (promises) and to his ZERA (seed’ BERESHIS 22:18). He does not say V'LIZERAEHCHAH (‘and to your seeds’), as concerning many, but as concerning one, ‘and to the ZERA of you’, and that ZERA is Moshiach.

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].

For if the nachalah (inheritance) is based on Gezetz, it is no longer based on havtachah (promise); but Hashem has given the nachalah to Avraham Avinu by havtachah (promise).

Why then the Mattan Torah (Giving of the Torah)? The Torah was added because of peysha'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).

Now the metavech is not for only one, but Elohim hu echad (DEVARIM 6:4).

Is the Torah, mimeila (consequently, as a result), against the havtachot (promises) of Hashem? Chas vShalom (G-d forbid)! For if Gezetz had been given that had the ko'ach (power) to affect hitkhadshut (regeneration), then to be YITZDAK IM HASHEM (‘justified with G-d’) would indeed have been based on ma’asim of Gezetz.

But the Kitvei HaKodesh consigned all things under HaChet (Sin) [Devarim 27:26], that the havtachot (promise)
might be given by emunah in Rebbe, Melech HaMoshiach Yehoshua to the ma'amim.

[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 Gezetz 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).

Now I say this: for however much time as the yeshore (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 Hazeh.

[4] But when the fullness of time had come, Hashem sent forth his Zun fun der Oybershter Moshiach, 2Sm 7:14; Ps 2:7; 89:27f), born of an isha (Gn 3:15; Isa 7:14; Mic 5:2), born under Gezetz (Law),

[5] That Moshiach might bring the Geulah (Redemption) to the ones under Gezetz (Law), 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 Zun fun der Oybershter 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 Ha'Amiti (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 Hazeh 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 esfer (perhaps) I have labored for you lashuv (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 misayon (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 Gezetz, 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
Now, Hagar is the Mount Sinai in Arabia; and corresponds to the Yerushalayim of the present, for she is in avdut with her banim (see 2C 3:14).

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).

For it has been written, RANNI AKARAH LO YALADAH PITZCHI RINNAH V’TZAHALI LO CHALAH KI RABBIM BENEI SHOMEMAH MIB’NEI 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).

But you, Achim b’Moshiach, are Bnei HaHavtacha (Sons of the Promise), like Yitzchak.

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.

But what does the Kirvei 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.

Therefore, Achim B’Moshiach, we are not Bnei “HAAMAH” (Sons of the Slave Woman) but Bnei HaKhofshi’yah (Sons of Lady Freedom, the Freedwoman).
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),
zitzelfisch (patience), nedivut
(generosity, kindness), chesed
(love-kindness), ne’emanut
(faithfulness),

[23] Anavah (meekness,
shiflut, meekness), shlitah
atzmi (self-control)...would you
not agree?—against these
things there is no issur
(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.

Achim B’Moshiach, 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 you also 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 massa (burden).

[6] And let the one being
taught limudei kodesh [sacred
studies] in the Ktivei
HaKodesh share in all good
things with his rabbinic
moreh (2Ti3:14-15).

[7] Do not let be 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 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.

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 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
Hazez has become nevelah
talu al HaEtz (corpse hanging
on the tree) to the
Olam Hazez.

[15] For neither bris milah is
anything, nor fehlt (the
lacking) of bris milah, but a
Brazil Chadasha [T.N. See Gal 5:2
Gentile context contra Acts 21:21].

[16] And as many as stay in
line with the Derech
HaYashar (Straight Way) of
these divrei torah, Shalom
Hashem and Chessed 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 B’Moshiach, the
Chen v’Chesed Hashem of
Rebbe, Melech HaMoshiach
Yehoshua Adoneinu be with
your neshamah. Omein.

[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 21:29-26;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 hitkhadshut
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 Kedoshim who are in Ephesus, and who are HaNe’emanim in Rebbe, Melech HaMoshiach Yehoshua;
[2] Chen vChesed Hashem to you and shalom from Elokim Avinu and Rebbe, Melech HaMoshiach Adoneinu Yehoshua.
[3] Baruch Hashem Elokim Avi Adoneinu Rebbe, Melech HaMoshiach Yehoshua, who has bestowed on us every birkat hanefesh in Shomayim in Moshiach,
[4] Just as He in Him chose us to be part of Hashem’s Bechirim (Chosen Ones) before the hvvased tevel (foundation of the world), that we should be Kedoshim and without mum (defect, VAYIKRA 22:20) before Him in ahavah:
[5] Having provided the yi’ud merosh (predestination) for us to be chosen as adopted bnei birt 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 vChesed 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 vChesed 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 Ha’aretz 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 Yeshua Elokeinu which is yours, having also come to emunah, did receive your chotam (seal) in Moshiach with the Ruach Hakodesh of huvtachah (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 Kedoshim,
[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 eynim of your levatov may be enlightened so that you may have daas 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 Kedoshim,
[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 Techiyas 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 Hazeh 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; YIOV 19:25-27; YESHAYAH 53:11) the melo (plentitude) of Him, who fills all in all.
And you being dead in your peysha'aim and chatta'aim,

[2] In which you amol (formerly) fier zich (comported oneself), according to the course of the Olam Hazeh, according to the Sar Memshelet HaAvir (Prince of Power of Air [the Satan, 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 Za'am (Sons of Wrath) of Hashem, as also the rest.

[4] But Hashem, being rich in chachamim (mercy), because of His ahavah harabba (great love) with which He loved us,

[5] Even when we were dead in our peysha'aim, He made us alive together with Rebbe, Melech HaMoshiach – by the unmerited Chen v'Chesed Hashem you have been delivered in your personal Guf (body) of Moshiach, and by Him in Shomayim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[6] And raised us up with Moshiach and seated us at Him in Shomayim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[7] In order that, in the Olam HaBahir, He might display the surpassing osher of the Chen v'Chesed Hashem of Him in chesed toward us in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[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 einfa (intuitive idea) of yourselves, it is a matnat Hashem (gift of G-d);

[9] Not the result [of the zokheh (merit)] of doing Gezetz ma'asim [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 non-Jews in the flesh, who are called 'arelim' (uncircumcised ones) by the ones being called 'nimolim' (circumcised ones) which is a 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 of Moshiach himself, having become farloiren (lost) and without G-d in the Olam Hazeh. [YESHAYAH 14:1; 65:1]

[13] But now in Rebbe, Melech HaMoshiach Yehoshua, you, who formerly where among the members of the household of G-d,

[14] For Moshiach himself is our shalom, who made the Shnayim 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 Shnayim He might create in Himself into Adam Chodash Echad (One New Regenerated Humanity), arbitrating shalom,

[16] And that Moshiach might bring the ritztzu (reconciliation, cessation of enmity), reconciling to Hashem the Shnayim into one guf (body) [BERESHIS 47:18; TEHILLIM 16:8-9; 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 146:14; 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 Elokim HaAv.

[19] Therefore, then, no longer are you zarim and aliens, but you are fellow citizens of the Kedoshim and bnei b'ayit members of the household of G-d,

[20] Having been built upon the yesod (foundation) of the Shlichim and Nev'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.

[7:15, in this chapter Rav Sha'ul uses the courts of the Beis Hamikdash to teach the saving work of Moshiach.]
For this cause, I, Sha'ul, the prisoner of Rebbe, Melech HaMoshiach Yehoshua for you Nations,
[2] If indeed you heard of the pekudat Hashem of the Chen v'Chesed 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 Moshiah),
[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 Shlitchim and Nev'im HaKodesh in the Ruach Hakodesh,
[6] Namely, that the Nations are fellow bnei HaYerushalayim (heirs) of the nachalah (allotted inheritance, Ps 16:5-6) and joint evarim of 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 v'Chesed 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 Kodesh, was given this Chen v'Chesed Hashem, to preach to the Nations the unsearchable osher (riches) of Moshiach,
[9] And to shed light on what is the pekudat Hashem of the Sod that was me'olam 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 Moshiah'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 (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 your tzoras on your behalf, which is for your kavod.
[14] For this cause I fall down before Elokim HaAv, [Elokim HaAretz is named],
[15] From whom every mishpochah in Shomayim and on HaAretz is named, [Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] and joint partakers of the hattachah (promise) in Moshiah Yehoshua (Yeshua) and through all and in all.
[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 mamon (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 Kodesh, 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.

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 krivah 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) [Gn 27:9; 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:
[6] One Elokim 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 v'Chesed 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 neviim, and some gifted to be used in Kiruv efforts for Rebbe, Melech HaMoshiach, and some supervising mashgichim ruchaniyim (spiritual overseers) who are re’im and morim in the Kehillah, [12] For the equipping of the Kedoshim 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 Zun fun der Oybershter, to the in Bnei Chayil maturity, to the Kedoshim for the work of avodas kodesh ministry, to the building up of HaGuf HaMoshiach [14] In this way, we are no longer olamim (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 saying 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) of their levot, [DEVARIM 9:27] of their levot, [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 lernen of Rebbe, Melech HaMoshiach, [21] If indeed you heard about Him and took shurim in Him, as HaEmes is in Yehoshua/Yeshua,
[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 Elokeinu and in the kedushah of HaEmes.
[25] Therefore, disrobed from Sheker (Falsehood, Lying), let us say 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 leave an open door for 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. [YEHOSAYAH 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 Hashem graciousness with one another. Be kind, tender-hearted, forgiving each other, as also Hashem in Rebbe, Melech HaMoshiach forgave you.

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 Kedoshim. [4] And also let there be nothing that is an ERVAT DAYVAR (indecent thing) or the tipshus (foolery) or foolish talking of letzim (coarse jesting) or shitklech (misconduct), which are not fitting.
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
dishonest, 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
HaGuf (the Body of
Moshiach), [BERESHIS 47:18;
TEHILLIM 16:9-10; IYOV
[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, or for any of his
kadoshah and without
blemishes.
[30] Because we are evarim of
HaGuf HaMoshiach.
[31] AL KEN YA'AZAV ISH
ES AVIV VES IMMO
LEVASAR ECHAD  (Because
of this a man will leave his
father and his mother and
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,
[33] Each of you, however,
should show ahavah for his
isha as himself, and an isha
should reverence her ba'al
(husband).
Yeladim, obey your avot (parents) in Adoneinu, for this is right. [MISHLE 6:20]

[2] Kabed es avicha v’es immecha [SHEMOT 20:12; DEVARIM 5:16], (which is the mitzvah harishonah with a hatvaha).

[3] That it may be well with you and you will be a long time on ha’aretz.


[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 masso panim im Hashem (there is no partiality with Hashem).

[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 nechalah (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 Ha’emes and having put on the breastplate of Tzedek, [YESHAYAH 11:5; TEHILLIM 132:9; YESHAYAH 59:17] and having put as shoes on your feet that which makes you ready to be a maggid of the Besuras HaGeulah. [YESHAYAH 52:7]

[15] 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);

[16] And take the Kova HaYeshuah (Helmet of Salvation) and cherev of Ruach Hakodesh, which is the Dvar Hashem. [YESHAYAH 59:17; 49:2]

[17] Daven in the Ruach Hakodesh always with all tefilos and techinnah (supplication). To that end keep shomer and always persevere in techinnah (supplication) for the Kedoshim;

[18] And for me also, that to me may be given utterance in opening my mouth in boldness to make known the Sod HaBesuras HaGeulah,

[19] 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.

[20] 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 Elokim HaAv and Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

[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 Phm. Bar Sh’al 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.]
From Sha’ul and Timotiyos, servants of Rebbe, Melech HaMoshiach Yehoshua; To all the Kedoshim in Rebbe, Melech HaMoshiach Yehoshua who are in the city of Philippi with the supervising mashgichim ruchaniyim (spiritual overseers, zekeinim, mivakkerim, supervisors) and the klei kodesh (ministers), the ministering messianic shammashim.

Chen v’chesed Hashem and shalom Hashem from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

Modeh Ani (I thank) my G-d upon every zikaron (remembrance) of you, Always in every tefillah of mine on behalf of all of you, davening with simcha, making techinnah (supplication) In view of your deveykus Hashem, your chavrusa (partnership in the Besuras HaGeulah from day one until now. 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].

It is in fact b’tzedek 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 sharsheret (prison chains) and in the apologetic hitstaddekut (defense) and vindicatory work for the Besuras HaGeulah, you being all deveykus (attachment to G-d) participators in the Chen v’chesed Hashem given to me.

For der Oybershter is mine eidus (G-d is my witness) how I yearn for all of you with the ahavas Moshiach Yehoshua.

And my tefillah (prayer) is this, that your ahavah (love) in Moshiach may yet increase more and more in profound da’as and binah To help you approve the feste (excellent) things of musar (moral discipline) that matter, that you may be sincere and without mishol (stumbling block) of blame [2:15] in the Yom HaMoshiach [1:6; 2:16].

Having been filled with the pri Tzedek (fruit of righteousness) through Rebbe, Melech HaMoshiach Yehoshua to the kavod Hashem and His tiferet (splendor).

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].

So that my sharsheret (chains–1:7) have become a hisgalus (revelation) in Rebbe, Melech HaMoshiach! In all the imperial guard and the public at large! And most of the Achim b’Adoneinu, having been strengthened in bitachon by my sharsheret (chains), are more readily willing to dare to fearlessly proclaim the Dvar Hashem.

Indeed some darshanim (preachers) preach their derashot (sermons) 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.

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.

But those other ones preach Rebbe, Melech HaMoshiach out of anochiyut (selfishness 2:3), not with a lev tavor (pure in heart) motive, lu yetzuuyar (assuming) by means of my sharsherot (1:13-14) to stir up tzoros.

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!

For, I have da’as that through your tefillos for me and through the ezrah (aid) given by the Ruach Moshiach, this will turn out for my Yeshu'ah (rescue, salvation 1:28; 2:12) [Ro 8:28].

It is my confident tikvah that in nothing I will be put to bushah (shame), but with all ometz lev (courage, boldness YEHOHSUA 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).

To for me to live is Moshiach [Ga 2:20] and to die is revach (gain, profit, hanaa).

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; Pp 4:3],

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 Emunah (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 charun (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].

If, 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) sheleimah (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 19:24,33],

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 [YEHOSAYAH 52:13-53:12 [T.N. see the AVDI TZADDIK Tzemach Do’vid MOSHIACH YIRMEEYAH 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 Rebebe, 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 [YEHOSAYAH 52:13; 53:12; DANIEL 9:26; 7:14; Ac 2:33; MJ 1:3] Rebebe, 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 b’Shomayim and ba’Aretz and mitachat 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] BYIRAH (‘with fear’) and BIRADAH ‘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 murmuring and madon, [15] That you may be innocent and without
mishpol of blame [1:10], bnei
haElohim TAMIM UMUM
('blemished 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)
ofering 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
[1:4,18;1:25;2:2,17].
[19] I have tikkah 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-
mined 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 tikkah
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
shiach and keli kodesh
(minister) of my need [*+18].
[26] I am sending him to you,
because he was yearning after
you all and was under zeiyar
(especially 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
decay 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 Ado-
neinu [1:25; 2:18,28,29; 4:4].
To keep writing the zelba
thing [*+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'elim (workers), watch out for
the "circumcisers" (Ga 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
unreproachable [i.e., hair-
splittingly and rigorously
observant, glatt kosher,
frumkait, shomer mitzvot Haredi].
[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 Tzidkot (self-achieved righteousness, by definition a self-righteousness based on chumra stringency zokheh “merit” contra Deut 9:5-6 misinterpretation of the Torah) from gezetz, 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 Techiyas 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 Hazeh and the unregenerate men] [1Ti 6:12-19 cf. 1C 1:23; Sa 6:16; 1K 5:3].

[11] If somehow I may attain to the Techiyas HaMesim. I want to have da’as of Rebbe, Melech HaMoshiach, whatever things are set on the heart [thoughts] in Moshiach’s dominion, the danger their quarrel anytime and without warning. But Sha’ul selflessly thinks about two quarreling women who contended alongside me in the Besuras HaGeulah with both Clement and the rest of the fellow workers (pe’alim (workers) of mine, whose names are in the Sefer HaChayyim). So then, my achim

[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 by the Techiyas HaMoshiach and the unregenerate men, having my own Tzidkot (self-righteousness based on chumra stringency, by definition a self-righteousness based on chumra stringency zokheh “merit” contra Deut 9:5-6 misinterpretation of the Torah) from gezetz, but the Tzedek [YIRMEYAH 33:16] through emunah [BERESHIS 15:6; Ro 9:30].

[13] Achim b’Moshiach, I do not consider myself to have laid hold (3:12); but one zeh (thing) I do, forgetting the things behind, and stretching forward to the things ahead, according to the tachlis I pursue the prize of the Shomayim Aliyah ascent of Hashem, the upward k’riah (call) of HaShem b’Rebbe, Melech HaMoshiach Yehoshua [Ac 9:5-6].

[14] According to the tachlis I pursue the prize of the Shomayim Aliyah ascent of Hashem, the upward k’riah (call) of HaShem b’Rebbe, Melech HaMoshiach Yehoshua [2K 1:10; 2:12]. 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 (destruction, Gehinnom), and their kavod, what they glory in, is their bushah (shame). Their masochavot are set on the Olam Hazeh [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 joyful tone of this letter is miraculous, given the fact that Rau 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.”

So then, my achim

[22] I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu.

[23] 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 workers (pe’alim (workers) of mine, whose names are in the Sefer HaChayyim).

[24] Have simcha in Adoneinu always; again I will say it: Rejoice! Let your chassidus (piety) and sobriety be known to kol Bnei Adam; Moshiach Adoneinu is near.

[25] 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,

[26] 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.

[27] As to the rest, Achim b’Moshiach, whatever things are emes (truth), nichbad (noble), yashar (straight), tahor (clean), no’aam [full of pleasantness] and tiferet (beauty) [SHEMOT 28:2], whatever things are commendable, if there is any
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'a's, 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 pri 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 RE'ACH HANNICHOACH (‘a pleasant aroma’ BERESHIS 8:21), an acceptable, sacrifice well-pleasing to Hashem [SHEMOT 29:18; YECHEZKEL 20:41].

[19] And my G-d will fill every machsor (shortage, want) of yours according to his osher (riches) in Kavod in Moshiach Yehoshua.

[20] L'Elohim Avinu hakavod l'Olemi Olamim. Omein. (To G-d and our Father be glory forever and ever. Amen)

[21] Drishat Shalom (Kind Regards) to every Kadosh in Colossae, the Achim b'Moshiach, the Achim HaNe'emanim. Chen v'Chesed Hashem to you and shalom from Elohim Avinu.

1 Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua through the ratzon Hashem [1:9] and Timotiyos the Ach b'Moshiach; [2] To the Kedoshim in Colossae, the Achim b'Moshiach, the Achim HaNe'emanim. Chen vChesed Hashem to you and shalom from Elohim Avinu.

[3] Hodinu l'Hashem (we give thanks to Hashem) Elohim HaAv of Adoneinu Rebbe, Melech HaMoshiach Yehoshua, davening always concerning you, [4] Having heard of your emunah in Rebbe, Melech HaMoshiach Yehoshua and the ahavah which you have for all the Kedoshim [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 Hazeh it is bearing pri and growing, so also in you, from the day you heard it and began to have saving da'as of the Chen vChesed Hashem in actuality. [7] This you learned from Epaphras, [4:12] our chaver and fellow eved, who is nee'man (faithful), who is a trusted keli kodesh (minister) of Rebbe, Melech HaMoshiach 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 mitzvoh bearing pri 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 Kedoshim 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 Zun fun der...
Oybershter 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 chatoeim (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 HaAretz, 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 Geviyah (Body) [Gn 47:18; Ps 16:9-10; Isa 53:11; Job 19:25-27], and the Geviyah (Body) [Gen 47:18; 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, [Mishle 8:22; 30:4]

[20] And through Moshiach to bring ritztzuy (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 HaEtz HaMoshiach [Dt 21:23; Isa 52:15; Lv 16:15-16], whether the things on HaAretz 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 kapporah [Dan 9:26; Isa 53:8-9] to present you, Kedoshim 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 HaYehudit], 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 Shaul, 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 shleimit (wholeness, completion) the Dvar Hashem [26] The raz (mystery) having been hidden from olamim and from dor vdor, but now made manifest to the Kedoshim 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.

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 chazakah (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 melitzot (rhetorician) 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, mitgashem).

[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 maon haShechinah. Rebbe, Melech HaMoshiach, out of whom all the Rosh, out of whom all Moshiach’s Guf, being fully supplied and being be’ichud (united) together through the joints and ligaments, grows with the growth of Hashem.

[13] And you being dead in Hashem who made Moshiach stand up from the Mesim.

[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 (superficial appearance of chochmah) and make a public spectacle of the things to come in the Olam Hazeh?

[21] ‘Do not touch; 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 yetzer (the so-called basar unrenewed and unregenerated by the Ruach Hakodesh).

If therefore you were made to stand up alive in hitkhadshut with Rebbe, Melech HaMoshiach, seek the things above, where Moshiach is, TEHILLIM 110:1, sitting at the right hand of Hashem.

[1] Place your machshavot (thoughts) above (in Shomayim), not on the things of the Olam Hazeh.

[2] For you died and the Chayyim of you has become nistar (hidden, 2:3) with Moshiach in Hashem.

[*] When Rebbe, Melech HaMoshiach who is Chayyeinu (our Life) is made manifest in hisgalus (manifestation), then also you with Him will be made manifest in hisgalus in kavod (veneration), through the chacon af Hashem (blasphemy), 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 fizer 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) chilul 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, Kedoshim 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 Moshiaich’s pnimiyus haTorah (innermost Torah teaching) and words of chizzuk, ministering to one another with Tehillim, shirim, and neshamah niggunim miRuch Hakodesh (soul melodies from the Ruch Hakodesh) with gratitude, singing in your levavot to Hashem.

[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, 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.

[24] For the one doing wrong will be repaid for his wrong, ki ein maso panim im Hashem (for there is no respect of persons with G-d, no partiality).

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.


[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] Tyhicus 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] Tyhicus 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, Tyhicus 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.
From Sha’ul and Silvanus (Silas) 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 vChesed Hashem and Shalom Hashem to you.

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.

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.

And say to Archippus, ‘Give attention to the avodas kodesh ministry which you received in Adoneinu, that you fulfill it.’

This is my hand-signed drishat shalom greeting, SHA’UL. Remember my sharsherot (prison chains). Chen vChesed Hashem be with you.

But you yourselves know, Chaverim b’Moshiach, that our initial reception with you was not empty of result.

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).

For our appeal, our eidus (witness of testimony), does not spring from toyus (error) or meshuga delusion or from tum’a (uncleanness) or from remiyah (guile, deceit).

On the contrary, in this way we speak: as persons to which your emunah in Hashem has gone forth, with the result that we have no need to say anything.

For they themselves (the ma’amanim 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 elilim (idols), from avodah zarah (idol worship), turning to worship the Elohim Chayyim and Elohei Emes (the Living G-d and the True G-d),

And to expect [Moshiach].

Zun fun der Oybershter from Shomayim whom Hashem made to stand up in the Tchiyas HaMoshiach from the Mesim Yehoshua Mosheynu (our Deliverer) from the Charon Af HaBah (the wrath to come).
examine 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
divi'ei 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'amanim
b'Moshiach.
[11] For you know how we
treated you, as an abba treats
his own yeladim,
[12] Exhorting you with
divi'ei 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
kelibiot 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
Nevi'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
b'lev), 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.

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 Kedoshim. Omein.

4 Lemaskana (finally), Achim b’Moshiach, we ask and exhort you in Adoneinu Yehoshua, in order that, just as from us (Moshiach’s Sluchim) 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.

1 Th 3, 4 | 12 | The tachlis (purpose) is that the way you have your hands, according to the mitzvot (commandments) we gave you.
| 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 Techiyas 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 hat 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 Techiyas 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), comfort one another with these words.
But concerning the ittim (times) and the zmanim (seasons), Chaverim, you have no need for you to have anything in writing.

For you yourselves know very well that the Yom Hashem comes like a ganav balailah (thief in the night).

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.

But you, Achim b’Moshiach, are not in choshech that the Yom should overtake you like a ganav.

For all of you are Bnei Ohr and Bnei Yom; we are not of the Lailah nor of the Choshech.

Therefore, let us not “sleep” as the rest, but let us keep awake with zililut da’as (sober-mindedness).

For the ones sleeping sleep balailah, and the ones indulging in shichrut (drunkenness) indulge in shichrut balailah.

But we, being Bnei Yom, let us be bnei zililut 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.

Because Hashem did not appoint us to charon af (the burning wrath) but to the attainment of Yeshu’at Eloheynu through Adoneinu, Moshiach Yehoshua.

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.

Therefore, give chozek (strength) and encouragement, building up one another, as indeed you are doing.

Now we ask you, Achim b’Moshiach, to have discerning binah (understanding) and discern the ones laboring among you who are your Mashgiachim Ruchaniyim (Spiritual Overseers) in Adoneinu. I’m referring to the ones who admonish and warn you.

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.

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.

See that no one returns ra’ah for ra’ah, but always pursue haTov both for one another and for all.

Have simcha always.

Daven unceasingly.

In everything offer hodayah, for this is the ratzon Hashem in Moshiach Yehoshua for you.

Do not quench the Ruach Hakodesh.

Do not reject nevu’ot (prophecies).

But test kol davar (everything); hold fast to haTov.

Abstain from every appearance of ra’ah (evil).

And now Elohei HaShalom wholly set you apart as Kedoshim and may your whole ruach and nefesh and basar be preserved without blame at the Bi’as HaMoshiach Adoneinu Yehoshua.

Ne’eman (Faithful) is the One who summons you to your kri’ah (calling). He will do it.

Achim b’Moshiach, offer tefillos also concerning us.

Say Drishat Shalom to all the Achim b’Moshiach with a neshikat kedoshah.

By Adoneinu, I solemnly give you the directive that this iggeret hakodesh has to be read to all the Achim b’Moshiach.

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 Shliehim.]
MOSHIACH’S LETTER THROUGH THE SHLIAH 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 vChesed 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 (righteousness) 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 haemunah (work of faith) and every chafetz hatov (good desire) and ma'aseh haemunah (work of faith) may be glorified in you, and you, in him [Moshiach], according to the unmerited Chen vChesed of Eloheinu and Moshiach Yehoshua Adoneinu.

[6] Yet you have da'as of what I was telling you these things? when I was still with you I was proclaiming that he himself is Elohim... Moshiach
to the ones not obeying the Besuras HaGeulah of [Moshiach] Yehoshua Adoneinu.

[7] These are the ones who will pay an Onesh of Avaddon Olam (Eternal Destruction) away from the Shechinah of Hashem UMEHADAR GE’ONO (“and from the splendor of his majesty YESHAYAH 2:19),

[8] When He comes to be glorified in His Kendoshim and to be marveled at in all the ma’aminim [in Moshiach] because our [martyr’s] eidsus (T.N. The word can mean witness al kiddush ha-Shem) to you was believed in YOM HAHU (‘that Day’ YESHAYAH 2:11).

[9] To this end also we make tefillos always concerning you that Eloheinu may count you worthy of the Kri’ah (Calling) of Eloheinu and Moshiach Adoneinu.

[10] 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)

[11] In order that ha-Shem will pay an Onesh of Avaddon Olam (Eternal Destruction) away from the Shechinah of Hashem UMEHADAR GE’ONO (“and from the splendor of his majesty YESHAYAH 2:19),

[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 vChesed 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 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 Elohim... proclaiming that he himself is Elohim... Moshiach)

[5] Do you not recall that when I was still with you I was telling you these things? 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.

[6] 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.

[7] 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 mofhim (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 sheker. [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 (thankgiving) 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 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 Moshiachi’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 as how it is necessary to imitate us as a mofet (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) [Gn 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.


[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 al kiddush ha-Shem in 65 C.E.]

From Sha’ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua according to the authoritative command of the Dvar Hashem, that is, Hashem Moshiyenu and Rebbe, Melech HaMoshiach Yehoshua tikvateynu.

[2] To Timotiyos [Ac 16:1], a trueborn ben haEmunah [son in the faith], Chessed 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 tzevi’ut (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 tinoaf, 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 toeva (doers of abomination), profane people, killers of their own Av va’Em (father and mother [SHEMOT 21:15(14)], and rotzeachim (murderers), shochvim es zachar (kiddnapper, slave dealers SHEMOT 21:16), shakranim (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 haElohim hamvirach (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 Chilul 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-aborounded with emunah and avinah in Rebbe Melech HaMoshiach Yehoshua.

[15] Trustworthy is the dvar Emes and worthy of allmekabel acceptance, that Rebbe, Melech, HaMoshiach Yehoshua came into the Olam Hazeh 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 (one, no glory and fame) to rescue chote'im, of whom I am the foremost. Omein.

[18] This gzeira (1:3) I commit to you, beni Timotiyos, according to the authoritative command of the Shliach Sha’ul to rescue chote'im, of whom I am the foremost, therefore, to forever to forever). Omein.

[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.
Among these are Hymenaeus and Alexander, whom I handed over to Hasatan, that they might be taught not to commit Chillul Hashem gidduf.

I urge, therefore, of first importance, davening, techinnah (supplication), tefillah (prayer), bakkashot (petitions), and hodayah (thanksgiving) be made on behalf of kol Bnei Adam (all mankind).

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).

This is good and acceptable before Hashem Moshiyenu,

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).

For Adonoi echad hu (one G-d), he desires a good task.

Let the isha (wife) learn of ma’asim tovim (good works).

With what is proper for nashim professing yirat Hashem, that is, by means of ma’asim tovim (good works).

Let the isha (wife) learn in silence in all submission.

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.

For Adam was formed rishonah (first), then Chavah.

And Adam was not deceived, but the isha, having been deceived, has come to be in averah (transgression).

But womankind will be saved through her childbearing if nashim remain in emunah and ahavah and kedushah with tznius [2:9].

Similarly also nashim must be respectable men of derech eretz, not a gelt-loving eidel (gentle, courteous), not a ba’al machlokes (quarrelsome person), not a gelt-loving kamtzan (miser).

He must not be 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).

I want, therefore, kol bnei Adam to daven in every shul, lifting up yadayim kodesh (holy hands) without ka’as (anger) and madon (strife).

Similarly also nashim 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.

But with what is proper for nashim professing yirat Shomayim, that is, by means of ma’asim tovim (good works).

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But womankind will be saved through her childbearing if nashim remain in emunah and ahavah and kedushah with tznius [2:9].

Trustworthy is the dvar (word, faith) with a clear matzpun (evidence) over [the] one Shammash.

Now it is necessary also for him to have a keter shem tov (good name) with the outsiders, lest he might fall into the din Hasatan (the judgment or verdict of the Adversary, the Accuser).

Now it is necessary also for him to have a keter shem tov (good name) with the outsiders, lest he might fall into the din Hasatan (the judgment or verdict of the Adversary, the Accuser).

Not a shikkor (drunkard) indulging in much wine, not a lover of dishonest gain.

Keeping the sod haemunah (the mystery of the faith) with a clear matzpun (evidence, 1:5,19).

And let these 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,

And let these Messianic Shammashim also be tested before holding office and then, if they prove unreprovable, let them have the avodos hakodesh sherut (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 Rebbe, Melech HaMoshiach Yehoshua.
[14] I have the tikvah to come to you soon, but I am writing these directives so that, if I delay, you may have da’as of HaEmes.
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[16] I have the tikvah to come to you soon, but I am writing these directives so that, if I delay, you may have da’as of HaEmes.
[17] But the worldly aggadot which you have followed.

4
Now the Ruach HaKodesh says befeirush (explicitly) that in the acharit hayamim some will become meshummad (apostate) from the emunah [of Moshiah], giving heed to deceitful ruchot (spirits), 1Yn 4:1 and teachings of shedim, [2] Through the tzevi’ut (hypocrisy) of ones [morei sheker] speaking sheker, the matzpun of whom is seared as sheker [lying] speaking sheker, the hypocrisy of ones [morei sheker].
[3] Such will forbid nisu'im (marriage), commanding an issur (prohibition) against that ma’akhel which Hashem created for partaking with hodayah by the ma’amanim in Moshiah and by the ones who have da’as of HaEmes.
[4] Because the whole Briah (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 telilos and brachot.
[6] By presenting these things to the Achim [in Moshiah] you will be a good k’li kodesh (minister) of Rebbe, Melech HaMoshiach Yehoshua, and you will be one nourished with the dveiri haemunah and the torah yeshara (good, straight Orthodox Jewish teaching) torah yeshara (good, straight Orthodox Jewish teaching) torah yeshara (good, straight Orthodox Jewish teaching) torah yeshara (good, straight Orthodox Jewish teaching) torah yeshara (good, straight Orthodox Jewish teaching)
[8] For hitammelut (bodily exercise or training) is kedai (profitable) a bissle, but chasidus [in Moshiah] is profitable in every way, holding havtachah (promise) of Chayyim now in the Olam Hazeh, 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 Moshi’a (Savior) of kol Bnei Adam, that is, the ma’amanim [in Moshiah Adoneina].
[12] Let no one regard with contempt your tza’irut (youth), for the ma’amanim [in Moshiah] in loshon (speech), in hitnahagur (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 hanevu’ah (prophecy) with the smichah 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’a 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
[1] This is acceptable in the sight of Hashem.
[2] 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).
[3] 1Ti 5, 6
[6] But chasidus with thinking chasidus to be a means of financial revach.
[7] And constant friction between men corrupted in their minds and having a morbid craving for controversies and disputes over dvarim out of which comes kinah (envy), madon (strife), lashon hora (evil speaking), chatter, merusha'im (evil suspicions), and merusha'im (evil suspicions).
[8] 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].
[9] 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.

For the Kitvei HaKodesh have a chiluk or difference) and heterodoxy (a doctrine that does not agree with the orthodox Jewish teaching of Yehoshua the Moshiach, especially the Zekenim who are worthy of double kavod, ruled well be considered as the workman of his wages.

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).

The Zekenim that are sinning, expose before all, that the rest also may have yirat Shomayim.

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 mokor (basis) of masoh panim (partiality).

Give smichah quickly to habechirim (chosen angels) who are sinning, expose before all, that indeed follow after them the Yom HaDin.

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Give smichah quickly to habechirim (chosen angels) who are sinning, expose before all, that indeed follow after them the Yom HaDin.
[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 shoresh (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).
[12] Fight the good fight of emunah; lay hold of the Chayyei 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 Chayyim 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 mitzvoh [of Moshiachat] spotlessly, irreplaceably, until the appearing of Moshiachat 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
[17] 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).
[18] 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,
[19] 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 of us but according to his own tachlis (purpose) and chesed having been given to us in Rebbe, Melech HaMoshiach Yehoshua before Yamim HaOlam,
[20] But having been manifested now through the appearing of Mosheynu Moshiach Yehoshua, who nullified death [i.e., his own histalkus and Mavet itself] and also brought Chayyim and al-killayon (incorruptibility) 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.
[21] As I remember your weeping, I want to see you, that I may be filled with simcha.
[22] To Timotiyos, beni haahuv (my beloved son).

MOSHIACH’S LETTER THROUGH THE SHLIACH SHA’UL TO TIMOTIYOS (II)
light through the Besuras HaGeulah,

[11] For which I was appointed a karoz (herald), a maggid (darshan, preacher), a Sliach 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 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 rachamim to him to find rachamim from Hashem in HaYom HaHu.

[19] You, therefore, beni, be empowered in the Chen v’Chesed which is in Rebbe, Melech HaMoshiach Yehoshua.

[20] And what things you heard from me through edim rabbinim, these things commit to anashim ne’emanim (faithful men) of zrizus (reliability) who will be qualified rabbinic morim to teach others also.

[21] Take your place in suffering as a chaiyal tov (good soldier) of Rebbe, Melech HaMoshiach Yehoshua.

[22] 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.

[23] And no participant in an athletic tacharut (competition) is crowned unless he competes according to the rules.

[24] 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).

[25] Let your hitbonenut be on what I say, for Hashem will give to you binah in all things.

[26] Remember Rebbe, Melech HaMoshiach Yehoshua, of the zera Dovid, and remember the Techiyas HaMoshiach, according to my Besuras HaGeulah,

[27] For which I suffer as if I were an evil-doer, even to the bais hasohar’s bonds, but the Dvar Hashem has no bonds.

[28] 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.

[29] Trustworthy is Hashem, for if we died to the Olam Hazeh (this world), also we will live in the Olam Habah with Him.

[30] If anyone makes himself tahor from these things he will be a k’li vessel for honorable use, having been set aside as kodesh, useful to HaAdon, ready for every ma’aseh tov.

[31] But flee from the ta’avot hane’urim (lusts of youth), for to deny Himself, He is not able.

[32] 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.

[33] Do your best to shelt 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.

[34] But profane chatter bereft of kedushah, avoid, for such will advance that which is frai (irreligious).

[35] Their lashon hora will spread like gangrene, as in the case of Hymenaeus and Philetus,

[36] Who concerning HaEmes missed the mark, teaching that the Techiyas HaMesim has already occurred. They are overthrowing the emunah of some.

[37] At kol panim (nevertheless), the solid yesod of Hashem stands firm and zicher (certain), having this seal: V’YODA’ 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).

[38] In a bais gadol, there are not only k’lei (vessels) of gold and silver but also those wooden ones and earthen ones: some, for honorable use; others, for dishonorable use.

[39] If anyone makes himself tahor from these things he will be a k’li vessel for honorable use, having been set aside as kodesh, useful to HaAdon, ready for every ma’aseh tov.

[40] But flee from the ta’avot hane’urim (lusts of youth)
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 efsher (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.

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) in all things, suffer hardship, do the work of a mevaser of the Besuras HaGeulah, fully carry out your avodas kodesh ministry of kiruv rechokim (bringing near the far away ones).

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 chareidi (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 mevaser 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 Hazeh, 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 Tyhicus 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; Adonoi will repay him L’ISH (to each as his deeds).
[16] You also watch out for TEHILLIM 62:13).

1 Shaul an eved of Hashem and a Shliach of Rebbe, Melech HaMoshiach Yehoshua, for the furtherance of the [the hachrazah (proclamation, kerygma)] emunah of the Bechirei Hashem (chosen ones of God) 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), according to the mitzvat Hashem Moshiyeynu. It remains and give messianic s’michah to Zekenim (ordained elders) of the party of the Mohalim HaGoyim (false teacher Circumcisers of Gentiles), whom it is necessary for the congregation to be without reproach as Hashem’s mefa’ake’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).

[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 Moshiyeynu. It remains and give messianic s’michah to Zekenim (ordained elders) of the party of the Mohalim HaGoyim (false teacher Circumcisers of Gentiles), whom it is necessary for the congregation to be without reproach as Hashem’s mefa’ake’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).

[4] To Titos, beni ha’amitti (my true son in the faith), the [orthodox Jewish] emunah shared in common. Chen v’Chesed Hashem and Shalom from Elohim HaAv to Titos beni ha’amitti (my true son in the faith), the [orthodox Jewish] emunah shared in common. Chen v’Chesed Hashem and Shalom from Elohim HaAv (proclamation, kerygma), with which I was entrusted, according to the mitzvat Hashem Moshiyeynu. It remains and give messianic s’michah to Zekenim (ordained elders) of the party of the Mohalim HaGoyim (false teacher Circumcisers of Gentiles), whom it is necessary for the congregation to be without reproach as Hashem’s mefa’ake’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).

[5] For this reason I left you in Crete that you should set beseder (according to acceptable order) what remains and give messianic s’michah to Zekenim (the furtherance of the [charedi (orthodox)] emunah of the Bechirei Hashem (chosen ones of God) and of da’as HaEmes (knowledge of the Truth) as pertains to chasidus [in Moshiach].

[6] For it is necessary for the faithful hatafah (preaching) of the Besuras HaGeulah, adequate for horn’ah (teaching) that exhorts to [Moshiach] orthodox Jewish doctrine and for refuting and exposing with conviction the ones speaking against it. 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), whom it is necessary for the congregation to be without reproach as Hashem’s mefa’ake’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).

[7] 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), whom it is necessary for the congregation to be without reproach as Hashem’s mefa’ake’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] Whose mouths it is necessary for the congregation to be without reproach as Hashem’s mefa’ake’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).

[9] Rather, the Moshiach 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).

[10] For Demas deserted me. Having loved the Olam Hazeh, 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 Tyhicus 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; Adonoi will repay him L’ISH (to each as his deeds).
imposed by the rabbis, i.e., which contradict the Ktav Hakodesh—IC 4:6; DEVARIM 4:2], becoming meshummad (apostate) from HaEmes.

15 All things are tachor to hatehorim; but, to the ones having been defiled and taking the side of the Apikoros, nothing is tachor, 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).

But you, speak the things which are suitable to Moshiach’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 befitis 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 tznius, [Aishes Chayil] managers of the Bayit, being tovot, being submissive to their ba’alim, lest Chullul Hashem come to the Dvar HaElohim.

6 The bochrim, similarly, you exhort to have seichel

7 About all things, showing yourself a motef 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 pilpuling, showing all good reliability, that they may adorn the hora’ah (teaching) of Hashem Mosheynu in all things.

11 For the Chen v’Chesed of Hashem has appeared, bringing Yeshuat 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’avah (enmity BERESHIS 3:15) and kina (jealousy), hated, and hating one another.

13 But when the Chen v’Chesed and the ahavas Hashem Mosheynu appeared to Bnei Adam,

5 Not by ta’aveyenu (our righteousness) in ma’asim tovim which is to our zchus (merit), but according to His rachamim, He granted us Yeshuat Eloheynu through the mikveh mayim ruchani of rebirth and hitchadshut of the Ruach Hakodesh [YN 3:3],

6 Which Hashem poured out on us richly through 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.’

Remind them to be ‘V’NISHEMA’ (obedient, and we will obey!')

SHEMOT 24:7] to sarim (rulers), to shiltonim (authorities), to be submissive, to be obedient, ready for every ma’asheh 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, sorarim (disobedient), being led astray, avadim (slaves) of ta’avot and to various ta’anugot (pleasures) of the Olam Hazeh, spending our lives in eyovah (enmity BERESHIS 3:15) and kina (jealousy), hated, and hating one another.

4 But when the Chen v’Chesed and the ahavas Hashem Mosheynu appeared to Bnei Adam,

7 That, having been made YITZDAK IM HASEM (IYOV 3:3),

8 These things to Bnei Adam, are trustworthy. And I counsel you to strongly affirm the divrei torah I am handing on to you, that those who have become ma’amanim in Hashem may be shomer for ma’asim tovim.

9 But pilpul minutiae controversies and toldot 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 Ren 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, that 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 me in your place, as your kodesh (minister), ministering to me with me, in order that he might function as a keli (messenger).
|16| I was wanting to detain him with me, in order that he might have him back for Yamim HaOlam.
|17| So if you consider me partnered to you as a chaver leneshek (comrade (our sister) and to Archippus (our fellow po'el (worker)), especially to me, and how much more to you, both as a man and in Adoneinu.

1 Sha’ul, a prisoner of Rebbe, Melech HaMoshiach Yehoshua and Timiotiyos acheinu (our brother). To Philemon ha’ahuv (the beloved) and our fellow po'el (worker)
|2| And to Apphia acheinu (our sister) and to Archippus our chaaver 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 Kedoshim.
|6| [I pray] that your emunah (faith) being shared in Mashiach’s kiruv rechokim (bringing near the far away ones) may become effective in the da’as of every mitzvah we may do for Mashiach.
|7| For I had simcha gedolah (much joy) and chizzuk (encouragement) because of your ahavah, for the levavot of the Kedoshim have been refreshed through you, Ach b’Mashiach.
|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). I am sending him who is ‘Useful’ (Onesimus) to you.
|12| But if in anything he wronged you or owes you, charge this to my cheshbon (account, bill).
|13| 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.
|14| Yes, Ach b’Moshiach, I would have some ‘usefulness’ from you in Adoneinu. Refresh my lev in Rebbe, Melech HaMoshiach.
|15| Confident of you as one who is shomer mitzvot, I am writing to you, knowing that you will do even above what I say.
|16| 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.
|17| Drishat Shalom to you from Epaphras, my co-prisoner in Rebbe, Melech HaMoshiach Yehoshua.

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Drishat Shalom, also, from Markos, Aristarchus, Demas, and Lukas, my fellow po'alin (workers).

And the malachim, Hashem says OSEH
MALAKHAV RUCHOT
MESHARTAV EISH L'HET
('He makes his angels winds and his servants [ministering angels] flaming fire,'
TEHILLIM 104:4).

And Hashem says to HaBen, KIS'AHCHA ELOHIM
OLAM VAED SHEVET
MISHOR SHEVET
MESHAKHACHA ELOHIM, ELOHECHA SHEMA
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).

And Hashem Barah es Hashomayim v'es Ha'aretz; (see Prov 30:4);

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.

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.

For to which of the malachim did Hashem ever say, BENI ATAH, ANI HAYOM YELIDTICHA, (My Son you are; today I have become your Father.

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TEHILLIM 110:1) of the Majesty on High.

Sit at my right hand until I put your enemies as a footstool for your feet
TEHILLIM 110:1)?

And 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 Yeshu'at Eloheinu?

In many and various drakhim (ways) Hashem in amolike times (olden times) spoke to the Avot by the Nev'im.

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);

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.

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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.

For if the Dvar Hashem which was declared through malachim became firmly established and every peysha (transgression) and averah (disobedience to the commandment) received a gemul tzodek (just retribution), [DEVARIM 33:2, TARGUM HA-SHIVIM]

How shall we escape if we neglect so great a Yeshu'at Eloheinu, one that was declared initially through Rebbe, Melech HaMoshiach

Andoneinu, and was confirmed and attested to us by those who heard him,

While Hashem gave solemn eidus (testimony) through otot u'moftim (signs and wonders) and nifla'ot (many miracles) and matanot (gifts) of the Ruach Hakodesh distributed according to the ratzon Hashem?

For Hashem did not subject the Olam Habah, about which we are speaking, to malachim.

But someone has given solemn eidus (testimony) somewhere, MAH ENOSH KI TISKERENU 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 V'HADAR' (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 bekavod (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 Kedoshim who are being made holy all have HaAv Echad. It is for this reason 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 of the ones being tested.

3 For this reason, Achai Hakedoshim bMoshiach, Chaverim and Chavrusa partners in a Kriat Marom (High [Himel] Calling), consider carefully the Shiach and Kohen Gadol of the Hachrazhah (Proclamation) of our Emanah (Faith, our Orthodox Jewish Ani Maamim Body of Emanah, 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 aved, 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 LEVACHEM 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 ARBAIM SHANAH ('Where your Fathers tested me and tried me though they saw my deeds forty years');

[10] Therefore 'AKUT BEDOR VAOMAR AM TOEY LEVAY HEM VHEM LO YADU DERAKHAI' ('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 NISHBAETI V'AEPEY 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
bMoshiach, lest there will be
in any one of you a lev rah
(evil heart) without Emunah,
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
DEVARIM 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 HaKetz;
[15] As it is said, 'HAYOM IM
BKOL TISHMAU AL
TAKSHU LEVACHEM
('Today, if you hear his voice,
do not harden your heart'
TEHILLIM 95:7) lest some of
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('Today, if you hear his voice,
do not harden your heart'
TEHILLIM 95:7) lest some of
you may fall into KESHI
{stubbornness, hardness
DEVARIM 9:27} and be
stubbornly hardened by the
nechalim (deceitfulness) of
Chet.
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.

Therefore, let us approach with bitachon the Kisse of Chesed, that we may receive rachamim and may find chesed for timely ezrah (aid).

For every Kohen Gadol taken from among Bnei Adam is ordained for men for the avodas kodesh of Hashem, that he may offer minchot (gifts) and zevakhim (sacrifices) for chatta'im (sins).

The Kohen Gadol is able to deal gently with the Am Ha'Aretz and Wayward, as (since) he himself is subject to helpless human frailty; and therefore he is obligated to offer zevakhim not only for the averos of the Am Berit but also for his own averos.

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.

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)

And having been made shalem (complete), to all those with mishma'at toward Rebbe, Melech HaMoshiach, he became the source of Yeshuat Eloheinu Olamim.

Having been designated by Hashem as Kohen Gadol AL DIVRATI MALKI-TZDEK [TEHILLIM 110:4;]

We have much to say about this for which it is difficult to make a midrash, as (since) you have become spiritually hard-of-hearing.

For indeed by this time you ought to be [rabbininic] 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.

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.

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.

Divrei torah on tevilot and tohorah and s'michat yadayim and of the Techiyas HaMesim and of the Mishpat Olam.

And this we shall do, im yirtzeh Hashem (if the L-rd wills).

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,

And having tasted the goodness of the Dvar Hashem and the nifla'ot of the Olam Habah,

and then, having fallen away, and become shmad-- it is impossible to renew them again to teshuva, because they have pierced to themselves the Zun fun der Oybershter on HaEtz HaKelalat Hashem and have again held him up to contempt and open bushah (shame).

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;

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].

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'el (work) and the ahavah which you have shown toward ha-Shem of him, having rendered avodas kodesh ministry service to the Kedoshim, 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) set before us.

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 havtachot (promises) 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, BEREISHIS 22:16.

14 | Saying 'Surely blessing I will bless you and multiplying I will multiply you' BEREISHIS 22:17.

15 | And thus, having waited with zitzfleisch, Avraham Avinu obtained the havtachot (promises).

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 havtachot (promises) 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, BEREISHIS 41:21.

20 | Where Yehoshua has entered as a metatron (forerunner) on behalf of us, having become a Kohen LOLAM AL DIVRATI MALKI TZDEEK ('Kohen forever according to the order of Malki Tzedek' Ps 110:4).

Now for this MALKI-TZDEEK MELECH SHALEM KOHEN LEL ELYON, the one 'having met Avraham Avinu ACHAREI SHUVO (‘after returning’), from the slaughter of 'the kings and having blessed him', BEREISHIS 14:17-20.

2 | With whom also AVRAHAM avinu apportioned MA'ASER MIKOL (a tithe of everything). As for his Name, it is rendered ‘King of Tzdeek (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 the Zun fun der Oyber- shter, 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 bracha to the lesser, BEREISHIS 14:17-20.

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. 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, BEREISHIS 22:17.

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].

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 mitzvat haTorah concerning yichus (lineage), but according to the gevurah of a Chayyei Ein Sof (Endless Life).

17 For Rebbe, Melech HaMoshiach comes the solemn eidus, ‘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 --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; But the Rebbe, Melech HaMoshiach has become 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, as (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; 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 [Zun fun der Oybershter Moshiach] who came to sheleimut (completeness) 10am.

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 kishe of the kavod in Shomayim) TEHILLIM 110:1.

2 For 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 URE’EH (Now see to it!), Hashem says, ‘VAASEH BETAVNITAM ASHER ATAHE 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 HaShiniyah [YIRMEYAH 31:30-33 (31-34)].

[8] For, when Hashem finds fault with them, he says, ‘HINEI YAMIM BA’IM, 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 Chadasa”).
|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, NE'UM HASHEM; NATATI ES TORATI BEKIRBAM V'AL LIBAM EKHTAVENAH, V'HAYITI LAHEM L'ELOHIM VHEMMAH YIHYU LI LE'AM” (“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| ‘V'LO YELAMMEDU OD ISH ES RE'EHU V'ISH ES AKHIV LEMOR, DE'U ES HASHEM; KI KHULAM YEDE'U OTI LEMIKTANNAM V'AD GEDOLAM” (“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).

Now the Brit HaRishonah farshitei 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 HaKedoshim,

|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 Aharun 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 HaKedoshim 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 HaKedoshim 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 tovet (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 HaKadoshim 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 (uncleanness), 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 Metaveh 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 mavev, a kapparat hapeyshaim has taken place that gives them pedut (ransom for
For Rebbe, Melech HaMoshiach did not enter into a Kodesh HaKodashim made by human hands, a mere TAVNIT (pattern, copy) of the true Kodesh HaKodashim, but Moshiach entered into Shomayim itself, now to appear before the face of Hashem for us.

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).

And in as much as it is appointed for men to die once and after this HaMishpat [Yom HaDin],

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 Yeshuat Eloheinu without reference to chet for those who expectantly khakeh levo'o shel (await the arrival of) Moshiach.

And in the same way he sprinkled both the Mishkan and also all the k'lei haSherut (vessels of service in the Mishkan) with dahm.

And every kohen stands Yehoshua, once and for all.

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).

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.

For Rebbe, Melech HaMoshiach did not enter into a Kodesh HaKodashim (remembrance) and a reminder of averos year after year.

For it is impossible for the dahm of parim (young bulls) and se'irim (goats) to take away chatta'im (sins).

Therefore, when he comes into the Olam Hazeh, he says 'ZEVACH UMINCHAH LO CHAFATZTI ('sacrifice and offering' Ps 40:7 (6) You did not desire but a body you prepared for me; [Ps 39:7 TARGUM HA-SHIVIM]

Therefore, when he said above, 'ZEVACH and MINCHAH you have not desired, nor have you taken pleasure in them' --these are offered according to the Torah

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.')

When he said above, 'ZEVACH and MINCHAH and OLAH and GHATAAH you have not desired, nor have you taken pleasure in them'--these are offered according to the Torah

--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).

And it is by the ratzon Hashem that we will have been set apart for kedushah through the korban NEFESH YESHAYAH 55:10 cf. ASHAM KORBAN) of Rebbe, Melech HaMoshiach Yehoshua, once and for all. And every kohen stands daily at his avodas kodesh shurut ministering and offering again and again the same korbanot that can never take away chatta'im.
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),

Waiting from that time onward until 'OYVAV ('His enemies) be made 'a footstool for his feet'.

For by one korban he has perfected forever HaMekudashim (the ones being set apart as Kedoshim).

And the Ruach Hakodesh also bears solemn edut to us; for after saying, 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: LA'AVONAM U'LECHATTAM LO EZKAR ("And their wickedness and their sin I will remember no more" Jer 31:34).

Now where there is selicha (forgiveness) for these things, there is no longer a korban for chatta'im.

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 Chayyim, through the parokhet, that is to say, the parokhet of the basar of Moshiaich. [Ps 16:9-10; Dan 9:26; Isa 53:5-12] And als (since) we have a Kohen Gadol over the Beis Hashem,

Let us approach and draw near to Hashem with a lev shalem, with full assurance and bitachon of Emunah, our levot having been sprinkled clean (tehorim) [YAZZEH, 'MOSHIACH WILL SPRINKLE,' YESHAYAH 52:15] from an evil matzpun (conscience) and our bodies plunged klhr (pure) into a tevilah in a mikveh mayim [YECEHZKEL 36:25-26].

Let us, without wavering, hold firmly to the Ani Ma'amin of Tikveteinu (our Hope), for Ne'emam is the One having given the havtachah (promise).

And let us consider how to meorer (stimulate, motivate, shtarken) one another to ahavah and mitzvos, 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.

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,

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). 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.

For by how much worse onesh (penalty) do you think the one will be considered worthy who trampled on the Zun fun der Oybershter and also treated as mechallel kodesh (profane) the Dahn HaBrit which set him apart mekudash and also committed Chilul Hashem gidduf against the Ruach Hakodesh of Hashem's chessed?

For we have da'as of the One who said, LI NAKAM V'SHILEM ("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).

It is a fearful thing to fall into the hands of the Elohim Chayyim.

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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), sometimes being publicly abused with baleidikung (insult) and fargolgung (persecution) yourselves; other times being oppressed chavrusa partners with the ones so treated.

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).

Do not discard, then, your bitachon (confident trust) which has gadol sachar (great reward).

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).

For yet a little while and Hu HaBah [Rebbe Melech]
HaMoshiach] YAVO LO YEACHER (‘He will come, he will not delay’)
[38] V’TZADDIK 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.

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.
[4] By Emunah Hevel (Abel) offered to Hashem a korban that was a mincha tovah 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, VEINENNUI KI LAKACH OTO ELOHIM (‘and he was not, because G-d took him [up]’ Gn 5:24). Before Chanoch was raptured in his aliyah IShomayim, 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 Noach, 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 Hazeh and he became the voresh (heir) of the Tzdeek 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 mishmaat (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 etret zarah (a strange land), living in oholim (tents), as did Yitzchak and Yaakov, the fellow yorshim (heirs) of the same havtachot (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 Havtachot (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
|20| By Emunah Yitzchak invoked brachot with respect to future events on Yaakov and Esav.
|21| By Emunah Yaakov, as he was dying, gave a bracha to each of the banim of Yosef and V'YISHTAKHU 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 (fear) at the king's decree.
|24| By Emunah, Moshe Rabbeinu, when he had grown, refused to be called the son of Pharaoh's daughter; Chosing rather to endure redifah (persecution) with the Am Hashem than to enjoy the ephemeral ta’anugot (pleasures) of averos for a season.
|25| For Moshe Rabbeinu considered abuse and tzoros for the sake of Rebbe, Melech HaMoshiach greater osher (riches) than the ozar (treasure) of Mitzrayim (Egypt), for he had respect unto the recompense of the sachar (reward).
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|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 (YEHOSHUA 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, Who by Emunah conquered mamlachot (kingdoms), worked tzedek (righteousness), obtained havtachot (promises), shut the mouths of arayot (lions), 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; And others underwent the nisayon of cruel mockings and scourgings, also the sharsherot (chains) and the beis hasohar. 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), those of whom the Olam Hazez was not worthy, wandering in deserts and mountains and caves of the earth.
|33| And all these, having Hashem's commendation through their Emunah, did not receive the havtachah (promise), Hashem having foreseen something better for us, so that, apart from us, they should not be made shleimut.
|34| 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 enquiring averos, and let us run with endurance and savlanut the race set before us, Fixing our gaze on the one who endured such opposition from chote'im (sinners), that you may not be weary in your neshamot, losing heart.
|35| For you have not yet resisted to the point of death al kiddush Ha-Shem in your struggle against Chet; 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’;
KI ES ASHER YE’EHAV HASHEM YOKHI’ACH (‘for whom Hashem loves he disciplines’ and he punishes ES BEN YIRTZEH every son he receives’ MISHLE 3:11-12; IYOV 5:17).

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?

But if you are without musar, in which all the yeladim share, then you are not banim but mamzerim.

Furthermore, we had Avot on HaAretz, who were morim that we reverenced and treated with kavod. Should we not even more subject ourselves to the Avi HaRuchot and live?

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.

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.

Therefore, “Bring chizzuk to the weak hands and the feeble knees; Isa 35:3), 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).

Pursue shalom with kol Bnei Adam, and the kedushah without which no one will see Hashem.

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;

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.

For you have dra’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.

For you have not come to a Har that can be touched and to a blazing Eish and to choshech and gloom and storm,

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.

For they could not bear the mitzvah ‘If even a BEHEMAH (“animal” SHEMOT 1:9:13) should touch the Har, the punishment will be seqilah (stoning).

And so fearful was the sight that Moshe Rabbeinu said “YAGORTI” (“I am afraid” Dt 9:19) and trembling,

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,

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,

And to Yehoshua, the Metavekh of a Brit Chadasha and to the dahm hahazzayah (blood of sprinkling Is 52:15), which speaks better than the dahm haHevel (blood of Abel).

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.

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 HAARETZ’ (‘And I will shake the heavens and the earth.’ CHAGGAI 2:6)

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.

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.

For, indeed, Eloheinu is a consuming Eish. [Dt 4:24; 9:3; Isa 33:14]

Let ahavat achim (brotherly love) continue.

Do not neglect hachnosas orchim (hospitality), for by this some without having da’as of it, have entertained malachim.

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.

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 hitachon, 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 mechabed (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, u’Ofelamin.

[9] Do not be carried away by various torot zarot; for it is tov for the lev to be given chizzuk through Rebbe, Melech HaMoshiach, the One whose sight through Rebbe, Melech HaMoshiach Yehoshua, to whom he kavod 10lemei Olamin. Omein.

[10] We have a Mizbe’ach from which those who serve the Mishkan have no right to eat.

[11] For the zevakhim whose dahm is brought into the Kodesh HaKodesh by the Kohen Gadol as a Kapparat Kodesh HaKadosh by the Dahm Brit Olam, even Adoneinu.

[12] Therefore, Yehoshua also, that he might make the Am Brit kedoshim 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 zevakhim Hashem is well pleased.

[17] Obey your manhigim and submit to them; for they are being shomer over your neshamot, as those who have achrainus (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 Tehiyas 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.

[22] Now I urge you, Achim b’Mosioch, bear with this dvar hachizzuk, for indeed an iggeret I have written you bekitzur (briefly, concisely).

[23] Have da’as that our Ach b’Mosioch Timotiyos has been released, with whom if he comes shortly, I will see you.

[24] Shalom greetings to all your manhigim and all the kedoshim. The ones from Italy send shalom greetings to you.

[25] Chen vChesed 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 vi-viix on Moshiach Immanu-El Ben HaAlmah uncontaminated by Chet Kadmon].

Yra’ak (see p.848), eved (servant) of Hashem and of Rebbe, Melech HaMoshiach Adoneinu Yehoshua; To the Shneym Asar HaShevatim (Twelve Tribes) in the Golus, Shalom! [DEVARIM 32:26]

[2] Consider it all simcha, my Achim b’Mosioch, 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, waverin in emunah, is like a wave of the yam (sea)
being tossed by the wind. [MELACHM 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 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 103:16]
[10] And let the Ach b'Moshiach of shiflut (lowliness) glory in the da'as that Hashem will exalt him.
[11] For the 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 afi.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] Birzton 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 Tziktat 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), this one's chasidus (piety) is worthless. [TEHILLIM 54:13; 39:1; 14:3]
[23] 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 Hazeh. [DEVARIM 14:29; IYOV 31:16,17,21; TEHILLIM 146:9; YESHAYAH 1:17,23]
[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 is like a man looking at his ponum in a mirror,

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; VAYIKRA 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 shtrimel, and there enters also an...
underprivileged nebakh, a kabtzen (poor person) in shmattes (rags),

[3] and you pay special attention to the takif
[influential man] wearing the bekeshe and shreimelel 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 Aniyim of the Olam Hazeh 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?

[6] But you dishonored the ish eyvon (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 machshavot re'sha (evil thoughts)?

[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).

[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 rachumim (mercy) to the one not having shown rachumim. Rachumim 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) 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)?

[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 niftar (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 kriat 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' [of dead orthodoxy] 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 Kitevi 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 niftar (deceased, dead), so also is Emunah without Ma'asim.
Not many of you, Achim b’Moshiach, should be Morim for Moshiach, al’s (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 RAVREVAN (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 [Gn 1:26,27f].

|10| Out of the same PEH (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| No’eefot (adulterers)! Do you not have da’as that to have shaichus (closeness, friendship, intimacy) with the Olam Hazeh is eyvah im Hashem (enmity with G-d)? Therefore, whoever chooses to make the Olam Hazeh his Ohev is made an Oyev (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’LA’ANAYIM 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; ZECHARAH 1:3; MALACHI 3:7; YESHAYAH 1:16; TEHILLIM 24:4; 119:113; YIRMYEYAH 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. [IYOV 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? [IYOV 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; YECHEZKEL 30:2]

[2] The osher of you has rotted and your malbush has become moth-eaten. [IYOV 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. [YAVIKRA 19:13; YIRMYEYAH 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."

[YIRMYEYAH 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 Moshiacli Adoneinu. Hinei, the ikar (farmer) awaits the precious pri 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 Moshiacli 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 Nevim who spoke b'Shem Adonoi.

[11] Hinei, we call me'ashirim the ones having endured: the enduring or ech (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 ha'aretz nor any other shevuah, 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 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 teffilah 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)

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 Goluteyn, 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 Kodoshim by the Ruach Hakodesh, resulting in mishma’at (obedience [1:14-22; 3:6; 4:17]) to the Mashiach and resulting in hazzayat HaDam HaMoshiach (sprinkling of the Blood of Mashiach Isa 52:15, Ex 24:7), of Mashiach 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 Hisgalus (Revelation, Apocalypse) of Mashiach 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 Mashiach] and rejoice with simcha inexpressible and full of kavod,

[9] Obtaining the maskana (outcome) of your Emunah, the Yeshu’at Eloheynu of your nefeshot (souls).

[10] The Neviiym, who prophesied of the Chen v’Chesed Hashem that was to come to you, searched and inquired about this Yeshu’at Eloheynu.

[11] The Neviiym were searching for what zman (time) or what context of occasion the Ruach of Mashiach in them was pointing to, when predicting the Chevlei Moshiach and HaKavod to follow.

[12] The hisgalus (revelation) came to the Neviiym 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 Darshanim, Maggidim) of the Besuras HaGeulah by the

[13] Therefore, tighten the ‘readiness’ garret 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

him up. And if he may have been committing peyshaim, 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 [HaNavi] 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 shlosh shanim and shishah chodashim (three years and six months). [MELACHIM ALEF 17:1]

[18] And again Eliyahu [HaNavi] davened, and Shomayim gave GESHEM (rain) and ha’aretz caused its pri to sprout. [MELACHIM ALEF 18:45]

[19] My Achim b’Moshiach, if anyone among you wanders vait (astray) from HaEmes and will cover a multitude of chatta’im.

[20] You should have da’as (knowledge) that the one having helped a choteh (sinner) to become a ba’al teshuva will be given selicha (forgiveness).

[21] And if he may have been committing peyshaim, he will be given selicha (forgiveness).
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'avor (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 Kedoshim in hitnahagut (conduct),

[16] Because it says in the Torah, KEDOSHIM TIH'YU (VAYIKRA 19:2),

[17] And if you call upon as 'Avnu' [Mt:6:9] the One who is the impartial Sho'et (Sho'et kol ha'aretz) of each man LISH KMAASEIHU (To each according to his deeds) TEHILLIM 62:13, then conduct yourself with yirat Shomayim during your time in the Golus of the Olam Hazeh,

[18] Having da'as that the padut nafsheynu (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 lifrei hvivased 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 Techiyas 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 10:am (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, 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].

[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].

[26] Therefore, having put away all rishus (malice), all remiyah (guile, fraud, deceit) and tzevi'ut (hypocrisy) and kin'ah (envy) and all lashon hora,

[27] As new born olaim (infants), desire the pure cholov ruchani (spiritual milk), that by it you may grow into Yeshu'at Eloheynu,

[28] That by it you may grow into Yeshu'at Eloheynu,

[29] Now that you have tasted the DAHM of Moshiach (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)

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[38] Who, on the one hand, having been foreknown lifrei hvivased 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.

[39] Through him [Moshiach] you have emunah in Hashem, the One who brought forth the Techiyas HaMoshiach from HaMesim (the dead ones) and gave him Kavod. And so your emunah and your tikvah [1:13] are in Hashem.

[40] 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.

[41] 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 10:am (living and remaining firm forever).

[42] For, 'All flesh is grass and all of [mankind's] glory is like the flower: the grass withers, the flower falls, 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].

[43] Therefore, having put away all rishus (malice), all remiyah (guile, fraud, deceit) and tzevi'ut (hypocrisy) and kin'ah (envy) and all lashon hora,

[44] As new born olaim (infants), desire the pure cholov ruchani (spiritual milk), that by it you may grow into Yeshu'at Eloheynu,
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 rachamin, but now having received rachamin (Hos 2:25).

[11] Chaverim, I say “Chazak (Be Strong)!” to you as liens and exiles (1:1,17), exhorting you to abstain from fleshly ta’ivot (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 moshehlim (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 (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 Hashem (The Brotherhood of the Messianic Chavurah); have yirat Hashem toward HaAdam (Be Strong)!” to you as aliens (Hos 2:25).

[18] Avadim, be submitting in kol yir’ah (all fear) to your adonim (masters), not only to the hard shemot (task-masters, Shemot 1:1).

[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 chattam (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 BEMIV (‘and no deceit was in his mouth’ Isa 53:9);
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 k’li 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), 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 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]

|9| In which also to the ruchot (spirits) in mishmar (prison), having gone, Moshiach made the hachrazah (proclamation, kerygma)

|10| HAISH HECHAFETZ CHAYYIM OHEV YAMIM LIROT TOV (‘For the one wanting to love life and to see good days’) NETZOR LI’SHONECHA MERAH USFATECHA 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 SHAHATAM (‘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 chatturim (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 ruchot (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 Hazeh in the basar, in the ta’avit 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 Hazeh participating in the ta’avor (lusts) of the Govim, walking in darchei zimah (the ways of licentiousness), ta’avor (lusts), shichrut (drunkenness), orgiastic drinking mesibot (parties), and unlawful avodas elimon (idolatry).

[4] The Govim 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] And if anyone speaks, let it be as though it were the oracles of Hashem; if anyone ministers, let it be as by the chozeck (strength) which Hashem supplies, that in all things Hashem may be glorified through Rebbe Melech HaMoshiach Yehoshua. Lo HaKavod V’HaOz L’Olemei Olamim. Omein (To whom be the glory and the power into the ages of the ages. Omein.)

[10] Each one according as he received a mattanah (gift), as a partaker of the Kavod Melech HaMoshiach, and also as a fellow Zaken (Elder) and 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 chozeck (strength) which Hashem supplies, that in all things Hashem may be glorified through Rebbe Melech HaMoshiach Yehoshua. Lo HaKavod V’HaOz L’Olemei 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 sasson.

[14] If you are reproached for a rotzeach (murderer) or an oseh ra’ah (an evil doer) or as one who is mitarev (meddlesome).

[15] Let not any of you suffer as a ma’amin b’Moshiach (believer in Moshiach), let him not be ashamed, but let him glorify Hashem by this Name.

[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 Tsaddik 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.

Therefore, I give this word of chozeck to the Zekenim (Elders [see SHEMOT 12:21]) 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 Roeh (Shepherd) on behalf of the Eder Hashem (Flock of G-d [YIRMEYAH 13:17]) among you, serving as Mashghiach Buchaniyim (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 V’LALETZIM HU YALITZ MISHLE 3:34),
Therefore, be humbled under the mighty hand of Hashem, that you may be exalted in due time.

HASHLECH AL ADONOI Y'HAVECHA V'HU Y'CHALKELECHA (‘Cast your care on Hashem and He will sustain you’ TEHILLIM 55:23), because Hashem cares and is concerned about you.

Be shomer in zililut da’as (sober-mindedness). Your adversary Hasatan [Samma’el], prowls around like a roaring arye (lion), seeking whom to swallow.

Oppose him, firm in emunah, knowing that in the Olam Hazeh, the same Chevlei [Moshiach] are to be laid upon HaAchim b’Moshiach.

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.

Lo HaKavod V’HaOz L’Olemei Olamim. Omein.

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.

Drishat Shalom to you from your coequal Nivcharah (Chosen One), she in Babel. Drishat Shalom also from Markos, beni.

Greet one another with a neshikat ahavah (kiss of agape). Drishat Shalom to all of you, the ones in Rebbe, Melech HaMoshiach.
2K 1, 2

For we had not followed cleverly crafted aggadot or doichek (farfetched) babemeises 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).

And this bat kol we heard out of Shomayim, having been brought with Moshiach upon the Har HaKodesh.

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 of Brightness, Venus) rises in your levavot (hearts).

Knowing this first: that every nevu’ah (prophecy) of the Kitvei Hakodesh is not of one’s own interpretation.

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.

But there were also nevi’ei 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.

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.

And in their chomed (covetous) greed, they will exploit you with deceptive words. For them the Mishpat (Judgment) of old is not drei (idle) and their churban (ruin) does not slumber.

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; And if Hashem, when he brought a mabbul (flood) upon the world of resha’im (evildoers), did not spare the ancient world, but preserved Noach, the eighth of the nefashot [in the Teva (Ark)] and a maggid of Tzidkanut (Righteousness); 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; 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) --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.

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,

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, 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.

But these men, like irrational beasts born biderach 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, 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. 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)!

Forsaking the Derech HaYashar (Straight Way), they went astray, having followed the Derech HaBil’am Ben Bor,
who loved the sachar haresha
(reward of unrighteousness).

16 But he had tochachah
(reproof) for his own peysha
(transgression): a dumb
chamor (donkey), having spoken
in a man’s voice, hindered the madness
of the meshuga navi.

17 These men are mikvao’t
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
defeats a man also enslaves
him.

20 For if, having escaped
the tumot (defilements) of
Olam Hazeh 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: KECHELEV
SHAV AL KEO (‘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
iggerot 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
Moshi’einu 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
HaBri’ah (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) and destroyed, and the elements
set ablaze and melted.

8 CHOMERIM CHADASHIM VA’ARETZ
[YESHAYAH 65:17 cf. 66:22]
according to the havtachah (promise) of
Hashem we await, in which
Tzidkanut (Righteousness) dwells.

9 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).

10 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.

11 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.

12 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
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 v’Chesed and Da’as of Adoneinu and Moshieinu, Rebbe, Melech HaMoshiach Yehoshua. Lo HaKavod Gam HaYom V’Gam L’Yom HaOlam. Omein. (To him be glory both now and to the day of eternity. Omein.) |

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, [T.N. See Isaiah 4:2] gives us tohorah (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 52:5; 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. [MISHLE 20:9; YIRMEYAH 2:35] |

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 | He and he is the kapporah for chattoteinu, not for ours only, but also for the kol HaOlam Hazeh. [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
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 nigglah (be revealed) that none of them belongs to us. [Yu 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 shoker (every falsehood) is not of HaEmes.
[22] Who is the shakran (liar)? Who but the one making hakhchashah (denial) of HaAv and HaBen.
[23] No one making hakhchashah of HaBen has hakhchashah (denial) of HaAv and HaBen.
[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 [nev'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.
[28] And now, yeladim, remain in Him, that when He makes His hisgalus (revelation, unveiling appearance) we may have bitachon and not have hushah (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 poel 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 nigglah (is revealed) what we will be. We have da'as that when He is nigglah, 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 tzaddik, 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 maasei tzadek. [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 Ach 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 neshaf [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. [YECHEZKEL 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]

|25| By this we have da'as that He abides in us, by the Ruach Hakodesh whom He gave to us.

|26| And whatever we request, we receive from Him, because we are shomer of His mitzvot and the things pleasing before Him we practice.

|27| 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.

|28| 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]

|29| By this we have da'as 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]
If anyone says I have ahavah for Hashem, but that Hashem had ahavah for us and gave His Zun fun der Oybershter as a kapporah for chattoteinu.

[11] Chaverim, if Hashem so kapporah for chattoteinu, He 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 Him and He in us, because of the Ruach Hakodesh of Him He has given us.

[13] By this we have da'as that we have our ma'on in Him and He in us, because of the Ruach Hakodesh in us has been made shleimah.

[14] And we [Shlichim] have beheld and we give solemn eidus (testimony) that HaAy HaOlam (Go'el el kol HaOlam, Oisleizer).

[15] Whoever makes moyde (confession) that Yehoshua (Yeshua) is the Zun fun der Oybershter, 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 shleimah 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.

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 Zun fun der Oybershter?

[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 five 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 Oybershter.

[10] The one with emunah in the Zun fun der Oybershter 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 Zun fun der Oybershter.

[11] And this is the eidus, that Hashem gave Chayyey Olam to us, and this Chayyim is in His Zun fun der Oybershter.

[12] The one having HaBen has HaChayyim; the one not having the Zun fun der Oybershter does not have Chayyim.

[13] These things I wrote to you who have emunah b'Shem the Zun fun der Oybershter, 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.
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 
imanu (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 com-
mandment) 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 
halahchah 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, 
est lost you 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 
shuttatuf (partnership) with 
his masim haram (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 (II)

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
(succesful) 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 (conduct in
the Way of Truth).

[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 [here]; but
Diotrephes, who has fallen in
love with being ‘Rosh of
the Kehillah,’ does not receive us.

[10] Oib azoi (consequently),
if come, I will remember his
‘maasim’ (‘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.

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).

Drishat Shalom from the
Chaverim [here]; Drishat
Shalom by name to each of
the Chaverim [here].

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 prosper spiritually,
he will succeed in every aspect
of his life. It appears that the
Shliach Yochanan had led
Gaius to faith in the Moshiach (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
Gedolah, his other iggrot
dodesh, and his Hisgalus. 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; Mi 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
3:24; 1Yn 4:13; 5:10; 3:18-
19; Pp 1:6; 2Ti 1:12; Yn 5:24;
1Yn 3:24; Eph 1:13-14; 4:30.
Other Scripture on this matter
MOSHIACH’S LETTER THROUGH YEHUDA, THE BROTHER OF THE SHLIACH YA’AKOV, TO THE BRIT CHADASHA KEHILLAH

From Yehuda, eved (servant) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua and brother of Ya’akov [see p.548]; To HaKeru’im (the Called Ones); To HaShemurim (the Guarded ones) for Rebbe, Melech HaMoshiach Yehoshua.

1] Rachamim Hashem and Salom Hashem and Ahavas Hashem to you abundantly!

[2] 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), not having the Ruach HaShemurim (the Guarded 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.

[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), not having the Ruach HaShemurim (the Guarded 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.

[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 shelves and are hidden away by winds, autumn trees without fruit, twice dead, torn up from their shorashim (roots), wandering kokhavim (stars) for whom the shvartz gloom of choshech has been reserved oif eibik (forever).

[5] Ga’an Hashem for the eibik (forever), under sharsherot (chains) oif malachim HaShem has kept their own station, these 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 course of nature and turning aside and going after alien flesh, are set forth to lie in public view as a motef (example), undergoing the onesh of Eish Olam (Eternal Fire, YESHAYAH 66:24; Mt 25:46; RV 20:10).

[6] And you have da’as about Emunah (Faith, the Emunah of the true Dat HaYehudit), having deserted their own station, these 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 course of nature and turning aside and going after alien flesh, are set forth to lie in public view as a motef (example), undergoing the onesh of Eish Olam (Eternal Fire, YESHAYAH 66:24; Mt 25:46; RV 20:10).

[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 motef (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, Michael the Sar HaMalachim (DANIEL 10:12), when he took issue with Hasatan and disputed about the geviiyat 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), wandering kokhavim (stars) for whom the shvartz gloom of choshech has been reserved oif eibik (forever).

[13] Wild waves of the sea, foaming up their ma’asim hara’im (evil deeds), walking according to their ta’avot (lusts); their mouth speaks arrogant things, flattering for the tzil (purpose) of financial advantage.

[14] 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.

[15] 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.

[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, 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.

[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] 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.

[20] But you, Chaverim, build yourselves up on what is kodesh kodeshim (most holy)
of yours, your [correct, Orthodox Jewish] Emunah (Faith, v.3, the Emunah of the true Dat HaYehudah), 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 yiresh-hakovod, hating even the undergarment defiled by corrupt human nature.

[24] To the One who is able to stand shomer over you, to make you morena (prevented) from falling, and to set you unblemished in the presence of his Shechinah, with sason rav (much rejoicing).

[25] To HaElohim HaYachid HaMoshiach, the Bechor Hashem, the Ed Hane'emah of Rebbe, Melech HaMoshiach Yehoshua which Hashem made it known by his meshareim (servants, keli 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 mesharei (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 karon (near) is HaYom [the time of crisis and the events related to the Bias HaMoshiach].

[4] Yochanan to the sheva (seven) hakhehillot (congregations) in Asia: Chen v'Chesed Hashem to you and Shalom from the One who is [YESHAYAH 53:14], 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, YECEHEZKEL 1:4-28].

[5] And from Rebbe, Melech HaMoshiach, the ed hanem'eman (faithful witness), the BECHOR (Firstborn, TEHILLIM 89:28 [27]) of the Mesim and the Nagid, ELYON L'MALKHEI ARETZ ("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; 53:8] peshae'iuin [our rebellions, YESHAYAH 53:5] by [Geulah redemption through the kofer pedet 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 Mamleket kohanim (a Kingdom of priests, SHEMOT 19:6), kohanim doing avodas kodesh sherut to his Elohim HaAv, lo hakavod v'gevurah l'olmey 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 have rebelled, YESHAYAH 53:5]


[9] I, Yochanan, your Ach and your mishpachot (families) of ha'aretz will MOURN for Him. Ken, even so. Omein. [DANIEL 7:13; ZECHARYAH 12:10f; BERESHIS 12:3; 28:14]

[10] Ani Hu the Aleph and the Tav, says Hashem Adonai, the One who is and the One who was and the One coming, Adonoi Tzivos (L-nd of armies), [SHEMOT 3:14; YESHAYAH 41:4; AMOS 3:13; 4:13 TARGUM HA-SHIVIM]

[11] I, Yochanan, your Ach b'Moshiach and your fellow partaker taking the chelek (inheritance) in the tzarrah (trouble, Mt 24:15f), the Chevlevi Moshiach (birthpangs of Moshiach), and the Malchut (Kingdom) and the savlanut (patient endurance) in Moshiach-- I was on the island called Shaliach to the Nations, Rav Shaul.
Patmos because of the Dvar Hashem and the eidos (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, [YEZEKEL 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). [ZECHARIAH 4:2; SHEMA 25:31-40]

[13] And in the midst of the menorot stood One like the Bar Enosh [DANIEL 7:13-14; YEZEKEL 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; YEZEKEL 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 a flame of eish, eynayim (eyes) of him were like wool, like snow, and the hair were lavan (white), [DANIEL 10:6; YEZEKEL 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 HaRishion (The First) and HaAcharon (The Last) [YESHAYAH 41:4; 44:6; 48:12; YEZEKEL 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 l'Olam va'ed (I am alive forevermore) and I have the maftekhot haShe'ol (keys of Death) and the maftekhot haShe'ol (keys of the abode of the Dead). [YESHAYAH 41:4; 44:2; 48:12; YEZEKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17]

[19] Therefore, write down (The last): and, What you see (The first) and HaAcharon (The Last) [YESHAYAH 41:4; 44:6; 48:12; YEZEKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17] (witness) of [YESHAYAH 30:8] (prophecy, vision, hisgalus) and Prophecy, Vision, Hisgalus, the Chazon (Revelation, prophecy, vision) which also I loathe. [YIRMEYAH 2:2] (prophecy, vision, hisgalus, The revelation) which I have tested the ones making the claim that they are Rebbe, Melech HaMoshiach's shlichim' and are not, and found them kozvim (liars), [YIRMEYAH 30:8]

[20] The raz (mystery, sod) of the Chayyim (Tree of Life), to the one who wins the HaChayyim (Tree of Life), the Malchut (Kingdom) of of the abode of the Dead). [YESHAYAH 41:4; 44:6; 48:12; YEZEKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17] (witness) of [YESHAYAH 30:8] (prophecy, vision, hisgalus) which also I loathe. [YIRMEYAH 2:2] (prophecy, vision, hisgalus, The revelation) which I have tested the ones making the claim that they are Rebbe, Melech HaMoshiach's shlichim' and are not, and found them kozvim (liars), [YIRMEYAH 30:8]

[21] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillah; To the one who wins the nitzachon (victory) I will give nitzachon (victory) I will give the Kehillah (Congregations) and the sheva menorot are the sheva Kehillot. [DANIEL 4:34; 12:7; 8:17-18; YESHAYAH 44:6; 48:12; YEZEKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17]

[22] To the first and the Last, and to the seven sheva Kehillot. [DANIEL 10:6; YEZEKEL 1:7,24; 43:2; YESHAYAH 1:20; 49:2; SHOFETIM 5:31]

[23] Therefore, write down (The last): and, What you see (The first) and HaAcharon (The Last) [YESHAYAH 41:4; 44:6; 48:12; YEZEKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17] (witness) of [YESHAYAH 30:8] (prophecy, vision, hisgalus) which also I loathe. [YIRMEYAH 2:2] (prophecy, vision, hisgalus, The revelation) which I have tested the ones making the claim that they are Rebbe, Melech HaMoshiach's shlichim' and are not, and found them kozvim (liars), [YIRMEYAH 30:8]

[24] To the one who wins the nitzachon (victory) I will give nitzachon (victory) I will give the Kehillah (Congregations) and the sheva menorot are the sheva Kehillot. [DANIEL 4:34; 12:7; 8:17-18; YESHAYAH 44:6; 48:12; YEZEKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17] (witness) of [YESHAYAH 30:8] (prophecy, vision, hisgalus) which also I loathe. [YIRMEYAH 2:2] (prophecy, vision, hisgalus, The revelation) which I have tested the ones making the claim that they are Rebbe, Melech HaMoshiach's shlichim' and are not, and found them kozvim (liars), [YIRMEYAH 30:8]
2:8; YEchezkel 28:1; 31:8,9 Targum Ha-Shivim]

[8] And to the malach (angel) of the Kelilah 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 neeman ad haMavet (faithful witness) who died al-Mavet, killed (faithful witness) who died al-Mavet (faithful witness).  [YESHAYAH 49:2]

[11] The one having [spiritual] ears, let him hear what the Ruach Hakodesh says to the Kelilah. The one who wins the nitzachon (victory), I will give him some of the Manna before Bnei Yisroel.  [TEHILLIM 78:24; 119:28; MISHLE 21:2; 24:12; YIRMEYAH 11:20; 139:1; 2:23; MISHLE 21:2; 24:12; YIRMEYAH 11:20; 17:10; SHMUEL ALEF 16:7; MELACHIM ALEF 8:39]

[12] And to the malach (angel) of the Kelilah 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'asim (deeds) and the ahavah and the emunah and the tzedek [DANIEL 9:25] and the savulanut (patient endurance) of you, and that your ma'asim ha'acharonim are more than harishonom of you.  [20] But I have this against you, that you are being 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 toarah 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 ellim (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 Kelilah. 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 levanah (a white stone) and upon it a Shem Chadash (New Name), of which no one has da'as, except the one receiving it. [TEHILLIM 73:4; YESHAYAH 62:2; 65:15; 56:5] [18] And to the malach of the Kelilah in Thyatira, write: These things says the Zun fun der Oybershter, the One having his histalkus (New Name), of which no one has da'as, except the one receiving it. [TEHILLIM 73:4; YESHAYAH 62:2; 65:15; 56:5]

[19] I have da'as of your ma'asim (deeds) and the ahavah and the emunah and the tzedek [DANIEL 9:25] and the savulanut (patient endurance) of you, and that your ma'asim ha'acharonim are more than harishonom of you. [20] But I have this against you, that you are being permissive toward that isha Izevel (Jezebel), the one calling herself a nevi'ah (prophetess) who teaches and deceives my avadim to commit zemet and to eat okhel (food) sacrificed to ellim (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 mi'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 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,
The one who wins the nitzachon (victory) will make an ammud (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). [YECHEZKEL 48:35]

The one having an ear, let him hear what the Ruach Hakodesh says to the Kehillot. And to the malach of the Kehillah in Philadelphia, write: These things says 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]

I have da‘as of your ma‘asim. Hinei, I have placed before 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), 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] 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).

Be shomer and regarding the things remaining and the things on the point of mavet, the things to be chazakim (strong ones). Therefore, if you are not shomer, I will come as a shomer over my dvar of Elohai and never may he go out of it [TEHILLIM 23:6; YESHAYAH 49:23; 43:4].

I will come as a 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).
salve to rub on the eynayim (eyes) of you that you may see. [19] Those for whom I have avahavah 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,’ YECEHEZKEL 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. [YECEHEZKEL 1:28]

[4] And around the Kes (Throne) were esrim varbahah kisot (twenty-four thrones) and on the kisot were sitting esrim varbahah 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. [YECEHEZKEL 1:5]

[7] And harishonah (the first) of HaChayyot (the living beings, YECEHEZKEL 1:10, 1:14) was like an aryeh (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 had the face of a ben Adam (human being), and hareve’it (fourth) of HaChayyot was like a flying nesher (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. [9] And whenever the Chayyot will give kavod (glory) and hod (splendor) and hadar (majesty) and shevakhol (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 varbahah 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]
(The Lion) from the Shevet Yehudah (Tribe of Judah), the Shoresh 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, omniscience), sheva eynayim (eyes, omnipotence), which are the sheva ruchoth (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). And I saw 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 sefira hatoroth (seven spheres of holiness) of the Kadosh. [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 (angels); they numbered myriads kol (voice) of many malachim (angels).

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 hayad (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.

[YEchezkel 4:16]

7 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 hayad (glory) and the memshalah (dominion) ad Olemei Olamim (forever and ever). [DIVREY HAYAMIM ALEF 29:11; MALACHI 1:6; 2:2]

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

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Arbah Chayyot (four living beings) saying, as with a voice of thunder, "Come and see! 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 hasheyni (second seal), I heard hasheniyah of HaChayyot (the second of the living beings) saying, "Come and see! And another sus (horse) went forth, a flame-red one, and to the one sitting on it was given to take shalom from ha' aretz (the earth) with men slaughtering one another, and was given to him a cherev gedolah (great sword). [ZECHARAYAH 1:8; 6:2]

[5] And when he opened the chotam hashlishi (third seal), I heard hashlishih 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). [ZECHARAYAH 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 (fourth seal), I heard harevi' i of HaChayyot (the fourth of the living beings), saying, "Come and see! And I saw and hinei, a sus yararrak (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
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; HOSEA 13:14; YIRMEYAH 15:2,3; 24:10; YECHEZKEL 5:12,17]

[9] And when he opened the chotam hashishi (fifth seal), I saw underneath the Mizbe'ach (altar) the nefashot (souls) of the ones having died at 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. [TEHILLIM 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 a little while, until the melachim (angels) 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'enah (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, SHEMA'T 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 arbah 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 Reuven, 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 Menashe, 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 shevetim (tribes) and haumim (the peoples) and lashonot (tongues), standing before the Kes (Throne) and before the SEH (Lamb, SHEMA'T 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 Hashem,
8 And when the SEH, [Lamb, SHEMOT 12:3; YESHAYAH 53:7 Moshiach] opened the chotam hashovos (seventh seal), there was silence in Shomayim about half an hour.

[1] Therefore, they are before the Kes (Throne) of Hashem and serve Him yomam valailah in His Biis Hamikdash, and the One sitting on the Kes (Throne) will pitch the tent of His Mishkan over them. [YESHAYAH 4:5]

[2] They will hunger no more nor thirst nor shall the shemesh (sun) strike them nor any scorching heat, [YESHAYAH 49:10]

[3] 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 eyenayim. [YESHAYAH 25:8; 35:10; 51:11; 65:19]

[4] And the smoke of the keteret (fire pan), and there were given to them shivah shofarot. [YIRMEYAH 14:12] And the malach haremi (third angel) sounded the shofar; and there fell out of Shomayim a kokhav (great star) blazing as a torch and it fell on a third of the rivers and on the wells of mayim (water). [YESHAYAH 9:15, 23:15]

[5] And the malach has taken the keteret and filled it from the eish (fire) of the Mizbe'ach before Hashem, [TEHILLIM 141:2] and the ships were destroyed. [SHEMOT 10:21-23; YESHAYAH 51:25]

[6] And the malach hasechvi (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]

[7] 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.

[8] And the smoke of the keteret ascended with the tefillos (prayers) of all the Kedoshim at the golden Mizbe'ach before the Kes (Throne). [SHEMOT 30:1-6] And another malach came and stood at the Mizbe'ach (altar), having a golden mizbe'ach (fire pan), and there were given to them shivah shofarot. [YIRMEYAH 51:11; 65:19] And the malach hasechvi (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 the malach hashevi'i (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]

[10] They will hunger no more nor thirst nor shall the shemesh (sun) strike them nor any scorching heat, [YESHAYAH 4:5] and the ships were destroyed. [SHEMOT 10:21-23; YECHEZKEL 32:7]

[11] And I saw the shivat hamalachim (seven angels) standing at the Mizbe'ach before the Kes (Throne), and of 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 eyenayim. [YESHAYAH 25:8; 35:10; 51:11; 65:19] And the malach hasechvi (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]
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 mafte’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 arbeh (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). [YECHEZKEL 9:4].

5 And it was given to them that they should not kill them, but that they will be tormented chamashah chodashim (five months). Their torment is as the torment of an akrav 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. [YIOV 3:21; 7:15; YIRMEYAH 8:3]

7 And the appearances of the arbeh (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 arayeh (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 akribim (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’). [IYOV 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; YEHOŠUHA 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 tzveot hapharashim (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).

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 here on in the book of Revelation, prophecy) and 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) coming out of the mouth of them.
nor to hear nor to walk. [DEVARIM 4:28; 31:29; YIRMEYAH 1:16; MICHOH 5:13]

[21] And they did not make teshuvah (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]

And I saw another strong malach descending and coming down out of Shomayim, having been wrapped in an anan (cloud) and the keshet be'anan (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), [YECHEZKEL 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'aretz (the earth), [HOSHEA 11:10]

[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. [YIRMEYAH 15:16; YECHEZKEL 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). [YIRMEYAH 15:16; YECHEZKEL 2:8-3:3]

[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]

[6] And made shuvu'ah (oath) by the One who lives forever and ever whose “barah” (created) the Shomayim and the things in it and ha'aretz 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'aretz (the earth). [YIRMEYAH 15:16; YECHEZKEL 2:8-3:3]

[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; YECHEZKEL 2:8-3:3]

And a measuring rod like a staff was given to me, saying, Come and measure the Beis Hamikdash of Hashem and the Mize'bacz (altar) and the ones worshiping there. [YECHEZKEL 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. [YECHEZKEL 40:17,20; DANIEL 7:25; 12:7]

[3] And I will give to my Shnei 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'aretz. [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'aretz with makkot (plagues) of every kind, as often as they want. [SHEMOT 7:17,19]
|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'aretz (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'aretz (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 oyevim (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 kavad (glory) to Elohei HaShomayim. [YECHEZKEL 37:5,9,10,14]

|14| The second woe passed. Hinei, the third woe is coming quickly. [YECHEZKEL 3:15]

|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 Hazeh became the Malchut of Adoneinu and of His Moshiach, and He will reign 10lemei Olamim. [Ps 145:13; Dan 2:44; 7:14,27; Mic 4:7; Zech 14:9]

|16| And the esrim v'arba'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 79:2,3]

|18| And another ot (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 Shneym Asar (Twelve), [BERESHIS 37:9]

|19| 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]

|20| And she gave birth to a BEN (SON, Moshiach, YESHAYAH 9:5) 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 Yeshu’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 valaylah (day and night) was thrown down by [IYOV 1:9-11; ZECHARYAH 3:1]
[11] And they won the nitzachon (victory) over the Dragon NACHASH because of the dhahm of the SEH (Lamb, SHEMOT 12:22-23; YESHAYAH 53:7, Moshiach) 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 Nesher 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).
[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 edus, edus, edut, p.669 transliterated variously in the OJB, also edushaft) of Rebbe, Melech HaMoshiach.
[18] And then the Dragon NACHASH took his stand on the seashore sand of the yam (sea).


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 were names of Chilul 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 Chilul 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 Chilul Hashem gidufim (blasphemies) against Hashem to blaspheme ha-Shem (the Name) of him and his Mishkan, that is, the ones tabernacling in Shamayim.

[7] And was given to it to make milchamah (war) with the Kedoshim and to overcome the Kedoshim, 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, SHMOT 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.


[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 Shamayim 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 oto (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) of 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. [YECEHZKEL 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).

And I looked, and, hinei, the SEH (Lamb, SHMOT 12:3; YESHAYAH 53:7) 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 metzakim (foreheads).

[2] And I heard a sound out of Shamayim 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 (harp).

[3] And they sing, as it were, a Shir Chadash (New Song) before the Zekenim (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), bochrim ki betullim they are, for these are the ones following the SEH (Lamb, SHMOT 12:3; YESHAYAH 53:7 Moshiach) wherever he goes. These chassidim 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 HaGeulah 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 to the SEH (Lamb, YESHAYAH 53:7) and if anyone receives a mark on his metsakh (forehead) or on the yad of his, [3:13]). [HOSHEA 6:11; DANIEL 7:13]

[8] And another malach (angel) followed, saying, in a kol gadol (loud voice), "If anyone worships the Chayyah [Beast, Anti-Moshiach] and its Atzav (image), nor for anyone worshipping the Chayyah [Beast, Anti-Moshiach] and its Atzav (image), nor for anyone worshipping the Chayyah (Lamb, YESHAYAH 53:7)."

[9] And another malach (angel), sheli (a third one), followed them saying, in a kol gadol (loud voice), “If anyone worships the Chayyah [Beast, Anti-Moshiach] and its Atzav (image, PESEL, graven image, YESHAYAH 21:9) and if anyone receives a mark on his metsakh (forehead) or on the yad of him, [3:13]). [HOSHEA 6:11; DANIEL 7:13].

[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 Chayyah 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 10mei Olamim, and for them there is no menuchah (place of rest) yayin 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 Kedoshim, 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 toward Hashem and give Him kavod (glory), because the Katzir Ha’aretz (Fallen, the earth) and ha’aretz (the earth) was reaped.

[14] And another malach (angel) came out of the Mibzach (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]

[15] And another 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, YESHAYAH 4:13 [3:13]) of the Charon Af of Hashem (burning wrath of Hashem). [YESHAYAH 63:3]

[16] And the GAT hagedolah was trodden on outside the Ir (City) and dahm (blood) came out from the GAT up to the hour of His Yom HaMishpat (glory), because the HaBoreh HaShomayim (creator of Heaven and Earth) and Yam (Sea) and ma’ayanot (springs, sources) of mayim.

[17] 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, YESHAYAH 61:2) and reap, because the hour to reap has come, because the Katzir Ha’aretz (Harvest of the Earth) is ripe!' [YIRMEYAH 51:33]

[18] And the one sitting on the anan (cloud) put forth his MAGGAL (sickle, YESHAYAH 4:13 [3:13]) on ha’aretz (the earth) and ha’aretz (the earth) was reaped.

[19] And another malach (angel) came out of the Beis Hamikdash in Shomayim, having also with him a sharp MAGGAL (sickle, YESHAYAH 4:13 [3:13]), and another malach (angel) came out of the Mibzach (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]

[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 65:3; YOEL 4:13 [3:13]; BERESHS 49:11; DEVARIM 32:14]
And I saw another sign in Shomayim, great and marvelous: shiva hammakkot (seven plagues) came out of the Heikhal, having been clothed in linen, tahor (clean) and bright, and having been wrapped around the chests with golden gartels.

YECHZEKEL 9:2; DANIEL 10:5

And one of the Arbah Chayyot (four living beings) gave to the shivat hammakkot (seven angels) golden ke’arot (bowls) being full of the Channah Af HaElohim HaChai l’olamei haolamim (the wrath of the living G-d who lives for ever and ever).

And the Heikhal was filled with smoke from the kavod (glory) of Hashem and from the oz (power) of Hashem HaKadosh (the Holy One), for kol Chayyot (four living beings) and Emes (Truth) are your ma’asim (works), Hashem Adonoi Tzva’ot; Tzdek (Righteousness) and Tzedek (Righteousness) are your sign) in Shomayim, HaEdut in Shomayim.

And I heard a kol gadol (loud voice) out of Heikhal saying to the shiva hammakkot (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).” [YESHAYAH 49:26]

And Bnei Adam were scorched with eish (fire).

I saw another sign in Shomayim, having sheva (seven) malachim (angels) having sheva (seven) makkot (plagues), the last makkot (plagues), because by them is completed the Charon Af Hashem (the burning fury of G-d). [VAYIKRA 26:21]

And after these things I looked, and the Heikhal was being able to enter into the Heikhal until should be completed the sheva ke’arot (seven bowls) of the Charon Af HaElohim HaChai l’olamei haolamim (the wrath of the living G-d who lives for ever and ever).

And I saw another sign in Shomayim, having sheva (seven) malachim (angels) poured out his ke’ara (bowl) onto the neharot (rivers) and the ma’ayonot (springs) of mayim (water), and the mayim became dahm. [SHEMOT 7:17-21]

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,

Because they (those of Anti-Moshiach) shed the dahm of the Kedoshim and because the dahm of the Nevi-im they poured out, and You have given them dahm to drink! They are deserving of it!”

[SHEMOT 12:3; DEVARIM 28:35]

And the shivat hammakkot (seven plagues) of the shiva malachim (seven angels), [Isa 6:4; Ex 40:34,35; 1Kgs 8:10,11; 2Ch 5:13,14] 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 5:24]

And the Arbah Chayyot (four living beings) 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 sheva ke’arot (seven bowls) of the Charon Af of Hashem (the burning wrath of Hashem) onto ha’aretz (the earth),” [TEHILLIM 79:6; TZEFANYAH 3:8]

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 sheva ke’arot (seven bowls) of the Charon Af of Hashem (the burning wrath of Hashem) onto ha’aretz (the earth),” [TEHILLIM 5:24]

And I heard a kol gadol (loud voice) out of Heikhal saying to the shiva hammakkot (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).” [YESHAYAH 49:26]

And I heard the Mizbe’ach (altar) crying out, saying, “Ken, Hashem, Adonoi Tzva’ot, Emes and Ta’evah are Your Mishpatim (Judgments).” [YECHEZKEL 9:2; DANIEL 10:5]

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And I heard a kol gadol (loud voice) out of Heikhal saying to the shiva hammakkot (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).” [YESHAYAH 49:26]

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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).

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) of kol ha’aretz (all the earth) might be prepared. [Isa 11:15; 16; 41:2; 46:11]

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]

For they are ruchot (spirits) of shedim (demons) performing otot (miraculous signs), which go forth to the mishpat (judgment) of the derech (way) of the derech (way) of Bnei Adam. [Ezek 28:13; Jer 51:7]

[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).

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[15] Hinei, I am coming as unexpectantly as a ganav. Ashrey is the one watching unexpectantly as a ganav. [DANIEL 12:1]

[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). [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 hailstones, because of the makkah (plague) of it is gedolah me’od.[Ezek 13:13; 38:22; Ex 9:23-25]

[20] And every island fled, and mountains were not found. 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 hailstones, because of the makkah (plague) of it is gedolah me’od.[Ezek 13:13; 38:22; Ex 9:23-25]

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[22] And HaGadol (Great Day) of the Yom HaGadol (Great Day) of Hashem Adonoi Tzva’ot. [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) of kol ha’aretz (all the earth) might be prepared. [Isa 11:15,16; 41:2; 46:11]

[23] And the malach (angel), speaking with me saying, “Bo! (Come!) I will show you the Sod (marvel) of Rebbe, Melech Yisroel. 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 HaShalshe (the mystery, raz of the woman) and of the Chayyah (Anti-Moshiach) having the sheva malachim (seven angels) having the sheva malakkot (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]

[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!”

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[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 hailstones, because of the makkah (plague) of it is gedolah me’od.[Ezek 13:13; 38:22; Ex 9:23-25]

[22] And HaGadol (Great Day) of the Yom HaGadol (Great Day) of Hashem Adonoi Tzva’ot. [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) of kol ha’aretz (all the earth) might be prepared. [Isa 11:15,16; 41:2; 46:11]

[23] And the malach (angel), speaking 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]

[2] 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).”
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 asurah melachim (ten kings) who have not yet recieved a malchut, but they are to receieve 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 milchamah (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 sinah (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. [YECHEZKEL 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 she 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'aretz."

After these things I saw another malach (angel) coming down out of Shomayim having great samchut (authority); and ha'aretz (the earth) was illuminated by the splendor of him. [YECHEZKEL 43:2]

[2] And he cried in a kol (voice) out of Shomayim (The Seven) and Bavel Hagedolah. It has become a habitation of temei'ah (unclean spirit) and ha'aretz (the earth) was illuminated by the splendor of him. [YECHEZKEL 43:2]


[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'aretz committed zenut with her, and the merchants of ha'aretz by the resources of her luxury became rich.' [YECHEZKEL 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; BERESHIR 19:15].

[5] 'Because her chattaim (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 rendered; serve up double according to her ma'assim, 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).'

[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'aretz, 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; YECHEZKEL 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;
[YECEHZKEL 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 article of valuable wood and of bronze and of iron and of marble [YECEHZKEL 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. [YECEHZKEL 27:13]
[14] “And the pri (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, [YECEHZKEL 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,
[YECEHZKEL 27:28-30]
[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, [YECEHZKEL 27:28-30]
[18] “And they were crying out, seeing the smoke of her burning, saying, ‘What Ir (City) is like the Ir Hagedolah?’ [YECEHZKEL 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; EKHAH 2:10; YECEHZKEL 27:30,31]
[20] “Have lev same'ach over her, O Shomayim! You Kedoshim and Shlichim and Neviyim, 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 (City) be like the Ir Pesachim, because in one hour she was laid waste.” “And they were crying out, seeing the smoke of her burning, saying, ‘What Ir (City) is the great one?’ “And there stood afar off every steersman, [YECEHZKEL 27:32]
[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 (woman) of every craft will be turned away, and every oman (woman) of every craft will be heard in you no more. [YECEHZKEL 27:32]
[23] “And the ohr of a menorah would shine in you no more, and the kol (voice) of the Arbah Zekenim (twenty-four Elders) fell down and the Arbah Chayyot (four living beings) and they worshiped Hashem who sits on the Kes (Throne), saying, “Omein, Praise Hashem!”
[24] “And in her were found the dahm of Nevi'im (prophets) and of Kedoshim (saints) and of all the ones having been slain al Kiddush ha-Shem on ha'aretz.” [YIRMeyaH 51:49]

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 enes 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'olemei 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 worshiped 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 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 Kedoshim. [YESHAYAH 61:10; YECHZEKEL 44:17; ZECHARYAH 3:4]
[9] And he says to me, Write: 'Ashrey is the one 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 testimony of Rebbe, Melech HaMoshiach and ADON HAADEONIM.
[11] And I saw Shomayim having been opened, and, hinei, a sus lavan (white horse) and on His thigh a kaftan and on His head are many atarot, and He has a Name inscribed of which no one has da'as except Himself.
[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, are 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 will strike the Goyim, and He will shepherds them with a shevet barzel, and He treads 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 the basar of melachim (kings) and the basar of susim and of their riders and the basar of all, both, beini Chorin and avadim and the ketanim and the gedolim.” [YECHZEKEL 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 and they sat on them and the devils having the mafte'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 through 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 nefeshot (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
And I saw a Kisse Lavan Gadol (a Great White Throne) and I saw the One sitting on it, from whose presence HaAretz and Shomayim fled, and no place was found for them.

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]

And the Yam (Sea) gave up the Mesim in it, and Mavet, and She'ol gave up the Mesim in it, and Mavet, and She'ol were cast into the Agam (Lake of Fire). This is the Mavet HaSheyni (the Second Death), the Agam HaEish (the Lake of Fire).

And if anyone was not found having been written in the Sefer HaChayyim, he was cast into the Agam HaEish. [YESHAYAH 26:19]

And Mavet and She'ol were cast into the Agam HaEish (fire) and Shomayim fled, and no longer any Yam (Sea). [YESHAYAH 55:1]

The one who wins the Life (a thousand years). [DANIEL 7:9; YIRMEYAH 17:10]

And Mavet and She'ol were cast into the Agam HaEish (fire) and Shomayim fled, and no longer any Yam (Sea). [YESHAYAH 55:1]

The one who wins the Life (a thousand years). [DANIEL 7:9; YIRMEYAH 17:10]

And Mavet and She'ol were cast into the Agam HaEish (fire) and Shomayim fled, and no longer any Yam (Sea). [YESHAYAH 55:1]
[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 Moshiach).

[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, [YECHEZKEL 40:2]

[11] Having the Shekhinah kavod (glory) of Hashem. Her brilliancy, 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 Shvitei HaBnei Yisroel (Twelve Tribes of the Bnei Yisroel), [YECHEZKEL 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 Moshiach). [YECHEZKEL 40:3]

[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. [YECHEZKEL 40:3]

[16] And the city is laid out foursquare, shaped like a cube, and its length 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, chrysolite, the eleventh, jade, the twelfth, amethyst. [YECHEZKEL 28:13]

[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 Adoni Hashem El Shaddai and the SEH (Lamb, SHEMOT 12:3; YESHAYAH 53:7 Moshiach) 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 menora is the SEH (Lamb, SHEMOT 12:3; YESHAYAH 53:7 Moshiach). [YESHAYAH 24:23; 60:19]

[24] And the Nations shall walk their derech by its Ohr (Light), and the malachim (kings) of ha'aretz shall bring their glory into it. [YESHAYAH 60:3,5]

[25] And byom (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 malachim will bring the kavod (glory) of the Nations into it. [YESHAYAH 60:11,12]

[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 Moshiach). [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 Moshiach), [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 pri of it, and the leaves of the Etz (tree) were for the refu'ah (healing) of the Nations [YECHEZKEL 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.
[ZECHARIAH 14:11-11]
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 on them, and they shall reign 10lemei 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 hanevi'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 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 hanevu'ah (words of the prophecy) of this sefer (book).”
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 tzaddik be a tzaddik noch, and the filthy noch, and let the tzaddik be a tzaddik noch, [DANIEL 9:25] and let the kadosh yitkadesh noch (holy person be sanctified still).
[YECHEZKEL 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 Re 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 edut (testimony) to you of these things, for the Kehillot. I am the Shoresh (root) and the tzemach 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 bahl (soon)!’ ” Omein. Come Adoneinu Yehoshua!
אחים אשר (brother)
אחים (our brethren, our brother)
אחים (your brother)
אחים (your brother)
אחים ב’מashiach (brothers in mashiach)
אחים חֲקָקִית (our youngest brother)
אחים (our brother)
אחים (his brother)
אחים (little sister)
אחים (beautiful sister)
אחים (sister)
אחים (my sister)
אחים (answerability, accountability)
אחים (possession estate)
אחים (possession estate of the sons of israel)
אחים (ancestral heritage of the land)
אחים (burial estate)
אחים (everlasting possession, perpetual heritage)
אחים (nephew)
אחים (deception)
אחים (until he comes to whom the right it is)
אחים (till the pit, till death)
אחים (from generation to generation)
אחים (from the end)
אחים (until the end)
אחים (until daylight, sunrise)
אחים (unto the end)
אחים (sufficient for the purpose, enough)
אחים (so much)
אחים (until when? when?)
אחים (to the height)
אחים (how long?, how much longer [will this go on]?)
אחים (forever)
אחים (for all eternity)
אחים (until now)
אחים (forever)
אחים (man that trusted, hath confident faith)
אחים (One New Humanity)
אחים (any man alive)
אחים (last Adam)
אחים (old [unregenerated] humanity)
אחים (the second Adam)
אחים (a man of wisdom and knowledge)
אחים (humankind, man, mankind, mortals; of mortals)
אחים (fertile land)
אחים (good ground, good soil)
אחים (earth, ground, land, the soil, tiller of soil)
אחים (mud)
אחים (flocks, herds)
אחים (lentiles)
אחים (band of violent men)
אחים (the assembly of Aviram)
אחים (congregation of hypocrites)
אחים (community of mashiach)
אחים (congregation of g-d)
אחים (assembly of the nations, peoples)
אחים (congregation of evil men)
אחים (herd)
אחים (garment of hair, hairy mantle)
אחים (forever)
אחים (our land, our lands)
אחים (to the contrary)
אחים (cloak, mantle)
אחים (voluptuous, wanton one)
אחים (majestic)
אחים (Prince, Leader, the Majestic One, i.e., Hashem)
אחים (dust of the ground)
אחים (land of My people)
אחים (land of Hashem)
אחים (foreign country)
אחים (the land of Israel)
אחים - red, ruddy
ahavat nafsho (with the love of his own name, nafsho/

ahav (love of)
ahavim (lovers)
ahsh (moth)
ahuvi (beloved)
airusin, erusin, eirusim (betrothal, engagement)
aizen (well founded, incontrovertible)
akrah (barren woman)
[i.e. Yerushalayim emptied out by the Golus that Isaiah sees coming])
akev (attacked at the heel)
akavish (spider)
akedah (binding)
akerez (barren woman)
akev (heel, [at] the heel, supplanters, deceivers)
akh (Fireplace)
akhaperah (I will appease, pacify)
akhayot, achayot (sisters)
akhbar (mouse)
akhabarim (mice)
akhuza (possession, property, estate)
akev (heel, [at] the heel, supplanters, deceivers)
akh (Fireplace)
akhaperah (I will appease, pacify)
akhayot, achayot (sisters)
akh (heel)
akhbar (mouse)
akhabarim (mice)
akhuza (possession, property, estate)
akev (heel, [at] the heel, supplanters, deceivers)
akh (Fireplace)
akhaperah (I will appease, pacify)
akhabar (mouse)
akhab (Fireplace)
akhab (mouse)

NOTES

"virgins;" see Shir HaShirim 1:13; 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'enah (fig leaf)
aleh (leaf)
avonenuin (our iniquities)
alliot (actions)
aliyyah leregel (pilgrimage)
aliyyah (ascent)
aliyyah (upper room)
aliyyat hamakerah (upper room of cooling)
aliyyat kir (walled upper room)
aliyyat hasha'ar (upper room over the gate)
aliyyot (upper chambers, upper rooms)
aliyyot (upper rooms)
alluf (companion, husband, confidant)
aliyyah (upper room)
aliyyah (ascent)
aliyyah (upper room)
aliyyah (upper room)
alluf (companion, husband, confidant)
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aliyyah (upper room)
aliyyah (ascent)
alummot (sheaves of harvest)
Aluphei Yehudah (leaders of Yehudah)
Am Berit (People of the Covenant)
am bote'ach (unsuspecting people)
am dai (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 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 sorer (stubbornly rebellious people)
am torati velibam (the people with My torah in their heart)
am tsafon (people of the north)
am (people, army)
amah (servant, maid servant, handmaid)
amahot (maidservants)
Amakim (G-d of Valleys)
amakim (valleys)
amal (grief, labor, toil, misery, trouble, suffering, tzoros)
amarot tehoret (pure words)
Amecha (Thy people)
amehot (handmaids)
Ami, Ammi (My People)
Amecha (Thy People)
Ammenu (our people, our own people)
ammin rabbim (many peoples)
ammin, amim (peoples, nations)
Ammo, 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 (Gomorrah)
anaf (branch)
anan boker (morning cloud)
anan edim (cloud of witnesses)
anan (cloud)
amanim (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)
avah (meekness, humility, shiflut / lowliness)
avat ruach (a spirit of meekness)
avim (grapes, ripe grapes)
avim, 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 ohev (I love)
Ani tzameh (I thirst)
Ani yadati Goeli chai (I know that my Redeemer liveth)
Ani zovei’ach laHashem (I sacrifice to Hashem)
Ani (lowly, humble, poor)
anivei a'retz (poor of the land)
aniyel hatzon (the poor of the flock)
anochiyut (selfishness)
anashei adateynu (the men of our community)

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 Rivcha (they that strive with thee)
Anshei Shlomecha (the men that were at peace with thee)
Anshei Shlomeinu (men of our fraternity)
Anshei Tzamid (a regular detail of men)
Anshei Tzadek (men of righteousness)
Anshei Yisroel (men of Israel)
Anshuldiks! (pardon!)
Anu ma’amanim (we believe)
Anush (incurable [in wickedness])
Anvei ha’aretz (humble of the land)

NOTES
Ashrei (blessed, happy)  
Ashrey (Blessed/Happy)  
Ashur (Assyria)  
Asim (barns, granaries)  
Asir (prisoners, prisoners)  
Asirim (prisoners, captives, those bound with chains)  
Asur (forbidden, impermissible, prohibited)  
Atah haShul (Thou art the Man)  
Atah (are you, you are, now)  
Atah (Thou)  
Atak (insolence)  
Atarah (crown, diadem)  
Atarot (crows)  
Atarot ge’ut (crown of pride)  
Ataret HaChayyim (the diadem of Life)  
Ataret HaKavod (Crown of Glory)  
Ataret tiferet (beautiful crowns)  
Ataret zahav gedolah (great crown of gold)  
Ataret ziferet (Glory crown, diadem)  
Atarot HaKavod (Great crown, diadem)  
Atarot HaChayyim (Crown of Life)  
Atarot HaChayyim (Crown, diadem)  
Atah ad (Thou art the)  
Atah (are you, you are, now)  
Atah (Thou)  
Atah (are you, you are, now)  
Atah (Thou)  
Atak (insolence)  
Atarah (crown, diadem)  
Atarot (crows)  
Atarot ge’ut (crown of pride)  
Ataret HaChayyim (the diadem of Life)  
Ataret HaKavod (Crown of Glory)  
Ataret tiferet (beautiful crowns)  
Ataret zahav gedolah (a great crown of gold)  
Ataret (crown)  
Atidim attune leaders)  
Atidim (ready, prepared)  
Atidim (he-goats)  
Atidim (heads of)  
Atidim (heads, leaders)  
Atidim  (furnace)  
Atzabei Kena’an (idols of Canaan)  
Atzabim (idols, images)  
Atzat (counsel of)  
Atzei Alumim (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)  
Atziah (slothfulness, laziness)  
Atzlanit (sluggards)  
Atzlut (slothfulness, lazy idleness)  
Atzmiach (I will make sprout)  
Attmach (to branch, to sprout)  
Attmot (bones)  
Attmot hayeveshot (dry bones)  
Atzrum (might)  
atzrumim (powerful ones)  
atzur (bond, restricted, barred)  
atzuvat ruach (grieved in spirit)  
av selea (bed rock)  
Av (Father)  
aveddon (destruction)  
Avadeiha (Thy servants)  
avidim (male servants, man servants, officers, officials, servants, slaves, subjects)  
avanim chayyot (living stones)  
avanim shleimot (uncut stones)  
avanim (stones, gemstones, rocks)  
Aveda’ha (My servant Abraham)  
Avi Ya’akov (My servant Jacob)  
Avi (My Servant)  
Avudut (allevary)  
avedah (lost property, missing thing)  
avel bamiShpat (perversion of justice)  
avel (iniquity/gross injustice, mourning, wrong, fault, sons evil)  
avelaim (mourners)  
avelut (mournings)  
aven (evil, lashon hora, iniquity, wickedness, deceit, nothing)  
averah (transgression, disobedience to the commandment)  
averav (sins)  
Avi (Father)  
Avi HaOhr (the Father of Lights)  
Avi khol (Father of all)  
Avi shaShoumayim (My Father who is in Heaven)  
Avi tza’dik (the father of a righteous one)  
Avi yetomim (A Father of orphans)  
Avi Ad (Everlasting Father)  
avhim (their father)  
avlim (little children)  
avinu (Our Father)  
Avin, yitKdash shoecha (hallowed be thy Name)  
Avir Ya’akov (Mighty One of Jacob, the Mighty One of Ya’akov)  
Avir Yeisroel (the Mighty One of Yisroel)  
aviv (his father)  
avla (injustice)  
avlah (injustice, perverseness, wickedness, iniquity)  
avnei cheftzet (precious stones)  
avnei habarad (hallstones)  
avnei shobam (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 (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 Dahn (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)  
avodoreinu (our labor)  
NOTES
bais achihem habechor
(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 (bondage)
bais Avasha (Dynasty of Thy Servant)
bais Avicha (house of thy father)
bais chayil (house of worthiness)
bais evel (house of mourning)
bais habor (dungeon)
bais hakhores (winter house, winter also spelled choref)
bais HaMelch (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)
bakhashot (petitions)
baki (expert, melven)
balahot (terrors)
bailalah (at night)
baleidikung (insult)
balahot (terrors, terrible thoughts)
bamah hagedolah (the great high place)
Bamah ("High Place")
bamah (high place)
bamidbar (in the wilderness)
bamidbar (Numbers)
bamot olam (ancient heights)
bamot te'lu'ot (gaudy high places, cult prostitution brilliantly colored harlot "beds")
banaim (our sons)
banim mekulalim (accursed children)
banim shovavim (backsliding children)
banim zarim (strange, illegitimate children)
banim (children, grandchildren, sons)
banim (sons, children)
banai chacham (wise builder)
banot Chet (Hittite women)
banot hashir (daughters of song, singing)
banot ya'anah (daughters of song, singing)
banot hashovevah (backsliding daughter)
bar ad (hail, hailstones)
bara Elohim (G-d created)
bara Elohim (G-d created)
bar Elohim (Ben Elohim, Hebrew; Bar Elohim, Aramaic, Son of G-d)
Bar Enosh (Son of Man)
bar (cleanliness, 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)
bar yshalem (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)
bashetze (destined mate)
bashetzer (destined mate)
bat chorin (daughter of freedom)
Bat Gedud (Daughter of Troops i.e., warlike Yerushalayim)
bat hakatanah (younger daughter)
bat hashovevah (backsliding daughter)
bat hashovevah (backsliding Daughter)
bat kol (voice)
bat yakhidah (only daughter)
bat (daughter)
batamim (completely)
batei hasohar (houses of chemdah)
batei kela'im (dungeons)
bateiim (our houses)
batim (pistachio nuts)
batim (buildings, houses, families, shrines)
batim (houses) of chendah (desire, i.e. thy finest dwellings)
batlanim (unemployed or lazy loafers, idlers)
batz (covetousness, selfish gain)
batzek (dough, deaf dough, having no indication of fermentation, see IC 5:7)
benoigeia (regarding Benot HaYerushalayim
(Daughters of Yerushalayim), benoteinu (our daughters)
bentsh (custom of saying grace after meals, bentshen)
beetzev (with sorrow)
berakh (brocha, blessing)
berakhot (blessings)
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)
between (in the covert)
betach (boldly, confidently, in safety)
beten (belly, womb, fruit of the womb, body, womb, i.e. birth; see Psalm 51:5)
beterem (beforehand)
betel (beggar, shnorer)
betoach (in the midst of, within)
betlah achot (virgin sister)
betlah (virgin)
betlahot (virgin, proofs of virginity)
beulah (virgin)
beulai (my virginity)
beserte (in secret, in the covert)
besareinu (our flesh)
beseder (in order)
betteinu (our banot, our daughters)
norov (absolutely)
besorah tovah (good news, tidings)
Berkhah (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)
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beserte (in secret, in the covert)
besareinu (our flesh)
beseder (in order)
betteinu (our banot, our daughters)
norov (absolutely)
bnei alvah

bnei alvah (children of uncleanliness)
bnei ammecha (children of thy people)
bnei avalah (children of wickedness)
bnei basar (carnally-minded believers)
bnei bayit (avadam born in my bais)
bnei be’ulah (children of the married woman)
bnei Belial (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 (Retch)
bnei Chorim (freedmen)
bnei eliaim (sons of the mighty)
bnei Ewyon (children of the needy)
Bnei HaAm (Common People)
Bnei Hakofshi’yah (Sons of Lady Freedom, the Freedwoman)
Bnei HaMalchut (Sons of the Kingdom)
Bnei haMeri (sons of the Kingdom)
Bnei haNevi’im (prophets)
Bnei HaOlam HaZeh (sons of This World)
Bnei hapilageshim (sons of the concubines)
bnei harah (sons of the concubines)
bnei haneurim (children born in one's youth)
Bnei HaNevi’im (prophets)
Bnei HaOlam HaZeh (sons of This World)
Bnei hapilageshim (sons of the concubines)
bnei harah (sons of the evil one)
bnei ha’taravot (sons of the hostages)
Bnei haYerushsha (heirs)
Bnei hayitzhar (of a sorceress)
bnei hayunah (those who are highborn)
bnei iymin (my step-brothers)
bnei ish (those who are highborn)
bnei onenah (you children of a sorceress)
bnei oni (all the oppressed afflicted people)
bnei ozev (young ravens)
bnei Regesh (sons of Thunder)
bnei rogez (sons of anger)
bnei sha’on (sons of tumult)
Bnei Shet (Shuthites)
Bnei Shikkulyach (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 Jerushalayim)
bnei xililut da’as (sons of sober mindedness)
bo hashememesh (sunset)
bo Yosef (coming of Yosef)
Bo’er (Creator)
Bo’u u’z’u! (Come and see!)
Boaz ("Strength is in it")
bochur (young man)
boged (the unfaithful, traitor, betrayer, treacherous person, treacherous betrayer, treacherous)
bogedei avan (wicked traitor)
bogedim (betrayers, traitors, treacherous ones, unfaithful ones, unfaithful)
Boh! (Come!)
boker (morning, until morning)
Boneh Tziyon b’damim (they build up Tziyon with dam)
Boneh Ye'rushalayim (builder of Jerusalem)
Boneh (Builder)
bonim (builders)
bor (pit, dungeon, the Earth)
bor hagadol (great pit)
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boser (sour grape, ripening grape)
beshet (embrassed)
beshet alumayich (the shame of thy youth)
beshet hapanim (shame of face)
beshet panim (shame-faced disgrace)
Beshet (Shame)
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bot (pit)
botechim (ones trusting)
bocherim (young men)
bracha (blessing)
bren (fervor, hitlahavut)
Bri’at HaOlam (the creation of the world)
bris chadasha (a new being)
bris milah (circumcision)

Bri'at HaOlam (creation of the world)

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)
Bruchu 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)
Caslimuchim (whom came the Pelishti (Philistines)
CHABAKUK (HABAKKUK)
chaburot ha'ehoshua (wounds/stripes of Ye'huoshua)
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)
chadalishim (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)
chadel (fleeting, frail)
chafash (freed)
chafaz (haste, alarm, consternation)

bnei ayin

bnei ayin (children of thorns)
bnei bayit (avadam born in my bais)
bnei be’ulah (children of the married woman)
bnei Belial (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 (Retch)
bnei Chorim (freedmen)
bnei eliaim (sons of the mighty)
bnei Ewyon (children of the needy)
Bnei HaAm (Common People)
Bnei Hakofshi’yah (Sons of Lady Freedom, the Freedwoman)
Bnei HaMalchut (Sons of the Kingdom)
Bnei haMeri (sons of Rebellion)
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bris chadasha (a new being)
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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 Lord 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)
chalalahim (dead ones, slain ones, wounded, wounded ones)
chalas (families)
chalasim (artisans, craftsmen, carpenters; also kharashim)
charadah gedolah ad me'of (exceedingly great trembling)
charaf (taunted, defied, disgraced)
charan af (fierce anger, burning anger, see Ro 1:18, burning wrath)
NOTES
cherker (searchable)
cherlavim (fat portions)
cheresed (world, duration, duration of life)
cherlek k'cherlek (like portions)
Cherek Ya'akov (Portion of Jacob)
cherlek (allotted portion of inheritance)
cherlek (allotment, inheritance, portion, allotted portion, allotted share)
cheralekah (parcel)
cherlev eilim (fat of rams)
cherlev (fat, choicest portions)
cherkat mechokek (lawgiver's cherek)
cheren (ban, ban of destruction, cursed thing under ban of utter destruction, devoted thing, utter destruction, holy war)
cheres (soul, life)
cheres (potsherd, piece of broken pottery)
cheresh (deaf, deaf man, deaf ones, deaf people, deaf persons)
chereshim (deaf ones, deaf people, deaf persons)
cheret (metalworking tool)
Cherev Hashem (Sword of Hashem)
cherev (sword, war)
chereph (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)
cherzut (freedom)
chered gadol (great mercy)
chered (loving-kindness, loving-kindness, loyal loving-kindness)
chereshbon (plan and action), account, bill, plan, the scheme, plan of things, calculation)
chereshk 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 (sin)
chevel (company, band, cork, rope, measure, portion, lot, pain)
Chevlei Moshiach (birthpangs of Moshiach)
Chevlei HaMavet, (birthpangs of Moshiach)
Chevlei HaMavet (birthpangs of Moshiach)
Chevlei Moshiach (birthpangs of Moshiach)
Chevlei Moshiach (Messianic birthpangs of the end of the Age)
chevlei oni (cards of affliction)
chevlei Sheol (cords of Sheol)
chevlei yoledad (birth pangs of a woman in childbirth)
cheyl (company, band, cork, rope, measure, portion, lot, pain)
cheres (anger, wrath, fury)
cheres (anger, hot temper, wrath, fury, burning heat, indignation, rage)
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cheresh (deaf, deaf man)
chereshim (deaf people, deaf persons)
chok (decree/law, ordinance, statute, requirement, obligation, limits, boundary, share, portion, set time)
Choi (Common Precinct)
choi (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)
chomer (khomer, clay)
chometz of shekhar (fermented drink)
chometz (leavened bread, vinegar, wine vinegar TEHILLIM 69:21)
chom (heat)
chom katzir (the heat of harvest)
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)
chomei (covetous)
chomer (mire of the streets)
chomer haDin (rigor of the Law)
chomer (kherem, clay)
chomeitz of shekhar (fermented drink)
chometz (leavened bread, vinegar, wine vinegar TEHILLIM 69:21)
chomot (walls)
chomen (generosity)
Choravot lanetzach (ruins endless)
chorah (kherah, winter)
choresh (thicket)
choreshim (flowers)
chorev (heat, drought, ruin)
chori af haba (the wrath to come)
Chori Af HaElohim HaChai l’oimei haolamim (the wrath of the living G-d who lives for ever and ever)
chori af (burning wrath)
chorim (holes, nobles, rulers)
chosher (want, lack)
choshech (dark, darkness)
Choshen Mishpat (Breastplate of Judgment)
Choshen (breastplate with the urim and tummim)
chosehvim (the ones scheming)
choson (bridegroom)
cho tum hamanishi (fifth seal)
cho tum harevi'i (the fourth seal)
cho tum hashevi'i (seventh seal)
cho tum hasheymni (second seal)
cho tum hashishi (sixth seal)
cho tum (seal, seal of ownership, signet, signet ring)
chotamot (seals)
chotam (mother-in-law)
chotei (sinners)
chotei (sinners)
chotsh (at least)
chotzvim (masons, stone-cutters)
chovah musarit (moral duty)
choveket ben (shall embrace a son)
Chovelim (Bindings of Union)
chavezet (set)
chavezet (joined together)
Chozeh Dovid (Seer of Dovid, Seer David)
chozeh (seer)
chosek (strength)
choxim bakochavim (star gazers)
choxim (seers)
chozka (strength)
chofsheh (freedom)
chukki (laws, statutes)
chukkot Omri (statutes of Omri)
chukkot (customs, statutes, decrees, ordinances)
chulshat habasar (weakness of the flesh, sickness)
chumza (not of strict adherence to the letter of the law, legalism)
strict adherence to the letter of the law, legalism [legalism itself a misinterpretation of the Torah])
chuppah (canopy)
chuzban (destruction, ruin)
Churban (Ruin, Destruction of the Beis Hamikdash)
chutzah (street, outside)
dakka
Yeszusha layim (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)
dabhir (speak)
dag gadoel (great fish)
dag (fish)
dagan (grain)
dagim (fish)
daham anavim (blood of grapes)
daham hahazzayah (blood of sprinkling)
daham hanaki (innocent blood)
daham haNevi’im (blood of the Prophets)
daham 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
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)
devash (honey)
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 (analog, comparison)
din (cause of the poor)
Din (Judging, the Case)
din (sentence, judgment, verdict)
divahal (words of encouragement)
divrei haHaalah (words of this oath, imprecation)
divrei haChabanic (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 mimrot (deceitful matters)
Divrei Moshiach (words of Moshiach)
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 haHauchazorn (later generation)
dor ikesh upetaltol (a perverse and crooked generation)
dor l'dor (generation to generation)
dor rah ummaaf (an evil and adulterous generation)
dor rishon (former age)
dor sozer 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)
drakeh choshech (ways of darkness)
drakhim (ways)
drez (idle)
dubim (bears, female bears)
dud (kettle)
duda'im (mandrakes)
dudim (baskets)
dumah (silence)
Dumah (the silent [Place of Sheol])
dvur ashmah (a thing of guilt/condemnation)
dvur chochmah (a dvar of wisdom--Ac 16:7)
dvur da'as (a dvar of knowledge)
dvur hanevu'ah (word of prophecy)
dvur haritztuy (message of reconciliation)
dvur hisgalus (a dvar of revelation)
dvur malchut (decree)
dvur nevuah (word of prophecy)
dvur (word)
dvurim hanevu'ah (words of the prophecy)
dvurim (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 (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’ummin (witness to the Nations)
ed ne’eman (a faithful witness)
ed re’iyah (witness)
edim rabbim (many witnesses)
edim ne’emanim (faithful witnesses)
edim rabbin (many witnesses)
edim (arrogant ones, witnesses)
edot (covenant demands, urgings, reminders, testimonies warnings)
edrei chaverim (fellow companions)
edrei hatzon (flocks of sheep)
edrei tzon (flocks of sheep)
edut, eides (testimony)
Edut (the [Ark] of the Testimony)
ee (isle, island)
ef (kind of poisonous snake)
efher (ashes, ashes)
efsher (perhaps)
egel masekhah (molten calf)
egel (calf, calf-idol)
eglah melanmadah (a trained heifer)
eglah (heifer)
eglah bakar (heifer of the herd)
egrof (fist)

Eh-he-yeh ashair
Eh-he-yeh (I WILL BE THAT I WILL BE)
EH-HE-YEH (I WILL BE)
Eh-he-yeh (I will be)
ehmah (terror)
ehrliche Yid (a good Jew, a truly pious Jew)
eibik (forever)
eidel (gentle, courteous)
edus hane’eman (faithful witness)
Eidus HaNe’eman (the Faithful Witness)
edus tovah (good witness)
edus (witness, witness of testimony)
eifah (measures, measuring basket)
eifoh hu (where is he?)
eilei hatzedek (oaks of righteousness)
eimah (dread, terror)
ein Elohim (there is no G-d)
Ein kamocha vaelohim, Adoni (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’ah (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)
(eighteen unauthorized fire)
eishes chayil (virtuous woman)
eith hevel (empty nothing)

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 ysha (g-d who cannot save)
el nechar (foreign g-d)
el rachum (merciful g-d)
El Sali (G-d my Rock)
el zar (a faithful witness)
el (g-d)
El (G-d)
el-chinnam (in vain)
el-mishmar (in custody)
elah (oak tree, terebinth, tree, oak)
elah (terebinth)
elof dor (a thousand generations)
elof shanim (a thousand years)
elof (unit, thousand, a thousand)
elom (youth, young man)
El (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’sah (G-d)
Eloah Osai (G-d my maker)
Elohai (my G-d)
Elohecha (Thy G-d)
Elohei Amen (G-d of [the] Amen, the G-d of Truth)
Elohei Avoteinu (the G-d of Our Fathers)
elohehu ha’amim (the g-ds of the peoples)
elohehu ha’aretz (g-ds of the land)
Elohei HaEmes (G-d of Truth, True G-d)
elohei HaEmori (g-ds of the Amorites)
elohei bagoyim hahem (the g-ds of the 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)
Eloheischem (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 ba'adirim (mighty g-ds)
Elohim beChacham (only wise G-d)
elohim (g-ds, the g-ds)
Elohim (G-d)
Elon (Oak, Terebinth tree)
Elohot (divinity)
Elyon (most exalted)
em bochur (mother of youth)
Em (Mother)
emek achor (valley of trouble)
Emek Yizre'el (Jezreel Valley)
Emek (valley)
eses (faithfully, truth)
eses (Truth)
esedik (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 Ha'Yehudit)
emunim (faithful ones, the ones being faithful)
enosh (a man, man, humankind, mankind, mortal man)
enut oni (affliction of the afflicted)
ephod (sacred vest used for consulting a deity)
Ephrayim (i.e. the Northern Kingdom, Israel)
eravon (pledge)
erach apayim (slow to anger)
erez (poison, venom)
eretz achuzatam (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 HaTsevi (Beautiful Land, i.e., Israel)
eretz Kasdim (land of the Chaldeans)
Eretz Kavul (Land of Good-For-Nothing)
eretz Kena'an (Canaan)
eretz kena'an (land of trade)
eretz marchakhim (a land of places far away)
eretz melechah (sالت land)
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)
eravon (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)
eshev (grass, herbs, vegetation)
eshet (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)
eshekloot hagefen (clusters of the vine)
eshekloot (clusters of fruit)
esreh shanah (fourteen years)
esrim elef (twenty thousand)
esrim ish (twenty men)
esrim v'arba'ah Zeekenim (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)
etnani (harlot's wages, temple proceeds of cult prostitution, payment, wage)
etzem haAdam hachet (the essence of the sinful human condition)
etz haChayyim (the tree of Life)
etz hate'enah (fig tree, MICHOM 4:4; ZECHARYAH 3:10)
etz nishchat (corrupt trees)
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)
etzebe'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, vasal)
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'amashah (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)
evivim (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)
evyah (enmity)
evyat olam (ancient enmity)

NOTES
ezer (a helper, help)
ezor ohr (belt of leather)
ezor (belt)
ezov (hyssop)
Erzach (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)
farshteit 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 sich (comport oneself)
fol (beans)
fort (nevertheless)
frai (irreligious)
ga'arah (rebuke)
Ga'on Olam (Everlasting Exhaltation)
Ga'on Yehudah (pride of Judah)
gan (arrogance, pomp, pride)
Ga'on (Glory, pride)
gaan (heap, mound)
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 (garden)
gan, gahn (garden)
Gan (Garden)
ganav (thief)
ganavim (thieves)
ganavim balailah (thieves by night)
ganzakim (storerooms)
gargeer hakhitah (grain of wheat)
garon (throat)
gaterl (belt)
garzen (axe)
gashmit (bodily)
gat hagedolah (great winepress, YOEL 4:13 [3:13])
Gat-Shmanim (Gethsemane)
garon (throat)
garon (grain of wheat)
garze (goat)
garzen (axe)
gashmit (bodily)
Gedolah umarah ad me'od (a great and exceeding bitter cry)
geodom (great)
geedom (great one)
geedom (great things)
geedood (troop, detachment, raiding party)
geud (leader of a band of marauders, raider, raiding band, troop)
geudum (marauders, soldiers of the army)
geufah (taunt)
geudolah (greatness)
geulat Hashem (greatness of G-d)
geudullah (greatness)
gefanim (vines)
gefeizlich (horribly)
gefen zot (this vine)
gefen (vine, grapevine)
gehinnom ha'eiash (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)
YEHSHAYAH 3:11)
gemulot (deeds, dealings)
genazim (treasuries [see the word genizah])
genoi (precisely)
ger (alien, stranger, proselyte, foreigner)
gerim (aliens)
gerim (proselytes)
gerushot (exactions)
geshash (fall back, make room, give place)
geshem (rain, winter rain)
geshmash (pleasure)
gershai, shrai (scream)
get (divorce)
gevul laolam (redemption to the world)
gevul peratit (individual redemption)
Gevulah (Redemption)
geveli Hashem (the redeemed of Hashem)
gev (back, eminent place, cult prostitution shrine)
gevai’ot (hills)
geval (borders, city limits)
gevald! (help!)
gevaltike (extraordinary)
gevarim (men)
gever (man, male)
geveret ad l’olam (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)
geviiyah (body)
geviyot (corpses)
geviyyateinu (our bodies)
geviyyateinu (our bodies)
geviyyato (his body, cf DEVARIM 21:23; BERESHIS 47:18)
geviyyot (corpses)
geviyyot (our bodies)
geval 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 God)
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)
geyarot (valleys)
gezer din (Verdict)
gezel (robbery)
gebbar aritz (mighty warrior)
gebbar chayil (man of valor)
gebbar tamim (blameless man)
gebbar (mighty, mighty man, strong man, warrior)
gebbar (strong man)
geborei hechayil (mighty men of valour)
geborei ko’ach (mighty men, mighty ones)
gidduf (blasphemy)
giddufim (revilings)
giddufot (insults, scorn)
gidim (sinews, tendons)
gidrot tzon (sheep pens, sheepfolds)
gilat (rejoicing)
gigil (wheel)
gilayon gadol (great slain)
gillum (idol, idols)
gilui arayot (sexual immorality)
gillum (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)
gmelmim (benefits)
Go’ali (my Redeemer)
go’el hakarov (near kinsman redeemer)
Go’el (Redeemer, Moshiach)
goderim (masons)
gofrit (brimstone, sulphur, burning sulphur)
goilomim (foolish people)
goizem (driving force)
goires (listen to)
golem (embryo)
Golol (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)
goyim (Nations)
goyim (Nations)
goyim (Nations)
Grahas (sheep shearers)
Grahda (as a matter of fact, in reality)
granot (threshing floors)
groise (eminent)
guddal (being brought up)
gufa (myself)
gufaniyut (corporeality)
gullot (springs)
Goliath)
Notes
ha'alah (the curse, Devarim 29:18)  
HA'ANIM (glory clouds)  
ha'arah (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)  
haShem (the Name)  
HaAcharon (The Last)  
HaAmmim (the Nations)  
haAniyim (the poor)  
ha'alah (heaven)  
ha'alah (the curse)  
haish haoreach (the wayfaring man, traveling man)  
HaBoreh (the Creator)  
haboshet (the "shame," i.e. the Ba'al fertility cult false religion)  
HaBrit (the Covenant)  
bachai (the living, the living [one])  
HaChai (the One living)  
HaChalavim (the fats)  
HaChayyah (Living Being[s])  
HaChayyim (the Life)  
HaChayyot (the living beings)  
hachet (the sin)  
HaChittiti (Hittites, the Hittite)  
hachitson (the outer one)  
HaChivi (Hivites)  
hachnosas orchim (hospitality, lodging)  
hachodesh hazeh (this month)  
Hachoref, hakoref (the winter)  
HaChozim (the Seers)  
Hachrazah (proclamation kerygma, kyrygma, 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)  
hadilakah (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)  
haerav (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)  
NOTES

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)  
hagedulet (all great things)  
hagefen (the vine)  
hagefen haamittit (the true vine)  
hagillulim (all the idols)  
hahar hazeh (this mountain)  
Halz hazot (this City)  
Halz (the City, Yerushalavym)  
haish haoreach (the wayfaring man, traveling man)  

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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)
harrei kedem (eternal mountains)
harsha’ah (condemnation, condemnation as guilty)
haro’eh (the seer)
hasekhalah (the daily sacrifice)
hasekhalah (the daily sacrifice)
havevah (all that go out of the ark),
hatchu (the vain/empty thing/idol)
hatov (pleasing)
hatovah (good things, the goodness)
hatahab (preaching)
hatulim (mockery)
hatumah (the uncleanliness)
hatzalah (promise, the promise)
hatzlocha (successful)
hay’mam (perverse things)
hay’am (the sea)
hexacamik (counsel of the Elders)
hidhekel (Tigris, see Daniel)
hivam (assumption)
havtachot (promises)
havtachot gedolot (great promises)
havtachot gedolot (great promises)
heve (the Right)
Hevel (Abel)
hevel (delusion, futile, futility, vain, in vain, vanity, empty, emptiness, worthlessness, meaningless)
Hezekiel (Tigris, see Daniel)
Hinei (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)
Hinei (Behold, Lo)
Hinei, mah tov umah na’im shevet achim gahm yachad (how good and how pleasant it is for brethren to dwell together)

NOTES

heilel ben shachar (bright one of the dawn, day star, Lucifer)
heinem mekom linah (guest room, lodging place)
helech (traveller)
hemesh (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)
Hindekel (Tigris, see Daniel)
Hinei (Behold, Lo)

Hinei, mah tov umah na’im shevet achim gahm yachad (how good and how pleasant it is for brethren to dwell together)

NOTES

hay’oz (the River, i.e, the Nile)
hayam (the sea)
hayamim habaim (the days to come)
hayashar (the Right)
HaYeshuah (salvation)
hayom hazeh (this day)
HaYom (the Day)
hayom (today)
Ha’azam (the "Wrath" period)
hazayit (olive tree)
HaZekkenim (counsel of the Elders)
hazekharim (the males)
He’emanei (I believed)
he’evnu (we have done wrong)
Heftri-Vah ("My Delight is in her")
behiram (the mountains)
heichalot (palaces)
Heikhal (Palace)
heikal hamelech (king's palace)
heikal (palace)
heikhelot (palaces)
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)

Hodu L'Adonoi ki l'olam chasdo (Give thanks to Hashem; for His mercy endureth forever)

Hodu L'Hashem (thanks be to G-d)

Hosi'eini (save me, save us)

Hoshi'eini (save me)

Hoshia, adoni HaMelech! (Help/save, my master O King!)

Hoshi'ah (help)

Hoshi'eini (save me, save us)

Hoshi'eini (save me)

Hosha, adoni HaMelech! (Help/save, my master O King!)

Hoshiah (save)

Hoshi'eini (Save me!, save us)

Hoshi'einu (save us)

hungerik (hungry)

hutamma'ah (defiled)

ikkarim (farmer)

ikkarim (basic principles)

ikkarim (farmers, field workers, plowmen)

ikkesh (crooked, devious)

ikkevot (footsteps)

illoi 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)

immamu (with us)

immcethem (your mother)

immi (my mother)

immo (his mother)

imrah (flat)

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)
intifadah (topic)
Ir Bezzurah (Fortified City)
ir damim (bloody city)
ir Dovid (City of David)
ir hadamim (bloody city)
ir ha'edolah (great city)
Ir Ha'edolah (the Great City)
Ir HaHeeres (The City of the Sun)
Ir Hakodesh (The Holy City)
ir hamamlachah (royal city)
ir hamamlachah (city of date palms)
ir ketanah (little city)
Ir Rodesh (Holy City)
Ir Lo Na'ezavah (City Not Deserted)
Ir Matzor (Besieged City)
Ir Miklat HaRoteschiach (City of Refuge of the Slayer)
ir mvchov (choice city)
ir mvitzar (a fortified city)
ir moeshav (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 ba'al keri (a person with a discharge of semen)
ish bachur (chosen men)
ish bari me'od (very fat man)
ish besorah (bearer of news)
ish chamah (shred man)
ish chalak (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 umirmah (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 ha'cholek (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'a'ach (man making the sacrifice)
ish hechchamim (wise man)
ish illem (mute man)
ish kaziav (lilar)
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 makhso (man of poverty, want, shortage)
ish malveh (lender)
ish mashchit (man of destruction)
ish medaber tahpukhrot (man speaking perverse things)
ish met (dead man)
ish metzorah (a leper)
ish mesimot (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 nikkad (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 zar (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 Yamin echa (the Man of your Right Hand)
ish zar (strange man)
ish zemah (mighty man)
isha (woman, wife)
isha chachamah (wise woman)
isha chotet (a woman of sin)
isha gerusha (divorced woman)
isha ha'achezet (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 sarah (strange woman)
ishah, isha (woman)
ish (my husband)
issa chadasha (new dough, batzek, deaf dough, having no indication of fermentation)
issar (negative vow, prohibition)
issur (proscription in the Torah)
issurim (negative vows, prohibitions)
ittim (sorcerers, necromancers)
ittim (times)
NOTES

1166
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)
ivyrim (blind people)
iyumim (threats)
iyum (islands)
iyyim (islands, see Isaiah 42:4)
iyyim (wild cats)
IZEVEL (JEZEBEL)
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)
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)
kabten, katzman (beggar; pauper)
kachash (denying)
kachash (lies)
kadashim (consecrated things)
kadashim (holy things)
kadashim (money offered as holy donations)
kaddachat (fever)
DEVARIM 28:22
kadesh (male and female cult prostitutes)
kadesh (sodomite ritual prostitute)
kadmonim (earlier, previous generations)
kadmoniyot (the things of old)
kadooz (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)
kalal (great multitude)
kalhal gadol (great congregation)
Kalhav (great congregation)
kahal (assembly, company, congregation, community)
kalah (destruction)
kalakhat (caldron)
kallah (bride)
kalllah (daughter-in-law)
kallasa (mockery, laughingstock)
kalon (ignominious, shame, disgrace, shameful nakedness)
kam litchiyah (raised to resurrection)
kam (stood up)
kama (quite a number)
kamah (set, stiff, motionless)
kamoni (like me)
kamtzan (miser)
kamtzanim (misers)
kanaif (wing, corner of garment)
kaneh (reed)
Kaniti (I have acquired)
kannai (zealot)
kancous (zeal)
kaneous (zealousness)
kapot (palms)
apparot (atonement sacrifice)
apper (place or kapporet medium of wrath)
kapparah (atonement sacrifice)
apper (place or kapporet medium of wrath)
kappeh (churlish, difficult, harsh)
kawesome (tied together)
kat (sect, group)
katan (small child)
young)
katef (shoulder)
katon (little, small)
youngest)
katzin (judge; leader; officer)
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 halEvenon

kavod halEvenon (glory of Lebanon)
Kavod Hashem (Glory of Hashem)
kavod rav (great glory)
kavul kavui (good for nothing)
kavvanah ra'ah (malice)
kavvanah tovah (of good intention)
Kayin (Cain)
Kayites (summer)
Kayitz (figs)
Kayitz (summer fruit, summer)
Kazav (a lie, falsehood, falsity, liar, a deceptive thing)
Kazav (lies, lying, falsehood, falsity, a lie)
Kazav (a lie, falsehood, falsity, liar, a deceptive thing)
keneged (against, in opposition, opposing)
keneged Rav Sha'ul (against Rabbi Saul)
Keneh hamidah (measuring rod)
Kenut (sincerity)
Kerach (cold)
Kerach (ice)
Kerah (frost)
Kerah gedolah (a great feast)
Kerach (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)
Kerovim (near ones, neighbors)
Kerashim (planks)
Kerusim (anointed keruvi)
Kessef hapidyom (redemption-money)
Kes halMishpat (Judgment Seat)
Kes malchut of Hashem (throne of Hashem)
Kes, Kisse (Throne)
Kesamim (divination, diviners, those who practice divination)
kesed (constantly practice divination)
Kessef (money, silver)
Kessef acher (other money)
Kessef ushem (money from the guilt offerings)
Kessef (full price)
Kessef mishnei (double money)
Kesel (folly, imprudent confidence, stupidity)
Kesem (oracle, divination, pagan fortune telling, witchcraft, soothsaying)
Kesem (false divination)
Kesem (false divination)
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)  
Kibbutzim (heaps, collections)  
Kichesh, kachash (lying, deceit)  
Kinat ish meire'i'hu (the envy of man of his neighbor)  
Kinat Am (jealousy of [G-d’s] people)  
Kinat Betecha Akhalatni (The zeal for the your bais will devour me)  
Kinat Hashem (zeal for G-d)  
Kinat ish va’ish (according to the good pleasure of each man)  
Kirtzono (according to his will)  
Kiruv rechokim (bringing near to the far away ones, Messianic outreach)  
Kiruv (near)  
Kivrav Elohim (getting close to G-d, revival)  
Kiyah Ne’emanah (Faithful City, i.e. Yerushalayim)  
Kiyah (town, city)  
Kiyat melech rav (city of the great king)  
Kise’ot l’mishpat (thrones of judgment)  
Kise’ot (thrones)  
Kisei kavod (throne of glory)  
Kisei mam lakhoto (throne of his kingdom)  
Kishron hama’aseh (heaps, collections)  
Kisor (smoke, steam)  
Kisor (basin)  
Kissot (thrones)  
Kisiot (thrones of judgment)  
Kiryat melech rav (city of the great king)  
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Kiryat melech rav (city of the great king)  
Kiryat melech rav (city of the great kingdom)
koferim ba ikkerim

doctrine of fundamentals

koferim (unbelievers)
koh lechai (good fortune to you!)
Rohanim, mesharetim (ministers, servants)
KOHELET (ECCLESIASTES)
kohen kedeyot (ordinary kohen)
Rohen L’olam (a kohen [priest]) perpetually, (TEHILLIM 110:4)
koidem kol (in the first place),
Rokhav (Star, i.e. Morning Star, see Targums)
kokhav gadol (great Star, i.e. Messiah, see Targums)
kokhavim (stars)
kol (everything, all, voice)
kol ach (any brother)
kol afsei aretz (any brother)
kol atzei levonah (all kinds of incense trees)
kol atzei hasadeh (the trees of the field)
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)
kol bekere (every knee)
kol Chai (all living)
kol chatoteinu (all our sins)
kol chatzer (all grass)
kol chemed Yisroel (all the Desire of Yisroel [see Chaggai 2:7?])
kol chayl Kasdim (the whole army of the Chaldeans)
kol da’as (all know voice)
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 Vkol Har Vqivah 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’amim (all nationalities)
kol ha’amim (all the peoples)
kol ha’aretz (all the lands)
kol ha’aretz (all the earth)
kol ha’aretz (the whole earth)
kol ha’ir (all the town)
kol ha’aretz (the whole earth)
kol ha’aretz (all men are liars)
kol ha’aretz (all the cursed)
kol ha’Am anshei chayill (able men)
kol ha’Am (all the people)
kol ha’am (all the people)
kol ha’am (all the peoples)
kol ha’aretz (all the world)
kol ha’aretz (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 ha’Am (all the congregation)
kol haelohim (all the g-ds)
kol hayog (all the nation)
kol hayeledot (every night)
kol hama’aasar (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 ha’Olam (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 kehillon (all the congregations)
kol keli chamed (every delightful vessel)
kol kesil (the voice of the fool)
kol ketzutzai pe’ah (all in the farthest corners)
kol Klei HaKodesh (all the Holy Articles)
kol Korey Ramidbar (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 naftshechem (all your heart and with all your nefesh)
kol ma’aashe Bais Ach’av (all the works of the House of Ahab)
kol ma’asehlu (all His deeds)
kol ma’aseh (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 mattah (whole staff, all supply)
kol mekomot (all places)
kol melachah (all manner of workmanship)
kol melakhim (all kings)
kol melachim (all kings)
kol melo Elohim (all the plentitude of G-d)
kol melo (all the plentitude)

NOTES
kol mishbarecha (all Thy work/creators)  
kol motah (every yoke of oppression)  
kol mul b’arleh (all circumcised in arleh [only])  
kol o’hof (every bird)  
kol orkhon (all paths, ways)  
kol oyechea (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 shofar (voice of a great shofar)  
kol shofar (the voice of a great shofar)  
kol tzidkot (all our righteous deeds/works)  
kol tzidkoteinu (all our righteous acts)  
kol tzameh (all the Host of Heaven)  
kol Tz’va HaShomayim (all our authority)  
kol Tz’va HaShomayim (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 yovshei ha’aretz (all them that dwell in the land)  
kol yovshei tevel (all the inhabitants of the world)  
kol zakhar (all the males)  
kol zedim (all the priests)  
kol zera hamamlachah (all the royal seed)  
kol zimrah (the sound of singing)  
kol-adam (man’s voice)  
kolainu (our voice)  
kolot (thunder)  
komeh (buyer)  
kor (cold)  
korah (Beam, i.e. tree)  
korbam (sacrifice)  
korbam chai (living sacrifice)  
korbam ishah (offering made by eish [fire])  
kORBAN MINCHA (GRAIN OFFERING OR MEAL OFFERING)  
korbam Pesach (Sacrificial Lamb)  
korbam reshit (firstfruit offering)  
korbanoth (sacrifices)  
koressa (wine keepers, vineyard workers)  
Koresh (Cyrus)  
kos hayayin haChemah (wine cup of wrath)  
kos tanechumim (cup of consolation)  
kos Yeshu’ot (the cup of salvation)  
kos (cup [of blessing])  
soseim (soothsayer, practicer of divination)  
soseimim (diviners, sorcerers, diviners, soothsayers)  
sosem kesamin (a diviner of divination)  
kosher (fit, right, proper)  
kosot (cups)  
kotel (wall)  
kotz (thorn, splinter)  
kotzer (harvester, reaper)  
kotzerim (harvesters, replaters, harvesting)  
kotsim (thorns)  
kova (helmet)  
kovua (fixed, set)  
korvim (liars)  
krameinu (our [blooming] vines)  
kramim (vines, vineyards)  
kov (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)  
kruh (deviant)  
kullam (all of them)  
Kullanu mesim (We are all dead ones)  
kur (furnace)  
kur habarzel (furnace of iron)  
Kushi (Ethiopian)  
kussemim (spelt)  
kussanot (tunics)  
kuttanot (chiton, robe)  
kvetch (complain)  
vius (regimen)  
vius (complain)  
le’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’asei Hu (to each according to his works)  
l’matam (for the sake of, inorder that, inorder to, to the intent, in order that)  
l’memol ma’al baHashem (thereby trespassing against Hashem)  
l’min olam v’ad olam (from forever to forever)  
l’mizmah (deceitfully)  
l’odorr dorim (from generation to generation)
levush malkhut (royal robe, clothing)
levush (clothing, garments, robe)
leyamim (to days)
libeintr (our heart)
libenu (our hearts)
libo (his heart)
licht (Light)
li'dei nisayon (into the powers of temptation)  [Mt 6:13]
Lifnei Hadon (Before the L-rd)
li'mefei hivvased tevel (before the foundation of the world)
Likro Shenat Ratzon
Lahashem (To preach the year of Hashem's favor)
Liluit (night creature)
lameshachacha (to anoint thee)
limmud (instruction)
limmudim (disciples, those being taught)
limeudei Elohim (taught by G-d)
limeudei kodesh (sacred studies)
linedavah (voluntarily)
liretzonechem (for your acceptance [before Hashem])
lishkah (chamber, room)
lishkah hakodesh (holy chambers)
Lishmo'a b'kol Hashem (Listening to the voice of Hashem, mishma'at, obedience)
lishkhot hakodesh (chamber, room)
hashem [Listening to the voice of Hashem, mishma'at, obedience]
acceptance [before Hashem]
Lishmo'a b'kol Hashem (Listening to the voice of Hashem, mishma'at, obedience)
Lomdish (intricate and erudition)
lo tachmod (heed)
Lo shama (not my people)
lo tishtachaveh (thou shalt not bow down thyself)
Lo tufar Torat Moshe (the Torah of Moses may not be broken, BEREISHIS 17:14)
lo yishma (does not hear)
lo yachad (No one)
lo yikaret lecha ish moshe b'Yisroel (there shall not cut off a man of yours as ruler in Israel)
lo yir'ach (assuming)
Luchot Even (Tablets of Stone)
Luchot ha'avanim (Tablets of the Testimony)
Luchot ha'shanah (Tablets of the Testimony)
Luchot haBrit (the tablets of the Covenant, the Decalogue, Aseret HaDibrot)
Luchot HaEidut (Tables of the Testimony)
Luchot (tablets)
Lud (Lydia)
lukach (I am taken away)
Luvim (Libya)
m'at m'at (little by little)
m'achshach (one who interprets omens)
m'onen (soothsayer)
m'verach (blessed)
ma'acheleth eish (food for fire)
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 Achar (sundial of Hach)
ma'alot shivah (seven steps/stairs)
ma'alot (steps, stairs)
Ma'amad HaBanim (the standing as Sons)
ma'amad (position, station)
ma'am (believer)
ma'amah (believing woman)
ma'amim (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'arkhut Elohim Chayyim (armies of the living G-d)
ma'arkhut Yisroel (ranks of Israel)
ma'aseh (deed, work)
ma'aseh choshev (artistic craftsmanship, embroidery)
ma'aseh hara'ah (an evil work)
ma'aseh rokem (craft or work of embroidery, embroidering craft)
 NOTES

levush malkhut (royal robe, clothing)
levush (clothing, garments, robe)
lo tinaf (do not commit adultery)
lo tiztrach (do not kill, murder)
lo tishtachaveh (thou shalt not bow down thyself)
Lo tufar Torat Moshe (the Torah of Moses may not be broken, BEREISHIS 17:14)
lo yishma (does not hear)
lo yachad (No one)
lo Ani (not I)
lo chatati (I have not sinned)
Loh echad (No one)
liesh (thee)
Loh re'iticha (punishment)
Loh noshanu (saved from coming to an end, destroyed)
Loh echad (No one)
Loh chatati (I have not sinned)
Loh re'iticha (punishment)
Loh noshanu (saved from coming to an end, destroyed)
Loh echad (No one)
Loh chatati (I have not sinned)

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mah haavodah hazot lachem

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’asor,maaseros (tithes)
ma’atzad (chisel)
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)
maamasot (contributions) financial contributions
maarav (west)
maaxhkhut (forces, military lines)
maabhul (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 (camps, forces, encamping armies)
machar (tomorrow)
machashavot (artistic designs, artistic works)
machashavot (plots)
machasevet ra’ah (an evil plan)
machatatolot (deceits, illusions)
machavat barzel (iron griddle)
machavo’im (hideouts)
machaseh Shaddai (vision of Shaddai)
machasikim (the ones joining)
machila (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)
machsheh (refuge)
machsh’vot Ammim (schemes of the peoples)
machsh’vot (schemes, thoughts)
machshavot (thoughts, plans)
machshe’vot (thoughts)
machshelah (ruin)
machshevet Hashem (thoughts of Hashem)
machshevet (plans, thoughts)
machshiv (respect)
machsoz,makhsor (need, poverty, want, shortage)
madduchei shav (delusion, false enticement)
madon (strife, quarrel, contention, dissension,)
Madrikh (Guide, Instructor)
Madu’a (Why?)
Madus (Why?)
Mafgi’a (Intercessor)
mfte’ach Bais Dovid (key of the House of Dovid)
mfte’ach (key)
mfteschet Malchut HaShomayim (keys of the Kingdom of Heaven)
mftekhout haMavet (keys of Death)
mftekhout 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])
maggfeah (plague)
maggfeah gedolah (great plague)
maggfeot (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)

mahamorot (watery pits)

makal (rod, branch, staff)

makel (stick, staff)

makel SHAQED (a branch of an almond tree)

makevet (hammer)

makh'ov (pain, grief)

makhaneh, machaneh (camp)

makhar (tomorrow)

makheseh (shelter, cover)

makhad (darling, delight, desire, precious)

makhon (place, foundation)

makhovim (sufferings)

makhseh (shelter, cover)

makhoor, machsor (poverty, want)

makhtesh (mortar)

makkah (blow, wound) plaque, 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)

makkat (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 Kadoish (Holy Place, i.e. the Beis Hamikdash)

makom kever (burial place)

makom ne‘eman (firm place)

malka (queen)

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)

Malkhut (Kingdom, Realm)

malkhutecha (thy kingdom)

Malki (My King)

malko‘ach (plunder, prey, booty)

malkosh (latter rain, spring rain)

malon (inn, lodging place)

malon orkhim (travelers' lodge)

malchah (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 HaZe)

mamrim (rebelling)

mamzerim (illegitimate children)

man‘ul (lock, door bolt)

manhig (leader)

manhigut ruchanit (spiritual leadership/administration)

mano‘ach (rest, place of rest)

NOTES
manon lanetzakh
(permanent dwelling place to remain forever)
mazon laShechinah
(dwelling place for the Shechinah)
mazon (dwelling place, permanent residence, home)
mazo (stronghold)
mapalah (fall, downfall, defeat)
marhavet (bitterness)
masakah (covering, curtain)
masa'ot shav and massudchim (false and misleading, burdens, oracles)
masekhat (molten images)
maseger (prison, smiths, artisans)
mash'ot (debt, loans)
mashach (anoint, anointed)
mashach (broom)
mashachnu (we anointed)
mashal (byword, parable, proverb)
masher (crisis of birth)
mashchit (destroyer, waster, spoiler)
mashchit (destruction)
mashchitim (destroyers)
mashghichim ruchaniyim (spiritual overlords)
mashiach (anointed)
mashkel (cupbearer)
mashkeh (drink, liquid, drinking vessels)
mashkit (destroyer, i.e. Hashem's emissary of judgment, see Numbers 22:31 on the Malach Hashem)
Mashchit 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)
maskell (a wise servant, prudent, successful, wise)
masket (carved stone, image)
masekiyyot (stone carved, statues)
maskoret (wages)
maslul (highway)
mamerim (nails)
masmerot (nails)
maso panim (favoritism)
masor (saw)
Masoret HaShlichim (Tradition of the Elders)
masoret torat haShlichim (tradition of the teaching of the Emissaries of Moshiach)
Masorot haAvot (Tradition of the Fathers)
massos (exultation, joy)
masot (portions, trials, temptations) 
{4:12})
massret (pan)
massa panim (respect of persons)
massa (burden, check verse 7:22)
massa (burden, load, oracle, prophecy, something carried, prophetic burden)
masseikah (overspreading veil)
massekhat (molten image)
massekhat (cast idols, metal idols, metal images, molten images)
matso panim (partiality)
maserot hagedolot (great trials)
maserot (trials)
masveh (veil, mask)
mat'se (broom)
mat'im rabbim (many misleaders/deceivers)
matamim (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 tovod (good gifts)
matanot (gifts)
matzar (rain, rainfall)
matzarah (aim, goal, objective, target)
mate'ach (slaughterhouse)
matleh (a rod, staff, supply)
mattkonet (quota)
matamon (treasure)
matmonim (hidden treasures)
matnat hachedes (free gift of grace)
matnat hatsedakah (the gift of righteousness)
matok (sweetness)
matsevot (gravestone monuments)
mattah (below)
mattan adam (gift of a man)
mattan Torah (giving of the Torah)
Kehunah (Priesthood)
matan (gift, gifts)
mattanah (gift, reward)
mattanah (free gift, gift)
mattanot (gifts, bribes)
mattanot kadosh (holy gifts)
mattarah (object of attack, target)
mattat (gift, reward)
matleh lechem (staff of bread, food supply)
matteh oz (strong staff)
matteh resha (a rod of wickedness)
matteh (rod, tribe)
mattot (rods)
mattot (tribes of)
matzav (position)
matzizot (pillars)
matzizvah (pillar)
matszav (a pillar, monument)
matszav (stone pillar, monument)
matszav (a pillar of stone)
matszvet (monument, idol images, stone pillars, monuments)
matszil (deliverer, rescuer)
matszliach (prosper)
Matzor Yerushalayim (Siege of Jerusalem)
matszpun naki (clear conscience)
matszpun (conscience)
matszta (bed, mattress)
matsztzvot (memorial columns dedicated to idols)
matsrud (net)
matszvat HaBa'al (the Image of Baal)
maven, meiven (expert)
Mavet (Death)
mayo (introduction)
mayan (fountain)
mayim azim (mighty waters)
Mayim Chayyim (Living Water, running Water)
mayim hazodonim (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'amimim b'Moshiach (Believers in Moshiach)
ma'arich (extended, long-winded)
ma'asei haMoshiach (works of Moshiach)
megadefim
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 (integrities,
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)
mekhashfim (sorcerers)
mekhashshef (witch)
mekhes (tribute)
mekhir (price, cost)
Mekhokek (Lawgiver)
mekhokekim (ones
commanding)
mekholeinu (our dance)
Mekhonen (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)

merchav
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)

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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)
menatzakhat HaChayyah
(overcomers of the
Beast, Anti-Moshiach)
menatzkhim (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, shtarken)
merachok (afar off, in
the distance)
meragelim (ones spying,
spies)
merchav, merkhav (large
place)
NOTES


mezamerot (lamp snuffers)
zamerez (a spur into action)
merimah (discretion)
merimah (plan)
merimma (evil design, intrigue)
mezimot (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, obstruction)
michsholim (stumbling blocks, what causes to fall into sin)
michyah (subsistence)
middah (size)
middah achat (same size)
middah harishonah (old standard)
middot HaMizbe’ach (measurements of the Mizbe’ach)
midrash (exegesis)
migafah (ark, something to be hit)
mikra’ah (appointed place, census)
miletzet (horror, abomination, idol)
mitafan (threshold)
mitfan HaBeis (the Threshold of the Beis HaMikdash)
migba’ot (headbands)
migdal (tower)
migdal oder (tower of the flock)
migdalim (towers)
migdanot (expensive gifts)
migaret (rebuke)
migrash (adjoining territory, open lands, open space)
migrash (pastureland)
migrashim (open pasturelands, open lands, pasturelands)
migroshot (adjacent open lands, open pasturelands)
Mikdash (Sanctuary)
Mikdashrei 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])
mikveh (gathering together of the waters)
mikveh (hope, reservoir)
milah (word)
milchamah (battles, wars)
milchamoteinu (our battles)
milchemet tzdek (war of righteousness)
milhamot (wars)
millin (words)
mimeila (consequently, as a result)
mimshal rav (great dominion)
min techot (from under)
michah chadashah (i.e. meal offering or grain offering from the new wheat crop)
michah (evening sacrifice)
michah (gift, present, grain offering, meal offering)
michah (tribute)
Minchat HaTamid (Continual Grain Offering)
minchat kinot (grain offering of jealousies)
minchat zekaron (grain offering of memorial)
michot (grain offerings)
minhayag (custom)
minhagim (customs)
minut (heresy)
minyan (ten men for prayer group)
mir’eh (pasture)
mireh shamen (fat pasture)
mireh (pasture)
mireh tov (good pasture)
mirim (pastures)
mikrav (deceit, deceitful, fraud, Yehoshua 53:9)
dishonesty, deception, guile, fraud, deceit)
NOTES
mishmerot (watches, shifts)
mishmerot kol HaEdah (duty of the whole congregation)
mishmeret (charge, what is to be preserved, command, duties, examination, checking for blenishes, for keeping, guard duty, responsibility, charge, in safeguard, to be kept, kept, watch, requirement, guard responsibility)
mishmeret mitzvat HaShem Eloheichem (charge/duty of the commandment of Hashem Eloheichem.)
mishmeret (charge, what is to be preserved, command, duties, examination, checking for blenishes, for keeping, guard duty, responsibility, charge, in safeguard, to be kept, kept, watch, requirement, guard responsibility)
Moshiach’s Innuyim
Moshiach's Innuyim
(Moshiach's Sufferings,
see Ramban)
moshlim (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)

nechalot
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)
nakhal (brook, stream)
nakhat (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)

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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)


nehuchim (NEHEMIAH)
nosh (bronze)
nesh (shad)
neshikah (kiss)
neshamah (breath, soul)
neshamot (souls)
neshamot haTzara'ot (souls of the wicked)
neshamot haYakarim (souls of the righteous)
neshem (wind, breath)
neshem zeh (this breath)
neshem hakodesh (holy breath)
neshem haTeiva (breath of the heavens)
neshem haTzara'ot (souls of the wicked)
neshem haYakarim (souls of the righteous)
neshem haYom (breath of the day)
neshem haYom (breath of the day)
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neshem haZayit (fruit breath)
neshem haYom (breath of the day)

NOTES
nekhev 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)
nimretsset (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)
nishberet (injured ones)
istirot (hidden, unseen)
nisyonot (hidden, unseen)
nisht azoi (of Hashem)
nishtevan (journey)
nise'ah (let us take our trials)
nisayon (tests, trials)
nisayonos (tests, trials)
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NOTES
Oy l'Olam (Woe to the World)
Oy nah li! (Woe is me now!)
Oy (Woe)
oyev (enemy)
yoyevinu (our enemies)
yoyvim (enemies)
yoyev Hashem (enemies of Hashem)
yoyevinu (our enemies)
yoyvim (enemies)
oz (might, power, strength, strong people)
ozen (ear)
ozer (allied)
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’zi (fruit)
p'zi hAtsedek (the righteous fruit)
p’zi tov (good fruit)
p’am harishonah (the first time)
p’arei hamigba’ot (splendid headbands, headgear)
apam 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 G-d)
pachad gadol (great fear, great terror)
pachad ra’ah (terror of harm/evil)
pachad (fear, care, terror, terror of, dread)
pachdan (coward, fainthearted)
pachim (snakes)
pachot (governors, rulers)
padah (ransomed, redeemed)
padut nafshenu (redemption ransom of our souls)
pakad (visit, punish)
pakh (pitfall, trap)
pakhad (fear, terror)
pakhad (pit, pitfall, trap)
pakid (overseer)

Oy l’Chah (wae to you!)
Oy lanu! (Woe unto us!)
Oy li! (Woe is me!)
Oy Echad (the First Woe)
pedut (redemption, Geulah release on payment of ransom)

Peduyei Hashem (Ransomed ones of Hashem)
peta (chance)

pegarim (corpses, dead bodies, funerary monuments)

pegarim mesim (dead corpses)

peger (corpse)

peh (mouth [Jeremiah's dictation], dictation of Divine words)

peh el peh (one mouth)

peh echad (one mouth)

peh sha'ar (entrance, opening)

peh sha'arah (entrance, gate)

po'al chamas (man)

po'al adam (living man)

pnimiyus (innermost)

pnimiyus khatzer (innermost court, see OJBC Ac 2:42)

PNIMIM (Innermost)

pise'ach (crippled, lame persons, the lame)

pisechim (crippled, lame, unemployed)

pisechim (crippled, lame persons)

pise'ach (crippled, lame, unemployed)

pisechim (crippled, lame, unemployed)

pisechim (crippled, lame persons)

pisechim (crippled, lame, unemployed)

pisechim (crippled, lame persons)

pisechim (crippled, lame, unemployed)

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sar (commander, ruler)
Sarah ("Princess")
sar (had power over, princess, rebellion, apostasy, revolt, disobedience, struggled, persevered, sullen)
sarei gedudim (captains of raiding parties)
sarei miken (royal overseers of livestock)
sarei missim (taykavan, "some survivors")
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 HaFilagshim (Eunuch of the King, Custodian of the Concubines)
saris (official)
sarisim (eunuchs, palace officials)
sarita im Elohim ("yissah 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)
savanut (long suffering/patience)
savanut (patient endurance)
savtah (grandmother)
schnorzer's (beggar's)
sdeh krav (battlefield)
se'ar (hair, the hair)
se'ar (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)
selel Yaa'ar (fields of Yaa'ar)
seder (Flock)
sederot (ranks)
sedimim (linen coverings)
sedorot (ranks)
sefarim (letters)
sefat (language)
sefat sheker (lying lips)
sefatayim (the eloquent speaker)
sefer (book)
sefer charon (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)
seganim (officials, prefects)
segullah (treasure, peculiar treasure, special treasure, possession)
seh oved (lost sheep)
Seh Oved HaBais Yisroel (the Lost Sheep of the House of Israel)
seh pezurah (emaciated lamb)
She (Lamb, SHEMOT 12:3; YESHAYAH 53:7 Moshiach)
sechal (understanding)
sechal (discernment, good sense, wisdom understanding)
seiv (old age)
sekhel (folly)
selel (rock)
selel (banquet dinners)
selel (banquet supper)
selel (agape feasts)
selev (load, burden, enforced burden/labor)
se'or (leaven)
Sfarim (books, Kitvei Hakodesh) [Holy Scriptures]
sfatayim (lips)
sfatot (lips)
Sh Atzato ("Counsellor")
sha'arim (gates, courts)
sh'khin (boil)
Sh'mei Kodesh (Holy Heaven)
Sh'ney HaEdim (Two Witnesses)
Sh! (Quiet!)
sha'ah hashevi'it (seventh hour)
sha'ah (hour, time)
Sha'alu shalom (Pray for the Peace of Jerusalem)
sha'az (gate of My people)

NOTES
sha’ar ami (gate of my people)

Sha’ar Binyamin, a ba’al pekudit (captain of the guard)

Sha’ar HaMifkad
(Gate of Inspection)

Sha’ar HaPinnah
(Corner Gate)

Sha’ar HaRishon
(The First Gate)

Sha’ar HaSusim
(Gate of窄窄ness)

Sha’ar Harishon
(Gate of narrowness)

Sha’ar HaTzon
(Beautiful Gate)

Sha’ar HaPinnah
(Gate of Inspection)

Sha’ar Binyamin, a ba’al pe’elah (captain of the people)

Sha’ar ami
(Gate of my people)

She’erit Pelishtim
(Remnant of the Philistines)

Sha’ar Harishon
(Horse Gate)

Sha’ar Hatiferet
(Family Peace)

Sha’ar Hasusim
(Gate of Death)

Sha’ar HaMifkad
(Captain of the Guard)

Sha’ar HaSisim
(Three Things)

Sha’ar HaSisim
(Three Things)

Sha’ar HaSisim
(Three Times)

Sha’ar HaSisim
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Sha’ar HaSisim
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shefach dahm (the shedding of blood)
shefa (lowliest)
shefa (determination, judgments, punishments, penalties)
shefel (humble, lowly ones)
shefatim (byword, fame, reputation)
shem (sleep)
shekarim (lies)
shekedin (almonds)
Shekel HaKodesh (the shekel of the Sanctuary)
sheker (a falsehood, a lie, a fraud, deceit, baselessly, deceitful, false, deception, lie, falsely, falsity, lies, pretense, an insincere religious spirit, vain, false thing, wrongfully)
shekhet (be quiet)
shekhet (abomination, detestable)
shelakhim (clounds)
shakhomim (shoulders)
shechar (fermented drink, liquor, strong drink)
shekhem (shoulder)
shekha (boils)
shekhan (foul boil)
shekkah (laughter)
shen (report)
shen (voice)
shen (good name, renown)
Shem (Hear, Pay heed)
shema (heard, pay heed)
shemah (hearing)
shemah (desolate)
shemocha (Thy Name)
shem Hashomayim (Heaven of Heavens)
shemina (Our Name)
shemen ha'mah'ohr (oil of illumination)
shemen hamishchah (anointing oil)
shemen kadosh (holy oil)
shemen mishchah (anointing oil)
shemen sason (the oil of gladness)
shemen (oil, ointment, olive oil)
shemenah (stout, sleek, fat, thick)
Shemesh Tzadakah (Sun of righteousness)
shemesh (sun)
Shemi (My Name)
shemittah (release)
shemittah (sabbatical year)
shemah (eight days)
shemeneh kershah (eight planks)
shemeneh nefesh (seven souls)
Shemot (Exodus)
shemot (names)
shemah (report)
shen (voice)
shen (bad tooth)
shen (ivory)
shenat batzoret (year of drought)
shenat olam (a perpetual sleep)
sheneym asar elef (twelve thousand)
sheneym asar (Twelve)
sheni (second)
sheniah (taunt, byword)
shenot, shenahot (slumber)
shenot dor vedor (years of generations past)
sheiruz libam harah (the stubbornness of their evil heart)
sheiruz (stubbornness)
shurut haRitztzu (the ministry of reconciliation)
shurut (ministry, service in the Beis HaMikdash)
shesh ma'a lot (six steps)
SHESH ME'OT V'SHISHIM VASHES (666)
shesh me'ot ish (six hundred men)
shesh (six)
sheshet yemai hama'aseh (the six days of labor)
shetim (judges)
shava (eyes, omniscience)
shavu'arot (seven maids)
shavu'arot (seven golden menorahs)
shavu'ash (seven)
shavu'ot (seven times, seven)
shavach (praise, commendation)
shavah (seven times)
shavak (praise)
shavat hakohavim (seven stars)
shavat haruchot (seven spirits)
shavim (spears, tribes)
shever galad (great calamity, great destruction)
shever (destruction, fracture, injury, grain)
shavet barzel (scepter of iron, TZEELIM 2:9)
shavet echad (one tribe)
shavet hanogesh (rod of the task master)
shavet musar (rod of correction)
Shavet Yehudah (Tribe of Judah)
shavet (club, rod, tribe)
shedi (captive, Galus, the golus)
shuva' (oath)
shuva'ah (an oath, oath)
shuva'ot (oaths)
shuva (oath)
shuvat Elohim (the oath of G-d)
shuvat isar (binding oath)
shuvat sheker (false oath)
NOTES
shevuot (oaths)
shavurei-lev (broken in heart)
shevuot Ammi (captivity of My people)
shavuyim (captive)
shevuot (captive)
sheynah (sleep)
shynit (a second time)
sheynot (sleeps)
she'e'lah (question)
she'elot (questions)
shefakhot (female servants, maid servants)
shefatayim (lips)
shefatim (punishments)
shechurat (drunkenness)
shiebud (obligation)
sifcha (bond maid)
sifchat (his maid)
shiggot ham (unintentional sins of the people)
shikatot mayim (watering troughs)
shikkutz (abomination)
shikkut (abomination of)
shikkutzim (abominable idols, abominations)
shikor (drunken, drunk)
shikuts shikorim (drunkards)
shikui (drink)
shikutz shomem (abomination causing desolation)
shikutz (abomination of)
shikkorei Ephrayim (drunkards of Ephrayim)
shikkaron (drunkenness)
shilchut (going-away, parting gifts)
shilluchim (going-away)
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 (new song)
shir chadeesh (new song)
shir Hashem (music, songs of Hashem)
SHIR HASHIRIM (SONG OF SONGS)
Shir yeidiot (a love song)
shir (song)
shizah (song)
shirayim (Rebbe's leftovers, remainders)
shirim (songs)
shiryon (armor)
shiryon kaksasim (coat of scale armor)
shisha chodashaim (six months)
shishah anashim (six men)
shishah yamim (seven days)
shishit (sixth; the sixth hour, about noon)
shirurim (lessons, teaching torah)
shiv'im shanah (seventy years)
shiva achatim (seven brothers)
shivah (seven, [sons])
shivah ro'im (seven shepherds)
shivah shevatim (seven tribes)
shivah yamim (seven days)
shivat alafim (seven thousand)
shivat hasasrim (the seven eunuchs)
shivat hayamim (seven days, i.e. the seven days of the Chag HaMatzot)
Shirim (seven)
Shivim Shanah (Seventy Years, see Jeremiah 25:11)
Shivim yamim (seven days)
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 (perfection, whole

NOTES
shloshet yamim dever (three days of pestilence)
shloshim kese (thirty pieces of silver)
shloshim shanah (thirty years old)
shloshim yom (thirty days)
shloshim (thirty, thirty sayings)
shmanim (ointments)
destruction
destroyed,
sayings
shloshim days)
shloshim shanah (thirty years old)
shloshim kesef (thirty pieces of silver)
pestilence)
three days of
shloshet yamim dever
Shmuel (II SAMUEL)
I Samuel
years)
shnat hama'aser (first year)
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shnat hashemittah (year of release)
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Shor hachai

shor hachai (live ox)
shor lish (ox of a man)
shor (ox, bull, oxen)
shorashim (roots)
shorer (watchers, [i.e. slandering foes insidiously fixated on me])
shoriesh (root)
Shorosh (Root, Shoros Yishai, Moshiach, Yeshayahu 11:10, Sanhedrin 33b)
Shorosh Dovid (Root of Dovid),
shoriesh haetzim (the root of the trees)
shoriesh nakhos (snake’s root)
shoshan (lily)
shoshananim (lilies)
Shoshvin (the Chossen’s best man)
shot (scurge, scourges, whip)
shoter (law officer, officer)
shoterim (officials)
shotim (whips)
shovev (backsliding)
shovev (faithless)
shprach (diction),
shrai (a scream)
shtaig (working my way up, advancing, progressing)
shtark (steadily)
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)
shtei (Jewish village)
shtei zich (apply yourself)
shtetlach (plural of shtetl)
shtey karnayim (two horns)
shteym esreh (twelve)
shtiebel kehillah shul (small congregation)
shikilech (misconduct)
shotch (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

(Shulchan HaMa’arechet)

Shulchan (Lily, Susa)
shuttafim (partners)
shuffuf (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)
shvat (black)
shvatein (tribes)
shver (complex)
shuva’s (week)
siach (complaint, musing, meditation)
sibbah (turn of events)
sichah (complaint, devotion)
sichlut (folly, stupidity, foolishness)
sidaram (order)
siftei sheker (lying lips)
sig (dross, smelting waste product)
sigdim (drosses)
sikhliyut (rationality)
sikhlut (righteousness)
siman (sign, indication)
simcha (joy)
simcha gedolah (much joy)
simchat libbo (graciousness of his heart)
simchat olam (eternal joy)
simcha (lily)
simchat libbo (gladness of his heart)
simcha gedolah (much joy)
simchat libbo (gladness of his heart)
Sinim (Sinites).
sippot (bowls)
sir (cooking pot, pot)
sir nafuch (a boiling cauldron)
sirah (boat)
sirim (thorns)
sirot (boats, cooking pots, pots)
sirpad (nettle, prickly herb)
sitnah ("hostility", accusation)

Shemen mishchat kodesh

si'ach (the Chosson’s speech; the Chosson’s words)
sisrah (boiling cauldron)
sir (cooking pot, pot)
sirah (boat)
sirim (thorns)
sirot (boats, cooking pots, pots)
sipad (nettle, prickly herb)
sitnah ("hostility", accusation)

NOTES
stam (elementary)
sterntichel (kerchief)
succot, sukot (tabernacles, holy ohalim)
sufot (whirlwinds)
sug (backsider, faithless one)
sugya (topic)
Sukkot (Feast of Sukkot)
sullam (ladder, stairway)
sur min haTorah (deviating from the Torah)
sus (horse)
sus adan (a red-brown colored horse)
sus levon (white horse)
sus shakahor (black horse)
sus yeraktrak (a greenish pale horse)
sus (mare)
susim levanim (white horses)
susim shechorim (black horses)
susim (horses)
t'orefah (torn animal)
ta (recess)
t'aam (command, judgment, discretion)
t'aanugot (pleasures)
t'aar hasofer (razor of a scribe)
t'aar (razor)
t'avah (desire, craving, longing, evil desire/lust, what is desirable)
t'avat nefesh (soul's lust, yearning of soul)
t'avot (lusts)
t'avot resha'aim (desire of the wicked ones)
t'a'im (rooms)
t'anutgoy (evil pleasures)
t'ot (recesses)
tanugot (pleasures)
taba'at (signet ring)
taba'at HaMelech (the signet ring of HaMelech)
taba'ot (rings)
tabakh (cook)
tabakhot (cooks)
tachaneuei Avdecha (suppplications of Thy Servant)
tachanunei Bnei Yisroel (suppplications of the Children of Israel)
tachanuneinu (our supplications)
tachanunim (suppplications for favor)
tachhat (under, instead of, takhat)
tachbulot (guidance)
tachlis [purpose]
tachlis Shaddai (the final end, purpose of Almighty)
tachlis, tachtin (purpose, raison detre)
tachtcheicha (in place of, instead of)
tachtcheinu (in our place)
tag (ornamental flourish)
tahke (actually)
tahor lev (purity of heart)
tahor (clean thing, clean)
tahorah (clean)
tahorat (cleaning)
tahphukot (perversion, perversity)
tainah (grievance)
tait'ah (meaning, translation interpretation)
takif (influential man)
tal (dew)
talmid (student)
taluai etz (hanged on a tree)
taluai haEtz (being hanged on the Tree, DEVARIM 21:23)
taluai (hanged)
tam (blameless, innocent)
tamar (palm tree)
tameah (defilement)
tameh hashem (defiled/unclean of name/reputation)
tameh (unclean, defiled by reason of contact with a corpse)
tameh (unclean thing, unclean, impure person, see Isaiah 26:7?)
tamid (always, continually)
tamimim (twin boys)
tamimah (unblemished)
tamim (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 (bewildermment, 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)
tatzmisch (causes [them] to spring forth, spring up)
tav [mark]
tavach (slaughter)
tavnit (plan, pattern)
tavnit HaMishkan (pattern of the Tabernacle)
tavvit (pattern of a man)
tavvit shor (likeness of an ox)
tavvit (form, pattern, copy, plan, replica)
Tavo malchutechah (thy kingdom come)
ta'avunut (lust)
te'alah (trench, tunnel)
te'alat haberekhah haelyonah (aqueduct of the Upper Pool)
tenah (fig tree, fig)
t'enim (fig trees, figs)
t'omim (twin boys)
te'udat bitachon (safeguard)
te'udat betachon (safeguard)
techeilat (beginning)

NOTES
techinnah (petition, supplication, plea for mercy)
techinnatenu (our supplication)
techinnot (supplications)
techiyah harishonah (first resurrection)
techiyah (resurrection)
techiyas hamesim (resurrection of the dead ones)
techorim (tumors)
techunah (abode, arrangement)
tee (fig tree)
tee (mire, clay, soil)
tefret (honor)
tefillah (prayer)
tefillin (phylacteries)
tefillos (prayers)
tehillah (praise, hymn of praise)
Tehillah (Praise)
Tehillim (Psalms)
tehilliot (the praises of)
tehom el tehom ([oceanic] deep unto [oceanic] deep)
tehom gedolah (a great abyss, chasm)
tehom rabbah (a great abyss, deep)
tehom (abyss, deep water, underground water)
tehomot (abysses, depths, ocean depths)
tehor (purity)
tehorah (clean, pure)
tehorim (clean, pure ones)
teilvaiz (partial)
teiman (south)
techniot (supplications)
tekufa (era, period)
tekunah (revival)
tel (mound)
tel olam (heap forever)
tela’im (lambs)
tellunnah (murmuring)
telunnot (murmurings, grumblings)
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)
temunah (form, see Num.12:8, semblance, likeness, representation)
temurah chayil (business profit)
tetu’a’s (opposition)
tenufah (wave offering)
tenumah (alms)
tenuot (occasions)
tenuvot sadeh (increase of the fields)
ter’uah (shout)
teraphim (household idols)
teref (food, nourishment, prey)
tereifah (torn animal, torn of beasts)
tereifah (what is torn by beasts)
teretz (excuse)
teru’ah (battle cry, shout of joy, shouting)
teru’ah (shouting, shouts of joy)
teru’ah gedolah (great shout, war cry)
teru’ah (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)
terumiyyah (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)
teshuvah (answer, repentance, turning from chet to Hashem)
teshuvah (answer, return, turning)
teshuvat Hashanah (the turn of the year)
teshuvot (answers)
et’udat bitachon (safeguard)
tet v’lo ta’anah v’reachah ed shav (neither shalt thou bear false witness against thy neighbor)
teva (ark)
tevach (slaughterer)
tevakh (slaughterer)
tevaser (good tidings)
tevel (earth, the world, habitable/inhabited world, perversion)
teven (straw)
tevilah (dipped himself, immersed himself)
tev'o'ach (slaughterer)
tevu’ah (increase, harvest)
tevu’at bashanah (increase in the third year)
tevu’ot (increase)
tevuah yashan (old increase)
tevunah (understanding, intelligence, man of understanding)
tevunot (understanding)
tevusat Acharyahu (downfall of Ahaziah)
te’enim (figs)
tichel (kerchief)
tief (deep and profound, erudite, keen)
Tife’arti (My Glory)
tifaret gedolah (glorious majesty)
tiflah (folly)
tihur (purification)
tikashehl (thou shalt stumble)
tikkun (restoration repair)
tikvah (hope)

NOTES
tikkun (restoration, repair)
tikvah (hope)
tikvat chaneif (hope of the chanef, the secretly wicked profane person)
tikvateinu (our hope)
tikveh (hope)
timorim (palms trees)
TIPATACH (SHALL BE Poured Out)
tipesh (idiot)
tipus (pattern, prophetic type, type)
tiros (new wine)
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 Moshiah in Zechariah 3:8; Yirmiyah 23:5 and the coming Tzemach's Namesake in Zechariah 6:11 is Yehoshua/Yeshua--see Ezra 3:8; Zechariah 3:8; 6:11-12])
titzmachnah (they spring forth)
tizkoret (reminder)

to'ah (error, perversity)
to'ar (well built)
to'at (abomination, detestable)
to'atot (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)
tocht (center of the courtyard)
tochtachah (reproof)
tochnith Hashem (purposive and willed plan of G-d's purposeful and willed plan or goal Ro 9:11)
tochnith (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)
tov (very good, very well)
tov to'ar (very well)
tov kerem (better vineyard)
tov me'od (very good, very well)
tov to'ar (very good-looking)
tovah (better, more precious, in the good, pleasing, prosperity, well-being)
tovel (dip, immerse)
tovim (good, well off)
tovot (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 (uncleanliness, defilement, impurity)
tumah (uncleaness)
tumat adom (uncleanness of man)
tumat haniddah (contamination of a woman during her menstrual period)

tormata

NOTES
tushiyah  (efficient wisdom, success, true wisdom, sound judgment, wise Torah counsel)

Tuv Hashem  (Bounty/Goodness of Hashem)

tzave 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  (moon)

Tzalelot  (sides, ribs)

Tzamavet  (shadow of death)

tzalmei massekhot  (cast metal idols)

Tzalmei tecorim  (likenesses of tumors)

tzalmei tecorim  (likenesses of tumors)

Tzalmovet  (shadow of death)

tzama  (thirst)

Tzamah  (thirst)

tzamemel  (thirsty)

Tzamamah  (hair, tresses)

tzanif melukah  (royal turban, royal diadem)

Tzanim tzerah  (clean turban, mitznefet, SHMOT 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 enemies, oppressors)

Tzarat  (troubles)

Tzarut ayin  (envyings)

Tzav  (human statute, Yeshayah 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)

Tzayadim  (hunters)

Tze'akh gedolah  (great wail)

Tze'akh  (cry of distress)

Tzachok  (laughter)

Tzedakah  (righteousness, vindication)

Tzdek l'ma'an Shmo  (righteousness for the sake of His Name)

Tzedek Olamim  (Everlasting Righteousness)

Tzedekeik  (that which is altogether just)

Tzedekeik  (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)

TZEENAYAH  (ZEPTAH)  Tzeffirah  (the web)

Tzefunehcha  (Thy sheltered/protected ones)

Tzeidah  (supply of food, provision)

Tzel  (shadow, shade)

Tzel Shaddai  (shadow of the Almighty)

Tzela  (side chamber, cell)

Tze'el  (chambers, side-rooms, side chambers, cells)

Tzemaim  (images)

Tzel  (image, idol, statue, shadowy form)

tzelokhith chadasha  (new bowl)

Tzemach Tzedakah  (Righteous Branch, i.e. Moshiach, see Zech 3:8)

Tzemach  (shoot, sprout, branch, sprouted)

Tzme' im  (thirsty)

Tzemah  (pair, yoke)

Tzemer  (wool)

Tzemidim  (bracelets)

Tzemafot  (turbans)

Tzeva HaMarom  (Host on High, Pagan deities)

Tzeva'a  (host, legions, time of hard service, warfare)

Tzevi'ut  (hypocrisy)

Tzفار' a (frogs)

Tziburim  (heaps, piles)

Tzidkat emunah  (righteousness which is from faith)

Tzidkat HaHamin  (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 righteousnesses, vindication)

Tzifoni  (viper, poisonous snake)

Tzifonim  (vipers)

Tzil  (purpose)

Tzimmukim  (raisins)

Tzinnah  (buckler, i.e. a small shield, large shield)

Tzirah  (thorns)

Tzippor  (bird)

Tzipporen shamir  (form)

Tzipporim  (birds)

Tzir ne'eman  (faithful envoy)

Tzir  (form)

Tzirah  (hornet)

Tzirim  (pangs)

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 harapashhim (troops of cavalry men)
Tsivos HaShomayim (Armies or Hosts of Heaven)
tzivos (armies)
tzivoteinu (our armies)
Tzijon (Zion)
tziju (marker)
Tsijyah (dry land)
tzijyim (martens)
tzijuynim (roadmarks, road signs)
tzo'arim (little ones, see Zecharyah 11:7)
tzohorayim (noonday)
tzohar (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'chameini (and be merciful and gracious unto me)
v'ein machlim (without anyone putting thee to shame) v'ein rodef (anyone putting thee to shame)
v'hitvaddah (and confess)
v'hitvaddah (he shall confess) v'hitvaddah (and confess)
v'hitvadu (If they shall confess)
v'hitzimcha (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 ve'einayim lirot v'osna 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'yehazkehini (and he strengthened me)

v'yikrat (and cut off, see Daniel 9:26 Moshiach yikaret)
v'yimshach (and anointed)
v'yimshchechu (and they anointed)
vada (with certainty) vait (astray) wai'et (farther)
vand (a wanderer, nomad)
vappilu goral (they cast lots) vatitzseini (and thou wast pleased to accept me, thou wast appeased vaya'keven (now he deceived/outwitted me) vyayevarech otam Moshe (and Moshe blessed them) VAYIKRA (LEVITICUS) vyayimeshechu (they anointed) vyayekhanah (and he strangled/hanged himself) Ve'emetz (be strong and take courage!) ves posheinim nimnah (and with lawless persons he was numbered YESHAYAH 53:12) veza'eif (sullen) vi-bahlit (since) vidduy (confession of sin) Y'ho'yakim (Jehoiakim) y'me olam (days of old) Y'mei HaSefirah (Days of the counting (of the omer)) Y'varekhkeha Adonai v'yishmerekhka (Hashem bless thee, and keep thee) ya'akov (utterly suppliant, deceive) ya'ar (forest) Y'ar Adonai panav eleikhah vichumekha (Hashem make his face shine upon thee, and be gracious unto thee) ya'im (shovels) YABASHAH (dry ground, BERESHIT 1:10, dry land, Bereshis 1:10) 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

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yad binecha (hand/power of thy son)
yad chasakah (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 ozhek (hand of the oppressor)
yad oyveinu (power/hand of our enemies)
yad ramah (high hand, defiantly, upraised Hand, i.e. confidently)
yad tsar (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 temeiot (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)
yaldah nochrim (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")
yameinu (our days)
yamim (days)
yamim asarim (ten days)
yamim hahem (those days)
yamim mikedem (days of old, earlier days)
yamim rabbim (many days, long life)
yamim rabbim (long life)
yamin (on the right hand, right hand)
yaminim (seas)
yanshu (great owl)
yarak (vegetables)
Yarden (Jordan)
yare'ach (moon)
yarech (thigh)
yarketei Tzafon (on the heights of Tzafon)
yarok esew (right)
Yarov'am mashtin b'khir (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 (Justice)
yashuva (return, be revoked)
yated (peg)
Yated (Tent Peg, support, i.e. leader of the people, Yeşayah 22:23-24)
yatom (fatherless, orphan)
yatomim (fatherless, orphans)
Yavan (Greece)
Yayin chadash (new wine)
Yayin malakhut (royal wine)
Yayin (wine)
Yayze Goyim rabbim (he [Moshiach] will sprinkle many nations)
YAZZEH (SPRINKLE)
ye'arot (forests)
ye'ush (despair, atzvut)
YECHIKEL (EZKIEL)
Yechi HaMelech (Long live the King!)
yechid (only one, only [nephew])
yechidah (only one, only, alone)
yechidim (alone ones)
yedidim (friends, chaverim)
Yedidot (Beloved ones)
yedidot (lovely)
yedidut 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 Shamecha (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)
yeshar 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)
Yeshu'at Yisroel (the Salvation of our G-d)
Yeshuah HaGedolah (Great Salvation)
Yeshuah (Salvation, Saving Power)
Yeshuat Eloheinu (Salvation of our G-d)
Yeshu'at Eloheinu (Salvation of our G-d)
yesod (base, foundation)
yesod olam (an everlasting foundation)
yesodot (foundations, rudiments)
yetad haohel (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)
Yevus (Jebusites)
Yevus (that is, Yerushalayim)
Ye'aseh rizonechah (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, fall thee)
yikaret (be cut off, fail, violently killed, cut off, will be cut off)
yillawah (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-dearer)
yire Elohim (G-d Fearer)
yires-hakoved (fear of G-d)
YIRMETYAH (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 (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 (Jezreel)
Yizre'el (JEREMIAH)
yom afo (day of His Wrath)
yom anan va'arafel (day of clouds and 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 eld (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 hakheverah (day of burial)
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 huleted (birthday, day of birth)

NOTES
yom karata (the day that Thou hast proclaimed)
yom katzir (day of harvest)
yom ketannot (day of small things)
yom kraw (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'elohenu (our G-d's Day of vengeance unto Hashem)
yom neshek (day of arms)
yom of anan and azafel (a day of clouds and thick darkness)
yom of choeshch 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 za'am (day of evil, day of disaster, day of doom)
yom ratzon (a day of acceptance, an acceptable day)
yom revi'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 tekmuet hatzadikkim (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 sows")
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)
first autumn rain, former rain, autumn rain)
Yoreh HaOlam (Heir of the World)
yoresh (heir, inheritor)
yoreshim (heirs)
yosef (may He add)
yoshen (oldness)
yoshar levav (uprightness of heart)
yoshar (rectitude, uprightness)
yosehvet (sitting)
yoshi'a (will save)
yoshi'einu (save us)
Yoshiyahu (Josiah)
Yoshvei Beretz Tzalmavet (sat in the King's Gate)
Yoshevet (sitting)
Yoresh HaOlam (Heir of the World)
Yoresh etzava (able to go to war)
Yotzer HaKol (Maker of all, Creator of All)
Yotzer (Maker)
Yotzer (potter)
Yotzerim (potters, pottery makers)
Yotzrei'nu (our potter/Maker/Creator)
Yovel (Jubilee)
Yungne leit (young people)
Yedi'ah mukedemet (foreknowledge)
za'am (anger, indignation, rage, wrath, indignation [of G-d])
Zahal (honor)
Zach (thing)
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 cholo' 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 gedolah umarah (loud and a bitter wailing)
ZECHARIAH (ZECHARYAH)
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 yenachamenu (this shall comfort us)
zeh (this one, what [is] this?)
zeiyar (extremely great)
zezikunim katan (child of his old age, a little one)
zeman (time)
zemaniyim (temporary)
zemer (song, singing of birds)
zezirot (songs in the night)
zezirot zar (foreign vines)
zenunei immecha Izevel (harlotries of your mother Jezebel)
zezoth tovim (good memories)
zohar (brightness, brilliance)
zolekh (glutton)
zolelim (gluttons)
Zonah HaGedolah (the Great Prostitute)
zonah (harlot, prostitute)
zonah (fornicators, sexually immoral)
zonot (harlots, prostitutes)
zore’a (sower of seed)
Zot hayetabli (this blessing in mine)
zovechim (the ones sacrificing)
zrizus (reliability)
Zulah (besides)
Zun foon Der Oybershter (Son of Reboyne shel Oylem)
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1207
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 ZECHARIAH 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 KEDUSHA MESHULLESHET; 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 HACHAYIM 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 RECONCILIATION WITH HASHEM THROUGH MOSHIACH

Gn 5

THE SNATCHING AWAY TO SHOMAYIM OF CHANOCH (ENOCH); SEE ALSO II KINGS CHAPTER 2 ON ELYIYHU’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 OJBC)

Gn 6

NOACH IS 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" (PUT 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 EREZ 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 OJBC) 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 51:8 “MILO UMAMI NEGA LAMO” “FOR THE TRANgression OF MY
BERESHIS

PEOPLE THE PLAGUE STROKE FELL ON HIM (MOSHIACH);
WHO AS THE BEN AVRAHAM IS THE CONDUIT OF
BERAKHAI TO KOL
MISHPOCHOT HAAADAMAH

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 PURSUIT IS
OVER

GN 14

BATTLE OF THE MELACHIM
WITH FOUR KINGS OF
MESOPOTAMIA AGAINST FIVE
KINGS OF THE VALLEY OF
SODOM 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) KHENEN EL ELYON IS
A TYPE OF MOSHIACH KHENEN
L’OLAM AL DIVRAT
MALKI-TZEDEK (PSALM
110:4) AND HERE WE SEE
AN ANTICIPATION OF
MOSHIACH’S TISH AND
MOSHIACH’S KEHUNAH FOR
EFFECTING THE SAVING
KAPPORAH HE WILL MAKE
FOR YISROEL AND THE
WHOLE WORLD; FIRST
MENTION OF MA’ASER

GN 15

AVRAM’S SAVING EMUNAH
THROUGH WHICH HASHEM
DECLARIES 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
(SEEN GENESIS 17:19-22);
HASHEM THE G-D WHO SEES
US AND ALL THAT WE DO

GN 17

BRIS MILAH AND LEHAFER
BRIT (BREAKING THE
COVENANT) OF BRIS MILAH

GN 18

HASHEM’S KEDUSHAH
HAMESHULLESHET; DOES
S’DOM HAVE A MINYAN OF
TEADDIKIM?

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 21

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
YISRMAEL 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 OLAM WITH THE
LONG-LIVED TAMARISK TREE
AS WITNESS

GN 22

MOT (DEATH) OF SARAH;
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 23

MOT (DEATH) OF SARAH; IN
HEBRON, DEEDED PROPERTY
IS LEGALLY TRANSFERRED
IN THE ADMAT KODESH TO
THE NASI ELORIM (PRINCE
OF G-D), AVRAHAM, AND
THIS POINTS TOWARD THE
NASI BEN DOVID (1 KINGS
11:34) AND THE
PROPHESIED 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
DESPIED HIS BECHORAH
AND THE BIRKAT KOL
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;
HASHEM 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 JOSEF 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
SHUVEIL ERETZ AVOTAEICHA!
HASHEM COMMANDS YA’AKOV TO LEAVE THE LAND OF LAVAN THE ARAMEAN

YE’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 KAPPORAH GOES BEFORE THE FLOCK OF MOSHIACH TO APPEASE THE WRATH OF HASHEM.

YA’AKOV AND ESAV MEET

SHOULD SHECHEM DEAL WITH AN ACOTENINU LIKE A ZONAH? HERE WE SEE THE CONSEQUENCES OF GOING "OUT TO SEE THE BANOT HA’ARETZ";

THOSE DESCENDED FROM YISROEL TO BE GIVEN EREZ YISROEL (SEE VERSE 12); VERSE 20 IS AN UNVEILING CEREMONY

GENERATIONS OF ESAV

MOSHI’A YESEF, 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 "KETOMET" 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 YESEF, AND WHICH YESEF 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 (FIT, 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 YESEF 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)

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

YESEF THE MOSHI’A FALSELY ACCUSED

HASHEM WORKING EVERYTHING FOR GOOD FOR THOSE WHO LOVE HIM AND ARE CALLED ACCORDING TO HIS PURPOSE

YESEF 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 TZEMACH 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 RUAH ARE ECHAD THOUGH THREE

ACHEI YESEF IN MITZRAYIM; YESEF 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 (YESEF 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

COMING TO MOSHI’A IS NECESSARY TO LIVE AND NOT DIE

REPENTANCE; THIS CHAPTER IS ABOUT YESEF’S BRETHREN AND THEIR MOSHI’A UNAWARES

1210
MOSHI'A WITH HIS BROTHERS 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

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!

ISRAEL GOES TO MITZRAYIM

FROM THE RIGHT HAND OF POWER, MOSHI'A ADON 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

YOSEF GOES TO YA'AKOV HIS AV

YA'AKOV MAKES A BERAKHAH OVER HIS BANIM

MOSHIACH IS PROPHESEID

MOURNING FOR YA'AKOV AND THE MOT OF YOSEF

BNEI YISROEL OPPRESSED; A BLESSING FOR SAVING THE AM HASHEM

BIRTH OF MOSHE

NOTICE THE WORD ALMAH; THE CLEAR IMPLICATION OF VIRGINITY (SEE YESHAYAH 7:14; SHIR HASHIRIM 6:8)

THE BURNING BUSH

HASHEM'S MESSAGE TO PHARAOH; A CHOSON DAMIM

THE BONDAGE OF BNEI YISROEL

HASHEM'S PROMISE RENEWED

MOSHE GOES TO PHARAOH; AS IN THE PESACH HAGGADAH, FIRST DAHM,

AS IN THE PESACH HAGGADAH, MORE EXODUS MAKKOT: FROGS (TZEFARDAYA), THEN KINIM, THEN AROV

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

EXODUS MAKKOT CONTINUED AS IN THE PESACH HAGGADAH: ARBEH, CHOSHECH

EXODUS MAKKOT CONTINUED AS IN THE PESACH HAGGADAH: BECHEH (FIRST-BORN); KI NIGZAR MEYERETZ CHAYIM 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)

PESACH INSTITUTED (MOSHIACH, LIKE THE SEH, HAD TO BE EXAMINED FIRST; SEE LR 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 BLESSING OF HAKODESH'S COVERING (SEE VERSE 22) OF THE BAIS HASHEM WHERE G-D HAS PLACED HIM OR HER WITH A MESSIANIC R0'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 SEN’S HAGBAH AND HISTALKUS ON MOSHIACH’S ETT (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 SPITE OF HIM

Ex 15
THE SONG OF MOSHE; THE ZEMIROS OF YESHUAH; ONLY MOSHIACH’S ETT 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
MOSHIACH IS THE TZUR WHO SAYS, "IF ANYONE IS THIRSTY, LET HIM COME TO ME AND DRINK" (YN 7:37; IC 10:4); WHERE THERE IS FAITHFUL PREVAILING UPRaised 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
HASHEM’S MESSAGE FROM SINAI

Ex 19
ASERES HADIBROS (THE TEN COMMANDMENTS)

Ex 20
IN ORDER THAT MOSHIACH’S KEHILLAH, IN BONDAGE TO WORLDY 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 21
TORAH AND THE GANAV, ETC

Ex 22
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 23
MOSHE CALLED UP UNTO HAHAR; HASHEM REQUIREs THAT THE HAA M HASHEM HAVE THE DAIM HABRIT SPRINKLED ON THEM (SEE YESHAYAH 52:15 WHERE "SPRINKLING" OF THE NATIONS IS ASSOCIATED WITH MOSHIACH)

Ex 24
THE ARON BRIT HASHEM

Ex 25
THE MISHKAN IS ECHAD; JUST AS THE DVAR HASHEM TOOK ON GUFRANITY (CORPOREALITY) AND MADE HIS MISHKAN AMONG US (SEE YEHEZKEL 37:27; YESHAYAH 7:14), SO HASHEM KNOTS TOGETHER THE SINews AND RIBs OF HIS DWELLING OF THE KEVOD HASHEM ACCORDING TO THE HEAVENLY SPECIFICATIONS GIVEN TO MOSHE ON HAHAH

Ex 26
THE MIZBEACH HAOLAH OUTSIDE THE MISHKAN (A PICTURE OF MOSHIACH WHOSE AVODAS DAIM (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
AHARON AND HIS BANIM
MADE KOHANIM; COMPARE
THE KESONES OF THE KOHEN
GADOL AND THE KESONES OF
MOSHIACH, THE KOHEN
L’OLAM AL DIVRAT
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
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)

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 MAYIM 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 TT 1:5-14 IN THE
OJBC)

HASHEM SPEAKS TO MOSHE;
THE PROPHETIC 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); THE PROPHETIC
SIGN AND NAMESAKE OF THE
COMING MOSHIACH—ISAIAH
49:8

THE GOLDEN MIBE’ACH;
RANSOM OF NEFASHOT
(SOULS)

THE EGEL HAZAHAV; THE
LUCHOT HABRIT BROKEN;
MOSHE, LIKE MOSHIACH,
OFFERS HIMSELF IN HIS
EFFORT TO SPARE THE
PEOPLE FROM THE WRATH
OF HASHEM

THE LUCHOT HABRIT
RENEWED

THE NEDAVAH (FREE-
WILLED OFFERING) FOR THE
MISHKAN; BEZALEL BEN URI
BEN HUR, THE ARTIST FROM
THE TRIBE OF YEHUDAH IS
A PROPHETIC 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
OHOLIAV

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 YEHEZKEL 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

NOTE
Ex 37

Ex 38
PEKUDEI HAMISHKAN (INVENTORY OF THE MISHKAN) FOR THE AVODAT HALEVI'IM

Ex 39

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 99B) "ALL THE PROPHETS PROPHESIED OF NOTHING BUT THE DAYS OF THE MOSHIACH" (SANHEDRIN 99A); MOSHIACH OFFERED HIMSELF TO HASHEM AS A RE'ACH HANNICOACH (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 HAMESHICHIM; 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 UNKNOWINGLY AND THEREFORE UNCONFESSED; 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 (TRESPASS OFFERING) (SEE YESHAYAH 53:8-10 WHERE MOSHIACH'S NEFESH BECOMES AN ASHAM MIPEYSHA AMMI (TRESPASS OFFERING FOR THE TRANSGRESSIONS OF MY PEOPLE)); THE HOLY THINGS (SACRIFICES, TITHES, FIRSTFRUITS) AND DEFRAUDING HASHEM IN A FORGETFUL OR NEGLIGENCE MANNER REGARDING THESE

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 TAHRUT AND WHAT IS KODESH KODASHIM

Lv 8
THE 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


Lv 12

THE RESTORATION OF THE KALLAH TO HASHEM AND TO THE BEIS HAMIDKASH AFTER THE DAYS OF HER TOHORAH REQUIRES THE KOHEN MAKING KAPORAH FOR HER (SEE LK 2:22-24 OJBC); REGARDING THE ZAKHAR, IN MOSHIACH ALSO YOU WERE CIRCUMCISED WITH A BRIS MILAH (Beresheet 17:9-14) NOT MADE BY HUMAN HANDS (CO 2:11) FOR THE BRIS MILAH OF MOSHIACH, THE OLD UNGENERATE NATURE IS LIKE SPIRITUAL UNCIRCUMCISION THAT HASHEM REMOVES IN THE NEW BIRTH RENEWING OF THE RUACH HAKODESH

Lv 14


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 EXEGETE 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 CONFESSIONED 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 EZIMMAH AND TO’EVAH: TORAH OF INCEST, PERVERSION, ABDORTION, HOMOSEXUALITY AND HASHEM’S JUDGMENT ON ANY NATION THAT CONDONES THESE CHATTOT (SEE VERSE 24); EXPULSIONS FROM HAARETZ VIEWED AS PROPHETIC 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 ABORS 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 MIMMAR IN HIS MOUTH (ISAIAH 53:9) AND NO MUM

Lv 23
MO’ADIM OF HASHEM: SHABBOS; PESACH; CHAG HAMATZOT; YOM KORBAN OMER BIKKURIM (TYPE OF MOSHIACH’S YOM HATECHIYAH 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; HOSEHA 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’CHESHEM OF HASHEM; VERSE 9 IS A PROPHETIC PICTURE OF MOSHIACH’S TISH

Lv 25
HASHEM’S SINAT HAYOVEL; THE LAWS OF SHEMITTAH (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 PROPHESIED; 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 Turner 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); MOSEIACH’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 KAHJINIM; LEVI’IM TAKEN IN PLACE OF THE BNEI YISROEL JUST AS MOSHIACH WAS TAKEN IN PLACE OF HIS PEOPLE (SEE YESHAYAH 53) THE MISHKAN CONSECRATED

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 HASEM’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 NAS’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 YISROEL AND THE MANNA; THE APPOINTMENT OF THE ZEKENIM AND THE PROVISION OF MEAT

NOTES
MIRIAM AND AHARON FORM A FACTION AGAINST MOSHE (SEE TI 3:10; AC 20:29-30 OJBC); MIRIAM'S TZARA'AT

SPYING OUT HA'ARETZ; YISROEL REJECTS HA'ARETZ HAHAVTACHA; ARBA'IM YOM OF EXPLORATION; AN EVIL REPORT LACKING EMUNAH

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

MORE TORAH GIVEN; TORAH FOR HA'ARETZ: MEAL-OFFERING AND LIBATIONS; OFFERINGS AND FORGIVENESS; ERRORS AND DELIBERATE SIN; FAILING TO BE SHOMER SHABBOS; TZITZIS

KORACH'S REBELLION AND JUDGMENT; BRONZE OVERLAYING THE MIZBE'ACH; THE PEOPLE MURMUR;

THE SIGN CONFIRMING HASHEM'S CHOICE OF AHARON: THE ROD OF AHARON FLOURISHETH

PORTION OF THE KOHANIM AND LEVI'IM; THEIR RESPONSIBILITIES; THE MA'ASEROT

TORAH OF TOHORAH


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/YEHUDAH

THE BANOT OF ZELOPHECHAD AND THEIR NACHALAH; MOT (DEATH) OF MOSHE RABBEINU FORETOLD WHO 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 YEHUDAH (SEE YESHAYAH 49:8-9 WHERE MOSHIACH IS PRESENTED AS A NEW YEHUDAH AND ZECHARYAH 6:11-12 WHERE THE NAME YEHUDAH IS THE NAMESAKE OF THE COMING MOSHIACH)
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 Indispensability 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 appointed for each of the 12 tribes.

Num 35
Cities of the Levi'Yim; Cities of Refuge appointed; the mot of our kohen l'olam al DivraT Malki Tzedek releases us from death so that we might dwell in the makom hachayei 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 achhuzat 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
Moshiach Rabbeinu rehearses the Havitachah (promise) of Hashem, the departure from Mount Sinai, the people's refusal to be ma'amim 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'amim consumed from Moshiach's makhaneh (camp), losing the berakhah of their Yerushah.
Devarim

Dt 8
HASHEM’S MERCIES CLAIM OBEDIENCE; SCRIPTURE MOSHIACH USED AGAINST HASATAN

Dt 9
THE REBELLION OF THE BNEI YISROEL REHEARSED; HOASTING IN AND STANDING ON MA’ASIM TOVIM OR SELF-RIGHTEOUSNESS FOR SALVATION CONDEMNED

Dt 10

Dt 11
AN EXHORTATION TO MISHMA’AT; A FORETASTE OF THE MURAR (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, TAMAH (UNCLEAN) AND TAHOR (CLEAN)

Dt 15
SHEMITTAH AND THE YEAR OF RELEASE

Dt 16
MOADIM

Dt 17
THE DUTY OF HAMELECH

Dt 18

Dt 19
CITIES OF REFUGE APPOINTED

Dt 20
THE KOHEN’S EXHORTATION BEFORE BATTLE

Dt 21
EXPiation of uncertain murder; we reckoned MOSHIACH KILLER ELOSHIM (YESHAYAH 53:4) BECAUSE HE WAS TALUI AL HAETZ (SEE TEHILLIM 22)

Dt 22
IMPURITY LEADING TO DEATH

Dt 23
VARIOUS CHUKIM (LAWS)

Dt 24
ON THE GET (DIVORCE)

Dt 25
STRIPES MUST NOT EXCEED ARBA’IM; MOSHIACH TOOK THEM AND BY HIS STRIPES WE ARE HEALED (YESHAYAH 53:5)

Dt 26
OF THE OFFERING OF BIKKURIM (FIRST-FRUITS); MOSHIACH IS THE BIKKURIM OF TECHIYAS HAMESIM RAISED ON YOM HASHLISHI ACCORDING TO THE SCRIPTURES—BERESHIS 1:11-13; SHENOT 19:11-16; YEHOSHAU 1:11; RAMIDBBAR 19:11-13; YONAH 1:17; HOSEHA 6:2; MELACHIM BAIS 20:5; 8; EZRA 6:15; MC 15:20

Dt 27
DIVREI HATORAH TO BE WRITTEN ON STONES; THE TORAH’S KELALAH (11:28) WHICH MOSHIACH TOOK (YESHAYAH 53:4) BECAUSE HE WAS TALUI AL HAETZ (21:23)

Dt 28
THE BERAKHOT AND THE KALLOT (THE BLESSINGS AND THE CURSES); A NOTE ON MOSHIACH—IN DISOBEDIENCE AND UNBELIEF THOU SHALT HAVE NO MOSHI’A (SAVIOR)

Notes

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Dt 29

HASHEM'S BRIT WITH HIS PEOPLE

Dt 30

MERCY PROMISED TO THE BAAL TESHUVA: SPIRITUAL REBIRTH OF ISRAEL PROMISED

Dt 31

MOSHE GIVETH YEHOBSUA A CHARGE; YEHOBSUA SEEN AS A TYPE OF MOSHIACH YEHOBSUA (SEE YEHAYAH 49:8 WHERE MOSHIACH IS PRESENTED AS A NEW YEHOBSUA AND ZECHARYAH 6:11-12 WHERE THE NAME YEHOBSUA IS THE NAMESAKE OF THE COMING MOSHIACH); SEE EZRA 3:8 FOR THE ARAMAIC FORM OF YEHOSHUA WHICH IS YESHUA; COMPARE YEHAYAH 11:2 AND DEVARIM 34:9 WHICH SHOW THAT MOSHIACH WILL BE A NEW YEHOBSUA BECAUSE HE WILL ALSO HAVE THE RUACH CHOCHMAH

Dt 32

THE SONG OF MOSHE; YESHUAH LIGHTLY ESTEEMED BY G-D'S PEOPLE

Dt 33

THE MAJESTY OF HASHEM VZOT HABERACHAH

Dt 34


A

ALMAH; ALAMOT (YOUNG UNMARRIED VIRGIN, YOUNG UNMARRIED VIRGINS)

Bereshis (Genesis) 24:43; Shemos (Exodus) 2:8; Tehillim (Psalms) 68:25; Mishle (Proverbs) 30:19; Shir Hashirim (Song of Songs) 1:3; 6:8; Yeshayah (Isaiah) 7:14; Divrey HaYamim Alef (I Chronicles) 15:20; Tehillim (Psalms) 46:1

ALOTEMENT

Shemos (Exodus) 25:17,22; 29:29; 29:33; 30:10; 32:30; Vayikra (Leviticus) 4:26; 12:7; 17:11 etc see the word kapparah or kapporah or kapporet throughout; see Moshiach function as the sa'ir l'Azazel Kapore Yom Kippur Scapegoat in Isa 53:12; Lv 16:22 and the Pesach Lamb in Isa 53:7 that pacifies the Wrath of G-d which “passes over” “when I see the blood” Ex 12:13

APOTESTATES

Devarim (Deuteronomy) 13:13; Yeshayah (Isaiah) 1:28; Yirmeyah (Jeremiah) 17:5; Divrey HaYamim Alef (I Chronicles) 28:9; Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Thessalonika--II (2Th) 2:3; Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro) 10:14

B

BELIEVE

Bamidbar (Numbers) 14:11; Divrey HaYamim Bais (II Chronicles) 20:20; Yeshayah (Isaiah) 28:16; 53:1; Moshiach's Letter to the Ma'aminim HaMessichiyim From Among the Yehudim (MJ) 11:1,6; Moshiach's Letter Through the Shliach Yaakov to the Brit Chadasha Kehillah (Ya) 2:19; Gevurot MeyRuach Hakodesh (Ac) 2:41-42; 5:14; The Besuras HaGeulah According to Markos (Mk) 16:16-18; Moshiach's Letter Through the Shliach Yochanan to the Brit Chadasha Kehillah--I and II (1Y) 5:1; The Besuras HaGeulah According to Yochanan (Yn) 14:1; 20:31; Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro) 10:14

BLOOD

Vayikra (Leviticus) 4:7; 17:11; Shemos (Exodus) 12:13; Yeshayah (Isaiah) 53:7; Shemos (Exodus) 29:12; 30:10; 34:25; Hsigalus (The Revelation) (Rv) 12:11

BRANCH (OF DOVID)

Yeshayah (Isaiah) 4:2; Yirmeyah (Jeremiah) 23:5; Zecharyah (Zechariah) 3:8; 6:11-12

CONSCIENCE

Moshiach's Letter to the Ma'aminim HaMessichiyim From Among the Yehudim (MJ) 9:14
Evil-Speaking

EVIL-SPEAKING (LASHON HORA)

Vayikra (Leviticus) 19:16;
Mishle (Proverbs) 11:13; 18:8; 26:20; Moshiach's Letter
Through the Shliach Sha'al to Timotiyos-I (1Ti) 5:13;
Moshiach's Letter Through the Shliach Shimon Kefa to the Brit Chadasha Kehillah-1 (1K)4:15

F

FAITH (THE MESSIANIC ORTHODOX JEWISH FAITH [I.E.BODY OF TRUTH] THAT IS THE STANDARD OF FAITH AND PRACTICE)

Moshiach's Letter Through Yehuda, the Brother of the Shliach Ya'akov, to the Brit Chadasha Kehillah (Yd) 1:3

FEAR OF G-D

Mishle (Proverbs) 1:7; Tehillim (Psalms) 2:11-12

G

GRACE (CHEN V'CHESED OF HASHEM)

Zecharyah (Zechariah) 12:10; Moshiach's Letter Through the Shliach Sha'al to the Brit Chadasha Kehillah in
Ephesus (Ep) 2:8-9

H

HASHEM'S KIDUSHAH MESHULESHET (THREEFOLD HOLINESS)

Bereshis (Genesis)18:1-2; Yeshayah (Isaiah)63:5; 53:1; 63:10; 6:3; Devarim (Deuteronomy)6:4; Bereshis (Genesis)2:24

HEAVEN (SHOMAYIM, HIMEL)

Bereshis (Genesis) 28:17;
Daniel 12:2-3; Melachim Bais (II Kings) 2:11;

HELL (GEHINNOM)

Daniel 12:2; Yeshayah (Isaiah) 66:24

HUMILITY

Michoh (Micah) 6:8; Tehillim (Psalms) 34:2

INSPIRATION OF SCRIPTURE AND ITS INERRANCY

Bamidbar (Numbers) 24:2; Moshiach's Letter Through the Shliach Sha'al to Timotiyos-II (2Ti) 3:16; Moshiach's Letter Through the Shliach Shimon Kefa to the Brit Chadasha Kehillah-II (2K) 1:20-21; Moshiach's Letter Through the Shliach Sha'al to the Brit Chadasha Kehillah in Thessalonika-I (1Th) 2:13

JUSTIFICATION

Iyov (Job) 25:9; Bereshis (Genesis) 15:6; Moshiach's Letter Through the Shliach Sha'al to the Brit Chadasha Kehillah in Rome (Ro) 4:1-5; 5:1; 8:30; Moshiach's Letter Through the Shliach Sha'al to the Brit Chadasha Kehillah in Galatia (Ga) 2:16; Moshiach's Letter Through the Shliach Sha'al to Titos (Ti) 3:7; Moshiach's Letter Through the Shliach Sha'al to the Brit Chadasha Kehillah in Rome (Ro) 4:25

K

KEHILLAH

The Besuras HaGeulah According to Mattityahu (Mt) 16:18; Moshiach's Letter Through the Shliach Sha'al to Timotiyos-I (1Ti) 3:15; Moshiach's Letter to the Ma'amim HaMeshichiyim From Among the Yehudim (MJ) 10:25; 12:23 Moshiach's Letter Through the Shliach Sha'al to the Brit Chadasha Kehillah in Ephesus (Ep) 1:22; 2:19-22; Moshiach's Letter Through the Shliach Shimon Kefa to the Brit Chadasha Kehillah-I (1K) 2:5; Moshiach's Letter Through the Shliach Sha'al to the Brit Chadasha Kehillah in Colossae (Co) 1:18, 24

L

LAMB OF G-D

The Besuras HaGeulah According to Yochanan (Yn) 1:29; Bereshis (Genesis) 22:8; Shemot (Exodus) 12:5-13; Yeshayah (Isaiah) 53:7

M

MALACH HASHEM

Bereshis (Genesis) 16:7; 21:17; Shemot (Exodus) 3:2; 23:20; Bamidbar (Numbers) 22:23; Shofetim (Judges) 6:11; 13:3; Shmuel Bais (II Samuel) 24:16; Zecharyah 12:8; Divrey HaYamim Alef (I Chronicles) 21:16; Melachim Alef (I Kings) 19:7; Malachi 3:1
MOSHIACH'S PERSONAL NAME

Zecharyah (Zechariah) 6:11-12

NEIGHBOR

Shenot (Exodus) 22:26; Vayikra (Leviticus) 19:18; Devarim (Deuteronomy) 15:2; 27:17; Mishle (Proverbs) 3:28; 24:28; 25:8,17; The Besuras HaGeulah According to Markos (Mk) 7:20; Moshia'h's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro) 12:3,16

PROPHETIC SCRIPTURE IN THE TANAKH AND FULFILLMENT IN THE OJBC REGARDING THE MOSHIACH

Bereshis (Genesis)3:15: see Moshia'h's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Galatia (Ga) 5:14; Moshia'h's Letter Through the Shliach Yaakov to the Brit Chadasha Kehillah (Ya) 2:8; The Besuras HaGeulah According to Mattityahu (Mt) 19:19; 22:39

ORDINATION

Moshia'h's Letter Through the Shliach Sha'ul to Timotiyos-I (1Ti) 2:7; 3; 4:14; 5:22; Moshia'h's Letter Through the Shliach Sha'ul to Timotiyos-II (2Ti) 2:2; Moshia'h's Letter Through the Shliach Sha'ul to Titos (Ti) 1:5

PAY-LAMMED-CHET

Daniel 7:14; 3:12

PREDESTINATION

Moshia'h's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro) 8:29; 9; 10; 11; Moshia'h's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Ephesus (Ep) 1:5

PRIDE

Shmuel Alef (I Samuel) 2:3; Mishle (Proverbs) 6:16; 16:5; 21:4; Daniel 5:20; The Besuras HaGeulah According to Markos (Mk) 7:20; Moshia'h's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro) 12:3,16

PAY-LAMMED-CHET

Daniel 7:14; 3:12

PREDESTINATION

Moshia'h's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro) 8:29; 9; 10; 11; Moshia'h's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Ephesus (Ep) 1:5

通过 The Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro)1: 3-4

耶希亚 (Isaiah) 7:14:

The Besuras HaGeulah According to Mattityahu (Mt) 1:18, 21

米沙利 (Micah)5:1-2: The Besuras HaGeulah According to Mattityahu (Mt)2:1

The Besuras HaGeulah According to Mattityahu (Mt)2:2, 11

马拉奇 (Haggai)2:7, 9:

马拉奇 3 :1 : The Besuras HaGeulah According to Lukas (Lk) 2:27,32; The Besuras HaGeulah According to Mattityahu (Mt)21:12

马拉奇 3:1: The Besuras HaGeulah According to Lukas (Lk) 1:17

耶希亚 (Isaiah)61:1: The Besuras HaGeulah According to Mattityahu (Mt)3:16 The Besuras HaGeulah According to Mattityahu (Mt)2:20-22

耶希亚 (Isaiah)61:2: The Besuras HaGeulah According to Lukas (Lk)4:18-19

耶希亚 (Isaiah)9:1-2: The Besuras HaGeulah According to Mattityahu (Mt)4:12, 16, 23

耶希亚 (Isaiah)9:9:

马拉奇 (Haggai)9:9:

马拉奇 9:9: The Besuras HaGeulah According to Mattityahu (Mt)21:5

耶希亚 (Isaiah)11:2; 61:1: The Besuras HaGeulah According to Mattityahu (Mt)3:16 The Besuras HaGeulah According to Mattityahu (Mt)2:20-22

耶希亚 (Isaiah)61:1: The Besuras HaGeulah According to Lukas (Lk)4:18-19

耶希亚 (Isaiah)9:1-2: The Besuras HaGeulah According to Mattityahu (Mt)4:12, 16, 23

耶希亚 (Isaiah)9:9:

马拉奇 (Haggai)9:9:

马拉奇 9:9: The Besuras HaGeulah According to Mattityahu (Mt)21:5

耶希亚 (Isaiah)11:2; 61:1: The Besuras HaGeulah According to Lukas (Lk)4:18-19

耶希亚 (Isaiah)9:1-2: The Besuras HaGeulah According to Mattityahu (Mt)4:12, 16, 23

耶希亚 (Isaiah)9:9:
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**Messianic Prophecies**

**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.

**Zechariah (Zechariah) 12:10:**
Hosea 3:5; Hsagal 3 (The Revelation) (Rv) 1:7;
Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome (Ro) 11:25-29

**PROPITIATION**

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) 13:3

**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; 2Ti1:9; Ti 3:5;
Lu 18:9; Ro 10:3; Yn 3:3

**SOD HITGASHMUT**

Mishle (Proverbs)30:4; 8:30;
Yeshayah (Isaiah) 9:5(6)

**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

**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

**REDEMNER**

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

**RECURSATION**

Iyov (Job) 19:26; Yeshayah (Isaiah) 26:19; Daniel 12:2Hsagal 3 (The Revelation) (Rv) 20:5

**REPTANCE**

Tehillim (Psalms) 51; Yonah (Jonah) 2; The Besuras HaGeulah According to Lukas (Lk) 13:3

**SATAN**

Divrey HaYamim Alef (I Chronicles) 21:1; Iyov (Job) 1:12; Gevurot MeyRuach Hakodesh (Ac) 21:18

**TEMPATION**

Bereshis (Genesis) 22, Daniel 12:10; The Besuras HaGeulah According to Mattityahu (Mt) 4; Tehillim (Psalms) 95:8;
Moshiach's Letter to the Ma'amim HaMeshichiyim From Among the Yehudim (MJ) 3:8; Moshiach's Letter Through the Shliach Ya'akov to the Brit Chadasha Kehillah (Ya) 1:12

**UNBELIEF**

Moshiach's Letter to the Ma'amim 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 Matanim HaMeshichiyim From Among the Yehudim (MJ) 3:19
Shma Yisroel

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 been enlightened, having tasted the goodness of G-d and the powers of the Olam HaMoshiach (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 perseverance…” 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 2:11-12; 17-18; Lk 8:4-15; 2Th 2:3; 1Ti 4:1-2; Ac 8:13, 20-21; MJ 2:14; 6:4-6; 10:26-29; 12:14-17; 2K 2:1-22; 3:17; Rv 21:27; 3:15-16; 22:19aafi.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: Qohelet 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 1:1-5, 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

More OJB Resources Online

afi.org/ojmahzor.html
afi.org/chofafii.htm
/ravshaltorahobservant.htm
www.afii.org/isiah53.htm
www.afii.org/EzrChavim.htm
/zoharthreeinone.htm
www.afii.org/depressed.html
www.afii.org/team.pdf
/shulmembership.htm
www.afii.org/bornagain.htm
www.afii.org/undergrace.htm
www.afii.org/heaven.html
/nodistanceinprayer.htm
/beatyourmuldeady.htm
www.afii.org/adoption.htm
www.afii.org/akedah.htm
/jewishkiruveyfors.htm
www.afii.org/gifts.htm
www.afii.org/holiness.html
www.afii.org/calltopreach.htm
www.afii.org/notyushka.htm

Do not drift away from the Hebrew Scriptures:

“SHEMA YISROEL
ADOSHEM ELOKEINU
ADOSHEM ECHAD BARCHU
SHEM KAVOD ELOKEI
HAKEDUSHAH
HAMESHULLESHET
[ADOSHEM V’ DEVAR
ADOSHEM DER ZUN FOON
DER OYBERSHTER
[MOSHIACH HAKODESH]
UN DER RUACH
HAKODESH, DER RUACH
ADONAI ADOSHEM)
ADOSHEM ECHAD.

Hear O Israel the Lord is One.

Our G-d the Lord is One.

Blessed be the Name of the G-d of Threefold Holiness
[Hashem and Devor Hashem
[Holy Moshiach] and Spirit of Adonai Hashem] the Lord 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 sickenesses.” (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 119:1 Messianically

• Midrash on Lamentations 1, 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 interpreting Isaiah 53 Messianically

• Midrash Talmud on Moshiach’s new torah: see Jer 31:31 and Isa 42:4

• A quote from the disciple of Rabbi Itzchak 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 Halsha, 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 Mosha 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, Nehemyah 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 techayyeh, 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’ein lo, Moshiach will be cut off and not for himself Daniel 9:26
• Moshiach hu kam litechiyyah bYom HaShelishi, the one raised to life on the third day, Hoshea 6:2
• Moshiach hu asheryishpoch 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’yake, the prophet death disgorges, Yonah 2:10
• Moshiach is Moshel miBeit-Lechem, The Ruler from Beit-Lechem–Michoh
• Moshiach is mevasser mashia 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 tem vekavod, 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; 13:16; Mt 26:18; Mk 14:14; Lk 22:7; IC 5:7; Rv 4:8; 12:22; Ex 13:1-16; Num 9:2,14; Ex 22:24-23:19; Num 33:12-34:26; Ex 13:17; IC 15:26; Dt 15:19-16:17; 14:12-12:16; Josh 5:10; 2Kg 23:23; 2Chr 30:17; 35:1; Ezra 6:20; Ezek 45:21; Yn 2:13, 6:4; 11:55; 12:1; 18:28; 19:14; MJ 11:28 and more.

Nisan 15-21 Chag HaMatzot

Bedikat Chametz after dark on the eve of Nisan 14

The month of Iyar

Iyar 4 Yom Hazikaron (Israeli Memorial Day)

Iyar 5 Israel Independence Day (Yom Ha-Azma’ut 1948)

Iyar 14 Pesach Sheini

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


The month of Sivan

Sivan 6 Shavuos (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

The month of Av

Av 19 Nisheh of Av Churban remembered p.486

Tishri 3, Fast of Gedaliah

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 V’NE’EMANIM DEVARECHA V’DAVAR ECHAD MEDEVEARECHA ACHOR LOH YASHOV REKAM. KEE EL MELECH NE’EMAN V’RACHAMAN ATAH. BAROOCH ATAH ADONOI HALE HANE’EMAN B’KHOL HADOROT HANE’EMAN HAOMER V’OSEH HAMEDABER OOMEKAYEM SHKOL DEVARAY EMES V’TZEDEK. NE’EMAN ATAH HOO ADONOI ELOHEINU V’NE’EMANIM DEVARECHA V’DAVAR ECHAD MEEDEVEARECHA ACHOR LOH YASHOV REKAM. KEE EL MELECH NE’EMAN HVEENVEE-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 Haftorah portion in English.”

Bar Mitzvah says “I will now read the blessing after the Haftorah reading.”

BAROOCH ATAH ADONOI ELOHEINU V’NE’EMANIM DEVARECHA V’DAVAR ECHAD MEEDEVEARECHA ACHOR LOH YASHOV REKAM. KEE EL MELECH NE’EMAN HVEENVEE-EI HAEMES V’TZEDEK.

Bar Mitzvah says “I will now read the blessing before the Haftorah reading.”

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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 Haftorah portion in English.”

Bar Mitzvah says “I will now read the blessing after the Haftorah reading.”

BAROOCH ATAH ADONOI ELOHEINU V’NE’EMANIM DEVARECHA V’DAVAR ECHAD MEEDEVEARECHA ACHOR LOH YASHOV REKAM. KEE EL MELECH NE’EMAN HVEENVEE-EI HAEMES V’TZEDEK.
BLESSINGS OF THE TORAH

NEESHBATA LOH SHE-LOH YEECHBEH NERO LOLAM 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 BSHEM 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: ________________

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 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 CHILDS CONDUCT.

LADIES AND GENTLEMEN, I NOW PRESENT TO YOU OUR WONDERFUL BAR MITZVAH, _______________

Everyone applauds.
Mother of Bar Mitzvah stands and says a few words, inviting everyone to partake of the Kiddish refreshments.
(cheek 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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