

## Michoh

### *Introduction*

From this book, it is important to note that Moshiach, in spite of his humble birth is not a mere human being, as it says of Moshiach in 5:2 that he shall “come forth unto Me [HASHEM] that is to be Moshel Yisroel; whose goings forth (*i.e. origins*) have been mikedem, (*from everlasting; see Hab 1:12*), mimei olam (*from the days of eternity*).”

<sup>1</sup> 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:

<sup>2</sup> 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.

<sup>3</sup> For, hinei, HASHEM cometh forth out of His dwelling place,  
and will come down, and tread upon the high places of ha'aretz.

<sup>4</sup> 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.

<sup>5</sup> 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?

<sup>6</sup> 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.

<sup>7</sup> And all the pesilim thereof shall be beaten to  
pieces,  
and all the etnan (*temple proceeds of cult prostitu-  
tion*) shall be burned with the eish,  
and all the idols thereof will I lay desolate;  
for she\* gathered of the etnan (*wage*) of a zonah,  
and they shall revert to the etnan (*wage*) of a  
zonah.

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> Declare ye it not at Gat,  
weep ye not at all;  
at Beit L'aphrah (*House of Dust*) roll thyself in the  
aphar (*dust*).

<sup>11</sup> Pass ye on your way, thou inhabitant of Shaphir,

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\* <sup>1:7</sup> i.e., Shomron

in nakedness and shame;  
the inhabitants of Tza'anani dare not come out.  
Beit-Ha'etzel is in mourning;  
it withdraws from you its support.

<sup>12</sup> For the inhabitant of Marot waited anxiously  
for relief;  
but rah (*evil*) came down from HASHEM unto the  
sha'ar Yerushalayim.

<sup>13</sup> O thou inhabitant of Lakhish,  
harness the merkavah to the swift horses;  
it was the reshith chattat (*beginning of sin*) to Bat  
Tziyon;  
for the transgressions of Yisroel  
were found in thee.

<sup>14</sup> Therefore shalt thou give shilluchim (*parting  
gifts*) to Moreshet-Gat;  
the batim (*houses*) of Achziv shall be a deception  
to the melachim of Yisroel.

<sup>15</sup> Yet will I bring HaYoresh (*The Heir, the one who  
takes possession*) unto thee,  
O inhabitant of Mareshah;  
the kavod Yisroel shall come unto Adullam.

<sup>16</sup> Shave your head in mourning  
for the children who were your delight;  
make yourselves as bald as the neshet (*vulture*);  
for they are gone into the golus from thee.

## 2

<sup>1</sup> 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.

<sup>2</sup> 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*).

<sup>3</sup> 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.

<sup>4</sup> In Yom HaHu shall one take up a mashal against  
you,

and lament with a doleful lamentation,  
and say: We are utterly ruined;

He (HASHEM) hath changed the chelek of Ami (*my  
People*);

how hath He (HASHEM) removed it from me!

To the shovev (*faithless, apostate*) He (HASHEM)  
apportions our sadot.

<sup>5</sup> Therefore thou shalt have none that shall divide  
for you the land by lot in the Kahal HASHEM.

<sup>6</sup> Preach ye not, they preach;

but if they\* do not preach concerning these things,  
kellimot (*disgraces, reproaches*) will not be turned  
back.†

<sup>7</sup> O thou that art named Bais Ya'akov, is the Ruach‡  
of HASHEM angry?

Are these His doings?

Do not My words do good to him that walketh  
uprightly?

<sup>8</sup> Even of late Ami is risen up as an oyev (*enemy*);

ye pull off the cloak from the garment  
from them that pass by securely as men averse to  
milchamah (*war*).

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\* 2:6 HASHEM's nevi'im    † 2:6 Ezek 3:18    ‡ 2:7 Hakodesh

<sup>9</sup> The women of Ami have ye cast out from their pleasant homes;  
from their ollalim have ye taken away My glory l'olam.

<sup>10</sup> Arise ye, and depart;  
for this is not the menuchah (*the place of rest*);  
because of the tameah (*defilement*) that brings sore destruction.

<sup>11</sup> 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*).

<sup>12</sup> I will surely assemble, O Ya'akov, all of thee;  
I will surely gather the She'erit Yisroel;  
I will put them together like the tzon of the pen,  
like the eder (*flock*) in the meadow;  
they shall throng with people.

<sup>13</sup> 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§ goes before them,  
and HASHEM at their head.

### 3

<sup>1</sup> And I said:  
Hear, O Rashei Ya'akov,  
and ye Ketzinim of Bais Yisroel.  
Is it not for you to have da'as of Mishpat (*Justice*)?

<sup>2</sup> Who hate the tov, and love the rah;

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§ 2:13 Moshiach, Hos 3:5

who tear off their skin from off them,  
and their flesh from off their atzamot (*bones*);

<sup>3</sup> Who also eat the flesh of Ami,  
and flay their skin from off them;  
and they break their atzamot,  
and chop them in pieces, like for the pot,  
and like the basar within the caldron.

<sup>4</sup> Then shall they cry unto HASHEM,  
but He will not hear them;  
He will even hide His face from them at that time,  
because of the evil way they behaved themselves  
in their doings.

<sup>5</sup> Thus saith HASHEM concerning the nevi'im that  
make Ami err, leading them astray,  
the nevi'im that bite with their teeth, and preach:  
Shalom!

And whoever putteth nothing into their mouths,  
v'kiddeshu milchamah (*they sanctify war*) against  
him.

<sup>6</sup> Therefore lailah shall be unto you, because of the  
chazon;  
and choshech shall come upon you because of the  
soothsaying, the divination;  
and the shemesh shall go down over the nevi'im,  
and hayom shall be dark over them.

<sup>7</sup> Then shall the chozim (*seers*) be ashamed,  
and the kosemim (*diviners*) blush in bushah;  
yea, they shall all cover their safam (*mustache*);\*  
ki ein ma'aneh Elohim (*for there is no answer of G-*  
*d*).

<sup>8</sup> But truly I am full of ko'ach  
by the Ruach† of HASHEM, and of mishpat, and of

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\* **3:7** i.e., their lips    † **3:8** Hakodesh

gevurah (*might*),  
to preach unto Ya'akov his peysa,  
and to Yisroel his chattat.‡

<sup>9</sup> Hear this, I pray you, ye Rashei Bais Ya'akov,  
and Ketzinim of Bais Yisroel,  
that abhor mishpat,  
and twist kol haYesharah (*all the right, the straight*).

<sup>10</sup> Boneh Tziyon b'damim (*they build up Tziyon with blood*),  
and Yerushalayim with avlah (*iniquity*).

<sup>11</sup> Her Rashim judge for a bribe,  
and her kohanim play the hireling moreh (*teacher*),  
and her nevi'im are fortune-tellers for kesef;  
yet will they lean upon HASHEM? And say:  
Is not HASHEM among us?  
No ra'ah will come upon us.

<sup>12</sup> Therefore because of you, Tziyon shall be  
plowed as a sadeh,  
and Yerushalayim shall become a rubble heap,  
and the Har HaBeis§ shall become a mound of  
scrubs.

## 4

<sup>1</sup> But in the acharit hayamim (*the last days*) it shall  
come to pass,  
that the Har Beis HASHEM shall be established  
as the rosh heharim (*chief of mountains*),  
and it shall be exalted above the hills;  
and amim (*peoples*) shall stream unto it.

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‡ 3:8 Isa 53:5,8,12    § 3:12 HaMikdash, i.e., the Temple Mount

<sup>2</sup> And Goyim rabbim shall come, and say:  
Come, and let us go up to the Har HASHEM,  
and to the Beis Elohei Ya'akov;  
and He (HASHEM) will be moreinu of His drakhim  
(*ways*),

and we will walk in His orkhot (*ways*);  
for torah shall go forth from Tziyon,  
and the Devar HASHEM from Yerushalayim.

<sup>3</sup> And He shall judge among amim rabbim,  
and HASHEM will be mochiach (*arbitrator*) for  
Goyim atzumim afar off;  
and they shall beat their charavot (*swords*) into  
plow blades,  
and their khanitot (*spears*) into pruning knives;  
And Goy el Goy (*nation against nation*) will not  
take up cherev (*sword*),  
neither shall they learn milchamah (*war*) any  
more.

<sup>4</sup> But they shall sit every man  
under his gefen (*vine*) and under his te'edah (*fig  
tree*);  
and none shall make them afraid;  
for the mouth of HASHEM Tzva'os hath spoken.

<sup>5</sup> For Kol HaAmmim will walk  
every one b'shem Elohav,  
and we will walk b'shem HASHEM  
Eloheinu l'olam va'ed.

<sup>6</sup> In Yom HaHu, saith HASHEM,  
will I gather that which is lame,  
and I will gather those which have been thrust  
out,  
and those that I have afflicted;

<sup>7</sup> And I will make that which is lame a She'erit  
(*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*).

<sup>8</sup> And thou, O migdal eder (*tower of the flock*), hill  
of Bat Tziyon,  
unto thee shall it come,  
even the hammemshalah harishonah (*former do-  
minion*);  
the mamlachah (*kingdom*) shall come to Bat  
Yerushalayim.

<sup>9</sup> Now why dost thou cry out aloud?  
Is there no melech in thee?  
Is thy yo'eitz (*counselor*) perished?  
For pangs have taken thee like a woman in labor.

<sup>10</sup> Be in pain, and labor to bring forth, O Bat  
Tziyon,  
like a woman in labor;  
for now shalt thou go forth out of the city,  
and thou shalt dwell in the sadeh,  
and thou shalt go even to Babylon;  
there shalt thou be rescued;  
there HASHEM shall redeem thee  
from the hand of thine oyvim (*enemies*).

<sup>11</sup> Now also Goyim rabbim are gathered against  
thee,  
that say: Let her be profaned and desecrated,  
and let our eye gloat over Tziyon.

<sup>12</sup> But they have no da'as of the machshevot  
HASHEM (*thoughts of HASHEM*),

neither have they binah (*understanding*) of His  
etzah (*divine plan*);  
for He shall gather them like the sheaves into the  
threshing floor.

<sup>13</sup> 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.\*

<sup>14</sup> Now gather thyself in troops, O Bat Gedud  
(*Daughter of Troops*);<sup>†</sup>  
a matzor (*siege*) hath been laid against us;  
they shall strike the Shofet Yisroel  
with a rod upon the cheek.<sup>‡</sup>

## 5

<sup>1</sup> But thou, Beit-Lechem Ephratah,  
though thou be little among the Alphei Yehudah  
(*Thousands of Yehudah*),  
yet out of thee shall He\* come forth unto Me<sup>†</sup>  
that is to be Moshel Yisroel;  
whose goings forth<sup>‡</sup> have been mikedem (*from*  
*everlasting*),<sup>§</sup>  
mimei olam (*from the days of eternity*).

<sup>2</sup> Therefore will He give them up,  
until the Et Yoledah (*time when she who is in labor*)  
hath brought forth;

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\* **4:13** T.N. Moshiach is called this in Mal 3:1    † **4:14** i.e., warlike  
Yerushalayim    ‡ **4:14** See The Besuras HaGeulah According to  
Mt 27:30    \* **5:1** Moshiach    † **5:1** HASHEM    ‡ **5:1** (i.e. origins)

§ **5:1** See Hab 1:12

then the rest of His\* Brethren  
shall return unto Bnei Yisroel.

<sup>3</sup> And He† shall stand and shall shepherd in the  
strength of HASHEM,  
in the majesty of the Shem of HASHEM Elohav,  
and they‡ shall live;  
for then shall He§ be great unto the ends of  
ha'aretz.  
<sup>4</sup> And this shall be Shalom.

When the Assyrian shall invade our land;  
and when he shall set foot on our armenot  
(*citadels*),  
then shall we raise against him shivah ro'im  
(*seven shepherds*),  
and shmoneh nesikhei adam (*eight leaders [tribal  
princes] of men*).

<sup>5</sup> And they shall shepherd Eretz Ashur (*Assyria*)  
with the cherev,  
and Eretz Nimrod at its gates;  
thus shall He\* deliver us from the Assyrian,  
when he cometh into our land,  
and when he sets foot within our borders.

<sup>6</sup> And the She'erit Ya'akov shall be in the midst of  
many people  
like tal (*dew*) from HASHEM, like the showers upon  
the grass,  
that doth not await man's bidding,  
nor tarry for the bnei adam.

<sup>7</sup> And the She'erit Ya'akov shall be among the  
Goyim

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\* 5:2 Moshiach's    † 5:3 Moshiach    ‡ 5:3 Bnei Yisroel    § 5:3  
Moshiach    \* 5:5 Moshiach

in the midst of many people  
like an aryeh among the beasts of the forest,  
like a young lion among the edrei tzon (*flocks of sheep*);

who, if he go through, both treadeth down, and  
teareth in pieces,  
and none can deliver.

<sup>8</sup> Thine hand shall be lifted up upon thine adversaries,  
and kol oyvecha (*all thine enemies*) shall be cut off.

<sup>9</sup> And it shall come to pass in Yom HaHu, saith  
HASHEM,

that I will cut off thy susim out of the midst of thee,  
and I will destroy thy merkavot (*chariots*);

<sup>10</sup> And I will cut off the cities of thy land,  
and throw down all thy mivtzarim (*fortresses*);

<sup>11</sup> And I will cut off keshafim (*witchcrafts*) out of  
thine hand; n tsvishen dir,

un vest zich mer nisht b  
and thou shalt have no more sorcerers;

<sup>12</sup> 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.

<sup>13</sup> And I will pluck up thy Asherim<sup>†</sup> out of the midst  
of thee;

so will I destroy thy cities.

<sup>14</sup> And I will execute vengeance

in anger and fury

upon the Goyim that were without mishma'at  
(*obedience*).

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<sup>†</sup> 5:13 i.e., sacred poles of the Asherah cult of Canaan

## 6

<sup>1</sup> Hear ye now what HASHEM saith:  
Arise, contend thou before heharim (*the mountains*),  
and let the hills hear thy voice.

<sup>2</sup> 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.

<sup>3</sup> O Ami (*My people*), what have I done unto thee?  
And wherein have I been a burden to thee?  
Testify against Me.

<sup>4</sup> 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.

<sup>5</sup> O Ami (*My people*), remember now  
what Balak Melech Moav did plot,  
and what Balaam ben Be'or answered him  
from Sheetim to Gilgal;\*  
that ye may have da'as of the tzidkot (*righteous acts of*)HASHEM.

<sup>6</sup> 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?

<sup>7</sup> Will HASHEM be pleased with thousands of eilim  
(*rams*),

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\* 6:5 See Josh 3–4

or with ten thousand rivers of shemen (*olive oil*)?  
Shall I give my bechor (*firstborn*) for my peyscha,  
the p'ri (*fruit*) of my beten for the chattat (*sin*) of  
my nefesh?

<sup>8</sup> 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?

<sup>9</sup> HASHEM's voice crieth unto the ir (*city*):  
To fear Thy Shem (*Name*) is wisdom;  
heed the rod and the One who appointed it.

<sup>10</sup> Are there yet the otzerot (*treasures*) of wicked-  
ness  
in the bais rasha (*the house of the wicked*),  
and the scant measure, the too small eifah (*bushel*)  
which is accursed?

<sup>11</sup> Shall I acquit the one with dishonest scales,  
and with the bag of mirmah (*deceitful*) weights?<sup>†</sup>

<sup>12</sup> For the oisher (*the wealthy*) thereof are full of  
chamas (*violence*),<sup>‡</sup>  
and the inhabitants thereof have spoken sheker,  
and their leshon (*tongue*) is remiyah (*guile*) in  
their mouth.

<sup>13</sup> Therefore also will I make thee sick in striking  
thee,  
in making thee desolate because of chattotecha.

<sup>14</sup> 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*).

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<sup>†</sup> 6:11 T.N. see Moshiach without mirmah, Isa 53:9    <sup>‡</sup> 6:12 See  
Moshiach without chamas, Isa 53:9

<sup>15</sup> Thou shalt sow the zera, but thou shalt not reap  
the katzir (*harvest*);  
thou shalt tread the zayit (*olives*), but thou shalt  
not anoint thee with shemen (*olive oil*);  
and yayin shalt thou not drink.

<sup>16</sup> For the chukkot Omri (*statutes of Omri*) are kept,  
and kol ma'aseh Bais Ach'av (*all the works of the  
House of Ahab*);  
and ye walk in their mo'atzot (*advise, counsel*);  
therefore, I should make thee a desolation,  
and the inhabitants thereof an object of hissing;  
therefore ye shall bear the cherpah (*scorn, abuse,  
disgrace*) of Ami (*My people*).

## 7

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> The best of them is like a brier;  
the yashar (*[most] upright*) is sharper than a thorn  
hedge;

the yom of thy watchmen and thy pekuddah (*visitation*) cometh;  
now shall their confusion follow.

<sup>5</sup> Trust ye not in a re'a,  
put ye not confidence in an alluf (*confidant*);  
keep the doors of thy mouth from her  
that lieth in thy kheyk (*bosom*).

<sup>6</sup> For the ben dishonoureth the av,  
the bat riseth up against her em,  
the kallah against her chamot;  
a man's enemies are the men of his own bais.

<sup>7</sup> Therefore I will look [in hope] for HASHEM;  
I will wait for Elohei Yishi (*the G-d of my Salvation*);  
Elohai (*my G-d*) will hear me.

<sup>8</sup> Don't joyously gloat over me, O mine enemy;  
when I fall, I shall rise;  
when I sit in choshech, HASHEM shall be ohr unto  
me.

<sup>9</sup> I will bear the wrath of HASHEM,  
because I have sinned against Him,  
until He plead my case,  
and execute mishpat for me;  
He will bring me forth into the ohr,  
and I shall behold His tzedakah.

<sup>10</sup> Then mine enemy shall see it,  
and bushah (*shame*) shall cover her  
which said unto me: Where is HASHEM thy G-d?  
Mine eyes shall behold her;  
now shall she be trodden down like the mire of the  
streets.

<sup>11</sup> In the yom that thy fences are to be built,  
in Yom HaHu (*that Day*) shall the chok (*prescribed  
limit, boundary*) be far away.



<sup>12</sup> In that yom also it shall come into your possession  
from Assyria and the cities of Egypt,  
even from Egypt to the Euphrates,  
from yam to yam, and from har to har.

<sup>13</sup> Notwithstanding ha'aretz shall be desolate because of them that dwell therein,  
for the fruit of their doings.

<sup>14</sup> Tend as a shepherd Thy people with Thy staff,  
the tzon of Thine nachalah,  
which dwell solitarily in the wood, in the midst of Carmel;  
let them feed in Bashan and Gil'ad,  
as in days of old.

<sup>15</sup> According to the days of thy coming out of Eretz Mitzrayim  
will I show unto it marvellous things.

<sup>16</sup> The Goyim shall see and be ashamed at all their might;  
they shall lay their hand upon their mouth,  
their ears shall be deaf.

<sup>17</sup> They shall lick the aphar (*dust*) like the nachash,  
like crawlers that crawl on eretz (*ground*)  
they will come trembling out of their dens;  
they shall be afraid of HASHEM Eloheinu,  
and shall turn in fear because of Thee.

<sup>18</sup> Mee El kamocha (*Who is a G-d like unto Thee*),  
removing avon,  
and passing over peyscha of the She'erit of His Nachalah? HASHEM retaineth not His anger forever,  
because He delighteth in chesed.

<sup>19</sup> He will turn again; He will have compassion  
upon us;

He will subdue avonoteinu (*our iniquities*);  
and tashlich (*thou wilt cast, throw*)  
all their sins into the depths of the yam.

<sup>20</sup> Thou wilt give emes to Ya'akov,  
and chesed to Avraham,  
as Thou hast sworn unto avoteinu from days of  
long ago.

# **The Orthodox Jewish Bible**

## **The Orthodox Jewish Bible - Tanakh and Orthodox Jewish Brit Chadasha - The Holy Bible**

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Language: English

Contributor: Artists for Israel International

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Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

2025-05-01

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PDF generated using Haiola and XeLaTeX on 1 May 2025 from source files dated 1 May 2025

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