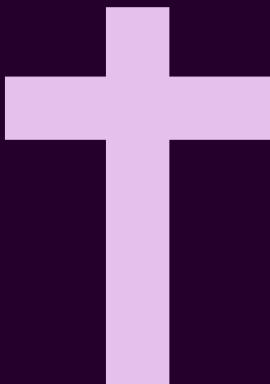


# The Orthodox Jewish Bible



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

# **The Orthodox Jewish Bible**

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

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### **THE ORTHODOX JEWISH TANAKH**

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## Besuras Hageulah according to Mattityahu

<sup>1</sup> This is the sefer toldot of Rebbe, Melech HaMoshiach Yehoshua Ben Dovid, Ben Avraham.

<sup>2</sup> Avraham, then Yitzchak, Ya'akov, Yehudah and his brothers;

<sup>3</sup> then, through Yehudah, Peretz and Zerach by Tamar; then Chetzron, Ram;

<sup>4</sup> then Amminadav, Nachshon, Salmon;

<sup>5</sup> then Boaz by Rachav; then Oved by Ruth, then Yishai;

<sup>6</sup> then Yishai fathered Dovid HaMelech; then Sh'lomo by the wife of Uriyah;

<sup>7</sup> then Rechavam, Aviyah, Asa,

<sup>8</sup> then Yehoshafat, Yoram, Uziyahu;

<sup>9</sup> then Yotam, Achaz, Chizkiyahu,

<sup>10</sup> then Menasheh, Amon, Yoshiyahu,

<sup>11</sup> then Ykhanyahu and his achim from the days of the Golus in Babylon.

<sup>12</sup> After Ykhanyahu, then Shealtiel, then Zerubavel,

<sup>13</sup> then Avichud, then Elyakim, then Azur;

<sup>14</sup> then Tzadok, then Yakhin, then Elichud;

<sup>15</sup> then El'azar, then Mattan, then Ya'akov.

<sup>16</sup> Ya'akov fathered Yosef, the baal (*husband*) of Miryam, from whom was born Yehoshua, who is called Rebbe, Melech HaMoshiach.\*

<sup>17</sup> So then, there were arba'a asar (*fourteen*) dorot (*generations*) from Avraham to Dovid,<sup>†</sup> and there were arba'a asar dorot from Dovid to the Golus in Babylon, and there were arba'a asar dorot from the Golus in Babylon to Rebbe, Melech HaMoshiach.

<sup>18</sup> The huledet (*birth*) of Rebbe, Melech HaMoshiach was as follows. When Moshiach's Em, Miryam, had been given in erusin to Yosef,<sup>‡</sup> but before they came together, she was found with child through the Ruach Hakodesh.

<sup>19</sup> Her shidduch, Yosef,<sup>§</sup> being a tzaddik and not wanting to humiliate her publicly, planned to deal with the get (*divorce*) in a private arrangement.

<sup>20</sup> Now just when Yosef\* had thought through to this tachlis (*purpose*) hinei! A malach HASHEM appeared to him in a chalom, and said, Yosef ben Dovid, do not shrink from

\* **1:16** Yn 1:49    † **1:17** T.N. Dovid = DVD in Hebrew = [d = 4, v = 6, d = 4] = (4 + 6 + 4 = 14)    ‡ **1:18** ben Dovid    § **1:19** ben Dovid    \* **1:20** ben Dovid

taking Miryam in nisuim (*marriage*) as your<sup>†</sup> kallah (*bride*), because what has been conceived in her is through the Ruach Hakodesh.

<sup>21</sup> And she shall bear BEN (*Son*) and you will call SHMO<sup>‡</sup> (*his name*) YEHOSHUA<sup>§</sup> because he will bring his people yeshu'ah (*rescue, salvation, deliverance*) from their peyshaim (*rebellions*).

<sup>22</sup> Now all this occurred so that which was spoken by HASHEM through the Navi might be fulfilled,

<sup>23</sup> HINEI, HAALMAH HARAH V'YOLEDET BEN VKARAT SHMO IMMANU-EL (*Behold, the Virgin will be with child and will bear Son and will call his name Immanu-El*)\* – which translated means G-d is with us.

<sup>24</sup> Then Yosef,<sup>†</sup> rising up from sleep, did as the malach HASHEM commanded him and he took his kallah.

<sup>25</sup> And Yosef<sup>‡</sup> did not know her until she bore BEN and Yosef<sup>§</sup> called him by name of Yehoshua.\*<sup>†</sup>

## 2

<sup>1</sup> Now after Yehoshua was born in Beit-Lechem Yehudah, in the days of Herod\* king – hinei! – chachamim from eretz Mizrach (*the land of the East*) arrived in Yerushalayim,

<sup>2</sup> saying, Where is he that is born Melech HaYehudim? For we have seen his KOCHAV<sup>†</sup> (*star*) in the Mizrach and come to fall down before him.

<sup>3</sup> Because Herod the king heard this, he was terribly shaken, and all Yerushalayim with him.

<sup>4</sup> And assembling all the Rashei Hakohanim and Sofrim of the people, he inquired of them the place where Rebbe, Melech HaMoshiach was to be born.

<sup>5</sup> They told him, In Beit-Lechem Yehudah; because so it stands written by the Navi:

<sup>6</sup> And YOU, BEIT-LECHEM, (*Bethlehem, Mic 5:1[2]*) in eretz Yehudah are by no means least among the shtetlach (*towns*) or ruling<sup>‡</sup> of Yehudah; because out of you will come a Moshel (*Ruler*) who will be the Ro'eh Ami Yisroel.

<sup>7</sup> Then Herod secretly summoned the chachamim and ascertained from them the exact date of the manifestation of the KOCHAV.

<sup>8</sup> Then he sent them to Beit-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.

<sup>†</sup> 1:20 basherte (destined mate) aishes chayil (virtuous woman)    <sup>‡</sup> 1:21 Zech

6:12    <sup>§</sup> 1:21 Zech 6:11-12    \* 1:23 Isa 7:14; cf. Orthodox Jewish Bible

Introduction    <sup>†</sup> 1:24 ben Dovid    <sup>‡</sup> 1:25 ben Dovid    <sup>§</sup> 1:25 Ben Dovid    \* 1:25

Ben Dovid    <sup>†</sup> 1:25 See Baba Bathra 8:6    \* 2:1 the Great, the Roman client    <sup>†</sup> 2:2

Num 24:17    <sup>‡</sup> 2:6 alafim

<sup>9</sup> After they heard the king, they departed, and hinei! The KOCHAV they had seen in the Mizrach (*East*) was going ahead of them until it came and stood above the place where the yeled was.

<sup>10</sup> When they saw the KOCHAV, they rejoiced with exceedingly great nachas (*joy*).

<sup>11</sup> 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.

<sup>12</sup> And having been warned in a chalom (*dream*) not to return to Herod, they took refuge in their own country by another way.

<sup>13</sup> And when they had gone — hinei! — a malach HASHEM appeared to Yosef<sup>§</sup> in a chalom (*dream*), saying, Arise, and take the yeled and his Em, and flee to Eretz Mitzrayim (*Egypt*), and stay there until I tell you, for Herod is about to seek the yeled to destroy him.

<sup>14</sup> So, having got up, Yosef\* took the yeled, and his Em by night and departed for Eretz Mitzrayim.

<sup>15</sup> And Yosef† 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*).

<sup>16</sup> When Herod saw that he had been outwitted by the chachamim, he was greatly enraged, and he ordered the slaughter of all the yeladim in Beit-Lechem and its vicinity who were two years old or under, in accordance with the time that he had learned from the chachamim.

<sup>17</sup> Then came the fulfillment of what was spoken through Yirmeyah HaNavi:

<sup>18</sup> KOL BRAMAH NISHMAH§ (*A voice was heard in Ramah*),\* a voice of bitter weeping and mourning. Rachel is crying for her yeladim; she refuses to be comforted, because they are no more.

<sup>19</sup> When Herod died, hinei, in Eretz Mitzrayim a malach HASHEM appeared to Yosef† in a chalom (*dream*),

<sup>20</sup> saying, Arise, and take the yeled and his Em and go to Eretz Yisroel, for those seeking the life of the yeled are dead.

<sup>21</sup> And Yosef‡ arose and took the yeled and his Em, and entered Eretz Yisroel.

<sup>22</sup> And when Yosef§ heard that Archelaus had succeeded his father Herod as king of Yehudah, Yosef\* was afraid to go

§ 2:13 Ben Dovid \* 2:14 ben Dovid † 2:15 ben Dovid ‡ 2:15 Hos 11:1

§ 2:18 Jer 31:14 \* 2:18 15 † 2:19 ben Dovid ‡ 2:21 ben Dovid § 2:22

ben Dovid \* 2:22 ben Dovid

there. And, having been warned in a chalom, he departed into the districts of the Galil.

<sup>23</sup> And Yosef† made his home in the shtetl (*Jewish village*) called Natzeret, so that which was spoken by the Neviim might be fulfilled: He will be called a Natzri.‡

### 3

<sup>1</sup> Now in those days Yochanan of the tevilah of teshuva appears, darshenen (*preaching*) as a mevaser (*herald*)\* in the midbar (*wilderness*) of Yehudah,

<sup>2</sup> saying, Make teshuva, for the Malchut HaShomayim has come near.

<sup>3</sup> For this† is the one spoken of through Yeshayah the Navi, saying, KOL KOREY BAMIDBAR‡(*A voice of one shouting in the wilderness*): Prepare the Derech HASHEM(*the way of the L-rd*). Make his paths straight!

<sup>4</sup> Now Yochanan himself had camel-hair clothing and a leather belt around his waist, and his food was arbe (*locusts*) and devash (*wild honey*).

<sup>5</sup> Then all Yerushalayim and all Yehudah and the whole region of the Yarden were going out to him.

<sup>6</sup> Making vidduy (*confession of sin*)§ of their averos (*sins*), they were submitted to a tevilah (*immersion*) by him, using the Yarden River as a mikveh mayim (*gathering of water*).

<sup>7</sup> But when he saw many of the Perushim and Tzedukim coming to where he was using the Yarden as a mikveh mayim, Yochanan said to them, You banim (*sons*) of nachashim (*snakes*)! Who warned you to flee from the charon af\* habah (*the coming burning wrath*) [of HASHEM]?

<sup>8</sup> Produce pri tov l'teshuva (*fruit worthy of repentance*)!

<sup>9</sup> Do not presume to say to yourselves, We have the yichus (*proud lineage*), we have the zechut Avot (*merit of the Fathers*) of Avraham Avinu (*our father Abraham*). For I say to you that HASHEM is able to raise up from these avanim (*stones*) banim (*sons*) of Avraham.

<sup>10</sup> 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*).

<sup>11</sup> I give you a tevilah (*immersion*) in a mikveh mayim for teshuva, but Hu Habah (*He who Comes*)† 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*).

† 2:23 ben Dovid    ‡ 2:23 i.e., Moshiach the Netzer, Tzemach, Isa 11:1; Jer 23:5; Zech 3:8; Isa 53:2; Zech 6:11-12    \* 3:1 for the Moshiach    † 3:3 Yochanan    ‡ 3:3 Isa 40:3    § 3:6 to HASHEM    \* 3:7 HASHEM    † 3:11 i.e., the Moshiach

<sup>12</sup> 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*).

<sup>13</sup> Then Yehoshua comes from the Galil to the Yarden to Yochanan, to submit to Yochanan's tevilah.

<sup>14</sup> But Yochanan would have deterred him, saying, I have need to submit to your tevilah,<sup>‡</sup> and yet you come to me?

<sup>15</sup> But answering him, Yehoshua said, Permit it now, for thus it is proper to fulfill all Tzidkat HASHEM. §

<sup>16</sup> And having received the tevilah in the Yarden's mikveh mayim, Rebbe, Melech HaMoshiach immediately came up. And, hinei! The Shomayim were opened to him, and he saw the Ruach Hakodesh of HASHEM descending like a yonah (*dove*) and coming upon him.

<sup>17</sup> And, hinei, a bat kol (*a voice from heaven*) came out of Shomayim, saying, ZEH BNI AHUVI ASHER BO CHAFATZTI (*This is my Son, the beloved, with whom I am well pleased*).

## 4

<sup>1</sup> Then Rebbe, Melech HaMoshiach was led up into the mid-bar by the Ruach Hakodesh of HASHEM to undergo nisyonos (*temptations*) by HaSatan.

<sup>2</sup> And, having undergone a tzom (*fast*) for arba'im yom varbaim lailah (*forty days and forty nights*), afterward Rebbe, Melech HaMoshiach was famished.

<sup>3</sup> And the tempter came to him and said to him, If you are the Ben HaElohim, then speak the command that these avanim (*stones*) become lechem (*bread*).

<sup>4</sup> But Rebbe, Melech HaMoshiach answered, Katuv (*It is written*), LO AL HALECHEM LVADOH YCHEYEH HAADAM, KI AL KOL MOTZAH FI HASHEM\* (*Man does not live on bread alone but on every word that comes from the mouth of HASHEM*).

<sup>5</sup> Then HaSatan takes Rebbe, Melech HaMoshiach to the Ir Hakodesh (*the Holy City*) and sets him atop the pinnacle of the Beis Hamikdash,

<sup>6</sup> and says to Rebbe, Melech HaMoshiach, If you are the Ben HaElohim, then throw yourself down, for katuv (*it is written*), MALACHAV YTZAV-VEH LACH (*His angels he will command concerning you*) and upon their hands they will lift you up lest you strike your foot against a stone (*Ps 91:11,12*).

<sup>7</sup> Rebbe, Melech HaMoshiach said to HaSatan, Again, it is written, LO TENASSU ES HASHEM ELOHEICHEM† (*Do not test HASHEM your G-d*).

‡ 3:14 T.N. i.e., Moshiach's tevilah  
6:16

§ 3:15 Dan 9:24

\* 4:4 Dt 8:3

† 4:7 Dt



<sup>8</sup> Again, HaSatan takes Rebbe, Melech HaMoshiach to a very high mountain and shows him all the mamlechet (*kingdoms*) of the Olam Hazeh and the kavod (*glory*) of them.

<sup>9</sup> And HaSatan said to Rebbe, Melech HaMoshiach, All these things I will give to you, if you will fall down VTISH-TACHAVEH (*and you will bow down to*)<sup>‡</sup> me.

<sup>10</sup> Then Rebbe, Melech HaMoshiach says to him, Depart, HaSatan! For katuv (*it is written*), ES HASHEM ELOHEICHA TIRA VOTO TAAVODŠ (*The L-rd your G-d you shall fear and Him you shall worship*).

<sup>11</sup> Then HaSatan leaves him, and, hinei, malachim came and attended to Rebbe, Melech HaMoshiach.

<sup>12</sup> Now, having heard that Yochanan was arrested, Rebbe, Melech HaMoshiach departed into the Galil.

<sup>13</sup> And having left behind Natzeret, Rebbe, Melech HaMoshiach headquartered in K'far-Nachum by the sea, in the environs of Zevulun and Naphtali.

<sup>14</sup> This was to fulfill what was spoken through Yeshayah HaNavi,

<sup>15</sup> ARTZAH Zevulun VARTZAH Naphtali (*To the land of Zevulun and to the land of Naphtali*),\* the way to the sea beyond the Yarden, Galil HaGoyim,

<sup>16</sup> 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.

<sup>17</sup> From then Rebbe, Melech HaMoshiach began to proclaim, saying, L'Alter LiTeshuvah (*Immediate Repentance*), for the Malchut HaShomayim has come near.

<sup>18</sup> And walking beside Sea of Galilee (*Lake Kinneret*), Rebbe, Melech HaMoshiach saw two achim, Shim'on, the one being called Kefa (*Petros*), and his brother Andrew, casting a net into the sea, for they were daiyagim (*fishermen*).

<sup>19</sup> And Rebbe, Melech HaMoshiach says, Come, follow me, and I will make you daiyagei adam (*fishers of men*).

<sup>20</sup> And immediately, leaving their nets, they followed Rebbe, Melech HaMoshiach.

<sup>21</sup> And having gone on from there, he saw two other achim, Ya'akov Ben Zavdai and Yochanan his brother, in the sirah (*boat*) with Zavdai their father, repairing their nets, and he summoned them.

<sup>22</sup> Immediately, leaving the sirah (*boat*) and their father, they followed Rebbe, Melech HaMoshiach.<sup>†</sup>

<sup>‡</sup> 4:9 Dt 5:9    § 4:10 Dt 6:13    \* 4:15 Isa 8:23–9:1    † 4:22 Mt 19:29

<sup>23</sup> And Rebbe, Melech HaMoshiach went about in all the Galil, exercising the ministry of moreh (*teacher*) in their shuls and of darshan (*preacher*) of the Besuroh Tovoh (*Good Tiding of a Joyous Event*), the Besuras HaGeulah (*the Good News of Redemption*) of the Malchut HASHEM, and Rebbe, Melech HaMoshiach went about bringing refuah (*healing*) to every disease and every illness of the people.

<sup>24</sup> 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.

<sup>25</sup> And from the Galil, the Decapolis, Yerushalayim, Yehudah, and Ever-HaYarden, from all these places great multitudes followed him.

## 5

<sup>1</sup> When Rebbe, Melech HaMoshiach saw the multitudes, he ALAH HAHAR\* (*went up the mountain*) and when he sat down, his talmidim came to him.

<sup>2</sup> Then Rebbe, Melech HaMoshiach began to speak, and gave them this torah (*teaching*), saying,

<sup>3</sup> Ashrey ANIYEI HARUACH† (*Blessed, Happy are the poor in spirit*) for theirs is the Malchut HaShomayim.

<sup>4</sup> Ashrey are the AVELIM‡ (*the ones mourning*), for they will be comforted.

<sup>5</sup> Ashrey are the ANAVIM§ (*humble*), for YIRESHU ARETZ\* (*they will inherit the land*).

<sup>6</sup> Ashrey are the ones hungering and thirsting for TZID-KAT HASHEM† (*Tzedek Olamim, Everlasting Righteousness*), for they will be satisfied.

<sup>7</sup> Ashrey are the merciful, for they will be shown rachamim (*mercy*).

<sup>8</sup> Ashrey are those of LEV TAHOR‡ (*pure heart*), for they will see HASHEM.

<sup>9</sup> Ashrey are the peace-makers, for they will be called bnei haElohim (*sons of G-d*).

<sup>10</sup> Ashrey are the ones being persecuted because of TZID-KAT HASHEM§ (*righteousness of Hashem*), for theirs is the Malchut HaShomayim.

<sup>11</sup> Ashrey are you when they reproach you and persecute you and speak all kinds of lashon horah against you, speaking sheker (*falsehood, lies*) because of me.\*

\* 5:1 Ex 19:3 † 5:3 Isa 66:2 ‡ 5:4 Isa 61:2 § 5:5 Isa 29:19; Zeph 2:3 \* 5:5 Ps 37:11 † 5:6 Dan 9:24 ‡ 5:8 Ps 51:10 [12] § 5:10 Dan 9:24 \* 5:11 Moshiach

<sup>12</sup> Have simcha (*joy*) and lev sameach (*glad heart*), for your sachar (*reward*) is great in Shomayim, for thus they persecuted the Neviim before you.

<sup>13</sup> You are the melach haaretz (*salt of the earth*), but if the salt becomes tasteless, in what way will it become salty again? It is no longer good for anything, but is thrown out and trampled by men.

<sup>14</sup> You are the Ohr HaOlam (*the Light of the World*). A city lying on a mountaintop cannot be nistar (*hidden*).

<sup>15</sup> No one, after lighting a menorah, places it under a measuring basket, but on the shulchan (*table*), and it gives ohr (*light*) to kol anshei habais (*all in the house*).

<sup>16</sup> In like manner, let your light so shine before Bnei Adam, that they may see your ma'asim tovim (*good works*) and give kavod (*glory*) to your Av sh'ba'Shomayim (*Father in Heaven*).

<sup>17</sup> Do not think that I came to abolish the Torah or the Neviim. I did not come to abolish but to complete.

<sup>18</sup> For, omein, truly I say to you, until Shomayim and haaretz pass away, not one yod, not one tag (*ornamental flourish*), will pass from the Torah until everything is accomplished.

<sup>19</sup> Therefore, whoever annuls one of the least of these mitzvot (*divine commandments given by HASHEM to Moshe Rabbenu*) and so teaches Bnei Adam, shall be called katon (*least*) in the Malchut HaShomayim; but whoever practices and teaches them, this one will be called gadol (*great*) in the Malchut HaShomayim.

<sup>20</sup> For I say unto you that unless the Tzedek (*Righteousness*) of you exceeds that of the Sofrim and Perushim, you will certainly not enter the Malchut HaShomayim.

<sup>21</sup> You have heard that it was said to the ancients, LO TIRTZACH<sup>†</sup> (*Do not murder*), and every rotzeach (*murderer*) shall be liable before the Bet Din (*Court*).

<sup>22</sup> But I say to you, that everyone who harbors kaas (*anger*) against his Ach,<sup>‡</sup> his chaver, shall be subject to mishpat (*judgment*); and whoever shall say to his Ach,<sup>§</sup> Reyka! (*Good for nothing!*) will be subject to the Sanhedrin; and whoever shall say Shoteh! (*Fool*) shall be subject to Eish Gehinnom (*Fire of Hell*).

<sup>23</sup> Therefore, if you bring your korban (*sacrifice*) to the Mizbeach (*altar*), and there you remember that your Ach\* has something against you,

<sup>†</sup> 5:21 Ex 20:13; Dt 5:17  
b'Moshiach

<sup>‡</sup> 5:22 b'Moshiach

<sup>§</sup> 5:22 b'Moshiach

<sup>\*</sup> 5:23

<sup>24</sup>leave your korban there before the Mizbeach, and go and first be reconciled to your Ach;<sup>†</sup> and then come offer your korban.

<sup>25</sup>Come to terms quickly with your ish riv (*opponent in a lawsuit*), while you are a fellow-traveler on the derech eretz, lest the ish riv might deliver you to the shofet (*judge*), and the shofet might deliver you to the shoter (*law official*), and the shoter might deliver you to the beit hasohar (*prison house*).

<sup>26</sup>For, omein, truly I say to you, you may never come out from there until you repay the last peruta (*small coin*).

<sup>27</sup>You have heard that it was said, LO TINAF<sup>‡</sup> (*Do not commit adultery*).

<sup>28</sup>But I say to you that everyone looking upon a woman with taavah (*lust*) for her has already committed niuf (*adultery*) with her in his heart.

<sup>29</sup>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.

<sup>30</sup>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.

<sup>31</sup>It was also said, Whoever divorces his wife, let him give to her a “get,” a SEFER KERITUT<sup>§</sup> (*bill of divorce*).

<sup>32</sup>But I say to you that everyone divorcing his wife, except for the DVAR<sup>\*</sup> (*indecent thing*) of zenut (*fornication*), makes her become a noefet (*adulteress*), and whoever marries a gerusha (*divorcee*) commits niuf (*adultery*).

<sup>33</sup>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.<sup>†</sup>

<sup>34</sup>But I say to you, Do not swear shevuot (*oaths*) at all, neither by Shomayim, for it is the kes malchut of HASHEM (*throne of G-d*),

<sup>35</sup>nor by haaretz, for it is the hadom (*footstool*) of his feet, nor by Yerushalayim, for it is the kiryat melech rav<sup>‡</sup> (*city of the great king*).

<sup>36</sup>Neither are you to swear by your rosh, for you are not able to make one hair turn white or black.

<sup>37</sup>But let your word be ken, ken (*yes, yes*) or lo, lo (*no, no*), but anything beyond this is lashon horah.

<sup>†</sup> 5:24 b'Moshiach    <sup>‡</sup> 5:27 Ex 20:14    § 5:31 Dt 24:1    \* 5:32 Dt 24:1    <sup>†</sup> 5:33  
See Lv 19:12; Num 30:3; Dt 23:22    <sup>‡</sup> 5:35 Ps 48:2[3]

<sup>38</sup> You have heard that it was said, AYIN TAKHAT AYIN, SHEN TAKHAT SHEN<sup>S</sup> (*An eye for an eye and a tooth for a tooth*).

<sup>39</sup> 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.

<sup>40</sup> And the one wishing to sue you and take your tunic, give to him also your kaftan.

<sup>41</sup> And whoever will force you to go one mile, go with him two.

<sup>42</sup> And the one asking you to give and the one wishing to borrow from you, from these do not turn away.

<sup>43</sup> You have heard that it was said, V'AHAVTA L'REACHA\* (*You shall love your neighbor*), and you shall hate your oyev (*enemy*).

<sup>44</sup> But I say to you, Love your enemies, and offer tefillos (*prayers*) for the ones bringing redifah (*persecution*) upon you.

<sup>45</sup> Do this so that you may become banim of your Av sh'ba'Shomayim, 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*).

<sup>46</sup> 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?

<sup>47</sup> And if you give Drishat Shalom (*greetings*) only to your Achim,<sup>†</sup> what extraordinary thing are you doing? Don't even the Goyim do the same?

<sup>48</sup> Therefore, be shlemim (*complete*), even as is your Av sh'ba'Shomayim.

## 6

<sup>1</sup> Be careful that you don't practice your tzedakah (*charity giving*) before Bnei Adam in order to varf (*show off, flaunt*) to be seen by Bnei Adam; for then you have no sachar (*reward*) with your Av sh'ba'Shomayim.

<sup>2</sup> 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*).

<sup>3</sup> But when you contribute tzedakah, do not let your left hand have da'as (*knowledge*) of what your right hand is doing,

<sup>4</sup> so that your tzedakah may be nistar (*hidden, in secret*), and your Av HaRoeh b'seter (*Father, the One seeing in secret*)\* sachar (*reward*) will give you.

<sup>5</sup> And whenever you daven (*pray*), do not be as the tzevuim (*hypocrites*); for they love to stand and daven in the shuls and on the street corners so that they may be seen by an audience. Omein, truly I say to you, they have their sachar.

<sup>6</sup> But you, whenever you daven, enter into the secret place, your secret cheder, and, having shut your door, offer tefillos to your Av Asher b'Seter (*Father Who is in Secret*), and your Av haRoeh b'seter (*Father, the One seeing in secret*)† sachar will give you.

<sup>7</sup> 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 techinnah will be heard.

<sup>8</sup> Therefore, nisht azoi (*not so*)! Be different, for your Av has daas (*knowledge*) of what things you have need before you ask Him.

<sup>9</sup> Therefore, when you offer tefillos, daven like this, in this manner: Avinu sh'ba'Shomayim (*Our Father in heaven*), yitkadash shmecha (*hallowed be your Name*).

<sup>10</sup> Tavo malchutechah (*Thy Kingdom come*) Ye'aseh rt-zonechah (*Thy will be done*) kmoh vaShomayim ken ba'arets (*on earth as it is in heaven*).

<sup>11</sup> Es lechem chukeinu ten lanu hayom (*Give us today our daily bread*),

<sup>12</sup> u-slach lanu es chovoteinu kaasher salachnu (*and forgive us our debts as we forgive*) gam anachnu lachayaveinu (*also our debtors*).

<sup>13</sup> V'al tvi'einu lidey nisayon (*And lead us not into temptation*),‡ ki im chaltzeinu min harah (*but deliver us from evil*).§

<sup>14</sup> For if you give men mechila (*pardon, forgiveness*) for their chattaim (*sins*), so also your Av sh'ba'Shomayim will give selicha (*forgiveness*) to you.

<sup>15</sup> But if you do not give men mechila (*forgiveness*), neither will your chattaim receive selicha from your Av.

<sup>16</sup> And whenever you undergo a tzom (*fast*), don't be like the sullen tzevuim (*hypocrites*), for they disfigure their faces to parade their tzom (*fast*). Omein, truly I say to you, they have received their sachar (*reward*).

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\* 6:4 His † 6:6 His ‡ 6:13 Mt 26:41 § 6:13 Ki l'chah hamamlachah (for thine is the Kingdom) vhagvurah (and the power) vhatiferet (and the glory) l'olmei olamim (forever). Omein

<sup>17</sup> But when you undergo a tzom, anoint your rosh with shemen and wash your face,

<sup>18</sup> 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.

<sup>19</sup> Do not store up for yourselves otzarot (*treasures*) on haaretz, where moth and rust destroy and where ganavim (*thieves*) break in and steal.

<sup>20</sup> But zahmlet aich (*collect for yourselves*) otzarot (*treasures*) in Shomayim, where neither moth nor rust destroys; neither do ganavim break in and steal.

<sup>21</sup> For where your otzar is, there also will be your lev.

<sup>22</sup> The eye is the menorah of the basar. Therefore, if your eye is unblurred, then your whole basar will be lighted.

<sup>23</sup> But if yours is the ayin horo, your kol basar is choshech; if ohr choshech, great choshech!

<sup>24</sup> No one is able to serve two adonim (*masters*). For either he will have sinah (*hatred*) for the one and ahavah (*love*) for the other, or he will be devoted to the one and despise the other. You cannot serve HASHEM and Mammon (*Money*).

<sup>25</sup> Therefore, I say to you, Do not have a LEV ROGEZ\* (*anxious heart*) about your life, what you might wear or what you might drink, nor for your basar, what you might put on. Is not life more than okhel (*food*) and basar more than malbush (*clothing*)?

<sup>26</sup> Look to the OPH HASHOMAYIM† (*birds of heaven*), for they do not sow nor reap nor gather into storehouses, and your Av sh'ba'Shomayim feeds them. Are you yourselves not worth more than they?

<sup>27</sup> And who among you by a LEV ROGEZ is able to add to his life span one cubit?

<sup>28</sup> And why have a LEV ROGEZ (*anxious heart*) about malbush (*clothing*)? Observe the lilies of the field, how they grow. They do not labor nor spin.

<sup>29</sup> But I say to you that not even Sh'lomo HaMelech in all his kavod (*glory*) was clothed as one of these.

<sup>30</sup> 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?

<sup>31</sup> Therefore, do not have a LEV ROGEZ, saying, What might we eat? or What might we drink? or With what might we clothe ourselves?

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\* **6:25 LEV ROGEZ** in verses 25, 27, 31, 34, see Dt 28:65 † **6:26** Job 35:11

<sup>32</sup> For all these things the Goyim strive. For your Av sh'ba'Shomayim bavorn (*anticipates*) that you need all these things.

<sup>33</sup> But seek first the Malchut HASHEM and the Tzidkat HASHEM, and all these things will be added to you.

<sup>34</sup> Therefore, do not have a LEV ROGEZ for tomorrow, for makhar (*tomorrow*) will care for itself. Each day has enough tzoros of its own.

## 7

<sup>1</sup> Judge not lest you be judged.

<sup>2</sup> For with what gezar din (*verdict*) you judge, you will be judged, and with what measure you measure, it will be measured to you.

<sup>3</sup> And why do you see the speck in the eye of your Ach,\* but you do not consider the beam in your own eye.

<sup>4</sup> Or how will you say to your Ach,† Let me take the speck out from your eye! And, hinei! The beam is in your own eye!

<sup>5</sup> 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.‡

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> For everyone asking receives, and the one searching finds, and to the one knocking the delet will be opened.

<sup>9</sup> Or what man is there among you the ben of whom will ask for lechem (*bread*), and he will give him a stone.

<sup>10</sup> Or if he asks for a dag (*fish*), will give him a nachash (*snake*)?

<sup>11</sup> Therefore, if you, being ra'im (*evil ones*), know to give matanot tovot (*good gifts*) to your yeladim, how much more does your Av sh'ba'Shomayim give hatov (*the good*) to the ones asking Him.

<sup>12</sup> Therefore, everything that you wish Bnei Adam do for you, thus also you do for them. For this is the Torah and the Neviim.

<sup>13</sup> Enter through the derech (*way*) of the shaar hatzarut (*gate of narrowness*), for wide is the delet and broad is the rekhov (*street*) leading to Avaddon (*destruction, hell, Abaddon*), and rabbim (*many*) are they who enter through it.

\* 7:3 b'Moshiach    † 7:4 b'Moshiach    ‡ 7:5 b'Moshiach



<sup>14</sup> But tzar (*narrow*) is the delet and constricted is the Derech (*Way*) that leads to Chayyim (*life*) and few are the ones finding it.

<sup>15</sup> 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*).

<sup>16</sup> By their perot (*fruits*) you will have da'as of them. Surely grapes are not gathered from thorns nor figs from thistles, are they?

<sup>17</sup> So every etz tov (*good tree*) produces pri tov (*good fruit*), but the etz nishchat (*corrupt tree*) produces pri rah.

<sup>18</sup> An etz tov is not able to produce pri rah nor is an etz nishchat able to produce pri tov.

<sup>19</sup> Kol etz (*every tree*) not producing pri tov is cut off and is thrown into HaEish (*the Fire*).<sup>§</sup>

<sup>20</sup> Therefore, by their perot (*fruits*) you shall have da'as of them.

<sup>21</sup> Not all the ones saying to me, Adoneinu, Adoneinu, will enter the Malchut HaShomayim, but the one doing the ratzon Avi sh'ba'Shomayim (*the will of my Father in Heaven*).<sup>\*</sup>

<sup>22</sup> Many<sup>†</sup> will say to me<sup>‡</sup> on that Day,<sup>§</sup> Adoneinu, Adoneinu, did we not speak as neviim in your Name? Did we not cast out shedim (*evil spirits, demons*) in your Name? Did we not accomplish many niflaot (*miracles*) in your Name?

<sup>23</sup> And then I will tell them to their face, I never had da'as of you. Depart from me, you workers of mufkarut (*lawlessness*).<sup>\*</sup>

<sup>24</sup> Therefore, everyone who hears these devarim (*words*) of mine and does them, is like a chacham (*wise man*) who built his bais (*house*) upon the Tzur (*Rock*).

<sup>25</sup> 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*).

<sup>26</sup> And everyone hearing these words of mine<sup>†</sup> and not doing them is like the shoteh (*fool*), who built his bais upon the sand.

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>§</sup> 7:19 Isa 66:24; Dan 12:2      \* 7:21 Mt 26:39      † 7:22 messianic darshananim

<sup>‡</sup> 7:22 Moshiach      § 7:22 the Yom HaDin, the Day of Judgment      \* 7:23 Ps 6:8

[9]      † 7:26 Divrei Moshiach

<sup>29</sup> For his ministry of moreh (*teacher*) was as one having samchut (*authority*) and not as their Sofrim (*scribes, torah teachers, rabbonim*).

## 8

<sup>1</sup> And when Rebbe, Melech HaMoshiach came down from the mountain, many multitudes followed him.

<sup>2</sup> 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*).

<sup>3</sup> And, having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And immediately he was.

<sup>4</sup> 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.

<sup>5</sup> Now when Rebbe, Melech HaMoshiach entered into K'far-Nachum, a centurion approached him, begging him

<sup>6</sup> and saying, Adoneinu, my servant has been bedridden in the house, paralyzed, in terrible tza'ar.

<sup>7</sup> And Rebbe, Melech HaMoshiach says to him, I am coming. I will bring him refuah (*healing*).

<sup>8</sup> 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*).

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> 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 Ya'akov in the Malchut HaShomayim.

<sup>12</sup> But the Bnei HaMalchut will be thrown out into the outer choshech (*darkness*), where there will be weeping and grinding of teeth.

<sup>13</sup> And Rebbe, Melech HaMoshiach said to the centurion, Go! According to your bitachon (*trust*), your emunah (*faith*), let it be for you. And his servant was given refuah (*healing*) punkt (*exactly*) at that hour.

14 When Rebbe, Melech HaMoshiach entered the bais (house) of Kefa, he saw the chamot (*mother-in-law, shviger*) bedridden and fever stricken.

15 Rebbe, Melech HaMoshiach touched her hand, and the fever left her. She then began functioning as his mesharetet (*servant, lady minister*), serving Rebbe, Melech HaMoshiach.

16 And when erev (*evening*) had come, they brought to Rebbe, Melech HaMoshiach many possessed by shedim (*evil spirits, demons*), and he cast out the shedim with a dvar, and all the cholim (*sick persons*) he healed.

17 Thus was fulfilled what was spoken by Yeshayah the Navi, saying, ACHEN CHOLAYEINU HU NASA UMA-CHOVEINU SVALAM\* (Surely he took up our sicknesses and he carried away† our sorrows).

18 And when he saw the crowd around him, he gave orders to go over to the other side.

19 A sofer (*scribe, torah teacher*) approached Rebbe, Melech HaMoshiach and said, Rebbe, I will follow you wherever you go.

20 And Rebbe, Melech HaMoshiach says to him, Foxes have holes and the OPH HASHOMAYIM‡(*birds of heaven*) have nests, but the Bar Enosh§ 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 hitkhdshut, spiritually unregenerate ones*) to bury their own mesim (*deceased ones, niftarim*).

23 And when he embarked into the sirah, Moshiach's talmidim followed him.

24 And hinei! a great storm came up on the lake, so that the sirah (*boat*) was about to be covered by the waves. But Rebbe, Melech HaMoshiach was sleeping.

25 And Moshiach's talmidim approached and woke him, saying, Adoneinu, hoshieinu! We are perishing!

26 And Rebbe, Melech HaMoshiach says to them, Why are you fearful, you ones of little emunah? Then, arising, Rebbe, Melech HaMoshiach rebuked the winds and the sea. And there was a great calm.

27 And the men were astonished, saying, What sort of man is this!? That even the winds and the sea obey him!

28 And when Rebbe, Melech HaMoshiach came to the other side of the lake, in the land of the people of Gadara, he was

\* 8:17 Isa 53:4 † 8:17 T.N. like the Yom Kippur sa'ir l'Azazel scapegoat kapporah

‡ 8:20 Job 35:11 § 8:20 Moshiach, Dan 7:13-14

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.

<sup>29</sup> And they screamed, saying, Mah lanu valach, Ben HaElohim? (*What to us and to you, Ben HaElohim?*)<sup>\*</sup> Have you come here to torture us before the time?<sup>†</sup>

<sup>30</sup> Now there was feeding far away from them a large herd of chazirim (*swine*).

<sup>31</sup> And the shedim begged him, saying, If you cast us out, send us into the herd of chazirim.

<sup>32</sup> 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.

<sup>33</sup> 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.

<sup>34</sup> And hinei! The whole town came out to meet Rebbe, Melech HaMoshiach. And seeing him, they begged him to depart from their area.

## 9

<sup>1</sup> And, having embarked into a sirah (*boat*), Rebbe, Melech HaMoshiach crossed over<sup>\*</sup> and came into his own shtetl.

<sup>2</sup> And hinei! They brought to Rebbe, Melech HaMoshiach a paralytic lying upon a mat. Having seen their emunah, he said to the paralytic, Chazak! (*Be strong!*) Selicha (*forgiveness*) is granted on your averos (*sins*)!

<sup>3</sup> And hinei! Some of the Sofrim said to themselves, This one commits Chillul HASHEM!<sup>†</sup>

<sup>4</sup> And Rebbe, Melech HaMoshiach, reading their minds, said, Why are you thinking ra'ah (*evil*) in your levavot (*hearts*)?

<sup>5</sup> For which is easier to say, Selicha is granted on your averos! Or...Arise and walk!?

<sup>6</sup> But in order that you may have da'as that the Bar Enosh<sup>‡</sup> 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*).

<sup>7</sup> And arising, he went away to his bais.

<sup>8</sup> And having witnessed this, the multitudes experienced yirat Shomayim and gave kavod to HASHEM, who had given such samchut to men.

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<sup>\*</sup> 8:29 i.e., What business do you have with us, Ben HaElohim    <sup>†</sup> 8:29 of the Yom HaDin, the Day of Judgment    <sup>\*</sup> 9:1 to the other side of the lake    <sup>†</sup> 9:3 Lv 22:32  
<sup>‡</sup> 9:6 Moshiach

<sup>9</sup> 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.

<sup>10</sup> 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 chote'im (*sinners*) came and were sitting bimesibba (*reclining*) at tish (*table*) with Rebbe, Melech HaMoshiach and his talmidim.

<sup>11</sup> When the Perushim saw this, they were saying to Moshiach's talmidim, Why does your Rebbe eat with the mochesim and the chote'im?

<sup>12</sup> 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.

<sup>13</sup> Go and learn what this means: CHESED CHAFATZTI VLO ZEVACH<sup>§</sup> (*I desire loving kindness and not sacrifice*), for I have not come to call the tzaddikim but the chote'im (*sinners*).<sup>\*</sup>

<sup>14</sup> 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?

<sup>15</sup> 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*),<sup>†</sup> is with them. But the days will come when the Choson is taken away from them, and then they will undergo tzomot.

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> While Rebbe, Melech HaMoshiach was speaking these things to them one of the nichbadim (*dignitaries*)<sup>‡</sup> 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.

<sup>19</sup> And Rebbe, Melech HaMoshiach got up and, with his talmidim, followed him.

<sup>20</sup> And hinei! An isha (*woman*) hemorrhaging twelve years approached him from behind and touched the garment of Rebbe, Melech HaMoshiach's tzitzit.

<sup>21</sup> For she was saying to herself, If only I might touch his garment, I will receive refuah (*healing*).

<sup>22</sup> 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.

<sup>23</sup> And having come into the bais (*house*) of the nichbad (*dignitary*), and having seen the flute players and the unruly crowd,

<sup>24</sup> 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.

<sup>25</sup> 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.

<sup>26</sup> And this report went out into all that region.

<sup>27</sup> And as Rebbe, Melech HaMoshiach went on from there, two ivrim (*blind men*) followed him, shouting loudly, Chaneinu, Ben Dovid!

<sup>28</sup> And when Rebbe, Melech HaMoshiach<sup>§</sup> 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.

<sup>29</sup> Then Rebbe, Melech HaMoshiach touched their eyes, saying, According to your emunah, let it be done for you.

<sup>30</sup> And their eyes were opened. Rebbe, Melech HaMoshiach sternly warned them, saying, See to it that no one knows!

<sup>31</sup> But having gone out, they made him known in that entire district.

<sup>32</sup> After they had departed, the people brought to him a mute man who was possessed by shedim.

<sup>33</sup> 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!

<sup>34</sup> But the Perushim said, It was by the Sar HaShedim (*the Prince of Demons*) that this man casts out shedim!

<sup>35</sup> 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.

<sup>36</sup> And looking out on the multitudes, Rebbe, Melech HaMoshiach felt rachmei Shomayim (*heavenly compassion and mercy*) for his people, for they were distressed and

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<sup>§</sup> 9:28 Ben Dovid

weary KATZON ASHER EIN LAHEM ROEH\* (*like sheep without a shepherd*).

<sup>37</sup> Then Rebbe, Melech HaMoshiach says to his talmidim, The katzir (*harvest*) is indeed great but the kotzerim (*harvesters*) are few.

<sup>38</sup> Therefore, offer tefillos to the Adon HaKatzir (*the L-rd of the Harvest*) that He may send out Kotzerim into His Katzir.

## 10

<sup>1</sup> And summoning his Shneyim Asar (*Twelve*) Talmidim, Rebbe, Melech HaMoshiach gave to them samchut (*authority*) over shedim (*unclean spirits*), so as to cast them out, and samchut (*authority*) to call forth refuah for every machla and every illness.

<sup>2</sup> Now of the Shneyim Asar Shlichim, the names are these: first, Shim'on, the one being called Kefa, and Andrew his brother, Ya'akov Ben Zavdai and Yochanan his brother,

<sup>3</sup> Philippos and Bar-Talmi, T'oma and Mattityahu the moches, Ya'akov Ben-Chalfai and Taddai,

<sup>4</sup> Shim'on the Zealot and Yehudah from K'riot, who betrayed Rebbe, Melech HaMoshiach.

<sup>5</sup> These Shneyim Asar (*Twelve*) did Rebbe, Melech HaMoshiach send out with the following directives, saying: In the Derech HaGoyim (*Way of the Gentiles, Gentile territory*) do not go, and do not enter into any Shomron town,

<sup>6</sup> but go rather to the Seh Oveid Beis Yisroel (*the Lost Sheep of the House of Israel*).

<sup>7</sup> And, while going, preach that the Malchut HaShomayim is imminent and miyad.

<sup>8</sup> Heal the cholim, raise the mesim, cleanse the metzoraim (*lepers*), cast out the shedim; freely you received, freely give.

<sup>9</sup> Take neither gold nor silver nor copper for your money belts,

<sup>10</sup> nor a schnorrer's (*beggar's*) bag for the road, nor two bekishe, nor sandals, nor a staff, for the oseh hamelachah (*the one doing the work*) is worthy of his lechem.

<sup>11</sup> And into whichever town or shtetl you enter, inquire who in it is a ben chayil (*son of worthiness*), and there remain until you leave.

<sup>12</sup> And when you enter into the bais (*house*), give that household your "Shalom"!

<sup>13</sup> And if indeed the bais is a bais chayil (*a house of worthiness*), let your shalom come upon it; but if it is not a bais chayil, let your shalom return to you.

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\* 9:36 Num 27:17

14 And whoever neither receives you nor listens to your divrei,\* as you are leaving and as you go outside of that bais (house) or city, then let it be NIER CHATZNO (shake out the fold of the robe),† shake off the dust of your feet.

15 Omein, I say to you, it will be more tolerable on Yom HaDin (the Day of Judgment) for S'dom and Amora than for that shtetl.

16 Hinei! I send you as kevesim (sheep) in the midst of ze'evim; therefore, have the seichel (wisdom) of nachashim (serpents) and be tamim (faultless) as yonim (doves).

17 And beware of Bnei Adam, for they will deliver you up to the sanhedriyot (local councils, bet din courts) and in their shuls they will subject you to the shot (whip).

18 And before moshelim (governors) and also melachim (kings) you will be led for my sake,‡ for an edut (testimony) to them and to the Goyim.

19 But when they deliver you up, do not be of a LEV ROGEZ§(anxious heart) worried about how or what you are to say; for it will be given to you in that hour what you are to speak.

20 For you are not the ones speaking, but the Ruach Avichem (the Spirit of your Father) is the one speaking in you.

21 And brother will deliver up to death his own brother, even an abba his own yeled. And yeladim will stand up against their horim (parents) and put them to death.

22 And you will be under the sinas chinom (baseless hatred) of kol Bnei Adam on account of my Name; but the one enduring ad es HaKetz (until the End) will receive the Yeshu'at Eloheinu (the Salvation of our G-d).

23 But when they persecute you in one shtetl, flee to the other; for, omein, I say to you, by no means will you complete the shtetlach of Eretz Yisroel until the Bias HaMoshiach\* (Coming of the Moshiach, the Bar Enosh).

24 A talmid is not above his Rebbe nor an eved (servant) above his Baal Bayit (master).

25 It is enough for the talmid that he be like his Rebbe, and the eved like his Baal Bayit. If they called the Baal Bayit Baal-zibbul, how much more the anashim (men) in his bais.

26 Therefore, do not fear them; for nothing has been veiled which will not be unveiled; and nothing has been nistar (hidden) which will not be made known.

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\* 10:14 Moshiach † 10:14 i.e., wash ones hands of ‡ 10:18 for the sake of Moshiach § 10:19 Dt 28:65 \* 10:23 Dan 7:13



<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> 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!

<sup>30</sup> But, as far as you are concerned, even the hairs of your rosh have been inventoried.

<sup>31</sup> Therefore, al taarotz (*do not be afraid*)! You are of more value than many sparrows!

<sup>32</sup> Therefore, everyone who shall declare publicly the Ani Maamin hoda'ah of me,<sup>†</sup> before Bnei HaAdam, I will make hoda'ah (*acknowledgment*) of him before Avi sh'ba'Shomayim.

<sup>33</sup> But everyone who makes hakhchashah (*denial*) of me,<sup>‡</sup> I also will make hakhchashah (*denial*) of him before Avi sh'ba'Shomayim.

<sup>34</sup> 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*).

<sup>35</sup> 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*).

<sup>36</sup> And the OIYVEI ISH ANSHEI VEITOS (*the enemies of a man will be the members of his own household*).

<sup>37</sup> The one who has more ahavah (*love*) for a tata (*papa*) or a mama than for me<sup>\*</sup> is not worthy of me,<sup>†</sup> and the one who has more ahavah (*love*) for a ben or a bat than me is not worthy of me.

<sup>38</sup> 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.

<sup>39</sup> The one who has found his nefesh will lose it; the one who has lost his nefesh for my sake<sup>‡</sup> will find it.

<sup>40</sup> The one who gives the kabbalat panim (*welcome*) to you gives the Baruch Habah (*welcome*) to me,<sup>§</sup> and the one who gives the Baruch Habah to me<sup>\*</sup> gives the Baruch Habah to the One<sup>†</sup> who sent me.

<sup>41</sup> 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

<sup>†</sup> 10:32 as Moshiach    <sup>‡</sup> 10:33 as Moshiach    <sup>§</sup> 10:36 Mic 7:6    <sup>\*</sup> 10:37 Moshiach

<sup>†</sup> 10:37 Moshiach    <sup>‡</sup> 10:39 lemaan Moshiach    <sup>§</sup> 10:40 to Moshiach    <sup>\*</sup> 10:40 Moshiach    <sup>†</sup> 10:40 Elohim HaAv

(*righteous man*) in the name of a tzaddik will receive the sachar of a tzaddik.

<sup>42</sup> And whoever in the name of a talmid<sup>‡</sup> gives only a cup of cold water to one of these little ones,<sup>§</sup> omein, I say to you, he will by no means lose his sachar.

## 11

<sup>1</sup> 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.

<sup>2</sup> Now when Yochanan, in the beit hasohor (*prison*), heard of the maasei haMoshiach (*works of Moshiach*), he sent his talmidim to Rebbe, Melech HaMoshiach.

<sup>3</sup> 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?

<sup>4</sup> And Rebbe, Melech HaMoshiach answered them, saying, Go give the report of what you see and hear to Yochanan:

<sup>5</sup> The ivrim (*blind people*) see, the pisechim (*lame people*) walk, the metzoraim (*lepers*) are cleansed, the chereshim (*deaf people*) hear, the mesim are made to stand up alive, and the aniyim (*poor*) have the Besuras HaGeulah preached to them.\*

<sup>6</sup> Ashrey (*Happy*) is the one who does not find a cause of michshol (*falling, stumbling*) in me.†

<sup>7</sup> 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?

<sup>8</sup> 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*).

<sup>9</sup> But what did you go out to see? A Navi? Ken, I tell you. And one greater than a Navi.

<sup>10</sup> 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*).‡

<sup>11</sup> Omein, I say to you, of those born of women, there has not appeared one greater than Yochanan of the tevilah of teshuva, yet the person with the least chashivut in the Malchut HaShomayim is greater than he.

‡ 10:42 of Moshiach    § 10:42 the least of the talmidim of Moshiach    \* 11:5 Isa 35:5f; 61:1    † 11:6 as Moshiach    ‡ 11:10 Ex 23:20; Mal 3:1

<sup>12</sup> 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.

<sup>13</sup> For all the Neviim and the Torah prophesied until Yochanan.

<sup>14</sup> And, if you are willing it to be mekabel (*accept, receive*), he is the “Eliyahu,” who is to come. §

<sup>15</sup> The one having ears, let him hear.

<sup>16</sup> But to what will I compare this generation? It is like yeladim sitting in the marketplaces, calling out to one another,

<sup>17</sup> 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.

<sup>18</sup> For Yochanan came neither eating nor drinking, and they say, He has a shed.

<sup>19</sup> The Bar Enosh\* came eating and drinking, and they say, Hinei! A zolel (*glutton*) and a shikkor (*drunkard*), a friend of mochesim (*tax collectors*) and chote'im (*sinners*). Yet, Chochmah (*Wisdom*) is vindicated by her ma'asim.

<sup>20</sup> Then he began to reproach the shtetlach (*villages*) in which were accomplished most of his gevurot (*mighty deeds*), because they did not make teshuva.

<sup>21</sup> Oy l'chah (*Woe to you*), Korazin! Oy l'chah, Beit-Tzaidah! For if in Tzor and Tzidon were accomplished the gevurot that were accomplished among you, they would have made teshuva long ago in sackcloth and ashes.

<sup>22</sup> Nevertheless, I say to you, it will be more bearable for Tzor and Tzidon than for you on Yom HaDin.

<sup>23</sup> And you, K'far-Nachum, were you lifted up as far as Shomayim? You shall be brought down as far as Sheol.† For if in S'dom were accomplished the gevurot that were accomplished among you, S'dom would have a sheerit (*remnant*) today!

<sup>24</sup> Nevertheless, I say to you, it will be more bearable for the land of S'dom on Yom HaDin than for you.

<sup>25</sup> At that time, Rebbe, Melech HaMoshiach said, Modeh Ani, Avi, Adon HaShomayim v'HaAretz, (*I thank you, Father; L-rd of Heaven and Earth*), because you hid these things from the chachamim (*wise*) and those with seichel, and to them they are nistar (*hidden, esoteric*), and you made a hisgalus (*revelation*) of them unto ollelim (*infants*).

<sup>26</sup> Ken, Avi, for thus it was pleasing in your sight.

<sup>27</sup> 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.

<sup>28</sup> Come to me, all you who are burden-weary and heavy laden, and I will give you Shabbos menuchah.

<sup>29</sup> 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*)<sup>‡</sup> for your nefashot (*souls*).<sup>§</sup>

<sup>30</sup> For my<sup>\*</sup> ol (*yoke*) is easy and my burden is light.<sup>†</sup>

## 12

<sup>1</sup> 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.

<sup>2</sup> But the Perushim, seeing this, said to Moshiach: Hinei! Your talmidim are doing what is asur on Shabbos!

<sup>3</sup> But Moshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry,

<sup>4</sup> 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?

<sup>5</sup> Or have you not read in the Torah that on Shabbos the kohanim are mechallel Shabbos in the Beis Hamikdash and yet are blameless?<sup>\*</sup>

<sup>6</sup> But I say to you that something greater than the Beis Hamikdash is here.

<sup>7</sup> But if you'd had daas what this means, CHESD CHAFATZTI VLO ZEVACh<sup>†</sup> (*I desire mercy and not sacrifice*), you would not have condemned the innocent.

<sup>8</sup> For the Bar Enosh (*Moshiach*) is Adon HaShabbos.

<sup>9</sup> And having gone from there, he went into their shul.

<sup>10</sup> And hinei! There was a man with a withered hand. And they questioned Rebbe, Melech HaMoshiach, asking, Is it mutar (*permissible*) to bring refuah (*healing*) on Shabbos? They did this in order to bring accusation against him.

<sup>11</sup> 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?

<sup>12</sup> Therefore, how much more valuable is a man than a keves. For this reason, it is mutar (*permissible*) on Shabbos to do HaTov.

<sup>‡</sup> 11:29 Ruth 1:9    § 11:29 Jer 6:16    \* 11:30 Moshiach's    † 11:30 See Mt 23:4

\* 12:5 Num 28:9-10    † 12:7 Hos 6:6

<sup>13</sup> 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.

<sup>14</sup> But the Perushim went out and took counsel against Rebbe, Melech HaMoshiach so that they might destroy him.

<sup>15</sup> 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.

<sup>16</sup> And Rebbe, Melech HaMoshiach warned them that they should not make him manifest.

<sup>17</sup> This was to fulfill what was spoken through Yeshayah HaNavi, saying,

<sup>18</sup> HEN AVDI ETMACH BO, BECHIRI RATZTAH NAFSHI, NATATI RUCHI ALAV, MISHPAT LAGOYIM YOTZI, (*Here is my Servant, whom I uphold, my Chosen One in whom my Soul delights, I will put my Spirit on him, he will bring Justice to the Nations*),

<sup>19</sup> LO YITZAK VLO YISSAH VLO YASHMIA BACHUTZ KOLO (*He will not shout nor cry out nor raise the sound of his voice in the street.*)

<sup>20</sup> KANEH RATZUTZ LO YISHBOR UFISHTAH CHEHAH LO YECHABENAH LE-EMET YOTZI MISHPAT (*A bruised reed he will not break nor a smoldering wick will he snuff out*) until Rebbe, Melech HaMoshiach leads mishpat (*justice*) to victory.

<sup>21</sup> And in his Name, HAGOYIM will put their tikvah (*hope*).<sup>‡</sup>

<sup>22</sup> 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.

<sup>23</sup> And all the multitudes were amazed and they were saying, Surely this is not the Ben Dovid, § is he?

<sup>24</sup> 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*).

<sup>25</sup> 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.

<sup>26</sup> And if HaSatan casts out HaSatan, he is divided against himself. How, therefore, will the Malchut HaSatan stand?

<sup>27</sup> 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*).

<sup>‡</sup> 12:21 Isa 42:1-4; Isa 11:10 TARGUM HA-SHIVIM    § 12:23 Moshiach

28 But if by the Ruach Hakodesh I\* cast out the shedim, then upon you the Malchut HASHEM has arrived.

29 Or how is someone able to enter the Bayit HaGibbor and confiscate his furnishings unless he binds the Gibbor first. Then he will plunder the Bayit HaGibbor.

30 The one not with me† is against me.‡ And the one not gathering with me scatters.

31 Therefore, I say to you, every chet (*sin*) and gidduf (*blasphemy*) will be forgiven men, but whoever commits Chillul HASHEM against the Ruach Hakodesh will not be forgiven.

32 And whoever speaks a word against the Bar Enosh§ will be granted selicha (*forgiveness*), but whoever speaks against the Ruach Hakodesh, selicha will not be granted him either in the Olam Hazei or in the Olam Habah.

33 Either make the etz (*tree*) tov (*good*) and its pri (*fruit*) will be tov, or make the etz nishchat (*corrupt*) and its pri will be rah; for by its pri the etz is known.

34 You banim of nechashim (*sons of snakes*), how are you able to speak tovot (*good things*), for out of the abundance of the lev (*heart*) the mouth speaks.

35 The ish tov (*good man*) out of the good otzar (*treasure*) brings forth good; and the ish rah out of the evil otzar brings forth evil.

36 But I say to you, that for every careless lashon horah (*evil speech*) that men speak, they will be called to account on the Yom HaDin (*the Day of Judgment*).

37 For by your devarim you will be pronounced tzodek (*righteous*), and by your devarim you will be charged with guilt.

38 Then some of the Sofrim and Perushim answered Rebbe, Melech HaMoshiach, saying, Rabbi, we desire to see an ot (*miraculous sign*) from you.

39 But Rebbe, Melech HaMoshiach answered them, Dor rah umnaef (*an evil and adulterous generation*) seeks for an ot (*miraculous sign*), but no ot will be given it except the ot of Yonah HaNavi.

40 For just as Yonah was in the belly of the great fish SHLOSHAH YAMIM USHLOSHAH LAILAH\* (*three days and three nights*), so will be the Bar Enosh (*Moshiach*) in the heart of the earth SHLOSHAH YAMIM USHLOSHAH LAILOT (*three days and three nights*).

41 The men of Nineveh will stand up at the Yom HaDin with this generation and they will condemn it, for the men of Nineveh made teshuva at the darshenen (*preaching*) of

\* 12:28 Moshiach    † 12:30 Moshiach    ‡ 12:30 anti-Moshiach    § 12:32 Moshiach  
\* 12:40 Jon 2:1

Yonah, and, hinei, something much greater than Yonah is here.

<sup>42</sup> The Queen of the South will be made to stand up alive at the Yom HaDin with this generation and will condemn it, for she came from the ends of the earth to listen to the chochmah of Sh'lomo and, hinei, something much greater than Sh'lomo is here.

<sup>43</sup> Now when the ruach hatameh (*unclean spirit*) goes out from the man, it goes through dry places seeking a manoach (*resting place*) and it does not find one.

<sup>44</sup> Then it says, Into my haunt I will return from where I came out. And having come out, it finds the bais standing empty, having been swept and having been put beseder (*in order*).

<sup>45</sup> Then it goes and takes along with itself seven other ru-chot more evil than itself and, having entered the residence, it sets up house there, and the last state of that man has become worse than the first. Thus it will be with this evil generation also.

<sup>46</sup> While he was still speaking to the multitudes, hinei, Moshiach's Em and achim stood outside, seeking to speak with him.

<sup>47</sup> And someone said to Rebbe, Melech HaMoshiach, Hinei! Your Em and your achim have stood outside seeking to speak with you.

<sup>48</sup> And Rebbe, Melech HaMoshiach said in reply to the one speaking with him, Who is my Em and who are my achim?

<sup>49</sup> And stretching out his hand upon his talmidim, Rebbe, Melech HaMoshiach said, Hinei, my Em and my achim.

<sup>50</sup> For whoever does the ratzon (*will*) of Avi sh'ba'Shomayim,<sup>†</sup> he is my ach (*brother*) and achot (*sister*) and Em (*Mother*).

## 13

<sup>1</sup> On that day, having gone out of the bais, Rebbe, Melech HaMoshiach sat beside the lake.

<sup>2</sup> 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.

<sup>3</sup> And Rebbe, Melech HaMoshiach told them many things in meshalim (*parables*), saying Hinei! The Sower went out to sow.\*

<sup>4</sup> And while he sowed, on the one hand, this<sup>†</sup> fell along the road, and the birds having come, devoured them.

<sup>†</sup> 12:50 see Mt 6:10; 26:39      \* 13:3 Seeds      <sup>†</sup> 13:4 Seed

<sup>5</sup> 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.

<sup>6</sup> And when the shemesh (*sun*) arose, the zera (*seed*) was scorched, and because it did not have a root, it withered.

<sup>7</sup> And others fell among the thorns, and the thorns grew up and choked them.

<sup>8</sup> But others fell on the adamah tovah (*good ground*), and they yielded fruit: the one, one hundred, the other, sixty, the other, thirty.

<sup>9</sup> The one having oznayim (*spiritual ears*), let him hear!

<sup>10</sup> And, approaching, the talmidim said to Rebbe, Melech HaMoshiach, Why in meshalim (*parables*) are you speaking to them?

<sup>11</sup> 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.

<sup>12</sup> For whoever has,† 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.§

<sup>13</sup> For this reason in meshalim I am speaking to them, for while seeing they do not see, and\* hearing they do not hear, nor do they have binah (*understanding*).

<sup>14</sup> 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*).

<sup>15</sup> HASHMEIN LEV HAAM HAZEH VAZNAV HACHBEID VEINAV HASHA, PEN YIREH VEINAV UVEAZNAV YISHMAH ULEVAVO YAVIN, VSHAV NRAFAH LOH.† (*For the heart of this people has been made dull, and [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]*).

<sup>16</sup> But ashrey are your eyes, for they see, and your ears, for they hear.

<sup>17</sup> For truly I say to you that many Neviim and tzaddikim desired to see what you see, and they did not see,‡ and to hear what you hear, and they did not hear it.

<sup>18</sup> You, therefore, listen to the mashal of the sower.

<sup>19</sup> When anyone hears the Dvar HaMalchut and does not have binah, HaRah (*the Evil one*) comes and seizes that which

‡ 13:12 more    § 13:12 see Mt 25:14-29    \* 13:13 while    † 13:15 Isa 6:9-10  
‡ 13:17 it



was sown in his lev (*heart*). This is the zera (*seed*) sown along the path.

<sup>20</sup> And the zera sown upon the rocky places is the person listening to the Dvar HASHEM and immediately with simcha receives it.

<sup>21</sup> 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 § faith.\*

<sup>22</sup> And the † sown among the thorns is the one hearing the dvar (*word*), and the rogez HaOlam Hazeh ‡ (*the anxiety of this age*) and the mirmah (*deceit*) of riches, choke the Dvar HASHEM and it becomes unfruitful. §

<sup>23</sup> And the zera sown upon the adamah tovah (*the good ground*), this is the one who hears the Dvar HASHEM and, understanding,\* indeed bears pri and, one produces a hundred, the other sixty, the other thirty.

<sup>24</sup> Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a man sowing zera tov (*good seed*) in his field.

<sup>25</sup> But while men slept, his oyev (*enemy*) came and oversowed weeds in between the wheat and went away.

<sup>26</sup> But when the wheat sprouted and produced pri, then the weeds also appeared.

<sup>27</sup> 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?

<sup>28</sup> 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?

<sup>29</sup> But he says, No, lest gathering the weeds you should uproot the wheat together with them.

<sup>30</sup> 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.

<sup>31</sup> Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a mustard seed, which a man took and sowed in his field.

<sup>32</sup> This that is indeed less than all the zeraim (*seeds*), but when it grows, it is larger than the garden vegetables and it becomes an etz (*tree*), so that the OPH HASHOMAYIM † come and dwell in its branches.

§ 13:21 true Orthodox Jewish \* 13:21 Jer 30:7 † 13:22 zera ‡ 13:22 Dt 28:65

§ 13:22 Isa 53:9 \* 13:23 it † 13:32 Job 35:11

<sup>33</sup> Another mashal Rebbe, Melech HaMoshiach spoke to them. The Malchut HaShomayim is like seor (*leaven*), which having taken, a woman hid in three sats of wheat flour until the whole was leavened.

<sup>34</sup> All these things Rebbe, Melech HaMoshiach spoke in meshalim to the multitudes. And apart from meshalim Rebbe, Melech HaMoshiach did not speak to them:

<sup>35</sup> 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 (*Psalms 78:2*).

<sup>36</sup> 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.

<sup>37</sup> And answering, Rebbe, Melech HaMoshiach said, The Sower of the zera tov is the Bar Enosh (*Moshiach*).

<sup>38</sup> 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<sup>‡</sup> (*sons of the Evil one*).

<sup>39</sup> And the Oyev (*the Enemy*) sowing them is HaSatan. And the Katzir (*Harvest*), this is HaKetz HaOlam (*the end of the age*). And the kotzerim (*reapers, harvesters*) are malachim (*angels*).

<sup>40</sup> As the weeds are pulled up and gathered and are consumed with Eish (*Fire*), so also it will be at the Ketz HaOlam.

<sup>41</sup> The Bar Enosh<sup>§</sup> 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.\*

<sup>42</sup> And Moshiach's malachim will throw them into the furnace of Eish; there will be weeping and grinding of teeth.

<sup>43</sup> Then the tzaddikim will shine as the shemesh (*sun*) in the Malchut of their Father. The one having oznayim (*spiritual ears*), let him hear.

<sup>44</sup> 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.

<sup>45</sup> Again, the Malchut HaShomayim is like a merchant searching for fine pearls.

<sup>46</sup> And having found one precious peninah (*pearl*), he went away and liquidated everything he had and acquired it.

<sup>‡</sup> 13:38 Gn 3:15    § 13:41 Moshiach    \* 13:41 see Ro 6:1-2

<sup>47</sup> 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,

<sup>48</sup> which, when this reshet (*net*) was filled, they hoisted it upon the shore, sat down, collected the tov (*good*) into a creel, and the rah (*evil*), they threw out.

<sup>49</sup> Thus it will be at HaKetz HaOlam Hazeh (*The End of This World*). The malachim will go out and they will separate the resha'im from among the tzaddikim.

<sup>50</sup> And they will throw the resha'im into the furnace of Eish. In that place there will be weeping and gnashing of teeth.

<sup>51</sup> Did you have binah of all these things? They say to Rebbe, Melech HaMoshiach, Ken.

<sup>52</sup> 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<sup>†</sup> a Baal Bayit, who takes out of his otzar (*treasure*), chadashot (*new things*) and also yeshanot (*old things*).

<sup>53</sup> And it came about when Rebbe, Melech HaMoshiach finished these meshalim, that he went away from there.

<sup>54</sup> 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*)?

<sup>55</sup> Is this not the ben hanaggar (*the carpenter's son*)? Is not his Em called Miryam? And are not his achim Ya'akov,<sup>‡</sup> Yosef, Shim'on and Yehuda?<sup>§</sup>

<sup>56</sup> And are not his achayot (*sisters*) with us? From where, therefore, came to this one all these things?

<sup>57</sup> 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.

<sup>58</sup> And Rebbe, Melech HaMoshiach did not accomplish in that place many moftim, because of their lack of emunah (*faith*) and bitachon (*trust*).

## 14

<sup>1</sup> At that time reports about Rebbe, Melech HaMoshiach came to the oznayim (*ears*) of Herod the Tetrarch.

<sup>2</sup> And he said to his servants, This one is Yochanan of the tevilah of teshuva. He has had his Techiyah (*Resurrection*)

<sup>†</sup> 13:52 who is      <sup>‡</sup> 13:55 T.N. This is the author of the one of the Igrot Kodesh called Ya'akov.      <sup>§</sup> 13:55 See one of the Igrot Kodesh called Yehuda, of which he is the author.

from HaMesim (*the Dead*) and for this reason the moftim (*wonders*) are working in him.

<sup>3</sup> 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 Philippos.

<sup>4</sup> For Yochanan kept on saying to him, It is asur for you to have her.

<sup>5</sup> And [although] Herod was desiring to kill Yochanan, he feared the crowd, because they considered Yochanan a Navi.

<sup>6</sup> Now at the yom huledet celebration of Herod, it came about that the daughter of Herodias danced before them and Herod was pleased.

<sup>7</sup> Herod, therefore, with a shevuah, promised to give to her whatever she might ask.

<sup>8</sup> So she, prompted by her mother, said, Give to me here upon a serving tray the rosh (*head*) Yochanan of the tevilah of teshuva.

<sup>9</sup> And, although grieving, the king commanded [it] to be given, on account of the shevuot (*oaths*) and the fellow muzmanim (*guests*).

<sup>10</sup> And he sent and had Yochanan beheaded in the beit hasohar.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> And when he heard [this], he withdrew from there in a sirah (*boat*) to a desolate place by himself. And when the multitudes heard [this], they followed Rebbe, Melech HaMoshiach by land from the shtetlach.

<sup>14</sup> And having gone out, Rebbe, Melech HaMoshiach saw a great multitude, and Rebbe, Melech HaMoshiach felt rachmei shomayim (*heavenly compassion*) for them and brought re-fuah (*healing*) to their cholim.

<sup>15</sup> Now when erev (*evening*) came, Moshiach's talmidim came to him, saying, This place is desolate and the time is late. Dismiss the multitude, so that, having gone into the shtetlach, they may buy for themselves okhel (*food*).

<sup>16</sup> But Rebbe, Melech HaMoshiach said to them, They have no need to go away. You yourselves give them something to eat.

<sup>17</sup> But Moshiach's talmidim say to him, We do not have here anything except five loaves and of dagim (*fish*), only two.

<sup>18</sup> But Rebbe, Melech HaMoshiach said, Bring them here to me.

19 And having commanded the multitudes to recline on the grass\* and having taken the five loaves and the two dagim, and having looked up to Shomayim, Rebbe, Melech HaMoshiach said a bracha over the okhel, and having offered the betziat halechem (*the breaking of the bread*), Rebbe, Melech HaMoshiach gave the lechem to the talmidim, and Moshiach's talmidim served the lechem to the multitudes.

20 And everyone ate and they were satisfied, and they took away shirayim (*Rebbe's remainders, leftovers*), shneyim asar (*twelve*) baskets full.

21 And the ones eating were about chamesh elafim (*five thousand*) men, apart from the nashim and yeladim.

22 And immediately Rebbe, Melech HaMoshiach compelled the talmidim to board a sirah (*boat*) and to go on ahead of him to the other side until he might send away the multitudes.

23 And having sent away the multitudes, Rebbe, Melech HaMoshiach went up to the mountain by himself to daven. Now when erev had come, he was alone there.

24 Now the sirah (*boat*), being tossed by the waves for the wind was against them, was by this time many stadia distant from the land.

25 Now in the fourth watch of the night (*between three o'clock and six o'clock in the morning*), Rebbe, Melech HaMoshiach came to them, walking on the lake.

26 But Moshiach's talmidim, having seen him walking on the lake, were terribly shaken, saying, It is a ruach refaim (*an apparition*)! From pachad they cried out.

27 And immediately Rebbe, Melech HaMoshiach spoke to them, saying, Chazak! Ani Hu.† (*I am he*) Do not be afraid.

28 And Kefa said in reply to Rebbe, Melech HaMoshiach, Adoni, if it is really you, command me to come to you al pnei hamayim (*on the surface of the waters*).

29 And Rebbe, Melech HaMoshiach said, Boh! (*Come!*) And having gone down from the sirah (*boat*), Kefa walked al pnei hamayim (*on the surface of the waters*) and came toward him.

30 And seeing the strong wind, Kefa was afraid, and having begun to sink, Kefa cried out, saying, Azreini! Adoni, hoshieini! (*Help! L-rd, save me!*)

31 And immediately Rebbe, Melech HaMoshiach, having stretched out (*his*) hand, took hold of Kefa and says to him, One of little emunah, why did you doubt?

32 And as they were going up into the sirah (*boat*), the wind became still.

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\* 14:19 as at tish    † 14:27 Ex 3:14

<sup>33</sup> And the ones in the sirah (*boat*) fell down before Rebbe, Melech HaMoshiach, saying, Beemes (*Actually*) you are the Ben HaElohim!

<sup>34</sup> And having crossed over, they came onto the land at Gennesaret.

<sup>35</sup> 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,

<sup>36</sup> 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*).<sup>‡</sup>

## 15

<sup>1</sup> Then Perushim and Sofrim (*rabbonim*) from Yerushalayim approach Rebbe, Melech HaMoshiach, saying,

<sup>2</sup> Why do your talmidim transgress the Masoret HaZekenim (*the Tradition of the Elders*)? For they do not do the netilat yadayim before meals.

<sup>3</sup> But Rebbe, Melech HaMoshiach, in reply to them, said, Why [do] also you transgress the mitzvot HASHEM for the sake of your own masoros?

<sup>4</sup> For HASHEM has said, KABED ES AVICHA VES IM-MECHA\* (*honor your father and your mother*), and MKALEL AVIV VIMMO MOT YUMAT† (*the one cursing his father and mother; to die he must die*).

<sup>5</sup> But you say, Whoever says to his abba or his em, whatever support you might have had from me, [it is] a gift.<sup>‡</sup>

<sup>6</sup> By no means does [anyone who says this] honor his abba or em. And you nullify the Dvar HASHEM on account of your masoros.

<sup>7</sup> You tzevuim, well did Yeshayah give a dvar hanevuah concerning you, saying,

<sup>8</sup> YAAN KI NIGASH HAAM HAZEH BEFIV UVISHFATAV KIBDUNI VLIBO RICHAK MIMENI, (*This people with their lips honor me, but their heart is far away from me*),

<sup>9</sup> VATEHI YIRATAM OTI MITZVAT ANASHIM MELUMADAH§ (*and in vain do they worship me, teaching as doctrines the mitzvot of [mere] men*).

<sup>10</sup> And having summoned the multitude, Rebbe, Melech HaMoshiach said to them, Listen and understand!

<sup>11</sup> 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.

‡ 14:36 Isa 53:5 \* 15:4 Ex 20:12; Dt 5:16 † 15:4 Ex 21:17; Lv 20:9 ‡ 15:5 i.e., korban, dedicated to G-d § 15:9 Isa 29:13

<sup>12</sup> Then Moshiach's talmidim approached and say to him, Do you know that the Perushim took offense when they heard [this] dvar?

<sup>13</sup> But Rebbe, Melech HaMoshiach, in reply, said, Every plant which Avi sh'ba'Shomayim did not plant will be uprooted.

<sup>14</sup> Leave them. They are blind morei derech (*guides, teachers*) of [the] blind. And if the ivver (*blind man*) leads the ivrim (*blind*), both will fall into a pit.

<sup>15</sup> And Kefa said in reply to Rebbe, Melech HaMoshiach, Explain to us the mashal.

<sup>16</sup> And Rebbe, Melech HaMoshiach said, Are you still devoid of binah (*understanding*)?

<sup>17</sup> Do you not have daas that everything which enters into the mouth goes into the stomach and passes into a latrine?

<sup>18</sup> But the things coming out from the mouth come out from the lev (*heart*), which makes tameh.

<sup>19</sup> For out of the lev comes evil machshavot (*thoughts*): ret-zichot (*murders*), niufim (*adulteries*), zenunim (*fornications*), genevot (*thefts*), eduyot sheker (*false testimonies*), giddufim (*revilements*).

<sup>20</sup> These are the things making the man tameh, but eating with hands lacking the netilat yadayim (*ritual of the washing of the hands*),\* this does not make the man tameh.

<sup>21</sup> And having gone from that place, Rebbe, Melech HaMoshiach withdrew into the districts of Tzor and Tzidon.

<sup>22</sup> And a woman from Kena'an came out from those regions, and was shouting, Have mercy on me, Adoni, Ben Dovid! My bat is in torment possessed by shedim.

<sup>23</sup> 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.

<sup>24</sup> 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*).

<sup>25</sup> But she came and fell down before him, saying, Adoni, azreini (*L-rd, help me*).

<sup>26</sup> 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*).

<sup>27</sup> But she said, Ken, Adoni, but even the kelevim eat the crumbs falling from the tish (*table*) of their masters.

<sup>28</sup> Then, in reply, Rebbe, Melech HaMoshiach said to her, O woman, great [is] your emunah. Let it be done for you as

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\* 15:20 See Mt 27:24

you wish. And the bat (*daughter*) of her was given refuah (*healing*) at that very hour.

<sup>29</sup> 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.

<sup>30</sup> 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*).

<sup>31</sup> 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.

<sup>32</sup> 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.

<sup>33</sup> And Moshiach's talmidim say to him, From where bamid-bar (*in the wilderness*) is there enough lechem for us to feed such a vast multitude?

<sup>34</sup> And he says to them, How much lechem, how many loaves do you have? And they said, Sheva, and a few dagim.

<sup>35</sup> And when Rebbe, Melech HaMoshiach gave the command for the multitude to recline on the ground,

<sup>36</sup> Rebbe, Melech HaMoshiach took the loaves numbering sheva and the dagim, and, making a bracha, Rebbe, Melech HaMoshiach offered the betziat halechem (*the breaking of the bread*) and served them to the talmidim, and Moshiach's talmidim served them to the multitudes.

<sup>37</sup> And everyone ate and they were satisfied, and the Rebbe's farbrengen shirayim were numbering sheva baskets full.

<sup>38</sup> And the ones eating were arbaat elafim (*four thousand*) men, not counting nashim and yeladim.

<sup>39</sup> And having sent away the multitudes, Rebbe, Melech HaMoshiach embarked in the sirah (*boat*), and came to the region of Magadan.

## 16

<sup>1</sup> And the Perushim and Tzedukim approached, to test Rebbe, Melech HaMoshiach, asking him to present them with an ot (*sign*) from Shomayim.



<sup>2</sup> 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.

<sup>3</sup> 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?\*

<sup>4</sup> A dor rah umnaef (*an evil and adulterous generation*) demands an ot (*sign*), and no ot will be given it except the ot of Yonah HaNavi. And having left them, Rebbe, Melech HaMoshiach went away.

<sup>5</sup> When the Moshiach's talmidim arrived at the other side, they had forgotten to take lechem.

<sup>6</sup> But Rebbe, Melech HaMoshiach said to them, Take special precaution against the chametz (*swelling leaven*) of the Perushim and Tzedukim.

<sup>7</sup> But they began reasoning among themselves, saying, We took no lechem.

<sup>8</sup> 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?

<sup>9</sup> 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?

<sup>10</sup> Or the shevah loaves of the arbaat elafim (*four thousand*), and how many large baskets full you took up?

<sup>11</sup> 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, all-permeating leaven*)† of the Perushim and Tzedukim.

<sup>12</sup> Then Moshiach's talmidim understood that Rebbe, Melech HaMoshiach did not say to beware of the chametz of the lechem, but of the chametz of the teaching of the Perushim and the Tzedukim.

<sup>13</sup> Now, having arrived in the district of Caesarea Philippi, Rebbe, Melech HaMoshiach began asking his talmidim, saying, Who do men say that [I] the Bar Enosh am?

<sup>14</sup> 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 Neviim.

<sup>15</sup> He says to them, But you, who do you consider me to be?

<sup>16</sup> And, Shim'on Kefa said in reply, You are the Rebbe, Melech HaMoshiach, the Ben Elohim Chayyim!

<sup>17</sup> And Rebbe, Melech HaMoshiach said in reply to him, Ashrey atah (*happy are you*), Shim'on Bar-Yonah, because

\* 16:3 T.N. See Ro 1:18 † 16:11 like evil, like gaavah, pride

basar vadahm (*flesh and blood*) did not give you this hisgalus (*revelation*), but Avi sh'ba'Shomayim.

<sup>18</sup> And I also say to you that you are Shim'on Kefa<sup>‡</sup> and upon this TSUR I will build my Kehillah, my Chavurah (*the Community of Moshiach*) and the shaarei Sheol (*gates of Sheol*) shall not overpower it.

<sup>19</sup> 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.

<sup>20</sup> Then Rebbe, Melech HaMoshiach gave the directive to his talmidim that they should tell no one that he was the Rebbe, Melech HaMoshiach.

<sup>21</sup> 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.

<sup>22</sup> And Kefa took him aside and began to rebuke him, saying, Chas vshalom (*G-d forbid*)! Adoni, this shall never happen to you!

<sup>23</sup> 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!

<sup>24</sup> Then Rebbe, Melech HaMoshiach said to his talmidim, If anyone wishes to come after me, let him turn in hinnazrut (*self-denial*), and take up his etz shel mesiros nefesh (*tree of self-sacrifice*), and follow me.

<sup>25</sup> For whoever wishes to save his nefesh shall lose it; but whoever loses his nefesh on account of me<sup>§</sup> shall find it.

<sup>26</sup> 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?

<sup>27</sup> For the Bar Enosh\* is about to come in the kavod of his Av with his malachim and will then recompense every man according to his ma'asim.

<sup>28</sup> Omein, I say to you, there are some of those who are standing here who shall not taste death until they see the Bias

‡ 16:18 Petros    § 16:25 Moshiach    \* 16:27 Moshiach

of the Bar Enosh<sup>†</sup> coming in his Malchut.

## 17

<sup>1</sup> And after shisha yamim (*six days*), Rebbe, Melech HaMoshiach took Kefa, Ya'akov and Yochanan his brother; he brings them up to a high mountain in yechidus.

<sup>2</sup> And Rebbe, Melech HaMoshiach was transfigured before them, and Moshiach's face shone like the shemesh (*sun*), and his garments became brilliant like the ohr.

<sup>3</sup> And hinei! There appeared before them Moshe Rabbenu and Eliyahu HaNavi conferring with Rebbe, Melech HaMoshiach.

<sup>4</sup> 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.

<sup>5</sup> 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 ahuv (*beloved Son*) with whom I am well-pleased. Listen to him.

<sup>6</sup> And having heard this, the talmidim fell on their faces and were filled with pachad.

<sup>7</sup> And Rebbe, Melech HaMoshiach came to them, and touched them, and said, Arise, and do not be afraid.

<sup>8</sup> And lifting their eyes, they saw no one except only Rebbe, Melech HaMoshiach himself, alone.

<sup>9</sup> 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<sup>\*</sup> has undergone the Techiyas HaMoshiach.

<sup>10</sup> And Moshiach's talmidim asked him, saying, Why then do the Sofrim say that it is necessary for Eliyahu HaNavi to come first?

<sup>11</sup> And Rebbe, Melech HaMoshiach said in reply, Eliyahu HaNavi does indeed have his coming and will restore all things.

<sup>12</sup> 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.<sup>†</sup> So also the Bar Enosh<sup>‡</sup> is about to suffer by them.

<sup>13</sup> Then the Moshiach's talmidim had binah that he spoke to them about Yochanan of the tevilah of teshuva.

<sup>14</sup> And when they came to the multitude, a man came up to Rebbe, Melech HaMoshiach, falling down before him.

<sup>15</sup> And the man said, Adoni, grant rachamim (*mercy*) on this ben (*son*) of mine, for he is an epileptic, and suffers horribly; for often he falls into the eish, and often into the mayim.

<sup>16</sup> And I brought him to your talmidim, and they could not give him refuah.

<sup>17</sup> And Rebbe, Melech HaMoshiach said in reply, O perverted generation without emunah, how long shall I be with you? How long shall I put up with you? Bring him here to me.

<sup>18</sup> And Rebbe, Melech HaMoshiach rebuked it, and the shed came out of him, and the bocher received his refuah that hour.

<sup>19</sup> Then the talmidim came to Rebbe, Melech HaMoshiach in a yechidus (*private meeting with the Rebbe*), and said, Why were we not able to cast it out?

<sup>20</sup> And Rebbe, Melech HaMoshiach said to them, On account of your little emunah, for, omein, I say to you, if you have emunah as a mustard seed, you shall say to this mountain, Move from here, and it shall be moved; and nothing shall be impossible for you.

<sup>21</sup> But this kind<sup>§</sup> do not come out except by tefillah and tzom.

<sup>22</sup> And as they were gathering together in the Galil, Rebbe, Melech HaMoshiach said to them, The Bar Enosh<sup>\*</sup> is about to be handed over, even betrayed, into the hands of Bnei Adam.

<sup>23</sup> And they will kill him, and Rebbe, Melech HaMoshiach will have a histalkus (*passing*) and will undergo the Techiyas HaMoshiach on the Yom HaShlishi. And Moshiach's talmidim were deeply moved with agmat nefesh (*grief*).

<sup>24</sup> And when they had come to K'far-Nachum, those who collected the two drachma tax approached Kefa, and said, Does your rebbe not pay the two drachma tax?

<sup>25</sup> Kefa said, Ken. And when Kefa came into the bais (*house*), Rebbe, Melech HaMoshiach anticipated Kefa with this question, What think you, Shim'on? From whom do the melechei haaretz (*kings of the earth*) collect customs or poll tax, from their banim (*sons*) or from zarim (*strangers*)?

<sup>26</sup> And upon Kefa's saying, From zarim, Rebbe, Melech HaMoshiach said to Kefa, Veha raya (*consequently*), the banim are patur (*exempt, free*).

<sup>27</sup> But, lest we give them offense, go to the yam (*sea*), and cast in a hook, and take the first dag (*fish*) that comes up; and when you open its mouth, you will find a stater (*coin*). Take that and give it to them for you and for me.

<sup>§</sup> 17:21 i.e., kind of mazikim (malicious spirits)      <sup>\*</sup> 17:22 Moshiach

## 18

<sup>1</sup> At that time, the talmidim approached Rebbe, Melech HaMoshiach with this she'elah saying, Who then is greatest in the Malchut HaShomayim?

<sup>2</sup> And having called a yeled to himself, he set him before them,

<sup>3</sup> 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.

<sup>4</sup> Therefore, whoever humbles himself as this yeled, he is the greatest in the Malchut HaShomayim.

<sup>5</sup> And whoever receives one such yeled in my Name receives me.\*

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> 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*).

<sup>9</sup> 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.

<sup>10</sup> 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 sh'ba'Shomayim (*my Father who is in Heaven*).

<sup>11</sup> For the Bar Enosh<sup>†</sup> came to save that which was lost.

<sup>12</sup> 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?

<sup>13</sup> And if it turns out that he finds it, beemes I say to you, he has more simcha (*joy*) over it than over the ninety-nine which have not gone astray.

<sup>14</sup> Thus it is not the ratzon HASHEM, the will of your Av sh'ba'Shomayim, that one of these little ones perish.

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\* 18:5 Moshiach    † 18:11 Moshiach

15 And if your Ach b'Moshiach sins against you, go and reprove him in private, just between the two of you; if he listens to you, you have gained your Ach b'Moshiach.

16 But if he does not listen to you, take one or two more Achim b'Moshiach with you, so that by the PI SHNAYIM SHLOSHAH EDIM<sup>‡</sup> (*by the mouth of two or three witnesses*) every word shall be established.

17 But if he refuses to listen to them, speak to the shtiebel kehillah, and if he even refuses to hear the kehillah, let him be to you as the Goy (*heathen, pagan*) and the moches (*tax-collector*).

18 Omein, I say to you, whatever you bind as asur (*prohibited*) on haaretz will have been bound in Shomayim, and whatever you permit as mutar on haaretz is mutar (*permitted*) in Shomayim.

19 Again, omein, I say to you, that if two of you will be in agreement about anything on haaretz that you petition for, it will be done for them by Avi sh'ba'Shomayim.

20 For where two or three are gathered as a Chavurah and are a Kehillah in my name,<sup>§</sup> 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 (*i.e., 60,000,000 denarii*) 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 savlanut (*patience*) with me and I will pay back to you everything!

27 And out of rachamanut (*compassion*), the adon of that servant pardoned him and forgave the choiv (*debt*).

28 Then the debtor went out and found one of the other fellow servants who happened to owe the debtor one hundred denarii. And seizing and choking the servant, the debtor said, Repay what you owe me!

<sup>‡</sup> 18:16 Dt 19:15    <sup>§</sup> 18:20 Moshiach

<sup>29</sup> And, falling down, the servant said to the debtor, Have savlanut (*patience*) with me and I will repay you.

<sup>30</sup> 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.

<sup>31</sup> 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.

<sup>32</sup> Then having summoned the debtor, his adon said to him, Wicked servant, all that choiv (*debt*) I forgave you, because you begged me.

<sup>33</sup> Was it not necessary also for you to have rachamim (*mercy*) upon your fellow servant?

<sup>34</sup> 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*).

<sup>35</sup> Thus also Avi sh'ba'Shomayim will do to you, unless you grant selicha (*forgiveness*), each one to his brother from your lev (*heart*).

## 19

<sup>1</sup> And it came to pass when Rebbe, Melech HaMoshiach finished these devarim, he departed from the Galil and came into the regions of Yehudah east of the Yarden River.

<sup>2</sup> And a great multitude followed Rebbe, Melech HaMoshiach, who brought refuah (*healing*) to them there.

<sup>3</sup> 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?

<sup>4</sup> But Rebbe, Melech HaMoshiach said in reply, Have you not read that HaBoreh (*The Creator, Yotzer*) bereshis (*in the beginning*) created them zachar (*male*) and nekevah (*female*)?\*

<sup>5</sup> And he said, AL KEN, YAAZAV ISH ES AVIV V'ES IMMO V'DAVAK B'ISHTO V'HAYU L'VASAR 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*).†

<sup>6</sup> So they are no longer shnayim (*two*) but basar echad (*one flesh*). Therefore, whatever HASHEM joined together, let no man divide asunder.

<sup>7</sup> They say to him, Why then did Moshe Rabbenu give the mitzvah to give the get, the sefer keritut, and send her away?

<sup>8</sup> 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.

\* 19:4 Gn 1:27; 5:2 † 19:5 Gn 2:24

<sup>9</sup> But I<sup>‡</sup> say to you that whoever, the case of zenut (*fornication*) being excepted, gives the get to his wife and marries another, is guilty of niuf (*adultery*).

<sup>10</sup> Moshiach's talmidim say to him, If thus is the case of the man with the wife, nikhnas l'chuppah (*to be wed*) is not advantageous.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> Then yeladim were brought to Rebbe, Melech HaMoshiach that he might place his hands on them and say a bracha. However, Moshiach's talmidim rebuked them.

<sup>14</sup> But he said, Permit the yeladim to come to me, and forbid them not, for of such is the Malchut HaShomayim.

<sup>15</sup> And having placed his hands on the yeladim, Rebbe, Melech HaMoshiach departed from there.

<sup>16</sup> And one, having approached Rebbe, Melech HaMoshiach, said, Rebbe, what mitzvah, what good may I do that I may have Chayyei Olam?

<sup>17</sup> 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.

<sup>18</sup> He says to Rebbe, Melech HaMoshiach, Which mitzvah? And Rebbe, Melech HaMoshiach said, LO TIRTZACH, LO TINAF, LO TIGNOV, LO TAANEH VREIACHAH ED SHAKER, (You shall not murder, commit adultery, steal, bear false witness),

<sup>19</sup> KABEID ES AVICHA VES IMMECHA,§ V'AHAVTA L'REACHA KAMOCHA\* (Honor your father and your mother, and you shall love your neighbor as yourself).

<sup>20</sup> 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?

<sup>21</sup> Rebbe, Melech HaMoshiach said to him, If you wish to be tamim (*perfect*), if you wish to have shelemut (*perfection, completeness*), then go and sell your possessions and give

‡ 19:9 Moshiach    § 19:19 Ex 20:12-16; Dt 5:16-20    \* 19:19 Lv 19:18



to the aniyim (*poor*) and you will have otzar (*treasure*) in Shomayim. Then come and follow me.†

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 Yeshu'at 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‡! Where does that leave us?

28 And Rebbe Melech HaMoshiach said to them, Omein, I say to you, that you, the ones having followed me, when the Briaḥ (*Creation*) becomes Chadasha (*New*), when the Bar Enosh§ sits upon his Kisei Kavod (*Throne of Glory*), you also will sit upon the Shneyim Asar Kisot (*Twelve Thrones*) judging the Shneyim Asar Shivtei Yisroel.

29 And anyone who left bais or achim or achayot or Abba or Em or banim or sadot (*fields*) on account of me\* and my Name (*Yehoshua, Yeshua*), will receive a hundred times over and will inherit Chayyei Olam.

30 And many who are Rishonim (*first ones*) will be Acharonim (*last ones*), and the Acharonim, Rishonim.

## 20

1 The Malchut HaShomayim is like a man, the Baal Bayit, who went out early in the boker, to hire poalim (*workers*) for his kerem.

2 And having agreed with the poalim to salary them a denarius for their day's pay, the Baal Bayit sent them into his kerem.

3 And having gone out around the third hour, the Baal Bayit saw others loitering in the marketplace,

4 and he said to those, You go also into the kerem. And whatever is right, this is what your pay will be.

† 19:21 Moshiach    ‡ 19:27 as Moshiach    § 19:28 Moshiach    \* 19:29 Moshiach

<sup>5</sup> And they left. And again, having gone out around the sixth and the ninth hour, the Baal Bayit did the same thing.

<sup>6</sup> 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?

<sup>7</sup> 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.

<sup>8</sup> And when erev had come, another man, the owner of the kerem, says to his foreman, Call the poalim and give to them the wage, beginning with the acharonim and going to the rishonim.

<sup>9</sup> And the ones that came around the eleventh hour each received a denarius.

<sup>10</sup> And when the rishonim came, they were under the impression that they would receive a larger sum; instead, they themselves each received a denarius.

<sup>11</sup> And when they received the denarius, they were complaining against the Baal Bayit,

<sup>12</sup> 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.

<sup>13</sup> 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?

<sup>14</sup> Take what belongs to you, your denarius, and go. But it is my ratzon, my good pleasure, to give to this one who is last also what I gave to you.

<sup>15</sup> 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?

<sup>16</sup> 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.

<sup>17</sup> 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,

<sup>18</sup> Hinei! We are going up to Yerushalayim, and the Bar Enosh\* will be handed over to the Rashei Hakohanim and the Sofrim (*scribes, torah teachers, or rabbonim*), and they will condemn him to death.

<sup>19</sup> 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*), and after his

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\* 20:18 Moshiach    † 20:19 Dt 21:23

histalkus (*passing*), on the Yom HaShlishi (*Third Day*) there will be Techiyas HaMoshiach.

<sup>20</sup> 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.

<sup>21</sup> 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<sup>‡</sup> Malchut.

<sup>22</sup> 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.

<sup>23</sup> 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<sup>§</sup> Av.

<sup>24</sup> And having heard this, HaAsarah (*The Ten*) became indignant about the two achim (*brothers*).

<sup>25</sup> But Rebbe Melech HaMoshiach, having summoned them, said, You have daas that those who have the rule over the Goyim domineer them like tyrants.

<sup>26</sup> But it will not be thus among you. For whoever wishes to be gadol among you will become your mesharet (*servant, minister*).

<sup>27</sup> And whoever wishes among you to be rishon (*first*) will be your eved (*servant*).

<sup>28</sup> Just as the Bar Enosh\* 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*) LARAB-BIM† (*for the sake of many, for the Geulah Redemption of many*).

<sup>29</sup> And, as they were going out from Yericho, a great multitude followed Rebbe, Melech HaMoshiach.

<sup>30</sup> 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*)!

<sup>31</sup> However, the crowd rebuked the two ivrim, that they be silent, but they shouted even more, saying Chaneinu, Adoneinu Ben Dovid!

<sup>32</sup> And having stopped, Rebbe, Melech HaMoshiach called to them and said, What do you wish that I should do for you?

<sup>33</sup> They say to Rebbe, Melech HaMoshiach: Adoneinu, that our eyes may be opened!

‡ 20:21 the Moshiach's § 20:23 Moshiach's \* 20:28 Moshiach † 20:28 Isa 53:11 ‡ 20:30 Ps 33:22

<sup>34</sup> And having been filled with rachmei shomayim (*heavenly mercy, compassion*), he touched their eyes, and immediately their eyes were opened and they followed Rebbe, Melech HaMoshiach.

## 21

<sup>1</sup> When they came near to Yerushalayim and arrived at Beit-Pagey on the Mount of Olives, then Rebbe, Melech HaMoshiach sent two talmidim,

<sup>2</sup> saying to them, Go into the shtetl ahead of you, and immediately you will find a donkey having been tied and a colt with her; untie them and bring them to me.

<sup>3</sup> And if anyone should say to you anything, you say, HaAdon has need of them. And he will send them immediately.

<sup>4</sup> And this took place in order that might be fulfilled the thing spoken by the Navi (*Prophet*), saying:

<sup>5</sup> IMRU LBAT TZIYON! (*Tell the Daughter of Zion!*) Hinei! Your Melech comes, ANI VROCHEV AL CHAMOR VAL AYIR BEN ATONOT\* (*poor, humble and riding on a donkey and upon a colt, the foal of donkeys*).

<sup>6</sup> And having accomplished just what Rebbe, Melech HaMoshiach had commanded them,

<sup>7</sup> they brought the donkey and the colt and they put their garments upon them, and Rebbe, Melech HaMoshiach sat upon them.

<sup>8</sup> 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.

<sup>9</sup> And the multitudes going before him and the multitudes following after him were crying out, saying, HOSHAN NAH† (*Save now*) to Ben Dovid! BARUCH HABAH B'SHEM ADONOI! Hoshannah in the Highest!

<sup>10</sup> And when Rebbe, Melech HaMoshiach had entered into Yerushalayim, the whole city was stirred, saying, Who is this!?!

<sup>11</sup> And the multitudes were saying, This is Yehoshua HaNavi! From Natzeret in the Galil.

<sup>12</sup> 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*).

<sup>13</sup> And Rebbe, Melech HaMoshiach says to them, It has been written, BEITI BEIT TEFILLAH YIKAREI‡ (*My House shall be*

\* **21:5** Isa 62:11; Zech 9:9    † **21:9** Ps 118:25-26    ‡ **21:13** Isa 56:7

called a House of Prayer), but you are making it into a MEARAT PARITZIM<sup>§</sup> (den of robbers).

<sup>14</sup> And ivrim (*blind persons*) and pisechim (*lame persons*) came to Rebbe, Melech HaMoshiach in the Beis Hamikdash, and he brought refuah to them.

<sup>15</sup> 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.\*

<sup>16</sup> 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 V'YONKIM YISSADE-TAH OZ<sup>†</sup> (*From the lips of children and infants You ordained strength, praise*)?

<sup>17</sup> And having left them, he went out of the city to Beit-Anyah (*Bethany*) and spent the night there.

<sup>18</sup> Now going up early into the city, he was hungry.

<sup>19</sup> 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.

<sup>20</sup> And observing this, the talmidim were astounded, saying, How did the etz teenah instantly wither?

<sup>21</sup> And he said in reply, Omein, I say to you, if you have emunah and do not doubt, not only will you do what was done to the etz teenah, but also if you say to this mountain, Be lifted up and be thrown into the sea, it will happen.

<sup>22</sup> And, when you daven, all things whatever for which you may make techinnah (*petition, supplication*) with emunah, you will receive.

<sup>23</sup> And after Rebbe, Melech HaMoshiach had gone into the Beis Hamikdash, while he was bringing forth his torah, the Rashei Hakohanim and the Zekenim of the people approached him, saying, By what samchut (*authority*) do you do these things? And who granted you this samchut?

<sup>24</sup> 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...

<sup>25</sup> The tevilah in the mikveh mayim of Yochanan, it was from where, from Shomayim or from Bnei Adam? And they were discussing it among themselves, saying, If we say, From Shomayim, he will say to us, Why then do you not believe him?

§ 21:13 Jer 7:11 \* 21:15 Moshiach † 21:16 Ps 8:3

<sup>26</sup> But if we say, From Bnei Adam, we fear the multitude, for everyone considers Yochanan a Navi.

<sup>27</sup> 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.

<sup>28</sup> 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*).

<sup>29</sup> But the first son said in reply, I will not. But later, having changed his mind, he went.

<sup>30</sup> 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.

<sup>31</sup> 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.

<sup>32</sup> 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<sup>‡</sup> and believe him.

<sup>33</sup> 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.

<sup>34</sup> And when the time of the Katsir (*Harvest*) came, the Baal Bayit sent his servants to the koremim to receive the pri (*fruit*).

<sup>35</sup> And the koremim, having seized his servants, one they beat, another they killed, and another they stoned.

<sup>36</sup> And the Baal Bayit sent other servants, more than the rishonim (*first ones*), and the koremim did the same thing to them.

<sup>37</sup> Lemaskana (*finally, at last*), the Baal Bayit sent to the koremim his Ben, saying, They will respect my Ben.

<sup>38</sup> And when the koremim saw the Ben, they said among themselves, This is the Bechor (*Firstborn*), the Yoresh (*Heir*). Come, let us kill him and let us take possession of his bechorah (*inheritance*).

<sup>39</sup> And having seized the Ben, they threw the Ben out of the kerem and they killed him.

<sup>40</sup> Therefore, when the Baal HaKerem (*Owner of the Vineyard*) comes, what will he do to those koremim (*vine keepers*)?

<sup>‡</sup> 21:32 i.e., make teshuva

<sup>41</sup> They say to Rebbe, Melech HaMoshiach, Those resha'im (*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 B'ITOS (*fruit in its season*).

<sup>42</sup> Rebbe, Melech HaMoshiach says to them, Have you never heard in the Kitvei Hakodesh (*Holy Scriptures*), EVEN MAASU HABONIM HAYTAH LEROSH PINAH; MEIES HASHEM HAYTAH ZOT HI NIFLAT BEINEINU\* (*The Stone which the Builders rejected, this one has become Head of the Corner; this came about from the L-rd, and it is marvelous in our eyes*)?

<sup>43</sup> 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.

<sup>44</sup> And the one having fallen on this EVEN† (Stone)‡ will be crushed; and it will crush anyone on whom it falls.

<sup>45</sup> And having heard Moshiach's mashal, the Rashei Hako-hanim and the Perushim understood that he spoke about them.

<sup>46</sup> And seeking to arrest him, they were afraid of the multi-tudes, vi-bahlt (*since*) the multitudes considered him a Navi.

## 22

<sup>1</sup> And, in response, Rebbe, Melech HaMoshiach again spoke in meshalim (*parables*) to them, saying,

<sup>2</sup> The Malchut HaShomayim is like a man, a Melech (*King*), who prepared a feast for the chasunoh (*wedding*) of Bno.

<sup>3</sup> And the Melech sent out his servants to summon the Bnei HaChuppah\* (*wedding invitees*) to the chasunoh, and they did not want to come.

<sup>4</sup> 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!

<sup>5</sup> 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.

<sup>6</sup> Meanwhile, the others seized the Mesharetim HaMelech (*Ministers of the King*) and abused them and killed them.

<sup>7</sup> So the Melech was angry and, having sent his armies, the King destroyed those ratzchaniyot (*murderers*), and their city he burned.

<sup>8</sup> Then the King says to his ministers, The chasunoh is ready, but the invited ones were not worthy.

§ 21:41 Ps 1:3 \* 21:42 Ps 118:22-23 † 21:44 Dan 2:35; Isa 8:14-15 ‡ 21:44

Moshiach \* 22:3 Mt 9:15

<sup>9</sup> Therefore, go to the intersections of the streets, and, whoever you find, invite as muzmanim (*guests*) to the chasunoh.

<sup>10</sup> And having gone out to the highways, those ministers congregated everyone they found, rah and tov, and the chasunoh was filled with muzmanim (*guests*).

<sup>11</sup> 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.<sup>†</sup>

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> For the invited ones are many, but the nivcharim (*chosen ones*) are few.

<sup>15</sup> Then, having departed, the Perushim took counsel together so that they might entrap Yehoshua in his own words.

<sup>16</sup> And they are sending to Rebbe, Melech HaMoshiach their talmidim with the Herodians, saying, Rabbi, we know that you are an ehrliche Yid (*a good Jew*) and of the Derech HASHEM you give Divrei Torah in Emes, and you show no deference to flesh, for you are impartial toward Bnei Adam.

<sup>17</sup> Therefore, tell us what to you seems right: is it mutar (*permissible*) to pay poll tax to Caesar or not?

<sup>18</sup> But he, having known their rah (*evil*), said to them, Why do you test me, tzevuim?

<sup>19</sup> Show me the coin of the poll tax. And they brought to Rebbe, Melech HaMoshiach a denarius.

<sup>20</sup> And Rebbe, Melech HaMoshiach says to them, Whose image is this and whose title?

<sup>21</sup> 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.

<sup>22</sup> And having heard this, they were amazed and, having left Rebbe, Melech HaMoshiach, they went away.

<sup>23</sup> On that day some Tzedukim (*Sadducees*) who say there is no Techiyas HaMesim approached Rebbe, Melech HaMoshiach. And they interrogated Rebbe, Melech HaMoshiach,

<sup>24</sup> 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.

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<sup>†</sup> 22:11 See Yn 3:3,5



<sup>25</sup> 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.

<sup>26</sup> Likewise, also the second brother, and the third, up to the seventh.

<sup>27</sup> And last of all, the isha died.

<sup>28</sup> In the Techiyas HaMesim, therefore, she will be the wife of which of the seven? For all had her.

<sup>29</sup> 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*).

<sup>30</sup> For in the Techiyas HaMesim they neither marry nor are given in marriage, but are like the malachim in Shomayim.

<sup>31</sup> But concerning the Techiyas HaMesim, have you not read the thing spoken to you by HASHEM, saying,

<sup>32</sup> ANOCHI ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI Ya'akov (*I am the G-d of Avraham, the G-d of Yitzchak, and the G-d of Ya'akov*)?†HASHEM is not the G-d of the Mesim (*dead ones*) but the G-d of the Chayyim (*living*).

<sup>33</sup> And having heard this, the multitudes were amazed at Moshiach's torah (*teaching*).

<sup>34</sup> But the Perushim, having heard that he silenced the Tzedukim, assembled together,

<sup>35</sup> 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*):

<sup>36</sup> Rabbi, which mitzvah is gedolah (*great*) in the Torah?

<sup>37</sup> And Rebbe, Melech HaMoshiach gave this teshuva (*answer*) to the Baal Torah, V'AHAVTAH ES ADONOI ELOHEICHA B'CHOL LEVAVCHA UVECHOL NAFSHECHA UVECHOL 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*).§

<sup>38</sup> This is the gedolah and rishonah mitzvah.

<sup>39</sup> And the second mitzvah is like it: V'AHAVTA L'REACHA KAMOCHA (*And thou shalt love thy neighbor as thyself*).\*

<sup>40</sup> On these two mitzvot hang the entire Torah and the Neviim.

<sup>41</sup> And, the Perushim, having been assembled, Rebbe, Melech HaMoshiach confronted with this she'elah,

<sup>42</sup> Saying, What do you think concerning the Rebbe, Melech HaMoshiach? Whose Ben is he? The Perushim gave this teshuva (*answer*) to him: Ben Dovid.

<sup>43</sup> Moshiach says to them, How then can Dovid, in the Ruach Hakodesh, call Rebbe, Melech HaMoshiach Adon? ...saying

44 NEUM HASHEM LADONI, SHEV LIMINI AD ASHIT OYVECHA HADOM LERAGLECHA<sup>†</sup> (*Utterance of HASHEM to my L-rd, Sit at My right hand until I make your enemies a footstool for your feet*).

45 Therefore, if Dovid calls him Adon,<sup>‡</sup> how is Rebbe, Melech HaMoshiach [merely] Ben Dovid?<sup>§</sup>

46 And no one was able to give an answer to him, nor did anyone dare to pose another she'elah (*question*) to Rebbe, Melech HaMoshiach from that day on.

## 23

1 Then Rebbe Melech HaMoshiach spoke to the multitudes and to his Talmidim,

2 Saying, Upon the Kisei Moshe (*Chair of Moses*) sit the Sofrim and the Perushim.

3 Therefore, everything whatever they may tell you, be frum and be shomer, but according to their ma'asim (*works*) do not be shomer, for they do not practice what they preach.

4 And they tie up heavy\* loads, hard to bear, and they place them upon the shoulders of men, but they, with so much as a finger, are not willing to lift the oppressive burdens.

5 And all their ma'asei hamitzvot (*works of the commandments*) they do in order to be seen by Bnei Adam, for they broaden their tefillin and lengthen their tzitziyot,

6 and they love the places of honor at the seudot (*banquet dinners*), and the shuls,

7 And the<sup>†</sup> Birkat Shalom greetings in the market places, and to be called by Bnei Adam, Rebbe.

8 But you are not to have pretentious titles like Rebbe, for One is your Rebbe,<sup>‡</sup> and all of you are Achim b'Moshiach.

9 And do not refer to anyone in the Olam Hazeh as your Abba, for One is your Av sh'ba'Shomayim.

10 Neither be called Moreinu, for One is your Moreh (*teacher*) the Rebbe, Melech HaMoshiach.<sup>§</sup>

11 And the greatest among you will be your eved mesharet (*servant, minister*).

12 But whoever will lift up himself will be humbled, and whoever will humble himself will be lifted up.

13 But oy to you, Sofrim and Perushim, tzevuim (*hypocrites*), for in front of Bnei Adam you shut the Malchut HaShomayim. You do not go in yourselves, and the ones entering, you do not permit to enter.

<sup>†</sup> 22:44 Ps 110:1    <sup>‡</sup> 22:45 i.e., Adoneinu    <sup>§</sup> 22:45 c.f. Mal 3:1; Zech 4:14    \* 23:4 extra-Biblical, Mt 4:4; 15:3,6-9; 22:29    <sup>†</sup> 23:7 obsequious    <sup>‡</sup> 23:8 Rebbe Melech HaMoshiach    <sup>§</sup> 23:10 Moreinu

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> Ivrim! (*blind ones*), for which is greater, the gold or the Beis Hamikdash which gives the gold its kedushah (*holiness, sanctity*)?

<sup>18</sup> And whoever swears by the Mizbeach (*altar*), it is worthless; but whoever swears by the korban upon it, he is obligated.

<sup>19</sup> Ivrim, blind ones, for which is greater, the korban or Mizbeach which gives the korban its kedushah (*holiness, sanctity*)?

<sup>20</sup> Therefore, the one having sworn by the Mizbeach swears by it and everything upon it.

<sup>21</sup> And the one having sworn by the Beis Hamikdash swears by it and by everything indwelling it.

<sup>22</sup> And the one having sworn by Shomayim swears by the kes malchut of HASHEM and by the One sitting upon the kes malchut.

<sup>23</sup> 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\* not to neglect.

<sup>24</sup> Morei derech ivrim (*blind guides*), the ones that strain out a gnat and swallow a camel.

<sup>25</sup> Oy to you, Sofrim and Perushim, tzevuim, you cleanse the outside of the kos (*cup*) and the dish, but inside they are full of chamdanut (*greed*) and taavanut (*lust*).

<sup>26</sup> Blind Parush, first cleanse the inside of the kos, that perhaps also the outside may become clean.

<sup>27</sup> 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*),

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\* 23:23 others

but on the inside are full of the unclean bones of the mesim (*dead ones*) and every trayfnyak.

<sup>28</sup> Thus on the outside you indeed appear tzaddikim (*righteous ones*) to Bnei Adam, but on the inside you are full of tzeviut (*hypocrisy*) and you are lawlessly against the Torah.

<sup>29</sup> Oy to you, Sofrim and Perushim, tzevuim, for you build kevarim of the Neviim and decorate matsevot (*gravestones*) of the tzaddikim,

<sup>30</sup> 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*).

<sup>31</sup> Therefore, you are edim (*witnesses*) against yourselves that you are the banim (*sons*) of the ratzchaniyot (*murderers*) of the Neviim.

<sup>32</sup> And you fill up the measure of your Avot.

<sup>33</sup> Snakes, you banim of nachashim, how can you escape the Yom HaDin of Gehinnom?

<sup>34</sup> For this reason hinei! I send to you Neviim and Chachamim and Sofrim, some of whom you will kill and some you will make talui al haetz† (*being hanged on the Tree*) and some you will subject to the shot (*whip*) in your shuls, and you will drive them out from city to city,

<sup>35</sup> So that upon you may come all the dahm naki (*innocent blood*) shed upon the earth from the blood of Hevel to the blood of Zecharyah son of Barachiah, whom you murdered between the Heikhal and the Mizbeach.‡

<sup>36</sup> Omein, I say to you, that all these things will come upon this generation.

<sup>37</sup> Yerushalayim, Yerushalayim, the ones that kill the Neviim and stone those having been sent to you! How often have I wanted to gather your yeladim, as a hen gathers her chickens under her wings, but you were not willing!

<sup>38</sup> Hinei! Look! KI LECHARBAH YIH'YEH HABEIT HAZE§ (*for this House will become a ruin*).\*

<sup>39</sup> For I say to you, by no means will you see me† from now until you say, BARUCH HABAH B'SHEM ADONOI.

## 24

<sup>1</sup> And having exited from the Beis Hamikdash, Rebbe, Melech HaMoshiach departed, and his talmidim approached to show him the buildings of the Beis Hamikdash.

<sup>2</sup> 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.

† 23:34 Dt 21:23 ‡ 23:35 trans. note: cf. Lk 11:51 for Mt's probable original text

here § 23:38 Jer 22:5 \* 23:38 (i.e. churban) † 23:39 Moshiach

<sup>3</sup> And while Rebbe, Melech HaMoshiach was sitting upon the Mount of Olives, his talmidim approached him in a yechidus, saying, Tell us ad mosai (*how much longer*), when will these things be and what about the ot (*sign*) of the Bias Moshiach, of your Coming, and the Ketz HaOlam HazeH?

<sup>4</sup> And Rebbe, Melech HaMoshiach said in reply to them, See to it that someone does not deceive you.

<sup>5</sup> For many will come in my Name, saying, I am the Rebbe, Melech HaMoshiach. And they will deceive many.

<sup>6</sup> 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*).

<sup>7</sup> 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.

<sup>8</sup> But all these things are but the beginning of the Chevlei.\*

<sup>9</sup> 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*).

<sup>10</sup> And then many will be led into chet (*sin*), and others they will hand over, and they will hate others.

<sup>11</sup> And many neviei sheker (*false prophets*) will arise and will deceive many.

<sup>12</sup> And because of the increased mufkarut†(*lawlessness, anarchy*), the agape (*love*) of many will become cold.

<sup>13</sup> But the one having endured to HaKetz (*the End*), this one will receive Yeshu'at Eloheinu.

<sup>14</sup> And this Besuras HaGeulah of the Malchut will be announced in kol haOlam (*all the world*) as an edut to all the Nations, and then will come HaKetz (*the End*).

<sup>15</sup> Therefore, when you see the SHIKUTS MESHOMEM‡(*Abomination of Desolation*), the thing spoken through Daniel HaNavi, having stood in the Makom Kadosh (Holy Place),§ – let the reader understand!

<sup>16</sup> – Then the ones in Yehudah, let them flee to the mountains.

<sup>17</sup> The one upon the roof, let him not come down to carry away the things from his bais (*house*).

<sup>18</sup> And the one in the field, let him not turn back to get his kaftan.

<sup>19</sup> But oy to the ones with child and the ones with nursing infants in those days.

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\* 24:8 Moshiach    † 24:12 Mt 7:23    ‡ 24:15 Mk 13:14    § 24:15 i.e., the Beis Hamikdash

<sup>20</sup> But offer tefillos that your escape may not be in winter or on Shabbos.

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> Then, if someone says to you, Hinei, here is the Rebbe, Melech HaMoshiach! Or, Hinei! Here! Do not have emunah (*faith*).\*

<sup>24</sup> For meshichei sheker (*false moshiachs*) will arise, and neviei sheker (*false prophets*), and they will give otot gedolim (*great signs*) and moftim (*wonders*), so as to deceive, if possible, even the Bechirim (*Chosen ones*).

<sup>25</sup> Hinei! I have told you beforehand!

<sup>26</sup> If, therefore, they say to you, Hinei! He<sup>†</sup> is in the desert! Do not go out.‡ Hinei! [Moshiach] is in the secret cheder (*room*)! Do not have emunah.§

<sup>27</sup> For as lightning goes out from the mizrach (*east*) and shines to as far as the maarav (*west*), thus will be the Bias HaMoshiach\* (*coming of the Messiah, the Bar Enosh, Son of Man*).

<sup>28</sup> Wherever the place of the Geviya (*Corpse*) is, there will be gathered together the nesharim (*vultures, eagles*).†

<sup>29</sup> Immediately after the Tzarah‡ (*Tribulation*) of those days, the shemesh will be darkened, and the levanah will not give its light. And the kokhavim will fall from Shomayim, and the powers of the heavens will be shaken.

<sup>30</sup> And then will appear the Ot Bar Enosh (*the Sign of the Son of Man*) in Shomayim. All the tribes of kol haaretz (*all the earth*) will see the Bar Enosh Moshiach and his Bias, his Coming, on the ananim of Shomayim (*clouds of glory of Heaven*) with gevurah (*power*) and great kavod (*glory*).

<sup>31</sup> 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.

<sup>32</sup> 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;

<sup>33</sup> thus also you, when you see all these things, know that it is near, at the very doors.

\* 24:23 in that † 24:26 Moshiach ‡ 24:26 there § 24:26 in that \* 24:27 Dan 7:13 † 24:28 popularly ‡ 24:29 Mt 24:21

<sup>34</sup> Omein, I say to you, that this dor (*generation*) will by no means pass away until all these things come about.

<sup>35</sup> Shomayim v'HaAretz will pass away, but my Dvar will by no means pass away.

<sup>36</sup> But concerning that day and hour, no one has daas, not the malachim of Shomayim, but only HaAv (*the Father*) of me.

<sup>37</sup> For as in the days of Noach, thus will be the Bias HaMoshiach, the Coming of the Bar Enosh.

<sup>38</sup> 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,

<sup>39</sup> and they did not have daas until HaMabbul came and took away everything – thus also will be the Bias HaMoshiach, the Coming of the Bar Enosh.

<sup>40</sup> Then two men will be in the field, one is snatched away, and one is left behind (*not retained*).

<sup>41</sup> Two women are grinding in the mill house, one is snatched away, one is left behind.

<sup>42</sup> So be shomer, be on your guard, because you do not have daas on which day will be the Bias of § Adoneichem (*your L-rd*).

<sup>43</sup> 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.

<sup>44</sup> 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*).

<sup>45</sup> 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?

<sup>46</sup> Ashrey (*happy*) is that eved whom, when his Adon comes, finds him so doing.

<sup>47</sup> Omein, I say to you, the Adon will ordain him to oversee all his possessions.

<sup>48</sup> But if that wicked slave says in his heart, Adoni (*My Master*) is dragging his feet,

<sup>49</sup> and that slave begins to beat his fellow avadim (*slaves*), and he eats and drinks with the ones getting drunk,

<sup>50</sup> 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.

<sup>51</sup> 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.

## 25

<sup>1</sup> 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*).

<sup>2</sup> Now five of them were foolish and five were wise.

<sup>3</sup> When the foolish took their menorahs, they neglected to take shemen (*oil*).

<sup>4</sup> But the wise took shemen in containers with their menorahs.

<sup>5</sup> Now the Choson, being delayed, here is what happened: all the alamot became drowsy and were sleeping.

<sup>6</sup> And at chatsot halailah (*midnight*) there was a shout, Hinei! The Choson (*Bridegroom*)! Go out to meet him!

<sup>7</sup> Then all the ten alamot awakened and they trimmed their menorahs.

<sup>8</sup> But the foolish said to the wise, Give us from your shemen (*oil*), for our menorahs are going out.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> And later, here comes also the other alamot, saying, Adoneinu, Adoneinu, open the door for us.

<sup>12</sup> But he, in reply, said, Omein, I say to you, I do not know you.

<sup>13</sup> Be shomer, be on the alert, therefore, for you do not have daas of the Yom or the Shaah (*hour, time*).

<sup>14</sup> For it is as a man going on a journey, who called to his own avadim (*slaves*) and handed over to them his possessions.

<sup>15</sup> 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

<sup>16</sup> after the man had gone, the one having received the five talents, went to work with them, and gained five others.

<sup>17</sup> Likewise, the one having received the two talents, this one gained two others.

<sup>18</sup> 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.

<sup>19</sup> And after much time, here comes the Adon of those servants. And he conducts a settling of accounts with them.

<sup>20</sup> 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.



<sup>21</sup> 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.

<sup>22</sup> And having come forward, the one having received two talents, said, You bestowed upon me two talents. Hinei! Two more talents I gained.

<sup>23</sup> His Adon said to him, Shkoyach (*well done*), eved tov vneeman! A few things you were faithful over, over many things I will ordain you. Enter into the simcha of your Adon.

<sup>24</sup> 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.

<sup>25</sup> 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.

<sup>26</sup> And, in reply, his Adon said to him, You farbissener (*mean*) eved rah v'atzel (*wicked and lazy slave*), so you had daas that I reap where I did not sow and I gather from which I did not scatter seed?

<sup>27</sup> 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?

<sup>28</sup> Take, therefore, from him the talent and give it to the one having the ten talents.

<sup>29</sup> 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.

<sup>30</sup> And as for the useless slave, throw him into the outer choshech, where there will be weeping and grinding of teeth.

<sup>31</sup> And when the Bar Enosh\* comes, in his kavod and all his malachim with him, then he will sit upon his Kissei Kavod (*Glorious Throne*).

<sup>32</sup> 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*).

<sup>33</sup> And he will put the Kevasim on the right of him, but the Izzim on his left.

<sup>34</sup> Then he will say to the ones on his right, Come! Baruchei Avi (*Blessed of my Father*), receive the bechorah (*inheritance*), the Malchut prepared for you from before Hivvased HaOlam (*the establishing of the world*).

<sup>35</sup> For I hungered and you gave me something to eat. I thirsted and you gave drink to me. I was a sojourner, and you

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\* 25:31 Dan 7:13

extended hachnosas orchim (*hospitality*) to me.

<sup>36</sup> I was naked and you gave me malbish arumim (*clothing the naked*). I was ill; with bikkur cholim (*visiting the sick*) you ministered to me. I was in the beit hasohar (*prison*); you came to me.

<sup>37</sup> Then the tzaddikim will answer him,<sup>†</sup> Adoneinu, when did we see you hungering and we fed you, or thirsting and we gave you drink?

<sup>38</sup> And when did we see you a sojourner and we extended hachnosas orchim (*hospitality*) to you, or naked and we clothed you?

<sup>39</sup> And when did we see you ill or in the beit hasohar and we came to you?

<sup>40</sup> And in reply, HaMelech<sup>‡</sup> will say to them, Omein, I say to you, in as much as you did it to one of the least of these achim of mine, you did it to me.

<sup>41</sup> Then Rebbe, Melech HaMoshiach will say also to the ones on his left, Depart from me, the ones having been cursed, into the Eish Olam having been prepared for HaSatan and his malachim.

<sup>42</sup> For I hungered and you did not give me something to eat; I thirsted and you did not give drink to me.

<sup>43</sup> I was a sojourner and you did not extend hachnosas orchim to me; I was naked and you did not clothe me; ill and in the beit hasohar and you did not visit me.

<sup>44</sup> Then, also they will answer, saying,<sup>§</sup> 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?

<sup>45</sup> 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.

<sup>46</sup> And these will go away into Onesh Olam (*Eternal Punishment*), but the tzaddikim into Chayyei Olam (*Eternal Life*).<sup>\*</sup>

## 26

<sup>1</sup> And it came about when Rebbe, Melech HaMoshiach completed all these divrei torah, he said to his talmidim,

<sup>2</sup> You know, that after two days, there is Pesach, and the Bar Enosh is handed over for talui al HaEtz.<sup>\*</sup>

<sup>3</sup> 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.

<sup>†</sup> 25:37 Moshiach    <sup>‡</sup> 25:40 HaMoshiach    <sup>§</sup> 25:44 Moshiach    <sup>\*</sup> 25:46 Isa 66:24;

Dan 12:2    <sup>\*</sup> 26:2 Dt 21:23; Dan 7:13

<sup>4</sup> And they planned to arrest Yehoshua by a trap and kill him.

<sup>5</sup> But they were saying, Not during the Chag (*Feast*), lest a riot break out among the am ha'aretz.†

<sup>6</sup> And, while Rebbe, Melech HaMoshiach was in Beit-Anyah in the bais of Shim'on the leper,

<sup>7</sup> 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*).‡

<sup>8</sup> And having seen this, Moshiach's talmidim were angry, saying, For what is this waste?

<sup>9</sup> For it would have been possible to sell this for a generous sum and give to the aniyim (*poor ones*).

<sup>10</sup> Aware of this, Rebbe, Melech HaMoshiach said to them, Why are you bringing about difficulty for the isha for the ma'aseh tov (*good deed*) she does to me.

<sup>11</sup> For the aniyim you have with you always, but you do not always have me.

<sup>12</sup> For this isha (*woman*) has poured this ointment on my basar (*body*) in order to prepare me for kevurah (*burial*).§

<sup>13</sup> Omein, I say to you, wherever this Besuras HaGeulah is preached bchol HaOlam (*in all the world*), in her memory it will be spoken also what was done by her.

<sup>14</sup> Then, one of the Shneyim Asar (*Twelve*), Yehudah from K'riot, went to the Rashei Hakohanim

<sup>15</sup> and said, What are you willing to give me? And I will hand him over to you. And they weighed out for him sheloshim shikleis kesef (*thirty pieces of silver*).

<sup>16</sup> And from then on he was seeking an opportunity that he might hand Rebbe, Melech HaMoshiach over.

<sup>17</sup> But at the onset of Chag HaMatzot, Moshiach's talmidim approached him, saying, Where do you wish we should prepare for you your Seder?

<sup>18</sup> And he said, Go into the city to such and such person and say to him, Our Rebbe says, My time is at hand. With you I am observing Pesach with my talmidim.

<sup>19</sup> And the talmidim did as Rebbe, Melech HaMoshiach commanded them, and they prepared the Seder.

<sup>20</sup> When erev came, Rebbe, Melech HaMoshiach was sitting bimesibba (*reclining*) at tish with the Shneyim Asar Talmidim.

<sup>21</sup> And as they were eating with their Rebbe, he said, Omein, I say to you that one of you will be my betrayer.

† 26:5 T.N. A careful reading of this book shows that the Moshiach pointed to the One in Ps 110:1; Dan 7:13; Isaiah 53 and Ps 118:22 and declared that the same person is being referred to in all these Scriptures: Moshiach Adoneinu. ‡ 26:7

table § 26:12 Isa 53:9Ps 16:9-10

<sup>22</sup> And much distressed, each one began to say to him, Surely I am not the one, Adoni?

<sup>23</sup> But, in reply, he said, The one having dipped the hand into the bowl\* with me, this one is my betrayer.

<sup>24</sup> Indeed the Bar Enosh† 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.

<sup>25</sup> 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.

<sup>26</sup> And at the Seudah, Rebbe, Melech HaMoshiach, having taken matzah, having made HaMotzi, he broke the‡ matzah, giving the afikoman to the talmidim, and said, Take and eat, this is my basar.

<sup>27</sup> And having taken the Cup of Redemption and having made the bracha, he gave it to them, saying, Drink from it, all of you.

<sup>28</sup> For this is my§ Dahm HaBrit HaChadasha,\* which is poured out LARABBIM†(for many) for the selicha (forgiveness) of chattaim (sins).

<sup>29</sup> 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.

<sup>30</sup> And having sung the Hallel, they went out to the Har HaZeytim.

<sup>31</sup> Then Rebbe, Melech HaMoshiach says to them, All of you will be offended at me‡ during this night, for it has been written, HACH ES HAROEH UTEFUTSEN HATSON§(Strike the Shepherd and the sheep will be scattered).

<sup>32</sup> But after I undergo Techiyas HaMoshiach I will go ahead of you to the Galil.\*

<sup>33</sup> And, in reply, Kefa said to him, If everyone will be offended at you, I never will be offended.

<sup>34</sup> He said to him, Omein, I say to you that balailah hazeh (during this night), before a tarnegol (cock) crows, you will make hakhchashah (denial) of me† shalosh pe'amim (three times).

<sup>35</sup> Kefa says to him, Even if it is necessary for me to die al kiddush ha-Shem with you, by no means will I deny you. Likewise all the talmidim spoke also.

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\* 26:23 Ex 12:8    † 26:24 Moshiach    ‡ 26:26 middle    § 26:28 Moshiach's,  
see Isa 53:7-8    \* 26:28 Isa 42:6; Jer 31:31-34    † 26:28 Isa 53:11-12    ‡ 26:31  
Moshiach    § 26:31 Zech 13:7    \* 26:32 Mt 28:7    † 26:34 as Moshiach

<sup>36</sup> Then Rebbe, Melech HaMoshiach comes with them to a place being called Gat-Shmanim, and Rebbe, Melech HaMoshiach says to the talmidim, Sit here until I go over there and daven.

<sup>37</sup> And having taken Kefa and the two sons of Zavdai, Rebbe, Melech HaMoshiach began to be sorrowful and distressed with agmat nefesh (*grief*).

<sup>38</sup> Then he says to them, My nefesh is deadly grieved, even to the point of mavet. Remain here and stay awake with me.

<sup>39</sup> 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.‡

<sup>40</sup> 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?

<sup>41</sup> Stay awake and offer tefillos, lest you enter lidey nisayon.§ Indeed the ruach is willing but the basar is weak.

<sup>42</sup> Again, for a second time, having left, he davened, saying, Avi, if it is not possible for this to pass by except I drink it, let yeaseh rtzonechah (*your will be done*).\*

<sup>43</sup> And having come again, Rebbe, Melech HaMoshiach found the talmidim sleeping, for their eyes were too heavy to stay open.

<sup>44</sup> And having left them again and having gone away, he was davening for the shlishit (*third*) time, saying the same words.

<sup>45</sup> 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† Bar Enosh is being betrayed into the hands of chote'im (*sinnners*).

<sup>46</sup> Arise, and let us go. Hinei! My betrayer has drawn near.

<sup>47</sup> And while he was still speaking hinei! Yehudah, one of the Shneyim 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*).

<sup>48</sup> Now the betrayer had given them a signal, saying, Whomever I may give the neshikah (*kiss*), he is the one. Chap (*grab*) him!

<sup>49</sup> And immediately, he approached Rebbe, Melech HaMoshiach, and said, Shalom, Rebbe. And he gave him the neshikah.

<sup>50</sup> And Rebbe, Melech HaMoshiach said to him, Chaver, do what you came for. Then, having approached, they laid hands

‡ 26:39 Mt 6:10; 12:50    § 26:41 Mt 6:13    \* 26:42 Mt 6:10    † 26:45 Dan 7:13

on Rebbe, Melech HaMoshiach and arrested him.

<sup>51</sup> 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.

<sup>52</sup> Then Rebbe, Melech HaMoshiach says to him, Return your cherev into its place; for all who take the sword will die by the sword.

<sup>53</sup> 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?

<sup>54</sup> But how then may the Kitvei Hakodesh be fulfilled that say it must happen thus?

<sup>55</sup> 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.

<sup>56</sup> But this all happened that the Kitvei Hakodesh of the Neviim might be fulfilled. Then the talmidim deserted Rebbe, Melech HaMoshiach and fled.

<sup>57</sup> 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.

<sup>58</sup> 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*).

<sup>59</sup> 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.

<sup>60</sup> And they found none, though many shakranim (*liars*) came forward. At last, two came forward

<sup>61</sup> 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.

<sup>62</sup> 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?

<sup>63</sup> 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.

<sup>64</sup> Rebbe, Melech HaMoshiach says to him, You said it. But I say to you, From now on you will see the Bar Enosh<sup>‡</sup> sitting at the right hand of Gevurah (*Power*) and his Bias (*Coming*) will be with ANENEI HASHOMAYIM<sup>§</sup> (*clouds of Heaven*).

<sup>65</sup> Then the Kohen Gadol made the keriah (*rending, tearing of his garments*), saying, He has committed Chillul HASHEM. What further need do we have of edut? Hinei! Now you have heard the Chillul HASHEM.

<sup>66</sup> What does it seem to you? And, in reply, they said, He is deserving of mishpat mavet, the death penalty.

<sup>67</sup> Then they spat into his face and they struck him and they slapped him,

<sup>68</sup> saying, Give us a dvar nevuah, Rebbe, Melech HaMoshiach. Who is the one who hit you?

<sup>69</sup> Now Kefa was sitting outside in the courtyard. And one maid approached Kefa, saying, And you were with Yehoshua of the Galil!

<sup>70</sup> But Kefa denied it before everyone, saying, I do not have daas of what you are saying.

<sup>71</sup> And having gone out to the gate, another saw Kefa and says to the bystanders, There! This one was with Yehoshua of Natzeret!

<sup>72</sup> And again Kefa denied it with a shevuah (*oath*), I do not know the man!

<sup>73</sup> And after a little while the bystanders came and said to Kefa, Truly also you are one of them, for even your accent gives you away!

<sup>74</sup> Then Kefa began to curse and swear, I do not know the man! And immediately a tarnegol (*cock*) crowed.

<sup>75</sup> And Kefa remembered the word which Rebbe, Melech HaMoshiach had said: Before a tarnegol (*cock*) crows, you will deny me shalosh pe'amim (*three times*). And Kefa went out and wept bitterly.\*

## 27

<sup>1</sup> Now when boker had come, all the Rashei Hakohenim and the Ziknei HaAm took counsel together against Yehoshua to put him to death.

<sup>2</sup> And having performed the akedah (*binding*), they led him away, and delivered him up to Pilate the Governor.

<sup>3</sup> Then when Yehudah, who had betrayed Moshiach, saw that Yehoshua had been condemned, he felt remorse and returned the sheloshim shikle kesef (*thirty pieces of silver*) to the Rashei Hakohanim and the Zekenim,

<sup>4</sup> saying Chatati (*I have sinned*). I have betrayed dahm naki (*innocent blood*). But they said, What is that to us? See to that yourself!

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\* **26:75** T.N. Read the two Igrot Kodesh of this Kefa, both of which are attested by early Kehillah tradition or manuscript evidence and which follow Ya'akov's letter.

<sup>5</sup> And Yehudah threw the shikleï kesef (*pieces of silver*) into the Beis Hamikdash and departed; and, having gone away, Yehudah hanged himself.

<sup>6</sup> And the Rashei Hakohanim took the shikleï kesef and said, It is asur (*forbidden*) to put these into the Beis Hamikdash otzar (*treasury*), vi-bahlt (*since*) it is blood money.

<sup>7</sup> And they took counsel together and they bought the Potter's Field as a beis hakevoros (*cemetery*) for zarim (*foreigners*).

<sup>8</sup> For this reason that field has been called the Sadeh HaDahm (*Field of Blood*) to this day.

<sup>9</sup> 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.

<sup>10</sup> And they gave them for the potters field as HASHEM directed me (*Zech 11:12-13*).

<sup>11</sup> 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.

<sup>12</sup> And while Rebbe, Melech HaMoshiach was being accused by the Rashei Hakohanim and the Zekenim, he answered nothing.\*

<sup>13</sup> Then Pilate said to Rebbe, Melech HaMoshiach Do you not hear how many things they give edut against you?

<sup>14</sup> And Rebbe, Melech HaMoshiach did not answer him with even one word, so that the Governor was quite amazed.†

<sup>15</sup> Now at the Chag (*Festival, Pesach*) the Governor was accustomed to release for the multitude any one prisoner they wanted.

<sup>16</sup> And they were holding at the time a notorious prisoner, called‡ Bar-Abba.§

<sup>17</sup> When, therefore, they were gathered together, Pilate said to them, Whom do you want me to release for you, Bar-Abba or Yehoshua called Moshiach?

<sup>18</sup> For Pilate knew that because of kinah (*envy*) they had delivered Yehoshua up.

<sup>19</sup> And while Pilate was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that Tzadik; for last night I suffered greatly in a chalom (*dream*) because of Yehoshua.

\* 27:12 Isa 53:7 † 27:14 Isa 53:7 ‡ 27:16 Yeshua § 27:16 son of the father



<sup>20</sup> However, the Rashei Hakohanim and the Zekenim persuaded the multitudes to ask for Bar-Abba, but Yehoshua they should destroy.

<sup>21</sup> But the Governor answered, saying to them, Which of the two do you want me to release for you? And they said, Bar-Abba.

<sup>22</sup> 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!\*

<sup>23</sup> But Pilate said, Why? What rah (*evil*) has he done? But they kept shouting all the more, saying, Let him be hanged on HAETZ!

<sup>24</sup> 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.

<sup>25</sup> And, in reply, all the people said, His dahm be on us and on our yeladim.

<sup>26</sup> Then Pilate released Bar-Abba to them. But after having Rebbe, Melech HaMoshiach scourged, he handed him over to be hanged on HAETZ.†

<sup>27</sup> Then the soldiers of the Governor took him into the praetorium and gathered the whole cohort against Rebbe, Melech HaMoshiach.‡

<sup>28</sup> And they stripped him and put a royal scarlet robe on him, and,

<sup>29</sup> 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!

<sup>30</sup> And they spat on Rebbe, Melech HaMoshiach and took the reed and began to beat him on the head.

<sup>31</sup> And after they had made leitzonus (*mockery*) of Rebbe, Melech HaMoshiach, they took off his robe and put his garments on him, and led him away to hang him on HAETZ.

<sup>32</sup> And as they were coming out, they found a man from Cyrene named Shim'on, whom they pressed into service to bear Moshiach's Etz.

<sup>33</sup> And when they had come to a place called Gulgolta, which means place of a skull,

<sup>34</sup> They gave him wine to drink mingled with gall. And, after tasting it, he was unwilling to drink.

<sup>35</sup> When they had hanged Rebbe, Melech HaMoshiach on HAETZ, they divided up Moshiach's garments among themselves, casting lots;

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\* 27:22 Dt 21:23    † 27:26 Dt 21:23    ‡ 27:27 Ps 2:1

<sup>36</sup> And, sitting down, they began to keep watch over him there.

<sup>37</sup> They put up above his head the charge against him which read, THIS IS YEHOShUA, MELECH HAYEHUDIM.

<sup>38</sup> At that time, two shodedim were each hanged on his own etz with Rebbe, Melech HaMoshiach, one on the right and one on the left.

<sup>39</sup> And those passing by were hurling insults at Rebbe, Melech HaMoshiach, wagging their heads,

<sup>40</sup> 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*).

<sup>41</sup> Likewise, also the Rashei Hakohanim along with the Sofrim and Zekenim, were mocking him, and saying,

<sup>42</sup> 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.

<sup>43</sup> He trusts in HASHEM; let HASHEM be his Moshi'a (*Deliverer*) and deliver him now, if HASHEM takes pleasure in him, for this one said, Ben HaElohim Ani!

<sup>44</sup> And the shodedim (*robbers*), hanging, each on his etz, with him, were casting similar insults at Rebbe, Melech HaMoshiach, reproaching him.

<sup>45</sup> Now, from the sixth hour, choshech fell upon all the land until the ninth hour.

<sup>46</sup> 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? Ps 22:2 [1]*).

<sup>47</sup> And some of those who were standing there, when they heard, began saying, This one calls for Eliyahu HaNavi.

<sup>48</sup> 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.

<sup>49</sup> But the rest of them said, Wait. We will see whether Eliyahu HaNavi will come to save him.

<sup>50</sup> And Rebbe, Melech HaMoshiach cried out again with a loud voice, and dismissed his ruach.

<sup>51</sup> And hinei! The parochet of the Beis Hamikdash was torn in two from top to bottom, and the earth shook; and the rocks were split,

<sup>52</sup> And the kevarim (*graves*) were opened, and many gufot (*bodies*) of the kedoshim who had fallen asleep were made to stand up alive.

<sup>53</sup> And coming out of the kevarim after the Techiyas HaMoshiach, they entered the Ir Hakodesh (*Holy City*) and appeared to many.

<sup>54</sup> 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.

<sup>55</sup> And many nashim were there, looking on from a distance, who had followed Rebbe, Melech HaMoshiach from the Galil and had ministered to him.

<sup>56</sup> Among them was Miryam of Magdala, Miryam the Em of Ya'akov and Yosef, and the Em of Zavdai's sons.

<sup>57</sup> 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.

<sup>58</sup> This man went to Pilate and asked for the gufat Yehoshua. § Then Pilate ordered it to be given over to Yosef.

<sup>59</sup> And Yosef took the gufat Yehoshua, and wrapped it in the tachrichim,

<sup>60</sup> 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.\*

<sup>61</sup> And Miryam of Magdala, and the other Miryam, stayed there, sitting opposite the kever.

<sup>62</sup> Now on the next day,† which is the one after the Preparation, the Rashei Hakohanim and the Perushim gathered together with Pilate

<sup>63</sup> and said, Sir, we remember that when he was still alive that mateh (*deceiver*) said, After shloshah yamim I am to stand up alive.

<sup>64</sup> 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.

<sup>65</sup> Pilate said to them, You have a guard, go make the kever as secure as you know how.

<sup>66</sup> And they went and made the kever secure, and, along with the guard, they set a seal on the stone.

## 28

<sup>1</sup> 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.

§ 27:58 Ps 16:9-10 \* 27:60 Isa 53:9 † 27:62 i.e., Motzoei Shabbos

<sup>2</sup> 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.

<sup>3</sup> And his appearance was like lightning and his garment as white as snow.

<sup>4</sup> And the shomrim (*guards*) shook for fear of him and became like dead men.

<sup>5</sup> 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.

<sup>6</sup> He is not here. To him has come the Techiyas HaMesim, just as he said. Come, see the place where HaAdon was lying.

<sup>7</sup> 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!

<sup>8</sup> And they departed quickly from the kever with fear and great simcha and ran to report everything to Moshiach's talmidim.

<sup>9</sup> And hinei! Moshiach met them, saying Shalom Aleichem. And they came up and took hold of his feet and fell prostrate before him.

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> And when they had assembled with the Zekenim and counseled together, they gave a large sum of money to the soldiers,

<sup>13</sup> And said, You are to say, His talmidim came by night and stole him away while we were asleep.

<sup>14</sup> And if this should come to the Governor's ears, we will win him over and keep you out of trouble.

<sup>15</sup> 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.

<sup>16</sup> But the Achad Asar Talmidim proceeded to the Galil, to the mountain which Rebbe, Melech HaMoshiach had designated.

<sup>17</sup> And when they saw him, they prostrated themselves before him, but some were doubtful.

<sup>18</sup> And he came up and spoke to them, saying, All sam-chut (*authority*) has been given to me in Shomayim and on HaAretz.

<sup>19</sup> 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,

<sup>20</sup> Teaching them to observe all that I have commanded you. And hinei! I\* am with you always, even unto the Ketz HaOlam Haze.

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\* **28:20** Moshiach

## Besuras Hageulah according to Markos

### Introduction

This book, which depends heavily on the preaching of Kefa from earliest times has been dated in the late forties or fifties, C.E.

Ac 12:12,25; 15:37,39; Co 4:10; Pm 24; 2Ti 4:11; 1K 5:13 attest to Markos' authorship credentials.

<sup>1</sup> The Beginning of the Besuras HaGeulah (*the Good News of Redemption*) of Yehoshua, Rebbe Melech HaMoshiach [the] Ben HaElohim.

<sup>2</sup> 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*),\* he will prepare your way.

<sup>3</sup> KOL KOREY BAMIDBAR†(*A voice of one shouting in the wilderness*): Prepare the Derech HASHEM(*the way of the L-rd*). Make his paths yashar (*straight*)!

<sup>4</sup> Yochanan came with a mikveh mayim in the midbar, preaching a tevilah of teshuva for the selichat avon.

<sup>5</sup> 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‡ of their averos (*sins*).

<sup>6</sup> And Yochanan had camel hair clothing and a leather belt around his waist, and his food was arbe and devash.§

<sup>7</sup> And he was preaching, [crying out as a maggid],\* saying, Hu Habah (*He who Comes*)† after me has more chozek (*strength*) than me. I am not worthy to stoop down and remove his sandals.

<sup>8</sup> I give you a tevilah in a mikveh mayim, but he‡ will give you a tevilah in the Ruach Hakodesh.

<sup>9</sup> 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.

<sup>10</sup> 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.

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\* 1:2 Ex 23:20; Mal 3:1    † 1:3 TARGUM HASHIVIM Isa 40:3    ‡ 1:5 to HASHEM  
 § 1:6 2Kgs 1:8; Lv 11:22    \* 1:7 for the Moshiach    † 1:7 i.e. Moshiach    ‡ 1:8 Moshiach

<sup>11</sup> 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*).

<sup>12</sup> Then the Ruach Hakodesh ofen ort thrusts him out into the midbar.

<sup>13</sup> And Rebbe, Melech HaMoshiach was in the midbar arba'im yom varbaim lailah, undergoing nisyonos by HaSatan; and he was with the chayyat hassadeh<sup>s</sup> (*wild beasts*), and the malachim were the meshartei HASHEM ministering to Moshiach.

<sup>14</sup> Now after Yochanan was arrested, Rebbe, Melech HaMoshiach came to the Galil, darshenen (*preaching*) the Besuras HaGeulah of HASHEM,

<sup>15</sup> And saying, The appointed time has been fulfilled and the Malchut HASHEM has come near. Make teshuva, and have emunah in the Besuras HaGeulah.

<sup>16</sup> And passing along beside Sea of Galilee, Rebbe, Melech HaMoshiach saw Shim'on and Andrew, the brother of Shim'on, casting a reshet into the sea, for they were daiyagim (*fishermen*).

<sup>17</sup> And he said to them, Come, follow me,\* and I will make you to become daiyagei adam.

<sup>18</sup> And ofen ort, leaving their nets, they followed Moshiach.

<sup>19</sup> And going on a little, he saw Ya'akov Ben Zavdai and Yochanan his brother, who were also in the sirah (*boat*) repairing the nets.

<sup>20</sup> And ofen ort he summoned them; and, leaving Zavdai their father in the sirah with the sachirim (*hired workers*), they went away to follow Moshiach.

<sup>21</sup> And they enter into K'far-Nachum, and ofen ort on Shabbos, entering into the shul, Rebbe, Melech HaMoshiach exercised the ministry of moreh (*teacher*).

<sup>22</sup> And they were astounded at Moshiach's torah (*teaching*), for he was teaching them as one having samchut, and not as the Sofrim.

<sup>23</sup> And, ofen ort, there was in their shul a man with a ruach hatameh, and he shouted,

<sup>24</sup> Saying, Yehoshua of Natzeret, mah lanu vlach? (*What to us and to you?*) Have you come to bring us churban (*destruction*)? I have daas<sup>†</sup> who you are, HaKadosh of HASHEM (*the Holy One of G-d*).

<sup>25</sup> But he rebuked the shed, saying, Shekit! Gey zich! And come out of him.

<sup>26</sup> And, the ruach hatumah, throwing him into convulsions, let out a shrai and came out of him.

§ 1:13 Job 5:23 \* 1:17 as my talmidim † 1:24 of the raz, secret, mystery of

<sup>27</sup> 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?

<sup>28</sup> And the besuroh (*news*) of Rebbe, Melech HaMoshiach ofen ort (*immediately*) went forth everywhere into the surrounding region of the Galil.

<sup>29</sup> And ofen ort (*immediately*), coming out of shul, they went into the bais (*house*) of Shim'on and Andrew with Ya'akov and Yochanan.

<sup>30</sup> And the chamot (*shviger, mother-in-law*) of Shim'on was bedridden and fever-stricken, and ofen ort (*immediately*) they tell Rebbe, Melech HaMoshiach about her.

<sup>31</sup> And approaching, holding her hand, Rebbe, Melech HaMoshiach lifted her up, and the kaddachat<sup>‡</sup> (*fever*) left her, and she then began functioning as their mesharetet (*servant, keli kodesh, lady minister*), waiting on them.

<sup>32</sup> 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*).

<sup>33</sup> And the whole shtetl gathered together at the delet (*door*).

<sup>34</sup> 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.

<sup>35</sup> 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.

<sup>36</sup> And Shim'on and those with him searched for Rebbe, Melech HaMoshiach.

<sup>37</sup> And they found Rebbe, Melech HaMoshiach and they say to him, Everyone is seeking you. §

<sup>38</sup> And Rebbe, Melech HaMoshiach says to them, Let us go elsewhere into the neighboring shtetlach, so that also there I may preach. For it was for this [purpose, tachlis] I came.\*

<sup>39</sup> And he came preaching in their shuls (*synagogues*) and casting out shedim in [the] whole [region of] the Galil.

<sup>40</sup> And an ish metzorah (*leper*) comes to Rebbe, Melech HaMoshiach begging him and kneeling down and saying, If you are willing, you are able to make me tahor (*clean*).

‡ 1:31 Dt 28:22   § 1:37 Song 1:4; Hag 2:7   \* 1:38 Isa 61:1



<sup>41</sup> And being filled with rachmei Shomayim [and] stretching out his hand, Rebbe, Melech HaMoshiach touched [the man] and says to him, I am willing. Be made tahor.

<sup>42</sup> And ofen ort (*immediately*) the ish metzora (*leper*) went away from Rebbe, Melech HaMoshiach and he was made tahor.

<sup>43</sup> And having sternly warned him, ofen ort (*immediately*) Rebbe, Melech HaMoshiach sent him away.

<sup>44</sup> And Rebbe, Melech HaMoshiach says to him, See [that] you say nothing to anyone, but rather go show yourself to the kohen and offer [the korban] for the tohorah (*purification*) of you which Moshe (*Rabbeinu*) gave mitzvah, for an edut (*testimony*) to them.<sup>†</sup>

<sup>45</sup> 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 a shtetl, but he was outside in desolate places. And they were coming to Rebbe, Melech HaMoshiach from every direction.

## 2

<sup>1</sup> And having entered again into K'far-Nachum, it was heard after\* some yamim, that Rebbe, Melech HaMoshiach is at home.

<sup>2</sup> And many were gathered together so that there was no longer any room at the delet, and Rebbe, Melech HaMoshiach was speaking the dvar HASHEM to them.

<sup>3</sup> And they come bringing to Rebbe, Melech HaMoshiach a paralytic being carried along by arba'a anashim (*four men*).

<sup>4</sup> 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.

<sup>5</sup> And Rebbe, Melech HaMoshiach, having seen the emunah of them, says to the paralytic, Beni, your averos are granted selicha.

<sup>6</sup> And there were some of the Sofrim (*Scribes*) sitting there and thinking about these things in their levavot (*hearts*),

<sup>7</sup> 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?<sup>†</sup>

<sup>†</sup> 1:44 Lv 13:49; 14:1-32    \* 2:1 many    † 2:7 Isa 43:25

<sup>8</sup> 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?

<sup>9</sup> Which is easier? To say to the paralytic, Your averos are granted selicha, or to say, Stand and pick up your mat and walk?

<sup>10</sup> But in order that you may have daas that the Bar Enosh<sup>‡</sup> has samchut (*authority*) on haaretz to grant that averos receive selicha, Rebbe, Melech HaMoshiach says to the paralytic,

<sup>11</sup> To you I say, Stand, pick up your mat, and go to your bais.

<sup>12</sup> 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!

<sup>13</sup> And Rebbe, Melech HaMoshiach went out again beside the lake; and all the multitude was coming to him, and he was teaching them torah.

<sup>14</sup> 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.

<sup>15</sup> And it came to pass that Rebbe, Melech HaMoshiach reclined at tish in Levi's house, and many mochesim (*tax collectors*) and chote'im (*sinner*s) were reclining at tish with Rebbe, Melech HaMoshiach and with his talmidim. For there were many, and they were following him.

<sup>16</sup> And the Sofrim (*scribes*) of the Perushim, seeing that Rebbe Melech HaMoshiach eats with chote'im (*sinner*s) and mochesim (*tax collectors*), were saying to his talmidim, With mochesim (*tax collectors*) and chote'im (*sinner*s) does he eat?

<sup>17</sup> 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 chote'im (*sinner*s) [to teshuva].

<sup>18</sup> 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?

<sup>19</sup> And Rebbe, Melech HaMoshiach, said to them, Surely the Bnei HaChuppah of the Choson (*Bridegroom*) are not able to undergo tzomot as long as they have the Choson with them,

<sup>‡</sup> 2:10 Moshiach, Dan 7:13-14

nu? As long as they have the Choson with them, they are not able to undergo tzomot.

<sup>20</sup> But yamim (*days*) will come when the Choson is taken away from them, and then they will undergo tzomot HaYom HaHu.

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> 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. §

<sup>24</sup> And the Perushim said to him, Look, why are they engaging in what is not mutar (*permissible*) in the Torah on Shabbos?

<sup>25</sup> And Rebbe, Melech HaMoshiach says to them, Have you never read in the Tanakh what Dovid HaMelech did when he was in need and he was hungry, he and the ones with him?

<sup>26</sup> How he entered into the Beis HASHEM during the yamim of Evyatar the Kohen Gadol and the Lechem HaPanim he ate, which to be eaten it is not mutar (*permissible*) except by the Kohanim, and he gave [some] also to the ones with him. \*

<sup>27</sup> And Rebbe, Melech HaMoshiach said to them, Shabbos was created for the sake of man and not man for the sake of Shabbos. †

<sup>28</sup> Therefore, the Bar Enosh ‡ is even Adon HaShabbos.

### 3

<sup>1</sup> And Rebbe, Melech HaMoshiach entered again into the shul. And there was there a man having a withered hand.

<sup>2</sup> And they were watching Rebbe, Melech HaMoshiach [to see] if on Shabbos he will heal him, in order that they might accuse him.

<sup>3</sup> And he says to the man, the one with the withered hand, Stand up here in the center.

<sup>4</sup> 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.

<sup>5</sup> And having looked [at] them with ka'as and having agmat nefesh (*grief*) at the stubborn hardness of their levavot,

§ 2:23 Dt 23:25 \* 2:26 1Chr 24:6; 2Sm 8:17; Lv 24:5,9; 1Sm 21:1-6 † 2:27 Ex 23:12; Dt 5:14 ‡ 2:28 Moshiach, Dan 7:13, 14

Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched it out, and his hand was restored.

<sup>6</sup> And ofen ort (*immediately*) the Perushim went out and held consultation with the party of Herod against him, as to how they might destroy him.

<sup>7</sup> 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.

<sup>8</sup> And from Yerushalayim and from Idumea and from the other side of the Yarden and from around Tzor-Tzidon area, a great multitude [followed], hearing everything that he was doing, and they came to Rebbe Melech HaMoshiach.

<sup>9</sup> And he said to his talmidim that a sirah (*boat*) should stand ready for him, lest the multitude might crush him.

<sup>10</sup> 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.

<sup>11</sup> 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!

<sup>12</sup> And he sternly rebuked them, lest they should make him known.

<sup>13</sup> And Rebbe, Melech HaMoshiach goes up to the mountain and summons those whom he wanted, and they came to him.

<sup>14</sup> And Rebbe, Melech HaMoshiach appointed and gave smichah to Shneyam Asar (*Twelve*), whom also he designated Shlichim, that they might be with him,\* and that he might send them out as his Shlichim to preach,

<sup>15</sup> and to have samchut (*authority*) to cast out shedim.

<sup>16</sup> And Rebbe, Melech HaMoshiach appointed the Shneyam Asar: Shim'on, to whom he gave the name Kefa,

<sup>17</sup> And Ya'akov Ben Zavdai and Yochanan, Ya'akov's brother. He gave to them the name Bnei Regesh, (*Sons of Thunder*).

<sup>18</sup> And Andrew and Philippos and Bar-Talmai, and Matityahu, and T'oma, and Ya'akov Ben-Chalfai, and Taddai, and Shim'on the Zealot,

<sup>19</sup> And Yehudah from K'riot, the one who betrayed Rebbe, Melech HaMoshiach.

<sup>20</sup> And Rebbe, Melech HaMoshiach goes to his home shtetl; and again the multitude assembles, with the result that they were not able to have okhel (*food*).

<sup>21</sup> And when his own mishpochah heard of this, they went out to constrain him. For they were saying, He is meshuga.

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\* **3:14** be mishtatef in Moshiach's chavurah

<sup>22</sup> And the Sofrim (*Scribes*), the ones coming down from Yerushalayim, were saying, He is possessed by Baal-zibbul and by the Sar HaShedim he casts out shedim.

<sup>23</sup> But having called them, Rebbe, Melech HaMoshiach was speaking to them in meshalim: How can HaSatan cast out HaSatan?

<sup>24</sup> And if a malchut is divided against itself, it is not possible for that malchut to stand.

<sup>25</sup> And if a bais is divided against itself, it will not be possible for that bais to stand.

<sup>26</sup> And if HaSatan has risen up against himself and is divided, it is not possible for him to stand, but his end has arrived.

<sup>27</sup> But no one is able, having entered into the house of the Gibbor to plunder his possessions, unless first, he binds HaGibbor, and then he will plunder the Bayit HaGibbor.

<sup>28</sup> 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.

<sup>29</sup> But whoever commits Chillul HASHEM gidduf against the Ruach Hakodesh, can never have selicha, but is guilty of a Chet Olam.

<sup>30</sup> For they were saying, He has a ruach hatumah (*an unclean spirit*).

<sup>31</sup> And the Em (*Mother*) of Rebbe, Melech HaMoshiach and his achim come and stand outside and they sent word to him.

<sup>32</sup> 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.

<sup>33</sup> And in reply to them, Rebbe, Melech HaMoshiach says, Who is immi? And my achim (*brothers*)?

<sup>34</sup> And having looked around at the ones sitting around him, Rebbe, Melech HaMoshiach says, Hinei! Immi and my achim!

<sup>35</sup> For whoever does the ratzon HASHEM, this one is my brother and my sister and mother.

## 4

<sup>1</sup> 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.

<sup>2</sup> And Rebbe Melech HaMoshiach was giving them torah with many meshalim (*parables*) and in the shiurim he said, he was saying to them:

<sup>3</sup> Listen. Hinei! The Sower went out to sow [seeds].

<sup>4</sup> And it came about that when he went to sow, that some [seeds] fell beside the road. And the birds came and devoured it.

<sup>5</sup> 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.

<sup>6</sup> And when the shemesh rose, it was scorched and, because it did not have a shoresh (*root*), it withered.

<sup>7</sup> And other seed fell among the thorns, and the thorns grew up and choked them, and it did not yield pri.

<sup>8</sup> And other seed fell into the adamah tovah (*good ground*) and it was giving pri (*fruit*), rising up and growing, thirty, sixty, and one hundredfold.

<sup>9</sup> And Rebbe, Melech HaMoshiach was saying, He who has ears to hear, let him hear.

<sup>10</sup> And when he was alone, the Shneym Asar were asking him for a hezber (*explanation*) of the meshalim (*parables*).

<sup>11</sup> And he was saying to them, To you the raz (*secret*) of the Malchut HASHEM has been given. But to the outsiders, everything remains in meshalim,

<sup>12</sup> In order that YIRU they may see and not have daas, VSHIMU they may hear and not have binah, lest they should turn and they should receive refuah and selicha.\*

<sup>13</sup> And Rebbe Melech HaMoshiach says to them, Do you not have daas of the meaning of this mashal? Then how will you have binah of all the meshalim?

<sup>14</sup> The one sowing sows the dvar HASHEM.

<sup>15</sup> And these are the ones beside the road where the dvar HASHEM is sown. And when they hear it, ofen ort HaSatan comes and takes the dvar that has been sown in them.

<sup>16</sup> And these are the ones sown upon the rocky places: when they hear the dvar, ofen ort with simcha they receive it.

<sup>17</sup> 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.†

<sup>18</sup> And others are the ones sown among thorns. These are the ones having heard the dvar,

<sup>19</sup> and the worries of the Olam Hazeh and the seduction of ashires (*riches*) and the desires for other things come in and choke the dvar HASHEM and it does not bear pri.

\* 4:12 Isa 6:9-10, TARGUM HASHIVIM † 4:17 Jer 30:7; Mt 24:21-22

<sup>20</sup> And these are the ones sown upon adamah tovaḥ: they hear the dvar HASHEM and are mekabel (*receive*) the dvar HASHEM and bear pri, thirty, sixty and one hundredfold.

<sup>21</sup> And Rebbe, Melech HaMoshiach was saying to them, Surely a menorah is not brought out in order that it may be put under a measuring bucket or under the couch? Rather, is it not brought out that it may be placed on the shulchan?

<sup>22</sup> 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.‡

<sup>23</sup> If anyone has ears to hear, let him hear.

<sup>24</sup> 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.

<sup>25</sup> For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him.

<sup>26</sup> And he was saying, Thus is the Malchut HASHEM: like a man who casts seed upon the soil,

<sup>27</sup> 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.

<sup>28</sup> On its own, the soil bears pri: first the blade, then a head of grain, then full wheat in the head.

<sup>29</sup> But when the crop is ripe, ofen ort (*immediately*) he puts forth the MAGGAL, KI VASHAL KATZIR (*sickle, for the harvest is ripe*).§

<sup>30</sup> And Rebbe, Melech HaMoshiach was saying, To what should we compare the Malchut HASHEM or by what mashal (*parable*) may we present it?

<sup>31</sup> 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:

<sup>32</sup> 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.

<sup>33</sup> And with many such meshalim, Rebbe, Melech Hamoshiach was speaking to them the dvar HASHEM as they were able to hear.

<sup>34</sup> 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.

‡ 4:22 Jer 16:17    § 4:29 Yoel 4:13

<sup>35</sup> 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.

<sup>36</sup> And leaving the multitude, they took Rebbe, Melech HaMoshiach, just as he was, in the sirah (*boat*), and other sirot (*boats*) were with him.

<sup>37</sup> And there arose a fierce gale of wind and the waves were beating against the sirah (*boat*), so that it was already filling up.

<sup>38</sup> And Rebbe, Melech HaMoshiach was in the stern on the cushion sleeping, and they woke him up, and they say to him, Rebbe, does it not matter to you that we are perishing?

<sup>39</sup> And having been awakened, Rebbe Melech HaMoshiach rebuked the wind, and he spoke to the lake, Sha! Be still! And there was a great calm.

<sup>40</sup> And Rebbe, Melech HaMoshiach said to them, Why do you have morech lev (*cowardliness*)? Do you still not have emunah?

<sup>41</sup> And they were afraid with a terrible pachad (*terror*), and they were saying to one another, Who then is this that even the wind and the sea obey him?

## 5

<sup>1</sup> And they came to the other side of the lake, to the country of the Gerasenes.

<sup>2</sup> And as soon as Rebbe Melech HaMoshiach stepped out of the sirah (*boat*), ofen ort (*immediately*), a man with a ruach hatumah from the kevarim (*tombs*) of the burial caves met him.

<sup>3</sup> This man had (*his*) dwelling among the kevarim. And no one could keep him tied any longer, even with sharsherot (*chains, fetters*);

<sup>4</sup> Because often he had been bound with shackles and the shackles had been torn apart by him, and no one had the koach (*power*) to subdue him.

<sup>5</sup> And constantly, yomam valailah (*day and night*), among the kevarim and in the mountains, he was crying out and beating himself with stones.

<sup>6</sup> And, having seen Rebbe, Melech HaMoshiach from afar, he ran and fell down before him.

<sup>7</sup> And having cried out with a kol gadol (*loud voice*), he says, Mah lanu valach, Yehoshua, Ben HaElohim HaElyon? I implore you by HASHEM, [do] not torment me.

<sup>8</sup> For Rebbe, Melech HaMoshiach had been saying to him, Come out of the man, ruach hatumah (*unclean spirit*)!



<sup>9</sup> And Rebbe, Melech HaMoshiach was questioning him, saying, What is your name? And he says to him, Legion [is] my name, for we are many!

<sup>10</sup> And he begged Rebbe Melech HaMoshiach again and again not to exorcise him and banish him from that place.

<sup>11</sup> Now there was a large herd of chazirim feeding nearby on the hillside.

<sup>12</sup> And they (*the ruchot hatemeiot, the shedim*) implored Rebbe, Melech HaMoshiach, saying, Send us into the chazirim, so that we may go into them.

<sup>13</sup> And he permitted them. And having come out, the ruchot hatemeiot entered into the chazirim. And the herd of chazirim rushed down the slope into the lake, and there were about two thousand of them, and they were drowned in the lake.\*

<sup>14</sup> And the herdsmen feeding them fled and reported it in the village and in the sadot (*fields*), and the people came to see what had come to pass.

<sup>15</sup> And they come to Yehoshua, and they see the one that had been possessed by the shed sitting, clothed and in his right mind the very one having had the Legion! And they were afraid.

<sup>16</sup> And the edei reiyah (*eyewitnesses*) of what had happened to the man possessed by shedim and of what had happened to the chazirim reported it.

<sup>17</sup> Then they began to implore Rebbe, Melech HaMoshiach to depart from their region.

<sup>18</sup> And as Rebbe Melech HaMoshiach was stepping into the sirah (*boat*), the one who had been possessed by shedim was imploring him that he might accompany him.

<sup>19</sup> And Rebbe, Melech HaMoshiach did not permit him, but says to him, Go home to your people and report to them everything that HASHEM has done for you and [that] HASHEM had rachamim (*mercy*) upon you.

<sup>20</sup> And the man left and began to preach in the Decapolis everything that Rebbe, Melech HaMoshiach had done for him, and everyone was amazed.

<sup>21</sup> 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.

<sup>22</sup> And one of the Roshei Beit HaKnesset comes name of Ya'ir and, having seen Rebbe, Melech HaMoshiach, he falls down at his feet,

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\* 5:13 Mic 7:19

<sup>23</sup> 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.

<sup>24</sup> And Moshiach went with Yair.

And a large multitude were following him and they were pressing against Moshiach.

<sup>25</sup> And [there was] an isha having a flow of dahm for twelve years.<sup>†</sup>

<sup>26</sup> And having suffered much by many rofim (*physicians*) and having spent everything she had, instead of recovering, her condition deteriorated.

<sup>27</sup> And having heard about Rebbe, Melech HaMoshiach, she came up behind him in the multitude, and touched his garment.

<sup>28</sup> For she was saying, If I may touch even the garment of Rebbe, Melech HaMoshiach, I will receive refuah.

<sup>29</sup> And ofen ort the flow of her dahm was dried up and she felt in her basar that she has been given refuah from the shrekliche (*terrible*) machla (*illness*).

<sup>30</sup> And ofen ort Rebbe, Melech HaMoshiach, having perceived within himself that gevurah (*miraculous power*) had gone forth from him, turned around in the crowd and said, Who touched my garments?

<sup>31</sup> And the talmidim of Rebbe Melech HaMoshiach were saying to him, You see the multitude pressing against you, and you say, Who touched me?

<sup>32</sup> And Rebbe, Melech HaMoshiach was looking around to see the one having done this.

<sup>33</sup> Now the isha, BYIRAH (*with fear*) and BIRADAH (*trembling*), aware of what had happened to her, came and fell down before him and told him the emes (*truth*).

<sup>34</sup> And Rebbe, Melech HaMoshiach said to her, Bat (*Daughter*), your emunah has brought you refuah (*healing*). Go in shalom and receive refuah from your machla.

<sup>35</sup> While Rebbe Melech HaMoshiach was still speaking, some came from the Rosh Beit HaKnesset, saying, Your yal-dah is a nifteret (*deceased person*); are you still causing a shtet (*bother*) for the rabbi?

<sup>36</sup> But Rebbe, Melech HaMoshiach, having overheard what was being spoken, says to the Rosh Beit HaKnesset, Do not be afraid; only have emunah.

<sup>37</sup> And Rebbe Melech HaMoshiach did not permit anyone to follow after him, except Kefa and Ya'akov and Yochanan, the brother of Ya'akov.

<sup>†</sup> 5:25 Lv 15:25-30

<sup>38</sup> And they come into the bais of the Rosh Beit HaKnesset, and Rebbe, Melech HaMoshiach beheld much commotion and weeping and loud wailing.

<sup>39</sup> And having entered, he says to them, Why are you distressed and weeping? The yaldah is not a nifteret but is only sleeping.

<sup>40</sup> 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.

<sup>41</sup> 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!

<sup>42</sup> And ofen ort the naarah got up and she was walking around. She was twelve years old. And ofen ort they were amazed with great wonder.

<sup>43</sup> And he gave orders to them earnestly that no one should have daas of this. And Rebbe, Melech HaMoshiach said to give her some okhel (*food*).

## 6

<sup>1</sup> And Rebbe, Melech HaMoshiach came out from there and comes into his shtetl and his talmidim follow him.

<sup>2</sup> And Shabbos having come, Rebbe, Melech HaMoshiach began to say shiurim in the shul, and many, listening, were amazed, saying, From where [did] this one get lernen (*Torah learning*), and what [is] the chochmah (*wisdom*) that has been given to this one? And what gevurot (*mighty deeds*) are being done by his hands?

<sup>3</sup> Is not this one the Naggar (*Carpenter*), Ben Miryam? The brother of Ya'akov, Yosi, Yehuda and Shim'on? And, are not his achayot here with us? And they were taking offense at Rebbe, Melech HaMoshiach.

<sup>4</sup> And Rebbe, Melech HaMoshiach was saying to them, A navi is not without his kavod, except in his own shtetl and among his own mishpochah and in his own bais.\*

<sup>5</sup> 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.

<sup>6</sup> And he wondered on account of their lack of emunah. And he was going around the shtetlach in a circuit, saying shiurim.

<sup>7</sup> And Rebbe Melech HaMoshiach summons the Shneyrn Asar, and he began to send them out two by two, and he was giving to them samchut [over] the ruchot hatumah.†

\* 6:4 T.N. See Mt 13:55 † 6:7 Dt 17:6

<sup>8</sup> And Rebbe, Melech HaMoshiach gave directives to them that they should take nothing on [the] derech except a mere walking stick, not lechem, not a schnorrer's sack, nor a money belt;

<sup>9</sup> But instead, to wear sandals, and not to take an extra bekishe.

<sup>10</sup> And he was saying to them, Wherever you enter into a bais, stay there until you leave that area.

<sup>11</sup> And whatever place does not give you the kabbalat panim (*welcome*), and does not listen to you, then, as you are leaving there, let it be NIER CHATZNO, shake off the dust of your feet, for an edut to them.

<sup>12</sup> And having gone out, they preached that Bnei Adam should make teshuva.

<sup>13</sup> And many shedim they were casting out, and they were anointing with shemen many cholim, and they were administering refuah to them.

<sup>14</sup> And Herod the king heard of it, for the name of Yehoshua had become bavust (*famous*), and some were saying, Yochanan of the tevilah of teshuva has been made to stand up alive from [the] mesim, and for this reason the nissim (*miracles*) are at work in him.

<sup>15</sup> But others were saying, It is Eliyahu HaNavi. Still others were saying, He is a navi, like one of the neviim of old.‡

<sup>16</sup> But when Herod heard of it, he kept saying, Yochanan whom I beheaded has stood up alive from the mesim!

<sup>17</sup> For Herod himself had sent and had Yochanan arrested and bound in the beis hasohar, on account of Herodias, the wife of his brother, Philippos, for he had married her.

<sup>18</sup> But Yochanan was saying to Herod, It is not mutar according to the Torah for you to have your brother's wife.§

<sup>19</sup> And Herodias bore a grudge against Yochanan and desired to kill him. But she could not.

<sup>20</sup> 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.

<sup>21</sup> And, an opportune day having come, when Herod, on his yom huledet (*birthday*), gave a mishteh for the court of his nobles, and the military commanders, and those of chashivut (*prominence*) of the Galil,\*

<sup>22</sup> And when his daughter entered and danced, she pleased Herod and the ones reclining at the seudah with him. And the

‡ 6:15 Mal 3:23    § 6:18 Lv 18:16; 20:21    \* 6:21 Esth 1:3; 2:18

king said to the girl, Ask me whatever you wish and I will give [it] to you.

<sup>23</sup> And he made a shevuah (*oath*) to her solemnly, Whatever you ask me, I will give you, up to half of my Malchut.<sup>†</sup>

<sup>24</sup> 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.

<sup>25</sup> 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.

<sup>26</sup> 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.

<sup>27</sup> 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 beit hasohar.

<sup>28</sup> 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.

<sup>29</sup> And, having heard this, Yochanan's talmidim came and carried away his geviyah (*body*) and placed it in a kever (*grave*).

<sup>30</sup> And the Shlichim gathered together with Rebbe, Melech HaMoshiach and reported to him everything which they did and the torah which they had taught.

<sup>31</sup> 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*).

<sup>32</sup> And they departed in the sirah (*boat*) to a secluded place for a yechidus.

<sup>33</sup> And the people, recognizing them, saw them departing, and from all the shtetlach they ran there and arrived ahead of them.

<sup>34</sup> 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.<sup>‡</sup>

<sup>35</sup> 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.

<sup>†</sup> 6:23 Esth 5:3,6; 7:2    <sup>‡</sup> 6:34 Num 27:17; 1Kgs 22:17; 2Chr 18:16; Ezek 34:8

<sup>36</sup> Send them away, that, having departed to the surrounding farms and shtetlach, they may buy for themselves okhel (*food*) they may eat.

<sup>37</sup> But in reply, Rebbe, Melech HaMoshiach said to them, You yourselves give them to eat. And they say to him, Shall we go and spend two hundred denarii for lechem and give to them to eat [something]?<sup>§</sup>

<sup>38</sup> 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*).

<sup>39</sup> And Rebbe, Melech HaMoshiach commanded them to recline at tish, as it were, everyone group by group, on the green grass.

<sup>40</sup> And they reclined, group by group, in hundreds and in fifties.

<sup>41</sup> 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.

<sup>42</sup> And everyone ate, and they were satisfied.

<sup>43</sup> And they picked up shirayim (*Rebbe's remainders*), shneyim asar (*twelve*) baskets full, and from the dagim.

<sup>44</sup> And those who had eaten the loaves numbered chamesh elafim (*five thousand*).

<sup>45</sup> And ofen ort Rebbe, Melech HaMoshiach compelled his talmidim to embark into the sirah (*boat*) and to go before [him] to the other side to Beit-Tzaidah, while he dismisses the multitude.

<sup>46</sup> And with a Shalom farewell to them, Rebbe Melech HaMoshiach departed to the mountain to daven.

<sup>47</sup> And erev having come, the sirah (*boat*) was in [the] middle of the lake, and Rebbe Melech HaMoshiach was alone on shore.

<sup>48</sup> And having seen them laboring at the oars, for the wind was against them, about the fourth watch of halailah, he comes to them, walking on the lake. And he wanted to go by them.

<sup>49</sup> But having seen him on the lake, they thought that it is a ruach refaim (*an apparition*). And they cried out;

<sup>50</sup> For everyone saw him. And ofen ort he spoke with them, and they were filled with pachad (*terror*). Moshiach says to them, Chazak! (*Be strong!*) Ani hu. (*I am He*). Do not be afraid.

<sup>51</sup> And he got into the sirah (*boat*) with them. And the wind died down. And in themselves they were exceedingly amazed.

<sup>52</sup> For they did not have binah concerning the loaves,\* but their levavot (*hearts*) had been hardened.

<sup>53</sup> And having crossed over onto the land, they came to Gennesaret and anchored.

<sup>54</sup> And when they disembark from the sirah (*boat*), the people often recognized Rebbe, Melech HaMoshiach.

<sup>55</sup> And the people rushed everywhere in that region, and they began carrying about on their mats cholim where they heard he was.

<sup>56</sup> And wherever Rebbe, Melech HaMoshiach was entering into the shtetlach or into towns or into the countryside, they 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*).†

## 7

<sup>1</sup> And, when they had come down from Yerushalayim, the Perushim and some of the Sofrim come together around Rebbe, Melech HaMoshiach,

<sup>2</sup> And they had observed that some of his talmidim were eating their lechem with yadayim temeiot, that is, hands ritually unclean.

<sup>3</sup> [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*).

<sup>4</sup> And when they come from [the] marketplace, unless they do so, they do not eat. And there are many other things which they have received in order to observe, such as the tevilah of cups and pitchers and copper pots.]

<sup>5</sup> 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?

<sup>6</sup> And Rebbe, Melech HaMoshiach said to them, Yeshayah rightly gave a dvar nevuah of you tzevuim, as it has been written, HAAM HAZE BISHFATAV KIBDUNI VLIVO RIKHAK MIMENI (*This people with [their] lips honor me, but their heart is removed far away from me*).

<sup>7</sup> VATEHI YIRATAM OTI MITZVAT ANASHIM MELUM-MADAH (*And in vain do they worship me, teaching as doctrines the mitzvot of men.*)†

\* 6:52 See 6:43 † 6:56 Num 15:38-41; Dt 22:12  
29:13

\* 7:3 see Ga 1:14 † 7:7 Isa

<sup>8</sup> Abandoning the mitzvah HASHEM, you are holding to the Masoret HaBnei Adam.

<sup>9</sup> And he was saying to them, You have a fine knack for setting aside the mitzvah HASHEM in order that your own Masorot might stand undisturbed.

<sup>10</sup> For Moshe<sup>‡</sup> 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*).<sup>§</sup>

<sup>11</sup> But you say, If a man says to his Abba or to his Em, whatever by me you might have benefited is Korban,\*

<sup>12</sup> Then no longer do you permit him to do anything for his Abba or his Em.

<sup>13</sup> You nullify and make void the dvar HASHEM by means of your Masoret you received. And you do many similar things.

<sup>14</sup> And having summoned again the multitude, he was saying to them, Give ear to me and have binah (*understanding*).

<sup>15</sup> 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.

<sup>16</sup> He who has oznayim to hear, let him hear.

<sup>17</sup> And when he left the multitude and entered a bais, his talmidim were asking him [about] the mashal.

<sup>18</sup> 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*)?

<sup>19</sup> Because it does not enter into his lev, but into his stomach and goes out into the latrine, making all the okhel tohar.<sup>†</sup>

<sup>20</sup> And Rebbe, Melech HaMoshiach was saying, It is the thing proceeding out of the ben Adam that makes him tameh.

<sup>21</sup> For from within the lev of the ben Adam comes evil cravings and machshavot: then zenunim (*fornications*), gneyvot (*thefts*), retzichot (*murders*),

<sup>22</sup> 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*).

<sup>23</sup> All these evil things proceed from within and make the ben Adam tameh.

<sup>24</sup> 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.

<sup>‡</sup> 7:10 Rabbeinu    § 7:10 Ex 20:12, Dt 5:16; Ex 21:17, Lv 20:9    \* 7:11 that is, the taish (translation) of korban is an offering to HASHEM    † 7:19 T.N. See Ro 14:14-23



<sup>25</sup> But, after hearing about him, ofen ort, an isha, whose yaldah was having a ruach temeiah, came and fell down at his feet.

<sup>26</sup> 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*).

<sup>27</sup> 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*).

<sup>28</sup> But she replied, saying, Ken, Adoni, but even the kelevim under the shulchan eat from the crumbs of the yeladim.

<sup>29</sup> And he said to her, Because of this answer, go your way, the shed has gone out from the bat of you.

<sup>30</sup> And having departed to her bais, she found the yaldah lying on the bed, the shed having gone out.

<sup>31</sup> When he returned from the region of Tzor, and then went through Tzidon to Lake Kinneret within the region of the Decapolis,

<sup>32</sup> They bring to him [a man who was] cheresh illem (*deaf and mute*), and they entreated him to lay hands on him.

<sup>33</sup> 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;

<sup>34</sup> And, looking up to Shomayim with a deep sigh, he says to him, Ephphatha, (*which means, Be opened!*).

<sup>35</sup> Ofen ort his ears were opened, and the impediment of his lashon (*tongue*) was loosed and he was speaking properly.

<sup>36</sup> 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.

<sup>37</sup> 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.‡

## 8

<sup>1</sup> 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,

<sup>2</sup> I have rachmei shomayim (*heavenly mercy, compassion*) on the multitude, because they already shlosa yamim (*three days*) have remained with me and they do not have anything they may eat;

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‡ 7:37 Isa 35:5,6

<sup>3</sup> 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.

<sup>4</sup> And his talmidim answered him, From where will anyone be able to find enough lechem to feed these ones here in the midbar?\*

<sup>5</sup> And Rebbe, Melech HaMoshiach was asking them, How many loaves do you have? And they said, Shevah.

<sup>6</sup> And Rebbe, Melech HaMoshiach directed the multitude to recline at tish, as it were, on the ground. And having taken the sheva kikrot (*loaves*), he made a bracha, saying the ha-Motzi, and offered the betziat halechem (*the breaking of the bread*) and was giving [them] to his talmidim to serve to them, and they served the multitude.

<sup>7</sup> And they also had a few small dagim. And after he had made the bracha over them, he directed these to be served as well.

<sup>8</sup> And they ate and were satisfied. And there was an abundance of shirayim (*Rebbe's remainders*), sheva baskets [full].

<sup>9</sup> And there were approximately arbaat elafim (*four thousand*) [people]. And Rebbe, Melech HaMoshiach sent them away.

<sup>10</sup> And ofen ort (*immediately*), having embarked onto the sirah (*boat*) with his talmidim, Rebbe, Melech HaMoshiach came into the region of Dalmanutha.

<sup>11</sup> And the Perushim came out and began to argue with him, seeking from him an ot min HaShomayim (*a sign from heaven*), testing him.

<sup>12</sup> 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*).

<sup>13</sup> And having left them, Moshiach again embarked and departed to the other side.

<sup>14</sup> And his talmidim had forgotten to take lechem and did not have anything except one kikar (*loaf*) in the sirah (*boat*) with them.

<sup>15</sup> And Rebbe, Melech HaMoshiach was giving orders to them, saying, Take care! Beware of the chametz (*leaven*) of the Perushim and the chametz of Herod.

<sup>16</sup> And the talmidim were beginning to discuss among themselves that they do not have [any] kikrot (*loaves*).

<sup>17</sup> And aware of this, Rebbe, Melech HaMoshiach says to them, Why are you discussing that you do not have kikrot?

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\* 8:4 Num 11:21

Do you not yet have binah (*understanding*) nor comprehend? Have your levavot fallen into timum halev (*hardening of the heart*), KESHI<sup>†</sup> (*hardness, stubbornness*)?<sup>‡</sup>

<sup>18</sup> EINAYIM LAKHEM VLO TIRU VOZNAYIM LAKHEM VLO TISHMAU?<sup>§</sup> (*Having eyes, do you not see? And having ears, do you not hear?*) And do you not remember,

<sup>19</sup> When I offered the beziat halechem with the chamesh kikrot (*five loaves*) for the chameshet elafim (*five thousand*), how many baskets of shirayim you picked up? And they say to him, Shneyim Asar.

<sup>20</sup> And when I offered the beziat halechem over the shevah (*seven*) for the arbaat haalafim (*four thousand*), how many baskets full of shirayim did you pick up? And they say to him, Shiva.

<sup>21</sup> And Rebbe, Melech HaMoshiach was saying to them, Do you not yet have binah?

<sup>22</sup> And they come to Beit-Tzaidah. And they bring to him an ivver (*blind man*), and entreated him to touch him.

<sup>23</sup> 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?

<sup>24</sup> And after looking up, the ivver was saying, I see bnei Adam — they look like trees walking!

<sup>25</sup> Then again Rebbe, Melech HaMoshiach placed his hands upon his eyes; and the man looked intently and was restored, and was seeing everything clearly.

<sup>26</sup> And Rebbe, Melech HaMoshiach sent the man to his bais, saying, Do not even enter the shtetl.

<sup>27</sup> And Rebbe, Melech HaMoshiach went out along with his talmidim, to the shtetlach of Caesarea Philippi; and on the way he was questioning his talmidim, saying to them, Who do Bnei Adam say that I am?

<sup>28</sup> And the talmidim spoke to him, saying, Yochanan of the tevilah of teshuva; and others say, Eliyahu HaNavi; but others, One of the neviim.\*

<sup>29</sup> And he continued questioning them, But who do you say that I am? In reply, Kefa says to him, You are the Rebbe, Melech HaMoshiach.

<sup>30</sup> And he warned them to tell no one about him.

<sup>31</sup> And Rebbe, Melech HaMoshiach began to teach them that it is necessary [for] the Bar Enosh<sup>†</sup> to suffer many things and to be rejected by the Zekenim and the Rashei Hakohanim (*the Chief Priests*) and the Sofrim (*Scribes*),<sup>‡</sup> and to be killed

<sup>†</sup> 8:17 Dt 9:27    <sup>‡</sup> 8:17 Isa 6:9-10    <sup>§</sup> 8:18 Jer 5:21; Ezek 12:2    \* 8:28 Mal 3:23

<sup>†</sup> 8:31 Moshiach, Dan 7:13-14    <sup>‡</sup> 8:31 Isa 53:3

and after his histalkus (*passing*) after ShlosHa Yamim (*Three Days*) to undergo the Tchiyas HaMoshiach.

<sup>32</sup> And Rebbe, Melech HaMoshiach was speaking about the matter plainly. And Shim'on Kefa took him aside and began to rebuke him.

<sup>33</sup> But having turned around and having looked at his talmidim, Rebbe, Melech HaMoshiach rebuked Kefa, and says, Get behind me, HaSatan; for you are not putting your machshavot (*thoughts*) on the interests of HASHEM but on that of Bnei Adam. §

<sup>34</sup> 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.

<sup>35</sup> 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.

<sup>36</sup> For how is the ben Adam (*human being*) benefited if he gain the kol haOlam, and forfeit his neshamah?

<sup>37</sup> For what shall a ben Adam give in exchange [for] his neshamah?

<sup>38</sup> For whoever feels bushah (*shame*) regarding me and my devarim in this dor rah umnaef (*evil and adulterous generation*), the Bar Enosh\* will also be ashamed of him, when Moshiach comes in the kavod of his Av with the malachim hakedoshim.

## 9

<sup>1</sup> 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.

<sup>2</sup> And after shishah yamim Rebbe, Melech HaMoshiach takes Kefa and Ya'akov and Yochanan, and brought them up a high mountain by themselves. And Rebbe, Melech HaMoshiach was transfigured before them;

<sup>3</sup> And his garments became like a dazzlingly brilliant kittel, gantz (*exceedingly*) white, more white than anyone on earth could bleach them.

<sup>4</sup> And Eliyahu Hanavi appeared to them along with Moshe (*Rabbeinu*), and they were talking with Rebbe, Melech HaMoshiach.

<sup>5</sup> 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.

<sup>6</sup> Kefa did not know what he was answering, for they were tzufloigen (*dazed*) with pachad (*terror*).

<sup>7</sup> And there came an anan (*cloud*) that was over-shadowing them, and there came a bat kol out of the anan, ZEH BENI AHUVI, ELAV TISHMAUN (*This is my beloved Son; listen to him!*)\*

<sup>8</sup> And suddenly, when they looked around, they saw no one in their company any more, except only Rebbe, Melech HaMoshiach.

<sup>9</sup> 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† should stand up in his Techiyas HaMoshiach.

<sup>10</sup> And they retained Rebbe, Melech HaMoshiach's dvar, discussing among themselves what he might mean by the Techiyas HaMoshiach from HaMesim.

<sup>11</sup> And they were questioning him, saying, Why is it that the Sofrim (*Scribes*) say it is necessary for Eliyahu Hanavi to come rishonah (*first*)?

<sup>12</sup> 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‡ that he must suffer many things and be NIVZEH VACHADAL§ (*despised and rejected*)?

<sup>13</sup> 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.\*

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> And Rebbe, Melech HaMoshiach questioned them, About what are you arguing with them?

<sup>17</sup> 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*).

<sup>18</sup> And whenever it seizes him, it throws him into convulsions and he foams at the mouth, and grinds his teeth, and

\* 9:7 Ps 2:7; Ex 24:16 † 9:9 Moshiach, Dan 7:13-14 ‡ 9:12 Moshiach § 9:12

Isa 53:3 \* 9:13 1Kgs 19:2; 10; Mal 3:23

becomes rigid. And I told your talmidim in order that they might cast it out, and they did not have the koach.

<sup>19</sup> In reply to them, Rebbe, Melech HaMoshiach says, O dor without emunah, how long will I be with you? How long will I put up with you? Bring the bocher to me!

<sup>20</sup> 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.

<sup>21</sup> And Rebbe, Melech HaMoshiach questioned the bocher's abba, How long has this been happening to him? And he said, From kinder-yoren.

<sup>22</sup> And also it has often thrown him into the eish and into the mayim that it might destroy him. But if you can do anything, grant rachmei shomayim upon us and help us!

<sup>23</sup> Rebbe, Melech HaMoshiach said to him, If you can?!! All things are possible to him who has emunah!

<sup>24</sup> Ofen ort (*immediately*) the abba of the bocher cried out and began saying, Ani maamin (*I believe*)! Help my lack of emunah!

<sup>25</sup> 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!

<sup>26</sup> And after shrieking a shrai (*scream*) and throwing the bocher into violent seizures, the ruach hatemeiah came out. And the bocher was so like a geviyah (*corpse*) that many exclaimed he was nifter.

<sup>27</sup> But Rebbe, Melech HaMoshiach, having grasped the hand of the bocher, lifted him up; and the bocher stood up.

<sup>28</sup> 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*)?

<sup>29</sup> And Rebbe, Melech HaMoshiach said to them, This kind of gerush shedim is accomplished only by davening with tzomot.

<sup>30</sup> And from there they went forth and were passing through the Galil, and Rebbe, Melech HaMoshiach did not want anyone to have daas.

<sup>31</sup> For Rebbe, Melech HaMoshiach was teaching his talmidim and was saying to them, The Bar Enosh<sup>†</sup> is to be betrayed into the hands of Bnei Adam, and MOSHIACH YIKARET<sup>‡</sup> (*Moshiach will be violently killed*), and when he has been killed and has his histalkus (*passing*), he will rise in his

<sup>†</sup> 9:31 Moshiach, Dan 7:13-14    <sup>‡</sup> 9:31 Dan 9:26

Techiyas HaMoshiach from HaMesim on Yom HaShelishi (*the Third Day*).

<sup>32</sup> But they did not have binah concerning this dvar, and they were afraid to inquire further.

<sup>33</sup> And they came to K'far-Nachum. And when Rebbe, Melech HaMoshiach was in the bais, he began questioning them, What were you arguing about baderech (*on the road*)?

<sup>34</sup> But they were keeping silent, for baderech they were discussing with one another which of the talmidim was hagadol.

<sup>35</sup> And sitting down, Rebbe, Melech HaMoshiach called the Shneyam Asar and says to them, If anyone wishes to be Rishon (*First*), he shall be Acharon (*Last*), and mesharet (*minister, servant*) of all.

<sup>36</sup> 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,

<sup>37</sup> 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.

<sup>38</sup> 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. §

<sup>39</sup> 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.

<sup>40</sup> For the one who is not our mitnagged is for us.

<sup>41</sup> 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*).

<sup>42</sup> 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.

<sup>43</sup> And if your yad causes you a michshol, cut off your yad; for it is better for you if you enter Chayyei Olam as an amputee, than, having both yadayim, you go away into Gehinnom, into the EISH LO TIKHBEH (*fire not [ever] extinguished*),\* [

<sup>44</sup> Where their TOLAAT LO TAMUT (*worm does not die*) and EISH LO TIKHBEH (*the fire not [ever] extinguished*).]

45 And if your regel (*foot*) causes you a michshol, cut off your regel; it is better for you to enter Chayyei Olam lame, than, having both raglayim, to be cast into Gehinnom, [

46 Where their TOLAAT LO TAMUT (*worm does not die*) and EISH LO TIKHBEH (*the fire not [ever] extinguished*).]

47 And if your ayin (*eye*) causes you a michshol, take it out; for it is better for you to enter the Malchut HASHEM one-eyed, than, having both eynayim, to be cast into Gehinnom,

48 Where their TOLAAT LO TAMUT (*worm does not die*) and EISH LO TIKHBEH (*the fire not [ever] extinguished*).

49 For everyone will have eish as his melach (*salt*).†

50 Melach is tov, but if the melach becomes unsalty, by what [means] will you make it salty again? Have melach in yourselves. And among yourselves let there be shalom.

## 10

1 And from there, having got up, Rebbe, Melech HaMoshiach comes into the region of Yehudah and on the other side of the Yarden, and again multitudes gather to him, and as was his minhag (*custom*), once more he was teaching them torah.

2 And, having approached, the Perushim, testing him, were asking him, Is it mutar for a man to give a get (*divorce*) to his wife?

3 But in reply, Rebbe, Melech HaMoshiach said to them, What mitzvah (*commandment*) did Moshe\* give you?

4 And they said, Moshe Rabbeinu made it mutar (*permissible*) for a man to write SEFER KERITUT (*a get, bill of divorcement*) and to send her away (*dismiss her, divorce her*).†

5 But Rebbe, Melech HaMoshiach said to them, Because of the hardness of your levavot, he wrote you this mitzvah.‡

6 But in the beginning of the Beriah (*Creation*) ZACHAR UNEKEVAH BARA OTAM ([HASHEM] *made them male and female*).§

7 AL KEN YAAZAV ISH ES AVIV V'ES IMMO V'DAVAK BISHTO (*Because of this, a man will leave his father and his mother and he will be joined to his isha [wife]*),

8 V'HAYU L'VASAR ECHAD, (*and the two will be one flesh*).\* For this reason, they are no longer Shnayim but Basar Echad.

9 Therefore, what HASHEM has joined together, let no ben Adam separate.

10 And in the bais, the talmidim began to question Rebbe, Melech HaMoshiach about this again.

11 And he says to them, Whoever gives a get to his isha and marries another, commits niuf (*adultery*) against his isha.

† 9:49 Lv 2:13 \* 10:3 Rabbeinu † 10:4 Dt 24:1-4 ‡ 10:5 Ps 95:8 § 10:6 Gn 1:27; 5:2 \* 10:8 Gn 2:24



<sup>12</sup> And if she gets a get (*divorce*) from her baal (*husband*) and marries another, she commits niuf (*adultery*).<sup>†</sup>

<sup>13</sup> And they brought to Rebbe, Melech HaMoshiach yeladim that he might lay his hands on them. But the talmidim rebuked them.

<sup>14</sup> And having seen this, he became displeased and indignant, and said to his talmidim, Permit the yeladim to come to me, and do not hinder them, for of such as these is the Malchut HASHEM.

<sup>15</sup> 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.

<sup>16</sup> And having taken the yeladim into his arms, Rebbe, Melech HaMoshiach laid his hands on them and made a bracha over them.

<sup>17</sup> And as Rebbe, Melech HaMoshiach was setting out to travel, one running and falling down before him, was asking him, Rabbi haTov, what mitzvah may I do that I might inherit Chayyei Olam?

<sup>18</sup> And Rebbe, Melech HaMoshiach said to him, Why do you call me tov? No one tov except echad, Elohim, nu?

<sup>19</sup> 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 IMMECHA (*Do not murder, do not commit adultery, do not steal, do not bear false witness (do not defraud), honor your father and mother*).<sup>‡</sup>

<sup>20</sup> And the man was saying to him, Rabbi, from kinderyoren I have been frum and shomer mitzvot, keeping all these things.

<sup>21</sup> And looking at him and having ahavah for his neshamah, Rebbe, Melech HaMoshiach said to him, One thing you lack: go and sell all your possessions and give to the aniyim, and you will have otzar (*treasure*) in Shomayim; and come, follow me.

<sup>22</sup> But at the dvar HaMoshiach, his face turned gloomy and he departed with agmat nefesh (*grief*), for he had many possessions.

<sup>23</sup> And Rebbe, Melech HaMoshiach, looking around, says to his talmidim, How difficult it will be for the oisher to enter the Malchut HASHEM! §

<sup>24</sup> And the talmidim were amazed at his devarim. But again Rebbe, Melech HaMoshiach in reply, says to them, Yeladim, how difficult it is to enter into the Malchut HASHEM.

<sup>†</sup> 10:12 Mt 19:9    <sup>‡</sup> 10:19 Ex 20:12-16; Dt 5:16-20    § 10:23 Ps 52:7; 62:10

<sup>25</sup> 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.

<sup>26</sup> And they were even more amazed, saying to one another, Then who with the Yeshu'at Eloheinu is able to be saved?

<sup>27</sup> 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.

<sup>28</sup> Shim'on Kefa began to say to Rebbe, Melech HaMoshiach, Hinei! We left everything and have followed you!

<sup>29</sup> Yehoshua said, Omein, I say to you, there is no one who left bais or achim or achayot or em or abba or banim or sadot (*fields*) for the sake of me and for the sake of the Besuras HaGeulah,

<sup>30</sup> But that he shall receive a hundredfold now in the Olam Hazeh, batim (*houses*) and achim and achayot and imahot and banim and sadot with redifot (*persecutions*); and in Olam Habah, Chayyei Olam.

<sup>31</sup> And many Rishonim (*First Ones*) will be Acharonim (*Last Ones*); and the Acharonim, will be Rishonim.

<sup>32</sup> And they were on the derech making aliyah leregel (*pilgrimage*) to Yerushalayim, and Rebbe, Melech HaMoshiach was leading out, walking ahead of them, and they were astounded, and the ones following were afraid. And again Rebbe, Melech HaMoshiach took the Shneyam Asar aside for a yechidus and began to tell them what was to happen to him,

<sup>33</sup> Saying, Hinei, we are making aliyah leregel to Yerushalayim, and the Bar Enosh will be betrayed to the Rashei Hakohanim and the Sofrim and they will condemn him with onesh mavet (*death penalty*) and will hand him over to the Goyim.

<sup>34</sup> And they will mock him and spit on him and scourge him and will kill [him], and after his histalkus (*passing*), on Yom HaShlishi, he in his Techiyas HaMoshiach from HaMesim will stand up alive again.

<sup>35</sup> And Ya'akov and Yochanan, the banim of Zavdai, approached Rebbe, Melech HaMoshiach, saying to him, Rebbe, we wish that whatever bakosha we may ask you, you may do for us.

<sup>36</sup> And Rebbe, Melech HaMoshiach said to them, What do you wish me to do for you?

<sup>37</sup> 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.

<sup>38</sup> But he said to them, You do not have daas of what you ask. Are you able to drink the kos which I drink or to undergo my

mikveh?\*

<sup>39</sup> And they said to him, We are able. And he said to them, The kos which I drink you shall drink; and you shall have the mikveh in which I am submerged.

<sup>40</sup> But to sit limin or lismol of me is not mine to grant, but for the ones for whom it has been prepared.

<sup>41</sup> And hearing this, the Asarah (*Ten*) became indignant with Ya'akov and Yochanan.

<sup>42</sup> And having summoned them, Rebbe, Melech HaMoshiach says to them, You have daas that among the Goyim those whom they recognize as their moshlim (*rulers*) domineer them and their Gedolim exercise authority over them.

<sup>43</sup> However, it is not so among you. He who wishes to become gadol among you must be your mesharet.

<sup>44</sup> And whoever wishes to be first among you must be eved of all.

<sup>45</sup> For even the Bar Enosh† 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*).‡

<sup>46</sup> And they come to Yericho. And as Rebbe, Melech HaMoshiach was going forth from Yericho with his talmidim and a great multitude, Bar-Timai,§ an ivver, a poor betler (*beggar*), was sitting beside the road.

<sup>47</sup> And when he heard that it was Yehoshua from Natzeret coming, he began to cry out and to shout, Ben Dovid Yehoshua, chaneini!

<sup>48</sup> And many were rebuking him that he should shekit, but he kept crying out all the more, Ben Dovid, chaneini!

<sup>49</sup> Having stopped, Rebbe, Melech HaMoshiach said, Summon him here. And they called the ivver, saying to him, Chazak! Cheer up! He is calling you!

<sup>50</sup> And having tossed aside his kaftan, and having jumped up, he came to Rebbe, Melech HaMoshiach.

<sup>51</sup> And in reply, Yehoshua said, What do you wish that I may do for you? And the ivver said to Rebbe, Melech HaMoshiach, Rabboni, that I may see.

<sup>52</sup> And Rebbe, Melech HaMoshiach said to him, Go. Your emunah has brought you tikkun (*restored you*). And ofen ort (*immediately*) he regained his sight and he began following Rebbe, Melech HaMoshiach baderech (*on the road*).

## 11

<sup>1</sup> And when they draw near to Yerushalayim at Beit-Pagey and Beit-Anyah near the Mount of Olives, Rebbe, Melech HaMoshiach sends two of his talmidim,

\* 10:38 Job 38:2 † 10:45 Moshiach, Dan 7:13-14 ‡ 10:45 Isa 53:10-11 § 10:46 son of Timai

<sup>2</sup> And says to them, Go into the shtetl ahead of you, and ofen ort (*immediately*) as you enter it, you will find an AYIR\* (*colt*) tied there, on which no one of Bnei Adam yet has ever sat; untie it and bring it here.†

<sup>3</sup> And if anyone says to you, Why are you doing this? You say, HaAdon has need of it and will send it here again.

<sup>4</sup> And Rebbe, Melech HaMoshiach's talmidim left and found an AYIR‡ (*colt*) tied at the shaar (*gate*) outside on the rekhov (*street*). And they untied him.

<sup>5</sup> And some by-standers were saying to them, What are you doing untying the AYIR?

<sup>6</sup> And the talmidim spoke to them just as Rebbe, Melech HaMoshiach had instructed them. And the by-standers permitted them.

<sup>7</sup> And the talmidim brought the AYIR to Rebbe, Melech HaMoshiach, and they lay upon it their garments, and he sat upon it.

<sup>8</sup> And many spread their garments on the derech, but others spread leafy branches they had cut from the sadot (*fields*).

<sup>9</sup> And the vanguard and rearguard of the procession were crying out, HOSHAN NAH!§ (*Save now*) BARUCH HABAH B'SHEM ADONOI!

<sup>10</sup> A bracha on the coming Malchut Dovid Avinu! Hoshan nah in the highest!

<sup>11</sup> And Rebbe, Melech HaMoshiach entered into Yerushalayim into the Beis HaMikdash and, having looked around at everything, and, the hour now being late, he went out to Beit-Anyah with the Shneym Asar (*Twelve*).

<sup>12</sup> And on the next day, when they came from Beit-Anyah, Rebbe, Melech HaMoshiach was hungry.

<sup>13</sup> And having seen in the distance an etz te'enah (*fig tree*) in leaf, Rebbe, Melech HaMoshiach approached it to see whether he might find pri (*fruit*) on it. But when he came to it, he found nothing except leaves. For it was not the te'enim season.

<sup>14</sup> 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.

<sup>15</sup> 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

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\* 11:2 Zech 9:9 † 11:2 Num 19:2, Dt 21:3, 1Sm 6:7 ‡ 11:4 Zech 9:9 § 11:9 Ps 118:25-26

hakesafim (*money changers*) and the chairs of the ones selling the yonim (*doves*).

<sup>16</sup> And he was not allowing anyone to carry things through the Beis HaMikdash.

<sup>17</sup> 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*).\*

<sup>18</sup> And the Rashei Hakohanim (*the Chief Priests*) and the Sofrim (*Scribes*) heard this, and they were seeking how they might destroy him, for they were afraid of him, for all the multitude were amazed at his torah (*teaching*).

<sup>19</sup> And when it became late, Rebbe, Melech HaMoshiach and his talmidim went out of the city.

<sup>20</sup> And in the boker (*morning*), early, as they passed by, they saw the etz teenah (*fig tree*) having been withered from [the] roots.

<sup>21</sup> And, having remembered, Shim'on Kefa says to him, Rebbe, look, the etz teenah (*fig tree*) which you cursed has been withered.

<sup>22</sup> And in reply Rebbe, Melech HaMoshiach says to them, Have emunah in HASHEM.

<sup>23</sup> 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.

<sup>24</sup> 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.

<sup>25</sup> And when you stand davening, grant selicha (*forgiveness*) if something you hold against someone, in order that your Avinu sh'ba'Shomayim may grant you selicha for your peyshaim (*transgressions*). [

<sup>26</sup> But if you do not give mechila (*forgiveness*), neither will your chattaim receive selicha (*forgiveness*) from your Av sh'ba'Shomayim.]

<sup>27</sup> 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.

<sup>28</sup> 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?

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\* 11:17 Isa 56:7; Jer 7:11

<sup>29</sup> 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:

<sup>30</sup> The tevilah [of teshuva] of Yochanan — was it from Shomayim or from Bnei Adam? Answer me!

<sup>31</sup> And they were discussing among themselves, saying, If we say, from Shomayim, he will say, Why then did you not believe him?

<sup>32</sup> But [if we say] from Bnei Adam, they were afraid of the multitude, for everyone was considering Yochanan beemes (*in truth*) a navi.

<sup>33</sup> And in reply to Rebbe, Melech HaMoshiach, they say, We do not have daas. And Rebbe, Melech HaMoshiach says to them, Neither will I tell you by what kind of samchut I do these things.

## 12

<sup>1</sup> 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.\*

<sup>2</sup> And the Baal Bayit sent an eved to the tenants, the koremim, in the season [of katzir (*harvest*)] in order that from the koremim he might receive from the perot (*fruit*) of the kerem (*vineyard*).

<sup>3</sup> But they seized the eved and they beat him and sent him away empty.

<sup>4</sup> And again the Baal Bayit sent to the tenants, the koremim, another eved; and that one they struck on the rosh and insulted.

<sup>5</sup> And the Baal Bayit sent another; and that one they killed, and many others, some beating, and others killing.

<sup>6</sup> Still he had one BEN AHUV.† Lemaskana (*finally*), the Baal Bayit sent him to them saying, They will respect BENI.

<sup>7</sup> But those koremim said to themselves, This one is the Yoresh (*Heir*) the Bechor. Come, let us kill him, and the nachalah, the bechorah, will be ours.

<sup>8</sup> And having seized [him], they killed him and threw him out of the kerem.

<sup>9</sup> What then will the Baal Bayit of the kerem do? He will come and destroy the koremim and will give the kerem to others.

<sup>10</sup> Have you not read the Kitvei Hakodesh? EVEN MAASU HABONIM HAYTAH LEROSH PINAH (*The stone which the*

\* 12:1 Isa 5:1-7 † 12:6 T.N. see 9:7

*ones building rejected, this one has come to be for [the] chief cornerstone).*

<sup>11</sup> MEIET HASHEM HAYTAH ZOT, HI NIFLAT BEINEINU (*From Adonoi this came to be and it is wonderful in our eyes*).<sup>‡</sup>

<sup>12</sup> 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.

<sup>13</sup> And they send to him some of the Perushim (*Pharisees*) and the Herodians in order that they might catch him in a dvar.

<sup>14</sup> 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?

<sup>15</sup> 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].

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> 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,

<sup>19</sup> Rabbi, Moshe (*Rabbeinu*) wrote to us that if an ACH of someone should die and leave behind an isha UVEN EIN LO (*and there is no son to him*) YEVAMAH YAVO ALEIHA ULEKAKHAH LO LISHA VHAYAH HABECHOR ASHER TELED YAKUM AL SHEM ACHIV HAMETS (*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*).

<sup>20</sup> Now there were shiva achim. And the first took a wife and, dying, did not leave a descendant.

<sup>21</sup> And the second took her and he died, not having left behind a descendant. And the third likewise.

<sup>22</sup> And the seven did not leave a descendant.

<sup>23</sup> 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.

<sup>24</sup> 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?

<sup>25</sup> 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.

<sup>26</sup> 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 Ya'akov, (Ex 3:6).

<sup>27</sup> HASHEM is not the G-d of the Mesim (*Dead ones*) but of the Chayyim (*Living ones*). You are greatly mistaken.

<sup>28</sup> 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?

<sup>29</sup> Rebbe, Melech HaMoshiach answered, SHEMA YISROEL ADONOI ELOHEINU ADONOI ECHAD is harishonah.

<sup>30</sup> V'AHAVTA ES ADONOI ELOHEICHA B'CHOL LEVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA.\*

<sup>31</sup> And the shneyah is this, VAHAVTA L'REACHA KAMOCHA.† There is not another mitzvah greater than these.

<sup>32</sup> And the Baal Torah said to him, Well spoken, Rabbi, beemes you have said that HASHEM is ECHAD‡(one), and EIN OD and there is no other§ except him.\*

<sup>33</sup> and to have ahavah for him B'CHOL LEVAVCHA (with all your heart) and with all your binah UVECHOL MODECHA‡(with all your strength) and L'REACHA KAMOCHA‡(your neighbor as yourself) is greater [than] all of the burnt offerings and sacrifices.§

<sup>34</sup> 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.

<sup>35</sup> 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?

<sup>36</sup> Dovid himself said by the Ruach Hakodesh, NEUM HASHEM LADONI: SHEV LIMINI, AD ASHIT OYVECHA HADOM L'AGLECHA.\*

<sup>37</sup> Dovid himself calls Moshiach Adon; how then is Moshiach [merely] ben Dovid? And the large multitude found it a huge oneg (pleasure) to listen to him.

<sup>38</sup> And in his torah, Rebbe, Melech HaMoshiach was saying, Beware of the Sofrim (*Scribes, Torah teachers, rabbonim*), the

\* 12:30 Dt 6:4,5 † 12:31 Lv 19:18 ‡ 12:32 Dt 6:4 § 12:32 Isa 45:18 \* 12:32 Dt 4:35,39; Isa 45:6,14; 46:9 † 12:33 Dt 6:5 ‡ 12:33 Lv 19:18 § 12:33 1Sm 15:22; Hos 6:6; Mic 6:6-8 \* 12:36 2Sm 23:2; Ps 110:1



ones enamored of strutting about in extremely long kaftans and with equally lengthy Birkat Shalom greetings in the marketplaces,

<sup>39</sup> And places of honor in the shuls and places of honor at the seudot (*banquet dinners*).

<sup>40</sup> Beware particularly of the ones devouring the batim (*houses*) of the almanot (*widows*) and making a grand show of davening long tefillos. Mishpat (*Judgment*) will fall more heavily on these.

<sup>41</sup> And having sat [down] opposite the Beis Hamikdash Otzar (*Treasury*), Rebbe, Melech HaMoshiach was observing how the multitude throws copper [coins] into the Otzar. And many ashirim (*rich people*) were throwing [in] much.<sup>†</sup>

<sup>42</sup> And a poor almanah (*widow*) came and threw [in] two leptas, which is a kodrantes.<sup>‡</sup>

<sup>43</sup> 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,

<sup>44</sup> For everyone threw in from their abundance, but this almanah from her need has put in everything she had, all her michyah (*subsistence*).

## 13

<sup>1</sup> And as Rebbe, Melech HaMoshiach was going out from the Beis HaMikdash, one of his talmidim says to him, Hinei! Rebbe, what large stones and impressive binyanim (*buildings*)!

<sup>2</sup> And Rebbe, Melech HaMoshiach said to him, Do you see these great binyanim? Not one even (*stone*) will be left resting on another even (*stone*). All will be thrown down!

<sup>3</sup> And Rebbe, Melech HaMoshiach was sitting on the Mount of Olives opposite the Beis HaMikdash having a yechidus (*private meeting*) with Kefa and Ya'akov and Yochanan and Andrew.

<sup>4</sup> Tell us when these things will be and what [will be] the ot (*sign*) when all these things are about to be consummated?

<sup>5</sup> And Rebbe, Melech HaMoshiach began to say to them, Beware lest anyone deceive you.

<sup>6</sup> For many will come in my name\* saying I am [here]. And they will deceive many.<sup>†</sup>

<sup>†</sup> 12:41 2Kgs 12:9    <sup>‡</sup> 12:42 These two coins were next to nothing in value, just

a few cents.    \* 13:6 i.e., arrogating my title and authority as Rebbe, Melech HaMoshiach    <sup>†</sup> 13:6 Jer 29:8

<sup>7</sup> 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*).‡

<sup>8</sup> 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 Chevlei. §

<sup>9</sup> 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\* as a solemn edut (*testimony*) to them.

<sup>10</sup> And it is necessary that the Besuras HaGeulah first be proclaimed to all nations.

<sup>11</sup> And when they arraign you and hand you over for trial, do not be worried beforehand about what you might say; but whatever is given to you in that hour, this you shall say, for it is not you yourselves who are the ones speaking, but the Ruach Hakodesh.

<sup>12</sup> 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*).†

<sup>13</sup> And everyone will hate you with sinas chinom (*baseless hatred*) because of my Name.‡ But the one having endured to HaKetz, this one will receive Yeshu'at Eloheinu.

<sup>14</sup> And when you see the SHIKUTS MESHOMEMS (*the abomination of desolation, the abomination that causes desolation*) standing where it ought not — let the one reading this, take heed — then let the ones in Yehudah flee to the mountains.

<sup>15</sup> And the one on the roof, let him not come down back inside, and let him not enter his bais to take anything away.

<sup>16</sup> And the one in the sadeh (*field*) let him not turn back to get his kaftan.

<sup>17</sup> And oy to the ones with child and the ones with nursing infants in those days.

<sup>18</sup> But daven tefillos that it may not occur in khoref (*winter*).

<sup>19</sup> 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.\*

<sup>20</sup> And unless HASHEM makes those yamim shortened, no one would be delivered in the Yeshu'at Eloheinu. But for the

‡ 13:7 of the Olam Hazech § 13:8 Moshiach \* 13:9 Moshiach † 13:12 Mic 7:6 ‡ 13:13 Yehoshua, Yeshua § 13:14 Dan 9:27; 11:31; 12:11 \* 13:19 Dan 9:26; 12:1; Yoel 2:2

sake of the Bechirim, whom HASHEM chose, he shortened the yamim.

<sup>21</sup> And, then, if someone says to you, Hinei! Here [is] the Rebbe, Melech HaMoshiach! Hinei! There! do not have emunah in what they say.

<sup>22</sup> For meshichei sheker (*false moshiachs*) will arise, and neviei sheker (*false prophets*), and they will perform otot and moftim so as to deceive and lead astray, if possible, the Bechirim.<sup>†</sup>

<sup>23</sup> But you beware. I have forewarned you concerning all things.

<sup>24</sup> But after the Tzarah<sup>‡</sup> of yamim hahem, the shemesh will be darkened, and the levanah will not give its ohr,

<sup>25</sup> And the kokhavim (*stars*) will be falling out of Shomayim, and the kochot (*powers*), the ones in Shomayim, will be shaken.<sup>§</sup>

<sup>26</sup> And then you will see the BAR ENOSH BA BAANANIM (*the Son of Man [Moshiach] coming in clouds*)\* with gevurah rabbah (*great power*) and kavod (*glory*).

<sup>27</sup> And then he will send the malachim and he will gather together his Bechirim<sup>†</sup> from the four winds, from the ends (*extremities*) of haaretz to the ends (*extremities*) of Shomayim.<sup>‡</sup>

<sup>28</sup> 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;

<sup>29</sup> So also you, when you see these things happening, have daas that it is near, at the doors.

<sup>30</sup> Omein, I say to you that by no means HaDor HaZeh passes away until all these things take place.<sup>§</sup>

<sup>31</sup> Shomayim and haaretz will pass away, but the devarim of me\* will by no means pass away.<sup>†</sup>

<sup>32</sup> But concerning HaYom HaHu or the shaah, no one has daas, neither the malachim in Shomayim nor HaBen, but only HaAv.

<sup>33</sup> Beware, stay shomer (*on guard*), for you do not have daas when the time is.

<sup>34</sup> 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.

† 13:22 Dt 13:6,7,11,14 ‡ 13:24 13:19 § 13:25 Isa 13:10; 34:4; Ezek 32:7-8; Am 8:9; Yoel 3:3f \* 13:26 Dan 7:13-14 † 13:27 13:20 ‡ 13:27 Zech 2:6 § 13:30 Mk 13:24; Mt 27:45 \* 13:31 Rebbe, Melech HaMoshiach † 13:31 Isa 40:8

<sup>35</sup> 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,

<sup>36</sup> Lest having come PITOM (*suddenly*)<sup>‡</sup> he finds you sleeping.

<sup>37</sup> And what I say to you, I say to all, be shomer.

## 14

<sup>1</sup> 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.

<sup>2</sup> For they were saying, Not at the Chag, for fear that a riot break out among the am haaretz.

<sup>3</sup> And he was in Beit-Anyah at the bais of Shim'on 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.

<sup>4</sup> Now some were there who in ka'as (*anger*) said to one another, For what reason has this waste of ointment taken place?

<sup>5</sup> 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.

<sup>6</sup> 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?

<sup>7</sup> For always the aniyim you have with you, and when you wish you are able to do ma'asim tovim for them, but me you do not always have.\*

<sup>8</sup> With what she had she did all she could. She prepared ahead of time to anoint my basar for the kevurah (*burial*).<sup>†</sup>

<sup>9</sup> 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.

<sup>10</sup> And Yehudah from K'riot, one of the Shneym Asar, went to the Rashei Hakohanim in order that he might betray him to them.

<sup>11</sup> 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.

<sup>‡</sup> 13:36 Mal 3:1    \* 14:7 Dt 15:11    <sup>†</sup> 14:8 Ps 16:9-10; Job 19:25-27; Isa 53:9

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?‡

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 furnished and ready. And there prepare for us.

16 And the talmidim went out and they came into the city and found things just as Rebbe, Melech HaMoshiach told them, and they made preparations for Pesach.

17 And erev having come, Rebbe, Melech HaMoshiach arrives with the Shneyam 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 Shneyam Asar, the one dipping with me into the bowl.\*

21 For the Bar Enosh† goes just as it has been written concerning him,‡ 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§ 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.\*

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,† the dahm of me,‡ which is being poured out lama'an RABBIM§ (*for the sake of MANY*).

‡ 14:12 Ex 12:1-11; Dt 16:1-4 § 14:18 Ps 41:9 [10] \* 14:20 Ex 12:8; Ps 41:9 [10]

† 14:21 Moshiach, Dan 7:13 14 ‡ 14:21 Isa 53:3; Dan 9:26; Zech 12:10 § 14:22

Moshiach's \* 14:22 Ex 12:8 † 14:24 Ex 24:8 ‡ 14:24 Moshiach, see Isa 53:7

§ 14:24 Isa 53:11

<sup>25</sup> Omein, I say to you, that no longer will I by any means drink of the p'ri hagefen (*fruit of the vine*) until Yom HaHu when I drink it chadash (*new*) in the Malchut HASHEM.

<sup>26</sup> And having sung the Hallel, they went out to the Mount of Olives.

<sup>27</sup> And Rebbe, Melech HaMoshiach says to them, All of you will fall away, for it has been written, I will strike down ES HAROEH UTEFUTEN HATZON (*the Shepherd and the sheep will be scattered*).\*

<sup>28</sup> But after I am made to stand up alive in the Techiyas HaMoshiach, I will go before you into the Galil.

<sup>29</sup> But Shim'on Kefa said to him, Even if everyone will fall away, yet I will not.

<sup>30</sup> And he says to him, Omein, I say to you, that you today, balailah hazeh (*during this night*) before the tarnegol crows twice, you will make hakhchashah (*denial*) of me shalosh pe'amim (*three times*).

<sup>31</sup> But Kefa kept saying with vehemence, If it is necessary for me to die al kiddush ha-Shem for you, by no means will I make hakhchashah of you. And so also everyone declared.

<sup>32</sup> 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.

<sup>33</sup> And he takes Kefa and Ya'akov and Yochanan with him and he began to be distressed and to be troubled.

<sup>34</sup> 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*).

<sup>35</sup> 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.

<sup>36</sup> And Rebbe, Melech HaMoshiach was saying, Abba, Avi, all things [are] possible for you. Take away this KOS† from me. But not what I will, but what you [will].

<sup>37</sup> And he comes and finds them sleeping, and he says to Shim'on Kefa, Are you sleeping? Did you not have chozek (*strength*) to stay awake one hour?

<sup>38</sup> Stay shomer and daven that you may not enter into nisayon (*trial, temptation*). Indeed the ruach ready but the basar [is] weak.

<sup>39</sup> And again he went away and davened the same devarim (*words*) as before.‡

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\* 14:27 Zech 13:7 † 14:36 Isa 51:17; 53:12 ‡ 14:39 14:36

<sup>40</sup> And once again he came and found them sleeping, for their eyes were falling shut, and they did not have daas of what they might answer him.

<sup>41</sup> And he comes the shlishit (*third*) time and says to them, Sleep [for] the remainder and take your rest. It is enough. The shaah (*hour*) has come. Hinei, the Bar Enosh § is betrayed into the hands of chote'im (*sinner*s).

<sup>42</sup> Get up, let us go. Hinei, the one betraying me has drawn near.

<sup>43</sup> And, ofen ort, bishas maise (*at the same time*) Rebbe, Melech HaMoshiach is speaking, Yehudah arrives, one of the Shneyim Asar, and with him a crowd with swords and clubs with Rashei Hakohanim and the Sofrim and the Zekenim.

<sup>44</sup> 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 (*seize*) him! And lead [him] away under guard.

<sup>45</sup> And when he came, he ofen ort approached Rebbe, Melech HaMoshiach and says, Rebbe. And he gave him the neshikah (*kiss*).

<sup>46</sup> And they laid their hands on Rebbe, Melech HaMoshiach and arrested him.

<sup>47</sup> But one of those standing by drew his cherev and struck the servant of the Kohen Gadol and cut off his ear.

<sup>48</sup> 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?

<sup>49</sup> Every day I was with you in the Beis HaMikdash teaching Torah and you did not arrest me; but let the Kitvei Hakodesh be fulfilled.\*

<sup>50</sup> And, having left Rebbe, Melech HaMoshiach, everyone fled.

<sup>51</sup> 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.

<sup>52</sup> But the bocher ran away naked, leaving the linen garment behind.

<sup>53</sup> And they led away Rebbe, Melech HaMoshiach to the Kohen Gadol. And all the Rashei Hakohanim and the Zekenim and the Sofrim were assembled.

<sup>54</sup> And Shim'on Kefa from a distance followed Rebbe, Melech HaMoshiach right into the courtyard of the Kohen Gadol. And Kefa was sitting together with the servants and warming himself near the ohr of the hadlakah (*bonfire*).

55 And the Rashei Hakohanim and [the] whole Sanhedrin were seeking edut against Rebbe, Melech HaMoshiach in order to have him under the onesh mavet, and they were not finding any.

56 For many gave edut sheker against Rebbe, Melech HaMoshiach, and the eduyot were not in agreement.

57 And some, taking the stand, were giving edut sheker (*false testimony*) against him:

58 We heard him saying, I will bring churban to this Beis HaMikdash made with human hands, and, after shlosa yamim, another, not made with hands, I will build.

59 So their eduyot were not in agreement.

60 And having stood up in their midst, the Kohen Gadol questioned Rebbe, Melech HaMoshiach, saying, Do you not answer anything to what these bear solemn edut (*testimony*) against you?

61 But Rebbe, Melech HaMoshiach was silent and did not answer anything.<sup>†</sup> Again the Kohen Gadol was questioning him and says to him, Are you the Rebbe, Melech HaMoshiach, HaBen Hamevorakh?

62 And Rebbe, Melech HaMoshiach said, Ani hu, and you will see the BARENOSH<sup>‡</sup> YOSHEV LIMIN HaGevurah<sup>§</sup> UVA IM ANENEI HASHOMAYIM (*the Bar Enosh [Moshiach] sitting at the right hand of power and coming with the clouds of heaven*).

63 And the Kohen Gadol, making the keriah (*ritual tearing*) of his tunic, says, What further need do we have of edim (*witnesses*)?\*

64 You heard him commit Chillul HASHEM gidduf (*blasphemy*). How does it seem to you? And they all condemned Rebbe, Melech HaMoshiach to be deserving of mishpat mavet.<sup>†</sup>

65 And some began to spit on him and to cover his face and to strike him and to say to him, Let's hear a dvar nevuah (*word of prophecy*)! And the shomrim (*guards*) took custody of him by slapping Rebbe, Melech HaMoshiach.

66 And Shim'on Kefa being below in the courtyard, one of the maids of the Kohen Gadol comes by.

67 And having seen Kefa warming himself, having looked him over, she says, You also were with the one from Natzeret, Yehoshua!

68 But he denied [it], saying, I do not have daas (*knowledge*) or binah (*understanding*) of what you are saying. And he walked away and went outside into the entryway. And a tarnegol crowed.

<sup>†</sup> 14:61 Isa 53:7-8    <sup>‡</sup> 14:62 Dan 7:13-14    <sup>§</sup> 14:62 Ps 110:1    \* 14:63 Lv 10:6; 21:10; 24:16; Num 14:6    <sup>†</sup> 14:64 Lv 24:16



<sup>69</sup> And the maid, having seen him, began again to say to the ones standing by, This is one of them!

<sup>70</sup> But again he made hakhchashah (*denial*). And after a little [while], again the ones having stood by were saying to Kefa, You are one of them, for indeed you are a Gelili (*inhabitant of the Galil*).

<sup>71</sup> 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!

<sup>72</sup> 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 pe'amim (*three times*) you will make hakhchashah (*denial*) of me.<sup>‡</sup> And having broken down, Kefa was weeping.

## 15

<sup>1</sup> 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.\*

<sup>2</sup> And Pilate questioned Rebbe, Melech HaMoshiach, Are you the Melech HaYehudim? And, in reply, he says, You say so.

<sup>3</sup> And the Rashei Hakohanim were accusing Rebbe, Melech HaMoshiach [of] many things.

<sup>4</sup> And Pilate again questioned him, saying, Do you not answer anything? Look how many things they accuse you [of].

<sup>5</sup> But Rebbe, Melech HaMoshiach no longer answered anything, so Pilate was astounded.<sup>†</sup>

<sup>6</sup> Now [at] every Chag he was releasing to them one prisoner for whom they were making bakosha (*request*).

<sup>7</sup> 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*).

<sup>8</sup> So the crowd came and began to ask Pilate to do for them just as in the past was his custom.

<sup>9</sup> But Pilate answered them, saying, Do you wish [that] I should release to you the Melech HaYehudim?

<sup>10</sup> For Pilate knew that because of kinah (*envy*) the Rashei Hakohanim had handed him over to him.

<sup>11</sup> But the Rashei Hakohananim incited the crowd that Pilate should instead release Bar-Abba to them.

<sup>12</sup> 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?

<sup>13</sup> And again they cried out, Let him be talui al HaEtz (*being hanged on the Tree*)!‡

<sup>14</sup> 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*)!§

<sup>15</sup> So Pilate, desiring to placate the crowd, released to them Bar-Abba, and handed over Rebbe, Melech HaMoshiach to be scourged\* and to be talui al HaEtz†(*to be hanged on the Tree*).

<sup>16</sup> And the chaiyalim (*soldiers*) led away Rebbe, Melech HaMoshiach into the courtyard, which is [the] Praetorium, the governor's headquarters, and they called together [the] whole cohort.

<sup>17</sup> And they clothe him in [royal] purple and place upon him a keter (*crown*) of thorns that they had woven together.

<sup>18</sup> And they began to greet him, Hail, Melech HaYehudim!

<sup>19</sup> 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.‡

<sup>20</sup> After mocking him, they stripped him of [royal] purple and clothed him in his garments. And they lead him out that they might make him be talui al HaEtz (*being hanged on the Tree*).§

<sup>21</sup> And a certain Shim'on from Cyrene was passing by, who was coming in from [the] countryside. He was the father of Alexander and Rufus. The chaiyalim (*soldiers*) requisition him in order that he carry Moshiach's Etz.\*

<sup>22</sup> And they bring Rebbe, Melech HaMoshiach to a place called Gulgoltha, which means, being translated, Place of the Skull.

<sup>23</sup> And they were giving to him yayin having been mixed with myrrh, but this one did not take it.†

<sup>24</sup> 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.‡

<sup>25</sup> Now it was [the] third hour when they nailed and hanged Rebbe, Melech HaMoshiach on HAETZ.§

‡ 15:13 Dt 21:23 § 15:14 Dt 21:23 \* 15:15 with the flagellum † 15:15 Dt 21:23

‡ 15:19 Ps 22:8,17 § 15:20 Dt 21:23 \* 15:21 Dt 21:23; Isa 53:4-5 † 15:23 Ps

69:21 [22]; Prov 31:6 ‡ 15:24 Ps 22:18 [19] § 15:25 Dt 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*).]

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 shloshe yamim,\*

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.†

32 Let the Moshiach, let Rebbe Melech HaMoshiach of Yisroel, let [him] come down now from the etz, in order that we may see and have emunah! And the ones having been hanged on the etz on either side of him were reproaching him.‡

33 And when the sixth hour came,§ it became choshech over kol haaretz until [the] ninth hour.\*

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?*)†

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*), and having placed it on a staff, gave a drink to him, saying, Leave him alone. Let us see if Eliyahu Hanavi comes to take him down.

37 And Rebbe, Melech HaMoshiach, having uttered a kol gadol (*loud voice*) and having breathed his last, expired.

38 And the Parochet in the Heikhal was torn in two from top to bottom.

39 And the centurion, having stood nearby opposite him, and having seen that he expired this way, said Beemes (*actually, in truth*), this man was the Ben HaElohim!

40 And there were also nashim (*women*) looking on from a distance, among whom [were] Miryam from Magdala, and Miryam the Em of the younger Ya'akov and of Yosi, and Shlomit.§

41 They were with Rebbe, Melech HaMoshiach in the Galil and they had been following him\* and serving him, and there

\* 15:29 Ps 22:7; 109:25 † 15:31 Ps 22:7 ‡ 15:32 Mk 8:31 § 15:33 high noon

\* 15:33 Am 8:9 † 15:34 Ps 22:1 ‡ 15:36 Ps 69:21 § 15:40 Ps 38:11 \* 15:41 as talmidat

were many other Jewish women who, with Rebbe Melech HaMoshiach, had made their aliyah leregel (*pilgrimage*) up to Yerushalayim.

<sup>42</sup> And already, erev (*evening*) fast approaching, vibahlt (*since*) it was Preparation Day, which is the day before Shabbos,

<sup>43</sup> 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.

<sup>44</sup> 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.

<sup>45</sup> And having found out from the centurion, he gave the geviyah (*body*) to Yosef.<sup>†</sup>

<sup>46</sup> 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.

<sup>47</sup> And Miryam of Magdala and Miryam the Em of Yosi were observing<sup>‡</sup> of where Rebbe, Melech HaMoshiach had been laid.

## 16

<sup>1</sup> And when Shabbos had ended, Miryam of Magdala and Miryam Em of Ya'akov, and Shlomit bought spices in order that they might go and anoint him.

<sup>2</sup> And at Shachrit on Yom Rishon, the first day of the shavua (*week*), the shemesh (*sun*) just coming up, they come to the kever.

<sup>3</sup> And they were saying to themselves, Who will roll away the stone for us from the entrance of the kever?

<sup>4</sup> And having looked up they observe that the stone, which was extremely large, had already been rolled aside!

<sup>5</sup> 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.

<sup>6</sup> But he says to them, Do not be alarmed. You seek Yehoshua/Yeshua from Natzeret, 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.

<sup>7</sup> But go tell his talmidim and Kefa that he goes before you into the Galil. There you will see him, just as he told you.\*

<sup>†</sup> 15:45 Gn 47:18

<sup>‡</sup> 15:47 T.N. as chevra kadisha shomrim eye-witnesses

\* 16:7 Mt 26:32

8 And having gone out, they fled from the kever, and trembling and amazement seized them. And they told no one anything, for they were afraid.

9† And now after Rebbe, Melech HaMoshiach stood up alive early on Yom Rishon he appeared rishonah (*first*) to Miryam of Magdala, from whom he had cast out shiva shedim.

10 She went out and announced to the ones who had been with Rebbe, Melech HaMoshiach while they were in avelut (*mourning*) and weeping.

11 And those who heard that Rebbe, Melech HaMoshiach lives and he was seen by her, refused to have emunah.

12 And after these things, Rebbe, Melech HaMoshiach appeared in another form to two of them walking along into the country.

13 And those went and reported to the rest, but the rest did not have emunah either.

14 But later Rebbe, Melech HaMoshiach appeared to the Achad Asar (*The Eleven*), themselves reclining at tish, and Rebbe, Melech HaMoshiach reproached them for their lack of emunah and the KESHI‡ (*stubbornness, hardness*) of their levavot (*hearts*), because they had not believed those who saw Rebbe, Melech HaMoshiach after he had been made to stand up alive.

15 And Rebbe, Melech HaMoshiach said to them, Go into kol haOlam (*all the World*), and proclaim the Besuras haGeulah to all HaBriah (*the Creation*).

16 The one having had emunah (*faith*) and having submitted to a tevilah of teshuva (*immersion of repentance*) will be delivered in the 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*);

18 And with their hands they will pick up nechashim\* (*snakes*); 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.

† 16:9 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. ‡ 16:14 Dt 9:27 § 16:17 Ac 2:4;

10:45-46 \* 16:18 Ac 28:3-5

<sup>19</sup> And then Adoneinu Yehoshua, after speaking to them, was taken up into Shomayim V'YASHAV LIMIN HASHEM (*and sat down at the right hand of HASHEM*).<sup>†</sup>

<sup>20</sup> 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.

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<sup>†</sup> **16:19** Ps 110:1

## Besuras Hageulah according to Lukas

### Introduction

Lukas wrote this book sometime around 63 B.C.E.

<sup>1</sup> Vibahlt (*since*) many Messianic Sofrim have attempted to compile a sefer, a historical narrative, about the momentous events that have been fulfilled among us,

<sup>2</sup> Just as these\* have been handed down to us by those who from HaReshit† were edei reiyah (*eyewitnesses*) and mesharetim (*ministers*) of the Dvar HASHEM,

<sup>3</sup> I thought it expedient also, having done an iyun (*investigative research*), accurately and carefully being meayen (*engaged in research*) in every source and making a medakdeke (*pain-stakingly thorough*) investigation of every aspect from HaReshit (*the Beginning*), to write for you and to mesader (*arrange, place in succession*) an orderly account, most noble Theophilus,

<sup>4</sup> That you may have daas of HaEmes regarding the Divrei Moshiaich about which you took shiurim (*lessons*).

<sup>5</sup> At the time of Herod king of Yehudah, there was a certain kohen by the name Zecharyah, who belonged to the Aviyah division. His isha was of the banot Aharon, name of Elisheva.‡

<sup>6</sup> And they were both tzaddikim before HASHEM, walking a derech tamim in all the mitzvos and chukkim of the Torah of Adoneinu. §

<sup>7</sup> But they had no ben, because Elisheva was barren, and they were both advanced in their yamim.

<sup>8</sup> 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,\*

<sup>9</sup> According to the minhag (*custom*) of the kehunah, Zecharyah was chosen by lot to enter the Beis Hamikdash and to offer ketoret (*incense*).†

<sup>10</sup> And when the hour of the offering of the ketoret came, all the multitude were davening outside.‡

<sup>11</sup> And there appeared to Zecharyah a malach HASHEM, standing on the right side of the Mizbeach of ketoret. §

<sup>12</sup> And, seeing the malach, Zecharyah was terrified, and pachad (*fear*) fell on him.\*

\* 1:2 massoret haShluchim † 1:2 of the Besuras HaGeulah ‡ 1:5 1Chr 24:10  
 § 1:6 Gn 6:9; Dt 5:30; 1Kgs 9:4 \* 1:8 1Chr 24:19; 2Chr 8:14 † 1:9 Ex 30:7,8;  
 1Chr 23:13; 2Chr 29:11; Ps 141:2 ‡ 1:10 Lv 16:17 § 1:11 Ex 30:1-10 \* 1:12  
 Judg 6:22,23; 13:22

<sup>13</sup> But the malach said to him, Do not have pachad (*fear*), Zecharyah. Your tefillah (*prayer*) was heard and your isha, Elisheva, will bear a ben to you and you will call his shem Yochanan.

<sup>14</sup> And he will be a simcha to you and sasson (*joy*), and there will be sasson rav (*great joy*) at his huledet (*birth*).

<sup>15</sup> And he will be gadol before HASHEM, and he will not drink yayin or strong drink, and he will be filled with the Ruach Hakodesh from the womb of his Em (*mother*),<sup>†</sup>

<sup>16</sup> And many of the Bnei Yisroel he will turn back in teshuva to HASHEM Eloheihem.

<sup>17</sup> And he will go forth before Adonoi in the ruach (*spirit*) and koach (*power*) of Eliyahu HaNavi, VEHESHIV LEV AVOT AL BANIM (*And he will turn the heart of the fathers to the children*)<sup>‡</sup> and those without mishma'at (*obedience*) he will turn to the chochmah of the tzaddikim to prepare for Adonoi an Am (*People*) having been made ready.<sup>§</sup>

<sup>18</sup> And Zecharyah said to the malach, Just how will I have daas that this is so? For I am old and my isha is advanced in her yamim (*days*).<sup>\*</sup>

<sup>19</sup> And in reply, the malach said to Zecharyah, I am Gavriel, I stand before HASHEM. And I was sent to speak to you and to announce these things to you.<sup>†</sup>

<sup>20</sup> And hinei! You will be illem (*mute*) and not be able to speak, until the yom (*day*) when these things come to pass, because you did not have emunah in my devarim (*words*), which will be fulfilled in their time.<sup>‡</sup>

<sup>21</sup> And the people were expecting Zecharyah and they were bewildered at his delay in the Beis HaMikdash.

<sup>22</sup> And when he came out, he was illem (*mute*) and not able to speak to them, and they had daas that he had seen a chazon in the Heikhal. He kept motioning to them and he remained illem.

<sup>23</sup> And it came about as the yamim of his sherut (*service in the Beis HaMikdash*) as a kohen were fulfilled, he went to his bais (*house*).

<sup>24</sup> And after these yamim, Elisheva, his isha, became with child, and she kept herself in hitbodedut for chamesh chodashim, saying,

<sup>25</sup> HASHEM has done this for me. In these yamim he looked with Chen vChesed (*favor and mercy, loving kindness*) on me to take away my reproach among Bnei Adam.<sup>§</sup>

<sup>†</sup> 1:15 Num 6:3; Lv 10:9; Judg 13:4; Jer 1:5    <sup>‡</sup> 1:17 Mal 3:23    <sup>§</sup> 1:17 Mal 3:23,24

<sup>\*</sup> 1:18 Gn 15:8; 17:17    <sup>†</sup> 1:19 Dan 8:16; 9:21    <sup>‡</sup> 1:20 Ex 4:11; Ezek 3:26    <sup>§</sup> 1:25 Gn 30:23; Isa 4:1



<sup>26</sup> Now in the chodesh shishi the malach Gavriel was sent from HASHEM to a shtetl in the Galil called Natzeret,

<sup>27</sup> To a betulah (*virgin*) given in erusin (*betrothal, engagement*) to an ish from the Beis Dovid named Yosef,\* and the shem of the almah was Miryam.

<sup>28</sup> And when the malach approached her, he said, Shalom, favored one! HASHEM is with you!

<sup>29</sup> But she was greatly perplexed at the message, and kept pondering what sort of Shalom greeting this might be.

<sup>30</sup> And the malach said to her, Do not have pachad (*fear*), Miryam, for you have found chen before HASHEM.

<sup>31</sup> And in your womb you will conceive and bear BEN† and you will call SHMO YEHOSHUA.‡

<sup>32</sup> He will be gadol (*great*) and will be called Ben HaElyon (*Son of the Most High*). Adonoi Elohim will give him the kisse Dovid Aviv,

<sup>33</sup> And he will rule over the Beis Ya'akov Olam vaed, and his Malchut will never come to an end.§

<sup>34</sup> But Miryam said to the malach, How will this be, vi-bahlt (*since*) I do not have daas of an ish?

<sup>35</sup> And in reply, the malach said to her, The Ruach Hakodesh will come upon you and the gevurah of HaElyon will overshadow you. Therefore, also, the one being born will be called HaKadosh (*The Holy One*), Ben HaElohim.

<sup>36</sup> 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.

<sup>37</sup> For nothing will be impossible with HASHEM.

<sup>38</sup> 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.

<sup>39</sup> And in those yamim, Miryam got up and traveled into the hill country with haste to a shtetl of Yehudah.

<sup>40</sup> And she entered into the bais of Zecharyah and gave Birkat Shalom greetings to Elisheva.

<sup>41</sup> 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.

<sup>42</sup> 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!\*

<sup>43</sup> And why has this happened to me that the Em Adoni should come to me?

\* 1:27 ben Dovid † 1:31 Isa 7:14 ‡ 1:31 Zech 6:11-12 § 1:33 2Sm 7:16; Ps

89:3,4; Isa 9:7; Jer 33:17; Dan 2:44; 7:14,27; Mic 4:7 \* 1:42 Judg 5:24

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.†

47 ALATZ LIBI BA'HASHEM‡(*My heart rejoices in HASHEM*) and my neshamah exalts in HASHEM Yishi§(*G-d my Savior, Moshi'a*),\*

48 For HASHEM VISHAFAL YIREH† looked upon the humble state of His shifcha (*bond maid*), for from now on KOL HADOROT ISHRUNI‡(*all generations will call me happy*),

49 For Shaddai (*the Almighty*) did gedolot for me and Kadosh is Shmo,§

50 And the chesed of HASHEM is DOR VDOR\* to those with yirat Shomayim.†

51 HASHEM has done niflaot (*wonders*) with his zeroa (*arm*).‡ He scattered those who in the machshavot (*thoughts*) of their levavot are the Gaayonim (*the Haughty ones*).

52 He brought down shalitim (*rulers*) from their kisot (*thrones*) and lifted up the Anavim (*Humble*),

53 The ones hungering, HASHEM made full of tov, and the ashirim he sent away empty.§

54 HASHEM helped his servant Yisroel, in remembrance of his rachamim (*mercy*),

55 Just as HASHEM spoke to Avoteinu, to Avraham Avinu and his Zera ad Olam.

56 And Miryam remained with Elisheva about shlosa chodashim, and then Miryam returned to her bais.

57 Now when the time of Elisheva to give birth was fulfilled, she bore a ben.

58 And Elisheva's shchenim (*neighbors*) and krovim (*relatives*) heard that Adoneinu greatly demonstrated his rachamim to her, and they had much simcha with her.

59 And it came about on the yom hashemini (*the eighth day*) they came for the bris milah of the yeled, and they were calling him by the name of his abba, Zecharyah.

60 And in reply, his Em said: Lo, but he will be called Yochanan.

61 And they said to her, There is no one from your krovim who is called by this shem.

† 1:46 Ps 34:2,3    ‡ 1:47 1Sm 2:1    § 1:47 Hab 3:18    \* 1:47 Ps 18:46; Isa 17:10;

61:10    † 1:48 Ps 138:6    ‡ 1:48 Gn 30:13    § 1:49 Ps 111:9    \* 1:50 Ps 100:5

† 1:50 Ex 20:6; Ps 103:17    ‡ 1:51 Isa 53:1    § 1:53 Ps 107:9

<sup>62</sup> And they began motioning to the yeled's abba to find out what shem he wanted to give him.

<sup>63</sup> And having asked for a luach (*tablet*), Zecharyah wrote, saying, Yochanan shmo. And everyone was amazed.

<sup>64</sup> And Zecharyah's mouth was loosed at once and the lashon of him, and he began speaking, saying Baruch HASHEM!

<sup>65</sup> And upon all their shchenim (*neighbors*) came much yirat Shomayim, and in the entire hill country of Yehudah everyone was shmoozing about these matters.

<sup>66</sup> All who heard these things pondered them in their lev-avot, saying, What then will this yeled become? For, indeed, the yad HASHEM was on him.\*

<sup>67</sup> And Zecharyah, his abba, was filled with the Ruach Hakodesh and brought forth a dvar nevuah, saying,

<sup>68</sup> BARUCH HASHEM ELOHEI YISROEL, for Adonoi has visited his Am Berit and accomplished a pedut kofer ransom for the Geulah of his people.

<sup>69</sup> And HASHEM raised up a Keren Yeshu'ah (*Horn of Salvation*), a mighty Moshia, for us in the Beis Dovid, His eved,

<sup>70</sup> Just as HASHEM spoke through the mouth of His neviim hakedoshim meOlam (*holy prophets from long ago*),†

<sup>71</sup> That we should have Yeshu'at Eloheinu from our oyvim (*enemies*) and from the hand of all the ones who regard us with sinas chinom (*baseless hatred*).

<sup>72</sup> Thus HASHEM has demonstrated his rachamim (*mercy*) to Avoteinu (*our Fathers*) and has remembered his Brit HaKodesh (*Holy Covenant*),‡

<sup>73</sup> The Brit HaShevu'ah (*the Covenant of the oath*) which He swore to Avraham Avinu to grant us,§

<sup>74</sup> Having been delivered from the yad haoyvim (*hand of enemies*) of us to serve HASHEM fearlessly,

<sup>75</sup> In kedushah (*holiness*) and tzedek (*righteousness*) before Him all our yamim (*days*).

<sup>76</sup> And you also, yeled (*child*), will be called Navi HaElyon (*Prophet of the Most High*); for you will go LIFNEI HAADON (*before the L-rd*) to prepare the DERECH HASHEM (*The Way of the L-rd*),\*

<sup>77</sup> To give daas (*knowledge*) of Yeshu'at Eloheinu (*the Salvation of our G-d*) to HASHEM's Am Berit (*People of the Covenant*) by the selichat (*forgiveness*) of their avon (*sin*),†

\* 1:66 Gn 39:2 † 1:70 Jer 23:5 ‡ 1:72 Mic 7:20; Ps 105:8,9; 106:45; Ezek 16:60

§ 1:73 Gn 22:16-18 \* 1:76 Mal 3:1; Isa 40:3 † 1:77 Jer 31:34

<sup>78</sup>Through the rav rachamim of Eloheinu (*through the great mercy of our G-d*), by which has visited us the rising SHEMESH (Sun)<sup>‡</sup> from Shomayim,<sup>§</sup>

<sup>79</sup>To appear to the ones in CHOSHECH (*darkness*) and YOSHVEI BERETZ TZALMAVET (*sitting in the land of the shadow of death*), to direct our feet into the Derech Shalom.\*

<sup>80</sup>And the yeled was growing and was being given chizzuk (*strengthening*) in the Ruach Hakodesh, and Yochanan was in the desolate places until the day of his hisgalus (*revelation, manifestation*) to Yisroel.

## 2

<sup>1</sup>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.

<sup>2</sup>This former mifkad was that taken while Quirinius was ruling in Syria (*see Ac 5:37 for latter*).

<sup>3</sup>And everyone was traveling to register, each to his own shtetl.

<sup>4</sup>Now Yosef\* also went up from the Galil, from the shtetl of Natzeret, to Yehudah, to the Ir Dovid (*City of David*), which is called Beit-Lechem, because he was of the mishpochah and Bais of Dovid.

<sup>5</sup>And Yosef† went up to register with Miryam, who had been given to him in erusin (*betrothal*) and who was with child.

<sup>6</sup>And it came about, while they were there, the yamim (*days*) were fulfilled for Miryam to give birth.

<sup>7</sup>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*).

<sup>8</sup>And ro'im (*shepherds*) were in the same region, living outside in the open air, and keeping shomer over their eder (*flock*) balailah.

<sup>9</sup>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*).

<sup>10</sup>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*);

‡ 1:78 Moshiach § 1:78 Mal 3:20  
Dovid † 2:5 ben Dovid

\* 1:79 Ps 107:14; Isa 9:1-2; 59:9 \* 2:4 ben

<sup>11</sup> Because hayom, in Ir Dovid, has been born to you a Moshia (*Go'el, Savior, Oisleizer*), who is Rebbe Melech HaMoshiach HaAdon.‡

<sup>12</sup> And this will be HaOt (*The Sign*) to you: you will find a small child, an infant, wrapped in swaddling clothes and lying in an evus.§

<sup>13</sup> 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,

<sup>14</sup> Kavod to HASHEM in the Highest; and on haaretz shalom among Bnei Adam kavvanah tovah (*of good intention*).\*

<sup>15</sup> 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.

<sup>16</sup> And they came in haste and found both Miryam and Yosef,† and the child was lying in the evus (*animal feeding trough*).‡

<sup>17</sup> And when the roim saw this, they made known the dvar concerning this yeled which had been told them.

<sup>18</sup> And all who heard it were amazed about the things which were told them by the roim (*shepherds*).

<sup>19</sup> But Miryam was treasuring up all these things, pondering them in her lev.

<sup>20</sup> 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.

<sup>21</sup> And when shemonah yamim were completed for his bris milah, YEHOSHUA was given as SHMO, which he was called by the malach, before he was conceived in the womb.§

<sup>22</sup> 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.\*

<sup>23</sup> As it has been written in the Torat HASHEM, KHOL ZACHAR opening the RECHEM KODESH to HASHEM,†

<sup>24</sup> 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*).‡

<sup>25</sup> And there was an ish in Yerushalayim whose shem was Shim'on, a tzaddik, a chasid, awaiting the Nechamat Yisroel

‡ 2:11 Isa 9:6[5]; Mal 3:1 § 2:12 1Sm 2:34; 2Kgs 19:29; Ps 86:17; Isa 7:14 \* 2:14 Isa 9:5-6; 52:7; 53:5; Mic 5:4-5 † 2:16 ben Dovid ‡ 2:16 See Isa 53:7 on Moshiach the Seh § 2:21 Zech 6:11-12; 3:8 \* 2:22 Lv 12:2-8; also see NUM 3 on Pidyon haben † 2:23 Ex 13:2,12,15; Num 3:13 ‡ 2:24 Lv 12:8

(*Consolation of Israel*), and the Ruach Hakodesh was upon him. §

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 Shim'on 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,\*

28 Then Shim'on 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 eyenayim have beheld the Yeshe'u'at Eloheinu,†

31 Which You prepared in the presence of kol haammim (*all the peoples*),

32 An Ohr (*Light*) to give hisgalus (*revelation*) to the Nations and the kavod (*glory*) of Your Am (*people*), Yisroel.‡

33 And the Abba and Em of the yeled were amazed at the things being spoken about him.

34 And Shim'on said a bracha over them and said to Miryam his Em, Hinei this one is destined for the michshol (*stumbling*) and tekumah (*revival*) of RABBIM§ in Yisroel and for an Ot (*Sign*) that will be opposed (*against which there will be mitnaggedim, opponents*).\*

35 And a cherev (*sword*) will pierce the neshamah of you yourself also so that the machshavot of many levavot (*hearts*) will be revealed.

36 And there was a neviah (*prophetess*) named Chanah Bat Pnuel, of the shevet (*tribe*) of Asher. This isha (*woman*) was advanced in age, having lived with her baal (*husband*) sheva shanim (*seven years*) from her betulim (*virginity*),

37 And then to the age of eighty-four she had lived as an almanah (*widow*) who was not departing from the Beis HaMikdash, serving yomam valailah (*day and night*) with tzomot (*fastings*) and tefillos.

38 And at that very moment she came and stood nearby, exclaiming, Baruch HASHEM. And she continued speaking about him to all the ones anticipating the Geulah (*Redemption*) of Yerushalayim.†

39 And when they had been shomer mitzvot and completed everything according to the Torat HASHEM, they returned to the Galil and to their own shtetl of Natzeret.

§ 2:25 Isa 52:9 \* 2:27 Lv 12:6-8 † 2:30 Isa 40:5; 52:10 ‡ 2:32 Isa 42:6; 49:6

§ 2:34 Isa 53:11-12 \* 2:34 Isa 8:14; 53:3 † 2:38 Isa 40:2; 52:9

<sup>40</sup> And the yeled continued growing and was given chozek (*strength*), being filled with chochmah (*wisdom*), and the Chen vChesed HASHEM was upon him.

<sup>41</sup> And his horim (*parents*) used to make aliyah leregel (*pilgrimage*) to Yerushalayim shanah b'shanah (*year by year*) for Chag HaPesach (*the Feast of Pesach*).<sup>‡</sup>

<sup>42</sup> And when he became a bocher of twelve years of age, they made aliyah leregel (*pilgrimage*), as usual, according to the mitzvah and minhag of the Chag.

<sup>43</sup> 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,

<sup>44</sup> 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.

<sup>45</sup> And, not having found him, they returned to Yerushalayim, looking for him.

<sup>46</sup> And it came about, that after shloscha 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*).

<sup>47</sup> And all the ones listening to him where amazed at his binah and at his teshuvot (*answers*).

<sup>48</sup> 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.

<sup>49</sup> 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?<sup>§</sup>

<sup>50</sup> And they did not have binah of the dvar which he spoke to them.

<sup>51</sup> And he went down with them, and they came to Natzeret; and he continued in mishma'at (*obedience*) to his horim (*parents*). And his Em (*mother*) was treasuring all these things in her lev (*heart*).

<sup>52</sup> And Yehoshua kept increasing in chochmah V'GADEL VATOV GAM IM HASHEM VGAM IM ANASHIM (*and in stature and favor with HASHEM and men*).<sup>\*</sup>

### 3

<sup>1</sup> In the shenat chamesh esreh (*15<sup>th</sup> year*) of the reign of Tiberius Caesar, while Pontius Pilate was governing Yehudah, when Herod<sup>\*</sup> was tetrarch of the Galil, and when Philip-

<sup>‡</sup> 2:41 Ex 23:15; Dt 16:1-8    § 2:49 i.e., dealing with His affairs    \* 2:52 1Sm 2:26

\* 3:1 Antipas

pos the brother of Herod Antipas was tetrarch of Iturea and Trachonitis, and at the same time Lysanias was tetrarch of Abilene,

<sup>2</sup> And when, during the same historical period, Anan and Caiapha were Kohanim Gedolim, then it was that the dvar HASHEM came to† Yochanan Ben Zecharyah bamidbar (*in the wilderness*).

<sup>3</sup> And Yochanan went into all the surrounding region of the Yarden darshenen a tevilah of teshuva for the selichat avon,

<sup>4</sup> As it has been written in the sefer divrei Yeshayah Hanavi, KOL KOREY BAMIDBAR‡(*A voice of one shouting in the wilderness*): Prepare the Derech HASHEM(*the Way of the L-rd*). Make his paths straight!

<sup>5</sup> KOL GEY YINNASE VKHOL HAR VGVIVAH YISHPALU (*Every valley will be filled in and every mountain and hill will be leveled off*), VHAYAH HEAKOV LEMISHOR VHARKHASIM LVIKAH (*The crooked will be made straight, the rough paths made into smooth roads*);

<sup>6</sup> VRAU CHOL BASAR ES YESHU'AT ELOHEINU (*and all basar will see the salvation of our G-d*).§

<sup>7</sup> Therefore, Yochanan was saying to the multitudes coming out to have the mikveh mayim's tevilah supervised by him, You banim of nachashim, who warned you to flee from the charon af\* [HASHEM] habah (*the coming burning wrath [of HASHEM]*)?

<sup>8</sup> Therefore, produce p'ri tov l'teshuva (*fruit worthy of repentance*), and do not begin to presume within yourselves, saying, We have the zechut Avot (*merit of the Fathers*) of Avraham Avinu, for, I say to you, that HASHEM is able from these avanim (*stones*) to raise up banim to Avraham Avinu.

<sup>9</sup> And already the ax is laid at the shores haetzim (*the root of the trees*). Therefore, every etz not producing pri tov is cut down and is thrown into the Eish.

<sup>10</sup> And the multitudes were questioning him, saying, What then should we do?

<sup>11</sup> 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.

<sup>12</sup> Now came also mochesim (*tax collectors*) to receive the tevilah of teshuva, and they said to him, Rabbi, what should we do?

<sup>13</sup> And Yochanan said to them, Collect nothing more than the amount having been commanded you.

† 3:2 the kohen-navi    ‡ 3:4 Isa 40:3    § 3:6 Isa 40:3-5; Ps 98:2; Isa 42:16; 52:10

\* 3:7 HASHEM



<sup>14</sup> And chaialim (*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*).

<sup>15</sup> As the Am [Berit] were filled with expectation, and all were wondering in their levavot (*hearts*) concerning Yochanan, whether perhaps he might be the Moshiach,

<sup>16</sup> Yochanan answered everyone, saying, I give you a tevilah with a mikveh mayim, but Hu HaBah (*He Who Comes*)<sup>†</sup> 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.

<sup>17</sup> The winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the MOTZ (*chaff*) he will burn up with an EISH LO TIKHBEH (*fire not [ever] extinguished*).

<sup>18</sup> Therefore, with many other devarim Yochanan was exhorting them, preaching the Besuras HaGeulah to the Am [Berit].

<sup>19</sup> Now Herod the tetrarch, when he was reproved by Yochanan about Herodias, the wife of his brother, and about all resha'im (*evil*) which he did,

<sup>20</sup> Herod added this above all: he locked up Yochanan in the beit hasohar (*prison*).

<sup>21</sup> 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,

<sup>22</sup> And the Ruach Hakodesh descended in demut gashmit as a yonah upon Rebbe, Melech HaMoshiach; and then came a bat kol out of Shomayim, saying, ATAH BNI AHUVI ASHER BCHA CHAFATSTI.

<sup>23</sup> 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,

<sup>24</sup> Ben Mattat, ben Levi, ben Malki, ben Yannai, ben Yosef,

<sup>25</sup> Ben Mattityahu, ben Amotz, ben Nachum, ben Chesli, ben Naggai,

<sup>26</sup> Ben Machat, ben Mattityahu, ben Shimi, ben Yosef, ben Yodah,

<sup>27</sup> ben Yochanan, ben Reisha, ben Zerubavel, ben Shealtiel, ben Neri,

<sup>28</sup> Ben Malki, ben Addi, ben Kosam, ben Elmadan, ben Er,

<sup>29</sup> Ben Yehoshua, ben Eli'ezer, ben Yorim, ben Mattat, ben Levi,

<sup>†</sup> 3:16 i.e., Rebbe, Melech HaMoshiach

<sup>30</sup> Ben Shim'on, ben Yehudah, ben Yosef, ben Yonam, ben Elyakim,

<sup>31</sup> Ben Malah, ben Manah, ben Mattatah, ben Natan, ben Dovid,

<sup>32</sup> Ben Yishai, ben Oved, ben Boaz, ben Salmon, ben Nachshon,

<sup>33</sup> ben Amminadav, ben Admin, ben Arni, ben Chetzron, ben Peretz, ben Yehudah,

<sup>34</sup> Ben Ya'akov, ben Yitzchak, ben Avraham, ben Terach, ben Nachor,

<sup>35</sup> ben Serug, ben Reu, ben Peleg, ben Ever, ben Shelah,

<sup>36</sup> Ben Keinan, ben Arpachshad, ben Shem, ben Noach, ben Lemekh,

<sup>37</sup> Ben Metushelach, ben Chanokh, ben Yered, ben Mahalalel, ben Keinan,

<sup>38</sup> Ben Enosh, ben Shet, ben Adam, ben HaElohim.

## 4

<sup>1</sup> Now Rebbe Melech HaMoshiach, full of the Ruach Hakodesh, returned from the Yarden, and was being led by the Ruach Hakodesh bamidbar,

<sup>2</sup> Where for ARBA'IM 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.

<sup>3</sup> And HaSatan said to Rebbe Melech HaMoshiach, If you are the Ben HaElohim, command this even (*stone*) that it become lechem.

<sup>4</sup> And Rebbe Melech HaMoshiach answered HaSatan, It has been written, LO AL HALECHEM LVADOH YCHEYEH HAADAM, (*Not by bread alone will man live*).\*

<sup>5</sup> And HaSatan led Rebbe Melech HaMoshiach up and showed him, in a moment of time, all the mamlechet (*kingdoms*) of the Olam Hazei;

<sup>6</sup> And HaSatan said to him, To you I will give all this shilton (*rule*), this shlita (*control*), and their kavod, because it has been given to me; and to whomever I desire, I give it.

<sup>7</sup> Therefore, if you will be KOREIA UMISH-TACHAVEH†(*kneeling down and worship*) before me, everything will be yours.

<sup>8</sup> And in reply, he said to HaSatan, It has been written, ES HASHEM ELOHEICHA TIRAH VOTO TAAVOD‡(*HASHEM Elohe-icha you shall fear and him alone you shall serve*).

<sup>9</sup> And HaSatan led him to Yerushalayim and set him atop the pinnacle of the Beis HaMikdash, and said to him, If you are Ben HaElohim, throw yourself down from here;

\* 4:4 Dt 8:3 † 4:7 Esth 3:5 ‡ 4:8 Dt 6:13

<sup>10</sup> For it has been written, MALACHAV Y TZAVVEH LACH (His angels he will command concerning you to protect you,

<sup>11</sup> And upon their hands they will lift you up, lest you strike your foot against a stone).§

<sup>12</sup> And in reply, Rebbe Melech HaMoshiach said to HaSatan, It says, LO TENASSU ES HASHEM ELOHEICHEM\* (*Do not put to the test HASHEM your G-d.*).

<sup>13</sup> And after Rebbe, Melech HaMoshiach completed all nisayonos, HaSatan went away from him until an opportune time.

<sup>14</sup> And in the gevurat HaRuach Hakodesh, Rebbe Melech HaMoshiach returned to the Galil. And a report went out throughout all the surrounding countryside about him.

<sup>15</sup> And Rebbe Melech HaMoshiach was saying shiurim in their shuls and eliciting a peledike response (*reaction of marveling*) from everyone.

<sup>16</sup> 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].

<sup>17</sup> [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,

<sup>18</sup> RUACH ADONAI HASHEM ALAI YAAN MASHACH ADONAI OTI LEVASER ANAVIM SHELACHANI LIKRO LISHVUYIM DEROR, (*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 PEKACH KOACH, VSHALACH RETZUTZIM CHAFSHIM, (*the recovery of sight, to set the oppressed free*).†

<sup>19</sup> LIKRO SHENAT RATZON LAHASHEM (*To preach the year of HASHEM's favor*).‡

<sup>20</sup> And doing the glilah ceremony, he rolled up the megillah; and, having given it back to the shammash, he sat down [to teach]. And all the eyes in the shul were focused on him.

<sup>21</sup> And Rebbe Melech HaMoshiach began to speak to them, Hayom (*today*) this dvar of the Kitvei Hakodesh has been fulfilled in your hearing.

<sup>22</sup> And everyone was speaking well of him, and they were amazed at the divrei Chen coming out of his mouth and they were saying, Can this be Ben Yosef?

<sup>23</sup> And Rebbe, Melech HaMoshiach said to them, Muz zain (*no doubt*) you will speak this mashal to me: Rofeh, heal your-

§ 4:11 Ps 91:11,12 \* 4:12 Dt 6:16 † 4:18 Isa 61:1-2; 58:6 ‡ 4:19 Isa 61:1,2  
TARGUM HA-SHIVIM; Lv 25:10; Ps 102:20; 103:6; Isa 42:7; 49:8,9

self. Everything we heard that happened in K'far-Nachum, do also here in your shtetl.

<sup>24</sup> But he said, Omein, I say to you that no navi is welcome in his own shtetl, in his own eretz moledet (*homeland*).

<sup>25</sup> Omein, I tell you, there were many almanot in Yisroel in the yamim of Eliyahu HaNavi, when Shomayim was shut up for shalosh shanim and shishah chodashim (*three years and six months*), when a great famine occurred over all the land, §

<sup>26</sup> And to not one of them was Eliyahu HaNavi sent except to Tzarfat of Tzidon to an isha, an almanah.

<sup>27</sup> And many metzoraim (*lepers*) were in Yisroel during the time of Elishah HaNavi, and not one of them was cleansed except Naaman the Syrian.

<sup>28</sup> And hearing these things, all in the shul were filled with ka'as (*anger*).

<sup>29</sup> 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.\*

<sup>30</sup> But having gone through the midst of them, Rebbe, Melech HaMoshiach was walking away.

<sup>31</sup> And Moshiach went down to K'far-Nachum, a shtetl of the Galil. And he was saying them shiurim on the Shabbatot.

<sup>32</sup> And they were amazed at his torah, because Rebbe Melech HaMoshiach's dvar torah was with samchut (*authority*).

<sup>33</sup> And in the shul there was a man having a ruach hatameh (*unclean spirit, shed, demon*) and it let out a shrai (*scream*).

<sup>34</sup> Ah, mah lanu vlach, Yehoshua of Natzeret? Did you come to destroy us? I have daas of who you are, HaKadosh of HASHEM.

<sup>35</sup> 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.

<sup>36</sup> 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!

<sup>37</sup> And a report was going out about him into every place of the surrounding region.

<sup>38</sup> And Rebbe, Melech HaMoshiach got up from the shul and entered into the bais of Shim'on. And the chamot (*mother-in-law, shviger*) of Shim'on was fever-stricken, and they asked him about her.

<sup>39</sup> And having stood over her, Rebbe Melech HaMoshiach rebuked the kaddachat†(*fever*) and it left her. And at once, having got up, she was functioning as their mesharetet (*servant, keli kodesh, lady minister*).

<sup>40</sup> 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.‡

<sup>41</sup> 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.

<sup>42</sup> And in the boker, having gone forth, he went out to a desolate place. And the multitudes were seeking him, and when they got to him, they wanted to prevent his departure from them.

<sup>43</sup> But he said to them, It is necessary for me to preach the Malchut HASHEM in the other shtetlach, because this is the tachlis for which I was sent.

<sup>44</sup> And Rebbe, Melech HaMoshiach was preaching in the shuls of Yehudah.

## 5

<sup>1</sup> 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,

<sup>2</sup> And he saw two sirot (*boats*) having been beside the lake. But the daiyagim (*fishermen*) had left them and were cleaning the nets.

<sup>3</sup> And embarking into one of the sirot which was Shimon's, Rebbe Melech HaMoshiach asked Shim'on 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.

<sup>4</sup> And when he stopped speaking, Rebbe, Melech HaMoshiach said to Shim'on, Launch out into the deep (*water*) and let down your nets for a catch.

<sup>5</sup> And in reply, Shim'on said, Adoni, throughout the whole lailah we have labored and caught nothing. But on account of your dvar I will let down the nets.

<sup>6</sup> And having done this, they enclosed asach (*a lot of*) dagim, and their nets were being torn.

<sup>7</sup> And they signaled for their shuttafim (*partners*) in the other sirah to come and help them. And they came and they filled both sirot (*boats*) so much that they began to sink.

† 4:39 Dt 28:22    ‡ 4:40 Ps 107:20

<sup>8</sup> And having seen this, Shim'on Kefa fell down before Rebbe Melech HaMoshiach, saying, Depart from me, Adoni, for an ish choteh (*sinful man*) am I.\*

<sup>9</sup> For astonishment seized Shim'on Kefa and all the ones with him on account of the catch of dagim which they took;

<sup>10</sup> And likewise also Ya'akov and Yochanan the banim of Zavdai, who were business shuttafim (*partners*) with Shim'on. And Rebbe Melech HaMoshiach said to Shim'on, Do not be afraid. From now on you will catch bnei Adam.

<sup>11</sup> And having left behind the sirot on the shore, they forsook all, and followed him.†

<sup>12</sup> And it came about, while he was in one of the shtetlach, hinei, there was an ish metzorah full of leprosy. And having seen Rebbe Melech HaMoshiach, and having fallen on his face, he begged him saying, Adoni, if you are willing, you are able to make me tahor (*clean*).

<sup>13</sup> And having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And, ofen ort (*immediately*), the leprosy departed from him.

<sup>14</sup> And Rebbe, Melech HaMoshiach gave orders to him to tell no one, but go and show yourself to the kohen and make a korban for your tohorah (*purification*) as Moshe Rabbeinu gave mitzvah; do this for an edut (*solemn testimony*) to them.‡

<sup>15</sup> But the man was spreading even more the dvar about Rebbe, Melech HaMoshiach, and many multitudes were assembling to listen and to receive refuah (*healing*) from their machlot (*illnesses*).

<sup>16</sup> But Rebbe, Melech HaMoshiach was withdrawing in hitbodedut (*seclusion, aloneness with G-d*) into the wilderness places and was davening.

<sup>17</sup> And it came about, on one of the yamim when he was teaching Torah, that the Perushim and Sofrim had come from every shtetl of the Galil and Yehudah and Yerushalayim and were sitting by. And the power of HASHEM was with Rebbe Melech HaMoshiach to bring refuah (*healing*).

<sup>18</sup> And hinei, anashim were carrying on a mat a man who had been paralyzed, and they were seeking to carry in the paralytic and to place him before Rebbe Melech HaMoshiach.

<sup>19</sup> And not having found by what way they might carry him, because of the multitude, and having gone up onto the roof, they let the man down with the mat through the tiles so that he was right in the center in front of Rebbe Melech HaMoshiach.

\* 5:8 Gn 18:27; Job 42:6; Isa 6:5    † 5:11 as talmidim    ‡ 5:14 Lv 14:2-32

<sup>20</sup> And having seen their emunah, Rebbe Melech HaMoshiach said, Ben Adam, your chatta'im (*sins*) have received selicha (*forgiveness*).

<sup>21</sup> And the Sofrim began to raise kashes (*questions*), and also the Perushim, saying, Who is this who is speaking Chillul HASHEM gidduf? Who is able to grant selicha to chatta'im but HASHEM alone?

<sup>22</sup> But he having had daas of their machshavot (*thoughts*), said to them in reply, Why are you reasoning in your levavot?

<sup>23</sup> Which is easier: to say, Your chatta'im have been granted selicha, or to say, Get up and walk?

<sup>24</sup> But in order that you may have da'as that the Bar Enosh<sup>§</sup> has samchut on HaAretz to grant selicha to chatta'im, Rebbe Melech HaMoshiach said to the one having been paralyzed, To you I say, Get up, pick up your mat, and go to your bais (*house, home*).

<sup>25</sup> And at once the man arose in front of them, picked up the mat upon which he was lying, and departed to his bais, shouting, Baruch HASHEM!

<sup>26</sup> And astonishment seized everyone, and they were shouting, Baruch HASHEM! And they were filled with yirat Shomayim, saying, Hayom (*today*) our eyes have beheld niflaot (*wonders*)!

<sup>27</sup> And after these things Rebbe Melech HaMoshiach went out and saw a moches (*tax collector*) named Levi\* sitting in the tax office, and he said to him, Follow me.

<sup>28</sup> And having forsaken all and having got up, Levi was following Rebbe Melech HaMoshiach.

<sup>29</sup> And Levi arranged a large seudah in his bais for Rebbe Melech HaMoshiach, and there was a great number of mochesim and others who were with them, reclining at tish.

<sup>30</sup> And the Perushim and their Sofrim were murmuring against Rebbe Melech HaMoshiach's talmidim, saying, Why with the mochesim and chote'im are you eating and drinking?

<sup>31</sup> And in reply, Rebbe Melech HaMoshiach said to them, It is not the bariim who have need of a rofeh, but the cholim (*sick persons*);

<sup>32</sup> I have not come to call the tzaddikim but chote'im (*sinners*) to teshuva (*repentance*).

<sup>33</sup> But they said to Rebbe, Melech HaMoshiach, Yochanan's talmidim undergo tzomot (*fasts*) often and offer tefillos; likewise also the ones of the Perushim; but your talmidim eat and drink.

<sup>34</sup> But Rebbe Melech HaMoshiach said to them, You are not able to make the Bnei haChuppah undergo tzomot while the Choson is with them, are you?

<sup>35</sup> But yamim will come when the Choson is taken away from them; then, in those yamim, they will undergo tzomot.

<sup>36</sup> 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.

<sup>37</sup> And no one puts yayin chadash (*new wine*) into old wineskins; otherwise, the new wine will burst the wineskins, it will be spilled, and the wineskins will be destroyed.

<sup>38</sup> Rather, yayin chadash must be put into new wineskins.

<sup>39</sup> And no one having drunk the old desires the chadash (*new*), for he says, The alter (*old*) is besere (*better*).

## 6

<sup>1</sup> And it came about on Shabbos that the Moshiach is passing through grain fields, and his talmidim were plucking and eating the heads of grain and rubbing them in their hands.\*

<sup>2</sup> Now some of the Perushim said, Why are you doing what is asur (*impermissible*) on Shabbos?

<sup>3</sup> 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,†

<sup>4</sup> How he entered into the Beit HASHEM and took the Lechem HaPanim (*the Bread of the Presence*), and he ate and gave to the ones with him, which is mutar (*permissible*) to eat only by the kohanim?‡

<sup>5</sup> And he was saying to them, The Bar Enosh§ is Adon HaShabbos.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> But he knew their machshavot (*thoughts*), and said to the man having the withered hand, Rise and stand in the midst. And the man got up and stood.

<sup>9</sup> 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?

\* 6:1 Dt 23:25 † 6:3 1Sm 21:6 ‡ 6:4 Lv 24:5,9 § 6:5 Moshiach, Dan 7:13-14



<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> And when boker came, Rebbe Melech HaMoshiach summoned his talmidim, and chose from them Shneyim Asar (*Twelve*), whom he also named Shlichim:

<sup>14</sup> Shim'on, whom also he called Kefa; Andrew his brother; Ya'akov, Yochanan, Philippos, Bar-Talmai,

<sup>15</sup> Mattityahu, T'oma, Ya'akov Ben-Chalfai, Shim'on, the one being called the Zealot,

<sup>16</sup> Yehudah Ben Ya'akov, and Yehudah from K'riot, who became the boged (*traitor; betrayer*) of Rebbe, Melech HaMoshiach.

<sup>17</sup> And having come down with them, he stood on a level place, and a great multitude of his talmidim, and a great multitude of the Am Berit from all Yehudah and Yerushalayim and the coastal region of Tzor and Tzidon,

<sup>18</sup> Came to hear him and to receive refuah (*healing*) from their machlot (*illnesses*), and the ones being troubled by ruchot hatemeiot (*unclean spirits, shedim*) were given refuah,

<sup>19</sup> And all were seeking to touch Rebbe, Melech HaMoshiach because koach (*power*) was going out from him, and he was giving refuah to everyone.

<sup>20</sup> And lifting up his eyes to look at his talmidim, Rebbe Melech HaMoshiach said, Ashrey are the aniyim (*poor*), for yours is the Malchut HASHEM.

<sup>21</sup> Ashrey are the ones hungering now, for you will eat your fill. Ashrey are the ones weeping now, for you will laugh.\*

<sup>22</sup> Ashrey are you when Bnei Adam have sinas chinom (*baseless hatred*) for you and when they ostracize you and they reproach you and cast out your name as rah (*evil*) on account of the Bar Enosh.†

<sup>23</sup> Have simcha in that day and leap for chedvah (*rejoicing*), for your sachar (*reward*) is gadol in Shomayim. According to the same their Avot were doing to the Neviim.

<sup>24</sup> But oy to you, you ashirim, for you have already received in full your nechamah (*comfort*).

\* 6:21 Isa 55:1,2; 61:2,3 † 6:22 Moshiach, Dan 7:13-14

<sup>25</sup> Oy to you, the ones having been well fed now, for you will hunger. Oy, the ones laughing now, for you will mourn and weep.‡

<sup>26</sup> Woe when all Bnei Adam speak well of you. For according to the same things were their Avot doing to the neviei hasheker (*false prophets*).

<sup>27</sup> But to you I say, to the ones listening, show ahavah to your oyvim (*enemies*), do mitzvahs for the ones with sinas chinom for you,

<sup>28</sup> Say a bracha for the ones cursing you, daven for the ones mistreating you.

<sup>29</sup> To the one hitting you on the cheek, offer also the other, and from the one taking away your kaftan (*coat*), also the tunic and gartel do not withhold.

<sup>30</sup> To everyone asking you, give tzedakah; and from the one taking away your things, do not demand them back.§

<sup>31</sup> And just as you want that Bnei Adam may do to you, do to them similarly.

<sup>32</sup> 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.

<sup>33</sup> For even if you do mitzvahs for the ones doing mitzvahs for you, what kind of shvakh to you is that?

<sup>34</sup> 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.

<sup>35</sup> But show ahavah to your oyvim and do mitzvahs and Gemilut Chasadim, expecting nothing in return. And your sachar will be rav. And you will be bnei Elyon (*sons of the Most High*), because He is kind to anashim ra'im and those without hodayah.

<sup>36</sup> Be anashim of rachamanut (*compassion*), just as also your Elohim HaAv is merciful.\*

<sup>37</sup> 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*).

<sup>38</sup> 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.†

‡ 6:25 Isa 65:13; Prov 14:13

§ 6:30 Dt 15:7,8; Prov 21:26

\* 6:36 Ps 103:8

† 6:38 Ps 79:12; Isa 65:6,7

<sup>39</sup> 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?

<sup>40</sup> A talmid is not above his moreh. But everyone, having been fully trained, will be like his moreh (*teacher*).

<sup>41</sup> And why do you see the speck in the eye of your ach, but the log in your own eye you do not notice?

<sup>42</sup> 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].

<sup>43</sup> For there is no etz tov producing pri rah, nor again an etz rah producing pri tov.

<sup>44</sup> 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.

<sup>45</sup> The ish tov from the good storehouse of the lev produces tov, and the ish rah out of the evil storehouse produces rah. For from the abundance of the lev the peh (*mouth*) speaks.

<sup>46</sup> And why do you call me Adoni and yet you do not do what I say?

<sup>47</sup> Everyone coming to me and hearing my divrei torah and putting them into practice, I will show you to whom he is likened.

<sup>48</sup> He is likened to the man building a bais who dug and went down deep and laid a yesod upon the av sela (*bedrock*). And a flood having come, the river struck against that bais, and the flood was not strong enough to shake it, because its binnuy was firm.

<sup>49</sup> Now the one having heard,<sup>‡</sup> and not having put them into practice, is like a man having built a bais (*house*) upon the ground without a yesod (*foundation*), which the river struck against, and ofen ort (*immediately*) the bais collapsed, and gadol (*great*) was the churban of that bais.

## 7

<sup>1</sup> When he completed all his divrei torah in the oznei haAm (*ears of the people*), Rebbe, Melech HaMoshiach entered into K'far-Nachum.

<sup>2</sup> Now a certain eved of a centurion, an eved dear to him, was having a machla (*illness*) and was near mavet.

<sup>3</sup> And having had daas of Rebbe Melech HaMoshiach, the centurion sent to him Zekenim (*Elders*) of the Yehudim, asking him to come and to give refuah to his eved.

<sup>‡</sup> 6:49 Rebbe Melech HaMoshiach's divrei torah

<sup>4</sup> 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.

<sup>5</sup> For he is one of the chasidei ummot haOlam\* who loves our Jewish people and he built for us our shul.

<sup>6</sup> 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;

<sup>7</sup> Therefore, I did not consider myself worthy to come to you. But just say the dvar, and my eved will receive refuah.†

<sup>8</sup> For I too am a man placed under the yad memshalah (*the governing authority*), having chaiyalim (*soldiers*) under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my eved, Do this, and he does it.

<sup>9</sup> 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.

<sup>10</sup> And when the ones having been sent returned to the bais, they found the eved being shalem bguf (*healthy*).

<sup>11</sup> And it came about on the next day that Rebbe Melech HaMoshiach proceeded to a shtetl called Naim, and his talmidim were traveling along with him as well as a great company of people.

<sup>12</sup> Now as Rebbe Melech HaMoshiach approached the shaar of the shtetl, hinei, an ish met (*dead man*) was being carried out for kevrurah (*burial*); he was the ben yachid (*only son*) of his Em, and she was an almanah (*widow*), and a considerable crowd from the shtetl was with her.

<sup>13</sup> And when Rebbe, Melech HaMoshiach Adoneinu saw her, he had rachmei shomayim (*heavenly compassion*) on her and said, Do not weep.

<sup>14</sup> And having approached, he touched the aron met (*coffin*); and the bearers stood still, and he said, Bocher, to you I say, get up.

<sup>15</sup> And the niftar (*deceased person*) sat up and he began to speak, and Rebbe Melech HaMoshiach gave him to his Em (*mother*).

<sup>16</sup> 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.

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\* 7:5 i.e. non-Jews who treat Jews kindly † 7:7 Ps 107:20

<sup>17</sup> And this report about him went out into all Yehudah and into all the surrounding countryside.

<sup>18</sup> And Yochanan's talmidim reported to him about all these things. And when he had summoned a certain two of his talmidim, Yochanan

<sup>19</sup> Sent them to Rebbe, Melech HaMoshiach Adoneinu, saying, Are you Hu HaBah<sup>‡</sup> or should we be looking for another?

<sup>20</sup> 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<sup>§</sup> or should we be looking for another?

<sup>21</sup> Genoi at that time Rebbe, Melech HaMoshiach gave refuah to many with machlot and afflictions and ruchot raot and to many ivverim he granted sight.

<sup>22</sup> And in reply he said to them, Go and tell Yochanan what you have seen.\* IVRIM TIRENAH, pisechim (*lame persons*) walk, the metzorim are cleansed, and chereshim hear, the mesim are restored to life, ANIYIM have the Besuras HaGeulah preached to them.†

<sup>23</sup> And ashrey is whoever does not find a michshol (*stumbling block, obstacle*)<sup>‡</sup> in me.§

<sup>24</sup> 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?

<sup>25</sup> But what did you go out to see? A man dressed in a dandy's soft clothing? The ones with glorious apparel are living in luxury as courtiers in the palaces.

<sup>26</sup> But what did you go out to see? A navi? Ken, I say to you, and one more than a navi.

<sup>27</sup> This one is he about whom it has been written, HINENI SHOLEIACH MALAKHI (*Behold, I send my messenger*) before Your face, who will prepare Your derech in front of You.\*

<sup>28</sup> 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.

<sup>29</sup> (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.

<sup>30</sup> But the Perushim and the Baalei HaTorah rejected the tachlis (*purpose, aim*) of HASHEM for their lives, refusing the tevilah of teshuva of Yochanan.)

‡ 7:19 Moshiach § 7:20 Moshiach \* 7:22 as edei reiyah, eyewitnesses

† 7:22 Isa 29:18,19; 35:5,6; 61:1,2 ‡ 7:23 Isa 57:14 § 7:23 as Rebbe Melech

HaMoshiach \* 7:27 Mal 3:1

31 Therefore, to what will I compare the people of hador hazeh (*this generation*) and what are they like?

32 They are like yeladim sitting in the marketplace and calling out to one another; and they say, We played the chalil (*flute*) for you and you did not dance; we sang a kina (*lament, funeral dirge*) and you did not weep.

33 For Yochanan of the tevilah of teshuva has come not eating lechem nor drinking yayin, and you say, He has a shed (*demon*)!

34 The Bar Enosh<sup>†</sup> has come eating and drinking, and you say, Hinei, a man who is a zolel (*glutton*) and a shikkor (*drunkard*), a re'a (*friend*) of mochesim and chote'im.

35 Yet chochmah is justified by all of her yeladim.

36 Now a certain one of the Perushim was requesting Rebbe Melech HaMoshiach at tish, and, he, having entered into the bais of the Parush, reclined to eat.

37 And an isha (*woman*) was in the shtetl, an isha chotet (*a woman of sin*), and, when she had daas that Rebbe, Melech HaMoshiach reclines at tish in the bais of the Parush, she brought an alabaster flask of costly perfume.

38 She stood behind him, and then she began weeping at his feet, and with her tears she began to wash the feet of Rebbe, Melech HaMoshiach and she was drying them with her hair, and she was kissing his feet and was anointing them with perfume.

39 But when the Parush who had invited Rebbe, Melech HaMoshiach saw this, he said to himself, If this one were a navi, he would have had daas who and what sort of isha is touching him, because she is an isha chotet (*woman of sin*).

40 And in reply, Rebbe Melech HaMoshiach said to him, Shim'on, I have something to say to you. And the Parush said, Speak, Rabbi.

41 Two persons were debtors to a certain creditor; the one owed a choiv (*debt*) of chamesh meot (*five hundred*) denarii and the other a choiv (*debt*) of chamishim (*fifty*).

42 Not being able to repay, the creditor graciously forgave both debts. Therefore which of them will have more ahavah for him?

43 In reply, Shim'on said, I suppose the one whom the creditor forgave more. And Rebbe Melech HaMoshiach said to him, Your judgment is gantze nachon.

44 And having turned to the isha, Rebbe, Melech HaMoshiach said to Shim'on, Do you see this isha? I entered your bais, you did not give me mayim for my feet, but she has washed

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<sup>†</sup> 7:34 Moshiach, Dan 7:13-14

my feet with her tears, and wiped them with the hairs of her rosh.‡

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.§

47 Oib azoi (*consequently*), I say to you, her chatta'im, which are many, have been granted selicha (*forgiven*), for with rabbah ahavah she loved. But he who is mekabel selicha (*accepting forgiveness*) only a little, has ahavah only a little.

48 And he said to her, Your averos have been granted selicha.

49 And the ones reclining at tish with Rebbe Melech HaMoshiach began to say to themselves, Who is this who even grants selicha to averos?

50 And Rebbe Melech HaMoshiach said to the isha, Your emunah has gained you Yeshu'at Eloheinu. L'chi l'shalom (*Go in shalom!*).

## 8

1 And it came about afterwards that he was traveling through every shtetl and village darshenen and proclaiming the Besuras HaGeulah of the Malchut HASHEM; and the Shneyam Asar were with Rebbe Melech HaMoshiach.

2 And there were some nashim who had received refuah from ruchot raot and machlot: Miryam (*called Magdalit*), from whom shivah shedim had gone out;

3 And Yochanah the wife of Kuza, the steward of Herod; Shoshanah, and many others who were giving maamadot (*contributions*) for Rebbe, Melech HaMoshiach from their private means.

4 Now when a large multitude was coming together and the ones in every shtetl were making their derech to him, Rebbe, Melech HaMoshiach spoke by way of a mashal:

5 The one sowing went out to sow his seed; and as he sows, some [seed] 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. As Rebbe, Melech HaMoshiach said these things, he was calling out, The one having oznayim (*ears*) to hear, let him hear.

‡ 7:44 Gn 18:4; Judg 19:21    § 7:46 Ps 23:5; Koh 9:8

<sup>9</sup> Now Rebbe Melech HaMoshiach's talmidim began questioning him as to what this mashal might be.

<sup>10</sup> 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.\*

<sup>11</sup> Now the mashal is this: The seed is the dvar HASHEM.

<sup>12</sup> 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 Yeshu'at Eloheinu.

<sup>13</sup> Now the ones upon the rock are those who when they hear, with simcha they receive the dvar; but these have no shorash (*root*). They have emunah for a while, but in time of nisayon (*trial, temptation*), they become shmad and they fall away.

<sup>14</sup> Now the seed which fell among thorns, these are the ones who have heard, and as they go on their derech, they are choked by the deagot (*worries, anxieties*) and ashires (*riches*) and taanugot (*pleasures*) of the Olam Hazeh and they bring no pri to maturity.

<sup>15</sup> Now the one in the adamah tova (*good ground*), these are those who have heard the dvar HASHEM with a lev (*heart*) tov and yashir (*straight*), and retain the dvar HASHEM and bear pri with savlanut (*patience*).

<sup>16</sup> Now no one having lit a menorah covers it with a jar or places it under a bed; but he places the menorah on the shulchan, in order that the ones entering may see the ohr (*light*).

<sup>17</sup> 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*).

<sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> And it was announced to him, Your Em and your achim have been standing outside waiting to see you.

<sup>21</sup> 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*).

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\* 8:10 Isa 6:9



<sup>22</sup> 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.

<sup>23</sup> 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*).

<sup>24</sup> And they came and woke him up, saying, Adoneinu, Adoneinu, we are perishing! And having been awakened, he rebuked the wind and the rough waves, and the storm ceased. And all became calm.†

<sup>25</sup> And Moshiach said to them, Where is your emunah? And they were fearful and amazed, saying to one another, Who then is this, that he commands even the winds and the sea and they obey him?‡

<sup>26</sup> And they sailed down to the country of the Gerasenes, which is opposite the Galil.

<sup>27</sup> And as Rebbe Melech HaMoshiach disembarked upon the shore, he was met from the town by a certain ish possessed by shedim; and the ish had not worn clothing for a long time and was not living in a bais but among the kevarim (*graves*).

<sup>28</sup> 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.

<sup>29</sup> For Rebbe Melech HaMoshiach had been commanding the ruach hatumah (*unclean spirit, shed*) to come out of the ish. For many times it had seized him; and he was restrained with chains and imprisoned by shackles and, breaking apart the bonds, he was being driven by the shed into the wilderness places.

<sup>30</sup> And Rebbe Melech HaMoshiach questioned him, What is your name? And he said, Legion. For many shedim had entered him.

<sup>31</sup> And the shedim were entreating Rebbe Melech HaMoshiach, lest he might command them to depart into the abyss.

<sup>32</sup> 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.

<sup>33</sup> 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.

† 8:24 Ps 107:29    ‡ 8:25 Prov 30:4

<sup>34</sup> And when the herdsmen saw what had happened, they fled and reported it in the ir (*town*) and countryside.

<sup>35</sup> 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.

<sup>36</sup> And the edei reiyah reported to the people how the one possessed with shedim was given refuah.

<sup>37</sup> 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.

<sup>38</sup> 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,

<sup>39</sup> Return 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.

<sup>40</sup> Now Rebbe Melech HaMoshiach returns, and the multitude gave him kabbalat panim, for they had all been expecting him.

<sup>41</sup> 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;

<sup>42</sup> For he had a bat yachidah (*only daughter*) about twelve years in age, and she was dying.

But as Rebbe, Melech HaMoshiach went, the multitudes were pressing around him,

<sup>43</sup> 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,§

<sup>44</sup> Approached Rebbe, Melech HaMoshiach from behind, and she touched the tzitzit of his garment; and ofen ort (*immediately*) the flow of her dahm stopped.

<sup>45</sup> 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.

<sup>46</sup> But he said, Someone did touch me, for I had daas that koach had gone out from me.

<sup>47</sup> And when the isha saw that she had not escaped notice, she came trembling and fell down before him, and declared

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§ 8:43 Lv 15:25-30

before the people the reason she touched him, and how often ort (*immediately*) she received refuah.

<sup>48</sup> And he said to her, Biti (*my daughter*), your emunah brought your refuah. L'chi l'shalom (*Go in shalom*).

<sup>49</sup> While he was still speaking, someone comes from the bais (*house*) of the Rosh Kehillah [Yair], saying, Your bat has died. Do not cause a shter (*bother*) for the rebbe.

<sup>50</sup> But when he heard this, he answered him, Do not be afraid; only have emunah, and she will receive refuah.

<sup>51</sup> And having come to the bais, Rebbe Melech HaMoshiach did not permit anyone to enter with him, except Kefa and Yochanan and Ya'akov, and the yaldah's Abba and Em.

<sup>52</sup> And all were weeping and mourning for the yaldah; but he said, Stop weeping, for she has not died, but is sleeping.

<sup>53</sup> And they were making leitzonus (*fun*) of him, having had daas that she was a nifteret (*a deceased person*).

<sup>54</sup> But Rebbe Melech HaMoshiach took her by the hand and called out, saying, Yaldah, get up!

<sup>55</sup> And her ruach returned, and she got up often ort and Rebbe Melech HaMoshiach gave orders that something be given to her to eat.

<sup>56</sup> And her horim (*parents*) were amazed; but Rebbe Melech HaMoshiach instructed them to tell no one what had happened.

## 9

<sup>1</sup> And having called together the Shneyim Asar, Rebbe Melech HaMoshiach gave to them koach (*power*) and samchut (*authority*) over all the shedim and to give refuah (*healing*) to their illnesses.

<sup>2</sup> Rebbe Melech HaMoshiach sent them out as his Shlichim to preach the Malchut HASHEM and to give refuah to the cholim,

<sup>3</sup> And Rebbe Melech HaMoshiach said to them, Take nothing for the journey, neither walking stick nor a schnorrer's (*beggar's*) sack nor lechem nor kesef, nor an extra kaftan.

<sup>4</sup> And into whatever bais you may enter, remain there, and from there go out.

<sup>5</sup> And as many as do not receive you, going out from that shtetl, shake off the dust from your feet for an edut against them.

<sup>6</sup> And they departed and were itinerating throughout the shtetlach, darshenen the Besuras HaGeulah and healing everywhere.

<sup>7</sup> Now Herod the Tetrarch heard all the things happening and he was perplexed because it was said by some that

Yochanan had experienced his Techiyah from HaMesim and come back;

<sup>8</sup> by some also that Eliyahu Hanavi had appeared; but by others that some navi of the ancients arose.

<sup>9</sup> But Herod said, Yochanan I beheaded. Who then is this about whom I hear such things? And he was seeking to see him.

<sup>10</sup> And having returned, Rebbe Melech HaMoshiach's Shlichim told him what things they did. And having taken them for a yechidus, Rebbe Melech HaMoshiach withdrew to a shtetl being called Beit-Tzaidah.

<sup>11</sup> 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.

<sup>12</sup> Now the day began to decline. And having approached, the Shneyim Asar said to Rebbe Melech HaMoshiach, Send away the multitude, so that having gone into the surrounding shtetlach and farms, they may find lodging and may find provisions, for here we are in a desolate place.

<sup>13</sup> And Rebbe Melech HaMoshiach said to them, You give them [something] to eat. But they said, There are not to us more than chamesh kikrot (*loaves*) and dagim, shenayim, unless we go and buy for all this people okhel (*food*).

<sup>14</sup> For there were about chamesh elafim anashim (*five thousand*). But Rebbe Melech HaMoshiach said to his talmidim, Have them recline,\* and chamishim (*fifty*) in a group.†

<sup>15</sup> And Rebbe Melech HaMoshiach's talmidim did so, and all reclined.‡

<sup>16</sup> And having taken the chamesh kikrot and the shnei hadagim, and having looked up to Shomayim, Rebbe Melech HaMoshiach said a bracha over them, and offered the betziat halechem, and was giving to the talmidim to set before the multitude.

<sup>17</sup> And they ate and all were satisfied, and they picked up shirayim, shneyim asar baskets full.

<sup>18</sup> 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?

<sup>19</sup> 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.

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\* 9:14 as at a farbrengen (inspirational gathering) † 9:14 Ps 23:2 ‡ 9:15 as at tish

<sup>20</sup> And he said to them, And you, who do you declare me to be? And in reply, Kefa said, The Rebbe, Melech HaMoshiach of HASHEM.

<sup>21</sup> And having warned them, he gave orders to tell no one this,

<sup>22</sup> Saying, It is necessary for the Bar Enosh<sup>§</sup> 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.

<sup>23</sup> And Rebbe Melech HaMoshiach was saying to all, If anyone wishes to come after me, let him deny himself and lift up his etz shel mesiros nefesh yom yom and let him follow me.

<sup>24</sup> For whoever wishes to save his nefesh will lose it. But whoever loses his nefesh on my account will save it.

<sup>25</sup> For what is the revach (*profit*) to a ben Adam who has gained the whole of the Olam Haze, but has lost his own self, forfeited his neshamah?

<sup>26</sup> For whoever has bushah (*shame*) toward me and my devarim, this one the Bar Enosh\* will be ashamed of, when Moshiach comes in his Kavod and the Kavod of HaAv of him and of the malachim hakedoshim (*holy angels*).

<sup>27</sup> But I say to you, Omein, there are some standing here who will by no means taste mavet until they see the Malchut HASHEM.

<sup>28</sup> And it came to pass, about a week after these divrei Moshiach, that when he had taken Kefa and Yochanan and Ya'akov, Rebbe Melech HaMoshiach went up to the har to daven.

<sup>29</sup> And it came about that while Rebbe Melech HaMoshiach davens, the appearance of his face became different and his kaftan and all his clothing became dazzling white.

<sup>30</sup> And two men were conversing with Rebbe Melech HaMoshiach, and these two men were Moshe Rabbeinu and Eliyahu HaNavi,

<sup>31</sup> Who appeared in kavod and were speaking of Moshich's Litziat Exodus, which he was about to fulfill in Yerushalayim.

<sup>32</sup> But Kefa and the ones with him had been weighed down with sleep. And having awakened fully, they saw his kavod and the two men standing with him.

<sup>33</sup> 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

§ 9:22 Moshiach, Dan 7:13-14 \* 9:26 Moshich, Dan 7:13-14

Moshe Rabbeinu and one for Eliyahu HaNavi. (*Kefa did not know what he was saying.*)

<sup>34</sup> 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.

<sup>35</sup> 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*).<sup>†</sup>

<sup>36</sup> 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.

<sup>37</sup> And it came about on the following day, when they had descended from the har (*mountain*), a large throng met Rebbe Melech HaMoshiach.

<sup>38</sup> 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*),

<sup>39</sup> 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.

<sup>40</sup> And I begged your talmidim that they might cast out the shed, and they were not able.

<sup>41</sup> And in reply, Rebbe Melech HaMoshiach said, O perverse dor (*generation*) without emunah, until when will I be with you, and until when will I put up with you? Bring your ben here.<sup>‡</sup>

<sup>42</sup> 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.

<sup>43</sup> And all were amazed at the gedulat HASHEM.

And while all were beholding the peledike way he was doing everything, he said to his talmidim,

<sup>44</sup> Let these divrei HASHEM lodge in your ears: for the Bar Enosh<sup>§</sup> is about to be delivered into the hands of Bnei Adam.

<sup>45</sup> 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.

<sup>46</sup> Now an argument arose among his talmidim, as to who would be the greatest.

<sup>†</sup> 9:35 Isa 42:1; Ps 2:7    <sup>‡</sup> 9:41 Dt 32:5    <sup>§</sup> 9:44 Moshiach, Dan 7:13

47 And Rebbe Melech HaMoshiach, 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,\* is mekabel (*receiving, accepting*) of me. And whoever is mekabel of me is mekabel of the One† who sent me. For whoever is the least among all of you, this one is the Gadol.

49 And in reply Yochanan said, Adoni, we saw someone casting out shedim b'Shem of you and we were trying to stop him, because he is not following as one of the anshei shlomeinu (*men of our fraternity*).

50 But Rebbe Melech HaMoshiach said to him, Do not stop him. For whoever is not against you, is for you.

51 And it came about that as the Yom of Rebbe Melech HaMoshiach's aliyah ascent to Shomayim approaches, he set his face bedavka (*deliberately*) and resolutely to go up to Yerushalayim.

52 And Rebbe Melech HaMoshiach sent messengers ahead of him. And having gone, they entered into a village of Shomron in order to make arrangements for him.

53 And the people of Shomron were not mekabel Rebbe Melech HaMoshiach, because his face was set to go to Yerushalayim.

54 And when Rebbe Melech HaMoshiach's talmidim, Ya'akov and Yochanan, witnessed this, they said, Adoneinu, do you want that we should call eish to come down from Shomayim to consume them?‡

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*) have nests, but the Bar Enosh\* 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*

\* 9:48 Moshiach    † 9:48 HASHEM    ‡ 9:54 2Kgs 1:10,12    § 9:58 Job 7:13-14

\* 9:58 Moshiach, Dan 7:13-14

*hitkhadshut*) to bury their mesim (*dead ones*), but you go and proclaim the Malchut HASHEM.

<sup>61</sup> And another said also, I will follow you, Adoni. But first allow me to say lhitraot to the ones in my bais.<sup>†</sup>

<sup>62</sup> 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.<sup>‡</sup>

## 10

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> Go I send you as kevasim (*sheep*) into the midst of ze'evim (*wolves*).

<sup>4</sup> Do not carry a bag for kesef, nor a schnorrer's sack (*beggar's bag*), nor sandals, and, along the derech, dispense with time-consuming Birkat Shalom's.

<sup>5</sup> Into whatever bais you enter, first say, Shalom to this bais.

<sup>6</sup> And if there is a ben hashalom there, your shalom will rest upon him. Otherwise, on you it will return.

<sup>7</sup> Remain in the same bais eating and drinking the things with them. For worthy is the poel (*worker*) of his loin (*wages*). Do not move from bais to bais.

<sup>8</sup> And into whichever shtetl you enter and they receive you, eat the okhel (*food*) being set before you,

<sup>9</sup> And give refuah (*healing*) to the cholim (*sick people*) and say to them, The Malchut HASHEM has come near you.

<sup>10</sup> And into whatever shtetl you enter and they do not receive you, having gone out into the rekhovot (*streets*) of that shtetl,

<sup>11</sup> Say, Even the\* dust from your shtetl, which clings to us, we shake off from our feet as an omen of din (*judgment*) against you. But have daas of this, that the Malchut HASHEM has come near.

<sup>12</sup> I<sup>†</sup> say to you, that for S'dom in Yom HaHu,<sup>‡</sup> it will be more bearable than it will be for that shtetl.

<sup>13</sup> Woe to you, Korazin, oy to you, Beit-Tzaidah, because if in Tzor and Tzidon had occurred the gevurot that have

<sup>†</sup> 9:61 1Kgs 19:20    <sup>‡</sup> 9:62 Gn 19:26    \* 10:11 Goyishe unclean    <sup>†</sup> 10:12 Rebbe, Melech HaMoshiach    <sup>‡</sup> 10:12 Yom HaDin, the Day of Judgment



happened in you, long ago, they, sitting in sackcloth and ashes, would have made teshuva.

<sup>14</sup> But for Tzor and Tzidon it will be more bearable in the Yom HaDin than for you.

<sup>15</sup> And you, K'far-Nachum, surely not up to Shomayim will you be exalted? To Gehinnom you will descend!

<sup>16</sup> The one listening to you listens to me,<sup>§</sup> and the one rejecting you, rejects me.\* But the one rejecting me,<sup>†</sup> rejects the One<sup>‡</sup> who sent me.

<sup>17</sup> And the Shivim returned with simcha, saying, Adoneinu, even the shedim submit to us b'Shem of you.<sup>§</sup>

<sup>18</sup> And he said to them, I was seeing HaSatan falling like lightning from Shomayim.\*

<sup>19</sup> Hinei I have given to you the koach and the samchut to walk on nechashim (*snakes*) and akribim (*scorpions*), and on all the koach of HaOyev, and nothing may by any means injure you.

<sup>20</sup> But in this do not have a lev sameach, on account of the ruchot submitting to you, but have lev sameach that your shemot have been inscribed in Shomayim.

<sup>21</sup> In the same hour Rebbe Melech HaMoshiach was full of simcha by the Ruach Hakodesh. And he said, Baruch HASHEM, Avi, Adon HaShomayim vHaAretz, that You concealed these things from those with chochmah and seichel and You revealed them to yeladim. Ken, Avi, for thus it was well pleasing in Your sight.

<sup>22</sup> Everything was handed over to me by Avi, and no one has daas of HaBen except HaAv. And no one has daas of HaAv except HaBen, and whomever HaBen wishes to reveal Him.

<sup>23</sup> And, having turned to the talmidim in a yechidus, Rebbe, Melech HaMoshiach said, Ashrey [are] the eyes seeing what you see.

<sup>24</sup> 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.

<sup>25</sup> And a certain Talmid Chacham, a Baal Torah, stood up, testing Rebbe Melech HaMoshiach, saying, Rabbi, what mitzvah must I do to inherit Chayyei Olam?

<sup>26</sup> And Rebbe, Melech HaMoshiach said to him, In the Torah what has been written? How do you read it?

§ 10:16 Rebbe Melech HaMoshiach      \* 10:16 Rebbe Melech HaMoshiach

† 10:16 Rebbe Melech HaMoshiach    ‡ 10:16 the G-d of Yisroel    § 10:17 Rebbe,

Melech HaMoshiach Yehoshua, Yeshua      \* 10:18 Isa 14:12

<sup>27</sup> And in reply the Baal Torah said, V'AHAVTA ES ADONOI ELOHEICHA B'CHOL LEVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA<sup>†</sup> and L'REACHA KAMOCHA.<sup>‡</sup>

<sup>28</sup> And Rebbe, Melech HaMoshiach said to him, Your answer is frum. Richtik. Do this and you will live.

<sup>29</sup> But because the Baal Torah wanted to justify himself, to be yitzdak im HASHEM(*justified with G-d*)<sup>§</sup> on the basis of his own zokheh<sup>\*</sup>(*merit*), he said to him, And who is my REA (*neighbor*)?

<sup>30</sup> 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.

<sup>31</sup> It so happened that a certain kohen was coming down by that derech, and, having seen him, he passed by on the other side.<sup>†</sup>

<sup>32</sup> And likewise also a Levi happened upon the place, but when he came and saw him, he passed by on the other side.

<sup>33</sup> But a certain Shomroni, traveling along on the derech, came upon him; and when he saw him, he was filled with rachmei shomayim.

<sup>34</sup> And when this Shomroni approached, he bandaged the man's wounds, pouring shemen and yayin over them; and when he had placed him upon his own donkey, he brought the man to a malon and cared for him.

<sup>35</sup> And on the next day he produced two denarii and gave them to the inn keeper of the malon and said, Take care of him, and whatever you spend additionally, I will take care of, when I return.

<sup>36</sup> Who of these shaloshah seems to you to have become a re'a to the one having fallen among the shodedim?

<sup>37</sup> And the Baal Torah answered, The one having shown the man rachamim. And Rebbe Melech HaMoshiach said to him, Go and do likewise.

<sup>38</sup> And while they were on the derech, he entered into a certain shtetl. And a certain isha by name of Marta received him.

<sup>39</sup> And this isha had an achot named Miryam, who sat down at the feet of Rebbe, Melech HaMoshiach Adoneinu listening to his dvar.

<sup>40</sup> 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.

<sup>†</sup> 10:27 Dt 6:4,5    <sup>‡</sup> 10:27 Dt 6:5; Lv 19:18    <sup>§</sup> 10:29 Job 25:4    <sup>\*</sup> 10:29 see Ro 3:20    <sup>†</sup> 10:31 Lv 21:1-3

<sup>41</sup> And in reply Rebbe, Melech HaMoshiach Adoneinu said to her, Marta, Marta, you are anxious and worried about many things,

<sup>42</sup> But one is necessary. For Miryam chose HaTov which will not be taken away from her.

## 11

<sup>1</sup> 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.

<sup>2</sup> And Rebbe, Melech HaMoshiach said to them, When you daven, say, Avinu, yitkadash shmecha (*hallowed be Thy Name*). Tavo malchutechah (*Thy kingdom come*).

<sup>3</sup> Es lechem chukeinu ten lanu yom yom (*Give us day by day the bread we need*).

<sup>4</sup> 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*).

<sup>5</sup> 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*);

<sup>6</sup> Because a chaver of mine has come from a journey to me and I have nothing to set before him;

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> For everyone asking receives; and he who is seeking, finds; and to the one knocking, it shall be opened.

<sup>11</sup> 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*)?

<sup>12</sup> Or if the ben will ask for a beytzah (*egg*), will the av give him an akrav (*scorpion*)?

<sup>13</sup> 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 sh'ba'Shomayim give the Ruach Hakodesh to the ones asking him.

<sup>14</sup> 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.

<sup>15</sup> But some of them said, He casts out the shedim by Baal-zibbul Sar HaShedim.

<sup>16</sup> And others, to test him, were demanding of Rebbe, Melech HaMoshiach an ot (*sign*) from Shomayim.

<sup>17</sup> But Rebbe Melech HaMoshiach, having had daas of their machshavot (*thoughts*), said to them, Every Malchut divided against itself is laid waste; and a bais (*household*) divided against itself falls.

<sup>18</sup> 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.

<sup>19</sup> 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*).

<sup>20</sup> But, if I, by the finger of HASHEM, cast out the shedim, then the Malchut HASHEM has come upon you.\*

<sup>21</sup> When a Gibbor (*Strong Man*), fully armed, is shomer over his armon (*palace*), his possessions are left in shalom;

<sup>22</sup> 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.

<sup>23</sup> The one who is not with me is against me (*anti-Moshiach*); and he who does not gather with me, scatters.

<sup>24</sup> 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.

<sup>25</sup> And when it comes, it finds the bais having been swept and put beseder.

<sup>26</sup> 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*).

<sup>27</sup> 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.

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\* 11:20 Ex 8:19

<sup>28</sup> But Rebbe Melech HaMoshiach said, Aderaba (*to the contrary*); ashrey are the ones hearing the dvar HASHEM and being shomer mitzvot!<sup>†</sup>

<sup>29</sup> 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*).

<sup>30</sup> For just as Yonah became to the people of Nineveh an ot, so also the Bar Enosh will be an ot to HaDor HaZeh.

<sup>31</sup> The Queen of the South will be made to stand up alive at the<sup>‡</sup> Mishpat (*Judgment*) with the men of HaDor HaZeh and she will declare a gezar din (*verdict*) of harshaah (*condemnation as guilty*), because she came from the ends of the earth to hear the chochmah of Sh'lomo, and one greater than Sh'lomo is here.<sup>§</sup>

<sup>32</sup> Men of Nineveh will stand up at the Mishpat (*Yom HaDin*) with HaDor HaZeh and will condemn it, for they made teshuva at the darshenen of Yonah, and one greater than Yonah is here.

<sup>33</sup> 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.

<sup>34</sup> 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.

<sup>35</sup> See to it, then, that the ohr in you is not choshech (*darkness*).

<sup>36</sup> 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.

<sup>37</sup> 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.

<sup>38</sup> And the Parush, having seen this, was amazed that Rebbe Melech HaMoshiach did not first do netilat yadayim before the meal.

<sup>39</sup> 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.

<sup>40</sup> Goilomim (*Foolish people*)! Did not the One having made the outside also make the inside?

<sup>†</sup> 11:28 T.N. Notice refusal here of Moshiach to allow his Em to be given Goyishe veneration. <sup>‡</sup> 11:31 Yom HaDin <sup>§</sup> 11:31 1Kgs 10:1; 2Chr 9:1; Ro 8:1

<sup>41</sup> But as far as what is inside, give tzedakah, and everything is tahor to you.

<sup>42</sup> 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.\*

<sup>43</sup> Oy to you Perushim! Because your ahavah is for the moshavot harishonim (*first seats*) in the shuls and the† Birkat Shalom greetings in the market places.

<sup>44</sup> Woe to you, because you are like the unmarked kevarim (*graves*), and bnei Adam walk over them without having daas.

<sup>45</sup> And, in reply, one of the Baalei Torah says to him, Rabbi, by saying these things you insult us also.

<sup>46</sup> 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.‡

<sup>47</sup> 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.

<sup>48</sup> 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.

<sup>49</sup> Therefore, also the Chochmah of HASHEM said, I will send to them Nevi'im and Shlichim, some of whom they will kill and persecute,§

<sup>50</sup> That the Dahm of all the Neviim that has been poured out from the hivvased haOlam (*foundation of the world*) may be charged to HaDor HaZeh,

<sup>51</sup> From the blood of Hevel (*Abel*) to the blood of Zecharyah who was killed al Kiddush ha-Shem between the Mizbe'ach and the Beis HASHEM; ken, I tell you, it will be required of HaDor HaZeh.\*

<sup>52</sup> Woe to you Ba'alei Torah, because you took the maftach of da'as; you yourselves did not enter in; and the ones entering in you hindered.

<sup>53</sup> 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,

<sup>54</sup> Plotting to catch him in something from his mouth.

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\* 11:42 Dt 6:5; Mic 6:8 † 11:43 obsequious ‡ 11:46 with a heter § 11:49 Lk 20:9-19 \* 11:51 Gn 4:8; 2Chr 24:20,21

## 12

<sup>1</sup> Meanwhile, when the multitudes by the thousands assembled, to the point of trampling one another, Rebbe, Melech HaMoshiach said this in a yechidus first to his talmidim, Be shomer regarding the chametz of the Perushim, which is their tzeviut (*hypocrisy*).

<sup>2</sup> And nothing that men hide in a cover up is concealed which will not be revealed, and nothing held nistar (*hidden*) which will not be laid bare.

<sup>3</sup> So then, what things you said in the choshech, will be heard in the ohr; and what you whispered in the ear bchadrei chadarim (*in a most secret place*) will be shouted from the roof tops.

<sup>4</sup> I say to you, my chaverim, do not have pachad (*terror*) of the killers of the basar, who after that have nothing more they can do.

<sup>5</sup> But I will show you someone of whom you should have yirah; fear the One who after killing the basar has the samchut to throw into Gehinnom. Ken, I say to you, have yirah (*fear*) of this One.

<sup>6</sup> Are not chamesh sparrows sold for two assarion? And not even one of them has been overlooked in the eynayim of HASHEM.

<sup>7</sup> But even the hairs of your rosh have all been inventoried. Never fear. You are of more worth than many sparrows.

<sup>8</sup> And I say to you, whoever will declare the Ani Maamin public hoda'ah (*acknowledgement*) of me\* before Bnei Adam, the Bar Enosh† will make public hodaah (*acknowledgement*) of him before the malachim of HASHEM.

<sup>9</sup> But the one having made hakhchashah (*denial*) of me‡ before Bnei Adam will be denied before the malachim of HASHEM.

<sup>10</sup> And everyone who will say a dvar against the Bar Enosh,§ he will be given selicha (*forgiveness*). But the one having committed Chillul HASHEM gidduf (*blasphemy*) against the Ruach Hakodesh will not be given selicha.

<sup>11</sup> And when they bring you in before the shuls and the rulers and the manhigim, do not have a lev rogez about what you should speak in your own hitstaddekut (*defense*), or about your legal brief.

<sup>12</sup> For the Ruach Hakodesh will be your rabbi teaching you in the same hour what it is necessary to say.\*

<sup>13</sup> And someone out of the multitude said to him, Rabbi, speak to my ach to share with me the yerushah (*inheritance*).

\* 12:8 as Moshiach † 12:8 Moshiach, Dan 7:13-14 ‡ 12:9 as the Bar Enosh  
Moshiach, Dan 7:13-14 § 12:10 Moshiach, Dan 7:13-14 \* 12:12 Ex 4:12

<sup>14</sup> But he said to him, Ben Adam, who appointed me a shofet or an arbitrator over you?

<sup>15</sup> And Rebbe, Melech HaMoshiach said to them, Take care and be shomer against all chamdanut (*covetousness*), because the Chayyei HaAdam does not consist in the abundance of his possessions.†

<sup>16</sup> And Rebbe, Melech HaMoshiach spoke a mashal (*parable*) to them saying, An aza (*certain*) oisher (*rich man*) had land that produced a good crop.

<sup>17</sup> And he was thinking to himself, saying, What should I do? Because I do not have a place where I will store my crops.

<sup>18</sup> 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.

<sup>19</sup> And I will say to my neshamah, Neshamah, you have an ample store of goods for many years to come. Take your ease, LEEKHOL, VLISHTOT, VLISHMOACH‡(*to eat, and to drink, and to be merry*).

<sup>20</sup> But HASHEM said to him, Goilem! Halailah hazeh your nashamah is required of you. Now to whom will be given what you prepared?§

<sup>21</sup> Such is the one hoarding up for himself and not having osher toward HASHEM.

<sup>22</sup> And Rebbe, Melech, HaMoshiach said to his talmidim, Therefore, I say to you: do not have a LEV ROGEZ\* for your Chayyim, about your okhel (*food*) or your basar (*body*), what you might put on.

<sup>23</sup> For the neshamah is more than okhel and the basar more than gartel (*belt*) and shtreimel (*expensive hat*).†

<sup>24</sup> 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.‡

<sup>25</sup> And can any of you by means of a LEV ROGEZ add one cubit to your span of Chayyim?

<sup>26</sup> If then you are not able to do even a small thing, why have a LEV ROGEZ about the rest?

<sup>27</sup> Consider the lilies! How they grow! A lily does not labor nor spin. But I say to you, not even Sh'lomo HaMelech in all his kavod was arrayed like one of these.§

<sup>28</sup> And if HASHEM so enrobes the grass of the field, which is here hayom (*today*) and thrown into the eish makhar

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† 12:15 Job 20:20; 31:24; Ps 62:10    ‡ 12:19 Koh 8:15    § 12:20 Jer 17:11; Job 27:8; Ps 39:6; 49:10    \* 12:22 Dt 28:65    † 12:23 Gn 47:18; Ps 16:9-10; Job 19:25,27; Isa 53:11    ‡ 12:24 Job 38:41; Ps 147:9    § 12:27 1Kgs 10:4-7



(tomorrow), how much more will HASHEM enrobe you, you ones of little bitachon.

<sup>29</sup> And don't keep striving after okhel (*food*) and skikuy (*drink*), and don't have a lev rogez (*anxious heart*).

<sup>30</sup> For all these things the Goyim of the Olam Hazeh strive after, but your Av\* has daas (*knowledge*) that you need these things.

<sup>31</sup> But seek the Malchut HASHEM, and these things will be added to you as well.

<sup>32</sup> Do not have pachad (*terror; fear*), Eder Katan (*Little Flock*), because it is the ratzon, the chefetz (*desire*) of your Av† to give you the Malchut.

<sup>33</sup> Sell your possessions and give tzedakah. Make for yourselves the baitel (*wallet*) that doesn't wear out, an inexhaustible otzar (*treasure*) in Shomayim, where no ganav (*thief*) comes near nor moth destroys.

<sup>34</sup> For where your otzar (*treasure*) is, there also will be your lev (*heart*).

<sup>35</sup> Tighten your gartels for action and have your menorahs lit.

<sup>36</sup> And you should be like bnei Adam who expectantly khakeh l'vo'o shel (*await the arrival of*) their Adon when he returns from the Chasunoh, in order that, when he comes and knocks, ofen ort they may open the delet for him.

<sup>37</sup> 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.

<sup>38</sup> And if in the second or if in the third watch he comes and finds it thus, ashrey (*happy, blessed*) are those.

<sup>39</sup> 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.

<sup>40</sup> So you be shomer, for the Bar Enosh‡ comes in an hour you do not think.

<sup>41</sup> And Kefa said, Adoneinu, are you speaking this mashal for us or for all?

<sup>42</sup> And HaAdon said, Who then is the sochen haneeman and navon (*faithful and wise steward*) whom HaAdon will appoint over his avadim to give them their okhel (*food*) allowance at the proper time?

<sup>43</sup> Ashrey is that eved, whom, having come, his Adon will find doing thus.

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\* 12:30 sh'ba'Shomayim    † 12:32 sh'ba'Shomayim    ‡ 12:40 Moshiach, Dan 7:13-14

<sup>44</sup> Omein, I say to you, that he will appoint him over all that he has.

<sup>45</sup> 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 shfakhots (*maid servants*), and to gluttonize and get down in his schnapps,

<sup>46</sup> 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*).

<sup>47</sup> 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. §

<sup>48</sup> 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 achraius (*accountability*) will be required.\*

<sup>49</sup> I came to throw Eish on the earth, and how I wish it was already kindled!

<sup>50</sup> And I have a tevilah I have to undergo, and how I am distressed until it is completed.

<sup>51</sup> Do you think that I came to bring Shalom on the earth? No, I tell you, but rather machaloket (*division, controversy*).

<sup>52</sup> For there will be from now in one bais (*household*) chamesh (*five*) having been divided, shaloshah against shenayim and shenayim against shaloshah,

<sup>53</sup> 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.†

<sup>54</sup> And he was saying also to the multitudes, When you see the anan rising over the maarav (*west*), ofen ort you say, Geshem (*rain*) is coming, and so it happens.

<sup>55</sup> And when there is a south wind blowing, you say, It will be kham (*hot*), and it happens.

<sup>56</sup> 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*)?

<sup>57</sup> And why also for yourselves do you not judge what is yashar (*straight, right*)?

<sup>58</sup> 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.

<sup>59</sup> I say to you, by no means may you come out, until even the last peruta (*small coin*) you pay back.

## 13

<sup>1</sup> 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*).

<sup>2</sup> 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*)?

<sup>3</sup> Lo (*no*), I say, but unless you make teshuva, you will all likewise perish.

<sup>4</sup> 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?

<sup>5</sup> Lo (*no*), I tell you, but unless you make teshuva, you will all likewise perish.

<sup>6</sup> And Rebbe, Melech HaMoshiach was speaking this mashal. A certain man had an etz te'enah (*fig tree*) which had been planted in his kerem, and he came seeking pri (*fruit*) on it, and he did not find any.\*

<sup>7</sup> So he said to the keeper of the kerem, Hinei shalosh shanim (*three years*) I come seeking pri on this etz te'enah (*fig tree*) and I do not find any. Therefore, cut it down! Why is it even using up the adamah (*ground*)?

<sup>8</sup> 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,

<sup>9</sup> And if indeed it produces pri in the future, tov me'od (*very well*); otherwise, you will cut down it.†

<sup>10</sup> Now in one of the shuls Rebbe, Melech HaMoshiach was saying shiurim on Shabbos.

<sup>11</sup> 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.

<sup>12</sup> 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*).

<sup>13</sup> And Rebbe, Melech HaMoshiach placed his hands upon her. And ofen ort (*immediately*) she was straightened and she was crying, Baruch HASHEM!

\* 13:6 Isa 5:2; Jer 8:13 † 13:9 Ro 11:23

<sup>14</sup> 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!‡

<sup>15</sup> But Rebbe, Melech HaMoshiach Adoneinu answered him and said, Tzevu'im! Does not each of you on Shabbos untie his ox or his donkey from the *evus* (*animal feeding trough*) and lead it away to water him?

<sup>16</sup> 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?

<sup>17</sup> And as Rebbe, Melech HaMoshiach said these things, all his *mitnaggedim* (*opponents*) were put to *bushah* (*shame*), and all the multitude was having *simcha* with *chedvah* (*re-joicing*) over all the things of *kavod* being accomplished by him.§

<sup>18</sup> Therefore, Rebbe, Melech HaMoshiach was saying, What is the *Malchut HASHEM* like? And to what shall I make a *tzushtel* (*comparison*) of it?

<sup>19</sup> 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.

<sup>20</sup> And again Rebbe, Melech HaMoshiach said, To what shall I compare the *Malchut HASHEM*?

<sup>21</sup> It is like *se'or* (*leaven*), which an *isha* took and hid in *shalosh* (*three*) measures of wheat flour until the whole batch was leavened.

<sup>22</sup> And Rebbe, Melech HaMoshiach was itinerating throughout the *shtetlach* (*towns*) and villages saying *shiurim* and heading on toward Yerushalayim.

<sup>23</sup> And someone said to him, Adoni, are there only a few coming to Yeshu'at Eloheinu? And Rebbe, Melech HaMoshiach said to them,

<sup>24</sup> Strive to enter through the *sha'ar hatzarut* (*gate of narrowness*), because many, I say to you, will seek to enter and they will not be able to.

<sup>25</sup> After the Baal Bayit gets up and shuts the *delet*, and you begin to stand outside and to knock on the *delet*, saying, Adoneinu, open up for us! And in reply, he will say to you, I do not have *daas* of you; from where are you from?

<sup>26</sup> Then you will begin to say, We ate and drank in your presence, and in our *rekhovot* (*streets*) you taught.

<sup>27</sup> And he will speak, saying to you, I do not know you, from where are you from? Go away from me, kol po'alei resha (*all workers of evil*)!

<sup>28</sup> There will be weeping and gnashing of teeth, when you will see Avraham Avinu and Yitzchak and Ya'akov and all the Neviim in the Malchut HASHEM, but you yourselves being thrown out.

<sup>29</sup> And they will come from mizrach (*east*) and maarav (*west*) and from tzafoon (*north*) and darom (*south*) and they will be the ones bimesibba (*reclining at tish*) in the Malchut HASHEM.

<sup>30</sup> And there are some acharonim who will be rishonim and there are some rishonim who will be acharonim.

<sup>31</sup> In the same hour some Perushim approached Rebbe, Melech HaMoshiach, saying to him, Depart and go from here, because Herod wants to kill you.

<sup>32</sup> 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.

<sup>33</sup> 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.

<sup>34</sup> O Yerushalayim, Yerushalayim, she who kills the Neviim and stones the ones sent to her! How often I wanted to gather your yeladim just as a hen gathers her chicks under her wings, and you were not willing!

<sup>35</sup> Hinei your Beis\* is left to you desolate; and I say to you, you shall by no means see me until the zman (*time*) comes when you say, BARUCH HABAH B'SHEM ADONAI!†

## 14

<sup>1</sup> And it came to pass when he went into a bais of a certain one of the Rashei HaPerushim on Shabbos for betziat halechem, and they were watching him closely,

<sup>2</sup> And there in front of Rebbe, Melech HaMoshiach was a certain ish suffering from dropsy,

<sup>3</sup> And in reply, Rebbe Melech HaMoshiach spoke to the Baalei Torah and Perushim, saying, Is it mutar (*permissible*) on Shabbos to give refuah or not?

<sup>4</sup> But they kept silent. And having taken hold of him, Rebbe, Melech HaMoshiach granted him refuah and sent him away.

<sup>5</sup> And to them Rebbe, Melech HaMoshiach said, Who of you having a ben or an ox fall into a well and will not ofen ort (*immediately*) pull him out on Shabbos?

\* 13:35 HaMikdash † 13:35 Jer 12:17; Ps 118:26; Ro 11:26

<sup>6</sup> And they were not able to make a counter argument keneged (*against*) this.

<sup>7</sup> And Rebbe, Melech HaMoshiach began speaking a mashal to the seudah (*banquet supper*) invitees, when he noticed how they had been picking out the rashei hamoshavot (*chief seats*) at the tish, saying to them,

<sup>8</sup> When you are invited by someone to a Chasunoh (*wedding*), you should not recline at tish in the rashei hamoshavot (*chief seats*), lest a more distinguished person than you may have been invited by him,

<sup>9</sup> And he who invited you both shall come and say to you, Give place to this one, and then in bushah (*shame*) you proceed to occupy the seat of humiliation, the low seat.

<sup>10</sup> But when you are invited, go and recline at tish in the moshav hashafel (*low seat*), so that when the one who has invited you comes, he may say to you, Chaver, move up to a higher place; then you will have kavod in the sight of all with you at the tish.

<sup>11</sup> For everyone exalting himself shall be humbled, and the one humbling himself shall be exalted.

<sup>12</sup> And Rebbe, Melech HaMoshiach was speaking also to the one who invited him, When you prepare a seudah or a Melave Malkah, do not invite your chaverim or your achim or your krovei mishpochot (*relatives*) or your shchenim haashirim, lest they also should invite you in return and repayment come to you.

<sup>13</sup> But when you prepare a seudah (*feast*), invite the aniyim (*the poor*), the baalei hamum (*the maimed*), the pisechim (*the lame*), the ivrim (*blind*),

<sup>14</sup> And Birkat Shomayim (*the Blessing of Heaven*) will befall you, because they do not have the means to repay you; for you will be repaid in the Yom Tekumat HaTzadikim\* (*Day of the Resurrection of the Righteous*).

<sup>15</sup> 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!†

<sup>16</sup> But Rebbe, Melech HaMoshiach said to him, A certain man was preparing a big seudah, and he invited many;

<sup>17</sup> And at the dinner hour, he sent his eved to say to the seudah invitees, Come, because everything is ready now.

<sup>18</sup> But each began to come up with a teretz (*excuse*). The rishon (*first*) said to him, I bought a sadeh (*field*) and I am compelled to go out and look at it. Please be mekabel (*receive, accept*) my teretz.

\* 14:14 Rv 20:5 † 14:15 Isa 25:6

19 And another said, I have bought chamesh pair of oxen, and I am going to try them out. Please be mekabel my teretz (*excuse*).

20 And another said, I took a wife and therefore I am not able to come.

21 And the eved returned and reported this to his Adon. Then the Baal Bayit became angry and said to his eved, Go out quickly into the rekhovot (*streets*) and lanes of the shtetl and bring in here the aniyim (*the poor*) and the baalei hamum (*the maimed*) and the ivrim (*blind*) and the pisechim (*the lame*).

22 And the eved said, Adoni, what you commanded has been done, and still there is room.

23 And the Adon said to the eved, Go out to the rekhovot and along the boundaries and urge them to come in, in order that My Beis may be filled.

24 For I say to you that no one of those Bnei Adam who were invited will taste my seudah.

25 And large multitudes were accompanying him, and Rebbe, Melech HaMoshiach turned and said to them,

26 If someone comes to me, and does not hate<sup>‡</sup> his own Abba and Em (*mother*) and isha and yeladim and achim and achayot and in addition also his own life,<sup>§</sup> he is not able to be my\* talmid.

27 Whoever does not carry his own etz shel mesiros nefesh following Me<sup>‡</sup> is not able to be my<sup>‡</sup> talmid.

28 For who among you, wanting to build a migdal (*tower*), will not first sit down and rechen (*calculate*) the cost, to see if he has enough to complete it?

29 Otherwise, having laid his yesod (*foundation*) and not being able to finish it, everyone seeing it may begin to make leitzonus (*fun, mockery*) of him,

30 Saying, This man began to build and was not able to finish.

31 Or what melech, going out to make milchamah (*war*) against another melech, will not first sit down and consider if he is able with aseret alafim (*ten thousand*) to meet the one with esrim elef (*twenty thousand*) coming against him?

32 Or else, while the other is noch (*yet*) far away, he sends an embassy delegation and seeks terms for shalom.

33 So, then, none of you can become my talmid if you do not renounce all your [idolatrous] holdings.

34 Therefore, melach (*salt*) is tov; but if even melach should become tasteless, with what will it be seasoned?

‡ 14:26 hyperbolically, in comparison to Moshiach § 14:26 in the Olam Hazei

\* 14:26 Moshiach's † 14:27 Rebbe, Melech HaMoshiach ‡ 14:27 Moshiach's

<sup>35</sup> 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

<sup>1</sup> Now all the mochesim (*tax-collectors*) and the chote'im (*sinners*) were coming near Rebbe, Melech HaMoshiach to listen to him.

<sup>2</sup> 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.

<sup>3</sup> And Rebbe, Melech HaMoshiach told them this mashal, saying,

<sup>4</sup> 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?

<sup>5</sup> And when he has found it, he puts it on his shoulders with lev same'ach.\*

<sup>6</sup> 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!

<sup>7</sup> I say to you that in the same way there will be more simcha in Shomayim over one choteh (*sinner*) who becomes a baal teshuva than over tishim vteshah tzaddikim who have no need of teshuva.

<sup>8</sup> Or what isha having asaret (*ten*) drachmas, if she loses one drachma, will not light a licht (*light*) and sweep the bais and search carefully until she finds it?

<sup>9</sup> And having found it, she calls together chaverim and shchenim saying, Have simcha with me, for I have found the drachma which I lost.

<sup>10</sup> In the same way, I say to you, there is simcha in the presence of the malachim HASHEM over one choteh (*sinner*) who becomes a baal teshuva.

<sup>11</sup> And Rebbe, Melech HaMoshiach said, A certain ben Adam had shnei banim (*two sons*).

<sup>12</sup> And the younger of them said to his Abba, Avi, give to me the share of the estate that falls to me. And his Abba divided his wealth between them.

<sup>13</sup> And not many yamim later, having gathered together everything, the younger ben went on a journey to a far away country, and there he squandered his osher (*riches*) with gilui arayot (*sexual immorality*) and loose living.†

\* 15:5 Ps 23; 119; Jer 31:10; Ezek 34:11-16 † 15:13 Isa 59:2



<sup>14</sup> And when he had spent everything, there came a severe ra'av (*famine*) throughout that aretz, and he began to be nitzrach (*needy*).

<sup>15</sup> And he went and became associated with one of the citizens of that aretz, and he sent him into his fields to feed chazirim,‡

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> I will get up and go to my Abba, and I will say, Avi, I sinned against Shomayim and in your sight. §

<sup>19</sup> I no longer have the zokheh (*merit*) worthy to be called a ben of my Abba. Make me as one of your sachirim (*hired workers*).

<sup>20</sup> 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.\*

<sup>21</sup> And bno said to the Abba, Avi, I sinned against Shomayim and in your sight. No longer do I have the zokheh (*merit*) to be worthy to be called your ben. †

<sup>22</sup> But his Abba said to his avadim, Shnel! (*Quick!*) Bring out the best kaftan and clothe him, and put a ring on his hand and sandals for his feet,‡

<sup>23</sup> And bring the fattened calf, and slaughter it, and let us eat and have a simcha,

<sup>24</sup> Because this ben of mine was dead and now he has returned l'Chayyim! He had been lost and now he is found. And they began to make a simcha.

<sup>25</sup> But the Abba's alterer ben (*older son*) was in the sadeh (*field*). And as he was coming, he drew near to the bais, and he heard the zemiroth (*table songs*), and the sound of the klezmer (*musician*) and the § dancing,

<sup>26</sup> And having summoned one of the avadim (*servants*), the alterer ben (*older son*) was inquiring what these things might be.

<sup>27</sup> And the eved said to him, Your ach is present, and your Abba sacrificed the fattened calf, because your Abba received him back bari v'shalem (*safe and sound*).

‡ 15:15 Lv 11:7   § 15:18 Lv 26:40; Ps 51:4[6]   \* 15:20 Gn 45:14   † 15:21 Ps 51:4 [6]   ‡ 15:22 Zech 3:4; Gn 41:42   § 15:25 chasidic

<sup>28</sup> And the alterer ben was filled with ka'as (*anger*), and he did not want to enter. But his Abba came out and was pleading with him.

<sup>29</sup> 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 that with my chaverim I might make a simcha.

<sup>30</sup> But when shows up this ben of yours, the one having devoured your property with zonot (*prostitutes*), you sacrificed for him the fattened calf.\*

<sup>31</sup> And the Abba said to him, Beni, you are always with me, and everything which is mine is yours.

<sup>32</sup> But now it was necessary for us to have lev samei'ach and make a simcha, because the ach of you was dead and he has returned l'Chayyim! He has been lost and now is found.†

## 16

<sup>1</sup> 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*).

<sup>2</sup> And having called him, the oisher said to the sochen, What is this I hear about you? Submit to a bikoret beshbonot (*audit*) for that which is under your pekuddah (*stewardship care*), for you are no longer able to be sochen.

<sup>3</sup> And the sochen said to himself, What may I do, because Adoni takes away the pekuddah from me? I am not strong enough to dig, I am ashamed to beg.

<sup>4</sup> 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.

<sup>5</sup> And having summoned his Adon's debtors one by one, he was saying to the first, How much do you owe Adoni?

<sup>6</sup> And he said, One hundred jugs of olive oil. And the sochen said to him, Take your bill, sit down, quickly write fifty.

<sup>7</sup> Then to another he said, And you, how much do you owe? And he said, One hundred containers of wheat. He says to him, Take your bill and write eighty.

<sup>8</sup> And the Baal Bayit praised the unrighteous sochen because he acted with chochmah. Because the Bnei HaOlam HaZeh have more seichel in dealing with their own generation than the Bnei HaOhr.\*

<sup>9</sup> And I say to you, use the mammon (*the wealth of the Olam HaZeh*) to make for yourselves yedidim (*friends, chaverim*),

\* 15:30 Prov 29:3 † 15:32 Mal 3:17 \* 16:8 Ps 17:14; 18:26

so that when unrighteous mammon fails, they may welcome you into the mishkenot olam (*eternal dwellings of the Olam HaBah*).

<sup>10</sup> The one oisgehalten in little, also is neeman in much, and the one who is unrighteous in little, also in much is unrighteous.

<sup>11</sup> If, then, you were not ne'eman with unrighteous mammon, who will entrust you with hon emes?

<sup>12</sup> And if you were not neeman with that which belongs to another, who will give you what is your own?

<sup>13</sup> 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.

<sup>14</sup> And the Perushim, who were ohavei kesef (*lovers of money*), heard all this and they made leitzonus (*fun*) of Rebbe, Melech HaMoshiach.

<sup>15</sup> 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<sup>†</sup> (*justified with G-d*), but HASHEM has daas (*knowledge*) of your levavot. Because the thing highly esteemed among Bnei Adam is a to'eva (*abomination*) before HASHEM.

<sup>16</sup> The Torah and the Neviim were proclaimed until Yochanan; since then it is the Malchut HASHEM that is being preached as Besuras HaGeulah, and anyone entering it must strive to do so.

<sup>17</sup> But it is easier for HaShomayim and HaAretz to pass away than for one tag (*ornamental flourish*) of the Torah to fail.

<sup>18</sup> 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*).

<sup>19</sup> Now there was a certain oisher (*rich man*). He was dressed in purple and fine linen, and yom yom (*daily*) he feasted sumptuously and every day for him was to make a simcha.<sup>‡</sup>

<sup>20</sup> And there was a certain ish oni (*poor man*) covered with sores, El'azar by name, who had been laid at the oisher's sha'ar (*gate*).

<sup>21</sup> And the ish oni El'azar 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*).

<sup>†</sup> 16:15 Job 25:4    <sup>‡</sup> 16:19 Ezek 16:49

<sup>22</sup> And it came to pass that El'azar 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.

<sup>23</sup> And lifting up his eynayim in Sheol, where he was in the torments of agony, he sees Avraham Avinu off in the distance and El'azar at tish at his kheyk (*bosom*).

<sup>24</sup> And he called, Avraham Avinu! Chaneni na and send El'azar that he may dip the tip of his finger into the mayim and cool my tongue, because I am in torment in this moked (*fire*).§

<sup>25</sup> But Avraham Avinu said, Beni, have zikaron (*recollection*) that you received your tov in the span of your days, and El'azar likewise received the ra'ah. But now he is given nechamah (*comfort*) here, but you, yisurim (*sufferings, torments*).\*

<sup>26</sup> And, in addition to all these things, there has been fixed between us and you a tehom gedolah (*a great abyss, chasm*), so that the ones wishing to come over from here to you are not able, neither from there to us may they cross over.

<sup>27</sup> And the oisher said, I ask you then, Avraham Avinu, that you may send El'azar to the bais of Avi,

<sup>28</sup> for I have chamesh achim (*five brothers*) that he may warn them, lest also they may come to this place of yisurim (*torments*).

<sup>29</sup> But Avraham Avinu says, They have Moshe Rabbeinu and the Neviim. Let them listen to them.

<sup>30</sup> But the oisher said, Lo (*no*), Avraham Avinu, but if someone from the Mesim should go to them, they will make teshuva.

<sup>31</sup> But Avraham said to him, If Moshe Rabbeinu and the Neviim they do not listen to, neither if someone should make his Techiyah from the Mesim should they be persuaded.

## 17

<sup>1</sup> 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.

<sup>2</sup> It is better for him if a millstone is hung around his neck and he had been thrown into the sea than that he should cause a michshol for these little ones.

<sup>3</sup> Pay attention to yourselves. If your ach sins and you rebuke him, and if he makes teshuva, grant him selicha (*forgiveness*).

<sup>4</sup> And if shevah pe'amim during the yom he sins against you and shevah pe'amim he turns around to you saying, I make teshuva, you will grant him selicha.

<sup>5</sup> And the Shlichim said to Rebbe, Melech HaMoshiach, Adoneinu, increase our emunah.

<sup>6</sup> 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.

<sup>7</sup> But who among you, having an eved plowing or tending kevesim, when the eved comes in from the sadeh, will say to him, Here, come ofen ort (*immediately*) and recline at tish.

<sup>8</sup> 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?

<sup>9</sup> There is no obligatory effusive todah, when the eved only did his chiyuv (*duty*).

<sup>10</sup> 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.

<sup>11</sup> And it came about while Rebbe, Melech HaMoshiach goes to Yerushalayim, he was traveling through the middle of Shomron and the Galil.

<sup>12</sup> And entering into a certain shtetl, some anashim met-zoraim (*leprous men*) met Rebbe, Melech HaMoshiach, and there were ten of them. Keeping their distance,\*

<sup>13</sup> They shouted, saying, Yehoshua, Rabbi, chaneinu!

<sup>14</sup> And having seen this, he said to them, Go and show yourselves to the kohanim. And it came about while they were going away that they were made metoharim (*clean*).†

<sup>15</sup> And one of them, having seen that he had received refuah, returned with a kol gadol (*loud voice*), saying Baruch HASHEM!

<sup>16</sup> And he fell on his face at the feet of Rebbe, Melech HaMoshiach, giving hodayah (*thanksgiving*). And he was a Shomroni (*Samaritan*).

<sup>17</sup> And in reply Rebbe Melech HaMoshiach said, Were there not ten who were made metoharim? Now the tishah (*nine*), where are they?

<sup>18</sup> Was none of them found to turn around and return and give kavod (*glory*) to HASHEM except this nokhri (*foreigner*)?

<sup>19</sup> And Rebbe, Melech HaMoshiach said to him, Get up and go. Your emunah (*faith*) has delivered you.

<sup>20</sup> Now having been asked by the Perushim, Ad mosai? (*How much longer?*) When comes the Malchut HASHEM?

\* 17:12 Lv 13:45,46 † 17:14 Lv 14:3

Rebbe, Melech HaMoshiach replied, The Malchut HASHEM is not coming with things observable,

<sup>21</sup> nor will they say, Hinei, here it is, or There it is, for hinei, the Malchut HASHEM is within you.

<sup>22</sup> And he said to the talmidim, Yamim are coming when you will long to see one of the yamim of the Bar Enosh.<sup>‡</sup> And you will not see it.

<sup>23</sup> They will say to you, Hinei, there it is! Or, hinei, here it is! Do not go out after them nor pursue them.

<sup>24</sup> For as the lightning flashing out of one part under Shomayim lights up the other part under Shomayim, thus will be the Bar Enosh<sup>§</sup> in his Yom.

<sup>25</sup> But brishonah it is necessary for him to suffer many things and to be rejected by HaDor HaZeh.

<sup>26</sup> And just as it was in the yamim of Noach, thus will it be also in the yamim of the Bar Enosh.\*

<sup>27</sup> They were eating, drinking, marrying, and being given in marriage, until the Yom when Noach entered into the Tevah (*Ark*) and HaMabbul (*the Flood*) came and destroyed everything.

<sup>28</sup> Likewise, just as it was in the yamim of Lot: they were eating, drinking, buying, selling, planting, and building.<sup>†</sup>

<sup>29</sup> But on the Yom when Lot went out from S'dom, from Shomayim it rained down eish and gofrit and destroyed everything.

<sup>30</sup> So it will be on the Yom when the Bar Enosh<sup>‡</sup> has his hisgalus (*revelation*).

<sup>31</sup> On that yom let not anyone on the housetop come back down inside for any of his property in the bais, and the one in a sadeh (*field*) likewise let him not turn back for things left behind.

<sup>32</sup> Remember eshet Lot (*Lot's wife*).<sup>§</sup>

<sup>33</sup> Whoever seeks to preserve his nefesh will lose it; but whoever loses it, will preserve it.

<sup>34</sup> I say to you, in lailah hazeh there will be two in one bed: one will be taken; and the other will be left.

<sup>35</sup> There will be shtayim (*two*) grinding at the same place: one will be taken, but the other will be left.

<sup>36</sup> Shtayim will be in the sadeh (*field*); one will be taken and the other left.

<sup>37</sup> And in reply they say to him, Where, Adoneinu? But Rebbe, Melech HaMoshiach said to them, Where the NEVE-LAH\* is, there also the nesharim (*vultures, eagles [popularly]*)

‡ 17:22 Moshiach, Dan 7:13 § 17:24 Moshiach, Dan 7:13-14 \* 17:26 Moshiach, Dan 7:13-14; Gn 6:5-8; 7:6-24 † 17:28 Gn 19:1-28 ‡ 17:30 Moshiach, Dan 7:13-14

§ 17:32 Gn 19:26 \* 17:37 Dt 21:23

will be gathered together.

## 18

<sup>1</sup> Now he was speaking a mashal to them about how it is necessary always for them to daven and not to lose chozek,\*

<sup>2</sup> Saying, An aza (*certain*) Shofet was in a certain town. Now this Shofet had no fear of HASHEM nor any respect for Bnei Adam.

<sup>3</sup> Now an almanah was in that town and she was coming to him saying, Grant me yashrus (*justice*) against my ish riv (*opponent in a lawsuit*).†

<sup>4</sup> 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,

<sup>5</sup> Yet because this almanah (*widow*) causes me tzoros and is such a nudzh (*pest*), I will grant yashrus (*justice*) to her, lest in the end she may wear me out by her constant coming.

<sup>6</sup> Now Rebbe, Melech HaMoshiach Adoneinu said, Listen to what the unrighteous shofet says.

<sup>7</sup> Now will not HASHEM by all means do mishpat for his Bechirim crying out to him yomam valailah? Will he delay long in bringing them help?‡

<sup>8</sup> I say to you that HASHEM will bring about their yashrus (*justice*) swiftly, but when the Bar Enosh§ comes, will he then find emunah (*faith*) on haaretz?

<sup>9</sup> 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.\*

<sup>10</sup> Shnei anashim (*two men*) went up to the Beis Hamikdash to daven, one was a Parush and the other, a moches (*tax collector*).

<sup>11</sup> The Parush 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, resha'im, menaafim, or even this moches.

<sup>12</sup> I undergo a tzom (*fast*) twice during the week, I give the ma'aser (*tithe*) of everything as much as I get.†

<sup>13</sup> But the moches (*tax collector*) stood at a distance and was not willing even to lift up his eynayim to Shomayim but was beating his chest, saying, Adonoi, rachem na al choteh kamoni! (*L-rd, have mercy on a sinner like me!*)‡

\* **18:1** Isa 40:31    † **18:3** Isa 1:17    ‡ **18:7** Ex 22:23; Ps 88:1    § **18:8** Moshiach, Dan 7:13-14    \* **18:9** Isa 65:5    † **18:12** Isa 58:3; Mal 3:8    ‡ **18:13** Isa 66:2; Jer 31:19

<sup>14</sup> 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.

<sup>15</sup> Now also they were bringing to Rebbe, Melech HaMoshiach yeladim that he might place his hands on them. But having seen this, the talmidim were rebuking them.

<sup>16</sup> 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.

<sup>17</sup> Omein, I say to you, whoever does not welcome the Malchut HASHEM as a yeled would, may by no means enter into it.

<sup>18</sup> And a certain one of the manhigim (*leaders, one of the wealthier Baale-Battishe Jews*) questioned Rebbe, Melech HaMoshiach, saying, Mori HaTov (*Good Teacher*), what mitzvah must I do to inherit Chayyei Olam?

<sup>19</sup> And Rebbe Melech HaMoshiach said to him, Why do you call me tov? No one is tov except HASHEM alone, nu?

<sup>20</sup> You have daas of the Mitzvot. LO TINAF, LO TIRTZACH, LO TIGNOV, LO TAANEH VREIACHAH ED SHAKER, KABEID ES AVICHA VES IMMECHA. §

<sup>21</sup> And he said, In all these things I have been shomer mitzvot and frum from my kinder-yoren.

<sup>22</sup> 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 anyim, and you will have otzar in Himel; and come follow me.

<sup>23</sup> But having heard these things, he fell into agmat nefesh (*grief, sadness*). For he had much kesef.

<sup>24</sup> 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. \*

<sup>25</sup> For it is easier for a camel to go through the eye of a needle than for an oisher (*rich man*) to enter into the Malchut HASHEM.

<sup>26</sup> But the ones, having heard, said, Then who is able to come to Yeshu'at Eloheinu?

<sup>27</sup> And he said, The things impossible with Bnei Adam are possible with HASHEM.

<sup>28</sup> And Kefa said, Hinei, we have left everything to follow you.



29 And he said to them, Omein, I say to you, that there is no one who left bais or isha or achim or horim (*parents*) or yeladim because of the Malchut HASHEM,

30 Who will not receive many times as much in this zman (*time*) and in the Olam HaBah, Chayyei Olam.

31 And having taken the 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<sup>†</sup> will be fulfilled.<sup>‡</sup>

32 For he (*the Bar Enosh Moshiach*) will be delivered up to the Goyim and he will be ridiculed and he will be mistreated and he will be spat upon,

33 And, having laid the shot (*whip*) on him, they will kill him and after his histalkus (*passing*), on the Yom HaShlishi there will be Techiyas HaMoshiach.

34 And they had binah (*understanding, comprehension*) regarding none of these things, and this dvar was nistar (*concealed*) from them, and they had no understanding of the things being said.

35 And it came about while Rebbe, Melech HaMoshiach drew near to Yericho, a certain ivver (*blind man*) was sitting beside the road begging.

36 And having heard a multitude traveling through, he was asking what this might be.

37 And they reported to him that Yehoshua from Natzeret is passing by.

38 And he cried out saying, Ben Dovid! 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!

<sup>†</sup> 18:31 Moshiach, Dan 7:13-14    <sup>‡</sup> 18:31 Ps 118:22

## 19

<sup>1</sup> And having entered, Rebbe, Melech HaMoshiach was passing through Yericho.

<sup>2</sup> And, hinei, a man by name Zakkai was there and he was a chief moches (*tax collector*) and he was an oisher (*rich man*).

<sup>3</sup> 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*).

<sup>4</sup> 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.\*

<sup>5</sup> 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.

<sup>6</sup> And having hurried, Zakkai came down and welcomed with Kabbalas HaMalchus (*accepting his sovereignty as king*) Rebbe, Melech HaMoshiach with simcha (*joy*).

<sup>7</sup> And all, having seen this, were beginning to kvetch (*complain*), saying, With a choteh (*sinner*) he entered to rest?

<sup>8</sup> 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*).†

<sup>9</sup> And he said to him, Hayom (*Today*) Yeschu'at Eloheinu has come to this bais, because he also is a Ben Avraham.

<sup>10</sup> For the Bar Enosh‡ came to seek and to save the lost.§

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> And having summoned ten avadim (*servants*) of his, he gave them ten minas and he said to them, Conduct business until I come.

<sup>14</sup> 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.

<sup>15</sup> And it came about when he returned, having received the royal power of his malchut, he summoned to his presence

\* 19:4 1Kgs 10:27; 1Chr 27:28; Isa 9:10 † 19:8 Ex 22:1; Lv 6:4,5; Num 5:7; 2Sm 12:6; Ezek 33:14,15 ‡ 19:10 Moshiach, Dan 7:13-14 § 19:10 Ezek 34:12,16

these avadim to whom he had given the kesef, that he might have daas of what they had gained by trading.

<sup>16</sup> And the rishon (*first*) came, saying, With your mina, Adoni, ten minas more were gained.

<sup>17</sup> Yafeh! Eved tov! Because you have been ne'eman (*faithful*) in a very small thing, have shlita (*authority*) over ten towns.\*

<sup>18</sup> And the sheni (*second*) came saying, Your mina, Adoni, made five minas.

<sup>19</sup> And the man of noble birth said also to this one, And you have shlita (*authority*) over five towns.

<sup>20</sup> And the other came saying, Adoni, hinei! Your mina which I had put away in a tichel (*kerchief*).

<sup>21</sup> For I was fearing you, because you are a big machmir (*stickler*), you take what you did not deposit, and you reap what you did not sow.

<sup>22</sup> 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?

<sup>23</sup> Why then did you not put my kesef on deposit? Then when I came I would have collected ribit (*interest*).

<sup>24</sup> And to the ones having stood nearby he said, Take from him the mina and give it to the one having ten minas.

<sup>25</sup> And they said to him, Adoneinu, he has ten minas!

<sup>26</sup> 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.

<sup>27</sup> But these oyevim of mine, the ones refusing me the Kabbalas HaMalchus (*refusing my sovereignty as king*)<sup>†</sup> over them, bring here and execute them before me.

<sup>28</sup> And having said these things, he was traveling ahead, making his aliyah leregel to Yerushalayim.

<sup>29</sup> 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,

<sup>30</sup> Saying, Go to the shtetl ahead of you, in which entering you will find an AYIR<sup>‡</sup> having been tied, upon which none among Bnei Adam ever sat, and having untied it, bring it here.

<sup>31</sup> And if someone asks you, Why are you untying it? — you will say this: HaAdon has need of it.

<sup>32</sup> And having departed, the ones having been sent found it just as Rebbe, Melech HaMoshiach told them.

\* 19:17 Prov 27:18 † 19:27 cf. 70 C.E. ‡ 19:30 Zech 9:9

<sup>33</sup> And while untying the AYIR, its owners said to them, Why are you untying the AYIR?

<sup>34</sup> And they said, Rebbe, Melech HaMoshiach Adoneinu has need of it.

<sup>35</sup> And they led it to him and, having thrown their kaftans on the AYIR, they put Rebbe Melech HaMoshiach on it.

<sup>36</sup> And as Moshiach rode along, the people were spreading their garments on the road. §

<sup>37</sup> 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,

<sup>38</sup> Saying, BARUCH HABAH, HaMelech B'SHEM ADONOI! Shalom b'Shomayim! And kavod in the Highest!\*

<sup>39</sup> And some of the Perushim from the multitude said to him, Rabbi, rebuke your talmidim!

<sup>40</sup> And in reply he said, I say to you, if these will be silent, the avanim (stones) will cry out.†

<sup>41</sup> And as he came near, having seen the Ir (City) [of Yerushalayim], Rebbe, Melech HaMoshiach wept over it,‡

<sup>42</sup> Saying, If you had only had daas in HaYom HaZeh of the things leading to shalom, but now it was nistar from your eyes.

<sup>43</sup> Because yamim (days) will come upon you when your oyevim (enemies) will construct a siege against you and they will surround you and will hem you in from all directions. §

<sup>44</sup> And they will dash you to the ground, you and your yeladim with you. And they will not leave an even (stone) upon an even (stone) within you, because you did not have daas of the zman (time) of your YOM PEKUDDAH (visitation, reckoning).\*

<sup>45</sup> And having entered into the Beis HaMikdash, Moshiach began to throw out the sellers,

<sup>46</sup> Saying to them, It has been written, BEITI BEIT TEFILLAH YIKAREI,† but you made it a MEARAT PARITZIM.‡

<sup>47</sup> And he was saying shiurim yom yom in the Beis Hamikdash. But the Rashei Hakohanim and the Sofrim were seeking to kill him, and also the Rashei HaAm,

<sup>48</sup> And they were not finding what they might do, for HaAm were all hanging on his every dvar.

§ 19:36 2Kgs 9:13      \* 19:38 Ps 118:26      † 19:40 Hab 2:11      ‡ 19:41 Isa 22:4

§ 19:43 Isa 29:3; Jer 6:6; Ezek 4:2; 28:6      \* 19:44 Isa 10:3      † 19:46 Isa 56:7

‡ 19:46 Jer 7:11

## 20

<sup>1</sup> And it came about on one of the yamim Rebbe, Melech HaMoshiach was saying shiurim to HaAm (*the People*) in the Beis Hamikdash and was preaching the Besuras HaGeulah, the Rashei Hakohanim and the Sofrim with the Ziknei HaAm stood by;

<sup>2</sup> They spoke, saying to him, Tell us by what shlita (*authority*) you do these things, or who is the one having given to you this shlita?

<sup>3</sup> In reply, Rebbe, Melech HaMoshiach said to them, I will also confront you with a she'elah, and you tell me:

<sup>4</sup> The tevilah of teshuva of Yochanan — was it from Shomayim or from Bnei Adam?

<sup>5</sup> And they reasoned to themselves saying, If we say, from Shomayim, he will say, why did you not believe him?

<sup>6</sup> But if we say, from Bnei Adam, HaAm (*the People*) all will subject us to sequilah (*stoning*), for HaAm Yisroel are all convinced that Yochanan is a navi.

<sup>7</sup> And they answered that they did not have daas of the origin of the tevilah of teshuva of Yochanan.

<sup>8</sup> And Rebbe Melech HaMoshiach said to them, Neither am I telling you by what shlita (*authority*) I do these things.

<sup>9</sup> And he began to tell this mashal to HaAm Yisroel. A certain ish planted a kerem and leased it to koremim (*vine keepers*) and he went away for a long time.\*

<sup>10</sup> And in season he sent to the koremim (*vine keepers*) an eved (*servant*) that from the pri of the kerem they will give to him. But the koremim (*vine keepers*) sent the eved away empty, having beaten him.

<sup>11</sup> And he proceeded to send another eved. But him also, when they had beaten and dishonored him, they sent him away empty.

<sup>12</sup> And he proceeded to send an eved shlishi (*a third servant*). And also this one, having wounded, they threw out.

<sup>13</sup> And the Adon of the kerem, said, What should I do? I will send Beni Ahuvi. Perhaps this one they will respect.

<sup>14</sup> But having seen him, the koremim (*vine keepers*) were reasoning with one another saying, This one is the Bechor, the heir. Let us kill him, that the bechorah may become ours.

<sup>15</sup> And having driven him outside the kerem, they killed him. What then will the Baal HaKerem do to them?

<sup>16</sup> He will come and will destroy these koremim (*vine keepers*) and will give the kerem to others. And having heard this, HaAm Yisroel said, Chas vShalom!

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\* 20:9 Isa 5:1-7

<sup>17</sup> But having looked at them, Rebbe, Melech HaMoshiach said, What then is this which has been written: EVEN MAASU HAYTAH LEROSH PINAH (*The Stone they rejected became the capstone*)?<sup>†</sup>

<sup>18</sup> Everyone having fallen upon that EVEN (*stone*) will be DAKU<sup>‡</sup> (*broken into pieces*), and upon whomever it falls, it will crush him.<sup>§</sup>

<sup>19</sup> And the Sofrim and the Rashei Hakohenim sought to lay their hands upon him in the same hour, but they were afraid of HaAm Yisroel, for they knew that he spoke this mashal (*parable*) against them.

<sup>20</sup> 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*).

<sup>21</sup> 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.

<sup>22</sup> Is it mutar for us to pay tax to Caesar or not?

<sup>23</sup> But having noticed the ORMAH\* (*cunning, craftiness*) in their manner, Rebbe, Melech HaMoshiach said to them,

<sup>24</sup> Show me a denarius. Whose demut (*likeness*) has it? And whose inscription? And they said, Caesar's.

<sup>25</sup> And he said to them, Then give the things of Caesar to Caesar and the things of HASHEM to HASHEM.

<sup>26</sup> And they were not able to catch him in his dvar before the people and, having been nispoyel (*marveled*) at his teshuva (*answer*), they were silent.

<sup>27</sup> 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,

<sup>28</sup> Saying, Rabbi, Moshe Rabbenu laid it down in writing to us, if someone's ach dies and has an isha, and UVEN EIN LO (*and there is no son to him*), that he should take the almanah of his ach and he should raise up a zera (*seed*) to his ach.<sup>†</sup>

<sup>29</sup> Now there were shiva achim. And the first took an isha, and died UVEN EIN LO (*and there is no son to him*).

<sup>30</sup> And the second took her to be his isha, and he died childless.

<sup>31</sup> And the third took her; and likewise also the seventh did not leave behind a ben and they all died.

<sup>32</sup> And lemaskana (*finally*) the isha died.

<sup>†</sup> 20:17 Ps 118:22    <sup>‡</sup> 20:18 Dan 2:34    <sup>§</sup> 20:18 Isa 8:14,15; Dan 2:34f    \* 20:23 Gn 3:1    <sup>†</sup> 20:28 Dt 25:5

<sup>33</sup> The isha, then, in the Techiyas HaMesim, of which of them does she become the wife? For shiva had her as isha (*wife*).

<sup>34</sup> And Rebbe Melech HaMoshiach said to them, The banim of the Olam Hazeh marry and are given in marriage:

<sup>35</sup> But the ones having been considered worthy to attain to the Olam HaBah and the Techiyas HaMesim neither marry nor are given in marriage.

<sup>36</sup> 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.

<sup>37</sup> 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 YA'AKOV.‡

<sup>38</sup> But HASHEM is not the G-d of Mesim but is Elohei HaChayyim, for to HASHEM all are alive.

<sup>39</sup> And, in reply, some of the Sofrim said, Rabbi, you spoke well.

<sup>40</sup> For no longer were they daring to set a she'elah (*question*) before him regarding anything.

<sup>41</sup> And he said to them, How do they say that the Rebbe Melech HaMoshiach is to be [merely] Dovid's ben?

<sup>42</sup> For Dovid himself says in the book of Tehillim, NEUM HASHEM LADONI: SHEV LIMINI,

<sup>43</sup> AD ASHIT OYVECHA HADOM L'RAGLECHA.§

<sup>44</sup> Therefore, if Dovid calls him Adon, how is he [merely] ben Dovid?

<sup>45</sup> In the hearing of all the people, Rebbe, Melech HaMoshiach said to his talmidim,

<sup>46</sup> Beware of the Sofrim (*Rabbonim*), the ones wanting to strut around in long kaftans and loving\* Birkat Shalom greetings in the marketplaces and the rashei hamoshavot (*chief seats*) in the shuls and the places of kavod at seudos tishen,

<sup>47</sup> Which devour the batim (*houses*) of the almanot (*widows*) and for the sake of appearance daven lengthy tefillos (*prayers*): the same shall receive greater damnation.

## 21

<sup>1</sup> And having looked up, Rebbe, Melech HaMoshiach saw the ashirim (*rich people*) putting into the Beis Hamikdash Otzar (*Treasury*) their matanot (*gifts*).

<sup>2</sup> And he saw a certain poor almanah (*widow*) putting in there two leptas.

‡ 20:37 Ex 3:6 § 20:43 Ps 110:1 \* 20:46 obsequious

<sup>3</sup> And Rebbe, Melech HaMoshiach said, Omein, I say to you that this poor almanah (*widow*) put in more tzedakah than everyone.

<sup>4</sup> For all these put in matanot (*gifts*) out of their abundance, but this almanah (*widow*), out of her need, put in her michyah (*subsistence*).

<sup>5</sup> 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,

<sup>6</sup> Yamim (*Days*) will come in which of these things which you see there will not be left an even (*stone*) upon an even (*stone*) which will not be thrown down.

<sup>7</sup> 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?

<sup>8</sup> And he said, Beware, you should not be deceived. For many will come Bishmi (*in my Name*)\* saying, "I am he.† And, the time [of the Geulah] has drawn near." Do not follow after them.

<sup>9</sup> 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.

<sup>10</sup> Then he was saying to them, Ethnic group will have an intifada against ethnic group, and malchut against malchut,‡

<sup>11</sup> There will be great earthquakes and in various places, raav (*famine*) and makkot (*plagues*), both horrible portents and great moftim (*signs*) in Shomayim.§

<sup>12</sup> But before all these things, they will lay their hands on you and bring redifot (*persecutions*) on you, handing you over to the shuls and the batei hasohar (*prisons*), being led away before melachim (*kings*) and moshelim (*governors*) because of my Name (*Yehoshua, Yeshua*).

<sup>13</sup> It will turn out for you to be an opportunity for being an eidus (*witness*) to the edut (*testimony*).

<sup>14</sup> Therefore, keep in your levavot (*hearts*) not to prepare to defend yourselves.

<sup>15</sup> For I will give to you a peh (*mouth*) and chochmah which none of your mitnaggedim will be able to resist or to contradict.

<sup>16</sup> 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,

\* 21:8 Moshiach    † 21:8 I am the Rebbe, Melech HaMoshiach    ‡ 21:10 2Chr

15:6; Isa 19:2    § 21:11 Isa 29:6; Yoel 3:3



<sup>17</sup> And you will be the focus of sinas chinom (*baseless hatred*) from everyone because of my Name (*Yehoshua, Yeshua*).

<sup>18</sup> And not even a hair of your rosh will by any means perish.

<sup>19</sup> In your savlanut (*patience*) and endurance you will gain your nefashot (*souls*).

<sup>20</sup> But when you see Yerushalayim being surrounded by machanot (*encamping armies*), then have daas that the sho'ah of it has drawn near.

<sup>21</sup> Then the ones in Yehudah, flee to the mountains, and the ones inside HaIr (*the City*), let them get out, and the ones in the sadot (*fields*), let them not enter into HaIr (*the City*),

<sup>22</sup> Because these are the Yemei Nekamah (*Days of Vengeance*), as a fulfillment of all the Kitvei Hakodesh.\*

<sup>23</sup> Oy to the ones with child and to the ones nursing in yamim hahem (*those days*). For there will be Tzarah Gedolah (*Great Tribulation*) upon Eretz Yisroel and kaas (*anger*) against this people,

<sup>24</sup> 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.†

<sup>25</sup> 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;

<sup>26</sup> 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.

<sup>27</sup> And then you will see the Bar Enosh‡ and his Bias HaMoshiach on an Anan (*Cloud*) with gevurah (*miraculous power of HASHEM*) and kavod rav (*great glory*).

<sup>28</sup> And when the Reshit (*the Beginning*) of these things occurs, stand erect and lift up your roshim (*heads*), because your Geulah (*Redemption*) draws near.

<sup>29</sup> And Rebbe, Melech HaMoshiach told a mashal (*parable*) to them. You see the etz te'enah (*fig tree*) and all the etz.

<sup>30</sup> When they sprout leaves already, you see for yourselves and you have daas that Kayits (*Summer*) is already near.

<sup>31</sup> So also you, when you see these things happening, you have daas that the Malchut HASHEM is near.

<sup>32</sup> Omein, I say to you, that HaDor HaZeh will not pass away until all these things may occur.

\* 21:22 Isa 63:4; Dan 9:24-27; Hos 9:7 † 21:24 Isa 5:5; 63:18; Dan 8:13 ‡ 21:27 Moshiach, Dan 7:13-14

<sup>33</sup> HaShomayim and HaAretz will pass away, but my Devarim will by no means pass away.

<sup>34</sup> 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 PITOMŠ(*suddenly*).

<sup>35</sup> For as a mokesheh (*trap*) it will come upon all the ones dwelling on the pnei kol haAretz (*the face of all the Earth*).

<sup>36</sup> But be shomer (*on guard, alert*), always davening that you may be able to escape all these things that are about to happen and that you may be able to stand before the Bar Enosh.\*

<sup>37</sup> Now in those days Rebbe, Melech HaMoshiach was saying shiurim in the Beis Hamikdash, and balailah (*at night*) he was going out into the Har HaZeytim.

<sup>38</sup> And all the people were getting up early in the boker to come to Rebbe, Melech HaMoshiach in the Beis Hamikdash to hear him.

## 22

<sup>1</sup> And the Chag HaMatzot was approaching, the feast called Pesach.

<sup>2</sup> And the Rashei Hakohanim and the Sofrim were seeking how they might destroy him, for they were afraid of the people.

<sup>3</sup> And HaSatan entered into Yehudah, the one being called Yehudah from K'riot, being one of the Shneym Asar.

<sup>4</sup> And having departed, Yehudah spoke with the Rashei Hakohanim and Ketzinim (*Officers*) of the Beis Hamikdash how he might hand him over to them.

<sup>5</sup> And they got a lot of geshmak out of this, and they agreed to pay him kesef.\*

<sup>6</sup> And Yehudah consented and he was seeking an opportunity to betray him when there was no multitude with them.

<sup>7</sup> Shoin (*already*) now came the Yom HaMatzot, in which it was necessary to sacrifice the Pesach Korban, the Seh (*Lamb*).†

<sup>8</sup> And he sent Kefa and Yochanan, having said, Go and make our preparations that we may eat and have the Pesach Seder.

<sup>9</sup> And they said to Rebbe, Melech HaMoshiach, Where do you wish that we should prepare it?

<sup>10</sup> And Rebbe, Melech HaMoshiach said to them, Hinei. When you enter into HaIr, you will meet a man carrying a

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§ 21:34 Mal 3:1      \* 21:36 Moshiach Dan 7:13-14      \* 22:5 Zech 11:12      † 22:7 Isa 53:7; Ex 12:18-20; Dt 16:5-8

jar of mayim. Follow him into the bais (*house*) into which he enters,

<sup>11</sup> 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?

<sup>12</sup> And that one will show you a large aliyyah having been furnished: there prepare the Seder.

<sup>13</sup> And having departed, they found things just as he had told them, and they prepared the Seder.

<sup>14</sup> And when the hour came, he reclined at tish and the Moshiach's Shlichim were with him.

<sup>15</sup> And Rebbe, Melech HaMoshiach said to them, With great tshuka (*deep and sincere desire, longing*) I have desired to eat this Pesach with you before I suffer.

<sup>16</sup> For I say to you, I may by no means eat it until it is fulfilled in the Malchut HASHEM.

<sup>17</sup> And having taken the Cup of Redemption, having made the bracha, Rebbe, Melech HaMoshiach said, Take this, and share it among yourselves.

<sup>18</sup> For I say to you, from now on by no means shall I drink from the p'ri hagefen until the Malchut HASHEM comes.

<sup>19</sup> 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<sup>‡</sup> being given for you: this do in zikaron (*remembrance*) of me. §

<sup>20</sup> 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.\*

<sup>21</sup> Nevertheless, hinei, the hand of the one betraying me is with me on the tish (*table*).<sup>†</sup>

<sup>22</sup> Because the Bar Enosh<sup>‡</sup> indeed goes according to the thing having been determined: but oy to that man through whom he is betrayed.

<sup>23</sup> And they began to discuss among themselves who then it might be among them that would do this.

<sup>24</sup> And there came about also a dispute among them, as to which of them seemed to be the Gadol.

<sup>25</sup> 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.

<sup>26</sup> 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.

‡ 22:19 Ex 12:8 § 22:19 Lv 5:7; 6:23; Ezek 43:21; Isa 53:8 \* 22:20 Ex 24:8; Isa 42:6; Jer 31:31-34; Zech 9:11; Isa 53:10-12 † 22:21 Ps 41:9 ‡ 22:22 Moshiach, Dan 7:13-14

<sup>27</sup> 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.

<sup>28</sup> But you are the ones having remained with me in my nisyonos (*temptations*).

<sup>29</sup> And I assign shlita (*authority*) to you, just as Avi assigned shlita to me; a Malchut (*Kingdom*),

<sup>30</sup> That you may eat and drink at my tish in my Malchut, and you will sit upon kissot (*thrones*) judging the Shneyim Asar Shivtei Yisroel (*Twelve Tribes of Yisroel*).

<sup>31</sup> Shim'on, Shim'on, hinei, HaSatan asked for you, to sift you like wheat. §

<sup>32</sup> But I davened for you, that your emunah may not fail: and when you have made teshuva, give chizzuk to your Achim b'Moshiach.

<sup>33</sup> But Shim'on Kefa said to him, Adoni, with you I am prepared even to go to the beis hasohar, even to die al kiddush ha-Shem.

<sup>34</sup> But Rebbe, Melech HaMoshiach said, I say to you, a tarnegol will not crow hayom until shalosh pe'amim you, Kefa, will make hakhchashah (*denial*) of your daas of me.

<sup>35</sup> 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.

<sup>36</sup> Rebbe, Melech HaMoshiach said to them, But now the one having a money belt, let him take it; likewise also a bag; and the one not having, let him sell his kaftan and let him buy a cherev.

<sup>37</sup> 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*). For indeed what was written about me is being fulfilled.

<sup>38</sup> And they said, Adoni, hinei, here are shtei charavot (*two swords*). And Rebbe, Melech HaMoshiach said to them, It is enough.

<sup>39</sup> And having gone out, he went according to his kvius (*regimen*) to the Har HaZeytim, and his talmidim followed him also.

<sup>40</sup> And having come to the place, Rebbe, Melech HaMoshiach said to them, Daven and offer tefillos, lest you enter lidey nisayon† (*into temptation*).

<sup>41</sup> And Rebbe, Melech HaMoshiach had withdrawn from them about a stone's throw, and, having fallen down, he was davening,

§ 22:31 Job 1:6-12; Am 9:9 \* 22:37 Isa 53:12 † 22:40 Mt 6:13

<sup>42</sup> Saying, Avi, im yirtzeh HASHEM, if You are willing, take this kos (*cup*) away from me. Nevertheless not the ratzon of me but rtzonecha (*Thy will*) be done.‡

<sup>43</sup> And a malach min HaShomayim appeared to him, strengthening him.

<sup>44</sup> 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.

<sup>45</sup> And having got up from davening and having come to the talmidim, he found them sleeping, because of agmat nefesh (*grief*).

<sup>46</sup> And Rebbe, Melech HaMoshiach said to them, Why are you sleeping? Get up, daven, lest you enter lidey nisayon (*into temptation*).

<sup>47</sup> Yet as he was speaking, hinei, a multitude! And going at their head was the one being called Yehudah, one of the Shneyim Asar, and he drew near to Rebbe Melech HaMoshiach to give him a neshikah (*kiss*).

<sup>48</sup> And Rebbe Melech HaMoshiach said to him, Yehudah, do you with a neshikah the Bar Enosh§ betray?

<sup>49</sup> But having seen what was coming, the ones around Rebbe, Melech HaMoshiach said, Adoni, should we strike with the cherev (*sword*)?

<sup>50</sup> And a certain one of them struck the eved (*servant*) of the Rashei Hakohanim and cut off his right ear.

<sup>51</sup> And, in reply, Rebbe Melech HaMoshiach said, Blaib shtein! (*Stop!*) No more of this! And having touched the ear, he healed him.

<sup>52</sup> And Rebbe Melech HaMoshiach said to 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?

<sup>53</sup> Yom Yom (*Daily*) I was with you in the Beis Hamikdash and you did not stretch out your hands against me, but this is your hour and the shlita of choshech (*power of evil, sitra ahra*).

<sup>54</sup> 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.

<sup>55</sup> And some kindled a hadlakah (*bonfire*) in the middle of the courtyard, and having sat down together, Kefa was sitting in their midst.

‡ 22:42 Mt 6:10    § 22:48 Moshiach, Dan 7:13-14

<sup>56</sup> 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.

<sup>57</sup> But Kefa denied it, saying, I do not have daas of him, isha.

<sup>58</sup> And after a short while, another, having seen him, said, And you are of them! But Kefa said, Man, I am not!

<sup>59</sup> And about one hour had passed, and still another was insisting, saying, Beemes (*in actuality*) this one was with him also, for he also is a Gelili (*inhabitant of the Galil*)!

<sup>60</sup> But Kefa said, Ben Adam, I do not have daas what you are saying. And immediately, while Kefa was speaking, a tarnegol crowed.

<sup>61</sup> And having turned, Adoneinu looked at Kefa, and Kefa was reminded of the dvar of Moshiach Adoneinu when he said to him, Before the tarnegol crows hayom (*today*) you will make hakhchashah (*denial*) of me shalosh pe'amim.

<sup>62</sup> And having gone outside Kefa wept bitterly.

<sup>63</sup> And the men, the ones having Rebbe, Melech HaMoshiach in custody, were ridiculing and beating him.

<sup>64</sup> And having blindfolded him, they were setting a she'elah in front of him, saying, Give a dvar nevuah, who is the one having given you a klap (*blow*)?

<sup>65</sup> And with much other Chillul HASHEM gadfanut they were speaking against Rebbe, Melech HaMoshiach.

<sup>66</sup> And when boker came, the Ziknei HaAm were gathered together, both the Rashei Hakohanim and the Sofrim, and they led him away to their Sanhedrin,

<sup>67</sup> Saying, If you are the Rebbe Melech HaMoshiach, tell us. But he said to them, If I say this to you, you will by no means have emunah.

<sup>68</sup> And if I set a she'elah before you, you will by no means give answer.

<sup>69</sup> But from now on the Bar Enosh\* will be YOSHEV LIMIN at the gevurat HASHEM.†

<sup>70</sup> And everyone said, Then you are the Ben HaElohim? Rebbe, Melech HaMoshiach said, You are saying that I am.

<sup>71</sup> And to them they said, Why still do we have need of an eidus (*witness*)? For we ourselves heard from his peh (*mouth*)!

## 23

<sup>1</sup> And the whole multitude of them got up and led Rebbe, Melech HaMoshiach before Pilate.

<sup>2</sup> And they began to accuse him saying, This one we found misleading our nation and making it asur to pay taxes to

\* 22:69 Moshiach, Dan 7:13-14 † 22:69 Ps 110:1

Caesar and calling himself Moshiach and that he is to be a Melech.

<sup>3</sup> And Pilate cross-examined him, saying, Are you the Melech HaYehudim? And in reply, he said to him, You say so?

<sup>4</sup> And Pilate said to the Rashei Hakohanim and the multitudes, I find no ashmah (*guilt*) in this man.

<sup>5</sup> 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.

<sup>6</sup> And when Pilate heard this, he asked whether the man was a Gelili (*an inhabitant of the Galil*).

<sup>7</sup> And having learned that he is under the jurisdiction of Herod, he sent him to Herod, who was also in Yerushalayim during those days.

<sup>8</sup> 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.

<sup>9</sup> And Herod was questioning him with many words, but he answered him nothing.

<sup>10</sup> And the Rashei Hakohenim and the Sofrim had stood by vehemently accusing Rebbe, Melech HaMoshiach.

<sup>11</sup> And having treated him with contempt, Herod with his chaiyalim also ridiculed him, having clothed him in an elegant royal robe. So they thus sent back him to Pilate.

<sup>12</sup> And Herod and Pilate became fast friends with one another on that very day, for they were previously at enmity toward each other.

<sup>13</sup> And Pilate, when he had assembled the Rashei Hakohanim and the manhigim and the people,

<sup>14</sup> Said to them, You brought to me this man causing the people to rise up in mered (*revolt*), and, hinei, I have cross-examined him before you and I found nothing in this man of the crime of which you make accusations against him.

<sup>15</sup> And neither did Herod, for he sent him back to us, and, hinei, nothing worthy of mishpat mavet has been done by him.

<sup>16</sup> Therefore, having disciplined him, I will release him. [

<sup>17</sup> Now he was obliged to release to them one at the Chag (*Festival*).]

<sup>18</sup> But they cried out with one kol, saying, Away with this one! And release to us Bar-Abba!

<sup>19</sup> (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.)

<sup>20</sup> And again Pilate addressed them, wishing to release Rebbe Melech HaMoshiach.

<sup>21</sup> But they were crying out saying, Let him be talui al HaEtz! Let him be hanged on HaEtz!\*

<sup>22</sup> And a paam shlishit (*third time*), Pilate said to them, But what raah did this one do? No crime worthy of mavet did I find in him. Therefore, having disciplined him, I will release him.

<sup>23</sup> But they insisted with a kol gadol demanding him to be hanged on HaEtz and their voices were roiv (*the larger portion*) prevailing.

<sup>24</sup> And Pilate decided that their demand be accomplished.

<sup>25</sup> 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.

<sup>26</sup> And as they led him away, having seized a certain Shim'on, a Cyrenian, coming in from the country, they put upon him Moshiach's Etz to carry, following Rebbe Melech HaMoshiach.

<sup>27</sup> And a great multitude of HaAm were following him and nashim, who were acting as avelim, lamenting for him.

<sup>28</sup> And having turned to them, Rebbe Melech HaMoshiach said, Benot HaYerushalayim (*Daughters of Yerushalayim*), stop weeping for me; weep for yourselves and for your yeladim,

<sup>29</sup> Because, hinei, yamim are coming in which they will say, Ashrey are the barren and the wombs which did not bear and the breasts which did not nurse.

<sup>30</sup> Then they will begin to say to the mountain, Fall on us! And to the hills, Bury us.†

<sup>31</sup> Because if while an etz (*tree*) is green they do these things, what may happen when it is dry?‡

<sup>32</sup> And two POSHA'IM§ (*criminals, resha'im*) were also being led away with Rebbe, Melech HaMoshiach to be executed.

<sup>33</sup> 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*), one on the right, and one on the left.

<sup>34</sup> But Rebbe Melech HaMoshiach was saying, Abba, grant selicha to them, for they have no daas of what they are doing. And dividing up his garments, VAPPILU GORAL (*they cast lots*).\*

\* 23:21 Dt 21:22 † 23:30 Hos 10:8; Isa 2:19 ‡ 23:31 Ezek 21:3 § 23:32

POSHA'IM in verses 32, 33, and 39, see Isa 53:9,12 \* 23:34 Ps 22:19



35 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.†

36 And the chaiyalim also ridiculed him as they approached, offering CHOMETZ‡(*wine vinegar*) to him,§

37 and saying, If you are HaMelech HaYehudim, save yourself.

38 And there was also an inscription over him, THIS IS HAMELECH HAYEHUDIM.

39 And one of the POSHA'IM (*criminals*) having been hanged with him was speaking Chillul HASHEM gadfanut against him, saying, Are you not the Rebbe Melech HaMoshiach?

40 Save yourself and us. And in reply the other, rebuking him, said, Do you not have yirat Shomayim? For you are under the same gezar din (*verdict*) of harshaah (*condemnation as guilty*).

41 And this is a just gezar din against us, for we deserve what we are getting for our ma'asim (*deeds*). But this one did nothing rah.

42 And he was saying, Adoni, remember me when you come into your Malchut.

43 And Rebbe, Melech HaMoshiach said to him, Omein, I say to you, hayom (*today*) you will be with me in Gan Eden.

44 It was already the sixth hour\* and choshech was over the whole land until the ninth hour.†

45 The shemesh being obscured; and the Parochet‡ in the Beis Hamikdash was torn in two.§

46 And having cried out with a kol gadol, he said, Abba, BYADCHA AFKID RUCHI (*into your hands I commit my ruach*). And this having said, he breathed out his last.

47 And the centurion who saw the thing that happened was saying, Baruch HASHEM, surely this man was a Tzaddik.

48 And when all the hamon (*crowd*) that had assembled at this spectacle had observed the things that had happened, they went away beating their chests.

49 And all his acquaintances stood at a distance and the nashim, the ones following him from the Galil, observed these things.

50 And, hinei, a man by name Yosef being a member of the Sanhedrin, and an ish tov and a tzaddik,

† 23:35 Ps 22:17; Isa 42:1    ‡ 23:36 Ps 69:21    § 23:36 Ps 22:7    \* 23:44 noon    † 23:44 Am 8:9    ‡ 23:45 between the Kodesh HaKodashim and HaKodesh  
§ 23:45 Ex 26:31-33    \* 23:46 Ps 31:5[6]

<sup>51</sup> (This one had not consented to their cheshbon and action) came from Ramatayim, a shtetl of Yehudah. He was waiting expectantly for the Malchut HASHEM.

<sup>52</sup> He approached Pilate, and asked for the gufat Yehoshua.<sup>†</sup>

<sup>53</sup> And, having taken down geviyyato (*his body*), he wrapped it in a linen<sup>‡</sup> and placed it in a hewn kever (*tomb*) where not anyone had yet been laid.<sup>§</sup>

<sup>54</sup> And it was nearly Erev Shabbat, Shabbos was drawing near.

<sup>55</sup> And following along after, the nashim who had come out of the Galil with him, saw the kever (*tomb*) and how his NEVELAH\* (*body*) was laid.<sup>†</sup>

<sup>56</sup> And having returned, they prepared spices and ointments.

And on Shabbos they rested according to the mitzvah (*commandment*).<sup>‡</sup>

## 24

<sup>1</sup> 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.

<sup>2</sup> But they found the even (*stone*) having been rolled away from the kever (*tomb*),

<sup>3</sup> and, having entered, they did not find geviyyato\* (*his body*) of the Rebbe Melech HaMoshiach Adoneinu.<sup>†</sup>

<sup>4</sup> It came about while they were perplexed about this, indeed, hinei, shnayim (*two*), who were garmented in dazzling robes, stood by them.

<sup>5</sup> 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?

<sup>6</sup> 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,

<sup>7</sup> Saying, It is necessary for the Bar Enosh<sup>‡</sup> to be delivered over into the hands of anashim chote'im and to be talui al HaEtz<sup>§</sup> (*to be hanged on the Tree*), and on HaYom HaShlishi to stand up alive again.

<sup>8</sup> And they remembered the words of Rebbe, Melech HaMoshiach.

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<sup>†</sup> 23:52 Ps 16:9-10; Job 19:25-27; Isa 53:11    <sup>‡</sup> 23:53 tachrichim    § 23:53 Ps 16:9-10; Job 19:25-27; Isa 53:11    \* 23:55 Dt 21:23    <sup>†</sup> 23:55 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11    <sup>‡</sup> 23:56 Ex 12:16; 20:10    \* 24:3 Dt 21:23; Gn 47:18  
<sup>†</sup> 24:3 Ps 16:9-10; Job 19:25-27; Isa 26:19; 53:11    <sup>‡</sup> 24:7 Moshiach, Dan 7:13-14  
§ 24:7 Dt 21:23

<sup>9</sup> And having returned from the kever (*tomb*), they reported all these things to the Achad Asar (*the Eleven*) and to all the others.

<sup>10</sup> Now there were Miryam of Magdala and Yochanah and Miryam the Em (*mother*) of Ya'akov, and the others with them. They were telling the Moshiach's Shlichim these things,

<sup>11</sup> And these words of theirs appeared to the Moshiach's Shlichim as utter narrishkait, and the Shlichim had no emunah in what they said.

<sup>12</sup> 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.

<sup>13</sup> And, hinei, shnayim (*two*) of them that same day were traveling to a shtetl being distant sixty stadia from Yerushalayim, a shtetl the name of which is Ammaus.

<sup>14</sup> And they were speaking to one another concerning all these things that had happened.

<sup>15</sup> And it came about while they were talking and discussing these things that also Rebbe Melech HaMoshiach himself had come near and was traveling along with them,

<sup>16</sup> But the eynayim (*eyes*) of them were prevented from recognizing Rebbe, Melech HaMoshiach.

<sup>17</sup> And he said to them, What devarim (*words*) are these which you are exchanging with one another as you are walking along? And they stood with a look of agmat nefesh (*tzubrochen, broken-hearted*).

<sup>18</sup> 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?

<sup>19</sup> 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,

<sup>20</sup> And how both our Kohanim HaGedolim and minhagim delivered him over to a mishpat mavet and how on HaEtz they hanged him.\*

<sup>21</sup> 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 vibahlt (*since*) these things took place.

<sup>22</sup> Also some nashim (*women*) in our number astounded us. They came to the kever (*tomb, Rebbe's ohel*) early this morning,

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\* 24:20 Dt 21:23

<sup>23</sup> And not having found geviyyato (*his body*),<sup>†</sup> the nashim (*women*) came saying also to have seen a chazon (*vision, appearance*) of malachim (*angels*) who say he lives.

<sup>24</sup> And some of the ones with us departed to the kever (*tomb*), and they found it so, just as also the nashim (*women*) said, but him they did not see.

<sup>25</sup> And Moshiach said to them, O foolish ones and slow in lev (*heart*) to have emunah in all which the Neviim spoke.

<sup>26</sup> Was it not necessary for the Rebbe, Melech HaMoshiach to suffer these things and to enter into his kavod (*glory*)?

<sup>27</sup> And having begun from Moshe Rabbenu and from all the Neviim, he explained to them in all the Kitvei Hakodesh the things concerning himself.<sup>‡</sup>

<sup>28</sup> And they drew near to the shtetl where they were traveling and he acted as though to travel vaiter (*farther*).

<sup>29</sup> And they strongly urged him saying, Stay with us, because it is towards erev and the yom has declined already. And he entered to stay with them.

<sup>30</sup> And it came about, while he was reclining at tish with them, having taken the matzot, he made the hamotzi, and, with the betziat halechem (*the breaking of the bread*) he handed it to them.

<sup>31</sup> And the eynayim of them were opened, and they had daas, recognizing him. And just then he became invisible to them.

<sup>32</sup> And they said to one another, Were not our levavot burning within us as he was speaking to us on the derech, as he was opening to us the Kitvei Hakodesh?

<sup>33</sup> And getting up that very hour, they returned to Yerushalayim, and they found the Achad Asar (*Eleven*) gathered together and those with them,

<sup>34</sup> Saying that beemes (*really*) Rebbe, Melech HaMoshiach Adoneinu was mamash (*definitely*) made to stand up alive and he tahke (*actually*) appeared to Shim'on.

<sup>35</sup> And they were explaining the things on the derech and how he was made known to them in the hisgalus of the betziat halechem.

<sup>36</sup> And while they were speaking these things, he stood in the midst of them, and he says to them, Shalom Aleichem.

<sup>37</sup> But having been startled and having been terrified, they were thinking they saw a ruach (*spirit*).

<sup>38</sup> And he said to them, Why have you been troubled, and why do doubts arise in your levavot?

<sup>†</sup> 24:23 cf. Gn 47:18; *nevelah, corpse* Dt 21:23    <sup>‡</sup> 24:27 Gn 3:15; Num 21:9; Dt 18:15; Isa 7:14; 9:6; 40:10,11; 53; Ezek 34:23; Dan 9:24; Ps 22; Mal 3:1

<sup>39</sup> 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.

<sup>40</sup> And having said this, he showed them his hands and his feet. §

<sup>41</sup> And while in their simcha they were still disbelieving and astonished, he said to them, Have you some okhel here?

<sup>42</sup> And they gave him part of a broiled dag (*fish*).

<sup>43</sup> And having taken it, in front of them, he ate it.

<sup>44</sup> And he said to them, These are my devarim which I spoke to you while still being with you, that it is necessary that all the things having been written in the Torah of Moshe and the Neviim and the Tehillim about me\* to be fulfilled. †

<sup>45</sup> Then he opened their minds to have binah (*understanding*) of the Kitvei Hakodesh.

<sup>46</sup> And he said to them, Thus it has been written, that the Rebbe, Melech HaMoshiach must suffer his histalkus (*passing*) and come back to life again from HaMesim on HaYom HaShlishi,

<sup>47</sup> And teshuva for the selicha (*forgiveness*) of chattaim (*sins*) is to be preached b'Shem of Rebbe, Melech HaMoshiach Yehoshua to all the Nations, beginning from Yerushalayim.

<sup>48</sup> You are to be edim (*witnesses*) of these things.

<sup>49</sup> And, hinei, I send the havtachah of Avi to you; but you sit in HaIr (*the City*) until you may be clothed with oz (*power*) from on High.

<sup>50</sup> And he led them outside as far as Beit-Anyah, and having lifted up his hands, he said a bracha over them.

<sup>51</sup> And while he said the bracha over them, he departed from them, being taken up in an aliyah ascent to Shomayim.

<sup>52</sup> And they, having revered him in worship, ‡ returned to Yerushalayim with simcha gedolah.

<sup>53</sup> And they were continually in the Beis Hamikdash praising HASHEM.

§ 24:40 Ps 22:16[17]; TARGUM HASHIVIM      \* 24:44 Moshiach      † 24:44 Ps 2; 16; 22; 69; 72; 89; 110; 118      ‡ 24:52 Dan 7:14; cf. Dan 3:18

## Besuras Hageulah according to Yochanan

<sup>1</sup> Bereshis (*in the Beginning*) was the Dvar HASHEM,\* and the Dvar HASHEM was agav (*along with, etzel*)†HASHEM, and the Dvar HASHEM was nothing less, by nature, than Elohim!‡

<sup>2</sup> Bereshis (*in the Beginning*) this Dvar HASHEM was with HASHEM.§

<sup>3</sup> All things through him came to be, and without him came to be not one thing which came into being.\*

<sup>4</sup> In him was Chayyim (*Life*) and the Chayyim (*Life*) was the Ohr (*Light*) of Bnei Adam.†

<sup>5</sup> And the Ohr shines in the choshech,‡ and the choshech did not grasp it.§

<sup>6</sup> There came an ish haElohim (*a man of G-d*), having been sent from HASHEM. His name was Yochanan.

<sup>7</sup> This Yochanan came for an eidus (*witness*), that he might give solemn edut (*testimony*) about the Ohr, that kol Bnei Adam might have emunah through him.

<sup>8</sup> This ish haElohim was not the Ohr, but he came that he might give solemn edut (*testimony*) about the Ohr.

<sup>9</sup> The Ohr, the Ohr HaAmiti (*the True Light*), which gives rational haskalah (*enlightenment*) to kol Bnei Adam (*all mankind*), was coming into the Olam Hazeh.

<sup>10</sup> He was in the Olam Hazeh, the Olam (*world*) came to be through him;\* yet the Olam Hazeh did not recognize him.

<sup>11</sup> He came to his own, and his own were not mekabel (*accepting*) the Kabbalus HaMalchus of him.†

<sup>12</sup> 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.‡

<sup>13</sup> 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.§

<sup>14</sup> And the Dvar HASHEM did mitgashem (*become bodily*) and made his Sukkah, his Mishkan (*Tabernacle*) among us,\*

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\* 1:1 Isa 55:11; Gn 1:3 † 1:1 Prov 8:30; 30:4 ‡ 1:1 Ps 56:10 [11]; Yn 17:5; Rv 19:13 i.e., the Ma'amar Memra § 1:2 Prov 8:30 \* 1:3 Ps 33:6,9; Prov 30:4  
 † 1:4 Ps 36:9 [10] ‡ 1:5 Ps 18:28 § 1:5 Isa 9:1 \* 1:10 Ps 33:6,9 † 1:11 Isa 53:3 ‡ 1:12 Dt 14:1 § 1:13 Yn 3:3,7 \* 1:14 Isa 7:14

and we<sup>†</sup> gazed upon his Shekhinah,<sup>‡</sup> the Shekhinah of the Ben Yachid from Elohim HaAv, full of HASHEM's Chesed v'Emes.

<sup>15</sup> And Yochanan gives solemn edut (*testimony*) about him and has cried out, This was he about whom I said, Hu HaBah (*He who comes*)<sup>§</sup> after me is really before me in priority, because, before I came to be, he was.\*

<sup>16</sup> For from the kol melo (*all the plentitude*) of him we all received Chesed upon Chesed.

<sup>17</sup> Because the matan Torah (*giving of the Torah*) was graciously bestowed through Moshe,<sup>†</sup> but Chesed and Emes of HASHEM came through [Rebbe], Melech HaMoshiach Yehoshua.<sup>‡</sup>

<sup>18</sup> No one has ever seen HASHEM.<sup>§</sup> It is Elohim the Ben Yachid,\* it is he, the one being in the kheyk (*bosom*) of HaAv, this one is HASHEM's definitive midrash (*exegesis*).

<sup>19</sup> And this is the solemn edut (*testimony*) of Yochanan, when those of Yehudah sent kohanim and L'viim from Yerushalayim to him that they might ask him, Mi atah? (*Who are you?*).

<sup>20</sup> Yochanan made hoda'a (*confession, admission*) — he did not fail to make hoda'a — and said clearly, I am not the<sup>†</sup> Melech HaMoshiach.

<sup>21</sup> And they asked Yochanan, What, then? Are you Eliyahu HaNavi? And Yochanan says, I am not. Are you the Navi?<sup>‡</sup> And he answered, Lo (*No*).

<sup>22</sup> They said then to him, Mi atah? That we may give a teshuvah (*answer*) to the ones who sent us. What do you say about yourself?

<sup>23</sup> Yochanan said, I am a KOL KOREY BAMIDBAR, make straight the DERECH HASHEM!<sup>§</sup> as Yeshayah HaNavi said.

<sup>24</sup> And the ones that had been sent were of the Perushim.

<sup>25</sup> And the Perushim asked Yochanan, If you are not the [Rebbe], Melech HaMoshiach nor Eliyahu nor the Navi, then why do you administer the mikveh mayim's tevilah?

<sup>26</sup> 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.

<sup>27</sup> Hu HaBah (*he who comes*),\* that is, He who comes after me, is one that I am not worthy even to untie the thong of his sandal.

<sup>†</sup> 1:14 Shlichim, 1Y 1:1-2    <sup>‡</sup> 1:14 Ex 33:18; 40:34; Isa 60:1-2    <sup>§</sup> 1:15 Gn 49:10;

Ezek 21:27    \* 1:15 Yn 8:58    <sup>†</sup> 1:17 Rabbeinu; Dt 32:46; Ex 31:18; 34:28    <sup>‡</sup> 1:17

Ex 34:6; Ps 25:10; 40:11; 85:11; Yn 1:49    <sup>§</sup> 1:18 Ex 33:20    \* 1:18 who shares

the nature of HASHEM, the Chochmah Ben Elohim at his side, see very importantly

Prov 8:30; 30:4    <sup>†</sup> 1:20 Rebbe,    <sup>‡</sup> 1:21 Dt 18:15,18    <sup>§</sup> 1:23 Isa 40:3, TARGUM

HASHIVIM    \* 1:27 i.e., the Rebbe, Melech HaMoshiach who is coming into the

Olam Hazei

<sup>28</sup> These events took place in Beit-Anyah (*Bethany*), beyond the Yarden River, which Yochanan was using as a mikveh mayim in which to administer the tevilah.

<sup>29</sup> On the next day, Yochanan sees Yehoshua coming to him, and Yochanan says, Hinei! The Seh HaElohim,<sup>†</sup> the one carrying away the avonot HaOlam Hazeh (*sins of this world*).<sup>‡</sup>

<sup>30</sup> This is he about whom I said, After me comes an ISH<sup>§</sup> who is really before me in priority, because, before I came to be, he was.\*

<sup>31</sup> And I did not recognize him, but that he might be manifested to Klal Yisroel, I came, therefore, administering the mikveh mayim's tevilah.

<sup>32</sup> And Yochanan gave solemn edut, I have seen the Ruach Hakodesh descending like a yonah out of Shomayim and remaining upon him.<sup>†</sup>

<sup>33</sup> And I did not recognize him, but the One who sent me to give the mikveh mayim's tevilah said to me, Upon whomever you see the Ruach Hakodesh descending and remaining, this is the One giving the tevilah in the Ruach Hakodesh.<sup>‡</sup>

<sup>34</sup> And I have seen and I have given solemn edut (*testimony*) that this One is the Ben HaElohim.<sup>§</sup>

<sup>35</sup> On the next day, Yochanan was standing with two of his talmidim.

<sup>36</sup> And as Yochanan watched Yehoshua walking by, Yochanan says, Hinei the Seh HaElohim!\*

<sup>37</sup> And the two talmidim heard Yochanan speaking, and they followed after him.

<sup>38</sup> 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*)?

<sup>39</sup> And he says to them, Bo'u u're'u! (*Come and see!*) They went, therefore, and saw his mekom megurim, and remained with him that day. The hour was about the tenth (*four o'clock in the afternoon*).

<sup>40</sup> One of the two was the achi Shim'on Kefa. His name was Andrew. He was one of the two who heard Yochanan and followed him.

<sup>41</sup> Andrew first finds his own achi Shim'on Kefa and says to him, We have found the Rebbe, Melech HaMoshiach! — the word, being translated, means "Messiah".<sup>†</sup>

<sup>†</sup> 1:29 Gn 22:8; Ex 12:5-13; Isa 53:7    <sup>‡</sup> 1:29 i.e., as the sa'ir l'Azazel kapporah; Isa 53:6,7,12; Lv 16:22    <sup>§</sup> 1:30 Zech 6:12    \* 1:30 Yn 8:58    <sup>†</sup> 1:32 Isa 11:2    <sup>‡</sup> 1:33 Yoel 3:1    <sup>§</sup> 1:34 2Sm 7:14; Ps 2:7; 1Chr 17:10-14; Prov 8:30; 30:4    \* 1:36 Gn 22:8; Ex 12:5-13; Isa 53:7    <sup>†</sup> 1:41 Dan 9:25; Ps 2:2; 1Sm 2:10



<sup>42</sup> Andrew led Shim'on to Yehoshua. When Yehoshua gazed at Shim'on, he said, You are Shim'on Bar-Yonah. You will be called Kefa, which is translated Petros.‡

<sup>43</sup> On the next day he wanted to go out into the Galil, and he finds Philippos, and says to Philippos, Follow me.§

<sup>44</sup> Now Philippos was from Beit-Tzaidah, the shtetl of Andrew and Kefa.

<sup>45</sup> Philippos finds Natan'el and says to him, He whom Moshe\* wrote of in the Sefer Torah, he whom the Nevi'im also wrote of – Yehoshua ben Yosef [ben Dovid], from Natzeret we have found!†

<sup>46</sup> And Natan'el said to Philippos, Can anything good come out of Natzeret?‡ Philippos says to Natan'el, Bo'u u're'u! (*Come and see!*)§

<sup>47</sup> Yehoshua saw Natan'el coming to him, and he says, Hinei a genuine Ben Yisroel, in whom is no MIRMAH (*deceit*).\*

<sup>48</sup> Natan'el says to him, How do you have da'as of me? In reply, Yehoshua said to him, Before you received your kri'ah (*call*) from Philippos, while you were beneath the etz hate'enah† (*fig tree*), I watched you.

<sup>49</sup> In reply, Natan'el said to him, Rebbe, you are the Ben HaElohim,‡ the Rebbe, Melech HaMoshiach of Yisroel.

<sup>50</sup> 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.

<sup>51</sup> And he says to Natan'el, Omein, omein, I say to you, you will see Shomayim having been opened and malachim (*angels*) of HASHEM ascending and descending on the Bar Enosh.§

## 2

<sup>1</sup> On Yom HaShelishi, there was a Chasunoh (*Wedding Feast*) in Kanah in the Galil; and the Em (*Mother*) of Rebbe, Melech HaMoshiach was there.

<sup>2</sup> He and his talmidim were also invited to the Chasunoh (*Wedding Feast*).

<sup>3</sup> And when yayin (*wine*) was lacking, the Em of Rebbe, Melech HaMoshiach says to him, They do not have yayin.

<sup>4</sup> And Rebbe, Melech HaMoshiach says to her, Mah lanu valach, Isha?\* My sha'ah (*hour, time*) has not yet come.†

‡ **1:42** Rock; Gn 17:5,15; 32:28; 35:10 § **1:43** as my talmid; 1Kgs 19:19 \* **1:45** Rabbeinu † **1:45** Dt 18:18; Isa 7:14; 9:6[5]; Ezek 34:23 ‡ **1:46** 7:41; Isa 11:1; Zech 6:11-12 § **1:46** 2Kgs 6:13 \* **1:47** Ps 32:2; Zeph 3:13; Isa 53:9 † **1:48** Mic 4:4; Zech 3:10 ‡ **1:49** 2Sm 7:14; Ps 2:7; 89:26-27 § **1:51** i.e., Moshiach Dan 7:13-14; Zeph 3:15; Gn 28:12 \* **2:4** Gn 3:15 † **2:4** Mt 26:18,27-28

<sup>5</sup> The Em of Rebbe, Melech HaMoshiach says to the mesharetim, Asher yomar lakhem ta'asu (*Do whatever he tells you*).<sup>‡</sup>

<sup>6</sup> Now there were shesh (*six*) stone water jars lying there. These were for the Jewish tohorot, each holding twenty to thirty gallons.

<sup>7</sup> Rebbe, Melech HaMoshiach says to them, Fill with mayim. And they filled them up to the top.

<sup>8</sup> And he says to them, Draw now and bring to the Rosh HaMesibba (*Head of the Reception, Feast*). And they brought it.

<sup>9</sup> And when the Rosh HaMesibba tasted the mayim having become yayin, and when he did not have da'as of where it came from — but the mesharetim had da'as, the ones having drawn the water — the Rosh HaMesibba summoned the Choson (*Bridegroom*).

<sup>10</sup> And the Rosh HaMesibba says to him, Everyone sets out the yayin hatov first, and when they have become drunk, he sets out the inferior; you have kept the yayin hatov until now.

<sup>11</sup> This was the reshit (*beginning*) of the otot (*miraculous signs*) Rebbe, Melech HaMoshiach accomplished in Kanah of the Galil, and he manifested the kavod (*glory*) of him, v'ya'aminu bo (*and they put their faith in him*).<sup>§</sup>

<sup>12</sup> After this he went down to K'far-Nachum and the Em of Rebbe, Melech HaMoshiach and the achim and his talmidim also, and there they remained not many yamim (*days*).

<sup>13</sup> And Pesach was fast approaching, and Rebbe, Melech HaMoshiach went up to Yerushalayim.\*

<sup>14</sup> And he found in the Beis Hamikdash the ones selling oxen and sheep and doves<sup>†</sup> and the coin-dealers sitting.<sup>‡</sup>

<sup>15</sup> And having made a shot (*whip*) out of ropes Rebbe, Melech HaMoshiach drove all of them out of the Beis Hamikdash, both the sheep and the cattle. He also poured out the coins of the machalifei hakesafim (*money-changers*) and overturned their tishen (*tables*).

<sup>16</sup> And to the ones selling doves, Rebbe, Melech HaMoshiach said, Take these things from here. Do not make the Bais Avi a bais hasokharim (*house of merchants*).<sup>§</sup>

<sup>17</sup> The talmidim of Rebbe, Melech HaMoshiach remembered that it had been written, KINAT BETECHA AKHALATNI (*Zeal for Your bais hath consumed me*).\*

<sup>‡</sup> 2:5 Gn 41:55    § 2:11 Ex 14:31    \* 2:13 Dt 16:1-6    † 2:14 Lv 1:14; Dt 14:26

<sup>‡</sup> 2:14 Dt 14:25    § 2:16 Zech 14:21    \* 2:17 Ps 69:9

<sup>18</sup> In reply, those of Yehudah then said to Rebbe, Melech HaMoshiach, What ot (*miraculous sign*) do you show us for these things you do?

<sup>19</sup> In reply, Rebbe, Melech HaMoshiach said to them, Bring churban to this heikhal and in shloshah yamim<sup>†</sup> I will raise it.

<sup>20</sup> Those of Yehudah then said, In forty and six years this Heikhal was built and you in shloshah yamim will raise it?

<sup>21</sup> But that one was speaking about the heikhal of Rebbe, Melech HaMoshiach's basar.<sup>‡</sup>

<sup>22</sup> Therefore, when he underwent the Techiyas HaMoshiach (*Resurrection of the Moshiach*), his talmidim remembered that this he was saying and v'ya'aminu<sup>§</sup> (*and they put their faith*) in the Kitvei Hakodesh\* and the dvar which Rebbe, Melech HaMoshiach said.

<sup>23</sup> And when Rebbe, Melech HaMoshiach was in Yerushalayim during Pesach at the Chag (*Feast*), many from Yehudah had emunah (*faith*) in ha-Shem of Rebbe, Melech HaMoshiach, seeing his otot (*miraculous signs*) which he was doing.

<sup>24</sup> But Rebbe, Melech HaMoshiach was not entrusting himself to them, because he had da'as of kol Bnei Adam.

<sup>25</sup> And he had no need that anyone should give solemn edut (*testimony*) about them,<sup>†</sup> for he knew what was in Bnei Adam.<sup>‡</sup>

### 3

<sup>1</sup> Now there was a man of the Perushim. His name was Rav Nakdimon, a\* katzin (*leader*) of the Yehudim.

<sup>2</sup> This one came to Rebbe, Melech HaMoshiach under cover of lailah and said to him, Rabbi, we have da'as that you are a moreh from HASHEM having come, for no one is able these otot (*miraculous signs*) to do, which you do, unless HASHEM is with him.

<sup>3</sup> In reply, he said to him, Omein, omein, I say to you, unless someone is born anew,<sup>†</sup> he is not able to see the Malchut HASHEM.

<sup>4</sup> 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?

<sup>5</sup> In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you: unless someone is born of mayim<sup>‡</sup> and Ruach Hakodesh,<sup>§</sup> he is not able to enter into the Malchut HASHEM.\*

<sup>6</sup> That which is born of basar is basar, and that which is born of the Ruach is ruach.

<sup>†</sup> 2:19 Jon 2:1; Hos 6:2    <sup>‡</sup> 2:21 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:10-11

<sup>§</sup> 2:22 Ex 14:31    \* 2:22 Ps 16:9-10    <sup>†</sup> 2:25 Isa 11:3    <sup>‡</sup> 2:25 Dt 31:21; 1Kgs 8:39

\* 3:1 Sanhedrist    <sup>†</sup> 3:3 born again, Yn 1:13; Dt 10:16; 30:6; Jer 4:4; Isa 52:1; Ezek 44:7,9    <sup>‡</sup> 3:5 Ps 36:9 [10]    <sup>§</sup> 3:5 Ezek 36:25-27; 37:14    \* 3:5 Lk 17:21

<sup>7</sup> Do not marvel that I said to you, It is necessary for you to be born again, born anew.

<sup>8</sup> 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;† so it is with everyone having been born of the Ruach Hakodesh.‡

<sup>9</sup> In reply, Rav Nakdimon said to Rebbe, Melech HaMoshiach, How is it possible for these things to happen?

<sup>10</sup> 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?

<sup>11</sup> 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.

<sup>12</sup> 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?

<sup>13</sup> And no one has ascended into Shomayim except the one having descended out of Shomayim, the Bar Enosh.§

<sup>14</sup> And as Moshe lifted up the nachash in the wilderness,\* so it is necessary for there to be a hagbah (*lifting up*) of the Bar Enosh.†

<sup>15</sup> That everyone having emunah‡ in him may have Chayyei Olam.§

<sup>16</sup> For HASHEM so had ahavah (*agape*) for the Olam Hazeh that HASHEM gave the matanah (*gift*)\* of HASHEM's Ben Yechid,† so that whosoever has emunah in him may not be ne'evad (*lost, perish, be ruined with destruction*), but find Chayyei Olam.‡

<sup>17</sup> 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*).§

<sup>18</sup> 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.

† 3:8 Koh 11:5    ‡ 3:8 Ezek 37:9    § 3:13 Dan 7:13-14; Prov 30:4; Dt 30:12    \* 3:14 Num 21:8-9    † 3:14 Ps 22; Isa 53    ‡ 3:15 Gn 15:1-6; Num 14:11; Ex 14:31    § 3:15 Dan 12:2; Isa 52:13    \* 3:16 Isa 9:6 [5]    † 3:16 Gn 22:12; Prov 30:4; 8:30    ‡ 3:16 Dan 12:2    § 3:17 Isa 53:11

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*).\*

20 For everyone walking in the derech resha'im has sin'as chinom (*baseless hatred*) for the Ohr and does not come to the Ohr, lest his ma'asim be exposed.†

21 But the one doing HaEmes comes to the Ohr that his ma'asim hamitzot may be manifested, that they have been wrought in HASHEM.

22 After these things Rebbe, Melech HaMoshiach and his talmidim came into the land of Yehudah, and there he was staying with them and was giving the mikveh mayim's tevilah.

23 And Yochanan was also giving the tevilah near Shalem at Einayim, because there was plenty of water there for a mikveh, and the Yehudim were coming and submitting to the tevilah.

24 Yochanan had not yet been incarcerated in the beit hasohar (*prison*).

25 There was then a discussion of Yochanan's talmidim with one of the Yehudim about the subject of tohorah (*purification*).

26 And they came to Yochanan and said to him, Rabbi, he who was with you beyond the Yarden, the one to whom you have given solemn edut, hinei, this one gives the mikveh mayim's tevilah and kol Bnei Adam come to him.

27 In reply, Yochanan said, A man is not able to receive anything, unless it has been given to him from Shomayim.

28 You yourselves stand as eidus (*witness*) to me, that I said I am not the Rebbe, Melech HaMoshiach, but I have been sent gevorn forois before him (*forerunner*).‡

29 The one having the Kallah (*bride*) is the Choson (*Bridegroom*),§ but the Shoshvin (*the Choson's best man*), the one having stood and hearing him with simcha, rejoices because of the kol (*voice*) of the Choson (*Bridegroom*). Therefore, this simcha of mine has been made sheleimah (*complete*).

30 It is necessary for that one\* to increase, but for me to decrease.

31 The one coming from above (*Moshiach*) is over all; the one being from Olam Hazeh is of Olam Hazeh and of the Olam Hazeh he speaks; Hu Habah (*He who comes*),† from Shomayim is over all.

\* 3:19 Ps 52:3 † 3:20 Ps 1:6; Job 24:13-17 ‡ 3:28 Mal 3:1 § 3:29 i.e., Rebbe, Melech HaMoshiach \* 3:30 Rebbe, Melech HaMoshiach † 3:31 i.e., Moshiach

<sup>32</sup> Rebbe, Melech HaMoshiach gives solemn edut (*testimony*) to that which he has seen and heard, yet no one receives his eidus.

<sup>33</sup> The one who is mekabel Moshiach's eidus has thereby set his chotam of attestation that HASHEM is Emes.

<sup>34</sup> For he whom HASHEM sent speaks the Divrei HASHEM, for He gives the Ruach Hakodesh without measure.‡

<sup>35</sup> Elohim HaAv (*the Father*) has ahavah (*love*) for HaBen§ and has given all things into his hand.

<sup>36</sup> The one with emunah in the Ben [HaElohim] has Chayyei Olam; but the one disobeying the Ben [HaElohim] will not see Chayyim, but the Charon Af HASHEM remains on him.

#### 4

<sup>1</sup> Therefore when Rebbe, Melech HaMoshiach knew that the Perushim heard that he makes more talmidim and administers the tevilah of teshuva to more talmidim than Yochanan,

<sup>2</sup> Although Rebbe, Melech HaMoshiach himself did not personally administer the mikveh mayim's tevilah – this was administered by his talmidim,

<sup>3</sup> Then Rebbe, Melech HaMoshiach left the land of Yehudah and departed again into the Galil.

<sup>4</sup> And it was necessary for him to pass through Shomron.

<sup>5</sup> 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.\*

<sup>6</sup> 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*).

<sup>7</sup> An isha of Shomron comes to draw mayim. Rebbe, Melech HaMoshiach says to her, Give me a drink.

<sup>8</sup> For Rebbe, Melech HaMoshiach's talmidim had gone away into the city that they might buy okhel.

<sup>9</sup> 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*).†

<sup>10</sup> In reply, Rebbe, Melech HaMoshiach said to her, If you knew the matanah (*gift*) of HASHEM and who it is saying to you, Give me a drink,‡ you would have asked him and he would have given you Mayim Chayyim (*Living Water*).§

‡ 3:34 Isa 42:1 § 3:35 Prov 30:4; 8:30 \* 4:5 Gn 33:19; 48:22; Josh 24:32 † 4:9  
Ezra 4:3-6; 9:1–10:44 ‡ 4:10 Gn 26:19 § 4:10 Isa 44:3; 55:1; Jer 2:13; 17:13; Zech 14:8

<sup>11</sup> 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?\*

<sup>12</sup> 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*)?

<sup>13</sup> In reply, Rebbe, Melech HaMoshiach said, Everyone drinking from this mayim (*water*) will thirst again,

<sup>14</sup> 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*) of mayim‡(*water*) springing up unto Chayyei Olam.

<sup>15</sup> The isha (*woman*) says to Rebbe, Melech HaMoshiach, Adoni, give me this mayim that I may not thirst nor come here to draw mayim.

<sup>16</sup> Rebbe, Melech HaMoshiach says to her, Go, call your ba'al (*husband*), and come back here.

<sup>17</sup> 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.

<sup>18</sup> 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.§

<sup>19</sup> The isha says to Rebbe, Melech HaMoshiach, Adoni, I see that you are a navi.

<sup>20</sup> Avoteinu on this mountain\* worshiped† and you say that in Yerushalayim is the place where it is necessary to worship.‡

<sup>21</sup> Rebbe, Melech HaMoshiach says to her, Have emunah (*faith*), believe me, Isha. A sha'ah (*hour, time*) comes when neither on this mountain nor in Yerushalayim§ will you worship HaAv.\*

<sup>22</sup> You worship that of which you do not have da'as;† we worship that of which we have da'as, because Yeschu'at Eloheinu (*salvation*) is from the Yehudim.‡

<sup>23</sup> But a sha'ah is coming, and now is, when those of the true avodas kodesh will worship HaAv in the Ruach Hakodesh and in Emes, for indeed [Elohim] HaAv is seeking such to worship Him.

<sup>24</sup> HASHEM is Ruach (*Spirit*) and it is necessary for the ones worshiping Him to worship in Ruach and Emes.§

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\* 4:11 Gn 21:19 † 4:14 Ps 36:9 [10] ‡ 4:14 Isa 12:3; 58:11 § 4:18 2Kgs 17:24; Hos 2:7 \* 4:20 Gerizim † 4:20 Dt 11:29; 27:12; Josh 8:33 ‡ 4:20 Dt 12:5-14; Ps 122:1-5 § 4:21 Mal 1:11; 1Kgs 8:27; Isa 66:1 \* 4:21 Isa 63:16 † 4:22 2Kgs 17:28-41 ‡ 4:22 Isa 2:3; Ro 9:3 § 4:24 Ezek 36:26-27; 37:14

<sup>25</sup> The isha says to him, I have da'as that Rebbe, Melech HaMoshiach is coming, the one being called the Messiah. When Rebbe, Melech HaMoshiach comes, he will proclaim to us everything.

<sup>26</sup> Yehoshua says to her, Ani Hu (*I am He*), the one speaking to you.

<sup>27</sup> And at this very moment, the Moshiach's talmidim arrived, and they were marveling that he was speaking with an isha. No one said, however, What are you seeking? Or, Why do you speak with her?

<sup>28</sup> Therefore, the isha left her waterpot and went away into the city and says to the bnei Adam of the city,

<sup>29</sup> Come, see an ish who told me everything I have ever done. Surely this one is Moshiach, is he not?

<sup>30</sup> They came out of the city and were coming to him.

<sup>31</sup> Divaile (*meanwhile*), Moshiach's talmidim were asking him, Rebbe, eat.

<sup>32</sup> But Rebbe, Melech HaMoshiach said to them, I have okhel (*food*) to eat\* of which you have no da'as.

<sup>33</sup> Therefore, Moshiach's talmidim were saying to one another, Surely no one brought him anything to eat?

<sup>34</sup> 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 His ma'aseh (*work*).†

<sup>35</sup> 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*).

<sup>36</sup> 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.

<sup>37</sup> For in this the saying is true, One sows and another reaps.‡

<sup>38</sup> I sent you to harvest that upon which you have not labored; others have labored and you have entered into their labor.

<sup>39</sup> 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.

<sup>40</sup> 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.

<sup>41</sup> And many more put their emunah [in Rebbe, Melech HaMoshiach], because of his dvar (*word*).

\* 4:32 Job 23:12 † 4:34 Koh 11:5 ‡ 4:37 Job 31:8; Mic 6:15



<sup>42</sup> And to the isha they were saying, No longer because of what you spoke do we have emunah (*faith*), for we ourselves have heard and we have da'as that his one is be'emes the Moshi'a HaOlam (*the Savior, Go'el HaOlam*).

<sup>43</sup> And after two yamim (*days*), he went out from there into the Galil.

<sup>44</sup> For Rebbe, Melech HaMoshiach himself gave solemn edut (*testimony*) that a Navi does not have kavod (*honor*) in his own country.

<sup>45</sup> Therefore, when he came into the Galil, those of the Galil received Rebbe, Melech HaMoshiach, vi-bahlt (*since*) they had seen all which he did in Yerushalayim during the Chag, for they also went to the Chag.

<sup>46</sup> Then Rebbe, Melech HaMoshiach came again into Kanah of the Galil where he made the mayim (*water*) into yayin (*wine*). There was a certain royal official whose ben was choleh (*ill*) in K'far-Nachum.

<sup>47</sup> 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.

<sup>48</sup> Therefore, Rebbe, Melech HaMoshiach said to him, Except you see otot (*miraculous signs*) and moftim (*wonders*), you will never have emunah (*faith*).§

<sup>49</sup> The royal official says to Rebbe, Melech HaMoshiach, Adoni, come down before my yeled dies.

<sup>50</sup> Rebbe, Melech HaMoshiach says to him, Go! Bincha chai (*your son lives*)!\* The man had emunah (*faith*) in the dvar that Rebbe, Melech HaMoshiach had said to him, and the man departed.

<sup>51</sup> And as the man was going, his avadim met him, saying that the man's yeled lives.

<sup>52</sup> 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.

<sup>53</sup> 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.

<sup>54</sup> Now this was ot hasheni (*the second miraculous sign*) that Rebbe, Melech HaMoshiach did after having come from the land of Yehudah to the Galil.

## 5

<sup>1</sup> After these things, there was a Chag (*Feast*) in Yehudah and Rebbe, Melech HaMoshiach went up to Yerushalayim.

§ 4:48 Dan 3:32-33; 4:34 \* 4:50 1Kgs 17:23

<sup>2</sup> Now there is in Yerushalayim at the Sha'ar HaTzon (*Sheep-gate*)\* a pool, the one being called in Aramaic, Beit-Zata, having chamasha colonnades.

<sup>3</sup> In these lay a multitude of invalids – ivrim (*blind men*), pisechim (*lame persons*), paralyzed. [

<sup>4</sup> 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.]

<sup>5</sup> And there was a certain man there SHELOSHIM U'SHEMONEH SHANAH†(*thirty-eight years*) having been in his machla (*illness*).

<sup>6</sup> 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?‡

<sup>7</sup> 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.

<sup>8</sup> Rebbe, Melech HaMoshiach says to him, Rise up, take your mat and walk.

<sup>9</sup> And immediately the man received his refu'ah (*healing*) and took his mat and was walking around.

And that day was Shabbos.

<sup>10</sup> 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 chillul Shabbos (*desecration of Shabbat*) for you to carry your mat.§

<sup>11</sup> 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!

<sup>12</sup> They asked him, Who is haIsh (*the man*) telling you to take up your mat and walk?

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> The man went away and reported to the Yehudim that Yehoshua is the one having granted him his refu'ah,

<sup>16</sup> And, because of this, those of Yehudah brought redifah (*persecution*) upon Rebbe, Melech HaMoshiach, because these things he was doing on Shabbos.

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\* 5:2 Neh 3:1,32; 12:39 † 5:5 Dt 2:14 ‡ 5:6 Isa 53:5 § 5:10 Neh 13:15-22; Jer 17:21

<sup>17</sup> But Rebbe, Melech HaMoshiach in reply, said to them, Avi until now is working and I am working.\*

<sup>18</sup> 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.†

<sup>19</sup> 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.

<sup>20</sup> 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.

<sup>21</sup> For just as HaAv raises the Mesim (*dead ones*) and makes them alive, so also HaBen makes alive whom he wills.‡

<sup>22</sup> For not even HaAv judges anyone, but all Mishpat HASHEM has given to HaBen,§

<sup>23</sup> That kol Bnei Adam may honor HaBen as they honor HaAv. The one not honoring HaBen does not honor HaAv who sent him.\*

<sup>24</sup> 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*).

<sup>25</sup> 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.

<sup>26</sup> For just as HaAv has Chayyim (*Life*) in himself,† so also HaBen He gave to have Chayyim (*Life*) in himself.

<sup>27</sup> And samchut (*authority*) He gave to him to make mishpat (*judgment*) because he is the Bar Enosh.‡

<sup>28</sup> 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,§

<sup>29</sup> And will come out, the ones having practiced HaTov to a Techiyas HaMesim of Chayyim (*Life*), the ones having practiced HaRah to a Techiyas HaMesim of Mishpat (*Judgment*).\*

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\* 5:17 Gn 2:3 † 5:18 Yn 1:1 ‡ 5:21 Dt 32:39; 1Sm 2:6; 2Kgs 5:7; Hos 6:2; Ruth 4:5 § 5:22 Gn 18:25; Judg 11:27; Dan 7:10,13-14 \* 5:23 Dan 7:13-14 † 5:26 Dt 30:20; Job 10:12; 33:4; Ps 36:9 [10] ‡ 5:27 Dan 7:13-14 § 5:28 Isa 26:19; Ezek 37:12 \* 5:29 Dan 12:2

<sup>30</sup> I am not able to do from myself anything. As I hear I judge, and mine is mishpat tzedek,<sup>†</sup> because I do not seek my own ratzon (*will*) but the ratzon (*will*) of the One having sent me.<sup>‡</sup>

<sup>31</sup> If I give solemn edut (*testimony*) about myself, the edut of mine is not ne'emanah (*reliable*).

<sup>32</sup> There is Another giving solemn edut about me, however, and I have da'as that the edut He testifies about me is ne'emanah (*reliable*).

<sup>33</sup> You [pl.] have sent to Yochanan and he has given solemn edut (*testimony*) to HaEmes (*the Truth*).

<sup>34</sup> Not that I accept edut from Bnei Adam, but I say these things that you may come to Yeshu'at Eloheinu.

<sup>35</sup> He§ was a menorah burning and shining and you chose to exult for a time in his Ohr (*Light*);\*

<sup>36</sup> 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.

<sup>37</sup> And HaAv who sent me has Himself given solemn edut (*testimony*) about me. You have neither heard His kol (*voice*) nor the mareh of HASHEM have you seen,<sup>†</sup>

<sup>38</sup> 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.<sup>‡</sup>

<sup>39</sup> You search the Kitvei Hakodesh because you think in them you have Chayyei Olam. And those are the ones giving solemn edut about me.

<sup>40</sup> And you do not want to come to me that you may have Chayyim.

<sup>41</sup> I do not accept kavod (*glory*) from Bnei Adam.

<sup>42</sup> But I have had da'as of you, that the ahavas HASHEM(*the love of G-d*) you do not have in yourselves.

<sup>43</sup> I have come b'Shem Avi and you do not accept me. If another comes in his own name, him you will accept.

<sup>44</sup> 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?§

<sup>45</sup> Do not think that I will accuse you before HaAv; however, there is one accusing you: Moshe, in whom you have set your tikvah.\*

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† 5:30 Isa 28:6    ‡ 5:30 Num 16:28    § 5:35 Yochanan    \* 5:35 Ps 132:16; Dan 12:3    † 5:37 Dt 4:12    ‡ 5:38 Isa 26:10; 53:1; Jer 8:8    § 5:44 2Kgs 19:15,19; Isa 37:20;    \* 5:45 Dt 31:26-27

<sup>46</sup> For if you were having emunah in Moshe, you would have had emunah in me, for he himself wrote concerning me.<sup>†</sup>

<sup>47</sup> But if in the Kitvei Hakodesh of that one you lack emunah, how will you have emunah in my dvar?

## 6

<sup>1</sup> After these things, Rebbe, Melech HaMoshiach departed beyond Lake Kinneret (*Lake Tiberias*).

<sup>2</sup> 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*).

<sup>3</sup> And Rebbe, Melech HaMoshiach went up to the mountain, and there he was sitting with his talmidim.

<sup>4</sup> Pesach was near at hand, the Chag (*Jewish Feast*).

<sup>5</sup> 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?

<sup>6</sup> But he was saying this to test Philippos, for he himself knew what he was about to do.

<sup>7</sup> In reply, Philippos said, Two hundred denarii worth of lechem would not be enough that each one may take a little okhel.

<sup>8</sup> One of his talmidim, Andrew, ach of Shim'on Kefa, says to him,

<sup>9</sup> There is a na'ar (*lad*) here who has five barley loaves and two dagim (*fish*), but what are these for so many?\*

<sup>10</sup> 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.

<sup>11</sup> Therefore, Rebbe, Melech HaMoshiach took the loaves and, having made the bracha, distributed to the ones bime-sibba (*reclining*); likewise also he distributed of the dagim (*fish*) as much as they were wanting.

<sup>12</sup> Now when they were filled, he tells his talmidim, Gather the shirayim (*Rebbe's leftovers*), that nothing may be lost.

<sup>13</sup> Therefore, what they gathered from the five barley loaves filled Sheneym Asar (*Twelve*) baskets of shirayim left over by the ones having eaten.

<sup>14</sup> 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 Hazei.<sup>†</sup>

<sup>†</sup> 5:46 Gn 3:15; 45:4-9; Dt 18:15      \* 6:9 2Kgs 4:43      † 6:14 Dt 18:15,18

15 Therefore, Yehoshua, having had da'as that they are about to come and to seize him that they might make him king by force, departed alone again to the mountain, withdrawing by himself.

16 And as erev came, his talmidim went down to the sea.

17 And having embarked into a sirah, they were going across the sea to K'far-Nachum. And choshech already had come and Yehoshua had not yet come to them.

18 And the sea, as a great wind blew, was becoming aroused.

19 Therefore, having rowed about esrim v'chamash or sh-eloshim stadia, they see Rebbe, Melech HaMoshiach walking on the sea and coming near the sirah, and they were gefeirlich (*horribly*) frightened.‡

20 But he says to them, Ani Hu. Do not be afraid.

21 Therefore, the talmidim were willing to receive him into the sirah. And immediately the sirah came to the shore to which they were going.

22 On the next day the multitude that had stayed on the other side of Lake Kinneret saw that there had been only one sirah with which to cross the sea. They knew that Yehoshua had not embarked with his talmidim in that sirah, but that his talmidim had departed by themselves.

23 Then some sirot (*boats*) came ashore from Tiberias and landed near the area where they ate the lechem after Rebbe, Melech HaMoshiach Adoneinu had made the bracha.

24 Therefore, when the multitude saw Rebbe, Melech HaMoshiach is not there, nor his talmidim, they embarked into the sirot and came to K'far-Nachum, seeking Yehoshua.

25 And having found him across the sea, they said to him, Rebbe, when did you come here?

26 In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you, you are seeking me not because you saw otot (*miraculous signs*), but because you ate of the loaves and were gluttoned.

27 Do not work for the okhel that is perishing, but for the okhel remaining to Chayyei Olam, which the Bar Enosh§ will give to you, for Elohim HaAv has set His chotam (*seal*) on this one.\*

28 Therefore, they said to Rebbe, Melech HaMoshiach, What may we do that we may work the pe'ulot HASHEM?

29 In reply, Rebbe, Melech HaMoshiach said to them, This is the mitzvah of HASHEM, that you may believe in Rebbe, Melech HaMoshiach whom HASHEM has sent.

‡ 6:19 Job 9:8    § 6:27 Moshiach    \* 6:27 Isa 55:2

<sup>30</sup> They said, therefore, to him, What ot (*sign*) then do you perform that we may see and may have emunah in you? What work do you do?

<sup>31</sup> Avoteinu ate the manna in the wilderness,<sup>†</sup> as it has been written, LECHEM from SHOMAYIM he gave them to eat.<sup>‡</sup>

<sup>32</sup> Therefore, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, it was not Moshe who has given you the lechem out of Shomayim, but HaAv of me gives you the lechem ha'amitti (*the true bread*) out of Shomayim.

<sup>33</sup> For the lechem of HASHEM is that which comes down out of Shomayim and giving Chayyim (*Life*) to HaOlam.

<sup>34</sup> Therefore, they said to Rebbe, Melech HaMoshiach, Adoni, always give us this lechem.

<sup>35</sup> Rebbe, Melech HaMoshiach said to them, Ani Hu<sup>§</sup> the lechem haChayyim; the one coming to me never hungers, and the one with emunah in me will never thirst again.

<sup>36</sup> But I said to you that you have seen me and yet you do not have bitachon, you lack emunah.

<sup>37</sup> All which HaAv gives to me will come to me, and the one coming to me I will never turn away.

<sup>38</sup> For I have come down from Shomayim not that I may do my ratzon, but the ratzon of the One having sent me.

<sup>39</sup> 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*).<sup>\*</sup>

<sup>40</sup> For this is the ratzon of Avi: that everyone seeing the Ben<sup>†</sup> and believing in him may have Chayyei Olam, and on Yom HaAcharon I will raise him up.

<sup>41</sup> Therefore, those of Yehudah were murmuring about Rebbe, Melech HaMoshiach, because he said, Ani Hu<sup>‡</sup> the lechem having come down out of Shomayim.<sup>§</sup>

<sup>42</sup> And they were saying, Is this man not Yehoshua Ben Yosef,<sup>\*</sup> and do we not know his Av and his Em? Now how does he say, Out of Shomayim I have come down.<sup>†</sup>

<sup>43</sup> Rebbe, Melech HaMoshiach answered and said to them, Do not grumble among yourselves.

<sup>44</sup> 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.<sup>‡</sup>

<sup>45</sup> It has been written in the Nevi'im, V'CHOL they LIMUDI HASHEM (*They shall all be taught of G-d*).<sup>§</sup> Everyone having heard from HaAv and having learned comes to me.

<sup>†</sup> 6:31 Num 11:7-9; Ex 16:4,15; Neh 9:15    <sup>‡</sup> 6:31 Ps 78:24; 105:40    <sup>§</sup> 6:35 Ex 3:14

<sup>\*</sup> 6:39 Isa 27:3; Jer 23:4    <sup>†</sup> 6:40 HaElohim Moshiach    <sup>‡</sup> 6:41 Ex 3:14    <sup>§</sup> 6:41

Ex 16:4    <sup>\*</sup> 6:42 Ben Dovid    <sup>†</sup> 6:42 Yn 1:1,14    <sup>‡</sup> 6:44 Jer 31:3; Hos 11:4    <sup>§</sup> 6:45

Isa 54:13; see Jer 31:33,34

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.\*

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.†

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.‡

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§ basar of the Bar Enosh and drink\* his dahm, you do not have Chayyim (*Life*) in yourselves.†

54 The one feeding on my‡ basar and drinking§ dahmi has Chayyei Olam and I will raise him up on the Yom HaAcharon.\*

55 For my basar is okhel emes (*true food*) and dahmi is shikuy emes (*true drink*).

56 The one feeding on my basar and drinking dahmi abides in,† dwells in me and I in him.‡

57 As HaAv HaChai sent me and I live because of HaAv, so also whoever is feeding on me even that one will live because of me.

58 This is the lechem out of Shomayim having come down, not as the Avot ate and died; the one feeding on this lechem will live l'olam v'ed.

59 These things he said in a shul while teaching in K'far-Nachum.

60 Therefore, many of Moshiach's talmidim, having heard, said, Hard is this dvar torah. Who is able to hear it?§

61 And Rebbe, Melech HaMoshiach, having da'as in himself that his talmidim are grumbling about this, said to them, Does this cause a michshol for you?

62 What if you behold the Bar Enosh ascending where he was Bereshis?

63 The Ruach Hakodesh is that which is making alive, the basar does not profit anything. The devarim which I have spoken to you are as Ruach and they are as Chayyim (*Life*).

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\* 6:48 Num 14:23; Dt 1:35 † 6:50 Gn 3:22 ‡ 6:51 Ex 12:8 § 6:53 Seudas Moshiach Seh \* 6:53 the Kiddush Cup of the Brit Chadasha in † 6:53 Ex 12:3; Isa 53:7 ‡ 6:54 Seh Elohim § 6:54 Cup of Redemption in \* 6:54 Ruth 4:5,10 † 6:56 Isa 53:7; Ex 12:3 ‡ 6:56 Ex 12:22 § 6:60 Isa 53:1



<sup>64</sup> But there are of you some who do not have emunah. For from Bereshis, he had da'as of whom are the ones not having emunah and who is the one betraying him.

<sup>65</sup> And he was saying, Because of this, I have told you that no one is able to come to me unless it has been bashert to him from HaAv.

<sup>66</sup> From this time, many of his talmidim fell away and no longer followed him as talmidim.

<sup>67</sup> Therefore, he said to the Sheneym Asar, Surely you do not want to depart also?

<sup>68</sup> In reply, Shim'on Kefa said to Rebbe, Melech HaMoshiach, Adoni, to whom will we go? You have the divrei haChayyei Olam.

<sup>69</sup> And we have bitachon and have trusted with emunah and we have da'as that you are HaKadosh of HASHEM\* (*the Holy One of G-d*).

<sup>70</sup> In reply, Rebbe, Melech HaMoshiach said to them, Did I not choose you Sheneym Asar (*Twelve*)? And is one of you not a Satan?

<sup>71</sup> Now he was speaking of Yehudah Ben Shim'on from K'riot, for, though he was one of the Sheneym Asar, this one was about to betray Rebbe, Melech HaMoshiach.

## 7

<sup>1</sup> 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.

<sup>2</sup> Now the Chag of Sukkot was near.\*

<sup>3</sup> 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.

<sup>4</sup> For no one who seeks public notice does anything besod (*secretly*). If these things you do, then manifest yourself to HaOlam.

<sup>5</sup> For not even the achim of Rebbe, Melech HaMoshiach were believing in him.†

<sup>6</sup> Therefore, Rebbe, Melech HaMoshiach says to them, My sha'ah has not yet come, but your time is always ready.

<sup>7</sup> 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*).

<sup>8</sup> You make aliyah leregel up to the Chag (*Feast*). I am not going up to this Chag (*Feast*), because my time has not yet been fulfilled.

\* 6:69 Isa 49:7 \* 7:2 Lv 23:34; Dt 16:16 † 7:5 Ps 69:8

<sup>9</sup> And having said these things, Rebbe, Melech HaMoshiach remained in the Galil.

<sup>10</sup> But when the achim of him made aliyah leregel to the Chag (*Feast*), then also Rebbe, Melech HaMoshiach went up<sup>‡</sup> not publicly but besod (*secretly*).

<sup>11</sup> Then those of Yehudah were seeking Rebbe, Melech HaMoshiach in the Chag (*Feast*) and were saying, Where is that man?

<sup>12</sup> 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.

<sup>13</sup> No one, however, was speaking openly about Rebbe, Melech HaMoshiach because of the fear of those of Yehudah.

<sup>14</sup> But around the middle period of the Chag (*Feast*), Rebbe, Melech HaMoshiach went up to the Beis Hamikdash and was saying shiurim (*teaching torah*).

<sup>15</sup> Therefore, those of Yehudah were marveling, saying, How has this man binah (*understanding*) of a Yeshiva yode'a sefer (*scholar*), not having learned?

<sup>16</sup> Therefore, in reply, Rebbe, Melech HaMoshiach said, My Torah (*teaching*) is not mine but of the One having sent me.

<sup>17</sup> 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. §

<sup>18</sup> 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.

<sup>19</sup> Has not Moshe given you the Torah? None of you mekyyaim (*fulfills*) es [kol] toras Moshe. Why are you seeking to kill me? \*

<sup>20</sup> The multitude said, You have a shed (*demon*). Who is seeking to kill you?

<sup>21</sup> In reply, Rebbe, Melech HaMoshiach said to them, Of the Pe'ulot of HASHEM, I accomplished echad, one pe'ulah, and everyone marvels.

<sup>22</sup> 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. †

<sup>23</sup> If a man receives bris milah on Shabbos and lo tufar Torat Moshe<sup>‡</sup> (*the Torah of Moses may not be broken*) are you angry with me because I gave a man refu'ah shleimah on Shabbos?

‡ 7:10 Yn 5:30 § 7:17 Ps 25:14; 92:15; Num 16:28 \* 7:19 Dt 32:46; Prov 20:9; Koh 7:20; Isa 53:6; Ro 7:19 † 7:22 Gn 17:10-14; 21:4; Lv 12:3 ‡ 7:23 Gn 17:14

<sup>24</sup> Do not judge according to appearance but judge with mishpat tzedek. §

<sup>25</sup> Therefore, some of the ones of Yerushalayim were saying, Is it not this man whom they are seeking to kill?

<sup>26</sup> 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?

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> I have da'as of Him, because from Him Ani Hu, and He is the One Who sent me.

<sup>30</sup> 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.

<sup>31</sup> 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?

<sup>32</sup> 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.

<sup>33</sup> Therefore, he said, Yet a little time I am with you and I go away to the One having sent me.

<sup>34</sup> You will seek me and not find me and where Ani Hu you are not able to come.

<sup>35</sup> 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?\*

<sup>36</sup> 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?

<sup>37</sup> 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.†

<sup>38</sup> The one with emunah in me, as the Kitvei Hakodesh said, "Out of the midst of him, rivers of MAYIM CHAYYIM‡ will flow." §

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§ 7:24 Zech 7:9; 1Sm 16:7; Isa 11:3-4; Lv 19:15    \* 7:35 Prov 1:28    † 7:37 Lv 23:36; Isa 55:1; 12:3; 49:10    ‡ 7:38 Zech 14:8    § 7:38 Prov 18:4; Isa 44:3; 58:11; 43:19f, Ezek 47:1-12; Yoel 4:18; Song 4:15

<sup>39</sup> 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 Rebbe Melech HaMoshiach had not yet received kavod.\*

<sup>40</sup> Some of the multitude, therefore, having heard these devarim were saying, This man is beemes the Navi.

<sup>41</sup> 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?

<sup>42</sup> 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?†

<sup>43</sup> A machloket (*controversy*), therefore, occurred among the multitude because of Rebbe, Melech HaMoshiach.

<sup>44</sup> And some of them were wanting to arrest him, but no one laid his hands on him.

<sup>45</sup> 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?

<sup>46</sup> In reply, the avadim said, Never Ish spoke like this Ish.

<sup>47</sup> In reply, therefore, the Perushim said, Surely not you also have been deceived?

<sup>48</sup> Has any of the manhigim put their emunah (*faith*) in him, or any of the Perushim?‡

<sup>49</sup> But this am ha'aretz crowd has no da'as of Torah and is cursed.§

<sup>50</sup> Rav Nakdimon, the one having come to Rebbe, Melech HaMoshiach earlier, being one of their own, says to them,

<sup>51</sup> 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?\*

<sup>52</sup> 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.†

<sup>53</sup> And they went each one to his bais.

## 8

<sup>1</sup> But Rebbe, Melech HaMoshiach went to the Har HaZeytim (*Mount of Olives*).

<sup>2</sup> 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.

\* 7:39 Yoel 3:1 † 7:42 2Sm 7:12; Ps 89:3-4; Mic 5:2 [1]; Jer 23:5 ‡ 7:48 T.N. but cf. Yn 7:50; 19:39 § 7:49 Dt 27:26 \* 7:51 Dt 1:16; 17:6; Ex 23:1 † 7:52 T.N. but cf. 2Kgs 14:25; Isa 9:1,2

<sup>3</sup> And the Sofrim and the Perushim led an isha (*woman*) having been caught in ni'uf (*adultery*) and, having stood her in the midst,\*

<sup>4</sup> They say to Rebbe, Melech HaMoshiach, Rabbi, this isha (*woman*) has been caught in the act of committing ni'uf (*adultery*).

<sup>5</sup> Now in our Torah Moshe Rabbeinu gave us a mitzvah to stone such nashim. You, therefore, what do you say?†

<sup>6</sup> 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.

<sup>7</sup> 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.‡

<sup>8</sup> And again, having stooped down, he was writing on the ground.

<sup>9</sup> And the ones having heard were departing, one by one, beginning with the zekenim, and he was left alone with the isha standing before him.

<sup>10</sup> And having stood up, he said to her, Isha, where are they? Does no one condemn you?

<sup>11</sup> And she said, No one, Adoni. And Rebbe, Melech HaMoshiach said, Neither do I condemn you. Go and practice chet no more.

<sup>12</sup> Then again he spoke to them, saying, Ani Hu HaOhr HaOlam Hazeh. The one following me will never walk in choshech, but will have the Ohr HaChayyim.§

<sup>13</sup> Therefore, the Perushim said to him, You give solemn edut (*testimony*) about yourself. But your edut is not ne'emanah.

<sup>14</sup> In reply, he said to them, Even if I give solemn edut about myself, my edut is ne'emanah, because I have da'as of where I came from and where I go, but you have no da'as of where I come from or where I go.

<sup>15</sup> You judge according to the basar; I do not judge anyone.\*

<sup>16</sup> But even if I judge, my psak din, my mishpat, is emes, because it is not I alone but the One having sent me, HaAv.

<sup>17</sup> And it has been written even in your Torah, that the edut (*testimony*) of two is ne'emanah.†

<sup>18</sup> Ani Hu the one giving solemn edut (*testimony*) about myself and the One having sent me, HaAv, gives solemn edut about me.

\* **8:3** Lv 20:10 † **8:5** Lv 20:10; Dt 22:22-24; Job 31:11 ‡ **8:7** Dt 17:7; Ezek 16:40

§ **8:12** Isa 9:1; 42:8; 49:6; 60:1,3; Prov 4:18 \* **8:15** 1Sm 16:7 † **8:17** Dt 17:6; 19:15

19 Therefore, they were saying to Rebbe, Melech HaMoshiach, Where is HaAv of you? In reply, he said, You have da'as of neither me nor HaAv of me. If you had had da'as of me, you would have had da'as of HaAv of me.

20 These devarim, Rebbe, Melech HaMoshiach spoke in the Beis HaOtzar while saying shiurim in the Beis Hamikdash, and no one arrested him, because his sha'ah had not yet come.

21 Rebbe, Melech HaMoshiach said, therefore, again to them, I go away (Rebbe's Histalkus) and you will seek me, and in your chet you will go to your mavet. Where I go you are not able to come.‡

22 Therefore, those of Yehudah were saying, Does he mean he will commit suicide, because he says, Where I go you are not able to come?

23 And Rebbe, Melech HaMoshiach was saying to them, You are from mattah (*below*); Ani Hu from ma'lah (*above*). You are of the Olam Hazei; I am not of the Olam Hazei.

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, § 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 ne'eman and what I heard from Him these things I speak in the Olam Hazei.

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,\* 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.† He did not leave me alone, because I always do the things that please Him.‡

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, § then you are my talmidim indeed.

‡ 8:21 Dt 24:16; Ezek 3:18 § 8:24 Isa 41:4; Ex 3:14-16 \* 8:28 Isa 41:4; Ex 3:14-16

† 8:29 Prov 8:30 ‡ 8:29 Prov 8:30; Isa 50:5; 43:10 TARGUM HASHIVIM § 8:31 Rebbe, Melech HaMoshiach

32 And you will have da'as of HaEmes (*the Truth*) and HaEmes will give you cherut (*freedom*).\*

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*)?†

34 In reply, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you that everyone practicing Chet is an eved HaChet.‡

35 But the eved does not remain in the Bais ad Olam. HaBen remains ad Olam.§

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.\*

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.†

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.‡

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.§

43 Why do you not understand my devarim? Because you are not able to give obedient shemah (*hearing*) to my dvar.

44 You are from the Av of you, HaSatan,\* and the ta'avot of your Av you want to do, for that one was a rotze'ach from Bereshis, and he has not taken a stand in HaEmes, because HaEmes is not in him. When he speaks the sheker, he speaks naturally, because he is a shakran (*liar*) and the av of it.†

45 But because I speak HaEmes, you do not have bitachon (*trust*) in me.

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\* 8:32 Lv 25:10; Isa 61:1-3; 53:4-12 † 8:33 Neh 9:36 ‡ 8:34 Gn 4:7 § 8:35 Gn 21:10; Ex 21:2; Dt 15:12 \* 8:37 Jer 31:31-34 † 8:40 Ps 15:2 ‡ 8:41 Gn 38:24; Isa 63:16; 64:8; Mal 2:10; Dt 32:6 § 8:42 Isa 55:11 \* 8:44 Gn 3:4-5; Ps 58:3 [4] † 8:44 Gn 3:4; 2Chr 18:21; Ps 5:6; 12:2

46 Who among you convicts me of chet (*sin*)? If I speak HaEmes, why do you not have emunah in me?

47 The one who is of HASHEM hears the divrei HASHEM. Therefore, you do not hear because you are not of HASHEM.

48 In reply, those of Yehudah said to Rebbe, Melech HaMoshiach, Did we not rightly say that you are a Shomroni (*Samaritan*) and that you have a shed (*demon*)?

49 In reply, Rebbe, Melech HaMoshiach said, I do not have a shed (*demon*). But I honor HaAv of me and you dishonor me.

50 But I do not seek my own kavod; there is One seeking and judging.

51 Omein, omein, I say to you, regarding the dvar of me, if anyone is shomer, he will never see mavet.

52 Therefore, those of Yehudah said to Rebbe, Melech HaMoshiach, Now we have da'as that you have a shed, Avraham died and the Nevi'im; yet you say if anyone keeps the dvar of me he will never taste mavet (*death*).<sup>‡</sup>

53 Surely you are not greater than Avraham Avinu, who died? And the Nevi'im died. Whom do you make yourself to be?<sup>§</sup>

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.\*

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,<sup>†</sup> and he saw it and had simcha.<sup>‡</sup>

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.<sup>§</sup>

59 Then they took up stones that they might stone him, but Rebbe, Melech HaMoshiach was hidden and departed out of the Beis Hamikdash.\*

## 9

1 And passing along, Rebbe, Melech HaMoshiach saw a man ivver (*blind*) from birth.

2 The talmidim of Rebbe, Melech HaMoshiach asked him, Rebbe, who committed averos, this man or the horim (*parents*) of him, that he was born ivver?\*

‡ 8:52 Rv 21:8 § 8:53 Zech 1:5 \* 8:54 Isa 63:16 † 8:56 the Yom HaMoshiach

‡ 8:56 Gn 18:18 § 8:58 Ex 3:4; 6:3; Isa 41:4; 43:10,13 \* 8:59 Ex 17:4; Lv 24:16;

1Sm 30:6 \* 9:2 Ezek 18:20; Ex 20:5; Job 21:19



<sup>3</sup> 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.

<sup>4</sup> 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.<sup>†</sup>

<sup>5</sup> As long as I am in the Olam Hazei, I am the Ohr HaOlam.

<sup>6</sup> 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,

<sup>7</sup> And said to him, Go wash in the pool of Shiloach!<sup>‡</sup> — The name means sent — He went therefore and washed and came seeing.<sup>§</sup>

<sup>8</sup> Therefore, the shchenim and the ones seeing the man who was formerly a betler, came, saying, Is this not the man who was sitting and begging?

<sup>9</sup> 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!

<sup>10</sup> Therefore, the people were saying to him, How, then, were your eyes opened?

<sup>11</sup> In reply, the man said, The one called Yehoshua took clay and anointed my eyes and said to me, Go to Shiloach\* and wash. Therefore, having gone, and having washed, I saw!

<sup>12</sup> And they said to him, Where is that one? The man says to them, I do not have da'as of that.

<sup>13</sup> The people lead the man to the Perushim...the man who had formerly been ivver (*blind*).

<sup>14</sup> Now the time period Rebbe, Melech HaMoshiach took the clay and opened his eyes was a Shabbos.

<sup>15</sup> 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.

<sup>16</sup> Therefore some of the Perushim were saying, This man is not from HASHEM, because he is Mechallel Shabbos (*desecrating Shabbos*). But others were saying, How is a man who is a choteh (*sinner*) able to do such otot? There was a machloket (*division of dissension*) among them.

<sup>17</sup> Therefore, they say to the ivver (*blind man*) again, What do you say about him, because he opened your eyes? And the man said, He is a Navi.

<sup>18</sup> Therefore, those of Yehudah did not believe that the man had been ivver (*blind*) until they called the horim of the man whose eyes were opened.

<sup>†</sup> 9:4 Jer 13:16    <sup>‡</sup> 9:7 2Kgs 5:10    <sup>§</sup> 9:7 Isa 35:5    \* 9:11 2Kgs 5:10

<sup>19</sup> And they asked the horim, saying, Is this the ben of you, whom you say was born ivver? How, therefore, does he now have sight?

<sup>20</sup> In reply, therefore, his horim said, We have da'as that this man is the ben of us and that he was born ivver,

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> Therefore, his horim said, He has reached his religious majority and is of age. Interrogate him.

<sup>24</sup> They called a second time, therefore, the man who had been ivver (*blind*) and said to him, V'ten lo todah (*Give glory to G-d*).<sup>†</sup> We have da'as that this man is a choteh (*sinner*).<sup>‡</sup>

<sup>25</sup> In reply, therefore, he said, If he is a choteh (*sinner*), of that I don't have da'as. Of one thing I do have da'as, that though I was ivver, now I see.

<sup>26</sup> They said, therefore, to him, What did he do to you? How did he open your eyes?

<sup>27</sup> 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?

<sup>28</sup> And they reviled him and said, You are a talmid of that man, but we are talmidim of Moshe Rabbeinu. §

<sup>29</sup> We have da'as that HASHEM has spoken to Moshe Rabbeinu, but this man, we do not have da'as from where he comes.

<sup>30</sup> In reply, the man said to them, Here is a real cheftza! That you do not have da'as from where he comes, and he opened my eyes!

<sup>31</sup> We have da'as that G-d does not listen to chote'im (*sinner*s), but if anyone has chassidus, is a yore-shomayim and does the ratzon (*will*) of Him, this one HASHEM hears.\*

<sup>32</sup> Never vi-bahlt the Bri'at HaOlam (*the Creation of the World*) it was heard of that anyone opened the eyes of an ivver (*blind man*) having been born thus.

<sup>33</sup> If this man was not from HASHEM, he would not be able to do anything.

<sup>34</sup> They answered and said to him, You were born totally B'AVON (*in sin*)<sup>†</sup> and you teach us? And they threw him out.

† 9:24 Josh 7:19    ‡ 9:24 Ps 68:35; Josh 7:19    § 9:28 Num 12:2,8    \* 9:31 Ps 18:23-32; 34:15,16; 66:18; 145:19-20; 51:5 [7]; Prov 15:8,29; Isa 1:15; 59:1-2    † 9:34 Ps 51:5 [7]

<sup>35</sup> Rebbe, Melech HaMoshiach heard that they threw him out, and, having found him, Rebbe, Melech HaMoshiach said, Do you have emunah (*faith*) in the Bar Enosh?‡

<sup>36</sup> In reply, the man said, And who is he, Adoni, that I may have emunah in him?

<sup>37</sup> And Rebbe, Melech HaMoshiach said, You have seen him, and the one speaking with you is he.

<sup>38</sup> And the man said, Ani ma'amin, Adoni. And he fell down prostrate before him.

<sup>39</sup> And Rebbe, Melech HaMoshiach said, For the sake of Mishpat, I came into the Olam Hazeh, that the ones who are ivrim (*blind ones*) may see, and the ones seeing may become ivrim.

<sup>40</sup> Some of the Perushim heard these things, the ones being with him, and they said to him, Surely we are not ivrim, are we?

<sup>41</sup> Rebbe, Melech HaMoshiach said to them, If you were ivrim (*blind men*), you would not have chet, but now vi-bahlt (*since*) you say, We see, the avon<sup>§</sup> of you remains.

## 10

<sup>1</sup> Omein, omein, I say to you, the one not entering through the derech hasha'ar (*way of the entrance*) into the mikhla haTzon (*fold [enclosure] of the sheep*) but going up another derech, that one is a ganav and a shoded (*robber*).\*

<sup>2</sup> But the one entering through the derech hasha'ar is Ro'eh haTzon (*Shepherd of the flock [of sheep]*).

<sup>3</sup> To this one the doorkeeper opens, and the tzon hears the Ro'eh's voice and the Ro'eh calls b'shem (*by name*) each of his own tzon and leads them out.†

<sup>4</sup> When the Ro'eh has brought out all his own, he goes ahead of them, and the tzon follow the Ro'eh, because they have da'as of the Ro'eh's voice.

<sup>5</sup> But a zar (*stranger, foreigner*) they will never follow, but will flee from him, because they do not have da'as of the voice of zarim (*strangers, foreigners*).

<sup>6</sup> This figure of speech Rebbe, Melech HaMoshiach told them. But those ones did not have binah (*understanding*) of what he was saying to them.

<sup>7</sup> Rebbe, Melech HaMoshiach said, therefore, again, Omein, omein, I say to you, Ani Hu the derech hasha'ar (*way of the entrance*) of the tzon.

<sup>8</sup> All who came before me are ganavim (*thieves*) and shodedim (*robbers*), but the tzon did not listen to them.‡

‡ 9:35 Dan 7:13 § 9:41 Psalm 51 \* 10:1 Rv 13:4 † 10:3 Ps 95:7 ‡ 10:8 Jer 23:1,2; Ezek 34:2-3

<sup>9</sup> I am the *derech hasha'ar*. Through me, if anyone enters, he will come to yeshu'at Eloheinu and will go in and will go out and will find *mir'eh* (*pasture*).<sup>§</sup>

<sup>10</sup> 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.\*

<sup>11</sup> I am the *Ro'eh HaTov* (*the Good Shepherd*). The *Ro'eh HaTov* lays down his *neshamah* for the *tzon*.<sup>†</sup>

<sup>12</sup> The *gedungerer*, the one who is not the *Ro'eh* — the hireling, the one to whom the *tzon* does not belong — this hireling sees the *ze'ev* (*wolf*) coming and abandons the *tzon* and runs for his life and the *ze'ev* seizes them and scatters them.‡

<sup>13</sup> This happens because he is a hireling and the *tzon* means nothing to him.

<sup>14</sup> *Ani Hu* the *Ro'eh HaTov*, and I have *da'as* of my *tzon* and my *tzon* has *da'as* of me.<sup>§</sup>

<sup>15</sup> Just as *HaAv* has *da'as* of me and I have *da'as* of *HaAv*, so I lay down my *neshamah* for the *tzon*.

<sup>16</sup> And another *tzon* I have which is not of this *mikhla* (*fold*);\* 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*).<sup>†</sup>

<sup>17</sup> Therefore, *HaAv* has *ahavah* for me, because I lay down my *neshamah* that I may take it up again.

<sup>18</sup> No one takes it from me, but I lay it down of my own accord. I have *samchut* (*authority*) to lay it down, and I have *samchut* to receive it again. This *mitzvah* I received from *HaAv* of me.‡

<sup>19</sup> There was a *machloket* (*division of dissension*) again among those of *Yehudah*, because of these *devarim* of *Rebbe, Melech HaMoshiach*.

<sup>20</sup> And many of them were saying, He has a *shed* (*demon*), and He is *meshuga* — why do you listen to him?<sup>§</sup>

<sup>21</sup> Others said, These *devarim* are not of one being possessed of *shedim*. Surely a *shed* (*demon*) is not able to open the eyes of an *ivver* (*blind man*)?\*

<sup>22</sup> Then the *Chag* (*Festival*) of *Chanukah* took place in *Yerushalayim*. It was winter.

§ 10:9 Num 27:17; Ps 118:20; 23:2 \* 10:10 Ps 65:11 † 10:11 Ps 23:1; Isa 40:11; Ezek 34:11-16,23; Isa 53:7,8,10 ‡ 10:12 Zech 11:16 § 10:14 Ex 33:12

\* 10:16 enclosure † 10:16 Isa 56:8; Ezek 34:23; 37:24 ‡ 10:18 Isa 52:13–53:12

§ 10:20 2Kgs 9:11; Jer 29:26 \* 10:21 Ex 4:11

<sup>23</sup> And Rebbe, Melech HaMoshiach was walking around in the Beis Hamikdash in the area called Ulam Sh'lomo (*Solomon's Colonnade*).

<sup>24</sup> 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.

<sup>25</sup> 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*)<sup>†</sup> about me.

<sup>26</sup> But you do not have emunah (*faith*), because you do not belong to my Tzon.

<sup>27</sup> My Tzon hear my voice, and I have da'as of them, and they follow me.

<sup>28</sup> And I give to them Chayyei Olam, and they will never perish, and no one will snatch them out of my hand.<sup>‡</sup>

<sup>29</sup> That which Avi has given me is greater than all, and no one is able to snatch out of the hand of HaAv.

<sup>30</sup> I and HaAv are echad.<sup>§</sup>

<sup>31</sup> Again those of Yehudah took up stones that they might stone him.

<sup>32</sup> 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?

<sup>33</sup> In reply, those of Yehudah said to him, For a ma'aseh tov we do not stone you, but for Chillul HASHEM and because you, being a man, make yourself G-d.\*

<sup>34</sup> In reply, Rebbe, Melech HaMoshiach answered them, Has it not been written in your Torah, ANI AMARTI ELOHIM ATEM<sup>†</sup> (*I said you are g-ds*).<sup>‡</sup>

<sup>35</sup> 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*),<sup>§</sup>

<sup>36</sup> 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?\*

<sup>37</sup> If I do not accomplish the pe'ulot of Avi, do not regard me with bitachon.

<sup>38</sup> 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.

<sup>39</sup> They were seeking, therefore, again to seize him, and he eluded their hand.

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<sup>†</sup> 10:25 See Yn 8:18    <sup>‡</sup> 10:28 Isa 66:22    <sup>§</sup> 10:30 Dt 6:4; Ps 33:6; Gn 2:24    \* 10:33  
Lv 24:16    <sup>†</sup> 10:34 Ps 82:6    <sup>‡</sup> 10:34 Ex 7:1; 22:27 TARGUM HASHIVIM    <sup>§</sup> 10:35  
Ps 119:89,142    \* 10:36 Jer 1:5

<sup>40</sup> 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.

<sup>41</sup> And many came to him and were saying, Yochanan indeed did no ot (*miraculous sign*), but everything Yochanan said about this man was HaEmes.

<sup>42</sup> And many put their emunah (*faith*) in him<sup>†</sup> there.

## 11

<sup>1</sup> Now there was a certain man, a choleh (*sick man*), El'azar from Beit-Anyah (*Bethany*), the shtetl of Miryam and Marta her achot.

<sup>2</sup> Now this was the same Miryam that anointed Adoneinu with mishcha\* (*ointment*) and wiped his feet with her hair. It was she whose ach El'azar was choleh.

<sup>3</sup> Therefore, the achayot (*sisters*) sent to Rebbe, Melech HaMoshiach, saying, Adoni, hinei, the one who is your chaver haahuv is choleh.

<sup>4</sup> And having heard this, Rebbe, Melech HaMoshiach said, This machla (*illness, krankheit*) is not unto mavet (*death*), but for the kavod HASHEM, that the Ben HaElohim may receive kavod through it.

<sup>5</sup> Now Rebbe, Melech HaMoshiach had ahavah for Marta, and her achot and El'azar.

<sup>6</sup> When, therefore, Rebbe, Melech HaMoshiach heard that El'azar was choleh, then he remained in the place where he was yomayim (*two days*).

<sup>7</sup> Then after this he says to his talmidim, Let us go into the land of Yehudah again.

<sup>8</sup> His talmidim say to him, Rebbe, just now those of the land of Yehudah<sup>†</sup> were seeking to stone you, and you go there again?

<sup>9</sup> 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.<sup>‡</sup>

<sup>10</sup> But if the derech of anyone is a derech baLailah, he stumbles because the Ohr is not in him.

<sup>11</sup> These things he said. Then, after this, Rebbe, Melech HaMoshiach says to them, El'azar our chaver haahuv has fallen asleep, but I am setting out to awaken him.

<sup>12</sup> Therefore, the talmidim said to him, Adoni, if he has fallen asleep, he will be granted refu'ah (*healing*).

<sup>†</sup> 10:42 as Rebbe, Melech HaMoshiach  
Jer 13:16; Ps 1:6

\*

11:2 12:3

<sup>†</sup> 11:8 Judeans

<sup>‡</sup> 11:9

<sup>13</sup> But Rebbe, Melech HaMoshiach had spoken about the mavet of El'azar. However, those ones supposed that he was speaking about only shlof (*sleep*).

<sup>14</sup> Then, therefore, Rebbe, Melech HaMoshiach told them plainly, El'azar died.

<sup>15</sup> 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.

<sup>16</sup> Therefore, T'oma — his name means Twin — said to his fellow talmidim, Let us go also, that we may die<sup>§</sup> with him.

<sup>17</sup> Having arrived, therefore, Rebbe, Melech HaMoshiach discovered El'azar had already been in the kever (*tomb*) arba'ah yamim (*four days*).

<sup>18</sup> Now Beit-Anyah (*Bethany*) was near Yerushalayim, about fifteen stadia away.

<sup>19</sup> And many of those of Yehudah had come to Marta and Miryam to give them nechamah (*consolation, comfort*) regarding the ach of the achayot.\*

<sup>20</sup> Therefore, Marta when she heard that Yehoshua comes, met him; but Miryam was sitting shivah in the bais.

<sup>21</sup> Therefore, Marta said to Yehoshua, Adoni, if you were here, achi (*my brother*) would not have passed away.

<sup>22</sup> But even now I have da'as that whatever you ask HASHEM, HASHEM will give you.

<sup>23</sup> Rebbe, Melech HaMoshiach says to her, Achich yakum (*Your brother will stand up*).†

<sup>24</sup> Marta says to Yehoshua, I have da'as that he will rise in the Techiyas HaMesim on the Yom HaAcharon (*Last Day*).‡

<sup>25</sup> 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,

<sup>26</sup> and everyone living and having emunah in me, never dies. Do you have emunah in this?

<sup>27</sup> She says to Rebbe, Melech HaMoshiach, Ken, Adoni. I have emunah that you are the Rebbe, Melech HaMoshiach, the Ben HaElohim, Hu Habah el HaOlam.

<sup>28</sup> And having said this, she withdrew and summoned Miryam her achot, telling her privately, Rabbeinu and Mor-einu is here, and summons you.

<sup>29</sup> And that isha, when she heard, got up quickly and was coming to Rebbe, Melech HaMoshiach.

<sup>30</sup> Now he had not yet come into the shtetl, but was still in the place where Marta met him.

§ 11:16 al kiddush HaShem \* 11:19 Job 2:11 † 11:23 up from the Mesim  
‡ 11:24 Dan 12:2

<sup>31</sup> Therefore, those of Yehudah, the ones sitting shiva with her in the bais and giving her nechamah, when they saw Miryam get up quickly and rush out, followed her, assuming that she is going to the kever (*tomb*) that she might weep there.

<sup>32</sup> Therefore, Miryam, when she came where Rebbe, Melech HaMoshiach was, and when she saw him, fell down at his feet, saying to Rebbe, Adoni, if you were here, achi (*my brother*) would not have died.

<sup>33</sup> Therefore, when he saw her weeping and those of Yehudah coming with her and also weeping, he was deeply moved in his neshamah and was troubled in himself,

<sup>34</sup> And said, Where have you laid him? They said to him, Adoni, come and see.

<sup>35</sup> Yehoshua wept.

<sup>36</sup> Therefore, those of Yehudah were saying, Hinei! See how much ahavah he had for him.

<sup>37</sup> But some of them said, Could not this man, who was able to open the eyes of the ivver, have also prevented this man from passing?

<sup>38</sup> Rebbe, Melech HaMoshiach, therefore, again being deeply moved within himself, comes to the kever (*tomb*). Now it was a me'arah (*cave*) type of kever and a stone was lying against it.

<sup>39</sup> Rebbe, Melech HaMoshiach says, Lift the stone. Marta, the achot of the niftar (*deceased*), says to Rebbe, Melech HaMoshiach, Adoni, already he smells, for it is now arba'ah yamim (*four days*).

<sup>40</sup> He says to her, Did I not tell you that if you have emunah (*faith*), you will see the kavod HASHEM?

<sup>41</sup> Therefore, they lifted the stone and he lifted up his eyes and said, Avi, I thank You that You heard me.

<sup>42</sup> And I knew that You always hear me, but, because of the multitude standing around, I said it, that they may have emunah (*faith*) that You sent me.

<sup>43</sup> And having said these things, he cried out with a kol gadol, El'azar, come forth!

<sup>44</sup> Then 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.

<sup>45</sup> 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. §



<sup>46</sup> But some of them went away to the Perushim and reported to them everything Rebbe, Melech HaMoshiach did.

<sup>47</sup> 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*)?

<sup>48</sup> 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.

<sup>49</sup> But a certain one of them, Caiapha, being Kohen Gadol that year, said to them, You do not have da'as of anything,

<sup>50</sup> 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.\*

<sup>51</sup> 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.†

<sup>52</sup> And not on behalf of Am Yisroel only but also the yeladim of HASHEM, the ones having been scattered, that he may gather into echad.‡

<sup>53</sup> From that Yom on, therefore, they planned that they might put him to death.

<sup>54</sup> Therefore he no longer was walking openly among those of Yehudah, but went away from there into the region near the wilderness, to a shtetl called Ephrayim, and there Rebbe, Melech HaMoshiach remained with the talmidim.§

<sup>55</sup> Now Pesach was near and many went up to Yerushalayim from the country before the Pesach for the purpose of HITTEHARU (*they purified themselves*).\*

<sup>56</sup> 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*)!

<sup>57</sup> Now the Rashei Hakohanim and the Perushim had given orders that if anyone had da'as of where he is, he should reveal it so that they might arrest him.

## 12

<sup>1</sup> Then Rebbe, Melech HaMoshiach came into Beit-Anyah (*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.

\* 11:50 Jon 1:12-15; Isa 53:8 † 11:51 Ex 28:30; Num 27:21; Isa 53:8 ‡ 11:52 Isa

49:6 § 11:54 2Sm 13:23 \* 11:55 2Chr 30:18

<sup>2</sup> Then they made Rebbe, Melech HaMoshiach a seudah there. And Marta was serving, and El'azar was one of the ones reclining at tish with Rebbe, Melech HaMoshiach.

<sup>3</sup> 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.

<sup>4</sup> And Yehudah from K'riot, one of the talmidim of Rebbe, Melech HaMoshiach, the talmid being about to betray him, says

<sup>5</sup> Why was this mishcha not sold for three hundred denarii and given to haAniyim (*the Poor*)?

<sup>6</sup> 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*).

<sup>7</sup> Therefore Rebbe, Melech HaMoshiach said, Let her alone. She kept this for the Yom HaKevurah (*Day of Burial*) of me.\*

<sup>8</sup> For haAniyim you have always with you, but you do not always have me.†

<sup>9</sup> When the great multitude of the Yehudim had da'as of where Rebbe, Melech HaMoshiach was, they came not only because of him, but also because of El'azar, that they may see the one whom he made to stand up alive from the mesim.

<sup>10</sup> But the Rashei Hakohanim took counsel that they also might kill El'azar,

<sup>11</sup> Because many of the Yehudim were leaving and believing in Rebbe, Melech HaMoshiach on account of El'azar.

<sup>12</sup> On the next day the great multitude, the one having come to the Chag (*Feast*), having heard that Rebbe, Melech HaMoshiach is coming to Yerushalayim,

<sup>13</sup> Took the branches of the temarim (*palms*)‡ and went out to a meeting with him and were crying out: HOSHAN NAH§ BARUCH HABAH B'SHEM ADONOI!\* Melech Yisroel!

<sup>14</sup> And he found an ayir (*young donkey*), and he sat on it, just as it has been written,

<sup>15</sup> Do not fear BAT TZIYON, HINEI MALKECH YAVO LACH ROKHEV AL AYIR BEN ATONOT (*Do not fear, Daughter of Zion. Look! Your King is coming, sitting on a foal of donkeys.*)†

<sup>16</sup> 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.

\* 12:7 Isa 53:9 † 12:8 Dt 15:11 ‡ 12:13 Lv 23:40 § 12:13 Ps 118:25-26

\* 12:13 Zeph 3:15 TARGUM HASHIVIM † 12:15 Zech 9:9; Isa 35:4; Zeph 3:14f TARGUM HASHIVIM

<sup>17</sup> So the crowd that had been with Rebbe, Melech HaMoshiach when he called El'azar out of the kever and made him stand up alive from the mesim were giving solemn edut (*testimony*).

<sup>18</sup> Therefore, the multitude met Rebbe, Melech HaMoshiach because they heard him to have done this ot (*miraculous sign*).

<sup>19</sup> Therefore the Perushim said to themselves, You see, you can do nothing! Kol Bnei Adam have gone after him.

<sup>20</sup> Now there were some Yevanim among the ones going up to worship at the Chag (*Feast*).

<sup>21</sup> These ones, therefore, approached Philippos from Beit-Tzaidah of the Galil, and were asking him, Sir, we want to see Yehoshua.

<sup>22</sup> Philippos comes and tells Andrew, and Andrew and Philippos come and tell Rebbe, Melech HaMoshiach.

<sup>23</sup> And Rebbe, Melech HaMoshiach answers them, saying, The sha'ah (*hour; time*) has come that the Bar Enosh<sup>‡</sup> may receive kavod.

<sup>24</sup> Omein, omein, I say to you, unless the gargeer hakhitah (*grain of wheat*) having fallen into the ground, dies, it remains alone; but if it dies, much p'ri it bears.

<sup>25</sup> 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.

<sup>26</sup> 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.

<sup>27</sup> 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. §

<sup>28</sup> 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.

<sup>29</sup> Therefore, the multitude that was standing there and heard, said, That was ra'am (*thunder*)! Others were saying, A malach (*angel*) has spoken to him!\*

<sup>30</sup> In reply, Rebbe, Melech HaMoshiach said, Not for my sake has this bat kol come, but for yours.†

<sup>31</sup> Now is the Mishpat HaOlam HazeH. Now the Sar HaOlam HazeH will be cast out!

<sup>32</sup> And if I receive the hagbah (*lifting up*) from ha'aretz, I will draw kol Bnei Adam to myself.‡

‡ 12:23 Dan 7:13 § 12:27 Ps 6:3,4f; 42:5,11 \* 12:29 Job 37:5; Gn 21:17 † 12:30 Ex 19:9 ‡ 12:32 Isa 11:10

<sup>33</sup> And this Rebbe, Melech HaMoshiach was saying, signifying by what kind of mavet he was about to die.

<sup>34</sup> Then the crowd answered him, We heard from the Torah that the Rebbe, Melech HaMoshiach remains l'Olam (*forever*) and how do you say that it is necessary for the Bar Enosh to be lifted up? Who is this Bar Enosh?§

<sup>35</sup> 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.

<sup>36</sup> 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.

<sup>37</sup> Though so many otot he had done before them, they lacked emunah in him,

<sup>38</sup> That the dvar of Yeshayah HaNavi may be fulfilled, which said, Adonoi, MI HE'EMIN LISHMU'ATEINU UZERO'A HASHEM AL-MI NIGLATAH?\*(*Who has believed our report and to whom is the arm of HASHEM revealed*)?

<sup>39</sup> Therefore, they were not able to have emunah, because, again Yeshayah said,

<sup>40</sup> HE HAS BLINDED THEIR EYES, HASHMIN LEV HAAM HAZEH (*Harden the heart of this people*), THAT THEY MIGHT NOT SEE WITH THEIR EYES AND HAVE BINAH WITH THEIR LEV AND MIGHT TURN AND I WILL HEAL THEM.†

<sup>41</sup> These things Yeshayah spoke because he saw the kavod (*glory*) of Rebbe, Melech HaMoshiach and he spoke about him.‡

<sup>42</sup> Nevertheless, however, even among the manhigim (*leaders*) many had emunah (*faith*) in Rebbe, Melech HaMoshiach. But because of the Perushim, they were not making hoda'ah (*confession*) of Rebbe, Melech HaMoshiach, lest under the cherem ban they should be put away from the shul.

<sup>43</sup> For their ahavah was for the kavod Bnei Adam rather than the kavod HASHEM.§

<sup>44</sup> But Rebbe, Melech HaMoshiach cried out, The ma'amin in me does not have emunah in me, but in the One having sent me.

<sup>45</sup> And the one seeing me sees the One having sent me.

<sup>46</sup> I have come as an Ohr (*Light*) into the Olam Hazei that everyone believing in me may not remain in the choshech (*darkness*).

<sup>47</sup> And if anyone hears my devarim and of my devarim is not shomer, I do not judge him, for I did not come to bring

§ 12:34 Ps 89:4,36-37; 110:4; Isa 9:7; Ezek 37:25; Dan 7:14 \* 12:38 Isa 53:1

† 12:40 Isa 6:10 ‡ 12:41 Isa 6:1 § 12:43 1Sm 15:30

the Olam Hazeh into mishpat, but that I may save the Olam Hazeh.

<sup>48</sup> The one setting me aside and not receiving the devarim has his Shofet: the dvar which I spoke will judge him on the Yom HaAcharon.\*

<sup>49</sup> 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.

<sup>50</sup> And I have da'as that the mitzvah of Him is Chayyei Olam. Whatsoever things I speak, I speak, therefore, just as HaAv has told me.

## 13

<sup>1</sup> 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.

<sup>2</sup> And seudah taking place, HaSatan already having put into the lev of Yehudah Ben Shim'on from K'riot that he should betray him,

<sup>3</sup> 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,

<sup>4</sup> He rises from the seudah and puts aside his me'il and kesones, girding himself with a towel.

<sup>5</sup> He puts mayim (*water*) into the basin and began to wash the raglei hatalmidim and to wipe them with the towel with which he had been girded.

<sup>6</sup> Rebbe, Melech HaMoshiach comes then to Shim'on Kefa. Kefa says to Rebbe, Melech HaMoshiach, Adoni, you wash my feet?

<sup>7</sup> 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.

<sup>8</sup> Kefa says to him, Never will you wash my feet l'Olam! Rebbe, Melech HaMoshiach answered him, Unless I wash you, you do not have a chelek (*allotted portion of inheritance*) with me.\*

<sup>9</sup> Shim'on Kefa says to Rebbe, Melech HaMoshiach, Adoni, then not my feet only but also my hands and my head.

<sup>10</sup> Rebbe, Melech HaMoshiach says to him, The one having been bathed does not have need except his feet to wash, but is wholly tahor, and you are tehorim, though not all.

\* 12:48 i.e., the Yom HaDin

\* 13:8 Dt 12:12; Isa 53:10; Lv 5:15-16

<sup>11</sup> For Rebbe, Melech HaMoshiach had da'as of the one betraying him. Therefore, he said, Not all are tehorim.

<sup>12</sup> Therefore, when he washed their feet and resuited himself into his kaftan, Rebbe, Melech HaMoshiach reclined at tish again and said to them, Do you have da'as of what I have done for you?

<sup>13</sup> You call me Rabbeinu and Adoneinu, and you say well, for Ani Hu.

<sup>14</sup> If, therefore, I, being Rebbe and Adon, washed your feet, you ought to wash the feet of one another also.

<sup>15</sup> For I gave you a mofet that as I did to you, you may do also.

<sup>16</sup> 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*).

<sup>17</sup> If you have da'as of these things, happy are you, if you put them into practice.

<sup>18</sup> 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*).<sup>†</sup>

<sup>19</sup> From now on I tell you before the occurrence that you may have emunah (*faith*) when it occurs, that Ani Hu.<sup>‡</sup>

<sup>20</sup> Omein, omein, I say to you, the one receiving whomever I may send receives me, and the one receiving me,<sup>§</sup> receives the One having sent me.\*

<sup>21</sup> 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.

<sup>22</sup> Moshiach's talmidim were looking at one another, being uncertain about whom he speaks.

<sup>23</sup> One of his talmidim was reclining at tish near the kheyk (*bosom*) of Rebbe, Melech HaMoshiach — the talmid haahuv.

<sup>24</sup> Therefore Shim'on Kefa nods to this one to inquire who it may be about whom Rebbe, Melech HaMoshiach speaks.

<sup>25</sup> Having leaned back, then, that one thus near the kheyk Rebbe, Melech HaMoshiach, says to him, Adoni, who is it?

<sup>26</sup> He answers, That one it is to whom I will dip the<sup>†</sup> morsel and will give to him. Having dipped, therefore, he takes the<sup>‡</sup> morsel and gives to Yehudah Ben Shim'on from K'riot.

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<sup>†</sup> 13:18 Ps 41:9 [10]    <sup>‡</sup> 13:19 Isa 41:4; 46:10; 43:10    <sup>§</sup> 13:20 Moshiach    \* 13:20  
 HASHEM    <sup>†</sup> 13:26 maror into the charoset    <sup>‡</sup> 13:26 maror, charoset, matzah

<sup>27</sup> And after he received the<sup>§</sup> morsel, then HaSatan entered into that man; therefore, Rebbe, Melech HaMoshiach says to him, What you are bent on doing, do quickly.

<sup>28</sup> But no one reclining at tish had da'as of why he said this to him.

<sup>29</sup> For some were thinking vi-bahlt (*since*) Yehudah from K'riot had the aron otzaram (*chest of treasury*), that he says to him, Buy the things which we need for the Chag (*Feast*) or that he should give ma'ot chittim (*money for wheat financial contributions*) for haAniyim (*the poor*).

<sup>30</sup> Therefore, having taken the morsel, that man went out immediately. And it was lailah (*night*).

<sup>31</sup> When, therefore that man went out, Rebbe, Melech HaMoshiach says, Now the Bar Enosh\* receives kavod and HASHEM is given kavod in him.

<sup>32</sup> If HASHEM receives kavod in him, HASHEM will also give him kavod in himself, and HASHEM will give him kavod immediately.

<sup>33</sup> 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.

<sup>34</sup> A mitzvah chadasha I give to you, that you have ahavah (*agape*) one for the other, as I have had ahavah (*agape*) for you, so also you have ahavah (*agape*) one for the other.<sup>†</sup>

<sup>35</sup> By this will kol Bnei Adam have da'as that my talmidim you are, if ahavah you have one for the other.

<sup>36</sup> Shim'on Kefa says to Rebbe, Melech HaMoshiach, Adoni, where are you going? In reply, Rebbe, Melech HaMoshiach answered him, Where I go, you are not able now to follow me, but you will follow later.

<sup>37</sup> Kefa says to Rebbe, Melech HaMoshiach, Adoni, why am I not able to follow you now? I will lay down my neshamah for you.

<sup>38</sup> Rebbe, Melech HaMoshiach answers, Your neshamah for me will you lay down? Omein, omein, I say to you, a tarnegol will not crow until you make hakhchashah (*denial*) of me<sup>‡</sup> shloshah times.

## 14

<sup>1</sup> Let not your levavot be troubled.\* You have emunah (*faith*) in HASHEM. Also in me have emunah (*faith*).<sup>†</sup>

<sup>§</sup> 13:27 maror, charoset, matzah      \* 13:31 Dan 7:13-14      † 13:34 Lv 19:18

<sup>‡</sup> 13:38 as Rebbe, Melech HaMoshiach      \* 14:1 Yn 14:27      † 14:1 Ex 14:21; Ps 4:5

<sup>2</sup> In the Beis Avi there are many me'onot<sup>‡</sup> (*dwelling places, permanent residences, homes*); if it were not so, would I have told you that I go to prepare a makom (*place*) for you?

<sup>3</sup> 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.

<sup>4</sup> And where I go you have da'as of HaDerech. §

<sup>5</sup> T'oma says to Rebbe, Melech HaMoshiach, Adoni, we do not have da'as of where you are going; how are we able to have da'as of HaDerech?

<sup>6</sup> Rebbe, Melech HaMoshiach says to him, I am HaDerech, HaEmes, and HaChayyim. No one comes to HaAv except through me.\*

<sup>7</sup> 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.

<sup>8</sup> Philippos says to him, Adoni, show us [Elohim] HaAv and it is enough for us.

<sup>9</sup> 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.† How do you say, Show us HaAv?

<sup>10</sup> Do you not have emunah (*faith*) that Ani Hu in HaAv and HaAv is in me? The devarim which I speak to you I do not speak on my own, but HaAv dwelling in me does His pe'ulot.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> And whatever you ask b'Shem of me I will do, that HaAv may receive kavod in HaBen.

<sup>14</sup> If anything you ask me b'Shem of me, I will do it.

<sup>15</sup> If you have ahavah for me, you will be shomer mitzvot regarding my commandments.‡

<sup>16</sup> And I will ask HaAv and another Melitz Yosher § He will give you that He may be with you l'Olam,

<sup>17</sup> 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.

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‡ 14:2 cf. 14:23    § 14:4 Ps 1:6    \* 14:6 1Sm 3:7    † 14:9 Co 1:15; Isa 9:6 [5];  
 Prov 30:4    ‡ 14:15 Ps 103:18    § 14:16 Advocate, Counselor, Helper in Court, Yn  
 14:26; 15:26; 16:7



18 I will not leave you yetomim (*orphans*). I am coming to you.\*

19 Yet a little time and the Olam Hazeh no longer sees me, but you see me. Because Ani Chai, so you will live also.

20 On Yom Hahu (*that day*) you will have da'as that I am in HaAv of me and you are in me and I am in you.

21 The one having the mitzvot of me and being shomer mitzvot, that one is the one having ahavah for me. And the one having ahavah for me will receive ahavah from HaAv of me, and I will have ahavah for him and I will manifest myself to him.

22 Yehudah (*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.†

24 The one not having ahavah (*agape*) for me is not shomer regarding the devarim 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,§ not as the Olam Hazeh gives, I give to you; let not your levavot be troubled,\* nor let them be ones of morech lev†(*cowardliness*).‡

28 You heard me say to you, I am going,§ and I am coming to you.\* If you were having ahavah for me, you would have simcha, because I go to HaAv, for HaAv is greater than me.†

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.

\* 14:18 1Kgs 6:13 † 14:23 Yn 14:2, me'onot, plural; see also Prov 8:17; Ezek 37:27

‡ 14:24 Dt 18:18 § 14:27 Num 6:26; Ps 85:8; Mal 2:6 \* 14:27 Yn 14:1 † 14:27

Rv 21:8 ‡ 14:27 Hag 2:9 TARGUM HASHIVIM § 14:28 Yn 14:12 \* 14:28 Yn

14:18 † 14:28 Yn 1:1,14

## 15

<sup>1</sup> I am HaGefen HaAmittit (*the true vine*)\* and HaAv of me is the Korem (*vineyard proprietor*).

<sup>2</sup> Every sarig (*shoot, branch*) in me not bearing p'ri† He takes it away, and every sarig bearing p'ri He prunes that it may bear much p'ri.

<sup>3</sup> You are already metoharim (*clean*) because of the dvar which I have spoken to you.

<sup>4</sup> Remain in me and I in you. As the sarig is not able to bear p'ri from itself, unless it remains on the gefen (*vine*), so neither are you, unless you remain in me.

<sup>5</sup> 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.

<sup>6</sup> 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.‡

<sup>7</sup> If you remain in me and the devarim of me remain in you, whatever you want, ask, and it will be done for you!

<sup>8</sup> By this HaAv of me was given kavod, that much p'ri you bear, and so be my talmidim.

<sup>9</sup> As HaAv has ahavah for me, so I have ahavah for you. Remain in my ahavah.§

<sup>10</sup> 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.

<sup>11</sup> These things I have spoken to you that the simcha of me may be in you and the simcha of you may be made shleimah.

<sup>12</sup> This is my mitzvah for you, that you have ahavah (*agape*) one for the other, as I have ahavah (*agape*) for you.

<sup>13</sup> Ahavah (*agape*) gedolah than this no one has, that someone lay down his neshamah for his chaverim.\*

<sup>14</sup> You are my chaverim, if you are shomer oner my mitzvot.†

<sup>15</sup> No longer do I call you avadim, because the eved does not have da'as of what his Adon is doing. But you I have called chaverim, because all things which I heard from HaAv of me, of all these things I gave you da'as.‡

<sup>16</sup> It was not that you chose me, but I chose you, and have given you s'michah that you go and bear p'ri and the p'ri of you remain, that whatever you ask HaAv b'Shem of me (*Rebbe, Melech HaMoshiach*), HaAv may give it to you.

\* 15:1 Ps 80:7-19; Isa 5:1-7; Ezek 19:10 † 15:2 Ps 92:14 ‡ 15:6 Ezek 15:1-8; 19:10 § 15:9 See Yd 1:21 \* 15:13 Gn 44:33 † 15:14 Job 16:20; Prov 18:24 ‡ 15:15 Ex 33:11

<sup>17</sup> I am giving you these mitzvot, that you have ahavah (*agape*) one for the other.

<sup>18</sup> If the Olam Hazeh has sin'as chinom (*hatred without cause*) for you,<sup>§</sup> be aware it has had sin'as chinom for me before you.

<sup>19</sup> If you were of the Olam Hazeh, the Olam Hazeh would have had ahavah for its own. But because from the Olam Hazeh you are not, but I chose you out of the Olam Hazeh, therefore the Olam Hazeh has sin'as chinom for you.\*

<sup>20</sup> Put in zikaron (*remembrance*) the dvar which I told you, An eved is not gadol (*greater*) than his Adon. If they brought redifah (*persecution*) on me, they will also bring redifah on you. If over my dvar they were shomer, also over yours they will be shomer.

<sup>21</sup> But all these things they will do to you on account of the Shem of me,<sup>†</sup> because they do not have da'as of the One having sent me.

<sup>22</sup> If I did not come and speak to them,<sup>‡</sup> they would not have chet; but now they have no ptur (*excuse*) for their chet.

<sup>23</sup> The one having sin'as chinom (*hatred without cause*) for me (*Rebbe, Melech HaMoshiach*) has sin'as chinom for HaAv of me.

<sup>24</sup> 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.

<sup>25</sup> But this was that the dvar having been written in their Torah might be fulfilled, SONE'AI CHINOM ATZMU (*They are many hating me without cause*).<sup>§</sup>

<sup>26</sup> But when the Melitz Yosher (*Praklit, Advocate, Counselor, Helper in Court*) comes, whom I will send to you from HaAv, the Ruach Hakodesh, the Ruach HaEmes, who proceeds from HaAv, that one will give solemn edut (*testimony*) about me.

<sup>27</sup> And you [Shlichim] will give solemn edut (*testimony*) also, because from the beginning you are with me.

## 16

<sup>1</sup> I have spoken these things to you that no cause of michshol (*stumbling, falling*) may trip you up.

<sup>2</sup> They will put you under the cherem ban in the shuls. A sha'ah (*hour, time*) is coming when everyone who kills you will suppose they are offering avodas kodesh to HASHEM.\*

<sup>3</sup> And these things they will do because they did not have da'as of HaAv or of me.

§ 15:18 Isa 66:5 \* 15:19 1Y 4:5; Yn 17:14 † 15:21 Isa 66:5 ‡ 15:22 Ezek 2:5

§ 15:25 Ps 69:4 [5]; Ps 35:19; 109:3 \* 16:2 Isa 66:5

<sup>4</sup> But these things I have spoken to you, that, when the sha'ah of these things comes, you might have zikaron (*remembrance*) of these things, that I told you.

But I did not say these things to you from the beginning, because I was with you.

<sup>5</sup> But now I am going to the One who sent me. And none of you asks me, Where are you going?

<sup>6</sup> But because I have spoken these things to you, agmat nefesh (*grief*) has filled your levavot (*heart*).

<sup>7</sup> 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.

<sup>8</sup> And having come, that one will expose and convict the Olam Hazeh concerning Chet and concerning Tzedek and concerning Mishpat:

<sup>9</sup> Concerning Chet (*Sin*), because they do not have emunah in me;

<sup>10</sup> Concerning Tzedek,<sup>†</sup> because I go to HaAv and no longer do you see me;

<sup>11</sup> And concerning Mishpat (*Judgment*), because the Sar HaOlam Hazeh has been judged.

<sup>12</sup> Yet many things I have to tell you, but you are not able to bear them now.

<sup>13</sup> But when that One has come, the Ruach Hakodesh, the Ruach HaEmes, He will guide you in all truth.<sup>‡</sup> 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.

<sup>14</sup> That One will give kavod to me, because He will receive of what is mine, and will announce it to you.

<sup>15</sup> All things which HaAv has are mine; therefore, I said that of mine He receives and will announce it to you.

<sup>16</sup> A little time and you no longer see me. And again a little time, and you will see me.

<sup>17</sup> 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?

<sup>18</sup> Therefore, they were saying, What is this, which he says, A little time? We do not have da'as of what he says.

<sup>19</sup> 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?

<sup>†</sup> 16:10 Dan 9:24    <sup>‡</sup> 16:13 Ps 25:5

<sup>20</sup> 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. §

<sup>21</sup> The isha (*woman*) when she gives birth, has agmat nefesh (*grief*),\* 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.

<sup>22</sup> Therefore, you have agmat nefesh (*grief*) now,† but again I will see you, and your levavot will have rejoicing‡ and the simcha of you no one takes from you.

<sup>23</sup> And on that day you will not ask me anything. Omein, omein, I say to you, whatever you ask HaAv b'Shem of me, He will give it to you.

<sup>24</sup> Until now you did not ask anything b'Shem of me. Ask and you will receive that the simcha of you may be shleimah.

<sup>25</sup> Regarding these things I have spoken figuratively. § A sha'ah comes when no longer I will speak figuratively to you, but will announce plainly to you concerning HaAv.

<sup>26</sup> On that day b'Shem of me you will ask, and I do not say to you that I will ask HaAv concerning you.

<sup>27</sup> For HaAv Himself has ahavah for you, because you have ahavah for me and have emunah that I came forth from HaAv.

<sup>28</sup> I came from HaAv and I have come into the Olam Hazeh. Again I leave the Olam Hazeh and go to HaAv.

<sup>29</sup> The talmidim of Rebbe, Melech HaMoshiach say, Hinei, see now you speak plainly and no longer figuratively do you speak.

<sup>30</sup> 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.\*

<sup>31</sup> He answered them, Do you have emunah?

<sup>32</sup> Hinei a sha'ah (*hour; time*) is coming and has come, that you are SCATTERED† each one to his own home, and you leave me alone, but I am not alone, because HaAv is with me.

<sup>33</sup> 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.

§ 16:20 Ps 30:6 \* 16:21 Isa 13:8; 21:3; 26:17; Mic 4:9; Hos 13:13 † 16:22

Jer 31:12 ‡ 16:22 Isa 66:14 TARGUM HASHIVIM § 16:25 Ps 78:2; Ezek 21:5

\* 16:30 1Kgs 17:24 † 16:32 Zech 13:7

## 17

<sup>1</sup> 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,

<sup>2</sup> Vi-bahlt (*since*) you have given him samchut (*authority*) over kol basar for this purpose: in order that all which you have given him, HaAv may give to them Chayyei Olam.\*

<sup>3</sup> 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.

<sup>4</sup> I have given You kavod on ha'aretz, having completed the melachah which You have given me, that I should do.

<sup>5</sup> And now give me kavod, Avi, along with Yourself with the kavod which I was having with You before HaOlam came to be.†

<sup>6</sup> I manifested Shemecha to the Bnei Adam whom You gave me out of the Olam Hazeh. They were Yours and to me You gave them, and regarding the dvar of You they have been shomer.

<sup>7</sup> Now they have da'as that all things whatsoever You have given to me are from You.

<sup>8</sup> Because the devarim which You gave me, of these I have been shomer, and they received them, and they have da'as beemes that from You I came forth, and they have emunah that You sent me.

<sup>9</sup> I make a bakosha (*petition, request*) concerning them, I do not make a bakosha concerning the Olam Hazeh, but concerning the Ones You have given me, because they are Yours.

<sup>10</sup> And all things that are mine are Yours, and Your things are mine, and I have been given kavod in them.

<sup>11</sup> 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.‡

<sup>12</sup> When I was with them, I was keeping them in the Shem of You, which You have given me, and I kept shomer, and none of them perished or was lost, except the Ben HaAvaddon (*the Son of Destruction, Perdition, the state of final spiritual ruin, Gehinnom*), that the Kitvei Hakodesh might be fulfilled.§

<sup>13</sup> And now to You I am coming, and I speak these things in the Olam Hazeh that they may have my simcha made shleimah in themselves.

\* 17:2 Dan 7:14 † 17:5 Yn 1:1-3; Prov 8:30; 30:4 ‡ 17:11 Ps 133:1; Dt 6:4; Gn 2:24 § 17:12 Ps 41:9; 109:4,5,7,8

<sup>14</sup> I have given to them the dvar of You and the Olam HazeH has had sin'as chinom (*hatred without cause*) of them, because they are not of the Olam HazeH, just as I am not of the Olam HazeH.

<sup>15</sup> I do not make a bakosha that You take them out of the Olam HazeH, but that You keep them from HaRah.

<sup>16</sup> They are not of the Olam HazeH, just as I am not of the Olam HazeH.

<sup>17</sup> Set them apart for a use that is kodesh in HaEmes (*The Truth*).<sup>\*</sup> Your Dvar is HaEmes.

<sup>18</sup> As You sent me into the Olam HazeH, so also I send them into the Olam HazeH.

<sup>19</sup> And for their sake, I set myself apart as kodesh that they also may be set apart for use that is kodesh in HaEmes.

<sup>20</sup> However, I do not make a bakosha concerning these only, but also concerning the ones becoming ma'aminim in me<sup>†</sup> because of their Dvar,

<sup>21</sup> That all may be echad, as You, Avi, are in me and I am in You,<sup>‡</sup> that also they may be in us, that the Olam HazeH may have emunah (*faith*) that You sent me.

<sup>22</sup> The kavod which You have given me, I have given them, that they may be echad just as we are echad.

<sup>23</sup> I in them and You in me that they may become tamim (*perfect*) in Achdut (*Unity*) that the Olam HazeH may have da'as that You sent me, and had ahavah for them, just as You have ahavah for me.

<sup>24</sup> Elohim Avi, as to that which You have given me, I desire that where I am, those also may be with me, that they may behold my kavod, which You have given me, because You had ahavah for me before the hivvased haOlam.

<sup>25</sup> Avi HaTzaddik, indeed the world did not have da'as of You, but I knew You, and these ones knew that You sent me.

<sup>26</sup> And I have made known to them the Shem of You and will make it known, that the ahavah with which You loved me may be in them and I in them.

## 18

<sup>1</sup> These things having said, Rebbe, Melech HaMoshiach went out with his talmidim across the Kidron Valley,<sup>\*</sup> where there was a Gahn (*Garden*) into which Rebbe, Melech HaMoshiach entered with his talmidim.

<sup>2</sup> Now also Yehudah from K'riot, the one betraying Rebbe, Melech HaMoshiach, had da'as of the place, because often Rebbe, Melech HaMoshiach gathered there with his talmidim.

<sup>\*</sup> 17:17 1Kgs 17:24; 2Sm 7:28    <sup>†</sup> 17:20 as Moshiach    <sup>‡</sup> 17:21 Jer 32:39    <sup>\*</sup> 18:1 2Sm 15:23

<sup>3</sup> Then, Yehudah from K'riot, having taken the band of chaiyalim (*soldiers*) and avadim of the Rashei Hakohanim and of the Perushim, comes there with torches and lamps and weapons.

<sup>4</sup> Rebbe, Melech HaMoshiach, therefore, having had da'as of everything coming upon him, went out and says to them, Whom do you seek?

<sup>5</sup> They said in reply, Yehoshua, the one from Natzeret. Rebbe, Melech HaMoshiach says to them, Ani Hu. Now also Yehudah, the one betraying him, had stood with them.

<sup>6</sup> When therefore Rebbe, Melech HaMoshiach told them, Ani Hu, they recoiled and fell to the ground.

<sup>7</sup> Therefore, again he questioned them, Whom do you seek? And they said, Yehoshua, the one from Natzeret.

<sup>8</sup> In reply, Rebbe, Melech HaMoshiach said, I told you that Ani Hu. If therefore you seek me, let these Bnei Adam go away,

<sup>9</sup> That may be fulfilled the dvar which said, Those whom You have given me, I did not lose any one of them.<sup>†</sup>

<sup>10</sup> Then Shim'on 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.

<sup>11</sup> 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?

<sup>12</sup> Then the band of chaiyalim, their commander, and the avadim (*officials*) of Yehudah took him and performed the akedah (*binding*) on him.

<sup>13</sup> First they led him to Anan (*Annas*), for he was khoten (*father-in-law*) of Caiapha, who was Kohen Gadol that year.

<sup>14</sup> 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.

<sup>15</sup> Now Shim'on 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.

<sup>16</sup> 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.

<sup>17</sup> Therefore, the maid says to Kefa, Surely you are not also of this man's talmidim? He said, I am not.

<sup>18</sup> And the avadim and the mesharetim had made a had-lakah (*bonfire*), because it was cold, and they were standing

<sup>†</sup> 18:9 Yn 17:12; 10:11



around the hadlakah warming themselves. And also Kefa was with them, standing and warming himself.

<sup>19</sup> Then the Kohen Gadol interrogated Rebbe, Melech HaMoshiach about his talmidim and his torah (*teaching*).

<sup>20</sup> 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 come together. Besod (*in secret*) I spoke nothing.<sup>‡</sup>

<sup>21</sup> 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.

<sup>22</sup> 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?<sup>§</sup>

<sup>23</sup> In reply, he spoke, If I spoke wrongly, give edut (*testimony*) about the wrong; but if tov, why do you strike me?

<sup>24</sup> Then Anan sent him, still in the akedah, to Caiapha the Kohen Gadol.

<sup>25</sup> Now with Shim'on 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.

<sup>26</sup> 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?

<sup>27</sup> Therefore, again Kefa made hakhchashah (*denial*). And immediately a tarnegol (*cock*) crowed.

<sup>28</sup> Therefore, they led Rebbe, Melech HaMoshiach from Caiapha to the Praetorium. And it was early. They themselves did not enter into the Praetorium so as not to become tema'im (*unclean*) and so as to be able to eat the Pesach.

<sup>29</sup> Pilate went forth outside to them and says, What sitnah (*accusation, indictment*) do you bring against this man?

<sup>30</sup> In reply, they said to him, If this man were not an evil-doer, we would not have handed him over to you.

<sup>31</sup> 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.

<sup>32</sup> (This was to fulfill the dvar of Rebbe, Melech HaMoshiach which he said, signifying by what mavet he was about to die).

<sup>33</sup> Therefore, Pilate again entered into the Praetorium and called Yehoshua, and said to him, Are you HaMelech HaYehudim?

<sup>34</sup> In reply, Rebbe, Melech HaMoshiach asked, From yourself you say this or another told you about me?

<sup>35</sup> In reply, Pilate said, Am I a Yehudi? Your nation and your Kohen Gadol handed you over to me. What did you do?

<sup>36</sup> 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.

<sup>37</sup> 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.

<sup>38</sup> Pilate says to Rebbe, Melech HaMoshiach, What is HaEmes?

And having said this, again Pilate went out to those of Yehudah, and says to them, I find no avon (*offense*), no cause for punishment, in him.

<sup>39</sup> 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?

<sup>40</sup> Therefore, they cried out again, saying, Not this man but Bar-Abba. Now Bar-Abba was an insurrectionist shoded (*robber*).\*

## 19

<sup>1</sup> Therefore, then, Pilate took Rebbe, Melech HaMoshiach and had him scourged.\*

<sup>2</sup> And the [Roman] chaiyalim (*soldiers*), having woven a wreath out of thorns, put it on his rosh and a purple [royal] robe they threw around Rebbe, Melech HaMoshiach.

<sup>3</sup> And they were coming up to Rebbe, Melech HaMoshiach, and they were saying, Hail! You Melech HaYehudim! And they were repeatedly striking him in the face.

<sup>4</sup> And Pilate went outside again and says to them, Hinei, I bring him outside to you, in order that you may have da'as that I find no avon (*offense*), no cause for punishment, in him.

<sup>5</sup> Therefore, Rebbe, Melech HaMoshiach came forth outside, wearing the wreath of thorns and the purple robe. And Pilate says to them, Hinei HaIsh!†

<sup>6</sup> Therefore, when the Rashei Hakohanim and the mesharetim saw Rebbe, Melech HaMoshiach, they cried out, saying, Hang him on HaEtz! Hang him on HaEtz! Pilate says to them, You take him and you hang him on HaEtz! I find no avon in him.‡

\* 18:40 Yn 10:1; Mk 15:7 \* 19:1 Dt 25:3; Isa 50:6; 53:5 † 19:5 Zech 6:12 ‡ 19:6 Dt 21:22

<sup>7</sup> In reply, those of Yehudah said, We have a Torah and, according to the Torah, he must die,<sup>§</sup> because he made himself to be the Ben HaElohim.

<sup>8</sup> Therefore, when Pilate heard this dvar he was afraid even more.

<sup>9</sup> 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.\*

<sup>10</sup> 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?

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> Therefore, Pilate, having heard these devarim, led Rebbe, Melech HaMoshiach out, and Pilate sat down upon a tribunal (*seat of judgment*) in a place being called in Aramaic Gabta, The Pavement.

<sup>14</sup> Now Erev Pesach was fast approaching, the sha'ah (*hour, time*) being about the shishit (*sixth, the sixth hour, about noon*),<sup>†</sup> and Pilate says to those of Yehudah, Hinei your Melech!

<sup>15</sup> Therefore, these cried out, Away, away, hang him on HaEtz! Pilate says to them, Shall I hang on HaEtz your Melech? In reply, the Kohen Gadol said, We do not have a Melech except Caesar.

<sup>16</sup> Then, therefore, Pilate delivered Rebbe, Melech HaMoshiach to them that he should be hanged on HaEtz.<sup>‡</sup> Therefore, they took Rebbe, Melech HaMoshiach.

<sup>17</sup> And carrying by himself HaEtz (*The Tree*),<sup>§</sup> he went out to the place being called Mekom HaGulgolet (*Place of the Skull*), which is called in Aramaic Gulgolta.

<sup>18</sup> 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.

<sup>19</sup> And, also, Pilate wrote out an inscription and had it placarded on top of HaEtz (*The Tree*). And what it said was,

§ 19:7 Lv 24:16      \* 19:9 Isa 53:7      † 19:14 i.e., with Erev Pesach coming at sundown      ‡ 19:16 Dt 21:22      § 19:17 Gn 22:6; Dt 21:23

YEHOSHUA, THE ONE FROM NATZERET, MELECH HAYEHUDIM.

<sup>20</sup> 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.

<sup>21</sup> Therefore, the Judean Rashei Hakohananim were saying to Pilate, Do not write Melech HaYehudim. Rather write, That one said I am Melech HaYehudim.

<sup>22</sup> In reply, Pilate said, What I have written, I have written.\*

<sup>23</sup> Therefore the chaiyalim (*soldiers*), when they hanged Rebbe, Melech HaMoshiach on HaEtz, took his garments and divided them into arba'ah (*four*) parts, to each chaiyal (*soldier*) a part. They also took his kesones.† Now the kesones was seamless, woven from the top in one piece.

<sup>24</sup> Therefore, they said to one another, Let us not tear it but let us cast lots for it‡ to see whose it will be. They did this in order that the Kitvei Hakodesh might be fulfilled, that which says, YECHALKU VEGADAI LAHEM V'AL LEVUSHI YAPILU GORAL (*They divide my garments among them and for my clothing they cast lots*).§ Therefore the chaiyalim did these things.

<sup>25</sup> But there had stood beside HaEtz (*Tree*) of Rebbe, Melech HaMoshiach his Em (*Mother*) and the achot (*sister*) of his Em, and Miryam the wife of Klofah, and Miryam from Magdala.

<sup>26</sup> Rebbe, Melech HaMoshiach, therefore, having seen his Em (*Mother*) and the talmid haahuv having stood by, says to his Em, Isha, hinei your ben!

<sup>27</sup> 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.

<sup>28</sup> After this, having had da'as that already everything has become shleimah, Rebbe, Melech HaMoshiach, that the Kitvei Hakodesh may be fulfilled, says, Ani tzameh (*I thirst*).\*

<sup>29</sup> A k'li (*vessel*) full of sour wine chometz vinegar was set there.† The sponge full of vinegar having been wrapped around a hyssop branch‡ they brought to his mouth.

<sup>30</sup> Therefore, when Rebbe, Melech HaMoshiach received the vinegar, he said, Nishlam! (*It is finished!*)§ And having bowed his rosh, Rebbe, Melech HaMoshiach gave up his neshamah.

<sup>31</sup> Therefore, those of Yehudah, vi-bahlt (*since*) it was Preparation Day,\* they did not want the geviyot to be left on

\* 19:22 1Chr 21:17; Isa 53:8 † 19:23 Lv 16:4; Ps 110:4 ‡ 19:24 Esth 3:7

§ 19:24 Ps 22:18 [19], Ex 28:32 \* 19:28 Ps 22:15 [16] † 19:29 Ps 69:21 [22]

‡ 19:29 Ex 12:22 § 19:30 Job 19:26-27 TARGUM HASHIVIM \* 19:31 with Chag and Shabbos fast approaching

HaEtz (*Tree*)<sup>†</sup> during Shabbos, for it was Shabbat HaGadol,<sup>‡</sup> requested Pilate to have the legs broken and the geviyot taken away.

<sup>32</sup> Therefore the chaiyalim (*soldiers*) came and broke the first man's legs and then the other one hanging on HaEtz.

<sup>33</sup> But having come to Rebbe, Melech HaMoshiach, when they saw that he was already niftar (*deceased*), they did not break his legs.

<sup>34</sup> But one of the chaiyalim pierced§ his side with a romakh (*spear*), and immediately out came dahm and mayim.

<sup>35</sup> And the ed re'iyah (*eyewitness*) of this has given solemn edut (*testimony*). And his edut is ne'emanah (*trustworthy*). And that one has da'as that he speaks Emes that you might have emunah.

<sup>36</sup> For these things happened that the Kitvei Hakodesh\* might be fulfilled, V'ETZEM LO TISHBERU VO (*And not a bone of him shall be broken*).<sup>†</sup>

<sup>37</sup> And again the Kitvei Hakodesh says, V'HIBITU on him ES ASHER DAKARU (*And they will look on him whom they pierced*).<sup>‡</sup>

<sup>38</sup> Now after these things, Yosef from Ramatayim, being a talmid of Rebbe, Melech HaMoshiach, but besod (*in secret*) because of fear of those of Yehudah, requested Pilate that he might take the gufat Yehoshua (*Ps 16:9-10; Job 19:25-27; Isa 53:11*), and Pilate allowed it. Yosef from Ramatayim came, therefore, and took the gufat Yehoshua.

<sup>39</sup> And also Rav Nakdimon came, the one having come first to Rebbe, Melech HaMoshiach balailah, bearing a mixture of myrrh and aloes, about one hundred pounds.

<sup>40</sup> Therefore, they took the Guf HaYeshua (*Body of Yehoshua*) and bound it in linen clothes with spices as is the burial minhag with the Yehudim.

<sup>41</sup> Now there was in the place where Rebbe, Melech HaMoshiach was pierced on HaEtz a gahn (*garden*) and in the gahn a kever chadash (*new tomb*) in which never yet anyone had been placed.

<sup>42</sup> And so, because it was Preparation Day for those of Yehudah and because the kever was nearby, they laid Moshiach there.

## 20

<sup>1</sup> Now on the Yom Rishon, Miryam of Magdala comes early, while it was still dark, to the kever (*tomb*) and sees the stone

<sup>†</sup> 19:31 Ex 12:16; Dt 21:22-23; Josh 8:29; 10:26-27    <sup>‡</sup> 19:31 Lv 23:11    § 19:34 Zech 12:10    \* 19:36 19:24,28,37    <sup>†</sup> 19:36 Ex 12:46; Num 9:12; Ps 34:20-21    <sup>‡</sup> 19:37 Zech 12:10

having been taken away from the kever.

<sup>2</sup> Miryam of Magdala runs therefore and comes to Shim'on Kefa and to the talmid ha'ahuv and says to them, They have taken Adoneinu from the kever (*tomb*) and we do not have da'as where they laid him.

<sup>3</sup> Therefore, Shim'on Kefa went forth and the other talmid, and they were coming to the kever (*tomb*),

<sup>4</sup> And were running, the two together and the other talmid ran ahead faster than Kefa, and came first to the kever,

<sup>5</sup> And having stooped down, the other talmid\* sees the tachrichin linen clothes lying there. However, he did not enter the kever.

<sup>6</sup> Then comes also Shim'on Kefa following him and Shim'on Kefa entered into the kever (*tomb*), and sees the tachrichin linen clothes lying there.

<sup>7</sup> And also the mitznefet (*head wrapping*), which had been upon the rosh of Rebbe, Melech HaMoshiach, the mitznefet not lying with the tachrichin, but apart, having been folded up in one place.

<sup>8</sup> Then, therefore, entered also the other talmid, the one having come first to the kever (*tomb*), and he saw and had emunah (*faith*).

<sup>9</sup> 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.†

<sup>10</sup> Then the talmidim went away again to their own homes.

<sup>11</sup> Now Miryam had stood at the kever (*tomb*) outside weeping. Then, as she was weeping, she bent down into the kever (*tomb*),

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> He says to her, Miryam. She turns and she says to him in Ivrit, Rabboni. (This means Mori [my teacher].)

\* 20:5 talmid ha'ahuv † 20:9 Ps 16:9; Isa 53:10

<sup>17</sup> 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.‡

<sup>18</sup> Miryam from Magdala comes announcing to the talmidim, I have seen HaAdon.§ And she told them that He had said to her these things.

<sup>19</sup> On that Yom Rishon, when it was erev, and the delatot (*doors*) having been shut where the talmidim were, because of fear of those of Yehudah, then came Rebbe, Melech HaMoshiach and stood in the midst and says to them, Shalom aleichem!

<sup>20</sup> And having said this, He showed his hands and his side to them. Therefore, the talmidim were filled with simcha at having seen HaAdon.\*

<sup>21</sup> Therefore He said to them again, Shalom aleichem! As HaAv has sent Me, so also I send you.†

<sup>22</sup> And having said this, Moshiach breathed on them and says to them, Receive the Ruach Hakodesh.

<sup>23</sup> If you grant selicha to the averos of any, they have selicha; if there be any whose averos you retain, they are retained.‡

<sup>24</sup> But T'oma, one of the Sheneym Asar, the one being called Didymus, was not with them when He came.

<sup>25</sup> Therefore the other talmidim were saying to him, Ra'i'nu es Rebbe, Melech HaMoshiach Adoneinu! (*We have seen Rebbe, Melech HaMoshiach Adoneinu!*) But T'oma said to them, Unless I see in his hands the mark of the nails and I put my finger into the place of the nails and also put my hand into his side, I will never have emunah (*faith*).

<sup>26</sup> And after shmonah yamim (*eight days*) again the talmidim of Rebbe, Melech HaMoshiach were inside, and T'oma with them. Although the delatot were shut, He comes and stood in the midst and said, Shalom Aleichem.

<sup>27</sup> Then He says to T'oma, Bring your finger here and see My hands, and bring your hand and put it into My side, and do not be without emunah but be a ma'amin (*Messianic believer*).

<sup>28</sup> In reply, T'oma said to Rebbe, Melech HaMoshiach, Adoni and Elohai!§

<sup>29</sup> And Rebbe, Melech HaMoshiach says to him, Because you have seen Me, you have emunah (*faith*)? Ashrey (*Happy*) are the ones not having seen and having emunah.

<sup>30</sup> Therefore, many other otot (*miraculous signs*) Rebbe, Melech HaMoshiach also did before the talmidim, which have not been written in this sefer.

‡ 20:17 Ps 22:23 § 20:18 Mal 3:1 \* 20:20 Mal 3:1 † 20:21 Gn 2:7; Ezek 37:9

‡ 20:23 Mt 16:19; 18:18; Ac 8:17-24 § 20:28 Ps 35:23

<sup>31</sup> But these things have been written that you might have emunah that Yehoshua is the Rebbe, Melech HaMoshiach, the Ben HaElohim, and that, believing with emunah, you may have Chayyim (*Life*) b'Shem of Him.

## 21

<sup>1</sup> After these things Rebbe, Melech HaMoshiach manifested himself again to His talmidim at Lake Tiberias. Now Rebbe, Melech HaMoshiach was manifested thus.

<sup>2</sup> Together there were Shim'on 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.

<sup>3</sup> Shim'on Kefa says to them, I am going to fish. They say to Shim'on Kefa, We are coming also with you. They went forth and embarked into the sirah. And during that lailah they caught not one thing.

<sup>4</sup> 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.

<sup>5</sup> Rebbe, Melech HaMoshiach says, therefore, to them, Yeladim, surely not any dagim (*fish*) you have? In reply, they said to Rebbe, Melech HaMoshiach, Lo.

<sup>6</sup> And Rebbe, Melech HaMoshiach said to them, Throw the reshet (*net*) to the right side of the sirah (*boat*), and you will find dagim. Therefore, they threw it. And now they were not strong enough to draw in the reshet (*net*), because of the multitude of dagim.

<sup>7</sup> Therefore, the talmid ha'ahuv says to Shim'on Kefa, It is Rebbe, Melech HaMoshiach Adoneinu! Therefore, Shim'on Kefa, having heard this, strapped his gartel around his katan, for he was unclothed, and threw himself into the sea.

<sup>8</sup> 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.

<sup>9</sup> Therefore, when the talmidim disembarked onto the shore, they see a hadlakah (*bonfire*) there and dagim lying on it and lechem.

<sup>10</sup> Rebbe, Melech HaMoshiach says to them, Bring some from the dagim which you caught now.

<sup>11</sup> Therefore, Shim'on 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*).

<sup>12</sup> 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.

<sup>13</sup> Rebbe, Melech HaMoshiach comes and takes the lechem and gives to them, likewise the dagim.

<sup>14</sup> This was now the shlishit (*third*) time Rebbe, Melech HaMoshiach, having been made to stand up alive from the mesim, was manifested to the talmidim.

<sup>15</sup> Then when they ate, he says to Shim'on Kefa, Shim'on Bar-Yochanan, do you have ahavah for me more than these? Shim'on Kefa says to him, Ken, Adoni, You have da'as that I have ahavah for You. He says to him, Feed My lambs.

<sup>16</sup> He again a second time says to him, Shim'on Bar-Yochanan, do you have ahavah for me? Shim'on Kefa says to him, Ken, Adoni, You have da'as that I have ahavah for You. He says to him, Take care\* of My sheep.†

<sup>17</sup> Rebbe, Melech HaMoshiach says to him the shlishit time, Shim'on Bar-Yochanan, do you have ahavah for me? Kefa was grieved because Rebbe, Melech HaMoshiach said to him the shlishit time, Do you have ahavah for me? And he says to Rebbe, Melech HaMoshiach, Adoni, You have da'as of all things. You have da'as that I have ahavah for You. Rebbe, Melech HaMoshiach says to him, Feed My kevasim.

<sup>18</sup> Omein, omein, I say to you, that when you were young, you were girding yourself and were walking where you wanted, but when you grow old you will extend your hands and another will gird you and carry you where you do not wish to go.

<sup>19</sup> And this He said signifying by what mavet Shim'on Kefa will glorify HASHEM. After this, He said to him, Follow Me.

<sup>20</sup> Having turned, Kefa sees the talmid ha'ahuv following them, who also was reclining at tish during the seudah upon the kheyk of Rebbe, Melech HaMoshiach, and this talmid was the one who had said Adoni, who is the one betraying you?

<sup>21</sup> Then Kefa, having seen this one, says to Rebbe, Melech HaMoshiach, Adoni, and what about this man?

<sup>22</sup> He says to him, If I want him to remain until I come, what is that to you? You follow Me.

<sup>23</sup> Therefore, a rumor went out saying to the achim B'Moshiach that that talmid would not die. But Rebbe, Melech HaMoshiach did not tell him that he would not die, but rather, If I want him to remain until I come, what is that to you?

<sup>24</sup> 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.

\* 21:16 as a ro'eh (shepherd) would † 21:16 2Sm 5:2; Ezek 34:2; Ps 78:71-72

<sup>25</sup> And there are many other things which Rebbe, Melech HaMoshiach did, which if they are written one by one, not the Olam Hazei itself I suppose would have room enough for the sfarim being written.

# Gevurot Meyruach Hakodesh

## Introduction

From the “we” sections of Acts (Ac 16:10-17; 20:5–21:18; 27:1–28:16), Lukas intimates he had opportunity to obtain independent corroboration of the veracity of what came to be included in the other synoptic Gospels and that Luke had opportunity also to interview living eye-witnesses in the early pre-Churban Bayis Sheni period of his travels to Jerusalem with Rav Sha'ul, making his writings, Luke-Acts, of inestimable historical value to Messianic believers today.

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.

<sup>1</sup> 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,

<sup>2</sup> Until HaYom, when he made aliyah ascent to Shomayim, having given Moshiach's mitzvot through the Ruach Hakodesh to the Shlichim whom he chose,

<sup>3</sup> 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:

<sup>4</sup> 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.\*

<sup>5</sup> 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.†

<sup>6</sup> 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?

<sup>7</sup> But he said to them, It is not for you to have da'as of the itim (*times*) or moadim (*seasons*) which [Elohim] HaAv has set by His own samchut (*authority*).‡

<sup>8</sup> But you will receive ko'ach when the Ruach Hakodesh has come upon you, and you all will be the Eidus (*the Witness*) of me, in Yerushalayim, and in all Yehudah, and Shomron and as far as ad ketzeh ha'aretz.

\* 1:4 Ps 27:14 † 1:5 Joel 3:1 ‡ 1:7 Dt 29:28; Ps 107:13

<sup>9</sup> And having said these things, while they were looking on, in an aliyah ascent to Shomayim, Moshiach was taken up; and an anan (*cloud*) took him away from their eyes.

<sup>10</sup> And as they were gazing intently into Shomayim, while Moshiach was going — hinei — two beings, enrobed in white, had been present with them.

<sup>11</sup> Also, these said, Men of the Galil, why do you stand looking into Shomayim? This Rebbe, Melech HaMoshiach Yehoshua, the one having been taken up from you into Shomayim, will also come again in like manner as you saw him going into Shomayim.

<sup>12</sup> Then they returned to Yerushalayim from Har HaZeytim, which from Yerushalayim is a Shabbos walk.

<sup>13</sup> And when they entered, they went up to the aliyyah where they were staying, that is, Kefa and Yochanan and Ya'akov and Andrew and Philippos and T'oma and Bar-Talmai and Mattityahu and Ya'akov Ben-Chalfai and Shim'on the Zealot and Yehudah Ben Ya'akov.

<sup>14</sup> These all with one mind were continually devoting themselves to tefillah, with the nashim and with Miryam the Em of Rebbe, Melech HaMoshiach and with his achim.

<sup>15</sup> And at this time, having stood up, Kefa, in the midst of the Achim b'Moshiach — there were 120 persons in the place

<sup>16</sup> — 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.

<sup>17</sup> For he had been numbered among us, and he received his ministry in the Messianic avodas kodesh of the Moshiach's Shlichim.

<sup>18</sup> (Now this man, therefore, acquired a sadeh out of the sachar (*reward*) of his peysha and, having fallen headlong, he plotst (*burst*) open in the middle and all the inward parts of him were poured out.

<sup>19</sup> 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.")

<sup>20</sup> For it has been written in the Sefer Tehillim, TEHI the place of him NESHAMMAH (*one being deserted*)... V'AL YEHI YOSHEV (*May his place be deserted and let him not be the one dwelling in it*),<sup>§</sup> and PEKUDATO YIKACH ACHER (*his place of leadership may another take*).\*

<sup>21</sup> 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,

<sup>22</sup> 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.

<sup>23</sup> And they put forward two anashim, Yosef Bar-Sabba, also called Justus, and Mattityahu.

<sup>24</sup> And having davened, they said, Adonoi, you have da'as of the levavot of Kol Bnei Adam. Therefore, show which of these two is your bechirah<sup>†</sup>

<sup>25</sup> to take the place of this avodas kodesh ministry and Shlichus from which Yehudah turned aside to go to his own place.

<sup>26</sup> And they drew lots, and the lot fell to Mattityahu, and he was numbered with the Achad Asar of Moshiach's Shlichim.

## 2

<sup>1</sup> And when the day of Shavuot is fulfilled, they were all together in one place.\*

<sup>2</sup> 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.

<sup>3</sup> And leshonot appeared to them, being divided as eish resting on each one of them,

<sup>4</sup> 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.

<sup>5</sup> Now there were in Yerushalayim frum, charedi (*orthodox*) Yehudim from all the nations under Shomayim.

<sup>6</sup> 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.

<sup>7</sup> And they were nispoyel (*standing in awe*) and marveled, saying, Hinei, are not all of these Galileans speaking?

<sup>8</sup> And how are we hearing, each in our own language in which we were born?

<sup>9</sup> We Parthians and Medes and Elamites; the ones living in Mesopotamia, Yehudah, Cappadocia, Pontus, Asia,

<sup>10</sup> Phrygia, Pamphylia, Mitzrayim (*Egypt*), and the regions of Libya around Cyrene; and the visiting Romans,

<sup>11</sup> Both Yehudim and Gerim (*Proselytes*), Cretan, and Arabic, we hear them speaking in other languages [than their own] of the Gevurot (*mighty acts*) of HASHEM.

<sup>†</sup> 1:24 1Sm 14:41      \* 2:1 Lv 23:15,16

<sup>12</sup> And all had real hispailus (*overwhelming awe*) and were bewildered saying one to another, What can this mean?

<sup>13</sup> But others, mocking, were saying, Of sweet wine they have been filled!

<sup>14</sup> 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 devarim:

<sup>15</sup> 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*).

<sup>16</sup> But this is what has been spoken by Yoel HaNavi;

<sup>17</sup> And it shall be in the Acharit Hayamim, ne'um HASHEM, ESHPOCH ES RUCHI AL KOL BASAR V'NIB'U BNEICHEM U'VNOTEICHEM ZIKNEICHEM CHALOMOT YACHALOMUN BACHUREICHEM CHEZYONOT YIRU<sup>†</sup> (*I will pour out my Spirit on all flesh: and your sons and daughters will prophesy, your old men will dream dreams and your bochrin will see visions*).<sup>‡</sup>

<sup>18</sup> 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 devarim hanevu'ah:

<sup>19</sup> 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*).

<sup>20</sup> The shemesh (*sun*) will be transformed into choshech (*darkness*) and the moon into blood before the great and dreadful YOM HASHEM.

<sup>21</sup> And it will be that everyone whoever calls upon the Name of Adonoi will be saved. §

<sup>22</sup> Anshei Yisroel, listen to these devarim: 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,

<sup>23</sup> 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*) and put him to death.<sup>†</sup>

<sup>24</sup> But in fact HASHEM made Rebbe, Melech HaMoshiach to stand up alive again, having destroyed the Chevlei HaMavet, because it was impossible for Rebbe, Melech HaMoshiach to be held by Death's ko'ach.

† 2:17 Yoel 3:1    ‡ 2:17 Ac 2:28f; Num 11:25; Isa 44:3; Ezek 39:29    § 2:21 Gn 4:26; 26:25; Ps 105:1; Yoel 3:1-5    \* 2:23 Dt 21:23    † 2:23 Isa 53:10

<sup>25</sup> For Dovid Hamelech says of him, SHIVVITI HASHEM L'NEGDI TAMID, KI MIMINI BAL EMMOT (*I set Adonoi before me always, because he is at my right hand I will not be shaken.*)<sup>‡</sup>

<sup>26</sup> Therefore my heart was cheered up and my tongue exulted and in addition also my flesh, my body, will live in secure [hope].<sup>§</sup>

<sup>27</sup> Because you will not abandon the nefesh (*soul*) of me to destruction nor will you give your Chasid\* to see corruption.

<sup>28</sup> TODIEINI ORACH CHAYYIM SOVA SEMACHOT ES PANECHA (*You made known to me the path of Chayyim, you will fill me with simcha in your presence.*)<sup>†</sup>

<sup>29</sup> 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.<sup>‡</sup>

<sup>30</sup> 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...<sup>§</sup>

<sup>31</sup> Foreseeing this, Dovid Hamelech spoke about the Techiyas HaMoshiach: neither was he “abandoned to destruction nor did his BASAR see corruption.”\*

<sup>32</sup> This Yehoshua in fact HASHEM made to stand up alive again, of which we all are Edim.<sup>†</sup>

<sup>33</sup> Having been exalted to the right hand of HASHEM and having received the havtachah of the Ruach Hakodesh from [Elohim] HaAv, Moshiach poured out this which you also see and hear.

<sup>34</sup> For Dovid Hamelech did not ascend into Shomayim, but he says, HASHEM says to Adoni, SHEV LIMINI (*sit down at my right hand*),

<sup>35</sup> Until I make OYVECHA (*your enemies*) your footstool.<sup>‡</sup>

<sup>36</sup> Therefore, assuredly let Klal Yisroel have da'as that this Yehoshua, whom you made talui al HaEtz<sup>§</sup>(*being hanged on the Tree*), this one HASHEM has made both Adoneinu and Rabbeinu, Melech HaMoshiach.

<sup>37</sup> 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?

<sup>38</sup> And Kefa said to them, Make teshuva (*repentance, turning from chet to HASHEM*) and each of you submit to a tevilah

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<sup>‡</sup> 2:25 Ps 16:8-11    <sup>§</sup> 2:26 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11    \* 2:27 T.N. i.e., Moshiach the ultimate Chasid    <sup>†</sup> 2:28 Ps 16:8-11    <sup>‡</sup> 2:29 1Kgs 2:10; Neh 3:16    <sup>§</sup> 2:30 Ps 132:11; 89:3-4; 2Sm 7:12-13    \* 2:31 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11    <sup>†</sup> 2:32 here the original language means *martyr witnesses unto mavet al Kiddush ha-Shem*    <sup>‡</sup> 2:35 Ps 110:1    <sup>§</sup> 2:36 Dt 21:23

of teshuva in the Shem of Yehoshua HaMoshiach, for the selichat avon of you, and you will receive the matanah of the Ruach Hakodesh.

<sup>39</sup> For to you is the havtachah and to your yeladim and to all the ones at a distance, as many as may YIKRA B'SHEM ADONOI ELOHEINU.\*

<sup>40</sup> And with many other devarim, Kefa gave solemn edut (*testimony*) and was warning them, Receive yeshu'at Eloheinu from this DOR IKKESH U'FETALTOL (*warped and crooked generation*)!†

<sup>41</sup> Those, who were mekabel Besuras HaGeulah and welcomed his dvar, submitted to a tevilah of teshuva and there were added in that day nefashot (*souls*) beerech (*approximately, dacht zich*) shloshet alafim (*three thousand*).

<sup>42</sup> And they were keseder (*constantly*) shtark (*steadfastly*) devoting themselves to the Moshiach's pnimiyus (*innermost*) Torah as handed on by Moshiach's Shlichim (*emmisaries of the Rebbe, Melech HaMoshiach*) and to being mishtatef (*involved, joining*) in the Messianic Chavurah (*fellowship, company, group*),‡ and to the tishen (*shared meals*) with Betzi'at HaLechem (*Breaking Bread*) at the Seudos Moshiach and to the Tefillos.

<sup>43</sup> All were filled with yirat Shomayim and were nispayel (*in awe*), and many moftim and otot through Moshiach's Shlichim were taking place.

<sup>44</sup> And all the [Jewish] Ma'aminim HaMeshichiyim were together and they were having all things in common.

<sup>45</sup> And they were selling their properties and possessions and were distributing tzedakah to everyone as someone had need.§

<sup>46</sup> 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.

<sup>47</sup> Praising HASHEM, and having favor with all the people while G-d was adding to their number yom yom those receiving yeshu'at Eloheinu.

### 3

<sup>1</sup> Now Kefa and Yochanan were going up to the Beis Hamikdash at the hour of tefillah, the ninth hour (*three o'clock in the afternoon*).\*

<sup>2</sup> And a certain ish, an ish (*pisei'ach from the womb of his em*), was being carried and they were putting him bederech

\* **2:39** Yoel 3:5; Isa 44:3; 65:23; 57:19 † **2:40** Dt 32:5 ‡ **2:42** especially one eating the paschal lamb together § **2:45** Dt 28:1-14 \* **3:1** Ps 55:17



klal (*usually*) yom yom at the sha'ar of the Beis Hamikdash, the one being called the Sha'ar Hatiferet, in order to beg for tzedakah from the ones entering into the Beis Hamikdash.

<sup>3</sup> When the ish pisei'ach (*lame man*) saw Kefa and Yochanan being about to enter into the Beis Hamikdash, he began begging them for tzedakah.

<sup>4</sup> But Kefa, as did Yochanan, gazed at him, saying, Look at us!

<sup>5</sup> And the ish pisei'ach was paying heed to them, expecting to receive something from them.

<sup>6</sup> And Kefa said, Silver and gold have I none, but such as I have I give to you. In ha-Shem of the Rebbe, Melech HaMoshiach Yehoshua of Natzeret, get up and walk!

<sup>7</sup> And having grasped him by the yamin, Kefa lifted him up, and immediately the man's feet and ankles were strengthened.

<sup>8</sup> And leaping up, he stood and was walking around, and he entered with them into the Beis Hamikdash, walking and leaping and shouting, Baruch HASHEM!†

<sup>9</sup> And all the people saw him walking and shouting, Baruch HASHEM!

<sup>10</sup> And they recognized him, that he was the one sitting at the Sha'ar Hatiferet (*Beautiful Gate*) of the Beis Hamikdash begging for tzedakah; and they were nispoyel (*standing in awe*) and amazement at what had happened to him.

<sup>11</sup> Now while Kefa and Yochanan were being held by him, all the people ran together to them at the Portico which is called Ulam Sh'lomo, and the people were utterly astonished.

<sup>12</sup> 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?

<sup>13</sup> HASHEM, Elohei Avraham V'Elohei Yitzchak V'Elohei Ya'akov, the G-d of Avoteinu, has brought kavod to his mesharet, his Eved, Rebbe, Melech HaMoshiach Yehoshua whom you delivered over and denied in the presence of Pilate when you decided to release the other one.‡

<sup>14</sup> But you denied HaKadosh and the Tzaddik and you asked for a man who was a rotzeach (*murderer*) to be granted unto you,

<sup>15</sup> but the Sar HaChayyim you did away with, whom HASHEM made to stand up alive again from the mesim, of which we are edim (*witnesses*).

<sup>16</sup> And on the basis of emunah in Shmo (*Name*), this ish whom you see and know, the Shem of Yehoshua has made

† 3:8 Isa 35:6    ‡ 3:13 Ex 3:6,15; Isa 52:13; 53:11

him strong; ken, and it is emunah (*faith*) that comes through Rebbe, Melech HaMoshiach Yehoshua, which has given a refu'ah shleimah (*complete healing*) to this man in the presence of all of you.

<sup>17</sup> And now, Achim, I realize that according to a lack of da'as you acted, as did also your manhigim (*leaders*).

<sup>18</sup> But HASHEM has thus fulfilled the things which he announced beforehand through the mouth of all the Nevi'im that the Rebbe, Melech HaMoshiach should undergo Mesianic yissurim (*sufferings*).

<sup>19</sup> Therefore, make teshuva (*repentance, turning from chet [sin] to G-d*) and turn in order that your chatta'im, your averos (*sins*) may be removed, §

<sup>20</sup> 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,

<sup>21</sup> Whom it is necessary for Shomayim to receive until the times of the Tikkun of all things of which HASHEM spoke long ago through the mouth of his Nevi'im hakedoshim.

<sup>22</sup> Moshe Rabbenu indeed said, NAVI KAMONI\* 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. †

<sup>23</sup> 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. ‡

<sup>24</sup> And likewise all the Nevi'im (*prophets*) from Shmuel and his successors onward, also announced HaYom HaZeh.

<sup>25</sup> You are the Bnei HaNevi'im (*prophets*) and you are the Bnei HaBrit which HASHEM decreed to your Avot, saying to Avraham Avinu, V'NIVRAKHU (*and they will be blessed*) in your ZERA (*Seed*), KOL MISHPEKHOT HA'ADAMAH (*and in your Zera will be blessed all the families of the earth*). §

<sup>26</sup> To you rishonah (*first*) HASHEM raised up his EVED,\* sending him to give you a bracha, turning every one of you in teshuva away from your wicked ways.

## 4

<sup>1</sup> Now while they were speaking to the people, the kohanim and the Sar Tzeva HaHeikhal, and the Tzedukim (*Sadducees*), approached them,

§ 3:19 Ps 51:1; Isa 43:25; 44:22    \* 3:22 T. N. i.e., a prophet like Moses    † 3:22 Dt 18:15,18    ‡ 3:23 Dt 18:19; Lv 23:29    § 3:25 Gn 12:3; 22:18; 26:4; 28:14    \* 3:26 Moshiach

<sup>2</sup> Being greatly annoyed, because they were teaching HaAm and preaching in Yehoshua the Techiyas HaMesim.

<sup>3</sup> And they took them with their hands, and put them in the beis hasohar until the next day, for it was already erev.

<sup>4</sup> 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.

<sup>5</sup> And it came about on the next day their manhigim and Zekenim and the Sofrim were gathered together in Yerushalayim,

<sup>6</sup> And also Anan the Kohen Gadol and Caiapha and Yochanan and Alexander and as many as were of the mish-pochah of the Kohen Gadol.

<sup>7</sup> And when they had placed the Moshiach's Shlichim in their midst, they were inquiring, By what ko'ach or in what Shem have you done this?

<sup>8</sup> Then Kefa, having been filled with the Ruach Hakodesh, said to them, Sarei HaAm and Zekenim,

<sup>9</sup> 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,

<sup>10</sup> Let it be known to all of you and to Klal Yisroel, that b'Shem Rebbe, Melech HaMoshiach Yeshoshua of Natzeret, whom you hanged on HaEtz,\* whom HASHEM made to stand up alive again from HaMesim — by this Shem this man stands here before you shalem b'guf (*healthy*).

<sup>11</sup> He<sup>†</sup> is HAEVEN MAASU (*the Stone which was rejected*) by you, HABONIM (*the builders*), which HAY'TAH LEROSH PINNAH (*became the very corner*) stone.<sup>‡</sup>

<sup>12</sup> And there is no Yeshe'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.§

<sup>13</sup> 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.

<sup>14</sup> And seeing the man who had received refuah shleimah standing with them, they had nothing to say keneged to it.

<sup>15</sup> And having ordered the Shlichim to step outside the Sanhedrin chambers, they began conferring with one another,

<sup>16</sup> Saying, What should we do with these anashim? For that a remarkable ot has occurred through them is evident

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\* 4:10 Dt 21:22    † 4:11 Yehoshua    ‡ 4:11 Ps 118:22; Isa 28:16; Zech 10:4    § 4:12 the Mishpat HASHEM in the Yom HaDin

to all the ones inhabiting Yerushalayim, and we are not able to make hakhchashah of the fact.

<sup>17</sup> 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*).

<sup>18</sup> And, having summoned them, they commanded them not to say drashot or shiurim b'shem Yehoshua at all.\*

<sup>19</sup> 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;

<sup>20</sup> For we are not able to cease speaking about what we saw and heard<sup>†,‡</sup>

<sup>21</sup> 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.

<sup>22</sup> For the man was more than ben arba'im shanah, upon whom this ot of refu'ah had been brought about.

<sup>23</sup> 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.

<sup>24</sup> 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 V'ES HA'ARETZ and the yam and all that is in them,<sup>§</sup>

<sup>25</sup> And You are the One Who by the Ruach Hakodesh through the mouth of Avinu Dovid Your eved, said, LAMMAH RAGESHU GOYIM UL'UMMIM YEHIGU RIK (*Why did the Goyim rage and the peoples plot vain and futile things?*)

<sup>26</sup> YITYATZVU MALKHEI ERETZ V'ROZNM NOSEDU YACHAD AL HASHEM V'AL MOSHIACHO (*The kings of the earth took their stand, and the rulers assembled together against HASHEM and against His Moshiach.*)\*

<sup>27</sup> 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,<sup>†</sup>

<sup>28</sup> To do whatever that was by Your hand and by Your ratzon (*will*) it was nigzar merosh (*predestined*) to occur.

<sup>29</sup> And now, Adonoi, look upon their threats and grant that Your avadim may speak Your dvar with all ometz lev (*courage, boldness*),<sup>‡</sup>

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\* 4:18 Am 7:13 † 4:20 as edei re'iyah (eyewitnesses) ‡ 4:20 Job 32:18; Jer 20:9; Am 3:8 § 4:24 Gn 1:1; Neh 9:6; Job 41:11; Isa 37:16; Ps 146:6; Ex 20:11 \* 4:26 Ps 2:1,2; Dan 9:25 † 4:27 Ps 61:1; 2:1f; Isa 53; Zech 12:10 ‡ 4:29 Ps 138:3

<sup>30</sup> While You stretch out Your hand for refu'ah and otot and moftim to occur through the Shem of Your Eved HaKadosh Yehoshua.

<sup>31</sup> 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*).

<sup>32</sup> 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.

<sup>33</sup> And with gevaltike (*extraordinary*) ko'ach (*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.

<sup>34</sup> 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,

<sup>35</sup> And were placing them at the feet of Moshiach's Shlichim and were distributing to each one as anyone was nitzrach (*needy*).

<sup>36</sup> 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,"

<sup>37</sup> This one owned a sadeh and, when he sold it, brought the kesef and laid it at the feet of Moshiach's Shlichim.

## 5

<sup>1</sup> And a certain man by the name Chananyah, with his wife Shappira, sold property,

<sup>2</sup> 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.\*

<sup>3</sup> 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?†

<sup>4</sup> 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.‡

<sup>5</sup> And hearing these devarim, having fallen down, Chananyah died; and there came great yirat Shomayim upon all the ones listening.§

\* 5:2 Josh 7:11    † 5:3 Dt 23:21    ‡ 5:4 Dt 23:22; Lv 6:2    § 5:5 Ps 5:6

<sup>6</sup> And having got up, the bochrin threw the tachrichin shroud over him and, having carried him out, they buried him in a kever.

<sup>7</sup> And there was an interval of lav davka (*approximately*) shloshah sha'ot and then his isha, not having da'as of what had happened, entered.

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> And she fell immediately at his feet and died. And, the bochrin, having entered, found her dead; and, having carried her out, they buried her with her ba'al.

<sup>11</sup> And there came great yirat Shomayim upon the whole Messianic kehillah and upon all the ones hearing these things.

<sup>12</sup> 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.

<sup>13</sup> But none of the rest was daring to be mishtatef in a chavura (*becoming involved, joining a fellowship*) with them; however, the Am Yisroel held the Messianic Jews in high esteem.

<sup>14</sup> And more and more ma'aminim hameshichiyim in Adoneinu were being added, multitudes of anashim and nashim,

<sup>15</sup> 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.

<sup>16</sup> And also the multitudes from the shtetlach surrounding Yerushalayim were coming together, carrying the cholim and the ones being tormented by ruchot teme'ot (*unclean spirits*); and they were all receiving refu'ah shleimah.

<sup>17</sup> 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.

<sup>18</sup> And they laid their hands upon the Moshiach's Shlichim and they put them in a public beis hasohar.

<sup>19</sup> And a malach Adonoi (*an angel of HASHEM*) opened the doors of the beis hasohar balailah, and having led them out, said,\*

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\* 5:19 Gn 16:7; Ex 3:2; Ps 34:7

<sup>20</sup> Go and stand and speak in the Beis Hamikdash to the people kol divrei HaChayyim haelleh.

<sup>21</sup> And having heard, the Moshiach's Shlichim entered the Beis Hamikdash at Shachrit and were saying shiurim.

And when the Kohen Gadol and the ones with him had come, they called together the Sanhedrin and all the assembly of Zekenim of the Bnei Yisroel, and they sent to the beis hasohar for the prisoners to be brought to them.

<sup>22</sup> But their mesharetim, having come, did not find them in the beis hasohar. And having returned, they reported these things

<sup>23</sup> Saying, We found the beis hasohar locked tight and the shomrim standing at the doors; but when we opened up, we found no one inside.

<sup>24</sup> And when the Sar Tzeva HaHeikhal of the Beis Hamikdash and the Rashei Hakohanim heard these words, they were perplexed about them, as far as what would come of all this.

<sup>25</sup> But someone came and reported to them, Hinei, the men whom you put in the beis hasohar are in the Beis Hamikdash standing and saying shiurim to the people.

<sup>26</sup> Then the Sar Tzeva HaHeikhal went along with the mesharetim and brought the Moshiach's Shlichim back, but not with force – for they feared the people, lest they should be stoned.

<sup>27</sup> And when they had brought them, they stood the Moshiach's Shlichim before the Sanhedrin, and the Kohen Gadol questioned them,

<sup>28</sup> Saying, Did we not with a strict command charge you not to say shiurim b'shem hazeh and, hinei, you have filled Yerushalayim with your torah and are determined to bring upon us the dahm of this man.

<sup>29</sup> And in reply Kefa and the Moshiach's Shlichim said, It is necessary to obey HASHEM rather than Bnei Adam.†

<sup>30</sup> Elohei Avoteinu made Rebbe, Melech HaMoshiach Yehoshua to stand up alive again, the very one whom you killed, having made him talui al haEtz (*being hanged on the tree*).‡

<sup>31</sup> This one HASHEM exalted as Sar and Moshi'a (*Oisleizer*) to His right hand to grant teshuva to Yisroel and selicha (*forgiveness*) of chatta'im (*averos, sins*).

<sup>32</sup> And we are the eidus (*witness*) of these matters and so is the Ruach Hakodesh whom HASHEM gave to the ones obeying Him.

<sup>33</sup> And the ones having heard were cut to the quick and in fury were deciding to do away with them.

<sup>34</sup> But a certain Parush got up in the Sanhedrin, a moreh of Torah by name Rabban Gamli'el, respected by kol Am Yisroel, and he gave orders to put the men outside for a little while.

<sup>35</sup> And Rabban Gamli'el said to them, Anshei Yisroel, pay attention to yourselves what you are about to do with these anashim.

<sup>36</sup> For at an earlier tekufa (*era, period*), there was the uprising of Theudas, who claimed to be somebody himself, with whom were associated a number of anashim lav davka (*approximately*) four hundred; who was done away with and as many as were obeying him were all dispersed and it came to nothing.

<sup>37</sup> After this there was Yehudah HaGalili in the yamim of the census; who misled the people to follow after him and that man perished and, as many as were obeying him, were all scattered.

<sup>38</sup> And now I say to you, stay away from these anashim, and leave them alone, because if this cheshbon (*plan*) or this matter is of Bnei Adam, it will be overthrown.

<sup>39</sup> But if it is from HASHEM, you are not able to overthrow them – in that case you may even be found to be fighting ke-neged (*against, opposing*) HASHEM. And they were persuaded by Rabban Gamli'el. §

<sup>40</sup> 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.

<sup>41</sup> 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*).

<sup>42</sup> And every day in the Beis Hamikdash and from bais to bais they did not stop saying shiurim and drashot about Yehoshua as Rebbe, Melech HaMoshiach.

## 6

<sup>1</sup> Now in these yamim of the Messianic talmidim being increased, there was a complaint by the Greek-speaking Yehudim ke-neged (*against*) the Sabra Yehudim mitzad (*as to*) their Greek-speaking Jewish almanot being overlooked in the daily support.

<sup>2</sup> 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.

<sup>3</sup> 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;\*

<sup>4</sup> But we will be devoted to tefillah and to the avodas kodesh service of the Dvar of the Besuras HaGeulah.

<sup>5</sup> 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,

<sup>6</sup> Whom they placed before the Moshiach's Shlichim. And having davened, Moshiach's Shlichim gave them s'michah, laying their hands on them.†

<sup>7</sup> And the Dvar HASHEM was increasing, and the number of talmidim was being greatly multiplied in Yerushalayim, and a kama (*quite a number*) of the kohanim were obeying the<sup>‡</sup> emunah (*faith*).

<sup>8</sup> And Stefanos, full of the Chen v'Chesed HASHEM and ko'ach (*power*), was effecting otot and moftim gedolim among the people.

<sup>9</sup> But some of the men from the shul called the Beit Knesset of the Meshuchrarim (*the Freedmen*) and the Cyrenians and the Alexandrians, and the ones from Cilicia and Asia, rose up and argued with Stefanos,

<sup>10</sup> And they were not able to contradict the chochmah and the Ruach Hakodesh with which he was speaking.

<sup>11</sup> Then they secretly induced anashim to say, We have heard him commit Chillul HASHEM in the words he spoke keneged (*against*) Moshe Rabbenu and HASHEM.§

<sup>12</sup> And they aroused the people and the Zekenim and the Sofrim and they came upon Stefanos and they seized him and they brought him to the Sanhedrin,

<sup>13</sup> And edei sheker (*false witnesses*) swore falsely, saying, This man is not ceasing to speak words keneged (*against*) Makom HaKadosh HaZeh and the Torah.\*

<sup>14</sup> For we have heard him saying that this Yehoshua from Natzeret will destroy this place† and will change the chukim of the Torah which Moshe Rabbenu handed down to us.

<sup>15</sup> And having stared intently at him, all the ones sitting in the Sanhedrin saw his ponem looking like the face of a malach.

## 7

<sup>1</sup> And the Kohen Gadol said, Are these things so?

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\* **6:3** Ex 18:21; Neh 13:13    † **6:6** Num 8:10; 27:18    ‡ **6:7** Orthodox Jewish Messianic    § **6:11** 1Kgs 21:10    \* **6:13** Ex 23:1; Ps 27:12    † **6:14** the Beis Hamikdash

<sup>2</sup> And Stefanos said, Achim and Avot, hear me! Elo-hei Hakavod appeared to Avraham Avinu while he was in Mesopotamia before he lived in Charan.\*

<sup>3</sup> And HASHEM said to Avram, Get thee out of thy country, and from thy kindred, and come to the land which I shall show you.†

<sup>4</sup> Then having departed from the land of the Chaldeans, he settled in Charan. And from there, after the mavet of his Av, he was settled by HASHEM here in this land in which we now are living.‡

<sup>5</sup> And HASHEM did not give to him a nachalah (*inheritance*) in it nor AD MIDRACH KAF REGEL (*even enough to put your foot on*);§ and yet, even when he had no ben, the havtachah (*promise*) of HASHEM to him was ES HAARETZ HAZOT E'TEN (*This land I will give*) to him and to his zera (*seed*) after him.\*

<sup>6</sup> And HASHEM spoke thus, that GER YIHIYEH ZAR'ACHA (*your seed will be strangers [aliens]*) in another's† land and them they will enslave and they will mistreat them ARBA ME'OT SHANAH (*four hundred years*).‡

<sup>7</sup> V'GAM ES HAGOY ASHER YA'AVODU 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.§

<sup>8</sup> And he gave to him bris milah. And thus Avraham Avinu became the father of Yitzchak and he did his bris milah on the Yom HaShemini and Yitzchak became the father of Ya'akov and Ya'akov of the Sheneym Asar HaAvot.\*

<sup>9</sup> And the Avot had kinah toward Yosef and sold him into Mitzrayim (*Egypt*), and HASHEM was with him.†

<sup>10</sup> And HASHEM delivered Yosef from all his tzoros and gave to him Chen v'Chesed HASHEM and chochmah before Pharaoh king of Mitzrayim (*Egypt*) and he appointed him his grand vizier to rule over Mitzrayim and over his whole bais.‡

<sup>11</sup> Now a famine came over all Mitzrayim (*Egypt*) and Kena'an and tzarah gedolah (*great tribulation*) and Avoteinu were not finding okhel.§

<sup>12</sup> And when Ya'akov Avinu heard that there was grain in Mitzrayim (*Egypt*), he sent Avoteinu there pa'am harishonah (*the first time*).\*

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\* 7:2 Ps 29:3; Gn 11:31; 15:7    † 7:3 Gn 12:1; 48:4    ‡ 7:4 Gn 12:5    § 7:5 Dt 2:5    \* 7:5 Dt 2:5; Gn 12:7; 13:15; 17:8; 26:3; 48:4    † 7:6 i.e., foreign    ‡ 7:6 Gn 15:13f; Ex 1:8-11; 12:40    § 7:7 Gn 15:13,14; Ex 3:12    \* 7:8 Gn 17:9-14; 21:2-4; 25:26; 29:31-35; 30:5-13,17-24; 35:16-26    † 7:9 Gn 37:4; 11:28; 37:28; Ps 105:17; Gn 39:1,2,21,23; 45:4; Hag 2:4    ‡ 7:10 Gn 41:37-45; Ps 105:20-22    § 7:11 Gn 41:54; 42:2,5    \* 7:12 Gn 42:1,2

13 And on the second visit Yosef was recognized by his Achim, and Yosef's mishpochah became known to Pharaoh.†

14 And having sent, Yosef summoned Ya'akov his Abba and all his mishpochah, SHIVIM‡(*Seventy*) nefashot (*souls*).§

15 And Ya'akov Avinu went down to Mitzrayim (*Egypt*) and he died, as did Avoteinu.\*

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.†

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,‡

18 Until over Mitzrayim there appeared a MELECH CHADASH ASHER LO YADA ES YOSEF (*a new king who knew not Yosef*).§

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.\*

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.†

21 And after he had been exposed, the bat Pharaoh took Moshe Rabbeinu away, and brought him up as her own son.‡

22 And Moshe Rabbenu was instructed in all the chochmah of the Egyptians and in devarim (*words*) and pe'ulot (*deeds*) he was given ko'ach.§

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.\*

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.†

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?‡

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† 7:13 Gn 45:1-4,16    ‡ 7:14 Gn 46:27    § 7:14 Gn 45:9,10; 46:26,27; Ex 1:5; Dt 10:22    \* 7:15 Gn 46:5-7; 49:33; Ex 1:6    † 7:16 Gn 23:16-20; 33:18,19; 50:13; Josh 24:32    ‡ 7:17 Ex 1:7; Ps 105:24    § 7:18 Ex 1:7,8    \* 7:19 Ex 1:10-22    † 7:20 Ex 2:2    ‡ 7:21 Ex 2:3-10    § 7:22 Isa 19:11    \* 7:23 Ex 2:11    † 7:24 Ex 2:12    ‡ 7:26 Ex 2:13

<sup>27</sup> But the one injuring his re'a pushed Moshe aside, saying MI SAMECHA L'ISH SAR V'SHOFET ALENU? (*Who made you ruler and judge over us*)?<sup>§</sup>

<sup>28</sup> HALEHARGENI ATAH OMER KA'ASHER HARAGTA yesterday ES HAMITZRI (*You do not mean to kill me in the same manner as you killed the Egyptian yesterday*)?

<sup>29</sup> And Moshe Rabbenu fled at this dvar and became a stranger in eretz Midyan, where he became the father of shnei banim.\*

<sup>30</sup> And at the fulfillment of arba'im shanah a MALACH appeared to him BELABAT EISH MITOCH HASENEH (*in flame of fire from within a burning thorn bush*) in the desert of the mountain Sinai.<sup>†</sup>

<sup>31</sup> 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,<sup>‡</sup>

<sup>32</sup> 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.<sup>§</sup>

<sup>33</sup> 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*).\*

<sup>34</sup> 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*).<sup>†</sup>

<sup>35</sup> This Moshe whom they denied, having said, MI SAMECHA L'ISH SAR V'SHOFET? (*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.<sup>‡</sup>

<sup>36</sup> 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.<sup>§</sup>

<sup>37</sup> 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 [HASHEM] will raise up*).\*

<sup>38</sup> 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.<sup>†</sup>

§ 7:27 Ex 2:14 \* 7:29 Ex 2:11-15 † 7:30 Ex 3:1-2 ‡ 7:31 Ex 3:1-4 § 7:32 Ex 3:6 \* 7:33 Ex 3:5; Josh 5:15 † 7:34 Ex 3:5, 7-10; 2:24 ‡ 7:35 Ex 2:14 § 7:36 Ex 7:3; 12:41; 33:1; 11:10; 14:21; 15:25; 17:5,6; Num 14:33 \* 7:37 Dt 18:15,18 † 7:38 Ex 19:17; Lv 27:34; Dt 32:45-47

<sup>39</sup> And Avoteinu were not willing to have mishma'at (*obedience*) to Moshe Rabbenu, but they pushed him aside and they turned their levavot back to Mitzrayim (*Egypt*),<sup>‡</sup>

<sup>40</sup> Having said to Aharon, Make for us g-ds who will go before us; for this Moshe who led us out of the land of Mitzrayim we do not know what happened to him. §

<sup>41</sup> 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.\*

<sup>42</sup> But HASHEM turned away and handed them over to serve the tzeva Shomayim, just as it has been written in the sefer haNevi'im, HAZEVA'CHIM UMINCHAH HIGASHEM 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?*)<sup>†</sup>

<sup>43</sup> 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 N'HIGLEITI ETKHEM MEHALAH (*I will exile you beyond*) Babylon.<sup>‡</sup>

<sup>44</sup> Avoteinu had the Mishkan HaEdut in the midbar just as the One who spoke to Moshe [Rabbeinu] directed him to make it according to the TAVNIT (*pattern*) which he had seen. §

<sup>45</sup> And having received it in their turn, Avoteinu brought it in with Yehoshua (*Joshua*) upon the dispossessing of the land of the Goyim, which HASHEM drove out from the presence of Avoteinu until the yamim of Dovid.\*

<sup>46</sup> And Dovid found Chen v'Chesed HASHEM before G-d, and asked that he might find a mishkan for Elohei Ya'akov.<sup>†</sup>

<sup>47</sup> And Sh'lomo (*Solomon*) built for him a Beis.<sup>‡</sup>

<sup>48</sup> But HaElyon does not dwell in battim made by human hands, just as the Navi (*prophet*) says, §

<sup>49</sup> HASHOMAYIM KISSI V'HAARETZ HADOM RAGLAI (*Heaven is my throne and earth is the footstool for my feet*). EI-ZEH BAYIT ASHER TIVNU LI (*What kind of House will you build for me?*) says HASHEM, V'EI ZEH MAKOM MENUCHATI (*Or where will my resting place be?*)

<sup>50</sup> Did not my hand ASATAH (*make*) all these things?\*

‡ 7:39 Num 14:3,4 § 7:40 Ex 32:1,23 \* 7:41 Ex 32:4-6; Ps 106:19,20 † 7:42 Am 5:25-27; Josh 24:20; Isa 63:10; Jer 19:13 ‡ 7:43 Jer 7:18; TARGUM HASHIVIM 19:13; Am 5:27 § 7:44 Ex 27:21; 38:21; Num 1:50; 17:7; Ex 25:8,9,40; Josh 3:14; 18:1 \* 7:45 Josh 3:14-17; 18:1; 23:9; 24:18; Ps 44:2; 2Sm 7:2,6; Gn 17:8; 48:4; Dt 32:49 † 7:46 2Sm 7:2,8-16; 1Kgs 8:17; Ps 132:1-5 ‡ 7:47 1Kgs 6:1-38 § 7:48 1Kgs 8:27; 2Kgs 2:6 \* 7:50 Isa 66:1,2

<sup>51</sup> You AM KESHEH OREF (*stiff-necked people*),<sup>†</sup> you who are without the “bris milah” of the lev (*heart*) and of the oznayim (*ears*), you always resist the Ruach Hakodesh; you are doing like your Avot.<sup>‡</sup>

<sup>52</sup> Which of the Nevi'im (*prophets*) did your Avot not persecute? And they killed the ones having announced beforehand about the Bias HaMoshiach, the coming of the Tzaddik of whom now you became bogedim and rotzechim (*murderers*);

<sup>53</sup> You who received the Torah at the directions of malachim and were not shomer of it.

<sup>54</sup> And hearing these things, they were infuriated in their levavot, and they were grinding their teeth at him.

<sup>55</sup> But being full of the Ruach Hakodesh and having gazed into Shomayim, Stefanos saw the kavod (*glory*) of HASHEM and Yehoshua standing limin HASHEM.

<sup>56</sup> And Stefanos said, Hinei, I see Shomayim having been opened and the Bar Enosh<sup>§</sup>(*Moshiach*) standing limin HASHEM.

<sup>57</sup> And having cried out with a kol gadol, they shut their oznayim and they rushed down with one impulse upon Stefanos.

<sup>58</sup> And having driven Stefanos outside the Ir (*City*), they were stoning him. And the edim took off their garments at the feet of a bochur named Sha'ul.\*

<sup>59</sup> And they went on stoning Stefanos as he called upon HASHEM, saying, Adoneinu, receive my neshamah.<sup>†</sup>

<sup>60</sup> And having fallen down, he cried out in a kol gadol, Adoneinu, may this aveirah not be held against them! And having said this, Stefanos fell asleep. And Rav Sha'ul was giving approval to the murder of Stefanos.

## 8

<sup>1</sup> 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.

<sup>2</sup> And chasidim came and gave kevrach (*burial*) to Stefanos and they made loud lamentation over him.

<sup>3</sup> But Rav Sha'ul was making havoc of the Moshiach's Kehillah, barging in bais by bais, dragging off both anashim and nashim, and delivering them over to the beis hasohar.

<sup>4</sup> The ones therefore having been scattered went about darshenen the dvar HASHEM.

<sup>5</sup> Now Philippos,\* having gone down to the city of Shomron,

<sup>†</sup> 7:51 Ex 33:5    <sup>‡</sup> 7:51 Ex 32:9; 33:3,5; Lv 26:41; Dt 10:16; Jer 4:4; 9:25; Isa 63:10

<sup>§</sup> 7:56 Dan 7:13-14    \* 7:58 Lv 24:14,16; Dt 17:7    <sup>†</sup> 7:59 Ps 31:5    \* 8:5 Ac 6:5

was preaching to them the Rebbe, Melech HaMoshiach.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> And there was great simchah in that city.

<sup>9</sup> Now a certain ish by name Shim'on 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.

<sup>10</sup> And to this certain Shim'on everyone from katon to gadol was paying attention, saying, Hinei! This man is the ko'ach (*power*) of HASHEM, the ko'ach hagadol.

<sup>11</sup> And they were giving heed to him, because he for a long time had astonished them by magic tricks.

<sup>12</sup> But with emunah in the darshenen of Philippos about the Malchut HASHEM and the Shem of Rebbe, Melech HaMoshiach Yehoshua, they, both anashim and nashim, were submitting to Moshiach's mikveh tevilah of teshuva.

<sup>13</sup> And Shim'on himself also had emunah, and, having submitted to Moshiach's tevilah of teshuva, was following Philippos, and, seeing otot and nifla'ot and moftim hagedolim taking place, he was constantly nispoyel (*standing in awe*).

<sup>14</sup> And when Moshiach's Shlichim heard in Yerushalayim that Shomron has accepted the dvar HASHEM, they sent Kefa and Yochanan to them,

<sup>15</sup> Who, having come down, davened for them that they might receive the Ruach Hakodesh.

<sup>16</sup> 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.

<sup>17</sup> Then Kefa and Yochanan were laying their hands upon them, and they were receiving the Ruach Hakodesh.

<sup>18</sup> And when Shim'on saw that through the laying on of hands of Moshiach's Shlichim that the Ruach Hakodesh is given, he brought to them kesef,

<sup>19</sup> Saying, Give me also this samchut that on whomever I may lay my hands such may receive the Ruach Hakodesh.

<sup>20</sup> But Kefa said to him, May your kesef perish with you because the matnat HASHEM you thought by kesef to acquire.†

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† 8:20 2Kgs 5:16; Dt 5:17

<sup>21</sup> 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.<sup>‡</sup>

<sup>22</sup> 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,

<sup>23</sup> For I see you are in bitter gall and the bond of haresha.<sup>§</sup>

<sup>24</sup> And in reply Shim'on said, Daven for me to HASHEM that nothing may come upon me of which you have spoken.\*

<sup>25</sup> 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.

<sup>26</sup> 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.

<sup>27</sup> And having got up, Philippos went. And, hinei, an Ethiopian man, a eunuch, a court official of the Kandake of the Ethiopians! He was over all of her Otzrot (*treasury*) and had come worshipping to Yerushalayim,<sup>†</sup>

<sup>28</sup> And he was returning and sitting in his chariot and he was reading Yeshayah HaNavi.

<sup>29</sup> And the Ruach Hakodesh said to Philippos, Approach and join this chariot.

<sup>30</sup> And having run, Philippos heard him reading Yeshayah HaNavi, and Philippos said, So do you have binah of what you are reading?

<sup>31</sup> 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.

<sup>32</sup> Now the keta (*section*) of the Tanakh which he was reading was this: KASEH LATEVACH YUVAL (He<sup>‡</sup> was led as a lamb to the slaughter) and as a Seh<sup>§</sup>(*Lamb*) before the one having sheared it is silent, LO YIFTACH PIV (*He does not open his mouth*).

<sup>33</sup> In humiliation his justice was taken away. The descendants of him who will tell? Because he is taken away from HA'ARETZ CHAYYIM.\*

<sup>34</sup> And in reply the eunuch said to Philippos, I ask you about whom the Navi (*prophet*) says this? About himself or about some other person?

<sup>‡</sup> 8:21 Neh 2:20; Ps 78:37    § 8:23 Dt 29:18 TARGUM HASHIVIM; Jer 4:18; Isa 58:6

\* 8:24 Ex 8:8; Num 21:7; 1Kgs 13:6; Jer 42:2    † 8:27 Ps 68:31; 87:4; Zeph 3:10; Isa 56:3-5; 1Kgs 8:41-43    ‡ 8:32 Moshiah    § 8:32 Isa 53:7    \* 8:33 Isa 53:7,8 TARGUM HASHIVIM



<sup>35</sup> And having opened his mouth, and beginning from this keta (*section*) of the Kitvei Hakodesh, Philippos began to preach and fier ois (*elucidate*) Yehoshua/Yeshua to him.

<sup>36</sup> And as they were going along the derech, they came upon some mayim and the eunuch says, Hinei, mayim! What prevents me from being given Moshiach's tevilah of teshuva in the mikveh mayim? [

<sup>37</sup> And Philippos said, If you have emunah b'chol levavcha, it is mutar. And he answered, saying, Ani ma'amin ki Rebbe Melech HaMoshiach Yehoshua Ben HaElohim hu.]

<sup>38</sup> 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.

<sup>39</sup> 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.†

<sup>40</sup> But Philippos was found in Ashdod, and passing through, he was preaching the Besuras HaGeulah to all the towns until he came to Caesarea.

## 9

<sup>1</sup> 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,

<sup>2</sup> Requested from him iggrot of reshus (*authorization*) to the shuls of Damascus, that if someone he should find being mishtatef (*involved*) in HaDerech,\* both anashim and nashim, he may lead them bound to Yerushalayim.†

<sup>3</sup> Now as he goes, it came about that he comes near Damascus, and suddenly shone around him an Ohr (*Light*) from Shomayim;

<sup>4</sup> And he fell on the ground, and heard a kol (*voice*), saying to him, Sha'ul, Sha'ul, why are you persecuting me?‡

<sup>5</sup> And he said, Who are you, Adoni? And he said, I am Yehoshua/Yeshua upon whom you bring redifah.

<sup>6</sup> But get up and enter into the city, and it shall be told to you what it is necessary for you to do.§

<sup>7</sup> And the anashim traveling with Rav Sha'ul had stood speechless, hearing the sound but seeing no one.\*

† 8:39 1Kgs 18:12; 2Kgs 2:16; Ezek 3:12,14; 8:3; 11:1,24; 43:5 \* 9:2 HASHEM

† 9:2 Isa 17:1; Jer 49:23 ‡ 9:4 Isa 6:8 § 9:6 Ezek 3:22 \* 9:7 Dan 10:7

<sup>8</sup> 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.

<sup>9</sup> And he was shloshah yamim not seeing and neither did he eat nor drink.

<sup>10</sup> 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.

<sup>11</sup> And Moshiach Adoneinu said to him, Get up and go to the rekhov (*street*) being called Yashar (*Straight*) and seek in the bais of Yehudah an ish by name Sha'ul from Tarsus. For, hinei, he is davening,

<sup>12</sup> And Sha'ul has seen in a chazon (*vision*) an ish by the name Chananyah come in and place his hands upon him that he may see again.

<sup>13</sup> And Chananyah answered, Adoni, I heard from many about this man, how many ra'ot (*evil things*) he did to your Kedoshim in Yerushalayim.

<sup>14</sup> And here he has samchut (*authority*) from the Rashei Kohanim to bind all the ones davening b'Shem of you.

<sup>15</sup> But Moshiach Adoneinu said to him, Go, for this one is a keli nivchar (*chosen vessel*) of mine to carry Shmi before both Goyim and melachim (*kings*) and the Bnei Yisroel.

<sup>16</sup> For I will show him how much it is necessary for him to undergo yissurim (*sufferings*) on behalf of Shmi (*my Name*).

<sup>17</sup> And Chananyah departed and entered into the bais, and having placed his hands upon Rav Sha'ul, he said, Ach b'Moshiach Sha'ul, [Moshiach]<sup>†</sup> HaAdon has sent me. I'm referring to Yehoshua, the one who appeared to you on the derech by which you were coming. He sent me that you may see again and may be filled with the Ruach Hakodesh.

<sup>18</sup> And immediately there fell from his eyes something like scales, and Rav Sha'ul saw again, and, having got up, he submitted to Moshiach's tevilah of teshuva.

<sup>19</sup> And having received okhel (*food*), Rav Sha'ul regained strength.

Now he was with the talmidim in Damascus several yamim.

<sup>20</sup> And immediately in the shuls Rav Sha'ul was preaching Rebbe, Melech HaMoshiach Yehoshua, saying, He is the Ben HaElohim.

<sup>21</sup> And all the ones listening were astonished, and they were saying, Is this not the one making havoc in Yerushalayim among the ones invoking this shem and was not his tachlis

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<sup>†</sup> 9:17 Mal 3:1

(*purpose*) in coming here to bind them over before the Rashei Hakohanim?

<sup>22</sup> 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.

<sup>23</sup> But when yamim rabbim were completed, the ones of the Yehudim who were unbelieving plotted to kill him.

<sup>24</sup> But the mezimma (*evil design, intrigue*) of their keshet (*plot*) became known to Rav Sha'ul. And they were also watching the she'arim (*gates*) both yomam valailah that they might kill him,

<sup>25</sup> but Moshiach's talmidim had taken him b'lailah and they let him down through an opening in the wall, having lowered him in a large basket.‡

<sup>26</sup> And having arrived in Yerushalayim, Rav Sha'ul was trying to associate with the Moshiach's talmidim, and they were all afraid of him, not believing that he is a talmid.

<sup>27</sup> But Bar-Nabba, having taken hold of him, brought him to Moshiach's Shluchim and told them how on the derech he saw Moshiach Adoneinu, who had spoken to Rav Sha'ul, and how in Damascus Rav Sha'ul spoke with ometz lev (*boldness*) b'Shem Yehoshua.

<sup>28</sup> And Rav Sha'ul was with them, going in and coming out in Yerushalayim, speaking boldly b'Shem Moshiach Adoneinu.

<sup>29</sup> And Rav Sha'ul was speaking and debating keneged (*against*) the Greek-speaking Yehudim; but they were attempting to kill him.

<sup>30</sup> But having learned of this, the Achim b'Moshiach brought Rav Sha'ul down to Caesarea and sent him away to Tarsus.

<sup>31</sup> Then Moshiach's Kehillah throughout all of Yehudah and the Galil and Shomron had shalom and was increasing, being built up, and going on in the yir'at Shomayim and in the yir'at Moshiach Adoneinu and beNechamat HaRuach Hakodesh.

<sup>32</sup> Now it came about that Kefa, passing through all the parts of Eretz Yisrael, came down also to Moshiach's kedoshim dwelling in Lud.

<sup>33</sup> And there Kefa found a certain ish by the name Aeneas who had been bedridden shmoneh shanim, for he was paralyzed.

<sup>34</sup> And Kefa said to him, Aeneas, Rebbe, Melech HaMoshiach Yehoshua make you whole. Get up and make your bed! And immediately he got up.

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‡ 9:25 1Sm 19:12

<sup>35</sup> And everyone dwelling in Lud and Sharon saw him, and they turned to Adoneinu. §

<sup>36</sup> 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.\*

<sup>37</sup> 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.

<sup>38</sup> 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.

<sup>39</sup> 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.

<sup>40</sup> 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.

<sup>41</sup> 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.

<sup>42</sup> It became known throughout all Yafo, and rabbim (*many*) had emunah in Rebbe, Melech HaMoshiach Adoneinu.

<sup>43</sup> And it came about that Kefa remained in Yafo yamim rabbim with a certain Shim'on, a tanner.

## 10

<sup>1</sup> Now a certain ish in Caesarea by name Cornelius, a centurion from what was called the Italian cohort,

<sup>2</sup> 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.

<sup>3</sup> 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!\*

<sup>4</sup> 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.†

§ 9:35 1Kgs 5:16; 2:1; Isa 33:9; 35:2; 65:10 \* 9:36 Josh 19:46; 2Kgs 2:16; Ezra 3:7

\* 10:3 Ps 55:17 † 10:4 Ps 20:3

<sup>5</sup> Now dispatch some anashim to Yafo and send for a certain Shim'on who is also called Kefa.

<sup>6</sup> This one is staying with a certain Shim'on, a tanner, whose bais is by the sea.

<sup>7</sup> And, when the malach speaking to him had departed, Cornelius summoned shnayim of his household avadim and a devout chaiyal (*soldier*) from among the ones in his service,

<sup>8</sup> Having explained everything, sent them to Yafo.

<sup>9</sup> Now on the next day, as these were traveling and drawing near to Yafo, around the sixth hour (*noon*), Kefa went up on to the roof to daven (*pray*).

<sup>10</sup> And Kefa became hungry, and was wanting to have a meal; but while they were preparing it, Kefa fell into a trance;

<sup>11</sup> And he sees Shomayim having been opened, and a certain object descending like a large linen cloth lowered by four corners upon haAretz.

<sup>12</sup> In this were all the fourfooted animals and remasim haAdamah (*creepers of the earth*) and oph haShomayim (*birds of heaven, birds of the air*).

<sup>13</sup> And there came a bat kol (*voice*) to him, Get up, Kefa, kill and eat!

<sup>14</sup> But Kefa said, Chalilah li, Adonoi! For I have never eaten basar piggul (*unclean meat*) or shikkutz tameh (*abominable unclean thing*).‡

<sup>15</sup> 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*).§

<sup>16</sup> And this happened shloshah pe'amim; and immediately the object was taken up into Shomayim.

<sup>17</sup> 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 Shim'on, stood at the gate.

<sup>18</sup> And, calling out, they were asking if Shim'on, the one called Kefa, is staying here.

<sup>19</sup> And while Kefa was reflecting on the chazon, the Ruach Hakodesh said to him, Hinei, shloshah anashim are looking for you.

<sup>20</sup> But get up and go downstairs and accompany them without apprehensions, for I myself have sent them.

<sup>21</sup> And Kefa went downstairs to the anashim and said, Hinei, I am the one whom you are seeking; for what reason did you come?

‡ 10:14 Lv 11:4-20,25; Dt 14:3-20; Ezek 4:14    § 10:15 Gn 9:3

<sup>22</sup> And they said, Cornelius, a centurion, an ish tzaddik, and a yire Elohim with a shem tov with all the Am HaYehudim, was directed by a malach kadosh to summon you to his bais and to hear a message from you.

<sup>23</sup> 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.

<sup>24</sup> And on the following day, Moshiach's Shliach Shim'on Kefa entered into Caesarea, and Cornelius was expecting them, having called together his krovey mishpokhot (*relatives*) and close friends.

<sup>25</sup> Now when it came about that Kefa entered, Cornelius met him, falling at his feet to pay him reverence.\*

<sup>26</sup> Kefa made him stand up, saying, Get up. I myself am only a ben Adam like everyone else.

<sup>27</sup> And as he conversed with Cornelius, Kefa entered and finds many having assembled,

<sup>28</sup> And he said to them, You have da'as that it is asur (*prohibited*) for an ish Yehudi to associate with or to approach a nokhri (*foreigner*). And yet to me HASHEM showed to call no one shikkutz (*abomination*) or tameh (*unclean*).

<sup>29</sup> Therefore, also, when summoned, I came, raising no objections. And so I ask for what reason you summoned me?

<sup>30</sup> 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,

<sup>31</sup> And he said, Cornelius, your tefillah was heard and your tzedakah is remembered before HASHEM.

<sup>32</sup> Therefore, send to Yafo and summon Shim'on who is called Kefa. He is staying in the bais of Shim'on the tanner by the sea.

<sup>33</sup> 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.

<sup>34</sup> And opening his mouth, Kefa said, Omein, I have binah that HASHEM is not one to show masso panim (*partiality*),†

<sup>35</sup> But in every nation the ones who have yirat Shomayim and work Tzidkat HASHEM are acceptable to him.

<sup>36</sup> The dvar which he sent to the Bnei Yisroel, preaching shalom through Rebbe, Melech HaMoshiach Yehoshua (Hu Adon Koli)‡

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\* 10:25 Dan 7:14; 3:18 † 10:34 Dt 10:17; 2Chr 19:7; Job 34:19 ‡ 10:36 Isa 52:7; Ps 107:20; 147:18 TARGUM HASHIVIM

<sup>37</sup> 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;

<sup>38</sup> You know Rebbe, Melech HaMoshiach Yehoshua from Natzeret, how HASHEM anointed him with the Ruach Hakodesh and with ko'ach (*power*), and how he went about doing mitzvot and giving refu'ah shlemah to all the ones being oppressed by Samael (*the devil*) because HASHEM was with him.<sup>§</sup>

<sup>39</sup> We are edim (*witnesses*) of all things which he did both in the countryside of Yehudah and in Yerushalayim. And they also put him to death, having hanged nivlato al haEtz\* (*his body on the Tree*).

<sup>40</sup> This one HASHEM made to stand up alive again on the Yom HaShelishi and granted to him to be visible,

<sup>41</sup> Not to Klal Yisroel, but to edim which had been chosen beforehand by HASHEM, that is, to us who ate and drank together with him at Tish after the Techiyas HaMoshiach.

<sup>42</sup> Moshiach gave mitzvah to us to preach to the people and to bear solemn edut that this one is the one having been appointed by HASHEM as Shofet HaChayyim v'HaMesim.

<sup>43</sup> To this one all the Nevi'im bear witness that through ha-Shem of him<sup>†</sup> everyone who has emunah in him has selicha (*forgiveness*) of chatta'im (*averos, sins*).

<sup>44</sup> While Kefa was still speaking these words, the Ruach Hakodesh fell upon all the ones hearing the dvar.

<sup>45</sup> And the Messianic Jews who had come with Kefa were nispoyel (*standing in awe*) that also upon the Goyim the matnat HaRuach Hakodesh has been poured out.

<sup>46</sup> For they were hearing them speaking in leshonot and exalting HASHEM. Then Kefa answered,

<sup>47</sup> Surely no one can refuse the mikveh mayim for these to be given Moshiach's tevilah of teshuva who have received the Ruach Hakodesh just as we did, can he?<sup>‡</sup>

<sup>48</sup> And Kefa directed for them to be given Moshiach's tevilah of teshuva in the Shem of Moshiach Yehoshua (*Yeshua*). Then they asked him to remain some yamim.

## 11

<sup>1</sup> And the Moshiach's Shlichim and the Achim b'Moshiach, the ones throughout Yehudah, heard that also the non-Jews received the dvar HASHEM.

<sup>2</sup> But when Kefa went up to Yerushalayim, those of the faction of the Bris Milah were taking issue with him,

§ 10:38 Isa 61:1      \* 10:39 Dt 21:23      † 10:43 Moshiach Yehoshua, Yeshua

‡ 10:47 Ac 2:4; cf. Lk 3:16; Ac 11:16

<sup>3</sup> Saying, You entered into a bais of anashim arelim (*uncircumcised men*) and you sat at tish with them.

<sup>4</sup> But Kefa began explaining to them beseder (*in order*), saying,

<sup>5</sup> 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.

<sup>6</sup> And when I had gazed upon it, I saw fourfooted animals of ha'aretz and chayyat hasadeh and remasim haAdamah and oph HaShomayim.

<sup>7</sup> And I heard also a bat kol saying to me, Get up, Kefa. Kill and eat.

<sup>8</sup> But I said, By no means, Adoni, because nothing common or tameh (*unclean*) has ever entered into my stomach.

<sup>9</sup> And the bat kol answered for a second time from Shomayim, What HASHEM made tahor (*clean*) do not declare tameh (*unclean*).

<sup>10</sup> This happened shlosh pe'amim, and everything was pulled up again into Shomayim.

<sup>11</sup> Hinei, at once shloshah anashim stood at the bais in which I was, having been sent from Caesarea to me.

<sup>12</sup> 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.

<sup>13</sup> He reported to us how he saw the malach in his bais having stood and having said, Send to Yafo and summon Shim'on, the one being called Kefa,

<sup>14</sup> Who will speak words to you by which you and all your bais will find Yeshu'at Eloheinu.

<sup>15</sup> As I began to speak, the Ruach Hakodesh fell upon them, just as also upon us in the beginning.

<sup>16</sup> 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.

<sup>17</sup> 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?

<sup>18</sup> And having heard these things, they were silenced and glorified HASHEM, saying Then also to the Nations HASHEM has given teshuva unto Chayyim.

<sup>19</sup> Then the ones, that is, those having been scattered because of the tzoros that happened in connection with Stefanos, came to Phoenicia and Cyprus and Antioch, darshenen to no one the dvar HASHEM except only to Yehudim.



<sup>20</sup> And there were some of them, anashim of Cyprus and Cyrene, who having come to Antioch, were speaking also to the Yevanim, darshenen the Besuras HaGeulah of Adoneinu Yehoshua.

<sup>21</sup> The hand of Adonoi was on them and a large number, having had emunah, turned to Moshiach Adoneinu.

<sup>22</sup> The report about them was heard in the ears of the Kehillah of Moshiach in Yerushalayim, and they sent out Bar-Nabba to go to Antioch;

<sup>23</sup> Who, having come, and having seen the Chen v'Chesed HASHEM, rejoiced and was encouraging everyone with deveykus (*devotion*) to HaAdon to remain true to Rebbe, Melech HaMoshiach Adoneinu.

<sup>24</sup> For Bar-Nabba was a mentsh, a gavra, an ish tov full of the Ruach Hakodesh and of emunah. And a great multitude was added to Adoneinu.

<sup>25</sup> And Bar-Nabba left for Tarsus to look for Sha'ul,

<sup>26</sup> And, having found him, he brought him to Antioch. And it came about that for an entire year, they met with Moshiach's Kehillah there, and taught a large multitude. And it was in Antioch that the talmidim were first called Ma'aminim HaMeshichiyim (*Messianic Believers*).

<sup>27</sup> Now in these yamim, nevi'im came down from Yerushalayim to Antioch.

<sup>28</sup> One of them, by name of Agav, having got up, indicated through the Ruach Hakodesh a great famine was about to come all over the world. And this famine actually occurred during the time of Claudius.

<sup>29</sup> Now the talmidim decided that according to their means, each of them would send support to the Achim b'Moshiach dwelling in Yehudah;

<sup>30</sup> Which also they did, having sent to the Ziknei HaKehillot by the hand of Bar-Nabba and Sha'ul.

## 12

<sup>1</sup> Now during that time Herod the king laid his hands on Moshiach's Kehillah to harm some of them.

<sup>2</sup> He killed Ya'akov the ach Yochanan with a cherev (*sword*).

<sup>3</sup> Having seen that this was pleasing to the Judeans, Herod proceeded to arrest Kefa also. This happened during the yamim of Chag HaMatzot.\*

<sup>4</sup> When he had Kefa seized, he put him in the beis hasohar, having handed him over to four squads of chaiyalim to guard him, intending after Pesach to bring him before the people.

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\* 12:3 Ex 12:15; 23:25

<sup>5</sup> Therefore, Kefa was being kept in the beis hasohar. But tefillah to HASHEM was earnestly being made by Moshiach's Kehillah for him.

<sup>6</sup> 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.

<sup>7</sup> 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.<sup>†</sup>

<sup>8</sup> 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.

<sup>9</sup> And having gone out, Kefa was following the malach, and he did not have da'as that the thing was happening graham (*as a matter of fact, in reality*), but he was thinking he was seeing a chazon through the malach.

<sup>10</sup> And having gone through the shomrim (*guards*), the first and the second, they came upon the Sha'ar HaBarzel leading to the Ir Kodesh. This was opened to them by itself. And having gone out, they went along one rekhov (*street*), and immediately the malach went away from him.

<sup>11</sup> 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.<sup>‡</sup>

<sup>12</sup> 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.

<sup>13</sup> And when Kefa knocked on the delet (*door*) of the gate, a na'arah by name Rhoda, approached to listen.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> But Kefa continued knocking. And having opened the gate, they saw him, and were nispoyel (*standing in awe*).

<sup>17</sup> 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<sup>§</sup> and to the Achim

<sup>†</sup> 12:7 Ps 107:14; 149:8    <sup>‡</sup> 12:11 Ps 34:7; Dan 3:28; 6:22    <sup>§</sup> 12:17 See Mt 13:55

b'Moshiach these things. And having gone out, Kefa went to another place.

<sup>18</sup> Now when it was boker, there was not a little commotion among the chaiyalim as to what had become of Kefa.

<sup>19</sup> 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.

<sup>20</sup> 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.\*

<sup>21</sup> 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.

<sup>22</sup> And the multitude was crying out, Hinei, the kol of a g-d and not of an ish!

<sup>23</sup> Immediately, a malach Adonoi struck him, because he did not give the kavod to HASHEM. And, having become eaten with worms, Herod died.†

<sup>24</sup> But the dvar HASHEM was growing and increasing.

<sup>25</sup> 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 Anti-och], Yochanan the one called Markos.

## 13

<sup>1</sup> Now there was in Antioch there among the Moshiach's Kehillah nevi'im and morim: Bar-Nabba, and Shim'on called Niger, and Lucius from Cyrene, and Menachem (*brought up with Herod the tetrarch*) and [Rav] Sha'ul.

<sup>2</sup> 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.\*

<sup>3</sup> Then, having continued the tzom and having davened and having laid their hands upon them, they sent them off.

<sup>4</sup> They, then, having been sent out by the Ruach Hakodesh, went down to Seleucia, and from there sailed away to Cyprus.

<sup>5</sup> Having arrived in Salamis, they were proclaiming the dvar HASHEM in the shuls, with Yochanan Markos also as ozer (*helper*).

\* **12:20** 1Kgs 5:9,11; Ezek 27:17 † **12:23** 1Sm 25:38; 2Sm 24:16,17; 2Kgs 19:35

\* **13:2** 2Chr 13:10; 35:3; Ezek 40:46; 44:16; 45:4

<sup>6</sup> 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,

<sup>7</sup> 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.

<sup>8</sup> But Elymas the magician was opposing them – for thus is his name translated – and was seeking to be mashpia on the proconsul (*seeking to sway him to think undesirably*) about the emunah (*faith*).<sup>†</sup>

<sup>9</sup> But Rav Sha'ul, the one also called Paulos, having been filled with the Ruach Hakodesh, gazed at him,

<sup>10</sup> and said, O ish full of all mirmah (*deceit, fraud*) and all resha, ben haSatan, oyevev (*enemy*) of all Tzedek, will you not cease making crooked the straight paths of HASHEM?<sup>‡</sup>

<sup>11</sup> 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.<sup>§</sup>

<sup>12</sup> Then, the proconsul, having seen what had happened, had emunah, being nispoyel (*standing in awe*) at the torah about Rebbe, Melech HaMoshiach Adoneinu.

<sup>13</sup> 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.

<sup>14</sup> But having gone on from Perga, they came to Pisidian Antioch, and, having entered the shul on Shabbos, they sat down.

<sup>15</sup> 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.

<sup>16</sup> And having got up and having motioned with his hand, Rav Sha'ul said, Anshei Yisroel, and Yirei Elohim, listen!

<sup>17</sup> Elohei HaAm Yisroel chose Avoteinu. HASHEM made the people great during their sojourn in Eretz Mitzrayim, and with an uplifted arm He led them out of it,<sup>\*</sup>

<sup>18</sup> and lav davka (*approximately*) ARBA'IM SHANAH He put up with them in the desert.<sup>†</sup>

<sup>19</sup> And having destroyed SHIVAH GOYIM in eretz Kena'an, he gave as a nachalah (*an inheritance*) their land<sup>‡</sup>

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<sup>†</sup> 13:8 Isa 30:11    <sup>‡</sup> 13:10 Hos 14:9    <sup>§</sup> 13:11 Ex 9:3; 1Sm 5:6,7; Ps 32:4; Gn 19:10,11; 2Kgs 6:18    \* 13:17 Ex 6:1,6,7; 14:8; Dt 7:6-8    <sup>†</sup> 13:18 Dt 1:31; Num 14:33,34; Ps 95:10; Ex 16:35    <sup>‡</sup> 13:19 Dt 7:1; Josh 14:2; 19:51; Ps 78:55

<sup>20</sup> during lav davka (*approximately*) arba me'ot vachamashim shanah. After these things, He gave shofetim until Shmuel HaNavi. §

<sup>21</sup> And then they asked for a melech, and HASHEM gave to them Sha'ul Ben Kish, an ish from the shevet of Binyamin, for arba'im shanah.\*

<sup>22</sup> And after having removed Sha'ul, HASHEM raised up Dovid as a Melech for them. About Dovid also HASHEM testified, saying, I found Dovid Ben Yishai an ISH KILEVAVI† who will do all My ratzon.‡

<sup>23</sup> From the zera (*seed*) of this man, according to the hav-tachah (*promise*), HASHEM has brought to Yisroel a Moshi'a (*Savior*), Yehoshua. §

<sup>24</sup> Now previously, before the coming of Moshiach, Yochanan proclaimed to Klal Yisroel a tevilah of teshuva.

<sup>25</sup> Now as Yochanan was completing his course, he was saying, What do you suppose me to be? I am not! But, hinei, he comes after me of whom I am not worthy to untie the

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§ 13:20 Judg 2:16; 1Sm 3:19,20 \* 13:21 1Sm 8:5,19; 10:1; 9:1,2 † 13:22 a man after His (G-d's) heart ‡ 13:22 1Sm 15:23; 16:13; Ps 89:20; 1Sm 13:14; Jer 3:15; Isa 44:28 § 13:23 2Sm 7:11; 22:51; Jer 30:9

sandal of his feet.\*

\* **13:25** 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 chapter 13. This material is of great importance in the Bible. Here we see the world kiruv outreach of Rebbe Melech HaMoshiach in action. Notice the beginning of Chapter 13. The whole world is affected, is even turned upside down, by what happens in one little Messianic kehillah in Antioch, where believers are engaged in worship, and waiting on G-d in prayer and fasting. This kehillah has various ministries, including nevi'im and morim. See Ro 12:6-8; Ep 4:11; 1C 12:28-29. Notice that ministers are set apart for avodas kodesh service, and what they do is not their own choice but the choice of the Ruach Hakodesh. Just as the Levi'im were consecrated and set apart for their holy service in the Beis Hamikdash, so believers are called to preach the Besuras Hageulah to the ends of the earth. HASHEM by His Ruach Hakodesh calls them, equips them, trains them, raises them up, and sends them, empowering them and leading them every step of the way. Notice that these men have a recognized call by a body of believers who lay hands on them, who recognize their gifting and calling and lay on hands to consecrate them for the L-rd's work. These two men do not embark as religious freelancers. A body of believers stands behind them to pray for them and the two ministers are accountable to this sending body for their doctrine and service. Notice that the Ruach Hakodesh is directing this world kiruv outreach, it is His Work, and He is empowering all the dynamics of it. Rav Sha'ul will make three of these journeys and he will complete his course, just like Yochanan of the tevilah of teshuva. Like Yochanan he will pay the ultimate price, dying al kiddush ha-Shem for his edus to the truth of the Besuras HaGeulah as a Messianic martyr for the faith. But everything that is accomplished is by the power of the Ruach Hakodesh. Notice as Rav Sha'ul goes to the whole world and to every creature, he always goes to the Jewish people first. See Ac 13:14; 14:1; 17:1,10; 18:4, 19; 19:8. Why? Is this merely an expediency or a pragmatic decision? As anyone should be able to see by reading this translation, The Orthodox Jewish Bible, salvation is from the Jewish people, from Jewish prophets and writings, from Jewish servants of the G-d of Israel. Salvation is not a Gentile commodity available from a Gentile religion, and primarily directed toward non-Jews. Salvation is of the Jewish faith and therefore it would be both intrinsically misleading and also cruelly anti-Semitic to avoid or by-pass the Jewish people in preaching the saving Jewish message of Besuras HaGeulah (*Good News of Redemption*) that offers to all men the Yeshu'at Eloheinu (*Salvation of our G-d*). In this thirteenth chapter of the Gevurot MeyRuach HaKodesh (*Acts of the Holy Spirit*) we see that an important theme is spiritual blindness. Those who do not have the Ruach Hakodesh and blindly hinder and even oppose the work of the Ruach Hakodesh will not succeed. The Roman proconsul of Cyprus is an important contact and, if he could be won over to the Messianic faith, doors would open to the entire island. Hasatan's worker, Elymas, is positioned demonically to keep exactly that from happening. What follows is a power encounter between the Ruach Hakodesh and the occult powers of a sorcerer. There are those who would pervert the right ways of HASHEM, who twist and try to garble the holy words of the Scripture. There may be some who will oppose this Bible translation and will try to mock it, vilify it, demean it, oppose it, attack it and try to keep it from readers, even physically attack it and burn it. But like this Elymas they will not succeed. No weapon formed against us will prosper. And G-d will watch over his Word and protect it. It is my prayer that just as Rav Sha'ul was blinded by the Moshiach and was taught about his own spiritual blindness by a judgment miracle, wherein he was temporarily blinded as a warning, and just as Elymas was also blinded by HASHEM for a time so that he would also have an opportunity to repent and come to the truth and turn away

<sup>26</sup> Achim, Bnei Mishpochah Avraham, and Yirei Elohim, it is to us that the dvar of this Yeshu'ah HaGedolah (*Great Deliverance*) was sent out.<sup>†</sup>

<sup>27</sup> For the ones dwelling in Yerushalayim and their moshlim (*rulers*) did not have da'as of this one or of the devarim of the Nevi'im being read every Shabbos; they fulfilled these devarim by condemning him.

<sup>28</sup> Even without finding a cause for a mishpat mavet, they asked Pilate that he be done away with.

<sup>29</sup> When they finished all the things having been written about him, he was taken down from HaEtz,<sup>‡</sup> and they put him into a kever<sup>§</sup>(*tomb*).

<sup>30</sup> But HASHEM made him to stand up alive again from the Mesim,

<sup>31</sup> 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.

<sup>32</sup> And we are preaching to you the Besuras HaGeulah of the Havtachah made to Avoteinu,\*

<sup>33</sup> 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*).<sup>†</sup>

<sup>34</sup> 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.<sup>‡</sup>

<sup>35</sup> Therefore, also elsewhere in the Tehillim, he says LO TITEN CHASIDECHA LIR'OT SHACHAT (*You will not allow your Chasid [Moshiach] to undergo decay*).<sup>§</sup>

<sup>36</sup> 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.\*

<sup>37</sup> But whom HASHEM made to stand up alive again did not experience decay.

<sup>38</sup> 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,

<sup>39</sup> By this one everyone having emunah is justified.

† 13:26 Ps 107:20 ‡ 13:29 Dt 21:23 § 13:29 Isa 53:9 \* 13:32 Isa 40:9; 52:7

† 13:33 Ps 2:7 ‡ 13:34 Isa 55:3 TARGUM HASHIVIM § 13:35 Ps 16:10 TARGUM

HASHIVIM \* 13:36 2Sm 7:12; 1Kgs 2:10; Judg 2:10; 2Chr 29:28

40 Be shomer then that the thing having been spoken by the Nevi'im (*Prophets*) may not come upon you,

41 Look, scoffers, And be amazed and marvel, and stand in awe and perish, because I am working a work in your yamim, a work which you may by no means believe if someone should tell you.†

42 And as Rav Sha'ul and Bar-Nabba were going out, the people were begging that these devarim be spoken to them the following Shabbos.

43 And when the gathering was dismissed, rabbim (*many*) of the Yehudim and of the Gerim (*Proselytes*) with chassidus followed Rav Sha'ul and Bar-Nabba, who urged them to remain in the Chen v'Chesed HASHEM.

44 Now on the following Shabbos nearly all the city was assembled to hear the dvar HASHEM.

45 But when the Yehudim saw the multitudes, they were filled with kinah and were choilek (*taking issue*) and speaking keneged (*against, in opposition to*) the things being spoken by Rav Sha'ul, and they were committing Chillul HASHEM.

46 And having spoken with ometz lev (*boldness*), Rav Sha'ul and Bar-Nabba said, To you it was necessary rishonah (*first*) for the dvar HASHEM to be spoken; vi-bahlt (*since*) you reject it, and judge yourselves not worthy of Chayyei Olam, hinei, we are turning to the Goyim.

47 For thus has HASHEM commanded us, I have placed you as a light to the Nations, that you should bring salvation to the end of the earth.‡

48 Now hearing this, the Goyim rejoiced with simcha gedolah and were praising the dvar HASHEM. And as many as had been destined to Chayyei Olam became ma'aminim hameshichiyim.

49 And the dvar HASHEM was spreading through the entire region.

50 But the Yehudim aroused the chashuve (*prominent*) 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.

51 And having shaken off the dust of their feet against them, Rav Sha'ul and Bar-Nabba came to Iconium;

52 And the talmidim were being filled with simcha and the Ruach Hakodesh.

## 14

1 Now it came about in Iconium that together they entered into the shul and the same thing transpired: they spoke

† 13:41 Hab 1:5 TARGUM HASHIVIM    ‡ 13:47 Isa 49:6



with the result that both Yehudim and a great multitude of Yevanim became ma'aminim hameshichiyim.

<sup>2</sup> 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.

<sup>3</sup> Therefore, they continued for a long zman (*time*) speaking with ometz lev (*boldness*) for HASHEM, who gave edut to the dvar of Chen v'Chesed HASHEM by granting otot and moftim to take place by the hands of Moshiach's Shluchim.

<sup>4</sup> And the multitude of the city was divided, and some were with the\* [disobedient] Yehudim but, others, with the Moshiach's Shluchim.

<sup>5</sup> And when an attempt came by both the Goyim and the Yehudim with their rashim (*heads, leaders*) to mistreat and to stone them,

<sup>6</sup> when the Moshiach's Shluchim became aware of this, they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding countryside.

<sup>7</sup> And there the Moshiach's Shluchim were preaching the Besuras HaGeulah.

<sup>8</sup> 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.

<sup>9</sup> 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,

<sup>10</sup> Rav Sha'ul said in a kol gadol, Stand upright on your feet. And the man jumped up and was walking around.†

<sup>11</sup> 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.

<sup>12</sup> And they were calling Bar-Nabba "Zeus" and Rav Sha'ul "Hermes," vi-bahlt (*since*) Rav Sha'ul was the main speaker.

<sup>13</sup> 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*).

<sup>14</sup> 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,

<sup>15</sup> 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 all the things in them;‡

\* 14:4 Ac 14:2 † 14:10 Ezek 2:1 ‡ 14:15 1Sm 12:21; Gn 1:1; Ps 146:6; Ex 20:11

16 In the dorot having passed, HASHEM allowed all the Goyim to go their own way. §

17 And yet HASHEM did not leave himself without an eidus (*witness*) in doing hatovim to you, giving geshem from Shomayim and seasons of bearing p'ri, filling you with okhel and your levavot with simcha.\*

18 And even saying these things, it was with difficulty that Moshiach's Shlichim restrained the multitudes from offering pagan korbanot to them. †

19 Then [disobedient] Yehudim came from Pisidian Antioch and Iconium and, having won over the crowds and having stoned Rav Sha'ul, they were dragging him outside the city, thinking he was dead.

20 And after the Moshiach's talmidim had surrounded Rav Sha'ul, he got up and entered the city. And on the next day he went with Bar-Nabba to Derbe.

21 And having preached the Besuras HaGeulah in that city and having made many talmidim, they returned to Lystra and to Iconium and to Pisidian Antioch,

22 Strengthening the nefashot (*souls*) of Moshiach's talmidim, encouraging them to remain in the<sup>‡</sup> emunah (*faith*), and exhorting them that through tzarot rabbot it is necessary for us to enter into the Malchut HASHEM.

23 And having chosen for messianic s'michah Zekenim to be installed in every one of Moshiach's Kehillot, and having davened with tzomot, the Moshiach's Shlichim commended them to Adoneinu in whom they had emunah.

24 And having gone through Pisidia, they came to Pamphylia.

25 And having spoken the dvar HASHEM in Perga, they went down to Attalia.

26 And from there, they sailed away to Syrian Antioch, their point of origin from which they had been commended to the Chen v'Chesed HASHEM to the Messianic avodas kodesh which they had completed.

27 Upon their arrival in Syrian Antioch, they assembled the 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.

28 And they were spending not a little zman with the talmidim.

§ 14:16 Ps 81:12; Mic 4:5 \* 14:17 Dt 11:14; Job 5:10; Ps 65:10; 4:7; 147:20

† 14:18 Am 9:11 TARGUM HASHIVIM; Jer 12:15; Isa 45:21 ‡ 14:22 Orthodox Jewish

## 15

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> But some of the ma'aminim hameshichiyim from the kat of the Perushim rose up, saying, It is necessary to give the Goyim the bris milah and to command them to be shomer mitzvot, keeping the Torah of Moshe Rabbenu.

<sup>6</sup> And the Moshiach's Shlichim and the Zekenim were gathered together as a council to consider this matter.

<sup>7</sup> And after much deliberation had taken place, Moshiach's Shliach Shim'on Kefa got up. Kefa said to them, Anashim, Achim b'Moshiach, you have da'as that in the early days HASHEM chose that among you I would be the one and through my mouth the Goyim would hear the dvar HASHEM of the Besuras HaGeulah and would come to emunah.\*

<sup>8</sup> 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.†

<sup>9</sup> And in making tehorot their levavot by emunah, in this respect HASHEM did not differentiate between us Jews and those non-Jews.

<sup>10</sup> 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?‡

<sup>11</sup> 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.§

\* 15:7 in the Orthodox Jewish faith † 15:8 Ac 2:4; 10:46; 11:15-16 ‡ 15:10 Dt 9:5-6; Jer 31:31-34 § 15:11 Ro 3:9,30; Ga 3:12-13; Isa 53:9-12; Pp 3:9; Dt 9:4-6; Lk 18:11-12

12 And then all the multitude was silent and they were listening to Bar-Nabba and Rav Sha'ul describing what otot and moftim HASHEM did among the Nations through them.

13 And after Rav Sha'ul and Bar-Nabba fell silent, Moshiach's Shliach Ya'akov\* responded, saying, Anashim, Achim b'Moshiach, listen to me.

14 Shim'on explained how HASHEM first concerned Himself to receive from the Nations a people for SHMO.†

15 And this is in agreement with the devarim of the Nevi'im, just as it has been written,

16 After these things I will return and AKIM ES SUKKAT DOVID HANOFELET VHARISOTAV AKIM U'VENITIHA (*I will restore the tent of Dovid which has fallen and the things having been torn down of it I will rebuild and I will restore it*),

17 So that the she'erit (*remnant*) of anashim might seek HASHEM and all the GOYIM who are called by my Name,

18 Says the L-rd, who makes these things known from long ago.‡

19 Therefore, it is my judgment not to trouble the ones from the Goyim turning in teshuva to HASHEM,

20 But to write to them to keep away from the pollution of elilim and of zenut and of the thing strangled and of dahm.§

21 For Moshe Rabbenu from ancient dorot in every shtetl has his maggidim and in the shuls every Shabbos he has been read.

22 Then it was mekabel (*received*) by 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 Zekenim: to the Achim b'Moshiach throughout Antioch and Syria and Cilicia, to those from among the Nations, Shalom!

24 Vi-bahlt (*since*) we heard that certain men had gone out from us, though not having any directives from us, and have given you mitzvot with devarim unsettling your nefashot (*souls*),

25 It was mekabel to us, having come to achdus in mind and having chosen anashim to send to you, along with our beloved chaverim Bar-Nabba and Sha'ul,

26 Anashim who have imperiled their lives for haShem of Moshiach Adoneinu Yehoshua.

\* 15:13 See Mt 13:55 † 15:14 Zech 6:12 ‡ 15:18 Am 9:11f Targum HaShivim, 12; Jer 12:15; Isa 45:21 § 15:20 Lv 3:17; 7:26; 17:10-13; 19:26; Dt 12:16,23

<sup>27</sup> Therefore we have sent Yehudah and Sila, and they too will confirm us in person by word of mouth.

<sup>28</sup> 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:

<sup>29</sup> That you non-Jewish ma'aminim hameshichiyim keep away from meat sacrificed to elilim, and dahm, and what is strangled, and zenut. If you are shomer to avoid these, you will do well. Shalom!

<sup>30</sup> Therefore, having been dismissed, they went down to Syrian Antioch, and having gathered together the multitude, they delivered the iggeret.

<sup>31</sup> And having read it, there was a response of simcha gedolah at the exhortation.

<sup>32</sup> Both Yehudah and Sila, being themselves nevi'im hameshichiyim also, with many devarim comforted the Achim b'Moshiach and gave them chizzuk.

<sup>33</sup> 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.\* [

<sup>34</sup> Notwithstanding it seemed tov to Sila to remain there.]

<sup>35</sup> And Rav Sha'ul and Bar-Nabba were staying in Syrian Antioch saying shiurim and drashot with also many others, the content of these being the dvar HASHEM.

<sup>36</sup> 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.

<sup>37</sup> And Bar-Nabba was deciding to take along also Yochanan called Markos.

<sup>38</sup> 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.

<sup>39</sup> And there was a sharp disagreement so that they were separated from one another, and Bar-Nabba took Markos and sailed away to Cyprus.

<sup>40</sup> And Rav Sha'ul chose Sila and departed, having been commended to the Chen v'Chesed HASHEM by the Achim b'Moshiach.

<sup>41</sup> And they were traveling through Syria and Cilicia strengthening the Moshiach's Kehillot.

## 16

<sup>1</sup> And Rav Sha'ul arrived also in Derbe and went on to Lystra. And, hinei, a certain talmid of Moshiach was there by

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\* 15:33 1Sm 1:17

the name Timotiyos, the ben of a faithful Yiddisha isha but whose abba was Yevani.

<sup>2</sup> Timotiyos was a bochur who was well spoken of by the Achim b'Moshiach in Lystra and Iconium.

<sup>3</sup> 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.

<sup>4</sup> And as they were traveling through the cities, they were handing on to them to be shomer regarding the mitzvot that had been laid down by the Moshiach's Shlichim and the Ziknei HaKehillot of Moshiach in Yerushalayim.

<sup>5</sup> The Moshiach's Kehillot, therefore, were growing in the emunah (*faith*), and yom yom were increasing in number.

<sup>6</sup> And they traveled through the regions of Phrygia and Galatia, having been forbidden by the Ruach Hakodesh to speak the dvar HASHEM in\* Asia.

<sup>7</sup> And having come to the border of Mysia, they were trying to go toward Bithynia, and the Ruach of Moshiach did not permit them.

<sup>8</sup> So, passing by Mysia, they came down to Troas.

<sup>9</sup> And during the lailah a chazon (*vision*) appeared to Rav Sha'ul. It was of a certain ish from Macedonia who had been standing and was begging him, saying, Come over to Macedonia and help us.

<sup>10</sup> 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.

<sup>11</sup> And having set sail from Troas, we ran a straight course to Samothrace, and, on the next day, to Neapolis;

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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.

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\* 16:6 the Roman Province of

<sup>16</sup> And it came about when we were going to where they held the minyan, that a certain shifchah having a ruach of the python<sup>†</sup> came out to meet us. She was bringing much profit to her adonim by divination.<sup>‡</sup>

<sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> 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;

<sup>20</sup> And having brought them to the chief magistrates, they said, These anashim, being Jews, are disturbing our city,

<sup>21</sup> And they are proclaiming minhagim which it is not permitted for us, being Romans, to accept or to do.<sup>§</sup>

<sup>22</sup> And the multitude rose up together keneged Rav Sha'ul and Sila; and the chief magistrates, having torn off the kaf-tans of Moshiach's Shlichim, were giving orders to beat them.

<sup>23</sup> 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.

<sup>24</sup> And the soher, having received such an order, threw them into the inner beis hasohar, and he fastened their feet in the stock.\*

<sup>25</sup> And about chatzot halailah Rav Sha'ul and Sila were davening and were singing niggunim to HASHEM, and the prisoners were listening to them.

<sup>26</sup> 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.

<sup>27</sup> 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.

<sup>28</sup> But Rav Sha'ul shouted with a kol gadol, saying, Do no harm to yourself, for we are all here.

<sup>29</sup> And having asked for lights, he rushed in and, starting to tremble with pachad, he fell down before Rav Sha'ul and Sila.

<sup>†</sup> 16:16 i.e., a shed, demon    <sup>‡</sup> 16:16 Dt 18:11; 1Sm 28:3,7    <sup>§</sup> 16:21 Esth 3:8

\* 16:24 Job 13:27; 33:11; Jer 20:2,3; 29:26

<sup>30</sup> Then, leading them outside, the soher said, Rabbotai, what is it necessary for me to do that I may come to Yeshu'at Eloheinu?

<sup>31</sup> 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.

<sup>32</sup> And they spoke to him the dvar HASHEM together with all the ones in his bais.

<sup>33</sup> 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.

<sup>34</sup> 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.

<sup>35</sup> And in the boker, the magistrates sent the soterim (*police-men*), saying, Release those men.

<sup>36</sup> 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.<sup>†</sup>

<sup>37</sup> But Rav Sha'ul said to them, After giving us a public flogging, though we are uncondemned Roman citizens, they threw us into the beis hasohar; and now are they secretly sending us out? No, indeed! Let them come themselves and lead us out in public.

<sup>38</sup> And the soterim reported these words to the magistrates, and the magistrates were afraid, hearing that Rav Sha'ul and Sila were both Roman citizens.

<sup>39</sup> So the magistrates came, and entreated Rav Sha'ul and Sila, and brought them out, asking them to depart from the city.

<sup>40</sup> And having come out from the beis hasohar, they came to Lydia, and having seen and encouraged the Achim b'Moshiach of the Kehillah that met in Lydia's bais, Rav Sha'ul and Sila departed.

## 17

<sup>1</sup> Now having passed through Amphipolis and Apollonia, they came to Thessalonika, where there was a shul.

<sup>2</sup> And as he did bekvius (*regularly*), Rav Sha'ul joined their minyan, and on shloshah Shabbatot, he gave them drashot from the Kitvei HaKodesh,

<sup>3</sup> Making a Messianic midrash (*homiletical interpretation of the Scriptures*) and giving the pshat (*rationale*) for the yissurim of Rebbe, Melech HaMoshiach, that it was necessary

<sup>†</sup> 16:36 Judg 18:6



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.

<sup>4</sup> And some of them were persuaded and were being mish-tatef (*join, become involved*) in a chavurah with Rav Sha'ul and Sila, as did a large number of yirei Elohim (*Yevanim*) and not a few of the chashuve nashim.

<sup>5</sup> And the Yehudim without emunah, being filled with ki-nah, and having rounded up from the people of the market the gornisht and the no-goodniks, and having formed a mob, were throwing the city into an uproar. And the crowd was seeking to bring out Moshiach's Shlichim and throw them to the mob, so they attacked the bais of Jason.

<sup>6</sup> 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!

<sup>7</sup> 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!

<sup>8</sup> And they stirred up the mob and also the city manhigim who heard them saying these things.

<sup>9</sup> And having taken the bond money from Jason and the rest, they released them.

<sup>10</sup> 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.

<sup>11</sup> But these Bereans were more noble-minded than the Thessalonians. The Berean Yehudim received the dvar HASHEM with all readiness, yom yom (*daily*) making a cha-zora (*review*) and examining and horiva over (*analyzing*) the Kitvei HaKodesh, to see if these things might be so.\*

<sup>12</sup> Therefore, many of them became Messianic Jews, and also of the chashuve Yevanim, not a few nashim and anashim came to emunah.

<sup>13</sup> But when the Yehudim without emunah from Thessa-lonika 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.

<sup>14</sup> 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.

<sup>15</sup> Now the ones escorting Rav Sha'ul brought him as far as Athens, and after receiving instructions to have Sila and

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\* 17:11 Dt 29:28

Timotiyos come to Rav Sha'ul in Athens as quickly as possible, the ones escorting him departed.

<sup>16</sup> 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.

<sup>17</sup> 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<sup>†</sup> to the ones who happened to be there.

<sup>18</sup> 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.

<sup>19</sup> 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?

<sup>20</sup> For some surprising things you bring to our hearing. Therefore, we desire to have da'as of what these things mean.

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> 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.

<sup>24</sup> 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.<sup>‡</sup>

<sup>25</sup> 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.<sup>§</sup>

<sup>26</sup> 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,<sup>\*</sup>

<sup>27</sup> 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.<sup>†</sup>

<sup>†</sup> 17:17 street preaching    <sup>‡</sup> 17:24 Isa 42:5; Dt 10:14; Isa 66:1; 1Kgs 8:27    <sup>§</sup> 17:25 Ps 50:10-12; Isa 42:5    <sup>\*</sup> 17:26 Dt 32:8; Job 12:23    <sup>†</sup> 17:27 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.”<sup>‡</sup>

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. §

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\* on the Olam Hazeh in tzedek<sup>†</sup> by an ISH<sup>‡</sup> whom he appointed, having furnished proof to all by having made him to stand up alive again from the Mesim. §

32 And when they heard of the Techiyas HaMesim, some were mocking Rav Sha’ul. But others said, We will hear you again about this.

33 Thus did Rav Sha’ul go out from the midst of them.

34 And some anashim became mishtatef in the chavurah of Rav Sha’ul, in that they had emunah, among whom were both Dionysius, a member of the Athenian Council of the Areopagus, and an isha by name Damaris, and others with them.

## 18

1 After these things Rav Sha’ul left Athens and went to Corinth.

2 And in Corinth Rav Sha’ul found some Messianic Jews, namely Aquila hailing from Pontus, having recently come from Italy, where Claudius ordered a decree of Jewish expulsion from Rome, and Priscilla, his isha. Rav Sha’ul went to see them.

3 And because he had the same parnasah (*livelihood*), Rav Sha’ul was staying with them, and he was working with them, for they were tentmakers by trade.

4 And Rav Sha’ul was debating in the shul every Shabbos, and he was convincing Yehudim and Yevanim.

5 Now when both Sila and Timotiyos came down from Macedonia, Rav Sha’ul was farnumen (*preoccupied*) and totally absorbed with the dvar HASHEM, bearing solemn edut to the Yehudim that Yehoshua is the Moshiach.

6 But when some began opposing Rav Sha’ul, and when they began committing Chillul HASHEM, Rav Sha’ul shook out his kaftan and said to them, The responsibility of your lot be

<sup>‡</sup> 17:28 Dt 30:20; Job 12:10; Dan 5:23; Epimenides; Aratus § 17:29 Isa 40:18-20

\* 17:31 Ps 9:8 † 17:31 Dan 9:24 ‡ 17:31 Zech 6:12 § 17:31 Ps 9:8; 96:13; 98:9; Isa 53:11 MEGILLOT YAM HAMELACH (DEAD SEA SCROLLS)

upon your own head! For I am tahor (*clean*); from now on, I go to the Nations.\*

<sup>7</sup> 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!

<sup>8</sup> 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.

<sup>9</sup> Then in the lailah, through a chazon, Adonoi said to Rav Sha'ul, Do not fear, but speak out, and do not keep silent,

<sup>10</sup> For I am with you, and no one will attack you to harm you; I have many people in this city.

<sup>11</sup> And Rav Sha'ul sat shanah and shishah chodashim saying shiurim to them on the dvar HASHEM.

<sup>12</sup> And when Gallio was proconsul of Achaia, the [disobedient] Yehudim rose up with one accord keneged (*against, in opposition to*) Rav Sha'ul, and they took him to court,

<sup>13</sup> Saying, This one persuades anashim to worship HASHEM in a manner hepech der Torah (*contrary to the Torah*).

<sup>14</sup> Rav Sha'ul was about to open his mouth when Gallio spoke to the Yehudim, If this matter concerned some wrong or heinous crime, O Yehudim, I might reasonably put up with you;

<sup>15</sup> But if it is kashes (*questions*) about a dvar and shemot (*names*) and your Torah, you will see to it for yourselves. I do not intend to be a shofet (*judge*) of these things.

<sup>16</sup> And he had them ejected from the courtroom.

<sup>17</sup> They seized Sosthenes, the Rosh HaKnesset, and were beating him in full view of the Kes HaMishpat (*Judgment Seat*), and none of these things created a concern for Gallio.

<sup>18</sup> But Rav Sha'ul still remained a number of yamim and then took leave of the Achim b'Moshiach, and was sailing away to Syria; and with him were Priscilla and Aquila. In Cenchrea he cut his hair, for he had taken a neder (*vow*).<sup>†</sup>

<sup>19</sup> Then they arrived in Ephesus, and Rav Sha'ul left them there, but he joined the minyan in the shul and debated with the Yehudim.

<sup>20</sup> And when they were asking Rav Sha'ul to stay for a longer time, he did not give his consent.

<sup>21</sup> But taking leave of them, he said, I will return again im yirtzeh HASHEM (*G-d willing*). Then Rav Sha'ul set sail from Ephesus.

\* 18:6 2Sm 1:16; Ezek 33:4; 3:17-19; Neh 5:13 † 18:18 Num 6:2,5,18

<sup>22</sup> And having come down to Caesarea and having gone up and greeted the [Yerushalayim] Kehillah of Moshiach, then Rav Sha'ul went down to Antioch.

<sup>23</sup> And having spent some time, he embarked, passing through the area of Galatia and Phrygia, strengthening all the Moshiach's talmidim.

<sup>24</sup> Now a certain man, a Yehudi, arrived in Ephesus, Apollos by name, hailing from Alexandria, a lamdan (*a Torah scholar with prodigious knowledge*), being tief (*deep and profound, erudite, keen*) in the Kitvei HaKodesh.

<sup>25</sup> This one had been taught the Derech HASHEM and was on fire in the Ruach Hakodesh and saying shiurim and drashot accurate and true to Rebbe, Melech HaMoshiach. But Rav Apollos was acquainted only with the tevilah of teshuva of Yochanan.<sup>‡</sup>

<sup>26</sup> And this rabbi began to speak with ometz lev (*boldness*) in the shul. And having heard him, Priscilla and Aquila took him and more accurately instructed him in the Derech HASHEM.

<sup>27</sup> When Rav Apollos desired to go to Achaia, the Achim b'Moshiach encouraged him and wrote iggrot to Moshiach's talmidim there to welcome him. When Rav Apollos arrived, he greatly helped the ones who through the Chen v'Chesed HASHEM had come to emunah.

<sup>28</sup> For Rav Apollos was publicly and powerfully refuting the [unbelieving] Yehudim, showing through the Kitvei HaKodesh that Yehoshua is the Rebbe, Melech HaMoshiach.

## 19

<sup>1</sup> 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\* talmidim there.

<sup>2</sup> 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!

<sup>3</sup> And Rav Sha'ul said, Into what then were you given tevilah? And they said, Into the tevilah of Yochanan.

<sup>4</sup> And Rav Sha'ul said, Yochanan gave a tevilah of teshuva to the people, saying that they should have emunah in Hu HaBah,<sup>†</sup> the one coming after him, that is, in Yehoshua.<sup>‡</sup>

<sup>5</sup> And having heard this, they were given Moshiach's tevilah of teshuva in haShem of the Moshiach Adoneinu Yehoshua.

<sup>6</sup> 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 devarim hanevu'ah.

<sup>‡</sup> 18:25 See Lk 3:16    \* 19:1 Moshiach's    † 19:4 Moshiach    ‡ 19:4 Lk 3:16

<sup>7</sup> And the anashim were about sheneym asar in number.

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> And this happened over a period of two years with the intended result that all the ones inhabiting<sup>§</sup> Asia heard the dvar HASHEM, both Yehudim and Yevanim.

<sup>11</sup> And gevaltike moftim and niflaot HASHEM effected at the hands of Rav Sha'ul,

<sup>12</sup> 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.

<sup>13</sup> 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!

<sup>14</sup> And there were doing this very thing shivat banim of a certain Skeva, a Jewish "Kohen Gadol."

<sup>15</sup> And in reply the ruach hara'ah (*the shed, demon*) said to them, I am acquainted with Yehoshua, I have da'as of Sha'ul, but, you, who are you?!

<sup>16</sup> And the ish in whom was the ruach hara'ah leaped upon them and subdued all [shivah] of them, and overpowered them, so that they fled, naked and wounded, from the bais.

<sup>17</sup> 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.

<sup>18</sup> And many of the ones having come to emunah were making vidduy of their ma'asim, disclosing them.

<sup>19</sup> 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.

<sup>20</sup> So the dvar HASHEM, the Besuras HaGeulah, was growing with ko'ach and was prevailing.

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§ 19:10 the Roman Province of

<sup>21</sup> 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.

<sup>22</sup> 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 \* Asia.

<sup>23</sup> Now during that time there was no small disturbance concerning the Derech HASHEM.

<sup>24</sup> 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.

<sup>25</sup> Demetrius also assembled the craftsmen occupied with that trade and he said, Anashim, you have da'as that our prosperity is from this trade,

<sup>26</sup> And you see and hear that not only here in Ephesus but in almost all of Asia this Rav Sha'ul has persuaded and drawn away a large multitude saying, Elilim made with human hands are not Elohim.†

<sup>27</sup> 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.

<sup>28</sup> And having listened and having become full of ka'as, the idol makers were crying out, saying, Gedolah is Artemis of the Ephesians!

<sup>29</sup> And the city was filled with tohu, and they rushed with one impulse into the theater, having seized Gaius and Aristarchus, who were Macedonians and traveling fellow po'alim of Rav Sha'ul.

<sup>30</sup> And Rav Sha'ul desired to enter into the crowd in the theater, but the talmidim were not allowing him.

<sup>31</sup> And also some of the Asiarchs who were his chaverim, sent to him, begging him not to venture into the theater.

<sup>32</sup> 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*).

<sup>33</sup> 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.

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\* **19:22** the Province of † **19:26** Dt 4:28; Ps 115:4; Isa 44:10-20; Jer 10:3-5

<sup>34</sup> 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.

<sup>35</sup> 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?

<sup>36</sup> Since these things are undeniable, it is necessary for you to calm down and to do nothing reckless.

<sup>37</sup> For you brought these anashim here who are neither temple robbers nor speakers of evil against our religion.

<sup>38</sup> Therefore, if Demetrius and the craftsmen with him have a tainah (*grievance*) against anyone, the civil courts are in session and there are proconsuls. Let it be there that they bring charges against one another.

<sup>39</sup> And if you seek anything further, let your settlement be obtained in the lawful assembly.

<sup>40</sup> For indeed we are in danger of being indicted for an intifadah (*uprising*) today, for there is no justification we can render to excuse this disorder and commotion.

<sup>41</sup> And having said these things, the town clerk dismissed the kahal (*assembly*).

## 20

<sup>1</sup> 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.

<sup>2</sup> And having traveled through those regions and having exhorted the Moshiach's talmidim there with many words, Rav Sha'ul came to Greece.

<sup>3</sup> And after he had spent shloshah chodashim there, Rav Sha'ul was about to set sail for Syria when a keshet (*conspiracy*) was plotted against him by the\* Yehudim, and so Rav Sha'ul decided to return through Macedonia.

<sup>4</sup> And accompanying Rav Sha'ul from Berea was Sopater the son of Pyrrhus; from Thessalonika was Aristarchus and Secundus; from Derbe, Gaius; and from Asia, Timotiyos, Tychicus and Trophimus.

<sup>5</sup> And these, having gone ahead, were waiting for us in Troas.

<sup>6</sup> And we sailed away after the Yamim HaMatzot† from Philippi, and within chamash yamim we came to them in Troas, where we stayed shivah yamim.

\* 20:3 unbelieving † 20:6 i.e., Pesach



<sup>7</sup> And on Yom Rishon, when we met for tish,<sup>‡</sup> 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.

<sup>8</sup> And there were a number of menorot in the upper story, where we had assembled.

<sup>9</sup> And a certain bocher, by the name of Eutyclus, was sitting on the window sill and began to succumb to a deep sleep while Rav Sha'ul was saying a shiur that went on and on. Overcome by this sleep, Eutyclus fell from the third story downwards, and was picked up dead.

<sup>10</sup> 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.<sup>§</sup>

<sup>11</sup> And having gone up and, at the Betzi'at HaLechem, having partaken of it, and having spoken until Shacharis, thus Rav Sha'ul departed.

<sup>12</sup> And they led away the bocher chai! And they were not a little comforted.

<sup>13</sup> 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.

<sup>14</sup> When Rav Sha'ul met us in Assos, we took him on board and came to Mitylene.

<sup>15</sup> 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.

<sup>16</sup> For Rav Sha'ul had decided to sail past Ephesus, so he would not have to spend time in<sup>\*</sup> Asia, for he was hurrying in order that, if possible, he might by Shavu'os go up to Yerushalayim.

<sup>17</sup> And from Miletus, having sent to Ephesus, Rav Sha'ul summoned the Ziknei HaKehillah.

<sup>18</sup> 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,

<sup>19</sup> 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;

<sup>20</sup> How I kept back nothing profitable from you, but kept giving you messianic drashot and shiurim publicly and from bais to bais,<sup>†</sup>

<sup>‡</sup> 20:7 it was Motzoei Shabbos when there was a Melaveh Malkeh communal meal

<sup>§</sup> 20:10 1Kgs 17:21; 2Kgs 4:34      <sup>\*</sup> 20:16 the Province of      <sup>†</sup> 20:20 Ps 40:10; Jer 26:2; 42:2

<sup>21</sup> Bearing solemn edut both to Yehudim and Yevanim about teshuva toward HASHEM and emunah in Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

<sup>22</sup> 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,

<sup>23</sup> Except that the Ruach Hakodesh, in every city, testifies to me, saying that the beis hasohar and tzoros are awaiting me.

<sup>24</sup> 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.

<sup>25</sup> And now, hinei, I have da'as that no longer will you see my face, all of you among whom I went about dar-shenen the Malchut HASHEM.

<sup>26</sup> Therefore I bear solemn edut (*testimony*) to you on this very day today, that I am innocent of the blood of any of you.

<sup>27</sup> For I did not shrink back from preaching and disclosing to all of you the whole etzat HASHEM (*counsel, plan of G-d*).

<sup>28</sup> Pay attention to yourselves and to all the Eder HASHEM (*flock of G-d*) in which the Ruach Hakodesh has placed you as mashgichim ruchaniyim (*spiritual overseers*) to do the work of ro'im (*shepherds*) over the Kehillah of HASHEM which Adoneinu purchased for the Geulah with his own dahm.‡

<sup>29</sup> I have da'as that after my departure savage ze'evim (*wolves*) will come in among you, not sparing the eder (*flock*).§

<sup>30</sup> And from you yourselves will rise up anashim speaking perverted doctrines in order to draw away talmidim after themselves.

<sup>31</sup> Therefore, be shomer, remembering that for shloshah shanim, yomam v'lailah, I did not stop admonishing each one of you with tears.

<sup>32</sup> 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.

<sup>33</sup> I coveted no one's silver or gold or shtreimel.\*

<sup>34</sup> You yourselves have da'as that these hands of mine supported all my needs as well as the needs of those with me.

<sup>35</sup> 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 devarim of Rebbe, Melech HaMoshiach

Adoneinu Yehoshua, that he himself said, “Beser (*better*) to geben (*give*) than to nemen (*take*).”

<sup>36</sup> And having said these things, Rav Sha'ul fell down and, with them all, began davening.

<sup>37</sup> And there was much weeping among them, and, having fallen upon the neck of Rav Sha'ul, they were kissing him,

<sup>38</sup> with agmat nefesh above all at the dvar in which Rav Sha'ul had said that no longer would they see his face again. And they were accompanying him to the oniyah.

## 21

<sup>1</sup> 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.

<sup>2</sup> And having found an oniyah crossing over to Phoenicia, we went on board and set sail.

<sup>3</sup> 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.

<sup>4</sup> And after having searched for Moshiach's talmidim there, we stayed in Tzor shivah yamim. And Moshiach's talmidim were telling Rav Sha'ul by the Ruach Hakodesh not to make any aliyah (*ascent*) to Yerushalayim.

<sup>5</sup> 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.

<sup>6</sup> And having bid them Shalom, we embarked in the oniyah, and they returned to their own batim.

<sup>7</sup> 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.

<sup>8</sup> 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.\* And we stayed with him.

<sup>9</sup> And Philippos was the abba of arbah banot, betulot, who were gifted in giving a dvar nevuah.†

<sup>10</sup> And remaining there many yamim, a certain one came down from Yehudah, a navi, Agav by name.

<sup>11</sup> 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

\* 21:8 see Ac 6:3 † 21:9 Ex 15:20; Judg 4:4; Neh 6:14

Yerushalayim will bind the man who owns this gartel, and they will hand him over to the Goyim.‡

12 And when we heard these things, we were begging Rav Sha'ul, both we and the locals, not to make any aliyah (*ascent*) to Yerushalayim.

13 Then Rav Sha'ul answered, What are you doing weeping and breaking my lev (*heart*)? For I am prepared not only to be bound but to die al kiddush ha-Shem in Yerushalayim, for haShem of the Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

14 And not persuading him, we remained silent, having said, Let the ratzon HASHEM be done.

15 And after these yamim, having made preparations, we were making an aliyah to Yerushalayim.

16 And also some of Moshiach's talmidim from Caesarea traveled with us, bringing us for hachnosas orchim to the bais of the Cyprian Mnason, one of Moshiach's talmidim of long standing.§

17 And when we arrived in Yerushalayim, the Achim b'Moshiach there gave us a kabbalat panim welcome with lev same'ach.

18 And on the following day Rav Sha'ul was going in with us to Ya'akov,\* 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 Moshiach's Shliach to the Umot ha-Olam.

20 And the ones who heard were saying, Baruch HASHEM! And they said to him, You see, Ach b'Moshiach, how many thousands there are among the Yehudim who have emunah† and they all have kanous (*zealously*), are shomer mitzvot for the Torah.‡

21 And these Orthodox Jewish ma'aminim hameshichiyim have heard a rumor informing them about you, that you teach the Yehudim living among the Goyim in the Golus to be shmad and to commit apostasy from Moshe,§ telling them to abandon bris milah for Bnei Yisroel and not to be shomer regarding the darkhei haTorah\* (*ways of the Torah*).†

22 What then is to be done? Certainly these Orthodox Jewish ma'aminim hameshichiyim‡ will get word that you have come.

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‡ 21:11 1Kgs 22:11; Isa 20:2-4; Jer 13:1-11 § 21:16 an early disciple \* 21:18 See Ya'akov's letter which precedes the two Igrot Kodesh of Kefa. † 21:20 in our Moshiach ‡ 21:20 Sinai Covenant and its mitzvot § 21:21 Rabbeinu, i.e., Orthodox Judaism \* 21:21 i.e. the Sinai Covenant and its mitzvot † 21:21 Num 6:2,5 ‡ 21:22 i.e., who have emunah in our Rebbe Melech HaMoshiach Adoneinu Yehoshua, Ac 21:20

<sup>23</sup> This, therefore, do what we tell you. There are with us arba'ah anashim who are under a neder Nezirim.

<sup>24</sup> Go! Take these for hitkaddeshut (*purification*) and purify yourself with them and pay expenses for them, that they may cut their hair; then all shall have da'as that there is no emes to the rumor; then it shall be clear that you yourself are in agreement and frum regarding the darkhei haTorah and that you are charedi and shomer mitzvot, in the ranks of those who practice Orthodox Judaism. §

<sup>25</sup> And concerning the Goyim coming to \* 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.

<sup>26</sup> Then Rav Sha'ul took the anashim on the following day, and he went with them for tohorah (*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. †

<sup>27</sup> Now when the shivat yamim were about to be completed, unbelieving Yehudim from the Province of Asia [Ephesus], having seen Rav Sha'ul in the Beis Hamikdash, were stirring up all the multitude, and they laid their hands on him, ‡

<sup>28</sup> 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 § and the Torah of Moshe Rabbenu and this Makom HaKadosh, and in addition also he brought Yevanim into the Beis Hamikdash and has defiled Makom HaKadosh HaZeh. \*

<sup>29</sup> — 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 † in the Beis Hamikdash.

<sup>30</sup> — And the whole city was aroused and the people were rushing together, and they seized Rav Sha'ul, and they were dragging him outside the Beit Hamikdash; and immediately the delatot were shut.

<sup>31</sup> And while they were trying to kill him, a report went up to a tribune of the Roman cohort that all Yerushalayim was in an oifshand (*uprising*) uproar.

<sup>32</sup> At once he took his chaiyalim and centurions and ran down to them, and when the rioters saw the Roman tribune and the chaiyalim, they stopped beating Rav Sha'ul.

§ 21:24 Num 6:1-21, Mishnah tractate Nazir \* 21:25 Orthodox Jewish † 21:26

Num 6:13-20 ‡ 21:27 Jer 26:8 § 21:28 Yisroel \* 21:28 the Beis Hamikdash

† 21:29 barrier of the holy precinct

<sup>33</sup> Then the Roman tribune came near and took hold of Rav Sha'ul and ordered him to be bound with two sharsherot (*chains*), and the tribune was inquiring who he might be and what he had done.

<sup>34</sup> Some in the crowd were shouting one thing, some another, and the tribune was not able to have da'as of anything definite because of the noise, so he ordered him to be brought into the barracks.

<sup>35</sup> And when Rav Sha'ul was on the steps, it came about that he was carried by the chaiyalim, because of the violence of the multitude,

<sup>36</sup> For the crowd kept following and shouting, Away with him!

<sup>37</sup> And just when he was about to be brought into the barracks, Rav Sha'ul says to the Roman tribune, Is it permissible for me to say something to you? And the tribune said, Ellinisti Ginoskeis? (*Do you know Greek?*)

<sup>38</sup> Then you are not the Egyptian who recently stirred up an intifada and led out four thousand assassins into the wilderness?

<sup>39</sup> And Rav Sha'ul said, I gufa (*myself*) am an ish Yehudi from Tarsus of Cilicia, a citizen of no insignificant city. And I ask you to allow me to speak to the people.

<sup>40</sup> And when the tribune had given permission, Rav Sha'ul stood on the steps and motioned with his hand to the people. And a great silence fell upon the crowd. Then Rav Sha'ul addressed the multitude in the language of the Hebrews.

## 22

<sup>1</sup> Rav Sha'ul said, Anashim, Achim, Avot, listen now to my hitstaddekut (*defense*).

<sup>2</sup> 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:

<sup>3</sup> 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 Gamli'el, having learned with irreproachable frumkeit according to all machmir chumra strictness the Torah of Avoteinu, and I have a kinat HASHEM just as all of you do today;\*

<sup>4</sup> I brought redifah on this "Derech," even to the point of mavet, binding and delivering both anashim and nashim over to the beis hasohar,

<sup>5</sup> As even the Kohen Gadol and all the Zekenim of the Sanhedrin could give solemn eidus for me. For from them I also was authorized with iggrot to the Achim in Damascus,

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\* 22:3 1Kgs 19:10

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.

<sup>6</sup> 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;

<sup>7</sup> 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?

<sup>8</sup> And I answered, Who are you, Adoni? And he said to me, I am Yehoshua of Natzeret, upon whom you are bringing *redifah*.

<sup>9</sup> And the ones with me saw the *ohr (light)* but they did not have real hearing (*understanding*) of the voice speaking to me.

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> A certain man, Chananyah by name, an *ehrlliche Yid (a truly pious Jew)*, *charedi* according to the Torah and with a *shem tov* with all the Yehudim living in Damascus,

<sup>13</sup> Came to me and stood next to me, saying, Ach b'Moshiach Sha'ul, receive your sight. And at that moment I looked up at him.

<sup>14</sup> And he said, Elohei Avoteinu has chosen and appointed you to have *da'as* of His *ratzon (will)* and to see the *Tzaddik†* and to hear the *kol (voice)* from His mouth.

<sup>15</sup> For you will be an *eidus (witness)* to him to all *anashim* of what you have seen and heard.

<sup>16</sup> 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.‡

<sup>17</sup> And it happened that after I had returned to Yerushalayim and as I was davening in the Beis Hamikdash, that I fell into a trance,

<sup>18</sup> 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.

<sup>19</sup> And I said, Adoni, they themselves have *da'as* that in every *shul* I was imprisoning and beating the ones with *emunah* in you.

<sup>20</sup> And when in *al kiddush ha-Shem*, the *dahm* of your *eidus (witness)* Stefanos was being poured out, I myself also had

† 22:14 Moshiach    ‡ 22:16 Lv 8:6; Ps 51:2; Ezek 36:25; Yoel 3:5; Zech 6:12

been standing by and agreeing and protecting the kaftans of the ones killing him.

<sup>21</sup> And Moshiaich said to me, Go! For I will send you out, far away to the Goyim.

<sup>22</sup> 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'arets! He should not be allowed to live!

<sup>23</sup> And while they were crying out, while they were throwing off their kaftans and tossing dust into the air,§

<sup>24</sup> the Roman tribune directed him to be brought into the barracks, and ordered him to be examined by the flagellum's scourge, that the tribune might have da'as of the reason for the mob's shouting thus keneged (*against, in opposition to*) Rav Sha'ul.

<sup>25</sup> 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?

<sup>26</sup> And having heard this, the centurion approached the tribune and reported, saying, What are you about to do? For this man has Roman citizenship.

<sup>27</sup> And having approached, the tribune said to Rav Sha'ul, Tell me, are you a Roman? And Rav Sha'ul said, Etiam.\*

<sup>28</sup> 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.

<sup>29</sup> 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.

<sup>30</sup> And on the next day, desiring to know something definite about why Rav Sha'ul was accused by the Yehudim, the tribune released him and ordered the Rashei Hakohanim and all the Sanhedrin to be assembled. Then, having brought down Rav Sha'ul, the tribune had him set before them.

## 23

<sup>1</sup> And as he gazed at the Sanhedrin, Rav Sha'ul said, Anashim, Achim, I have lived before HASHEM until this day with a lev tavor.

<sup>2</sup> And the Kohen Gadol Chananyah ordered the ones standing by Rav Sha'ul to strike his mouth.

<sup>3</sup> Then Rav Sha'ul said to him, HASHEM is about to strike you, you white-washed wall! You sit judging me according

§ 22:23 2Sm 16:13 \* 22:27 T.N. Latin: Yes, certainly.



to Torah and yet in violation of the Torah you command me to be struck?\*

<sup>4</sup> And the ones standing by said, Do you revile the Kohen Gadol of HASHEM?

<sup>5</sup> 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*).†

<sup>6</sup> 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.

<sup>7</sup> Now when Rav Sha'ul said this, there came about a machlochet (*controversy*) between the Perushim and Tzedukim, and the multitude was divided.

<sup>8</sup> Loit (*according to*) the Tzedukim, there is no Techiyas HaMesim nor a malach nor ruchot, but Perushim acknowledge all these things.

<sup>9</sup> And there was a kol gadol and some of the Sofrim of the kat of the Perushim were arguing vigorously, saying, Nothing rah do we find keneged this ish, and what if a ruach did speak to him or a malach?

<sup>10</sup> 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.

<sup>11</sup> And on the following lailah, HaAdon stood by Rav Sha'ul and said, Chazak! For as you gave solemn edut about me in Yerushalayim, thus it is necessary for you also to bear solemn eidus in Rome.

<sup>12</sup> In the boker, the Judeans joined in a keshet 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.

<sup>13</sup> Now there were more than arba'im anashim (*forty men*) who joined in this keshet.

<sup>14</sup> After they approached the Rashei HaKohanim (*Chief Priests*) and the Zekenim (*Elders*), they said, We have bound ourselves with a shevu'ah (*oath*) to eat nothing until we have killed Rav Sha'ul.

<sup>15</sup> 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.

\* 23:3 Lv 19:15; Dt 25:1,2 † 23:5 Ex 22:28 [27]

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> The tribune grasped the bochur's hand and drew him aside privately, inquiring, What is it you have to report to me?

<sup>20</sup> 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.

<sup>21</sup> 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.

<sup>22</sup> Therefore, the tribune dismissed the bochur, ordering him, Tell no one that you reported these things to me.

<sup>23</sup> 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.

<sup>24</sup> And also provide mounts for Rav Sha'ul to ride, that he may be given safe passage to Felix the Moshel.

<sup>25</sup> Then the tribune wrote an iggeret to this effect:

<sup>26</sup> Claudius Lysias to the most excellent Moshel, Felix. Greetings.

<sup>27</sup> 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.

<sup>28</sup> Desiring to have da'as of the charge for which they were accusing him, I brought him down to their Sanhedrin.

<sup>29</sup> I found he was being accused about issues of their Torah and the charge was nothing worthy of mavet or of imprisonment.

<sup>30</sup> And when I received information of a keshet (*plot*) keneged (*against*) the man, I sent him immediately to you, having given orders also to his accusers to state their case against Rav Sha'ul before your excellency.

<sup>31</sup> Therefore, as they were ordered, the chaiyalim took Rav Sha'ul along and brought him under cover of lailah to Antipatris.

<sup>32</sup> And on the next day, having allowed the horsemen to go on with Rav Sha'ul, they returned to the barracks.

<sup>33</sup> When the horsemen entered into Caesarea, they delivered the iggeret to the Moshel and also presented Rav Sha'ul to him.

<sup>34</sup> And having read it, and having asked from what province Rav Sha'ul hailed, the Moshel learned that he was from Cilicia.

<sup>35</sup> I will give you a hearing, Felix said, when also your accusers arrive. Then the Moshel commanded Rav Sha'ul to be watched by shomrim in the Praetorium of Herod.

## 24

<sup>1</sup> And after chamash yamim, the Kohen Gadol Chananyah came down with some Zekenim and an orator, a certain Tertullus, who explained to the Moshel the charges keneged (*against*) Rav Sha'ul.

<sup>2</sup> 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.

<sup>3</sup> This in every way and everywhere, we acknowledge, most excellent Felix, with todah rabbah.

<sup>4</sup> But in order that I may not detain you any longer, I beg you in your kindness to hear us briefly.

<sup>5</sup> 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,\* the Natzrati Kat.

<sup>6</sup> He even tried to desecrate the Beis Hamikdash! And so we apprehended him, [and would have tried him according to our own law;

<sup>7</sup> 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.]

<sup>8</sup> When you examine him, you will be able to find out yourself regarding all these things of which we accuse him.

<sup>9</sup> And the rest of the Judeans joined in the attack, saying that these things were so.

<sup>10</sup> 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.

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\* 24:5 of Judaism

<sup>11</sup> You will be able to learn that not more than twelve days have elapsed since I made an aliyah to worship in Yerushalayim.

<sup>12</sup> 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.

<sup>13</sup> Nor are they able to prove to you concerning the things of which now they are accusing me.

<sup>14</sup> For Ani modeh (*I confess*) this to you, that according to the Derech HASHEM, which they call a “kat”,<sup>†</sup> I serve the Elohei Avoteinu, having emunah in everything written according to the Torah and the Nevi'im.

<sup>15</sup> 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.

<sup>16</sup> In view of this, I always do my best to keep a matzpun naki (*clear conscience*) before HASHEM and before anashim.

<sup>17</sup> Now after many years, I came bringing nedavot (*donations*) to my people and also to make korbanot (*sacrifices*).

<sup>18</sup> And this is how they found me, having undergone purification in the Beis Hamikdash, not with rioters nor with any disturbance.

<sup>19</sup> 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.

<sup>20</sup> Or let these themselves say what crime they found in me when they stood me before the Sanhedrin,

<sup>21</sup> 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.

<sup>22</sup> But Felix, who was already rather well informed about the Derech HASHEM, adjourned the meeting, saying, When Lysias the tribune comes down, I will decide your case.

<sup>23</sup> 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.

<sup>24</sup> And after some yamim, Felix came with Drusilla, his wife, who was Jewish. He summoned Rav Sha'ul and listened to him concerning his emunah (*faith*) in Rebbe, Melech HaMoshiach Yehoshua.

<sup>25</sup> And as Rav Sha'ul was conversing about tzedek<sup>‡</sup> 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.

<sup>†</sup> 24:14 of Judaism    <sup>‡</sup> 24:25 Dan 9:24

<sup>26</sup> 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.

<sup>27</sup> When two years passed, Felix received a successor, Porcius Festus, and, wanting to grant a favor to the Judeans, Felix left Rav Sha'ul in custody.

## 25

<sup>1</sup> Therefore Festus, having arrived in the Province, after shloshah yamim went up from Caesarea to Yerushalayim,

<sup>2</sup> Where the Rashei Hakohanim and manhigim of the Yehudim explained to Festus the charges keneged Rav Sha'ul, and they were begging him,

<sup>3</sup> 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.

<sup>4</sup> Festus answered that Rav Sha'ul was to be kept in Caesarea and that Festus himself intended quickly to go there.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> Rav Sha'ul defended himself, saying, Neither keneged the Torah nor keneged the Beis Hamikdash nor keneged Caesar have I done anything wrong.

<sup>9</sup> 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?

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> Then Festus, having talked with his council, answered, To Caesar you have appealed, to Caesar you will go.

<sup>13</sup> After several yamim had passed, Agrippa HaMelech and Bernice arrived in Caesarea, having paid their respects to Festus.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> But when the accusers stood up, no charge were they bringing of any crimes I was expecting.

<sup>19</sup> 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.

<sup>20</sup> 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.

<sup>21</sup> 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.

<sup>22</sup> And Agrippa said to Festus, I was desiring also myself to hear Rav Sha'ul. Then Festus says, Tomorrow you will hear him.

<sup>23</sup> Then on the next day Agrippa and Bernice came with great pomp and entered into the auditorium along with both the military tribunes and the chashuve anashim of Caesarea. And Festus the Moshel gave orders to have Rav Sha'ul brought in.

<sup>24</sup> And Festus says, Agrippa HaMelech and all here present with us, you see this man about whom K'lal Yisroel has petitioned me, both in Yerushalayim and here, shouting that he is no longer fit to live.

<sup>25</sup> But I found he has done nothing worthy of mavet, and when he appealed to Caesar, I decided to send him.

<sup>26</sup> But I have nothing definite to write to our sovereign; therefore, I especially brought him before you, O Agrippa

HaMelech, so that, after you have examined him, I may have something I may write.

<sup>27</sup> For it seems unreasonable to me sending a prisoner and not having charges to report against him.

## 26

<sup>1</sup> And Agrippa said to Rav Sha'ul, It is permitted for you to speak concerning yourself. Then Rav Sha'ul, having stretched out his hand, was making his hitstaddeket (*defense*), saying,

<sup>2</sup> I have considered myself fortunate that it is before you, Agrippa HaMelech, that I am able to make my hitstaddeket today concerning everything of which I am accused by Yehudim.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> And now I stand here on trial on account of my tikvah in the havtacha made to Avoteinu,

<sup>7</sup> A havtacha Sheneym Asar Shevateinu have tikvah to attain, as they with earnestness worship HASHEM yomam valailah. It is for this tikvah, your Excellency, that I am accused by Yehudim!

<sup>8</sup> Why is it considered incredible by any of you that HASHEM makes the Mesim to stand up alive?

<sup>9</sup> Indeed, I myself thought it necessary to do many opposing things against ha-Shem of Yehoshua from Natzeret.

<sup>10</sup> And these things I also did in Yerushalayim; and armed with samchut received from the Rashei Hakohanim, many of the kedoshim I locked up in the beis hasohar; and I cast my vote keneged (*against*) them when they received the death penalty.

<sup>11</sup> And throughout all the shuls I often punished them, forcing them to commit Chillul HASHEM gidduf (*blasphemy*), and since I was so enraged against them, I was bringing redifah on them even as far as foreign cities.

<sup>12</sup> And while doing these very things, as I was traveling to Damascus with authorization and permission from the Rashei Hakohanim,

<sup>13</sup> At noon on the derech, O Melech, I saw from Shomayim an ohr, more brilliant than the shemesh, shining around me and around the ones traveling with me.

<sup>14</sup> And we all fell down to the ground. Then I heard a kol saying to me in the language of the Hebrews, Sha'ul, Sha'ul, why are you bringing redifah upon me? It is hard for you to kick keneged (*against*) the prod.

<sup>15</sup> And I said, Who are you Adoni? And HaAdon said, I am Yehoshua upon whom you are bringing redifah.

<sup>16</sup> But get up and stand on your feet. For this tachlis, then, I appeared to you, to give you s'michah as a mesharet, an eved, and an eidus (*witness*), both of what things you have seen and the things which I will reveal to you.\*

<sup>17</sup> I will deliver you from your own people and from the Goyim to whom I am sending you,†

<sup>18</sup> To open their eyes, to turn them from choshech to ohr and from the samchut of HaSatan to HASHEM, that they receive selichat avon and nachalah among the ones having been set apart in kedushah by emunah in me.‡

<sup>19</sup> O Agrippa HaMelech, I was not disobedient to the chazon from Shomayim.§

<sup>20</sup> But beginning with the ones in Damascus and also with those in Yerushalayim, and with all the region of Yehudah and with the Goyim, I was preaching they should make teshuva and turn to HASHEM, doing ma'asim worthy of teshuva.\*

<sup>21</sup> Because of these things, the unbelieving Yehudim seized me while I was in the Beis Hamikdash, and were trying to kill me.

<sup>22</sup> To this day I have obtained ezer (*help*) from HASHEM, to stand and give solemn edut (*testimony*) before both ketanim and Gedolim, testifying about nothing beyond the Orthodox Jewish faith based on what the Nevi'im and Moshe Rabbenu said would happen:

<sup>23</sup> That is, the yissurim (*sufferings*) of Rebbe, Melech HaMoshiach, and that by being rishon to stand up alive in the Techiyas HaMoshiach, he would proclaim ohr both to K'lal Yisroel and the Nations.

<sup>24</sup> And while he was saying these things in his hitstaddekut, Festus in a kol gadol shouts, Rav Sha'ul, all your yeshiva learning has made you meshuggah!

<sup>25</sup> But Rav Sha'ul says, I am not meshuggah, most excellent Festus; I am speaking devarim of Emes and Ta'am (*Reason*).

\* 26:16 Ezek 2:1; Dan 10:11 † 26:17 Jer 1:8,19 ‡ 26:18 Isa 35:5; Ps 18:28; Isa

42:7,16 § 26:19 Isa 50:5 \* 26:20 Jer 18:11; 35:15



<sup>26</sup> For HaMelech has da'as of these matters, to whom also I am speaking freely, for I am sure that absolutely none of these things escape his notice, for this has not been done in a corner.

<sup>27</sup> Agrippa HaMelech, do you believe in the Nevi'im? I have da'as that you do believe.

<sup>28</sup> And Agrippa said to Rav Sha'ul, You think, do you, that as quick as that you can make me mekabel Rebbe, Melech HaMoshiach?

<sup>29</sup> 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*).

<sup>30</sup> HaMelech and the Moshel and Bernice and the ones sitting with them got up.

<sup>31</sup> And having withdrawn, they were saying to one another, This man does nothing worthy of the death penalty or imprisonment.

<sup>32</sup> And Agrippa said to Festus, This man could have been released, if he had not appealed to Caesar.

## 27

<sup>1</sup> 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.

<sup>2</sup> 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 Thessalonika being with us.

<sup>3</sup> 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.

<sup>4</sup> And from there, having put out to sea, we sailed under the lee of Cyprus because the winds were against us.

<sup>5</sup> Then having sailed across the open sea along the coast of Cilicia and Pamphylia, we came down to Myra of Lycia.

<sup>6</sup> And there the centurion found an Alexandrian oniyah sailing to Italy and put us on board.

<sup>7</sup> But for many yamim we sailed slowly and with difficulty along the coast of Cnidus, and as the wind was not permitting us to go vaiter (*farther*), we sailed under the lee of Crete off Salmone.

<sup>8</sup> And with difficulty sailing past it, we came to a certain place called Fair Havens, near the city of Lasea.

<sup>9</sup> 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*),

<sup>10</sup> 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.

<sup>11</sup> But the centurion was persuaded by the pilot and the owner rather than by the devarim of Rav Sha'ul.

<sup>12</sup> 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.

<sup>13</sup> And a gentle south wind began to blow, and they thought they could attain their matarah (*objective*), so they weighed anchor and they were sailing past Crete, close by the shore.

<sup>14</sup> After not much time a violent, typhoon force wind rushed down from Crete, the so called Euraquilo, the North-easter.

<sup>15</sup> 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.

<sup>16</sup> By running under the lee of a small island called Claudia, we were able only with difficulty to get the lifeboat secured.

<sup>17</sup> 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.

<sup>18</sup> And we were being violently tossed by the storm, so much so that the next day they were throwing the cargo overboard.

<sup>19</sup> And on the Yom Shlishi, with their own hands, they threw out the tackle of the oniyah.

<sup>20</sup> And neither shemesh (*sun*) nor kochavim appeared for many yamim and no small tempest assailed us. Lemaskana (*finally*) all tikvateinu for yeshu'ah was being abandoned.

<sup>21</sup> And after having much loss of appetite, then Rav Sha'ul stood up in the midst of them, and said, Anashim, you should have obeyed me and not put out to sea from Crete and thereby spared yourselves this hardship and this loss.

<sup>22</sup> And now I advise you to have ometz lev (*courage*), for there will be no loss of life among you, except the oniyah.

<sup>23</sup> For a malach HASHEM stood by me during lailah hazeh, of the G-d whom I serve,

<sup>24</sup> Saying, Do not be afraid, Sha'ul. It is necessary for you to stand before Caesar; and, hinei, HASHEM has given to you all the ones sailing with you.

<sup>25</sup> Therefore have lev same'ach, Anashim. For I have emunah in HASHEM that it will be exactly as he has told me.

<sup>26</sup> But it is necessary for us to run aground on some island.

<sup>27</sup> Now when the fourteenth night had come, while we being driven about in the Adriatic Sea, toward chatzot halailah (*midnight*), the sailors were suspecting that we were getting close to land.

<sup>28</sup> And having taken soundings, they found twenty fathoms and, having sailed a little vaiter (*farther*), again they took soundings, and they found fifteen fathoms.

<sup>29</sup> 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.

<sup>30</sup> 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,

<sup>31</sup> Rav Sha'ul said to the centurion and to the chaiyalim, Unless these remain in the oniyah, you cannot be saved.

<sup>32</sup> Then the chaiyalim cut away the ropes of the lifeboat, and let it fall away, setting it adrift.

<sup>33</sup> Just before boker, Rav Sha'ul was urging everyone to take okhel (*food*), saying, Today is the 14<sup>th</sup> day you have been held in suspense and are continuing without eating, having taken nothing.

<sup>34</sup> Therefore, I encourage you to take okhel, for it is for your deliverance, for none of you will lose a hair from your heads.

<sup>35</sup> And having said these things, and having taken lechem, Rav Sha'ul said the HaMotzi before all, and, after the Betzi'at HaLechem, he began to eat.

<sup>36</sup> And receiving ometz lev, they all took okhel.

<sup>37</sup> Now there were in all two hundred and seventy-six nefashot in the oniyah.

<sup>38</sup> And having eaten enough okhel (*food*), they were lightening the oniyah by throwing the wheat overboard into the sea.

<sup>39</sup> 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.

<sup>40</sup> 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.

<sup>41</sup> 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.

<sup>42</sup> Now the kesher (*plan, plot*) of the chaiyalim was that they should kill the prisoners, lest anyone, having swum away,

should escape.

<sup>43</sup> But the centurion, desiring to save Rav Sha'ul, kept them from carrying out the keshet, and he ordered the ones able to swim to throw themselves overboard first and to make for the shore.

<sup>44</sup> As for the rest, some were on planks, others on pieces from the oniyah. And so everyone was brought safely onto the land.

## 28

<sup>1</sup> And having been brought safely through, we then found out that the island is called Malta.

<sup>2</sup> 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*).

<sup>3</sup> And when Rav Sha'ul gathered some brushwood and placed the sticks on the hadlakah (*bonfire*), a nachash (*serpent*) from the heat came out and fastened onto Rav Sha'ul's hand.

<sup>4</sup> And when the natives saw it hanging from his hand, they were saying to one another, Surely this man is a rotzeach (*murderer*); for though he was brought safely from the sea, Yashrus (*Justice*) did not allow him to live.

<sup>5</sup> Then, having shaken off the nachash into the eish (*fire*), Rav Sha'ul suffered no ill effects.\*

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> And it came about that the abba of Publius was bedfast, suffering fevers and dysentery. Rav Sha'ul approached him, and having davened, laid his hands on him and administered refuah shleimah to him.

<sup>9</sup> And when this happened, also others on the island, the cholim, were approaching Rav Sha'ul and were receiving refuah shleimah.

<sup>10</sup> The natives bestowed matanot rabbot on us and, while being put out to sea, they gave us the provisions for our needs.†

<sup>11</sup> And after shloshah chodashim, we set sail in an oniyah, having spent the winter on the island. It was an Alexandrian oniyah marked by the insignia of the twin Achim.

\* 28:5 Mk 16:18    † 28:10 Ps 15:4

<sup>12</sup> And having put in at Syracuse, we stayed 3 days.

<sup>13</sup> 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.

<sup>14</sup> There we found Achim b'Moshiach and we were invited by them to stay shivah yamim. And so we came to Rome.

<sup>15</sup> And from there, the Achim b'Moshiach when they heard of us, came out to meet us, even as far as the Forum of Appius and the Three Taverns. On seeing them, ometz lev came to Rav Sha'ul and he said a bracha, davening hodah to HASHEM.

<sup>16</sup> Now when we entered into Rome, Rav Sha'ul was permitted to live by himself in his own quarters with a chaiyal guarding him.

<sup>17</sup> And it came about after shloshah yamim, that Rav Sha'ul called together the chashuve Yehudim. And when they had assembled, Rav Sha'ul was saying to 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,

<sup>18</sup> Who, having examined me, were desiring to release me, because I had done nothing worthy of the death penalty.

<sup>19</sup> 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.

<sup>20</sup> 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*).

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> 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.

<sup>24</sup> And some Yehudim were being persuaded by the things being said, but others had no emunah (*faith*).

<sup>25</sup> 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,

<sup>26</sup> Saying, Go to this people and say, In hearing SHIMU SHAMO'A V'AL TAVINU UR'U RA'O V'AL TEDA'U (*You will hear and yet by no means understand, and seeing you will see and yet by no means perceive.*)

<sup>27</sup> HASHMEN LEV HAAM HAZE H V'AZNAV HAKHBED V'ENAV HASHA PEN YIREH V'EINAV UV'AZNAV YISHMA ULEVAVO YAVIN VASHA V'RAFA LO (*For the heart of this people has become dull and with their ears they scarcely hear; and they have closed their eyes, lest they should see with their eyes, and with their ears may hear and with their heart they may have binah and they may turn and I will heal them*).<sup>‡</sup>

<sup>28</sup> Therefore, let it be known to you that to the GOYIM<sup>§</sup> this Yeshu'at Eloheinu of HASHEM was sent, and they will listen. [

<sup>29</sup> And when he had said these things, the Yehudim departed, and argued greatly among themselves.]

<sup>30</sup> And he remained an entire two years in his own rented bais, and was welcoming all the ones coming to him,

<sup>31</sup> Darshenen (*Preaching*) the Malchut HASHEM and saying shiurim concerning the Rebbe, Melech HaMoshiach Adoneinu Yehoshua with all openness and without hindrance.

<sup>‡</sup> 28:27 Ps 119:70; Isa 6:9,10; also Isa 53:5      <sup>§</sup> 28:28 Ps 67:2

## Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Rome

<sup>1</sup> From Sha'ul, an eved of Rebbe, Melech HaMoshiach Yehoshua, summoned to be a Shliach, set apart for the Besuras HaGeulah of HASHEM,

<sup>2</sup> Which HASHEM promised beforehand through His Neviim in the Kitvei HaKodesh.

<sup>3</sup> The Good News of Redemption of HASHEM concerns the Zun fun Der Oybershter (*Ben HaElohim of HASHEM*) born from the zera Dovid, as far as basar is concerned,

<sup>4</sup> But, as far as the Ruach Hakodesh is concerned, appointed to be Zun fun der Oybershter in power by means of Moshiach's Techiyah (*Resurrection*) from HaMesim.

<sup>5</sup> Through him and for the kavod of his Name, we have received unmerited Chen v'Chesed HASHEM and the Shlichus for the tachlis (*purpose*) of bringing about the mishma'at of emunah among all Nations,

<sup>6</sup> Among whom you also are summoned to belong to Rebbe, Melech HaMoshiach Yehoshua;

<sup>7</sup> To all who are in Rome, ahuvei HASHEM (*beloved ones of G-d*), summoned by HASHEM's kri'ah (*calling*) to be kedoshim (*holy ones*) – unmerited Chen v'Chesed HASHEM and Shalom HASHEM from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

<sup>8</sup> First of all, modeh Ani (*I thank*) my G-d through Rebbe Melech HaMoshiach Yehoshua for all of you, because your emunah (*faith*), your bitachon, is being reported abroad b'chol haOlam (*all over the world*).

<sup>9</sup> For der Oybershter is my eidus! (*G-d is my witness!*), Whom I serve with my neshamah in the Besuras HaGeulah of the Zun fun der Oybershter of HASHEM, how, when I daven, I constantly mention you in my tefillos,

<sup>10</sup> 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.

<sup>11</sup> 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*);

<sup>12</sup> Or rather, so that there may be mutual chizzuk (*strengthening, encouragement*) among you through each other's emunah (*faith*), both yours and mine.

<sup>13</sup> 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.

<sup>14</sup> I am meshubad (*obligated*) morally, under shiebud (*obligation*), to both cultured Greek-speakers and non-Greek-speaking barbarians, both the learned and the untutored.

<sup>15</sup> Hence my eagerness to preach the Besuras HaGeulah to you who are in Rome as well.

<sup>16</sup> For I am not ashamed of the Besuras HaGeulah. It is the ko'ach (*power*) of HASHEM for the Geulah deliverance *Job 19:25; Isa 43:1 Ro 3:24* to all who have emunah, to the Yehudi (*the Jew*) above all, but also the Yevani (*Greek*).

<sup>17</sup> For the Tzidkat HASHEM,\* (*the righteousness of HASHEM*) is having its hisgalus (*revelation*) in the Besuras HaGeulah by emunah (*faith*) from first to last, from<sup>†</sup> Faith to<sup>‡</sup> Faith, as it is written, V'TZADDIK BE'EMUNATO YICHE'YEH (*The righteous by his faith shall live*).§

<sup>18</sup> For the Charon Af HASHEM(*the burning anger of G-d*)\* is being revealed from Shomayim. It is being revealed against all without yirat Shomayim and Tzedek, all bnei Adam who wickedly repress HaEmes,<sup>†</sup>

<sup>19</sup> All anashim who, even though what is knowable about HASHEM lies plainly before their eyes (*for G-d has shown them!*), they nevertheless cling to their resha and wickedly suppress HaEmes.<sup>‡</sup>

<sup>20</sup> For his invisible characteristics from the Bri'at HaOlam (*the creation of the world*) are perceived intellectually in the things which have been created; that is, both his eternal ko'ach and Elohut are discernable. So Bnei Adam have no terutz (*excuse*) and are inexcusably culpable (*before an angry G-d*),

<sup>21</sup> 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.

<sup>22</sup> Claiming to be chachamim (*wise ones*), they became kesilim (*fools*),

<sup>23</sup> 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.

\* **1:17** 2C 5:21; Ro 8:4; Pp 3:9    † **1:17** orthodox Jewish    ‡ **1:17** orthodox Jewish  
§ **1:17** Hab 2:4; Ga 3:11; MJ 10:35    \* **1:18** Ro 1:18; 2:8; 3:5; 4:15; 5:9; 9:22; 12:19;  
13:4    † **1:18** of HASHEM    ‡ **1:19** of HASHEM



<sup>24</sup> Therefore, G-d (*in wrath*) delivered them over in the ta'avot of their levavot to tum'a (*uncleanness*) to the dishonoring and perverting of their bodies among themselves:

<sup>25</sup> 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*), hamvorach l'olamim. Omein (*who is blessed forever. Amen*).

<sup>26</sup> For this reason, HASHEM (*in wrath*) delivered them over to paskudneh (*contemptible*) sexual desires. For their females traded off natural sexual intercourse for unnatural.

<sup>27</sup> 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 gemuSl (*retribution*) for their toyus (*error*).

<sup>28</sup> 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

<sup>29</sup> — filled with all resha, wickedness, chamdanut (*greediness*), and what is damagingly evil — full of kin'a (*jealousy*), retzach (*murder*), rivalry, mirmah (*deceit*), merivah (*strife*), remiyah (*guile, deceit*), all kinds of lashon hora, malicious,

<sup>30</sup> Backbiters, slanderers, haters of G-d, insolent, arrogant, braggarts,\* contrivers of evil, disobedient to horim.

<sup>31</sup> Without seichel, without ne'emanut (*faithfulness*), without ahavah (*love*), without rachamanut.

<sup>32</sup> Although they have known full well the just requirements of HASHEM,† that is, that those who practice such things are Bnei mavet,‡ 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.

## 2

<sup>1</sup> For in that you pass judgment on the other, you condemn yourself; for you practice the very things on which you pass judgment.

<sup>2</sup> And we have da'as that the judgment of HASHEM HaShofet\* against those who practice such things is in accordance with HaEmes HASHEM.†

§ 1:27 Isa 3:11 \* 1:30 see Ro 4:2 † 1:32 His just gezetz (law) ‡ 1:32 See Gn 2:16-17; Ro 5:12 \* 2:2 Ro 1:32 † 2:2 Ro 1:25

<sup>3</sup> You, sir, you who pass judgment on those who practice such things and yet do the same yourself, do you suppose then that you will escape the Mishpat HASHEM?

<sup>4</sup> Or do you think lightly of the wealth of his nedivut (*generosity*) and of his chesed and of his being ERECH APAYIM (*slow of anger, forbearing*)<sup>‡</sup> and of his savlanut (*patience*), disregarding the fact that the Chesed HASHEM (*the kindness of G-d*) is to lead you to teshuva?§

<sup>5</sup> As a result of your KESHI\* (*stubbornness, hardness*) 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*),<sup>†</sup> when will be revealed the Mishpat HaTzedek of HASHEM,

<sup>6</sup> Who will render L'ISH K'MAA'SEI HU<sup>‡</sup> (*to each according to his works*).

<sup>7</sup> To those who, by savlanut (*patience*), persevere in doing hatov (*the good*), seek for kavod (*glory*) and honor and incorruptibility,<sup>§</sup> He will give Chayyei Olam (*Eternal Life*).

<sup>8</sup> But to those who are self-seeking and who have no mishma'at (*obedience*) to HaEmes HASHEM,\* but instead have mishma'at to resha, there will be Charon Af HASHEM and fury.

<sup>9</sup> There will be affliction and distress on every living ne-shamah who brings about what is rah (*evil*), Yehudi above all and Yevani (*Greek*) as well.

<sup>10</sup> But tiferet and kavod and shalom to everyone who brings about what is tov (*good*), Yehudi above all and Yevani as well.

<sup>11</sup> For ki ein masso panim im HASHEM (*there is no partiality with HASHEM*).

<sup>12</sup> For as many as have committed averos and sinned lacking the Torah shall also perish lacking the Torah; and as many as have committed averos (*sin*) under the Torah shall be condemned under the Torah.

<sup>13</sup> For it is not the Shomei HaTorah (*hearers of the Law of Moshe Rabbeinu*) who are the tzaddikim who are accounted to be YITZDAK IM HASHEM (*justified with G-d*).<sup>†</sup> It is the Shomrei HaTorah (*the keepers of the Torah*) who will be counted to be YITZDAK IM HASHEM.

<sup>14</sup> For when non-Jews<sup>‡</sup> who have not a Torah, may do by nature<sup>§</sup> what the Torah requires,\* they not having a Torah are a gezetz (*law*) for themselves,

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‡ 2:4 Ex 34:6 § 2:4 Ps 19:7 [8] \* 2:5 Dt 9:27 † 2:5 i.e., the Yom HaDin, the Day of Judgment. See Ps 110:5 ‡ 2:6 Ps 62:12 [13] § 2:7 Ps 16:10 \* 2:8 Ro 1:25 † 2:13 Job 25:4 ‡ 2:14 Ro 11:13 § 2:14 See 2Kgs 1:4 \* 2:14 see Ro 8:4

<sup>15</sup> In that they demonstrate the Torah at work,<sup>†</sup> the Torah written in their levavot, their matzpun<sup>‡</sup>(*conscience*) also bearing witness,<sup>§</sup> while their thoughts bring accusation\* or even make defense<sup>†</sup> among themselves,

<sup>16</sup> In the Yom<sup>‡</sup> when, according to my Besuras HaGeulah, HASHEM, through Rebbe, Melech HaMoshiach Yehoshua, is to judge the secrets of kol Bnei Adam (*all men*).

<sup>17</sup> But if you are called by the name Yehudi (*Jew*) and rely on the Torah and boast in HASHEM,<sup>§</sup>

<sup>18</sup> And have da'as of His will and approve the things that matter, being instructed from the Torah,

<sup>19</sup> And being confident that you are a moreh derech (*guide*) of the ivrim (*blind ones*), an ohr for those in choshech,

<sup>20</sup> A rabbinic moreh (*teacher*) of the foolish, a melammed (*instructor*) of the young, having the embodiment of da'as (*knowledge*) and Emes\* in the Torah...

<sup>21</sup> You, then, who teach another, do you not teach yourself? You who preach LO TIGNOV<sup>†</sup>(*Do not steal!*), do you steal?

<sup>22</sup> You who say, LO TINAF<sup>‡</sup>(*Do not commit adultery!*), do you commit adultery? You who abhor elilim (*idols*), do you rob pagan temples?

<sup>23</sup> You who boast<sup>§</sup> in Torah,\* through deviating from the Torah, you commit Chillul HASHEM.

<sup>24</sup> As it is written, Among the Goyim KOL HAYOM HASHEM HAELOHIM MINNO'ATZ<sup>†</sup>(*All the day long the Name of G-d is being blasphemed*) because of you.

<sup>25</sup> For the milah (*circumcision*) is an asset<sup>‡</sup> if you stand in mishma'at (*obedience*) to the Torah. But if<sup>§</sup> you are mefir (*violin*) of the Torah,\* your milah (*circumcision*) has become "orlah" (*uncircumcision*).

<sup>26</sup> If then the ben Adam without milah who is shomer fulfilling the just requirements of the Torah,<sup>†</sup> will not his orlah (*uncircumcision*) be counted as "milah"?

<sup>27</sup> And the naturally uncircumcised ben Adam who has mishma'at (*obedience*) to the Torah<sup>‡</sup> 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<sup>§</sup> are the transgressor\* of Torah!

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† 2:15 Jer 31:33; Ro 8:4; 2C 5:17    ‡ 2:15 Ac 24:16    § 2:15 Ro 9:1    \* 2:15 Ga 2:11    † 2:15 2C 7:11    ‡ 2:16 HaDin (Day of Judgment)    § 2:17 T.N. Contra Ro 3:20; 4:2    \* 2:20 Ro 1:25    † 2:21 Ex 20:15    ‡ 2:22 Ex 20:14    § 2:23 Ro 4:2; Lk 17:10    \* 2:23 Ro 2:29; 3:20; Ga 2:15-21    † 2:24 Isa 52:5    ‡ 2:25 T.N. contra Ac 21:21    § 2:25 See Ga 5:2-4; Dt 27:26    \* 2:25 2:23    † 2:26 T.N. see Ro 8:4    ‡ 2:27 T.N. Ro 2:15    § 2:27 i.e., uncircumcision, see Ro 2:25    \* 2:27 Ro 7:22-23; Yn 7:19

<sup>28</sup> For the true Yehudi (*Jew*) is not the one [humanly] perceived as such, nor true milah that which is performed visibly in the flesh;

<sup>29</sup> The true Yehudi is so in [HASHEM's] hidden way, and true milah is of the lev, in the [*hitkhadshut (renewal) of the*] Ruach Hakodesh,<sup>†</sup> not in [chumra (*stringency, boasting of zokheh in machmir meritorious strict*)] letter. He has y'hodeh (*praise*)<sup>‡</sup> that comes not from Bnei Adam but from HASHEM.<sup>§</sup>

### 3

<sup>1</sup> What then is the advantage of the Yehudi? Or what is the value of the milah?

<sup>2</sup> 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*).

<sup>3</sup> So, where does that leave us? If some have disbelieved, has their lack of emunah annulled the ne'emanut (*faithfulness, trustworthiness, reliability*) of HASHEM?

<sup>4</sup> Chas v'shalom (*G-d forbid!*) Let G-d be true and KOL HAADAM KOZEV (*every man a liar*).<sup>\*</sup> Even as it is written, L'MA'AN TITZDAK B'DAVRECHA (*"in order that you might be vindicated when you speak" and shall overcome when you judge*).<sup>†</sup>

<sup>5</sup> 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?<sup>‡</sup> (I speak from a human standpoint.)

<sup>6</sup> Chas v'shalom! (*G-d forbid!*) For then how could HASHEM be HaShofet kol ha'Aretz?<sup>§</sup>

<sup>7</sup> "But if the Emes HASHEM (*truth of G-d*) has by my sheker overflowed to His kavod (*glory*), why am I still judged as a rashah (*an evildoer*)?"

<sup>8</sup> 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.

<sup>9</sup> 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*).<sup>\*</sup>

<sup>10</sup> As it is written, EIN TZADDIK BA'ARETZ,<sup>†</sup> (*There is none on earth righteous*), not even one.

<sup>†</sup> 2:29 Yn 3:3    <sup>‡</sup> 2:29 Yehudah, yadah praise...see Gn 29:35

31:31-34    <sup>\*</sup> 3:4 Ps 116:11    <sup>†</sup> 3:4 Ps 51:4 [6]    <sup>‡</sup> 3:5 1:18    <sup>§</sup> 3:6 Gn 18:25

<sup>\*</sup> 3:9 i.e., the power of Chet Kadmon Ro 7:23    <sup>†</sup> 3:10 Koh 7:20

<sup>11</sup> There is none who has binah, there is none who seeks out G-d.

<sup>12</sup> All have turned aside, they have become altogether paskudneh, worthless; there is none who does good, there is none, not so much as one.

<sup>13</sup> Their throat is an open grave. They use their tongues to deceive. The venom of asps is under their lips,

<sup>14</sup> Whose mouth is full of curses and bitterness.

<sup>15</sup> Their feet are swift when it comes to shefach dahm.

<sup>16</sup> Ruin and wretchedness are in their ways,

<sup>17</sup> And the derech Shalom (*the way of peace*) they have not known.‡

<sup>18</sup> There is no yirat Shomayim (*fear of G-d*) before their eyes. §

<sup>19</sup> Now we know that whatever the Gezezt (*Law*) says, it says to those under the Gezezt, in order that every mouth might be stopped and kol HaOlam Hazeh become ashem (*guilty*) and liable to the Mishpat HASHEM.\*

<sup>20</sup> For by† [depending on] ma'asim of gezezt‡ shall KOL CHAI LO YITZDAK§(*all living not be justified*), for through the gezezt\* (*law*) comes Da'as HaChet†(*knowledge of sin*).

<sup>21</sup> But now, apart from gezezt, the Tzidkat Hashem has been manifested, being attested to by the Torah and the Neviim.

<sup>22</sup> That is, the Tzidkat HASHEM through emunah in Moshiach Yehoshua (*Yeshua*) to all the ma'aminim (*believers*). For there is no distinction.

<sup>23</sup> All have sinned and suffered want of the kavod HASHEM.

<sup>24</sup> 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*), § which is in Rebbe, Melech HaMoshiach Yehoshua,

<sup>25</sup> Whom G-d set forth as a kapporah\* through emunah (*faith*) in the DAHM†(*blood*) of Moshiach, to demonstrate the Tzedek Olamim, the Tzidkat HASHEM(*righteousness of G-d*) in pasach (*passing over; letting go the penalty of*) the averos (*sins*) committed in former times.

<sup>26</sup> In the forbearance of G-d, to vindicate his Tzidkat HASHEM(*righteousness of G-d*) in the present time, that HASHEM TZADDIK‡(*G-d is righteous*) Himself and the One

‡ 3:17 see Ro 5:1 § 3:18 See Ps 13:1-3; 14:1-3; 5:9,10; 139:4; 140:3; 10:7; Isa 59:7-8; Ps 36:1; Prov 1:16; Ps 35:2 \* 3:19 Ps 1:5 † 3:20 Ro 2:17 ‡ 3:20 Ro 2:17; 4:2 § 3:20 Ps 143:2 \* 3:20 Gn 2:16-17 † 3:20 Gn 3:7 ‡ 3:24 the payment of ransom for the Geulah redemption – 2Sm 7:23 that comes about through the Go'el Moshiach Tzidkeinu § 3:24 T.N. See Ro 11:26-27 \* 3:25 that which propitiates G-d's wrath; c.f. the sa'ir l'azazel in Lv 16:22 and Isa 53:12 paying the onesh for sin † 3:25 Gn 22:7; Ex 12:3,6; Isa 53:7,10 ‡ 3:26 2Chr 12:6

who counts to be YITZDAK IM HASHEM<sup>§</sup> the person who has Torah of Emunah (*the Law of Faith*).\*

<sup>27</sup> Where then is boasting?<sup>†</sup> It has been memayet (*precluded, excluded*). By what kind of gezetz? Of depending on [zokheh-earning] ma'asim? No, on the contrary,<sup>‡</sup> by the (*debt*). Torah of Emunah (*the Law of Faith, that is, the Law understood in terms of emunah*).

<sup>28</sup> For we reckon that a man is acquitted and pronounced to be YITZDAK IM HASHEM by emunah (*personal faith, trust*), apart from depending on<sup>§</sup> ma'asim of gezetz.

<sup>29</sup> Or is HASHEM G-d of the Yehudim only? Is HASHEM not also G-d of the Nations? Ken, of non-Jews, too,

<sup>30</sup> Vi-bahlt (*since*), after all, Adonai echad\* (*G-d is one*). 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.

<sup>31</sup> Does it follow that we abolish Torah and make it invalid through emunah? Chas v'shalom! Aderaba (*to the contrary*), we uphold the Torah.<sup>†</sup>

## 4

<sup>1</sup> 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?\*

<sup>2</sup> 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!

<sup>3</sup> For what does the Torah say? Avraham Avinu had emunah (*faith*) in HASHEM V'YACHSHEVEHA LO TZEDAKAH<sup>†</sup> (*and it was accounted, credited, reckoned, imputed to him for righteousness*).

<sup>4</sup> Now to him who works, the loin (*wages, batzalon [remuneration]*) is not credited to one's account as a favor or gift of chesed but as a choiv (*debt*).

<sup>5</sup> But to the man who does not "work" but has emunah and bitachon in the One who takes the impious man lacking chasidus and accounts him to be YITZDAK IM HASHEM (*justified with G-d*), such a man who does not "work" but has emunah (*faith*), such emunah is credited to him for TZEDAKAH<sup>‡</sup> (*righteousness*).

<sup>6</sup> As also Dovid HaMelech speaks of the me'ushar (*blessedness*) of the person whom HASHEM reckons to be YITZDAK

§ 3:26 Job 25:4 \* 3:26 that is, the Law understood in terms of emunah † 3:27 see Ro 4:2 ‡ 3:27 T.N. Ro 4:2 § 3:28 (supposed) zokheh-earning \* 3:30 Dt 6:4 † 3:31 See Ro 4:3; 8:4; Ac 21:26 \* 4:1 T.N. See Ep 2:8-9 † 4:3 Gn 15:6 ‡ 4:5 Gn 15:6

IM HASHEM (*justified with G-d*) without dependence on § ma'asim (*of gezetz*):\*

<sup>7</sup> Ashrey (*blessed, happy*) are those whose lawless deeds have been forgiven, and whose sins have been covered over;

<sup>8</sup> ASHREY ADAM LO YAKHSHOV HASHEM LO AVON†(*Blessed, happy is the one whose sin HASHEM will by no means count*).

<sup>9</sup> 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 credited (*counted, reckoned*)” to Avraham Avinu for TZEDAKAH‡(*righteousness*).

<sup>10</sup> When then was it “credited”? When Avraham Avinu was bris milah and was in the state of circumcision? Or when Avraham Avinu did not have the bris milah and was in the state of uncircumcision?

<sup>11</sup> 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,

<sup>12</sup> 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.

<sup>13</sup> 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*).

<sup>14</sup> For if those depending on [zokheh of] works are yoreshim (*heirs*), emunah (*faith*) is rendered invalid and the havtachah (*the promise*) is annulled,

<sup>15</sup> for gezetz (*law*) brings about the Charon Af HASHEM, § and where there is no gezetz there is no averah (*transgression, violation of the Law*).\*

<sup>16</sup> 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*

§ 4:6 zokheh (merit-earning) \* 4:6 T.N. with merit viewed as “pay” earned for “work” rendered — see Ro 4:4 † 4:8 Ps 32:1-2 ‡ 4:9 Gn 15:6 § 4:15 Ro 1:18; 3:20; Ex 32:8-10 \* 4:15 see Ro 9:11-12

*Avinu, to those who are of the faith of Abraham*). Avraham Avinu is the father of us all,

<sup>17</sup> as it is written, AV HAMON GOYIM N'TATICHA†(*I have made you father of many nations*). 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.

<sup>18</sup> Against tikvah (*hope*), in tikvah “he believed,” in order that he might become AV HAMON GOYIM‡(*father of many nations*) in accordance with what had been said, So shall thy ZERA (*seed*) be.§

<sup>19</sup> 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.

<sup>20</sup> 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,

<sup>21</sup> Being fully convinced that what HASHEM had promised He also was able to do.

<sup>22</sup> Therefore, V'YACHSHEVEHA LO TZEDAKAH\* (it† was credited to him for righteousness).

<sup>23</sup> Nor was it written down for his sake alone that “it was reckoned to him,”

<sup>24</sup> But also for us, to whom it is to be reckoned, who believe in Him who raised Yehoshua Adoneinu from the mesim (*dead ones*),

<sup>25</sup> Who was handed over for PEYSHA'EINU‡(*our transgressions*), 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*).

## 5

<sup>1</sup> Therefore, having been acquitted and declared not guilty, declared to be YITZDAK IM HASHEM\* on the yesod (*basis*) of our emunah (*faith*), we have shalom (*peace*) in relation to HASHEM through Rebbe, Melech HaMoshiach Yehoshua Adoneinu,

<sup>2</sup> Through whom also we have HaSha'ar laHASHEM†(*gate to approach G-d's presence, access of the Tzaddikim*) by emunah into this unmerited Chen v'Chesed in which we stand and glory in tikvah of the kavod Eloheinu.

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† 4:17 Gn 17:5    ‡ 4:18 Gn 17:5    § 4:18 Gn 15:5    \* 4:22 Gn 15:6    † 4:22 his faith in G-d, see also Ga 2:16    ‡ 4:25 Isa 53:5    § 4:25 see Ro 5:18    \* 5:1 Job 25:4    † 5:2 Ps 118:20



<sup>3</sup> Not only so, but we also glory in tzoros (*troubles, afflictions*), knowing that tzarah (*trouble*) produces savlanut (*patience*),

<sup>4</sup> Savlanut produces tested character and midos, and tested character and midos produce tikvah.

<sup>5</sup> And tikvah does not in the end lead to our being meyayesh (*despairing*) in disillusionment and bushah (*shame*),<sup>‡</sup> because the Ahavas HASHEM (*G-d's love*) has been poured out in our levavot through the Ruach Hakodesh given to us.

<sup>6</sup> For while we were still helpless, Moshiach died for the resha'im (*the unrighteous persons, the wicked*), doing so at the appointed time!<sup>§</sup>

<sup>7</sup> 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.

<sup>8</sup> But HASHEM demonstrates His ahavah for us in that while we were still chote'im, Moshiach died for us.

<sup>9</sup> How much more then, having now been acquitted and pronounced to be YITZDAK IM HASHEM\* on the basis of the Moshiach's DAHM (*blood*) and sacrificial death,<sup>†</sup> how much more then shall we be delivered through him from the eschatological Charon Af HASHEM (*burning anger of G-d*)!

<sup>10</sup> For if when we were [G-d's] oyevim (*enemies*), we were reconciled to HASHEM through the histalkus (*passing*), the mavet<sup>‡</sup> (*death*) of the Zun fun der Oybershter,<sup>§</sup> how much more, having been reconciled and no longer oyevim, shall we be delivered by his\* Chayyim!

<sup>11</sup> 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*).

<sup>12</sup> Therefore, just as through one Adam (*one man, humanity, Adam*), Chet (*Sin*) entered into the Olam Hazeh and, through Chet (*Sin*), entered Mavet<sup>†</sup> (*Death*), and so Mavet passed through to kol Bnei Adam (*all Mankind, all the sons of Adam*), because all sinned.

<sup>13</sup> 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<sup>‡</sup> in the absence of Gezezt.<sup>§</sup>

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‡ 5:5 Ps 25:3 § 5:6 Dan 9:24-26 \* 5:9 Job 25:4 † 5:9 Isa 53:11-12 ‡ 5:10  
Isa 53:12; Dan 9:26 § 5:10 Moshiach \* 5:10 Techiyah (Resurrection) † 5:12  
Ro 1:32; Gn 2:16-17 ‡ 5:13 to make charges for death penalties § 5:13 i.e., no  
Law, no violation, death penalty

<sup>14</sup> Nevertheless, Mavet (*Death*) reigned supreme from (*the epoch of*) Adam until (*the epoch of*) Moshe Rabbeinu, even over those who did not sin in the very same manner of Adam's averah (*transgression, disobedience, commandment rebelled against and recorded for death penalty*) – that is, Adam who is a tipus (*pattern, prophetic type*), a demut he'atid (*a future figure*) of Hu HaBah\* (“*He who comes,*” *Moshiach the Coming One, the Coming Go'el Redeemer*).

<sup>15</sup> 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*).

<sup>16</sup> And the mattanah (*free gift*) is not like the effect of that one Adam's averah.‡ For the mishpat (*judgment*) is from one averah (*transgression*) to the gezar din (*verdict*) of ashem (*guilty*), to harsha'ah (*condemnation as guilty*); but the effect of the unmerited Chen v'Chesed HASHEM is from averot rabbot (*many transgressions*) to zikkuy (*acquittal*), to that of being YITZDAK IM HASHEM§ (“*justified with G-d,*” *i.e., acquittal, justification with HASHEM of the Many*).\*

<sup>17</sup> 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.

<sup>18</sup> 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].

<sup>19</sup> 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,† the many will be made tzaddikim (*righteous ones*).‡

<sup>20</sup> The [epoch of the] Gezet came to increase the averah (*transgression*); but where Chet (*Sin, Chet Kadmon*) increased, unmerited Chen v'Chesed HASHEM overflowed in abundance,

<sup>21</sup> In order that as Chet (*Sin*) reigned in Mavet (*Death*), so also Chesed might reign through Tzedek Olamim to

\* 5:14 Isa 59:20; Job 19:25 † 5:15 Isa 53:11 ‡ 5:16 Gn 3:6 § 5:16 Job 25:4

\* 5:16 Isa 53:11 † 5:19 Moshiach ‡ 5:19 Isa 53:11

Chayyei Olam through Rebbe, Melech HaMoshiach Yehoshua Adoneinu. §

## 6

<sup>1</sup> What then shall we say? Are we to persist in Chet (*sin*) in order that the unmerited Chen v'Chesed HASHEM might increase?

<sup>2</sup> Chas v'shalom! Vi-bahlt (*since*) we have died to Chet, how can we still live in it?

<sup>3</sup> 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*)?

<sup>4</sup> So then we were co-buried, buried together with KIVRO\* (*Moshiach's kever*) through a tevilah into mavet, in order that, just as Rebbe Melech HaMoshiach was given the Techiyah (*Resurrection*) from HaMesim (*the Dead ones*) through the Kavod HaAv, so we also should have a halakhah (*walk*) [lifnei HASHEM] in hitkhdshut (*renewal, regeneration*), in Chayyim Chadashim (*New Life*).

<sup>5</sup> 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*).

<sup>6</sup> 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*) 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*).‡

<sup>7</sup> For he who has died is declared niftar (*freed, deceased*) from Chet.

<sup>8</sup> But if we have died with Moshiach, we believe that we shall also live with him,

<sup>9</sup> 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.

<sup>10</sup> For the Mavet Moshiach died, he died to Chet (*sin*) once and for all; but the Chayyim Moshiach lives, he lives to HASHEM.

<sup>11</sup> So also you must reckon yourselves mesim (*dead ones*) to Chet (*Sin*) but Chayyim l'HASHEM b'Moshiach Yehoshua (*alive to G-d in Messiah Yehoshua*).

<sup>12</sup> Therefore, do not let Chet (*Sin*) reign in your mortal body to obey its ta'avot,§

<sup>13</sup> And do not give Chet (*sin*) control of your natural capacities as neshek (*weapons*) of peyssha (*unrighteousness, transgression*), but present yourselves to HASHEM as ones alive from the Mesim and present to HASHEM your natural capacities as neshek (*weapons*) of Tzedek Olamim.

<sup>14</sup> For Chet (*sin*) shall not exercise bailus (*sovereignty, ownership, dominion*) over you; for you are not under Gezetz\* but under Chesed (*Grace*).

<sup>15</sup> What then? Should we commit averah, because we are not under Gezetz†(*Law*) but under Chesed (*Grace*)? Chas v'shalom!

<sup>16</sup> Do you not know that when you give control of yourselves as someone's avadim (*slaves*) to obey him, you are the avadim (*slaves*) of the one you obey, whether of Chet (*Sin*) resulting in mavet (*death*), or of Lishmo'a b'kol HASHEM (*Listening to the voice of HASHEM, mishma'at, obedience*) resulting in Tzedek Olamim?

<sup>17</sup> But Baruch HASHEM (*Blessed be G-d*) that you used to be avadim (*slaves*) of‡ Chet, but you gave your mishma'at she-balev (*obedience from the heart*) to the pattern of Torah§ (*the pnimiyus Torah of Moshiach*) to which you were handed over.

<sup>18</sup> Having been set free from\* Chet (*sin*), you became an eved of the Tzidkat HASHEM (*the righteousness of G-d*).

<sup>19</sup> I speak in human terms on account of the weakness of your frail fallen humanity. For just as you handed over your natural capacities as avadim (*slaves*) to tum'a (*uncleanness*) and to lawlessness which results in lawlessness, so now hand over your natural capacities as servants of Tzidkat HASHEM which results in kedushah (*holiness*).

<sup>20</sup> For when you were avadim (*slaves*) of Chet, you were free in relation to Tzedek Olamim.

<sup>21</sup> What p'ri for HASHEM did you produce then? Things for which you now have bushah (*shame*), for the end result of those things is mavet (*death*).

<sup>22</sup> But now, having been set free from† Chet (*sin*) and having been made an eved HASHEM (*a servant of G-d*), you have your p'ri for HASHEM, resulting in kedushah, and the end is Chayyei Olam (*Eternal Life*).

<sup>23</sup> For the loin (*wages*) that‡ Chet (*Sin*) pays out of its own payroll is mavet (*death*); however, the gracious matnat

§ 6:12 Ro 5:17,21 \* 6:14 Ro 8:2 † 6:15 see Ro 8:2 ‡ 6:17 slave master

§ 6:17 Isa 42:4 \* 6:18 slave master † 6:22 slave master ‡ 6:23 slave master

hachesed HASHEM (*the gift of the grace of G-d*) is Chayyei Olam b'Moshiach Yehoshua Adoneinu.

## 7

<sup>1</sup> 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?

<sup>2</sup> 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.

<sup>3</sup> Accordingly she will be named no'ehfet (*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.

<sup>4</sup> So then, Achim b'Moshiach, you also were put to death in relation to the Gezetz through the basar of Moshiach,\* in order that you might become another's, bound to Moshiach who was given Techiyah (*Resurrection*) from the Mesim, so that we might bear p'ri for HASHEM.

<sup>5</sup> 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† were working in our natural capacities, so as to bear p'ri for mavet (*death*).‡

<sup>6</sup> 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*).§

<sup>7</sup> 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 chamdanut (*covetousness, greediness*) if the Torah had not said, LO TACHMOD\* (*Thou shalt not covet*).

<sup>8</sup> 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.

<sup>9</sup> And in the absence of the Gezetz I was once alive. But when the mitzvoh (*commandment*) came,† Chet (*Sin*) became alive,

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\* 7:4 Ps 16:9-10; Ro 8:3 † 7:5 i.e., Chet Kadmon's yetzer harah of the fallen human condition ‡ 7:5 cf. Ro 4:15 § 7:6 Ro 2:29 \* 7:7 Ex 20:17 † 7:9 Gn 2:16-17

<sup>10</sup> and I died. The mitzvoh (*commandment*) intended as the Derech L'Chayyim (*Way to Life*) proved for me a means to mavet (*death*).

<sup>11</sup> For Chet (*Sin*), seizing its opportunity through the mitzvoh (*commandment*), deceived me and, through the mitzvoh (*commandment*), killed me.‡

<sup>12</sup> So that the Torah is kedoshah (*holy*) and the mitzvoh (*commandment*) is kedoshah and yasharah and tovah.

<sup>13</sup> 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*).

<sup>14</sup> 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.

<sup>15</sup> 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!

<sup>16</sup> But if that which I do is what I do not want, I agree with the Torah that the Gezezt is good.

<sup>17</sup> But now it is no longer I doing this, but [the power of] Chet (*Sin*) which dwells within me.§

<sup>18</sup> 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.

<sup>19</sup> For I fail to do good as I wish, but HaRah (*The Evil*) which I do not wish is what I commit.

<sup>20</sup> 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.\*

<sup>21</sup> I find then it be a Gezezt that for me who wishes to do HaTov (*The Good*), that for me HaRah (*The Evil*) lies ready at hand.

<sup>22</sup> For I rejoice, I have simcha Torah in the Torah of HASHEM, so far as the adam hapenimi† is concerned,

<sup>23</sup> But I see another gezezt (*law*) in my natural capacities at milchamah (*war*) with the Torah of my mind and making me a prisoner to the Gezezt of Chet (*Sin*) which is [a power] in my natural capacities.

<sup>24</sup> Wretched man am I! Who will deliver me from the body of this mavet (*death*)?

<sup>25</sup> Hodu l'HASHEM (*thanks be to G-d*) b'Moshiach Yehoshua Adoneinu. So then I myself with my mind serve the Torah of

‡ 7:11 Gn 3:1-6 § 7:17 Ro 5:13-14; 6:23 \* 7:20 cf. Ro 8:7-8 † 7:22 Ep 3:16

HASHEM and with my basar I serve the Gezetz of Chet (*the Law of Sin*).‡

## 8

<sup>1</sup> Therefore, now there is no gezar din (*verdict*) of ashem (*guilty*), no harsha'ah (*condemnation as guilty*) for those in Moshiach Yehoshua.\*

<sup>2</sup> For the Torah of the Ruach HaKodesh that gives Chayyim in Moshiach Yehoshua† has set me free from the “Gezetz” of Chet and Mavet.

<sup>3</sup> For what the Gezetz was unable to do in that it was weak through the basar,‡ G-d sent his own Zun fun der Oybershter§ in the very demut (*likeness*) of the basar of sinful humanity and as a chattat\* (*sin offering, sin atoning sacrifice*), and both pronounced and effected a sentence of death on HaChet baBasar (*Sin in the Flesh, in the fallen old humanity*),

<sup>4</sup> In order that the maleh chukat haTorah† (*the full statute requirement of the Torah*) 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.

<sup>5</sup> For those who exist in terms of the basar take the side of the basar, whereas those who exist in terms of the Ruach‡ take the side of the Ruach Hakodesh.

<sup>6</sup> For the way of thinking of the basar is mavet (*death*), whereas the way of thinking of the Ruach Hakodesh is Chayyim and Shalom.

<sup>7</sup> Because the way of thinking of the basar is hostility, eyvah§ (*enmity*) toward G-d, for it does not submit itself to the Gezetz of G-d; for it cannot.

<sup>8</sup> And those who are in the basar are not able to please HASHEM.

<sup>9</sup> However, you are not in the basar\* 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.

<sup>10</sup> And if Moshiach is in you, the body (*of the basar*) is dead because of sin† but the Ruach‡ is life for you because of Tzedek (*righteousness*).§

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‡ **7:25** 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 \* **8:1** cf. Ro 5:18 † **8:2** Jer 31:31-34; Ezek 36:26-27; Gn 2:16-17; 3:7,11,19; 5:12-20 ‡ **8:3** fallen human nature under Chet Kadmon and without hitkhadshut renewal and regeneration by the Ruach Hakodesh § **8:3** Moshiach \* **8:3** 2C 5:21 † **8:4** see Lv 18:5 ‡ **8:5** Hakodesh § **8:7** Gn 3:15 \* **8:9** i.e., unregenerate † **8:10** Ro 5:12 ‡ **8:10** Hakodesh § **8:10** cf. Ro 5:18

<sup>11</sup> 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.

<sup>12</sup> So then, Achim b'Moshiach, we are under no obligation to the basar to live in accordance with the basar.

<sup>13</sup> For if you live in accordance with the basar\* you will certainly die; but if by the Ruach Hakodesh you put to death the [shameful] acts of the body, you will live.

<sup>14</sup> For as many as are led by the Ruach HaElohim, they are bnei HaElohim.

<sup>15</sup> 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*),<sup>†</sup> by which we cry, "Abba, Avinu!"

<sup>16</sup> The Ruach Hakodesh himself bears eidus (*witness*) with our<sup>‡</sup> ruach that we are bnei HaElohim.

<sup>17</sup> And if bnei HaElohim, then also yoreshim (*heirs*) of G-d and co-heirs<sup>§</sup> together with Moshiach, provided that we suffer with him in order that we might also be set in kavod (*glory, eschatological glorification*) with him.

<sup>18</sup> 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.

<sup>19</sup> For the eager expectation of HaBri'ah (*the Creation*) awaits the heavenly hisgalus (*revelation, unveiling*) of the bnei HaElohim.

<sup>20</sup> For HaBri'ah (*the Creation*) was subjected to hevel (*futility*), not willingly, but on account of Him who subjected it, in tikvah (*hope*),

<sup>21</sup> Because HaBri'ah also itself will be set free from the avdut (*slavery*) of corruption into the deror\* (*freedom*) of the kavod (*glory*) of the bnei HaElohim.

<sup>22</sup> For we have da'as that the whole Bri'ah groans and suffers the chevlei leydah (*pangs of childbirth*) until now.

<sup>23</sup> 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<sup>‡</sup> for the Techiyah from HaMesim.<sup>‡</sup>

\* 8:13 old fallen humanity under slave master Chet Kadmon † 8:15 Ro 9:4

‡ 8:16 regenerate, Yn 3:6 § 8:17 Ro 4:13f \* 8:21 Isa 61:1 † 8:23 ransom for Geulah redemption of our body Gn 47:18 ‡ 8:23 See Ro 3:24-25; 9:4



<sup>24</sup> 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?

<sup>25</sup> But if we have *tikvah* for what we do not see, we eagerly await it with *savlanut*.

<sup>26</sup> In the same way, the Ruach Hakodesh helps us in our weakness.<sup>§</sup> 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.

<sup>27</sup> And He 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.

<sup>28</sup> 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*).<sup>†</sup>

<sup>29</sup> For those HASHEM had *da'as* of *beterem*‡ (*beforehand*), HASHEM also decided upon from the beginning to be conformed to the *demut* (*likeness*) of HASHEM's *Zun fun der Oybershter*, that he<sup>§</sup> should be HaBechor (*Firstborn*) among many Achim b'Moshiach.

<sup>30</sup> And those HASHEM decided upon from the beginning HASHEM also summoned; and those HASHEM summoned, HASHEM also acquitted and pronounced to be YITZDAK IM HASHEM; and those HASHEM acquitted and pronounced to be YITZDAK IM HASHEM, HASHEM also set in eternal *kavod* (*glory*).

<sup>31</sup> In view of these things, what therefore shall we say? If HASHEM is for us, who is against us?

<sup>32</sup> 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.\*

<sup>33</sup> Who will bring charges against the *Bechirei HaElohim* (*chosen ones of HASHEM*)? It is HASHEM who acquits and pronounces to be YITZDAK IM HASHEM (*justified with G-d*).

<sup>34</sup> Who is there to bring a judgment of *harsha'ah*† (*condemnation, to condemn to Onesh Gehinnom*)? 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*), who also intercedes on our behalf.<sup>§</sup>

§ 8:26 as creatures: see Ro 5:6 \* 8:27 Rv 2:23 † 8:28 Ro 9:11 ‡ 8:29 Jer 1:5

§ 8:29 Moshiach \* 8:32 see Ro 8:12-17; 4:13f † 8:34 cf. Ro 8:1 ‡ 8:34 Ps

110:1 § 8:34 see Ro 8:26-27

<sup>35</sup> 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*)?

<sup>36</sup> 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*).

<sup>37</sup> But in all these things we prevail bichlal (*entirely*) through Him who had ahavah for us.

<sup>38</sup> For I am convinced that neither Histalkus nor Chayyim nor Malachim nor Rulers, neither things present nor things to come nor kochot (*powers*),

<sup>39</sup> Neither height nor depth nor any other creature will be able to separate us from the ahavas HASHEM which is in Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

## 9

<sup>1</sup> I speak HaEmes in Moshiach, I do not speak sheker, my matzpun (*conscience*) bearing me eidus (*witness*) in the Ruach HaKodesh,

<sup>2</sup> That there is great agmat nefesh to me and unceasing anguish in my heart.

<sup>3</sup> 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,

<sup>4</sup> 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 Shekhinah (*glorious presence of G-d*) and the Beritot (*covenants*), the Matan Torah, the Avodas Kodesh (*worship*) and the Havtachot (*promises*);

<sup>5</sup> 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.

<sup>6</sup> 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].

<sup>7</sup> 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*).

<sup>8</sup> That is, it is not the Bnei habasar (*old humanity without hitkhdshut*) who are the Bnei HaElohim (*children of G-d*) but the Bnei HaHavtachah (*children of the promise*) who are

\* 8:35 13:4 † 8:36 Ps 44:22 [23] \* 9:7 Gn 21:12

reckoned as ZERA (*seed, children, including the right of the heir in relation to the father*).

<sup>9</sup> For this word is one of havtachah (*promise*): KA'ET SHOV ASHUV UL'SARAH BEN (*About this time I will come and Sarah shall have a son*).<sup>†</sup>

<sup>10</sup> 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.

<sup>11</sup> 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*)<sup>‡</sup> should stand in terms of bechirah (*divine election, selection, choosing*),

<sup>12</sup> Not from § mitzvos but from the One who makes the kri'ah (*divine summons*),<sup>\*</sup> it was said to her, RAV YA'AVOD TZAIR (*the elder will serve the younger*),<sup>†</sup>

<sup>13</sup> As it is written, VA'OHAV ES YA'AKOV V'ES ESAV SANEITI (*Ya'akov have I loved, but Esau have I hated*).<sup>‡</sup>

<sup>14</sup> What then shall we say? There is no avla (*injustice*) with G-d, is there? Chas v'shalom!

<sup>15</sup> For to Moshe Rabbeinu HASHEM says, V'CHANNOTI ES ASHER ACHON V'RICHAMETTI ES ASHER ARACHEM (*I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion*).<sup>§</sup>

<sup>16</sup> 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 HACHANINAH (*the hand of the G-d of gracious, free mercy*).

<sup>17</sup> For the Kitvei Hakodesh says to Pharaoh, BA'AVUR ZOT HE'EMADTICHA BA'AVUR HAROTECHA ES KOCHI ULEMA'AN SAPER SHMI BECHOL HA'ARETZ (*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*).<sup>\*</sup>

<sup>18</sup> So then, to whom HASHEM wills HASHEM shows chaninah (*mercy, free grace*), but whom HASHEM wills he hardens.<sup>†</sup>

<sup>19</sup> You will say to me, Then why does HASHEM still find fault? For who has resisted His will?

<sup>20</sup> 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*),<sup>‡</sup> Why have you made me thus?

<sup>21</sup> Or does the potter not have the right over the clay<sup>§</sup> to make from the same lump one vessel for honorable use and another for dishonorable use?

<sup>†</sup> 9:9 Gn 18:10,14    <sup>‡</sup> 9:11 Ro 8:28    <sup>§</sup> 9:12 zokheh-earning    <sup>\*</sup> 9:12 Ro 8:30

<sup>†</sup> 9:12 Gn 25:23    <sup>‡</sup> 9:13 Mal 1:2-3    <sup>§</sup> 9:15 Ex 33:19    <sup>\*</sup> 9:17 Ex 9:16    <sup>†</sup> 9:18 that is, makes unresponsive or more mired down in KESHI (*stubbornness, hardness*);

Dt 9:27    <sup>‡</sup> 9:20 Isa 29:16    <sup>§</sup> 9:21 Jer 18:6

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*),\* 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,†

23 And in order that He might make known the wealth of His kavod (*glory*) on vessels which are objects of HASHEM's chaninah (*mercy, free grace*) which He prepared beforehand for kavod?‡

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, V'AMARTI L'LO AMMI AMI ATAH (*And I will call the "not my people" my people*),§ and the "not loved" loved;

26 And it shall be in the place where it was said to them, "You are not my people," there they shall be called Bnei EL CHAI\* (*sons of the living G-d*).

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.†

29 And as Yeshayah said beforehand, Except Adonoi Tz'vaot had left us SARID KIM'AT‡(*some survivors*), we would have become like S'dom and we would have been the same as Amora.§

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\* 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† ma'asim‡(*works*). They have stumbled over the EVEN NEGEF (*Stone of Stumbling*),

33 As it is written, Hinei, I place in Tziyon a stone of stumbling and a rock of offense; and he who believes in Me shall not be put to shame.§

## 10

1 Achim b'Moshiach, the great tshuka (*desire, longing*) of my lev and my tefillah to HASHEM is for the Yeshu'at Yisroel

\* 9:22 1:16,18 † 9:22 Ro 9:3 ‡ 9:23 Ro 8:29-30 § 9:25 Hos 2:23 [2:25]

\* 9:26 Hos 2:1 † 9:28 Isa 10:22-23 ‡ 9:29 Ro 9:7 § 9:29 Isa 1:9 \* 9:31 supposed zokheh-earning † 9:32 zokheh-earning ‡ 9:32 Ro 3:20,28; 4:2,6;

9:11-12 § 9:33 Isa 8:14; 28:16

(salvation of Israel).

<sup>2</sup> 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.

<sup>3</sup> For, having no saving da'as of the Tzidkat HASHEM(*the righteousness of G-d*), and seeking to establish their own,\* they have not subjected themselves to the Tzidkat HASHEM(*righteousness of G-d*).†

<sup>4</sup> For Moshiach is the goal of the Torah as a means to being YITZDAK IM HASHEM, for all who have emunah.

<sup>5</sup> For Moshe Rabbeinu writes with reference to the (*accessibility of*) Tzidkat Torah (*righteousness which is from the Torah*), The man YA'ASEH OTAM VACHAI‡(*who does these things will live*) by them.

<sup>6</sup> Whereas the Tzidkat Emunah (*righteousness which is from faith*) speaks thus: Do not say§ in your lev, Who will go up into Shomayim? (that is, to bring Moshiach down)?

<sup>7</sup> Or, Who will go down into the abyss? (that is, to bring Moshiach up from the Mesim).

<sup>8</sup> But what does it say? “The Dvar is near you, in your MOUTH and in your HEART.”\* That is, the Dvar of Emunah which we proclaim.

<sup>9</sup> Because if you make hoda'ah (*confession*) “with your PEH” of Adoneinu Yehoshua, and have emunah “in your LEV” that G-d raised him from the Mesim, you† will be delivered.

<sup>10</sup> For with the “heart” one has emunah unto being YITZDAK IM HASHEM and with the “mouth” hoda'ah is made unto Yeshu'at Eloheinu.

<sup>11</sup> For the Kitvei Hakodesh says, Everyone who has emunah in Him shall not be put to shame.‡

<sup>12</sup> For there is no distinction between Yehudi and Yevani,§ for the same one is Adon Echad l'chulam (*one L-rd over all*), rich to all who call upon Him.

<sup>13</sup> For V'HAYAH KOL ASHER YIKRA B'SHEM ADONOI (*Everyone whoever calls upon the Name of the L-rd — Yoel 3:5 [2:32]*) shall be delivered.

<sup>14</sup> 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*)?

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\* **10:3** that is, self-attained    † **10:3** 1:17; 3:5,21,25-26; 6:18    ‡ **10:5** Lv 18:5    § **10:6** looking for Messianic salvation being merited by superhuman attainments in works    \* **10:8** Dt 30:14    † **10:9** See Mt 16:15-18    ‡ **10:11** Isa 28:16    § **10:12** cf. Ro 3:9

<sup>15</sup> 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” (*Isa 52:7*).

<sup>16</sup> But not all have mishma'at (*obedience*) to the Besuras HaGeulah. For Yeshayah says: MI HE'EMIN LISHMU'ATEINU\* (*Who has believed that which is heard, our report*)?<sup>†</sup>

<sup>17</sup> So, then, emunah comes from hearing, and hearing comes through the Dvar HaMoshiach.

<sup>18</sup> 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 (*Pss 19:4*).

<sup>19</sup> But I say, is it the case that Yisroel has not known? First, Moshe Rabbeinu says: I will provoke you to jealousy by those who are not a nation; by a senseless nation I will make you angry.<sup>‡</sup>

<sup>20</sup> And Yeshayah HaNavi is bold as to say: I have been found by those who do not seek Me; I have revealed Myself to those who do not ask for Me.<sup>§</sup>

<sup>21</sup> But concerning Yisroel he says: All the day I stretched out My hands to a disobedient and obstinate people.\*

## 11

<sup>1</sup> 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.

<sup>2</sup> HASHEM has not repudiated His people whom He foreknew.\* 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?

<sup>3</sup> 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.<sup>†</sup>

<sup>4</sup> 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.”<sup>‡</sup>

<sup>5</sup> 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*).

<sup>6</sup> But if on the mekor (*basis*) of chen v'chesed (*unmerited favor, grace*), then not on the mekor (*basis*) of § ma'asim

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\* **10:16** Isa 53:1 † **10:16** cf. Dt 9:4 ‡ **10:19** Dt 32:21 § **10:20** Isa 65:1 \* **10:21** Isa 65:2 \* **11:2** Ps 94:14; Ro 8:29 † **11:3** 1Kgs 19:10 ‡ **11:4** 1Kgs 19:18 § **11:6** loin (wages), batsolen (pay) for

(works), vi-bahlt (since) otherwise chesed would no longer be chesed.\*

<sup>7</sup> 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.†

<sup>8</sup> 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.‡

<sup>9</sup> And Dovid said, Let their shulchan (*table*) become a snare and a net, a trap and a retribution for them;

<sup>10</sup> Let their eyes be darkened so that they cannot see, and bend their backs forever.§

<sup>11</sup> I ask, therefore, have they stumbled so as to fall? Chas v'shalom! But by their peyscha (*transgression*), Yeshu'at Eloheinu is coming to the Goyim in order to provoke them to jealousy.

<sup>12</sup> And if their peyscha (*transgression*) means riches for the world, and their failure means riches for the Goyim, how much more will their fullness mean!

<sup>13</sup> I am speaking to you Goyim. So then, in as much as I am Shliach of the Ethnic Groups, I magnify my avodas kodesh, in the tikvah

<sup>14</sup> that I might provoke my kinsmen to jealousy and might save some of them.

<sup>15</sup> For if their rejection means ritztzuy (*reconciliation*),\* for the gontzer velt (*whole world*), what shall their acceptance mean other than Chayyim min haMesim (*Life from the dead ones*)?

<sup>16</sup> If the terumah haissa (*portion, offering of the dough*) that is reshit (*first*) is kodesh (*holy*), so is the whole; and if the shoshon (*root*) is kodesh (*holy*), so also are the ana'fim (*the branches*).

<sup>17</sup> 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,

<sup>18</sup> Do not boast† over the ana'fim. If you do boast, it is not the case that you sustain the shoshon, but the shoshon sustains you.

<sup>19</sup> You will say, then, "Ana'fim were broken off in order that I might be grafted in."

<sup>20</sup> 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.

\* 11:6 Ro 4:4-5    † 11:7 Ro 9:17-18    ‡ 11:8 Isa 29:10    § 11:10 Ps 69:22,23

\* 11:15 cessation of enmity, hostility between a wrathful holy G-d and sinful men

† 11:18 Ro 4:2

<sup>21</sup> For if G-d did not spare the natural anafim, neither will He spare you.

<sup>22</sup> Consider then the nedivut (*generosity*), the chesed of HASHEM, and also the fearful judgment of HASHEM: to those who fell,‡ severity; but to you the goodness of HASHEM, provided that you continue in that goodness; otherwise, you too will be cut off.

<sup>23</sup> Whereas, they also, if they do not continue in a condition of no emunah, shall be grafted in; for HASHEM is able to graft them in again.

<sup>24</sup> For if you§ 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.

<sup>25</sup> 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;

<sup>26</sup> And so Klal Yisroel shall be delivered, as it is written: Out of Tziyon shall come the Go'el (*Deliverer; Redeemer*); He will turn away, remove peyscha from Ya'akov (*Jacob*),

<sup>27</sup> And this will be My Berit (*covenant*) with them, when I take away their sins.\*

<sup>28</sup> With regard to the Besuras HaGeulah they are oyevim (*enemies*) for your† sake, whereas with regard to the bechirah (*election*) they are beloved for the sake of the Avot (*Fathers*).

<sup>29</sup> For the matnat HASHEM and the kri'at HASHEM are irrevocable.

<sup>30</sup> 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,

<sup>31</sup> So also they have now been without mishma'at for your chaninah (*mercy, pardon*) in order that they also might receive chaninah (*mercy*).‡

<sup>32</sup> For G-d has confined all in disobedience in order that He might have chaninah (*mercy*) on all;

<sup>33</sup> 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.

<sup>34</sup> For who has known the Ruach of HASHEM? Or who has been ISH ATZATO (*His Counselor*)?§

<sup>35</sup> Or who has given in advance to Him so that His presents come only as a (*choiv*) debt repaid?\*

‡ 11:22 Ro 11:15 § 11:24 Goyim \* 11:27 Isa 59:20-21; 27:9 † 11:28 you Goyim ‡ 11:31 Ro 9:15-16 § 11:34 Isa 40:13 \* 11:35 Job 41:11 [41:3]; Ro 4:4



<sup>36</sup> Because from Him and through Him and to Him are all things. Lo HaKavod l'Olamim. Omein. (*To Him be glory forever. Amen.*)

## 12

<sup>1</sup> I appeal to you, therefore, Achim b'Moshiach, through the rachamei HASHEM (*mercies of G-d*), to present your geviyah,\* all of your being, as a korban chai (*living sacrifice*), kadosh (*holy*) and acceptable to HASHEM,† which is your spiritual avodas kodesh service.

<sup>2</sup> Stop allowing yourself to be conformed to the Olam Hazeh, but be transformed by your hitkhdshut (*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.

<sup>3</sup> 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.

<sup>4</sup> For just as in one body we have many members (*natural capacities*), and all the members do not have the same function,

<sup>5</sup> So we all are one body in Moshiach, and are individually members one of another,

<sup>6</sup> Having matanot (*gifts*) which differ in accordance with the chesed (*unmerited favor, grace*) given to us. If we speak for G-d as nevi'im (*prophets*), it should be in proportion to the emunah given to us.

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> Let ahavah (*agape*) be without tzevi'ut (*hypocrisy*). Hate what is haRah, be devoted to what is tov.

<sup>10</sup> Show mishpochah (*family*) affection to one another in ahavah shel achvah (*brotherly love*). Be first in esteeming one another, in showing mutual respect.

\* 12:1 Gn 47:18 † 12:1 Gn 8:21

<sup>11</sup> Be zealous without negligence; with bren (*fervor, hitlahavut*) be burning with the Ruach Hakodesh. With avodas kodesh serve HASHEM.

<sup>12</sup> Have simcha in tikvah. Have savlanut in tzoros. Keep davening tefillos.

<sup>13</sup> With a spirit of koinonia, keep the pushke full for the needs of the Kedoshim. Aspire to hachnosas orchim.

<sup>14</sup> Say a bracha on those who bring redifah (*persecution*) on you, let it be a bracha and not a kelalah (*curse*).

<sup>15</sup> Join in simcha with those who rejoice, weep with those who weep.

<sup>16</sup> 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 anaviyim (*humble*),<sup>‡</sup> with the lowly am ha'aretz; do not be chachamim (*wise ones*) in your own estimation. §

<sup>17</sup> Repay no one ra'a (*evil*) for ra'a (*evil*). Take into consideration what is haTov in the sight of everyone and do that.\*

<sup>18</sup> If possible, so far as it depends on you, live in shalom with everyone.

<sup>19</sup> Do not take your own revenge, beloved, but give opportunity for G-d's Charon Af (*burning wrath*), for it is written, LI NAKAM V'SHILEM (*Vengeance is mine and recompense, repayment*) – I am He who will repay, says HASHEM.†

<sup>20</sup> "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."<sup>‡</sup>

<sup>21</sup> Do not be overcome by what is ra'a, but overcome haRah with haTov.

## 13

<sup>1</sup> Let kol nefesh (*every soul, person*) be subject to the official governing authorities. For there is no memshalah (*government*) except given by HASHEM, and the powers that be have been established by G-d.

<sup>2</sup> 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.

<sup>3</sup> For rulers are not a cause of pachad (*terror*) to hitnahagut (*conduct*) that is of HaTov but HaRah. Do you want to be without pachad of memshalah (*government*)? Do HaTov, and you will have the commendation of the representative of the memshalah.

‡ 12:16 Isa 29:19

§ 12:16 Ro 1:22

\* 12:17 Prov 3:4 TARGUM HASHIVIM

† 12:19 Dt 32:35 ‡ 12:20 Prov 25:21-22

<sup>4</sup> 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\* to no purpose. For he is the mesharet of HASHEM, an avenger for Charon Af† against the evildoer.

<sup>5</sup> Wherefore it is necessary to be subject, not only on account of the Charon Af of HASHEM, but also on account of matzpun (*conscience*).

<sup>6</sup> For that is why you also pay tribute (*taxes*). For they are mesharetim of G-d engaged in this very task.

<sup>7</sup> 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.

<sup>8</sup> Owe (*be indebted, obligated*) nothing to anyone except a choiv (*debt*) of ahavah (*love*); for he who has ahavah has fulfilled the Torah.

<sup>9</sup> For the mitzvoh, LO TIN'AF, LO TIRTZACH, LO TIGNOV, LO TACHMOD,‡ and any other of the mitzvot (*commandments*) is akitzur (*restated, in summary*) in this dvar Torah, VAHAVTA L'RE'ACHA KAMOGHA (*You shall love your neighbor as yourself*).§

<sup>10</sup> Ahavah (*agape*) does no wrong to the re'a (*neighbor*); therefore the fulfillment of the Torah is ahavah.

<sup>11</sup> 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'aminim (*believers*).

<sup>12</sup> The Lailah (*Night, of the old epoch*) is far advanced, and HaYom\* 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*)† of Ohr (*light*).

<sup>13</sup> 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*).

<sup>14</sup> But put on Rebbe, Melech HaMoshiach Yehoshua Adoneinu and make no provision for the basar (*old fallen nature*), to satisfy its ta'avot (*lusts*).

## 14

<sup>1</sup> Welcome the one who is weak in emunah (*faith*). But not for the purpose of setting him straight in arguments.

\* 13:4 Ro 8:35 † 13:4 Ro 1:18; 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4 ‡ 13:9 Ex 20:13-15,17; Dt 5:17-19,21 § 13:9 Lv 19:18 \* 13:12 Yom HaDin, the Day of Judgment † 13:12 Ro 6:13

<sup>2</sup> For example, one person has emunah (*faith*) to eat every potential food; but the weak practice vegetarianism.

<sup>3</sup> 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*).

<sup>4</sup> Who are you to condemn the eved (*house slave*) of someone else? In relation to Ribbono (*shel Olam*) he stands or falls. And he shall stand, for Ribbono (*shel Olam*) is able to make him stand.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> For no one of us lives for himself and no one dies for himself.

<sup>8</sup> 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.

<sup>9</sup> 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*).

<sup>10</sup> 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\* before his Kisse Din (*judgment seat*), his Kisse Mishpat,

<sup>11</sup> 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."<sup>†</sup>

<sup>12</sup> So then each of us will give account of himself to HASHEM.

<sup>13</sup> Let us therefore no longer pass judgment on one another, but decide this rather: not to put an occasion for michshol (*stumbling, offense, downfall*)<sup>‡</sup> in the way of the Ach b'Moshiach.

<sup>14</sup> 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.

<sup>15</sup> For if your Ach B'Moshiach is deeply upset on account of [your] okhel (*food*), you are no longer conducting yourself in

\* 14:10 see 2C 5:10    † 14:11 Isa 45:23    ‡ 14:13 Ro 9:32-33

terms of ahavah. Do not by your okhel destroy that one for whom Moshiach died.

<sup>16</sup> Therefore, do not let HaTov of you be brought into contempt.

<sup>17</sup> For the Malchut HASHEM is not a matter of eating and drinking, but of tzedek (*righteousness*),<sup>§</sup> shalom (*peace*) and simcha b'Ruach Hakodesh.

<sup>18</sup> For he who serves Moshiach in this is pleasing to HASHEM and approved by people in general.

<sup>19</sup> So then we pursue what makes for shalom and for the building up of one another.

<sup>20</sup> 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.

<sup>21</sup> It is a fine thing not to eat meat nor drink wine nor anything by which your Ach b'Moshiach stumbles.

<sup>22</sup> 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.

<sup>23</sup> 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

<sup>1</sup> We, the strong, ought to support the weaknesses of those without chizzuk,<sup>\*</sup> and not to please ourselves.

<sup>2</sup> Let each of us please his re'a with a view to what is beneficial, for upbuilding.

<sup>3</sup> For even Rebbe, Melech HaMoshiach did not please himself; but, as it is written, V'CHERPOT CHORPECHA NAF'LU ALAI (*The reproaches of those who reproach You have fallen on me*).<sup>†</sup>

<sup>4</sup> For as much as was written beforehand was written for our limudei kodesh, in order that through savlanut and through the nechamah of the Kitvei Hakodesh we might hold fast tikvah (*hope*).

<sup>5</sup> May the G-d of savlanut and of nechamah give you to live in harmony among yourselves in accordance with Rebbe, Melech HaMoshiach Yehoshua,

<sup>6</sup> In order that with achdus of mind and voice you might give kavod to the Elohim and Avi of Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

<sup>7</sup> Therefore, treat each other as orchim ratzuy (*welcome guests*), as Rebbe, Melech HaMoshiach welcomed you, to the kavod of HASHEM (*glory of G-d*).

<sup>8</sup> 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,

<sup>9</sup> And in order that the Goyim might give praise to HASHEM for His chaninah (*mercy*). As it is written, For this reason I will confess You among the Goyim and sing praises unto Your Name.<sup>‡</sup>

<sup>10</sup> Furthermore it says, HARNINU GOYIM AMMO (*Rejoice, Goyim with His people*).<sup>§</sup>

<sup>11</sup> And again, HALELU ES ADONOI KOL GOYIM SHABBECHUHU KOL HAUMMIM (*Baruch HASHEM, Praise the L-rd, all you Goyim, and let all the peoples praise Him*).<sup>\*</sup>

<sup>12</sup> And again Yeshayah says, The SHORESH OF YISHAI (*the Root of Jesse*),<sup>†</sup> shall come forth, even the one who arises to rule the GOYIM; in him (*the Gentiles, the nations*) shall put their TIKVAH (*hope*).<sup>‡</sup>

<sup>13</sup> May the Elohei HaTikvah (*the G-d of hope*) fill you with simcha and shalom in believing, that you may overflow in tikvah (*hope*), in the ko'ach (*power*) of the Ruach Hakodesh.

<sup>14</sup> 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.

<sup>15</sup> But I wrote to you rather bluntly in this iggeret hakodesh in part as a way of reminding you, by virtue of the chesed (*unmerited favor, gift of grace*) given me from HASHEM,

<sup>16</sup> 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.

<sup>17</sup> Therefore I have this glorying in Moshiach Yehoshua in reference to what concerns G-d.

<sup>18</sup> 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,

<sup>19</sup> By the ko'ach of otot u'moftim (*signs and wonders*), by the power of the Ruach Hakodesh; so that from Yerushalayim

<sup>‡</sup> 15:9 Ps 18:49 [50]    § 15:10 Dt 32:43    \* 15:11 Ps 117:1    † 15:12 i.e. Moshiach  
<sup>‡</sup> 15:12 Isa 11:10; 42:4

in a sweep round to Illyricum,<sup>§</sup> I have preached the Besuras HaGeulah HASHEM,

<sup>20</sup> 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*).

<sup>21</sup> But, as it is written, "Those who had not been told about Him will see, and those who had not heard shall understand."\*

<sup>22</sup> For this reason I have also regularly been prevented from coming to you.

<sup>23</sup> 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,

<sup>24</sup> 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.

<sup>25</sup> But now I am traveling to Yerushalayim in avodas kodesh service to the Kedoshim (*Messianic Jews in Jerusalem*).

<sup>26</sup> 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.

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> And I have da'as that when I come to you, I will come in the fullness of the Birkat HaMoshiach.

<sup>30</sup> 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,

<sup>31</sup> 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,

<sup>32</sup> 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.

<sup>33</sup> V'Elohei HaShalom im kulechem. Omein. (*May the G-d of peace be with you all. Amen.*)

§ 15:19 today's Yugoslavia and Albania

\*

15:21 Isa 52:15

## 16

<sup>1</sup> I recommend to you achoteinu (*our sister*) Phoebe, the Messianic Shammash of the kehillah in Cenchrea,

<sup>2</sup> 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.

<sup>3</sup> Drishat Shalom to Prisca and Aquila my fellow po'alim (*workers*) in Rebbe, Melech HaMoshiach Yehoshua,

<sup>4</sup> 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;

<sup>5</sup> 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\* for Moshiach.

<sup>6</sup> Drishat Shalom to Miryam, who has labored much for you.

<sup>7</sup> Drishat Shalom to Andronicus and Junia, my kinsfolk and my fellow prisoners, who are outstanding among Moshiach's shlichim, and also were in Moshiach before me.

<sup>8</sup> Drishat Shalom to Ampliatus, my beloved chaver in Adoneinu.

<sup>9</sup> Drishat Shalom to Urbanus, our fellow po'el (*worker*) in Moshiach, and my beloved Stachys.

<sup>10</sup> Drishat Shalom to Apelles, approved in Moshiach. Drishat Shalom to those from the household of Aristobulus.

<sup>11</sup> Drishat Shalom to Herodion, my kinsman. Drishat Shalom to those of the household of Narcissus who are in Adoneinu.

<sup>12</sup> Drishat Shalom to Tryphaena and Tryphosa, who have worked hard in Adoneinu. Drishat Shalom to the beloved Persis, who has labored much in Adoneinu.

<sup>13</sup> Drishat Shalom to Rufus the Bechir (*the Chosen one*) in Adoneinu; also his Em and mine.

<sup>14</sup> Drishat Shalom to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Achim b'Moshiach with them.

<sup>15</sup> Drishat Shalom to Philologus and Julia, Nereus and his achot; also Olympas and all the Kedoshim with them.

<sup>16</sup> Greet one another with a neshikat hakodesh. All the Kehillot of Moshiach send you Drishat Shalom.

<sup>17</sup> I appeal to you, Achim b'Moshiach, to look out for those who cause kitot (*sects*) and nisonot (*temptations*) contrary to the Torah which you learned, and keep away from them.

<sup>18</sup> For such people do not serve Rebbe, Melech HaMoshiach Adoneinu but their own appetites, and through smooth

\* 16:5 T. N. today's Turkey



loshon and fine sounding words they deceive the levavot of the unsuspecting.

<sup>19</sup> 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.

<sup>20</sup> And Elohei HaShalom will soon crush HaSatan under your feet. Chesed Adoneinu Moshiach Yehoshua yi'heyeh im-machem (*The unmerited favor, mercy and grace of Adoneinu Moshiach Yehoshua be with you*).

<sup>21</sup> Timotiyos my fellow po'el sends Drishat Shalom to you; also Lucius, Jason, and Sosipater, my kinsmen.

<sup>22</sup> I, Tertius, who have written the iggeret, send Drishat Shalom to you in Adoneinu.

<sup>23</sup> Gaius, who is host to me and to the whole kehillah sends Drishat Shalom to you. Erastus, the city treasurer, sends Drishat Shalom to you, also the Ach b'Moshiach, Quartus. [

<sup>24</sup> The chen v'chesed of Adoneinu Moshiach Yehoshua be with you all. Omein.]

<sup>25</sup> To him who is able to establish you by my Besuras HaGeulah, and the hachrazah (*proclamation, kerygma*) of Moshiach Yehoshua, in the hisgalus haSod concealed for long ages,

<sup>26</sup> but now made manifest and through Ketuvim Nevu'iyim, 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,

<sup>27</sup> to the only Elohim heChacham (*only wise G-d*), lo HaKavod b'Moshiach Yehoshua leolemei olemim. Omein.

## Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Corinth (I)

<sup>1</sup> 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\* the Ach b'Moshiach.

<sup>2</sup> 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.

<sup>3</sup> Chen v'Chesed HASHEM and Shalom from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

<sup>4</sup> Modeh Ani (*I give thanks*) to my G-d always concerning you for the Chen v'Chesed HASHEM having been given to you in Rebbe, Melech HaMoshiach Yehoshua,

<sup>5</sup> That in everything you were enriched in Moshiach in all expression and kol da'as (*all knowledge*),

<sup>6</sup> Even as the edut (*testimony*) of Rebbe, Melech HaMoshiach was confirmed in you,

<sup>7</sup> So that you are not lacking in any matnat Elohim, awaiting the hisgalus (*revelation*) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua,

<sup>8</sup> Who also with chizzuk (*strengthening*) will confirm you ad es Ketz (*until the time of the End*),<sup>†</sup> unreprouvable in the Yom HASHEM, the Yom Adoneinu, Rebbe, Melech HaMoshiach Yehoshua.<sup>‡</sup>

<sup>9</sup> Ne'eman (*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.

<sup>10</sup> Now I exhort you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua, that you all speak the same thing and that there not be among you machlokot (*divisions of dissension*),<sup>§</sup> but that you may have achdus (*unity*) in the same mind and in the same way of thinking.

<sup>11</sup> 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.

\* 1:1 Ac 18:17    † 1:8 Dan 11:35    ‡ 1:8 Am 5:18    § 1:10 Ro 11:18

<sup>12</sup> 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!”

<sup>13</sup> Has Moshiach been divided? Surely Sha’ul was not for you the one talui al HaEtz (*being hanged on the Tree*)? \* Surely it was not in the name of Sha’ul that the Moshiach’s tevilah in the mikveh mayim was given to you?

<sup>14</sup> Modeh Ani HASHEM that to not one of you I gave Moshia-ach’s tevilah, except Crispus and Gaius,†

<sup>15</sup> Lest anyone should say that in my name you were given the Moshiaach’s tevilah.

<sup>16</sup> Now I gave Moshiaach’s tevilah also to Stephanas’ household; as to the rest, I do not know if I gave Moshiaach’s tevilah to anyone else.

<sup>17</sup> For Moshiaach did not send me to give Moshiaach’s tevilah in the mikveh mayim, but to preach the Besuras HaGeulah, not by means of the lomdes (*cleverness, erudition*) of the rhetoric of Bnei Adam, lest the gevurah (*power*) of HaEtz HaKelalat HASHEM(*the Tree of the Curse of G-d*)‡ of Rebbe, Melech HaMoshiach be buttel (*cancelled out*).

<sup>18</sup> For the darshenen of HaEtz HaKelalat HASHEM(*the Tree of the Curse of G-d*)§ is narrishkait to the ones perishing. But to us who are being delivered in Yeshu’at Eloheinu, it is the gevurat HASHEM(*the power of G-d*).

<sup>19</sup> For it has been written, I will destroy CHOCHMAT CHACHAMAV (*the wisdom of the wise ones*) U’VINAT NEVONAV (*and the intelligence of the intelligent*) I will set aside.\*

<sup>20</sup> Where is the chacham (*wise man*)? Where is the sofer (*scribe*) of the yeshiva, where is the talmid chacham? Where is the philosophical debater of the Olam Haze? Did not HASHEM make the so-called chochmah (*wisdom*) of the Olam Haze to look like narrishkait?†

<sup>21</sup> For, als (*since*) – and this was by the chochmah of HASHEM – the Olam Haze did not by its chochmah have da’as of HASHEM, G-d was pleased through the “sichlut” (*foolishness*) of the Hachrazah (*Proclamation, Kerygma, Preaching*) of the Besuras HaGeulah to save the ma’aminim (*believers*).

<sup>22</sup> Yehudim ask for otot (*signs*)‡ and Yevanim (*Greeks*) seek chochmah,

<sup>23</sup> But, we proclaim Moshiaach and nivlato al haEtz (*his body on the Tree*):§ to Jews, a michshol;\* to Goyim, narrishkait (*foolishness*).

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\* 1:13 Dt 21:23 † 1:14 Ro 16:23 ‡ 1:17 Dt 21:23 § 1:18 Dt 21:23 \* 1:19 Isa 29:14 † 1:20 Isa 19:11,12; Job 12:17; Isa 44:25; Jer 8:9 ‡ 1:22 Ex 7:3 § 1:23 Dt 21:23 \* 1:23 Isa 8:14

<sup>24</sup> Yet, to those whom HASHEM has given the kri'ah<sup>†</sup> and summoned, to HaKeru'im (*to the Called Ones*), both to Yehudim and to Yevanim Rebbe, Melech HaMoshiach, the Gevurat HASHEM and the Chochmat HASHEM.

<sup>25</sup> For the so-called "sichlut" (*foolishness*) of HASHEM has more chochmah than Bnei Adam, and the "weakness" of G-d has more koach (*power*) than Bnei Adam.<sup>‡</sup>

<sup>26</sup> For you see your kri'ah (*call*), Achim b'Moshiach, what you were, that not many of you were chachamim (*wise ones*) by the standards of Bnei Adam, not many ba'alei hashpa'ah (*people of influence*), not many ba'alei zchus (*privileged*).

<sup>27</sup> 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*).

<sup>28</sup> And those of the Olam Hazeh without mishpochah atzilah (*noble birth*) and those which are hanivzim<sup>§</sup> (*the despised*) HASHEM chose, choosing the things that are not, in order to bring to naught the things that are.

<sup>29</sup> His tachlis (*purpose*) is that no basar (*fallen humanity sold under the power of slave master Chet Kadmon, Original Sin*)<sup>\*</sup> may boast before HASHEM.

<sup>30</sup> 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*),<sup>†</sup>

<sup>31</sup> Al menat (*in order that*), as it has been written, YITHALLEL HAMITHALLEL B'HASHEM<sup>‡</sup> (*The one boasting let him boast in the L-rd*).<sup>§</sup>

## 2

<sup>1</sup> 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.

<sup>2</sup> For I made the decision not to have da'as of anything among you except Moshiach and nivlato al haEtz<sup>\*</sup> (*his body – gufa, bar-minen – on the Boim [Yiddish for tree]*).

<sup>3</sup> And I came to you<sup>†</sup> in weakness<sup>‡</sup> and in yir'at Shomayim and in fear and in much trembling I was with you,

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<sup>†</sup> 1:24 1C 1:1-2    <sup>‡</sup> 1:25 1C 1:18    <sup>§</sup> 1:28 Isa 53:3    <sup>\*</sup> 1:29 Ro 7:14    <sup>†</sup> 1:30 Jer 23:5,6; 33:16    <sup>‡</sup> 1:31 Jer 9:23    <sup>§</sup> 1:31 Ps 34:2; 44:8    <sup>\*</sup> 2:2 Dt 21:23    <sup>†</sup> 2:3 Ac 18:1    <sup>‡</sup> 2:3 1C 1:25,27

<sup>4</sup> And my speech and my hachrazah (*proclamation, kyrygma, preaching*) to you of the Besuras HaGeulah of HASHEM was not in persuasive words but in the demonstration of the Ruach Hakodesh and the gevurat HASHEM(*power of G-d*),§

<sup>5</sup> That the\* emunah (*faith*) of you may not be in the [Olam Hazeh] “chochmah” of Bnei Adam, but in the gevurat HASHEM.†

<sup>6</sup> 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,‡ the ones being brought to naught.§

<sup>7</sup> But we speak the chochmah of HASHEM in a hidden sod (*mystery*),\* 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*);†

<sup>8</sup> 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*) the§ Adon HaKavod.\*

<sup>9</sup> But even as it has been written, Things which no eye has seen and LO SHAMU (*they had not heard*) nor did it come up into the heart of Bnei Adam, the things G-d prepared for the ones who have ahavah for him.†

<sup>10</sup> 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.

<sup>11</sup> For who of Bnei Adam has da'as of the things of Bnei Adam except the ruach of a man in him? So also the things of G-d no one has known except the Ruach HASHEM.‡

<sup>12</sup> 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,

<sup>13</sup> Which things also we speak, not in devarim (*words*) taught by chochmah haBnei Adam, but in devarim taught by the Ruach Hakodesh, making midrash§ of the things of the Ruach Hakodesh\* by means of the words of the Ruach Hakodesh.

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§ 2:4 1C 1:17 \* 2:5 orthodox Jewish † 2:5 1:17 ‡ 2:6 Ro 13:3 § 2:6 Ps 146:4 \* 2:7 1C 2:1 † 2:7 Ro 8:29-30 ‡ 2:8 Dt 21:23 § 2:8 Moshiach \* 2:8 Ps 24:7 † 2:9 Isa 64:4 [3]; TARGUM HASHIVIM; Isa 52:15 ‡ 2:11 Jer 17:9; Prov 20:27 § 2:13 exposition, interpretation \* 2:13 1C 2:12

<sup>14</sup> But a natural person does not receive the things of the Ruach Hakodesh of HASHEM, for they are narrishkait (*foolishness*)<sup>†</sup> to him, and he is not able to have personal saving da'as of them, because they are discerned in the Ruach Hakodesh.

<sup>15</sup> Now the man of the Ruach Hakodesh discerns all things, but, by no one is he discerned.

<sup>16</sup> For, "Who has known the mind of HASHEM so as to instruct Him?"<sup>‡</sup> But we have the mind of Moshiach.

### 3

<sup>1</sup> Achim b'Moshiach, I was not able to speak to you as to men of hitkhadshut and ruchaniyut; I had to speak to you as bnei basar, as olalim b'Moshiach.

<sup>2</sup> 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.

<sup>3</sup> For still you are bnei basar (*carnally-minded believers*). For als (*since*) there is still kinah and merivah (*strife*) among you, \* are you not bnei basar, by the standards of Bnei Adam?

<sup>4</sup> For, whenever anyone says, "I am of Sha'ul," but another, "I am of Apollos," are you not as anshei shechichim (*ordinary men*)?

<sup>5</sup> 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.

<sup>6</sup> I planted, Apollos watered, but HASHEM gave the increase.

<sup>7</sup> Therefore, neither is the one planting anything nor the one watering, but it is the One giving the increase – HASHEM!

<sup>8</sup> 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*).<sup>†</sup>

<sup>9</sup> For we are fellow po'alim (*workers*) of HASHEM, you are the sadeh HASHEM (*field of G-d*), you are HASHEM's binyan (*building*).<sup>‡</sup>

<sup>10</sup> According to the Chen v'Chesed HASHEM having been given to me as a bannai chacham (*wise builder*), I laid a yesod (*foundation*), and another builds on it. But, let each one beware how he builds on it.

<sup>11</sup> For no other yesod other than the one that has been laid can be laid: Rebbe, Melech HaMoshiach. §

<sup>12</sup> Now if anyone builds on the yesod with gold, silver, precious stones, wood, hay, stubble,

† 2:14 1C 1:21-24    ‡ 2:16 Isa 40:13 TARGUM HASHIVIM    \* 3:3 1:11    † 3:8 Ps

18:20; 62:12    ‡ 3:9 Isa 61:3    § 3:11 Isa 28:16

<sup>13</sup> The ma'aseh (*work*) of each bannai will become evident, for, haYom\* 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.†

<sup>14</sup> If anyone's ma'aseh he built on the yesod will survive,‡ a sachar (*reward*)§ he will receive;

<sup>15</sup> If anyone's ma'aseh will be consumed, he will suffer loss, but he himself will be saved,\* yet so as through Eish (*fire*).

<sup>16</sup> Do you not have da'as that you are a Heikhal HASHEM and the Ruach Hakodesh of HASHEM dwells in you?

<sup>17</sup> If anyone attempts to cause churban to the Heikhal HASHEM, G-d will destroy this man, for the Heikhal HASHEM is kadosh, and you [plural] are that Heikhal.

<sup>18</sup> 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.†

<sup>19</sup> For the chochmah (*wisdom*) of Olam Hazeh is narrishkait (*foolishness*) with HASHEM. For it has been written, LOCHED CHACHAMIM BE'ARMAM (*He catches the wise in their own craftiness*).‡

<sup>20</sup> And again, HASHEM YODE'A MACHSH'VOT ADAM KI HEMAH HEVEL (*The L-rd knows the thoughts of the wise that they are empty vanity*).§

<sup>21</sup> So let no one boast in Bnei Adam, for all things belong to you,

<sup>22</sup> 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,

<sup>23</sup> And you are Moshiach's and Moshiach is HASHEM's.

## 4

<sup>1</sup> So let a man consider us as Gabba'im of Rebbe Melech HaMoshiach and mefakkechim (*stewards, supervisors*) of the sodot (*mysteries*) of HASHEM.

<sup>2</sup> Moreover, it is sought in mefakkechim that one be found that has ne'emanut (*faithfulness*).

<sup>3</sup> But to me it is a very small thing that I be brought, as it were, before your Bet Din for you to play dayanim (*religious judges*) judging me, or that I am judged by Bnei Adam on their merely human Yom HaDin; I do not even act as Dayan (*Judge of a Rabbinical Court*) of myself.

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\* 3:13 Yom haDin    † 3:13 Num 31:22,23; Jer 23:28,29; Mal 3:3    ‡ 3:14 Yn 15:16  
 § 3:14 Gn 15:1    \* 3:15 Ep 2:8-9    † 3:18 Isa 5:21    ‡ 3:19 Job 5:13    § 3:20 Ps 94:11

<sup>4</sup> I am aware of nothing against myself, but not in this have I been yitzdak (*justified*); it is the L-rd who is my Shofet (*Judge*).\*

<sup>5</sup> Therefore, do not judge anything before the time, until the Bias Adoneinu,<sup>†</sup> 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.<sup>‡</sup>

<sup>6</sup> Now these things, Achim b'Moshiach, I made a dimyon (*comparison*) applied with respect to myself and Apollos for your sake, that through us you may learn not to go beyond what things have been written,<sup>§</sup> lest you are puffed up as ba'alei ga'avah (*conceited, haughty persons*) in favor of one or against the other.

<sup>7</sup> For who makes you so distinguished? And, by the way, what do you have which you did not receive? And if indeed you were given it, why this ga'avah, this boastfulness as if you had not received it?

<sup>8</sup> 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.

<sup>9</sup> 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.\*

<sup>10</sup> 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.

<sup>11</sup> Until the present sha'ah (*hour*) we both hunger, and thirst, and are naked, and are beaten and homeless.

<sup>12</sup> And we have parnasah, toiling with our own hands; being reviled, we make a bracha; being persecuted, we endure it:

<sup>13</sup> Being defamed by loшон hora, we conciliate. We have become what the earth wants swept out the door, something considered trash the Olam Hazeh wants removed.<sup>†</sup>

<sup>14</sup> The purpose of this iggeret is not to bring you under bushah (*shame*). I write these things as admonishing my beloved yeladim.

<sup>15</sup> For, though you may have in Moshiach morei derech numbering ten thousand, you have not many avot, for in

\* 4:4 Gn 18:25; Dan 7:13-14 † 4:5 Moshiach ‡ 4:5 Job 12:22; Ps 90:8 § 4:6

2:13 \* 4:9 Ps 71:7 † 4:13 Jer 20:18; Lam 3:45



Moshiach through the Besuras HaGeulah I<sup>‡</sup> became your abba.

<sup>16</sup> Therefore, I encourage you, imitate me.

<sup>17</sup> 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.

<sup>18</sup> Now as to my coming to you, some were puffed up,<sup>§</sup>

<sup>19</sup> 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*).

<sup>20</sup> For the Malchut HASHEM depends not on the talk [of the ish sefatayim (*the eloquent speaker*)] but on ko'ach (*power*).

<sup>21</sup> 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

<sup>1</sup> 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.\*

<sup>2</sup> 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?

<sup>3</sup> 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.

<sup>4</sup> In the name of Adoneinu Yehoshua, when you have assembled in your shul<sup>†</sup> and I am with you by the same Ruach Hakodesh along with the gevurat Adoneinu Yehoshua,

<sup>5</sup> You are to transmit and hand over to HaSatan such a person for the churban of the basar,<sup>‡</sup> that his neshamah may be spared in the Yom HASHEM.<sup>§</sup>

<sup>6</sup> Your boasting is not good. Do you not have da'as that a little chametz all the mixture leavens?

<sup>7</sup> 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

<sup>‡</sup> 4:15 T.N. Notice 1C 4:6 indicates the canon of inerrant Scripture is closed and may not be added to. § 4:18 Jer 43:2 \* 5:1 Lv 18:8 † 5:4 Ro 2:2 ‡ 5:5 1C

3:16-17 § 5:5 Am 5:18; Mal 3:19; Yoel 2:1-17

(*unleavened bread*). More than that, our Korban Pesach has been sacrificed, Moshiach.\*

<sup>8</sup> So let us celebrate Pesach, not with old chametz, nor with the chametz of kavvanah ra'ah (*malice*) and wickedness, but with matzot of kenut (*sincerity*) and emes.<sup>†</sup>

<sup>9</sup> I wrote to you in the iggeret not to mix with those engaging in acts of zenut (*fornication*),

<sup>10</sup> 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.

<sup>11</sup> 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*).

<sup>12</sup> 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]?

<sup>13</sup> But the outsiders HASHEM judges. UVI'ARTA HARA MIKKIR'BECHA (*You must purge the evil from among you*).<sup>‡</sup>

## 6

<sup>1</sup> 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?

<sup>2</sup> 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?

<sup>3</sup> Do you lack da'as that the malachim will come before our Bet Din? Not to mention the things of Olam Hazeh!

<sup>4</sup> 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?

<sup>5</sup> 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?

<sup>6</sup> But an Ach b'Moshiach takes another Ach b'Moshiach to court, and this before the courtroom of Apikorosim (*Unbelievers*)?

\* 5:7 Ex 12:3-6,21    † 5:8 Ex 12:14,15; Dt 16:3    ‡ 5:13 Dt 17:7; 19:19; 22:21,24; 24:7

<sup>7</sup> 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?

<sup>8</sup> But you yourselves do wrong and practice hona'ah (*cheating*), and this to your Achim b'Moshiach.

<sup>9</sup> 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 elim (*idolaters*), nor mena'afim (*adulterers*), nor effeminate call boys nor homosexuals,\*

<sup>10</sup> Nor ganavim (*thieves*), nor kamtzanim (*misers*), nor shikkorim (*drunkards*), nor megadefim (*revilers*), nor the ones doing hona'ah (*swindling*) – none of these will inherit the Malchut HASHEM.

<sup>11</sup> And some of you were these things. But you were washed and made tehorim (*clean*), you were made to be Am Kadosh, you were made to be yitzdak im HASHEM in the name of Rebbe, Melech HaMoshiach Yehoshua Adoneinu and in the Ruach Hakodesh of Eloheinu.

<sup>12</sup> “All things to me are proper!”† But not all things are beneficial. “All things to me are proper!” But I will not be mastered by anything.

<sup>13</sup> “Okhel (*food*) for the stomach and the stomach for okhel, but HASHEM will destroy both one and the other;”‡ but the body is not for zenut but for HASHEM, and HASHEM for the body.

<sup>14</sup> And HASHEM brought about the Techiyah from HaMesim for Moshiach Adoneinu and will also bring about the Techiyas HaMesim for us through His gevurah (*power*).

<sup>15</sup> 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!*)

<sup>16</sup> Or do you not have da'as that of the one joining himself to a zonah, that V'HAYU L'VASAR ECHAD (*And they will be as one flesh*)?§

<sup>17</sup> But the one with deveykus\* (*cleaving, attachment*) to HASHEM has achdus (*union*) in the Ruach Hakodesh with Elohim.

<sup>18</sup> Flee zenut!† “Every chet is outside the body,” [you say]. But the one guilty of zenut commits chet against the body itself.

\* 6:9 Job 13:9; Lv 18:20; Dt 22:22; Lv 18:22 † 6:12 1C 10:23 ‡ 6:13 1C 1:8; 3:13; 5:5 § 6:16 Gn 2:24 \* 6:17 Dt 11:22 † 6:18 Prov 6:23–7:27

<sup>19</sup> Or have you no da'as that your body is a Heikhal HASHEM of the Ruach Hakodesh in you, whom you have from HASHEM, and you are not your own?

<sup>20</sup> For [the Geulah redemption of] you [from the Golus of Chet] was purchased with a price; therefore, bring kavod to HASHEM with your gufot.‡

## 7

<sup>1</sup> 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."\*

<sup>2</sup> But, because of the acts of zenut, let each Ben Adam have his own Isha, and let each Isha have her own Ba'al (*Husband*).

<sup>3</sup> Let the ba'al render the conjugal choiv (*debt*) to his isha, and likewise also the isha to her ba'al (*husband*).

<sup>4</sup> 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.

<sup>5</sup> Do not deprive each other, unless by agreement for a set time, that you may renew zerizut (*diligence*) to tefillah (*prayer*) and again you may be together, lest HaSatan lead you into nissayon (*temptation*) because of your lack of shlitah atzmi (*self-control*).†

<sup>6</sup> But I say this according to concession,‡ not according to § mitzvoh.

<sup>7</sup> 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.

<sup>8</sup> But, I say to the bochrin and the almanot (*widows*), it is beneficial for them if they remain as I am;

<sup>9</sup> But if they do not have shlitah atzmi, let them marry. For better it is to marry than with Eish to be set ablaze.

<sup>10</sup> But to the ones having entered bibrit hanissuim (*in covenant of marriage*), I charge, not I but Rebbe, Melech HaMoshiach Adoneinu, an isha is not to separate from her ba'al (*husband*).\*

<sup>11</sup> 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.

<sup>12</sup> But, to the rest I — Sha'ul — not Rebbe, Melech HaMoshiach Adoneinu, say: if any Ach b'Moshiach has an isha who is an Apikoros and she is willing to live with him, let him not leave her;

‡ 6:20 Ps 74:2    \* 7:1 i.e., postpone the chasunoh (wedding)    † 7:5 Ex 19:15;

1Sm 21:4,5    ‡ 7:6 in view of 5:1-5; 6:12-20    § 7:6 Rebbe, Melech HaMoshiach's

\* 7:10 Mal 2:14-16

<sup>13</sup> 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*).

<sup>14</sup> For,† the ba'al who is an Apikoros is mekudash b'Ruach Hakodesh (*set apart as holy in the Ruach Hakodesh*) by the isha, and the isha who is an Apikoros likewise by the Ach b'Moshiach; otherwise, your yeladim are tema'im (*unclean*); but now they are tehorim (*clean*).‡

<sup>15</sup> 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.

<sup>16</sup> For how do you know, isha, if you will not bring your basherter (*destined mate*), your ba'al, to Yeshu'at Eloheinu?

<sup>17</sup> Only each of you walk the derech§ to which you were called by HASHEM.\* This is my charge in all the kehillot of Moshiach.

<sup>18</sup> 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.

<sup>19</sup> Bris milah is not everything; nor is the lack of it; but being shomer mitzvot HASHEM.

<sup>20</sup> Each one walk the derech of his kri'ah (*calling, summons*), and remain there.

<sup>21</sup> If while a bond servant you were called, do not let it consume you, although if you can gain your deror (*freedom, liberty*),† do so.

<sup>22</sup> For, the one in HASHEM having been called while a bond servant is‡ Adoneinu's ben Chorin (*freedman*); likewise, the one having been called while a ben Chorin is the Rebbe, Melech HaMoshiach's bond servant.

<sup>23</sup> You were bought with a pidyon nefesh price; do not become avadim haBnei Adam.

<sup>24</sup> Each one wherever on the derech of Chayyim he was called, Achim b'Moshiach, there let him remain in deveykus with HASHEM.

<sup>25</sup> 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*).

<sup>26</sup> I consider therefore, it to be beneficial, because of the impending Crisis§ that you remain as you are.

† 7:14 T.N. following the principle of bikkurim    ‡ 7:14 Mal 2:15    § 7:17 T.N. according to HASHEM's tochnit or etzah Ro 8:28    \* 7:17 Ps 1:6    † 7:21 Lv 25:10    ‡ 7:22 Rebbe, Melech HaMoshiach    § 7:26 i.e., the Chevlei Moshiach and eschatological woes preceding the Bias Moshiach

<sup>27</sup> 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.

<sup>28</sup> 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.\*

<sup>29</sup> Now this I say, Achim b'Moshiach, the time [until HaKetz] has been shortened. From now on, let those having nashim live as if not having nashim,

<sup>30</sup> 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,

<sup>31</sup> And let the ones using the Olam Hazei as not fully using it, for the present form of the Olam Hazei is passing away.

<sup>32</sup> 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.

<sup>33</sup> But the one having taken an isha cares for the things of the Olam Hazei, how he may please his isha,

<sup>34</sup> And he has been divided.† Both the isha free of a ba'al or the *betulah* cares for the things of HASHEM, that she may be *tehorah* spiritually and physically. But the isha with a ba'al cares for the things of the Olam Hazei, how she may please her ba'al.

<sup>35</sup> Now, this I say for your own benefit, not that I may throw a noose on your deror (*freedom*),‡ but I speak with respect to what is decent, seemly, and sits well with HASHEM, without distraction [in avodas kodesh].§

<sup>36</sup> However, if anyone thinks he does not have proper *hitnagut* (*conduct*) toward the *betulah* of his *eirusin* (*betrothal, engagement*), and if he thinks his *basherte* (*destined mate*) is getting along in years, and thus it has to be, what he desires, let him do; there is no chet, let them enter *bibrit hanissuim* (*in covenant of marriage*).

<sup>37</sup> 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.

<sup>38</sup> So then both the one entering *bibrit hanissuim* with his *betulah* does well, and the one not entering *bebrit hanissuim* with his *arusah* (*betrothed*) will do better.\*

<sup>39</sup> An isha has been bound (*bibrit hanissuim, in covenant of marriage*) for so long a time as her ba'al lives, but if her

\* 7:28 Mt 24:19 † 7:34 1C 1:13 ‡ 7:35 Lv 25:10 § 7:35 Ps 86:11 \* 7:38 1C 7:34

ba'al should sleep the sleep of the mesim, she is free to enter bibrit hanissuim with the ba'al she desires, but only in Rebbe, Melech HaMoshiach Adoneinu.

<sup>40</sup> However, happy is she, and even more so, if she remains as she is; and I think in this bit of wisdom I am offering that I have the Ruach Hakodesh.

## 8

<sup>1</sup> 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*) builds up.\*

<sup>2</sup> If anyone presumes he has da'as of anything, he does not yet have da'as of the necessary da'as.

<sup>3</sup> But if a person has Ahavas HASHEM, HASHEM has da'as of that person.†

<sup>4</sup> 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.‡

<sup>5</sup> For even if there are§ so-called “g-ds,” whether in Shomayim or on ha'aretz, even as there are so-called “g-ds” many and “l-rds” many,

<sup>6</sup> Yet in fact for us we have da'as that there is ADONOI ECHAD (*L-rd is One*),\* HASHEM AV ECHAD L'CHULLANU (*One Father of us all*),† from whom are all things, and we exist for HASHEM, and there is Adon Echad,‡ Moshiach Yehoshua,§ through whom are all things and we through him.

<sup>7</sup> 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*).

<sup>8</sup> 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.

<sup>9</sup> But beware lest somehow your cherut (*freedom*) becomes a michshol (*stumbling block*) to the weak ones.

<sup>10</sup> 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?

<sup>11</sup> For the one being weak [in emunah] is being destroyed by your “da'as,” the Ach b'Moshiach for whom Moshiach died.

\* 8:1 1C 14:1 † 8:3 Jer 1:5 ‡ 8:4 Dt 4:35,39; 6:4 § 8:5 in popular tradition

\* 8:6 Dt 6:4 † 8:6 Mal 2:10 ‡ 8:6 Mal 3:1 § 8:6 Zech 3:8; 6:11-12

<sup>12</sup> And thus by sinning against the Achim b'Moshiach and wounding their weak matzpunim (*consciences*), you commit averos against Rebbe, Melech HaMoshiach.

<sup>13</sup> Therefore, if okhel causes my Ach b'Moshiach to trip on a michshol, I should never eat meat again, lest I cause my Ach b'Moshiach to stumble.

## 9

<sup>1</sup> Do I not have cherut? \* Am I not a Shliach? Have I not seen Rebbe, Melech HaMoshiach Adoneinu? Are you not my po'al (*work*) in Adoneinu?

<sup>2</sup> If to others I am not a Shliach, surely I am to you, for you are the chotam (*seal*) of my shlichus, † in HASHEM.

<sup>3</sup> My apologetic to the ones cross-examining me is this:

<sup>4</sup> Do I not have the privilege of eating and drinking?

<sup>5</sup> Is the privilege not mine to take an achot b'Moshiach as isha in my travels for Rebbe, Melech HaMoshiach's avodas kodesh, just as the rest of his Shlichim do and the Achim ‡ of Rebbe, Melech HaMoshiach Adoneinu and Kefa?

<sup>6</sup> Or is it only Bar-Nabba and I who are denied the privilege of not working at a parnasah?

<sup>7</sup> 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? §

<sup>8</sup> Do I say this according to the dvar haBnei Adam? Or does not the Torah say these things?

<sup>9</sup> For, in the Torah of Moshe \* it has been written, LO TACH-SOM SHOR BEDISHO (*You shall not muzzle an ox treading grain*). † Surely it is not for oxen that HASHEM is concerned.

<sup>10</sup> 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.

<sup>11</sup> If we sowed spiritual things to you, is it too much if we reap in material things from you? ‡

<sup>12</sup> 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.

<sup>13</sup> Do you not have da'as that the kohanim serving in the Beis Hamikdash sherut (*service in the Temple*) eat the things

\* 9:1 in Rebbe, Melech HaMoshiach    † 9:2 Ga 2:10    ‡ 9:5 See Mt 13:55    § 9:7

Dt 20:6; Prov 27:18    \* 9:9 Rabbenu    † 9:9 Dt 25:4    ‡ 9:11 Ro 15:27



of the Beis Hamikdash; the kohanim attending the Mizbe'ach (*altar*) have their share with the Mizbe'ach (*altar*)?

<sup>14</sup> So also Moshiach Adoneinu appointed the ones proclaiming the Besuras HaGeulah to get their parnasah from the Besuras HaGeulah.

<sup>15</sup> 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*].

<sup>16</sup> For if I preach the Besuras HaGeulah there is nothing for me to boast about, als (since) necessity is laid on me, for Oy Li (*Woe to me!*) if I do not preach the Besuras HaGeulah. §

<sup>17</sup> For, if I do this willingly, I have a sachar (*reward*), but if unwillingly, then a ne'emanut (*trusteeship*), a kehunah for the Besuras HaGeulah\* has been entrusted to me.

<sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> 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† — that the ones under Gezetz I might win;

<sup>21</sup> To the ones without Gezetz, as without Gezetz, though not being without the Torah of Hashem‡ but being under Moshiach's Torah,§ that I might win the ones without Gezetz.

<sup>22</sup> 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.

<sup>23</sup> And all things I do because of the Besuras HaGeulah that a fellow partaker and deveykus sharer in it I may become.

<sup>24</sup> 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.

<sup>25</sup> And everyone competing in the [Olympic] games in all things exercises shlitah atzmi: those ones, therefore, that they may obtain a perishable wreath; but we, an imperishable.

<sup>26</sup> Therefore, I run not as one without a goal that is kovua (*fixed, set*). I box as not beating the air.

<sup>27</sup> 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

<sup>1</sup> I do not want you to be without da'as, Achim b'Moshiach, that Avoteinu all were under the anan\* (*cloud*) and passed through the sea,†

<sup>2</sup> And all into Moshe Rabbenu were given tevilah in the anan (*cloud*) and in the sea,

<sup>3</sup> And all of the same spiritual okhel (*food*) ate,‡

<sup>4</sup> And all of the same spiritual drink drank, for they were drinking from a spiritual TZUR following them,§ and that TZUR was Moshiach.

<sup>5</sup> But HASHEM was not pleased with most of them, for they were strewn about in the desert, VAYISHCHATEM BAMIDBAR (*then He slaughtered them in the desert*).\*

<sup>6</sup> Now these things occurred as moftim (*examples*) for us, in order that we would not crave what is ra'ah as they did.†

<sup>7</sup> 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."‡

<sup>8</sup> Neither should we commit zenut as some of them committed zenut and fell in one day twenty-three thousand.§

<sup>9</sup> Neither let us tempt Moshiach, as some of them put Moshiach to the test, and by nechashim (*serpents*) were being destroyed.\*

<sup>10</sup> Neither should we murmur and grumble even as some of them VAYILONU (*and they murmured*)† and they were destroyed by the destroyer.‡

<sup>11</sup> Now, these things happened to those ones as moftim (*examples*), but it was written for our admonition, to whom the Kitzei HaOlamim has come.

<sup>12</sup> So then the one that presupposes that he stands, let him take care lest he fall.

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\* **10:1** Ex 13:21-22    † **10:1** Ex 14:22-25    ‡ **10:3** Ex 16:4,35; Dt 8:3; Ps 78:24-29

§ **10:4** Ex 17:6; Num 20:11; Ps 78:15; 105:41    \* **10:5** Num 14:16,23,29-30; Ps 78:31

† **10:6** Num 11:4,34; Ps 106:14    ‡ **10:7** Ex 32:6    § **10:8** Num 25:1,9. T.N. if Rav Sha'ul is not giving the number that died in one day, a very famous and devastating twenty-four hour period, (with Num 25:4 mentioning other executions and the subsequent total being 24,000, Num 24:9), then Rav Sha'ul is referring to those who died in Ex 32:35, quoting as he does Ex 32:6 in 1C 10:7    \* **10:9** Ex 17:2; Num 21:5-6; Ps 78:18; 95:9; 106:4    † **10:10** Ex 15:24; 16:2; 17:3; Num 14:2,29; 17:6    ‡ **10:10** Num 14:2,36; 17:6-14; 17:5,10; Ex 12:23; Ps 106:25-27

<sup>13</sup> No nissayon (*temptation*) has overtaken you, except that which is common to Bnei Adam, but, HASHEM is ne'eman (*faithful*),§ 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]\* as a way out for you to be able to endure.

<sup>14</sup> Therefore, my chaverim, flee from avodah zarah.

<sup>15</sup> I speak as to thinking men; you judge what I say.

<sup>16</sup> 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?

<sup>17</sup> Because the matzoh is echad, we, many as we are, are one body, one new humanity, for we all partake of the matzoh echad.

<sup>18</sup> Observe Yisroel according to the basar. Are not the ones eating the korbanot (*sacrifices*) partakers of the Mizbe'ach†(altar)?

<sup>19</sup> What then am I saying? That a sacrifice to an elil (idol) is anything or that an idol is anything?

<sup>20</sup> No, the things which they sacrifice, YIZB'CHU LASHEDIM LO ELOHIM (*They sacrificed to demons which were not G-d*).‡ Now I do not want you to become sharers with the shedim (*demons*).§

<sup>21</sup> 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*).

<sup>22</sup> Or is it that you would move HASHEM to kinah (*jealousy*)?\* We don't think we are stronger than He, do we?†

<sup>23</sup> "All things are lawful?" But not all things are beneficial; "All things are lawful?" But not all things edify.‡

<sup>24</sup> Let no one seek his own benefit but the benefit of the other.

<sup>25</sup> Everything being sold in a meat market eat without raising qualms of matzpun (*conscience*).

<sup>26</sup> For LAHASHEM HA'ARETZ UMELOAH (*The earth is the L-rd's and the fullness thereof*).§

<sup>27</sup> If anyone of the Apikorosim invites you and you want to go, eat everything being set before you without raising qualms of matzpun (*conscience*).

§ 10:13 Dt 7:9 \* 10:13 Ps 1:6 † 10:18 Lv 7:6,14,15 ‡ 10:20 Dt 32:17; Ps 106:37

§ 10:20 Lv 17:7; Dt 32:17; Ps 106:37 \* 10:22 Dt 32:21 † 10:22 Dt 32:16; 1Kgs

14:22; Ps 78:58; Jer 44:8; Koh 6:10; Isa 45:9 ‡ 10:23 1C 6:12 § 10:26 Ps 24:1;

50:12; 89:11; Ex 9:29; 19:5; Job 41:11; Ps 50:12

<sup>28</sup> 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*).

<sup>29</sup> 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*)?

<sup>30</sup> If I partake with Birkat Hamazon (*grace after meals*), why am I blamed for what I give todah (*thanks*)?

<sup>31</sup> Whether, therefore, you eat or you drink or whatever you do, do all things to the kavod (*glory*) of HASHEM.\*

<sup>32</sup> Be without michshol both to Yehudim and to Yevanim and to the Kehillah of HASHEM,

<sup>33</sup> even as I also please Bnei Adam in all things, not seeking my own advantage but that of the many, that they may be brought to Yeshu'at Eloheinu.

## 11

<sup>1</sup> Become imitators of me as I also am an imitator of Moshiach.\*

<sup>2</sup> 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.†

<sup>3</sup> 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*),‡ and the rosh of Moshiach is HASHEM.§

<sup>4</sup> Every ben Adam davening or speaking forth a nevu'ah (*prophecy*) having anything hanging down over his rosh brings bushah (*shame*) upon his rosh.

<sup>5</sup> But every isha davening or speaking forth a nevu'ah (*prophecy*) in shul, begile rosh (*with head uncovered*), brings bushah (*shame*) upon her rosh, for it is one and the same thing to uncover the rosh as it is for the rosh of the isha having been shaved.\*

<sup>6</sup> 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.

<sup>7</sup> For a ben Adam indeed ought not to be covered on the rosh, being the demut HASHEM† and the kavod HASHEM, and the Isha being the kavod (*glory*), the glorious reflection of Adam.‡

<sup>8</sup> For Adam is not out of the Isha but Isha out of Adam (*Man*).§

\* 10:31 Zech 14:21    \* 11:1 see Ac 21:18-26    † 11:2 see Yd 1:3    ‡ 11:3 Gn 3:16    § 11:3 Gn 3:16    \* 11:5 Dt 21:12    † 11:7 Gn 1:26    ‡ 11:7 Gn 1:26; 5:1; 9:6    § 11:8 Gn 2:21-23

<sup>9</sup> Indeed, Adam was not created because of the Isha, but the Isha because of Adam (*Man*).\*

<sup>10</sup> Because of this, the Isha ought to have a kesut rosh (*head covering*) of marut (*authority, discipline*) on her rosh because of the malachim.

<sup>11</sup> However, neither is Isha without Adam (*Man*) nor Adam (*Man*) without Isha in HASHEM.

<sup>12</sup> For just as the Isha comes out of Adam (*Man*),<sup>†</sup> so also the ben Adam (*Man*) comes through the Isha<sup>‡</sup> but all things are of HASHEM.<sup>§</sup>

<sup>13</sup> You yourselves be the dayan (*judge*): is it fitting for an isha to offer tefillos to HASHEM\* begile rosh (*with head uncovered*)?

<sup>14</sup> Does not teva (*nature*) itself give you the shiur (*lesson*) that if a ben Adam wears a long hair-do of a lady's coiffure, it is a dishonor to him?

<sup>15</sup> But if an isha wears a long hairdo of a lady's coiffure, it is her kavod?<sup>†</sup> Because the long hair has been given to her instead of the sterntichel (*kerchief*) or kesut rosh (*head covering*).

<sup>16</sup> But if anyone presumes in his thinking to be contentious, we have no such minhag, nor do the kehillot of HASHEM.<sup>‡</sup>

<sup>17</sup> But in giving the divrei Torah that follows I give no commendation,<sup>§</sup> because when you assemble as the shul of Moshiach, it is not for the better that you assemble, but for the worse.

<sup>18</sup> Ershtins (*first of all*), indeed when you come together as the kehillah\* I hear there exist machlokot<sup>†</sup>(*divisions*) and schisms among you, and partly I believe it.

<sup>19</sup> For it is necessary also for kitot (*sects*) of minut (*heresy*), of kefirah (*heresy, denial*) to be among you that also the approved ones may become manifest among you.<sup>‡</sup>

<sup>20</sup> Therefore, your farbrengen gatherings in one kahal (*community*) are not for the purpose of having Moshiach's Tish.

<sup>21</sup> For each one rushes ahead with his own seudah (*meal*). One is hungerik (*hungry*), one has passed out in his schnapps.

<sup>22</sup> Hey, you people, do you not have houses in which to eat and to drink? Or do you despise the Kehillah (*congregation*) of G-d? And do you bring bushah (*shame*), even humiliation, on the ones having nothing? What should I say to you? Will I commend you? In this I do not commend you people!

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\* **11:9** Gn 2:18 † **11:12** Gn 2:21-23 ‡ **11:12** Gn 3:15-16 § **11:12** Gn 1:1; Ps 24:1; 50:12; 89:11 \* **11:13** in shul † **11:15** Song 4:1 ‡ **11:16** throughout the world § **11:17** 11:2 \* **11:18** Ex 12:6 † **11:18** 1C 1:10 ‡ **11:19** Dt 13:3

23 For I received from Rebbe, Melech HaMoshiach Adoneinu that which also I transmitted and handed on to you, that Adoneinu Yehoshua, on the very lailah (*night*) in which he was betrayed, took the Pesach matzoh,

24 And, having made the HaMotzi, Rebbe, Melech HaMoshiach offered the betzi'at halechem (*breaking of the bread*) and said, ZEH HU VESARI HANNIVTZA BA'ADCHEM; ZOT ASU L'ZIKRONI. (*This is my flesh, which is broken on your behalf. Do this in memory of me.*)

25 In like manner, after eating the [Pesach] seudah, also [after the bracha over] the [Kiddush] Cup, Rebbe, Melech HaMoshiach said, This<sup>§</sup> Kos (*Cup*) is the BRIT CHADASHA\* in my DAHM (*blood*).<sup>†</sup> This do, as often as you drink, in ZIKARON<sup>‡</sup> (*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<sup>§</sup> of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach.

27 Therefore, whoever eats the Pesach matzoh or drinks the Kiddush Cup of\* Adoneinu unworthily will be guilty and answerable for the basar and the dahm of<sup>†</sup> Adoneinu.

28 But let a ben Adam apply cheshbon hanefesh to himself and in that manner let him eat of the Pesach matzoh and let him drink of the Pesach Kiddush Cup.

29 For the one eating and drinking is the one eating and drinking mishpat to himself when not discerning the basar (*body*).

30 Because of this, many among you are weak and there are cholim (*sick*) and a number are sleeping the sleep of the mesim.

31 But if we were judging ourselves,<sup>‡</sup> we would not be brought into mishpat (*judgment*).<sup>§</sup>

32 But, being brought into mishpat (*judgment*) by HASHEM, we are being disciplined, that we may not be condemned\* with the Olam Hazeh.<sup>†</sup>

33 Therefore, Achim b'Moshiach of mine, when you have your farbrengen gatherings and you gather for Tish, wait for one another.

34 If anyone is so hungerik<sup>‡</sup> (*hungry*) [that he cannot wait], in his home let him eat, lest for mishpat you have kehillah. And as far as the hemshech (*remaining part*) is concerned, whenever I come I will set b'seder (*in order*).

§ 11:25 Kiddush \* 11:25 Jer 31:31; 32:40 † 11:25 Ex 24:6-8; Zech 9:11

‡ 11:25 Josh 4:7 § 11:26 Isa 53:8-9; Dan 9:26 \* 11:27 Rebbe, Melech

HaMoshiach † 11:27 Rebbe, Melech HaMoshiach ‡ 11:31 in teshuva § 11:31

Ps 32:5 \* 11:32 to Onesh Gehinnom † 11:32 Ps 115:5; 118:18; Prov 3:11,12

‡ 11:34 1C 11:21

## 12

<sup>1</sup> Now I do not want you to lack da'as concerning the things of the Ruach Hakodesh, Achim b'Moshiach.

<sup>2</sup> You have da'as that when you WERE Goyim,\* somehow you were influenced and led astray to the ELILIM ILLEMIM (*Dumb idols, idols incapable of speech*).<sup>†</sup>

<sup>3</sup> Therefore, I make known to you that no one speaking by the Ruach Hakodesh of HASHEM says, "Al Yehoshua ki Cherem hu" (*a curse of the ban of destruction is on Yehoshua*), and no one is able to say, "Yehoshua hu HaAdon" except by the Ruach Hakodesh.

<sup>4</sup> There are different kinds of matanot (*gifts*), but the same Ruach Hakodesh.

<sup>5</sup> There are different avodot hakodesh (*ministries*), but the one Adonoi.

<sup>6</sup> And there are a variety of activities [of the Ruach Hakodesh], but the same G-d working all in all.

<sup>7</sup> But to each is given the disclosure of the Ruach Hakodesh for benefit:

<sup>8</sup> To one through the Ruach Hakodesh is given a dvar chochmah (*a dvar of wisdom*);<sup>‡</sup> to another, according to the same Ruach Hakodesh, a dvar da'as (*word of knowledge*);<sup>§</sup>

<sup>9</sup> To another, by the same Ruach Hakodesh, emunah (*faith*);\* to another, by the one Ruach Hakodesh, matanot harippuy (*gifts of healing*);<sup>†</sup>

<sup>10</sup> to another those of cholel niflaot (*accomplishing miracles*);<sup>‡</sup> And to another divrei hanevu'ah (*words of prophecy*);<sup>§</sup> and to another discernings (*being about to make a nafka mina distinction*) of ruchot (*spirits*);\* to another kinds of leshonot (*tongues*);<sup>†</sup> and to another, pitronim (*interpretations*) of leshonot (*tongues*).<sup>‡</sup>

<sup>11</sup> All these things are activated by the one and same Ruach Hakodesh, distributing individually to each one as He determines.

<sup>12</sup> 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.

<sup>13</sup> 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.

\* 12:2 T.N. i.e., you are no longer heathen pagans † 12:2 Hab 2:18-19 ‡ 12:8 Ac 16:7 § 12:8 Ac 5:3 \* 12:9 Mt 17:20-21 † 12:9 refuah; Ac 3:6-16 ‡ 12:10 Ex 4:21; Yn 11:42-43 § 12:10 1Kgs 17:1 \* 12:10 1Kgs 22:22 † 12:10 Ac 2:4 ‡ 12:10 1C 14:13

<sup>14</sup> For the body is not one, but many evarim (*members*).

<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> If the whole body were an ayin (*eye*), where would be the hearing? If the whole body were hearing, where would be the smelling?

<sup>18</sup> But now HASHEM set the evarim (*members*), each one of them, in the body according to His ratzon (*will*), as He wanted.

<sup>19</sup> And if all were all one evar (*member*), where would the body be?

<sup>20</sup> As it is, though there are many evarim (*members*), there is but one body.

<sup>21</sup> 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."

<sup>22</sup> Just the opposite, the evarim of the body appearing to be weaker are vital.

<sup>23</sup> 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.

<sup>24</sup> 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,

<sup>25</sup> lest there be schisms<sup>§</sup> in the body. But the evarim should have the same gemilut chasadim (*deeds of lovingkindness and caring*) for one another.

<sup>26</sup> 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.

<sup>27</sup> Now you are Moshiach's body\* and individually evarim of it.

<sup>28</sup> 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 choel nifla'aot (*accomplishing miracles*),<sup>†</sup> then matanot harippuy (*gifts of healing*), then matanot of helps, then man-higut ruchanit (*spiritual leadership, administration*), kinds of leshonot.



<sup>29</sup> Surely not all are shlichim? Surely not all are nevi'im? Surely not all are rabbinical morim? Surely not all are those choles nifa'ot (*accomplishing miracles*)?

<sup>30</sup> Surely not all have matanot harippuy (*gifts of healing*)? Surely not all speak in leshonot?<sup>‡</sup> Surely not all have the pitron (*interpretation*) of leshonot?

<sup>31</sup> But earnestly desire the greater matanot (*gifts*) [of the Ruach Hakodesh].

And yet now I show you a more feste derech. §

## 13

<sup>1</sup> If in the leshonot of Bnei Adam and malachim I speak, but I do not have ahavah, I have become only a sounding gong or a clanging cymbal.

<sup>2</sup> And if I have nevu'ah and have da'as of all sodot and all da'as, and if I have all emunah so as to remove mountains, but ahavah I do not have, I am nothing.

<sup>3</sup> And if I'm a marbitz tzedaka and give all I possess in gemilut chasadim and if I give my body al kiddush HASHEM for sereifah (*death by burning*), but ahavah I do not have, I have gained nothing.\*

<sup>4</sup> Ahavah suffers long; ahavah is kind; ahavah does not have kinah; ahavah does not brag; ahavah is not puffed up in ga'avah (*conceit, pride*);

<sup>5</sup> 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.†

<sup>6</sup> Ahavah does not find simcha in evil, but rejoices in HaEmes.

<sup>7</sup> Ahavah covers all things,<sup>‡</sup> believes all things, has tikvah (*hope*), even savlanut, for all things.

<sup>8</sup> Ahavah never fails. However, divrei nevu'ah will be abolished; leshonot will cease; da'as will come to an end.

<sup>9</sup> For we have da'as in part, and we have divrei nevu'ah is part.

<sup>10</sup> But when shleimah (*completion*) comes, the teilvaiz (*partial*) will disappear.

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‡ **12:30** cf. 1C 14:23,26    § **12:31** 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.    \* **13:3** Dan 3:28    † **13:5** Zech 8:17    ‡ **13:7** Prov 10:12

<sup>11</sup> When I was a yeled, I used to speak like one, think like one, reason like one. But when I became mevugar (*mature*), I put away kinderyohn.<sup>§</sup>

<sup>12</sup> For still we see through a mirror indistinctly. But then,<sup>\*</sup> distinctly, panim el panim. Now I have da'as only in part; then I will have da'as fully, even as also HASHEM had full da'as of me.<sup>†</sup>

<sup>13</sup> But now remain emunah, tikvah, and ahavah, these shalosh (*three*). And the greatest of these is ahavah.

## 14

<sup>1</sup> Pursue ahavah (*agape*), and eagerly desire the things of the Ruach Hakodesh (*matanot HaRuach Hakodesh*), and especially that you may speak forth a dvar hanevu'ah (*word of prophecy*).

<sup>2</sup> 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*).

<sup>3</sup> However, the one speaking forth divrei nevu'ah (*words of prophecy*) speaks to Bnei Adam for chizzuk (*strengthening*) and musar encouragement and nechamah (*comfort*).

<sup>4</sup> The one speaking in a lashon (*tongue*) edifies himself; but, the one speaking forth a dvar hanevu'ah (*word of prophecy*) edifies kehillah.

<sup>5</sup> 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*).<sup>\*</sup> 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.

<sup>6</sup> But now, Achim b'Moshiach, if I come to you speaking in leshonot (*tongues*), what will I benefit you unless I speak to you either with a dvar hisgalus (*a word of revelation*) or with a dvar da'as or with a dvar nevu'ah or with a dvar hora'ah (*word of teaching*)?

<sup>7</sup> 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?

<sup>8</sup> Indeed, if a shofar gives an unclear trumpet call, who will prepare himself for krav (*battle*)?<sup>‡</sup>

§ 13:11 Ps 131:2    \* 13:12 in the Olam Haba    † 13:12 Job 26:14; 36:26; Gn 32:30; Job 19:26    \* 14:5 Num 11:29    ‡ 14:8 Num 10:9; Jer 4:19

<sup>9</sup> 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.

<sup>10</sup> There are doubtless many kinds of foreign languages in the Olam Hazeh, and not one is meaningless.

<sup>11</sup> 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.<sup>‡</sup>

<sup>12</sup> So also you, als (*since*) you have a zeal for the matanot of the Ruach Hakodesh, endeavor to abound in them for the edification of the Kehillah (*Congregation*).

<sup>13</sup> Therefore, the speaker in a lashon (*tongue*), let him offer tefillos that he may give the pitron (*interpretation*).

<sup>14</sup> For if I daven (*pray*) in a lashon, my nashamah davens, but my sikhliyut (*rationality*) lies shemitah (*fallow*).

<sup>15</sup> 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.

<sup>16</sup> Otherwise, if you make a bracha [in leshonot] with your neshamah, how will the am ha'aretz, who have no idea what you are saying, answer the "Omein"?§

<sup>17</sup> For indeed you make the bracha well enough, but the other is not being edified.

<sup>18</sup> Modeh Ani HASHEM that I speak in leshonot more than all of you,

<sup>19</sup> but in kehillah I want to speak five words with my sikhliyut (*rationality*), that also others I may instruct with a dvar hora'ah (*word of teaching*), rather than speak ten thousand words in a lashon (*tongue*).

<sup>20</sup> Achim b'Moshiach, be not yeladim in your machsh'vot (*thoughts*); be infantile in kavvanah ra'ah (*malice*), perhaps, but in your binah, be mature.\*

<sup>21</sup> In the Torah it stands written, KI BELA'AGEI SAFAH UVELASHON ACHERET YEDABER EL HAAM HAZEH...V'LO AVU SHMO'A (*Then with ones of foreign lip and with strange tongue he will speak to this people... but they were not willing to listen*), says the L-rd.<sup>†</sup>

<sup>22</sup> So then the leshonot (*tongues*) are for an ot (*miraculous sign*), not to the ones believing, the ma'aminim in Rebbe, Melech HaMoshiach, but an ot (*miraculous sign*) to the Apikorosim; but divrei hanevu'ah (*words of prophecy*) are not for the Apikorosim, but for the ones believing, the ma'aminim in Moshiach.

‡ 14:11 Gn 11:7 § 14:16 Dt 27:15,26; 1Chr 16:36; Neh 8:6; Ps 106:48 \* 14:20  
Jer 4:22 † 14:21 Isa 28:11-12

<sup>23</sup> If, therefore, the kehillah has a farbrengen gathering and all speak in leshonot (*tongues*), and then in walks the am ha'aretz or the Apikorosim, will they not say that you are all meshuggah?

<sup>24</sup> 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,

<sup>25</sup> 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.‡

<sup>26</sup> 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.

<sup>27</sup> 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*).

<sup>28</sup> 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.

<sup>29</sup> And let shenayim or shloshah nevi'im speak and let the other nevi'im be used with discernings of ruchot (*spirits*).§

<sup>30</sup> And if a dvar hisgalus (*a word of revelation*) is given to a navi sitting by, let the first navi become silent.

<sup>31</sup> For you all are able one by one to speak forth a dvar hanevu'ah (*word of prophecy*), in order that all may learn and receive chizzuk (*strengthening*).

<sup>32</sup> And the neshamot of nevi'im are subject to the nevi'im.

<sup>33</sup> For HASHEM is no Elohei HaMevucha (*the G-d of Confusion, Tohu*); He is Elohei HaShalom, and this is so in all the kehillot of the Kedoshim.

<sup>34</sup> Let the nashim in the kehillot be silent, for it is not permitted for them to blurt out, but let them become submissive, as it says in the Torah.\*

<sup>35</sup> And if the nashim wish to inquire about something, let them inquire of their own be'alim b'bayis, for it is a bushah (*shame*) for an isha to blurt out in the kehillah.†

<sup>36</sup> Or from you did the dvar HASHEM go forth,‡ or to you only did it reach?

<sup>37</sup> If anyone thinks himself to be a navi or a man of the Ruach Hakodesh,§ let him have full da'as that the things I

‡ 14:25 Zech 8:23; Isa 45:14; Dan 2:47 § 14:29 1C 12:10 \* 14:34 Gn 3:16

† 14:35 Gn 3:2 ‡ 14:36 Isa 2:3 § 14:37 1C 2:13

wrote to you are a mitzvoh of Rebbe, Melech HaMoshiach Adoneinu.

<sup>38</sup> But if anyone does not recognize this, he is not recognized.

<sup>39</sup> 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*).

<sup>40</sup> Let all things be done b'seder and without bushah (*shame*).

## 15

<sup>1</sup> 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,\*

<sup>2</sup> Through which also you are brought to Yeshu'at Eloheinu, provided you hold fast to the dvar torah which I proclaimed to you, unless you received it in vain.†

<sup>3</sup> 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:‡ that Rebbe, Melech HaMoshiach died on behalf of avoneinu§(*our averos, iniquities, gross wickedness, depravities*) according to the Kitvei Hakodesh,\*

<sup>4</sup> And that Rebbe, Melech HaMoshiach was buried in a kever†(*grave, burial place*), and that Rebbe, Melech HaMoshiach was raised in a Techiyah from the mesim on YOM HASH-LISHI (Gn 1:11-13‡)§ according to the Kitvei Hakodesh,\*

<sup>5</sup> And that Rebbe, Melech HaMoshiach was seen by Kefa, then by the Sheneym Asar,

<sup>6</sup> 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.

<sup>7</sup> Afterward, Rebbe, Melech HaMoshiach was seen by Ya'akov,† then by all the Shlichim.

<sup>8</sup> And, last of all, even as if to one born not normally,‡ Rebbe, Melech HaMoshiach was seen by me also.§

<sup>9</sup> 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.

\* 15:1 Isa 40:9 † 15:2 cf. 1C 15:10-12,14 ‡ 15:3 Ga 1:18 § 15:3 Isa 1:4

\* 15:3 Isa 53:8-9; Dan 9:26 † 15:4 Isa 53:9 ‡ 15:4 T.N. Chag HaBikkurim Lv 23:10-11, see 1C 15:20 § 15:4 Ex 19:11,15-16; Josh 1:11; Num 19:11-13; Jon 2:1; Hos 6:2; 2Kgs 20:5,8; Ezra 6:15 \* 15:4 Ps 16:10 † 15:7 Ga 1:19, also see Mt 13:55 ‡ 15:8 like the rest § 15:8 cf. 1C 9:1

<sup>10</sup> 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.

<sup>11</sup> Whether it was I or those others, so we preached as Moshiach's maggidim, and so you had emunah and became Moshiach's ma'aminim.

<sup>12</sup> 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?

<sup>13</sup> And if there is no Techiyas HaMesim, neither then has Rebbe, Melech HaMoshiach been raised.

<sup>14</sup> And if Rebbe, Melech HaMoshiach has not been raised, then our darshenen to you was in vain and also in vain is your emunah (*faith*).

<sup>15</sup> Moreover, we are found also to be edei sheker (*false witnesses*)\* misrepresenting HASHEM Himself, because we gave solemn edut†(*testimony*) 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 bemetzuius (*in fact*) raised.

<sup>16</sup> For if the Mesim (*Dead persons*) have not Techiyah, neither has Rebbe, Melech HaMoshiach had a Techiyah;

<sup>17</sup> 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*),

<sup>18</sup> And even the ones who sleep the sleep of the Mesim in Rebbe, Melech HaMoshiach have perished.

<sup>19</sup> Listen, if for the Olam Hazeh only we have tikvateinu in Rebbe, Melech HaMoshiach, we are to be pitied more than kol Bnei Adam.

<sup>20</sup> But in fact Rebbe, Melech HaMoshiach has had His Techiyah! Rebbe, Melech HaMoshiach is the Bikkurim‡(*Firstfruits*), the Firstfruits of the ones having fallen asleep [in Moshiach].

<sup>21</sup> For als (*since*) through an Adam (*Man*) came mavet,§ also through an Adam (*Man*, [*Moshiach*]) came the Techiyas HaMesim.

<sup>22</sup> For as in Adam all die,\* so also in Moshiach all will be made alive.

<sup>23</sup> But each one in his own order: the Bikkurim, Moshiach; afterward, the ones of Moshiach at the Bias HaMoshiach;

\* 15:15 Ex 20:16; Dt 19:16-21 † 15:15 1C 1:6 ‡ 15:20 Gn 1:11-13; Num 28:26;

Lv 23:10-11 § 15:21 Gn 2:17 \* 15:22 Gn 3:19

24 Then HaKetz when Moshiach gives over the Malchut HASHEM to G-d, even Elohim Avinu,<sup>†</sup> after He has abolished all Misrah and Shilton and Gevurah.

25 For it is necessary for Moshiach to reign until HASHEM puts all His OYVIM (*enemies*) under His RAGLAYIM<sup>‡</sup>(*feet*).§

26 The last Oyevev (*Enemy*) to be abolished is Mavet.

27 For KOL HASHEM put TACHAT RAGLAV (*All things He subjected under His feet*),\* but when He says that KOL (*all things*) have been subjected, it is peshat (*plain, literal*) that this does not include the One<sup>†</sup> who put all things in subjection under Moshiach.

28 But, when all things are subjected to HASHEM, then also the Zun fun der Oybershter<sup>‡</sup> himself will be subjected to the One (*HASHEM*) having subjected all things under him (*Moshiach*), that in all things G-d may be all.§

29 Otherwise, what will they do, the ones being given tevilah on behalf of the dead? If the Mesim really are not raised, why indeed are they given tevilah on behalf of the Mesim?

30 Why also are we putting ourselves at risk and in danger every hour?

31 Daily I die and that is as true a fact, Achim b'Moshiach, as it is that I glory over you in Moshiach Yehoshua Adoneinu.

32 If it were a mere humanistic matter, my fighting, so to speak, with wild beasts in Ephesus,\* what do I gain? If there is no Techiyas HaMesim, "Let us eat and drink, KI MACHAR NAMUT (*For tomorrow we die*)."<sup>†</sup>

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.<sup>‡</sup> 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?"§

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*), efsheer (*perhaps*) of wheat or some other grain.

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<sup>†</sup> 15:24 Dan 2:44; 7:13-14,27    <sup>‡</sup> 15:25 Ps 110:1    § 15:25 Isa 9:7; 52:7    \* 15:27 Ps 8:6 [7]    <sup>†</sup> 15:27 HASHEM    <sup>‡</sup> 15:28 Moshiach    § 15:28 i.e., preeminent    \* 15:32 Ac 19; 2C 1:3-10    <sup>†</sup> 15:32 Isa 22:13; 56:12    <sup>‡</sup> 15:34 Ps 1:6    § 15:35 Ezek 37:3

38 However, HASHEM chooses\* body to give to the† seed, and to each kind of zera is given by HASHEM its own body.‡

39 Now basar is not all the same: Bnei Adam have one kind of basar; animals, another; birds, another; fish, another;

40 and there are gufot baShomayim (*heavenly bodies*), and gufot ba'aretz (*earthly bodies*), but the kavod of the heavenly is of one kind, and the kavod of the earthly of another kind.

41 There is one kavod (*glory*) of the shemesh (*sun*), and another kavod (*glory*) of the levanah (*moon*), and another kavod (*glory*) of the kochavim (*stars*), for in kavod (*glory*), kochav differs from kochav.§

42 So also is the Techiyas HaMesim. That which is sown is of one kind, perishable; that which is raised up is of another kind, imperishable.\*

43 What is sown without kavod is raised in kavod. What is sown in weakness is raised in ko'ach (*power*).

44 What is sown a natural body, is raised a spiritual body. If there is a natural body, there is also a spiritual one.

45 So, also, it has been written, VAY'HI HAADAM L'NEFESH CHAYYAH (*And the [first] Man became a living soul*);† but the Adam haacharon (*last Adam*) became a Ruach mechayyeh.‡

46 But the spiritual body is not harishon, but the natural; then afterward the spiritual.

47 The Adam Harishon is AFAR MIN HA'ADAMAH (*dust from the earth, ground*),§ out of ha'aretz. The Adam HaSheini (*the second Adam*) is out of Shomayim.\*

48 As was the Adam of dust, such also are those of the dust; as was the Adam of Shomayim, such also are those who are of Shomayim.

49 And just as we have borne the demut of the Adam MIN AFAR HA'ADAMAH (*from the dust of the earth*),† so we will bear also the likeness of the Heavenly Adam (*Man*).‡

50 Now this I say, Achim b'Moshiach, that basar vadahm cannot inherit the Malchut HASHEM, neither can the perishable inherit the imperishable.§

51 Hinei! I speak a sod (*mystery*) to you: we will not all sleep the sleep of the Mesim, but we will all be changed.

52 In a rega (*moment*), in the wink of an eye, at the last shofar blast. For the shofar will sound, the Mesim (*dead ones*) will be raised imperishable, and we will be changed.

\* 15:38 another † 15:38 "dead" and buried ‡ 15:38 Gn 1:11-13; 47:18-19

§ 15:41 Ps 19:4-6; 8:1,3 \* 15:42 Dan 12:3 † 15:45 Gn 2:7 ‡ 15:45 Yn 5:26

§ 15:47 Gn 2:7 \* 15:47 Dan 7:13; Ps 90:3 † 15:49 Gn 2:7 ‡ 15:49 Gn 5:3

§ 15:50 Ps 16:9-10; Job 19:25-26



<sup>53</sup> For it is necessary for this perishable nature to put on the imperishable, and this mortal nature to put on the immortal.

<sup>54</sup> But when this perishable nature puts on the imperishable, and this mortal, the immortal, then the dvar hanevu'ah will come to pass that stands written, "He will swallow up death forever"\* in victory.

<sup>55</sup> EHI DEVARECHA MAVET EHI KATAVECHA SHEOL? (*Where are your plagues, O Death? Where is your destruction, O Sheol?*)<sup>†</sup>

<sup>56</sup> Now the sting of death is chet (*sin*) and the ko'ach (*power*) of chet (*sin*) is chukkat haTorah.<sup>‡</sup>

<sup>57</sup> But Baruch HASHEM, Who is giving us the Netzach (*Victory*) through Adoneinu Rebbe, Melech HaMoshiach.

<sup>58</sup> So then, Chaverim and Achim b'Moshiach of mine, be steadfast, immovable, abounding always in the avodas kodesh of Adoneinu, have da'as that your po'al (*work*) is not in vain in HASHEM. §

## 16

<sup>1</sup> Now, concerning the maamadot (*financial contributions*) and the pishkeh (*pushke*) we are circulating throughout the kehillot for the benefit of the Yerushalayim Kedoshim, as I directed the kehillot of Galatia, so you do also.

<sup>2</sup> Every Yom Rishon\* of each week, each of you by himself make something farnumen (*set aside*), storing up according to his hakhnasah (*income*), so that collections need not be made when I come.

<sup>3</sup> And when I arrive, whomever you approve, these I will send with iggrot to carry your matanah to Yerushalayim.

<sup>4</sup> And if it is fitting for me also to go, they will go with me.

<sup>5</sup> And I will come to you whenever I pass through Macedonia, for I will be passing through Macedonia.

<sup>6</sup> Efsheh (*perhaps*) I will stay with you, or even spend the choref (*winter*) that you may help me with a send-off wherever I may go.

<sup>7</sup> 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*).

<sup>8</sup> But, I will remain on in Ephesus until Shavuot,<sup>†</sup>

<sup>9</sup> For a delet (*door*) has opened, great and effective, for me, but there are many mitnaggedim (*opponents*).

\* 15:54 Isa 25:8 † 15:55 Hos 13:14 ‡ 15:56 See Dt 27:26; Ga 3:1-13; Ro 7:7-13

§ 15:58 2Chr 15:7; Isa 65:23 \* 16:2 which begins Motzoei Shabbos by Biblical reckoning, each day being an evening and a morning † 16:8 Lv 23:15-21; Dt 16:9-11

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> Watch, stand firm in the<sup>‡</sup> emunah (*faith*), be men, be strong. §

<sup>14</sup> Let everything you do be done in ahavah (*agape*).

<sup>15</sup> 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.

<sup>16</sup> Become submissive to such as him and to everyone joining in the avodas kodesh and laboring.

<sup>17</sup> Now, I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus, because these men filled up your absence,

<sup>18</sup> For they refreshed my neshamah and yours. Give recognition to such men.\*

<sup>19</sup> 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.

<sup>20</sup> Drishat Shalom from all the Achim b'Moshiach. Greet one another with a neshikat hakodesh (*holy kiss*).

<sup>21</sup> THIS GREETING WITH MY OWN HAND, SHA'UL.

<sup>22</sup> If anyone does not have ahavah (*love*) for HaAdon, Alav ki Cherem hu (*a curse of the ban of destruction is on him*).<sup>†</sup> Marana (*our L-rd*), tha (*come*).

<sup>23</sup> The Chen v'Chesed HASHEM of Moshiach Adoneinu be with you.

<sup>24</sup> My ahavah be with you all in Moshiach Yehoshua.

## Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Corinth (II)

<sup>1</sup> 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.

<sup>2</sup> Chen v'Chesed HASHEM to you and shalom from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

<sup>3</sup> Baruch hu HASHEM Elohim Avi of Adoneinu Yehoshua HaMoshiach, Avi HaRachamim va'Elohei kol nechamah (*comfort*),\*

<sup>4</sup> 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<sup>†</sup> by HASHEM.<sup>‡</sup>

<sup>5</sup> This is so because as the Chevlei Moshiach (*birth pangs of Moshiach*) abound to us, so through Moshiach abounds also our nechamah.<sup>§</sup>

<sup>6</sup> Now if we are experiencing tzoros, it is for your chizzuk (*strengthening*) and Yeshu'at Eloheinu; or if we are being given nechamah (*comfort*), it is for your nechamah that is producing in you the chozek (*strength*) of savlanut (*patience*) for the endurance of the tzoros which we also suffer.\*

<sup>7</sup> 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.

<sup>8</sup> 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,<sup>†</sup> 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.

<sup>9</sup> But we ourselves have had the gezar din (*verdict*) of mishpat mavet (*a death sentence*) in ourselves so that we should not have emunah (*faith*) in ourselves but in HASHEM, Mechayyei Mesim (*Who Revivest the Dead*).<sup>‡</sup>

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\* 1:3 Ps 103:13; Isa 66:13    † 1:4 1C 1:3    ‡ 1:4 Isa 49:13; 51:12; 66:13    § 1:5 1C 1:3; Isa 51:12; Ps 34:19; 94:19    \* 1:6 1Th 3:3    † 1:8 Ac 19:23; 1C 15:32    ‡ 1:9 Shemoneh Esreh, Jer 17:5,7

<sup>10</sup> 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,§

<sup>11</sup> As you also labor together for us by techinnah (*supplication*), so that the “Modeh Ani” for us will be said by the many\* for the matanah (*gift*) granted us through the tefillos of the many.

<sup>12</sup> For our glorying is in this: the edut (*testimony*) of our matzpun (*conscience*)† is that without remiyah (*guile, fraud, deceit*) and with lev tahor‡(*pure heart*), with the sincerity of HASHEM§ and not in the “chochmah” of the basar\* but in the Chen v'Chesed of HASHEM, we conducted ourselves in the Olam Hazei, and more especially toward you.

<sup>13</sup> For we write nothing so shver (*complex*) to you that you cannot read and have binah (*understanding*), and I have tikvah that you will have da'as shlemah until HaKetzi,

<sup>14</sup> As you have already had da'as of us in part, as also we are your kavod,† even as also you are ours in the Yom HASHEM of Adoneinu Yehoshua.‡

<sup>15</sup> And with this bitachon (*confidence*) I planned previously to come to you, that a second benefit you might have.

<sup>16</sup> It was my cheshbon (*plan*) to visit you by way of Macedonia and again from Macedonia to come to you, and by you to be sent on to Yehudah (*Judea*).§

<sup>17</sup> This was my matarah (*aim, goal*); surely then I did not act with vacillation? Or when I make plans,\* do I have a cheshbon according to the basar, ready with “Ken, Ken!” and then, “Lo! Lo!”

<sup>18</sup> Al emunat HASHEM(*in the faithfulness of G-d*), our dvar to you has not been “Ken” and “Lo.”

<sup>19</sup> For the Zun fun der Oybershter, Rebbe, Melech HaMoshiach Yehoshua, the One having been proclaimed among you by us, by Silvanus (*Sila*) and Timotiyos and me,† was not a “Ken and Lo”; but in Him it has always been “Ken.”

<sup>20</sup> For in Moshiach every one of HASHEM's havtachot (*promises*) is a “Ken.” For this reason it is b'Shem Moshiach that we say the “Omein” to the kavod of HASHEM.‡

<sup>21</sup> But it is HASHEM who establishes us with you in Moshiach and has given us the mishchah§(*anointing*),

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§ 1:10 2Ti 4:18 \* 1:11 Isa 53:11-12 † 1:12 MJ 13:18 ‡ 1:12 Ps 51:12 § 1:12  
 2C 2:17 \* 1:12 1C 1:17 † 1:14 2C 5:12 ‡ 1:14 Pp 2:16 § 1:16 Ac 19:21; 1C  
 16:5,6 \* 1:17 2C 5:16 † 1:19 Ac 18:5 ‡ 1:20 1C 14:16; Rv 3:14 § 1:21 1Y  
 2:27

22 Having put his chotam\* on us and having given the eravon (*pledge*) of the Ruach Hakodesh in our levavot†(*hearts*).‡

23 Now, I call upon HASHEM as eidus (*witness*) against my nefesh, my neshamah (*soul*), that it was to spare you that I did not come again to Corinth.§

24 Not that we play the gontser macher to domineer over your emunah (*faith*),\* but we are fellow po'alim for your simcha, for by emunah you stand.

## 2

1 For I decided this in myself: not again to come to you in agmat nefesh (*grief*).\*

2 For if I grieve you, then who is the one cheering me except the one I have caused to have agmat nefesh?

3 And I wrote the iggeret as I did, so that when I came, I should not have agmat nefesh from those who should have brought me simcha; for I have confidence about you all, that my simcha would be the simcha of all of you.

4 For out of much tzoros and of lev (*heart*) distress I wrote the iggeret to you with many tears,† not that you should have agmat nefesh, but that you may have da'as of the ahavah in HASHEM which I have more abundantly for all of you.

5 Now if anyone has caused agmat nefesh (*grief*), it is not me he has grieved, but to some extent, not to be too severe he has grieved you all.‡

6 Sufficient to such a man was this onesh (*penalty*) by the roiv (*majority*),

7 So that, on the contrary, rather you ought to give selichah (*forgiveness*) and chozek (*strength*) to him lest efsher (*perhaps*) such a one may be swallowed up by overwhelming remorse.

8 Therefore I urge you to confirm to him your ahavah (*love*).

9 For I wrote the iggeret to this end, that I may have da'as that you are tested and proven, that in all things you have mishma'at (*obedience*).§

10 Now to anyone whom you give selichah (*forgiveness*) of anything, I do as well, for indeed what I have forgiven, if I have forgiven anything, it is for your sake in the presence of Moshiach;

11 Lest we should be outsmarted by HaSatan;\* for we do not lack da'as of his kesharim (*conspiracies*).

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\* 1:22 seal of ownership Gn 38:18; Ezek 9:4; Ep 1:13; 4:30; Rv 7:4 † 1:22 Ro 8:16; 2C 5:5; Ep 1:14 ‡ 1:22 Gn 38:18; Ezek 9:4; Hag 2:23 § 1:23 Ro 1:9; 2C 11:31; Pp 1:8; 1Th 2:5,10 \* 1:24 1K 5:3 \* 2:1 1C 4:21; 2C 12:21 † 2:4 Ac 20:31 ‡ 2:5 1C 5:1 § 2:9 2C 7:15; 10:6 \* 2:11 Lk 22:31

<sup>12</sup> But having come to Troas for the purpose of proclaiming the Besuras HaGeulah of Moshiach, and a delet (*door*) to me having been opened by Adoneinu,†

<sup>13</sup> I did not have shalom in my neshamah when I was not able to find Titos my Ach b'Moshiach. So I took leave of them and I went on to Macedonia.‡

<sup>14</sup> 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.

<sup>15</sup> For we are the aroma of Moshiach to HASHEM among the ones coming to Yeshu'at Elokeinu, and among the ones perishing:§

<sup>16</sup> To the latter ones an odor of mavet unto mavet; but to the former ones a fragrance of Chayim (*life*) unto Chayim.\* Who is sufficient for these things?†

<sup>17</sup> 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.‡

### 3

<sup>1</sup> Do we begin again to commend ourselves?\* Or surely we do not need, as some do, iggrot of askama (*letters of approval, commendation*) to you or from you?†

<sup>2</sup> You are our iggeret, written on our levavot, being known and being read by kol Bnei Adam.‡

<sup>3</sup> 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§ but on luchot of lev basar.\*

<sup>4</sup> Such is the bitachon (*confidence*) that we have through Rebbe, Melech HaMoshiach toward HASHEM.

<sup>5</sup> Not that we are competent from ourselves to claim anything as of ourselves, but our competence is from HASHEM,†

<sup>6</sup> Who also made us competent as klei kodesh mesharetim (*ministers*) of a Brit Chadasha‡ — 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,§ but the Ruach Hakodesh gives Chayim —

<sup>7</sup> Now if the Sherut avodas kodesh (*ministry*) of mavet chiseled in letters engraved on luchot of stone came with

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† 2:12 Ezek 20:14; Ac 14:27; 1C 16:9; Co 4:3; Rv 3:8    ‡ 2:13 Ac 20:1    § 2:15 Dan 12:2    \* 2:16 Lk 2:34    † 2:16 2C 3:5-6    ‡ 2:17 2C 1:12; 1K 4:11    \* 3:1 2C 5:12  
 † 3:1 Ac 18:27; Ro 16:1    ‡ 3:2 1C 9:2    § 3:3 Ex 24:12; 31:18; 32:15,16; 34:1; Dt 9:10,11    \* 3:3 Jer 31:33    † 3:5 2C 2:16    ‡ 3:6 Jer 31:31    § 3:6 Dt 27:26; Ro 8:1

kavod, so that the Bnei Yisroel were not able to gaze into the face of Moshe\* because of P'NI MOSHE KI KARON†(*face of Moshe Rabbeinu that he was radiant*) because of the kavod of his face, the kavod which is fading,‡

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*),§ how much more abounds in kavod the ministry of tzedek,\*

10 For indeed what once had kavod has lost its kavod† 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,‡ who was putting HAMASVEH AL PANAV§(*the veil over his face*) so that the Bnei Yisroel might not see the end of the fading kavod.

14 But their minds were hardened,\* 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† is being read, a veil lies on their levavot.

16 But whenever one turns to Adoneinu HAMASVEH is taken away.‡

17 Now Adoneinu is HaRuach and where HaRuach Adoneinu is, there is cherut (*freedom*).§

18 Now all of us, with unveiled faces, seeing the kavod of Adoneinu\* as if reflected in a mirror, are being transformed into the same demut from kavod to kavod, even as from HaAdon, HaRuach.

## 4

1 Therefore, since it is by the chesed of HASHEM that we have this Sherut avodas kodesh (*ministry*), we are undaunted.\*

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.†

\* 3:7 Rabbeinu † 3:7 Ex 34:35 ‡ 3:7 Ex 34:29-34 § 3:9 Dt 27:26; Ro 8:1

\* 3:9 Dan 9:24 † 3:10 Ex 34:29-30 ‡ 3:13 Rabbeinu § 3:13 Ex 34:33,35

\* 3:14 Ro 11:25 † 3:15 Rabbeinu ‡ 3:16 Ex 34:34; Isa 25:7; Ro 11:23-26 § 3:17

Isa 61:1,2; Yn 7:39; 8:32,36; Ro 8:2; Ga 5:1,13 \* 3:18 Ex 16:7; 24:17 \* 4:1 Ps

18:45; Isa 40:31 † 4:2 2C 2:17; 1Th 2:5

<sup>3</sup> But if indeed our Besuras HaGeulah is nistar (*hidden*), it is nistar among the ones perishing,‡

<sup>4</sup> In whose case the g-d of the Olam Hazeh§ blinded the minds of the ones without emunah, so the illumination of the Besuras HaGeulah of the kavod of Moshiach, who is the demut of HASHEM,\* would not shine on them.

<sup>5</sup> For we preach not ourselves but Rebbe, Melech HaMoshiach Adoneinu Yehoshua and ourselves as your avadim (*servants*) for Yehoshua's sake.†

<sup>6</sup> Because HASHEM is the One who said, "Let Ohr shine out of choshech"‡ who shone in our levavot for an illumination of the da'as of the kavod of HASHEM in the face of Rebbe, Melech HaMoshiach Yehoshua.§

<sup>7</sup> Now we have this otzar (*treasure*) in earthen vessels\* that the excellence of the ko'ach may be of HASHEM and not of us.†

<sup>8</sup> Being oppressed on every side‡ but not being crushed, being perplexed but not in ye'ush (*despair, atzvut*),

<sup>9</sup> Being persecuted but not forsaken, being cast down but not destroyed,§

<sup>10</sup> Always bearing about the dying of Rebbe, Melech HaMoshiach in my basar that also the Chayyim of Moshiach in geviyyateinu might be manifested.\*

<sup>11</sup> For always we, the ones living, are being given over to mavet because of Moshiach† that also the Chayyim of Moshiach may be manifested in our mortal basar.

<sup>12</sup> So then Mavet works in us but Chayyim in you.

<sup>13</sup> And having the same Ruach Hakodesh of emunah that is in accordance with the Kitvei Hakodesh, HE'EMANITI KI ADABER‡(*I believed, therefore I speak*), we both believed and therefore we speak,

<sup>14</sup> 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.§

<sup>15</sup> For all things are because of you\* that the Chen v'Chesed HASHEM, having increased through the many, may increase the hodayah (*thanksgiving*) to the kavod of HASHEM.

<sup>16</sup> Therefore we are undaunted and do not lose chozek (*strength*). For, indeed, even if our outward man is becoming

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‡ 4:3 2C 1:18 § 4:4 Ep 2:2 \* 4:4 Co 1:15; MJ 1:3 † 4:5 2C 1:24 ‡ 4:6 Gn 1:3; Isa 9:2 § 4:6 2C 3:18 \* 4:7 2C 5:1 † 4:7 Job 4:19; Isa 64:8; Judg 7:2 ‡ 4:8 2C 1:8; 7:5 § 4:9 Ps 37:24; Prov 24:16 \* 4:10 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 † 4:11 Ro 8:36; 1C 15:31 ‡ 4:13 Ps 116:10 § 4:14 Ro 8:11; 1C 6:14; 15:15,20 \* 4:15 2C 1:3-6



old and atrophied, yet our inward man is yom yom being renewed.<sup>†</sup>

<sup>17</sup> For our present momentary tzoros is preparing us for an eternal weight of kavod (*glory*) utterly beyond measure,<sup>‡</sup>

<sup>18</sup> While we continue to look not at the visible things but the invisible;<sup>§</sup> for the things visible are zemanniyim (*temporary*) but the things invisible are for l'olamim.

## 5

<sup>1</sup> For we have da'as that if the beit mishkaneinu\* is made churban, we have a bais from HASHEM, not made with hands, a Bais L'olamim b'Shomayim.<sup>†</sup>

<sup>2</sup> For indeed in this mishkaneinu we groan, longing for the train of our robe to be our sukkah from Shomayim.<sup>‡</sup>

<sup>3</sup> If indeed thus clothed we will not be found naked.

<sup>4</sup> 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.<sup>§</sup>

<sup>5</sup> Now the One having prepared us for this very thing is HASHEM, the One having given us the eravon (*pledge*) of the Ruach Hakodesh.\*

<sup>6</sup> Therefore we always have bitachon since we have da'as that being at home in the basar, we are away from home in Adoneinu.<sup>†</sup>

<sup>7</sup> For we walk by emunah (*faith*), not by sight;<sup>‡</sup>

<sup>8</sup> Therefore we have bitachon and are pleased rather to leave home from the basar and to be at home with Adoneinu.<sup>§</sup>

<sup>9</sup> Therefore, also we are aspiring, whether at home, or away from home, to be well pleasing to HASHEM,\*

<sup>10</sup> Since it is necessary for all of us to be revealed/laid bare for an appearance before the Kisse Din (*Judgment Throne, i.e., Moshiach's Bet Din*) of Moshiach, in order that each one of us [individually] may receive recompense for the things done in the basar, according to his ma'asim, whether tov or rah.<sup>†</sup>

<sup>11</sup> 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.<sup>‡</sup>

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<sup>†</sup> 4:16 Ep 3:16; Ps 18:45; 103:5; Isa 40:31    <sup>‡</sup> 4:17 Ps 30:5; Ro 8:17-18    § 4:18 Co 1:16; MJ 11:1,3    \* 5:1 Job 4:19; 2C 4:7    <sup>†</sup> 5:1 Isa 38:12    <sup>‡</sup> 5:2 Ro 8:23    § 5:4 1C 15:53-54    \* 5:5 Ro 8:16,23; 2C 1:22; Ep 1:13    <sup>†</sup> 5:6 MJ 11:13-16    <sup>‡</sup> 5:7 1C 13:12    § 5:8 Pp 1:23    \* 5:9 Co 1:10; 1Th 4:1    <sup>†</sup> 5:10 1C 9:27; 3:10-15; Koh 12:14; Yn 5:22; Ac 17:31; Ro 2:16; 14:10    <sup>‡</sup> 5:11 Job 23:15; 2C 4:2

<sup>12</sup> We are not commending ourselves to you again,<sup>§</sup> but are giving an opportunity to you of glorying on behalf of us\* that you may respond to those who glory in outer appearance and not in lev.

<sup>13</sup> For if we have hislayves and dveykes (*ecstasy*), it is for HASHEM; if we are in our right mind, it is for you.

<sup>14</sup> 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.

<sup>15</sup> And Moshiach died on behalf of all,<sup>†</sup> 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.<sup>‡</sup>

<sup>16</sup> 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,

<sup>17</sup> So that if anyone is in Moshiach, he is a bria chadasha<sup>§</sup> (*a new being*): the old things passed away; hinei, all has become chadashot.\*

<sup>18</sup> And all things are of HASHEM, Who is the One having granted to us ritztzuy (*reconciliation*) to Himself through Moshiach<sup>†</sup> and has given to us the sherut haRitztzuy (*the ministry of reconciliation*),

<sup>19</sup> Davka (*specifically*), that HASHEM was in Moshiach reconciling the Olam to himself,<sup>‡</sup> not reckoning their avonot against them and putting in us the Dvar HaRitztzuy (*Message of Reconciliation*).

<sup>20</sup> On behalf of Rebbe, Melech HaMoshiach, therefore, we are emissaries of shalom,<sup>§</sup> as if HASHEM were entreating through us, we ask on behalf of Rebbe, Melech HaMoshiach: be reconciled to HASHEM!

<sup>21</sup> The one who in his person had no da'as of chataah (*sin*),\* this one HASHEM made chataah<sup>†</sup> on our behalf that we might become the Tzidkat HASHEM<sup>‡</sup> in Moshiach.<sup>§</sup>

## 6

<sup>1</sup> \* As we work together with him, we also urge you not to receive the Chen v'Chesed HASHEM in vain.<sup>†</sup>

§ 5:12 2C 3:1 \* 5:12 2C 1:14 † 5:15 1Ti 2:6 ‡ 5:15 Ro 14:7-8 § 5:17 Ro 8:1,10; Ga 6:15 \* 5:17 Isa 43:18; 65:17; Rv 21:5 † 5:18 Ro 5:10 ‡ 5:19 Ro 3:24-25; Co 1:19-20 § 5:20 Isa 27:5; 52:7; Ep 6:20 \* 5:21 Ac 3:14; Yn 8:46; MJ 4:15; 7:26; 1K 2:22; 1Y 3:5 † 5:21 Isa 53:6 ‡ 5:21 Dan 9:24 § 5:21 1C 1:30; Pp 3:9

\* 6:1 T.N. In this chapter Rav Sha'ul warns against associations or worldly influences or fascinations that will contaminate the believer, who should not think he can have both the world's evil pleasures and the House of G-d's holy chelek. † 6:1 2C 5:20

<sup>2</sup> For he says, “In a time acceptable I heard you and in a day of salvation I helped you.”<sup>‡</sup> Hinei, now is the acceptable time; now is the Yom Yeschu'ah,<sup>§</sup>

<sup>3</sup> Not giving in anything a cause for michshol, lest the Messianic Avodas Kodesh (*holy worship, service*) be blamed;

<sup>4</sup> But in everything presenting ourselves\* as Klei Kodesh of HASHEM in much savlanut (*patience*), in tzoros, in hardships, in distresses,

<sup>5</sup> In beatings, in imprisonments, in riots, in labors, in watchings, in tzomot;

<sup>6</sup> In purity, in da'as, in longsuffering, in chesed, in the Ruach Hakodesh, in ahavah amittit,

<sup>7</sup> In the dvar HaEmes, in the gevurat HASHEM, through the weapons of Tzedek of the right hand and of the left.

<sup>8</sup> Through honor and dishonor; through ill repute and good repute; as “deceivers” and yet true,

<sup>9</sup> As being unknown and yet being well known, as dying and hinei, we live! As given the mishpat mavet and yet not penalized with death;

<sup>10</sup> As having agmat nefesh but always having simcha, as poor but enriching many, as having nothing and yet possessing everything.

<sup>11</sup> We have spoken freely with you Corinthians, our levavot has been enlarged.

<sup>12</sup> There is no penury in our affections, only in yours.

<sup>13</sup> Now — I speak as to yeladim — make a fair exchange and open wide your levavot.<sup>†</sup>

<sup>14</sup> Do not become unequally yoked with koferim<sup>‡</sup>(*unbelievers*), for what shuttafut (*partnership*) has Tzedek with Lawlessness? Or where is the Brit (*Covenant*) between Ohr (*light*) and Choshech (*darkness*)?<sup>§</sup>

<sup>15</sup> And what harmony does Rebbe, Melech HaMoshiach have with B'liya'al? Or what chelek (*allotment, inheritance*) has a ma'amin with an Apikoros?

<sup>16</sup> And what agreement has the Heikhal of HASHEM with elilim? For we are a Heikhal of the Elohim Chayyim\* as G-d said, V'HITHALLACHTI B'TOCHCHEM (*And I will walk in the midst of you*),<sup>†</sup> IT WILL BE MISHKANI ALEHEM (*dwelling place of me with them*),<sup>‡</sup> V'HAYU LI L'AM VAANI EHEYEH LAHEM LELOHIM (*And they will be to me as people and I will be to them as G-d*).<sup>§</sup>

<sup>‡</sup> 6:2 Isa 49:8    § 6:2 Ps 69:13; Isa 55:6; Lk 4:19-21    \* 6:4 2C 4:2    † 6:13 1C 4:14

<sup>‡</sup> 6:14 Ep 5:7,11    § 6:14 Gn 24:3; Dt 22:10    \* 6:16 1C 3:16; 6:19    † 6:16 Lv

26:12    ‡ 6:16 Ezek 37:27    § 6:16 Jer 32:38

<sup>17</sup> 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*); ERTZEH ETCHEM (*and I will receive you*),<sup>†</sup>

<sup>18</sup> And I will be to you an AV and you will be to me BANIM and BANOT (*my sons and daughters*),<sup>‡</sup> says Adonoi Tzva'ot.<sup>§</sup>

## 7

<sup>1</sup> Therefore, having these havtachot (*promises*), Chaverim, let us submit to his tahorah, cleansing ourselves from every defilement of basar and ruach, perfecting kedushah (*holiness*) in yirat Shomayim.

<sup>2</sup> In your levavot make a cheder for us; we wronged no one, we ruined no one, we exploited no one.\*

<sup>3</sup> I do not say this to bring you under harsha'ah, for I have said before that you are in our levavot<sup>†</sup> whether to die with you or to live with you.<sup>‡</sup>

<sup>4</sup> I have much ometz lev (*boldness*) and confidence toward you. I glory much on your behalf. I have been filled with chozek (*strength*). I am filled to overflowing with simcha at all of our tzoros.

<sup>5</sup> For indeed when we had come into Macedonia<sup>§</sup> we had no physical mano'ach (*rest*) but we had tzoros everywhere: battles on the outside, fears inside.\*

<sup>6</sup> But HASHEM who encourages the lowly, encouraged us<sup>†</sup> by the coming of Titos;

<sup>7</sup> And not only by the coming of him, but also by the encouragement by which he was encouraged over you, reporting to us your longing, your mourning, your kanous (*zeal*) for me, so that it caused me to have even more simcha.

<sup>8</sup> Because if indeed I caused you agmat nefesh (*grief*) by the iggeret, I do not regret it, though I did regret it, but I see that that iggeret grieved you only briefly.<sup>‡</sup>

<sup>9</sup> 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.

<sup>10</sup> For the agmat nefesh that is according to HASHEM produces teshuva to Yeshu'at Eloheinu, not to be regretted, but the agmat nefesh of the Olam HazeH produces mavet.<sup>§</sup>

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\* 6:17 Isa 52:11    † 6:17 Ezek 20:34,41; Rv 18:4    ‡ 6:18 2Sm 7:8,14; Isa 43:6; Jer 31:9    § 6:18 Ex 4:22; 1Chr 17:13; Am 3:13; 4:13 TARGUM HASHIVIM Rv 4:8; 11:17; 15:3; 21:22    \* 7:2 2C 12:17    † 7:3 2C 6:11-12; Pp 1:7    ‡ 7:3 2Sm 15:21    § 7:5 Ac 20:1-2; 2C 2:13    \* 7:5 Dt 32:25    † 7:6 Isa 49:13; 2C 1:3-4    ‡ 7:8 2C 2:4    § 7:10 Mt 27:3-5; MJ 12:17

<sup>11</sup> For, hinei, see what zerizut (*diligence*) this agmat nefesh of HASHEM has produced in you, what defense, what indignation, what yirat Shomayim, what longing, what kanous (*zeal*), what onesh (*punishment*)! At every point you proved yourselves to be without ashma (*guilt*) in the matter.

<sup>12</sup> 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.

<sup>13</sup> 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;

<sup>14</sup> 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.

<sup>15</sup> And his lev (*heart*) goes out to you, all the more as he has zikaron of the mishma'at (*obedience*) of all of you\* as you received him B'YIRAH (*with fear*) and BIRA'DAH (*trembling*).†

<sup>16</sup> I have simcha that in everything I have confidence in you.

## 8

<sup>1</sup> Now we make known to you, Achim b'Moshiach, the Chen v'Chesed HASHEM that was granted to Moshiach's Kehillot of Macedonia,

<sup>2</sup> 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;\*

<sup>3</sup> 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,

<sup>4</sup> Begging us, requesting from us the privilege of participating in giving tzedakah to the Messianic Jewish ministry of the Kedoshim,†

<sup>5</sup> And this not merely according to tikvateinu. They gave themselves first to Adoneinu and to us‡ birtzon HASHEM (*in the will of G-d*),

<sup>6</sup> 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 v'Chesed HASHEM.

\* 7:15 2C 2:9 † 7:15 Ps 2:11

\* 8:2 Ex 36:5; Pp 1:29-30; 1Th 1:6; 2:14; 3:3 4

† 8:4 Ro 15:26; Ac 11:29; 2C 9:1

‡ 8:5 Moshiach's Shlichim

<sup>7</sup> Now just as you abound in everything – in emunah, in torah, in da'as<sup>§</sup> and in all zerizut (*diligence*) and in our ahavah (*love*) for you – see also that you excel in this Chen v'Chesed HASHEM.\*

<sup>8</sup> I do not lay this out as a mitzvah, but the sincerity of your ahavah I am testing against the zerizut of others,

<sup>9</sup> For you have da'as of the Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua, who, though being rich, for your sakes, he became poor,<sup>†</sup> that you by Moshiach's oni (*poverty*) may become rich.

<sup>10</sup> 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.

<sup>11</sup> Now also complete what you started! Then your readiness in desiring it may be matched by your finishing it from what you have.<sup>‡</sup>

<sup>12</sup> For if the readiness is already present, it is acceptable according to whatever one may have – not according to what one does not have.<sup>§</sup>

<sup>13</sup> 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,

<sup>14</sup> During the present time of your abundance for those who lack, and also for your lack there may be their abundance,\* so also there may be equality,

<sup>15</sup> As it has been written, V'LO HE'DIF HAMARBEH V'HAMMAMIT LO HECHSIR<sup>†</sup> (*The one that gathered the much did not have too much and the one that gathered little did not have too little*).

<sup>16</sup> But Baruch HASHEM, the One having given the same zerizut (*diligence*) for you in the lev (*heart*) of Titos,

<sup>17</sup> Because of the chozek (*encouragement*) he received, and having more zerizut on his own accord, he went forth to you.

<sup>18</sup> And we sent with him the Ach b'Moshiach who is bavust (*famous*) among all the Kehillot for his proclaiming the Besuras HaGeulah,

<sup>19</sup> And not only this but also this Ach b'Moshiach has been handpicked by the Kehillot to travel with us and with this avodas kodosh of chesed being administered by us to the kavod of Adoneinu Himself and as a gvies eidus (*testimony*) to your goodwill.

<sup>20</sup> Avoiding also that anyone should murmur about our handling of this liberal matanah (*gift*);

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§ 8:7 1C 1:5 \* 8:7 1C 16:1-2 † 8:9 Mt 8:20; Pp 2:6-7 ‡ 8:11 Ex 25:2 § 8:12  
Prov 3:27-28; Mk 12:43 \* 8:14 2C 9:12 † 8:15 Ex 16:18

<sup>21</sup> For our tachlis is to do what is tov me'od B'EINEI ELOHIM V'ADAM (*in the eyes of G-d and man*).<sup>‡</sup>

<sup>22</sup> And we sent with them our Ach b'Moshiach whom we have often tested and found having zerizut in much, and now having even more zerizut by his great bitachon in you.

<sup>23</sup> As for Titos, he is my shutaf and your fellow po'el in your avodas kodesh; as for our Achim b'Moshiach, they are shlichim of the Kehillot, the kavod of Moshiach.

<sup>24</sup> Therefore, openly before the Moshiach's Kehillot, demonstrate your ahavah and vindicate our glorying about you. §

## 9

<sup>1</sup> Concerning your Messianic avodas kodesh sherut for the Kedoshim, \* it is superfluous for me to send you this iggeret.

<sup>2</sup> For I have da'as of your readiness to involve yourself in Messianic Jewish ministry and this is the subject of my glorying to the Macedonians, saying that Achaia has been prepared since last shanah and your kanous has been mezarez (*a spur into action*) to most of them.

<sup>3</sup> And I am sending the Achim b'Moshiach lest our glorying on behalf of you should be made empty in this respect, that you be ready, as I was saying you would be,

<sup>4</sup> 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.

<sup>5</sup> Therefore, I considered it necessary to encourage the Achim b'Moshiach, that they should go on ahead to you and, having arranged in advance the bountiful terumah (*contribution*) of the havtacha you made previously so that this matanah would be ready so as to be a bracha and not an exaction.

<sup>6</sup> 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. †

<sup>7</sup> 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. ‡

<sup>8</sup> 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.

‡ 8:21 Prov 3:4 TARGUM HASHIVIM § 8:24 2C 7:14 \* 9:1 2C 8:4,20 † 9:6 Prov 11:24,25; 22:9 ‡ 9:7 Ex 25:2; Dt 15:10; Prov 22:8 TARGUM HASHIVIM

<sup>9</sup> As it has been written, PIZAR NATAN LAEVYONIM TZID-KATO OMEDET LA'AD (*He scattered, he gave to the poor, His Righteousness endures forever*).§

<sup>10</sup> Now the one supplying ZERA (*seed*) to the sower and LECHEM for okhel (*food*)\* will supply and will multiply your zera and will increase the p'ri of the Tzedek of you;†

<sup>11</sup> You will be enriched in every ma'aseh chesed to all generosity, which produces through us hodayah (*thanksgiving*) to HASHEM;‡

<sup>12</sup> Because the avodas kodesh of this tzedakah is not only filling up the things lacking of the Kedoshim,§ but is also abounding through hodayah rabbah (*much thanksgiving*) to HASHEM;

<sup>13</sup> Through the proof of this Messianic Jewish sherut you bring kavod to HASHEM on the basis of your submission to your Ani Ma'amin Hoda'a confession of the Besuras HaGeulah of Rebbe, Melech HaMoshiach and on the basis of the generosity of your terumah (*contribution*) to them and to all kol Bnei Adam;

<sup>14</sup> 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.

<sup>15</sup> Baruch HASHEM for his indescribable matanah!

## 10

<sup>1</sup> 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\* but have “chutzpah” with you when absent.†

<sup>2</sup> Now I beg of you that when I am present I may not have to show enough chutzpah to oppose certain persons,‡ the ones considering us to act according to the standards of the basar of the Olam Hazei.

<sup>3</sup> For though walking in basar, we war not according to the basar,

<sup>4</sup> For the weapons of our warfare are not of the basar,§ but full of ko'ach through HASHEM to the overthrowing of strongholds, reasonings,\*

<sup>5</sup> 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,†

§ 9:9 Ps 112:9; Mal 3:10 \* 9:10 Isa 55:10 † 9:10 Hos 10:12 TARGUM HASHIVIM

‡ 9:11 2C 1:11; 4:15 § 9:12 2C 8:14 \* 10:1 1C 2:3 † 10:1 1C 2:4; 7:8 ‡ 10:2 1C 4:21 § 10:4 Ep 6:13-17 \* 10:4 Jer 1:10; 23:29 † 10:5 Isa 2:11,12



<sup>6</sup> And prepared to discipline all disobedience whenever your mishma'at (*obedience*) is completed.‡

<sup>7</sup> 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.

<sup>8</sup> Now even if I should glory a little too much§ in our samchut (*authority*)\* [as Shlichim of Moshiach] which Rebbe, Melech HaMoshiach Adoneinu gave for building you up and not for tearing you down, I will make good my claim.†

<sup>9</sup> I did not intend to seem as if my iggrot were meant to frighten you.

<sup>10</sup> 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."

<sup>11</sup> 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!‡

<sup>12</sup> For we dare not to make a geder (*classification*) for ourselves or to compare ourselves with some of the ones commending themselves,§ but when they measure themselves by the standard of one another or compare themselves with one another, they do not show seichel.

<sup>13</sup> But we will not boast out of our depth, but will be shomer to keep within the sadeh (*field*)HASHEM has apportioned to us\* which reached out even as far as you.†

<sup>14</sup> 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.

<sup>15</sup> 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,

<sup>16</sup> So that we may abundantly proclaim the Besuras HaGeulah to the regions beyond you, without boasting in someone else's Messianic chalutz accomplishments.

<sup>17</sup> But HAMMIT HALLELYIT HALLEL ("The one boasting let him boast" in the L-rd);‡

<sup>18</sup> For it is not the one commending himself that has the askama (*approval*), but it is the one to whom [Moshiach] Adoneinu gives the askama.§

‡ 10:6 2C 2:9 § 10:8 2C 12:6 \* 10:8 2C 13:10 † 10:8 Jer 1:10 ‡ 10:11 2C 13:2,10 § 10:12 2C 3:1; 5:12 \* 10:13 Ro 12:3 † 10:13 Ga 2:7 8 ‡ 10:17 Jer 9:23,24; Ps 34:2; 44:8; 1C 1:13 § 10:18 1C 4:4-5

## 11

<sup>1</sup> I would that you might bear with me in a little tipshus (*foolery*). Do bear with me!

<sup>2</sup> 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;\*

<sup>3</sup> But I fear lest somehow as the Nachash deceived Chavah by his cunning,<sup>†</sup> your machshavot should be led astray from a simple and pure deveykus to Moshiach.

<sup>4</sup> 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.<sup>‡</sup>

<sup>5</sup> For I consider to have come behind the most groise (*eminent*) Shlichim in absolutely nothing.<sup>§</sup>

<sup>6</sup> But if indeed I am unskilled in lashon\* yet I am not in da'as (*knowledge*),<sup>†</sup> but in all ways and all things I have made this abundantly clear to you.

<sup>7</sup> 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?<sup>‡</sup>

<sup>8</sup> I robbed other of Moshiach's Kehillot, did I, in taking wages from them for the avodas kodesh work I did for you?<sup>§</sup>

<sup>9</sup> And when I was present with you and I had lack, I did not burden anyone,\* 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.

<sup>10</sup> As HaEmes of Moshiach is in me, that particular boasting of mine will not be silenced<sup>†</sup> in the regions of Achaia!

<sup>11</sup> Why? Because I do not have ahavah for you? HASHEM knows that I do!

<sup>12</sup> 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 ravrean (*braggart*) boasting to be recognized as equals with us.

<sup>13</sup> For such ones are shlichei sheker, deceitful po'alim,<sup>‡</sup> transforming themselves in a masquerade as shlichim of Moshiach.

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\* 11:2 Hos 2:19; SHIR HASHIRIM; Ep 5:26-27    † 11:3 Gn 3:1-6,13    ‡ 11:4 Ga 1:8-9    § 11:5 1C 15:10; 2C 12:11; Ga 2:6,9    \* 11:6 1C 1:17; 2:1,13    † 11:6 Ep 3:4    ‡ 11:7 1C 9:12, 18    § 11:8 Pp 4:15    \* 11:9 2C 12:13    † 11:10 1C 9:15    ‡ 11:13 Pp 3:2

<sup>14</sup> And no wonder! For even HaSatan transforms himself into a malach ohr (*an angel of light*);

<sup>15</sup> 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.

<sup>16</sup> 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*).§

<sup>17</sup> What I speak in this bitachon of boasting, I speak not according to Moshiach Adoneinu, but as a yold.

<sup>18</sup> Als (*since*) many boast according to the basar, I also will boast.

<sup>19</sup> For magnanimously you put up with fools, being such talmidei chachamim yourselves!

<sup>20</sup> For you put up with it quite well, if anyone trades you into slavery, if anyone turns you into their supper, if anyone lifts your wallet, if anyone exalts himself into your gontser macher, if anyone gives you a klop in the ponem.

<sup>21</sup> 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.

<sup>22</sup> Are they Ivrim? So am I. Are they Yisroelim? So am I. Are they Zera Avraham? So am I.\*

<sup>23</sup> Are they mesharetei HaMoshiach? — I am talking like someone who is meshuggah — † I can outdo them: in labors more abundantly, in imprisonments more frequently, in beatings more by far, and often near death.

<sup>24</sup> By Yehudim chamash pe’amim I had the arba'im lashes minus one!‡

<sup>25</sup> Shloshah pe’amim I was beaten with rods,§ pa’am achat I was stoned,\* shloshah pe’amim I was shipwrecked, spending a lailah and a yom in the open sea;

<sup>26</sup> In journeys often, in sakanot mavet (*mortal danger*) from rivers, in sakanot mavet from robbers, in sakanot mavet from my own people,† in sakanot mavet from Goyim,‡ in sakanot mavet in the shtetl, in sakanot mavet in the country, in sakanot mavet in the sea, in sakanot mavet among achei sheker (*false brothers*);

<sup>27</sup> In labor and toil, in watchings, often in famine and thirst, in tzomot often, in cold and nakedness;§

<sup>28</sup> Beside the things from without, there is the pressure on me yom yom, the care of all of Moshiach’s Kehillot.

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§ 11:16 2C 12:6 \* 11:22 Pp 3:5 † 11:23 1C 15:10 ‡ 11:24 Dt 25:3 § 11:25  
Ac 16:10 \* 11:25 Ac 14:19 † 11:26 Ac 9:23 ‡ 11:26 Ac 14:5 § 11:27 2C 6:5

<sup>29</sup> Who is weak and I am not weak? \* Who is caused to fall into chet (*sin*), and I do not burn?

<sup>30</sup> If it is necessary for me to boast, then I will boast of my weaknesses. †

<sup>31</sup> HASHEM, Elohim HaAv of HaMoshiach Yehoshua knows [Hamevorach l'olmei olamim!] that I am not speaking sheker. ‡

<sup>32</sup> In Damascus the Ethnarch under King Aretas was guarding the city of Damascus to arrest me,

<sup>33</sup> And I was let down through the wall through a window in a basket, and escaped his hands. §

## 12

<sup>1</sup> It is necessary for me to boast, nothing gained by it, yet I now come to marot (*visions*) and chazonot (*revelations*) of Adoneinu.

<sup>2</sup> I have da'as of a man in Moshiach arba esreh shanah (*fourteen years*) before, whether in or out of the basar I do not have da'as, HASHEM knows — such a man was snatched up and raptured to the raki'a haShlishi of Shomayim.

<sup>3</sup> And I have da'as that such a man, whether in or out of the basar I do not have da'as, HASHEM knows,

<sup>4</sup> That he was caught away into Gan-Eden and heard inexpressible devarim which to utter such words Bnei Adam have no heter (*permit*).

<sup>5</sup> On behalf of such a one I will boast, but on behalf of myself I will not boast, except in my weaknesses. \*

<sup>6</sup> But if I desire to boast, I will not be a yold (*fool*) † for I will speak HaEmes; but I spare you, lest anyone gives me credit beyond what he sees in me or hears in me.

<sup>7</sup> 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, ‡ lest I should be too exalted. §

<sup>8</sup> I davened shalosh pe'amim, calling upon Adoneinu that it might depart from me.

<sup>9</sup> And HaAdon said to me, “My Chesed is ad kahn (*sufficient for the purpose, enough*) for you, for My ko'ach (*power*) is perfected in weakness.” With lev samei'ach therefore will I boast in my weaknesses that the gevurah of Moshiach might be a shelter over me. \*

<sup>10</sup> 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! †

\* 11:29 1C 9:22 † 11:30 2C 12:5 ‡ 11:31 2C 1:23 § 11:33 Ac 9:24-25 \* 12:5 2C 11:30 † 12:6 2C 10:8; 11:16 ‡ 12:7 Job 2:6 § 12:7 Num 33:55 \* 12:9 1Kgs 19:12 † 12:10 Pp 4:11,13

<sup>11</sup> 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,‡ even if I am nothing.

<sup>12</sup> 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.§

<sup>13</sup> 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?\* Do pardon me this slight!

<sup>14</sup> Hinei, this is the pa'am shlishit I am ready to come to you,† 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.‡

<sup>15</sup> But with simcha I will expend and be utterly expended for the nefashot (*souls*) of you.§ If more abundantly I have ahavah for you, are you to have less ahavah for me?

<sup>16</sup> But let the matter of my being a burden on you be as it may, some say, "Crafty jack that I am, I took you by ormah (*cunning*)."\*

<sup>17</sup> Now I didn't take advantage of any of you through anyone I sent to you, did I?

<sup>18</sup> I urged Titos to go, and I sent with him the Ach b'Moshiach;† 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?

<sup>19</sup> All along have you been thinking that we are making a hitstaddekut (*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!

<sup>20</sup> For I fear lest efsher (*perhaps*) when I come I may not find you as I wish‡ and that you may not find me as you wish; I fear lest efsher there be merivah (*strife*), kinah (*jealousy*), ka'as (*anger*), machalokot (*divisions*), lashon hora (*evil speech*), ga'avah (*conceit*), commotions;

<sup>21</sup> 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,§ and have not made teshuva from the tumah (*uncleanness*) and zenut (*fornication*) and debauchery which they practiced.

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‡ 12:11 2C 11:5 § 12:12 Ro 15:19 \* 12:13 2C 11:9 † 12:14 2C 13:1 ‡ 12:14  
 Prov 19:14 § 12:15 Pp 2:17 \* 12:16 Gn 3:1 † 12:18 2C 8:6,16-18 ‡ 12:20  
 2C 2:1-4 § 12:21 2C 13:2

## 13

<sup>1</sup> This is the pa'am hashlishit I am coming to you;\* by the PI SHNAYIM SHLOSHAH EDIM†(by the mouth of two or three witnesses), every dvar shall be established.

<sup>2</sup> I warned those who committed averos before and all the rest, and, now absent, I warn them again, as I did when I made pakad (visit) the pa'am hashenit, that if I come again, I will not spare, I will not be lenient,

<sup>3</sup> Als (since) you seek to test if Moshiach is speaking in me. Moshiach is not weak toward you, but is GIBBOR in you.‡

<sup>4</sup> For indeed he was talui al HaEtz§(being hanged on the Tree) out of weakness,\* 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.

<sup>5</sup> Perform a bedikah (examination) on yourselves to see if you are in the† emunah (faith). Test and prove yourselves.‡ Or do you yourselves not have da'as that Moshiach is in you? Unless you are reprobate and unapproved.§

<sup>6</sup> But I have tikvah that you will have da'as that we are not unapproved.

<sup>7</sup> 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.

<sup>8</sup> For we are not able to do anything against HaEmes, but only for HaEmes.\*

<sup>9</sup> For we have lev same'ach when we are megareia (weakened) and you are strong, for this also we daven (pray), that is, for your shelemut (perfection), your tikkun (restoration repair).

<sup>10</sup> Therefore, while I am absent I write this iggeret so that when I am present I may not treat you with severity, according to the samchut (authority) which Rebbe, Melech HaMoshiach Adoneinu gave me for your chozek (strength) and not for your churban.†

<sup>11</sup> For the rest, Achim b'Moshiach, rejoice with simcha.‡ 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.§

<sup>12</sup> Greet one another with a neshikat hakodesh.

<sup>13</sup> All the Kedoshim say, "Shalom!"

\* 13:1 2C 12:14 † 13:1 Dt 19:15 ‡ 13:3 Isa 9:5 § 13:4 Dt 21:23 \* 13:4 Pp  
2:7-8 † 13:5 Orthodox Jewish ‡ 13:5 1C 11:28 § 13:5 Lam 3:40 \* 13:8 1C  
13:6 † 13:10 2C 2:3; 10:8,11 ‡ 13:11 Pp 4:4 § 13:11 Ro 15:33

<sup>14</sup> The Chen v'Chesed Adoneinu Moshiach and the ahavas HASHEM and the dveykus HaRuach Hakodesh be with you all.\*

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\* **13:14** [Zohar telat rishin khad hu, three heads are one, Zohar vol iii p.288 versa Amsterdam Edition.] Rav Sha'ul has “boasted” of his weaknesses. The hardships he tells us about in chapters 4:8-9; 6:4-5; 11:23-29; 12:10 are evidence that HASHEM has been the author of his ministry which would otherwise have been impossible if G-d did not show His strength through weak and unworthy vessels, which is what all ministers are. This letter was written more than ten years before Rav Sha'ul's martyrdom.

# Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Galatia

## *Introduction*

Galatians was probably written around 49 C.E. just after Rav Sha'ul's first Shlichus journey. It was probably written from Antioch in Syria. The chukim of the Torah along with bris milah are the covenant privileges given by HASHEM to preserve the existence of Yehudim as a people (see Ac 21:20-26; 16:1-3); however, as individuals, Jews as well as non-Jews must not take their eyes off saving faith's all-important eternal bris milah excision of the unregenerate "basar," which excision is hitkhdshut regeneration and rebirth in Moshiach in the Ruach Hakodesh, the only salvation for Abraham no less than for all Abraham's children. See Yn 3:3 and Co 2:11-13.

This book covers some of the same themes as that of Romans, which was written around 57 C.E. Look at Ga 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 Ga 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.

<sup>1</sup> From Sha'ul, a Shliach, not from Bnei Adam, nor through Bnei Adam, but through Rebbe, Melech HaMoshiach Yehoshua and HASHEM, Elohim Avinu, the One of whom [we say] Mechayyei Mesim Atah (*Thou Revivest the Dead*), even the Moshiach,

<sup>2</sup> And from all the Achim B'Moshiach with me; to the Kehillot of Galatia.



<sup>3</sup> Chen v'Chesed HASHEM to you and Shalom HASHEM from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu,

<sup>4</sup> 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,

<sup>5</sup> Lo hakavod l'olmei olamim. Omein.

<sup>6</sup> I am shocked that so quickly you are being turned from the One who granted you the kri'ah (*calling*), summoning you by the Chen v'Chesed HASHEM of Moshiach. I am shocked that so quickly you are being turned from this to a different "Besuras HaGeulah."

<sup>7</sup> Not that there is another, mind you! Except that there are some individuals disturbing and troubling you,\* desiring to twist and pervert the Besuras HaGeulah† of Moshiach.

<sup>8</sup> But even if we‡ or a malach from Shomayim should pose as maggidim [for Moshiach] and make a hachrazah (*proclamation*) to you of a "Besuras HaGeulah" other than that Besuras HaGeulah which we preached to you, let such a one be ARUR HAISH§ (*Cursed is the man*) and set under cherem (*ban of destruction*) and onesh Gehinnom (*damnation*).

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> 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;

<sup>12</sup> 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.

<sup>13</sup> For you heard of my derech, my halakhah, my hitnahagut (*conduct*) in earlier times in Yahadut (*Judaism*), how I was to an extraordinary degree bringing redifah (*persecution*) upon the Kehillah of HASHEM and was making havoc of it,

<sup>14</sup> And I was shtaig (*working my way up, advancing, progressing*) in Yahadut (*Judaism*) beyond many of my landmen,

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\* 1:7 Ga 5:12 † 1:7 Isa 40:9; 60:6 ‡ 1:8 Shlichim, emissaries of Rebbe, Melech HaMoshiach § 1:8 Josh 6:26

being more abundantly machmir and a kannai (*zealot*) bek-ius for the minhagim, the Masorot haAvot, the kabbalah (*oral tradition*), the Torah Sheb'al Peh, the Halakhah of my Avot.

<sup>15</sup> But when HASHEM was pleased, when it was the ratzon HASHEM, HASHEM being the One who separated me as kodesh KERA'ANI MIME'EI IMMI\* (*He called me from the womb of my mother*) and granted me the kri'ah (*calling*), summoning me through the Chen v'Chesed of HASHEM,

<sup>16</sup> To reveal His Zun fun der Oybershter in me, that I might preach Him among the Goyim, immediately, then, I did not consult with basar vadahm (*flesh and blood*),

<sup>17</sup> Nor did I go up to Yerushalayim to those who were Moshiach's Shlichim before me, but I went away hitbodedut into Arabia and again I returned to Damascus.

<sup>18</sup> 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*).

<sup>19</sup> But other of the Moshiach's Shlichim I did not see except Ya'akov achi Rebbe, Melech HaMoshiach Adoneinu.†

<sup>20</sup> Now, what things I write to you, hinei, before HASHEM I do not speak sheker.

<sup>21</sup> Next I went into the regions of Syria and of Cilicia,

<sup>22</sup> But I was unknown panim el panim by the Kehillot of Moshiach in Yehudah;

<sup>23</sup> Only they were hearing that "the one once bringing redifah (*persecution*) upon us is now preaching the‡ Emunah which once he was pillaging."

<sup>24</sup> And they were glorifying HASHEM in§ me.

## 2

<sup>1</sup> Then, after arbah esrey shanim (*fourteen years*), again\* I went up to Yerushalayim with Bar-Nabba, having taken with me also Titos.

<sup>2</sup> 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,† lest I should run, or should prove to have run, L'TOHU (*in vain*).‡

<sup>3</sup> But Titos, the one with me, a Yevani (*Greek*), was not compelled to undergo bris milah.

<sup>4</sup> But because of the achei sheker (*false brothers*) b'Moshiach, the ones secretly brought in, the ones who

\* 1:15 Isa 49:1 † 1:19 T.N. Ya'akov and Sha'ul were both unbelievers before the appearance of the Moshiach to them after His histalkus — see 1C 15:7 ‡ 1:23 Messianic Orthodox Jewish § 1:24 by means of \* 2:1 Ac 11:30 † 2:2 Ga 2:9 ‡ 2:2 Isa 49:4; 65:23

crept in to spy out our DERORS<sup>§</sup>(*freedom*) which we have in Moshiach Yehoshua al menat (*in order that*) they might enslave us.

<sup>5</sup> To these enslavers not for one hour did we yield in subjection, that HaEmes of the Besuras HaGeulah might continue and remain with you.\*

<sup>6</sup> 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.

<sup>7</sup> 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,

<sup>8</sup> 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.

<sup>9</sup> And realizing the Chen v'Chesed HASHEM having been given to me, Ya'akov† 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,

<sup>10</sup> Only that we should remember the Aniyim (*the Poor*), the very thing which I was also eager to do.

<sup>11</sup> 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*).

<sup>12</sup> For, before certain ones‡ came from Ya'akov, Kefa was as a matter of course sitting at tish at betzi'at halechem (*breaking of bread*) at the Seudos Moshiach with the Goyim; but, when they came, Kefa drew back and was separating himself, fearing the ones§ of the bris milah.\*

<sup>13</sup> 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*).

<sup>14</sup> 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?"

<sup>15</sup> We ourselves are Yehudim by birth and not Goyishe chote'im (*sinner*s).

§ 2:4 Lv 25:10 \* 2:5 Galatian Goyim † 2:9 See Mt 13:55 ‡ 2:12 Jerusalem visitors § 2:12 the Jerusalem party \* 2:12 Ac 15:5

<sup>16</sup> Yet we have da'as that a man cannot be YITZDAK IM HASHEM<sup>†</sup> (*be justified with G-d*) by [depending on] the ma'asim of Gezetz (*Law*), but through emunah in Rebbe, Melech HaMoshiach Yehoshua. And we have come to have bitachon in Rebbe, Melech HaMoshiach Yehoshua, that we can be YITZDAK IM HASHEM<sup>‡</sup> (*be justified with G-d*) by emunah in Moshiach and not by<sup>§</sup> ma'asim, because by taryag mitzvot KOL CHAI LO YITZDAK\* (*all living shall not be justified*).

<sup>17</sup> Now, if, by seeking to be YITZDAK IM HASHEM in Moshiach, we ourselves were found also to be chote'im (*sinner*),<sup>†</sup> then in that case is Moshiach a kohen for iniquity, a minister serving sin? Chas v'Shalom (*G-d forbid*)!

<sup>18</sup> For if what I destroyed, these things I again rebuild,<sup>‡</sup> I display myself to be a poshei'a (*transgressor*).

<sup>19</sup> For I, through the Torah,<sup>§</sup> died in relation to the gezetz,\* so that I might live to HASHEM. With Moshiach I have been talui al haetz<sup>†</sup> (*hanging on the tree*).

<sup>20</sup> But it is no longer Anochi (*I*) who lives, but Moshiach who lives in me, and the Chayyim I now live in the basar, I live by emunah, emunah in the Zun fun der Oybershter,<sup>‡</sup> the one having ahavah (*agape*) for me and having given himself over, on my behalf.

<sup>21</sup> I do not set aside the Chen v'Chesed HASHEM; for if the MAH (*how*) an ENOSH (*man*) is to be YITZDAK IM HASHEM<sup>§</sup> is found through Gezetz chumra, then Moshiach died for nothing and L'TOHU (*in vain*).\*

### 3

<sup>1</sup> 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*).

<sup>2</sup> 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?

<sup>3</sup> You lack seichel; having begun in the Ruach HaKodesh, will you now be perfected in the basar?

<sup>4</sup> Did you suffer so many things lashav (*in vain*)? — if it really was lashav.

<sup>5</sup> So then, HASHEM who is supplying to you the Ruach HaKodesh and producing nifla'ot (*miracles*) among you, by

† 2:16 Job 25:4    ‡ 2:16 Job 25:4    § 2:16 supposed zokheh merit of    \* 2:16 Ps 143:2    † 2:17 2:15; Ro 3:9,23    ‡ 2:18 Ga 1:23; 5:2    § 2:19 Ga 3:13    \* 2:19 Ro 7:4-6    † 2:19 Dt 21:23    ‡ 2:20 Moshiach    § 2:21 Job 25:4    \* 2:21 Isa 49:4; 65:23    \* 3:1 Dt 21:23

what means does He do it, by ma'asim of Gezetz or by the hearing of emunah?

<sup>6</sup> — Just as Avraham Avinu HE'EMIN B'HASHEM V'YACHSHEVEHA LO TZEDAKAH<sup>†</sup> (*believed HASHEM and it [his faith] was accounted to him for righteousness*).

<sup>7</sup> Know then, that the Bnei HaEmunah, these ones are the Bnei Avraham Avinu!

<sup>8</sup> And the Kitvei HaKodesh, having foreseen that HASHEM would yatzdik (*justify*) the Goyim by emunah, preached the Besuras HaGeulah beforehand to Avraham Avinu, saying, V'NIVRECHU VO KOL GOYEI HA'ARETZ<sup>‡</sup> (*All the peoples of the earth will be blessed in you*).

<sup>9</sup> For this reason, the ones of emunah receive the bracha (*blessing*) with Avraham Avinu hama'amin (*the believer*).

<sup>10</sup> 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 LA'ASOT OTAM<sup>§</sup> (*Cursed is everyone who does not uphold, abide by all the words of this Torah to do them*).

<sup>11</sup> Now it is clear that not one person is YITZDAK IM HASHEM (*justified with G-d*) by Gezetz, because V'TZADDIK BE'EMUNATO YICHEYEH<sup>\*</sup> (*the righteous by his faith will live*).

<sup>12</sup> But the Gezetz is not of emunah, but the man YA'ASEH OTAM VACHAI<sup>†</sup> (*who does these things will live [by them]*).

<sup>13</sup> 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<sup>‡</sup> (*Curse of G-d is on the NEVELAH (body, corpse) being hanged on the tree*),

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> Now to Avraham Avinu were spoken the havtachot (*promises*) and to his ZERA<sup>§</sup> (*seed*). He does not say V'LIZERA ECHAH (*and to your seeds*), as concerning many, but as concerning one, “and to the ZERA of you,” and that ZERA is Moshiach.

<sup>17</sup> 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

<sup>†</sup> 3:6 Gn 15:6    <sup>‡</sup> 3:8 Gn 18:18; 12:3    <sup>§</sup> 3:10 Dt 27:26; cf Ro 2:10    <sup>\*</sup> 3:11 Hab 2:4    <sup>†</sup> 3:12 Lv 18:5    <sup>‡</sup> 3:13 Dt 21:23    <sup>§</sup> 3:16 Gn 22:18

arba me'ot usheloshim shanah (*four hundred and thirty years*) later.\*

<sup>18</sup> 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*).

<sup>19</sup> Why then the Mattan Torah (*Giving of the Torah*)? The Torah was added because of peyscha'im, until the ZERA (*Moshiach*) should come to whom the havtachah had been made.† Now the Torah was administered through malachim‡ by the hand of a metavech.§

<sup>20</sup> Now the metavech is not for only one, but Elohim hu echad.\*

<sup>21</sup> Is the Torah, mimeila (*consequently, as a result*), against the havtachot (*promises*) of HASHEM? Chas v'Shalom (*G-d forbid*)! For if Gezetz had been given that had the ko'ach (*power*) to affect hitkhdshut (*regeneration*), then to be YITZDAK IM HASHEM (*justified with G-d*) would indeed have been based on ma'asim of Gezetz.

<sup>22</sup> But the Kitvei HaKodesh consigned all things under HaChet (*Sin*),† that the havtachah (*promise*) might be given by emunah in Rebbe, Melech HaMoshiach Yehoshua to the ma'aminim.

<sup>23</sup> But before Emunah came, we were being held in custody, being confined and guarded for the about-to-be-revealed Emunah.

<sup>24</sup> This is the result: the Gezetz functioned as our omenet (*governess*) unto Moshiach, that by emunah we might be YITZDAK IM HASHEM.

<sup>25</sup> But Emunah having come, we are no longer under an omenet (*governess*).

<sup>26</sup> For through emunah in Rebbe, Melech HaMoshiach Yehoshua, you are all yeladim of Elohim.

<sup>27</sup> For as many as have had a tevilah into Moshiach have clothed yourselves with Moshiach.

<sup>28</sup> 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.

<sup>29</sup> And, if you belong to Moshiach,‡ then you are of the ZERA of Avraham Avinu, you are yoreshim (*heirs*) according to the havtachah (*promise*).

\* 3:17 Ex 12:40 † 3:19 Gn 22:18 ‡ 3:19 Dt 33:2; Ps 68:18 § 3:19 Lv 26:46;

Num 36:13 \* 3:20 Dt 6:4 † 3:22 Dt 27:26 ‡ 3:29 Isa 53:10

## 4

<sup>1</sup> Now I say this: for however much time as the yoresh (*heir*) has not attained his majority (*the state or time of being of full legal age, or his religious majority, his Bar Mitzvah*), he differs nothing from an eved, though being Ba'al Bayit of all the nachalah (*inheritance*).

<sup>2</sup> And he is under shomrim (*guardians*) and omnot (*governances*) until the time previously appointed by the Ba'al Bayit.

<sup>3</sup> So also we, when we were immature, had been enslaved under the yesodot (*rudiments*) of the Olam Hazeḥ.

<sup>4</sup> But when the fullness of time had come, HASHEM sent forth his Zun fun der Oybershter,\* born of an isha,† born under Gezetz (*Law*),

<sup>5</sup> 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.

<sup>6</sup> And because you are banim, HASHEM sent forth the Ruach of His Zun fun der Oybershter into your levavot, crying "Abba, Avinu!"

<sup>7</sup> So you are no longer an eved but a ben; and if a ben, also a yoresh through HASHEM.

<sup>8</sup> 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*).

<sup>9</sup> 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 Hazeḥ to which again you want to renew your service as avadim?

<sup>10</sup> You‡ observe yamim (*days*) and chodashim (*months, new moons*) and mo'adim (*fixed times, festivals*) and shanim.

<sup>11</sup> I fear for you, lest somehow efsher (*perhaps*) I have labored for you lashav (*in vain*).

<sup>12</sup> Become as I am, because I also became as you are, Achim B'Moshiach. I implore you. You did me no wrong.

<sup>13</sup> And you know that it was due to chulshat habasar (*weakness of the flesh, sickness*) that I first preached the Besuras HaGeulah to you,

<sup>14</sup> and your nisayon (*trial*) in my basar you did not despise nor did you loathe, but as a malach HASHEM you received me, as Rebbe Melech HaMoshiach Yehoshua himself.

\* 4:4 Moshiach, 2Sm 7:14; Ps 2:7; 89:27f † 4:4 Gn 3:15; Isa 7:14; Mic 5:2 ‡ 4:10 Galatian Goyim

<sup>15</sup> 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.

<sup>16</sup> So, then, have I become your oyev (*enemy*) by telling you HaEmes?

<sup>17</sup> 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.

<sup>18</sup> Now it is tov ma'od to be zealous in a good thing all the time, and not only during my presence with you.

<sup>19</sup> My yeladim, for whom again I suffer chevlei leydah (*birth pains*) until Moshiach is formed in you,

<sup>20</sup> Would that I were present with you just now and could change my tone, because I am baffled by you.

<sup>21</sup> Tell me, you Goyim who wish to be under Gezet, do you not possess “shema” hearing of the Torah?

<sup>22</sup> For the Torah says that Avraham Avinu had shnei banim (*two sons*), one of shifchah (*the slave woman*) and one of the gevirah.

<sup>23</sup> 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*).

<sup>24</sup> Now these things can be taken derech mashal (*figuratively*); for these are two beritot<sup>§</sup> (*covenants*), one from Mount Sinai bearing banim for avdut (*slavery, bondage*): this is Hagar.

<sup>25</sup> Now, Hagar is the Mount Sinai in Arabia; and corresponds to the Yerushalayim of the present, for she is in avdut with her banim.\*

<sup>26</sup> But the Yerushalayim above is a Bat Chorin (*daughter of freedom*), the Imma lechulanu (*the Mother of us all*).†

<sup>27</sup> 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*).‡

<sup>28</sup> But you, Achim b'Moshiach, are Bnei HaHavtacha (*Sons of the Promise*), like Yitzchak.§

<sup>29</sup> 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.

§ 4:24 see Ga 3:17 \* 4:25 see 2C 3:14 † 4:26 Ps 87:5-6; Ex 25:40; Isa 49:20f;

54:1-13 ‡ 4:27 Isa 54:1 § 4:28 Gn 18:10



<sup>30</sup> But what does the Kitvei HaKodesh say? “Cast out the slave woman and her son, for never will the son of the slave woman inherit with my son, the son of the free woman.”\*

<sup>31</sup> Therefore, Achim B'Moshiach, we are not Bnei “HAAMAH” (*Sons of the Slave Woman*) but Bnei HaKhofshi'yah (*Sons of Lady Freedom, the Freedwoman*).

## 5

<sup>1</sup> For this “zman cheruteinu” (*Pesach Haggadah Kiddush*), Moshiach freed us; stand fast, therefore, and be not again bound by an ol (*yoke*) of avdut (*slavery*).

<sup>2</sup> Hinei, I Sha'ul say to you, that if you Goyim undergo the bris milah, Moshiach will profit you nothing.\*

<sup>3</sup> And I testify again to every one of you undergoing bris milah that such is chal (*placed under obligation*) to do the taryag mitzvot.

<sup>4</sup> You who want to be YITZDAK IM HASHEM (*justified with G-d*) by [boasting in] chumra,† by ma'asim of Gezetz, are estranged from Moshiach, you at that point fall from the Chen v'Chesed HASHEM.‡

<sup>5</sup> For we by the Ruach Hakodesh eagerly await by emunah that for which we have tikvah, our Tzidkat HASHEM righteousness.

<sup>6</sup> For in Rebbe, Melech HaMoshiach Yehoshua neither milah is of any force nor the lack of it, but emunah working through ahavah.§

<sup>7</sup> You [Goyim] were running well: who hindered you from being persuaded by HaEmes?

<sup>8</sup> This persuasion is not of the One calling you.

<sup>9</sup> A little chametz leavens all habatzek (*the dough*).\*

<sup>10</sup> I have bitachon, (*confidence*) in you in Adoneinu that you will think nothing other, but the one troubling you will bear the judgment, whoever he may be.

<sup>11</sup> But if I preach [to Goyim] the bris milah, Achim B'Moshiach, why am I still being persecuted? In that case, the michshol (*stumbling block*) of [Moshiach's] Etz† has been abolished.

<sup>12</sup> O if the ones (*the mohalim of Goyim*) troubling you would castrate themselves!

<sup>13</sup> For, Achim B'Moshiach, you were called for “zman Cheruteinu”;‡ only use not the Cherut for a pretext for the basar, but, through ahavah (*agape*), minister to one another as avadim (*servants*).

\* 4:30 Gn 21:10    \* 5:2 Ga 3:12-14    † 5:4 i.e., legal justification    ‡ 5:4 T.N. See Ep 2:8-9    § 5:6 see Ga 5:2 Gentile context    \* 5:9 See Pesach Haggadah    † 5:11 Ga 3:12-14; Dt 21:23    ‡ 5:13 5:1

<sup>14</sup> For the entire Torah has been summed up in one word: V'AHAVTA L'RE'ACHA KAMOGHA<sup>§</sup> (*Love your neighbor as yourself*).

<sup>15</sup> But if you bite and devour one another, beware lest you be consumed by one another.

<sup>16</sup> But I say, let your halakhah be by the Ruach HaKodesh, and by no means will you carry out the ta'avot (*lusts*) of the basar.

<sup>17</sup> For the basar desires against the Ruach HaKodesh, and the Ruach HaKodesh desires against the basar — for these oppose each other — with the result that the things you wish you cannot do.\*

<sup>18</sup> But if by the Ruach HaKodesh you are led, you are not under Gezetz.

<sup>19</sup> Now the ma'asei habasar are manifest, dehainu (*being*): zenut (*fornication*), tum'ah (*impurity*), zimmah (*licentiousness*),

<sup>20</sup> Avodah zarah (*idolatry*), kashefanut (*sorcery, witchcraft*), eivot (*enmities*), merivah (*strife*), kinah (*jealousy*), rogez (*anger*), anochiyut (*selfishness*), machalokot (*dissensions*), kitot (*sects*),

<sup>21</sup> Tzarut ayin (*envyings*), shichrut (*drunkenness*), holelut (*carousing*) and things like these, of which I tell you beforehand, as I said previously, that the ones practicing such things will not receive the nachalah (*inheritance*) of the Malchut HASHEM.

<sup>22</sup> But the p'ri of the Ruach HaKodesh is ahavah (*agape*), simcha (*joy*), shalom (*peace*), savlanut (*patience*), nedivut (*generosity, kindness*), chesed (*loving-kindness*), ne'emanut (*faithfulness*),

<sup>23</sup> Anavah (*meekness, shiflut, lowliness*), shlitah atzmi (*self-control*)...would you not agree? — against these things there is no issur (*proscription in the Torah*).

<sup>24</sup> But the ones who are mekabel Moshiah Yehoshua have put to be talui al HaEtz<sup>†</sup> (*hanging on the Tree*) the basar with its teshukot (*desires*) and its ta'avot (*lusts*).

<sup>25</sup> If we live by the Ruach HaKodesh, we should stay in line with the Derech HaYashar (*Straight Way*) of the Ruach HaKodesh.

<sup>26</sup> Let us not become ba'alei ga'avah (*conceited, haughty persons*), provoking one another, envying one another.

## 6

<sup>1</sup> Achim B'Moshiah, if indeed a man is overtaken in some averah, you ones with ruchniyus restore such a one in a spirit

of anavah (*meekness*), watching out for yourself lest also you come under nisayon (*temptation*).

<sup>2</sup> Bear one another's burdens\* and thus you will fulfill the Torah of Moshiach.

<sup>3</sup> For if anyone thinks himself to be something when he is nothing, he deceives himself.

<sup>4</sup> 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.

<sup>5</sup> For each man must bear his own massa (*burden*).

<sup>6</sup> And let the one being taught limudei kodesh (*sacred studies*) in the Kitvei HaKodesh share in all good things with his rabbinic moreh.<sup>†</sup>

<sup>7</sup> Do not be led astray. HASHEM is not mocked. For whatever a man sows, this also he will reap.

<sup>8</sup> 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.

<sup>9</sup> Now let us not lose chozek in doing Gemilut Chasadim, for BE'ITO<sup>‡</sup>(*in its season*) we will reap, if we faint not.

<sup>10</sup> Therefore, then, as we have opportunity, we should do ma'asim tovim towards all, and especially towards the Bnei Beis HaEmunah.

<sup>11</sup> SEE WITH WHAT GROISE LETTERS I WROTE TO YOU WITH MY OWN HAND.

<sup>12</sup> As many as crave to be good preeners in the basar,<sup>§</sup> 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.\*

<sup>13</sup> For not even those of the party of the bris milah are shomer mitzvot themselves; they (*the mohalim of Goyim*) want you (*Goyim*) to undergo bris milah for the purpose of boasting in your basar!

<sup>14</sup> But may it not be to me to boast, except in HaEtz HaMoshiach<sup>†</sup> Yehoshua Adoneinu, through whom the Olam Hazeh has become nevelah talui al HaEtz<sup>‡</sup>(*corpse hanging on the tree*) to me, and I have become a nevelah talui al HaEtz (*corpse hanging on the tree*) to the Olam Hazeh.

<sup>15</sup> For neither bris milah is anything, nor fehlt (*the lacking*) of bris milah, but a Bri'a Chadasha.<sup>§</sup>

<sup>16</sup> And as many as stay in line with the Derech HaYashar (*Straight Way*) of these divrei torah, Shalom HASHEM and

\* 6:2 Ps 55:23 † 6:6 2Ti 3:14-15 ‡ 6:9 Ps 1:3 § 6:12 Ro 2:29 \* 6:12 Dt 21:23 † 6:14 Dt 21:23 ‡ 6:14 Dt 21:23 § 6:15 T.N. See Ga 5:2 Gentile context contra Ac 21:21

Chesed HASHEM be upon them, and upon the Yisroel of HASHEM.\*

<sup>17</sup> For the rest, let no one give me any more tzoros; for I bear in my basar the chabburot haYehoshua (*wounds, stripes of Yehoshua*).†

<sup>18</sup> Achim B'Moshiach, the Chen v'Chesed HASHEM of Rebbe, Melech HaMoshiach Yehoshua Adoneinu be with your ne-shamah. Omein.

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\* **6:16** See Ro 2:28-29    † **6:17** Isa 53:5

# Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Ephesus

## Introduction

This letter was written roughly 61-62 C.E. along with Colossians, Philippians, and Philemon. Rav Sha'ul had been confined in Caesarea before coming to Rome, where he was freed from house arrest around 63 and then rearrested and died al kiddush ha-Shem around 67. 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.

<sup>1</sup> 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;

<sup>2</sup> Chen v'Chesed HASHEM to you and shalom from Elokim Avinu and Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

<sup>3</sup> Baruch HASHEM Elokim Avi Adoneinu Rebbe, Melech HaMoshiach Yehoshua, who has bestowed on us every birkat hanefesh in Shomayim in Moshiach,

<sup>4</sup> Just as He in Him chose us to be part of HASHEM's Bechirim (*Chosen Ones*) before the hivvased tevel (*foundation of the world*), that we should be Kedoshim and without mum\* (*defect*) before Him in ahavah:†

<sup>5</sup> Having provided the yi'ud merosh (*predestination*) for us to be chosen as adopted bnei brit through Rebbe, Melech HaMoshiach Yehoshua to Himself, according to the chafetz (*good pleasure*) of His ratzon (*will*),

<sup>6</sup> To the tehillat kavod of the Chen v'Chesed HASHEM of Him (*to the praise of the glory of His grace*) by which HASHEM freely favored us in the Moshiach HaAhuv.

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\* 1:4 Lv 22:20 † 1:4 Lv 11:44; 20:7; 2Sm 22:24; Ps 15:2

<sup>7</sup> In Him we have the pedut (*redemption, Geulah release on payment of ransom*) through the<sup>‡</sup> dahm of Moshiach,<sup>§</sup> the selichat chatoteinu (*forgiveness of our sins*), according to the osher (*wealth*) of His Chen v'Chesed HASHEM (*grace of G-d*);

<sup>8</sup> Which He lavished upon us,

<sup>9</sup> 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:

<sup>10</sup> 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.

<sup>11</sup> In Moshiach we have also obtained a nachalah\* (*allotted inheritance*), 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,

<sup>12</sup> To the end that we who were Rishonim to have tikvah in Rebbe, Melech HaMoshiach should be to the tehillat kavod (*praise of glory*) of Him.

<sup>13</sup> In Moshiach you also, having heard the message of HaEmes, the Besuras HaGeulah of Yeshu'as Elokeinu which is yours, having also come to emunah, did receive your chotam (*seal*) in Moshiach with the Ruach Hakodesh of havtachah (*promise*),

<sup>14</sup> Who is bestowed as an eravon (*pledge*) of our nachalah (*allotted inheritance*),<sup>†</sup> with a view to the Geulah of HASHEM's own possession, to the tehillat kavod (*praise of glory*) of Him.

<sup>15</sup> 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,

<sup>16</sup> Do not cease giving hodayah (*thanksgiving*) for you, while speaking of you in my tefillos;

<sup>17</sup> 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.<sup>‡</sup>

<sup>18</sup> It is my tefillah that the eynayim of your levavot may be enlightened so that you may have da'as of what is the tikvah of His kri'ah (*his summons from Shomayim*), what is the osher (*wealth*) of the kavod of His nachalah (*allotted inheritance*) in the Kedoshim,

<sup>19</sup> And what is the surpassing gedulat hagevurah (*greatness of His power*) to us who have emunah, according to the

<sup>‡</sup> 1:7 kapporah      § 1:7 Isa 53:10-12; Dan 9:26; Num 19:20

<sup>†</sup> 1:14 Ps 16:5-6      ‡ 1:17 Ex 28:3; Isa 11:2

\* 1:11 Ps 16:5-6

working of the ko'ach of His might<sup>S</sup>

<sup>20</sup> 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,

<sup>21</sup> 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.

<sup>22</sup> And HASHEM subordinated all things under the feet of Moshiach and gave Him as Rosh over all things to the Brit Chadasha Kehillah,

<sup>23</sup> Which is the Guf HaMoshiach (*body of Messiah*),\* the melo (*plentitude*) of Him, who fills all in all.

## 2

1 \* And you being dead in your peyscha'im and chatta'im,

<sup>2</sup> 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 ruach now working in the bnei haMeri (*sons of Rebellion*).

<sup>3</sup> 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.

<sup>4</sup> But HASHEM, being rich in rachamim (*mercy*), because of His ahavah harabba (*great love*) with which He loved us,

<sup>5</sup> Even when we were dead in our peyscha'im, He made us alive together with Rebbe, Melech HaMoshiach – by the unmerited Chen v'Chesed HASHEM you have been delivered in your personal Geulah and the Yeshu'as Elokeinu‡ –

<sup>6</sup> And raised us up with Moshiach and seated us with Him in Shomayim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

<sup>7</sup> In order that, in the Olam HaBah, He might display the surpassing osher of the Chen v'Chesed HASHEM of Him in chesed toward us in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

<sup>8</sup> 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<sup>S</sup> of yourselves, it is a matnat HASHEM (*gift of G-d*);

<sup>9</sup> Not the result\* of doing Gezetz ma'asim,† so that before HASHEM no man should be a ravrevan (*boaster, braggart*).‡

<sup>S</sup> 1:19 Isa 40:26 \* 1:23 Dt 21:23; Ro 6:3-13; Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 \* 2:1 T.N. In chapter 2 Rav Sha'ul uses the courts of the Beis Hamikdash to teach the saving work of Moshiach. † 2:2 the Satan, HaSatan, teivel, the devil

‡ 2:5 Ps 103:12 § 2:8 an einfal (intuitive idea) \* 2:9 of the zokheh (merit)  
† 2:9 Ac 15:1; Ga 5:3 4 ‡ 2:9 Dt 9:5

<sup>10</sup> 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. §

<sup>11</sup> 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,

<sup>12</sup> Have zikaron (*remembrance*) that you were at that time bazunder (*unrelated and separate*) from Rebbe, Melech HaMoshiach, having been alienated from the torat haEzrakhut (*the citizenship*) in the Am Brit, from Yisroel, being zarim (*strangers*) to the Beritot HaHavtacha, farloiren (*lost*) and having no tikvah (*hope*) and without G-d in the Olam Hazei.\*

<sup>13</sup> But now in Rebbe, Melech HaMoshiach Yehoshua, you, who formerly where in the outermost courts, have been brought near by the kapporah of the dahm of Moshiach.

<sup>14</sup> 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*),† the Eyvah (*Enmity*),

<sup>15</sup> By annulling the chok (*decree, law*) of mishpatim in ordinances that the Shnayim He might create in Himself into Adam Chadash Echad (*One New Regenerated Humanity*), arbitrating shalom,

<sup>16</sup> And that Moshiach might bring the ritztzuy (*reconciliation, cessation of enmity*), reconciling to HASHEM the Shnayim into one guf (*body*)‡ through the Moshiach's Etz, having put to death the Eyvah by it.

<sup>17</sup> And having come, Moshiach preached shalom to you, the ones in the outermost courts, and shalom to the ones near; §

<sup>18</sup> Because through Moshiach we both have HaSha'ar laHASHEM\* (*gate to approach G-d's presence, access of the tzaddikim*) by one Ruach Hakodesh to Elokim HaAv.

<sup>19</sup> Therefore, then, no longer are you zarim and aliens, but you are fellow citizens of the Kedoshim and bnei bayit members of the household of G-d,

<sup>20</sup> Having been built upon the yesod (*foundation*) of the Shlichim and Nevi'im, Moshiach Yehoshua himself being the ROSH PINAH,†

§ 2:10 Isa 29:23; 42:7; 60:21; \* 2:12 Isa 14:1; 65:1 † 2:14 of the holy precinct  
in the Beis HaMikdash between Jews and non-Jews ‡ 2:16 Gn 47:18; Ps 16:9-10;  
Job 19:25-27; Isa 53:11 § 2:17 Ps 148:14; Isa 57:19 \* 2:18 Ps 118:20 † 2:20  
Ps 118:22



<sup>21</sup> In whom all the binyan (*edifice*), being fitly joined together, grows into a Heikhal Kadosh b'HASHEM;

<sup>22</sup> In whom also you are being built together into a Mishkan of HASHEM in the Ruach Hakodesh.

### 3

<sup>1</sup> For this cause, I, Sha'ul, the prisoner of Rebbe, Melech HaMoshiach Yehoshua for you Nations,

<sup>2</sup> If indeed you heard of the pekudat HASHEM of the Chen v'Chesed HASHEM having been given to me for you,

<sup>3</sup> That according to hisgalus (*revelation*) there was made known to me the sod of the raz, as I wrote before in brief,

<sup>4</sup> As to which you are able by reading to have binah of my haara (*insight*) into the Sod HaMoshiach (*the Secret of Moshiach*),

<sup>5</sup> Of which in other dorot (*generations*) was not made known to the Bnei Adam as it has now been made hisgalus (*revelation*) to Rebbe, Melech HaMoshiach's Shlichim and Nevi'im HaKedoshim in the Ruach Hakodesh,

<sup>6</sup> Namely, that the Nations are fellow bnei HaYerushshah (*heirs*) of the nachalah (*allotted inheritance*)\* and joint evarim of HaGuf HaMoshiach† and joint partakers of the havtachah (*promise*) in Moshiach Yehoshua (*Yeshua*) through the Besuras HaGeulah,‡

<sup>7</sup> 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*).

<sup>8</sup> To me, the less than the least of all Kedoshim, was given this Chen v'Chesed HASHEM, to preach to the Nations the unsearchable osher (*riches*) of Moshiach,

<sup>9</sup> And to shed light on what is the pekudat HASHEM of the Sod that was meOlam nistar (*hidden*) in HASHEM, who created all things,

<sup>10</sup> In order that the many faceted Chochmat HASHEM might be made known now to the rulers and the authorities in Shomayim through the Moshiach's Brit Chadasha Kehillah.

<sup>11</sup> 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,

<sup>12</sup> In whom we have boldness and HaSha'ar laHASHEM (*gate to approach G-d's presence*),§ in bitachon through emunah in Him.

\* 3:6 Ps 16:5-6 † 3:6 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 ‡ 3:6 Ezek

47:22 § 3:12 access of the tzaddikim Ps 118:20

<sup>13</sup> Therefore, I ask you not to lose chozek concerning my tzoros on your behalf, which is for your kavod.

<sup>14</sup> For this cause I fall down before Elokim HaAv,

<sup>15</sup> From whom every mishpochah in Shomayim and on Ha'Aretz is named,

<sup>16</sup> 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*);\*

<sup>17</sup> So that Moshiach may make His maon (*dwelling place, permanent residence, home*) in your levavot through emunah, being rooted and grounded in ahavah,

<sup>18</sup> That you may be able to have binah, together with all the Kedoshim, what is the breadth and length and height and depth,†

<sup>19</sup> 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.

<sup>20</sup> 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.‡

<sup>21</sup> To Him be kavod in the Brit Chadasha Kehillah and in Moshiach Yehoshua, bekhof hadorot l'Olam va'ed. Omein.

## 4

<sup>1</sup> Therefore I impart chizzuk (*strengthening*) to you, I, the prisoner of Rebbe, Melech HaMoshiach Adoneinu, and I admonish you to walk and fier zich (*comport oneself*) in your derech in a manner worthy of the kri'ah by which you were called,

<sup>2</sup> With all anavah (*humility*) of mind and meekness, with savlanut (*longsuffering*), showing forbearance to one another in ahavah,

<sup>3</sup> Being eager to keep the achdus (*unity*) of the Ruach Hakodesh in the uniting bond of shalom;

<sup>4</sup> As there is one Guf (*Body*)\* and one Ruach Hakodesh, as also you were called in one Tikvah (*hope*) of your kri'ah:

<sup>5</sup> Adon echad, Emunah achat, Tevilah achat,

<sup>6</sup> One Elokim and Avi khol (*Father of all*), who is over all and through all and in all.†

<sup>7</sup> But to each of us was given the Chen v'Chesed HASHEM according to the measure of the Matnat HaMoshiach.

<sup>8</sup> Therefore it says, ALITA LAMMAROM SHAVITA SHEVI LAKACHTA MATANOT‡ (*You ascended to the height, you led*

\* 3:16 Ro 7:22 † 3:18 Job 11:8,9; Ps 103:11 ‡ 3:20 1Kgs 3:13 \* 4:4 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 † 4:6 Dt 6:4; Zech 14:9 ‡ 4:8 Ps 68:18 [19]

*captive, you received gifts*), He has led captive a host of captives, He had brought *matanot (gifts)* to Bnei Adam.

<sup>9</sup> Now if He “ASCENDED”, what can it mean except that also He descended into the lower parts of *ha'aretz*?

<sup>10</sup> The one who descended is Himself also the one having ascended far above all the *Shomayim*, that He might fill all things. §

<sup>11</sup> And He gave some to be *shlichim*, and some *nevi'im*, and some gifted to be used in *Kiruv* efforts for *Rebbe*, *Melech HaMoshiach*, and some supervising *mashgichim ruchaniyim (spiritual overseers)* who are *ro'im* and *morim* in the *Kehillah*,

<sup>12</sup> For the equipping of the *Kedoshim* for the work of *avodas kodesh* ministry, to the building up of *HaGuf HaMoshiach*,

<sup>13</sup> 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 measure of the stature of the *melo (plentitude)* of *Moshiach*.

<sup>14</sup> In this way, we are no longer *olalim (infants)* tossed by waves and carried around by every wind of *limmud (instruction)*, by the cunning of *Bnei Adam*, with craftiness leading to the scheming of *remiyah (deceit)* and *madduchei shav (delusion)*;<sup>\*</sup>

<sup>15</sup> But saying *HaEmes* in *ahavah*, let us grow up in every respect unto Him who is the *Rosh*, *Moshiach*,

<sup>16</sup> 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*.

<sup>17</sup> 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),

<sup>18</sup> 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<sup>†</sup> (stubbornness, hardness)* of their *levavot*,<sup>‡</sup>

<sup>19</sup> Who, having put away remorse, gave themselves over to *zimah (lewdness)* for the practice of every kind of *tumah (uncleanness)* with *chamdanut (covetousness)*.

<sup>20</sup> But you did not so have *lernen* of *Rebbe*, *Melech HaMoshiach*,

<sup>21</sup> If indeed you heard about Him and took *shiurim* in Him, as *HaEmes* is in *Yehoshua*.

<sup>22</sup> 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<sup>§</sup>(*deceitful*) remiyah (*guile*),

<sup>23</sup> And to be renewed by the Ruach Hakodesh controlling your machshavot (*thoughts*),

<sup>24</sup> 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.

<sup>25</sup> Therefore, disrobed from Sheker (*Falsehood, Lying*), let us say HaEmes,\* each one with his re'a (*neighbor*), because we are evarim (*members*) one of another.†

<sup>26</sup> Have ka'as and do not sin; do not let the shemesh go down on your anger.‡

<sup>27</sup> Do not leave an open door for HaSatan.

<sup>28</sup> 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*).

<sup>29</sup> 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.

<sup>30</sup> And do not grieve the Ruach Hakodesh of HASHEM, by whom you were sealed for the Yom HaGeulah.§

<sup>31</sup> Let all merirut lev (*bitterness*) and ka'as and wrath and clamor and lashon hora be removed from you, with all resha.

<sup>32</sup> And have Chen v'Chesed graciousness with one another. Be kind, tender-hearted, forgiving each other, as also HASHEM in Rebbe, Melech HaMoshiach forgave you.

## 5

<sup>1</sup> Therefore, be imitators of HASHEM as beloved yeladim,

<sup>2</sup> 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 RE'ACH HANNICHOACH\* (*a pleasant aroma*).

<sup>3</sup> But do not let zenut (*fornication*) or anything of tumah (*uncleanness*) or chamdanut (*covetousness*) even be named among you, as is proper for Kedoshim.

<sup>4</sup> And also let there be nothing that is an ERVAT DAVAR (*indecent thing*) or the tipshus (*foolery*) or foolish talking of

§ 4:22 Jer 17:9 \* 4:25 Zech 8:16 † 4:25 Ps 15:2; Lv 19:11 ‡ 4:26 Ps 4:4

§ 4:30 Isa 63:10 \* 5:2 Gn 8:21

letzim (*coarse jesting*) or shtiklech (*misconduct*), which are not fitting, but rather hodayah (*thanksgiving*).

<sup>5</sup> For of this you have da'as vada (*with certainty*), that every zoneh (*fornicator*) or impure person or covetous person — chamdanut is avodah zarah, avodah elilim — does not have a nachalah in the Malchut of Rebbe, Melech HaMoshiach and of HASHEM.

<sup>6</sup> Let no one deceive you with empty devarim. For, because of these things the Charon Af HASHEM comes upon the Bnei HaMeri (*sons of Rebellion*).

<sup>7</sup> Therefore, do not be shuttafim (*partners*) with them.

<sup>8</sup> For you were once Choshech, but now you are Ohr (*Light*) in HASHEM. Fier zich (*comport oneself*) in your derech as yeladim of HaOhr.

<sup>9</sup> For the p'ri HaOhr is in doing chesed and tzedek and emes,

<sup>10</sup> Proving that which is well-pleasing be'einei HASHEM (*in the eyes of G-d*).

<sup>11</sup> And do not involve yourself in the ma'asei haChoshech (*works of darkness*), those works without p'ri; but rather even expose them.

<sup>12</sup> For as to the things being done by them under cover of secrecy, it brings bushah (*shame*) and is a bizayon (*disgrace*) even to speak of them.

<sup>13</sup> But everything being exposed by HaOhr (*Light*) becomes visible,

<sup>14</sup> For everything becoming visible is HaOhr (*Light*); therefore here is the meaning of these words, KUMI<sup>†</sup> (*Rise up*), sleeper, and arise from the MESIM,<sup>‡</sup> AND Moshiach WILL SHINE ON YOU.<sup>§</sup>

<sup>15</sup> Therefore, fier zich (*comport oneself*) in your derech with a careful walk, not as kesilim (*fools*) but as chachamim (*wise ones*),

<sup>16</sup> Redeeming the time, because the yamim are ra'im.

<sup>17</sup> Therefore, do not be foolish, but have binah of what the ratzon HASHEM is.

<sup>18</sup> And do not become a shikker with schnapps, in which is dissipation, but be filled with the Ruach Hakodesh,<sup>\*</sup>

<sup>19</sup> 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,<sup>†</sup>

<sup>20</sup> Giving todot always for everything to Eloheinu, even Avinu b'Shem Rebbe, Melech HaMoshiach Yehoshua,<sup>‡</sup>

<sup>†</sup> 5:14 Isa 51:17; 60:1    <sup>‡</sup> 5:14 Isa 26:19    <sup>§</sup> 5:14 Isa 60:1-2; Mal 3:20    <sup>\*</sup> 5:18 Lv 10:9; Prov 20:1; Isa 28:7    <sup>†</sup> 5:19 Ps 27:6    <sup>‡</sup> 5:20 Job 1:21; Ps 34:1

<sup>21</sup> Being submissive to one another in the yirat HaMoshiach.

<sup>22</sup> Nashim (*wives*), make yourselves accountable to your ba'alim (*husbands*) as to Adoneinu,§

<sup>23</sup> 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*).\*

<sup>24</sup> But as the Brit Chadasha Kehillah is accountable to Moshiach, so also the nashim should be to their ba'alim in everything.

<sup>25</sup> 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,

<sup>26</sup> That He might bring her to kedushah, having given her tohorah (*purification*) by the tevilah of the mikveh mayim of the Dvar HASHEM,

<sup>27</sup> That he [as a Choson] might present to Himself [as His Kallah] the Brit Chadasha Kehillah in all her kavod TAMIM†(*unblemished*) and without wrinkle or any such things, but that she may be kedoshah and without blemish.

<sup>28</sup> So also the ba'alim ought to show ahavah for their own nashim as their own gufim;‡ the one with ahavah for his own isha has ahavah for himself,

<sup>29</sup> For no one ever had sin'as chinom for his own basar but nourishes and cherishes it, just as Rebbe, Melech HaMoshiach also does the Brit Chadasha Kehillah,

<sup>30</sup> Because we are evarim of HaGuf HaMoshiach.

<sup>31</sup> AL KEN YAAZAV ISH ES AVIV V'ES IMMO V'DAVAK B'ISHTO V'HAYU L'VASAR ECHAD (*Because of this a man will leave his father and his mother; and will be joined to the wife of him, and the two will be one basar*).§

<sup>32</sup> This is a sod hagadol, but I am referring to Rebbe, Melech HaMoshiach and the Brit Chadasha Kehillah.\*

<sup>33</sup> Each of you, however, should show ahavah for his isha as himself, and an isha should reverence her ba'al (*husband*).

## 6

<sup>1</sup> Yeladim, obey your horim (*parents*) in Adoneinu, for this is right.\*

<sup>2</sup> KABED ES AVICHA V'ES IMMECHA,† which is the mitzvah harishonah with a havtacha,

<sup>3</sup> That it may be well with you and you will be a long time on ha'arets.

§ 5:22 Gn 3:16 \* 5:23 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 † 5:27 Ex

12:5; Lv 22:20; Isa 53:7-9 SHIR HASHIRIM ‡ 5:28 Gn 2:23-24 § 5:31 Gn 2:24

\* 5:32 Song 3:6—4:12; Gn 2:23,24; 24:1-7; 41:45; 47:18; Ex 2:21; Ruth 1:16-17; 3:9

\* 6:1 Prov 6:20 † 6:2 Ex 20:12; Dt 5:16

<sup>4</sup> And, Avot, do not provoke your yeladim to ka'as, but nurture them in the musar of HASHEM and His tokhechah (reproof).<sup>‡</sup>

<sup>5</sup> Avadim (servants), serve with mishma'at (obedience) your adonim according to the basar B'YIR'AH (with fear) and BIRA'DAH (with trembling)<sup>§</sup> with your levavot of erlichkeit (sincerity) as to Rebbe, Melech HaMoshiach,

<sup>6</sup> 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.

<sup>7</sup> Render your avodas kodesh service with a lev tov as avadim unto Adoneinu and not unto Bnei Adam,

<sup>8</sup> 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.

<sup>9</sup> 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).<sup>\*</sup>

<sup>10</sup> For the rest, be continually empowered in the ko'ach of HASHEM and in the oz of His gevurah.<sup>†</sup>

<sup>11</sup> Put on the whole armor of HASHEM for you to be able to stand against the nechalim (scheming deceitfulness, wiles, evil plots) of HaSatan.

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> Stand, therefore, having girded your waist with HaEmes and having put on the breastplate of Tzedek,<sup>‡</sup>

<sup>15</sup> And having put as shoes on your feet that which makes you ready to be a maggid of the Besuras HaGeulah.<sup>§</sup>

<sup>16</sup> 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);

<sup>17</sup> And take the Kova HaYeshuah (Helmet of Salvation) and cherev of Ruach Hakodesh, which is the Dvar HASHEM.<sup>\*</sup>

<sup>‡</sup> 6:4 Gn 18:19; Dt 6:7; Prov 13:24; 22:6 § 6:5 Ps 2:11 \* 6:9 Job 31:13,14 † 6:10 Ps 27:14 ‡ 6:14 Isa 11:5; Ps 132:9; Isa 59:17 § 6:15 Isa 52:7 \* 6:17 Isa 59:17; 49:2

<sup>18</sup> Daven in the Ruach Hakodesh always with all tefillos and techinnah (*supplication*). To that end keep shomer and always persevere in techinnah (*supplication*) for the Kedoshim;

<sup>19</sup> And for me also, that to me may be given utterance in opening my mouth in boldness to make known the Sod HaBesuras HaGeulah,

<sup>20</sup> 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.

<sup>21</sup> 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,

<sup>22</sup> 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.

<sup>23</sup> Drishat Shalom to the Achim b'Moshiach, and ahavah with emunah from Elokim HaAv and Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

<sup>24</sup> Chen v'Chesed HASHEM be with all the ones who have ahavah for Rebbe, Melech HaMoshiach Adoneinu with an incorruptible ahavah.



# Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Philippi

## Introduction

The joyous tone of this letter is miraculous, given the fact that Rav Sha'ul is, as he is writing it, in danger of capital punishment by decapitation at anytime and without warning. But Sha'ul selflessly thinks about two quarreling women and the danger their quarrel poses to the kehillah in Philippi. He seems to have been leading up to the statement in 4:2: "I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu."

<sup>1</sup> 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, zekenim, mivakkerim, supervisors*) and the klei kodesh (*ministers*), the ministering messianic shammashim.

<sup>2</sup> Chen v'chesed HASHEM and shalom HASHEM from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

<sup>3</sup> Modeh Ani (*I thank*) my G-d upon every zikaron (*remembrance*) of you,

<sup>4</sup> Always in every tefillah of mine on behalf of all of you, davening with simcha, making techinnah (*supplication*)

<sup>5</sup> In view of your deveykus HASHEM, your chavrusa partnership in the Besuras HaGeulah from day one until now.

<sup>6</sup> Being convinced of this: that He who began a pe'ulah hatovah\* (*good work*) in you, will bring that mitzvoh to completion† by Yom HASHEM, the Yom Adoneinu, Moshiach Yehoshua.‡

<sup>7</sup> 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 sharsherot (*prison chains*) and in the apologetic hitstaddekut (*defense*) and vindictory work for the Besuras HaGeulah, you being all deveykus (*attachment to G-d*) participators in the Chen v'Chesed HASHEM given to me.

<sup>8</sup> For der Oybershter is mine eidus (*G-d is my witness*) how I yearn for all of you with the ahavas Moshiach Yehoshua.

\* 1:6 Pp 2:13    † 1:6 Ps 138:8    ‡ 1:6 Pp 1:10; 2:16

<sup>9</sup> And my tefillah (*prayer*) is this, that your ahavah (*love*)<sup>§</sup> may yet increase more and more in profound da'as and binah,

<sup>10</sup> To help you approve the feste (*excellent*) things of musar (*moral discipline*) that matter, that you may be sincere and without michshol (*stumbling block*) of blame\* in the Yom HaMoshiach,<sup>†</sup>

<sup>11</sup> Having been filled with the p'ri Tzedek (*fruit of righteousness*) through Rebbe, Melech HaMoshiach Yehoshua to the kavod HASHEM and His tiferet (*splendor*).

<sup>12</sup> I want you to have da'as, Achim b'Moshiach, that the things concerning me have fallen out to an even greater advancement<sup>‡</sup> of the Besuras HaGeulah.<sup>§</sup>

<sup>13</sup> So that my sharsherot\* (*chains*) have become a hisgalus (*revelation*) in Rebbe, Melech HaMoshiach! In all the imperial guard and the public at large!

<sup>14</sup> And most of the Achim b'Adoneinu, having been strengthened in bitachon by my sharsherot (*chains*), are more readily willing to dare to fearlessly proclaim the Dvar HASHEM.

<sup>15</sup> Indeed some darshanim (*preachers*) preach their derashot (*sermons*) out of a ruach that is mekanne (*jealous, envious*) and one of madon (*strife*); but some have derashot proclaiming Rebbe, Melech HaMoshiach, and these darshanim have kavvanah tovah (*good intention*).

<sup>16</sup> 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.

<sup>17</sup> But those other ones preach Rebbe, Melech HaMoshiach out of anochiyut<sup>†</sup> (*selfishness*), not with a lev tahor (*pure in heart*) motive, lu yetzuuyar (*assuming*) by means of my sharsherot<sup>‡</sup> to stir up tzoros.

<sup>18</sup> Nu? Whether the maggidim are or are not perfect in their intent, the significant thing is that Rebbe, Melech HaMoshiach is preached!

And in this I have simcha. And I will go right on having simcha!

<sup>19</sup> 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*).<sup>§</sup>

§ 1:9 in Moshiach \* 1:10 2:15 † 1:10 1:6; 2:16 ‡ 1:12 Pp 1:25 § 1:12 2Ti 2:9 \* 1:13 Pp 1:7 † 1:17 Pp 2:3 ‡ 1:17 Pp 1:13-14 § 1:19 Pp 1:28; 2:12; Ro 8:28

<sup>20</sup> It is my confident *tikvah* that in nothing I will be put to bushah (*shame*), but with all ometz lev\* (*courage, boldness*) as always, even now, Rebbe, Melech HaMoshiach will be magnified in my basar,† whether through Chayyim (*Life*) or through Mavet (*Death*).

<sup>21</sup> For to me to live is Moshiach‡ and to die is revach (*gain, profit, hanaa*).

<sup>22</sup> But if it means I am to go on living in the basar, this for me is p'ri for HASHEM in the work of avodas kodesh ministry. What will I choose? I do not have da'as,

<sup>23</sup> 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.§

<sup>24</sup> But on the other tzad (*side*) to remain in the basar is more necessary for your sake.

<sup>25</sup> And having been convinced of this fact, I have da'as that I blaiḇ (*remain, continue unchanged*) and will continue with all of you, for your advancement\* and simcha of the† Emunah,‡

<sup>26</sup> With the ultimate aim that by coming to you again your glorying may abound in Rebbe, Melech HaMoshiach Yehoshua.

<sup>27</sup> Only one thing: conduct in practice your torat haEzrakhut§ (*citizenship*) 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\* of the Besuras HaGeulah.

<sup>28</sup> And, I might add, not having pachad (*fear, terror*) in reaction to anything as far as the mitnaggedim (*the ones opposing*) are concerned, which is a proof to them of their churban (*destruction*), but of your Yeshu'ah† (*salvation*), and this from HASHEM.

<sup>29</sup> 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*),

<sup>30</sup> With you having the same struggle, which you saw in me§ and now hear to be in me.\*

## 2

<sup>1</sup> If, therefore, there is any idud (*encouragement*) in Moshi-

\* 1:20 Josh 1:7 † 1:20 Pp 1:13 ‡ 1:21 Ga 2:20 § 1:23 2C 5:8 \* 1:25 Pp 1:12

† 1:25 Orthodox Jewish ‡ 1:25 cf. 1:27; 1Ti 3:9; 4:1,6; 5:8; 6:10,21; Yd 3 § 1:27

see Pp 3:20 \* 1:27 Yd 3; Pp 4:3 † 1:28 Pp 1:19; 2:12 ‡ 1:29 Pp 3:10 § 1:30

Ac 16:22 \* 1:30 Pp 1:13

ach, 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*),

<sup>2</sup> Then make my simcha (*joy*) shleimah (*complete*) by having the same lev, the same ahavah, being an agudah association with one neshamah, thinking the same machshavot (*thoughts*),

<sup>3</sup> Doing nothing according to anochiyut\* (*selfishness*) nor according to empty ga'avah (*conceit, haughtiness, arrogance*), but in anavah (*humility*), fergin (*graciously grant*) each other esteem above yourselves.†

<sup>4</sup> Let each of you talmidim look after not only your own interests, but also the best interests of others.‡

<sup>5</sup> Let this mind be in you which was also in Rebbe, Melech HaMoshiach Yehoshua,

<sup>6</sup> Who, though existing in the demut of the mode of being of Elohim,§ nevertheless Moshiach did not regard being equal with G-d as a thing to be seized,\*

<sup>7</sup> But poured out and emptied himself,† taking the demut of the mode of being of an eved,‡ and was born in the likeness of Bnei Adam,§ and having been found in appearance as an Adam,

<sup>8</sup> Rebbe, Melech HaMoshiach humbled himself and took the path of shiflut (*lowliness*), unto mishma'at\* (*obedience*)† even unto death,‡ and that, a death on HaEtz.§

<sup>9</sup> Therefore, also HASHEM exalted\* Rebbe, Melech HaMoshiach, and gave to him haShem† above every name,

<sup>10</sup> That at haShem of Yehoshua, KOL BERECH (*every knee*) will bow,‡ of beings b'Shomayim and ba'Aretz and mitachat la'Aretz (*in the world below*),

<sup>11</sup> And KOL LASHON§ (*every tongue*) 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.

<sup>12</sup> Therefore, Chaverim, just as you have always had mishma'at\* (*obedience*) concerning me, not as in my presence only, but now much more in my absence, work out your

\* 2:3 Pp 1:17 † 2:3 Ro 12:10 ‡ 2:4 2:21; 1C 10:24,33 § 2:6 His etzem or essential nature, Yn 1:1-2; 17:5 \* 2:6 Gn 3:5 † 2:7 2C 8:9 ‡ 2:7 Isa 52:13–53:12

T.N. see the AVDI TZADDIK TZEMACH DOVID MOSHIACH Jer 23:5; Zech 3:8 § 2:7 Yn 1:14; Ro 8:3; MJ 2:14-17 \* 2:8 Pp 2:12 † 2:8 cf. Gn 3:17 ‡ 2:8 Yn 10:17; MJ 5:8; 12:2 § 2:8 the Tree, Dt 21:23; 27:26; Ga 3:13; Pp 3:18 \* 2:9 Isa 52:13; 53:12; Dan 9:26; 7:14; Ac 2:33; MJ 1:3 † 2:9 Ep 1:21; MJ 1:4 ‡ 2:10 Isa 45:23

§ 2:11 Isa 45:23 \* 2:12 Pp 2:8

own Yeshu'ah (*Salvation*)<sup>†</sup> B'YIR'AH (*with fear*) and BIRA'DAH “with trembling”.<sup>‡</sup>

<sup>13</sup> For HASHEM is the one working in you, both to will and to work according to His chafetz (*good pleasure of His will*).<sup>§</sup>

<sup>14</sup> Do all things without murmurings and madon,

<sup>15</sup> That you may be innocent and without michshol of blame,<sup>\*</sup> bnei haElohim TAMIM U'MUM<sup>†</sup> (*unblemished and unspotted*) in the midst of a DOR IKKESH UFETALTOL (*warped and crooked generation*),<sup>‡</sup> among whom you shine as the ZOHAR<sup>§</sup> in the Olam Hazeh,

<sup>16</sup> Holding fast the Dvar HaChayyim. This is so that I will have reason for glorying on the Yom HaMoshiach,<sup>\*</sup> that I neither ran nor labored L'TOHU (*in vain*).<sup>†</sup>

<sup>17</sup> And, indeed, if my neshamah is to be poured out as a nesekh (*libation wine*) offering upon the korban (*sacrifice*) of the avodas kodesh (*kohen's service, ministry*) of your emunah, I have simcha, rejoicing together with you all.<sup>‡</sup>

<sup>18</sup> And in the same way also you have simcha, rejoicing together with me.<sup>§</sup>

<sup>19</sup> I have tikvah b'Adoneinu Yehoshua to send Timotiyos to you soon, that I also may be cheered up in the da'as of the things concerning you.

<sup>20</sup> For I have no one like-minded who will emesdik (*genuinely*) care for your spiritual welfare.

<sup>21</sup> All of them are seeking their own interest,<sup>\*</sup> not those of Rebbe, Melech HaMoshiach Yehoshua.

<sup>22</sup> 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.

<sup>23</sup> Therefore, I have tikvah to send him, as soon as I see how things will go with me.

<sup>24</sup> But I have bitachon in HASHEM that indeed I will come quickly.

<sup>25</sup> But I considered it necessary to send to you Epaphroditus, the Ach b'Moshiach and fellow po'el (*worker*) and fellow chaiyal (*soldier*) of mine, but your shliach and keli kodesh (*minister*) of my need.<sup>†</sup>

<sup>26</sup> I am sending him to you, because he was yearning after you all and was under zeyar (*extremely great*) stress, because you heard that he was ill.

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<sup>†</sup> 2:12 1:19[28]    <sup>‡</sup> 2:12 Ps 2:11    <sup>§</sup> 2:13 Ezra 1:5    <sup>\*</sup> 2:15 1:10    <sup>†</sup> 2:15 Ex 12:5; Lv 22:20; Isa 53:7-9    <sup>‡</sup> 2:15 Dt 32:5    <sup>§</sup> 2:15 Dan 12:3    <sup>\*</sup> 2:16 Pp 1:6,10    <sup>†</sup> 2:16 Isa 49:4; 65:23    <sup>‡</sup> 2:17 cf. Ro 15:16; 2Ti 4:6    <sup>§</sup> 2:18 1:4,18; 1:25; 2:2,17    <sup>\*</sup> 2:21 2:4    <sup>†</sup> 2:25 4:18

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> Therefore, receive him in Adoneinu with all simcha and hold esteem for such klei kodesh (*ministers*),<sup>‡</sup>

<sup>30</sup> Because he came near to death on account of the avodas kodesh of Moshiach, performing an act of Messianic mesirat nefesh (*whole-hearted devotion*)<sup>§</sup> having risked his life, that he might make up for the ministry to me that you could not give.

### 3

<sup>1</sup> As to the rest, Achim b'Moshiach of mine, have simcha in Adoneinu.\* To keep writing the zelba thing<sup>†</sup> to you is not an irksome bother to me, but for you it is a te'udat bitachon (*safeguard*).

<sup>2</sup> Be shomer and on your guard and watch out for those<sup>‡</sup> kelevim (*dogs*),<sup>§</sup> watch out for the evil po'alim (*workers*), watch out for the “circummutilators”.\*

<sup>3</sup> For we are the Bnei HaMilah,<sup>†</sup> the ones whose avodas kodesh is by the Ruach Hakodesh<sup>‡</sup> and whose kavod is in Moshiach Yehoshua and who take no bitachon in the basar,

<sup>4</sup> 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:<sup>§</sup>

<sup>5</sup> Bris milah on the eighth day;\* from Bnei Yisroel by birth; of the tribe of Binyamin; a speaker of Lashon HaKodesh, Ivrit of Ivrit-speaking horim, a Hebrew of Hebrews;<sup>†</sup> with regard to the Torah, from the kat haPerushim;<sup>‡</sup>

<sup>6</sup> With regard to kin'a (*zealousness*), persecuting the Adat HaMoshiach;<sup>§</sup> with regard to tzidkat HaTorah,\* I was medakdekim bmitzvot unrepachable.<sup>†</sup>

<sup>7</sup> But what things were revach (*gain, profit*) to me, these things I considered loss, on account of Rebbe, Melech HaMoshiach.<sup>‡</sup>

<sup>‡</sup> 2:29 1C 16:8,16; 1Ti 5:17    § 2:30 to the cause of Moshiach, even at risk of life

\* 3:1 1:25; 2:18,28,29; 4:4    † 3:1 1:4,18; 1:25; 2:2,17,18,28,29    ‡ 3:2 unclean, prowling    § 3:2 Ps 22:17 [16], 20; Rv 22:15    \* 3:2 Ga 6:12    † 3:3 Ro 2:29; Co 2:11-12    ‡ 3:3 Yn 4:23; Ro 8:4    § 3:4 2C 11:18–12:10    \* 3:5 Lk 1:59; 2:21    † 3:5 2C 11:22    ‡ 3:5 Ac 23:6; 26:5    § 3:6 Ac 8:3; 22:4; 26:9-11    \* 3:6 3:9; Ro 2:27-29, as opposed to the tzidkat HASHEM    † 3:6 i.e., hair-splittingly and rigorously observant, glatt kosher, frumkait, shomer mitzvot Haredi    ‡ 3:7 Mt 13:44-46; Lk 14:33

<sup>8</sup> 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,<sup>§</sup> on account of whom I suffered the loss of all things and I consider them as nothing, in comparison, that I may gain Moshiach,\*

<sup>9</sup> And be found in him, not having my own Tzidkot (*self-achieved righteousness, by definition a self-righteousness based on chumra stringency*)<sup>†</sup> from gezetz, but the Tzedek<sup>‡</sup> through emunah<sup>§</sup> in Rebbe, Melech HaMoshiach, the Tzidkat HASHEM based upon emunah.\*

<sup>10</sup> I want to have da'as of Rebbe, Melech HaMoshiach, and of the gevurah (*power*) of the Tchiyas HaMoshiach and the deveykus (*attachment to G-d*) of Moshiach's yissurim (*sufferings*),<sup>†</sup> being formed into the mode of being of Moshiach's death,<sup>‡</sup>

<sup>11</sup> If somehow I may attain to the Tchiyas HaMesim.

<sup>12</sup> 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<sup>§</sup> that for which I was laid hold of by Rebbe, Melech HaMoshiach Yehoshua.\*

<sup>13</sup> Achim b'Moshiach, I do not consider myself to have laid hold;<sup>†</sup> but one zach (*thing*) I do, forgetting the things behind, and stretching forward to the things ahead,

<sup>14</sup> 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.<sup>‡</sup>

<sup>15</sup> Therefore, as many as would be shleimut, let us think like this:<sup>§</sup> and if in anything your machshavot (*thoughts*) are different,\* even this HASHEM will reveal to you.

<sup>16</sup> Fort (*nevertheless*), let us march in line with what we have attained, let us hold to the same.<sup>†</sup>

<sup>17</sup> Achim b'Moshiach, together be imitators of me.<sup>‡</sup> Take note of the ones walking as you have a mofet in us.<sup>§</sup>

<sup>18</sup> For many, of whom I was often telling you, and now also I say with weeping, walk as oyvim (*enemies*) of Moshiach's Etz.\*

<sup>19</sup> Their destined end<sup>†</sup> is churban (*destruction, Gehinnom*). Their g-d is their appetite,<sup>‡</sup> and their kavod, what they glory

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<sup>§</sup> 3:8 3:10; Jer 9:23-24 \* 3:8 Ps 73:25 † 3:9 zokheh "merit" contra Dt 9:5-6; misinterpretation of the Torah ‡ 3:9 Jer 33:16 § 3:9 Ro 3:21-22 \* 3:9 Gn 15:6; Ro 9:30 † 3:10 1:29; Ro 8:17; Ga 6:17 ‡ 3:10 death to the sinful Olam Hazei and the unregenerate basar Ro 6:3-5 § 3:12 1Ti 6:12,19 cf. Pp 2:6 \* 3:12 Ac 9:5-6 † 3:13 Pp 3:12 ‡ 3:14 2Kgs 1:10; 2:12 § 3:15 Pp 2:5-8 \* 3:15 Mt 5:48; 2C 2:6 † 3:16 Ga 6:16 ‡ 3:17 1C 4:16; 11:1 § 3:17 2:5-30; 1Th 1:7; 1K 5:3 \* 3:18 Dt 21:23; 27:26; Ga 3:13; 1C 1:23; Ga 6:12 cf Pp 2:8 † 3:19 Ps 73:17

in, is their bushah (*shame*). Their machshavot are set on the Olam Hazeḥ. §

<sup>20</sup> But the torat haEzrakhut\* (*citizenship*) we conduct exists in Shomayim,† from where also we eagerly await a Moshi'a (*Savior*), a Go'el, Adoneinu Rebbe, Melech HaMoshiach Yehoshua,

<sup>21</sup> 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*) of his ko'ach (*power*), § even to the subjecting of all things to himself.\*

## 4

<sup>1</sup> So then, my achim ahuvim whom I have a tshuka (*longing*) for, my simcha and crown,\* stand firm in Rebbe, Melech HaMoshiach Adoneinu.

<sup>2</sup> I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu.

<sup>3</sup> Yes, I ask also you, true yoke-fellow, assist these women who contended alongside me in the Besuras HaGeulah with both Clement and the rest of the fellow po'alim (*workers*) of mine, whose names are in the Sefer HaChayyim.

<sup>4</sup> Have simcha in Adoneinu always; again I will say it: Rejoice!

<sup>5</sup> Let your chassidus (*piety*) and sobriety be known to kol Bnei Adam; Moshiach Adoneinu is near.

<sup>6</sup> Be anxious in nothing,† but in everything by tefillah and by techinnah (*supplication*) with hodayah (*thanksgiving*), let your requests be made known before HASHEM,

<sup>7</sup> And the shalom HASHEM,‡ surpassing all binah (*understanding*), will guard your levavot and your machshavot (*thoughts*) in Rebbe, Melech HaMoshiach Yehoshua.

<sup>8</sup> As to the rest, Achim b'Moshiach, whatever things are emes (*truth*), nichbad (*noble*), yashar (*straight*), tahor (*clean*), male No'am (*full of pleasantness*) and tiferet (*beauty*), § whatever things are commendable, if there is any virtue, if any praise, think about these things.

<sup>9</sup> And that which you learned and you received and you heard and you saw in me, practice these\* and Elohei HaShalom will be with you.

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§ 3:19 Ro 8:5-6 \* 3:20 see Pp 1:27 † 3:20 Ep 2:6; MJ 12:22; Ga 4:26; 6:16 ‡ 3:21 Pp 1:6; 2:13 § 3:21 Ro 8:29; 1C 15:43-53 \* 3:21 1C 15:28 \* 4:1 1Th 2:19-20 † 4:6 Mt 6:25; 1K 5:7 ‡ 4:7 Isa 26:3; Yn 14:27; Co 3:15 § 4:8 Ex 28:2 \* 4:9 Ro 12:17



<sup>10</sup> 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.

<sup>11</sup> Not that I refer to lack, for I have learned, in whatever circumstances I am, to be tzufrieden (*content*).<sup>†</sup>

<sup>12</sup> 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.

<sup>13</sup> I can do all things in the One giving me ko'ach.

<sup>14</sup> Fort (*nevertheless*), you did well in entering into deveykus (*communing with HASHEM*) through sharing in my Messianic yissurim (*sufferings*) with me.

<sup>15</sup> And also you Philippians have da'as, that in the beginning of the Besuras HaGeulah, when I went out from Macedonia, not one kehillah shared with me in an accounting of expenditures and receipts except you only.

<sup>16</sup> Indeed in Thessalonika both once and again you sent to my machsor (*shortage*).

<sup>17</sup> Not that I seek the matanah (*gift*), but I seek the p'ri increasing to your account.<sup>‡</sup>

<sup>18</sup> 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*),<sup>§</sup> an acceptable, sacrifice well-pleasing to HASHEM.\*

<sup>19</sup> And my G-d will fill every machsor (*shortage, want*) of yours according to his osher (*riches*) in Kavod in Moshiach Yehoshua.

<sup>20</sup> L'Elohim Avinu hakavod l'Olemei Olamim. Omein. (*To G-d and our Father be glory forever and ever: Amen*).

<sup>21</sup> Drishat Shalom (*Kind Regards*) to every Kadosh in Moshiach Yehoshua; the Achim b'Moshiach here with me send Drishat Shalom.

<sup>22</sup> All the Kedoshim send "Shalom" greetings, especially the Kedoshim in Caesar's<sup>†</sup> household.<sup>‡</sup>

<sup>23</sup> The Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua be with your neshamah.

<sup>†</sup> 4:11 1Ti 6:6    <sup>‡</sup> 4:17 1C 9:11

<sup>†</sup> 4:22 Nero's    <sup>‡</sup> 4:22 Pp 1:13

<sup>§</sup> 4:18 Gn 8:21

\* 4:18 Ex 29:18; Ezek 20:41

## Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Colossae

<sup>1</sup> Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua through the ratzon HASHEM\* and Timotiyos the Ach b'Moshiach;

<sup>2</sup> To the Kedoshim in Colossae, the Achim b'Moshiach, the Achim HaNe'emanim. Chen v'Chesed HASHEM to you and shalom from Elohim Avinu.

<sup>3</sup> Hodinu l'HASHEM(*we give thanks to HASHEM*) Elohim HaAv of Adoneinu Rebbe, Melech HaMoshiach Yehoshua, davening always concerning you,

<sup>4</sup> Having heard of your emunah in Rebbe, Melech HaMoshiach Yehoshua and the ahavah which you have for all the Kedoshim,

<sup>5</sup> 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

<sup>6</sup> That has come to you, as also in all the Olam Hazeh it is bearing p'ri and growing, so also in you, from the day you heard it and began to have saving da'as of the Chen v'Chesed HASHEM in actuality.

<sup>7</sup> This you learned from Epaphras,† our chaver and fellow eved, who is ne'eman (*faithful*), who is a trusted keli kodesh (*minister*) of Rebbe, Melech HaMoshiach for you.

<sup>8</sup> Epaphras also revealed to us your ahavah in the Ruach Hakodesh.

<sup>9</sup> 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‡ in all chochmah and binah in the Ruach Hakodesh.

<sup>10</sup> And this is the purpose: that you walk in hitnahagut (*conduct*) worthy of Adoneinu in every way pleasing to him in every mitzvoh bearing p'ri in the da'as of HASHEM,

<sup>11</sup> With all ko'ach being empowered according to the gevu-rah (*power*) of his kavod for all savlanut (*patience*) and orech ruach (*longsuffering*) with lev same'ach (*glad heart*),

<sup>12</sup> Giving todot to Elohim HaAv. Elohim HaAv is the One who has qualified you for the share of the allotted nachalah§(*inheritance*) of the Kedoshim in Ohr (*Light*);

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\* 1:1 Co 1:9 † 1:7 Co 4:12 ‡ 1:9 Co 1:1 § 1:12 Ps 16:5-6

<sup>13</sup> 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,

<sup>14</sup> In whom we have the pedut (*redemption, Geulah release on payment of ransom*) through the [kapporah] dahm of Moshiach the selicha (*forgiveness*) of chatoteinu (*our sins*).

<sup>15</sup> Rebbe, Melech HaMoshiach is the demut\* of the invisible G-d, the Bechor,† the Yoresh (*Heir*) of kol hanivrah (*all creation*),

<sup>16</sup> Because in Him were created all things in Shomayim and on Ha'Aretz, the visible and the nistar (*hidden*), whether thrones or dominions, whether rulers or authorities, all things through Him and for Him have been created.‡

<sup>17</sup> And Moshiach is before all things, and all things in Moshiach have been held together;§

<sup>18</sup> And Moshiach is the Rosh\* of the Geviah (*Body*),† and the Geviah‡(*nevilah*) is Moshiach's Brit Chadasha Kehillah; Moshiach is its Reshit, the Bechor from the Mesim, that Moshiach might be in everything pre-eminent,§

<sup>19</sup> Because HASHEM was pleased that all His fullness have its mishkan (*tabernacle*) in Moshiach,

<sup>20</sup> 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,\* whether the things on HaAretz or the things in HaShomayim.

<sup>21</sup> And you, once having been alienated and oyvim (*enemies*) in the mind by ma'asim hara'im (*evil deeds*),

<sup>22</sup> Yet now Moshiach reconciled in the Guf (*body*)† of his basar‡ through Moshiach's histalkus§ to present you, Kedoshim holy and without mum\* (*defect*) and without reproach before Him,

<sup>23</sup> Provided you remain in the† Emunah,‡ 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

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\* 1:15 Gn 1:26-27; Pp 2:6 † 1:15 Ps 89:27 ‡ 1:16 Ps 33:6 § 1:17 Prov 8:23-27; 30:4 \* 1:18 Prov 8:22; 30:4 † 1:18 Gn 47:18; Ps 16:9-10; Isa 53:11; Job 19:25-27 ‡ 1:18 Dt 21:23 § 1:18 Ps 89:27 \* 1:20 Dt 21:23; Isa 52:15; Lv 16:15-16 † 1:22 Co 1:18 ‡ 1:22 Ps 16:9-10 § 1:22 Dan 9:26; Isa 53:8-9 \* 1:22 Lv 22:20 † 1:23 correct Orthodox Jewish ‡ 1:23 Faith, the Emunah of the true Dat HaYehudit

HaGeulah of which I, Rav Sha'ul, became a keli kodesh (*minister*).

<sup>24</sup> 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<sup>§</sup> which is the Brit Chadasha Kehillah,

<sup>25</sup> Of which I became a keli kodesh\* according to the pekudat HASHEM (*stewardship of G-d, His shlichus commission*) which was given to me for you, to carry to shleimut (*wholeness, completion*) the Dvar HASHEM,

<sup>26</sup> The raz (*mystery*) having been hidden from olamim and from dor v'dor, but now made manifest to the Kedoshim of Moshiach,

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> For this also I toil, striving according to the hitlahavut (*inspiration, enthusiasm*) of Him working in me with gevurah.

## 2

<sup>1</sup> 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*),

<sup>2</sup> That their levavot may be given chozek (*strength*), having been made an aguda of ahavah and all osher (*wealth*) of the full assurance of binah, resulting in the da'as of the raz of HASHEM, namely Moshiach,

<sup>3</sup> In whom is nistar (*hidden*) all the otzarot (*treasures*) of chochmah and da'as.\*

<sup>4</sup> This I say so that no one may delude you with the sleight of hand of the ba'al melitzot (*rhetorician*).

<sup>5</sup> 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<sup>†</sup> emunah in Moshiach.

<sup>6</sup> Therefore, as you became mekabel Moshiach and received Moshiach Adoneinu Yehoshua, so let your halichah be in Him,

<sup>7</sup> Having been rooted and built up in Moshiach and being firmly founded in the emunah as you were given Messianic<sup>‡</sup> lernen (*study*), abounding in hodayah.

<sup>8</sup> 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 Hazeḥ and not according to Moshiach;

<sup>9</sup> Because in Moshiach kol melo Elohim (*all the plentitude of G-d*) finds its bodily maon laShechinah (*dwelling place for the Shekhinah glory, in the hitgashmut*).

<sup>10</sup> And you have been granted melo (*plentitude*) in Moshiaḥ, who is the Rosh of all rule and authority.

<sup>11</sup> In Moshiaḥ 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 Moshiaḥ,

<sup>12</sup> Having been buried in the Ohel of Rebbe, Melech HaMoshiaḥ's tevilah with him, with whom also you were made to stand up spiritually in the Techiyah together through your emunah and bitachon in the ma'aseh of HASHEM who made Moshiaḥ stand up from the Mesim.

<sup>13</sup> And you being dead in your peysha'im<sup>§</sup> and your orlat basar (*uncircumcision of flesh*) he made alive together, you together with Moshiaḥ, having granted you selicha for all your peysha'im;

<sup>14</sup> 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. Moshiaḥ has done away with this opposing record, having nailed it to Moshiaḥ's Etz.

<sup>15</sup> Having disarmed the rulers and the authorities, He made a public spectacle of them, having triumphed over them by Moshiaḥ's Etz.

<sup>16</sup> 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;

<sup>17</sup> Which are a shadow of the things to come in the Olam HaBah; but the reality, the substance, is Moshiaḥ.

<sup>18</sup> 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*),

<sup>19</sup> 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.

<sup>20</sup> Als (*Since*) you died with Rebbe, Melech HaMoshiach to the ikkarim (*basic principles*) of the Olam Hazeh, why, as though you still belonged to the keyam (*existence*) of the Olam Hazeh, do you (*Goyim*) chain yourself to chumra legalisms?

<sup>21</sup> "Do not touch; do not taste; do not handle."

<sup>22</sup> 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,\*

<sup>23</sup> 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 unrenowned and unregenerated by the Ruach Hakodesh*).

### 3

<sup>1</sup> If therefore you were made to stand up alive in hitkhdshut with Rebbe, Melech HaMoshiach, seek the things above, where Moshiach is, LI'MIN ELOHIM,\* sitting at the right hand of HASHEM.

<sup>2</sup> Place your machshavot (*thoughts*) above (*in Shomayim*), not on the things of the Olam Hazeh.

<sup>3</sup> For you died and the Chayyim of you has become nistar†(*hidden*) with Moshiach in HASHEM.

<sup>4</sup> When Rebbe, Melech HaMoshiach who is Chayyeinu (*our Life*) is made manifest in hisgalus (*revelation*), then also you with Him will be made manifest in hisgalus in kavod.

<sup>5</sup> Therefore, put to death your evarim (*members*) in the Olam Hazeh: zenut (*fornication*), debauchery, sensuality, zimmah (*licentiousness*), and chamdanut (*covetousness*), which is avodah zarah (*idolatry*).

<sup>6</sup> Because of such things as these the charon af HASHEM habah (*the coming burning wrath of HASHEM*) is on the way.

<sup>7</sup> Such was your derech to fier zich (*comport oneself*), the derech resha'im formerly,‡ when you were living in these things.

<sup>8</sup> But now you also put away all these things: ka'as (*anger*), rage, kavvanah ra'ah (*malice*), and chillul HASHEM. Put away loшон hora from your mouth.

\* 2:22 i.e., non-Biblical teachings and humanly contrived religious tradition – Isa

29:13 \* 3:1 Ps 110:1 † 3:3 Co 2:3 ‡ 3:7 Ps 1:6

<sup>9</sup> Do not speak sheker to one another, having disrobed from the Adam hakadmoni (old<sup>§</sup> humanity) with his ma'asim (*works*),

<sup>10</sup> And instead enrobe with the Adam HaChadash, the one being renewed in da'as in accordance with the demut\* of the One having created him.

<sup>11</sup> 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.

<sup>12</sup> 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*),

<sup>13</sup> 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.

<sup>14</sup> And to all these things add ahavah, which is the agudah of tamimim.

<sup>15</sup> And let the shalom of Moshiach arbitrate in your levavot. You were called to this shalom in one GUF.† Let there be todah in your levavot.

<sup>16</sup> Let the dvar of Rebbe, Melech HaMoshiach make its mishkan in you richly, in all chochmah and in all Moshiach's pnimiyus haTorah (*innermost Torah teaching*) and words of chizzuk, ministering to one another with Tehillim, shirim, and neshamah niggunim miRuach Hakodesh (*soul melodies from the Ruach Hakodesh*) with gratitude, singing in your levavot to HASHEM.‡

<sup>17</sup> 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.§

<sup>18</sup> Nashim (*wives*), make yourselves accountable to your ba'alim (*husbands*), as is proper in Adoneinu.

<sup>19</sup> Ba'alim, have ahavah for your nashim and do not be bitter against them.

<sup>20</sup> Yeladim, obey your horim (*parents*) in all things, for this is well pleasing in Adoneinu.

<sup>21</sup> Avot, do not provoke your yeladim, lest they be disheartened.

§ 3:9 unregenerated \* 3:10 1:15; Gn 1:26-27; Pp 2:6 † 3:15 Dt 21:23; cf geviyah, Gn 47:18; cf basar, Ps 16:9-10; Job 19:25-27; Isa 53:11 ‡ 3:16 Ps 47:7

§ 3:17 Moshiach

<sup>22</sup> 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.

<sup>23</sup> Whatever you do, be po'alim (*workers*) who with their neshamah work facing Adoneinu and not Bnei Adam,

<sup>24</sup> Having da'as that from Adoneinu you will receive the sachar of the nachalah\* (*alloted inheritance*). Serve Adoneinu Rebbe, Melech HaMoshiach.

<sup>25</sup> For the one doing wrong will be repaid for his wrong, ki ein masso panim im HASHEM (*for there is no respect of persons with G-d, no partiality*).

## 4

<sup>1</sup> 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.\*

<sup>2</sup> Persevere in your tefillos, keeping watch while davening with todot (*thanksgiving*),

<sup>3</sup> 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*).

<sup>4</sup> Offer this tefillah: that I make known the Besuras HaGeulah as it is necessary for me to speak.

<sup>5</sup> Walk in chochmah toward outsiders, redeeming the time.

<sup>6</sup> 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.

<sup>7</sup> Tychicus will tell you all the news about me; he is a beloved Ach b'Moshiach and a keli kodesh who is ne'eman (*faithful*), a chaver and fellow eved in Adoneinu.

<sup>8</sup> Tychicus I sent to you for this very reason, that you might have da'as of everything concerning us and he might impart chizzuk (*strengthening, encouragement*) to your levavot.

<sup>9</sup> With Onesimus, the Ach b'Moshiach, ne'eman and a beloved chaver, one of your kehillah, Tychicus will make known the things here.

<sup>10</sup> 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.

\* 3:24 Co 1:12; Ps 16:5-6      \* 4:1 Lv 25:43,53



<sup>11</sup> Also Yehoshua, the one being called Justus. These<sup>†</sup> are the only Messianic Jews among my fellow po'alim (*workers*) in the Malchut HASHEM. They became to me an encouragement.

<sup>12</sup> Epaphras sends you Drishat Shalom. He has also been mishtatef your kehillah, an eved of Rebbe, Melech HaMoshiach Yehoshua, always davening, always agonizing for you in his tefillos, that you might stand Bnei Chayil mature and be fully assured in all the ratzon HASHEM.

<sup>13</sup> 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.

<sup>14</sup> Lukas, the beloved physician, sends you Drishat Shalom, and Demas.

<sup>15</sup> Drishat Shalom to the Achim b'Moshiach in Laodicea and to Nymphas and the Brit Chadasha kehillah at her bais.

<sup>16</sup> And whenever this iggeret [hakodesh] (*holy epistle*) is read before you, make sure also that it is read in the Moshiaach's Brit Chadasha Kehillah of the Laodiceans, and also you should read the iggeret [hakodesh] of the Laodiceans.

<sup>17</sup> And say to Archippus, "Give attention to the avodas kodesh ministry which you received in Adoneinu, that you fulfill it."

<sup>18</sup> This is my hand-signed drishat shalom greeting, SHA'UL. Remember my sharsherot (*prison chains*). Chen v'Chesed HASHEM be with you.<sup>‡</sup>

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<sup>†</sup> 4:11 Aristarchus, Markos, and Justus      <sup>‡</sup> 4:18 T.N. When Rav Sha'ul wrote Romans there were four Messianic Jews with him. Here he speaks of three.

# Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Thessalonika (I)

## Introduction

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 in Thessalonika 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. It is one of the earliest letters written by one of Moshiach's Shlichim.

<sup>1</sup> From Sha'ul and Silvanus (*Sila*) and Timotiyos.

To the kehillah of the inhabitants of the city of Thessalonika, the kehillah in HASHEM, in Elohim HaAv and in Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

Chen v'Chesed HASHEM and Shalom HASHEM to you.

<sup>2</sup> Hodinu l'HASHEM (*We give thanks to HASHEM*) always for all of you, with zikaron (*remembrance*) during our davening, without ceasing

<sup>3</sup> In our tefillos recalling before our G-d and Avinu your work of emunah, your labor of ahavah (*agape*), and your perseverance of tikvah in Moshiach Adoneinu Yeshoshua,

<sup>4</sup> Knowing, Achim b'Moshiach ahuvei HASHEM (*Brothers in Moshiach beloved of G-d*), your bechirah (*election*).

<sup>5</sup> For our Besuras HaGeulah did not come to you in mere locution but indeed in gevurah (*miraculous power*) and in the Ruach HaKodesh and in full bitachon (*confidence*), just as you have da'as what sort of men we were among you for your sake.

<sup>6</sup> And you became imitators of us and of Adoneinu, having received the Dvar HASHEM (*the Word of the L-rd*) in much redifah (*persecution*) with the simcha of the Ruach HaKodesh,

<sup>7</sup> With the result that you became a mofet (*portent*), even a role model for all the ma'aminim (*believers*) in the territory of Macedonia and in Achaia.\*

<sup>8</sup> For from you the Dvar HASHEM has resounded not only in Macedonia and in Achaia, but also in every place to which your emunah in HASHEM has gone forth, with the result that we have no need to say anything.

<sup>9</sup> For they themselves [the ma'aminim b'Moshiach in Macedonia and Achaia] are reporting about us, what sort of initial reception we had with you, and how you made teshuva, turning to HASHEM from 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*),

<sup>10</sup> And to expect† Zun fun der Oybershter from Shomayim whom HASHEM made to stand up in the Techiyas HaMoshiach from the Mesim Yehoshua Moshieinu (*our Deliverer*) from the Charon Af HaBah (*the wrath to come*).

## 2

<sup>1</sup> But you yourselves know, Chaverim b'Moshiach, that our initial reception with you was not empty of result.

<sup>2</sup> 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*).

<sup>3</sup> 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*).

<sup>4</sup> On the contrary, in this way we speak: as persons examined and approved by G-d to be entrusted with the Besuras HaGeulah of HASHEM, as striving to please not men but HASHEM who tests, who examines, our levavot.

<sup>5</sup> Nor did we ever come with divrei chanuppah (*words of flattery*), as you know, nor with pretext for chamdanut (*greed*) — Der Oybershter is mine eidus! (*G-d is my witness!*)

<sup>6</sup> Nor seeking kavod from men, neither from you nor from others.

<sup>7</sup> Even though we had the samchut\* 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.

<sup>8</sup> Thus having a tshuka (*yearning*) for you, it was our good pleasure to share with you not only the Besuras HaGeulah of

\* **1:7 Macedonia** and **Achaia** were Roman provinces of southern Greece

† **1:10 Moshiach** \* **2:7 authority**

HASHEM, but also our very lives, because you became beloved chaverim to us.

<sup>9</sup> 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.

<sup>10</sup> You were edim (*witnesses*) and so is HASHEM, with what kedushah and tzedek and tamim manner of shomer masoret we acted toward you ma'aminim b'Moshiach,

<sup>11</sup> For you know how we treated you, as an abba treats his own yeladim,

<sup>12</sup> Exhorting you with divrei chizzuk and comforting you, addressing you with solemn edut (*testimony*) that you let your derech (*way of life*), your hitnahagut (*conduct*), be to fier zich (*comport oneself*) in a manner worthy of HASHEM, who summons you to His own Malchut and Kavod.

<sup>13</sup> 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.

<sup>14</sup> For you became imitators, Chaverim, of the kehillot HASHEM in Moshiach Yehoshua which are in Yehudah, because you also were similarly persecuted by your own landslait, just as also they were by the ones in Yehudah,

<sup>15</sup> Even the ones who caused the histalkus of [Moshiach] Adoneinu Yehoshua and killed the Nevi'im and persecuted us<sup>†</sup> severely. Indeed, they are not pleasing HASHEM and are hostile to kol Bnei Adam,

<sup>16</sup> 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.

<sup>17</sup> 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*).

<sup>18</sup> For we wanted to come to you. Indeed I, [Rav] Sha'ul, did again and again; but HaSatan hindered us.

<sup>19</sup> 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?

<sup>20</sup> For you are our kavod and simcha.

<sup>†</sup> 2:15 Shlichim

## 3

<sup>1</sup> Therefore, when we could no longer endure it, we resolved to be left behind alone in Athens.

<sup>2</sup> 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\* Emunah.†

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> But, just now, when Timotiyos has come to us from you and has brought us good news of your‡ 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.

<sup>7</sup> For this reason, Achim b'Moshiach, in all our tzoros and redifah, we received chozek because of you through your emunah.

<sup>8</sup> For now we have Chayyim if you have a firm standing and remain ne'emanot (*faithful*) in HASHEM.

<sup>9</sup> 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,

<sup>10</sup> 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§ emunah?

<sup>11</sup> And may Eloheinu and Avinu, may HASHEM Himself and Adoneinu Yehoshua direct our way to you.

<sup>12</sup> 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,

<sup>13</sup> 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.

\* 3:2 orthodox Jewish † 3:2 of the true Dat haYehudit ‡ 3:6 correct orthodox Jewish § 3:10 orthodox Jewish

## 4

<sup>1</sup> Lemaskana (*finally*), Achim b'Moshiach, we ask and exhort you in Adoneinu Yehoshua, in order that, just as from us [Moshiach's Shlichim] you received [as authoritative halachic tradition, as the Messianic teaching to be followed] how it is necessary for you to be fier zich (*comport oneself*) in your derech (*way of life*) and to please HASHEM (just as you in fact are doing), so you should abound more and more.

<sup>2</sup> For you have da'as what mitzvot (*commandments*) we gave you through [Moshiach] Adoneinu Yehoshua.

<sup>3</sup> For this is the ratzon HASHEM (*the will of G-d*), your kedushah (*holiness*), your consecration, that you abstain from zenut (*fornication*),

<sup>4</sup> That each one of you\* have da'as of how to control your own k'li (*vessel*) in kedushah and kavod,

<sup>5</sup> Not in the passion of ta'avah (*evil desire, lust*) like Goyim who do not have da'as of HASHEM;

<sup>6</sup> That no man commit peyscha and take advantage of one of his Achim b'Moshiach in this [sexual] matter, because HASHEM is the Nokem (*Avenger*) concerning all these things, just as also we told you before and warned you.

<sup>7</sup> For [as far as our bechirah (election) is concerned], HASHEM did not summon us for tu'ma (*uncleanness*) but in kedushah (*holiness*).

<sup>8</sup> Therefore, the one rejecting this mitzvah (*commandment*) does not reject Bnei Adam but HASHEM who gives to you His Ruach Hakodesh.

<sup>9</sup> Concerning the matter of ahavah shel achvah (*brotherly love*), you have no need that we write you, for you yourselves are limudei Elohim (*taught of G-d*) to have ahavah (*agape*) one for another.

<sup>10</sup> For indeed this you do toward all the Achim b'Moshiach in all of Macedonia. But in this we exhort you, Chaverim, to abound more and more.

<sup>11</sup> And have as your ambition to lead a quiet life of shalom bayis, and to mind your own business, and to have a parnasah, working with your own hands, according to the mitzvot (*commandments*) we gave you.

<sup>12</sup> The tachlis (*purpose*) is that the way you fier zich (*comport oneself*) in your derech (*way of life*) be conducted properly toward outsiders and that you might not be nitzrach (*needy*).

<sup>13</sup> We do not want you to lack da'as, Chaverim, concerning those who have "fallen asleep." The purpose is that you not

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\* 4:4 as Kedoshim

have agmat nefesh (*grief*) like the rest, who do not have tikvah (*hope*).

<sup>14</sup> 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<sup>†</sup> those who have fallen asleep through Yehoshua.

<sup>15</sup> 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.

<sup>16</sup> For Adoneinu Himself, at the signal, at the bat kol of the Sar HaMalachim (*the Archangel*), and at the shofar blast of HASHEM, shall come down from Shomayim, and the Mesim in Moshiach shall stand up alive in the Techiyas HaMesim first.

<sup>17</sup> Then,<sup>‡</sup> 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.

<sup>18</sup> Therefore, give chozek (*strength*) and speak divrei chiz-zuk (*words of encouragement*), comforting one another with these words.

## 5

<sup>1</sup> But concerning the ittim (*times*) and the zmanim (*seasons*), Chaverim, you have no need for you to have anything in writing.

<sup>2</sup> For you yourselves know very well that the Yom HASHEM comes like a ganav balailah (*thief in the night*).

<sup>3</sup> 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.

<sup>4</sup> But you, Achim b'Moshiach, are not in choshech that the Yom should overtake you like a ganav.

<sup>5</sup> For all of you are Bnei Ohr and Bnei Yom; we are not of the Lailah nor of the Choshech.

<sup>6</sup> Therefore, let us not "sleep" as the rest, but let us keep awake with zililut da'as (*sober-mindedness*).

<sup>7</sup> For the ones sleeping sleep balailah, and the ones indulging in shichrut (*drunkenness*) indulge in shichrut balailah.

<sup>8</sup> 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*) the tikvah of Yeshu'at Eloheynu.

<sup>†</sup> 4:14 Moshiach    <sup>‡</sup> 4:17 next in sequence    \* 5:8 Isa 59:17

<sup>9</sup> Because HASHEM did not appoint us to charon af (*the burning wrath*) but to the attainment of Yeshu'at Eloheinu through Adoneinu, Moshiach Yehoshua.

<sup>10</sup> 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.

<sup>11</sup> Therefore, give chozek (*strength*) and encouragement, building up one another, as indeed you are doing.

<sup>12</sup> Now we ask you, Achim b'Moshiach, to have discerning binah (*understanding*) and discern the ones laboring among you who are your Mashgichim Ruchaniyim (*Spiritual Overseers*) in Adoneinu. I'm referring to the ones who admonish and warn you.

<sup>13</sup> 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.

<sup>14</sup> 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 savlanut (*patience*) with all.

<sup>15</sup> See that no one returns ra'ah for ra'ah, but always pursue haTov both for one another and for all.

<sup>16</sup> Have simcha always.

<sup>17</sup> Daven unceasingly.

<sup>18</sup> In everything offer hodayah, for this is the ratzon HASHEM in Moshiach Yehoshua for you.

<sup>19</sup> Do not quench the Ruach Hakodesh.

<sup>20</sup> Do not reject nevu'ot (*prophecies*).

<sup>21</sup> But test kol davar (*everything*); hold fast to haTov.

<sup>22</sup> Abstain from every appearance of ra'ah (*evil*).

<sup>23</sup> 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.

<sup>24</sup> Ne'eman (*Faithful*) is the One who summons you to your kri'ah (*calling*). He will do it.

<sup>25</sup> Achim b'Moshiach, offer tefillos also concerning us.

<sup>26</sup> Say Drishat Shalom to all the Achim b'Moshiach with a neshikat kedoshah.

<sup>27</sup> By Adoneinu, I solemnly give you the directive that this iggeret hakodesh has to be read to all the Achim b'Moshiach.

<sup>28</sup> The Chen v'Chesed of Adoneinu, Rebbe, Melech HaMoshiach Yehoshua, be with you.



## Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Thessalonika (II)

<sup>1</sup> 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,

<sup>2</sup> Chen v'Chesed HASHEM to you and Shalom from Elohim Avinu and Rebbe Melech HaMoshiach Yehoshua Adoneinu.

<sup>3</sup> 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.

<sup>4</sup> Therefore, we ourselves glory in you in all the kehillot of HASHEM for your zitzfleisch (*patience*) and emunah in all the redifot (*persecutions*) and the tzoros you are enduring.

<sup>5</sup> This is kluhr (*obvious*) that here is a manifest siman (*sign, indication*) of the yashar mishpat (*righteous judgment*) of HASHEM intended for you to be deemed worthy of the Malchut HASHEM, on behalf of which also you undergo\* yissurim.

<sup>6</sup> Indeed it is tzaddik (*a thing examined and found to be right*) for HASHEM to repay with tzarah (*tribulation*) those who bring tzarah (*tribulation*) on you,

<sup>7</sup> And to recompense you, the ones suffering tzarah (*tribulation*), with revachah (*relief*) along with us at the Apocalypse of [Moshiach] Yehoshua Adoneinu from Shomayim with the malachim of his oz (*power*)

<sup>8</sup> BELAHAVEI EISH†(*in flaming fire*), giving Onesh to the ones not knowing HASHEM and to the ones not obeying the Besuras HaGeulah of [Moshiach] Yehoshua Adoneinu.

<sup>9</sup> These are the ones who will pay an Onesh of Avaddon Olam (*Eternal Destruction*)‡ away from the Shekhinah of HASHEM UMEHADAR GE'ONOS§(*and from the splendor of his majesty*),

<sup>10</sup> When He comes to be glorified among His Kedoshim and to be marveled at among all the ma'aminim\* in YOM

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\* 1:5 Chevlei Moshiach    † 1:8 Isa 66:15    ‡ 1:9 Gehinnom    § 1:9 Isa 2:19

\* 1:10 in Moshiach

HAHU<sup>†</sup>(*that Day*), because our [martyr's] eidus<sup>‡</sup> to you was believed.

<sup>11</sup> 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*),

<sup>12</sup> In order that ha-Shem (*the Name*) of [Moshiach] Adoneinu Yehoshua may be glorified in you, and you, in him,<sup>§</sup> according to the unmerited Chen v'Chesed of Eloheinu and Moshiach Yehoshua Adoneinu.

## 2

<sup>1</sup> We ask you, Achim b'Moshiach, concerning the Bias HaMoshiach (*the Arrival, Coming of Moshiach*) Yehoshua Adoneinu and our being gathered together to him,\*

<sup>2</sup> that you not become too hastily disturbed from your spiritual composure nor frightened either by a ruach or by a dibur (*saying, utterance*) or by an iggeret (*letter*), as if from us, saying that the YOM HASHEM<sup>†</sup>(*Day of the L-rd*) has come.

<sup>3</sup> Let no one in any way lead you astray, because, unless the Merid (Rebellion, Revolt, the<sup>‡</sup> Shmad Betrayal Defection of Apostasy, the Azivah Abandonment) Desertion comes ris-honah (*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...

<sup>4</sup> I'm referring to the one setting himself against and exalting himself AL KOL EL<sup>§</sup>(*above every G-d*), 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<sup>\*</sup>(*throne of G-d*), proclaiming that he himself is Elohim...

<sup>5</sup> Do you not recall that when I was still with you I was telling you these things?

<sup>6</sup> Yet you have da'as of what is holding back and restraining<sup>†</sup> now, so that he<sup>‡</sup> may be unveiled and revealed in his own time.

<sup>7</sup> 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.

<sup>8</sup> And then the Ish HaMufkarut (*the Man of Lawlessness*)<sup>§</sup> will be revealed, whom HaAdon<sup>\*</sup> will destroy by the RUACH<sup>†</sup>

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<sup>†</sup> 1:10 Isa 2:11    <sup>‡</sup> 1:10 The word can mean witness al kiddush ha-Shem    <sup>§</sup> 1:12 Moshiach    <sup>\*</sup> 2:1 Moshiach    <sup>†</sup> 2:2 Am 5:18    <sup>‡</sup> 2:3 Anti-Moshiach    <sup>§</sup> 2:4 Dan 11:36    <sup>\*</sup> 2:4 Ezek 28:2    <sup>†</sup> 2:6 Anti-Moshiach    <sup>‡</sup> 2:6 Anti-Moshiach    <sup>§</sup> 2:8 Anti-Moshiach    <sup>\*</sup> 2:8 Moshiach Yehoshua, Mal 3:1; Ps 110:1; Dan 7:13-14    <sup>†</sup> 2:8 Isa 11:4

of His mouth and will wipe out at the appearance of His Bi'as (*HaMoshiach, His Parousia, Coming*).

<sup>9</sup> The Bi'as Anti-Moshiach (*Coming, Parousia, of Anti-Moshiach*) is according to the working of HaSatan with all false ko'ach (*power*) and otot (*signs*) and pseudo moftim (*wonders*),

<sup>10</sup> 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.

<sup>11</sup> And for this reason HASHEM sends to them a powerful madduchei shav (*false enticement, delusion*) in order that they believe what is sheker.‡

<sup>12</sup> This is for the tachlis (*purpose*) of condemning to Onesh§ all the ones who have no emunah in HaEmes, but instead have had delight in resha.

<sup>13</sup> But we ought always to offer hodayah (*thanksgiving*) and make brachot to HASHEM concerning you, Achim b'Moshiach, ahuvei HASHEM, because HASHEM chose you as bikkurim (*first fruits*) for the Geulah through mekudash b'Ruach HaKodesh (*being set apart as holy in the Ruach HaKodesh*) and through emunah in HaEmes.

<sup>14</sup> This is HaEmes to which HASHEM called you through our Besuras HaGeulah to the obtaining of the kavod of Rebbe Melech HaMoshiach Adoneinu Yehoshua.

<sup>15</sup> So then, Achim b'Moshiach, stand fast and hold fast to the\* emunah, the Moshiach's pnimiyus haTorah that was handed over and transmitted to you, which you were taught, whether by divrei pinu (*words of our mouth*) or by our iggeret hakodesh.

<sup>16</sup> 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,

<sup>17</sup> May He give chozek (*strength*) and encouragement to you in every mitzvah (*good deed*) you do and in every dibur (*utterance*) you speak.

### 3

<sup>1</sup> 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,

<sup>2</sup> And that we may be delivered from anshei resha (*men of wickedness*), for not all possess the Messianic emunah.

‡ 2:11 1Kgs 22:22 § 2:12 Gehinnom \* 2:15 orthodox Jewish

<sup>3</sup> But Ne'eman (*Faithful*) is HASHEM who gives you chozek (*strength*) and is shomer over you, guarding you from the Evil One.

<sup>4</sup> And we have bitachon in HASHEM concerning you, that you are doing and will continue to do what we have directed.

<sup>5</sup> Now may HASHEM direct your levavot in the Ahavas HASHEM and into the savlanut of Moshiach.

<sup>6</sup> 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.\*

<sup>7</sup> For you yourselves have da'as how it is necessary to imitate us as a mofet, a role model, because we† were not batlanim (*idlers*) among you.

<sup>8</sup> 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;

<sup>9</sup> 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.

<sup>10</sup> 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*).‡

<sup>11</sup> 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*).

<sup>12</sup> 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.

<sup>13</sup> But you, Achim b'Moshiach, do not lose chozek in well-doing.

<sup>14</sup> 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*).

<sup>15</sup> And do not consider (*him*) an oyev (*enemy*) but warn him as an Ach b'Moshiach.

<sup>16</sup> Now may Elohei HaShalom Himself grant you shalom in every way. HASHEM be with you all.

\* 3:6 Shlichim † 3:7 Shlichim ‡ 3:10 Gn 3:19

<sup>17</sup> 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.

<sup>18</sup> The unmerited Chen v'Chesed HASHEM of Rebbe, Melech HaMoshiach Adoneinu Yehoshua be with you all.

## Moshiach's Letter through the Shliach Sha'ul to Timotiyos (I)

<sup>1</sup> From Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua according to the authoritative command of the Dvar HASHEM, that is, HASHEM Moshieinu and Rebbe, Melech HaMoshiach Yehoshua tikvateynu.

<sup>2</sup> To Timotiyos,\* a trueborn ben baEmunah (*son in the faith*). Chesed HASHEM, Rachamim HASHEM, and Shalom HASHEM from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

<sup>3</sup> 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,

<sup>4</sup> Nor to focus on aggadah† and endless toldot (*genealogies*) which give rise to useless speculations in contrast to HASHEM's imun (*training*) in emunah.

<sup>5</sup> But the tachlis (*purpose*) of the gzeira‡ is ahavah (*love*) out of a lev tahor (*pure heart*) and a clear matzpun (*conscience*) and emunah (*faith*) without tzevi'ut (*hypocrisy*).

<sup>6</sup> Some people§ have missed the mark and deviated from these things to hevel (*vanity*), to divrei havohu (*words of emptiness*).

<sup>7</sup> 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.

<sup>8</sup> But we know that the Torah is beneficial if anyone's use of Torah is Torah-true.

<sup>9</sup> This means one must have da'as that the Torah\* 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 (*sinner*), osei to'eva (*doers of abomination*), profane people, killers of their own Av va'Em (*father and mother*),† and rotzeachim (*murderers*),

<sup>10</sup> Zannayim (*fornicators*), shochvim es zachar (*homosexuals*), gonvei nefesh‡ (*kidnapper, slave dealers*), shakranim (*liars*), nishba'im lasheker (*perjurers*) and whatever else is keneged (*against*) sound orthodox torah,§

\* 1:2 Ac 16:1 † 1:4 Ti 1:14 ‡ 1:5 1:3 § 1:6 1:3 \* 1:9 in reference to the mitzvot lo ta'aseh, the negative commandments, lo tachmod, lo tirtzach, lo tinaf, etc. † 1:9 Ex 21:15 ‡ 1:10 Ex 21:16 § 1:10 Moshiach's Torah in correct Messianic teaching

<sup>11</sup> According to the Besuras HaGeulah kavod haElohim ham'vorach (*the Good News of Redemption of the glory of the blessed G-d*) with which I\* was entrusted.

<sup>12</sup> 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.†

<sup>13</sup> Previously being one guilty of Chillul HASHEM gidduf (*blasphemy*), redifah (*persecution*), and [religious] terrorism, fort (*nevertheless*), I received rachamim (*mercy*), because I acted in‡ ignorance in the absence of emunah.

<sup>14</sup> And the Chen vaChesed Adoneinu super-abounded with emunah and ahavah in Rebbe Melech HaMoshiach Yehoshua.

<sup>15</sup> Trustworthy is the dvar Emes and worthy of all mekabel acceptance, that Rebbe, Melech, HaMoshiach Yehoshua came into the Olam Hazeh to rescue chote'im, of whom I am the foremost.

<sup>16</sup> 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.

<sup>17</sup> Now to HaMelech HaOlamim, the One who is Ein Sof (*without end*), Whom no eye has seen, Adonoi echad, lo hakavod v'hatiferet mayhaolam v'ad haolam (*to him be honor and glory from forever to forever*). Omein.

<sup>18</sup> This gzeira§ I commit to you, beni Timotiyos, according to hanevu'ot\* (*the prophecies*) made previously about you, that by them you might war the good warfare,

<sup>19</sup> Holding emunah and a clear matzpun (*conscience*), which some persons,† because they pushed aside a clear matzpun,‡ have suffered shipwreck in the§ emunah.

<sup>20</sup> Among these are Hymenaeus and Alexander, whom I handed over to HaSatan, that they might be taught not to commit Chillul HASHEM gidduf.

## 2

<sup>1</sup> 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*),

<sup>2</sup> On behalf of malchei eretz (*kings*) and on behalf of all the ones in authority, that we may lead a life of chayyei

\* 1:11 Rav Sha'ul † 1:12 i.e., Messianic ministry ‡ 1:13 unregenerate § 1:18  
1:3 \* 1:18 4:14 † 1:19 1:3 ‡ 1:19 1:5 § 1:19 Orthodox Jewish

menuchah (*life of rest*) in all chasidus (*piety*) and yirat Shomayim (*reverence*).

<sup>3</sup> This is good and acceptable before HASHEM Moshieinu,

<sup>4</sup> 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*).

<sup>5</sup> For Adonoi echad hu (*there is one G-d*) and there is also metavekh echad\* (*one melitz*), one between HASHEM and kol Bnei Adam, the man Rebbe, Melech HaMoshiach Yehoshua,

<sup>6</sup> The one who gave his nefesh† as a kofer (*ransom*), on behalf of all. The edut (*testimony*) of this was given at the right time.

<sup>7</sup> And for this edut I was given the s'michah (*ordination*) of HASHEM as a karoze (*herald*), a maggid,‡ a Shliach (*Moshiach's emissary*) — I speak Emes, I do not speak sheker — and a [rabbinic] moreh (*teacher*) for the Nations in emunah and Emes.

<sup>8</sup> I want, therefore, kol bnei Adam to daven in every shul, lifting up yadayim kodesh (*holy hands*) without ka'as (*anger*) and madon (*strife*).

<sup>9</sup> Similarly also nashim (*women*) should adorn themselves with respectable comportment and tznius (*modesty, piety*) in appearance and with decency and propriety, not with coiffures and gold or pearls or costly clothing,

<sup>10</sup> But with what is proper for nashim professing yirat Shomayim, that is, by means of ma'asim tovim (*good works*).

<sup>11</sup> Let the isha (*wife*) learn in silence in all submission.

<sup>12</sup> 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.

<sup>13</sup> For Adam was formed rishonah (*first*), then Chavah.

<sup>14</sup> And Adam was not deceived, but the isha, having been deceived, has come to be in averah (*transgression*).

<sup>15</sup> But womankind will be saved through her childbearing if nashim remain in emunah and ahavah and kedushah with tznius.§

### 3

<sup>1</sup> Trustworthy is the dvar Emes: if anyone aspires to the congregational office of Mashgiach Ruchani (*Spiritual Overseer*) over the Adat HASHEM (*Congregation of G-d*), he desires a good task.

<sup>2</sup> It is necessary, therefore, for the congregational Mashgiach Ruchani to be without reproach, ba'al isha echad (*a*

\* 2:5 Job 33:23; Isa 43:27; cf. Dt 5:5,19-28 † 2:6 Isa 53:10-12 ‡ 2:7 darshan (preacher) for Moshiach § 2:15 2:9



*one woman man/master*),\* drug-free and clear-headed, a man of seichel, practiced in derech eretz and hachnosas orchim (*hospitality*), skillful as a rabbinic moreh (*yeshiva teacher*),

<sup>3</sup> Not a shikkor (*drunkard*) indulging in much wine, not violent but forbearing and eidel (*gentle, courteous*), not a ba'al machlokes (*quarrelsome person*), not a gelt-loving kamtzan (*miser*).

<sup>4</sup> He must be a ba'al bayit who can manage his own household well, having his banim (*children*) in submission with all respect.

<sup>5</sup> Now if anyone does not have da'as of how to manage his own bais, how will he be a menahel ruchani (*spiritual administrator*) who can give oversight to the Kehillah of HASHEM?

<sup>6</sup> He must not be a neophyte in the emunah [of Moshiach], lest, having become a ba'al gaavah (*a haughty person*), he might fall into the din HaSatan (*the judgment or verdict of the Adversary, the Accuser*).

<sup>7</sup> Now it is necessary also for him to have a keter shem tov (*good name*) with the outsiders, lest he might fall into reproach and a pakh (*pitfall, trap*) of HaSatan.

<sup>8</sup> 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,

<sup>9</sup> Keeping the sod haemunah (*the mystery of the faith*) with a clear matzpun†(*conscience*).

<sup>10</sup> And let these Messianic Shammashim also be tested before holding office and then, if they prove unprovable, let them have the avodas hakodesh sherut (*ministry*) of Messianic Shammashim.

<sup>11</sup> Nashim‡(*women*) 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.

<sup>12</sup> Let the Shammashim be ba'alei isha achat (*one wife husbands*), managing well their banim and their own batim (*households*).

<sup>13</sup> For the ones having served well in the avodas hakodesh of Messianic Shammashim acquire for themselves a good standing and much bitachon in emunah in Rebbe, Melech HaMoshiach Yehoshua.

<sup>14</sup> I have the tikvah to come to you soon, but I am writing these directives so that,

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\* 3:2 See 1Sm 2:22-25, i.e., kedushah and tahorah characterized by heterosexual-ity, exclusivity, and fidelity † 3:9 1:5,19 ‡ 3:11 see Ro 16:1

<sup>15</sup> If I delay, you may have da'as of the halachah in the Beis HASHEM, which is the Adat HaEl Chai (*the Community of the Living G-d*), the amrud (*pillar*) and yesod (*foundation*) of HaEmes.

<sup>16</sup> And confessedly great is the sod of chasidus:§

Elokim was manifested in basar,  
was vindicated\* by the Ruach HaKodesh,  
was seen by malachim,  
was proclaimed among the Nations,  
was believed on in the world,  
was taken up in kavod.

## 4

<sup>1</sup> Now the Ruach HaKodesh says befeirush (*explicitly*) that in the acharit hayamim some will become meshummad (*apostate*) from the emunah,\* giving heed to deceitful ruchoth† (*spirits*) and teachings of shedim,

<sup>2</sup> Through the tzevi'ut (*hypocrisy*) of ones‡ speaking sheker, the matzpun of whom is seared as with a branding iron.

<sup>3</sup> Such will forbid nisu'im (*marriage*), commanding an issur (*prohibition*) against that ma'akhal which HASHEM created for partaking with hodayah by the ma'aminim in Moshiach and by the ones who have da'as of HaEmes,

<sup>4</sup> Because the whole Bri'ah (*Creation*) that HASHEM has created is tov§ and nothing is to be rejected that is received with hodayah.

<sup>5</sup> For it is being set apart as kodesh through the dvar HASHEM and tefillos and brachot.

<sup>6</sup> By presenting these things to the Achim\* you will be a good k'li kodesh (*minister*) of Rebbe, Melech HaMoshiach Yehoshua, you will be one nourished with the divrei haemunah and the torah yeshara (*good, straight Orthodox Jewish teaching*) which you have followed.

<sup>7</sup> But the worldly aggadot and bubbemeises (*old wives tales*), refuse. Rather, train yourself† for chasidus.‡

<sup>8</sup> For hitammelut (*bodily exercise or training*) is kedai (*profitable*) a bissle, but chasidus§ is profitable in every way, holding havtachah (*promise*) of Chayyim now in the Olam Hazei, and, later, of Olam Habah.

<sup>9</sup> This dvar torah is trustworthy and worthy of all acceptance.

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§ 3:16 see 1Ti 3:9 \* 3:16 proven just \* 4:1 of Moshiach † 4:1 1Y 4:1 ‡ 4:2 morei sheker § 4:4 Gn 1:4,10,12,18,21,25,31 \* 4:6 in Moshiach † 4:7 1:4 ‡ 4:7 in Moshiach § 4:8 in Moshiach

<sup>10</sup> For to this end we labor and strive at the melachah (*task*), because we have set tikvateynu in the EL CHAI\* who is Moshi'a (*Savior*) of kol Bnei Adam, that is, the ma'aminim.†

<sup>11</sup> On these things insist and say shiurim.

<sup>12</sup> Let no one regard with contempt your tza'irut (*youth*), but become a mofet (*example*) for the ma'aminim‡ in loшон (*speech*), in hitnahagut (*conduct*), in ahavah, in emunah, and in lev tahor.

<sup>13</sup> 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*).

<sup>14</sup> Do not neglect the matanah (*gift*) in you which was given to you by means of dvar hanevu'ah (*prophecy*) with the s'michah administered by the Ziknei HaKehillah.

<sup>15</sup> Put these things into practice, that your progress in shomer masoret (*religious devotion*) may be manifest to all.

<sup>16</sup> 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 Yeshe'at Eloheynu, and this means not only you yourself but also those who hear your hatafah.§

## 5

<sup>1</sup> To a Zaken do not speak harsh rebuke. Rather entreat him as an abba. Treat the bochrim as achim (*brothers*).

<sup>2</sup> Elderly nashim treat as imahot (*mothers*); younger nashim as achayot (*sisters*) in all hatohar (*moral purity*).

<sup>3</sup> Honor [with support] almanot (*widows*) that are really almanot.

<sup>4</sup> But if any almanah has banim or bnei banim, let the banim or bnei banim learn first to show yirat Shomayim vis-a-vis their own bais and to render recompense to the horim (*parents*), for this is acceptable in the sight of HASHEM.

<sup>5</sup> Now the true almanah, left alone, has set her tikvah on HASHEM and continues in her techinnah\* and her tefillos yomam valailah.

<sup>6</sup> But the one living in ahavat ta'anugot (*hedonism*) has died while living.

<sup>7</sup> And insist on these things, that the almanot be irreproachable.

<sup>8</sup> But if anyone does not get a parnasah to provide for his own mishpochah and especially his own bais, he has

\* 4:10 Josh 3:10 † 4:10 in Moshiach Adoneinu ‡ 4:12 in Moshiach § 4:16 about Rebbe Melech HaMoshiach \* 5:5 2:1

denied the emunah<sup>†</sup> and is worse than an Apikoros (*skeptic, unbeliever*).

<sup>9</sup> Let an almanah be enrolled on the<sup>‡</sup> list if she is not less than sixty years old, nesu'ah l'ish echad (*a one man woman*),

<sup>10</sup> being commended by ma'asim tovim, having brought up banim, having showed hachnosas orchim, having washed the feet of the Kedoshim, having given nechamah (*comfort*) to the oppressed, having devoted herself to every ma'aseh tov.

<sup>11</sup> But younger almanot refuse, for, when they have ta'avah (*lust*), in disregard of Moshiach they want nissu'in (*marriage*),<sup>§</sup>

<sup>12</sup> Having harsha'ah (*condemnation, conviction*), because their first havtachah (*promise, pledge to ministry*) they annulled.\*

<sup>13</sup> And at the same time also they learn atzlut, going around house to house, and not only idle but also platke machers (*gossipy intriguers*) and busybodies, speaking things they ought not.

<sup>14</sup> Therefore, I counsel younger almanot to proceed with nissu'in (*marriage*), to bear banim, to manage the bais, giving no occasion to the mitnagged (*opponent, antagonist*) to reproach us.

<sup>15</sup> For already some almanot have turned aside to follow HaSatan.

<sup>16</sup> If any ma'aminah (*believing woman*) has in her mish-pochah (*family*) almanot, let her assist her almanot and let not Moshiach's Kehillah be burdened, that indeed Moshiach's Kehillah may assist the ones who are true almanot.<sup>†</sup>

<sup>17</sup> Let the Zekenim<sup>‡</sup>(*elders*) who have ruled well be considered worthy of double kavod, especially the Zekenim laboring in Messianic hatafah (*preaching*) and Messianic hora'ah (*teaching*).

<sup>18</sup> For the Kitvei HaKodesh says, LO TACHSOM SHOR BEDISHO (*You shall not muzzle the ox while he is treading out the grain*),<sup>§</sup> and "Worthy is the workman of his wages."<sup>\*</sup>

<sup>19</sup> 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*).<sup>†</sup>

<sup>20</sup> The Zekenim that are sinning, expose before all, that the rest also may have yirat Shomayim.

<sup>21</sup> I charge you before HASHEM and Moshiach Yehoshua and the malachim habechirim (*chosen angels*) that these

<sup>†</sup> 5:8 of Moshiach    <sup>‡</sup> 5:9 kehillah support    § 5:11 see 1Ti 5:9    \* 5:12 1Ti 5:9

<sup>†</sup> 5:16 1Ti 5:9    <sup>‡</sup> 5:17 see Ex 12:21    § 5:18 Dt 25:4    \* 5:18 see Lk 10:7    <sup>†</sup> 5:19 Dt 19:15

directives you keep without discrimination, doing nothing on the mekor (*basis*) of masoh panim (*partiality*).

<sup>22</sup> Give s'michah quickly to no one nor participate in the chatta'im (*sins*) of others; keep yourself tahor.

<sup>23</sup> No longer drink only mayim, but use a little yayin because of your stomach and your frequent illnesses.

<sup>24</sup> With some, their chatta'im are obvious, going before them to mishpat, but with others, some chatta'im indeed follow after them.‡

<sup>25</sup> Likewise, also ma'asim tovim are borur (*obvious*), but even when they are not, they cannot be hidden.

## 6

<sup>1</sup> 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.

<sup>2</sup> And let the ma'aminim\* that have adonim not disrespect their masters because their adonim are achim, but let them all the more render service to them because the ones receiving benefit from their sherut hatov are ma'aminim in Moshiach and ahuvim.

Say shiurim on these things and exhort them.

<sup>3</sup> If anyone teaches heterodoxy (*a doctrine that has a chiluk or difference*) and does not agree with the orthodox Jewish teaching of Yehoshua the Moshiach Adoneinu and with torah conforming to chasidus,

<sup>4</sup> He has succumbed to gaa'vah (*conceit*), having binah of nothing, but having a morbid craving for controversies and disputes over devarim out of which comes kinah (*envy*), madon (*strife*), lashon hora (*evil speaking*), chashadot merusha'im (*evil suspicions*),

<sup>5</sup> And constant friction between men corrupted in their minds and having become bereft of HaEmes, thinking chasidus to be a means of financial revach.

<sup>6</sup> But chasidus with tzufriedenkait (*contentment*) is great revach (*gain, profit*).

<sup>7</sup> For we brought nothing into the Olam Hazeh, neither are we able to carry anything out of it,

<sup>8</sup> But having okhel (*food*) and begadim (*clothes*), with these we will be satisfied.

<sup>9</sup> 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*).

‡ 5:24 to the Yom HaDin \* 6:2 in Moshiach

<sup>10</sup> For the ahavas hakesef (*love of money*) is the shorash (*root*) of kol hara'ot (*all evils*), which some, craving, were thereby led away from the emunah<sup>†</sup> and pierced themselves with many machovim (*sorrows*).

<sup>11</sup> But you, ish haElohim (*man of G-d*), flee these things. Pursue tzedek, chasidus, emunah, ahavah, savlanut, and anavah.

<sup>12</sup> Fight the good fight of emunah; lay hold of the Chayyei Olam to which you were called when you made the hoda'ah yafah (*good confession*) before edim rabbim (*many witnesses*).

<sup>13</sup> I charge you before HASHEM, the one giving Chayyim to all things, and before Rebbe, Melech HaMoshiach Yehoshua, the one having testified the hoda'ah yafah (*good confession*) before Pontius Pilate,

<sup>14</sup> I charge you to be shomer over the mitzvoh<sup>‡</sup> spotlessly, irreproachably, until the appearing of Moshiach Adoneinu Yehoshua,

<sup>15</sup> Which He will make manifest at the right time – HaMvorach, HaRibbon HaYachid, Melech HaMelachim and Adon HaAdonim.

<sup>16</sup> To the One who is alone haAlmavet (*Immortal*), dwelling in Ohr unapproachable, whom no man among Bnei Adam saw, neither is able to see, lo hakavod v'hagevurah l'olam va'ed. Omein.

<sup>17</sup> Charge the oishirim in the Olam Hazeh not to walk in gaa'vah (*pride*) and high-mindedness, neither to put their tikvah (*hope*) in the uncertainty of their osher but in HASHEM who richly grants us all things for enjoyment.

<sup>18</sup> Charge the oishirim to do HaTov, to be rich in ma'asim tovim, to demonstrate rochav lev (*generosity*) and willingness to do gemilus chesed,

<sup>19</sup> Treasuring up for themselves a yesod tov (*good foundation*) for Olam Habah that they may lay hold of HaChayyim HaAmittiyim.

<sup>20</sup> O Timotiyos, the pikkadon (*deposit*)<sup>§</sup> entrusted to you be shomer over, turning away from the profane empty utterances and oppositions of the falsely named Da'as\* (*Knowledge*),

<sup>21</sup> By which, some, professing, missed the mark concerning the emunah.<sup>†</sup> Chen v'Chesed HASHEM be with you.

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<sup>†</sup> 6:10 of Rebbe, Melech HaMoshiach    <sup>‡</sup> 6:14 of Moshiach    <sup>§</sup> 6:20 of Moshiach's torah, Ac 2:42    \* 6:20 proto-Gnostic, see 1Y 1–5    <sup>†</sup> 6:21 of Rebbe, Melech HaMoshiach

## Moshiach's Letter through the Shliach Sha'ul to Timotiyos (II)

<sup>1</sup> Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua birtzon HASHEM (*by the will of G-d*), according to the havtachah haChayyim (*promise of Life*) in Moshiach Yehoshua.

<sup>2</sup> To Timotiyos, beni haahuv (*my beloved son*). Chesed HASHEM, Rachamim HASHEM and Shalom HASHEM from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

<sup>3</sup> Modeh Ani (*I give thanks*) to HASHEM whom I offer avodas hakodesh service with a clear matzpun – as did the Avot of me – when I remember you constantly in my tefillos.

<sup>4</sup> As I remember your weeping, I want to see you, that I may be filled with simcha.

<sup>5</sup> I remember your genuine emunah,\* which dwelt first in Lois your savtah (*grandmother; bobe*) and in your Em, Eunice, and I have been persuaded dwells also in you.

<sup>6</sup> For which reason I remind you to meorer (*rekindle*) the matnat Elohim, (*the gift of HASHEM*) which is in you through my conferring of s'michah (*ordination*).<sup>†</sup>

<sup>7</sup> 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*).

<sup>8</sup> 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,

<sup>9</sup> 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,

<sup>10</sup> But having been manifested now through the appearing of Moshieinu Moshiach Yehoshua, who nullified death<sup>‡</sup> and also brought Chayyim and alkillayon (*incorruptibility*) to light through the Besuras HaGeulah,

<sup>11</sup> For which I was appointed a karoze (*herald*), a maggid (*darshan, preacher*), a Shliach and a rabbi (*teacher*).

<sup>12</sup> 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<sup>§</sup>

\* 1:5 in Moshiach    † 1:6 1Ti 4:14    ‡ 1:10 i.e., his own histalkus and Mavet itself

§ 1:12 preserving

until HaYom HaHu the\* pikkadon (*deposit*) entrusted to Him by me.

<sup>13</sup> Follow the pattern of sound orthodox Jewish devarim which you heard from me, in emunah and ahavah in Rebbe, Melech HaMoshiach Yehoshua.

<sup>14</sup> Stand shomer over the orthodox Jewish pikkadon entrusted to you through the Ruach Hakodesh dwelling in us.

<sup>15</sup> Of this you have da'as: all the ones in Asia, of whom are Phygelus and Hermogenes, turned away from me.

<sup>16</sup> May HASHEM grant rachamim to the bais of Onesiphorus, because often he refreshed me and he was not ashamed of my sharsherot.

<sup>17</sup> For, when he was in Rome, he sought me with zerizut and found me.

<sup>18</sup> May Adoneinu grant to him to find rachamim from HASHEM in HaYom HaHu.† Also, while in Ephesus in how many ways he did avodas hakodesh you know very well.

## 2

<sup>1</sup> You, therefore, beni, be empowered in the Chen v'Chesed which is in Rebbe, Melech HaMoshiach Yehoshua.

<sup>2</sup> And what things you heard from me through edim rabbim, these things commit to anashim ne'emanim (*faithful men*) of zrirus (*reliability*) who will be qualified rabbinic morim to teach others also.

<sup>3</sup> Take your place in suffering as a chaiyal tov (*good soldier*) of Rebbe, Melech HaMoshiach Yehoshua.

<sup>4</sup> 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.

<sup>5</sup> And no participant in an athletic tacharut (*competition*) is crowned unless he competes according to the rules.

<sup>6</sup> 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*).

<sup>7</sup> Let your hitbonenut be on what I say, for HASHEM will give to you binah in all things.

<sup>8</sup> Remember Rebbe, Melech HaMoshiach Yehoshua, of the zera Dovid, and remember the Tachiyas HaMoshiach, according to my Besuras HaGeulah,

<sup>9</sup> For which I suffer as if I were an evil-doer, even to the point of the bais hasohar's bonds, but the Dvar HASHEM has no bonds.

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\* 1:12 orthodox Jewish, see 1Ti 6:20 † 1:18 2Ti 1:12



<sup>10</sup> 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.

<sup>11</sup> Trustworthy is HASHEM, for if we died\* with Him, also we will live† with Him.

<sup>12</sup> If we endure, we also will reign with Him; if we will deny Him, He also will deny us.

<sup>13</sup> If we are not ne'emanim (*faithful*), He remains ne'eman (*faithful*), for to deny Himself, He is not able.

<sup>14</sup> 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.

<sup>15</sup> Do your best to shtel 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.

<sup>16</sup> But profane chatter bereft of kedushah, avoid, for such will advance that which is frai (*irreligious*).

<sup>17</sup> Their lashon hora will spread like gangrene, as in the case of Hymenaeus and Philetus,

<sup>18</sup> Who concerning HaEmes missed the mark, teaching that the Techiyas HaMesim has already occurred. They are overthrowing the emunah of some.

<sup>19</sup> Al 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*);‡ and let everyone who names the name of HASHEM depart from avel (*iniquity, gross injustice*).

<sup>20</sup> 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.

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> But speculations characterized by narrishkait and lacking da'as — such refuse, knowing that they produce fights.

<sup>24</sup> 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*),

\* 2:11 to the Olam Hazei    † 2:11 in the Olam Habah    ‡ 2:19 Num 16:5    § 2:22 Ps 25:7

<sup>25</sup> 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,

<sup>26</sup> And that they may come to their senses, escaping the pakh (*trap*) of HaSatan, after having been captured by him to do his will.

### 3

<sup>1</sup> But of this have da'as, that in the acharit hayamim there will be terrible times,

<sup>2</sup> 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,

<sup>3</sup> Without ahavah, unforgiving and irreconcilable, without shlitah atzmi (*self-control*), bestial, son'ei HaTov (*haters of the Good*),

<sup>4</sup> Treacherous, reckless, conceited, ohavei ta'anugot (*lovers of pleasures*) rather than ohavei HASHEM,

<sup>5</sup> Having an outward form of chasidus but the ko'ach having denied. Turn away from these.

<sup>6</sup> For of such are the morim entering into homes and capturing weak-willed nashim laden with chatta'im, led away by various ta'avot,

<sup>7</sup> Always learning but never being able to come to da'as HaEmes.

<sup>8</sup> As Jannes and Jambres opposed Moshe Rabbeinu, so also these oppose HaEmes. These men have been corrupted in their mind and are failures with respect to the emunah,\*

<sup>9</sup> But they will not proceed very far, for the sichlut (*folly, stupidity*) of them will likewise become conspicuous to all.

<sup>10</sup> But you closely followed my torah, my halichah, my tachlis, my emunah, my savlanut (*patience*), my ahavah, my endurance,

<sup>11</sup> The redifot (*persecutions*) and Messianic yissurim (*sufferings*) which happened to me in Antioch, in Iconium, in Lystra, what kind of redifot I endured. And out of all Adoneinu rescued me.

<sup>12</sup> Also all the ones wanting to live as chasidim in Rebbe, Melech HaMoshiach Yehoshua will be persecuted,

<sup>13</sup> But anashim ra'im and impostors will progress to their abysmal worst, misleading and being misled.

<sup>14</sup> But, you, remain in the shiurim you learned, and the things you were convinced of, knowing under which rabbi you sat,

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\* 3:8 of Moshiach, Yd 1:3

<sup>15</sup> And that from infancy you have known the Kitvei HaKodesh, which are able to make you chacham with a view to Yeshu'at Eloheynu through emunah in Rebbe, Melech HaMoshiach Yehoshua.

<sup>16</sup> The entire Kitvei HaKodesh is HASHEM-breathed and useful for hora'ah (*teaching*), for reproof, for correction, for training in tzedek,

<sup>17</sup> That the ish haElohim may be proficient, having been equipped for every one of the ma'asim tovim.

#### 4

<sup>1</sup> 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:

<sup>2</sup> 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*).

<sup>3</sup> For there will be a time when sound charedi (*orthodox*) hora'ah they will not tolerate, but according to their ta'avot they will accumulate morim to tickle their ears.

<sup>4</sup> And from HaEmes of HASHEM they will turn their ear away shmad and to aggadah they will be turned aside.

<sup>5</sup> 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*).

<sup>6</sup> For already I am being poured out, and the time of my avekfor (*departure*),\* has come.

<sup>7</sup> The milchemet tzedek (*war of righteousness*) I have fought, the course I have finished, the emunah† I have been shomer over.

<sup>8</sup> 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.

<sup>9</sup> Have zerizut (*diligence*) to come to me quickly.

<sup>10</sup> For Demas deserted me. Having loved the Olam Hazeh, he departed for Thessalonika; Crescens, to Galatia; Titos, to Dalmatia.

<sup>11</sup> Lukas alone is with me. Get Markos and bring him with you, for he is useful to me for avodas hakodesh.

<sup>12</sup> Now Tychicus I sent to Ephesus.

<sup>13</sup> When you come, bring the cloak which I left behind in Troas with Carpus, and the megillos, especially the parchments.

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\* 4:6 See Pp 1:23    † 4:7 Yd 1:3

<sup>14</sup> Alexander the coppersmith did ra'ot rabbot (*much evil*) to me; Adonoi will repay him L'ISH K'MA'ASEIHU (*to each as his deeds*).<sup>‡</sup>

<sup>15</sup> You also watch out for him, because he greatly opposed our message.<sup>§</sup>

<sup>16</sup> At my first hitstaddekut (*defense*), no one came to be with me, but all forsook me. May it not be counted against them.

<sup>17</sup> But Adoneinu stood with me, and empowered me, that through me the hachrazah (*proclamation, kerygma*) of the Besuras HaGeulah might be fully preached and all the Nations might hear it. And I was rescued out of the mouth of the lion.

<sup>18</sup> HASHEM will rescue me from every evil work and thus will bring me safely into his Malchut HaShomayim. Lo haKavod l'olam va'ed. Omein.

<sup>19</sup> Drishat Shalom to Prisca and Aquila and the bais of Onesiphorus.

<sup>20</sup> Erastus remained in Corinth, but Trophimus, ailing, I left behind in Miletus.

<sup>21</sup> Make haste to come before winter. Drishat Shalom to you from Eubulus and Pudens and Linus, Claudia, and all the Achim b'Moshiach.

<sup>22</sup> HASHEM be with your neshamah. Chen v'Chesed HASHEM be with you.

## Moshiach's Letter through the Shliach Sha'ul to Titos

<sup>1</sup> Sha'ul an eved of HASHEM and a Shliach of Rebbe, Melech HaMoshiach Yehoshua, for the furtherance of the\* emunah of the Bechirei HASHEM (*chosen ones of G-d*) and of da'as HaEmes (*knowledge of the Truth*) as pertains to chasidus.†

<sup>2</sup> The mekor (*basis*) of this is a tikvah of Chayyei Olam which HASHEM Who cannot speak sheker‡ promised before the Yamim HaOlam (*days of eternity*),

<sup>3</sup> But revealed at the proper time HASHEM's dvar§ in the hachrazah (*proclamation, kerygma*), with which I was entrusted, according to the mitzvah HASHEM Moshieinu.

<sup>4</sup> To Titos, beni ha'amitti baEmunah (*my true son in the faith*), the\* emunah shared in common. Chen v'Chesed HASHEM and Shalom from Elohim HaAv and Moshiach Yehoshua Moshieinu.

<sup>5</sup> 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† city by city, as I directed you.

<sup>6</sup> If anyone is without reproach, a ba'al isha echat (*a one woman man/master*),‡ his banim being ma'aminim in Moshiach, and not under accusation of debauchery and zenut or sorrut (*rebelliousness, insubordination*),§

<sup>7</sup> For it is necessary for the congregational Mashgiach Ruchani to be without reproach as HASHEM's mefake'ach al Beis HASHEM (*steward or supervisor of the House of G-d*), not a ba'al gaavah (*a haughty person*), not quick in ka'as (*anger*), not a shikkor (*drunkard*) given to much wine, not violent, not a gelt-loving kamtzan (*miser*).

<sup>8</sup> Rather, the Mashgiach Ruchani must be one who practices hachnosas orchim (*hospitality*), an ohev es haTov (*a lover of the good*), having seichel, a tzaddik, kadosh (*holy*), with shlitah atzmi (*self-control*),

<sup>9</sup> Devoted to the faithful hatafah (*preaching*) of the Besuras HaGeulah, adequate for hora'ah (*teaching*) that exhorts to\* orthodox Jewish doctrine and for refuting and exposing with conviction the ones speaking against it.

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\* 1:1 charedi (orthodox) † 1:1 in Moshiach ‡ 1:2 Num 24:19; 1Sm 15:29  
 § 1:3 Besuras HaGeulah \* 1:4 orthodox Jewish † 1:5 Ex 12:21 ‡ 1:6 1Ti  
 3:2; 5:9 § 1:6 1Sm 2:22-25 \* 1:9 Moshiach's

<sup>10</sup> 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*),

<sup>11</sup> Whose mouths it is necessary to stop, who are subverting entire mishpochot (*families*) by teaching what they ought not, for the sake of dishonest gelt.

<sup>12</sup> A certain one of them, a “navi” of their own number, said, “Cretans are always meshakkrim (*liars*), wicked beasts, lazy trombeniks (*gluttons*).”

<sup>13</sup> This eidus (*testimony*) is true, for which cause rebuke them sharply, that they may be orthodox Jewish in<sup>†</sup> emunah,

<sup>14</sup> Not paying attention to Jewish aggadot and to mitzvot d'Rabbanan (*precepts imposed by the rabbis*),<sup>‡</sup> becoming meshummad (*apostate*) from HaEmes.

<sup>15</sup> All things are tahor to hatehorim; but, to the ones having been defiled and taking the side of the Apikoros, nothing is tahor, but has been made tameh, both lev and matzpun.

<sup>16</sup> HASHEM they profess to know, but by their ma'asim they deny him, being disqualified<sup>§</sup> and being without mishma'at (*obedience*), and, as to every one of the ma'asim tovim, unpalatably unkosher (*unfit*).

## 2

<sup>1</sup> But you, speak the things which are suitable to Moshiach's orthodox Jewish doctrine.

<sup>2</sup> Zekenim need to be temperate, respectable, men of seichel, being orthodox\* in the emunah, in ahavah, in savlanut (*longsuffering*).

<sup>3</sup> Similarly the senior women, the Zekanot, in hitnahagut (*conduct*) as befits kedushah, not yentas of lashon hora nor slaves of wine, but melamedot es haTov (*teachers of the Good*),

<sup>4</sup> That they may encourage the young nashim to have ahavah for their ba'alim and their banim,

<sup>5</sup> To have seichel, tehorot in tznus,<sup>†</sup> managers of the Bayit, being tovot, being submissive to their ba'alim, lest Chillul HASHEM come to the Dvar HaElohim.

<sup>6</sup> The bochrin, similarly, you exhort to have seichel

<sup>7</sup> About all things, showing yourself a mofet of ma'asim tovim. In the hora'ah,<sup>‡</sup> show integrity, seriousness,

<sup>†</sup> 1:13 Moshiach's    <sup>‡</sup> 1:14 i.e., which contradict the Kitvei Hakodesh — 1C 4:6; Dt

4:2    <sup>§</sup> 1:16 for the rabbanut or ministry of Moshiach    \* 2:2 in Rebbe, Melech HaMoshiach    <sup>†</sup> 2:5 Aishes Chayil    <sup>‡</sup> 2:7 of Rebbe, Melech HaMoshiach

<sup>8</sup> Along with dibur (*speech*) that is orthodox<sup>§</sup> and beyond reproach, that the mitnagged may be brought to bushah (*shame*), having no lashon hora to say against you.

<sup>9</sup> Avadim (*slaves*) need to be submissive to their own adonim in everything, to be acceptable, not talking back,

<sup>10</sup> Not pilfering, but showing all good reliability, that they may adorn the hora'ah (*teaching*) of HASHEM Moshieinu in all things.

<sup>11</sup> For the Chen v'Chesed of HASHEM has appeared, bringing Yeshu'at Eloheynu to kol Bnei Adam,

<sup>12</sup> Instructing us to deny all that is frai (*irreligious*) and not of chasidus\* and all that is ta'avanut, and to live with seichel and tzidkat HASHEM and yirat Shomayim in the Olam Hazeh,

<sup>13</sup> Awaiting the tikvah hameashsheret (*the blessed hope*), the appearing of the kavod HaEloheinu HaGadol and Moshieinu Rebbe, Melech HaMoshiach Yehoshua,

<sup>14</sup> 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*),<sup>†</sup> making tahor AM LI SEGULAH (*a people for My possession*),<sup>‡</sup> zealous for ma'asim tovim.

<sup>15</sup> Preach these things, with words that give chizzuk (*strengthening*) and reprove with all authority. Let no one "write you off."

### 3

<sup>1</sup> Remind them to be V'NISHMA (*obedient, and we will obey!*)<sup>\*</sup> to sarim (*rulers*), to shiltonim (*authorities*), to be submissive, to be obedient, ready for every ma'aseh tov.

<sup>2</sup> Speak lashon hora of no one, be not ohev riv (*quarrelsome*). Be eidel (*gentle*), displaying anavah (*meekness*) to kol Bnei Adam.

<sup>3</sup> For all of us were once without da'as, sorrarim (*disobedient*), being led astray, avadim (*slaves*) of ta'avot and to various ta'anugot (*pleasures*) of the Olam Hazeh, spending our lives in eyvah<sup>†</sup> (*enmity*) and kina (*jealousy*), hated, and hating one another.

<sup>4</sup> But when the Chen v'Chesed and the ahavas HASHEM Moshieinu appeared to Bnei Adam,

<sup>5</sup> Not by tzidkateynu (*our righteousness*) in ma'asim tovim which is to our zchus (*merit*), but according to His rachamim, He granted us Yeshu'at Eloheynu through the mikveh mayim ruchani of rebirth and hitchadshut of the Ruach Hakodesh,<sup>‡</sup>

§ 2:8 in Rebbe, Melech HaMoshiach \* 2:12 in Rebbe, Melech HaMoshiach

† 2:14 Ps 130:8; Isa 53:8 ‡ 2:14 Ex 19:5 \* 3:1 Ex 24:7 † 3:3 Gn 3:15 ‡ 3:5 Yn 3:3

<sup>6</sup> Which HASHEM poured out on us richly through Rebbe, Melech HaMoshiach Yehoshua Moshieinu,

<sup>7</sup> That, having been made YITZDAK IM HASHEM<sup>§</sup> by the Chen v'Chesed of HASHEM, we might become yoreshim (*heirs*) in the tikvah HaChayyei Olam.

<sup>8</sup> This dvar Emes is trustworthy. And I counsel you to strongly affirm the divrei torah I am handing on to you, that those who have become ma'aminim in HASHEM may be shomer for ma'asim tovim. These things to Bnei Adam are good, tov me'od.

<sup>9</sup> But pilpul minutiae controversies and toldot and quarrels and fights about the Torah, avoid, for they are unprofitable hevel.

<sup>10</sup> An ish hacholek (*a man of division, a divisive man*) after one or two warnings, avoid,

<sup>11</sup> Having da'as that such a man is perverted and sinful, bringing harsha'ah (*condemnation*) upon himself.

<sup>12</sup> 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*).

<sup>13</sup> Do your utmost to speed Zenas, the Ben Torah (*scholar*), and Apollos on their way, that nothing for them may be lacking.

<sup>14</sup> Let anshei adateynu (*the men of our community*) learn to be concerned about ma'asim tovim so as to supply urgent needs, that they may not be lo poreh (*unfruitful*).

<sup>15</sup> Drishat Shalom from all the ones with me. Drishat Shalom to those who have ahavah for us in the emunah.\*

Chen v'Chesed HASHEM to all of you.



## Moshiach's Letter through the Shliach Sha'ul to Philemon

### Introduction

In this letter, Rav Sha'ul's ministry bore fruit in freedom in a messianic shtiebel in Colossae for a slave boy who had run away in the shackles of sin before Moshiach the Go'el set him free.

<sup>1</sup> Sha'ul, a prisoner of Rebbe, Melech HaMoshiach Yehoshua and Timotiyos acheinu (*our brother*).

To Philemon ha'ahuv (*the beloved*) and our fellow po'el (*worker*),

<sup>2</sup> And to Apphia achoteinu (*our sister*) and to Archippus our chaver leneshek (*comrade arms*) and to the Kehillah in your bais.

<sup>3</sup> Chen v'Chesed HASHEM and Shalom HASHEM to you from Elohim Avinu and from Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

<sup>4</sup> I always offer a bracha to my G-d when I mention you in my tefillos (*prayers*),

<sup>5</sup> Because I hear of your ahavah (*agape*) and emunah, which you have for Rebbe, Melech HaMoshiach Adoneinu Yehoshua and for all the Kedoshim.

<sup>6</sup> [I pray] that your emunah (*faith*) being shared in Moshiach's kiruv rechokim (*bringing near the far away ones*) may become effective in the da'as of every mitzvah we may do for Moshiach.

<sup>7</sup> 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'Moshiach.

<sup>8</sup> 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*),

<sup>9</sup> Yet I would rather make an appeal on the mekor (*basis*) of ahavah (*agape*) – I, [Rav] Sha'ul, the Zaken (*Elder*) but also a prisoner of Rebbe, Melech HaMoshiach Yehoshua.

<sup>10</sup> I appeal to you concerning beni, having “fathered” him (*to a new birth*) while in bais hasohar (*prison*) – that is, Onesimus,\*

<sup>11</sup> The one once “Useless” to you, but, now, both to you and to me “Useful” (*Onesimus*).

<sup>12</sup> I am sending him who is my very lev (*heart*) back to you.

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\* **1:10** the slave boy Onesimus' name means “Useful”

<sup>13</sup> I was wanting to detain him with me, in order that he might function as a keli kodesh (*minister*), ministering to me in your place, as your murshe (*proxy*), while I'm detained in the imprisonment of the Besuras HaGeulah.

<sup>14</sup> But I wanted to do nothing without your haskamah (*consent, approval*), in order that the mitzvah you do might not be meshabed (*caused to be obligated*) or forced, but voluntary.

<sup>15</sup> Eppis (*for some reason*) perhaps he was separated from you for a while in order that you might have him back for Yamim HaOlam,

<sup>16</sup> No longer as a bond servant, but, more than a bond servant, an ach ahuv (*a beloved brother*),<sup>†</sup> especially to me, and how much more to you, both as a man and in Adoneinu.

<sup>17</sup> So if you consider me partnered to you as a chaver [in our common orthodox Jewish emunah], receive him as you would me.

<sup>18</sup> But if in anything he wronged you or owes you, charge this to my cheshbon (*account, bill*).

<sup>19</sup> 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.

<sup>20</sup> Yes, Ach b'Moshiach, I would have some "usefulness" from you in Adoneinu. Refresh my lev in Rebbe, Melech HaMoshiach.

<sup>21</sup> Confident of you as one who is shomer mitzvot, I am writing to you, knowing that you will do even above what I say.

<sup>22</sup> 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.

<sup>23</sup> Drishat Shalom to you from Epaphras, my co-prisoner in Rebbe, Melech HaMoshiach Yehoshua.

<sup>24</sup> Drishat Shalom, also, from Markos, Aristarchus, Demas, and Lukas, my fellow po'alim (*workers*).

<sup>25</sup> The Chen v'Chesed HASHEM of Rebbe, Melech HaMoshiach Yehoshua be with your neshamah.

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<sup>†</sup> 1:16 in Moshiach

## Moshiach's Letter to the Ma'aminim Hameshichiyim from among the Yehudim

<sup>1</sup> In many and various drakhim (*ways*) HASHEM in amolike times (*olden times*) spoke to the Avot by the Nevi'im.

<sup>2</sup> 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 V'ES HA'ARETZ;\*

<sup>3</sup> Who being the Shekhinah 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*)<sup>†</sup> of the Majesty on High.

<sup>4</sup> 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.

<sup>5</sup> 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*)?<sup>‡</sup> And again, ANI EH'H'YEH LO L'AV V'HU YIHEYEH LI L'BEN (*I will be to Him a Father and He will be to Me as a Son*)?<sup>§</sup>

<sup>6</sup> And again, when HASHEM brings HaBechor into the Olam Hazeh, He says, "Let all HASHEM's malachim worship him."<sup>\*</sup>

<sup>7</sup> And of the malachim, HASHEM says OSEH MALAKHAV RUCHOT MESHARTAV EISH L'HET (*He makes his angels winds and his servants [i.e., ministering angels] flaming fire*).<sup>†</sup>

<sup>8</sup> And HASHEM says to HaBen, KIS'AHCHA ELOHIM OLAM VAED SHEVET MISHOR SHEVET MALKHUTECHA (*Your throne, O G-d, will endure for ever and ever; and the scepter of justice is the scepter of your kingdom*).<sup>‡</sup>

<sup>9</sup> AHAVTA TZEDEK VATISNA RE'SHA, AL KEN MESHAKHACHA ELOHIM, ELOHEICHA SHEMEN SASSON MECHAVERECHA (*You loved righteousness and hated lawlessness; on account of this G-d, your G-d, anointed you with the oil of gladness more than your companions*).<sup>§</sup>

<sup>10</sup> And, Atah Adonoi LEFANIM HA'ARETZ YASADETA UMA'ASEH YADECHA SHOMAYIM (*You L-rd in the beginning founded the earth and the heavens, the work of your hands*);

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\* 1:2 see Prov 30:4    † 1:3 Ps 110:1    ‡ 1:5 Ps 2:7    § 1:5 2Sm 7:14    \* 1:6 Dt 32:43 TARGUM HA-SHIVIM    † 1:7 Ps 104:4    ‡ 1:8 Ps 45:7    § 1:9 Ps 45:8

<sup>11</sup> HEMMAH YOVEDU V'ATAH TA'AMOD V'KHULAM KABEGED YIVLU (*They will perish but you remain and all of them like the garment they will wear out*),

<sup>12</sup> KALVUSH TACHALIFEM V'YACHALOFU V'ATAH HU USHENOTECHA LO YITTAMMU (*Like clothing you will change them and they will be discarded, but you are the same and the years of you they never come to an end*).\*

<sup>13</sup> And to which of the malachim has HASHEM ever said, Sit at my right hand until I put your enemies as a footstool for your feet?†

<sup>14</sup> Are not all RUCHOT‡ 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?

## 2

<sup>1</sup> 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.

<sup>2</sup> For if the Dvar HASHEM which was declared through malachim became firmly established and every peyscha (*transgression*) and averah (*disobedience to the commandment*) received a gemul tzodek (*just retribution*),\*

<sup>3</sup> How shall we escape if we neglect so great a Yeshu'at Eloheinu, one that was declared initially through† Adoneinu, and was confirmed and attested to us by those who heard him,

<sup>4</sup> While HASHEM gave solemn eidus (*testimony*) through otot u'moftim (*signs and wonders*) and nifla'ot rabbot (*many miracles*) and matanot (*gifts*) of the Ruach Hakodesh distributed according to the ratzon HASHEM?

<sup>5</sup> For HASHEM did not subject the Olam Habah, about which we are speaking, to malachim.

<sup>6</sup> But someone has given solemn eidus (*testimony*) somewhere, MAH ENOSH KI TIZKERENU UVEN ADAM KI TIFKEDENU? (*What is Man that You are mindful of him, or the Son of Man that You care for him?*)

<sup>7</sup> 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,

<sup>8</sup> KOL SHATAH TACHAT RAGLAV (*Putting everything under his feet*).‡ Now while HASHEM subjected all things to him, he

\* 1:12 Ps 102:25-27; [26-28] † 1:13 Ps 110:1 ‡ 1:14 Ps 104:4 \* 2:2 Dt 33:2, TARGUM HASHIVIM † 2:3 Rebbe, Melech HaMoshiach ‡ 2:8 Ps 8:5-7

left nothing unsubjected to him, though now we do not yet see all things having been subjected to him.

<sup>9</sup> 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*)<sup>§</sup> in order that by the Chen v'Chesed HASHEM on behalf of all he might taste the histalkus of mavet.\*

<sup>10</sup> 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 Yeshu'at HASHEM through yissurim (*suffering*).

<sup>11</sup> 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 is not ashamed to call them Achim,

<sup>12</sup> Saying, “I will declare your Name to my brothers, within the congregation I will praise you.”†

<sup>13</sup> And again, “I put my bitachon in him”‡ and again HINEI ANOCHI V'HAYELADIM ASHER NATAN LI HASHEM (*Here I am and the yeladim whom HASHEM gave to me.*)<sup>§</sup>

<sup>14</sup> Therefore, als (*since*) the yeladim share in the basar vadahm and Rebbe, Melech HaMoshiach likewise shared in the same things, that through the histalkus of his mavet he might destroy the one having power over mavet, that is, HaSatan,\*

<sup>15</sup> And he might release these, as many as through eyamat haMavet (*terror of Death*) were subjected to avdut (*slavery*) all the days of their existence.

<sup>16</sup> For surely it was not malachim that concerned him, but the zera Avraham Avinu.

<sup>17</sup> And for this reason, Rebbe, Melech HaMoshiach was obliged to become like the Achim b'Moshiach† in every respect, that he might become a Kohen Gadol rachaman v'ne'eman before HASHEM in order to make kapporah for the chatta'im of HaAm.‡

<sup>18</sup> For, because Rebbe, Melech HaMoshiach himself has endured, being tested in the yissurim (*sufferings*) of his nefesh,<sup>§</sup> he is able to come to the ezrah (*aid*) of the ones being tested.

### 3

<sup>1</sup> For this reason, Achai Hakedoshim b'Moshiach, Chaverim

§ 2:9 Ps 8:6 \* 2:9 Isa 53:8 † 2:12 Ps 22:22 [23] ‡ 2:13 Isa 12:2 § 2:13 Isa 8:18 \* 2:14 See Genesis chapter 3 † 2:17 2:11 ‡ 2:17 Isa 53:8; 49:7 § 2:18 Isa 53:10,11

and Chavrusa partners in a Kri'at Marom (*High [Himel] Calling*), consider carefully the Shliach and Kohen Gadol of the Hachrazah (*Proclamation*) of our Emunah,\* Yehoshua, Yeshua.

<sup>2</sup> He being ne'eman (*faithful*) to the One having given him s'michah as also Moshe Rabbeinu was ne'eman (*faithful*) in kol Beis HASHEM.

<sup>3</sup> 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.

<sup>4</sup> For every Beis is built by someone, but the One having built everything is HASHEM.

<sup>5</sup> Now Moshe Rabbeinu was ne'eman in kol Beis HASHEM as an eved, for a solemn edut of the things which were to be spoken afterward.†

<sup>6</sup> 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.

<sup>7</sup> Therefore, just as the Ruach Hakodesh says, HAYOM IM BEKOLO TISHMAU (*Today, if you hear His voice*);‡

<sup>8</sup> AL TAKSHU LEVAVCHEM KIMRIVAH K'YOM MASSAH BAMIDBAR (*Do not harden your heart as you did at Meribah, as you did that day at Massah in the desert*),

<sup>9</sup> ASHER NISSUNI AVOTEICHEM BEKHANUNI GAM RA'U PO'OLI ARBA'IM SHANAH (*Where your Fathers tested me and tried me though they saw my deeds forty years*).

<sup>10</sup> Therefore AKUT BEDOR VAOMAR AM TO'EY LEVAV HEM V'HEM LO YAD'U 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*);

<sup>11</sup> ASHER NISHBA'ETI V'APEY IM YEVO'UN EL MENUKHATI (*Therefore I declared on oath in my anger, Never shall they enter into my Rest, Home, Abode, Place of Tranquility*).§

<sup>12</sup> Beware, Achim b'Moshiach, lest there will be in any one of you a lev rah (*evil heart*) without Emunah, that turns away shmad from Elohim Chayyim.

<sup>13</sup> Instead, give one another chozek (*strength*) each and every day, as long as it is still called "HAYOM," (*today*)\* lest some of you may fall into KESHI (*stubbornness, hardness*)† and be stubbornly hardened by the nechalim (*deceitfulness*) of Chet.

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\* **3:1** Faith, our Orthodox Jewish Ani Ma'amin Body of Emunah, Yd 1:3 † **3:5** i.e., Moshiach's torah coming later ‡ **3:7** Ps 95:7f § **3:11** Gn 49:15; Ps 23; Isa 28:12; 66:1; Ruth 1:9; 1Kgs 8:56 \* **3:13** Ps 95:7 † **3:13** Dt 9:27

<sup>14</sup> We have become chavrusa partners of Moshiach if only our bitachon (*confidence*) we had initially we hold firm until HaKetZ;

<sup>15</sup> As it is said, HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM (*Today, if you hear his voice, do not harden your heart*) as in the Meribah Mered (*Rebellion*).<sup>‡</sup>

<sup>16</sup> Now who were they who heard and yet rebelled? Was it not all the ones having had litzi'at Mitzrayim (*going out from Egypt*) under Moshe Rabbeinu?

<sup>17</sup> And with whom was HASHEM angry ARBA'IM SHANAH? Was it not with the ones having sinned, whose "PEGARIM" (*corpses*) lay where they had "fallen BAMIDBAR" (*in the desert*)?<sup>§</sup>

<sup>18</sup> And to whom did He swear that they would not enter into the menuchah (*resting place*) of Him? Was it not to the ones without mishma'at (*obedience*)?

<sup>19</sup> And so we see that they were not able to enter because of lack of Emunah.

## 4

<sup>1</sup> Therefore, let us walk in yir'at Shomayim, for fear that, while the havtachah (*promise*) of entering the menuchah of HASHEM is still open, anyone of you should seem to have fallen short of it.

<sup>2</sup> For indeed we have had Besuras HaGeulah preached to us, just as they did also; but the Dvar HASHEM preached did not make that generation benefit, because hearing did not form an agudah with emunah.\*

<sup>3</sup> For we ma'aminim<sup>†</sup> enter into that menuchah, just as HASHEM has said, ASHER NISHBA'TI V'API IM YEVO'UN EL MENUCHATI<sup>‡</sup> (*As I vowed in My fury, they shall never enter into My rest*), although the ma'asim (*works*) of HASHEM were finished from the hivvased tevel (*foundation of the world*).

<sup>4</sup> For concerning Shabbos, the Yom HaShevi'i, HASHEM has said somewhere, VAYISHBOT ELOHIM BAYOM HASHEVI'I MIKOL MELAKHTO (*And He rested on the seventh day from all His work*).<sup>§</sup>

<sup>5</sup> And again in this mekor (*passage, citation*), IM YEVO'UN EL MENUCHATI\* (*Never shall they enter into My rest*).

<sup>6</sup> Therefore, als (*since*) it remains for some to enter it, and the ones, who formerly had the Besuras HaGeulah preached to them, did not enter, because they were koferim (*unbelievers*),

<sup>‡</sup> 3:15 the Ma'al shmad Defection, the Azivah Desertion, see 2Th 2:3 § 3:17 Num

14:29 \* 4:2 faith † 4:3 in Rebbe Melech HaMoshiach ‡ 4:3 Ps 95:11 § 4:4

Gn 2:2 \* 4:5 Ps 95:11

<sup>7</sup> So then again HASHEM sets a certain day, “HAYOM”<sup>†</sup>(*Today*) in one of the Tehillim of Dovid,<sup>‡</sup> much later, in that quoted above, “HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM”<sup>§</sup>(*Today, if you hear his voice, do not harden your heart*).

<sup>8</sup> For if Yehoshua<sup>\*</sup> had brought them to a place of menuchah (*rest*), HASHEM would not have spoken of another “Yom” after that.<sup>†</sup>

<sup>9</sup> Therefore, there remains a Shabbos menuchah for the Am HASHEM.

<sup>10</sup> For whoever has entered into the menuchah of HASHEM has also rested from<sup>‡</sup> his ma'asim, just as HASHEM rested from his.

<sup>11</sup> Therefore, let us have zerizut (*diligence*) to enter into that menuchah, for fear that anyone fall through following be'ikvot (*in the footsteps*) of their same lack of mishma'at (*obedience*).<sup>§</sup>

<sup>12</sup> For the Dvar HASHEM is chai (*living*) and chazak (*strong*), sharper than every double-edged cherev and penetrating as far as the division of nefesh and ruach, of both joints and marrow, and able to judge the machshavot and deliberations of the kavanat halev (*the inner directedness of the heart*).

<sup>13</sup> And there is not nivra (*anything created*) nistar (*hidden*) from His sight, but all things are laid bare and exposed to the eynayim (*eyes*) of Him to whom we must render an account.

<sup>14</sup> Therefore, als (*since*) we have a great Kohen Gadol who has made his passing through Shomayim,<sup>\*</sup> Yehoshua Zun fun der Oybershter, let us hold firmly to the hoda'ah (*confession*) of the hachrazah (*proclamation*) of our<sup>†</sup> Emunah.

<sup>15</sup> 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.<sup>‡</sup>

<sup>16</sup> Therefore, let us approach with bitachon the Kisse of Chesed, that we may receive rachamim and may find chesed for timely ezrah (*aid*).

## 5

<sup>1</sup> For every Kohen Gadol taken from among Bnei Adam is ordained for men for the avodas kodesh of HASHEM, that he

<sup>†</sup> 4:7 Ps 95:7    <sup>‡</sup> 4:7 HaMelech    <sup>§</sup> 4:7 Ps 95:7f    <sup>\*</sup> 4:8 ben Nun    <sup>†</sup> 4:8 Ps 95:7

<sup>‡</sup> 4:10 depending on the zokheh (merit) of    <sup>§</sup> 4:11 cf. 3:17-18; 4:6    <sup>\*</sup> 4:14 Rebbe, Melech HaMoshiach    <sup>†</sup> 4:14 Orthodox Jewish    <sup>‡</sup> 4:15 T.N. *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, Ro 3:9; Ro 5:12 — see Orthodox Jewish Bible Introduction on Moshiach Immanu-El Ben HaAlmah uncontaminated by Chet Kadmon



may offer both minchot (*gifts*) and zevakhim (*sacrifices*) for chatta'im (*sins*).

<sup>2</sup> The Kohen Gadol is able to deal gently with the Am Ha'Aretz and Wayward, *als* (*since*) he himself is subject to helpless human frailty;

<sup>3</sup> and therefore he is obligated to offer zevakhim not only for the averos of the Am Berit but also for his own averos.

<sup>4</sup> 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.

<sup>5</sup> 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.*)<sup>\*</sup>

<sup>6</sup> Says also in another passage, ATAH KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK (*You are a kohen forever according to the order of Malki-Tzedek*).<sup>†</sup>

<sup>7</sup> Rebbe, Melech HaMoshiach, in the days of his earthly life, offered with a raised voice and tears both tefillos and techinnah (*prayers of supplication*) to the One who was able to deliver him from mavet, and HASHEM heard him because of his chasidus.

<sup>8</sup> Although he was HaBen, Rebbe, Melech HaMoshiach learned mishma'at from his yissurim.

<sup>9</sup> And having been made shalem (*complete*), to all those with mishma'at toward Rebbe, Melech HaMoshiach, he became the source of Yeshu'at Eloheinu Olamim,

<sup>10</sup> Having been designated by HASHEM as Kohen Gadol AL DIVRATI MALKI-TZEDEK.<sup>‡</sup>

<sup>11</sup> We have much to say about this for which it is difficult to make a midrash, *als* (*since*) you have become spiritually hard-of-hearing.

<sup>12</sup> For indeed by this time you ought to be 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.

<sup>13</sup> For everyone partaking of cholov is unacquainted with HaDivrei Tzedek, for he is an olel (*infant*).

<sup>14</sup> 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.

## 6

<sup>1</sup> Therefore, let us leave behind the stam (*elementary*)

<sup>\*</sup> 5:5 Ps 2:7    <sup>†</sup> 5:6 Ps 110:4    <sup>‡</sup> 5:10 Ps 110:4

ikarim (*essentials*) of the devarim 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,

<sup>2</sup> Of divrei torah on tevilot and tohorah and s'michat yadayim and of the Tchiyas HaMesim and of the Mishpat Olam.

<sup>3</sup> And this we shall do, im yirtzeh HASHEM (*if the L-rd wills*).

<sup>4</sup> \*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,

<sup>5</sup> And having tasted the goodness of the Dvar HASHEM and the nifla'ot of the Olam Habah,

<sup>6</sup> 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*).

<sup>7</sup> For the Adamah (*Mud*), which drinks the geshem (*rain*) that often falls upon it, and brings forth ESEV†(*plants*) suitable for those for whom it is cultivated, receives a bracha from HASHEM;

<sup>8</sup> But if Adamah (*Mud*) is producing KOTZ V'DARDAR‡(*thorns and thistles*), it is worthless and near to being arurah§(*cursed*), whose Ketz (*End*) is for burning in Eish.\*

<sup>9</sup> However, Chaverim, even though we speak in this way, we have been convinced of better things concerning you and of things belonging to Yeshu'at Eloheinu.

<sup>10</sup> For HASHEM is not unjust so as to forget your po'al (*work*) and the ahavah which you have shown toward ha-Shem of him, having rendered avodas kodesh ministry service to the Kedoshim, ken, and you are still serving them.

<sup>11</sup> And we desire that each one of you show the same zerizut (*diligence*) so as to realize the full bitachon of the tikvah (*hope*) until HaKetz,

<sup>12</sup> That you not become atzlanit (*sluggards*) but imitators of the ones who through Emunah and savlanut (*patience*) inherit the havtachot (*promises*).

<sup>13</sup> For when HASHEM gave the havtachah (*promise*) to Avraham Avinu, als (*since*) HASHEM had no one greater by which to

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\* 6:4 In this and the following verses, warning is given to the Messianic Jew who re-submits Yehoshua to re-trial and reassigns the original verdict of deceiver: no re-birth, no re-repentance for such shmad † 6:7 Gn 1:11 ‡ 6:8 Gn 3:18

§ 6:8 Gn 3:17 \* 6:8 T.N. the allusion is to Eish Gehinnom

make a shevu'ah (*oath*), HASHEM made a shevu'ah by Himself†

<sup>14</sup> Saying, "Surely blessing I will bless you and multiplying I will multiply you."<sup>‡</sup>

<sup>15</sup> And thus, having waited with savlanut, Avraham Avinu obtained the havtachah (*promise*).

<sup>16</sup> For Bnei Adam make a shevu'ah by someone greater than themselves, and a shevu'ah given as confirmation, settles every matter decisively.

<sup>17</sup> Similarly, when HASHEM wanted to demonstrate even more emphatically to the yoreshim (*heirs*) of the havtachah (*promise*) the unchangeableness of his willed tachlis (*purpose*), HASHEM guaranteed it with a shevu'ah,

<sup>18</sup> 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"<sup>§</sup>(*refuge, shelter*), and have taken hold of the tikvah (*hope*) set before us.

<sup>19</sup> This tikvah we have as an ogen (*anchor*) for the ne-shamah, a tikvah both firm and secure, which enters inside the parokhet,

<sup>20</sup> Where Yehoshua has entered as a metatron (*forerunner*) on behalf of us, having become a KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK\* (*Kohen forever according to the order of Malki-Tzedek*).

## 7

<sup>1</sup> For this MALKI-TZEDEK MELECH SHALEM KOHEN L'EL ELYON, is the one having met Avraham Avinu ACHAREI SHUVO (*after returning*) from the slaughter of "the kings and having blessed him,"\*

<sup>2</sup> With whom also "AVRAHAM avinu apportioned MA'ASER MIKOL (*a tithe of everything*)." As for his Name, it is rendered "King of Tzedek (*Righteousness*)" and then also "Melech of SHALOM."

<sup>3</sup> 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 Oybershter, he remains a "kohen perpetually."<sup>†</sup>

<sup>4</sup> Now consider how great among the Gedolim this one was to whom also Avraham Avinu gave from his booty a ma'aser (*tithe*).

<sup>5</sup> And the ones of the Bnei Levi have received the Kehunah (*Priesthood*) and they have a mitzvah to collect the ma'aser

† 6:13 Gn 22:16    ‡ 6:14 Gn 22:17

§ 6:18 Ps 91:2

\* 6:20 Ps 110:4

\* 7:1 Gn 14:17-20

† 7:3 Ps 110:4

(*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.

<sup>6</sup> 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*).

<sup>7</sup> Now it is beyond all argument that the greater gives a bracha to the lesser.

<sup>8</sup> 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!*).

<sup>9</sup> One could even go so far as to say that even Levi, who receives ma'aser, has paid ma'aser through Avraham Avinu,

<sup>10</sup> For Levi was still in the loins of his ancestor Avraham when Malki-Tzedek met Avraham Avinu.

<sup>11</sup> 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”<sup>‡</sup> rather than “al divrati Aharon”?

<sup>12</sup> For when there is a “changing of the guard” of the Kehunah (*Priesthood*), this behechrach (*necessarily*) also affects the Torah. §

<sup>13</sup> For the One about whom these things are said belonged to a different shevet (*tribe*), from which no one has officiated at the Mizbe'ach.

<sup>14</sup> 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.

<sup>15</sup> And it is even more evident if another Kohen arises resembling Malki-Tzedek,

<sup>16</sup> One who became a kohen, not by means of a mitzvah haTorah concerning yichus (*lineage*), but according to the ge'urah of a Chayyei Ein Sof (*Endless Life*).

<sup>17</sup> For of 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*).

<sup>18</sup> For, on the one hand, there is an abrogation of an earlier mitzvah because of its weakness and ineffectuality

<sup>19</sup> — 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 —

‡ 7:11 Ps 110:4 § 7:12 Isa 42:4 \* 7:17 Ps 110:4

<sup>20</sup> This was attested with a shevu'ah (*oath*); for others who became kohanim were installed in the office of kehunah without a shevu'ah;

<sup>21</sup> But the Rebbe, Melech HaMoshiach became a kohen with a shevu'ah (*oath*) through the One saying to Him, HASHEM has made an oath and will not change his mind, You are a kohen forever.<sup>†</sup>

<sup>22</sup> According to such a shevu'ah of HASHEM, Rebbe, Melech HaMoshiach Yehoshua has become the orev (*surety, guarantee*) of a tovah yoter HaBrit.

<sup>23</sup> 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.

<sup>24</sup> But because Rebbe, Melech HaMoshiach continues l'olam (*forever*), he has an unchangeable Kehunah.

<sup>25</sup> From which also he is able to completely deliver to the Geulah (*Redemption*) and Yeshu'at Eloheinu the ones approaching HASHEM through him, als (*since*) he has Chayyei Ein Sof (*Endless Life*) and always lives to intercede in techinah (*supplication*) for them.

<sup>26</sup> 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;

<sup>27</sup> 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,<sup>‡</sup> once and for all.

<sup>28</sup> For the Torah of Moshe Rabbeinu appoints Bnei Adam as Kohanim Gedolim, Bnei Adam with frailties, but the Dvar HaShevu'ah,<sup>§</sup> which came later than the Torah of Moshe Rabbeinu, appoints HaBen<sup>\*</sup> who came to shleimut (*completeness*) l'Olam.

## 8

<sup>1</sup> 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<sup>\*</sup> (*at the right hand of the kisse of the kavod in Shomayim*).

<sup>2</sup> 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.

<sup>†</sup> 7:21 Ps 110:4

<sup>‡</sup> 7:27 Isa 53:10

<sup>§</sup> 7:28 Ps 110:4

<sup>\*</sup> 7:28 Zun fun der

Oybershter Moshiach

<sup>\*</sup> 8:1 Ps 110:1

<sup>3</sup> 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.

<sup>4</sup> 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;

<sup>5</sup> 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, VA'ASEH BETAVNITAM ASHER ATAH MAREH BAHAR (*that you will make it according to the pattern having been shown to you on the mountain*).<sup>†</sup>

<sup>6</sup> But now our Kohen Gadol has attained a more fest (*excellent*) avodas kodesh sherut in as much as he is also the Metavekh<sup>‡</sup> of a more fest (*excellent*) Brit upon which more auspicious havtachot (*promises*) have been enacted.

<sup>7</sup> For if the Brit HaRishonah had been without fault, it would not have been necessary to speak about a Brit HaSh-niyah.<sup>§</sup>

<sup>8</sup> 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 Chadasha*).

<sup>9</sup> 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 Mitzrayim; because they broke my Brit, though I was a husband to them.

<sup>10</sup> KI ZOT HABRIT ASHER EKHROT ES BEIS YISROEL ACHAREI HAYAMIM HAHEM, NE'UM HASHEM; NATATI ES TORATI BEKIRBAM V'AL LIBAM EKHTAVENNAH, V'HAYITI LAHEM L'ELOHIM V'HEMMAH YIH'YU 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*).<sup>\*</sup>

<sup>11</sup> V'LO YELAMMEDU OD ISH ES RE'EHU V'ISH ES AKHIV LEMOR, DE'U ES HASHEM; KI KHULAM YEDE'U OTI LEMIK-TANNAM 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.*)

<sup>†</sup> 8:5 Ex 25:40    <sup>‡</sup> 8:6 Job 33:23; Isa 43:27; 2Chr 32:31; Isa 42:4; cf. Dt 5:5,19-28

<sup>§</sup> 8:7 Jer 31:31-34 [30-33]    <sup>\*</sup> 8:10 See Jer 31:31-34; also Prov 30:4; 8:30; Yn 1:1; Rv 3:20

<sup>12</sup> 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*).<sup>†</sup>

<sup>13</sup> When HASHEM uses the word "CHADASHA" he has thereby made the Brit HaRishonah yeshanah and a Brit thus made aging, is near to being yakhlof (*vanished*).

## 9

<sup>1</sup> Now the Brit HaRishonah farshteit zich (*of course*) had regulations for avodas kodesh in an earthly Mikdash.

<sup>2</sup> 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.

<sup>3</sup> And behind the Parokhet HaSheynit was the part of the Mishkan being called the Kodesh HaKodashim,

<sup>4</sup> Having a golden Mizbe'ach of ketoret (*incense*) and the Aron HaBrit having been covered on all sides with gold, and in which was a golden jar holding the manna and the rod of Aharon which budded, and the Luchot haBrit (*the tablets of the Covenant, the Decalogue, Aseret HaDibrot*).

<sup>5</sup> And above the Aron HaBrit the keruvim of kavod overshadowing the kapporet, about which things it is not possible to speak now in praht (*detail*).

<sup>6</sup> Now these things having been prepared, the kohanim go continually into the Mishkan, the hachitzon (*the outer one*), performing the avodas kodesh sherut.

<sup>7</sup> But into the Kodesh HaKodashim only the Kohen Gadol goes, and only once a year, and not without DAHM (*blood*) which he offers for himself and for the shiggot haAm (*unintentional sins of the people*).

<sup>8</sup> By this the Ruach Hakodesh signifies that the Derech into the Kodesh HaKodashim has not yet been revealed while the Mishkan, the hachitzon (*the outer one*), is still standing,

<sup>9</sup> 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,

<sup>10</sup> Als (*since*) they deal only with okhel and mashkeh (*drink*) and different tevilot, external regulations being imposed until the time of the Tikkun (*Restoration*).

<sup>11</sup> But when Rebbe, Melech HaMoshiach came as the Kohen Gadol of the coming tovot (*good things*), he entered through the Mishkan Gadol, the greater and more perfect Mishkan, not made with hands, that is, not of this B'ri'ah (*Creation*);

<sup>†</sup> 8:12 Jer 31:34 [33]

<sup>12</sup> Not through the dahm of se'irim (*goats*) and of agalim (*bulls*) but through his own dahm\* he entered the Kodesh HaKodashim once and for all, having secured for us the Geulah Olamim.

<sup>13</sup> 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,

<sup>14</sup> By how much more will the dahm of Rebbe, Melech HaMoshiach who through the eternal Ruach Hakodesh offered himself without MUM†(*defect*) to G-d, by how much more will his DAHM‡ purify our matzpun (*conscience*) from ma'asim metim (*dead works*) in order to serve the Elohim Chayyim.

<sup>15</sup> And for this reason Rebbe, Melech HaMoshiach is the Metavekh of a Brit Chadasha in order that those who are HaKeru'im (*the Called ones*) may receive the nachalat olam (*eternal inheritance*) of the Havtachah (*Promise*), because a mavet, a kapparat hapeysha'im has taken place that gives them pedut (*ransom for redemption, Geulah*) from peysha'im§(*transgressions*) that were committed under HaBrit HaRishonah.

<sup>16</sup> For where there is a brit or a tzavva'a (*will*), it is aizen (*well founded, incontrovertible*) that the histalkus (*passing*) of the one who made it must be established.

<sup>17</sup> For a Brit, a tzavv'a (*covenant, will*) is valid only when Bnei Adam have died, for it is never validly executed as long as the ba'al tzavva'a (*testator, person who makes the will*) lives.

<sup>18</sup> Hence the Brit HaRishonah was not cut without DAHM.\*

<sup>19</sup> For when every mitzvah had been spoken by Moshe Rabbeinu to all the Am Brit according to the Torah, he took the dahm of se'irim and of agalim with mayim and scarlet wool and hyssop and sprinkled both the sefer itself and all the people,

<sup>20</sup> Saying, HINEI DAHM HABRIT†(*This is the blood of the Covenant*) which HASHEM commanded you.

<sup>21</sup> 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.

<sup>22</sup> Indeed, according to the Torah, almost everything is metohar (*purified*) by dahm, and without a kapparah by means of shefach dahm (*the shedding of blood*) there is no selicha (*forgiveness*).

\* 9:12 Isa 52:15 † 9:14 Lv 22:20 ‡ 9:14 Isa 52:15 § 9:15 Isa 53:5 \* 9:18 Ex 24:8 † 9:20 Ex 24:8



<sup>23</sup> Therefore, it was necessary for the tavnit‡(*pattern, copy*) of the things in Shomayim be metohar (*purified*) with these, but the things of Shomayim themselves with better zevakhim than these.

<sup>24</sup> 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.

<sup>25</sup> Nor was it so that he may offer himself again and again, as the Kohen Gadol enters the Kodesh HaKodashim yearly with dahm not his own;

<sup>26</sup> 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.\*

<sup>27</sup> And in as much as it is appointed for men to die once and after this HaMishpat,†

<sup>28</sup> So he, having been offered up once in order that HU NASA CHET RABBIM‡(*he bore away the sin of many*) and shall appear sheynit (*a second time*) for Yeshu'at Eloheinu without reference to chet for those who expectantly khakeh levo'o shel (*await the arrival of*) Moshiach.

## 10

<sup>1</sup> For the Torah, als (*since*) it has only a shadow of the tovo ha'atidot (*good things to come*) and is not the etzem (*actual*) things, can never by the same yearly zevakhim (*sacrifices*), which they offer continually, make shleimut (*whole, complete*) those drawing kiruv (*near*).

<sup>2</sup> Otherwise, would these zevakhim not have stopped being offered, because the worshipers, having experienced tohora (*purification, cleansing*) even once, would no longer have had consciousness of averos?

<sup>3</sup> But by those zevakhim there is a zikaron (*remembrance*) and a reminder of averos year after year.

<sup>4</sup> For it is impossible for the dahm of parim (*young bulls*) and se'irim (*goats*) to take away chatta'im (*sins*).

<sup>5</sup> Therefore, when he comes into the Olam Hazeh, he says ZEVACH UMINCHAH LO CHAFATZTA\* (*sacrifice and offering You did not desire*), but a body you prepared for me;†

<sup>6</sup> OLAH V'CHATA'AH LO SH'ALTA‡(*Burnt offering and sin offering you have not desired*).

‡ 9:23 Ex 25:40 § 9:24 Ex 25:40 \* 9:26 Isa 53:10 † 9:27 Yom HaDin ‡ 9:28 Isa 53:12 \* 10:5 Ps 40:6 [7] † 10:5 Ps 39:7 in the TARGUM HA-SHIVIM ‡ 10:6 Ps 40:6

<sup>7</sup> Then I said, Look, here I am, I have come — it is written about me in the megillah [scroll] LA'ASOT RETZONECHAH ELOHAI CHAFATZTIS (*I desire to do your will, O G-d.*)

<sup>8</sup> When he said above, “ZEVACH and MINCHAH and OLAH and CHATA'AH you have not desired, nor have you taken pleasure in them” — these are offered according to the Torah

<sup>9</sup> — Then he said, I have come LA'ASOT RETZONECHAH (*to do your will.*) He takes away HaRishonah\* in order to establish HaSheniyah.†

<sup>10</sup> And it is by the ratzon HASHEM that we will have been set apart for kedushah through the korban NEFESH‡ of Rebbe, Melech HaMoshiach Yehoshua, once and for all.

<sup>11</sup> And every kohen stands daily at his avodas kodesh sherut ministering and offering again and again the same korbanot that can never take away chatta'im;

<sup>12</sup> 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*),

<sup>13</sup> Waiting from that time onward until OYVAV (*His enemies*) be made “a footstool for his feet.”

<sup>14</sup> For by one korban he has perfected forever HaMekudashim (*the ones being set apart as Kedoshim*).

<sup>15</sup> And the Ruach Hakodesh also bears solemn edut to us; for after saying,

<sup>16</sup> ZOT HABRIT ASHER EKHROT (“*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.”\* He then says:

<sup>17</sup> LA'AVONAM U'LECHATTATAM LO EZKAR† (*And their wickedness and their sin I will remember no more*).

<sup>18</sup> Now where there is selicha (*forgiveness*) for these things, there is no longer a korban for chatta'im.

<sup>19</sup> Therefore, Achim b'Moshiach, having confidence for bevitachon (*confidently*) entering haSha'ar laHASHEM (*gate to approach G-d's presence, access of the tzaddikim*)‡ into the Kodosh HaKodashim by HaDahm HaYehoshua,

<sup>20</sup> Which he opened for us as a Derech Chadasha, a Derech Chayyah, through the parokhet, that is to say, the parokhet opened when was offered the basar of Moshiach.§

<sup>21</sup> And als (*since*) we have a Kohen Gadol over the Beis HASHEM,

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§ 10:7 Ps 40:8 [9] \* 10:9 the way of the zevakhim of the kehunah of Levi

† 10:9 the way of the zevach of the kehunah of Rebbe, Melech HaMoshiach

‡ 10:10 Isa 53:10 cf. ASHAM KORBAN § 10:12 Ps 110:1 \* 10:16 Jer 31:33

† 10:17 Jer 31:34 ‡ 10:19 Ps 118:20 § 10:20 Ps 16:9-10; Dan 9:26; Isa 53:5-12

<sup>22</sup> Let us approach and draw near to HASHEM with a lev shalem, with full assurance and bitachon of Emunah, our levavot having been sprinkled clean (*tehorim*)\* from an evil matzpun (*conscience*) and our bodies plunged kluhr (*pure*) into a tevilah in a mikveh mayim.†

<sup>23</sup> Let us, without wavering, hold firmly to the hoda'ah of Tikveteinu, for Ne'eman is the One having given the hav-tachah (*promise*).

<sup>24</sup> And let us consider how to meorer (*stimulate, motivate, shtarken*) one another to ahavah and mitzvos,

<sup>25</sup> 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‡ approaching.

<sup>26</sup> For when we intentionally commit chet b'yad ramah§(*wilful sin with a high hand of defiance*) after having received the full da'as of HaEmes, there remains no longer a korban for chattoteinu,

<sup>27</sup> But only a terrible expectation of Din and Mishpat and of a blazing EISH TZARECHA TOKHLEM\* (*Fire that will consume the enemies of HASHEM*).

<sup>28</sup> 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*), dies without rachamim.

<sup>29</sup> 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 Dahm HaBrit which set him apart mekudash and also committed Chillul HASHEM gidduf against the Ruach Hakodesh of HASHEM's chesed?

<sup>30</sup> For we have da'as of the One who said, LI NAKAM V'SHILEM‡ (*Vengeance is mine and I will repay*) and again YADIN HASHEM AMMO§ (*The L-rd will judge his people*).

<sup>31</sup> It is a fearful thing to fall into the hands of the Elohim Chayyim.

<sup>32</sup> 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*),

<sup>33</sup> sometimes being publicly abused with baleidikung (*insult*) and fargolgung (*persecution*) yourselves; other times

\* 10:22 YAZZEH, "MOSHIACH WILL SPRINKLE," Isa 52:15 † 10:22 Ezek 36:25-26

‡ 10:25 HaDin (Day of Judgment) § 10:26 Num 15:30 \* 10:27 Isa 26:11

† 10:28 Dt 19:15 ‡ 10:30 Dt 32:35 § 10:30 Dt 32:36

being oppressed chavrusa partners with the ones so treated.

<sup>34</sup> 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*).

<sup>35</sup> Do not discard, then, your bitachon (*confident trust*) which has gadol sachar (*great reward*).

<sup>36</sup> You are nitzrach (*needy*) of the kind of savlanut (*patience*) that has endurance, in order that, having accomplished the ratzon HASHEM, you will receive the havtachah (*promise*).

<sup>37</sup> For yet a little while and Hu HaBah\* YAVO LO YE'ACHER (*He will come, he will not delay*),

<sup>38</sup> V'TZADDIK VE'EMUNATO YICHEYEH† (*And my tzaddik will live by Emunah*). And, if he shrinks back as a shmad defector, LO RATZTAH NAFSHI BO (*My soul has no pleasure in him*).

<sup>39</sup> But we are not of those who shrink back as shmad defectors toward churban destruction, but we are of those with Emunah whose neshamah is preserved in Yeshu'at Eloheinu.

## 11

<sup>1</sup> Now Emunah is the substance of things for which we have tikvah. Emunah is the conviction of things not seen.

<sup>2</sup> For by Emunah have our Zekenim been given approval.

<sup>3</sup> 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.\*

<sup>4</sup> 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.

<sup>5</sup> By Emunah Chanokh was taken up, was translated, not to see mavet, V'EINENNU KI LAKACH OTO ELOHIM† (*and he was not, because G-d took him [up]*). Before Chanokh was raptured in his aliyah l'Shomayim, he received solemn eidus (*testimony*) that he had been pleasing to HASHEM.

<sup>6</sup> 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.

\* 10:37 Rebbe Melech HaMoshiach † 10:38 Hab 2:3-4 \* 11:3 Ps 33:6 † 11:5  
Gn 5:24

<sup>7</sup> 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 yoresh (*heir*) of the Tzedek HASHEM that is credited to Emunah.<sup>‡</sup>

<sup>8</sup> By Emunah Avraham Avinu, when he was called to go out to a place which he was about to receive as a nachalah (*inheritance*), responded with mishma'at (*obedience*), and he went out, not having da'as of where he was going.

<sup>9</sup> By Emunah he made aliyah to HA'ARETZ ASHER DIBERS<sup>§</sup> (*the land that He promised*), Ha'aretz haHavtacha (*the Promised Land*), as in an eretz zarah (*a strange land*), living in oholim (*tents*), as did Yitzchak and Ya'akov, the fellow yorshim (*heirs*) of the same havtachah (*promise*);

<sup>10</sup> For Avraham Avinu was looking forward to the Shtetl having a yesod Olam (*eternally firm foundation*), whose Planner and Builder is HASHEM.

<sup>11</sup> By Emunah also Sarah, herself barren, received the ability to found a posterity, and she did so even beyond the normal age, als (*since*) she considered ne'eman (*faithful*) the One having given the Havtachah (*promise*);

<sup>12</sup> therefore, also, from one man were born\* and indeed this man was kimat (*practically, as good as*) dead many, as numerous as HAKOKHAVIM in HASHOMAYIM and as innumerable as the sand ASHER AL SEFAT (*"that is on the seashore"*).<sup>†</sup>

<sup>13</sup> Yet all of these became niftarim (*deceased*) in Emunah, not having received the havtachot (*promises*), but having seen them and, as it were, they gave the havtachot a "Baruch Habah!" welcome from a distance, and they made the Ani Ma'amin hoda'ah (*confession*) that they were GERIM (*strangers*) and TOSHAVIM<sup>‡</sup> (*sojourners*) in the Golus of the Olam Hazeh.

<sup>14</sup> For those saying such things make it clear that they are searching for an Eretz Moshav.

<sup>15</sup> And if they were remembering ha'aretz from which they made aliyah, they would have had an opportunity to make yerida (*to descend back, return*).

<sup>16</sup> But, as it is, they aspire for something better, an Eretz HaAvot b'Shomayim; therefore, HASHEM is not ashamed to be called Ehoheihem, for he prepared for them an Ir Kodesh.

<sup>17</sup> By Emunah Avraham Avinu, when he underwent nisayon, offered up the Akedas HaYitzchak; and he who had

<sup>‡</sup> 11:7 Gn 15:6; Hab 2:4    <sup>§</sup> 11:9 Dt 9:28    \* 11:12 Dt 26:5    <sup>†</sup> 11:12 Gn 15:5; 22:17    <sup>‡</sup> 11:13 *Gerim...Toshavim* see Ps 39:12 [13]

received the Havtachot (*Promises*) was offering as a korban his Ben Yechid. §

<sup>18</sup> This was Avraham Avinu, about whom it was said KI VEYITZCHAK YIKARE LECHA ZERA\* (*In Yitzchak will be called your seed*).

<sup>19</sup> Avraham Avinu considered that HASHEM was able to bring about the Techiyas HaMesim, from which he also received back Yitzchak as a tipus (*type, pattern*).

<sup>20</sup> By Emunah Yitzchak invoked brachot with respect to future events on Ya'akov and Esav.

<sup>21</sup> By Emunah Ya'akov, as he was dying, gave a bracha to each of the banim of Yosef and V'YISHTAKHU YISROEL† (*And Yisroel worshipped*).

<sup>22</sup> 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*).

<sup>23</sup> By Emunah, Moshe Rabbeinu, when he was born, was hidden SHELOSHA CHODESHIM (*three months*) because they saw he was a yeled TOV§ and they had no pachad (*terror*) at the king's decree.

<sup>24</sup> By Emunah, Moshe Rabbeinu, when he had grown, refused to be called the son of Pharaoh's daughter;

<sup>25</sup> Choosing rather to endure redifah (*persecution*) with the Am HASHEM than to enjoy the ephemeral ta'anugot (*pleasures*) of averos for a season.

<sup>26</sup> For Moshe Rabbeinu considered abuse and tzoros for the sake of Rebbe, Melech HaMoshiach greater osher (*riches*) than the otzar (*treasure*) of Mitzrayim (*Egypt*), for he had respect unto the recompense of the sachar (*reward*).

<sup>27</sup> 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.

<sup>28</sup> By Emunah, Moshe Rabbeinu kept Pesach and the sprinkling of the dahm [on the mezuzot],\* for fear that the Destroyer of the Bechorim might destroy them.

<sup>29</sup> By Emunah, they went through the Yam Suf as on YABASHAH† (*dry ground*); and those of Mitzrayim (*Egypt*), when they attempted it, were drowned.‡

<sup>30</sup> By Emunah, the walls of Yericho fell down, after they had been encircled for shivat yamim.

<sup>31</sup> By Emunah, Rachav the Zonah did not perish along with the ones without mishma'at (*obedience*), after she gave the

§ 11:17 Yn 3:16 \* 11:18 Gn 21:12 † 11:21 Gn 47:31 ‡ 11:22 Gn 50:25

§ 11:23 Ex 2:2 \* 11:28 Ex 12:22 † 11:29 Gn 1:10 ‡ 11:29 Mic 7:19

kabbalat panim to the spies b'shalom.<sup>§</sup>

<sup>32</sup> 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,

<sup>33</sup> Who by Emunah conquered mamlechet (*kingdoms*), worked tzedek (*righteousness*), obtained havtachot (*promises*), shut the mouths of arayot (*lions*),

<sup>34</sup> 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*).

<sup>35</sup> 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;

<sup>36</sup> And others underwent the nisayon of cruel mockings and scourgings, also the sharsherot (*chains*) and the beis hasohar.

<sup>37</sup> 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*),

<sup>38</sup> those of whom the Olam Hazei was not worthy, wandering in deserts and mountains and caves of the earth.

<sup>39</sup> And all these, having HASHEM's commendation through their Emunah, did not receive the havtachah (*promise*),

<sup>40</sup> HASHEM having foreseen something better for us, so that, apart from us, they should not be made shleimut.

## 12

<sup>1</sup> So, therefore, als (*since*) we have surrounding us so great an Anan Edim (*Cloud of Witnesses*), let us also lay aside every weighty impediment and easily ensnaring averos, and let us run with endurance and savlanut the race set before us,

<sup>2</sup> Fixing our gaze on the Mekhonen (*Founder*) of our\* faith, and the One who makes it Shleimut – Yehoshua, who because of the simcha set before him, endured HaEtz HaMoshiach, disregarding its bushah (*shame*), and “sat down at the right hand of the throne of G-d.”†

<sup>3</sup> Let your hitbonenut (*meditation*) be on the one who endured such opposition from chote'im (*sinner*s), that you may not be weary in your neshamot, losing heart.

<sup>4</sup> For you have not yet resisted to the point of death al kiddush ha-Shem in your struggle against Chet;

<sup>5</sup> 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;

<sup>6</sup> KI ES ASHER YE'EHAV HASHEM YOKHI'ACH (*for whom HASHEM loves he disciplines*), and he punishes ES BEN YIRTZEH (*every son he receives*).<sup>‡</sup>

<sup>7</sup> 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?

<sup>8</sup> But if you are without musar, in which all the yeladim share, then you are not banim but mamzerim.

<sup>9</sup> Furthermore, we had Avot on HaAretz, who were morim that we revered and treated with kavod. Should we not even more subject ourselves to the Avi HaRuchot and live?

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> Therefore, "Bring chizzuk to the weak hands and the feeble knees;"<sup>§</sup>

<sup>13</sup> 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*).

<sup>14</sup> Pursue shalom with kol Bnei Adam, and the kedushah without which no one will see HASHEM.

<sup>15</sup> See to it that no one fall short of the Chen v'Chesed HASHEM; that no SHORESH\* of merirut (*bitterness*) sprouting up may cause tzoros, and by it many be made teme'ot;

<sup>16</sup> 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.

<sup>17</sup> For you have da'as that even afterwards, when he desired to receive the nachalah of the bracha, he was rejected, for he found no place for teshuva, though he sought for it with tears.

<sup>18</sup> For you have not come to a Har that can be touched and to a blazing Eish and to choshech and gloom and storm,

<sup>19</sup> And to the blast of a shofar and the sound of devarim, which sound was such that the ones having heard begged that no further dvar be spoken to them.

<sup>‡</sup> 12:6 Prov 3:11-12; Job 5:17    <sup>§</sup> 12:12 Isa 35:3    \* 12:15 Isa 35:3



<sup>20</sup> For they could not bear the mitzvah, "If even a BE-HEMAH<sup>†</sup> (*animal*) should touch the Har, the punishment will be seqilah (*stoning*)."

<sup>21</sup> And so fearful was the sight that Moshe Rabbeinu said, "YAGORTI"<sup>‡</sup> (*I am afraid*) with trembling.

<sup>22</sup> But you have come to Mount Tziyon, that is, HaIr HaElohim Chayyim, to the Yerushalayim in Shomayim and to myriads of malachim in a kneset innumerable,

<sup>23</sup> 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,

<sup>24</sup> And to Yehoshua, the Metavekh of a Brit Chadasha and to the dahm hahazzayah<sup>§</sup> (*blood of sprinkling*), which speaks better than the dahm haHevel (*blood of Abel*).

<sup>25</sup> 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.

<sup>26</sup> And the bat kol of HASHEM shook ha'aretz then, but now He has given havtachah (*promise*), saying, Yet once more V'ANI MARISH ES HASHOMAYIM V'ES HA'ARETZ\* (*And I will shake the heavens and the earth*).

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> For, indeed, Eloheinu is a consuming Eish.<sup>†</sup>

## 13

<sup>1</sup> Let ahavat achim (*brotherly love*) continue.

<sup>2</sup> Do not neglect hachnosas orchim (*hospitality*), for by this some without having da'as of it, have entertained malachim.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> Fier zich (*comport oneself*) in your derech free of chamdanut (*covetousness*), being content with what you have, for

<sup>†</sup> 12:20 Ex 19:13    <sup>‡</sup> 12:21 Dt 9:19    <sup>§</sup> 12:24 Isa 52:15    \* 12:26 Hag 2:6    <sup>†</sup> 12:29 Dt 4:24; 9:3; Isa 33:14

He Himself has said, LO ARPECHA V'LO E'EZVECHA\* (*I will never desert you, nor will I ever forsake you*),

<sup>6</sup> So that we say with bitachon, HASHEM LI my helper, LO IRA MAH YA'ASEH LI ADAM?† (*The L-rd is my helper; I will not be afraid. What shall man do to me?*)

<sup>7</sup> 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.

<sup>8</sup> Yehoshua — Rebbe, Melech HaMoshiach, the same etmol, hayom, ul'Olamim.

<sup>9</sup> Do not be carried away by various torot zarot; for it is tov for the lev to be given chizzuk by the Chen v'Chesed HASHEM, not by okhel through which those who were thus occupied were not benefited.

<sup>10</sup> We have a Mizbe'ach from which those who serve the Mishkan have no right to eat.

<sup>11</sup> For the zevakhim whose dahm is brought into the Kodesh HaKodashim by the Kohen Gadol as a Kapparat HaChet are burned outside the makhaneh (*camp*).

<sup>12</sup> Therefore, Yehoshua also, that he might make the Am Brit kedoshim through his own dahm, suffered outside the sha'ar.

<sup>13</sup> So then, let us go out to him outside the makhaneh, bearing the reproach of Rebbe, Melech HaMoshiach.

<sup>14</sup> For we do not have here a lasting Ir HaKodesh, but we seek one to come.

<sup>15</sup> By him, therefore, let us offer up a zevach todah to HASHEM continually, that is, the fruit of our lips, giving hoda'ah (*confession*) to SHMO (*HIS NAME*).‡

<sup>16</sup> But do not drift away from ma'asim tovim and sharing; for with such zevakhim HASHEM is well pleased.

<sup>17</sup> Obey your manhigim and submit to them; for they are being shomer over your neshamot, as those who have achraius (*answerability, accountability*) [to HASHEM]. Let them do so with simcha and not with agmat nefesh, for that would not be profitable for you.

<sup>18</sup> 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.

<sup>19</sup> And I urge you all the more to do this, that I may be restored to you more quickly.

<sup>20</sup> Now the Elohei Hashalom, who brought up in the Techiyas HaMoshiach, HaRo'eh HaTzon HaGadol, through the Dahm Brit Olam, even Adoneinu,

\* 13:5 Dt 31:6,8; Josh 1:5 † 13:6 Ps 118:6 ‡ 13:15 Zech 6:11-12; 3:8

<sup>21</sup> May He equip you with every ma'aseh tov in order to do His ratzon, working in us that which is well pleasing in His sight through Rebbe, Melech HaMoshiach Yehoshua, to whom be kavod l'Olemai Olamim. Omein.

<sup>22</sup> Now I urge you, Achim b'Moshiach, bear with this dvar hachizzuk, for indeed an iggeret I have written you bekitzur (*briefly, concisely*).

<sup>23</sup> Have da'as that our Ach b'Moshiach Timotiyos has been released, with whom if he comes shortly, I will see you.

<sup>24</sup> Shalom greetings to all your manhigim and all the kedoshim. The ones from Italy send shalom greetings to you.

<sup>25</sup> Chen v'Chesed HASHEM be with all of you.

# Moshiach's Letter through the Shliach Ya'akov to the Brit Chadasha Kehillah

## Introduction

This letter may be the earliest writing in the Brit Chadasha. Of royal blood, Ya'akov Bar Yosef Ben Dovid, like Rav Sha'ul, was an unbeliever until he came to faith by the appearance of the Risen Moshiach (see 1C 15:7). He died al kiddush ha-Shem 62 C.E. according to Josephus. His brother Yehuda wrote the letter called Yehuda; see Mt 13:55.

<sup>1</sup> Ya'akov,\* eved (*servant*) of HASHEM and of Rebbe, Melech HaMoshiach Adoneinu Yehoshua; To the Shneyim Asar HaShevatim (*Twelve Tribes*) in the Golus, Shalom!†

<sup>2</sup> Consider it all simcha, my Achim b'Moshiach, whenever you fall into various nisayonos (*tests, trials*),

<sup>3</sup> Because you have da'as that the emunah you have, when it is tested, produces savlanut (*patient endurance*).

<sup>4</sup> 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.

<sup>5</sup> 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.‡

<sup>6</sup> But let the tefillah be offered with much bitachon in emunah (*faith*), in no way doubting. For the doubtful man, wavering in emunah, is like a wave of the yam (*sea*), being tossed by the wind.§

<sup>7</sup> Let not such a one presume that he will receive anything from Adoneinu.

<sup>8</sup> He is an ish (*man*) of double mind, in all his drakhim (*ways*), mesupak (*uncertain, having doubts*) and unstable.\*

<sup>9</sup> But let the Ach b'Moshiach of shiflut (*lowliness*) glory in the da'as that HASHEM will exalt him.

<sup>10</sup> And let the Ach b'Moshiach who has osher (*riches*) glory in his bizyoinos (*humiliation*), in the da'as that HASHEM will bring him low, because KOL HABASAR KHATZIR†(All flesh is grass) and so he likewise will vanish.‡

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\* 1:1 See Mt 13:55    † 1:1 Dt 32:26    ‡ 1:5 1Kgs 3:9,10; Prov 2:3-6; Ps 51:6; Dan 1:17; 2:21    § 1:6 1Kgs 18:21    \* 1:8 Ps 119:113    † 1:10 Isa 40:6,7    ‡ 1:10 Job 14:2; Ps 103:15,16

<sup>11</sup> For the shemesh (*sun*) rose with its burning heat and dried the grass and its TZITZ NAVEL§(*flower blossom fell*). And the beauty of its appearance perished, so also the "oisher" (*rich man*) in his goings will fade away.\*

<sup>12</sup> 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.

<sup>13</sup> 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*).

<sup>14</sup> But each one is tempted by his own ta'avah (*lust, yetzer hara*), being dragged off by it and being allured.†

<sup>15</sup> Then after her conception Ta'avah gives birth to Averaḥ (*Transgression*) and Averaḥ, once she has fully developed, gives birth to Mavet.‡

<sup>16</sup> Do not fall under a delusion, my beloved Achim b'Moshiach.

<sup>17</sup> 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.§

<sup>18</sup> Birtzon HASHEM(*by the will of G-d*), he gave birth to us by the Dvar HaEmes, that we might be a kind of bikkurim (*firstfruits*) of all he created.\*

<sup>19</sup> 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*).†

<sup>20</sup> For the ka'as of Bnei Adam does not accomplish the Tzikat HASHEM.

<sup>21</sup> 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.‡

<sup>22</sup> Now be Shomrei HaDvar HASHEM and not Shomei HaDvar only, thereby causing yourselves to fall under remiyah (*deceit, deception*).

<sup>23</sup> Because if anyone is Shomei HaDavar and not Shomrei HaDavar, this one is like a man looking at his ponum in a mirror,

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§ 1:11 Isa 40:6-8 \* 1:11 Ps 102:4,11 † 1:14 Prov 19:3 ‡ 1:15 Gn 3:6; Job 15:35; Ps 7:14; Isa 59:4 § 1:17 Ps 85:12; Gn 1:16; Ps 136:7; Dan 2:22; Num 23:19; Ps 102:27; Mal 3:6 \* 1:18 Jer 2:3 † 1:19 Prov 10:19 ‡ 1:21 Rv 3:20

<sup>24</sup> For he observed himself and has gone away and immediately forgot what he looked like.

<sup>25</sup> 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. §

<sup>26</sup> If anyone considers himself to be one of the Charedim [Orthodox, G-d-fearing Jewish religious ones], yet has lashon hora and does not bridle his tongue but instead causes his lev to fall under remiyah (*deceit*), this one's chasidus (*piety*) is worthless.\*

<sup>27</sup> 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 Hazeḥ. †

## 2

<sup>1</sup> My Achim b'Moshiach, you do not with your acts of maso panim (*favoritism*) hold to the\* emunah of the glorious Adoneinu Rebbe, Melech HaMoshiach Yehoshua. †

<sup>2</sup> For if there enter into your Beit HaKnesset (*House of Assembly, shul, synagogue, shtibel*) a man with gold rings on his fingers in expensive bekeshe (*kaftan*) and shtreimel, and there enters also an underprivileged nebach, a kabtzen (*poor person*) in shmattes (*rags*),

<sup>3</sup> and you pay special attention to the takif [influential man] wearing the bekeshe and shtreimel 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,"

<sup>4</sup> did you not among yourselves differentiate with prejudice and became shofetim (*judges*) with machshavot re'sha (*evil thoughts*)?

<sup>5</sup> Hinei! My beloved Achim b'Moshiach, did not Der Oybershter make the Aniyim of the Olam Hazeḥ 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? ‡

<sup>6</sup> But you dishonored the ish evyon (*poor man, pauper*). Do not the oishirim (*rich ones*) oppress you and they drag you into the Batei Din (*Bet Din courts*)?

§ 1:25 Ps 19:7 \* 1:26 Ps 34:13; 39:1; 141:3 † 1:27 Dt 14:29; Job 31:16,17,21; Ps 146:9; Isa 1:17,23 \* 2:1 orthodox Jewish † 2:1 Dt 1:17; Lv 19:15; Prov 24:23 ‡ 2:5 Job 34:19

<sup>7</sup> Do they not commit Chillul HASHEM gidduf (*blasphemy*) against the Rebbe, Melech HaMoshiach's Shem Tov that has been named upon you?

<sup>8</sup> If indeed you are shomer regarding the Dat HaMalkhut (*Royal Decree*), as it is written in the Kitvei Hakodesh, VAHAVTAH L'REI'ACHA KAMOGHA<sup>§</sup> (*And thou shalt love thy neighbor as thyself*) you do well.

<sup>9</sup> But if you show maso panim (*favoritism*), you are chote'im (*sinner*s) committing averos (*transgressions*) against the Torah.\*

<sup>10</sup> For whoever is shomer over kol haTorah but stumbles in one mitzvah, such is condemned as ashem (*guilty*) of averoh (*transgression*) of kol mitzvot.

<sup>11</sup> 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*).†

<sup>12</sup> So let your devarim (*words*) be and so let your ma'asim (*deeds*) be as those who are about to come under the judgment of the Torah HaCherut.‡

<sup>13</sup> For the Din (*Judgment*) will be without rachamim (*mercy*) to the one not having shown rachamim. Rachamim wins the nitzachon (*victory*) over HaDin.

<sup>14</sup> 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?

<sup>15</sup> If an Ach b'Moshiach or an Achot b'Moshiach is dressed in shmattes (*tatters*) and lacking "lechem chukeinu"<sup>§</sup> (*our daily bread*),

<sup>16</sup> 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*)?

<sup>17</sup> So also Emunah, if alongside it there is not in its company Ma'asim, is by itself niftar (*deceased, dead*).

<sup>18</sup> 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.

<sup>19</sup> So you're impressed with yourselves that with your emunah you can recite the kri'at Shema, nu? O you do so

§ 2:8 Lv 19:18 \* 2:9 Dt 1:17 † 2:11 Ex 20:13,14; Dt 5:17,18 ‡ 2:12 1:25

§ 2:15 Mt 6:11

well... why, even the shedim have your da'as and emunah! But they shudder!\*

<sup>20</sup> Are you willing to have da'as, O hollow man, that “Emunah”† unharnessed to Ma'asim, stands idle?

<sup>21</sup> 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?‡

<sup>22</sup> 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!

<sup>23</sup> And the Kitvei Hakodesh was fulfilled, Avraham Avinu V'HE'EMIN B'HASHEM V'YACHSHEVEHA LO TZEDAKAH§(*believed HASHEM and it was accounted to him for righteousness*). He was even called “Ohev HASHEM”\*(*“Friend of G-d”*).

<sup>24</sup> You see that from Ma'asim† a man is YITZDAK IM HASHEM and not from‡ “Emunah” alone.§

<sup>25</sup> 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?

<sup>26</sup> For just as the guf (*body*) without the neshamah is niftar (*deceased, dead*), so also is Emunah without Ma'asim.

### 3

<sup>1</sup> Not many of you, Achim b'Moshiach, should be Morim for Moshiach, als (*since*), as far as concerns Mishpat HASHEM, you have da'as that we Messianic morim will have the chomer haDin (*rigor of the Law*) fall on us more severely.

<sup>2</sup> 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*).\*

<sup>3</sup> 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*).

<sup>4</sup> 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.

<sup>5</sup> So also the lashon (*tongue*), an evar katon (*small member*) speaks of RAVREVAN†(*boastful things*).

Hinei, an eish ketanah (*small fire*) and yet how great a forest it can set ablaze!‡

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\* **2:19** Dt 6:4    † **2:20** of dead orthodoxy    ‡ **2:21** Gn 22:9,12    § **2:23** Gn 15:6    \* **2:23** Gn 15:6; Isa 41:8; 2Chr 20:7    † **2:24** of Emunah    ‡ **2:24** sterilely unpartnered    § **2:24** i.e., mere intellectual assent    \* **3:2** 1Kgs 8:46; Ps 39:1; Prov 10:19    † **3:5** Dan 7:8,20    ‡ **3:5** Ps 12:3,4; 73:8,9



<sup>6</sup> 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.<sup>§</sup>

<sup>7</sup> For every species both of wild animals and birds, reptiles and marine creatures is tamed and has been tamed by humankind.

<sup>8</sup> But the Lashon no one of Bnei Adam is able to tame, an uncontrollable ra'ah (*evil*), full of deadly zuhamah (*contamination*).

<sup>9</sup> With this we say a bracha to HASHEM, Adoneinu and Avoteinu, and with this we put a kelalah (*curse*) on Bnei Adam, who have been created according to the demut Elohim.\*

<sup>10</sup> Out of the same PEH comes forth bracha and also kelalah. My Achim b'Moshiach, these things ought not to be.

<sup>11</sup> Surely not out of the same makor (*fountain*) pours forth mayim both sweet and bitter?

<sup>12</sup> Surely an etz te'enah (*fig tree*) cannot yield olives, my Achim b'Moshiach, or a grape vine figs? Neither can salt water yield sweet water.

<sup>13</sup> Who has chochmah and binah among you? Let him show by his hitnahagut hatovah (*good conduct*) that the ma'asim of him are of the shiflut (*lowliness*) of chochmah.

<sup>14</sup> But if bitter kina (*jealousy*) you have and anochiyut (*selfishness*) in your levavot, do not boast and speak sheker against HaEmes.

<sup>15</sup> This is not the Chochmah coming down and descending from above, but is of the Olam HazeH, of this world and of shedim.

<sup>16</sup> For where kina and anochiyut are, there is tohu vavohu (*disorder, chaos*) and every ra'ah.

<sup>17</sup> But the chochmah from above is berishonah (*in the first place*) tehorah (*pure*), then ohevet shalom (*peace-loving*), then eidel (*gentle*) and considerate, then full of rachamim and p'ri tov, and without maso panim and tzevi'ut.

<sup>18</sup> And the p'ri haTzedek is shalom sown by the ones making shalom.†

## 4

<sup>1</sup> From where do milchamot (*wars*) come? What is their goirem (*driving force*)? And from where come fights among you? Is it not from here, from the ta'avot (*lusts*) of you warring in your evarim (*members*)?

§ 3:6 Prov 16:27 \* 3:9 Gn 1:26,27f † 3:18 Prov 11:18; Isa 32:17; Hos 10:12

<sup>2</sup> You lust for something and you do not have it; you kill and you envy and you are not able to obtain. You get involved in machalokot (*divisions of dissensions*) and fights. You do not have because you fail to daven with your request.

<sup>3</sup> Or you make techinot (*petitions*) and you do not receive, because you ask wrongly, that on your ta'avot (*lusts*) you may spend what you receive.\*

<sup>4</sup> No'efot (*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 Oihev is made an Oyev (*Enemy*) of HASHEM.†

<sup>5</sup> 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?

<sup>6</sup> 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*).

<sup>7</sup> Submit yourselves in mishma'at (*obedience*) to HASHEM. Resist HaSatan, and he will flee from you.

<sup>8</sup> 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!§

<sup>9</sup> 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*).

<sup>10</sup> Be humbled before HASHEM and He will exalt you.\*

<sup>11</sup> 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.

<sup>12</sup> 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*)?

<sup>13</sup> 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*)."

<sup>14</sup> 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*),

\* 4:3 Ps 18:41; 66:18 † 4:4 Isa 54:4; Jer 3:20; Hos 2:2-5; 3:1; 9:1 ‡ 4:6 Prov 3:34

§ 4:8 Ps 73:28; Zech 1:3; Mal 3:7; Isa 1:16; Ps 24:4; 119:113; Jer 4:14 \* 4:10 Job 5:11

appearing a short time, then indeed disappearing?<sup>†</sup>

<sup>15</sup> 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."

<sup>16</sup> But now you boast in your pretensions. All such ravrevanut (*boastfulness*) is ra'ah (*evil, wickedness*).

<sup>17</sup> To the one having da'as, therefore, knowing to do tov and not doing it, to him it is chet.

## 5

<sup>1</sup> Come now, you who have osher (*riches*), weep, howling over your miseries coming upon you.\*

<sup>2</sup> The osher of you has rotted and your malbush has become moth-eaten.<sup>†</sup>

<sup>3</sup> 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!

<sup>4</sup> 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 Tz'vaot.<sup>‡</sup>

<sup>5</sup> 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*).§

<sup>6</sup> You condemned, you killed the tzaddik, who does not resist you.

<sup>7</sup> Have savlanut (*patience*), therefore, Achim b'Moshiach, until the Bias HaMoshiach, the Coming of Moshiach Adoneinu. Hinei, the ikar (*farmer*) awaits the precious p'ri haAdamah (*fruit of the earth*), having savlanut (*patience*) for it until it receives the Yoreh (*first autumn rain*) and the Malkosh (*spring rain*).\*

<sup>8</sup> You must also have savlanut. Strengthen your levavot, because the Bias HaMoshiach, the Coming of Moshiach Adoneinu, has drawn near.

<sup>9</sup> Do not murmur, Achim b'Moshiach, against one another, lest you be judged. Hinei, haShofet is standing before the delet!<sup>†</sup>

<sup>10</sup> Achim b'Moshiach, take as an example, of yissurim (*suffering*) and of savlanut (*patience*) the Nevi'im who spoke b'Shem Adonoi.

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<sup>†</sup> 4:14 Job 7:7; Ps 39:5; 102:3; 144:4; Isa 2:22      \* 5:1 Isa 13:6; Ezek 30:2      † 5:2 Job 13:28; Ps 39:11; Isa 50:9      ‡ 5:4 Lv 19:13; Jer 22:13; Mal 3:5; Dt 24:15      § 5:5 Jer 12:3; 25:34; Isa 53:7      \* 5:7 Dt 11:14; Jer 5:24; Yoel 2:23      † 5:9 Ex 15:24; 16:2; 17:3; Num 14:2,29; 17:6; Ps 94:2

<sup>11</sup> Hinei, we call me'ashirim the ones having endured: the enduring orech ruach (*patience*) of Iyov you heard of, and the toitzaa (*outcome*) from HASHEM you saw, that Eloheinu is full of rachamim and channun HASHEM.‡

<sup>12</sup> But, above all, my Achim b'Moshiach, do not swear shevuot (*oaths*) neither by Shomayim nor by ha'aretz nor any other shevu'ah, but let your "ken" be "ken," and your "lo" be "lo," for fear that you fall under HaDin (*the Judgment*).

<sup>13</sup> If anyone is suffering among you, let him daven. If anyone has simcha, let him sing niggunim.§

<sup>14</sup> 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.†

<sup>15</sup> And the tefillah of emunah will deliver the choleh (*sick person*), and HASHEM will raise him up. And if he may have been committing peysha'im, he will be given selicha (*forgiveness*).

<sup>16</sup> 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.

<sup>17</sup> 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 shalosh shanim and shishah chodashim (*three years and six months*).‡

<sup>18</sup> And again Eliyahu [HaNavi] davened, and Shomayim gave GESHEM (*rain*) and ha'aretz caused its p'ri to sprout.§

<sup>19</sup> My Achim b'Moshiach, if anyone among you wanders vait (*astray*) from HaEmes and someone turns a choteh (*sinner*) to become a ba'al teshuva,

<sup>20</sup> You should have da'as that the one having helped a choteh (*sinner*) to become a ba'al teshuva and to turn from the toyus (*error*) of his derech, and from setiyah HaDerech HASHEM (*turning aside or deviating from the Way of HASHEM*), will save the neshamah of him from mavet and will cover a multitude of chatta'im.

‡ 5:11 Job 1:21,22; 2:10; 42:10,12-17; Ex 34:6; Num 14:18; Ps 103:8 § 5:13 Ps 50:15

\* 5:14 for Bikkur Cholim (Visiting the Sick) † 5:14 Ps 23:5; Isa 1:6 ‡ 5:17 1Kgs

17:1 § 5:18 1Kgs 18:45

## Moshiach's Letter through the Shliach Shim'on Kefa to the Brit Chadasha Kehillah (I)

<sup>1</sup> Shim'on Kefa a Shliach of Rebbe, Melech HaMoshiach Yehoshua to HaBechirim (*the Chosen ones*),\*

to the Exiled ones of the Golus, Sojourners living as aliens in the Diaspora, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> To HaBechirim (*the Chosen ones*) according to the yedi'ah mukdemet (*foreknowledge*)<sup>†</sup> of Elohim Avinu, the ones set apart as Kedoshim by the Ruach Hakodesh, resulting in mishma'at (*obedience*)<sup>‡</sup> to the Moshiach and resulting in hazzayat HaDahm<sup>§</sup> (*sprinkling of the Blood*) of Moshiach Yehoshua.

May Chen v'Chesed HASHEM and Shalom HASHEM abound to all of you!

<sup>3</sup> 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*).

<sup>4</sup> We have also been born anew to a nachalah (*inheritance*)<sup>\*</sup> that is without shachat<sup>†</sup> (*corruption, decay*), undefiled and unfading, having been preserved in Shomayim for you,

<sup>5</sup> 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*).

<sup>6</sup> In this you greatly rejoice, though now for a little while you may have to suffer in various masot (*trials, temptations*),<sup>‡</sup>

<sup>7</sup> 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 Moshiach Yehoshua.

<sup>8</sup> 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<sup>§</sup> and rejoice with simcha inexpressible and full of kavod,

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\* 1:1 1K 2:4,6,9    † 1:2 1:20    ‡ 1:2 1:14,22; 3:6; 4:17    § 1:2 Isa 52:15; Ex 24:7

\* 1:4 3:9    † 1:4 Ps 16:10    ‡ 1:6 4:12    § 1:8 as Moshiach

<sup>9</sup> Obtaining the maskana (*outcome*) of your Emunah, the Yeshu'at Eloheynu of your nefashot (*souls*).

<sup>10</sup> The Nevi'im, who prophesied of the Chen v'Chesed HASHEM that was to come to you, searched and inquired about this Yeshu'at Eloheynu.

<sup>11</sup> The Nevi'im were searching for what zman (*time*) or what context of occasion the Ruach of Moshiach in them was pointing to, when predicting the Chevlei Moshiach and HaKavod to follow.

<sup>12</sup> The hisgalus (*revelation*) came to the Nevi'im that the avodas hakodesh ministry they were rendering was not to themselves, but to you, when they spoke of the things announced to you through the Mevaserim\* (*Messianic Darshanim, Maggidim*) of the Besuras HaGeulah by the Ruach Hakodesh sent from Shomayim, the very things even malachim desire to look into.

<sup>13</sup> Therefore, tighten the "readiness" gartel of your mind, a mind that is one of kibush hayetzer (*self-control*). Set your tikvah completely on the Chen v'Chesed HASHEM that is being brought to you, at the Hisgalus (*Revelation, Apocalypse*) of Moshiach Yehoshua.

<sup>14</sup> As Bnei Mishma'at† (*Children of Obedience*), not conforming yourselves to your former ta'avot (*lusts*), when you lacked da'as (*personal, saving knowledge*),

<sup>15</sup> But, als (*since*) the One who bestows on you the kri'ah (*calling*) is KADOSH HU,‡ so also yourselves become Kedoshim in hitnahagut (*conduct*),

<sup>16</sup> Because it says in the Torah, KEDOSHIM TIH'YU KI KADOSH ANI§ (*You must be holy ones for I am holy*).

<sup>17</sup> And if you call upon as "Avinu"\* the One who is the impartial Shofet (*Shofet kol ha'aretz*) of each man L'ISH K'MA'ASEIHU† (*To each according to his deeds*), then conduct yourself with yirat Shomayim during your time in the Golus of the Olam Hazei,

<sup>18</sup> Having da'as that the padut nafsheyenu (*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.

<sup>19</sup> No, it was the precious DAHM‡ as of a SEH TAMIM U'MUM§ (*lamb unblemished and unspotted*), the DAHM of Moshiach\*

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\* **1:12** On the word **Mevaserim** see Isa 40:9. † **1:14** 1K 1:2 ‡ **1:15** Ps 99:5  
 § **1:16** Lv 19:2 \* **1:17** Mt 6:9 † **1:17** Ps 62:12 [13] ‡ **1:19** Lv 17:11 § **1:19**  
 Ex 12:5; Lv 22:20; Isa 53:7,9 \* **1:19** Mt 26:28

<sup>20</sup> Who, on the one hand, having been foreknown lifnei hivvased tevel (*before the foundation of the world*), but, on the other hand, having been manifested<sup>†</sup> at the Ketz Hayamim (*End of Days*) because of you.

<sup>21</sup> Through him<sup>‡</sup> 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<sup>§</sup> are in HASHEM.

<sup>22</sup> Having purified your nefashot (*souls*) by mishma'at\* (*obedience*) to HaEmes, resulting in ahavah shel achvah (*brotherly love*) without tzevi'ut (*hypocrisy*), have fervent ahavah (*agape*) for one another, from a lev tahor.

<sup>23</sup> You have been given a new birth,<sup>†</sup> not from perishable zerah (*seed*), but zerah that is without shachat<sup>‡</sup> (*corruption*), through the Dvar HASHEM who is Chai v'Nitzav l'Olam (*living and remaining firm forever*).

<sup>24</sup> For, All flesh is grass and all of [mankind's] glory is like the flower: the grass withers, the flower falls,

<sup>25</sup> But the Word of our G-d stands forever.<sup>§</sup> And this is the Dvar proclaimed to you as the Besuras HaGeulah [in Moshiach].

## 2

<sup>1</sup> Therefore, having put away all rishus (*malice*), all remiyah (*guile, fraud, deceit*) and tzevi'ut (*hypocrisy*) and kin'ah (*envy*) and all lashon hora,

<sup>2</sup> As new born olalim (*infants*), desire the pure cholov ruchani (*spiritual milk*), that by it you may grow into Yeshu'at Eloheynu,

<sup>3</sup> Now that you have tasted KI TOV HASHEM (*that the L-rd is good*).\*

<sup>4</sup> Come to him,<sup>†</sup> to that "Even Chayyah" (*Living Stone*), CHADAL ISHIM (*rejected by men*)<sup>‡</sup> but BECHIR (*Chosen*),<sup>§</sup> and precious in the sight of HASHEM.

<sup>5</sup> You also, like avanim chayyot (*living stones*),\* are being built up for a Bayit Ruchani (*a Spiritual Beis, House*) for a kehunnat kodesh (*holy priesthood*) to offer up zivchei ruach (*sacrifices of the spirit*) acceptable to HASHEM through Rebbe, Melech HaMoshiach Yehoshua.

<sup>6</sup> For it stands written in the Kitvei HaKodesh, HINENI YISSAD B'TZIYON EVEN PINNAT YIKRAT (*Behold, I place in*

† 1:20 5:4    ‡ 1:21 Moshiach    § 1:21 1:13    \* 1:22 see 1:2    † 1:23 Yn 3:3

‡ 1:23 Ps 16:1    § 1:25 Isa 40:6-8    \* 2:3 Ps 34:9    † 2:4 Moshiach    ‡ 2:4 Isa

53:3; Ps 118:22; Isa 28:16    § 2:4 Isa 42:1; 1K 1:1    \* 2:5 2:24

Zion a precious corner stone),<sup>†</sup> chosen, and HAMMA'AMIN LO YACHISH<sup>‡</sup> (the one believing [on Moshiach] never will be dismayed, ashamed).

<sup>7</sup> Therefore, to you who are the ma'aminim<sup>§</sup> this EVEN (Stone) is YIKRAT (precious),<sup>\*</sup> but to the Apikorosim (Unbelievers): EVEN MA'ASU HABONIM HAY'TAH LEROSH PINAH<sup>†</sup> (The Stone which the ones building rejected became the head of the corner).

<sup>8</sup> And EVEN NEGEF U'L'TZUR MICHSHOL (a stone for stumbling over and a rock for falling over).<sup>‡</sup> They stumble because they have no mishma'at (obedience)<sup>§</sup> to the Dvar HASHEM which is also what they were appointed for.<sup>\*</sup>

<sup>9</sup> But you are an AM NIVCHAR (a chosen people),<sup>†</sup> a MAM-LECHET KOHANIM (a kingdom of priests, royal priests),<sup>‡</sup> a GOY KADOSH (a holy nation),<sup>§</sup> an AM SEGULLAH (a people of treasured possession),<sup>\*</sup> 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.<sup>†</sup>

<sup>10</sup> You, who once were LO AMI (not My people)<sup>‡</sup> but now AMI ATAH (My people you are),<sup>§</sup> the AM HASHEM (the people of G-d), the ones having not received rachamim, but now having received rachamim.<sup>\*</sup>

<sup>11</sup> Chaverim, I say "Chazak!" (Be Strong) to you as aliens and exiles,<sup>†</sup> exhorting you to abstain from fleshly ta'avot (lusts) which make milchamah (war) against the neshamah.

<sup>12</sup> 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).<sup>‡</sup>

<sup>13</sup> Submit<sup>§</sup> to every created human memshalah (governing authority) because of HASHEM, whether to a Melech (King) as being HaRosh,

<sup>14</sup> Or to moshelim (governors) as being sent by HASHEM for the purpose of nakam (vengeance) on anshei resha (men of wickedness), but for the purpose of shevach (praise, commendation) on anshei tzedek.

<sup>†</sup> 2:6 Isa 28:16; Ps 118:22; Dan 2:34-35    <sup>‡</sup> 2:6 Isa 28:16    <sup>§</sup> 2:7 in Moshiach

<sup>\*</sup> 2:7 Isa 28:16    <sup>†</sup> 2:7 Ps 118:22; Isa 53:3    <sup>‡</sup> 2:8 Isa 8:14    <sup>§</sup> 2:8 1:2,14,22; 4:17

<sup>\*</sup> 2:8 2Kgs 2:9,12,17; Yd 1:4; Ro 9:14-24    <sup>†</sup> 2:9 Isa 43:20; Ex 6:7    <sup>‡</sup> 2:9 Ex 19:6

<sup>§</sup> 2:9 Ex 19:6    <sup>\*</sup> 2:9 Ex 19:5; Mal 3:17    <sup>†</sup> 2:9 Isa 43:21; 42:12    <sup>‡</sup> 2:10 Hos 1:9

<sup>§</sup> 2:10 Hos 2:23    <sup>\*</sup> 2:10 Hos 2:23    <sup>†</sup> 2:11 1:1,17    <sup>‡</sup> 2:12 Isa 10:3    <sup>§</sup> 2:13 2:18;

3:1



<sup>15</sup> For it is the ratzon HASHEM (*the will of G-d*) that you, by acting as anshei tzedek, may silence the lack of da'as (*knowledge*) of the kesilim (*the foolish people*).

<sup>16</sup> 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*).

<sup>17</sup> Have kavod (*respect, honor*) toward kol Bnei Adam; have ahavah (*agape*) toward HaAchim (*The Brotherhood of the Messianic Chavurah*); have yirat Shomayim toward HASHEM,\* have kavod to HaMelech.

<sup>18</sup> Avadim, be submitting in kol yir'ah (*all fear*) to your adonim (*masters*), not only to the good and eidele (*gentle*) adonim, but also to the hard sarei misim (*task-masters*).†

<sup>19</sup> For this is worthy of shevach (*praise, commendation*) if, because of a consciousness of HASHEM, anyone bears up under tzoros (*troubles*) while suffering unjustly.

<sup>20</sup> For what shevach (*praise*) is it if, after committing chatta'im (*sins*) and being beaten, you endure? But if being osei tzedek (*doers of what is right*) and suffering, then you endure, this is worthy of shevach before HASHEM.

<sup>21</sup> 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,‡ leaving you a mofet (*example*), that you should follow be'ikvot Moshiach (*in the steps of Moshiach*),

<sup>22</sup> Who was beli chet (*without sin*) V'LO MIRMAH BEFIV (*and no deceit was in his mouth*);§

<sup>23</sup> Rebbe, Melech HaMoshiach, who, being reviled, did not retaliate; suffering, he did not utter iyumim (*threats*), but handed himself over, entrusting himself to the Shofet Tzedek (*Righteous Judge*);\*

<sup>24</sup> Moshiach, who himself NASAH (*bore, carried away*)† ES PEYSHA'EINU (*our transgressions, our sins*)‡ in geviyyato§ on HAETZ\* that, having become niftarim (*deceased ones*) to chat-toteinu, we might become Kol Chai (*all living*) to Tzidkanut (*Righteousness*); UVACHAVURATO NIRPA LANU (*by whose wounds you were healed*).†

<sup>25</sup> For you were KULLANU KA'TZON TA'INU (*all of us like sheep we went astray*),‡ for you were as sheep being led astray, but you made teshuva now to the Ro'eh§ and Mashgiach (*Overseer*)\* of your nefashot (*souls*).

\* 2:17 1:17; 2:17; 3:2,6,14, 16 † 2:18 Ex 1:11 ‡ 2:21 Isa 53:5-6 § 2:22 Isa 53:9

\* 2:23 4:5 † 2:24 Isa 53:4,12 ‡ 2:24 Isa 53:5,8,12 § 2:24 Gn 47:18; Isa 53:5

\* 2:24 HATEMURAH † 2:24 Isa 53:5; Dt 21:23 ‡ 2:25 Isa 53:6 § 2:25 Ezek

34:1-16 \* 2:25 Job 10:12

## 3

<sup>1</sup> Nashim (wives), submit similarly to your own ba'alim (husbands), that even if any anashim lack mishma'at (obedience) to the Dvar HASHEM, they may be won without the Dvar through the hitnahagut (conduct) of their nashim,

<sup>2</sup> When they see your yirat Shomayim and your midas chasidus (quality of piety).

<sup>3</sup> Do not let your adornment be outward, with coiffures and with wearing gold or fine apparel,

<sup>4</sup> But let your adornment be nistar (hidden), adornment shebalev (inwardly) by the imperishable\* adorning of the quiet ruach anavah (humble spirit), which is before HASHEM of great worth.

<sup>5</sup> For so formerly also the nashim hakedoshot (holy women) whose tikvah was in HASHEM were adorning themselves, submitting themselves to their own ba'alim.

<sup>6</sup> Just so, Sarah submitted in mishma'at (obedience) to Avraham Avinu, calling him ADONI.† You nashim became Sarah's banot (daughters), if you act as nashei tzedek‡ and you fear no intimidation.§

<sup>7</sup> 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\* of the mattanah (gift) of the Chen v'Chesed HaChayyim, so that your tefillos will not be hindered.†

<sup>8</sup> 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,‡ being tender-hearted men of mercy v'shiflei ruach (and lowly of spirit),

<sup>9</sup> Not rendering ra'ah for ra'ah or lashon hora for lashon hora, but, fahkert (on the contrary), rendering a bracha (blessing), because to this tachlis (purpose) you were given your kri'ah (calling), that you may inherit a bracha (blessing).

<sup>10</sup> HAISH HECHAFETZ CHAYYIM OHEV YAMIM LIROT TOV (For the one wanting to love life and to see good days) NETZOR L'SHONECHA MERAH U'SFATECHA MIDABER MIRMAH (Let him stop his tongue from speaking lashon hora and his lips from speaking remiyah).§

<sup>11</sup> "Let him turn away from resha and let him do that which is good, let him seek shalom and pursue it;"

<sup>12</sup> EINEI ADONOI EL TZADDIKIM V'AZNAV EL SHAV'ATAM (Because the tzaddikim are before the eyes of HASHEM and His ears are open to their tefillos). P'NEI ADONOI B'OSEI RAH

\* 3:4 1:4 † 3:6 Gn 18:12 ‡ 3:6 2:15 § 3:6 Prov 3:25 \* 3:7 3:9 † 3:7 3:12;

4:7 ‡ 3:8 Ps 133:1 § 3:10 guile, fraud, deceit

L'HACHRIT ME'ARETZ ZICHRAM (*But the face of the L-rd is against the ones doing evil to cut off their memory from the earth*).\*

<sup>13</sup> And who is the one harming you if you have kana'ut (*zeal*) for HaTov (*The Good*)?

<sup>14</sup> 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.

<sup>15</sup> 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,

<sup>16</sup> But with anavah (*meekness*) and yirat Shomayim, having a clear matzpun (*conscience*),† so that, when you are maligned by lashon hora, your abusers may be humiliated by your midas chasidus in Moshiach.

<sup>17</sup> For im yirtzeh HASHEM (*if the L-rd wills*), it is better to suffer tzoros for doing mitzvot than for doing ra'ah.

<sup>18</sup> Because, indeed, Moshiach suffered once on behalf of chatta'im (*sins*), a Tzaddik (*righteous one*) on behalf of the chote'im (*unrighteous ones, sinners*), that he might bring you to HASHEM he, having been in the basar‡ put to death, yet, in the Ruach Hakodesh, having been made alive;§

<sup>19</sup> In which also to the ruchot (*spirits*) now in mishmar (*prison*), having gone, Moshiach made the hachrazah (*proclamation, kerygma*),

<sup>20</sup> To ones without mishma'at (*obedience*) back then when the savlanut (*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;

<sup>21</sup> 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 hitchaiy'vut (*pledge*) of a clean matzpun toward HASHEM, through the Techiyas HaMoshiach Yehoshua,

<sup>22</sup> Who is at the right hand of HASHEM, having gone into Shomayim, with malachim and rashuyot (*authorities*) and gevurot under his feet.

## 4

<sup>1</sup> Therefore, als (*since*) Rebbe, Melech HaMoshiach underwent bodily yissurim (*sufferings*),\* also you arm yourselves

\* 3:12 Ps 34:13-16 † 3:16 3:21 ‡ 3:18 Ps 16:9-10 § 3:18 See 1K 4:6; Isa 53:8

\* 4:1 4:13

with the same way of thinking as Moshiach, because the one having suffered in the basar (*flesh*) has finished with chet (*sin*),

<sup>2</sup> So as no longer to live the remaining time of the Olam Hazeh in the basar, in the ta'avot Bnei Adam (*lusts of men*), but in the ratzon HASHEM (*will of G-d*).

<sup>3</sup> For you have already spent sufficient time (*time already gone by*) in the Olam Hazeh participating in the ta'avot (*lusts*) of the Goyim, walking in darchei zimah (*the ways of licentiousness*), ta'avot (*lusts*), shichrut (*drunkenness*), orgiastic drinking mesibot (*parties*), and unlawful avodas elilim (*idolatry*).

<sup>4</sup> The Goyim think it strange<sup>†</sup> that you are not running with them into the same mabbul (*flood*) of dissipation, and so they blaspheme and commit Chillul HASHEM.

<sup>5</sup> But they will give an account to the One being ready to take his moshav (*seat*) as the Shofet of HaChayyim v'HaMesim (*the Living and the Dead*).

<sup>6</sup> For, indeed, this is the reason that the Besuras HaGeulah was preached to the mesim (*dead ones*),<sup>‡</sup> that, though judged in the basar according to men,<sup>§</sup> they might live according to G-d in the spirit.

<sup>7</sup> The Ketz (*End*) of all things now has drawn near. Let your thinking be one of zililut da'as (*sober-mindedness*), therefore, and exercise kibush hayetzer (*self-control*), for the sake of your tefillos.

<sup>8</sup> Above all else, have fervent ahavah among yourselves, for AHAVAH KOL PEYSHA'IM T'CHASSEH\* (*love covers all wrongs*).

<sup>9</sup> Practice hachnosas orchim (*hospitality*) with one another without kevetching,

<sup>10</sup> Each one according as he received a mattanah (*gift*), as k'lei kodesh ministering to one another, mefakkechim tovim (*good stewards, supervisors*) of the varied Chen v'Chesed HASHEM.

<sup>11</sup> If anyone speaks, let it be as though it were the oracles of HASHEM; if anyone ministers, let it be as by the chozek (*strength*) which HASHEM supplies, that in all things HASHEM may be glorified through Rebbe Melech HaMoshiach Yehoshua. Lo HaKavod V'HaOz L'Olemei Olamim. Omein (*To whom be the glory and the power into the ages of the ages. Omein.*)

<sup>12</sup> Chaverim, do not be surprised at the masah (*trial*) of eish (*fire*) among you coming for you for your testing, as though

<sup>†</sup> 4:4 4:12    <sup>‡</sup> 4:6 i.e., those who have died in the L-rd    <sup>§</sup> 4:6 MJ 12:23; Yn 5:25;

1Th 4:13-18    \* 4:8 Prov 10:12

some strange thing were happening to you.

<sup>13</sup> 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.

<sup>14</sup> If you are reproached for the Shem HaMoshiach, ashrei (*happy, blessed*) are you, because the Ruach of Kavod and of HASHEM<sup>†</sup> rests upon you.

<sup>15</sup> Let not any of you suffer as a rotzeach (*murderer*) or a ganav (*thief*) or an oseh ra'ah (*an evil doer*) or as one who is mitarev (*meddlesome*).

<sup>16</sup> 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.

<sup>17</sup> 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?

<sup>18</sup> And if indeed the Tzaddik is saved with difficulty, where will appear the man without chasidus [in Moshiach], the rashah and the choteh?<sup>‡</sup>

<sup>19</sup> Therefore, the ones undergoing sevalot (*sufferings, yissurim*) according to the ratzon HASHEM, let them commit their nefashot to a trustworthy Yotzer (*Creator*) while they continue to do ma'asim tovim.

## 5

<sup>1</sup> Therefore, I give this word of chozek to the Zekenim (*Elders*)\* 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:

<sup>2</sup> Exercise the avodas hakodesh ministry of Ro'eh (*Shepherd*) on behalf of the Eder HASHEM (*Flock of G-d*)<sup>†</sup> among you, serving as Mashgichim Ruchaniyim (*Spiritual Overseers*), not unwillingly, for the sake of dishonest gelt, but willingly, eagerly, in conformity with HASHEM,

<sup>3</sup> Not as domineering the ones assigned by HASHEM to your oversight, but being a mofet (*example*) for the tzon (*flock*).

<sup>4</sup> After the Sar HaRo'im (*Chief of Shepherds*) has been manifested,<sup>‡</sup> you will receive the unfading Ateret HaKavod (*Crown of Glory*).

<sup>5</sup> Likewise, bochrin (*young men*), be submissive to the Zekenim (*Elders*) and clothe yourselves in the kaftan of

<sup>†</sup> 4:14 Isa 11:2    <sup>‡</sup> 4:18 See quoted Prov 11:31    \* 5:1 See Ex 12:21    <sup>†</sup> 5:2 Jer 13:17    <sup>‡</sup> 5:4 1:20

anavah (*humility*) toward one another, because IM LALET-ZIM HU YALITZ V'LA'ANAYIM YITEN CHEN<sup>§</sup> (*Indeed HASHEM scorns the scorners, but gives grace to the humble*).

<sup>6</sup> Therefore, be humbled under the mighty hand of HASHEM, that you may be exalted in due time.

<sup>7</sup> HASHLECH AL ADONOI Y'HAVECHA V'HU Y'CHALKELECHA\* (*Cast your care on HASHEM and He will sustain you*), because HASHEM cares and is concerned about you.

<sup>8</sup> Be shomer in zililut da'as (*sober-mindedness*). Your adversary HaSatan [Samma'el], prowls around like a roaring arye (*lion*), seeking whom to swallow.

<sup>9</sup> Oppose him, firm in emunah, knowing that in the Olam Hazeh, the same Chevlei [Moshiach] are to be laid upon HaAchim b'Moshiach.

<sup>10</sup> 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.

<sup>11</sup> Lo HaKavod V'HaOz L'Olemei Olamim. Omein.

<sup>12</sup> 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.

<sup>13</sup> Drishat Shalom to you from your coequal Nivcharah (*Chosen One*), she in Bavel. Drishat Shalom also from Markos, beni.

<sup>14</sup> Greet one another with a neshikat ahavah (*kiss of agape*).

Drishat Shalom to all of you, the ones in Rebbe, Melech HaMoshiach.

## Moshiach's Letter through the Shliach Shim'on Kefa to the Brit Chadasha Kehillah (II)

<sup>1</sup> Shim'on Kefa, an eved and Shliach of Rebbe Melech HaMoshiach Yehoshua:

to the ones having obtained, with us,\* equally precious† emunah (*faith*)‡ in the Tzedek HASHEM§ of Eloheinu and Moshieinu Rebbe Melech HaMoshiach Yehoshua.

<sup>2</sup> Chesed HASHEM and Shalom HASHEM to you abundantly in the da'as (*personal, saving knowledge*) of HASHEM and Adoneinu Yehoshua.

<sup>3</sup> As the gevurat HASHEM(*the power of G-d*) has given us everything for Chayyim (*life*) and chasidus through the da'as (*personal, saving knowledge*) of the One Who bestows on us the kri'ah (*calling*) to His own Kavod (*Glory*) and Tzidkanut (*Righteousness*),\*

<sup>4</sup> So HASHEM has given us precious havtachot gedolot†(*great promises*) that through these promises you might become [regenerate] deveykus participants with the life of the teva haelohi‡(*divine nature*), having escaped the [degenerate] Olam Haze's lust engendered corruption.

<sup>5</sup> For this very reason, you must apply all zerizut (*diligence*) to supply emunah with midah hatov (*the attribute of virtue*), and midah hatov with da'as (*knowledge*),

<sup>6</sup> And da'as with shlitah atzmit (*self-control*), and shlitah atzmit with chozek (*fortitude*) and chozek with chasidus (*piety*),

<sup>7</sup> And chasidus with ahavah shel achvah (*brotherly love*), and ahavah shel achvah with ahavah (*agape*).

<sup>8</sup> For if these midos are in you increasingly, they will forestall you from being batlanim (*idlers*) and lo poreh (*unfruitful*) in the da'as (*personal saving knowledge*) of Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

<sup>9</sup> For the one with whom these middos chasidus (*qualities of piety*) are not present is an ivver (*blind man*), being short-sighted, having forgotten the tohorah (*cleansing*) of his past averos.

<sup>10</sup> Therefore, Achim b'Moshiach, be eagerly diligent to make your kri'ah (*summons*) and bechirah (*election*) sure, for,

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\* 1:1 Shlichim of Moshiach † 1:1 orthodox Jewish ‡ 1:1 the Emunah of the true Dat HaYehudit § 1:1 Dan 9:24 \* 1:3 See 1:5-7; 2:5,21; 3:13 † 1:4 3:4,9,13 cf. 2:19 ‡ 1:4 cf. Yn 1:13

if you do these things, you will never fall over a michshol (*stumbling block*).

<sup>11</sup> For thus will be richly provided for you the entrance into the Malchut Olam of Adoneinu and Moshieinu Rebbe, Melech HaMoshiach Yehoshua.

<sup>12</sup> Therefore, it is my tachlis (*purpose, final end*) always to remind you concerning these things, even though you have da'as of them and have been stabilized in HaEmes that you have.

<sup>13</sup> But I consider it befitting, as long as I am in this ohel, to arouse you with a tizkoret (*reminder*),

<sup>14</sup> Als (*since*) I know that the putting off of my mishkan is imminent, as indeed Adoneinu Rebbe Melech HaMoshiach Yehoshua made clear to me.

<sup>15</sup> And also I am eager to cause you to always possess the zichron (*memory*) of these things after my exodus.<sup>§</sup>

<sup>16</sup> For we had not followed cleverly crafted aggadot or doichek (*farfetched*) bubbemeises or reid (*hearsay*) when we made known to you the gevurah (*miraculous power*) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua and the Bi'as HaMoshiach of him; no, we had been edei re'iyah (*eyewitnesses*) of Moshiach's majestic gedulah (*greatness*).

<sup>17</sup> For having received from Elohim HaAv kavod va'oz, the bat kol was conveyed to Moshiach by the Majestic Glory, ZEH BENI AHUVI ASHER BO CHAFATSTI\* (*This is my Son, the beloved, with whom I am well pleased*).

<sup>18</sup> And this bat kol we heard out of Shomayim, having been brought with Moshiach upon the Har HaKodesh.

<sup>19</sup> 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<sup>†</sup> [of Olam Habah] dawns and the Kochav<sup>‡</sup> (*Star*) haNogah (*of Brightness, Venus*) rises in your levavot (*hearts*).

<sup>20</sup> Knowing this first: that every nevu'ah (*prophecy*) of the Kitvei Hakodesh is not of the prophet's own explanation.

<sup>21</sup> For no nevu'ah was at any time brought by the ratzon HaBnei Adam (*will of Man*), but men being carried along by the Ruach Hakodesh spoke from HASHEM.

## 2

<sup>1</sup> But there were also nevi'ei sheker (*false prophets*) among Am Yisroel just as also there will be morei sheker among

§ 1:15 T.N. Written shortly before his death al kiddush ha-Shem for his Moshiach. See Bodmer papyrus p72 showing early attestation of this authentic last will and testament of Kefa whom Nero caused to be killed. \* 1:17 Ps 2:7; Gn 22:2; Isa 42:1

† 1:19 3:18 ‡ 1:19 Num 24:17



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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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;

<sup>5</sup> 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\* and a maggid of Tzidkanut (*Righteousness*);

<sup>6</sup> 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;

<sup>7</sup> And if HASHEM delivered Lot, a tzaddik distressed by the hitnahagut (*conduct*) of the mufkarim† (*lawless*) walking in darchei zimah (*the ways of licentiousness*)

<sup>8</sup> — 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

<sup>9</sup> — 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,

<sup>10</sup> Especially the ones going after the basar (*flesh*) in ta'avah (*lust*) producing tum'a (*defilement*) and the ones despising kol samchut.‡ Bold and self-willed, these have no yirat Shomayim and therefore commit Chillul HASHEM as they slander the glorious ones,

<sup>11</sup> 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.

<sup>12</sup> But these men, like irrational beasts born b'derech hatevah (*naturally*) to be caught and killed, commit Chillul HASHEM in matters where they lack da'as. In the destruction of [the beasts], they also will be destroyed,

\* 2:5 in the Teva (Ark) † 2:7 2:8,10; 3:17 ‡ 2:10 Mt 28:18

<sup>13</sup> 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.

<sup>14</sup> 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*)!

<sup>15</sup> Forsaking the Derech HaYashar (*Straight Way*), they went astray, having followed the Derech HaBil'am Ben-B'or, who loved the sachar haresha (*reward of unrighteousness*).

<sup>16</sup> 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.

<sup>17</sup> These men are mikva'ot without mayim and mists being driven by storms, for whom has been reserved the gloom of choshech (*darkness*).

<sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> 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.

<sup>21</sup> 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.

<sup>22</sup> The word of the true mashal (*proverb*) has overtaken them: KECHLEV SHAV AL KE'OS (*As a dog having returned to its own vomit*), and a "chazir (*swine*) is washed only to wallow in the mud."

### 3

<sup>1</sup> Chaverim, this now is the second iggeret I am writing to you; in these iggrot my tachlis is to arouse your sincere levavot by way of tizkoret (*reminder*):

<sup>2</sup> Remember the divrei torah having been previously spoken by the Nevi'im HaKedoshim and the mitzvot of\* Adoneinu and Moshieinu spoken by your Shluchim.

<sup>3</sup> Knowing this first, that during the acharit hayamim there will come leitzim (*mockers, scorers*) mocking, going after their own ta'avot (*lusts*),

<sup>4</sup> 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*)."

<sup>5</sup> 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<sup>†</sup> (*By the word of the L-rd were made*).

<sup>6</sup> Through this very mayim, the tevel (*world*) of that time perished in the mabbul (*flood*).

<sup>7</sup> But the present Shomayim v'ha'Aretz are being reserved by the same Dvar HASHEM, being kept for Eish (*Fire*) for Yom HaDin and for the destruction of anshei resha (*men of wickedness*).

<sup>8</sup> Chaverim, let not this one thing escape your notice, that "A thousand years in the eyes of HASHEM is like one day"<sup>‡</sup> and one day like a thousand years.

<sup>9</sup> But HASHEM is not slow concerning his havtachah (*promise*), as some consider slowness, but is demonstrating savlanut (*patience*)<sup>§</sup> toward you, not wanting any to perish but all to come to teshuva (*repentance*).

<sup>10</sup> But the Yom HASHEM will come as a ganav (*thief*), in which the Shomayim with great suddenness will pass away and the elements, burning up, will be destroyed, and the Olam Hazeh and its ma'asim will be found out.\*

<sup>11</sup> Als (*Since*) all these things will thus be destroyed, what kinds of persons ought you to be in hitnahagut (*conduct*) that is characterized by kedushah and chasidus,

<sup>12</sup> Awaiting and hastening the Bias HaMoshiach of the Yom HASHEM, because of which the Shomayim will be turned into Eish (*Fire*) and destroyed, and the elements set ablaze and melted.

<sup>13</sup> But SHOMAYIM CHADASHIM VA'ARETZ CHADASHA<sup>†</sup> according to the havtachah (*promise*) of HASHEM we await, in which Tzidkanut (*Righteousness*) dwells.

<sup>14</sup> Chaverim, als you await these things, be eager to be found in shalom by him TAMIM U'MUM<sup>‡</sup> (*unblemished and unspotted*).

<sup>15</sup> And regard the savlanut (*patience*) of Adoneinu as Yeshu'at Eloheynu. So also our Chaver and Ach b'Moshiach

<sup>†</sup> 3:5 Ps 33:6    <sup>‡</sup> 3:8 Ps 90:4    <sup>§</sup> 3:9 3:15    \* 3:10 Num 32:23    <sup>†</sup> 3:13 Isa 65:17  
cf. Isa 66:22    <sup>‡</sup> 3:14 Ex 12:5; Lv 22:20; Isa 53:7,9

Sha'ul, according to the chochmah (*wisdom*) having been given to him, wrote to you.

<sup>16</sup> 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*).

<sup>17</sup> 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.

<sup>18</sup> 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.*)

## Moshiach's Letter through the Shliach Yochanan to the Brit Chadasha Kehillah (I)

### *Introduction*

As we meditate on the words of the Shliach Yochanan, the Talmid ha'ahuv, it is clear that he is the ed re'iyah eyewitness of the Hagbah and Histalkus and Techiyas HaMoshiach of Rebbe Melech HaMoshiach. If we read and re-read his words, the Chasidic hiskashrus devotion Yochanan has to his Moshiach will be ours. On his identity as the Talmid ha'ahuv see Yn 20:2-8; 19:25-27; 13:23-24. He is our eyes and ears at the Moshiach's Tish and His final ma'amar and at every key point in His journey. Yochanan speaks with the confidence of an eyewitness and with just such familiarity and precision: see Yn 3:1; 6:5-7; 12:3,21; 13:36; 14:5,8,22; 18:13.

<sup>1</sup> 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\* touched: the Dvar HaChayyim (*Word of Life*)!

<sup>2</sup> 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<sup>†</sup> and made hisgalus (*appearance of, exposure of in revelation*) to us.‡

<sup>3</sup> 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§ and our deveykus (*attachment to G-d*) is with HaAv and with the Zun foon Der Oybershter, Moshiach Yehoshua/Yeshua.

<sup>4</sup> And these things we\* write, that the simcha of us may be made shleimah.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> But if our halakhah is in the Ohr as He is in the Ohr, we have hitkhabrut (*joining, adhesion, fellowship*) with one

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\* 1:1 Shlichim, Ac 1:21-25    † 1:2 Yn 1:1-4,14    ‡ 1:2 Shlichim    § 1:3 Shlichim  
of Rebbe, Melech HaMoshiach    \* 1:4 Shlichim

another and the dahm of Yehoshua, HaBen of HASHEM,<sup>†</sup> gives us tohorah (*cleansing*) from kol chet.<sup>‡</sup>

<sup>8</sup> If we make the claim that we do not have avon (*sin*), we cause ourselves to fall under mirmah<sup>§</sup> (*deceit, fraud*) and HaEmes is not in us.\*

<sup>9</sup> 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.<sup>†</sup>

<sup>10</sup> If we make the claim that we have not committed averos, a shakran (*liar*) we make Him, and the dvar of Him is not in us.

## 2

<sup>1</sup> 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.

<sup>2</sup> And he is the kapporah for chattoteinu, not for ours only, but also for the kol HaOlam Hazeh.\*

<sup>3</sup> And by this we have da'as that we have da'as of Him, if over the mitzvot of Him we are shomer.

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> The one claiming to make his maon in Him ought with the halakhah of that One so he should have his derech.<sup>†</sup>

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> The one claiming in the Ohr (*Light*) to be and the Ach b'Moshiach of him hating, is in the choshech still.<sup>‡</sup>

<sup>10</sup> The one with ahavah for the Ach b'Moshiach of him makes his maon<sup>§</sup> (*dwelling, permanent residence*) in the Ohr (*Light*), and a cause for michshol (*stumbling, falling*) is not in him.\*

† 1:7 See Isa 4:2    ‡ 1:7 Isa 2:5    § 1:8 Isa 53:9    \* 1:8 Prov 20:9; Jer 2:35    † 1:9 Dt 32:4; Ps 32:5; 51:2; Prov 28:13; Mic 7:18-20    \* 2:2 Lv 5:15; Isa 53:10    † 2:6 Yn 14:1,23; Ps 1:6    ‡ 2:9 Lv 19:17    § 2:10 Yn 14:2,23    \* 2:10 Ps 119:165

<sup>11</sup> But the one hating the Ach b'Moshiach of him is in the choshech and walks his derech in the choshech and does not have da'as where he goes, because the choshech blinded his eyes.

<sup>12</sup> I write to you, yeladim, because your averos have been granted selicha (*forgiveness*) because of SHMO (*His Name*).<sup>†</sup>

<sup>13</sup> I write to you, avot, because you have had da'as of the One Who is Bereshis; I write to you, yungelait (*young people*), because you have conquered the evil one.

<sup>14</sup> I wrote to you, yeladim, because you have had da'as of HaAv; I wrote to you, avot, because you have had da'as of the One Bereshis. I wrote to you, yungelait (*young people*), because you are chazakim (*strong ones*) and the Dvar HASHEM makes His maon in you and you have conquered the evil one.

<sup>15</sup> Do not have ahavah for the Olam Hazeh, neither the things in the Olam Hazeh. If anyone has ahavah for the Olam Hazeh, the Ahavas [Elohim] HaAv is not in him.

<sup>16</sup> For all that is in the Olam Hazeh, the ta'avah (*lust*) of the basar and the ta'avah of the eyes and the gaa'vah (*pride*) in the chashuve (*prominence*) of what one has in this life, one's vital possessions, all this is not of HaAv but is of the Olam Hazeh.<sup>‡</sup>

<sup>17</sup> And the Olam Hazeh is making its histalkus (*passing away*) and the ta'avah (*lust*) of it, but the one doing the ratzon HASHEM has his maon lanetzakh (*permanent dwelling place to remain for ever*).

<sup>18</sup> Yeladim, it is the sha'ah ha'achronah (*the last hour; time*), and as you heard that Anti-Moshiach is coming, even now many Anti-Moshiachs<sup>§</sup> have come, from which we have da'as that it is the sha'ah ha'achronah.

<sup>19</sup> They went out and departed from us, but they were not of us; for if they were of us, they would have abided with us; but they went out that it may be niglah (*be revealed*) that none of them belongs to us.\*

<sup>20</sup> And you have a<sup>†</sup> mishcha (*anointing*) from HaKadosh and you have da'as of all.<sup>‡</sup>

<sup>21</sup> I did not write an iggeret kodesh to you because you do not have da'as of HaEmes, but because you do have da'as of HaEmes and that kol sheker (*every falsehood*) is not of HaEmes.

<sup>22</sup> Who is the shakran (*liar*)? Who but the one making hakhchashah (*denial*) and claiming that Yehoshua is not the Rebbe, Melech HaMoshiach? This one is the Anti-Moshiach, the one making hakhchashah (*denial*) of HaAv and HaBen.

<sup>†</sup> 2:12 Ps 25:11    <sup>‡</sup> 2:16 Gn 3:6; Prov 27:20    <sup>§</sup> 2:18 nevi'ei sheker, 4:1    \* 2:19 Yn 6:70; 13:30    <sup>†</sup> 2:20 Ruach Hakodesh    <sup>‡</sup> 2:20 Jer 31:34

<sup>23</sup> No one making hakhchashah of HaBen has HaAv; the one making hoda'ah (*confession*) of HaBen has HaAv also.

<sup>24</sup> 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.

<sup>25</sup> And this is the havtachah (*promise*) which He promised us, Chayyei Olam.

<sup>26</sup> These things I wrote to you concerning the (*nevi'ei sheker*) deceiving you.

<sup>27</sup> And the 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<sup>§</sup> 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.\*

<sup>28</sup> And now, yeladim, remain in Him, that when He makes His hisgalus (*revelation, unveiling appearance*) we may have bitachon and not have bushah (*shame*) before Him at the Bi'as HaMoshiach.

<sup>29</sup> If you have da'as that He is tzaddik, you have da'as that also everyone who is a po'el tzedek (*worker of righteousness*) has been born of Him.

### 3

<sup>1</sup> 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.

<sup>2</sup> Chaverim, now yeladim of Elohim we are, and not yet it is niglah (*is revealed*) what we will be. We have da'as that when He is niglah, like Him we will be, because we will see Him as He is.\*

<sup>3</sup> And everyone having this tikvah (*hope*) in Him keeps himself in tohorah (*purification, keeps himself pure*), even as that One is tahir.†

<sup>4</sup> Everyone practicing chet also does averah, and chet is averah al HaTorah.

<sup>5</sup> And you have da'as that that One niglah (*is revealed*) that chata'einu (*our sins*) He might take away,‡ and chet in Him is not.§

<sup>6</sup> Everyone making his maon in Him does not go on sinning; everyone sinning has not seen Him nor has had da'as of Him.

<sup>7</sup> Yeladim, let no\* deceive you; the one practicing tzedek is tzodek, even as that One is Tzaddik.

§ 2:27 Ruach Hakodesh \* 2:27 Jer 31:34 \* 3:2 Ps 17:15 † 3:3 Ps 18:26

‡ 3:5 Isa 53:4,12 § 3:5 Isa 53:9 \* 3:7 navi sheker, 1Y 4:1



<sup>8</sup> 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.

<sup>9</sup> 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.<sup>†</sup>

<sup>10</sup> 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.

<sup>11</sup> Because this is the divrei Torah which we heard from the beginning, that we have ahavah one for another,

<sup>12</sup> Not as Kayin, who was of the evil one, and slaughtered the ach of him; and for what cause did he slaughter him? Because the ma'asim of him were ra'im and the ma'asim of the ach of him were ma'asei tzedek.<sup>‡</sup>

<sup>13</sup> And, Achim b'Moshiach, do not marvel if the Olam Hazei hates you.

<sup>14</sup> We have da'as that we have made our histalkus (*passing*) out of Mavet into Chayyim, because we have ahavah for the Achim b'Moshiach; the one not having ahavah makes his ma'on in death.

<sup>15</sup> 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.

<sup>16</sup> By this we have had da'as of ahavah, because that One on behalf of us laid down his nefesh;<sup>§</sup> and we ought, on behalf of the Achim b'Moshiach, to lay down our nefashot.

<sup>17</sup> Now whoever has vital possessions of the Olam Hazei and sees the Ach b'Moshiach of him being nitzrach (*needy*) and has no rachamim (*mercy*) on him\* and refuses gemilut Chesed, how does the ahavas HASHEM make ma'on in him?

<sup>18</sup> Yeladim, let us not have ahavah in dvar or in lashon but in ma'aseh and in Emes.<sup>†</sup>

<sup>19</sup> And by this we will have da'as that we are of HaEmes, and before Him we will persuade our levavot,

<sup>20</sup> That if our levavot condemn us, HASHEM is greater than our levavot, and He has da'as of all things.

<sup>21</sup> Chaverim, if our levavot do not bring us under the gezar din (*verdict*) of ashem (*guilty*), we have bitachon before HASHEM.

<sup>22</sup> And whatever we request, we receive from Him, because we are shomer of His mitzvot and the things pleasing before Him we practice.

<sup>†</sup> 3:9 Ps 119:3    <sup>‡</sup> 3:12 Gn 4:8; Ps 38:20; Prov 29:10  
Dt 15:7,8    <sup>†</sup> 3:18 Ezek 33:31

<sup>§</sup> 3:16 Isa 53:10    \* 3:17

<sup>23</sup> 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.

<sup>24</sup> 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.‡

## 4

<sup>1</sup> Chaverim, do not believe every ruach.\* But test the ruchot (*spirits*), if they be of HASHEM, because many nevi'ei sheker have gone out into the Olam Hazeh.

<sup>2</sup> By this we have da'as of the Ruach Hakodesh of HASHEM: every ruach which makes hoda'ah (*confession*) of Yehoshua, Rebbe, Melech HaMoshiach as having come in the basar is of HASHEM,

<sup>3</sup> And every ruach which does not make hoda'ah of Yehoshua is not of HASHEM. And this is the ruach of the Anti-Moshiach, which you have heard that it is coming; and now it already is in the Olam Hazeh.

<sup>4</sup> Yeladim, you are of HASHEM, and you have overcome them, because greater is the One in you than the one in the Olam Hazeh.†

<sup>5</sup> They are of the Olam Hazeh; therefore, of the Olam Hazeh they speak, and the Olam Hazeh pays heed to them.

<sup>6</sup> We are of HASHEM; the one having da'as of HASHEM pays heed to us; he who is not of HASHEM does not pay heed to us. From this we have da'as of the Ruach‡ of Emes and the ruach tatu'im (*spirit of delusion, error*).

<sup>7</sup> Chaverim, let us have ahavah one for another, because ahavah is of HASHEM, and everyone having ahavah has been born of HASHEM and has da'as of HASHEM.

<sup>8</sup> The one not having ahavah did not have da'as of HASHEM, because HASHEM is ahavah.

<sup>9</sup> By this was made hisgalus of the ahavah of HASHEM among us, because HASHEM has sent His Ben Yechid into the Olam Hazeh that we may live through Him.§

<sup>10</sup> In this is ahavah, not that we have had ahavah for HASHEM, but that HASHEM had ahavah for us and gave His Zun fun der Oybershter as a kapporah for chattoteinu.

<sup>11</sup> Chaverim, if HASHEM so had ahavah for us, also we ought to have ahavah one for another.

‡ 3:24 Yn 14:21,23; Ro 8:9,14,16 \* 4:1 Jer 29:8 † 4:4 2Kgs 6:16 ‡ 4:6 Hakodesh

§ 4:9 Yn 3:16

<sup>12</sup> No one has ever beheld HASHEM. If we have ahavah one for another, G-d makes His ma'on in us and the Ahavas HASHEM in us has been made shleimah.

<sup>13</sup> By this we have da'as that we have our ma'on in Him and He in us, because of the Ruach Hakodesh of Him He has given us.

<sup>14</sup> And we\* have beheld and we give solemn hoda'ah that HaAv has sent HaBen as Moshi'a HaOlam (*Go'el, Oisleizer*).

<sup>15</sup> Whoever makes hoda'ah (*confession*) that Yehoshua (*Yeshua*) is the Zun fun der Oybershter, HASHEM makes His ma'on in him and he in HASHEM.

<sup>16</sup> 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.

<sup>17</sup> 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 Haze.

<sup>18</sup> Pachad (*fear*) is not in ahavah, but the ahavah hashleimah casts out pachad, because pachad has to do with pachad of the onesh (*punishment*) and the one with pachad has not been perfected in ahavah.

<sup>19</sup> We have ahavah because rishonah He had ahavah for us.

<sup>20</sup> 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?

<sup>21</sup> And this mitzvah we have from Him that the one having ahavah for HASHEM should have ahavah also for the Ach b'Moshiach of him.

## 5

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> For this is the ahavas HASHEM, that we are shomer over His mitzvot, and His mitzvot are not burdensome.\*

<sup>4</sup> Because whatever† that has been born of HASHEM obtains nitzachon (*victory*) over the Olam Haze. And this is the nitzachon (*victory*), the nitzachon that overcomes the Olam Haze, even‡ our emunah (*faith*).

\* 4:14 Shlichim      \* 5:3 Dt 30:11      † 5:4 refers to every believer      ‡ 5:4 what makes us a believer

<sup>5</sup> And who is the one overcoming the Olam Hazeh except the one with emunah that Yehoshua is the Zun fun der Oybershter?

<sup>6</sup> 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.

<sup>7</sup> Because there are shloshah giving solemn eidus:

<sup>8</sup> the Ruach Hakodesh and the mayim and the dahm, and the shloshah are for solemn eidus.

<sup>9</sup> If the solemn eidus of Bnei Adam we receive, the solemn eidus of HASHEM is greater, because this is the eidus of HASHEM that He has testified concerning the Son of the Oybeshter.

<sup>10</sup> 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.

<sup>11</sup> And this is the eidus, that HASHEM gave Chayyei Olam to us, and this Chayyim is in His Zun fun der Oybershter.

<sup>12</sup> The one having HaBen has HaChayyim; the one not having the Zun fun der Oybershter does not have Chayyim.

<sup>13</sup> 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. §

<sup>14</sup> 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.

<sup>15</sup> 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.\*

<sup>16</sup> 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.

<sup>17</sup> Kol avon is chet, and there is chet not leading to mavet.

<sup>18</sup> We have da'as that everyone having been born of HASHEM does not continually sin, but the One having been born of G-d (*Zun fun der Oybershter Moshiach*) is shomer over him and HaSatan does not touch him.

<sup>19</sup> We have da'as that we are of HASHEM and the whole Olam Hazeh lies under HaSatan.

<sup>20</sup> And we have da'as that the Zun fun der Oybershter has come and has given us binah that we may have da'as of the One who is the True One, The Omein, and we are in the One who is The Omein, even in HaBen of Him, Moshiach Yehoshua. This one is the El HaAmitti and Chayyei Olam.<sup>†</sup>

<sup>21</sup> Yeladim, keep yourselves from elilim.<sup>‡</sup>

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<sup>†</sup> **5:20** Jer 24:7    <sup>‡</sup> **5:21** Jer 5:18

## Moshiach's Letter through the Shliach Yochanan to the Brit Chadasha Kehillah (II)

<sup>1</sup> From the Zaken\* (*Elder*). 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*),

<sup>2</sup> Because of HaEmes that dwells inside us, and will be immanu (*with us*) for Yamim HaOlam.

<sup>3</sup> 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*).

<sup>4</sup> 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.†

<sup>5</sup> And now I beseech you, Gevirah,‡ not as a mitzvah chadasha (*new commandment*) I am writing you, but that which we had meyReshit (*from the Beginning*): that we should have ahavah (*agape*) one for the other.§

<sup>6</sup> And this is ahavah, that we should walk with a halichah according to the Mitzvot of Rebbe, Melech HaMoshiach; this is the mitzvah just as you have heard it meyReshit. You must walk in it.\*

<sup>7</sup> Because mat'im rabbim (*many misleaders, deceivers*) have gone out into the world, the ones not making the Ani Ma'amin toda'ah (*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.

<sup>8</sup> Watch out for yourselves, lest you lose what we worked for, but may receive a sachar maleh (*full reward*).

<sup>9</sup> 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.

<sup>10</sup> If anyone comes to you and does not bring this torah, do not receive him into your house,† and do not give him Drishat Shalom.

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\* 1:1 Ex 3:16 † 1:4 1:3 ‡ 1:5 1:1 § 1:5 Yn 13:34 \* 1:6 1:5 † 1:10 kehillah, shtiebel

<sup>11</sup> For the one giving Drishat Shalom to him has shuttafut (*partnership*) with his ma'asim hara'im (*evil deeds*).

<sup>12</sup> 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*),<sup>‡</sup> that our simcha (*joy*) may be shleimah (*complete*).

<sup>13</sup> Drishat Shalom from the Banim of your Achot HaBechirah (*Chosen Sister*).

## Moshiach's Letter through the Shliach Yochanan to the Brit Chadasha Kehillah (III)

### *Introduction*

It is possible that the first book of the Brit Chadasha was written by Ya'akov Ben Dovid, possibly around 45 C.E. However, this iggeret hakodesh is written by Moshiach's Shliach Yochanan to Gaius with the prayer that as Gaius prospers spiritually, he will succeed in every aspect of his life. It appears that the Shliach Yochanan had led Gaius to faith in the Moshiach (see verse 3-4) and Gaius in turn had shown kindness and *hachnosas orchim* (*hospitality*) to certain of Moshiach's traveling emissaries, who had reported Gaius' generosity (verse 6) before the Kehillah where the Shliach Yochanan is now, probably the same kehillah in Asia Minor where Yochanan did much of his other writing: his Besurah Geulah, his other iggrot kodesh, and his 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; 1Y 5:13; 1Y 4:13; 5:10; 3:18-19; MJ 6:11; 10:22. As we study the Holy Bible we find that we can discover there (not in emotional experience or in our circumstances) that we are heirs of salvation and children with a heavenly calling, citizenship, and destiny. See also 2Ti 3:14; Co 2:2; 1Th 1:5; Ro 14:5; 4:21; 1Th 2:13; Ac 2:38; 5:32; Ga 3:2; Ac 15:8; 1Y 3:24; Ep 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 1Y 2:3-5; 3:9f,14,18f; 4:7; 5:1,4,18; 1Y 3:19; 1Y 1:6; 2:4,9-11,23; 3:6-10; 4:8,20; 2Y 9; 3Y 11.

1 From the Zaken\* (*Elder*). To Gaius HaAhuv (*Gaius the beloved*), for whom I have ahavah (*agape*) b'Emes.

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\* 1:1 Ex 3:16



<sup>2</sup> Chaver, it is my tefillah that all may be hatzlocha (*successful*) with you, and that you may be shalem b'guf (*healthy*), just as your nefesh (*soul*) is matsli'ach (*successful*).

<sup>3</sup> 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*).

<sup>4</sup> I have no greater simcha than this, to hear of my bnei b'Moshiach, that their walk is halakhah b'Derech Emes.

<sup>5</sup> Chaver, you do a thing of emunah (*faith*) when it is done for the Achim b'Moshiach,<sup>†</sup> especially when they are people you don't know.

<sup>6</sup> 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.

<sup>7</sup> For, on behalf of HASHEM they went forth,<sup>‡</sup> taking nothing from the Goyim.

<sup>8</sup> Therefore, we ought to give hachnosas orchim (*hospitality*) to such, in order that we may be ozrim (*helpers*) with HaEmes.

<sup>9</sup> I wrote something to the kehillah [there]; but Diotrephes, who has fallen in love with being “Rosh of the Kehillah,” does not receive us.

<sup>10</sup> Oib azoi (*consequently*), if I come, I will remember his “ma'asim” (*works*) which he does, his bringing unjustified charges against us with lashon horah (*evil speech*). And not being satisfied with performing these “mitzvot”, he even refuses to receive the Achim b'Moshiach, and, those intending to do so, he hinders and expels out of the kehillah.

<sup>11</sup> Chaver, do not imitate HaRah (*Evil*); rather, imitate HaTov (*Good*). The one doing HaTov is from HASHEM. The one doing HaRah has not regarded HASHEM.

<sup>12</sup> 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.

<sup>13</sup> I had many things to write to you, but I do not want to write to you with pen and ink.

<sup>14</sup> But I have the tikvah (*hope*) to see you imminently, and we will speak panim el panim (*directly, in person*).

<sup>15</sup> Drishat Shalom to you. Drishat Shalom from the Chaverim [here]. Drishat Shalom by name to each of the Chaverim [there].

<sup>†</sup> 1:5 engaged in the Shlichus (Divine Mission) of Messianic Kiruv Rechokim itineration in the kehillot    <sup>‡</sup> 1:7 in the Shlichus of Moshiach's Kiruv Rechokim

# Moshiach's Letter through Yehuda, the Brother of the shliach Ya'akov, to the Brit Chadasha Kehillah

## Introduction

Notice that this man Yehuda, a direct descendant of King Dovid as well as a brother of one of the Shluchim and a half-brother of Moshiach, is in a position to know what Moshiach Yehoshua taught about the Eish of Gehinnom, mentioned in verse 7 as Eish Olam (eternal fire) and alluded to again in verse 22. Yehuda is mentioned in Mt 13:55 and was a leader in the early Kehillah whose letter has been treasured from earliest times. Yehuda is one of the iggrot kodesh of the Masores HaZekenim of the Adat Bnei Yisroel of the Derech HASHEM, the authentic Judaism whose objective body of torah all Moshiach's Shluchim submitted to in Jerusalem, including the Shliach to the Nations, Rav Sha'ul.

<sup>1</sup> From Yehuda, eved (*servant*) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua and brother of Ya'akov; \* To HaKeru'im (*the Called Ones*), beloved in Elokim HaAv and HaShemurim (*the Guarded ones*) for Rebbe, Melech HaMoshiach Yehoshua.

<sup>2</sup> Rachamim HASHEM and Shalom HASHEM and Ahavas HASHEM to you abundantly!

<sup>3</sup> 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† Emunah (*Faith, the Emunah of the true Dat HaYehudit*), which was once for all time handed over and transmitted to the Kedoshim.

<sup>4</sup> For certain men, anshei resha (*men of wickedness*), written down long ago‡ for this harsha'ah (*condemnation*),§ have infiltrated our ranks, men twisting the Chen v'Chesed HaElokeinu into a license for sensual self-indulgence and denying our only Ribboneinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

<sup>5</sup> Now I wish to remind you, though you are fully informed, that HASHEM, Who once saved a people from Eretz Mitzrayim (*Egypt*), afterwards destroyed every Apikoros not having Emunah (*Faith*).

<sup>6</sup> And you have da'as about the malachim (*angels*), not being content to keep their positions of Memshalah (*Rule, Dominion*), having deserted their own station, these malachim

\* 1:1 See Mt 13:55    † 1:3 correct Orthodox Jewish    ‡ 1:4 in the sfarim of HASHEM    § 1:4 Dan 7:10; Rv 20:12; 1K 2:8

HASHEM has kept under sharsherot (*chains*) oif eibik (*forever*), under choshech\* for the Mishpat HaYom HaGadol, the Judgment of the Great Day.†

7 As S'dom and Amora and the cities around them, in a doime (*similar*) manner to these, indulging in gilui arayot (*sexual immorality*) against the course of nature and turning aside and going after alien flesh, are set forth to lie in public view as a mofet (*example*), undergoing the onesh of Eish Olam‡(*Eternal Fire*).

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, Mikha'el the Sar HaMalachim,§ when he took issue with HaSatan and disputed about the geviyyat Moshe\* (*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† and to the Toyus Bil'am‡(*Error of Balaam*) they surrendered for revach (*gain*), and in the mered (*rebellion*) of Korach against HaMemshalah§ they were destroyed!

12 These [men] are hidden reefs [moored at] your seu-das (*agape-feasts*), feasting with you without yires-hakoved, shepherding themselves, waterless clouds being carried away by winds, autumn trees without fruit, twice dead, torn up from their shorashim (*roots*),

13 Wild waves of the sea, foaming up their ma'asim hara'im (*evil deeds*), wandering kokhavim (*stars*) for whom the shvartz gloom of choshech has been reserved oif eibik (*forever*).

14 But also it was about these [men] that Chanokh, in the seventh [generation] from Adam, prophesied, saying, "Hinei, Adonoi comes with His ten thousands of malachim,

15 For the purpose of bringing all to Mishpat and for the purpose of proving guilty every neshamah of all of its deeds done

\* 1:6 See 2K 2:4    † 1:6 the Yom HaDin    ‡ 1:7 Isa 66:24; Mt 25:46; Rv 20:10  
§ 1:9 Dan 10:13    \* 1:9 Rabbeinu    † 1:11 Gn 4:3-8    ‡ 1:11 Ex 31:16    § 1:11 Ex 16:1-35

without yires-hakoved and of all the harsh things chote'im (*sinnners*) without yires-hakoved spoke against Him."

<sup>16</sup> 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.

<sup>17</sup> But you, Chaverim, keep in mind the predictions\* of the Shlichim of Rebbe Melech HaMoshiach Adoneinu Yehoshua,

<sup>18</sup> Because they were telling you that at Acharit HaYamim (*the End of Days*), there will be leitzim† (*scoffers*) walking according to their ta'avot (*lusts*) without yires-hakoved.

<sup>19</sup> These [men] are the ones causing division, worldly men, not having the Ruach Hakodesh.

<sup>20</sup> But you, Chaverim, build yourselves up on what is kodesh kodeshim (*most holy*) of yours, your‡ Emunah§ (*Faith*), davening in the Ruach Hakodesh.

<sup>21</sup> Keep yourselves in the Ahavas HASHEM, awaiting the rachamim of Rebbe, Melech HaMoshiach Adoneinu Yehoshua unto Chayyei Olam.

<sup>22</sup> To those who are wavering, show rachamim; others, deliver, snatching them out of the Eish.\*

<sup>23</sup> On others, have rachamim mixed with yires-hakoved, hating even the undergarment defiled by corrupt human nature.

<sup>24</sup> Now to the One who is able to stand shomer over you, to make you moineia (*prevented*) from falling, and to set you unblemished in the presence of his Shekhinah, with sasson rav (*much rejoicing*),

<sup>25</sup> To HaElohim HaYachid Moshieinu (*to the only G-d our Savior*), through Rebbe Melech HaMoshiach Adoneinu Yehoshua, be HaKavod (*Glory*) and HaGedulah (*Greatness*) and HaMemshalah (*Rule*) and HaGevurah (*Might*) Mei-Olam V'ad Atah V'ad Olemei Olamim (*before all time, now, and forever*.) Omein.

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\* 1:17 2K 3:3 † 1:18 Ps 1:1 ‡ 1:20 correct, Orthodox Jewish § 1:20 1:3, the Emunah of the true Dat HaYehudit \* 1:22 Olam, Isa 66:24

## Hisgalus (The Revelation)

<sup>1</sup> The Hisgalus\* of Rebbe, Melech HaMoshiach Yehoshua which HASHEM gave to him to show to his mesharetim (*servants, klei kodesh, ministers*) MAH DI LEHEVE (*what will happen*),† the things which are destined to take place, and speedily; Rebbe, Melech HaMoshiach made it known by sending his malach (*angel*) to his mesharet (*servant, keli kodesh, minister*), Yochanan.‡

<sup>2</sup> Yochanan gave solemn eidus (*testimony*) to the Dvar HASHEM and to the eidus of Rebbe, Melech HaMoshiach, even to all that Yochanan saw.

<sup>3</sup> Ashrey (*Blessed, Happy*) is the one reading and the ones hearing the divrei hanevu'ah (words of [this] prophecy) and remaining shomer regarding what is written in it, for karov (*near*) is HaYom.§

<sup>4</sup> Yochanan to the sheva (*seven*) hakehillot (*congregations*) in Asia: Chen v'Chesed HASHEM to you and Shalom from the One who is,\* who was, and who is to come,† and from the shevat haruchot‡ which are before HASHEM's Kes (*Throne*).§

<sup>5</sup> And from Rebbe, Melech HaMoshiach, the ed hane'eman (*faithful witness*), the BECHOR (*Firstborn*) of the Mesim and the Nagid, ELYON L'MALKHEI ARETZ (*Leader, Most exalted of Kings of the earth*).\* To the One who has ahavah for us and has freed us† [from the Golus of] peyshaeinu (*our rebellions*)‡ by§ the dahm of him,\*

<sup>6</sup> And made us a Malchut (*Kingdom*), a Mamlekhet kohanim (*a Kingdom of priests*),† kohanim doing avodas kodesh sherut to his Elohim HaAv, lo hakavod v'hagevurah l'olmey olamim. Omein (*to him be glory and powerful dominion forever and ever. Omein*).‡

<sup>7</sup> Hinei, Hu habah (*He comes*) with HA'ANANIM (*glory clouds*) and kol ayin (*every eye*) will see him, even the ones

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\* 1:1 Revelation, Appearance, Exposure of what is Nistar (*Hidden*), Sod (*Secret*), Raz (*Mystery*) † 1:1 Dan 2:28f ‡ 1:1 Am 3:7 § 1:3 the time of crisis and the events related to the Bias HaMoshiach \* 1:4 Ex 3:14 † 1:4 Isa 41:4 ‡ 1:4 See Rv 5:6 possibly the Ruach Hakodesh; see Isa 11:2; Zech 3:9; 4:10, the Seven-Fold Spirit of G-d § 1:4 merkavah chariot throne in Shomayim, Ezek 1:4-28 \* 1:5 **Bechor...Elyon l'Malkhei Aretz** Ps 89:28 † 1:5 Isa 59:2; 53:3 ‡ 1:5 Isa 53:5 § 1:5 Geulah redemption through the kofer pedut ransom korban kapporah of his nefesh (Isa 53:10) in the kapporah atonement of the dahm of him \* 1:5 Ps 130:8; Isa 40:2; Ps 89:38; Jer 42:5; Isa 55:4; Gn 22:8; Ex 12:13; Isa 53:7; Lv 17:11 † 1:6 Ex 19:6 ‡ 1:6 Ex 19:6; 23:22; Isa 61:6

who PIERCED HIM, and all the mishpachot (*families*) of ha'arets will MOURN for Him. Ken, even so. Omein. §

<sup>8</sup> Ani Hu the Aleph and the Tav, says HASHEM Adonoi, the One who is and the One who was and the One coming, Adonoi Tzivos (*L-rd of armies*).\*

<sup>9</sup> I, Yochanan, your Ach b'Moshiach and your fellow partaker taking the chelek (*inheritance*) in the tzarah†(*trouble*), the Chevlei Moshiach (*birthpangs of Moshiach*), and the Malchut (*Kingdom*) and the savlanut (*patient endurance*) in Moshiach — I was on the island called Patmos because of the Dvar HASHEM and the eidus (*witness*) of‡ Yehoshua. §

<sup>10</sup> 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,\*

<sup>11</sup> 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.†

<sup>12</sup> Then I turned to see the kol which was speaking with me, and, having turned, I saw sheva menorot zahav (*seven golden menorahs*).‡

<sup>13</sup> And in the midst of the menorot stood One like the Bar Enosh, § having been clothed in a Beketch (*long coat*) reaching to the feet and having been wrapped around at the chest with a golden gartel.\*

<sup>14</sup> 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*).†

<sup>15</sup> And the feet of him were like burnished bronze as if in a furnace having been made to glow, and the kol (*voice*) of him as the sound of mayim rabbim (*many waters*).‡

<sup>16</sup> 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. §

<sup>17</sup> And when I saw him,\* I fell at the feet of him as though dead, and he placed the yamin (*right hand*) of him upon me

§ 1:7 Dan 7:13; Zech 12:10f; Gn 12:3; 28:14 \* 1:8 Ex 3:14; Isa 41:4; Am 3:13; 4:13 TARGUM HA-SHIVIM † 1:9 Mt 24:15f ‡ 1:9 Rebbe, Melech HaMoshiach

§ 1:9 Ex 20:18; Dan 8:1 \* 1:10 Ezek 3:12; Ex 19:16 † 1:11 Isa 30:8 ‡ 1:12

Zech 4:2; Ex 25:31-40 § 1:13 Dan 7:13-14; Ezek 1:26 \* 1:13 Dan 7:13; Ezek 1:26; 9:2,11 TARGUM HA-SHIVIM; Dan 10:5,16; Isa 6:1 † 1:14 Dan 7:9 ‡ 1:15

Dan 10:6; Ezek 1:7,24; 43:2; Isa 1:20; 49:2; Judg 5:31 § 1:16 Isa 1:20; 49:2; Judg

5:31 \* 1:17 Moshiach

saying, Do not fear; I am HaRishon (*The First*) and HaAcharon (*The Last*)<sup>†</sup>

<sup>18</sup> 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 maftekhhot haMavet (*keys of Death*) and the maftekhhot haShe'ol (*keys of the abode of the Dead*).<sup>‡</sup>

<sup>19</sup> Therefore, write down the Chazon<sup>§</sup> (*Revelation, Prophecy, Vision, Hisgalus*), that is, the things you saw and the things which are and the things which are about to happen after these things.\*

<sup>20</sup> The raz (*mystery, sod*) of the shevat hakokhavim (*seven stars*) which you saw in the yamin (*right hand*) of me and the sheva golden menorot: the shevat hakokhavim are the malachim (*angels*) of the Kehillot (*Congregations*) and the sheva menorot are the sheva Kehillot.

## 2

<sup>1</sup> To the malach (*angel*) of the Kehillah (*Congregation*) in Ephesus, write: These things says the One holding shivat hakokhavim (*seven stars*) in the yamin (*right hand*) of him, the One walking in the midst of the sheva menorot hazahav (*seven golden menorahs*):

<sup>2</sup> I have da'as of your ma'asim (*deeds*) and your amal (*toil*) and the savlanut (*patient endurance*) of you [plural] and that you cannot bear anshei resha (*evil men*), and have tested the ones making the claim that they are “Rebbe, Melech HaMoshiach’s shlichim” and are not, and found them kozvim (*liars*).

<sup>3</sup> And you have savlanut (*patient endurance*), and you have persevered because of ha-Shem of me and have not become weary.

<sup>4</sup> But I have this against you, that you abandoned your Ahavah HaRishonah.\*

<sup>5</sup> Therefore, let there be zikaron (*remembrance*) of from where you have fallen and make teshuva (*repentance, turning from sin to G-d*) and do the Ma'asim HaRishonim; but, if not, I am coming to you [plural] and I will remove your menorah from its place, unless you make teshuva.

<sup>6</sup> But this you have, that you loathe the ma'asim ra'im (*evil deeds*) of the Nicolaitans, which also I loathe.<sup>†</sup>

<sup>†</sup> 1:17 Isa 41:4; 44:6; 48:12; Ezek 1:28; Dan 8:17,18    <sup>‡</sup> 1:18 Isa 41:4; 44:2,6; 48:12; Ezek 1:28; Dan 4:34; 12:7; 8:17-18; Dt 32:40; Job 38:17    <sup>§</sup> 1:19 Hab 2:2    \* 1:19 Isa 48:6 TARGUM HA-SHIVIM; Dan 2:28,29,45    \* 2:4 Jer 2:2    <sup>†</sup> 2:6 Ps 139:21

<sup>7</sup> The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot; To the one who wins the nitzachon (*victory*) I will give to him to eat of the Etz HaChayyim (*Tree of Life*), which is in the Gan-Eden of HASHEM.‡

<sup>8</sup> And to the malach (*angel*) of the Kehillah in Smyrna, write: These things says HaRishon and HaAcharon, who became niftar (*deceased*) and had his histalkus (*passing*), and came back to Chayyim (*Life*):§

<sup>9</sup> 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,\* but are a Shul† of the Adversary.

<sup>10</sup> Have no pachad (*terror*) at all of the things you are about to suffer. Hinei, HaSatan is about to cast some of you into beit hasohar that you may be tested and you will have tzarah aseret yamim (*ten days*). Be ne'eman ad haMavet (*faithful unto death*), and I will give you the ateret HaChayyim (*the diadem of Life*).‡

<sup>11</sup> The one having [spiritual] ears, let him hear what the Ruach Hakodesh says to the Kehillot. The one who wins the nitzachon (*victory*) never will be hurt by the Mavet HaSheyni (*the Second Death*).

<sup>12</sup> And to the malach (*angel*) of the Kehillah at Pergamum, write: These things says the one having the sharp two-edged cherev:§

<sup>13</sup> I have da'as of where you make your ma'on (*residence*), where the kes (*throne*) of HaSatan is, and you hold fast to ha-Shem of me and did not make hakhchashah (*denial*) of my\* emunah (*faith*), even in the days of Antipas my ed hane'eman (*my faithful witness*) who died al-kiddush ha-Shem, killed among you as a martyr where HaSatan makes his ma'on (*residence*).

<sup>14</sup> But I have a few things against you, because you have there ones holding to “the torah of Bil'am,” who was teaching Balak to put a michshol (*stumbling block*) before Bnei Yisroel.†

<sup>15</sup> So also you have ones eating okhel (*food*) sacrificed to elilim (*idols*) and who commit zenut (*fornication*). You also have ones holding the “torah of the Nicolaitans.”

<sup>16</sup> 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.‡

‡ 2:7 Gn 2:9; 3:22,24; also Gn 2:8; Ezek 28:1; 31:8,9 TARGUM HA-SHIVIM § 2:8

Isa 44:6; 48:12 \* 2:9 of the Brit Chadasha † 2:9 deluded by ‡ 2:10 Dan 1:12,14

§ 2:12 Isa 49:2 \* 2:13 Moshiach's † 2:14 Num 31:16; 25:1-2 ‡ 2:16 Isa 49:2



17 The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot. To the one who wins the nitzachon (*victory*), I will give him some of the Manna having been nistar (*hidden*), and I will give him an even levanah (*a white stone*) and upon it a Shem Chadash (*New Name*), of which no one has da'as, except the one receiving it. §

18 And to the malach of the Kehillah in Thyatira, write: These things says the Zun fun der Oybershter, the One having his eynayim (*eyes*) like a flame of eish (*fire*),\* and the feet of him like burnished bronze:†

19 I have da'as of your ma'asim (*deeds*) and the ahavah and the emunah and the tzedek‡ and the savlanut (*patient endurance*) of you, and that your ma'asim ha'acharonim are more than harishonim of you.

20 But I have this against you, that you are being permissive toward that isha Izevel (*Jezebel*), the one calling herself a nevi'ah (*prophetess*) who teaches and deceives my avadim to commit zenut and to eat okhel (*food*) sacrificed to elilim (*idols*). §

21 And I gave her time that she might make teshuva and she does not wish to make teshuva of her zenut.\*

22 Hinei, I am throwing her into a bed of suffering, and the ones committing ni'uf (*adultery*) with her into Tzarah Gedolah‡ (*Great Tribulation*), unless they make teshuva of her ma'asim (*deeds*).

23 And her yeladim (*children*),‡ I will kill with Mavet, and all the kehillot will have da'as that I am the One searching their musar klayot valev (*pangs of conscience and heart*), and I will give to you, each one, according to what you have done. §

24 But I say to you, the rest, to the ones in Thyatira, as many as have not this “torah” (*teaching*), who did not have da'as of, as they say, “the tiefe (*deep, profound*) things of HaSatan,” I am putting on you no other burden.

25 Al kol panim (*nevertheless*), what you have, hold fast until I come.

26 And the one who wins the nitzachon and the one until HaKets keeping shomer over ma'asei mitzvot of Me, him will I give samchut (*authority*) over the Goyim,

27 To rule them with a SHEVET BARZEL (*scepter of iron*)\* KIKH'LI YOTZER TENAPTZEM (*as the vessel of pottery are*

§ 2:17 Ps 78:24; Isa 62:2; 65:15; 56:5 \* 2:18 Dan 7:9 † 2:18 Dan 10:6 ‡ 2:19 Dan 9:25 § 2:20 1Kgs 16:31; 21:25; 2Kgs 9:7-22; Num 25:1-2 \* 2:21 1Kgs 16:3; 2Kgs 9:22; Num 25:1-2 † 2:22 Mt 24:21 ‡ 2:23 i.e., those who become like her in her doctrine § 2:23 Ps 7:9; 62:12; 139:1; Prov 21:2; 24:12; Jer 11:20; 17:10; 1Sm 16:7; 1Kgs 8:39 \* 2:27 Ps 2:9

*broken*),<sup>†</sup>

<sup>28</sup> Even as I also have received from HaAv of me and I will give him the Kokhav<sup>‡</sup> (*Star*) haNogah (*of Brightness, Venus, the Morning Star*).

<sup>29</sup> The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

### 3

<sup>1</sup> And to the malach (*angel*) of the Kehillah in Sardis, write: These things says the One having the sheva ruchot of HASHEM and the shevat hakokhavim (*seven stars*):

I have da'as of your ma'asim, that nominally you are Chai (*Alive*) but you are [spiritually] niftar (*deceased*).

<sup>2</sup> Be shomer and regarding the things remaining and the things on the point of mavet, be chazakim (*strong ones*). For, I have not found your ma'asim having been shleimim (*complete*) before Elohai.

<sup>3</sup> Therefore, let there be zikaron (*remembrance*) of what has been handed over to you and what you heard, and be shomer and make teshuva. Therefore, if you are not shomer, I will come as a ganav, and never would you have da'as at what sha'ah (*hour, time*) I will come upon you.

<sup>4</sup> But you have a few shemot (*names*) in Sardis which did not soil their kaftans. It is they that will have their halakhah with me in lavan (*white*), wearing a kittel, because they are walking worthily.

<sup>5</sup> The one who wins the nitzachon (*victory*), in similar manner, will be clothed in lavan (*white*), and never will I erase him, the [ba'al] shem [tov], from the Sefer Chayyim. And I will make hoda'ah (*acknowledgement*) of the shem of him before Elohim Avi and before the malachim (*angels*) of Him.

<sup>6</sup> The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

<sup>7</sup> And to the malach of the Kehillah in Philadelphia, write: These things says HaKadosh, HaNe'eman, the One having the mafte'ach (*key*) of Dovid, the One opening and no one will shut, the one shutting and no one opens:\*

<sup>8</sup> I have da'as of your ma'asim. Hinei, I have placed in front of you a delet (*door*), having been opened, which no one is able to shut: because you have a little ko'ach (*power*) and have been shomer over my dvar (*word*),

<sup>9</sup> And did not make hakhchashah (*denial*) of ha-Shem of me. Hinei, I may make some of the Shul<sup>†</sup> of the Adversary,

<sup>†</sup> 2:27 Ps 2:8,9; Isa 30:14; Jer 19:11    <sup>‡</sup> 2:28 Num 24:17    \* 3:7 Isa 22:22    <sup>†</sup> 3:9 deluded by

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.‡

10 Because you were shomer over my dvar of savlanut (*patient endurance*), I will also be shomer over you, guarding you from the sha'at hanisayon (*hour of trial*) about to come upon the Olam Hazeḥ, to try all the ones of the inhabited world, all the ones dwelling upon the earth.

11 I am coming quickly; hold fast to what you have, that no one takes your atarah (*diadem, crown*).

12 The one who wins the nitzachon (*victory*) I will make an am mud (*pillar*) in the Beis Hamikdash of Elohai and never may he go out of it§ 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*).\*

13 The one having an ear, let him hear what the Ruach Hakodesh says to the Kehillot.

14 And to the malach of the Kehillah in Laodicea, write: These things says the Omein, the Ed HaNe'eman (*the Faithful Witness*) who is also HaEmes, the Reshit of the Bri'at HASHEM,†

15 I have da'as of your ma'asim, that you are neither kar (*cold*) nor kham (*hot*). Would that you were kar or kham!

16 But because you are posher (*lukewarm*) and neither kham nor kar, I am about to spew you out of my mouth.

17 Because you say, I am ashir (*rich*) and have become wealthy and in nothing am I nitzrach (*needy*), and you do not have da'as that you are the one wretched and pitiful and poor and blind and naked,‡

18 I counsel you to buy from me zahav (*gold*) having been purified by eish (*fire*) – that you may be oisher (*rich*) – and a kittel, that you may be clothed in lavan (*white*), and that the bushah (*shame*) of your nakedness not be made nikar (*evident*), and eye salve to rub on the eynayim (*eyes*) of you that you may see.

19 Those for whom I have ahavah I reprove and discipline. Be kham (*hot*), therefore, in kanous (*zeal*) for HASHEM and make teshuva.§

‡ 3:9 Isa 49:23; 43:4 § 3:12 Ps 23:6 \* 3:12 Ezek 48:35 † 3:14 i.e., HASHEM's eternal Chochmah, Prov 8:22; Ps 33:6; Prov 30:4 ‡ 3:17 Hos 12:8 § 3:19 Dt 8:5; Prov 3:12

<sup>20</sup> Hinei, I have stood at the delet (*door*) DOFEK\* (*knocking*); 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.†

<sup>21</sup> 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.

<sup>22</sup> The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

## 4

<sup>1</sup> After these things I looked, and, hinei, a delet (*door*) having been opened in Shomayim, the kol harishon (the first voice),\* 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*) after these things.

<sup>2</sup> 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*),§

<sup>3</sup> And the One sitting there was KEMAREH (*in appearance*) like jasper stone and carnelian, and a keshet beanan (*rainbow*)\* was around the Kes (*Throne*) that looks like an emerald.†

<sup>4</sup> And around the Kes (*Throne*) were esrim v'arba'ah kisot (*twenty-four thrones*) and on the kisot were sitting esrim v'arba'ah Zekenim‡ (*twenty-four Elders*), each clothed in lavan (*white*), each wearing a kittel, and on the roshim (*heads*) of them, golden atarot (*crowns*).

<sup>5</sup> 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*) of HASHEM.\*

<sup>6</sup> 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.†

<sup>7</sup> And harishonah (*the first*) of HaChayyot (*the living beings*)‡ 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*

\* 3:20 Song 5:2 † 3:20 "Banquet Hall," Song 2:4 \* 4:1 1:10 † 4:1 Dan 2:28f

‡ 4:2 Ezek 1:26-28 § 4:2 1Kgs 22:19; Isa 6:1; Dan 7:9 \* 4:3 Gn 9:16 † 4:3

Ezek 1:28 ‡ 4:4 Ex 12:21 § 4:5 Rv 1:4 \* 4:5 Ex 19:16; Zech 4:2 † 4:6 Ezek

1:5 ‡ 4:7 Ezek 1:10; 1:14

being), and hareve'it (*fourth*) of HaChayyot was like a flying neshet (*eagle*).

<sup>8</sup> And the Arba HaChayyot (*four living beings*), each one of them had six wings and they were full of eynayim (*eyes*) without and within. And yomam valailah (*day and night*), they do not cease to rest but continue singing, KADOSH, KADOSH, KADOSH, ADONOI TZVA'OT, the One who was and is and is to come. §

<sup>9</sup> And whenever the Chayyot will give kavod (*glory*) and hod (*splendor*) and hadar (*majesty*) and shevakh (*praise*) to the One sitting on the Kes (*Throne*), to Him that Hu Chai ad olemei olamim (*that lives forever and ever*),\*

<sup>10</sup> Then the esrim v'arba'ah Zekenim fall prostrate before the One sitting on the Kes (*Throne*) and worship the One that Hu Chai ad olemei olamim (*lives forever and ever*) and cast down their atarot (*crowns*) before the Kes (*Throne*), saying,†

<sup>11</sup> 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*).‡

## 5

<sup>1</sup> And I saw on the yamin (*right hand*) of the One sitting on the Kes (*Throne*) a sefer (*book*) having been written inside and on the back, having been sealed with sheva chotamot (*seven seals*).\*

<sup>2</sup> And I saw a strong malach (*angel*), proclaiming in a kol gadol (*loud voice*), Who is worthy to open the sefer (*book*) and break its chotamot (*seals*)?

<sup>3</sup> And no one in Shomayim or on ha'arets or under ha'arets was being able to open the sefer (*book*) or to look into it.

<sup>4</sup> And I was weeping copiously because no one was found worthy to open the sefer (*book*) or to look into it.

<sup>5</sup> And one of the Zekenim says to me, Do not weep, hinei, HaAryeh (*The Lion*) from the Shevet Yehudah (*Tribe of Judah*), the Shoresht Dovid (*Root of Dovid*), has won the nitzachon (*victory*) and he is able to open the sefer (*book*) and its sheva chotamot (*seven seals*).†

<sup>6</sup> And I saw between the Kes (*Throne*) and the Arbah Chayyot (*four living beings*) and among the Zekenim‡ (*Elders*) a SEH (*Lamb*),§ having stood as having been slain, having sheva karnayim (*horns*),\* sheva eynayim (*eyes*),† which are

§ 4:8 Isa 6:3; Ezek 1:18; Isa 6:3 \* 4:9 Ps 47:8 † 4:10 Dt 33:3 ‡ 4:11 Gn 1:1

\* 5:1 Ezek 2:9,10; Isa 29:11; Dan 12:4 † 5:5 Gn 49:9; Isa 11:1,10 ‡ 5:6 Ex 12:21

§ 5:6 Isa 53:7, Moshiaich \* 5:6 omnipotence † 5:6 omniscience

the sheva ruchot (*spirits*) of HASHEM having been sent into kol ha'aretz (*all the earth*).

<sup>7</sup> And the SEH (*Lamb*)<sup>‡</sup> came and has taken the sefer out of the yamin (*right hand*) of the One sitting on the Kes (*Throne*).

<sup>8</sup> And when the SEH<sup>§</sup> received the sefer, the Arbah Chayyot (*four living beings*) and the esrim v'arba'ah Zekenim\* (*twenty-four Elders*) fell down before the SEH<sup>†</sup> (*Lamb*), each one having a nevel (*harp*) and golden ke'arot (*bowls*) full of ketoret (*incense*), which are the tefillos (*prayers*) of the Kedoshim.<sup>‡</sup>

<sup>9</sup> And they are singing a SHIR CHADASH<sup>§</sup> 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 [kap-porah] you paid the price for the Geulah\* redemption and purchased ones for HASHEM from every mishpochah (*family*) and lashon (*tongue*) and am (*people*) and goy (*nation*),<sup>†</sup>

<sup>10</sup> And made them for Eloheinu a Malchut and kohanim, and they will reign on ha'aretz (*the earth*).

<sup>11</sup> And I saw and I heard the kol (*voice*) of many malachim (*angels*); they numbered myriads of myriads and v'alfei alafim (*thousands of thousands*), around the Kes (*Throne*) and the Chayyot (*the living beings*) and the Zekenim<sup>‡</sup> (*Elders*),<sup>§</sup>

<sup>12</sup> Saying with a kol gadol, Worthy is the SEH (*Lamb*),\* having been slain, to receive the oz (*power*) and the os-her (*wealth*) and the chochmah (*wisdom*) and the gevurah (*strength*) and hod (*honor*) and kavod (*glory*) and bracha (*blessing*).

<sup>13</sup> 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*),<sup>†</sup> be the bracha (*blessing*) and the hod (*honor*) and the hadar (*glory*) and the memshalah (*dominion*) ad Olemei Olamim (*forever and ever*).<sup>‡</sup>

<sup>14</sup> And the Arbah Chayyot were saying, Omein. And the Zekenim<sup>§</sup> (*Elders*) fell down and worshiped.

## 6

<sup>1</sup> And I saw when the SEH (*Lamb*),\* opened one of the sheva chotamot (*seven seals*). And I heard one of the Arbah Chayyot

‡ 5:7 Isa 53:7 § 5:8 Isa 53:7 \* 5:8 Ex 12:21 † 5:8 Isa 53:7 ‡ 5:8 Ps 141:2; 16:3 § 5:9 Ps 96:1 \* 5:9 Lv 25:50-51 † 5:9 Ps 40:3; 98:1; Isa 42:10 ‡ 5:11 Ex 12:21 § 5:11 Dan 7:10 \* 5:12 Ex 12:3; Isa 53:7 Moshiach † 5:13 Ex 12:3; Isa 53:7 Moshiach ‡ 5:13 1Chr 29:11; Mal 1:6; 2:2 § 5:14 Ex 12:21 \* 6:1 Ex 12:3; Isa 53:7 Moshiach

(*four living beings*) saying, as with a voice of thunder, Come and see!

<sup>2</sup> And I saw, and, Hinei, a sus lavan (*white horse*), and the one sitting on it having a keshet†(*bow*), and was given to him an atarah, (*diadem*) and he went forth conquering, intent on conquest.

<sup>3</sup> And when he opened the chotam hasheynei (*second seal*), I heard hasheniyah of HaChayyot (*the second of the living beings*) saying, Come and see!

<sup>4</sup> And another sus (*horse*) went forth, a flame-red one, and to the one sitting on it was given him to take shalom from ha'arets (*the earth*) with men slaughtering one another, and was given to him a cherev gedolah (*great sword*).‡

<sup>5</sup> And when he opened the chotam hashlishi (*third seal*), I heard hashlishit of HaChayyot (*the third of the living beings*), saying, Come and see! And I saw and hinei, a sus shakhor (*black horse*), and the one sitting on it having a pair of scales in his yad (*hand*).§

<sup>6</sup> 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."\*

<sup>7</sup> And when he opened the chotam harevi'i (*the fourth seal*), I heard the kol (*voice*) of hareve'it (*the fourth*) of HaChayyot (*the living beings*) saying, Come and see!

<sup>8</sup> And I saw, and, hinei, a sus yerakrak (*a greenish pale horse*), and the one sitting upon it, that rider's name was Mavet, and She'ol was following with him. And there was given to them samchut (*authority*) over a quarter of ha'arets (*the earth*), to kill with cherev (*sword*) and with ra'av (*famine*) and with mavet (*death*) and by the chayyot (*beasts*) of ha'arets (*the earth*).†

<sup>9</sup> And when he opened the chotam hachamishi (*fifth seal*), I saw underneath the Mizbe'ach (*altar*) the nefashot (*souls*) of the ones having died al kiddush ha-Shem, having been slain as martyrs because of the dvar HASHEM (*word of G-d*) and because of their solemn eidus (*testimony*) which they had given.‡

<sup>10</sup> 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'arets (*the earth*)?§

† 6:2 Ezek 39:3    ‡ 6:4 Zech 1:8; 6:2    § 6:5 Zech 6:2    \* 6:6 Ezek 4:16    † 6:8 Zech 6:3; Hos 13:14; Jer 15:2,3; 24:10; Ezek 5:12,17    ‡ 6:9 Ex 29:12; Lv 4:7    § 6:10 Ps 119:84; Zech 1:12; Dt 32:43; 2Kgs 9:7; Ps 79:10

<sup>11</sup> And they were each given a kittel (*white robe*) and it was told them that they will rest yet a little while, until the mispar (*number*) should be complete of their fellow avadim (*servants*) and their Achim b'Moshiach, the ones about to die al kiddush ha-Shem, being about to be killed as martyrs as they were.

<sup>12</sup> 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.\*

<sup>13</sup> 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.†

<sup>14</sup> And Shomayim split apart as a megillah scroll being rolled up; and every mountain and island were moved out of their places.‡

<sup>15</sup> 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.§

<sup>16</sup> 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*) of the SEH† (*Lamb*),‡

<sup>17</sup> Because the Yom HaGadol, the Yom HaZa'am, the Great Day of Their Wrath has come, and who is able to stand?§

## 7

<sup>1</sup> 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*).\*

<sup>2</sup> 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*),

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\* **6:12** Ps 97:4; Isa 29:6; Ezek 38:19; Isa 50:3 † **6:13** Isa 34:4 ‡ **6:14** Ps 46:2; Isa 54:10; Jer 4:24; Ezek 38:20; Nah 1:5 § **6:15** Isa 2:10,19-21 \* **6:16** 16:1f † **6:16** Ex 12:3; Isa 53:7 Moshiach ‡ **6:16** Hos 10:8 § **6:17** Yoel 1:15; 2:1,2,11; 3:4; Zeph 1:14,15; Nah 1:6; Mal 3:2 \* **7:1** Isa 11:12; Jer 49:36; Ezek 37:9; Dan 7:2; Zech 6:5



<sup>3</sup> 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*).<sup>†</sup>

<sup>4</sup> 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*),

<sup>5</sup> Of the shevet of Yehudah, 12,000 having been sealed;

of the shevet of Reuven, 12,000,

of the shevet of Gad, 12,000,

<sup>6</sup> Of the shevet of Asher, 12,000,

of the shevet of Naphtali, 12,000,

of the shevet of Menasheh, 12,000,

<sup>7</sup> Of the shevet of Shim'on, 12,000,

of the shevet of Levi, 12,000,

of the shevet of Yissa'khar, 12,000,

<sup>8</sup> Of the shevet of Zevulun, 12,000,

of the shevet of Yosef, 12,000,

of the shevet of Binyamin, 12,000.

<sup>9</sup> After these things I looked, and, hinei, a great multitude, which to number no one was being able, out of every nation and from shevatim (*tribes*) and haumim (*the peoples*) and lashonot (*tongues*), standing before the Kes (*Throne*) and before the SEH (*Lamb*),<sup>‡</sup> each clothed with a kittel and lulavim in their hands.

<sup>10</sup> And they cried with a kol gadol (*loud voice*), saying, Yeshu'at Eloheinu is of HASHEM, our G-d, the One sitting on the Kes (*Throne*), and of the SEH<sup>§</sup> (*Lamb*).

<sup>11</sup> And all the malachim stood around the Kes (*Throne*) and the Zekenim\* (*Elders*) and the Arbah Chayyot and they fell before the Kes (*Throne*) on their faces and they worshiped HASHEM, saying,<sup>†</sup>

<sup>12</sup> Omein, the bracha (*blessing*) and the kavod (*glory*) and the chochmah (*wisdom*) and the hodayah (*thanksgiving*) and the hod (*honor*) and the oz (*power*) and the gevurah (*strength*) be to HASHEM Eloheinu l'Olelamei Olamim. Omein.

<sup>13</sup> And one of the Zekenim<sup>‡</sup> (*Elders*) answered, saying to me, These ones, each wearing a kittel, who are they and from where did they come?

<sup>14</sup> And I said to him, Adoni, you have da'as. And he said to me, These are the ones coming out of HaTzarah

<sup>†</sup> 7:3 Ezek 9:4    <sup>‡</sup> 7:9 Ex 12:3; Isa 53:7 Moshiach    <sup>§</sup> 7:10 Ex 12:3; Isa 53:7

Moshiach    \* 7:11 Ex 12:21    <sup>†</sup> 7:11 Ps 3:8    <sup>‡</sup> 7:13 Ex 12:21

HaGedolah<sup>§</sup> (*The Great Tribulation*) and each washed his kittel and whitened it in the dahm of the SEH\* (*Lamb*).

<sup>15</sup> Therefore, they are before the Kes (*Throne*) of HASHEM and serve Him yomam valailah in His Beis Hamikdash, and the One sitting on the Kes (*Throne*) will pitch the tent of His Mishkan over them.<sup>†</sup>

<sup>16</sup> They will hunger no more nor thirst nor shall the shemesh (*sun*) strike them nor any scorching heat,<sup>‡</sup>

<sup>17</sup> Because the SEH, (*Lamb*),<sup>§</sup> at the center of the Kes (*Throne*), will shepherd them and will lead them to the Makor Mayim Chayyim (*Fountain, source of Living Waters*),\* and HASHEM will wipe away every tear from their eynayim.<sup>†</sup>

## 8

<sup>1</sup> And when the SEH, (*Lamb*),\* opened the chotam hashevi'i (*seventh seal*), there was silence in Shomayim about half an hour.

<sup>2</sup> And I saw the shivat hamalachim (*seven angels*) who stand before HASHEM, and there were given to them shivah shofarot.

<sup>3</sup> And another malach came and stood at the Mizbe'ach (*altar*), having a golden mikteret (*fire pan*), and there was given to him much ketoret<sup>†</sup> (*incense*) to offer with the tefillos (*prayers*) of all the Kedoshim at the golden Mizbe'ach before the Kes (*Throne*).<sup>‡</sup>

<sup>4</sup> And the smoke of the ketoret ascended with the tefillos of the Kedoshim out of the hand of the malach (*angel*) before HASHEM.<sup>§</sup>

<sup>5</sup> And the malach has taken the mikteret and filled it from the eish (*fire*) of the Mizbe'ach (*altar*) and he threw it down to ha'aretz, and there were thunders and sounds and lightning and an earthquake.\*

<sup>6</sup> And the shivat hamalachim (*seven angels*) having the shiva shofarot prepared themselves that they might sound the shofarot.

<sup>7</sup> And harishon sounded his shofar; and there came barad (*hail*) and eish (*fire*) having been mingled with dahm and it was thrown to ha'aretz, and a third of ha'aretz was burned up, and a third of the etzim (*trees*) was burned up and all green grass was burned up.<sup>†</sup>

<sup>8</sup> And the malach hasheyeni (*second angel*) sounded his shofar; and as it were a great mountain with eish (*fire*) burning

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§ 7:14 Mt 24:29f \* 7:14 Ex 12:3; Isa 53:7 Moshiach † 7:15 Isa 4:5 ‡ 7:16 Isa 49:10 § 7:17 Ex 12:3; Isa 53:7 Moshiach \* 7:17 Jer 2:13 † 7:17 Isa 25:8; 35:10; 51:11; 65:19 \* 8:1 Ex 12:3; Isa 53:7 Moshiach † 8:3 Ps 141:2 ‡ 8:3 Ex 30:1-6 § 8:4 Ps 141:2 \* 8:5 Lv 16:12,13 † 8:7 Ezek 38:22

was thrown into the yam (*sea*), and a third of the yam became dahm,‡

<sup>9</sup> And a third of the living yetzurim hayam (*creatures of the sea*) died, and a third of the ships were destroyed.

<sup>10</sup> And the malach hashlishi (*third angel*) sounded his shofar; and there fell out of Shomayim a kokhav gadol (*great star*) blazing as a torch and it fell on a third of the rivers and on the wells of mayim (*water*).§

<sup>11</sup> And the name of the kokhav (*star*) is said to be “Wormwood,” and a third of the mayim became bitter wormwood, and many of the Bnei Adam died from the mayim because the mayim were made bitter.\*

<sup>12</sup> And the malach harevi'i (*fourth angel*) sounded his shofar; and a third of the shemesh (*sun*) was struck and a third of the levanah (*moon*) and a third of the kokhavim (*stars*), that a third of them might be darkened, and the yom (*day*) could not appear, and likewise the lailah (*night*).†

<sup>13</sup> And I saw, and I heard one neshet (*eagle*) flying in midair, saying with a kol gadol (*loud voice*), Oy, oy, oy to the ones dwelling on ha'aretz (*the earth*), because of the remaining blasts of the shofar of the shloshet hamalachim (*three angels*) being about to sound.

## 9

<sup>1</sup> 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*).

<sup>2</sup> 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.\*

<sup>3</sup> 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*).†

<sup>4</sup> 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*).‡

<sup>5</sup> And it was given to them that they should not kill them, but that they will be tormented chamishah chodashim (*five*

‡ 8:8 Jer 51:25 § 8:10 Isa 14:12 \* 8:11 Jer 9:15; 23:15 † 8:12 Ex 10:21-23; Ezek 32:7 \* 9:2 Gn 19:28; Ex 19:18; Yoel 2:2,10 † 9:3 Ex 10:12-15 ‡ 9:4 Ezek 9:4

*months*). Their torment is as the torment of an akrav when it stings a man.

<sup>6</sup> 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. §

<sup>7</sup> 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.\*

<sup>8</sup> And they had hair that looked like the hair of an isha (*a woman*), and they had teeth that looked like the teeth of an aryeh (*lion*),†

<sup>9</sup> 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*),‡

<sup>10</sup> And they have tails like akrabim (*scorpions*), with stingers, and the ko'ach (*power*) of them is in their tails to harm Bnei Adam chamishah chodashim (*five months*).

<sup>11</sup> 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"*). §

<sup>12</sup> The Oy Echad (*the First Woe*) has passed. Hinei, yet comes two more woes after these things.

<sup>13</sup> 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,\*

<sup>14</sup> 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.†

<sup>15</sup> 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.

<sup>16</sup> And the mispar (*number*) of tziveot haparashim (*troops of cavalry-men*) were twice ten thousand times ten thousand. I heard the mispar of them.

<sup>17</sup> 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

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§ 9:6 Job 3:21; 7:15; Jer 8:3 \* 9:7 Yoel 2:4; Dan 7:8 † 9:8 Yoel 1:6 ‡ 9:9 Yoel 2:5 § 9:11 Job 26:6; 28:22; 31:12; Ps 88:11 \* 9:13 Ex 30:1-3 † 9:14 Gn 15:18; Dt 1:7; Josh 1:4; Isa 11:15

mouths of them goes forth eish (*fire*) and smoke and gofrit (*sulfur*).‡

<sup>18</sup> From these shlosh hamakkot (*three plagues*)§ 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.

<sup>19</sup> 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.

<sup>20</sup> And the rest of the Bnei Adam, the ones not killed by these makkot (*plagues*), did not make teshuva and turn from the ma'asim (*deeds*) of their hands or forsake worship of shedim (*demons*) and the itztavim (*idols, images, tzelamim*), those of gold and of silver and of bronze and of stone and of wood, which neither are able to see nor to hear nor to walk.\*

<sup>21</sup> And they did not make teshuva (*repentance, turning from sin to G-d*) of the retzichot (*murders*) of them nor of the kishufim (*sorceries*) of them nor of the zenunim (*fornication*) of them nor of the gneyvot (*thefts*) of them.†

## 10

<sup>1</sup> 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*) 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*).‡

<sup>2</sup> And he had in his hand a sefer katan (*small book*) which had been opened and he placed his ragel hayemanit (*right foot*) on the yam (*sea*), and the smolit (*left*) on ha'arets (*the earth*),

<sup>3</sup> 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.‡

<sup>4</sup> And when the shivat hare'amim (*seven thunders*) spoke, I was about to write, and I heard a kol (*voice*) from Shomayim, saying, Put a chotam (*seal*) on [the sod, the secret of] what the shivat hare'amim (*seven thunders*) have spoken, and seal it up, and do not write,§

<sup>5</sup> And the malach, whom I saw having taken his stand on the yam (*sea*) and on ha'arets (*the earth*), lifted his yamin (*right hand*) to Shomayim,\*

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‡ 9:17 Ps 11:6; Isa 30:33; Ezek 38:22 § 9:18 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 \* 9:20 Dt 4:28; 31:29; Jer 1:16; Mic 5:13 † 9:21 Isa 47:9,12 \* 10:1 Gn 9:16 † 10:1 Ezek 1:28 ‡ 10:3 Hos 11:10 § 10:4 Dan 8:26; 12:4,9 \* 10:5 Dt 32:40; Dan 12:7

<sup>6</sup> And made shevu'ah (*oath*) by the One who lives l'Olelamei Olamim (*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*).<sup>†</sup>

<sup>7</sup> But in the days of the sounding of the shofar by the malach hashevi'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*).<sup>‡</sup>

<sup>8</sup> 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*).

<sup>9</sup> 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*).<sup>§</sup>

<sup>10</sup> And I took the sefer katan out of the hand of the malach and ate it, and it was in my mouth as sweet as devash (*honey*), but, when I ate, my stomach was made bitter.

<sup>11</sup> And they say to me, You must speak devarim hanevu'ah (*words of prophecy*) again, about haumim (*peoples*) and Goyim (*Nations*) and leshonot (*tongues*) and many melachim (*kings*).<sup>\*</sup>

## 11

<sup>1</sup> And a measuring rod like a staff was given to me, saying, Come and measure the Beis Hamikdash of HASHEM and the Mizbe'ach (*altar*) and the ones worshipping there.<sup>\*</sup>

<sup>2</sup> 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.<sup>†</sup>

<sup>3</sup> And I will give to my Sh'ney HaEdim (*Two Witnesses*) and they will speak divrei haNevu'ah (*words of prophecy*) one thousand two hundred and sixty days, having been clothed in sakkim (*sackcloth*).<sup>‡</sup>

<sup>4</sup> These are the two olive trees and the two menorot standing before the Adon kol ha'aretz.<sup>§</sup>

<sup>5</sup> And if anyone wants to harm them, eish (*fire*) comes out of their mouth and destroys their oyevim (*enemies*); and if

<sup>†</sup> 10:6 Gn 14:22; Ex 6:8; Num 14:30; Ps 115:15; 146:6    <sup>‡</sup> 10:7 Am 3:7    <sup>§</sup> 10:9 Jer 15:16; Ezek 2:8–3:3    <sup>\*</sup> 10:11 Ezek 37:4,9; Dan 3:4    <sup>\*</sup> 11:1 Ezek 40:3    <sup>†</sup> 11:2 Ezek 40:17,20; Dan 7:25; 12:7    <sup>‡</sup> 11:3 Gn 37:34; 2Sm 3:31; Neh 9:1    <sup>§</sup> 11:4 Ps 52:8; Jer 11:16; Zech 4:3,11-14

anyone wants to harm them, it is necessary for him to be killed like this.\*

<sup>6</sup> 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.†

<sup>7</sup> 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.‡

<sup>8</sup> And the NEVELAH§(*corpse*) 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.\*

<sup>9</sup> 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*).†

<sup>10</sup> 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*).‡

<sup>11</sup> 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.§

<sup>12</sup> 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.\*

<sup>13</sup> And in that hour occurred a great earthquake and the tenth part of the city fell and there were killed in the earthquake shivat alafim (*seven thousand*), and the rest became afraid and gave kavod (*glory*) to Elohei HaShomayim.

<sup>14</sup> The second woe passed. Hinei, the third woe is coming quickly.

<sup>15</sup> 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

\* 11:5 2Sm 22:9; 2Kgs 1:10; Jer 5:14; Num 16:29,35 † 11:6 Ex 7:17,19; 1Kgs 17:1

‡ 11:7 Dan 7:21 § 11:8 Dt 21:23 \* 11:8 Isa 1:9; Jer 13:14; Ezek 16:46 † 11:9

Ps 79:2,3 ‡ 11:10 Neh 8:10,12; Esth 9:19,22 § 11:11 Ezek 37:5,9,10,14 \* 11:12 2Kgs 2:11

the Malchut of Adoneinu and of His Moshiach, and He will reign l'Olemei Olamim.†

16 And the esrim v'arba'ah Zekenim‡(*twenty-four Elders*), 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.§

18 And the Goyim (*Nations*) raged. And your charon af (*burning wrath*) came, and the zman (*time*) for the Mesim to be judged and for giving the sachar (*reward*) to your avadim (*servants*), the nevi'im (*prophets*) and the Kedoshim and the ones fearing ha-Shem of you, the ketanim (*small*) and the gedolim (*great*), and for destroying the ones destroying ha'aretz (*the earth*)."\*

19 And the Heikhal of HASHEM was opened in Shomayim, and the Aron HaBrit (*Ark of the Covenant*) of HASHEM was seen in the Heikhal of HASHEM. And there were flashes of lightning and kolot (*sounds*) and thunders and an earthquake and great barad (*hail*).†

## 12

1 And an ot gadol (*miraculous sign*) was seen in Shomayim, an ISHA\* having been clothed with the shemesh (*sun*), and the levanah (*moon*) underneath the feet of her, and on the rosh of her an atarah (*diadem*) of kokhavim (*stars*) numbering Shneyim Asar (*Twelve*).†

2 And in her womb having a YELED‡(*CHILD, Moshiach*), and she cries out, suffering CHEVLEI and being in pain to give birth.§

3 And another ot (*miraculous sign*) was seen in Shomayim. And hinei, a great red Dragon NACHASH,\* having sheva (*seven*) heads and eser (*ten*) horns, and on the heads of it sheva (*seven*) ketarim (*crowns*).†

4 And the tail of him drags down a third of the kokhavim (*stars*) of Shomayim and threw them to ha'aretz (*the earth*), and the Dragon NACHASH was standing before the ISHA (*Woman*) who was about to give birth, that when she gives birth to the YELED (*CHILD, Moshiach*)‡ of her, he might devour the YELED.§

5 And she gave birth to a BEN (*SON, Moshiach*),\* a zachar

† 11:15 Ps 145:13; Dan 2:44; 7:14,27; Mic 4:7; Zech 14:9 ‡ 11:16 Ex 12:21

§ 11:17 Ps 30:12 \* 11:18 Ps 2:1 † 11:19 Ex 25:10,22; 2Chr 5:7 \* 12:1 Gn

3:15 † 12:1 Gn 37:9 ‡ 12:2 Isa 9:5 § 12:2 Isa 26:17 \* 12:3 Gn 3:1 † 12:3

Dan 7:7,20 ‡ 12:4 Isa 9:6 [5] § 12:4 Dan 8:10 \* 12:5 Isa 9:6 [5]



(male), who is about to shepherd all the Goyim (*Nations*) with a shevet barzel (*scepter of iron*),<sup>†</sup> and the YELED of the ISHA was snatched up to HASHEM and to his Kes (*Throne*).

<sup>6</sup> 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*).

<sup>7</sup> 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.

<sup>8</sup> But the Dragon NACHASH was not strong enough nor was any place found for them any longer in Shomayim.

<sup>9</sup> 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'arets (*the earth*) and the malachim of him were thrown down with him.<sup>‡</sup>

<sup>10</sup> 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 valailah (*day and night*) was thrown down.<sup>§</sup>

<sup>11</sup> And they won the nitzachon (*victory*) over the Dragon NACHASH because of the dahm of the SEH (*Lamb*),<sup>\*</sup> 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.

<sup>12</sup> Therefore be glad, Shomayim, and the ones whose mishkan is there, but oy to ha'arets (*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."<sup>†</sup>

<sup>13</sup> And when the Dragon NACHASH saw that he was thrown down to ha'arets, he brought redifah (*persecution*) on the ISHA who gave birth to the zachar.

<sup>14</sup> And two wings of the Neshar 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*).<sup>‡</sup>

<sup>†</sup> 12:5 Ps 2:9    <sup>‡</sup> 12:9 Gn 3:1-7    <sup>§</sup> 12:10 Job 1:9-11; Zech 3:1    <sup>\*</sup> 12:11 Ex 12:22-23; Isa 53:7, Moshiach    <sup>†</sup> 12:12 Ps 96:11; Isa 44:23; 49:13    <sup>‡</sup> 12:14 Ex 19:4; Dan 7:25; 12:7

<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> And the Dragon NACHASH had great ka'as (*anger*) at the ISHA and went away to make milchamah with the rest of her ZERAS (*seed*), the ones keeping the mitzvot of HASHEM and having the eidus (*testimony*),\* of Rebbe, Melech HaMoshiach.

<sup>18</sup> And then the Dragon NACHASH took his stand on the seashore sand of the yam (*sea*).

## 13

<sup>1</sup> \* And I saw out of the yam (*sea*) a Chayyah (*Beast, Anti-Moshiach*) coming up, having eser (*ten*) karnayim (*horns*) and shiva (*seven*) heads and on the horns of it asarah (*ten*) diadems and on the heads of it there were names of Chillul HASHEM gidufim (*blasphemies*).†

<sup>2</sup> 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*).

<sup>3</sup> 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.

<sup>4</sup> 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?"

<sup>5</sup> And a PEH (*mouth*) was given to the Chayyah saying haughty words and Chillul HASHEM gidufim (*blasphemies*), and was given to it ko'ach to act for shnayim and arba'im (*two and forty*) chodashim (*months*).‡

<sup>6</sup> And it opened the PEH (*mouth*) of it in Chillul HASHEM gidufim (*blasphemies*) against HASHEM to blaspheme ha-Shem (*the Name*) of him and his Mishkan, that is, the ones tabernacling in Shomayim.

§ 12:17 Gn 3:15; Isa 53:10 \* 12:17 See eidus, edus, edut in the Introduction to the Book of Iyov. Witness is what these words mean, and they are transliterated variously in the OJB, also eidushaft \* 13:1 CHAPTER 13 COULD BE TITLED: THE "NUREMBERG RALLIES" OF THE LITTLE MOUTH OF THE LITTLE HORN (Dan 7:8) WHO IS THE CHAYYAH (BEAST, ANTI-MOSHIACH) † 13:1 Dan 7:1-6; 11:36

‡ 13:5 Dan 7:8,11,20,25; 11:36 § 13:6 PEH in verses 5 and 6, see Dan 7:8,20

<sup>7</sup> 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*).\*

<sup>8</sup> 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*)<sup>†</sup> having been slain from lifnei hivvased tevel (*before the foundation of the world*).

<sup>9</sup> If anyone has an ear let him hear.

<sup>10</sup> If anyone is to go LA'SHVEE (*into captivity*), into LA'SHVEE (*captivity*) he goes. If anyone is to be killed by a cherev (*sword*), he by a cherev (*sword*) is to be killed. Here is the savlanut (*patient endurance*) and the emunah (*faith*) of the Kedoshim.‡

<sup>11</sup> And I saw another Chayyah (*Beast, the Navi Sheker, the False Prophet*) coming up out of ha'aretz (*the earth*), and it had shtey karnayim (*two horns*) like a SEH, and it was speaking like a Dragon NACHASH.

<sup>12</sup> 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.

<sup>13</sup> And it (*the Navi Sheker, the False Prophet*) does otot gedolim (*great signs*), even making eish (*fire*) come down out of Shomayim to ha'aretz (*the earth*) before Bnei Adam.§

<sup>14</sup> And it leads kol ha'aretz (*all the earth*) into hona'ah (*deception*) because of the otot (*signs*) which were given to it to perform before the Chayyah (*Beast*), telling the ones dwelling on ha'aretz (*the earth*) to make an Atzav\* (*idol, image, PESEL, graven image*) to the Chayyah (*Anti-Moshiach*) who has the wound of the cherev (*sword*) and yet came alive again.

<sup>15</sup> And it was given to it to give breath to the Atzav (*idol, image, PESEL*) 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.†

<sup>16</sup> 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

\* 13:7 Dan 7:21 † 13:8 Ex 12:3; Isa 53:7, Moshiach ‡ 13:10 Jer 15:2; 43:11

§ 13:13 1Kgs 18:38; 2Kgs 1:10 \* 13:14 Atzav in verses 14 and 15, see 1Sm 31:9; Isa 21:9 † 13:15 Dan 3:3-6

be given a tav (*mark*) on the yamin (*right hand*) and on the metsakh (*forehead*) of them,‡

17 And that no one should be able to buy or to sell except the one having the tav (*mark*), the name of the Chayyah (*Beast, Anti-Moshiach*) or the number of its name.

18 Here is chochmah: the one having binah, let him do the gematria and get the mispar (*number*) of the Chayyah (*Anti-Moshiach*), for it is the mispar (*number*) of a man, and the mispar of it is SHESH ME'OT V'SHISHIM VASHESH (666).

## 14

1 And I looked, and, hinei, the SEH (*Lamb, Ex 12:3; Isa 53:7 Moshiach*) having taken his stand on Mount Tziyon and with him the 144,000 having ha-Shem of him and ha-Shem of HaAv of him which had been written on their metsakhim (*foreheads*).\*

2 And I heard a sound out of Shomayim as a sound of mayim rabbim (*many waters*) and as a sound of ra'am gadol (*loud thunder*), and the sound which I heard was as of players of the nevel playing on their nevalim (*harps*).

3 And they sing, as it were, a Shir Chadash (*New Song*) before the Kes (*Throne*) and before the Arbah Chayyot (*four living beings*) and before the Zekenim†(*Elders*), 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,‡ the ones having been redeemed (*purchased*) from haaretz (*the earth*).

4 These are those who with nashim (*women*) are not tameh (*unclean, defiled*), bochrin ki betullim they are, for these are the ones following the SEH (*Lamb*),§ wherever he goes. These chasidim had the Geulah price paid for their redemption,\* the ones having been purchased from Bnei Adam as the bikkurim (*firstfruits*) to HASHEM and to the SEH†(*Lamb*).‡

5 And in the peh of them was not found MIRMAH§(*deceit*); they are without mumim (*defects*).\*

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 give Him kavod (*glory*), because the hour

‡ 13:16 Ezek 9:4 \* 14:1 Ezek 9:4 † 14:3 Ex 12:21 ‡ 14:3 Lv 5:5-6; Ex 13:13

§ 14:4 Ex 12:3; Isa 53:7 Moshiach \* 14:4 Lv 25:50,51; Isa 61:2 † 14:4 Isa 53:7

‡ 14:4 Jer 2:3 § 14:5 Isa 53:9 \* 14:5 Ps 32:2; Zeph 3:13

of His Yom HaMishpat has come. And worship Him, HaBoreh HaShomayim v'HaAretz (*the creator of Heaven and Earth*) and Yam (*Sea*) and ma'ayanot (*springs, sources*) of mayim.<sup>†</sup>

<sup>8</sup> And another malach (*angel*), sheyni (*a second one*), followed, saying, NAFLAH, NAFLAH BABEL<sup>‡</sup> (*Fallen, fallen is Babylon*) the Great, who of the yayin of the ta'avah (*lust*) of her zenunim (*fornications*) has made all the Nations to drink.<sup>§</sup>

<sup>9</sup> And another malach (*angel*), shlishi (*a third one*), followed them saying, in a kol gadol (*loud voice*), "If anyone worships the Chayyah [Beast, Anti-Moshiach] and its Atzav\* (*idol, image, PESEL, graven image*) and if anyone receives a mark on his metsakh (*forehead*) or on the yad of him,

<sup>10</sup> Such will drink of the yayin of the Charon Af HASHEM (*burning wrath of HASHEM*), having been mixed undiluted in the kos (*cup*) of his Charon Af, and such will be tormented by eish (*fire*) and gofrit (*sulfur*) before malachim hakedoshim (*the holy angels*) and before the SEH<sup>†</sup> (*Lamb*).<sup>‡</sup>

<sup>11</sup> And the smoke of their torment ascends l'Olmei Olamim, and for them there is no menuchah (*place of rest*) yomam valailah (*day and night*), none for the ones worshipping the Chayyah (*Beast, Anti-Moshiach*) and its Atzav (*image*), nor for anyone who receives the mark of its name!"<sup>§</sup>

<sup>12</sup> Here is the savlanut (*patient endurance*) of the Kedoshim, the ones being shomer over the mitzvot of HASHEM, who hold fast to the\* emunah of Rebbe, Melech HaMoshiach.

<sup>13</sup> And I heard a kol (*voice*) out of Shomayim saying, "Write: 'Ashrey (*Happy are*) are the mesim (*dead ones*), the ones dying in Adoneinu, from now on.' 'Ken,' says the Ruach Hakodesh, 'so that they will rest from their ma'asim, for the ma'asim of them follow them.' "

<sup>14</sup> And I looked, and, hinei, an anan (*cloud*) lavan (*white*), and on the anan (*cloud*) there was one sitting like the Bar Enosh.<sup>†</sup> He has on the head of him a golden Keter (*Crown*) and in the yad (*hand*) of him a sharp MAGGAL<sup>‡</sup> (*sickle*).<sup>§</sup>

<sup>15</sup> 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*)\* and reap, because the hour to reap has come, because the Katzir Ha'Aretz (*Harvest of the Earth*) is ripe!"<sup>†</sup>

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† 14:7 Ps 34:9    ‡ 14:8 Isa 21:9    § 14:8 Jer 51:8    \* 14:9 Isa 21:9    † 14:10 Ex 12:3; Isa 53:7 Moshiach    ‡ 14:10 Isa 51:17; 66:24; Jer 25:15; 51:7    § 14:11 Isa 34:10    \* 14:12 Orthodox Jewish    † 14:14 Moshiach, Dan 7:13-14    ‡ 14:14 Yoel 4:13    § 14:14 Hos 6:11; Dan 7:13    \* 14:15 Yoel 4:13    † 14:15 Jer 51:33

<sup>16</sup> And the one sitting on the anan (*cloud*) put forth his MAGGAL (*sickle*)<sup>‡</sup> on ha'aretz (*the earth*) and ha'aretz (*the earth*) was reaped.

<sup>17</sup> And another malach (*angel*) came out of the Beis Hamikdash in Shomayim, having also with him a sharp MAGGAL (*sickle*).<sup>§</sup>

<sup>18</sup> And another malach (*angel*) came out of the Mizbe'ach (*altar*), having shilton (*authority*) over the eish, and he spoke with a kol gadol (*loud voice*) to the one having the sharp MAGGAL, saying, "Put forth your sharp MAGGAL and gather the clusters of the gefen (*vine*) of ha'aretz, because the grapes of it are ripe."<sup>\*</sup>

<sup>19</sup> And the malach (*angel*) put forth his MAGGAL to ha'aretz (*the earth*) and gathered the vintage of ha'aretz (*the earth*) and threw it into the GAT HAGEDOLAH (*great winepress*)<sup>†</sup> of the Charon Af of HASHEM (*burning wrath of HASHEM*).<sup>‡</sup>

<sup>20</sup> 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.<sup>§</sup>

## 15

<sup>1</sup> And I saw another ot (*miraculous sign*) in Shomayim, great and marvelous: shiva (*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*).<sup>\*</sup>

<sup>2</sup> And I saw, as it were, a yam (*sea*) of glass, having been mingled with eish (*fire*); and I saw the menatzakhat HaChayyah (*overcomers of the Beast, Anti-Moshiach*) and of its Atzav (*image*) and of the mispar (*number*) of its name; and I saw them having taken their stand on the yam (*sea*) of glass, holding nevalim (*harps*) of HASHEM.

<sup>3</sup> And they sing the Shir of Moshe [Rabbeinu], the eved HASHEM, and the Shir of the SEH (Lamb),<sup>†</sup> saying, "Great and marvelous are your ma'asim (*works*), HASHEM Adonoi Tzva'ot; Tzedek (*Righteousness*) and Emes (*Truth*) are your derakhim (*ways, paths*), Melech kol HaGoyim (*King of all the Nations*).<sup>‡</sup>

<sup>4</sup> Adonoi, who would not fear You and ascribe kavod to your Name? Because You only are HaKadosh, for kol HaGoyim will come and will worship before You because Your tzedakot (*righteous acts*) were made known."<sup>§</sup>

<sup>‡</sup> 14:16 Yoel 4:13    § 14:17 Yoel 4:13    \* 14:18 Isa 63:1-6    † 14:19 Yoel 4:13

<sup>‡</sup> 14:19 Isa 63:3    § 14:20 Isa 63:3; Yoel 4:13; Gn 49:11; Dt 32:14    \* 15:1 Lv

26:21    † 15:3 Ex 12:3; Isa 53:7 Moshiach    ‡ 15:3 Ex 15:1; Josh 1:1; Ps 111:2;

145:17    § 15:4 Jer 10:7; Ps 86:9; Isa 66:23

<sup>5</sup> And after these things I looked, and the Heikhal was opened, that is, the Mishkan HaEdut in Shomayim.\*

<sup>6</sup> And the shivat hamalachim (*seven angels*) having the sheva hamakkot (*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.†

<sup>7</sup> And one of the Arbah Chayyot (*four living beings*) gave to the shivat hamalachim (*seven angels*) golden ke'arot (*bowls*) being full of the Charon Af HaElohim HaChai l'olemei hao-lamim (*the wrath of the living G-d who lives for ever and ever*).

<sup>8</sup> And the Heikhal was filled with smoke from the kavod (*glory*) of HASHEM and from His oz (*power*); and no one was being able to enter into the Heikhal until should be completed the sheva hamakkot (*seven plagues*) of the shiva malachim (*seven angels*).‡

## 16

<sup>1</sup> And I heard a kol gadol (*loud voice*) out of Heikhal saying to the shiva malachim (*seven angels*), "Go and pour out the sheva ke'arot (*seven bowls*) of the Charon Af of HASHEM (*the burning wrath of HASHEM*) onto ha'aretz (*the earth*)."\*

<sup>2</sup> And harishon (*the first*) [malach] departed and poured out his ke'ara (*bowl*) onto ha'aretz (*the earth*), and a bad and rah (*evil*) sore came on the Bnei Adam having the mark of the Chayyah (*Beast, Anti-Moshiach*) and the ones worshipping its Atzav (*idol, image*).†

<sup>3</sup> And hasheynei (*the second*) [malach] poured out his ke'ara (*bowl*) onto the yam (*sea*). It became like the dahm of a niftar (*deceased person*), and every living thing in the yam (*sea*) died.‡

<sup>4</sup> And hashlishi (*the third*) [malach] poured out his ke'ara (*bowl*) onto the neharot (*rivers*) and the ma'ayonot (*springs*) of mayim (*water*), and the mayim became dahm.§

<sup>5</sup> 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,

<sup>6</sup> 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!"\*

\* 15:5 Ex 38:21; Num 1:50 † 15:6 Ezek 9:2; Dan 10:5 ‡ 15:8 Isa 6:4; Ex 40:34,35;

1Kgs 8:10,11; 2Chr 5:13,14 \* 16:1 Ps 79:6; Zeph 3:8 † 16:2 Ex 9:9-11; Dt 28:35

‡ 16:3 Ex 7:17-21 § 16:4 Ex 7:7-21 \* 16:6 Isa 49:26

<sup>7</sup> And I heard the Mizbe'ach (*altar*) crying out, saying, “Ken, HASHEM, Adonoi Tzva'ot, Emes and Tzedek are Your Mishpatim (*Judgments*).”

<sup>8</sup> And harevi'i (*the fourth*) [malach, angel] poured out his ke'ara (*bowl*) onto the shemesh (*sun*), and it was given to the shemesh (*sun*) to scorch Bnei Adam with eish (*fire*).

<sup>9</sup> And Bnei Adam were scorched with khom gadol (*great heat*), and they spoke Chillul HASHEM gidufim (*blasphemies*) against ha-Shem of G-d — the One having the shilton (*authority*) over these makkot (*plagues*) — and they did not make teshuva so as to give HASHEM kavod (*glory*).

<sup>10</sup> And hachamishi (*the fifth*) [malach, angel] poured out his ke'ara (*bowl*) on the kes (*throne*) of the Chayyah [Beast, Anti-Moshiach]; and the Malchut (*Kingdom*) of the Chayyah (*Beast, Anti-Moshiach*) became darkened, and in agony they were gnawing their tongues.<sup>†</sup>

<sup>11</sup> 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*).

<sup>12</sup> And hashishi (*the sixth*) [malach] poured out his ke'ara (*bowl*) on the nahar hagadol (*the great river*), the Euphrates, and the mayim (*water*) of it was dried up, that the derech (*way*) of the melachim (*kings*) from the rising of the shemesh (*sun*) might be prepared.<sup>‡</sup>

<sup>13</sup> 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*),<sup>§</sup>

<sup>14</sup> For they are ruchot (*spirits*) of shedim (*demons*) performing otot (*miraculous signs*), which go forth to the melachim (*kings*) of kol ha'arets (*all the earth*) to gather them to the sadeh krav (*battlefield*) of the Yom HaGadol (*Great Day*) of HASHEM Adonoi Tzva'ot.

<sup>15</sup> Hinei, I am coming as unexpectedly as a ganav. Ashrey is the one watching and keeping his kittel, lest he walk naked and they see his bushah (*shame*).

<sup>16</sup> And they assembled them into the place being called in Ivrit, Har Megiddo.\*

<sup>17</sup> And hashevi'i (*seventh*) [malach] poured out his ke'ara (*bowl*) on the air, and there came a kol gadol (*loud voice*) out

<sup>†</sup> 16:10 Ex 10:21-23; Isa 8:22    <sup>‡</sup> 16:12 Isa 11:15,16; 41:2; 46:11    <sup>§</sup> 16:13 Ex 8:6

\* 16:16 Ex 5:19; 2Kgs 23:29,30; Zech 12:11



of the Heikhal from the Kes (*Throne*) saying, "It is a thing of derfilung (*fulfillment*), it is finished!"

<sup>18</sup> 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.†

<sup>19</sup> 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*).

<sup>20</sup> And every island fled, and mountains were not found.

<sup>21</sup> And great seventy-pound hailstones of barad (*hail*) come down from Shomayim, on Bnei Adam, and Bnei Adam spoke Chillul HASHEM gidufim (*blasphemies*) against HASHEM, because of the makkah (*plague*) of the hailstones, because the makkah (*plague*) of it is gedolah me'od.‡

## 17

<sup>1</sup> And one of the shiva malachim (*seven angels*) having the sheva hamakkot (*seven plagues*) came and spoke with me saying, "Bo! (*Come!*) I will show you the mishpat (*judgment*) of the Zonah HaGedolah (*the Great Prostitute*) sitting on rabbim mayim,\*

<sup>2</sup> 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*)."

<sup>3</sup> And he carried me away into the midbar (*wilderness*) in the Ruach Hakodesh, and I saw an Isha sitting on a scarlet Chayyah (*Beast, Anti-Moshiach*) being filled with names of Chillul HASHEM gidufim, having sheva (*seven*) heads and eser (*ten*) horns.

<sup>4</sup> And the Isha had been clothed in purple and scarlet, and gilded with zahav (*gold*) and precious stone and pearls, having a golden kos (*cup*) in her hand and the kos was full of the abominations and the uncleannesses of her zenut.†

<sup>5</sup> And on her metsakh (*forehead*) a name had been written: SOD BAVEL HAGEDOLAH EM L'ZONOT V'SHIKKUTZEI HA'ARETZ ("Mystery of Babylon the Great, the Mother of Prostitutes and of the Abominations and Idols of the Earth").

<sup>6</sup> And I saw the Isha being drunk, intoxicated from the dahm of the Kedoshim and from the dahm of the edim (*witnesses*) of Rebbe, Melech HaMoshiach.

† 16:18 Dan 12:1    ‡ 16:21 Ezek 13:13; 38:22; Ex 9:23-25

51:12-13    † 17:4 Ezek 28:13; Jer 51:7

\* 17:1 Isa 23:17; Jer

And when I saw her, I was struck with astonishment.

<sup>7</sup> And the malach (*angel*), said to me, “Why did you marvel? I will tell you the Sod HaIsha (*the mystery, raz of the woman*) and of the Chayyah (*Anti-Moshiach*) having the sheva heads and the eser (*ten*) horns carrying her.‡

<sup>8</sup> The Chayyah (*Anti-Moshiach*), which you saw, was, and is not, and is about to come up out of the Tehom (*Abyss*) and goes to destruction. And the ones dwelling on ha'aretz will be astonished, those whose names have not been found written in the Sefer HaChayyim (*Book of Life*) from the hivvased tevel (*foundation of the world*), when they see the Chayyah (*Anti-Moshiach*) that was, and is not, and is to come.

<sup>9</sup> 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*);

<sup>10</sup> 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*).

<sup>11</sup> And the Chayyah which was and is not, even he is an Eighth, but belongs to HaShivah (*The Seven*) and goes to Avaddon (*Destruction*).

<sup>12</sup> And the eser (*ten*) horns which you saw are asarah melachim (*ten kings*) who have not yet received a malchut, but they are to receive samchut (*authority*) as melachim (*kings*), for one hour, together with the Chayyah (*Anti-Moshiach*).

<sup>13</sup> These are united in yielding their ko'ach (*power*) and samchut (*authority*) to the Chayyah (*Anti-Moshiach*).

<sup>14</sup> These with the SEH (*Lamb*), § will make milchamah (*war*), and the SEH (*Lamb*),\* 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*).”

<sup>15</sup> And he says to me, “The mayim<sup>†</sup> which you saw, where the zonah (*prostitute*) sits, are amim (*peoples*) and multitudes and Goyim (*Nations*) and leshonot (*languages*).‡

<sup>16</sup> And the eser (*ten*) horns which you saw and the Chayyah (*Anti-Moshiach*) – these will have sin'ah (*hatred*) for the zonah (*prostitute*), and they will make her desolate and naked and will eat her basar and will burn her up in eish. §

<sup>17</sup> For HASHEM has put it into the levavot (*hearts*) of them to accomplish his purpose by their acting with one mind

‡ 17:7 Rv 13:1 § 17:14 Ex 12:3; Isa 53:7 Moshiach \* 17:14 Ex 12:3; Isa 53:7  
Moshiach † 17:15 Rv 17:1 ‡ 17:15 Isa 8:7; Jer 47:2 § 17:16 Ezek 16:37,39

and by giving their malchut (*kingdom*) to the Chayyah (*Anti-Moshiach*) until will be fulfilled the divrei HASHEM.\*

<sup>18</sup> And the Isha whom you saw is the Ir Hagedolah (*Great City*) that rules over the melachim (*kings*) of ha'aretz."

## 18

<sup>1</sup> 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.\*

<sup>2</sup> And he cried in a kol gadol, saying, "Fallen, fallen is Bavel Hagedolah. It has become a habitation of shedim (*demons*) and a beit hasohar of every ruach teme'iah (*unclean spirit*) and beit hasohar of every unclean bird and a beit hasohar of every unclean beast. And has become detestable,†

<sup>3</sup> 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."‡

<sup>4</sup> 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,§

<sup>5</sup> Because her chatta'im (*sins*) have piled up reaching up to Shomayim, and HASHEM has remembered the unrighteousnesses of her.\*

<sup>6</sup> Render to her as also she herself rendered; serve up double according to her ma'asim, in the kos (*cup*) which she mixed.†

<sup>7</sup> 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*).'‡

<sup>8</sup> 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.§

<sup>9</sup> And the melachim (*kings*) of ha'aretz, the ones having committed zenut (*fornication*) with her and having lived in

\* **17:17** Jer 39:16    \* **18:1** Ezek 43:2    † **18:2** Isa 13:21,22; 34:11,13-15; Jer 50:39; 51:37; Zeph 2:14,15    ‡ **18:3** Ezek 27:9-25    § **18:4** Isa 48:20; Jer 50:8; 51:6,9,45; Gn 19:15    \* **18:5** 2Chr 28:9; Ezra 9:6; Jer 51:9    † **18:6** Ps 137:8; Jer 50:15,29; Isa 40:2    ‡ **18:7** Ezek 28:2-8; Ps 10:6; Isa 47:7,8; Zeph 2:15    § **18:8** Isa 9:14; 47:9; Jer 50:31,32

luxury, when they see the smoke of her burning, will weep and wail over her.\*

<sup>10</sup> 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.’

<sup>11</sup> 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;†

<sup>12</sup> Cargo of gold and of silver and of precious stone and of pearls and of fine linen and of purple and of silk and of scarlet, and every kind of scented wood and every kind of ivory article and every kind of article of valuable wood and of bronze and of iron and of marble;‡

<sup>13</sup> 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.§

<sup>14</sup> And the p'ri (*fruit*) for which your nefesh longed has departed from you, and all the luxurious things and the splendorous things have become lost for you, and never again shall they be found!

<sup>15</sup> 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,\*

<sup>16</sup> 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,

<sup>17</sup> 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.†

<sup>18</sup> And they were crying out, seeing the smoke of her burning, saying, ‘What Ir (*City*) is like the Ir Hagedolah?‡

<sup>19</sup> 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.§

<sup>20</sup> Have lev same'ach over her, O Shomayim! You Kedoshim and Shlichim and Nevi'im, for HASHEM has given mishpat for you against her.’ ”\*

<sup>21</sup> And a malach chazak (*strong angel*) lifted up a stone like a great millstone and threw it into the sea, saying, “Thus will

\* 18:9 Jer 51:8; Ezek 26:17,18 † 18:11 Ezek 27:27-31 ‡ 18:12 Ezek 27:12-22

§ 18:13 Ezek 27:13 \* 18:15 Ezek 27:31 † 18:17 Ezek 27:28-30 ‡ 18:18 Ezek

27:32 § 18:19 Josh 7:6; Lam 2:10; Ezek 27:30,31 \* 18:20 Jer 51:48

Bavel the Ir Hagedolah be violently thrown down, and never would it be found any longer.†

22 And the sound of harpers, those playing the nevel (*harp*), and of musicians and of flutists and of trumpeters will be heard in you no more and every oman (*artist*) of every craft will be found in you no more, and the sound of a mill, would be heard in you no more.‡

23 And the ohr of a menorah would shine in you no more, and the kol (*voice*) of a choson (*bridegroom*) and of a kallah (*bride*) would be heard in you no more; because your merchants were the gedolim (*the great*) of ha'aretz (*the earth*), because by your kashefanut (*sorcery*) were all the Goyim deceived.§

24 And in her were found the dahm of Nevi'im (*prophets*) and of Kedoshim and of all the ones having been slain al Kiddush ha-Shem on ha'aretz.”\*

## 19

1 After these things I heard, as it were, a kol gadol (*loud voice*) of a great, multitude in Shomayim, saying, “Praise HASHEM! The Yeshu'ah (*Salvation*) and the Kavod (*Glory*) and the Gevurah (*Power*) is of Eloheinu!

2 Because emes and tzedek are His judgments because He judged the Zonah Hagedolah who was corrupting ha'aretz (*the earth*) with the zenut (*fornication*) of her and He took vengeance on her who has on her hands the dahm of His servants.”

3 And again they said, “Praise HASHEM! The smoke of her ascends l'olemei olamim!”\*

4 And the esrim v'arba'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*).”†

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.

† 18:21 Jer 51:63    ‡ 18:22 Isa 24:8; Ezek 26:13; Jer 25:10    § 18:23 Jer 7:34; 16:9; 25:10; Isa 23:8; Nah 3:4    \* 18:24 Jer 51:49    \* 19:3 Isa 34:10    † 19:5 Ps 134:1; 115:13

<sup>7</sup> Let us have simcha and exult in kavod (*glory*) to him because of the Bedeken of the Kallah of the SEH (*Lamb*),<sup>‡</sup> and the Choson's Tish and she has made herself ready."

<sup>8</sup> 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. §

<sup>9</sup> And he says to me, Write: "Ashrey are the ones having been summoned to the Seudas Moshiach, the Seudas Yom Nisu'im of the SEH"\* (*Lamb*). And he says to me, "These are divrei Emes of HASHEM."

<sup>10</sup> And I fell before his feet to worship him. And he says to me, "You must abstain from such. For I am a fellow eved with both you and your chaverim who hold on to the edut (*testimony*) of Rebbe, Melech HaMoshiach; worship HASHEM! For the edut (*testimony*) of Rebbe, Melech HaMoshiach Yehoshua is the Ruach HaNevu'ah (*prophecy*)."

<sup>11</sup> And I saw Shomayim having been opened, and, hinei, a sus lavan (*white horse*) and the one riding on it is called Ne'eman and Yashar, and in Tzedek<sup>†</sup> He judges and makes milchamah (*war*).<sup>‡</sup>

<sup>12</sup> 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.

<sup>13</sup> And He is robed in a kaftan dipped in dahm, and His Name is called, "The DVAR HASHEM." §

<sup>14</sup> And the Tzivos HASHEM (*the Army of HASHEM*), the Tzivos HaShomayim, were following Him on susim levanim (*white horses*). They were dressed in fine linen, lavan (*white*) and tahor (*clean*).

<sup>15</sup> And out of the peh (*mouth*) of Him goes forth a sharp cherev, that with it He may strike the Goyim, and He will shepherd them with a shevet barzel, and He treads the press of the yayin of the fury of Charon Af of HASHEM, El Shaddai.\*

<sup>16</sup> And He has on His kaftan and on His thigh a name inscribed: MELECH HAMELACHIM AND ADON HAADONIM.

<sup>17</sup> 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;†

<sup>18</sup> That you may eat the basar of melachim (*kings*) and the basar of captains and the basar of strong men and the basar

‡ 19:7 Ex 12:3; Isa 53:7 Moshiach § 19:8 Isa 61:10; Ezek 44:17; Zech 3:4 \* 19:9 Ex 12:3; Isa 53:7 Moshiach † 19:11 Dan 9:25 ‡ 19:11 Ex 15:3; Ps 96:13; Isa 11:4 § 19:13 Isa 63:2,3 \* 19:15 Isa 11:4; Ps 2:9 † 19:17 Jer 12:9; 46:10; Ezek 39:17; Isa 34:6

of susim and of their riders and the basar of all, both, bnei Chorin and avadim and the ketanim and the gedolim.”<sup>‡</sup>

<sup>19</sup> 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*).

<sup>20</sup> 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*).<sup>§</sup>

<sup>21</sup> And the rest were killed with the cherev (*sword*) of the One sitting on the sus (*horse*), the cherev (*sword*) having proceeded out of the PEH of Him, and all the birds were fully fed by their basar.

## 20

<sup>1</sup> And I saw a malach (*an angel*) coming down out of Shomayim having the mafte'ach (*key*) of the Tehom (*Abyss*) and a great chain in his hand,

<sup>2</sup> And he seized the Dragon, the NACHASH HaKadmoni, who is Malshin\* and HaSatan. And he bound him for elef shanim (*one thousand years*),

<sup>3</sup> And threw him into the Tehom (*Abyss*), and shut and sealed it over him that he could not deceive any more the Goyim until the elef shanim (*thousand years*) were completed. After these things it is necessary for him to be released a short time.<sup>†</sup>

<sup>4</sup> And I saw kise'ot (*thrones*) and they sat on them and authority for mishpat (*judgment*) was given to them, and I saw the nefashot (*souls*) of the ones having been beheaded because of their edut (*testimony*) for Rebbe, Melech HaMoshiach and because of the dvar HASHEM and for those who did not worship the Chayyah [Beast, Anti-Moshiach] nor its Atzav and did not receive the tav (*mark*) on the metsakh (*forehead*) and on their yad (*hand*), and they awakened to Chayyim (*Life*) and reigned with Moshiach for elef shanim (*a thousand years*).<sup>‡</sup>

<sup>5</sup> And the rest of the Mesim did not awaken to Chayyim (*Life*) until the elef shanim should be completed. This is the Techiyah HaRishonah (*First Resurrection*).

<sup>‡</sup> 19:18 Ezek 39:18-20    § 19:20 Dan 7:11

\* 20:2 samekh mem, the devil

† 20:3 Dan 6:17    ‡ 20:4 Dan 7:9

<sup>6</sup> Me'ushar and Kadosh (*Blessed and Holy*) is the one having a part in the Techiyah HaRishonah. On these ones the Mavet HaSheyni (*the Second Death*) does not have shilton (*authority, samchut*), but they will be kohanim of HASHEM and of Moshia-ach, and will reign with him for elef shanim.

<sup>7</sup> And when the elef shanim are completed, HaSatan will be released from his beit hasohar (*prison*),

<sup>8</sup> And will go forth to deceive the Goyim in the four corners of ha'aretz, that is, Gog and Magog, to assemble them for milchamah (*war*); the mispar (*number*) of them is like the sand of the seashore.<sup>§</sup>

<sup>9</sup> And they went up over the broad plain of the land and encircled the makhaneh (*camp*) of the Kedoshim and the Ir HaAhuvah (*the beloved city*) and Eish came down out of Shomayim and consumed them.\*

<sup>10</sup> And HaSatan, the one deceiving them, was cast into the Agam HaEish (*fire*) and gofrit (*sulfur*), where both the Chayyah [Anti-Moshia-ach] and the Navi Sheker (*False Prophet*) were, and they will be tormented yomam v'lailah l'Olemai Olamim (*day and night forever and ever*).

<sup>11</sup> And I saw a Kisse Lavan Gadol (*a Great White Throne*) and I saw the One sitting on it, from whose presence Ha'Aretz and Shomayim fled, and no place was found for them.

<sup>12</sup> 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.†

<sup>13</sup> And the Yam (*Sea*) gave up the Mesim in it, and Mavet, and She'ol gave up the Mesim in them, and they were judged, each one according to what they had done.‡

<sup>14</sup> And Mavet and She'ol were cast into the Agam HaEish (*Lake of Fire*). This is the Mavet HaSheyni (*the Second Death*), the Agam HaEish (*the Lake of Fire*).

<sup>15</sup> And if anyone was not found having been written in the Sefer HaChayyim, he was cast into the Agam HaEish.

## 21

<sup>1</sup> And I saw Shomayim Chadashim (*New Heavens*) and Eretz Chadasha (*a New Earth*), for the shomayim harishonah (*the first heaven*) and haaretz harishonah (*the first earth*) were passed away, and there is no longer any Yam (*Sea*).

§ 20:8 Isa 11:12; Ezek 7:2; 38:2; 39:1; 38:9,15 \* 20:9 Ezek 38:9,16; Ps 87:2; Ezek 38:22; 39:6 † 20:12 Dan 7:10; Ex 32:32; Dt 29:20; Dan 12:1; Mal 3:16; Jer 17:10

‡ 20:13 Isa 26:19



<sup>2</sup> And I saw the Ir Hakodesh, the Yerushalayim HaChadasha coming down and descending out of Shomayim from HASHEM, having been made ready as a Kallah adorned for her Ba'al (*Husband*).\*

<sup>3</sup> And I heard a kol gadol (*loud voice*), a Bat Kol from the Kisse (*Throne*) saying, "Hinei, The Mishkan of HASHEM is with men, and He shall tabernacle with them, and they shall be His people, and HASHEM Himself shall dwell among them.†

<sup>4</sup> And He will wipe away every tear from their eyes, and there shall not be any longer Mavet, nor Avelut nor weeping nor pain; the former things have passed away."‡

<sup>5</sup> And said the One sitting on the Kisse (*Throne*), "Hinei, I make all things chadash." And He says, "Write, for these devarim are ne'emanim and amittiyim."

<sup>6</sup> And He said to me, "It is finished! I am the Alef and the Tav, the Reshit and the Ketz. To the one thirsting I will give of the Ma'ayan (*Fountain*) of Mayim Chayyim (*Water of Life*) freely.§

<sup>7</sup> The one who wins the nitzachon (*victory*), shall inherit these things and I will be his G-d and he will be to Me beni (*my son*).\*

<sup>8</sup> But for those of morech lev (*cowardliness*) and those without emunah (*faith*) and the ones having become vile and ratzchaniyot (*murderers*) and zonim (*fornicators*) and mekhashfim (*sorcerers*) and oydei haelilim (*idolaters*) and all the shakranit (*liars*), their chelek† will be in the Agam (*Lake*) burning with Eish (*fire*) and Gofrit (*sulfur*), which is HaMavet HaSheyni (*the Second Death*)."‡

<sup>9</sup> 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*).

<sup>10</sup> 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,\*

<sup>11</sup> Having the Shekhinah kavod (*glory*) of HASHEM. Her brilliance, was like a precious stone, even a jasper, clear as crystal,†

<sup>12</sup> Having a great and high wall, having Shneyim Asar She'arim (*Twelve Gates*), and at the She'arim (*Gates*), Shneyim

\* 21:2 Neh 11:18; Isa 52:1 † 21:3 Ex 25:8; 2Chr 6:18; Ezek 48:35; Zech 2:10

‡ 21:4 Isa 25:8; 35:10 § 21:6 Isa 55:1 \* 21:7 2Sm 7:14 † 21:8 See Yn 13:8

‡ 21:8 Ps 5:6; Isa 66:24 § 21:9 Ex 12:3; Isa 53:7 Moshiach \* 21:10 Ezek 40:2

† 21:11 Isa 60:1,2; Ezek 43:2

Asar malachim (*Twelve angels*), and SHEMOT (*Names*) were inscribed on them, which are the shemot (*names*) of the Shneym Asar Shivtei HaBnei Yisroel (*Twelve Tribes of the Bnei Yisroel*).<sup>‡</sup>

<sup>13</sup> 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*).

<sup>14</sup> 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<sup>§</sup> (*Lamb*).

<sup>15</sup> 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.\*

<sup>16</sup> And the city is laid out foursquare, shaped like a cube, and its length is as great as the width; and he measured the Ir Hakodesh with the rod across and it measured Shneym Asar (*Twelve*) thousand stadia (*fifteen hundred miles*); the length and the breadth and the height are equal.

<sup>17</sup> And he measured its wall a hundred forty-four cubits (*seventy-two yards*) by man's measurement, which is also that of the malachim.

<sup>18</sup> And the wall was constructed of jasper and the Ir was pure zahav (*gold*) like clear glass.

<sup>19</sup> 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;<sup>†</sup>

<sup>20</sup> The fifth, sardonyx, the sixth, carnelian, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, jacinth, the twelfth, amethyst.

<sup>21</sup> 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.<sup>‡</sup>

<sup>22</sup> And I saw no Heikhal in it, for Adonoi HASHEM El Shaddai and the SEH (*Lamb*),<sup>§</sup> are its Beis HaMikdash.

<sup>23</sup> And the city has no need of the shemesh (*sun*) nor of the levanah (*moon*) that they may shine in it, for the kavod (*glory*) of HASHEM illumined it and its menorah is the SEH\* (*Lamb*).<sup>†</sup>

‡ 21:12 Ezek 48:30-34 § 21:14 Ex 12:3; Isa 53:7 Moshiach \* 21:15 Ezek 40:3

† 21:19 Ex 28:17-20; Isa 54:11,12; Ezek 28:13 ‡ 21:21 Isa 54:12 § 21:22 Ex 12:3;

Isa 53:7 Moshiach \* 21:23 Ex 12:3; Isa 53:7 Moshiach † 21:23 Isa 24:23; 60:19

<sup>24</sup> And the Nations shall walk their *derech* by its *Ohr* (*Light*), and the *melachim* (*kings*) of *ha'aretz* shall bring their glory into it.‡

<sup>25</sup> And *b'yom* (*for there will be no Lailah*) the *she'arim* (*gates*) of it shall never be shut. §

<sup>26</sup> And the *melachim* will bring the *kavod* (*glory*) of the Nations into it.

<sup>27</sup> 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*).†

## 22

<sup>1</sup> 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*).†

<sup>2</sup> In the middle of the *rekhov* (*street*) of it, and on either side on the *nahar* (*river*) was the *Etz HaChayyim*, producing *Shneyim Asar Perot* (*Twelve Fruits*), according to each *chodesh* (*month*), yielding the *p'ri* of it, and the leaves of the *Etz* (*tree*) were for the *refu'ah* (*healing*) of the Nations.‡

<sup>3</sup> And there shall no longer be any *Kelalah* (*Curse*), and the *Kisse* (*Throne*) of *HASHEM* and of the *SEH* (*Lamb*), § shall be in it, and His *avadim* shall serve Him.\*

<sup>4</sup> And they shall see His face, and *ha-Shem* of Him will be on the *metsakhim* (*foreheads*) of them.

<sup>5</sup> And there shall no longer be *Lailah*, and they have no need of the *ohr* (*light*) of a *menorah* and the *ohr* (*light*) of the *shemesh* (*sun*), because *HASHEM Adonoi* will give forth *ohr* (*light*) on them, and they shall reign *l'Olemei Olamim*.†

<sup>6</sup> And he said to me, “These *devarim* 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.

<sup>7</sup> And *hinei*, I am coming quickly. *Ashrey* is the one who is *shomer*, keeping the *devarim hanevu'ah* (*words of the prophecy*) of this *sefer* (*book*).”

<sup>8</sup> 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.

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‡ 21:24 Isa 60:3,5    § 21:25 Isa 60:11; Zech 14:7    \* 21:27 Ex 12:3; Isa 53:7  
 Moshiaich    † 21:27 Isa 52:1; Yoel 4:17    \* 22:1 Ex 12:3; Isa 53:7 Moshiaich    † 22:1  
 Ps 36:8; 46:4; Ezek 47:1; Zech 14:8    ‡ 22:2 Ezek 47:12    § 22:3 Ex 12:3; Isa 53:7  
 Moshiaich    \* 22:3 Zech 14:11    † 22:5 Isa 60:19; Dan 7:27

<sup>9</sup> 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 devarim of this sefer; <sup>10</sup> worship HASHEM!”

And he says to me, “Do not seal up the devarim hanevu'ah (*words of the prophecy*) of this sefer (*book*), for the zman (*time*) is at hand.<sup>‡</sup>

<sup>11</sup> Let the one being unrighteous, let him be unrighteous noch (*still*); and let the one who is filthy be filthy noch, and let the tzaddik be a tzaddik noch,<sup>§</sup> and let the kadosh yitkadesh noch (*holy person be sanctified still*).<sup>\*</sup>

<sup>12</sup> Hinei, I am coming quickly, and My sachar (*reward*) is with Me, to give to each one according to what he has done.<sup>†</sup>

<sup>13</sup> I am the Aleph and the Tav, HaRishon (*The First*) and HaAcharon (*The Last*), HaReshit (*The Beginning*) and HaTachlit (*The Ultimate*).

<sup>14</sup> 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.

<sup>15</sup> Outside are the kelevim (*dogs*) and the mekhashfim (*sorcerers, abusers of drugs*);<sup>‡</sup> and the zonim (*sexually immoral*) and the rotzkhim (*murderers*) and the ovdei haelilim (*idolaters*) and everyone loving and practicing sheker.<sup>§</sup>

<sup>16</sup> I, Yehoshua sent My malach (*angel*) to give solemn eidus (*testimony*) to you of these things, for the Kehillot. I am the Shoresh (*root*) and the tzemach of Dovid, the Kokhav HaShachar.”

<sup>17</sup> 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.

<sup>18</sup> 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;<sup>\*</sup>

<sup>19</sup> And if anyone takes away from the devarim 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.<sup>†</sup>

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<sup>‡</sup> 22:10 Dan 8:26    § 22:11 Dan 9:25    \* 22:11 Ezek 3:27; Dan 12:10    † 22:12 Isa 40:10; 62:11    ‡ 22:15 T.N. the original language “pharmakoi” is where we derive the word for “drugs”; sorcerers often abused drugs to hallucinate or induce a passive state when they worked their magic and witchcraft; see Ga 5:20 and Rv 21:8    § 22:15 Dt 23:18    \* 22:18 Dt 4:2; 13:1; Prov 30:6    † 22:19 Dt 4:2; 13:1; Prov 30:6

<sup>20</sup> He who gives solemn edut to these things says, “Ken! I am coming bahlt (*soon*)!” Omein. Come Adoneinu Yehoshua!

<sup>21</sup> The Chen v'Chesed HASHEM of Adoneinu Yehoshua be with all. Omein.