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By

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THE ORTHODOX JEWISH BRIT CHADASHA

**המקום ינחם אתכם
בתוך שאר מאמינים
בביאת המשיח**

THE ORTHODOX JEWISH BRIT CHADASHA

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

by Dr. Phillip E. Goble

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ABBREVIATIONS FOR THE ABOVE* **

Mt
Mk
Lk
Yn
Ac
Ro
1C
2C
Ga
Ep
Pp
Co
1Th
2Th
1Ti
2Ti
Ti
Pm
MJ
Ya
1K
2K
1Y
2Y
3Y
Yd
Rv

***Translator's note: words implied but not stated in the original, also Tanakh (e.g. BERESHIS=GENESIS) references, allusions, citations or annotations or editorial comments or notes in paragraph titles, etc. are generally indicated by italics or brackets or all capital lettes. Jewish terms defined parenthetically in the text are generally indicated simply by parenthesis and in most cases appear again at the end in the Glossary.**

**** YOEL 3:5[2:32] is a sample citation from Joel with the Hebrew verse number followed by the divergent English verse number in brackets.**

THE BESURAS HAGEULAH ACCORDING TO MATTITYAHU

PEREK ALEPH (CHAPTER ONE)

This is the sefer toldot of Rebbe, Melech HaMoshiach Yehoshua/Yeshua Ben Dovid, Ben Avraham.

|2| Avraham, then Yitzchak, Yaakov, Yehudah and his brothers;
 |3| then, through Yehudah, Peretz and Zerach by Tamar; then Chetzron, Ram;
 |4| then Amminadav, Nachshon, Salmon;
 |5| then Boaz by Rachav; then Oved by Ruth, then Yishai;
 |6| then Yishai fathered Dovid HaMelech; then Shlomo by the wife of Uriyah;
 |7| then Rechavam, Aviyah, Asa,
 |8| then Yehoshafat, Yoram, Uziyahu;
 |9| then Yotam, Achaz, Chizkiyahu,
 |10| then Mnasheh, Amon, Yoshiyahu,
 |11| then Ykhanyahu and his achim from the days of the Golus in Babylon.
 |12| After Ykhanyahu, then Shaltiel, then Zrubavel,
 |13| then Avichud, then Elyakim, then Azur;
 |14| then Tzadok, then Yakhin, then Elichud;
 |15| then Elazar, then Mattan, then Yaakov.
 |16| Yaakov fathered Yosef, the baal (husband) of Miryam [bat Eli Ben Dovid, Lk 3:31 Ro 1:3], from whom was born Yehoshua, who is called Rebbe, Melech HaMoshiach. [Yochanan 1:49]
 |17| So then, there were arbaa asar (fourteen) dorot (generations) from Avraham to Dovid [*trans. note: Dovid' DVD in Hebrew = [d = 4, v = 6, d = 4] ' (4 + 6 + 4 = 14)*], and there were arbaa asar dorot from Dovid to the Golus (Exile) in Babylon, and there were arbaa asar dorot from the Golus in Babylon to Rebbe, Melech HaMoshiach.
 |18| The huledet (birth) of Rebbe, Melech HaMoshiach was as follows. When Moshiach's Em, Miryam, had been given in erusin to Yosef [ben Dovid], but before they came together, she was found with child through the Ruach Hakodesh.
 |19| Her shidduch, Yosef [ben Dovid], being a tzaddik and not wanting to humiliate her publicly, planned to deal with the get (divorce) in a private arrangement.
 |20| Now just when Yosef [ben Dovid] had thought through to this tachlis (purpose)--hinei!--a malach Hashem appeared to him in a cholom (dream), and said, Yosef ben Dovid, do not shrink from taking Miryam in nisuim (marriage) as your [*basherte (destined mate) eishes chayil (virtuous woman)*] kallah (bride), because what has been conceived in her is through the Ruach Hakodesh.
 |21| And she shall bear BEN (Son) and you will call SHMO (his name, ZECHARYAH 6:12) "YEHOSHUA" (ZECHARYAH 6:11-12) because he will bring his people yeshuah (rescue, salvation, deliverance) from their peyshaim (rebellions, transgressions).
 |22| Now all this occurred so that which was spoken by Hashem through the Navi (prophet) might be fulfilled,
 |23| HINEI, HAALMAH HARAH VYOLEDET BEN VKARAT SHMO IMMANU-EL (Behold, the Virgin will be with child and will bear Son and will call his name Immanu-El--YESHAYAH 7:14; cf SHIR HASHIRIM 6:8), which translated means G-d is with us.
 |24| Then Yosef [ben Dovid], rising up from sleep, did as the malach Hashem commanded him and he took his kallah.
 |25| And Yosef [ben Dovid] did not know her until she bore BEN and Yosef [Ben Dovid] called him by the name Yehoshua [Ben Dovid]. [*See Baba Bathra 8:6*]

PEREK BEIT (CHAPTER TWO)

Now after Yehoshua was born in Beit-Lechem Yehudah, in the days of Herod [*the Great, the Roman client*] king --hinei!-- chachamim (wise men) from eretz Mizrach (the land of the East) arrived in Yerushalayim,

[2] saying, Where is he that is born Melech HaYehudim? For we have seen his KOCHAV (star, BAMIDBAR 24:17) in the Mizrach (East) and have come to fall down before him.

[3] Because Herod the king heard this, he was terribly shaken, and all Yerushalayim with him.

[4] And assembling all the Rashei Hakohanim (Chief Priests) and Sofrim (Scribes, Torah-teachers, Rabbonim) of the people, he inquired of them the place where Rebbe, Melech HaMoshiach was to be born.

[5] They told him, In Beit-Lechem Yehudah; because so it stands written by the Navi:

[6] And YOU, BEIT-LECHEM, (Bethlehem, MICHOH 5:1[2]) in ertz Yehudah are by no means least among the shtetlach (towns) or ruling [clans] of Yehudah; because out of you will come a Moshel (Governor) who will be the Roeh Ami Yisroel (Shepherd of my People Israel).

[7] Then Herod secretly summoned the chachamim and ascertained from them the exact date of the manifestation of the KOCHAV.

[8] Then he sent them to Beth-Lechem, saying, Go and make a thorough search for the yeled (child); as soon as you have found him, report to me, so that I, as you, may come and fall down before him.

[9] After they heard the king, they departed, and--hinei!--the KOCHAV they had seen in the Mizrach (East) was going ahead of them until it came and stood above the place where the yeled was.

[10] When they saw the KOCHAV, they rejoiced with exceedingly great nachas (joy).

[11] And, entering the bais (house), they beheld the yeled with Miryam, his Em, and prostrated themselves before him. Then, opening their treasure chests, they offered gifts of gold, frankincense, and myrrh.

[12] And having been warned in a cholom (dream) not to return to Herod, they took refuge in their own country by another way.

[13] And when they'd gone-- hinei! -- a malach Hashem appeared to Yosef [Ben Dovid] in a cholom (dream), saying, Arise, and take the yeled and his Em, and flee to Eretz Mitzrayim (Egypt), and stay there until I tell you, for Herod is about to seek the yeled to destroy him.

[14] So, having got up, Yosef [ben Dovid] took the yeled, and his Em by night and departed for Eretz Mitzrayim.

[15] And Yosef [ben Dovid] was there until the death of Herod. This was to fulfill what had been spoken by Hashem through the Navi, UMIMITZRAYIM KARATI LIVNI (Out of Egypt have I called my Son, HOSHEA 11:1).

THE SHOAH OF THE INNOCENTS

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

[17] Then came the fulfillment of what was spoken through Yirmeyah HaNavi:

[18] KOL BRAMAH NISHMAH (A voice was heard in Ramah, YIRMEYAH 31:14[15]), a voice of bitter weeping and mourning. Rachel is crying for her yeladim; she refuses to be comforted, because they are no more.

MOSHIACH'S LITZIAT MITZRAYIM (GOING OUT FROM EGYPT) AND HIS RETURN TO A FIRST CENTURY "SHTETL" (JEWISH VILLAGE)

[19] When Herod died, hinei, in Eretz Mitzrayim a malach Hashem appeared to Yosef [ben Dovid] in a cholom (dream),

[20] saying, Arise, and take the yeled and his Em and go to Eretz-Yisroel, for those seeking the life of the yeled are dead.

[21] And Yosef [ben Dovid] arose and took the yeled and his Em, and entered Eretz Yisroel.
 [22] And when Yosef [ben Dovid] heard that Archelaus had succeeded his father Herod as king of Yehudah, Yosef [ben Dovid] was afraid to go there. And, having been warned in a cholom, he departed into the districts of the Galil.
 [23] And Yosef [ben Dovid] made his home in the shtetl (Jewish village) called Natzeret, so that which was spoke by the Neviim might be fulfilled: He will be called a Natzri [*i.e. Moshiach the Netzer/Tzemach, YESHAYAH 11:1; YIRMEYAH 23:5; ZECHARYAH 3:8; YESHAYAH 53:2; ZECHARYAH 6:11-12 as it says YEHOSHUA TZEMACH MOSHIACH SHMO*].

PEREK GIMEL (CHAPTER THREE)

Now in those days Yochanan of the tevilah of teshuva appears, preaching, crying out as a maggid (preacher) [*for the Moshiach*] in the midbar (wilderness) of Yehudah,
 [2] saying, Make teshuva, for the Malchut HaShomayim has come near.
 [3] For this [Yochanan] is the one spoken of through Yeshayah the Navi, saying, KOL KOREY BAMIDBAR (A voice of one shouting in the wilderness, YESHAYAH 40:3): Prepare the Derech Hashem (the way of the L-rd). Make his paths straight!
 [4] Now Yochanan himself had camel-hair clothing and a leather belt around his waist, and his food was arbe (locusts) and devash (wild honey).
 [5] Then all Yerushalayim and all Yehudah and the whole region of the Yarden were going out to him.
 [6] Making vidduy (confession of sin) [to Hashem] of their averos (sins), they were submitted to a tevilah (immersion) by him, using the Yarden River as a mikveh mayim (gathering of water).
 [7] But when he saw many of the Perushim and Tzedukim coming to where he was using the Yarden as a mikveh mayim, Yochanan said to them, You banim (sons) of nachashim (snakes)! Who warned you to flee from the charon af [Hashem] habah (the coming burning wrath of Hashem)?
 [8] Produce pri tov l'teshuva (fruit worthy of repentance)!
 [9] Do not presume to say to yourselves, We have the yichus (proud lineage), we have the zechut Avot (merit of the Fathers) of Avraham Avinu (our father Abraham). For I say to you that Hashem is able to raise up from these avanim (stones) banim (sons) of Avraham.
 [10] And already the ax is laid at the shores haetzim (the root of the trees); therefore, every etz not producing pri tov (good fruit) is cut down and thrown into the eish (fire).
 [11] I give you a tevilah (immersion) in a mikveh mayim for teshuva, but Hu Habah (He who Comes, *trans. note: i.e. Moshiach*) after me has more khosen (strength) than me. I am not worthy to remove his sandals. He will give you a tevilah (immersion) with the Ruach Hakodesh and eish (fire).
 [12] The winnowing fork is in his hand, and he will clear out his threshing floor, and he will gather his wheat into the barn; but the chaff he will burn with unquenchable eish (fire).
 [13] Then Yehoshua comes from the Galil to the Yarden to Yochanan, to submit to Yochanan's tevilah.
 [14] But Yochanan would have deterred him, saying, I have need to submit to your tevilah [*trans. note: Moshiach's tevilah*], and yet you come to me?
 [15] But answering him, Yehoshua said, Permit it now, for thus it is proper to fulfill all Tzidkat Hashem [DANIEL 9:24].
 [16] And having received the tevilah in the Yarden's mikveh mayim, Rebbe, Melech HaMoshiach immediately came up. And, hinei! The Shomayim were opened to him, and he saw the Ruach Hakodesh of Hashem descending like a yonah (dove) and coming upon him.
 [17] And, hinei, a bat kol (a voice from heaven) came out of Shomayim, saying, ZEH BNI AHUVI ASHER BO CHAFATZTI (This is my Son, the beloved, with whom I am well pleased).

PEREK DALET (CHAPTER FOUR)

Then Rebbe, Melech HaMoshiach was led up into the midbar by the Ruach Hakodesh of Hashem to undergo nisyonos (temptations) by Hasatan.

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

|3| And the tempter came to him and said to him, If you are the Zun foon Der Oybershter, then speak the command that these avanim (stones) become lechem (bread).

|4| But Rebbe, Melech HaMoshiach answered, Katuv (It is written), LO AL HALECHEM LVADOH YCHE-YEH 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, DEVARIM 8:3).

|5| Then Hasatan takes Rebbe, Melech HaMoshiach to the Ir Hakodesh (the Holy City) and set him atop the pinnacle of the Beis Hamikdash,

|6| and says to Rebbe, Melech HaMoshiach, If you are the Zun foon Der Oybershter, then throw yourself down, for katuv (it is written), MALACHAV YTZAV-VEH LACH (His angels he will command concerning you) and upon their hands they will lift you up lest you strike your foot against a stone, TEHILLIM 91:11-12.)

|7| Rebbe, Melech HaMoshiach said to Hasatan, Again, it is written, LO TENASSU ES HASHEM ELOKEICHEM (Do not test Hashem your G-d DEVARIM 6:16).

|8| Again, Hasatan takes Rebbe, Melech HaMoshiach to a very high mountain and shows him all the mamlechet (kingdoms) of the Olam Hazei and the kavod (glory) of them.

|9| And Hasatan said to Rebbe, Melech HaMoshiach, All these things I will give to you, if you will fall down VTISHTACHAVEH (and you will bow down to [DEVARIM 5:9]) me.

|10| Then Rebbe, Melech HaMoshiach says to him, Depart, Hasatan! For katuv (it is written), ES HASHEM ELOKEICHA TIRA VOTO TAAVOD (The L-rd your G-d you shall fear and Him you shall worship, DEVARIM 6:13).

|11| Then Hasatan leaves him, and, hinei, malachim came and attended to Rebbe, Melech HaMoshiach.

|12| Now, having heard that Yochanan was arrested, Rebbe, Melech HaMoshiach departed into the Galil.

|13| And having left behind Natzeret, Rebbe, Melech HaMoshiach headquartered in Kfar-Nachum by the sea, in the environs of Zvulun and Naftali.

|14| This was to fulfill what was spoken through Yeshayah HaNavi,

|15| ARTZAH ZVULUN VARTZAH NAFTALI (To the land of Zvulun and to the land of Naftali, YESHAYAH 8:23-9:1 [9:1-2]), the way to the sea beyond the Yarden, Galil haGoyim,

|16| the people sitting in CHOSHECH RAU OHR GADOL (darkness saw a great light), YOSHEI V'ERETZ TZALMAVET (the ones living in the land of the shadow of death), a light has dawned among them.

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

|18| And walking beside Lake Kinneret (Sea of Galilee), Rebbe, Melech HaMoshiach saw two achim, Shimon, the one being called Kefa (Petros), and his brother Andrew, casting a net into the sea, for they were daiyagim (fishermen).

|19| And Rebbe, Melech HaMoshiach says, Come, follow me, and I will make you daiyagei adam (fishers of men).

|20| And immediately, leaving their nets, they followed Rebbe, Melech HaMoshiach.

|21| And having gone on from there, he saw two other achim, Yaakov Ben-Zavdai and Yochanan his brother, in the sirah (boat) with Zavdai their father, repairing their nets, and he summoned them.

|22| Immediately, leaving the sirah (boat) and their father, they followed Rebbe, Melech HaMoshiach.

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

|24| And the report went out about Rebbe, Melech HaMoshiach throughout all Syria; and they brought to him all the cholim (sick) with various illnesses and machalot, demoniacs, epileptics, and paralytics; and Rebbe, Melech HaMoshiach brought them refuah.

|25| And from the Galil, the Decapolis, Yerushalayim, Yehudah, and Ever-HaYarden --from all these places great multitudes followed Rebbe Melech HaMoshiach.

PEREK HE (CHAPTER FIVE)

THE POSEK HADOR (WORLD AUTHORITY ON THE SUBJECT OF JEWISH LAW AND OF THE ASERES HADIBROS, THE TEN COMMANDMENTS)

When Rebbe, Melech HaMoshiach saw the multitudes, he ALAH HAHAR (went up the mountain, SHEMOS 19:3) and when he sat down, his talmidim came to him.

|2| Then Rebbe, Melech HaMoshiach began to speak, and gave them this torah (teaching), saying,

|3| Ashrey ANIYEI HARUACH (Blessed/Happy are the poor in spirit, YESHAYAH 66:2) for theirs is the Malchut HaShomayim.

|4| Ashrey are the AVELIM (the ones mourning, YESHAYAH 61:2), for they will be comforted.

|5| Ashrey are the ANAVIM (humble, YESHAYAH 29:19; ZEFANYAH 2:3), for YIRESHU ARETZ (they will inherit the land, TEHILLIM 37:11).

|6| Ashrey are the ones hungering and thirsting for Tzidkat Hashem (Tzedek Olamim, Everlasting Righteousness, DANIEL 9:24), for they will be satisfied.

|7| Ashrey are the merciful, for they will be shown rachamim (mercy).

|8| Ashrey are those of LEV TAHOR (pure heart, TEHILLIM 51:12 [10]), for they will see Hashem.

|9| Ashrey are the peace makers, for they will be called bnei haElokim (sons of G-d).

|10| Ashrey are the ones being persecuted because of Tzidkat Hashem (righteousness, DANIEL 9:24), for theirs is the Malchut HaShomayim.

|11| Ashrey are you when they reproach you and persecute you and speak all kinds of lashon horah against you, speaking sheker (falsehood, lies) because of me [Moshiach].

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

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

|14| You are the Ohr HaOlam (the Light of the World). A city lying on a mountain top cannot be nistar (hidden).

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

|16| In like manner, let your light so shine before Bnei Adam, that they may see your maasim tovim (good works) and give kavod (glory) to your Av shbaShomayim (Father in Heaven).

|17| Do not think that I came to abolish the Torah or the Neviim. I did not come to abolish but to complete.

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

MOSHIACH'S CHEREM (BAN) AGAINST HITBOLELUT (ASSIMILATION) AND MINUT (APOSTASY, I.E. RENUNCIATION OR ABANDONMENT OF A PREVIOUS LOYALTY) FROM THE TORAH OF MOSHE REBBENU;

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

THUS WE SEE MOSHIACH NOT AS THE FOUNDER OF A NEW RELIGION BUT AS THE ANCHOR OF TRUE ORTHODOX JUDAISM [SEE MT CHP 23 AND AC CHP 21:21-26]; AS WE SEE AT THE END OF THIS BOOK, IN VIEW OF THE TECHIYAS HAMOSHIACH, WHO ARE DYING MEN TO GAINSAY?

|20| For I say unto you that unless the Tzidkat (Righteousness) of you exceeds that of the Sofrim and Perushim, you will certainly not enter the Malchut HaShomayim.

|21| You have heard that it was said to the ancients, LO TIRTZACH (Do not murder, SHEMOS 20:13; DEVARIM 5:17), and every rotzeach (murderer) shall be liable to be the Bet Din (Court).

|22| But I say to you, that everyone who harbors kaas (anger) against his Ach [b'Moshiach], his chaver, shall be subject to mishpat (judgment); and whoever shall say to his Ach [b'Moshiach], Reyka! (Good for nothing!) will be subject to the Sanhedrin; and whoever shall say Shoteh! (Fool) shall be subject to Eish Gehinnom (Fire of Hell).

|23| Therefore, if you bring your korban (sacrifice) to the Mizbeach (altar), and there you remember that your Ach [b'Moshiach] has something against you,

|24| leave your korban there before the Mizbeach, and go and first be reconciled to your Ach [b'Moshiach]; and then come offer your korban.

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

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

|27| You have heard that it was said, LO TINAF (Do not commit adultery, SHEMOS 20:14).

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

JEWISH HYPERBOLE TEACHING RADICAL TESHUVA FOR THE BENEFIT OF FOLLOWERS WHO DON'T SEEM TO GRASP THE NATURE OF THE REPENTANCE NECESSARY TO PRACTICE HIS JUDAISM

|29| And if your right eye causes you to commit chet (sin), tear it out and throw it from you, for it is better for you that one of your evarim (members) be lost and not your whole basar (body, flesh) be thrown into Gehinnom.

|30| And if your right hand causes you to commit chet, cut it off and throw it from you, for it is better for you that one of your evarim (members) be lost and not that your whole basar may go into Gehinnom.

|31| It was also said, Whoever divorces his wife, let him give to her a GET, a SEFER KERITUT (bill of divorce, DEVARIM 24:1).

|32| But I say to you that everyone divorcing his wife, except for the DVAR (indecent thing, DEVARIM 24:1) of zenut (fornication), makes her become a noefet (adulteress), and whoever marries a gerusha (divorcee) commits niuf (adultery).

|33| Again, you have heard that it was said to the ancients, You shall not break your nederim

(vows), but you shall repay your vows to Hashem.(see VAYIKRA 19:12; BAMIDBAR 30:3; DEVARIM 23:22)

|34| But I say to you, Do not swear shevuot (oaths) at all, neither by Shomayim, for it is the kes malchut of Hashem (throne of G-d),

|35| nor by haaretz, for it is the hadom (footstool) of his feet, nor by Yerushalayim, for it is the kiryat melech rav (city of the great king, TEHILLIM 48:3[2]).

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

|37| But let your word be ken, ken (yes, yes) or lo, lo (no, no,), but anything beyond this is lashon horah.

|38| You have heard that it was said, AYIN TACHAT AYIN, SHEN TACHAT SHEN (An eye for an eye and a tooth for a tooth SHEMOS 21:24).

|39| But I say to you, Do not set yourself against the rasha (evil person), but whoever hits you on your right cheek, turn to him also the other cheek.

|40| And the one wishing to sue you and take your tunic, give to him also your kaftan.

|41| And whoever will force you to go one mile, go with him two.

|42| And the one asking you to give and the one wishing to borrow from you, from these do not turn away.

|43| You have heard that it was said, VAHAVTAH LREIACHAH (You shall love your neighbor, VAYIKRA 19:18) and you shall hate your oyev (enemy).

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

|45| Do this so that you may become banim of your Av shbaShomayim, for his shemesh (sun) he makes to rise on the raim (evil ones) and the tovim (good ones), and he sends his geshem (rain) upon the tzaddikim (righteous ones) and the reshaim (unrighteous ones).

|46| For if you have ahavah (love) for the ones who have ahavah for you, what sachar (reward) do you have? Even the mochesim (tax-collectors) do that, don't they?

|47| And if you give Drishat Shalom (greetings) only to your Achim [b'Moshiach], what extraordinary thing are you doing? Don't even the Goyim do the same?

|48| Therefore, be shlemim (complete), even as is your Av shbaShomayim.

PEREK VAV (CHAPTER SIX)

MOSHIACH ON AVODAH SHEBALEV

Be careful that you don't practice your tzedakah (charity giving) before Bnei Adam in order to varf (show off, flaunt) to be seen by Bnei Adam; for then you have no sachar (reward) with your Av shbaShomayim.

|2| Therefore, whenever you contribute tzedakah, don't blow the shofar before you, as the tzevuim (hypocrites) do in the shuls and in the streets, in order that they may receive kavod (glory) from Bnei Adam. Omein, truly I say to you, they have their sachar (reward).

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

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

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

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

[7] But when you daven, do not babble on and on maarich (extended, long-winded) and vacuously and without kavvanah (heartfelt direction, intention) like the Goyim. For the Goyim think that in their verbosity their techinnah (prayers of supplication) will be heard.

[8] Therefore, nisht azoi (not so)! Be different, for your Av has daas (knowledge) of what things you have need before you ask him.

[9] Therefore, when you offer tefillos, daven like this, in this manner: Avinu shbaShomayim (Our Father in heaven), yitkadash shmecha (hallowed be your Name).

[10] Tavo malchutechah (Thy Kingdom come) Ye'aseh rtzonechah (Thy will be done) kmoh vaShomayim ken baaretz (on earth as it is in heaven).

[11] Es lechem chukeinu ten lanu hayom (Give us today our daily bread),

[12] u-slach lanu es chovoteinu kaasher salachnu (and forgive us our debts as we forgive) gam anachnu lachayaveinu (also our debtors).

[13] V'al tvi'einu lidey nisayon (And lead us not into temptation [Mt 26:41]) ki im chaltzeinu min harah (but deliver us from evil [or the evil one]). [Ki l'chah hamamlachah (for thine is the Kingdom) vhagvurah (and the power) vhatiferet (and the glory) l'olmei olamim (forever). Omein].

[14] For if you give men mechila (pardon, forgiveness) for their chattaim (sins), so also your Av shbaShomayim will give selicha (forgiveness) to you.

[15] But if you do not give men mechila (forgiveness), neither will your chattaim receive selicha from your Av.

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

[17] But when you undergo a tzom, anoint your rosh with shemen (oil) and wash your face

[18] so that your tzom is concealed from Bnei Adam but not from your Av Asher b'Seter (Father Who is in Secret). And your Av HaRoeh b'seter (Father the One seeing in secret) will give you sachar.

[19] Do not store up for yourselves otzarot (treasures) on haaretz, where moth and rust destroy and where ganavim (thieves) break in and steal.

[20] But zamlet (collect) for yourselves otzarot (treasures) in Shomayim, where neither moth nor rust destroys, neither do ganavim break in and steal.

[21] For where your otzar (treasure) is, there also will be your lev (heart).

[22] The eye is the menorah of the basar. Therefore, if your eye is unblurred, then your whole basar will be lighted.

[23] But if yours is the ayin horo (evil eye), your whole basar will be in choshech (darkness).

[24] No one is able to serve two adonim (masters). For either he will have sinah (hatred) for the one and ahavah (love) for the other, or he will be devoted to the one and despise the other. You cannot serve Hashem and Mammon (Money).

[25] Therefore, I say to you, Do not have a LEV ROGEZ (anxious heart, [DEVARIM 28:65]) about your life, what you might wear or what you might drink, nor for your basar, what you might put on. Is not life more than okhel (food) and basar more than malbush (clothing)?

[26] Look to the OF HASHOMAYIM (birds of heaven, IYOV 35:11), for they do not sow nor reap nor gather into barns, and your Av shbaShomayim feeds them. Are you yourselves not worth more than they?

[27] And who among you by a LEV ROGEZ (DEVARIM 28:65) is able to add to his life span one cubit?

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

|29| But I say to you that not even Shlomo HaMelech in all his kavod (glory) was clothed as one of these.

|30| And if Hashem thus clothes the grass of the field that exists today and tomorrow is thrown into a furnace, how much more will he clothe you, you ones of little emunah.

|31| Therefore, do not have a LEV ROGEZ (DEVARIM 28:65), saying, What might we eat? or What might we drink? or With what might we clothe ourselves?

|32| For all these things the Goyim strive. For your Av shbaShomayim bavorn (anticipates) that you need all these things.

|33| But seek first the Malchut Hashem and the Tzidkat Hashem, and all these things will be added to you.

|34| Therefore, do not have a LEV ROGEZ (DEVARIM 28:65) for tomorrow, for makhar (tomorrow) will care for itself. Each day has enough tzoros (troubles) of its own.

PEREK ZAYIN (CHAPTER SEVEN)

Judge not lest you be judged.

|2| For with what gezar din (verdict) you judge, you will be judged, and with what measure you measure, it will be measured to you.

|3| And why do you see the speck in the eye of your Ach [b'Moshiach], but you do not consider the beam in your own eye.

|4| Or how will you say to your Ach [b'Moshiach], Let me take the speck out from your eye! (And, hinei! The beam is in your own eye!)

|5| Tzevua (hypocrite), first take the beam out of your eye, and then you will see clearly enough to take out the speck from the eye of your Ach [b'Moshiach].

|6| Do not give the kodesh (the holy) to kelevim (dogs) nor throw your pearls before chazirim (swine), lest they will trample them with their feet and turn around and tear you into pieces.

|7| Keep asking and it shall be given to you; keep searching and you shall find; keep knocking and the delet shall be opened to you.

|8| For everyone asking receives, and the one searching finds, and to the one knocking the delet will be opened.

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

|10| Or if he asks for a dag (fish), will give him a nachash (snake)?

|11| Therefore, if you, being ra'im (evil ones), know to give matanot tovot (good gifts) to your yeladim, how much more does your Av shbaShomayim give hatov (the good) to the ones asking him.

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

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

|14| But tzar (narrow) is the delet and constricted is the Derech (Way) that leads to Chayim (life) and few are the ones finding it.

|15| Beware of the neviei hasheker (false prophets), who come to you in the malbush (clothing) of kevasim (sheep), but within are ravenous ze'evim (wolves).

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

|17| So every etz tov (good tree) produces pri tov (good fruit), but the etz nishchat (corrupt tree) produces pri rah.

|18| An etz tov is not able to produce pri rah nor is an etz nishchat able to produce pri tov.

|19| Kol etz (every tree) not producing pri tov is cut off and is thrown into HaEish (the Fire)

(YESHAYAH 66:24; DANIEL 12:2).

[20] Therefore, by their perot (fruits) you shall have da'as of them.

MOSHIACH'S WARNING TO MESSIANIC DARSHANIM

[21] Not all the ones saying to me, Adoneinu, Adoneinu, will enter the Malchut HaShomayim, but the one doing the ratzon Avi shbaShomayim (the will of my Father in Heaven [Mt. 26:39]).

[22] Many [*messianic darshanim*] will say to me [Moshiach] on that Day [*the Yom HaDin, the Day of Judgment*], Adoneinu, Adoneinu, did we not speak as neviim in your Name? Did we not cast out shedim (evil spirits, demons) in your Name? Did we not accomplish many niflaot (miracles) in your Name?

[23] And then I will tell them to their face, I never had da'as of you. Depart from me, you workers of mufkarut (lawlessness) [TEHILLIM 6:9(8)].

[24] Therefore, everyone who hears these dvarim (words) of mine and does them, is like a chacham (wise man) who built his bais (house) upon the Tsur (Rock).

[25] And the geshem (rain) came down, the floods arrived, and the winds blew and beat against that bais, and it did not fall, for it had been founded upon the Tsur (Rock).

[26] And everyone hearing these words of mine [Divrei Moshiach] and not doing them is like the shoteh (fool), who built his bais upon the sand.

[27] And the geshem (rain) came down, and the floods arrived, and the winds blew and beat against that bais, and it fell, and gadolah was the mapalah (fall/downfall/defeat) of it.

[28] And it came about when Rebbe, Melech HaMoshiach finished these divrei torah (words of teaching), the multitudes were filled with fear and wonder at his torah.

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

PEREK HET (CHAPTER EIGHT)

And when Rebbe, Melech HaMoshiach came down from the mountain, many multitudes followed him.

[2] And--hinei--an ish metzorah (a leper) there was who approached him and fell down before Rebbe, Melech HaMoshiach, saying, Adoneinu, if you choose, you can make me tahor (clean).

[3] And, having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor.

[4] And Rebbe, Melech HaMoshiach says to him, See that you tell no one, but go and show yourself to the kohen and offer the korban about which Moshe gave mitzvah as an edut (testimony) to them.

[5] Now when Rebbe, Melech HaMoshiach entered into Kfar-Nachum, a centurion approached him, begging him

[6] and saying, Adoneinu, my servant has been bedridden in the house, paralyzed, in terrible tzaar (pain and suffering).

[7] And Rebbe, Melech HaMoshiach says to him, I am coming. I will bring him refuah (healing).

[8] The centurion answered, Adoneinu, I am not worthy that you might come under my roof, but only say the dvar, and my servant will receive the refuah (healing).

[9] For I also am a man under marut (authority), having soldiers subordinate to myself, and I say to this one, Go! and he goes, and to another, Come! and he comes, and to my servant, Do this! and he does it.

[10] And having heard this, Rebbe, Melech HaMoshiach was amazed and said to those who followed him, Omein, I say to you, in no one in Yisroel have I found such great emunah.

[11] And I say to you, that many from the mizrach (east) and the maarav (west) will come and will sit bimesibba (reclining at tish) with Avraham and Yitzchak and Yaakov in the Malchut

HaShomayim.

[12] But the Bnei HaMalchut will be thrown out into the outer choshech (darkness), where there will be weeping and grinding of teeth.

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

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

[15] Rebbe, Melech HaMoshiach touched her hand, and the fever left her. She then began functioning as his mesharetet (servant, 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) Rebbe, Melech HaMoshiach healed.

[17] Thus was fulfilled what was spoken by Yeshayah the Navi, saying, ACHEN CHOLAYEINU HU NASA UMACHOVEINU

SVALAM (Surely he took up our sicknesses and he carried away [*trans. note: like the Yom Kippur scapegoat*] our sorrows, YESHAYAH 53:4).

[18] And when Rebbe, Melech HaMoshiach 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 OF HASHOMAYIM (birds of heaven, IYOV 35:11) have nests, but the Ben HaAdam [Moshiach, DANIEL 7:13-14] does not have a place where he may lay his head.

[21] And another of Moshiach's talmidim said to him, Adoneinu, allow me first to go and bury my father.

[22] But Rebbe, Melech HaMoshiach says to him, Follow me, and permit the mesim (*spiritually dead ones without hitkhadshut, spiritually unregenerate ones*) to bury their own mesim (deceased ones, niftarim).

[23] And when he embarked into the sirah (boat), Moshiach's talmidim followed him.

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

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

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

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

[28] And when Rebbe, Melech HaMoshiach came to the other side of the lake, in the land of the people of Gadara, he was met by two men possessed by shedim (demons); these men were coming out of the kevarim (tombs) of the burial caves and were so dangerous no one could pass by on that road.

[29] And--hinei!--they screamed, saying, Mah lanu valach, Zun foon Der Oybershter? (What to us and to you, Ben HaElokim? *trans. note: i.e. What business do you have with us, Ben HaElokim*) Have you come here to torture us before the time [of the Yom HaDin, the Day of Judgment]?

[30] Now there was feeding far away from them a large herd of chazirim (swine).

[31] And the shedim (unclean spirits, demons) begged Rebbe, Melech HaMoshiach, saying, If you cast us out, send us into the herd of chazirim.

[32] And Rebbe, Melech HaMoshiach said to them, Go away! So the shedim, coming out, went away into the chazirim. And, hinei, all the herd of chazirim rushed down the bank into the lake,

and they perished in the water.

[33] And the herdsmen of the chazirim fled, and, having gone away into the town, they told the whole story of what had happened to the men possessed by shedim.

[34] And--hinei!--the whole town came out to meet Rebbe, Melech HaMoshiach. And seeing him, they begged him to depart from their area.

PEREK TET (CHAPTER NINE)

And, having embarked into a sirah (boat), Rebbe, Melech HaMoshiach crossed over [to the other side of the lake] and came into his own shtetl.

[2] And--hinei!--they brought to Rebbe, Melech HaMoshiach a paralytic lying upon a mat. Having seen their emunah, he said to the paralytic, Chazak! (Be strong!) Selicha (forgiveness) is granted on your averos (sins)!

[3] And--hinei!--some of the Sofrim said to themselves, This one commits Chillul Hashem! [VAYIKRA 22:32]

[4] And Rebbe, Melech HaMoshiach, reading their minds, said, Why are you thinking ra'ah (evil) in your levavot (hearts)?

[5] For which is easier to say, Selicha is granted on your averos! or...Arise and walk!?

[6] But in order that you may have da'as that the Ben HaAdam [Moshiach, DANIEL 7:13-14] has samchut (authority) on earth to pronounce selicha (forgiveness) on chattaim (sins)--Moshiach then declared to the paralytic--Arise, take up your mat and go to your bais (house).

[7] And arising, he went away to his bais.

[8] And having witnessed this, the multitudes experienced yirat Shomayim and gave kavod to Hashem, who had given such samchut to men.

[9] And going away from there, Rebbe, Melech HaMoshiach saw a man called Mattityahu sitting in the tax office. And Rebbe, Melech HaMoshiach says to him, Follow me. And Mattityahu arose and followed him.

[10] And it came about that while Rebbe, Melech HaMoshiach was sitting bimesibba (reclining) at tish (table) in the bais--hinei!--many mochesim (tax collectors) and choteim (sinners) came and were sitting bimesibba (reclining) at tish (table) with Rebbe, Melech HaMoshiach and his talmidim.

[11] When the Perushim saw this, they were saying to Moshiach's talmidim, Why does your Rebbe eat with the mochesim and the choteim?

[12] But when Rebbe, Melech HaMoshiach heard this, he said, It is not the bariim (healthy ones) who have need of a rofeh (physician), but the cholim.

[13] Go and learn what this means: CHESED CHAFATZTI VLO ZEVACH (I desire loving kindness and not sacrifice HOSHEA 6:6), for I have not come to call the tzaddikim but the choteim [to teshuva].

[14] Then Yochanan's talmidim approached Rebbe, Melech HaMoshiach, saying, Why do we and the Perushim often undergo tzomot (fasts), but your talmidim do not undergo tzomot?

MOSHIACH DESCRIBES HIS NEW WINE AND WINESKINS FOR ORTHODOX [STRAIGHT TEACHING] JUDAISM

[15] And Moshiach said to them, Surely the Bnei HaChuppah (wedding invitees) are not able to act as avelim (mourners) as long as the Chosson (Bridegroom, i.e. Moshiach) is with them. But the days will come when the Chosson is taken away from them, and then they will undergo tzomot.

[16] No one sews a patch of unshrunk cloth on an old garment, for the patch pulls away from the garment, and a worse tear results.

[17] Neither do men put yayin chadash (new wine) into old wineskins; otherwise, the wineskins

burst, and the wine is spilled, and the wineskins are ruined. But they pour yayin chadash into new wineskins, and both are preserved.

THE REFUAH SHELEMAH MOSHIACH BRINGS TO THE LEADERS OF ORTHODOX JUDAISM

[18] While Rebbe, Melech HaMoshiach was speaking these things to them--hinei--one of the nichbadim (dignitaries) [*of the shul*] came and fell down before Rebbe, Melech HaMoshiach, saying, The bat (daughter) of me has just become niftar (passed away), but come lay your hand upon her and she will live.

[19] And Rebbe, Melech HaMoshiach got up and, with his talmidim, followed him.

[20] And--hinei!--an isha (woman) hemorrhaging twelve years approached him from behind and touched the garment of Rebbe, Melech HaMoshiach's tzitzit.

[21] For she was saying to herself, If only I might touch his garment, I will receive refuah (healing).

[22] Turning and seeing her, Rebbe, Melech HaMoshiach said, Chazak, bat (daughter) of me! Your emunah has brought you refuah. And the isha was healed from that hour.

[23] And having come into the bais (house) of the nichbad (dignitary), and having seen the flute players and the unruly crowd,

[24] Rebbe, Melech HaMoshiach was saying, Go away! For the yaldah (girl) is not among the mesim (dead ones)--she sleeps! And they were making leitzonus (mockery, fun) of Rebbe, Melech HaMoshiach.

[25] But when the crowd had been put outside, Rebbe, Melech HaMoshiach went in and took the yaldah by the hand and the yaldah was made to stand up alive.

[26] And this report went out into all that region.

[27] And as Rebbe, Melech HaMoshiach went on from there, two ivrim (blind men) followed him, shouting loudly, Chaneinu, Ben Dovid!

[28] And when Rebbe, Melech HaMoshiach [Ben Dovid] entered the bais (house), the ivrim (blind men) approached him, and he says to them, Do you have emunah that I am able to do this? They say to Rebbe, Melech HaMoshiach, Ken, Adoneinu.

[29] Then Rebbe, Melech HaMoshiach touched their eyes, saying, According to your emunah, let it be done for you.

[30] And their eyes were opened. Rebbe, Melech HaMoshiach sternly warned them, saying, See to it that no one knows!

[31] But having gone out, they made Rebbe, Melech HaMoshiach known in that entire district.

[32] After they had departed, the people brought to Rebbe, Melech HaMoshiach a mute man who was possessed by shedim.

[33] And when the shedim had been cast out by Rebbe, Melech HaMoshiach, the mute man spoke. And the multitudes marveled, saying, Never was anything like this seen in Eretz Yisroel!

[34] But the Perushim said, It was by the Sar HaShedim (the Prince of Demons) that this man casts out shedim!

[35] And Rebbe, Melech HaMoshiach went about all the shtetlach and villages exercising the ministry of moreh (teacher) in their shuls and of darshan (preacher) of the Besuras HaGeulah of the Malchut Hashem and bringing refuah to all the cholim, every machla (disease) and every illness.

[36] And looking out on the multitudes, Rebbe, Melech HaMoshiach felt rachmei Shomayim (heavenly compassion and mercy) for his people, for they were distressed and weary KA-TZON ASHER EIN LAHEM ROEH (like sheep without a shepherd, BAMIDBAR 27:17).

[37] Then Rebbe, Melech HaMoshiach says to his talmidim, The katzir (harvest) is indeed great but the kotzerim (harvesters) are few.

[38] Therefore, offer tefillos to the Adon HaKatzir (the L-rd of the Harvest) that He may send out

Kotzerim into His Katzir.

PEREK YOD (CHAPTER TEN)

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

[2] Now of the Shneym Asar Shlichim, the names are these: first, Shimon, the one being called Kefa, and Andrew his brother, Yaakov Ben-Zavdai and Yochanan his brother,

[3] Philippos and Bar-Talmi, Toma and Mattityahu the moches, Yaakov Bar-Chalfai and Taddai,

[4] Shimon the Zealot and Yehudah from Kriot, who betrayed Rebbe, Melech HaMoshiach.

MOSHIACH TO YEHUDIM FIRST, WITH ERETZ YISROEL AND THE YEHUDIM THE HARD CENTER OF MESSIANIC ORTHODOX JUDAISM

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

[6] but go rather to the Seh Oveid HaBeth Yisroel (the Lost Sheep of the House of Israel).

[7] And, while going, preach that the Malchut HaShomayim is imminent and miyad.

[8] Heal the cholim, raise the mesim (dead ones), cleanse the metzoraim (lepers), cast out the shedim (demons); freely you received, freely give.

[9] Take neither gold nor silver nor copper for your money-belts,

[10] nor a schnorrer's (beggar's) bag for the road, nor two tunics, nor sandals, nor a staff, for the oseh hamelachah (the one doing the work) is worthy of his lechem.

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

[12] And when you enter into the bais (house), give that household your "Shalom!"

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

[14] And whoever neither receives you nor listens to your divrei [Moshiach], as you are leaving and as you go outside of that bais (house) or city, then let it be NIER CHATZNO (shake out the fold of the robe, i.e. wash ones hands of), shake off the dust of your feet.

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

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

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

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

[19] But when they deliver you up, do not be of a LEV ROGEZ (anxious heart, DEVARIM 28:65) worried about how or what you are to say; for it will be given to you in that hour what you are to speak.

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

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

[22] And you will be under the sinas chinom (baseless hatred) of kol Bnei Adam on account of my Name; but the one enduring ad es HaKetz (until the End) will receive the Yeshuat Elokeinu

(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 Ben HaAdam, DANIEL 7:13-14).

[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 (the master of the house) Baal-zibbul, how much more the anashim (men) in his bais.

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

[27] What I say to you in the choshech (darkness), you declare in the ohr (light); and what you hear whispered into your ears, shout, preach, from the rooftops.

[28] And do not fear those who kill the basar (flesh), but are unable to kill the nefesh (soul); but rather fear the One who is able to destroy both basar and nefesh in Gehinnom.

[29] Are not two sparrows sold for the least valuable copper coin? And yet not one of them will fall to the ground apart from Avichem!

[30] But, as far as you are concerned, even the hairs of your rosh have been inventoried.

[31] Therefore, al taarotz (do not be afraid)! You are of more value than many sparrows!

[32] Therefore, everyone who shall declare publicly the Ani Maamin hodaah of me [as Moshiach], before Bnei HaAdam, I will make hodaah (acknowledgment) of him before Avi shbaShomayim.

[33] But everyone who makes hakhchashah (denial) of me [as Moshiach], I also will make hakhchashah (denial) of him before Avi shbaShomayim.

MISHPOCHAH CANNOT BE PUT ABOVE MOSHIACH

[34] Do not think that I have come to bring shalom al haaretz (peace on the earth); I have not come to bring shalom but a cherev (sword).

[35] For I came to divide a man against his Av, and a bat against her Em, and a kallah (bride) against her chamot (mother-in-law, shviger).

[36] And the OIYVEI ISH ANSHEI VEITOH (the enemies of a man will be the members of his own household, MICHOH 7:6).

[37] The one who has more ahavah (love) for a tata (papa) or a mama than for me [Moshiach] is not worthy of me [Moshiach], and the one who has more ahavah (love) for a ben or a bat than me is not worthy of me.

[38] The one who does not take up his etz shel hakarav atzmo (tree of self-sacrifice) and follow after me, is not worthy of me.

[39] The one who has found his nefesh will lose it; the one who has lost his nefesh for my sake [Iemaan Moshiach] will find it.

[40] The one who gives the kabbalat panim (welcome) to you gives the Baruch Habah (welcome) to me [to Moshiach], and the one who gives the Baruch Habah to me [Moshiach] gives the Baruch Habah to the One [Elokim HaAv] who sent me.

[41] The one who gives the Baruch Habah to a navi (prophet) in the name of a navi will receive the sachar (reward) of a navi, and the one who gives the Baruch Habah to a tzaddik (righteous man) in the name of a tzaddik will receive the sachar of a tzaddik.

[42] And whoever in the name of a talmid [of Moshiach] gives only a cup of cold water to one of these little ones [the least of the talmidim of Moshiach], omein, I say to you, he will by no means lose his sachar (reward).

PEREK YOD ALEPH (CHAPTER ELEVEN)

And it came about when Rebbe, Melech HaMoshiach finished giving directives to his Shneym Asar Talmidim, he moved on from there, exercising the ministry of moreh (teacher) and darshan (preacher, maggid) in their shtetlach.

[2] Now when Yochanan, in the beit hasohor (prison), heard of the maasei haMoshiach (works of Moshiach), he sent his talmidim to Rebbe, Melech HaMoshiach.

[3] They asked him, Tell us. Are you Hu Habah (He who comes) or is our chikiah (wait) to be for the Bias (Coming) of another?

[4] And Rebbe, Melech HaMoshiach answered them, saying, Go give the report of what you see and hear to Yochanan:

[5] the ivrim (blind people) see, the pisechim (lame people) walk, the metzoraim (lepers) are cleansed, the chereschim (deaf people) hear, the mesim are made to stand up alive, and the aniyim (poor) have the Besuras HaGeulah preached to them.

[6] Ashrey (Happy) is the one who does not find a cause of michshol (falling) in me [as Moshiach].

[7] As they were leaving, Rebbe, Melech HaMoshiach began to speak to the multitudes about Yochanan, What did you go out into the midbar (wilderness) to see? A reed being shaken by the wind?

[8] What did you go out to see? Someone shtats (imposing, impressive) in appearance, attired in soft raiment? Hinei, the ones wearing soft raiment are in houses of melachim (kings).

[9] But what did you go out to see? A Navi? Ken, I tell you. And one greater than a Navi.

[10] This is he about whom it has been written, HINNENI SHOLEIACH MALACHI (Behold, I will send my messenger) before your face, UPINNAH DERECH LEFANAI (and he will prepare the way before me, [SHEMOS 23:20; MALACHI 3:1]).

[11] Omein, I say to you, of those born of women, there has not appeared one greater than Yochanan of the tevilah of teshuva, yet the person with the least chashivut (importance, prominence) in the Malchut HaShomayim is greater than he.

[12] From the days of Yochanan of the tevilah of teshuva until now, the Malchut HaShomayim has been under violent attack and the violent seize it with coercion.

[13] For all the Neviim and the Torah prophesied until Yochanan.

[14] And, if you are willing it to be mekabel (accept, receive), he is the "Eliyahu," who is to come [MALACHI 3:23].

[15] The one having ears, let him hear.

[16] But to what will I compare this generation? It is like yeladim sitting in the marketplaces, calling out to one another,

[17] We played the chalil (flute) for you, but you did not dance; we sang a kina (lament, funeral dirge) for you, and you did not mourn.

[18] For Yochanan came neither eating nor drinking, and they say, He has a shed (demon, evil spirit).

[19] The Ben HaAdam (Moshiach) came eating and drinking, and they say, Hinei! A zolel (glutton) and a shikkor (drunkard), a friend of mochesim (tax-collectors) and choteim (sinners). Yet, Chochmah (Wisdom) is vindicated by her maasim (works).

[20] Then Rebbe, Melech HaMoshiach began to reproach the shtetlach (villages) in which were accomplished most of his gevurot (mighty deeds), because they did not make teshuva (repentance, turning from sin to G-d).

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

[22] Nevertheless, I say to you, it will be more bearable for Tzor and Tzidon than for you on Yom HaDin (the Day of Judgment).

[23] And you, Kfar-Nachum, were you lifted up as far as Shomayim? You shall be brought down as far as Sheol [YESHAYAH 14:13,15]. For if in Sdom were accomplished the gevurot that

were accomplished among you, Sdom would have a sheerit (remnant) today!

[24] Nevertheless, I say to you, it will be more bearable for the land of Sdom on Yom HaDin than for you.

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

[26] Ken, Avi, for thus it was pleasing in your sight.

[27] All things were given to me by Avi, and no one has daas (knowledge) of HaBen except HaAv, nor does anyone have daas of HaAv, except HaBen, and anyone to whom HaBen chooses to unveil him.

MOSHIACH THE BEN DOVID GO'EL SPEAKS OF MENUCHAH [RUTH 1:9]

[28] Come to me, all you who are burden-weary and heavy-laden, and I will give you Shabbos menuchah.

[29] Take my ol (yoke) upon you and learn from me, for I am anav (humble) and have shiflut (lowliness) in lev (heart), and you will find menuchah (rest, security [RUTH 1:9]) for your nefashot (souls, YIRMEYAH 6:16).

[30] For my [Moshiach's] ol (yoke) is easy and my burden is light. [See Mt 23:4].

PEREK YOD BEIT (CHAPTER TWELVE)

At that time Rebbe, Melech HaMoshiach went on Shabbos through the grainfields. And the talmidim of Rebbe, Melech HaMoshiach were hungry and began to pick the heads of wheat and to eat them.

[2] But the Perushim, seeing this, said to Moshiach: Hinei! Your talmidim are doing what is assur (forbidden) to do on Shabbos!

[3] But Moshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry,

[4] how he entered into the Beis Hashem and ate the Lechem HaPanim (the Bread of the Presence), which was not mutar (permissible) for him to eat nor the ones with him, but only for the kohanim alone?

[5] Or have you not read in the Torah that on Shabbos the kohanim in the Beis Hamikdash commit Chillul HaYom HaShabbos (desecration of the Sabbath Day) and yet are blameless? [BAMIDBAR 28:9-10]

[6] But I say to you that something greater than the Beis Hamikdash is here.

[7] But if you'd had daas what this means, CHESED CHAFATZTI VLO ZEVAH (I desire mercy and not sacrifice HOSHEA 6:6), you would not have condemned the innocent.

[8] For the Ben HaAdam (Moshiach) is Adon HaShabbos.

[9] And having gone from there, Rebbe, Melech HaMoshiach went into their shul.

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

[11] But Rebbe, Melech HaMoshiach said to them, What man will there be among you, who owns a keves (lamb), and if it falls into a pit on Shabbos, will not take hold of it and lift it out?

[12] Therefore, how much more valuable is a man than a keves. For this reason, it is mutar (permissible) on Shabbos to do HaTov.

[13] Then Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched out his hand. And it was restored to health, as sound as the other hand.

[14] But the Perushim went out and took counsel against Rebbe, Melech HaMoshiach so that they

might destroy him.

[15] But Rebbe, Melech HaMoshiach, having da'as of this, departed from there. And many multitudes followed Rebbe, Melech HaMoshiach, and he brought refuah to them all.

[16] And Rebbe, Melech HaMoshiach warned them that they should not make him manifest.

[17] This was to fulfill what was spoken through Yeshayah HaNavi, saying,

[18] HEN AVDI ETMACH BO, BECHIRI RATZTAH NAFSHI, NATATI RUCHI ALAV, MISHPAT LAGOYIM YOTZI (Here is my Servant, whom I uphold, my Chosen One in whom my Soul delights, I will put my Spirit on him, he will bring Justice to the Nations, YESHAYAH 42:1)

[19] LO YITZAK VLO YISSAH VLO YASHMIA BACHUTZ KOLO (He will not shout nor cry out nor raise the sound of his voice in the street.)

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

[21] And in his Name, HAGOYIM will put their tikvah (hope) [YESHAYAH 42:1-4; YESHAYAH 11:10 TARGUM HA-SHIVIM]

[22] Then a man, blind and mute, who was possessed by shedim, was brought to Rebbe, Melech HaMoshiach, and he brought refuah to him, so that the mute man was able to speak and to see.

[23] And all the multitudes were amazed and they were saying, Surely this is not the Ben Dovid (Moshiach), is he?

[24] But, having heard this, the Perushim said, This one does not cast out shedim except by Baal-zibbul, the Sar HaShedim (the Prince of Demons).

[25] But having daas of their thoughts, Rebbe, Melech HaMoshiach said to them, Every malchut that is divided against itself is made desolate, and every ir (city) and bais (house) that is divided against itself will not stand.

[26] And if Hasatan casts out Hasatan, he is divided against himself. How, therefore, will the Malchut Hasatan stand?

[27] And if by Baal-zibbul I cast out the shedim, by whom do your banim (sons) cast them out? Therefore, they will be your shofetim (judges).

[28] But if by the Ruach Hakodesh I [*Moshiach*] cast out the shedim, then upon you the Malchut Hashem has arrived.

[29] Or how is someone able to enter the Bayit HaGibbor (the house of the strong man) and confiscate his furnishings unless he binds the Gibbor (strong man) first. Then he will plunder the Bayit HaGibbor.

[30] The one not with me [*Moshiach*] is against me [*anti-Moshiach*]. And the one not gathering with me scatters.

[31] Therefore, I say to you, every chet (sin) and gidduf (blasphemy) will be forgiven men, but whoever commits Chillul Hashem (desecration of the Name) against the Ruach Hakodesh will not be forgiven.

[32] And whoever speaks a word against the Ben HaAdam (Moshiach) will be granted selicha (forgiveness), but whoever speaks against the Ruach Hakodesh, selicha (forgiveness) will not be granted him either in the Olam Hazei (This World) or in the Olam Habah (The World To Come).

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

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

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

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

[37] For by your dvarim you will be pronounced tzodek (righteous), and by your dvarim you will be charged with guilt.

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

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

[40] For just as Yonah was in the belly of the whale SHLOSHAH YAMIM USHLOSHAH LAILAH (three days and three nights, YONAH 1:17), so will be the Ben HaAdam (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 hatafah (preaching) of Yonah, and, hinei, something much greater than Yonah is here.

[42] The Queen of the South will be made to stand up alive at the Yom HaDin with this generation and will condemn it, for she came from the ends of the earth to listen to the chochmah of Shlomo and, hinei, something much greater than Shlomo is here.

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

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

[45] Then it goes and takes along with itself seven other ruchot more evil than itself and, having entered the residence, it sets up house there, and the last state of that man has become worse than the first. Thus it will be with this evil generation also.

MOSHIACH'S ORTHODOX JUDAISM REFUSES VENERATION OF MOSHIACH'S MISHPOCHAH

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

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

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

[49] And stretching out his hand upon his talmidim, Rebbe, Melech HaMoshiach said, Hinei, my Em and my achim.

[50] For whoever does the ratzon (will) of Avi shbaShomayim (see Mt 6:10; 26:39), he is my ach (brother) and achot (sister) and Em (Mother).

PEREK YOD GIMEL (CHAPTER THIRTEEN)

On that day, having gone out of the bais, Rebbe, Melech HaMoshiach sat beside the lake.

[2] And many multitudes gathered together to him so that he got into a sirah (boat) to sit down, and the entire multitude stood along the shore.

[3] And Rebbe, Melech HaMoshiach told them many things in meshalim (parables), saying Hinei! The Sower went out to sow [seeds].

[4] And while he sowed, on the one hand, this [seed] fell along the road, and, the birds having come, devoured them.

[5] And others fell upon the rocky places, where there is not much soil, and immediately it sprouts on account of the lack of the soil's depth.

[6] And when the shemesh (sun) arose, the zera (seed) was scorched, and because it did not have

a root, it withered.

|7| And others fell among the thorns, and the thorns grew up and choked them.

|8| But others fell on the adamah tova (good ground), and they yielded fruit: the one, one hundred, the other, sixty, the other, thirty.

|9| The one having oznayim (spiritual ears), let him hear!

|10| And, approaching, the talmidim said to Rebbe, Melech HaMoshiach, Why in meshalim (parables) are you speaking to them?

|11| And Rebbe, Melech HaMoshiach answered them, Because to you it has been granted to have daas of the razim (mysteries) of the Malchut HaShomayim, but to those it has not been granted.

|12| For whoever has, [more] will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken from him (see Mt 25:14-29).

|13| For this reason in meshalim I am speaking to them, for while seeing they do not see, and [while] hearing they do not hear, nor do they have binah (understanding).

|14| And in them is fulfilled the nevuah (prophecy) of Yeshayah HaNavi, saying, SHIMU SHAMOA VAL TAVINU UREU RAO VAL TEIDAU (In hearing you will hear and by no means understand, and seeing you will see and by no means perceive).

|15| HASHMEIN LEV HAAM HAZEH VAZNAV HACHBEID VEINAV HASHA, PEN YIREH VEINAV UVEAZNAV YISHMAH ULEVAVO YAVIN, VSHAV NRAFAH LOH. (For the heart of this people has been made dull, and with [their] ears are hard of hearing, and their eyes are shut, lest they see with the their eyes and with [their] ears they hear, and with the lev (heart) they understand and they turn and I will give them refuah [healing] YESHAYAH 6:9-10).

|16| But ashrey (happy, blessed) are your eyes, for they see, and your ears, for they hear.

|17| For truly I say to you that many Neviim and tzaddikim desired to see what you see, and they did not see [it], and to hear what you hear, and they did not hear it.

|18| You, therefore, listen to the mashal of the sower.

|19| When anyone hears the Dvar HaMalchut and does not have binah, HaRah (the Evil one) comes and seizes that which was sown in his lev (heart). This is the zera (seed) sown along the path.

|20| And the zera sown upon the rocky places is the person listening to the Dvar Hashem and immediately with simcha receives it.

|21| Yet he has no root in himself but is short-lived, and when ES TZARAH comes or persecution on account of the Dvar Hashem, immediately he ceases being a maamin Meshichi (Messianic believer) and becomes meshummad (apostate), falling away and giving up the *[true Orthodox Jewish]* faith. [YIRMEYAH 30:7]

|22| And the [zera] sown among the thorns is the one hearing the dvar (word), and the rogez HaOlam Haze (the anxiety of this age, DEVARIM 28:65) and the mirmah (deceit) of riches, choke the Dvar Hashem and it becomes unfruitful. [YESHAYAH 53:9]

|23| And the zera sown upon the adamah tova (the good ground), this is the one who hears the Dvar Hashem and, understanding [it], indeed bears pri and, one produces a hundred, the other sixty, the other thirty.

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

|25| But while men slept, his oyev (enemy) came and oversowed weeds in between the wheat and went away.

|26| But when the wheat sprouted and produced pri, then the weeds also appeared.

|27| So the servants of the Baal Bayit said to him, Adoneinu, did you not sow zera tov (good seed) in your field? How then does it have weeds?

|28| And he said to them, An oyev did this. So the servants say to him, Do you want us to go and pull them all?

|29| But he says, No, lest gathering the weeds you should uproot the wheat together with them.

[30] Permit both to grow together until the Katzir (harvest); and in time of the Katzir, I will say to the kotzerim (reapers), Collect first the weeds, and bind them into bundles to burn them. But the wheat gather into my barn.

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

[32] This that is indeed less than all the zeraim (seeds), but when it grows, it is larger than the garden vegetables and it becomes an etz (tree), so that the OF HASHOMAYIM (the birds of heaven, IYOV 35:11) come and dwell in its branches.

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

[34] All these things Rebbe, Melech HaMoshiach spoke in meshalim to the multitudes. And apart from meshalim Rebbe, Melech HaMoshiach did not speak to them,

[35] so that might be fulfilled what was spoken through the Navi, saying, EFTCHA VMASHAL PI AVIAH CHIDOT (I will open my mouth with parables, I will utter things having been hidden) from the foundation of the world. --TEHILLIM 78:2

[36] Then having sent away the multitudes, Rebbe, Melech HaMoshiach came into the bais (house). And Moshiach's talmidim approached him, saying, Explain to us the mashal of the weeds of the field.

[37] And answering, Rebbe, Melech HaMoshiach said, The Sower of the zera tov is the Ben HaAdam (Moshiach).

[38] The field is HaOlam Hazeh. And the zera tov, the good seed, these are the Bnei HaMalchut, and the weeds, these are the bnei HaRah (sons of the Evil one, BERESHIS 3:15).

[39] And the Oyev (the Enemy) sowing them is Hasatan. And the Katzir (Harvest), this is the HaKetz HaOlam (the end of the age). And the kotzerim (reapers, harvesters) are malachim (angels).

[40] As the weeds are pulled up and gathered and are consumed with Eish (Fire), so also it will be at the Ketz HaOlam.

[41] The Ben HaAdam (Moshiach) will send forth his malachim, and they will pull up and gather out of the Moshiach's Malchut all the things making meshummad (apostate) and the ones who are without Torah and antinomian.

[42] And Moshiach's malachim will throw them into the furnace of Eish; there will be weeping and grinding of teeth.

[43] Then the tzaddikim will shine as the shemesh (sun) in the Malchut of their Father. The one having oznayim (spiritual ears), let him hear.

[44] The Malchut HaShomayim is like otzar (treasure) hidden in the field, which, having found, a man hid. And from the simcha he experienced, he goes away and sells everything which he has and buys that field.

[45] Again, the Malchut HaShomayim is like a merchant searching for fine pearls.

[46] And having found one precious pearl, he went away and liquidated everything he had and acquired it.

[47] Again, the Malchut HaShomayim is like a reshet (net) having been cast into the lake, a reshet collecting and gathering dagim (fish) of all descriptions,

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

[49] Thus it will be at HaKetz HaOlam Hazeh (The End of This World). The malachim will go out and they will separate the reshaim from among the tzaddikim.

[50] And they will throw the reshaim into the furnace of Eish. In that place there will be weeping and gnashing of teeth.

[51] Did you have binah of all these things? They say to Rebbe, Melech HaMoshiach, Ken.

[52] So Rebbe, Melech HaMoshiach said to them, Therefore, every sofer (scribe, Torah-teacher,

rabbi) who becomes a talmid of the Malchut HaShomayim is like a man [who is] a Baal Bayit, who takes out of his otzar (treasure), chadashot (new things) and also yeshanot (old things).
 |53| And it came about when Rebbe, Melech HaMoshiach finished these meshalim, that he went away from there.
 |54| And having come into Moshiach's shtetl, he began ministering as a moreh (teacher) in their shul, so that they were amazed and said, From where did this chochmah come to this one, this chochmah and these moftim (miracles, wonders, omens)?
 |55| Is this not the ben hanaggar (the carpenter's son)? Is not his Em called Miryam? And are not his achim Yaakov, Yosef, Shimon and Yehuda?
 |56| And are not his achayot (sisters) with us? From where, therefore, came to this one all these things?
 |57| And they were taking offense at Rebbe, Melech HaMoshiach. But Rebbe, Melech HaMoshiach said to them, A Navi (prophet) is not dishonored except in his hometown and in his bais.
 |58| And Rebbe, Melech HaMoshiach did not accomplish in that place many moftim, because of their lack of emunah (faith) and bitachon (trust).

PEREK YOD DALET (CHAPTER FOURTEEN)

At that time reports about Rebbe, Melech HaMoshiach came to the oznayim (ears) of Herod the Tetrarch.

|2| And he said to his servants, This one is Yochanan of the tevilah of teshuva. He has had his Techiyah (Resurrection) from HaMesim (the Dead) and for this reason the moftim (wonders) are working in him.
 |3| For Herod had Yochanan arrested and bound him and threw him into the beit hasohar (prison), on account of Herodias, the wife of his brother Philip.
 |4| For Yochanan kept on saying to him, It is asur (impermissible, forbidden) for you to have her.
 |5| And [although] Herod was desiring to kill Yochanan, he feared the crowd, because they considered Yochanan a Navi.
 |6| Now at the yom huledet (birthday) celebration of Herod, it came about that the daughter of Herodias danced before them and Herod was pleased.
 |7| Herod, therefore, with a shevuah (an oath), promised to give to her whatever she might ask.
 |8| So she, prompted by her mother, said, Give to me here upon a serving tray the rosh (head) Yochanan of the tevilah of teshuva. |9| And, although grieving, the king commanded [it] to be given, on account of the shevuot (oaths) and the fellow muzmanim (guests).
 |10| And he sent and had Yochanan beheaded in the beit hasohar.
 |11| And the rosh Yochanan of the tevilah of teshuva was brought upon a serving tray, and it was presented to the girl and she presented it to her mother.
 |12| And Yochanan's talmidim approached and carried away the niftar (deceased person) and buried him. Then they went and reported [it] to Rebbe, Melech HaMoshiach.
 |13| And when he heard [this], he withdrew from there in a sirah (boat) to a desolate place by himself. And when the multitudes heard [this], they followed Rebbe, Melech HaMoshiach by land from the shtetlach.

REBBE'S FARBRENGEN (INSPIRATIONAL GATHERING)

|14| And having gone out, Rebbe, Melech HaMoshiach saw a great multitude, and Rebbe, Melech HaMoshiach felt rachmei shomayim (heavenly compassion) for them and brought refuah (healing) to their cholim.

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

[16] But Rebbe, Melech HaMoshiach said to them, They have no need to go away. You yourselves give them something to eat.

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

[18] But Rebbe, Melech HaMoshiach said, Bring them here to me.

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

[20] And everyone ate and they were satisfied, and they took away shirayim (Rebbe's remainders, leftovers), shneyam 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)! And from pachad (terror) they cried out.

[27] And immediately Rebbe, Melech HaMoshiach spoke to them, saying, Chazak! Ani Hu. (I am he, SHEMOS 3:14) Do not be afraid.

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

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

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

[31] And immediately Rebbe, Melech HaMoshiach, having stretched out (his) hand, took hold of Kefa and says to him, One of little emunah, why did you doubt? [32] And as they were going up into the sirah (boat), the wind became still.

[33] And the ones in the sirah (boat) fell down before Rebbe, Melech HaMoshiach, saying, Beemes (Actually) you are the Zun foon Der Oybershter!

[34] And having crossed over, they came onto the land at Gennesaret.

[35] And having recognized him, the men of that place sent into all the surrounding region around, and they brought to Rebbe, Melech HaMoshiach all the cholim (sick persons),

[36] and they were appealing to him that they might touch even the Moshiach's tzitzit on his garment, and all who did, received Moshiach's refuah (healing). [YESHAYAH 53:5]

PEREK TET VAV (CHAPTER FIFTEEN)

Then Perushim and Sofrim (rabbonim) from Yerushalayim approach Rebbe, Melech HaMoshiach, saying,

[2] Why do your talmidim transgress the Masoret HaZekenim (the Tradition of the Elders)? For they do not do the netilat yadayim (ritual of the washing of the hands) before meals.

[3] But Rebbe, Melech HaMoshiach, in reply to them, said, Why [do] also you transgress the mitzvot Hashem for the sake of your own masoret (tradition)?

[4] For Hashem has said, KABED ES AVICHA VES IMMECHA (honor your father and your mother, SHEMOS 20:12; DEVARIM 5:16), and MKALEL AVIV VIMMO MOT YUMAT (literally, the one cursing to die he must die, SHEMOS 21:17; VAYIKRA 20:9).

[5] But you say, Whoever says to his abba or his em, whatever support you might have had from me, [it is] a gift [i.e. korban, dedicated to G-d].

[6] By no means does [anyone who says this] honor his abba. And you nullify the Dvar Hashem on account of your masoret.

[7] You tzevuim (hypocrites), well did Yeshayah give a dvar hanevuah (prophecy) concerning you, saying,

[8] YAAN KI NIGASH HAAM HAZEH BEFIV UVISHFATAV KI-BDUNI VLIBO RICHAK MIMENI VATEHI YIRATAM OTI MITZVAT ANASHIM MELUMADAH (This people with their lips honor me, but their heart is far away from me,

[9] and in vain do they worship me, teaching as doctrines the mitzvot of [mere] men, YESHAYAH 29:13.)

[10] And having summoned the multitude, Rebbe, Melech HaMoshiach said to them, Listen and understand!

[11] It is not the thing entering into the mouth that makes the man tameh (unclean), but the thing going out from the mouth--this makes the man tameh.

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

[13] But Rebbe, Melech HaMoshiach, in reply, said, Every plant which Avi shbaShomayim did not plant will be uprooted.

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

[15] And Kefa said in reply to Rebbe, Melech HaMoshiach, Explain to us the mashal.

[16] And Rebbe, Melech HaMoshiach said, Are you still devoid of binah (understanding)?

[17] Do you not have daas that everything which enters into the mouth goes into the stomach and passes into a latrine?

[18] But the things coming out from the mouth come out from the lev (heart), which makes tameh.

IN SPEAKING TO JEWS, MOSHIACH DOES NOT ISSUE A CHEREM AGAINST BIBLICAL KASHRUT (cf MK 7:1-23 FOR RELATED TEACHING FOR NON-JEWS); HOWEVER, HE DOES SHOW BOTH JEWS AND NON-JEWS THAT IT IS THE UNREGENERATE HEART WITHOUT HITKHA'DSHUT AND SPIRITUAL NEW BIRTH THAT IS THE ROOT OF UNCLEANNESS AND NO AMOUNT OF HAND-WASHING OR DIETARY CARE CAN CHANGE THAT ASPECT OF THE HUMAN CONDITION

[19] For out of the lev comes evil machshavot (thoughts): retzichot (murders), niufim (adulteries), zenunim (fornications), genevot (thefts), eduyot sheker (false testimonies), giddufim (revilements).

[20] These are the things making the man tameh, but eating with hands lacking the netilat yadayim (ritual of the washing of the hands--see Mt 27:24), this does not make the man tameh.

[21] And having gone from that place, Rebbe, Melech HaMoshiach withdrew into the districts of Tzor and Tzidon.

[22] And--hinei--a woman from Canaan came out from those regions, and was shouting, Have mercy on me, Adoni, Ben Dovid! My bat (daughter) is in torment possessed by shedim.

[23] But Rebbe, Melech HaMoshiach did not answer her a word. And Moshiach's talmidim having approached, were asking him, saying, Send her away, for she shouts after us.

[24] But, Rebbe, Melech HaMoshiach said in reply, I was not sent except to the Seh Oveid HaBeth Yisroel (the Lost Sheep of the House of Israel).

[25] But she came and fell down before Rebbe, Melech HaMoshiach, saying, Adoni, azreini (L-rd, help me).

[26] But, Rebbe, Melech HaMoshiach said in reply, It is not good to take the lechem of the Banim and throw it to the kelevim (dogs).

[27] But she said, Ken, Adoni, but even the kelevim eat the crumbs falling from the tish (table) of their masters.

[28] Then, in reply, Rebbe, Melech HaMoshiach said to her, O woman, great [is] your emunah. Let it be done for you as you wish. And the bat (daughter) of her was given refuah (healing) at that very hour.

[29] And having passed over from that place, Rebbe, Melech HaMoshiach came beside Lake Kinneret, and having gone up the mountain, Rebbe, Melech HaMoshiach was sitting there.

[30] And great multitudes approached Rebbe, Melech HaMoshiach, having with them pisechim (lame), ivrim (blind), the crippled, the mute, and many others, and they laid them at Moshiach's feet, and Rebbe, Melech HaMoshiach gave the cholim (sick persons) refuah (healing).

[31] The result was that the multitude was astounded, witnessing mute people speaking, cripples made whole, the pisechim (lame) walking, and the ivrim (blind people) seeing, and they gave kavod to Elokei Yisroel.

[32] And Rebbe, Melech HaMoshiach, having summoned his talmidim, said, I have rachmei shomayim for the multitudes, for already shloshah yamim (three days) they remain with me and they do not have anything they may eat, and I do not want to send them away famished, lest they might faint on the way.

[33] And Moshiach's talmidim say to him, From where bamidbar (in the wilderness) is there enough lechem for us to feed such a vast multitude?

[34] And Rebbe, Melech HaMoshiach says to them, How much lechem, how many loaves do you have? And they said, Sheva (seven), and a few dagim (fish).

[35] And when Rebbe, Melech HaMoshiach gave the command for the multitude to recline on the ground,

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

[37] And everyone ate and they were satisfied, and the Rebbe's farbrengen shirayim were numbering sheva baskets full.

[38] And the ones eating were arbaat elafim (four thousand) men, not counting nashim and yeladim.

[39] And having sent away the multitudes, Rebbe, Melech HaMoshiach embarked in the sirah (boat), and came to the region of Magadan.

PEREK TET ZAYIN (CHAPTER SIXTEEN)

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

[2] But in reply, Rebbe, Melech HaMoshiach said to them, When it is erev, you say, It will be fair weather, for the sky is fiery red.

[3] And in the boker (morning) you say, There will be stormy weather today, for the sky is overcast fiery red and threatening. You have daas to distinguish the signs of the appearance of the sky, but you can't discern the signs of the times.

[4] A dor rah umnaef (an evil and adulterous generation) demands an ot (sign), and no ot will be

given it except the ot of Yonah HaNavi. And having left them, Rebbe, Melech HaMoshiach went away.

[5] When the Moshiach's talmidim arrived at the other side, they had forgotten to take lechem.

REBBE, MELECH HAMOSHIACH'S WARNING ABOUT ANY TEACHING THAT PUFFS UP WITH BLINDING GA'AVAH (PRIDE)

[6] But Rebbe, Melech HaMoshiach said to them, Take special precaution against the chametz (swelling leaven) of the Perushim and Tzedukim.

[7] But they began reasoning among themselves, saying, We took no lechem.

[8] But Rebbe, Melech HaMoshiach, aware of their machshavot (thoughts), said, You men of little emunah, why do you reason among yourselves that you have no lechem?

[9] Do you not yet have binah or remember the five loaves of the chamesh elafim (five thousand), and how many baskets full you took up,

[10] or the shevah loaves of the arbaat elafim (four thousand), and how many large baskets full you took up?

[11] How is it that you do not chap (grasp mentally) that I did not speak to you concerning lechem? But beware of the chametz (swelling [like evil, like gaavah, pride], all-permeating leaven) of the Perushim and Tzedukim.

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

ANI MAAMIN BEEMUNAH SHELEIMAH B'REBBE MELECH HAMOSHIACH YEHOSHUA BEN ELOKIM CHAYIM

[13] Now, having arrived in the district of Caesarea Philippi, Rebbe, Melech HaMoshiach began asking his talmidim, saying, Who do men say that [I] the Ben HaAdam am?

[14] And Moshiach's talmidim said, Some say Yochanan of the tevilah of teshuva, and others say, Eliyahu HaNavi, but still others say, Yirmeyah or one of the Neviim.

[15] Rebbe, Melech HaMoshiach says to them, But you, who do you consider me to be?

[16] And, Shimon Kefa said in reply, You are the Rebbe, Melech HaMoshiach, the Ben Elokim Chayim!

[17] And Rebbe, Melech HaMoshiach said in reply to him, Ashrey atah (happy are you), Shimon Bar Yonah, because basar vadahm (flesh and blood) did not give you this hisgalus (revelation), but Avi shbaShomayim.

[18] And I also say to you that you are Shimon Kefa [Petros] and upon this TSUR I will build my Kehillah, my Chavurah (the Community of Moshiach) and the shaarei Sheol (gates of Sheol) shall not overpower it.

[19] I will give you the maftechot Malchut HaShomayim (keys of the Kingdom of Heaven); and whatever you shall bind as asur (prohibited) on haaretz shall be bound as asur (prohibited) in Shomayim, and whatever you shall loose as mutar (permitted) on haaretz shall be loosed as mutar (permitted) in Shomayim.

[20] Then Rebbe, Melech HaMoshiach gave the directive to his talmidim that they should tell no one that he was the Rebbe, Melech HaMoshiach.

[21] From that point he began to explain to his talmidim that it was necessary that Rebbe, Melech HaMoshiach go to Yerushalayim, and suffer many things from the Zekenim (Elders), and the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) and it was necessary for Moshiach to be killed and have his histalkus (passing), that he would undergo the Tchiyas HaMoshiach (Resurrection of Moshiach) on the Yom HaShlishi (the Third Day).

[22] And Kefa took him aside and began to rebuke him, saying, Chas vshalom (G-d forbid)! Adoni, this shall never happen to you!

[23] But Rebbe, Melech HaMoshiach turned and said to Kefa, Get behind me, Hasatan! You are a michshol (stumbling block) to me; for you are not setting your mind on the things of Hashem, but the things of Bnei Adam!

[24] Then Rebbe, Melech HaMoshiach said to his talmidim, If anyone wishes to come after me, let him turn in hinnazrut (self-denial), and take up his etz shel hakarav atzmo (tree of self-sacrifice), and follow me.

[25] For whoever wishes to save his nefesh shall lose it; but whoever loses his nefesh on account of me [Moshiach], shall find it.

[26] For what will a man be benefited if he acquires the whole world and forfeits his neshamah, or what will a man give in exchange for his neshamah?

[27] For the Ben HaAdam (Moshiach) is about to come in the kavod of his Av with his malachim and will then recompense every man according to his maasim (deeds).

[28] Omein, I say to you, there are some of those who are standing here who shall not taste death until they see the Bias of the Ben HaAdam (Moshiach) coming in his Malchut.

PEREK YOD ZAYIN (CHAPTER SEVENTEEN)

A PREVIEW (PROMISED IN MT 16:28) OF THE BIAS HAMOSHIACH

And after shisha yamim (six days), Rebbe, Melech HaMoshiach took Kefa and Yaakov and Yochanan his brother, and brings them up to a high mountain privately.

[2] And Rebbe, Melech HaMoshiach was transfigured before them, and Moshiach's face shone like the shemesh (sun), and his garments became brilliant like the ohr (light).

[3] And--hinei!--there appeared before them Moshe Rabbenu and Eliyahu HaNavi conferring with Rebbe, Melech HaMoshiach.

[4] And Kefa said in reply to Rebbe, Melech HaMoshiach, Adoni, it is good for us to be here. If you wish, I will make shalosh succot here: one for you, and one for Moshe Rabbenu, and one for Eliyahu HaNavi.

[5] While he was speaking --hinei!--a brightly shining anan (cloud) overshadowed them, and--hinei!--a bat kol (a voice from heaven) out of the anan was saying, This is my Ben ahuvi (beloved Son) with whom I am well-pleased. Listen to him.

[6] And having heard this, the talmidim fell on their faces and were filled with pachad (fear, terror).

[7] And Rebbe, Melech HaMoshiach came to them, and touched them, and said, Arise, and do not be afraid.

[8] And lifting their eyes, they saw no one except only Rebbe, Melech HaMoshiach himself, alone.

[9] And as Moshiach's talmidim were coming down from the mountain, Rebbe, Melech HaMoshiach gave them this

directive, saying, Tell the mareh (vision) to no one until the Ben HaAdam (Moshiach) has undergone the Tchiyas HaMoshiach.

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

[11] And Rebbe, Melech HaMoshiach said in reply, Eliyahu HaNavi does indeed have his coming and will restore all things.

[12] But I say to you, that Eliyahu has come already, and they did not have daas of him, but did to him whatever they willed (Mt 6:10). So also the Ben HaAdam (Moshiach) is about to suffer by them.

[13] Then the Moshiach's talmidim had binah that Rebbe, Melech HaMoshiach spoke to them about Yochanan of the tevilah of teshuva.

[14] And when they came to the multitude, a man came up to Rebbe, Melech HaMoshiach,

falling down before him.

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

[16] And I brought him to your talmidim, and they could not give him refuah.

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

[18] And Rebbe, Melech HaMoshiach rebuked it, and the shed (demon/evil spirit) came out of him, and the bocher received his refuah that hour.

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

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

[21] But this kind [i.e. kind of mazikim (malicious spirits)] do not come out except by tefillah and tzom.

[22] And as they were gathering together in the Galil, Rebbe, Melech HaMoshiach said to them, The Ben HaAdam (Moshiach) is about to be handed over, even betrayed, into the hands of Bnei Adam.

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

[24] And when they had come to Kfar-Nachum, those who collected the two-drachma tax approached Kefa, and said, Does your rebbe not pay the two-drachma tax?

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

[26] And upon Kefa's saying, From zarim, Rebbe, Melech HaMoshiach said to Kefa, Veha raya (consequently), the banim are patur (exempt, free).

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

PEREK YOD HET (CHAPTER EIGHTEEN)

At that time, the talmidim approached Rebbe, Melech HaMoshiach with this sheelah saying, Who then is greatest in the Malchut HaShomayim?

[2] And having called a yeled to himself, Rebbe, Melech HaMoshiach set him before them,

[3] and said, Omein, I say to you, unless you change inwardly and have a complete turn-around and become like yeladim, you shall never enter the Malchut HaShomayim.

[4] Therefore, whoever humbles himself as this yeled, he is the greatest in the Malchut HaShomayim.

[5] And whoever receives one such yeled in my Name receives me [Moshiach].

[6] But whoever causes a michshol (stumbling block) for one of these little ones, who have emunah in me, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.

[7] Oy IOlam (Woe to the World) because of its michsholim (stumbling blocks)! For it is inevitable that michsholim come; but oy to that man through whom the michshol comes.

[8] And if your hand or your foot causes a michshol for you, cut it off, and throw it from you. It is better for you to enter Chayim crippled or as one of the pisechim (lame), than, having two

hands and two feet, to be cast into the Eish Olam (Eternal Fire).

[9] And if your eye causes a michshol for you, pluck it out and throw it from you. It is better for you to enter Chayim one-eyed than, having two eyes, to be cast into the Gehinnom HaEish.

[10] See to it that you do not look down on one of these little ones, for I say to you that their malachim which are in Shomayim continually behold the face of Avi shbaShomayim (my Father who is in Heaven).

[11] For the Ben HaAdam [Moshiach] came to save the lost.

[12] What do you think? If any man owns a hundred kevesim (sheep) and one of them has gone astray, does he not leave the ninety-nine on the hillsides and go and search for the one that is straying?

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

[14] Thus it is not the ratzon Hashem, the will of your Av shbaShomayim, that one of these little ones perish.

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

[16] But if he does not listen to you, take one or two more Achim b'Moshiach with you, so that by the PI SHNAYIM SHLOSHAH EDIM (by the mouth of two or three witnesses, DEVARIM 19:15) every word shall be established.

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

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

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

[20] For where two or three are gathered as a Chavurah and become a Kehillah in my name [Moshiach], there I am in the midst of them.

[21] Then, having approached, Kefa said to Rebbe, Melech HaMoshiach, Adoni, how often will my brother sin against me and I will grant to him selicha (forgiveness)? As many as shevah (seven) times?

[22] Rebbe, Melech HaMoshiach says to Kefa, I do not say to you as many as shevah, but as many as shivim (seventy) times shevah.

[23] Therefore, the Malchut HaShomayim is like a melech, a king, who wished to settle accounts with his servants.

[24] And having begun to settle accounts, a debtor owing ten thousand talents was brought to the melech.

[25] And, as this debtor did not have the means to pay what was owed his adon, the king commanded that he and his wife and children and everything he possessed be sold and the debt repaid.

[26] Therefore, crying out for rachamim (mercy) and falling down before him, the servant said, Have zitzfleisch (patience) with me and I will pay back to you everything!

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

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

[29] And, falling down, the servant said to the debtor, Have zitzfleisch (patience) with me and I will repay you.

[30] But the debtor was not willing. Then the debtor went and threw the servant into the beit hasohar (prison) until he should repay the debt.

[31] Therefore, when the man's fellow servants saw what had taken place, great was their agmat

nefesh (grief), and they went and reported to their adon all that had taken place.

[32] Then having summoned the debtor, his adon said to him, Wicked servant, all that choiv (debt) I forgave you, because you begged me.

[33] Was it not necessary also for you to have rachamim (mercy) upon your fellow servant?

[34] And in charon af (wrath), his adon handed the debtor over to the keepers of the beit hasohar until the debtor should repay the entire choiv (debt).

[35] Thus also Avi shbaShomayim will do to you, unless you grant selicha (forgiveness), each one to his brother from your lev (heart).

PEREK YOD TET (CHAPTER NINETEEN)

And it came to pass when Rebbe, Melech HaMoshiach finished these dvarim, he departed from the Galil and came into the regions of Yehudah east of the Yarden River.

[2] And a great multitude followed Rebbe, Melech HaMoshiach, who brought refuah (healing) to them there.

[3] And the Perushim approached him with a sheelah to test him, and they asked him, Is it mutar (permissible) for a man to give a get (divorce) to his wife for any and every reason?

[4] But Rebbe, Melech HaMoshiach said in reply, Have you not read that HaBoreh (The Creator, G-d) BERESHIS (in the beginning) created them zachar (male) and nekevah (female)

[BERESHIS 1:27, 5:2]?

[5] And Rebbe, Melech HaMoshiach said, Because of this, YAAZAV ISH ES AVIV VES IMMO VDAVAK BISHTO VHAYU LVASAR ECHAD (a man will leave his father and his mother and will be joined to his isha (wife), and the two will be one flesh, BERESHIS 2:24).

[6] So they are no longer shnayim (two) but basar echad (one flesh). Therefore, whatever Hashem joined together, let no man divide asunder.

[7] They say to Rebbe, Melech HaMoshiach, Why then did Moshe Rabbenu give the mitzvah to give the get, the sefer keritut (bill of divorcement), and send her away [8] Rebbe, Melech HaMoshiach says to them, Moshe, because of your hardness of heart, permitted you to give the get to your wives; but from bereshis (in the beginning), however, it was not so.

[9] But I [Moshiach] say to you that whoever, the case of zenut (fornication) being excepted, gives the get to his wife and marries another, is guilty of niuf (adultery).

[10] Moshiach's talmidim say to him, If thus is the case of the man with the wife, nikhnas lchuppah (to be wed) is not advantageous.

[11] But Rebbe, Melech HaMoshiach said to them, Not everyone is able to accept this dvar torah, but rather those to whom it has been given.

JUST AS WAS THE CASE WITH THAT BOCHER YIRMEYAH, NOT ALL HAVE A BASHERTE (DESTINED MATE)

[12] For there are sarisim (eunuchs) who from the womb of their Em were born thus, and there are sarisim who were made sarisim by men, and there are sarisim who make sarisim of themselves for the sake of the Malchut HaShomayim. The one able to receive this, let him receive it.

PERMIT THE YELADIM TO COME TO MOSHIACH FOR BRACHA AND CHINUCH

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

[14] But Rebbe, Melech HaMoshiach said, Permit the yeladim to come to me, and forbid them not, for of such is the Malchut HaShomayim.

[15] And having placed his hands on the yeladim, Rebbe, Melech HaMoshiach departed from

there.

THE OISHER, RICH WITHOUT PERCEPTION OF TRUE RICHES, HAS AN ELIL HE KEEPS THAT COSTS HIM THE OPPORTUNITY TO RECEIVE MOSHIACH'S SMICHAH FOR MESSIANIC MINISTRY

[16] And--hinei--one, having approached Rebbe, Melech HaMoshiach, said, Rebbe, what mitzvah, what good may I do that I may have Chayei Olam?

[17] And Rebbe, Melech HaMoshiach said to him, Why do you ask me about the good? There is only One who is good, nu? But if you wish to enter into Chayim (Life), do not fail to be shomer mitzvot.

[18] He says to Rebbe, Melech HaMoshiach, Which mitzvah? And Rebbe, Melech HaMoshiach said, LO TIRTZACH, LO TINAF, LO TIGNOV, LO TAANEH VREIACHAH AD SHAKER, KABEID ES AVICHA VES IMMECHAH, VAHAVTAH LREACHA KAMOCHA (You shall not murder, commit adultery, steal, bear false witness;

[19] honor your father and your mother, and you shall love your neighbor as yourself, SHEMOS 20:13 (13-16); DEVARIM 5:17-20; SHEMOS 20:12; DEVARIM 5:16; VAYIKRA 19:18.

[20] The bocher (bachelor, young man) says to Rebbe, Melech HaMoshiach, I was shomer mitzvot and frum in all these things, so where do I still fall short?

[21] Rebbe, Melech HaMoshiach said to him, If you wish to be tamim (perfect), if you wish to have shelemut (perfection, completeness), then go and sell your possessions and give to the aniyim (poor) and you will have otzar (treasure) in Shomayim. Then come and follow me.

[22] But having heard the divrei Moshiach, the young man went away with agmat nefesh (grief), for he was having many possessions.

[23] And Rebbe, Melech HaMoshiach said to his talmidim, Omein, I say to you that an ashir (oisher, rich man) with difficulty will enter into the Malchut HaShomayim (Kingdom of Heaven).

[24] And again I say to you, it is easier for a camel to go through the eye of a needle than for an ashir to enter into the Malchut HaShomayim.

[25] And when Moshiach's talmidim heard this, they were exceedingly astounded, saying, Who then is able to receive the Yeshuat Elokeinu (Salvation of our G-d)?

[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 Rebbe, Melech HaMoshiach, Hinei! We have left everything and followed you [as Moshiach]! Where does that leave us?

[28] And Moshiach said to them, Omein, I say to you, that you, the ones having followed me, when the Briah (Creation) becomes Chadasha (New), when the Ben HaAdam (Moshiach) sits upon his Kisei Kavod (Throne of Glory), you also will sit upon the Shneyim Asar Kisot (Twelve Thrones) judging the Shneyim Asar Shivtei Yisroel (the Twelve Tribes of Israel).

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

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

PEREK KAPH (CHAPTER TWENTY)

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

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

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

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

[5] And they left. And again, having gone out around the sixth and the ninth hour, the Baal Bayit did the same thing.

[6] And around the eleventh hour, having gone out, the Baal Bayit found others standing around, and he says to them, Why have you been standing here all the day not working?

[7] The idle workers say to the Baal Bayit, Because no one hired us. The Baal Bayit says to them, You go also into the kerem.

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

[9] And the ones that came around the eleventh hour each received a denarius.

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

[11] And when they received the denarius, they were complaining against the Baal Bayit,

[12] saying, These acharonim worked one hour, and you made them equal to us, the ones having endured the burden and the heat of the whole day.

[13] But the Baal Bayit said in reply to one of them, Chaver, I am not cheating you. Did you not agree that I would pay you the usual day's wage, a denarius?

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

[15] Or is it not allowable for me to do what I wish with the things that are mine? Or do you look with a jealous ayin horo upon my goodness?

[16] Thus the Rishonim will be Acharonim, and the Acharonim will be Rishonim.

[17] And going up to Yerushalayim, Rebbe, Melech HaMoshiach took the Shneyim Asar Talmidim aside in a yechidus, and, on the way, Rebbe, Melech HaMoshiach said to them,

[18] Hinei! We are going up to Yerushalayim, and the Ben HaAdam (Moshiach) will be handed over to the Rashei Hakohanim and the Sofrim (scribes, Torah-teachers, or rabbonim), and they will condemn him to death.

[19] And they will hand Rebbe, Melech HaMoshiach over to the Goyim in order to mock and to whip and to hang him up TALUI AL HAETZ (being hanged on the Tree DEVARIM 21:23), and after his histalkus (passing), on the Yom HaShlishi (Third Day) there will be Techiyas HaMoshiach.

[20] Then the Em of Zavdai's banim, along with the sons, approached Rebbe, Melech HaMoshiach and, prostrating herself before him, she made a bakosha (request) of him.

[21] And Rebbe, Melech HaMoshiach said to her, What do you wish? She says to Rebbe, Melech HaMoshiach, Say that these, my two banim, may sit, one on your right, the other on your left, in your (the Moshiach's) Malchut (Kingdom).

[22] And Rebbe, Melech HaMoshiach said in reply, You do not have daas of what you are asking. Are you able to drink the Kos which I am about to drink? They say, We are able.

[23] Moshiach says to them, Indeed, you will drink my Kos, but to sit on the right and on the left of me, this is not mine to grant, but it is for those for whom it has been prepared by my (Moshiach's) Av.

[24] And having heard this, HaAsarah (The Ten) became indignant about the two achim (brothers).

[25] But Moshiach, having summoned them, said, You have daas that those who have the rule over the Goyim domineer them like tyrants.

[26] But it will not be thus among you. For whoever wishes to be gadol among you will become your mesharet (servant, minister).

[27] And whoever wishes among you to be rishon (first) will be your eved (servant).

|28| Just as the Ben HaAdam (Moshiach) did not come to be served, to be ministered to, but to serve, to minister, and to give his neshamah, his nefesh, as a kofer (ransom, pedut) LARABBIM (for the sake of many, for the Geulah Redemption of many, YESHAYAH 53:11).

|29| And, as they were going out from Yericho, a great multitude followed Rebbe, Melech HaMoshiach.

|30| And--hinei!--two ivrim (blind men), sitting beside the road, having heard that Rebbe, Melech HaMoshiach is passing by, shouted, crying out, Adoneinu, Ben Dovid, chaneinu, yhi chasedcha aleinu (have mercy on us TEHILLIM 33:22)!

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

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

|33| They say to Rebbe, Melech HaMoshiach: Adoneinu, that our eyes may be opened!

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

PEREK KAPH ALEPH (CHAPTER TWENTY-ONE)

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

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

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

|4| And this took place in order that might be fulfilled the thing spoken by the Navi (Prophet), saying:

|5| IMRU LBAT TZIYON! (Tell the Daughter of Zion!) Hinei! Your Melech comes, ANI VROCHEV AL CHAMOR VAL AYIR BEN ATONOT (poor/humble and riding on a donkey and upon a colt, the foal of donkeys YESHAYAH 62:11; ZECHARYAH 9:9).

|6| And having accomplished just what Rebbe, Melech HaMoshiach had commanded them, |7| they brought the donkey and the colt and they put their garments upon them, and Rebbe, Melech HaMoshiach sat upon them.

|8| And the very large multitudes spread out their garments on the road, and others were cutting lulavim from the trees, and were spreading them out on the road.

|9| And the multitudes going before Rebbe, Melech HaMoshiach and the multitudes following after him were crying out, saying, HOSHAN NAH (Save now, TEHILLIM 118:25-26) to Ben Dovid! BARUCH HABAH BSHEM ADONAI! Hoshan nah in the Highest!

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

|11| And the multitudes were saying, This is Yehoshua HaNavi! From Natzeret in the Galil.

|12| And Rebbe, Melech HaMoshiach arrived at the Beis Hamikdash and expelled the ones selling and buying in the Beis Hamikdash. And Rebbe, Melech HaMoshiach turned over the tishen (tables) of the machalifei hakesafim (money changers) and the chairs of those selling the yonim (doves).

|13| And Rebbe, Melech HaMoshiach says to them, It has been written, BEITI BEIT TEFILLAH YIKAREI (My House shall be called a House of Prayer, YESHAYAH 56:7), but you are making it into a MEARAT PARITZIM (den of robbers, YIRMEYAH 7:11).

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

JEWISH CHILDREN SEE MOSHIACH

|15| And the Rashei Hakohanim and the Sofrim were indignant, having seen the niflaot (wonders) which Rebbe, Melech HaMoshiach accomplished and the yeladim shouting in the Beis Hamikdash, Hoshan nah to the Ben Dovid [Moshiach].

|16| And they said to Moshiach, Do you hear what these are saying? And Rebbe, Melech HaMoshiach says to them, Ken. Have you never read, MIPI OLLELIM VYONKIM YISSADETAH OZ (From the lips of children and infants You ordained strength/ praise, TEHILLIM 8:3[2])?

|17| And having left them, Rebbe, Melech HaMoshiach went out of the city to Beit-Anyah (Bethany) and spent the night there.

CONSEQUENCE OF REFUSAL TO HAVE EMUNAH: A PREVIEW OF THE CHURBAN

|18| Now going up early into the city, Rebbe, Melech HaMoshiach was hungry.

|19| And observing the etz teenah (fig tree) on the way, Rebbe, Melech HaMoshiach 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 (fig tree) withered then and there.

|20| And observing this, the talmidim were astounded, saying, How did the etz teenah instantly wither?

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

|22| And, when you daven, all things whatever for which you may make techinnah (petition, supplication) with emunah, you will receive.

|23| And after Rebbe, Melech HaMoshiach had gone into the Beis Hamikdash, while he was bringing forth his torah, the Rashei 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?

|24| And Rebbe, Melech HaMoshiach said in reply to them, I also will ask you a question, which, if you will tell me, I also will tell you by what samchut I do these things...

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

|26| But if we say, From Bnei Adam, we fear the multitude, for everyone considers Yochanan a Navi.

|27| And in reply to him, they said, We do not have daas. And Rebbe, Melech HaMoshiach said to them, Neither will I tell you by what samchut I do these things.

|28| What do you think? A man had two banim (sons). And having approached the rishon (first), the man said, Beni (my son), go today and work in the kerem (vineyard).

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

|30| And having approached the other son, the man spoke similarly. But the second son, in reply, said, I will go, Adoni. Yet he did not go.

|31| Which of the two did the ratzon haAv (the will of the Father)? They say, The rishon (the first). Rebbe, Melech HaMoshiach says to them, Omein, I say to you, that the mochesim (tax-collectors) and the zonot (prostitutes) are going in ahead of you into the Malchut Hashem.

|32| For Yochanan of the tevilah of teshuva came to you in the Derech Tzidkat Hashem (Way of Righteousness), and you did not believe him. But the mochesim and the zonot believed him. But you, even after you saw, did not change your mind [*i.e. make teshuva*] and believe him.

|33| Listen to another mashal. There was a man, a Baal Bayit, who planted a kerem (vineyard). And he put a fence around it, and he dug a yekev (winepress) in it, and built a migdal (tower)

and leased it to koremim (vine-keepers) and departed.

[34] And when the time of the Katsir (Harvest) came, the Baal Bayit sent his servants to the koremim to receive the pri (fruit).

[35] And the koremim, having seized his servants, one they beat, another they killed, and another they stoned.

[36] And the Baal Bayit sent other servants, more than the rishonim (first ones), and the koremim did the same thing to them.

[37] Lemaskana (finally, at last), the Baal Bayit sent to the koremim his Ben, saying, They will respect my Ben.

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

[39] And having seized the Ben, they threw the Ben out of the kerem and they killed him.

[40] Therefore, when the Baal HaKerem (Owner of the Vineyard) comes, what will he do to those koremim (vine-keepers)?

[41] They say to Rebbe, Melech HaMoshiach, Those reshaim (evil-doers) the Baal HaKerem will bring to a terrible mavet and the Kerem the Baal HaKerem will lease to other koremim, who will render unto the Baal HaKerem the PRI BITO (fruit in its season, TEHILLIM 1:3).

[42] Rebbe, Melech HaMoshiach says to them, Have you never heard in the Kitvei Hakodesh (Holy Scriptures), EVEN MAASU HABONIM HAYTAH LEROSH PINAH; MEIES HASHEM HAYTAH ZOT HI NIFLAT BEINEINU (The Stone which the Builders rejected, this one has become Head of the Corner; this came about from the L-rd, and it is marvelous in our eyes, TEHILLIM 118:22-23)?

[43] For this reason, I say to you, the Malchut Hashem will be taken from you and it will be given to a people that produces its pri.

[44] [And the one having fallen on this EVEN (Stone, [Moshiach] DANIEL 2:35; YESHAYAH 8:14-15) will be crushed; and it will crush anyone on whom it falls.]

[45] And having heard Moshiach's mashal, the Rashei Hakohanim and the Perushim understood that he spoke about them.

[46] And seeking to arrest him, they were afraid of the multitudes, vi-bahlt (since) the multitudes considered him a Navi.

PEREK KAPH BEIT (CHAPTER TWENTY-TWO)

MOSHIACH'S SEUDAH AND THE KAFTAN OF HITKHADSHUT

And, in reply, Rebbe, Melech HaMoshiach again spoke in meshalim (parables) to them, saying,

[2] The Malchut HaShomayim is like a man, a Melech (King), who prepared a feast for the chassuna (wedding) of his Ben.

[3] And the Melech sent out his servants to summon the Bnei HaChuppah (wedding invitees--Mt 9:15) to the chassuna, and they did not want to come.

[4] Again, the Melech sent out other servants, saying, Tell the Bnei HaChuppah, the wedding invitees, Hinei! My Seudah I have prepared, my oxen and fattened calves have been slaughtered, and everything is ready: Come to the chassuna!

[5] But the Bnei HaChuppah, the chassuna invitees, having treated it all as a mere trifle, departed, one to his farmer's field, one to his business.

[6] Meanwhile, the others seized the Mesharetim HaMelech (Ministers of the King) and abused them and killed them.

[7] So the Melech was angry and, having sent his armies, the King destroyed those ratzchaniyot (murderers), and their city he burned.

[8] Then the King says to his ministers, The chassuna is ready, but the invited ones were not

worthy.

|9| Therefore, go to the intersections of the streets, and, whoever you find, invite as muzmanim (guests) to the chassuna.

|10| And having gone out to the highways, those ministers congregated everyone they found, rah and tov (evil and good), and the chassuna was filled with muzmanim (guests).

|11| And the Melech, having entered to see the ones sitting bimesibba (reclining at tish), spotted there a man lacking the attire proper for the chassuna.

|12| And the Melech says to him, Chaver, how did you get in here, not having the attire proper for the chassuna? But the man had nothing to say.

|13| Then the King said to the servants, Bind him feet and hands and expel him into the outer choshech, where there will be weeping and grinding of teeth.

|14| For the invited ones are many, but the nivcharim (chosen ones) are few.

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

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

|17| Therefore, tell us what to you seems right: is it mutar (permissible) to pay Poll tax to Caesar or not?

|18| But Rebbe, Melech HaMoshiach, having known their rah (evil), said to them Why do you test me, tzevuim (hypocrites)?

|19| Show me the coin of the Poll tax. And they brought to Rebbe, Melech HaMoshiach a denarius.

|20| And Rebbe, Melech HaMoshiach says to them, Whose image is this and whose title?

|21| They say to him Caesar's. Then Rebbe, Melech HaMoshiach says to them, Give, therefore, unto Caesar the things of Caesar, and the things of Hashem, give unto Hashem.

|22| And having heard this, they were amazed and, having left Rebbe, Melech HaMoshiach, they went away.

|23| On that day some Tzedukim (Sadducees) approached Rebbe, Melech HaMoshiach, saying, There is no Techiyas HaMesim! And they interrogated Rebbe, Melech HaMoshiach,

|24| saying, Rabbi, Moshe Rabbenu said that if someone dies, not having banim, his brother shall marry his isha (wife) to raise up zera (seed) for his brother.

|25| Now there were among us shiva achim (seven brothers), and the first, having married, died. And not having zera (offspring), left his isha to his brother.

|26| Likewise, also the second brother, and the third, up to the seventh.

|27| And last of all, the isha died.

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

|29| And Rebbe, Melech HaMoshiach said in reply to them, You are in error, not having known the Kitvei Hakodesh or the gevurat Hashem.

|30| For in the Techiyas HaMesim they neither marry nor are given in marriage, but are like the malachim in Shomayim.

|31| But concerning the Techiyas HaMesim, have you not read the thing spoken to you by Hashem, saying,

|32| ANOCHI ELOKEI AVRAHAM ELOKEI YITZCHAK VE ELOKEI YAAKOV (I am the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov, [SHEMOS 3:6])? Hashem is not the G-d of the Mesim (dead ones) but the G-d of the Chayim (living).

|33| And having heard this, the multitudes were amazed at Moshiach's torah (teaching).

|34| But the Perushim, having heard that he silenced the Tzedukim, assembled together,

|35| and one of them, a Baal Torah (learned Torah scholar, a Ben Torah), tried to trip up Rebbe,

Melech HaMoshiach with a sheelah (question):

[36] Rabbi, which mitzvah is gedolah (great) in the Torah?

[37] And Rebbe, Melech HaMoshiach gave this teshuva (answer) to the Baal Torah, VAHAVTAH ES ADONAI ELOHECHA BCHOL LEVAVCHA UVCHOL NAFSHECHA UVCHOL MODECHA (And thou shalt love the L-rd thy G-d with all thy heart and with all thy soul and with all thy might [DEVARIM 6:5]).

[38] This is the gedolah and rishonah mitzvah.

[39] And the second mitzvah is like it: VAHAVTAH LREIACHA KAMOCHA (And thou shalt love thy neighbor as thyself, [VAYIKRA 19:18]).

[40] On these two mitzvot hang the entire Torah and the Neviim.

[41] And, the Perushim, having been assembled, Rebbe, Melech HaMoshiach confronted with this sheelah (question),

[42] saying, What do you think concerning the Rebbe, Melech HaMoshiach? Whose Ben is he? The Perushim gave this teshuva (answer) to him: Ben Dovid.

[43] Moshiach says to them, How then can Dovid, in the Ruach Hakodesh, call Rebbe, Melech HaMoshiach Adon?... saying

[44] NEUM HASHEM LAADONI, SHEV LIMINI AD ASHIT OYVECHA HADOM LERAGLECHA (Utterance of Hashem to my L-rd, Sit at my right hand until I make your enemies a footstool for your feet TEHILLIM 110:1).

[45] Therefore, if Dovid calls him Adon, how is Rebbe, Melech HaMoshiach [merely] Ben Dovid? [cf. MALACHI 3:1; ZECHARYAH 4:14]

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

PEREK KAPH GIMEL (CHAPTER TWENTY- THREE)

Then Moshiach spoke to the multitudes and to his Talmidim,

[2] saying, Upon the Kisei Moshe (Chair of Moses) sit the Sofrim and the Perushim.

[3] Therefore, everything whatever they may tell you, be frum and be shomer, but according to their maasim (works) do not be shomer, for they do not practice what they preach.

[4] And they tie up heavy [*extra-Biblical*, Mt 4:4; 15:3,6-9; 22:29] loads, hard to bear, and they place them upon the shoulders of men, but they, with so much as a finger, are not willing to lift the oppressive burdens.

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

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

[7] and the [obsequious] Birkat Shalom greetings in the market places, and to be called by Bnei Adam, Rebbe.

[8] But you are not to have pretentious titles like Rebbe, for One is your Rebbe [Moshiach], and all of you are Achim [b'Moshiach].

[9] And do not refer to anyone in the Olam Hazeh as your Abba, for One is your Av shbaShomayim.

[10] Neither be called Moreinu, for One is your Moreh (teacher)--the Rebbe, Melech

HaMoshiach. [11] And the greatest among you will be your eved mesharet (servant/ minister).

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

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

[14] Oy to you, Sofrim and Perushim, tzevuim! You devour the batim (houses) of almanot (widows) and for the sake of chashuve (importance) appearance you make long tefillot; therefore

your gezar din (verdict) will be more severe.

[15] Oy to you, Sofrim and Perushim, tzevuim. You travel over the sea and the dry land for the giyyur (proselytization) of one proselyte; then, when he becomes one, you make him twice as much a son of Gehinnom as you.

[16] Oy to you, morei derech ivrim (blind guides), the, ones saying, Whoever swears by the Beis Hamikdash, it is a worthless shevuah (oath): but whoever swears by the gold of the Beis Hamikdash, he is obligated.

[17] Ivrim! (blind ones), for which is greater, the gold or the Beis Hamikdash which gives the gold its kedushah (holiness, sanctity)?

[18] And whoever swears by the Mizbeach (altar), it is worthless; but whoever swears by the korban upon it, he is obligated.

[19] Ivrim, blind ones, for which is greater, the korban or Mizbeach which gives the korban its kedushah (holiness, sanctity)?

[20] Therefore, the one having sworn by the Mizbeach swears by it and everything upon it.

[21] And the one having sworn by the Beis Hamikdash swears by it and by everything indwelling it.

[22] And the one having sworn by Shomayim swears by the kes malchut of Hashem and by the One sitting upon the kes malchut.

[23] Oy to you, Sofrim and Perushim, tzevuim, for you give maasros (tithe) of mint and dill and cumin, and you have neglected the matters of the Torah of greater consequence: mishpat, chesed, and emunah. These things it was necessary to do and those [others] not to neglect.

[24] Morei derech ivrim (blind guides), the ones that strain out a gnat and swallow a camel.

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

[26] Blind Parush, first cleanse the inside of the kos, that perhaps also the outside may become clean.

[27] Oy to you, Sofrim and Perushim, tzevuim, for you are like kevarim (graves) having been whitewashed, which on the outside indeed appear ois vaist (ostensibly) shein (beautiful), but on the inside are full of the unclean bones of the mesim (dead ones) and every trayfnyak.

[28] Thus on the outside you indeed appear tzodek (righteous) to Bnei Adam, but on the inside you are full of tzeviut (hypocrisy) and you are lawlessly against the Torah.

[29] Oy to you, Sofrim and Perushim, tzevuim, for you build kevarim of the Neviim and decorate matsevot (gravestones) of the tzaddikim,

[30] and you say, If we were in the yamim (days) of Avoteinu (our Fathers), we would not have been shuttafim (partners) with them in the dahm haNeviim (blood of the Prophets).

[31] Therefore, you give edut (testimony) against yourselves that you are the banim (sons) of the ratzchaniyot (murderers) of the Neviim.

[32] And you fill up the measure of your Avot.

[33] Snakes, you banim of nachashim, how can you escape the Yom HaDin of Gehinnom?

[34] For this reason--hinei!--I send to you Neviim and Chachamim and Sofrim, some of whom you will kill and some you will make talui al haetz (being hanged on the Tree, DEVARIM 21:23) and some you will subject to the shot (whip) in your shuls, and you will drive them out from city to city,

[35] so that upon you may come all the dahm naki (innocent blood) shed upon the earth from the blood of Hevel to the blood of Zecharyah, whom you murdered between the Heikhal and the Mizbeach. *[trans. note: cf. Lk 11:51 for Mt's probable original text here]*

[36] Omein, I say to you, that all these things will come upon this generation.

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

[38] Hinei! Look! KI LECHARBAHYIH YEH HABEIT HAZE (for this House will become a

ruin (i.e. churban), YIRMEYAH 22:5).

[39] For I say to you, by no means will you see me (Moshiach) from now until you say, BARUCH HABAH BSHEM ADONAI (Blessed is the One who comes in the Name of Adonoi).

PEREK KAPH DALET (CHAPTER TWENTY-FOUR)

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

[2] But Rebbe, Melech HaMoshiach said in reply to them, Do you not see all these things? Omein, I say to you, by no means will be left here one stone upon another, for all will be demolished.

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

[4] And Rebbe, Melech HaMoshiach said in reply to them, See to it that someone does not deceive you.

[5] For many will come in my Name, saying, I am the Rebbe, Melech HaMoshiach. And they will deceive many.

[6] But you are about to hear about milchamot (wars) and rumors of milchamot. See to it that you are not alarmed, for it is necessary for this to happen, but it is not yet HaKetz (the End).

[7] For there will be an intifada of ethnic group against ethnic group, and malchut against malchut. And there will be famines and earthquakes in place after place.

[8] But all these things are but the beginning of the Chevlei [Moshiach].

[9] Then they will hand you over to tzoros and they will kill you and you will be hated by all the ethnic groups on account of the Name of me (Rebbe, Melech HaMoshiach Yehoshua).

[10] And then many will be led into chet (sin), and others they will hand over and they will hate others.

[11] And many neviei sheker (false prophets) will arise and will deceive many.

[12] And because of the increased mufkarut (lawlessness, anarchy --Mt 7:23), the agape (love) of many will become cold.

[13] But the one having endured to HaKetz (the End), this one will receive Yeshuat Elokeinu (the Salvation of our G-d).

[14] And this Besuras HaGeulah of the Malchut will be announced in kol haOlam (all the world) as an edut to all the Goyim, and then will come HaKetz (the End).

[15] Therefore, when you see the SHIKUTS MESHOMEM [Mk 13:14] (Abomination of Desolation), the thing spoken through Daniel HaNavi, having stood in the Makom Kadosh (Holy Place, i.e. the Beis Hamikdash)--let the reader understand!

[16] Then the ones in Yehudah, let them flee to the mountains.

[17] The one upon the roof, let him not come down to carry away the things from his bais (house).

[18] And the one in the field, let him not turn back to get his kaftan.

[19] But oy to the ones who are with child and the ones with nursing infants in those days.

[20] But offer tefillos that your escape may not be in winter or on Shabbos.

[21] For then will be Tzarah Gedolah (Great Tribulation) such as has not been from Reshit HaOlam (Beginning of the World) until now nor will it by any means happen again.

[22] And if those days were not cut short, kol basar (all flesh) would not be saved. But, on account of the Kadoshim, the Bechirim (Chosen Ones), those days will be cut short.

[23] Then, if someone says to you, Hinei, here is the Rebbe, Melech HaMoshiach!, or, Hinei! Here! do not have emunah (faith) [in that].

[24] For meshichei sheker (false Moshiachs) will arise, and neviei sheker (false prophets), and

they will give otot gedolim (great signs) and moftim (wonders), so as to deceive, if possible, even the Bechirim (Chosen ones).

[25] Hinei! I have told you beforehand!

[26] If, therefore, they say to you, Hinei! He (Moshiach) is in the desert! do not go out [there]. Hinei! [Moshiach] is in the secret cheder (room)! do not have emunah (faith) [in that].

[27] For as lightning goes out from the mizrach (east) and shines to as far as the maarav (west), thus will be the Bias HaMoshiach (coming of the Messiah, the Ben HaAdam, the Son of Man--DANIEL 7:13-14).

[28] Wherever the place of the Geviya (Corpse) is, there will be gathered together the nesharim (vultures, eagles [popularly]).

[29] Immediately after the Tzarah (Tribulation--Mt 24:21) of those days, the shemesh (sun) will be darkened, and the yareach (moon) will not give its light. And the kochavim (stars) will fall from Shomayim, and the powers of the heavens will be shaken.

[30] And then will appear the Ot Ben Adam (the Sign of the Son of Man) in Shomayim. All the tribes of kol haaretz (all the earth) will see the Ben HaAdam Moshiach and his Bias, his Coming, on the ananim of Shomayim (clouds of glory of Heaven) with gevurah (power) and great kavod (glory).

[31] Moshiach will send his malachim with a loud blast of the Shofar, and the malachim will gather together Moshiach's Bechirim from the four winds, from one end of Shomayim to the other.

THE SYMBOL OF THE CHURBAN BECOMES THE SYMBOL OF THE GEULAH

[32] And from the etz teenah (fig tree), learn its parabolic lesson: when its branch has become tender already and sprouts leaves, you know that Kayits (Summer) is near;

[33] thus also you, when you see all these things, know that it is near, at the very doors.

[34] Omein, I say to you, that this dor (generation) will by no means pass away until all these things come about.

[35] Shomayim vhaAretz (Heaven and Earth) will pass away, but my Dvar (Word) will by no means pass away.

[36] But concerning that day and hour, no one has daas, neither the malachim haShomayim nor HaBen, but only HaAv (the Father).

[37] For as in the days of Noach, thus will be the Bias HaMoshiach, the Coming of the Ben HaAdam.

[38] For as they were in those days before HaMabbul (the Flood), eating and drinking, marrying and being given in marriage, until the day when Noach entered the Tevah (Ark),

[39] and they did not have daas until HaMabbul came and took away everything--thus also will be the Bias HaMoshiach, the Coming of the Ben HaAdam.

[40] Then two men will be in the field, one is snatched away, and one is left behind (not retained).

[41] Two women are grinding in the mill house, one is snatched away, one is left behind.

[42] So be shomer, be on your guard, because you do not have daas on which day will be the Bias of [Moshiach] Adoneichem (your L-rd).

[43] But understand this: if the Baal Bayit had known in which watch the ganav is coming, he would have stayed awake and would not have allowed his bais to be dug through.

[44] For this reason also you be shomer, for in the hour when you do not think, then will be the Bias HaMoshiach (the Coming of the Ben HaAdam, DANIEL 7:13).

[45] Who then is the faithful and wise eved (servant), whom the Adon appointed over the household servants to give the other servants their okhel at the prescribed time?

[46] Ashrey (happy) is that eved whom, when his Adon comes, finds him so doing.

[47] Omein, I say to you, the Adon will ordain him to oversee all his possessions.

|48| But if that wicked slave says in his heart, Adoni (My Master) is dragging his feet,
|49| and that slave begins to beat his fellow avadim (slaves), and he eats and drinks with the ones getting drunk,
|50| the Adon of that slave will come on a day which he does not expect, and at an hour of which he does not have daas.
|51| And the Adon will cut in two that slave, and the slave's portion he will put with the tzevuim (hypocrites). There will be weeping and grinding of teeth.

PEREK KAPH HE (CHAPTER TWENTY-FIVE)

Then the Malchut HaShomayim will be compared to ten almot (virgins), who, having taken their menorahs, went out to meet the Chosson (Bridegroom).

|2| Now five of them were foolish and five were wise.

|3| When the foolish took their menorahs, they neglected to take shemen (oil).

|4| But the wise took shemen in containers with their menorahs.

|5| Now the Chosson, being delayed, here is what happened: all the almot became drowsy and were sleeping.

|6| And at chatsot halailah (midnight) there was a shout, Hinei! The Chosson (Bridegroom)! Go out to meet him!

|7| Then all the ten almot awakened and they trimmed their menorahs.

|8| But the foolish said to the wise, Give us from your shemen (oil), for our menorahs are going out.

|9| But the wise answered, saying, Perhaps there might not be enough for us and for you. Instead, you go to the ones selling and buy for yourselves.

|10| And as they were going away to buy, the Bias of the Chosson (Bridegroom) occurred! The ones prepared entered with him into the Chassuna (Wedding) feast and the door was shut.

|11| And later, here comes also the other almot, saying, Adoneinu, Adoneinu, open the door for us.

|12| But he, in reply, said, Omein, I say to you, I do not know you.

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

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

|15| And to this one, he gave five talents, and to this one, two, and to this one, one, each according to his own ability. Then the man went on his journey. Immediately

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

|17| Likewise, the one having received the two talents--this one gained two others.

|18| But the one, having received one, went out and dug a hole in the ground and buried the gelt (money) of his Adon in a hiding place.

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

|20| Then the one who had received five talents came forward, bringing five more talents, saying, Adoni, five talents you gave me. Hinei! Five more talents I gained.

|21| And his Adon said to him, Shkoyach (well done), eved tov vneeman! (good and faithful servant)! A few things you were faithful over, over many things I will ordain you. Enter into the simcha of your Adon.

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

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

[24] And also the one who had received one talent stepped forward. He said, Adoni, I knew that you are a hard man, reaping where you did not sow and gathering from that which you did not scatter seed.

[25] And having been afraid and having gone away, I hid your talent by burying it in the ground. Here, see, you have that which belongs to you.

[26] And, in reply, his Adon said to him, You farbissener (mean) eved rah vatzel (wicked and lazy slave), so you had daas that I reap where I did not sow and I gather from which I did not scatter seed?

[27] Then why was it not necessary for you to deposit my gelt with the bankers, and having returned, I would have received back that which was mine with interest?

[28] Take, therefore, from him the talent and give it to the one having the ten talents.

[29] For to every one having, it will be given and he will have abundance; but from the one not having, even what he has will be taken from him.

[30] And as for the useless slave, throw him into the outer choshech, where there will be weeping and grinding of teeth.

[31] And when the Rebbe, Melech HaMoshiach (Ben HaAdam) comes, in his kavod and all his malachim with him, then he will sit upon his Kissei Kavod (Glorious Throne).

[32] And there will be assembled all the Goyim, and he will separate them from each other as the Roeh (the Shepherd) separates the Kevsim (Sheep) from the Izzim (Goats).

[33] And Rebbe, Melech HaMoshiach will put the Kevsim on the right of him, but the Izzim on his left.

[34] Then Rebbe, HaMelech HaMoshiach 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 Hivvasd HaOlam (the establishing of the world).

[35] For I hungered and you gave me something to eat. I thirsted and you gave drink to me. I was a sojourner, and you extended hachnosas orchim (hospitality) to me.

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

[37] Then the tzaddikim will answer Rebbe, Melech HaMoshiach, Adoneinu, when did we see you hungering and we fed you, or thirsting and we gave you drink?

[38] And when did we see you a sojourner and we extended hachnosas orchim (hospitality) to you, or naked and we clothed you?

[39] And when did we see you ill or in the beit hasohar and we came to you?

[40] And, in reply, Rebbe HaMelech HaMoshiach will say to them, Omein, I say to you, in as much as you did it to one of the least of these achim of mine, you did it to me.

[41] Then Rebbe, Melech HaMoshiach will say also to the ones on his left, Depart from me, the ones having been cursed, into the Eish Olam having been prepared for Hasatan and his malachim.

[42] For I hungered and you did not give me something to eat; I thirsted and you did not give drink to me.

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

[44] Then, also they will answer, saying, Adoneinu, when did we see you hungering or thirsting or a sojourner or naked or sick or in the beit hasohar and we did not minister to you?

[45] Then Rebbe, Melech HaMoshiach will answer them, saying, Omein, I say to you, in as much as you did not do it for one of these least ones, neither did you do it for me.

[46] And these will go away into Onesh Olam (Eternal Punishment), but the tzaddikim into Chayei Olam (Eternal Life).[YESHAYAH 66:24; DANIEL 12:2]

PEREK KAPH VAV (CHAPTER TWENTY-SIX)

And it came about when Rebbe, Melech HaMoshiach completed all these divrei torah, he said to his talmidim,

[2] You know, that after two days, there is Pesach, and the Rebbe, Melech HaMoshiach (Ben HaAdam) is handed over for talui al HaEtz (DEVARIM 21:23).

[3] Then the Rashei Hakohanim and the Ziknei haAm (Elders of the People) were assembled in the courtyard of the residence of the Kohen Gadol (High Priest), the one being called Caiapha.

[4] And they planned to arrest Yeshoshua by a trap and kill him.

[5] But they were saying, Not during the Chag (Feast), lest a riot break out among the am haaretz.

[6] And, while Rebbe, Melech HaMoshiach was in Beit-Anyah in the bais of Shimon the leper,

[7] an isha (woman) approached Rebbe, Melech HaMoshiach with an alabaster flask of costly perfume, and she poured it out on Moshiach's rosh, as he sat bimesibba (reclining at tish [table]).

[8] And having seen this, Moshiach's talmidim were angry, saying, For what is this waste?

[9] For it would have been possible to sell this for a generous sum and give to the aniyim (poor ones).

[10] Aware of this, Rebbe, Melech HaMoshiach said to them, Why are you bringing about difficulty for the isha for the maaseh tov (good deed) she does to me.

[11] For the aniyim you have with you always, but you do not always have me [Moshiach].

[12] For this isha (woman) has poured this ointment on my basar (body) in order to prepare me for kevurah (burial). [TEHILLIM 16:9-10]

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

[14] Then, one of the Shneym Asar (Twelve), Yehudah from Kriot, went to the Rashei Hakohanim

[15] and said, What are you willing to give me? And I will hand him over to you. And they weighed out for him sheloshim shiklei kesef (thirty pieces of silver).

[16] And from then on he was seeking an opportunity that he might hand Rebbe, Melech HaMoshiach over.

[17] But on the first day of Chag HaMatzot, Moshiach's talmidim approached him, saying, Where do you wish we should prepare for you your Seder?

[18] And Rebbe, Melech HaMoshiach said, Go into the city to such-and-such person and say to him, Our Rebbe says, My time is at hand. With you I am observing Pesach with my talmidim.

[19] And the talmidim did as Rebbe, Melech HaMoshiach commanded them, and they prepared the Seder.

[20] When erev came, Rebbe, Melech HaMoshiach was sitting bimesibba (reclining) at tish with the Shneym Asar Talmidim.

THE BETRAYER: THE CHASID WITHOUT HISKASHRUS (DEVOTION AND ATTACHMENT TO HIS REBBE)

[21] And as they were eating with their Rebbe, he said, Omein, I say to you that one of you will be my betrayer.

[22] And much distressed, each one began to say to him, Surely I am not the one, Adoni?

[23] But, in reply, Rebbe, Melech HaMoshiach said, The one having dipped the hand into the bowl [SHEMOS 12:8] with me, this one is my betrayer.

[24] Indeed the Rebbe, Melech HaMoshiach (Ben HaAdam) goes as it was written concerning him, but oy to that man through whom the Ben HaAdam (Rebbe, Melech HaMoshiach) is betrayed. It would have been better for that man if he had not been born.

[25] And, in reply, Yehudah the betrayer of Rebbe, Melech HaMoshiach, said, Surely I am not the one, Rabbi? Moshiach says to Yehudah, You have said it.

MOSHIACH THE PESACH SEH OF THE BRIT CHADASHA LITZIAT (GOING OUT) OFFERS THE AFIKOMAN AND THE CUP OF REDEMPTION AS MEMORIAL TOKENS OF THE KORBAN OF HIS NEFESH (YESHAYAH 53:7,10)

- [26] And at the Seudah, Rebbe, Melech HaMoshiach, having taken matzah, having made ha-Motzi, he broke the middle matzah, giving the afikoman to the talmidim, and said, Take and eat, this is my basar. [27] And having taken the Cup of Redemption and having made the bracha, he gave it to them, saying, Drink from it, all of you.
- [28] For this is my [Moshiach's] Dahm HaBrit HaChadasha, which is being shed LARABBIM (for many YESHAYAH 53:11-12) for the selicha (forgiveness) of chattaim (sins).
- [29] And I say to you, I will by no means drink from now on of this pri hagefen (fruit of the vine) until that Day when I drink it with you chadash (new) in the Malchut Avi (Kingdom of my Father).
- [30] And having sung the Hallel, they went out to the Mount of Olives.
- [31] Then Rebbe, Melech HaMoshiach says to them, All of you will be offended at me [Moshiach] during this night, for it has been written, HACH ES HAROEH UTEFUTSEN HATSON (Strike the Shepherd and the sheep will be scattered ZECHARYAH 13:7).
- [32] But after I undergo Techiyas HaMoshiach I will go ahead of you to the Galil. [Mt 28:7]
- [33] And, in reply, Kefa said to Rebbe, Melech HaMoshiach, If everyone will be offended at you, I never will be offended.
- [34] Rebbe, Melech HaMoshiach said to him, Omein, I say to you that balailah hazeh (during this night), before a tarnegol (cock) crows, you will make hakhchashah (denial) of me [as Moshiach] shalosh paamim (three times).
- [35] Kefa says to Rebbe, Melech HaMoshiach, Even if it is necessary for me to die al kiddush ha-Shem with you, by no means will I deny you. Likewise all the talmidim spoke also.
- [36] Then Rebbe, Melech HaMoshiach comes with them to a place being called Gat-Shmanim, and Rebbe, Melech HaMoshiach says to the talmidim, Sit here until I go over there and daven.
- [37] And having taken Kefa and the two sons of Zavdai, Rebbe, Melech HaMoshiach began to be sorrowful and distressed with agmat nefesh (grief).
- [38] Then Rebbe, Melech HaMoshiach says to them, My nefesh is deadily grieved, even to the point of mavet (death). Remain here and stay awake with me.
- [39] And having gone forward a short distance, Rebbe, Melech HaMoshiach fell upon his face, davening and saying, Avi, if it is possible, let this Kos pass from me. But not as I will, but as you will (Mt 6:10; 12:50).
- [40] Then Rebbe, Melech HaMoshiach comes to the talmidim and finds them sleeping, and Rebbe, Melech HaMoshiach says to Kefa, So were you not strong enough to be awake for one hour with me?
- [41] Stay awake and offer tefillos, lest you enter lidey nisayon (Mt 6:13). Indeed the ruach is willing but the basar is weak.
- [42] Again, for a second time, having left, he davened, saying, Avi, if it is not possible for this to pass by except I drink it, let yeaseh rtzonechah (your will be done). [Mt 6:10]
- [43] And having come again, Rebbe, Melech HaMoshiach found the talmidim sleeping, for their eyes were too heavy to stay open.
- [44] And having left them again and having gone away, Rebbe, Melech HaMoshiach was davening for the shlishit (third) time, saying the same words.
- [45] Then Rebbe, Melech HaMoshiach comes to the talmidim and says to them, Sleep on now and take your rest. Hinei! The hour is at hand, and the Ben HaAdam Rebbe Melech HaMoshiach is being betrayed into the hands of choteim (sinners).
- [46] Arise, and let us go. Hinei! My betrayer has drawn near.
- [47] And while Rebbe, Melech HaMoshiach was still speaking-- hinei!-- Yehudah, one of the Shneym Asar, came and with him came a great multitude with swords and clubs from the Rashei

Hakohanim (Chief Priests) and the Ziknei HaAm (the Elders of the People).

[48] Now the betrayer had given them a signal, saying, Whomever I may give the neshikah (kiss), he is the one. Chap (grab) him!

[49] And immediately, he approached Rebbe, Melech HaMoshiach, and said, Shalom, Rebbe. And he gave him the neshikah.

[50] And Rebbe, Melech HaMoshiach said to him, Chaver, do what you came for. Then, having approached, they laid hands on Rebbe, Melech HaMoshiach and arrested him.

[51] And--hinei!--one of the ones with Rebbe, Melech HaMoshiach stretched out his hand, drew his cherev (sword), and struck the servant of the Kohen Gadol, cutting off his ear.

[52] Then Rebbe, Melech HaMoshiach says to him, Return your cherev into its place; for all who take the sword will die by the sword.

[53] Or do you think that I am not able to call upon Avi, and He will provide me now more than Shneym Asar legions of malachim?

[54] But how then may the Kitvei Hakodesh be fulfilled that say it must happen thus?

[55] At that moment, Rebbe, Melech HaMoshiach said to the crowd, Do you have the chutzpah (nerve) to come out, as against a revolutionary, with swords and clubs to arrest me? Daily in the Beis Hamikdash I was sitting saying my shiurim and you did not arrest me.

[56] But this all happened that the Kitvei Hakodesh of the Neviim might be fulfilled. Then the talmidim deserted Rebbe, Melech HaMoshiach and fled.

[57] But the ones having arrested Rebbe, Melech HaMoshiach led him away to Caiapha the Kohen Gadol, where the Sofrim and the Zekenim (Elders) were gathered together.

[58] And Kefa was following Rebbe, Melech HaMoshiach from far away. He followed him as far as the courtyard of the Kohen Gadol and, having gone inside it, Kefa was sitting down with the servants to see the maskana (outcome).

[59] And the Rashei Hakohanim and the Sanhedrin all were seeking edut sheker (false testimony of false witnesses) against Yehoshua so that they might put him to death.

[60] And they found none, though many shakranim (liars) came forward. At last, two came forward

[61] and said, This one said, I am able to bring about a churban (destruction) of the Beis Hamikdash of Hashem and within shloshah yamim to build it.

[62] And having got up, the Kohen Gadol said to Rebbe, Melech HaMoshiach, Do you answer nothing? For what do these men give edut (testimony) against you?

[63] But Rebbe, Melech HaMoshiach was silent. And the Kohen Gadol said to him, I adjure you by Hashem, Elokim Chayim, to tell us if you are the Rebbe, Melech HaMoshiach Zun foon Der Oybershter.

[64] Rebbe, Melech HaMoshiach says to him, You said it. But I say to you, From now on you will see the Ben HaAdam (Moshiach) sitting at the right hand of Gevurah (Power) and his Bias (Coming) will be with ANENEI HASHOMAYIM (clouds of Heaven, DANIEL 7:13-14).

[65] Then the Kohen Gadol made the kariah (rending of his garments), saying, He has committed Chillul Hashem. What further need do we have of edut? Hinei! Now you have heard the Chillul Hashem.

[66] What does it seem to you? And, in reply, they said, He is deserving of mishpat mavet, the death penalty.

[67] Then they spat into his face and they struck him and they slapped him,

[68] saying, Give us a dvar nevuah, Rebbe, Melech HaMoshiach. Who is the one who hit you?

[69] Now Kefa was sitting outside in the courtyard. And one maid approached Kefa, saying, And you were with Yehoshua of the Galil!

[70] But Kefa denied it before everyone, saying, I do not have daas of what you are saying.

[71] And having gone out to the gate, another saw Kefa and says to the bystanders, There! This one was with Yehoshua of Natzeret!

[72] And again Kefa denied it with a shevuah (oath), I do not know the man!

[73] And after a little while the bystanders came and said to Kefa, Truly also you are one of them, for even your accent gives you away!

[74] Then Kefa began to curse and swear, I do not know the man! And immediately a tarnegol (cock) crowed.

[75] And Kefa remembered the word which Rebbe, Melech HaMoshiach had said: Before a tarnegol (cock) crows you will deny me shalosh paamim (three times). And Kefa went out and wept bitterly.

PEREK KAPH ZAYIN (CHAPTER TWENTY-SEVEN)

Now when boker had come, all the Rashei Hakohenim and the Ziknei HaAm took counsel together against Yehoshua to put him to death.

[2] And having performed the akedah (binding), they led him away, and delivered him up to Pilate the Governor.

[3] Then when Yehudah, who had betrayed Moshiach, saw that Yehoshua had been condemned, he felt remorse and returned the sheloshim shikleï kesef (thirty pieces of silver) to the Rashei Hakohanim and the Zekenim,

[4] saying Chatati (I have sinned). I have betrayed dam naki (innocent blood). But they said, What is that to us? See to that yourself!

[5] And Yehudah threw the shikleï kesef (pieces of silver) into the Beis Hamikdash and departed; and, having gone away, Yehudah hanged himself.

[6] 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.

[7] And they took counsel together and they bought the Potter's Field as a beit kevarot (cemetery) for zarim (foreigners).

[8] For this reason that field has been called the Sadeh HaDahm (Field of Blood) to this day.

[9] Then that which was spoken through Yirmeyah HaNavi was fulfilled, saying, And they took the SHELOSHIM KASEF (thirty pieces of silver), HAYEKAR (the price) of the one whose price had been set by the Bnei Yisroel.

[10] And they gave them for the potters field as Hashem directed ---ZECHARYAH 11:12-13.

[11] Now Rebbe, Melech HaMoshiach stood before the Governor, and the Governor questioned Rebbe, Melech HaMoshiach, saying, Are you the Melech HaYehudim? And Rebbe, Melech HaMoshiach said to him, It is as you say.

[12] And while Rebbe, Melech HaMoshiach was being accused by the Rashei Hakohanim and the Zekenim, he answered nothing [YESHAYAH 53:7].

[13] Then Pilate said to Rebbe, Melech HaMoshiach, Do you not hear how many things they give edut against you?

[14] And Rebbe, Melech HaMoshiach did not answer him with even one word, so that the Governor was quite amazed.[YESHAYAH 53:7]

[15] Now at the Chag (Festival) the Governor was accustomed to release for the multitude any one prisoner whom they wanted.

[16] And they were holding at the time a notorious prisoner, called [Yeshua] Bar-Abba [son of the father].

[17] When, therefore, they were gathered together, Pilate said to them, Whom do you want me to release for you, Bar-Abba or Yehoshua called Moshiach?

[18] For Pilate knew that because of kinah (envy) they had delivered Yehoshua up.

[19] And while Pilate was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that Tzaddik; for last night I suffered greatly in a cholom (dream) because of Yehoshua.

[20] However, the Rashei Hakohanim and the Zekenim persuaded the multitudes to ask for Bar-Abba, but Yehoshua they should destroy.

[21] But the Governor answered, saying to them, Which of the two do you want me to release for you? And they said, Bar-Abba.

[22] In reply, Pilate says to them, What, therefore, may I do with Yehoshua, the one called the Rebbe, Melech HaMoshiach? Everyone says, Let him be made TALUI AL HAETZ (being hanged on the Tree!) Be hanged on haetz! [DEVARIM 21:23]

[23] But Pilate said, Why? What rah (evil) has he done? But they kept shouting all the more, saying, Let him be hanged on HAETZ!

[24] And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, I am innocent of this man's blood; see to that yourselves.

[25] And, in reply, all the people said, His dahm be on us and on our yeladim.

[26] Then Pilate released Bar-Abba to them. But after having Rebbe, Melech HaMoshiach scourged, he handed him over to be hanged on HAETZ [DEVARIM 21:23].

[27] Then the soldiers of the Governor took Rebbe, Melech HaMoshiach into the praetorium and gathered the whole cohort against Rebbe, Melech HaMoshiach. [TEHILLIM 2:1]

[28] And they stripped him and put a royal scarlet robe on him, and,

[29] after weaving a keter of thorns, they placed it on his head and put a reed in his right hand, and they fell down before Rebbe, Melech HaMoshiach and mocked him saying, Hail, Melech HaYehudim!

[30] And they spat on Rebbe, Melech HaMoshiach and took the reed and began to beat him on the head.

[31] And after they had made leitzonus (mockery) of Rebbe, Melech HaMoshiach, they took off his robe and put his garments on him, and led him away to hang him on HaEtz.

[32] And as they were coming out, they found a man from Cyrene named Shimon, whom they pressed into service to bear Moshiach's Etz (Tree).

[33] And when they had come to a place called Gulgolta, which means place of a skull,

[34] they gave him wine to drink mingled with gall. And, after tasting it, Rebbe, Melech HaMoshiach was unwilling to drink.

THE HAGBAH (LIFTING UP) OF REBBE, MELECH HAMOSHIACH

[35] When they had hanged Rebbe, Melech HaMoshiach on HaEtz, they divided up Moshiach's garments among themselves, casting lots;

[36] and, sitting down, they began to keep watch over him there.

[37] They put up above his head the charge against him which read, THIS IS YEHOASHUA, MELECH HAYEHUDIM.

[38] At that time, two shodedim (robbers) were each hanged on his own etz with Rebbe, Melech HaMoshiach, one on the right and one on the left.

[39] And those passing by were hurling insults at Rebbe, Melech HaMoshiach, wagging their heads,

[40] and saying, You who are going to cause the churban (destruction) of the Beis Hamikdash and rebuild it in shloshah yamim (three days), save yourself! If you are the Zun foon Der Oybershter, come down from HAETZ (the Tree).

[41] Likewise, also the Rashei Hakohanim along with the Sofrim and Zekenim, were mocking him, and saying,

[42] He saved others; yet himself he is not able to save. He is Melech Yisroel? Let him now come down from the Etz, and we shall have emunah in him.

[43] He trusts in Hashem; let Hashem be his Moshi'a (Deliverer) and deliver him now, if Hashem takes pleasure in him, for this one said, Zun foon Der Oybershter Ani!

[44] And the shodedim (robbers), hanging, each on his etz, with him, were casting similar insults at Rebbe, Melech HaMoshiach, reproaching him.

[45] Now, from the sixth hour, choshech fell upon all the land until the ninth hour.
 [46] And about the ninth hour, Rebbe, Melech HaMoshiach cried out with a kol gadol, saying Eli, Eli, lemah sabachthani! (that is, My G-d, my G-d, why hast thou forsaken me? TEHILLIM 22:2[1]).
 [47] And some of those who were standing there, when they heard, began saying, This one calls for Eliyahu HaNavi.
 [48] And immediately one of them ran and, taking a sponge, filled it with sour wine and put it on a reed and gave him a drink.
 [49] But the rest of them said, Wait. We will see whether Eliyahu HaNavi will come to save him.
 [50] And Rebbe, Melech HaMoshiach cried out again with a loud voice, and dismissed his ruach.
 [51] And--hinei!--the parochet (curtain) of the Beis Hamikdash was torn in two from top to bottom, and the earth shook; and the rocks were split,
 [52] and the kevarim (graves) were opened, and many gufot (bodies) of the kadoshim who had fallen asleep were made to stand up alive.
 [53] And coming out of the kevarim after the Techiyas HaMoshiach, they entered the Ir Hakodesh (Holy City) and appeared to many.
 [54] Now when the centurion, and those who were with him keeping shomer (guard) over Rebbe, Melech HaMoshiach, saw the earthquake and the things that were happening, they became very frightened and said, Truly this was the Zun foon Der Oybershter.
 [55] And many nashim were there, looking on from a distance, who had followed Rebbe, Melech HaMoshiach from the Galil and had ministered to him.

THE CHEVRA KADESHA WHO WILL OBSERVE AS SHOMRIM EYE-WITNESSES THE GUFAT YEHOShUA AND THE ACTUAL KEVURAH (BURIAL) AND THE KEVER (GRAVE) BEFORE AND AFTER THE BURIAL

[56] Among them was Miryam of Magdala, Miryam the Em of Yaakov and Yosef, and the Em of Zavdai's sons.
 [57] And when it was erev, there came an oisher (rich man) from Ramatayim named Yosef who himself had also become a talmid of Rebbe, Melech HaMoshiach.
 [58] This man went to Pilate and asked for the gufat Yehoshua [TEHILLIM 16:9-10]. Then Pilate ordered it to be given over to Yosef.
 [59] And Yosef took the gufat Yehoshua, and wrapped it in the tachrichim,
 [60] and laid it in Yosef's own new kever, which he had hewn out in the rock; and he rolled a large stone against the entrance of the kever (tomb) and went away.
 [61] And Miryam of Magdala, and the other Miryam, stayed there, sitting opposite the kever.
 [62] Now on the next day [*trans. note: i.e. Shabbos*], which is the one after the Preparation, the Rashei Hakohanim and the Perushim gathered together with Pilate
 [63] and said, Sir, we remember that when he was still alive that mateh (deceiver) said, After shloshah yamim I am to stand up alive.
 [64] Therefore, give orders for the kever to be made secure until the Yom HaShlishi (the Third Day), lest his talmidim come and steal him away and say to the people, He has stood up alive from the mesim. And the last deception will be worse than the first.
 [65] Pilate said to them, You have a guard, go make the kever as secure as you know how.
 [66] And they went and made the kever secure, and, along with the guard, they set a seal on the (stone).

PEREK KAPH HET (CHAPTER TWENTY-EIGHT)

THE EMPTY OHEL (BURIAL SITE OF THEIR REBBE)

Now after Shabbos, at the time of Shacharis on Yom Rishon (the first day of the week), Miryam of Magdala and the other Miryam came to look at the kever.

[2] And--hinei!--a great earthquake had occurred, for a malach Adonoi (an angel of Hashem) descended from Shomayim and came and rolled away the stone and sat upon it.

[3] And his appearance was like lightning and his garment as white as snow.

[4] And the shomrim (guards) shook for fear of him and became like dead men.

[5] And the malach, in reply, said to the nashim, Do not be afraid, for I know that you are seeking Yehoshua, who has been hanged on HaEtz.

[6] He is not here. For to Rebbe, Melech HaMoshiach has come the Techiyas HaMoshiach, just as he said. Come, see the place where he was lying.

[7] And go quickly, tell his talmidim about the Techiyas HaMoshiach from HaMesim. And, hinei! He is going ahead of you into the Galil. There you will see him. Hinei! I have told you!

[8] And they departed quickly from the kever with fear and great simcha and ran to report everything to Moshiach's talmidim.

[9] And--hinei!--Moshiach met them, saying Shalom Aleikhem. And they came up and took hold of his feet and fell prostrate before Rebbe, Melech HaMoshiach.

[10] Then he said to them, Do not be afraid; go and take word to my Achim that they may go away to the Galil, and there they shall see me.

[11] Now while they were on their way--hinei!--some of the shomrim came into the city and reported to the Rashei Hakohanim all the things that had happened.

[12] And when they had assembled with the Zekenim and counseled together, they gave a large sum of money to the soldiers,

[13] and said, You are to say, His talmidim came by night and stole him away while we were asleep.

[14] And if this should come to the Governor's ears, we will win him over and keep you out of trouble.

[15] And the ones who took the kesef did as they had been instructed, and this story was widely spread among the Yehudim to this day.

[16] But the Achad Asar Talmidim proceeded to the Galil, to the mountain which Rebbe, Melech HaMoshiach had designated.

[17] And when they saw him, they prostrated themselves before Rebbe, Melech HaMoshiach, but some were doubtful.

MOSHIACH'S PROGRAM OF KIRUV RECHOKIM (BRINGING NEAR THE FARAWAY ONES) AS MOSHIACH'S SHUL OPENS TO ALL THE NATIONS OF THE WORLD WHO MUST HAVE GEULAH PERATIT (INDIVIDUAL REDEMPTION) AND EXPERIENCE A LITZIAT MITZRAYIM (GOING OUT OF EGYPT) HITKHADSHUT (RENEWAL) OF TESHUVA AND EMUNAH THROUGH THE BRIT CHADASHA

[18] And Rebbe, Melech HaMoshiach came up and spoke to them, saying, All samchut (authority) has been given to me in Shomayim and on haAretz.

[19] Go, therefore, make talmidim for Rebbe, Melech HaMoshiach of all the nations, giving them a tevilah in a mikveh mayim in Hashem, in the Name of HaAv, HaBen, and HaRuach Hakodesh,

[20] teaching them to observe all that I have commanded you. And--hinei!--I [Moshiach] am with you always, even unto the Ketz HaOlam Hazeh.

THE BESURAS HAGEULAH ACCORDING TO MARKOS

PEREK ALEPH (CHAPTER ONE)

The Beginning of the Besuras HaGeulah (the Good News of Redemption) of Yehoshua/Yeshua, Rebbe Melech HaMoshiach [the] Zun foon Der Oybershter.

[2] Just as it has been written in Yeshayah HaNavi, HINNENI SHOLEIACH MALACHI

(Behold, I send my messenger) before your face, UPINNAH DERECH LEFANAI (and he will prepare the way before me, [SHEMOS 23:20; MALACHI 3:1]), he will prepare your way.

[3] KOL KOREY BAMIDBAR (A voice of one shouting in the wilderness, TARGUM HASHIVIM YESHAYAH 40:3): Prepare the Derech Hashem (the way of the L-rd). Make his paths yashar (straight)!

[4] Yochanan came with a mikveh mayim in the midbar (wilderness), preaching a tevilah of teshuva for the selichat avon.

[5] And all Yehudah and all Yerushalayim were going out to him, and they were submitted to a tevilah using the Yarden River as a mikveh mayim, making vidduy (confession of sin) [to Hashem] of their averos (sins).

[6] And Yochanan had camel-hair clothing and a leather belt around his waist, and his food was arbe (locusts) and devash (wild honey). [MELACHIM BAIS 1:8; VAYIKRA 11:22]

[7] And he was preaching, crying out as a maggid (preacher) [for the Moshiach], saying, Hu Habah (He who Comes, i.e. Moshiach) after me has more khosen (strength) than me. I am not worthy to stoop down and remove his sandals.

[8] I give you a tevilah in a mikveh mayim, but he (Moshiach) will give you a tevilah in the Ruach Hakodesh. [YESHAYAH 44:3; YOEL 3:1 (2:28)]

[9] And it was during that period that Yehoshua from Natzeret of the Galil came and submitted to Yochanan's tevilah in the mikveh mayim of the Yarden.

[10] And ofen ort (immediately) Rebbe, Melech HaMoshiach came up out of the mikveh mayim, and he saw the Shomayim being torn open and the Ruach Hakodesh of Hashem descending like a yonah (dove) upon him.

[11] And there was a bat kol out of Shomayim, ATAH BNI AHUVI ASHER BCHA CHAFATSTI (You are my Son, the beloved, with whom I am well pleased). [BERESHIS 22:2; TEHILLIM 2:7; YESHAYAH 42:1]

[12] Then the Ruach Hakodesh ofen ort (immediately) thrusts Rebbe, Melech HaMoshiach out into the midbar (wilderness).

[13] And Rebbe, Melech HaMoshiach was in the midbar arbaim yom varbaim lailah (forty days and forty nights), undergoing nisyonos by Hasatan; and Rebbe, Melech HaMoshiach was with the chayyat hassadeh (wild beasts, IYOV 5:23), and the malachim were the meshartei Hashem ministering to Moshiach (YOEL 1:9; TEHILLIM 91:11). [SHEMOS 24:18; MELACHIM ALEF 19:8]

[14] Now after Yochanan was arrested, Rebbe, Melech HaMoshiach came to the Galil, proclaiming the Besuras HaGeulah of Hashem,

[15] and saying, The appointed time has been fulfilled and the Malchut Hashem has come near. Make teshuva, and have emunah in the Besuras HaGeulah.

[16] And passing along beside Lake Kinneret (Sea of Galilee), Rebbe, Melech HaMoshiach saw Shimon and Andrew, the brother of Shimon, casting a reshet (net) into the sea, for they were daiyagim (fishermen).

[17] And Rebbe, Melech HaMoshiach said to them, Come, follow me [as my talmidim], and I will make you to become daiyagei adam (fishers of men).

[18] And ofen ort (immediately), leaving their nets, they followed Moshiach.

[19] And going on a little, Rebbe, Melech HaMoshiach saw Yaakov Ben-Zavdai and Yochanan his brother, who were also in the sirah (boat) repairing the nets.

[20] And ofen ort (immediately) Rebbe, Melech HaMoshiach summoned them; and, leaving Zavdai their father in the sirah (boat) with the sachirim (hired workers), they went away to follow Moshiach [as his talmidim].

[21] And they enter into Kfar-Nachum, and ofen ort (immediately) on Shabbos, entering into the shul, Rebbe, Melech HaMoshiach exercised the ministry of moreh (teacher).

[22] And they were astounded at Moshiach's torah (teaching), for he was teaching them as one having samchut (authority), and not as the Sofrim (Scribes/Torah teachers, rabbonim).

[23] And, ofen ort (immediately), there was in their shul a man with a ruach hatameh (unclean spirit, shed/demon/evil spirit), and he shouted,

[24] saying, Yehoshua of Natzeret, mah lanu vlach? (What to us and to you? MELACHIM ALEF 17:18) Have you come to bring us churban (destruction)? I have daas [of the raz, secret/mystery of] who you are, HaKadosh of Hashem (the Holy One of G-d, YESHAYAH 49:7)! [SHOFETIM 13:5, YESHAYAH 41:14,16,20]

[25] But Rebbe, Melech HaMoshiach rebuked the shed, saying, Shekit! Geitzich! And come out of him.

[26] And, the ruach hatumah, throwing him into convulsions, let out a geshrai and came out of him.

[27] And all were astounded so that they began to discuss with each other, saying, What is this? Torah Chadasha with samchut? He gives orders to the shedim and they obey him?

[28] And the besuroh (news) of Rebbe, Melech HaMoshiach ofen ort (immediately) went forth everywhere into the surrounding region of the Galil.

[29] And ofen ort (immediately), coming out of shul, they went into the bais (house) of Shimon and Andrew with Yaakov and Yochanan.

[30] And the chamot (shviger, mother-in-law) of Shimon was bedridden and fever-stricken, and ofen ort (immediately) they tell Rebbe, Melech HaMoshiach about her.

[31] And approaching, holding her hand, Rebbe, Melech HaMoshiach lifted her up, and the kaddachat (fever, DEVARIM 28:22) left her, and she then began functioning as their mesharetet (servant, keli kodesh, minister), waiting on them.

[32] When erev came, with the setting of the shemesh (sun), they brought to Rebbe, Melech HaMoshiach all the cholim (sick persons) and all those possessed by shedim (demons).

[33] And the whole shtetl gathered together at the delet.

[34] And Rebbe, Melech HaMoshiach administered refuah to many cholim suffering from various machalot, and he cast out many shedim. And Rebbe, Melech HaMoshiach did not permit the shedim to give utterance, for the shedim knew the raz (mystery, secret) of his identity, that he was the Rebbe, Melech HaMoshiach.

[35] And very early, while it was still dark, having got up, Rebbe, Melech HaMoshiach went out and away to a desolate place, and was davening shacharis there.

[36] And Shimon and those with him searched for Rebbe, Melech HaMoshiach.

[37] And they found him and they say to him, Everyone is seeking you [SHIR HASHIRIM 1:4; CHAGGAI 2:7].

[38] And Rebbe, Melech HaMoshiach says to them, Let us go elsewhere into the neighboring shtetlach, so that also there I may preach. For it was for this [purpose, tachlis] I came. [YESHAYAH 61:1]

[39] And he came preaching in their shuls (synagogues) and casting out shedim in [the] whole [region of] the Galil.

[40] And an ish metzorah (leper) comes to him begging him and kneeling down and saying, If you are willing, you are able to make me tahor (clean).

[41] And being filled with rachmei Shomayim [and] stretching out his hand, Rebbe, Melech HaMoshiach touched [the man] and says to him, I am willing. Be made tahor.

[42] And ofen ort (immediately) the ish metzorah (leper) went away from him and he was made tahor.

[43] And having sternly warned him, ofen ort (immediately) Rebbe, Melech HaMoshiach sent him away.

[44] And Rebbe, Melech HaMoshiach says to him, See [that] you say nothing to anyone, but rather go show yourself to the kohen and offer [the korban] for the tohorah (purification) of you which Moshe (Rabbeinu) gave mitzvah, for an edut (testimony) to them.[VAYIKRA 13:49, 14:1-32]

[45] But the one having gone out began to preach many things and to spread the dvar, so that no longer was Rebbe Melech HaMoshiach able to openly enter into [the] shtetl, but he was outside in desolate places. And they were coming to Rebbe, Melech HaMoshiach from every direction.

PEREK BEIT (CHAPTER TWO)

And having entered again into Kfar-Nachum after [many] yamim, it was heard that Rebbe, Melech HaMoshiach is at home.

[2] And many were gathered together so that there was no longer any room at the delet, and Rebbe, Melech HaMoshiach was speaking the dvar Hashem to them.

[3] And they come bringing to Rebbe, Melech HaMoshiach a paralytic being carried along by arbaa anashim (four men).

[4] And not being able to bring [the paralytic] to him on account of the multitude, they removed the roof where Rebbe, Melech HaMoshiach was, and having made an opening, they lowered the mat upon which the paralytic was lying.

[5] And Rebbe, Melech HaMoshiach, having seen the emunah of them, says to the paralytic, Beni, your averos are granted selicha.

[6] And there were some of the Sofrim (Scribes) sitting there and thinking about these things in their levavot (hearts),

[7] Why is this one speaking thus? He is guilty of Chillul Hashem gidduf (Desecration of the Name blasphemy). Who is able to grant selicha (forgiveness) to averos (sins) except Hashem? [YESHAYAH 43:25]

[8] And, ofen ort (immediately), having had daas in his ruach that in this way they were thinking, Rebbe Melech HaMoshiach says to them, Why are you considering such things in your levavot?

[9] Which is easier? To say to the paralytic, Your averos are granted selicha, or to say, Stand and pick up your mat and walk?

[10] But in order that you may have daas that the Ben HaAdam (Moshiach, DANIEL 7:13-14) has samchut (authority) on haaretz to grant that averos receive selicha, -- Rebbe, Melech HaMoshiach says to the paralytic--

[11] To you I say, Stand, pick up your mat, and go to your bais.

[12] And the man arose, and, ofen ort (immediately), in front of everyone, taking the mat, he went outside. So everyone was astonished and gave kavod to Hashem saying, Never have we seen anything like this!

[13] And Rebbe, Melech HaMoshiach went out again beside the lake; and all the multitude was coming to him, and he was teaching them Torah.

[14] And as he was passing by, he saw Levi Ben Chalfai sitting in the tax office, and Rebbe, Melech HaMoshiach says to him, Follow me. And, getting up, Levi (Mattityahu) followed Rebbe, Melech HaMoshiach.

[15] And it came to pass that Rebbe, Melech HaMoshiach reclined at tish in Levi's house, and many mochesim (tax collectors) and choteim (sinners) were reclining at tish with Rebbe, Melech HaMoshiach and with his talmidim. For there were many, and they were following him.

[16] And the Sofrim (scribes) of the Perushim, seeing that Rebbe Melech HaMoshiach eats with choteim (sinners) and mochesim (tax collectors), were saying to his talmidim, With mochesim (tax collectors) and choteim (sinners) does he eat?

[17] And having heard this, Rebbe, Melech HaMoshiach says to them, It's not the strong ones that have need of a rofeh (physician) but rather the cholim (sick persons). I did not come to call [the] tzaddikim (righteous ones) but the choteim (sinners) [to teshuva].

[18] And the talmidim of Yochanan and the Perushim came with tzomot (fasts). And they come and say to Rebbe, Melech HaMoshiach, Why [do] the talmidim of the Perushim and the talmidim of Yochanan come with tzomot, but your talmidim do not?

[19] And Rebbe, Melech HaMoshiach, said to them, Surely the Bnei HaChuppah of the Chosson (Bridegroom) are not able to undergo tzomot as long as they have the Chosson with them, nu? As long as they have the Chosson with them, they are not able to undergo tzomot.

[20] But yamim (days) will come when the Chosson is taken away from them, and then they will undergo tzomot HaYom HaHu.

MOSHIACH ALLUDES TO MESSIANIC JUDAISM

[21] No one sews a patch of unshrunk cloth on an old garment; otherwise, the patch will pull away from it, the new from the old, and a worse tear results.

[22] And no one puts yayin chadash (new wine) into old wineskins; otherwise, the yayin will burst the wineskins and the yayin is lost and so are the wineskins. Instead, yayin chadash (new wine) [is put] into new wineskins.

[23] And it came about [that] on Shabbos, Rebbe, Melech HaMoshiach was passing through the grainfields, and his talmidim began to make [their] way picking the heads of grain. [DEVARIM 23:25]

[24] And the Perushim said to him, Look, why are they engaging in what is not mutar (permissible) in the Torah on Shabbos?

[25] And Rebbe, Melech HaMoshiach says to them, Have you never read in the Tanakh what Dovid HaMelech did when he was in need and he was hungry, he and the ones with him?

[26] How he entered into the Beis Hashem during the yamim of Avyator the Kohen Gadol and the Lechem HaPanim he ate, which to be eaten it is not mutar (permissible) except by the Kohanim, and he gave [some] also to the ones with him. [DIVREY HAYAMIM ALEF 24:6, SHMUEL BAIS 8:17, VAYIKRA 24:5-9, SHMUEL ALEF 21:1-6]

[27] And Rebbe, Melech HaMoshiach said to them, Shabbos was created for the sake of man and not man for the sake of Shabbos. [SHEMOS 23:12; DEVARIM 5:14]

[28] Therefore, HaBen HaAdam [Moshiach, DANIEL 7:13-14] is even Adon HaShabbos.

PEREK GIMEL (CHAPTER THREE)

And Rebbe, Melech HaMoshiach entered again into the shul. And there was there a man having a withered hand.

[2] And they were watching Rebbe, Melech HaMoshiach [to see] if on Shabbos he will heal him, in order that they might accuse him.

[3] And he says to the man, the one with the withered hand, Stand up here in the center.

[4] And Rebbe, Melech HaMoshiach says to them, Is it mutar (permissible) on Shabbos to do tov or rah, to restore nefesh or to destroy [it]? But they were silent.

[5] And having looked [at] them with kaas and having agmat nefesh (grief) at the stubborn hardness of their levavot, Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched it out, and his hand was restored.

[6] And ofen ort (immediately) the Perushim went out and held consultation with the party of Herod against him, as to how they might destroy him.

[7] And Rebbe, Melech HaMoshiach with his talmidim went away to the lake, and a great multitude from the Galil and also from Yehudah followed Rebbe, Melech HaMoshiach.

[8] And from Yerushalayim and from Idumea and from the other side of the Yarden and from around Tzor-Tzidon area, a great multitude [followed], hearing everything that he was doing, and they came to Rebbe Melech HaMoshiach.

[9] And he said to his talmidim that a sirah (boat) should stand ready for him, lest the multitude might crush him.

[10] For he had brought refuah to many, with the result that as many as had afflictions pressed in on him in order to touch him.

[11] And the ruchot hatemeiot (unclean spirits), whenever they saw Rebbe, Melech HaMoshiach, were falling before him and were crying out, saying, You are the Zun foon Der Oybershter!

[12] And Rebbe, Melech HaMoshiach sternly rebuked them, lest they should make him known.

[13] And Rebbe, Melech HaMoshiach goes up to the mountain and summons those whom he wanted, and they came to him.

[14] And Rebbe, Melech HaMoshiach appointed and gave smichah to Shneym Asar (Twelve),

whom also he designated Shlichim, that they might be with him [be mishtatef in Moshiach's chavurah], and that he might send them out as his Shlichim to preach,

[15] and to have samchut (authority) to cast out shedim.

[16] And Rebbe, Melech HaMoshiach appointed the Shneym Asar: Shimon, to whom he gave the name Kefa,

[17] and Yaakov Ben-Zavdai and Yochanan, Yaakov's brother. He gave to them the name Bnei-Regesh, (Sons of Thunder).

[18] And Andrew and Philippos and Bar-Talmi, and Mattityahu, and Toma, and Yaakov Ben-Chalfai, and Taddia, and Shimon the Zealot,

[19] and Yehudah from Kriot, the one who betrayed Rebbe, Melech HaMoshiach.

[20] And Rebbe, Melech HaMoshiach goes to his home shtetl; and again the multitude assembles, with the result that they were not able to have okhel (food).

[21] And when his own mishpochah heard of this, they went out to constrain him. For they were saying, He is meshuga.

[22] And the Sofrim (Scribes), the ones coming down from Yerushalayim, were saying, He is possessed by Baal-zibbul and by the Sar HaShedim he casts out shedim.

[23] But having called them, Rebbe, Melech HaMoshiach was speaking to them in meshalim (parables): How is it possible for Hasatan to cast out Hasatan?

[24] And if a malchut is divided against itself, it is not possible for that malchut to stand.

[25] And if a bais is divided against itself, it will not be possible for that bais to stand.

[26] And if Hasatan has risen up against himself and is divided, it is not possible for him to stand, but his end has arrived.

[27] But no one is able, having entered into the house of the Gibbor to plunder his possessions, unless first, he binds HaGibbor, and then he will plunder the Bayit HaGibbor. [YESHAYAH 49:24,25]

[28] Omein, I say to you that for everything--for the averos (sins) and the Chillul Hashem (Desecration of the Name), whatever they may commit--the Bnei Adam will be granted selicha (forgiveness).

[29] But whoever commits Chillul Hashem gidduf (blasphemy) against the Ruach Hakodesh, can never have selicha, but is guilty of a Chet Olam (Eternal Sin).

[30] For they were saying, He has a ruach hatumah (an unclean spirit).

[31] And the Em (Mother) of Rebbe, Melech HaMoshiach and his achim come and stand outside and they sent word to him.

[32] And a multitude was sitting around him, and they are saying to him, Hinei! Your Em (Mother)! And your achim (brothers)! And your achayot (sisters) are outside looking for you.

[33] And in reply to them, Rebbe, Melech HaMoshiach says, Who is the Em (Mother) of me? And the achim (brothers) of me?

[34] And having looked around at the ones sitting around him, Rebbe, Melech HaMoshiach says, Hinei! The Em (Mother) of me and my achim!

[35] For whoever does the ratzon Hashem, this one is my brother and my sister and mother.

PEREK DALET (CHAPTER FOUR)

And again Rebbe Melech HaMoshiach began to say shiurim (Torah talks) beside the lake. And a huge multitude gathered together to him so that he got into a sirah (boat) on the lake and sat down. The whole multitude was by the lake on the shore.

[2] And Rebbe Melech HaMoshiach was giving them torah with many meshalim (parables) and in the shiurim he said, he was saying to them:

[3] Listen. Hinei! The Sower went out to sow (seeds).

[4] And it came about that when he went to sow, that some [seeds] fell beside the road. And the

birds came and devoured it.

|5| And other [seeds] fell upon the rocky places where it did not have much soil, and ofen ort (immediately) it sprang up because it did not have depth of soil.

|6| And when the shemesh rose, it was scorched and, because it did not have a shoresh (root), it withered.

|7| And other seed fell among the thorns, and the thorns grew up and choked them, and it did not yield pri.

|8| And other seed fell into the adamah tova (good ground) and it was giving pri (fruit), rising up and growing, thirty, sixty, and one hundredfold.

|9| And Rebbe, Melech HaMoshiach was saying, He who has ears to hear, let him hear.

|10| And when he was alone, the Shneym Asar were asking him for a hezber (explanation) of the meshalim (parables).

|11| And he was saying to them, To you the raz (secret) of the Malchut Hashem has been given. But to the outsiders, everything remains in meshalim,

|12| in order that YIRU they may see and not have daas VSHIMU they may hear and not have binah, lest they should turn and they should receive refuah and selicha. (YESHAYAH 6:9-10, TARGUM HASHIVIM)

|13| And Rebbe Melech HaMoshiach says to them, Do you not have daas of the meaning of this mashal? Then how will you have binah (understanding) of all the meshalim?

|14| The one sowing sows the dvar Hashem.

|15| And these are the ones beside the road where the dvar Hashem is sown. And when they hear it, ofen ort (immediately) Hasatan comes and takes the dvar that has been sown in them.

|16| And these are the ones sown upon the rocky places: when they hear the dvar, ofen ort (immediately) with simcha they receive it.

|17| Yet they do not have a shoresh (root) in themselves but are transitory; then when ES TZARAH comes or redifah (persecution) on account of the dvar, ofen ort (immediately) they fall away, they become shmad. [YIRMEYAH 30:7; Mattityahu 24:21-22]

|18| And others are the ones sown among thorns. These are the ones having heard the dvar,

|19| and the worries of the Olam Hazei and the seduction of osher (wealth) and the desires for other things come in and choke the dvar Hashem and it does not bear pri.

|20| And these are the ones sown upon adamah tova: they hear the dvar Hashem and are mekabel (receive) the dvar Hashem and bear pri, thirty, sixty and one hundredfold.

|21| And Rebbe, Melech HaMoshiach was saying to them. Surely a menorah is not brought out in order that it may be put under a measuring bucket or under the couch? Rather, is it not brought out that it may be placed on the shulchan?

|22| For there is not [anything] nistar (hidden, secret) except that it may be made nikar (evident) nor has it become concealed but that it may come into [the] open. [YIRMEYAH 16:17]

|23| If anyone has ears to hear, let him hear.

|24| And Rebbe, Melech HaMoshiach was saying to them, Pay attention! By what measure you measure, it will be measured to you, and still more will be added to you.

|25| For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him.

|26| And Rebbe, Melech HaMoshiach was saying, Thus is the Malchut Hashem: like a man who casts seed upon the soil,

|27| and goes to sleep blailah (at night) and arises byom (at day), and the seed sprouts up and grows in such a way that he does not have daas of how it does so.

|28| On its own, the soil bears pri: first the blade, then a head of grain, then full wheat in the head.

|29| But when the crop is ripe, ofen ort (immediately) he puts forth the MAGGAL, KI VASHAL KATZIR (sickle, for the harvest is ripe). [YOEL 3:13]

|30| And Rebbe, Melech HaMoshiach was saying, To what should we compare the Malchut

Hashem or by what meshal (parable) may we present it?

[31] The Malchut Hashem is like a mustard seed, which, when it is sown on the soil, is smaller [than] all the seeds on the earth.

[32] And 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 OF HASHOMAYIM can nest under its shade.

[33] And with many such meshalim, Rebbe, Melech HaMoshich was speaking to them the dvar Hashem as they were able to hear.

[34] But apart from meshalim, Rebbe, Melech HaMoshiach was not speaking to them. Only privately, in a yechidus, was Rebbe Melech HaMoshiach explaining everything to his own talmidim.

[35] And on that day, when erev had come, Rebbe Melech HaMoshiach says to them, Let us go over to the other side of the lake.

[36] And leaving the multitude, they took Rebbe, Melech HaMoshiach, just as he was, in the sirah (boat), and other sirot (boats) were with him.

[37] And there arose a fierce gale of wind and the waves were beating against the sirah (boat), so that it was already filling up.

[38] And Rebbe, Melech HaMoshiach was in the stern on the cushion sleeping, and they woke him up, and they say to him, Rebbe, does it not matter to you that we are perishing?

[39] And having been awakened, Rebbe Melech HaMoshiach rebuked the wind, and he spoke to the lake, Sha! Be still! And there was a great calm.

[40] And Rebbe, Melech HaMoshiach said to them, Why do you have morech lev (cowardliness)? Do you still not have emunah?

[41] And they were afraid with a terrible pachad (terror), and they were saying to one another, Who then is this that even the wind and the sea obey him?

PEREK HE (CHAPTER FIVE)

And they came to the other side of the lake, to the country of the Gerasenes.

[2] And as soon as Rebbe Melech HaMoshiach stepped out of the sirah (boat), ofen ort (immediately), a man with a ruach hatumah from the kevarim (tombs) of the burial caves met him.

[3] This man had (his) dwelling among the kevarim. And no one could keep him tied any longer, even with sharsherot (chains/fetters);

[4] because often he had been bound with shackles and the shackles had been torn apart by him, and no one had the koach (power) to subdue him.

[5] And constantly, yomam valailah (day and night), among the kevarim and in the mountains, he was crying out and beating himself with stones.

[6] And, having seen Rebbe, Melech HaMoshiach from afar, he ran and fell down before him.

[7] And having cried out with a kol gadol (loud voice), he says, Mah lanu valach, Yehoshua, Zun foon Der Oybershter HaElyon? I implore you by Hashem, [do] not torment me.

[8] For Rebbe, Melech HaMoshiach had been saying to him, Come out of the man, ruach hatumah (unclean spirit)!

[9] And Rebbe, Melech HaMoshiach was questioning him, saying, What is your name? And he says to him, Legion [is] my name, for we are many!

[10] And he begged Rebbe Melech HaMoshiach again and again not to exorcise him and banish him from that place.

[11] Now there was a large herd of chazirim feeding nearby on the hillside.

[12] And they (the ruchot hatemeiot, the shedim) implored Rebbe, Melech HaMoshiach, saying, Send us into the chazirim, so that we may go into them.

[13] And he permitted them. And having come out, the ruchot hatemeiot entered into the chazirim. And the herd of chazirim rushed down the slope into the lake, and there were about

two thousand of them, and they were drowned in the lake. [MICHOH 7:19]

|14| And the herdsmen feeding them fled and reported it in the village and in the sadot (fields), and the people came to see what had come to pass.

|15| And they come to Yehoshua, and they see the one that had been possessed by the shed sitting, clothed and in his right mind -- the very one having had the Legion! And they were afraid.

|16| And the edei reiyah (eyewitnesses) of what had happened to the man possessed by shedim and of what had happened to the chazirim reported it.

|17| Then they began to implore Rebbe, Melech HaMoshiach to depart from their region.

|18| And as Rebbe Melech HaMoshiach was stepping into the sirah (boat), the one who had been possessed by shedim was imploring him that he might accompany him.

|19| And Rebbe, Melech HaMoshiach did not permit him, but says to him, Go home to your people and report to them everything that Hashem has done for you and [that] Hashem had rachmanim (mercy) upon you.

|20| And the man left and began to preach in the Decapolis everything that Rebbe, Melech HaMoshiach had done for him, and everyone was amazed.

|21| And when Rebbe, Melech HaMoshiach had crossed over again in the sirah (boat) to the other side, a large multitude gathered together to him, and he was beside the lake.

|22| And one of the Roshei Beit HaKnesset comes -- Yair was his name -- and, having seen Rebbe, Melech HaMoshiach, he falls down at his feet,

|23| and he begs him earnestly saying, Biti (my daughter) is at the point of mavet. Come and put your hand on her that she may receive refuah and may live.

|24| And Moshiach went with Yair. And a large multitude were following him and they were pressing against Moshiach.

|25| And [there was] an isha having a flow of dahm for twelve years. [VAYIKRA 15:25-30]

|26| And having suffered much by many rofim (physicians) and having spent everything she had, instead of recovering, her condition deteriorated.

|27| And having heard about Rebbe, Melech HaMoshiach, she came up behind him in the multitude, and touched his garment.

|28| For she was saying, If I may touch even the garment of Rebbe, Melech HaMoshiach, I will receive refuah.

|29| And ofen ort (immediately), the flow of her dahm was dried up and she felt in (her) basar that she has been given refuah from the shrekliche (terrible) machla (illness).

|30| And ofen ort (immediately) Rebbe, Melech HaMoshiach, having perceived within himself that gevurah (miraculous power) had gone forth from him, turned around in the crowd and said, Who touched my garments?

|31| And the talmidim of Rebbe Melech HaMoshiach were saying to him, You see the multitude pressing against you, and you say, Who touched me?

|32| And Rebbe, Melech HaMoshiach was looking around to see the one having done this.

|33| Now the isha, BYIRAH (with fear) and BIRADAH (trembling), aware of what had happened to her, came and fell down before Rebbe, Melech HaMoshiach and told him the emes (truth).

|34| And Rebbe, Melech HaMoshiach said to her, Bat (Daughter), your emunah has brought you refuah (healing). Go in shalom and receive refuah from your machla.

|35| While Rebbe Melech HaMoshiach was still speaking, some came from the Rosh Beit HaKnesset, saying, Your yaldah is a nifteret (deceased person); are you still causing a shtet (bother) for the rabbi?

|36| But Rebbe, Melech HaMoshiach, having overheard what was being spoken, says to the Rosh Beit HaKnesset, Do not be afraid, only have emunah.

|37| And Rebbe Melech HaMoshiach did not permit anyone to follow after him, except Kefa and Yaakov and Yochanan, the brother of Yaakov.

[38] And they come into the bais of the Rosh Beit HaKnesset, and Rebbe, Melech HaMoshiach beheld much commotion and weeping and loud wailing.

[39] And having entered, Rebbe, Melech HaMoshiach says to them, Why are you distressed and weeping? The yaldah is not a nifteret (deceased person) but is only sleeping.

[40] And they began making leitzonus (mockery, fun) of him. But having put everyone out, Rebbe Melech HaMoshiach takes the Abba of the naarah (girl) and the Em and the ones with him, and goes into where the naarah was.

[41] And having grasped the hand of the naarah, Moshiach says to her, Talitha Koum, which, being translated, means Little girl, to you I say, arise!

[42] And ofen ort (immediately) the naarah got up and she was walking around. She was twelve years old. And ofen ort (immediately) they were amazed with great wonder.

[43] And he gave orders to them earnestly that no one should have daas of this. And Rebbe, Melech HaMoshiach said to give her some okhel (food).

PEREK VAV (CHAPTER SIX)

And Rebbe, Melech HaMoshiach came out from there and comes into his shtetl and his talmidim follow him.

[2] And Shabbos having come, Rebbe, Melech HaMoshiach began to say shiurim in the shul, and many, listening, were amazed, saying, From where [did] this one get lernen (Torah learning), and what [is] the chochmah (wisdom) that has been given to this one? And what gevurot (mighty deeds) are being done by his hands?

[3] Is not this one the Naggar (Carpenter), Ben-Miryam? The brother of Yaakov, Yosef, Yehuda and Shimon? And, are not his achayot (sisters) here with us? And they were taking offense at Rebbe, Melech HaMoshiach.

[4] And Rebbe, Melech HaMoshiach was saying to them, A navi is not without his kavod, except in his own shtetl and among his own mishpochah and in his own bais.

[5] And he was not able there to do many nissim (miracles), except on a few cholim (sick persons) he laid (his) hands on and administered refuah (healing) to them.

[6] And he wondered on account of their lack of emunah. And he was going around the shtetlach in a circuit, saying shiurim.

[7] And Rebbe Melech HaMoshiach summons the Shneyam Asar, and he began to send them out two by two, and he was giving to them samchut [over] the ruchot hatumah. [DEVARIM 17:6]

[8] And Rebbe, Melech HaMoshiach gave directives to them that they should take nothing on [the] derech except a mere walking stick -- not lechem, not a schnorrer's sack, nor a money belt; [9] but instead, to wear sandals, and not to take an extra kaftan.

[10] And he was saying to them, Wherever you enter into a bais, stay there until you leave that area.

[11] And whatever place does not give you the kabbalat panim (welcome), and does not listen to you, then, as you are leaving there, let it be NIER CHATZNO, shake off the dust of your feet, for an edut to them.

[12] And having gone out, they preached that Bnei Adam should make teshuva. y shedim they were casting out, and they were anointing with shemen (oil) many cholim, and they were administering refuah to them.

[14] And Herod the king heard of it, for the name of Yehoshua had become bavust (famous), and some were saying, Yochanan of the tevilah of teshuva has been made to stand up alive from [the] mesim, and for this reason the nissim (miracles) are at work in him.

[15] But others were saying, It is Eliyahu HaNavi. Still others were saying, He is a navi, like one of the neviim of old. [MALACHI 4:5]

[16] But when Herod heard of it, he kept saying, Yochanan whom I beheaded has stood up alive from the mesim!

|17| For Herod himself had sent and had Yochanan arrested and bound in the beis hasohar, on account of Herodias, the wife of his brother, Philip, for he had married her.

|18| But Yochanan was saying to Herod, It is not mutar (permissible) according to the Torah for you to have your brother's wife. [VAYIKRA 18:16, 20:21]

|19| And Herodias bore a grudge against Yochanan and desired to kill him. But she could not.

|20| For Herod feared Yochanan, knowing him [to be] a tzaddik and kadosh, and Herod was protecting Yochanan. And when Herod heard Yochanan, he was greatly disturbed, and [yet] gladly Herod was listening to Yochanan.

|21| And, an opportune day having come, when Herod, on his yom huledet (birthday), gave a seudah (banquet) for the court of his nobles, and the military commanders, and those of chashivut (prominence) of the Galil, [ESTHER 1:3, 2:18]

|22| and when his daughter entered and danced, she pleased Herod and the ones reclining at the seudah with him. And the king said to the girl, Ask me whatever you wish and I will give [it] to you.

|23| And he made a shevuah (oath) to her solemnly, Whatever you ask me, I will give you, up to half of my Malchut. [ESTHER 5:3,6; 7:2]

|24| And having gone out, she said to her mother, What should I ask [for]? And her mother said, The rosh Yochanan of the tevilah of teshuva.

|25| And having entered, ofen ort (immediately), with haste before the king, she made a request, saying, You may give to me upon a platter the rosh Yochanan of the tevilah of teshuva.

|26| And having become very sad, the king, on account of his shevuah and on account of the ones reclining at the seudah [with him], was unwilling to refuse her.

|27| And, ofen ort (immediately), the king sent an executioner and commanded him to bring the rosh Yochanan. And having left, the executioner beheaded Yochanan of the tevilah of teshuva in the beit hasohar.

|28| And he brought the rosh Yochanan upon a platter and gave it to the young girl, and the young girl gave it to her mother.

|29| And, having heard this, Yochanan's talmidim came and carried away his geviyah (body) and placed it in a kever (grave).

REBBE'S FARBRENGEN (MT 14:13-21; MK 6:30-44; LK 9:10-17; YN 6:1-13)

|30| And the Shlichim gathered together with Rebbe, Melech HaMoshiach and reported to him everything which they did and the torah which they had taught.

|31| And Rebbe, Melech HaMoshiach says to them, Come away a while, you yourselves, for a yechidus in a quiet place for a Shabbaton (rest from work). For there were many coming and going, and they did not even have time for okhel (food).

|32| And they departed in the sirah (boat) to a secluded place for a yechidus (private meeting with the Rebbe and his talmidim).

|33| And the people, recognizing them, saw them departing, and from all the shtetlach they ran there and arrived ahead of them.

|34| And having gotten out of the sirah (boat), Rebbe, Melech HaMoshiach saw a large multitude and he had rachmei shomayim (heavenly mercy) on them, for they were KATSON ASHER AIN LAHEM ROEH (like sheep without a shepherd), and he began with his torah to teach them many things. (BAMIDBAR 27:17; MELACHIM ALEF 22:17; DIVREY HAYAMIM BAIS 18:16; YECHEZKEL 34:8)

|35| And when it was already a late hour, his talmidim came up to Rebbe, Melech HaMoshiach and were saying, This place is desolate and already [it is] late.

|36| Send them away, that, having departed to the surrounding farms and shtetlach, they may buy for themselves okhel (food) they may eat.

|37| But in reply, Rebbe, Melech HaMoshiach said to them, You yourselves give them

[something] to eat. And they say to him, Shall we go and spend two hundred denarii for lechem and give to them to eat? [MELACHIM BAIS 4:42-44]

[38] And Rebbe, Melech HaMoshiach says to them, How much lechem do you have? Go [and] see. And knowing, the talmidim of Rebbe, Melech HaMoshiach say, Chamesh (five), and dagim, shenayim (two).

[39] And Rebbe, Melech HaMoshiach commanded them to recline at tish, as it were, everyone group by group, on the green grass.

[40] And they reclined, group by group, in hundreds and in fifties.

[41] And, having taken the chamesh loaves and the shnei hadagim (two fish) and looking up to Shomayim, Rebbe, Melech HaMoshiach said a bracha. And having offered the betziat halechem, Moshiach was giving to his talmidim in order that they might set them before the people. And Moshiach divided the shnei hadagim (two fish) among them all.

[42] And everyone ate, and they were satisfied.

[43] And they picked up shirayim (Rebbe's remainders), shneyim asar (twelve) baskets full, and from the dagim.

[44] And those who had eaten the loaves numbered chamesh elafim (five thousand).

[45] And ofen ort (immediately) Rebbe, Melech HaMoshiach compelled his talmidim to embark into the sirah (boat) and to go before [him] to the other side to Beit-Tzaidah, while he dismisses the multitude.

[46] And with a Shalom farewell to them, Rebbe Melech HaMoshiach departed to the mountain to daven.

[47] And erev having come, the sirah (boat) was in [the] middle of the lake, and Rebbe Melech HaMoshiach was alone on shore.

[48] And having seen them laboring at the oars, for the wind was against them, about the fourth watch of halailah (the night), Moshiach comes to them, walking on the lake. And he wanted to go by them.

[49] But having seen him on the lake, they thought that it is a ruach refaim (an apparition). And they cried out;

[50] for everyone saw him. And ofen ort (immediately) Rebbe, Melech HaMoshiach spoke with them, and they were filled with pachad (terror). Moshiach says to them, Chazak! (Be strong!) Ani hu. (I am he) Do not be afraid.

[51] And he got into the sirah (boat) with them. And the wind died down. And in themselves they were exceedingly amazed.

[52] For they did not have binah (understanding) concerning the loaves [6:43], but their levavot (hearts) had been hardened.

[53] And having crossed over onto the land, they came to Gennesaret and anchored [there].

[54] And when they disembark from the sirah (boat), the people ofen ort (immediately) recognized Rebbe, Melech HaMoshiach.

[55] And the people rushed everywhere in that whole region, and they began to carry about on their mats the cholim (sick persons) to where they heard he was.

[56] 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 the tzitzit of Moshiach. And as many as touched it were receiving refuah (healing).

[BAMIDBAR 15:38-41; DEVARIM 22:12]

PEREK ZAYIN (CHAPTER SEVEN)

REBBE, MELECH HAMOSHIACH AND THE PNIMIYUS (INNERMOST) TORAH SHE-BI-KSAV (THE WRITTEN LAW); PERUSHIM MISS THE ALL-IMPORTANT LEV WASHING OF HITKHADSHUT. (MT 15:1-20)

And, when they had come down from Yerushalayim, the Perushim and some of the Sofrim come together around Rebbe, Melech HaMoshiach,

[2] and they had observed that some of his talmidim were eating their lechem with yadayim temeirot, that is, hands ritually unclean.

[3] [For the Perushim, and indeed this was the Jewish minhag, do not eat without doing netilat yadayim (ritual of the washing of the hands) and also observing the Masoret HaZekenim (the Torah Shebal peh, Oral Torah).

[4] And when they come from [the] marketplace, unless they do so, they do not eat. And there are many other things which they have received in order to observe, such as the tevilah of cups and pitchers and copper pots.]

[5] And the Perushim and the Sofrim question Rebbe, Melech HaMoshiach, Why do your talmidim not follow the halachah according to the Masoret HaZekenim, but eat their lechem with yadayim temeirot?

[6] And Rebbe, Melech HaMoshiach said to them, Yeshayah rightly gave a dvar nevuah of you tzevuim, as it has been written, HAAM HAZEHBISFATAV KIBDUNI VLIBO RIKHAK MIMENI VATEHI YIRATAM OTI MITZVAT ANASHIM MELUMMADAH (This people with [their] lips honor me, but their heart is removed far away from me.

[7] And in vain do they worship me, teaching as doctrines the mitzvot of men.) [YESHAYAH 29:13]

[8] Abandoning the mitzvah Hashem, you are holding to the Masoret HaBnei Adam.

[9] And Rebbe Melech HaMoshiach was saying to them, You have a fine knack for setting aside the mitzvah Hashem in order that your own Masoret might stand undisturbed.

[10] For Moshe [Rabbeinu] said, KABED ES AVICHA VES IMMECHA (Honor your father and your mother), and, The one reviling AVIV VIMMO MOT YUMAT (father or mother -- let him be put to death. [SHEMOS 20:12, DEVARIM 5:16, SHEMOS 21:17, VAYIKRA 20:9]

[11] But you say, If a man says to his Abba or to his Em, whatever by me you might have benefited is Korban [that is, the taitsh (translation) of korban is an offering to Hashem],

[12] then no longer do you permit him to do anything for his Abba or his Em.

[13] You nullify and make void the dvar Hashem by means of your Masoret you received. And you do many similar things.

[14] And having summoned again the multitude, Rebbe Melech HaMoshiach was saying to them, Give ear to me and have binah (understanding).

[15] There is nothing outside of a ben Adam (human being) entering into him which is able to make him tameh, but it is the things coming out from the ben Adam that make him tameh.

[17] And when he left the multitude and entered a bais, Rebbe Melech HaMoshiach's talmidim were asking him [about] the mashal.

[18] And he says to them, Are you so lacking in binah also? Do you not have binah that it is not what is outside and entering into the ben Adam that is able to make him tameh (unclean)?

THIS VERSION OF THE BESURAS HAGEULAH IS WRITTEN FOR A NON-JEWISH AUDIENCE; THE MASKANA (UPSHOT) OF THE TEACHING IS THAT OKHEL TOHAR AND YADAYIM TOHOROT DO NOT MAKE LEV TOHAR, SO GOYIM SHOULD FOCUS ON HITKHADSHUT (YOCHANAN 3:7) AND NOT KASHRUT

[19] Because it does not enter into his lev, but into his stomach and goes out into the latrine, making all the okhel tohar.

[20] And Rebbe, Melech HaMoshiach was saying, It is the thing proceeding out of the ben Adam that makes him tameh.

[21] For from within the lev of the ben Adam comes evil cravings and machshavot: then zenunim (fornications), gneyvot (thefts), retzichot (murders),

[22] niufim (adulteries), chamdanut (greediness), rishah (wickedness), nechalim (scheming

deceitfulness), zimmah (lewdness, sensuality), an ayin horo or roah ayin (an envious evil eye), lashon hora, gaavah (pride), and ivvelet (foolishness).

[23] All these evil things proceed from within and make the ben Adam tameh (unclean).

[24] And from there Rebbe, Melech HaMoshiach got up and departed to the district of Tzor and Tzidon. And having entered into a bais he wanted no one to know, [yet] he was not able to escape notice.

[25] But, after hearing about Rebbe, Melech HaMoshiach, ofen ort (immediately), an isha, whose yaldah was having a ruach haumah (unclean spirit), came and fell down at his feet.

[26] Now the woman was a Yevanit (Greek), by birth a Syrophoenician, and she was asking Rebbe, Melech HaMoshiach to cast the shed (demon) out of her bat (daughter).

[27] And he was saying to her, Rishonah (first) allow the banim (children) to be satisfied, for it is not tov to take the lechem of the yeladim and throw it to kelevim (dogs).

[28] But she replied, saying, Ken, Adoni, but even the kelevim under the shulchan (table) eat from the crumbs of the yeladim.

[29] And Rebbe, Melech HaMoshiach said to her, Because of this answer, go your way, the shed has gone out from the bat of you.

[30] And having departed to her bais, she found the yaldah lying on the bed, the shed having gone out.

[31] When he returned from the region of Tzor, and then went through Tzidon to Lake Kinneret within the region of the Decapolis,

[32] they bring to Rebbe, Melech HaMoshiach [a man who was] cheresh-illem (deaf and mute) and they entreated him to lay hands on him.

[33] And Rebbe, Melech HaMoshiach took him aside from the multitude by himself and put his fingers into his ears, and spat, and with that touched the tongue of the mute man;

[34] and, looking up to Shomayim with a deep sigh, he says to him, Ephphatha, (which means, Be opened!).

[35] Ofen ort (immediately) his ears were opened, and the impediment of his lashon (tongue) was loosed and he was speaking properly.

[36] And Rebbe, Melech HaMoshiach was directing them not to tell anyone. But as much as he ordered them, they were proclaiming [it] all the more.

[37] And they were all astonished beyond all measure, saying, He has done all things tov meod (very well), and he makes even the chereshim (deaf people) to hear and the illemim (mute) to speak. [YESHAYAH 35:5,6]

PEREK HET (CHAPTER EIGHT)

In yamim hahem (those days), again, when there was a great multitude and they had no okhel (food), Rebbe, Melech HaMoshiach called his talmidim, and says to them,

[2] I have rachmei shomayim (heavenly mercy/compassion) on the multitude, because they already shlosa yamim (three days) have remained with me and they do not have anything they may eat;

[3] and if I send them away hungry to their batim (houses), they will give out on the way; and some of them have come from far away.

[4] And his talmidim answered him, From where will anyone be able to find enough lechem to feed these ones here in the midbar? [BAMIDBAR 11:21]

[5] And Rebbe, Melech HaMoshiach was asking them, How many loaves do you have? And they said, Shevah.

[6] And Rebbe, Melech HaMoshiach directed the multitude to recline at tish, as it were, on the ground. And having taken the sheva kikrot (loaves), he made a bracha, saying the ha-Motzi, and offered the betziat halechem (the breaking of the bread) and was giving [them] to his talmidim to serve to them, and they served the multitude.

[7] And they also had a few small dagim. And after he had made the bracha over them, he directed these to be served as well.

[8] And they ate and were satisfied. And there was an abundance of shirayim (Rebbe's remainders), sheva baskets [full].

[9] And there were approximately arbaat elafim (four thousand [people]). And Rebbe, Melech HaMoshiach sent them away.

[10] And ofen ort (immediately), having embarked onto the sirah (boat) with his talmidim, Rebbe, Melech HaMoshiach came into the region of Dalmanutha.

[11] And the Perushim came out and began to argue with him, seeking from him an ot min HaShomayim (a sign from heaven), testing him.

[12] And sighing deeply in his ruach, Rebbe, Melech HaMoshiach said, Why does hador hazeh (this generation) seek for an ot? Omein, I say to you, no ot shall be given to hador hazeh (this generation).

[13] And having left them, Moshiach again embarked and departed to the other side.

[14] And his talmidim had forgotten to take lechem and did not have anything except one kikar (loaf) in the sirah (boat) with them.

[15] And Rebbe, Melech HaMoshiach was giving orders to them, saying, Take care! Beware of the chametz (leaven) of the Perushim and the chametz of Herod.

[16] And the talmidim were beginning to discuss among themselves that they do not have [any] kikrot (loaves).

[17] And aware of this, Rebbe, Melech HaMoshiach says to them, Why are you discussing that you do not have kikrot? Do you not yet have binah (understanding) nor comprehend? Have your levavot fallen into tintum halev (hardening of the heart), KESHI (hardness, stubbornness, DEVARIM 9:27)? [YESHAYAH 6:9,10]

[18] EINAYIM LAKHEM VLO TIRU VOZNAYIM LAKHEM VLO TISHMAU (Having eyes, do you not see? And having ears, do you not hear?--YIRMEYAH 5:21; YECHEZKEL 12:2) And do you not remember,

[19] when I offered the beziat halechem with the chamesh kikrot (five loaves) for the chameshet elafim (five thousand), how many baskets of shirayim you picked up? And they say to him, Shneyim Asar.

[20] And when I offered the beziat halechem over the shevah (seven) for the arbaat haalafim (four thousand), how many baskets full of shirayim did you pick up? And they say to him, Shiva.

[21] And Rebbe, Melech HaMoshiach was saying to them, Do you not yet have binah (understanding)?

[22] And they come to Beit-Tzaidah. And they bring to Rebbe, Melech HaMoshiach an ivver (blind man), and entreated him to touch him.

[23] And having grasped the hand of the ivver, Rebbe, Melech HaMoshiach took him outside the shtetl; and, having put spittle on his eyes, [and] having laid hands upon him, Rebbe, Melech HaMoshiach was questioning him, Do you see anything?

[24] And after looking up, the ivver was saying, I see bnei Adam--they look like trees walking!

[25] Then again Rebbe, Melech HaMoshiach placed his hands upon his eyes; and the man looked intently and was restored, and was seeing everything clearly.

[26] And Rebbe, Melech HaMoshiach sent the man to his bais, saying, Do not even enter the shtetl.

THE HISGALUS (REVELATION) OF THE IDENTITY OF MOSHIACH

[27] And Rebbe, Melech HaMoshiach went out along with his talmidim, to the shtetlach of Caesarea Philippi; and on the way he was questioning his talmidim, saying to them, Who do Bnei Adam say that I am?

[28] And the talmidim spoke to him, saying, Yochanan of the tevilah of teshuva; and others say, Eliyahu HaNavi; but others, One of the neviim. [MALACHI 4:5]

[29] And he continued questioning them, But who do you say that I am? In reply, Kefa says to him, You are the Rebbe, Melech HaMoshiach.

[30] And he warned them to tell no one about him.

[31] And Rebbe, Melech HaMoshiach began to teach them that it is necessary [for] the Ben HaAdam [Moshiach, DANIEL 7:13-14] to suffer many things and to be rejected by the Zekenim and the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) [YESHAYAH 53:3], and to be killed and after his histalkus (passing) and after Shlosa Yamim (Three Days) to undergo the Techiyas HaMoshiach.

[32] And Rebbe, Melech HaMoshiach was speaking about the matter plainly. And Shimon Kefa took him aside and began to rebuke him.

[33] But having turned around and having looked at his talmidim, Rebbe, Melech HaMoshiach rebuked Kefa, and says, Get behind me, Hasatan; for you are not putting your machshavot (thoughts) on the interests of Hashem but on that of Bnei Adam. [cf Mk 7:9]

[34] And having summoned the multitude along with his talmidim, Rebbe, Melech HaMoshiach said to them, If anyone wishes to follow after me, let him make denial of himself, and take up his etz shel hakarav atzmo (tree of self-sacrifice), and follow me.

[35] For whoever wishes to save his nefesh will lose it; but whoever loses his nefesh for my sake and for the sake of the Besuras HaGeulah will save it.

[36] For how is the ben Adam (human being) benefited if he gain the kol haOlam, and forfeit his neshamah?

[37] For what shall a ben Adam give in exchange [for] his neshamah?

[38] For whoever feels bushah (shame) regarding me and my dvarim in this dor rah umnaef (evil and adulterous generation), the Ben HaAdam [Moshiach] will also be ashamed of him, when Moshiach comes in the kavod of his Av with the malachim hakedoshim.

PEREK TET (CHAPTER NINE)

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 until they see that the Malchut Hashem has come in gevurah.

[2] And after shishah yamim Rebbe, Melech HaMoshiach takes Kefa and Yaakov and Yochanan, and brought them up a high mountain by themselves. And Rebbe, Melech HaMoshiach was transfigured before them;

[3] and his garments became like a dazzlingly brilliant kittel, gantz (exceedingly) white, more white than anyone on earth could bleach them.

[4] And Eliyahu Hanavi appeared to them along with Moshe (Rabbeinu), and they were talking with Rebbe, Melech HaMoshiach.

[5] And in reply, to Rebbe, Melech HaMoshiach, Kefa says: Rebbe, it is tov [for] us to be here, and let us make shalosh succot, one for you and one for Moshe (Rabbeinu) and one for Eliyahu Hanavi.

[6] Kefa did not know what he was answering, for they were tzufloigen (dazed) with pachad (terror).

[7] And there came an anan (cloud) that was overshadowing them, and there came a bat kol (voice from heaven) out of the anan, ZEH BENI AHUVI, ELAV TISHMAUN (Listen to him!) (TEHILLIM 2:7) [SHEMOS 24:16]

[8] And suddenly, when they looked around, they saw no one in their company any more, except only Rebbe, Melech HaMoshiach.

[9] And [as] they were coming down from the mountain, Rebbe, Melech HaMoshiach gave instructions to them that they should tell no one what they saw, except when the Ben HaAdam [Moshiach, DANIEL 7:13-14] should stand up in his Techiyas HaMoshiach.

[10] And they retained Rebbe, Melech HaMoshiach's dvar, discussing among themselves what he

might mean by the Techiyas HaMoshiach from HaMesim.

[11] And they were questioning Rebbe, Melech HaMoshiach, saying, Why is it that the Sofrim (Scribes) say it is necessary for Eliyahu Hanavi to come rishonah (first)?

[12] And Rebbe, Melech HaMoshiach said to them, Eliyahu Hanavi indeed does come rishonah and brings tikkun (restoration) to all things. And yet how is it written of the Ben HaAdam [Moshiach] that he must suffer many things and be NIVZEH VACHADAL (despised and rejected--YESHAYAH 53:3)?

[13] But I say to you, that Eliyahu Hanavi has indeed come, and they did to him whatever they pleased, just as it has been written concerning him. [MELACHIM ALEF 19:2, 10; MALACHI 3:23f (4:5f)]

[14] And when they returned to the talmidim, they saw a great multitude around them and [the] Sofrim (Scribes) arguing with Rebbe, Melech HaMoshiach's talmidim.

[15] And ofen ort (immediately), as soon as the multitude saw Rebbe, Melech HaMoshiach, they were surprised and began running up to [him] with Birkat Shalom greetings.

[16] And Rebbe, Melech HaMoshiach questioned them, About what are you arguing with them?

[17] And one of the multitude answered Rebbe, Melech HaMoshiach: Rabbi, I brought beni (my son) to you, because he has a shed that makes him illem (mute).

[18] And whenever it seizes him, it throws him into convulsions and he foams at the mouth, and grinds his teeth, and becomes rigid. And I told your talmidim in order that they might cast it out, and they did not have the koach (power).

[19] In reply to them, Rebbe, Melech HaMoshiach says, O dor (generation) without emunah, how long will I be with you? How long will I put up with you? Bring the bocher to me!

[20] They brought the bocher to Rebbe, Melech HaMoshiach. And when the shed saw Rebbe, Melech HaMoshiach, it threw the bocher into convulsions, and, falling to the ground, the bocher began rolling around foaming at the mouth.

[21] And Rebbe, Melech HaMoshiach questioned the bocher's abba, How long has this been happening to him? And he said, From kinder-yoren.

[22] And also it has often thrown him into the eish and into the mayim that it might destroy him. But if you can do anything, grant rachmei shomayim upon us and help us!

[23] Rebbe, Melech HaMoshiach said to him, If you can?!! All things are possible to him who has emunah!

[24] Ofen ort (immediately) the abba of the bocher cried out and began saying, Ani Maamin (I believe)! Help my lack of emunah!

[25] And Rebbe, Melech HaMoshiach, having seen that a multitude was gathering, rebuked the ruach hatumah (unclean spirit), saying to it, You cheresh-illem (deaf and mute) ruach hatemeiah, I command you, come out from him and do not ever enter into him again!

[26] And after shrieking a geshrai (scream) and throwing the bocher into violent seizures, the ruach hatemeiah came out. And the bocher was so like a geviyah (corpse) that many exclaimed he was niftar.

[27] But Rebbe, Melech HaMoshiach, having grasped the hand of the bocher, lifted him up; and the bocher stood up.

[28] And, having entered into a bais, his talmidim began questioning Rebbe, Melech HaMoshiach in a yechidus: Why were we not able to perform the gerush shedim (exorcism)?

[29] And Rebbe, Melech HaMoshiach said to them, This kind of gerush shedim is accomplished only by davening with tzomot.

[30] And from there they went forth and were passing through the Galil, and Rebbe, Melech HaMoshiach did not want anyone to have daas.

[31] For Rebbe, Melech HaMoshiach was teaching his talmidim and was saying to them, The Ben HaAdam [Moshiach, DANIEL 7:13-14] is to be betrayed into the hands of Bnei Adam, and MOSHIACH YIKARET (Moshiach will be violently killed, DANIEL 9:26), and when he has

been killed and has his histalkus (passing), he will rise in his Techiyas HaMoshiach from HaMesim on Yom HaShelishi (the Third Day).

[32] But they did not have binah (understanding) concerning this dvar, and they were afraid to inquire further.

[33] And they came to Kfar-Nachum. And when Rebbe, Melech HaMoshiach was in the bais, he began questioning them, What were you arguing about baderech (on the road)?

[34] But they were keeping silent, for baderech they were discussing with one another which of the talmidim was hagadol.

[35] And sitting down, Rebbe, Melech HaMoshiach called the Shneyim Asar and says to them, If anyone wishes to be Rishon (First), he shall be Acharon (Last), and mesharet (minister, servant) of all.

[36] And having taken a yeled, Rebbe, Melech HaMoshiach set him in [the] center of them, and, having taken the yeled into his arms, he said to them,

[37] Whoever receives one yeled such as this bishmi (in my name) receives me, and whoever receives me, receives not only me but the One who sent me.

[38] Yochanan said to him, Rebbe, we saw someone performing a gerush shedim in your name, and we were trying to stop him, because he was not one of your chasidim. [BAMIDBAR 11:27-29]

[39] But Rebbe, Melech HaMoshiach said, Do not stop him, for no one who will accomplish niflaot (wonders) bishmi (in my name) will be able soon afterward to speak lashon hora about me.

[40] For the one who is not our mitnagged (opponent) is for us.

[41] For whoever gives you to drink a kos of mayim (cup of water) bishmi (in my name) because you are talmidim of Rebbe, Melech HaMoshiach, omein, I say to you, he shall not lose his sachar (reward).

[42] And whoever causes a michshol (stumbling block) for one of these little ones, the maaminim b'Moshiach who have emunah in me, it would be better for him if a heavy millstone, one turned by a donkey, were hung around his neck and he were cast into the sea.

AMPUTATION A METAPHOR OF TRUE TESHUVA

[43] And if your yad (hand) causes you a michshol, cut off your yad; for it is better for you if you enter Chayei Olam as an amputee, than, having both yadayim, you go away into Gehinnom, into the EISH LO TIKHBEH (fire not [ever] extinguished, YESHAYAH 66:24).

[45] And if your regel (foot) causes you a michshol, cut off your regel; it is better for you to enter Chayei Olam lame, than, having both raglayim, to be cast into Gehinnom.

[47] And if your ayin (eye) causes you a michshol, take it out; for it is better for you to enter the Malchut Hashem one-eyed, than, having both eynayim, to be cast into Gehinnom,

[48] where their TOLAAT LO TAMUT (worm does not die--YESHAYAH 66:24) and EISH LO TIKHBEH (the fire not [ever] extinguished --YESHAYAH 66:24).

[49] For everyone will have eish as his melach (salt). [VAYIKRA 2:13]

[50] Melach is tov, but if the melach becomes unsalty, by what [means] will you make it salty again? Have melach in yourselves. And among yourselves let there be shalom.

PEREK YOD (CHAPTER TEN)

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 (permissible) for a man to give a get (divorce) to his wife?

[3] But in reply, Rebbe, Melech HaMoshiach said to them, What mitzvah (commandment) did Moshe [Rabbeinu] give you?

[4] And they said, Moshe Rabbeinu made it mutar (permissible) for a man to write SEFER KERITUT (a get, bill of divorcement) and to send her away (dismiss her, divorce her). [DEVARIM 24:1-4]

[5] But Rebbe, Melech HaMoshiach said to them, Because of the hardness of your levavot, he wrote you this mitzvah. [TEHILLIM 95:8]

[6] But in the beginning of the Beriah (Creation) ZACHAR UNEKEVAH BARA OTAM (Hashem made them male and female). [BERESHIS 1:27,5:2]

[7] AL KEN YAAZAV ISH ES AVIV VES IMMO VDAVAK BISHTO

[8] VHAYU LVASAR ECHAD (A man will leave his father and his mother and he will be joined to his isha (wife), and the two will be one flesh;) [BERESHIS 2:24] For this reason, they are no longer Shenayim 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 Rebbe, Melech HaMoshiach says to them, Whoever gives a get to his isha and marries another, commits niuf (adultery) against his isha.

[12] And if she gets a get (divorce) from her baal (husband) and marries another, she commits niuf (adultery). [Mt 19:9]

[13] And they brought to Rebbe, Melech HaMoshiach yeladim that he might lay his hands on them. But the talmidim rebuked them.

[14] And having seen this, Rebbe, Melech HaMoshiach became displeased and indignant, and said to his talmidim, Permit the yeladim to come to me, and do not hinder them, for of such as these is the Malchut Hashem.

[15] Omein, I say to you, Whoever is not mekabel Malchut Hashem (receive the Kingdom of G-d) as a yeled would be mekabel Malchut Hashem, will by no means enter it.

[16] And having taken the yeladim into his arms, Rebbe, Melech HaMoshiach laid his hands on them and made a bracha over them.

[17] And as Rebbe, Melech HaMoshiach was setting out to travel, one running and falling down before him, was asking him, Rabbi haTov, what mitzvah may I do that I might inherit Chayei Olam?

[18] And Rebbe, Melech HaMoshiach said to him, Why do you call me tov? No one [is] tov except echad, Elokim, nu?

[19] You have daas of the mitzvot, the Aseres Ha-Dibros (The Decalogue), LO TIRTZACH, LO TINAF, LO TIGNOV, LO TAANEH VREIACHA ED SHAKER, KABEID ES AVICHA VES IMMECHAH (Do not murder, do not commit adultery, do not steal, do not bear false witness (do not defraud), honor your father and mother.) [SHEMOS 20:12-16; DEVARIM 5:16-20]

[20] And the man was saying to Rebbe, Melech HaMoshiach, Rabbi, from kinder-yoren I have been frum and shomer mitzvot, keeping all these things.

[21] And looking at him and having ahavah for his neshamah, Rebbe, Melech HaMoshiach said to him, One thing you lack: go and sell all your possessions and give to the aniyim (poor), and you will have otzar (treasure) in Shomayim; and come, follow me [as my talmid].

[22] But at the dvar haMoshiach, his face turned gloomy and he departed with agmat nefesh (grief), for he had many possessions.

[23] And Rebbe, Melech HaMoshiach, looking around, says to his talmidim, How difficult it will be for the ashirim to enter the Malchut Hashem! [TEHILLIM 52:7, 62:10]

[24] And the talmidim were amazed at his dvarim. But again Rebbe, Melech HaMoshiach, in reply, says to them, Yeladim, how difficult it is to enter into the Malchut Hashem.

[25] It is easier [for] a camel to go through the eye of a needle than for an ashir (rich person) to enter the Malchut Hashem.

[26] And they were even more amazed, saying to one another, Then who with the Yeshuat Elokeinu is able to be saved?

[27] Having looked at them, Rebbe, Melech HaMoshiach says, With Bnei Adam [this is] impossible, but not with Hashem. For all things are possible with Hashem.

[28] Shimon Kefa began to say to Rebbe, Melech HaMoshiach, Hinei! We left everything and have followed you!

[29] Yehoshua said, Omein, I say to you, there is no one who left bais or achim or achayot or em or abba or banim or sadot (fields) for the sake of me and for the sake of the Besuras HaGeulah,

[30] but that he shall receive a hundredfold now in the Olam Haze, batim (houses) and achim and achayot and imahot and banim and sadot with redifot (persecutions); and in Olam Habah, Chayei Olam.

[31] And many Rishonim (First Ones) will be Acharonim (Last Ones); and the Acharonim, will be Rishonim.

[32] And they were on the derech making aliyah leregel (pilgrimage) to Yerushalayim, and Rebbe, Melech HaMoshiach was leading out, walking ahead of them, and they were astounded, and the ones following were afraid. And again Rebbe, Melech HaMoshiach took the Shneym Asar aside for a yechidus and began to tell them what was to happen to him,

[33] saying, Hinei, we are making aliyah leregel to Yerushalayim, and the Ben Adam will be betrayed to the Rashei Hakohanim and the Sofrim (Scribes) and they will condemn him with onesh mavet (death penalty) and will hand him over to the Goyim.

[34] And they will mock him and spit on him and scourge him and will kill [him], and after his histalkus (passing), on the Yom HaShlishi (the Third Day) he in his Techiyas HaMoshiach from HaMesim will stand up alive again.

[35] And Yaakov and Yochanan, the banim of Zavdai, approached Rebbe, Melech HaMoshiach, saying to him, Rebbe, we wish that whatever bakosha (request) we may ask you, you may do for us.

[36] And Rebbe, Melech HaMoshiach said to them, What do you wish me to do for you?

[37] And they said to him, Grant to us that one may sit limin (at the right hand) of you and one lismol (at the left hand) in your kavod.

[38] But Rebbe, Melech HaMoshiach said to them, You do not have daas of what you ask. Are you able to drink the kos which I drink or to undergo my tevilah? [IYOV 38:2]

[39] And they said to him, We are able. And Rebbe, Melech HaMoshiach said to them, The kos which I drink you shall drink; and you shall have the tevilah in which I am submerged.

[40] But to sit limin or lismol of me is not mine to grant, but for the ones for whom it has been prepared.

[41] And hearing this, the Asarah (Ten) became indignant with Yaakov and Yochanan.

[42] And having summoned them, Rebbe, Melech HaMoshiach says to them, You have daas that among the Goyim those whom they recognize as their moshlim (rulers) domineer them and their Gedolim (Great Ones, Leaders) exercise authority over them.

[43] However, it is not so among you. He who wishes to become gadol among you must be your mesharet (minister, servant).

[44] And whoever wishes to be first among you must be eved of all.

THE KOFER TO RANSOM THE CAPTIVES FROM THE GOLUS OF SIN (YESHAYAH 59:2)

[45] For even the Ben HaAdam (Moshiach, DANIEL 7:13-14) did not come to be served but to serve and to give his NEFESH as a kofer (ransom, pedut) LARABBIM (for many, for the Geulah Redemption of many). [YESHAYAH 53:10-11]

[46] And they come to Yericho. And as Rebbe, Melech HaMoshiach was going forth from Yericho with his talmidim and a great multitude, Bar-Timai [son of Timai], an ivver, a poor kabtzen, was sitting beside the road.

|47| And when he heard that it was Yehoshua from Natzeret coming, he began to cry out and to shout, Ben Dovid Yehoshua, chaneini!

|48| And many were rebuking him that he should shekit, but he kept crying out all the more, Ben Dovid, chaneini!

|49| Having stopped, Rebbe, Melech HaMoshiach said, Summon him here. And they called the ivver, saying to him, Chazak! Cheer up! He is calling you!

|50| And having tossed aside his kaftan, and having jumped up, he came to Rebbe, Melech HaMoshiach.

|51| And in reply, Yehoshua said, What do you wish that I may do for you? And the ivver said to Rebbe, Melech HaMoshiach, Rabboni, that I may see.

|52| And Rebbe, Melech HaMoshiach said to him, Go. Your emunah has brought you tikkun (restored you). And ofen ort (immediately) he regained his sight and he began following Rebbe, Melech HaMoshiach baderech (on the road).

PEREK YOD ALEPH (CHAPTER ELEVEN)

And when they draw near to Yerushalayim at Beit-Pagey and Beit-Anyah near the Mount of Olives, Rebbe, Melech HaMoshiach sends two of his talmidim,

|2| and says to them, Go into the shtetl ahead of you, and ofen ort (immediately) as you enter it, you will find an AYIR (colt, ZECHARYAH 9:9) tied there, on which no one of Bnei Adam yet has ever sat; untie it and bring it here. [BAMIDBAR 19:2, DEVARIM 21:3, SHMUEL ALEF 6:7]

|3| And if anyone says to you, Why are you doing this? you say, HaAdon has need of it and will send it here again.

|4| And Rebbe, Melech HaMoshiach's talmidim left and found an AYIR (ZECHARYAH 9:9) tied at the shaar (gate) outside on the rehkov (street). And they untied him.

|5| And some by-standers were saying to them, What are you doing untying the AYIR?

|6| And the talmidim spoke to them just as Rebbe, Melech HaMoshiach had instructed them. And the by-standers permitted them.

|7| And the talmidim brought the AYIR to Rebbe, Melech HaMoshiach, and they lay upon it their garments, and he sat upon it.

|8| And many spread their garments on the derech, but others spread leafy branches they had cut from the sadot (fields).

|9| And the vanguard and rearguard of the procession were crying out, HOSHAN NAH (Save now, TEHILLIM 118:25-26) BARUCH HABAH B'SHEM ADONOI!

|10| A bracha on the coming Malchut Dovid Avinu! Hoshan nah in the highest!

|11| And Rebbe, Melech HaMoshiach entered into Yerushalayim into the Beis HaMikdash and, having looked around at everything, and, the hour now being late, he went out to Beit-Anyah with the Shneym Asar (Twelve).

|12| And on the next day, when they came from Beit-Anyah, Rebbe, Melech HaMoshiach was hungry.

|13| And having seen in the distance an etz teenah (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 teenim season.

|14| And in reply, Rebbe, Melech HaMoshiach said to it, May no one ever be nourished from pri from you again! And Rebbe, Melech HaMoshiach's talmidim were listening.

|15| Then they came to Yerushalayim. And having entered the Beis HaMikdash, Rebbe, Melech HaMoshiach began to drive out the ones buying and selling in the Beis HaMikdash, and he overturned the shulchanot (tables) of the machalifei hakesafim (money changers) and the chairs of the ones selling the yonim (doves).

|16| And he was not allowing anyone to carry things through the Beis HaMikdash.

[17] And he was teaching Torah and he was saying to them, Has it not been written, BEITI BEIT TEFILLAH YIKAREI LKHOL HAAMMIM (My House shall be called a House of Prayer [for] all peoples), but you have made it a MEARAT PARITZIM (den of robbers). [YESHAYAH 56:7; YIRMEYAH 7:11]

[18] And the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) heard this, and they were seeking how they might destroy him, for they were afraid of him, for all the multitude were amazed at his torah (teaching).

[19] And when it became late, Rebbe, Melech HaMoshiach and his talmidim went out of the city.

WHATEVER IS WITHOUT P'RI IN MOSHIACH IS CURSED--THE WITHERED ETZ TEENAH AND THE POWER OF EMUNAH

[20] And in the boker (morning), early, as they passed by, they saw the etz teenah (fig tree) having been withered from [the] roots.

[21] And, having remembered, Shimon Kefa says to him, Rebbe, look, the etz teenah (fig tree) which you cursed has been withered.

[22] And in reply Rebbe, Melech HaMoshiach says to them, Have emunah in Hashem.

[23] Omein, I say to you, whoever says to this mountain, be lifted up and be thrown into the sea, and does not waver in his lev (heart) but has emunah that what he says happens, so it will be for him.

[24] For this reason, I say to you, everything for which you daven (pray), everything you request in tefillos (prayers), have emunah (faith) that you have received it, and so it will be for you.

[25] And when you stand davening, grant selicha (forgiveness) if something you hold against someone, in order that your Avinu shbaShomayim may grant you selicha for your peyshaim (transgressions).

[27] And again they come into Yerushalayim. And in the Beis Hamikdash, [when] Rebbe, Melech HaMoshiach was walking about, the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) and the Zekenim come to him.

[28] And they were saying to him, By what kind of samchut do you do these things? Or who gave to you this samchut that you may do these things?

[29] But Rebbe, Melech HaMoshiach said to them, I will ask you one dvar, and you answer me and I will tell you by what kind of samchut I do these things:

[30] the tevilah [of teshuva] of Yochanan--was it from Shomayim or from Bnei Adam? Answer me!

[31] And they were discussing among themselves, saying, If we say, from Shomayim, he will say, Why then did you not believe him? [32] But [if] we say from Bnei Adam?--they were afraid of the multitude, for everyone was considering Yochanan beemes (in truth) a navi.

[33] And in reply to Rebbe, Melech HaMoshiach, they say, We do not have daas. And Rebbe, Melech HaMoshiach says to them, Neither will I tell you by what kind of samchut (authority) I do these things.

PEREK YOD BEIT (CHAPTER TWELVE)

And Rebbe, Melech HaMoshiach began to speak to them in meshalim. A man, a Baal Bayit, planted a kerem (vineyard), and he put around [it] a fence and dug a pit for the yekev (winepress) and built a migdal (tower), and he leased it to koremim (vine-keepers) and then the man went on a journey. [YESHAYAH 5:1-7]

[2] And the Baal Bayit sent an eved to the tenants, the koremim, in the season [of Katsir] in order that from the koremim he might receive from the perot (fruit) of the kerem (vineyard).

[3] But they seized the eved and they beat him and sent him away empty.

[4] And again the Baal Bayit sent to the tenants, the koremim, another eved; and that one they struck on the rosh and insulted.

[5] And the Baal Bayit sent another; and that one they killed, and many others, some beating, and others killing.

[6] Still he had one BEN AHUV [9:7]. Lemaskana (finally), the Baal Bayit sent him to them saying, They will respect BENI.

[7] But those koremim said to themselves, This one is the Yoresh (Heir), the Bechor. Come, let us kill him, and the nachalah, the bechorah, will be ours.

[8] And having seized [him], they killed him and threw him out of the kerem.

[9] What then will the Baal Bayit of the kerem do? He will come and destroy the koremim and will give the kerem to others.

[10] Have you not read the Kitvei Hakodesh? EVEN MAASU HABONIM HAYTAH LEROSH PINAH; MEIET HASHEM HAYTAH ZOT, HI NIFLAT BEINEINU (The stone which the ones building rejected, this one has come to be for [the] capstone of [the] corner.

[11] From Adonoi this came to be and it is wonderful in our eyes? [TEHILLIM 118:22,23]

[12] And they were seeking to seize him, and they were afraid of the multitude, for they knew that against them he told the mashal. And leaving him, they went away.

[13] And they send to him some of the Perushim (Pharisees) and the Herodians in order that they might catch him in a dvar.

[14] And having come, they say to him: Rabbi, we have daas that you are an ish of Emes (man of Truth) 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 (permissible) to give a poll tax to Caesar or not? Should we give or should we not give?

[15] But Rebbe, Melech HaMoshiach, having seen their tzeviut (hypocrisy), said to them, Why are you testing me? Bring me a denarius that I may look [at it].

[16] And they brought [one]. And Rebbe, Melech HaMoshiach says to them, Whose demut is this and whose inscription? And they said to him, Caesar's.

[17] And Rebbe, Melech HaMoshiach 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.

WHEN THE TZEDUKIM CALL HIM RABBI THEY INTEND IT AS A SHTOCH (MOCKING AND IRONIC JAB)

[18] And [the] Tzedukim come to Rebbe, Melech HaMoshiach, the ones who say that there is not to be a Techiyas HaMesim, and they were questioning him, saying,

[19] Rabbi, Moshe (Rabbeinu) wrote to us that if an ACH of someone should die and leave behind an isha UVEN EIN LO (and there is no son to him) YEVAMAH YAVO ALEIHA ULEKAKHAH LO LISHA VHAYAH HABECHOR ASHER TELED YAKUM AL SHEM ACHIV HAMET (the brother of her husband must come to her and he must take her to him as wife and the Bechor she bears shall raise up the name of the dead brother. DEVARIM 25:5)

[20] Now there were shiva achim (seven brothers). And the first took a wife and, dying, did not leave a descendant.

[21] And the second took her and he died, not having left behind a descendant. And the third likewise.

[22] And the seven did not leave a descendant.

[23] In the Techiyas HaMesim, when they are made to stand up alive, of which of them will she be [the] isha? For seven had her as wife.

[24] Rebbe, Melech HaMoshiach, said to them, Is not this the reason you are in error, having daas (knowledge) neither of the Kitvei Hakodesh nor of the gevurat Hashem (power of G-d)?

[25] But concerning the Mesim that are made to stand up alive, they do not marry nor are they

given in nessuim (marriage), but are like the malachim in Shomayim.

[26] But concerning the Mesim, that they are made to stand up alive, have you not read in the sefer of Moshe Rabbeinu at the bush, how Hashem spoke to him, saying, ANOCHI ELOKEI AVRAHAM ELOKEI YITZCHAK VELOKEI YAAKOV (I am the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov, SHEMOS 3:6)

[27] Hashem is not the G-d of the Mesim (Dead ones) but of the Chayim (Living ones). You are greatly mistaken.

[28] And one of the Sofrim (Scribes) approached and heard them debating, and seeing that Rebbe, Melech HaMoshiach answered them well, asked him, Which mitzvah is rishonah of all the mitzvot?

[29] Rebbe, Melech HaMoshiach answered, SHEMA YISROEL ADONOI ELOKEINU ADONOI ECHAD is harishonah.

[30] VAHAVTA ES ADONOI ELOHECHA BKHOL LVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA. [DEVARIM 6:4,5]

[31] And the shneyah is this, VAHAVTA LREACHA KAMOCHA [VAYIKRA 19:18]. There is not another mitzvah greater than these.

[32] And the Baal Torah said to him, Well spoken, Rabbi, beemes you have said that Hashem is ECHAD (one, DEVARIM 6:4), and EIN OD and there is no other [YESHAYAH 45:18] except him. [DEVARIM 4:35,39; YESHAYAH 45:6,14; 46:9]

[33] and to have ahavah for him BECHOL LVAVCHA (with all your heart) and with all your binah UVECHOL MODECHA (with all your strength DEVARIM 6:5) and LREACHA KAMOCHA (your neighbor as yourself, VAYIKRA 19:18) is greater [than] all of the burnt offerings and sacrifices. [SHMUEL ALEF 15:22; HOSHEA 6:6; MICHOH 6:6-8]

[34] And Rebbe, Melech HaMoshiach, when he saw that this Torah teacher answered with chochmah (wisdom), said to him, You are not far from the Malchut Hashem. And no one was daring to put a sheelah (question) in front of Rebbe, Melech HaMoshiach again.

[35] While Rebbe, Melech HaMoshiach was saying shiurim (Torah talks) in the Beis Hamikdash, he was saying: How is it that the Sofrim (Scribes) say that Moshiach is [merely] ben Dovid?

[36] Dovid himself said by the Ruach Hakodesh, NEUM HASHEM LADONI: SHEV LIMINI, AD ASHIT OYVECHA HADOM LRAGLECHA (Hashem said to my L-rd, Sit at the right of me, until I make your enemies a footstool for your feet.) [SHMUEL BAIS 23:2; TEHILLIM 110:1]

[37] Dovid himself calls Moshiach Adon; how then is Moshiach [merely] ben Dovid? And the large multitude found it a huge oneg (pleasure) to listen to him.

[38] And in his torah, Rebbe, Melech HaMoshiach was saying, Beware of the Sofrim (Scribes, Torah-teachers, rabbonim), the ones enamored of strutting about in extremely long kaftans and with equally lengthy Birkat Shalom greetings in the marketplaces,

[39] and places of honor in the shuls and places of honor at the seudot (banquet dinners).

[40] Beware particularly of the ones devouring the batim (houses) of the almanot (widows) and making a grand show of davening long tefillos. Din (Judgment) will fall more heavily on these.

[41] And having sat [down] opposite the Beis Hamikdash Otzar (Treasury), Rebbe, Melech HaMoshiach was observing how the multitude throws copper [coins] into the Otzar. And many ashirim (rich people) were throwing [in] much. [MELACHIM BAIS 12:9]

[42] And a poor almanah (widow) came and threw [in] two leptas, which is a kodrantes.

[43] And having summoned his talmidim, Rebbe, Melech HaMoshiach said to them: Omein, I say to you that this poor almanah has put in more tzedakah (charity contribution) than all those contributing to the Otzar,

[44] for everyone threw in from their abundance, but this almanah from her need has put in everything she had, all her michyah (subsistence).

PEREK YOD GIMEL (CHAPTER THIRTEEN)

And as Rebbe, Melech HaMoshiach was going out from the Beis HaMikdash, one of his talmidim says to him, Hinei! Rebbe, what large stones and impressive binyanim (buildings)!
 [2] And Rebbe, Melech HaMoshiach said to him, Do you see these great binyanim? Not one even (stone) will be left resting on another even (stone). All will be thrown down!
 [3] And Rebbe, Melech HaMoshiach was sitting on the Mount of Olives opposite the Beis HaMikdash having a yechidus (private meeting) with Kefa and Yaakov and Yochanan and Andrew.
 [4] Tell us when these things will be and what [will be] the ot (sign) when all these things are about to be consummated?
 [5] And Rebbe, Melech HaMoshiach began to say to them, Beware lest anyone deceive you.
 [6] For many will come in my name [arrogating my title and authority as Rebbe, Melech HaMoshiach] saying I am [here]. And they will deceive many. [YIRMEYAH 29:8]
 [7] But when you hear of wars and rumors of wars, do not be troubled. It is necessary for these things to occur, but it is not yet HaKetz (the End [of the Olam Haze]).
 [8] For there will be an intifada of ethnic group against ethnic group and malchut against malchut, there will be earthquakes in place after place, [and] there will be famines. These things are but the beginning of the Chevlei [Moshiach].
 [9] But as for yourselves, take heed and be careful. For they will hand you over to the sanhedrin and in the shuls you will be beaten and before moshlim (governors) and melachim (kings) you will take your stand for the sake of me [Moshiach] as a solemn edut (testimony) to them.
 [10] And it is necessary that the Besuras HaGeulah first be proclaimed to all nations.
 [11] And when they arraign you and hand you over for trial, do not be worried beforehand about what you might say; but whatever is given to you in that hour, this you shall say, for it is not you yourselves who are the ones speaking, but the Ruach Hakodesh.
 [12] And ach will hand over ach to mavet, and Av [his] own yeled, and yeladim will rise up against horim (parents) and cause them to be condemned with onesh mavet (the death penalty). [MICHOH 7:6]
 [13] And everyone will hate you with sinas chinom (baseless hatred) because of my name [Moshiach Yehoshua]. But the one having endured to HaKetz, this one will receive Yeshuat Elokeinu.
 [14] And when you see the SHIKUTS MESHOMEM (the abomination of desolation, the abomination that causes desolation, DANIEL 9:27; 11:31; 12:11) standing where it ought not --let the one reading this, take heed! --then let the ones in Yehudah flee to the mountains.
 [15] And the one on the roof, let him not come down back inside, and let him not enter his bais to take anything away.
 [16] And the one in the sadeh (field) let him not turn back to get his kaftan.
 [17] And oy to the ones with child and the ones with nursing infants in those days.
 [18] But daven tefillos that it may not occur in khoref (winter).
 [19] For in those days will be Tzarah Gedolah (Great Tribulation) of such a kind as has not happened from [the] Reshit Yedei HaBriah (Beginning of the Days of Creation) which Hashem created until now and never again will be. [DANIEL 9:26; 12:1; YOEL 2:2]
 [20] And unless Hashem makes those yamim shortened, no one would be delivered in the Yeshuat Elokeinu. But for the sake of the Bechirim (Chosen Ones), whom Hashem chose, he shortened the yamim.
 [21] And, then, if someone says to you, Hinei! Here [is] the Rebbe, Melech HaMoshiach! Hinei! There!--do not have emunah in what they say.
 [22] For meshichei sheker (false moshiachs) will arise, and neviei sheker (false prophets), and they will perform otot and moftim so as to deceive and lead stray, if possible, the Bechirim. [DEVARIM 13:6,7,11,14]
 [23] But you beware. I have forewarned you concerning all things.
 [24] But after the Tzarah [13:19] of yamim hahem, the shemesh (sun) will be darkened, and the

yareach (moon) will not give the ohr (light) of it,

[25] and the kokhavim (stars) will be falling out of Shomayim, and the kochot (powers), the ones in Shomayim, will be shaken. [YESHAYAH 13:10; 34:4; YECHEZKEL 32:7-8; AMOS 8:9; YOEL 3:3f (2:30f)]

[26] And then you will see the BEN HAADAM BA BAANANIM (the Son of Man [Moshiach] coming in clouds DANIEL 7:13-14) with gevurah rabbah (great power) and kavod (glory).

[27] And then he will send the malachim and he will gather together his Bechirim [13:20] from the four winds, from the ends (extremities) of haaretz to the ends (extremities) of Shomayim. [ZECHARYAH 2:6]

[28] And from the etz teenah (fig tree) learn the mashal: when by that time its branch has become tender and it puts forth the leaves, you have daas that Kayits is near;

[29] So also you, when you see these things happening, have daas that it is near, at the doors.

[30] Omein, I say to you that by no means HaDor HaZeh passes away until all these things take place. [Mk 13:24; Mt 27:45]

[31] Shomayim and haaretz will pass away, but the dvarim of me [Rebbe, Melech HaMoshiach] will by no means pass away. [YESHAYAH 40:8]

[32] But concerning HaYom HaHu or the shaah, no one has daas, neither the malachim in Shomayim nor HaBen, but only HaAv.

[33] Beware, stay shomer (on guard), for you do not have daas when the time is.

[34] It is like a man, when departing on a journey and leaving his bais (house) and, having put his avadim (servants) in charge, each with his assigned avodas (work), gives orders to the gatekeeper to be shomer.

[35] Therefore you be shomer, for you do not have daas when the Baal Bayit comes, either late in the yom or at chatzot halailah (midnight) or at cockcrow or baboker,

[36] lest having come PITOM (suddenly MALACHI 3:1) he finds you sleeping.

[37] And what I say to you, I say to all, be shomer.

PEREK YOD DALET (CHAPTER FOURTEEN)

Now it was two days before the Pesach, the Chag HaMatzot. And the Rashei Hakohanim and the Sofrim were seeking how they might by ormah (cunning) do away with Rebbe, Melech HaMoshiach.

[2] For they were saying, Not at the Chag, for fear that a riot break out among the am haaretz.

[3] And he was in Beit-Anyah at the bais of Shimon the leper, reclining at tish, and an isha (woman) came, having an alabaster flask of costly perfume, pure nard, and having broken open the alabaster flask, she poured [it on] the rosh of Rebbe, Melech HaMoshiach.

[4] Now some were there who in kaas (anger) said to one another, For what reason has this waste of ointment taken place?

[5] For this was able to be sold for more than three hundred denarii and to be given to the aniyim (the poor). And they were reproaching her.

[6] But Rebbe, Melech HaMoshiach said, Leave her alone. Why are you bringing about difficulty for the isha? Has she not performed one of the Gemilut Chasadim on me?

[7] For always the aniyim you have with you, and when you wish you are able to do maasim tovim (good deeds) for them, but me you do not always have. [DEVARIM 15:11]

[8] With what she had she did all she could. She prepared ahead of time to anoint my basar for the kevurah (burial) [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11].

[9] And, omein, I say to you, wherever the Besuras HaGeulah is proclaimed in kol haaretz, also what this isha did will be spoken in her memory.

[10] And Yehudah from Kriot, one of the Shneym Asar, went to the Rashei Hakohanim (the Chief Priests) in order that he might betray him to them.

[11] And there was chedvah (rejoicing) with the ones having heard and they gave the havtachah

(promise) of a matnat kesef (gift of money) to Yehudah. And he was seeking how he might conveniently betray Rebbe, Melech HaMoshiach.

[12] And at the rishon of the Chag HaMatzot [*when it was customary to prepare the Pesach Korban for moed zevach*], his talmidim say to him, Where do you wish us to go and make the preparations for you to conduct the Seder? [SHEMOS 12:1-11; DEVARIM 16:1-4]

[13] And Rebbe, Melech HaMoshiach sends two of his talmidim and he says to them, Go into the city, and you will meet a man carrying a jar of water; follow him;

[14] and wherever he enters, tell the Baal Bayit that the Rebbe says, Where is my mekom linah (guest room) where I can conduct the Pesach Seder with my talmidim?

[15] And he will show you a large upstairs room 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 Shneym Asar.

[18] And while they were at tish in a yechidus, reclining and eating, Rebbe, Melech HaMoshiach said, Omein, I say to you, that one of you will betray me, OKHEL LACHEMI (the one eating my bread TEHILLIM 41:10 (9)).

[19] They began to have agmat nefesh (grief), and, one by one, to say to Rebbe, Melech HaMoshiach, Surely I am not the one?

[20] And Rebbe, Melech HaMoshiach said to them, It is one of the Shneym Asar, the one dipping with me into the bowl [SHEMOS 12:8; TEHILLIM 41:10 (9)].

[21] For the Ben HaAdam [Moshiach, DANIEL 7:13-14] goes just as it has been written concerning him [YESHAYAH 53:3; DANIEL 9:26; ZECHARYAH 12:10], but woe to that man through whom the Ben HaAdam is betrayed. [It would have been] better for him if that man had not been born.

MOSHIACH THE PESACH SEH (LAMB) OF THE BRIT CHADASHA LITZIAT (GOING OUT) OFFERS THE AFIKOMAN AND THE CUP OF REDEMPTION AS MEMORIAL TOKENS OF THE KORBAN (SACRIFICE) OF HIS NEFESH (YESHAYAH 53:7,10)

[22] And at [Moshiach's] Seudah, while they were eating, Rebbe, Melech HaMoshiach, having taken the matzah, having made the ha-Motzi, broke the middle matzah, giving the afikoman to Moshiach's talmidim, and said, Take and eat, this is my BASAR. [SHEMOS 12:8]

DEVEYKUS WITH G-D

[23] And having taken the Cup of Redemption [and] having made the bracha, Rebbe, Melech HaMoshiach gave it to Moshiach's talmidim, and everyone drank of it.

[24] And Rebbe, Melech HaMoshiach said to them, HINEI DAHM HABRIT (SHEMOS 24:8), the dahm of me (Moshiach), which is being poured out lamaan RABBIM (for the sake of MANY YESHAYAH 53:11).

[25] Omein, I say to you, that no longer will I by any means drink of the pri hagefen (fruit of the vine) until Yom HaHu when I drink it chadash (new) in the Malchut Hashem.

[26] And having sung the Hallel, they went out to the Mount of Olives.

[27] And Rebbe, Melech HaMoshiach says to them, All of you will fall away, for it has been written, I will strike down ES HAROEH UTEFUTEN HATZON (the Shepherd and the sheep will be scattered). [ZECHARYAH 13:7]

[28] But after I am made to stand up alive (in the Techiyas HaMoshiach), I will go before you into the Galil.

[29] But Shimon Kefa said to Rebbe, Melech HaMoshiach, Even if everyone will fall away, yet I will not.

[30] And Rebbe, Melech HaMoshiach says to him, Omein, I say to you, that you today, balailah hazeh (during this night) before the tarnegol crows twice, you will make hakhchashah (denial) of

me shalosh paamim (three times).

[31] But Kefa kept saying with vehemence, If it is necessary for me to die al kiddush ha-Shem for you, by no means will I make hakhchashah (denial) of you. And likewise also everyone declared.

[32] And they come to a place of which the name [was] Gat-Shmanim and Rebbe, Melech HaMoshiach says to his talmidim, Sit down here while I daven.

[33] And he takes Kefa and Yaakov and Yochanan with him and he began to be distressed and to be troubled.

[34] And Rebbe, Melech HaMoshiach says to them, My agmat nefesh (grief) is great, even to the point of mavet (death). Remain here and stay awake and shomer (on guard).

[35] And having gone forth a little, he was falling on the ground and was davening that, if it is possible, this shaah (hour) might pass from him.

[36] And Rebbe, Melech HaMoshiach was saying, Abba, Avi, all things [are] possible for you. Take away this KOS [YESHAYAH 51:17; 53:12] from me. But not what I will, but what you [will].

[37] And Rebbe, Melech HaMoshiach comes and finds them sleeping, and he says to Shimon Kefa, Are you sleeping? Did you not have chozek (strength) to stay awake one hour?

[38] Stay shomer and daven that you may not enter into nisayon (trial, temptation). Indeed the ruach [is] ready but the basar [is] weak.

[39] And again Rebbe, Melech HaMoshiach went away and davened the same dvarim (words) as before. [14:36]

[40] And once again he came and found them sleeping, for their eyes were falling shut, and they did not have daas (knowledge) of what they might answer him.

[41] And Rebbe, Melech HaMoshiach 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 Ben HaAdam [Moshiach] is betrayed into the hands of choteim (sinners).

[42] Get up, let us go. Hinei, the one betraying me has drawn near.

[43] And, ofen ort (immediately), bishas maise (at the same time) Rebbe, Melech HaMoshiach is speaking, Yehudah arrives, one of the Shneym Asar, and with him a crowd with swords and clubs with Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) and the Zekenim (Elders).

[44] Now the one betraying Rebbe, Melech HaMoshiach had given a signal to them, saying, Whomever I may give the neshikah (kiss), he is [the one], chap him (seize him)! And lead [him] away under guard.

[45] And when he came, he ofen ort (immediately) approached Rebbe, Melech HaMoshiach and says, Rebbe. And he gave him the neshikah (kiss).

[46] And they laid their hands on Rebbe, Melech HaMoshiach and arrested him.

[47] But one of those standing by drew his cherev and struck the servant of the Kohen Gadol and cut off his ear.

[48] And Rebbe, Melech HaMoshiach answered and said to them, Do you come out with swords and clubs as against a shoded (robber) to arrest me?

[49] Every day I was with you in the Beis HaMikdash teaching Torah and you did not arrest me; but let the Kitvei Hakodesh be fulfilled. [YESHAYAH 53:7-12]

[50] And, having left Rebbe, Melech HaMoshiach, everyone fled.

AN EYE-WITNESS, PROBABLY THE AUTHOR (Ac 12:12), IS DESCRIBED

[51] And a certain bocher was following along with Rebbe, Melech HaMoshiach, and the bocher was wearing nothing but a linen garment around his naked body, and they seized the bocher.

[52] But the bocher ran away naked, leaving the linen garment behind.

[53] And they led away Rebbe, Melech HaMoshiach to the Kohen Gadol. And all the Rashei

Hakohanim (the Chief Priests) and the Zekenim and the Sofrim (Scribes) were assembled.

[54] And Shimon Kefa from a distance followed Rebbe, Melech HaMoshiach right into the courtyard of the Kohen Gadol. And Kefa was sitting together with the servants and warming himself near the ohr of the hadlakah (bonfire).

[55] And the Rashei Hakohanim (the Chief Priests) and [the] whole Sanhedrin were seeking edut (testimony) against Rebbe, Melech HaMoshiach in order to have him under the onesh mavet (death penalty), and they were not finding any.

[56] For many gave edut sheker against Rebbe, Melech HaMoshiach, and the eduyot (testimonies) 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 (three days), another, not made with hands, I will build.

[59] So their eduyot (testimonies) was not in agreement.

[60] And having stood up in their midst, the Kohen Gadol questioned Rebbe, Melech HaMoshiach, saying, Do you not answer anything to what these bear solemn edut (testimony) against you?

[61] But Rebbe, Melech HaMoshiach was silent and did not answer anything. [YESHAYAH 53:7-8] Again the Kohen Gadol was questioning him and says to him, Are you the Rebbe, Melech HaMoshiach, HaBen Hamevorakh?

[62] And Rebbe, Melech HaMoshiach said, Ani hu, and you will see the BEN HAADAM [DANIEL 7:13-14] YOSHEV LIMIN HaGevurah [TEHILLIM 110:1] UVA IM ANENEI HASHOMAYIM (the Ben HaAdam [Moshiach] sitting at the right hand of power and coming with the clouds of heaven).

[63] And the Kohen Gadol, making the keriah (ritual tearing) of his tunic, says, What further need do we have of edim (witnesses)? [VAYIKRA 10:6; 21:10; 24:16; BAMIDBAR 14:6]

[64] You heard him commit Chillul Hashem gidduf (blasphemy). How does it seem to you? And they all condemned Rebbe, Melech HaMoshiach to be deserving of mishpat mavet. [VAYIKRA 24:16]

[65] And some began to spit on Rebbe, Melech HaMoshiach and to cover his face and to strike him and to say to him, Let's hear a dvar nevuah (word of prophecy)! And the shomrim (guards) took custody of him by slapping Rebbe, Melech HaMoshiach.

[66] And Shimon Kefa being below in the courtyard, one of the maids of the Kohen Gadol comes by.

[67] And having seen Kefa warming himself, having looked him over, she says, You also were with the one from Natzeret, Yehoshua!

[68] But he denied [it], saying, I do not have daas (knowledge) or binah (understanding) of what you are saying. And he walked away and went outside into the entryway. And a tarnegol crowed.

[69] And the maid, having seen him, began again to say to the ones standing by, This is one of them!

[70] But again he made hakhchashah (denial). And after a little [while] again the ones having stood by were saying to Kefa, You are one of them, for indeed you are a Gelili (inhabitant of the Galil).

[71] And Kefa began to speak a klalah (curse) and to swear, I do not have daas of this man--I don't know the one of whom you speak!

[72] And ofen ort (immediately), for a second time, a tarnegol crowed. And then Kefa remembered the dvar that Rebbe, Melech HaMoshiach had spoken to him, Before a tarnegol crows twice, shalosh paamim (three times) you will make hakhchashah (denial) of me. (Mk 14:30). And having broken down, Kefa was weeping.

PEREK TET VAV (CHAPTER FIFTEEN)

And as soon as it was boker, the Rashei Hakohanim (the Chief Priests) with the Zekenim and Sofrim (Scribes) and [the] whole Sanhedrin, having performed the akedah (binding) of Rebbe, Melech HaMoshiach, led [him] away and handed [him] over to Pilate. [BERESHIS 22:9]

[2] And Pilate questioned Rebbe, Melech HaMoshiach, Are you the Melech HaYehudim? And, in reply, he says, You say so.

[3] And the Rashei Hakohanim were accusing Rebbe, Melech HaMoshiach [of] many things.

[4] And Pilate again questioned him, saying, Do you not answer anything? Look how many things they accuse you [of].

[5] But Rebbe, Melech HaMoshiach no longer answered anything, so Pilate was astounded. [YESHAYAH 53:7]

[6] Now [at] every Chag he was releasing to them one prisoner for whom they were making bakosha (request).

[7] Now there was the one being called Bar-Abba, who had been imprisoned with his fellow insurrectionists and who, at the time of the Mered (Revolt, Uprising), had committed retzach (murder).

[8] So the crowd came and began to ask Pilate to do for them just as in the past was his custom.

[9] But Pilate answered them, saying, Do you wish [that] I should release to you the Melech HaYehudim?

[10] For Pilate knew that because of kinah (envy) the Rashei Hakohanim had handed him over to him.

[11] But the Rashei Hakohanim incited the crowd that Pilate should instead release Bar-Abba to them.

[12] But Pilate, in reply again, was saying to them, What then do you wish [that] I should do with the one whom you call the Melech HaYehudim?

[13] And again they cried out, Let him be talui al HaEtz (being hanged on the Tree)! [DEVARIM 21:23]

[14] But Pilate was saying to them, Why? What raah has he committed? But they all the more cried out, Let him be talui al HaEtz (being hanged on the Tree)! [DEVARIM 21:23]

[15] So Pilate, desiring to placate the crowd, released to them Bar-Abba, and handed over Rebbe, Melech HaMoshiach to be scourged [with the flagellum] and to be talui al HaEtz. [to be hanged on the Tree, DEVARIM 21:23]

[16] And the 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.

[17] And they clothe him in [royal] purple and place upon him a keter (crown) of thorns that they had woven together.

[18] And they began to greet him, Hail, Melech HaYehudim!

[19] And they were striking him [on] the rosh with a staff and they were spitting on him and bending their knees and bowing down before him. [TEHILLIM 22:8,17]

[20] After mocking him, they stripped him of [royal] purple and clothed him in his garments. And they lead him out that they might make him be talui al HaEtz (being hanged on the Tree). [DEVARIM 21:23]

[21] And a certain Shimon from Cyrene was passing by, who was coming in from [the] countryside. He was the father of Alexander and Rufus. The chaiyalim (soldiers) requisition him in order that he carry Rebbe, Melech HaMoshiach's Etz. [DEVARIM 21:23; YESHAYAH 53:4-5]

THE HAGBAH (LIFTING UP) OF MOSHIACH

[22] And they bring Rebbe, Melech HaMoshiach to a place called Gulgotha, which means, being translated, Place of the Skull.

[23] And they were giving to him yayin having been mixed with myrrh, but this one did not take

it. [TEHILLIM 69:22 (21); MISHLE 31:6]

[24] And they hanged Rebbe, Melech HaMoshiach on HaEtz and YICHALLEKU VEGADAI (they divide the garments) of Rebbe, Melech HaMoshiach, and VAPPILU GORAL (they cast lots) for them, to decide what each might take. [TEHILLIM 22:19 (18)]

[25] Now it was [the] third hour when they nailed and hanged Rebbe, Melech HaMoshiach on HAETZ. [DEVARIM 21:23]

[26] And the inscription of the charge against him was inscribed above his rosh, Melech HaYehudim.

[27] And with him they also nailed, each to his own etz, shnei shodedim (two robbers), one on [the] right and one on [the] left of Rebbe, Melech HaMoshiach.

[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 shlosa yamim, [TEHILLIM 22:7; 109:25]

[30] Save yourself! Come down from the etz!

[31] Likewise, also, the Rashei Hakohanim with the Sofrim were also mocking him, saying, He saved others, but himself he is not able to save. [TEHILLIM 22:7]

[32] Let the Rebbe, Melech HaMoshiach, let the Melech HaMoshiach of Yisroel, let [him] come down now from the etz, in order that we may see and have emunah! And the ones having been hanged on the etz on either side of him were reproaching him. [Mk 8:31]

[33] And when the sixth hour came [high noon], it became choshech (darkness) over kol haaretz (all the earth) until [the] ninth hour. [AMOS 8:9]

[34] And at the ninth hour, Rebbe, Melech HaMoshiach cried out in a kol gadol (loud voice), Eloi, Eloi lamah sabachthani? which means, being translated, ELI ELI LAMAH AZAVTANI? (My G-d, my G-d, why have you forsaken me? [TEHILLIM 22:1])

[35] And some of the ones having been standing nearby and having heard, were saying, Hinei! He calls for Eliyahu HaNavi!

[36] And someone having run and having filled a sponge with CHOMETZ (vinegar TEHILLIM 69:21), and having placed it on a staff, gave a drink to him, saying, Leave him alone. Let us see if Eliyahu Hanavi comes to take him down.

[37] And Rebbe, Melech HaMoshiach, having uttered a kol gadol (loud voice) and having breathed his last, expired.

[38] And the parochet in the Heikhal was torn in two from top to bottom.

[39] And the centurion, having stood nearby opposite Rebbe, Melech HaMoshiach, and having seen that he expired this way, said Beemes (Actually, in truth), this man was the Zun foon Der Oybershter!

[40] And there were also nashim (women) looking on from a distance, among whom [were] Miryam from Magdala, and Miryam the Em of the younger Yaakov and of Yosi, and Shlomit. [TEHILLIM 38:11]

[41] They were with Rebbe, Melech HaMoshiach in the Galil and they had been following him [as talmidat] and serving him, and there were many other Jewish women who with Rebbe, Melech HaMoshiach had made their aliyah leregel (pilgrimage) up to Yerushalayim.

[42] And already, erev (evening) fast approaching, vi-bahlt (since) it was Preparation Day, which is the day before Shabbos,

[43] Yosef of Ramatayim, a member of the Sanhedrin and a man of chashivut (prominence) there, a man who was also himself looking forward to the Malchut Hashem, had the bold chozek to go into Pilate and ask for the gufat Yehoshua.

[44] And Pilate was amazed that Rebbe, Melech HaMoshiach was already niftar (deceased), and Pilate summoned the centurion to question him whether Yehoshua was niftar already.

[45] And having found out from the centurion, he gave the geviyah (body) to Yosef. [BERESHIS 47:18]

[46] And having bought linen cloth tachrichim (shrouds) and having taken Rebbe, Melech

HaMoshiach down, he wrapped him in the tachrichim (shrouds) and placed him in a kever which had been cut from rock, and he rolled a stone against the entrance of the kever.

[47] And Miryam of Magdala and Miryam the Em of Yosi were observing [*trans. note: as chevra kadesha shomrim eye-witnesses*] of where Rebbe, Melech HaMoshiach had been laid.

PEREK TET ZAYIN (CHAPTER SIXTEEN)

THE EMPTY OHEL (BURIAL SITE OF THEIR REBBE)

And when Shabbos had ended, Miryam Magdalene and Miryam Em of Yaakov, and Shlomit bought spices in order that they might go and anoint him.

[2] And at Shachrit on Yom Rishon, the first day of the shavua (week), the shemesh (sun) just coming up, they come to the kever.

[3] And they were saying to themselves, Who will roll away the stone for us from the entrance of the kever?

[4] And having looked up, they observe that the stone, which was extremely large, had already been rolled aside!

[5] And having entered into the kever, they saw a young man enrobed in white, sitting on the right side, and they were shocked with astonishment.

[6] But he says to them, Do not be alarmed. You seek Yehoshua 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.

[7] But go tell his talmidim and Kefa that he goes before you into the Galil. There you will see him, just as he told you.

[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 DEVARIM 9:27] of their levavot (hearts), because they had not believed in those who saw Rebbe, Melech HaMoshiach after he had been made to stand up alive.

MOSHIACH'S PROGRAM OF KIRUV RECHOKIM (BRINGING NEAR THE FARAWAY ONES) AS MOSHIACH'S SHUL OPENS TO ALL THE NATIONS OF THE WORLD; WHEN MESSIANIC BELIEVERS ARE REGULARIZED THEY ARE HERE DESCRIBED

[15] And Rebbe, Melech HaMoshiach said to them, Go into kol haOlam (all the World), and proclaim the Besuras HaGeulah to all HaBriah (the Creation).

[16] The one having had emunah (faith) and having submitted to a tevilah of teshuva (immersion of repentance) will be delivered in the Yeshuat Elokeinu (Salvation of our G-d), but the one not having emunah will come under the gezar din (verdict) of harshaah (condemnation as guilty).

[17] And these otot (signs) will accompany those that have emunah. Bishmi (In my Name) they

will cast out shedim (demons); they will speak with leshonot chadashot (new tongues, Ac 2:4);
|18| And with their hands they will pick up nechashim (snakes, Ac 28:3-5); and, if any deadly
poison they drink, it will in no way harm them; upon [the] cholim (sick persons) they will lay
their hands and they will bring them refuah.

MOSHIACH IS TAKEN UP INTO SHOMAYIM (LK 24:50-53; AC 1:9-11)

|19| And then Adoneinu Yehoshua, after speaking to them, was taken up into Shomayim and
VYASHAV LIMIN HASHEM (sat down at the right hand of Hashem. [TEHILLIM 110:1])
|20| And those having gone forth preached the Hachrazah (Proclamation, Kerygma) everywhere,
[while] Adonoi was working with them, confirming the Besuras HaGeulah through the
accompanying otot (signs). Omein.

THE BESURAS HAGEULAH ACCORDING TO LUKAS

PEREK ALEPH (CHAPTER ONE)

Vi-bahlt (since) many Messianic Sofrim have attempted to compile a sefer, a historical narrative, about the momentous events that have been fulfilled among us,
[2] just as these [masoret haShlichim] have been handed down to us by those who from HaReshit [of the Besuras HaGeulah] were edei reiyah (eyewitnesses) and mesharetim [ministers] of the Dvar Hashem,

[3] I thought it expedient also, having done an iyun (investigative research), accurately and carefully being meayen (engaged in research) in every source and making a medakdeke (pain-stakingly thorough) investigation of every aspect from HaReshit (the Beginning), to write for you and to mesader (arrange, place in succession) an orderly account, most noble Theophilus, [4] that you may have daas of HaEmes regarding the Divrei Moshiach about which you took shiurim (lessons).

[5] At the time of Herod king of Yehudah, there was a certain kohen by the name Zecharyah, who belonged to the Aviyah division. His isha was of the banot Aharon, name of Elisheva.

[DIVREY HAYAMIM ALEF 24:10]

[6] And they were both tzaddikim before Hashem, walking a derech tamim in all the mitzvot and chukim of the Torah of Adoneinu. [BERESHIS 6:9; DEVARIM 5:33; MELACHIM ALEF 9:4]

[7] But they had no ben, because Elisheva was barren, and they were both advanced in their yamim.

[8] And it came to pass in the performance of his avodas kodosh sherut as a kohen before Hashem in the appointed order of his division, [DIVREY HAYAMIM ALEF 24:19; DIVREY HAYAMIM BAIS 8:14]

[9] according to the minhag (custom) of the kehunah, Zecharyah was chosen by lot to enter the Beis Hamikdash and to offer ketoret (incense). [SHEMOS 30:7,8; DIVREY HAYAMIM ALEF 23:13; DIVREY HAYAMIM BAIS 29:11; TEHILLIM 141:2]

[10] And when the hour of the offering of the ketoret came, all the multitude were davening outside. [VAYIKRA 16:17]

[11] And there appeared to Zecharyah a malach Hashem, standing on the right side of the Mizbeach of ketoret. [SHEMOS 30:1-10]

[12] And, seeing the malach, Zecharyah was terrified, and pachad (fear) fell on him.

[SHOFETIM 6:22,23; 13:22]

[13] But the malach said to him, Do not have pachad, Zecharyah. Your tefillah (prayer) was heard and your isha, Elisheva, will bear a ben to you and you will call his shem Yochanan.

[14] And he will be a simcha to you and sasson (joy), and there will be sasson rav (great joy) at his huledet (birth).

[15] And he will be gadol before Hashem, and he will not drink yayin or strong drink, and he will be filled with the Ruach Hakodesh from the womb of his Em (mother), [BAMIDBAR 6:3; VAYIKRA 10:9; SHOFETIM 13:4; YIRMEYAH 1:5]

[16] and many of the Bnei Yisroel he will turn back in teshuva to Hashem Elokeihem.

[17] And he will go forth before Adonoi in the ruach (spirit) and koach (power) of Eliyahu HaNavi, VEHESHIV LEV AVOT AL BANIM (And he will turn the heart of the fathers to the children MALACHI 3:24 [4:6]) and those without mishmaat (obedience) he will turn to the chochmah (wisdom) of the tzaddikim (righteous) to prepare for Adonoi an Am (People) having been made ready. [MALACHI 4:5,6]

[18] And Zecharyah said to the malach, Just how will I have daas that this is so? For I am old and my isha is advanced in her yamim (days). [BERESHIS 15:8; 17:17]

[19] And in reply, the malach said to Zecharyah, I am Gavriel, I stand before Hashem. And I was sent to speak to you and to announce these things to you. [DANIEL 8:16; 9:21]

[20] And --hinei! You will be illem (mute) and not be able to speak, until the yom (day) when these things come to pass, because you did not have emunah in my dvarim (words), which will be fulfilled in their time. [SHEMOS 4:11; YECHEZKEL 3:26]

[21] And the people were expecting Zecharyah and they were bewildered at his delay in the Beis HaMikdash.

[22] And when he came out, he was illem (mute) and not able to speak to them, and they had daas that he had seen a chazon (vision) in the Heikhal. He kept motioning to them and he remained illem (mute).

[23] 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).

[24] And after these yamim, Elisheva, his isha, became with child, and she kept herself in

hitbodedut (seclusion, aloneness with G-d) for chamesh chodashim (five months), saying,
 [25] Hashem has done this for me. In these yamim he looked with Chen VChesed (favor and mercy/lovingkindness) on me to take away my reproach among Bnei Adam. [BERESHIS 30:23; YESHAYAH 4:1]
 [26] Now in the chodesh shishi the malach Gavriel was sent from Hashem to a shtetl in the Galil called Natzeret,
 [27] to a betulah (virgin) given in erusin (betrothal, engagement) to an ish from the Beit Dovid named Yosef [ben Dovid], and the shem of the almah was Miryam.
 [28] And when the malach approached her, he said, Shalom, favored one! Hashem is with you!
 [29] But she was greatly perplexed at the message, and kept pondering what sort of Shalom greeting this might be.
 [30] And the malach said to her, Do not have pachad (fear), Miryam, for you have found chen (favor, grace) before Hashem.[BERESHIS 6:8]
 [31] And--hinei--in your womb you will conceive and bear BEN [YESHAYAH 7:14] and you will call SHMO YEHOSHUA. [ZECHARYAH 6:11-12]
 [32] He will be gadol (great) and will be called Ben HaElyon (Son of the Most High). Adonoi Elokim will give him the kisse Dovid Aviv,
 [33] and he will rule over the Beis Yakov lOlam vaed, and his Malchut will never come to an end. [SHMUEL BAIS 7:16; TEHILLIM 89:3,4; YESHAYAH 9:7; YIRMEYAH 33:17; DANIEL 2:44; 7:14,27; MICHOH 4:7]
 [34] But Miryam said to the malach, How will be this, vi-bahlt (since) I do not have daas of an ish?
 [35] And in reply, the malach said to her, The Ruach Hakodesh will come upon you and the gevurah of HaElyon will overshadow you. Therefore, also, the one being born will be called HaKadosh (The Holy One), Zun foon Der Oybershter.
 [36] And--hinei-- Elisheva your krovah (relative) also has conceived a ben (son) in her old age, and this chodesh (month) is hashishi (the sixth) for her who is called barren.
 [37] For nothing will be impossible with Hashem.[38] And Miryam said, Hinei!--I am the shifcha (bond maid) of Hashem. May it be done to me according to your dvar (word). And the malach departed fr[39] And in those yamim, Miryam got up and traveled into the hill country with haste to a shtetl of Yehudah.
 [40] And she entered into the bais of Zecharyah and gave Birkat Shalom greetings to Elisheva.
 [41] And it came about, when Elisheva heard the Birkat Shalom of Miryam, the yeled leaped in Elisheva's womb, and she was filled with the Ruach Hakodesh.
 [42] And Elisheva cried out with a kol gadol (loud voice) and said, Brucha at miNashim (Blessed art thou among women), and baruch (blessed is) the pri (fruit) of your womb! [SHOFETIM 5:24]
 [43] And why has this happened to me that the Em Adoni should come to me?
 [44] For--hinei!--when the sound of your Birkat Shalom came into my ears, the yeled leaped with simcha in my womb.
 [45] And ashrey is the one having had emunah that there will be a fulfillment to the things having been spoken to Miryam by Hashem.
 [46] And Miryam said, [TEHILLIM 34:2,3]
 [47] ALATZ LIBI BAHASHEM (My heart rejoices in Hashem SHMUEL ALEF 2:1) and my neshamah exalts in Hashem Yishi (G-d my savior, Moshi'a) CHABAKUK 3:18, [TEHILLIM 18:46; YESHAYAH 17:10; 61:10]
 [48] For HASHEM VISHAFAL YIREH (TEHILLIM 138:6) looked upon the humble state of his shifcha (bond maid) for--hinei-- from now on kol hadorot ishruni (all generations will call me happy,-- BERESHIS 30:13) [TEHILLIM 138:6]
 [49] for Shaddai (the Almighty) did gedolot for me and Kadosh (Holy) is Shmo (His Name),

[TEHILLIM 111:9]

[50] and the chesed of Hashem is DOR VDOR [TEHILLIM 100:5] to those with yirat Shomayim.
[SHEMOS 20:6; TEHILLIM 103:17]

[51] Hashem has done niflaot (wonders) with his zeroa [arm, YESHAYAH 53:1]. He scattered those who in the machshavot (thoughts) of their levavot are the Gaayonim (the Haughty ones).
[TEHILLIM 98:1; YESHAYAH 40:10; BERESHIS 11:8; SHEMOS 18:11; SHMUEL BAIS 22:28; YIRMEYAH 13:9; 49:16]

[52] He brought down shalitim (rulers) from their kisot (thrones) and lifted up the Anavim (Humble),

[53] the ones hungering, Hashem made full of tov, and the ashirim he sent away empty.

[TEHILLIM 107:9]

[54] Hashem helped his servant Yisroel, in remembrance of his rachamim (mercy), [TEHILLIM 98:3]

[55] just as Hashem spoke to Avoteinu, to Avraham Avinu and his Zera ad Olam.

[56] And Miryam remained with Elisheva about shlosa chodashim (six months), 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. [BERESHIS 17:12]

[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 (name).

[62] And they began motioning to the yeled's abba to find out what shem he wanted to give him.

[63] And having asked for a luach (tablet), Zecharyah wrote, saying, Yochanan shmo (Yochanan is his name). And everyone was amazed.

[64] And Zecharyah's mouth was loosed at once and the lashon of him, and he began speaking, saying Baruch Hashem! [YECHZEKEL 24:27]

[65] And upon all their shchenim (neighbors) came much yirat Shomayim, and in the entire hill country of Yehudah everyone was shmoozing about these matters.

[66] All who heard these things pondered them in their levavot, saying, What then will this yeled become? For, indeed, the yad Hashem was on him. [BERESHIS 39:2]

THE DVAR NEVUAH OF ZECHARYAH REGARDING THE HISGALUS (REVELATION) OF YOCHANAN TO YISRAEL

[67] And Zecharyah, his abba, was filled with the Ruach Hakodesh and brought forth a dvar nevuah, saying, [YOEL 2:28]

[68] BARUCH ADOSHEM ELOKEI YISROEL [TEHILLIM 41:14 (13)], for Adonoi has visited his Am Berit and accomplished a pedut kofer ransom for the Geulah of his people. [BERESHIS 24:27; MELACHIM ALEF 8:15; TEHILLIM 72:18; 111:9]

[69] And Hashem raised up a Keren Yeshuah (Horn of Salvation), a mighty Moshia, for us in the Beis Dovid, his eved, [SHMUEL ALEF 2:1,10; SHMUEL BAIS 22:3; TEHILLIM 18:2; 89:17; 132:17; YECHZEKEL 29:21]

[70] just as Hashem spoke through the mouth of his neviim hakedoshim meOlam (holy prophets from long ago), [YIRMEYAH 23:5]

[71] that we should have Yeshuat Elokeinu from our oyvim (enemies) and from the hand of all the ones who regard us with sinas chinom (baseless hatred).

[72] Thus Hashem has demonstrated his rachamim (mercy) to Avoteinu (our Fathers) and has

remembered his Brit HaKodesh (Holy Covenant), [MICHOH 7:20; TEHILLIM 105:8,9; 106:45; YECHEZKEL 16:60]

[73] the Brit HaShevuah (the Covenant of the oath) which he swore to Avraham Avinu to grant us, [BERESHIS 22:16-18]

[74] having been delivered from the yad haoyvim (hand of enemies) of us to serve Hashem fearlessly,

[75] in kedushah (holiness) and tzedek (righteousness) before Him all our yamim (days).

[76] And you also, yeled (child), will be called Navi HaElyon (Prophet of the Most High); for you will go LIFNEI HAADON (before the L-rd) to prepare the DERECH HASHEM (The Way of the L-rd) [MALACHI 3:1; YESHAYAH 40:3]

[77] to give daas (knowledge) of Yeshuat Elokeinu (the Salvation of our G-d) to Hashem's Am Berit (People of the Covenant) by the selichat (forgiveness) of their avon (sin) [YIRMEYAH 31:34]

[78] through the rav rachamim of Elokeinu (through the great mercy of our G-d), by which will visit us the rising SHEMESH [Sun, Moshiach] from Shomayim, [MALACHI 3:20 (4:2)]

[79] to appear to the ones in CHOSHECH (darkness) and YOSHVEI BERETZ TZALMAVET (sitting in the land of the shadow of death), to direct our feet into the Derech Shalom.

[TEHILLIM 107:14; YESHAYAH 9:1-2; 59:9]

[80] And the yeled was growing and was being given chizzuk (strengthening) in the Ruach Hakodesh, and Yochanan was in the desolate places until the day of his hisgalus (revelation, manifestation) to Yisroel.

PEREK BEIT (CHAPTER TWO)

And it came about at that time that a dvar malchut (decree) was sent out from Caesar Augustus to register everyone in the entire Roman Empire.

[2] This mifkad (census) was before that taken while Quirinius was governor in Syria.

[3] And everyone was traveling to register, each to his own shtetl.

[4] Now Yosef [ben Dovid] also went up from the Galil, from the shtetl of Natzeret, to Yehudah, to the Ir Dovid (City of David), which is called Beit-Lechem, because he was of the mishpochah and bais of Dovid.

[5] And Yosef [ben Dovid] went up to register with Miryam, who had been given to him in erusin (betrothal) and who was with child.

[6] And it came about, while they were there, the yamim (days) were fulfilled for Miryam to give birth.

[7] And she bore her ben, her Bechor; and she wrapped him in cloths, and laid him in an evus (animal feeding trough), because for them there was not a place in the malon (inn).

[8] And roim (shepherds) were in the same region, living outside in the open air, and keeping shomer over their eder (flock) balailah.

[9] And, suddenly, a malach Hashem stood before them, and the kavod Hashem shone around them; and they were afraid with a yirah gedolah (great fear).

[10] And the malach said to them, Do not have pachad (terror); for-- hinei--I announce Besuras HaGeulah to you of great simcha (joy) which will be for kol Am Berit (all the People of the Covenant);

[11] because hayom, in the Ir Dovid, has been born to you a Moshia (Savior), who is Rebbe Melech HaMoshiach HaAdon. [YESHAYAH 9:5(6)]

[12] And this will be HaOt [The Sign] to you: you will find a small child, an infant, wrapped in cloths and lying in an evus. [SHMUEL ALEF 2:34; MELACHIM BAIS 19:29; TEHILLIM 86:17; YESHAYAH 7:14]

[13] And, suddenly, there was with the malach a multitude of the Tzivos Hashem, the Tzivos HaShomayim (Armies or Hosts of Heaven) praising Hashem, and saying,

[14] Kavod to Hashem in the Highest; and on haaretz shalom among Bnei Adam kavvanah tovah (of good intention). [YESHAYAH 9:5-6; 52:7; 53:5; MICHOH 5:4-5]

[15] And it came about, when the malachim withdrew from them to Shomayim, the roim (shepherds) were saying to one another, Let us go now up to Beit-Lechem and let us see this thing that has come about which Hashem has made known to us.

[16] And they came in haste and found both Miryam and Yosef [ben Dovid], and the child was lying in the evus (animal feeding trough).

[17] And when the roim (shepherds) saw this, they made known the dvar concerning this yeled which had been told them.

[18] And all who heard it were amazed about the things which were told them by the roim (shepherds).

[19] But Miryam was treasuring up all these things, pondering them in her lev (heart).

[20] And the roim (shepherds) went back, and as they returned, they cried, Baruch Hashem! They gave kavod to G-d for all that they had heard and seen, just as it had been foretold to them.

[21] And when shemonah yamim (eight days) were completed for his bris milah, YEHOSHUA was given as SHMO, which he was called by the malach, before he was conceived in the womb. [ZECHARYAH 6:11-12; 3:8]

[22] And when the yamim (days) for their tohorah (purification) according to the Torah of Moshe Rabbeinu were completed, they brought him up to Yerushalayim to present him to Hashem [VAYIKRA 12:2-8]

[23] (just as it has been written in the Torat Hashem, KHOL BECHOR opening the RECHEM KADESH to Hashem [SHEMOS 13:2,12,15; BAMIDBAR 3:13]

[24] and to offer a korban according to the thing having been said in the Torat Hashem, SHTEI TORIM O SHNEI BENI YONAH (a pair of turtle doves or two young pigeons). [VAYIKRA 12:8]

[25] And--hinei--there was an ish in Yerushalayim whose shem was Shimon, a tzaddik, a chasid, awaiting the Nechamat Yisroel (Consolation of Israel), and the Ruach Hakodesh was upon him. [YESHAYAH 52:9]

[26] And it had been revealed to him by the Ruach Hakodesh that he was not to see mavet until he had seen Hashem's Rebbe Melech HaMoshiach.

[27] And Shimon came in the Ruach Hakodesh into the courts of the Beis HaMikdash; and when the horim (parents) brought in the yeled, Yehoshua, to do concerning him the required mitzvah of the Torah,

[28] then Shimon took him into his arms, saying, Baruch Hashem, and the following:

[29] And now, Adonoi, dismiss your eved in shalom, according to your dvar (word);

[30] because my eynayim have beheld the Yeshuat Elokeinu, [YESHAYAH 40:5; 52:10]

[31] which you prepared in the presence of kol haammim (all the peoples),

[32] an Ohr (Light) to give hisgalus (revelation) to the Nations and the kavod (glory) of your Am (people), Yisroel. [YESHAYAH 42:6; 49:6]

[33] And the Abba and Em of the yeled were amazed at the things being spoken about him.

[34] And Shimon said a bracha over them and said to Miryam his Em, Hinei--this one is destined for the michshol (stumbling) and tekumah (revival) of RABBIM [YESHAYAH 53:11-12] in Yisroel and for an Ot (Sign) that will be opposed (against which there will be mitnaggedim, opponents). [YESHAYAH 8:14; 53:3]

[35] and a cherev (sword) will pierce the neshamah of you yourself also so that the machshavot (thoughts) of many levavot (hearts) will be revealed.

[36] And there was a neviah (prophetess) named Chanah Bat-Pnuel, of the shevet (tribe) of

Asher. This isha (woman) was advanced in age, having lived with her baal (husband) sheva shanim (seven years) from her betulim (virginity),

[37] and then to the age of eighty-four she had lived as an almanah (widow) who was not departing from the Beis HaMikdash, serving yomam valailah (day and night) with tzomot (fastings) and tefillos.

[38] And at that very moment she came and stood nearby, exclaiming, Baruch Hashem. And she continued speaking about him to all the ones anticipating the Geulah (Redemption) of Yerushalayim. [YESHAYAH 40:2; 52:9]

[39] And when they had been shomer mitzvot and completed everything according to the Torat Hashem, they returned to the Galil and to their own shtetl of Natzeret.

[40] And the yeled continued growing and was given chozek (strength), being filled with chochmah (wisdom), and the Chen vChesed Hashem was upon him.

REBBE MELECH HAMOSHIACH JUST BEFORE HE REACHES THE AGE OF HIS RELIGIOUS MAJORITY IN THE BEIS AVI, THE BEIS HAMIKDASH

[41] And his horim (parents) used to make aliyah leregel (pilgrimage) to Yerushalayim shanah bshanah (year by year) for Chag HaPesach (the Feast of Pesach). [SHEMOS 23:15; DEVARIM 16:1-8]

[42] And when he became a bocher of twelve years of age, they made aliyah leregel (pilgrimage), as usual, according to the mitzvah and minhag of the Chag.

[43] And as they were returning, having fulfilled the prescribed number of yamim (days), the bocher Yehoshua stayed behind in Yerushalayim. And his horim (parents) did not have daas (knowledge) of this,

[44] but supposed him to be in the caravan, and went a day's journey. And they began looking for him among the krovim (relatives) and acquaintances.

[45] And, not having found him, they returned to Yerushalayim, looking for him.

[46] And it came about, that after 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 sheelot (kashes, questions).

[47] And all the ones listening to him were amazed at his binah (understanding) and at his teshuvot (answers).

[48] And when his horim (parents) saw him, they were astounded, and his Em (mother) said to him, Beni, why did you do thus to us? Hinei-- your abba and I were anxiously looking for you.

[49] And he said to them, Why is it that you were looking for me? Did you not have daas that I must be in the Beis Avi?

[50] And they did not have binah (understanding) of the dvar which he spoke to them.

[51] And he went down with them, and they came to Natzeret; and he continued in mishmaat (obedience) to his horim (parents). And his Em (mother) was treasuring all these things in her lev (heart).

[52] And Yehoshua kept increasing in chochmah VGADEL VATOV GAM IM HASHEM VGAM IM ANASHIM (and stature and favor with Hashem and men, SHMUEL ALEF 2:26).

PEREK GIMEL (CHAPTER THREE)

PLACING THE HISGALUS OF THE MOSHIACH AND HIS PRECURSOR IN THEIR HISTORICAL CONTEXT

In the shenat chamesh esreh (15th year) of the reign of Tiberius Caesar, while Pontius Pilate was governing Yehudah, when Herod [Antipas] was tetrarch of the Galil, and when Philip the brother

of Herod Antipas was tetrarch of Iturea and Trachonitis, and at the same time Lysanias was tetrarch of Abilene,

|2| and when, during the same historical period, Anan and Caiapha were Kohanim Gedolim, then it was that the dvar Hashem came to [*the kohen-navi*] Yochanan Ben-Zecharyah bamidbar (in the wilderness).

|3| And Yochanan went into all the surrounding region of the Yarden preaching a tevilah of teshuva for the selichat avon (forgiveness of sins),

|4| as it has been written in the sefer divrei YESHAYAH Hanavi, KOL KOREY BAMIDBAR (A voice of one shouting in the wilderness, YESHAYAH 40:3): Prepare the Derech Hashem (the Way of the L-rd). Make his paths straight!

|5| KOL GEY YINNASE VKHOL HAR VGIVAH YISHPALU (Every valley will be filled in and every mountain and hill will be leveled off), VHAYAH HEAKOV LEMISHOR VHARKHASIM LVIKAH (The crooked will be made straight, the rough paths made into smooth roads);

|6| VRAU CHOL BASAR ES YESHUAT ELOKEINU (And all basar will see the salvation of our G-d). [YESHAYAH 40:3-5; TEHILLIM 98:2; YESHAYAH 42:16; 52:10]

|7| Therefore, Yochanan was saying to the multitudes coming out to have the mikveh mayim's tevilah supervised by him, You banim of nachashim (sons of snakes), who warned you to flee from the charon af [Hashem] habah (the coming burning wrath of Hashem)?

|8| Therefore, produce pri 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. [YESHAYAH 51:2]

|9| And already the ax is laid at the shores haetzim (the root of the trees). Therefore, every etz not producing pri tov is cut down and is thrown into the Eish.

|10| And the multitudes were questioning him, saying, What then should we do?

|11| And in reply, Yochanan was saying to them, Let the one having two kaftans share with the one having none, and let the one having okhel (food) do likewise. [YESHAYAH 58:7; YECHEZKEL 18:7]

|12| Now came also mochesim (tax-collectors) to receive the tevilah of teshuva, and they said to him, Rabbi, what should we do?

|13| And Yochanan said to them, Collect nothing more than the amount having been commanded you.

|14| And chaiyalim (soldiers) as well were asking him, What should we do also? And Yochanan said to them, Extort kesef from no one, and let there be no lashon hora, and be satisfied with your loin (wages). [YECHEZKEL 23:1; VAYIKRA 19:11]

|15| As the Am [Berit] were filled with expectation, and all were wondering in their levavot (hearts) concerning Yochanan, whether perhaps he might be the Moshiach,

|16| Yochanan answered everyone, saying, I give you a tevilah with a mikveh mayim, but Hu HaBah (He Who Comes, Rebbe, Melech HaMoshiach) has more hechazak (strength) than me; I am not worthy to untie the strap of his sandals. He will give you a tevilah with the Ruach Hakodesh and with Eish.

|17| The winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his barn, but the MOTZ (chaff, TEHILLIM 1:4) he will burn up with an EISH LO TIKHBEH (fire not [ever] extinguished --YESHAYAH 66:24). [YESHAYAH 30:24; RUTH 3:2]

|18| Therefore, with many other dvarim Yochanan was exhorting them, preaching the Besuras HaGeulah to the Am [Berit].

|19| Now Herod the tetrarch, when he was reproved by Yochanan about Herodias, the wife of his

brother, and about all the reshaim (evil) which he did,
 [20] Herod added this above all: he locked up Yochanan in the beit hasohar (prison).
 [21] And it came about while all the Am [Berit] were receiving the tevilah, and when Yehoshua also had been given the tevilah and was davening, Shomayim was opened,
 [22] and the Ruach Hakodesh descended in demut gashmit as a yonah upon Rebbe, Melech HaMoshiach; and then came a bat kol out of Shomayim, saying, ATAH BNI AHUVI ASHER BCHA CHAFATSTI (You are my Son, the beloved one, with you I am well pleased. [BERESHIS 22:2; YESHAYAH 42:1; TEHILLIM 2:7])
 [23] And Yehoshua/Yeshua himself was about shaloshim shanah (thirty years old), at the beginning of his avodas kodesh ministry, being of (as it was being thought of Yosef) Eli,
 [24] ben Mattat, ben Levi, ben Malki, ben Yannai, ben Yosef,
 [25] ben Mattityahu, ben Amotz, ben Nachum, ben Chesli, ben Naggai,
 [26] ben Machat, ben Mattityahu, ben Shiml, ben Yosef, ben Yodah,
 [27] ben Yochanan, ben Reisha, ben Zerubavel, ben Shealtiel, ben Neri,
 [28] ben Malki, ben Addi, ben Kosam, ben Elmadan, ben Er
 [29] ben Yehoshua, ben Eliezer, ben Yorim, ben Mattat, ben Levi,
 [30] ben Shimon, ben Yehudah, ben Yosef, ben Yonam, ben Elyakim,
 [31] ben Malah, ben Manah, ben Mattatah, ben Natan, ben Dovid,
 [32] ben Yishai, ben Oved, ben Boaz, ben Salmon, ben Nachshon,
 [33] ben Amminadav, ben Admin, ben Arni, ben Chetzron, ben Peretz, ben Yehudah,
 [34] ben Yaakov, ben Yitzchak, ben Avraham, ben Terach, ben Nachor,
 [35] ben Serug, ben Reu, ben Peleg, ben Ever, ben Shelah,
 [36] ben Keinan, ben Arpachshad, ben Shem, ben Noach, ben Lemekh,
 [37] ben Metushelach, ben Chanoach, ben Yered, ben Mahalalel, ben Keinan,
 [38] ben Enosh, ben Shet, ben Adam, Zun foon Der Oybershter.

PEREK DALET (CHAPTER FOUR)

Now Rebbe Melech HaMoshiach, full of the Ruach Hakodesh, returned from the Yarden, and was being led by the Ruach Hakodesh bamidbar [YECHEZKEL 37:1]
 [2] where for ARBAIM YOM Rebbe, Melech HaMoshiach was undergoing nisayon by Hasatan. And he had no okhel in those yamim. And when the yamim had been completed, he was famished. [SHEMOS 34:28]
 [3] And Hasatan said to Rebbe Melech HaMoshiach, If you are the Zun foon Der Oybershter, command this even (stone) that it become lechem.
 [4] And Rebbe Melech HaMoshiach answered Hasatan, It has been written, LO AL HALECHEM LVADOH YCHE-YEH HAADAM, (Not by bread alone will man live. [DEVARIM 8:3])
 [5] And Hasatan led Rebbe Melech HaMoshiach up and showed him, in a moment of time, all the mamlechet (kingdoms) of the Olam Hazei;
 [6] and Hasatan said to Rebbe Melech HaMoshiach, To you I will give all this shilton (rule), this shlita (control), and their kavod, because it has been given to me; and to whomever I desire, I give it.
 [7] Therefore, if you will be KOREIA UMISHTACHAVEH (kneeling down and worship, ESTHER 3:5) before me, everything will be yours.
 [8] And in reply, Rebbe Melech HaMoshiach said to Hasatan, It has been written, ES HASHEM ELOKEICHA TIRAH VOTO TAAVOD (Es Hashem Elokeicha you shall fear and him alone you shall serve. DEVARIM 6:13)
 [9] And Hasatan led Rebbe Melech HaMoshiach to Yerushalayim and set him atop the pinnacle of the Beis HaMikdash, and said to him, If you are the Zun foon Der Oybershter, throw yourself

down from here;

[10] For it has been written, MALACHAV YTZAVVEH LACH (His angels he will command concerning you to protect you,

[11] and upon their hands they will lift you up, lest you strike your foot against a stone.

[TEHILLIM 91:11,12]

[12] And in reply, Rebbe Melech HaMoshiach said to Hasatan, It says, LO TENASSU ES HASHEM ELOKEICHEM, (Do not put to the test Hashem your G-d. [DEVARIM 6:16])

[13] And after Rebbe, Melech HaMoshiach completed all nisayonos, Hasatan went away from him until an opportune time.

[14] And in the gevurat HaRuach Hakodesh, Rebbe Melech HaMoshiach returned to the Galil. And a report went out throughout all the surrounding countryside about him.

[15] And Rebbe Melech HaMoshiach was saying shiurim in their shuls and eliciting a peledike response (reaction of marveling) from everyone.

[16] And he came to Natzeret, the shtetl of his guddal (being brought up) and he entered according to his minhag on Yom HaShabbos into the shul and was given an aliyah as the Baal Koreh.

[17] [After the Hagbah], Rebbe, Melech HaMoshiach was presented with the megillat sefer Yeshayah and having unrolled the megillah, Rebbe Melech HaMoshiach found the dvar where it had been written,

[18] RUACH ADONAI HASHEM ALAI YAAN MASHACH ADONAI OTI LEVASER ANAVIM SHELACHANI LIKRO LISHVUYIM DEROR, and to the blind PEKACH KOACH, VSHALACH RETZUTZIM CHAFSHIM, (The Spirit of the Sovereign L-rd is upon me because he anointed me to preach Besuras HaGeulah to the poor, he has sent me to preach to the captives release and to the blind the recovery of sight, to set the oppressed free [YESHAYAH 61:1-2; 58:6],

[19] LIKRO SHENAT RATZON LAHASHEM (To preach the year of Hashem's favor.) [YESHAYAH 61:1,2 TARGUM HA-SHIVIM; VAYIKRA 25:10; TEHILLIM 102:20, 103:6; YESHAYAH 42:7,49:8,9]

[20] And doing the glilah ceremony, he rolled up the megillah; and, having given it back to the shammash, he sat down [to teach]. And all the eyes in the shul were focused on him.

[21] And Rebbe Melech HaMoshiach began to speak to them, Hayom (today) this dvar of the Kitvei Hakodesh has been fulfilled in your hearing.

[22] And everyone was speaking well of him, and they were amazed at the divrei Chen (words of Grace) coming out of his mouth and they were saying, Can this be Yosef's ben?

[23] And Rebbe, Melech HaMoshiach said to them, Muz zain (no doubt) you will speak this mashal to me: Rofeh, heal yourself. Everything we heard that happened in Kfar-Nachum, do also here in your shtetl.

[24] But Rebbe, Melech HaMoshiach said, Omein, I say to you that no navi is welcome in his own shtetl, in his own eretz moledet (homeland).

[25] Omein, I tell you, there were many almanot in Yisroel in the yamim of Eliyahu HaNavi, when Shomayim was shut up for shalosh shanim and shishah chodashim (three years and six months), when a great famine occurred over all the land, [MELACHIM ALEF 17:1]

[26] And to not one of them was Eliyahu HaNavi sent except to Tzarfat of Tzidon to an isha, an almanah. [MELACHIM ALEF 17:8-16]

[27] And many metzoraim (lepers) were in Yisroel during the time of Elisha HaNavi, and not one of them was cleansed except Naaman the Syrian. [MELACHIM BAIS 5:1-14]

[28] And hearing these things, all in the shul were filled with kaas (anger).

[29] And they got up and drove Rebbe Melech HaMoshiach outside the shtetl; and they led him up to the top of the hill upon which the shtetl had been built, and they were intending to throw

him down. [BAMIDBAR 15:35]

[30] But having gone through the midst of them, Rebbe, Melech HaMoshiach was walking away.

[31] And Moshiach went down to Kfar-Nachum, a shtetl of the Galil. And he was saying them shiurim on the Shabbatot.

[32] And they were amazed at his torah, because Rebbe Melech HaMoshiach's dvar torah was with samchut (authority).

[33] And in the shul there was a man having a ruach hatameh (unclean spirit, shed, demon) and it let out a geshrai (scream).

[34] Ah, mah lanu vlach, Yehoshua/Yeshua of Natzeret? Did you come to destroy us? I have daas of who you are, HaKadosh of Hashem.

[35] And Rebbe Melech HaMoshiach rebuked him saying, Sha! Shekit! And come out of him! And right in front of them, when the shed threw him down, the ruach hatameh came out of him and did not do him any harm.

[36] And astonishment came upon everyone. And they were talking to one another saying, What is this dvar Torah, for with samchut (authority) and koach (power) he commands the ruchot hatemeiot (unclean spirits) and they come out!

[37] And a report was going out about him into every place of the surrounding region.

[38] And Rebbe, Melech HaMoshiach got up from the shul and entered into the bais of Shimon. And the chamot (mother-in-law, shviger) of Shimon was fever-stricken, and they asked him about her.

[39] And having stood over her, Rebbe Melech HaMoshiach rebuked the kaddachat (fever, DEVARIM 28:22) and it left her. And at once, having got up, she was functioning as their mesharetet (servant, keli kodesh, minister).

[40] And while the shemesh (sun) was setting, all who had cholim (sick persons), 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.

[41] And also shedim were coming out from many, shrieking a geshrai (scream) and crying out, You are HaZun foon Der Oybershter! And rebuking them, he was not allowing them to speak, because they had daas (knowledge) of his identity as Rebbe Melech HaMoshiach.

[42] And in the boker (morning), having gone forth, Rebbe Melech HaMoshiach went out to a desolate place. And the multitudes were seeking him, and when they got to him, they wanted to prevent his departure from them.

[43] But Rebbe Melech HaMoshiach said to them, It is necessary for me to preach the Malchut Hashem in the other shtetlach, because this is the tachlis (*raison detre*) for which I was sent.

[44] And Rebbe, Melech HaMoshiach was preaching in the shuls of Yehudah.

PEREK HE (CHAPTER FIVE)

Now it came about that while the multitude was listening to the dvar Hashem and pressing in upon Rebbe Melech HaMoshiach, he had been standing beside Lake Kinneret,

[2] and he saw two sirot (boats) having been beside the lake. But the daiyagim (fishermen) had left them and were cleaning the nets.

[3] And embarking into one of the sirot (boats), which was Shimon's, Rebbe Melech HaMoshiach asked Shimon to put out from the land a little; and having sat down, from the sirah (boat) to the multitudes Rebbe Melech HaMoshiach was saying shiurim.

[4] And when he stopped speaking, Rebbe, Melech HaMoshiach said to Shimon, Put out into the deep (water) and let down your nets for a catch.

[5] And in reply, Shimon said, Adoni, throughout the whole lailah we have labored and caught nothing. But on account of your dvar I will let down the nets.

[6] And having done this, they enclosed asach (a lot of) dagim, and their nets were being torn.

[7] And they signaled for their shuttafim (partners) in the other sirah (boat) to come and help them. And they came and they filled both sirot (boats) so much that they began to sink.

[8] And having seen this, Shimon Kefa fell down before Rebbe Melech HaMoshiach, saying, Depart from me, Adoni, for an ish choteh (sinful man) am I. [BERESHIS 18:27; IYOV 42:6; YESHAYAH 6:5]

[9] For astonishment seized Shimon Kefa and all the ones with him on account of the catch of dagim which they took;

[10] and likewise also Yaakov and Yochanan the banim of Zavdai, who were business shuttafim (partners) with Shimon. And Rebbe Melech HaMoshiach said to Shimon, Do not be afraid. From now on you will catch bnei Adam.

[11] And having left behind the sirot (boats) on the shore, they forsook all, and followed him [as talmidim].

[12] And it came about, while he was in one of the shtetlach --hinei!--there was an ish metzorah full of leprosy. And having seen Rebbe Melech HaMoshiach, and having fallen on his face, he begged him saying, Adoni, if you are willing, you are able to make me tahor (clean).

[13] And having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And, ofen ort (immediately), the leprosy departed from him.

[14] And Rebbe, Melech HaMoshiach gave orders to him to tell no one, but go and show yourself to the kohen and make a korban for your tohorah (purification) as Moshe Rabbeinu gave mitzvah; do this for an edut (solemn testimony) to them. [VAYIKRA 14:2-32]

[15] But the man was spreading even more the dvar about Rebbe, Melech HaMoshiach, and many multitudes were assembling to listen and to receive refuah (healing) from their machlot (illnesses).

[16] But Rebbe, Melech HaMoshiach was withdrawing in hitbodedut (seclusion, aloneness with G-d) into the wilderness places and was davening.

[17] And it came about, on one of the yamim when he was teaching Torah, that the Perushim and Sofrim had come from every shtetl of the Galil and Yehudah and Yerushalayim and were sitting by. And the power of Hashem was with Rebbe Melech HaMoshiach to bring refuah (healing).

[18] And-- hinei!--anashim were carrying on a mat a man who had been paralyzed, and they were seeking to carry in the paralytic and to place him before Rebbe Melech HaMoshiach.

[19] And not having found by what way they might carry him, because of the multitude, and having gone up onto the roof, they let the man down with the mat through the tiles so that he was right in the center in front of Rebbe Melech HaMoshiach.

[20] And having seen their emunah, Rebbe Melech HaMoshiach said, Ben Adam, your chattaim (sins) have received selicha (forgiveness).

[21] And the Sofrim began to raise kashes (questions), and also the Perushim, saying, Who is this who is speaking Chillul Hashem gidduf (blasphemy)? Who is able to grant selicha to chattaim but Hashem alone?[YESHAYAH 43:25]

[22] But Rebbe Melech HaMoshiach having had daas of their machshavot (thoughts), said to them in reply, Why are you reasoning in your levavot?

[23] Which is easier: to say, Your chattaim have been granted selicha, or to say, Get up and walk?

[24] But in order that you may have daas that the Ben HaAdam [Moshiach, DANIEL 7:13] has samchut (authority) on haAretz to grant selicha to chattaim, 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.

[25] And at once the man arose in front of them, picked up the mat upon which he was lying, and departed to his bais, shouting, Baruch Hashem!

[26] And astonishment seized everyone, and they were shouting Baruch Hashem! And they were

filled with yirat Shomayim, saying, Hayom (Today) our eyes have beheld niflaot (wonders)!

[27] And after these things Rebbe Melech HaMoshiach went out and saw a moches (tax collector) named Levi [Mattityahu] sitting in the tax office, and he said to him, Follow me.

[28] And having forsaken all and having got up, Levi was following Rebbe Melech HaMoshiach.

[29] And Levi arranged a large seudah in his bais for Rebbe Melech HaMoshiach, and there was a great number of mochesim and others who were with them, reclining at tish.

[30] And the Perushim and their Sofrim were murmuring against Rebbe Melech HaMoshiach's talmidim, saying, Why with the mochesim and choteim are you eating and drinking?

[31] And in reply, Rebbe Melech HaMoshiach said to them, It is not the bariim (healthy ones) who have need of a rofeh (physician), but the cholim (sick persons);

[32] I have not come to call the tzaddikim but choteim (sinners) to teshuva (repentance).

[33] But they said to Rebbe, Melech HaMoshiach, Yochanan's talmidim undergo tzomot (fasts) often and offer tefillos; likewise also the ones of the Perushim; but your talmidim eat and drink.

[34] But Rebbe Melech HaMoshiach said to them, You are not able to make the Bnei haChuppah undergo tzomot while the Chosson is with them, are you?

[35] But yamim will come when the Chosson is taken away from them; then, in those yamim, they will undergo tzomot.

[36] Now Rebbe, Melech HaMoshiach was telling also a mashal to them: No one tears a piece from a new garment, and sews it as a patch on an old garment. Otherwise, both the new will be torn, and the patch from the new will not match the old.

[37] And no one puts yayin chadash (new wine) into old wineskins; otherwise, the new wine will burst the wineskins, it will be spilled, and the wineskins will be destroyed.

[38] Rather, yayin chadash must be put into new wineskins.

[39] And no one having drunk the old desires the chadash (new), for he says, The alter (old) is besere (better).

PEREK VAV (CHAPTER SIX)

And it came about on Shabbos that Rebbe HaMoshiach is passing through grain fields, and his talmidim were plucking and eating the heads of grain and rubbing them in their hands.

[DEVARIM 23:25]

[2] Now some of the Perushim said, Why are you doing what is assur (impermissible) on Shabbos?

[3] And in reply, Rebbe Melech HaMoshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry, [SHMUEL ALEF 21:6]

[4] how he entered into the Beit Hashem and took the Lechem HaPanim (the Bread of the Presence), and he ate and gave to the ones with him, which is mutar (permissible) to eat only by the kohanim? [VAYIKRA 24:5,9]

[5] And he was saying to them, The Ben HaAdam [Moshiach, DANIEL 7:13-14] is Adon HaShabbos.

[6] And it came about on another Shabbos that Rebbe, Melech HaMoshiach entered into the shul and taught Torah. And there was a man there also whose right hand was withered.

[7] Now the Sofrim and Perushim were watching Rebbe, Melech HaMoshiach to see if he brings refuah on Shabbos, in order that they might find something to accuse him.

[8] But Rebbe Melech HaMoshiach knew their machshavot (thoughts), and said to the man having the withered hand, Rise and stand in the midst. And the man got up and stood.

[9] And Rebbe Melech HaMoshiach said to them, I ask you whether it is mutar (permissible) on Shabbos to do hatov or to do harah, to save nefesh or destroy it?

|10| And having looked around at all of them, Rebbe Melech HaMoshiach said to the man, Stretch out your hand. And he did. And his hand was restored.

|11| But they (the Sofrim and the Perushim) were filled with kaas (anger), and they were discussing with one another what they might do to him.

|12| Now it came about in those yamim that Rebbe Melech HaMoshiach went forth to the mountain to daven, and he was spending the whole night b'tefillah to Hashem.

|13| And when boker came, Rebbe Melech HaMoshiach summoned his talmidim, and chose from them Shneym Asar (Twelve), whom he also named Shlichim:

|14| Shimon, whom also he called Kefa, and Andrew his brother, and Yaakov and Yochanan and Philippos and Bar-Talmai,

|15| and Mattityahu and Toma and Yaakov Ben-Chalfai, and Shimon, the one being called the Zealot,

|16| and Yehudah Ben-Yaakov, and Yehudah from Kriot, who became the boged (traitor, betrayer) of Rebbe, Melech HaMoshiach.

|17| And having come down with them, he stood on a level place, and a great multitude of his talmidim, and a great multitude of the Am Berit (People of the Covenant) from all Yehudah and Yerushalayim and the coastal region of Tzor and Tzidon,

|18| came to hear him and to receive refuah (healing) from their machlot (illnesses), and the ones being troubled by ruchot hatemeiot (unclean spirits, shedim) were given refuah,

|19| and all were seeking to touch Rebbe, Melech HaMoshiach because koach (power) was going out from him, and he was giving refuah to everyone.

|20| And lifting up his eyes to look at his talmidim, Rebbe Melech HaMoshiach said, Ashrey are the the aniyim (poor), for yours is the Malchut Hashem.

|21| Ashrey are the ones hungering now, for you will eat your fill. Ashrey are the ones weeping now, for you will laugh [YESHAYAH 55:1,2; 61:2,3].

|22| Ashrey are you when Bnei Adam have sinas chinam (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 Ben HaAdam [Moshiach, DANIEL 7:13-14].

|23| Have simcha in that day and leap for chedvah (rejoicing), for--hinei--your sachar (reward) is gadol in Shomayim. According to the same things their Avot were doing to the Neviim.

|24| But oy to you, you ashirim, for you have already received in full your nechamah (comfort).

|25| Oy to you, the ones having been well fed now, for you will hunger. Oy, the ones laughing now, for you will mourn and weep. [YESHAYAH 65:13; MISHLE 14:13]

|26| Woe when all Bnei Adam speak well of you. For according to the same things were their Avot doing to the neviei hasheker (false prophets).

|27| But to you I say, to the ones listening, show ahavah to your oyvim (enemies), do mitzvahs for the ones with sinas chinom for you,

|28| Say a bracha for the ones cursing you, daven for the ones mistreating you.

|29| To the one hitting you on the cheek, offer also the other, and from the one taking away your kaftan (coat), also the tunic and gartel do not withhold.

|30| To everyone asking you, give tzedakah; and from the one taking away your things, do not demand them back. [DEVARIM 15:7,8; MISHLE 21:26]

|31| And just as you want that Bnei Adam may do to you, do to them similarly.

|32| And if you show ahavah to the ones showing ahavah to you, what kind of shvakh (commendation) to you is that? For even the choteim (sinners) show ahavah to the ones showing ahavah to them.

|33| For even if you do mitzvahs for the ones doing mitzvahs for you, what kind of shvakh to you is that?

|34| And if you lend to those from whom you hope to receive, what kind of shvakh to you is that?

Even choteim lend to choteim, that they receive in return the same amount.

[35] But show ahavah to your oyvim and do mitzvahs and Gemilut Chasadim, expecting nothing in return. And your sachar will be rav. And you will be bnei Elyon (sons of the Most High), because he is kind to anashim raim and those without hodayah (thanksgiving).

[36] Be anashim of rachamanut (compassion) just as also your Elokim HaAv is merciful.

[TEHILLIM 103:8]

[37] Judge not, lest you be judged. And do not condemn, and by no means may you be condemned. If you pardon with mechila (forgiveness), you will be pardoned with selicha (forgiveness).

[38] Give, and it will be given to you. A good measure, having been pressed down and having been shaken, overflowing, will be put into your kheyk (lap). For by what measure you measure it will be measured in return to you. [TEHILLIM 79:12; YESHAYAH 65:6,7]

[39] Now Rebbe Melech HaMoshiach told also a mashal to them. Surely an ivver (blind man) is not able to guide an ivver, is he? Will not both fall into a pit?

[40] A talmid is not above his moreh (teacher). But everyone, having been fully trained, will be like his moreh (teacher).

[41] And why do you see the speck in the eye of your ach, but the log in your own eye you do not notice?

[42] How are you able to say to your ach, Ach, let me remove the speck in your eye, while you yourself are not seeing the log in your own eye? Tzevua, remove first the log from your eye, and then you will see clearly to take out the speck in the eye of your ach.

[43] For there is no etz tov producing pri rah, nor again an etz rah producing pri tov.

[44] For each etz by its own pri will be known. For not from thorns do they gather figs nor from a thorn bush do they pick grapes.

[45] The ish tov from the good storehouse of the lev (heart) produces tov, and the ish rah out of the evil storehouse produces rah. For from the abundance of the lev the peh (mouth) speaks.

[46] And why do you call me, Adoni, and yet you do not do what I say?

[47] Everyone coming to me and hearing my divrei Torah and putting them into practice, I will show you to whom he is likened.

[48] He is likened to the man building a bais (house) who dug and went down deep and laid a yesod (foundation) upon the av sela (bed rock). And a flood having come, the river struck against that bais, and the flood was not strong enough to shake it, because its binnuy (construction) was firm.

[49] Now the one having heard [Rebbe Melech HaMoshiach's divrei Torah], and not having put them into practice, is like a man having built a bais (house) upon the ground without a yesod (foundation), which the river struck against, and ofen ort (immediately) the bais collapsed, and gadol (great) was the churban of that bais.

PEREK ZAYIN (CHAPTER SEVEN)

When he completed all his divrei Torah in the oznei haAm (ears of the people), Rebbe, Melech HaMoshiach entered into Kfar-Nachum.

[2] Now a certain eved of a centurion (an eved dear to him) was having a machla (illness) and was near mavet.

[3] And having had daas of Rebbe Melech HaMoshiach, the centurion sent to him Zekenim (Elders) of the Yehudim, asking him to come and to give refuah to his eved.

[4] And when they had come to Rebbe Melech HaMoshiach, they were earnestly entreating him, saying, He is a worthy man that you grant this for him.

[5] For he is one of the hasidei ummot haOlam who loves our Jewish people and he built for us

our shul.

[6] And Rebbe Melech HaMoshiach was starting out on his way with them; and when he was already not far from the bais, the centurion sent beloved reim (friends), saying to him, Adoni, do not trouble yourself further, for I am not worthy for you to come under my roof;

[7] Therefore, I did not consider myself worthy to come to you. But just say the dvar, and my eved will receive refuah. [TEHILLIM 107:20]

[8] For I too am a man placed under the yad memshalah (the hand governing authority), having chaiyalim (soldiers) under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my eved, Do this, and he does it.

[9] And having heard these things, Rebbe Melech HaMoshiach was mispoyel (deeply impressed) at him, and, having turned to the multitude following him, he said, I say to you, nowhere even in Yisroel have I found such great emunah.

[10] And when the ones having been sent returned to the bais, they found the eved being shalem bguf (healthy).

[11] And it came about on the next day that Rebbe Melech HaMoshiach proceeded to a shtetl called Naim, and his talmidim were traveling along with him as well as a great company of people.

REBBE, MELECH HAMOSHIACH BREAKS UP A JEWISH LEVAYAH (FUNERAL)

[12] Now as Rebbe Melech HaMoshiach approached the shaar of the shtetl--hinei!--an ish met (dead man) was being carried out for kevarah (burial); he was the ben yachid (only son) of his Em, and she was an almanah (widow), and a considerable crowd from the shtetl was with her.

[13] And when Rebbe, Melech HaMoshiach Adoneinu saw her, he had rachmei shomayim (heavenly compassion) over her and said, Do not weep.

[14] And having approached, he touched the aron met (coffin); and the bearers stood still, and he said, Bocher, to you I say, get up.

[15] And the niftar (deceased person) sat up and he began to speak, and Rebbe Melech HaMoshiach gave him to his Em (mother).

[16] And everyone was filled with yirat Shomayim and they were shouting, Baruch Hashem! And they were saying, A navi gadol (great prophet) is among us, and Hashem has visited his people.

[17] And this report about him went out into all Yehudah and into all the surrounding countryside.

[18] And Yochanan's talmidim reported to him about all these things. And when he had summoned a certain two of his talmidim, Yochanan

[19] sent them to Rebbe, Melech HaMoshiach Adoneinu, saying, Are you Hu HaBah [Moshiach] or should we be looking for another?

[20] And when the men had come to him, they said, Yochanan of the tevilah of teshuva sent us to you, saying, Are you Hu HaBah [Moshiach] or should we be looking for another?

[21] At genoi (precisely) that time, Rebbe, Melech HaMoshiach gave refuah to many with machlot (illnesses) and afflictions and ruchot raot (evil spirits) and to many ivverim (blind persons) he granted sight.

[22] And in reply he said to them, Go and tell Yochanan what you have seen [as edei reiyah, eyewitnesses]. IVRIM TIRENAH, pisechim (lame persons) walk, the metzorim (lepers) are cleansed, and chereshim (deaf persons) hear, the mesim are restored to life, ANIYIM (poor) have the Besuras HaGeulah preached to them. [YESHAYAH 29:18,19; 35:5,6; 61:1,2]

[23] And ashrey (happy) is whoever does not find a michshol (stumbling block, obstacle, YESHAYAH 57:14) in me [as Rebbe Melech HaMoshiach].

[24] And when the messengers of Yochanan had departed, he began to say to the multitudes

about Yochanan, What did you go out bamidbar (in the wilderness) to see? A reed shaken by the wind?

[25] But what did you go out to see? A man dressed in a dandy's soft clothing?--Hinei--the ones with glorious apparel are living in luxury as courtiers in the palaces.

[26] But what did you go out to see? A navi? Ken, I say to you, and one more than a navi.

[27] This one is he about whom it has been written,--HINENI SHOLEIACH MALAKHI (Behold, I send my messenger before your face, who will prepare your derech in front of you [MALACHI 3:1])

[28] I say to you, among those born of isha there is no one greater than Yochanan, yet he who is least in the Malchut Hashem is greater than he.

[29] (And when kol haAm [all the People] and the mochesim [tax-collectors] heard this, they acknowledged the Tzidkat Hashem [Righteousness of G-d], having been submitted to the tevilah of teshuva of Yochanan.

[30] But the Perushim and the Baalei HaTorah rejected the tachlis [purpose] of Hashem for their lives, refusing the tevilah of teshuva of Yochanan.)

[31] Therefore, to what will I compare the people of hador hazeh (this generation) and what are they like?

[32] They are like yeladim sitting in the marketplace and calling out to one another; and they say, We played the chalil (flute) for you and you did not dance; we sang a kina (lament, funeral dirge) and you did not weep.

[33] For Yochanan of the tevilah of teshuva has come not eating lechem nor drinking yayin, and you say, He has a shed (demon)!

[34] The Ben HaAdam [Moshiach, DANIEL 7:13-14] has come eating and drinking, and you say, Hinei! A man who is a zolel (glutton) and a shikkor (drunkard), a rea (friend) of mochesim and choteim.

[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--hinei--an isha (woman) was in the shtetl, an isha chotet (a woman of sin), and, when she had daas that Rebbe, Melech HaMoshiach reclines at tish in the bais of the Parush, she brought an alabaster flask of costly perfume.

[38] She stood behind him, and then she began weeping at his feet, and with her tears she began to wash the feet of Rebbe, Melech HaMoshiach and she was drying them with her hair, and she was kissing his feet and was anointing them with perfume.

[39] But when the Parush who had invited Rebbe, Melech HaMoshiach saw this, he said to himself, If this one were a navi, he would have had daas who and what sort of isha is touching him, because she is an isha chotet (woman of sin).

[40] And in reply, Rebbe Melech HaMoshiach said to him, Shimon, I have something to say to you. And the Parush said, Speak, Rabbi.

[41] Two persons were debtors to a certain creditor; the one was owing a choiv (debt) of chamesh meot (five hundred) denarii and the other a choiv (debt) of chamishim (fifty).

[42] Not being able to repay, the creditor graciously forgave both debts. Therefore which of them will have more ahavah for him?

[43] In reply, Shimon said, I suppose the one whom the creditor forgave more. And Rebbe Melech HaMoshiach said to him, Your judgment is gantze nachon (entirely correct).

[44] And having turned to the isha, Rebbe, Melech HaMoshiach said to Shimon, Do you see this isha? I entered your bais, you did not give me mayim for my feet, but she has washed my feet with her tears, and wiped them with the hairs of her rosh. [BERESHIS 18:4; SHOFETIM 19:21]

[45] You did not give me neshikah (kiss), but she, from the time I entered, did not stop kissing

my feet.

|46| With oil my rosh (head) you did not anoint. But she with perfume anointed my feet.

[TEHILLIM 23:5; KOHELET 9:8]

|47| Oib azoi (consequently), I say to you, her chattaim, which are many, have been granted selicha (forgiven), for with rabbah ahavah she loved. But he who is mekabel selicha (accepting forgiveness) only a little, has ahavah only a little.

|48| And he said to her, Your averos have been granted selicha.

|49| And the ones reclining at tish with Rebbe Melech HaMoshiach began to say to themselves, Who is this who even grants selicha to averos?

|50| And Rebbe Melech HaMoshiach said to the isha, Your emunah has gained you Yeshuat Elokeinu. L'chi L'shalom. (Go in shalom!)

PEREK HET (CHAPTER EIGHT)

And it came about afterwards that he was traveling through every shtetl and village preaching and proclaiming the Besuras HaGeulah of the Malchut Hashem; and the Shneym Asar were with Rebbe Melech HaMoshiach.

|2| And there were some nashim who had received refuah from ruchot raot and 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 were coming together and the ones in every shtetl were making their derech to him, Rebbe, Melech HaMoshiach spoke by way of a mashal:

|5| The one sowing went out to sow his seed; and as he sows, some [seeds] fell beside the road; and it was trampled upon, and the birds of the air devoured it.

|6| And other seed fell upon the rock, and as soon as it grew up, it dried up because it has no moisture.

|7| And other seed fell among the thorns, and the thorns grew up with it and choked it.

|8| And other seed fell in the adamah tova (good ground) and, having grown up, produced pri a hundredfold. As Rebbe, Melech HaMoshiach said these things, he was calling out, The one having oznayim (ears) to hear, let him hear.

|9| Now Rebbe Melech HaMoshiach's talmidim began questioning him as to what this mashal might be.

|10| And he said, To you it has been granted to have daas of the razei Malchut Hashem (mysteries of the Kingdom of G-d), but to the others I speak in mashalim, in order that YIRU they may not see and VSHIMU they may not have binah. [YESHAYAH 6:9]

|11| Now the mashal is this: The seed is the dvar Hashem.

|12| The ones beside the road are the ones having heard, then Hasatan comes and takes away the dvar Hashem from their levavot, so that they may not have emunah (faith) and come to Yeshuat Elokeinu.

|13| Now the ones upon the rock are those who when they hear, with simcha they receive the dvar; and these have no shoresh (root). They have emunah for a while, but in time of nisayon (trial, temptation), they become shmad and they fall away.

|14| Now the seed which fell among thorns, these are the ones who have heard, and as they go on their derech, they are choked by the deagot (worries, anxieties) and osher (riches) and taanugot (pleasures) of the Olam Hazeh and they bring no pri to maturity.

|15| Now the one in the adamah tova (good ground), these are those who have heard the dvar Hashem with a lev (heart) tov and yashir (straight), and retain the dvar Hashem and bear pri with

zitzfleisch (patience).

|16| Now no one having lit a menorah covers it with a jar or places it under a bed; but he places the menorah on the shulchan, in order that the ones entering may see the ohr (light).

|17| For nothing is nistar (hidden) which will not become nikar (evident), nor anything hidden which shall not be made known and come to ohr (light).

|18| Therefore, be shomer how you listen, for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him.

|19| And the Em of Rebbe, Melech HaMoshiach and his achim came to him, and they were not able to get to him because of the multitude.

|20| And it was announced to him, Your Em (mother) and your achim have been standing outside waiting to see you.

|21| But in reply, Rebbe Melech HaMoshiach said to them, My Em and my achim are these: the ones who are shomei dvar Hashem (hearers of the word of Hashem) and also shomrei dvar Hashem (keepers guarding/doing the word of Hashem).

|22| Now it came about on one of those yamim (days) when he and his talmidim embarked into a sirah (boat) that Rebbe, Melech HaMoshiach said to them, Let us go over to the other side of the lake. And they launched out.

|23| But as they were sailing, he fell asleep; and a driving storm of wind descended upon the lake, and they began to be swamped and began to be in a situation of pikuach nefesh (saving an endangered life).

|24| And they came and woke him up, saying, Adoneinu, Adoneinu, we are perishing! And having been awakened, Rebbe Melech HaMoshiach rebuked the wind and the rough waves, and the storm ceased. And all became calm. [TEHILLIM 107:29]

|25| And Moshiach said to them, Where is your emunah? And they were fearful and amazed, saying to one another, Who then is this, that he commands even the winds and the sea and they obey him? [MISHLE 30:4]

|26| And they sailed down to the country of the Gerasenes, which is opposite the Galil.

|27| And as Rebbe Melech HaMoshiach disembarked upon the shore, he was met from the town by a certain ish possessed by shedim; and the ish had not worn clothing for a long time and was not living in a bais but among the kevarim (graves).

|28| And having seen Rebbe Melech HaMoshiach and having cried out, he fell down before him and said in a kol gadol (loud voice), Mah li ulchah, Yehoshua/Yeshua Ben El Elyon? (What to me and to you, Yehoshua/Yeshua Son of the Most High G-d?) I beg you, do not torment me.

|29| For Rebbe Melech HaMoshiach had been commanding the ruach hatumah (unclean spirit, shed) to come out of the ish. For many times it had seized him; and he was restrained with chains and imprisoned by shackles and, breaking apart the bonds, he was being driven by the shed into the wilderness places.

|30| And Rebbe Melech HaMoshiach questioned him, What is your name? And he said, Legion. For many shedim had entered him.

|31| And the shedim were entreating Rebbe Melech HaMoshiach, lest he might command them to depart into the abyss.

|32| Now there was a herd of many chazirim feeding there on the mountain. And the shedim begged him that he might permit them to enter into those chazirim. And Rebbe Melech HaMoshiach permitted the shedim.

|33| And the shedim came out from the ish, and entered the chazirim, and the herd of chazirim rushed down the bank into the lake, and were drowned.

|34| And when the herdsman saw what had happened, they fled and reported it in the town and on the farms.

|35| And the people went out to see what had happened; and they came to him and found the ish

from whom the shedim had gone out, and the ish was clothed and in his right mind, sitting at the feet of Rebbe, Melech HaMoshiach; and they were afraid.

[36] And the edei reiyah (eyewitnesses) reported to the people how the one possessed with shedim was given refuah.

[37] And all the multitude of the surrounding country of the Gerasenes asked Rebbe Melech HaMoshiach to depart from them; because they were being filled with pachad gadol (great fear). So he embarked into a sirah (boat) and returned.

[38] And the ish from whom the shedim had gone out was begging Rebbe Melech HaMoshiach that he might accompany him. But Rebbe Melech HaMoshiach sent him away, saying, Return

[39] to your bais and tell what great things G-d has done for you. And the man went away, preaching throughout the whole town, what great things Rebbe Melech HaMoshiach had done for him.

[40] Now Moshiach returns, and the multitude gave him kabbalat panim (welcome), for they had all been expecting him.

[41] And--hinei!--there came an ish named Yair 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;

[42] for he had a bat yachidah (only daughter) about twelve years in age, and she was dying. But as Rebbe, Melech HaMoshiach went, the multitudes were pressing around him,

[43] and an isha having a flow of dahm for twelve years, and who had spent all she had on rofim (physicians) but could not receive refuah from anyone, [VAYIKRA 15:25-30]

[44] approached Rebbe, Melech HaMoshiach from behind, and she touched the tzitzit of his garment; and ofen ort (immediately) the flow of her dahm stopped.

[45] And Rebbe Melech HaMoshiach said, Who is the one who touched me? And while everyone was denying it, Kefa said, Adoneinu, the multitudes surround you and are pressing against you.

[46] But Rebbe Melech HaMoshiach said, Someone did touch me, for I had daas that koach (power) had gone out from me.

[47] And when the isha saw that she had not escaped notice, she came trembling and fell down before Rebbe Melech HaMoshiach, and declared before the people the reason she touched him, and how ofen ort (immediately) she received refuah.

[48] And Rebbe Melech HaMoshiach said to her, Biti (my daughter), your emunah brought your refuah. L'chi l'shalom (Go in shalom).

[49] While he was still speaking, someone comes from the bais (house) of the Rosh Beit HaKnesset [Yair], saying, Your bat has died. Do not cause a shtet (bother) for the rabbi.

[50] But when Rebbe Melech HaMoshiach heard this, he answered him, Do not be afraid; only have emunah, and she will receive refuah.

[51] And having come to the bais, Rebbe Melech HaMoshiach did not permit anyone to enter with him, except Kefa and Yochanan and Yaakov, and the yaldah's Abba and Em.

[52] And all were weeping and mourning for her; but Rebbe Melech HaMoshiach said, Stop weeping, for she has not died, but is sleeping.

[53] And they were making leitzonus (fun) of him, having had daas that she was a nifteret (a deceased person).

[54] But Rebbe Melech HaMoshiach took her by the hand and called out, saying, Yaldah, get up!

[55] And her ruach returned, and she got up ofen ort (immediately); and Rebbe Melech HaMoshiach gave orders that something be given to her to eat.

[56] And her horim (parents) were amazed; but Rebbe Melech HaMoshiach instructed them to tell no one what had happened.

PEREK TET (CHAPTER NINE)

And having called together the Shneym Asar, Rebbe Melech HaMoshiach gave to them koach (power) and samchut (authority) over all the shedim and to give refuah (healing) to their illnesses.

|2| Rebbe Melech HaMoshiach sent them out as his Shlichim to preach the Malchut Hashem and to give refuah to the cholim (sick persons),

|3| And Rebbe Melech HaMoshiach said to them, Take nothing for the journey, neither walking stick nor a schnorrer's (beggar's) sack nor lechem nor kesef, nor an extra kaftan.

|4| And into whatever bais you may enter, remain there, and from there go out.

|5| And as many as do not receive you, going out from that shtetl, shake off the dust from your feet for an edut against them.

|6| And they departed and were itinerating throughout the shtetlach, preaching the Besuras HaGeulah and healing everywhere.

|7| Now Herod the Tetrarch heard all the things happening and he was perplexed because it was said by some that Yochanan had experienced his Techiyah from HaMesim and come back,

|8| by some also that Eliyahu Hanavi had appeared, but by others that some navi of the ancients arose.

|9| But Herod said, Yochanan I beheaded. Who then is this about whom I hear such things? And he was seeking to see him.

|10| And having returned, Rebbe Melech HaMoshiach's Shlichim told him what things they did. And having taken them for a yechidus, Rebbe Melech HaMoshiach withdrew to a shtetl being called Beth-Tzaidah.

|11| But the multitudes, having realized this, followed him. And having given them a kabbalat panim (welcome), Rebbe Melech HaMoshiach was speaking to them about the Malchut Hashem, and to the ones having need of it, Rebbe Melech HaMoshiach was giving refuah.

|12| Now the day began to decline. And having approached, the Shneym Asar said to Rebbe Melech HaMoshiach, Send away the multitude, so that having gone into the surrounding shtetlach and farms, they may find lodging and may find provisions, for here we are in a desolate place.

|13| And Rebbe Melech HaMoshiach said to them, You give them [something] to eat. But they said, There are not to us more than chamesh kikrot (loaves) and dagim, shenayim, unless we go and buy for all this people okhel (food).

|14| For there were about chamesh elafim anashim (five thousand). But Rebbe Melech HaMoshiach said to his talmidim, Have them recline [as at a farbrengen (inspirational gathering)], chamishim (fifty) in a group. [TEHILLIM 23:2]

|15| And Rebbe Melech HaMoshiach's talmidim did so, and all reclined [as at tish].

|16| And having taken the chamesh kikrot and the shnei hadagim, and having looked up to Shomayim, Rebbe Melech HaMoshiach said a bracha over them, and offered the betziat halechem, and was giving to the talmidim to set before the multitude.

|17| And they ate and all were satisfied, and they picked up shirayim (Rebbe's remainders), shneym asar baskets full.

|18| And it came about while Rebbe Melech HaMoshiach was davening alone, with only his talmidim with him, he questioned them, saying, Whom do the multitudes declare me to be?

|19| And in reply they said, Yochanan of the tevilah of teshuva, but others, Eliyahu Hanavi, and others, that a certain navi of the ancients has come back to life.

|20| And Rebbe Melech HaMoshiach said to them, And you, who do you declare me to be? And in reply, Kefa said, The Rebbe, Melech HaMoshiach of Hashem.

|21| And having warned them, he gave orders to tell no one this,

|22| saying, It is necessary for the Ben HaAdam [Moshiach, DANIEL 7:13-14] to suffer much and to be rejected by the Ziknei HaAm (the Elders of the People) and Rashei Hakohanim and

Sofrim and to be killed, and after his histalkus (passing), on the Yom HaShelishi to undergo the Techiyas HaMoshiach.

[23] And Rebbe Melech HaMoshiach was saying to all, If anyone wishes to come after me, let him deny himself and lift up his etz shel hakarav atzmo (tree of self-sacrifice) yom yom (daily) and let him follow me.

[24] For whoever wishes to save his nefesh will lose it. But whoever loses his nefesh on account of me (Rebbe, Melech HaMoshiach), this one will save it.

[25] For what is the revach (profit) to a ben Adam who has gained the whole of the Olam Hazeh, but has lost his own self, forfeited his neshamah?

[26] For whoever has bushah (shame) toward me and my dvarim, this one the Ben HaAdam (Moshiach, DANIEL 7:13-14) will be ashamed of, when Moshiach comes in his Kavod and the Kavod of HaAv of him and of the malachim hakedoshim (holy angels).

[27] But I say to you, Omein, there are some standing here who will by no means taste mavet until they see the Malchut Hashem.

[28] And it came to pass, about a week after these divrei Moshiach, that when he had taken Kefa and Yochanan and Yaakov, Rebbe Melech HaMoshiach went up to the har (mountain) to daven.

[29] And it came about that while Rebbe Melech HaMoshiach davens, the appearance of his face became different and his kaftan and all his clothing became dazzling white.

[30] And--hinei--two men were conversing with Rebbe Melech HaMoshiach, and these two men were Moshe Rabbeinu and Eliyahu HaNavi,

[31] who appeared in kavod and were speaking of Moshiach's Litziat ("Going Out") Exodus, which he was about to fulfill in Yerushalayim.

[32] But Kefa and the ones with him had been weighed down with sleep. And having awakened fully, they saw the kavod of Rebbe Melech HaMoshiach and the two men, the ones having stood with Rebbe Melech HaMoshiach.

[33] And it came about, just as the men departed from Rebbe Melech HaMoshiach, Kefa said, Adoni, it is good for us to be here; let us make shalosh succot, one for you and one for Moshe Rabbeinu and one for Eliyahu HaNavi. (Kefa did not know what he was saying.)

[34] And while Kefa was saying these things, an anan (cloud) came and was overshadowing them, and while they entered into the anan they were afraid.

[35] And a bat kol came from the anan (cloud), saying ZEH BENI BECHIRI, ELAV TISHMAUN (This is my Son the Chosen One, listen to him. [YESHAYAH 42:1; TEHILLIM 2:7])

[36] When the bat kol became silent, Rebbe Melech HaMoshiach was found alone. And they were silent, and reported to no one in those yamim anything of what they had seen.

[37] And it came about on the following day, when they had descended from the har (mountain), a large throng met Rebbe Melech HaMoshiach.

[38] And--hinei--an ish from the multitude cried out, saying, Rabbi, I beg you to look at beni (my son), for to me he is a ben yachid (only son),

[39] and--hinei--a shed seizes him and suddenly shrieking and lets out a geshrai and throws the bocher into a convulsion with foam at the mouth and it mauls him and will scarcely depart from him.

[40] And I begged your talmidim that they might cast out the shed, and they were not able.

[41] And in reply, Rebbe Melech HaMoshiach said, O perverse dor (generation) without emunah, until when will I be with you, and until when will I put up with you? Bring your ben here.

[DEVARIM 32:5]

[42] Even now as the bocher was approaching Rebbe Melech HaMoshiach, the shed threw him down and convulsed him. But Rebbe Melech HaMoshiach rebuked the shed (the ruach hatumah) and gave refuah to the bocher, and gave him back to his abba.

[43] And all were amazed at the gedulat Hashem (greatness of G-d). And while all were beholding the peledike (marvelous) way he was doing everything, Rebbe Melech HaMoshiach said to his talmidim,

[44] Let these divrei Hashem lodge in your ears: for the Ben HaAdam [Moshiach, DANIEL 7:13-14] is about to be delivered into the hands of bnei Adam.

[45] But they had no binah concerning this dvar of Rebbe Melech HaMoshiach, and it had been nistar (hidden) from them in order that they might not have binah, and they were afraid to ask him about this dvar.

[46] Now an argument arose among the talmidim of Rebbe Melech HaMoshiach, as to who might be the Gadol among them.

[47] And Moshiach, having perceived the machshavah (thought) of their levavot (hearts), took a yeled into his arms and stood the yeled next to him.

[48] And Rebbe Melech HaMoshiach said to them, Whoever receives this yeled in ha-Shem of me (Moshiach), is mekabel (receiving, accepting) of me. And whoever is mekabel of me is mekabel of the One (Hashem) who sent me. For whoever is the least among all of you, this one is the Gadol.

[49] And in reply Yochanan said, Adoni, we saw someone casting out shedim bShem of you and we were trying to stop him, because he is not following as one of the anshei shlomeinu (men of our fraternity).

[50] But Rebbe Melech HaMoshiach said to him, Do not stop him. For whoever is not against you, is for you.

[51] And it came about that as the Yom of Rebbe Melech HaMoshiach's aliyah ascent to Shomayim approaches, he set his face bedavka (deliberately) and resolutely to go up to Yerushalayim.

[52] And Rebbe Melech HaMoshiach sent messengers ahead of him. And having gone, they entered into a village of Shomron in order to make arrangements for him.

[53] And the people of Shomron were not mekabel Rebbe Melech HaMoshiach, because his face was set to go to Yerushalayim.

[54] And when Rebbe Melech HaMoshiach's talmidim, Yaakov and Yochanan, witnessed this, they said, Adoneinu, do you want that we should call eish to come down from Shomayim to consume them? [MELACHIM BAIS 1:10,12]

[55] And, having turned around, Rebbe Melech HaMoshiach rebuked them.

[56] And they went to another village.

[57] And as they were going baderech (on the road), a certain one said to Rebbe Melech HaMoshiach, I will follow you wherever you go.

[58] And Rebbe Melech HaMoshiach said to him, Foxes have dens, and the OF HASHOMAYIM (birds of heaven, IYOV 7:13-14) have nests, but the Ben HaAdam (Moshiach, DANIEL 7:13-14) does not have a place where he may lay down his head.

[59] And he said to another, Follow me. But the ish said, Adoni, allow me to go first and bury the Av of me.

[60] But Rebbe Melech HaMoshiach said to him, Leave the mesim (dead ones, *spiritually unregenerate ones without hitkhdshut*) to bury their mesim (dead ones), but you go and proclaim the Malchut Hashem.

[61] And another said also, I will follow you, Adoni. But first allow me to say lhitraot to the ones in my bais. [MELACHIM ALEF 19:20]

[62] But Rebbe Melech HaMoshiach said to him, No one having put his hand upon the plow yet looking back to the things behind is fit for the Malchut Hashem. [BERESHIS 19:26]

PEREK YOD (CHAPTER TEN)

And after these things, Rebbe, Melech HaMoshiach Adoneinu gave smichah to shivim (seventy) others and sent them on ahead of him shnayim shnayim (two by two) into every shtetl and place where he was about to arrive.

[2] And Rebbe Melech HaMoshiach was saying to them, Indeed the Katzir is plentiful, but the poalim of the Katzir are few; therefore, ask the Adon of the Katzir that he might send out poalim into his Katzir.

[3] Go--hinei--I send you as kevasim (sheep) into the midst of zeevim (wolves).

[4] Do not carry a bag for kesef, nor a schnorrer's sack (beggar's bag), nor sandals, and, along the derech, dispense with time-consuming Birkat Shalom's.

[5] Into whatever bais you enter, first say, Shalom to this bais.

[6] And if there is a ben hashalom there, your shalom will rest upon him. Otherwise, on you it will return.

[7] Remain in the same bais eating and drinking the things with them. For worthy is the poel (worker) of his loin (wages). Do not move from bais to bais.

[8] And into whichever shtetl you enter and they receive you, eat the okhel (food) being set before you,

[9] and give refuah (healing) to the cholim (sick persons) and say to them, The Malchut Hashem has come near you.

[10] And into whatever shtetl you enter and they do not receive you, having gone out into the rekhovot (streets) of that shtetl,

[11] Say, Even the [Goyishe unclean] dust from your shtetl, which clings to us, we shake off from our feet as an omen of din (judgment) against you. But have daas of this, that the Malchut Hashem has come near.

[12] I (Rebbe, Melech HaMoshiach) say to you, that for Sdom in Yom HaHu [Yom HaDin, the Day of Judgment] it will be more bearable than it will be for that shtetl.

[13] Woe to you, Korazin, oy to you, Beit-Tzaidah, because if in Tzor and Tzidon had occurred the gevurot (might works of G-d) that have happened in you, long ago, sitting in sackcloth and ashes, they would have made teshuva.

[14] But for Tzor and Tzidon it will be more bearable in the Yom HaDin than for you.

[15] And you, Kfar-Nachum, surely not up to Shomayim will you be exalted? To Gehinnom you will descend!

[16] The one listening to you, listens to me (Rebbe Melech HaMoshiach), and the one rejecting you, rejects me (Rebbe Melech HaMoshiach). But the one rejecting me (Rebbe Melech HaMoshiach), rejects the One [the G-d of Yisroel] who sent me.

[17] And the Shivim (Seventy) returned with simcha, saying, Adoneinu, even the shedim submit to us bShem of you (Rebbe, Melech HaMoshiach Yehoshua/Yeshua).

[18] And Rebbe, Melech HaMoshiach said to them, I was seeing Hasatan falling like lightning from Shomayim. [YESHAYAH 14:12]

[19] Hinei! I have given to you the koach and the samchut to walk on nechashim (snakes) and akribim (scorpions), and on all the koach of HaOyev [The Enemy, Hasatan], and nothing may by any means injure you.

KATVENU BSEFER HACHAYIM LEMAANCHA ELOKIM CHAYIM (INSCRIBE US IN THE BOOK OF LIFE FOR THY SAKE, O LIVING G-D) [ROSH HASHANAH, YOM KIPPUR SERVICES]

[20] But in this do not have a lev sameach, on account of the ruchot (spirits) submitting to you, but have a lev sameach that your shemot (names) have been inscribed in Shomayim.

[21] In the same hour Rebbe Melech HaMoshiach was full of simcha by the Ruach Hakodesh.

And he said, Baruch Hashem, Avi, Adon HaShomayim vhaAretz, that you concealed these things from those with chochmah and seichel and you revealed them to yeladim. Ken, Avi, for thus it was well-pleasing in your sight.

[22] Everything was handed over to me by Avi, and no one has daas of HaBen except HaAv. And no one has daas of HaAv except HaBen, and whomever HaBen wishes to reveal [him].

[23] And, having turned to the talmidim in a yechidus, Rebbe, Melech HaMoshiach said, Ashrey [are] the eyes seeing what you see.

[24] For I say to you that many neviim and melachim wanted to see what you see and they did not see them, and to hear what you hear and they did not hear them.

[25] And--hinei--a certain Talmid Chacham, a Baal Torah, stood up, testing Rebbe Melech HaMoshiach, saying, Rabbi, what mitzvah must I do to inherit Chayei Olam?

[26] And Rebbe, Melech HaMoshiach said to him, In the Torah what has been written? How do you read it?

[27] And in reply the Baal Torah said, VAHAVTA ES ADONAY ELOHECHA BKHOL LVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA [DEVARIM 6:4,5] and L'REACHA KAMOCHA [DEVARIM 6:5; VAYIKRA 19:18]

[28] And Rebbe, Melech HaMoshiach said to him, Your answer is frum. Richtik (correct). Do this and you will live.

[29] But because the Baal Torah wanted to justify himself, to be yitzdak im Hashem (justified with G-d, IYOV 25:4) on the basis of his own zchus (merit), he said to Rebbe Melech HaMoshiach, And who is my REA (neighbor)?

[30] In reply, Rebbe Melech HaMoshiach said, A certain ish was coming down from Yerushalayim to Yericho, and he encountered shodedim (robbers). They stripped him and inflicted a klap (blow), more than one--they went away and left him half dead.

[31] It so happened that a certain kohen was coming down by that derech, and, having seen him, he passed by on the other side. [VAYIKRA 21:1-3]

[32] And likewise also a Levi happened upon the place, but when he came and saw him, he passed by on the other side.

[33] But a certain Shomroni, traveling along on the derech, came upon him; and when he saw him, he was filled with rachmei shomayim (heavenly compassion).

[34] And when this Shomroni approached, he bandaged the man's wounds, pouring shemen and yayin over them; and when he had placed him upon his own donkey, he brought the man to a malon (inn) and cared for him.

[35] And on the next day he produced two denarii and gave them to the keeper of the malon and said, Take care of him, and whatever you spend additionally, I will take care of, when I return.

[36] Who of these shalosh (three) seems to you to have become a rea (neighbor) to the one having fallen among the shodedim?

[37] And the Baal Torah answered, The one having shown the man rachamim (mercy, compassion). And Rebbe Melech HaMoshiach said to him, Go and do likewise.

[38] And while they were on the derech, Rebbe Melech HaMoshiach entered into a certain shtetl. And a certain isha by the name Marta received him.

[39] And this isha had an achot (sister) named Miryam, who sat down at the feet of Rebbe, Melech HaMoshiach Adoneinu listening to his dvar.

[40] But Marta was distracted with much avodas. 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 that she may help me.

[41] And in reply Rebbe, Melech HaMoshiach Adoneinu said to her, Marta, Marta, you are anxious and worried about many things,

[42] but one is necessary. For Miryam chose HaTov which will not be taken away from her.

PEREK YOD ALEPH (CHAPTER ELEVEN)

And it came about while Rebbe Melech HaMoshiach was in a certain place davening that, when he concluded, a certain one of his talmidim said to him, Adoneinu, teach us to daven, just as also Yochanan taught his talmidim.

[2] And Rebbe, Melech HaMoshiach said to them, When you daven, say, Avinu, yitkadash shmecha (hallowed be thy Name). Tavo malchutechah (thy kingdom come).

[3] Es lechem chukeinu ten lanu yom yom (Give us day by day the bread we need).

[4] u-slach lanu es chovoteinu (And forgive us our debts, sins) ki solechim gam anachnu lekhol hachayav lanu (for also we ourselves are forgiving all that are the debtor to us) val tevieinu lidei nisayon (And lead us not into temptation).

[5] And Rebbe Melech HaMoshiach said to them, Who among you will have a chaver and will come to him at chatzot halailah (midnight), and say to him, Chaver, lend me shalosh kikrot (loaves);

[6] because a chaver of mine has come from a journey to me and I have nothing to set before him;

[7] and from inside he shall reply, saying, Do not bother me; the delet has already been shut, and my yeladim and I are already in bed; I cannot get up and give to you anything.

[8] I say to you, even if he will not get up and give him anything, because he is his chaver, at least because of his keseder (constantly) persistent importunity he will get up and give to him as much as he needs.

[9] And I tell you [when you daven], ask, and it shall be given to you; seek and you shall find; knock and it shall be opened to you.

[10] For everyone asking receives; and he who is seeking, finds; and to the one knocking, it shall be opened.

[11] And what Abba among you is there who, if his ben asks for a dag (fish), instead of a dag (fish) will give to him a nachash (snake)?

[12] Or if the ben will ask for a beytzah (egg), will the av give him an akrav (scorpion)?

[13] If, therefore, you, though you are raim (evil ones), have daas (knowledge) of how to give matanot tovo (good gifts) to your yeladim, how much more will HaAv shbaShomayim give the Ruach Hakodesh to the ones asking him.

[14] And Rebbe Melech HaMoshiach was casting out a shed from an ish illem (mute man). And it came to pass when the shed had come out, the ish illem spoke, and the multitudes were amazed.

[15] But some of them said, He casts out the shedim by Baal-zibbul Sar HaShedim.

[16] And others, to test him, were demanding of Rebbe, Melech HaMoshiach an ot (sign) from Shomayim.

[17] But Rebbe Melech HaMoshiach, having had daas of their machshavot (thoughts), said to them, Every Malchut divided against itself is laid waste; and a bais (household) divided against itself falls.

[18] And if Hasatan also was divided against himself, how shall Hasatan's Malchut (Kingdom) stand? Because you say by Baal-zibbul I cast out shedim.

[19] But if I by Baal-zibbul cast out the shedim, by whom do your banim cast them out? Oib azoi (consequently), they shall be your shofetim (judges).

[20] But, if I, by the finger of Hashem, cast out the shedim, then the Malchut Hashem has come upon you. [SHEMOS 8:19]

[21] When a Gibbor (Strong Man), fully armed, is shomer over his armon (palace), his possessions are left in shalom;

[22] but when someone stronger than he overpowers him, he takes away from him all his shiryon kaskasim (coat of scale armor) on which he had depended, and distributes his plunder.

[23] The one who is not with me is against me (*anti-Moshiach*); and he who does not gather with me, scatters.
[24] When the ruach hatameh (unclean spirit) goes out from the ben Adam, it goes through waterless places seeking a menuchah (resting place) and, not finding any, it says, I will return to my bais from where I came out.
[25] And when it comes, it finds the bais having been swept and put beseder (in order).
[26] Then it goes and takes another sheva shedim more raot (evil) than itself, and they enter it and dwell there; and the acharit (last) condition of that ish becomes worse than the reshit (first).

MOSHIACH REFUSES TO ALLOW HIS EM TO BE VENERATED

[27] And it came about while Rebbe Melech HaMoshiach was saying these shiurim, a certain isha in the multitude, having lifted up her voice, said to Rebbe Melech HaMoshiach, Ashrey is the womb having carried you and the breasts that nursed you.
[28] But Rebbe Melech HaMoshiach said, Aderaba (to the contrary); ashrey are the ones hearing the dvar Hashem and being shomer mitzvot! [MISHLE 8:32]

AT THE BEGINNING OF THE GENERATION OF THE CHURBAN STANDS THE OMINOUS OT HAYONAH

[29] And as the multitudes are gathering even more, Rebbe Melech HaMoshiach began to say, HaDor HaZeh (this generation) is a Dor Rah! It is seeking an ot, and an ot will not be given to it except the Ot HaYonah (the Sign of Jonah).
[30] For just as Yonah became to the Ninevites an ot, so also the Ben HaAdam will be an ot to HaDor HaZeh.
[31] The Queen of the South will be made to stand up alive at the [Yom HaDin] Mishpat (Judgment) with the men of HaDor HaZeh and she will declare a gezar din (verdict) of harshaah (condemnation as guilty), because she came from the ends of the earth to hear the chochmah of Shlomo, and--hinei--one greater than Shlomo is here. [MELACHIM ALEF 10:1; DIVREY HAYAMIM BAIS 9:1; Ro 8:1]
[32] Men of Nineveh will stand up at the Mishpat (Judgment of the Yom HaDin) with HaDor HaZeh and will condemn it, because they made teshuva at the preaching of Yonah, and--hinei--one greater than Yonah is here.
[33] No one having lit a menorah puts it in a hidden place, nor under the measuring bucket, but on the shulchan, in order that the ones entering may see the ohr.
[34] The menorah of the basar is your ayin (eye). When your ayin is sound, then your entire basar is full of ohr. But when it is rah, then your basar is full of choshech.
[35] See to it, then, that the ohr in you is not choshech (darkness).
[36] If therefore, your whole basar is full of ohr and not having any part choshech, it will be all full of ohr as when the menorah with the ohr (light) shines on you.
[37] Now while Rebbe Melech HaMoshiach spoke, a Parush asks him that he might have betziat halechem (have a meal, breaking of bread) with him. And, having entered, Rebbe Melech HaMoshiach reclined at tish.
[38] And the Parush, having seen this, was amazed that Rebbe Melech HaMoshiach did not first do netilat yadayim before the meal.
[39] But Rebbe, Melech HaMoshiach Adoneinu said to him, Now you Perushim wash the outside of the kos and the dish you clean, but the inside of you is full of gezel (robbery) and resha.
[40] Goilomim (Foolish people)! Did not the One having made the outside also make the inside?
[41] But as far as what is inside, give tzedakah, and --hinei-- everything is tahor (clean) to you.

[42] But oy to you, Perushim, because you give as maaser (tithe) the mint and the rue and every herb and you disregard the mishpat and the ahavah of Hashem. But these things it was necessary to do and those not to disregard. [DEVARIM 6:5; MICHOSH 6:8]

[43] Oy to you Perushim! Because your ahavah is for the moshavot harishonim (first seats) in the shuls and the [obsequious] Birkat Shalom greetings in the market places.

[44] Woe to you, because you are like the unmarked kevarim (graves), and bnei Adam walk over them without having daas.

[45] And, in reply, one of the Baalei Torah says to him, Rabbi, by saying these things you insult us also.

[46] But Rebbe, Melech, HaMoshiach said, Also woe to you Baalei Torah, because you burden men with [halachic] loads difficult to carry, and you yourselves with so much as one of your fingers do not touch the loads [*with a heter*].

[47] Woe to you, because you build the matsevot (tombstone monuments) for the Kivrei HaNeviim (the sepulchers of the Prophets), but it was your avot who killed them.

[48] Therefore, you are edim (witnesses) and in agreement with the deeds of your avot, because they do the killing of neviim part and you do the providing of the matsevot part.

[49] Therefore, also the Chochmah of Hashem said, I will send to them Neviim and Shlichim, some of whom they will kill and persecute, [Lk 20:9-19]

[50] that the Dahm of all the Neviim that has been poured out from the hivvased haOlam (foundation of the world) may be charged to HaDor HaZeh,

[51] from the blood of Hevel (Abel) to the blood of Zecharyah who was killed al Kiddush ha-Shem between the Mizbeach and the Beis Hashem; ken, I tell you, it will be required from HaDor HaZeh. [BERESHIS 4:8; DIVREY HAYAMIM BAIS 24:20,21]

[52] Woe to you Baalei Torah, because you took the mafteach (key) of daas (knowledge); you yourselves did not enter in; and the ones entering in you hindered.

[53] And when he went from there, the Sofrim and the Perushim began to be terribly hostile and to hock (pose questions one right after the other) Rebbe, Melech HaMoshiach and to subject him to a wide ranging cross-examination,

[54] plotting to catch him in something from his mouth.

PEREK YOD BEIT (CHAPTER TWELVE)

Meanwhile, when the multitudes by the thousands assembled, to the point of trampling one another, Rebbe, Melech, HaMoshiach said this in a yechidus first to his talmidim, Be shomer regarding the Chametz of the Perushim, which is their tzeviut (hypocrisy).

[2] And nothing that men hide in a cover up is concealed which will not be revealed, and nothing held nistar (hidden) which will not be laid bare.

[3] So then, what things you said in the choshech, will be heard in the ohr; and what you whispered in the ear bchadrei chadarim (in a most secret place) will be shouted from the roof tops.

[4] I say to you, my chaverim, do not have pachad (terror) of the killers of the basar, who after that have nothing more they can do.

[5] But I will show you someone of whom you should have yirah; fear the One who after killing the basar has the samchut to throw into Gehinnom. Ken, I say to you, have yirah (fear) of this One.

[6] Are not chamesh sparrows sold for two assarion? And not even one of them has been overlooked in the eynayim of Hashem.

[7] But even the hairs of your rosh have all been inventoried. Never fear. You are of more worth than many sparrows.

[8] And I say to you, whoever will declare the Ani Maamin public hodaah (acknowledgement) of me [as Moshiach] before Bnei Adam, the Ben HaAdam [Moshiach, DANIEL 7:13-14] will make public hodaah (acknowledgement) of him before the malachim of Hashem.

[9] But the one having made hakhchashah (denial) of me [as the Ben HaAdam Moshiach, DANIEL 7:13-14] before Bnei Adam will be denied before the malachim of Hashem.

[10] And everyone who will say a dvar against the Ben HaAdam [Moshiach, DANIEL 7:13-14], he will be given selicha (forgiveness). But the one having committed Chillul Hashem gidduf (blasphemy) against the Ruach Hakodesh will not be given selicha.

[11] And when they bring you in before the shuls and the rulers and the manhigim (leaders), do not have a lev rogez (anxious heart) about what you should speak in your own hitstaddeket (defense), or about your legal brief.

[12] For the Ruach Hakodesh will be your rabbi teaching you in the same hour what it is necessary to say. [SHEMOS 4:12]

[13] And someone out of the multitude said to him, Rabbi, speak to my ach to share with me the yerushah (inheritance).

[14] But Rebbe, Melech HaMoshiach said to him, Ben Adam, who appointed me a shofet or an arbitrator over you?

[15] And Rebbe, Melech HaMoshiach said to them, Take care and be shomer against all chamdanut (covetousness), because the Chayyei HaAdam does not consist in the abundance of his possessions. [IYOV 20:20; 31:24; TEHILLIM 62:10]

[16] And Rebbe, Melech HaMoshiach spoke a mashal to them saying, An aza (certain) ish ashir (rich man) had land that produced a good crop.

[17] And he was thinking to himself, saying, What should I do? Because I do not have a place where I will store my crops.

[18] And he said, This I will do. I will tear down my asim (barns, granaries) and I will build larger asim. And there I will gather all my grain and my produce.

[19] And I will say to my neshamah, Neshamah, you have an ample store of goods for many years to come. Take your ease, LEEKHOL, VLISHTOT, VLISHMOACH (to eat, to drink, and to be merry) [KOHELET 8:15]

[20] But Hashem said to him, Goilem! Halailah hazeh your nashamah is required of you. Now to whom will be given what you prepared? [YIRMEYAH 17:11; IYOV 27:8; TEHILLIM 39:6; 49:10]

[21] Such is the one hoarding up for himself and not having osher toward Hashem.

[22] And Rebbe, Melech, HaMoshiach said to his talmidim, Therefore, I say to you: do not have a LEV ROGEZ (DEVARIM 28:65) for your Chayim, about your okhel (food) or your basar (body), what you might put on.

[23] For the neshamah is more than okhel and the basar more than gartel (belt) and shtreimel (expensive hat). [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[24] Consider the ravens! They do not sow nor reap, they have no storeroom or asam (barn), yet Hashem feeds them. Of how much more worth are you than the OF HASHOMAYIM [IYOV 38:41; TEHILLIM 147:9]

[25] And can any of you by means of a LEV ROGEZ add one cubit to your span of Chayim?

[26] If then you are not able to do even a small thing, why have a LEV ROGEZ about the rest?

[27] Consider the lilies! How they grow! A lily does not labor nor spin. But I say to you, not even Shlomo HaMelech in all his kavod was arrayed like one of these. [MELACHIM ALEF 10:4-7]

[28] And if Hashem so enrobes the grass of the field, which is here hayom (today) and thrown into the eish makhar (tomorrow), how much more will Hashem enrobe you, you ones of little bitachon.

|29| And don't keep striving after okhel (food) and skikuy (drink), and don't have a lev rogez.

|30| For all these things the Goyim of the Olam HazeH strive after, but your Av [shbaShomayim] has daas that you need these things.

|31| But seek the Malchut Hashem, and these things will be added to you as well.

|32| Do not have pachad (terror, fear), Eder Katan (Little Flock), because it is the ratzon, the chefetZ (desire) of your Av [shbaShomayim] to give you the Malchut.

|33| Sell your possessions and give tzedakah. Make for yourselves the baitel (wallet) that doesn't wear out, an inexhaustible otzar (treasure) in Shomayim, where no ganav (thief) comes near nor moth destroys.

|34| For where your otzar (treasure) is, there also will be your lev (heart).

|35| Tighten your gartels for action and have your menorahs lit.

|36| And you should be like bnei Adam who expectantly khakeh l'vo'o shel (await the arrival of) their Adon when he returns from the Chassuna, in order that, when he comes and knocks, ofen ort (immediately) they may open the delet for him.

|37| Ashrey are those avadim (servants), whom, having come, the Adon will find keeping shomer. Omein, I say to you, that he will fasten his gartel, and have those avadim (servants) sit down to tish, and he will come and serve them.

|38| And if in the second or if in the third watch he comes and finds it thus, ashrey (happy, blessed) are those.

|39| But have daas of this, that if the Baal Bayit had had daas in what hour the ganav (thief) comes, he would not have allowed his bais to be broken into.

|40| So you be shomer, for the Ben HaAdam (Moshiach, DANIEL 7:13-14) comes in a hour you do not think.

|41| And Kefa said, Adoneinu, are you speaking this mashal for us or for all?

|42| And HaAdon said, Who then is the sochen haneeman and navon (faithful and wise steward) whom HaAdon will appoint over his avadim to give them their okhel (food) allowance at the proper time?

|43| Ashrey is that eved, whom, having come, his Adon will find doing thus.

|44| Omein, I say to you, that he will appoint him over all that he has.

|45| But if that eved says in his lev, Adoni delays to come to me, and if that eved begins to beat the avadim (servants) and the shfakhot (maid servants), and to gluttonize and get down in his schnapps,

|46| HaAdon of that eved will come on a day which he does not expect and at an hour of which he does not have daas, and will cut him in pieces and assign him the Apikoros' portion with the koferim (unbelievers).

|47| That eved, who had daas of the ratzon of his Adon and did not get prepared or do according to his ratzon, will be beaten with a klap (blow) and not a few. [DEVARIM 25:2]

|48| But the one not having had daas, but having done things worthy of a klap, will receive but a few. But to everyone to whom much was given, much will be required from him, and to whom was entrusted much, even more achraius (accountability) will be required. [VAYIKRA 5:17; BAMIDBAR 15:27-30]

|49| I came to throw Eish on the earth, and how I wish it was already kindled!

|50| And I have a tevilah I have to undergo, and how I am distressed until it is completed.

|51| Do you think that I came to bring Shalom on the earth? No, I tell you, but rather machaloket (division, controversy).

|52| For there will be from now in one bais (household) chamesh (five) having been divided, shaloshah against shenayim and shenayim against shaloshah,

|53| AV will be divided against BEN and BEN against AV, EM (mother) against BAT and BAT against EM, KALLAH BACHAMOT (daughter-in-law against mother-in-law) and CHAMOT

against KALLAH. [MICHOH 7:6]

[54] And Rebbe, Melech HaMoshiach was saying also to the multitudes, When you see the anan (cloud) rising over the maarav (west), ofen ort (immediately) you say, Geshem (rain) is coming, and so it happens.

[55] And when there is a south wind blowing, you say, It will be kham (hot), and it happens.

[56] Tzevuim! You have daas how to interpret the appearance of the earth and the sky; how is it, then, that you do not have daas of how to interpret HaZman HaZeh (This Time)?

[57] And why also for yourselves do you not judge what is yashar (straight, right)?

[58] For as you go with your ish riv (opponent in a lawsuit) to appear before the magistrate, on the derech make an effort to settle with him, lest he drag you to the shofet, and the shofet (judge) will hand over you to the shoter (law officer), and the shoter will throw you into the beit hasohar (prison).

[59] I say to you, by no means may you come out, until even the last peruta (small coin) you pay back.

PEREK YOD GIMEL (CHAPTER THIRTEEN)

Now on the same occasion there were some present reporting to Rebbe, Melech HaMoshiach about the men of the Galil whose blood Pilate mixed with their zevakhim (sacrifices).

[2] And, in reply, Moshiach said, Do you think that these men of the Galil were greater choteim (sinners) than all others of the Galil, because they suffered this shud (misfortune)?

[3] Lo, I say, but unless you make teshuva, you will all likewise perish.

[4] Or do you think that those shmonah asar (eighteen) upon whom the migdal (tower) in Siloam fell and killed them, do you think that they were greater choteim (sinners) than all the Bnei Adam living in Yerushalayim?

[5] Lo, I tell you, but unless you make teshuva, you will all likewise perish.

[6] And Rebbe, Melech HaMoshiach was speaking this mashal. A certain man had an etz teenah (fig tree) which had been planted in his kerem, and he came seeking pri (fruit) on it, and he did not find any. [YESHAYAH 5:2; YIRMEYAH 8:13]

[7] So he said to the keeper of the kerem, Hinei--shalosh shanim (three years) I come seeking pri on this etz teenah (fig tree) and I do not find any. Therefore, cut it down! Why is it even using up the adamah (ground)?

[8] But in reply he says to him, Adoni, leave it also this year, until I may dig around it and may throw fertilizer on it,

[9] and if indeed it produces pri in the future, tov meod (very well); otherwise, you will cut down it.

[10] Now in one of the shuls Rebbe, Melech HaMoshiach was saying shiurim on Shabbos.

[11] And--hinei--an isha which had a ruach hamachla (a spirit of an infirmity, illness) shmonah asar (eighteen) years was bent double and was not able to straighten up at all.

[12] And when he saw her, Rebbe, Melech HaMoshiach called out to her and said, Isha (Woman), you have been set free from your machla (illness).

[13] And Rebbe, Melech HaMoshiach placed his hands upon her. And ofen ort (immediately) she was straightened and she was crying, Baruch Hashem!

[14] And in reply the Rosh of the Beit HaKnesset, being indignant that Rebbe, Melech HaMoshiach had given refuah (healing) on Shabbos, was saying to the multitude, There are sheshah yamim (six days) in which melachah (work) should be done; therefore, come during those sheshah yamim and get your refuah; but not on Shabbos! [SHEMOS 20:9]

[15] But Rebbe, Melech HaMoshiach Adoneinu answered him and said, Tzevuim! Does not each of you on Shabbos untie his ox or his donkey from the evus (animal feeding trough) and lead it

away to water him?

[16] But ought not this isha, a bat Avraham Avinu as she is, whom Hasatan has bound--hinei, nebbach (regrettably)--these shmonah asar (eighteen) long years, should she not have been set free from this bond on Shabbos?

[17] And as Rebbe, Melech HaMoshiach said these things, all his mitnaggedim (opponents) were put to bushah (shame), and all the multitude was having simcha with chedvah (rejoicing) over all the things of kavod being accomplished by him. [YESHAYAH 66:5]

[18] Therefore, Rebbe, Melech HaMoshiach was saying, What is the Malchut Hashem like? And to what shall I make a tzushtel (comparison) of it?

[19] It is like a mustard seed, which a man took and threw into his own garden, and it grew and became an etz (tree), and the OF HASHOMAYIM nested in its branches.

[20] And again Rebbe, Melech HaMoshiach said, To what shall I compare the Malchut Hashem?

[21] It is like chametz (leaven), which an isha took and hid in shalosh (three) measures of wheat flour until the whole batch was leavened.

[22] And Rebbe, Melech HaMoshiach was itinerating throughout the shtetlach (towns) and villages saying shiurim and heading on toward Yerushalayim.

[23] And someone said to him, Adoni, are there only a few coming to Yeshuat Elokeinu? And Rebbe, Melech HaMoshiach said to them,

[24] Strive to enter through the shaar hatzarut (gate of narrowness), because many, I say to you, will seek to enter and they will not be able to.

[25] After the Baal Bayit gets up and shuts the delet, and you begin to stand outside and to knock on the delet, saying, Adoneinu, open up for us! and in reply, he will say to you, I do not have daas of you; from where you are from?

[26] Then you will begin to say, We ate and drank in your presence, and in our rehkavot (streets) you taught.

[27] And he will speak, saying to you, I do not know you, from where you are from? Go away from me, kol poalei resha (all workers of evil)!

[28] There will be weeping and gnashing of the teeth, when you will see Avraham Avinu and Yitzchak and Yaakov and all the Neviim in the Malchut Hashem, but you yourselves being thrown out.

[29] And they will come from mizrach (east) and maarav (west) and from tzafon (north) and darom (south) and they will be the ones bimesibba (reclining at tish) in the Malchut Hashem.

[30] And--hinei--there are some acharonim who will be rishonim and there are some rishonim who will be acharonim.

[31] In the same hour some Perushim approached Rebbe, Melech HaMoshiach, saying to him, Depart and go from here, because Herod wants to kill you.

[32] And Rebbe, Melech HaMoshiach said to them, Go and tell that fox, Hinei-- behold I cast out shedim and I accomplish refuot (healings) hayom (today) and makhar (tomorrow) and Yom HaShlishi (The Third Day) I reach my goal.

[33] Nevertheless, it is necessary for me to travel on hayom (today) and makhar (tomorrow) and the yom following, because it cannot be that a navi should have his violent death and his histalkus (passing) outside Yerushalayim.

[34] O Yerushalayim, Yerushalayim, she who kills the Neviim and stones the ones sent to her! How often I wanted to gather your yeladim just as a hen gathers her chicks under her wings, and you were not willing!

[35] Hinei-- your Beis [HaMikdash] is left to you desolate; and I say to you, you shall by no means see me until the zman (time) comes when you say, BARUCH HABAH BSHEM ADONAI [YIRMEYAH 12:17; TEHILLIM 118:26]

PEREK YOD DALET (CHAPTER FOURTEEN)

And it came to pass when he went into a bais of a certain one of the Rashei HaPerushim on Shabbos for betziat halechem, and they were watching him closely.

[2] And--hinei--there in front of Rebbe, Melech HaMoshiach was a certain ish suffering from dropsy.

[3] And in reply, Rebbe Melech HaMoshiach spoke to the Baalei Torah and Perushim, saying, Is it mutar (permissible) on Shabbos to give refuah or not?

[4] But they kept silent. And having taken hold of him, Rebbe, Melech HaMoshiach granted him refuah and sent him away.

[5] And to them Rebbe, Melech HaMoshiach said, Who of you having a ben or an ox fall into a well and will not ofen ort (immediately) pull him out on Shabbos?

[6] And they were not able to make a counterargument keneged (against) this.

[7] And Rebbe, Melech HaMoshiach began speaking a mashal to the seudah (banquet supper) invitees, when he noticed how they had been picking out the rashei hamoshavot (chief seats) at the tish, saying to them,

[8] When you are invited by someone to a Chassuna, you should not recline at tish in the rashei hamoshavot (chief seats), lest a more distinguished person than you may have been invited by him,

[9] and he who invited you both shall come and say to you, Give place to this one, and then in bushah (shame) you proceed to occupy the seat of humiliation, the low seat.

[10] But when you are invited, go and recline at tish in the moshav hashafel (low seat), so that when the one who has invited you comes, he may say to you, Chaver, move up to a higher place; then you will have kavod in the sight of all who are with you at the tish.

[11] For everyone exalting himself shall be humbled, and the one humbling himself shall be exalted.

[12] And Rebbe, Melech HaMoshiach was speaking also to the one who invited him, When you prepare a seudah or a Melave Malkah, do not invite your chaverim or your achim or your krovei mishpochot (relatives) or your shchenim haashirim (rich neighbors), lest they also should invite you in return and repayment come to you.

[13] But when you prepare a seudah, invite the aniyim (the poor), the baalei hamum (the maimed), the pisechim (the lame), the ivrim (blind),

[14] and Birkat Shomayim (the Blessing of Heaven) will befall you, because they do not have the means to repay you; for you will be repaid in the Yom Tekumat HaTzadikkim (Day of the Resurrection of the Righteous).

[15] And when a certain one of those reclining at tish with Rebbe, Melech HaMoshiach heard these things, he said to him, Ashrei is he who will eat lechem in the Malchut Hashem!

[YESHAYAH 25:6]

[16] But Rebbe, Melech HaMoshiach said to him, A certain man was preparing a big seudah, and he invited many;

[17] And at the dinner hour, he sent his eved to say to the seudah invitees, Come, because everything is ready now.

[18] But each began to come up with a teretz (excuse). The rishon (first) said to him, I bought a sadeh (field) and I am compelled to go out and look at it. Please be mekabel (receive, accept) my teretz (excuse).

[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 rehkovot (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 rehkovot and along the boundaries and urge them to come in, in order that my Beis may be filled.

[24] For I say to you that no one of those Bnei Adam who were invited will taste my seudah.

[25] And large multitudes were accompanying him, and Rebbe, Melech HaMoshiach turned and said to them,

[26] If someone comes to me, and does not hate [*hyperbolically, in comparison to Moshiach*] his own Abba and Em (mother) and isha and yeladim and achim and achayot and in addition also his own life [*in the Olam Hazei*], he is not able to be my [*Moshiach's*] talmid.

[27] Whoever does not carry his own etz [*of self-denial*] and come after me [*Rebbe, Melech HaMoshiach*] is not able to be my [*Moshiach's*] talmid.

[28] For who among you, wanting to build a migdal (tower), will not first sit down and rechen (calculate) the cost, to see if he has enough to complete it?

[29] Otherwise, having laid his yesod (foundation) and not being able to finish it, everyone seeing it may begin to make leitzonus (fun, mockery) of him,

[30] saying, This man began to build and was not able to finish.

[31] Or what melech, going out to make milkhamah (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 [*anti-Moshiach*] holdings.

[34] Therefore, melach (salt) is tov; but if even melach should become tasteless, with what will it be seasoned?

[35] It is useless either for the land or for the dung hill; they throw it away. The one who has ears to hear, shema!

PEREK TET VAV (CHAPTER FIFTEEN)

Now all the mochesim (tax-collectors) and the choteim (sinners) were coming near Rebbe, Melech HaMoshiach to listen to him.

[2] And both the Perushim and the Sofrim were grumbling, saying, This one gives a kabbalat panim reception to choteim (sinners) and eats at tish with them.

[3] And Rebbe, Melech HaMoshiach told them this mashal, saying,

[4] What man of you, if he has meah kevasim (a hundred sheep) and has lost from them one, does not leave the tishim vteshah (ninety-nine) in the open pasture, and go for the one which has been lost until he finds it?

[5] And when he has found it, he puts it on his shoulders with lev sameach. [TEHILLIM 23:119; YIRMEYAH 31:10; YECHEZKEL 34:11-16]

[6] And when he returns to his bais, he calls together his chaverim and his shchenim (neighbors), saying to them, Make a simcha with me, because I have found my keves (sheep), the one that was lost!

[7] I say to you that in the same way there will be more simcha in Shomayim over one choteh (sinner) who becomes a baal teshuva than over tishim vteshah tzaddikim who have no need of

teshuva.

|8| Or what isha having asaret (ten) drachmas, if she loses one drachma, will not light a light (light) and sweep the bais and search carefully until she finds it?

|9| And having found it, she calls together chaverim and shchenim saying, Have simcha with me, for I have found the drachma which I lost.

*NO RETURN FROM THE GOLUS OF AVEROS TO THE JOY OF RITZTZYU
(RECONCILIATION) WITH ELOKIM HAAV WITHOUT TESHUVA; HASHEM CANNOT BE
APPROACHED FROM AN ATTITUDE OF ZCHUS (MERIT) (DEVARIM 9:6; YESHAYAH
59:2; 64:6)*

|10| In the same way, I say to you, there is simcha in the presence of the malachim Hashem over one choteh (sinner) who becomes a baal teshuva.

|11| And Rebbe, Melech HaMoshiach said, A certain ben Adam had shnei banim (two sons).

|12| And the younger of them said to his Abba, Avi, give to me the share of the estate that falls to me. And his Abba divided his wealth between them.

|13| And not many yamim later, having gathered together everything, the younger ben went on a journey to a far away country, and there he squandered his ashirut (riches) with gilui arayot (sexual immorality) and loose living. [YESHAYAH 59:2]

|14| And when he had spent everything, there came a severe raav (famine) throughout that aretz, and he began to be nitzrach (needy).

|15| And he went and became associated with one of the citizens of that aretz, and he sent him into his fields to feed chazirim, [VAYIKRA 11:7]

|16| and he was longing to fill his mogen (stomach) with the pods which the chazirim were eating, and no one was giving anything to him.

|17| When he came to his senses, his seichel told him, How many of my Abba's sachirim (hired workers) have more than enough okhel (food) and I am perishing here with hunger.

|18| I will get up and go to my Abba, and I will say, Avi, I sinned against Shomayim and in your sight. [VAYIKRA 26:40; TEHILLIM 51:6(4)]

|19| I no longer have the zchus (merit) worthy to be called a ben of my Abba. Make me as one of your sachirim (hired workers).

|20| And when he got up he came home to his own Abba. And while he was still a long way off, his Abba saw him, and was filled with rachmei Shomayim (heavenly mercy/compassion) and tears, and fell upon his neck and kissed him. [BERESHIS 45:14]

|21| And his ben said to the Abba, Avi, I sinned against Shomayim and in your sight. No longer do I have the zchus (merit) to be worthy to be called your ben. [TEHILLIM 51:6(4)]

|22| But his Abba said to his avadim, Shnel! (Quick!) Bring out the best kaftan and clothe him, and put a ring on his hand and sandals for his feet, [ZECHARYAH 3:4; BERESHIS 41:42]

|23| and bring the fattened calf, and slaughter it, and let us eat and have a simcha,

|24| because this ben of mine was dead and now he has returned l'Chayim! He had been lost and now he is found. And they began to make a simcha.

|25| But the Abba's alterer ben (older son) was in the sadeh (field). And as he was coming, he drew near to the bais, and he heard the zemirot (table songs), and the sound of the klezmer (musician) and the [chasidic] dancing,

|26| And having summoned one of the avadim (servants), the alterer ben (older son) was inquiring what these things might be.

|27| And the eved said to him, Your ach is present, and your Abba sacrificed the fattened calf, because your Abba received him back bari vshalem (safe and sound).

|28| And the alterer ben was filled with kaas (anger), and he did not want to enter. But his Abba

came out and was pleading with him.

[29] But in reply the alterer ben said to his Abba, Hinei, so many years I serve you and never a mitzvah of you I disobeyed, and never for me did you give even a young goat that with my chaverim I might make a simcha.

[30] But when shows up this ben of yours, the one having devoured your property with zonot (prostitutes), you sacrificed for him the fattened calf. [MISHLE 29:3]

[31] And the Abba said to him, Beni, you are always with me, and everything which is mine is yours.

[32] But now it was necessary for us to have lev sameiach and make a simcha, because the ach of you was dead and he has returned lChayim! He has been lost and now is found. [MALACHI 3:17]

PEREK TET ZAYIN (CHAPTER SIXTEEN)

And Rebbe, Melech HaMoshiach was saying also to the talmidim, A certain Oisher (rich man) had a sochen (steward, estate manager or agent), and the charge brought against him was that he was squandering the property of the Oisher (rich man).

[2] And having called him, the Oisher said to the sochen, What is this I hear about you? Submit to a bikoret beshbonot (audit) for that which is under your pekuddat (stewardship, care), for you are no longer able to be sochen.

[3] And the sochen said to himself, What may I do, because my Adon takes away the pekuddat from me? I am not strong enough to dig, I am ashamed to beg.

[4] Oh! I have daas of what I may do, that when I am removed from the work of the sochen, they may receive me into their batim (houses).

[5] And having summoned his Adon's debtors one by one, he was saying to the first, How much do you owe Adoni?

[6] And he said, One hundred jugs of olive oil. And the sochen said to him, Take your bill, sit down, quickly write fifty.

[7] Then to another he said, And you, how much do you owe? And he said, One hundred containers of wheat. He says to him, Take your bill and write eighty.

[8] And the Baal Bayit praised the unrighteous sochen because he acted with chochmah (wisdom). Because the Bnei HaOlam HaZeh (the Sons of This World) have more seichel (good sense, understanding) in dealing with their own generation than the Bnei HaOhr (the Sons of Light). [TEHILLIM 17:14; 18:26]

[9] And I say to you, use the mammon (the wealth of the Olam HaZeh) to make for yourselves yedidim (friends, chaverim), so that when unrighteous mammon fails, they may welcome you into the mishkenot olam (eternal dwellings of the Olam HaBah).

[10] The one oisgehalten (trustworthy) in little, also is neeman in much, and the one who is unrighteous in little, also in much is unrighteous.

[11] If, then, you were not neeman with unrighteous mammon, who will entrust you with honemes (true wealth)?

[12] And if you were not neeman with that which belongs to another, who will give you what is your own?

[13] No eved is able to serve two adonim; for either he will have sinah (hatred) toward the one and he will have ahavah (love) toward the other, or one he will be devoted to and the other he will despise. Your avodas service cannot be for Hashem and Mammon.

[14] And the Perushim, who were ohavei kesef (lovers of money), heard all this and they made leitzonus (fun) of Rebbe, Melech HaMoshiach.

[15] And Rebbe, Melech HaMoshiach said to them, You are the ones who in the sight of Bnei

Adam credit yourself as being yitzdak im Hashem (justified with G-d, IYOV 25:4), but Hashem has daas (knowledge) of your levavot. Because the thing highly esteemed among Bnei Adam is a toeva (abomination) before Hashem.

|16| The Torah and the Neviim were proclaimed until Yochanan; since then it is the Malchut Hashem that is being preached as Besuras HaGeulah, and anyone entering it must strive to do so.

|17| But it is easier for HaShomayim and HaAretz to pass away than for one tag (ornamental flourish) of the Torah to be dropped.

|18| Anyone giving the get to his isha and taking another wife commits niuf (adultery), and the one marrying a gerusha (divorcee) commits niuf (adultery).

|19| Now there was a certain Oisher (rich man). He was dressed in purple and fine linen, and yom yom (daily) he feasted sumptuously and every day for him was to make a simcha.

[YECHEZKEL 16:49]

|20| And there was a certain ish oni (poor man) covered with sores, Elazar by name, who had been laid at the Oisher's shaar (gate).

|21| And the ish oni (poor man) Elazar longed to fill his mogen (stomach) with what fell from the Oisher's tish. But even the kelevim (dogs) were coming and licking the sores of the ish oni (poor man).

|22| And it came to pass that Elazar died, and he was carried away by the malachim to the tish at the kheyk (bosom) of Avraham Avinu. And then the Oisher (rich man) died also, and he was buried.

|23| And lifting up his eynayim in Sheol, where he was in the torments of agony, he sees Avraham Avinu off in the distance and Elazar at tish at his kheyk (bosom).

|24| And he called, Avraham Avinu! Chaneni na and send Elazar that he may dip the tip of his finger into the mayim and cool my tongue, because I am in torment in this moked (fire).

[YESHAYAH 66:24]

|25| But Avraham Avinu said, Beni, have zikaron (recollection) that you received your tov in the span of your days, and Elazar likewise received the raah. But now he is given nechamah (comfort) here, but you, yisurim (sufferings, torments). [TEHILLIM 17:14]

|26| And, in addition to all these things, there has been fixed between us and you a tehom gedolah (a great abyss, chasm), so that the ones wishing to come over from here to you are not able, neither from there to us may they cross over.

|27| And the Oisher said, I ask you then, Avraham Avinu, that you may send Elazar to the bais of Avi,

|28| for I have chamesh achim (five brothers)!--that he may warn them, lest also they may come to this place of yisurim (torments).

|29| But Avraham Avinu says, They have Moshe Rabbeinu and the Neviim. Let them listen to them.

|30| But the Oisher said, Lo, Avraham Avinu, but if someone from the Mesim should go to them, they will make teshuva.

|31| But Avraham said to him, If Moshe Rabbeinu and the Neviim they do not listen to, neither if someone should make his Techiyah from the Mesim should they be persuaded.

PEREK YOD ZAYIN (CHAPTER SEVENTEEN)

And Rebbe, Melech HaMoshiach said to his talmidim, It is impossible for the nisayon (temptation) to sin not to come, but oy through whom it comes.

|2| It is better for him if a millstone is hung around his neck and he had been thrown into the sea

than that he should cause a michshol (stumbling block) for these little ones.

[3] Pay attention to yourselves. If your ach sins and you rebuke him, and if he makes teshuva, grant him selicha (forgiveness).

[4] And if shevah paamim (seven times) during the yom he sins against you and shevah paamim he turns around to you saying, I make teshuva, you will grant him selicha.

[5] And the Shlichim said to Rebbe, Melech HaMoshiach, Adoneinu, increase our emunah.

[6] And Rebbe, Melech HaMoshiach Adoneinu said, If you have emunah like a mustard seed, you would have said to this mulberry etz, be uprooted and be planted in the sea, and it would have given you mishmaat (obedience).

[7] But who among you, having an eved plowing or tending kevesim, when the eved comes in from the sadeh, will say to him, Here, come ofen ort (immediately) and recline at tish.

[8] Rather, would he not say, Prepare something that I may have okhel; gird up your tunic and serve me until I am satisfied, and, after that, you may have okhel?

[9] There is no obligatory effusive todah, when the eved only did his chiyuv (duty).

[10] So also you, when you do all these things which are given you as mitzvot, say, We are useless avadim, we only did our chiyuv.

[11] And it came about while Rebbe, Melech HaMoshiach goes to Yerushalayim, he was traveling through the middle of Shomron and the Galil.

[12] And entering into a certain shtetl, some anashim metzoraim (leprous men) met Rebbe, Melech HaMoshiach, and there were ten of them. Keeping their distance, [VAYIKRA 13:45,46]

[13] they shouted, saying, Yehoshua/Yeshua, Moreinu, chaneinu!

[14] And having seen this, he said to them, Go and show yourselves to the kohanim. And it came about while they were going away that they were made metoharim (clean). [VAYIKRA 14:3]

[15] And one of them, having seen that he had received refuah, returned with a kol gadol (loud voice), saying Baruch Hashem!

[16] And he fell on his face at the feet of Rebbe, Melech HaMoshiach giving hodayah (thanksgiving). And he was a Shomroni (Samaritan).

[17] And in reply Rebbe Melech HaMoshiach said, Were there not ten who were made metoharim? Now the tishah (nine), where are they?

[18] Was none of them found to turn around and return and give kavod (glory) to Hashem except this nokhri (foreigner)?

[19] And Rebbe, Melech HaMoshiach said to him, Get up and go. Your emunah (faith) has delivered you.

[20] Now having been asked by the Perushim, Ad mosai? (How much longer?) When comes the Malchut Hashem? Rebbe, Melech HaMoshiach replied, The Malchut Hashem is not coming with things observable,

[21] nor will they say, Hinei, here it is, or There it is, for hinei, the Malchut Hashem is within you.

[22] And he said to the talmidim, Yamim are coming when you will long to see one of the yamim of the Ben HaAdam (Moshiach, DANIEL 7:13-14) and you will not see it.

[23] They will say to you, Hinei, there it is! or, Hinei, here it is! Do not go out after them nor pursue them.

[24] For as the lightning flashing out of one part under Shomayim lights up the other part under Shomayim, thus will be the Ben HaAdam (Moshiach, DANIEL 7:13-14) in his Yom.

[25] But brishonah it is necessary for him to suffer many things and to be rejected by HaDor HaZeh.

[26] And just as it was in the yamim of Noach, thus will it be also in the yamim of the Ben HaAdam (Moshiach, DANIEL 7:13-14). [BERESHIS 6:5-8; 7:6-24]

[27] They were eating, drinking, marrying, and being given in marriage, until the Yom when

Noach entered into the Tevah (Ark) and HaMabbul (the Flood) came and destroyed everything.
 [28] Likewise, just as it was in the yamim of Lot: they were eating, drinking, buying, selling, planting, and building. [BERESHIS 19:1-28]
 [29] But on the Yom when Lot went out from Sdom, from Shomayim it rained down eish and gofrit (sulphur) and destroyed everything.
 [30] So it will be on the yom when the Ben HaAdam (Moshiach, DANIEL 7:13-14) has his hisgalus (revelation).
 [31] On that yom let not anyone on the housetop come back down inside for any of his property in the bais, and the one in a sadeh (field) likewise let him not turn back for things left behind.
 [32] Have zikaron (recollection) of the isha of Lot. [BERESHIS 19:26]
 [33] Whoever seeks to preserve his nefesh will lose it, but whoever loses it, will preserve it.
 [34] I say to you, in lailah hazeh there will be two in one bed: one will be taken and the other will be left.
 [35] There will be two grinding at the same place: one will be taken, but the other will be left.
 [36] Two will be in the sadeh (field); one will be taken and the other left.
 [37] And in reply they say to him, Where, Adoneinu? But Rebbe, Melech HaMoshiach said to them, Where the NEVELAH (DEVARIM 21:23) is, there also the nesharim (vultures, eagles [popularly]) will be gathered together.

PEREK YOD HET (CHAPTER EIGHTEEN)

Now he was speaking a mashal (parable) to them about how it is necessary always for them to daven and not to lose chozek, [YESHAYAH 40:31]
 [2] saying, An aza (certain) Shofet (judge) was in a certain town. Now this Shofet had no fear of Hashem nor any respect for Bnei Adam.
 [3] Now an almanah (widow) was in that town and she was coming to him saying, Grant me yashrus (justice) against my ish riv (opponent in a lawsuit). [YESHAYAH 1:17]
 [4] And for a zman (time) the Shofet was not willing. But after these things, he said to himself, If indeed Hashem I do not fear nor Bnei Adam I respect,
 [5] yet because this almanah (widow) causes me tzoros and is such a nudzh (pest), I will grant yashrus (justice) to her, lest in the end she may wear me out by her constant coming.
 [6] Now Rebbe, Melech HaMoshiach Adoneinu said, Listen to what the unrighteous shofet says.
 [7] Now will not Hashem by all means do mishpat for his Bechirim crying out to him yomam valailah? Will he delay long in bringing them help? [SHEMOS 22:23; TEHILLIM 88:1]
 [8] I say to you that Hashem will bring about their yashrus (justice) swiftly, but when the Ben HaAdam (Moshiach, DANIEL 7:13-14) comes, will he then find emunah (faith) on haaretz?
 [9] And Rebbe, Melech HaMoshiach said this mashal also to some, who have become soimech (confident, putting their trust and being dependent) on themselves that they are tzaddikim and who are despising others. [YESHAYAH 65:5]
 [10] Shnei anashim (two men) went up to the Beis Hamikdash to daven, one was a Perush and the other, a moches (tax-collector).
 [11] The Perush was standing by himself, shawklung (ritual swaying while davening), and his tefillah went like this: Adonoi, Modeh Ani that I am not like other men, swindlers, reshaim, menaafim (adulterers), or even this moches
 [12] I undergo a tzom (fast) twice during the week, I give the maaser (tithe) of everything as much as I get. [YESHAYAH 58:3, MALACHI 3:8]
 [13] But the moches (tax-collector) stood at a distance and was not willing even to lift up his eynayim to Shomayim but was beating his chest, saying, Adonoi, rachem na al choteh kamoni! (L-rd, have mercy on a sinner like me!) [YESHAYAH 66:2; YIRMEYAH 31:19]

[14] I say to you, this one, rather than the other one, went down to his bais having been made yitzdak im Hashem (justified with G-d). Because everyone lifting himself up will be brought low, but the one bringing himself low will be uplifted.

CHINUCH (EDUCATION) WITH YELADIM QUARANTINED FROM MOSHIACH? FORBID THEM NOT!

[15] Now also they were bringing to Rebbe, Melech HaMoshiach yeladim that he might place his hands on them. But having seen this, the talmidim were rebuking them.

[16] But Rebbe Melech HaMoshiach called for them saying, Permit the yeladim to come to me and do not hinder them, for of such ones is the Malchut Hashem.

[17] Omein, I say to you, whoever does not welcome the Malchut Hashem as a yeled would, may by no means enter into it.

[18] And a certain one of the manhigim (leaders, one of the wealthier Baale-Battishe Jews) questioned Rebbe, Melech HaMoshiach, saying, Mori HaTov (Good Teacher), what mitzvah must I do to inherit Chayei Olam?

[19] And Rebbe Melech HaMoshiach said to him, Why do you call me tov? No one is tov except Hashem alone, nu?

[20] You have daas of the Mitzvot. LO TINAF, LO TIRTZACH, LO TIGNOV, LO TAANEH VREIACHAH AD SHAKER, KABEID ES AVICHA VES IMMECHAH. [SHEMOS 20:12-16; DEVARIM 5:16-20]

[21] And he said, In all these things I have been shomer mitzvot and frum from my kinder-yoren.

[22] And having heard, Rebbe Melech HaMoshiach said to him, Still one thing for you is lacking. Everything as much as you have, sell and distribute to the aniyim (poor), and you will have otzar (treasure) in Shomayim; and come follow me [Moshiach].

[23] But having heard these things, he fell into agmat nefesh (grief, sadness). For he had much kesef.

[24] And Rebbe, Melech HaMoshiach, when he saw him fall into agmat nefesh, said, How difficult it is for the ones having osher (riches) to enter into the Malchut Hashem. [MISHLE 11:28]

[25] For it is easier for a camel to go through the eye of a needle than for an oisher (rich man) to enter into the Malchut Hashem.

[26] But the ones, having heard, said, Then who is able to come to Yeshuat Elokeinu?

[27] And Rebbe, Melech HaMoshiach said, The things impossible with Bnei Adam are possible with Hashem.

[28] And Kefa said, Hinei, we have left everything to follow you.

[29] And Rebbe, Melech HaMoshiach 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, Chayei Olam (Eternal Life).

[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 Neviim about the Ben HaAdam (Moshiach, DANIEL 7:13-14) will be fulfilled. [TEHILLIM 118:22]

[32] For he (the Ben HaAdam 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/Yeshua of Natzeret is going 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 (blind man) to be led to him. Having drawn near, Rebbe, Melech HaMoshiach asked him, What for you do you wish that I may do?
 [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!

PEREK YOD TET (CHAPTER NINETEEN)

And having entered, Rebbe, Melech HaMoshiach was passing through Yericho.
 [2] And, hinei, a man by name Zakkai was there and he was a chief moches (tax-collector) and he was an oisher (rich man).
 [3] And he was seeking to catch a look at Rebbe Melech HaMoshiach and was not able to do so, because of the multitude, and because he was komah (short of stature).
 [4] And having run ahead to the front, he climbed up onto an etz (tree), a sycamore, that he might see Rebbe, Melech HaMoshiach, because by that derech (way) he was about to pass by.
 [MELACHIM ALEF 10:27, DIVREY HAYAMIM ALEF 27:28, YESHAYAH 9:10]
 [5] And as he came to the place, having looked up, Rebbe Melech HaMoshiach said to him, Zakkai, hurry and come down, for hayom (today) in your bais (house) it is necessary for me to remain.
 [6] And having hurried, Zakkai came down and welcomed with Kabbalas HaMalchus (accepting his sovereignty as king) Rebbe, Melech HaMoshiach with simcha (joy).
 [7] And all, having seen this, were beginning to kvetch (complain), saying, With a choteh (sinner) he entered to rest?
 [8] And Zakkai stood there and said to Rebbe, Melech HaMoshiach Adoneinu: Hinei, half of my possessions, Adoni, I give as tzedakah (contribution to charity) to the aniyim (poor), and if from someone I defrauded of anything, I am paying back arbatayim (four times). [SHEMOS 22:1, VAYIKRA 6:4,5; BAMIDBAR 5:7; SHMUEL BAIS 12:6; YECHEZKEL 33:14,15]
 [9] And Rebbe Melech HaMoshiach said to him, Hayom (Today) Yeshuat Elokeinu has come to this bais, because also he is a Ben Avraham.
 [10] For the Ben HaAdam (Moshiach, DANIEL 7:13-14) came to seek and to save the lost. [YECHEZKEL 34:12,16]
 [11] Now as they were hearing these things, Rebbe, Melech HaMoshiach added a mashal (parable), because he was near to Yerushalayim and they had the havamina (assumption) that the Malchut Hashem was about to appear immediately.
 [12] Then Moshiach said, A certain man of noble birth traveled to a distant country to get for himself royal power for his malchut (kingdom) and to return.
 [13] And having summoned ten avadim (servants) of his, he gave them ten minas and he said to

them, Conduct eisek (business) until I come.

|14| But his subjects were hating the man of noble birth and they sent a delegation after him saying, We do not want this one to rule over us.

|15| And it came about when he returned, having received the royal power of his malchut, he summoned to his presence these avadim to whom he had given the kesef, that he might have daas of what they had gained by trading.

|16| And the rishon (first) came, saying, With your mina, Adoni, ten minas more were gained.

|17| Yafeh! Eved tov! Because you have been neeman (faithful) in a very small thing, have shlita (authority) over ten towns. [MISHLE 27:18]

|18| And the sheni (second) came saying, Your mina, Adoni, made five minas.

|19| And the man of noble birth said also to this one, And you have shlita (authority) over five towns.

|20| And the other came saying, Adoni, hinei! Your mina...which I had put away in a tichel (kerchief).

|21| For I was fearing you, because you are a big machmir (stickler), you take what you did not deposit and you reap what you did not sow.

|22| He says to him, From your own mouth I will judge you, eved rasha (bad servant). You had daas that I am a big machmir (stickler), taking what I did not deposit and reaping what I did not sow?

|23| Why then did you not put my kesef into the bank? Then when I came I would have collected ribit (interest).

|24| And to the ones having stood nearby he said, Take from him the mina and give it to the one having ten minas.

|25| And they said to him, Adoneinu, he has ten minas!

|26| I say to you, that to everyone having, more will be given, but from the one not having, even what he has will be taken away.

|27| But these oyevim (enemies) of mine, the ones refusing me the Kabbalas HaMalchus (refusing my sovereignty as king) over them, bring them here and execute them before me.

|28| And having said these things, Rebbe, Melech HaMoshiach was traveling ahead, making his aliyah leregel to Yerushalayim.

|29| And it came about as he came near to Beit-Pagey and Beit-Anyah, by the Mount of Olives, Rebbe, Melech HaMoshiach sent two of the talmidim,

|30| saying, Go to the shtetl ahead of you, in which entering you will find an AYIR (ZECHARYAH 9:9) having been tied, upon which none among Bnei Adam ever sat, and having untied it, bring it here.

|31| And if someone asks you, Why are you untying it? you will say this: Rebbe, Melech HaMoshiach Adoneinu has need of it.

|32| And having departed, the ones having been sent found it just as Rebbe, Melech HaMoshiach told them.

|33| And while untying the AYIR, its owners said to them, Why are you untying the AYIR?

|34| And they said, Rebbe, Melech HaMoshiach Adoneinu has need of it.

|35| And they led it to him and, having thrown their kaftans on the AYIR, they put Rebbe Melech HaMoshiach on it.

|36| And as Moshiach rode along, the people were spreading their garments on the road.

[MELACHIM BAIS 9:13]

|37| And as Rebbe, Melech HaMoshiach was now approaching the path that makes the descent from the Mount of Olives, all the multitude of the Rebbe's talmidim began with simcha (joy) and with a kol gadol (a loud voice) to shout Baruch Hashem! for all the niflaot (wonders) and gevurot (mighty deeds) of Hashem! For they had been edei reiyah (eyewitnesses) of these,

[38] saying, BARUCH HABAH, HaMelech B'SHEM ADONOI! Shalom b'Shomayim! And kavod in the Highest! [TEHILLIM 118:26]

[39] And some of the Perushim from the multitude said to him, Rabbi, rebuke your talmidim!

[40] And in reply Rebbe, Melech HaMoshiach said, I say to you, if these will be silent, the avanim (stones) will cry out. [CHABAKUK 2:11]

[41] And as he came near, having seen the Ir (City [of Yerushalayim]), Rebbe, Melech HaMoshiach wept over it, [YESHAYAH 22:4]

[42] saying. If you had only had daas in HaYom HaZeh of the things leading to shalom, but now it was nistar (concealed, hidden) from your eyes.

[43] 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. [YESHAYAH 29:3; YIRMEYAH 6:6; YECHEZKEL 4:2; 28:6]

[44] And they will dash you to the ground, you and your yeladim with you. And they will not leave an even (stone) upon an even (stone) within you, because you did not have daas of the zman (time) of your YOM PEKUDDAH visitation/reckoning [YESHAYAH 10:3].

[45] And having entered into the Beis HaMikdash, Moshiach began to throw out the sellers,

[46] saying to them, It has been written, BEITI BEIT TEFILLAH YIKAREI, but you made it a MEARAT PARITZIM. [YESHAYAH 56:7; YIRMEYAH 7:11]

[47] And Rebbe, Melech HaMoshiach was saying shiurim yom yom (daily) in the Beis Hamikdash. But the Rashei Hakohanim and the Sofrim were seeking to kill him, and also the Rashei HaAm,

[48] and they were not finding what they might do, for HaAm were all hanging on his every dvar.

PEREK KAPH (CHAPTER TWENTY)

And it came about on one of the yamim (days) Rebbe, Melech HaMoshiach was saying shiurim to HaAm (the People) in the Beis Hamikdash and was preaching the Besuras HaGeulah, and the Rashei Hakohanim and the Sofrim with the Ziknei HaAm (Elders of the People) stood by,

[2] they spoke, saying to him, Tell us by what shlita (authority) you do these things, or who is the one having given to you this shlita (authority)?

[3] And in reply, Rebbe, Melech HaMoshiach said to them, I will also confront you with a sheelah (question), and you tell me:

[4] the tevilah of teshuva of Yochanan--was it from Shomayim or from Bnei Adam?

[5] And they reasoned to themselves saying, If we say, from Shomayim, he will say, why did you not believe him?

[6] But if we say, from Bnei Adam, HaAm (the People) all will subject us to sequilah (stoning), for HaAm Yisroel are all convinced that Yochanan is a navi.

[7] And they answered that they did not have daas of the origin of the tevilah of teshuva of Yochanan.

[8] And Rebbe Melech HaMoshiach said to them, Neither am I telling you by what shlita (authority) I do these things.

[9] And he began to tell this mashal to HaAm Yisroel. A certain ish planted a kerem and leased it to koremim (vine-keepers) and he went away for a long time. [YESHAYAH 5:1-7]

[10] 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.

[11] And he proceeded to send another eved. But him also, when they had beaten and dishonored him, they sent him away empty.

[12] And he proceeded to send an eved shlishi (a third servant). And also this one, having

wounded, they threw out.

[13] And the Adon of the kerem, said, What should I do? I will send Beni Ahuvi. Perhaps this one they will respect.

[14] But having seen him, the 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.

[15] And having driven him outside the kerem, they killed him. What then will the Baal HaKerem do to them?

[16] He will come and will destroy these koremim (vine-keepers) and will give the kerem to others. And having heard this, HaAm Yisroel said, Chas vShalom!

[17] But having looked at them, Rebbe, Melech HaMoshiach said, What then is this which has been written: EVEN MAASU HAYTAH LEROSH PINAH (The Stone they rejected became the capstone)? [TEHILLIM 118:22]

[18] Everyone having fallen upon that even (stone) will be DAKU (broken into pieces, DANIEL 2:34), and upon whomever it falls, it will crush him [YESHAYAH 8:14,15; DANIEL 2:34f].

[19] And the Sofrim and the Rashei Hakohenim sought to lay their hands upon him in the same hour, but they were afraid of HaAm Yisroel, for they knew that he spoke this mashal (parable) against them.

[20] And having watched carefully, they sent spies pretending themselves to be tzaddikim, that they might catch him in his dvar, so as to deliver him to the rulers and the manhigim under the Moshel (Governor).

[21] And they set a sheelah (question) before Rebbe, Melech HaMoshiach, saying, Rabbi, we have daas that you speak beemes (truly) in the shiurim you say and you show no deference toward anyone, but on the basis of HaEmes you give torah about HaDerech Hashem.

[22] Is it mutar (allowed) for us to pay tax to Caesar or not?

[23] But having noticed the ORMAH (cunning, craftiness, BERESHIS 3:1) in their manner, Rebbe, Melech HaMoshiach said to them,

[24] Show me a denarius. Whose demut (likeness) has it? And whose inscription? And they said, Caesar's.

[25] And Rebbe, Melech HaMoshiach said to them, Then give the things of Caesar to Caesar and the things of Hashem to Hashem.

[26] And they were not able to catch him in his dvar before the people and, having been mishpoyel (marveled) at his teshuvah (answer), they were silent.

[27] And some of the Tzedukim (the Tzedukim are the ones speaking against the Techiyas HaMesim, who say it is not to be) approached Rebbe, Melech HaMoshiach.. They set a sheelah (question) before him,

[28] saying, Rabbi, Moshe Rabbenu laid it down in writing to us, if someone's ach dies and has an isha, and UVEN EIN LO (and there is no son to him), that he should take the almanah (widow) of his ach and he should raise up a zera (seed) to his ach. [DEVARIM 25:5]

[29] Now there were shiva achim. And the first took an isha, and died UVEN EIN LO (and there is no son to him).

[30] And the second

[31] and the third took her, and likewise also the seventh did not leave behind a ben and they all died.

[32] And lemaskana (finally) the isha died.

[33] The isha, then, in the Techiyas HaMesim, of which of them does she become the wife?

[34] For shiva had her as isha (wife). And Rebbe Melech HaMoshiach said to them, The banim of the Olam Hazeh marry and are given in marriage,

[35] but the ones having been considered worthy to attain to the Olam HaBah and the Techiyas HaMesim neither marry nor are given in marriage.

[36] For neither is it possible any longer for them to die, for they are like malachim and they are bnei haElokim, being bnei haTechiyas HaMesim.

[37] But that the Mesim are made to stand up alive, even Moshe revealed at the burning bush, as he calls Adoshem ELOKEI AVRAHAM ELOKEI YITZCHAK VELOKEI YAAKOV.

[SHEMOS 3:6]

[38] But Hashem is not the G-d of Mesim but is Elokei HaChayim, for to Hashem all are alive.

[39] And, in reply, some of the Sofrim said, Rabbi, you spoke well.

[40] For no longer were they daring to set a sheelah (question) before him regarding anything.

[41] And he said to them, How do they say that the Rebbe Melech HaMoshiach is to be [merely] Dovid's ben?

[42] For Dovid himself says in the book of Tehillim, NEUM HASHEM LADONI: SHEV LIMINI,

[43] AD ASHIT OYVECHA L'RAGLECHA. [TEHILLIM 110:1]

[44] Therefore, if Dovid calls him Adon, how is he [merely] ben Dovid?

[45] In the hearing of all the people, Rebbe, Melech HaMoshiach said to his talmidim,

[46] Beware of the Sofrim (Rabbonim), the ones wanting to strut around in long kaftans and loving obsequious Birkat Shalom greetings in the marketplaces and the rashei hamoshavot (chief seats) in the shuls and the places of kavod at seudot tishen,

[47] who devour the batim (houses) of the almanot (widows) and for the sake of appearance daven lengthy tefillos (prayers). The Din (Judgment) of them will be more severe.

PEREK KAPH ALEPH (CHAPTER TWENTY-ONE)

And having looked up, Rebbe, Melech HaMoshiach saw the ashirim (rich people) putting into the Beis Hamikdash Otzar (Treasury) their matanot (gifts).

[2] And he saw a certain poor almanah (widow) putting in there two leptas.

[3] And Rebbe, Melech HaMoshiach said, Omein, I say to you that this poor almanah (widow) put in more tzedakah than everyone.

[4] For all these put in matanot (gifts) out of their abundance, but this almanah (widow), out of her need, put in her michyah (subsistence).

[5] And as some were speaking about the Beis Hamikdash, that with beautiful avanim (stones) and with matanot (gifts) it has been decorated, Rebbe, Melech HaMoshiach said,

[6] Yamim (Days) will come in which of these things which you see there will not be left an even (stone) upon an even (stone) which will not be thrown down.

[7] And they questioned him, saying, Rebbe, ad mosai? (how much longer?) when will these things be, and what will be the ot (miraculous sign) when these things are about to take place?

[8] And Rebbe, Melech HaMoshiach said, Beware, you should not be deceived. For many will come Bishmi (in my Name [Moshiach]) saying, "I am he [I am the Rebbe, Melech HaMoshiach]. And, the time [of the Geulah] has drawn near." Do not follow after them.

[9] But whenever you hear about wars and intifadas, do not be a pachdan (coward). For it is necessary for these things to occur barishonah, but it is not immediately HaKetz.

[10] Then Rebbe, Melech HaMoshiach was saying to them, Ethnic group will have an intifada against ethnic group, and malchut (kingdom) against malchut, [DIVREY HAYAMIM BAIS 15:6; YESHAYAH 19:2]

[11] There will be great earthquakes and in various places, raav (famine) and makkot (plagues), both horrible portents and great moftim (signs) in Shomayim. [YESHAYAH 29:6; YOEL 2:30]

[12] But before all these things, they will lay their hands on you and bring redifot (persecutions) on you, handing you over to the shuls and the batei hasohar (prisons), being led away before

melachim (kings) and moshelim (governors) because of my Name (Yehoshua/Yeshua).
 |13| It will turn out for you to be an opportunity for being an eidus (witness) to the edut (testimony).
 |14| Therefore, keep in your levavot (hearts) not to prepare to defend yourselves.
 |15| For I will give to you a peh (mouth) and chochmah (wisdom) which none of your mitnaggedim (opponents) will be able to resist or to contradict.
 |16| And you will be handed over also by horim (parents) and achim (brothers) and krovey mishpachot (relatives) and chaverim (friends), and they will have some of you executed and you will die al kiddush ha-Shem,
 |17| and you will be the focus of sinas chinom (baseless hatred) from everyone because of my Name (Yehoshua/Yeshua).
 |18| And not even a hair of your rosh will by any means perish.
 |19| In your savlanut (patience) and endurance you will gain your nefashot (souls).
 |20| But when you see Yerushalayim being surrounded by machanot (encamping armies), then have daas that the devastation of it has drawn near.
 |21| Then the ones in Yehudah, flee to the mountains, and the ones inside HaIr (the City), let them get out, and the ones in the sadot (fields), let them not enter into HaIr (the City),
 |22| because these are the Yemei Nekamah (Days of Vengeance), as a fulfillment of all the Kitvei Hakodesh. [YESHAYAH 63:4; DANIEL 9:24-27; HOSHEA 9:7]
 |23| 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,
 |24| and they will fall by the edge of the cherev (sword) and they will all be led captive into the Golus, and Yerushalayim will be trampled down by the Goyim, until the times of the Goyim are fulfilled. [YESHAYAH 5:5; 63:18; DANIEL 8:13]
 |25| And there will be otot (miraculous signs) in the shemesh (sun) and the yareach (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, and
 |26| Bnei Adam will be fainting from pachad (terror) and from expectation of the things coming upon the Olam Hazeh, for the kochot (powers) of the heavens will be shaken.
 |27| And then you will see the Ben HaAdam (Moshiach, DANIEL 7:13-14) and his Bias HaMoshiach on an Anan (Cloud) with gevurah (miraculous power of Hashem) and kavod rav (great glory).
 |28| And when the Reshit (the Beginning) of these things occurs, stand erect and lift up your roshim (heads), because your Geulah (Redemption) draws near.
 |29| And Rebbe, Melech HaMoshiach told a mashal (parable) to them. You see the etz teenah (fig tree) and all the etz.
 |30| When they sprout leaves already, you see for yourselves and you have daas that Kayits (Summer) is already near.
 |31| So also you, when you see these things happening, you have daas that the Malchut Hashem is near.
 |32| Omein, I say to you, that HaDor HaZeh will not pass away until all these things may occur.
 |33| HaShomayim and HaAretz will pass away, but my Dvarim will by no means pass away.
 |34| And be shomer regarding yourselves lest your levavot (hearts) may be burdened with dissipation and drunkenness and the cares of the Olam HaZeh and Yom HaHu (That Day) may come upon you PITOM (suddenly, MALACHI 3:1).
 |35| as a mokeshe (trap). For it will come upon all the ones dwelling on the pnei kol haAretz (the face of all the Earth).
 |36| But be shomer (on guard, alert), always davening that you may be able to escape all these

things that are about to happen and that you may be able to stand before the Ben HaAdam (Moshiach, DANIEL 7:13-14).

[37] Now in those days Rebbe, Melech HaMoshiach was saying shiurim in the Beis Hamikdash, and balailah (at night) he was going out into the Mount of Olives.

[38] And all the people were getting up early in the boker (morning) to come to Rebbe, Melech HaMoshiach in the Beis Hamikdash to hear him.

PEREK KAPH BEIT (CHAPTER TWENTY-TWO)

And the Chag HaMatzot was approaching, the feast called Pesach.

[2] And the Rashei Hakohanim and the Sofrim were seeking how they might destroy him, for they were afraid of the people.

[3] And Hasatan entered into Yehudah, the one being called Yehudah from Kriot, being one of the Shneym Asar.

[4] And having departed, Yehudah spoke with the Rashei Hakohanim and Ketzinim (Officers) of the Beis Hamikdash how he might hand him over to them.

[5] And they got a lot of geshmak (pleasure) out of this, and they agreed to pay him kesef.

[ZECHARYAH 11:12]

[6] And Yehudah consented and he was seeking an opportunity to betray him when there was no multitude with them.

[7] Shoin (already) now came the Yom HaMatzot, in which it was necessary to sacrifice the Pesach Korban, the Seh (Lamb, YESHAYAH 53:7). [SHEMOS 12:18-20; DEVARIM 16:5-8]

[8] And Rebbe, Melech HaMoshiach sent Kefa and Yochanan, having said, Go and make our preparations that we may eat and have the Pesach Seder.

[9] And they said to Rebbe, Melech HaMoshiach, Where do you wish that we should prepare it?

[10] And Rebbe, Melech HaMoshiach said to them, Hinei! When you enter into HaIr, you will meet a man carrying a jar of mayim. Follow him into the bais (house) into which he enters,

[11] and you will say to the Baal Bayit, The Rabbi says to you, Where is the mekom linah (guest room) where I may conduct the Pesach Seder with my talmidim?

[12] And that one will show you a large upstairs cheder (room) having been furnished. There prepare the Seder.

[13] And having departed they found things just as Rebbe, Melech HaMoshiach had told them, and they prepared the Seder.

[14] And when the hour came, Rebbe, Melech HaMoshiach reclined at tish and the Moshiach's Shlichim were with him.

[15] And Rebbe, Melech HaMoshiach said to them, With great tshuka (deep and sincere desire, longing) I have desired to eat this Pesach with you before I suffer.

[16] For I say to you that I may by no means eat it until it is fulfilled in the Malchut Hashem.

MOSHIACH THE PESACH SEH OF THE BRIT CHADASHA LITZIAT (GOING OUT) OFFERS THE AFIKOMAN AND THE CUP OF REDEMPTION AS MEMORIAL TOKENS OF THE KORBAN OF HIS NEFESH (YESHAYAH 53:7,10)

[17] And having taken the Cup of Redemption, having made the bracha, Rebbe, Melech HaMoshiach said, Take this and share it among yourselves.

[18] For I say to you that from now on by no means shall I drink from the pri hagefen until the Malchut Hashem comes.

[19] And having taken the Afikoman and having made the ha-Motzi, Rebbe, Melech HaMoshiach broke the matzah and gave it to them, saying, This is my BASAR (SHEMOS 12:8) being given

for you; this do in zikaron (remembrance) of me. [VAYIKRA 5:7; 6:23; YECHEZKEL 43:21; YESHAYAH 53:8]

[20] And Rebbe, Melech HaMoshiach took the kos (cup) similarly after they ate, saying, This kos (cup) is HaBrit HaChadasha in my dahm, being shed for you. [SHEMOS 24:8; YESHAYAH 42:6; YIRMEYAH 31:31-34; ZECHARYAH 9:11; 53:10-12]

[21] Nevertheless, hinei! The hand of the one betraying me is with me on the tish (table) [TEHILLIM 41:9]

[22] Because the Ben HaAdam (Moshiach, DANIEL 7:13-14) indeed goes according to the thing having been determined, but oy to that man through whom he is betrayed.

THE HISKASHRUS OF THE TALMIDIM TO THEIR REBBETHROWN INTO QUESTION

[23] And they began to discuss among themselves who then it might be among them that would do this.

[24] And there came about also a dispute among them, as to which of them seemed to be the Gadol.

[25] And Rebbe, Melech HaMoshiach said to them, The melachim (kings) of the Goyim domineer them and the ones having shlita (control) over the Goyim are called benefactors.

[26] But with you it is not so, but he of the Gedolim among you, let him be as the youngest, and he of the Manhigim, as the one serving.

[27] For who is HaGadol? The one reclining at tish or the one serving? Is it not the one reclining at tish? But I am in your midst as one serving.

[28] But you are the ones having remained with me in my nisyonos (temptations).

[29] And I assign shlita (authority) to you, just as Avi assigned shlita to me--a Malchut (Kingdom),

[30] that you may eat and drink at my tish in my Malchut, and you will sit upon kissot (thrones) judging the Shneyim Asar Shivtei Yisroel (Twelve Tribes of Yisroel).

[31] Shimon, Shimon, hinei! Hasatan asked for you, to sift you like wheat [IYOV 1:6-12; AMOS 9:9]

[32] But I davened for you, that your emunah may not fail. And when you have made teshuva, give chizzuk to your Achim bMoshiach.

[33] But Shimon Kefa said to him, Adoni, with you I am prepared even to go to the beis hasohar, even to die al kiddush ha-Shem.

[34] But Rebbe, Melech HaMoshiach said, I say to you, a tarnegol will not crow hayom until shalosh paamim you, Kefa, will make hakhchashah (denial) of your daas of me.

[35] He said to them, When I sent you without a money belt and a bag and sandals, did you lack anything? And they said, Nothing.

[36] And Rebbe, Melech HaMoshiach said to them, But now the one having a money belt, let him take it; likewise also a bag; and the one not having, let him sell his kaftan and let him buy a cherev.

[37] For I say to you, that it is necessary that what stands written be fulfilled in me, VES POSHEIM NIMNAH (and with lawless persons he was numbered YESHAYAH 53:12). For indeed what was written about me is being fulfilled.

[38] And they said, Adoni, hinei! Here are shte charavot (two swords). And Rebbe, Melech HaMoshiach said to them, It is enough.

[39] And having gone out, he went according to his kvius (regimen) to the Mount of Olives, and his talmidim followed him also.

[40] And having come to the place, Rebbe, Melech HaMoshiach said to them, Daven and offer tefillos, lest you enter lidey nisayon (into temptation, Mt.6:13).

|41| And Rebbe, Melech HaMoshiach had withdrawn from them about a stone's throw, and, having fallen down, he was davening,

|42| saying, Avi, im yirtzeh Hashem, if you are willing, take this kos (cup) away from me. Nevertheless not the ratzon of me but rtzonechah (thy will) be done. (Mt. 6:10)

|43| And a malach min HaShomayim appeared to him, strengthening him.

|44| And having been in agony, Rebbe, Melech HaMoshiach was davening more fervently; and his sweat became like drops of dahm falling down upon the adamah.

|45| And having got up from davening and having come to the talmidim, he found them sleeping, because of agmat nefesh (grief).

|46| And Rebbe, Melech HaMoshiach said to them, Why are you sleeping? Get up, daven, lest you enter lidey nisayon (into temptation).

|47| Yet as he was speaking, hinei, a multitude! And going at their head was the one being called Yehudah, one of the Shneyim Asar, and he drew near to Rebbe Melech HaMoshiach to give him a neshikah (kiss).

|48| And Rebbe Melech HaMoshiach said to him, Yehudah, do you with a neshikah the Ben HaAdam (Moshiach, DANIEL 7:13-14) betray?

|49| But having seen what was coming, the ones around Rebbe, Melech HaMoshiach said, Adoni, should we strike with the cherev (sword)?

|50| And a certain one of them struck the eved (servant) of the Rashei Hakohanim and cut off his right ear.

|51| And, in reply, Rebbe Melech HaMoshiach said, Blaib shtein! (Stop!) No more of this! And having touched the ear, he healed him.

|52| And Rebbe Melech HaMoshiach said to the ones having come against him, the Rashei Hakohenim and the Beis Hamikdash shomrim and the Ziknei HaAm, Do you have the chutzpah to come out as against a ganav (thief) with charavot and clubs?

|53| Yom Yom (Daily) I was with you in the Beis Hamikdash and you did not stretch out your hands against me, but this is your hour and the shlita of choshech (power of evil, sitra ahra).

|54| And having seized Rebbe, Melech HaMoshiach, they led him away and brought him into the bais of the Rashei Hakohanim. And Kefa was following from a distance.

|55| And some kindled a hadlakah (bonfire) in the middle of the courtyard, and having sat down together, Kefa was sitting in their midst.

|56| And a certain shifcha (woman servant), seeing him sitting in the light of the hadlakah (bonfire), stared intently at Kefa and said, And this one was with him.

|57| But Kefa denied it, saying, I do not have daas of him, isha (woman).

|58| And after a short while, another, having seen him, said, And you are of them! But Kefa said, Ben Adam, I am not!

|59| And about one hour had passed, and still another was insisting, saying, Beemes (in actuality) this one was with him also, for he also is a Gelili (inhabitant of the Galil)!

|60| But Kefa said, Ben Adam, I do not have daas what you are saying. And immediately, while Kefa was speaking, a tarnegol crowed.

|61| And having turned, Rebbe, Melech HaMoshiach Adoneinu looked at Kefa, and Kefa was reminded of the dvar of Moshiach Adoneinu when he said to him, Before the tarnegol crows hayom (today) you will make hakhchashah (denial) of me shalosh paamim.

|62| And having gone outside Kefa wept bitterly.

|63| And the men, the ones having Rebbe, Melech HaMoshiach in custody, were ridiculing him and beating him.

|64| And having blindfolded him, they were setting a sheelah (question) in front of him, saying, Give a dvar nevuah, who is the one having given you a klap (blow)?

|65| And with much other Chillul Hashem gadfanut they were speaking against Rebbe, Melech

HaMoshiach.

|66| And when boker came, the Ziknei HaAm were gathered together, both the Rashei Hakohanim and the Sofrim, and they led him away to their Sanhedrin,

|67| saying, If you are the Rebbe Melech HaMoshiach, tell us. But he said to them, If I say this to you, you will by no means have emunah.

8| And if I set a sheelah before you, you will by no means give answer.

|69| But from now on the Ben HaAdam (Moshiach, DANIEL 7:13-14) will be YOSHEV LIMIN as the gevurat Hashem. (TEHILLIM 110:1)

|70| And everyone said, Then you are the Zun foon Der Oybershter? Rebbe, Melech HaMoshiach said, You are saying that I am.

|71| And to them they said, Why still do we have need of an eidus (witness)? For we ourselves heard from his peh (mouth).

PEREK KAPH GIMEL (CHAPTER TWENTY-THREE)

And the whole multitude of them got up and led Rebbe, Melech HaMoshiach before Pilate.

|2| And they began to accuse him saying, This one we found misleading our nation and making it asur (forbidden) to pay taxes to Caesar and calling himself Moshiach and that he is to be a Melech.

|3| And Pilate cross-examined him, saying, Are you the Melech HaYehudim? And in reply, he said to him, You say so?

|4| And Pilate said to the Rashei Hakohanim and the multitudes, I find no ashmah (guilt) in this man.

|5| But they were insisting, saying, He incites the people, from where he began with his torah (teaching), throughout all of Yehudah, from the Galil even to this place.

|6| And when Pilate heard this, he asked whether the man was a Gelili (an inhabitant of the Galil).

|7| And having learned that he is under the jurisdiction of Herod, he sent him to Herod, who was also in Yerushalayim during those days.

|8| And Herod, having laid eyes on Rebbe Melech HaMoshiach, had great simcha. For he was for a long time wanting to see him, because he keeps hearing things about him and he was hoping to watch some ot (miraculous sign) being performed by him.

|9| And Herod was questioning Rebbe, Melech HaMoshiach with many words, but he answered him nothing.

|10| And the Rashei Hakohenim and the Sofrim had stood by vehemently accusing Rebbe, Melech HaMoshiach.

|11| And having treated him with contempt, Herod with his chaiyalim (soldiers) also ridiculed him, having clothed him in an elegant royal robe. So they thus sent back him to Pilate.

|12| And Herod and Pilate became fast friends with one another on that very day, for they were previously at enmity toward each other.

|13| And Pilate, when he had assembled the Rashei Hakohenim and the manhigim and the people,

|14| said to them, You brought to me this man causing the people to rise up in mered (revolt), and, hinei, I have cross-examined him before you and I found nothing in this man of the crime of which you make accusations against him.

|15| And neither did Herod, for he sent him back to us, and, hinei, nothing worthy of mishpat mavet has been done by him.

|16| Therefore, having disciplined him, I will release him.

|18| But they cried out with one kol, saying, Away with this one! And release to us Bar-Abba!

[19] (Bar-Abba was a man who was thrown into the beis hasohar, because of some insurrection which occurred in HaIr (the City) as well as a retzach [murder].)

[20] And again Pilate addressed them, wishing to release Rebbe Melech HaMoshiach.

[21] But they were crying out saying, Let him be talui al HaEtz! Let him be hanged on HaEtz! [DEVARIM 21:23]

[22] And a paam shlishit (third time), Pilate said to them, But what raah did this one do? No crime worthy of mavet did I find in him. Therefore, having disciplined him, I will release him.

[23] But they insisted with a kol gadol (loud voice) demanding him to be hanged on HaEtz and their voices were roiv (the larger portion) prevailing.

[24] And Pilate decided that their demand be accomplished.

[25] And Pilate released the one they were requesting, the one who had been thrown into the beis hasohar on account of an insurrection and retzach (murder), but Rebbe Melech HaMoshiach he delivered over to their ratzon.

[26] And as they led him away, having seized a certain Shimon, a Cyrenian, coming in from the country, they put upon him Moshiach's Etz to carry, following Rebbe Melech HaMoshiach.

[27] And a great multitude of HaAm were following him and nashim, who were acting as avelim (mourners), lamenting for him.

[28] And having turned to them, Rebbe Melech HaMoshiach said, Benot HaYerushalayim (Daughters of Yerushalayim), stop weeping for me; weep for yourselves and for your yeladim,

[29] because, hinei, yamim are coming in which they will say, Ashrey are the barren and the wombs which did not bear and the breasts which did not nurse.

[30] Then they will begin to say to the mountain, Fall on us! and to the hills, Bury us. [HOSHEA 10:8; YESHAYAH 2:19]

[31] Because if while an etz (tree) is green they do these things, what may happen when it is dry? [YECHYEZKEL 20:47]

[32] And two POSHA'IM (criminals, resha'im, YESHAYAH 53:9,12) were also being led away with Rebbe, Melech HaMoshiach to be executed.

[33] And when they came upon the place being called The Skull, there they hanged each on his etz, Rebbe, Melech HaMoshiach and the POSHA'IM (criminals, YESHAYAH 53:12), one on the right, and one on the left.

[34] But Rebbe Melech HaMoshiach was saying, Abba, grant selicha to them, for they have no daas of what they are doing. And dividing up his garments, VAPPILU GORAL (they cast lots). [TEHILLIM 22:19(18)]

[35] And HaAm had stood watching. And the 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. [TEHILLIM 22:17; YESHAYAH 42:1]

[36] And the chaiyalim (soldiers) also ridiculed Rebbe, Melech HaMoshiach as they approached, offering CHOMETZ (wine vinegar TEHILLIM 69:21) to him, [TEHILLIM 22:7]

[37] and saying, If you are HaMelech HaYehudim, save yourself.

[38] And there was also an inscription over him, THIS IS HAMELECH HAYEHUDIM.

[39] And one of the POSHA'IM (criminals, YESHAYAH 53:12) having been hanged with him was speaking Chillul Hashem gadfanut against him, saying, Are you not the Rebbe Melech HaMoshiach?

[40] Save yourself and us. And in reply the other, rebuking him, said, Do you not have yirat Shomayim? For you are under the same gezar din (verdict) of harshaah (condemnation as guilty).

[41] And this is a just gezar din against us, for we deserve what we are getting for our maasim (deeds). But this one did nothing rah.

[42] And he was saying, Yehoshua/Yeshua, remember me when you come into your Malchut.

[43] And Rebbe, Melech HaMoshiach said to him, Omein, I say to you, hayom (today) with me you will be in Gan-Eden.

[44] And it was already about the sixth hour [noon] and choshech (darkness) was over the whole land until the ninth hour. [AMOS 8:9]

[45] The shemesh (sun) being obscured; and the Parokhet [*between the Kodesh HaKodashim and HaKodesh*] in the Beis Hamikdash was torn in two. [SHEMOS 26:31-33]

[46] And having cried out with a kol gadol, Rebbe Melech HaMoshiach said, Abba, BYADCHA AFKID RUCHI (Into your hands I commit my ruach TEHILLIM 31:6[5]). And this having said, Rebbe, Melech HaMoshiach breathed out his last.

[47] And the centurion who saw the thing that happened was saying, Baruch Hashem, surely this man was a Tzaddik.

[48] And when all the hamon (crowd) that had assembled at this spectacle had observed the things that had happened, they went away beating their chests.

[49] And all his acquaintances stood at a distance and the nashim, the ones following him from the Galil, observed these things.

[50] And, hinei, a man by name Yosef being a member of the Sanhedrin, and an ish tov and a tzaddik

[51] (this one had not consented to their cheshbon [plan] and action) came from Ramatayim, a shtetl of Yehudah. He was waiting expectantly for the Malchut Hashem.

[52] He approached Pilate, and asked for the gufat Yehoshua/Yeshua. [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[53] And, having taken down geviyyato (his body), he wrapped it in a linen [tachrichim] and placed it in a hewn kever (tomb) where not anyone had yet been laid. [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[54] And it was nearly Erev Shabbat, Shabbos was drawing near.

[55] And following along after, the nashim who had come out of the Galil with him, saw the kever (tomb) and how his NEVELAH (body, DEVARIM 21:23) was laid. [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[56] And having returned, they prepared spices and ointments. And on Shabbos they rested according to the mitzvah (commandment). [SHEMOS 12:16; 20:10]

PEREK KAPH DALET (CHAPTER TWENTY-FOUR)

THE EMPTY OHEL (BURIAL SITE OF THEIR REBBE)

But on Yom HaRishon, the first day of the shavua (week), very early in the boker, they went to the kever (tomb) bringing what spices they prepared.

[2] But they found the even (stone) having been rolled away from the kever (tomb),

[3] and, having entered, they did not find geviyyato (his body, DEVARIM 21:23; BERESHIS 47:18) of the Rebbe Melech HaMoshiach Adoneinu. [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 26:19; 53:11]

[4] It came about while they were perplexed about this, indeed, hinei! Shnayim (two) who were garmented in dazzling robes, stood by them.

[5] And having become terrified, the nashim bowed their faces to the ground. They said to the nashim, Why are you seeking HaChai (the One living) among HaMesim?

[6] He is not here, he kam (stood up) litechiyyah (to come to life again). Have zikaron (recollection) how he spoke to you while he was still in the Galil,

[7] saying, It is necessary for the Ben HaAdam (Moshiach, DANIEL 7:13-14) to be delivered over into the hands of anashim choteim and to be talui al HaEtz [to be hanged on the Tree,

DEVARIM 21:23] and on HaYom HaShlishi to stand up alive again.

|8| And they remembered the words of Rebbe, Melech HaMoshiach.

|9| And having returned from the kever (tomb), they reported all these things to the Achad Asar (the Eleven) and to all the others.

|10| Now there were Miryam of Magdala and Yochanah and Miryam the Em (mother) of Yaakov, and the others with them. They were telling the Moshiach's Shlichim these things,

|11| and these words of theirs appeared to the Moshiach's Shlichim as utter narrishkait, and the Shlichim had no emunah in what they said.

|12| Kefa got up and ran to the kever (tomb). And when he bent over, Kefa sees the tachrichim linen cloths only, and he departed wondering to himself with tzorich iyun (unresolved puzzlement) about the thing that had happened.

|13| And, hinei, shnayim (two) of them that same day were traveling to a shtetl being distant sixty stadia from Yerushalayim, a shtetl the name of which is Ammaus.

|14| And they were speaking to one another concerning all these things that had happened.

|15| And it came about while they were talking and discussing these things that also Rebbe Melech HaMoshiach himself had come near and was traveling along with them,

|16| But the eynayim (eyes) of them were prevented from recognizing Rebbe, Melech HaMoshiach.

|17| And he said to them, What dvarim (words) are these which you are exchanging with one another as you are walking along? And they stood with a look of agmat nefesh (tubrochen, broken-hearted).

|18| And in reply one, Cleopas by name, said to him, Are you the only one visiting Yerushalayim that does not have daas of the things that have happened in it in these days?

|19| And he said to them, What things? And they said to him. The things about Yehoshua/Yeshua from Natzeret, who was a man, a navi, powerful in maaseh and dvar before Hashem and all HaAm,

|20| and how both our Rashei Hakohenim and minhagim delivered him over to a mishpat mavet and how on HaEtz they hanged him. [DEVARIM 21:23]

|21| But we were holding the tikvah that he is the one to bring the Geulah of Yisroel. Ken, and besides all this, it is now HaYom HaShlishi vi-bahlt (since) these things took place.

|22| Also some nashim (women) in our number astounded us. They came to the kever (tomb) early this morning,

|23| and not having found geviyyato (his body, cf *BERESHIS 47:18*; nevelah (corpse), DEVARIM 21:23], the nashim (women) came saying also to have seen a chazon (vision, appearance) of malachim (angels) who say he lives.

|24| And some of the ones with us departed to the kever (tomb), and they found it so, just as also the nashim (women) said, but him they did not see.

|25| And Moshiach said to them, O foolish ones and slow in lev (heart) to have emunah in all which the Neviim spoke.

|26| Was it not necessary for the Rebbe, Melech HaMoshiach to suffer these things and to enter into his kavod (glory)?

|27| And having begun from Moshe Rabbenu and from all the Neviim, he explained to them in all the Kitvei Hakodesh the things concerning himself. [BERESHIS 3:15; BAMIDBAR 21:9; DEVARIM 18:15; YESHAYAH 7:14; 9:6; 40:10,11; 53; YECHEZKEL 34:23; DANIEL 9:24; TEHILLIM 22; MALACHI 3:1]

|28| And they drew near to the shtetl where they were traveling and he acted as though to travel vaiter (farther).

|29| And they strongly urged him saying, Stay with us, because it is towards erev and the yom has declined already. And he entered to stay with them.

[30] And it came about, while he was reclining at tish with them, having taken the matzot, he made the ha-Motzi, and, with the betziat halechem (the breaking of the bread) he handed it to them.

[31] And the eynayim of them were opened, and they had daas, recognizing him. And just then he became invisible from them.

[32] And they said to one another, Were not our levavot burning within us as he was speaking to us on the derech, as he was opening to us the Kitvei Hakodesh?

[33] And getting up that very hour, they returned to Yerushalayim, and they found the Achad Asar (Eleven) gathered together and those with them,

[34] saying that beemes (really) Rebbe, Melech HaMoshiach Adoneinu was mamash (definitely) made to stand up alive and he tahke (actually) appeared to Shimon.

[35] And they were explaining the things on the derech and how he was made known to them in the hisgalus of the betziat halechem.

[36] And while they were speaking these things, he stood in the midst of them, and he says to them, Shalom Aleichem.

[37] But having been startled and having been terrified, they were thinking they saw a ruach (spirit).

[38] And he said to them, Why have you been troubled, and why do doubts arise in your levavot?

[39] You see my hands and my feet that I am myself. Touch me and see, because a ruach does not have basar and atzamot (bones) as you see me having.

[40] And having said this, he showed them his hands and his feet. [TEHILLIM 22:17(16)

TARGUM HASHIVIM]

[41] And while in their simcha they were still disbelieving and astonished, he said to them, Have you some okhel here?

[42] And they gave him part of a broiled dag (fish).

[43] And having taken it, in front of them, he ate it.

[44] And he said to them, These are my dvarim which I spoke to you while still being with you, that it is necessary that all the things having been written in the Torah of Moshe [Rabbenu] and the Neviim and the Tehillim about me to be fulfilled. [TEHILLIM 2; 16; 22; 69; 72; 89; 110; 118;]

[45] Then he opened their minds to have binah (understanding) of the Kitvei Hakodesh.

[46] And he said to them, Thus it has been written, that the Rebbe, Melech HaMoshiach must suffer his histalkus (passing) and come back to life again from HaMesim on HaYom HaShlishi,

[47] and teshuva for the selicha (forgiveness) of chattaim (sins) is to be preached bShem of Rebbe, Melech HaMoshiach Yehoshua/Yeshua to all the Nations, beginning from Yerushalayim.

[48] You are to be edim (witnesses) of these things.

THE HAVTACHA OF THE TEVILAH IN THE RUACH HAKODESH GIVEN TO REBBE, MELECH HAMOSHIACH'S TALMIDIM, THAT THEY WILL HAVE POWER AND WEAPONS OF THE RUACH HAKODESH TO BE HIS EDIM IN A RESISTANT AND REBELLIOUS OLAM HAZEH

[49] And, hinei, I send the havtachah of Avi to you; but you sit in HaIr (the City) until you may be clothed with oz (power) from on High.

[50] And he led them outside as far as Beit-Anyah, and having lifted up his hands, he said a bracha over them.

[51] And while he said the bracha over them, he departed from them, being taken up in an aliyah ascent to Shomayim.

[52] And they, having revered him in worship [DANIEL 7:14; cf. DANIEL 3:18], returned to

Yerushalayim with simcha gedolah.

[53] And they were continually in the Beis Hamikdash praising Hashem.

THE BESURAS HAGEULAH ACCORDING TO YOCHANAN

PEREK ALEPH (CHAPTER ONE)

Bereshis (In the Beginning) was the Dvar Hashem [YESHAYAH 55:11; BERESHIS 1:1], and the Dvar Hashem was agav (along with) Hashem [MISHLE 8:30; 30:4], and the Dvar Hashem was nothing less, by nature, than Elokim! [TEHILLIM 56:11(10); Yn 17:5; Rev. 19:13]

|2| Bereshis (In the Beginning) this Dvar Hashem was with Hashem [MISHLE 8:30].

|3| All things through him came to be, and without him came to be not one thing which came into being. [TEHILLIM 33:6,9; MISHLE 30:4]

|4| In him was Chayim (Life) and the Chayim (Life) was the Ohr (Light) of Bnei Adam. [TEHILLIM 36:10 (9)]

|5| And the Ohr (Light) shines in the choshech (darkness) [TEHILLIM 18:28], and the choshech did not grasp it. [YESHAYAH 9:1]

|6| There came an ish haElokim (a man of G-d), having been sent from Hashem. His name was Yochanan.

|7| This Yochanan came for an eidus (witness), that he might give solemn edut (testimony) about the Ohr (Light), that kol Bnei Adam (all mankind) might have emunah (faith) through him.

|8| This ish haElokim was not the Ohr (Light), but he came that he might give solemn edut (testimony) about the Ohr (Light).

|9| The Ohr, the Ohr HaAmitti (the True Light), which gives rational haskalah (enlightenment) to kol Bnei Adam (all mankind), was coming into the Olam Hazeh.

|10| He was in the Olam Hazeh, the Olam (world) came to be through him [TEHILLIM 33:6,9]; yet the Olam Hazeh did not recognize him.

|11| He came to his own, and his own were not mekabel (accepting) the Kabbalus HaMalchus of him [YESHAYAH 53:3].

|12| But as many as him lekabel pnei Moshiach (receive him as Moshiach), to them he gave the

tokef (validity) to become in fact yeladim haElokim [DEVARIM 14:1].

[13] He gave this tokef to the ones whose being born was not by the agency of natural descent, nor by the ratzon (will) of basar (fallen human nature), nor by the ratzon of a gever (male)--rather, to the ones born of G-d (Yn 3:3,7).

[14] And the Dvar Hashem took on gufaniyut (corporeality) and made his Mishkan (Tabernacle) among us [YESHAYAH 7:14], and we [*Shlichim*] gazed upon his Kavod [SHEMOS 33:18; 40:34; YESHAYAH 60:1-2], the Shechinah of the Ben Yachid from Elokim HaAv, full of Hashem's Chesed v'Emes. [1Y 1:1-2]

[15] And Yochanan gives solemn edut (testimony) about him and has cried out [*as a maggid forMoshiach*], This was he about whom I said, Hu HaBah (He who comes [BERESHIS 49:10; YECHEZKEL 21:27], *trans. note: i.e. Rebbe, Melech HaMoshiach*) He who comes after me is really before me in priority, because, before I came to be, he was (Yn 8:58).

[16] For from the kol melo (all the plentitude) of him we all received Chesed upon Chesed.

[17] Because the matan Torah (giving of the Torah) was graciously bestowed through Moshe Rabbeinu [DEVARIM 32:46 SHEMOS 31:18; 34:28], but Chesed and Emes of Hashem came through [*Rebbe,*] Melech HaMoshiach Yehoshua/Yeshua [SHEMOS 34:6; TEHILLIM 25:10; 40:11; 85:11; Yochanan 1:49].

[18] No one has ever seen Hashem [SHEMOS 33:20]. It is Elokim the Ben Yachid (who shares the nature of Hashem), it is he, the one being in the kheyk (bosom) of HaAv, this one is Hashem's definitive midrash (exegesis).

[19] And this is the solemn edut (testimony) of Yochanan, when those of Yehudah sent kohanim and L'viim from Yerushalayim to him that they might ask him, Mi atah? (Who are you?).

[20] Yochanan made hoda'a (confession, admission)...he did not make hakhchashah (denial) [Yn 18:17], he made hoda'a (confession), and said clearly, I am not the [*Rebbe,*] Melech HaMoshiach.

[21] And they asked Yochanan, What, then? Are you Eliyahu HaNavi? and Yochanan says, I am not. Are you the Navi? (DEVARIM 18:15,18) And he answered, Lo (No).

[22] They said then to him, Mi atah?--that we may give a teshuvah (answer) to the ones who sent us. What do you say about yourself?

[23] Yochanan said, I am a KOL KOREY BAMIDBAR, make straight the DERECH HASHEM! (YESHAYAH 40:3, TARGUM HASHIVIM), as Yeshayah HaNavi said.

[24] And the ones that had been sent were of the Perushim.

[25] And the Perushim asked Yochanan, If you are not the [*Rebbe,*] Melech HaMoshiach nor Eliyahu nor the Navi, then why do you administer the mikveh mayim's tevilah?

[26] Yochanan answered the Perushim, I give a tevilah in a mikveh mayim; among you is standing one of whom you do not have da'as.

[27] Hu HaBah (he who comes, i.e. the Rebbe, Melech HaMoshiach), that is, He who comes after me is one that I am not worthy even to untie the thong of his sandal.

[28] These events took place in Beit-Anyah (Bethany), beyond the Yarden River, which Yochanan was using as a mikveh mayim in which to administer the tevilah.

[29] On the next day, Yochanan sees Yehoshua/Yeshua coming to him, and Yochanan says, Hinei! The Seh HaElokim (BERESHIS 22:8; SHEMOS 12:5-13; YESHAYAH 53:7), the one carrying away the avonot HaOlam Hazeh (sins of this world, YESHAYAH 53:6-7,12; VAYIKRA 16:22).

[30] This is he about whom I said, After me comes an ISH (ZECHARYAH 6:12) who is really before me in priority, because, before I came to be, he was (Yochanan 8:58).

[31] And I did not recognize him, but that he might be manifested to Klal Yisroel, I came, therefore, administering the mikveh mayim's tevilah.

[32] And Yochanan gave solemn edut (testimony), I have seen the Ruach Hakodesh descending like a yonah (dove) out of Shomayim and remaining upon him. (YESHAYAH 11:2)

[33] And I did not recognize him, but the One who sent me to give the mikveh mayim's tevilah said to me, Upon whomever you see the Ruach Hakodesh descending and remaining, this is the One giving the tevilah in the Ruach Hakodesh. [YESHAYAH 11:2; YOEL 3:1 (2:28)]

[34] And I have seen and I have given solemn edut (testimony) that this One is the Zun foon Der Oybershter.[SHMUEL BAIS 7:14; TEHILLIM 2:7; DIVREY HAYAMIM ALEF 17:10-14; MISHLE 8:30; 30:4]

[35] On the next day, Yochanan was standing with two of his talmidim.

[36] And as Yochanan watched Yehoshua/Yeshua walking by, Yochanan says, Hinei! The Seh HaElokim! (BERESHIS 22:8; SHEMOS 12:5-13; YESHAYAH 53:7)

[37] And the two talmidim heard Yochanan speaking, and they followed after him.

[38] When he turned and saw them following, he says to them, Mah tevakkeshun? (What do you seek?) And they said to him, Rebbe (which means, being translated, my Master Moreh [teacher]), where is your mekom megurim (dwelling place)?

[39] And he says to them, Bo'u u're'u! (Come and see!) They went, therefore, and saw his mekom megurim, and remained with him that day. The hour was about the tenth (four o'clock in the afternoon).

[40] One of the two was the achi Shimon Kefa. His name was Andrew. He was one of the two who heard Yochanan and followed him.

[41] Andrew first finds his own achi Shimon Kefa and says to him, We have found the Rebbe, Melech HaMoshiach! (the word, being translated, means "Messiah"). [DANIEL 9:25; TEHILLIM 2:2; SHMUEL ALEF 2:10]

[42] Andrew led Shimon to Yehoshua/Yeshua. When Yehoshua/Yeshua gazed at Shimon, he said, You are Shimon Bar Yonah. You will be called Kefa, which is translated Petros [Rock]. [BERESHIS 17:5,15; 32:28; 35:10]

[43] On the next day he wanted to go out into the Galil, and he finds Philippos, and says to Philippos, Follow me [as my talmid]. [MELACHIM ALEF 19:19]

[44] Now Philippos was from Beit-Tzaidah, the shtetl of Andrew and Kefa.

[45] Philippos finds Natan'el and says to him, He whom Moshe Rabbenu wrote of in the Sefer Torah, he whom the Nevi'im also wrote of--Yehoshua/Yeshua ben Yosef [ben Dovid], from Natzeret--we have found! [DEVARIM 18:18; YESHAYAH 7:14; 9:5[6]; YECHEZKEL 34:23]

[46] And Natan'el said to Philippos, Can anything good come out of Natzeret? [7:41; YESHAYAH 11:1; ZECHARYAH 6:11-12] Philippos says to Natan'el, Bo'u u're'u! (Come and see!) [MELACHIM BAIS 6:13]

[47] Yehoshua/Yeshua saw Natan'el coming to him, and he says, Hinei! A genuine Ben Yisroel, in whom is no MIRMAH (deceit). [TEHILLIM 32:2; ZEFANYAH 3:13; YESHAYAH 53:9]

[48] Natan'el says to him, How do you have da'as of me? In reply, Yehoshua/Yeshua said to him, Before you received your kri'ah from Philippos, while you were beneath the etz hate'enah (fig tree, MICHOH 4:4; ZECHARYAH 3:10), I watched you.

[49] In reply, Natan'el said to him, Rebbe, you are the Zun foon Der Oybershter [SHEMUEL BAIS 7:14; TEHILLIM 2:7;89:26-27], the Rebbe, Melech HaMoshiach of Yisroel.

[50] In reply, Yehoshua/Yeshua said to Natan'el, Because I told you that I watched you beneath the etz hate'enah, do you have emunah (faith)? Greater than these things you will see.

[51] And he says to Natan'el, Omein, omein, I say to you, you will see Shomayim having been opened and malachim (angels) of Hashem ascending and descending on the Ben HaAdam. [DANIEL 7:13-14; ZAFANYAH 3:15; BERESHIS 28:12].

PEREK BEIT(CHAPTER TWO)

On Yom HaShelishi, there was a Chassuna (Wedding Feast) in Kanah in the Galil; and the Em

(Mother) of Rebbe, Melech HaMoshiach was there.

[2] He and his talmidim were also invited to the Chassuna (Wedding Feast).

[3] And when yayin (wine) was lacking, the Em of Rebbe, Melech HaMoshiach says to him, They do not have yayin.

[4] And Rebbe, Melech HaMoshiach says to her, Mah lanu valach, Isha? [BERESHIS 3:15] My sha'ah (hour, time) has not yet come. [Mt 26:18, 27-28]

[5] The Em of Rebbe, Melech HaMoshiach says to the mesharetim, Asher yomar lakhem ta'asu (Do whatever he tells you). [BERESHIS 41:55]

[6] Now there were shesh (six) stone water jars lying there. These were for the Jewish tohorot, each holding twenty to thirty gallons.

[7] Rebbe, Melech HaMoshiach says to them, Fill with mayim. And they filled them up to the top.

[8] And he says to them, Draw now and bring to the Rosh HaMesibba (Head of the Reception, Feast). And they brought it.

[9] And when the Rosh HaMesibba tasted the 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 Chosson (Bridegroom).

[10] And the Rosh HaMesibba says to him, Everyone sets out the yayin hatov first, and when they have become drunk, he sets out the inferior; you have kept the yayin hatov until now.

[11] This was the reshita (beginning) of the otot (miraculous signs) Rebbe, Melech HaMoshiach accomplished in Kana of the Galil, and he manifested the kavod (glory) of him, v'ya'aminu bo (and they put their faith in him) [SHEMOS 14:31].

[12] 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).

[13] And Pesach was fast approaching, and Rebbe, Melech HaMoshiach went up to Yerushalayim [DEVARIM 16:1-6].

[14] And he found in the Beis Hamikdash the ones selling oxen and sheep and doves [VAYIKRA 1:14; DEVARIM 14:26] and the coin dealers sitting [DEVARIM 14:25].

[15] And having made a shot (whip) out of ropes Rebbe, Melech HaMoshiach drove all of them out of the Beis Hamikdash, both the sheep and the cattle. He also poured out the coins of the machalifei hakesafim (money changers) and overturned their tishen (tables).

[16] And to the ones selling doves, Rebbe, Melech HaMoshiach said, Take these things from here. Do not make the bais Avi a bais hasokharim (house of merchants). [ZECHARYAH 14:21]

[17] The talmidim of Rebbe, Melech HaMoshiach remembered that it had been written, KINAT BETECHA AKHALATNI (The zeal for the your bais will devour me [TEHILLIM 69:9]).

[18] In reply, those of Yehudah then said to Rebbe, Melech HaMoshiach, What ot (miraculous sign) do you show us for these things you do?

[19] In reply, Rebbe, Melech HaMoshiach said to them, Bring churban to this heikhal and in shloshah yamim [YONAH 1:17; HOSHEA 6:2] I will raise it.

[20] Those of Yehudah then said, In forty and six years this Heikhal was built and you in shloshah yamim will raise it?

[21] But that one was speaking about the heikhal of Rebbe, Melech HaMoshiach's basar. [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:10-11]

[22] Therefore, when he underwent the Tchiyas HaMoshiach (Resurrection of the Moshiach), his talmidim remembered that this he was saying and v'ya'aminu (and they put their faith SHEMOS 14:31) in the Kitvei Hakodesh [TEHILLIM 16:9-10] and the dvar which Rebbe, Melech HaMoshiach said.

[23] And when Rebbe, Melech HaMoshiach was in Yerushalayim during Pesach at the Chag (Feast), many from Yehudah had emunah (faith) in ha-Shem of Rebbe, Melech HaMoshiach, seeing his otot (miraculous signs) which he was doing.

[24] But Rebbe, Melech HaMoshiach was not entrusting himself to them, because he had da'as of kol Bnei Adam.

[25] And he had no need that anyone should give solemn edut (testimony) about them [YESHAYAH 11:3], for he knew what was in Bnei Adam [DEVARIM 31:21; MELACHIM ALEF 8:39].

PEREK GIMEL (CHAPTER THREE)

Now there was a man of the Perushim. His name was Rav Nakdimon, a [Sanhedrist] katzin (leader) of the Yehudim.

[2] This one came to Rebbe, Melech HaMoshiach under cover of lailah and said to him, Rabbi, we have da'as that from Hashem you have come, a moreh, for no one is able these otot (miraculous signs) to do, which you do, unless Hashem is with him.

[3] In reply, Rebbe, Melech HaMoshiach said to him, Omein, omein, I say to you, unless someone is born anew [Yochanan 1:13; DEVARIM 10:16; 30:6; YIRMEYAH 4:4; YESHAYAH 52:1; YECHEZKEL 44:7,9], he is not able to see the Malchut Hashem.

[4] Rav Nakdimon says to Rebbe, Melech HaMoshiach, How is a man, being old, able to be born? Surely he is not able into the womb of his Em (Mother) a second time to enter and to be born?

[5] In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you: unless someone is born of mayim (TEHILLIM 36:10 [9]) and Ruach Hakodesh [YECHEZKEL 36:25-27; 37:14], he is not able to enter into the Malchut Hashem.

[6] That which is born of basar is basar, and that which is born of the Ruach is ruach.

[7] Do not marvel that I said to you, It is necessary for you to be born anew.

[8] The ruach (wind, Spirit) blows where it wishes, and the sound of it you hear, but you do not have da'as of where it comes from and where it goes [KOHELET 11:5]; so it is with everyone having been born of the Ruach Hakodesh. [YECHEZKEL 37:9]

[9] In reply, Rav Nakdimon said to Rebbe, Melech HaMoshiach, How is it possible for these things to happen?

[10] In reply, Rebbe, Melech HaMoshiach said to him, You hold the teaching office of rabbi, of moreh b'Yisroel and of these things you do not have da'as?

[11] Omein, omein, I say to you, that of which we have da'as we speak, and of that which we have seen, we give solemn edut (testimony), and the solemn edut of us you [pl.] do not receive.

[12] If I told you [pl.] about things of the Olam Hazeh and you have no emunah, how will you have emunah if I tell you about the things of the Olam Haba?

[13] And no one has ascended into Shomayim except the one having descended out of Shomayim, the Ben HaAdam [DANIEL 7:13-14; MISHLE 30:4; DEVARIM 30:12].

[14] And as Moshe lifted up the nachash in the wilderness [BAMIDBAR 21:8,9], so it is necessary for there to be a hagbah (lifting up) of the Ben HaAdam [TEHILLIM 22; YESHAYAH 53],

[15] that everyone having emunah [BERESHIS 15:6; BAMIDBAR 14:11; SHEMOS 14:31] in him may have Chayei Olam [DANIEL 12:2; YESHAYAH 52:13].

[16] For Hashem so had ahavah (agape) for the Olam Hazeh that he gave the matanah (gift) [YESHAYAH 9:5 (6)] of his Ben Yachid [BERESHIS 22:12], so that whosoever has emunah in him may not be ne'evad (lost, perish, be ruined with destruction), but find Chayei Olam.

[17] For Hashem did not send the Zun foon Der Oybershter into the Olam Hazeh that he might judge the Olam Hazeh, but that the Olam Hazeh might be brought to the Geulah (Redemption) and of the Olam Haba through him (Rebbe, Melech HaMoshiach). [YESHAYAH 53:11]

[18] The one of emunah who is mekabel Moshiach (accepting the person of the Ben HaAdam, 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 ha-Shem of the Ben Yachid of Hashem.

[19] And this is the psak din, that the Ohr (Light) has come into the Olam Hazeh, and Bnei Adam had ahavah for the choshech (darkness) rather than for the Ohr (Light), for their ma'asim were ra'im (evil). [TEHILLIM 52:3]

[20] For everyone walking in the derech resha'im has sin'as chinam (baseless hatred) for the Ohr (Light) and does not come to the Ohr (Light), lest his ma'asim be exposed. [TEHILLIM 1:6; IYOV 24:13-17]

[21] But the one doing HaEmes comes to the Ohr (Light) 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 are coming 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 as his foroisgeier (forerunner). [MALACHI 3:1]

[29] The one having the Kallah (bride) is the Chosson (Bridegroom, i.e. Rebbe, Melech HaMoshiach) but the Shoshvin (the Chosson's best man), the one having stood and hearing him with simcha, rejoices because of the kol (voice) of the Chosson (Bridegroom). Therefore, this simcha of mine has been made sheleimah (complete).

[30] It is necessary for that one (Rebbe, Melech HaMoshiach) to increase, but for me to decrease.

[31] The one coming from above (Rebbe, Melech HaMoshiach) 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, i.e. Moshiach) from Shomayim is over all.

[32] Rebbe, Melech HaMoshiach gives solemn edut (testimony) to that which he has seen and heard, yet no one receives his edut.

[33] The One who is mekabel Moshiach's edut has thereby set his chotam (seal) of attestation that Hashem is Emes.

[34] For he whom Hashem sent speaks the Divrei Hashem (Words of Hashem), for he gives the Ruach Hakodesh without measure. [YESHAYAH 42:1]

[35] Elokim HaAv (the Father) has ahavah (love) for HaBen (the Rebbe, Melech HaMoshiach) and has given all things into his hand.

[36] The one with emunah in the Ben [HaElokim, Rebbe, Melech HaMoshiach] has Chayei Olam; but the one disobeying the Ben [HaElokim] will not see Chayim, but the Charon Af (Burning Wrath) of Hashem remains on him.

PEREK DALET (CHAPTER FOUR)

Therefore when Rebbe, Melech HaMoshiach knew that the Perushim heard that he makes more talmidim and administers the tevilah of teshuva to more talmidim than Yochanan

[2]--although Rebbe, Melech HaMoshiach himself did not personally administer the mikveh

mayim's tevilah--this was administered by his talmidim,

[3] then Rebbe, Melech HaMoshiach left the land of Yehudah and departed again into the Galil.

[4] And it was necessary for him to pass through Shomron (Samaria).

[5] Therefore, he comes into a city of Shomron (Samaria) being called Sh'khem near the field which Ya'akov Avinu had given to Yosef Ben Ya'akov. [BERESHIS 33:19; 48:22; YEHOSHUA 24:32]

[6] Now a be'er (well) of Ya'akov was there. Rebbe, Melech HaMoshiach, having become weary from his journey was sitting there at the be'er. The sha'ah (hour, time) was about hashishit (the sixth, noon).

[7] An isha (woman) of Shomron (Samaria) comes to draw mayim (water). Rebbe, Melech HaMoshiach says to her, Give me a drink. [BERESHIS 24:17; MELACHIM ALEF 17:10]

[8] For Rebbe, Melech HaMoshiach's talmidim had gone away into the city that they might buy okhel (food).

[9] Therefore, the isha (woman) of Shomron (Samaria) says to Rebbe, Melech HaMoshiach, How can you, being a Yehudi, ask to be given a drink from me, an isha (woman) from Shomron (Samaria)? (For those who are Yehudim do not associate with those of Shomron) [EZRA 4:3-6; 9:1-10:44].

[10] In reply, Rebbe, Melech HaMoshiach said to her, If you knew the matanah (gift) of Hashem and who it is saying to you, Give me a drink, [BERESHIS 26:19] you would have asked him and he would have given you Mayim Chayim (Living Water). [YESHAYAH 44:3; 55:1; YIRMEYAH 2:13; 17:13; ZECHARYAH 14:8].

[11] The isha (woman) says to Rebbe, Melech HaMoshiach, Adoni, you have no bucket and the be'er is deep. From where then do you have the Mayim Chayim? [BERESHIS 21:19]

[12] Surely you are not greater than Ya'akov Avinu who gave the matanah to us of the be'er (well) and drank from it himself as did his banim (sons) and his tzon (flock)?

[13] In reply, Rebbe, Melech HaMoshiach said, Everyone drinking from this mayim (water) will thirst again,

[14] but whoever drinks of the mayim (water) which I will give to him will never thirst again, but the mayim (water) which I will give him will become in him a makor (fountain, TEHILLIM 36:10 [9]) of mayim (water, YESHAYAH 12:3; 58:11) springing up unto Chayei Olam.

[15] The isha (woman) says to Rebbe, Melech HaMoshiach, Adoni, give me this mayim that I may not thirst nor come here to draw mayim.

[16] Rebbe, Melech HaMoshiach says to her, Go, call your ba'al (husband), and come back here.

[17] In reply, the isha (woman) said to Rebbe, Melech HaMoshiach, I do not have a ba'al. He says to her, Well you spoke, I do not have a ba'al.

[18] For beetzem (in fact) chamisha be'alim (five husbands) you had, and the one you have now is not your ba'al (husband). What you have said is emes. [MELACHIM BAIS 17:24; HOSHEA 2:7]

[19] The isha says to Rebbe, Melech HaMoshiach, Adoni, I see that you are a navi.

[20] Avoteinu on this mountain (Gerizim) worshiped [DEVARIM 11:29; 27:12; YEHOSHUA 8:33] and you say that in Yerushalayim is the place where it is necessary to worship. [DEVARIM 12:5-14; TEHILLIM 122:1-5]

[21] Rebbe, Melech HaMoshiach says to her, Have emunah (faith), believe me, Isha. A sha'ah (hour, time) comes when neither on this mountain nor in Yerushalayim [MALACHI 1:11; MELACHIM ALEF 8:27; YESHAYAH 66:1] will you worship HaAv. [YESHAYAH 63:16]

[22] You worship that of which you do not have da'as [MELACHIM BAIS 17:28-41]; we worship that of which we have da'as, because Yeshu'at Elokeinu (salvation) is from the Yehudim [YESHAYAH 2:3; Rom. 9:3-4].

[23] But a sha'ah (hour, time) is coming, and now is, when those of the true avodas kodesh will worship HaAv in the Ruach Hakodesh and in Emes (Truth), for indeed [Elokim] HaAv is seeking

such to worship him.

[24] Hashem is Ruach (Spirit) and it is necessary for the ones worshiping him to worship in the Ruach Hakodesh and Emes. [YECHEZKEL 36:26-27; 37:14]

[25] The isha says to him, I have da'as that Rebbe, Melech HaMoshiach is coming, the one being called the Messiah. When Rebbe, Melech HaMoshiach comes, he will proclaim to us everything.

[26] Yehoshua/Yeshua says to her, Ani Hu (I am He), the one speaking to you.

[27] And at this very moment, the Rebbe, Melech HaMoshiach's talmidim arrived, and they were marveling that he was speaking with an isha (woman). No one said, however, What are you seeking? or Why do you speak with her?

[28] Therefore, the isha left her waterpot and went away into the city and says to the bnei Adam of the city,

[29] Come, see an ish who told me everything I have ever done. Surely this one is not Rebbe, Melech HaMoshiach, is he?

[30] They came out of the city and were coming to him.

[31] Divaile (meanwhile), Rebbe, Melech HaMoshiach's talmidim were asking him, Rebbe, eat.

[32] But Rebbe, Melech HaMoshiach said to them, I have okhel (food) to eat [IYOV 23:12] of which you have no da'as.

[33] Therefore, Rebbe, Melech HaMoshiach's talmidim were saying to one another, Surely no one brought him anything to eat?

[34] Rebbe, Melech HaMoshiach says to them, My okhel (food) is that I may do the ratzon (will) of the One having sent me and may complete ma'aseh HaElokim [his work, KOHELET 11:5].

[35] Do not say, Yet arba'ah chodashim (four months) and then comes the katzir (harvest). Hinei, I say to you, Lift up your eyes and see the sadot (fields) that they are white for the katzir (harvest). Already

[36] the one harvesting receives wages and gathers p'ri (fruit) unto Chayei Olam, that the one sowing and the other one harvesting may have simcha together.

[37] For in this the saying is true, One sows and another harvests. [IYOV 31: 8; MICHOH 6:15]

[38] I sent you to harvest that upon which you have not labored; others have labored and you have entered into their labor.

[39] And from that city of Shomron (Samaria) many had emunah in Rebbe, Melech HaMoshiach, because of the solemn dvar of the isha giving edut: He told me everything I have ever done.

[40] Then when those of Shomron came to Rebbe, Melech HaMoshiach, they were asking him to remain with them, and he remained with them there two yamim (days).

[41] And many more put their emunah [in Rebbe, Melech HaMoshiach], because of his dvar (word).

[42] And to the isha they were saying, No longer because of what you spoke do we have emunah (faith), for we ourselves have heard and we have da'as that his one is be'emes the Moshi'a HaOlam (the Savior of the world).

[43] And after two yamim (days), he went out from there into the Galil.

[44] For Rebbe, Melech HaMoshiach himself gave solemn edut (testimony) that a Navi in his own country does not have kavod (honor).

[45] Therefore, when he came into the Galil, those of the Galil received Rebbe, Melech HaMoshiach, vi-bahlt (since) they had seen all which he did in Yerushalayim during the Chag, for they also went to the Chag.

[46] Then Rebbe, Melech HaMoshiach came again into Kanah of the Galil where he made the mayim (water) into yayin (wine). There was a certain royal official whose ben was choleh (ill) in K'far-Nachum.

[47] This man, having heard that Yehoshua/Yeshua comes from the land of Yehudah into the Galil, went to him and was asking him to come down and cure the ben of him. For the yeled was

about to die.

[48] Therefore, Rebbe, Melech HaMoshiach said to him, Except you see otot (miraculous signs) and moftim (wonders), you will never have emunah (faith). [DANIEL 4:2-3,37]

[49] The royal official says to Rebbe, Melech HaMoshiach, Adoni, come down before my yeled dies.

[50] Rebbe, Melech HaMoshiach says to him, Go! Bincha chai (your son lives)! [MELACHIM ALEF 17:23] The man had emunah (faith) in the dvar that Rebbe, Melech HaMoshiach had said to him, and the man departed.

[51] And as the man was going, his avadim met him, saying that the man's yeled lives.

[52] Therefore, the man inquired from them the sha'ah (hour, time) in which the yeled began to recover. Then they said to him, Etmol (yesterday) at the sha'ah hashevi'it (seventh hour) the fever left him.

[53] Therefore, the abba knew that it was the same sha'ah (hour, time) in which Rebbe, Melech HaMoshiach said to him, Bincha chai! And the man had emunah and all his bais.

[54] Now this was ot hasheni (the second miraculous sign) that Rebbe, Melech HaMoshiach did after having come from the land of Yehudah to the Galil.

PEREK HE (CHAPTER FIVE)

After these things, there was a Chag (Feast) in Yehudah and Rebbe, Melech HaMoshiach went up to Yerushalayim.

[2] Now there is in Yerushalayim at the Sha'ar HaTzon (Sheepgate) [NECHEMYAH 3:1,32; 12:39] a pool, the one being called in Aramaic, Beit-Zata, having chamasha colonnades.

[3] In these lay a multitude of invalids--ivrim (blind men), pisechim (lame persons), paralyzed, [*trans.note: verse four is not found in the best and earliest manuscripts*]

[5] and there was a certain man there SHELOSHIM U'SHEMONEH SHANAH [DEVARIM 2:14] having been in his machla (illness).

[6] Rebbe, Melech HaMoshiach, seeing this man lying there, and having da'as that the man had been in this condition for a long time already, says to him, Do you want to have refu'ah [YESHAYAH 53:5]?

[7] In reply, the choleh (sick one) said, Adoni, I have no one, when the mayim is disturbed, to put me into the pool. While I am coming, someone steps into the pool ahead of me.

[8] Rebbe, Melech HaMoshiach says to him, Rise up, take your mat and walk.

[9] And immediately the man received his refu'ah (healing) and took his mat and was walking around. And that day was Shabbos.

[10] So those of Yehudah were saying to the one having been granted refu'ah (healing), It is Shabbos, so it is asur (prohibited), it is chillul Shabbos [desecration of Shabbat] for you to carry your mat. [NECHEMYAH 13:15-22; YIRMEYAH 17:21]

[11] But the man in reply said to them, The one having given me refu'ah, that one said to me, Take up your mat and walk!

[12] They asked him, Who is haIsh (the Man) telling you to take up your mat and walk?

[13] But the one having been granted refu'ah (healing) did not have da'as who it is, for Rebbe, Melech HaMoshiach slipped away-- there being a multitude in the place.

[14] After these things Rebbe, Melech HaMoshiach finds him in the Beis Hamikdash, and said to him, Hinei, you have received your refu'ah. No longer commit averos, for fear that something worse happen to you.

[15] The man went away and reported to the Yehudim that Yehoshua/Yeshua is the one having granted him his refu'ah,

[16] and, because of this, those of Yehudah brought redifah (persecution) upon Rebbe, Melech

HaMoshiach, because these things he was doing on Shabbos.

[17] But Rebbe, Melech HaMoshiach in reply, said to them, Avi until now is working and I am working. [BERESHIS 2:3]

[18] Because of this, therefore, those of Yehudah were seeking all the more to kill Rebbe, Melech HaMoshiach, because not only was he not Shomer Shabbos, but also Rebbe was saying that his own Av was Hashem, thereby making himself equal with Elokim [Yochanan 1:1].

[19] In reply, therefore, Rebbe, Melech HaMoshiach was saying to them, Omein, omein, I say to you, HaBen is not able to do anything from himself except what he sees HaAv doing, for what things that One is doing, these things also HaBen likewise is doing.

[20] For HaAv has ahavah for HaBen and all things he shows to him which he does and ma'asim gedolim (greater works) than these he will show him that you may marvel.

[21] For just as HaAv raises the Mesim (dead ones) and makes them alive, so also HaBen makes alive whom he wills. [DEVARIM 32:39; SHMUEL ALEF 2:6; MELACHIM BAIS 5:7; HOSHEA 6:2]

[22] For not even HaAv judges anyone, but all Mishpat Hashem has given to HaBen [BERESHIS 18:25; SHOFETIM 11:27; DANIEL 7:10,13-14]

[23] that kol Bnei Adam may honor HaBen as they honor HaAv. The one not honoring HaBen does not honor HaAv who sent him.

[24] Omein, omein, I say to you, that the one, hearing my dvar and having emunah in the One who sent me, has Chayei Olam and does not come into the Mishpat Hashem, but has been transferred out of mavet (death) into Chayim (Life).

[25] Omein, omein, I say to you, that a sha'ah (hour) is coming and now is, when the Mesim (dead ones) will hear the kol (voice) of the Zun foon Der Oybershter and the ones having heard will live.

[26] For just as HaAv has Chayim (Life) in himself [DEVARIM 30:20; IYOV 10:12; 33:4; TEHILLIM 36:10 (9)], so also HaBen he gave to have Chayim (Life) in himself.

[27] And samchut (authority) he gave to him to make mishpat (judgment) because he is the Ben HaAdam [DANIEL 7:13-14].

[28] Do not marvel at this. For a sha'ah (hour, time) is coming in which all the ones in the kevarim (graves) will hear the kol of Rebbe, Melech HaMoshiach, [YESHAYAH 26:19; YECHEZKEL 37:12]

[29] and will come out, the ones having practiced HaTov to a Techiyas HaMesim of Chayim (Life), the ones having practiced HaRah to a Techiyas HaMesim of Mishpat (Judgment). [DANIEL 12:2]

[30] I am not able to do from myself anything. As I hear I judge, and mine is mishpat-tzedek [YESHAYAH 28:6], because I do not seek my own ratzon (will) but the ratzon (will) of the One having sent me. [BAMIDBAR 16:28]

[31] If I give solemn edut (testimony) about myself, the edut of mine is not ne'emanah (reliable).

[32] There is another giving solemn edut about me, however, and I have da'as that the edut he testifies about me is ne'emanah (reliable).

[33] You (pl.) have sent to Yochanan and he has given solemn edut (testimony) to HaEmes (the Truth).

[34] Not that I accept edut from Bnei Adam, but I say these things that you may come to Yeschu'at Elokeinu.

[35] He [Yochanan] was a menorah burning and shining and you chose to exult for a time in his Ohr (Light); [TEHILLIM 132:16; DANIEL 12:3]

[36] but I have edut (testimony) greater than Yochanan's. For the ma'asim (works) which HaAv has given to me that I should accomplish, these ma'asim which I do give solemn edut (testimony) about me, that HaAv has sent me.

[37] And HaAv who sent me has himself given solemn edut (testimony) about me. You have neither heard his kol (voice) nor the visage of Hashem have you seen [DEVARIM 4:12],
 [38] and the dvar Hashem you do not have abiding and dwelling in you, because you have no bitachon (trust), no emunah (faith) in the one whom Hashem has sent. [YESHAYAH 26:10; 53:1; YIRMEYAH 8:8]
 [39] You search the Kitvei Hakodesh because you think in them you have Chayei Olam. And those are the ones giving solemn edut about me.
 [40] And you do not want to come to me that you may have Chayim.
 [41] I do not accept kavod (glory) from Bnei Adam.
 [42] But I have had da'as of you, that the ahavas Hashem (the love of G-d) you do not have in yourselves.
 [43] I have come b'Shem Avi and you do not accept me. If another comes in his own name, him you will accept.
 [44] How are you able to have emunah, when you receive kavod from one another, and the kavod from the only Elokim HaEchad you do not seek? [MELACHIM BAIS 19:15,19; YESHAYAH 37:20; DANIEL 3:45 TARGUM HASHIVIM]
 [45] Do not think that I will accuse you before HaAv; however, there is one accusing you: Moshe, in whom you have set your tikvah. [DEVARIM 31:26-27]
 [46] For if you were having emunah in Moshe, you would have had emunah in me, for he himself wrote concerning me. [BERESHIS 3:15; 45:4-9; DEVARIM 18:15]
 [47] But if in the Kitvei Hakodesh of that one you lack emunah, how will you have emunah in my dvar?

PEREK VAV (CHAPTER SIX)

After these things, Rebbe, Melech HaMoshiach departed beyond Lake Kinneret (Lake Tiberias).

[2] And a riezige (sizable) multitude was following him, because they were seeing the otot (miraculous signs) which he was doing on the cholim (the ones being ill).
 [3] And Rebbe, Melech HaMoshiach went up to the mountain, and there he was sitting with his talmidim.
 [4] Pesach was near at hand, the Jewish Chag (Feast).
 [5] Therefore, having lifted up his eyes, Rebbe, Melech HaMoshiach saw that a great multitude is coming to Him, and he says to Philippos, From where may we buy lechem that these ones may eat?
 [6] But he was saying this to test Philippos, for he himself knew what he was about to do.
 [7] In reply, Philippos said, Two hundred denarii worth of lechem would not be enough that each one may take a little okhel.
 [8] One of his talmidim, Andrew, Shimon Kefa's ach (brother), says to him,
 [9] There is a na'ar (lad) here who has five barley loaves and two dagim (fish), but what are these for so many? [MELACHIM BAIS 4:43]
 [10] Rebbe, Melech HaMoshiach said, Instruct the anashim (men) to recline. Now there was much grass in the area. Therefore the anashim reclined, their number being about chameshet alafim (five thousand).
 [11] Therefore, Rebbe, Melech HaMoshiach took the loaves and, having made the bracha, distributed to the ones bimesibba (reclining [at tish]); likewise also he distributed of the dagim (fish) as much as they were wanting.
 [12] Now when they were filled, Rebbe, Melech HaMoshiach tells his talmidim, Gather the shirayim (Rebbe's leftovers), that nothing may be lost.
 [13] Therefore, what they gathered filled Sheneym Asar (Twelve) baskets of shirayim from the

five barley loaves which were shirayim leftover by the ones having eaten.

[14] Therefore, the anashim, having seen what ot [miraculous sign] he did, were saying, This one is beemes the Navi, Hu HaBah, the one coming into the Olam Hazeh. [DEVARIM 18:15,18]

[15] Therefore, Yehoshua/Yeshua, having had da'as that they are about to come and to seize him that they might force Kabbalas HaMalchus on him, 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 (boat), they were going across the sea to K'far-Nachum. And choshech (darkness) already had come and Yehoshua/Yeshua had not yet come to them.

[18] And the sea, as a great wind blew, was becoming aroused.

[19] Therefore, having rowed about esrim v'chamash or sheloshim stadia, they see Rebbe, Melech HaMoshiach walking on the sea and coming near the sirah (boat), and they were gefeirllich (horribly) frightened. [IYOV 9:8]

[20] But he says to them, Ani hu. Do not be afraid.

[21] Therefore, the talmidim were willing to receive him into the sirah (boat). And immediately the sirah (boat) came to the shore to which they were going. [TEHILLIM 106:30 TARGUM HASHIVIM]

[22] On the next day the multitude that had stayed on the other side of Lake Kinneret saw that there had been only one sirah (boat) with which to cross the sea. They knew that Yehoshua/Yeshua had not embarked with his talmidim in that sirah (boat), 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 (boats) and came to K'far-Nachum, seeking Yehoshua/Yeshua.

[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 (food) that is perishing, but for the okhel (food) remaining to Chayei Olam, which the Ben HaAdam [Moshiach] will give to you, for Elokim HaAv has set his chotam (seal) on this one [YESHAYAH 55:2].

[28] Therefore, they said to Rebbe, Melech HaMoshiach, What may we do that we may work the pe'ulot of Hashem?

[29] In reply, Rebbe, Melech HaMoshiach said to them, This is the mitzvah of Hashem, that you may believe in Rebbe, Melech HaMoshiach whom Hashem has sent.

[30] They said, therefore, to him, What ot (sign) then do you perform that we may see and may have emunah in you? What do you perform?

[31] Avoteinu ate the manna in the wilderness [BAMIDBAR 11:7-9; SHEMOS 16:4,15; NECHEMYAH 9:15], as it has been written, LECHEM from SHOMAYIM he gave them to eat). [TEHILLIM 78:24; 105:40]

[32] Therefore, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, it was not Moshe who has given you the lechem out of Shomayim, but HaAv of me gives you the lechem ha'amitti (the true bread) out of Shomayim.

[33] For the lechem of Hashem is that which comes down out of Shomayim and giving Chayim (Life) to HaOlam.

[34] Therefore, they said to Rebbe, Melech HaMoshiach, Adoni, always give us this lechem.

[35] Rebbe, Melech HaMoshiach said to them, Ani hu [SHEMOS 3:14] the lechem haChayim; the one coming to me never hungers, and the one with emunah in me will never thirst again.

[36] But I said to you that you have seen me and yet you do not have bitachon, you lack emunah.

[37] All which HaAv gives to me will come to me, and the one coming to me I will never turn away.

[38] For I have come down from Shomayim not that I may do the ratzon (will) of me, but the ratzon of the One having sent me.

[39] Now this is the ratzon (will) of the One who sent me, that I should lose nothing of all which he has given me, but I will raise it up on the Yom HaAcharon (Last Day). [YESHAYAH 27:3; YIRMEYAH 23:4]

[40] For this is the ratzon (will) of HaAv of me: that everyone seeing the Ben [HaElokim Moshiach] and believing in him may have Chayei Olam, and I will raise up him on Yom HaAcharon.

[41] Therefore, those of Yehudah were murmuring about Rebbe, Melech HaMoshiach, because he said, Ani hu [SHEMOS 3:14] the lechem having come down out of Shomayim. [SHEMOS 16:4]

[42] And they were saying, Is this man not Yehoshua/Yeshua Ben Yosef [Ben Dovid], and do we not know his Av and his Em? How now does he say, Out of Shomayim I have come down. [Yochanan 1:1,14]

[43] Rebbe, Melech HaMoshiach answered and said to them, Do not grumble among yourselves.

[44] No one is able to come to me unless HaAv who sent me should draw him, and I will raise him up on the Yom HaAcharon. [YIRMEYAH 31:3; HOSHEA 11:4]

[45] It has been written in the Nevi'im, V'CHOL they LIMUDI HASHEM (They shall all be taught of G-d [YESHAYAH 54:13; see YIRMEYAH 31:33, 34]. Everyone having heard from HaAv and having learned comes to me.

[46] Not that anyone has seen HaAv except the one being sent from Hashem; this one has seen HaAv.

[47] Omein, omein, I say to you, the one having emunah has Chayei Olam.

MOSHIACH USES THE METAPHOR OF EATING TO WARN THAT ONE MUST BE MEKABEL MOSHIACH, THE SEH HAELOKIM LAMB OF REDEMPTION, THE ONE B'VADAI (DEFINITELY) MOSHIACH OR ONE CANNOT HAVE CHAYEI OLAM (ETERNAL LIFE); HERE IS A PROLEPTIC OFFERING OF HEAVEN'S AFIKOMAN AND PESACH CUP

[48] Ani hu the lechem haChayim. [BAMIDBAR 14:23; DEVARIM 1:35]

[49] Your Avot ate in the wilderness the manna and died.

[50] This is the lechem coming down out of Shomayim, so that anyone may eat of it and not die. [BERESHIS 3:22]

[51] Ani hu the lechem haChai (the living bread) having come down out of Shomayim. If anyone eats of this lechem he will live l'olam v'ed (forever). And indeed, the lechem which I will give on behalf of the Chayim (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, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, unless you eat the [*Seudas Moshiach*] basar of the Ben HaAdam and drink [*the Kiddush Cup of the Brit Chadasha in*] his dahm, you do not have Chayim (Life) in yourselves.

[54] The one feeding on my [*Seh Elokim*] basar and drinking [*Cup of Redemption in*] dahmi has Chayei Olam and I will raise him up on the Yom HaAcharon.

[55] For the basar of me is okhel emes (true food) and dahmi is shikuy emes (true drink).

[56] The one feeding on my basar and drinking dahmi abides in, [YESHAYAH 53:7; SHEMOS 12:3] 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 Rebbe, Melech HaMoshiach said in a shul while teaching in K'far-Nachum.

|60| Therefore, many of Rebbe, Melech HaMoshiach's talmidim, having heard, said, Hard is this dvar Torah. Who is able to hear it? [YESHAYAH 53:1]

|61| And Rebbe, Melech HaMoshiach, having da'as in himself that his talmidim are grumbling about this, said to them, Does this cause a michshol (stumbling block) for you?

|62| Therefore, what if you behold the Ben HaAdam ascending where he was Bereshis (In the Beginning)?

|63| The Ruach Hakodesh is that which is making alive, the basar does not profit anything. The dvarim which I have spoken to you are as Ruach Hakodesh and they are as Chayim (Life).

|64| But there are of you some who do not have emunah (faith). For from Bereshis, Rebbe, Melech HaMoshiach had da'as of who are the ones not having emunah and who is the one betraying him.

|65| And he was saying, Because of this, I have told you that no one is able to come to me unless it has been given to him from HaAv.

|66| From this time, many of the talmidim of Rebbe, Melech HaMoshiach fell away and no longer followed him as talmidim.

|67| Therefore, Rebbe, Melech HaMoshiach said to the Sheneym Asar (Twelve), Surely you do not want to depart also?

|68| In reply, Shimon Kefa said to Rebbe, Melech HaMoshiach, Adoni, to whom will we go? You have the divrei haChayei Olam.

|69| And we have bitachon and have trusted with emunah and we have da'as that you are HaKadosh of Hashem (the Holy One of G-d, YESHAYAH 49:7).

|70| In reply, Rebbe, Melech HaMoshiach said to them, Did I not choose you Sheneym Asar (Twelve)? And is one of you not a Satan?

|71| Now he was speaking of Yehudah Ben Shimon from K'riot, for, though he was one of the Sheneym Asar, this one was about to betray Rebbe, Melech HaMoshiach.

PEREK ZAYIN (CHAPTER SEVEN)

And after these things Rebbe, Melech HaMoshiach itinerated in the Galil, for he was not wanting to move about in Yehudah, because those of Yehudah were seeking to kill him.

|2| Now the Chag of Sukkot was near. [VAYIKRA 23:34; DEVARIM 16:16]

|3| His achim then said to him, Leave here and go away into the land of Yehudah, that also your talmidim will see your ma'asim which you do.

|4| For no one who seeks public notice does anything besod (secretly). If these things you do, then manifest yourself to HaOlam.

|5| For not even the achim of Rebbe, Melech HaMoshiach were believing in him. [TEHILLIM 69:8]

|6| Therefore, Rebbe, Melech HaMoshiach says to them, My sha'ah has not yet come, but your time is always ready.

|7| The Olam Hazeh is not capable of sin'ah (hatred) toward you, but the Olam Hazeh hates me, and for this reason: I give solemn edut (testimony) about it because the ma'asim of the Olam Hazeh are ra'im (evil).

|8| You make aliyah leregel up to the Chag (Feast). I am not going up to this Chag (Feast), because my time has not yet been fulfilled.

|9| And having said these things, Rebbe, Melech HaMoshiach remained in the Galil.

|10| But when the achim of him made aliyah leregel to the Chag (Feast), then also Rebbe, Melech

HaMoshiach went up [Yochanan 5:30] not publicly but besod (secretly).

[11] Then those of Yehudah were seeking Rebbe, Melech HaMoshiach in the Chag (Feast) and were saying, Where is that man?

[12] And there was much telunnah (murmuring) about Rebbe, Melech HaMoshiach among the multitudes. Some were saying, He is tov (good), but others were saying, Lo (no), he deceives the multitude.

[13] No one, however, was speaking openly about Rebbe, Melech HaMoshiach because of the fear of those of Yehudah.

[14] But around the middle period of the Chag (Feast), Rebbe, Melech HaMoshiach went up to the Beis Hamikdash and was saying shiurim (teaching torah).

[15] Therefore, those of Yehudah were marveling, saying, How has this man binah (understanding) of a Yeshiva yode'a sefer (scholar), not having learned?

[16] Therefore, in reply, Rebbe, Melech HaMoshiach said, My Torah (Teaching) is not mine but of the One having sent me.

[17] If anyone wants to do the ratzon Hashem, he will have da'as about my Torah, whether it is of Hashem or I speak only from myself. [TEHILLIM 25:14; 92:16; BAMIDBAR 16:28]

[18] The one speaking from himself seeks his own kavod (glory), but he who is seeking the kavod of the One having sent him, this one is ne'eman and there is no avlah (injustice) in him.

[19] Has not Moshe given you the Torah? And, as far as the Torah is concerned, none of you is able to be shomer chok. Why are you seeking to kill me? [DEVARIM 32:46; MISHLE 20:9; KOHELET 7:20; YESHAYAH 53:6]

[20] The multitude said, You have a shed (demon). Who is seeking to kill you?

[21] In reply, Rebbe, Melech HaMoshiach said to them, Of the Pe'ulot of Hashem, I accomplished echad, one pe'ulah, and everyone marvels.

[22] Moshe has given you bris milah--not that bris milah is of Moshe, but it is of the Avot, and on a Shabbos you perpetually perform bris milah. [BERESHIS 17:10-14; 21:4; VAYIKRA 12:3]

[23] If a man receives bris milah on Shabbos--and lo tufar Torat Moshe (the Torah of Moses may not be broken, BERESHIS 17:14)--are you angry with me because I gave a man refu'ah shleimah on Shabbos?

[24] Do not judge according to appearance but judge with mishpat tzedek. [ZECHARYAH 7:9; SHMUEL ALEF 16:7; YESHAYAH 11:3-4; VAYIKRA 19:15]

[25] Therefore, some of the ones of Yerushalayim were saying, Is it not this man whom they are seeking to kill?

[26] And, hinei, he speaks publicly and they say nothing to him. Perhaps the manhigim (the gedolim of Judaism) have da'as that this man is the Rebbe, Melech HaMoshiach?

[27] But this man, we have da'as where he is from; but the Rebbe, Melech HaMoshiach, whenever he comes, no one has da'as where he is from.

[28] Therefore, in the Beis Hamikdash while teaching, Rebbe, Melech HaMoshiach cried out, saying, You have da'as of me, and you have da'as of where I am from. I have not come on my own, but the One who sent me is ne'eman. He is the One of whom you do not have da'as.

[29] I have da'as of him, because from him Ani hu, and he is the One who sent me.

[30] Therefore, they were seeking to arrest him, and no one laid a hand on him, because his sha'ah (hour, time) had not yet come.

[31] From the multitude, however, many put their emunah, their bitachon in him, and were saying, The Rebbe, Melech HaMoshiach, whenever he comes, surely he will not do more otot (miraculous signs) than the things which this man did?

[32] The Perushim heard the telunnah (murmuring) of these things from the multitude, the talk about Rebbe, Melech HaMoshiach, and they sent the Rashei Hakohanim and the mesharetim of the Perushim that they might arrest him.

[33] Therefore, Rebbe, Melech HaMoshiach said, Yet a little time I am with you and I go away to the One having sent me.

[34] You will seek me and not find me and where Ani hu you are not able to come.

[35] Therefore, those of Yehudah said to themselves, Where is this man about to journey that we will not find him? Surely he is not about to sojourn to the Golus of the Yevanim (Greeks) to teach the Yevanim? [MISHLE 1:28]

[36] What is this dvar which he said, You will seek me and will not find me and where Ani hu, you are not able to come?

[37] Now on the last day of the Chag, Hoshana Rabbah, Rebbe, Melech HaMoshiach cried out, saying, If anyone thirsts let him come to me and drink. [VAYIKRA 23:36; YESHAYAH 55:1; 12:3; 49:10]

[38] The one with emunah in me, as the Kitvei Hakodesh said, 'Out of the midst of him, rivers of MAYIM CHAYIM [ZECHARYAH 14:8] will flow.' [MISHLE 18:4; YESHAYAH 44:3; 58:11; 43:19f, YECHEZKEL 47:1-12; YOEL 4:18; SHIR HASHIRIM 4:15].

[39] But this Rebbe, Melech HaMoshiach 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. [YOEL 2:28 (3:1)]

[40] Some of the multitude, therefore, having heard these dvarim were saying, This man is beemes the Navi.

[41] Others were saying, This man is the Rebbe, Melech HaMoshiach. But some were saying, Surely the Rebbe, Melech HaMoshiach comes not from the Galil, does he?

[42] Has not the Kitvei Hakodesh said that the Rebbe, Melech HaMoshiach is from the zera Dovid and from Beit-Lechem, the shtetl where Dovid lived? [SHMUEL BAIS 7:12; TEHILLIM 89:3-4; MICHOSH 5:1(2); YIRMEYAH 23:5]

[43] A machaloket (controversy), therefore, occurred among the multitude because of Rebbe, Melech HaMoshiach.

[44] And some of them were wanting to arrest him, but no one laid his hands on Rebbe, Melech HaMoshiach.

[45] Then the avadim of the Rashei Hakohanim and Perushim came and the Rashei Hakohanim and Perushim said to them, Why did you not bring him?

[46] In reply, the avadim said, Never Ish spoke like this Ish.

[47] In reply, therefore, the Perushim said, Surely not you also have been deceived?

[48] Has any of the manhigim put their emunah (faith) in him, or any of the Perushim?

[49] But this am ha'aretz crowd has no da'as of Torah and is cursed. [DEVARIM 27:26]

[50] Rav Nakdimon, the one having come to Rebbe, Melech HaMoshiach earlier, being one of their own, says to them,

[51] Surely Torateinu (Our Torah) judges not the Man unless it hears first from the Man himself and has da'as of what he does, does it? [DEVARIM 1:16; 17:6; SHEMOS 23:1]

[52] They answered and said to Rav Nakdimon, Surely not you also are from the Galil, are you? Search [the Kitvei Hakodesh] and see that from the Galil a Navi does not arise. [MELACHIM BAIS 14:25]

[53] And they went each one to his bais.

PEREK HET (CHAPTER EIGHT)

But Rebbe, Melech HaMoshiach went to the Har HaZeytim (Mount of Olives).

[2] And at the beginning of Shacharis, Rebbe, Melech HaMoshiach came again into the Beis Hamikdash and kol haAm (all the people) were coming to Rebbe, Melech HaMoshiach, and having sat, for them he was saying a shiur.

[3] And the Sofrim and the Perushim led an isha (woman) having been caught in ni'uf (adultery) and, having stood her in the midst [VAYIKRA 20:10],

[4] they say to Rebbe, Melech HaMoshiach, Rabbi, this isha (woman) has been caught in the act of committing ni'uf (adultery).

[5] Now in our Torah Moshe Rabbeinu gave us a mitzvah to stone such nashim. You, therefore, what do you say?[VAYIKRA 20:10; DEVARIM 22:22-24; IYOV 31:11]

[6] But this they were saying to put a nissayon (test) before Rebbe, Melech HaMoshiach that they might have something about which to accuse him, but Rebbe, Melech HaMoshiach, having stooped down with his finger, was writing in the ground.

[7] But as they were remaining, questioning him, Rebbe, Melech HaMoshiach stood up and said to them, The one without chet (sin) among you, let him throw a stone at her first. [DEVARIM 17:7; YECHZEKEL 16:40]

[8] And again, having stooped down, he was writing in the ground.

[9] And the ones having heard were departing, one by one, beginning with the zekenim, and Rebbe, Melech HaMoshiach was left alone with the isha (woman) standing before him.

[10] And having stood up, Rebbe, Melech HaMoshiach said to her, Isha, where are they? Does no one condemn you?

[11] And she said, No one, Adoni. And Rebbe, Melech HaMoshiach said, Neither do I condemn you. Go and practice chet no more.

[12] Then again Rebbe, Melech HaMoshiach spoke to them, saying, Ani hu HaOhr HaOlam Hazeh. The one following me will never walk in choshech (darkness), but will have the Ohr HaChayim. [YESHAYAH 9:1; 42:8; 49:6, :60:1,3 MISHLE 4:18]

[13] Therefore, the Perushim said to him, You give solemn edut (testimony) about yourself. But your edut is not ne'emanah.

[14] In reply, Rebbe, Melech HaMoshiach said to them, Even if I give solemn edut about myself, my edut is ne'emanah, because I have da'as of where I came from and where I go, but you have no da'as of where I come from or where I go.

[15] You judge according to the basar; I do not judge anyone. [SHMUEL ALEF 16:7]

[16] But even if I judge, my psak din, my mishpat, is emes, because it is not I alone but the one having sent me, HaAv.

[17] And it has been written even in your Torah, that the edut (testimony) of two is ne'emanah. [DEVARIM 17:6; 19:15]

[18] Ani hu the one giving solemn edut (testimony) about myself and the One having sent me, HaAv, gives solemn edut about me.

[19] Therefore, they were saying to Rebbe, Melech HaMoshiach, Where is HaAv of you? In reply, Rebbe, Melech HaMoshiach said, You have da'as of neither me nor HaAv of me. If you had had da'as of me, you would have had da'as of HaAv of me.

[20] These dvarim, Rebbe, Melech HaMoshiach spoke in the Beis HaOtzar while saying shiurim in the Beis Hamikdash, and no one arrested him, because the sha'ah of Rebbe, Melech HaMoshiach had not yet come.

[21] Rebbe, Melech HaMoshiach said, therefore, again to them, I go away and you will seek me, and in your chet you will go to your mavet. Where I go you are not able to come. [DEVARIM 24:16; YECHZEKEL 3:18]

[22] Therefore, those of Yehudah were saying, Does he mean he will commit suicide, because he says, Where I go you are not able to come?

[23] And Rebbe, Melech HaMoshiach was saying to them, You are of what is mattah (below); Ani hu of what is ma'lah (above). You are of the Olam Hazeh; I am not of the Olam Hazeh.

[24] I said, therefore, to you that you will go to your mavet in your averos (sins), for if you do not have emunah (faith) that Ani Hu [YESHAYAH 41:4; SHEMOS 3:14-16], you will die in your

chatta'im.

|25| They were saying, therefore, to him, Who are you? Rebbe, Melech HaMoshiach said to them, Why should I even speak to you at all?

|26| I have much to speak regarding you, much about you worthy of harsha'ah (condemnation), but the One having sent me is ne'eman and I--what I heard from him--these things I speak in the Olam Hazeh.

|27| They did not have da'as that Rebbe, Melech HaMoshiach was speaking to them about Elokim HaAv.

|28| Therefore, Rebbe, Melech HaMoshiach said to them, When you perform the hagbah (lifting up) of the Ben HaAdam, you will have da'as that Ani Hu [YESHAYAH 41:4; SHEMOS 3:14-16], and from myself I do nothing, but as HaAv of me taught me, these things I speak.

|29| And the One having sent me is with me [MISHLE 8:30]. He did not leave me alone, because I always do the things that please him. [YESHAYAH 50:5; 43:10 TARGUM HASHIVIM]

|30| As Rebbe, Melech HaMoshiach was saying these things, many put their emunah in him.

|31| Therefore, Rebbe, Melech HaMoshiach was saying to the Yehudim who had emunah in him, If you remain in the dvar of me [Rebbe, Melech HaMoshiach], then you are my talmidim indeed.

|32| And you will have da'as of HaEmes (the Truth) and HaEmes will give you cherut (freedom). [VAYIKRA 25:10; YESHAYAH 61:1-3; 53:4-12]

|33| They answered Rebbe, Melech HaMoshiach, We are of the zera Avraham and to no one have we ever been enslaved. How do you say, You will become bnei Chorin (freedmen)?

[NECHEMYAH 9:36]

|34| In reply, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you that everyone practicing Chet is an eved HaChet. [BERESHIS 4:7]

|35| But the eved does not remain in the Bais ad Olam. HaBen remains ad Olam. [BERESHIS 21:10; SHEMOS 21:2; DEVARIM 15:12]

|36| If therefore HaBen makes you Bnei Chorin, you shall be Bnei Chorin indeed.

|37| I have da'as that you are zera Avraham, but you seek to kill me, because my dvar has no place in you.

|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 Avraham did. [TEHILLIM 15:2]

|41| You are doing the ma'asim of your Av. They said, therefore, to Rebbe, Melech HaMoshiach, We are not mamzerim who have been born of zenunim (fornication). We have Av Echad, Hashem. [BERESHIS 38:24; YESHAYAH 63:16; 64:8; MALACHI 2:10; DEVARIM 32:6].

|42| Rebbe, Melech HaMoshiach 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 dvarim? Because you are not able to give obedient shemah (hearing) to my dvar.

|44| You are from the Av of you, Hasatan [BERESHIS 3:4-5; TEHILLIM 58:4(3)], and the ta'avot of your Av you want to do, for that one was a rotze'akh 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. [BERESHIS 3:4; DIVREY HAYAMIM BAIS 18:21; TEHILLIM 5:6; 12:2]

|45| But because I speak HaEmes, you do not have bitachon (trust) in me.

|46| Who among you exposes me concerning chet (sin)? If I speak HaEmes, why do you not have

emunah (faith) 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). [ZECHARYAH 1:5]

[53] Surely you are not greater than Avraham Avinu, who died? And the Nevi'im died. Whom do you make yourself to be?

[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 Elokeinu.

[YESHAYAH 63:16]

[55] And you have not had da'as of him. But I have had da'as of him. If I would say that I do not have da'as of him, I will be like you, a shakran (liar), but I do have da'as of him, and I keep his dvar.

[56] Avraham your Av had lev same'ach to see the Yom of me [the Yom HaMoshiach], and he saw it and had simcha. [BERESHIS 18:18]

[57] Therefore those of Yehudah said to him, You do not yet possess fifty years and yet you have seen Avraham Avinu?

[58] Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, before Avraham came into being, Ani hu. [SHEMOS 3:4; 6:3; YESHAYAH 41:4; 43:10,13]

[59] Then they took up stones that they might stone him, but Rebbe, Melech HaMoshiach was hidden and departed out of the Beis Hamikdash. [SHEMOS 17:4; VAYIKRA 24:16; SHMUEL ALEF 30:6]

PEREK TET (CHAPTER NINE)

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? [YECHYEZKEL 18:20; SHEMOS 20:5; IYOV 21:19]

[3] In reply, Rebbe, Melech HaMoshiach said, Neither this man sinned nor the horim of him, but that the pe'ulot of Hashem may be manifested in him.

[4] It is necessary for us to work the pe'ulot of the One having sent me while it is Yom. Lailah comes when no one is able to work. [YIRMEYAH 13:16]

[5] As long as I am in the Olam Hazeh, I am the Ohr HaOlam.

[6] Having said these things, he spat on the ground and made clay with the saliva and he anointed the clay upon the man's eyes,

[7] and said to him, Go wash in the pool of Shiloach! [MELACHIM BAIS 5:10]. (The name means sent.) He went therefore and washed and came seeing. [YESHAYAH 35:5]

[8] Therefore, the shchenim (neighbors) and the ones seeing the man who was formerly a kabtzen (beggar), came, saying, Is this not the man who was sitting and begging?

[9] Some were saying, This is the one! Others were saying, No, but it is a man like him. But the

man was saying, I am the one!

[10] Therefore, the people were saying to him, How, then, were your eyes opened?

[11] In reply, the man said, The one called Yehoshua/Yeshua took clay and anointed my eyes and said to me, Go to Shiloach [MELACHIM BAIS 5:10] and wash. Therefore, having gone, and having washed, I saw!

[12] And they said to him, Where is that one? The man says to them, I do not have da'as of that.

[13] The people lead the man to the Perushim, the man who had formerly been ivver (blind).

[14] Now the time period Rebbe, Melech HaMoshiach took the clay and opened his eyes was a Shabbos.

[15] Then again also the Perushim were asking him how his eyes were opened, and the man said to them, The man placed clay on my eyes and I washed, and I see.

[16] Therefore some of the Perushim were saying, This man is not from Hashem, because he is not Shomer Shabbos. But others were saying, How is a man who is a choteh (sinner) able to do such otot (miraculous signs)? There was a machaloket (division of dissension) among them.

[17] Therefore, they say to the ivver (blind man) again, What do you say about him, because he opened your eyes? And the man said, He is a Navi.

[18] Therefore, those of Yehudah did not believe that the man had been ivver (blind) until they called the horim of the man whose eyes were opened.

[19] And they asked the horim, saying, Is this the ben of you, whom you say was born ivver? How, therefore, does he now have sight?

[20] In reply, therefore, his horim said, We have da'as that this man is the ben of us and that he was born ivver,

[21] but how he sees now we do not have da'as nor do we have da'as of who opened his eyes.

Interrogate him. He's had his Bar Mitzvah (*trans. note: i.e. has reached his majority, his legal age*) and is of age. He will speak for himself.

[22] His horim said these things, because they were fearing those of Yehudah, for already those of Yehudah had agreed that if any person made hoda'ah (confession) of him to be the Rebbe, Melech HaMoshiach, that person would be put under cherem ban from the shul.

[23] Therefore, his horim said, He has reached his religious majority and is of age. Interrogate him.

[24] They called a second time, therefore, the man who had been ivver (blind) and said to him, V'ten lo todah. (Give glory to G-d) [YEHOSHUA 7:19] We have da'as that this man is a choteh (sinner). [TEHILLIM 68:35; YEHOSHUA 7:19]

[25] In reply, therefore, he said, If he is a choteh (sinner), of that I don't have da'as. Of one thing I do have da'as, that though I was ivver, now I see.

[26] They said, therefore, to him, What did he do to you? How did he open your eyes?

[27] The man answered them, I told you already, and you do not listen. Why again do you want to hear? Surely you do not want to become his talmidim also?

[28] And they reviled him and said, You are a talmid of that man, but we are talmidim of Moshe Rabbeinu. [BAMIDBAR 12:2,8]

[29] We have da'as that Hashem has spoken to Moshe Rabbeinu, but this man, we do not have da'as from where he comes.

[30] In reply, the man said to them, Here is a real cheftza! That you do not have da'as from where he comes, and he opened my eyes!

[31] We have da'as that G-d does not listen to chote'im (sinners), but if anyone has chassidus and yirat shomayim and does the ratzon (will) of him, this one G-d hears. [TEHILLIM 18:23-32; 34:15-16; 66:18; 145:19-20; 51:7(5); MISHLE 15:8,29; YESHAYAH 1:15; 59:1-2]

[32] Never vi-bahlt (since) 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.

[33] If this man was not from Hashem, he would not be able to do anything.
 [34] They answered and said to him, You were born totally B'AVON (in sin) and you teach us? And they threw him out. [TEHILLIM 51:5(7)]
 [35] Rebbe, Melech HaMoshiach heard that they threw him out, and, having found him, Rebbe, Melech HaMoshiach said, Do you have emunah (faith) in the Ben HaAdam?
 [36] In reply, the man said, And who is he, Adoni, that I may have emunah in him?
 [37] And Rebbe, Melech HaMoshiach said, You have seen him, and the one speaking with you is he.
 [38] And the man said, Ani ma'amin, Adoni. And he fell down prostrate before him.
 [39] And Rebbe, Melech HaMoshiach said, For the sake of Mishpat, I came into the Olam Haze, that the ones who are ivrim (blind ones) may see, and the ones seeing may become ivrim.
 [40] Some of the Perushim heard these things--the ones being with him--and they said to him, Surely we are not ivrim, are we?
 [41] Rebbe, Melech HaMoshiach said to them, If you were ivrim (blind men), you would not have chet, but now vi-bahlt (since) you say, We see, the chet of you remains.

PEREK YOD (CHAPTER TEN)

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) [TEHILLIM 1:6].
 [2] But the one entering through the derech hasha'ar is Ro'eh haTzon (Shepherd of the flock [of sheep]).
 [3] To this one the doorkeeper opens, and the tzon hears the Ro'eh's voice and the Ro'eh calls b'shem (by name) each of his own tzon and leads them out. [TEHILLIM 95:7]
 [4] When the Ro'eh has brought out all his own, he goes ahead of them, and the tzon follow the Ro'eh, because they have da'as of the Ro'eh's voice.
 [5] But a zar (stranger, foreigner) they will never follow, but will flee from him, because they do not have da'as of the voice of zarim (strangers, foreigners).
 [6] This figure of speech Rebbe, Melech HaMoshiach told them. But those ones did not have binah (understanding) of what he was saying to them.
 [7] Rebbe, Melech HaMoshiach said, therefore, again, Omein, omein, I say to you, Ani hu the derech hasha'ar (way of the entrance) of the tzon.
 [8] All who came before me are ganavim (thieves) and shodedim (robbers), but the tzon did not listen to them. [YIRMEYAH 23:1,2; YECHEZKEL 34:2-3]
 [9] I am the derech hasha'ar. Through me, if anyone enters, he will come to yeshu'at Elokeinu and will go in and will go out and will find mir'eh (pasture) [BAMIDBAR 27:17; TEHILLIM 118:20; 23:2]
 [10] The ganav does not come except in order that he may steal and kill and destroy. I came that they may have Chayim (Life) and that they may have it more abundantly. [TEHILLIM 65:11]
 [11] I am the Ro'eh HaTov (the Good Shepherd). The Ro'eh HaTov lays down his neshamah for the tzon. [TEHILLIM 23:1; YESHAYAH 40:11; YECHEZKEL 34:11-16,23]
 [12] The hireling, the one who is not the Ro'eh--the hireling, the one to whom the tzon does not belong--this hireling sees the ze'ev (wolf) coming and abandons the tzon and runs for his life--and the ze'ev seizes them and scatters them. [ZECHARYAH 11:16]
 [13] This happens because he is a hireling and the tzon means nothing to him.
 [14] Ani hu the Ro'eh HaTov, and I have da'as of my tzon and my tzon has da'as of me. [SHEMOS 33:12]
 [15] Just as HaAv has da'as of me and I have da'as of HaAv, so I lay down my neshamah for the

tzon.

[16] And another tzon I have which is not of this mikhla (fold [enclosure]); those also it is necessary for me to bring, and my voice they will hear, and they will become eder echad with Ro'eh echad (One flock with one Shepherd). [YESHAYAH 56:8; YECHEZKEL 34:23; 37:24]

[17] Therefore, HaAv has ahavah for me, because I lay down my neshamah that I may take it up again.

[18] No one takes it from me, but I lay it down of my own accord. I have samchut (authority) to lay it down, and I have samchut to receive it again. This mitzvah I received from HaAv of me. [YESHAYAH 52:13-53:12]

[19] There was a machaloket (division of dissension) again among those of Yehudah, because of these dvarim of Rebbe, Melech HaMoshiach.

[20] And many of them were saying, He has a shed (demon), and He is meshugga, why do you listen to him? [MELACHIM BAIS 9:11; YIRMEYAH 29:26]

[21] Others said, These dvarim are not of one being possessed of shedim. Surely a shed (demon) is not able to open the eyes of an ivver (blind man)? [SHEMOS 4:11]

[22] Then the Chag (Festival) of Channukah took place in Yerushalayim. It was winter.

[23] And Rebbe, Melech HaMoshiach was walking around in the Beis Hamikdash in the area called Ulam Shlomo (Solomon's Colonnade).

[24] Then those of Yehudah encircled Rebbe, Melech HaMoshiach and were saying to him, How much longer are you going to hold our neshamot in suspense? If you are the Rebbe, Melech HaMoshiach, tell us openly.

[25] In reply, Rebbe, Melech HaMoshiach said, I did tell you and you do not have emunah. The pe'ulot (works) which I do b'Shem Avi, these pe'ulot give solemn edut (testimony) about me.

[26] But you do not have emunah (faith), because you do not belong to my Tzon.

[27] My Tzon hear my voice, and I have da'as of them, and they follow me.

[28] And I give to them Chayei Olam, and they will never perish, and no one will snatch them out of my hand. [YESHAYAH 66:22]

[29] That which HaAv of me has given me is greater than all, and no one is able to snatch out of the hand of HaAv.

[30] I and HaAv are echad. [DEVARIM 6:4; TEHILLIM 33:6]

[31] Again those of Yehudah took up stones that they might stone him.

[32] In reply, Rebbe, Melech HaMoshiach said to them, Many ma'asim tovim I showed you from HaAv. Because of which ma'aseh do you stone me?

[33] In reply, those of Yehudah said to Rebbe, Melech HaMoshiach, For a ma'aseh tov we do not stone you, but for Chillul Hashem and because you, being a man, make yourself G-d. [VAYIKRA 24:16]

[34] In reply, Rebbe, Melech HaMoshiach answered them, Has it not been written in your Torah, ANI AMARTI ELOKIM ATEM (I said you are g-ds--[TEHILLIM 82:6] [SHEMOS 7:1; 22:27 TARGUM HASHIVIM]

[35] If those ones he called g-ds, to whom the Dvar Hashem came--and lo tufar Kitvei Hakodesh (and the Kitvei Hakodesh cannot be broken, TEHILLIM 119:89,142)

[36] --can you say of the One whom HaAv set apart as HaKadosh and sent into the Olam Hazeh that he commits Chillul Hashem because I said, Zun foon Der Oybershter Ani hu? [YIRMEYAH 1:5]

[37] If I do not accomplish the pe'ulot of HaAv of me, do not regard me with bitachon.

[38] But if I do, even if you do not have emunah in me, chotsh (at least) have emunah in the pe'ulot, so that you may continue to have da'as and binah that HaAv is in me and I am in HaAv.

[39] They were seeking, therefore, again to seize Rebbe, Melech HaMoshiach, and he eluded their hand.

|40| And he went away again beyond the Yarden to the place where Yochanan was in the beginning giving the mikveh mayim's tevilah of teshuvah, and Rebbe, Melech HaMoshiach remained there.

|41| And many came to Rebbe, Melech HaMoshiach and were saying, Yochanan indeed did no ot (miraculous sign), but everything Yochanan said about this man was HaEmes.

|42| And many put their emunah (faith) in him [as Rebbe, Melech HaMoshiach] there.

PEREK YOD ALEPH (CHAPTER ELEVEN)

Now there was a certain man, a choleh (sick man), El'azar from Beit-Anyah (Bethany), the shtetl of Miryam and Marta her achot (sister).

|2| Now this was the same Miryam [Mk 14:3-9] that anointed Adoneinu with mishcha (ointment, 12:3) and wiped his feet with her hair. It was she whose ach El'azar was choleh.

|3| Therefore, the achayot (sisters) sent to Rebbe, Melech HaMoshiach, saying, Adoni, hinei, the one who is your chaver haahuv is choleh.

|4| And having heard this, Rebbe, Melech HaMoshiach said, This machla (illness, krenk) is not unto mavet (death), but for the kavod Hashem, that the Zun foon Der Oybershter may receive kavod through it.

|5| Now Rebbe, Melech HaMoshiach had ahavah for Marta, and her achot and El'azar.

|6| When, therefore, Rebbe, Melech HaMoshiach heard that El'azar was choleh, then he remained in the place where he was yomayim (two days).

|7| Then after this Rebbe, Melech HaMoshiach says to his talmidim, Let us go into the land of Yehudah again.

|8| His talmidim say to him, Rebbe, just now those of the land of Yehudah [Judeans] were seeking to stone you, and you go there again?

|9| In reply, Rebbe, Melech HaMoshiach 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. [YIRMEYAH 13:16; TEHILLIM 1:6]

|10| But if the derech of anyone is a derech baLailah, he stumbles because the Ohr is not in him.

|11| These things he said. Then, after this, Rebbe, Melech HaMoshiach says to them, El'azar our chaver haahuv has fallen asleep, but I am setting out to awaken him.

|12| Therefore, the talmidim said to him, Adoni, if he has fallen asleep, he will be granted refu'ah (healing).

|13| But Rebbe, Melech HaMoshiach had spoken about the mavet of El'azar. However, those ones supposed that he was speaking about only sleep.

|14| Then, therefore, Rebbe, Melech HaMoshiach told them plainly, El'azar died.

|15| And I have lev same'ach for your sake, that I was not there, that you may have emunah. But let us go to him.

|16| Therefore, T'oma (his name means Twin) said to his fellow talmidim, Let us go also, that we may die [al kiddush ha-Shem] with him.

|17| Having arrived, therefore, Rebbe, Melech HaMoshiach discovered El'azar had already been in the kever (tomb) arba'ah yamim (four days).

|18| Now Beit-Anyah (Bethany) was near Yerushalayim, about fifteen stadia away.

|19| And many of those of Yehudah had come to Marta and Miryam to give them nechamah (consolation, comfort) regarding the ach of the achayot. [IYOV 2:11]

|20| Therefore, Marta when she heard that Yehoshua/Yeshua comes, met him; but Miryam was sitting shivah in the bais.

|21| Therefore, Marta said to Yehoshua/Yeshua, Adoni, if you were here, achi (my brother) would not have passed away.

[22] But even now I have da'as that whatever you ask Hashem, Hashem will give you.

[23] Rebbe, Melech HaMoshiach says to her, Achich yakum (Your brother will stand up [up from the Mesim]).

[24] Marta says to Yehoshua/Yeshua, I have da'as that he will rise in the Techiyas HaMesim on the Yom HaAcharon (Last Day). [DANIEL 12:2]

[25] Rebbe, Melech HaMoshiach said to her, Ani hu the Techiyas HaMesim and the Chayim (Life): the one having emunah in me, even if he should die, will live,

[26] and everyone living and having emunah in me, never dies. Do you have emunah in this?

[27] She says to Rebbe, Melech HaMoshiach, Ken, Adoni. I have emunah that you are the Rebbe, Melech HaMoshiach, the Zun foon Der Oybershter, Hu Habah into the Olam Haze.

[28] And having said this, she withdrew and summoned Miryam her achot, telling her privately, Rabbeinu and Moreinu is here, and summons you.

[29] And that isha, when she heard, got up quickly and was coming to Rebbe, Melech HaMoshiach.

[30] Now he had not yet come into the shtetl, but was still in the place where Marta met him.

[31] Therefore, those of Yehudah, the ones sitting shiva with her in the bais and giving her nechamah, when they saw Miryam get up quickly and rush out, followed her, assuming that she is going to the kever (tomb) that she might weep there.

[32] Therefore, Miryam, when she came where Rebbe, Melech HaMoshiach was, and when she saw him, fell down at his feet, saying to Rebbe, Adoni, if you were here, achi (my brother) would not have died.

[33] Therefore, when Rebbe, Melech HaMoshiach saw her weeping and those of Yehudah coming with her and also weeping, he was deeply moved in his neshamah and was troubled in himself,

[34] and said, Where have you laid him? They said to him, Adoni, come and see.

[35] Yehoshua/Yeshua wept.

[36] Therefore, those of Yehudah were saying, Hinei! See how much ahavah he had for him.

[37] But some of them said, Could not this man, who was able to open the eyes of the ivver, have also prevented this man from passing?

[38] Rebbe, Melech HaMoshiach, therefore, again being deeply moved within himself, comes to the kever (tomb). Now it was a me'arah (cave) type of kever and a stone was lying against it.

[39] Rebbe, Melech HaMoshiach says, Lift the stone. Marta, the achot of the niftar (deceased), says to Rebbe, Melech HaMoshiach, Adoni, already he smells, for it is now arba'ah yamim (four days).

[40] Rebbe, Melech HaMoshiach says to her, Did I not tell you that if you have emunah (faith), you will see the kavod Hashem?

[41] Therefore, they lifted the stone and Rebbe, Melech HaMoshiach lifted up his eyes and said, Avi, I thank you that you heard me.

[42] And I knew that you always hear me, but, because of the multitude standing around, I said it, that they may have emunah (faith) that you sent me.

[43] And having said these things, Rebbe, Melech HaMoshiach cried out with a kol gadol, El'azar, come forth!

[44] Then the niftar, having been bound feet and hands with the linen cloths of the tachrichin, and with his face covered with a mitznefet (head wrapping), came out. Rebbe, Melech HaMoshiach says to them, Untie him and let him go.

[45] Therefore, many of those of Yehudah, the ones having come to Miryam and having seen the things which Rebbe, Melech HaMoshiach did, put their emunah in him. [SHEMOS 14:31]

[46] But some of them went away to the Perushim and reported to them everything Rebbe, Melech HaMoshiach did.

[47] Therefore, the Rashei Hakohanim and the Perushim called a meeting of the Sanhedrin and

were saying, What are we doing, for this man is performing many otot (miraculous signs)?

[48] If we leave him thus, kol Bnei Adam will have emunah (faith) in him, and the Romans will come and will take away from us both the Beis Hamikdash and the nation.

[49] But a certain one of them, Caiapha, being Kohen Gadol that year, said to them, You do not have da'as of anything

[50] nor do you consider that it is a bedievedike (expedient) thing for you that one man should die on behalf of HaAm and not that all the nation should perish. [YONAH 1:12-15; YESHAYAH 53:8]

[51] But this he did not utter from himself, but, being Kohen Gadol that year, he uttered a dvar hanevu'ah (word of prophecy) that Rebbe, Melech HaMoshiach was about to die on behalf of the nation [SHEMOS 28:30; BAMIDBAR 27:21; YESHAYAH 53:8]

[52] and not on behalf of Am Yisroel only but also the yeladim of Hashem, the ones having been scattered, that he may gather into echad. [YESHAYAH 49:6]

[53] From that Yom on, therefore, they planned that they might put him to death.

[54] Therefore Rebbe, Melech HaMoshiach no longer was walking openly among those of Yehudah, but went away from there into the region near the wilderness, to a shtetl called Efrayim, and there Rebbe, Melech HaMoshiach remained with the talmidim. [SHMUEL BAIS 13:23]

[55] Now Pesach was near and many went up to Yerushalayim from the country before the Pesach for the purpose of HITTEHARU (they purified themselves, DIVREY HAYOMIM BAIS 30:18).

[56] They were seeking, therefore, Rebbe, Melech HaMoshiach and were saying to one another while they stood in the Beit Hamikdash, What does it appear to you? Surely he will not come to the Chag (Feast)!

[57] Now the Rashei Hakohanim and the Perushim had given orders that if anyone had da'as of where he is, he should reveal it so that they might arrest him.

PEREK YOD BEIT (CHAPTER TWELVE)

Then Rebbe, Melech HaMoshiach came into Beit-Anyan (Bethany) shesh yamim before Pesach. This was the place where El'azar was, whom Rebbe, Melech HaMoshiach made to stand up alive from the mesim.

[2] 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.

[3] Then Miryam, having taken a pound of mishcha (ointment) of expensive genuine spikenard, anointed the feet of Rebbe, Melech HaMoshiach and wiped off with her hair his feet. And the bais was filled with the aroma of the mishcha.

[4] And Yehuda from K'riot, one of the talmidim of Rebbe, Melech HaMoshiach, the talmid being about to betray him, says

[5] Why was this mishcha not sold for three hundred denarii and given to haAniyim (the Poor)?

[6] But he said this not because it mattered to him about haAniyim, but because he was a ganav and he was removing what was put in the aron otzaram (chest of treasury).

[7] Therefore Rebbe, Melech HaMoshiach said, Let her alone. She kept this for the Yom HaKevurah (Day of Burial) of me.

[8] For haAniyim you have always with you, but you do not always have me. [DEVARIM 15:11]

[9] When the great multitude of the Yehudim had da'as of where Rebbe, Melech HaMoshiach was, they came not only because of him, but also because of El'azar, that they may see the one whom he made to stand up alive from the mesim.

[10] But the Rashei Hakohanim took counsel that they also might kill El'azar,

[11] because many of the Yehudim were leaving and believing in Rebbe, Melech HaMoshiach on account of El'azar.

[12] On the next day the great multitude, the one having come to the Chag (Feast), having heard that Rebbe, Melech HaMoshiach is coming to Yerushalayim,

[13] took the branches of the temarim (palms) [VAYIKRA 23:40] and went out to a meeting with him and were crying out, HOSHAN NAH [TEHILLIM 118:25-26] BARUCH HABAH B'SHEM ADONOI! [ZEFANYAH 3:15 TARGUM HASHIVIM] Melech Yisroel!

[14] And Rebbe, Melech HaMoshiach found an ayir (young donkey), and he sat on it, just as it has been written,

[15] Do not fear BAT TZIYON, HINEI MALKECH YAVO LACH ROKHEV AL AYIR BEN ATONOT (Do not fear, Daughter of Zion. Look. Your King is coming, sitting on a foal of donkeys.) [ZECHARYAH 9:9; YESHAYAH 35:4; ZEFANYAH 3:14f TARGUM HASHIVIM]

[16] Regarding these things his talmidim did not have binah (understanding) in the beginning but when Rebbe, Melech HaMoshiach received kavod, then they remembered that these things had been written with respect to him and that they did these things to him.

[17] So the crowd that had been with Rebbe, Melech HaMoshiach when he called El'azar out of the kever and made him stand up alive from the mesim were giving solemn edut (testimony).

[18] Therefore, the multitude met Rebbe, Melech HaMoshiach because they heard him to have done this ot (miraculous sign).

[19] Therefore the Perushim said to themselves, You see, you can do nothing! Kol Bnei Adam have gone after him.

[20] Now there were some Yevanim among the ones going up to worship at the Chag (Feast).

[21] These ones, therefore, approached Philippos from Beit-Tzaidah of the Galil, and were asking him, Sir, we want to see Yehoshua/Yeshua.

[22] Philippos comes and tells Andrew, and Andrew and Philippos come and tell Rebbe, Melech HaMoshiach.

[23] And Rebbe, Melech HaMoshiach answers them, saying, The sha'ah (hour, time) has come that the Ben HaAdam may receive kavod.

[24] Omein, omein, I say to you, unless the gargeer hakhitah (grain of wheat) having fallen into the ground, dies, it remains alone; but if it dies, much p'ri it bears.

[25] The Ohev of his neshamah will lose it, but the Soneh (Hater) of his neshamah in the Olam Hazeh will keep it unto Chayei Olam.

[26] If anyone serves me, let him follow me, and where I am, there also my eved (servant) will be. If anyone serves me, HaAv will honor him.

[27] Now my neshamah (soul) has been troubled, and what may I say? Save me from this sha'ah? No, it is for this tachlis that I came to this sha'ah. [TEHILLIM 6:3,4f; 42:5,11]

[28] Avi, bring kavod to your Name. A bat kol came out of Shomayim, I have both brought kavod to it and I will bring kavod to it again.

[29] Therefore, the multitude that was standing there and heard, said, That was ra'am (thunder)! Others were saying, A malach (angel) has spoken to him! [IYOV 37:5; BERESHIS 21:17]

[30] In reply, Rebbe, Melech HaMoshiach said, Not for my sake has this kol come, but for yours. [SHEMOS 19:9]

[31] Now is the Mishpat HaOlam Hazeh. Now the Sar HaOlam Hazeh will be cast out!

[32] And if I receive the hagbah (lifting up) from ha'aretz, I will draw kol Bnei Adam to myself. [YESHAYAH 11:10]

[33] And this Rebbe, Melech HaMoshiach was saying, signifying by what kind of mavet (death) he was about to die.

[34] Then the crowd answered Rebbe, Melech HaMoshiach, 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 Ben HaAdam to be lifted up? Who is this Ben HaAdam? [TEHILLIM 89:4,36-37; 110:4;

YESHAYAH 9:7; YECHEZKEL 37:25; DANIEL 7:14]

[35] Therefore, Rebbe, Melech HaMoshiach said to them, Yet a little time is the Ohr (Light) among you. Walk while you have the Ohr lest choshech (darkness) overtakes you; the one walking in the choshech (darkness) does not have da'as of where he is going.

[36] While you have the Ohr (Light), walk in the Ohr (Light) that you may become Bnei HaOhr. These things spoke Rebbe, Melech HaMoshiach. And, having gone away, he was hidden from them.

[37] Though so many otot (miraculous signs) he had done before them, they lacked emunah in Rebbe, Melech HaMoshiach,

[38] that the dvar of Yeshayah HaNavi may be fulfilled, which said, Adonoi, MI HE'EMIN LISHMU'ATEINU UZERO'A HASHEM AL-MI NIGLATAH? (Who has believed our report and to whom is the arm of Hashem revealed?) --YESHAYAH 53:1

[39] Therefore, they were not able to have emunah, because, again Yeshayah said,

[40] HE HAS BLINDED THEIR EYES, HASHMIN LEV HAAM HAZE (Harden the heart of this people), THAT THEY MIGHT NOT SEE WITH THEIR EYES AND HAVE BINAH (UNDERSTANDING) WITH THEIR LEV AND MIGHT TURN AND I WILL HEAL THEM. [YESHAYAH 6:10]

[41] These things Yeshayah spoke because he saw the kavod (glory) of Rebbe, Melech HaMoshiach and he spoke about him. [YESHAYAH 6:1-4]

[42] Nevertheless, however, even among the manhigim (leaders) many had emunah (faith) in Rebbe, Melech HaMoshiach. But because of the Perushim, they were not making hoda'ah (confession) of Rebbe, Melech HaMoshiach, lest under the cherem ban they should be put away from the shul.

[43] For their ahavah was for the kavod Bnei Adam rather than the kavod Hashem. [SHMUEL ALEF 15:30]

[44] But Rebbe, Melech HaMoshiach cried out, The ma'amin in me does not have emunah in me, but in the One having sent me.

[45] And the one seeing me sees the One having sent me.

[46] I have come as an Ohr (Light) into the Olam Haze that everyone believing in me may not remain in the choshech (darkness).

[47] And if anyone hears my dvarim and of my dvarim is not shomer, I do not judge him, for I did not come to bring the Olam Haze into mishpat, but that I may save the Olam Haze.

[48] The one setting me aside and not receiving the dvarim has his Shofet: the dvar which I spoke will judge him on the Yom HaAcharon [*i.e. the Yom HaDin*].

[49] Because I do not speak on my own, but the one having sent me--[Elokim] HaAv--he has given me a mitzvah of what I may say and what I may speak.

[50] And I have da'as that the mitzvah of him is Chayei Olam. Whatsoever things I speak, I speak, therefore, just as HaAv has told me.

PEREK YOD GIMEL (CHAPTER THIRTEEN)

THE LAST MAAMAR OF REBBE, MELECH HAMOSHIACH

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 Haze to HaAv, having had ahavah for his own in the Olam Haze, he had ahavah for them to HaKet.

[2] And seudah taking place, Hasatan already having put into the lev of Yehuda Ben Shimon from K'riot that he should betray him,

[3] and Rebbe, Melech HaMoshiach having had da'as that HaAv had given into his hands all

things, and that from Hashem Rebbe, Melech HaMoshiach came forth and to Hashem he is going,

[4] he rises from the seudah and put aside his kaftan, and having girded himself with a towel,

[5] he puts mayim (water) into the basin and began to wash the raglei hatalmidim and to wipe them with the towel with which he had been girded.

[6] Rebbe, Melech HaMoshiach comes then to Shimon Kefa. Kefa says to Rebbe, Melech HaMoshiach, Adoni, you wash my feet?

[7] In reply, Rebbe, Melech HaMoshiach says to him, Of what I am doing you do not have da'as now, but you will receive binah after these things.

[8] Kefa says to him, Never will you wash my feet l'Olam! Rebbe, Melech HaMoshiach answered him, Unless I wash you, you do not have a chelek [allotted portion of inheritance] with me.

[DEVARIM 12:12; YESHAYAH 53:10; VAYIKRA 5:15-16]

[9] Shimon Kefa says to Rebbe, Melech HaMoshiach, Adoni, then not my feet only but also my hands and my head.

[10] Rebbe, Melech HaMoshiach says to him, The one having been bathed does not have need except his feet to wash, but is wholly tahor, and you are tehorim, though not all.

[11] For Rebbe, Melech HaMoshiach had da'as of the one betraying him. Therefore, he said, Not all are tehorim.

[12] Therefore, when he washed their feet and resuited himself into his kaftan, Rebbe, Melech HaMoshiach reclined at tish again and said to them, Do you have da'as of what I have done for you?

[13] You call me Rabbeinu and Adoneinu, and you say well, for Ani hu.

[14] If, therefore, I, being Rebbe and Adon, washed your feet, you ought to wash the feet of one another also.

[15] For I gave you a mofet that as I did to you, you may do also.

[16] Omein, omein, I say to you, an eved is not greater than his Adon, nor is a shliach (one sent) greater than his Meshalle'ach (Sender).

[17] If you have da'as of these things, happy are you, if you put them into practice.

[18] I do not speak about all of you. (I have da'as of whom I chose.) But it is to fulfill the Kitvei Hakodesh, OKHEL LAKHEMI HIGDIL ALAI AKEV (the one eating my bread he lifted up his heel against me. [TEHILLIM 41:9 (10)])

[19] From now on I tell you before the occurrence that you may have emunah (faith) when it occurs, that Ani Hu. [YESHAYAH 41:4; 46:10; 43:10]

[20] Omein, omein, I say to you, the one receiving whomever I may send receives me, and the one receiving me, receives the One having sent me.

[21] Having said these things, Rebbe, Melech HaMoshiach was spiritually troubled and he gave solemn edut (testimony), and said, Omein, omein, I say to you, that one of you will betray me.

[22] Rebbe, Melech HaMoshiach's talmidim were looking at one another, being uncertain about whom he speaks.

[23] One of his talmidim was reclining at tish near the kheyk (bosom) of Rebbe, Melech HaMoshiach--the talmid haahuv. [Yochanan 1:18]

[24] Therefore Shimon Kefa nods to this one to inquire who it may be about whom Rebbe, Melech HaMoshiach speaks.

[25] Having leaned back, then, that one thus near the kheyk of Rebbe, Melech HaMoshiach, says to him, Adoni, who is it?

[26] Rebbe, Melech HaMoshiach answers, That one it is to whom I will dip the [*maror into the charoset*] morsel and will give to him. Having dipped, therefore, Rebbe, Melech HaMoshiach takes the [*maror / charoset / matzah*] morsel and gives to Yehuda Ben Shimon from K'riot.

[27] And after he received the [*maror / charoset / matzah*] morsel, then Hasatan entered into that man; therefore, Rebbe, Melech HaMoshiach says to him, What you are bent on doing, do quickly.

[28] But no one reclining at tish had da'as of why he said this to him.

[29] For some were thinking vi-bahlt (since) Yehuda from K'riot had the aron otzaram (chest of treasury), that Rebbe, Melech HaMoshiach says to him, Buy the things which we need for the Chag (Feast) or that he should give ma'ot chittim (money for wheat financial contributions) for haAniyim (the poor).

[30] Therefore, having taken the morsel, that man went out immediately. And it was lailah (night).

[31] When, therefore that man went out, Rebbe, Melech HaMoshiach says, Now the Ben HaAdam [DANIEL 7:13-4] receives kavod and Hashem is given kavod in him.

[32] If Hashem receives kavod in him, Hashem will also give him kavod in himself, and Hashem will give him kavod immediately.

[33] Yeladim, yet a little while I am immanu (with you); you will seek me, and as I said to those of Yehudah, Where I go away, you are not able to come. Also to you I say this now.

[34] A mitzvah chadasha I give to you, that you have ahavah (agape) one for the other, as I have had ahavah (agape) for you, so also you have ahavah (agape) one for the another. [VAYIKRA 19:18]

[35] By this will kol Bnei Adam have da'as that my talmidim you are, if ahavah (agape) you have one for the other.

[36] Shimon Kefa says to Rebbe, Melech HaMoshiach, Adoni, where are you going? In reply, Rebbe, Melech HaMoshiach answered him, Where I go, you are not able now to follow me, but you will follow later.

[37] Kefa says to Rebbe, Melech HaMoshiach, Adoni, why am I not able to follow you now? I will lay down my neshamah for you.

[38] Rebbe, Melech HaMoshiach answers, Your neshamah for me will you lay down? Omein, omein, I say to you, a tarnegol will not crow until you make hakhchashah (denial) of me [as Rebbe, Melech HaMoshiach] shloshah times.

PEREK YOD DALET (CHAPTER FOURTEEN)

Let not your levavot be troubled [14:27]. You have emunah (faith) in Hashem. Also in me have emunah (faith). [SHEMOS 14:21; TEHILLIM 4:5]

[2] In the Beit Avi there are many me'onot (dwelling places, permanent residences, homes, cf 14:23); if it were not so, would I have told you that I go to prepare a makom (place) for you?

[3] And if I go and prepare a makom for you, I am coming again and will receive you to myself, that where I am, there you may be also.

[4] And where I go you have da'as of HaDerech. [TEHILLIM 1:6]

[5] 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?

[6] Rebbe, Melech HaMoshiach says to him, I am HaDerech, HaEmes, and HaChayim. No one comes to HaAv except through me.

[7] If you have had da'as of me, also you will have had da'as of Avi. And from now on, you have had da'as of him and have seen him.

[8] Philippos says to him, Adoni, show us [Elokim] HaAv and it is enough for us.

[9] Rebbe, Melech HaMoshiach says to Philippos, So long a time with you I am and you have not had da'as of me, Philippos? The one having seen me has seen [Elokim] HaAv [Col. 1:15; YESHAYAH 9:5(6)] How do you say, Show us HaAv?

[10] Do you not have emunah (faith) that Ani hu in HaAv and HaAv is in me? The dvarim which I speak to you I do not speak on my own, but HaAv dwelling in me does His pe'ulot.

[11] In me have emunah, that Ani hu in HaAv and HaAv is in me; but if not, have emunah

because of the pe'ulot themselves.

[12] Omein, omein, I say to you, the one believing in me the pe'ulot which I do he will do, and gedolot than these will he do, because I am going to HaAv.

[13] And whatever you ask b'Shem of me I will do, that HaAv may receive kavod in HaBen.

[14] If anything you ask me b'Shem of me, I will do it.

[15] If you have ahavah for me, you will be shomer mitzvot regarding my commandments.

[TEHILLIM 103:18]

[16] And I will ask HaAv and another Melitz Yosher [Advocate, Counselor, Helper in Court, 14:26; 15:26; 16:7; I Yochanan 2:1] he will give you that he may be with you l'Olam,

[17] the Ruach HaEmes, which the Olam Hazeh is not able to receive, because it does not see him nor have da'as of him. But you have da'as of him, because he remains with you and he will be in you.

[18] I will not leave you yetomim (orphans). I am coming to you. [MELACHIM ALEF 6:13]

[19] Yet a little time and the Olam Hazeh no longer sees me, but you see me. Because Ani Chai, so you will live also.

[20] On Yom Hahu (That Day) you will have da'as that I am in HaAv of me and you are in me and I am in you.

[21] The one having the mitzvot of me and being shomer mitzvot, that one is the one having ahavah for me. And the one having ahavah for me will receive ahavah from HaAv of me, and I will have ahavah for him and I will manifest myself to him.

[22] Yehuda (not the one from 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 (agape) for him and to him we will come and with him we will make a maon [*see 14:2, me'onot, pl.*] [MISHLE 8:17; YECHEZKEL 37:27].

[24] The one not having ahavah (agape) for me is not shomer regarding the dvarim of me, and the dvar which you hear is not mine but that of HaAv having sent me. [DEVARIM 18:18]

[25] These things I have told you while abiding with you.

[26] But the Melitz Yosher (Praklit, Advocate, Counselor, Helper in Court), the Ruach Hakodesh--which HaAv will send b'Shem of me--he will teach you all things and will remind you of all things which I told you.

[27] Shalom Hashem I leave with you, my Shalom I give to you, [BAMIDBAR 6:26; TEHILLIM 85:8; MALACHI 2:6] not as the Olam Hazeh gives, I give to you; let not your levavot be troubled [14:1], nor let them be ones of morech lev (cowardliness, Rv 21:8). [CHAGGAI 2:9 TARGUM HASHIVIM]

[28] You heard me say to you, I am going [14:12], and I am coming to you [14:18]. If you were having ahavah for me, you would have simcha, because I go to HaAv, for HaAv is greater than me [Yn 1:1, 14].

[29] And now I have told you before it happens, that when it happens, you may have emunah (faith).

[30] No longer many things I will speak with you, for the Sar HaOlam Hazeh is coming; and in me he has nothing.

[31] But in order that HaOlam may have da'as that I have ahavah for HaAv, as HaAv gave me mitzvah, so I do. Arise, let us go from here.

PEREK TET VAV (CHAPTER FIFTEEN)

I am HaGefen HaAmittit (the true vine) [TEHILLIM 80:8-20; YESHAYAH 5:1-7; YECHEZKEL 19:10] and HaAv of me is the Korem (vineyard proprietor).

[2] Every sarig (shoot, branch) in me not bearing p'ri [TEHILLIM 92:14] he takes it, and every sarig bearing p'ri he prunes it and cleans it that much p'ri it may bear.

[3] You are already metoharim (clean) because of the dvar which I have spoken to you.

[4] Remain in me and I in you. As the sarig is not able to bear p'ri from itself, unless it remains on the gefen (vine), so neither are you, unless you remain in me.

[5] Ani Hu (I am) HaGefen; you are the sarigim (branches). The one remaining in me and I in him, this one bears much p'ri, because apart from me you are not able to do anything.

[6] Unless someone remains in me, he is cast out as the sarig and is dried up and they gather them, and into the Eish they throw them, and they are burned. [YECHEZKEL 15:1-8; 19:10]

[7] If you remain in me and the dvarim of me remain in you, whatever you want, ask, and it will be done for you!

[8] By this HaAv of me was given kavod, that much p'ri you bear, and so be my talmidim.

[9] As HaAv has ahavah for me, so I have ahavah for you. Remain in my ahavah.

[10] If you are shomer of my mitzvot, you will remain in my ahavah, as I of the mitzvot of HaAv of me have been shomer, and I remain in his ahavah.

[11] These things I have spoken to you that the simcha of me may be in you and the simcha of you may be made shleimah.

[12] This is my mitzvah for you, that you have ahavah (agape) one for the other, as I have ahavah (agape) for you.

[13] Ahavah (agape) gedolah than this no one has, that someone lay down his neshamah for his chaverim [BERESHIS 44:33].

[14] You are my chaverim, if you are shomer for my mitzvot. [IYOV 16:20; MISHLE 18:24]

[15] No longer do I call you avadim, because the eved does not have da'as of what his Adon is doing. But you I have called chaverim, because all things which I heard from HaAv of me, of all these things I gave you da'as. [SHEMOS 33:11]

[16] It was not that you chose me, but I chose you, and have given you s'michah that you go and bear p'ri and the p'ri of you remain, that whatever you ask HaAv b'Shem of me (Rebbe, Melech HaMoshiach), HaAv may give it to you.

[17] I am giving you these mitzvot, that you have ahavah (agape) one for the other.

[18] If the Olam Hazeh has sin'as chinom (hatred without cause) for you, [YESHAYAH 66:5] be aware it has had sin'as chinom for me before you.

[19] If you were of the Olam 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.

[20] Put in zikaron (remembrance) the dvar which I told you, An eved is not gadol (greater) than his Adon. If they brought redifah (persecution) on me, they will also bring redifah on you. If of my dvar they were shomer, also of yours they will be shomer.

[21] But all these things they will do to you on account of the Shem of me [YESHAYAH 66:5], because they do not have da'as of the One having sent me.

[22] If I did not come and speak to them, [YECHEZKEL 2:5] they would not have chet; but now they have no ptur (excuse) for their chet.

[23] The one having sin'as chinom (hatred without cause) for me (Rebbe, Melech HaMoshiach) has sin'as chinom for HaAv of me.

[24] If I did not do pe'ulot among them which no other man did, they would not have chet; but now they have beheld and they have had sin'as chinom for both me and HaAv of me.

[25] But this was that the dvar having been written in their Torah might be fulfilled, SONE'AI CHINOM ATZMU (They are many hating me without cause). [TEHILLIM 69:4-5; 35:19; 109:3]

[26] But when the Melitz Yosher (Praklit, Advocate, Counselor, Helper in Court) comes, whom I will send to you from HaAv, the Ruach Hakodesh, the Ruach HaEmes, who proceeds from HaAv,

that one will give solemn edut (testimony) about me.

[27] And you [Shlichim] will give solemn edut (testimony) also, because from the beginning you are with me.

PEREK TET ZAYIN (CHAPTER SIXTEEN)

I have spoken these things to you that no cause of michshol (stumbling, falling) may trip you up.
[2] They will put you under the cherem ban in the shuls. A sha'ah (hour, time) is coming when everyone who kills you will suppose they are offering avodas kodesh to Hashem. [YESHAYAH 66:5]

[3] And these things they will do because they did not have da'as of HaAv or of me.

[4] But these things I have spoken to you, that, when the sha'ah (hour, time) of these things comes, you might have zikaron (remembrance) of these things, that I told you.

But I did not say these things to you from the beginning, because I was with you.

[5] But now I am going to the One who sent me. And none of you asks me, Where are you going?

[6] But because I have spoken these things to you, agmat nefesh (grief) has filled your levavot (heart).

[7] But I tell HaEmes (the truth), it is better for you that I go away. For if I do not go away, the Melitz Yosher (Praklit, Advocate, Counselor, Helper in Court) will not come to you. But if go, I will send him (the Ruach Hakodesh) to you.

[8] And having come, that one will expose and convict [in court] the Olam Hazeh concerning Chet and concerning Tzedek and concerning Mishpat:

[9] concerning Chet (Sin), because they do not have emunah in me (Rebbe, Melech HaMoshiach);

[10] concerning Tzedek [DANIEL 9:24] because I go to HaAv and no longer do you see me;

[11] and concerning Mishpat (Judgment) because the Sar HaOlam Hazeh has been judged.

[12] Yet many things I have to tell you, but you are not able to bear them now.

[13] But when that One has come, the Ruach Hakodesh, the Ruach HaEmes, he will guide you in all truth. [TEHILLIM 25:5] For he will not speak on his own, but what things he will hear, he will speak, and the things that are to come he will announce to you.

[14] That One will give kavod to me, because he will receive of what is mine, and will announce it to you.

[15] All things which HaAv has are mine; therefore, I said that of mine he receives and will announce it to you.

[16] A little time and you no longer see me. And again a little time, and you will see me.

[17] Therefore, some of the talmidim of Rebbe, Melech HaMoshiach said to one another, What is this which he says to us? A little time and you do not see me. And, again, A little time and you will see me? And, Because I go to HaAv ?

[18] Therefore, they were saying, What is this, which he says, A little time? We do not have da'as of what he says.

[19] Rebbe, Melech HaMoshiach knew that they were wanting to ask him. And he said to them, About this you inquire of one another that I said, A little time and you do not see me. And, again, a little time and you will see me?

[20] Omein, omein, I say to you, that there will be bechi (weeping) and avelut (mourning), but the Olam Hazeh will have simcha. You will have agmat nefesh, but your agmat nefesh (grief) will become simcha [TEHILLIM 30:6 (5)]

[21] The isha (woman) when she gives birth, has agmat nefesh (grief), [YESHAYAH 13:8; 21:3; 26:17; MICHOH 4:9; HOSHEA 13:13] because the sha'ah (hour, time) of her has come. But when she gives birth to the yeled, she no longer has zikaron of the Tribulation because of the naches that an ish was born into the Olam Hazeh.

[22] Therefore, you have agmat nefesh (grief) now, [YIRMEYAH 31:12] but again I will see you, and your levavot will have rejoicing [YESHAYAH 66:14 TARGUM HASHIVIM] and the simcha of you no one takes from you.

[23] And on that day you will not ask me anything. Omein, omein, I say to you, whatever you ask HaAv b'Shem of me, he will give it to you.

[24] Until now you did not ask anything b'Shem of me. Ask and you will receive that the simcha of you may be shleimah.

[25] Regarding these things I have spoken figuratively. [TEHILLIM 78:2; YECHEZKEL 20:49] A sha'ah comes when no longer I will speak figuratively to you, but will announce plainly to you concerning HaAv.

[26] On that day b'Shem of me you will ask, and I do not say to you that I will ask HaAv concerning you.

[27] For HaAv himself has ahavah for you, because you have ahavah for me and have emunah that I came forth from HaAv.

[28] I came from HaAv and I have come into the Olam Hazeh. Again I leave the Olam Hazeh and go to HaAv.

[29] The talmidim of Rebbe, Melech HaMoshiach say, Hinei! See now you speak plainly and no longer figuratively do you speak.

[30] Now we know that you have da'as of all things, and you have no need that any test you with any sheelah (question). By this we have emunah that you came forth from Hashem.

[MELACHIM ALEF 17:24]

[31] Rebbe, Melech HaMoshiach answered them, Do you have emunah?

[32] Hinei! A sha'ah (hour, time) is coming and has come, that you are SCATTERED [ZECHARYAH 13:7] each one to his own home, and you leave me alone, but I am not alone, because HaAv is with me.

[33] These things I have spoken to you that in me you may have shalom. In the Olam Hazeh you have tribulation; but have lev same'ach. I have conquered the Olam Hazeh.

PEREK YOD ZAYIN (CHAPTER SEVENTEEN)

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 Zun foon Der Oybershter, that HaBen may give kavod to you,

[2] vi-bahlt (since) you have given him samchut (authority) over kol basar for this purpose: in order that all which you have given him, HaAv may give to them Chayei Olam. [DANIEL 7:14]

[3] And this is Chayei Olam, that they may have da'as of the only Elokei HaEmes (G-d of Truth, True G-d) and Yehoshua/Yeshua, Rebbe, Melech HaMoshiach whom you sent.

[4] I have given you kavod on ha'aretz, having completed the melakhah (task) which you have given me, that I should do.

[5] And now give me kavod, Avi, along with yourself with the kavod which I was having with you before HaOlam came to be [Yn 1:1-3].

[6] I manifested the Shem of you to the Bnei Adam whom you gave me out of the Olam Hazeh. They were yours and to me you gave them, and regarding the dvar of you they have been shomer.

[7] Now they have da'as that all things whatsoever you have given to me are from you.

[8] Because the dvarim which you gave me, of these I have been shomer, and they received them, and they have da'as beemes that from you I came forth, and they have emunah that you sent me.

[9] I make a bakosha (petition, request) concerning them, I do not make a bakosha concerning the Olam Hazeh, but concerning the ones you have given me, because they are yours.

[10] And all things that are mine are yours, and your things are mine, and I have been given kavod

in them.

[11] And I am no longer in the Olam HazeH, but they are in the Olam HazeH, and I am coming to you, Avi HaKadosh. Be shomer over them in the Shem of you, which you have given me, that they may be Echad as we are Echad. [TEHILLIM 133:1; DEVARIM 6:4]

[12] When I was with them, I was keeping them in the Shem of you, which you have given me, and I kept shomer, and none of them perished or was lost, except the Ben HaAvaddon (the Son of Destruction, Perdition, the state of final spiritual ruin, Gehinnom), that the Kitvei Hakodesh might be fulfilled. [TEHILLIM 24:22; 41:9; 109:4,5,7,8]

[13] And now to you I am coming, and I speak these things in the Olam HazeH that they may have my simcha made shleimah in themselves.

[14] I have given to them the dvar of you and the Olam HazeH has had sin'as chinom (hatred without cause) of them, because they are not of the Olam HazeH, just as I am not of the Olam HazeH.

[15] I do not make a bakosha (petition) that you take them out of the Olam HazeH, but that you keep them from HaRah.

[16] They are not of the Olam HazeH, just as I am not of the Olam HazeH.

[17] Set them apart for a use that is kadosh in HaEmes (The Truth). [MELACHIM ALEF 17:24; SHMUEL BAIS 7:28] The Dvar of you is HaEmes.

[18] As you sent me into the Olam HazeH, so also I send them into the Olam HazeH. [TEHILLIM 119:142, 160]

[19] And for their sake, I set myself apart as kadosh that they also may be set apart for use that is kadosh in HaEmes.

[20] However, I do not make a bakosha (petition) concerning these only, but also concerning the ones becoming ma'aminim in me because of their Dvar,

[21] that all may be echad, as you, Avi, are in me and I am in you, [YIRMEYAH 32:39] that also they may be in us, that the Olam HazeH may have emunah (faith) that you sent me.

[22] The kavod which you have given me, I have given them, that they may be echad just as we are echad.

[23] I in them and you in me that they may become tamim (perfect) in Achdut (Unity) that the Olam HazeH may have da'as that you sent me, and had ahavah for them, just as you have ahavah for me.

[24] Elokim 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 (the establishing of the world).

[25] Avi HaTzaddik, indeed the world did not have da'as of you, but I knew you, and these ones knew that you sent me.

[26] And I have made known to them the Shem of you and will make it known, that the ahavah with which you loved me may be in them and I in them.

PEREK YOD HET (CHAPTER EIGHTEEN)

These things having said, Rebbe, Melech HaMoshiach went out with his talmidim across the Kidron Valley, [SHMUEL BAIS 15:23] where there was a Gahn (Garden) into which Rebbe, Melech HaMoshiach entered with his talmidim.

[2] Now also Yehuda from K'riot, the one betraying Rebbe, Melech HaMoshiach, had da'as of the place, because often Rebbe, Melech HaMoshiach gathered there with his talmidim.

[3] Then, Yehuda from 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.

[4] Rebbe, Melech HaMoshiach, therefore, having had da'as of everything coming upon him, went out and says to them, Whom do you seek?

[5] They said in reply, Yehoshua/Yeshua, the one from Natzeret. Rebbe, Melech HaMoshiach says to them, Ani Hu. Now also Yehuda, the one betraying him, had stood with them.

[6] When therefore Rebbe, Melech HaMoshiach told them, Ani Hu, they recoiled and fell to the ground.

[7] Therefore, again Rebbe, Melech HaMoshiach questioned them, Whom do you seek? And they said, Yehoshua/Yeshua, the one from Natzeret.

[8] In reply, Rebbe, Melech HaMoshiach said, I told you that Ani Hu. If therefore you seek me, let these Bnei Adam go away,

[9] that may be fulfilled the dvar which said, Those whom you have given me, I did not lose any one of them. [Yn 17:12; 10:11]

[10] Then Shimon Kefa, having a cherev (sword), drew it and struck the eved of the Kohen Gadol and cut off his right ear. The name of the eved was Malchus.

[11] Therefore, Rebbe, Melech HaMoshiach said to Kefa, Put the cherev (sword) into the sheath. The kos (cup) which HaAv of me has given me, should I not drink it?

[12] Then the band of chaiyalim, their commander, and the avadim (servants) of those of Yehudah took Rebbe, Melech HaMoshiach and performed the akedah (binding) on him.

[13] First they led Rebbe, Melech HaMoshiach to Anan (Annas), for he was khoten (father-in-law) of Caiapha, who was Kohen Gadol that year.

[14] Now Caiapha was the one having given counsel to those of Yehudah that it is a bedievedike thing (expedient) for one man to die for HaAm.

[15] Now Shimon Kefa and another talmid were following Rebbe, Melech HaMoshiach. And that other talmid was known to the Kohen Gadol, and that other talmid entered with Rebbe, Melech HaMoshiach into the court of the Kohen Gadol.

[16] But Kefa had stood at the sha'ar outside. Therefore, the other talmid went out, the one known to the Kohen Gadol, and spoke to the gatekeeper and brought in Kefa.

[17] Therefore, the maid says to Kefa, Surely you are not also of this man's talmidim? He said, I am not.

[18] And the avadim and the mesharetim had made a hadlakah (bonfire), because it was cold, and they were standing around the hadlakah warming themselves. And also Kefa was with them, standing and warming himself.

[19] Then the Kohen Gadol interrogated Rebbe, Melech HaMoshiach about his talmidim and his torah (teaching).

[20] In reply, Rebbe, Melech HaMoshiach said, In public I have spoken to the Olam Haze; I always taught in the Beit Haknesset and in the Beis Hamikdash, where all the Yehudim come together. Besod (in secret) I spoke nothing. [YESHAYAH 45:19]

[21] Why do you put a sheelah (question) to me? Put a sheelah to the ones having heard what I spoke to them. Hinei, these ones have da'as of what things I said.

[22] But these things having said, one of the mesharetim, one standing nearby, struck Rebbe, Melech HaMoshiach, saying, Is this the way to answer the Kohen Gadol? [SHEMOS 22:27]

[23] In reply, Rebbe, Melech HaMoshiach spoke, If I spoke wrongly, give edut (testimony) about the wrong; but if tov, why do you strike me?

[24] Then Anan sent Rebbe, Melech HaMoshiach, still in the akedah, to Caiapha the Kohen Gadol.

[25] Now with Shimon Kefa still standing and warming himself, they said, therefore, to him, Surely you are not also of his talmidim, are you? In reply, he said, I am not.

[26] One of the avadim of the Kohen Gadol, one who was a relative of him, one whose ear Kefa

cut off, says, Did I not see you in the Gahn (Garden) with him?

[27] Therefore, again Kefa made hakhchashah (denial). And immediately a tarnegol (cock) crowed.

[28] Therefore, they led Rebbe, Melech HaMoshiach from Caiapha to the Praetorium. And it was early. They themselves did not enter into the Praetorium so as not to become tema'im (unclean) and so as to be able to eat the Pesach.

[29] Pilate went forth outside to them and says, What sitnah (accusation) do you bring against this man?

[30] In reply, they said to him, If this man were not an evil-doer, we would not have handed him over to you.

[31] Therefore, Pilate said to them, Take him and judge him according to your Torah. Those of Yehudah said to him, It is not lawful for us to kill anyone.

[32] (This was to fulfill the dvar of Rebbe, Melech HaMoshiach which he said, signifying by what mavet he was about to die).

[33] Therefore, Pilate again entered into the Praetorium and called Yehoshua/Yeshua, and said to him, Are you HaMelech HaYehudim?

[34] In reply, Rebbe, Melech HaMoshiach asked, From yourself you say this? Or another told you about me?

[35] In reply, Pilate said, Am I a Yehudi? Your nation and your Kohen Gadol handed you over to me. What did you do?

[36] In reply, Rebbe, Melech HaMoshiach said, My Malchut is not of the Olam Hazeh. If my Malchut were of the Olam Hazeh, my mesharetim would have fought, that I should not be delivered to those of Yehudah; but now my Malchut is not from here.

[37] Therefore, Pilate said to Rebbe, Melech HaMoshiach, So you are a Melech (King)? In reply, Rebbe, Melech HaMoshiach said, You say that I am a Melech. For this I have been born and for this I have come into the Olam Hazeh, that I might bear solemn edut (testimony) to HaEmes. Everyone who is of HaEmes hears my voice.

[38] Pilate says to Rebbe, Melech HaMoshiach, What is HaEmes?

And having said this, again Pilate went out to those of Yehudah, and says to them, I find no avon (offense), no cause for punishment, in him.

[39] But there is a minhag (custom) for you, that I may release one to you during the Pesach. Do you want, therefore, that I release to you the Melech HaYehudim?

[40] Therefore, they cried out again, saying, Not this man but Bar-Abba. Now Bar-Abba was a shoded (robber) [Yn 10:1; Mk. 15:7].

PEREK YOD TET (CHAPTER NINETEEN)

Therefore, then, Pilate took Rebbe, Melech HaMoshiach and had him scourged. [DEVARIM 25:3; YESHAYAH 50:6; 53:5]

[2] And the [Roman] chaiyalim (soldiers), having woven a wreath out of thorns, put it on his rosh and a purple [royal] robe they threw around Rebbe, Melech HaMoshiach.

[3] And they were coming up to Rebbe, Melech HaMoshiach, and they were saying, Hail! You Melech HaYehudim! And they were repeatedly striking him in the face.

[4] And Pilate went outside again and says to them, Hinei! I bring him outside to you, in order that you may have da'as that I find no avon (offense), no cause for punishment, in him.

[5] Therefore, Rebbe, Melech HaMoshiach came forth outside, wearing the wreath of thorns and the purple robe. And Pilate says to them, Hinei! HaIsh! (ZECHARYAH 6:12)

[6] Therefore, when the Rashei Hakohanim and the mesharetim saw Rebbe, Melech HaMoshiach, they cried out, saying, Hang him on HaEtz! Hang him on HaEtz! Pilate says to them, You take

him and you hang him on HaEtz! I find no avon in him. [DEVARIM 21:22]

[7] In reply, those of Yehudah said, We have a Torah and, according to the Torah, he must die [VAYIKRA 24:16], because he made himself to be the Zun foon Der Oybershter.

[8] Therefore, when Pilate heard this dvar he was afraid even more.

[9] And Pilate entered into the Praetorium again and says to Rebbe, Melech HaMoshiach, From where are you? But Rebbe, Melech HaMoshiach did not give an answer (YESHAYAH 53:7).

[10] Therefore, Pilate says to Rebbe, Melech HaMoshiach, To me you do not speak? Do you not have da'as that I have samchut (authority) to free you and I have samchut (authority) to hang you on HaEtz?

[11] In reply, Rebbe, Melech HaMoshiach answered him, You do not have samchut (authority) against me at all, except it had been given to you from above; therefore, the avon is gadol, is even greater, the avon of the one having handed me over to you.

[12] From this point, Pilate began seeking to free Rebbe, Melech HaMoshiach; but those of Yehudah cried out, saying, If this man you free, you are no friend of Caesar's; everyone making himself a Melech speaks against Caesar.

[13] Therefore, Pilate, having heard these dvarim, led Rebbe, Melech HaMoshiach out, and Pilate sat down upon a tribunal (seat of judgment) in a place being called The Pavement ([Aramaic] Gabta).

[14] Now it was Erev Pesach, the sha'ah (hour, time) it was about the shishit (sixth, the sixth hour, about noon), and Pilate says to those of Yehudah, Hinei, your Melech!

[15] Therefore, these cried out, Away, away, hang him on HaEtz! Pilate says to them, Shall I hang on HaEtz your Melech? In reply, the Kohen Gadol said, We do not have a Melech except Caesar.

[16] Then, therefore, Pilate delivered Rebbe, Melech HaMoshiach to them that he should be hanged on HaEtz. [DEVARIM 21:22] Therefore, they took Rebbe, Melech HaMoshiach.

[17] And carrying by himself HaEtz (The Tree) [BERESHIS 22:6; DEVARIM 21:23], he went out to the place being called Mekom HaGulgolet (Place of the Skull), which is called in Aramaic Gulgolta.

[18] There they hanged Rebbe, Melech HaMoshiach on HaEtz and with him two others on this side and on that side, and, in the middle, Rebbe, Melech HaMoshiach.

[19] And, also, Pilate wrote out an inscription and had it placarded on top of HaEtz (The Tree). And what it said was, YEHOASHUA/YESHUA, THE ONE FROM NATZERET, MELECH HAYEHUDIM.

[20] This inscription, therefore, many of those of Yehudah read, because the place where Rebbe, Melech HaMoshiach was hanged on HaEtz was near the Ir (City). And it had been written in Ivrit, in Latin, and in Greek.

[21] Therefore, the Judean Rashei Hakohanim were saying to Pilate, Do not write Melech HaYehudim. Rather write, That one said I am Melech HaYehudim.

[22] In reply, Pilate said, What I have written, I have written.

[23] Therefore the chaiyalim (soldiers), when they hanged Rebbe, Melech HaMoshiach on HaEtz, took his garments and divided them into arba'ah (four) parts, to each chaiyal (soldier) a part. They also took his ketonet (VAYIKRA 16:4; TEHILLIM 110:4). Now the ketonet was seamless, woven from the top in one piece.

[24] Therefore, they said to one another, Let us not tear it but let us cast lots for it (ESTHER 3:7) to see whose it will be. They did this in order that the Kitvei Hakodesh might be fulfilled, that which says, YECHALKU VEGADAI LAHEM V'AL LEVUSHI YAPILU GORAL (They divide my garments among them and for my clothing they cast lots.) [TEHILLIM 22:19 (18), SHEMOS 28:32] Therefore the chaiyalim did these things.

[25] But there had stood beside HaEtz (Tree) of Rebbe, Melech HaMoshiach his Em (Mother) and

the achot (sister) of his Em, and Miryam the wife of Klofah, and Miryam from Magdala.

[26] Rebbe, Melech HaMoshiach, therefore, having seen his Em (Mother) and the talmid haahuv having stood by, says to his Em, Isha, hinei your ben!

[27] Then Rebbe, Melech HaMoshiach says to the talmid haahuv, Hinei, Imecha (your Mother)! And from that sha'ah (hour, time) the talmid took her into his own bais.

[28] After this, having had da'as that already everything has become shleimah, Rebbe, Melech HaMoshiach, that the Kitvei Hakodesh may be fulfilled, says, Ani tzameh (I thirst) [TEHILLIM 22:16(15)].

[29] A k'li (vessel) full of sour wine chometz vinegar was set there [TEHILLIM 69:22(21)]. The sponge full of vinegar having been wrapped around a hyssop branch [SHEMOS 12:22] they brought to his mouth.

[30] Therefore, when Rebbe, Melech HaMoshiach received the vinegar, he said, Nishlam! (It is finished!) [IYOV 19:26-27 TARGUM HASHIVIM] And having bowed his rosh, Rebbe, Melech HaMoshiach gave up his neshamah.

[31] Therefore, those of Yehudah, vi-bahlt (since) it was Erev Pesach and they did not want the geviyot (bodies) to be left on HaEtz (Tree) [SHEMOS 12:16; DEVARIM 21:22-23; YEHOSHUA 8:29; 10:26-27] during Shabbos, for it was Shabbat HaGadol [VAYIKRA 23:11], requested Pilate to have the legs broken and the geviyot taken away.

[32] Therefore the chaiyalim (soldiers) came and broke the first man's legs and then the other one hanging on HaEtz.

[33] But having come to Rebbe, Melech HaMoshiach, when they saw that he was already deceased, they did not break his legs.

[34] But one of the chaiyalim pierced [ZECHARYAH 12:10] his side with a romakh (spear) and immediately out came dahm and mayim.

[35] And the ed re'iyah (eyewitness) of this has given solemn edut (testimony). And his edut is ne'emanah (trustworthy). And that one has da'as that he speaks Emes that you might have emunah.

[36] For these things happened that the Kitvei Hakodesh [19:24, 28,37] might be fulfilled, V'ETZEM LO TISHBERU VO (And not a bone of him shall be broken). [SHEMOS 12:46; BAMIDBAR 9:12; TEHILLIM 34:20-21]

[37] And again the Kitvei Hakodesh says, V'HIBITU on him ES ASHER DAKARU (And they will look on him whom they pierced.) [ZECHARYAH 12:10]

[38] Now after these things, Yosef from Ramatayim, being a talmid of Rebbe, Melech HaMoshiach, but besod (in secret) because of fear of those of Yehudah, requested Pilate that he might take the gufat Yehoshua/Yeshua (TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11) and Pilate allowed it. Yosef from Ramatayim came, therefore, and took the gufat Yehoshua/Yeshua.

[39] And also Rav Nakdimon came, the one having come first to Rebbe, Melech HaMoshiach balailah, bearing a mixture of myrrh and aloes, about one hundred pounds.

[40] Therefore, they took the Guf HaMoshiach (Body of Moshiach) and bound it in linen cloths with spices as is the burial minhag with the Yehudim.

[41] Now there was in the place where Rebbe, Melech HaMoshiach was pierced on HaEtz a gahn (garden) and in the gahn a kever chadash (new tomb) in which never yet anyone had been placed.

[42] And so, because it was Erev Pesach and because the kever was nearby, they laid Moshiach there.

PEREK KAPH (CHAPTER TWENTY)

THE EMPTY OHEL (BURIAL SITE OF THEIR REBBE)

Now on the Yom Rishon, Miryam of Magdala comes early, while it was still dark, to the kever (tomb) and sees the stone having been taken from the kever.

[2] Miryam of Magdala runs therefore and comes to Shimon Kefa and to the talmid ha'ahuv and says to them, They have taken Adoneinu from the kever (tomb) and we do not have da'as where they placed him.

[3] Therefore, Shimon Kefa went forth and the other talmid, and they were coming to the kever (tomb),

[4] and were running, the two together and the other talmid ran ahead faster than Kefa, and came first to the kever (tomb),

[5] and having stooped down, the talmid ha'ahuv sees the tachrichin linen cloths lying there. However, he did not enter the kever.

[6] Then comes also Shimon Kefa following him and Shimon Kefa entered into the kever (tomb), and sees the tachrichin linen cloths lying there.

[7] And also the mitznefet (head wrapping), which had been upon the rosh of Rebbe, Melech HaMoshiach, the mitznefet not lying with the tachrichin, but apart, having been folded up in one place.

[8] Then, therefore, entered also the other talmid, the one having come first to the kever (tomb), and he saw and had emunah (faith).

[9] For they did not yet have da'as of the Kitvei Hakodesh that it is necessary for Rebbe, Melech HaMoshiach to have his Techiyas HaMoshiach. [TEHILLIM 16:9; YESHAYAH 53:10]

[10] Then the talmidim went away again to their own homes.

[11] Now Miryam had stood at the kever (tomb) outside weeping. Then, as she was weeping, she bent down into the kever (tomb)

[12] and sees two malachim (angels) in white, sitting, one at the head and one at the feet, where the Guf HaMoshiach had previously been lying.

[13] And those ones say to her, Isha, why do you weep? She says to them, They took Adoni, and I don't have da'as of where they placed him.

[14] When she had said these things, she turned back around, and she sees Yehoshua/Yeshua standing there, and she did not have da'as that it was Yehoshua/Yeshua.

[15] Rebbe, Melech HaMoshiach says to her, Isha, why do you weep? Whom do you seek? Miryam, supposing that he was the shomer hagahn (the keeper of the garden), says to him, Adon, if you carried him away, tell me where you placed him, and I'll take him.

[16] Rebbe, Melech HaMoshiach says to her, Miryam. She turns and she says to Rebbe, Melech HaMoshiach in Ivrit, Rabboni. (This means mori [my teacher].)

[17] Rebbe, Melech HaMoshiach 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 (my Father) and to Avichem (your Father), to Elokai and Elokeichem. [TEHILLIM 22:23]

[18] Miryam from Magdala comes announcing to the talmidim, I have seen Rebbe, Melech HaMoshiach Adoneinu. And she told them that he had said to her these things.

[19] On that Yom Rishon, when it was erev, and the delatot (doors) having been shut where the talmidim were, because of fear of those of Yehudah, then came Rebbe, Melech HaMoshiach and stood in the midst and says to them, Shalom Aleichem!

[20] And having said this, Rebbe, Melech HaMoshiach showed his hands and his side to them. Therefore, the talmidim were filled with simcha at having seen Rebbe, Melech HaMoshiach Adoneinu.

[21] Therefore Rebbe, Melech HaMoshiach said to them again, Shalom Aleichem! As HaAv has sent me, so also I send you. [BERESHIS 2:7; YECHEZKEL 37:9]

[22] And having said this, Moshiach breathed on them and says to them, Receive the Ruach Hakodesh.

[23] If you grant selicha to the averos of any, they have selicha; if there be any whose averos you retain, they are retained. [Mt 16:19; 18:18; Ac 8:17-24]

[24] But T'oma, one of the Sheneym Asar (Twelve), the one being called Didymus, was not with them when Rebbe, Melech HaMoshiach came.

[25] 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).

[26] 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, Rebbe, Melech HaMoshiach comes and stood in the midst and said, Shalom Aleichem.

[27] Then Rebbe, Melech HaMoshiach 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 (believer).

[28] In reply, T'oma said to Rebbe, Melech HaMoshiach, Adoni and Elohai! [TEHILLIM 35:23]

[29] And Rebbe, Melech HaMoshiach says to him, Because you have seen me, you have emunah (faith)? Ashrey (Happy) are the ones not having seen and having emunah.

[30] Therefore, many other otot (miraculous signs) Rebbe, Melech HaMoshiach also did before the talmidim, which have not been written in this sefer.

[31] But these things have been written that you might have emunah that Yehoshua/Yeshua is the Rebbe, Melech HaMoshiach, the Zun foon Der Oybershter, and that, believing with emunah, you may have Chayim (Life) b'Shem of him.

PEREK KAPH ALEPH (CHAPTER TWENTY-ONE)

After these things Rebbe, Melech HaMoshiach manifested himself again to his talmidim at Lake Tiberias. Now Rebbe, Melech HaMoshiach was manifested thus.

[2] Together there were Shimon Kefa and 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.

[3] Shimon Kefa says to them, I am going to fish. They say to Shimon Kefa, We are coming also with you. They went forth and embarked into the sirah (boat). And during that lailah they caught not one thing.

[4] Now when the beginning of Shacharis had already come, Rebbe, Melech HaMoshiach stood on the shore. The talmidim had not, however, realized it was he.

[5] Rebbe, Melech HaMoshiach says, therefore, to them, Yeladim, surely not any dagim (fish) you have? In reply, they said to Rebbe, Melech HaMoshiach, Lo.

[6] And Rebbe, Melech HaMoshiach said to them, Throw the reshet (net) to the right side of the sirah (boat), and you will find dagim. Therefore, they threw it. And now they were not strong enough to draw in the reshet (net), because of the multitude of dagim.

[7] Therefore, the talmid ha'ahuv says to Shimon Kefa, It is Rebbe, Melech HaMoshiach Adoneinu! Therefore, Shimon Kefa, having heard this, strapped his gartel around his kaftan, for he was unclothed, and threw himself into the sea.

[8] But the other talmidim in the sirah (boat), for they were not far from the land but about two hundred cubits out, came dragging the reshet of the dagim.

[9] Therefore, when the talmidim disembarked onto the shore, they see a hadlakah (bonfire) there and dagim lying on it and lechem.

[10] Rebbe, Melech HaMoshiach says to them, Bring from the dagim which you caught now.

[11] Therefore, Shimon Kefa went up and dragged the reshet (net) onto the shore, full of large

dagim, me'ah vchamishim ushloshah (one hundred and fifty three), and, though being so many, did not split the reshet (net).

[12] Rebbe, Melech HaMoshiach says to them, Come, eat! Now not one of the talmidim was daring to ask him, Who are you? having had da'as that it is Rebbe, Melech HaMoshiach Adoneinu.

[13] Rebbe, Melech HaMoshiach comes and takes the lechem and gives to them, likewise the dagim.

[14] This was now the shlishit (third) time Rebbe, Melech HaMoshiach, having been made to stand up alive from the mesim, was manifested to the talmidim.

THE HISKASHRUS [DEVOTION AND ATTACHMENT TO REBBE, MELECH HAMOSHIACH] OF THE CHASID

[15] Then when they ate, Rebbe, Melech HaMoshiach says to Shimon Kefa, Shimon Ben Yochanan, do you have ahavah for me more than these? Shimon Kefa says to him, Ken, Adoni, you have da'as that I have ahavah for you. Rebbe, Melech HaMoshiach says to him, Feed my lambs.

[16] Rebbe, Melech HaMoshiach again a second time says to him, Shimon Ben Yochanan, do you have ahavah for me? Shimon Kefa says to Rebbe, Melech HaMoshiach, Ken, Adoni, you have da'as that I have ahavah for you. Rebbe, Melech HaMoshiach says to him, Take care [*as a ro'eh (shepherd) would*] of my sheep. [SHMUEL BAIS 5:2; YECHEZKEL 34:2 TEHILLIM 78:71f]

[17] Rebbe, Melech HaMoshiach says to him the shlishit time, Shimon Ben Yochanan, do you have ahavah for me? Kefa was grieved because Rebbe, Melech HaMoshiach said to him the shlishit time, Do you have ahavah for me? And he says to Rebbe, Melech HaMoshiach, Adoni, you have da'as of all things. You have da'as that I have ahavah for you. Rebbe, Melech HaMoshiach says to him, Feed my kevasim.

[18] Omein, omein, I say to you, that when you were young, you were girding yourself and were walking where you wanted, but when you grow old you will extend your hands and another will gird you and carry you where you do not wish to go.

[19] And this Rebbe, Melech HaMoshiach said signifying by what mavet Shimon Kefa will glorify Hashem. After this, he said to him, Follow me.

[20] Having turned, Kefa sees the talmid ha'ahuv following them, who also was reclining at tish during the seudah upon the kheyk (bosom) of Rebbe, Melech HaMoshiach, and this talmid was the one who had said Adoni, who is the one betraying you?

[1] Then Kefa, having seen this one, says to Rebbe, Melech HaMoshiach, Adoni, and what about this man?

HERE WE HAVE A CLEAR REFERENCE TO THE AUTHOR, THE REBBE, MELECH HAMOSHIACH'S SHLIACH YOCHANAN, WHOSE EDRE'YAH EYEWITNESS OF THE HAGBAH AND HISTALKUS AND TECHIYAS HAMOSHIACH STAND BEHIND THIS BOOK; YOCHANAN REFERS TO HIMSELF NOT BY NAME BUT BY THE DESIGNATION THE TALMID HA'AHUV, THE BELOVED DISCIPLE (SEE HIM ESPECIALLY IN 20:2-8; 19:25-27; 13:23-24); YOCHANAN EVERYWHERE SHOWS HISKASHRUS DEVOTION TO HIS REBBE MOSHIACH AND IS OUR EYE-WITNESS AT EVERY CRUCIAL TURNING POINT IN THE HISTORY GIVENHERE

[22] Rebbe, Melech HaMoshiach says to him, If I want him to remain until I come, what is that to you? You follow me.

[23] Therefore, a rumor went out saying to the achim 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?

YOCHANAN SPEAKS WITH THE CONFIDENCE OF AN EYEWITNESS AND WITH JUST SUCH FAMILIARITY AND PRECISION; SEE 3:1; 6:5-7; 12:3,21; 13:36; 14:5, 8, 22; 18:13; HE ALSO TELLS US MUCH MORE ABOUT THE MOSHIACH'S SEUDAH AND HIS FINAL MA'AMAR AND THE MOVEMENTS OF YEHUDAH FROM K'RIOT AND THE CONVERSATIONS OF OUR MOSHIACH WITH PILATE AND OTHERS; IT IS OBVIOUS THAT HASHEM PLACED HIM AS OUR RECORDER ON THE SCENE, AND HE TELLS IT FROM THE HEART; IF WE READ AND RE-READ THIS BOOK, THE HISKASHRUS [DEVOTION AND ATTACHMENT TO REBBE, MELECH HAMOSHIACH OF THE CHASID] OF YOCHANAN TO MOSHIACH WILL BE ALSO OUR OWN RELATIONSHIP TO MOSHIACH

[24] This is the talmid, the one giving solemn edut (testimony) about these things, and the one having written these things and we have da'as that his edut is Emes.

[25] And there are many other things which Rebbe, Melech HaMoshiach did, which if they are written one by one, not the Olam Hazei itself I suppose would have room enough for the sfarim being written.

GEVUROT MEYRUACH HAKODESH (ACTS)

PEREK ALEPH (CHAPTER ONE)

In the sefer harishon (first book) I wrote about everything, O Theophilus, about Rebbe, Melech HaMoshiach Yehoshua/Yeshua, both what he began to do and the shiurim he began to say,

|2| until HaYom, when he made aliyah ascent to Shomayim, having given Moshiach's mitzvot through the Ruach Hakodesh to the Shlichim whom he chose,

|3| to whom also he presented himself chai (alive), after his Messianic innuyim (sufferings), by many convincing proofs, during arba'im yamim appearing to his Shlichim and speaking concerning the Malchut Hashem.

|4| And while gathering them at a yechidus, Rebbe, Melech HaMoshiach gave instructions to them not to depart from Yerushalayim, but to wait for the havtachah (promise) of [Elokim] HaAv which he said, "You heard of from me. [TEHILLIM 27:14]

|5| "For Yochanan gave a tevilah of teshuva with a mikveh mayim, but you will receive a tevilah in the Ruach Hakodesh not many yamim (days) from now." [YOEL 3:1;(2:28)]

"AD MOSAI?" (HOW MUCH LONGER?)

|6| And at yechidus, having come together, they were asking him saying, "Adoneinu, is it at this time that you are restoring the Malchut Hashem to Am Yisroel?"

[7] But Rebbe, Melech HaMoshiach said to them, "It is not for you to have da'as of the itim (times) or moadim (seasons) which [Elokim] HaAv has set by his own samchut (authority). [DEVARIM 29:29; TEHILLIM 107:13]

[8] "But you will receive ko'ach (power) 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."

[9] And having said these things, while they were looking on, in an aliyah ascent to Shomayim, Moshiach was taken up, and an anan (cloud) took him away from their eyes.

[10] And as they were gazing intently into Shomayim, while Moshiach was going--hinei--two beings, enrobed in white, had been present with them.

[11] Also, these said, "Men of the Galil, why do you stand looking into Shomayim? This Rebbe, Melech HaMoshiach Yehoshua/Yeshua, the one having been taken up from you into Shomayim, will also come again in like manner as you saw him going into Shomayim."

[12] Then they returned to Yerushalayim from the Mount of Olives, which from Yerushalayim is a Shabbos walk.

[13] And when they entered, they went up into the upstairs where they were staying, that is, Kefa and Yochanan and Ya'akov and Andrew and Philippos and T'oma and Bar-Talmi and Mattityahu and Ya'akov Ben-Chalfai and Shimon the Zealot and Yehudah Ben Ya'akov.

[14] These all with one mind were continually devoting themselves to tefillah, with the nashim and with Miryam the Em of Rebbe, Melech HaMoshiach and with his achim.

[15] And at this time, having stood up, Kefa, in the midst of the Achim b'Moshiach, [there were 120 persons in the place]

[16] said, "Achim b'Moshiach, the Kitvei Hakodesh had to be fulfilled, which the Ruach Hakodesh foretold through the peh of Dovid Hamelech concerning Yehudah, who became a guide to the ones arresting Yehoshua/Yeshua.

[17] "For he had been numbered among us, and he received his ministry in the Messianic avodas kodesh (holy worship, service) of the Moshiach's Shlichim.

[18] (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.

[19] And this became known to all the ones inhabiting Yerushalayim, so that the sadeh [field] became known in their language as `Akeldama', that is `Sadeh of Dahm.')

[20] "For it has been written in the Sefer Tehillim, "TEHI the place of him NESHAMMAH (one being deserted)...V'AL YEHI YOSHEV" ("May his place be deserted and let him not be the one dwelling in it"--TEHILLIM 69:26) and "PEKUDATO YIKACH ACHER" ("his place of leadership may another take"--TEHILLIM 109:8)

[21] "It is necessary, therefore, that one of the anashim who accompanied us during all the time in which Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua went in and went out among us,

[22] "beginning from the tevilah of teshuva of Yochanan until the day when Moshiach was taken up from us--one of these should become Eidus (Witness) with us to the Techiyas HaMoshiach (Resurrection of Moshiach)."

[23] And they put forward two anashim, Yosef Bar-Sabba, also called Justus, and Mattityahu.

[24] And having davened, they said, "Adonoi, you have da'as of the levavot of Kol B'nei Adam. Therefore, show which of these two is your bechirah (choice, selection) [SHMUEL ALEF 14:41]

[25] "to take the place of this avodas kodesh ministry and Shlichus from which Yehudah turned aside to go to his own place."

[26] And they drew lots, and the lot fell to Mattityahu, and he was numbered with the Achad Asar of Moshiach's Shlichim.

PEREK BEIT (CHAPTER TWO)

And when the day of Shavuot is fulfilled, they were all together at the same place. [VAYIKRA 23:15,16]

[2] And there was mitamuhl (suddenly) from Shomayim a sound like the rushing of a violent wind, and it filled the whole bais where they were sitting.

[3] And leshonot appeared to them, being divided as eish (fire), resting on each one of them,

[4] and all were filled with the Ruach Hakodesh, and they began to speak in other leshonot as the Ruach Hakodesh was giving the ability to them to speak.

[5] Now there were in Yerushalayim frum, charedi (orthodox) Yehudim from all the nations under Shomayim.

[6] And at this sound, the multitude assembled and was bewildered, because they were hearing, each one in his own native language, the Achim b'Moshiach speaking.

[7] And they were mishpoyel (standing in awe) and marveled, saying, "Hinei! Are not all of these Galileans speaking?"

[8] "And how are we hearing, each in our own language in which we were born

[9] "--we Parthians and Medes and Elamites; the ones living in Mesopotamia, Yehudah, Cappadocia, Pontus, Asia,

[10] Phrygia, Pamphylia, Mitzrayim (Egypt), and the regions of Libya around Cyrene; and the visiting Romans,

[11] both Yehudim and Gerim (Proselytes), Cretans, and Arabs--we hear them speaking in other languages [than their own] of the Gevurot (mighty acts) of Hashem?"

[12] And all had real hispailus (overwhelming awe) and were bewildered, saying one to another, "What can this mean?"

[13] But others, mocking, were saying, "Of sweet wine they have been filled!"

[14] But Kefa, having stood with the Achad Asar, lifted up his voice and declared to them, "Anashim Yehudim! And the ones inhabiting Yerushalayim, have da'as of all this and be goires (listen to) my dvarim.

[15] "For these ones are not, as you assume, in their schnaps, for it is only the third hour of the day (nine o'clock in the morning).

[16] "But this is what has been spoken by Yoel HaNavi,

[17] `And it shall be in the Acharit Hayamim, ne'um Hashem, ESHPOCH ES RUCHI AL KOL BASAR V'NIB'U BNEICHEM U'VNOTEICHEM ZIKNEICHEM CHALOMOT YACHALOMUN BACHUREICHEM CHEZYONOT YIRU ("I will pour out my Spirit on all flesh, and your sons and daughters will prophesy, your old men will dream dreams and your bochrin will see visions" --YOEL 3:1f [2:28f]) [BAMIDBAR 11:25; YESHAYAH 44:3; YECHEZKEL 39:29]

[18] `and upon my avadim (male servants) and upon my shfakhot (female servants) in BAYYAMIM HAHEMMAH ESHPOCH ES RUCHI ("in those days I will pour out my Ruach Hakodesh") and they will speak dvarim hanevu'ah.

[19] `And I will give MOFTIM BASHOMAYIM and signs on ha'aretz below DAHM VA'EISH V'TIMROT ASHAM ("blood and fire and billows of smoke")

[20] `HASHEMESH YEHA FECH L'CHOSHECH V'HAYAREIACH L'DAHM LIFNEI BO YOM HASHEM HAGADOL V'HANORAH V'HAYAH KOL ASHER YIKRA B'SHEM ADONOI YIMMALET. ("The shemesh (sun) will be transformed into choshech (darkness) and the moon into blood before the great and dreadful YOM HASHEM.")

[21] ("And it will be that everyone whoever calls upon the Name of Adonoi will be saved".)' [BERESHIS 4:26; 26:25; TEHILLIM 105:1; YOEL 3:1-5 (2:28-32)]

[22] "Anshei Yisroel, listen to these dvarim: Yehoshua/Yeshua of Natzeret, a man having been

attested by Hashem to you by gevurot and moftim which Hashem did through him in your midst, just as you yourselves have da'as--

[23] "this one, delivered up by the determined cheshbon (plan) and yedi'ah mukdemet (foreknowledge) of Hashem, and by the hand of lawless Bnei Adam you made him talui al HaEtz (being hanged on the Tree, DEVARIM 21:23) and put him to death. [YESHAYAH 53:10]

[24] "But in fact Hashem made Rebbe, Melech HaMoshiach to stand up alive again, having destroyed the Chevlei HaMavet, because it was impossible for Rebbe, Melech HaMoshiach to be held by Death's ko'ach.

[25] "For Dovid Hamelech says of him, SHIVVITI HASHEM L'NEGDI TAMID KI MIMINI BAL EMMOT ("I set Adonoi before me always, because he is at my right hand I will not be shaken.") [TEHILLIM 16:8-11]

[26] LAKHEN SAMACH LIBI VAYYAGEL KEVODI AF BESARI YISHKON LAVETACH ("Therefore my heart was cheered up and my tongue exulted and in addition also my flesh, my body, will live in secure [hope].") [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[27] KI LO TA'AZOV NAFSHI LISHE'OL LO TITEN CHASIDCHA LIR'OT SHACHAT ("Because you will not abandon the nefesh (soul) of me to destruction nor will you give your Chassid [*trans. note: i.e. Moshiach the ultimate Chassid*] to see corruption.")

[28] TODIEINI ORACH Chayim SOVA SEMACHOT ES PANECHA ("You made known to me the path of Chayim, you will fill me with simcha in your presence.") [TEHILLIM 16:8-11]

[29] "Anashim Achim, it is permitted to speak with bitachon (confidence) to you benoigeia (regarding) Dovid Avinu, that also he died and was buried and his kever (tomb) is with us until this day. [MELACHIM ALEF 2:10; NECHEMYAH 3:16]

[30] "Therefore, being a Navi and having da'as that with a shevu'ah (an oath) HASHEM swore to him that from his loins his zera would sit upon his KISSEH... [TEHILLIM 132:11; 89:3-4; SHMUEL BAIS 7:12-13]

[31] "Foreseeing this, Dovid Hamelech spoke about the Techiyas HaMoshiach: neither was he "abandoned to destruction nor did his BASAR see corruption." [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[32] "This Yehoshua/Yeshua in fact Hashem made to stand up alive again, of which we all are Edim (*trans. note: i.e. here the original language means "martyr witnesses unto mavet al Kiddush Hashem"*).

[33] "Having been exalted to the right hand of Hashem and having received the havtachah of the Ruach Hakodesh from [Elokim] HaAv, Moshiach poured out this which you also see and hear.

[34] "For Dovid Hamelech did not ascend into Shomayim, but he says, "Hashem says to Adoni, SHEV LIMINI ("sit down at my right hand")

[35] until I make OYVECHA ("your enemies") your footstool." [TEHILLIM 110:1]

[36] "Therefore, assuredly let Klal Yisroel have da'as that this Yehoshua/Yeshua, whom you made talui al HaEtz (being hanged on the Tree, DEVARIM 21:23), this one Hashem has made both Adoneinu and Rabbeinu, Melech HaMoshiach."

[37] And when they heard this, they were pierced with conviction in their levavot, and they said to Kefa and to the other of Moshiach's Shlichim, "Achim, what shall we do?"

[38] And Kefa said to them, "Make teshuva (repentance, turning from chet to Hashem) and each of you submit to a tevilah of teshuva in the Shem of Yehoshua/Yeshua, Rebbe, Melech HaMoshiach, for the selichat avon of you, and you will receive the matanah of the Ruach Hakodesh.

[39] "For to you is the havtachah and to your yeladim and to all the ones at a distance, as many as may YIKRA B'SHEM ADOSHEM ELOKEINU." [YOEL 3:5; 2:28; YESHAYAH 44:3; 65:23; 57:19]

|40| And with many other dvarim, Kefa gave solemn edut (testimony) and was warning them, "Receive yeshu'at Elokeinu from this DOR IKKESH U'FETALTOL (warped and crooked generation)!" DEVARIM 32:5]

|41| Those, who were mekabel Besuras HaGeulah and welcomed his dvar, submitted to a tevilah of teshuva and there were added in that day nefashot (souls) beerech (approximately, dacht zich) shloshet alafim (three thousand).

|42| 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 Chavura (fellowship, company, group, *especially one eating the paschal lamb together*) and to the tishen (shared meals) with Betzi'at HaLechem (Breaking Bread) at the Seudas Moshiach and to the Tefillos.

|43| All were filled with yirat Shomayim and mishpoyel (awe), and many moftim and otot through Moshiach's Shlichim were taking place.

|44| And all the Ma'aminim HaMeshichiyim were together and they were having all things in common.

|45| And they were selling their properties and possessions and were distributing tzedakah to everyone as someone had need. [DEVARIM 28:1-14]

|46| And yom yom, devoting themselves with one mind in the courts of the Beis Hamikdash, and from bais to bais, offering the Betzi'at HaLechem, they were together at tish with single-hearted exultation and hitlahavut (enthusiasm, fervor),

|47| praising Hashem, and having favor with all the people while G-d was adding to their number yom yom those receiving yeshu'at Elokeinu.

PEREK GIMEL (CHAPTER THREE)

Now Kefa and Yochanan were going up to the Beis Hamikdash at the hour of tefillah, the ninth hour (three o'clock in the afternoon). [TEHILLIM 55:17]

|2| And a certain ish, an ish (pisei'ach from the womb of his em), was being carried and they were putting him bederech klal (usually) yom yom at the sha'ar of the Beis Hamikdash, the one being called the Sha'ar Hatiferet, in order to beg for tzedakah from the ones entering into the Beis Hamikdash.

|3| When the ish pisei'ach (lame man) saw Kefa and Yochanan being about to enter into the Beis Hamikdash, he began begging them for tzedakah.

|4| But Kefa, as did Yochanan, gazed at him, saying, "Look at us!"

|5| And the ish pisei'ach was paying heed to them, expecting to receive something from them.

|6| And Kefa said, "Silver and gold have I none, but such as I have I give to you. In ha-Shem of the Rebbe, Melech HaMoshiach Yehoshua/Yeshua of Natzeret, get up and walk!"

|7| And having grasped him by the yad yamin, Kefa lifted him up, and immediately the man's feet and ankles were strengthened.

|8| And leaping up, he stood and was walking around, and he entered with them into the Beis Hamikdash, walking and leaping and shouting "Baruch Hashem!" [YESHAYAH 35:6]

|9| And all the people saw him walking and shouting, "Baruch Hashem!"

|10| And they recognized him, that he was the one sitting at the Sha'ar Hatiferet (Beautiful Gate) of the Beis Hamikdash begging for tzedakah; and they were mishpoyel (standing in awe) and amazement at what had happened to him.

|11| Now while Kefa and Yochanan were being held by him, all the people ran together to them at the Portico which is called Ulam Sh'lomo, and the people were utterly astonished.

|12| And when Kefa saw this, he answered the people, preaching, "Anshei Yisroel, why are you

bewildered at this or at us? Why are you gazing as if it were by our own ko'ach or chassidus that this man has become able to walk?

[13] "Hashem, Elokei Avraham V'Elokei Yitzchak V'Elokei Ya'akov, the G-d of Avoteinu, has brought kavod to his mesharet, his Eved, Rebbe, Melech HaMoshiach Yehoshua/Yeshua whom you delivered over and denied in the presence of Pilate when you decided to release the other one. [SHEMOS 3:6,15; YESHAYAH 52:13;53:11]

[14] "But you denied HaKadosh and the Tzaddik and you asked for a man who was a rotzeach (murderer) to be granted unto you,

[15] "but the Sar HaChayim you did away with, whom Hashem made to stand up alive again from the mesim, of which we are edim (witnesses).

[16] "And on the basis of emunah in his Shem (Name), this ish whom you see and know, the Shem of Yehoshua/Yeshua has made him strong; ken, and it is emunah (faith) that comes through Rebbe, Melech HaMoshiach Yehoshua/Yeshua, which has given a refu'ah shleimah (complete healing) to this man in the presence of all of you.

[17] "And now, Achim, I realize that according to a lack of da'as you acted, as did also your manhigim (leaders).

[18] "But Hashem has thus fulfilled the things which he announced beforehand through the mouth of all the Nevi'im that the Rebbe, Melech HaMoshiach should undergo Messianic innuyim (sufferings).

[19] "Therefore, make teshuva (repentance, turning from chet [sin] to G-d) and turn in order that your chatta'im, your averos (sins) may be removed, [TEHILLIM 51:1; YESHAYAH 43:25; 44:22]

[20] "in order that times of rest may come from the presence of Adonoi, and that he may send the one having been proclaimed beforehand to you, that is, the Rebbe, Melech HaMoshiach,

[21] "whom it is necessary for Shomayim to receive until the times of the Tikkun of all things of which Hashem spoke long ago through the mouth of his Nevi'im hakedoshim."

[22] "Moshe Rabbenu indeed said, "NAVI KAMOCHA [*trans. note: i.e. a prophet like Moses*] for you Hashem Adonoi will raise up from your achim; to him you will give heed according to everything whatever he may speak to you." [DEVARIM 18:15,18]

[23] "And it will be that every nefesh (soul) whoever LO YISHMA (does not listen) to that Navi (prophet) will be utterly destroyed from among the people. [DEVARIM 18:19; VAYIKRA 23:29]

[24] "And likewise all the Nevi'im (prophets) from Shmuel and his successors onward, also announced HaYom HaZeh.

[25] "You are the Bnei HaNevi'im (prophets) and you are the Bnei HaBrit which Hashem decreed to your Avot, saying to Avraham Avinu, V'NIVRAKHU ("and they will be blessed") in your ZERA ("Seed"), KOL MISHPEKHOT HA'ADAMAH ("and in your Zera will be blessed all the families of the earth.") [BERESHIS 12:3; 22:18; 26:4; 28:14]

[26] "To you rishonah (first) Hashem raised up his EVED [Moshiach], sending him to give you a bracha, turning every one of you in teshuva away from your wicked ways."

PEREK DALET (CHAPTER FOUR)

Now while they were speaking to the people, the kohanim and the Sar Tzeva haHeikhal, and the Tzedukim (Sadducees), approached them,

[2] being greatly annoyed, because they were teaching HaAm and preaching in Yehoshua/Yeshua the Techiyas HaMesim.

[3] And they took them with their hands, and put them in the beis hasohar until the next day, for it was already erev.

[4] And many of the ones having listened to the dvar Hashem had emunah; and the number of the

men came to be lav davka (approximately) chameshet alafim.

[5] And it came about on the next day their manhigim and Zekenim and the Sofrim were gathered together in Yerushalayim,

[6] and also Anan the Kohen Gadol and Caiapha and Yochanan and Alexander and as many as were of the mishpochah of the Kohen Gadol.

[7] And when they had placed the Moshiach's Shlichim in their midst, they were inquiring, "By what ko'ach (power) or in what Shem have you done this?"

[8] Then Kefa, having been filled with the Ruach Hakodesh, said to them, "Sarei HaAm and Zekenim,

[9] "if we today are being examined on account of a ma'aseh tov done to a handicapped man, as to by what means this one has been given refuah shleimah,

[10] "let it be known to all of you and to Klal Yisroel, that b'Shem Rebbe, Melech HaMoshiach Yeshoshua of Natzeret, whom you hanged on HaEtz (DEVARIM 21:22), whom Hashem made to stand up alive again from haMesim--by this Shem this man stands here before you shalem b'guf (healthy).

[11] "He [Yehoshua/Yeshua] is HAEVEN MA'ASU ("the Stone which was rejected") by you, HABONIM ("the builders"), which HAY'TAH LEROSH PINNAH ("became the very corner") stone. [TEHILLIM 118:22; YESHAYAH 28:16; ZECHARYAH 10:4]

[12] "And there is no Yeschu'at Elokeinu in any other, for there is no other Shem under Shomayim that has been given among Bnei Adam, by which it is necessary for you to be spared [*the Mishpat Hashem in the Yom HaDin*]."

[13] Now observing the bitachon 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/Yeshua.

[14] And seeing the man who had received refuah shleimah standing with them, they had nothing to say keneged (in opposition) to it.

[15] And having ordered the Shlichim to step outside the Sanhedrin chambers, they began conferring with one another,

[16] saying, "What should we do with these anashim? For that a remarkable ot (miraculous sign) has occurred through them is evident to all the ones inhabiting Yerushalayim, and we are not able to make hakhchashah (denial) of the fact.

[17] "But lest it may be spread further among HaAm Yisroel, let us warn them no longer to speak to any man b'shem hazeh (in this name)."

[18] And, having summoned them, they commanded them not to say drashot or shiurim b'shem Yehoshua/Yeshua at all. [AMOS 7:13]

[19] But Kefa and Yochanan in reply said to them, "If it is tov before Hashem to listen to you rather than to Hashem, you be the Beit Din Dayan;

[20] "For we are not able to cease speaking about what we saw and heard [as edei re'iyah (eyewitnesses)]." [IYOV 32:18; YIRMEYAH 20:9; AMOS 3:8]

[21] And when they had threatened them further, they released them, finding no basis on which they might punish them, because of the people, vi-bahlt (since) all were crying "Baruch Hashem!" on account of what had happened.

[22] For the man was more than ben arba'im shanah (forty years old), upon whom this ot (miraculous sign) of refu'ah (healing) had been brought about.

[23] And, after having been released, the Moshiach's Shlichim came to their own, and reported all the things the Rashei Hakohanim and the Zekenim had said to them.

[24] And having heard this, the people lifted their voices to Hashem with one mind, and said, "Rabbono Shel Olam, you are the one BARAH ES HASHOMAYIM V'ES HA'ARETZ and the yam and all that is in them, [BERESHIS 1:1; NECHEMYAH 9:6; IYOV 41:11; YESHAYAH

37:16; TEHILLIM 146:6; SHEMOS 20:11]

[25] "and you are the one who by the Ruach Hakodesh through the mouth of Avinu Dovid your eved, said, LAMMAH RAGESHU GOYIM UL'UMMIM YEHIGU RIK ("Why did the Goyim rage and the peoples plot vain and futile things?")

[26] YITYATZVU MALKHEI ERETZ V'ROZNIM 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.') [TEHILLIM 2:1,2; DANIEL 9:25]

[27] "For be'emes (in truth) in this Ir (City), keneged (in opposition, against) thy Eved HaKadosh Yehoshua/Yeshua whom you did anoint, there were assembled both Herod and Pontius Pilate along with the Goyim and HaAm Yisroel, [TEHILLIM 61:1, 2:1f; YESHAYAH 53; ZECHARYAH 12:10]

[28] "to do whatever that was by your hand and by your ratzon (will) it was nigzar merosh (predestined) to occur.

[29] "And now, Adonoi, look upon their threats and grant that your avadim may speak your dvar with all ometz lev (courage, boldness), [TEHILLIM 138:3]

[30] "while you stretch out your hand for refu'ah and otot and moftim to occur through the Shem of your Eved HaKadosh Yehoshua/Yeshua."

[31] And after they had davened, the place in which they had assembled was shaken and everyone was filled with the Ruach Hakodesh and they were speaking the dvar Hashem with ometz lev (courage, boldness).

[32] Now the Messianic Kehillah velt (community) of the ones having had emunah had achdus in lev (heart) and nefesh (soul), and not one was saying that any of the possessions belonging to him was his own, but everything to them was in common.

[33] And with gevaltike (extraordinary) ko'ach (power) the Moshiach's Shlichim were giving edut (testimony) of the Techiyas of Yehoshua/Yeshua Adoneinu. And great Chen v'Chesed Hashem was upon them all.

[34] For there was no one needy among them, for as many as were owners of sadot or batim were selling them and were bringing the proceeds of the sale

[35] and were placing them at the feet of Moshiach's Shlichim and were distributing to each one as anyone was nitzrach (needy).

[36] And Yosef, a Levi from Cyprus, a man having been named Bar-Nabba, by the Moshiach's Shlichim, a name which being translated means, "Son of Encouragement,"

[37] this one owned a sadeh and, when he sold it, brought the kesef and laid it at the feet of Moshiach's Shlichim.

PEREK HE (CHAPTER FIVE)

And a certain man by the name Chananyah, with his wife Shappira, sold property

[2] and he, with his wife in collusion as to da'as, misappropriated from the price, and, having brought a certain part, laid it at the feet of the Moshiach's Shlichim. [YEHOSHUA 7:11]

[3] But Kefa said, "Chananyah, why has Hasatan filled your lev (heart) that you lied to the Ruach Hakodesh and misappropriated from the price of the land? [DEVARIM 23:21]

[4] "While it remained with you, did it not remain yours? And after it was sold, were the proceeds not under your samchut (authority)? How is it that you have hatched this deed in your lev (heart)? Your sheker (lie) was not to Bnei Adam but to the Ruach Hakodesh." [DEVARIM 23:22; VAYIKRA 6:2]

[5] And hearing these dvarim, having fallen down, Chananyah died; and there came great yirat Shomayim upon all the ones listening. [TEHILLIM 5:6]

[6] And having got up, the bochrin threw the tachrichin shroud over him and, having carried him

out, they buried him in a kever.

[7] And there was an interval of lav davka (approximately) shloshah sha'ot and then his isha, not having da'as of what had happened, entered.

[8] And in reply to her, Kefa said "Tell me, you sold the sadeh for such and such a price, did you?" And she said, "Ken, for such and such a price, that was the amount."

[9] And Kefa said to her, "Why was it agreed by the two of you to put the Ruach Hakodesh of Hashem to the test? Hinei! The feet of the ones having buried your ba'al are at the petach (doorway), and they will carry you out."

[10] And she fell immediately at his feet and died. And, the bochrin, having entered, found her dead; and, having carried her out, they buried her with her ba'al.

[11] And there came great yirat Shomayim upon the whole Messianic kehillah and upon all the ones hearing these things.

[12] Now by the hands of the Moshiach's Shlichim were being effected many otot (signs) and moftim (wonders) among the people and with a sense of achdus they were all in the Ulam Sh'lomo.

[13] But none of the rest was daring to be mishtatef in a chavura (becoming involved, joining a fellowship) with them; however, the Am Yisroel held the Messianic Jews in high esteem.

[14] And more and more ma'aminim hameshichiyim in Adoneinu were being added, multitudes of anashim and nashim,

[15] so much so that even out into the rehkavot they would carry the cholim and put them on pallets and mats, that when Kefa came by, at least his shadow might fall upon some of them.

[16] And also the multitudes from the shtetlach surrounding Yerushalayim were coming together, carrying the cholim and the ones being tormented by ruchot teme'ot (unclean spirits); and they were all receiving refu'ah shleimah.

[17] But there was an uprising of the Kohen Gadol and all the ones with him of the Tzedukim kat, and they were filled with kinah.

[18] And they laid their hands upon the Moshiach's Shlichim and they put them in a public beis hasohar.

[19] And a malach Adonoi (an angel of Hashem) opened the doors of the beis hasohar balailah, and having led them out, said, [BERESHIS 16:7; SHEMOS 3:2; TEHILLIM 34:7]

[20] "Go and stand and speak in the Beis Hamikdash to the people kol divrei HaChayim haelleh."

[21] And having heard, the Moshiach's Shlichim entered the Beis Hamikdash at Shachrit and were saying shiurim. And when the Kohen Gadol and the ones with him had come, they called together the Sanhedrin and all the assembly of Zekenim of the Bnei Yisroel, and they sent to the beis hasohar for the prisoners to be brought to them.

[22] But their mesharetim, having come, did not find them in the beis hasohar. And having returned, they reported these things

[23] saying, "We found the beis hasohar locked tight and the shomrim standing at the doors; but when we opened up, we found no one inside."

[24] And when the Sar Tzeva haHeichal 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.

[25] But someone came and reported to them, "Hinei! The men whom you put in the beis hasohar are in the Beis Hamikdash standing and saying shiurim to the people."

[26] Then the Sar Tzeva haHeichal went along with the mesharetim and brought the Moshiach's Shlichim back, but not with force (for they feared the people, lest they should be stoned).

[27] And when they had brought them, they stood the Moshiach's Shlichim before the Sanhedrin, and the Kohen Gadol questioned them,

[28] saying, "Did we not with a strict command charge you not to say shiurim b'shem hazeh and, hinei, you have filled Yerushalayim with your torah and are determined to bring upon us the

dahm of this man."

[29] And in reply Kefa and the Moshiach's Shlichim said, "It is necessary to obey Hashem rather than Bnei Adam. [SHEMOS 1:17]

[30] "Elokei Avoteinu made Rebbe, Melech HaMoshiach Yehoshua/Yeshua to stand up alive again, the very one whom you killed, having made him talui al haEtz (being hanged on the tree). [DEVARIM 21:23]

[31] "This one Hashem exalted as Sar and Moshi'a (Savior) to his right hand to grant teshuva to Yisroel and selicha (forgiveness) of chatta'im (averos, sins).

[32] "And we are the eidus (witness) of these matters and so is the Ruach Hakodesh whom Hashem gave to the ones obeying him."

[33] And the ones having heard were cut to the quick and in fury were deciding to do away with them.

[34] But a certain Parush got up in the Sanhedrin, a moreh of Torah by name Rabban Gamli'el, respected by kol Am Yisroel, and he gave orders to put the men outside for a little while.

[35] And Rabban Gamli'el said to them, "Anshei Yisroel, pay attention to yourselves what you are about to do with these anashim.

[36] "For at an earlier tekufa (era, period), there was the uprising of Theudas, who claimed to be somebody himself, with whom were associated a number of anashim lav davka (approximately) four hundred; who was done away with and as many as were obeying him were all dispersed and it came to nothing.

[37] "After this there was Yehudah HaGelili in the yamim of the census; who misled the people to follow after him and that man perished and, as many as were obeying him, were all scattered.

[38] "And now I say to you, stay away from these anashim, and leave them alone, because if this cheshbon (plan) or this matter is of Bnei Adam, it will be overthrown.

[39] "But if it is from Hashem, you are not able to overthrow them--in that case you may even be found to be fighting keneged (against, opposing) Hashem." And they were persuaded by Rabban Gamli'el. [DIVREY HAYAMIM BAIS 13:12; MISHLE 21:30; YESHAYAH 46:10]

[40] And having called together the Moshiach's Shlichim and having flogged them, they warned them not to speak in the shem of Yehoshua/Yeshua, and they released them.

[41] Therefore Moshiach's Shlichim were going rejoicing from the presence of the Sanhedrin, that they were considered worthy to suffer shame for ha-Shem (the Name).

[42] And every day in the Beis Hamikdash and from bais to bais they did not stop saying shiurim and drashot about Yehoshua/Yeshua as Rebbe, Melech HaMoshiach.

PEREK VAV (CHAPTER SIX)

Now in these yamim of the Messianic talmidim being increased, there was a complaint by the Greek-speaking Yehudim keneged (against) the Sabra Yehudim mitzad (as to) their Greek-speaking Jewish almanot being overlooked in the daily support.

[2] And the 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.

[3] "But select from among you Achim b'Moshiach, that is, shivah anashim, being of shem tov (good reputation) and full of the Ruach Hakodesh and chochmah, whom we will appoint over this duty; [SHEMOS 18:21; NECHEMYAH 13:13]

[4] "but we will be devoted to tefillah and to the avodas kodesh service of the Dvar of the Besuras HaGeulah."

[5] And this dvar found approval before all the multitude and they chose Stefanos, a man full of emunah (faith) and of the Ruach Hakodesh, and they also chose Philippos and Prochorus and Nikanor and Timon and Parmenas and Nicholas, a ger (proselyte) of Antioch

[6] whom they placed before the Moshiach's Shlichim. And having davened, Moshiach's Shlichim gave them s'michah, laying their hands on them. [BAMIDBAR 8:10; 27:18]

[7] And the Dvar Hashem was increasing, and the number of talmidim was being greatly multiplied in Yerushalayim, and a kama (quite a number) of the kohanim were obeying the [Orthodox Jewish Messianic] emunah (faith).

[8] And Stefanos, full of the Chen v'Chesed Hashem and ko'ach (power), was effecting otot and moftim gedolim among the people.

[9] But some of the men from the shul called the Beit Knesset of the Meshuchrarim (the Freedmen) and the Cyrenians and the Alexandrians, and the ones from Cilicia and Asia, rose up and argued with Stefanos,

[10] and they were not able to contradict the chochmah and the Ruach Hakodesh with which he was speaking.

[11] Then they secretly induced anashim to say, "We have heard him commit Chillul Hashem in the words he spoke keneged (against) Moshe Rabbenu and Hashem." [MELACHIM ALEF 21:10]

[12] And they aroused the people and the Zekenim and the Sofrim and they came upon Stefanos and they seized him and they brought him to the Sanhedrin,

[13] and edei sheker (false witnesses) swore falsely, saying "This man is not ceasing to speak words keneged (against) Makom HaKadosh HaZeh and the Torah. [SHEMOS 23:1; TEHILLIM 27:12]

[14] "For we have heard him saying that this Yehoshua/Yeshua from Natzeret will destroy this place [the Beis Hamikdash] and will change the chukim of the Torah which Moshe Rabbenu handed down to us."

[15] And having stared intently at him, all the ones sitting in the Sanhedrin saw his ponem looking like the face of a malach.

PEREK ZAYIN (CHAPTER SEVEN)

And the Kohen Gadol said, "Are these things so?"

[2] And Stefanos said, "Achim and Avot, hear me! Elokei Hakavod appeared to Avraham Avinu while he was in Mesopotamia before he lived in Haran [TEHILLIM 29:3; BERESHIS 11:31; 15:7]

[3] "and VAYOMER HASHEM EL AVRAM, `LECH LECHA MEAR'TZECHA UMIMOLADTECHA U'MIBEIS AVICHA EL HAARETZ ASHER ARECHA' ("And Hashem said to Avram, `Depart from your country and from your people and come to the land which I shall show you.') [BERESHIS 12:1, 48:4]

[4] "Then having departed from the land of the Chaldeans, he settled in Charan. And from there, after the mavet of his Av, he was settled by Hashem here in this land in which we now are living. [BERESHIS 12:5]

[5] "And Hashem did not give to him a nachalah (inheritance) in it nor AD MIDRACH KAF REGEL ("even enough to put your foot on" DEVARIM 2:5); and yet, even when he had no ben, the havtachah (promise) of Hashem to him was ES HAARETZ HAZOT E'TEN ("this land I will give") to him and to his zera (seed) after him. [DEVARIM 2:5; BERESHIS 12:7; 13:15; 17:8; 26:3; 48:4]

[6] "And Hashem spoke thus, that GER YIHIYEH ZAR'ACHA ("your seed will be strangers (aliens)") in another's [i.e. foreign] land and then they will enslave and they will mistreat them ARBA ME'OT SHANAH ("four hundred years"). [BERESHIS 15:13f; SHEMOS 1:8-11; 12:40]

[7] "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." [BERESHIS 15:13,14; SHEMOS 3:12]

[8] "And he gave to him bris milah. And thus Avraham Avinu became the father of Yitzchak and he did his bris milah on the Yom HaShemini and Yitzchak became the father of Ya'akov and Ya'akov of the Sheneym Asar HaAvot. [BERESHIS 17:9-14; 21:2-4; 25:26; 29:31-35; 30:5-13, 17-24; 35:16-18,22-26]

[9] "And the Avot had kinah toward Yosef and sold him into Mitzrayim (Egypt), and Hashem was with him. [BERESHIS 37:4,11:28; 37:28; TEHILLIM 105:17; BERESHIS 39:1,2,21,23; 45:4; CHAGGAI 2:4]

[10] "And Hashem delivered Yosef from all his tzoros and gave to him Chen v'Chesed Hashem and chochmah before Pharaoh king of Mitzrayim (Egypt) and he appointed him his grand vizier to rule over Mitzrayim (Egypt) and over his whole bais. [BERESHIS 41:37-45; TEHILLIM 105:20-22]

[11] "Now a famine came over all Mitzrayim (Egypt) and Canaan and tzarah gedolah (great tribulation) and Avoteinu were not finding okhel (food). [BERESHIS 41:54; 42:2,5]

[12] "And when Ya'akov Avinu heard that there was grain in Mitzrayim (Egypt), he sent Avoteinu there pa'am harishonah (the first time). [BERESHIS 42:1,2]

[13] "And on the second visit Yosef was recognized by his Achim, and Yosef's mishpochah became known to Pharaoh. [BERESHIS 45:1-4, 16]

[14] "And having sent, Yosef summoned Ya'akov his Abba and all his mishpochah, SHIVIM (Seventy, BERESHIS 46:27) nefashot (souls). [BERESHIS 45:9,10; 46:26,27; SHEMOS 1:5; DEVARIM 10:22]

[15] "And Ya'akov Avinu went down to Mitzrayim (Egypt) and he died, as did Avoteinu. [BERESHIS 46:5-7; 49:33; SHEMOS 1:6]

[16] "And they were brought back to Shechem and were placed in the kever (tomb) which Avraham bought for a sum of silver from the banim of Chamor in Shechem. [BERESHIS 23:16-20; 33:18, 19; 50:13; YEHOASHUA 24:32]

[17] "Now as the time of the havtachah (promise) was drawing near, which Hashem promised to Avraham Avinu, the people grew and were multiplied in Mitzrayim (Egypt) [SHEMOS 1:7; TEHILLIM 105:24]

[18] "until over Mitzrayim there appeared a MELECH CHADASH ASHER LO YADA ES YOSEF ("a new king who knew not Yosef"). [SHEMOS 1:7,8]

[19] "This king exploited by his shrewdness our nation and mistreated Avoteinu so as to make their ollelim (infants) exposed in order not to keep them alive. [SHEMOS 1:10-22]

[20] "And at this time Moshe Rabbenu was born and he was well pleasing to Hashem; and he was nurtured for shloshah chodashim in the bais of his abba. [SHEMOS 2:2]

[21] "And after he had been exposed, the bat-Pharaoh took Moshe Rabbeinu away, and brought him up as her own son. [SHEMOS 2:3-10]

[22] "And Moshe Rabbenu was instructed in all the chochmah of the Egyptians and in dvarim (words) and pe'ulot (deeds) he was given ko'ach. [MELACHIM ALEF 4:30; YESHAYAH 19:11]

[23] "But when arba'im shanah of his days were completed, it entered into his lev (heart) to visit his Achim of the Bnei Yisroel. [SHEMOS 2:11]

[24] "And having seen one of them being treated unjustly he retaliated and brought yashrus (justice) for the one being oppressed by striking down the Egyptian. [SHEMOS 2:12]

[25] "Now he was assuming that his achim had binah that Hashem by the hand of Moshe was giving Yeshu'at Elokeinu 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?' [SHEMOS 2:13]

[27] "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?"--SHEMOS 2:14)

[28] "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?")

[29] "And Moshe Rabbenu fled at this dvar and became a stranger in eretz Midyan, where he became the father of shnei banim. [SHEMOS 2:11-15]

[30] "And at the fulfillment of arba'im shanah a MALACH appeared to him BELABAT EISH MITOCH HASENEH ("in flame of fire from within a burning thorn bush") in the desert of the mountain Sinai. [SHEMOS 3:1-2]

[31] "And Moshe Rabbenu having seen this, was mishpoyel (standing in awe) at the chazon and, as he was approaching it to look more closely, there came the kol (voice) of Hashem, [SHEMOS 3:1-4]

[32] "I am the G-d of your Avot, ANOCHI ELOKEI AVRAHAM ELOKEI YITZCHAK V'ELOKEI YA'AKOV ("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. [SHEMOS 3:6]

[33] "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)." [SHEMOS 3:5; YEHOSHUA 5:15]

[34] "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). [SHEMOS 3:5,7-10; 2:24]

[35] "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. [SHEMOS 2:14]

[36] "This one led them out, effecting moftim and otot in eretz Mitzrayim (Egypt) and in the Yam Suf and in the midbar arba'im shanah. [SHEMOS 7:3, 12:41; 33:1; 11:10; 14:21; 15:25; 17:5,6; BAMIDBAR 14:33]

[37] "This is the Moshe who said to the Bnei Yisroel NAVI MIKIRBECHA ME'ACHECHA KAMONI YAKIM ("A prophet from among you from your brothers like me [Moshe] Hashem will raise up.") [DEVARIM 18:15,18]

[38] "This is the one having been in the kahal (assembly) in the midbar together with the malach speaking to him at the mountain of Sinai, who was with Avoteinu; he is the one who received torat Chayim to give to us. [SHEMOS 19:17; VAYIKRA 27:34; DEVARIM 32:45-47]

[39] "And Avoteinu were not willing to have mishma'at (obedience) to Moshe Rabbenu, but they pushed him aside and they turned their levavot back to Mitzrayim, (Egypt) [BAMIDBAR 14:3,4]

[40] "having said to Aharon, ASEH LANU ELOKIM ASHER YELEKHU LEFANENU, KI ZEH MOSHE ASHER HE'ELANU MEERETZ MITZRAYIM LO YADA'U MEH HAYAH LO ("Make for us g-ds who will go before us; for this Moses who led us out of the land of Egypt--we do not know what happened to him"). [SHEMOS 32:1,23]

[41] "And at that time they made an egel (calf) and brought a sacrifice offering to the elil (idol) and were taking delight in the ma'asim (works) of their hands. [SHEMOS 32:4-6; TEHILLIM 106:19,20]

[42] "But Hashem turned away and handed them over to serve the tzeva Shomayim, just as it has been written in the sefer haNevi'im, HAZE VACHIM 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?") [AMOS 5:25-27; YEHOSHUA 24:20; YESHAYAH 63:10; YIRMEYAH 19:13]

[43] "You also took up the ohel of Moloch and the KOKHAV of your g-d Reifan, the tzelamim (idols) which you made to worship them; therefore N'HIGLEITI ETKHEM MEHALAH ("I will exile you beyond") Babylon. [YIRMEYAH 7:18, TARGUM HASHIVIM 19:13; AMOS 5:27]

[44] "Avoteinu had the Mishkan HaEdut in the midbar just as the One who spoke to Moshe Rabbeinu directed him to make it according to the TAVNIT (pattern) which he had seen. [SHEMOS 27:21; 38:21; BAMIDBAR 1:50; 17:7; SHEMOS 25:8,9,40; YEHOSHUA 3:14; 18:1]

[45] "And having received it in their turn, Avoteinu brought it in with Yehoshua (Joshua) upon the dispossessing of the land of the Goyim, which Hashem drove out from the presence of Avoteinu until the yamim of Dovid. [YEHOSHUA 3:14-17; 18:1;23:9; 24:18; TEHILLIM 44:2; SHMUEL BAIS 7:2,6; BERESHIS 17:8; 48:4; DEVARIM 32:49]

[46] "And Dovid found Chen v'Chesed Hashem before G-d, and asked that he might find a mishkan for Elokei Ya'akov. [SHMUEL BAIS 7:2, 8-16; MELACHIM ALEF 8:17; TEHILLIM 132:1-5]

[47] "And Sh'lomo (Solomon) built for him a Beis. [MELACHIM ALEF 6:1-38]

[48] "But HaElyon does not dwell in battim made by human hands, just as the Navi (prophet) says, [MELACHIM ALEF 8:27; MELACHIM BAIS 2:6]

[49] "HASHOMAYIM KISSI 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?")

[50] "Did not my hand ASATAH (make) all these things?" [YESHAYAH 66:1,2]

[51] "You AM KSHE OREF ("stiff necked people" SHEMOS 33:5), you who are without the "bris milah" of the lev (heart) and of the oznayim (ears), you always resist the Ruach Hakodesh; you are doing like your Avot. [SHEMOS 32:9; 33:3,5; VAYIKRA 26:41; DEVARIM 10:16; YIRMEYAH 4:4; 9:26; YESHAYAH 63:10]

[52] "Which of the Nevi'im (prophets) did your Avot not persecute? And they killed the ones having announced beforehand about the Bias HaMoshiach, the coming of the Tzaddik of whom now you became bogedim (betrayers) and rotzechim (murderers);

[53] "you who received the Torah at the directions of malachim and were not shomer of it."

[54] And hearing these things, they were infuriated in their levavot, and they were grinding their teeth at him.

[55] But being full of the Ruach Hakodesh and having gazed into Shomayim, Stefanos saw the kavod (glory) of Hashem and Yehoshua/Yeshua standing limin Hashem.

[56] And Stefanos said, "Hinei! I see Shomayim having been opened and the Ben HaAdam (Moshiach, DANIEL 7:13-14) standing limin Hashem."

[57] And having cried out with a kol gadol, they shut their oznayim and they rushed down with one impulse upon Stefanos.

[58] And having driven Stefanos outside the Ir (City), they were stoning him. And the edim took off their garments at the feet of a bochur named Sha'ul. [VAYIKRA 24:14,16; DEVARIM 17:7]

[59] And they went on stoning Stefanos as he called upon Hashem, saying, "Adoneinu, receive my neshamah." [TEHILLIM 31:5]

[60] And having fallen down, he cried out in a kol gadol, "Adoneinu, may this aveirah not be held against them!" And having said this, Stefanos fell asleep.

PEREK HET (CHAPTER EIGHT)

And Rav Sha'ul was giving approval to the murder of Stefanos. And there came about in that day a great pogrom keneged (against) the Brit Chadasha Kehillah in Yerushalayim, and everyone was scattered throughout the regions of Yehudah and Shomron except the Moshiach's Shlichim.

[2] And chassidim came and gave kevurah (burial) to Stefanos and they made loud lamentation over him.

[3] But Rav Sha'ul was making havoc of the Moshiach's Kehillah, barging in bais by bais, dragging off both anashim and nashim, and delivering them over to the beis hasohar.

[4] The ones therefore having been scattered went about preaching the dvar Hashem.

[5] Now Philippos, having gone down to the city of Shomron, was preaching to them the Rebbe, Melech HaMoshiach.

[6] And the multitudes with one accord were paying attention to the things being said by Philippos, as they heard him and saw the otot which he was accomplishing.

[7] For many had ruchot teme'ot coming out, crying out with a kol gadol, and many having been paralyzed and many pisechim (lame ones) were given refu'ah shleimah.

[8] And there was great simchah in that shtetl.

[9] Now a certain ish by name Shimon was previously in the shtetl practicing magic and astonishing the people of Shomron, saying that he himself was an ish of gadlus (with remarkable superiority) and gadol.

[10] And to this certain Shimon everyone from katon to gadol was paying attention, saying, "Hinei!

This man is the ko'ach (power) of Hashem, the ko'ach hagadol."

[11] And they were giving heed to him, because he for a long time had astonished them by magic tricks.

[12] But when they had emunah (faith) in what Philippos preached about the Malchut Hashem and the Shem of Rebbe, Melech HaMoshiach Yehoshua/Yeshua, they, both anashim and nashim, were submitting to Moshiach's tevilah of teshuva.

[13] And Shimon himself also had emunah, and, having submitted to Moshiach's tevilah of teshuva, was following Philippos, and, seeing otot and niflaot and moftim hagedolim taking place, he was constantly mishpoyel (standing in awe).

[14] And when Moshiach's Shlichim heard in Yerushalayim that Shomron has accepted the dvar Hashem, they sent Kefa and Yochanan to them,

[15] who, having come down, davened for them that they might receive the Ruach Hakodesh.

[16] For the Ruach Hakodesh had not yet fallen upon any one of them, but only they had received a tevilah of teshuva in a mikveh mayim b'Shem Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu.

[17] Then Kefa and Yochanan were laying their hands upon them, and they were receiving the Ruach Hakodesh.

[18] And when Shimon saw that through the laying on of hands of Moshiach's Shlichim that the Ruach Hakodesh is given, he brought to them kesef,

[19] saying, "Give me also this samchut (authority) that on whomever I may lay my hands such may receive the Ruach Hakodesh."

[20] But Kefa said to him, "May your kesef perish with you! Because the matnat Hashem you thought by kesef to acquire. [MELACHIM BAIS 5:16; DANIEL 5:17]

[21] "There is not to you a chelek (allotted portion) nor share in this matter, for your lev (heart) is krum (deviant) and not upright before Hashem. [NECHEMYAH 2:20; TEHILLIM 78:37]

[22] "Therefore make teshuva from your wickedness and daven (pray) to Hashem if efsher (perhaps) you will receive selicha (forgiveness) for the intent of your lev,

[23] "for I see you are in bitter gall and the bond of haresha." [DEVARIM 29:18 TARGUM HASHIVIM; YIRMEYAH 4:18; YESHAYAH 58:6]

[24] And in reply Shimon said, "Daven for me to Hashem that nothing may come upon me of which you have spoken." [SHEMOS 8:8; BAMIDBAR 21:7; MELACHIM ALEF 13:6;

YIRMEYAH 42:2]

[25] The ones then having testified and spoken the dvar Adonoi were returning to Yerushalayim and to many villages of the Shomronim preaching the Besuras HaGeulah.

[26] And a malach Adonoi spoke to Philippos, saying, "Get up and go south on the derech going down from Yerushalayim to Gaza." This is desert.

[27] And having got up, Philippos went. And, hinei, an Ethiopian man, a eunuch, a court official of the Kandake of the Ethiopians! He was over all of her Oztrot (treasury) and had come worshiping to Yerushalayim, [TEHILLIM 68:31; 87:4; ZEFANYAH 3:10; YESHAYAH 56:3-5; MELACHIM ALEF 8:41-43]

[28] And he was returning and sitting in his chariot and he was reading Yeshayah HaNavi.

[29] And the Ruach Hakodesh said to Philippos, "Approach and join this chariot."

[30] And having run, Philippos heard him reading Yeshayah HaNavi, and Philippos said, "So do you have binah of what you are reading?"

[31] And he said, "How then might I be able, unless someone will guide me?" And he invited Philippos to come up and sit with him.

[32] Now the keta (section) of the Tanakh which he was reading was this: KASEH LATEVACH YUVAL ("He [Moshiach] was led as a lamb to the slaughter") and as a Seh (Lamb, YESHAYAH 53:7) before the one having sheared it is silent, LO YIFTACH PIV ("He does not open his mouth").

[33] 'In humiliation his judgment was taken away. The descendants of him who will tell? Because he is taken away from HA'ARETZ CHAYIM.' [YESHAYAH 53:7,8; 57:7f TARGUM HASHIVIM]

[34] And in reply the eunuch said to Philippos, "I ask you about whom the Navi (prophet) says this? About himself or about some other person?"

[35] And having opened his mouth, and beginning from this keta (section) of the Kitvei Hakodesh, Philippos began to preach and fier ois (elucidate) Yehoshua/Yeshua to him.

[36] And as they were going along the derech, they came upon some mayim and the eunuch says, "Hinei, mayim! What prevents me from being given Moshiach's tevilah of teshuva in the mikveh mayim?"

[38] And he commanded the chariot to stop and both went down into the mikveh mayim, both Philippos and the eunuch, and Philippos gave him Moshiach's tevilah of teshuva in the mikveh mayim.

[39] And when they came up from the mikveh mayim, the Ruach Hakodesh of Hashem took Philippos away, and the eunuch did not see him any longer, but was going on his way with lev same'ach. [MELACHIM ALEF 18:12; MELACHIM BAIS 2:16; YECHEZKEL 3:12,14; 8:3; 11:1,24; 43:5]

[40] But Philippos was found in Ashdod, and passing through, he was preaching the Besuras HaGeulah to all the towns until he came to Caesarea.

PEREK TET (CHAPTER NINE)

Now Sha'ul, still breathing a threat even of retzach (murder) keneged (against) the talmidim of Rebbe, Melech HaMoshiach Adoneinu, having approached the Kohen Gadol,

[2] requested from him iggrot of reshus (authorization) to the shuls of Damascus, that if someone he should find being mishtatef (involved) in HaDerech [Hashem], both anashim and nashim, he may lead them bound to Yerushalayim. [YESHAYAH 17:1; YIRMEYAH 49:23]

[3] Now as he goes, it came about that he comes near Damascus, and suddenly shone around him an Ohr (Light) from Shomayim;

[4] and he fell on the ground, and heard a kol (voice), saying to him, "Sha'ul, Sha'ul, why are you persecuting me?" [YESHAYAH 6:8]

[5] And he said, "Who are you, Adoni?" And he said, "I am Yehoshua/Yeshua upon whom you bring redifah (persecution).

[6] "But get up and enter into the city, and it shall be told to you what it is necessary for you to do." [YECHEZKEL 3:22]

[7] And the anashim traveling with Rav Sha'ul had stood speechless, hearing the sound but seeing no one. [DANIEL 10:7]

[8] And Rav Sha'ul got up from the ground, and, though his eyes were open, he was seeing nothing. And leading him by the hand, they brought him into Damascus.

[9] And he was shloshah yamim not seeing and neither did he eat nor drink.

[10] Now there was a certain talmid in Damascus, by name Chananyah, and Moshiach Adoneinu spoke to him in a chazon (vision), saying, "Chananyah." And he said, "Hinei! I am here, Adoni."

[11] And Moshiach Adoneinu said to him, "Get up and go to the rehkov (street) being called "Yashar" ("Straight") and seek in the bais of Yehudah an ish by name Sha'ul from Tarsus. For, hinei, he is davening,

[12] "and Sha'ul has seen in a chazon (vision) an ish by name Chananyah come in and place his hands upon him that he may see again."

[13] And Chananyah answered, "Adoni, I heard from many about this man, how many ra'ot (evil things) he did to your kadoshim in Yerushalayim.

[14] "And here he has samchut (authority) from the Rashei Kohanim to bind all the ones davening b'Shem of you."

[15] But Moshiach Adoneinu said to him, "Go, for this one is a keli nivchar (chosen vessel) of mine to carry Shemi before both Goyim and melachim (kings) and the Bnei Yisroel.

[16] "For I will show him how much it is necessary for him to undergo innuyim (sufferings) on behalf of Shemi (my Name)."

[17] And Chananyah departed and entered into the bais, and having placed his hands upon Rav Sha'ul, he said, "Ach b'Moshiach Sha'ul, Moshiach Adoneinu has sent me. I'm referring to Yehoshua/Yeshua, the one who appeared to you on the derech by which you were coming. He sent me that you may see again and may be filled with the Ruach Hakodesh."

[18] And immediately there fell from his eyes something like scales, and Rav Sha'ul saw again, and, having got up, he submitted to Moshiach's tevilah of teshuva.

[19] And having received okhel (food), Rav Sha'ul regained strength. Now he was with the talmidim in Damascus several yamim.

[20] And immediately in the shuls Rav Sha'ul was preaching Rebbe, Melech HaMoshiach Yehoshua/Yeshua, saying, "He is the Zun foon Der Oybershter."

[21] And all the ones listening were astonished, and they were saying, "Is this not the one making havoc in Yerushalayim among the ones invoking this shem? And was not his tachlis (purpose) in coming here to bind them over before the Rashei Hakohanim?"

[22] But Rav Sha'ul even more was being strengthened and was confounding the unbelieving Yehudim dwelling in Damascus, by proving that this Yehoshua/Yeshua is the Rebbe, Melech HaMoshiach.

[23] But when yamim rabbim were completed, the ones of the Yehudim who were unbelieving plotted to kill him.

[24] But the mezimma (evil design, intrigue) of their kesher (plot) became known to Rav Sha'ul. And they were also watching the she'arim (gates) both yomam valailah that they might kill him,

[25] but Moshiach's talmidim had taken him b'lailah and they let him down through an opening in the wall, having lowered him in a large basket. [SHMUEL ALEF 19:12]

[26] And having arrived in Yerushalayim, Rav Sha'ul was trying to associate with the Moshiach's talmidim, and they were all afraid of him, not believing that he is a talmid.

[27] But Bar-Nabba, having taken hold of him, brought him to Moshiach's Shlichim 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/Yeshua.

[28] And Rav Sha'ul was with them, going in and coming out in Yerushalayim, speaking boldly b'Shem Moshiach Adoneinu.

[29] And Rav Sha'ul was speaking and debating keneged (against) the Greek-speaking Yehudim; but they were attempting to kill him.

[30] But having learned of this, the Achim b'Moshiach brought Rav Sha'ul down to Caesarea and sent him away to Tarsus.

[31] Then Moshiach's Kehillah throughout all of Yehudah and the Galil and Shomron had shalom and was increasing, being built up, and going on in the yir'at Shomayim and in the yir'at Moshiach Adoneinu and beNechamat HaRuach Hakodesh.

[32] Now it came about that Kefa, passing through all the parts of Eretz Yisrael, came down also to Moshiach's kadoshim dwelling in Lud.

[33] And there Kefa found a certain ish by name Aeneas who had been bedridden shmoneh shanim, for he was paralyzed.

[34] And Kefa said to him, "Aeneas! Rebbe, Melech HaMoshiach Yehoshua/Yeshua heals you. Get up and make your bed!" And immediately he got up.

[35] And everyone dwelling in Lud and Sharon saw him, and they turned to Adoneinu.

[MELACHIM ALEF 5:16; 27:29; 2:1; YESHAYAH 33:9; 35:2;65:10]

[36] Now in Yafo there was a certain talmidah by name Tavitha, which, being translated, means "gazelle." This one was abounding in ma'asim tovim and in giving tzedakah, which she was always doing. [YEHOSHUA 19:46; MELACHIM BAIS 2:16; EZRA 3:7]

[37] And it came about in yamim hahem that this one, having become ill, passed away. When the women had washed her body, they laid it in the upper story.

[38] And since Lud was near to Yafo, Moshiach's talmidim, having heard that Kefa was there, sent shnei anashim to him, summoning Kefa that he not delay in coming to them.

[39] Kefa, getting up, went with them. And when he arrived, they brought him up into the upper story room, and all the almanot stood beside him, weeping and showing the tunics and garments that Tavitha made while she was with them.

[40] But Kefa, having put everyone outside, and having fallen down, davened. And when he turned to the niftar (deceased), he said, "Tavitha, get up!" And she opened her eynayim and, having seen Kefa, she sat up.

[41] And having given his hand to her, he made her to stand up alive again; and, having called the Moshiach's kadoshim and the almanot, Kefa presented her chayyah (living) before them.

[42] It became known throughout all Yafo, and rabbim (many) had emunah in Rebbe, Melech HaMoshiach Adoneinu.

[43] And it came about that Kefa remained in Yafo yamim rabbim with a certain Shimon, a tanner.

PEREK YOD (CHAPTER TEN)

Now a certain ish in Caesarea by name Cornelius, a centurion from what was called the Italian cohort,

[2] a devout man, a yire Elokim, as was all his bais, who practiced much tzedakah for the benefit of Am Yisroel, and davened to Hashem continually.

[3] Cornelius clearly saw in a chazon (vision) lav davka (approximately) at the ninth hour of the day (three o'clock in the afternoon) a malach Hashem having come to him and having said to him, "Cornelius!" [TEHILLIM 55:17]

[4] And having looked intently at him and having become afraid, Cornelius said, "What is it,

Adon?" The malach said to him, "Your tefillos and your giving tzedakah have ascended as a zikaron (memorial) before Hashem. [TEHILLIM 20:3]

[5] "Now dispatch some anashim to Yafo and send for a certain Shimon who is also called Kefa.

[6] "This one is staying with a certain Shimon, a tanner, whose bais is by the sea."

[7] And, when the malach speaking to him had departed, Cornelius summoned shnayim of his household avadim and a devout chaiyal (soldier) from among the ones in his service,

[8] and, having explained everything to them, sent them to Yafo.

[9] Now on the next day, as these were traveling and drawing near to Yafo, around the sixth hour (noon), Kefa went up on to the roof to daven (pray).

[10] And Kefa became hungry, and was wanting to have a meal; but while they were preparing it, Kefa fell into a trance;

[11] and he sees Shomayim having been opened, and a certain object descending like a large linen cloth lowered by four corners upon haAretz.

[12] In this were all the four-footed animals and remasim haAdamah (creepers of the earth) and Of haShomayim (birds of heaven).

[13] And there came a bat kol (voice) to him, "Get up, Kefa, kill and eat!"

[14] But Kefa said, "Chalilah li, Adonoi! For I have never eaten basar pigul (unclean meat) or sheketz tameh (unclean creature)." [VAYIKRA 11:4-8, 13-20; 20-25; DEVARIM 14:3-20; YECHZKEL 4:14]

[15] And the bat kol came to Kefa again for a second time, "What Hashem made tahor (clean), you should no longer regard as tameh (unclean)." [BERESHIS 9:3]

[16] And this happened shloshah pe'amim; and immediately the object was taken up into Shomayim.

[17] Now, while Kefa was greatly perplexed within himself as to what the chazon which he saw might be, hinei, the anashim, who had been sent by Cornelius, and who had, by inquiring, found the bais of Shimon, stood at the gate.

[18] And, calling out, they were asking if Shimon, the one called Kefa, is staying here.

[19] And while Kefa was reflecting on the chazon, the Ruach Hakodesh said to him, "Hinei, shloshah anashim are looking for you.

[20] "But get up and go downstairs and accompany them without apprehensions, for I myself have sent them."

[21] And Kefa went downstairs to the anashim and said, "Hinei, I am the one whom you are seeking; for what reason did you come?"

[22] And they said, "Cornelius, a centurion, an ish tzaddik, and a yire Elokim with a shem tov with all the Am HaYehudim, was directed by a malach kadosh to summon you to his bais and to hear a message from you."

[23] Therefore, having invited them in, Kefa gave them hachnosas orchim (hospitality, lodging). And on the next day Kefa got up and went away with them, and some of the Achim b'Moshiach from Yafo accompanied him.

[24] And on the following day, Moshiach's Shliach Shimon Kefa entered into Caesarea, and Cornelius was expecting them, having called together his krovey mishpokhot (relatives) and close friends.

[25] Now when it came about that Kefa entered, Cornelius met him, falling at his feet to pay him reverence. [DANIEL 7:14; 3:18]

[26] Kefa made him stand up, saying, "Get up. I myself am only a ben Adam like everyone else."

[27] And as he conversed with Cornelius, Kefa entered and finds many having assembled,

[28] and he said to them, "You have da'as that it is asur (prohibited) for an ish Yehudi to associate with or to approach a nokhri (foreigner). And yet to me Hashem showed to call no one sheketz (abomination) or tameh (unclean).

[29] "Therefore, also, when summoned, I came, raising no objections. And so I ask for what reason you summoned me?"

[30] Cornelius said, "Four days ago to this hour, I was davening in my bais at the ninth hour, and, hinei, a being stood before me enrobed in shining radiance,

[31] "and he said, `Cornelius, your tefillah was heard and your tzedakah is remembered before Hashem.

[32] `Therefore, send to Yafo and summon Shimon who is called Kefa. He is staying in the bais of Shimon the tanner by the sea.'

[33] "At once I sent for you and you did well having come. Now, therefore, we all are present before Hashem to hear all the things that have been commanded to you by Adonoi."

[34] And opening his mouth, Kefa said, "Omein, I have binah that Hashem is not one to show masso panim (partiality), [DEVARIM 10:17; DIVREY HAYAMIM BAIS 19:7; IYOV 34:19]

[35] "but in every nation the ones who have yirat Shomayim and work Tzidkat Hashem are acceptable to him.

[36] "The dvar which he sent to the Bnei Yisroel, preaching shalom through Rebbe, Melech HaMoshiach Yehoshua/Yeshua (Hu Adon Kol!) [YESHAYAH 52:7; TEHILLIM 107:20; 147:18 TARGUM HASHIVIM]

[37] "--you know the thing which took place throughout all Yehudah, having begun from the Galil after the tevilah of teshuva which Yochanan preached,

[38] "You know Rebbe, Melech HaMoshiach Yehoshua/Yeshua from Natzeret, how Hashem anointed him with the Ruach Hakodesh and with ko'ach (power), and how he went about doing mitzvot and giving refu'ah shlemah to all the ones being oppressed by Samael (the devil) because Hashem was with him. [YESHAYAH 61:1]

[39] "We are edim (witnesses) of all things which he did both in the countryside of Yehudah and in Yerushalayim. And they also put him to death, having hanged nivlato al haEtz (his body on the Tree, DEVARIM 21:23).

[40] "This one Hashem made to stand up alive again on the Yom HaShlishi and granted to him to be visible,

[41] "not to Klal Yisroel, but to edim which had been chosen beforehand by Hashem, that is, to us who ate and drank together with him at Tish after the Tchiyas HaMoshiach.

[42] "Rebbe, Melech HaMoshiach gave mitzvah to us to preach to the people and to bear solemn edut (testimony) that this one is the one having been appointed by Hashem as shofet (judge) of haChayim and haMesim.

[43] "To this one all the Nevi'im (prophets) bear witness that through ha-Shem of him [Rebbe, Melech HaMoshiach Yehoshua/Yeshua] everyone who has emunah him has selicha (forgiveness) of chatta'im (averos, sins)." I speaking these words, the Ruach Hakodesh fell upon all the ones hearing the dvar.

[45] And the Messianic Jews who had come with Kefa were mishpoyel (standing in awe) that also upon the Goyim the matnat HaRuach Hakodesh has been poured out.

[46] For they were hearing them speaking in leshonot and exalting Hashem. Then Kefa answered,

[47] "Surely no one can refuse the mikveh mayim for these to be given Moshiach's tevilah of teshuva who have received [*the tevilah in*] the Ruach Hakodesh just as we did, can he?" [Ac 2:4]

[48] And Kefa directed for them to be given Moshiach's tevilah of teshuva in the Shem of Rebbe, Melech HaMoshiach Yehoshua/Yeshua. Then they asked him to remain some yamim.

PEREK YOD ALEPH (CHAPTER ELEVEN)

And the Moshiach's Shlichim and the Achim b'Moshiach, the ones throughout Yehudah, heard that also the non-Jews received the dvar Hashem.

[2] But when Kefa went up to Yerushalayim, those of the faction of the Bris Milah were taking issue with him,

[3] saying, "You entered into a bais of anashim arelim (uncircumcised men) and you sat at tish with them."

[4] But Kefa began explaining to them beseder (in order), saying,

[5] "I was davening in the shtetl of 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.

[6] "And when I had gazed upon it, I saw four-footed animals of ha'aretz and chayyat hasadeh and remasim haAdamah and Of HaShomayim.

[7] "And I heard also a bat kol saying to me, 'Get up, Kefa. Kill and eat.'

[8] "But I said, 'By no means, Adoni, because nothing common or tameh (unclean) has ever entered into my stomach.'

[9] "And the bat kol answered for a second time from Shomayim, 'What Hashem made tahor (clean) do not declare tameh (unclean).'

[10] "This happened shlosh pe'amim, and everything was pulled up again into Shomayim.

[11] "Hinei! At once shloshah anashim stood at the bais in which I was, having been sent from Caesarea to me.

[12] "And the Ruach Hakodesh said to me to accompany them without hesitating and these sheshet haAchim b'Moshiach came with me also, and we entered into the bais of the ish.

[13] "He reported to us how he saw the malach in his bais having stood and having said, 'Send to Yafo and summon Shimon, the one being called Kefa,

[14] 'who will speak words to you by which you and all your bais will find Yeshu'at Elokeinu.'

[15] "As I began to speak, the Ruach Hakodesh fell upon them, just as also upon us in the beginning.

[16] And I remembered the dvar of Rebbe, Melech HaMoshiach Adoneinu, how he used to say, 'Yochanan gave a tevilah of teshuva with a mikveh mayim, but you will be given a tevilah with the Ruach Hakodesh.'

[17] "If then Hashem gave the same matanah to them as also to us after believing in Moshiach Adoneinu, who then was I to stand in the way of Hashem?"

[18] And having heard these things, they were silenced and glorified Hashem, saying 'Then also to the Nations Hashem has given teshuva unto Chayim.'

[19] 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, speaking to no one the dvar Hashem except only to Yehudim.

[20] And there were some of them, anashim of Cyprus and Cyrene, who having come to Antioch, were speaking also to the Yevanim (Greeks), proclaiming the Besuras HaGeulah of Adoneinu Yehoshua/Yeshua.

[21] The hand of Adonoi was on them and a large number, having had emunah, turned to Moshiach Adoneinu.

[22] The report about them was heard in the ears of the Kehillah of Moshiach in Yerushalayim, and they sent out Bar-Nabba to go to Antioch;

[23] who, having come, and having seen the Chen v'Chesed Hashem, rejoiced and was encouraging every one with deveykus (devotion) to HaAdon to remain true to Rebbe, Melech HaMoshiach Adoneinu.

[24] For Bar-Nabba was a mentsh, a gavra, an ish tov full of the Ruach Hakodesh and of emunah. And a great multitude was added to Adoneinu.

[25] And Bar-Nabba left for Tarsus to look for Sha'ul,

[26] and, having found him, he brought him to Antioch. And it came about that for an entire year,

they met with Moshiach's Kehillah there, and taught a large multitude. And it was in Antioch that the talmidim were first called Ma'aminim HaMeshichiyim (Messianic Believers).

[27] Now in these yamim, nevi'im came down from Yerushalayim to Antioch.

[28] One of them, by name Agav, having got up, indicated through the Ruach Hakodesh a great famine was about to come all over the world. And this famine actually occurred during the time of Claudius.

[29] Now the talmidim decided that according to their means, each of them would send support to the Achim b'Moshiach dwelling in Yehudah;

[30] which also they did, having sent to the Ziknei HaKehillot by the hand of Bar-Nabba and Sha'ul.

PEREK YOD BEIT (CHAPTER TWELVE)

Now during that time Herod the king laid his hands on Moshiach's Kehillah to harm some of them.

[2] He killed Ya'akov the ach Yochanan with a cherev (sword).

[3] Having seen that this was pleasing to the Judeans, Herod proceeded to arrest Kefa also. This happened during the yamim of Chag HaMatzot. [SHEMOS 12:15; 23:25]

[4] When he had Kefa seized, he put him in the beis hasohar, having handed him over to four squads of chaiyalim to guard him, intending after Pesach to bring him before the people.

[5] Therefore, Kefa was being kept in the beis hasohar. But tefillah to Hashem was earnestly being made by Moshiach's Kehillah for him.

[6] But b'lailah, when Herod was about to lead him out, Kefa, bound with two sharsherot (chains), was sleeping between two chaiyalim; and, before the delet (door), were shomrim (guards) keeping watch over the beis hasohar.

[7] Then--hinei--a malach HaAdon approached and ohr (light) shone in the cheder (room), and, having struck the side of Kefa, he awoke him, saying, "Get up quickly!" And the kavlei varzel (shackles of iron) fell off his hands. [TEHILLIM 107:14; 149:8]

[8] The malach said to Kefa, "Put on your gartel and tie your sandals." And Kefa did so. And the malach says to him, "Put on your kaftan and follow me."

[9] And having gone out, Kefa was following the malach, and he did not have da'as that the thing was happening grahda (as a matter of fact, in reality), but he was thinking he was seeing a chazon through the malach.

[10] And having gone through the shomrim (guards), the first and the second, they came upon the Sha'ar HaBarzel leading to the Ir Kodesh. This was opened to them by itself. And having gone out, they went along one rehkov (street), and immediately the malach went away from him.

[11] And Kefa, having come to himself, said, "Now I have da'as for sure that HaAdon sent out his malach and delivered me from the hand of Herod and from all the expectation of the Judean people." [TEHILLIM 34:7; DANIEL 3:28; 6:22]

[12] Having realized this, Kefa came upon the bais of Miryam the Em (mother) of Yochanan, the one being called Markos, where there were many having been assembled and davening.

[13] And when Kefa knocked on the delet (door) of the gate, a na'arah by name Rhoda, approached to listen.

[14] And having recognized the kol (voice) of Kefa, from simcha she did not open the gate but, having run inside, she reported that Kefa stood at the gate.

[15] But the ones there said to her, "You are meshuggah!" But she kept insisting it was so. But they were saying, "It is his malach."

[16] But Kefa continued knocking. And having opened the gate, they saw him, and were mishpoyel (standing in awe).

[17] And having motioned to them with his hand to be silent, he told them how HaAdon led him out from the beis hasohar. Then Kefa said, "Report to Ya'akov and to the Achim b'Moshiach these things." And having gone out, Kefa went to another place.

[18] Now when it was boker, there was not a little commotion among the chaiyalim as to what had become of Kefa.

[19] Now Herod, having sought after him and not having found him, after questioning the shomrim, commanded them to be led away to execution. Then Herod went down from Yehudah to Caesarea, and was staying there. [20] Now Herod was gor (very) angry with the people of Tzor and those of Tzidon, and with one mind they were coming to him; and, having won over Blastus, the king's chamberlain, they were requesting shalom, because their country was fed by the king's lands. [MELACHIM ALEF 5:9,11; YECHEZKEL 27:17]

[21] Now on the appointed day, Herod, having clothed himself with royal malbush (clothing) and having sat down on the kes hamishpat, was delivering a public address to them.

[22] And the multitude was crying out, "Hinei, the kol of a g-d and not of an ish!"

[23] Immediately, a malach Adonoi struck him, because he did not give the kavod to Hashem. And, having become eaten with worms, Herod died. [SHMUEL ALEF 25:38; SHMUEL BAIS 24:16,17; MELACHIM BAIS 19:35]

[24] But the dvar Hashem was growing and increasing.

[25] And Bar-Nabba and Sha'ul returned from Yerushalayim, having fulfilled their shlichus (mission) to deliver the tzedakah and having taken along with them [back to Antioch], Yochanan the one called Markos.

PEREK YOD GIMEL (CHAPTER THIRTEEN)

Now there were in Antioch among the Moshiach's Kehillah there nevi'im and morim: Bar-Nabba, and Shimon called Niger, and Lucius from Cyrene, and Menachem (brought up with Herod the tetrarch), and Rav Sha'ul.

[2] They were ministering to Adonoi and under a tzom when the Ruach Hakodesh said to them, "Set apart for me Bar-Nabba and Sha'ul for the avodas kodesh ministry to which I have called them." [DIVREY HAYAMIM BAIS 13:10; 35:3; YECHEZKEL 40:46; 44:16; 45:4]

[3] Then, having continued the tzom and having davened and having laid their hands upon them, they sent them off.

[4] They, then, having been sent out by the Ruach Hakodesh, went down to Seleucia, and from there sailed away to Cyprus.

[5] Having arrived in Salamis, they were proclaiming the dvar Hashem in the shuls, with Yochanan Markos also as ozer (helper).

[6] Having passed through the whole island as far as Paphos, they found a certain ish, a magician, a Jewish navi sheker, to whom was the name Bar-Yehoshua,

[7] who was with the proconsul Sergius Paulus, an ish of seichel. This one, having summoned Bar-Nabba and Sha'ul, sought to hear the dvar Hashem.

[8] But Elymas the magician was opposing them (for thus is his name translated) and was seeking to be mashpia on the proconsul (seeking to sway him to think undesirably) about the emunah (faith). [YESHAYAH 30:11]

[9] But Rav Sha'ul, the one also called Paulos, having been filled with the Ruach Hakodesh, gazed at him,

[10] and said, "O ish full of all mirmah (deceit, fraud) and all resha, ben haSatan, oyev (enemy) of all Tzedek, will you not cease making crooked the straights paths of Hashem? [HOSHEA 14:9]

[11] "Now --hinei-- the yad Hashem is on you, and you will be blind, not seeing the shemesh (sun) for awhile." Immediately, mistiness and choshech (darkness) fell on him, and, going about, he

was seeking someone to lead him by the hand. [SHEMOS 9:3; SHMUEL ALEF 5:6,7; TEHILLIM 32:4; BERESHIS 19:10,11; MELACHIM BAIS 6:18]

[12] Then, the proconsul, having seen what had happened, had emunah, being mishpoyel (standing in awe) at the torah about Rebbe, Melech HaMoshiach Adoneinu.

[13] And having put out to sea from Paphos, Rav Sha'ul and those with him came to Perga of Pamphylia. But Yochanan (Markos), having left them, returned to Yerushalayim.

[14] But having gone on from Perga, they came to Pisidian Antioch, and, having entered the shul on Shabbos, they sat down.

[15] After the kri'at HaTorah (reading of the Sefer Torah) and the kri'at HaNevi'im, the Rashei Beit HaKneset sent to them, saying, "Anashim Achim, if there is any dvar hachizzuk among you to the people, say it."

[16] And having got up and having motioned with his hand, Rav Sha'ul said, "Anshei Yisroel, and Yirei Elokim, listen!

[17] "Elokei HaAm Yisroel chose Avoteinu. Hashem made the people great during their sojourn in the land of Mitzrayim (Egypt), and with an uplifted arm he led them out of it, [SHEMOS 6:1,6,7; 14:8; DEVARIM 7:6-8]

[18] "and lav davka (approximately) ARBA'IM SHANAH he put up with them in the desert, [DEVARIM 1:31; BAMIDBAR 14:33,34; TEHILLIM 95:10; SHEMOS 16:35;]

[19] "and having destroyed SHIVAH GOYIM in eretz Canaan, he gave as a nachalah (an inheritance) their land [DEVARIM 7:1; YEHOSHUA 14:2; 19:51; TEHILLIM 78:55]

[20] "during lav davka (approximately) arba me'ot vachamashim shanah. After these things, he gave shofetim until Shmuel HaNavi. [SHOFETIM 2:16; SHMUEL ALEF 3:19,20]

[21] "And then they asked for a melech, and Hashem gave to them Sha'ul Ben Kish, an ish from the shevet of Binyamin, for arba'im shanah, [SHMUEL ALEF 8:5,19; 10:1; 9:1,2]

[22] "And after having removed Sha'ul, Hashem raised up Dovid as a Melech for them. About Dovid also Hashem spoke favorably, saying 'I found Dovid Ben Yishai an ISH KILEVAVO ("a man after his [G-d's] heart") who will do all my ratzon.' [SHMUEL ALEF 15:23; 16:13; TEHILLIM 89:20; SHMUEL ALEF 13:14; YIRMEYAH 3:15; YESHAYAH 44:28]

[23] "From the zera (seed) of this man, according to the havtachah (promise), Hashem has brought to Yisroel a Moshi'a (Savior), Yehoshua/Yeshua. [SHMUEL BAIS 7:11; 22:51; YIRMEYAH 30:9]

[24] "Now, previously, before the coming of Moshiach, Yochanan proclaimed to Klal Yisroel a tevilah of teshuva.

[25] "Now as Yochanan was completing his course, he was saying 'What do you suppose me to be? I am not! But, hinei, he comes after me of whom I am not worthy to untie the sandal of his feet.'

[26] "Achim, Bnei Mishpochah Avraham, and Yirei Elokim, it is to us that the dvar of this Yeschu'ah HaGedolah (Great Deliverance) was sent out. [TEHILLIM 107:20]

[27] "For the ones dwelling in Yerushalayim and their moshlim (rulers) did not have da'as of this one or of the dvarim of the Nevi'im being read every Shabbos; they fulfilled these dvarim by condemning him.

[28] "Even without finding a cause for a mishpat mavet, they asked Pilate that he be done away with.

[29] "When they finished all the things having been written about him, he was taken down from HaEtz (DEVARIM 21:23), and they put him into a kever (tomb).

[30] "But Hashem made him to stand up alive again from the Mesim,

[31] "and he was seen over many yamim by the ones having come up with him from the Galil to Yerushalayim who now are his edim to the people.

[32] "And we are preaching to you the Besuras HaGeulah of the Havtachah made to Avoteinu,

[YESHAYAH 40:9; 52:7]

[33] "that Hashem has fulfilled this havtachah for us, their banim, having made to stand up alive again Rebbe, Melech HaMoshiach Yehoshua/Yeshua, as also in the Tehillim it has been written, BENI ATAH, ANI HAYOM YELIDETICHA ("You are my son; today I have become your father"). [TEHILLIM 2:7]

[34] "And that he made him to stand up alive again from the Mesim, no longer to return to decay, thus he has said, `I will give you CHASEDEI DOVID HANE'EMANIM. [YESHAYAH 55:3 TARGUM HASHIVIM]

[35] "Therefore, also elsewhere in the Tehillim, he says LO TITEN CHASIDECHA LIR'OT SHACHAT ("You will not allow your Chassid (Moshiach) to undergo decay"). [TEHILLIM 15:10; 16:10 TARGUM HASHIVIM]

[36] "For Dovid, after in his own dor (generation) he had served birtzon Hashem, fell asleep, and VAYISHKAV DOVID IM AVOTAV ("and Dovid rested with his fathers") and he experienced decay. [SHMUEL BAIS 7:12; MELACHIM ALEF 2:10; SHOFETIM 2:10; DIVREY HAYAMIM BAIS 29:28]

[37] "But whom Hashem made to stand up alive again did not experience decay.

[38] "Let it be known, therefore, to you, Anashim Achim, that through this one, selicha (forgiveness) of chatta'im, (averos [sins]) is proclaimed to you; and from all things of which by the Torah of Moshe Rabbenu you were not able to be justified,

[39] "by this one everyone having emunah is justified.

[40] "Be shomer then that the thing having been spoken by the Nevi'im (Prophets) may not come upon you,

[41] RE'U V'HABITU V'HITAMMEHU TEMAHU. KI PO'AL POEL BIMEKHEM LO TA'AMINU KI YESUPAR ("Look") scoffers, ("And be amazed and marvel, and stand in awe") and perish, ("because I am working a work in your yamim, a work which you may by no means believe if someone should tell you.") [CHABAKUK 1:5 TARGUM HASHIVIM]

[42] And as Rav Sha'ul and Bar-Nabba were going out, the people were begging that these dvarim be spoken to them the following Shabbos.

[43] And when the gathering was dismissed, rabbim (many) of the Yehudim and of the Gerim (Proselytes) with chassidus followed Rav Sha'ul and Bar-Nabba, who urged them to remain in the Chen v'Chesed Hashem.

[44] Now on the following Shabbos nearly all the city was assembled to hear the dvar Hashem.

[45] But when the Yehudim saw the multitudes, they were filled with kinah and were choilek (taking issue) and speaking keneged (against, in opposition to) the things being spoken by Rav Sha'ul, and they were committing Chillul Hashem.

[46] And having spoken with ometz lev (boldness), Rav Sha'ul and Bar-Nabba said, `To you it was necessary rishonah (first) for the dvar Hashem to be spoken; vi-bahl (since) you reject it, and judge yourselves not worthy of Chayei Olam, hinei, we are turning to the Goyim.

[47] "For thus has Hashem commanded us UNETATICHA L'OHR GOYIM, LIH'YOT YESHU'ATI AD KETZEH HA'ARETZ" ("I have placed you as a light to the Nations, that you should bring salvation to the end of the earth.") [YESHAYAH 49:6]

[48] Now hearing this, the Goyim rejoiced with simcha gedolah and were praising the dvar Hashem. And as many as had been destined to Chayei 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.

PEREK YOD DALET (CHAPTER FOURTEEN)

Now it came about in Iconium that together they entered into the shul and the same thing transpired: they spoke with the result that both Yehudim and a great multitude of Yevanim became ma'aminim hameshichiyim.

[2] And the Yehudim who disobeyed were the ones who aroused and stirred up in anger the nefashot (souls) of the Goyim keneged (against) the Achim b'Moshiach.

[3] Therefore, they continued for a long zman (time) speaking with ometz lev (boldness) for Hashem, who gave edut to the dvar of Chen v'Chesed Hashem by granting otot and moftim to take place by the hands of Moshiach's Shlichim.

[4] And the multitude of the city was divided, and some were with the [*disobedient*, 14:2] Yehudim but, others, with the Moshiach's Shlichim.

[5] And when an attempt came by both the Goyim and the Yehudim with their rashim (heads, leaders) to mistreat and to stone them,

[6] when the Moshiach's Shlichim became aware of this, they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding countryside.

[7] And there the Moshiach's Shlichim were preaching the Besuras HaGeulah.

[8] And a certain ish in Lystra, powerless in his feet, was sitting, pise'ach from womb of his Em, a man who had never walked.

[9] This one heard Rav Sha'ul speaking, and when he gazed at the man and saw that he has emunah (faith) to be restored to health,

[10] Rav Sha'ul said in a kol gadol, "Stand upright on your feet." And the man jumped up and was walking around. [YECHYEZKEL 2:1]

[11] And the multitudes, when they saw what Rav Sha'ul did, shouted in the Lycaonian language, saying, "The g-ds, having been made like anashim, have come down to us."

[12] And they were calling Bar-Nabba "Zeus" and Rav Sha'ul "Hermes," vi-bahlt (since) Rav Sha'ul was the main speaker.

[13] And the priest of Zeus was outside the city and brought bulls and flower wreaths to the gates; he and the multitudes wanted to offer pagan korbanot (sacrifices).

[14] But having heard this, the Moshiach's Shlichim Bar-Nabba and Rav Sha'ul tore their kaftans and rushed out into the crowd, crying out,

[15] "Anashim, why are you doing these things? We also are of the same nature as you, mere men, preaching to you to turn in teshuva from these worthless things to the Elokim Chayim who made HASHOMAYIM V'ES HAARETZ V'ES HAYAM and all the things in them; [SHMUEL ALEF 12:21; BERESHIS 1:1; TEHILLIM 146:6; SHEMOS 20:11]

[16] "In the dorot having passed, Hashem allowed all the Goyim to go their own way. [TEHILLIM 81:12; MICHOH 4:5]

[17] "And yet Hashem did not leave himself without an eidus (witness) in doing hatovim to you, giving geshem from Shomayim and seasons of bearing p'ri, filling you with okhel and your levavot with simcha." [DEVARIM 11:14; IYOV 5:10; TEHILLIM 65:10; 4:7; 147:20]

[18] And even saying these things, it was with difficulty that Moshiach's Shlichim restrained the multitudes from offering pagan korbanot to them. [AMOS 9:11 TARGUM HASHIVIM; YIRMEYAH 12:15; YESHAYAH 45:21]

[19] Then [*disobedient*] Yehudim came from Pisidian Antioch and Iconium and, having won over the crowds and having stoned Rav Sha'ul, they were dragging him outside the city, thinking he was dead.

[20] And after the Moshiach's talmidim had surrounded Rav Sha'ul, he got up and entered the city.

And on the next day he went with Bar-Nabba to Derbe.

[21] And having preached the Besuras HaGeulah in that city and having made many talmidim, they returned to Lystra and to Iconium and to Pisidian Antioch,

[22] strengthening the nefashot (souls) of Moshiach's talmidim, encouraging them to remain in the [Orthodox Jewish] emunah (faith), and exhorting them that through tzarot rabbot it is necessary for us to enter into the Malchut Hashem.

[23] And having chosen for messianic s'michah Zekenim to be installed in every one of Moshiach's Kehillot, and having davened with tzomot, the Moshiach's Shlichim commended them to Adoneinu in whom they had emunah.

[24] And having gone through Pisidia, they came to Pamphylia.

[25] And having spoken the dvar Hashem in Perga, they went down to Attalia.

[26] And from there, they sailed away to Syrian Antioch, their point of origin from which they had been commended to the Chen v'Chesed Hashem to the Messianic avodas kodesh which they had completed.

[27] Upon their arrival in Syrian Antioch, they assembled the 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.

PEREK TET VAV (CHAPTER FIFTEEN)

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 Elokeinu.

[2] Now this brought them into a dispute and a debate of no little proportion with Rav Sha'ul and Bar-Nabba, who were appointed to go up with some others from them to bring this sheelah (question) before the Moshiach's Shlichim and Zekenim in Yerushalayim.

[3] Then having been sent on their way by the Kehillah, they were passing through both Phoenicia and Shomron telling in detail how the Nations were turning to Hashem and they were bringing great simcha to all the Achim b'Moshiach.

[4] And having come to Yerushalayim, they were there received by Moshiach's Kehillah and the Moshiach's Shlichim and the Zekenim, and they reported what things Hashem had done with them.

[5] But some of the ma'aminim hemeshichiyim from the kat of the Perushim rose up, saying, "It is necessary to give the Goyim the bris milah and to command them to be shomer mitzvot, keeping the Torah of Moshe Rabbenu."

[6] And the Moshiach's Shlichim and the Zekenim were gathered together as a council to consider this matter.

[7] And after much deliberation had taken place, Moshiach's Shliach Shimon Kefa got up. Kefa said to them, "Anashim, Achim b'Moshiach, you have da'as that in the early days Hashem chose that among you I would be the one and through my mouth the Goyim would hear the dvar Hashem of the Besuras HaGeulah and would come to emunah [in the Orthodox Jewish faith].

[8] "And the One who has da'as of levavot, Hashem, bore solemn edut and stood as their witness, having given the non-Jews the Ruach Hakodesh just as Hashem did also to us Jews [Acts 2:4; 10:46].

[9] "And in making tehorot their levavot by emunah, in this respect Hashem did not differentiate between us Jews and those non-Jews.

[10] "Therefore, now why are you testing Hashem by laying an ol (yoke) upon the neck of the talmidim which neither Avoteinu nor we were able to bear? [DEVARIM 9:5-6]

[11] "On the contrary, Anu Ma'aminim (We believe) that we Jews come to Yeshu'at Elokeinu by the Chen v'Chesed Hashem of the Rebbe, Melech HaMoshiach Adoneinu in the same Derech Hashem as those non-Jews do also." [Ro 3:9,30; Ga.3:12-13; YESHAYAH 53:9-12; Pp.3:9; DEVARIM 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] "Shimon explained how Hashem first concerned himself to receive from the Nations a people for SHMO [ZECHARYAH 6:12].

[15] "And this is in agreement with the dvarim of the Nevi'im, just as it has been written,

[16] `After these things I will return and AKIM ES SUKKAT DOVID HANOFELET 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. [AMOS 9:11f TARGUM HASHIVIM, 12; YIRMEYAH 12:15; YESHAYAH 45:21]

[19] "Therefore, it is my judgment not to trouble the ones from the Goyim turning in teshuva to Hashem,

[20] "but to write to them to keep away from the pollution of elilim and of zenut and of the thing strangled and of dahm. [VAYIKRA 3:17; 7:26; 17:10-13; 19:26; DEVARIM 12:16,23]

[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 dvarim unsettling your nefashot (souls),

[25] "it was mekabel to us, having come to achdus in mind and having chosen anashim to send to you, along with our beloved chaverim Bar-Nabba and Sha'ul--

[26] "anashim who have imperiled their lives for ha-Shem of Moshiach Adoneinu Yehoshua/Yeshua--

[27] "therefore we have sent Yehudah and Sila, and they too will confirm us in person by word of mouth.

[28] "For it was mekabel to the Ruach Hakodesh and to us to lay no heavier burden upon you who are from the Nations except these necessary things:

[29] "that you non-Jewish ma'aminim hameshichiyim keep away from meat sacrificed to elilim, and dahm, and what is strangled, and zenut. If you are shomer to avoid these, you will do well. Shalom!"

[30] Therefore, having been dismissed, they went down to Syrian Antioch, and having gathered together the multitude, they delivered the iggeret.

[31] And having read it, there was a response of simcha gedolah at the exhortation.

[32] Both Yehudah and Sila, being themselves nevi'im hameshichiyim also, with many dvarim comforted the Achim b'Moshiach and gave them chizzuk.

[33] And after they had spent considerable time, they were dismissed with shalom from the Achim

b'Moshiach and sent back to the ones having dispatched them. [SHMUEL ALEF 1:17]
 |35| And Rav Sha'ul and Bar-Nabba were staying in Syrian Antioch saying shiurim and drashot with also many others, the content of these being the dvar Hashem.
 |36| And after some yamim Rav Sha'ul said to Bar-Nabba, "Let's return, then, and visit the Achim b'Moshiach throughout every city in which we proclaimed the dvar Hashem to see how they are doing."
 |37| And Bar-Nabba was deciding to take along also Yochanan called Markos.
 |38| But Rav Sha'ul was insisting not to take along this one, the one having withdrawn from them from Pamphylia, not having gone with them to the avodas kodesh ministry of the Moshiach's Shlichus.
 |39| And there was a sharp disagreement so that they were separated from one another, and Bar-Nabba took Markos and sailed away to Cyprus.
 |40| And Rav Sha'ul chose Sila and departed, having been commended to the Chen v'Chesed Hashem by the Achim b'Moshiach.
 |41| And they were traveling through Syria and Cilicia strengthening the Moshiach's Kehillot.

PEREK TET ZAYIN (CHAPTER SIXTEEN)

And Rav Sha'ul arrived also in Derbe and went on to Lystra. And, hinei, a certain talmid of Moshiach was there by the name Timotiyos, the ben of a faithful Yiddisha isha but whose abba was Yevani.
 |2| Timotiyos was a bochur who was well spoken of by the Achim b'Moshiach in Lystra and Iconium.
 |3| Rav Sha'ul wanted Timotiyos to come along with his chavura, 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 (Greek).
 |4| And as they were traveling through the cities, they were handing on to them to be shomer regarding the mitzvot that had been laid down by the Moshiach's Shlichim and the Ziknei haKehillot of Moshiach in Yerushalayim.
 |5| The Moshiach's Kehillot, therefore, were growing in the emunah (faith), and yom yom were increasing in number.
 |6| And they traveled through the regions of Phrygia and Galatia, having been forbidden by the Ruach Hakodesh to speak the dvar Hashem in [the Roman Province of] Asia.
 |7| And having come to the border of Mysia, they were trying to go toward Bithynia, and the Ruach of Moshiach did not permit them.
 |8| So, passing by Mysia, they came down to Troas.
 |9| And during the lailah a chazon (vision) appeared to Rav Sha'ul. It was of a certain ish from Macedonia who had been standing and was begging him, saying, "Come over to Macedonia and help us."
 |10| And when Rav Sha'ul saw the chazon, immediately he sought to cross over to Macedonia, concluding that Hashem had called us to preach the Besuras HaGeulah to them.
 |11| And having set sail from Troas, we ran a straight course to Samothrace, and, on the next day, to Neapolis;
 |12| and from there, to Philippi, which is a chashuve (prominent) city of the district of Macedonia, a Roman colony. And we were in this city, staying some yamim.
 |13| And on Shabbos, we went outside the sha'ar to a river where there was a mikveh mayim, supposing there we would find a minyan davening, and having sat down, we were speaking with the nashim who had assembled.
 |14| And a certain isha, by name Lydia, a dealer in purple cloth, of the city of Thyatira, a yirat

Elokim, was listening, and Hashem opened her lev (heart) to pay attention to the things being spoken by Rav Sha'ul.

[15] And when she was given the Moshiach's tevilah of teshuva along with all her household, she said, "If you have judged me ne'emanah to Hashem, enter into my bais and stay there." And she prevailed upon us.

[16] And it came about when we were going to where they held the minyan, that a certain shifchah (slave girl) having a ruach of the python (*trans. note: i.e. a shed, demon*) came out to meet us. She was bringing much profit to her adonim by divination. [DEVARIM 18:11; SHMUEL ALEF 28:3,7]

[17] This one was following Rav Sha'ul, crying out, saying, "These anashim are avadim of G-d HaElyon and are proclaiming to you the Derech HaYeshu'at Elokeinu."

[18] And this kviusdik (constant) thing she was doing for many yamim; but Rav Sha'ul, whom she wouldn't stop chepping (annoying), turned to the ruach (shed), and said, "I command you in ha-Shem of Rebbe, Melech HaMoshiach Yehoshua/Yeshua to come out from her!" And it came out in the same hour.

[19] And when her adonim saw that the tikvah of their profit also left her, they seized Rav Sha'ul and Sila, and they dragged them into the marketplace before their manhigim;

[20] and having brought them to the chief magistrates, they said, "These anashim, being Jews, are disturbing our city,

[21] "and they are proclaiming minhagim (customs) which it is not permitted for us, being Romans, to accept or to do." [ESTHER 3:8]

[22] And the multitude rose up together keneged (against) Rav Sha'ul and Sila; and the chief magistrates, having torn off the kaftans of Moshiach's Shlichim, were giving orders to beat them.

[23] And having inflicted klop after klop upon these Jewish men, they threw Rav Sha'ul and Sila into the beis hasohar, giving orders to the soher (jailer) to guard them securely.

[24] And the soher (jailer), having received such an order, threw them into the inner beis hasohar, and he fastened their feet in the stock. [IYOV 13:27; 33:11; YIRMEYAH 20:2,3; 29:26]

[25] And about chatzot halailah Rav Sha'ul and Sila were davening and were singing niggunim to Hashem, and the prisoners were listening to them.

[26] And, suddenly, there came a gevaltike earthquake, so that the beis hasohar was shaken to its foundations, and immediately were opened all delatot (doors) and all sharsherot (chains) were unfastened.

[27] And the soher, having awakened and having seen the delatot of the beis hasohar having been opened, drew his cherev (sword) and was about to commit suicide, thinking the prisoners had run away.

[28] But Rav Sha'ul shouted with a kol gadol, saying, "Do no harm to yourself, for we are all here."

[29] And having asked for lights, he rushed in and, starting to tremble with pachad, he fell down before Rav Sha'ul and Sila.

[30] Then, leading them outside, the soher said, "Rabbotai, what is it necessary for me to do that I may come to Yeshu'at Elokeinu?"

[31] And Moshiach's Shlichim said, "Have emunah in the Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua, and you will come to Yeshu'at Elokeinu, you and your bais."

[32] And they spoke to him the dvar Hashem together with all the ones in his bais.

[33] And having taken them in that hour of the lailah, the soher washed their wounds, and at once he was given Moshiach's tevilah of teshuva, as well as his entire mishpochah.

[34] After that he led them to tish in his bais, and he set before them okhel, and he with his whole bais had simcha gedolah that they had come to emunah in Hashem.

[35] And in the boker, the magistrates sent the soterim (policemen), saying, "Release those men."

[36] And the soher reported these words to Rav Sha'ul, saying, "The magistrates sent word that you may be released; now, therefore, go and depart in shalom." [SHOFETIM 18:6]
 [37] But Rav Sha'ul said to them, "After giving us a public flogging, though we are uncondemned Roman citizens, they threw us into the beis hasohar; and now are they secretly sending us out? No, indeed! Let them come themselves and lead us out in public."
 [38] And the soterim reported these words to the magistrates, and the magistrates were afraid, hearing that Rav Sha'ul and Sila were both Roman citizens.
 [39] So the magistrates came, and entreated Rav Sha'ul and Sila, and brought them out, asking them to depart from the city.
 [40] And having come out from the beis hasohar, they came to Lydia, and having seen and encouraged the Achim b'Moshiach of the Kehillah that met in Lydia's bais, Rav Sha'ul and Sila departed.

PEREK YOD ZAYIN (CHAPTER SEVENTEEN)

KRISTALLNACHT AT THESSALONICA

Now having passed through Amphipolis and Apollonia, Rav Sha'ul and Sila came to Thessalonica, where there was a shul.
 [2] And as he did bekvius (regularly), Rav Sha'ul joined their minyan, and on shloshah Shabbatot, he gave them drashot from the Kitvei HaKodesh,
 [3] making a Messianic midrash (homiletical interpretation of the Scriptures) and giving the pshat (rationale) for the innuyim of Rebbe, Melech HaMoshiach, that it was necessary for him to suffer and to stand up alive from the Mesim, saying, "This one is the Rebbe, Melech HaMoshiach, this Yehoshua/Yeshua whom I am proclaiming to you."
 [4] And some of them were persuaded and were being mishtatef (join, become involved) in a chavura with Rav Sha'ul and Sila, as did a large number of yirei Elokim (Yevanim) and not a few of the chashuve nashim.
 [5] And the Yehudim without emunah, being filled with kinah, and having rounded up from the people of the market the gornisht and the no-goodniks, and having formed a mob, were throwing the city into an uproar. And the crowd was seeking to bring out Moshiach's Shlichim and throw them to the mob, so they attacked the bais of Jason.
 [6] But not having found the Moshiach's Shlichim, they were dragging Jason and some other Achim b'Moshiach to the city manhigim, shouting, "These ones, who have been turning the Olam Hazehe upside down, have come here also!"
 [7] "And Jason is the one who has received them into his bais! And all these ones are acting against the decrees of Caesar, saying that there is a king other than Caesar, this Rebbe, Melech HaMoshiach Yehoshua/Yeshua!"
 [8] And they stirred up the mob and also the city manhigim who heard them saying these things.
 [9] And having taken the bond money from Jason and the rest, they released them.

FRESH CHAZORA (REVIEW) OF THE KITVEH HAKODESH, INSPECTING THEREBY THE DRASHAH OF RAV SHA'UL

[10] And, immediately during the lailah, the Achim b'Moshiach sent both Rav Sha'ul and Sila to Berea. When Moshiach's Shlichim arrived, they joined the minyan in the shul.
 [11] But these Bereans were more noble-minded than the Thessalonians. The Berean Yehudim

received the dvar Hashem with all readiness, yom yom (daily) making a chazora (review) and examining and horiva over (analyzing) the Kitvei HaKodesh, to see if these things might be so. [DEVARIM 29:29]

[12] Therefore, many of them became Messianic Jews, and also of the chashuve Yevanim, not a few nashim and anashim came to emunah.

[13] But when the Yehudim without emunah from Thessalonica realized that also in Berea the dvar Hashem was being proclaimed by Rav Sha'ul, they came also to Berea, agitating and stirring up mobs.

[14] And immediately, then, the Achim b'Moshiach sent away Rav Sha'ul to go as far as to the sea, but both Sila and Timotiyos remained in Berea.

[15] Now the ones escorting Rav Sha'ul brought him as far as Athens, and after receiving instructions to have Sila and Timotiyos come to Rav Sha'ul in Athens as quickly as possible, the ones escorting him departed.

[16] And awaiting them in Athens, the ruach of Rav Sha'ul was being distressed within him as he observed the city being full of elilim.

[17] Therefore, Rav Sha'ul was dialoguing and arguing in the shul with the Yehudim and with the yirei Elokim and also in the marketplace yom yom with the ones who happened to be there.

[18] Also some of the Apikoros (Epicurean) and Stoic philosophers started conversing with Rav Sha'ul, and some were saying, "What might this babbler wish to say?" And others said, "He seems to be a proclaimer of foreign deities." They said this because of what Rav Sha'ul was proclaiming: Yehoshua/Yeshua and the Techiyas HaMesim.

[19] And having taken hold of Rav Sha'ul, they brought him to the Areopagus, saying, "Are we able to have da'as of what this new teaching is, which is being spoken by you?"

[20] "For some surprising things you bring to our hearing. Therefore, we desire to have da'as of what these things mean."

[21] Now all the Athenians and the visiting foreigners and tourists in Athens used to spend time doing nothing but shmoozing about the latest novelty in the news.

[22] And Rav Sha'ul, taking his stand in the middle of the Areopagus, said, "Anashim, Athenians, with respect to everything how very dati (religious) indeed I observe you to be.

[23] "For passing through and looking carefully at your objects of worship, I found also an altar on which had been inscribed 'To the unknown g-d.' Therefore, what you worship without da'as, this I proclaim to you.

[24] "Hashem, the One having made HaOlam and all the things in it, this One being Adon HaShomayim vaHaAretz, does not dwell in temples made by human hands. [YESHAYAH 42:5 DEVARIM 10:14; YESHAYAH 66:1; MELACHIM ALEF 8:27]

[25] "Nor is Hashem served by human hands, as if Hashem were in need of something, since he gives to all Chayim and breath and everything. [TEHILLIM 50:10-12; YESHAYAH 42:5]

[26] "And Hashem made from one ancestor every nation of anashim dwelling pnei kol haAretz. And Hashem has set the zmanim and the fixed boundaries of their habitations, [DEVARIM 32:8; IYOV 12:23]

[27] "so that they would seek Hashem, if efsher (perhaps) they might grope for him and might find him, though Hashem is not far from each one of us. [DEVARIM 4:7; YESHAYAH 55:6; YIRMEYAH 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.' [DEVARIM 30:20; IYOV 12:10; DANIEL 5:23; Epimenides; Aratus]

[29] "Therefore, being offspring of Hashem, we ought not to think that Hashem's essence is like gold or silver or stone, a tzelem (image) made by the skill and thought of bnei Adam.

[YESHAYAH 40:18-20]

[30] "While Hashem has disregarded and let pass the Am HaAretz times, now, however, Hashem proclaims to kol bnei Adam everywhere, Make teshuva,
 [31] "because he set a day in which he is about to bring MISHPAT (TEHILLIM 9:8) on the Olam Hazeh in tzedek [DANIEL 9:24] by an ISH (ZECHARYAH 6:12) whom he appointed, having furnished proof to all by having made him to stand up alive again from the Mesim." [TEHILLIM 9:8; 96:13; 98:9; YESHAYAH 53:11 MEGILLOT YAM HAMELAH (DEAD SEA SCROLLS)]
 [32] And when they heard of the Techiyas HaMesim, some were mocking Rav Sha'ul. But others said, "We will hear you again about this."
 [33] Thus did Rav Sha'ul go out from the midst of them.
 [34] And some anashim became mishtatef in the chavura 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.

PEREK YOD HET (CHAPTER EIGHTEEN)

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/Yeshua is the Rebbe, Melech HaMoshiach.
 [6] But when some began opposing Rav Sha'ul, and when they began committing Chillul Hashem, Rav Sha'ul shook out his kaftan and said to them, "The responsibility of your lot be upon you own head! For I am tahor (clean); from now on, I go to the Nations." [SHMUEL BAIS 1:16; YECHZKEL 33:4; 3:17-19; NECHEMYAH 5:13]
 [7] And so Rav Sha'ul left them, and entered into the bais of a certain ish by name Titius Justus, a yire Elokim whose bais was right next door to the shul!!
 [8] And Crispus, the Rosh Beit HaKnesset, came to emunah in Rebbe, Melech HaMoshiach Adoneinu along with his entire bais; also many of the Corinthians who heard came to emunah, and were being given Moshiach's tevilah of teshuva.
 [9] Then in the lailah, through a chazon, Adonoi said to Rav Sha'ul, "Do not fear, but speak out, and do not keep silent,
 [10] "for I am with you, and no one will attack you to harm you; I have many people in this city."
 [11] And Rav Sha'ul sat shanah and shishah chodashim saying shiurim to them on the dvar Hashem.
 [12] And when Gallio was proconsul of Achaia, the [*disobedient*] Yehudim rose up with one accord keneged (against, in opposition to) Rav Sha'ul, and they took him to court,
 [13] saying, "This one persuades anashim to worship Hashem in a manner against the Torah."
 [14] Rav Sha'ul was about to open his mouth when Gallio spoke to the Yehudim, "If this matter concerned some wrong or heinous crime, O Yehudim, I might reasonably put up with you;
 [15] "but if it is kashes (questions) about a dvar and shemot (names) and your Torah, you will see to it for yourselves. I do not intend to be a shofet (judge) of these things."
 [16] And he had them ejected from the courtroom.
 [17] They seized Sosthenes, the Rosh HaKnesset, and were beating him in full view of the Kes

HaMishpat (Judgment Seat), and none of these things created a concern for Gallio.

[18] But Rav Sha'ul still remained a number of yamim and then took leave of the Achim b'Moshiach, and was sailing away to Syria; and with him were Priscilla and Aquila. In Cenchrea he cut his hair, for he had taken a neder (vow). [BAMIDBAR 6:2,5,18]

[19] Then they arrived in Ephesus, and Rav Sha'ul left them there, but he joined the minyan in the shul and debated with the Yehudim.

[20] And when they were asking Rav Sha'ul to stay for a longer time, he did not give his consent.

[21] But taking leave of them, he said, "I will return again im yirtzeh Hashem (G-d willing)."

Then Rav Sha'ul set sail from Ephesus.

[22] And having come down to Caesarea and having gone up and greeted the [Yerushalayim] Kehillah of Moshiach, then Rav Sha'ul went down to Antioch.

[23] And having spent some time, he embarked, passing through the area of Galatia and Phrygia, strengthening all the Moshiach's talmidim.

[24] Now a certain man, a Yehudi, arrived in Ephesus, Apollos by name, hailing from Alexandria, a lamdan (a Torah scholar with prodigious knowledge), being tief (deep and profound, erudite, keen) in the Kitvei HaKodesh.

[25] This one had been taught the Derech Hashem and was on fire in the Ruach Hakodesh and saying shiurim and drashot accurate and true to Rebbe, Melech HaMoshiach. But Rav Apollos was acquainted only with the tevilah of teshuva of Yochanan.

[26] And this rabbi began to speak with ometz lev (boldness) in the shul. And having heard him, Priscilla and Aquila took him and more accurately instructed him in the Derech Hashem.

[27] When Rav Apollos desired to go to Achaia, the Achim b'Moshiach encouraged him and wrote iggrot to Moshiach's talmidim there to welcome him. When Rav Apollos arrived, he greatly helped the ones who through the Chen v'Chesed Hashem had come to emunah.

[28] For Rav Apollos was publicly and powerfully refuting the [unbelieving] Yehudim, showing through the Kitvei HaKodesh that Yehoshua/Yeshua is the Rebbe, Melech HaMoshiach.

PEREK YOD TET (CHAPTER NINETEEN)

And it came about while Rav Apollos was in Corinth that Rav Sha'ul traveled through the upper regions and arrived at Ephesus, finding some of [Moshiach's] talmidim there.

[2] And Rav Sha'ul said to them, "Did you receive the Ruach Hakodesh when you came to emunah?" But they said to Rav Sha'ul, "But we never heard that there is a Ruach Hakodesh!"

[3] And Rav Sha'ul said, "Into what then were you given tevilah?" And they said, "Into the tevilah of Yochanan."

[4] And Rav Sha'ul said, "Yochanan gave a tevilah of teshuva to the people, saying that they should have emunah in Hu HaBah [Moshiach], the one coming after him, that is, in Yehoshua/Yeshua."

[5] And having heard this, they were given Moshiach's tevilah of teshuva in ha-Shem of the Moshiach Adoneinu Yehoshua/Yeshua.

[6] And when Rav Sha'ul placed his hands upon them, the Ruach Hakodesh came upon them, and they were speaking in leshonot and they were speaking dvarim hanevu'ah.

[7] And the anashim were about sheneym asar in number.

[8] And having joined the minyan at the shul, Rav Sha'ul was speaking with ometz lev during the course of shloshah chodashim, debating and persuading concerning the things of the Malchut Hashem.

[9] But when some unbelievers in the shul were being hardened and were disobeying, speaking Chillul Hashem of the Derech Hashem before the multitude, Rav Sha'ul withdrew from them. Rav Sha'ul took the Moshiach's talmidim and yom yom was saying shiurim in the yeshiva of

Tyrannus.

[10] And this happened over a period of two years with the intended result that all the ones inhabiting [the Roman Province of] Asia heard the dvar Hashem, both Yehudim and Yevanim.

[11] And gevaltiike moftim and niflaot Hashem effected at the hands of Rav Sha'ul,

[12] so that when a handkerchief or an apron touched the skin of Rav Sha'ul and was brought to the cholim, the machlot (sicknesses) and the shedim (demons) left them.

[13] And some traveling Jewish exorcists attempted to use ha-Shem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua over the ones possessed of ruchot ra'ot, saying, "I exorcize and cast you out by the Yehoshua/Yeshua whom Rav Sha'ul preaches!"

[14] And there were doing this very thing shivat banim of a certain Skeva, a Jewish "Kohen Gadol."

[15] And in reply the ruach hara'ah (the shed, demon) said to them, "I am acquainted with Yehoshua/Yeshua, and I have da'as of Sha'ul, but, you?...who are you?!"

[16] And the ish in whom was the ruach hara'ah leaped upon them and subdued all [shivah] of them, and overpowered them, so that they fled, naked and wounded, from the bais.

[17] And this became known to all the Yehudim and also the Yevanim inhabiting Ephesus, and pachad (terror) fell upon all of them, and they were exalting ha-Shem of the Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

[18] And many of the ones having come to emunah were making vidduy of their ma'asim, disclosing them.

[19] And a number of the ones who had practiced kishshuf (magic, sorcery) brought together their occult sfarim and were burning them publicly; and they added up the price of these occult sfarim, and they found it to be fifty thousand silver pieces.

[20] So the dvar Hashem, the Besuras HaGeulah, was growing with ko'ach and was prevailing.

[21] And when these things were fulfilled, Rav Sha'ul resolved in his ruach to travel through Macedonia and Achaia and go to Yerushalayim, saying "After I have gone there, it is necessary for me also to see Rome."

[22] So Rav Sha'ul sent to Macedonia two of the mesharetim (ministers, servants) with him -- Timotiyos and Erastus, while he stayed a little while longer in [the Province] of Asia.

[23] Now during that time there was no small disturbance concerning the Derech Hashem.

[24] For a certain one, Demetrius by name, a silversmith and maker of silver idol shrines for Artemis, was providing no small revach (profit) for the craftsmen.

[25] Demetrius also assembled the craftsmen occupied with that trade and he said, "Anashim, you have da'as that our prosperity is from this trade,

[26] "and you see and hear that not only here in Ephesus but in almost all of Asia this Rav Sha'ul has persuaded and drawn away a large multitude saying, 'Elilim made with human hands are not Elokim.' [DEVARIM 4:28; TEHILLIM 115:4; YESHAYAH 44:10-20; YIRMEYAH 10:3-5]

[27] "And this is not only a danger to us, that our part, our trade will fall into disrepute, but also the temple of the elah hagedolah Artemis may be considered as nothing, and also may be about to suffer the loss of her majesty, which all Asia and the Olam Hazeh worship."

[28] And having listened and having become full of ka'as, the idol makers were crying out, saying, "Gedolah is Artemis of the Ephesians!"

[29] And the city was filled with tohu (chaos), and they rushed with one impulse into the theater, having seized Gaius and Aristarchus, who were Macedonians and traveling fellow po'alim of Rav Sha'ul.

[30] And Rav Sha'ul desired to enter into the crowd in the theater, but the talmidim were not allowing him.

[31] And also some of the Asiarchs who were his chaverim, sent to him, begging him not to venture into the theater.

[32] Then some began shouting one thing, some another, in the theater, for the kahal (assembly) was in confusion, and most had no da'as of why they had assembled.

[33] And from the multitude Alexander was pushed forward by Yehudim and some prompted him with shouts, while Alexander waved his hand, wanting to defend himself to the kahal.

[34] But having known what the man was, that he was a Yehudi (a Jew), all in the theater shouted in unison for lav davka (approximately) two hours crying out, "Gedolah is Artemis of the Ephesians."

[35] And the town clerk, when he had restrained the crowd, said,
 "Anashim, citizens of Ephesus, who indeed is there among Bnei Adam who does not have da'as that the city of Ephesus is the guardian of the temple of the great Artemis and of the tzelem (image) that fell from Shomayim?"

[36] "Since these things are undeniable, it is necessary for you to calm down and to do nothing reckless.

[37] "For you brought these anashim here who are neither temple robbers nor speakers of evil against our religion.

[38] "Therefore, if Demetrius and the craftsmen with him have a tainah (grievance) against anyone, the civil courts are in session and there are proconsuls. Let it be there that they bring charges against one another.

[39] "And if you seek anything further, let your settlement be obtained in the lawful assembly.

[40] "For indeed we are in danger of being indicted for an intifadah (uprising) today, for there is no justification we can render to excuse this disorder and commotion." And having said these things, the town clerk dismissed the kahal (assembly).

PEREK KAPH (CHAPTER TWENTY)

And after the uproar had ended, Rav Sha'ul summoned the Moshiach's talmidim and, having exhorted them, and having taken his leave, he departed to go to Macedonia.

[2] And having traveled through those regions and having exhorted the Moshiach's talmidim there with many words, Rav Sha'ul came to Greece.

[3] And after he had spent shloshah chodashim there, Rav Sha'ul was about to set sail for Syria when a keshet (conspiracy) was plotted against him by the unbelieving Yehudim, and so Rav Sha'ul decided to return through Macedonia.

[4] And accompanying Rav Sha'ul from Berea was Sopater the son of Pyrrhus; from Thessalonica was Aristarchus and Secundus; from Derbe, Gaius; and from Asia, Timotiyos, Tychicus and Trophimus.

[5] And these, having gone ahead, were waiting for us in Troas.

[6] And we sailed away after the Yamim HaMatzot [i.e. Pesach] from Philippi, and within chamash yamim we came to them in Troas, where we stayed shivah yamim.

[7] And on Yom Rishon, when we met for a firen tish (*it was Motzoei Shabbos when there was a Melaveh Malkeh communal meal*), Rav Sha'ul was saying a shiur to them, since he would have to depart early the next day and was having to extend the message until chatzot halailah.

[8] And there were a number of menorot in the upper story, where we had assembled.

[9] And a certain bocher, by name Eutychus, was sitting on the window sill and began to succumb to a deep sleep while Rav Sha'ul was saying a shiur that went on and on. Overcome by this sleep, Eutychus fell from the third story downwards, and was picked up dead.

[10] And having come down, Rav Sha'ul fell upon him, and, having embraced him, Rav Sha'ul said, "Do not be troubled, for his neshamah is in him." [MELACHIM ALEF 17:21; MELACHIM BAIS 4:34]

[11] And having gone up and, at the Betzi'at HaLechem, having partaken of it, and having spoken

until Shacharis, thus Rav Sha'ul departed.

[12] And they led away the bochur chai! And they were not a little comforted.

[13] And we went ahead to the oniyah (sailing vessel) and set sail for Assos, where we were intending to take Rav Sha'ul on board, for he had arranged it so, intending to travel by land himself.

[14] When Rav Sha'ul met us in Assos, we took him on board and came to Mitylene.

[15] And from there, having sailed away, we arrived on the next day opposite Chios. And then the day following we crossed over to Samos, and, on the following day, we came to Miletus.

[16] For Rav Sha'ul had decided to sail past Ephesus, so he would not have to spend time in [the Province of] Asia, for he was hurrying in order that, if possible, he might by Shavu'os go up to Yerushalayim.

[17] And from Miletus, having sent to Ephesus, Rav Sha'ul summoned the Ziknei HaKehillah.

[18] And when they came to him, he said to them, "You have da'as from the yom harishon in which I set foot in Asia how I was with you the entire time,

[19] "my avodas kodesh service to Hashem with all anavah (humility) and tears and tzoros, and all that happened to me by the kesharim of the [unbelieving] Yehudim;

[20] "how I kept back nothing profitable from you, but kept giving you messianic drashot and shiurim publicly and from bais to bais, [TEHILLIM 40:10; YIRMEYAH 26:2; 42:2]

[21] "bearing solemn edut both to Yehudim and Yevanim about teshuva toward Hashem and emunah in Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

[22] "And now, hinei, having been bound by the Ruach Hakodesh, I am going to Yerushalayim, not having da'as of the things that are going to happen to me there,

[23] "except that the Ruach Hakodesh, in every city, testifies to me, saying that the beis hasohar and tzoros are awaiting me.

[24] "But I gufa (myself) do not account my existence in the Olam Hazeh of any value to myself, if only I may finish my course and the avodas kodesh sherut which I received from the Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua to bear witness to the Besuras HaGeulah of the Chen v'Chesed Hashem.

[25] "And now, hinei, I have da'as that no longer will you see my face, all of you among whom I went about preaching the Malchut Hashem.

[26] "Therefore I bear solemn edut (testimony) to you on this very day today, that I am innocent of the blood of any of you.

[27] "For I did not shrink back from preaching and disclosing to all of you the whole etzat Hashem (counsel, plan of G-d).

[28] "Pay attention to yourselves and to all the eder Hashem (flock of G-d) in which the Ruach Hakodesh has placed you as mashgichim 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 [kapparah].

[29] "I have da'as that after my departure savage ze'evim (wolves) will come in among you, not sparing the eder (flock). [YECHEZKEL 34:5]

[30] "And from you yourselves will rise up anashim speaking perverted doctrines in order to draw away talmidim after themselves.

[31] "Therefore, be shomer, remembering that for shloshah shanim, yomam v'lailah, I did not stop admonishing each one of you with tears.

[32] "And now I commend you to Hashem and to the Dvar HaChen v'Chesed Hashem which is able to build you up and give you a nachalah (inheritance) among all the kadoshim.

[33] "I coveted no one's silver or gold or shtreimel. [SHMUEL ALEF 12:3]

[34] "You yourselves have da'as that these hands of mine supported all my needs as well as the needs of those with me.

[35] "In all this I was showing you a mofet (example) that thus working hard it is necessary to help the weak and to have zikaron of the dvarim of Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua, that he himself said, `Beser (better) to geben (give) than to nemen (take)."
[36] And having said these things, Rav Sha'ul fell down and, with them all, began davening.
[37] And there was much weeping among them, and, having fallen upon the neck of Rav Sha'ul, they were kissing him,
[38] with agmat nefesh above all at the dvar in which Rav Sha'ul had said that no longer would they see his face again. And they were accompanying him to the oniyah.

PEREK KAPH ALEPH (CHAPTER TWENTY-ONE)

And when it came about that we set sail, having parted from them, having run a straight course, we came to Cos. And on the next day we got to Rhodes, and from there to Patara.

[2] And having found an oniyah crossing over to Phoenicia, we went on board and set sail.

[3] And having come within sight of Cyprus, and leaving Cyprus behind on our left, we were sailing to Syria and we arrived in Tzor, for there the oniyah was unloading its cargo.

[4] 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.

[5] But when our yamim there were ended, we departed and everyone, including nashim and yeladim, were accompanying us as far as the outskirts of the city; and falling down on the beach, we all were davening.

[6] And having bid them "Shalom," we embarked in the oniyah, and they returned to their own batim.

[7] And when we had completed the voyage from Tzor, we arrived in Ptolemais, and, having given a "Shalom" greeting to the Achim b'Moshiach there, we stayed yom echad with them.

[8] And on the next day, having left, we came to Caesarea; and entered the bais of Philippos, the maggid of the Besuras HaGeulah who was one of HaShivah [see 6:3]. And we stayed with him.

[9] And Philippos was the abba of arbah banot, betulot, who were gifted in giving a dvar nevuah. [SHEMOS 15:20; SHOFETIM 4:4; NECHEMYAH 6:14]

[10] And remaining there many yamim, a certain one came down from Yehudah, a navi, Agav by name.

[11] And when he came to us, he took Rav Sha'ul's gartel and, having bound his own feet and hands with it, Agav said, "So says the Ruach Hakodesh: this is the way the Yehudim in Yerushalayim will bind the man who owns this gartel, and they will hand him over to the Goyim." [MELACHIM ALEF 22:11; YESHAYAH 20:2-4; YIRMEYAH 13:1-11]

[12] And when we heard these things, we were begging Rav Sha'ul, both we and the locals, not to make any aliyah (ascent) to Yerushalayim.

[13] Then Rav Sha'ul answered, "What are you doing weeping and breaking my lev (heart)? For I am prepared not only to be bound but to die al kiddush ha-Shem in Yerushalayim, for haShem of the Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua."

[14] And not persuading him, we remained silent, having said, "Let the ratzon Hashem be done."

[15] And after these yamim, having made preparations, we were making an aliyah to Yerushalayim.

[16] And also some of Moshiach's talmidim from Caesarea traveled with us, bringing us for hachnosas orchim to the bais of the Cyprian Mnason, one of Moshiach's talmidim of long standing [an early disciple].

[17] And when we arrived in Yerushalayim, the Achim b'Moshiach there gave us a kabbalat panim welcome with lev same'ach.

[18] And on the following day Rav Sha'ul was going in with us to Ya'akov, 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 Goyim.

[20] And the ones who heard were saying, "Baruch Hashem!" And they said to him, "You see, Ach b'Moshiach, how many thousands there are among the Yehudim who have emunah [in our Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua], and they all have kanous (zealousness), are shomer mitzvot for the Torah [Sinai Covenant and its mitzvot].

[21] "And these Orthodox Jewish ma'aminim hameshichiyim have heard a rumor informing them about you, that you teach the Yehudim living among the Goyim in the Golus to be shmad and to commit apostasy from Orthodox Judaism, telling them to abandon bris milah for Bnei Yisroel and not to be shomer regarding the darkhei haTorah ["ways of the Torah," i.e. the Sinai Covenant and its mitzvot]. [BAMIDBAR 6:2,5]

[22] "What then is to be done? Certainly these Orthodox Jewish ma'aminim hameshichiyim [*i.e. who have emunah in our Rebbe Melech HaMoshiach Adoneinu Yehoshua/Yeshua, Act 21:20*] will get word that you have come.

[23] "This, therefore, do what we tell you. There are with us arba'ah anashim who are under a neder Nezirim.

[24] "Go! Take these for hitkaddeshut (purification) and purify yourself with them and pay expenses for them, that they may cut their hair; then all shall have da'as that there is no emes to the rumor; then it shall be clear that you yourself are in agreement and frum regarding the darkhei haTorah and that you are charedi and shomer mitzvot, in the ranks of those who practice Orthodox Judaism." [BAMIDBAR 6:1-21, Mishnah tractate Nazir]

[25] "And concerning the Goyim coming to [Orthodox Jewish] emunah, we have sent an iggeret with our decision that they avoid what is offered to elilim and dahm and what is strangled and zenut."

[26] Then Rav Sha'ul took the anashim on the following day, and he went with them for hitkaddeshut (purification) and was entering the Beis Hamikdash, giving notice of the completion of the yamim of the taharah until was offered for each one of them the korban. [BAMIDBAR 6:13-20]

[27] Now when the shivat yamim were about to be completed, unbelieving Yehudim from the Province of Asia [Ephesus], having seen Rav Sha'ul in the Beis Hamikdash, were stirring up all the multitude, and they laid their hands on him, [YIRMEYAH 26:8]

[28] crying out, "Anashim, Bnei Yisroel, help us! This one is the ish who is giving shiurim to everyone everywhere keneged (against, in opposition to) HaAm [Yisroel] and the Torah of Moshe Rabbenu and this Makom HaKadosh, and in addition also he brought Yevanim into the Beis Hamikdash and has defiled Makom HaKadosh HaZeh (the Beis Hamikdash)."

[29] (For they had previously seen Trophimus the Ephesian in the city with Rav Sha'ul and they had jumped to the conclusion and made the unwarranted assumption that Rav Sha'ul had brought Trophimus past the Soreg [barrier of the holy precinct] in the Beis Hamikdash.)

[30] And the whole city was aroused and the people were rushing together, and they seized Rav Sha'ul, and they were dragging him outside the Beit Hamikdash; and immediately the delatot were shut.

[31] And while they were trying to kill him, a report went up to a tribune of the Roman cohort that all Yerushalayim was in an uproar.

[32] At once he took his chaiyalim and centurions and ran down to them, and when the rioters saw the Roman tribune and the chaiyalim, they stopped beating Rav Sha'ul.

[33] Then the Roman tribune came near and took hold of Rav Sha'ul and ordered him to be bound with two sharsherot (chains), and the tribune was inquiring who he might be and what he had

done.

[34] Some in the crowd were shouting one thing, some another, and the tribune was not able to have da'as of anything definite because of the noise, so he ordered him to be brought into the barracks.

[35] And when Rav Sha'ul was on the steps, it came about that he was carried by the chaiyalim, because of the violence of the multitude,

[36] for the crowd kept following and shouting, "Away with him!"

[37] And just when he was about to be brought into the barracks, Rav Sha'ul says to the Roman tribune, "Is it permissible for me to say something to you?" And the tribune said, "Ellinisti Ginoskeis? (Do you know Greek?)

[38] "Then you are not the Egyptian who recently stirred up an intifada and led out four thousand assassins into the wilderness?"

[39] And Rav Sha'ul said, "I gufa (myself) am an ish Yehudi from Tarsus of Cilicia, a citizen of no insignificant city. And I ask you to allow me to speak to the people."

[40] And when the tribune had given permission, Rav Sha'ul stood on the steps and motioned with his hand to the people. And a great silence came. Then Rav Sha'ul addressed them in the language of the Hebrews.

PEREK KAPH BEIT (CHAPTER TWENTY-TWO)

Rav Sha'ul said, "Anashim, Achim, Avot, listen now to my hitstaddekut (defense)."

[2] And when they heard that Rav Sha'ul was addressing them in the language of the Hebrews, they were even more quiet. And Rav Sha'ul said,

[3] "I am an ish Yehudi, born in Tarsus of Cilicia, but having been brought up in a yeshiva in this city of Yerushalayim at the feet of Rabban Gamliel, having learned with 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; [MELACHIM ALEF 19:10]

[4] "I brought redifah on this `Derech,' even to the point of mavet, binding and delivering both anashim and nashim over to the beis hasohar,

[5] "as even the Kohen Gadol and all the Zekenim of the Sanhedrin could give solemn edut for me. For from them I also was authorized with iggrot to the Achim in Damascus, and I was going there to lead away also the ones who were there in order to bring them bound back to Yerushalayim to have them punished.

[6] "And it happened to me while traveling and drawing near to Damascus, lav davka (approximately) noon, suddenly from Shomayim, a very bright ohr (light) shone around me;

[7] "and I fell to the ground. Then I heard a bat kol saying to me, `Sha'ul, Sha'ul, why are you bringing redifah on me?'

[8] "And I answered, `Who are you, Adoni?' And he said to me, `I am Yehoshua/Yeshua of Natzeret, upon whom you are bringing redifah.'

[9] "And the ones with me saw the ohr (light) but they did not have real hearing (understanding) of the voice speaking to me.

[10] "And I said, `What may I do, Adoni?' And Rebbe, Melech HaMoshiach Adoneinu said to me, `Get up and go into Damascus, and there you will be told about everything which has been appointed for you to do.'

[11] "And because I had been blinded from the kavod (glory) of that ohr (light), I was led by the hand by the ones who were with me and who led me into Damascus.

[12] "A certain man, Chananyah by name, an ehrliche Yid (a truly pious Jew), charedi according to the Torah and with a shem tov with all the Yehudim living in Damascus,

[13] "came to me and stood next to me, saying, `Ach b'Moshiach Sha'ul, receive your sight.' And

at that moment I looked up at him.

[14] "And he said, `Elokei Avoteinu has chosen and appointed you to have da'as of his ratzon and to see the Tzaddik [Moshiach] and to hear the kol from his mouth.

[15] `For you will be an eidus (witness) to him to all anashim of what you have seen and heard.

[16] `And now what do you intend to do? Get up and receive uva and wash away your averos (sins) by calling upon SHMO.' [VAYIKRA 8:6; TEHILLIM 51:2; YECHEZKEL 36:25; YOEL 3:5(2:32) ZECHARYAH 6:12]

[17] "And it happened that after I had returned to Yerushalayim and as I was davening in the Beis Hamikdash, that I fell into a trance,

[18] "and saw Rebbe, Melech HaMoshiach saying to me, `Hurry and get out quickly from Yerushalayim, because they will not receive your edut (testimony) concerning me.'

[19] "And I said `Adoni, they themselves have da'as that in every shul I was imprisoning and beating the ones with emunah in you.

[20] `And when in al kiddush ha-Shem, the dahm of your eidus (witness) Stefanos was being poured out, I myself also had been standing by and agreeing and protecting the kaftans of the ones killing him.'

[21] "And Moshiach said to me, `Go! For I will send you out, far away to the Goyim.'"

[22] And they were listening to Rav Sha'ul up to the word "Goyim;" and then they lifted up their kol, saying, "Away with such a one from ha'arets! He should not be allowed to live!"

[23] And while they were crying out, while they were throwing off their kaftans and tossing dust into the air, [SHMUEL BAIS 16:13]

[24] the Roman tribune directed him to be brought into the barracks, and ordered him to be examined by the flagellum's scourge, that the tribune might have da'as of the reason for the mob's shouting thus keneged (against, in opposition to) Rav Sha'ul.

[25] And when the Roman soldiers stretched Rav Sha'ul out with the straps, he said to the centurion who was standing by, "If a man is a Roman citizen and uncondemned, it is lawful for you to scourge him?"

[26] And having heard this, the centurion approached the tribune and reported, saying, "What are you about to do? For this man has Roman citizenship."

[27] And having approached, the tribune said to Rav Sha'ul, "Tell me, are you a Roman?" And Rav Sha'ul said, "Etiam." [*trans. note. Latin: "Yes, certainly."*]

[28] And the tribune answered, "It cost me a large sum of money for me to acquire my Roman citizenship. " And Rav Sha'ul said, "But indeed I have been born a Roman citizen."

[29] Ofen ort, then, the ones about to examine him drew back from Rav Sha'ul. Also the tribune did the same. For he was afraid, learning that Rav Sha'ul is a Roman and that he had bound him.

[30] And on the next day, desiring to know something definite about why Rav Sha'ul was accused by the Yehudim, the tribune released him and ordered the Rashei Hakohanim and all the Sanhedrin to be assembled. Then, having brought down Rav Sha'ul, the tribune had him set before them.

PEREK KAPH GIMEL (CHAPTER TWENTY-THREE)

And as he gazed at the Sanhedrin, Rav Sha'ul said, "Anashim, Achim, I have lived before Hashem until this day with a lev tahor."

[2] And the Kohen Gadol Chananyah ordered the ones standing by Rav Sha'ul to strike his mouth.

[3] Then Rav Sha'ul said to him, "Hashem is about to strike you, you white-washed wall! You sit judging me according to Torah, and yet in violation of the Torah you command me to be struck?" [VAYIKRA 19:15; DEVARIM 25:1,2]

[4] And the ones standing by said, "Do you revile the Kohen Gadol of Hashem?"

[5] And Rav Sha'ul said, "I was without da'as, Achim, that he is the Kohen Gadol, for it has been written, NASI V'AMMECHA LO TA'OR ("A ruler of your people you will not speak evil of/curse," SHEMOS 22:27 (28))

[6] And Rav Sha'ul, having da'as that one kat is of Tzedukim (Sadducees) and the other of Perushim (Pharisees), was crying out in the Sanhedrin, "Anashim, Achim, I am a Parush ben Parush and it is for the tikvah of the Techiyas HaMesim that I am being judged."

[7] Now when Rav Sha'ul said this, there came about a machaloket (controversy) between the Perushim and Tzedukim, and the multitude was divided.

[8] Loit (according to) the Tzedukim (Sadducees), there is no Techiyas HaMesim nor a malach nor ruchot, but Perushim acknowledge all these things.

[9] And there was a kol gadol and some of the Sofrim of the kat of the Perushim were arguing vigorously, saying, "Nothing rah do we find keneged (against) this ish, and what if a ruach did speak to him or a malach?" [YIRMEYAH 26:16]

[10] And fearing much more machaloket was coming, the Roman tribune ordered the troops to go down to take Rav Sha'ul away from the midst of them and to bring him into the barracks lest he be torn to pieces by them.

[11] And on the following lailah, HaAdon stood by Rav Sha'ul and said, "Chazzak! For as you gave solemn edut about me in Yerushalayim, thus it is necessary for you also to bear solemn edut in Rome."

[12] In the boker, the Judeans joined in a kesher (conspiracy) and bound themselves with a shevu'ah (oath) that none of them would eat or drink until they had carried out their plot of retzichah b'seter (murdering in secret, assassination) of Rav Sha'ul.

[13] Now there were more than arba'im anashim (forty men) who joined in this kesher.

[14] After they approached the Rashei HaKohanim (Chief Priests) and the Zekenim (Elders), they said, "We have bound ourselves with a shevu'ah (oath) to eat nothing until we have killed Rav Sha'ul."

[15] "Now, therefore, you with the Sanhedrin notify the tribune so that he may bring Rav Sha'ul down to you as if intending to determine more accurately the things concerning him, and, before he draws near, we are ready to kill him."

[16] Now when Rav Sha'ul's achyon (nephew) heard about the ma'arav (ambush), he went and gained entrance into the barracks and reported this to Rav Sha'ul.

[17] And Rav Sha'ul summoned one of the centurions and said, "Bring this bochur to the tribune for he has something to report to him."

[18] 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."

[19] The tribune grasped the bochur's hand and drew him aside privately, inquiring, "What is it you have to report to me?"

[20] 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."

[21] "Therefore, you should not be persuaded by them, for more than arba'im anashim are lying in wait for him and these took a shevu'ah upon themselves neither to eat nor to drink until they have assassinated him, and now they are ready, waiting for your consent."

[22] Therefore, the tribune dismissed the bochur, ordering him, "Tell no one that you reported these things to me."

[23] And having summoned two of the centurions, the tribune said, "Prepare to leave for Caesarea by nine o'clock tonight the following: two hundred chaiyalim, seventy horsemen, and two hundred bowmen."

[24] "And also provide mounts for Rav Sha'ul to ride, that he may be given safe passage to Felix"

the Moshel."

|25| Then the tribune wrote an iggeret to this effect:

|26| "Claudius Lysias to the most excellent Moshel, Felix. Greetings.

|27| "This man was seized by the Judeans and was about to be killed by them, but when I learned that he is a Roman citizen, I came with the chaiyalim and rescued him.

|28| "Desiring to have da'as of the charge for which they were accusing him, I brought him down to their Sanhedrin.

|29| "I found he was being accused about issues of their Torah and the charge was nothing worthy of mavet or of imprisonment.

|30| "And when I received information of a kesher (plot) keneged (against) the man, I sent him immediately to you, having given orders also to his accusers to state their case against Rav Sha'ul before your excellency."

|31| Therefore, as they were ordered, the chaiyalim took Rav Sha'ul along and brought him under cover of lailah to Antipatris.

|32| And on the next day, having allowed the horsemen to go on with Rav Sha'ul, they returned to the barracks.

|33| When the horsemen entered into Caesarea, they delivered the iggeret to the Moshel and also presented Rav Sha'ul to him.

|34| And having read it, and having asked from what province Rav Sha'ul hailed, the Moshel learned that he was from Cilicia.

|35| "I will give you a hearing," Felix said, "when also your accusers arrive." Then the Moshel commanded Rav Sha'ul to be watched by shomrim in the Praetorium of Herod.

PEREK KAPH DALET (CHAPTER TWENTY-FOUR)

And after chamash yamim, the Kohen Gadol Chananyah came down with some Zekenim and an orator, a certain Tertullus, who explained to the Moshel the charges keneged (against) Rav Sha'ul.

|2| And when Rav Sha'ul had been summoned, Tertullus began to accuse him, saying, "Your Excellency, much shalom has been attained through you, and reforms have come to this nation by your foresight.

|3| "This in every way and everywhere, we acknowledge, most excellent Felix, with todah rabbah.

|4| "But in order that I may not detain you any longer, I beg you in your kindness to hear us briefly.

|5| "For having found this man a troublemaker and an inciter of riots among all the Yehudim throughout kol ha'aretz, a manhig of the kat [of Judaism], the Natzrati Kat.

|6| "He even tried to desecrate the Beis Hamikdash! And so we apprehended him.

|8| "When you examine him, you will be able to find out yourself regarding all these things of which we accuse him."

|9| And the rest of the Judeans joined in the attack, saying that these things were so.

|10| And when the Moshel nodded to him to speak, Rav Sha'ul answered, "Knowing that for many years you have been a shofet (judge) to this nation, I cheerfully make my hitstaddekut.

|11| "You will be able to learn that not more than twelve days have elapsed since I made an aliyah to worship in Yerushalayim.

|12| "And neither in the Beis Hamikdash did they find me conversing with anyone nor did they find me stirring up the multitude either in the shuls or anywhere in Yerushalayim.

|13| "Nor are they able to prove to you concerning the things of which now they are accusing me.

|14| "For Ani modeh (I confess) this to you, that according to the Derech Hashem, which they call a `kat' [of Judaism], I serve the Elokei Avoteinu, having emunah in everything written according to the Torah and the Nevi'im.

[15] "I have a tikvah (hope) in Hashem, which also these ones themselves anticipate, the coming Techiyas HaMesim of both the Tzaddikim and the Resha'im.

[16] "In view of this, I always do my best to keep a matzpun naki (clear conscience) before Hashem and before anashim.

[17] "Now after many years, I came bringing nedavot (donations) to my people and also to make korbanot (sacrifices).

[18] "And this is how they found me, having undergone hitkaddeshut (purification) in the Beis Hamikdash, not with rioters nor with any disturbance.

[19] "But there were some Yehudim from the Province of Asia who ought to be present before you to make accusation, if they might have something against me.

[20] "Or let these themselves say what crime they found in me when they stood me before the Sanhedrin,

[21] "unless it is about this one statement, which I stood and cried out among them, and that statement was concerning the Techiyas HaMesim, and it is for this that I am being judged today by you."

[22] But Felix, who was already rather well informed about the Derech Hashem, adjourned the meeting, saying, "When Lysias the tribune comes down, I will decide your case."

[23] Then Felix gave orders to the centurion to guard Rav Sha'ul, but to grant him considerable liberty and not to prevent his chaverim from ministering to his needs.

[24] And after some yamim, Felix came with Drusilla, his wife, who was Jewish. He summoned Rav Sha'ul and listened to him concerning his emunah (faith) in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[25] And as Rav Sha'ul was conversing about tzedek [DANIEL 9:24] and kibush hayetzer (self-control) and about the Yom HaDin coming, Felix suddenly became afraid, and said, "That will do for the moment. Go now. When I find time, I'll send for you."

[26] At the same time Felix was also hoping that bribe money would be given to him by Rav Sha'ul. Therefore, Felix used to frequently send for Rav Sha'ul to converse with him.

[27] When two years passed, Felix received a successor, Porcius Festus, and, wanting to grant a favor to the Judeans, Felix left Rav Sha'ul in custody.

PEREK KAPH HE (CHAPTER TWENTY-FIVE)

Therefore Festus, having arrived in the Province, after shloshah yamim went up from Caesarea to Yerushalayim,

[2] where the Rashei Hakohanim and manhigim of the Yehudim explained to Festus the charges keneged Rav Sha'ul, and they were begging him,

[3] asking a favor from him, that Festus might summon Rav Sha'ul to Yerushalayim, while at the same time they were forming a kesher to kill him along the way.

[4] Festus answered that Rav Sha'ul was to be kept in Caesarea and that Festus himself intended quickly to go there.

[5] "Therefore, those in authority among you," Festus says, "should come down with me, and if there is anything in the wrong about Rav Sha'ul, then let them bring charges against him."

[6] And having stayed with them no more than shmonah or asarah yamim, Festus went down to Caesarea; the next day he sat on the Kes HaMishpat and ordered Rav Sha'ul to be brought in.

[7] When Rav Sha'ul came in, the Judeans who had come down from Yerushalayim stood around him and brought serious charges keneged (against) him, which they were not able to prove.

[8] Rav Sha'ul defended himself, saying, "Neither keneged the Torah nor keneged the Beis Hamikdash nor keneged Caesar have I done anything wrong."

[9] But Festus, wishing to grant the Judeans a favor, said in reply to Rav Sha'ul, "Do you want to go up to Yerushalayim to be judged by me there concerning these things?"

[10] And Rav Sha'ul said, "I am standing before the Kes HaMishpat of Caesar, where it is necessary for me to be tried. I have done no wrong to my Jewish people, as you also have da'as very well.

[11] "Now if I have done wrong and am worthy of mavet, I am not trying to escape the penalty. But if there is nothing to the charges these bring against me, no one is able to hand me over to them. Therefore, I appeal to Caesar."

[12] Then Festus, having talked with his council, answered, "To Caesar you have appealed, to Caesar you will go."

[13] After several yamim had passed, Agrippa HaMelech and Bernice arrived in Caesarea, having paid their respects to Festus.

[14] And while they were spending many yamim there, Festus laid out to the Melech the things with respect to Rav Sha'ul, saying, "There is a man here who was left behind in the beis hasohar by Felix.

[15] "When I went to Yerushalayim, the Rashei Hakohanim and the Zekenim of the Yehudim informed me about this man, requesting keneged him a sentence of condemnation.

[16] "I answered them that it violated Roman law to hand over any man before the accused met face to face with his accusers and had an opportunity for a hitstaddekut (defense) concerning the accusation.

[17] "Therefore, they were assembled here; I allowed no delay, and on the next day, I sat down on the Kes HaMishpat and ordered the man brought in.

[18] "But when the accusers stood up, no charge were they bringing of any crimes I was expecting.

[19] "Instead it was an internal matter having to do with questions regarding Orthodox Judaism, and certain disagreements they had with Rav Sha'ul, and regarding a certain Yehoshua/Yeshua who was deceased, but whom Rav Sha'ul asserted was alive.

[20] "Since I was not qualified to investigate these religious questions, I was saying he might wish to go to Yerushalayim and there to be judged concerning these things.

[21] "But Rav Sha'ul appealed that he be kept in custody for the decision of Caesar, so I ordered him to be kept until I send him to Caesar."

[22] And Agrippa said to Festus, "I was desiring also myself to hear Rav Sha'ul." Then Festus says, "Tomorrow you will hear him."

[23] Then on the next day Agrippa and Bernice came with great pomp and entered into the auditorium along with both the military tribunes and the chashuve anashim of Caesarea. And Festus the Moshel gave orders to have Rav Sha'ul brought in.

[24] And Festus says, "Agrippa HaMelech and all here present with us, you see this man about whom K'lal Yisroel has petitioned me, both in Yerushalayim and here, shouting that he is no longer fit to live.

[25] "But I found he has done nothing worthy of mavet, and when he appealed to Caesar, I decided to send him.

[26] "But I have nothing definite to write to our sovereign; therefore, I especially brought him before you, O Agrippa HaMelech, so that, after you have examined him, I may have something I may write.

[27] "For it seems unreasonable to me sending a prisoner and not having charges to report against him."

PEREK KAPH VAV (CHAPTER TWENTY-SIX)

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 hitstaddekut (defense), saying,

[2] "I have considered myself fortunate that it is before you, Agrippa HaMelech, that I am able to make my hitstaddekut today concerning everything of which I am accused by Yehudim.

[3] "Most of all, you are a bukki (expert, meivin) in all the minhagim and issues of the Yehudim; therefore, I beg you to listen patiently to me.

[4] "All the Yehudim have da'as of my Yiddishkeit from my earliest youth, a life spent from the beginning among my own people and in Yerushalayim.

[5] "They have had da'as of this for a long time, if they are willing to bear edut (testimony), that according to the most machmir kat of our Orthodox Jewish faith my life has been lived out as a Parush.

[6] "And now I stand here on trial on account of my tikvah in the havtacha made to Avoteinu,

[7] "a havtacha 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!

[8] "Why is it considered incredible by any of you that Hashem makes the Mesim to stand up alive?

[9] "Indeed, I myself thought it necessary to do many opposing things against ha-Shem of Yehoshua/Yeshua from Natzeret.

[10] "And this I also did in Yerushalayim; and armed with samchut received from the Rashei Hakohanim, many of the kadoshim I locked up in the beis hasohar; and I cast my vote keneged (against) them when they received the death penalty.

[11] "And throughout all the shuls I often punished them, forcing them to commit Chillul Hashem gidduf (blasphemy), and since I was so enraged against them, I was bringing redifah on them even as far as foreign cities.

[12] "This it was, that as I was traveling to Damascus with authorization and permission from the Rashei Hakohanim,

[13] "at noon on the derech, O Melech, I saw from Shomayim an ohr, more brilliant than the shemesh, shining around me and around the ones traveling with me.

[14] "And we all fell down to the ground. Then I heard a kol saying to me in the language of the Hebrews, 'Sha'ul, Sha'ul, why are you bringing redifah upon me? It is hard for you to kick keneged (against) the prod.'

[15] "And I said, 'Who are you Adoni?' And HaAdon said, 'I am Yehoshua/Yeshua upon whom you are bringing redifah.

[16] 'But get up and stand on your feet. For this tachlis, then, I appeared to you, to give you s'michah as a mesharet, an eved, and an eidus (witness), both of what you have seen of me and the things of which I will appear to you. [YECHAZKEL 2:1; DANIEL 10:11]

[17] 'I will deliver you from your own people and from the Goyim to whom I am sending you, [YIRMEYAH 1:8,19]

[18] 'to open their eyes, to turn them from choshech to ohr and from the samchut of Hasatan to Hashem, that they receive selichat avon and nachalah among the ones having been set apart in kedushah by emunah in me.' [YESHAYAH 35:5; TEHILLIM 18:28; YESHAYAH 42:7,16]

[19] "O Agrippa HaMelech, I was not disobedient to the chazon from Shomayim. [YESHAYAH 50:5]

[20] "But beginning with the ones in Damascus and also with those in Yerushalayim, and with all the region of Yehudah and with the Goyim, I was preaching they should make teshuva and turn to Hashem, doing ma'asim mitzvot worthy of teshuva. [YIRMEYAH 18:11; 35:15]

[21] "Because of these things, the unbelieving Yehudim seized me while I was in the Beis Hamikdash, and were trying to kill me.

[22] "To this day I have obtained ezer (help) from Hashem, to stand and give solemn edut

(testimony) before both ketanim and Gedolim, testifying about nothing beyond the Orthodox Jewish faith based on what the Nevi'im and Moshe Rabbenu said would happen:

[23] "that is, the innuyim (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."

[24] 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!"

[25] But Rav Sha'ul says, "I am not meshuggah, most excellent Festus; I am speaking dvarim of Emes and Ta'am (Reason).

[26] "For HaMelech has da'as of these matters, to whom also I am speaking freely, for I am sure that absolutely none of these things escape his notice, for this has not been done in a corner.

[27] "Agrippa HaMelech, do you believe in the Nevi'im? I have da'as that you do believe."

[28] And Agrippa said to Rav Sha'ul, "You think, do you, that as quick as that you can make me mekabel Rebbe, Melech HaMoshiach?"

[29] But Rav Sha'ul said, "I would daven that Hashem, quickly or not, might make not only you but all listening to me today as I am, apart from these kevalim (chains)."

[30] HaMelech and the Moshel and Bernice and the ones sitting with them got up.

[31] saying, "This man does nothing worthy of the death penalty or imprisonment."

[32] And Agrippa said to Festus, "This man could have been released, if he had not appealed to Caesar."

PEREK KAPH ZAYIN (CHAPTER TWENTY-SEVEN)

And when it was decided that we set sail to Italy, they were handing over both Rav Sha'ul and some other prisoners to a centurion, Julius by name, of the Imperial Cohort.

[2] And having embarked in an oniyah of Adramyttium about to sail to the ports along the coast of Asia, we set sail, Aristarchus a Macedonian of Thessalonica being with us.

[3] The next day, we put in at a harbor in Tzidon; and Julius treated Rav Sha'ul with kindness, permitting him to be cared for by his chaverim.

[4] And from there, having put out to sea, we sailed under the lee of Cyprus because the winds were against us.

[5] Then having sailed across the open sea along the coast of Cilicia and Pamphylia, we came down to Myra of Lycia.

[6] And there the centurion found an Alexandrian oniyah sailing to Italy and put us on board.

[7] But for many yamim we sailed slowly and with difficulty along the coast of Cnidus, and as the wind was not permitting us to go vaiter (farther), we sailed under the lee of Crete off Salmone.

[8] And with difficulty sailing past it, we came to a certain place called Fair Havens, near the city of Lasea.

[9] And since considerable zman (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 eitzah (suggestion),

[10] saying to them, "Anashim, I see that the voyage will be hardship and much peril, not only of the cargo and the oniyah, but also of our lives."

[11] But the centurion was persuaded by the pilot and the owner rather than by the dvarim of Rav Sha'ul.

[12] But the port being unfavorably situated for spending the winter, the majority decided to set sail from there, if somehow they could reach Phoenix to spend the winter. It was a harbor of

Crete, facing southwest and northwest.

[13] And a gentle south wind began to blow, and they thought they could attain their matarah (objective), so they weighed anchor and they were sailing past Crete, close by the shore.

[14] After not much time a violent, typhoon force wind rushed down from Crete, the so-called Euraquilo, the Northeaster.

[15] And the oniyah, having been caught in it, and not being able to directly face the wind, we gave way to it and were driven.

[16] By running under the lee of a small island called Cauda, we were able only with difficulty to get the lifeboat secured.

[17] After hoisting it up, they were using frapping cables, passing them underneath the oniyah; then, fearing lest on the shallows of Syrtis they might run aground, they lowered the sea anchor, and so they were being driven along.

[18] And we were being violently tossed by the storm, so much so that the next day they were throwing the cargo overboard.

[19] And on the Yom Shlishi, with their own hands, they threw out the tackle of the oniyah.

[20] And neither shemesh (sun) nor kochavim appeared for many yamim and no small tempest assailed us. Lemaskana (finally) all tikvateinu for yeshu'ah was being abandoned.

[21] And after having much loss of appetite, then Rav Sha'ul stood up in the midst of them, and said, "Anashim, you should have obeyed me and not put out to sea from Crete and thereby spared yourselves this hardship and this loss.

[22] "And now I advise you to have ometz lev (courage), for there will be no loss of life among you, except the oniyah.

[23] "For a malach Hashem stood by me during lailah hazeh, of the G-d whom I serve,

[24] "saying, 'Do not be afraid, Sha'ul. It is necessary for you to stand before Caesar; and, hinei, Hashem has given to you all the ones sailing with you.'

[25] "Therefore have lev same'ach, Anashim. For I have emunah in Hashem that it will be exactly as he has told me.

[26] "But it is necessary for us to run aground on some island."

[27] Now when the fourteenth night had come, while we being driven about in the Adriatic Sea, toward chatzot halailah (midnight), the sailors were suspecting that we were getting close to land.

[28] And having taken soundings, they found twenty fathoms and, having sailed a little vaiter (farther), again they took soundings, and they found fifteen fathoms.

[29] And fearing lest somehow against the rough places we might run aground, they threw four anchors off the stern, and they were davening for the dawn to break.

[30] Now when the sailors sought to flee from the oniyah and to let down the lifeboat into the sea on the pretext of casting out anchors,

[31] Rav Sha'ul said to the centurion and to the chaiyalim, "Unless these remain in the oniyah, you cannot be saved."

[32] Then the chaiyalim cut away the ropes of the lifeboat, and let it fall away, setting it adrift.

[33] Just before boker, Rav Sha'ul was urging everyone to take okhel (food), saying, "Today is the fourteenth day you have been held in suspense and are continuing without eating, having taken nothing.

[34] "Therefore, I encourage you to take okhel, for it is for your deliverance, for none of you will lose a hair from your heads."

[35] And having said these things, and having taken lechem, Rav Sha'ul said the HaMotzi before all, and, after the Betzi'at HaLechem, he began to eat.

[36] And receiving ometz lev, they all took okhel.

[37] Now there were in all two hundred and seventy-six nefashot in the oniyah.

[38] And having eaten enough okhel (food), they were lightening the oniyah by throwing the

wheat overboard into the sea.

|39| And when it became day, they were not recognizing the land, but a certain bay they were noticing, having a shore onto which they were wanting, if possible, to run aground the oniyah.

|40| And the anchors they cast off and they left them in the sea. At the same time they loosened the ropes of the rudders and raised the sail to the wind and were steering toward the shore.

|41| But having fallen into a channel, a place between two seas, they ran the oniyah aground, and, while the bow had stuck and remained immovable, the stern was being destroyed by the force of the waves.

|42| Now the cheshbon (plan) of the chaiyalim was that they should kill the prisoners, lest anyone, having swum away, should escape.

|43| But the centurion, desiring to save Rav Sha'ul, kept them from carrying out the cheshbon, and he ordered the ones able to swim to throw themselves overboard first and to make for the shore.

|44| As for the rest, some were on planks, others on pieces from the oniyah. And so everyone was brought safely onto the land.

PEREK KAPH HET (CHAPTER TWENTY-EIGHT)

RAV SHA'UL ON THE ISLAND OF MALTA

And having been brought safely through, we then found out that the island is called Malta.

|2| And the natives were showing not the ordinary kindness to us for, because of the geshem (rain) that had set in and because of the cold, they lit a hadlakah (bonfire).

AT LAST SALVATION AND NITZACHON (VICTORY) OVER HANACHASH, THE ACCUSER AND DECEIVER, AS MOSHIACH'S SHLICHUS COMMISSION BEGINS TO BE FULFILLED (Mt 28:19-20); A FOREGLIMPSE OF THE IMMENSE CHALLENGE OF THE VAST FOREIGN FIELD AND THE IGNORANCE OF G-D

|3| And when Rav Sha'ul gathered some brushwood and placed the sticks on the hadlakah (bonfire), a nachash (serpent) from the heat came out and fastened onto Rav Sha'ul's hand.

|4| And when the natives saw it hanging from his hand, they were saying to one another, "Surely this man is a rotzeach (murderer); for though he was brought safely from the sea, Yashrus (Justice) did not allow him to live."

|5| Then, having shaken off the nachash into the eish (fire), Rav Sha'ul suffered no ill effects.

|6| But the natives were expecting him to be about to swell up or suddenly to fall down. But they watched him expectantly for a long time, and when they observed nothing unusual happening to him, they changed their minds and were saying that he was a g-d.

CHESED EXCHANGED FOR CHESED BETWEEN NATIVES AND MAGGIDIM; AS THE KNOWLEDGE OF G-D AND OF HIS MOSHIACH AND HIS BESURAS HAGEULAH GOES OUT TO THE ENDS OF THE EARTH AND TO ALL THE TRIBES OF BNEI ADAM, THE HEATHEN BECOME THROUGH EMUNAH IN REBBE, MELECH HAMOSHIACH NOT BNEI HABRIT NOACH BUT BNEI HABRIT HACHADASHA AND BNEI AVRAHAM THROUGH EMUNAH

[7] Now in the area around that place were lands belonging to the leading man of the island, Publius by name, who welcomed us and gave us hachnosas orchim.

[8] And it came about that the abba of Publius was bedfast, suffering fevers and dysentery. Rav Sha'ul approached him, and having davened, laid his hands on him and administered refuah shleimah to him.

[9] And when this happened, also others on the island, the cholim, were approaching Rav Sha'ul and were receiving refuah shleimah.

[10] The natives bestowed matanot rabbot on us and, while being put out to sea, they gave us the provisions for our needs. [TEHILLIM 15:4]

[11] And after shloshah chodashim, we set sail in a oniyah, having spent the winter on the island. It was an Alexandrian oniyah marked by the insignia of the twin Achim.

[12] And having put in at Syracuse, we stayed shloshah yamim.

[13] Then we weighed anchor and arrived at Rhegium. And after one day, a southwest wind sprang up and on the second day we came to Puteoli.

[14] There we found Achim b'Moshiach and we were invited by them to stay shivah yamim. And so we came to Rome.

[15] And from there, the Achim b'Moshiach when they heard of us, came out to meet us, even as far as the Forum of Appius and the Three Taverns. On seeing them, ometz lev came to Rav Sha'ul and he said a bracha, davening hodah to Hashem.

[16] Now when we entered into Rome, Rav Sha'ul was permitted to live by himself in his own quarters with a chaiyal guarding him.

[17] And it came about after shloshah yamim, that Rav Sha'ul called together the chashuve Yehudim. And when they had assembled, Rav Sha'ul was saying to them, "Anashim, Achim, though I had done nothing keneged (against, in opposition to) our Jewish people or to the minhagei Avoteinu of Orthodox Judaism, I was arrested in Yerushalayim and delivered over into the hands of the Romans,

[18] "who, having examined me, were desiring to release me, because I had done nothing worthy of the death penalty.

[19] "But when the Yehudim spoke keneged (in opposition to, against) this, I was forced to appeal to Caesar, but only to defend myself, not to bring accusation against Am Yisroel, my people.

[20] "On account of this reason, therefore, I summoned you, to see you and to speak with you, since it is for the sake of the tikvat Yisroel that I am wearing these kevalim (chains)."

[21] And they said to Rav Sha'ul, "We neither received iggrot about you from Yehudah nor have any of the Achim arrived and reported or spoke any lashon hora about you.

[22] "But we desire to hear from you what you think, for lichora (apparently) with regard to this kat of Judaism, we have da'as that it is spoken keneged (against) everywhere."

[23] And they set a day for him, and they came to him in his lodgings, and there were many of them. And Rav Sha'ul was making a midrash, bearing solemn edut about the Malchut Hashem, and persuading them about Yehoshua/Yeshua from both the Torah of Moshe Rabbenu and from the Nevi'im, from haboker to haerev.

[24] And some Yehudim were being persuaded by the things being said, but others had no emunah.

[25] And so they disagreed with one another. And as they were leaving, Rav Sha'ul said a final dvar. "Rightly the Ruach Hakodesh spoke through Yeshayah HaNavi to your Avot,

[26] "saying, `Go to this people and say, In hearing SHIMU 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.")

[27] HASHMEN LEV HAAM HAZE 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. [TEHILLIM 119:70; YESHAYAH 6:9,10]

[28] "Therefore, let it be known to you that to the GOYIM (TEHILLIM 67:2) this Yeschu'at Elokeinu of Hashem was sent, and they will listen."

THE HARD CENTER OF THE FAITH OF THE DERECH HASHEM, EVEN AS IT REACHES OUT FOR THE SALVATION OF THE WHOLE WORLD, IS RUACH HAKODESH-FILLED ORTHODOX JUDAISM, AND SO ITS ADHERENTS SHOULD QUALIFY FOR THE PROTECTION OF JULIUS CAESAR'S DECREE OF JUDAISM AS A RELIGIO LICITA

[30] And he remained an entire two years in his own rented bais, and was welcoming all the ones coming to him,

[31] preaching the Malchut Hashem and saying shiurim concerning the Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua with all openness and without hindrance.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN ROME

PEREK ALEPH (CHAPTER ONE)

From Sha'ul, an eved of Rebbe, Melech HaMoshiach Yehoshua/Yeshua, summoned to be a Shliach (of Moshiach), set apart for the Besuras HaGeulah of Hashem,

|2| which Hashem promised beforehand through his Nevi'im in the Kitvei HaKodesh.

|3| The Good News of Redemption of Hashem concerns Zun foon Der Oybershter, Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua, born from the zera Dovid as far as basar is concerned,

|4| but, as far as the Ruach Hakodesh is concerned, appointed to be Zun foon Der Oybershter in power by means of Moshiach's Techiyah [Resurrection] from HaMesim.

|5| Through him and for the kavod of his Name, we have received unmerited Chen v'Chesed Hashem and the Shlichus for the tachlis (purpose) of bringing about the mishma'at (obedience) of emunah (faith) among all Nations,

|6| among whom you also are summoned to belong to Rebbe, Melech HaMoshiach Yehoshua/Yeshua;

|7| to all who are in Rome, ahuvei Hashem (beloved ones of G-d), summoned by Hashem's kri'ah

(calling) to be kadoshim (holy ones)--unmerited Chen v'Chesed Hashem and Shalom Hashem from Elokim Avinu and Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu.

[8] First of all, modeh Ani (I thank) my G-d through Rebbe Melech HaMoshiach Yehoshua/Yeshua for all of you, because your emunah, your bitachon, is being reported abroad b'chol haOlam (all over the world).

[9] For Hashem 'ed! (G-d is my witness!), whom I serve with my neshamah in the Besuras HaGeulah of the Zun foon Der Oybershter of Hashem, how, when I daven, I constantly mention you in my tefillos,

[10] always making techinnah (supplication) and petitioning that I might somehow now at last efsher (perhaps) succeed im yirtzeh Hashem (if the L-rd wills) to make my way to you.

[11] For I am longing to see you, that I may impart to you some mattanah ruchanit (spiritual gift) for the tachlis (purpose) of imparting chizzuk (strengthening/encouragement) to you and be mechazek (be strengthened spiritually);

[12] or rather, so that there may be mutual chizzuk (strengthening/encouragement) among you through each other's emunah (faith), both yours and mine.

[13] Now I do not want you to lack da'as, Achim b'Moshiach of mine, of how I often made plans to come to you, though I have been prevented thus far, in order that I might have some p'ri for Hashem among you as well, just as among the rest of the ethnic peoples.

[14] I am meshubad (obligated) morally, under shiebud (obligation), to both cultured Greek-speakers and non-Greek-speaking barbarians, both the learned and the untutored.

[15] Hence my eagerness to preach the Besuras HaGeulah to you who are in Rome as well.

[16] For I am not ashamed of the Besuras HaGeulah. It is the ko'ach (power) of Hashem for the Geulah deliverance (IYOV 19:25; YESHAYAH 43:1), to all who have emunah, to the Yehudi (the Jew) above all, but also the Yevani (Greek).

[17] For the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d) is having its hisgalus (revelation) in the Besuras HaGeulah by emunah (faith) from first to last, from [*orthodox Jewish*] Faith to [*orthodox Jewish*] Faith, as it is written, V'TZADDIK BE'EMUNATO YICHE'YEH ("The righteous by his faith shall live" CHABAKUK 2:4; Ga. 3:11; MJ 10:35).

[18] For the Charon Af Hashem (the burning anger of G-d Ro 1:18; 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4) is being revealed from Shomayim. It is being revealed against all without yirat Shomayim and Tzedek, all bnei Adam who wickedly repress HaEmes [of Hashem],

[19] all anashim who, even though what is knowable about Hashem lies plainly before their eyes (for G-d has shown them!), they nevertheless cling to their resha and wickedly suppress HaEmes [of Hashem].

[20] For his invisible characteristics from the Bri'at HaOlam (the creation of the world) are perceived intellectually in the things which have been created; that is, both his eternal ko'ach and Elohut are discernable. So Bnei Adam have no terutz (excuse) and are inexcusably culpable (before an angry G-d),

[21] because, even though they in actual fact knew G-d, they did not ascribe him kavod (glory) as G-d or give hodayah (thanksgiving) to him, but became filled with hevel (futility, vanity, emptiness, worthlessness) in their thinking, and their senseless levavot were darkened.

[22] Claiming to be chachamim (wise ones), they became kesilim (fools),

[23] and traded in the kavod (glory) of the incorruptible G-d for the mere likeness of the demut (image, icon) of corruptible man, birds, beasts, and reptiles.

[24] Therefore, G-d (in wrath) delivered them over in the ta'avot of their levavot to tum'a (uncleanness) to the dishonoring and perverting of their bodies among themselves:

[25] they traded in HaEmes Hashem (the Truth of G-d) for sheker, for a lie, and worshiped and served HaBri'ah (the Creature, the Creation) rather than HaBo're (the Creator), hamvorach l'olamim. Omein (who is blessed forever. Amen).

[26] For this reason, Hashem (in wrath) delivered them over to paskudneh (contemptible) sexual desires. For their females traded off natural sexual intercourse for unnatural.

[27] Likewise also the males abandoned natural sexual intercourse with the female counterpart and were inflamed with craving for one another, males with males committing what is indecent and receiving back (in exchange) in themselves the appropriate gemul (retribution--YESHAYAH 3:11) for their toyus (error).

[28] And as far as G-d's worthiness to be recognized by them was concerned, vi-bahlt (since) they marked G-d down as failing the test, therefore G-d (in wrath) delivered them over to a failure of a brain, one that has a mind bent on doing what is perversely unworthy

[29]--filled with all resha, wickedness, chamdanut (greediness), and what is damagingly evil--full of kin'a (jealousy), retzach (murder), rivalry, mirmah (deceit), merivah (strife), remiyah (guile, deceit), all kinds of lashon hora, malicious,

[30] backbiters, slanderers, haters of G-d, insolent, arrogant, braggarts, contrivers of evil, disobedient to horim (parents)

[31]--without seichel (sense), without ne'emanut (faithfulness), without ahavah (love), without rachamanut (compassion, mercy).

[32] Although they have known full well the just requirements of Hashem, his just decree, that is, that those who practice such things are b'nei mavet (sons of death, deserving of death); nevertheless, they not only do the very same, but even give their perverted bracha (blessing) on those who practice such.

PEREK BEIT (CHAPTER TWO)

For this reason, you are without terutz (excuse) for yourself (before an angry G-d), you, sir, each one of you who passes judgment. For in that you pass judgment on the other, you condemn yourself; for you practice the very things on which you pass judgment.

[2] And we have da'as that the judgment of Hashem HaShofet (Ro 1:32) against those who practice such things is in accordance with HaEmes Hashem (Ro 1:25).

[3] You, sir, you who pass judgment on those who practice such things and yet do the same yourself, do you suppose then that you will escape the Mishpat Hashem?

[4] Or do you think lightly of the wealth of his nedivut (generosity) and of his chesed and of his being ERECH APAYIM ("slow of anger, forbearing" SHEMOS 34:6) and of his zitzfleisch (patience), disregarding the fact that the Chesed Hashem (the kindness of G-d) is to lead you to teshuva (repentance)?

[5] As a result of your KESHI (stubbornness, hardness, DEVARIM 9:27) and your levavot without teshuva, you are storing up for yourself Charon Af Hashem (the burning anger of G-d) in the Yom Af (the Day of Wrath --TEHILLIM 110:5, *i.e. the Yom HaDin, the Day of Judgment*), when will be revealed the Mishpat HaTzedek of Hashem (the righteous judgment of G-d-- Ro 1:17),

[6] who will render L'ISH K'MA'A'SEI HU (to each according to his works" --TEHILLIM 62:13 [12]).

[7] To those who, by zitzfleisch (patience), persevere in doing ma'asim tovim, seek for kavod (glory) and honor and incorruptibility (TEHILLIM 16:10), he will give Chayei Olam (Eternal Life).

[8] But to those who are self-seeking and who have no mishma'at (obedience) to HaEmes Hashem (Ro 1:25), but instead have mishma'at to resha, there will be Charon Af Hashem and fury.

[9] There will be affliction and distress on every living neshamah who brings about what is rah (evil), Yehudi above all and Yevani (Greek) as well.

[10] But tiferet and kavod and shalom to everyone who brings about what is tov (good), Yehudi

above all and Yevani as well.

|11| For ki ein masso panim im Hashem (there is no partiality with Hashem).

|12| For as many as have committed averos and sinned lacking the Torah shall also perish lacking the Torah; and as many as have committed averos (sin) under the Torah shall be condemned under the Torah.

|13| For it is not the Shomei HaTorah (hearers of the Law of Moshe Rabbeinu) who are the tzaddikim who are accounted to be YITZDAK IM HASHEM ("justified with G-d" IYOV 25:4). It is the Shomrei HaTorah (the keepers of the Law of Moshe Rabbeinu) who will be counted to be YITZDAK IM HASHEM.

|14| For when Goyim, who have not the Torah, do by nature what the Torah requires, they not having the Torah are the torah for themselves,

|15| in that they demonstrate the Torah at work [YIRMEYAH 31:33], the Torah written in their levavot, their matzpun (conscience) also bearing witness, while their thoughts bring accusation or even make defense among themselves,

|16| in the Yom [HaDin (Day of Judgment)] when, according to my Besuras HaGeulah, Hashem, through Rebbe, Melech HaMoshiach Yehoshua/Yeshua, is to judge the secrets of kol Bnei Adam (all men).

|17| But if you are called by the name Yehudi (Jew) and rely on the Torah and boast in Hashem,

|18| and have da'as of his will and approve the things that matter, being instructed from the Torah

|19| and being confident that you are a moreh derech (guide) of the ivrim (blind ones), an ohr for those in choshech,

|20| a rabbinic moreh (teacher) of the foolish, a melammed (instructor) of the young, having the embodiment of da'as (knowledge) and Emes (Ro 1:25) in the Torah...

|21| You, then, who teach another, do you not teach yourself? You who preach LO TIGNOV ("Do not steal!" SHEMOS 20:15), do you steal?

|22| You who say, LO TINAF ("Do not commit adultery!" SHEMOS 20:14), do you commit adultery? You who abhor elilim (idols), do you rob pagan temples?

|23| You who boast in the Torah, through sur min haTorah (deviating from the Torah), you commit Chillul Hashem.

|24| As it is written, Among the Goyim KOL HAYOM HA-SHEM HAELOKIM MINNO'ATZ ("All the day long the Name of G-d is being blasphemed" (YESHAYAH 52:5) because of you.

|25| For the bris milah (circumcision) is of benefit if you stand in mishma'at (obedience) to the Torah. But if you are guilty, if you are sur min haTorah (deviating from the Torah) (2:23), your bris milah has become uncircumcision.

|26| If then the ben Adam without bris milah is shomer regarding the just requirements of the Torah (1:32), will not his uncircumcision be counted as "bris milah"?

|27| And the naturally uncircumcised ben Adam who has mishma'at (obedience) to the Torah will arise as a judgment on you. You! The very one who through chumra (strict adherence to the letter of the law, legalism) and "uncircumcision" (2:25) are the transgressor of Torah!

|28| For the true Yehudi (Jew) is not the one [humanly] perceived as such, nor true bris milah that which is performed visibly in the flesh;

|29| the true Yehudi is so in [Hashem's] hidden way, and true bris milah is of the lev, in the [*hitkhadshut (renewal) of the (Yn 3:3)*] Ruach Hakodesh, not in chumra (legalism, strict adherence to the letter of the law). The one so marked has hoda'ah (praise--

"Yehudah/Hodah/Praise" ...see BERESHIS 29:35) that comes not from Bnei Adam but from Hashem.

PEREK GIMEL (CHAPTER THREE)

What then is the advantage of the Yehudi? Or what is the value of the bris milah?

[2] Much in every way! For, koidem kol (in the first place), they are entrusted with the Divrei Hashem (the oracles, the words of G-d).

[3] So, where does that leave us? If some have disbelieved, has their lack of emunah annulled the ne'emanut (faithfulness, trustworthiness, reliability) of Hashem?

[4] Chas v'shalom (G-d forbid!) Let G-d be true and KOL HAADAM KOZEV ("every man a liar"--TEHILLIM 116:11). Even as it is written, L'MA'AN TITZDAK B'DAVRECHA ("in order that you might be vindicated when you speak" and shall overcome when you judge TEHILLIM 51:6[4].

[5] But if our unrighteousness brings out and highlights the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d), what shall we say? Rhetorically speaking, is G-d unjust in inflicting Charon Af Hashem (1:18)? (I speak from a human standpoint.)

[6] Chas v'shalom! (G-d forbid!) For then how could Hashem be HaShofet kol ha'Arets (BERESHIS 18:25)?

[7] "But if the Emes Hashem (truth of G-d) has by my sheker overflowed to his kavod (glory), why am I still judged as a rashah (an evildoer)?"

[8] Why do we not say, as some speakers of lashon hora slanderously report us to say, "Let us do rah that tov might come of it"? The gezar din (verdict) of ashem (guilty) on them is well deserved.

[9] What then? Are we (Yehudim) better off? Not altogether. For we have now charged both Yehudim and non-Jews as all alike under HaChet (sin, *i.e. the power of Chet Kadmon*),

[10] as it is written, EIN TZADDIK BA'ARETZ (KOHELET 7:20), There is none [on earth] righteous, not even one.

[11] There is none who has binah (understanding), there is none who seeks out G-d.

[12] All have turned aside, they have become altogether paskudne, worthless; there is none who does good, there is none, not so much as one.

[13] Their throat is an open grave. They use their tongues to deceive. The venom of asps is under their lips,

[14] whose mouth is full of curses and bitterness.

[15] Their feet are swift when it comes to shedding blood.

[16] Ruin and wretchedness are in their ways,

[17] and the derech Shalom (the way of peace) they have not known.

[18] There is no yirat Shomayim (fear of G-d) before their eyes. (*See TEHILLIM 13:1-3; 14:1-3; 5:9,10; 139:4; 140:3; 9:28; 10:7; YESHAYAH 59:7-8; TEHILLIM 36:1; MISHLE 1:16; TEHILLIM 35:2.*)

[19] Now we know that whatever the Torah says, it says to those under the Torah, in order that every mouth might be stopped and kol HaOlam Hazeh become ashem (guilty) and liable to the Mishpat Hashem [TEHILLIM 1:5].

[20] For by Ma'asim (Works) of Chok (Law) shall KOL CHAI LO YITZDAK ("all living not be justified" TEHILLIM 143:2), for through the Chok (Law) comes the da'as HaChet (the knowledge of sin, BERESHIS 3:7).

[21] But now, apart from the Chok, the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d) has been revealed, as attested by the Torah and the Nevi'im (the Prophets),

[22] that is, the Tzidkat Hashem through emunah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua to all the ma'aminim (believers). For there is no distinction.

THE FIRST REFERENCE TO THE NEED FOR A GOEL REDEEMER MOSHIACH TO PURCHASE BACK THE LOST HOLY GLORY OF ADAM'S RACE CAUSED BY THE GOLUS OF CHET

[23] For all have sinned and suffered want of the kavod of Hashem.

[24] They are acquitted and accounted to be YITZDAK IM HASHEM as a matnat Hashem (gift of G-d) by the unmerited Chen v'Chesed Hashem (grace of G-d) through HaPedut (the ransom, *the payment of ransom for the Geulah redemption--Shmuel Bais 7:23 that comes about through the Go'el Moshiach Tzidkeinu*) which is in Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[25] whom G-d set forth as a kapparah (place or kapporet medium of wrath-propitiating blood atonement sacrifice) through emunah (faith) in the DAHM ("blood"--BERESHIS 22:7; SHEMOS 12:3,6; YESHAYAH 53:7,10) of Moshiach, to demonstrate the Tzedek Olamim, the Tzidkat Hashem (righteousness of G-d) in pasach (passing over, letting go the penalty of) the averos (sins) committed in former times

[26] in the forbearance of G-d, to vindicate his Tzidkat Hashem (righteousness of G-d) in the present time, that HASHEM TZADDIK ("G-d is righteous" DIVREY HAYAMIM BAIS 12:6) Himself and the One who counts to be YITZDAK IM HASHEM (IYOV 25:4) the person who has emunah (faith) and bitachon (trust) in [Rebbe, Melech HaMoshiach] Yehoshua/Yeshua.

[27] Where then is boasting? (4:2) It has been memayet (precluded, excluded). By what kind of Torah? Of ma'asim (works)? No, on the contrary, by the Torah of Emunah (the Law of Faith, that is, the Law understood in terms of emunah).

[28] For we reckon that a man is acquitted and pronounced to be YITZDAK IM HASHEM by emunah (personal faith, trust, bitachon), apart from the Ma'asim of Chok (Law).

[29] Or is Hashem G-d of the Yehudim only? Is Hashem not also G-d of the Goyim? Ken, of non-Jews, too,

[30] vi-bahlt (since), after all, Adonai echad ("G-d is one"--DEVARIM 6:4). Therefore, he will consider to be YITZDAK IM HASHEM and acquit those of the bris milah on the ground of emunah and the "arelim" (uncircumcised ones) through that same emunah.

[31] Does it follow that we abolish Torah and make it invalid through emunah (faith)? Chas v'shalom! (G-d forbid!) Aderaba (to the contrary), we uphold the Torah.

PEREK DALET (CHAPTER FOUR)

What then shall we say about the one who according to the basar (flesh) is Avraham Avinu (Abraham our forefather)? What did he find to be the case?

[2] For if Avraham Avinu was accounted to be YITZDAK IM HASHEM and acquitted before Hashem on the basis of Ma'a'sim (Works), he has something to boast about. But not before Hashem!

[3] For what does the Torah say? Avraham Avinu had emunah (faith) in Hashem V'YACHSHEVEH-HA LO TZEDAKAH ("and it was accounted/credited/reckoned to him for righteousness" BERESHIS 15:6.)

[4] Now to him who works, the loin (wages) is not credited to one's account as a favor or gift of chesed but as a choiv (debt).

[5] But to the man who does not "work" but has emunah (faith) and bitachon (trust) in the One who takes the impious man lacking chasidus and accounts him to be YITZDAK IM HASHEM (justified with G-d), such a man who does not "work" but has emunah (faith), such emunah is credited to him for TZEDAKAH ("righteousness" --BERESHIS 15:6).

[6] As also Dovid HaMelech speaks of the me'ushar (blessedness) of the person whom Hashem reckons to be YITZDAK IM HASHEM (justified with G-d) without dependence on [zechus-earning] ma'asim (works) [trans. note: with merit (zechus) viewed as "pay" earned for "work" rendered--see Ro 4:4]:

[7] "Ashrey (blessed/happy) are those whose lawless deeds have been forgiven, and whose sins have been covered over;

[8] ASHREY ADAM LO YAKHSHOV HASHEM LO AVON. Blessed/happy is the one whose sin the L-rd will by no means count." (TEHILLIM 32:1-2).

[9] This me'ushar (blessedness), then, does it come on those of the bris milah (the circumcised) or also on those without the bris milah (the uncircumcised)? For we say, emunah "was counted/ reckoned/credited" to Avraham Avinu for TZEDAKAH ("righteousness"--BERESHIS 15:6).

[10] When then was it "reckoned"? When Avraham Avinu had the bris milah and was in the state of circumcision? Or when Avraham Avinu did not have the bris milah and was in the state of uncircumcision?

[11] Not in circumcision, but in uncircumcision! And he received the ot (sign or distinguishing mark) of the milah (circumcision) as a chotam (seal) of the Tzidkat HaEmunah (the Righteousness of Faith) which he had in his uncircumcision, in order that he might be father of all who believe through uncircumcision, that to be YITZDAK IM HASHEM might be reckoned/counted to them as well,

[12] and in order that he might be Av (Father) to the Nimolim (Circumcised ones) to those who are not only HaNimolim but also who follow in the footsteps of the emunah (faith) of Avraham Avinu, which he had in [his] uncircumcision.

[13] For the havtachah (the promise) to Avraham Avinu and his zera (seed), that he should be Yoresh HaOlam (Heir of the World), did not come through the Torah but through the Tzidkat HaEmunah (the Righteousness of Faith).

[14] For if the people of Torah are yoreshim (heirs), emunah (faith) is rendered invalid and the havtachah (the promise) is annulled,

[15] for the Torah brings about the Charon Af Hashem (Ro 1:18; 3:20; SHEMOS 32:8-10), and where there is no Torah there is no peysha (transgression/ rebellion/violation of the Law).

[16] For this reason the havtachah (the promise) is of emunah (faith), in order that it might be in accordance with unmerited Chen v'Chesed Hashem (favor, grace), that the havtachah might be certain to all the zera (seed), not to him who is of the Torah only, but also to bnei emunat Avraham (the sons of the faith of Avraham Avinu, to those who are of the faith of Abraham). Avraham Avinu is the father of us all,

[17] as it is written, AV HAMON GOYIM N'TATICHA ("I have made you father of many nations"-- BERESHIS 17:5). This was in the sight of Hashem in whom "he believed," G-d who gives Chayim to the Mesim and calls things which have no existence into existence.

[18] Against tikvah (hope), in tikvah "he believed," in order that he might become AV HAMON GOYIM ("father of many nations"--BERESHIS 17:5) in accordance with what had been said, "So shall your ZERA ("seed") be"--BERESHIS 15:5.

[19] Without weakening in emunah (in personal faith, bitachon, trust) he contemplated his own body, now as good as dead vi-bahlt (since) he was about one hundred years old, and also the deadness of Sarah's womb.

[20] He did not, in disbelief, doubt the havtachah of Hashem (the promise of G-d), but was strengthened in emunah (faith), giving kavod (glory) to Hashem,

[21] being fully convinced that what Hashem had promised he also was able to do.

[22] Therefore, V'YACHSHEVEH-HA LO TZEDAKAH ("it [his faith in G-d] was accounted/credited to him for righteousness"--BERESHIS 15:6).

[23] Nor was it written down for his sake alone that "it was reckoned to him,"

[24] but also for us, to whom it is to be reckoned, who believe in him who raised Yehoshua/Yeshua Adoneinu from the mesim (dead ones),

[25] who was handed over for PEYSHA'EINU (our transgressions, YESHAYAH 53:5) and made to stand up in his Techiyas HaMoshiach that we be YITZDAK IM HASHEM (be justified with G-d, that we have our justification, our acquittal, vindication--see Ro 5:18).

PEREK HE (CHAPTER FIVE)

Therefore, having been acquitted and declared to be YITZDAK IM HASHEM (IYOV 25:4) on the yesod (basis) of our emunah (faith), we have shalom (peace) in relation to Hashem though Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu,

[2] through whom also we have haSha'ar laHashem (gate to approach G-d's presence, access of the Tzaddikim--TEHILLIM 118:20) by emunah into this unmerited Chen v'Chesed in which we stand and glory in tikvah of the kavod Elokeinu.

[3] Not only so, but we also glory in tzoros (troubles, afflictions), knowing that tzarah (trouble) produces zitzfleisch (patience),

[4] zitzfleisch produces tested character and midos, and tested character and midos produce tikvah.

[5] And tikvah does not in the end lead to our being meyayesh (despairing) in disillusionment and bushah (shame) (TEHILLIM 25:3), because the Ahavas Hashem (G-d's love) has been poured out in our levavot through the Ruach Hakodesh given to us.

[6] For while we were still helpless, Moshiach died for the resha'im (the unrighteous persons, the wicked), doing so at the appointed time [DANIEL 9:24-26]!

[7] For only rarely will someone die for a tzaddik (righteous man); though efsher (perhaps) it is shayach (conceivable) that someone will dare to die for the tzaddik.

[8] But Hashem demonstrates his ahavah (love) for us in that while we were still chote'im (sinners), Moshiach died for us.

[9] How much more then, having now been acquitted and pronounced to be YITZDAK IM HASHEM (IYOV 25:4) on the basis of the Moshiach's DAHM (blood) and sacrificial death (YESHAYAH 53:11-12), how much more then shall we be delivered through him from the eschatological Charon Af Hashem (burning anger of G-d)!

[10] For if when we were [G-d's] oyevim (enemies) we were reconciled to Hashem through the histalkus (passing), the mavet (death, YESHAYAH 53:12; DANIEL 9:26) of the Zun foon Der Oybershter [Moshiach], how much more, having been reconciled and no longer oyevim, shall we be delivered by his [*Techiyah (Resurrection)*] Chayim!

[11] Not only so, but we also glory in Hashem though Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu, through whom we have now received the ritztzuy (reconciliation, *cessation of enmity/hostility between a wrathful holy G-d and sinful men*).

[12] Therefore, just as through one Adam (one man/humanity/Adam), Chet (Sin) entered into the Olam Hazeh and, through Chet (Sin), entered Mavet (Death); and so Mavet (Death) passed through to kol B'nei Adam (all Mankind, all the sons of Adam), because all sinned.

[13] For before (the epoch of) the Torah (Law), Chet (Sin, Chet Kadmon, original sin) was in HaOlam (HaZeh, the world). But Chet (Sin) is not accounted/ recorded [*to make charges for death penalties*] in the absence of Torah [*i.e. no Law, no violation*].

[14] Nevertheless, Mavet (Death) reigned supreme from (the epoch of) Adam until (the epoch of) Moshe Rabbeinu, even over those who did not sin in the very same manner of Adam's averah (transgression, disobedience, *commandment rebelled against and recorded for death penalty*)--that is, Adam who is a tipus (pattern, prophetic type), a demut he'atid (a future figure) of Hu HaBah ("He who comes," Moshiach the Coming One, the Coming Go'el Redeemer --YESHAYAH 59:20; IYOV 19:25).

[15] But the averah (transgression) was not like the effect of unmerited chesed (grace). For if by the averah of the one, the rabbim (many) died, how much more the unmerited Chen v'Chesed Hashem (grace of G-d) and the matnat hachesed (free gift of grace) of the Adam HaEchad (one Man) Rebbe Melech HaMoshiach Yehoshua/Yeshua have overflowed LARABBIM (to the many, YESHAYAH 53:11).

[16] And the mattanah (free gift) is not like the effect of that one Adam's averah (BERESHIS 3:6).

For the mishpat (judgment) is from one averah (transgression) to the gezar din (verdict) of ashem (guilty), to harsha'ah (condemnation as guilty);

but the effect of the unmerited Chen v'Chesed Hashem is from rabbim (many) averot (transgressions) to zikkuy (acquittal), to that of being YITZDAK IM HASHEM ("justified with G-d" IYOV 25:4, *i.e. acquittal/justification with Hashem of the Many*, YESHAYAH 53:11).

|17| For if by the averah (transgression) of the one, Mavet (Death) reigned supreme through the one Adam, how much more those, who receive the abundance of unmerited Chen v'Chesed Hashem (grace) and of the Matnat HaTzedakah (the gift of righteousness), shall reign in life through the one Adam, Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

|18| So, then, as through the averah (transgression) of one Adam to kol Bnei Adam to harsha'ah (condemnation as guilty), so also through the Tzidkat Ish Echad [Righteousness of One Man, Moshiach] to kol Bnei Adam to zikkuy (acquittal) unto Chayim.

|19| For as through the disobedience of the one Adam, the many were made chote'im (sinners), so also through the mishma'at (obedience) of the one Adam [Moshiach], the many will be made tzaddikim (righteous ones) [YESHAYAH 53:11].

|20| The (epoch of the) Torah came to increase the averah (transgression); but where Chet (Sin, Chet Kadmon) increased, unmerited Chen v'Chesed Hashem overflowed in abundance,

|21| in order that as Chet (Sin) reigned in Mavet (Death), so also Chesed might reign through Tzedek Olamim to Chayei Olam through Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu [DANIEL 9:24].

PEREK VAV (CHAPTER SIX)

What then shall we say? Are we to persist in Chet (sin) in order that the unmerited Chen v'Chesed Hashem might increase?

|2| Chas v'shalom! Vi-bahlt (since) we have died to Chet, how can we still live in it?

|3| Or do you lack da'as that all we who were given a mikveh mayim tevilah into Rebbe, Melech HaMoshiach Yehoshua/Yeshua were given a tevilah into Moshiach's histalkus, into his mavet (death)?

|4| So then we were co-buried, buried together with KIVRO (Moshiach's kever, YESHAYAH 53:9) through a tevilah into mavet, in order that, just as Rebbe Melech HaMoshiach was given the Techiyah (Resurrection) from HaMesim (the Dead ones) through the Kavod HaAv, so we also should have a halichah (walk [lifnei Hashem]) in hitkhadshut (renewal, regeneration), in Chayim Chadashim (New Life).

|5| For if we have become grown together with the very likeness of his histalkus, his mavet (death), we shall certainly also be grown together with the very likeness of his Techiyah from HaMesim (Resurrection).

|6| Having da'as of this, that, with Moshiach, our old humanity (in Adam) has been put to death on Moshiach's Etz (Tree [the Etz HaKelelat Hashem, the Tree of the Curse of G-d--DEVARIM 21:23]) in order that the etsem HaAdam HaChet (the essence of the sinful human condition) might be done away with, so that we might no longer serve Chet (sin) (cf. Ro 6:23).

|7| For he who has died is declared niftar (freed, deceased) from Chet.

|8| But if we have died with Moshiach, we believe that we shall also live with him,

|9| having da'as that Moshiach, having been given the Techiyah (Resurrection) from the Mesim (Dead ones), no longer dies, Mavet (death) and Histalkus no longer exercise control over him.

|10| For the Mavet Moshiach died, he died to Chet (sin) once and for all; but the Chayim Moshiach lives, he lives to Hashem.

|11| So also you must reckon yourselves mesim (dead ones) to Chet (Sin) but Chayim l'Hashem baMoshiach Yehoshua/Yeshua (alive to G-d in Messiah Yehoshua/Yeshua).

|12| Therefore, do not let Chet (Sin) reign in your mortal body to obey its ta'avot [Ro 5:17, 21],
 |13| and do not give Chet (sin) control of your natural capacities as neshek (weapons) of peysa (unrighteousness, transgression), but present yourselves to Hashem as ones alive from the Mesim and present to Hashem your natural capacities as neshek (weapons) of Tzedek Olamim.
 |14| For Chet (sin) shall not exercise bailus (sovereignty, ownership, dominion) over you; for you are not under the epoch of Torah but under the epoch of Chesed (grace).
 |15| What then? Should we commit averah, because we are not under the epoch of Torah but under the epoch of Chesed? Chas v'shalom!
 |16| Do you not know that when you give control of yourselves as someone's avadim (slaves) to obey him, you are the avadim (slaves) of the one you obey, whether of Chet (Sin) resulting in mavet (death), or of Lishmo'a b'kol Hashem (Listening to the voice of Hashem, mishma'at, obedience) resulting in Tzedek Olamim?
 |17| But Baruch Hashem (Blessed be G-d) that you used to be avadim (slaves) of [slave master] Chet, but you gave your mishma'at shebalev (obedience from the heart) to the pattern of Torah (the pnimiyus Torah of Moshiach--YESHAYAH 42:4) to which you were handed over.
 |18| Having been set free from [slave master] Chet (sin), you became an eved of the Tzidkat Hashem (the righteousness of G-d).
 |19| I speak in human terms on account of the weakness of your frail fallen humanity. For just as you handed over your natural capacities as avadim (slaves) to tum'a (uncleanness) and to lawlessness which results in lawlessness, so now hand over your natural capacities as servants of Tzidkat Hashem which results in kedushah (holiness).
 |20| For when you were avadim (slaves) of Chet, you were free in relation to Tzedek Olamim.
 |21| What p'ri for Hashem did you produce then? Things for which you now have bushah (shame), for the end result of those things is mavet (death).
 |22| But now, having been set free from [slave master] Chet (sin) and having been made an eved Hashem (a servant of G-d), you have your p'ri for Hashem, resulting in kedushah, and the end is Chayei Olam (Eternal Life).
 |23| For the loin (wages) that [slave master] Chet (Sin) pays out of its own payroll is mavet (death); however, the gracious matnat hachesed Hashem (the gift of the grace of G-d) is Chayei Olam baMoshiach Yehoshua/Yeshua Adoneinu.

PEREK ZAYIN (CHAPTER SEVEN)

Do you not have da'as, Achim b'Moshiach, for I speak to those who know the Torah, that the Torah exercises marut (authority, rule) over a man so long as he lives?
 |2| For the agunah (woman whose husband's whereabouts are unknown) is bound by the Torah to her husband while he lives; but in the case that her husband's death can be confirmed, she is no longer an agunah and is released from the Torah of her husband.
 |3| Accordingly she will be named no'eh-fet (adulteress) if, while her husband lives, she becomes another man's. But if her ba'al (husband) dies, she is free from the Torah, so that she is no no'eh-fet (adulteress) if she becomes another man's.
 |4| So then, Achim b'Moshiach, you also were put to death in relation to the Torah through the basar of Moshiach (TEHILLIM 16:9-10), in order that you might become another's, bound to Moshiach who was given Techiyah (Resurrection) from the Mesim, so that we might bear p'ri for Hashem.
 |5| For when we were in the basar (in the fallen condition of the old humanity), through the Torah, the ta'avat besarim, the sinful passions (*Chet Kadmon's yetzer harah of the fallen human condition*) were working in our natural capacities, so as to bear p'ri for mavet (death) [cf. Ro

4:15].

[6] But now we have become niftar (freed, deceased) from the dominating ownership of the Torah, having died to that by which we were confined, so that we might serve in the Ruach Hakodesh of hitkhdshut and newness and not in the yoshen (oldness) of chumra (legalism, strict adherence to the letter of the law) (see Ro 2:29).

[7] What then shall we say? That the Torah is considered as chet (sin)? Chas v'shalom!

Nevertheless, I would not have experienced chet (sin) except through the Torah; for I would not have known chamdanut (covetousness/greediness) if the Torah had not said, LO TACHMOD ("Thou shalt not covet"--SHEMOS 20:17).

[8] But Chet (Sin), seizing its opportunity through the mitzvoh (commandment), stirred up all manner of chamdanut (covetousness) in me. For in the absence of the Torah, Chet (Sin) is dead.

[9] And in the absence of the Torah I was once alive. But when the mitzvoh (commandment) came [BERESHIS 2:16-17], Chet (Sin) became alive,

[10] and I died. The mitzvoh (commandment) intended as the Derech L'Chayim (Way to Life) proved for me a means to mavet (death).

[11] For Chet (Sin), seizing its opportunity through the mitzvoh (commandment), deceived me and, through the mitzvoh (commandment), killed me [BERESHIS 3:1-6].

[12] So that the Torah is kedoshah (holy) and the mitzvoh (commandment) is kedoshah and yasharah and tovah.

[13] Did that which is good, then, become mavet (death) to me? Chas v'shalom! But Chet (Sin), it was Chet, working mavet (death) in me through that which is tovah, in order that Chet might be shown as Chet (Sin), and in order that Chet through the mitzvoh (commandment) might become chata'ah gedolah ad-m'od (utterly sinful).

[14] For we have da'as that the Torah is Ruchanit (Spiritual, of the Ruach Hakodesh); but I am of the basar (fallen humanity) sold under the power of (*slave master Chet Kadmon*) Chet.

[15] For I do not have da'as what I do. For that which I commit is not what I want; no, it is what I hate that I do!.

[16] But if that which I do is what I do not want, I agree with the Torah that the Torah is good.

[17] But now it is no longer I doing this, but [the power of] Chet (Sin) which dwells within me.

[18] For I have da'as that there dwells in me, that is, in my basar (*my fallen humanity enslaved to Chet Kadmon*) no good thing; for the wish [to do what is right] lies ready at hand for me, but to accomplish the good is not.

[19] For I fail to do good as I wish, but HaRah (The Evil) which I do not wish is what I commit.

[20] But if what I do not wish is that which I do, it is no longer I doing it but [the power of] Chet (Sin, *Chet Kadmon, Original Sin*) which dwells within me (cf. Ro 8:7-8)

[21] I find then it be a law that for me who wishes to do HaTov (The Good), that for me HaRah (The Evil) lies ready at hand.

[22] For I rejoice, I have simcha Torah in the Torah of Hashem, so far as the inner man is concerned,

[23] but I see another Chok (decree/law) in my natural capacities at milkhamah (war) with the Torah of my mind and making me a prisoner to the Chok (law) of Chet (Sin) which is [a power] in my natural capacities.

[24] Wretched man am I! Who will deliver me from the body of this mavet (death)?

[25] Hodu l'Hashem (thanks be to G-d) baMoshiach Yehoshua/Yeshua Adoneinu. So then I myself with my mind serve the Torah of Hashem and with my basar I serve the Chok of Chet (the Law of Sin).

PEREK HET (CHAPTER EIGHT)

Therefore, now there is no gezar din (verdict) of ashem (guilty), no harsha'ah (condemnation as guilty) for those in Moshiach Yehoshua/Yeshua (cf. Ro 5:18).

[2] For the Torah of the Ruach HaKodesh that gives Chayim in Moshiach Yehoshua/Yeshua [YIRMEYAH 31:31-34; YECHEZKEL 36:26-27] has set you free from the Chok of Chet and Mavet.

[3] For what the Torah was unable to do in that it was weak through the basar (*fallen human nature under Chet Kadmon and without hitkhdshut renewal and regeneration by the Ruach Hakodesh*), G-d sent his own Zun foon Der Oybershter [Moshiach] in the very demut (likeness) of the basar of sinful humanity and as a chattat (sin offering, sin-atoning sacrifice, 2C 5:21) and both pronounced and effected a sentence of death on HaChet baBasar (Sin in the Flesh, in the fallen old humanity)

[4] in order that the maleh chukat haTorah (the full statute requirement of the Torah--see VAYIKRA 18:5) might be fulfilled in us who walk in the Derech HaChayim (the Way of Life) according to the Ruach Hakodesh and not in accordance with the basar.

[5] For those who exist in terms of the basar take the side of the basar, whereas those who exist in terms of the Ruach [Hakodesh] take the side of the Ruach Hakodesh.

[6] For the way of thinking of the basar is mavet (death), whereas the way of thinking of the Ruach Hakodesh is Chayim (life) and Shalom (peace).

[7] Because the way of thinking of the basar is hostility, eyvah (enmity--BERESHIS 3:15) toward G-d, for it does not submit itself to the Torah of G-d; for it cannot.

[8] And those who are in the basar are not able to please G-d.

[9] 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.

[10] And if Moshiach is in you, the body (of the basar) is dead because of sin but the Ruach [Hakodesh] is life for you because of Tzedek (righteousness [cf. Ro 6:6]).

[11] But if the Ruach Hakodesh of him who gave Yehoshua/Yeshua Techiyah (Resurrection) from the Mesim dwells in you, he who raised Moshiach from the Mesim will give Chayim to your mortal bodies as well, through his indwelling Ruach Hakodesh in you.

[12] So then, Achim b'Moshiach, we are under no obligation to the basar to live in accordance with the basar.

[13] For if you live in accordance with the basar (old fallen humanity under slave master Chet Kadmon) you will certainly die; but if by the Ruach Hakodesh you put to death the [shameful] acts of the body, you will live.

[14] For as many as are led by the Ruach HaElokim, they are bnei HaElokim.

[15] For you did not receive a spirit of avdut, falling back into pachad (fear); but you received the Ruach of Mishpat HaBanim (Adoption), having Ma'amad HaBanim (the standing as Sons), by which we cry, "Abba, Avinu"!

[16] The Ruach Hakodesh himself bears eidus (witness) with our ruach that we are bnei HaElokim.

[17] And if bnei HaElokim, then also yoreshim (heirs) of G-d and co-heirs (Ro 4:13f) together with Moshiach, provided that we suffer with him in order that we might also be set in kavod (glory, eschatological glorification) with him.

[18] For I reckon that the innuyim (suffering) of zman hazeh (of this present time) are not to be compared with the coming kavod (glory) to be revealed to us.

[19] For the eager expectation of HaBri'ah (the Creation) awaits the heavenly hisgalus (revelation, unveiling) of the bnei HaElokim.

[20] For HaBri'ah (the Creation) was subjected to hevel (futility), not willingly, but on account of him who subjected it, in tikvah (hope),

[21] because HaBri'ah (the Creation) also itself will be set free from the avdut (slavery) of corruption into the deror (freedom YESHAYAH 61:1) of the kavod (glory) of the bnei HaElokim.

[22] For we have da'as that the whole Bri'ah (Creation) groans and suffers the chevlei leydah (pangs of childbirth) until now.

[23] And not only so, but also we ourselves who have the bikkurim (first fruits) of the Ruach Hakodesh also groan within ourselves, eagerly awaiting the Mishpat HaBanim Adoption, that is, the pedut geviyyateinu [ransom for Geulah redemption of our body BERESHIS 47:18] for the Techiyah from HaMesim. [See Ro 3:24-25]

[24] For in tikvah (hope) we were delivered in eschatological salvation. But tikvah (hope) which is seen is not tikvah, for who hopes for what he sees?

[25] But if we have tikvah for what we do not see, we eagerly await it with zitzfleisch.

[26] In the same way, the Ruach Hakodesh helps us in our weakness (as creatures: see Ro 5:6). For as we daven, we do not know as we should for what to make tefillos (prayers), but the Ruach HaKodesh himself intercedes on our behalf with labor pang groans not intelligibly uttered.

[27] And Hashem who searches the levavot knows what is the way of thinking of the Ruach Hakodesh, because he intercedes as G-d would have it on behalf of the kadoshim.

[28] And we have da'as that for those who love Hashem everything co-operates toward HaTov for those who are Hamekoriah (the summoned/called ones) according to the etzah (wisdom) of the tochnit Hashem (G-d's purposeful and willed plan or goal--Ro 9:11).

[29] For those Hashem had da'as of betorem (beforehand --YIRMEYAH 1:5), Hashem also decided upon from the beginning to be conformed to the demut (likeness) of Hashem's Zun foon Der Oybershter, that he [Moshiach] should be HaBechor (Firstborn) among many Achim b'Moshiach.

[30] And those Hashem decided upon from the beginning Hashem also summoned/called; and those Hashem summoned/called Hashem also acquitted 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).

[31] In view of these things, what therefore shall we say? If Hashem is for us, who is against us?

[32] He who indeed did not spare his own Zun foon Der Oybershter but gave him up for us all, how shall he not also with him give us all things (see Ro 8:12-17; 4:13f).

[33] Who will bring charges against the Bechirei HaElokim (chosen ones of Hashem)? It is Hashem who acquits and pronounces to be YITZDAK IM HASHEM (justified with G-d).

[34] Who is there to bring a judgment of harsha'ah (condemnation, *to condemn to Onesh Gehinnom*, cf. Ro 8:1)? It is Moshiach Yehoshua/Yeshua who died, rather was kam litechiyah (raised to resurrection), who also is at LIMIN HASHEM (the right hand of G-d--TEHILLIM 110:1), who also intercedes on our behalf (see Ro 8:26-27).

[35] Who will separate us from the Ahavas Moshiach (love of Moshiach)? Tzoros (affliction, trouble), or distress, or redifot (persecutions), or hunger, or nakedness, or danger, or cherev (sword--13:4)?

[36] As it is written, KI ALECHA HORAGNU KOL HAYOM NECHESHAVNU K'TZON TIVCHAH ("For Your sake we are being killed all the day; we are reckoned as sheep for slaughter" --TEHILLIM 44:23 (22)).

[37] But in all these things we prevail bichlal (entirely) through him who had ahavah for us.

[38] For I am convinced that neither Histalkus nor Chayim nor malachim nor rulers, neither things present nor things to come nor kochot (powers),

[39] neither height nor depth nor any other creature will be able to separate us from the ahavas Hashem which is in Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu.

PEREK TET (CHAPTER NINE)

I speak HaEmes in Moshiach, I do not speak sheker, my matzpun (conscience) bearing me eidus (witness) in the Ruach HaKodesh,

[2] that there is great agmat nefesh (grief) to me and unceasing anguish in my heart.

[3] For I could wish that my neshamah be put under cherem (ban of destruction), under Churban, and Onesh Gehinnom, cut off from Moshiach for the sake of my achim, my own kinsmen, my people and flesh and blood relatives,

[4] in as much as they are Bnei Yisroel: theirs is the Mishpat HaBanim Adoption, the Ma'amad HaBanim Standing as Sons, and the Kavod (glory) and the Shechinah (glorious presence of G-d) and the Beritot (covenants), the Torah, the Avodas Kodesh (worship) and the Havtachot (promises);

[5] theirs are the Avot (the Patriarchs), and from them came, in so far as his humanity is concerned, Rebbe, Melech HaMoshiach, al hakol hu HaElokim mam'vorach l'Olam va'ed. Omein.

[6] But it is not as though the Dvar Hashem has failed. For not all those descended from Yisroel are truly redeemed Yisroel (of the eschatological Geulah Redemption).

[7] Nor is it as though all the banim of K'lal Yisroel are the ZERA of Avraham Avinu, but (as it is written) BEYITZCHAK YIKARE L'CHA ZERA ("In Yitzchak shall your seed be called/named/summoned" --BERESHIS 21:12).

[8] That is, it is not the b'nei habasar (children of the flesh/old humanity without hitkhadshut) who are the b'nei HaElokim (children of G-d) but the b'nei HaHavtachah (children of the promise) who are reckoned as ZERA (seed, children, including the right of the heir in relation to the father).

[9] For this word is one of havtachah (promise): KA'ET SHOV ASHUV UL'SARAH BEN ("About this time I will come and Sarah shall have a son" --BERESHIS 18:10,14).

[10] Not only so, but also in the case of Rivkah (Isaac's wife) who conceived by the one act of sexual intercourse with Yitzchak Avinu.

[11] For when they were not yet born nor had they done anything tov or rah, in order that the etzah (wisdom) of the tochnit Hashem (purposeful and willed plan of G-d--Ro 8:28) should stand in terms of bechirah (divine election, selection, choosing),

[12] not from Ma'asim (Works) but from the One who makes the kri'ah (divine summons, call), it was said to her, RAV YA'AVOD TZA'IR ("the elder will serve the younger"--BERESHIS 25:23),

[13] as it is written, VA'OHAV ES YA'AKOV V'ES ESAV SANEITI ("Ya'akov have I loved, but Esau have I hated"--MALACHI 1:2-3).

[14] What then shall we say? There is no avla (injustice) with G-d, is there? Chas v'shalom!

[15] For to Moshe Rabbeinu Hashem says, 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"--SHEMOS 33:19).

[16] So then, it is not a matter of the one who wills or the one who runs. It is a matter of the YAD HASHEM HACHANINAH (the hand of the G-d of gracious, free mercy).

[17] 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"--SHEMOS 9:16).

[18] So then, to whom Hashem wills Hashem shows chaninah (mercy, free grace), but whom Hashem wills he hardens (*that is, makes unresponsive or more mired down in KESHI [stubbornness, hardness DEVARIM 9:27]*).

[19] You will say to me, "Then why does Hashem still find fault? For who has resisted his will?"

[20] On the contrary, who are you, a human being, to answer back to G-d? VEYETZER AMAR

LEYOTZRO ("Can the pot say to the potter"--YESHAYAH 29:16), "Why have you made me thus?"

[21] Or does the potter not have the right over the clay [YIRMEYAH 18:6] to make from the same lump one vessel for honorable use and another for dishonorable use?

[22] But what if naniach (supposing) Hashem, willing to demonstrate his Charon Af Hashem (burning anger of G-d) and to make known his ko'ach (power) [1:18,16], put up with and endured with zitzfleisch (patience) vessels which are objects of G-d's Charon Af (burning anger), objects made ready for Churban [9:3],

[23] and in order that he might make known the wealth of his kavod (glory) on vessels which are objects of Hashem's chaninah (mercy, free grace) which he prepared beforehand for kavod (glory)? [8:29-30]

[24] By which I mean us, whom also he called, not only from the Yehudim but also from the non-Jews,

[25] as it says in Hoshea, V'AMARTI L'LO AMMI AMI ATAH ("And I will call the 'not my people' my people"--HOSHEA 2:25 [23]) and the 'not loved' loved;

[26] "and it shall be in the place where it was said to them, 'You are not my people,' there they shall be called B'NEI EL CHAI ("sons of the living G-d"--HOSHEA 2:1 [1:10])"

[27] Yeshayah proclaims concerning Yisroel, "Even if the number of the Bnei Yisroel are as the sand of the sea, only the She'erit (Remnant) will return (be saved),

[28] for Hashem will complete and cut short and will perform his Word on the earth--YESHAYAH 10:22-23.

[29] And as Yeshayah said beforehand, "Except Adonoi Tzvaot had left us SARID KIM'AT ("some survivors" (Ro 9:7), we would have become like S'dom and we would have been the same as Amora"-- [YESHAYAH 1:9].

[30] What then shall we say? That Goyim who do not pursue Tzedek (righteousness) have attained Tzedek which is Tzedek through emunah,

[31] whereas Yisroel pursuing a Tzedek (righteousness) based on the Torah (see Ga 3:12-13) did not arrive at that Torah?

[32] Why so? Because it was not on the mekor (basis) of emunah but on the mekor (basis) of pe'ulot (works-- 3:20,28; 4:2,6; 9:11-12). They have stumbled over the EVEN NEGEF ("Stone of Stumbling" YESHAYAH 8:14; 28:16),

[33] as it is written--"Hinei, I place in Tziyon a stone of stumbling and a rock of offense; and he who believes in me shall not be put to shame" (YESHAYAH 8:14; 28:16).

PEREK YOD (CHAPTER TEN)

Achim b'Moshiach, the great tshuka (desire, longing) of my lev and my tefillah to Hashem is for the Yeshu'at Yisroel (salvation of Israel).

[2] For I can be meid (provide testimony, attest) regarding them that they have a kinat Hashem (zeal for G-d), but not in accordance with saving binah and da'as.

[3] For, having no saving da'as of the Tzidkat Hashem (the righteousness of G-d), and seeking to establish their own (that is, self-attained) they have not subjected themselves to the Tzidkat Hashem (righteousness of G-d--1:17; 3:5,21,25-26; 6:18).

[4] For Moshiach is the goal of the Torah as a means to being YITZDAK IM HASHEM, for all who have emunah.

[5] For Moshe Rabbeinu writes with reference to the (accessibility of) Tzidkat Torah (righteousness which is from the Torah), "The man YA'ASEH OTAM VACHAI ("who does these things will live" by them VAYIKRA 18:5).

[6] Whereas the Tzidkat Emunah (righteousness which is from faith) speaks thus: "Do not say

(*looking for Messianic salvation being merited by superhuman attainments in works*) in your lev, "Who will go up into Shomayim?" (that is, to bring Moshiach down)?

|7| Or "Who will go down into the abyss?" (that is, to bring Moshiach up from the Mesim).

|8| But what does it say? "The Dvar is near you, in your MOUTH and in your HEART " [DEVARIM 30:14]. That is, the Dvar of Emunah which we proclaim.

|9| Because if you make hoda'ah (confession) "with your PEH" of Adoneinu Yehoshua/Yeshua, and have emunah "in your LEV" that G-d raised him from the Mesim, you will be delivered.

|10| For with the "heart" one has emunah unto being YITZDAK IM HASHEM and with the "mouth" hoda'ah is made unto Yeshu'at Elokeinu.

|11| For the Kitvei Hakodesh says, "Everyone who has emunah in Him shall not be put to shame" --YESHAYAH 28:16.

|12| For there is no distinction between Yehudi and Yevani [cf 3:9], for the same one is Adon Echad l'chulam (one L-rd over all), rich to all who call upon Him.

|13| 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.

|14| How therefore shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without someone doing the hatafah (preaching)?

|15| And how shall they do the hatafah (preaching) unless they have been sent as shlichim? As it is written, "How beautiful are the feet of those who preach" Besuras HaGeulah--YESHAYAH 52:7.

|16| But not all have mishma'at (obedience) to the Besuras HaGeulah. For Yeshayah says (YESHAYAH 53:1): MI HE'EMIN LISHMU'ATEINU ("Who has believed that which is heard, our report?" [cf. DEVARIM 9:4])

|17| So, then, emunah comes from hearing, and hearing comes through the Dvar HaMoshiach.

|18| But I say, is it the case that they have not heard? On the contrary: "Their sound has gone out into all the earth and their words to the ends of the inhabited world"--TEHILLIM 19:4.

|19| But I say, is it the case that Yisroel has not known? First, Moshe Rabbeinu says: "I will provoke you to jealousy by those who are not a nation; by a senseless nation I will make you angry."--DEVARIM 32:21.

|20| And Yeshayeh HaNavi is bold as to say: "I have been found by those who do not seek me; I have revealed myself to those who do not ask for me"--YESHAYAH 65:1.

|21| But concerning Yisroel he (Yeshayah HaNavi) says: "All the day I stretched out my hands to a disobedient and obstinate people"-- YESHAYAH 65:2.

PEREK YOD ALEPH (CHAPTER ELEVEN)

I ask, therefore, has Hashem repudiated his people? Not at all! Chas v'shalom! For I too am a ben Yisroel, of the zera Avraham (seed of Avraham Avinu), of the tribe of Binyamin.

|2| Hashem has not repudiated his people whom he foreknew [TEHILLIM 94:14; Ro 8:29). Or do you not have da'as what the Kitvei Hakodesh says in the section about Eliyahu HaNavi, how he appeals to Hashem against Yisroel?

|3| "Adonoi, they have killed your Nevi'im, they have torn down your mitzbe'achot (altars), and I alone have been left, and they seek my life." [MELACHIM ALEF 19:10]

|4| But what is Hashem's answer to him? "I have kept for myself seven thousand men, who have not bowed the knee to Ba'al." [MELACHIM ALEF 19:18]

|5| Thus, therefore, also in the zman hazeh, there has come into being a she'erit (remnant, remainder) in accordance with the bechirah (election) of chesed (free, unmerited favor or grace).

|6| But if on the mekor (basis) of chesed (unmerited favor), then not on the mekor (basis) of [loin

(wages) for] ma'asim (works), vi-bahlt (since) otherwise chesed would no longer be chesed (4:4-5).

[7] What then? What Yisroel sought for, that is what it did not obtain; but hannivcharim (the elect, the chosen ones) obtained it. And the rest were hardened (9:17-18)--

[8] as it is written, "G-d gave to them a ruach tardemah (spirit of deep sleep), eyes that they should not see and ears that they should not hear, until this very day"--YESHAYAH 29:10.

[9] And Dovid said, "Let their shulchan (table) become a snare and a net, a trap and a retribution for them;

[10] " Let their eyes be darkened so that they cannot see, and bend their backs forever."

--TEHILLIM 68:23-24 TARGUM HASHIVIM; [69:22-23].

[11] I ask, therefore, have they stumbled so as to fall? Chas v'shalom! But by their peyscha (transgression), Yeshu'at Elokeinu is coming to the Goyim in order to provoke them to jealousy.

[12] 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!

[13] I am speaking to you Goyim. So then, in as much as I am Shliach of the Ethnic Groups, I magnify my avodas kodesh, in the tikvah

[14] that I might provoke my kinsmen to jealousy and might save some of them.

[15] For if their rejection means ritztzuy (reconciliation, cessation of enmity/hostility between a wrathful holy G-d and sinful men) for the Olam, what shall their acceptance mean other than Chayim min haMesim (Life from the dead ones)?

[16] If the terumah haissa (portion, offering of the dough) that is reshith (first) is kodesh (holy), so is the whole; and if the shoshon (root) is kodesh (holy), so also are the ana'im (the branches).

[17] But if some of the ana'im have been broken off, and you, a wild olive, have been grafted among them and have become sharer in the richness of the olive tree's root,

[18] do not boast (4:2) over the ana'im. If you do boast, it is not the case that you sustain the shoshon, but the shoshon sustains you.

[19] You will say, then, "Anafim were broken off in order that I might be grafted in."

[20] Quite so: they were broken off on the mekor (basis) of no emunah, but you stand only by emunah. Do not cherish proud thoughts, but fear.

[21] For if G-d did not spare the natural anafim, neither will he spare you.

[22] Consider then the nedivut (generosity), the chesed of Hashem, and also the fearful judgment of Hashem: to those who fell (11:15), severity; but to you the goodness of Hashem, provided that you continue in that goodness --otherwise, you too will be cut off.

[23] Whereas, they also, if they do not continue in a condition of no emunah, shall be grafted in; for Hashem is able to graft them in again.

[24] For if you [Goyim] were cut off from the wild olive tree and grafted unnaturally into the cultivated olive tree, how much more shall those who belong to it naturally be grafted into their own olive tree.

[25] For I do not want you to be unaware, Achim b'Moshiach, of this raz (mystery), lest you be wise in your own estimation, that a hardening in part has come over Yisroel, until the full number of the Goyim has come in;

[26] and so Klal Yisroel shall be delivered, as it is written: "Out of Tziyon shall come the Go'el (Deliverer/Redeemer); He will turn away/remove that which is without yir'at Shomayim from Ya'akov (Jacob),

[27] " and this will be my Berit (covenant) with them, when I take away their sins"--YESHAYAH 59:20-21; 27:9.

[28] With regard to the Besuras HaGeulah they are oyevim (enemies) because of you, whereas with regard to the bechirah (election) they are beloved for the sake of the Avot (Fathers).

[29] For the matnat Hashem and the kri'at Hashem are irrevocable.

[30] For just as you Goyim were once without mishma'at to Hashem, but now have received chaninah (mercy, pardon) by their lack of mishma'at,
 [31] so also they have now been without mishma'at for your chaninah (mercy, pardon), in order that they also might receive chaninah (mercy) (Ro 9:15-16).
 [32] For G-d has confined all in disobedience in order that he might have chaninah (mercy) on all;
 [33] O the depth of the riches and the chochmah (wisdom) and da'as (knowledge) of Hashem. How unfathomable are his mishpatim (judgments) and incomprehensible his ways.
 [34] For who has known the Ruach (Spirit) of Hashem? Or who has been his ISH ATZATO ("Counsellor")--YESHAYAH 40:13?
 [35] Or who has given in advance to him so that his presents come only as a (choiv) debt repaid? [IYOV 41:3 (11); Ro 4:4]
 [36] Because from him and through him and to him are all things. Lo HaKavod l'Olamim. Omein. ("To him be glory forever. Amen.")

PEREK YOD BEIT (CHAPTER TWELVE)

I appeal to you, therefore, Achim b'Moshiach, through the rachamei Hashem (mercies of G-d), to present your geviyah (BERESHIS 47:18), all of your being as a korban chai (living sacrifice), kadosh (holy) and acceptable to Hashem (BERESHIS 8:21), which is your spiritual avodas kodesh.

[2] 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 good, acceptable, and perfect.
 [3] For I say to all who are among you through the chesed (unmerited favor, grace) given to me, that you should avoid a false sense of superiority in your thinking; rather exercise shlitah atzmi (self-control), thinking with seichel, as G-d has measured to each a measure of emunah.
 [4] For just as in one body we have many members (natural capacities), and all the members do not have the same function,
 [5] so we all are one body in Moshiach, and are individually members one of another--
 [6] having matanot (gifts) which differ in accordance with the chesed (unmerited favor, grace) given to us. If we speak for G-d as nevi'im (prophets), it should be in proportion to the emunah given to us.
 [7] If we offer particular acts of avodas kodesh service, it should be used in serving. One who functions as a rabbinic moreh should be active in teaching.
 [8] One who imparts chizzuk (strengthening, encouragement) should be active in that avodas kodesh ministry. One who makes tzedakah (contributions) should do so with nedivut (generosity). The one in manhigut (leadership), with diligence. The one in bikkur cholim (visiting the sick) and gemilut chasadim (benevolence), with simcha.
 [9] Let ahavah (agape) be without tzevi'ut (hypocrisy). Hate what is haRah, be devoted to what is tov.
 [10] Show mishpochah (family) affection to one another in ahavah shel achvah (brotherly love). Be first in esteeming one another, in showing mutual respect.
 [11] Be zealous without negligence; with bren (fervor, hitlahavut) be burning with the Ruach Hakodesh. With avodas kodesh serve Hashem.
 [12] Have simcha in tikvah. Have zitzfleisch in tzoros. Keep davening tefillos.
 [13] With a spirit of koinonia, keep the pushke full for the needs of the kadoshim. Aspire to hachnosas orchim.
 [14] Say a bracha on those who bring redifah (persecution) on you, let it be a bracha and not a kelalah (curse).

- [15] Join in simcha with those who rejoice, weep with those who weep.
- [16] Think with a (spiritual) consensus in achdus harmony among yourselves. Do not cherish the thoughts of the ba'al gaavah (haughty person), but associate with the anavim ("humble," YESHAYAH 29:19), with the lowly am ha'aretz; do not be chachamim (wise ones) in your own estimation [1:22].
- [17] Repay no one ra'a (evil) for ra'a (evil). Take into consideration what is haTov in the sight of everyone and do that. [MISHLE 3:4 TARGUM HASHIVIM]
- [18] If possible, so far as it depends on you, live in shalom with everyone.
- [19] Do not take your own revenge, beloved, but give opportunity for G-d's Charon Af (burning wrath), for it is written, LI NAKAM V'SHILEM ("Vengeance is mine and recompense/repayment--I am He who will repay, says Hashem"--DEVARIM 32:35).
- [20] "But if your enemy is hungry, feed him; if he is thirsty, give him drink; for in so doing you will heap coals of fire on his head" MISHLE 25:21-22.
- [21] Do not be overcome by what is ra'a, but overcome haRah with haTov.

PEREK YOD GIMEL (CHAPTER THIRTEEN)

Let kol nefesh (every soul, person) be subject to the official governing authorities. For there is no memshalah (government) except given by Hashem, and the powers that be have been established by G-d.

[2] So then, he who opposes the authority has resisted the ordinance/official decree of G-d; and those who resist shall receive mishpat (judgment) on themselves. [3] For rulers are not a cause of pachad (terror) to hitnahagut (conduct) that is of HaTov but HaRah. Do you want to be without pachad of memshalah (government)? Do HaTov, and you will have the commendation of the representative of the memshalah.

[4] For he is the mesharet (minister, servant) of Hashem to you for HaTov. But if you do HaRah, be afraid. For he does not bear the cherev (8:35) to no purpose. For he is the mesharet of Hashem, an avenger for Charon Af (1:18 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4)) against the evildoer.

[5] Wherefore it is necessary to be subject, not only on account of the Charon Af of Hashem, but also on account of matzpun (conscience).

[6] For that is why you also pay tribute (taxes). For they are mesharetim of G-d engaged in this very task.

[7] Render to everyone their due: tribute to whom tribute is due, tax to whom tax; fear to whom fear is due, respect to whom respect.

[8] Owe, be indebted/obligated nothing to anyone except a choiv (debt) of ahavah (love); for he who has ahavah has fulfilled the Torah.

[9] For the mitzvoh, LO TIN'AF, LO TIRTZACH, LO TIGNOV, LO TACHMOD, ("You shall not commit adultery," "You shall not kill," "You shall not steal," "You shall not covet," SHEMOS 20:13-15,17; DEVARIM 5:17-19,21) and any other of the mitzvot (commandments) is akitzur (restated, in summary), in this dvar Torah, V'AHAVTA L'RE'ACHA KAMOGHA ("You shall love your neighbor as yourself" --VAYIKRA 19:18.)

[10] Ahavah (agape) does no wrong to the re'a (neighbor); therefore the fulfillment of the Torah is ahavah.

[11] Besides this, you have da'as of the zman, that it is already the hour for you to wake up from sheynah (sleep), for now is Yeshu'at Elokeinu nearer than when we became ma'aminim (believers).

[12] The Lailah (Night) (of the old epoch) is far advanced, and HaYom [Yom HaDin, the Day of Judgment] is imminent, at hand. Let us therefore take off the dark cloak of the deeds of choshech,

ridding ourselves of it, and let us put on the neshek (weapons 6:13) of Ohr (light).

|13| Let us conduct ourselves decently as in HaYom (The Day), not in carousing and shichrut (drunkenness), not in zenut (fornication) and debauchery and zimmah (licentiousness), not in merivah (strife) and quarreling and anochiyut (selfishness) and kinah (jealousy).

|14| But put on Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu and make no provision for the basar (old fallen nature), to satisfy its ta'avot (lusts).

PEREK YOD DALET (CHAPTER FOURTEEN)

But welcome the one who is weak in emunah (faith). But not for the purpose of setting him straight in arguments.

|2| For example, one person has emunah (faith) to eat every potential food; but the weak practice vegetarianism.

|3| Let the one who eats not hold in contempt or despise the one who does not eat, and let not the one who does not eat pass judgment on the one who eats, for Hashem treats him as an oreach ratzuy (welcome guest).

|4| Who are you to condemn the eved (house slave) of someone else? In relation to Ribbono (shel Olam) he stands or falls. And he shall stand, for Ribbono (shel Olam) is able to make him stand.

|5| One person judges one day to be more important than another; another person judges every day to be alike. Let each be fully convinced in his own mind.

|6| The one who holds an opinion on the day does so to Hashem. And the one who eats does so to Hashem, for he does the bentsh (custom of saying grace after meals) of the Birkat Hamazon to Hashem. And the one who does not eat does so to Hashem and give the hodayah (thanksgiving) to Hashem.

|7| For no one of us lives for himself and no one dies for himself.

|8| For if we live, we live for Hashem; and if we die, we die for Hashem. So whether we live or we die, we belong to Hashem.

|9| For it was for this tachlis (purpose) that Moshiach had his histalkus and came to live again, in order that he might have charge as Moshiach Adoneinu over both the Mesim (dead ones) and the Chayim (living ones).

|10| So you, why do you judge your Ach b'Moshiach? Or you, why do you despise your Ach b'Moshiach? For we shall all stand in the Bet Din (Court of Law) of Hashem (see 2C 5:10) before his Kisse Din (judgment seat), his Kisse Mishpat, |11| for it is written, "As I live, says Hashem, before me KOL BERECH (every knee) will bow and KOL LASHON (every tongue) shall give praise to Hashem" [YESHAYAH 49:18].

|12| So then each of us will give account of himself to Hashem.

|13| Let us therefore no longer pass judgment on one another, but decide this rather: not to put an occasion for michshol (stumbling, offense, downfall 9:32-33) in the way of the Ach b'Moshiach.

A WORD TO GOYIM ABOUT THEIR SCRUPLES IN THE KEHILLAH

|14| I have da'as and am convinced in Adoneinu Yehoshua/Yeshua that nothing is tamei (profane, unclean) beetzem (intrinsically), except that to the one who reckons something profane, to that person it is profane.

|15| For if your Ach B'Moshiach is deeply upset on account of [your] okhel (food), you are no longer conducting yourself in terms of ahavah (agape). Do not by your okhel destroy that one for whom Rebbe, Melech HaMoshiach died.

|16| Therefore, do not let HaTov of you be brought into contempt.

|17| For the Malchut Hashem is not a matter of eating and drinking, but of tzedek (righteousness,

DANIEL 9:24), shalom (peace) and simcha b'Ruach Hakodesh.

[18] For he who serves Moshiach in this is pleasing to Hashem and approved by people in general.

[19] So then we pursue what makes for shalom and for the building up of one another.

[20] Do not for the sake of okhel bring churban to the work of Hashem.

[21] It is a fine thing not to eat meat nor drink wine nor anything by which your Ach b'Moshiach stumbles.

[22] The emunah (faith) that you have, keep beshita (as a matter of conviction or principle) to yourself before G-d. Ashrey is the man who does not condemn himself by the things he approves.

[23] But in the man who doubts, there is found in him a dvar ashmah (a thing of guilt/condemnation) if he eats, because it is not of emunah (faith). And whatever is not of emunah (faith) is averah (sin).

PEREK TET VAV (CHAPTER FIFTEEN)

We, the strong, ought to support the weaknesses of those without chizzuk (1:11-12), and not to please ourselves.

[2] Let each of us please his re'a (neighbor) with a view to what is beneficial, for upbuilding.

[3] For even Rebbe, Melech HaMoshiach did not please himself; but, as it is written, V'CHERPOT CHORPECHA NAFLU ALAI ("The reproaches of those who reproach You have fallen on me"--TEHILLIM 69:9[10].

[4] For as much as was written beforehand was written for our limudei kodesh, in order that through zitzfleisch and through the nechamah of the Kitvei Hakodesh we might hold fast tikvah (hope).

[5] May the G-d of zitzfleisch and of nechamah give you to live in harmony among yourselves in accordance with Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[6] in order that with achdus of mind and voice you might give kavod (glory) to Elokim Avi Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[7] Therefore, treat each other as orchim ratzuy (welcome guests), as Rebbe, Melech HaMoshiach welcomed you, to the kavod of Hashem (glory of G-d).

[8] For I declare that Moshiach has become Mesharet Bnei HaMilah (Servant, Minister of the Circumcised) for the sake of the Emes Hashem (the truth of G-d), to confirm the havtachot (promises) given to the Avot (Patriarchs),

[9] and in order that the Goyim might give praise to Hashem for his chaninah (mercy). As it is written, "AL KEN O'DECHA HASHEM BAGOYIM HASHEM UL'SHIMCHA AZAMER (" For this reason I will confess You among Goyim and sing praise to Your Name"--TEHILLIM 18:49[50]

[10] Furthermore it says, HARNINU GOYIM AMMO ("Rejoice, Goyim with his people"--DEVARIM 32:43.

[11] And again, HALELU ES ADONOI KOL GOYIM SHABBECHUHU KOL HAUMMIM ("Baruch Hashem, Praise the L-rd, all you Goyim, and let all the peoples praise him"--TEHILLIM 117:1).

[12] And again Yeshayah says, "The SHORESH OF YISHAI (the Root of Jesse, i.e. Moshiach) shall come forth, even the one who arises to rule the GOYIM; in him (the Gentiles, the nations) shall put their TIKVAH (hope)" [YESHAYAH 11:10; 42:4].

[13] May the Elokei HaTikvah (the G-d of hope) fill you with simcha and shalom in believing, that you may overflow in tikvah (hope), in the ko'ach (power) of the Ruach Hakodesh.

[14] Achim b'Moshiach of mine, I myself am convinced concerning you, that you yourselves too are full of yosher (rectitude), full of da'as, able also to admonish one another.

[15] But I wrote to you rather bluntly in this iggeret hakodesh in part as a way of reminding you, by virtue of the chesed (unmerited favor, gift of grace) given me from Hashem

[16] to be a mesharet (minister, servant) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua 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 b'Ruach Hakodesh (set apart as holy in the Ruach Hakodesh).

[17] Therefore I have this glorying in Moshiach Yehoshua/Yeshua in reference to what concerns G-d.

[18] For I will not presume to say anything, except of what Moshiach has accomplished through me for the mishma'at (obedience) of the (nations, peoples), by word and deed,

[19] by the ko'ach (power) of otot u'moftim (signs and wonders), by the power of the Ruach Hakodesh; so that from Yerushalayim in a sweep round to Illyricum (*trans. note: today's Yugoslavia and Albania*), I have completed the Besuras HaGeulah of Hashem,

[20] thus making it my hasagos (aspiration) to preach the Besuras HaGeulah where Moshiach has not been named, lest I build on another's yesod (foundation).

[21] But, as it is written, "Those who had not been told about him will see, and those who had not heard shall understand"-- YESHAYAH 52:15.

[22] For this reason I have also regularly been prevented from coming to you.

[23] But now, als (since) I no longer have scope in these regions and have had a tshuka (longing) to come to you for many years,

[24] when I travel to Spain...For I hope to see you as I pass through and to be sent on my way there by you, once I have had the full pleasure of being with you for a time.

[25] But now I am traveling to Yerushalayim (Jerusalem) in avodas kodesh service to the kadoshim (Messianic Jews in Jerusalem).

[26] For the kehillot of Moshiach (Messianic congregations) in Macedonia and Achaia (Greece) chose to make some tzedakah (contribution) for the aniyim (poor) among the kadoshim in Yerushalayim.

[27] For they chose to do so and owe them a choiv (debt), for if the non-Jews have received a share in their spiritual affairs, they ought to minister to the Messianic Jews in material affairs.

[28] When, therefore, I have completed this (collection journey avodas kodesh service) and sealed this p'ri (fruit) to them, I will go by way of you to Spain.

[29] And I have da'as that when I come to you, I will come in the fullness of the Birkat HaMoshiach.

[30] I appeal to you, Achim b'Moshiach, through Adoneinu Moshiach Yehoshua/Yeshua and the ahavas HaRuach Hakodesh, to contend with me in your tefillos to Hashem on my behalf,

[31] that I might be delivered from those without mishma'at in Yehudah and my avodas kodesh service to Yerushalayim might be acceptable to the kadoshim

[32] that I might come to you in simcha (joy) birtzon Hashem (in the will of G-d) and be mutually refreshed by your hitkhabrut (fellowship) in the Messianic Chavurah.

[33] V'Elokei HaShalom im kulechem. Omein. (May the G-d of peace be with you all. Amen.)

PEREK TET ZAYIN (CHAPTER SIXTEEN)

I recommend to you achoteinu (our sister) Phoebe, the Messianic Shammash of the kehillah in Cenchreae,

[2] that you be mekarev (welcome and treat well) to her in Adoneinu, in a manner worthy of the kadoshim and assist her in whatever matter she may have need of you. For she herself has also been patroness of many and of myself.

[3] Drishat Shalom to Prisca and Aquila my fellow po'alim (workers) in Rebbe, Melech

HaMoshiach Yehoshua/Yeshua

|4| who performed an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, even at risk of life) for my sake, and for whom not only I give thanks, but also kol kehillot of the Nations;

|5| also Drishat Shalom to the kehillah (congregation) that meets in their house. Drishat Shalom to my beloved Epaenetus, who is the bikkurim (firstfruits) of Asia [*trans. note: today's Turkey*] for Moshiach.

|6| Drishat Shalom to Miryam, who has labored much for you.

|7| Drishat Shalom to Andronicus and Junia, my kinsfolk and my fellow prisoners, who are outstanding among Moshiach's shlichim, and also were in Moshiach before me.

|8| Drishat Shalom to Ampliatus, my beloved chaver in Adoneinu.

|9| Drishat Shalom to Urbanus, our fellow po'el (worker) in Moshiach, and my beloved Stachys.

|10| Drishat Shalom to Apelles, approved in Moshiach. Drishat Shalom to those from the household of Aristobulus.

|11| Drishat Shalom to Herodion, my kinsman. Drishat Shalom to those of the household of Narcissus who are in Adoneinu.

|12| Drishat Shalom to Tryphaena and Tryphosa, who have worked hard in Adoneinu. Drishat Shalom to the beloved Persis, who has labored much in Adoneinu.

|13| Drishat Shalom to Rufus the Bechir (the Chosen one) in Adoneinu; also his Em and mine.

|14| Drishat Shalom to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Achim b'Moshiach with them.

|15| Drishat Shalom to Philologus and Julia, Nereus and his achot (sister); also Olympas and all the kadoshim with them.

|16| Greet one another with a neshikat hakodesh (holy kiss). All the kehillot of Moshiach send you Drishat Shalom.

|17| I appeal to you, Achim b'Moshiach, to look out for those who cause kitot (sects) and nisyonot (temptations) contrary to the Torah which you learned, and keep away from them.

|18| For such people do not serve Rebbe, Melech HaMoshiach Adoneinu but their own appetites, and through smooth loshon and fine-sounding words they deceive the levavot of the unsuspecting.

|19| For your mishma'at (obedience) has become known to all. So I have simcha over you, but want you to be chachamim regarding what is HaTov and innocent regarding what is HaRah.

|20| And Elokei HaShalom (the G-d of peace) will crush Hasatan under your feet speedily. Chesed Adoneinu Moshiach Yehoshua/Yeshua yi'heyeh immachem (The unmerited favor, mercy and grace of Adoneinu Moshiach Yehoshua/Yeshua be with you).

FOUR MESSIANIC JEWS SEND THEIR GREETING; ALSO RO CHAPTERS 9-11 SHOWS HOW MUCH THE FOCUS IS ON THE AUTHENTIC ORTHODOXY OF JEWISH FAITH AND THE ULTIMATE SALVATION OF K'LAL YISROEL

|21| Timotiyos my fellow po'el sends Drishat Shalom to you; also Lucius, Jason, and Sosipater, my kinsmen.

THE SCRIBE SENDS HIS OWN PERSONAL GREETINGS

|22| I, Tertius, who have written the iggeret (letter), send Drishat Shalom to you in Adoneinu.

|23| Gaius, who is host to me and to the whole kehillah sends Drishat Shalom to you. Erastus, the city treasurer, sends Drishat Shalom to you, also the Ach b'Moshiach, Quartus.

SHIR HALLEL

|25| To him who is able to give you chizzuk, in accordance with my Besuras HaGeualah, and the hachrazah (proclamation, kerygma) of Moshiach Yehoshua/Yeshua, in the hisgalus haSod (the revelation of the Mystery) concealed for long ages,

|26| but now made manifest and through Ketuvim Nevu'iyim (the Prophetic Scriptures), in accordance with the mitzvoh of the Elokei Olam (the Eternal G-d), made known for the mishma'at (obedience) of emunah for kol haGoyim,

|27| to the only Elokim heChacham (only wise G-d), lo HaKavod b'Moshiach Yehoshua/Yeshua. Omein.

MOSHIACH'S LETTER THROUGH THE SHLIACHSHA'UL TO THE BRIT CHADASHA KEHILLAH IN CORINTH (I)

PEREK ALEPH (CHAPTER ONE)

From Sha'ul, given the kri'ah (call) of Hashem and summoned to be a Shliach of Rebbe, Melech HaMoshiach birtzon Hashem; and from Sosthenes (Ac 18:17) the Ach b'Moshiach.

[2] To the Kehillah (congregation) of Hashem existing in Corinth, to the ones having been set apart unto kedushah (holiness) in Rebbe, Melech HaMoshiach, given the kri'ah to be kadoshim, with all the ones who in every place call on the name of Adoneinu, theirs and ours, Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[3] Chen v'Chesed Hashem and Shalom from Elokim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[4] Modeh Ani (I give thanks) to my G-d always concerning you for the Chen v'Chesed Hashem having been given to you in Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[5] that in everything you were enriched in Moshiach in all expression and kol da'as (all knowledge),

[6] even as the edut (testimony) of Rebbe, Melech HaMoshiach was confirmed in you,

[7] so that you are not lacking in any matnat Elokim, awaiting the hisgalus (revelation) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[8] who also with chizzuk (strengthening) will confirm you ad es Ketz (until the time of the End-- DANIEL 11:35), unprovable in the Yom Hashem, the Yom Adoneinu, Rebbe, Melech HaMoshiach Yehoshua/Yeshua. [AMOS 5:18]

[9] Ne'eman (faithful) is Hashem through whom you were called into the chavurah (company,

fellowship, society) of His Zun foon Der Oybershter Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu.

[10] Now I exhort you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua, that you all speak the same thing and that there not be among you machlokot (divisions of dissension--11:18), but that you may have achdus (unity) in the same mind and in the same way of thinking.

[11] For it was made clear to me about you, Achim b'Moshiach of mine, by the ones of Chloe, that there is merivah (strife) among you.

[12] Now I say this, because each of you says, "I am of Sha'ul," or, "I am of Apollos," or "I am of Kefa," or "I am of Rebbe, Melech HaMoshiach!"

[13] Has Rebbe, Melech HaMoshiach been divided? Surely Sha'ul was not for you the one talui al HaEtz ("being hanged on the Tree" DEVARIM 21:23)? Surely it was not in the name of Sha'ul that the Moshiach's tevilah in the mikveh mayim was given to you?

[14] Modeh Ani Hashem that to not one of you I gave Moshiach's tevilah except Crispus and Gaius (Rom.16:23),

[15] lest anyone should say that in my name you were given the Moshiach's tevilah.

[16] Now I gave Moshiach's tevilah also to Stephanas' household; as to the rest, I do not know if I gave Moshiach's tevilah to anyone else.

[17] For Rebbe, Melech HaMoshiach did not send me to give Moshiach's tevilah in the mikveh mayim, but to preach the Besuras HaGeulah, not by means of the lomdes (cleverness, erudition) of the rhetoric of Bnei Adam, lest the gevurah (power) of HaEtz HaKelalat Hashem (the Tree of the Curse of G-d --DEVARIM 21:23) of Rebbe, Melech HaMoshiach be buttel (cancelled out).

[18] For the message of HaEtz HaKelalat Hashem (the Tree of the Curse of G-d--DEVARIM 21:23) is narrishkait (foolishness) to the ones perishing. But to us who are being delivered in Yeshu'at Elokeinu, it is the gevurat Hashem (the power of G-d).

[19] For it has been written, "I will destroy CHOCHMAT CHACHAMAV (the wisdom of the wise ones) U'VINAT NEVONAV (and the intelligence of the intelligent) I will set aside."

--YESHAYAH 29:14.

[20] Where is the chacham (wise man)? Where is the sofer (scribe) of the yeshiva, where is the talmid chacham? Where is the philosophical debater of the Olam Hazei? Did not Hashem make the so-called chochmah (wisdom) of the Olam Hazei to look like narrishkait? [YESHAYAH 19:11,12; IYOV 12:17; YESHAYAH 44:25; YIRMEYAH 8:9]

[21] For, als (since)--and this was by the chochmah of Hashem--the Olam Hazei did not by its chochmah have da'as of Hashem, G-d was pleased through the "sichlut" (foolishness) of the Hachrazah (Proclamation, Kerygma, Preaching) of the Besuras HaGeulah to save the ma'aminim (believers).

[22] Yehudim ask for otot (signs--SHEMOS 7:3) and Yevanim (Greeks) seek chochmah,

[23] but, we proclaim Moshiach and nivlato al haEtz ("his body on the Tree," DEVARIM 21:23): to Jews, a michshol (YESHAYAH 8:14); to Goyim, narrishkait (foolishness).

[24] Yet, to those whom Hashem has given the kri'ah (1C 1:1-2) and summoned, to HaKeru'im (to the Called Ones), both to Yehudim and to Yevanim --Rebbe, Melech HaMoshiach, the Gevurat Hashem and the Chochmat Hashem.

[25] For the so-called "sichlut" (foolishness) of Hashem has more chochmah than Bnei Adam, and the "weakness" of G-d has more koach (power) than Bnei Adam (1:18).

[26] For you see your kri'ah (call), Achim b'Moshiach, what you were, that not many of you were chachamim (wise ones) by the standards of Bnei Adam, not many ba'alei hashpa'ah (people of influence), not many ba'alei zchus (privileged).

[27] But Hashem in His bechirah (selection) chose the things of sichlut (foolishness), that He might bring the chachamim to bushah (shame); and Hashem in His bechirah (selection) chose the

things of weakness that He might bring the strong to bushah (shame).

[28] And those of the Olam Hazeh without mishpochah atzilah (noble birth) and those which are hanivzim (the despised -- YESHAYAH 53:3) Hashem chose, choosing the things that are not, in order to bring to naught the things that are.

[29] His tachlis (purpose) is that no basar (fallen humanity sold under the power of slave master Chet Kadmon, Original Sin, Rom. 7:14) may boast before Hashem.

[30] But you are of Hashem in Rebbe, Melech HaMoshiach Yehoshua/Yeshua--who became to us chochmah (wisdom) from Hashem, our Tzidkanut (Righteousness) and our Kedushah (Holiness) and our Geulah LaOlam (Redemption to the world), [YIRMEYAH 23:5,6; 33:16]

[31] al menat (in order that), as it has been written, YITHALLEL HAMITHALLEL B'HASHEM ("The one boasting let him boast in the L-rd" YIRMEYAH 9:23). [TEHILLIM 34:2; 44:8]

PEREK BEIT (CHAPTER TWO)

When I came to you, Achim b'Moshiach, I did not come preaching and announcing to you the sod Hashem (mystery of G-d) as a ba'al melitzot (rhetorician, fine talker) or in the excellence of chochmah.

[2] For I made the decision not to have da'as of anything among you except Moshiach and nivlato al haEtz (his body on the Tree, DEVARIM 21:23).

[3] And I came to you (Ac 18:1) in weakness (1:25,27) and in yir'at Shomayim and in fear and in much trembling I was with you,

[4] and my speech and my hachrazah (proclamation, 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--1:17),

[5] that the [orthodox Jewish] emunah (faith) of you may not be in the [Olam Hazeh] "chochmah" of Bnei Adam, but in the gevurat Hashem [1:17].

[6] But we do speak chochmah (wisdom) to the man who is mevugar (mature, grown up), to those with mature ruchaniyut (spirituality in Rebbe, Melech HaMoshiach), yet, it is a chochmah (wisdom) not of the Olam Hazeh, neither of the rulers of the Olam Hazeh (Ro 13:3), the ones being brought to naught (1:28). [TEHILLIM 146:4]

[7] But we speak the chochmah of Hashem in a hidden sod (mystery--2:1), which was nigzar merosh (determined from the beginning, preordained, predestined, decided beforehand) by Hashem lifnei yemei haOlam (before the days of eternity) for our kavod (glory--Ro 8:29-30);

[8] a chochmah which not one of the rulers of the Olam Hazeh has known, for, if they had had da'as, they would not have made talui al HaEtz HaKelalat Hashem (being hanged on the Tree of the Curse of G-d--DEVARIM 21:23) the Rebbe, Melech HaMoshiach Adon HaKavod.

[TEHILLIM 24:7]

[9] But even as it has been written, "Things which no eye has seen and LO SHAMU ("they had not heard") nor did it come up into the heart of Bnei Adam, the things G-d prepared for the ones who have ahavah for him." YESHAYAH 64:3[4] TARGUM HASHIVIM; YESHAYAH 52:15

[10] But Hashem has made the hitgalut haSod (the revelation of the mystery) to us of these things through the Ruach Hakodesh; for the Ruach Hakodesh searches all things, even the deep things of G-d.

[11] For who of Bnei Adam has da'as of the things of Bnei Adam except the ruach (spirit) of a man in him? So also the things of G-d no one has known except the Ruach Hashem.

[YIRMEYAH 17:9; MISHLE 20:27]

[12] Now we have not received the ruach (spirit) of the Olam Hazeh but the Ruach Hakodesh from Hashem, that we may have da'as of the things having been freely given to us by Hashem,

[13] which things also we speak, not in dvarim (words) taught by chochmah haBnei Adam, but in

dvarim taught by the Ruach Hakodesh, making midrash [exposition, interpretation] of the things of the Ruach Hakodesh [2:12] by means of the words of the Ruach Hakodesh.

[14] But a natural person does not receive the things of the Ruach Hakodesh of Hashem, for they are narrishkait (foolishness 1:21-24) to him, and he is not able to have personal saving da'as of them, because they are discerned in the Ruach Hakodesh.

[15] Now the man of the Ruach Hakodesh discerns all things, but, by no one is he discerned.

[16] For, "Who has known the mind of Hashem so as to instruct Him" [YESHAYAH 40:13 TARGUM HASHIVIM]? But we have the mind of Moshiach. [YESHAYAH 40:13]

PEREK GIMEL (CHAPTER THREE)

Achim b'Moshiach, I was not able to speak to you as to men of hitkhdshut and ruchaniyut; I had to speak to you as bnei basar, as olalim b'Moshiach.

[2] Chalav (milk) I gave you to drink, not solid okhel (food), for you were not yet able to receive it, but neither yet are you able now.

[3] For still you are bnei basar (carnally-minded believers). For als (since) there is still kinah (jealousy) and merivah (strife) among you [1:11], are you not bnei basar, by the standards of Bnei Adam?

[4] For, whenever anyone says, "I am of Sha'ul," but another, "I am of Apollos," are you not as anshei shechichim (ordinary men)?

[5] What then is Apollos? And what is Sha'ul? Klei kodesh ministers of Rebbe, Melech HaMoshiach, through whom you came to emunah, even as to each one a task was given by Adoneinu.

[6] I planted, Apollos watered, but Hashem gave the increase.

[7] Therefore, neither is the one planting anything nor the one watering, but it is the One giving the increase--Hashem!

[8] Now the one planting and the one watering are be'ichud (united), and, each one will receive his own sachar (reward) according to his own amal (toil). [TEHILLIM 18:20; 62:12]

[9] For we are fellow po'alim (workers) of Hashem, you are the sadeh Hashem (field of G-d), you are Hashem's binyan (building). [YESHAYAH 61:3]

[10] According to the Chen v'Chesed Hashem having been given to me as a bannai chacham (wise builder), I laid a yesod (foundation), and another builds on it. But, let each one beware how he builds on it.

[11] For no other yesod other than the one that has been laid can be laid: Rebbe, Melech HaMoshiach. [YESHAYAH 28:16]

[12] Now if anyone builds on the yesod with gold, silver, precious stones, wood, hay, stubble--

[13] the ma'aseh (work) of each bannai will become evident, for, haYom [Yom haDin] will make it have its hisgalus, because by Eish (Fire) it is revealed; and the Eish (Fire) itself will test the quality of each one's ma'aseh. [BAMIDBAR 31:22,23; YIRMEYAH 23:28,29; MALACHI 3:3]

[14] If anyone's ma'aseh he built on the yesod will survive (Yn 15:16), a sachar (reward--BERESHIS 15:1) he will receive;

[15] if anyone's ma'aseh will be consumed, he will suffer loss, but he himself will be saved (Ep 2:8-9), yet so as through Eish (fire).

[16] Do you not have da'as that you are a Heikhal Hashem and the Ruach Hakodesh of Hashem dwells in you?

[17] If anyone attempts to cause churban to the Heikhal Hashem, G-d will destroy this man, for the Heikhal Hashem is kadosh, and you (pl.) are that Heikhal.

[18] Let no one deceive himself: if anyone presumes to be chacham among you in the Olam Hazei, let him become a kesil (fool, simpleton), that he may become chacham. [YESHAYAH

5:21]

[19] For the chochmah (wisdom) of Olam Hazeh is narrishkait (foolishness) with Hashem. For it has been written, LOCHED CHACHAMIM BE'ARMAM ("He catches the wise in their own craftiness" IYOV 5:13).

[20] 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 "-- TEHILLIM 94:11).

[21] So let no one boast in Bnei Adam, for all things belong to you,

[22] whether Sha'ul or Apollos or Kefa or HaOlam (the world) or Chayim (Life) or Mavet (Death) or things present or things to come; all things are yours,

[23] and you are Moshiach's and Moshiach is G-d's.

PEREK DALET (CHAPTER FOUR)

So let a man consider us as Gabba'im of Rebbe Melech HaMoshiach and mefakkechim (stewards, supervisors) of the sodot (mysteries) of Hashem.

[2] Moreover, it is sought in mefakkechim that one be found that has ne'emanut (faithfulness).

[3] But to me it is a very small thing that I be brought, as it were, before your Bet Din for you to play dayanim (religious judges) judging me, or that I am judged by Bnei Adam on their merely human Yom HaDin; I do not even act as Dayan (Judge of a Rabbinical Court) of myself.

[4] I am aware of nothing against myself, but not in this have I been yitzdak (justified); it is the L-rd who is my Shofet (Judge --BERESHIS 18:25; DANIEL 7:13-14).

[5] Therefore, do not judge anything before the time, until the Bias Adoneinu [Rebbe, Melech HaMoshiach], who both will bring to Ohr (Light) the hidden things of the choshech (darkness) and manifest the motives of the levavot. And then the tehillah (praise) each one will receive will be from Hashem. [IYOV 12:22; TEHILLIM 90:8]

[6] Now these things, Achim b'Moshiach, I made a dimyon (comparison) applied with respect to myself and Apollos for your sake, that through us you may learn not to go beyond what things have been written [2:13], lest you are puffed up as ba'alei ga'avah (conceited, haughty persons) in favor of one or against the other.

[7] For who makes you so distinguished? And, by the way, what do you have which you did not receive? And if indeed you were given it, why this ga'avah, this boastfulness as if you had not received it?

[8] Already you have so much, already you ascended to osher (riches)--and without us [Shlichim]! You became melechim (kings); I would that you did indeed become melechim that also we might reign as melechim with you.

[9] For, omein, I believe that Hashem has exhibited us, the Shlichim of Rebbe, Melech HaMoshiach, as last in the program, condemned to death, because, like wretches under a mishpat mavet (death sentence), we became displayed in the arena for the eyes of the Olam Hazeh, malachim as well as Bnei Adam. [TEHILLIM 71:7]

[10] We are kesilim (fools) because of Moshiach, but you are chachamim in Moshiach; we are weak, but you are strong; you are treated with honor; we, dishonor.

[11] Until the present sha'ah (hour) we both hunger and thirst and are naked and are beaten and homeless.

[12] And we have parnasah, toiling with our own hands; being reviled, we make a bracha; being persecuted, we endure it;

[13] being defamed by loshon hora, we conciliate. We have become what the earth wants swept out the door, something considered trash the Olam Hazeh wants removed. [YIRMEYAH 20:18; EKHAH 3:45]

[14] The purpose of this iggeret is not to bring you under bushah (shame). I write these things as

admonishing my beloved yeladim.

[15] For, though you may have in Moshiach morei derech numbering ten thousand, you have not many avot, for in Moshiach through the Besuras HaGeulah I became your abba.

[16] Therefore, I encourage you, imitate me.

[17] Because of this very thing, I sent Timotiyos to you-- Timotiyos, who is my beni haahuv (beloved son) and ne'eman (faithful), trustworthy in Hashem, who will remind you of my derech baKodesh in Moshiach, even as I give shiurim everywhere in every kehillah.

[18] Now as to my coming to you, some were puffed up, [YIRMEYAH 43:2]

[19] but I will come shortly to you, im yirtzeh Hashem (if the L-rd wills), and I will find out not the speech of the ones having been puffed up but the ko'ach (power).

[20] For the Malchut Hashem depends not on the talk [of the ish sefatayim (the eloquent speaker)] but on ko'ach (power).

[21] What do you want? That I should come to you, so to speak, with an abba's switch or in ahavah and an anavat ruach (a spirit of meekness)?

PEREK HE (CHAPTER FIVE)

Zenut (fornication) is actually reported among you, and such zenut which is not even among the Goyim, that one of you Corinthians has the isha (wife) of his abba [VAYIKRA 18:8].

[2] And you have been puffed up with ga'avah (pride). Should you not rather have been filled with agmat nefesh (grief), so that he who has done this would have been taken away from among you?

[3] For I indeed being not present in habasar but being not absent in the Ruach Hakodesh have already, as being present, pronounced the Rebbe, Melech HaMoshiach's Bet Din mishpat on the one who has done such a thing.

[4] In the name of Adoneinu Yehoshua/Yeshua, when you have assembled in your shul (Ya 2:2) and I am with you by the same Ruach Hakodesh along with the gevurat Adoneinu Yehoshua/Yeshua,

[5] you are to transmit and hand over to Hasatan such a person for the churban of the basar (3:16-17), that his neshamah may be spared in the Yom Hashem (AMOS 5:18; MALACHI 3:19; YOEL 2:1-17; ZEFANYAH 1:14-18).

[6] Your boasting is not good. Do you not have da'as that a little chametz all the mixture leavens?

[7] Purge out the old chametz (leavened bread), that you may be issa chadasha (new dough, batzek, deaf dough, having no indication of fermentation), as you are indeed like matzot (unleavened bread). More than that, our Korban Pesach has been sacrificed, Moshiach.

[SHEMOS 12:3-6,21]

[8] So let us celebrate Pesach, not with old chametz, nor with the chametz of kavvanah ra'ah (malice) and wickedness, but with matzot of kenut (sincerity) and emes. [SHEMOS 12:14,15; DEVARIM 16:3]

[9] I wrote to you in the iggeret not to mix with those engaging in acts of zenut (fornication),

[10] not meaning to completely disassociate from the zannayim of the Olam Hazei 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 Hazei.

[11] But, now I wrote to you not to mix with any "Ach b'Moshiach" who is a zannay (fornicator) or a kamtzan (miser) or an oved elilim (idolater) or a megadef (reviler) or a shikkor (drunkard) or a shoded (robber); with such a man do not sit at tish (table), do not share betzi'at halechem (breaking of bread).

[12] For what is it to me to sit as a dayan in the Bet Din and then judge ones outside the kehillah? Will your Bet Din not judge the ones within [the kehillah]?

[13] But the outsiders Hashem judges. UVI'ARTA HARA MIKKIR'BECHA "You must purge the evil from among you" DEVARIM 17:7; 19:19; 22:21,24; 24:7

PEREK VAV (CHAPTER SIX)

Does anyone of you having a dispute with an Ach b'Moshiach dare to be judged before the resha'im (unrighteous, evildoers) and not before the Bet Din of the kadoshim?

[2] Or do you not have da'as that the kadoshim will sit in mishpat over the Olam Hazeh? And if the Olam Hazeh is to be judged by you, are you incompetent dayanim to try the smallest cases?

[3] Do you lack da'as that the malachim will come before our Bet Din? Not to mention the things of Olam Hazeh!

[4] If, then, you have cases concerning matters of the Olam Hazeh, how could you appoint as your Bet Din dayanim men who have no standing in the kehillah?

[5] I speak to your bushah (shame). Is there not among you even one chacham (wise man) who will be able to sit in mishpat between his Achim b'Moshiach?

[6] But an Ach b'Moshiach takes another Ach b'Moshiach to court, and this before the courtroom of Apikorosim (Unbelievers)?

[7] Already, therefore, it is a total defeat for you, that you have lawsuits with one another. Why not rather suffer wrong? Why not rather be cheated?

[8] But you yourselves do wrong and practice hona'ah (cheating), and this to your Achim b'Moshiach.

[9] Or do you not have da'as that the resha'im (unrighteous ones) will not inherit the Malchut Hashem? Do not be deceived! Neither zannayim (fornicators) nor ovdei elilim (idolaters) nor mena'afim (adulterers) nor effeminate call boys nor homosexuals [IYOV 13:9; VAYIKRA 18:20; DEVARIM 22:22; VAYIKRA 18:22]

[10] nor ganavim (thieves) nor kamtzanim (misers) nor shikkorim (drunkards) nor megadefim (revilers) nor the ones doing hona'ah (swindling)--none of these will inherit the Malchut Hashem.

[11] And some of you were these things. But you were washed and made 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/Yeshua Adoneinu and in the Ruach Hakodesh of Elokeinu.

[12] "All things to me are proper (10:23)!" But not all things are beneficial. "All things to me are proper!" But I will not be mastered by anything.

[13] "Okhel (food) for the stomach and the stomach for okhel," but Hashem will destroy both one and the other (1:8; 3:13; 5:5); but the body is not for zenut (fornication) but for Hashem, and Hashem for the body.

[14] And Hashem brought about the Techiyah from HaMesim for Moshiach Adoneinu and will also bring about the Techiyas HaMesim for us through his gevurah (power).

[15] Do you not have da'as that your gufot (bodies) are evarim (members, limbs) of Moshiach? Should I then take the evarim (members) of Moshiach and make them evarim (members) of a zonah (prostitute)? Chas v'Shalom! (G-d forbid!)

[16] Or do you not have da'as that of the one joining himself to a zonah, that V'HAYU L'VASAR ECHAD ("And they will be as one flesh" BERESHIS 2:24)?

[17] But the one with deveykus ("cleaving, attachment" --DEVARIM 11:22) to Hashem has achdus (union) in the Ruach Hakodesh with Elokim.

[18] Flee zenut (MISHLE 6:23-7:27)! Every chet is outside the body, but the one guilty of zenut commits chet against the body itself.

[19] Or have you no da'as that your body is a Heikhal Hashem of the Ruach Hakodesh in you, whom you have from Hashem, and you are not your own?

[20] For [*the Geulah redemption of*] you [*from the Golus of Chet*] was purchased with a price;

therefore, bring kavod to Hashem with your gufot. [TEHILLIM 74:2]

PEREK ZAYIN (CHAPTER SEVEN)

Now, concerning the things in your iggeret, let's take up the next inyan (topic): "it is beneficial for a man not to touch an isha" [*i.e. postpone the chassuna (wedding)*].

[2] But, because of the acts of zenut, let each Ben Adam have his own Isha, and let each Isha have her own Ba'al (Husband).

[3] Let the ba'al render the conjugal choiv (debt) to his isha, and likewise also the isha to her ba'al (husband).

[4] It is not the isha who has samchut (authority) over her own body, but the ba'al (husband); likewise, also it is not the ba'al (husband) who has samchut over his own body, but the isha.

[5] Do not deprive each other, unless by agreement for a set time, that you may renew zerizut (diligence) to tefillah (prayer) and again you may be together, lest Hasatan lead you into nissayon (temptation) because of your lack of shlitah atzmi (self-control). [SHEMOS 19:15; SHMUEL ALEF 21:4,5]

[6] But I say this according to concession (*trans. note: in view of 5:1-5; 6:12-20*), not according to [Rebbe, Melech HaMoshiach's] mitzvoh.

[7] But, I wish kol Bnei Adam even to be as I am; however, [this is impossible since] each has his own matanah (gift) from Hashem: one this; and another that.

[8] But, I say to the bochrim and the almanot (widows), it is beneficial for them if they remain as I am;

[9] but if they do not have shlitah atzmi, let them marry. For better it is to marry than with Eish to be set ablaze.

[10] But to the ones having entered bibrit hanissuim (in covenant of marriage), I charge, not I but Rebbe, Melech HaMoshiach Adoneinu, an isha is not to separate from her ba'al (husband).

[MALACHI 2:14-16]

[11] But, if indeed she is separated, let her remain so, or be reconciled to her basherter; and a ba'al (husband) should not leave his isha.

[12] But, to the rest I--Sha'ul--not Rebbe, Melech HaMoshiach Adoneinu, say: if any Ach b'Moshiach has an isha who is an Apikoros and she is willing to live with him, let him not leave her;

[13] and if an isha has a ba'al (husband) who is an Apikoros, and he is willing to dwell with her, let her not leave her ba'al (husband).

[14] For, [*trans. note: following the principle of bikkurim*], the ba'al who is an Apikoros is mekudash b'Ruach Hakodesh (set apart as holy in the Ruach Hakodesh) by the isha, and the isha who is an Apikoros likewise by the Ach b'Moshiach; otherwise, your yeladim are tema'im (unclean); but now they are tehorim (clean). [MALACHI 2:15]

[15] But, if the one who is an Apikoros separates and departs, let the separation occur; the Ach b'Moshiach has not been enslaved, or the Achot b'Moshiach in such cases; but Hashem has given you a kri'ah b'shalom.

[16] For how do you know, isha, if you will not bring your basherter (destined mate), your ba'al, to Yeshu'at Elokeinu?

[17] Only each of you walk the derech [*trans. note: according to Hashem's tochnit or etzah--Ro 8:28*] to which you were called by Hashem (TEHILLIM 1:6). This is my charge in all the kehillot of Rebbe, Melech HaMoshiach.

[18] If as a ben Berit with bris milah anyone received their kri'ah, let him not conceal it; if anyone without bris milah has been called, let him without bris milah not undergo bris milah.

[19] Bris milah is not everything; nor is the lack of it; but being shomer mitzvot Hashem.

[20] Each one walk the derech of his kri'ah (calling, summons), and remain there.

[21] If while a bond servant you were called, do not let it consume you, although if you can gain your deror ("freedom, liberty" VAYIKRA 25:10), do so.

[22] For, the one in Hashem having been called while a bond servant is [Rebbe, Melech HaMoshiach] Adoneinu's ben Chorin (freedman); likewise, the one having been called while a ben Chorin is the Rebbe, Melech HaMoshiach's bond servant.

[23] You were bought with a pidyon nefesh price; do not become avadim haBnei Adam.

[24] Each one wherever on the derech of Chayim he was called, Achim b'Moshiach, there let him remain in deveykus with Hashem.

[25] Next sugya (topic): concerning the betulot (virgins). A mitzvoh of Rebbe, Melech HaMoshiach Adoneinu I do not have, but a bit of wisdom I offer as one who by the rachamim Hashem is ne'eman (faithful).

[26] I consider therefore, it to be beneficial, because of the impending Crisis (*trans. note: i.e. the Chevlei Moshiach and eschatological woes preceding the Bias Moshiach*) that you remain as you are.

[27] Have you entered bibrit hanissuim (in covenant of marriage) with an isha? Do not seek to be free. Are you freed from an isha? Do not seek an isha.

[28] But if indeed you enter bibrit hanissuim (in covenant of marriage), there is no chet; and if the betulah (virgin) marries, there is no averah in that for her. But such will have tzoros in the basar, which I am trying to spare you (Mt.24:19).

[29] Now this I say, Achim b'Moshiach, the time [until HaKetz] has been shortened. From now on, let those having nashim live as if not having nashim,

[30] and let the ones weeping as not weeping, and let the ones having simcha as not having simcha, and let the ones buying as not possessing,

[31] and let the ones using the Olam Hazei as not fully using it, for the present form of the Olam Hazei is passing away.

[32] But I would have you free from atzvat lev (heartache). The ben Adam without isha cares for the things of Hashem, how he may please Hashem.

[33] But the one having taken an isha cares for the things of the Olam Hazei, how he may please his isha,

[34] and he has been divided (1:13). Both the isha free of a ba'al or the betulah cares for the things of Hashem, that she may be tehorah spiritually and physically. But the isha with a ba'al cares for the things of the Olam Hazei, how she may please her ba'al.

[35] Now, this I say for your own benefit, not that I may throw a noose on your deror ("freedom" VAYIKRA 25:10), but I speak with respect to what is decent, seemly, and sits well with Hashem, without distraction [in avodas kodesh]. [TEHILLIM 86:11]

[36] However, if anyone thinks he does not have proper hitnahagut (conduct) toward the betulah of his airusin (betrothal, engagement), and if he thinks his basherte (destined mate) is getting along in years, and thus it has to be, what he desires, let him do; there is no chet, let them enter bibrit hanissuim (in covenant of marriage).

[37] But he who in his lev has settled the decision, not having the need [of conjugal intimacy], but having mastery concerning his own desire, and this he in his lev has decided, not to enter bibrit hanissuim with his betulah (virgin), he does well.

[38] So then both the one entering bibrit hanissuim with his betulah does well, and the one not entering bebrit hanissuim with his arusah (fiancee) will do better (7:34).

[39] An isha has been bound (bibrit hanissuim, in covenant of marriage) for so long a time as her ba'al lives, but if her ba'al should sleep the sleep of the mesim, she is free to enter bibrit hanissuim with the ba'al she desires, but only in Rebbe, Melech HaMoshiach Adoneinu.

[40] However, happy is she, and even more so, if she remains as she is; and I think in this bit of

wisdom I am offering that I have the Ruach Hakodesh.

PEREK HET (CHAPTER EIGHT)

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--12:31-14:1) builds up.

|2| If anyone presumes he has da'as of anything, he does not yet have da'as of the necessary da'as.

|3| But if a person has Ahavas Hashem, Hashem has da'as of that person. [YIRMEYAH 1:5]

|4| Now concerning the eating of the okhel (food) at the mitzbe'ach of avodah zarah which is sacrificed to an elil (idol), we have da'as that an elil is nothing in the world, and that there is no G-d but ECHAD (DEVARIM 4:35, 39; 6:4).

|5| For even if there are [*in popular tradition*] so-called "g-ds," whether in Shomayim or on ha'aretz, even as there are so-called "g-ds" many and "l-rds" many,

|6| yet in fact for us we have da'as that there is ADONOI ECHAD ("L-rd is One " DEVARIM 6:4), Hashem AV ECHAD L'CHULLANU ("One Father of us all"--MALACHI 2:10), from whom are all things, and we exist for Hashem, and there is Adon Echad [MALACHI 3:1], Rebbe, Melech HaMoshiach Yehoshua/Yeshua [ZECHARYAH 3:8; 6:11-12], through whom are all things and we through him.

|7| However, not kol Bnei Adam have this da'as (knowledge). Some are so accustomed to the elil (idol) until now that when they eat, they think of the okhel (food) as being sacrificed to the elil in avodah zarah, and their matzpun (conscience), being weak, is made to be tameh (defiled, unclean).

|8| But okhel (food) will not usher us into the presence of Hashem; neither are we falling short if we do not eat okhel, nor are we better if we eat.

|9| But beware lest somehow your cherut (freedom) becomes a michshol (stumbling block) to the weak ones.

|10| For if anyone sees you, the one having da'as (knowledge), eating in the temple of an elil, will not the matzpun of him be strengthened so as to eat the okhel sacrificed to an elil (idol) at the mitzbe'ach of avodah zarah?

|11| For the one being weak [*in emunah*] is being destroyed by your "da'as," the Ach b'Moshiach for whom Moshiach died.

|12| And thus by sinning against the Achim b'Moshiach and wounding their weak matzpunim (consciences), you commit averos against Rebbe, Melech HaMoshiach.

|13| Therefore, if okhel causes my Ach b'Moshiach to trip on a michshol, I should never eat meat again, lest I cause my Ach b'Moshiach to stumble.

PEREK TET (CHAPTER NINE)

Do I not have cherut [*in Rebbe, Melech HaMoshiach*]? Am I not a Shliach? Have I not seen Rebbe, Melech HaMoshiach Adoneinu? Are you not my po'al (work) in Adoneinu?

|2| If to others I am not a Shliach, surely I am to you, for you are the chotam (seal) of my shlichus (Ga 2:10), in Hashem.

|3| My apologetic to the ones cross-examining me is this:

|4| Do I not have the privilege of eating and drinking?

|5| Is the privilege not mine to take an achot b'Moshiach as isha in my travels for Rebbe, Melech HaMoshiach's avodas kodesh, just as the rest of his Shlichim do and the Achim of Rebbe, Melech HaMoshiach Adoneinu and Kefa?

[6] Or is it only Bar-Nabba and I who are denied the privilege of not working at a parnasah?

[7] Whoever heard of someone serving as a chaiyal (soldier) but having to pay his own wages for doing so? Who plants a kerem (vineyard) but does not eat the p'ri hakerem? And who serves as a ro'eh (shepherd) over a flock and of the chalav (milk) of the flock does not partake? [Devarim 20:6; Mishle 27:18]

[8] Do I say this according to the dvar haBnei Adam? Or does not the Torah say these things?

[9] For, in the Torah of Moshe Rabbenu it has been written, LO TACHSOM SHOR BEDISHO ("You shall not muzzle an ox treading grain"--DEVARIM 25:4). Surely it is not for shevarim (oxen) that Hashem is concerned.

[10] Or does he not speak altogether for our sake, and is it not for us that Hashem says this? Ken, for us, because it was written that the one plowing ought to plow on in tikvah, and the one threshing ought to partake with tikvah.

[11] If we sowed spiritual things to you, is it too much if we reap in material things from you? [Ro 15:27]

[12] If others over you can claim this privilege, can we not even more? But we did not make use of this privilege; we endure all things, lest any hindrance we should give to Moshiach's Besuras HaGeulah.

[13] Do you not have da'as that the kohanim serving in the Beis Hamikdash sherut (service in the Temple) eat the things of the Beis Hamikdash; the kohanim attending the Mitzbe'ach (altar) have their share with the Mitzbe'ach (altar)?

[14] So also Moshiach Adoneinu appointed the ones proclaiming the Besuras HaGeulah to get their parnasah from the Besuras HaGeulah.

[15] But I have not used any of these privileges; I did not write these things that it might be so with me; for it's better for me rather to die than that someone deprive me of my kavod [*in Rebbe, Melech HaMoshiach* --Pp 1:21].

[16] For if I preach the Besuras HaGeulah there is nothing for me to boast about, als (since) necessity is laid on me, for Oy Li ("Woe to me!") if I do not preach the Besuras HaGeulah [YIRMEYAH 20:9].

[17] For, if I do this willingly, I have a sachar (reward), but if unwillingly, then a ne'emanut (trusteeship), a kehunah for the Besuras HaGeulah [Ro 15:16] has been entrusted to me.

[18] What then is my sachar (reward)? That in preaching as a maggid of the Besuras HaGeulah, I may make the Besuras HaGeulah free of charge, so as not to make full use of my right in the Besuras HaGeulah.

[19] For being no indentured servant to any one of the Bnei Adam, I made myself a servant [*working for nothing*] to kol Bnei Adam, that I might win the more.

[20] And I became to the Yehudim as a Yehudi, that I might win Yehudim; to the ones under Torah, I became as under Torah (not being myself under [*the epoch of*] Torah) that the ones under Torah I might win;

[21] to the ones without Torah, as without Torah, though not being without the Torah of Hashem but being under Moshiach's Torah [YESHAYAH 42:4], that I might win the ones without Torah.

[22] I became weak to the weak ones that I might win the weak ones. I have become all things to kol Bnei Adam, that by all means I might save some.

[23] And all things I do because of the Besuras HaGeulah that a fellow partaker and deveykus sharer in it I may become.

[24] Do you not have da'as that the ones running on a race course all indeed run, but it is only one who receives the prize? So run that you may obtain the prize.

[25] And everyone competing in the [*Olympic*] games in all things exercises shlitah atzmi: those ones, therefore, that they may obtain a perishable wreath; but we, an imperishable.

[26] Therefore, I run not as one without a goal that is kovua (fixed, set). I box as not beating the

air.

[27] But I do more than merely spar with my basar; I pommel it and keep it under strict subjection, so that after I am the maggid to others, I myself will not become declared ineligible.

PEREK YOD (CHAPTER TEN)

I do not want you to be without da'as, Achim b'Moshiach, that Avoteinu all were under the anan (cloud, SHEMOS 13:21-22) and passed through the sea [SHEMOS 14:22-25],

[2] and all into Moshe Rabbenu were given tevilah in the anan (cloud) and in the sea,

[3] and all of the same spiritual okhel (food) ate [SHEMOS 16:4,35; DEVARIM 8:3; TEHILLIM 78:24-29],

[4] and all of the same spiritual drink drank, for they were drinking from a spiritual TZUR following them [SHEMOS 17:6; BAMIDBAR 20:11; TEHILLIM 78:15; 105:41], and that TZUR was Rebbe, Melech HaMoshiach.

[5] But Hashem was not pleased with most of them, for they were strewn about in the desert, VAYISHCHATEM BAMIDBAR ("then He slaughtered them in the desert" [BAMIDBAR 14:16, 23,29-30; TEHILLIM 78:31]).

[6] Now these things occurred as moftim (examples) for us, in order that we would not crave what is ra'ah as they did [BAMIDBAR 11:4,34; TEHILLIM 106:14].

[7] Neither should you become ovdei elilim (idolaters), as some of them did, as it has been written, VAYESHEV HAAM LE'ECHOL V'SHATO VAYAKUMU L'TZACHEK ("And the people sat to eat and to drink and they got up to revel" --SHEMOS 32:6).

[8] Neither should we commit zenut as some of them committed zenut and fell in one day twenty-three thousand [BAMIDBAR 25:1,9]. *[Trans. note: if Rav Sha'ul is not giving the number that died in one day, a very famous and devastating twenty-four hour period, (with BAMIDBAR 25:4 mentioning other executions and the subsequent total being 24,000 [Bamidbar 24:9]), then Rav Sha'ul is referring to those who died in Shemos 32:35, quoting as he does Shemos 32:6 in 1C 10:7]*

[9] Neither let us tempt Moshiach, as some of them put Moshiach to the test, and by nechashim (serpents) were being destroyed [SHEMOS 17:2; BAMIDBAR 21:5-6; TEHILLIM 78:18; 95:9; 106:4; BAMIDBAR 21:5,6].

[10] Neither should we murmur and grumble even as some of them VAYILONU ("and they murmured" SHEMOS 15:24; 16:2; 17:3; BAMIDBAR 14:2,29; 16:41) and they were destroyed by the destroyer (BAMIDBAR 14:2,36; 16:41-49; 17:5,10; SHEMOS 12:23 TEHILLIM 106:25-27).

[11] Now, these things happened to those ones as moftim (examples), but it was written for our admonition, to whom the Kitzei HaOlamim has come.

[12] So then the one that presupposes that he stands, let him take care lest he fall.

[13] No nissayon (temptation) has overtaken you, except that which is common to Bnei Adam, but, Hashem is ne'eman (faithful) (DEVARIM 7:9), who will not let you to be brought into nissayon beyond what you are able, but will make with the nissayon also the derech (Tzaddikim--TEHILLIM 1:6) as a way out for you to be able to endure.

[14] Therefore, my chaverim, flee from avodah zarah.

[15] I speak as to thinking men; you judge what I say.

[16] The Kos HaBracha (Cup of Blessing) over which we say the Bracha, is it not a [Mitzbe'ach] sharing and deveykus participation in the Korban Pesach death and kapparah of Moshiach? The matzoh which we break, is this not a sharing and a deveykus participation in the Guf HaMoshiach?

[17] Because the matzoh is echad, we, many as we are, are one body, one new humanity, for we all partake of the matzoh echad.

[18] Observe Yisroel according to the basar. Are not the ones eating the korbanot (sacrifices) partakers of the Mitzbe'ach (altar --VAYIKRA 7:6, 14, 15)?

[19] What then am I saying? That a sacrifice to an elil (idol) is anything or that an idol is anything?

[20] No, the things which they sacrifice, YIZB'CHU LASHEDIM LO ELOKIM ("They sacrificed to demons which were not G-d" DEVARIM 32:17; TEHILLIM 106:37). Now I do not want you to become sharers with the shedim (demons). [VAYIKRA 17:7; DEVARIM 32:17; TEHILLIM 106:37]

[21] You are not able to drink from the Kos of Hashem and also from the Kos HaShedim; you are not able to partake of the shulchan of Hashem and the shulchan of shedim (demons).

[22] Or is it that you would move Hashem to kinah (jealousy) [DEVARIM 32:21]? We don't think we are stronger than he, do we? [DEVARIM 32:16; MELACHIM ALEF 14:22; TEHILLIM 78:58; YIRMEYAH 44:8; KOHELET 6:10; YESHAYAH 45:9]

[23] "All things are lawful"? But not all things are beneficial; "All things are lawful"? But not all things edify [6:12].

[24] Let no one seek his own benefit but the benefit of the other.

[25] Everything being sold in a meat market eat without raising qualms of matzpun (conscience).

[26] For LAHASHHEM HA'ARETZ UMELOAH ("The earth is the L-rd's and the fullness thereof" TEHILLIM 24:1; 50:12; 89:11; SHEMOS 9:29; 19:5; IYOV 41:11; TEHILLIM 50:12).

[27] If anyone of the Apikorosim invites you and you want to go, eat everything being set before you without raising qualms of matzpun (conscience).

[28] But if anyone should say to you, 'Zeh nizbach l'elil' ('This is sacrificed to an idol!'), do not eat out of consideration for that man who informed you and because of matzpun (conscience).

[29] But I speak not about your matzpun but about the matzpun of the other man, for why is my cherut (freedom) brought into mishpat (din, judgment) by another's matzpun (conscience)?

[30] If I partake with Birkat Hamazon (grace after meals), why am I blamed for what I give todah (thanks) for?

[31] Whether, therefore, you eat or you drink or whatever you do, do all things to the kavod (glory) of Hashem. [ZECHARYAH 14:21]

[32] Be without michshol both to Yehudim and to Yevanim and to the Kehillah of Hashem,

[33] even as I also please Bnei Adam in all things, not seeking my own advantage but that of the many, that they may be brought to Yeschu'at Elokeinu.

PEREK YOD ALEPH (CHAPTER ELEVEN)

Become imitators of me as I also am an imitator of Rebbe, Melech HaMoshiach.

[2] Now, I commend you that in all things you have remembered me and you hold fast to the masoret torat haShlichim just as I transmitted and handed them over to you.

[3] But I want you to have da'as that Rebbe, Melech HaMoshiach is the rosh (head) of every one of the Bnei Adam, and the rosh of an isha is the ben Adam (Man, Ba'al) [BERESHIS 3:16], and the rosh of Moshiach is Hashem. [BERESHIS 3:16]

[4] Every ben Adam davening or speaking forth a nevu'ah (prophecy) having anything hanging down over his rosh brings bushah (shame) upon his rosh.

[5] But every isha davening or speaking forth a nevu'ah (prophecy) in shul, begile rosh (with head uncovered), brings bushah (shame) upon her rosh, for it is one and the same thing to uncover the rosh as it is for the rosh of the isha having been shaved. [DEVARIM 21:12]

[6] For, if an isha is not covered, also let her be shorn. But als (since) it is in fact a thing of bushah (shame) for an isha to be shorn or to be shaved, let her be covered.

[7] For a ben Adam indeed ought not to be covered on the rosh, being the demut HASHEM

(BERESHIS 1:26) and the kavod Hashem, and the Isha being the kavod (glory), the glorious reflection of Adam. [BERESHIS 1:26; 5:1; 9:6]

[8] For Adam is not out of the Isha but Isha out of Adam (Man) [BERESHIS 2:21-23].

[9] Indeed, Adam was not created because of the Isha, but the Isha because of Adam (Man) [BERESHIS 2:18].

[10] Because of this, the Isha ought to have a kesut rosh (head covering) of marut (authority, discipline) on her rosh because of the malachim.

[11] However, neither is Isha without Adam (Man) nor Adam (Man) without Isha in Hashem.

[12] For just as the Isha comes out of Adam (Man) [BERESHIS 2:21-23], so also the ben Adam (Man) comes through the Isha [BERESHIS 3:15-16] but all things are of Hashem [BERESHIS 1:1; TEHILLIM 24:1; 50:12; 89:11].

[13] You yourselves be the dayan (judge): is it fitting for an isha to offer tefillos to Hashem [in shul] begile rosh (with head uncovered)?

[14] Does not teva (nature) itself give you the shiur (lesson) that if a ben Adam wears a long hair-do of a lady's coiffure, it is a dishonor to him?

[15] But if an isha wears a long hairdo of a lady's coiffure, it is her kavod (SHIR HASHIRIM 4:1)? Because the long hair has been given to her instead of the sterntichel (kerchief) or kesut rosh (head covering).

[16] But if anyone presumes in his thinking to be contentious, we have no such minhag, nor do the kehillot of Hashem [throughout the world].

[17] But in giving the divrei Torah that follows I give no commendation [11:2], because when you assemble as the shul of Moshiach, it is not for the better that you assemble, but for the worse.

[18] Ershtins (first of all), indeed when you come together as the kehillah [SHEMOS 12:6] (I hear) there exist machlokot (divisions--1:10) and schisms among you, and partly I believe it.

[19] For it is necessary also for kitot (sects) of minut (heresy), of kefirah (heresy, denial) to be among you that also the approved ones may become manifest among you [DEVARIM 13:3].

[20] Therefore, your farbrengen gatherings in one kahal (community) are not for the purpose of having Moshiach's Tish.

[21] For each one rushes ahead with his own seudah (meal). One is hungerik (hungry), one has passed out in his schnapps.

[22] Hey, you people, do you not have houses in which to eat and to drink? Or do you despise the Kehillah (congregation) of G-d? And do you bring bushah (shame), even humiliation, on the ones having nothing? What should I say to you? Will I commend you? In this I do not commend you people!

[23] For I received from Rebbe, Melech HaMoshiach Adoneinu that which also I transmitted and handed on to you, that Adoneinu Yehoshua/Yeshua, on the very lailah (night) in which he was betrayed, took the Pesach matzoh,

[24] and, having made the Ha-Motzi, Rebbe, Melech HaMoshiach offered the betzi'at halechem (breaking of the bread) and said, "ZEH HU VESARI HANNIVTZA BA'ADCHEM; ZOT ASU L'ZIKRONI. ("This is my flesh, which is broken on your behalf. Do this in memory of me.")

[25] In like manner, after eating the [Pesach] seudah, also [after the bracha over] the [Kiddush] Cup, Rebbe, Melech HaMoshiach said, "This [Kiddush] Kos (Cup) is the BRIT CHADASHA [YIRMEYAH 31:31; 32:40] in my DAHM (blood--SHEMOS 24:6-8; ZECHARYAH 9:11). This do, as often as you drink, in ZIKARON (remembrance --YEHOSHUA 4:7) of me."

[26] For as often as you eat this Pesach matzoh and drink from this Pesach Kiddush Cup, you do proclaim the mavet [YESHAYAH 53:8-9; DANIEL 9:26] of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach.

[27] Therefore, whoever eats the Pesach matzoh or drinks the Kiddush Cup of [Rebbe, Melech HaMoshiach] Adoneinu unworthily will be guilty and answerable for the basar and the dahm of

[Rebbe, Melech HaMoshiach] Adoneinu.

[28] But let a ben Adam apply cheshbon hanefesh to himself and in that manner let him eat of the Pesach matzoh and let him drink of the Pesach Kiddush Cup.

[29] For the one eating and drinking is the one eating and drinking mishpat to himself when not discerning the basar (body).

[30] Because of this, many among you are weak and there are cholim (sick) and a number are sleeping the sleep of the mesim.

[31] But if we were judging ourselves [in teshuva], we would not be brought into mishpat (din, judgment). [TEHILLIM 32:5]

[32] But, being brought into mishpat (din, judgment) by Hashem, we are being disciplined, that we may not be condemned [to Onesh Gehinnom] with the Olam Hazeh. [TEHILLIM 115:5; 118:18; MISHLE 3:11,12]

[33] Therefore, Achim b'Moshiach of mine, when you have your farbrengen gatherings and you gather for Tish, wait for one another.

[34] If anyone is so hungerik (hungry--11:21) [that he cannot wait], in his home let him eat, lest for mishpat you have kehillah. And as far as the hemshech (remaining part) is concerned, whenever I come I will set b'seder (in order).

PEREK YOD BEIT (CHAPTER TWELVE)

Now I do not want you to lack da'as concerning the things of the Ruach Hakodesh, Achim b'Moshiach.

[2] You have da'as that when you WERE Goyim [*trans. note, i.e. you are no longer heathen pagans*], somehow you were influenced and led astray to the ELILIM ILLEMIM ("Dumb idols, idols incapable of speech" CHABAKUK 2:18-19).

[3] Therefore, I make known to you that no one speaking by the Ruach Hakodesh of Hashem says, "Al Yehoshua/Yeshua ki Cherem hu" ("a curse of the ban of destruction is on Yehoshua/Yeshua"), and no one is able to say, "Yehoshua/Yeshua hu HaAdon" except by the Ruach Hakodesh.

[4] There are different kinds of matanot (gifts), but the same Ruach Hakodesh.

[5] There are different avodot hakodesh (ministries), but the one Adonoi.

[6] And there are a variety of activities [of the Ruach Hakodesh], but the same G-d working all in all.

[7] But to each is given the disclosure of the Ruach Hakodesh for benefit:

[8] to one through the Ruach Hakodesh is given a dvar chochmah (a dvar of wisdom --Ac 16:7); to another, according to the same Ruach Hakodesh, a dvar da'as (word of knowledge --Ac 5:3);

[9] to another, by the same Ruach Hakodesh, emunah (Mt 17:20-21); to another, by the one Ruach Hakodesh, matanot harippuy (gifts of healing [refuah])--Ac 3:6-16);

[10] to another those of cholet niflaot ("accomplishing miracles"--SHEMOS 4:21; Yn 11:42-43) and to another divrei hanevu'ah (words of prophecy--MELACHIM ALEF 17:1), and to another discernings (being about to make a nafka mina distinction) of ruchot (spirits--MELACHIM ALEF 22:22), to another kinds of leshonot (tongues--Ac 2:4), and to another, pitronim (interpretations) of leshonot (tongues--1C 14:13).

[11] All these things are activated by the one and same Ruach Hakodesh, distributing individually to each one as he determines.

[12] For even as the body is echad, and has many evarim (members), and all the evarim (members) of the body, though many, are one body, so is Moshiach.

[13] For also in one Ruach Hakodesh we were all given a tevilah into one body, whether Yehudim or Yevanim (Greeks), whether avadim (slaves) or bnei Chorin (freedman), and all were given to

drink, as it were, from one Ruach Hakodesh.

|14| For the body is not one, but many, evarim (members).

|15| If the regel (foot) says, "Because I am not a yad (hand), I am not of the body," that would not make it any less one of the evarim of the body.

|16| And if the ozen (ear) says, "Because I am no ayin (eye), I am not of the body," that would not make it any less one of the evarim of the body.

|17| If the whole body were an ayin (eye), where would be the hearing? If the whole body were hearing, where would be the smelling?

|18| But now Hashem set the evarim (members), each one of them, in the body according to his ratzon (will), as he wanted.

|19| And if all were all one evar (member), where would be the body?

|20| As it is, though there are many evarim (members), there is but one body.

|21| And the ayin (eye) is not able to say to the yad (hand), "I do not have need of you." Or, again, the rosh (head), speaking to the raglayim (feet), is not able to say, "I have no need of you."

|22| Just the opposite, the evarim of the body appearing to be weaker are vital.

|23| And those evarim of the body which we presume to be dishonorable, on these we clothe with even more honor, and our parts with lesser kibbud (respect, honor) are treated with greater.

|24| Whereas, our evarim with greater kibbud have no need of more. However, Hashem has so composed the achdut of yichudim (unity/harmony of unifications) of the body, giving the superior kibbud to the inferior,

|25| lest there be schisms (1:10; 11:18) in the body. But the evarim should have the same gemilut chasadim (deeds of lovingkindness and caring) for one another.

|26| And when one evar (member) has tza'ar (pain and suffering), all the evarim (members) have tza'ar with it; or one evar has the aliyah of kibbud, all the evarim has simcha with it.

|27| Now you are Moshiach's body (BERESHIS 47:18-19) and individually evarim (members) of it.

|28| Now Hashem placed some in the Adat HaMoshiach (community of Moshiach), in the Kehillah, rishon (first): shlichim, second, nevi'im, third, morim (teachers), then those of cholel niflaot ("accomplishing miracles" --SHEMOS 4:21), then matanot harippuy (gifts of healing), then matanot of helps, then manhigut ruchanit (spiritual leadership/administration), kinds of leshonot (tongues).

|29| Surely not all are shlichim? Surely not all are nevi'im? Surely not all are rabbinical morim? Surely not all are those cholel niflaot ("accomplishing miracles" --SHEMOS 4:21)?

|30| Surely not all have matanot harippuy (gifts of healing)?

Surely not all speak in leshonot (tongues)? Surely not all have the pitron (interpretation) of leshonot (tongues)?

|31| But earnestly desire the greater matanot (gifts) [of the Ruach Hakodesh]. And yet now I show you a more feste (excellent) derech.

PEREK YOD GIMEL (CHAPTER THIRTEEN)

If in the leshonot (tongues) of Bnei Adam and malachim I speak, but I do not have ahavah (agape), I have become only a sounding gong or a clanging cymbal.

|2| And if I have nevu'ah (prophecy) and have da'as of all sodot (mysteries) and all da'as (knowledge), and if I have all emunah (faith) so as to remove mountains, but ahavah (agape) I do not have, I am nothing.

|3| And if I'm a marbitz tzedaka and give all I possess in gemilut chasadim and if I give my body al kiddush Hashem for sereifah (death by burning), but ahavah (love) I do not have, I have gained nothing. [DANIEL 3:28]

- [4] Ahavah (agape) suffers long; ahavah is kind; ahavah does not have kinah (jealousy); ahavah does not brag; ahavah is not puffed up in ga'avah (conceit);
- [5] ahavah does not behave shamelessly; ahavah does not in anochiyut (selfishness) insist on its own way; ahavah is not touchy and vindictive, keeping a record of wrongs (ZECHARYAH 8:17).
- [6] Ahavah does not find simcha in evil, but rejoices in HaEmes (The Truth).
- [7] Ahavah covers all things (MISHLE 10:12), believes all things, has tikvah (hope), even zitzfleisch (patience) for all things.
- [8] Ahavah (love) never fails. However, divrei nevu'ah will be abolished; leshonot (tongues) will cease; da'as will come to an end.
- [9] For we have da'as in part, and we have divrei nevu'ah in part.
- [10] But when hashlamah (completion) comes, the olam katan will disappear.
- [11] When I was a yeled, I used to speak like one, think like one, reason like one. But when I became mevugar (mature), I put away kinderyohrn (childhood days). [TEHILLIM 131:2]
- [12] For still we see through a mirror indistinctly. But then [in the Olam Haba], distinctly, panim el panim (face to face, directly, in person). 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. [IYOV 26:14; 36:26; BERESHIS 32:30; IYOV 19:26]
- [13] But now remain emunah (faith), tikvah (hope), and ahavah (agape), these shalosh (three). And the greatest of these is ahavah (agape).

PEREK YOD DALET (CHAPTER FOURTEEN)

- Pursue ahavah (agape), and eagerly desire the things of the Ruach Hakodesh (matanot HaRuach Hakodesh), and especially that you may speak forth a dvar hanevu'ah (word of prophecy).
- [2] For the one speaking in a lashon (tongue) speaks not to Bnei Adam but to Hashem; for no one grasps with their ears, but the speaker speaks sodot (mysteries).
- [3] However, the one speaking forth divrei nevu'ah (words of prophecy) speaks to Bnei Adam for chizzuk (strengthening) and musar encouragement and nechamah (comfort).
- [4] The one speaking in a lashon (tongue) edifies himself; but, the one speaking forth a dvar hanevu'ah (word of prophecy) edifies a kehillah.
- [5] Now I desire all of you to speak in leshonot (tongues), and even more that you may speak forth a dvar hanevu'ah (word of prophecy) (BAMIDBAR 11:29). Now greater is the one speaking forth a dvar nevu'ah (word of prophecy) than the one speaking in leshonot, unless he gives the pitron (interpretation) of the leshonot (tongues), that the kehillah (congregation) may receive the edification.
- [6] But now, Achim b'Moshiach, if I come to you speaking in leshonot (tongues), what will I benefit you unless I speak to you either with a dvar hisgalus (a dvar of revelation) or with a dvar da'as or with a dvar nevu'ah or with a dvar hora'ah (word of teaching)?
- [7] So even lifeless things, like the flute or harp, if they do not articulate a distinction in the notes, how will it be known what is being played on the flute or on the harp?
- [8] Indeed, if a shofar gives an unclear trumpet-call, who will prepare himself for krav (battle)? [BAMIDBAR 10:9; YIRMEYAH 4:19]
- [9] So also unless you by your lashon (tongue) render an intelligible dvar Torah, how will the thing being uttered be known? For you will be merely speaking into the air.
- [10] There are doubtless many kinds of foreign languages in the Olam Hazeh, and not one is meaningless.
- [11] If, therefore, I do not have da'as of the meaning of the language, I will be to the speaker a foreigner and the speaker will be a foreigner with me. [BERESHIS 11:7]

|12| So also you, als (since) you have a zeal for the matanot of the Ruach Hakodesh, endeavor to abound in them for the edification of the Kehillah (Congregation).

|13| Therefore, the speaker in a lashon (tongue), let him offer tefillos that he may give the pitron (interpretation).

|14| For if I daven (pray) in a lashon, my nashamah davens, but my sikhliyut (rationality) lies shemitah (fallow).

|15| Nu? (Well?) I will daven [in leshonot] with my nashamah, and I will daven also with my seichel; I will sing [in leshonot] with my nashamah, and I will sing niggunim also with my seichel.

|16| Otherwise, if you make a bracha [in leshonot] with your neshamah, how will the am ha'aretz, who have no idea what you are saying, answer the "Omein"? [DEVARIM 27:15:26; DIVREY HAYAMIM ALEF 16:36; NECHEMYAH 8:6; TEHILLIM 106:48]

|17| For indeed you make the bracha well enough, but the other is not being edified.

|18| Modeh Ani Hashem that I speak in leshonot more than all of you,

|19| but in a kehillah I want to speak five words with my sikhliyut (rationality), that also others I may instruct with a dvar hora'ah (word of teaching), rather than speak ten thousand words in a lashon (tongue).

|20| Achim b'Moshiach, be not yeladim in your machsh'vot (thoughts); be infantile in kavvanah ra'ah (malice), perhaps, but in your binah, be mature. [YIRMEYAH 4:22]

|21| In the Torah it stands written, KI BELA'AGEI SAFAH UVELASHON ACHERET YEDABER EL HAAM HAZE...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" --YESHAYAH 28:11-12), says the L-rd.

|22| So then the leshonot (tongues) are for an ot (miraculous sign), not to the ones believing, the ma'aminim in Rebbe, Melech HaMoshiach, but an ot (miraculous sign) to the Apikorosim; but divrei hanevu'ah (words of prophecy) are not for the Apikorosim, but for the ones believing, the ma'aminim in Moshiach.

|23| If, therefore, the kehillah has a farbrengen gathering and all speak in leshonot (tongues), and then in walks the am ha'aretz or the Apikorosim, will they not say that you are all meshuggah?

|24| However, if all speak forth divrei hanevu'ah (words of prophecy), and then in walks some Apikorosim or am ha'aretz, such a visitor is brought under conviction by all, he is brought into mishpat (judgment) by all,

|25| what is hiding in his lev (heart) becomes manifest, and, having fallen on his face, he worships Hashem, declaring that G-d is among you (ZECHARYAH 8:23; YESHAYAH 45:14; DANIEL 2:47).

|26| Nu? Well? Achim b'Moshiach, when you come together, each one has a mizmor (hymn, psalm), a musar (teaching with an ethical point), a dvar hisgalus (a dvar of revelation), a lashon (tongue), or a pitron (interpretation) of a lashon (tongue); let all things be for edification.

|27| If anyone speaks in a lashon (tongue), let the speakers be shenayim (two) or at most shloshah (three), and by turn, and let one give the pitron (interpretation).

|28| But if there is no one to give the pitron, let the one with the lashon (tongue) be silent in the kehillah and let him instead speak to himself and to Hashem.

|29| And let shenayim or shloshah nevi'im speak and let the other nevi'im be used with discernings of ruchot (spirits) (12:10).

|30| And if a dvar hisgalus (a word of revelation) is given to a navi sitting by, let the first navi become silent.

|31| For you all are able one by one to speak forth a dvar hanevu'ah (word of prophecy), in order that all may learn and receive chizzuk (strengthening).

|32| And the neshamot of nevi'im are subject to the nevi'im.

[33] For Hashem is no Elokei HaMevucha (the G-d of Confusion, Tohu); He is Elokei HaShalom, and this is so in all the kehillot of the kadoshim.

[34] Let the nashim in the kehillot be silent, for it is not permitted for them to blurt out, but let them become submissive, as it says in the Torah (BERESHIS 3:16).

[35] And if the nashim wish to inquire about something, let them inquire of their own be'alim b'bayis, for it is a bushah (shame) for an isha to blurt out in the kehillah (BERESHIS 3:2).

[36] Or from you did the dvar Hashem go forth (YESHAYAH 2:3), or to you only did it reach?

[37] If anyone thinks himself to be a navi or a man of the Ruach Hakodesh (2:13), let him have full da'as that the things I wrote to you are a mitzvoh of Rebbe, Melech HaMoshiach Adoneinu.

[38] But if anyone does not recognize this, he is not recognized.

[39] So then, Achim b'Moshiach of mine, earnestly desire to speak forth a dvar hanevu'ah (word of prophecy), and do not forbid speaking in leshonot (tongues).

[40] Let all things be done b'seder and without bushah (shame).

PEREK TET VAV (CHAPTER FIFTEEN)

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, [YESHAYAH 40:9]

[2] through which also you are brought to Yeshu'at Elokeinu, provided you hold fast to the dvar Torah which I proclaimed to you, unless you received it in vain (cf. 15:12-14, 10).

[3] For I transmitted and handed on to you as authoritative Torah, rishon (first), that which was also transmitted and handed on to me as authoritative Torah (Ga 1:18): that Rebbe, Melech HaMoshiach died on behalf of avoneinu (our averos--YESHAYAH 1:4, iniquities, gross wickedness, depravities), according to the Kitvei Hakodesh (YESHAYAH 53:8-9; DANIEL 9:26),

[4] and that Rebbe, Melech HaMoshiach was buried in a kever (grave, burial place, YESHAYAH 53:9), and that Rebbe, Melech HaMoshiach was raised in a Techiyah from the mesim on YOM HASHLISHI (BERESHIS 1:11-13 [*trans. note: bikkurim, see 1C 15:20*]; SHEMOS 19:11,15-16; YEHOASHUA 1:11; BAMIDBAR 19:11-13; YONAH 1:17; HOSHEA 6:2; MELACHIM BAIS 20:5,8; EZRA 6:15) according to the Kitvei Hakodesh (TEHILLIM 16:10),

[5] and that Rebbe, Melech HaMoshiach was seen by Kefa, then by the Sheneyim Asar,

[6] afterward Rebbe, Melech HaMoshiach was seen by over five hundred Achim b'Moshiach at one time, of whom most remain alive until now, though some sleep the sleep of the mesim.

[7] Afterward, Rebbe, Melech HaMoshiach was seen by Ya'akov (Ga 1:19), then by all the Shlichim.

[8] And, last of all, even as if to one born not normally [like the rest], Rebbe, Melech HaMoshiach was seen by me also (cf. 9:1).

[9] For I am the least of Moshiach's Shlichim, not qualified to be called a Shliach, because I brought redifah (persecution) upon the Kehillah of Hashem.

[10] But by the Chen v'Chesed Hashem I am what I am. And the Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach to me was not in vain, but more abundantly than all the Moshiach's Shlichim I labored, yet it was not I, but the Chen v'Chesed Hashem with me.

[11] Whether it was I or those others, so we preached as Moshiach's maggdim, and so you had emunah and became Moshiach's ma'aminim.

[12] And if Moshiach is being preached that from the Mesim (Dead ones) he has had his Techiyah (Resurrection), how is it that some among you say that there is no Techiyas HaMesim?

[13] And if there is no Techiyas HaMesim, neither then has Rebbe, Melech HaMoshiach been raised.

[14] And if Rebbe, Melech HaMoshiach has not been raised, then our preaching to you was in

vain and also in vain is your emunah (faith).

[15] Moreover, we are found also to be edei sheker (false witnesses) [SHEMOS 20:16; DEVARIM 19:16-21] misrepresenting Hashem Himself, because we gave solemn edut (testimony--1:6) as in the presence of G-d that Hashem raised Rebbe, Melech HaMoshiach [whom, of course, He did not raise if, as you say, the Mesim are not bemetzius (in fact) raised].

[16] For if the Mesim (Dead persons) have not Techiyah, neither has Rebbe, Melech HaMoshiach had a Techiyah;

[17] and if Rebbe, Melech HaMoshiach has not already had his Techiyah from the Mesim, your emunah is futile, you are still in your averos (sins),

[18] and even the ones who sleep the sleep of the Mesim in Rebbe, Melech HaMoshiach have perished.

[19] Listen, if for the Olam Hazeh only we have tikvateinu in Rebbe, Melech HaMoshiach, we are to be pitied more than kol Bnei Adam.

[20] But in fact Rebbe, Melech HaMoshiach has had His Techiyah! Rebbe, Melech HaMoshiach is the Bikkurim ("Firstfruits"--BERESHIS 1:11-13; SHEMOS 23:16), the Firstfruits of the ones having fallen asleep [in Moshiach].

[21] For als (since) through an Adam (Man) came mavet (BERESHIS 2:17), also through an Adam (Man, Rebbe, Melech HaMoshiach) came the Techiyas HaMesim (Resurrection of Dead Persons).

[22] For as in Adam all die (BERESHIS 3:19), so also in Rebbe, Melech HaMoshiach all will be made alive.

[23] But each one in his own order: the Bikkurim, Moshiach; afterward, the ones of Rebbe, Melech HaMoshiach at the Bias HaMoshiach;

[24] then HaKetz when Rebbe, Melech HaMoshiach gives over the Malchut Hashem to G-d, even Elokim Avinu (DANIEL 2:44; 7:13-14,27), after He has abolished all Mishrah (Rule) and all Shilton (Authority) and all Gevurah (Power).

[25] For it is necessary for Rebbe, Melech HaMoshiach to reign until Hashem puts all his OYVIM ("enemies") under His RAGLAYIM ("feet," TEHILLIM 110:1). [YESHAYAH 9:7; 52:7]

[26] The last Oyev (Enemy) to be abolished is Mavet.

[27] For KOL HASHEM put TACHAT RAGLAV ("All things He subjected under His feet"--TEHILLIM 8:7[6]) but when He says that KOL ("all things") have been subjected, it is peshat (plain, literal) that this does not include the One [Hashem] who put all things in subjection under Rebbe, Melech HaMoshiach.

[28] But, when all things are subjected to Hashem, then also the Zun foon Der Oybershter [Moshiach] himself will be subjected to the One (Hashem) having subjected all things under him (Moshiach), that in all things G-d may be all [*i.e. preeminent*].

[29] Otherwise, what will they do, the ones being given tevilah on behalf of the dead? If the Mesim really are not raised, why indeed are they given tevilah on behalf of the Mesim?

[30] Why also are we putting ourselves at risk and in danger every hour?

[31] Daily I die--and that is as true a fact, Achim b'Moshiach, as it is that I glory over you in Moshiach Yehoshua/Yeshua Adoneinu.

[32] If it were a mere humanistic matter, my fighting, so to speak, with wild beasts in Ephesus (Ac 19; 2C 1:3-10), what do I gain? If there is no Techiyas HaMesim, "Let us eat and drink, KI MACHAR NAMUT "For tomorrow we die" YESHAYAH 22:13; 56:12).

[33] Do not fall under a delusion. "Bad chavrusashaft (association, influence or hashpa'ah) corrupts good midos."

[34] Wake up and come to your senses. Start walking in the derech tzaddikim (TEHILLIM 1:6). Stop committing averos. Some among you have no saving da'as of Hashem. I say this to your bushah (shame).

[35] But someone will question, "How does this Techiyas HaMesim come about? And in the Techiyas HaMesim, with what kind of body will they come?" [YECHEZKEL 37:3]

[36] Yold, what you sow is not made alive unless it dies!

[37] And what is it you sow? Not the body that is to be, but something else: a bare zera (seed), efsher (perhaps) of wheat or some other grain.

[38] However, Hashem chooses [another] body to give to the [*"dead" and buried*] seed, and to each kind of zera is given by Hashem its own body (BERESHIS 1:11-13; 47:18-19).

[39] Now basar is not all the same: Bnei Adam have one kind of basar; animals, another; birds, another; fish, another;

[40] and there are gufot baShomayim (heavenly bodies), and gufot baAretz (earthly bodies), but the kavod of the heavenly is of one kind, and the kavod of the earthly of another kind.

[41] There is one kavod (glory) of the shemesh (sun), and another kavod (glory) of the yare'ach (moon), and another kavod (glory) of the kochavim (stars), for in kavod (glory), kochav differs from kochav. [TEHILLIM 19:4-6; 8:1,3]

[42] So also is the Techiyas HaMesim. That which is sown is of one kind, perishable; that which is raised up is of another kind, imperishable. [DANIEL 12:3]

[43] What is sown without kibbud 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," BERESHIS 2:7); but the Adam haacharon (last Adam) became a Ruach mechayyeh (Yn 5:26).

[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" BERESHIS 2:7), out of ha'aretz. The Adam HaSheini (the second Adam) is out of Shomayim. [BERESHIS 2:7; 3:19; TEHILLIM 90:3]

[48] As was the Adam of dust, such also are those of the dust; as was the Adam of Shomayim, such also are those who are of Shomayim.

[49] And just as we have bourne the demut of the Adam MIN AFAR HA'ADAMAH ("from the dust of the earth" BERESHIS 2:7), so we will bear also the likeness of the Heavenly Adam (Man). [BERESHIS 5:3]

[50] Now this I say, Achim b'Moshiach, that basar vadam cannot inherit the Malchut Hashem, neither can the perishable inherit the imperishable (TEHILLIM 16:9-10; IYOV 19:25-26).

[51] Hinei! I speak a sod (mystery) to you: we will not all sleep the sleep of the Mesim, but we will all be changed.

[52] In a rega (moment), in the wink of an eye, at the last shofar blast. For the shofar will sound, the Mesim (dead ones) will be raised imperishable, and we will be changed.

[53] For it is necessary for this perishable nature to put on the imperishable, and this mortal nature to put on the immortal.

[54] But when this perishable nature puts on the imperishable, and this mortal, the immortal, then the dvar hanevu'ah will come to pass that stands written, HASHEM BILLA HAMAVET LANETZACH ("He will swallow up death forever" YESHAYAH 25:8) in victory.

[55] EHI DEVARECHA MAVET EHI KATAVECHA SHEOL? ("Where are your plagues, O Death? Where is your destruction, O Sheol?" HOSHEA 13:14)

[56] Now the sting of death is chet (sin) and the ko'ach (power) of chet (sin) is the Torah.

[57] But Baruch Hashem, who is giving us the nitzachon (victory) through Adoneinu Rebbe, Melech HaMoshiach.

[58] So then, Chaverim and Achim b'Moshiach of mine, be steadfast, immovable, abounding

always in the avodas kodesh of Adoneinu, have da'as that your po'al (work) is not in vain in Hashem [DIVREY HAYAMIM BAIS 15:7; YESHAYAH 65:23].

PEREK TET ZAYIN (CHAPTER SIXTEEN)

Now, concerning the maamadot (financial contributions) and the pishkeh (pushke) we are circulating throughout the kehillot for the benefit of the Yerushalayim kadoshim, as I directed the kehillot of Galatia, so you do also.

[2] Every Yom Rishon (*trans. note: which begins Motzoei Shabbos by Biblical reckoning, each day being an evening and a morning*) of each week, each of you by himself make something farnumen (set aside), storing up according to his hakhnasah (income), so that collections need not be made when I come.

[3] And when I arrive, whomever you approve, these I will send with iggrot to carry your matanah to Yerushalayim.

[4] And if it is fitting for me also to go, they will go with me.

[5] And I will come to you whenever I pass through Macedonia, for I will be passing through Macedonia.

[6] Efsheer (perhaps) I will stay with you, or even spend the choref (winter) that you may help me with a send-off wherever I may go.

[7] For I do not want to see you now in passing, for I have the tikvah to remain some time with you, im yirtzeh Hashem (G-d willing/permitting).

[8] But, I will remain on in Ephesus until Shavuot [VAYIKRA 23:15-21; DEVARIM 16:9-11],

[9] for a delet (door) has opened, great and effective, for me, but there are many mitnaggedim (opponents).

[10] Now if Timotiyos comes, see that he may be with you without fear; for the avodas kodesh of Hashem he labors in as I do.

[11] Therefore, let not anyone despise him. But give him a send-off in shalom that he may come to me; for I am waiting for him with the Achim b'Moshiach.

[12] Now, concerning Apollos the Ach b'Moshiach, I strongly exhorted him, that he would come to you with the Achim b'Moshiach. But he is beshum oifen (absolutely) unwilling to go at this time, but he will come whenever he has an opportunity.

[13] Watch, stand firm in the [Orthodox Jewish] emunah (faith), be men, be strong [TEHILLIM 31:24].

[14] Let everything you do be done in ahavah (agape).

[15] Now, I urge you, Achim b'Moshiach, you have da'as of the bais of Stephanas, that it is the bikkurim of Achaia, and that they have with devotion and zerizut (diligence) put themselves in avodas kodesh ministry for the kadoshim.

[16] Become submissive to such as him and to everyone joining in the avodas kodesh and laboring.

[17] Now, I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus, because these men filled up your absence,

[18] for they refreshed my neshamah and yours. Give recognition to such men [14:38].

[19] Drishat Shalom from the kehillot of Moshiach of Asia. Drishat Shalom warmly in Adoneinu from Aquila and Prisca, together with the Adat Moshiach in their bais.

[20] Drishat Shalom from all the Achim b'Moshiach. Greet one another with a neshikat hakodesh (holy kiss).

[21] THIS GREETING WITH MY OWN HAND, SHA'UL.

[22] If anyone does not have ahavah (love) for HaAdon, Alav ki Cherem hu ("a curse of the ban of destruction is on him") [12:3]. Marana (our L-rd), tha (come).

[23] The Chen v'Chesed Hashem of Moshiach Adoneinu be with you.

[24] My ahavah be with you all in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN CORINTH (II)

PEREK ALEPH (CHAPTER ONE)

From Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua/Yeshua birtzon Hashem (by the will of G-d), and Timotiyos, the Ach b'Moshiach; To the Kehillah (Congregation) of Hashem existing in Corinth, with all the kadoshim throughout Achaia.

[2] Chen v'Chesed Hashem to you and shalom from Elokim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[3] Baruch hu Hashem Elokim Avi of Adoneinu Yehoshua/Yeshua, Avi HaRachamim vaElokei kol nechamah (comfort), [TEHILLIM 103:13; YESHAYAH 66:13]

[4] the one giving us chizzuk (strengthening) with respect to all our tzoros so as to enable us to give chizzuk to the ones experiencing tzoros, and that through the nechamah (comfort) by which we ourselves are comforted (1:3) by Hashem. [YESHAYAH 49:13; 51:12; 66:13]

[5] This is so because as the Chevlei Moshiach (birth pangs of Moshiach) abound to us, so through Moshiach abounds also our nechamah (1:3; YESHAYAH 51:12). [TEHILLIM 34:19; 94:19]

[6] Now if we are experiencing tzoros, it is for your chizzuk (strengthening) and Yeshu'at Elokeinu; or if we are being given nechamah (comfort), it is for your nechamah that is producing in you the chozek (strength) of zitzfleisch (patience) for the endurance of the tzoros which we also suffer. [1Th 3:3]

[7] And our tikvah (hope) for you is well-founded, for we have da'as that as you have deveykus (cleaving to) the Chevlei Moshiach, so also you will have deveykus to the nechamah.

[8] For we do not want you to lack da'as, Achim b'Moshiach, as to the tzoros and tribulation that came upon us in Asia [Ac 19:23; 1C 15:32], that utterly beyond our strength we were burdened,

causing us to come to a feeling of ye'ush (despair) even of being able to stay alive.

[9] But we ourselves have had the gezar din (verdict) of mishpat mavet (a death sentence) in ourselves so that we should not have emunah (faith) in ourselves but in Hashem, Mechayyei Mesim (Who Revivest the Dead). [Shemoneh Esreh, YIRMEYAH 17:5,7]

[10] The same G-d out of so great a Mavet delivered us and will continue to deliver us. We have set tikvateinu (our hope) that he will yet deliver us, [2Ti 4:18]

[11] as you also labor together for us by techinnah (supplication), so that the "Modeh Ani" for us will be said by the many (YESHAYAH 53:11-12) for the matanah (gift) granted us through the tefillos of the many.

[12] For our glorying is in this: the edut (testimony) of our matzpun (conscience) [MJ 13:18] is that without remiyah (guile, fraud, deceit) and with lev tahor ("pure heart" TEHILLIM 51:12) with the sincerity of Hashem [2C 2:17] and not in the "chochmah" of the basar [1C 1:17] but in the Chen v'Chesed of Hashem, we conducted ourselves in the Olam Hazeh, and more especially toward you.

[13] For we write nothing so shver (complex) to you that you cannot read and have binah (understanding), and I have tikvah that you will have da'as shlemah until HaKetz,

[14] as you have already had da'as of us in part, as also we are your kavod [2C 5:12], even as also you are ours in the Yom Hashem of Adoneinu Yehoshua/Yeshua. [Pp 2:16]

[15] And with this bitachon (confidence) I planned previously to come to you, that a second benefit you might have.

[16] It was my cheshbon (plan) to visit you by way of Macedonia and again from Macedonia to come to you, and by you to be sent on to Yehudah (Judea--Ac 19:21; 1C 16:5,6).

[17] This was my matarah (aim, goal); surely then I did not act with vacillation? Or when I make plans [2C 5:16], do I have a cheshbon according to the basar, ready with "Ken, Ken!" and then, "Lo! Lo!"

[18] Al emunat Hashem (In the faithfulness of G-d), our dvar to you has not been "Ken" and "Lo."

[19] For the Zun foon Der Oybershter, Rebbe, Melech HaMoshiach Yehoshua/Yeshua, the One having been proclaimed among you by us, by Sila and Timotiyos and me [Ac 18:5], was not a "Ken and Lo"; but in him it has always been "Ken."

[20] For in Moshiach every one of Hashem's havtachot (promises) is a "Ken." For this reason it is b'Shem Moshiach that we say the "Omein" to the kavod of Hashem [1C 14:16; Rv 3:14].

[21] But it is Hashem who establishes us with you in Moshiach and has given us the mishchah (anointing--1Y 2:27),

[22] having put his chotam [seal of ownership--BERESHIS 38:18; YECHEZKEL 9:4; Ep 1:13; 4:30; Rv 7:4] on us and having given the eravon (pledge) of the Ruach Hakodesh in our levavot (hearts--Ro 8:16; 2C 5:5; Ep 1:14). [BERESHIS 38:18; YECHEZKEL 9:4; CHAGGAI 2:23]

[23] Now, I call upon Hashem as eidus (witness) against my nefesh, my neshamah (soul), that it was to spare you that I did not come again to Corinth. [Ro 1:9; 2C 11:31; Pp 1:8; 1Th 2:5,10]

[24] Not that we play the gontsermacher to domineer over your emunah (faith) [1K 5:3], but we are fellow po'alim for your simcha, for by emunah you stand.

PEREK BEIT (CHAPTER TWO)

For I decided this in myself: not again to come to you in agmat nefesh (grief). [1C 4:21; 2C 12:21]

[2] For if I grieve you, then who is the one cheering me except the one I have caused to have agmat nefesh?

[3] And I wrote the iggeret as I did, so that when I came, I should not have agmat nefesh from those who should have brought me simcha; for I have confidence about you all, that my simcha

would be the simcha of all of you.

[4] For out of much tzoros and of lev (heart) distress I wrote the iggeret to you with many tears [Ac 20:31], not that you should have agmat nefesh, but that you may have da'as of the ahavah in Hashem which I have more abundantly for all of you.

[5] Now if anyone has caused agmat nefesh (grief), it is not me he has grieved, but -- to some extent, not to be too severe -- he has grieved you all. [1C 5:1]

[6] Sufficient to such a man was this onesh (penalty) by the roiv (majority),

[7] so that, on the contrary, rather you ought to give selichah (forgiveness) and chozek (strength) to him lest 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). [2C 7:15; 10:6]

[10] Now to anyone whom you give selichah (forgiveness) of anything, I do as well, for indeed what I have forgiven, if I have forgiven anything, it is for your sake in the presence of Moshiach; [11] lest we should be outsmarted by Hasatan [Lk 22:31]; for we do not lack da'as of his kesharim (conspiracies).

[12] But having come to Troas for the purpose of proclaiming the Besuras HaGeulah of Moshiach and a delet (door) to me having been opened by Adoneinu, [YECHEZKEL 20:14; Ac 14:27; 1C 16:9; Co 4:3; Rv 3:8]

[13] I did not have shalom in my neshamah when I was not able to find Titos my ach b'Moshiach. So I took leave of them and I went on to Macedonia. [Ac 20:1]

[14] But Baruch Hashem, the One in whom we are given the nitzachon (victory), who always leads us in triumph in Moshiach and, through us, in every place spreads the fragrance of the da'as of him.

[15] For we are the aroma of Moshiach to Hashem among the ones coming to Yeschu'at Elokeinu, and among the ones perishing: [1C 1:18; DANIEL 12:2]

[16] to the latter ones a fragrance of mavet unto mavet; but to the former ones a fragrance of Chayim (life) unto Chayim [Lk 2:34]. Who is sufficient for these things? [2C 3:5-6]

[17] For we are not as many, peddling the dvar Hashem, but as from sincerity, as from Hashem, in the presence of Hashem, in Rebbe, Melech HaMoshiach we speak. [2C 1:12; 1K 4:11]

PEREK GIMEL (CHAPTER THREE)

Do we begin again to commend ourselves? [2C 5:12] Or surely we do not need, as some do, iggrot of askama (letters of approval, commendation) to you or from you? [Ac 18:27; Ro 16:1]

[2] You are our iggeret, written on our levavot, being known and being read by kol Bnei Adam. [1C 9:2]

[3] And you show that you are an iggeret from Rebbe, Melech HaMoshiach, prepared by us, having been written not with ink but with the Ruach Hakodesh of the Elokim Chayim, not on luchot of stone [SHEMOS 24:12; 31:18; 32:15,16; 34:1; DEVARIM 9:10,11] but on luchot of lev basar. [MISHLE 3:3; 7:3; YIRMEYAH 31:33; YECHEZKEL 11:19; 36:26]

[4] Such is the bitachon (confidence) that we have through Rebbe, Melech HaMoshiach toward Hashem.

[5] Not that we are competent from ourselves to claim anything as of ourselves, but our competence is from Hashem, [2C 2:16]

[6] who also made us competent as klei kodesh mesharetim (ministers) of a Brit Chadasha [SHEMOS 24:8; YIRMEYAH 31:31; 32:40; 2C 11:25; MJ 8:8-13] not of chumra (not of strict adherence to the letter of the law, legalism), but of the Ruach Hakodesh: for the chumra (letter of the law) kills, but the Ruach Hakodesh gives Chayim (life). [Yn 6:63; Ro 7:6].

[7] Now if the sherut of mavet chiseled in letters engraved on luchot of stone came with kavod (glory), so that the Bnei Yisroel were not able to gaze into the face of Moshe Rabbeinu because of P'NI MOSHE KI KARON ("face of Moshe Rabbeinu that he was radiant" SHEMOS 34:35) because of the kavod (glory) of his face, the kavod (glory) which is fading, [SHEMOS 34:29-34; YESHAYAH 42:21]

[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 of haresha'ah (condemnation) [DEVARIM 27:26], how much more abounds in kavod the sherut of tzidkat [Hashem, DANIEL 9:24]. [Ro 1:17;3:21]

[10] For indeed what once had kavod has lost its kavod [SHEMOS 34:29-30] on account of the surpassing kavod (glory).

[11] For if the thing which now is fading away came with kavod (glory), much more has that which remains come in kavod.

[12] Since, then, we have such a tikvah (hope), we act with much oz (boldness).

[13] And we are not as Moshe Rabbeinu, who was putting HAMMASVEH AL PANAV ("the veil over his face" SHEMOS 34:33,35) so that the Bnei Yisroel might not see the end of the fading kavod.

[14] But their minds were hardened; [Ro 11:25] for until the present day the same veil remains at the Kri'at HaSefer Torah (the reading of Torah in shul), and it is not being unveiled, because the veil is being abolished in Moshiach.

[15] For until today, whenever Moshe Rabbeinu is being read, a veil lies on their levavot.

[16] But whenever one turns to Adoneinu HAMMASVEH is taken away. [SHEMOS 34:34; YESHAYAH 25:7; Ro 11:23-26]

[17] Now Adoneinu is HaRuach and where HaRuach Adoneinu is, there is cherut (freedom). [YESHAYAH 61:1,2; Yn 7:39; 8:32,36; Ro 8:2; Ga 5:1,13]

[18] Now all of us, with unveiled faces, seeing the kavod of Adoneinu [SHEMOS 16:7; 24:17] as if reflected in a mirror, are being transformed into the same demut from kavod to kavod, even as from HaAdon, HaRuach.

PEREK DALET (CHAPTER FOUR)

Therefore, since it is by the chesed of Hashem that we have this sherut, this kehunah, [2C 3:16] we are undaunted. [TEHILLIM 18:45; YESHAYAH 40:31]

[2] But we renounced the hidden things of bushah (shame), not going about with remiyah (deceit) nor falsifying the dvar Hashem. Rather by the manifestation of HaEmes we present ourselves to every man's matzpun in the sight of Hashem. [2C 2:17; 1Th 2:5]

[3] But if indeed our Besuras HaGeulah is nistar (hidden), it is nistar among the ones perishing, [2C 1:18]

[4] in whose case the g-d of the Olam Hazeh (Ep 2:2) blinded the minds of the ones without emunah, so the illumination of the Besuras HaGeulah of the kavod of Rebbe, Melech HaMoshiach, who is the demut of Hashem, [Co 1:15; MJ 1:3] would not shine on them.

[5] For we preach not ourselves but Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua and ourselves as your avadim (servants) for Yehoshua/Yeshua's sake. [2C 1:24]

[6] Because Hashem is the one who said, "Let Ohr shine out of choshech" [BERESHIS 1:3; YESHAYAH 9:2] who shone in our levavot for an illumination of the da'as of the kavod of Hashem in the face of Rebbe, Melech HaMoshiach Yehoshua/Yeshua. [2C 3:18]

[7] Now we have this otzar (treasure) in earthen vessels [2C 5:1] that the excellence of the ko'ach may be of Hashem and not of us. [IYOV 4:19; YESHAYAH 64:8; SHOFETIM 7:2]

[8] Being oppressed on every side [2C 1:8; 7:5] but not being crushed, being perplexed but not in

ye'ush (despair, atzvut),
 [9] being persecuted but not forsaken, being cast down but not destroyed, [TEHILLIM 37:24; MISHLE 24:16]
 [10] always bearing about the dying of Rebbe, Melech HaMoshiach in my basar that also the Chayim of Moshiach in geviyyateinu might be manifested. [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]
 [11] For always we, the ones living, are being given over to mavet because of Moshiach [Ro 8:36; 1C 15:31] that also the Chayim of Moshiach may be manifested in our mortal basar.
 [12] So then Mavet works in us but Chayim in you.
 [13] And having the same Ruach Hakodesh of emunah (faith) that is accordance with the Kitvei Hakodesh, HE'EMANITI KI ADABER ("I believed, therefore I speak" TEHILLIM 116:10), we both believed and therefore we speak,
 [14] having da'as that the one who made to stand up alive Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua will make us also with Yehoshua/Yeshua stand up alive and will present us with you. [Ro 8:11; 1C 6:14; 15:15,20]
 [15] For all things are because of you [2C 1:3-6] that the Chen v'Chesed Hashem, having increased through the many, may increase the hodayah (thanksgiving) to the kavod of Hashem. [1:6]
 [16] Therefore we are undaunted and do not lose chozek (strength). For, indeed, even if our outward man is becoming old and atrophied, yet our inward man is yom yom being renewed. [Ep 3:16; TEHILLIM 18:45; 103:5; YESHAYAH 40:31]
 [17] For our present momentary tzoros is preparing us for an eternal weight of kavod (glory) utterly beyond measure, [TEHILLIM 30:5; Ro 8:17-18]
 [18] for while we are not looking at the visible things but the invisible; [Co 1:16; MJ 11:1,3] for the things visible are zemanniyim (temporary) but the things invisible are for l'olamim.

PEREK HE (CHAPTER FIVE)

For we have da'as that if the beit mishkaneinu [IYOV 4:19; 2C 4:7] is made churban, we have a bais from Hashem, a bais not made with hands, in Shomayim L'olamim. [YESHAYAH 38:12]
 [2] For indeed in this mishkaneinu we groan, longing for the train of our robe to be our sukkah from Shomayim. [Ro 8:23]
 [3] -- if indeed thus clothed we will not be found naked.
 [4] For while we are still in this mishkan, we groan under our burden, in as much as we do not want to be unclothed but to be clothed, that the mortal may be swallowed up by Chayim. [1C 15:53-54]
 [5] Now the one having prepared us for this very thing is Hashem, the One having given us the eravon (pledge) of the Ruach Hakodesh. [Ro 8:16,23; 2C 1:22; Ep 1:13]
 [6] Therefore we always have bitachon, since we have da'as that being at home in the basar, we are away from home in Adoneinu. [MJ 11:13-16]
 [7] For we walk by emunah (faith), not by sight; [1C 13:12]
 [8] therefore we have bitachon and are pleased rather to leave home from the basar and to be at home with Adoneinu. [Pp 1:23]
 [9] Therefore, also we are aspiring, whether at home, or away from home, to be well pleasing to Hashem, [Co 1:10; 1Th 4:1]
 [10] since it is necessary for all of us to be revealed for an appearance before the Kisse Din (Judgment Throne) of Moshiach, so that each one of us may be recompensed for the things done through the basar, according to his ma'asim (works), whether tov or rah. [KOHELET 12:14; Ac

17:31; Ro 2:16; 14:10]

|11| Therefore, since we have da'as of the yirat [Moshiach] Adoneinu, we persuade men, and we have been made manifest to Hashem and I have tikvah (hope) also that we have been made manifest to your matzpunim. [IYOV 23:15; 2C 4:2]

|12| We are not commending ourselves to you again [2C 3:1], but are giving an opportunity to you of glorying on behalf of us [2C 1:14] that you may respond to those who glory in outer appearance and not in lev.

|13| For if we seem meshuggah, it is for Hashem; if we are in our right mind, it is for you.

|14| For the ahavah (love) of Rebbe, Melech HaMoshiach controls us, because we have judged this, that one [Moshiach] died on behalf of all and therefore all died.

|15| And Moshiach died, on behalf of all [ITi 2:6] that the ones living may no longer live to themselves but may live to the one [Moshiach] who both died and has been made to stand up alive in his Techiyas HaMoshiach for their sakes. [Ro 14:7-8]

|16| From now on, therefore, we have da'as of no one from a purely human point of view; if indeed we have had da'as of Rebbe, Melech HaMoshiach according to the basar, we now no longer so have da'as of him,

|17| so that if anyone is in Rebbe, Melech HaMoshiach, he is a bria chadasha (a new being) [Ro 8:1,10; Ga 6:15]: the old things passed away; hinei, all has become chadash. [YESHAYAH 43:18; 65:17; Rv 21:5]

|18| And all things are of Hashem, who is the one having granted to us ritztzuy (reconciliation) to himself through Moshiach [Ro 5:10] and has given to us the sherut haRitztzuy (the ministry of reconciliation),

|19| davka (specifically), that Hashem was in Rebbe, Melech HaMoshiach reconciling the Olam to himself, [Ro 3:24-25; Co 1:19-20) not reckoning their avonot against them and putting in us the Dvar HaRitztzuy (Message of Reconciliation).

|20| On behalf of Rebbe, Melech HaMoshiach, therefore, we are emissaries of shalom [YESHAYAH 27:5; 52:7; Ep 6:20], as if Hashem were entreating through us, we ask on behalf of Rebbe, Melech HaMoshiach: be reconciled to Hashem!

|21| The one who in his person was without da'as of chattat (sin) [Ac 3:14; Yn 8:46; MJ 4:15; 7:26; 1K 2:22; 1Y 3:5], this one Hashem made a chattat sin offering [Ga 3:13; YESHAYAH 53:10; VAYIKRA 4:24 TARGUM HASHIVIM] on our behalf that we might become the Tzidkat Hashem [DANIEL 9:24] in Rebbe, Melech HaMoshiach. [1C 1:30; Pp 3:9]

PEREK VAV (CHAPTER SIX)

As we work together with him, we also urge you not to receive the Chen v'Chesed Hashem in vain. [2C 5:20]

|2| For he says B'ET RATZON ANITICHA UV'YOM YESHUAH AZARTICHAH ("In a time acceptable I heard you and in a day of salvation I helped you" [YESHAYAH 49:8]. Hinei, now is the acceptable time; now is the Yom Yeshu'ah, [TEHILLIM 69:13; YESHAYAH 55:6; Lk. 4:19-21]

|3| not giving in anything a cause for michshol, lest the Messianic Avodas Kodesh (holy worship, service) be blamed; |4| but in everything presenting ourselves [2C 4:2] as mesharetim of Hashem -- in much savlanut (patience), in tzoros, in hardships, in distresses,

|5| in beatings, in imprisonments, in riots, in labors, in watchings, in tzomot (fastings), [2C 11:23-27]

|6| in purity, in da'as, in long-suffering, in chesed, in the Ruach Hakodesh, in ahavah amittit, [1Ti 4:12]

|7| in the dvar HaEmes, in the gevurat Hashem, [1C 2:4] through the weapons of Tzidkat

[Hashem, DANIEL 9:24] of the right hand and of the left.

[8] Through honor and dishonor, through ill repute and good repute; as "deceivers" and yet true, [9] as being unknown and yet being well known, as dying and hinei, we live! [2C 4:10]...As given the mishpat mavet (sentence of the death penalty) and yet not penalized with death [TEHILLIM 118:18]

[10] as having agmat nefesh but always having simcha [2C 7:4; Pp 2:17; Co 1:24; 1Th 1:6], as poor but enriching many, as having been enlarged.

[12] There is no penury in our affections, only in yours.

[13] Now--I speak as to yeladim--make a fair exchange and open wide your levavot [1C 4:14].

[14] Do not become unequally yoked with koferim (unbelievers) [Ep 5:7,11] for what shuttafut (partnership) has Tzidkat [Hashem, DANIEL 9:24] with lawlessness? Or where is the Brit (Covenant) between ohr (light) and choshech (darkness)? [BERESHIS 24:3; DEVARIM 22:10]

[15] And what harmony does Rebbe, Melech HaMoshiach have with B'liya'al? Or what chelek (allotment, inheritance) has a ma'amin with an Apikoros?

[16] And what agreement has the Heikhal of Hashem with elim? For we are a Heikhal of the Elokim Chayim [1C 3:16; 6:19] as G-d said, "V'HITHALLACHTI B'TOCHCHEM ("And I will walk in the midst of you" [VAYIKRA 26:12] I WILL BE MISHKANI ALEHEM ("dwelling place of me with them" [YECHYEZKEL 37:27]) V'HAYU LI L'AM VAANI EHEYEH LAHEM LELOKIM [YIRMEYAH 32:38] ("And they will be to me as people and I will be to them as G-d." [YIRMEYAH 32:38]

[17] Therefore, SURU (Depart!), come out from the midst of them and be separated, says Adoneinu, and a TAMEH AL TIGAU "unclean thing do not touch;" [YESHAYAH 52:11] ERTZEH ETCHEM "and I will receive you" [YECHYEZKEL 20:34,41; Rv 18:4]

[18] and I will be to you an AV and you will be to me BANIM and BANOT ("my daughters" [SHMUEL BAIS 7:8,14; YESHAYAH 43:6; YIRMEYAH 31:9] says Adonoi Tzva'ot. [SHEMOS 4:22; DIVREY HAYAMIM ALEF 17:13; AMOS 3:13; 4:13 TARGUM HASHIVIM Rv 4:8; 11:17; 15:3; 21:22]

PEREK ZAYIN (CHAPTER SEVEN)

Therefore, having these havtachot (promises), Chaverim, let us submit to his taharah, cleansing ourselves from every defilement of basar and ruach, perfecting kedushah (holiness) in yirat Shomayim.

[2] In your levavot make a cheder for us; we wronged no one, we ruined no one, we exploited no one. [2C 12:17]

[3] I do not say this to bring you under haresha'ah, for I have said before that you are in our levavot [2C 6:11-12; Pp 1:7] whether to die with you or to live with you. [SHMUEL BEIS 15:21]

[4] I have much ometz lev (boldness) and confidence toward you. I glory much on your behalf. I have been filled with chozek (strength). I am filled to overflowing with simcha at all of our tzoros.

[5] For indeed when we had come into Macedonia [Ac 20:1-2; 2C 2:13] we had no physical mano'ach (rest) but we had tzoros everywhere: battles on the outside, fears inside. [DEVARIM 32:25]

[6] But Hashem who encourages the lowly, encouraged us [YESHAYAH 49:13; 2C 1:3-4] by the coming of Titos,

[7] and not only by the coming of him, but also by the encouragement by which he was encouraged over you, reporting to us your longing, your mourning, your kanous (zeal) for me, so that it caused me to have even more simcha,

[8] because if indeed I caused you agmat nefesh (grief) by the iggeret, I do not regret it, though I

did regret it, but I see that that iggeret grieved you only briefly. [2C 2:4]

[9] Now I have simcha, not that you had agmat nefesh, but that your grief brought you to teshuva, for your agmat nefesh was in Hashem, so that by us you suffered in nothing.

[10] For the agmat nefesh that is according to Hashem produces teshuva to Yeschu'at Elokeinu, not to be regretted, but the agmat nefesh of the Olam Hazei produces mavet. [Mt 27:3-5; MJ 12:17]

[11] For, hinei, see what zerizut (diligence) this agmat nefesh of Hashem has produced in you, what defense, what indignation, what yirat Shomayim, what longing, what kanous (zeal), what onesh (punishment)! At every point you proved yourselves to be without ashma (guilt) in the matter.

[12] Then though I wrote an iggeret to you, it was not for the sake of the one having done hara'ah (the evil), nor for the sake of the one who was beleidikt (offended), but for the sake of your kanous (zeal) for us becoming manifest to you before Hashem.

[13] In this we have chozek (strength). But in addition to our encouragement, we had still more simcha at the simcha of Titos, because his neshamah has been set at rest by all of you;

[14] because if I have been somewhat boastful about you Corinthians to Titos, I was in this not put to shame, but just as everything we said to you is HaEmes, so also our boasting to Titos has proven true as well.

[15] And his lev (heart) goes out to you, all the more as he has zikaron of the mishma'at (obedience) of all of you [2C 2:9] as you received him B'YIRAH (with fear) and BIRA'DAH (trembling). [TEFILLAH 2:11]

[16] I have simcha that in everything I have confidence in you.

PEREK HET (CHAPTER EIGHT)

Now we make known to you, Achim b'Moshiach, the Chen v'Chesed Hashem that was granted to Moshiach's Kehillot of Macedonia,

[2] that during a great ordeal of tzoros, their abundant simcha and the extreme depth of their oni (poverty) abounded to the osher (riches) of their generosity; [SHEMOS 36:5; Pp 1:29-30; 1Th 1:6; 2:14; 3:3-4]

[3] that according to their ability, I give solemn edut, and ad kdei kach (so much) even beyond their ability, they gave voluntarily and of their own accord,

[4] begging us, requesting from us the privilege of participating in giving tzedakah to the Messianic Jewish ministry of the kadoshim [Ro 15:26; Ac 11:29; 2C 9:1]

[5] and this not merely according to tikvateinu. They gave themselves first to Adoneinu and to us [Moshiach's Shlichim] birtzon Hashem (in the will of G-d),

[6] so that it was necessary for us to urge Titos that as he began and made a haschala (start) before, so he should complete among you also this mitzvah of avodas kodosh of the Chen v'Chesed Hashem.

[7] Now just as you abound in everything--in emunah, in torah, in da'as [1C 1:5] and in all zerizut (diligence) and in our ahavah (love) for you--see also that you excel in this Chen v'Chesed Hashem. [1C 16:1-2]

[8] I do not lay this out as a mitzvah, but the sincerity of your ahavah I am testing against the zerizut of others,

[9] for you have da'as of the Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua, who, though being rich, for your sakes, he became poor, [Mt 8:20; Pp 2:6-7] that you by Moshiach's oni (poverty) may become rich.

[10] And in this I give my etza (advice): it is tov me'od that last shanah you were the first not only to give tzedakah but also to be willing to do so.

[11] Now also complete what you started! Then your readiness in desiring it may be matched by

your finishing it from what you have. [SHEMOS 25:2]

|12| For if the readiness is already present, it is acceptable according to whatever one may have--not according to what one does not have. [MISHLE 3:27-28; Mk 12:43]

|13| For it is not that there should be relief to others and distress and tzoros to you, but that there should be a balance of equality

|14| during the present time of your abundance for those who lack, and also for your lack there may be their abundance, [2C 9:12] so also there may be equality,

|15| as it has been written V'LO HE'DIF HAMARBEH V'HAMMAMIT LO HECHSIR. ("The one that gathered the much did not have too much and the one that gathered little did not have too little"--SHEMOS 16:18)

|16| But Baruch Hashem, the One having given the same zerizut (diligence) for you in the lev (heart) of Titos,

|17| because of the chozek (encouragement) he received, and having more zerizut on his own accord, he went forth to you.

|18| And we sent with him the Ach b'Moshiach who is bavust (famous) among all the kehillot for his proclaiming the Besuras HaGeulah,

|19| and not only this but also this Ach b'Moshiach has been handpicked by the Kehillot to travel with us and with this avodas kodesh of chesed being administered by us to the kavod of Adoneinu himself and as an edut (testimony) to your goodwill.

|20| Avoiding also that anyone should murmur about our handling of this liberal matanah (gift);

|21| for our tachlis is to do what is tov me'od B'EINEI ELOKIM V'ADAM ("in the eyes of G-d and man"). [MISHLE 3:4 TARGUM HASHIVIM]

|22| And we sent with them our Ach b'Moshiach whom we have often tested and found having zerizut in much, and now having even more zerizut by his great bitachon in you.

|23| As for Titos, he is my shutaf and your fellow po'el in your avodas kodesh; as for our Achim b'Moshiach, they are shlichim of the Kehillot, the kavod of Moshiach.

|24| Therefore, openly before the Moshiach's Kehillot, demonstrate your ahavah and vindicate our glorying about you [2C 7:14].

PEREK TET (CHAPTER NINE)

Concerning your Messianic avodas kodesh sherut for the kadoshim [2C 8:4,20] it is superfluous for me to send you this iggeret.

|2| For I have da'as of your readiness to involve yourself in Messianic Jewish ministry and this is the subject of my glorying to the Macedonians, saying that Achaia has been prepared since last shanah and your kanous has been mezezez (a spur into action) to most of them.

|3| And I am sending the Achim b'Moshiach lest our glorying on behalf of you should be made empty in this respect, that you be ready, as I was saying you would be,

|4| lest perhaps if some Macedonians should come with me and they find you unprepared, we should have bushah, to say nothing of you, in this situation.

|5| Therefore, I considered it necessary to encourage the Achim b'Moshiach, that they should go on ahead to you and, having arranged in advance the bountiful terumah (contribution) of the havtacha you made previously so that this matanah would be ready so as to be a bracha and not an exaction.

|6| Note this: the one sowing sparingly will also reap sparingly, and the one sowing for a bracha of bounty will also reap a bracha of bounty. [MISHLE 11:24,25; 22:9]

|7| Each of you should give as he has decided previously in his lev (heart), not giving bedieved (begrudgingly) nor out of necessity; for Hashem loves a cheerful giver. [SHEMOS 25:2; DEVARIM 15:10; MISHLE 22:8 TARGUM HASHIVIM]

- [8] And Hashem is able to cause to abound to you all Chen v'Chesed Hashem that in everything, always, having all sufficiency, you may abound to every mitzvah.
- [9] as it has been written, PIZAR NATAN LAEVYONIM TZIDKATO OMEDET LA'AD "He scattered, he gave to the poor, His Righteousness endures forever." [TEHILLIM 112:9 MALACHI 3:10]
- [10] Now the one supplying ZERA (seed) to the sower and LECHEM for okhel (food) [YESHAYAH 55:10] will supply and will multiply your zera and will increase the p'ri of the Tzidkat [Hashem, DANIEL 9:24] of you; [HOSHEA 10:12 TARGUM HASHIVIM]
- [11] you will be enriched in every ma'aseh chesed to all generosity, which produces through us hodayah (thanksgiving) to Hashem; [2C 1:11; 4:15]
- [12] Because the avodas kodesh of this tzedakah is not only filling up the things lacking of the kadoshim, [2C 8:14] but is also abounding through hodayah rabbah (much thanksgiving) to Hashem;
- [13] through the proof of this Messianic Jewish sherut you bring kavod to Hashem on the basis of your submission to your Ani Ma'amin Hoda'a confession of the Besuras HaGeulah of Rebbe, Melech HaMoshiach and on the basis of the generosity of your terumah (contribution) to them and to all kol Bnei Adam;
- [14] And, reciprocally, the Messianic Jews in Yerushalayim will daven in intercession for you, having great ahavah in Moshiach for you, because of the surpassing Chen v'Chesed Hashem upon you.
- [15] Baruch Hashem for his indescribable matanah!

PEREK YOD (CHAPTER TEN)

- Now I myself, Sha'ul, appeal to you gently in Moshiach and in his anavah (humility)--I who am peh el peh (face to face) "lowly" among you [1C 2:3] but have "chutzpah" with you when absent [1C 2:4; 7:8]
- [2]--now I beg of you that when I am present I may not have to show enough chutzpah to oppose certain persons, [1C 4:21] the ones considering us to act according to the standards of the basar of the Olam Haze.
- [3] For though walking in basar, we war not according to the basar,
- [4] for the weapons of our warfare are not of the basar [Ep 6:13-17], but full of ko'ach through Hashem to the overthrow of strongholds, overthrowing reasonings [YIRMEYAH 1:10; 23:29]
- [5] and every high-minded thing rising up against the da'as of Hashem, and leading captive every machshavah (thought) into the mishma'at of Rebbe, Melech HaMoshiach, [YESHAYAH 2:11,12]
- [6] and prepared to discipline all disobedience whenever your mishma'at (obedience) is completed. [2C 2:9]
- [7] You look at things according to outward appearance. If anyone has persuaded himself that he belongs to Moshiach, have zikaron (recollection) of this: as he is of Moshiach, so also are we.
- [8] Now even if I should glory a little too much [2C 12:6] in our samchut (authority) [as Shlichim of Moshiach] [2C 13:10] which Rebbe, Melech HaMoshiach Adoneinu gave for building you up will make good my claim. [YIRMEYAH 1:10]
- [9] I did not intend to seem as if my iggrot were meant to frighten you.
- [10] For they say, "His iggrot indeed are weighty and strong but his physical presence is weak and his shprach (diction), as far as rhetoric is concerned, is despicable."
- [11] Let such a one consider this: that the dvar we speak through iggrot when absent will become action we will very well do when present! [2C 13:2,10]
- [12] For we dare not to make a geder (classification) for ourselves or to compare ourselves with some of the ones commending themselves [2C 3:1;5:12], but when they measure themselves by

the standard of one another or compare themselves with one another, they do not show seichel.
 [13] But we will not boast out of our depth, but will be shomer to keep within the sadeh (field) Hashem has apportioned to us [Ro 12:3] which reached out even as far as you. [Ga 2:7-8]
 [14] For we were not getting out of our depth when we reached even as far as you. We were the chalutzim (pioneers) who came with the Besuras HaGeulah of Rebbe, Melech HaMoshiach.
 [15] We do not boast out of our depth, that is, in the labor of others; but tikvateinu is that, as your emunah grows, our sphere of Shlichus (Divine mission) among you will also be enlarged,
 [16] so that we may abundantly proclaim the Besuras HaGeulah [Ac 19:21] to the regions beyond you, without boasting in someone else's Messianic chalutz accomplishments.
 [17] But HAMMIT HALLELYIT HALLEL; ("The one boasting let him boast" in the L-rd.) [YIRMEYAH 9:23,24; TEHILLIM 34:2; 44:8; 1C 1:13];
 [18] For it is not the one commending himself that has the haskama (approval), but it is the one to whom [Moshiach] Adoneinu gives the haskama. [1C 4:4-5]

PEREK YOD ALEPH (CHAPTER ELEVEN)

I would that you might bear with me in a little tipshus (foolery). Do bear with me!
 [2] For I have kinah for you, a kinat Hashem, for, as a shadkhan (marriage-broker), I betrothed you to one ish (husband) to present you as a chaste betulah to Rebbe, Melech HaMoshiach; [HOSHEA 2:19; SHIR HASHIRIM; Ep 5:26-27]
 [3] but I fear lest somehow as the Nachash deceived Chavah by his cunning [BERESHIS 3:1-6,13] your machshavot should be led astray from a simple and pure deveykus to Moshiach.
 [4] For if a darshan shows up and preaches another Moshiach, another "Yehoshua/Yeshua," other than the one in our drashot, or if you receive a different "Ruach Hakodesh" from the one you received or a different Besuras HaGeulah from the one regarding which you were mekabel, you put up with that well enough. [Ga 8-9]
 [5] For I consider to have come behind the most groise (eminent) shlichim in absolutely nothing. [1C 15:10; 2C 12:11; Ga 2:6,9]
 [6] But if indeed I am unskilled in lashon [1C 1:17; 2:1,13] yet I am not in da'as (knowledge) [Ep 3:4] but in all ways and all things I have made this abundantly clear to you.
 [7] Or--anshuldiks! (pardon!)--did I commit averos by humbling myself that you might be exalted, because I proclaimed Hashem's Besuras HaGeulah to you free of charge? [1C 9:12, 18]
 [8] I robbed other of Moshiach's Kehillot, did I, in taking wages from them for the avodas kodesh work I did for you? [Pp 4:15]
 [9] And when I was present with you and I had lack, I did not burden anyone [2C 12:13], for my lack was made up by the Achim b'Moshiach who came from Macedonia. So I was shomer not to make myself a burden to you and in that I will remain shomer.
 [10] As HaEmes of Moshiach is in me, that particular boasting of mine will not be silenced [1C 9:15] in the regions of Achaia!
 [11] Why? Because I do not have ahavah for you? Hashem knows that I do!
 [12] But what I do I will also continue to do in order to deny an opening to those who are looking for an opening by their ravrean (braggart) boasting to be recognized as equals with us.
 [13] For such ones are shlichei sheker, deceitful po'alim, [Pp 3:2], transforming themselves in a masquerade as shlichim of Moshiach.
 [14] And no wonder! For even Hasatan transforms himself into a malach ohr (an angel of light);
 [15] It is no big 'megillah,' therefore, if also Hasatan's ministers transform themselves as ministers of Tzidkat [Hashem, DANIEL 9:24]. Their end will be according to their ma'asim.
 [16] Listen here, let no one think me a tipesh (idiot). But if you do think me a yold (fool), then receive me as a yold that I, too, may boast ki hu zeh (a small amount). [2C 12:6]

[17] What I speak in this bitachon of boasting, I speak not according to Moshiach Adoneinu, but as a yold.

[18] Als (since) many boast according to the basar, I also will boast.

[19] For magnanimously you put up with fools, being such talmidei chachomim yourselves!

[20] For you put up with it quite well, if anyone trades you into slavery, if anyone turns you into their supper, if anyone lifts your wallet, if anyone exalts himself into your gontser macher, if anyone gives you a klop in the ponem.

[21] To my bushah, I say that we were too weak for that! But, nevertheless, in whatever way anyone may have chutzpah in foolishness, I also will speak with chutzpah.

[22] Are they Ivrim? So am I. Are they Yisre'elim? So am I. Are they Zera Avraham? So am I. [Pp 3:5]

[23] Are they mesharetei HaMoshiach? (I am talking like someone who is meshuggah.) [1C 15:10] I can outdo them: in labors more abundantly, in imprisonments more frequently, in beatings more by far, and often near death.

[24] By Yehudim chamash p'amim I had the arba'im lashes minus one! [DEVARIM 25:3]

[25] Shloshah p'amim I was beaten with rods, [Ac 16:10] pa'am achat I was stoned [Ac 14:19], shloshah p'amim I was shipwrecked, spending a lailah and a yom in the open sea;

[26] in journeys often, in sakanot mavet (mortal danger) from rivers, in sakanot mavet (mortal danger) from robbers, in sakanot mavet from my own people [Ac 9:23], in sakanot mavet from Goyim [Ac 14:5], in sakanot mavet in the shtetl, in sakanot mavet in the country, in sakanot mavet in the sea, in sakanot mavet among achei sheker (false brothers);

[27] in labor and toil, in watchings, often in famine and thirst, in tzomot often, in cold and nakedness; [2C 6:5];

[28] beside the things from without, there is the pressure on me yom yom, the care of all of Moshiach's Kehillot.

[29] Who is weak and I am not weak? [1C 9:22] Who is caused to fall into chet (sin), and I do not burn?

[30] If it is necessary for me to boast, then I will boast of my weaknesses. [2C 12:5]

[31] Hashem, Elokim HaAv of HaMoshiach Yehoshua/Yeshua knows (Hamevorach l'olmei olamim!) that I am not speaking sheker. [2C 1:23]

[32] In Damascus the Ethnarch under King Aretas was guarding the city of Damascus to arrest me,

[33] and I was let down through the wall through a window in a basket, and escaped his hands. [Ac 9:24-25]

PEREK YOD BEIT (CHAPTER TWELVE)

It is necessary for me to boast, nothing gained by it, yet I now come to marot (visions) and khazonot (revelations) of Adoneinu.

[2] I have da'as of a man in Moshiach arba esreh shanah (fourteen years) before, whether in or out of the basar I do not have da'as, Hashem knows--such a man was snatched up and raptured to the raki'a haShlishi of Shomayim.

[3] And I have da'as that such a man, whether in or out of the basar I do not have da'as, Hashem knows,

[4] that he was caught away into Gan-Eden and heard inexpressible dvarim which to utter such words Bnei Adam have no heter (permit).

[5] On behalf of such a one I will boast, but on behalf of myself I will not boast, except in my weaknesses. [2C 11:30]

[6] But if I desire to boast, I will not be a yold (fool) [2C 10:8; 11:16] for I will speak HaEmes; but I spare you, lest anyone gives me credit beyond what he sees in me or hears in me.

[7] Therefore, lest I should be too exalted especially by the excess of my khazonot (revelations, visions), there was given to me a kotz (thorn, splinter) in my basar, a malach of Hasatan, for the purpose of using his fists on me [IYOV 2:6], lest I should be too exalted. [BAMIDBAR 33:55]

[8] I davened shalosh p'amim, calling upon Adoneinu that it might depart from me.

[9] And HaAdon said to me, "My Chesed is ad kahn (sufficient for the purpose, enough) for you, for my ko'ach (power) is perfected in weakness." With lev samei'ach therefore will I boast in my weaknesses that the gevurah of Moshiach might be a shelter over me. [MELACHIM ALEF 19:12]

[10] Therefore, I take pleasure in weaknesses, in insults, in hardships, in persecutions, in tzoros on behalf of Moshiach; for whenever I am weak, then the gibbor (strong man) am I! [Pp 4:11,13]

[11] I have been a yold! You forced me. For I ought to be commended by you, for in nothing I was behind the most groise (eminent) Shlichim [2C 11:5], even if I am nothing.

[12] Indeed the otot (signs) of the Shliach of Moshiach were brought about among you in all savlanut (patience), both by otot and moftim and gevurot. [Ro 15:19]

[13] For in what have you been short-changed compared to the rest of Moshiach's Kehillot, except that I myself was not a burden on you? [2C 11:9] Do pardon me this slight!

[14] Hinei, this is the pa'am shlishit I am ready to come to you [2C 13:1], and I will not be a burden; for I seek not yours but you, for yeladim ought not to lay up for their horim (parents), but horim for their yeladim. [MISHLE 19:14]

[15] But with simcha I will expend and be utterly expended for the nefashot (souls) of you [Pp 2:17]. If more abundantly I have ahavah for you, are you to have less ahavah for me?

[16] But let the matter of my being a burden on you be as it may, some say, "Crafty jack that I am, I took you by ormah (cunning)" [BERESHIS 3:1]

[17] Now I didn't take advantage of any of you through anyone I sent to you, did I?

[18] I urged Titos to go, and I sent with him the Ach b'Moshiach; [2C 8:6, 16-18] Titos didn't take advantage of you, did he? Did we not walk our derech by the same Ruach Hakodesh? We did not march out of step, did Titos and I?

[19] All along have you been thinking that we are making a hitztadkut (defense, apology) before you? No, before Hashem in Rebbe, Melech HaMoshiach we speak! Everything we do, Chaverim, is for the sake of your chozek (strength) and edification!

[20] For I fear lest efsher (perhaps) when I come I may not find you as I wish [2C 2:1-4] and that you may not find me as you wish; I fear lest efsher there be merivah (strife), kinah (jealousy), ka'as (anger), machalokot (divisions), lashon hora (evil speech), ga'avah (conceit), commotions;

[21] lest when I come again Hashem Elohai may make me anav (humble) before you, and I should have agmat nefesh over many of the ones who committed averos before [2C 13:2], and have not made teshuva from the tumah (uncleanness) and zenut (fornication) and debauchery which they practiced.

PEREK YOD GIMEL (CHAPTER THIRTEEN)

This is the pa'am hashlishit I am coming to you; [2C 12:14] by the PI SHNAYIM SHLOSHAH EDIM (by the mouth of two or three witnesses, DEVARIM 19:15) every dvar shall be established.

[2] I warned those who committed averos before and all the rest, and, now absent, I warn them again, as I did when I made pakad (visit) the pa'am hashenit, that if I come again, I will not spare, I will not be lenient,

[3] als (since) you seek to test if Moshiach is speaking in me. Moshiach is not weak toward you, but is GIBBOR in you [YESHAYAH 9:5].

[4] For indeed he was talui al HaEtz ("being hanged on the Tree," DEVARIM 21:23) out of

weakness, [Pp 2:7-8] but Moshiach lives by the gevurat Hashem. Likewise, we are weak in him, yet we will live with him by the gevurat Hashem (the power of G-d) toward you.

[5] Perform a bedikah (examination) on yourselves to see if you are in the [Orthodox Jewish] emunah (faith). Test and prove yourselves [1C 11:28]. Or do you yourselves not have da'as that Moshiach is in you? Unless you are reprobate and unapproved. [EKHAH 3:40]

[6] But I have tikvah that you will have da'as that we are not unapproved.

[7] Now we daven (pray) to Hashem that you do not do any rah (evil), not that we Shlichim may appear to have stood the test, but that you may do hatov (the good), though we may seem to have failed.

[8] For we are not able to do anything against HaEmes, but only for HaEmes. [1C 13:6]

[9] For we have lev same'ach when we are megareia (weakened) and you are strong, for this also we daven (pray), that is, for your shelemut (perfection), your tikkun (restoration repair).

[10] Therefore, while I am absent I write this iggeret so that when I am present I may not treat you with severity, according to the samchut (authority) which Rebbe, Melech HaMoshiach Adoneinu gave me for your chozek (strength) and not for your churban. [2C 2:3; 10:8,11]

[11] For the rest, Achim b'Moshiach, rejoice with simcha. [Pp 4:4] Come to order and chazzak (be strong)! Have achdut (unity) in your machshavot (thoughts). Live in shalom. And the G-d of ahavah and shalom will be with you. [Ro 15:33]

[12] Greet one another with a neshikat hakodesh. All the kadoshim say, "Shalom!"

[13] The Chen v'Chesed Adoneinu Rebbe, Melech HaMoshiach and the ahavat Hashem and the hitkhabut HaRuach Hakodesh be with you all. [Ro 16:16; 1C 16:20; 1K 5:14]

IN THIS LETTER 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.

*IT IS IMPORTANT TO PLACE THIS LETTER IN THE HISTORICAL CONTEXT OF THE REST OF THE BRIT CHADASHA
(FOR ABBREVIATIONS, SEE THE TABLE OF CONTENTS)*

HISTALKUS HAMOSHIACH AND TECHIYAS HAMOSHIACH 30 C.E.

LATE 40'S YA

1TH, 2TH 51

GA, MJ 50'S

1C, 2C, 55-56

RO 57

RAV SHA'UL ARRESTED IN YERUSHALAYIM 57

RAV SHA'UL CONFINED IN CAESAREA 57-59

60-61 RAV SHA'UL WRITES PP, CO, PM, EP,

EARLY 60'S MK, MT, LK, AC,

63 RAV SHA'UL FREED FROM HOUSE ARREST IN ROME

62-63 1TI, TI

67 RAV SHA'UL WRITES 2TI AND DIES AL KIDDUSH HASHEM

MID 60'S 1K, 2K, YD

80'S YN

90'S RV, 1Y, 2Y, 3Y

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN GALATIA

PEREK ALEPH (CHAPTER ONE)

From Sha'ul, a Shliach, not from Bnei Adam, nor through Bnei Adam, but through Rebbe, Melech HaMoshiach Yehoshua/Yeshua and Hashem, Elokim Avinu, the One of whom [we say] Mechayyei Mesim Atah (Thou Revivest the Dead), even the Moshiach,
[2] and from all the Achim B'Moshiach with me; to the kehillot of Galatia.

THE BESURAS HAGEULAH OF ORTHODOX JEWISH FAITH IN A WORD

[3] Chen v'Chesed Hashem to you and Shalom Hashem from Elokim Avinu and Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu,
[4] the one having made a matnat Elokim of himself, on behalf of chattoteynu (our sins), so that he might rescue us out of the Olam Hazeh [Yom Tzarah], this age, this present evil age, according to the ratzon Hashem (will of G-d), even Avinu,
[5] lo hakavod l'olmei olamim. Omein.

SO QUICKLY YOU ARE BECOMING SHMAD!

[6] I am shocked that so quickly you are being turned from the One who granted you the kri'ah (calling), summoning you by the Chen v'Chesed Hashem of Moshiach..I am shocked that so quickly you are being turned from this to a different "Besuras HaGeulah."
[7] Not that there is another, mind you! Except that there are some individuals disturbing and

troubling (5:12) you, desiring to twist and pervert the Besuras HaGeulah (Yeshayah 40:9; 60:6) of Moshiach.

|8| But even if we [Shlichim, emissaries of Rebbe, Melech HaMoshiach] or a malach from Shomayim should pose as maggidim [for Moshiach] and make a hachrazah (proclamation) to you of a "Besuras HaGeulah" other than that Besuras HaGeulah which we preached to you, let such a one be ARUR HAISH ("Cursed is the man," YEHOSHUA 6:26) and set under cherem (ban of destruction) and onesh Gehinnom (damnation).

|9| As we have previously said, and now again I say, if any one preaches a "Besuras haGeulah" to you other than that which you received, let him be ARUR HAISH and be consigned to onesh Gehinnom.

|10| Am I now seeking the ishshur (approval) of Bnei Adam? Or the haskama (approval) of Hashem? Or am I seeking to be a man-pleaser? If (and this is not the case) I were still pleasing Bnei Adam, I would not have been the eved of Moshiach.

|11| For I mefarsem (make known) to you, Achim B'Moshiach, the Besuras HaGeulah having been preached by me, that it is not according to Bnei Adam;

|12| for neither did I receive it from Bnei Adam nor was I taught it, but no, it was through a chazon (revelation) of Moshiach Yehoshua/Yeshua.

|13| For you heard of my derech, my halichah, my hitnahagut (conduct) in earlier times in Yahadut (Judaism), how I was to an extraordinary degree bringing redifah (persecution) upon the kehillah of Hashem and was making havoc of it,

|14| and I was shtaig (working my way up, advancing, progressing) in Yahadut (Judaism) beyond many of my landsmen, being more abundantly machmir and a kannai (zealot) bekius for the minhagim, the Masorot haAvot, the kabbalah (oral tradition), the Torah Sheb'al Peh, the Halachah of my Avot.

|15| But when Hashem was pleased, when it was the ratzon Hashem, Hashem being the One who separated me as kadosh KERA'ANI MIME'EI IMMI ("He called me from the womb of my mother" YESHAYAH 49:1) and granted me the kri'ah (calling), summoning me through the Chen v'Chesed of Hashem

|16| to reveal His Zun foon Der Oybershter in me, that I might preach him among the Goyim, immediately, then, I did not consult with basar vadam (flesh and blood),

|17| nor did I go up to Yerushalayim to those who were Moshiach's Shlichim before me, but I went away hitbodedut into Arabia and again I returned to Damascus.

|18| Then, after shalosh shanim (three years), I went up to Yerushalayim to get acquainted with Kefa, and I stayed with him chamishah-asar yamim (fifteen days).

|19| But other of the Moshiach's Shlichim I did not see except Ya'akov achi Rebbe, Melech HaMoshiach Adoneinu.

|20| Now, what things I write to you, hinei, before Hashem I do not speak sheker.

|21| Next I went into the regions of Syria and of Cilicia,

|22| but I was unknown panim el panim by the kehillot of Moshiach in Yehudah;

|23| only they were hearing that "the one once bringing redifah (persecution) upon us is now preaching the (orthodox Jewish) Emunah which once he was pillaging."

|24| And they were glorifying Hashem in me.

PEREK BEIT (CHAPTER TWO)

HOW THE SHLICHUS OF SHA'UL CAME TO BE ACCEPTED BY THE OTHER Shlichim OF MOSHIACH; THAT HE SHOULD HAVE AS HIS DALED AMOS (SPHERE OF ACTION) THE SHLICHUS TO THE GOYIM AND THAT THEY SHOULD HAVE AS THEIR DALED AMOS (SPHERE OF ACTION) THE SHLICHUS TO THE YEHUDIM AND TO ERETZ YISROEL

Then, after arba'eset shanim (fourteen years), again (Acts 11:30) I went up to Yerushalayim with Bar-Nabba, having taken with me also Titos.

[2] Yet I went up according to a chazon (revelation), and I laid before them the Besuras HaGeulah which I proclaim among the Goyim, but I did this privately to the men of repute (2:9), lest I should run, or should prove to have run, L'TOHU (in vain) [YESHAYAH 49:4; 65:23].

[3] But Titos, the one with me, a Yevani (Greek), was not compelled to undergo bris milah.

[4] But because of the achei sheker (false brothers) b'Moshiach, the ones secretly brought in, the ones who crept in to spy out our DEROR ("freedom" VAYIKRA 25:10) which we have in Moshiach Yehoshua/Yeshua al menat (in order that) they might enslave us.

[5] To these enslavers not for one hour did we yield in subjection, that HaEmes of the Besuras HaGeulah might continue and remain with you (Galatian Goyim).

[6] But from the men of repute--whatever they once were matters nothing to me, ki ein masso panim im Hashem (for there is no respect of persons with G-d, no partiality)--for to me these men of repute added nothing.

[7] But, on the contrary, having seen that I have been entrusted with the Besuras HaGeulah for those without the bris milah, just as Kefa was for those with the bris milah,

[8] for the One having worked in Kefa for a Shlichus to those with the bris milah also worked in me for a Shlichus to the Goyim.

[9] And realizing the Chen v'Chesed Hashem having been given to me, Ya'akov and Kefa and Yochanan, the men of repute, the ones seeming to be Ammudei HaKehillah (Pillars of the Kehillah), extended to me and to Bar-Nabba the yad yeminam (right hands) as a sign of Achavah B'Moshiach (Brotherhood in Moshiach), that we should be for those of the Goyim, but they for those of the bris milah,

[10] only that we should remember the Aniyim (the Poor), the very thing which I was also eager to do.

[11] But when Kefa came to Antioch, I stood against him to his face, because there was found in him a dvar ashmah (a thing of guilt/condemnation).

[12] For, before certain ones [Jerusalem messengers] came from Ya'akov, Kefa was as a matter of course sitting at tish at betzi'at halechem (breaking of bread) at the Seudas Moshiach with the Goyim; but, when they came, Kefa drew back and was separating himself, fearing the ones [the Jerusalem party] of the bris milah (Ac 15:5).

[13] And the rest of the Yehudim who were ma'aminim b'Moshiach joined with Kefa in this dissembling, so that even Bar-Nabba was carried away with their tzevi'ut (hypocrisy).

TENSION BETWEEN MOSHIACH'S SHLICHUS TO THE YEHUDIM AND MOSHIACH'S SHLICHUS TO THE GOYIM; HOWEVER, THERE IS AGREEMENT THAT BOTH YEHUDIM AND GOYIM COME TO YESHU'AT ELOHEYNU THROUGH EMUNAH IN MOSHIACH

[14] But when I saw that their halichah, their hitnahagut (conduct) was not the Derech HaYashar (Straight Way) with respect to HaEmes of HaBesuras HaGeulah, I said to Kefa before all, "If you, being a Yehudi, have a hitnahagut that is according to the Derech Goyim and not the Derech Yehudim, how do you compel the Goyim to live as the Yehudim?

[15] We ourselves are Yehudim by birth and not Goyishe chote'im (sinners).

[16] Yet we have da'as that a man cannot be YITZDAK IM HASHEM ("be justified with G-d" IYOV 25:4) by chukim of the Torah (laws of Torah), but through emunah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua." And we have come to have bitachon in Rebbe, Melech HaMoshiach Yehoshua/Yeshua, that we can be YITZDAK IM HASHEM ("be justified with G-d" IYOV 25:4) by emunah in Moshiach and not by chukim of the Torah, because by chukim of the Torah KOL CHAI LO YITZDAK ("all living shall not be justified" TEHILLIM 143:2).

|17| Now, if, by seeking to be YITZDAK IM HASHEM in Moshiach, we ourselves were found also to be chote'im (sinners) [2:15; Ro 3:9,23], then in that case is Moshiach a kohen for iniquity, a minister serving sin? Chas v'Shalom (G-d forbid!)!

|18| For if what I destroyed, these things I again rebuild (1:23; 5:2), I display myself to be a poshei'a (transgressor).

|19| For I, through the Torah (3:13), died in relation to the chok (Ro 7:4-6), so that I might live to Hashem. With Moshiach I have been talui al haetz (hanging on the tree, DEVARIM 21:23).

|20| But it is no longer Anochi (I) who lives, but Moshiach who lives in me, and the Chayim I now live in the basar, I live by emunah, emunah in the Zun foon Der Oybershter [Moshiach], the one having ahavah (agape) for me and having given himself over, on my behalf.

|21| I do not set aside the Chen v'Chesed Hashem; for if the MAH ("how") an ENOSH ("man") is to be YITZDAK IM HASHEM (IYOV 25:4) is found through chumra (legalism), then Moshiach died for nothing and L'TOHU (in vain) [YESHAYAH 49:4; 65:23].

PEREK GIMEL (CHAPTER THREE)

HAVING BEGUN WITH THE RUACH HAKODESH, IS THIS WHERE YOU GALATIAN GOYIM ARE ENDING? WITH THE HYPNOTIZED, BEWITCHED, AND GLAZED-EYED LOOK OF CULT MEMBERS?

O senseless Galatians, who bewitched you? It was before your eyes that Rebbe, Melech HaMoshiach Yehoshua/Yeshua was publicly shown forth as having been TALUI AL HAETZ (hanging on the tree, DEVARIM 21:23).

|2| This one thing only I want to learn from you: did you receive the Ruach HaKodesh by means of chukim of the Torah (laws of Torah) or by means of the hearing of emunah?

|3| You lack seichel; having begun in the Ruach HaKodesh, will you now be perfected in the basar?

|4| Did you suffer so many things lashav (in vain)?--if it really was lashav.

|5| So then, Hashem who is supplying to you the Ruach HaKodesh and producing nifla'ot (miracles) among you, by what means does he do it, by chukim of the Torah or by the hearing of emunah?

|6| Just as Avraham Avinu HE'EMIN BA'HASHEM VAYACHSHEVEHA LO TZDAKAH ("believed Hashem and it was accounted to him for righteousness" BERESHIS 15:6),

|7| know then, that the bnei HaEmunah, these ones are the Bnei Avraham Avinu!

|8| And the Kitvei HaKodesh, having foreseen that Hashem would yatzdik (justify) the Goyim by emunah, preached the Besuras HaGeulah beforehand to Avraham Avinu, saying "VENIVRECHU VO KOL GOYEI HA'ARETZ ("All the families/peoples of the earth will be blessed in you" BERESHIS 18:18; 12:3).

|9| For this reason, the ones of emunah receive the bracha (blessing) with Avraham Avinu hama'amin (the believer).

|10| For as many as are (seeking "YITZDAK IM HASHEM") by chukim of the Torah are under a kelalah (curse); for it has been written, ARUR ASHER LO YAKIM ES DIVREI HATORAH HAZOT LA'ASOT OTAM ("Cursed is everyone who does not uphold/abide by all the words of this Torah to do them/to carry them out" DEVARIM 27:26; cf Ya 2:10).

|11| Now it is clear that not one person is YITZDAK IM HASHEM ("justified with G-d") by the Torah, because V'TZADDIK BE'EMUNATO YICHEYEH ("the righteous by his faith will live" CHABAKUK 2:4).

|12| But the Torah is not of emunah, but the man YA'ASEH OTAM VACHAI ("who does these things will live" by them VAYIKRA 18:5).

[13] Moshiach redeemed us from the kelalah (curse) of the Torah, having become a kelalah (curse) on behalf of us, because it has been written, KILELAT HASHEM is on NIVLATO TALLUI AL HA-ETZ ("Curse of G-d is on the NEVELAH (body, corpse) being hanged on the tree" DEVARIM 21:23),

[14] in order that to the Goyim the Bracha of Avraham Avinu might come by Moshiach Yehoshua/Yeshua, that the havtachah (promise) of the Ruach haKodesh we might receive through emunah.

[15] Achim B'Moshiach, I speak according to human dimyon (analogy). Even a berit (covenant) having been confirmed by Bnei Adam no one sets aside or adds to it.

[16] Now to Avraham Avinu were spoken the havtachot (promises) and to his ZERAH ("seed" BERESHIS 22:18). He does not say V'LIZERAHECHAH ("and to your seeds"), as concerning many, but as concerning one, "and to the ZERAH of you", and that ZERAH is Moshiach.

AND THE GREATER GLORY OF THIS HAVTACHAH IS THAT IT COMES DIRECTLY FROM HASHEM TO AVRAHAM AVINU WITHOUT THE NEED OF INTERMEDIARIES

[17] And this I say: a berit (covenant), which was previously confirmed by Hashem, cannot be annulled so as to abolish the havtachah (promise) by the Mattan Torah (which was given arba me'ot usheloshim shanah [four hundred and thirty years--SHEMOS 12:40] later).

[18] For if the nachalah (inheritance) is based on Torah, it is no longer based on havtachah (promise); but Hashem has given the nachalah to Avraham Avinu by havtachah (promise).

[19] Why then the Mattan Torah? The Torah was added because of peyscha'im, until the ZERAH (Moshiach) should come to whom the havtachah had been made (BERESHIS 22:18). Now the Torah was administered through malachim (DEVARIM 33:2; TEHILLIM (68:18) by the hand of a sarsor (middleman/ agent--VAYIKRA 26:46; BAMIDBAR 36:13), an ish benayim.

[20] Now the sarsor, the ish benayim, the metavveh, is not for only one, but Elokim hu echad (DEVARIM 6:4).

IS THERE A CONFLICT BETWEEN TORAH AND HAVTACHAH? LET'S EXAMINE THE DIFFERENCE BETWEEN BANIM AND AVADIM

[21] Is the Torah, mimeila (consequently, as a result), against the havtachot (promises) of Hashem? Chas v'Shalom (G-d forbid!)! For if Torah had been given that had the ko'ach (power) to affect hitkhadshut (regeneration), then to be YITZDAK IM HASHEM ("justified with G-d") would indeed have been based on chukim of the Torah.

[22] But the Kitvei HaKodesh consigned all things under HaChet (Sin) [Ro 3:9], that the havtachah (promise) might be given by emunah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua to the ma'aminim.

[23] But before Emunah came, we were being held in custody, being confined and guarded for the about-to-be-revealed Emunah.

[24] This is the result: the Torah functioned as our omenet (governess) to lead us to Moshiach, that by emunah we might be YITZDAK IM HASHEM.

[25] But Emunah having come, we are no longer under an omenet (governess).

[26] For through emunah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua, you are all bnei Elokim.

THE MIKVEH MAYIM OF MOSHIACH AND THE TEVILAH INTO HIM WITH THE NEW ESCHATOLOGICAL EXISTENCE OF THE OLAM HABAH BY EMUNAH

[27] For as many as have had a tevilah into Moshiach have clothed yourselves with Moshiach.
 [28] There is not Yehudi nor Yevani (Greek), there is not eved (servant) nor ben chorin (freedman), there is not zachar (male) nor nekevah (female), for you are all echad in Moshiach Yehoshua/Yeshua.
 [29] And, if you belong to Moshiach (YESHAYAH 53:10), then you are of the ZERAH of Avraham Avinu, you are yoreshim (heirs) according to the havtachah (promise).

PEREK DALET (CHAPTER FOUR)

Now I say this: for however much time as the yoresh (heir) has not attained his majority (the state or time of being of full legal age, or *his religious majority, his Bar Mitzvah*), he differs nothing from an eved, though being Ba'al Bayit of all the nachalah (inheritance).

[2] And he is under shomrim (guardians) and omnot (governesses) until the time previously appointed by the Ba'al Bayit.

[3] So also we, when we were immature, had been enslaved under the yesodot (rudiments) of the Olam HazeH.

[4] But when the fullness of time had come, Hashem sent forth his Zun foon Der Oybershter [Moshiach, SHMUEL BAIS 7:14; TEHILLIM 2:7; 89:27f], born of an isha (BERESHIS 3:15; YESHAYEH 7:14; MICHOH 5:2), born under the Torah,

[5] that Moshiach might bring the Geulah (Redemption) to the ones under the Torah, that we might receive the Ma'amad HaBanim (the standing as sons), the bechirah adoption.

[6] And because you are banim, Hashem sent forth the Ruach of His Zun foon Der Oybershter into your levavot, crying "Abba, Avinu!"

GOYIM ONCE AVADIM SERVING THE SHEDIM BEHIND AVODAH ZARAH NOW FOOLISHLY WANT TO RENEW THEIR SERVICE OF THE WEAK AND BEGGARLY YESODOT OF THE OLAM HAZEH

[7] So you are no longer an eved but a ben; and if a ben, also a yoresh through Hashem.

[8] But, formerly, when you did not have da'as (knowledge) of Hashem, you were avadim serving that which is by nature not HaEl Ha'Amiti (the true G-d).

[9] But, now, having known Hashem, or rather having been known by Hashem, how is it that you are returning to the weak and beggarly yesodot (rudiments) of the Olam HazeH to which again you want to renew your service as avadim?

[10] You observe yamim (days) and chodashim (months, new moons) and mo'adim (fixed times/festivals) and shanim.

[11] I fear for you, lest somehow efsher (perhaps) I have labored for you lashav (in vain).

I IDENTIFIED WITH YOU TO BRING YOU TO MOSHIACH; WHY WILL YOU NOT IDENTIFY WITH ME? DON'T JOIN THE CULT OF THE MOHALIM HAGOYIM OR FOCUS YOUR ZEAL ON THEM!

[12] Become as I am, because I also became as you are, Achim B'Moshiach. I implore you. You did me no wrong.

[13] And you know that it was due to chulshat habasar (weakness of the flesh, sickness) that I first preached the Besuras HaGeulah to you,

[14] and your nissayon (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/Yeshua himself.

[15] Where then is your birkat Shomayim? For I testify to you that if possible, having torn out

your eynayeem (eyes), you would have made a mattanah (gift) of them to me.

[16] So, then, have I become your oyev (enemy) by telling you HaEmes?

[17] They (the mohalim haGoyim) are zealously courting you, but not in a good way; rather, they desire to cut you off and shut you out, in order that you may be zealous for them.

[18] Now it is tov ma'od to be zealous in a good thing all the time, and not only during my presence with you.

[19] My yeladim, for whom again I suffer chevlei leydah (birth pains) until Moshiach is formed in you,

[20] would that I were present with you just now and could change my tone, because I am baffled by you.

RAV SHA'UL IS MEDAMEH (DRAWING AN ANALOGY);

[21] Tell me, you Goyim who wish to be under the Torah, do you not possess "shema" hearing of the Torah?

A MIDRASH ON THE SHNEI BANIM OF AVRAHAM AVINU WARNING THE GALATIANS THAT THEY MUST BE BORN FREE, BORN OF THE YERUSHALAYIM ABOVE, BORN ACCORDING TO THE RUACH HAKODESH, NOT MERELY BORN ACCORDING TO THE FLESH, BUT THEY MUST BE BORN ACCORDING TO THE PROMISE, IF THEY ARE TO SHARE THE NACHALAH (INHERITANCE) OF THE BERIT (COVENANT) OF AVRAHAM AVINU AND THE COMMUNITY OF THE CITY OF THE BRIT CHADASHA, THE YERUSHALAYIM ABOVE--BUT DO YOU GOYIM HAVE DA'AS OF THE BAT CHORIN (FREEDWOMAN), THE YERUSHALAYIM ABOVE, AND DEROR IN MOSHIACH?

[22] For the Torah says that Avraham Avinu had shnei banim (two sons), one of shifchah (the slave woman) and one of the gevurah (2Y 1).

[23] But the one of the slave woman has been born according to the basar, and the one of the free woman has been born through the havtachah (promise).

[24] Now these things can be taken derech mashal (figuratively); for these are two beritot (covenants, see 3:17), one from Mount Sinai bearing banim for avdut (slavery, bondage): this is Hagar.

[25] Now, Hagar is the Mount Sinai in Arabia; and corresponds to the Yerushalayim of the present, for she is in avdut with her banim.

[26] But the Yerushalayim above is a bat chorin (daughter of freedom), the Imma lechulanu (the Mother of us all--TEHILLIM 87:5-6; SHEMOS 25:40; YESHAYEH 49:20f; 54:1-13).

[27] For it has been written, RANNI AKARAH LO YALADAH PITZCHI RINNAH V'TZAHALI LO CHALAH KI RABBIM BENEI SHOMEMAH MIB'NEI VE'ULAH ("Sing, rejoice, O barren, the one not giving birth, break forth into song and shout for joy, the one not suffering birth pains; because more are the children of the desolate woman than the one having the husband" YESHAYEH 54:1).

[28] But you, Achim b'Moshiach, are Bnei HaHavtacha (Sons of the Promise), like Yitzchak. [BERESHIS 18:10]

[29] But just as at that time the one born according to the basar was bringing redifah (persecution) on the one born according to the Ruach HaKodesh, so it is now also.

[30] But what does the Kitvei HaKodesh say? GARESH HA'AMAH HAZOT V'ES B'NAH KI LO YIRASH BEN-HA'AMAH HAZOT IM BENI ("Cast out the slave woman and her son, for never will the son of the slave woman inherit with my son, the son of the free woman" BERESHIS 21:10)

[31] Therefore, Achim B'Moshiach, we are not Bnei "HAAMAH" (Sons of the Slave Woman) but Bnei HaKhofshi'yah (Sons of Lady Freedom, the Freedwoman).

PEREK HE (CHAPTER FIVE)

YOU DEPENDING ON CHUMRA (LEGALISM) AND THE CHUKIM OF THE TORAH FOR YESHU'AT ELOHEYNU RATHER THAN EMUNAH WILL LOSE OUT WITH MOSHIACH

For this "zman cheruteinu" (Pesach Haggadah Kiddush), Moshiach freed us; stand fast, therefore, and be not again bound by an ol (yoke) of avdut (slavery).

[2] Hinei! I, Sha'ul, say to you, that if you Goyim undergo the bris milah, Moshiach will profit you nothing [3:12-14].

[3] And I testify again to every one of you undergoing bris milah that such is chal (placed under obligation) to do the whole Torah.

[4] You who want to be YITZDAK IM HASHEM ("justified with G-d") by chumra (legalism), by chukim of the Torah, are estranged from Moshiach, you at that point fall from the Chen v'Chesed Hashem.

[5] For we by the Ruach Hakodesh eagerly await by emunah that for which we have tikvah, the Tzidkat Hashem (DANIEL 9:24).

[6] For in Rebbe, Melech HaMoshiach Yehoshua/Yeshua neither bris milah is of any force nor the lack of it, but emunah working through ahavah (agape).

[7] You [Goyim] were running well: who hindered you from being persuaded by HaEmes?

[8] This persuasion is not of the One calling you.

[9] A little chametz leavens all habatzek (the dough, *trans. note: see Pesach Haggadah*).

[10] I have bitachon in you in Adoneinu that you will think nothing other, but the one troubling you will bear the judgment, whoever he may be.

[11] But if I preach [to Goyim] the bris milah, Achim B'Moshiach, why am I still being persecuted? In that case, the michshol (stumbling block) of [Moshiach's] Etz (3:12-14; DEVARIM 21:23) has been abolished.

[12] O if the ones (the mohalim of Goyim) troubling you would castrate themselves!

[13] For, Achim B'Moshiach, you were called for "zman Cheruteinu" (5:1); only use not the Cherut for a pretext for the basar, but, through ahavah (agape), minister to one another as avadim (servants).

[14] For the entire Torah has been summed up in one word: V'AHAVTA L'RE'ACHA KAMOCHA ("Love your neighbor as yourself" VAYIKRA 19:18).

[15] But if you bite and devour one another, beware lest you be consumed by one another.

A WORD TO THE GOY WHO IS A TRUE BA'AL TESHUVA IN MOSHIACH: DO YOU UNDERSTAND THE DIFFERENCE BETWEEN THE P'RI OF THE RUACH HAKODESH AND THE MA'ASEI HABASAR? [YIRMEYAH 31:33]

[16] But I say, walk by the Ruach HaKodesh, and by no means will you carry out the ta'avot of the basar.

[17] For the basar desires against the Ruach HaKodesh, and the Ruach HaKodesh desires against the basar (for these oppose each other) with the result that the things you wish you cannot do (Ro 7:7-25).

[18] But if by the Ruach HaKodesh you are led, you are not under the Torah.

[19] Now the ma'asei habasar are manifest, dehainu (being:) zenut (fornication), tum'ah (impurity), zimmah (licentiousness),

[20] avodah zarah (idolatry), kashefanut (sorcery, witchcraft), eivot (enmities), merivah (strife), kinah (jealousy), rogez (anger), anochiyut (selfishness), machalokot (dissensions), kitot (sects),

[21] tzarut ayin (envyings), shichrut (drunkenness), holelut (carousing) and things like these, of which I tell you beforehand, as I said previously, that the ones practicing such things will not receive the nachalah (inheritance) of the Malchut Hashem.

[22] But the p'ri of the Ruach HaKodesh is ahavah (agape), simcha (joy), shalom (peace), zitzfleisch (patience), nedivut (generosity, kindness), chesed (loving-kindness), ne'emanut (faithfulness),

[23] anavah (meekness, shiflut/lowliness), shlitah atzmi (self-control)...(would you not agree?) against these things there is no issar (proscription in the Torah).

[24] But the ones who are mekabel Moshiach Yehoshua/Yeshua have put to be talui al HaEtz (hanging on the Tree, DEVARIM 21:23) the basar with its teshukot (desires) and its ta'avot (lusts).

[25] If we live by the Ruach HaKodesh, we should stay in line with the Derech HaYashar (Straight Way) of the Ruach HaKodesh.

[26] Let us not become ba'alei ga'avah (conceited, haughty persons), provoking one another, envying one another.

PEREK VAV (CHAPTER SIX)

A HEAVY AND SOBERING LOAD OF MORAL RESPONSIBILITY RESTS ON EACH MAN, ESPECIALLY SINCE MOSHIACH OUR EXEMPLAR CARRIED OUR BURDENS (YESHAYEH 53:4-5,11-12) AND WE IN THE KEHILLAH OF MOSHIACH MUST BEAR ONE ANOTHER'S BURDENS

Achim B'Moshiach, if indeed a man is overtaken in some averah, you ones with ruchniyus restore such a one in a spirit of anavah (meekness), watching out for yourself lest also you come under nissayon (temptation).

[2] Bear one another's burdens (TEHILLIM 55:23) and thus you will fulfill the Torah of Moshiach.

[3] For if anyone thinks himself to be something when he is nothing, he deceives himself.

[4] But let each man prove his own ma'aseh and then in his own ma'asim rather than in that of his re'a (neighbor) he will find kavod.

[5] For each man must bear his own load.

[6] And let the one being taught limudei kodesh (sacred studies) in the Kitvei HaKodesh share in all good things with his rabbi (2Ti 3:14-15).

[7] Do not be led astray. Hashem is not mocked. For whatever a man sows, this also he will reap.

[8] For the one sowing to the basar of himself, of the basar will reap churban (destruction); but the one sowing to the Ruach HaKodesh, of the Ruach HaKodesh will reap Chayei Olam.

[9] Now let us not lose chozek in doing Gemilut Chasadim, for BE'TO ("in its season" TEHILLIM 1:3) we will reap, if we faint not.

[10] Therefore, then, as we have opportunity, we should do ma'asim tovim towards all, and especially towards the Bnei Beth HaEmunah.

[11] SEE WITH WHAT GROISE LETTERS I WROTE TO YOU WITH MY OWN HAND.

[12] As many as crave to be good preeners in the basar (Ro 2:29), these compel you (Goyim) to undergo bris milah; they (the mohalim of Goyim) do so only to avoid suffering redifah (persecution) for the Etz of Moshiach (DEVARIM 21:23).

[13] For not even those of the party of the bris milah are shomer mitzvot themselves; they (the mohalim of Goyim) want you (Goyim) to undergo bris milah for the purpose of boasting in your

basar!

|14| But may it not be to me to boast, except in HaEtz HaMoshiach (DEVARIM 21:23) Yehoshua/Yeshua Adoneinu, through whom the Olam HazeH has been nevelah talui al HaEtz (corpse hanging on the tree DEVARIM 21:23) to me, and I have been a nevelah talui al HaEtz (corpse hanging on the tree) to the Olam HazeH.

GOYIM MUST NOT NEGLECT THE ONLY THING THAT MATTERS: A "BRIS MILAH" EXCISION OF THE "BASAR" WITH HITKHADSHUT (REGENERATION, REBIRTH) OF THE RUACH HAKODESH; GOYIM SHOULD BE PUTTING EYES ON THE HAVTACHAH MADE TO AVRAHAM AVINU ABOUT THE MOSHIACH RATHER THAN CHUKIM OF THE TORAH, WHICH ALONG WITH THE BRIS MILAH, ARE THE COVENANT PRIVILEGES AND OBLIGATIONS OF THE YEHUDIM AS A PEOPLE OF G-D TO PRESERVE THEIR HOLY EXISTENCE UNTIL MOSHIACH COMES

|15| For neither bris milah is anything, nor fehlt (the lacking) of bris milah, but a Bri'a Chadasha.

|16| And as many as stay in line with the Derech HaYashar (Straight Way) of these divrei torah, Shalom Hashem and Chesed Hashem be upon them, and upon the Yisroel of Hashem.

|17| For the rest, let no one give me any more tzoros; for I bear in my basar the chabburot haYehoshua/Yeshua (wounds/strikes of Yehoshua/Yeshua--YESHAYEH 53:5).

FINAL BRACHA FROM MOSHIACH'S SHLIACH SHA'UL

|18| Achim B'Moshiach, the Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu be with your neshamah. Omein.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN EPHESUS

PEREK ALEPH (CHAPTER ONE)

Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua/Yeshua b'ratzon Hashem (by the will of G-d) to the Kadoshim who are in Ephesus, and who are HaNe'emanim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua;

[2] Chen v'Chesed Hashem to you and shalom from Elokim Avinu and Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

[3] Baruch hu Adonoi Avi Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua, who has bestowed on us every birkat hanefesh in Shomayim in Moshiach,

[4] just as he picked us out to be part of Hashem's Bechirim (Chosen Ones) before the hivvased tevel (foundation of the world), that we should be Kadoshim and without mum (defect, VAYIKRA 22:20) before him. In ahavah [VAYIKRA 11:44; 20:7; SHMUEL BAIS 22:24; TEHILLIM 15:2]

[5] having provided the yi'ud merosh (predestination) for us to be chosen as adopted bnei brit through Rebbe, Melech HaMoshiach Yehoshua/Yeshua to himself, according to the chafetz (good pleasure) of his ratzon (will),

[6] to the tehilat kavod of the Chen v'Chesed Hashem of him (to the praise of the glory of his grace) by which Hashem freely favored us in the Moshiach HaAhuv.

[7] In him we have the pedut (redemption, Geulah release on payment of ransom) through the [kapparah] dahm of Moshiach [YESHAYAH 53:10-12; DANIEL 9:26; BAMIDBAR 19:20], the selichat chatoteinu (forgiveness of our sins), according to the osher (wealth) of his Chen v'Chesed

Hashem (grace of G-d),
 |8| which he lavished upon us.
 |9| In all chochmah (wisdom) and binah (understanding), having made hisgalus (revelation) to us of the sod of his ratzon (mystery of his will), his chafetz (good pleasure), according to the etza (counsel, plan of G-d) which Hashem set forth in Moshiach
 |10| for a pekudat Hashem (stewardship of G-d), a plan for the fullness of time, gathering up all things in Moshiach, both the things in Shomayim and the things on ha'Aretz in him.
 |11| In Moshiach we have also obtained a nachalah (allotted inheritance, TEHILLIM 16:5-6), having been predestined according to the tochnit Hashem (purposeful and willed plan of G-d), who works all things after the counsel of his ratzon,
 |12| to the end that we who were [Chasidim] Rishonim to have tikvah in Rebbe, Melech HaMoshiach should be to the tehilat kavod (praise of glory) of him.
 |13| In Moshiach you also, having heard the message of HaEmes, the Besuras HaGeulah of Yeshu'at Elokeinu which is yours, having also come to emunah, received your chotam (seal) in Moshiach with the Ruach Hakodesh of havtachah (promise),
 |14| who is bestowed as an eravon (pledge) of our nachalah (allotted inheritance, TEHILLIM 16:5-6), with a view to the Geulah of Hashem's own possession, to the tehilat kavod (praise of glory) of him.
 |15| Because of all of this, I, too, having heard of the emunah in Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua which is yours, and having heard of your ahavah (agape) for all the Kadoshim,
 |16| do not cease giving hodayah (thanksgiving) for you, while speaking of you in my tefillos;
 |17| that Hashem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua, the Avi Hakavod, may give to you a ruach of chochmah and hisgalus (revelation) in the da'as (knowledge) of Moshiach.[SHEMOS 28:3; YESHAYAH 11:2]
 |18| 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 Kadoshim,
 |19| and what is the surpassing gedulat hagevurah (greatness of his power) to us who have emunah, according to the working of the ko'ach of his might [YESHAYAH 40:26]
 |20| which he exerted in Rebbe, Melech HaMoshiach when he raised him in the Techiyas HaMoshiach, having seated him at his yad yamin (right hand) in Shomayim,
 |21| far above all rule and authority and power and dominion, and every name that is named, not only in the Olam Hazei but also in Olam Habah.
 |22| And Hashem subordinated all things under the feet of Moshiach and gave him as Rosh over all things to the Brit Chadasha Kehillah,
 |23| which is the geviyat Moshiach (body, nevelah, DEVARIM 21:23; Ro 6:3-13; BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11] the melo (plentitude) of him, who fills all in all.

PEREK BEIT (CHAPTER TWO)

And you being dead in your peysha'im and chatta'im,
 |2| in which you amol (formerly) fier zich (comported oneself), according to the course of the Olam Hazei, according to the Sar of the authority of the air [the Samekh Mem, Hasatan, teivel, the devil], the ruach now working in the bnei haMeri (sons of Rebellion).
 |3| Among them we too all formerly conducted ourselves in the ta'avot of our basar, following the lusts of the flesh and of the machshavot (thoughts), and we were by nature Bnei Rogez (Sons of Anger) of Hashem, as also the rest.

[4] But Hashem, being rich in rachamim (mercy), because of his ahavah harabba (great love) with which he loved us,

[5] even when we were dead in our peysha'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'at Elokeinu), [TEHILLIM 103:12]

[6] and raised us up with Moshiach and seated us with him in Shomayim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[7] in order that, in the Olam HaBah, he might display the surpassing osher of the Chen v'Chesed Hashem of him in chesed toward us in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[8] For by unmerited Chen v'Chesed Hashem you have been delivered from Hashem's Din (Judgment) and granted a share in the Geulah (Redemption), through emunah; and this is not an ainfal of yourselves, it is a matnat Hashem (gift of G-d);

[9] not the result [of the zchus (merit)] of doing ma'asim (works) [Ac 15:1; Ga 5:3-4], so that before Hashem no man should be a ravrevan (boaster, braggart). [DEVARIM 9:5]

[10] For we are his masterpiece, having been created in Moshiach Yehoshua/Yeshua for ma'asim tovim, which Hashem prepared beforehand, that we should walk our derech in them. [YESHAYAH 29:23; 42:7; 60:21;]

[11] Therefore, have zikaron (remembrance) that formerly you, the Goyim in the flesh, who are called "arelim" (uncircumcised ones) by the ones being called "nimolim" (circumcised ones)--which is a Bris Milah performed in the flesh by human hands--

[12] have zikaron (remembrance) that you were at that time bazunder (unrelated and separate) from Rebbe, Melech HaMoshiach, having been alienated from the torat haEzrakhut (the citizenship) in the Am Berit, from Yisroel, being zarim (strangers) to the Beritot HaHavtacha, farfoiren (lost) and having no tikvah (hope) and without G-d in the Olam Hazeh. [YESHAYAH 14:1; 65:1]

[13] But now in Rebbe, Melech HaMoshiach Yehoshua/Yeshua, you, who formerly where in the outermost courts, have been brought near by the kapparah of the dahm of Moshiach.

[14] For Moshiach himself is our arbitrating shalom, who made the Shneyim into Echad, having broken down the barrier of the Mechitzah (the dividing partition), the Soreg (barrier of the holy precinct in the Beis HaMikdash between Jews and non-Jews), the Eyvah (Enmity), in the basar of Moshiach,

[15] by annulling the chok (decree/law) of mishpatim in ordinances that the Shneyim he might create in himself into Adam Chadash Echad (One New Humanity), arbitrating shalom,

[16] and that Moshiach might bring the ritztzu (reconciliation, cessation of enmity), reconciling to Hashem the Shneyim into one guf (body) [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11] through the Moshiach's Eitz, having put to death the Eyvah by it.

[17] And having come, Moshiach preached shalom to you, the ones in the outermost courts, and shalom to the ones near; [TEHILLIM 148:14; YESHAYAH 57:19]

[18] because through Moshiach we both have HaSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim --TEHILLIM 118:20) by one Ruach Hakodesh to Elokim HaAv.

[19] Therefore, then, no longer are you zarim and aliens, but you are fellow citizens of the Kadoshim and bnei bayit members of the household of G-d,

[20] having been built upon the yesod (foundation) of the Shlichim and Nevi'im, Moshiach Yehoshua/Yeshua himself being the ROSH PINAH (TEHILLIM 118:22),

[21] in whom all the binyan (edifice), being fitly joined together, grows into a Heikhal Kadosh b'Hashem;

[22] in whom also you are being built together into a Mishkan of Hashem in the Ruach Hakodesh.

PEREK GIMEL (CHAPTER THREE)

For this cause, I, Sha'ul, the prisoner of Rebbe, Melech HaMoshiach Yehoshua/Yeshua for you Goyim,

|2| if indeed you heard of the pekudat Hashem of the Chen v'Chesed Hashem having been given to me for you,

|3| that according to hisgalus (revelation) there was made known to me the sod of the raz, as I wrote before in brief,

|4| as to which you are able by reading to have binah of my haara (insight) into the Sod HaMoshiach [the Secret of Moshiach),

|5| of which in other dorot (generations) was not made known to the Bnei Adam as it has now been made hisgalus (revelation) to Rebbe, Melech HaMoshiach's Shlichim and Nevi'im HaKedoshim in the Ruach Hakodesh,

|6| namely, that the Nations are fellow bnei HaYerushsha (heirs) of the nachalah (allotted inheritance, TEHILLIM 16:5-6) and joint evarim of HaGuf HaMoshiach [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11] and joint partakers of the havtachah (promise) in Rebbe, Melech HaMoshiach Yehoshua/Yeshua through the Besuras HaGeulah, [YECHEZKEL 47:22]

|7| of which I became a keli kodesh (minister) according to the matnat Hashem of the Chen v'Chesed of G-d having been bestowed upon me, according to the working of his gevurah (power).

|8| To me, the less than the least of all Kadoshim, was given this Chen v'Chesed Hashem, to preach to the Goyim the unsearchable osher (riches) of Moshiach,

|9| and to shed light on what is the pekudat Hashem of the Sod that was meOlam nistar (hidden) in Hashem, who created all things,

|10| in order that the many-faceted Chochmat Hashem might be made known now to the rulers and the authorities in Shomayim through the Moshiach's Brit Chadasha Kehillah.

|11| This was in accordance with the tochnit Hashem (purposeful and willed plan of G-d) for the Olamim (Ages), which he implemented in Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu,

|12| in whom we have boldness and HaSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim --TEHILLIM 118:20) in bitachon through emunah in him.

|13| Therefore, I ask you not to lose chozek concerning my tzoros on your behalf, which is for your kavod.

|14| For this cause I fall down before HaAv,

|15| from whom every mishpochah in Shomayim and on ha'Aretz is named,

|16| that Hashem may grant you according to the osher of his kavod to become mightily empowered through his Ruach Hakodesh in the inner man;

|17| so that Moshiach may make his maon (dwelling place, permanent residence, home) in your levavot through emunah, being rooted and grounded in ahavah,

|18| that you may be able to have binah, together with all the Kadoshim, what is the breadth and length and height and depth [IYOV 11:8,9; TEHILLIM 103:11]

|19| and to have da'as of the ahavah of Rebbe, Melech HaMoshiach, which ahavah surpasses da'as, in order that you may be filled to all the melo (plentitude) of Hashem.

|20| Now to the One who is able to do exceedingly abundantly, beyond all that we ask or think, according to the ko'ach working in us. [MELACHIM ALEF 3:13]

|21| To him be kavod in the Brit Chadasha Kehillah and in Moshiach Yehoshua/Yeshua, bekhol hadorot l'Olam va'ed. Omein.

PEREK DALET (CHAPTER FOUR)

Therefore I impart chizzuk (strengthening) to you, I, the prisoner of Rebbe, Melech HaMoshiach Adoneinu, and I admonish you to walk and fier zich (comport oneself) in your derech in a manner worthy of the kri'ah by which you were called,

|2| with all anavah (humility) of mind and meekness, with savlanut (long-suffering), showing forbearance to one another in ahavah,

|3| being eager to keep the achdus (unity) of the Ruach Hakodesh in the uniting bond of shalom;

|4| as there is one guf (body) [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27;

YESHAYAH 53:11] and one Ruach Hakodesh, as also you were called in one tikvah (hope) of your kri'ah:

|5| Adon echad, emunah achat, tevilah achat,

|6| one G-d and Avi-khol (Father of all), who is over all and through all and in all. [DEVARIM 6:4; ZECHARYAH 14:9]

|7| But to each of us was given the Chen v'Chesed Hashem according to the measure of the Matnat HaMoshiach.

|8| Therefore it says, ALITA LAMMAROM SHAVITA SHEVI LAKACHTA MATANOT ("You ascended to the height you led captive, you received gifts"--TEHILLIM 68:19 [18]), he has led captive a host of captives, he had brought matanot (gifts) to Bnei Adam.

|9| Now if he "ASCENDED" what can it mean except that also he descended into the lower parts of ha'aretz?

|10| The one who descended is himself also the one having ascended far above all the Shomayim, that he might fill all things. [MISHLE 30:1-4]

|11| And he gave some to be shlichim, and some nevi'im, and some gifted to be used in Kiruv efforts for Rebbe, Melech HaMoshiach, and some supervising mashgichim ruchaniyim (spiritual overseers) who are ro'im and morim in the kehillah,

|12| for the equipping of the Kadoshim for the work of avodas kodesh ministry, to the building up of HaGuf HaMoshiach

|13| until we all attain to the achdus (unity) of the emunah and to the da'as (knowledge) of the Zun foon Der Oybershter, to the Bnei Chayil maturity, to the measure of the stature of the melo (plentitude) of Moshiach.

|14| In this way, we are no longer olalim (infants) tossed by waves and carried around by every wind of limmud (instruction), by the cunning of Bnei Adam, with craftiness leading to the scheming of remiyah (deceit) and madduchei shav (delusion); [YESHAYAH 57:20]

|15| but telling HaEmes in ahavah, let us grow up in every respect unto him who is the Rosh, Moshiach,

|16| from whom all HaGuf HaMoshiach--being fitly joined together and being united in an agudah binding by that which every joint contributes according to each part's proper working process--promotes the growth of HaGuf HaMoshiach in building itself up in ahavah.

|17| This therefore I say and give solemn edut in Rebbe, Melech HaMoshiach Adoneinu: no longer are you to fier zich (comport oneself) in your derech as also the Goyim walk, in the futility of their machshavot (thoughts),

|18| their binah (understanding) being in choshech, having been alienated from the life of Hashem because of the ignorance existing in them, because of the KESHI (stubbornness, hardness DEVARIM 9:27) of their levavot, [DEVARIM 29:4]

|19| who, having put away remorse, gave themselves over to zimah (lewdness) for the practice of every kind of tumah (uncleanness) with chamdanut (covetousness).

|20| But you did not so have lernen of Rebbe, Melech HaMoshiach,

|21| if indeed you heard about him and took shiurim in him, as HaEmes is in Yehoshua/Yeshua.

[22] For the torah you received was that you must disrobe from your former derech of your old self, the one being corrupted according to the ta'avot of AKOV [deceitful, YIRMEYAH 17:9] remiyah (guile)

[23] and to be renewed by the Ruach Hakodesh controlling your machshavot (thoughts)

[24] and to enrobe yourself in the Adam HeChadash (the new humanity) having been created according to the demut Hashem in tzidkat Elokeinu and in the kedushah of HaEmes.

[25] Therefore, disrobed from Sheker (Falsehood, Lying], let us speak HaEmes [ZECHARYAH 8:16], each one with his re'a (neighbor), because we are evarim (members) one of another. [TEHILLIM 15:2; VAYIKRA 19:11]

[26] Have ka'as and do not sin; do not let the shemesh go down on your anger, [TEHILLIM 4:4]

[27] nor give opportunity to Hasatan.

[28] Let the one stealing no longer be a ganav, but rather let the ganav get a parnasah (livelihood) and toil with his own hands at something beneficial, that he may have something to share with the one who is nitzrach (needy).

[29] Let no lashon hora proceed out of your peh, but only a dvar that is tov, for edification in accordance with the need, that it may mediate Chen v'Chesed Hashem to the ones hearing.

[30] And do not grieve the Ruach Hakodesh of Hashem, by whom you were sealed for the Yom HaGeulah. [YESHAYAH 63:10]

[31] Let all merirut lev (bitterness) and ka'as and wrath and clamor and lashon hora be removed from you, with all resha.

[32] And have Chen v'Chesed graciousness with another. Be kind, tender-hearted, forgiving each other, as also Hashem in Rebbe, Melech HaMoshiach forgave you.

PEREK HE (CHAPTER FIVE)

Therefore, be imitators of Hashem as beloved yeladim,

[2] and fier zich (comport oneself) in your derech in ahavah, as also Rebbe, Melech HaMoshiach 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" BERESHIS 8:21).

[3] But do not let zenut (fornication) or anything tumah (uncleanness) or chamdanut (covetousness) even be named among you, as is proper for Kadoshim.

[4] And also let there be nothing that is an ERVAT DAVAR (indecent thing) or the tipshus (foolery) or foolish talking of letzim (coarse jesting) or shtiklech (misconduct), which are not fitting, but rather hodayah (thanksgiving).

[5] For of this you have da'as vada (with certainty), that every zoneh (fornicator) or impure person or covetous person (chamdanut is avodah zarah, avodah elilim) does not have a nachalah in the Malchut of Rebbe, Melech HaMoshiach and of Hashem.

[6] Let no one deceive you with empty dvarim. For, because of these things the Charon Af Hashem comes upon the Bnei HaMeri (sons of Rebellion).

[7] Therefore, do not be shuttafim (partners) with them.

[8] For you were once Choshech, but now you are Ohr (Light) in Hashem. Fier zich (comport oneself) in your derech as yeladim of HaOhr.

[9] For the p'ri HaOhr is in doing chesed and tzedek and emes,

[10] proving that which is well-pleasing be'einei Hashem (in the eyes of G-d).

[11] And do not involve yourself in the ma'asei haChoshech (works of darkness), those works without p'ri; but rather even expose them.

[12] For as to the things being done by them under cover of secrecy, it brings bushah (shame) and

is a bizayon (disgrace) even to speak of them.

[13] But everything being exposed by HaOhr (Light) becomes visible,

[14] for everything becoming visible is HaOhr (Light); therefore here is the meaning of these words, KUMI, ("Rise up!" YESHAYAH 51:17; 60:1), sleeper, AND ARISE FROM THE MESIM, (YESHAYAH 26:19) AND Moshiach WILL SHINE ON YOU (YESHAYAH 60:1-2). [MALACHI 4:2]

[15] Therefore, fier zich (comport oneself) in your derech with a careful walk, not as kesilim (fools) but as chachamim (wise ones),

[16] redeeming the time, because the yamim are ra'im.

[17] Therefore, do not be foolish, but have binah of what the ratzon Hashem is.

[18] And do not become a shikker with schnapps, in which is dissipation, but be filled with the Ruach Hakodesh, [VAYIKRA 10:9; MISHLE 20:1; YESHAYAH 28:7]

[19] speaking to one another in Tehillim and shirim and hymns and neshamah niggunim mi Ruach Hakodesh (soul melodies from the Ruach Hakodesh), singing and making melody in your levavot to Adonoi, [TEHILLIM 27:6]

[20] giving todot always for everything to Elokeinu, even Avinu b'Shem Rebbe, Melech HaMoshiach Yehoshua/Yeshua, [IYOV 1:21; TEHILLIM 34:1]

[21] being submissive to one another in the yirat HaMoshiach.

[22] Nashim (wives), make yourselves accountable to your ba'alim (husbands) as to Adoneinu, [BERESHIS 3:16]

[23] because a ba'al (husband) is rosh of the isha as also Rebbe, Melech HaMoshiach is rosh of the Brit Chadasha Kehillah, being himself the Moshi'a (Savior) of HaGuf HaMoshiach. [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[24] But as the Brit Chadasha Kehillah is accountable to Moshiach, so also the nashim should be to their ba'alim in everything.

[25] Ba'alim, have ahavah for your nashim, as also Rebbe, Melech HaMoshiach has ahavah for the Brit Chadasha Kehillah and gave himself up on behalf of her,

[26] that he might bring her to kedushah, having given her tohorah (purification) by the tevilah of the mikveh mayim of the Dvar Hashem,]

[27] that he [*as a Chosson*] might present to himself [*as a Kallah*] the Brit Chadasha Kehillah in all her kavod TAMIM (unblemished, SHEMOS 12:5; VAYIKRA 22:20; YESHAYAH 53:7-9; SHIR HASHIRIM) and without wrinkle or any such things, but that she may be kedoshah and without blemish.

[28] So also the ba'alim ought to show ahavah for their own nashim as their own gufim [BERESHIS 2:23-24]; the one with ahavah for his own isha has ahavah for himself,

[29] for no one ever had sin'as chinom for his own basar but nourishes and cherishes it, just as Rebbe, Melech HaMoshiach also does the Brit Chadasha Kehillah,

[30] because we are evarim of HaGuf HaMoshiach.

[31] AL KEN YA'AZAV ISH ES AVIV V'ES IMMO V'DAVAK BE'ISHTO V'HAYU LEVASAR ECHAD ("Because of this a man will leave his father and his mother and will be joined to the wife of him and the two will be one basar.") [BERESHIS 2:24]

[32] This is a sod hagadol, but I am referring to Rebbe, Melech HaMoshiach and the Brit Chadasha Kehillah. [SHIR HASHIRIM 3:6-4:12; BERESHIS 2:23,24; 24:1-7; 41:45; 47:18; SHEMOS 2:21; RUTH 1:16-17; 3:9]

[33] Each of you, however, should show ahavah for his isha as himself, and an isha should reverence her ba'al (husband).

PEREK VAV (CHAPTER SIX)

Yeladim, obey your horim (parents) in Adoneinu, for this is right. [MISHLE 6:20]
 [2] KABED ES AVICHA V'ES IMMECHA [SHEMOS 20:12; DEVARIM 5:16], (which is the mitzvah harishonah with a havtacha),
 [3] that it may be well with you and you will be a long time on ha'aretz.
 [4] And, Avot, do not provoke your yeladim to ka'as, but nurture them in the musar of Hashem and his tokhechah (reproof). [BERESHIS 18:19; DEVARIM 6:7; MISHLE 13:24; 22:6]
 [5] Avadim (servants), serve with mishma'at (obedience) your adonim according to the basar B'YIR'AH ("with fear") and BIRA'DAH ("with trembling") [TEHILLIM 2:11] with your levavot of erlichkeit (sincerity) as to Rebbe, Melech HaMoshiach,
 [6] not with eye service as men-pleasers, being mehaneh (pleasing) to Bnei Adam, but as avadim (servants) of Rebbe, Melech HaMoshiach, doing the ratzon Hashem from your levavot.
 [7] Render your avodas kodesh service with a lev tov as avadim unto Adoneinu and not unto Bnei Adam,
 [8] having da'as that whatever ma'aseh tov each one does, this he will receive back from Hashem, whether he is an eved or a Ben Chorin.
 [9] And, adonim, do the same things to them, forbearing threatening, having da'as that both their and your Adon is in Shomayim, and ein masso panim im Hashem (there is no partiality with Hashem). [IYOV 31:13,14]
 [10] For the rest, be continually empowered in the ko'ach of Hashem and in the oz of his gevurah. [TEHILLIM 27:14]
 [11] Put on the whole armor of Hashem for you to be able to stand against the nechalim (scheming deceitfulness, wiles, evil plots) of Hasatan.
 [12] Because we are not wrestling against basar vadahm (flesh and blood), but against the rulers, against the authorities, against the powers of the choshech of the Olam Haze, against the kokhot ruchaniyim ra'im (evil spiritual forces) in Shomayim.
 [13] Therefore, take up the whole armor of Hashem, that you may be able to withstand in the Yom HaRah and, having done all, to stand.
 [14] Stand, therefore, having girded your waist with HaEmes and having put on the breastplate of Tzedek, [YESHAYAH 11:5; TEHILLIM 132:9; YESHAYAH 59:17]
 [15] and having put as shoes on your feet that which makes you ready to be a maggid of the Besuras HaGeulah. [YESHAYAH 52:7]
 [16] With all these things, take up the shield of emunah, by which you will be able to quench all the flaming darts of haRah (the Evil one);
 [17] and take the helmet of yeshu'ah and the cherev of the Ruach Hakodesh, which is the dvar Hashem. [YESHAYAH 59:17; 49:2]
 [18] Daven in the Ruach Hakodesh always with all tefillos and techinnah (supplication). To that end keep shomer and always persevere in techinnah (supplication) for the Kadoshim;
 [19] and for me also, that to me may be given utterance in opening my mouth in boldness to make known the Sod HaBesuras HaGeulah,
 [20] on behalf of which I am an emissary in chains, that in it I may be bold as it is necessary for me to speak.
 [21] But that you may also know my affairs, and what I am doing, Tychicus the Ach b'Moshiach and chaver and keli kodesh (minister) who is ne'eman (faithful) in Hashem,
 [22] whom I sent to you for this very reason, that you may have da'as of the things concerning us and he may impart chizzuk (strengthening) to your levavot.

DRISHAT SHALOM

[23] Drishat Shalom to the Achim b'Moshiach, and ahavah with emunah from Elokim HaAv and

Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

[24] Chen v'Chesed Hashem be with all the ones who have ahavah for Rebbe, Melech HaMoshiach Adoneinu with an incorruptible ahavah.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN PHILIPPI

PEREK ALEPH (CHAPTER ONE)

From Sha'ul and Timotiyos, servants of Rebbe, Melech HaMoshiach Yehoshua/Yeshua; To all the Kadoshim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua who are in the city of Philippi with the supervising mashgichim ruchaniyim (spiritual overseers, zekenim, mivakkerim, supervisors) and the klei kodesh (ministers), the ministering messianic shammashim.

|2| Chen v'chesed Hashem and shalom Hashem from Elokim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

|3| Modeh Ani (I thank) my G-d upon every zikaron (remembrance) of you,

|4| always in every tefillah of mine on behalf of all of you, davening with simcha, making techinnah (supplication)

|5| in view of your deveykus Hashem, your chavrusa partnership in the Besuras HaGeulah from day one until now.

|6| Being convinced of this: that He who began a pe'ulah hatovah (good action 2:13) in you, will bring that mitzvoh to completion [TEHILLIM 138:8] by Yom Hashem, the Yom Adoneinu, Moshiach Yehoshua/Yeshua [1:10; 2:16].

|7| It is in fact b'tzedek for me to have hitbonenut (profound contemplation--4:8-9) about you all because I hold you in my lev with hartzige (heartfelt) sincerity, both in regard to my sharsherot (chains) and in the apologetic hitstaddekut (defense) and vindictory work for the Besuras HaGeulah, you being all deveykus (attachment to G-d) participators in the Chen v'Chesed Hashem given to me.

|8| For Hashem 'ed (G-d is my witness) how I yearn for all of you with the ahavas Moshiach Yehoshua/Yeshua.

|9| And my tefillah (prayer) is this, that your ahavah (love) [in Moshiach] may yet increase more

and more in profound da'as and binah

|10| to help you approve the feste (excellent) things of musar (moral discipline) that matter, that you may be barei lev (pure in heart) and without michshol (stumbling block) of blame [2:15] in the Yom HaMoshiach [1:6; 2:16],

|11| having been filled with the p'ri Tzedek (fruit of righteousness) through Rebbe, Melech HaMoshiach Yehoshua/Yeshua to the kavod Hashem and his tiferet (splendor).

|12| I want you to have da'as, Achim b'Moshiach, that the things concerning me have come to an even greater advancement (1:25) of the Besuras HaGeulah [2Ti 2:9].

|13| So that my sharsherot (chains--1:7) have become a hisgalus (revelation) in Rebbe, Melech HaMoshiach! In all the imperial guard and the public at large!

|14| And most of the Achim b'Adoneinu, having been strengthened in bitachon by my sharsherot (chains), are more readily willing to dare to fearlessly proclaim the Dvar Hashem.

|15| Indeed some darshanim (preachers) preach their derashot (sermons) out of a ruach that is mekanne (jealous, envious) and one of madon (strife); but some have derashot proclaiming Rebbe, Melech HaMoshiach, and these darshanim have kavvanah tovah (good intention).

|16| These latter proclaim Rebbe, Melech HaMoshiach out of a ruach of ahavah, having da'as that the purpose of my divinely destined appointment here is for the hitstaddekut (apologetic defense) of the Besuras HaGeulah.

|17| But those other ones preach Rebbe, Melech HaMoshiach out of anochiyut (selfishness--2:3), not with a lev tahor (pure in heart) motive, lu yetzuuyar (assuming) by means of my sharsherot (1:13-14) to stir up tzoros.

|18| Nu? Whether the maggidim are or are not perfect in their intent, the significant thing is that Rebbe, Melech HaMoshiach is preached! And in this I have simcha. And I will go right on having simcha!

|19| For, I have da'as that through your tefillos for me and through the ezrah (aid) given by the Ruach Moshiach, this will turn out for my Yeshu'ah (rescue, salvation--1:28; 2:12) [Ro 8:28].

|20| It is my confident tikvah that in nothing I will be put to bushah (shame), but with all ometz lev (courage, boldness --YEHOSHUA 1:7) as always, even now, Rebbe, Melech HaMoshiach will be magnified in my basar (1:13), whether through Chayim (Life) or through Mavet (Death).

|21| For to me to live is Moshiach [Ga 2:20] and to die is revach (gain, profit, hanaa).

|22| But if it means I am to go on living in the basar, this for me is p'ri for Hashem in the work of avodas kodesh ministry. What will I choose? I do not have da'as.

|23| I am kleir (deliberating). I am pulled two drakhim (ways) by a happy dilemma, on the one tzad (side) having the desire to depart and be with Moshiach, for this is much better [2C 5:8].

|24| But on the other tzad (side) to remain in the basar is more necessary for your sake.

|25| And having been convinced of this fact, I have da'as that I blaib (remain, continue unchanged) and will continue with all of you, for your advancement (1:12) and simcha of the [Orthodox Jewish] Emunah [cf. 1:27; 1Ti 3:9; 4:1,6; 5:8; 6:10,21; Yd 3],

|26| with the ultimate aim that by coming to you again your glorying may abound in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

|27| Only one thing: conduct in practice your torat haEzrakhut (citizenship--see 3:20) worthily of the Besuras HaGeulah of Rebbe, Melech HaMoshiach. Then, whether I come and see you or am absent, I may hear concerning you that you are standing like a ma'oz (fortress, bastion) in one ruach, with one neshamah, contending for the Emunah (Yd 3; Pp 4:3) of the Besuras HaGeulah.

|28| And, I might add, not having pakhad (fear, terror) in reaction to anything as far as the mitnaggedim (the ones opposing) are concerned, which is a proof to them of their churban (destruction), but of your Yeshu'ah (salvation--1:19; 2:12), and this from Hashem.

|29| For to you it was given on behalf of Rebbe, Melech HaMoshiach, not only to have emunah in him but also on behalf of him to be laden with the burden of Messianic innuyim

(sufferings--3:10),

[30] with you having the same struggle, which you saw in me [Ac 16:22] and now hear to be in me [1:13].

PEREK BEIT (CHAPTER TWO)

If, therefore, there is any idud (encouragement) in Rebbe, Melech HaMoshiach, if any nechamah (comfort) of ahavah (love), if any deveykus (attachment to G-d) in the Messianic chavrusashaft (association) of the Ruach Hakodesh, if any warmth of affection and rachamanut (compassion, mercy),

[2] then make my simcha (joy) shleimah (complete) by having the same lev, the same ahavah, being an agudah (union, association) with one neshamah, thinking the same machshavot (thoughts),

[3] doing nothing according to anochiyut (selfishness--1:17) nor according to empty ga'avah (conceit, haughtiness, arrogance), but in anavah (humility), fergin (graciously grant) each other esteem above yourselves [Ro 12:10].

[4] Let each of you talmidim look after not only your own interests, but also the best interests of others [2:21; 1C 10:24,33].

[5] Let this thinking be in you which was also in Rebbe, Melech HaMoshiach Yehoshua/Yeshua, [6] who, though existing in the demut of the mode of being of Elokim [his etzem or essential nature, Yn 1:1-2; 17:5], nevertheless Moshiach did not regard being equal with G-d as a thing to be seized) [BERESHIS 3:5],

[7] but poured out and emptied himself [2C 8:9], taking the demut of the mode of being of an eved [YESHAYAH 52:13-53:12 *trans. note: see the AVDI TZADDIK TZEMACH DOVID MOSHIACH YIRMEYAH 23:5; ZECHARIAH 3:8*], and was born in the likeness of Bnei Adam [Yn 1:14; Ro 8:3; MJ 2:14-17], and having been found in appearance as an Adam,

[8] Rebbe, Melech HaMoshiach humbled himself and took the path of shiflut (lowliness), unto mishma'at (obedience--2:12) [cf. BERESHIS 3:17] even unto death [Yn 10:17; MJ 5:8; 12:2], and that, a death on HaEtz [the Tree, DEVARIM 21:23; 27:26; Ga 3:13; Pp 3:18].

[9] Therefore, also Hashem exalted [YESHAYAH 52:13; 53:12; DANIEL 9:26; 7:14; Ac 2:33; MJ 1:3] Rebbe, Melech HaMoshiach, and gave to him ha-Shem [Ep 1:21; MJ 1:4] above every name,

[10] that at ha-Shem of Yehoshua/Yeshua, KOL BERECH (every knee--YESHAYAH 45:23) will bow, of beings b'Shomayim and ba'Aretz and mitachat laAretz (in the world below),

[11] and KOL LASHON (every tongue--YESHAYAH 45:23) shall make hoda'ah (confession) with an Ani Ma'amin that is an open and public admission that Rebbe, Melech HaMoshiach Yehoshua/Yeshua is Adoneinu, to the kavod of Elokim Avinu.

[12] Therefore, Chaverim, just as you have always had mishma'at (obedience--2:8) concerning me, not as in my presence only, but now much more in my absence, work out your own Yeshu'ah (Salvation) [1:19,28] B'YIR'AH ("with fear") and BIRA'DAH "with trembling" [TEHILLIM 2:11].

[13] For Hashem is the one working in you, both to will and to work according to his chafetz (good pleasure of his will). [EZRA 1:5]

[14] Do all things without murmurings and madon (strife, quarrel),

[15] that you may be barei lev (pure in heart) and without michshol (stumbling block) of blame [1:10], bnei haElokim TAMIM U'MUM ("unblemished and unspotted"--SHEMOS 12:5; VAYIKRA 22:20; YESHAYAH 53:7-9) in the midst of a DOR IKKESH UFETALTOL ("warped and crooked generation --DEVARIM 32:5), among whom you shine as the ZOHAR (DANIEL 12:3) in the Olam Hazeh,

[16] holding fast the Dvar HaChayim. This is so that I will have reason for glorying on the Yom HaMoshiach [1:6,10], that I neither ran nor labored L'TOHU (in vain) [YESHAYAH 49:4; 65:23].

[17] And, indeed, if my neshamah is to be poured out as a nesekh (libation wine) offering upon the korban (sacrifice) of the avodas kodesh (kohen's service, ministry) of your emunah, I have simcha, rejoicing together with you all [cf. Ro 15:16; 2Ti 4:6].

[18] And in the same way also you have simcha, rejoicing together with me [1:4,18; 1:25; 2:2,17].

[19] I have tikvah b'Adoneinu Yehoshua/Yeshua to send Timotiyos to you soon, that I also may be cheered up in the da'as of the things concerning you.

[20] For I have no one like-minded who will emesdik (genuinely) care for your spiritual welfare.

[21] All of them are seeking their own interests [2:4], not those of Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[22] But of the proven mamashus (real worth) of Timotiyos you have da'as, because as a ben with his abba, Timotiyos served with me in the Besuras HaGeulah.

[23] Therefore, I have tikvah to send him, as soon as I see how things will go with me.

[24] But I have bitachon in Hashem that indeed I will come quickly.

[25] But I considered it necessary to send to you Epaphroditus, the Ach b'Moshiach and fellow po'el (worker) and fellow chaiyal (soldier) of mine, but your shliach and keli kodesh (minister) of my need [4:18].

[26] I am sending him to you, because he was yearning after you all and was under zeiyar (extremely great) stress, because you heard that he was ill.

[27] For indeed he was sick, coming near to death, but Hashem had mercy on him--not on him only but also on me, lest I should have agmat nefesh (grief) upon agmat nefesh.

[28] Therefore, I am all the more eager to dispatch him to you, in order that when you have seen him again, you may have simcha and I may have less agmat nefesh.

[29] Therefore, receive him in Adoneinu with all simcha and hold esteem for such klei kodesh (ministers) [1C 16:16,8; 1Ti 5:17],

[30] because he came near to death on account of the avodas kodesh of Moshiach, performing an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, even at risk of life) having risked his life, that he might make up for the ministry to me that you could not give.

PEREK GIMEL (CHAPTER THREE)

As to the rest, Achim b'Moshiach of mine, have simcha in Adoneinu [1:25; 2:18,28,29; 4:4]. To keep writing the zelba (same) thing [1:4,18; 1:25; 2:2,17, 18, 28,29] to you is not an irksome bother to me, but for you it is a te'udat bitachon (safeguard).

[2] Be shomer and on your guard and watch out for those [unclean, prowling] kelevim (dogs --TEHILLIM 22:17(16),20; Rv 22:15), watch out for the evil po'alim (workers), watch out for the "circummutators" (Ga 6:12).

[3] For we are the Bnei HaMilah [Ro 2:29; Co 2:11-12], the ones whose avodas kodesh is by the Ruach Hakodesh [Yn 4:23; Ro 8:4] and whose kavod is in Rebbe, Melech HaMoshiach Yehoshua/Yeshua and who take no bitachon in the basar (the Olam HaZeh Human Condition),

[4] even though I could be having bitachon also in the basar. If any other person thinks he has grounds to have bitachon in the basar, I have more (2C 11:18-12:10):

[5] bris milah on the eighth day [Lk 1:59; 2:21]; from Bnei Yisroel by birth; of the tribe of Benjamin; a speaker of Lashon HaKodesh, Ivrit of Ivrit-speaking horim, a Hebrew of Hebrews (2C 11:22); with regard to the Torah, from the kat haPerushim (Ac 23:6; 26:5);

[6] with regard to kanous (zealousness), persecuting the Adat HaMoshiach (Ac 8:3; 22:4; 26:9-11); with regard to [my own, eigene (personal)] Tzidkat HaTorah [3:9; Ro 2:27-29],

unreproachable [glatt kosher, frumkait, and shomer mitzvot].

[7] But what things were revach (gain, profit) to me, these things I considered loss, on account of Rebbe, Melech HaMoshiach (Mt 13:44-46; Lk. 14:33).

[8] But even more so, I consider all to be loss on account of the excellency of the da'as of Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu [3:10; YIRMEYAH 9:23-24], on account of whom I suffered the loss of all things and I consider them as nothing, in comparison, that I may gain Moshiach [TEHILLIM 73:25],

[9] and be found in him, not having my own Tzedek (self-achieved righteousness, *by definition a self-righteousness*) based on chumra (legalism [*legalism itself a misinterpretation of the Torah*]), but the Tzedek [YIRMEYAH 33:16] through emunah [Ro 3:21-22] in Rebbe, Melech HaMoshiach, the Tzidkat Hashem based upon emunah [BERESHIS 15:6; Ro 9:30].

[10] I want to have da'as of Rebbe, Melech HaMoshiach, and of the gevurah (power) of the Techiyas HaMoshiach and the deveykus (attachment to G-d) of Moshiach's innuyim (sufferings --1:29; Ro 8:17; Ga. 6:17), being formed into the mode of being of Moshiach's death [*death to the sinful Olam Hazeh and the unregenerate basar--Ro 6:3-5*],

[11] if somehow I may attain to the Techiyas HaMesim.

[12] Not that already I obtained or already have been made shleimut, but I pursue this tochnit (master plan) that I may lay hold of [1Ti 6:12,19 cf. Pp 2:6] that for which I was laid hold of by Rebbe, Melech HaMoshiach Yehoshua/Yeshua [Ac 9:5-6]. [13] Achim b'Moshiach, I do not consider myself to have laid hold (3:12); but one zach (thing) I do, forgetting the things behind, and stretching forward to the things ahead,

[14] according to the tachlis I pursue the prize of the Shomayim Aliyah ascent of Hashem, the k'riah (call) of HaShem b'Rebbe, Melech HaMoshiach Yehoshua/Yeshua (2K 1:10; 2:12).

[15] Therefore, as many as would be shleimut, let us think like this (2:5-8): and if in anything your machshavot (thoughts) are different [Mt 5:48; 2C 2:6], even this Hashem will reveal to you.

[16] Fort (nevertheless), let us march in line with what we have attained, let us hold to the same [Ga. 6:16].

[17] Achim b'Moshiach, together be imitators of me [1C 4:16; 11:1]. Take note of the ones walking as you have a mofet in us [2:5-8,19-30; 1Th 1:7; 1K 5:3].

[18] For many, of whom I was often telling you, and now also I say with weeping, walk as oyvim (enemies) of Moshiach's Etz [DEVARIM 21:23; 27:26; Ga 3:13; 1C 1:23; Ga 6:12 cf Pp 2:8].

[19] Their destined end [TEHILLIM 73:17] is churban (destruction, Gehinnom). Their g-d is their appetite [Ro 16:18], and their kavod, what they glory in, is their bushah (shame). Their machshavot are set on the Olam Hazeh [Ro 8:5-6].

[20] But the torat haEzrahut (citizenship--see 1:27) we conduct exists in Shomayim [Ep 2:6; MJ 12:22; Ga 4:26; 6:16], from where also we eagerly await a Moshi'a (Savior), a Go'el, Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

[21] who will transfigure the basar of our humiliation into the demut of the mode of being of the guf kavod of Moshiach, according to the pe'ulah (action--1:6; 2:13) of his ko'ach (power) [Ro 8:29; 1C 15:43-53], even to the subjecting of all things to himself [1C 15:28].

PEREK DALET (CHAPTER FOUR)

So then, my achim ahuvim whom I have a tshuka (longing) for, my simcha and crown--1Th 2:19-20), stand firm in Rebbe, Melech HaMoshiach Adoneinu.

[2] I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu.

[3] Ken, 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 HaChayim.

[4] Have simcha in Adoneinu always; again I will say it. Rejoice!

[5] Let your chassidus (piety) and sobriety be known to kol Bnei Adam; Moshiach Adoneinu is near.

[6] Be anxious in nothing [Mt 6:25; 1K 5:7], but in everything by tefillah and by techinnah (supplication) with hodayah (thanksgiving), let your requests be made known before Hashem,

[7] and the shalom Hashem [YESHAYAH 26:3; Yn 14:27; Co. 3:15], surpassing all binah (understanding) will guard your levavot and your machshavot (thoughts) in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[8] 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) [SHEMOS 28:2], whatever things are commendable, if there is any virtue, if any praise, think about these things.

[9] And that which you learned and you received and you heard and you saw in me, practice these [Ro 12:17] and Elokei HaShalom will be with you.

[10] I had much simcha in Adoneinu that now at last you blossomed anew so as to think of me, for indeed you were thinking of me, but were lacking opportunity.

[11] Not that I refer to lack, for I have learned, in whatever circumstances I am, to be tzufrieden (content) [1Ti 6:6].

[12] I have da'as both to be humbled in anavah and I have da'as how to abound in everything. And in all things I have learned what is nistar (concealed, hidden, unseen), I have learned the secret of being filled and having hunger, of abounding and having lack.

[13] I can do all things in the One giving me ko'ach.

[14] Fort (nevertheless), you did well in entering into deveykus divine communion through sharing in my Messianic innuyim (sufferings) with me.

[15] And also you Philippians have da'as, that in the beginning of the Besuras HaGeulah, when I went out from Macedonia, not one kehillah shared with me in an accounting of expenditures and receipts except you only.

[16] Indeed in Thessalonica both once and again you sent to my machsor (shortage).

[17] Not that I seek the matanah (gift), but I seek the p'ri increasing to your account [1C 9:11].

[18] But I have all things and I abound; I have been filled, having received from Epaphroditus the things from you, a RE'ACH HANNICHOACH ("a pleasant aroma" BERESHIS 8:21), an acceptable, sacrifice well-pleasing to Hashem [SHEMOS 29:18; YECHEZKEL 20:41].

[19] And my G-d will fill every machsor (shortage, want) of yours according to his osher (riches) in Kavod in Moshiach Yehoshua/Yeshua.

[20] L'Elokim Avinu hakavod l'Olemai Olamim. Omein. (To G-d and our Father be glory for ever and ever. Amen)

[21] Drishat Shalom (Kind Regards) to every kadosh in Moshiach Yehoshua/Yeshua; the Achim b'Moshiach here with me send Drishat Shalom.

[22] All the Kadoshim send "Shalom" greetings, especially the Kadoshim in Caesar [Nero's] household [Pp 1:13].

[23] The Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua be with your neshamah.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN COLOSSAE

PEREK ALEPH (CHAPTER ONE)

Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua/Yeshua through the ratzon Hashem [1:9] and Timotiyos the Ach b'Moshiach;

[2] to the Kadoshim in Colossae, the Achim b'Moshiach, the Achim HaNe'emanim. Chen v'Chesed Hashem to you and shalom from Elokim Avinu.

[3] Hodinu l'Hashem (we give thanks to Hashem) Elokim HaAv of Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua, davening always concerning you,

[4] having heard of your emunah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua and the ahavah which you have for all the Kadoshim

[5] on account of the tikvah (hope) being laid up for you in Shomayim, the tikvah which you heard of before in the Dvar HaEmes, the Besuras HaGeulah

[6] that has come to you, as also in all the Olam Hazei it is bearing p'ri and growing, so also in you, from the day you heard it and began to have saving da'as of the Chen v'Chesed Hashem in actuality.

[7] This you learned from Epaphras, [4:12] our chaver and fellow eved, who is ne'eman (faithful), who is a trusted keli kodesh (minister) of Rebbe, Melech HaMoshiach for you.

[8] Epaphras also revealed to us your ahavah in the Ruach Hakodesh.

[9] Therefore, we also, from the day that we heard, do not cease davening for you and offering tefillos that you be filled with da'as of the ratzon Hashem [1:1] in all chochmah and binah in the Ruach Hakodesh.

[10] And this is the purpose: that you walk in hitnahagut (conduct) worthy of Adoneinu in every way pleasing to him in every mitzvah bearing p'ri in the da'as of Hashem,

[11] with all ko'ach being empowered according to the gevurah (power) of his kavod for all zitzfleisch (patience) and savlanut (long-suffering) with lev same'ach (glad heart),

[12] giving todot to Elokim HaAv. Elokim HaAv is the One who has qualified you for the share of the allotted nachalah (inheritance, TEHILLIM 16:5-6) of the Kadoshim in Ohr (Light);

[13] Elokim HaAv is the One who rescued nafsheinu (our souls) from the memshalet (dominion) of Choshech and transferred us into the Malchut of the Zun foon Der Oybershter of his ahavah,

[14] in whom we have the pedut (redemption, Geulah release on payment of ransom), the selicha (forgiveness) of chatoteinu (our sins).

[15] Rebbe, Melech HaMoshiach is the demut (BERESHIS 1:26-27; Pp 2:6) of the invisible G-d, the Bechor [TEHILLIM 89:27], the Yoresh (Heir) of kol hanivrah (all creation),

[16] because in him were created all things in Shomayim and on ha'Aretz, the visible and the nistar (hidden), whether thrones or dominions, whether rulers or authorities, all things through him and for him have been created. [TEHILLIM 33:6]

[17] And Moshiach is before all things, and all things in Moshiach have been held together; [MISHLE 8:23-27; 30:4]

[18] and Moshiach is the Rosh [MISHLE 8:22; 30:4] of the Geviah (Body) [BERESHIS 47:18; TEHILLIM 16:9-10; YESHAYAH 53:11; IYOV 19:25-27], and the Geviah (nevilah, DEVARIM 21:23) is Moshiach's Brit Chadasha Kehillah; Moshiach is its Reshit, the Bechor from the Mesim, that Moshiach might be in everything pre-eminent, [TEHILLIM 89:27]

[19] because Hashem was pleased that all his fullness have its mishkan (tabernacle) in Moshiach,

[20] and through Moshiach to bring ritzzuy (reconciliation, cessation of enmity/hostility between a wrathful holy G-d and sinful Bnei Adam) between all things and himself, having made shalom through the dahm of the kapparah of HaEtz HaMoshiach [DEVARIM 21:23; YESHAYAH 52:15; VAYIKRA 16:15-16], whether the things on HaAretz or the things in HaShomayim.

[21] And you, once having been alienated and oyvim (enemies) in the mind by ma'asim hara'im (evil deeds),

[22] yet now Moshiach reconciled in the Geviah (body) [1:18] of his basar [TEHILLIM 16:9-10] through Moshiach's histalkus [DANIEL 9:26; YESHAYAH 53:8-9] to present you, Kadoshim holy and without mum (defect, VAYIKRA 22:20) and without reproach before him,

[23] provided you remain in the [correct Orthodox Jewish] Emunah [Faith, the Emunah of the true Dat HaYehudit], having been founded in it and securely established and not moving away from the tikvah (hope) of the Besuras HaGeulah which you heard, the Besuras HaGeulah which has been proclaimed in kol hanivrah (all creation) under Shomayim, the Besuras HaGeulah of which I, Rav Sha'ul, became a keli kodesh (minister).

[24] Now with lev same'ach (glad heart) and chedvah (rejoicing) I rejoice in my suffering tzoros on behalf of you. And I am mashlim (supply what is deficient) the things lacking of the Chevlei Moshiach in my basar on behalf of the basar of Moshiach [1:18] which is the Brit Chadasha Kehillah,

[25] of which I became a keli kodesh [1:23] according to the pekuddat Hashem (stewardship of G-d, his shlichus commission) which was given to me for you, to carry to shleimut (wholeness, completion) the Dvar Hashem--

[26] the raz (mystery) having been hidden from olamim and from dor v'dor, but now made manifest to the Kadoshim of Moshiach,

[27] to whom Hashem wanted to make hisgalus of what is the spiritual osher of the kavod of this raz among the non-Jews: Moshiach in you, the tikvah of kavod.

[28] It is Moshiach who is the subject of our hattafah (preaching), warning every man and teaching every man in all chochmah, that we may present every man Bnei Chayil mature in Moshiach.

[29] For this also I toil, striving according to the hitlahavut (inspiration, enthusiasm) of him working in me with gevurah.

PEREK BEIT (CHAPTER TWO)

For I want you to have da'as of how great a ma'avak (struggle) I have for you and the ones in Laodicea, and as many as have not seen me panim el panim (directly, in person),

[2] that their levavot may be given chozek (strength), having been made an aguda of ahavah and all osher (wealth) of the full assurance of binah, resulting in the da'as of the raz of Hashem, namely Moshiach,

[3] in whom is nistar (hidden) all the otzarot (treasures) of chochmah and da'as. [YESHAYAH 11:2; YIRMEYAH 23:5]

[4] This I say so that no one may delude you with the sleight of hand of the ba'al melitzot (rhetorician).

[5] For, though absent in basar, but present with you in the Ruach Hakodesh, with lev same'ach (glad heart) I am seeing your order and the firmness of your [Orthodox Jewish] emunah in Moshiach.

[6] Therefore, as you became mekabel Moshiach and received Moshiach Adoneinu Yehoshua/Yeshua, so let your halichah be in him,

[7] having been rooted and built up in Moshiach and being firmly founded in the emunah as you were given Messianic [orthodox] lernen [study], abounding in hodayah (thanksgiving).

[8] Beware lest there be anyone of you taken captive through philosophical tevunah (wisdom) and empty deceit according to the kabbalah (oral tradition) of mere Bnei Adam, according to the ikkarim (basic principles) of the Olam Haze and not according to Moshiach;

[9] because in Moshiach kol melo Elokim (all the plentitude of G-d) finds its bodily maon laShechinah (dwelling place for the Shechinah).

[10] And you have been granted melo (plentitude) in Moshiach, who is the Rosh of all rule and authority.

[11] In Moshiach also you were circumcised with a Bris Milah not made with human hands, a Bris Milah of the surgically removing of the body of the basar (old fallen and unregenerate nature) in the Bris Milah of Moshiach,

[12] having been buried in the Ohel of Rebbe, Melech HaMoshiach's tevilah with him, with whom also you were made to stand up spiritually in the Techiyah together through your emunah and bitachon in the ma'aseh of Hashem who made Moshiach stand up from the mesim.

[13] And you -- being dead in your peysa'im (YESHAYAH 53:8) and your orlat basar (uncircumcision of flesh)-- he made alive together, you together with Moshiach, having granted you selicha (forgiveness) for all your peysa'im;

[14] having erased the hand-signed sefer of guilt choiv (debt), the heavenly indictment against us in the maleh chukat haTorah (full statute requirement of the Torah), which was against us.

Moshiach has done away with this opposing record, having nailed it to Moshiach's Etz (DEVARIM 21:23).

[15] Having disarmed the rulers and the authorities, he made a public spectacle of them, having triumphed over them by Moshiach's Etz [DEVARIM 21:23; 27:26].

[16] Therefore, let no one judge you [Goyim] in eating and in drinking or in respect to a yom tov or a rosh chodesh or Shabbos; [VAYIKRA 23:2; DIVREY HAYAMIM ALEF 23:31]

[17] which are a shadow of the things to come in the Olam Haba; but the reality, the substance, is Moshiach.

[18] Let no one deprive you of the prize by delighting in his mystical asceticism and his veneration of malachim and delving into his chazonot (visions) and being vainly puffed up by the machshavot (thoughts) of his basar (old nature unrenewed and unregenerated by the Ruach Hakodesh),

[19] and not holding on to the Rosh, out of whom all the Moshiach's NEVELAH (DEVARIM

21:23), being fully supplied and being be'ichud (united) together through the joints and ligaments, grows with the growth of Hashem.

[20] Als (Since) you died with Rebbe, Melech HaMoshiach to the ikkarim (basic principles) of the Olam Hazeh, why, as though you still belonged to the keyam (existence) of the Olam Hazeh, do you (Goyim) chain yourself to chumra legalisms?

[21] "Do not touch; do not taste; do not handle."

[22] The things referred to are all destined to deterioration with use, according to the humanly contrived mitzvot and the humanly contrived chukim (laws) of mere Bnei Adam [YESHAYAH 29:13],

[23] which things have a superficial appearance of chochmah in self-imposed religion and mystical asceticism and severe physical mortification, but are of no value against the indulgence of the basar (the old nature unrenewed and unregenerated by the Ruach Hakodesh).

PEREK GIMEL (CHAPTER THREE)

If therefore you were made to stand up alive in hitkhadshut with Rebbe, Melech HaMoshiach, seek the things above, where Rebbe, Melech HaMoshiach is, LI'MINI ("at my right hand" TEHILLIM 110:1), sitting at the right hand of Hashem.

[2] Place your machshavot (thoughts) above (in Shomayim), not on the things of the Olam Hazeh.

[3] For you died and the Chayim of you has become nistar (hidden, 2:3) with Moshiach in Hashem.

[4] When Rebbe, Melech HaMoshiach who is Chayyeinu (our Life) is made manifest in hisgalus (revelation), then also you with him will be made manifest in hisgalus in kavod. [5] Therefore, put to death your evarim (members) in the Olam Hazeh: zenut (fornication), debauchery, sensuality, zimmah (li such things as these the charon af Hashem habah (the coming burning wrath of Hashem) is on the way.

[7] Such was your derech to fier zich (comport oneself), the derech resha'im formerly [TEHILLIM 1:6], when you were living in these things.

[8] But now you also put away all these things: ka'as (anger), rage, kavvanah ra'ah (malice), chillul Hashem (blasphemy). Put away loshon hora from your mouth.

[9] Do not speak sheker to one another, having disrobed from the Adam hakadmoni (old [unregenerated] humanity) with his ma'asim (works),

[10] and instead enrobe with the Adam HaChadash, the one being renewed in da'as in accordance with the demut (1:15; BERESHIS 1:26-27; Pp 2:6) of the one having created him.

[11] Here there is neither Yevani nor Yehudi, there is neither those who are or are not of the Bris Milah, there is no uncultured non-Greek speaker, there is no Scythian, eved, or ben chorin, but rather Moshiach is all in all.

[12] Therefore, as Bechirim (Chosen ones) of Hashem, kadoshim and ahuvim, enrobe yourselves in tender feelings of rachmei Shomayim (heavenly compassion, mercy), chesed (loving-kindness), anavah (humility), shiflut (lowliness), and savlanut (long-suffering),

[13] being soivel (bearing with) one another and extending selicha (forgiveness) to each other, if it should be that one is murmuring his complaint against another; just as Adoneinu extended selicha to you, so also you should extend selicha.

[14] And to all these things add ahavah, which is the agudah of tamimim.

[15] And let the shalom of Moshiach arbitrate in your levavot. You were called to this shalom in one NEVELAH [DEVARIM 21:23; cf geviyah, BERESHIS 47:18; cf basar, TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]. Let there be todah in your levavot.

[16] Let the dvar of Rebbe, Melech HaMoshiach make its mishkan in you richly, in all chochmah and in all Moshiach's pnimiyus haTorah (innermost Torah teaching) and words of chizzuk,

ministering to one another with Tehillim, shirim, and neshamah niggunim miRuach Hakodesh (soul melodies from the Ruach Hakodesh) with gratitude, singing in your levavot to Hashem.

[TEHILLIM 47:7]

[17] And whatever thing you do, whether in dvar or in ma'aseh, do all things b'Shem Adoneinu Yehoshua/Yeshua, giving todot to Elokim HaAv through him [Moshiach].

[18] Nashim (wives), make yourselves accountable to your ba'alim (husbands), as is proper in Adoneinu.

[19] Ba'alim, have ahavah for your nashim and do not be bitter against them.

[20] Yeladim, obey your horim (parents) in all things, for this is well pleasing in Adoneinu.

[21] Avot, do not provoke your yeladim, lest they be disheartened.

[22] Avadim (servants), each of you obey in all things your adon according to the basar, not with eye service as pleasers of Bnei Adam, but with tom lev, with yirat Shomayim.

[23] Whatever you do, be po'alim (workers) who with their neshamah work facing Adoneinu and not Bnei Adam,

[24] having da'as that from Adoneinu you will receive the sachar of the nachalah (allotted inheritance, 1:12, TEHILLIM 16:5-6). Serve Adoneinu Rebbe, Melech HaMoshiach.

[25] For the one doing wrong will be repaid for his wrong, ki ein masso panim im Hashem (for there is no respect of persons with G-d, no partiality).

PEREK DALET (CHAPTER FOUR)

Adonim (masters), treat your avadim in a manner that is yashar and even-handed, with the da'as that you also have an Adon in Shomayim. [VAYIKRA 25:43,53]

[2] Persevere in your tefillos, keeping watch while davening with todot (thanksgiving),

[3] davening together also concerning us, that G-d may open for us a delet for the Besuras HaGeulah, to speak the raz of Moshiach, on account of which also I have been bound with sharsherot (chains).

[4] Offer this tefillah: that I make known the Besuras HaGeulah as it is necessary for me to speak.

[5] Walk in chochmah toward outsiders, redeeming the time.

[6] May your lashon always be with the Chen v'Chesed Hashem, seasoned with melach (salt), so that you may have da'as how it is necessary for you to answer each one.

[7] Tychicus will tell you all the news about me; he is a beloved Ach b'Moshiach and a keli kodesh who is ne'eman (faithful), a chaver and fellow eved in Adoneinu.

[8] Tychicus I sent to you for this very reason, that you might have da'as of everything concerning us and he might impart chizzuk (strengthening /encouragement) to your levavot.

[9] With Onesimus, the Ach b'Moshiach, ne'eman and a beloved chaver, one of your kehillah, Tychicus will make known the things here.

[10] Aristarchus, my fellow prisoner, sends you Drishat Shalom. Also Markos, cousin of Bar-Nabba. You have received word klapei (concerning) Markos. If he should come to you, give him a kabbalat panim reception and be mekarev (befriend) him.

[11] Also Yehoshua, the one being called Justus. These [Aristarchus, Markos, and Justus] are the only Messianic Jews among my fellow po'alim (workers) in the Malchut Hashem. They became to me an encouragement.

[12] Epaphras sends you Drishat Shalom. He has also been mishtatef your kehillah, an eved of Rebbe, Melech HaMoshiach Yehoshua/Yeshua, always davening, always agonizing for you in his tefillos, that you might stand Bnei Chayil mature and be fully assured in all the ratzon Hashem.

|13| For I give solemn eidus for him that he has toiled much for you and for the ones in Laodicea and for the ones in Hieraopolis.

|14| Lukas, the beloved physician, sends you Drishat Shalom, and Demas.

|15| Drishat Shalom to the Achim b'Moshiach in Laodicea and to Nymphas and the Brit Chadasha kehillah at her bais.

MESSIANIC JEWS WHO SEEK THE RUACH HAKODESH POWER OF DEVEKUT BEOTIOT (CLINGING TO THE LETTERS) OF AN IGGERET HAKODESH WHILE DAVENING HAVE AN EXPERIENCE WITH HASHEM LIKE THE ONE RAV SHA'UL HAD AS HE WROTE WHAT WE READ HERE; THIS WAS WRITTEN IN THE BEIT HASOHAR AND SHOWS THAT THERE ARE NO PRISONS THAT CAN BIND THE DVAR HASHEM

|16| And whenever this iggeret hakodesh (holy epistle) is read before you, make sure also that it is read in the Moshiach's Brit Chadasha Kehillah of the Laodiceans, and also you should read the iggeret hakodesh of the Laodiceans.

|17| And say to Archippus, "Give attention to the avodas kodesh ministry which you received in Adoneinu, that you fulfill it."

|18| This is my hand-signed drishat shalom greeting, SHA'UL. Remember my sharsherot (chains). Chen v'Chesed Hashem be with you.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN THESSALONIKA (I)

PEREK ALEPH (CHAPTER ONE)

From Sha'ul and Silvanus (Sila) and Timotiyos. To the kehillah of the inhabitants of the city of Thessalonika, the kehillah in Hashem, in Elokim HaAv and in Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua. Chen v'Chesed Hashem and Shalom Hashem to you.

[2] Hodinu l'Hashem (We give thanks to Hashem) always for all of you, with zikaron (remembrance) during our davening, without ceasing

[3] in our tefillos recalling before our G-d and Avinu your work of emunah, your labor of ahavah (agape), and your perseverance of tikvah in Moshiach Adoneinu Yehoshua,

[4] knowing, Achim b'Moshiach ahuvei Hashem (Brothers in Moshiach beloved of G-d), your bechirah (election).

[5] For our Besuras HaGeulah did not come to you in mere locution but indeed in gevurah (miraculous power) and in the Ruach HaKodesh and in full bitachon (confidence), just as you have da'as what sort of men we were among you for your sake.

[6] And you became imitators of us and of Adoneinu, having received the Dvar Hashem (the Word of the L-rd) in much redifah (persecution) with the simcha of the Ruach HaKodesh,

[7] with the result that you became a mofet (portent), even a role model for all the ma'aminim (believers) in the territory of Macedonia [*trans. note: a Roman province in northern Greece*] and in Achaia [*trans. note: a Roman province of southern Greece*].

[8] For from you the Dvar Hashem has resounded not only in Macedonia and in Achaia, but also in every place to which your emunah in Hashem has gone forth, with the result that we have no need to say anything.

[9] For they themselves (the ma'aminim b'Moshiach in Macedonia and Achaia) are reporting about

us, what sort of initial reception we had with you, and how you made teshuva, turning to Hashem from elilim (idols), from Avodah Zarah (Idol Worship), turning to worship the Elokim Chayim and Elokei Emes (the Living G-d and the True G-d),
|10| and to expect [Moshiach] Ben Elokim from Shomayim whom Hashem made to stand up in the Techiyas HaMoshiach from the mesim--Yehoshua/Yeshua, Moshieynu (our Deliverer) from the chori af haba (the wrath to come).

PEREK BEIT (CHAPTER TWO)

But you yourselves know, Chaverim b'Moshiach, that our initial reception with you was not empty of result.

|2| On the contrary, having suffered before and having been shamefully persecuted (as you know) in Philippi, we had the chozek b'Eloheynu (strength in our G-d) to speak to you the Besuras HaGeulah of Hashem in the face of tzorrim rabbim (great and oppressive enemy opposition).

|3| For our appeal, our eidus (witness of testimony), does not spring from toyus (error) or meshuga delusion or from tum'a (uncleanness) or from remiyah (guile, deceit).

|4| On the contrary, in this way we speak: as persons examined and approved by G-d to be entrusted with the Besuras HaGeulah of Hashem, as striving to please not men but Hashem who tests, who examines, our levavot.

|5| Nor did we ever come with divrei chanuppah (words of flattery), as you know, nor with pretext for chamdanut (greed)-- Hashem 'ed! (G-d is my witness!)--

|6| nor seeking kavod from men, neither from you nor from others.

|7| Even though we had the samchut [authority] to be able to throw our weight around as Shlichim (Emissaries) of Moshiach, yet we became anav (humble) and eidel (gentle) among you, as a nursing imma (mother) might take care of her own yeladim.

|8| Thus having a tshuka (yearning) for you, it was our good pleasure to share with you not only the Besuras HaGeulah of Hashem, but also our very lives, because you became beloved chaverim to us.

|9| For remember, Achim b'Moshiach, our labor and toil yomam valailah (day and night) working for the purpose of not weighing down any one of you while we maggidim [for Moshiach] made the Hachrazah (Proclamation, Kerygma) to you of the Besuras HaGeulah of Hashem.

|10| You were edim (witnesses) and so is Hashem, with what kodesh and tzedek and tamim manner of shomer masoret (religious devotion) we acted toward you ma'aminim b'Moshiach,

|11| for you know how we treated you, as an abba treats his own yeladim,

|12| exhorting you with divrei chizzuk (words of encouragement) and comforting you, addressing you with solemn edut (testimony) that you let your derech (way of life), your hitnahagut (conduct), be to fier zich (comport oneself) in a manner worthy of Hashem, who summons you to His own Malchut and Kavod.

|13| And for this reason also we constantly offer hodayah (thanksgiving) to Hashem that when you received (as "Ani Maamin" authoritative teaching) the Dvar Hashem, the Word of Hachrazah (Proclamation, Kerygma) from us, you received it not as the dvar haBnei Adam but, as it actually is, the Dvar Hashem, which also is at work in you who have emunah.

|14| For you became imitators, Chaverim, of the kehillot Hashem in Rebbe, Melech HaMoshiach Yehoshua/Yeshua which are in Yehudah, because you also were similarly persecuted by your own landslait (countrymen), just as also they were by the ones in Yehudah,

|15| even the ones who caused the histalkus of [Moshiach] Adoneinu Yehoshua/Yeshua and killed the Nevi'im and persecuted us [Shlichim] severely. Indeed, they are not pleasing Hashem and are hostile to kol Bnei Adam,

|16| by hindering us from speaking to the Goyim in order that the Goyim might find Yeshu'at

Elokeinu. Thus they always make complete their peysha'im (transgressions). So the chori af, the burning wrath, the furious retribution of Hashem has overtaken them at last.

[17] But you, Achim b'Moshiach, while we were separated from you for a short time (panim el panim, not b'lev), we made all the more effort in much desire to see your penemer (faces).

[18] For we wanted to come to you. Indeed I, [Rav] Sha'ul, did again and again; but Hasatan thwarted us.

[19] For who is our tikvah or simcha or crown to glory in before Adoneinu Yehoshua/Yeshua at His Parousia, at the Bias Moshiach--is it not you?

[20] For you are our kavod and simcha.

PEREK GIMEL (CHAPTER THREE)

Therefore, when we could no longer endure it, we resolved to be left behind alone in Athens.

[2] Also we sent Timotiyos, acheinu (our brother) and fellow po'el (worker) of Hashem in the Besuras HaGeulah of Moshiach. We sent Timotiyos in order to give you chozek (strength) and to speak divrei chizuk (words of encouragement) to you on behalf of our [orthodox Jewish] Emunah [of the true Dat haYehudit].

[3] This was for the tachlis that no one be unsettled because of ES TZARAH. For you yourselves have da'as that we have a divine calendar date with ES TZARAH.

[4] For, hinei, when we were with you, we kept telling you beforehand that we were going to suffer redifah (persecution), just as also it came to pass, of which you have da'as.

[5] For this reason, when I could no longer endure it, I sent in order to know your emunah, lest somehow [Hasatan Samma'el] HaMenasseh (the Tempter) had ensnared you by nissayon (temptation) and our labor should be for nothing.

[6] But, just now, when Timotiyos has come to us from you and has brought us good news of your [correct orthodox Jewish] Emunah and your ahavah (agape) and that you always have zochrim tovim (good memories) of us, yearning to see us, just as we yearn to see you.

[7] For this reason, Achim b'Moshiach, in all our tzoros and redifah, we received chozek because of you through your emunah.

[8] For now we have Chayim if you have a firm standing and remain ne'emanot (faithful) in Hashem.

[9] For what hodayah are we able to return to Hashem concerning you because of all the simcha with which we rejoice on account of you before Elokeinu,

[10] as, yomam valailah, we are davening with all retzinut (earnestness) in order to see your penemer (faces) and to bring to shleimut what is lacking in your [orthodox Jewish] emunah?

[11] And may Elokeinu and Avinu, may Hashem Himself and Adoneinu Yehoshua/Yeshua direct our way to you.

[12] And may Hashem cause you to grow and to overflow and abound in ahavah (agape) for one another and for kol Bnei Adam, just as also we have ahavah (agape) for you,

[13] with this tachlis (purpose): to establish your levavot faultless in kedushah (holiness) in the presence of Hashem and Avinu at the Bias Moshiach of Adoneinu Yehoshua/Yeshua with all His Kadoshim. Omein.

PEREK DALET (CHAPTER FOUR)

Lemaskana (finally), Achim b'Moshiach, we ask and exhort you in Adoneinu Yehoshua/Yeshua, in order that, just as from us (Moshiach's Shlichim) you received (as authoritative halachic tradition, as the teaching to be followed) how it is necessary for you to be fier zich (comport oneself) in your derech (way of life) and to please Hashem (just as you in fact are doing), so you

should abound more and more.

[2] For you have da'as what mitzvot (commandments) we gave you through [Moshiach] Adoneinu Yehoshua/Yeshua.

[3] For this is the ratzon Hashem (the will of G-d), your kedushah (holiness), your consecration, that you abstain from zenut (fornication),

[4] that each one of you [as kadoshim] have da'as of how to control your own k'li (vessel) in kedushah and kavod,

[5] not in the passion of ta'avah (evil desire/lust) like Goyim who do not have da'as of Hashem;

[6] that no man commit peysa and take advantage of one of his Achim b'Moshiach in this [sexual] matter, because Hashem is the Nokem (Avenger) concerning all these things, just as also we told you before and warned you.

[7] For [as far as our bechirah (election) is concerned], Hashem did not summon us for tu'ma (uncleanness) but in kedushah (holiness).

[8] Therefore, the one rejecting this mitzvah (commandment) does not reject Bnei Adam but Hashem who gives to you his Ruach Hakodesh.

[9] Concerning the matter of ahavah shel achvah (brotherly love), you have no need that we write you, for you yourselves are limudei Elokim (taught of G-d) to have ahavah (agape) one for another.

[10] For indeed this you do toward all the Achim b'Moshiach in all of Macedonia. But in this we exhort you, Chaverim, to abound more and more.

[11] And have as your ambition to lead a quiet life of shalom bayis, and to mind your own business, and to have a parnasah, working with your own hands, according to the mitzvot (commandments) we gave you.

[12] The tachlis (purpose) is that the way you fier zich (comport oneself) in your derech (way of life) be conducted properly toward outsiders and that you might not be nitzrach (needy).

[13] We do not want you to lack da'as, Chaverim, concerning those who have "fallen asleep." The tachlis (purpose) is that you not have agmat nefesh (grief) like the rest, who do not have tikvah (hope).

[14] For, if we have an Ani Ma'amin belief that Yehoshua/Yeshua had his histalkus and then stood up alive again in the Techiyas HaMoshiach from HaMesim, even so, Hashem will bring with him [Moshiach] those who have fallen asleep through Yehoshua/Yeshua.

[15] For this we say to you by the Dvar Hashem, that we who are alive and have been left behind until the Bias Moshiach Adoneinu, may in no way be kodem (preceding) those who have fallen asleep.

[16] For Adoneinu Himself, at the signal, at the bat kol of the Sar HaMalachim (the Archangel), and at the shofar blast of Hashem, shall come down from Shomayim, and the mesim in Moshiach shall stand up alive in the Techiyas HaMesim first.

[17] Then [next in sequence], we who are alive and who have been left behind simultaneously with them shall be snatched up in the ananim (clouds) to meet Adoneinu in the air. And so always with Adoneinu we shall be.

[18] Therefore, give chozek (strength) and speak divrei chizzuk (words of encouragement), comforting one another with these words.

PEREK HE (CHAPTER FIVE)

But concerning the ittim (times) and the zmanim (seasons), Chaverim, you have no need for you to have anything in writing.

[2] For you yourselves know very well that the Yom Hashem comes like a ganav balailah (thief in the night).

[3] Whenever they say, "Shalom and Bitachon!" then sudden churban (destruction) will come upon them like the chevlei leydah (birth pangs) of the isha with a baby in her womb. And they can certainly not escape.

[4] But you, Achim b'Moshiach, are not in choshech that the Yom should overtake you like a ganav.

[5] For all of you are Bnei Ohr and Bnei Yom; we are not of the Lailah nor of the Choshech.

[6] Therefore, let us not "sleep" as the rest, but let us keep awake with zililut da'as (sober-mindedness).

[7] For the ones sleeping sleep balailah, and the ones indulging in shichrut (drunkenness) indulge in shichrut balailah.

[8] But we, being Bnei Yom, let us be bnei zililut da'as (sons of sober-mindedness), having clothed ourselves with the choshen (breastplate) of emunah and ahavah (agape) and as a KOVAH (helmet, YESHAYAH 59:17) the tikvah of Yeshe'u at Eloheynu.

[9] Because Hashem did not appoint us to chori af (the burning wrath) but to the attainment of Yeshe'u at Eloheynu through Adoneinu, Moshiach Yehoshua/Yeshua.

[10] He is the one who made his histalkus and died on our behalf in order that whether we are [living] and awake or [passed away] and sleeping, we may live together with Moshiach.

[11] Therefore, give chozek (strength) and encouragement, building up one another, as indeed you are doing.

[12] Now we ask you, Achim b'Moshiach, to have discerning binah (understanding) and discern the ones laboring among you who are your Mashgichim Ruchaniyim (Spiritual Overseers) in Adoneinu. I'm referring to the ones who admonish and warn you.

[13] And esteem them most exceedingly in ahavah (agape), because of their avodas kodesh work. Let there be shalom bayis (family peace) also in the kehillah.

[14] And we exhort you, Achim b'Moshiach, warn the batlanim (unemployed or lazy loafers, idlers), comfort the congregant who is pachdan (fainthearted), those who are weak take an interest in, have zitzfleisch (patience) with all.

[15] See that no one returns ra'ah for ra'ah, but always pursue haTov both for one another and for all.

[16] Have simcha always.

[17] Daven unceasingly.

[18] In everything offer hodayah, for this is the ratzon Hashem in Moshiach Yehoshua/Yeshua for you.

[19] Do not quench the Ruach Hakodesh.

[20] Do not reject nevu'ot (prophecies).

[21] But test kol davar (everything); hold fast to haTov.

[22] Abstain from every appearance of ra'ah (evil).

[23] And now Elokei HaShalom wholly set you apart as kadoshim and may your whole ruach and nefesh and basar be reserved without blame at the Bias HaMoshiach Adoneinu Yehoshua/Yeshua.

[24] Ne'eman (Faithful) is the One who summons you to your kri'ah (calling). He will do it.

[25] Achim b'Moshiach, offer tefillos also concerning us.

[26] Sheilat Shalom to all the Achim b'Moshiach with a neshikat kedoshah.

[27] By Adoneinu, I solemnly give you the directive that this iggeret hakodesh has to be read to all the Achim b'Moshiach.

[28] The Chen v'Chesed of Adoneinu, Rebbe, Melech HaMoshiach Yehoshua/Yeshua, be with you.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN THESSALONIKA (II)

PEREK ALEPH (CHAPTER ONE)

From Sha'ul and Silvanus (Sila) and Timotiyos. To the kehillah of the inhabitants of the city of Thessalonika, the kehillah in Hashem, in Elokim Avinu and Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu,

|2| Chen v'Chesed Hashem to you and Shalom from Elokim Avinu and Rebbe Melech HaMoshiach Yehoshua/Yeshua Adoneinu.

|3| With continuous hodayah (thanksgiving) we ought to make brachot to Hashem concerning you, Achim b'Moshiach, as is fitting, because your emunah is increasing abundantly and the ahavah (agape) every one of you has for the other is growing.

|4| Therefore, we ourselves glory in you in all the kehillot of Hashem for your zitzfleisch (patience) and emunah in all the redifot (persecutions) and the tzoros you are enduring.

|5| This is kluhr (obvious) that here is a manifest siman (sign, indication) of the yashar mishpat (righteous judgment) of Hashem intended for you to be deemed worthy of the Malchut Hashem, on behalf of which also you undergo [Chevlei Moshiach] sufferings.

|6| Indeed it is tzaddik (a thing examined and found to be right) for Hashem to repay with tzarah (tribulation) those who bring tzarah (tribulation) on you

|7| and to recompense you, the ones suffering tzarah (tribulation), with revachah (relief) along with us at the Apocalypse of [Moshiach] Yehoshua/Yeshua Adoneinu from Shomayim with the malachim of his oz (power)

|8| BELAHAVEI EISH ("in flaming fire" YESHAYAH 66:15), giving Onesh to the ones not knowing Hashem and to the ones not obeying the Besuras HaGeulah of [Moshiach] Yehoshua/Yeshua Adoneinu.

|9| These are the ones who will pay an Onesh of Avaddon Olam (Eternal Destruction [Gehinnom]) away from the Shechinah of Hashem UMEHADAR GE'ONO ("and from the splendor of his majesty" --YESHAYAH 2:19),

|10| when He comes to be glorified in His Kadoshim and to be marveled at in all the ma'aminim [in Moshiach] because our martyr's eidus (witness) al kiddush ha-Shem to you was believed in

YOM HAHU ("that Day" YESHAYAH 2:11).

|11| To this end also we make tefillos always concerning you that Elokeinu may count you worthy of the Kri'ah (Calling) and by His gevurah may fulfill every chafetz hatov (good desire) and ma'aseh haemunah (work of faith)

|12| in order that ha-Shem (the Name) of [Moshiach] Adoneinu Yehoshua/Yeshua may be glorified in you, and you, in him [Moshiach], according to the unmerited Chen v'Chesed of Elokeinu and Moshiach Yehoshua/Yeshua Adoneinu.

PEREK BEIT (CHAPTER TWO)

We ask you, Achim b'Moshiach, concerning the Bias HaMoshiach (the Arrival/Coming of Moshiach) Yehoshua/Yeshua Adoneinu and our being gathered together to him [Moshiach],
|2| that you not become too hastily disturbed from your mental composure nor frightened either by a ruach or by a dibur (saying, utterance) or by a iggeret (letter), as if from us, saying that the YOM HASHEM (Day of the L-rd, AMOS 5:18) has come.

|3| Let no one in any way lead you astray, because, unless the Merid (Rebellion, Revolt, *the [Anti-Moshiach] Shmad, the Ma'al Betrayal Defection of Apostasy, the Azivah Abandonment*) Desertion comes rishonah (first), and the Apocalypse of the Ish HaMufkarut (Man of Lawlessness), the Ish HaChatta'ah Ben HaAvaddon (Man of Sin, Son of Destruction *Anti-Moshiach*) is unveiled...

|4| I'm referring to the one setting himself against and exalting himself AL KOL EL (above every G-d, DANIEL 11:36), above all that is given the appellation "G-d" or object of worship, with the result that in the Beis Hamikdash Heikhal he sits down on the MOSHAV ELOKIM (throne of G-d, YECHEZKEL 28:2), proclaiming that he himself is Elokim...

|5| Do you not recall that when I was still with you I was telling you these things?

|6| Yet you have da'as of what is holding back and restraining [Anti-Moshiach] now, so that he [Anti-Moshiach] may be unveiled and revealed in his own time.

|7| For the Sod HaMufkarut (Mystery of Lawlessness) is already working; only he who holds back and restrains just now will do so until he is out of the way.

|8| And then the Ish HaMufkarut (the Man of Lawlessness [Anti-Moshiach]) will be revealed, whom HaAdon [Moshiach Yehoshua/Yeshua] will destroy by the RUACH (YESHAYAH 11:4) of his mouth and will wipe out at the appearance of his Bias (HaMoshiach, Parousia, Coming).

|9| The Bias Anti-Moshiach (Coming, Parousia, of Anti-Moshiach) is according to the working of Hasatan with all false ko'ach (power) and otot (signs) and pseudo-moftim (wonders),

|10| and with all deception of resha (wickedness) for those who are perishing, because they were not being mekabel (receiving) the Ahavas HaEmes (Love of the Truth) so that they have the Geulah deliverance.

|11| And for this reason Hashem sends to them a powerful madduchei shav (false enticement, delusion) in order that they believe what is sheker . [MELACHIM ALEF 22:22]

|12| This is for the tachlis (purpose) of condemning to Onesh [Gehinnom] all the ones who have no emunah in HaEmes, but instead have had delight in resha.

|13| But we ought always to offer hodayah (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 (set apart as holy in the Ruach HaKodesh) and emunah in HaEmes.

|14| This is HaEmes to which Hashem called you through our Besuras HaGeulah to the obtaining of the kavod of Rebbe Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

|15| So then, Achim b'Moshiach, stand fast and hold fast to the [orthodox Jewish] emunah, the

Moshiach's pnimiyus hatorah that was handed over and transmitted to you, which you were taught, whether by divrei pinu (words of our mouth) or by our iggeret hakodesh.

|16| Now may HaMelech HaMoshiach Yehoshua/Yeshua Adoneinu Himself and Elokim Avinu, who has regarded us with ahavah (agape), and has granted us nechamat olam (eternal consolation) and tikvah tovah (good hope) by the unmerited Chesed of Hashem--

|17| May He give chozek (strength) and encouragement to you in every mitzvah (good deed) you do and in every dibur (utterance) you speak.

PEREK GIMEL (CHAPTER THREE)

Lemaskana (finally), Achim b'Moshiach, daven for us, that the Dvar Hashem will run on and be lifted up in kavod, just as it is also with you,

|2| and that we may be delivered from anshei resha (men of wickedness), for not all possess the Messianic emunah.

|3| But Ne'eman (Faithful) is Hashem who gives you chozek (strength) and is shomer over you, guarding you from the Evil One.

|4| And we have bitachon in Hashem concerning you, that you are doing and will continue to do what we have directed.

|5| Now may Hashem direct your levavot in the Ahavas Hashem and into the zitzfleisch of Moshiach.

|6| Now we charge you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua, to shun chavrusashaft (association) with every one of the Achim b'Moshiach who follows the derech habatlanim (way of idlers) and walks not according to Moshiach's [pnimiyus] haTorah that was handed over and transmitted to you and which you received from us [Shlichim].

|7| For you yourselves have da'as how it is necessary to imitate us as a mofet, a role model, because we [Shlichim] were not batlanim (idlers) among you.

|8| Nor did we eat lechem (food) from anyone gratis, but in labor and exertion lailah v'yomam (night and day) we were working for the tachlis (purpose) of not weighing down and burdening any one of you;

|9| not because we do not have the zchus (right), but in order that we impart ourselves as a mofet (role model) to you that you might imitate us.

|10| For even when we were with you, this we used to direct you: that if anyone will not be a po'el (worker), neither let him be an ochel (eater).

|11| For we hear that some among you are leading the life of a batlan (loafer), not being busy with a parnasah, but being busybodies with hitarevut (meddlesomeness).

|12| Now such persons we are directing and exhort in Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu to work with quietness that they may eat their own lechem.

|13| But you, Achim b'Moshiach, do not lose chozek in well-doing.

|14| But if anyone does not obey the gzeira (injunction) in this iggeret hakodesh (holy letter), take special notice of that one; do not have chavrusashaft (association) with him, for the tachlis (purpose) of stirring him with a sense of bushah (shame).

|15| And do not consider (him) an oyev (enemy) but warn him as an Ach b'Moshiach.

|16| Now may Elokei HaShalom Himself grant you shalom in every way. Hashem be with you all.

|17| I, [Rav] Sha'ul, send Sheilat Shalom (Greetings) in my own handwriting, which is the distinctive siman (sign) in every iggeret hakodesh; this is the way I write.

|18| The unmerited Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua be with you all.

**MOSHIACH'S LETTER THROUGH THE SHLIACH
SHA'UL TO TIMOTIYOS (I)**

PEREK ALEPH (CHAPTER ONE)

From Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua/Yeshua according to the authoritative command of the Dvar Hashem, that is, Hashem Moshieynu and Rebbe, Melech HaMoshiach Yehoshua/Yeshua tikvateynu.

[2] To Timotiyos [Ac 16:1], a trueborn ben baEmunah (son in the faith). Chesed Hashem, Rachamim Hashem, and Shalom Hashem from Elokim Avinu and Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu.

[3] Even as I urged you to remain in Ephesus while I was going into Macedonia so that you might enjoin the gzeira (authoritative command) on certain persons not to teach heterodoxy,

[4] nor to focus on aggadah [Ti 1:14] and endless toldot (genealogies) which give rise to useless speculations in contrast to Hashem's imun (training) in emunah.

[5] But the tachlis (purpose) of the gzeira [1:3] is ahavah (love) out of a lev tahor (pure heart) and a clear matzpun (conscience) and emunah (faith) without tzevi'ut (hypocrisy).

[6] Some people [1:3] have missed the mark and deviated from these things to hevel (vanity), to divrei havohu (words of emptiness).

[7] Wanting to teach Torah as rabbonim, they have binah neither of what they are talking about nor of the things about which they so confidently make assertions.

[8] But we know that the Torah is beneficial if anyone's use of Torah is Torah-true.

[9] This means one must have da'as that the Torah [*in reference to the mitzvot lo ta'aseh, the negative commandments, lo tachmod, lo tirtzach, lo tinaf, etc*] is not intended for the anshei tzedek (men of righteousness) but for the bnei Belial and the poshe'im (the ones transgressing/rebelling), those without yirat Shomayim and the chote'im (sinners), osei to'eva (doers of abomination), profane people, killers of their own Av va'Em (father and mother [SHEMOS 21:15(14)], and rotzeachim (murderers),

[10] zannayim (fornicators), shochvim es zachar (homosexuals), gonvei nefesh (kidnapper/slave dealers--SHEMOS 21:16), shakranim (liars), nishba'im lasheker (perjurers) and whatever else is

keneged (against) sound orthodox torah [Moshiach's Torah in correct Messianic teaching]
 |11| according to the Besuras HaGeulah kavod haElokim ham'vorach (the Good News of Redemption of the glory of the blessed G-d) with which I [Rav Sha'ul] was entrusted.
 |12| Modeh ani (I give thanks) to the one having empowered me, Rebbe Melech HaMoshiach Yehoshua/Yeshua Adoneinu, because he considered me ne'eman (faithful), having appointed me to the rabbanut of Moshiach (Messianic ministry).
 |13| Previously being one guilty of Chillul Hashem gidduf (blasphemy), redifah (persecution), and [religious] terrorism, fort (nevertheless), I received rachamim (mercy), because I acted in ignorance in the absence of emunah.
 |14| And the Chen vaChesed Adoneinu super-abounded with emunah and ahavah in Rebbe Melech HaMoshiach Yehoshua/Yeshua.
 |15| Trustworthy is the dvar Emes and worthy of all mekabel acceptance, that Rebbe, Melech, HaMoshiach Yehoshua/Yeshua came into the Olam Hazei to rescue chote'im, of whom I am the foremost.
 |16| But because of this, I received rachamim that in me, the foremost, Rebbe, Melech HaMoshiach Yehoshua/Yeshua might display all savlanut (long suffering/patience), making me a mofet (model) to the ones about to have bitachon (trust) and emunah in Moshiach, resulting in Chayei Olam.
 |17| Now to HaMelech HaOlamim, the One who is ein ketz (without end), Whom no eye has seen, Adonoi echad, lo hakavod v'hatiferet mayhaolam v'ad haolam (to him be honor and glory from forever to forever). Omein.
 |18| This gzeira (1:3) I commit to you, beni Timotiyos, according to hanevu'ot (the prophecies--4:14) made previously about you, that by them you might war the good warfare,
 |19| holding emunah and a clear matzpun (conscience), which some persons [1:3], because they pushed aside a clear matzpun [1:5], have suffered shipwreck in the emunah.
 |20| Among these are Hymenaeus and Alexander, whom I handed over to Hasatan, that they might be taught not to commit Chillul Hashem gidduf.

PEREK BEIT (CHAPTER TWO)

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),
 |2| on behalf of malchei eretz (kings) and on behalf of all the ones in authority, that we may lead a life of chayyei menuchah (life of rest) in all chasidus (piety) and yirat Shomayim (reverence).
 |3| This is good and acceptable before Hashem Moshieynu,
 |4| who wants kol Bnei Adam to have Yeshu'at Eloheynu (the Salvation of our G-d) and to come to da'as HaEmes (a knowledge of the truth).
 |5| For Adonoi echad hu (there is one G-d) and there is also melitz echad (one mediator, IYOV 33:23, YESHAYAH 43:27; cf. DEVARIM 5:5,22-31), one mochiach (one arbitrator--IYOV 9:33), one between Hashem and kol Bnei Adam, the Ben Adam Rebbe, Melech HaMoshiach Yehoshua/Yeshua,
 |6| the one who gave his nefesh [YESHAYAH 53:10-12] as a kofer (ransom), on behalf of all. The edut (testimony) of this was given at the right time.
 |7| And for this edut I was given the s'michah (ordination) of Hashem as a karoiz (herald), a maggid [darshan (preacher) for Moshiach], a Shliach (apostle)--I speak Emes, I do not speak sheker-- and a [rabbinic] moreh (teacher) for the Goyim in emunah and Emes.
 |8| I want, therefore, kol bnei Adam to daven in every shul, lifting up yadayim kodesh (holy hands) without ka'as (anger) and madon (strife).

- [9] Similarly also nashim (women) should adorn themselves with respectable comportment and tznius (modesty/piety) in appearance and with decency and propriety, not with coiffures and gold or pearls or costly clothing,
- [10] but with what is proper for nashim professing yirat Shomayim, that is, by means of ma'asim tovim (good works).
- [11] Let the isha (wife) learn in silence in all submission.
- [12] I do not allow an isha (wife) either to have teaching authority over or to have hishtaltut (domination, taking control) over [her] man, but to be in silence.
- [13] For Adam was formed rishonah (first), then Chavah.
- [14] And Adam was not deceived, but the isha, having been deceived, has come to be in averah (transgression).
- [15] But womankind will be saved through her childbearing if nashim remain in emunah and ahavah and kedushah with tznius [2:9].

PEREK GIMEL (CHAPTER THREE)

Trustworthy is the dvar Emes: if anyone aspires to the congregational office of Mashgiach Ruchani (Spiritual Overseer) over the Adat Hashem (Congregation of G-d), he desires a good task.

- [2] It is necessary, therefore, for the congregational Mashgiach Ruchani to be without reproach, ba'al isha echat (husband of one wife), drug-free and clear-headed, a man of seichel, practiced in derech eretz and hachnosas orchim (hospitality), skillful as a rabbinic moreh (yeshiva teacher),
- [3] not a shikkor (drunkard) indulging in much wine, not violent but forbearing and eidel (gentle, courteous), not a ba'al machlokes (quarrelsome person), not a gelt-loving kamtzen (miser).
- [4] He must be a ba'al bayit who can manage his own household well, having his banim (children) in submission with all respect.
- [5] Now if anyone does not have da'as of how to manage his own bais, how will he be a menahel ruchani (spiritual administrator) who can give oversight to the Kehillah of Hashem?
- [6] He must not be a neophyte in the emunah [of Moshiach], lest, having become a ba'al gaavah (a haughty person), he might fall into the din Hasatan (the judgment or verdict of the Adversary, the Accuser).
- [7] Now it is necessary also for him to have a shem tov (good name) with the outsiders, lest he might fall into reproach and a pakh (pitfall, trap) of Hasatan.
- [8] Messianic Shammashim similarly must be respectable men of derech eretz, not double-tongued, the Shammash not a shikkor (drunkard) indulging in much wine, not a lover of dishonest gain,
- [9] keeping the sod haemunah (the mystery of the faith) with a clear matzpun (conscience, 1:5,19).
- [10] And let these Messianic Shammashim also be tested before holding office and then, if they prove unreprouvable, let them have the avodas hakodesh sherut (ministry) of Messianic Shammashim.
- [11] Nashim (women) serving as Shammashim similarly must be tzidkaniyot (righteous women), respectable, not yentas with mouths of lashon hora and rechilus (gossip), but nashim who are temperate and faithful in all things.
- [12] Let the Shammashim be ba'alei isha achat (one wife husbands), managing well their banim and their own batim (households).
- [13] For the ones having served well in the avodas hakodesh of Messianic Shammashim acquire for themselves a good standing and much bitachon in emunah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.
- [14] I have the tikvah to come to you soon, but I am writing these directives so that,

|15| if I delay, you may have da'as of the halachah in the Beis Hashem, which is the Adat HaEl Chai (the Community of the Living G-d), the amud (pillar) and yesod (foundation) of HaEmes.

|16| And confessedly great is the sod hachasidus [in Moshiach--3:9], who 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.

PEREK DALET (CHAPTER FOUR)

Now the Ruach HaKodesh says befeirush (explicitly) that in the acharit hayamim some will become meshummad (apostate) from the emunah [of Moshiach], giving heed to deceitful ruchot (spirits) and teachings of shedim,

|2| through the tzevi'ut (hypocrisy) of ones [morim, teachers] speaking sheker, the matzpun of whom is seared as with a branding iron.

|3| Such will forbid nisu'im (marriage), commanding an issar (prohibition) against that which Hashem created for partaking with hodayah by the ma'aminim in Moshiach and by the ones who have da'as of HaEmes,

|4| because the whole Bri'ah (Creation) that Hashem has created is tov [BERESHIS 1:4, 10, 12, 18, 21, 25, 31] and nothing is to be rejected that is received with hodayah.

|5| For it is being set apart as kadosh through the dvar Hashem and tefillos and brachot.

|6| By presenting these things to the Achim [in Moshiach] you will be a good k'li kodesh (minister) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua, you will be one nourished with the divrei haemunah and the torah yeshara (good, straight Orthodox Jewish teaching) which you have followed.

|7| But the worldly aggadot and bubbemeises (old wives tales), refuse. Rather, train yourself [1:4] for chasidus [in Moshiach].

|8| For hitammelut (bodily exercise or training) is kedai (profitable) a bissle, but chasidus [in Moshiach] is profitable in every way, holding havtachah (promise) of Chayim now in the Olam Haze, and, later, of Olam Habah.

|9| This dvar torah is trustworthy and worthy of all acceptance.

|10| For to this end we labor and strive at the melachah (task), because we have set tikvateynu in the EL CHAI [YEHOShUA 3:10] who is Moshi'a (Savior) of kol Bnei Adam, that is, the ma'aminim [in Moshiach].

|11| On these things insist and say shiurim.

|12| Let no one regard with contempt your tza'irut (youth), but become a mofet (example) for the ma'aminim [in Moshiach] in loшон (speech), in hitnahagut (conduct), in ahavah, in emunah, and in lev tahor.

|13| Until I come, attend to the kri'ah betzibbur (congregational public reading) of the Kitvei Hakodesh, attend to the Messianic hatafah (preaching) and to the Messianic hora'ah (instruction).

|14| 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.

|15| Put these things into practice, that your progress in shomer masoret (religious devotion) may be manifest to all.

|16| Be shomer both toward yourself and toward your Messianic hora'ah (instruction), and be arain getun (engrossed), torud (completely absorbed and involved) in them. For by so doing this, you will come to Yeshu'at Eloheynu, and this means not only you yourself but also those who hear your hatafah [about Rebbe Melech HaMoshiach].

PEREK HE (CHAPTER FIVE)

To a Zaken do not speak harsh rebuke. Rather entreat him as an abba. Treat the bochrin as achim (brothers).

[2] Elderly nashim treat as imahot (mothers); younger nashim as achayot (sisters) in all hattohar (moral purity).

[3] Honor [with support] almanot (widows) that are really almanot.

[4] But if any almanah has banim or bnei banim, let the banim or bnei banim learn first to show yirat Shomayim vis a vis their own bais and to render recompense to the horim (parents), for this is acceptable in the sight of Hashem.

[5] Now the true almanah, left alone, has set her tikvah on Hashem and continues in her techinnah [2:1] and her tefillos yomam valailah.

[6] But the one living in ahavat ta'anugot (hedonism) has died while living.

[7] And insist on these things, that the almanot be irreproachable.

[8] But if anyone does not get a parnasah to provide for his own mishpochah and especially his own bais, he has denied the emunah [of Moshiach] and is worse than an Apikoros (skeptic, unbeliever).

[9] Let an almanah be enrolled on the [kehillah support] list if she is not less than sixty years old, nesu'ah l'ish echad (a one-man married woman),

[10] being commended by ma'asim tovim, having brought up banim, having showed hachnosas orchim, having washed the feet of the kadoshim, having given nechamah (comfort) to the oppressed, having devoted herself to every ma'aseh tov.

[11] But younger almanot refuse, for, when they have ta'avah (lust), in disregard of Moshiach they want nisu'im (marriage),

[12] having harsha'ah (condemnation/conviction), because their first havtachah (promise) they violated.

[13] And at the same time also they learn atzlut (lazy idleness), going around house to house, and not only idle but also platke-machers (gossipy intriguers) and busybodies, speaking things they ought not.

[14] Therefore, I counsel younger almanot to proceed with nisu'im (marriage), to bear banim, to manage the bais, giving no occasion to the mitnagged (opponent, antagonist) to reproach us.

[15] For already some almanot have turned aside to follow Hasatan.

[16] If any ma'aminah (believing woman) has in her mishpochah (family) almanot, let her assist her almanot and let not Moshiach's Kehillah be burdened, that indeed Moshiach's Kehillah may assist the ones who are true almanot.

[17] Let the Zekenim (elders--see SHEMOS 12:21) who have ruled well be considered worthy of double kavod, especially the Zekenim laboring in Messianic hatafah (preaching) and Messianic hora'ah (teaching).

[18] For the Kitvei HaKodesh says, LO TACHSOM SHOR BEDISHO ("you shall not muzzle the ox while he is treading out the grain" --DEVARIM 25:4), and "Worthy is the workman of his wages."

[19] Do not receive an accusation against a Zaken (Elder), unless on the PI SHNI EDIM O AL PI SHLOSHA EDIM ("testimony of two or three witnesses" --DEVARIM 19:15).

[20] The Zekenim that are sinning, expose before all, that the rest also may have yirat Shomayim.

[21] I charge you before Hashem and Moshiach Yehoshua/Yeshua and the malachim habechirim (chosen angels) that these directives you keep without discrimination, doing nothing on the mekor (basis) of masoh panim (partiality).

[22] Give s'michah quickly to no one nor participate in the chatta'im (sins) of others; keep yourself tahor.

[23] No longer drink only mayim, but use a little yayin because of your stomach and your frequent illnesses.

[24] With some, their chatta'im are obvious, going before them to mishpat, but with others, some chatta'im indeed follow after them [to the Yom HaDin, the Day of Judgment].

[25] Likewise, also ma'asim tovim are borur (obvious), but even when they are not, they cannot be hidden.

PEREK VAV (CHAPTER SIX)

As many avadim as are under the ol (yoke) of slavery let them consider their own adonim as worthy of all kavod, lest the name of Hashem and torateynu (our teaching) suffer Chillul Hashem gidduf.

[2] And let the ma'aminim [in Moshiach] that have adonim not disrespect their masters because their adonim are achim, but let them all the more render service to them because the ones receiving benefit from their sherut hatov are ma'aminim in Moshiach and ahuvim. Say shiurim on these things and exhort them.

[3] If anyone teaches heterodoxy (a doctrine that has a chiluk or difference) and does not agree with the orthodox Jewish teaching of Yehoshua/Yeshua the Moshiach Adoneinu and with torah conforming to chasidus,

[4] he has succumbed to gaa'vah (conceit), having binah of nothing, but having a morbid craving for controversies and disputes over dvarim out of which comes kinah (envy), madon (strife), lashon hora (evil speaking), chashadot merusha'im (evil suspicions),

[5] and constant friction between men corrupted in their minds and having become bereft of HaEmes, thinking chasidus to be a means of financial revach (gain).

[6] But chasidus with tzufriedenkait (contentment) is great revach (gain, profit).

[7] For we brought nothing into the Olam Hazei, neither are we able to carry anything out of it,

[8] but having okhel (food) and begadim (clothes), with these we will be satisfied.

[9] But the ones desiring to be ashirim (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 and into many foolish and destructive ta'avot (lusts) which plunge men into cherem and Avaddon (destruction).

[10] For the ahavas hakesef (love of money) is the shorash (root) of kol hara'ot (all evils), which some, craving, were thereby led away from the emunah [of Rebbe, Melech HaMoshiach] and pierced themselves with many machovim (sorrows).

[11] But you, ish haElokim (man of G-d), flee these things. Pursue tzedek, chasidus, emunah, ahavah, savlanut, and anavah.

[12] Fight the good fight of emunah; lay hold of the Chayei Olam to which you were called when you made the eidus tova (good witness) before edim rabbim (many witnesses).

[13] I charge you before Hashem, the one giving Chayim to all things, and before Rebbe, Melech HaMoshiach Yehoshua/Yeshua, the one having testified the edut hatovah (good testimony) before Pontius Pilate,

[14] I charge you to be shomer over the mitzvah [of Moshiach] spotlessly, irreproachably, until the appearing of Moshiach Adoneinu Yehoshua/Yeshua,

[15] which he will make manifest at the right time--HaMvorach, HaRibon HaYachid, Melech HaMelachim and Adon HaAdonim.

[16] To the One who is alone haAlmavet (Immortal), dwelling in Ohr unapproachable, whom no man among Bnei Adam saw, neither is able to see, lo hakavod v'hagevurah l'olam va'ed. Omein.

[17] Charge the ashirim in the Olam Hazei not to walk in gaa'vah (pride) and high mindedness, neither to put their tikvah (hope) in the uncertainty of their osher but in Hashem who richly grants us all things for enjoyment.

[18] Charge the ashirim to do HaTov, to be rich in ma'asim tovim, to demonstrate rochav lev

(generosity) and willingness to do gemilus chesed,

|19| treasuring up for themselves a yesod tov for Olam Habah that they may lay hold of HaChayim HaAmittiyim.

|20| O Timotiyos, the pikkadon (deposit) [of Moshiach's torah] entrusted to you be shomer over, turning away from the profane empty utterances and oppositions of the falsely named Da'as (Knowledge),

|21| by which, some, professing, missed the mark concerning the emunah [of Rebbe, Melech HaMoshiach]. Chen v'Chesed Hashem be with you.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO TIMOTIYOS (II)

PEREK ALEPH (CHAPTER ONE)

Sha'ul, a shliach of Rebbe, Melech HaMoshiach Yehoshua/Yeshua birtzon Hashem (by the will of G-d), according to the havtachah haChayim (promise of Life) in Moshiach Yehoshua/Yeshua.

|2| To Timotiyos, beni haahuv (my beloved son). Chesed Hashem, Rachamim Hashem and Shalom Hashem from Elokim Avinu and Rebbe, Melech HaMoshiach Yehoshua/Yeshua Adoneinu.

|3| Modeh Ani (I give thanks) to Hashem whom I offer avodas hakodesh with a clear matzpun (as did the Avot of me), when I remember you constantly in my tefillos.

|4| As I remember your weeping, I want to see you, that I may be filled with simcha.

|5| I remember your genuine emunah [in Moshiach], which dwelt first in Lois your savtah (grandmother) and in your Em, Eunice, and I have been persuaded dwells also in you.

|6| For which reason I remind you to meorer (rekindle) the matnat Elokim, the gift of Hashem which is in you through my conferring of s'michah (ordination).[1Ti 4:14]

|7| For Hashem did not bestow upon us a ruach of pachad (terror), but of gevurah (miraculous power) and of ahavah (love) and of sound havchanah (judgment).

|8| Do not, therefore, be ashamed of the edut of Adoneinu nor of me, his asir (prisoner), but suffer together with me for the Besuras HaGeulah in the ko'ach of Hashem,

|9| the one having granted us Yeshu'at Eloheynu and having called us with a kri'ah kedoshah (holy calling), not according to the ma'asim mitzvot of us but according to his own tachlis (purpose) and chesed having been given to us in Rebbe, Melech HaMoshiach Yehoshua/Yeshua before Yamim HaOlam,

|10| but having been manifested now through the appearing of Moshieynu Moshiach Yehoshua/Yeshua, who nullified death [his histalkus and Mavet itself] and also brought Chayim and al-killayon (incorruptibility) to light through the Besuras HaGeulah,

|11| for which I was appointed a karoiz (herald), a maggid (darshan, preacher), a Shliach and a

rabbi.

|12| It is because of these things also that I suffer. But I am not ashamed, for I know whom I have believed and I have been persuaded that he is able to stand shomer, guarding until HaYom HaHu the orthodox Jewish pikkadon (deposit) entrusted to him by me.

|13| Follow the pattern of sound orthodox Jewish devarim which you heard from me, in emunah and ahavah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

|14| Stand shomer over the orthodox Jewish pikkadon entrusted to you through the Ruach Hakodesh dwelling in us.

|15| Of this you have da'as: all the ones in Asia, of whom are Phygelus and Hermogenes, turned away from me.

|16| May Hashem grant rachamim to the bais of Onesiphorus, because often he refreshed me and he was not ashamed of my sharsherot (chains).

|17| But, when he was in Rome, he sought me with zerizut (diligence) and found me.

|18| May Adoneinu grant to him to find rachamim from Hashem in HaYom HaHu [1:12]. Also, while in Ephesus in how many ways he did avodas hakodesh you know very well.

PEREK BEIT (CHAPTER TWO)

You, therefore, beni, be empowered in the Chen v'Chesed which is in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

|2| And what things you heard from me through edim rabbim (many witnesses), these things commit to anashim ne'emanim (faithful men) of zrizus (reliability) who will be qualified rabbinic morim to teach others also.

|3| Take your place in suffering as a chaiyal tov (good soldier) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

|4| No one on duty as a chaiyal is entangled with the everyday chiloni (secular) affairs of inactive duty, in order that he may please the One who has enlisted him.

|5| And no participant in an athletic tacharut (competition) is crowned unless he competes according to the rules.

|6| It is the hard-working ikar (farmer) who ought to have the rishonah mipri ha'adamah (the first share from the harvest of the earth).

|7| Let your hitbonenut (meditation) be on what I say, for Hashem will give to you binah (understanding) in all things.

|8| Remember Rebbe, Melech HaMoshiach Yehoshua/Yeshua, of the zera Dovid, and remember the Techiyas HaMoshiach, according to my Besuras HaGeulah,

|9| for which I suffer as if I were an evil-doer, even to the point of the bais hasohar's bonds, but the Dvar Hashem has no bonds.

|10| Therefore, I endure all things for the sake of the Bechirim (the Chosen ones), in order that they also may obtain the Yeshu'at HaEloheynu in Rebbe, Melech HaMoshiach Yehoshua/Yeshua with kavod olamim.

|11| Trustworthy is Hashem, for if we died (to the Olam Hazei) with him, also we will live (in the Olam Habah) with him.

|12| If we endure, we also will reign with him; if we will deny him, he also will deny us.

|13| If we are not ne'emanim (faithful), he remains ne'eman (faithful), for to deny himself, he is not able.

|14| Remind them of these things, solemnly warning them in the presence of Hashem not to be engaged in disputes over devarim, which is not beneficial, but only ruins the hearers.

|15| Do your best to shtel zich (apply yourself), to present yourself to Hashem as one approved, a po'el (workman) without bushah (shame), keeping on a derech yashar (straight path) the Dvar

HaEmes.

[16] But profane chatter bereft of kedushah, avoid, for such will advance that which is frai (irreligious).

[17] Their lashon hora will spread like gangrene, as in the case of Hymenaeus and Philetus,

[18] who concerning HaEmes missed the mark, teaching that the Techiyas haMesim has already occurred. They are overthrowing the emunah of some.

[19] 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" BAMIDBAR 16:5); and let everyone who names the name of Hashem depart from avel (iniquity/gross injustice).

[20] In a bais gadol, there are not only k'lei (vessels) of gold and silver but also those wooden ones and earthen ones: some, for honorable use; but others, for dishonorable use.

[21] If anyone makes himself tahor from these things he will be a k'li [kodesh] vessel for honorable use, having been set aside as kadosh, useful to HaAdon, ready for every ma'aseh tov.

[22] But flee from the ta'avot hane'urim (lusts of youth--TEHILLIM 25:7) and pursue tzedek, emunah, ahavah, and shalom with the ones calling on Adoneinu out of a lev tahor.

[23] But speculations characterized by narrishkait and lacking da'as--such refuse, knowing that they produce fights.

[24] And an eved Hashem ought not be a Ba'al Machlokes (quarrelsome person), but ought to be eidel (gentle, courteous) to all, a skilled rabbinic moreh, savlan (patient),

[25] correcting the mitnaggedim (opponents) in anavat ruach (a spirit of meekness), in the tikvah that Hashem may efsher (perhaps) grant them teshuva, resulting in da'as HaEmes,

[26] and that they may come to their senses, escaping the pakh (trap) of Hasatan, after having been captured by him to do his will.

PEREK GIMEL (CHAPTER THREE)

But of this have da'as, that in the acharit hayamim there will be hard times,

[2] for Bnei Adam will be in love with self, ohavei kesef (lovers of money), ga'avtanim (proud boasters), speakers of lashon hora, disobedient to horim (parents), without hakarat todah (gratitude), without kedushah,

[3] without ahavah, unforgiving and irreconcilable, without shlitah atzmi (self-control), bestial, son'ei HaTov (haters of the Good),

[4] treacherous, reckless, conceited, ohavei ta'anugot (lovers of pleasures) rather than ohavei Hashem,

[5] having an outward form of yirat Shomayim but the ko'ach of chasidus having denied. Turn away from these.

[6] For of such are the morim entering into homes and capturing weak-willed nashim laden with chatta'im, led away by various ta'avot,

[7] always learning but never being able to come to da'as HaEmes.

[8] As Jannes and Jambres opposed Moshe Rabbeinu, so also these oppose HaEmes. These men have been corrupted in their mind and are failures with respect to the emunah [of Moshiach],

[9] but they will not proceed very far, for the sichlut (folly, stupidity) of them will likewise become conspicuous to all.

[10] But you closely followed my torah, my halichah, my tachlis, my emunah, my zitzfleisch (patience), my ahavah, my endurance,

[11] the redifot (persecutions) and Messianic innuyim (sufferings) which happened to me in Antioch, in Iconium, in Lystra, what kind of redifot I endured. And out of all Adoneinu rescued me.

|12| Also all the ones wanting to live as chasidim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua will be persecuted,
 |13| but anashim ra'im and impostors will progress to their abysmal worst, misleading and being misled.
 |14| But, you, remain in the shiurim you learned, and the things you were convinced of, knowing under which rabbi you sat,
 |15| and that from infancy you have known the Kitvei HaKodesh, which are able to make you chocham with a view to Yeshu'at Eloheynu through emunah in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.
 |16| The entire Kitvei HaKodesh is Hashem-breathed and useful for hora'ah (teaching), for reproof, for correction, for training in tzedek,
 |17| that the ish haElokim may be proficient, having been equipped for every one of the ma'asim mitzvot.

PEREK DALET (CHAPTER FOUR)

I solemnly charge you before Hashem and Moshiach Yehoshua/Yeshua, the imminent Shofet of the living and dead, and by the Bias HaMoshiach and his Malchut:
 |2| Attend to the hatafah (preaching) of the Dvar Hashem. Be ready in season, out of season, expose, rebuke, encourage, with all long suffering and hora'ah (teaching).
 |3| For there will be a time when sound charedi (orthodox) hora'ah they will not bear, but according to their ta'avot they will accumulate morim to tickle their ears.
 |4| And from HaEmes of Hashem they will turn their ear away shmad and to aggadah they will be turned aside.
 |5| But, you, exercise shlitah atzmi (self-control) in all things, suffer hardship, do the work of a maggid of the Besuras HaGeulah, fully carry out your avodas kodesh ministry of kiruv rechokim (bringing near the far away ones).
 |6| For already I am being poured out, and the time of my departure has come.
 |7| The milchemet tzedek (war of righteousness) I have fought, the course I have finished, the emunah I have been shomer over.
 |8| Henceforth, there is laid up for me the keter hatzedakah (crown of righteousness) which Adoneinu, the Shofet Tzedek, will give to me in HaYom HaHu, and not only to me, but also to all the ones who are ohavei Bias HaMoshiach.
 |9| Have zerizut (diligence) to come to me quickly.
 |10| For Demas forsook me. Having loved the Olam Hazeh, he departed for Thessalonica; Crescens, to Galatia; Titos, to Dalmatia.
 |11| Lukas alone is with me. Get Markos and bring him with you, for he is useful to me for avodas hakodesh.
 |12| Now Tychicus I sent to Ephesus.

NOTICE THAT THE MOST IMPORTANT TREASURE TO RAV SHA'UL ARE THE SCRIPTURES; HE ASKS FOR THEM WITH THE SAME URGENCY AS HE DOES FOR A COAT; WINTER IS FAST APPROACHING AND IT IS GETTING COLD IN THE MAMERTINE PRISON WHERE THE RABBI FROM TARSUS IS PREPARING HIMSELF TO DIE AL KIDDUSH HA-SHEM FOR HIS PEOPLE

|13| When you come, bring the cloak which I left behind in Troas with Carpus, and the megillos, especially the parchments.

WATCH OUT FOR THAT MAZIK (TROUBLEMAKER) ALEXANDER, WHO APPARENTLY DIDN'T LIKE THE PREACHING OF THE WORD OF HASHEM AND DEDICATED HIMSELF TO OPPOSING RAV SHA'UL; ALEXANDER FAILED

[14] 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"--TEHILLIM 62:13).

[15] You also watch out for him, because he greatly opposed our message [about Rebbe, Melech HaMoshiach].

[16] At my first hitstaddekut (defense), no one came to be with me, but all forsook me. May it not be counted against them.

[17] But Adoneinu stood with me, and empowered me, that through me the hachrazah (proclamation, kerygma) of the Besuras HaGeulah might be fully preached and all the Goyim might hear it. And I was rescued out of the mouth of the lion.

[18] Hashem will rescue me from every evil work and thus will bring me safely into his Malchut HaShomayim. Lo haKavod l'olam va'ed. Omein.

[19] Drishat Shalom to Prisca and Aquila and the bais of Onesiphorus.

[20] Erastus remained in Corinth, but Trophimus, ailing, I left behind in Miletus.

[21] Make haste to come before winter. Drishat Shalom to you from Eubulus and Pudens and Linus, Claudia, and all the Achim b'Moshiach.

[22] Hashem be with your neshamah. Chen v'Chesed Hashem be with you.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO TITOS

PEREK ALEPH (CHAPTER ONE)

Sha'ul an eved of Hashem and a Shliach of Rebbe, Melech HaMoshiach Yehoshua/Yeshua, for the furtherance of the [charedi (orthodox)] emunah of the Bechirei Hashem (chosen ones of G-d) and of da'as HaEmes (knowledge of the Truth) as pertains to chasidus [in Moshiach].

[2] The mekor (basis) of this is a tikvah of Chayei Olam which Hashem--who cannot speak sheker [BAMIDBAR 24:19; SHMUEL ALEF 15:29]--promised before the Yamim HaOlam (days of eternity),

[3] but revealed at the proper time his dvar [Besuras HaGeulah] in the hachrazah (proclamation, kerygma), with which I was entrusted, according to the mitzvat Hashem Moshieynu.

[4] To Titos, beni ha'amitti baEmunah (my true son in the faith), the [orthodox Jewish] emunah shared in common. Chen v'Chesed Hashem and Shalom from Elokim HaAv and Moshiach Yehoshua/Yeshua Moshieynu.

MESSIANIC S'MICHAH FOR MOSHIACH'S ZEKENIM IN THE KEHILLOT OF MOSHIACH

[5] For this reason I left you in Crete that you should set beseder (according to acceptable order) what remains and give messianic s'michah to Zekenim (SHEMOS 12:21) city by city, as I directed you.

[6] If anyone is without reproach, a ba'al isha echat (husband of one wife), his banim being ma'aminim in Moshiach, and not under accusation of debauchery and zenut or sorrut (rebelliousness/ insubordination) [SHMUEL ALEF 2:22],

[7] for it is necessary for the congregational Mashgiach Ruchani to be without reproach as Hashem's mefake'ach al Beis Hashem (steward or supervisor of the House of G-d), not a ba'al gaavah (a haughty person), not quick in ka'as (anger), not a shikkor (drunkard) given to much wine, not violent, not a gelt-loving kamtzen (miser).

[8] Rather, the Mashgiach Ruchani must be a man who practices hachnosas orchim (hospitality), an ohev es haTov (a lover of the good), having seichel, a tzaddik, kadosh (holy), with shlitah atzmi (self-control),

[9] devoted to the faithful hatafah (preaching) of the Besuras HaGeulah, adequate for hora'ah (teaching) that exhorts to [Moshiach's] orthodox Jewish doctrine and for refuting and exposing

with conviction the ones speaking against it.

|10| For there are indeed many mitnaggedim (opponents), idle talkers and deceivers, especially the ones of the party of the Mohalim HaGoyim (Circumcisers of Gentiles),

|11| whose mouths it is necessary to stop, who are subverting entire mishpochot (families) by teaching what they ought not, for the sake of dishonest gelt.

|12| A certain one of them, a "navi" of their own number, said, "Cretans are always meshakkrim (liars), wicked beasts, lazy trombeniks (gluttons)."

|13| This edut (testimony) is true, for which cause rebuke them sharply, that they may be orthodox Jewish in [Moshiach's] emunah,

|14| not paying attention to Jewish aggadot and to mitzvot d'Rabbanan (precepts imposed by the rabbis, *i.e. which contradict the Kitvei Hakodesh--IC 4:6; DEVARIM 4:2*), becoming meshummad (apostate) from HaEmes.

|15| All things are tahor to hatehorim; but, to the ones having been defiled and taking the side of the Apikoros, nothing is tahor, but has been made tameh, both lev and matzpun.

|16| Hashem they profess to know, but by their ma'asim they deny him, being disqualified [for the rabbanut or ministry of Moshiach] and being without mishma'at (obedience), and, as to every one of the ma'asim tovim, unpalatably unkosher (unfit).

PEREK BEIT (CHAPTER TWO)

But you, speak the things which are suitable to Moshiach's orthodox Jewish doctrine.

|2| Zekenim need to be temperate, respectable, men of seichel, being orthodox [in Rebbe, Melech HaMoshiach] in the emunah, in ahavah, in savlanut (long-suffering).

|3| Similarly the senior women, the Zekanot, in hitnahagut (conduct) as befits kedushah, not yentas of lashon hora nor slaves of wine, but melamedot es haTov (teachers of the Good)

|4| that they may encourage the young nashim to have ahavah for their ba'alim and their banim,

|5| to have seichel, tehorot in tznius, [Aishes Chayil] managers of the Bayit, being tovot, being submissive to their ba'alim, lest Chillul Hashem come to the Dvar HaElokim.

|6| The bochrin, similarly, exhort to have seichel

|7| about all things, showing yourself a mofet of ma'asim tovim. In the hora'ah [of Rebbe, Melech HaMoshiach], show integrity, seriousness,

|8| along with dibur (speech) that is orthodox [in Rebbe, Melech HaMoshiach] and beyond reproach, that the mitnagged may be brought to bushah (shame), having no lashon hora to say against you.

|9| Avadim (slaves) need to be submissive to their own adonim in everything, to be acceptable, not talking back,

|10| not pilfering, but showing all good reliability, that they may adorn the hora'ah (teaching) of Hashem Moshieynu in all things.

|11| For the Chen v'Chesed of Hashem has appeared, bringing Yeschu'at Eloheynu to kol Bnei Adam,

|12| instructing us to deny all that is frai (irreligious) and not chasidus [in Rebbe, Melech HaMoshiach] and all that is ta'avanut, and to live with seichel and tzedek Hashem and yirat Shomayim in the Olam Hazeh,

|13| awaiting the tikvah hameashsheret (the blessed hope), the appearing of the kavod HaElokeinu HaGadol and Moshieynu Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

|14| who gave his nefesh on behalf of us, that for us he might bring in the Geulah, redeeming us MI KOL AVONOTAV ("from all Israel's sins " TEHILLIM 130:8), making tahor AM LI SEGULAH ("a people for my possession " --SHEMOS 19:5), zealous for ma'asim tovim.

|15| Preach these things, with words that give chizzak (strengthening) and reprove with all

authority. Let no one "write you off."

PEREK GIMEL (CHAPTER THREE)

REBIRTH AND HITKHADSHUT IN MOSHIACH FROM THE RUACH HAKODESH

Remind them to be "V'NISHMA" ("obedient, and we will obey!"--SHEMOS 24:7) to sarim (rulers), to shiltonim (authorities), to be submissive, to be obedient, ready for every ma'aseh tov.

|2| Speak lashon hora of no one, be not ohev riv (quarrelsome). Be eidel (gentle), displaying anavah (meekness) to kol Bnei Adam.

|3| For all of us were once without da'as, sorrarim (disobedient), being led astray, avadim (slaves) of ta'avot and to various ta'anugot (pleasures) of the Olam Hazei, spending our lives in eyvah (enmity--BERESHIS 3:15) and kina (jealousy), hated, and hating one another.

|4| But when the Chen v'Chesed and the ahavas Hashem Moshieynu appeared to Bnei Adam,

|5| not by tzidkateynu (our righteousness) in ma'asim tovim which is to our zchus (merit), but according to his rachamim, he granted us Yeshu'at Eloheynu through the mikveh mayim ruchani of rebirth and renewing of the Ruach Hakodesh,

|6| which he poured out on us richly through Rebbe, Melech HaMoshiach Yehoshua/Yeshua Moshieynu,

|7| that, having been made YITZDAK IM HASHEM (IYOV 25:4) by the Chen v'Chesed of Hashem, we might become yoreshim (heirs) in the tikvah HaChayei Olam.

|8| Trustworthy is the dvar Emes. 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 m'od.

RAV SHA'UL GIVES LAST-MINUTE DIRECTIVES TO TITUS REGARDING THE TORAH

|9| But pilpul minutiae controversies and toldot and quarrels and fights about the Torah, avoid, for they are unprofitable hevel.

|10| An ish hacholek (a man of division, a divisive man) after one or two warnings, avoid,

|11| having da'as that such a man is perverted and sinful, bringing harsha'ah (condemnation) upon himself.

|12| When I send Artemas or Tychicus to you, try to come to me at Nicopolis, for there I have decided to spend the choref (winter).

|13| Do your utmost to speed Zenas, the Ben Torah Scholar, and Apollos on their way, that nothing for them may be lacking.

|14| Let anshei adateynu (the men of our community) learn to be concerned about ma'asim tovim so as to supply urgent needs, that they may not be lo poreh (unfruitful).

DRISHAT SHALOM

|15| Drishat Shalom from all the ones with me. Drishat Shalom to those who have ahavah for us in the emunah [of Rebbe, Melech HaMoshiach]. Chen v'Chesed Hashem to all of you.

**MOSHIACH'S LETTER THROUGH THE SHLIACH
SHA'UL TO PHILEMON**

PEREK ALEPH (CHAPTER ONE)

Sha'ul, a prisoner of Rebbe, Melech HaMoshiach Yehoshua/Yeshua and Timotiyos acheinu [(our) brother]. To Philemon ha'ahuv (the beloved) and our fellow po'el (worker)

|2| and to Apphia achoteinu (our sister) and to Archippus our chaver leneshek (comrade-in-arms) and to the kehillah in your bais.

|3| Chen v'Chesed Hashem and Shalom Hashem to you from Elokim Avinu and from Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

|4| I always offer a bracha to my G-d when I mention you in my tefillos (prayers),

|5| because I hear of your ahavah (agapé) and emunah, which you have for Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua and for all the Kadoshim.

|6| [I pray] that your emunah (faith) being shared in Moshiach's kiruv rechokim (bringing near the far away ones) may become effective in the da'as of every mitzvah we may do for Moshiach.

|7| For I had simcha gedolah (much joy) and chizzuk (encouragement) because of your ahavah, for the levavot of the Kadoshim have been refreshed through you, Ach b'Moshiach.

|8| Therefore, though I have much boldness in Rebbe, Melech HaMoshiach that I could in fact order you to do your chovah musarit (moral duty) of avodas hakodesh (holy service),

|9| yet I would rather make an appeal on the mekor (basis) of ahavah (agape)--I, [Rav] Sha'ul, the Zaken (Elder) but also a prisoner of Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

|10| I appeal to you concerning beni, having "fathered" him (to a new birth) while in bais hasohar (prison)--that is, Onesimus (*trans. note: the slave boy Onesimus' name means "Useful"*)

|11| --the one once "Useless" to you, but, now, both to you and to me--"Useful."

|12| I am sending him who is my very lev (heart) back to you.

|13| I was wanting to detain him with me, in order that he might function as a keli kodesh (minister), ministering to me in your place, as your murshe (proxy), while I'm detained in the imprisonment of the Besuras HaGeulah.

|14| But I wanted to do nothing without your askamah (consent, approval), in order that the mitzvah you do might not be meshabed (caused to be obligated) or forced, but voluntary.

|15| Eppis (for some reason) perhaps he was separated from you for a while in order that you might have him back for Yamim HaOlam,

|16| no longer as a bond-servant, but, more than a bond-servant, an ach ahuv (a beloved brother

[in Moshiach]), especially to me, and how much more to you, both as a man and in Adoneinu.
 |17| So if you consider me a chaver in our [common orthodox Jewish emunah], receive him as you would me.
 |18| But if in anything he wronged you or owes you, charge this to my cheshbon (account, bill).
 |19| I, [Rav] Sha'ul, am writing this with my own hand: I will repay. This is not to meorer (point out) the fact that on your cheshbon you owe me your very neshamah.
 |20| Yes, Ach b'Moshiach, I would have some "usefulness" from you in Adoneinu. Refresh my lev in Rebbe, Melech HaMoshiach.
 |21| Confident of you as one who is shomer mitzvot, I am writing to you, knowing that you will do even above what I say.
 |22| Also, this too, prepare a heimishe mekom linah (guest room, lodging place) for me, for I have the tikvah (hope) that through your tefillos I will be restored to you.
 |23| Drishat Shalom to you from Epaphras, my co-prisoner in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

DRISHAT SHALOM FROM SOME OF THE INSPIRED AUTHORS OF THE ORTHODOX JEWISH BRIT CHADASHA:

MARKOS, WHO WROTE THE BESURAS HAGEULAH ACCORDING TO MARKOS, AND DR. LUKAS, WHO WROTE THE BESURAS HAGEULAH ACCORDING TO LUKAS; AT THE TIME OF THIS WRITING AROUND 60-61 C.E. BOTH MARKOS AND LUKAS HAD WRITTEN THEIR WORKS AND RAV SHA'UL HAD WRITTEN MOST OF HIS WRITINGS; WE KNOW THAT THIS LETTER IS AUTHENTIC, AND SINCE IT MENTIONS MARKOS AND LUKAS, WE HAVE HERE WITNESSES ATTESTING TO THE AUTHENTICITY OF MUCH OF THE BRIT CHADASHA WRITINGS

|24| Drishat Shalom, also, from Markos, Aristarchus, Demas, and Lukas, my fellow po'alim (workers).
 |25| The Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Yehoshua/Yeshua be with your neshamah.

**MOSHIACH'S LETTER TO THE MA'AMINIM
HAMESHICHIYIM FROM AMONG THE YEHUDIM**

PEREK ALEPH (CHAPTER ONE)

In many and various drakhim (ways) Hashem in amolike times (olden times) spoke to the Avot by the Nevi'im.

[2] At the Ketz HaYamim, Hashem spoke to us by HaBen, whom He appointed Bechor of the Bechorah, Yoresh Kol (Heir of All Things), through whom also Hashem BARAH ES HASHOMAYIM V'ES HA'ARETZ;

[3] who being the Shechinah zohar (brilliance) of Hashem and the exact impress and demut of Hashem's essential nature, being, and reality, and sustaining everything by his Dvar HaKo'ach, after he made tihur (purification) of chatta'im (sins), sat down at LIMIN ("the right hand" --TEHILLIM 110:1) of the Majesty on High.

[4] He had become as much superior to the malachim as ha-Shem (the Name) Rebbe, Melech HaMoshiach has inherited is more fest (excellent) than theirs.

[5] For to which of the malachim did Hashem ever say, BENI ATAH, ANI HAYOM YELIDTICHA, ("My Son you are; today I have become your Father." TEHILLIM 2:7)? 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," SHMUEL BAIS 7:14)?

[6] And again, when Hashem brings HaBechor into the Olam Hazei, He says, "Let all Hashem's malachim worship him." [DEVARIM 32:43 TARGUM HA-SHIVIM]

[7] And of the malachim, Hashem says OSEH MALAKHAV RUCHOT MESHARTAV EISH L'HET ("He makes his angels winds and his servants [ministering angels] flaming fire," TEHILLIM 104:4).

[8] And Hashem says to HaBen, KIS'ACHA ELOKIM OLAM VAED SHEVET MISHOR SHEVET MALKHUTECHA ("Your throne, O G-d, will endure for ever and ever, and the scepter of justice is the scepter of your kingdom"--TEHILLIM 45:7).

[9] AHAVTA TZEDEK VATISNA RE'SHA, AL KEN MESHAKHACHA ELOKIM, ELOKECHA SHEMEN SASON MECHAVERECHA ("You loved righteousness and hated lawlessness; on account of this G-d, your G-d, anointed you with the oil of gladness more than your companions"--TEHILLIM 45:8).

[10] And "Atah Adonoi LEFANIM HA'ARETZ YASADETA UMA'ASEH YADECHA SHOMAYIM; HEMMAH YOVEDU V'ATAH TA'AMOD V'KHULAM KABEGED YIVLU KALVUSH TACHALIFEM V'YACHALOFU V'ATAH HU USHENOTECHA LO

YITTAMMU" ("You L-rd in the beginning founded the earth and the heavens, the work of your hands;

|11| they will perish but you remain and all of them like the garment they will wear out,

|12| like clothing you will change them and they will be discarded, but you are the same and the years of you they never come to an end"--TEHILLIM 102:26-28 [25-27]).

|13| And to which of the malachim has Hashem ever said, "SHEV LIMINI AD ASHIT OYVECHA HADOM LERAGLECHA" ("Sit at my right hand until I put your enemies as a footstool for your feet" TEHILLIM 110:1)?

|14| Are not all RUCHOT [TEHILLIM 104:4] sharet (ministering spirits, malachey hasharet) sent out with the shlichus (mission) to do avodas kodesh service as Hashem's klei kodesh (ministers) on behalf of the ones being about to inherit Yeshu'at Elokeinu?

PEREK BEIT (CHAPTER TWO)

In considering all this, it is necessary for us to pay far greater attention bifraht (particularly) to the things we have heard, lest from it we may drift away.

|2| For if the Dvar Hashem which was declared through malachim became firmly established and every peyscha (transgression) and averah (disobedience to the commandment) received a gemul tzodek (just retribution), [DEVARIM 33:2, TARGUM HA-SHIVIM]

|3| how shall we escape if we neglect so important a Yeshu'at Elokeinu, one that was declared initially through [Rebbe, Melech HaMoshiach] Adoneinu, and was confirmed and attested to us by those who heard him,

|4| while Hashem gave solemn edut (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?

|5| For Hashem did not subject the Olam Habah, about which we are speaking, to malachim.

|6| But someone has given solemn edut (testimony) somewhere, "MAH ENOSH KI TIZKERENU UVEN ADAM KI TIFKEDENU? ("What is Man that you are mindful of him or the Son of Man that you care for him?

|7| VATECHASEREHU ME'AT ME'EHLOHIM V'KHAVOD V'HADAR TE'ATREHU TAMSHILEHU BEMA'ASEH YADECHA ("You made him a little lower than EHLOHIM and you crowned him with glory and splendor and you made him ruler over the works of your hands")

|8| KOL SHATAH TACHAT RAGLAV ("Putting everything under his feet" TEHILLIM 8:5-7). Now while Hashem subjected all things to him, he left nothing unsubjected to him, though now we do not yet see all things having been subjected to him.

|9| But this is what we do see: Yehoshua/Yeshua, for a short time having been "made lower than the malachim," has, because of the innuyim (suffering) of mavet (death), been "crowned with KAVOD V'HADAR" ("glory and splendor" TEHILLIM 8:6) in order that by the Chen v'Chesed Hashem on behalf of all he might taste the histalkus of mavet.

|10| For it was bekavod (fitting, proper) for him, for whom are all things and through whom are all things, in bringing banim rabbim (many sons) to kavod, to bring to shleimut (perfection, completion) the Rosh (Head) and Mekhonen (Founder) of their Yeshua'at Hashem through innuyim (suffering).

|11| For both HaKadosh who makes holy and Kadoshim who are being made holy all have HaAv Echad. It is for this reason Rebbe, Melech HaMoshiach is not ashamed to call them Achim,

|12| saying, "ASAPPERAH SHIMCHA LE'ECHAI BETOCH KAHAL AHAELECHA" ("I will declare your Name to my brothers, within the congregation I will praise you"--TEHILLIM 22:23 [22]).

|13| And again, "I put my bitachon in him" [YESHAYAH 12:2] and again "HINEI ANOCHI

V'HAYELADIM ASHER NATAN LI HASHEM ("Here I am and the yeladim whom Hashem gave to me.") [YESHAYAH 8:18]

[14] Therefore, als (since) the yeladim share in the basar vadahm and Rebbe, Melech HaMoshiach likewise shared in the same things, that through the histalkus of his mavet he might destroy the one having power over mavet, that is, Hasatan,

[15] and he might release these, as many as through eyamat haMavet (terror of Death) were subjected to avdut (slavery) all the days of their existence.

[16] For surely it was not malachim that concerned him, but the zera Avraham Avinu.

[17] And for this reason, Rebbe, Melech HaMoshiach was obliged to become like the Achim b'Moshiach [2:11] in every respect, that he might become a Kohen Gadol rachaman v'ne'eman before Hashem in order to make kapparah for the chatta'im of HaAm. [YESHAYAH 53:8; 49:7]

[18] For, because Rebbe, Melech HaMoshiach himself has endured, being tested in the innuyim (sufferings) of his nefesh [YESHAYAH 53:10,11], he is able to come to the ezrah (aid) of the ones being tested.

PEREK GIMEL (CHAPTER THREE)

For this reason, Achai Hakedoshim b'Moshiach, Chaverim and Chavrusa partners in a Kri'at Marom (High [Shomayim] Calling), consider carefully the Shliach and Kohen Gadol of the Hachrazah (Proclamation) of our Emunah (Faith, our Orthodox Jewish Ani Ma'amin Body of Emunah), Yehoshua/Yeshua.

[2] 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.

[3] Yet Rebbe, Melech HaMoshiach is considered worthy of more kavod than Moshe Rabbeinu, because more kavod has the Boneh (Builder) of the Beis than the Beis itself.

[4] For every Beis is built by someone, but the One having built everything is Hashem.

[5] Now Moshe Rabbeinu was ne'eman (faithful) in kol Beis Hashem as an eved, for a solemn edut (testimony) of the things which were to be spoken later; [i.e. 3:11].

[6] But Rebbe, Melech HaMoshiach was ne'eman (faithful) as HaBen over the Beis Hashem, whose Beis we are, if indeed the bitachon and the tikvah (hope) in which we glory we keep hold of to HaKetz.

[7] Therefore, just as the Ruach Hakodesh says, "HAYOM IM BEKOLO TISHMAU ("Today, if you hear His voice"--TEHILLIM 95:7f);

[8] AL TAKSHU LEVAVCHEM KIMRIVAH K'YOM MASSAH BAMIDBAR ("Do not harden your heart as you did at Meribah, as you did that day at Massah in the desert")

[9] ASHER NISSUNI AVOTECHEM BEKHANUNI GAM RA'U PO'OLI ARBA'IM SHANAH ("Where your Fathers tested me and tried me though they saw my deeds forty years")

[10] Therefore "AKUT BEDOR VAOMAR AM TO'EY LEVAV HEM 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");

[11] ASHER NISHBA'ETI V'APEY IM YEVO'UN EL MENUKHATI ("Therefore I declared on oath in my anger, Never shall they enter into my Rest/Home/Abode/Place of Tranquility.")

[BERESHIS 49:15; TEHILLIM 23:1; YESHAYAH 28:12; 66:1; RUTH 1:9; MELACHIM ALEF 8:56]

[12] Beware, Achim b'Moshiach, lest there will be in any one of you a lev rah (evil heart) without Emunah, that turns away shmad from Elokim Chayim.

[13] Instead, give one another chozek (strength) each and every day, as long as it is still called "HAYOM," ("today," TEHILLIM 95:7) lest some of you may fall into KESHI (stubbornness, hardness DEVARIM 9:27) and be stubbornly hardened by the nechalim (deceitfulness) of Chet.

[14] We have become chavrusa partners of Moshiach if only our bitachon (confidence) we had initially we hold firm until HaKetz;

[15] as it is said, "HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM" ("Today, if you hear his voice, do not harden your heart" --TEHILLIM 95:7f) as in the Meribah Mered (Rebellion) [the Ma'al shmad Defection, the Azivah Desertion, see 2Th 2:3].

[16] Now who were they who heard and yet rebelled? Was it not all the ones having had litzi'at Mitzrayim (going out from Egypt) under Moshe Rabbeinu?

[17] And with whom was Hashem angry ARBA'IM SHANAH? Was it not with the ones having sinned, whose "PEGARIM" ("corpses" BAMIDBAR 14:29) lay where they had "fallen BAMIDBAR ("in the desert" --BAMIDBAR 14:29)?

[18] And to whom did he swear that they would not enter into the menuchah (resting place) of him? Was it not to the ones without mishma'at (obedience)?

[19] And so we see that they were not able to enter because of lack of Emunah.

PEREK DALET (CHAPTER FOUR)

Therefore, let us walk in yir'at Shomayim, for fear that, while the havtachah (promise) of entering the menuchah of Hashem is still open, anyone of you should seem to have fallen short of it.

[2] For indeed we have had Besuras HaGeulah preached to us, just as they did also; but the Dvar Hashem preached did not make that generation nehneh (benefit), because hearing did not form an agudah with Emunah.

[3] For we ma'aminim [in Rebbe Melech HaMoshiach] enter into that menuchah, just as Hashem has said, "ASHER NISHBA'TI V'API IM YEVO'UN EL MENUCHATI" ("As I vowed in my fury, they shall never enter into my rest" TEHILLIM 95:11), although the ma'asim (works) of Hashem were finished from the hivvased tevel (foundation of the world).

[4] For concerning Shabbos, the Yom HaShevi'i, Hashem has said somewhere, "VAYISHBOT ELOKIM BAYOM HASHEVI'I MIKOL MELAKHTO" ("And He rested on the seventh day from all His work." [BERESHIS 2:2]

[5] And again in this mekor (passage, citation), "IM YEVO'UN EL MENUCHATI" ("Never shall they enter into my rest" TEHILLIM 95:11).

[6] Therefore, als (since) it remains for some to enter it, and the ones, who formerly had the Besuras HaGeulah preached to them, did not enter, because they were koferim (unbelievers),

[7] so then again Hashem sets a certain day, "HAYOM" ("Today," TEHILLIM 95:7) in one of the Tehillim of Dovid [Hamelech], much later, in that quoted above, "HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM" ("Today, if you hear his voice, do not harden your heart" --TEHILLIM 95:7f).

[8] For if Yehoshua [ben Nun] had brought them to a place of menuchah (rest), Hashem would not have spoken of another "Yom" after that [TEHILLIM 95:7].

[9] Therefore, there remains a Shabbos menuchah for the Am Hashem.

[10] For whoever has entered into the menuchah of Hashem has also rested from [*depending on the zchus (merit) of*] his ma'asim, just as Hashem rested from his.

[11] Therefore, let us have zerizut (diligence) to enter into that menuchah, for fear that anyone fall through following be'ikvot (in the footsteps) of their same lack of mishma'at (obedience) [cf 3:17-18; 4:6].

[12] For the Dvar Hashem is chai (living) and chazak (strong), sharper than every doubled-edged

cherev and penetrating as far as the division of nefesh and ruach, of both joints and marrow, and able to judge the machshavot and deliberations of the kavanat halev (the inner-directedness of the heart).

[13] And there is not nivra (anything created) nistar (hidden) from his sight, but all things are laid bare and exposed to the eynayim (eyes) of him to whom we must render an account.

[14] Therefore, als (since) we have a great Kohen Gadol who has made his histalkus (passing) through Shomayim, [Rebbe, Melech HaMoshiach] Yehoshua/Yeshua HaZun foon Der Oybershter, let us hold firmly to the hoda'ah (confession) of the hachrazah (proclamation) of our [Orthodox Jewish] Emunah.

[15] For we do not have a Kohen Gadol who is unable to sympathize with our weaknesses, but one who has been tempted in every way as we are, yet without [inborn and immemorial yetzer hara evil inclination] and chet.

[16] Therefore, let us approach with bitachon the Kisse of Chesed, that we may receive rachamim and may find chesed for timely ezrah (aid).

PEREK HE (CHAPTER FIVE)

For every Kohen Gadol chosen from among Bnei Adam receives s'michah for the avodas kodesh of Hashem, that he may offer both minchot (gifts) and zevakhim (sacrifices) for chatta'im (sins).

[2] The Kohen Gadol is able to deal gently with the Am Ha'Aretz and Wayward, als (since) he himself is subject to helpless human frailty;

[3] and therefore he is obligated to offer zevakhim not only for the averos of the Am Berit but also for his own averos.

[4] And one does not presume to take the kavod of the office of Kohen Gadol upon oneself, but one must have the bechirah (choice, election) of Hashem, just as Aharon did.

[5] So also Rebbe, Melech HaMoshiach did not seize kavod for himself to become a Kohen Gadol, but the One having said to him, "BENI ATAH, ANI HAYOM YELIDTICHA," ("My Son you are; Today I have become your Father." TEHILLIM 2:7)

[6] says also in another passage, "ATAH KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK ("You are a kohen forever according to the order of Malki-Tzedek" --TEHILLIM 110:4).

[7] Rebbe, Melech HaMoshiach, in the days of his earthly life, offered with a raised voice and tears both tefillos and techinnah (prayers of supplication) to the One who was able to deliver him from mavet, and Hashem heard him because of his chasidus.

[8] Although he was HaBen, Rebbe, Melech HaMoshiach learned mishma'at from his innuyim.

[9] And having been made shalem (complete), to all those with mishma'at toward Rebbe, Melech HaMoshiach, he became the source of Yeshu'at Elokeinu Olamim,

[10] having been designated by Hashem as Kohen Gadol AL DIVRATI MALKI-TZEDEK [TEHILLIM 110:4].

[11] We have much to say about this for which it is difficult to make a midrash, als (since) you have become spiritually hard-of-hearing.

[12] For indeed by this time you ought to be 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 chalav and not solid okhel.

[13] For everyone partaking of chalav is unacquainted with HaDivrei Tzedek, for he is an olel (infant).

[14] But solid okhel is for the mevugarim (mature ones, adults), the ones whose keilim (faculties) have been trained by practice for distinguishing both HaTov and HaRah.

PEREK VAV (CHAPTER SIX)

Therefore, let us leave behind the stam (elementary) ikarim (essentials) of the dvarim hahora'ah (words of teaching) about Rebbe, Melech HaMoshiach, and let us move ahead to hitbagrut (maturity), not laying again a foundation of teshuva from ma'asim metim (dead works) and Emunah toward Hashem,

[2] of divrei torah on tevilot and tohorah and s'michat yadayim and of the Techiyas HaMesim and of the Mishpat Olam.

[3] And this we shall do, im yirtzeh Hashem (if the L-rd wills).

[4] For it is impossible for those who once received the Ohr Hashem, having tasted of the matanah of Shomayim and having become chavrusa partners of the Ruach Hakodesh,

[5] and having tasted the goodness of the Dvar Hashem and the nifla'ot of the Olam Habah,

[6] and then, having fallen away, and become shmad--it is impossible to renew them again to contempt and open bushah (shame).

[7] For the Adamah (Mud), which drinks the geshem (rain) that often falls upon it, and brings forth ESEV (plants, BERESHIS 1:11) suitable for those for whom it is cultivated, receives a bracha from Hashem;

[8] but if Adamah (Mud) is producing KOTZ V'DARDAR (thorns and thistles, BERESHIS 3:18), it is worthless and near to being arurah (cursed, BERESHIS 3:17), whose Ketz (End) is for burning in Eish [*trans. note: the allusion is to Eish Gehinnom*].

[9] However, Chaverim, even though we speak in this way, we have been convinced of better things concerning you and of things belonging to Yeshua'at Elokeinu.

[10] For Hashem is not unjust so as to forget your po'al (work) and the ahavah which you have shown toward ha-Shem of him, having rendered avodas kodesh ministry service to the kadoshim, ken, and you are still serving them.

[11] And we desire that each one of you show the same zerizut (diligence) so as to realize the full bitachon of the tikvah (hope) until HaKetz,

[12] that you not become atzlanit (sluggards) but imitators of the ones who through Emunah and zitzfleisch (patience) inherit the havtachot (promises).

[13] For when Hashem gave the havtachah (promise) to Avraham Avinu, als (since) Hashem had no one greater by which to make a shevu'ah (oath), Hashem made a shevu'ah by Himself, [BERESHIS 22:16]

[14] saying "KI BARECH AVAREKHCHA V'HARBAH ARBAH" ("Surely blessing I will bless you and multiplying I will multiply you" BERESHIS 22:17).

[15] And thus, having waited with zitzfleisch, Avraham Avinu obtained the havtachah (promise).

[16] For Bnei Adam make a shevu'ah by someone greater than themselves, and a shevu'ah given as confirmation, settles every matter decisively.

[17] Similarly, when Hashem wanted to demonstrate even more emphatically to the yoreshim (heirs) of the havtachah (promise) the unchangeableness of his willed tachlis (purpose), Hashem guaranteed it with a shevu'ah,

[18] in order that by two unchangeable things in which it is impossible for Hashem to speak sheker, we may have chozek (strength) and great encouragement, we who say that "he is my MAKHSEH (refuge, shelter TEHILLIM 91:2)" and have taken hold of the tikvah (hope) set before us.

[19] This tikvah we have as an ogen (anchor) for the neshamah, a tikvah both firm and secure, which enters inside the parokhet,

[20] where Yehoshua/Yeshua has entered as a foroisgeier (forerunner) on behalf of us, having become a KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK ("Kohen forever according to the order of Malki-Tzedek" --TEHILLIM 110:4).

PEREK ZAYIN (CHAPTER SEVEN)

For this MALKI-TZEDEK MELECH SHALEM KOHEN L'EL ELYON, the one "having met Avraham Avinu ACHAREI SHUVO ("after returning") from the slaughter of HAMELACHIM V'YEVARKEHEHU ("the kings and having blessed him", BERESHIS 14:17-20)

[2] with whom also "AVRAHAM AVINU apportioned MA'ASER MIKOL (a tithe of everything." As for his Name, it is rendered "King of Tzedek (Righteousness)" and then also "Melech of SHALOM."

[3] Without Av, without Em, without Yichus, having neither a techillah (beginning) leyamim (to days) of him nor a Ketz HaChayim, but resembling HaZun foon Der Oybershter, he remains a KOHEN L'OLAM (a kohen perpetually, (TEHILLIM 110:4).

[4] Now consider how great among the Gedolim this one was to whom also Avraham Avinu gave from his booty a ma'aser (tithe).

[5] And the ones of the Bnei Levy have received the Kehunah (Priesthood) and they have a mitzvah to collect the ma'aser (tithe) from the Am Berit, and they have this mitzvah according to the Torah, that is, to collect from their achim, though these also are descended from the loins of Avraham Avinu.

[6] But, this man, though not tracing his descent from them, has received ma'aser (tithe) from Avraham Avinu and has given a bracha to the one having the havtachot (promises).

[7] Now it is beyond all argument that the greater gives a bracha to the lesser.

[8] Notice, in one case, ma'aser are received by mortal men; in the other case, ma'aser are received by one of whom we have solemn edut (testimony) that hu Chai ("he lives!").

[9] One could even go so far as to say that even Levy, who receives ma'aser, has paid ma'aser through Avraham Avinu,

[10] for Levy was still in the loins of his ancestor Avraham when Malki-Tzedek met Avraham Avinu.

[11] Now if shleimut (completeness) had been attainable through the Kehunah of Levy--for under it came the Mattan Torah (giving of the Torah) to the Am Berit--what further need would there have been to speak of another KOHEN arising AL DIVRATI MALKI-TZEDEK ("according to the order of Malki-Tzedek" --TEHILLIM 110:4) rather than "al divrati Aharon"?

[12] For when there is a "changing of the guard" of the Kehunah (Priesthood), this behechrach (necessarily) also affects the Torah [YESHAYAH 42:4].

[13] For the One about whom these things are said belonged to a different shevet (tribe), from which no one has officiated at the Mitzbe'ach.

[14] For it is ugeret (easily seen, evident) that Rebbe, Melech HaMoshiach Adoneinu was descended from Yehudah, and in connection with that shevet (tribe), Moshe Rabbeinu said nothing about kohanim.

[15] And it is even more evident if another Kohen arises resembling Malki-Tzedek,

[16] one who became a kohen, not by means of a mitzvah haTorah concerning yichus (lineage), but according to the gevurah of a Chayyei Ein Sof (Endless Life).

[17] For of Rebbe, Melech HaMoshiach comes the solemn edut, "ATAH KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK" ("You are a kohen forever according to the order of Malki-Tzedek" --TEHILLIM 110:4).

[18] For, on the one hand, there is an abrogation of an earlier mitzvah because of its weakness and ineffectuality

[19] (for the Torah brought nothing to shleimut (perfection); on the other hand, there is the mavo (introduction) of a tikvah tovah yoter (a better hope) through which we approach and draw near to Hashem.

[20] This was attested with a shevu'ah (oath); for others who became kohanim were installed in the office of kehunah without a shevu'ah (oath);

[21] but the Rebbe, Melech HaMoshiach became a kohen with a shevu'ah (oath) through the One

saying to Him, NISHBA HASHEM V'LO YINNAKHEM, ATAH KOHEN L'OLAM ("Hashem has made an oath and will not change his mind, You are a kohen forever"--TEHILLIM 110:4).

[22] According to such a shevu'ah of Hashem, Rebbe, Melech HaMoshiach Yehoshua/Yeshua has become the guarantee of a tova yoter HaBrit.

[23] Not only this, but it was the fact that the former kohanim were many in number, because mavet prevented them from continuing in the office of kehunah.

[24] But because Rebbe, Melech HaMoshiach continues l'olam (forever), he has an unchangeable Kehunah.

[25] From which also he is able to completely deliver to the Geulah (Redemption) and Yeshu'at Elokeinu the ones approaching Hashem through him, als (since) he has Chayyei Ein Sof (Endless Life) and always lives to intercede in techinnah (supplication) for them.

[26] For such was for us, indeed, a bekavod (suitable) Kohen Gadol, chasid, tamim, tahor, nivdal from chote'im (separated from sinners) and exalted above HaShomayim;

[27] a Kohen Gadol who does not have daily need--as do the other Kohanim Gedolim--on the one hand, to offer up zevakhim for his own averos, and then to offer up zevakhim for the averos of the Am Berit. For this Kohen Gadol offered up himself, once and for all.

[28] For the Torah of Moshe Rabbeinu appoints Bnei Adam as Kohanim Gedolim, Bnei Adam with frailties, but the dvar HaShevu'ah [TEHILLIM 110:4], which came later than the Torah of Moshe Rabbeinu, appoints HaBen [Zun foon Der Oybershter Rebbe, Melech HaMoshiach] who came to shleimut (completeness) l'Olam.

PEREK HET (CHAPTER EIGHT)

Now the main point of what is being said is this: we in fact have such a Kohen Gadol, who has taken his moshav LIMIN HASHEM ("at the right hand of the kisse of the kavod in Shomayim"--TEHILLIM 110:1).

[2] Our Kohen Gadol is mesharet baKodesh (minister in the holy things) of the true Mishkan set up by Adoneinu and not any mere mortal.

[3] For every Kohen Gadol receives his s'michah in order to offer both minchot and zevakhim, from which it was necessary for this Kohen Gadol to have something also which he might offer.

[4] If, therefore, he were on ha'aretz he would not be a kohen, als (since) there are kohanim who offer every korban (sacrifice) according to the Torah;

[5] however, the avodas kodesh sherut of these kohanim is service of a copy and shadow of the things in Shomayim, just as Moshe Rabbeinu was warned, when he was about to complete the Mishkan for "URE'EH" ("Now see to it"), Hashem says, "VA'ASEH BETAVNITAM ASHER ATAH MAREH BAHAR" ("that you will make it according to the pattern having been shown to you on the mountain"--SHEMOS 25:40).

[6] But now our Kohen Gadol has attained a more fest (excellent) avodas kodesh sherut in as much as he is also the Melitz (IYOV 33:23; YESHAYAH 43:27; DIVREY HAYOMIM BAIS 32:31; YESHAYAH 42:4; cf. DEVARIM 5:5, 22-31) of a more fest (excellent) Berit upon which more auspicious havtachot (promises) have been enacted.

[7] For if the Brit HaRishonah had been without fault, it would not have been necessary to speak about a Brit HaShniyah [YIRMEYAH 31:30-33 (31-34)].

[8] For, when Hashem finds fault with them, he says, "HINEI YAMIM 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")

[9] "LO KHABRIT ASHER KARATI ES AVOTAM B'YOM HECHEZIKI BEYADAM L'HOTZIAM ME'ERETZ MITZRAYIM ASHER HEMMAH HEFERU ES BERITI V'ANOKHI

BA'ALTI VAM, NE'UM HASHEM" ("Not like the Brit that I made with their forefathers on the day I took them by the hand to lead them out from the land of Egypt; because they broke my Brit, though I was a husband to them")

|10| "KI ZOT HABRIT ASHER EKHROT ES BEIS YISROEL ACHAREI HAYAMIM
HAHEM, NE'UM HASHEM; NATATI ES TORATI BEKIRBAM V'AL LIBAM
EKHTAVENNAH, V'HAYITI LAHEM L'ELOKIM 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").

|11| "V'LO YELAMMEDU OD ISH ES RE'EHU V'ISH ES AKHIV LEMOR, DE'U ES
HASHEM; KI KHULAM YEDE'U OTI LEMIKTANNAM V'AD GEDOLAM" ("No longer will
a man teach his neighbor, or a man his brother, saying 'Have da'as of Hashem,' because they will
all have da'as of me, from the least of them to the greatest.")

|12| "KI ESLACH LA'AVONAM U'LECHATTATAM LO EZKAR OD" ("For I will forgive the
wickedness of them and their sin I will remember no more." --YIRMEYAH 31:30-33 [31-34]).

|13| When Hashem uses the word "CHADASHA" he has thereby made the Brit HaRishonah
HaBrit HaYeshanah and a Brit thus made is near to disappearance.

PEREK TET (CHAPTER NINE)

Now the Brit HaRishonah farshteit zich (of course) had regulations for avodas kodesh in an
earthly Sanctuary Mikdash.

|2| For the Mishkan was furnished, that is, hachitzon (the outer one) in which were both the
Menorah and the Shulchan and the setting out of the Lechem HaPanim. This part is Kodesh, the
Holy Place.

|3| And behind the Parokhet HaSheynit was the part of the Mishkan being called the Kodesh
HaKodashim,

|4| having a golden Mitzbe'ach of ketoret (incense) and the Aron HaBrit having been covered on
all sides with gold, and in which was a golden jar holding the manna and the rod of Aharon which
budded, and the Luchot haBrit (the tablets of the Covenant, the Decalogue, Aseret HaDibrot).

|5| And above the Aron HaBrit the k'ruvim of kavod overshadowing the kapporet, about which
things it is not possible to speak now in praht (detail).

|6| Now these things having been prepared, the kohanim go continually into the Mishkan, the
hachitzon (the outer one), performing the avodas kodesh sherut.

|7| But into the Kodesh HaKodashim only the Kohen Gadol goes, and only once a year, and not
without DAHM (blood) which he offers for himself and for the shiggot haAm (unintentional sins
of the people).

|8| By this the Ruach Hakodesh signifies that the Derech into the Kodesh HaKodashim has not yet
been revealed while the Mishkan, the hachitzon (the outer one), is still standing,

|9| which is a mashal for the present time. Accordingly both minchot and zevakhim are being
offered which cannot fulfill with respect to the matzpun (conscience) of the worshiper,

|10| als (since) they deal only with okhel and mashkeh (drink) and different tevilot, external
regulations being imposed until the time of the Tikkun.

|11| But when Rebbe, Melech HaMoshiach came as the Kohen Gadol of the coming tovot (good
things), he entered through the Mishkan Gadol, the greater and more perfect Mishkan, not made
with hands, that is, not of this B'ri'ah (Creation);

|12| 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.

|13| For if the dahm of se'irim (goats) and parim (young bulls) and the ashes of a heifer sprinkling

those who have become tum'a (uncleanness), if this dahm sets apart for kedushah for the tohorah (purification) of the basar,

[14] by how much more will the dahm of Rebbe, Melech HaMoshiach who through the eternal Ruach Hakodesh offered himself without MUM (defect, VAYIKRA 22:20) to G-d, by how much more will his DAHM (YESHAYAH 53:7-12) purify our matzpun (conscience) from ma'asim metim (dead works) in order to serve the Elokim Chayim.

[15] And for this reason Rebbe, Melech HaMoshiach is the melitz of a Brit Chadasha in order that those who are Hamekoriah (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, YESHAYAH 53:5) that were committed under HaBrit HaRishonah.

[16] For where there is a brit or a tzavva'a (will), it is aizen (well-founded, incontrovertible) that the histalkus (passing) of the one who made it must be established.

[17] For a Brit, a 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.

[18] Hence the Brit HaRishonah was not cut without DAHM. [SHEMOS 24:8]

[19] For when every mitzva had been spoken by Moshe Rabbeinu to all the Am Berit according to the Torah, he took the dahm of se'irim and of agalim with mayim and scarlet wool and hyssop and If and all the people,

[20] saying, "HINEI DAHM HABRIT ("This is the blood of the Covenant"--SHEMOS 24:8 which Hashem commanded you.

[21] 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.

[22] 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).

[23] Therefore, it was necessary for the tavnit (pattern/copy, SHEMOS 25:40) of the things in Shomayim be metohar (purified) with these, but the things of Shomayim themselves with better zevakhim (sacrifices) than these.

[24] 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.

[25] Nor was it so that he may offer himself again and again, as the Kohen Gadol enters the Kodesh HaKodashim yearly with dahm not his own;

[26] for then it would have been necessary for him to suffer often from the hivvased tevel (foundation of the world); but now, once at the Ketz HaOlamim, he has appeared to put away averos (sins) by the korban of himself.

[27] And in as much as it is destined for men to die once and after this comes HaMishpat [Yom HaDin],

[28] so he, having been offered up once in order that HU NASA CHET RABBIM ("he bore away the sin of many"--YESHAYAH 53:12) and shall appear sheynit (a second time) for Yeshe'u at Elokeinu without reference to chet for those who expectantly khakeh levo'o shel (await the arrival of) Rebbe, Melech HaMoshiach.

PEREK YOD (CHAPTER TEN)

For the Torah, als (since) it has only a shadow of the tovo'ot 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).

[2] Otherwise, would these zevakhim (sacrifices) not have stopped being offered, because the

worshippers, having experienced tohorah (purification, cleansing) even once, would no longer have had consciousness of averos?

[3] But by those zevakhim there is a zikaron (remembrance) and a reminder of averos year after year.

[4] For it is impossible for the dahm of parim (young bulls) and se'irim (goats) to take away chatta'im (sins).

[5] Therefore, when he comes into the Olam Hazeh, he says "ZEVACH UMINCHAH LO CHAFATZTA ("sacrifice and offering"--TEHILLIM 40:7 (6) you did not desire but a body you prepared for me; (TEHILLIM 39:7 TARGUM HA-SHIVIM)

[6] OLAH V'CHATA'AH LO SH'ALTA ("Burnt offering and sin offering you have not desired")

[7] AZ AMARTI HINEI VATI BIMEGILLAT SEFER KATUV ALAY ("Then I said, 'Look, here I am, I have come--it is written about me in the megillah [scroll]') LA'ASOT RETZONECHAH ELOHAI CHAFATZTI ("I desire to do your will, O G-d.")

[8] 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),

[9] then he said, "I have come LA'ASOT RETZONECHAH ("to do your will.") He takes away HaRishonah (the way of the zevakhim of the kehunah of Levy) in order to establish HaSheniyah (the way of the zevach of the kehunah of Rebbe, Melech HaMoshiach).

[10] And it is by the ratzon Hashem that we will have been set apart for kedushah through the korban NEFESH (YESHAYAH 53:10 cf. ASHAM GUILTY OFFERING KORBAN) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua, once and for all.

[11] And every kohen stands daily at his avodas kodesh sherut ministering and offering again and again the same korbanot that can never take away chatta'im;

[12] but Rebbe, Melech HaMoshiach, having offered up one korban for chatta'im for all time, YASHAV LIMIN HASHEM ("Sat down at the right hand of G-d"--TEHILLIM 110:1),

[13] waiting from that time onward until "OYVAV ("His enemies) be made HADOM L'RAGLAV ("a footstool for his feet").

[14] For by one korban he has perfected forever HaMekudashim (the ones being set apart as kedoshim).

[15] And the Ruach Hakodesh also bears solemn edut to us; for after saying,

[16] ZOT HABERIT ASHER EKHROT with them ACHAREI HAYAMIM HAHEM, NE'UM ADONOI, NATATI ES TORATI BEKIRBAM V'AL LIBAM EKHTAVENNAH ("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"--YIRMEYAH 31:33). He then says,

[17] LA'AVONAM U'LECHATTATAM LO EZKAR ("And their wickedness and their sin I will remember no more"--YIRMEYAH 31:34).

[18] Now where there is selicha (forgiveness) for these things, there is no longer a korban for chatta'im. [19] Therefore, Achim b'Moshiach, having confidence for bevitachon (confidently)

entering haSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim--TEHILLIM 118:20) into the Kodesh HaKodashim by HaDahm HaYehoshua/Yeshua, [20] which he opened for us as a Derech Chadasha, a Derech Chayyah, through the parokhet, that is to say, the parokhet of the basar of Rebbe, Melech HaMoshiach. [TEHILLIM 16:9-10; DANIEL 9:26; YESHAYAH 53:5-12]

[21] And als (since) we have a Kohen Gadol over the Beis Hashem,

[22] let us approach and draw near to Hashem with a lev shalem, with full assurance and bitachon of Emunah, our levavot having been sprinkled clean (tehorim) [YAZZEH, "MOSHIACH WILL SPRINKLE," YESHAYAH 52:15] from an evil matzpun (conscience) and our bodies plunged kluhr (pure) into a tevilah in a mikveh mayim [YECHZKEL 36:25-26].

[23] Let us, without wavering, hold firmly to the Ani Ma'amin of Tikveteinu (our Hope), for

Ne'eman is the One having given the havtachah (promise).

[24] And let us consider how to meorer (stimulate, motivate, shtarken) one another to ahavah and mitvos,

[25] and let us not turn away and defect from our noiheg (habitually) conducted daily minyan, as some are doing; let us impart chizzuk (strengthening, encouragement) to one another, and by so much the more as you see the Yom [HaDin (Day of Judgment)] approaching.

[26] For when we intentionally commit chet b'yad ramah ["wilful sin with a high hand of defiance" BAMIDBAR 15:30] after having received the full da'as of HaEmes, there remains no longer a korban for chattoteinu,

[27] but only a terrible expectation of Din and Mishpat and of a blazing EISH TZARECHA TOKHLEM ("Fire that will consume the enemies of Hashem" YESHAYAH 26:11).

[28] Anyone who was doiche (rejecting or setting aside) the Torah of Moshe Rabbeinu, upon the dvar of SHNI EDIM O AL PI SHLOSHA EDIM ("Testimony of two or three witnesses" --DEVARIM 19:15), dies without rachamim.

[29] By how much worse onesh (penalty) do you think the one will be considered worthy who trampled on the Zun foon 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?

[30] For we have da'as of the One who said, LI NAKAM V'SHILEM ("Vengeance is mine and I will repay") [DEVARIM 32:35] and again YADIN HASHEM AMMO ("The L-rd will judge his people" DEVARIM 32:36).

[31] It is a fearful thing to fall into the hands of the Elokim Chayim.

[32] But have zikaron of the yamim mikedem (earlier days) in which, when you had received the Ohr Hashem, you endured a great tzoros, a great "Kristallnacht" of innuyim (suffering),

[33] sometimes being publicly abused with baleidikung (insult) and fargolgung (persecution) yourselves; other times being oppressed chavrusa partners with the ones so treated.

[34] For you showed Gemilut Chasadim for the Achim b'Moshiach in the beis hasohar and with simcha you accepted the pogrom-like confiscation of your property because you have da'as that you possess a better and more enduring bechorah (inheritance).

[35] Do not discard, then, your bitachon (confident trust) which has gadol sachar (great reward).

[36] You are nitzrach (needy) of the kind of zitzfleisch (patience) that has endurance, in order that, having accomplished the ratzon Hashem, you will receive the havtachah (promise).

[37] For yet a little while and Hu HaBah [Rebbe, Melech HaMoshiach] YAVO LO YE'ACHER ("He will come, he will not delay")

[38] V'TZADDIK VE'EMUNATO YICHEYEH ("And my tzaddik will live by Emunah"

--CHABAKUK 2:3-4) and, if he shrinks back as a shmad defector, LO YASHRAH NAFSHO BO ("his desire is not upright in him").

[39] But we are not of those who shrink back as shmad defectors toward churban destruction, but we are of those with Emunah whose neshamah is preserved in Yeshu'at Elokeinu.

PEREK YOD ALEPH (CHAPTER ELEVEN)

Now Emunah is the bitachon of things for which we have tikvah. Emunah is the conviction of things not seen.

[2] For by Emunah have our Zekenim been given approval.

[3] By Emunah we have binah Shomayim v'ha'Aretz found their "barah" from the Dvar Hashem, so that not from anything visible has what we see come into being. [TEHILLIM 33:6]

[4] By Emunah Hevel offered to Hashem a korban that was a mincha tova than that of Kayin. Through this he was given approval that he was a tzaddik, Hashem bearing solemn edut

(testimony) to his matanot; and by his Emunah, Hevel, though niftar (deceased), still speaks.

[5] By Emunah Chanoch was taken up, was translated, not to see mavet, V'EINENNU KI LAKACH OTO ELOKIM ("and he was not, because G-d took him [up]" BERESHIS 5:24). Before Chanoch was raptured in his aliyah l'Shomayim, he received solemn edut (testimony) that he had been pleasing to Hashem [cf. BERESHIS 5:24].

[6] And without Emunah it is impossible to please Hashem. For it is necessary for the one making a kiruv approach to Hashem to have Emunah in the fact that yesh Elokim (G-d is there), and that Elokim gives sachar (reward) to those who seek him with zerizut (diligence).

[7] By Emunah Noach, having been warned about the things not yet visible to the eye of flesh, and being an ish of yirat Shomayim, built the Teva (Ark) for the Geulah of the Beis HaNoach. By his Emunah he condemned the Olam Hazeh and he became the yoresh (heir) of the Tzedek Hashem that is credited to Emunah. [BERESHIS 15:6; CHABAKUK 2:4]

[8] By Emunah Avraham Avinu, when he was called to go out to a place which he was about to receive as a nachalah (inheritance), responded with mishma'at (obedience), and he went out, not having da'as of where he was going.

[9] By Emunah he made aliyah to HA'ARETZ ASHER DIBER ("the land that He promised" DEVARIM 9:28), Ha'aretz haHavtacha (the Promised Land), as in an eretz zarah (a strange land), living in oholim (tents), as did Yitzchak and Ya'akov, the fellow yorshim (heirs) of the same havtachah (promise);

[10] for Avraham Avinu was looking forward to HaIr (The City) having a yesod Olam (eternally firm foundation), whose Planner and Builder is Hashem.

[11] By Emunah also Sarah, herself barren, received the ability to found a posterity, and she did so even beyond the normal age, als (since) she considered ne'eman (faithful) the One having given the Havtachah (promise);

[12] therefore, also, from one man were born [DEVARIM 26:5] --and indeed this man was kimat (practically, as good as) dead--many, as numerous as HAKOKHAVIM in HASHOMAYIM and as innumerable as the sand ASHER AL SEFAT ("that is on the seashore").[BERESHIS 15:5; 22:17]

[13] Yet all of these became niftarim (deceased) in Emunah, not having received the havtachot (promises), but having seen them and, as it were, they gave the havtachot a "Baruch Habah!" welcome from a distance, and they made the Ani Ma'amin hoda'ah (confession) that they were GERIM ["strangers"--TEHILLIM 39:13(12)] and TOSHAVIM ("sojourners") in the Golus of the Olam Hazeh.

[14] For those saying such things make it clear that they are searching for an Eretz HaAvot.

[15] And if they were remembering ha'aretz from which they made aliyah, they would have had an opportunity to make yerida (to descend back, return).

[16] But, as it is, they aspire for something better, an Eretz HaAvot b'Shomayim; therefore, Hashem is not ashamed to be called "Ehoheihem;" for he prepared for them an Ir Kodesh.

[17] By Emunah Avraham Avinu, when he underwent nisayon, offered up the Akedah HaYitzchak; and he who had received the Havtachot (Promises) was offering as a korban his Ben HaYachid. [Yn 3:16]

[18] This was Avraham Avinu, about whom it was said KI VEYITZCHAK YIKARE LECHA ZERA ("In Yitzchak will be called your seed" BERESHIS 21:12).

[19] Avraham Avinu considered that Hashem was able to bring about the Techiyas HaMesim, from which he also received back Yitzchak as a tipus (type, pattern).

[20] By Emunah Yitzchak invoked brachot with respect to future events on Ya'akov and Esav.

[21] By Emunah Ya'akov, as he was dying, gave a bracha to each of the banim of Yosef and V'YISHTAKHU YISROEL ("And Yisroel worshiped"--BERESHIS 47:31).

[22] By Emunah Yosef, as he was dying, dermohn (made mention) of the Yetzi'at Bnei Yisroel

(the Going Out, the Exodus of Bnei Yisroel) and he gave instructions concerning his ATZMOT (bones, BERESHIS 50:25).

[23] By Emunah, Moshe Rabbeinu, when he was born, was hidden SHELOSHA CHODESHIM [SHEMOS 2:2] because they saw he was a yeled TOV (SHEMOS 2:2) and they had no pachad (terror) at the king's decree.

[24] By Emunah, Moshe Rabbeinu, when he had grown, refused to be called the son of Pharaoh's daughter;

[25] choosing rather to endure redifah (persecution) with the Am Hashem than to enjoy the ephemeral ta'anugot (pleasures) of averos for a season.

[26] For Moshe Rabbeinu considered abuse and tzoros for the sake of Rebbe, Melech HaMoshiach greater osher (riches) than the otzar (treasure) of Mitzrayim (Egypt), for he had respect unto the recompense of the sachar (reward).

[27] By Emunah, Moshe Rabbeinu departed from Mitzrayim (Egypt), not having pachad (fear) of the ka'as (anger) of the king, for he persevered as seeing the One who is unseen.

[28] By Emunah, Moshe Rabbeinu kept Pesach and the sprinkling of the dahm [on the mezuzot, SHEMOS 12:22], for fear that the Destroyer of the Bechorim might destroy them.

[29] By Emunah, they went through the Yam Suf as through YABASHAH (dry ground, BERESHIS 1:10); and those of Mitzrayim (Egypt), when they attempted it, were drowned.

[MICHOH 7:19]

[30] By Emunah, the walls of Yericho fell down, after they had been encircled for shivat yamim.

[31] By Emunah, Rachav the Zonah did not perish along with the ones without mishma'at (obedience), after she gave the kabbalat panim to the spies b'shalom (YEHOASHUA 2:9f).

[32] And what more shall I say? For the time will fail me if I tell of Gid'on, Barak, Shimshon, Yiftach, Dovid, Shmuel and the Nevi'im,

[33] who by Emunah conquered mamlechet (kingdoms), worked tzedek (righteousness), obtained havtachot (promises), shut the mouths of arayot (lions),

[34] quenched the power of eish (fire), escaped from the edge of the cherev (sword), out of weakness found strength, became mighty in milkhamah (war), put to flight tzive'ot zarim (armies of the aliens).

[35] Nashim received back their mesim restored to Chayim; and others were tortured to death al kiddush ha-Shem, not accepting their release, in order that they might obtain a better Techiyas HaMesim;

[36] and others underwent the nisayon of cruel mockings and scourgings, also hakevalim (the chains) and the beis hasohar.

[37] They were killed by seqilah (stoning), they were sawn in two, they were murdered by the cherev, they went about in sheepskins, in goatskins, being nitzrach (needy) and destitute, oppressed, under redifot (persecutions),

[38] those of whom the Olam Hazeh was not worthy, wandering in deserts and mountains and caves of the earth.

[39] And all these, having Hashem's commendation through their Emunah, did not receive the havtachah (promise),

[40] Hashem having foreseen something better for us, so that, apart from us, they should not be made shleimut.

PEREK YOD BEIT (CHAPTER TWELVE)

So, therefore, als (since) we have surrounding us so great an Anan Edim (Cloud of Witnesses), let us also lay aside every weighty impediment and easily ensnaring averos, and let us run with endurance and savlanut the race set before us,

[2] fixing our gaze on the Mekhonen (Founder) of our [Orthodox Messianic Jewish] faith, and the One who makes it Shleimut--Yehoshua/Yeshua, who because of the simcha set before him, endured HaEtz HaMoshiach, disregarding its bushah (bushah), and YASHAV LIMIN KISSEH HASHEM ("Sat down at the right hand of the throne of G-d" TEHILLIM 110:1).

[3] Let your hitbonenut (meditation) be on the one who endured such opposition from chote'im (sinners), that you may not be weary in your neshamot, losing heart.

[4] For you have not yet resisted to the point of death al kiddush ha-Shem in your struggle against Chet;

[5] and you have let slip from zikaron (remembrance) the dvar haChizzuk which he speaks to you as banim, MUSAR HASHEM, BNI, EL TIMAS, V'AL TAKOTZ BETOKHACHTO ("My son, do not despise the musar of Hashem, do not lose heart/resent when rebuked by him");

[6] KI ES ASHER YE'EHAV HASHEM YOKHI'ACH ("for whom Hashem loves he disciplines" and he punishes ES BEN YIRTZEH every son he receives"--MISHLE 3:11-12; IYOV 5:17).

[7] For you endure nisyonos for the sake of musar. And Hashem is dealing with you as banim. For what ben is there whom an Abba does not give musar?

[8] But if you are without musar, in which all the yeladim share, then you are not banim but mamzerim.

[9] Furthermore, we had Avot on haAretz, who were morim that we revered and treated with kavod. Should we not even more subject ourselves to the Avi HaRuchot and live?

[10] For they disciplined us for a short time, as seemed tov to them, but Hashem disciplines us for tov lanu in order that we might share in his kedushah.

[11] All musar for the moment seems not to be na'im (pleasant), but seems to bring agmat nefesh (grief); yet afterwards to those who have been taught by musar, it yields the p'ri haShalom and the p'ri haTzedek.

[12] Therefore, CHAZZEKU YADAYIM RAFOT U'VIRKAYIM KOSHLOT ("Bring chizzuk to the weak hands and the feeble knees --YESHAYAH 35:3),

[13] and make the drakhim straight for your feet, so that the ever (limb, member) which is lame may not be dislocated, but rather have refu'ah (healing).

[14] Pursue shalom with kol Bnei Adam, and the kedushah without which no one will see Hashem. [15] See to it that no one fall short of the Chen v'Chesed Hashem; that no SHORESH (DEVARIM 29:19) of merirut (bitterness) sprouting up may cause tzoros, and by it many be made teme'ot;

[16] lest someone guilty of gilui arayot (sexual immorality) or some person who is mitnaged ladat (irreligious, opponent of religion) like Esav, who in exchange for one meal sold HaBechorah belonging to him.

[17] For you have da'as that even afterwards, when he desired to receive the nachalah of the bracha, he was rejected, for he found no place for teshuva, though he sought for it with tears.

[18] For you have not come to a Har that can be touched and to a blazing Eish and to choshech and gloom and storm,

[19] and to the blast of a shofar and the sound of dvarim, which sound was such that the ones having heard begged that no further dvar be spoken to them.

[20] For they could not bear the mitzvah "If even a BEHEMAH" ("animal" SHEMOS 13:19) should touch the Har, the punishment will be seqilah (stoning).

[21] And so fearful was the sight that Moshe Rabbeinu said "YAGORTI" ("I am afraid" --DEVARIM 9:19) and trembling,

[22] but you have come to Mount Tziyon, that is, HaIr HaElokim Chayim, to the Yerushalayim in Shomayim and to myriads of malachim in a kneset of festivity,

[23] and to the Kehillat HaBechorim who are inscribed in Shomayim and to Hashem, the Shofet HaKol, and to the ruchot (spirits) of the tzaddikim made shleimim,

[24] and to Yehoshua/Yeshua, the Melitz of a Brit Chadasha and to the dahm hahazzayah (blood of sprinkling), which speaks better than the dahm haHevel.

[25] See to it that you do not refuse the One speaking. For if those did not escape when they refused him who gave them warning on ha'aretz, much less shall we escape who turn away from the One whose warning comes from Shomayim.

[26] And the bat kol of Hashem shook ha'aretz then, but now he has given havtachah (promise), saying, "Yet once more V'ANI MARISH ES HASHOMAYIM V'ES HA'ARETZ ("And I will shake the heavens and the earth." CHAGGAI 2:6)

[27] Now the phrase, "Yet once more" denotes the removal of that which can be shaken, that is, created things, in order that the unshakeable may remain.

[28] Therefore, als (since) we are receiving a malchut unshakeable, let us hold on to the Chen v'Chesed Hashem through which we may offer to Hashem, an acceptable avodas kodesh, with yirat Shomayim and chasidus.

[29] For, indeed, Elokeinu is a consuming Eish. [DEVARIM 4:24; 9:3; YESHAYAH 33:14]

PEREK YOD GIMEL (CHAPTER THIRTEEN)

Let ahavat achim (brotherly love) continue.

[2] Do not neglect hachnosas orchim (hospitality), for by this some without having da'as of it, have entertained malachim.

[3] Have zikaron of the prisoners in the beis hasohar, as if having been bound with hakevalim (the chains) with them; and those being tortured as though you were also.

[4] Let the marriage Chuppah have respect in the eyes of all, and let the marriage bed be undefiled, for those guilty of gilui arayot (sexual immorality) and no'afim (adulterers), Hashem will judge.

[5] Fier zich (comport oneself) in your derech free of chamdanut (covetousness), being content with what you have, for he himself has said, LO ARPECHA V'LO E'EZVECHA ("I will never desert you, nor will I ever forsake you" DEVARIM 31:6,8; YEHOSHUA 1:5),

[6] so that we say with bitachon, HASHEM LI my helper, LO IRA MAH YA'ASEH LI ADAM ("The L-rd is my helper, I will not be afraid. What shall man do to me?"--TEHILLIM 118:6)?

[7] Remember your manhigim and be machshiv (respect) and mechabed (honor) those who spoke to you the dvar Hashem; and considering the toitzaa (outcome) of their derech, imitate their Emunah.

[8] Yehoshua/Yeshua--Rebbe, Melech HaMoshiach, the same etmol, hayom, ul'Olamim.

[9] Do not be carried away by various torot zarot; for it is tov for the lev to be given chizzuk by the Chen v'Chesed Hashem, not by okhel through which those who were thus occupied were not benefited.

[10] We have a Mitzbe'ach from which those who serve the Mishkan have no right to eat.

[11] 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).

[12] Therefore, Yehoshua/Yeshua also, that he might make the Am Berit kadoshim through his own dahm, suffered outside the sha'ar.

[13] So then, let us go out to him outside the makhaneh, bearing the reproach of Rebbe, Melech HaMoshiach.

[14] For we do not have here a lasting Ir HaKodesh, but we seek one to come.

[15] By him, therefore, let us offer up a zevach todah to Hashem continually, that is, the fruit of our lips, giving hodayah (thanksgiving) to SHMO ("HIS NAME" ZECHARIAH 6:11-12; 3:8).

[16] But do not drift away from ma'asim tovim and sharing; for with such zevakhim Hashem is

well pleased.

[17] Obey your manhigim and submit to them; for they are being shomer over your neshamot, as those who have achraius (answerability, accountability) [to Hashem]. Let them do so with simcha and not with agmat nefesh, for that would not be profitable for you.

[18] Daven tefillos for us, for we are persuaded that we have a clear matzpun (conscience) in everything, wishing to conduct ourselves commendably in all things.

[19] And I urge you all the more to do this, that I may be restored to you more quickly.

[20] Now the Elokei Hashalom, who brought up in the Techiyas HaMoshiach, HaRo'eh HaTzon HaGadol, through the Dahm Brit Olam, even Adoneinu,

[21] may he equip you with every ma'aseh tov in order to do his ratzon, working in us that which is well pleasing in his sight through Rebbe, Melech HaMoshiach Yehoshua/Yeshua, to whom be kavod l'Olemai Olamim. Omein.

[22] Now I urge you, Achim b'Moshiach, bear with this dvar hachizzuk, for indeed an iggeret I have written you bekitzur (briefly, concisely).

[23] Have da'as that our Ach b'Moshiach Timotiyos has been released, with whom if he comes shortly, I will see you.

[24] Shalom greetings to all your manhigim and all the kadoshim. The ones from Italy send shalom greetings to you.

[25] Chen v'Chesed Hashem be with all of you.

**MOSHIACH'S LETTER THROUGH SHLIACH
YA'AKOV TO THE BRIT CHADASHA KEHILLAH**

PEREK ALEPH (CHAPTER ONE)

Ya'akov, eved (servant) of Hashem and of Rebbe, Melech HaMoshiach Adoneinu
Yehoshua/Yeshua; To the Shneym Asar HaShevatim (Twelve Tribes) in the Golus, Shalom!
[DEVARIM 32:26]

[2] Consider it all simcha, my Achim b'Moshiach, whenever you fall into various nisayonos (tests, trials),

[3] because you have da'as that the emunah you have, when it is tested, produces savlanut (patient endurance).

[4] And let savlanut be shleimah in its po'al (work) in order that you may be mevugarim (mature, grown up) and complete, lacking in nothing.

[5] But if any one of you is lacking chochmah (wisdom), let him direct tefillah (prayer) and techinot (petitions) to Hashem, the One whose matanot (gifts) are given generously and without grudging, and chochmah will be given to him. [MELACHIM ALEF 3:9,10; MISHLE 2:3-6; TEHILLIM 51:6; DANIEL 1:17; 2:21]

[6] But let the tefillah be offered with much bitachon in emunah (faith), in no way doubting. For the doubtful man, wavering in emunah, is like a wave of the yam (sea) being tossed by the wind. [MELACHIM ALEF 18:21]

[7] Let not such a one presume that he will receive anything from Adoneinu.

[8] He is an ish (man) of double mind, in all his drakhim (ways), mesupak (uncertain, having doubts) and unstable. [TEHILLIM 119:113]

[9] But let the Ach b'Moshiach of shiflut (lowliness) glory in the da'as that Hashem will exalt him.

[10] And let the Ach b'Moshiach who has osher (riches) glory in his bizyoinos (humiliation), in the da'as that Hashem will bring him low, because KOL HABASAR KHATZIR ("All flesh is grass," YESHAYAH 40:6,7) and so he likewise will vanish. [IYOV 14:2; TEHILLIM 103:15,16]

[11] For the shemesh (sun) rises with its burning heat and dried the grass and its TZITZ NAVEL ("flower blossom falls" --YESHAYAH 40:6-8) and the beauty of its appearance perished, so also the "oishir" (rich man) in his goings will fade away. [TEHILLIM 102:4,11]

[12] Ashrey is the one who stands up under nisayon (trial), because, having become approved, that one will be given the Ateret HaChayim (Crown of Life), which Hashem gave as a havtachah (promise) to those having Ahavas Hashem. [BERESHIS 22:1]

[13] However, let no one say, when he is tempted, "From Hashem I am being tempted," for Hashem cannot be tempted to crave ra'ah (evil), and he himself trips up no one with nisayon

(temptation).

[14] But each one is tempted by his own ta'avah (lust), being dragged off by it and being allured.

[MISHLE 19:3]

[15] Then after her conception Ta'avah gives birth to Averah (Transgression) and Averah, once she has fully developed, gives birth to Mavet. [BERESHIS 3:6; IYOV 15:35; TEHILLIM 7:14; YESHAYAH 59:4]

[16] Do not fall under a delusion, my beloved Achim b'Moshiach.

[17] Every good endowment and every matanah shleimah (complete gift) is from above, coming down from Avi HaOhrot (the Father of Lights) with whom there is no variation or shadow of turning. [TEHILLIM 85:12; BERESHIS 1:16; TEHILLIM 136:7; DANIEL 2:22; BAMIDBAR 23:19; TEHILLIM 102:27; MALACHI 3:6]

[18] Birtzon Hashem (by the will of G-d), he gave birth to us by the Dvar HaEmes, that we might be a kind of bikkurim (firstfruits) of his yetzurim (creatures). [YIRMEYAH 2:3]

[19] Have da'as of this, my beloved Achim b'Moshiach. Let every man be quick to hear, slow to speak, slow to ka'as (anger). [MISHLE 10:19]

[20] For the ka'as of Bnei Adam does not accomplish the Tzikat Hashem.

[21] Therefore, having put away all filthiness and what remains of resha (wickedness) in shiflut (lowliness) and meekness receive the implanted Dvar Hashem being able to save your nefashot.

[22] Now be Shomrei HaDvar Hashem and not Shomei HaDvar only, thereby causing yourselves to fall under remiyah (deceit, deception).

[23] Because if anyone is Shomei HaDavar and not Shomrei HaDavar, this one is like a man looking at his ponum in a mirror,

[24] for he observed himself and has gone away and immediately forgot what he looked like.

[25] But the one having peered into the Torah HaShleimah (the Perfect Torah), the Torah HaCherut (the Torah of Freedom), and there remaining, not as a forgetful listener but one who is shomer mitzvot and goes into action, this one will have a bracha on his head in all his acts.

[TEHILLIM 19:7]

[26] If anyone considers himself to be one of the Charedim (Orthodox, G-d-fearing Jewish religious ones), yet has lashon hora and does not bridle his tongue but instead causes his lev to fall under remiyah (deceit), this one's chasidus (piety) is worthless. [TEHILLIM 34:13; 39:1; 141:3]

[27] Avodas Kodesh that is tehorah (pure) and tamimah (unblemished) before Elokim HaAv is this: to visit yetomim (orphans) and almanot (widows) in their tzoros and to be shomer against the defilement of the Olam Hazei. [DEVARIM 14:29; IYOV 31:16,17,21; TEHILLIM 146:9; YESHAYAH 1:17,23]

PEREK BEIT (CHAPTER TWO)

My Achim b'Moshiach, you do not with your acts of maso panim (favoritism) hold to the [orthodox Jewish] emunah of the glorious Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua. [DEVARIM 1:17; VAYIKRA 19:15; MISHLE 24:23]

[2] For if there enter into your Bet 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 kaptzen (poor person) in shmattes (rags),

[3] 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 kaptzen you say, "You stand there." Or "You sit at my feet,"

[4] did you not among yourselves differentiate with prejudice and became shofetim (judges) with machshavot re'sha (evil thoughts)?

[5] Hinei! My beloved Achim b'Moshiach, did not Der Oybershter make the Aniyim of the Olam Hazeh in fact Bechirim of Hashem to be rich in emunah and also yoreshim of the Malchut Hashem, which Adoshem gave as a havtachah (promise) to those with Ahavas Hashem? [IYOV 34:19]

[6] But you dishonored the ish evyon (poor man, pauper). Do not the ashirim (rich ones) oppress you and they drag you into the Batei Din (Bet Din courts)?

[7] Do they not commit Chillul Hashem gidduf (blasphemy) against the Rebbe, Melech HaMoshiach's Shem Tov that has been named upon you?

[8] If indeed you are shomer regarding the Dat HaMalkhut (Royal Decree), as it is written in the Kitvei Hakodesh, "V'AHAVTAH L'REI'ACHA KAMOCHA" ("And thou shalt love thy neighbor as thyself." [VAYIKRA 19:18]) you do well.

[9] But if you show maso panim (favoritism), you are chote'im (sinners) committing averos (transgressions) against the Torah. [DEVARIM 1:17]

[10] For whoever is shomer over kol haTorah but stumbles in one mitzvah, such is condemned as ashem (guilty) of averoh (transgression) of kol mitzvot.

[11] For the One having said, LO TINAF ("You shall not commit adultery") said also LO TIRTZACH ("You shall not murder"). Now if you do not commit adultery but you do murder, you have become an Over al mitzvot HaTorah (Transgressor of the Torah). [SHEMOS 20:13,14; DEVARIM 5:17,18]

[12] So let your dvarim (words) be and so let your ma'asim (deeds) be as those who are about to come under the judgment of the Torah HaCherut [1:25].

[13] For the Din (Judgment) will be without rachamim (mercy) to the one not having shown rachamim. Rachamim wins the nitzachon (victory) over HaDin.

[14] What is the revach (gain, profit), my Achim b'Moshiach, if anyone claims to have emunah but does not have ma'asim (deeds)? Surely not such "emunah" is able to bring him to Yeshe'u'at Elokeinu?

[15] If an Ach b'Moshiach or an Achot b'Moshiach is dressed in shmattes (tatters) and lacking "lechem chukeinu" ("our daily bread," Mt.6:11)

[16] and anyone of you says to them, "Go in shalom! Be warmed and fed!" but you do not give to them the physical necessities, what is the revach (profit)?

[17] So also Emunah, if alongside it there is not in its company Ma'asim, is by itself niftar (deceased, dead).

[18] But someone will say, "You have emunah and I have ma'asim." You make known to me the Hisgalus haSod (the revelation of the mystery) of your emunah without your ma'asim, and I'll show you, Chaver, from my ma'asim, the Emunah.

[19] So you're impressed with yourselves that with your emunah you can recite the kri'at Shema, nu? O you do so well...why, even the shedim have your da'as and emunah! But they shudder! [DEVARIM 6:4]

[20] Are you willing to have da'as, O hollow man, that Emunah unharnessed to Ma'asim, stands idle?

[21] Avraham Avinu, was he not YITZDAK IM HASHEM (justified with G-d) by his ma'asim when he performed the akedah (binding) and offered up Yitzchak Beno (Isaac his son) upon the mitzbe'ach? [BERESHIS 22:9,12]

[22] Hinei! While Avraham Avinu's Emunah was working, working right alongside was Avraham Avinu's Ma'asim, and by Ma'asim the emunah was made shleimah!

[23] And the Kitvei Hakodesh was fulfilled, Avraham Avinu V'HE'EMIN BA'HASHEM VAYACHSHEVE'HA LO TZEDAKAH ("believed Hashem and it was accounted to him for righteousness," BERESHIS 15:6). He was even called "Ohev Hashem" ("Friend of G-d"). [BERESHIS 15:6; YESHAYAH 41:8; DIVREY HAYOMIM BAIS 20:7]

[24] You see that from Ma'asim [*of Emunah*] a man is YITZDAK IM HASHEM and not from [*sterilely unpartnered*] "Emunah" alone.

[25] And likewise also Rachav the Zonah--was she not made YITZDAK IM HASHEM from Ma'asim, having received the messengers and having sent them out a different way?

[26] For just as the guf (body) without the neshamah is niftar (deceased, dead), so also is Emunah without Ma'asim.

PEREK GIMEL (CHAPTER THREE)

Not many of you, Achim b'Moshiach, should be Morim for Moshiach, als (since), as far as concerns Mishpat Hashem, you have da'as that we Messianic morim will have the chomer haDin (rigor of the Law) fall on us more severely.

[2] For all of us stumble variously. If anyone as far as lashon hora is concerned, does not stumble, this one is an ish tamim able to bridle also the entire guf (body). [MELACHIM ALEF 8:46; TEHILLIM 39:1; MISHLE 10:19]

[3] And if we put bits into the mouths of susim (horses) to bring them into mishma'at (obedience), in just this way we direct their whole gufot (bodies).

[4] Hinei! Also the oniyot (ships), even though gedolot and driven by gales, are guided by a very small rudder wherever the impulse of the one steering directs.

[5] So also the lashon (tongue), an evar katon (small member) speaks of RAVREVAN ("boastful things"--DANIEL 7:8,20). Hinei! An eish ketanah (small fire) and yet how great a forest it can set ablaze! [TEHILLIM 12:3,4; 73:8,9]

[6] And the lashon is an Eish, the lashon is made an Olam HaAvel (World of Iniquity) among our evarim (members), defiling with a stain kol haGuf (whole body), and setting ablaze the course of life, and is itself set into the eish by Gehinnom. [MISHLE 16:27]

[7] For every species both of wild animals and birds, reptiles and marine creatures is tamed and has been tamed by humankind.

[8] But the Lashon no one of Bnei Adam is able to tame, an uncontrollable ra'ah (evil), full of deadly eres (poison, venom).

[9] With this we say a bracha to Hashem, Adoneinu and Avoteynu, and with this we hang a kelalah (curse) on Bnei Adam, who have been created according to the demut Elokim [BERESHIS 1:26,27f).

[10] Out of the same PEH comes forth bracha and also kelalah. My Achim b'Moshiach, these things ought not to be.

[11] Surely not out of the same makor (fountain) pours forth mayim both sweet and bitter?

[12] Surely an etz te'elah (fig tree) cannot yield olives, my Achim b'Moshiach, or a grape vine figs? Neither can salt water yield sweet water.

[13] Who has chochmah and binah among you? Let him show by his hitnahagut hatovah (good conduct) that the ma'asim of him are of the shiflut (lowliness) of chochmah.

[14] But if bitter kina (jealousy) you have and anochiyut (selfishness) in your levavot, do not boast and speak sheker against HaEmes.

[15] This is not the Chochmah coming down and descending from above, but is of the Olam Haze, of this world and of shedim.

[16] For where kina and anochiyut are, there is tohu vavohu (disorder, chaos) and every ra'ah.

[17] But the chochmah from above is berishonah (in the first place) tehorah (pure), then ohevet shalom (peace-loving), then eidel (gentle) and considerate, then full of rachamim and p'ri tov, and without maso panim and tzevi'ut.

[18] And the p'ri haTzedek is shalom sown by the ones making shalom. [MISHLE 11:18; YESHAYAH 32:17; HOSHEA 10:12]

PEREK DALET (CHAPTER FOUR)

From where do milkhamot (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)?

|2| You lust for something and you do not have it; you kill and you envy and you are not able to obtain. You get involved in machalokot (divisions of dissensions) and fights. You do not have because you fail to daven with your request.

|3| Or you make techinot (petitions) and you do not receive, because you ask wrongly, that on your ta'avot (lusts) you may spend what you receive. [TEHILLIM 18:41; 66:18]

|4| 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. [YESHAYAH 54:4; YIRMEYAH 3:20; HOSHEA 2:2-5; 3:1; 9:1]

|5| Or do you think that in vain the Kitvei Hakodesh attests that Hashem yearns jealously over the Ruach Hakodesh He causes to dwell in us?

|6| But He gives all the more Chen v'Chesed! Therefore it says, "Hashem LALETZIM HU YALITZ V'LA'ANAYIM YITEN CHEN ("Hashem opposes the proud mocker but gives grace to the humble" [MISHLE 3:34]).

|7| Submit yourselves in mishma'at (obedience) to Hashem. Resist Hasatan. And he will flee from you.

|8| Draw near to Hashem and Hashem will draw near to you. Cleanse your yadayim (hands), you chote'im (sinners)! And purify your levavot, you anashim of double mind! [TEHILLIM 73:28; ZECHARYAH 1:3; MALACHI 3:7; YESHAYAH 1:16; TEHILLIM 24:4; 119:113; YIRMEYAH 4:14]

|9| Lament and mourn and weep. Let the tzechok (laughter) of you be changed to avelut (mourning), and the simcha of you be turned to tugah (sadness).

|10| Be humbled before Hashem and He will exalt you. [IYOV 5:11]

|11| Do not speak lashon hora against an Ach b'Moshiach. The one speaking against an Ach b'Moshiach or setting himself up as a shofet (judge) of his Ach b'Moshiach speaks against the Torah and sets himself up as shofet of the Torah. Now if the Torah you judge, you are not Shomrei HaTorah but a shofet.

|12| One is HaMechokak (Law-Giver) and HaShofet (The Judge), the One who is able to save and to destroy. But who are you, the one who has set yourself up as the shofet of your re'a (neighbor)?

|13| Come now, you who say, "Hayom (today) or makhar (tomorrow) we will go into this or that city and we will do business there a year and will sell and make a revach (profit)."

|14| Yet you do not even have da'as of what tomorrow's "yom" may bring. Look at your life! Are you not an ed (mist), appearing a short time, then indeed disappearing? [IYOV 7:7; TEHILLIM 39:5; 102:3; 144:4; YESHAYAH 2:22]

|15| Instead of this, you ought to say "Im yirtzeh Hashem" ("if the L-rd wills") "we will live, also we will do this or that."

|16| But now you boast in your pretensions. All such ravrevanut (boastfulness) is ra'ah.

|17| To the one having da'as, therefore, knowing to do tov and not doing it, to him it is chet.

PEREK HE (CHAPTER FIVE)

Come now, you who have osher (riches), weep, howling over your miseries coming upon you.

[YESHAYAH 13:6; YECHEZKEL 30:2]

[2] The osher of you has rotted and your malbush has become moth-eaten. [IYOV 13:28; TEHILLIM 39:11; YESHAYAH 50:9]

[3] The gold of you and the silver has been corroded and the corrosion of them will be for a solemn eidus (witness) against you, and will eat the basar of you as Eish. You stored up otzar (treasure) in the Acharit Hayamim!

[4] Hinei! The wages of the po'alim (workers) who cut your fields, the wages you fraudulently withheld, those wages cry out, and the cries of the harvesting po'alim have reached the ears of Adonoi Tz'vaot. [VAYIKRA 19:13; YIRMEYAH 22:13; MALACHI 3:5; DEVARIM 24:15]

[5] You lived in indulgence upon ha'aretz and lolled in a life of luxury, you fattened your levavot as in a Yom Tivchah ("Day of Slaughter." [YIRMEYAH 12:3; 25:34; YESHAYAH 53:7]

[6] You condemned, you killed the tzaddik, who does not resist you.

[7] Have zitzfleisch (patience), therefore, Achim b'Moshiach, until the Bias HaMoshiach, the Coming of Moshiach Adoneinu. Hinei! The ikar (farmer) awaits the precious p'ri haAdamah (fruit of the earth), having zitzfleisch (patience) for it until it receives the Yoreh (first autumn rain) and the Malkosh (spring rain). [DEVARIM 11:14; YIRMEYAH 5:24; YOEL 2:23]

[8] You must also have zitzfleisch. Strengthen your levavot, because the Bias HaMoshiach, the Coming of Moshiach Adoneinu, has drawn near.

[9] Do not murmur, Achim b'Moshiach, against one another, lest you be judged. Hinei! HaShofet is standing before the delet! [SHEMOS 15:24; 16:2; 17:3; BAMIDBAR 14:2,29; 16:41; TEHILLIM 94:2]

[10] Achim b'Moshiach, take as an example, of innuyim (suffering) and of zitzfleisch (patience) the Nevi'im who spoke b'Shem Adonoi.

[11] Hinei! We call me'ashirim the ones having endured: the enduring orech ru'ach (patience) of Iyov you heard of, and the toitzaa (outcome) from Hashem you saw, that Elokeinu is full of rachamim and channun Hashem. [IYOV 1:21,22; 2:10; 42:10,12-17; SHEMOS 34:6; BAMIDBAR 14:18; TEHILLIM 103:8]

[12] But, above all, my Achim b'Moshiach, do not swear shevuot (oaths) neither by Shomayim nor by ha'aretz nor any other shevu'ah, but let your "ken" be "ken," and your "lo" be "lo," for fear that you fall under HaDin (Judgment).

[13] If anyone is suffering among you, let him daven. If anyone has simcha, let him sing niggunim. [TEHILLIM 50:15]

[14] Are there any cholim (sick ones) among you? Let the choleh (sick person) summon [for Bikkur Cholim (Visiting the Sick)] the Ziknei HaKehillah (Elders of the Congregation) and let them daven tefillos over him, having applied the shemen mishchah (anointing oil), b'Shem Adoneinu. [TEHILLIM 23:5; YESHAYAH 1:6]

[15] 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).

[16] Therefore, make vidduy (confession of sin) to one another, and daven tefillos on behalf of one another, so that you may have refuah sheleimah (complete healing). The tefillah of a tzaddik is powerful and effective.

[17] Eliyahu [HaNavi] was a man of like nature to us, and with tefillah he davened for it not to rain, and it did not rain upon ha'aretz for shalosh shanim and shishah chodashim (three years and six months). [MELACHIM ALEF 17:1]

[18] And again Eliyahu [HaNavi] davened, and Shomayim gave GESHEM (rain) and ha'aretz caused its p'ri to sprout. [MELACHIM ALEF 18:45]

[19] My Achim b'Moshiach, if anyone among you wanders vait (astray) from HaEmes and someone turns a choteh (sinner) to become a ba'al teshuva

[20] you should have da'as that the one having helped a choteh (sinner) to become a ba'al teshuva

and to turn from the 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.

IT IS POSSIBLE THAT YA'AKOV HAS WRITTEN THE FIRST BOOK IN THE BRIT CHADASHA. C.E. 45 IS A POSSIBLE DATE FOR THE WRITING OF THIS IGGERET HAKODESH. THE REASON IS THAT THE LETTER DOES NOT SEEM TO BE AWARE OF THE RECEPTION OF NON-JEWS INTO THE FAITH, A BURNING ISSUE A FEW YEARS LATER. AT THIS POINT TWO PROMINENT LEADERS HAVE ALREADY GIVEN THEIR LIVES AL KIDDUSH HA-SHEM FOR THE CAUSE OF THE BESURAS HAGEULAH: STEFANOS, A MAN FULL OF EMUNAH AND THE RUACH HAKODESH, AND ALSO ANOTHER EARLY MARTYR, THE BROTHER OF THE SHLIACH YOCHANAN. THE MESSIANIC JEWISH TALMIDIM IN YERUSHALAYIM ARE GREATLY IMPOVERISHED BY PERSECUTION AND TRIBULATION CAUSED BY OSTRACISM FROM EMPLOYMENT AND HARASSMENT BY THE RELIGIOUS ESTABLISHMENT. IN THE EARLY DAYS OF THIS MESSIANIC JEWISH COMMUNITY, MANY OF THE BELIEVERS HAD GIVEN AWAY EVERYTHING THEY OWNED FOR THE CAUSE OF SPREADING THE MESSIANIC MESSAGE EVERYWHERE. HOWEVER, A FAMINE HAD RECENTLY STRUCK JERUSALEM, AND THE MESSIANIC KADOSHIM ARE IN NEED OF HELP. LATER INTO THIS NEED WILL WALK RAV SHA'UL, BRINGING A LOVE OFFERING OF FINANCIAL HELP FROM ALL THE BELIEVERS THOUGHOUT THE WORLD, A MUCH NEEDED GIFT THAT SYMBOLIZED THE UNITY OF ALL BELIEVERS IN MOSHIACH, JEW AND NON-JEW ALIKE. BUT THAT IS LATER. WHEN WE READ THE LETTER YA'AKOV HAS WRITTEN, WE SEEM TO BE IN AN EARLIER TIME, BREATHING THE ATMOSPHERE OF THE PRIMITIVE MESSIANIC COMMUNITY.

**MOSHIACH'S LETTER THROUGH THE SHLIACH
SHIMON KEFA TO THE BRIT CHADASHA KEHILLAH
(I)**

PEREK ALEPH (CHAPTER ONE)

Shimon Kefa a Shliach of Rebbe, Melech HaMoshiach Yehoshua/Yeshua to HaBechirim (the Chosen ones [2:4,6,9]), to the Exiled ones of the Golus, Sojourners living as aliens in the Diaspora, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

[2] to HaBechirim (the Chosen ones) according to the yedi'ah mukdemet (foreknowledge [1:20]) of Elokim Avinu, the ones set apart as Kadoshim by the Ruach Hakodesh, resulting in mishma'at (obedience [1:14,22; 3:6; 4:17]) to the Moshiach and resulting in hazzayat HaDam HaMoshiach (sprinkling of the Blood of Moshiach--YESHAYAH 52:15, SHEMOS 24:7), of Moshiach Yehoshua/Yeshua. May Chen v'Chesed Hashem and Shalom Hashem abound to all of you!

[3] Baruch Hashem, HaElokim Avi of Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua! By his great rachamim (mercy) we have been born anew to a tikvah chayyah (living hope) through the Techiyas Yehoshua/Yeshua from HaMesim (the dead ones).

[4] We have also been born anew to a nachalah (inheritance [3:9]) that is without shachat (corruption, decay--TEHILLIM 16:10), undefiled and unfading, having been preserved in Shomayim for you,

[5] the ones by the koach of Hashem being guarded through Emunah (Faith) for Yesu'at Elokeinu (the Salvation of our G-d), which is ready to be revealed at the Ketz Hayamim (End of Days).

[6] In this you greatly rejoice, though now for a little while you may have to suffer in various masot (trials/temptations [4:12]),

[7] that the genuineness of your Emunah, much more valuable than gold which though perishable is tested by Eish (Fire), may be found to the tehillah (praise) and the kavod (glory) and the tiferet (splendor) at the Hisgalus (Revelation, Apocalypse) of Moshiach Yehoshua/Yeshua.

[8] He is the one for whom you have ahavah, even though you have not seen him. Though you do not now see him, you have emunah in him [as Moshiach] and rejoice with simcha inexpressible and full of kavod,

[9] obtaining the maskana (outcome) of your Emunah, the Yesu'at Eloheynu of your nefashot (souls).

[10] The Nevi'im, who prophesied of the Chen v'Chesed Hashem that was to come to you, searched and inquired about this Yesu'at Eloheynu.

[11] The Nevi'im were searching for what zman (time) or what context of occasion the Ruach of Moshiach in them was pointing to, when predicting the Chevlei Moshiach and HaKavod (The Glory) to follow.

[12] The hisgalus (revelation) came to the Nevi'im that the avodas hakodesh ministry they were rendering was not to themselves, but to you, when they spoke of the things announced to you

through the Maggidim (Messianic Darshanim, Preachers) of the Besuras HaGeulah by the Ruach Hakodesh sent from Shomayim, the very things even malachim desire to look into.

[13] Therefore, tighten the "readiness" gartel of your mind, a mind that is one of kibush hayetzer (self-control). Set your tikvah completely on the Chen v'Chesed Hashem that is being brought to you at the Hisgalus (Revelation, Apocalypse) of Moshiach Yehoshua/Yeshua.

[14] As Bnei Mishma'at (Children of Obedience--1:2), not conforming yourselves to your former ta'avot (lusts), when you lacked da'as (personal, saving knowledge),

[15] but, als (since) the One who bestows on you the kri'ah (calling) is KADOSH HU (TEHILLIM 99:5), so also yourselves become kadoshim in hitnahagut (conduct),

[16] because it says in the Torah, KEDOSHIM TIH'YU KI KADOSH ANI ("You must be holy ones for I am holy" --VAYIKRA 19:2).

[17] And if you call upon as "Avinu" [Mt.6:9] the One who is the impartial Shofet (Shofet kol ha'aretz) of each man L'ISH K'MA'ASEIHU ("To each according to his deeds" --TEHILLIM 62:13), then conduct yourself with yirat Shomayim during your time in the Golus of the Olam Haze,

[18] 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 handed down to you from your Avot.

[19] No, it was the precious DAHM (VAYIKRA 17:11) as of a SEH TAMIM U'MUM ("lamb unblemished and unspotted" --SHEMOS 12:5; VAYIKRA 22:20; YESHAYAH 53:7-9), the DAHM of Moshiach (Mt.26:28)

[20] who, on the one hand, having been foreknown lifnei hivvased tevel (before the foundation of the world), but, on the other hand, having been manifested [5:4] at the Ketz Hayamim (End of Days) because of you.

[21] Through him [Moshiach] you have emunah in Hashem, the One who brought forth the Techiyas HaMoshiach from HaMesim (the dead ones) and gave him Kavod. And so your emunah and your tikvah [1:13] are in Hashem.

[22] Having purified your nefashot (souls) by mishma'at (obedience --1:2) to HaEmes, resulting in ahavah shel achvah (brotherly love) without tzevi'ut (hypocrisy), have fervent ahavah (agape) for one another, from a lev tahor.

[23] You have been given a new birth, not from perishable zera (seed), but zera that is without shachat (corruption--TEHILLIM 16:10), through the Dvar Hashem who is Chai v'Nitzav l'Olam (living and remaining firm forever).

[24] For, KOL HABASAR CHATZIR V'CHOL CHASEDO K'TZITZ HASSADEH, YAVESH CHATZIR, NAVEH TZITZ U'DVAR ELOKEINU YAKUM L'OLAM ("All flesh is grass and all of [mankind's] glory is like the flower: the grass withers, the flower falls,

[25] but the Word of our G-d stands forever" YESHAYAH 40:6-8). And this is the Dvar proclaimed to you as the Besuras HaGeulah [in Moshiach].

PEREK BEIT (CHAPTER TWO)

Therefore, having put away all rishus (malice), all remiyah (guile, fraud, deceit) and tzevi'ut (hypocrisy) and kin'ah (envy) and all lashon hora,

[2] as new born olalim (infants), desire the pure chalav ruchani (spiritual milk), that by it you may grow into Yeshu'at Eloheynu,

[3] now that you have tasted KI TOV Hashem ("that the L-rd is good," TEHILLIM 34:9).

[4] Come to him [Moshiach], to that "Even Chayyah" ("Living Stone"), CHADAL ISHIM ("rejected by men"--YESHAYAH 53:3; TEHILLIM 118:22; YESHAYAH 28:16) but BECHIR ("Chosen" YESHAYAH 42:1 [1:1]), and precious in the sight of Hashem.

[5] You also, like avanim chayyot (living stones [2:24]), are being built up for a Bayit Ruchani (a Spiritual Beis, House) for a kehunnat kodesh (holy priesthood) to offer up zivchei ruach (sacrifices of the spirit) acceptable to Hashem through Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[6] For it stands written in the Kitvei HaKodesh, HINENI YISSAD B'TZION EVEN PINNAT YIKRAT ("Behold! I place in Zion a precious corner stone"--YESHAYAH 28:16; TEHILLIM 118:22; DANIEL 2:34-35), chosen, and HAMMA'AMIN LO YACHISH ("the one believing [on him, on Moshiach] never will be dismayed/ashamed--YESHAYAH 28:16).

[7] Therefore, to you who are the ma'aminim [in Moshiach] this EVEN ("Stone") is YIKRAT ("precious"--YESHAYAH 28:16), but to the Apikorosim (Unbelievers): EVEN MA'ASU HABONIM HAY'TAH LEROSH PINAH ("The Stone which the ones building rejected became the head of the corner"--TEHILLIM 118:22 [YESHAYAH 53:3]).

[8] And EVEN NEGEF U'L'TZUR MICHSHOL ("a stone for stumbling over and a rock for falling over"--YESHAYAH 8:14). They stumble because they have no mishma'at (obedience--1:2,14,22; 4:17) to the Dvar Hashem--which is also what they were appointed for [2K 2:9,12,17; Yd 1:4; Ro 9:14-24].

[9] but you are an AM NIVCHAR ("a chosen people"--YESHAYAH 43:20; SHEMOS 6:7), a MAMLECHET KOHANIM ("a kingdom of priests/royal priests"--SHEMOS 19:6), a GOY KADOSH ("a holy nation"--SHEMOS 19:6), an AM SEGULLAH ("a people of treasured possession"--SHEMOS 19:5; MALACHI 3:17), for this purpose: that you may declare the wondrous deeds of the One who gave you the kri'ah (calling) and summoned you out of choshech into his marvelous ohr [YESHAYAH 43:21; 42:12].

[10] You, who once were LO AMMI ("not my people" --HOSHEA 1:9) but now AMMI ATAH ("my people you are"--HOSHEA 2:25), the AM Hashem ("the people of G-d"), the ones having not received rachamim, but now having received rachamim (HOSHEA 2:25).

[11] Chaverim, I say "Chazak (Be Strong)!" to you as aliens and exiles (1:1,17), exhorting you to abstain from fleshly ta'avot (lusts) which make milkhamah (war) against the neshamah.

[12] Let your hitnahagut (conduct) among the Goyim show feste (excellent) midas chasidus (trait of piety) that, wherein they speak against you as anshei resha (men of wickedness), by observing your ma'asim tovim they may glorify Hashem in the YOM PEKUDDAH ("Day of Visitation/Reckoning" [YESHAYAH 10:3]).

[13] Submit [2:18; 3:1] to every created human memshalah (governing authority) because of Hashem, whether to a Melech (King) as being HaRosh,

[14] or to moshelim (governors) as being sent by Hashem for the purpose of nakam (vengeance) on anshei resha (men of wickedness) but for the purpose of shevach (praise, commendation) on anshei tzedek.

[15] For it is the ratzon Hashem (the will of G-d) that you, by acting as anshei tzedek, may silence the lack of da'as (knowledge) of the kesilim (the foolish people).

[16] As Avadim (Servants) of Hashem, live as Bnei Chorin (Sons of Freedom, Freedmen); yet do not use your cherut (freedom) as a cloak for concealing ra'ah (evil).

[17] Have kavod (respect, honor) toward kol Bnei Adam; have ahavah (agape) toward HaAchim (The Brotherhood of the Messianic Chavurah); have yirat Shomayim toward Hashem [1:17; 2:17; 3:2,6,14,16], have kavod to HaMelech.

[18] Avadim, be submitting in kol yir'ah (all fear) to your adonim (masters), not only to the good and eidele (gentle) adonim, but also to the hard sarei misim (task-masters, SHEMOS 1:11).

[19] For this is worthy of shevach (praise, commendation) if, because of a consciousness of Hashem, anyone bears up under tzoros (troubles) while suffering unjustly.

[20] For what shevach (praise) is it if, after committing chatta'im (sins) and being beaten, you endure? But if being osei tzedek (doers of rightness) and suffering, then you endure, this is

worthy of shevach before Hashem.

[21] It was for this tachlis (purpose) [of your being osei tzedek and suffering] that you were given your kri'ah (calling), because also Moshiach suffered on behalf of you [YESHAYAH 53:5-6], leaving you a mofet (example), that you should follow be'ikvot Moshiach (in the steps of Moshiach),

[22] who was beli chet (without sin) V'LO MIRMAH BEFIV ("and no deceit was in his mouth" --YESHAYAH 53:9);

[23] Rebbe, Melech HaMoshiach, who, being reviled, did not retaliate; suffering, he did not utter iyumim (threats), but handed himself over, entrusting himself to the Shofet Tzedek (Righteous Judge [4:5]);

[24] Moshiach, who himself NASAH (bore, carried away, YESHAYAH 53:4,12) ES PEYSHA'EINU (our transgressions, our sins YESHAYAH 53:5, 8, 12) in geviyyato [BERESHIS 47:18; YESHAYAH 53:5] on HAETZ [DEVARIM 21:23] that, having become niftarim (deceased ones) to chattoteinu, we might become Kol Chai (all living) to Tzidkanut (Righteousness); UVACHAVURATO NIRPA LANU ("by whose wounds you were healed"--YESHAYAH 53:5).

[25] For you were KULLANU KA'TZON TA'INU ("all of us like sheep we went astray" --YESHAYAH 53:6), for you were as sheep being led astray, but you made teshuva now to the Ro'eh [YECHAZKEL 34:1-16] and Mashgiach (Overseer--IYOV 10:12) of your nefashot (souls).

PEREK GIMEL (CHAPTER THREE)

Nashim (wives), submit similarly to your own ba'alim (husbands), that even if any anashim lack mishma'at (obedience) to the Dvar Hashem, they may be won without the Dvar through the hitnahagut (conduct) of their nashim,

[2] when they see your yirat Shomayim and your midas chasidus (quality of piety).

[3] Do not let your adornment be outward, with coiffures and with wearing gold or fine apparel,

[4] but let your adornment be nistar (hidden), adornment shebalev (inwardly) by the imperishable [1:4] adorning of the quiet ruach anavah (humble spirit), which is before Hashem of great worth.

[5] For so formerly also the nashim hakedoshot (holy women) whose tikvah was in Hashem were adorning themselves, submitting themselves to their own ba'alim.

[6] Just so, Sarah submitted in mishma'at (obedience) to Avraham Avinu, calling him ADONI [BERESHIS 18:12]. You nashim became Sarah's banot (daughters), if you act as nashei tzedek [2:15] and you fear no intimidation [MISHLE 3:25].

[7] Likewise, Ba'alim (Husbands), dwell with them according to the da'as of the isha as a k'li rach (weaker vessel), showing them kavod as also being yoreshim together [3:9] of the mattanah (gift) of the Chen v'Chesed HaChayim, so that your tefillos will not be hindered [3:12; 4:7].

[8] Now, to say over, all of you be an agudah (bound together union) in your thinking, have achdus, be sympathetic, having ahavah (agape) for the Achim b'Moshiach [Tehillim 133:1], being tender-hearted men of mercy v'shiflei ruach (and lowly of spirit),

[9] not rendering ra'ah for ra'ah or lashon hora for lashon hora, but, fahkert (on the contrary), rendering a bracha (blessing), because to this tachlis (purpose) you were given your kri'ah (calling), that you may inherit a bracha (blessing).

[10] HAISH HECHAFETZ CHAYIM OHEV YAMIM LIROT TOV ("For the one wanting to love life and to see good days") NETZOR L'SHONECHA MERAH U'SFATECHA MIDABER MIRMAH ("Let him stop his tongue from speaking lashon hora and his lips from speaking remiyah [guile, fraud, deceit].")

[11] SUR MERAH VA'ASEH TOV BAKESH SHALOM V'RADEFEHU ("Let him turn away from resha and let him do that which is good, let him seek shalom and pursue it");

|12| EINEI ADONOI EL TZADDIKIM 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 L'HACHRIT ME'A'RETZ ZICHRAM ("But the face of the L-rd is against the ones doing evil to cut off their memory from the earth"--TEHILLIM 34:13-17).

|13| And who is the one harming you if you have kana'ut (zeal) for HaTov (The Good)?

|14| But if indeed you should suffer tzoros because of Tzidkat Hashem, you are blessed and happy. But do not fear their pachad (terror), neither be troubled.

|15| But reverence in your levavot Rebbe, Melech HaMoshiach as Adoneinu, prepared always for a hitstaddeket (an apologetic defense) to everyone coming to you with a she'elah (question), ready with a word concerning the tikvah in you,

|16| but with anavah (meekness) and yirat Shomayim, having a clear matzpun (conscience [3:21]), so that, when you are maligned by lashon hora, your abusers may be humiliated by your midas chasidus in Moshiach.

|17| For im yirtzeh Hashem (if the L-rd wills), it is better to suffer tzoros for doing mitzvot than for doing ra'ah.

|18| Because, indeed, Moshiach suffered once on behalf of chatta'im (sins), a Tzaddik (righteous one) on behalf of the chote'im (unrighteous ones, sinners), that he might bring you to Hashem--he, having been in the basar [TEHILLIM 16:9-10] put to death, yet, in the Ruach Hakodesh, having been made alive [4:6];

|19| in which also to the ruchot (spirits) in mishmar (prison), having gone, Moshiach made the hachrazah (proclamation, kerygma)

|20| to ones without mishma'at (obedience) back then when the zitzfleisch (patience) of Hashem was waiting, in the days of Noach, while the Teva (Ark) was being prepared, in which a few, that is shemoneh nefashot (eight souls), were delivered through that mabbul's mikveh mayim;

|21| and Moshiach's tevilah in the mikveh mayim, which this mabbul prefigures, now delivers you, not by means of the removal of filth from the basar, but through the hitchaiy'vut (pledge) of a clean matzpun toward Hashem, through the Techiyas HaMoshiach Yehoshua/Yeshua,

|22| who is at the right hand of Hashem, having gone into Shomayim, with malachim and rashuyot (authorities) and gevurot under his feet.

PEREK DALET (CHAPTER FOUR)

Therefore, als (since) Rebbe, Melech HaMoshiach underwent bodily sevalot (sufferings [4:13]), also you arm yourselves with the same way of thinking as Moshiach, because the one having suffered in the basar (flesh) has finished with chet (sin)

|2| so as no longer to live the remaining time of the Olam Hazei in the basar, in the ta'avot Bnei Adam (lusts of men), but in the ratzon Hashem (will of G-d).

|3| For you have already spent sufficient time (time already gone by) in the Olam Hazei participating in the ta'avot (lusts) of the Goyim, walking in darchei zimah (the ways of licentiousness), ta'avot (lusts), shichrut (drunkenness), orgiastic drinking mesibot (parties), and unlawful avodas elilim (idolatry).

|4| The Goyim think it strange [4:12] that you are not running with them into the same mabbul (flood) of dissipation, and so they blaspheme and commit Chillul Hashem.

|5| But they will give an account to the One being ready to take his moshav (seat) as the Shofet of HaChayim v'HaMesim (the Living and the Dead).

|6| For, indeed, this is the reason that the Besuras HaGeulah was preached to the mesim (dead ones), that, though judged in the basar as men [MJ 12:23; Yn 5:25; 1Th 4:13-18], they might live as G-d does in the spirit.

- [7] The Ketz (End) of all things now has drawn near. Let your thinking be one of zililut da'as (sober-mindedness), therefore, and exercise shlitah atsmat (self-control), for the sake of your tefillos [prayers].
- [8] Above all else, have fervent ahavah among yourselves, for AHAVAH KOL PEYSHA'IM T'CHASSEH ("love all wrongs covers"--MISHLE 10:12).
- [9] Practice hachnosas orchim (hospitality) with one another without kevetching,
- [10] 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.
- [11] If anyone speaks, let it be as though it were the oracles of Hashem; if anyone ministers, let it be as by the chozek (strength) which Hashem supplies, that in all things Hashem may be glorified through Rebbe Melech HaMoshiach Yehoshua/Yeshua. Lo HaKavod V'HaOz L'Olemai Olamim. Omein (To whom be the glory and the power into the ages of the ages. Omein.)
- [12] Chaverim, do not be surprised at the masah (trial) of eish (fire) among you coming as a test for you, as though some strange thing were happening to you.
- [13] But in so far as you share in the innuyim (sufferings) of Moshiach, in the Chevlei HaMoshiach, be glad that also in the Hisgalus (Revelation, Apocalypse) of his Kavod, you may have simcha and sasson.
- [14] If you are reproached for the Shem HaMoshiach, ashrei (happy, blessed) are you, because the Ruach HaKodesh of Kavod and the RUACH Hashem [YESHAYAH 11:2] rests upon you.
- [15] Let not any of you suffer as a rotzeach (murderer) or a ganav (thief) or an oseh ra'ah (an evil doer) or as one who is mitarev (meddlesome).
- [16] But if any one of you suffers as a ma'amin b'Moshiach (believer in Moshiach), let him not be ashamed, but let him glorify Hashem by this Name.
- [17] Because the time has come to begin the Mishpat from the Beis Hashem; and if the Mishpat begins from us, what will be the toitzaa (outcome) of the ones without mishma'at (obedience) to the Besuras HaGeulah of Hashem?
- [18] And if indeed the Tzaddik is saved with difficulty, where will appear the man without chasidus [in Moshiach] and the Am ha'Aretz choteh (sinner) [MISHLE 11:31]?
- [19] Therefore, the ones undergoing sevalot (sufferings) according to the ratzon Hashem, let them commit their nefashot to a trustworthy Yotzer (Creator) while they continue to do ma'asim tovim.

PEREK HE (CHAPTER FIVE)

Therefore, I give this word of chozek to the Zekenim (Elders [see SHEMOS 12:21]) among you--I, as a fellow Zaken (Elder) and as an Eidus (Witness) of the sivlot (sufferings) of Rebbe, Melech HaMoshiach, and also as a partaker of the Kavod about to be unveiled:

- [2] Exercise the avodas hakodesh ministry of Ro'eh (Shepherd) on behalf of the Eder Hashem (Flock of G-d [YIRMEYAH 13:17]) among you, serving as Mashgichim Ruchaniyim (Spiritual Overseers), not unwillingly, for the sake of dishonest gelt, but willingly, eagerly, in conformity with Hashem,
- [3] not as domineering the ones assigned by Hashem to your oversight, but being a mofet (example) for the tzon (flock).
- [4] After the Sar HaRo'im (Chief of Shepherds) has been manifested [1:20], you will receive the unfading Ateret HaKavod (Crown of Glory).
- [5] Likewise, bochrin (young men), be submissive to the Zekenim (Elders) and clothe yourselves in the kaftan of anavah (humility) toward one another, because IM LALETZIM HU YALITZ V'LA'ANAYIM YITEN CHEN ("Indeed Hashem scorns the scorers, but gives grace to the humble"--MISHLE 3:34).
- [6] Therefore, be humbled under the mighty hand of Hashem, that you may be exalted in due time.

- [7] HASHLECH AL ADONOI Y'HAVECHA V'HU Y'CHALKELECHA ("Cast your care on Hashem and he will sustain you"--TEHILLIM 55:23), because Hashem is concerned about you.
- [8] Be shomer in zililut da'as (sober-mindedness). Your adversary Hasatan Samma'el, walks around like a roaring arye (lion), seeking whom to swallow.
- [9] Oppose him, firm in emunah, knowing that in the Olam Hazeh, the same Chevlei [Moshiach] are to be laid upon HaAchim b'Moshiach.
- [10] Now the Elokei 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/Yeshua, after you have suffered tzoros for a little while, will himself restore, confirm, strengthen and establish you.
- [11] Lo HaKavod V'HaOz L'Olemei Olamim. Omein.
- [12] To you, through Sila HaAch HaNe'eman (the Faithful Brother in Moshiach), as such I regard him, I have written you briefly, a word of chizzuk, encouraging you and giving edut (testimony) that this is the true Chen v'Chesed Hashem in which you stand.
- [13] Drishat Shalom to you from your coequal Nivcharah (Chosen One), she in Babel. Drishat Shalom also from Markos, beni.
- [14] Greet one another with a neshikat ahavah (kiss of agape). Drishat Shalom to all of you, the ones in Rebbe, Melech HaMoshiach.

**MOSHIACH'S LETTER THROUGH THE SHLIACH
SHIMON KEFA TO THE BRIT CHADASHA KEHILLAH
(II)**

PEREK ALEPH (CHAPTER ONE)

Shimon Kefa, an eved and Shliach of Rebbe Melech HaMoshiach Yehoshua/Yeshua: to the ones having obtained, with us [Shlichim HaMoshiach], equally precious [orthodox Jewish] emunah (faith) [the Emunah of the true Dat HaYehudit] in the Tzedek Hashem [DANIEL 9:24] of Elokeinu and Moshieinu Rebbe Melech HaMoshiach Yehoshua/Yeshua.

[2] Chesed Hashem and Shalom Hashem to you abundantly in the da'as (personal, saving knowledge) of Hashem and Adoneinu Yehoshua/Yeshua.

HAVTACHOT GEDOLOT FOR THE WAY OF ESCAPE: THE KERIAH AND BECHIRAH OF THE MA'AMINIM IN MOSHIACH

[3] As the gevurat Hashem (the power of G-d) has given us everything for Chayim (life) and chasidus through the da'as (personal, saving knowledge) of the One who bestows on us the kri'ah (calling) to his own Kavod (Glory) and Tzidkanut (Righteousness--see 1:5-7; 2:5,21; 3:13),

[4] so Hashem has given us precious havtachot gedolot (great promises--3:4,9,13 cf.2:19) that through these promises you might become [regenerate] deveykus participants with the life of the teva haeloki (divine nature, see Yn 1:13), having escaped [Chet Kadmon's degenerate] lust engendered shachat (corruption --TEHILLIM 16:10] that is in Olam Hazei.

THE STEPS UPWARD FROM CORRUPTION TO CONFIRMATION OF ONE'S KERIAH AND BECHIRAH IN MOSHIACH; THE MIDOS (TRAITS) OF A TRUE TALMID OF REBBE MELECH HAMOSHIACH

[5] For this very reason, you must apply all zerizut (diligence) to supply emunah with midah hatov (the attribute of virtue), and midah hatov with da'as (knowledge),

[6] and da'as with shlitah atzmit (self-control), and shlitah atzmit with chozek (fortitude) and chozek with chasidus (piety),

[7] and chasidus with ahavah shel achvah (brotherly love), and ahavah shel achvah with ahavah (agape).

[8] For if these midos are in you increasingly, they will forestall you from being batlanim (idlers) and lo poreh (unfruitful) in the da'as (personal saving knowledge) of Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua.

[9] For the one with whom these middos chasidus (qualities of piety) are not present is an ivver (blind man), being shortsighted, having forgotten the tohorah (cleansing) of his past averos (sins).

[10] Therefore, Achim b'Moshiach, be eagerly diligent to make your kri'ah (calling) and bechirah

(election) sure, for, if you do these things, you will never fall over a michshol stumbling block.
|11| For thus will be richly provided for you the entrance into the Malchut Olam of Adoneinu and Moshieinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua.
|12| Therefore, it is my tachlis (purpose) always to remind you concerning these things, even though you have da'as of them and have been stabilized in HaEmes that you have.

ON THE ANTICIPATED DEATH AL KIDDUSH HASHEM OF THE CHIEF SHLIACH OF MOSHIACH

|13| But I consider it befitting, as long as I am in this mishkan, to arouse you with a tizkoret (reminder),
|14| als (since) I know that the putting off of my mishkan is imminent, as indeed Adoneinu Rebbe Melech HaMoshiach Yehoshua/Yeshua made clear to me.
|15| And also I am eager to cause you to always possess the zichron (memory) of these things after my exodus.

NOT AGGADOT BUT THE BAT KOL AND THE SHECHINAH AND THE Shlichim AS EDEY REIYAH EYEWITNESSES OF MOSHIACH'S GLORY CONFIRMING THE MESSIANIC DVAR HANEVU'AH OF THE INSPIRED REVELATION OF THE KITVEI HAKODESH AND ALSO THE BIAS HAMOSHIACH, OF WHICH THIS TRANSFIGURATION IS A PREVIEW

|16| For we had not followed cleverly crafted aggadot or doichek (farfetched) bubbemeises or reid (hearsay) when we made known to you the gevurah (miraculous power) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua and the Bias HaMoshiach of him; no, we had been edei re'iyah (eyewitnesses) of Moshiach's majestic gedulah (greatness).
|17| For having received from Elokim HaAv kavod va'oz, the bat kol was conveyed to Moshiach by the Majestic Glory, "ZEH BENI AHUVI ASHER BO CHAFATSTI" ("This is my Son, the beloved, with whom I am well pleased"--TEHILLIM 2:7; BERESHIS 22:2; YESHAYAH 42:1).
|18| And this Bat Kol we heard out of Shomayim, having been brought with Moshiach upon the Har HaKodesh.
|19| And we have the Dvar HaNevu'ah (Word of Prophecy) made more sure, to which you do well in giving heed as to a menorah shining in a place of choshech until HaYom [of Olam Habah--3:18] dawns and the Kochav (Star--BAMIDBAR 24:17) haNogah (of Brightness/Venus) rises in your levavot (hearts).
|20| Knowing this first: that every nevu'ah (prophecy) of the Kitvei Hakodesh is not of one's own interpretation.
|21| For no nevu'ah was at any time brought by the ratzon HaBnei Adam (will of Man), but men being carried along by the Ruach Hakodesh spoke from Hashem.

PEREK BEIT (CHAPTER TWO)

But there were also nevi'ei sheker (false prophets) among Am Yisroel just as also there will be morei sheker among you. These false teachers will secretly bring in heretical doctrines of koferim ba-ikkarim (deniers of fundamentals), producing machshelah (ruin), as these heretics even become meshummad, denying the Ribbono Shel Olam who redeemed them, bringing upon themselves swift destruction.
|2| And many will follow them in walking in darchei zimah (the ways of licentiousness), and because of them the Derech HaEmes will be libeled with lashon hora.
|3| And in their chomed (covetous) greed, they will exploit you with deceptive words. For them

the Mishpat (Judgment) of old is not drei (idle) and their churban (ruin) does not slumber.

[4] For if Hashem did not spare malachim that sinned, but cast them into Gehinnom, consigning them to the kevalim (chains) of choshech to be kept for Mishpat;

[5] and if Hashem, when he brought a mabbul (flood) upon the world of resha'im (evildoers), did not spare the ancient world, but preserved Noach, the eighth of the nefashot [in the Teva (Ark)] and a maggid of Tzidkanut (Righteousness);

[6] and if Hashem judged the cities of S'dom and Amora, reducing them to ashes by a churban catastrophe, making them a mofet (an example) for the ones intending to be resha'im;

[7] and if Hashem delivered Lot, a tzaddik distressed by the hitnahagut (conduct) of the mufkarim (lawless--2:8,10; 3:17) walking in darchei zimah (the ways of licentiousness)

[8] [for that tzaddik, living among them day after day, was tortured in his nefesh hayesharah (honest soul) by the darchei mufkarim (the ways of lawless ones) that he saw and heard];

[9] then Hashem knows how to rescue the chasidim from trial and how to keep the anshei resha (men of wickedness) being punished for the Yom HaDin,

[10] especially the ones going after the basar (flesh) in ta'avah (lust) producing tum'a (defilement) and the ones despising kol samchut (Mt. 28:18). Bold and self-willed, these have no yirat Shomayim and therefore commit Chillul Hashem as they slander the glorious ones,

[11] whereas malachim, being greater b'oz and koach (in strength and power), al kol panim (nevertheless) do not bring against them a slanderous judgment before Hashem.

[12] But these men, like irrational beasts born b'derech hatevah (naturally) to be caught and killed, commit Chillul Hashem in matters where they lack da'as. In the destruction of [the beasts], they also will be destroyed,

[13] suffering harm as onesh (penalty) for harm done. They actually think there is ta'anug (pleasure) in reveling in broad daylight. They are mumim (defects) and spots reveling in their ta'nugot (evil pleasures) even while they sit at seudot (banquet dinners) with you.

[14] Having eyes full of ni'uf (adultery), ceaselessly committing averos (sins), enticing unstable nefashot (souls), having levavot trained in chomed (covetous) greed--banim mekulalim (accursed children)!

[15] Forsaking the Derech HaYashar (Straight Way), they went astray, having followed the Derech HaBil'am Ben-B'or, who loved the sachar haresha (reward of unrighteousness).

[16] But he had tochachah (reproof) for his own peysha (transgression): a dumb chamor (donkey), having spoken in a man's voice, hindered the madness of the meshuga navi.

[17] These men are mikva'ot without mayim and mists being driven by storms, for whom has been reserved the gloom of choshech (darkness).

[18] Using high-sounding words of hevel, they entice, with licentious ta'avot of the basar, the ones barely escaped from those living in toyus (error) and delusion.

[19] They offer them the havtachah (promise) of cherut (freedom), but they themselves are avadim (slaves) of shachat (corruption), for whatever defeats a man also enslaves him.

[20] For if, having escaped the tumot (defilements) of Olam Hazei by da'as of Adoneinu and Moshieinu Rebbe Melech HaMoshiach Yehoshua/Yeshua, they are again entangled in these, then their last state is worse for them than their first.

[21] For better it was for them not to have da'as of the Derech HaTzidkanut (the Way of Righteousness) than, having known it, to turn away from the mitzvah hakedosha (holy commandment) handed down to them.

[22] The word of the true mashal (proverb) has overtaken them: KECHELEV SHAV AL KE'O ("As a dog having returned to its own vomit"), and a "chazir (swine) is washed only to wallow in the mud" (MISHLE 26:11).

PEREK GIMEL (CHAPTER THREE)

THE HAVTACHAH OF THE YOM HASHEM: A REMINDER

Chaverim, this now is the second iggeret I am writing to you; in these iggrot my tachlis is to arouse your sincere levavot by way of tizkoret (reminder):

[2] remember the divrei torah having been previously spoken by the Nevi'im HaKedoshim and the mitzvot of [Rebbe Melech HaMoshiach] Adoneinu and Moshieinu spoken by your Shlichim.

[3] Knowing this first, that during the acharit hayamim there will come letzim (mockers/scorners) mocking, going after their own ta'avot (lusts),

[4] and saying, "Where is the havtachah (promise) of the Bias HaMoshiach? From the time Avoteinu fell asleep, all things continue as they were from the beginning of HaBri'ah (Creation)."

[5] For this is hidden from them (but they want it that way): that the Shomayim existed from long ago and ha'Aretz out of mayim and through mayim BIDVAR Hashem NA'ASU ("By the word of the L-rd were made"--TEHILLIM 33:6).

[6] Through this very mayim, the tevel (world) of that time perished in the mabbul (flood).

[7] But the present Shomayim v'ha'Aretz are being reserved by the same Dvar Hashem, being kept for Eish (Fire) for Yom HaDin and for the destruction of anshei resha (men of wickedness).

[8] Chaverim, let not this one thing escape your notice, that KI ELEF SHANIM B'EINECHAH K'YOM ("A thousand years in the eyes of Hashem is like one day" --TEHILLIM 90:4) and one day like a thousand years.

[9] But Hashem is not slow concerning his havtachah (promise), as some consider slowness, but is demonstrating zitzfleisch (patience--3:15) toward you, not wanting any to perish but all to come to teshuva (repentance).

[10] But the Yom Hashem will come as a ganav (thief), in which the Shomayim with great suddenness will pass away and the elements, burning up, will be destroyed, and the Olam Hazeh and its ma'asim will be found out [BAMIDBAR 32:23].

[11] Als (Since) all these things will thus be destroyed, what kinds of persons ought you to be in hitnahagut (conduct) that is characterized by kedushah and chasidus,

[12] awaiting and hastening the Bias HaMoshiach of the Yom Hashem, because of which the Shomayim will be turned into Eish (Fire) and destroyed, and the elements set ablaze and melted.

[13] But SHOMAYIM CHADASHIM VA'ARETZ CHADASHA [YESHAYAH 65:17 cf. 66:22] according to the havtachah (promise) of Hashem we await, in which Tzidkanut (Righteousness) dwells.

[14] Chaverim, als (since) you await these things, be eager to be found in shalom by him TAMIM U'MUM ("unblemished and unspotted" --SHEMOS 12:5; VAYIKRA 22:20; YESHAYAH 53:7-9).

[15] And regard the zitzfleisch (patience) of Adoneinu as Yeschu'at Eloheynu. So also our Chaver and Ach b'Moshiach Sha'ul, according to the chochmah (wisdom) having been given to him, wrote to you.

[16] As also in all his iggrot speaking in them concerning these things, in which are some things lomdish (intricate and complicated to understand), which those unstable and without da'as twist, as also the other Kitvei Hakodesh, to their own churban (destruction).

[17] Chaverim, you therefore, knowing beforehand, be shomer over yourselves lest with the toyus (error) of the mufkarim (lawless ones) having been led away, you fall from your own stability.

[18] But grow in the Chen v'Chesed and Da'as of Adoneinu and Moshieinu, Rebbe, Melech HaMoshiach Yehoshua/Yeshua. Lo HaKavod Gam HaYom V'Gam L'Yom HaOlam. Omein. (To him be glory both now and to the day of eternity. Amen.)

**MOSHIACH'S LETTER THROUGH THE SHLIACH
YOCHANAN TO THE BRIT CHADASHA KEHILLAH (I)**

PEREK ALEPH (CHAPTER ONE)

What was Bereshis (In the Beginning) which we have examined with our ears, which we have seen with our eyes, which we beheld and the hands of us (Shlichim) touched: the Dvar HaChayim!

[2] Indeed the Chayyei [Olam] was manifested, and we have seen it and we give solemn eidus (witness of testimony) and we proclaim to you the Chayei Olam which was alongside with HaAv [Yochanan 1:1-4,14] and made hisgalus (appearance of, exposure of in revelation) to us [Shlichim].

[3] What we have seen and what we have heard, we proclaim also to you, that you also may have deveykus (attachment to G-d) with us [Shlichim of Rebbe, Melech HaMoshiach] and our deveykus (attachment to G-d) is with HaAv and with the Zun foon Der Oybershter, Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[4] And these things we [Shlichim] write, that the simcha of us may be made shleimah.

[5] And this is the Besuras HaGeulah which we have heard from him and which we proclaim to you, that Hashem is Ohr (Light), and in him choshech there is not any at all.

[6] If we make the claim that we have deveykus with him and in the choshech walk, we speak sheker and are not practicing HaEmes.

[7] But if in the Ohr we walk, as he is in the Ohr, we have hitkhabrut (joining, adhesion, fellowship) with one another and the dahm of Yehoshua/Yeshua, HaBen of him, gives us tohorah (purification, cleansing) from kol chet. [YESHAYAH 2:5]

[8] If we make the claim that we do not have avon (sin), we cause ourselves to fall under mirmah (deceit, fraud, YESHAYAH 53:9) and HaEmes is not in us. [MISHLE 20:9; YIRMEYAH 2:35]

[9] If we make vidduy (confession of sin) of chattoteinu (our sins), he is ne'eman (faithful) and tzaddik to grant selicha (forgiveness) of chattoteinu (our sins) and give us tohorah (purification, cleansing) from kol avon. [DEVARIM 32:4; TEHILLIM 32:5; 51:2; MISHLE 28:13; MICHOH 7:18-20]

[10] If we make the claim that we have not committed averos, a shakran (liar) we make him, and the dvar of him is not in us.

PEREK BEIT (CHAPTER TWO)

My yeladim, these things I write to you so that you do not commit averos. And if anyone does commit averos, a Melitz Yosher (Advocate) we have with HaAv, Yehoshua/Yeshua Rebbe, Melech HaMoshiach the Tzaddik.

[2] And he is the kapparah for chattoteinu, not for ours only, but also for the kol HaOlam Hazeh.

[VAYIKRA 5:15; YESHAYAH 53:10]

[3] And by this we have da'as that we have da'as of him, if of the mitzvot of him we are shomer.

[4] The one making the claim, "I have da'as of him" and not being shomer of his mitzvot is a shakran (liar) and in this one HaEmes is not.

[5] But whoever of the dvar of him is shomer, beemes in this one the ahavas Hashem has been made shleimah. By this we have da'as that in him we are.

[6] The one claiming to make his maon in him ought to walk the derech just as that One walked.

[Yn 14:1,23; TEHILLIM 1:6]

[7] Chaverim, I do not write you a mitzvah chadasha, but a mitzvah yashanah, which you were having from the beginning: the mitzvah yashanah is the dvar which you heard.

[8] Again a mitzvah chadasha I write to you, which is HaEmes in him, and in you, because the choshech is making its histalkus (passing away) and the Ohr HaAmitti (the True Light) already is shining.

[9] The one claiming in the Ohr (Light) to be and the Ach b'Moshiach of him hating, is in the choshech still. [VAYIKRA 9:17]

[10] The one with ahavah for the Ach b'Moshiach of him makes his maon (dwelling, permanent residence, Yn 14:2, 23) in the Ohr (Light) and a cause for michshol (stumbling, falling) is not in him. [TEHILLIM 119:165]

[11] But the one hating the Ach b'Moshiach of him is in the choshech and walks his derech in the choshech and does not have da'as where he goes, because the choshech blinded his eyes.

[12] I write to you, yeladim, because your averos have been granted selicha (forgiveness) because of SHMO (his Name). [TEHILLIM 25:11]

[13] I write to you, avot, because you have had da'as of the One who is Bereshis; I write to you, yunge Leit (young people), because you have conquered the evil one.

[14] I wrote to you, yeladim, because you have had da'as of HaAv; I wrote to you, avot, because you have had da'as of the One Bereshis. I wrote to you, yunge Leit (young people), because you are chazakim (strong ones) and the Dvar Hashem makes his maon in you and you have conquered the evil one.

[15] Do not have ahavah for the Olam Hazeh, neither the things in the Olam Hazeh. If anyone has ahavah for the Olam Hazeh, the Ahavas HaAv is not in him.

[16] For all that is in the Olam Hazeh, the ta'avah (lust) of the basar and the ta'avah of the eyes and the gaa'vah (pride) in the chashivut (prominence) of what one has in this life, one's vital possessions, all this is not of HaAv but is of the Olam Hazeh. [BERESHIS 3:6; MISHLE 27:20]

[17] And the Olam Hazeh is making its histalkus and the ta'avah (lust) of it, but the one doing the ratzon Hashem has his manon lanetzakh (permanent dwelling place to remain for ever).

[18] Yeladim, it is the sha'ah ha'achronah (the last hour, time), and as you heard that Anti-Moshiach is coming, even now many Anti-Moshiachs [nevi'ei sheker, 4:1] have come, from which we have da'as that it is the sha'ah ha'achronah.

[19] They went out and departed from us, but they were not of us; for if they were of us, they would have abided with us; but they went out that it may be made hisgalus (revelation) that none of them belongs to us. [Yn 13:30]

[20] And you have a [Ruach Hakodesh] mishcha (anointing) from HaKadosh and you have da'as of all. [YIRMEYAH 31:34]

[21] I did not write an iggeret hakodesh to you because you do not have da'as of HaEmes, but because you do have da'as of HaEmes and that kol sheker (every falsehood) is not of HaEmes.

[22] Who is the shakran (liar)? Who but the one making hakhchashah (denial) and claiming that Yehoshua/Yeshua is not the Rebbe, Melech HaMoshiach? This one is the Anti-Moshiach, the one making hakhchashah (denial) of HaAv and HaBen.

[23] No one making hakhchashah of HaBen has HaAv; the one making hoda'ah (confession) of

HaBen has HaAv also.

[24] What you heard from the beginning, in you let it make its maon. If in you makes maon what from the beginning you heard, also you will make maon in HaBen and in HaAv.

[25] And this is the havtachah (promise) which he promised us, Chayei Olam.

[26] These things I wrote to you concerning the [nevi'ei sheker] deceiving you.

[27] And the [Ruach Hakodesh] mishcha (anointing) which you received from him makes its maon in you, and you are not nitzrach (needy) that anyone should be your "moreh," but as the same [Ruach Hakodesh] mishcha teaches you concerning everything and is Emes and is not kazav (lie, falsehood), and as he taught you, keep your maon in him. [YIRMEYAH 31:34]

[28] And now, yeladim, remain in him, that when he makes his hisgalus (revelation, appearance) we may have bitachon and not have bushah (shame) before him at the Bias HaMoshiach.

[29] If you have da'as that he is tzaddik, you have da'as that also everyone who is a po'el tzedek (worker of righteousness) has been born of him.

PEREK GIMEL (CHAPTER THREE)

See what kind of ahavah HaAv has given to us, that yeladim of Elokim we should be called. And so we are. Therefore, the Olam Hazei does not have da'as of us, because it did not have da'as of him.

[2] Chaverim, now yeladim of Elokim we are, and not yet it has been made hisgalus what we will be. We have da'as that when he is made hisgalus, like him we will be, because we will see him as he is. [TEHILLIM 17:15]

[3] And everyone having this tikvah (hope) in him keeps himself in tohorah (purification, cleansing), even as that One is tahor [TEHILLIM 18:26]

[4] Everyone practicing chet also does averah, and chet is averah al HaTorah.

[5] And you have da'as that that One has been made hisgalus that the averos he might take away [YESHAYAH 53:4-12], and chet in him is not. [YESHAYAH 53:9]

[6] Everyone making his maon in him does not go on sinning; everyone sinning has not seen him nor has had da'as of him.

[7] Yeladim, let no [navi sheker, 1Y 4:1] deceive you; the one practicing tzedek is tzodek, even as that One is Tzaddik.

[8] The one practicing averos is of Hasatan, because from the beginning Hasatan sins. For this tachlis was made hisgalus the Zun foon Der Oybershter, that he might destroy the pe'ulot Hasatan.

[9] Everyone having been born of Hashem is not practicing chet, because his Zera makes maon in him, and he cannot abide sinning, because he is born of Hashem. [TEHILLIM 119:3]

[10] By this is made hisgalus the yeladim of Hashem and the yeladim of Hasatan: everyone not practicing tzedek is not of Hashem; also the one not having ahavah for his Ach b'Moshiach.

[11] Because this is the divrei Torah which we heard from the beginning, that we have ahavah one for another,

[12] not as Kayin, who was of the evil one, and slaughtered the ach of him; and for what cause did he slaughter him? Because the ma'asim of him were ra'im and the ma'asim of the ach of him were ma'asei tzedek. [BERESHIS 4:8; TEHILLIM 38:20; MISHLE 29:10]

[13] And, Achim b'Moshiach, do not marvel if the Olam Hazei hates you.

[14] We have da'as that we have made our histalkus (passing) out of of mavet into Chayim, because we have ahavah for the Achim b'Moshiach; the one not having ahavah makes his ma'on in death.

[15] Everyone hating his Ach b'Moshiach is a rotzeach (murderer). And you have da'as that every rotzeach does not have Chayei Olam making a ma'on in him.

[16] By this we have had da'as of ahavah, because that One on behalf of us laid down his nefesh

[YESHAYAH 53:11]; and we ought, on behalf of the Achim b'Moshiach, to lay down our nefashot.

|17| Now whoever has vital possessions of the Olam Hazeh and sees the Ach b'Moshiach of him being nitzrach (needy) and has no rachamim (mercy) on him [DEVARIM 15:7,8] and refuses gemilut Chesed, how does the ahavas Hashem make ma'on in him?

|18| Yeladim, let us not have ahavah in dvar or in lashon but in ma'aseh and in Emes.

[YECHEZKEL 33:31]

|19| And by this we will have da'as that we are of HaEmes, and before him we will persuade our levavot,

|20| that if our levavot condemn us, Hashem is greater than our levavot, and he has da'as of all things.

|21| Chaverim, if our levavot do not bring us under the gezar din (verdict) of ashem (guilty), we have bitachon before Hashem.

|22| And whatever we request, we receive from him, because we are shomer of his mitzvot and the things pleasing before him we practice.

|23| And this is the mitzvah of him, that we have emunah b'Shem of the Zun foon Der Oybershter, Yehoshua/Yeshua, Rebbe, Melech HaMoshiach, and that we have ahavah one for another, as he gave mitzvah to us.

|24| And the one being shomer of his mitzvot makes his ma'on in him and he makes his ma'on in him; and by this we have da'as that he abides in us, by the Ruach Hakodesh whom he gave to us.

PEREK DALET (CHAPTER FOUR)

Chaverim, do not believe every ruach. [YIRMEYAH 29:8] But test the ruchot (spirits), if they be of Hashem, because many nevi'ei sheker have gone out into the Olam Hazeh.

|2| By this we have da'as of the Ruach Hakodesh of Hashem: every ruach which makes hoda'ah (confession) of Yehoshua/Yeshua, Rebbe, Melech HaMoshiach as having come in the basar is of Hashem,

|3| and every ruach which does not make hoda'ah of Yehoshua/Yeshua is not of Hashem. And this is the ruach of the Anti-Moshiach, which you have heard that it is coming; and now it already is in the Olam Hazeh.

|4| Yeladim, you are of Hashem, and you have overcome them, because greater is the One in you than the one in the Olam Hazeh. [MELACHIM BAIS 6:16]

|5| They are of the Olam Hazeh; therefore, of the Olam Hazeh they speak, and the Olam Hazeh pays heed to them.

|6| We are of Hashem; the one having da'as of Hashem pays heed to us; he who is not of Hashem does not pay heed to us. From this we have da'as of the Ruach Hakodesh of Emes and the ruach tatu'im (spirit of delusion, error).

|7| Chaverim, let us have ahavah one for another, because ahavah is of Hashem, and everyone having ahavah has been born of Hashem and has da'as of Hashem.

|8| The one not having ahavah did not have da'as of Hashem, because Hashem is ahavah.

|9| By this was made hisgalus the ahavah of Hashem among us, because Hashem has sent his Ben Yachid into the Olam Hazeh that we may live through him.

|10| In this is ahavah, not that we have had ahavah for Hashem, but that Hashem had ahavah for us and gave his Zun foon Der Oybershter as a kapparah for chattoteinu.

|11| Chaverim, if Hashem so had ahavah for us, also we ought to have ahavah one for another.

|12| No one has ever beheld Hashem. If we have ahavah one for another, G-d makes his ma'on in us and the Ahavas Hashem in us has been made shleimah.

|13| By this we have da'as that we have our ma'on in him and he in us, because of the Ruach

Hakodesh of him he has given us.

[14] And we [Shlichim] have beheld and we give solemn edut (testimony) that HaAv has sent HaBen as Moshi'a HaOlam.

[15] Whoever makes hoda'ah (confession) that Yehoshua/Yeshua is the Zun foon Der Oybershter, Hashem makes his ma'on in him and he in Hashem.

[16] And we have had da'as and emunah in the ahavah which Hashem has for us. Hashem is ahavah. The one making his ma'on in ahavah makes his ma'on in Hashem and Hashem in him.

[17] By this has the ahavah become shleimah with us, that we may have bitachon in the Yom HaDin, because as that One is, so we are also in the Olam Hazei.

[18] Pachad (fear) is not in ahavah, but the ahavah hashleimah casts out pachad, because pachad has to do with pachad of haonesh (the punishment) and the one with pachad has not been perfected in ahavah.

[19] We have ahavah because rishonah he had ahavah for us.

[20] If anyone says I have ahavah for Hashem and the Ach b'Moshiach he hates, he is a shakran (liar). For the one not having ahavah for the Ach b'Moshiach of him whom he has seen, how can he have ahavah for the Elokim whom he has not seen?

[21] And this mitzvah we have from him that the one having ahavah for Hashem should have ahavah also for the Ach b'Moshiach of him.

PEREK HE (CHAPTER FIVE)

Everyone with emunah that Yehoshua/Yeshua is the Rebbe, Melech HaMoshiach has been born of Hashem, and everyone having ahavah for the One having given birth has also ahavah for the one having been born of him.

[2] By this we have da'as that we have ahavah for the yeladim of Hashem, when we have ahavas Hashem and we are shomer of His mitzvot.

[3] For this is the ahavas Hashem, that we are shomer of His mitzvot, and His mitzvot are not burdensome. [DEVARIM 30:11]

[4] Because all that has been born of Hashem obtains nitzachon (victory) over the Olam Hazei. And this is the nitzachon (victory), the nitzachon that overcomes the Olam Hazei, even our [Orthodox Jewish] emunah.

[5] And who is the one overcoming the Olam Hazei except the one with emunah that Yehoshua/Yeshua is the Zun foon Der Oybershter?

[6] This One is the One having come by mayim and dahm, Yehoshua/Yeshua, 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 edut (testimony), because the Ruach Hakodesh is HaEmes.

[7] Because there are shloshah giving solemn edut:

[8] the Ruach Hakodesh and the mayim and the dahm, and the shloshah are for solemn edut.

[9] If the solemn edut of Bnei Adam we receive, the solemn edut of Hashem is greater, because this is the edut of Hashem that he has testified concerning the Zun foon Der Oybershter of him.

[10] The one with emunah in the Zun foon Der Oybershter has the edut, 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 edut which Hashem has testified concerning the Zun foon Der Oybershter of him.

[11] And this is the edut, that Hashem gave Chayei Olam to us, and this Chayim is in HaBen of him.

[12] The one having HaBen has HaChayim; the one not having HaZun foon Der Oybershter does not have Chayim.

[13] These things I wrote to you who have emunah b'Shem HaZun foon Der Oybershter, that you

vada (with certainty) may have da'as that you have Chayei Olam. [Yn 20:31]

|14| And this is the bitachon which we have with him, that if we daven and request anything according to his ratzon (will), he hears us.

|15| And if we have da'as that he hears us, whatever we ask, we have da'as that we have the requests which we asked from him. [MELACHIM ALEF 3:12]

|16| If anyone sees his Ach b'Moshiach sinning an averah not leading to mavet, he will ask and Hashem will give to him Chayim, 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. [SHEMOS 23:21; YIRMEYAH 7:16; 14:11]

|17| Kol avon is chet, and there is chet not leading to mavet.

|18| We have da'as that everyone having been born of Hashem does not continually sin, but the One having been born of G-d (Zun foon Der Oybershter Moshiach) is shomer over him and Hasatan does not touch him.

|19| We have da'as that we are of Hashem and the whole Olam Hazeh lies under Hasatan.

|20| And we have da'as that the Zun foon 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 (Amen, so be it, surely), and we are in the One who is The Omein, even in HaBen of him, Rebbe, Melech HaMoshiach Yehoshua/Yeshua. This one is the Elokei Omein and Chayei Olam [YIRMEYAH 24:7].

|21| Yeladim, keep yourselves from elilim [YIRMEYAH 5:18-19].

**MOSHIACH'S LETTER THROUGH THE SHLIACH
YOCHANAN TO THE BRIT CHADASHA KEHILLAH (II)**

PEREK ALEPH (CHAPTER ONE)

From the Zaken (Elder, SHEMOS 3:16) To the Gevirah HaBechirah (the Chosen Lady) and her Banim (Sons, Children), for whom I have ahavah (agape) b'Emes, and not only I but also all those who have Da'as HaEmes (Knowledge of the Truth),

|2| because of HaEmes that dwells inside us, and will be immanu (with us) for Yamim HaOlam.

|3| Chen v'Chesed Hashem (unmerited Favor and Kindness), Rachamim Hashem (Mercy), and Shalom Hashem (Peace) will be immanu (with us) from Elokim HaAv and from Rebbe, Melech HaMoshiach Yehoshua/Yeshua, HaBen of HaAv, in Emes and Ahavah (agape).

|4| I had simcha gedola (much joy) that I have found some of your Banim with a walk which is Halichah b'Derech Emes (Conduct in the Way of Truth), just as we received a mitzva (commandment) to do so from HaAv [1:3].

|5| And now I beseech you, Gevirah [1:1], not as a mitzva chadasha (new commandment) I am writing you, but that which we had meyReishit (from the Beginning): that we should have ahavah (agape) one for the other [Yochanan 13:34].

|6| And this is ahavah, that we should walk with a Halichah according to the Mitzvot of Rebbe, Melech HaMoshiach; this is the mitzva just as you have heard it meyReishit. You must walk in it [1:5].

|7| Because mat'im rabbim (many misleaders/deceivers) have gone out into the world, the ones not making the Ani Ma'amin hoda'ah (confession) that Rebbe, Melech HaMoshiach Yehoshua/Yeshua habah b'basar (has come in bodily flesh); this one is HaMat'eh (the Deceiving One) and the Anti-Moshiach.

|8| Watch out for yourselves, lest you lose what we worked for, but may receive a sachar maleh (full reward).

|9| Everyone who runs ahead and does not remain in the [pnimiyus] Torah of Rebbe, Melech HaMoshiach does not have Hashem; the one remaining in the [pnimiyus] Torah [of Moshiach], this one has both HaAv and HaBen.

|10| If anyone comes to you and does not bring this torah, do not receive him into your house [kehillah, shtiebel], and do not give him Drishat Shalom.

|11| For the one giving Drishat Shalom to him has shuttafut (partnership) with his ma'asim hara'im (evil deeds).

|12| I have many things to write to you; I wanted not to do so with parchment and ink, but I have the tikvah (hope) to be with you and to speak panim el panim (directly, in person--DEVARIM 34:10), that our simcha (joy) may be shleimah (complete).

|13| Drishat Shalom from the Banim of your Achot HaBechirah (Chosen Sister).

**MOSHIACH'S LETTER THROUGH THE SHLIACH
YOCHANAN TO THE BRIT CHADASHA KEHILLAH
(III)**

PEREK ALEPH (CHAPTER ONE)

From the Zaken (Elder, SHEMOS 3:16); To Gaius HaAhuv (the beloved), for whom I have ahavah (agape) b'Emes.

|2| Chaver, it is my tefillah that all may be hatzlocha (successful) with you, and that you may be shalem b'guf (healthy), just as your nefesh (soul) is matsli'ach (successful).

|3| For I had simcha gedola (much joy) when the Achim b'Moshiach arrived [here] and gave edut (testimony) of you being in HaEmes (the Truth), just as your walk is Halicha b'Derech Emes (conduct in the Way of Truth).

|4| I have no greater simcha than this, to hear of my bnei b'Moshiach, that their walk is Halicha b'Derech Emes.

|5| Chaver, you do a thing of emunah (faith) when it is done for the Achim b'Moshiach [engaged in the Shlichus (Divine Mission) of Messianic Kiruv Rechokim itineration in the kehillot], especially when they are people you don't know.

|6| They gave eidus (witness of testimony) to your ahavah (agape) before the kehillah (assembly) [here]; you will do well to send them on their way in a manner worthy of Hashem.

|7| For, on behalf of Hashem they went forth [in the Shlichus of Moshiach's Kiruv Rechokim], taking nothing from the Goyim.

|8| Therefore, we ought to give hachnosas orchim (hospitality) to such, in order that we may be ozrim (helpers) with HaEmes.

|9| I wrote something to the kehillah [there]; but Diotrefes, who has fallen in love with being "Rosh of the Kehillah," does not receive us.

|10| Oib azoi (consequently), if I come, I will remember his "ma'asim" ("works") which he does, his bringing unjustified charges against us with lashon horah (evil speech). And not being satisfied with performing these "mitzvot", he even refuses to receive the Achim b'Moshiach, and, those intending to do so, he hinders and expels out of the kehillah.

|11| Chaver, do not imitate HaRah (Evil); rather, imitate HaTov (Good). The one doing HaTov is from Hashem. The one doing HaRah has not regarded Hashem.

|12| To Demetrius, eidus (witness of testimony, commendation) has been given by all and, personally, by no less than HaEmes (the Truth); we also give eidus, and you have da'as that our eidus is emes.

|13| I had many things to write to you, but I do not want to write to you with pen and ink.

|14| But I have the tikvah (hope) to see you imminently, and we will speak panim el panim (directly, in person).

|15| Drishat Shalom to you. Drishat Shalom from the Chaverim [here]. Drishat Shalom by name to each of the Chaverim [there].

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 TRAVELLING 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. 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 IN MOSHIACH 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. GAIUS IS WARNED TO BEWARE OF THE EXAMPLE OF DIOTREPHES, WHO ENJOYS TOO MUCH BEING THE PERSON IN CHARGE.

**MOSHIACH'S LETTER THROUGH YEHUDA, THE
BROTHER OF THE SHLIACH YA'AKOV, TO THE BRIT
CHADASHA KEHILLAH**

PEREK ALEPH (CHAPTER ONE)

From Yehuda, eved (servant) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua and a brother of Ya'akov; To HaMekora'im (the Called Ones), beloved in Elokim HaAv and HaShemurim (the Guarded ones) for Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[2] Rachamim Hashem and Shalom Hashem and Ahavas Hashem to you abundantly!

[3] Chaverim, although I was very eager to write to you an iggeret hakodesh concerning the Geulah (Redemption) we share, it suddenly became necessary to write you an urgent appeal to fight for the (correct Orthodox Jewish) Emunah (Faith, the Emunah of the true Dat HaYehudit), which was once for all time handed over and transmitted to the Kadoshim.

[4] For certain men, anshei resha (men of wickedness), written down long ago [*in the sfarim of Hashem*] for this harsha'ah (condemnation) [DANIEL 7:10; Rv 20:12; 1K 2:8], have infiltrated our ranks, men twisting the Chen v'Chesed HaEloheynu into a license for sensual self-indulgence and denying our only Ribboneinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

[5] Now I wish to remind you, though you are fully informed, that Hashem, who once saved a people from Eretz Mitzrayim (Egypt), afterwards destroyed every Apikoros not having Emunah (Faith).

[6] And you have da'as about the malachim (angels), not being content to keep their positions of Memshalah (Rule, Dominion), having deserted their own station, these malachim Hashem has kept under kevalim (chains) oif eibik (forever), under choshech [see 2K 2:4] for the Mishpat HaYom HaGadol, the Judgment of the Great Day [the Yom HaDin].

[7] As 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, YESHAYAH 66:24; Mt 25:46; Rv 20:10).

[8] Likewise, indeed, these ["certain men," 1:4], these dreamers, on the one hand, pollute the basar (flesh); on the other hand, they do not recognize HaMemshalah (rule) of glorious heavenly beings; instead, they speak lashon hora with Chillul Hashem railing against them.

[9] By contrast, Micha'el the Sar HaMalachim (DANIEL 10:13), when he took issue with Hasatan and disputed about the geviyyat Moshe Rabbeinu (body of Moses), did not presume to pronounce a slanderous judgment [against Hasatan], but said, "May 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 (understanding) of instinctively, like unreasoning animals, by these things they are destroyed.

[11] Oy to them! Because they walked in the Derech Kayin (BERESHIS 4:3-8) and to the Toyus Balaam (Error of Balaam, BAMIDBAR 31:16) they surrendered for revach (gain), and in the mered (rebellion) of Korach against HaMemshalah (BAMIDBAR 16:1-35) they were destroyed!

[12] These [men] are hidden reefs [moored at] your seudas (agape-feasts), feasting with you without yir'at Shomayim, shepherding themselves, waterless clouds being carried away by winds, autumn trees without fruit, twice dead, torn up from their shorashim (roots),

[13] wild waves of the sea, foaming up their ma'asim hara'im (evil deeds), wandering kokhavim (stars) for whom the shvartz gloom of choshech has been reserved oif eibik (forever).

[14] But also it was about these [men] that Enoch, in the seventh [generation] from Adam, prophesied, saying, "Hinei! Adonoi comes with His ten thousands of malachim

[15] "for the purpose of bringing all to Mishpat and for the purpose of proving guilty every neshamah of all of its deeds done without yir'at Shomayim and of all the harsh things chote'im (sinners) without yir'at Shomayim spoke against Him."

[16] These [men] are malcontents and fault-finders, walking according to their ta'avot (lusts); their mouth speaks arrogant things, flattering for the tachlis (purpose) of financial advantage.

[17] But you, Chaverim, keep in mind the predictions (2K 3:3) of the Shlichim of Rebbe Melech HaMoshiach Adoneinu Yehoshua/Yeshua,

[18] because they were telling you that at Acharit HaYamim (the End of Days), there will be leitzim (scoffers, TEHILLIM 1:1) walking according to their ta'avot (lusts) without yir'at Shomayim.

[19] These [men] are the ones causing division, worldly men, not having the Ruach Hakodesh.

[20] But you, Chaverim, build yourselves up on what is kodesh kodeshim (most holy) of yours, your (correct, Orthodox Jewish) Emunah (Faith), the Emunah of the true Dat HaYehudit, davening in the Ruach Hakodesh.

[21] Keep yourselves in the Ahavas Hashem, awaiting the rachamim of Rebbe, Melech HaMoshiach Adoneinu Yehoshua/Yeshua unto Chayei Olam.

[22] To those who are wavering, show rachamim; others, deliver, snatching them out of the Eish [Olam, YESHAYAH 66:24].

[23] On others, have rachamim mixed with yir'at Shomayim, hating even the undergarment defiled by corrupt human nature.

[24] Now to the One who is able to stand shomer over you, to make you moineia (prevented) from falling, and to set you unblemished in the presence of his Shechinah, with sason rav (much rejoicing),

[25] to HaElokim HaYachid Moshieinu (to the only G-d our Savior), through Rebbe Melech HaMoshiach Adoneinu Yehoshua/Yeshua, 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.

HISGALUS (THE REVELATION)

PEREK ALEPH (CHAPTER ONE)

INTRODUCTION AND SALUTATION: THE RAZ OF THE SHEVA HAKEHILLOT AND THE RAZ OF THE SHEVAT HARUCHOT WHICH ARE BEFORE THE MERKAVAH CHARIOT THRONE IN SHOMAYIM

The Hisgalus [*Revelation, Appearance, Exposure of what is Nistar (Hidden), Sod (Secret), Raz (Mystery)*] of Rebbe, Melech HaMoshiach Yehoshua/Yeshua which Hashem gave to him to show to his mesharetim (*servants, klei kodesh, ministers*) MAH DI LEHEVE ("what will happen," DANIEL 2:28f), the things which are destined to take place, and speedily; Rebbe, Melech HaMoshiach made it known by sending his malach (angel) to his mesharet (*servant, keli kodesh, minister*), Yochanan. [AMOS 3:7]

[2] Yochanan gave solemn edut (testimony) to the Dvar Hashem and to the edut of Rebbe, Melech HaMoshiach, even to all that Yochanan saw.

[3] Ashrey (Blessed/Happy) is the one reading and the ones hearing the divrei hanevu'ah (words of [this] prophecy) and remaining shomer regarding what is written in it, for karov (near) is HaYom [*the time of crisis and the events related to the Bias HaMoshiach*].

[4] Yochanan to the sheva (seven) hakehillot (congregations) in Asia: Chen v'Chesed Hashem to you and Shalom from the One who is [SHEMOS 3:14], who was, and who is to come [YESHAYAH 41:4], and from the shevat haruchot (seven archangels) which are before Hashem's Kes (Throne) [*merkavah chariot throne in Shomayim, YECHEZKEL 1:4-28*].

[5] And from Rebbe, Melech HaMoshiach, the eidus hane'eman (faithful witness), the BECHOR (Firstborn, TEHILLIM 89:28 [27]) of the Mesim and the Nagid, ELYON L'MALKHEI A'RETZ ("Leader, Most exalted of Kings of the earth," TEHILLIM 89:27).

OUR NEFASHOT CANNOT BE REDEEMED WITH THE PIDYON (RANSOM) OF MONEY (TEHILLIM 49:9); HOWEVER, MOSHIACH ANNOUNCED A MESSIANIC REDEMPTION FROM SIN (LK 4:18; YESHAYAH 61:1) AND A YEAR OF THE L-RD'S FAVOR, THE L-RD'S SHNAT HAYOVEL (YEAR OF JUBILEE, VAYIKRA 25:50-51) WHERE POSSESSIONS REVERTED TO THEIR ORIGINAL OWNER.; SINCE OUR SINS HAVE SEPARATED US FROM G-D (YESHAYAH 59:2; 53:6), WE MUST BE REDEEMED TO HIS POSSESSION; YESHAYAH 53 SHOWS THAT MOSHIACH HAS PURCHASED OUR REDEMPTION (REDEMPTION MEANS FREEDOM FROM SOME EVIL BY MEANS OF PAYMENT); MOSHIACH IS THE GO'EL WHO PURCHASED OUR REDEMPTION FROM SIN'S POWER AND WAGES, WHICH IS THE SENTENCE OF DEATH, AND THIS DELIVERANCE MOSHIACH PURCHASED WITH THE KORBAN OF HIS NEFESH (YESHAYAH 53:10-12), WHICH BECAME ALSO A "KOFER" (RANSOM) PAYMENT TO HASHEM FOR OUR REDEMPTION; MOSHIACH TOOK OUR CURSE FOR US, DEVARIM 21:23;27:26; KOHELET 7:20; VAYIKRA 17:11; YESHAYAH 53:10-12); AND THERE WAS GREAT COST TO HASHEM SO THAT THE CONDEMNED SLAVES OF SIN, NOW BELONGING TO MOSHIACH, COULD GO FREE; AT THE EXODUS FROM EGYPT IT COST UNTOLD MULTITUDES OF LAMBS, AND AT THE EXODUS OF THE BRIT CHADASHA FROM YERUSHALAYIM, IT COST ONE LAMB (YESHAYAH 53:7), MOSHIACH; REBBE, MELECH HAMOSHIACH PURCHASED FOR US AND AS OUR GO'EL BOUGHT BACK THE GLORY ADAM FORFEITED WHEN HE FELL

To the One who has ahavah for us and has freed us [*from the Golus of*, YESHAYAH 59:2; 53:3] peyshaeinu [our transgressions, YESHAYAH 53:5] by [*Geulah redemption through the kofer pedut ransom korban of his nefesh (YESHAYAH 53:10) in the kapporah atonement of*] the dahm of him, [TEHILLIM 130:8; YESHAYAH 40:2; TEHILLIM 89:38; YIRMEYAH 42:5; YESHAYAH 55:4; BERESHIS 22:8; SHEMOS 12:13; YESHAYAH 53:7; VAYIKRA 17:11] [6] and made us a Malchut (Kingdom), a Mamlekheth kohanim (a Kingdom of priests, SHEMOS 19:6), kohanim doing avodas kodesh sherut to his Elokim HaAv, lo hakavod v'hagevurah l'olmey olamim. Omein (to him be glory and powerful dominion forever and ever. Omein). [SHEMOS 19:6; 23:22; YESHAYAH 61:6] [7] Hinei! Hu habah (He comes) with HA'ANANIM (glory clouds) and kol ayin (every eye) will see him, even the ones who PIERCED HIM, and all the mishpachot (families) of ha'aretz will MOURN for Him. Ken, even so. Omein. [DANIEL 7:13; ZECHARYAH 12:10f; BERESHIS 12:3;28:14] [8] Ani Hu the Alef 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). [SHEMOS 3:14; YESHAYAH 41:4; AMOS 3:13; 4:13 TARGUM HA-SHIVIM]

A CHAZON (CHABAKUK 2:2) OF THE MOSHIACH AND THE RAZ OF THE MENOROT AND THE KOKHAVIM

[9] I, Yochanan, your Ach b'Moshiach and your fellow partaker taking the chelek (inheritance) in the tzarah (trouble, Mt 24:15f), the Chevlei Moshiach (birthpangs of Moshiach), and the Malchut (Kingdom) and the savlanut (patient endurance) in Moshiach--I was on the island called Patmos because of the Dvar Hashem and the eidus (witness) of [Rebbe, Melech HaMoshiach] Yehoshua/Yeshua. [SHEMOS 20:18; DANIEL 8:1] [10] I was in the Ruach Hakodesh on Yom HaAdon, and I heard behind me a kol gadol (a loud voice), like the blast of a shofar, [YECHYEZKEL 3:12; SHEMOS 19:16] [11] saying, What you see [in the chazon], write in a sefer and send it to the sheva (seven) HaKehillot, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea. [YESHAYAH 30:8] [12] Then I turned to see the kol which was speaking with me, and, having turned, I saw sheva menorot zahav (seven golden menorahs). [ZECHARYAH 4:2; SHEMOS 25:31-40] [13] And in the midst of the menorot stood One like the Ben HaAdam [DANIEL 7:13-14; YECHYEZKEL 1:26], having been clothed in a Beketch (long coat) reaching to the feet and having been wrapped around at the chest with a golden gartel. [DANIEL 7:13; YECHYEZKEL 1:26; 9:2,11 TARGUM HA-SHIVIM; DANIEL 10:5,16; YESHAYAH 6:1] [14] And the rosh of him and the hair were lavan (white), like wool, like snow, and the eynayim (eyes) of him were like a flame of eish (fire), [DANIEL 7:9] [15] and the feet of him were like burnished bronze as if in a furnace having been made to glow, and the kol (voice) of him as the sound of mayim rabbim (many waters). [DANIEL 10:6; YECHYEZKEL 1:7,24; 43:2; YESHAYAH 1:20; 49:2; SHOFETIM 5:31] [16] And he had in the yad yamin (right hand) of him shevat hakokhavim (seven stars) and out of the mouth of him a sharp two-edged cherev (sword) going forth and the face of him was like the shemesh (sun) shining in its power. [YESHAYAH 1:20; 49:2; SHOFETIM 5:31] [17] And when I saw him [Moshiach], I fell at the feet of him as though dead, and he placed the yad yamin [right hand] of him upon me saying, Do not fear; I am HaRishon (The First) and HaAcharon (The Last) [YESHAYAH 41:4; 44:6; 48:12; YECHYEZKEL 1:28; DANIEL 8:17,18;] [18] and HaChai (The Living One), and I became Niftar, I had my histalkus (passing), and,--

hinei!-- Chai Ani l'Olam va'ed (I am alive forevermore) and I have the maftekhhot haMavet (keys of Death) and the maftekhhot haShe'ol (keys of the abode of the Dead). [YESHAYAH 41:4; 44:2,6; 48:12; YECHEZKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17]

[19] Therefore, write down the Chazon (Revelation, Prophecy, Vision, Hisgalus, CHABAKUK 2:2), that is, the things you saw and the things which are and the things which are about to happen after these things. [YESHAYAH 48:6 TARGUM HA-SHIVIM; DANIEL 2:28,29,45;]

[20] The raz (mystery, sod) of the shevat hakokhavim (seven stars) which you saw in the yad 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.

PEREK BEIT (CHAPTER TWO)

THE IGGROT KODESH TO THE SEVEN KEHILLOT: THE IGGERET HAKODESH TO THE KEHILLAH AT EPHESUS

To the malach (angel) of the Kehillah (Congregation) in Ephesus, write: These things says the One holding shivat hakokhavim (seven stars) in the yad yamin (right hand) of him, the One walking in the midst of the sheva menorot hazahav (seven golden menorahs):

[2] I have da'as of your ma'asim (deeds) and your amal (toil) and the savlanut (patient endurance) of you (pl.) and that you cannot bear anshei resha (evil men), and have tested the ones making the claim that they are "Rebbe, Melech HaMoshiach's shlichim" and are not, and found them kozvim (liars).

[3] And you have savlanut (patient endurance), and you have persevered because of ha-Shem of me and have not become weary.

[4] But I have this against you, that you abandoned your Ahavah HaRishonah. [YIRMEYAH 2:2]

[5] Therefore, let there be zikaron (remembrance) of from where you have fallen and make teshuva (repentance, turning from sin to G-d) and do the Ma'asim HaRishonim; but, if not, I am coming to you (pl.) and I will remove your menorah from its place, unless you make teshuva.

[6] But this you have, that you loathe the ma'asim ra'im (evil deeds) of the Nicolaitans, which also I loathe. [TEHILLIM 139:21]

[7] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot. To the one who wins the nitzachon (victory) I will give to him to eat of the Etz HaChayim (Tree of Life), which is in the Gan-Eden of Hashem, [BERESHIS 2:9; 3:22,24; also BERESHIS 2:8; YECHEZKEL 28:1; 31:8,9 TARGUM HA-SHIVIM)]

THE IGGROT KODESH TO THE SEVEN KEHILLOT: THE IGGERET HAKODESH TO THE KEHILLAH AT SMYRNA

[8] And to the malach (angel) of the Kehillah in Smyrna, write: These things says HaRishon and HaAcharon, who became niftar (deceased) and had his histalkus (passing), and came back to Chayim (Life): [YESHAYAH 44:6; 48:12]

[9] I have da'as of your tzarah (Mt 24:15f) and oni poverty)--but you are ashir (rich)--and the loshon hora of the ones making the claim and declaring themselves to be Bnei Berit, and are not [of the Brit Chadasha], but are a Shul [deluded by] Hasatan.

[10] Have no pachad (terror) at all of the things you are about to suffer. Hinei! Hasatan is about to cast some of you into beit hasohar that you may be tested and you will have tzarah aseret yamim (ten days). Be ne'eman ad haMavet (faithful unto death), and I will give you the ateret HaChayim (the diadem of Life). [DANIEL 1:12,14]

|11| The one having [spiritual] ears, let him hear what the Ruach Hakodesh says to the Kehillot. The one who wins the nitzachon (victory) never will be hurt by the Mavet HaSheyni (the Second Death).

THE IGGROT KODESH TO THE SEVEN KEHILLLOT: THE IGGERET HAKODESH TO THE KEHILLAH AT PERGAMUM

|12| And to the malach (angel) of the Kehillah at Pergamum, write: These things says the one having the sharp two-edged cherev: [YESHAYAH 49:2]

|13| I have da'as of where you make your ma'on (residence), where the kes (throne) of Hasatan is, and you hold fast to ha-Shem of me and did not make hakhchashah (denial) of my (Moshiach's) emunah (faith), even in the days of Antipas my eidus hane'eman (my faithful witness) who died al kiddush Ha-Shem, killed among you as a martyr where Hasatan makes his ma'on (residence).

|14| But I have a few things against you, because you have there ones holding to "the torah of Bil'am," who was teaching Balak to put a michshol (stumbling block) before Bnei Yisroel.

[BAMIDBAR 31:16; 25:1-2]

|15| So also you have ones eating okhel (food) sacrificed to elilim (idols) and who commit zenut (fornication). You also have ones holding the "torah of the Nicolaitans."

|16| Likewise, therefore, make teshuva (repentance, turning from sin to G-d)! But if not, I am coming to you quickly and will war against them by the cherev of my mouth. [YESHAYAH 49:2]

|17| The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot. To the one who wins the nitzachon (victory), I will give him some of the Manna having been nistar (hidden), and I will give Him an even levanah (a white stone) and upon it a Shem Chadash (New Name), of which no one has da'as, except the one receiving it. [TEHILLIM 78:24; YESHAYAH 62:2; 65:15; 56:5]

THE IGGROT KODESH TO THE SEVEN KEHILLLOT: THE IGGERET HAKODESH TO THE KEHILLAH AT THYATIRA

|18| And to the malach of the Kehillah in Thyatira, write: These things says the Zun foon Der Oybershter, the One having his eynayim (eyes) like a flame of eish (fire), [DANIEL 7:9] and the feet of him like burnished bronze: [DANIEL 10:6]

|19| I have da'as of your ma'asim (deeds) and the ahavah and the emunah and the Tzedek [DANIEL 9:25] and the savlanut (patient endurance) of you, and that your Ma'asim HaAcharonim 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 (fornication) and to eat okhel (food) sacrificed to elilim (idols). [MELACHIM ALEF 16:31; 21:25; MELACHIM BAIS 9:7-22; BAMIDBAR 25:1-2]

|21| And I gave her time that she might make teshuva and she does not wish to make teshuva of her zenut (fornication). [MELACHIM ALEF 16:31; MELACHIM BAIS 9:22; BAMIDBAR 25:1-2]

|22| Hinei! I am throwing her into a bed of suffering, and the ones committing ni'uf (adultery) with her into Tzarah Gedolah (Great Tribulation, Mt. 24:21), unless they make teshuva of her ma'asim (deeds).

|23| And her yeladim (children, those who become like her in her doctrine) I will kill with Mavet, and all the kehillot will have da'as that I am the One searching their musar klayot valev (pangs of conscience and heart), and I will give to you, each one, according to what you have done.

[TEHILLIM 7:9; 62:12; 139:1; 2:23; MISHLE 21:2; 24:12; YIRMEYAH 11:20; 17:10;

SHMUEL ALEF 16:7; MELACHIM ALEF 8:39;]

[24] But I say to you, the rest, to the ones in Thyatira, as many as have not this "torah" (teaching), who did not have da'as of, as they say, "the tiefe (deep, profound) things of Hasatan." I am putting on you no other burden.

[25] Al kol panim (nevertheless), what you have, hold fast until I come.

[26] And the one who wins the nitzachon (victory) and the one until HaKets keeping shomer of the ma'asim mitzvot of me, him will I give samchut (authority) over the Goyim,

[27] to rule them with a SHEVET BARZEL (scepter of iron, TEHILLIM 2:9) KIKH'LI YOTZER TENAPTZEM ("as the vessel of pottery are broken") [TEHILLIM 2:8,9; YESHAYAH 30:14; YIRMEYAH 19:11]

[28] even as I also have received from HaAv of me and I will give him the Kochav (Star--BAMIDAR 24:17) haNogah (of Brightness/Venus, the Morning Star, 2K 1:19).

[29] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

PEREK GIMEL (CHAPTER THREE)

THE IGGROT KODESH TO THE SEVEN KEHILLOT: THE IGGERET HAKODESH TO THE KEHILLAH AT SARDIS

And to the malach (angel) of the Kehillah in Sardis, write: These things says the One having the sheva ruchot of Hashem (seven archangels 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)).

CHAZAK B'YEHOShUA/YESHUA!

[2] Be shomer and regarding the things remaining and the things on the point of mavet, be chazakim (strong ones). For, I have not found your ma'asim mitzvot having been shleimim (complete) before Elohai.

[3] Therefore, let there be zikaron (remembrance) of what has been handed over to you and what you heard, and be shomer and make teshuva. Therefore, if you are not shomer, I will come as a ganav, and never would you have da'as at what sha'ah (hour, time) I will come upon you.

[4] But you have a few shemot (names) in Sardis which did not soil their kaftans. It is they that will walk with me in lavan (white), wearing a kittel, because they are walking worthily.

[5] The one who wins the nitzachon (victory), in similar manner, will be clothed in lavan (white), and never will I erase him, the baal shem tov, from the Sefer Chayim. And I will make hoda'ah (acknowledgement) of the shem of him before Elokim Avi and before the malachim (angels) of him.

[6] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

THE IGGROT KODESH TO THE SEVEN KEHILLOT: THE IGGERET HAKODESH TO THE KEHILLAH AT PHILADELPHIA

[7] And to the malach of the Kehillah in Philadelphia, write: these things says HaKadosh, HaNe'eman, the One having the mafte'ach (key) of Dovid, the One opening and no one will shut, the one shutting and no one opens: [YESHAYAH 22:22]

[8] I have da'as of your ma'asim. Hinei! I have placed in front of you a delet (door), having been opened, which no one is able to shut. Because you have a little ko'ach (power) and have been shomer over my dvar (word)

[9] and did not make hakhchashah (denial) of ha-Shem of me. Hinei! I may make some of the Shul [deluded by] Hasatan, the ones declaring themselves to be Bnei Berit, and are not [of the Brit Chadasha] but speak sheker; hinei! I will make them come and prostrate themselves before your feet and then they will have da'as that I have ahavah for you. [YESHAYAH 49:23; 43:4]
 [10] Because you were shomer over my dvar of savlanut (patient endurance), I will also be shomer over you, guarding you from the sha'at hanisayon (hour of trial) about to come upon the Olam Hazeh, to try all the ones of the inhabited world, all the ones dwelling upon the earth.
 [11] I am coming quickly; hold fast to what you have, that no one takes your atarah (diadem, crown).
 [12] The one who wins the nitzachon (victory) I will make an amud (pillar) in the Beis Hamikdash of Elohai and never may he go out of it [TEHILLIM 23:6] and I will write upon him ha-Shem of Elohai and ha-Shem of the Ir Hakodesh of Elohai--the Yerushalayim HaChadasha descending down out of Shomayim from Elohai--and ha-Shem HeChadash of me (my New Name). [YECHEZKEL 48:35]
 [13] The one having an ear, let him hear what the Ruach Hakodesh says to the Kehillot.

THE IGGROT KODESH TO THE SEVEN KEHILLOT: THE IGGERET HAKODESH TO THE KEHILLAH AT LAODICEA

[14] And to the malach of the Kehillah in Laodicea, write: These things says the Omein, the Eidus HaNe'eman (the Faithful Witness) who is also HaEmes, the Reshit of the Bri'at Hashem [i.e. Hashem's eternal Chochmah, MISHLE 8:22; TEHILLIM 33:6; MISHLE 30:4],
 [15] I have da'as of your ma'asim, that you are neither kar (cold) nor kham (hot). Would that you were kar or kham!
 [16] But because you are posher (lukewarm) and neither kham nor kar, I am about to spit you out of my mouth.
 [17] Because you say, I am ashir (rich) and have become wealthy and in nothing am I nitzrach (needy), and you do not have da'as that you are the one wretched and pitiful and poor and blind and naked, [HOSHEA 12:8]
 [18] I counsel you to buy from me zahav (gold) having been purified by eish (fire), that you may be ashir (rich), and a kittel, that you may be clothed in lavan (white), and that the bushah (shame) of your nakedness not be made nikar (evident), and eye salve to rub on the eynayim (eyes) of you that you may see.
 [19] Those for whom I have ahavah I reprove and discipline. Be kham (hot), therefore, in kanous (zeal) for Hashem and make teshuva. [DEVARIM 8:5; MISHLE 3:12]
 [20] Hinei! I have stood at the delet (door) DOFEK ("knocking," SHIR HASHIRIM 5:2); if anyone hears my kol and opens the delet, indeed I will come in to him and we, the two of us, will dine together at the BEIT HAYAYIN ["Banquet Hall," SHIR HASHIRIM 2:4].
 [21] The one who wins the nitzachon (victory), I will give to him to sit with me on the Kes (Throne) of me, as I also won the nitzachon and sat with Elokim Avi on the Kes (throne) of him.
 [22] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

PEREK DALET (CHAPTER FOUR)

THE AVODAS KODESH IN SHOMAYIM: THE ANGELS OF CREATION AND THE ANGELS OF THE REDEEMED PRAISE AND WORSHIP HASHEM BEFORE THE THRONE FOREVER AND EVER

After these things I looked, and--hinei!--a delet (door) having been opened in Shomayim, the kol

harishon [the first voice, 1:10], the voice like a shofar that I heard speaking to me, said, Come up here! And I will show you MAH DI LEHEVE ("what will happen," DANIEL 2:28f) after these things.

[2] At once I was in the Ruach Hakodesh, and--hinei!-- there in Shomayim stood a Kes (Throne), and upon the Kes DEMUT KEMAREH ADAM ("a figure in appearance like a Man," YECHEZKEL 1:26-28), [MELACHIM ALEF 22:19; YESHAYAH 6:1; DANIEL 7:9]

[3] and the One sitting there was KEMAREH ("in appearance") like jasper stone and carnelian, and a keshet beanan (rainbow, BERESHIS 9:16) was around the Kes (Throne) that looks like an emerald. [YECHEZKEL 1:28]

[4] And around the Kes (Throne) were esrim v'arba'ah kisot (twenty-four thrones) and on the kisot were sitting esrim v'arba'ah Zekenim (twenty-four Elders, SHEMOS 12:21), each clothed in lavan (white), each wearing a kittel, and on the roshim (heads) of them, golden atarot (crowns).

[5] And out of the Kes (Throne) comes forth lightning and sounds and thunders and there were sheva lapidei eish (torches of fire) burning before the Kes (Throne), which are the sheva ruchot (spirits, the seven archangels, Rv 1:4) of Hashem [SHEMOS 19:16; ZECHARYAH 4:2].

[6] And before the Kes (Throne) there was something like a sea of glass, like crystal. And on each side and around the Kes (Throne) there were Arbah Chayyot (Four living beings), being full of eynayim in front and in back. [YECHEZKEL 1:5]

[7] And harishonah (the first) of HaChayyot [the living beings, YECHEZKEL 1:10; 1:14] was like an aryeh (lion), and hasheniyah (the second) of HaChayyot (the living beings) like an egel (calf), and hashlishit (the third) of HaChayyot had the face of a ben Adam (human being), and hareve'it (fourth) of HaChayyot was like a flying nesher (eagle).

MESHORORIM (SINGERS) AROUND THE KES HASHEM

[8] And the Arba HaChayyot (Four living beings), each one of them had six wings and they were full of eynayim (eyes) without and within. And yomam valailah (day and night), they do not cease to rest but continue singing, KADOSH, KADOSH, KADOSH, ADONOI TZVAOT, the One who was and is and is to come. [YESHAYAH 6:3; YECHEZKEL 1:18; YESHAYAH 6:3]

[9] And whenever the Chayyot will give kavod (glory) and hod (splendor) and hadar (majesty) and shevakh (praise) to the One sitting on the Kes (Throne), to Him that Hu Chai ad olemei olamim (that lives forever and ever), [TEHILLIM 47:8]

[10] then the esrim 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, [DEVARIM 33:3]

[11] Worthy art thou, Adoneinu and Elokeinu, 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. [BERESHIS 1:1]

PEREK HE (CHAPTER FIVE)

THE MEGILLAH AND THE SEH HAElokim

And I saw on the yad yamin (right hand) of the One sitting on the Kes (Throne) a sefer (book) having been written inside and on the back, having been sealed with sheva chotamot (seven seals). [YECHEZKEL 2:9,10; YESHAYAH 29:11; DANIEL 12:4]

[2] And I saw a strong malach (angel), proclaiming in a kol gadol (loud voice), Who is worthy to open the sefer (book) and break its chotamot (seals)?

[3] And no one in Shomayim or on ha'aretz or under ha'aretz was being able to open the sefer

(book) or to look into it.

[4] And I was weeping copiously because no one was found worthy to open the sefer (book) or to look into it.

[5] And one of the Zekenim says to me, Do not weep, hinei! HaAryeh (The Lion) from the Shevet Yehudah (Tribe of Judah), the 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). [BERESHIS 49:9; YESHAYAH 11:1,10]

[6] And I saw between the Kes (Throne) and the Arbah Chayyot (Four living Beings) and among the Zekenim (Elders, SHEMOS 12:21) a SEH (Lamb, YESHAYAH 53:7, Moshiach) having stood as having been slain, having sheva karnayim (horns, omnipotence), sheva eynayim (eyes, omniscience), which are the sheva ruchot (spirits, archangels) of Hashem having been sent into kol ha'aretz (all the earth).

[7] And the SEH (YESHAYAH 53:7) came and has taken the sefer out of the yad yamim (right hand) of the One sitting on the Kes (Throne).

[8] And when the SEH (YESHAYAH) received the sefer, the Arbah Chayyot (Four living Beings) and the esrim v'arba'ah Zekenim (twenty-four Elders, SHEMOS 12:21) fell down before the SEH (Lamb, YESHAYAH 53:7), each one having a nevel (harp) and golden ke'arot (bowls) full of ketoret (incense), which are the tefillos (prayers) of the Kadoshim. [TEHILLIM 141:2; 16:3]

[9] And they are singing a SHIR CHADASH (TEHILLIM 96:1) saying, Worthy art thou to take the sefer (book) and to open the chotamot (seals) of it, because you were slain and with your dahm [kapparah] you paid the price for the Geulah [VAYIKRA 25:50-51] redemption and purchased ones for Hashem from every mishpochah (family) and lashon (tongue) and am (people) and goy (nation), [TEHILLIM 40:3; 98:1; YESHAYAH 42:10]

[10] and made them for Elokeinu a Malchut and kohanim, and they will reign on ha'aretz (the earth).

THE TIFERET (BEAUTY) OF THE NITZACHON (VICTORY) OF THE SEH HAElokim MOSHIACH

[11] And I saw and I heard the kol (voice) of many malachim (angels); they numbered myriads of myriads and v'alfei alafim (thousands of thousands), around the Kes (Throne) and the Chayyot (the living Beings) and the Zekenim (Elders, SHEMOS 12:21) [DANIEL 7:10]

[12] saying with a kol gadol, "Worthy is the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) having been slain, to receive the oz (power) and the osher (wealth) and the chochmah (wisdom) and the gevurah (strength) and hod (honor) and kavod (glory) and bracha (blessing)."

[13] And every beriyah (creature) which is in Shomayim and on ha'aretz (the earth) and under ha'aretz and on the yam (sea) and all things in them, I heard saying, "To the One sitting on the Kes (Throne) and to the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) be the bracha (blessing) and the hod (honor) and the hadar (glory) and the memshalah (dominion) ad Olemei Olamim (forever and ever)." [DIVREY HAYAMIM ALEF 29:11; MALACHI 1:6; 2:2]

[14] And the Arbah Chayyot were saying, "Omein." And the Zekenim (Elders, SHEMOS 12:21) fell down and worshiped.

PEREK VAV (CHAPTER SIX)

THE CHOTAMOT (SEALS)

And I saw when the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) opened one of the sheva chotamot (seven seals). And I heard one of the Arbah Chayyot (Four living Beings)

saying, as with a voice of thunder, "Come!"

[2] And I saw, and, Hinei! a sus lavan (white horse), and the one sitting on it having a keshet (bow, YECHEZKEL 39:3) and was given to him an atarah (diadem) and he went forth conquering, intent on conquest.

[3] And when he opened the chotam hasheyeni (second seal), I heard the hasheniyah of HaChayyot (the second of the living Beings) saying, "Come!"

[4] And another sus (horse) went forth, a flame-red one, and to the one sitting on it was given him to take shalom from ha'aretz (the earth) with men slaughtering one another, and was given to him a cherev gedolah (great sword). [ZECHARYAH 1:8; 6:2]

[5] And when he opened the chotam hashlishi (third seal), I heard the hashlishit of HaChayyot (the third of the living Beings), saying, "Come!" And I saw and hinei! A sus shakhor (black horse), and the one sitting on it having a pair of scales in his yad (hand). [ZECHARYAH 6:2]

[6] And I heard, as it were, a kol (voice) in the midst of the Arbah Chayyot (Four living Beings), saying, "A quart of wheat for a denarius and shloshah quarts of barley for a denarius, but the shemen (oil) and the yayin (wine) you may not harm." [YECHEZKEL 4:16]

[7] And when he opened the chotam harevi'i (the fourth seal), I heard the kol (voice) of the hareve'it (fourth) of HaChayyot (the living Beings) saying, "Come!"

[8] And I saw, and hinei! a sus yerakrak (a greenish pale horse), and the one sitting upon it, that rider's name was Mavet, and She'ol was following with him. And there was given to them samchut (authority) over a quarter of ha'aretz (the earth), to kill with cherev (sword) and with ra'av (famine) and with mavet (death) and by the chayyot (beasts) of ha'aretz (the earth). [ZECHARYAH 6:3; HOSHEA 13:14; YIRMEYAH 15:2,3; 24:10; YECHEZKEL 5:12,17]

[9] And when he opened the chotam hachamishi (fifth seal), I saw underneath the Mitzbe'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 edut (testimony) which they had given. [SHEMOS 29:12; VAYIKRA 4:7]

[10] And they cried out, saying, Rabbono shel Olam, HaKadosh and HaNe'eman, ad mosai (how much longer) is it to be until you judge and avenge dahmeinu (our blood) on the inhabitants of ha'aretz (the earth)? [TEHILLIM 119:84; ZECHARYAH 1:12; DEVARIM 32:43; MELACHIM BAIS 9:7; TEHILLIM 79:10]

[11] And they were each given a kittel (white robe) and it was told them that they will rest yet a little while, until the mispar (number) should be complete of their fellow avadim (servants) and their Achim b'Moshiach, the ones about to die al kiddush Ha-Shem, being about to be killed as martyrs as they were.

[12] And I saw when he opened the chotam hashishi (sixth seal), a great earthquake occurred and the shemesh (sun) became shakhor (black) as sackcloth made of hair and the whole yare'ach (moon) became like dahm. [TEHILLIM 97:4; YESHAYAH 29:6; YECHEZKEL 38:19; YESHAYAH 50:3]

[13] And the kokhavim (stars) of the Shomayim fell to ha'aretz (the earth), as an etz te'enah (fig tree) casts off its unripe figs when being shaken by a great wind. [YESHAYAH 34:4]

[14] And the Shomayim split apart as a megillah scroll being rolled up; and every mountain and island were moved out of their places. [TEHILLIM 46:2; YESHAYAH 54:10; YIRMEYAH 4:24; YECHEZKEL 38:20; NACHUM 1:5]

[15] And the melachim (kings) of ha'aretz (the earth) and the gedolim (great ones) and the military leaders and the ashirim (rich men) and the strong men and all avadim (slaves) and bnei Chorin (freedmen) hid themselves in the caves and in the rocks of the mountains. [YESHAYAH 2:10,19,21]

[16] And they say to the mountains and to the rocks, Fall on us and hide us from the face of the One sitting on the Kes (Throne) and from the za'am (wrath, anger, 16:1f) of the SEH, (Lamb,

SHEMOS 12:3; YESHAYAH 53:7 Moshiach), [HOSHEA 10:8]

|17| because the Yom HaGadol, the Yom HaZa'am, the Great Day of Their Wrath has come, and who is able to stand? [YOEL 1:15; 2:1,2,11,31; ZEFANYAH 1:14,15; NACHUM 1:6; MALACHI 3:2]

PEREK ZAYIN (CHAPTER SEVEN)

MOSHIACH'S KEHILLAH OF THE CHASIDIM: (SEE TEHILLIM 149:1): THE CHOTAMOT AND THE 144,000

After this I saw arba'ah malachim (angels) taking their stand on the arba'ah pinot ha'aretz (the four corners of the earth), holding the four winds of ha'aretz (the earth) so that wind should not blow on ha'aretz (the earth) nor on the yam (sea) nor on any etz (tree). [YESHAYAH 11:12; YIRMEYAH 49:36; YECHEZKEL 37:9; DANIEL 7:2; ZECHARYAH 6:5]

|2| And I saw another malach (angel) coming up from the rising of the shemesh (sun), having a chotam (seal) of the Elokim Chayim (Living G-d), and he cried with a kol gadol (loud voice) to the four malachim (angels). These were the malachim to whom it was given to harm ha'aretz (the earth) and hayam (the sea),

|3| saying, Do not harm ha'aretz (the earth) nor hayam (the sea) nor haetzim (the trees), until we have marked with the chotam (seal) the avadim (servants) of Elokeinu upon their metsakhim (foreheads). [YECHEZKEL 9:4]

|4| And I heard the mispar (number) of the ones having been sealed, 144,000, having been marked with the chotam (seal) from kol shivtei Bnei Yisroel (Every tribe of the sons of Israel),

|5| of the shevet of Yehudah, 12,000 having been sealed; of the shevet of Re'uven, 12,000, of the shevet of Gad, 12,000,

|6| of the shevet of Asher, 12,000, of the shevet of Naphtali, 12,000, of the shevet of M'nasheh, 12,000,

|7| of the shevet of Shim'on, 12,000, of the shevet of Levy, 12,000, of the shevet of Yissass'khar, 12,000,

|8| of the shevet of Z'vulun, 12,000, of the shevet of Yosef, 12,000, of the shevet of Binyamin, 12,000.

HALELU ES HASHEM KOL GOYIM (TEHILLIM 117:1); THE MULTITUDE FROM KOL HAUMMIM (ALL THE PEOPLES)

|9| After these things I looked, and hinei!, a great multitude, which to number no one was being able, out of every nation and from shvateem (tribes) and haummim (the peoples) and lashonot (tongues), standing before the Kes (Throne) and before the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach), each clothed with a kittel and lulavim in their hands.

|10| And they cry with a kol gadol (loud voice), saying, Yeshu'at Elokeinu is of Hashem, our G-d, the One sitting on the Kes (Throne), and of the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach).

|11| And all the malachim stood around the Kes (Throne) and the Zekenim (Elders, SHEMOS 12:21) and the Arbah Chayyot and they fell before the Kes (Throne) on their faces and they worshiped Hashem, saying, [TEHILLIM 3:8]

|12| Omein, the bracha (blessing) and the kavod (glory) and the chochmah (wisdom) and the hodayah (thanksgiving) and the hod (honor) and the oz (power) and the gevurah (strength) be to Hashem Elokeinu l'Olelamei Olamim. Omein.

|13| And one of the Zekenim (Elders, SHEMOS 12:21) answered, saying to me, These ones, each

wearing a kittel, who are they and from where did they come?

[14] And I said to him, Adoni, you have da'as. And he said to me, These are the ones coming out of HaTzarah HaGedolah (The Great Tribulation, Mt. 24:29f) and each washed his kittel and whitened it in the dahm of the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach).

[15] Therefore, they are before the Kes (Throne) of Hashem and serve Him yomam valailah in His Beis Hamikdash, and the One sitting on the Kes (Throne) will pitch the tent of His Mishkan over them. [YESHAYAH 4:5]

[16] They will hunger no more nor thirst nor shall the shemesh (sun) strike them nor any scorching heat, [YESHAYAH 49:10]

[17] because the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) at the center of the Kes (Throne), will shepherd them and will lead them to the Makor Mayim Chayim ["Fount, source of Living Waters," YIRMEYAH 2:13], and Hashem will wipe away every tear from their eynayim. [YESHAYAH 25:8; 35:10; 51:11; 65:19]

PEREK HET (CHAPTER EIGHT)

THE CHOTAM HASHEVI'I

And when the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) opened the chotam hashevi'i (seventh seal), there was silence in Shomayim about half an hour.

[2] And I saw the shivat hamalachim (seven angels) who stand before Hashem, and there were given to them shivah shofarot.

[3] And another malach came and stood at the Mitzbe'ach (altar), having a golden makhtah (incense bowl), and there was given to him much ketoret (incense, TEHILLIM 141:2) to offer with the tefillos (prayers) of all the Kadoshim at the golden Mitzbe'ach before the Kes (Throne). [SHEMOS 30:1-6]

[4] And the smoke of the ketoret ascended with the tefillos of the Kadoshim out of the hand of the malach (angel) before Hashem. [TEHILLIM 141:2]

[5] And the malach has taken the makhtah and filled it from the eish (fire) of the Mitzbe'ach (altar) and he threw it down to ha'aretz, and there were thunders and sounds and lightning and an earthquake. [VAYIKRA 16:12,13]

THE SHOFAROT

[6] And the shivat hamalachim (seven angels) having the shiva shofarot prepared themselves that they might sound the shofarot.

[7] And harishon sounded his shofar; and there came barad (hail) and eish (fire) having been mingled with dahm and it was thrown to ha'aretz, and a third of ha'aretz was burned up, and a third of the etzim (trees) was burned up and all green grass was burned up. [YECHEZKEL 38:22]

[8] And the malach hasheyne (second angel) sounded his shofar; and as it were a great mountain with eish (fire) burning was thrown into the yam (sea), and a third of the yam became dahm [YIRMEYAH 51:25]

[9] And a third of the living yetzurim hayam (creatures of the sea) died, and a third of the ships were destroyed.

[10] And the malach hashlishi (third angel) sounded his shofar; and there fell out of Shomayim a kokhav gadol (great star) blazing as a torch and it fell on a third of the rivers and on the wells of mayim (water), [YESHAYAH 14:12]

[11] And the name of the kokhav (star) is said to be "Wormwood," and a third of the mayim became bitter wormwood, and many of the Bnei Adam died from the mayim because the mayim

were made bitter. [YIRMEYAH 9:15, 23:15]

[12] And the malach harevi'i (fourth angel) sounded his shofar; and a third of the shemesh (sun) was struck and a third of the yare'ach (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). [SHEMOS 10:21-23; YECHEZKEL 32:7]

[13] And I saw, and I heard one neshar (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.

PEREK TET (CHAPTER NINE)

And the malach hachamishi (fifth angel) sounded his shofar; and I saw a kokhav (star) having fallen out of Shomayim to ha'aretz. And was given to it the mafte'ach (key) of the shaft of the Tehom (Abyss).

[2] And he opened the shaft of the Tehom (Abyss), and smoke came up out of the shaft as smoke of a great furnace, and the shemesh (sun) was darkened and the air was darkened by the smoke of the shaft. [BERESHIS 19:28; SHEMOS 19:18; YOEL 2:2,10]

[3] And out of the smoke came forth arbeh (locusts) to ha'aretz (the earth), and samchut (authority) was given to them like the samchut of the akrabei ha'aretz (scorpions of the earth). [SHEMOS 10:12-15]

[4] And it was told them that they should not harm the grass of ha'aretz (the earth) nor any greenery nor any etz (tree), except the Bnei Adam, all who do not have the chotam (seal) of Hashem on their metsakhim (foreheads) (YECHEZKEL 9:4).

[5] And it was given to them that they should not kill them, but that they will be tormented chamishah chodashim (five months). Their torment is as the torment of an akrav when it stings a man.

[6] And in those days Bnei Adam will seek Mavet (Death) and by no means will find it. And they will desire to die and Mavet flees from them. [IYOV 3:21; 7:15; YIRMEYAH 8:3]

[7] And the appearances of the arbeh (locusts) were like susim (horses) having been prepared for milkhamah (war), and on the heads of them what looked like atarot (diadems) of zahav (gold) and the faces were like the faces of Bnei Adam. [YOEL 2:4; DANIEL 7:8]

[8] And they had hair that looked like the hair of an isha (a woman), and they had teeth that looked like the teeth of an aryeh (lion), [YOEL 1:6]

[9] and they had breastplates like iron breastplates and the sound of the wings of them was as the sound of many merkavot (chariots) with susim (horses) racing into the sdeh krav (battlefield), [YOEL 2:5]

[10] And they have tails like akrabim (scorpions), with stingers, and the ko'ach (power) of them is in their tails to harm Bnei Adam chamishah chodashim (five months).

[11] They have over them a melech (king), the malach (angel) of the Tehom (Abyss), the name for him in Ivrit, "Abaddon," (that is, Destruction) and in Elliniki he has the name Apollyon (that is, "Destroyer"). [IYOV 26:6; 28:22; 31:12; TEHILLIM 88:11]

[12] The Oy Echad (the First Woe) has passed; Hinei! yet comes two more woes after these things.

[13] And the malach hashishi (the sixth angel) sounded his shofar. And I heard kol echad (one voice) from the four horns of the golden Mitzbe'ach (altar) before Hashem, [SHEMOS 30:1-3]

[14] saying to the malach hashishi, the one having the shofar, Release the arba'at hamalachim (the four angels) having been bound at the great river, Euphrates. [BERESHIS 15:18; DEVARIM 1:7; YEHOSHUA 1:4; YESHAYAH 11:15]

[15] And the arba'at hamalachim (four angels) were released, having been prepared for the sha'ah (hour) and the yom (day) and chodesh (month) and shanah (year), that they should kill a third of

Bnei Adam.

[16] And the mispar (number) of tziveot haparashim (troops of cavalry-men) were twice ten thousand times ten thousand. I heard the mispar of them.

[17] And thus I saw the susim (horses) in my chazon (vision, revelation, prophecy) and the riders on them, having breastplates fiery red and hyacinth blue and sulfur yellow, and the heads of the susim like heads of arayot (lions), and from the mouths of them goes forth eish (fire) and smoke and gofrit (sulfur). [TEHILLIM 11:6; YESHAYAH 30:33; YECHEZKEL 38:22]

[18] From these shlosh hamakkot (three plagues *trans. note: this word makkah, makkot [pl.] comes from the Pesach Haggadah `eser makkot' or ten plagues, and is a key word from here on in the book of Revelation, showing the end-time plagues of the Brit Chadasha Exodus of the Geulah Redemption*) were killed a third of Bnei Adam, by the eish (fire) and the smoke and the gofrit (sulfur) coming out of the mouth of them.

[19] For the ko'ach (power) of the susim (horses) is in their mouths and in their tails, for their tails are like nechashim (serpents), having heads, and with them they inflict harm.

[20] And the rest of the Bnei Adam, the ones not killed by these makkot (plagues), did not make teshuva and turn from the ma'asim (deeds) of their hands or forsake worship of shedim (demons) and the itztzavim (idols, images, tzelamim), those of gold and of silver and of bronze and of stone and of wood, which neither are able to see nor to hear nor to walk. [DEVARIM 4:28; 31:29; YIRMEYAH 1:16; MICHOH 5:13]

[21] And they did not make teshuva (repentance, turning from sin to G-d) of the retzichot (murders) of them nor of the kishufim (sorceries) of them nor of the zenunim (fornication) of them nor of the gneyvot (thefts) of them. [YESHAYAH 47:9,12]

PEREK YOD (CHAPTER TEN)

THE MALACH AND THE SEFER KATAN (SMALL BOOK)

And I saw another strong malach descending and coming down out of Shomayim, having been wrapped in an anan (cloud), and the keshet be'anan (rainbow, BERESHIS 9:16) was over his rosh (head) and the face of him was as the shemesh (sun) and the feet of him as pillars of eish (fire), [YECHEZKEL 1:28]

[2] and he had in his hand a sefer katan (small book) which had been opened and he placed his ragel hayemanit (right foot) on the yam (sea), and the smolit (left) on ha'aretz (the earth),

[3] and he cried with a kol gadol (loud voice) as an aryeh (lion) roars. And when he shouted, the shivat hare'amim (seven thunders) reverberated. [HOSHEA 11:10]

[4] And when the shivat hare'amim (seven thunders) spoke, I was about to write, and I heard a kol (voice) from Shomayim, saying, Put a chotam (seal) on [the sod, the secret of] what the shivat hare'amim (seven thunders) have spoken, and seal it up, and do not write, [DANIEL 8:26; 12:4,9]

AD MOSAI? (HOW MUCH LONGER)?

[5] And the malach, whom I saw having taken his stand on the yam (sea) and on ha'aretz (the earth), lifted his yad yamin (right hand) to Shomayim [DEVARIM 32:40; DANIEL 12:7]

[6] and made shevu'ah (oath) by the One who lives l'Olmei 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). [BERESHIS 14:22; SHEMOS 6:8; BAMIDBAR 14:30; TEHILLIM 115:15; 146:6]

[7] But in the days of the sounding of the shofar by the malach hashev'i'i (the seventh angel), when he is about to blow the shofar, also then the raz (mystery) of Hashem would be brought to an end,

as he proclaimed to his avadim (servants), the Nevi'im (prophets). [AMOS 3:7]

[8] And the kol (voice) which I heard from Shomayim was again speaking with me and saying, Go, take the sefer which is opened in the hand of the malach who has taken his stand on the yam (sea) and on the ha'aretz (the earth).

[9] And I went to the malach, telling him to give me the sefer katan (small book) and he says to me, Take and eat it, and it will make your stomach bitter, but in your mouth it will be sweet as devash (honey). [YIRMEYAH 15:16; YECHEZKEL 2:8-3:3]

[10] And I took the sefer katan out of the hand of the malach and ate it, and it was in my mouth as sweet as devash (honey), but, when I ate, my stomach was made bitter.

[11] And they say to me, You must speak dvarim hanevu'ah (words of prophecy) again, about haummim (peoples) and Goyim (Nations) and leshonot (tongues) and many melachim (kings). [YECHEZKEL 37:4,9; DANIEL 3:4]

PEREK YOD ALEPH (CHAPTER ELEVEN)

THE HORROR OF A MET MITZVAH (CORPSES NOT PROPERLY ATTENDED TO) IN YERUSHALAYIM: SH'NEY HAEDIM

And a measuring rod like a staff was given to me, saying, Come and measure the Beis Hamikdash of Hashem and the Mitzbe'ach (altar) and the ones worshiping there. [YECHEZKEL 40:3]

[2] But do not measure the outer court of the Beis Hamikdash; leave that out, and measure it not, for it was given over to the Goyim, and the Ir HaKodesh they will trample upon arba'im and shenayim chodashim. [YECHEZKEL 40:17,20; DANIEL 7:25; 12:7]

[3] And I will give to my Sh'ney HaEdim (Two Witnesses) and they will speak divrei haNevu'ah (words of prophecy) one thousand two hundred and sixty days, having been clothed in sakkim (sackcloth). [BERESHIS 37:34; SHMUEL BAIS 3:31; NECHEMYAH 9:1]

[4] These are the two olive trees and the two menorot standing before the Adon kol ha'aretz. [TEHILLIM 52:8; YIRMEYAH 11:16; ZECHARYAH 4:3,11,14]

[5] And if anyone wants to harm them, eish (fire) comes out of their mouth and destroys their oyevim (enemies); and if anyone wants to harm them, it is necessary for him to be killed like this. [SHMUEL BAIS 22:9; MELACHIM BAIS 1:10; YIRMEYAH 5:14; BAMIDBAR 16:29,35]

[6] These have the samchut (authority) to shut Shomayim, that no geshem (rain) may fall during the days of their nevu'ah (prophecy). And samchut (authority) they have over the waters to turn them into dahm and to strike ha'aretz with makkot (plagues) of every kind, as often as they want. [SHEMOS 7:17,19 [MELACHIM ALEF 17:1]

[7] And when they complete the edut (testimony) of them, the Chayyah (Beast, Anti-Moshiach) coming up from the Tehom (Abyss) will make war with them and will conquer them and will kill them. [DANIEL 7:21]

[8] And the NEVELAH (corpse, DEVARIM 21:23) of them will be on the rehkov (street) of the Ir Hagadol, which, spiritually, is called S'dom and Mitzrayim (Egypt), where also the Adon of them was pierced on the etz. [YESHAYAH 1:9; YIRMEYAH 13:14; YECHEZKEL 16:46]

[9] And some of haummim (the peoples) and shvateem (tribes) and leshonot (languages) and Goyim (Nations) see the NEVELAH of them for shloshah and a half yamim and the NEVELAH of them they do not permit to be put into a kever (tomb). [TEHILLIM 79:2,3]

[10] And the ones dwelling on ha'aretz (the earth) rejoice with great simcha (joy) over them and make merry and they will send matanot (gifts) to one another, because these two nevi'im (prophets) tormented the ones dwelling on ha'aretz (the earth). [NECHEMYAH 8:10,12; ESTHER 9:19,22]

[11] And after the shloshah (three) and a half yamim (days), a Ruach of Chayim from Hashem

entered into them, and they stood up upon their feet, and pachad gadol (great terror) fell upon the ones seeing them. [YECHEZKEL 37:5,9,10,14]

[12] And they heard a kol gadol (loud voice) out of Shomayim saying to them, "Come up here!" And they went up into Shomayim in the anan (cloud), and their oyevim (enemies) saw them. [MELACHIM BAIS 2:11]

[13] And in that hour occurred a great earthquake and the tenth part of the city fell and there were killed in the earthquake shivat alafim (seven thousand) names among Bnei Adam, and the rest became afraid and gave kavod (glory) to Elokei HaShomayim.

[14] The Second Woe passed. Hinei! The Third Woe is coming quickly.

HASHOFAR HASHEVI'

[15] And the malach hashevi'i (the seventh angel) sounded his shofar. And there were kolot gedolim (loud voices) in Shomayim, saying, "The Malchut of the Olam Hazei became the Malchut of Adoneinu and of His Moshiach, and he will reign l'Olemai Olamim. [TEHILLIM 145:13; DANIEL 2:44; 7:14,27; MICHOH 4:7; ZECHARYAH 14:9]

[16] And the esrim v'arba'ah Zekenim (twenty-four Elders, SHEMOS 12:21), sitting on their kisot before Hashem, fell on their faces and worshiped Hashem,

[17] saying, "Modim Anachnu (we give thanks), Adonoi Elokeinu, El Shaddai, the One who is and the One who was, because you have taken your oz gadol (great power) and reigned. [TEHILLIM 30:12]

[18] And the Goyim (Nations) raged. And your chori af (burning wrath) came, and the zman (time) for the Mesim to be judged and for giving the sachar (reward) to your avadim (servants), the nevi'im (prophets) and the kadoshim and the ones fearing ha-Shem of you, the ketanim (small) and the gedolim (great), and for destroying the ones destroying ha'aretz (the earth). [TEHILLIM 2:1]

[19] And the Heikhal of Hashem was opened in Shomayim, and the Aron HaBrit (Ark of the Covenant) of Hashem was seen in the Heikhal of Hashem. And there were flashes of lightning and kolot (sounds) and thunders and an earthquake and great barad (hail). [SHEMOS 25:10-22; DIVREY HAYAMIM BAIS 5:7]

PEREK YOD BEIT (CHAPTER TWELVE)

HAISHA (THE WOMAN, A PICTURE OF REDEEMED ESCHATOLOGICAL YISROEL FROM CHAVAH TO THE PRESENT) AND THE GREAT DRAGON NACHASH (BERESHIS 3:1)

And an ot gadol (miraculous sign) was seen in Shomayim, an ISHA (BERESHIS 3:15) having been clothed with the shemesh (sun), and the yare'ach (moon) underneath the feet of her, and on the rosh of her an atarah (diadem) of kokhavim (stars) numbering Shneym Asar (Twelve), [BERESHIS 37:9]

[2] and in her womb having a YELED (CHILD, Moshiach, YESHAYAH 9:5), and she cries out, suffering CHEVLEI and being in pain to give birth. [YESHAYAH 26:17]

[3] And another ot (miraculous sign) was seen in Shomayim. And --hinei!-- a great red Dragon NACHASH (BERESHIS 3:1), having sheva (seven) heads and eser (ten) horns, and on the heads of it sheva (seven) ketarim (crowns). [DANIEL 7:7,20]

[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, YESHAYAH 9:5[6]) of her, he might devour the YELED. [DANIEL 8:10]

[5] And she gave birth to a BEN (SON, Moshiach, YESHAYAH 9:5[6]), a zachar (male), who is about to shepherd all the Goyim (Nations) with a shevet barzel (scepter of iron, TEHILLIM 2:9), and the YELED of the ISHA was snatched up to Hashem and to his Kes (Throne).

[6] And the ISHA fled into the wilderness, where she has there a place having been prepared by Hashem, that there she can be nourished a thousand two hundred and sixty yamim (days).

[7] And there was milkhamah (war) in Shomayim, Mikha'el and the malachim of him fought against the Dragon NACHASH; and the Dragon NACHASH and his malachim fought back.

[8] But the Dragon NACHASH was not strong enough nor was any place found for them any longer in Shomayim.

[9] And the great Dragon, that NACHASH Kadmon (Ancient Serpent) was thrown down, the one being called the Malshin (Informer, Accuser) and Hasatan, the one deceiving the whole inhabited world. He was thrown to ha'aretz (the earth) and the malachim of him were thrown down with him. [BERESHIS 3:1-7]

[10] And I heard a kol gadol (loud voice) in Shomayim, saying, "Now has come the Yeschu'at Elokeinu and the Gevurah (Power) and the Malchut of Hashem Elokeinu and the memshalah (government) of his Moshiach, because the Malshin who is the accuser of our Achim b'Moshiach, the one accusing them before Hashem yomam valailah (day and night) was thrown down. [IYOV 1:9-11; ZECHARYAH 3:1]

[11] And they won the nitzachon (victory) over the Dragon NACHASH because of the dahm of the SEH (Lamb, SHEMOS 12:22-23; YESHAYAH 53:7 Moshiach) and because of the dvar of the edut (testimony) of them and because they did not have ahavah for their neshamot unto Mavet and were willing to die al kiddush Hashem.

[12] Therefore be glad, Shomayim, and the ones whose mishkan is there, but oy to ha'aretz (the earth) and to hayam (the sea), because Hasatan came down to you, having great ka'as (anger), having da'as that his time is short. [TEHILLIM 96:11; YESHAYAH 44:23; 49:13]

[13] And when the Dragon NACHASH saw that he was thrown down to ha'aretz, he brought redifah (persecution) on the ISHA who gave birth to the zachar.

[14] And two wings of the Nesher hagadol (great Eagle) were given to the ISHA (Woman), that she might fly to her place in the midbar (wilderness), where she is nourished there for a time and times and half a time, away from the presence of the NACHASH (Serpent). [SHEMOS 19:4; DANIEL 7:25; 12:7]

[15] And the NACHASH spewed mayim (water) after the ISHA from its mouth as a river, that he might make her carried away by a river.

[16] And ha'aretz (the earth) aided the ISHA and ha'aretz opened its mouth and swallowed the river which the Dragon NACHASH spewed out of its mouth.

[17] And the Dragon NACHASH had great ka'as (anger) at the ISHA and went away to make milkhamah (war) with the rest of her ZERA (seed, BERESHIS 3:15, YESHAYAH 53:10), the ones keeping the mitzvot of Hashem and having the edut (testimony) of Rebbe, Melech HaMoshiach.

[18] And then the Dragon NACHASH took his stand on the seashore sand of the yam (sea).

PEREK YOD GIMEL (CHAPTER THIRTEEN)

SHTHEY CHAYYOT (TWO BEASTS): THE ANTI-MOSHIACH AND HIS NAVI SHEKER

And I saw out of the yam (sea) a Chayyah (Beast, Anti-Moshiach) coming up, having eser (ten) karnayim (horns) and shiva (seven) heads and on the horns of it asarah (ten) diadems and on the heads of it there were names of Chillul Hashem gidufim (blasphemies). [DANIEL 7:1-6; 11:36]

[2] And the Chayyah (Beast, Anti-Moshiach) which I saw was like a namer (leopard) and the feet

of it as a dov (bear) and the mouth of it as the mouth of an aryeh (lion) and the Dragon Nachash gave to the Chayyah (Beast, Anti-Moshiach) its ko'ach (power) and its Kes (Throne) and its great samchut (authority). [DANIEL 7:6,5,4]

[3] And one of its roshim (heads) seemed to have received a mortal wound and to have been slain, and the wound causing its mavet (death) was healed, and kol ha'aretz (all the earth) marveled, following after the Chayyah (Beast, Anti-Moshiach).

[4] And they worshiped the Dragon Nachash, because he gave his memshalah (governing authority) to the Chayyah (Beast, Anti-Moshiach), and they worshiped the Chayyah, saying, "Who is like the Chayyah (Beast)?" "And who is able to make war with it?" [SHEMOS 15:11]

THE "NUREMBERG RALLIES" OF THE LITTLE MOUTH OF THE LITTLE HORN (DANIEL 7:8)

[5] And a PEH [mouth, DANIEL 7:8,20] was given to the Chayyah (Beast, Anti-Moshiach) saying haughty words and Chillul Hashem gidufim (blasphemies), and was given to it ko'ach (power) to act for shnayim and arba'im (two and forty) chodashim (months) [DANIEL 7:8,11,20,25; 11:36].

[6] And it opened the PEH (mouth, DANIEL 7:8,20) of it in Chillul Hashem gidufim (blasphemies) against Hashem to blaspheme ha-Shem (the Name) of him and his Mishkan, that is, the ones tabernacling in Shomayim.

[7] And was given to it to make milkhamah (war) with the Kadoshim and to overcome the Kadoshim, and was given to it samchut (authority) over every shevet (tribe) and am (people) and lashon (language) and goy (nation). [DANIEL 7:21]

[8] And all the ones dwelling on ha'aretz (the earth) will worship the Chayyah (Beast, Anti-Moshiach), all the ones whose name has not been written in the Sefer HaChayim of the SEH (Moshiach, the Lamb, SHEMOS 12:3; YESHAYAH 53:7) having been slain from lifnei hivvased tevel (before the foundation of the world).

[9] If anyone has an ear let him hear.

[10] If anyone is to go 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 Kadoshim. [YIRMEYAH 15:2; 43:11]

[11] And I saw another Chayyah (Beast, the Navi Sheker, the False Prophet) coming up out of ha'aretz (the earth), and it had shtey karnayim (two horns) like a SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach), and it was speaking like a Dragon Nachash.

[12] And all the samchut (authority) of the Chayyah harishonah (the first Beast, the Anti-Moshiach) it exercises on [the Anti-Moshiach's] behalf, and it causes ha'aretz (the earth) and the ones dwelling on it to worship the Chayyah harishonah (the first Beast) whose wound of death was healed.

[13] And it (the Navi Sheker, the False Prophet) does otot gedolim (great signs), even making eish (fire) come down out of Shomayim to ha'aretz (the earth) before Bnei Adam. [MELACHIM ALEF 18:38; MELACHIM BAIS 1:10]

[14] And it leads kol ha'aretz (all the earth) into hona'ah (deception) because of the otot (signs) which were given to it to perform before the Chayyah (Beast), telling the ones dwelling on ha'aretz (the earth) to make an Atzav (idol, image, PESEL, graven image, SHMUEL ALEF 31:9; YESHAYAH 21:9) to the Chayyah (Anti-Moshiach) who has the wound of the cherev (sword) and yet came alive again.

[15] And it was given to it to give breath to the Atzav (idol, image, PESEL, graven image YESHAYAH 21:9) of the Chayyah (Anti-Moshiach) that the Atzav (idol, image) of the Chayyah might even speak and might cause that as many as would not worship the Atzav (idol, image) of the Chayyah (Beast, Anti-Moshiach) to be killed and to die al kiddush Hashem. [DANIEL 3:3-6]

[16] And it causes all, the ketanim (small) and the Gedolim (great), both the ashirim (rich) and aniyim (poor), the bnei Chorin (freedmen) and avadim (slaves), that to them should be given a tav [mark] on the yad yamim (right hand) and on the metsakh (forehead) of them, [YECHEZKEL 9:4]

[17] and that no one should be able to buy or to sell except the one having the tav [mark], the name of the Chayyah (Beast, Anti-Moshiach) or the number of its name.

RECHEN (CALCULATE) THE GEMATRIA TO DISCOVER THE IDENTITY OF THE ANTI-MOSHIACH: HINEI! NOON, THEN RESH, THEN CHOLAM VAV, THEN FINAL NOON SPELLS NERO; PLUS KOOF, THEN SAMECH, THEN RESH SPELLS CAESAR; GEMATRIA OF "NERO CAESAR" TOTALS SHESH ME'OT V'SHISHIM VASHESH (SIX HUNDRED AND SIXTY-SIX, 666), THE "MARKED FOR DEATH" TATOO NUMBER AND NAME OF THE FINAL ANTI-MOSHIACH WHO WILL GIVE THOSE DOOMED TO BE HIS PROPERTY THIS STAMP OF HIS OWNERSHIP ON THEIR PERSONS IN RETURN FOR THEIR GIVING THE MOSHIACH'S LOYALTY NOT TO THE MOSHIACH BUT TO HIM, THUS SEALING THEIR FATE

[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).

PEREK YOD DALET (CHAPTER FOURTEEN)

MOSHIACH'S KEHILLAH OF THE CHASIDIM: THE ZEMIRO'S (SHABBOS TABLE SONGS) OF THE 144,000: A VISION OF THE END-TIMES CHASIDIM AND THEIR REBBE, MELECH HAMOSHIACH, ADONEINU, MOREINU, V'RABBEINU (OUR L-RD, TEACHER, AND MASTER) HALLELU YAH SHIRU LA'ADONAI SHIR CHADAS TEHILLATO BIKEHAL CHASIDIM ("PRAISE THE L-RD! SING TO HASHEM A NEW SONG OF HIS PRAISE IN THE KEHILLAH, IN THE ASSEMBLY OF THE CHASIDIM!" TEHILLIM 149:1)

THE TEFILLIN SHEL ROSH OF THE MOSHIACH

And I looked, and --hinei!-- the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) having taken his stand on Mount Tziyon and with him the 144,000 having ha-Shem of him and ha-Shem of HaAv of him which had been written on their metsakhim (foreheads). [YECHEZKEL 9:4]

[2] And I heard a sound out of Shomayim as a sound of mayim rabbim (many waters) and as a sound of ra'am gadol (loud thunder), and the sound which I heard was as of players of the nevel (harp) 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, SHEMOS 12:21), and no one was being able to learn the Shir (Song) except the 144,000, the ones for whom the Geulah price had been paid for their redemption [VAYIKRA 5:5-6; SHEMOS 13:13], the ones having been redeemed (purchased) from ha'aretz (the earth).

[4] These are those who with nashim (women) are not tameh (unclean, defiled), bochrim ki betullim they are, for these are the ones following the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) wherever he goes. These chasidim had the Geulah price paid for their redemption [VAYIKRA 25:50-51; YESHAYAH 61:2], the ones having been purchased from Bnei Adam as the bikkurim (firstfruits) to Hashem and to the SEH (Lamb, YESHAYAH 53:7).

[YIRMEYAH 2:3]

[5] And in the peh of them was not found MIRMAH (deceit, YESHAYAH 53:9); they are without mumim (defects). [TEHILLIM 32:2; ZEFANYAH 3:13]

THE DVARIM OF THE MALACHEY HASHARET

[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 of his Yom HaMishpat has come. And worship him, HaBoreh HaShomayim v'haAretz (the creator of Heaven and Earth) and Yam (Sea) and ma'ayanot (springs, sources) of mayim. [TEHILLIM 34:9]

[8] And another malach (angel), sheyni (a second one), followed, saying, NAFLAH, NAFLAH BABEL ("Fallen, fallen is Babylon the Great", YESHAYAH 21:9), who of the yayin of the ta'avah (lust) of her zenunim (fornications) has made all the Nations to drink. [YIRMEYAH 51:8]

[9] And another malach (angel), shlishi (a third one), followed them saying, in a kol gadol (loud voice), "If anyone worships the Chayyah [Beast, Anti-Moshiach] and its Atzav (idol, image, PESEL, graven image, YESHAYAH 21:9) and if anyone receives a mark on his metsakh (forehead) or on the yad of him,

[10] such will drink of the yayin of the Chori Af Hashem (burning wrath of Hashem), having been mixed undiluted in the kos (cup) of his Chori Af, and such will be tormented by eish (fire) and gofrit (sulfur) before malachim hakedoshim (the holy angels) and before the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach). [YESHAYAH 51:17; 66:24; YIRMEYAH 25:15; 51:7]

[11] And the smoke of their torment ascends l'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!"

[YESHAYAH 34:10]

[12] Here is the savlanut (patient endurance) of the Kadoshim, the ones being shomer over the mitzvot of Hashem, who hold fast to the [Orthodox Jewish] emunah of Rebbe, Melech HaMoshiach.

[13] And I heard a kol (voice) out of Shomayim saying, "Write: `Ashrey (Happy are) 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 are accompanying them."

THE KATZIR HA'ARETZ (THE HARVEST OF THE EARTH)

[14] And I looked, and --hinei!-- an anan (cloud) lavan (white), and on the anan (cloud) there was one sitting like the Ben HaAdam [Moshiach, DANIEL 7:13-14]. He has on the head of him a golden Keter (Crown) and in the yad (hand) of him a sharp MAGGAL (sickle, YOEL 4:13 [3:13]). [HOSHEA 6:11; DANIEL 7:13]

[15] And another malach (angel) came out of the Beis Hamikdash, crying with a kol gadol (loud voice) to the one sitting on the anan, "Put forth your MAGGAL (sickle, YOEL 4:13 [3:13]) and reap, because the hour to reap has come, because the Katzir Ha'Aretz (Harvest of the Earth) is ripe!" [YIRMEYAH 51:33]

[16] And the one sitting on the anan (cloud) put forth his MAGGAL (sickle, 4:13 [YOEL 3:13]) on ha'aretz (the earth) and ha'aretz (the earth) was reaped.

[17] And another malach (angel) came out of the Beis Hamikdash in Shomayim, having also with him a sharp MAGGAL (sickle, YOEL 4:13 [3:13]).

[18] And another malach (angel) came out of the Mitzbe'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." [YESHAYAH 63:1-6]

[19] And the malach (angel) put forth his MAGGAL to ha'aretz (the earth) and gathered the vintage of ha'aretz (the earth) and threw it into the GAT hagedolah (great winepress, YOEL 4:13 [3:13]) of the Chori Af of Hashem (burning wrath of Hashem). [YESHAYAH 63:3]

[20] And the GAT hagedolah was trodden on outside the Ir (City) and dahm (blood) came out from the GAT up to the bridles of the susim (horses) for about two hundred miles. [YESHAYAH 63:3; YOEL 4:13 [3:13]; BERESHIS 49:11; DEVARIM 32:14]

PEREK TET VAV (CHAPTER FIFTEEN)

THE MALACHIM WITH THE LAST EXODUS MAKKOT (PLAGUES, SHEMOS 7:14-11:1) OF THE BIAS HAMOSHIACH BRINGING IN THE CONSUMMATION OF HUMAN HISTORY AND THE GEULAH OF YISROEL

And I saw another ot (miraculous sign) in Shomayim, great and marvelous: shiva (seven) malachim (angels) having sheva (seven) hamakkot (plagues), the last makkot (plagues), because by them is completed the Chori Af Hashem (the burning fury of G-d). [VAYIKRA 26:21]

[2] And I saw, as it were, a yam (sea) of glass, having been mingled with eish (fire); and I saw the menatzakhat HaChayyah (overcomers of the Beast, Anti-Moshiach) and of its Atzav (image) and of the mispar (number) of its name; and I saw them having taken their stand on the yam (sea) of glass, holding nevalim (harps) of Hashem.

[3] And they sing the Shir of Moshe Rabbeinu, the eved Hashem, and the Shir of the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7

Moshiach), saying, "Great and marvelous are your ma'asim (works), Hashem Adonoi Tzva'ot; Tzedek (Righteousness) and Emes (Truth) are your derakhim (ways, paths), Melech kol HaGoyim (King of all the Nations). [SHEMOS 15:1; YEHOSHUA 1:1; TEHILLIM 111:2; 145:17]

[4] "Adonoi, who would not fear you and ascribe kavod to your Name? Because you only are HaKadosh, for kol HaGoyim will come and will worship before you because your tzedakot (righteous acts) were made known." [YIRMEYAH 10:7; TEHILLIM 86:9; YESHAYAH 66:23]

[5] And after these things I looked, and the Heikhal was opened, that is, the Mishkan HaEdut in Shomayim. [SHEMOS 38:21; BAMIDBAR 1:50]

[6] And the shivat hamalachim (seven angels) having the sheva hamakkot (seven plagues) came out of the Heikhal, having been clothed in linen, tahor (clean) and bright, and having been wrapped around the chests with golden gartels. [YECHYEZKEL 9:2; DANIEL 10:5]

[7] And one of the Arbah Chayyot (Four living Beings) gave to the shivat hamalachim (seven angels) golden ke'arot (bowls) being full of the Chori Af HaElokim HaChai l'olemei haolamim (the wrath of the living G-d who lives for ever and ever).

[8] And the Heikhal was filled with smoke from the kavod (glory) of Hashem and from his oz (power); and no one was being able to enter into the Heikhal until should be completed the sheva hamakkot (seven plagues) of the shiva malachim (seven angels). [YESHAYAH 6:4; SHEMOS 40:34,35; MELACHIM ALEF 8:10,11; DIVREY HAYAMIM BAIS 5:13,14]

PEREK TET ZAYIN (CHAPTER SIXTEEN)

THE KE'AROT (BOWLS) OF THE ZA'AM (WRATH, ANGER) OF HASHEM

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 Chori Af of Hashem (the burning wrath of Hashem) onto ha'aretz (the earth)." [TEHILLIM 79:6; ZEFANYAH 3:8]

|2| And harishon (the first [malach]) departed and poured out his ke'ara (bowl) onto ha'aretz (the earth), and a bad and rah (evil) sore came on the Bnei Adam having the mark of the Chayyah (Beast, Anti-Moshiach) and the ones worshiping its Atzav (idol, image). [SHEMOS 9:9-11; DEVARIM 28:35]

|3| And hasheyini (the second [malach]) poured out his ke'ara (bowl) onto the yam (sea). It became like the dahm of a niftar (deceased person), and every living thing in the yam (sea) died. [SHEMOS 7:17-21]

|4| And hashlishi (the third [malach]) poured out his ke'ara (bowl) onto the neharot (rivers) and the ma'ayonot (springs) of mayim (water), and the mayim became dahm. [SHEMOS 7:7-21]

|5| And I heard the malach (angel) of the mayim (waters) saying, "Tzaddik are you, the One who is, the One who was, HaKadosh (the Holy One), because you have judged these things,

|6| "because they (those of Anti-Moshiach) shed the dahm of the Kadoshim and because the dahm of the Nevi'im they poured out, and you have given them dahm to drink! They are deserving of it!" [YESHAYAH 49:26]

|7| And I heard the Mitzbe'ach (altar) crying out, saying, "Ken, Hashem, Adonoi Tzva'ot, Emes and Tzedek are your Mishpatim (Judgments)."

|8| And harevi'i (the fourth [malach, angel]) poured out his ke'ara (bowl) onto the shemesh (sun), and it was given to the shemesh (sun) to scorch Bnei Adam with eish (fire).

|9| And Bnei Adam were scorched with khom gadol (great heat), and they spoke Chillul Hashem gidufim (blasphemies) against ha-Shem of G-d--the One having the shilton (authority) over these makkot (plagues)--and they did not make teshuva so as to give Hashem kavod (glory).

|10| And hachamishi (the fifth [malach, angel]) poured out his ke'ara (bowl) on the kes (throne) of the Chayyah [Beast, Anti-Moshiach]; and the Malchut (Kingdom) of the Chayyah (Beast, Anti-Moshiach) became darkened, and in agony they were gnawing their tongues. [SHEMOS 10:21-23; YESHAYAH 8:22]

|11| And they spoke Chillul Hashem gidufim (blasphemies) against Elokei HaShomayim (the G-d of Heaven) because of their agony and because of their sores, and they did not make teshuva from their ma'asim (deeds).

|12| And hashishi (the sixth [malach]) poured out his ke'ara (bowl) on the nahar hagadol (the great river), the Euphrates, and the mayim (water) of it was dried up, that the derech (way) of the melachim (kings) from the rising of the shemesh (sun) might be prepared. [YESHAYAH 11:15,16; 41:2; 46:11]

|13| And I saw coming out of the PEH (mouth) of the Dragon Nachash and out of the PEH of the Chayyah (Beast, Anti-Moshiach) and out of the PEH of the Navi Sheker (False Prophet) shalosh ruchot teme'ot (three unclean spirits) like tzfarde'im (frogs), [SHEMOS 8:6]

|14| for they are ruchot (spirits) of shedim (demons) performing otot (miraculous signs), which go forth to the melachim (kings) of kol ha'aretz (all the earth) to gather them to the sdeh krav (battlefield) of the Yom HaGadol (Great Day) of Hashem Adonoi Tzva'ot.

|15| Hinei! I am coming as unexpectedly as a ganav. Ashrey is the one watching and keeping his kittel, lest he walk naked and they see his bushah (shame).

|16| And they assembled them into the place being called in Ivrit, Har Megiddo. [SHOFETIM 5:19; MELACHIM BAIS 23:29,30; ZECHARYAH 12:11]

|17| And hashevi'i (malach [angel]) poured out his ke'ara (bowl) on the air, and there came a kol gadol (loud voice) out of the Heikhal from the Kes (Throne) saying, "It is a thing of derfilung (fulfillment), it is finished!"

|18| And there were flashes of lightning and sounds and re'amim (thunder), and a horrendous

earthquake occurred such as never did occur vi-bahlt (since) Bnei Adam were on ha'aretz (the earth), so mighty an earthquake, so violent. [DANIEL 12:1]

[19] And Ir HaGedolah (the Great City) became split into thirds and the cities of the Goyim (Nations) fell. And Hashem remembered Babel HaGedolah (Babylon the Great), to give her the kos (cup) of the yayin (wine) of his Chori Af (burning wrath).

[20] And every island fled, and mountains were not found.

[21] And great seventy-pound hailstones of barad (hail) come down from Shomayim, on Bnei Adam, and Bnei Adam spoke Chillul Hashem gidufim (blasphemies) against Hashem, because of the makkah (plague) of the hailstones, because the makkah (plague) of it is gedolah me'od (very great). [YECHYEZKEL 13:13; 38:22; SHEMOS 9:23-25]

PEREK YOD ZAYIN (CHAPTER SEVENTEEN)

THE ZONAH HAGEDOLAH (THE GREAT CITY) AND THE CHAYYAH (THE BEAST, ANTI-MOSHIACH)

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, [YESHAYAH 23:17; YIRMEYAH 51:12-13]

[2] with whom the melachim (kings) of kol ha'aretz (all the earth) have committed zenut (fornication) and with the yayin of whose zenut (fornication) kol ha'aretz (all the earth) has fallen into shichrut (drunkenness)."

[3] And he carried me away into the midbar (wilderness) in the Ruach Hakodesh, and I saw an Isha sitting on a scarlet Chayyah (Beast, Anti-Moshiach) being filled with names of Chillul Hashem gidufim, having sheva (seven) heads and eser (ten) horns.

[4] And the Isha had been clothed in purple and scarlet, and gilded with zahav (gold) and precious stone and pearls, having a golden kos (cup) in her hand and the kos was full of the abominations and the uncleannesses of her zenut (fornication). [YECHYEZKEL 28:13; YIRMEYAH 51:7]

[5] And on her metsakh (forehead) a name had been written a sod (a mystery, raz): BAVEL HAGEDOLAH EM L'ZONOT V'SHIKKUTZEI HA'ARETZ ("Babylon the Great, the Mother of Prostitutes and of the Abominations and Idols of the Earth").

[6] And I saw the Isha being drunk, intoxicated, from the dahm of the Kadoshim and from the dahm of the edim (witnesses) of Rebbe, Melech HaMoshiach. And when I saw her, I was struck with astonishment.

[7] And the malach (angel), said to me, "Why did you marvel? I will tell you the Sod HaIsha (the mystery, raz of the woman) and of the Chayyah (Anti-Moshiach) having the sheva (seven) heads and the eser (ten) horns carrying her. (Rv.13:1)

[8] "The Chayyah (Anti-Moshiach), which you saw, was, and is not, and is about to come up out of the Tehom (Abyss) and goes to destruction. And the ones dwelling on ha'aretz will be astonished, those whose names have not been found written in the Sefer HaChayim (Book of Life) from the hivvased tevel (foundation of the world), when they see the Chayyah (Anti-Moshiach) that was, and is not, and is to come.

[9] "This calls for a mind having chochmah (wisdom). The sheva (seven) heads are sheva (seven) mountains. On these the Isha is sitting also, they are shiva (seven) melachim (kings);

[10] "five of whom have fallen, one is living, and the other did not yet come; and when he comes, it is necessary for him to remain a little zman (time).

[11] "And the Chayyah which was and is not, even he is an Eighth, but belongs to HaShivah (The Seven) and goes to Avaddon (Destruction).

|12| "And the eser (ten) horns which you saw are asarah melachim (ten kings) who have not yet recieved a malchut, but they are to recieve samchut (authority) as melachim (kings), for one hour, together with the Chayyah (Anti-Moshiach).

|13| "These are united in yielding their ko'ach (power) and samchut (authority) to the Chayyah (Anti-Moshiach).

|14| "These with the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) will make milkhamah (war), and the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) will conquer them, because he is Adon HaAdonim and Melech HaMelachim; and the ones with him are called Nivcharim v'Ne'emanim (Chosen and Faithful)."

|15| And he says to me, "The mayim (Rv.17:1) which you saw, where the zonah (prostitute) sits, are amim (peoples) and multitudes and Goyim (Nations) and leshonot (languages). [YESHAYAH 8:7; YIRMEYAH 47:2]

|16| "And the eser (ten) horns which you saw and the Chayyah (Anti-Moshiach)--these will have sin'ah (hatred) for the zonah (prostitute), and they will make her desolate and naked and will eat her basar and will burn her up in eish. [YECHEZKEL 16:37,39]

|17| "For Hashem has put it into the levavot (hearts) of them to accomplish his purpose by their acting with one mind and by giving their malchut (kingdom) to the Chayyah (Anti-Mosiach) until will be fulfilled the divrei Hashem. [YIRMEYAH 39:16]

|18| "And the Isha whom you saw is the Ir Hagedolah (Great City) that rules over the melachim (kings) of ha'aretz."

PEREK YOD HET (CHAPTER EIGHTEEN)

THE MAPPALAH (FALL, DEFEAT) OF BABYLON

After these things I saw another malach (angel) coming down out of Shomayim having great samchut (authority); and ha'aretz (the earth) was illuminated by the splendor of him.

[YECHEZKEL 43:2]

|2| And he cried in a kol gadol (loud voice), saying, "Fallen, fallen is Bavel Hagedolah. It has become a habitation of shedim (demons) and a beit hasohar (prison) of every ruach temei'ah (unclean spirit) and beit hasohar (prison) of every (unclean) bird and a beit hasohar (prison) of every unclean beast. And has become detestable, [YESHAYAH 13:21, 22; 34:11,13-15; YIRMEYAH 50:39; 51:37; ZEFANYAH 2:14,15]

|3| because of the yayin (wine) of the wrath of her zenut (fornication) all the Goyim (Nations) have drunk, and the melachim (kings) of ha'aretz committed zenut with her, and the merchants of ha'aretz by the resources of her luxury became rich." [YECHEZKEL 27:9-25]

|4| And I heard another kol (voice) out of Shomayim saying, "Come out of her, my people, so that you may not participate in the chatta'im (sins) of her, and some of her makkot (plagues) you may not receive, [YESHAYAH 48:20; YIRMEYAH 50:8; 51:6,9,45; BERESHIS 19:15]

|5| "because her chatta'im (sins) have piled up reaching up to Shomayim, and Hashem has remembered the unrighteousnesses of her. [DIVREY HAYAMIM BAIS 28:9; EZRA 9:6; YIRMEYAH 51:9]

|6| "Render to her as also she herself rendered; serve up double according to her ma'asim, in the kos (cup) which she mixed. [TEHILLIM 137:8; YIRMEYAH 50:15,29; YESHAYAH 40:2]

|7| "As she gave kavod (glory) to herself and lived in luxury, so give her an equal measure of torment and agmat nefesh (grief), because in her lev (heart) she says, 'I sit as a malkah (queen) and not an almanah (widow), and I will never see agmat nefesh (grief).' [YECHEZKEL 28:2-8; TEHILLIM 10:6; YESHAYAH 47:7,8; ZEFANYAH 2:15]

[8] "Therefore in one day will come the makkot (plagues) on her, Mavet (Death) and Avel (Mourning) and Ra'av (Famine), and with eish (fire) she will be burned up, because Chazak Hashem Adonoi, the Shofet of her. YESHAYAH 9:14; 47:9; YIRMEYAH 50:31,32]

[9] "And the melachim (kings) of ha'aretz, the ones having committed zenut (fornication) with her and having lived in luxury, when they see the smoke of her burning, will weep and wail over her. [YIRMEYAH 51:8; YECHEZKEL 26:17,18]

[10] "They will stand afar off, because of the fear of her torment, saying `Oy, oy to the Ir Hagedolah, Bavel the strong city, because in one hour came the mishpat of you.'

[11] "And the merchants of ha'aretz (the earth) cry and have agmat nefesh (grief) over her, because the cargo of them no one buys any more; [YECHEZKEL 27:27, 31]

[12] "cargo of gold and of silver and of precious stone and of pearls and of fine linen and of purple and of silk and of scarlet, and every kind of scented wood and every kind of ivory article and every kind of article of valuable wood and of bronze and of iron and of marble [YECHEZKEL 27:12-22]

[13] "and cinnamon and spice and incense and myrrh and frankincense and yayin (wine) and oil and fine flour and wheat and cattle and kevasim (sheep), and of susim (horses) and of chariots and of slaves and nefashot (souls) of men. [YECHEZKEL 27:13]

[14] "And the p'ri (fruit) for which your nefesh longed has departed from you, and all the luxurious things and the splendorous things have become lost for you, and never again shall they be found!

[15] "And the merchants of these things, the ones having become rich from her, will stand afar off because of the fear of her torment, and they will be weeping and wailing, [YECHEZKEL 27:31]

[16] "saying, `Oy, oy, the Ir Hagedolah, the one having clothed herself with fine linen and purple and scarlet and having been gilded with gold and precious stone and pearl,

[17] `because in one hour such great wealth, was laid waste.' "And there stood afar off every steersman, and everyone sailing the sea, and sailors and all who commerce on the sea. [YECHEZKEL 27:28-30]

[18] "And they were crying out, seeing the smoke of her burning, saying, `What Ir (City) is like the Ir Hagedolah?' [YECHEZKEL 27:32]

[19] "And they threw dust on their heads and were crying out, weeping and wailing, saying, `Oy, oy, the Ir Hagedolah, by which from her wealth, all the ones having ships in the sea became rich, because in one hour she was laid waste.' [YEHOASHUA 7:6; EKHAI 2:10; YECHEZKEL 27:30,31]

[20] "Have lev same'ach over her, O Shomayim! You Kadoshim and Shlichim and Nevi'im, for Hashem has given mishpat for you against her." [YIRMEYAH 51:48]

[21] And a malach chazak (strong angel) lifted up a stone like a great millstone and threw it into the sea, saying, "Thus will Bavel the Ir Hagedolah be violently thrown down, and never would it be found any longer. [YIRMEYAH 51:63]

[22] "And the sound of harpers, those playing the nevel (harp), and of musicians and of flutists and of trumpeters will be heard in you no more and every oman (artist) of every craft will be found in you no more, and the sound of a mill, would be heard in you no more. [YESHAYAH 24:8; YECHEZKEL 26:13; YIRMEYAH 25:10]

[23] "And the ohr of a menorah would shine in you no more, and the kol (voice) of a chosson (bridegroom) and of a kallah (bride) would be heard in you no more; because your merchants were the gedolim (the Great) of ha'aretz (the earth), because by your kashefanut (sorcery) were all the Goyim deceived, [YIRMEYAH 7:34; 16:9; 25:10; YESHAYAH 23:8; NACHUM 3:4]

[24] "and in her were found the dahm of nevi'im (prophets) and of Kadoshim and of all the ones having been slain al Kiddush Hashem on ha'aretz (the earth)." [YIRMEYAH 51:49]

PEREK YOD TET (CHAPTER NINETEEN)

After these things I heard, as it were, a kol gadol (loud voice) of a great, multitude in Shomayim, saying, "Halleluyah! The Yeshu'ah (Salvation) and the Kavod (Glory) and the Gevurah (Power) is of Elokeinu!

[2] "because emes and tzedek are the mishpatim (judgments) of him 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, "Halleluyah! The smoke of her ascends l'olemei olamim!" [YESHAYAH 34:10]

[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, Halleluyah!"

ATKINU SEUDATA ("I SHALL ARRANGE THE MEAL"); THE SE'UDAS MOSHIACH WITH REBBE, MELECH HAMOSHIACH AS THE CHOSSON AND WITH THE BRIT CHADASHA KEHILLAH AS THE KALLAH, THE BRIT CHADASHA OF YIRMEYAH PEREK LAMMED ALEF BEING THEIR KETUBBA (MARRIAGE CONTRACT) AT THE CHASSUNA OF THE SEH (THE LAMB); THE CHUPPAH IN SHOMAYIM, THE DIVINE CANOPY OVER MOSHIACH AND THE BRIT CHADASHA KEHILLAH

[5] And a kol (voice) from the Kes (Throne) came forth, saying, "Say `Baruch Hashem Elokeinu,' all you avadim (servants) of him and the ones with yirat Shomayim, ketanim (small ones) and the gedolim (great ones)." [TEHILLIM 134:1; 115:13]

[6] And I heard, as it were, a sound of a great multitude and a sound like mayim rabbim (many waters) and a sound like mighty thunder saying, "Halleluyah! Because Hashem Elokeinu reigns, El Shaddai.

[7] "Let us have simcha and exult, and give kavod (glory) to him because has come the Yom HaChuppah, the Yom Nisu'im of the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach), and his Kallah (Bride) has made herself ready."

[8] And it was given to her that she should be clothed with fine linen, bright and tahor (clean); for, the fine linen are the Tzedakot of the Kadoshim. [YESHAYAH 61:10; YECHEZKEL 44:17; ZECHARYAH 3:4]

[9] And he says to me, write: "Ashrey are the ones having been summoned to the Seudas Moshiach, the Seudas Yom Nisu'im of the SEH" (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach). And he says to me, "These are divrei Emes of Hashem."

[10] And I fell before his feet to worship him. And he says to me, "You must abstain from such. For I am a fellow eved with both you and your chaverim who hold on to the edut (testimony) of Rebbe, Melech HaMoshiach; worship Hashem! For the edut (testimony) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua is the Ruach HaNevu'ah (prophecy)."

THE RIDER ON THE SUS LAVAN (WHITE STALLION)

[11] And I saw Shomayim having been opened, and --hinei!-- A sus lavan (white horse) and the one riding on it is called Ne'eman and Yashar, and in Tzedek [DANIEL 9:25] he judges and makes milkhamah (war). [SHEMOS 15:3; TEHILLIM 96:13; YESHAYAH 11:4]

[12] And, the Eynayim of him are as a flame of eish, and on the head of him are many atarot, and he has a Name inscribed of which no one has da'as except himself.

[13] And he is robed in a kaftan dipped in dahm, and his Name is called, "The DVAR HASHEM."

[YESHAYAH 63:2,3]

[14] And the Tzivos Hashem (the Army of Hashem), the Tzivos HaShomayim, were following him on susim levanim (white horses). They were dressed in fine linen, lavan (white) and tahor (clean).

[15] And out of the peh (mouth) of him goes forth a sharp cherev, that with it he may strike the Goyim, and he will shepherd them with a shevet barzel, and he treads the press of the yayin of the fury of Charon Af of Hashem, El Shaddai. [YESHAYAH 11:4; TEHILLIM 2:9]

[16] And he has on his kaftan and on his thigh a name inscribed: MELECH HAMELACHIM AND ADON HAADONIM.

[17] And I saw one malach (angel) having taken his stand in the shemesh (sun) and he cried out in a kol gadol (loud voice), saying to all the birds flying in mid-heaven, "Bo! Gather to the Seudah Hagedolah of Hashem; [YIRMEYAH 12:9; 46:10; YECHEZKEL 39:17; YESHAYAH 34:6]

[18] "that you may eat the basar of melachim (kings) and the basar of captains and the basar of strong men and the basar of susim and of their riders and the basar of all, both, bnei Chorin and avadim and the ketanim and the gedolim." [YECHEZKEL 39:18-20]

[19] And I saw the Chayyah [Anti-Moshiach] and the melachim (kings) of ha'aretz and their armies assembled to make milkhamah (war) with the One sitting on the sus (horse) and with the Tzivos Hashem (Army of Hashem).

[20] And the Chayyah [Anti-Moshiach] was captured and, with it, the Navi Sheker (the False Prophet), the one having performed the otot (signs) before it, by which he deceived the ones having received the tav (mark) of the Chayyah [Anti-Moshiach] and the ones worshiping its Atzav (idol, image). These two were cast alive into the Agam HaEish (Lake of Fire) burning with gofrit (sulfur). [DANIEL 7:11]

[21] And the rest were killed with the cherev (sword) of the One sitting on the sus (horse), the cherev (sword) of the One sitting on the sus (horse), the cherev having proceeded out of the PEH of him, and all the birds were fully fed by their basar.

PEREK KAPH (CHAPTER TWENTY)

THE ELEF SHANIM (THE THOUSAND YEARS)

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,

[2] and he seized the Dragon, the Nachash HaKadmoni, who is Malshin [samekh mem, the devil] and Hasatan. And he bound him for elef shanim (one thousand years),

[3] and threw him into the Tehom (Abyss), and shut and sealed it over him that he could not deceive any more the Goyim until the elef shanim (thousand years) were completed. After these things it is necessary for him to be released a short time. [DANIEL 6:17]

[4] And I saw kise'ot (thrones) and they sat on them and 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 [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 Chayim (Life) and reigned with Rebbe, Melech HaMoshiach for elef shanim (a thousand years). [DANIEL 7:9]

[5] And the rest of the Mesim did not awaken to Chayim (Life) until haelef shanim should be completed. This is the Techayah HaRishonah (First Resurrection).

[6] Me'ushar and Kadosh (Blessed and Holy) is the one having a part in the Techayah 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 Rebbe, Melech HaMoshiach, and will reign

with him for elef shanim.

THE MAPPALAH (FALL, DEFEAT) OF HASATAN

[7] And when the elef shanim are completed, Hasatan will be released from his beit hasohar (prison),

[8] and will go forth to deceive the Goyim in the four corners of ha'aretz, that is, Gog and Magog, to assemble them for milkhamah (war); the mispar (number) of them is like the sand of the seashore. [YESHAYAH 11:12; YECHEZKEL 7:2; 38:2; 39:1;38:9,15]

[9] And they went up over the broad plain of the land and encircled the makhaneh (camp) of the Kadoshim and the Ir HaAhuvah (the beloved city) and Eish came down out of Shomayim and consumed them. [YECHEZKEL 38:9,16; TEHILLIM 87:2; YECHEZKEL 38:22; 39:6]

[10] And Hasatan, the one deceiving them, was thrown into the Agam HaEish (fire) and gofrit (sulfur), where both the Chayyah [Anti-Moshiach] and the Navi Sheker (False Prophet) were, and they will be tormented yomam v'lailah l'Olemei Olamim (day and night forever and ever).

THE MISHPAT AT THE KISSE LAVAN GADOL (THE GREAT WHITE THRONE)

[11] And I saw a Kisse Lavan Gadol (a Great White Throne) and I saw the One sitting on it, from whose presence ha'aretz and Shomayim fled, and no place was found for them.

[12] And I saw the Mesim (dead persons), the ketanim and gedolim, having taken their stand before the Kisse (Throne) and Sfarim (Books) were opened and another Sefer was opened, which is the Sefer HaChayim, and the Mesim were judged by the things having been written in the Sfarim, according to what they had done. [DANIEL 7:10; SHEMOS 32:32; DEVARIM 29:20; DANIEL 12:1; MALACHI 3:16; YIRMEYAH 17:10]

[13] And the Yam (Sea) gave up the Mesim in it, and Mavet, and She'ol gave up the Mesim in them, and they were judged, each one according to what they had done. [YESHAYAH 26:19]

[14] And Mavet and She'ol were thrown into the Agam HaEish (Lake of Fire). This is the Mavet HaSheyni (the Second Death), the Agam HaEish (the Lake of Fire).

[15] And if anyone was not found having been written in the Sefer HaChayim, he was cast into the Agam HaEish.

PEREK KAPH ALEPH (CHAPTER TWENTY-ONE)

THE SHOMAYIM HACHADASHIM AND HA'ARETZ HACHADASHA

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) passed away, and there is no longer any Yam (Sea).

[2] And I saw the Ir Hakodesh, the Yerushalayim HaChadasha coming down and descending out of Shomayim from Hashem, having been made ready as a Kallah adorned for her Ba'al (Husband). [NECHEMYAH 11:18; YESHAYAH 52:1]

[3] And I heard a kol gadol (loud voice), a Bat Kol from the Kisse (Throne) saying, "Hinei! The Mishkan of Hashem is with men, and he shall tabernacle with them, and they shall be his people, and Hashem himself shall dwell among them. [SHEMOS 25:8; DIVREY HAYAMIM BAIS 6:18; YECHEZKEL 48:35; ZECHARYAH 2:10]

[4] "And he will wipe away every tear from their eyes, and there shall not be any longer Mavet, nor Avelut nor weeping nor pain; the former things have passed away." [YESHAYAH 25:8; 35:10]

[5] And said the One sitting on the Kisse (Throne), "Hinei!--I make all things chadash." And he says, "Write, for these dvarim are ne'emanim and amittiyim."

[6] And he said to me, "It is finished! I am the Alef and the Tav, the Reshit and the Ketz. To the one thirsting I will give of the Mayan (Fountain) of the Mayim Chayim (Water of Life) freely. [YESHAYAH 55:1]

[7] "The one who wins the nitzachon (victory), shall inherit these things and I will be his G-d and he will be to me beni (my son). [SHMUEL BAIS 7:14]

[8] "But for those of morech lev (cowardliness) and those without emunah (emunah) and the ones having become vile and ratzchaniyot (murderers) and zonim (fornicators) and mekhashfim (sorcerers) and ovdei haelilim (idolaters) and all the shakranit (liars), their part will be in HaAgam (the Lake) burning with Eish (fire) and Gofrit (sulfur), which is HaMavet HaSheyni (the Second Death)." [TEHILLIM 5:6; YESHAYAH 66:24]

THE YERUSHALAYIM HACHADASHA

[9] And one of the shivat hamalachim having the sheva ke'arot (bowls) being full of the last sheva makkot (plagues), came and spoke with me, saying "Bo! I will show you the Kallah of the SEH" (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach).

[10] And he carried me away in the Ruach Hakodesh onto a great and high mountain, and showed me the Ir Hakodesh, Yerushalayim descending and coming down out of Shomayim from Hashem, [YECHEZKEL 40:2]

[11] having the Shekhinah kavod (glory) of Hashem. Her brilliance, was like a precious stone, even a jasper, clear as crystal, [YESHAYAH 60:1,2; YECHEZKEL 43:2]

[12] having a great and high wall, having Shneym Asar She'arim (Twelve Gates), and at the She'arim (Gates), Shneym Asar malachim (Twelve angels), and shemot (Names) were inscribed on them, which are the shemot (names) of the Shneym Asar Shivtei HaBnei Yisroel (Twelve Tribes of the Bnei Yisroel). [YECHEZKEL 48:30-34]

[13] There were shloshah she'arim (three gates) on the mizrach (east), there were shloshah she'arim on the tzafon (north), and shloshah she'arim on the darom (south) and shloshah she'arim on the ma'arav (west).

[14] And the wall of the Ir Hakodesh had Shneym Asar Foundation Stones, and on them were the Shneym Asar shemot (names) of the Shneym Asar Shlichim of the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach).

[15] And the one speaking with me had a gold measuring rod, that he might measure the Ir Hakodesh and its she'arim (gates) and its wall. [YECHEZKEL 40:3]

[16] And the city is laid out foursquare, shaped like a cube, and its length is as great as the width; and he measured the Ir Hakodesh with the rod across and it measured Shneym Asar (Twelve) thousand stadia (fifteen hundred miles); the length and the breadth and the height are equal.

[17] And he measured its wall a hundred forty-four cubits (seventy-two yards) by man's measurement, which is also that of the malachim.

[18] And the wall was constructed of jasper and the Ir was pure zahav (gold) like clear glass.

[19] The foundation stones of the wall of the city were adorned with every kind of precious stone, harishon (the first) foundation stone was jasper, hasheni (the second), sapphire, hashlishi (the third), chalcedony, harevi'i (fourth), emerald; [SHEMOS 28:17-20; YESHAYAH 54:11, 12; YECHEZKEL 28:13]

[20] Hachamishi, sardonyx, Hashishi, carnelian, Hash'vi'i, chrysolite, Hashemini, beryl, Hateshi'i, topaz, Haasiri chrysoprase, HaAchad Asar, jacinth, Hashneym Asar, amethyst.

[21] And the Shneym Asar she'arim were Shneym Asar pearls, respectively each one of the she'arim was a single pearl. And the rekhov (street) of the city was pure zahav (gold), like

transparent glass. [YESHAYAH 54:12]

[22] And I saw no Heikhal in it, for Adonoi Hashem El Shaddai and the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) are its Beis HaMikdash.

[23] And the city has no need of the shemesh (sun) nor of the yare'ach (moon) that they may shine in it, for the kavod (glory) of Hashem illumined it and its menorah is the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach). [YESHAYAH 24:23; 60:19]

[24] And the Nations shall walk their derech by its Ohr (Light), and the melachim (kings) of ha'aretz shall bring their glory into it. [YESHAYAH 60:3,5]

[25] And b'yom (for there will be no Lailah) the she'arim (gates) of it shall never be shut. [YESHAYAH 60:11; ZECHARYAH 14:7]

[26] And the melachim will bring the kavod (glory) of the Nations into it.

[27] And never may enter into it any thing tameh and anyone practicing to'evah (abomination) and sheker (falsehood), but only the ones having been written in the Sefer HaChayim Shel HaSEH (the Book of Life of the Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach). [YESHAYAH 52:1; YOEL 3:17]

PEREK KAPH BEIT (CHAPTER TWENTY-TWO)

And he showed me a nahar (river) of Mayim Chayim (Water of Life) bright as crystal, going forth out of the Kisse (Throne) of Hashem and of the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach), [TEHILLIM 36:8; 46:4; YECHEZKEL 47:1; ZECHARYAH 14:8]

[2] In the middle of the rehkov (street) of it, and on either side on the nahar (river) was the Etz HaChayim, 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 [YECHEZKEL 47:12]

[3] And there shall no longer be any Kelalah (Curse), and the Kisse (Throne) of Hashem and of the SEH (Lamb, SHEMOS 12:3; YESHAYAH 53:7 Moshiach) shall be in it, and his avadim shall serve him. [ZECHARYAH 14:11]

[4] And they shall see his face, and ha-Shem of him will be on the metsakhim (foreheads) of them.

[5] And there shall no longer be Lailah, and they have no need of the ohr (light) of a menorah and the ohr (light) of the shemesh (sun), because Hashem Adonoi will give forth ohr (light) on them, and they shall reign l'Olemai Olamim. [YESHAYAH 60:19; DANIEL 7:27]

ANI MA'AMIN BE'EMUNAH SHLEIMAH B'BIAS HAMOSHIACH

[6] And he said to me, "These dvarim are ne'emanim and amittiyim, and Hashem, the Elokei ruchot hanevi'im (G-d of the spirits of the prophets) sent his malach (angel) to show to his avadim (servants) things which are imminent.

[7] And --hinei!--I am coming quickly. Ashrey is the one who is shomer, keeping the dvarim hanevu'ah (words of the prophecy) of this sefer (book)."

[8] And I, Yochanan, am the one hearing and seeing these things. And when I heard and saw, I fell to worship before the feet of the malach (angel) showing me these things.

[9] And he says to me, "See that you do not do it; a fellow eved of yours I am, and of your Achim, the Nevi'im (prophets), and of the ones who are shomer, keeping the dvarim of this sefer;

[10] "Worship Hashem!" And he says to me, "Do not seal up the dvarim hanevu'ah (words of the prophecy) of this sefer (book), for the zman (time) is at hand. [DANIEL 8:26]

[11] "Let the one being unrighteous, let him be unrighteous noch (still); and let the one who is filthy be filthy noch, and let the tzaddik be a tzaddik noch, [DANIEL 9:25] and let the kadosh be yitkadesh noch. [YECHEZKEL 3:27; DANIEL 12:10]

[12] "Hinei!--I am coming quickly, and my sachar (reward) is with me, to give to each one

according to what he has done. [YESHAYAH 40:10; 62:11]

[13] "I am the Alef and the Tav, HaRishon (The First) and HaAcharon (The Last), HaReshit (The Beginning) and HaTachlit (The Ultimate).

[14] "Ashrey are the ones washing their kaftans, that they may have the right to the Etz HaChayim (the Tree of Life) and they may enter by the she'arim (gates) into the city.

[15] "Outside are the kelevim (dogs) and the mekhashfim (sorcerers, abusers of drugs; *trans. note: the original language "pharmakoi" is where we derive the word for "drugs"; sorcerers often abused drugs to hallucinate or induce a passive state when they worked their magic and witchcraft; see Ga 5:20 and Rv 21:8*) and the zonim (sexually immoral) and the rotzkhim (murderers) and the ovdei haelilim (idolaters) and everyone loving and practicing sheker.

[DEVARIM 23:18]

[16] "I, [Rebbe, Melech HaMoshiach] Yehoshua/Yeshua sent my malach (angel) to give solemn edut (testimony) to you of these things, for the Kehillot. I am the shoresh (root) and the offspring of Dovid, the Kokhav HaShachar.

[17] "And the Ruach Hakodesh and the Kallah say, `Bo!' And the one hearing let him say, `Bo!' And the one thirsting, let him come, the one desiring let him take the Mayim Chayim freely.

[18] "I give solemn edut to everyone hearing the divrei haNevu'ah of this sefer: if anyone adds to them, Hashem will add to him the makkot (plagues) which are written in this sefer; [DEVARIM 4:2; 12:32; MISHLE 30:6]

[19] "and if anyone takes away from the dvarim of the sefer of this nevu'ah (prophecy), Hashem will take away his share of the Etz HaChayim and from the Ir HaKodesh, which are written of in this sefer. [DEVARIM 4:2; 12:32; MISHLE 30:6]

[20] "He who gives solemn edut to these things says, `Ken! I am coming bahlt (soon)!' " Omein. Come Adoneinu Yehoshua/Yeshua!

[21] The Chen v'Chesed Hashem of Adoneinu Yehoshua/Yeshua be with all. Omein.

WHY NOT PRAY THESE

WORDS FROM THE

TANAKH: "I BELIEVED;

THEREFORE HAVE I SPOKEN.[1]

O HASHEM,

SAVE MY NEFESH. [2]

I ADMIT I

HAVE SINNED, NOT ONLY

IN WHAT I HAVE DONE, BUT IN

WHAT I AM,[3]

I ABHOR MYSELF [4] AND MY

IDOLS WITH G-DLY

SORROW FOR MY
SIN, TURNING IN
TESHUVA [5] TO MY MELITZ
YOSHER IN HEAVEN,
MOSHIAH TZIDKEINU [6],
AND ADONEINU [7];
YOUR BANNER, OVER ME,
HOLY MOSHIACH, IS LOVE [8];
YOU
CARRIED MY SIN AWAY ON
THE TREE AS THE SA'IR
L'AZAZEL YOM KIPPUR
SCAPEGOAT KAPPORAH
TO SATISFY THE TORAH.[9]
YOU REMOVED MY FILTHY
ROBES [10] AND SEATED ME
AT YOUR BANQUETING
TABLE.[11]
I TRUST YOU AS
HASHEM'S PESACH
KORBAN FOR MY
REDEMPTION [12]. I OPEN
THE LATCH AND INVITE
YOU TO COME THROUGH
THE DOOR OF MY HEART

AS MY GO'EL AND

MOSHI'A [13] AND KOHEN [14]

AND

KAPPORAH [15]

FOREVER. IN THE NAME

OF HAAV [16], HABEN [17],

AND

HARUACH HAKODESH [18].

OMEIN.

1 Ps 116:10a

2 Ps 116:4

3 Ps 51

4 Job 42:6

5 Isa 44:22

6 Job 33:23; Jer 23:5-6

7 Mal 3:1

8 Song 2:4

9 Isa 53 :11-12 ; Lv 16 :20-22

10 Zech 4 :3-5 ; 3 :8 ; 6 :11-12

11 Song 2 :4

12 Isa 53 :7 ; Ruth 3 :12

13 2Sm 22 :3 ; Dan 3 :25

14 PS 110 :4

15 Isa 53:8

16 Jer 3:19

17 Prov 30:4; 8:30

18 Psa 51:11

GLOSSARY

A

Abaddon, (Destruction)
abba (Father)
ach (brother)
acharit (last)
Acharonim (last ones)
Achavah B'Moshiach (Brotherhood in Moshiach)
achayot (sisters)
achdus (unity)
achei sheker (false brothers)
acheinu (our brother)
achim (brothers)
achot (sister)
achoteinu (our sister)
achraius (accountability)
achyon (nephew)
ad kdeikach (so much)
ad kahn (sufficient for the purpose, enough)
ad mosai (how much longer)
Adam (one man / humanity / Adam)
Adam HeChadash (the new humanity)
Adam Chadash Echad (One New Humanity)
adamah tova (good ground)
adamah (ground)
Adamah (Mud)
Adat HaEl Chai (the Community of the Living G-d)
Adat Hashem (Congregation of G-d)
Aderaba (to the contrary)
admat kodesh (holy ground)
Adon HaKatzir (the L-rd of the Harvest) **Adonai echad** ("G-d is one"--DEVARIM 6:4)
Adoneynu (our l-rd/L-rd)

adonim (masters)
Adonoi Tzivos (L-rd of armies)
agalim (bulls)
Agam HaEish (Lake of Fire)
agape (love)
aggadot (stories, philosophical material)
agmat nefesh (grief)
agudah (bound together, union)
ahavah (love, agape)
ahavah shel achvah (brotherly love)
ahavas hakesef (love of money)
ahavas Hashem (G-d's love)
Ahavas HaEmes (Love of the Truth)
ahavat ta'anugot (hedonism)
airusin (betrothal, engagement)
aizen (well-founded, incontrovertible)
akama (quite a number)
akedah (binding)
akrabim (scorpions)
akrav (scorpion)
al-killayon (incorruptibility)
al kol panim (nevertheless)
al menat (in order that)
al pnei hamayim (on the surface of the waters)
al taarotz (do not be afraid)
aliyah (ascent)
aliyah leregel (pilgrimage)
almanah (widow)
almanot (widows)
almot (virgins)
als (since)
alter (old)
am (people)
amal (toil)
ammud (pillar)
Ammudei HaKehillah (Pillars of the

Kehillah)
amol (formerly)
amolike times (olden times)
ana'fim (the branches)
anan (cloud)
Anan Edim (Cloud of Witnesses)
ananim (clouds)
anashim ne'emanim (faithful men)
anashim (men)
anav (humble)
anavah (meekness, humility)
anavat ruach (a spirit of meekness)
Ani Ma'amin hoda'ah (confession)
aniyim (poor)
anochiyut (selfishness)
anshuldiks (pardon)
Apikoros (skeptical, unbeliever)
Apikorosim (Unbelievers)
arain getun (engrossed)
arayot (lions)
arba'ah (four)
Arbah Chayyot (Four living beings)
arba'im (forty)
arbaa asar (fourteen)
arbaat elafim (four thousand)
arbah pinot ha'aretz (the four corners of the earth)
arbaim yom varbaim lailah (forty days and forty nights)
arbe, arbeh (locusts)
arelim (uncircumcised ones)
aron met (coffin)
aron otzaram (chest of treasury) **arye** (lion)
asach (a lot of)
asam (barn)
asarah (ten)
ashem (guilty)
ashir (oisher, rich man)
ashirim (rich ones)
ashirut (riches)
ashma, ashmah (guilt, a thing of guilt /condemnation)
ashrey, ashrei (happy, blessed)
asim (barns, granaries)
asir (prisoner)
asur (prohibited, impermissible)

atarah atarot (crown[s])
Ateret HaKavod (Crown of Glory)
AteretHaChayim (Crown of Life) ,
atzamot (bones)
Atzav (idol, image)
atzilah (noble birth)
atzlanit (sluggards)
atzlut (lazy idleness)
Av HaRoeh b' seter (Father Who Sees in secret)
av sela (bed rock)
Avaddon (destruction, hell, Abbadon)
avadim (servants, slaves)
avanim (stones)
avdut (slavery, bondage)
avel (iniquity/gross injustice)
avelim (mourners)
avelut (mourning)
averah (transgression)
averos (sins)
Avi-khol (Father of all)
Avinu (our Father)
avla, avlah (injustice)
avodah zarah (idol worship)
avodas (work)
avodas kodesh (worship, service)
avodot hakodesh (ministries)
avon (sin offense)
Avot (the Patriarchs, Fathers)
Avoteinu (our Fathers)
ayin (eye)
ayin horo (evil eye)
ayir (young donkey)
aza (certain)
azivah (abandonment)

B

B'avon (in sin)
b'derech hatevah (naturally)
b'nei (sons)
b'seder (in order)
b'seter (in secret) .
b'shem hazeh (in this name) .
b'yirah (with fear)
ba'al (husband, master)
ba' al gaavah (haughty, proud person)

ba'alim (husbands)
ba'al tzavva'a (testator, person who makes the will)
Baal HaKerem (Owner of the Vineyard)
Baal Bayit (master of the house)
baalei hamum (the maimed)
ba'al melitzot (rhetorician, fine talker)
baderech (on the road)
bahlt (soon)
bailus (sovereignty, ownership, dominion)
bais (house)
baitel (wallet)
bakkashot (petitions)
bakosha (petition, request)
balailah hazeh (during this night)
baleidikung (insult)
bamidbar (in the wilderness)
banim (children)
bannai chacham (wise builder)
barad (hail)
barah (created)
barei lev (pure in heart)
bari vshalem (safe and sound)
bariim (healthy ones)
Bar Mitzvah (i.e. has reached his majority, his legal age)
baruch (blessed is)
Baruch Habah (welcome)
basar echad (one flesh)
basar (body, flesh, fallen human nature)
basherte (his destined mate)
baShomayim (heavenly bodies)
bat kol (a voice from heaven)
bat (daughter)
batim (households)
batlanim (unemployed or lazy loafers, idlers)
bavorn (anticipates)
bavust (famous)
Bayit (House)
bazunder (unrelated and separate)
be'einei Hashem (in the eyes of G-d)
be'ichud (united)
be'ikvot (in the footsteps)
BE'ITO ("in its season" TEHILLIM 1:3)
bechi (weeping)

bechirah (divine election, selection, choosing)
Bechirim (Chosen Ones)
Bechor (Firstborn)
bechorah (inheritance)
bedavka (deliberately)
bederech klal (usually)
bedieved (begrudgingly)
bedievedike (expedient)
bedikah (examination)
beemes (in truth)
beerech (approximately, dacht zich)
beetzem (intrinsically)
befeirush (explicitly)
begadim (clothes)
behechrach (necessarily)
beit kevarot (cemetery)
beit hasohar (prison)
bekavod (suitable)
bekeshe (kaftan)
bekitzur (briefly, concisely)
bekvius (regularly)
beleidikt (offended)
ben (son)
ben chorin (freeman)
ben yachid (only son)
ben Adam (human being)
ben hanagggar (the carpenter's son)
Ben HaAdam (Moshiach, Daniel 7:13-14)
ben chayil (son of worthiness)
Ben Torah (scholar)
beni (my son)
beni haahuv (beloved son)
benoigeia (regarding)
bentsh (custom of saying grace after meals)
bereshis (in the beginning)
Beriah (Creation)
berishonah (in the first place)
berit (covenant)
beritot (covenants)
beriyah (creature)
beseder (in order)
besere (better)
beshita (as a matter of conviction or principle)

beshum oifen (absolutely)
besod (in secret)
Besuroh Tovoh (Good Tidings of a Joyous Event)
Besuras HaGeulah (the Good News of Redemption)
Bet HaKnesset (House of Assembly, shul, synagogue, shtibel)
Bet Din (Court of Law)
betulim (virginity)
betulot (virgins)
betzi'at halechem (breaking of bread, meal)
beytzah (egg)
Bias HaMoshiach (Coming of Moshiach, Parousia)
bibrit hanissuim (in covenant of marriage)
bichlal (entirely)
bifraht (particularly)
bikkur cholim (visiting the sick)
bikkurim (first-fruits)
bikoret beshbonot (audit)
bimesibba (reclining at tish)
binah (understanding)
binnuy (construction)
binyan (building)
biradah (trembling)
bishmi (in my name)
bitachon (confident trust)
Biti (my daughter)
bizyoinos (humiliation)
blailah (at night)
bnei basar (carnally-minded believers)
Bnei Chorin (Sons of Freedom, Freedmen)
Bnei HaChuppah (wedding invitees)
Bnei HaKhofshiyah (Sons of Lady Freedom, the Free Woman)
Bo'u u're'u (Come and see)
bocher, bochur (bachelor, young man)
boged (traitor, betrayer)
bogedim (betrayers)
Boh (Come)
boker (morning)
Boneh (Builder)
borur (obvious)

bracha (blessing)
bren (fervor, hitlahavut)
Bri'at HaOlam (the creation of the world)
bria chadasha (a new being)
Briah (Creation)
bris milah (circumcision)
Brit (Covenant)
bubbemeises (old wives tales)
bukki (expert, meivin)
bushah (shame)
buttel (cancelled out)
BYIRAH (with fear)
byom (at day)

C

chachah (reproof)
chacham (wise man)
chachamim (wise ones)
chadash (new wine)
chadashot (new things)
chafetz (good pleasure)
Chag (Festival)
chai (alive)
Chag (Festival)
chai (alive)
chaiyal (soldier)
chaiyalim (soldiers)
chal (placed under obligation)
chalav (milk)
chalil (flute)
chalutzim (pioneers)
chamdanut (covetousness greed)
chamesh (five)
chamesh elafim (five thousand)
chametz (leavened bread)
chamor (donkey)
chamot (shviger, mother-in-law)
chaninah (mercy)
chap (grasp mentally, grab)
charedi (orthodox)
charon af Hashem (burning wrath or anger of G-d)
Chas v' shalom (G-d forbid!)
chashadot merusha'im (evil suspicions)
chashivut (importance, prominence)

chassidus (piety)
chassuna (wedding)
chatetz (good pleasure of his will)
chatoteinu (our sins)
chartsot halailah, chartsot halailah (midnight)
chattaim (sins)
chattat (sin offering, sin-atonement sacrifice, 2C 5:21)
chattoteynu (our sins)
chaver leneshek (comrade-in-arms)
chavrusashaf (association)
chavurah (company, fellowship, society, those who partake of the Paschal lamb together)
chayyah (living)
Chayyah (Beast, Anti-Moshiach)
chayyei menuchah (life of rest)
Chayyeinu (our Life)
Chayim (life)
chayyot (beasts)
chazakim (strong ones)
chazir, chazirim (swine)
chazon (vision, revelation, prophecy)
chazora (review)
cheder (room)
chedvah (rejoicing)
chefetz (desire)
chelek (allotted portion)
Chen VChesed (favor and mercy / lovingkindness)
chepping (annoying)
cherem (ban of destruction)
Cherem (ban)
cheresh-illem (deaf and mute)
chereshim (deaf people)
cherev (sword)
cherut (freedom)
chesed (free, unmerited favor or grace)
cheshbon (plan, account, bill)
chet (sin)
chevlei leydah (pangs of childbirth)
Chevlei Moshiach (birthpangs of Moshiach)
chikiah (wait)
Chillul Hashem gidduf (desecration of the Name blasphemy)

chiloni (secular)
chiyuv (duty)
chizzuk (strengthening)
chochmah (wisdom)
chodashim (moons)
chodesh (month)
choiv (debt)
chok (decree / law)
choleh (sick one)
cholim (sick persons)
cholom (dream)
chomed (covetous)
chomer haDin (rigor of the Law)
choref (winter)
chori af (burning wrath)
chori afhaba (the wrath to come)
Chorim (freedmen)
choshech (darkness)
Chosson (Bridegroom)
chotam (seal)
chote'im (sinners)
chotsh (at least)
chovah musarit (moral duty)
chozek (encouragement strength)
chukim (laws)
chumra (legalism)
churban (destruction)
chutzpah (nerve)

D

da'as (knowledge)
dag, dagim (fish)
dahm (blood)
daiyagim (fishermen)
darom (south)
darshan (preacher)
darshanim (preachers)
dati (religious)
daven (pray)
daverah (disobedience to the commandment)
davka (approximately)
Dayan (Judge of a Rabbinical Court)
dayanim (religious judges)
deagot (worries, anxieties)
dehainu (being)

delatot (doors)
delet (door)
demut (image, icon)
demut (likeness)
derashot (sermons)
derech (guide)
derech (way)
Derech (Way)
Derech Hashem (Way of the L-rd, name given to Messianic Orthodox Judaism in the Brit Chadasha)
dermohn (made mention)
deror ("freedom" VAYIKRA 25:10)
devash (wild honey)
deveykus (attachment to G-d)
dibur (saying, utterance)
dimyon (analogy)
din (judgment)
divrei hanevu' ah (words of prophecy)
doiche (rejecting or setting aside)
dor (generation)
dorot (generations)
dov (bear)
drasha, drashah (sermon)
drakhim (ways)
Drishat Shalom (Kind Regards, Greetings)
dvar (word)
dvar hora' ah (word of teaching)
dvar malchut (decree)
dvarashmah (a thing of guilt / condemnation)
dvarim (words)
dvar nevuah (word of prophecy)

E

ed (mist)
edei re'iyah (eyewitnesses)
eder (flock)
Eder Katan (Little Flock)
edim (witnesses)
edut (testimony)
edut sheker (false testimony of false witnesses)
eduyot (testimonies)
efsher (perhaps)

egel (calf)
ehrliche Yid (a truly pious Jew)
eidel (gentle, courteous)
eidus (witness of testimony, commendation)
eigene (personal)
ein ketz (without end)
eisek (business)
eish (fire)
Eish Gehinnom (Fire of Hell)
eish ketanah (small fire)
Eish Olam (Eternal Fire)
eishes chayil (virtuous woman)
eivot (enmities)
elef shanim (a thousand years)
elil (idol)
elilim (idols)
Em (Mother)
emes (truth)
Emes Hashem (the Truth of G-d)
emesdik (genuinely)
emunah (faith)
Enosh (man)
Eppis (for some reason)
eravon (pledge)
eres (poison, venom)
Eretz Yisrael (Land of Israel)
Eretz Mitzrayim (Land of Egypt)
eretz zarah (a strange land)
erev (evening)
erlichkeit (sincerety)
Ershtins (first of all)
erusin (betrothal, engagement)
eser (ten)
Etmol (yesterday)
etz (tree)
Etz HaChayim (the Tree of Life)
etza (advice, wisdom)
etzem (actual)
etzim (trees)
etz teenah (fig tree)
evar katon (small member)
evarim (members, limbs)
eved (house slave, servant)
even (stone)
ever (limb, member)
evus (animal feeding trough)

eynayeem (eyes)
Eyvah (Enmity)
ezer (help)
ezrah (aid)

F

farbissener (mean)
farbrenge (inspirational gathering where the Rebbe's shirayim or leftovers are of great interest)
fargolgung (persecution)
farnumen (preoccupied)
farnumen (set aside)
farshteit zich (of course)
fehlt (the lacking)
fergin (graciously grant)
feste (excellent)
fier zich (comport oneself)
foroisgeier (forerunner)
Fort (nevertheless)
frai (irreligious)
frum (Yiddish: observant Jew)

G

ga'avah (conceit, haughtiness, arrogance, pride)
ga'avtanim (proud boasters)
Gaayonim (the Haughty ones)
gadlus (with remarkable superiority)
gadol (great)
Gahn (Garden)
ganav (thief)
ganav balailah (thief in the night)
ganavim (thieves)
gantz (exceedingly)
gantze nachon (entirely correct)
gargeer hakhitah (grain of wheat)
gartel (belt)
geder (classification)
gedolah (great)
Gedolim (Great Ones, Leaders)
gedulah (greatness)
gefeirlich (horribly)
Gelili (inhabitant of the Galil)
gelt (money)

gemul tzodek (just retribution)
genevot (thefts)
ger (proselyte)
Gerim (Proselytes)
gerush shedim (exorcism)
gerusha (divorcee)
geshem (rain)
geshmak (pleasure)
geshrai (a scream)
get (divorce)
Geulah (Redemption)
gevaltike (extraordinary)
gever (male)
Geviya, geviyah (corpse)
gevurah (miraculous power)
gevurot (mighty deeds)
gezar din (verdict)
gezel (robbery)
Gibbor (strong man)
gidduf (blasphemy)
giddufim (revilements)
gilui arayot (sexual immorality)
giyyur (proselytization)
gneyvot (thefts)
GO'EL (redeemer)
gofrit (sulfur)
Goilomim, Goilem (Foolish people)
goirem (driving force)
goires (listen to)
Golus (Exile)
gonvei nefesh (kidnapper / slave dealers)
gor (very)
goy (nation)
Goyim (Nations)
grahda (as a matter of fact, in reality)
groise (eminent)
guddal (being brought up)
gufaniyut (corporeality)
gufot (bodies)
gzeira (authoritative command)

H

Hashem (Tetragrammaton)
ha-Shem (the Name)
ha'aretz (the earth)
Ha'aretz haHavtacha (the Promised

Land)
HaAcharon (The Last)
haAlmavet (Immortal)
haara (insight)
haaretz harishonah (the first earth)
HaAryeh (The Lion)
HaAsarah (The Ten)
HaAv (the Father)
habah b'basar (has come in bodily flesh)
habatzek (the dough, trans. note: see Pesach Haggadah)
HaBechor (Firstborn)
HaBo're (the Creator)
HaBri'ah (the Creation)
HaChayyot (the living beings)
hachitzon (the outer one)
hachnosas orchim (hospitality)
hachrazah (proclamation, kyrygma, preaching)
hadar (majesty, splendor)
hadlakah (bonfire)
hadom (footstool)
hador hazeh (this generation)
HaEmes (the Truth)
HaEmes Hashem (Truth of G-d)
hagbah (lifting up of Torah when read in shul)
HaGedulah (Greatness)
hagefen (fruit of the vine)
HaGevurah (Might)
HaIr (The City)
HaKadosh (The Holy One)
hakarat todah (gratitude)
hakehillot (the congregations)
HaKeru'im (the summoned/called ones)

HaKetz (the End)
hakhchashah (denial)
hakhnasah (income)
hama'amin (the believer)
HaMabbul (the Flood)
hamakkot (plagues)
HaMat'eh (the Deceiving One)
HaMechokak (Law-Giver)
HaMesim (the Dead)
hanevuah (the prophecy)

hanivzim (the despised)
haNogah (of Brightness/Venus)
har (mountain)
hara'ah (the evil)
hara'im (evil deeds)
HaRah (the Evil one)
HaReshit (The Beginning)
hareve'it, harevi' i (the fourth)
harishon, harishonah (the first)
harsha'ah (condemnation as guilty)
hartzige (heartfelt)
hasagos (aspiration)
haschala (start)
HaShemurim (the Guarded ones)
hasheni (the second)
hasheniyah (the second)
hashlishi (the third)
hashlishit (the third)
haskama (approval)
HaTachlit (The Ultimate)
hatafah (preaching)
hatov (the good)
hattohar (moral purity)
haummim (the peoples)
havamina (assumption)
havtachah (promise)
hayom (today)
heimishe mekom linah (homey guest room, lodging place)
hemshech (remaining part)
heter (permit)
hevel (futility, vanity, emptiness, worthlessness)
hezber (explanation)
hinei (behold, look!)
hinnazrut (self-denial)
hisgalus (revelation, unveiling)
hishtaltut (domination, taking control)
hispailus (overwhelming awe)
histalkus (passing, the death of the Moshiach in the midst of his Redemptive Mission on the analogy of Moses dying before he crosses into the Promised Land, a fundamental doctrine of Messianic Orthodox Judaism)
hitammelut (bodily exercise or training)

hitarevut (meddlesomeness)
hitbagrut (maturity)
hitbodedut (seclusion, aloneness)
hitkaddeshut (purification)
hitkhabrut (joining, adhesion, fellowship)
hitkhadshut (regeneration, renewal)
hitlahavut (enthusiasm, fervor)
hitnahagut (conduct)
hitnahagut hatovah (good conduct)
hitstaddekut (apologetic defense)
hivvased haOlam (the establishing of the world)
hivvased tevel (foundation of the world)
hod (honor)
hoda'ah (confession, admission)
hodayah (thanksgiving)
holelut (carousing)
hona'ah (swindling)
hora'ah (instruction)
horim (parents)
horiva over (analyzing)
huledet (birth)
hungerik (hungry)

I

idud (encouragement)
iggeret (letter)
iggrot (letters)
ikar (farmer)
ikarim (essentials)
illem (mute)
imahot (mothers)
immanu (with us)
imun (training)
innuyim (sufferings)
intifadah (uprising)
inyan (topic)
ir (city)
ish evyon (poor man, pauper)
ish hacholek (a man of division, a divisive man)
ish riv (opponent in a lawsuit)
ish tov (good man)
ish of Emes (man of Truth)
isha chotet (a woman of sin)
isha (woman, wife)
Ish HaMufkarut (Man of Lawlessness)
ish sefatayim (the eloquent speaker)
ishshur (approval)
isser (proscription in the Torah)

ittim (times)
itztzavim (idols, images, tzelamim)
ivrim (blind people)
ivvelet (foolishness)
ivver (blind man)
iyumim (threats)
iyun (investigative research)
Izzim (Goats)

K

k'lei (vessels)
k'li (vessel)
k'riah (call)
ka'as (anger)
kabbalah (oral tradition)
kabbalat panim (welcome)
kabtzen (beggar)
kaddachat (fever)
kadosh (holy)
kadoshim (holy ones)
kaftan (coat)
k'riah (call)
ka'as (anger)
kabbalah (oral tradition)
kabbalat panim (welcome)
kabtzen (beggar)
kaddachat (fever)
kadosh (holy)
kadoshim (holy ones)
kaftan (coat)
kahal (assembly)
kallah (bride)
kamtzan (miser)
kana'ut (zeal)
kannai (zealot)
kanous (zeal)
kapparah (place or kapporet medium of wrath-propitiating blood atonement sacrifice)
kaptzen (poor person)
kar (cold)
karnayim (horns)
karo (herald)
kashefanut (sorcery, witchcraft)
kashes (questions)
kat (sect)
katon (least)
Katsir, Katzir (Harvest)
katuv (it is written)
kavanat halev (the inner-directedness of the

heart)
kavod (glory)
kavvanah ra'ah (malice)
kavvanah (heartfelt direction, intention)
Kayits (Summer)
ke'arot (bowls)
kedushah (holiness, sanctity)
kefirah (heresy, denial)
kehillah (congregation)
kehunah (priesthood)
keilim (faculties)
kelalah (curse)
kelevim (dogs)
keli kodesh (holy vessel, minister)
keli nivchar (chosen vessel)
ken (yes)
keneged (in opposition)
kenut (sincerity)
krav (battle)
kerem (vineyard)
Keren Yeshuah (Horn of Salvation)
keriah (ritual tearing)
kes (throne)
keseder (constantly)
keshet (conspiracy, plot)
keshet be'anah (rainbow, BERESHIS 9:16)

Keshi (stubbornness, hardness)
kesil, kesilim (fool[s])
kesut rosh (head covering)
keta (section)
ketanim (small ones)
keter (crown)
ketoret (incense)
Ketz (End)
Ketzinim (Officers)
kevalim (chains)
kevarim (graves, tombs)
kevasim, kevesim (sheep)
kever (tomb)
ki hu zeh (a small amount)
kibbud (respect, honor)
kibush hayetzer (self-control)
kikar (loaf)
kina (lament, funeral dirge)
kina (jealousy, envy)
kinderyohrn (childhood days)
Kisei Moshe (Chair of Moses)
kishshuf (magic, sorcery)
kishufim (sorceries)
kisot (thrones)

Kisse Din (judgment seat)
Kissei Kavod (Glorious Throne)
kitot (sects)
kittel (white robe)
klalah (curse)
klap (blow)
klapei (concerning)
klei kodesh (holy vessels, ministers)
kleir (deliberating)
klezmer (musician)
kluhr (obvious)
kluhr (pure)
ko'ach (power)
kodem (preceding)
kodesh (holy)
kofer (ransom, pedut)
koferim ba-ikkarim (deniers of fundamentals)
kokhav (star)
kokhavim, kochavim (stars)
kol ayin (every eye)
kol basar (all flesh)
kol davar (everything)
kol gadol (loud voice)
kol hanivrah (all creation)
kol melo (all the plentitude)
kol poalei resha (all workers of evil)
kol sheker (every falsehood)
Kol etz (every tree)
kolot (sounds)
komah (short of stature)
korban chai (living sacrifice)
korban (dedicated to G-d, sacrifice)
korbanot (sacrifices)
Korem (vineyard proprietor)
koremim (vine-keepers)
kos (cup)
kotz (thorn, splinter)
kotzerim (harvesters)
kozvim (liars)
kri'ah (calling)
kri'ah betzibbur (congregational public reading)
krovey mishpachot (relatives)
krovim (relatives)
krum (deviant)
kviusdik (constant)

L

l'olam (forever)

lailah (night)
lamdan (a Torah scholar with prodigious knowledge)
lashav (in vain)
lashon horah (evil speech)
lashon (tongue)
lavan (white)
lechem (food, bread)
lechem ha'amitti (the true bread)
lechem chukeinu ("our daily bread," Mt. 6:11)
Lechem HaPanim (the Bread of the Presence)
leitzonus (mockery, fun)
Lemaskana (finally)
lernen (Torah learning, study)
leshonot (tongues--1C 14:13)
letzim, leitzim (mockers/scorners, coarse jesting)
lev (heart)
lev rogez (anxious heart)
levavot (hearts)
lichora (apparently)
limin (at the right hand)
limmud (instruction)
lismol (at the left hand)
lo poreh (unfruitful)
loin (wages)
Loit (according to)
lomdes (cleverness, erudition)
lomdish (intricate and complicated to understand)
lu yetzuuyar (assuming)
luach (tablet)

M

Ma'al (Betrayal)
Ma'amad HaBanim (the standing as sons)
ma'aminim (believers)
ma'arav (west)
ma'arav (ambush)
ma'aseh haemunah (work of faith)
ma'aseh tov (good deed)
ma'asei haChoshech (works of darkness)
ma'aser (tithe)
ma'asim (works)
ma'asim hara'im (evil deeds)
ma'asim hamitzvot (works of the commandments)
ma'asim metim (dead works)

ma'asim tovim (good deeds, works)
ma'avak (struggle)
ma'ayanot (springs, sources)
ma'on (permanent residence)
ma'ot chittim (money for wheat financial contributions)
maoz (fortress)
maamadot (contributions)
maamin Meshichi (Messianic believer)
maasros (tithe)
mabbul (flood)
machalifei hakesafim (moneychangers)
machaloket (controversy)
machaloket (division of dissension)
machanot (encamping armies)
machla (illness)
machlokot (divisions of dissension)
machmir (stickler)
machovim (sorrows)
machsh'vot (thoughts)
machshavah (thought)
machshelah (ruin)
machshiv (respect)
machsor (shortage, want)
madduchei shav (false enticement, delusion)
madon (strife, quarrel)
mafte'ach (key)
maggid (darshan, preacher)
makhaneh (camp)
makhar (tomorrow)
makkah (plague)
makor (fountain)
malach (angel)
malachim (angels)
malbush (clothing)
male No'am (full of pleasantness)
malkah (queen)
Malkosh (Spring rain)
malon (inn)
Malshin (Informer, Accuser)
mamashus (real worth)
mamlechet (kingdoms)
Mammon (Money)
manhigim (leaders)
manhigut (leadership)
manhigut ruchanit (spiritual leadership / administration)
manoach (resting place)
mareh (vision)
marot (visions)

marut (authority, rule)
masah (trial)
Mashgiach Ruchani (Spiritual Overseer)
mashkeh (drink)
maskana (outcome)
maso panim (favoritism, partiality)
masoret (tradition)
masot (trials / temptations)
matanah (gift)
matanot (gifts)
matanot tovot (good gifts)
matarah (objective)
mateh (deceiver)
matnat kesef (gift of money)
matnat hachesed (free gift of grace)
Matnat HaTzedakah (the gift of righteousness)
matsevot (gravestones)
matsli'ach (successful)
mattah (below)
mattanah (free gift)
matzot (unleavened bread)
matzpun (conscience)
matzpun naki (clear conscience)
mavet (death)
mavo (introduction)
mayim (water)
mazikim (malicious spirits)
me'ah vchamishim ushloshah (one hundred and fifty three)
me'onot (dwelling places, permanent residences, homes)
me'ushar (blessedness)
meah kevasim (a hundred sheep)
meayen (engaged in research)
mechabed (honor)
mechila (pardon, forgiveness)
Mechitzah (the dividing partition)
medakdeke (painstakingly thorough)
mefakkechim (stewards, **me'ushar** (blessedness))
meah kevasim (a hundred sheep)
meayen (engaged in research)
mechabed (honor)
mechila (pardon, forgiveness)
Mechitzah (the dividing partition)
medakdeke (painstakingly thorough)
mefakkechim (stewards, supervisors)
mefarsem (make known)
megadef (reviler)
megadefim (revilers)

megareia (weakened)
meid (provide testimony, attest)
mekabel (receiving, accepting)
mekanne (jealous, envious)
Mekhonon (Founder)
mekom megurim (dwelling place)
mekom linah (guest room)
mekor (basis)
mekor (passage, citation)
melach (salt)
melachah (work)
melachim (kings)
melammed (instructor)
Melech (King)
melitz echad (one mediator, IYOV 33:23, YESHAYAH 43:27; cf. DEVARIM 5:5,22-31)
melo (plentitude)
memayet (precluded, excluded)
memshalah (government, dominion)
mena'afim (adulterers)
menuchah (resting place)
meorer (point out, rekindle stimulate, motivate, shtarken)
Mered (revolt, uprising)
merirut lev (bitterness)
merit (zechus)
merivah (strife)
merkavot (chariots)
mesader (arrange, place in succession)
meshabed (caused to be obligated)
meshalim (parables)
Meshalle'ach (Sender)
mesharet (minister, servant)
mesharetim (ministers, servants)
meshichei sheker (false Moshiachs)
meshubad (obligated)
meshummad (apostate)
mesibot (parties)
mesim (deceased ones)
Messianic hatafah (preaching Moshiach)
mesupak (uncertain, doubting)
metohar (purified)
metoharim (clean)
metsakhim (foreheads)
metzorah (a leper)
metzoraim (lepers)
mevugar (mature)
mevugarim (mature ones, adults)
meyayesh (despairing)
mezarez (a spur into action)

mezimma (evil design, intrigue)
michshol (stumbling block)
michsholim (stumbling blocks)
michyah (subsistence) .
midah hatov (the attribute of virtue)
midas chasidus (quality of piety)
midbar (wilderness)
midrash (homiletical interpretation of the Scriptures, exegesis)
mifkad (census)
migdal (tower)
mikhla (fold [enclosure])
milah (circumcision)
milchamot (wars)
mimeila (consequently, as a result)
minhag (custom)
minut (heresy, Apostasy)
mir'eh (pasture)
mirmah (deceit)
mishcha (ointment)
Mishkan (Tabernacle)
mishma'at (obedience)
mishpat (judgment)
mishpatim (judgments)
mishpat mavet (a death sentence)
mishpochah (family)
mishpokhot (relatives)
mishpoyel (standing in awe)
Mishrah (Rule)
mishtatef (involved, joining)
mispar (number)
mitamuhl (suddenly)
mitarev (meddlesome)
mitnagged (opponent)
mitnaggedim (opponents)
Mitzbe'ach, (altar)
mitznefet (head wrapping)
mitzvah, mitzvoh (commandment, good deed)
mitzvot (divine commandments given by Hashem to Moshe Rebbenu, divine commandments) **mizmor** (hymn, psalm)
mizrach (east)
mo'adim (fixed times/seasons/festivals)
mochesim (tax-collectors)
mochiach (one arbitrator)
Modeh Ani (I give thanks)
mofet (example, role model)
moftim (miracles, wonders)
moineia (prevented)
moked (fire)

morech lev (cowardliness)
moreh (teacher)
mori (my teacher)
moshav hashafel (low seat)
Moshel (Governor)
moshelim (governors)
Moshi'a (Savior)
Moshieynu (our Deliverer)
moshlim (rulers)
mufkarim (lawless ones)
mumim (defects)
murshe (proxy)
musar (teaching with an ethical point)
nafsheinu (our souls)
Naggar (Carpenter)
nakam (vengeance)
namer (leopard)
naniach (supposing)
narrishkait (foolishness)
Nashim (wives)
navi (prophet)
ne'eman (faithful)
ne'emanah (reliable)
ne'emanot (faithful)
ne'emanut (faithfulness, trustworthiness, reliability)
ne'evad (lost, perish, be ruined with destruction)
nechalim (deceitfulness)
nechamah (comfort)
nechashim (serpents)
nedavot (donations)
neder (vow)
nederim (vows)
nedivut (generosity, kindness)
neeman (faithful)
nefashot (souls)
neharot (rivers)
nehneh (benefit)
nekevah (female)
nesekh (libation wine)
nesharim (vultures, eagles [popularly])
neshar (eagle)
neshikah (kiss)
nessuim (marriage)
nevalim (harps)
nevel (harp)
Nevi'im (the Prophets)
neviah (prophetess)
nevu'ah (prophecy)
nevu'ot (prophecies)

nevuah (prophecy)
nichbad (noble)
nichbadim (dignitaries)
niflaot (wonders)
niftar (deceased, dead)
niftarim (deceased ones)
nifteret (deceased person)
nikar (evident)
nisayon (trial, temptation)
nisayonos (tests, trials)
nishba'im lasheker (perjurers)
nissayon (temptation)
nissim (miracles)
nistar (hidden, in secret)
nisu'im (marriage)
nisyonos (temptations)
nisyonot (temptations)
nitzachon (victory)
nitzrach (needy)
niuf (adultery)
niufim (adulteries)
nivcharim (chosen ones)
nivra (anything created)
No'efot (Adulterers)
noch (still)
noiheg (habitually)
nokhri (foreigner)
Nu (Well)

O

ochel (eater)
od zman (more time)
Of haShomayim (birds of heaven)
ogen (anchor)
ohavei kesef (lovers of money)
ohavei ta'anugot (lovers of pleasures)
ohavei kesef (lovers of money)
ohav riv (quarrelsome)
ohav es haTov (a lover of the good)
ohavet shalom (peace-loving)
oholim (tents)
ohr (light)
Oib azoi (consequently)
oif eibik (forever)
oisgehalten (trustworthy)
oisher (rich man, ashir)
ois vaist (ostensibly)
okhel (food)
ol (yoke)
olalim, ollelim (infants)

Olam (world)
Olamim (Ages)
oman (artist)
Omein (Amen, so be it, surely)
omenet (governess)
ometz lev (boldness)
omnot (governesses)
onesh (punishment, penalty)
onesh mavet (the death penalty)
oni (poverty)
oniyah (sailing vessel)
orchim ratzuy (welcome guests)
ormah (cunning)
oseh ra'ah (an evil doer)
osher (riches)
ot (miraculous sign)
otot (signs)
otzar (treasury) ,
otzarot (treasures)
ovdei elilim (idolaters)
Oy (Woe)
oyev (enemy)
oyevim, oyvim (enemies)
oz (power)
ozen, oznayim (ear, ears)
ozer (helper)
ozrim (helpers)

P

p'ri (fruit)
pachad, pakhad (fear, terror)
padut (redemption)
pakad (visit)
parim (young bulls)
parnasah (livelihood)
parochet (curtain)
pasach (passing over, letting go the penalty of)
paskudneh (contemptible)
patur (exempt, free)
pe'ulot (works)
pedut (redemption, Geulah release on payment of ransom)
peh (mouth)
pekuddat (stewardship, care)
peledike (marvelous)
penemer (faces)
perot (fruits)
Perushim (Pharisees)
peruta (small coin)

peshat (plain, literal)
petach (doorway)
peyscha (transgression)
peyscha'im (transgressions, YESHAYAH 53:5)
pikkadon (deposit)
pisechim (lame persons)
pisei'ach (lame man)
pitron (interpretation)
pitronim (interpretations)
platke-machers (gossipy intriguers)
plotst (burst)
pnimiyus (inner most)
po'alim (workers)
poel (worker)
poshe'im (the ones transgressing / rebelling)
poshei'a (transgressor)
posher (lukewarm)
praht (detail)
pri (fruit)
pshat (rationale)
ptur (excuse)
punkt (exactly)

R

ra'a, ra' ah, rah (evil)
ra'am gadol (loud thunder)
Ra'av (Famine)
ra'im (evil, evil ones)
rabbim (many)
rachamanut (compassion, mercy)
rachamim (mercy)
rachmanim (mercy)
ragel hayemanit (right foot)
raglayim (feet)
raot (evil)
rashah (an evildoer)
rashei hamoshavot (chief seats)
Rashei Hakohanim (Chief Priests)
rashuyot (authorities)
ratzchanivot (murderers)
ratzon (will)
ravrevan (braggart)
ravrevanut (boastfulness)
raz (mystery, secret)
razim (mysteries)
re'a (neighbor)
rechilus (gossip)
redifah (persecution)
redifot (persecutions)

refuah (healing)
refuot (healings)
regel (foot)
rehkov (street) .
rehkovot (streets)
reim (friends)
remiyah (guile, deceit)
resha (wickedness)
resha'im (unrighteous, evildoers)
reshet (net)
reshit (first)
reshus (authorization)
retzach (murder)
retzichot (murders)
retzinut (earnestness)
revach (gain, profit)
revachah (relief)
Reyka (Good for nothing!)
Richtik (correct)
riezige (sizable)
Rishonim (first ones)
Ro'eh (Shepherd)
rofeh (physician)
rogez (anger)
roiv (the larger portion)
rosh (head)
rotzeach (murderer)
rotzeachim (murderers)
ruach (wind, Spirit)
ruach anavah (humble spirit)
Ruchanit (Spiritual, of the Ruach Hakodesh)
ruchaniyut (spirituality in Rebbe, Melech HaMoshiach)
ruchot raot (evil spirits)
ruchot hatemeiot (unclean spirits)

S

s'michah (ordination)
sachar (reward)
sadeh (field)
sadot (fields)
sakanot mavet (mortal danger)
sakkim (sackcloth)
Samael (the devil)
samchut (authority)
sanhedriyot (local councils/bet din courts)
sar (ruler)
sarig (shoot, branch)
sarisim (eunuchs)

sasson (joy)
savlanut (patient endurance)
schnorrer's (beggar's)
sdeh krav (battlefield)
se'irim (goats)
sefer (book)
sefer katan (small book)
sefer keritut (bill of divorcement)
seichel (good sense, understanding)
selicha (forgiveness)
seqilah (stoning)
sereifah (death by burning)
seudah (banquet)
seudot (banquet dinners)
sha'ah, shaah (hour, time)
sha'ot (hours)
shaar hatzarut (gate of narrowness)
shachat (corruption)
Shaddai (the Almighty)
shadkhan (marriage-broker)
shaichus (closeness, friendship, intimacy)
shakhor (black)
shakran (liar)
resha (wickedness)
resha'im (unrighteous, evildoers)
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shaichus (closeness, friendship, intimacy)
shakranim (liars)
shalem b'guf (healthy)
shalitim (rulers)
shalom (peace)
shalosh (three)
shalosh paamim (three times)
shanah, shanim (year, years)
sharsherot (chains / fetters)
shawkling (ritual swaying while davening)
shayach (conceivable)
shchenim (neighbors)
she'arim (gates)
she'elah (question)
she'erit (remnant, remainder)

shebalev (inwardly)
Shechinah, Shekhinah (glorious presence of G-d)
shed (demon / evilspirit)
shedim (demons)
sheelah (question)
sheelot (kashes, questions)
sheerit (remnant)
shefach dahm (the shedding of blood)
shein (beautiful)
sheker (falsehood, lies)
sheketz (abomination)
sheketz tameh (unclean creature)
sheleimah (complete)
shelemut (perfection, completeness)
shem (name)
shem tov (good name)
shemen mishchah (anointing oil)
shemen (oil)
shemesh (sun)
shemitah (fallow)
shemot (names)
shenayim (two)
Sheol (abode of the dead)
sherut (service in the Beis HaMikdash)
sheva (seven)
shevach, shevakh (praise, commendation)
shevarim (oxen)
shevet (tribe)
shevu'ah (oath)
shevuot (oaths)
sheynah (sleep)
sheynit (a second time)
shfakhot (maid servants)
shichrut (drunkenness)
shiebud (obligation)
shifcha, shifchah (bond maid)
shiflut (lowliness)
shiggot haAm (unintentional sins of the people)
shikkor (drunkard)
shikkorim (drunkards)
shilton (rule)
Shir Chadash (New Song)
shirayim (Rebbe's remainders)
shiryon kaskasim (coat of scale armor)
shiur (lesson, Torah talk)
shiurim (lessons, Torah talks)
shiva (seven)
shivim (seventy)
shkoyach (well done)

shleimut (perfection, completion)
shliach (one sent)
Shliach (emissary)
Shlichus (Divine mission)
shlishit (third)
shlita (control)
shlitah atzmi (self-control)
shloshah (three)
Shlichim (emissaries of the Rebbe, Melech HaMoshiach)
Shmad (Anti-Moshiach apostasy, apostate, destructive departure)
shmattes (tatters, rags)
Shmo (His Name)
shmonah asar (eighteen)
shnayim (two)
Shneym Asar (Twelve)
shochvim es zachar (homosexuals)
shoded (robber)
shodedim (robbers)
shofetim (judges)
Shoin (already)
shomer (on guard)
shomer masoret (religious devotion)
shomrim (guards)
shoresh (root)
Shoshvin (the Chosson's best man)
shot (whip)
shoteh (fool)
shoter (law official)
shprach (diction)
shrekliche (terrible)
shtaig (working my way up, advancing, progressing)
shtark (steadfastly)
shtats (imposing, impressive)
shtein (Stop)
shter (bother)
shtetl (Jewish village)
shtetlach (towns)
shtey karnayim (two horns)
shtiklech (misconduct) ,
shtreimel (expensive hat)
shud (misfortune)
shulchan (table)
shulchanot (tables)
shuls (synagogues)
shuttafim (partners)
shuttafut (partnership)
shvakh (commendation)
shvateem, shvatim (tribes)

shver (complex)
sichlut (foolishness)
sikhliyut (rationality)
siman (sign, indication)
simcha (joy)
sin'ah (hatred)
sinas chinom (baseless hatred)
sirah (boat)
sitnah (accusation)
sivlot (sufferings of; sevalot pl.)
skikuy (drink)
smolit (left)
sochen (steward/estate manager)**sodot**
 (mysteries)
sofer (scribe, Torah-teacher, rabbi)
Sofrim (Scribes)
soimech (confident, putting their trust and
 being dependent)
soivel (bearing with)
Soneh (Hater)
Soreg (barrier of the holy precinct)
sorrut (rebelliousness / insubordination)
soterim (policemen)
stam (elementary)
stater (coin)
sterntichel (kerchief)
sus (horse)
susim (horses)

T

ta'anug (evil pleasure)
ta'anugot (evil pleasures)
ta'avah (evil desire/lust)
ta'avot (lusts)
taavah (lust)
tacharut (competition)
tachlis (purpose)
tachrichim, tachrichin (burial shrouds)
tag (ornamental flourish)
tahor (clean)
takif (influential man)
tameh (unclean)
tamei (profane, unclean)
tamim (faultless)
tarnegol (cock)
tata (papa)
tav (mark)
tavnit (pattern / copy, SHEMOS 25:40)
techinnah (petition, supplication)
Techiyah (Resurrection)

tefillos (prayers)
tehom gedolah (a great abyss, chasm)
Tehom (Abyss)
tehorah (pure)
tehorim (clean)
tekufa (era, period)
tekumah (revival)
telunnah (murmuring)
tema'im (unclean)
temarim (palms)
teretz (excuse)
terumah (contribution)
terumah haissa (portion, offering of the
 dough)
terutz (excuse)
teshukot (desires)
teshuva (repentance, turning from sin to
 G-d)
teva (nature)
Teva (Ark)
tevel (world)
tevilah (immersion)
tevunah (wisdom)
tief (deep and profound, erudite, keen)
tiferet (splendor, beauty)
tihur (purification)
tikkun (restoration, repair)
tikvah (hope)
tikvateinu (our hope)
timtum halev (hardening of the heart)
tipesh (idiot)
tipshus (foolery)
tipus (type, pattern)
tish (table)
tishen (tables)
tizkoret (reminder)
to'evah (abomination)
tochnit (master plan)
todah (thanks)
toeva (abomination)
tohorah (purification)
tohu vavohu (disorder, chaos)
toitzaa (outcome)
tokhechah (reproof)
toldot (genealogies)
torah (teaching)
torud (completely absorbed and involved)
tous ritztzuy (reconciliation)
tov (good)
tov l'teshuva (fruit worthy of repentance)
tovim (good ones)

tovot (good things)
toyus (error)
trombeniks (gluttons)
tshuka (yearning)
Tsur (Rock)
tugah (sadness)
tum'a (uncleanness, impurity)
tza'ar (pain and suffering)
tzad (side)
tzaddik (righteous man)
tzaddikim (righteous ones)
tzafon (north)
tzar (narrow)
tzarah (trouble)
Tzarah Gedolah (Great Tribulation)
tzarut ayin (envyings)
tzavva'a (will)
tzechok (laughter)
tzedakah (contribution)
tzedek (righteousness)
Tzedukim (Sadducees)
tzelamim (idols)
tzelem (image)
tzevi'ut (hypocrisy)
Tzevua (hypocrite)
tzevuim (hypocrites)
tzfarde'im (frogs)
Tzidkat (righteousness)
tzive'ot zarim (armies of the aliens)
tziveot haparashim (troops of cavalry-men)
tznius (modesty)
tzom, tzomot (fast, fastings)
tzon (flock)
tzorich iyun (unresolved puzzlement)
tzoros (troubles)
tzufloigen (dazed)
tzufriedenkait (contentment)
tzushtel (comparison)

U

ugeret (easily seen, evident)

Y

yad (hand)
Yahadut (Judaism)
yaldah (girl)
yam (sea)
yamim (days)
yamim mikedem (earlier days)

yare'ach (moon)
yashar mishpat (righteous judgment)
yashar (straight)
yashir (straight)
yashrus (justice)
yatzdik (justify)
yayin (wine)
ye'ush (despair)
yeichidus (private meeting of the Rebbe with his Chassidim)
Yehudi (Jew)
Yehudim (Jews)
yekev (winepress)
yeled (child)
yerida (to descend back, return)
yerushah (inheritance)
yeshanot (old things)
yeshuah (rescue, salvation, deliverance)
yesod (foundation)
yesodot (rudiments)
yetomim (orphans)
yetzurim (creatures)
yetzurim hayam (creatures of the sea)
Yevani (Greek)
Yevanim (Greeks)
yi'ud merosh (predestination)
yichus (lineage)
yirah (fear)
ysisurim (sufferings, torments)
yold (fool)
yom (day)
yom yom (daily)
yonah (dove)
yonim (doves)
Yoreh (first Autumn rain)
yoreshim (heirs)
yoshen (oldness)
yosher (rectitude)
Yotzer (Creator)
yunge Leit (young people)

Z

zach (thing)
zachar (male)
zahav (gold)
Zaken (Elder)
zamlet (collect)
zannay (fornicator)
zannayim (fornicators)
zar (stranger, foreigner)

zarim (strangers, foreigners)
zchus (merit, privileged)
ze'ev (wolf)
ze'evim (wolves)
Zekenim (Elders)
zelba (same)
zemanniyim (temporary)
zemirot (table songs)
zenunim (fornications)
zenut (fornication)
zera (seed)
zerizut (diligence)
zevakhim (sacrifices)
zicher (certain)
zichron (memory)
zikaron (remembrance)
zikkuy (acquittal)
zililut da'as (sober-mindedness)
zimah (lewdness)
zimmah (lewdness, sensuality)
zitzfleisch (patience)
zman (time)
zmanim (seasons)
zolel (glutton)
zoneh (fornicator)
zonim (sexually immoral)
zonot (prostitutes)
zrizus (reliability)
Zun foon der Oybershter (Son of Elokim)