

# הברית החדשה

העתמה חדשה מלשון יון ללשון עבר

מאת

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הובאה לרפוס עם תקונים והערות

מאת

כ' דוד גינצבורג

על ידי חברת מוציא לאור תורת יהודה החמימה

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תוצאה האחת עשרה

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חמישה אלפים שש מאות ששים וארבע.

1907.

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## Габритъ Гахадшо

т. е. Новый Заветъ.

На древнѣ-еврейскомъ языкѣ. Перевелъ съ Греческаго  
Исаакъ Залкинсонъ.

Дозволено Цензурою  
Варшава 3. Февраля, 1898 года.

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## DEPÔTS

where Salkinson-Ginsburg's Hebrew New Testament may be obtained.

- London: 25 New Oxford Street (The Depositary).  
Vienna: Glockengasse 2 (Carl Fromme).  
Berlin: Bremerstrasse 20, Moabit (J. Rohrbach).  
Paris: 22 Rue d'Gotorq (Société Biblique de France).  
Madrid: Jacometrezo 59 (F. Fliedner).  
Rome: 35 Piazza in Lucina (Reo James Wall).  
Geneva: Grande Rue 2 (E. Beraud & Cie.).  
Budapest: Waiznerstrasse 76 (R. Koenig).  
Prague: Altstadt 460 (Max Berwald).  
Warsaw: Ulica Chłodna 25 (G. Hall).  
Bucharest: Strada Oltenu 37 (F. G. Kleinheim).  
Odessa: Polzeistrasse 31 (K. A. Wersebe).  
Pisa: Lung' Arno, Regio 6 (J. J. A. Uebelhart).  
Venice: Piazza S. Marco 72 (F. Ongania).  
U. S. A.: 134 Ludlow Street, New York (J. Wistar Brown).  
U. S. A.: 518 South Street, Philadelphia (ditto).  
U. S. A.: 22 Solon Place, Chicago (Mrs. T. C. Rounds).
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## פֶּטְרוֹס אֵנֶרֶת רֵאשׁוֹנָה

פֶּטְרוֹס שְׁלִיחַ יֵשׁוּעַ הַמָּשִׁיחַ אֶל-הַבְּחִירִים הַפְּזוּרִים א  
הַגָּרִים בְּפָנִטוֹס גַּלְטִיָּא קְפּוֹדִקִיָּא אַסִּיָּא וּבִיתוֹנִיָּא:  
אֲשֶׁר נִבְחָרוּ מִקֶּדֶם מִשְׁעַם אֱלֹהִים הָאֵב לְקִדְשָׁם<sup>2</sup>  
בְּרוּחַו וּלְהַכִּין לָבָם לִשְׁמַע לִישׁוּעַ הַמָּשִׁיחַ וְיִזְ דָּמוֹ  
עֲלֵיהֶם חֲסִדְכֶם וּשְׁלוֹמְכֶם יִשְׁנָא:  
בְּרוּךְ הוּא הָאֱלֹהִים אָבִי אֲדִינֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר<sup>3</sup>  
בְּגִדְל חֲסִדוֹ הוֹלִיד אֶתְנוּ שְׁנִית לְתַקְנוֹת חַיִּים בְּתַקּוּמַת  
יֵשׁוּעַ הַמָּשִׁיחַ מִן-הַמַּתִּים: לְנַחֲלָה אֲשֶׁר לֹא תִשָּׁחַת<sup>4</sup>  
וְלֹא תִחָלֵל וְלֹא תִבּוֹל הַצְּפוּנָה לָכֶם בְּשָׁמַיִם: כִּי<sup>5</sup>  
שְׁמוּרִים אַתֶּם בְּכַח אֵל עַל-יְדֵי אֱמוּנַתְכֶם לַתְּשׁוּעָה  
אֲשֶׁר תִּגָּלָה לְקֶץ הַיָּמִים: אֲשֶׁר בָּהּ תִּגְּלִיו עַד-מָאֵד<sup>6</sup>  
אַף כִּי-עַתָּה תִּתְּאֲבָלוּ לַמַּצָּעַר לְרַגְלֵי מַסּוֹת שְׁנוֹת  
אֲשֶׁר בָּאֵן נַחוּץ: לְצַרְף אֱמוּנַתְכֶם אֲשֶׁר רְחוּק מְחִירָה<sup>7</sup>  
מִזֶּהָב מִזָּקָק בָּאֵשׁ אֲשֶׁר אַחֲרִיתוֹ עַד־אֵמֵד וְאֱמוּנַתְכֶם  
תִּהְיֶה לְתַהַלָּה לְכָבוֹד וּלְתַפְאֲרַת בְּהַתְּגַלּוֹת יֵשׁוּעַ  
הַמָּשִׁיחַ: אֲשֶׁר אֵתוֹ אֶהְבֶּתֶם אַף כִּי לֹא חֲזִיתֶם פָּנָיו<sup>8</sup>  
וְתֶאֱמִינוּ-בּוֹ אַף כִּי עַד-עַתָּה לֹא רִאִיתֶם אֵתוֹ בְּעֵינֵיכֶם  
וּבּוֹ תִּשְׁיִשׁוּ בְּשִׁשּׁוֹן עֲצוֹם מִסְפָּר וְכָלִיל בְּהַדְרֹו:  
כֹּאֲשֶׁר תִּמְצְאוּ אֶת-פָּרִי אֱמוּנַתְכֶם וְאֶת-תְּשׁוּעַת<sup>9</sup>  
נַפְשְׁכֶם: אֵת הַתְּשׁוּעָה אֲשֶׁר עָלֶיהָ חָקְרוּ וּדְרָשׁוּ<sup>10</sup>  
הַנְּבִיאִים אֲשֶׁר נִבְּאוּ עַל-הַחֲסֵד הַצָּפוֹן לָכֶם: וַיַּחֲתְרוּ<sup>11</sup>  
לָדַעַת מָתִי וְאִיךָ יָבוֹא הַמּוֹעֵד אֲשֶׁר הוֹדִיעַם רוּחַ  
הַמָּשִׁיחַ



12 הַמְּשִׁיחַ אֲשֶׁר שָׁכַן בְּקֶרְבָּם כַּאֲשֶׁר הִגִּיד לָהֶם מֵרֹאשׁ  
 חֲבִלֵי הַמְּשִׁיחַ וְהַכְּבוֹד אֲשֶׁר בַּעֲקֻבָּם: וְנִגְלָה לָהֶם כִּי  
 לֹא לְנַפְשָׁם כִּי אִם-לְנַפְשָׁם חַזוֹ הַדְּבָרִים הָהֵם אֲשֶׁר  
 הִגִּיד לָכֶם הַיּוֹם מִפִּי הַמְּבַשְּׂרִים בְּרוּחַ הַקֹּדֶשׁ הַשְּׁלֹחַ  
 מִשָּׁמַיִם דְּבָרִים אֲשֶׁר מֵלֹאכִי-יְהִי נִכְסָפִים לַהֲבַט-בָּם:  
 13 עַל-כֵּן חֲגְרוּ מִתְּנִיכֶם וַיֵּאמֶן לְבַבְכֶּם הַתְּעוֹרְרוּ וַיַּחֲלוּ  
 בְּכָל-מַאֲדְכֶם לַחֲסֹד אֲשֶׁר יִסּוּבְב אֶתְכֶם בְּהַתְּגַלּוֹת  
 14 יֵשׁוּעַ הַמְּשִׁיחַ: וּבְכַבְּנִים מְקַשִּׁיבִים אַל-תִּשְׁוּ נַפְשָׁם  
 לְנֶפֶשׁ תְּאוֹהָה אֲשֶׁר הִיתָה לָכֶם לִפְנֵים מִבְּלִי-דַעַת:  
 15 כִּי אִם-קְדוּשִׁים תִּהְיוּ בְּכָל-דְּרָכֵיכֶם כַּאֲשֶׁר הִקְרָא  
 16 אֶתְכֶם קְדוֹשׁ הוּא: כִּי כֵן פְּתוּב וְהִייתֶם קְדוּשִׁים כִּי  
 17 קְדוֹשׁ אֲנִי: וְאִם הִשְׁפַּט אִישׁ אִישׁ לִפִּי מַעֲלָלוֹ אֲשֶׁר  
 לֹא יֵשָׂא פָנִים אִם-אֵתוֹ תִּקְרְאוּ אֲבִיכֶם הַתְּהַלְכוּ  
 18 לִפְנֵיו בִּירְאָה פְּלִימִי מִגּוֹרֵיכֶם: הֵן יִדְעֶתֶם כִּי לֹא-  
 בְּכַסֵּף וּבִזְהָב אֲשֶׁר יִכְלוּ בְּאַחֲרִיתֶם נַפְדִּיתֶם מֵאַרְחוֹת  
 19 שְׂוָא אֲשֶׁר נָחֲלוּ לָכֶם אֲבוֹתֵיכֶם: כִּי אִם-פָּדֶם יִקְר  
 20 בָּדֶם הַמְּשִׁיחַ שֶׁהַ תָּמִים וּמִיּוֹם אֵין-כּוֹ: וְהוּא הוֹכֵן  
 מִקֶּדֶם טָרָם הוֹסֵד אֶרֶץ וְנִגְלָה בְּאַחֲרִית הַיָּמִים  
 21 לְמַעַנְכֶם: אֲשֶׁר עַל-יָדוֹ מֵאֲמִינִים אַתֶּם בְּאֱלֹהִים  
 אֲשֶׁר הִקִּימוּ מִן-הַמֵּתִים וַיִּתֵּן-לוֹ כְּבוֹד לְבַעֲבוֹר  
 22 תַּמְצֵא אֱמוּנַתְכֶם וְתִקְוַתְכֶם בְּאֱלֹהִים: וְאַחֲרֵי אֲשֶׁר  
 זָפִיתֶם אֶת-נַפְשֵׁיכֶם לִשְׁמַע אֶל-הָאֱמֶת וּלְאַהֲבָה  
 אִישׁ אֶת-אָחִיו בְּלֹא שִׁפְתֵי מִרְמָה הַתְּאַמְצוּ וְאַהֲבַתֶּם  
 23 אֶת-אֲחֵיכֶם בְּתֵם-לֵב: כַּאֲנָשִׁים אֲשֶׁר נוֹלְדוּ שְׁנִית  
 וְלֹא מִזֶּרַע אֲכֹזֵב כִּי אִם-מִמָּקוֹר נְאֻמָּן בְּדִבְרֵי אֱלֹהִים  
 24 אֲשֶׁר הוּא חַי וְנֹצֵב לְעוֹלָם: כִּי

כָּל-הַפֶּשֶׁר חָצִיר

וְכָל-כְּבוֹד-אִישׁ כְּצִיץ חָצִיר

v. 24 ו'א וכל-חסדו כציוץ השדה, עיין ישעיה מ' ו'.

יִבֶּשׁ חֲצִיר נָבֵל צִיץ:

וּדְבַר יְהוָה יָקוּם לְעוֹלָם

25

וְהוּא הַדְּבַר אֲשֶׁר בְּשָׂרוֹ לָכֶם הַמְּבֹשְׂרִים:

וְעַתָּה הִסִּירוּ מִכֶּם כָּל-רָשָׁעָה וְכָל-מְרֵמָה וְחִנְפָּה ב

וְקִנְאָה וְכָל-שֹׁפֶת רָכִיל: וְכַעֲוָלִים אֲשֶׁר נוֹלְדוּ 2

מִקְרֹב בִּקְשׁוֹ לַשֹּׁפֵעַ חֶלֶב זֶן מִשְׁדֵּי בִינָה אֲשֶׁר

עָלְיוֹ תִגְדְּלוּ לִישׁוּעָה: אִם-דָּק בְּאַמֶּת וּבְתִמִּים טַעַמְתֶּם 3

כִּי-טוֹב אֲדִינִנִּי: וְאֵלְיוֹ בָּאתֶם כְּמוֹ אֶל-אָבִן חַיִּים אֲשֶׁר 4

מֵאִסּוֹ בְּנֵי אָדָם אֵךְ גִּבְחָרֶת הִיא וִיקָרָה לֵאלֹהִים:

וְגַם-אַתֶּם אֲבִנֵי חַיִּים לְהַפְנוֹת הַיָּכֵל עֲלִיזֹן לְכַהֲנֶת 5

קֹדֶשׁ לְהַקְרִיב זִבְחֵי-רוּחַ לְרִיחַ נִיחָח לֵאלֹהִים בְּיַד

יִשׁוּעַ הַמְּשִׁיחַ: כִּפְתּוֹב 6

הַנְּנִי יִסֹּד בְּצִיּוֹן אָבִן כַּחַן פִּנָּה וִיקָרָה

וְהַמְּאֲמִין בָּהּ לֹא יִבּוֹשׁ:

עַל-כֵּן לָכֶם הַמְּאֲמִינִים הוּא לְאָבִן כַּפֵּץ וְלֹאֲשֶׁר אֵינֶם 7

מְאֲמִינִים הוּא

אָבִן מֵאִסּוֹ הַבּוֹנִים

הַיֵּתָה לְרֹאשׁ פִּנָּה:

וְלְאָבִן נִנְף וּלְצֹר מְכֻשׁוֹל

8

כִּי נִכְשְׁלוּ-בּוֹ בַּחֲסֵר אֲמוּנָתָם כְּאֲשֶׁר גַּם-לְהַכְשִׁיל

נוֹעְדוּ מֵאִז: וְאַתֶּם הַנֶּכֶם בַּחֲרִיר־יָהּ מִמַּלְכַת כְּהֵנִים 9

נְוִי קְדוֹשׁ וְעַם סִגְלָה לוֹ לְסִפּוֹר תִּהְלְתוּ אֲשֶׁר קָרָא

אֶתְכֶם מִחֲשָׁךְ לְאוֹר פְּלֹאִי: אֲשֶׁר לִפְנֵים לֹא-עַם 10

הָיִיתֶם וְעַתָּה עַם אֱלֹהִים לִפְנֵים בָּנִים לֹא-רַחֲמוּ

וְעַתָּה מְרַחֲמִים:

וְאֲנִי שָׂאֵל מִכֶּם יְדִידִים כְּגֵרִים וְתוֹשָׁבִים לְהַנְזֹר מִתַּאֲוֹת 11

הַבָּשָׂר הַנִּלְחָמֹת בְּנַפְשׁ: וּלְהִתְהַלֵּךְ בְּמִישָׁרִים בֵּין 12

נ"א ודבר אלהינו עיין ישעיה מ' ו' וח'.

v. 6 נ"א הנני יסד בציון אבן

אבן כחן פנת יקרת . .

המאמין לא יחיש: עיין ישעיה כ"ח מ"ז.

הגוים

הַגּוֹיִם אֲשֶׁר דִּבְּרוּ עֲלֵיכֶם סָרָה בַּפֻּעֲלֵי אוֹן וְעַתָּה  
יִתְּבוֹנְנוּ בְּמַעֲשֵׂיכֶם הַטּוֹבִים וַיִּכְבְּדוּ אֶת־אֱלֹהִים בְּיוֹם  
מִקְדּוֹ:

וְהַפְּנֵעוּ לְכָל־מִשְׁרָה אֲשֶׁר לְבְנֵי־אָדָם לְמַעַן הָאָדוֹן x3  
אִם־לְמַלְךְ פֶּאֶשֶׁר הוּא הָרֹאשׁ: וְאִם־לְשָׂרִים פֶּאֶשֶׁר 14  
הֵם שְׁלוּחָיו לְתֵת נִקְמָה בַּפֻּעֲלֵי אוֹן וְכָבוֹד לְעֹשֵׂי  
טוֹב: כִּי בֵן חֶפְזָן אֱלֹהִים בַּעֲשֻׁתְכֶם טוֹב לְשֵׁים 15  
מַחֲסוֹם לְפִי הַסִּכָּלִים אֵין תְּבוּנָה בָּם: וְהָיוּ כְּבְנֵי חוֹרִים 16  
אֲךָ לֹא לְשִׁית חַפְשֻׁתְכֶם בְּמַכְסָה עַל־פְּנֵי מַעֲשִׂים  
רָעִים כִּי אִם־בְּעֵבְדֵי אֵל: בִּבְדּוֹ כָּל־אִישׁ בְּכָבוֹדוֹ אֶהְבּוּ 17  
אֶת־אֲחֵיכֶם יִרְאוּ אֶת־הָאֱלֹהִים וְהָבּוּ כָבוֹד לְמַלְךְ:  
וְעֹבְדִים בְּכֶם הַפְּנֵעוּ לְפָנֵי אֲדֹנֵיכֶם בְּכָל־יִרְאָה לֹא 18  
לְבַד לְפָנֵי יֹשְׁרִים וְטוֹבִים כִּי אִם־גַּם־לְפָנֵי גִלּוּזִים:  
כִּי בּוֹזֵאת יֵאָשֶׁר אָדָם אִם־יִשָּׂא מְכָאֵב וַיַּעֲנֶה חֲנָם רַק 19  
לְהִיּוֹת לְבוֹ תָּמִים עִם־אֱלֹהִיו: כִּי מֵה־תַּפְאֲרַתְכֶם אִם 20  
תַּחֲרִישׁוּ פֶּאֶשֶׁר תִּפְּוּ בְּאֲשֻׁמוֹתֵיכֶם רַק אִם־תַּעֲנוּ עֲקֹב  
מַעֲשִׂים טוֹבִים וְהַחֲרַשׁ תַּחֲרִשׁוּן זֹאת תִּהְיֶה לָכֶם  
לְתַהֲלָה מֵאֵת הָאֱלֹהִים: כִּי הֲלֹא לְזֹאת נִקְרָאתֶם וְאַף 21  
גַּם־הַמַּשִּׁיחַ נִדְּבָה בְּגַלְלָכֶם וַיְהִי לָכֶם לְמוֹפֶת לְלִכֵּת  
בְּעֻקְבוֹתָיו: אֲשֶׁר לֹא־חָמַם עֲשָׂה וְלֹא מִרְמָה בִּפְּיוֹ: 22  
אֲשֶׁר חֲרָפוּהוּ חוֹרְפָיו וְלֹא הִשִּׁיב חֲרָפְתָם אֶל־חִיקָם 23  
נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כִּי אִם־הַפְּקִיד מִשְׁפָּטוֹ לְשִׁפְט  
צֶדֶק: וְהוּא נָשָׂא אֶת־חַטְּאֹתֵינוּ בְּבִשְׂרוֹ עַל־הָעַן 24  
לְבַעֲבוֹר נִמּוֹת לַחֲטָאָה וְנִחִיָּה לְצִדְקָה וְאֲשֶׁר בַּחֲבֵרְתּוֹ  
נִרְפָּא לָכֶם: כִּי צֹאֵן אֲבֹדוֹת הֵייתֶם וַתִּשְׁבּוּ כְיוֹם 25  
אֶל־הָרָעָה הַמַּשְׁנִיחַ אֶל־נַפְשֵׁיכֶם:

וְכֵן גַּם־הַנָּשִׁים הַפְּנֵעָנָה לְפָנֵי בְּעֻלֵיכֶן וְאִם־יֵשׁ אֲנָשִׁים 1  
מֵאֲנִים לְשִׁמְעַ הַבִּשְׂרָה אִתָּן בַּעֲנֹת דִּרְכָּכָן תִּקְנִינָה 2  
אִתָּם לִיהוֹתָ בְּאֵין־אָמֵר וּדְבָרִים: פֶּאֶשֶׁר יַחְזוּ כִּי 3  
בִּירְאָה וּבִתָּם דִּרְכָּכָן: וּפֶאֶרְכָּן לֹא יִהְיֶה פֶּאֶר חִיצוֹן  
בְּמַחֲלָפוֹת



4 בְּמַחְלָפוֹת רֹאשׁ וְעַד יָזָב אוֹ בְּגִדֵי חֲמֻדוֹת: כִּי אִם־  
 הָאָדָם הַפְּנִימִי בְּסֵתֶר הַלֵּב בְּרוּחַ עֲנוּה וְהַשְׁקֵט אֲשֶׁר  
 5 אֵין לוֹ כְּלִיזֹן וְהוּא יִקָּר בְּעֵינֵי הָאֱלֹהִים: כִּי־כֵן הָיָה  
 לְפָנִים פֶּאֶר הַנָּשִׁים הַקְדוֹשׁוֹת אֲשֶׁר שָׁמוּ תוֹחֲלָתָן  
 6 בָּאֱלֹהִים וּלְפָנֵי בַּעֲלֵיהֶן נִכְנָעוּ: כִּמּוֹ שָׂרָה אֲשֶׁר  
 שָׁמְעָה בְּקוֹל אַבְרָהָם וְקִרְאָהּ־לּוֹ אֲדֹנִי וְאַתָּן לְבָנוֹת  
 לָהּ אִם טוֹב תַּעֲשִׂינָה וְלֹא יָבֹא בְּתוֹכְכֶן מֶרֶד לֵב  
 מִפְּחָד:

7 וְכֵן אַתֶּם הָאֲנָשִׁים רְאוּ לְשִׁבְת עִם־נָשִׁיכֶם בְּהַשְׁכֵּל  
 תְּנוּ כְבוֹד לְאִשָּׁה כִּי־כָלִי רַךְ הִיא מִכֶּם וְגַם חֲבֵרְתְּכֶם  
 בְּמַתַּנֵּת הַחֶסֶד וְהַחַיִּים וּבְכֵן לֹא תִפְנַע תַּפְלָה  
 מִבְּתִיכֶם:

8 סוּף דְּבַר הָיוּ כָלְכֶם לְאֲנָשִׁי לֵב אֶחָד אֲנָשִׁי חֲמֻלָּה  
 9 אֶהְיֶי אֶחָוָה אֲנָשִׁי רַחֲמִים וְשִׁפְלֵי רוּחַ: לֹא תִגְמְלוּ  
 לְאִישׁ רָעָה תַּחַת רָעָה אוֹ קָלָלָה תַּחַת קָלָלָה כִּי אִם־  
 בְּרָכָה כִּי לְזֹאת נִקְרָאתֶם לְמַעַן תִּירְשׁוּ אֶת־הַבְּרָכָה:

10 מִי־הָאִישׁ הַחֲפִיץ חַיִּים  
 וּלְרֹאוֹת יָמִים טוֹבִים  
 יִצַּר לְשׁוֹנוֹ מֶרֶע  
 וּשְׁפָתָיו מִדְּבַר מְרָמָה:  
 11 יִסּוּר מֶרֶע וַיַּעֲשֶׂה־טוֹב  
 יִבְקֹשׁ שָׁלוֹם וַיְרַדְּפֵהוּ:  
 12 עֵינָיו יִהְיוּ אֶל־צַדִּיקִים  
 וְאֲזִנוֹ אֶל־שׁוֹעֲתָם  
 פָּנָיו יִהְיוּ בַּעֲשֵׂי רָע:

10 v. ב"א אהב ימים לראות טוב

נצר לשונה מרע

ושפתיה מדבר מרמה:

סור מרע ועשה־טוב

בקש שלום ורדפהו: עיני תהלים ל"ד י"ד וט"ו.

13 וּמִי יַעֲשֶׂה עִמָּכֶם רָע אִם־תִּרְדְּפוּ לַעֲשׂוֹת טוֹב: אָפֶס  
 14 אִם־גַּם־תִּתְּעֹנוּ עִקֵּב צִדְקָה אֲשֶׁר־יָכֶם אֶךְ אֶת־מִוֶּרְאֵם  
 15 לֹא תִירָאוּ וְלֹא תִעְרֹצוּ: אֶת־הַפְּשִׁיחַ אֲדִנִּינוּ אֹתוֹ  
 תִקְדִּישׁוּ בְּלִבְכֶּם וּבַעֲנוּה וִירָאָה הִיוּ נִכְנִים תָּמִיד  
 לַתַּת מַעֲנֶה לְכָל־הָרִשׁ מִכֶּם מֵה יִסּוֹד תִּקְוֹתְכֶם:  
 16 וּבְרוּחַ נָכוֹן אֲשֶׁר בְּקִרְבְּכֶם יִבֹּשׁוּ הַדְּבָרִים סָרָה עַל־  
 דִּרְבָּכֶם הַטּוֹבָה בַּפְּשִׁיחַ וְהַפְּלִשִּׁינִים אֶתְכֶם כַּפְּעֵלִי  
 17 אֹנֶן: כִּי טוֹב לָכֶם לְהִתְעַנּוֹת אִם כֵּן רָצָה הָאֱלֹהִים  
 18 עִקֵּב עֲשׂוֹת טוֹב מֵאֲשֶׁר תִּתְּעֹנוּ עִקֵּב עֲשׂוֹת רָע: כִּי  
 גַם־הַפְּשִׁיחַ עָנָה פַּעַם אַחַת בַּחֲטָאֲתֵינוּ אִישׁ צָדִיק  
 בְּעַד אֲנָשִׁים חַטָּאִים וַיִּבְיֵאֵנוּ עַד־הָאֱלֹהִים אַחֲרֵי אֲשֶׁר  
 19 הִוְמַת בְּשׂוֹרוֹ וַיְחִי בְרוּחַ: וַיַּעֲבֹר וַיִּקְרָא אֶת־הַקְּרִיאָה  
 20 גַם אֶל־הָרוּחוֹת אֲשֶׁר בַּחֲשָׁמַר: הֲלֹא הֵם אֲשֶׁר לֹא  
 הָאֲמִינוּ לִפְנֵים כֵּאֲשֶׁר חָכָה אֱלֹהִים אֲלֵיהֶם בְּאֶרֶץ  
 אֲפֹן בְּיָמֵי נֹחַ עַד־אֲשֶׁר נַעֲשִׂתָה הַתְּבָה וְאֲנָשִׁים מַעֲטִים  
 21 שִׁמְנָה נַפְשׁוֹת נִמְלְטוּ בָּהּ מִן־הַמַּיִם: וַיְהִי לְמוֹפֶת  
 לְטַבִּילָתָנוּ בַּמַּיִם אֲשֶׁר תּוֹשִׁיעַ לָנוּ גַם־הַיּוֹם לֹא לְרַחֵן  
 אֶת־צִוְּאֹת הַבֶּשֶׂר כִּי אִם־לְזַפּוֹת אֶת־לִבֵּנוּ בְרוּחַ נָכוֹן  
 22 לִפְנֵי הָאֱלֹהִים עַל־יְדֵי תְקוּמַת יֵשׁוּעַ הַפְּשִׁיחַ: אֲשֶׁר  
 עָלָה הַשְּׁמַיְמָה וַיֵּשֶׁב לְיָמִין הָאֱלֹהִים וּמַלְאָכִים שָׂרֵי  
 צָבָא וְגִבּוֹרֵי כַח שֵׁת אֱלֹהִים תַּתִּית יָדוֹ:  
 ד וַעֲתָה אַחֲרֵי אֲשֶׁר נָתַן הַפְּשִׁיחַ גִּוּוֹ לְמַכִּים הַתְּאֲזִרוּ  
 עֵז רוּחַ כְּמוֹהוּ גַם־אַתֶּם כִּי הַסִּפָּה וְהַמַּעֲנָה  
 2 בְּבִשְׂרוֹ יַחֲדַל מַחֲטָא: וְלֹא תִתּוּרוּ אַחֲרֵי תְאֻת בֶּשֶׂר  
 וְדָם כָּל־יָמֵי חַיֵּיכֶם עַל־הָאֲדָמָה כִּי אִם־אַחֲרֵי חַפֵּן  
 3 אֱלֹהִים: כִּי רַב לָנוּ אֲשֶׁר עָשִׂינוּ כַּחֲפֵן הַגּוֹיִם בְּיָמִים  
 עָבְרוּ עָלֵינוּ בְּלִכְתָּנוּ עִמָּהֶם בְּאַרְחוֹת זָמָה וְעֲגָבִים  
 בְּכַתִּי זֹלָלִים וְסַבָּאִים וְהַלּוּלִים וּבְגִלּוּלֵי הָאֱלִילִים:

וְכִיּוֹם יָנִיעוּ רֹאשׁ וַיִּלְעִיבוּ בָכֶם כִּי לֹא-תָרוּצוּ עוֹד  
 עִמָּהֶם לְשֹׁטֶף זִמָּתָם: הָעֲתִידִים לָתֵת דִּין וְחִשְׁבּוֹן  
 לִפְנֵי הָעֲתִיד לָבוֹא לְשַׁפֵּט אֶת-הַחַיִּים וְאֶת-הַמֵּתִים:  
 כִּי עַל-כֵּן הָיְתָה קָרִיאת הַבְּשָׂרָה גַם אֶל-הַמֵּתִים  
 לְמַעַן יִשְׁפֹּטוּ בַּבָּשָׂר בְּבָנֵי אָדָם וַיַּחֲיוּ בְּחַיֵּי רוּחַ  
 בָּאֱלֹהִים:

הִנֵּה קֵץ כָּל-דָּבָר קָרוֹב עַל-כֵּן הִשְׁפִּילוּ וְהִתְעוֹרְרוּ  
 בְּתַפְלָה: אֲךָ בְּרֹאשׁ כָּל-דָּבָר אֲהָבוּ אִישׁ אֶת-רֵעֵהוּ  
 בְּאַהֲבָה רַבָּה כִּי אֲהָבָה תִּכְסֶּה עַל-פְּשָׁעִים רַבִּים:  
 שִׁמְרוּ אֲהֲבַת אֲחִים בְּקִרְבְּכֶם וְלֹא תִתְעָרֵב תְּלוֹנָה בָּהּ:  
 אִישׁ אִישׁ מִמֶּם בְּמִתֵּן אֲשֶׁר תִּשְׁיג יְדוֹ כֵּן תִּפְזְרוּ אִישׁ  
 לְרֵעֵהוּ בְּפִקְדִים נְאֻמִּים עַל-חֲסִדֵּי אֱלֹהִים הָרַבִּים:  
 כִּי יִדְבֹּר אִישׁ בְּקָהֶל יְהִי דְבָרוֹ כְּדָבָר אֱלֹהִים וְהַמְּשָׁרֵת  
 יִמְלֹא פִקְדָתוֹ כִּיד אֱלֹהִים הַטּוֹבָה עָלָיו לְמַעַן יִכְבֹּד  
 שֵׁם אֱלֹהִים בְּכָל עַל-יְדֵי יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר לוֹ  
 הַכְּבוֹד וְהַמַּמְשָׁלָה לְעוֹלָם וְעַד אָמֵן:

אַל-תִּתְּפִלְאוּ יְדִידִים כִּי תָבוֹאוּ לְהַפְחֵן בְּכוֹר עֲנִי כִּמּוֹ  
 אִם-קָרָה אֶתְכֶם דָּבָר זֶה: אֲךָ תִּשְׁיֹשׁוּ בְּאֲשֶׁר חֲבֵרִים  
 אַתֶּם לְחַבְלֵי הַמָּשִׁיחַ וְכֵן תִּשְׁיֹשׁוּ וְתַעֲלֹצוּ בַּהֲגָלוֹת  
 נִגְלוֹת כְּבוֹדוֹ: אֲשֶׁרִיכֶם אִם יִחַרְפוּ אֶתְכֶם בְּעִבּוֹר שֵׁם  
 הַמָּשִׁיחַ כִּי נָחָה עֲלֵיכֶם רוּחַ הַכְּבוֹד וְרוּחַ אֱלֹהִים:  
 וְלֹא יוֹסֵר אִישׁ מִמֶּם בְּרָצָה אוֹ-כִנְיָב אוֹ-כַפֵּעַל אוֹן  
 אוֹ-כְמוֹנָל בְּפִקְדַת אֲחֵרִים: אֲבָל אִם-יַעֲנֶה בְּאֲשֶׁר  
 שֵׁם הַמָּשִׁיחַ נִקְרָא עָלָיו אֶל-יְבוֹשׁ כִּי אִם-יִוְדָה  
 אֶת-אֱלֹהִים בְּשֵׁם הַזֶּה: כִּי בָּא הַיּוֹם לְהַחֲלֵל מִשְׁפָּט  
 מִבֵּית אֱלֹהִים וְאִם-בָּנוּ הֵחֵל מֶה-אֲפֹא תִהְיֶה אַחֲרִית  
 הַמַּמְרִים אֶת-בְּשָׁרֵת אֱלֹהִים: וְאִם לְצַדִּיק קָשָׁה  
 לְהַנְצִל אֶל-מִי יִפְנֶה רָשָׁע וְחַטָּא: עַל-כֵּן הַמַּעֲנִים  
 בְּרָצוֹן אֱלֹהִים יוֹסִיפוּ לְהִיטִיב וַיִּפְקִידוּ אֶת-נַפְשָׁם  
 כִּיד יוֹצֵרִם כִּי נְאֻמֵּן הוּא:

ואל



ה וְאֶל־הַזִּקְנִים בְּכֶם אֲנִי הַזְקֵן פֶּתַח־לָהֶם וְעַד לַחֲבִלֵי  
 הַמָּשִׁיחַ וְאֲשֶׁר נִכְוֶן לִי חֶלֶק בַּפָּבוֹד הָעֵתִיד לְהַגְלוֹת  
 2 אֶקְרָא וְאַצִּיָּהּ לֵאמֹר: רָעוּ אֶת־עֶדְרֵי הָאֱלֹהִים הַנִּמְצָא  
 אַתֶּם הַשְּׁגִיחוּ אֲלֵיהֶם לֹא בְּאֵנֶם כִּי אִם־בְּרוּחַ נְדִיבָה  
 3 כְּרָצוֹן אֱלֹהִים בְּנַפְשׁ חֲפָצָה וְלֹא לְמַעַן כָּצֹעַ כָּצֹעַ:  
 לֹא לְהַשְׁתַּרֵּר עַל־נַחֲלַת יְהוָה כִּי אִם־לְהַיּוֹת לְמוֹפֶת  
 4 לְצֹאֵן: וְכֹאֲשֶׁר יוֹפִיעַ אֲבִיר הָרָעִים אֲזִי תִשְׂאוּ עֲטַרְת  
 5 תַּפְאֶרֶת אֲשֶׁר לֹא תִבּוֹל: וְכֵן הַנְּעָרִים בְּכֶם הַכְּנָעוּ  
 לְפָנֵי הַזִּקְנִים וְכָלְכֶם הִתְאַזְרוּ עֲזוֹ הָעֲנוּה וְעֲזֹרוּ  
 אִישׁ לְאָחִיו כִּי בֵּית גָּאִים יִסַּח אֱלֹהִים וְלַעֲנוּיִם יִתֵּן־  
 6 חֵן: הַשְּׁפִילוּ נַפְשְׁכֶם תַּחַת יָד־אֵל שְׂדֵי וְהוּא  
 7 יְרוּמֵם אַתֶּם בְּעֵתוֹ: וְכָל־יְהַבְכֶם הַשְּׁלִיכוּ עָלָיו  
 8 וְהוּא יִדָּאג לָכֶם: הִתְעוֹרְרוּ הַשְּׁמְרוּ לָכֶם מֵאֵד  
 כִּי הַשָּׁטָן הַצָּרֵר אַתֶּם יְתוֹר פְּאָרִי נָהֵם וַיִּשְׁחַר  
 9 אֶל־אֲשֶׁר יִבְלַע: אַךְ בְּאַמוּנָה תַעֲמִדוּ נִגְדּוֹ כְּגִבְרִים  
 וְתִדְעוּן כִּי צְרוּת כְּאֵלֶּה עָבְרוּ גַם עַל־אַחֵיכֶם אֲשֶׁר  
 10 בְּאַרְץ הַמָּה: וְאַחֲרֵי אֲשֶׁר עָנִיתֶם לִימִים מַעֲשִׂים יִנָּתֶן  
 לָכֶם לֵב שָׁלֵם מֵאֵת אֱלֹהֵי הַחֶסֶד אֲשֶׁר קָרָא אַתֶּם  
 לְכָבוֹד עַד־עוֹלָמִי עַד בְּמָשִׁיחַ וַיַּחֲזֵק וַיֵּאמֶן וַיִּכְוֶן  
 11 אַתֶּם לְנִצָּח: וְלוֹ הַמַּמְשָׁלָה עַד־עוֹלָמִי עוֹלָמִים אָמֵן:  
 12 אֶת־הַדְּבָרִים הַמַּעֲשִׂים הָאֵלֶּה פָתַבְתִּי אֲלֵיכֶם בִּיד־  
 סְלוֹנוֹס אַחֵיכֶם הַנֶּאֱמָן לְהַזְהִיר אַתֶּם לְפִי חוֹת דְּעוּתִי  
 וּלְהַעֲיִד לָכֶם כִּי חֶסֶד אֱלֹהִים הוּא חֶסֶד אֱמֶת  
 13 עֲמִדוּ בּוֹ הֵכֵן: עֲדַת כָּבֵל הַנִּבְחָרָה כְּמוֹכֶם שְׁאֵלַת  
 14 לְשָׁלוֹם לָכֶם וְכֵן גַּם־מֶרְקוֹס בְּנִי: שְׁאֵלוּ אִישׁ לְרֵעֵהוּ  
 לְשָׁלוֹם בְּנִשְׁקַת אֶהְבֶּה  
 שְׁלוֹם לְכָלְכֶם אֲשֶׁר בְּמָשִׁיחַ:

2. v. ב"א לא נמצא כאן הַשְּׁגִיחוּ אֲלֵיהֶם. ב"א לא נמצא כאן כְּרָצוֹן אֱלֹהִים.

## פֶּטְרוֹס אֵנֶרֶת שְׁנִיָּה

שָׁמְעוֹן פֶּטְרוֹס עָבַד יֵשׁוּעַ הַמָּשִׁיחַ וּשְׁלִיחוֹ אֶל-אֲשֶׁר א  
נֶאֱחָזוּ עִמָּנוּ בָּאֻמִּינָה הִיָּקְרָה וּבְצִדְקָת אֱלֹהֵינוּ  
וּמֹשִׁיעֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ: חֶסֶד לָכֶם וּשְׁלוֹם רַב  
בְּדַעַת אֱלֹהִים וַיֵּשׁוּעַ אֲדִינֹנוּ: כֹּאֲשֶׁר נָתַן לָנוּ יְהוָה  
בְּגִבּוֹרָתוֹ כָּל-מַשְׁעַן הַחַיִּים וַיֵּרָאֵת שָׁמַיִם עַל-יְדֵי  
דַּעַת הַקָּרָא אֹתָנוּ בְּעֹז צִדְקָתוֹ: וְעַל-יָדָם נָתַן  
לָנוּ הַבְּטָחוֹת גְּדֻלוֹת יְקָרוֹת עַד-מָאֵד לְהַנְחִיל לָכֶם  
חֶלֶק מִטָּבַע אֱלֹהִים אַחֲרֵי אֲשֶׁר נִצַּלְתֶּם מִשַּׁחַת וּתְאוֹת  
הָעוֹלָם: בְּעֵבֹר זֹאת הִתְאַמְּצוּ בְּכָל-מַאֲדְכֶם לְהוֹסִיף  
אֶל-אֻמוֹנֵתְכֶם צִדְקָה וְאֶל-צִדְקָה דַּעַת: וְאֶל-דַּעַת  
מַעְצָר לְרוּחַ וְאֶל-מַעְצָר לְרוּחַ כֹּחַ הַסֶּפֶל וְאֶל-כֹּחַ  
הַסֶּפֶל יֵרָאֵת אֱלֹהִים: וְאֶל-יִרְאֵת אֱלֹהִים אַחֲוָה וְאֶל-  
אַחֲוָה אֶהְבָּה: כִּי אִם-אֵלֹהִים תִּהְיֶינָה בָּכֶם כְּדֵי הַמָּדָה  
אוֹ יִתֵּר עַל-הַמָּדָה לֹא תוּכְלוּ לִשְׁבֹּת בַּעֲצָלָתִים מִכְּלִי  
עֲשׂוֹת פְּרִי בְּגֶן הַדַּעַת לִישׁוּעַ הַמָּשִׁיחַ אֲדִינֹנוּ: כִּי  
הָאִישׁ אֲשֶׁר אֵלֹהִים אֵינֶן-לוֹ הוּא עוֹר אוֹ עֵצִים עֵינָיו  
מִרְאוֹת וְשִׁכְחָת אֶת-טְהָרָתוֹ מִחַטָּאֵי הָרָאשִׁנִּים: וְעַל-  
כֵּן אַחֲרֵי עֲשׂוֹ כָל-אֲשֶׁר בְּכַחֲכֶם לָקִים כִּי נִקְרָאתֶם  
וּנִבְחָרְתֶּם אֶל-נִכּוֹן וְאִם כֵּן תַּעֲשׂוּ לֹא תִפְשְׁלוּ לְנִצָּחַ:  
כִּי בְּזֶה יִפְתָּח לָכֶם הַשַּׁעַר לְמַלְכוּת עוֹלָם אֲשֶׁר  
לְאֲדִינֹנוּ מֹשִׁיעֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ:

12 עַל־כֵּן לֹא אָרַף מִהַזְפִּירְכֶם תָּמִיד עַל־אַלֹּה אֵף כִּי־  
 יִדְעֹתֶם אֶת־הָאֱמֶת בְּאִשֶּׁר הִיא וּבִה אַתֶּם מִיִּסְדִּים:  
 13 וְרַחֵשׁ לִבִּי דְבַר טוֹב לְהַעֲלוֹת עַל־רוּחְכֶם וּלְהַעִיר  
 14 אֶתְכֶם כָּל־יְמֵי שְׁבֹתִי בְּאַהֲלֵי הַזֶּה: כִּי יִדַּע אֲנִי כִי  
 חַיֵּשׁ יִצְעַן אֶהְיֶה בְּאִשֶּׁר גַּם־יִשׁוּעַ הַמָּשִׁיחַ אֲדִינִנוּ  
 15 גְּלוּהָ אֶת־אֲזִנִּי: וְהִנְנִי עֹמֵל פִּיּוֹם לְבַלְתִּי יְמוֹשׁ מִכֶּם  
 16 זְכוֹרֹן הַדְּבָרִים הָהֵם גַּם־אַחֲרֵי חֲלִיפָתִי: כִּי לֹא אַחֲרֵי  
 מִשְׁלִי שׂוֹא וּמִדּוּחִים הִלְכְנוּ בְּאִשֶּׁר הוֹדַעְנוּכֶם אֶת־  
 גְּבוּרֹת אֲדִינִנוּ יִשׁוּעַ הַמָּשִׁיחַ וּבֵאוּ כִי אִם־עֵינֵינוּ הָיוּ  
 17 רְאוּת אֶת־הוֹד פָּנָיו: בְּאִשֶּׁר נָשָׂא כְבוֹד וְעַז מֵאֵת  
 הָאֱלֹהִים הָאֵב כָּבֹא אֵלָיו קוֹל מִהַדָּר גָּאוֹנוֹ לֵאמֹר  
 18 זֶה בְּנִי יְדִידִי אֲשֶׁר בּוֹ רָצְתָה נַפְשִׁי: וְאֶת־הַקּוֹל  
 הַהוּא שָׁמַעְנוּ בְּאֲזִנֵּינוּ יֵצֵא מִן־הַשָּׁמַיִם בְּהִיוֹתָנוּ עִמּוֹ  
 19 בְּהַר הַקֹּדֶשׁ: וּדְבַר הַנְּבוּאָה בְּרוּר לָנוּ פִיּוֹם פִּי שְׁנֵים  
 וְאַתֶּם תִּיטִיבוּ לָשִׁית אֵלָיו לֵב כְּמוֹ אֶל־לִפְיֵד בְּעַר  
 בְּמַחֲשָׁפִים עַד אֲשֶׁר יִבְקַע הַשֹּׁחַר וְאוֹר הַיּוֹם יִזְרַח  
 20 בְּלִבְבְּכֶם: וְזֹאת יִדַּע תִּדְעוּן מֵרֹאשׁ כִּי נְבוּאָת כְּתָבִי  
 הַקֹּדֶשׁ אֵינָנָה תִּלְוִיָּה בְּפִתְרוֹן הַפֶּתֶר אֶתָּה לְרִצּוֹנוֹ:  
 21 כִּי מַעוֹלָם לֹא־יֵצֵאָה נְבוּאָה מִפִּי אִישׁ לְרִצּוֹנוֹ כִּי  
 אִם־הָאֲנָשִׁים הִבִּיעוּ מִן־הָאֱלֹהִים בְּאִשֶּׁר נִתְּנָם רוּחַ  
 הַקֹּדֶשׁ לְהַבִּיעַ:

ב וְגַם־נְבִיאֵי שֹׁקֶר הָיוּ בָּעַם בְּאִשֶּׁר יִהְיוּ מִזִּרִּים מִתְּעִים  
 גַּם־בְּכֶם אֲשֶׁר יִגְדּוּ גִדּוּדִים מִשְׁחִיתִים יִכְחָשׁוּ בְּאֲדָנָם  
 2 אֲשֶׁר קָנָם וַיְבִיאוּ שֵׁאת פֶּתָאם עַל־נַפְשָׁם: וּמִפְּנֵי  
 רָע מַעֲלָלֵיהֶם רַבִּים יִמָּשְׁכוּ אַחֲרֵיהֶם וּבַעֲבוּרָם דֶּרֶךְ  
 3 הָאֱמֶת יִחַלֵּל: וְלִבְצֹעַ בְּצֹעַ בְּמַשְׁאוֹת שׂוֹא יַעֲשׂוּ  
 אֶתְכֶם לְמַסְחָר לָהֶם אֲשֶׁר מִשְׁפָּטָם הוֹכֵן מֵאֵז לֹא  
 4 יֵאָחַר בָּאוּ וְאִידָם לֹא יָנוּם וְלֹא יִישָׁן: הֵן אֱלֹהִים  
 לֹא חָס עַל־הַמְּלָאכִים הַחַטָּאִים אֲשֶׁר הוֹרִידָם  
 לְבֵאֵר שַׁחַת וַיִּסְגְּרוּם בַּמִּשְׁמֶר וּבְאֶפֶס עַד־יּוֹם  
 הַמִּשְׁפָּט



5 הַמִּשְׁפָּט: וְכֵן לֹא חָס עַל-לְרוֹת קְדוּמִים מִשְׁחִיתִי  
 דְּרָכָם עַל-הָאָרֶץ אֲשֶׁר מָחָה אֹתָם בְּמִי הַמַּבּוּל  
 וַיִּמְלֹט רַק אֶת-נֹחַ הַקָּרָא בְּצַדִּיק הוּא וְשִׁבְעַת נַפְשוֹת  
 6 עִמּוֹ: וְאֶת-עָרֵי סֹדֶם וְעֶמְרָה שָׁתַת עַד אֲשֶׁר הָיוּ  
 לְאֵפֶר וְאֶת-הָאֲשָׁמִים שֶׁת לְמַהֲפָכָה לְהִיּוֹת לְאוֹת  
 7 לְזֵדִים הַבָּאִים אַחֲרֵיהֶם: וַיִּצַּל אֶת-לוֹט הַצַּדִּיק אֲשֶׁר  
 הִתְעַצֵּב אֶל-לְבָבוֹ בְּרֹאאוֹ מַעֲשֵׂה תַעֲתָעִים בְּקִרְבִּי  
 8 בְּנִי בְלִיעֵל: כִּי הַצַּדִּיק הַזֶּה אֲשֶׁר יָשָׁב בְּתוֹכָם דָּאֲבָה  
 עָלָיו נִפְשׁוֹ הַיִּשְׁרָה בְּרֹאאוֹ יוֹם יוֹם וּבִשְׁמֵעוֹ רַע  
 9 מֵעַלְלֵיהֶם: כִּי יָדַע יְהוָה לְהַצִּיל אֶת-יִרְאִיו מִכּוֹר  
 צָרָתָם וּלְחַשְׁדָּתָם אֶת-הַרְשָׁעִים לַעֲת מִשְׁפָּט לְהַשִּׁיב  
 10 עֲלֵיהֶם אֶת-אוֹנָם: וּבְרֹאשׁם הֵם הַמִּבְקָשִׁים תַּעֲנוּגֵי  
 בָשָׂרִים בְּזֹמָה וְעִנְגִּים בּוֹזֵי מַמְשָׁלָה עֲזִי פָנִים וְקָשִׁי  
 עֶרְפָּה אֲשֶׁר לֹא יִחִילוּ מִפָּנָי אֲדִירִים לְדַבֵּר עֲלֵיהֶם  
 11 עֲתָק: אֵף כִּי מַלְאָכִים גְּדֹלִים מֵהֶם בָּעִז וְכַח לֹא  
 12 יִבְיַעוּן עֲתָק עֲלֵיהֶם לִפְנֵי יְהוָה בַּמִּשְׁפָּט: אֵךְ בַּעֲרִים  
 אֵלֶּה יִחְרְפוּן וְלֹא יִדְעוּן מָה כְּבָהּמוֹת אֵין הַבִּין  
 הַנּוֹצְרִים לִפְנֵי חֻקֶּם יִלְכְּדוּ וַיּוֹבִלוּ אֶל-טֶבַח כֵּן יִתְפָּשׂוּ  
 13 בְּשַׁחֲתוֹתָם וַיֵּאבְדוּ: זֶה גִּמּוּל לָהֶם כִּפְרִי מֵעַלְלֵיהֶם  
 הֲלֹא הֵם הִמָּתְעַנְּגִים עַל-מְרִזַּח סְרוּחִים לְאוֹר הַיּוֹם  
 וְהַמָּגָאִלִּים בַּחֲבִרְבְּרוֹת וּמוֹמִים וּבְמִשְׁתָּה אֲהָבִים  
 14 יִתְעַלְסוּ בְּאֲשֶׁר יִחַגּוּ עִמָּכֶם: עֵינִים לָהֶם מְלֹאוֹת  
 נֶאֱפִים מִחֲטָא לֹא יִשְׁכַּעוּן נַפְשׁוֹת פְּתָאִים יִצְדְּדוּ  
 15 וְאַחֲרֵי בִצְעֵם לִבָּם הִלֵּךְ בָּנִים מִקְלָלִים: עֲזָבוּ אֲרֶח  
 יִשְׁרָה וַיִּתְּעוּ וַיִּלְכוּ בְּדֶרֶךְ בָּלָעַם בֶּן-בְּעוֹר אֲשֶׁר  
 16 חָמַד שְׁלֹמֹנִים עֶקֶב עוֹלָתָה: אֵךְ הוֹכַח בְּתוֹכָהּ  
 עֶקֶב פִּשְׁעוֹ וְאֹתוֹן נֶאֱלָמָה דְּבָרָה בְּקוֹל אָדָם בְּאֻזֵּי  
 17 הַנְּבִיא לְחַשְׁדָּתָם אֶת-מִשְׁוֹנָתוֹ: בְּאֵרוֹת הֵם בְּאֵין מִים

נְשָׂאִים נְהַדְפִּים בְּרוּחַ וְאֵין גֶּשֶׁם וְחֹשֶׁךְ אֶפְלָה צָפוֹן  
 18 לָהֶם: כִּי שָׂוָא יִדְבְּרוּ בְּלִשׁוֹן מִדְּבַרְתַּן גְּדֻלוֹת  
 וּבְתִשׁוּקַת חַיֵּי בָשָׂרִים יִצְוִדוּ בְּרִשְׁתַּת עֲרֻמָּתָם אֶת־  
 19 הַמַּמְלָטִים נַפְשָׁם מִן־תַּעֲיֵי דְרָךְ: דְּרוֹר יִקְרָאוּ לָהֶם  
 וְהֵם בְּנַפְשָׁם עֹבְדִים לַמַּשְׁחִית כִּי לְמִי אֲשֶׁר יִכְבֹּשׁ־  
 20 אִישׁ גַּם־עֶבֶד הוּא לוֹ: וְאַלֶּה אֲשֶׁר נִמְלְטוּ מִתּוֹעֲבוֹת  
 הָאָרֶץ בְּדַעַת אֶת־אֲדֻנֵּינוּ וּמוֹשִׁיעֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ  
 אִם־יִשׁוּבוּ יִשְׁקְעוּ בַּתּוֹעֲבוֹת הָאֵלֶּה יִכְבֹּשׁוּ תַּחַת יָדָן  
 21 וְאַחֲרֵיתָם רָעָה מֵרֵאשִׁיתָם: טוֹב לָהֶם לֹא לְדַעַת  
 מַעֲגָלֵי צָדֵק מֵאֲשֶׁר יִדְעוּן וְסוּר מִמִּצְוֶה הַקְּדוּשָׁה  
 22 הַנִּתּוּנָה לָהֶם: וַיֵּאמֶן עֲלֵיהֶם הַמָּשֶׁל אֶל־נִכּוֹן כָּלֵב שֶׁבַע  
 עַל־קֹאֵו וַחֲזִיר עֵלֶּה מִן־הַרְחָצָה לְהַתְּגַלֵּל בְּרַפְּשׁ:  
 ג זֹאת הִיא הָאֲגֶרֶת הַשְּׁנִית יְדִידִים אֲשֶׁר אָנִי כֹתֵב  
 לָכֶם עֵתָה וּבִשְׁתִּיהֶן בָּאתִי כְּמִזְפִּיר לְעוֹרֵר אֶת־לְבָבְכֶם  
 2 הַטּוֹב: לְמַעַן תִּזְכְּרוּ אֶת־הַדְּבָרִים אֲשֶׁר נֶאמְרוּ מִקֶּדֶם  
 בְּיַד הַנְּבִיאִים הַקְּדוֹשִׁים וְאֶת־מִצְוֹת אֲדֻנֵּינוּ וּמוֹשִׁיעֵנוּ  
 3 עַל־יְדֵי שְׁלִיחֵיכֶם: אֲךְ דַּעוּ לָכֶם מֵרֵאשׁ כִּי בְּאַחֲרִית  
 הַיָּמִים יָבֹאוּ לִצִּים הַזֵּנִים אַחֲרֵי תַּאוֹתָם וַיִּתְּלוּצְצוּ  
 4 לֵאמֹר: אֵיךְ הִבְטַחְתָּ בָּאוּ כִּי מֵאֵז שִׁכְבוּ הָאֲבוֹת נִשְׂאָר  
 5 כָּל־דְּבַר עַל־חֻקּוֹ כִּמוֹ מֵרֵאשִׁית הַבְּרִיאָה: וְנַעֲלֵם  
 מֵעֵינֵיהֶם פְּאוֹת נַפְשָׁם כִּי הַשָּׁמַיִם נַעֲשׂוּ מִקֶּדֶם וְעַל־  
 יְדֵי הַיָּמִים נִבְרָאָה הָאָרֶץ מִן־הַיָּמִים בְּדַבַּר אֱלֹהִים:  
 6 יַבְמִים אֲזִי אֲבֹדָה הָאָרֶץ הִיא בַּעֲבֹר שׁוֹט שׁוֹטָף עָלֶיהָ:  
 7 הַשָּׁמַיִם וְהָאָרֶץ אֲשֶׁר לִפְנֵינוּ הַיּוֹם הוּכְנוּ בְּדִבְרוֹ  
 לְמֵאֲכֹלֶת אֵשׁ וּשְׁמֵרִים הֵם לַיּוֹם הַמִּשְׁפָּט בְּאֲבֹד  
 רָשָׁעִים:

אֲךְ אֶל־תִּשְׁכַּחוּ יְדִידִים זֹאת אֶחָת כִּי יוֹם אֶחָד בְּעֵינֵי  
 8 יְהוָה כָּאֵלֶף שָׁנִים וְאֵלֶף שָׁנִים כִּיּוֹם אֶחָד: וְלֹא יֵאָחֵר  
 9 יְהוָה לְמַלְאֵת אֶת אֲשֶׁר דִּבֶּר נֶגֶד הַחֹשְׁבִים כִּי עֹבֵר  
 הַמּוֹעֵד כִּי אִם־מֵאֲרִיךְ לָכֶם אָף אַחֲרֵי אֲשֶׁר לֹא יִחַפֵּץ  
 בְּאֲבֹד

- בְּאֵבֶד אִישׁ כִּי אִם־בְּהֵבִיא כָּל־אָדָם אֶת־לְבוֹ לְתִשׁוּבָה:  
 10 אֲדָּ יוֹם יְהוָה כְּגִנֵּב יָבֵא אֹז יַחְלְפוּ הַשָּׁמַיִם בְּרַעַשׁ  
 גְּדוֹל הַיִּסְדּוֹת יִמְסּוּ מִפְּנֵי הָאֵשׁ וְהָאָרֶץ וְהַמַּעֲשִׂים  
 11 אֲשֶׁר בָּהּ יַעֲלוּ בַלְהֵב: וְעַתָּה אִם נִמְגִּים כָּל־אֱלֹהֵ עַד־  
 כְּפָה עֲלֵיכֶם לְהַזְהֵר לְהַתְהַלֵּךְ בְּקֹדֶשׁ וּבִירְאָת אֱלֹהִים:  
 12 וּלְחַפּוֹת וּלְצַפּוֹת לִבָּא יוֹם הָאֱלֹהִים אֲשֶׁר יִלְהֵט אֶת־  
 13 הַשָּׁמַיִם וַיִּמָּסֶם וְהַיִּסְדּוֹת נִמְגִים בָּאֵשׁ כָּלָם: וְאַנְחֵנוּ  
 כְּפִי אֲשֶׁר־דִּבֶּר־לָנוּ מַחֲכִים לְשָׁמַיִם חֲדָשִׁים וָאָרֶץ  
 חֲדָשָׁה אֲשֶׁר־צָדֵק יֵלִין בָּם:  
 14 עַל־כֵּן יְדִידִים בְּאֲשֶׁר אַתֶּם מַחֲכִים לְאֱלֹהֵ שְׁקֹדֵי  
 15 לְהַמְצִיא לִפְנֵינוּ זָכִים וְתַמִּימִים בְּשָׁלוֹם: וְאֶת־אֲרֹךְ רוּחַ  
 אֲדֹנֵינוּ תַחֲשֹׁבוּ לְתִשׁוּעָה בְּאֲשֶׁר כָּתַב אֲלֵיכֶם גַּם־  
 16 פּוֹלוֹס אֲחֵינוּ יְדִידֵנוּ כְּפִי חֲכָמְתוֹ הַנְּתוּנָה לוֹ: וְכֵן  
 כָּתַב בְּכָל־אֲנָרוֹתָיו בְּדִבְרוֹ שֵׁם עַל־אֱלֹהֵ וּבְהֵן יֵשׁ  
 דְּבָרִים קָשִׁים מֵהֵבִין אֲשֶׁר בְּעָרִים וּפְחִזִּים יִסְלָפוּם  
 בְּאֲשֶׁר גַּם־יַעֲשׂוּ בִּיתֵר הַסְּפָרִים לְהַשְׁחִית נַפְשָׁם:  
 17 וְאַתֶּם יְדִידִים אַחֲרֵי אֲשֶׁר יִדְעַתֶּם כָּל־זֹאת מֵרֹאשׁ  
 הַשְּׁמֵרוֹ לָכֶם פֶּן־תִּתְּרוּ אַחֲרֵי תַעֲתִיעֵי בְּנֵי־בַלְיַעַל  
 18 וּנְפִלְתֶּם מִמַּצְבְּכֶם הַנָּאֲמָן: אֲדָּ תִגְדְּלוּ הַלּוֹךְ וּגְדוֹל  
 בְּחָסֵד וּבִדְעַת אֲדֹנֵינוּ וּמוֹשִׁיעֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר־  
 לוֹ הַכְּבוֹד מֵעַתָּה וְעַד־עוֹלָם אָמֵן:



## יוחנן השליח אנרת ראשונה

א הִנֵּה אֲנַחְנוּ מְגִידִים לָכֶם אֶת-דְּבַר הַחַיִּים הוּא אֲשֶׁר  
הָיָה מֵרֵאשִׁית אֲשֶׁר שָׁמַעְנוּ בְּאֶזְנוֹנוּ רָאִינוּ בְּעֵינֵינוּ  
אֲשֶׁר הִבָּטְנוּ וְאֲשֶׁר יָדִינוּ מִשְׁשׁוּ מְקוֹרוֹ: הוּא מְקוֹר  
2 הַחַיִּים אֲשֶׁר נִגְלָה לָנוּ וַנִּרְאֶהוּ וַנַּעֲדִיד וַנִּגִּיד לָכֶם כִּי זֶה  
הוּא מְקוֹר חַיֵּי עוֹלָם אֲשֶׁר הָיָה עִם-הָאֵב וְאֲשֶׁר נִגְלָה  
לָנוּ: כִּי אֶת-אֲשֶׁר רָאִינוּ וְשָׁמַעְנוּ נִגִּיד לָכֶם לְמַעַן  
3 הַדְּבָקוּ בָנוּ גַם-אַתֶּם כִּי הֲלֹא דְבָקִים אֲנַחְנוּ בָּאֵב וּבְבָנוּ  
יִשׁוּעַ הַמָּשִׁיחַ: וְאֲנַחְנוּ כְּתָבִים לָכֶם כַּדְּבָרִים הָאֵלֶּה  
4 לְמַלְאֵת אֶת-לִבֵּנוּ שִׂמְחָה:

5 וְזֹאת הִיא מְלָאכֹת-יְהוָה אֲשֶׁר שָׁמַעְנוּ מִמֶּנּוּ לְהַגִּיד לָכֶם  
6 כִּי אֱלֹהִים אֹרֵר הוּא וְכָל-חֶשֶׁךְ אֵין בּוֹ: אִם-נֹאמַר כִּי  
דְבָקִים אֲנַחְנוּ בּוֹ וּבַחֲשֻׁכָּה נִתְּהַלֵּךְ כָּזָב הוּא בְּפִינוּ  
7 וְאַמֶּת לֹא פָעַלְנוּ: אֵךְ אִם-בָּאוֹר נִתְּהַלֵּךְ כַּאֲשֶׁר  
הוּא בָּאוֹר הִנֵּהוּ אִזּוֹ חֲפָרְנוּ יַחַדוֹ וְדַם-בָּנוּ יִשׁוּעַ  
8 יִטְהַרְנוּ מִכָּל-עוֹן: אִם-נֹאמַר כִּי אֵין-בָּנוּ עוֹן מִתְּעִים  
9 אֲנַחְנוּ אֶת-נַפְשֹׁתֵינוּ וְאַמֶּת בְּקִרְבָּנוּ נַעֲדֶרֶת: אִם-  
נִתְּוֹדֶה אֶת-חַטָּאתֵינוּ נֶאֱמָן הוּא וְצַדִּיק לְסִלַּח לָנוּ  
10 אֶת-חַטָּאתֵינוּ וּלְטַהֵר אֶת-נַפְשֵׁנוּ מִכָּל-עוֹן: וְאִם-  
נֹאמַר כִּי לֹא חַטָּאוּנוּ שָׁמְנוּ אֹתוֹ לְמַכְזֵב וּדְבָרוֹ בְּקִרְבָּנוּ  
אֵין:

הִנְנִי כָתֵב אֵלֵיכֶם יְלָדִים פְּדָבְרִים הָאֵלֶּה לְבִלְתִּי תַחֲטְאוּ ב  
וְאִם־יַחֲטָא אִישׁ יֵשׁ עָלָיו מִלֶּאךְ מְלִיץ לִפְנֵי אֲבִינוּ  
הוּא יִשׁוּעַ הַמְּשִׁיחַ הַצִּדִּיק: וְהוּא כֹפֵר עַל־חַטֹּאתֵינוּ  
וְלֹא לְבַד עַל־חַטֹּאתֵינוּ כִּי אִם־גַּם עַל־כָּל־הָאָרֶץ:  
וּבְזֹאת נִפִּיר כִּי יֵדְעֵנוּ אַתּוֹ אִם־נִשְׁמֵר אֶת־מִצְוֹתָיו:  
הָאֹמֵר יֵדְעָתִי אַתּוֹ וְאֶת־מִצְוֹתָיו לֹא יִשְׁמֵר כִּזֶּב הוּא  
וְאֵין אֱמֶת בּוֹ: אֶךְ הַשְׁמֵר אֶת־דְּבָרֹךְ אֱהָבַת אֱלֹהִים  
כְּלוּלָה בּוֹ בָּאֱמֶת וּבְזֹאת נִפִּיר כִּי־בֹ נִתְלוֹנֵן: הָאֹמֵר כִּי  
הוּא מִתְלוֹנֵן בּוֹ יֵשׁ־לוֹ לֵלְכֶת גַּם־בְּעֻקְבוֹתָיו:

יְדִידִים לֹא מִצְוָה חֲדָשָׁה אֲנִי־כָתֵב אֵלֵיכֶם מִצְוָה  
יִשְׁנָה הִיא אֲשֶׁר הִיְתָה לָכֶם מִקֵּדָם וְהַמִּצְוָה  
הַיִּשְׁנָה הִיא הַתּוֹרָה אֲשֶׁר שָׁמַעְתֶּם: וְהִנְנִי מוֹסִיף  
וְכָתֵב לָכֶם מִצְוָה חֲדָשָׁה וְנֹאמַנֶת הִיא גַּם־בּוֹ גַּם־  
בָּכֶם כִּי הַחֹשֶׁךְ עָבַר וְאוֹר אֱמֶת זֹרַח: הָאֹמֵר כִּי־  
כָאוֹר הִנְהוּ וְשִׁנָּא אֶת־אֲחִיו הוּא עֹדְנֵנוּ בַּחֲשֻׁכָה:  
הָאֱהָב אֶת־אֲחִיו הוּא שֹׁכֵן בְּאוֹר וְאֵין לוֹ מִכְשׁוֹל:  
וְהַשִּׁנָּא אֶת־אֲחִיו הוּא יֹשֵׁב חֹשֶׁךְ וּבַחֲשֹׁךְ יֵלֵךְ  
וְלֹא־יֵדַע אָנָּה הוּא הַלֵּךְ כִּי הַחֹשֶׁךְ עוֹר אֶת־  
עֵינָיו:

הִנְנִי כָתֵב אֵלֵיכֶם יְלָדִים כִּי־נִסְלַחוּ לָכֶם חַטֹּאתֵיכֶם  
בְּעֵבֹר שְׁמוֹ: כָּתֵב אֲנִי אֵלֵיכֶם אֲבוֹת כִּי־יֵדְעֶתֶם  
אַתּוֹ אֲשֶׁר מוֹצֵאתִיו מִקֵּדָם כָּתֵב אֲנִי אֵלֵיכֶם בַּחּוּרִים  
כִּי־נִבְרַתֶּם עַל־הָרַע כָּתַבְתִּי אֵלֵיכֶם יְלָדִים כִּי יֵדְעֶתֶם  
אֶת־הָאֵב: כָּתַבְתִּי אֵלֵיכֶם אֲבוֹת כִּי־יֵדְעֶתֶם אַתּוֹ אֲשֶׁר  
מוֹצֵאתִיו מִקֵּדָם כָּתַבְתִּי אֵלֵיכֶם בַּחּוּרִים כִּי־בְנֵי חַיִּל  
אַתֶּם וּדְבַר אֱלֹהִים שֹׁכֵן בְּקִרְבְּכֶם וּנְבִרַתֶּם עַל־הָרַע:  
לֹא תֵאָהֲבוּן אֶת־הָעוֹלָם וְלֹא אֶת־אֲשֶׁר לָעוֹלָם אִישׁ  
כִּי־יֵאָהֲב אֶת־הָעוֹלָם אֵין בְּקִרְבּוֹ אֱהָבַת הָאֵב: כִּי  
כָל־אֲשֶׁר בָּעוֹלָם חֲמַדַּת הַבָּשָׂר תֵּאֲוֹת הָעֵינַיִם וּגְאוּן  
שׂוֹא אֲשֶׁר בַּחַי אָדָם אֵינָם מִן־הָאֵב כִּי אִם־מִן־  
הָעוֹלָם

17 הָעוֹלָם: וְהָעוֹלָם הַזֶּה כָּלִיל יִחְלַף עִם-תְּאוֹתָיו וְהַעֲשֶׂה  
רְצוֹן הָאֱלֹהִים יִשְׁכֵּן לְנֶצַח:

18 יְלָדֵי הַנָּה עֵת הַקֶּץ בָּאָה וְאַתֶּם שֹׁמְעֵתֶם כִּי יָבֹא שׂוֹמֵן

הַמְּשִׁיחַ וְאַחֲרָי אֲשֶׁר רַבִּים עִתָּה שְׂמִינֵי הַמְּשִׁיחַ נֹדַע

19 בְּזֹאת כִּי עֵת הַקֶּץ הִיא: וְהֵם יֵצְאוּ מֵאַתְּנֹו אִפְס לֹא-

מִשְׁלָנוּ הָיוּ כִּי לוֹ הָיוּ מִשְׁלָנוּ אִזְּ נִשְׁאָרוּ עִמָּנוּ אַךְ

20 יֵצְאוּ לְבַעֲבוֹר יוֹדַע כִּי לֹא כָלָם מִשְׁלָנוּ הֵם: אֲבָל אַתֶּם

21 שֶׁמֶן מִשְׁחַת הַקֹּדֶשׁ עֲלֵיכֶם וְאַתֶּם-כָּל יוֹדְעֵתֶם: לֹא

כְּתַבְתִּי אֲלֵיכֶם עַל כִּי לֹא-יֹדְעֵתֶם אֶת-הָאֱמֶת כִּי

22 יוֹדְעֵתֶם אֶתָּה וְכִי כָל-שֶׁקֶר אֵינָנוּ יְלִיד הָאֱמֶת: מִי

הוּא הַנּוֹב בְּלִתִּי הַמִּכְחֹשׁ בִּישׁוּעַ לֵאמֹר כִּי לֹא

הַמְּשִׁיחַ הוּא זֶה הוּא שׂוֹמֵן הַמְּשִׁיחַ הַמִּכְחֹשׁ בָּאָב

23 וַיִּבֶן: כָּל-זֶה מִכְחֹשׁ בִּבֶן גַּם-הָאָב אֵין-לוֹ וְהַנֶּתֶן תּוֹדָה

24 לִבֶּן לוֹ גַּם-הָאָב: וְאַתֶּם שִׁמְרוּ בְּלִבְבְּכֶם אֶת-הַדְּבָר

אֲשֶׁר שֹׁמְעֵתֶם מֵרֹאשׁ כִּי אִם-תִּשְׁמְרוּ אֶת-הַדְּבָר

אֲשֶׁר שֹׁמְעֵתֶם מֵרֹאשׁ תִּתְּלוּנָנוּ גַם-בִּבֶן גַּם-בָּאָב:

25 וְאַתֶּם אֲשֶׁר דִּבַּר לָתֵת-לָנוּ הוּא חַי עוֹלָם: בְּזֹאת

26 כְּתַבְתִּי אֲלֵיכֶם מִפְּנֵי הַחֲפָצִים לְהַתְּעוֹת אֶתְכֶם: וְהִנֵּה

הַמְּשַׁחָה אֲשֶׁר גִּמְשַׁחְתֶּם מִידּוֹ נִשְׁאָרַת עֲלֵיכֶם וְאֵין

מַחֲסוֹר לָכֶם לְאַחַד הָאֲנָשִׁים לְלַמֶּדְכֶם דְּבָר כִּי

הַמְּשַׁחָה הַזֶּה תּוֹרָה אֶתְכֶם כָּל-דְּבָר אֱמֶת וְכֵה אֵין

28 שֶׁקֶר וְכֹאשֶׁר תּוֹרָה אֶתְכֶם בֶּן בּוֹ תִּתְּלוּנָנוּ: וְעִתָּה

יְלָדֵי הַתְּלוּנָנוּ בְּצִלּוֹ לְמַעַן נִגִּילָה בַּהֲגִלוֹתָיו וְלֹא-נִבּוֹשׁ

29 מִלִּפְנֵי בָיִם בָּאוּ: אִם-יֹדְעֵתֶם כִּי-צָדִיק הוּא הֵלֵא

תִּדְעוּן כִּי גַם כָּל-פֶּעַל צָדִיק נוֹלָד מִמָּנוּ:

ג רְאוּ מַה-נִּפְלְאָה אֶהְבֵּת הָאָב אֲשֶׁר נָתַן לָנוּ לְהַקְרֹא

וְנִהְיָה בְּנֵי אֱלֹהִים וּבַעֲבוֹר זֹאת לֹא יוֹדַע אַתְּנוּ

2 הָעוֹלָם כִּי גַם-אֵתוֹ לֹא יוֹדַע: וְעִתָּה יְדִידִים בָּנִים

אֲנַחְנוּ לְאֱלֹהִים וְעַד-כֹּה לֹא נֹדַע מַה-נִּהְיָה בְּאַחֲרִיתָנוּ

אַךְ יוֹדְעֵנוּ כִּי נִשְׁוּה-לוֹ לַעֲת יִגָּלָה כִּי נִרְאֶהוּ אִזְּ כֹּאשֶׁר

הוּא



3 הוא: וְכָל-הַשָּׁם מִבְּטָחוֹ בּוֹ יִטְהַר אֶת-נַפְשׁוֹ כִּאֲשֶׁר  
 4 גַּם הוּא טָהוֹר: כָּל-הַחֲטָא מִמֶּרָה הוּא בְּתוֹרָה כִּי  
 5 הַחֲטָא מְרִי הוּא בְּתוֹרָה: וְאַתֶּם יֹדְעֹתֶם כִּי הוּא בָּא  
 6 לְשֹׂאת אֶת-חַטְאֵינוּ וְחַטָּא לֹא הָיָה בּוֹ: כָּל-הַמִּתְלַוֵּן  
 7 בּוֹ לֹא יַחֲטָא וְכָל-חֲטָא לֹא רָאָהוּ וְלֹא יָדָעוּ: יְלָדֵי  
 8 אֲלִיטָעָה אֶתְכֶם אִישׁ מִי הוּא פֹעֵל צֶדֶק צְדִיק הוּא  
 9 כִּאֲשֶׁר גַּם-הוּא צְדִיק: וּמִי הוּא פֹעֵל אֶן מִן-הַשָּׁטָן  
 10 הוּא כִּי הַשָּׁטָן פֹּעֵל אֶן הוּא מִקֶּדֶם וּבַעֲבוּר זֹאת בָּא  
 11 בֶן-הָאֱלֹהִים לְהָרִם פְּעֻלֹת הַשָּׁטָן: כָּל-הַנּוֹלֵד  
 12 מֵאֱלֹהִים לֹא יַחֲטָא כִּי זֶרְעוֹ נִשְׁאָר בְּתוֹכּוֹ וְלֹא יוּכַל  
 13 לְחַטָּא אַחֲרֵי אֲשֶׁר נוֹלַד מֵאֱלֹהִים: בְּזֹאת יוֹדְעוּ בְנֵי  
 14 הָאֱלֹהִים וּבְנֵי הַשָּׁטָן כָּל-אִישׁ אֲשֶׁר צִדְקוֹת לֹא-יַעֲשֶׂה  
 15 אֵינָם מֵאֱלֹהִים וְכֵן כָּל-אֲשֶׁר לֹא-יֵאָהֵב אֶת-אָחִיו:  
 16 כִּי זֹאת הִיא הַפְקָדָה אֲשֶׁר שָׁמַעְתֶּם מִקֶּדֶם לֵאמֹר  
 17 אִישׁ אֶת-אָחִיו: לֹא כִקֵּין הַבָּא מִמִּקּוֹר הָרַע וַיַּהֲרֹג  
 18 אֶת-אָחִיו וּמִדּוּעַ הָרָגוּ יַעַן כִּי-מַעֲשָׂיו הָיוּ רָעִים  
 19 וּמַעֲשֵׂי אָחִיו יִשְׂרָאֵל:  
 20 אֲלִיטָמָהוּ אָחִי אִם הָעוֹלָם יִשְׁנָא אֶתְכֶם: הֵן יֹדְעִים  
 21 אֲנַחְנוּ כִּי עָבְרָנוּ מִן-הַפְּטוֹת אֶל-הַחַיִּים כִּאֲשֶׁר אָהַבְנוּ  
 22 אֶת-אָחִינוּ אִישׁ אֲשֶׁר לֹא יֵאָהֵב שֹׁכֵן מוֹת הוּא: כָּל-  
 23 הַשְּׂנֵא אֶת-אָחִיו רֹצֵחַ הוּא וַיִּדְעֹתֶם כִּי כָל-רֹצֵחַ אֵין לוֹ  
 24 חֵלֶק בְּחַיֵּי עוֹלָם: בְּזֹאת נִשְׁפִּיל מָה הִיא אֲהַבָּה כִּי  
 25 הוּא נָתַן נַפְשׁוֹ תַּחַת נַפְשׁוֹ כֵּן גַּם-עָלִינוּ לְתַת נַפְשׁ  
 26 תַּחַת נַפְשׁ אָחִינוּ: מִי הוּא אֲשֶׁר-לוֹ חוֹן בְּאָרֶץ וּרְאָה  
 27 אֶת-אָחִיו בַּחֲסֵר כָּל וְקָפֵץ רַחֲמָיו מֵאִתּוֹ אֵיךְ תִּלָּץ-בּוֹ  
 28 אֲהַבַת אֱלֹהִים: יְלָדֵי אֲלִיטָהּ בְּגִיב שִׁפְתִּים וּבִמְעֵנָה  
 29 לָשׁוֹן כִּי אִם-בִּמְעֵשָׂה יָד וּבִדְרֹךְ אֱמֶת: וּבְזֹאת נִפְּיר  
 30 כִּי מִמִּקּוֹר אֱמֶת אֲנַחְנוּ וְלִקְרֹאת פָּנָיו סְמוּךְ יִהְיֶה  
 31 לִפְנֵינוּ: אִם-לִפְנֵינוּ יִרְשִׁיעַ אֶתְנוּ אֱלֹהִים גְּדוֹל מִלִּפְנֵינוּ  
 32 וּמִבֵּין-כָּל הוּא: אִם-לִפְנֵינוּ יִדְּדִים לֹא-יִרְשִׁיעַ אֶתְנוּ  
 נִכּוֹן

22 נִבְזֹן לְבָנוּ לִפְנֵי אֱלֹהִים: וְכָל־אִשׁ נִשְׁאָל נֶקֶח מִיָּדוֹ  
 23 בִּי־נִשְׁמַר אֶת־מִצְוֹתָיו וְאֶת־הַטּוֹב בְּעֵינָיו נַעֲשֶׂה: וְזֹאת  
 הִיא מִצְוַתוֹ לְהֶאֱמִין בְּשֵׁם יֵשׁוּעַ הַמָּשִׁיחַ בָּנוּ וּלְאַהֲבָה  
 24 אִישׁ אֶת־רֵעֵהוּ כְּאִשׁ צֻנּוֹ: וְהַשְׁמַר אֶת־מִצְוֹתָיו בּוֹ  
 יִתְלוֹנֵן וְהוּא גַם־כֵּן יִשְׁכֶּן־בּוֹ וּבְזֹאת נִפִּיר כִּי־הוּא  
 שָׁכֵן בָּנוּ וּבְרוּחַ אִשְׁר־נָתַן לָנוּ:

ד יְדִידִים אֶל־תֵּאֱמִינוּ לְכָל־רוּחַ כִּי אִם־בָּחֲנוּ אֶת־  
 הָרוּחוֹת אִם־מֵאֱלֹהִים הֵם כִּי נִבְיְאֵי שִׁקְר רַבִּים יֵצְאוּ  
 2 בָּאָרֶץ: בְּזֹאת תִּפְרִיזוּ אֶת־רוּחַ הָאֱלֹהִים כָּל־רוּחַ אִשְׁר  
 יוֹדֶה כִּי־יֵשׁוּעַ הוּא הַמָּשִׁיחַ וּכְאֵל בְּבֶשֶׁר מֵאֵת אֱלֹהִים  
 3 הוּא: וְכָל־רוּחַ אִשְׁר לֹא יוֹדֶה כֵּן עַל־יֵשׁוּעַ אֵינָנוּ  
 מֵאֱלֹהִים וְהוּא רוּחַ שׁוֹמֵן הַמָּשִׁיחַ אִשְׁר שְׁמַעְתֶּם עָלָיו  
 4 כִּי־יָבֹא וְכִבֵּר יֵשׁוּעַ בָּאָרֶץ: וְאַתֶּם יְלָדֵי מֵאֵת אֱלֹהִים  
 הֵנֹכַח וְאֶת־נִבְיְאֵי שִׁקְר נִצַּחְתֶּם כִּי־גָדוֹל הוּא אִשְׁר  
 5 אַתֶּם מֵאִשְׁר אַתֶּם בָּאָרֶץ: הֵם מִן־הָאָרֶץ עַל־כֵּן עַל־  
 6 הָאָרֶץ יִדְבְּרוּ וְהָאָרֶץ תִּשְׁמַע אֲלֵיהֶם: וְאִנְחָנוּ מֵאֵת  
 אֱלֹהִים וְהִידַע אֶת־אֱלֹהִים יִשְׁמַע אֲלֵינוּ וְאִשְׁר אֵינָנוּ  
 מֵאֵת אֱלֹהִים לֹא יִשְׁמַע אֲלֵינוּ בְּזֹאת נִפִּיר רוּחַ אֱמֶת  
 וְרוּחַ תַּעֲתָעִים:

7 יְדִידִים נֶאֱהָב־נָא אִישׁ אֶת־רֵעֵהוּ כִּי הָאֱהָבָה מֵאֵת  
 אֱלֹהִים הִיא וְכָל־אִשְׁר יֶאֱהָב נוֹלֵד מֵאֱלֹהִים וְיִדַע  
 8 אֶת־אֱלֹהִים: וּמִי אִשְׁר לֹא יֶאֱהָב אֵינָנוּ יִדַע אֶת־  
 9 אֱלֹהִים כִּי אֱלֹהִים הוּא אֱהָבָה: בְּזֹאת נִגְלִתָה אֱהָבַת  
 אֱלֹהִים לָנוּ כִּי־שָׁלַח אֶת־בָּנוּ יְחִידוֹ בָּאָרֶץ לְמַעַן  
 10 נַחֲיָה בּוֹ: פֶּה הִיא אֱהָבָה מֵצֵאת לֹא כִי אֲנַחְנוּ אֱהָבֵנוּ  
 אֶת־אֱלֹהִים כִּי אִם־הוּא אֶהָב אֹתָנוּ וַיִּשְׁלַח אֶת־בָּנוּ  
 11 לְהִיּוֹת לְכֹפֵר עַל־חַטָּאתֵינוּ: יְדִידִים אִם־כָּכָה אֶהָב  
 אֹתָנוּ הָאֱלֹהִים גַּם־עָלֵינוּ לֶאֱהָב אִישׁ אֶת־רֵעֵהוּ:  
 12 אֶת־אֱלֹהִים לֹא־רָאָה אִישׁ מֵעוֹלָם אִם־נֶאֱהָב אִישׁ  
 אֶת־רֵעֵהוּ אֱלֹהִים יִשְׁכֶּן־בָּנוּ וְהָיְתָה אֱהָבָתוֹ כְּלוּלָה  
 בְּתוֹכָנוּ

13 בְּתוֹכֵנוּ: בְּזֹאת נִדַּע כִּי־אֲנִי מֵתְלוֹנְנִים בּוֹ וְהוּא בָנוּ  
 14 כִּי־נָתַן מְרוֹחוֹ עָלֵינוּ: וְאֲנַחְנוּ רְאִינוּ וְנַעֲיִדָה כִּי שָׁלַח  
 15 הָאֵב אֶת־הַפֶּן גָּאֵל הָאָרֶץ: מִי הוּא אֲשֶׁר יוֹדֶה כִּי  
 16 יִשׁוּעַ הוּא בֶן־הָאֱלֹהִים אֱלֹהִים יְנוּה בְּתוֹכוֹ וְהוּא  
 17 בְּאֱלֹהִים: וְאֲנַחְנוּ יִדְעֵנוּ וְנִבְטָח בְּאֱהָבַת אֱלֹהִים אֱלֹהִים  
 18 הוּא אֱהָבָה וּמִי אֲשֶׁר יְנוּה בְּאֱהָבָה יְנוּה בְּאֱלֹהִים  
 19 וְאֱלֹהִים יְנוּה בּוֹ: בְּזֹאת פְּלוּלָה־בָנוּ תְּכַלִּית אֱהָבָה  
 20 בְּהֵיוֹת לָנוּ בְּטָחוֹן לְיוֹם הַמִּשְׁפָּט כִּי גַם־אֲנַחְנוּ בְּאָרֶץ  
 21 הַזֹּאת מְלֵאֵי אֱהָבָה פְּמוֹהִיו: אֵין פֶּחַד בְּאֱהָבָה אֲבָל  
 22 אֱהָבָה שְׁלֵמָה תִּגְרַשׁ פֶּחַד כִּי־הַפֶּחַד הוּא פֶּחַד מִפְּנֵי  
 23 עֲנֹשׁ וְהַמִּפְּחַד אֵינֶנּוּ שָׁלֵם בְּאֱהָבָתוֹ: אֲנַחְנוּ אֱהָבִים  
 24 אֹתוֹ כִּי הוּא אֱהָב אֹתָנוּ מִקֶּדָּם: אִם־יֹאמֶר אִישׁ אֶת־  
 25 אֱלֹהִים אֲנִי אֶהָב וְהוּא שֵׁנָא אֶת־אָחִיו כִּזָּב הוּא כִּי  
 26 אִם־לֹא יֵאָהֵב אָחִיו אֲשֶׁר רָאָהוּ אֵיכָכָה יוּכַל לֵאמֹר  
 27 אֱלֹהִים אֲשֶׁר לֹא יֵרְאֵנוּ: וְזֹאת הַמִּצְוָה מֵאֲתָו בָּאָה  
 28 אֵלֵינוּ כִּי הָאֱהָב אֶת־אֱלֹהִים יֵאָהֵב גַּם־אֶת־אָחִיו:  
 29 כָּל־הַמֵּאֲמִין כִּי יִשׁוּעַ הוּא הַמָּשִׁיחַ זֶה יֵלֵד מֵאֵת ה  
 30 אֱלֹהִים וְהָאֱהָב אֶת־מוֹלִידוֹ יֵאָהֵב גַּם־אֶת־יְלִידָיו: בְּזֹאת  
 31 נִדַּע כִּי נֵאָהֵב אֶת־יְלִדֵי אֱלֹהִים אִם אֶת־אֱלֹהִים נֵאָהֵב  
 32 וְאֶת־מִצְוֹתָיו נִשְׁמָר: כִּי זֹאת הִיא אֱהָבַת אֱלֹהִים  
 33 לְשִׁמֹּר אֶת־מִצְוֹתָיו וּמִצְוֹתָיו לֹא קָשׁוֹת הֵן מִנְּשֵׂא: כִּי  
 34 כָל־הַיֵּלֵד מֵאֵת אֱלֹהִים יִנָּצַח אֶת־הָעוֹלָם וְהַנִּצָּחוֹן  
 35 לְנִצָּחַת אֶת־הָעוֹלָם בְּיַד אֲמוּנָתָנוּ: וּמִי הוּא הַמִּנָּצֵחַ  
 36 אֶת־הָעוֹלָם בְּלֹתִי רַק הַמֵּאֲמִין כִּי יִשׁוּעַ הוּא בֶן־  
 37 הָאֱלֹהִים: וְזֶה הוּא יִשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר־בָּא אֵלֵינוּ  
 38 בְּמִים וּבָדָם לֹא בְּמִים לְבַד כִּי אִם־בְּמִים וּבָדָם: וְהָרוּחַ  
 39 הוּא מַעֲיֵד עָלָיו כִּי הָרוּחַ אֵמֶת הוּא: כִּי שְׁלֹשָׁה עֲדִים  
 40 הֵמָּה הָרוּחַ הַמִּים וְהָדָם וּשְׁלֹשָׁתָם אֵלֹה לְדָבָר אֶחָד



9 יַעֲיִדוּן: אִם-עֲדוּת אֲנָשִׁים נִכּוֹנָה בְּעֵינֵינוּ עֲדוּת אֱלֹהִים  
 נִדְלָה מִזֹּאת כִּי זֹאת הִיא עֲדוּת אֱלֹהִים אֲשֶׁר הָעִיד  
 10 עַל-בָּנוּ: הַמֵּאֲמִין בְּבֶן-הָאֱלֹהִים יֵשׁ-לּוֹ עֲדוּת בְּנִפְשׁוֹ  
 וְאֲשֶׁר לֹא יֵאֲמִין לְדִבְרֵי הָאֱלֹהִים נִתֵּן אֹתוֹ לִכְזָב יַעַן  
 כִּי לֹא-הֵאֲמִין לָעֲדוּת אֲשֶׁר הָעִיד אֱלֹהִים עַל-בָּנוּ:  
 11 וְזֹאת הִיא הָעֲדוּת כִּי חַיִּי עוֹלָם נִתֵּן לָנוּ אֱלֹהִים וְחַיִּי  
 12 עוֹלָם אֵלֶּה בֶּיַד בָּנוּ: מִי אֲשֶׁר-לֹו הַבֶּן יֵשׁ-לּוֹ חַיִּים  
 וּמִי אֲשֶׁר אֵין-לּוֹ בֶּן-הָאֱלֹהִים אֵין-לּוֹ חַיִּים:  
 13 כִּזֹּאת פָּתַבְתִּי אֲלֵיכֶם הַמֵּאֲמִינִים בְּשֵׁם בֶּן-הָאֱלֹהִים  
 14 לְמַעַן תִּדְּעוּן כִּי יֵשׁ לָכֶם חַיִּי עוֹלָמִים: וְכֵן בִּטְחוּנוֹ  
 15 בּוֹ אִם-נִשְׁאָל מִמֶּנּוּ דָּבָר בְּרָצוֹנוֹ יִשְׁמַע בְּקוֹלָנוּ: וְאַחֲרֵי  
 אֲשֶׁר יִדְּעֵנוּ כִּי שָׁמַע הוּא בְּקוֹלָנוּ לְכָל-אֲשֶׁר נִשְׁאָלָהוּ  
 נִבְטַח כִּי מִשְׁאֲלוֹת לְבָנוּ יִתֵּן-לָנוּ כַּאֲשֶׁר שָׁאֲלָנוּ מִמֶּנּוּ:  
 16 אִישׁ כִּי-יִרְאֶה אֶת-אָחִיו חָטָא חָטָא אֲשֶׁר אֵין בּוֹ  
 מִשְׁפָּט-מוֹת יַפְגִּיעַ וַיִּנָּתֶן-לּוֹ חַיִּים כֹּל-עוֹד הוּא מֵאֵלֶּה  
 אֲשֶׁר לֹא חָטָאוּ חָטָא מוֹת כִּי-יֵשׁ חָטָא מוֹת אֲשֶׁר  
 17 אֵינָנִי אָמַר לְהַפְגִּיעַ בְּעַדּוֹ: כֹּל-מַעֲשֶׂה אֲשֶׁר לֹא נִכּוֹן  
 חָטָא הוּא וַיֵּשׁ-חָטָא אֵין מוֹת בּוֹ:  
 18 יִדְּעֵנוּ כִּי כָל-הַיִּלּוֹד מֵאֵת אֱלֹהִים לֹא יִחָטָא כִּי הַיִּלּוֹד  
 19 מֵאֵת אֱלֹהִים יִשְׁמַר אֶת-נַפְשׁוֹ וְהָרַע לֹא-יַגֵּעַ בּוֹ: יִדְּעֵנוּ  
 20 כִּי מֵאֵת אֱלֹהִים אֲנֻחֲנוּ וְכָל-הָעוֹלָם בָּרַע הוּא: וַיִּדְּעֵנוּ  
 כִּי בֶן-הָאֱלֹהִים בָּא וַיִּתֵּן-לָנוּ לֵב לְהִשְׁכִּיל אֹתוֹ אֲשֶׁר  
 הוּא אֱמֵן וְלֹו אֲנֻחֲנוּ אֲשֶׁר הוּא אֱמֵן הוּא יִשׁוּעַ הַמָּשִׁיחַ  
 21 בָּנוּ זֶה הוּא אֱלֹהֵי אֱמֵן וְחַיִּי-עַד: יְלָדֵי הַשָּׁמָרוּ לָכֶם  
 מִן-הָאֲלִילִים:

# יוחנן השליח

## אגרת שניה

הזקן אל-פעלת הבית הבחירה ואל-פניה אשר אני א  
אהב בתם-לב ולא-אני לברי פי אם-גם כל-ידעי  
האמת יאהבום: בעבור האמת אשר תשפן בתוכנו  
וגם-תשאר לעולם: חסד רחמים ושלום יתן לנו  
האלהים האב וישוע המשיח בן-האב ממקור האמת  
והאהבה:

שמחתי עד-מאד כי-מצאתי מבניך הלכים בדרך  
אמת במצות אבינו אשר קבלנו עלינו: ואני שאל  
פיוס ממך פעלת הבית לא פכתב אליך מצוה  
חדשה כי אם-כזאת אשר עלינו מקדם כי נאהב  
איש את-רעהו: וזאת היא אהבה כי נשמר את-  
מצותיו והמצוה היא אשר תשמרון לעשותה כאשר  
שמעתם מראש: כי מתעים רבים יצאו בארץ אשר  
לא יודו כי-ישוע המשיח הוא הבא בבשר כזה  
הוא מתעה ושוטן המשיח: השמרו לכם לבלתי  
תאבדון את אשר פעלנו רק ראו להשיג מלא  
שכרכם: כל-העבר תורת המשיח ואיננו חסה בזה  
אין-לו אלהים והחסה בתורת המשיח יש-לו גם-

- 10 הָאֵב וְגַם־הֵבֶן: כִּי־יָבֹא אֵלֵיכֶם אִישׁ וְלֹא יָבִיא אֶת־  
 הַתּוֹרָה הַזֹּאת לֹא־תֹאסְפוּ אִתּוֹ הַבֵּיתָהּ וְלֹא תִשָּׂאוּלוֹ־  
 11 לוֹ לְשָׁלוֹם: כִּי הַשָּׂאֵל לְשָׁלוֹם לוֹ חֵבֶר הוּא לוֹ כְּרִיעַ  
 מַעֲשִׂיו:  
 12 רַבּוֹת לִי לְכָתֵב אֵלֵיכֶם וְאֵינְנִי חָפִיץ לְכָתֵב בְּסֵפֶר וּבְדִיוֹ  
 כִּי אֶקְנֶה לָבֹא אֵלֵיכֶם וּלְדַבֵּר פֶּה אֶל־פֶּה לְמַלְאֵת  
 13 לְבָבְכֶם שִׂמְחָה: בְּנֵי אַחוֹתֶיךָ הַבְּחִירָה הָרָשִׁים לְשָׁלוֹם  
 לָךְ:



# יוחנן השליח

## אגרת שלישית

א הזקן אל-גיוס היקר אשר אני אהב בתם-לב:  
 ב בלתי נפשי ידידי כי תצליח בכל-חפציה והיית  
 ג שלם בגוף ובנפש ואיש מצליח: כי שמחתי מאד  
 ד כאשר באו אחים ויגידו על-אמתך כי בדרך אמת  
 ה אתה הלך: אין גדלה משמחתי כי אשמע על-בני  
 ו אשר בדרך אמת יהלכו:  
 ז באמונה מעשיך ידידי כל-אשר אתה עשה עם-  
 ח האחים הארחים: אשר נתנו עדותם על-אהבתך בפני  
 ט הקהל וטוב תעשה כי תעזר להם על-הרביהם  
 י לרצון לפני אלהים: כי למען שמו יצאו ולא לקחו  
 יא מיד הגוים מאומה: על-כן מוטל עלינו לקבל פניהם  
 יב ולהיות עזרים לאמת:  
 יג ואני כתבתי אל-העדה אך דימטריפס החפץ להיות  
 יד לראש להם לא קבל אתנו: על-כן בבאי אפקד עליו  
 טו מעשיו אשר עשה כי דבר סרה עלינו ואין די לו  
 טז בזאת כי אף-לא יאבה לקבל את-האחים ואת-אלה  
 יז אשר יאבו יעצרבם ומתוך הקהל יגרשם: ידידי  
 יח אל-תלך בעקבות הרעים כי אם-בעקבות הטובים  
 יט העשה טוב הוא מאת אלהים והפעל רע את-  
 כ אלהים לא ראה: ודימטריזס יש-לו עדות מכל-  
 לא העדה

הַעֲדָה גַּם־מִפִּי הָאֱמֶת וְגַם־מִפִּינוּ וַיִּדְעָתָּ כִּי עֲדוּתֵנוּ  
נֶאֱמְנָה:

13 רְבוֹת לִי לִכְתֹּב אֵלֶיךָ אֲךָ לֹא חֲפָצְתִּי לִכְתֹּב בְּעֵט  
14 וּבִדְיוֹ: אֲבָל אֶקְוֶה לִרְאוֹתְךָ בְּמַהֲרָה וּפֶה אֶל־פֶּה  
נִדְבָרָה שְׁלוֹם לָךְ רֵעִינוּ פִקְדִים לְשִׁלּוּמָּךְ וְאֶת־רֵעִינוּ  
אֶתְךָ תִּפְקֹד לְשִׁלוֹם לְאִישׁ אִישׁ בְּשִׁמוֹ:

## אגרת יהודה

יהודה עבד ישוע המשיח ואחי יעקב אל-בחירי א  
האלהים האב ואהובים נצורי ישוע המשיח: חסד<sup>2</sup>  
שלום ואהבה ירביון לכם:  
ידידים כאשר חשתי לכתב אליכם לפי כל-חפצי<sup>3</sup>  
על-דבר ישועת כלנו הציקתני רוחי לעורר אתכם  
במכתבי להלחם מלחמות אמונה אשר נתנה כליל  
לקדשים: כי באו אנשים בהתגנבם בתוכנו אשר<sup>4</sup>  
נקבו מאז לנפל בידי המשפט אנשי רשע ההפכים  
חסד אלהינו לדבר בליעל ובאדינו משל יחיד ישוע  
המשיח יכחשו לאמר לא הוא:  
ואני להעלות על-לפכם חפצתי את-כל-אשר ידעתם<sup>5</sup>  
מאז כי אחרי אשר גאל יהוה את-העם מארץ מצרים  
האביד אתם אשר לא האמינו: ואת-המלאכים אשר<sup>6</sup>  
לא-שמרו את-ממשלתם ואת-מעונם עזבו הסגירם  
לגיא צלמות אסורים במוסרות למשפט היום הגדול:  
כסדם ועמרה והערים מסביב אשר זנו בדרךי<sup>7</sup>  
זנוניהם ואל-בשר זרים עגבו נמנו לנקמת אש עולם  
להיות לאות וראון לכל-בשר: וכמו-כן חלמי<sup>8</sup>  
החלמות האלה אשר יטמאו את-הבשר יבזו שרי  
מעלה ועל-אדירים יביעו עתק: ומיכאל השור הגדול<sup>9</sup>  
למלאכים



לַמַּלְאָכִים כַּאֲשֶׁר רַב עִם־הַשָּׁטָן בְּמַרְיַבַּת גְּוִיַּת מֹשֶׁה  
 לֹא־הָפִיעַ עֵתֶק עָלָיו בַּמִּשְׁפָּט רַק אָמַר יַגְעַר  
 יְהוָה בָּךְ: אַךְ אֵלֶּה יַחֲרֹפוֹן וְלֹא יִדְעוּן מָה וּמָה 10  
 אֲשֶׁר יִדְעוּן בְּחֶק־בְּהִמּוֹת אֵין תְּבוּנָה בָּם יִהְיֶה  
 עֲלֵיהֶם לַמִּשְׁחִית: אוֹי לָהֶם בִּי־הִלְכוּ בְּדֶרֶךְ קִין וְעַקֵּב 11  
 שָׂכַר נִדְחוּ בַתְּעַתְעֵי בַלְעָם וּכְמוֹ בְּמַרְדַּן קָרַח יִרְדּוּ  
 לַאֲבֹדוֹן: צוּרֵי מִכְשָׁל הֵם עַל־הִדְרִיכֶם יֹשְׁבִים אֶתְכֶם 12  
 לַמִּשְׁתָּה אֲהָבִים וְרָעִים אֶת־נַפְשָׁם וְלֹא יִדְעוּ בִשְׁתִּי  
 גִשָּׁאִים גִּדְּפִים בְּרוּחַ וְאֵין גִּשָּׁם עֲצִים בְּשִׁלְכַת וְאֵין פְּרִי  
 וּמִתִּים מוֹת מִשְׁנָה מִעֲנָף וְעַד־שֹׁרֶשׁ: גָּלִים סַעְרִים 13  
 בָּיִם אֲשֶׁר יִגְרְשׁוּ רַפֵּשׁ בְּשִׁתָּם בּוֹכְכִים גִּבְכִּים אֲשֶׁר־  
 חֲשָׁךְ אֶפְלָה צָפוֹן לָהֶם עַד־יְעֹד: וְעַל־אֵלֶּה נִבָּא שְׂבִיעִי 14  
 לָאָדָם הוּא חֲנוּךְ לֵאמֹר הִנֵּה בָּא יְהוָה וְרַבְבוֹת קִדְשׁוֹ  
 עִמּוֹ: לַעֲשׂוֹת מִשְׁפָּט בְּכָל וּלְהוֹכִיחַ אֶת־בְּנֵי כְלִיעַל 15  
 בָּלָם עַל־כָּל־אֲשֶׁר הִרְשִׁיעוּ לַעֲשׂוֹת וְעַל־כָּל־דְּבָרֵי  
 עֵתֶק אֲשֶׁר דִּבְרוּ־בּוֹ הַחַטָּאִים בְּזֹדוֹן: אֵלֶּה הֵם רִגְנִים 16  
 מִתְּלוֹנְנִים וְזִנִּים אַחֲרֵי תַאֲוָתָם אֲשֶׁר פִּיהֶם יִדְבֹּר גְּדִלוֹת  
 וְנִשְׁאִים פָּנִים בְּעַד בָּצַע כָּסֶף:

אַךְ אַתֶּם יְדִידִים זָכְרוּ אֶת־הַדְּבָרִים אֲשֶׁר נֶאֱמְרוּ 17  
 מִקֶּדֶם בְּיַד שְׁלִיחֵי אֲדִינְנוּ יִשׁוּעַ הַמַּשִּׁיחַ: אֵת אֲשֶׁר 18  
 הִגִּידוּ לָכֶם כִּי בְּאַחֲרִית הַיָּמִים יָקוּמוּ לְצִים רִדְפֵי  
 תַאֲוָה לִפְי שְׁרִירוֹת לִבָּם הָרָע: הֵלֹא הֵם הַמִּתְגַּדְּדִים 19  
 לַגְּדוּדִים בַּעֲלֵי־נַפֶּשׁ וְרוּחַ אֵין בָּהֶם: וְאַתֶּם יְדִידִים 20  
 הַשִּׁיבּוּ נַפְשְׁכֶם בְּאַמוּנָה אֲשֶׁר הִיא לָכֶם קִדְשׁ קִדְשִׁים  
 וְחָלוּ פָּנֵי־אֵל בְּרוּחַ הַקֹּדֶשׁ: וּשְׁמַרְתֶּם אֶת־נַפְשֹׁתֵיכֶם 21  
 בְּאַהֲבַת אֱלֹהִים וּלְחֻסְדֵי יִשׁוּעַ הַמַּשִּׁיחַ אֲדִינְנוּ חֶפֶה  
 תַּחֲפוּ לַחַיֵּי עוֹלָם: וְאַת־אֵלֶּה הַמִּתְגַּדְּדִים יִפְר תִּיִּסְרוּן 22  
 אַתֶּם בְּחֻמְלָה: וְיֵשׁ מֵהֶם אֲשֶׁר תוֹשִׁיעוּן וְהַצִּילוּ אֶתֶם 23  
 כְּאוֹד מִשׁוּרְפָּה וְיֵשׁ מֵהֶם אֲשֶׁר עֲלֵיהֶם תַּחֲוֹסוּ בְּרַעְדָּה  
 וְשִׁקֵּן תִּשְׁקְצוּ אֶת־הַבֶּגֶד הַמִּגְאָל מְזוּב הַבָּשָׂר:

והוא

וְהוּא אֲשֶׁר בִּידּוֹ לְשַׁמְרְכֶם מִמּוֹקֶשׁ וְלִהְיוֹתְכֶם תְּמִימִים  
24 לִפְנֵי כְבוֹדוֹ בְּשִׁשּׁוֹן רַב: אֱלֹהִים אֶחָד הַגָּאֹל אֶתְנוּ  
25 בְּיַד-יֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ לֹא הַכְּבוֹד וְהַגְדָּלָה  
וְהַמְּשָׁלָה וְהַגְבוּרָה מֵעוֹלָם וְעַד-עַתָּה וְעַד-עוֹלָמֵי  
עוֹלָמִים אָמֵן:

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## הַחֲזִיוֹן

א הַחֲזִיוֹן לִישׁוּעַ הַמָּשִׁיחַ אֲשֶׁר נָתַן-לוֹ הָאֱלֹהִים לְהִרְאוֹת  
 אֶת-עֲבָדָיו אֶת אֲשֶׁר-תִּקְרִינָה אֶל-נֶכֶדָן בְּקֶרֶב הַיָּמִים  
 2 וַיִּשְׁלַח בְּיַד-מַלְאָכָיו וַיּוֹרֶה לְעַבְדּוֹ לְיֹחָנָן: הוּא אֲשֶׁר  
 הִגִּיד אֶת-דְּבַר הָאֱלֹהִים וְאֶת-עֲדוֹת יִשׁוּעַ הַמָּשִׁיחַ כָּל  
 3 אֲשֶׁר רָאָה: אֲשֶׁרִי הִקְרָא אֶת-דְּבָרֵי הַנְּבוּאָה הַזֹּאת  
 וְאֲשֶׁרִי שָׁמַעְיָה הַשְּׂמָרִים כָּל-הַפֶּתוּב פֶּה כִּי קְרוֹב  
 הָיוּ:

4 יֹחָנָן אֶל-שֶׁבַע הַקְּהֵלוֹת אֲשֶׁר בְּאַסְיָא חֶסֶד לָכֶם  
 וְשָׁלוֹם מֵאֲתָו אֲשֶׁר הוּא הוֹה הָיָה וְכָא וּמֵאֵת שֶׁבַעַת  
 5 הָרוּחוֹת הָעֹמְדִים לִפְנֵי כְסָאוֹ: וּמֵאֵת יִשׁוּעַ הַמָּשִׁיחַ  
 הָעֵד הַנֶּאֱמָן הַבְּכוֹר הָקֵם מִן-הַמֵּתִים וְעַלְיוֹן לְמַלְכֵי-  
 אֶרֶץ אֲשֶׁר אָהָב אֶתְנוּ וּבְדָמוֹ גָּאֵל אֶתְנוּ מִחַטָּאתֵינוּ:  
 6 וַיַּעַשׂ אֶתְנוּ לְמַמְלֶכֶת כְּהִנִּים לְאֱלֹהִים אָבִיו אֲשֶׁר לוֹ  
 7 הַתְּפָאֶרֶת וְהַנְּצָח עַד-עוֹלָמֵי עוֹלָמִים אָמֵן: הִנֵּה כָּא  
 עַם-עֲנָנִים וְרֵאֲתָה אֲתָו כָּל-עֵין וְעֵינִי אֲשֶׁר דִּקְרוּ אֲתָו  
 8 וּסְפְדּוּ עָלָיו כָּל-מְשֻׁפָּחוֹת הָאָדָמָה אָמֵן אָמֵן: אֲנֹכִי  
 אֶלֶף וְתוּ נְאֻם-יְהוָה אֱלֹהִים אֲשֶׁר הוּא הוֹה הָיָה וְכָא  
 אֵל שֶׁדִּי:

9 אֲנִי יֹחָנָן אַחִיכֶם הִלֵּקְתָּ חֵלֶק בְּחַבְלֵי יִשׁוּעַ הַמָּשִׁיחַ  
 בְּמַלְכוּתוֹ וּבְתוֹחַלָּתוֹ הֵייתִי בְּאֵי הַנִּקְרָא פְּטָמוֹם עַל-

v. 6 בס"א רחץ את-חטאתינו. v. 6 בס"א לא נמצא כאן עד-עולמי

עולמים.



10 דְּבַר הָאֱלֹהִים וְעַל-עֲדוֹת יֵשׁוּעַ: וַתֵּנַח עָלַי הָרוּחַ  
 בַּיּוֹם הָאֶדוֹן וְאֲשַׁמַּע אַחֲרֵי קוֹל גָּדוֹל בְּקוֹל שׁוֹפָר  
 11 לֵאמֹר: אַתָּה אֲשֶׁר אַתָּה רֹאֶה כָּתַב בְּסֵפֶר וּשְׁלַח אֶל-  
 שְׁבַע קְהֵלוֹת אֶל-אַפְסוֹס שְׁמִירְנָא פְּרַנְמוֹס תִּיאֲטִירָא  
 12 סָרְדִים פִּילְדִּלְפִּיא וְאֶל-לוֹדְקִיא: וְאַפֵּן לִרְאוֹת אֶת-  
 הַקּוֹל הַמְדַבֵּר אֵלַי וַיְהִי בְּהַפְנָתִי שְׁכָמִי וְאֶרְאֶה שְׁבַע  
 13 מְנֻרוֹת זָהָב: וּבִתּוֹךְ הַמְנֻרוֹת כְּמֵרְאָה בֶן-אָדָם עֹמֵה  
 מַעִיל מִגֵּיעַ עַד-מִרְגְּלָתִי וְאֶזּוֹר זָהָב אֶזּוֹר בְּמַתָּנִי:  
 14 וְשַׁעַר רֹאשׁוֹ כְּצֹמֶר נָקִי לִבָּן כְּשֶׁלֶג וְעֵינָיו כְּלָבוֹת  
 15 אֵשׁ: וּרְגָלָיו כְּעֵין נְחֹשֶׁת קָלִל צְרוּף כְּתוֹךְ הַכְּבִשָּׁן  
 16 וְקוֹלּוֹ בְּקוֹל מַיִם רַבִּים: וְלוֹ שְׁבַע כּוֹכָבִים עַל-יָד  
 יְמִינוֹ מִפְּיוֹ יֵצֵאת חֶרֶב פִּיפִיּוֹת חֲדָה וּפָנָיו כְּבָרֶק הַשָּׁמֶשׁ  
 17 בְּגִבְרָתוֹ: וַיְהִי בִּרְאוֹתִי אֹתוֹ וְאַפֵּל לִרְגָלָיו כְּמַת וַיֵּשֶׁת  
 אֶת-יָד יְמִינוֹ עָלַי וַיֹּאמֶר אֶל-תִּירָא אֲנִי רֹאשׁוֹן וְאֲנִי  
 18 אַחֲרוֹן: וְאֲנִי הוּא הַחַי אֲשֶׁר הָיִיתִי מֵת וְהֵנָּה אֲנִי חַי  
 לְעוֹלָם וְעַד וּמִפְּתֻחוֹת הַמּוֹת וְהַשְּׂאוֹל בְּיָדִי הֵמָּה:  
 19 וְאַתָּה כָּתַב אֶת אֲשֶׁר רָאִיתָ אֶת-הַדְּבָרִים אֲשֶׁר לִפְנֶיךָ  
 20 וְאֶת-הָאֲתִיּוֹת לְאַחֲזֹר: אֶת-סוֹד שְׁבַעַת הַכּוֹכָבִים  
 אֲשֶׁר רָאִיתָ עַל-יְמִינִי וְאֶת-שְׁבַע מְנֻרוֹת הַזָּהָב שְׁבַעַת  
 הַכּוֹכָבִים מִלֵּאכִי שְׁבַע קְהֵלוֹת הֵמָּה וְשְׁבַע הַמְנֻרוֹת  
 אֲשֶׁר רָאִיתָ שְׁבַע קְהֵלוֹת הֵנָּה:

אֶל-מֶלֶאךָ הַקֹּהֵל בְּאַפְסוֹס כָּתַב: כֹּה אָמַר הָאֱלֹהִים ב  
 שְׁבַעַת כּוֹכָבִים בְּיְמִינוֹ הַמִּתְהַלֵּךְ כְּתוֹךְ שְׁבַע מְנֻרוֹת  
 זָהָב: יָדַעְתִּי אֶת-מַעֲשֵׂיךָ אֶת-עֲמָלְךָ וְאֶת-עֲצָר  
 2 רוּחְךָ וְכִי לֹא-תוּכַל שְׂאת אֲנָשִׁי-אֲוִן וַתִּבְחַן אֶת-  
 הָאֲמָרִים בִּי שְׁלִיחִים הֵם וְאֵינָם בֶּן בִּי-מִצָּאתָ אֹתָם  
 3 כְּזָבִים: וְאַתָּה בַּעֲצָר רוּחְךָ סָבַלְתָּ הַרְבֵּה לְמַעַן  
 4 שְׁמִי וְלֹא עֵיפָה נַפְשֶׁךָ: אָפֶס דְּבָר לִי אֵלֶיךָ בִּי-אֶת-  
 5 אֶהְבֶּתְךָ הָרֹאשָׁנָה עֲזָבְתָּ: זָכַרְנָא אִפּוּא מֵאִין נִפְלַתָּ  
 שׁוּבָה אֵלַי וַעֲשֵׂה כְּמַעֲשֵׂיךָ הָרִאשׁוֹנִים וְאִם לֹא תֵאָבֶה  
 וְלֹא

וְלֹא תָשׁוּב אָבוֹא אֵלַיָּךְ וְהִדַּפְתִּי מִנֶּרְתְּךָ מִמַּצְבֶּה:  
 6 אָבֵל דָּבָר טוֹב נִמְצָא בְּךָ כִּי תִתְעַב אֶת-פְּעָלֵי  
 7 הַנִּיקָלָסִים אֲשֶׁר גַּם-אֲנֹכִי מִתְעַב אֹתָם: מִי אֲשֶׁר-  
 אֲזַנִּים לוֹ יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלֹת לְמַנְצָח  
 אֹתָן לֶאֱכֹל מֵעֵץ הַחַיִּים אֲשֶׁר בְּגֵן הָאֱלֹהִים:  
 8 וְאֶל-מִלְאָךְ הַקָּהָל בְּשִׁמְרָנָא כָּתַב: כֹּה אָמַר הָרֹאשׁוֹן  
 9 וְהָאַחֲרוֹן אֲשֶׁר-מֵת וְחָי: יִדְעָתִי אֶת-צִרְתְּךָ וְאֶת-  
 רִישְׁךָ אַף כִּי עָשִׂיר אַתָּה וְאֶת-הַנְּדֻפִּים מִפִּי  
 הָאֲמָרִים כִּי יְהוּדִים הֵם וְאִינָם בֵּן כִּי אִם-  
 10 הֵם בֵּית-הַכְּנֶסֶת לְשֹׁטָן: אֶל-תִּירָא מִפְּנֵי הַצָּרָה  
 הַבָּאָה עָלֶיךָ הִנֵּה הַשּׁוֹטָן יִתֵּן אֲנָשִׁים מִכֶּם אֶל-בֵּית  
 הַפֹּהַר לְמַעַן תִּפְחַנּוּ וְעִבְרָה עֲלֵיכֶם צָרָה עֲשֶׂרֶת  
 יָמִים הִיא נֶאֱמָן עַד-הַמּוֹת וְנָתַתִּי לָךְ עֲשֶׂרֶת הַחַיִּים:  
 11 מִי אֲשֶׁר-אֲזַנִּים לוֹ יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד  
 לְקַהְלֹת הַמַּנְצָח לֹא יִפְגַּע בּוֹ הַמּוֹת הַשְּׁנִי:  
 12 וְאֶל-מִלְאָךְ הַקָּהָל בְּפִרְגָּמוֹם כָּתַב כֹּה אָמַר הַהוּא  
 13 אֲשֶׁר-לוֹ חָרַב פִּיפּוֹת חֲדָה: יִדְעָתִי אֶת-מְקוֹם  
 שְׁבִתְךָ מְקוֹם כֶּסֶף הַשּׁוֹטָן וְאֶתָּה דְּבַקְתָּ בְּשָׂמִי  
 וְלֹא שִׁקַּרְתָּ בְּאַמוּנָתִי גַם-בְּיָמַיִם אֲשֶׁר הוּמַת  
 בָּכֶם אֲנִשְׁיָפָם עַד נֶאֱמָן לִי בְּמְקוֹם מוֹשֵׁב הַשּׁוֹטָן:  
 14 אַפְסִי שָׁמַיִן דָּבָר מַצְאָתִי בְּךָ כִּי-נִמְצְאוּ בְּךָ אֲנָשִׁים  
 דְּבָקִים בַּתּוֹרַת בָּלַעַם אֲשֶׁר הוֹרָה לְבָלֵק לָתֵת מִכְשׁוֹל  
 15 לְפָנַי בְּנֵי יִשְׂרָאֵל לֶאֱכֹל מִזִּבְחִי אֱלִילִים וְלִזְנוֹת: וְכֵן  
 נִמְצְאוּ גַם-בְּךָ אֲנָשִׁים דְּבָקִים בַּתּוֹרַת הַנִּיקָלָסִים:  
 16 שׁוּבָה-נָא אִפּוּא וְאִם לֹא תָשׁוּב אָבוֹא עָלֶיךָ  
 17 מִהֲרָה וְנִלְחַמְתִּי-בָּם בַּחֲרֹב-פִּי: מִי אֲשֶׁר-אֲזַנִּים לוֹ  
 יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלֹת לְמַנְצָח  
 אֹתָן מִן-הַמֶּן הַשְּׁמוֹר וְנָתַתִּי לוֹ אֶבֶן לְכִנָּה וְעַל-  
 הָאֶבֶן חֲקוֹק שֵׁם חָדָשׁ אֲשֶׁר אִישׁ לֹא יִקְבְּנוּ בְּלִתִּי  
 הַמִּקְבֵּל:



18 וְאֶל־מִלְאָךְ הַקָּהָל בְּתִיאֲטִירָא כָּתַב כֹּה אָמַר בֶּן־  
 הָאֱלֹהִים אֲשֶׁר עֵינָיו כָּלְבוֹת אֵשׁ וּמִרְגְּלָתָיו כְּעֵינֶי־  
 19 נְחֹשֶׁת קָלָל: יִדְעָתִי אֶת־מַעֲשֵׂיךָ אֶת־אֱהַבְתָּךְ אֶת־  
 אֲמוֹנַתְךָ אֶת־עֲבֹדְתְךָ וְאֶת־עֶצֶר רוּחְךָ וְכִי רַבּוּ  
 20 מַעֲשֵׂיךָ הָאֲחֵרוֹנִים מִן־הָרֵאשִׁימִים: אָפֶס דָּבָר לִי  
 אֵלֶיךָ כִּי הוֹשַׁבְתָּ עִמָּךְ אֶת־אִיזָבֵל הָאִשָּׁה הָאֹמֶרֶת  
 כִּי־נִבְיָאָה הִיא לְלַמֵּד אֶת־עַבְדִּי וּלְפַתֵּחַם לִזְנוֹת  
 21 וּלְאָכַל מִזִּבְחֵי אֱלִילִים: וְאֲנִי נִתַּתִּי לָהּ זִמָּן לָשׁוּב  
 22 וְהִיא לֹא שָׁבָה מִתְּזוֹנוּתֶיהָ: הִנֵּה אֲנִי מַטִּיל אֶתָּה אֶל־  
 הַמַּטָּה וְנֹאפִיָּה עִמָּה בְּצָרָה גְּדוֹלָה אִם־לֹא יִשׁוּבוּן  
 23 מִמַּעֲשֵׂיהָ: וְאֶת־בְּנֵיהָ אֶפֶה בַּדָּבָר וַיֵּדְעוּ כָּל־הַקָּהָלוֹת  
 כִּי אֲנִי הוּא בָחוּן כְּלִיּוֹת וְלֵב וּלְאִישׁ אִישׁ מִפֶּם  
 24 כִּמַּעֲלָלָיו אָשִׁיב לוֹ: וְאַתֶּם הַנְּשָׂאִרִים בְּתִיאֲטִירָא כָּל־  
 אֲשֶׁר לֹא נָטוּ יָדָם עִם־הַלְמוּדִים הָהֵם וְלֹא יִרְדּוּ  
 לַעֲמֹק מַחְקְרֵי הַשֹּׁטָן כַּאֲשֶׁר זֶה לְשׁוֹנֵם בְּפִיהֶם  
 אֵלֶיכֶם הַגִּנִּי מִדְּבַר כִּי לֹא־אֲשִׁים עֲלֵיכֶם עַל אַחֵר:  
 25 בְּלַתִּי כִי־תִשְׁמְרוּן אֶת אֲשֶׁר קִבַּלְתֶּם עֲלֵיכֶם לְשֹׁמֵר  
 26 עַד כִּי אָבוֹא: הַמְּנִצֵּחַ הַשֹּׁמֵר אֶת־מִצְוֹתַי עַד־הַקֶּץ  
 27 אֶתֵּן־לוֹ מִמַּשְׁלָה עַל־הַגּוֹיִם: וְהוּא יִרְעֵם בְּשֹׁבֵט בְּרוֹזַל  
 וְכִכְלִי יוֹצֵר יִנְפֹּצֵם כַּאֲשֶׁר דָּבָר לִי אָבִי גַם־אֲנִי:  
 28 וְנִתַּתִּי לוֹ אֶת־כּוֹכַב הַשֶּׁחַר: מִי אֲשֶׁר־אֲזַנֵּים לוֹ  
 29 יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מִגִּיד לְקָהָלוֹת:  
 וְאֶל־מִלְאָךְ הַקָּהָל בְּסֻרְדִּים כָּתַב כֹּה אָמַר הַהוּא ג  
 אֲשֶׁר־לוֹ שִׁבְעָה רוּחוֹת הָאֱלֹהִים וְשִׁבְעָה כּוֹכָבִים  
 יִדְעָתִי אֶת־מַעֲשֵׂיךָ כִּי־לֵךְ שֵׁם אֲשֶׁר אָתָּה חִי  
 2 וְהִנֵּה מֵת: הַתְּעוֹרֵר־נָא וְחִזֵּק אֶת־הַשְּׂאֲרִית הַנִּמְצָאָה  
 הַקְּרֹבָה לַמּוֹת כִּי לֹא־מִצָּאתִי אֶת־מַעֲשֵׂיךָ שְׁלָמִים  
 3 לִפְנֵי אֱלֹהֵי: זָכַר אִפּוֹא מֶה־לְמַדְתָּ וּמֶה שָׁמַעְתָּ



וְשָׁמַר כָּל-אֵלֶּה וְשׁוּבָה אֵלַי וְאִם-לֹא תַחֲשׂוּשׁ  
 לְהַתְעוֹרֵר אֲבוֹא כְּנֶגֶב וְלֹא תִדַּע בְּאִי-זֹו שְׁעָה אֲנִי  
 בָּא עֲלֶיךָ: יֵשׁ-לְךָ שְׁמוֹת מַעֲשִׂים בְּסֻרְדִּים אֲשֶׁר לֹא  
 4 טָמְאוּ אֶת-בְּגָדֵיהֶם הֵם יִתְהַלְכוּן עִמִּי בְּבִגְדִים לְבָנִים  
 5 כִּי לָהֶם יֵאָתֶה: הַמִּנְצָח הוּא יִלְבֹּשׁ לְבָנִים וְלֹא  
 אֲמַחֶה אֶת-שְׁמוֹ מִסֶּפֶר הַחַיִּים כִּי אֶת-שְׁמוֹ אוֹדָה  
 6 לְפָנַי אָבִי וּלְפָנַי מִלֵּאכָיו: מִי אֲשֶׁר-אֲזַנִּים לוֹ יִקְשִׁיב  
 אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלוֹת:

7 וְאֶל-מִלֵּאךְ הַקָּהָל בְּפִילְדִלְפִּיא כָּתַב: כֹּה אָמַר  
 הַקְדוֹשׁ הַנֶּאֱמָן אֲשֶׁר בִּידּוֹ מִפְתַּח דָּוִד הַפֶּתַח וְאִין  
 8 סִגְרָ וְהַסִּגְרָ וְאִין פֶּתַח: יִדְעָתִי אֶת-מַעֲשֵׂיךָ הִנֵּה  
 נִתְּתִי לְפָנֶיךָ שַׁעַר פֶּתוּחַ אֲשֶׁר לֹא-יֻכַּל אִישׁ לְסַגְרוֹ  
 כִּי יֵשׁ-לְךָ כֹּחַ מַעֲט וְתִשְׁמַר אֶת-דְּבָרִי וְלֹא שְׁקִרָה  
 9 בְּשָׁמִי: הֲנִי נָתַן אֶת-אֵלֶּה מִבֵּית-הַכִּנֹּסֶת אֲשֶׁר לִשְׁטֵן  
 הָאֲמָרִים כִּי יְהוּדִים הֵם וְאִינֶם כֵּן כִּי אִם-כּוֹזְבִים הֲנִי  
 נִתָּנָם לְפָנֶיךָ כִּי יִבְאוּ וְיִשְׁתַּחֲווּ עַל-כַּפּוֹת רַגְלֶיךָ וְיִדְעוּ  
 10 כִּי אֲנִי אֶהְבֵּתִיךָ: יַעַן שְׁמַרְתָּ אֶת-דְּבָרִי בַּעֲצֵר רוּחַ  
 וְגַם-אֲנִי אֲשַׁמְרֶךָ בַּיּוֹם מִסָּה הַבָּא עַל-תֵּבֵל כָּלָה  
 11 לְנַפּוֹת אֶת-יֹשְׁבֵי הָאָרֶץ: הֲנִי בָּא מִהֲרָה שְׁמַר  
 12 אֶת אֲשֶׁר לְךָ פֶּן-יִקַּח אִישׁ מִמֶּךָ אֶת-כְּתָרְךָ: הַמִּנְצָח  
 אֶתְנַנּוּ לַעֲמוּד בְּהִיבֵל אֱלֹהֵי וְלֹא-יַעֲתֵק עוֹד מִמִּקּוֹמוֹ  
 הַחֻצָּה וְכָתַבְתִּי עָלָיו אֶת-שֵׁם אֱלֹהֵי וְאֶת-שֵׁם עִיר  
 אֱלֹהֵי הַלֹּא הִיא יְרוּשָׁלַיִם הַחֲדָשָׁה הַיְרֻדָּת מֵאֵת אֱלֹהֵי  
 13 מִן-הַשָּׁמַיִם וְאֶת-שְׁמִי הַחֲדָשׁ: מִי אֲשֶׁר-אֲזַנִּים לוֹ  
 יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלוֹת:

14 וְאֶל-מִלֵּאךְ הַקָּהָל בְּלוּדְקִיא כָּתַב כֹּה אָמַר הָאֱמָן  
 עַד הָאֲמַת וְהַצֶּדֶק וְרֵאשִׁית בְּרִיאַת הָאֱלֹהִים:  
 15 יִדְעָתִי אֶת-מַעֲשֵׂיךָ כִּי לֹא קָר וְלֹא חָם אָתָּה  
 16 מִי-יִתֵּן וְהֵייתָ קָר אוֹ-חָם: אֲךָ יַעַן כִּי נָטָה אָתָּה  
 17 מִשְׁנִיָּהֶם לֹא חָם וְלֹא קָר אָקִיא אֹתְךָ מִפִּי: וְאָתָּה  
 אָמַרְתָּ

אָמַרְתָּ הֵן הָעֲשָׂרָתִי וּכְבִּיר מִצָּאָה יָדִי וְלֹא אַחֲסֹר  
דָּבָר וְלֹא יָדַעְתָּ כִּי־נִדְבָה וְאַמְלַל אֶתָּה עָנִי עוֹר וְעָרִם:  
18 אֵיעֲצָךְ לְקִנּוּת מִיָּדִי זָהָב צָרוּף בָּאֵשׁ וְתַעֲשֶׂר וּבְגָדִים  
לְבָנִים אֲשֶׁר תִּלְבֹּשׁ וּבִשְׁתַּ עֲרוֹתָךְ לֹא תִגָּלָה וְשָׁמָּן  
19 מִרְפָּא לְמִשַּׁח עֵינֶיךָ לְמַעַן תִּרְאֶהָ: כָּל־אִישׁ אֲשֶׁר אָנִי  
אֶהֱבֶה אוֹכִיחֵנּוּ וְאִיסְרֵנּוּ עַל־כֵּן הִתְאַמֵּץ־נָא וְשׁוּבָה  
20 אֵלַי: הִנֵּה אָנִי עֹמֵד לִפְתּוֹחַ וְדַפֵּק אִישׁ כִּי יִשְׁמַע אֶת־  
קוֹלִי וּפְתַח אֶת־הַדֶּלֶת אֲבֹא לֵאכֹל עִמּוֹ וְהוּא עִמָּדִי:  
21 הַמִּנְצֵחַ אֶתֶּן־לוֹ לְשֹׁבֵת עִמִּי עַל־כִּסְאִי כַּאֲשֶׁר גַּם־  
22 אֲנֹכִי נִצַּחְתִּי וַיִּשְׁבְּתִי עִם־אָבִי עַל־כִּסְאוֹ: מִי אֲשֶׁר־  
אֲזַנִּים לוֹ יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלֹת:  
אַחֵר הַדְּבָרִים הָאֵלֶּה רָאִיתִי וְהִנֵּה שַׁעַר נִפְתָּח ד'  
בְּשָׁמַיִם וְהַקּוֹל הֵרָאֵשׁוֹן אֲשֶׁר שָׁמַעְתִּי כְּשׁוֹפֵר מִדְּבָר  
אֵלַי לֵאמֹר עֲלֶה הִנֵּה וְהִרְאִיתִיךָ אֶת אֲשֶׁר תִּקְרִינָה  
אֲחֵרֵי־כֵן: וַתֵּנַח עָלַי הָרוּחַ כְּרָגַע וְהִנֵּה כִּסֵּא נֹצֵב  
בְּשָׁמַיִם וְאַחַד יֹשֵׁב עַל־הַכִּסֵּא: וְהַיֹּשֵׁב הָהוּא כְּמֵרָאָה  
אֲבֵן יִשְׁפָּה כַּאֲבֵן אָדָם וְקִשְׁת סָבִיב לַכִּסֵּא כְּעֵין  
קֶרֶקֶת: וְעֹשָׂרִים וָאַרְבָּעָה כִּסְאוֹת עֹמְדִים אֶל־הַכִּסֵּא  
מִסָּבִיב וְעַל־הַכִּסְאוֹת רָאִיתִי עֹשָׂרִים וָאַרְבָּעָה זִקְנִים  
יֹשְׁבִים מִלְּבָשִׁים בְּגָדִים לְבָנִים וְעֹטְרוֹת זָהָב  
בְּרָאשֵׁיהֶם: וּמִתּוֹךְ הַכִּסֵּא יֵצֵא בָּרֶק רַעַם וְרַעַשׁ  
וְשִׁבְעָה לִּפְיָדִים בְּעָרִים לִפְנֵי הַכִּסֵּא אֲשֶׁר־הֵם שִׁבְעָה  
רוּחוֹת הָאֱלֹהִים: וּלִפְנֵי הַכִּסֵּא יָם זְכוּכִית כְּעֵין הַקֶּרֶחַ  
וּבִתּוֹךְ הַכִּסֵּא וּסָבִיב לוֹ אַרְבַּע חַיּוֹת מְלֹאוֹת עֵינִים  
מִפְּנִים וּמֵאַחֲזֹר: דְּמוּת הַחַיָּה הֵרָאֵשׁוּנָה כְּאַרְיֵה  
וְהַחַיָּה הַשֵּׁנִית כְּעֵגֹל וְהַחַיָּה הַשְּׁלִישִׁית כְּפָנִים לָהּ  
כְּפָנֵי אָדָם וּדְמוּת הַחַיָּה הָרְבִיעִית כְּנֶשֶׁר מְעוֹתָף:  
וְאַרְבַּע הַחַיּוֹת שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאַחַת וְהֵן  
מְלֹאוֹת עֵינִים מִסָּבִיב וּמִלְּפָנִים וְהַשֶּׁקֶט אֵין לָהֶן יוֹמָם  
וְלַיְלָה כִּי קִרְאוֹת קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה אֱלֹהִים  
אֵל

9 אֵל שְׂדֵי אֲשֶׁר הוּא הָיָה הָזֶה וְעֵתִיד לָבֹא: וְלַעַת  
 הַחַיּוֹת נִתְּנוֹת הוֹד וְהָדָר וְשִׁבְחָ לַיֹּשֵׁב עַל-הַפֶּסֶא  
 10 אֲשֶׁר-הוּא חַי עַד-עוֹלָמֵי עוֹלָמִים: כֵּן יִפְּלוּ הָעֲשָׂרִים  
 וְאַרְבָּעָה הַזִּקְנִים עַל-פְּנֵיהֶם וּמִשְׁתַּחֲוִים לִפְנֵי  
 הַיֹּשֵׁב עַל-הַפֶּסֶא אֲשֶׁר הוּא חַי עַד-עוֹלָמֵי עוֹלָמִים  
 וְאֶת-עֲטֹרוֹתֵיהֶם יָנִיפוּ יוֹרִידוּ אֶרְצָה לִפְנֵי הַפֶּסֶא  
 11 לֵאמֹר: לֵךְ יְהוָה אֱלֹהֵינוּ יְאֹתָה לְקַחַת הוֹד  
 וְהָדָר וְעַז כִּי אַתָּה בָּרָאתָ כָּל-אֵלֶּה וּבְרָצוֹנְךָ נִהְיָ  
 וְנִבְרָאוּ:

ה וְאֶרָא וְהִנֵּה בַיָּמִין הַיֹּשֵׁב עַל-הַפֶּסֶא סֵפֶר כְּתוּב פָּנִים  
 2 וְאַחֲזֹר וְחֹתוּם בְּשִׁבְעָה חֲתָמוֹת: וּמִלֶּאךְ אֲדִיר רָאִיתִי  
 קָרָא בְּקוֹל-גָּדוֹל מִי יָדָיו רַב-לוֹ לִפְתֹּחַ אֶת-הַסֵּפֶר  
 3 וּלְהַתִּיר אֶת-חֲתָמוֹיו: וְלֹא-נִמְצָא רַב-כַּחַּ בְּשָׁמַיִם  
 וּבָאָרֶץ וּמִפְּתַח לָאָרֶץ לִפְתֹּחַ אֶת-הַסֵּפֶר וְאֵף לֹא-  
 4 לְהַבִּישׁ אֵלָיו: וְאֲנִי בְּכִיתִי הִרְבֵּה בְּכֹה כִּי לֹא-נִמְצָא  
 5 רַב-כַּחַּ לִפְתֹּחַ אֶת-הַסֵּפֶר אוֹ-לְהַבִּישׁ אֵלָיו: וַיֹּאמֶר  
 אֵלַי אֶחָד מִן-הַזִּקְנִים אֶל-תִּבְכֶּה הִנֵּה גִבֹּר הָאָרִיָּה  
 מִשְׁבֹּט יְהוּדָה שָׂרֵשׁ הָיֹד לִפְתֹּחַ אֶת-הַסֵּפֶר וְאֶת-  
 6 שִׁבְעַת חֲתָמוֹיו: וְאֶרָא בְּתוֹךְ הַפֶּסֶא וְאַרְבַּע הַחַיּוֹת  
 וּבְתוֹךְ הַזִּקְנִים עֹמֵד שֶׁהַ כְּמוֹ טְבוּחַ וְלוֹ שִׁבְעַת קַרְנִים  
 וְשִׁבְעָה עֵינַיִם אֲשֶׁר שִׁבְעָה רִיחֹת הָאֱלֹהִים הִפָּה  
 7 מִשְׁטָטִים בְּכָל-הָאָרֶץ: וַיָּבֹא וַיִּקַּח אֶת-הַסֵּפֶר  
 8 מִיָּמִין הַיֹּשֵׁב עַל-הַפֶּסֶא: וַיְהִי בְּקִחְתּוֹ אֶת-הַסֵּפֶר  
 וַיִּפְּלוּ עַל-פְּנֵיהֶם אַרְבַּע הַחַיּוֹת וְעֲשָׂרִים וְאַרְבָּעָה  
 הַזִּקְנִים לִפְנֵי הַשֹּׁה וּכְנֹזַר בִּיד אִישׁ אִישׁ מֵהֶם  
 וּמִחֲתוֹת זָהָב מִלֵּאת קְטֹרֶת אֲשֶׁר תִּפְּלוֹת הַקְּדוֹשִׁים  
 9 הִנֵּה: וַיִּשְׁירוּ שִׁיר חֲדָשׁ לֵאמֹר לֵךְ נִאֻוָּה לְקַחַת אֶת-  
 הַסֵּפֶר לִפְתֹּחַ אֶת-חֲתָמוֹיו כִּי נִשְׁחַטְתָּ וּבִדְמָךְ קִנִּיתָ  
 עֲדָתְךָ לְאֱלֹהִים מִכָּל-שִׁבְט וּלְשׁוֹן וּמִכָּל-עַם וְגוֹי:  
 10 וַתַּעַשׂ אַתָּם לְמַלְכִּים וּלְכֹהֲנִים לִפְנֵי אֱלֹהֵינוּ לְמַלְךְ  
 בָּאָרֶץ



בָּאָרֶץ: אִזְ רָאִיתִי וּשְׁמַעְתִּי קוֹל מְלָאָכִים רַבִּים 11  
 סָבִיב לִפְסָא וְלַחֲיוֹת וְלִזְקָנִים וּמִסְפָּרָם רַבָּאוֹת  
 רַבָּבוֹת וְאַלְפֵי אֲלָפִים: וְהֵם עָנוּ בְּקוֹל רֶם נָאוֹה לִשְׁה 12  
 הַטְּבוּחַ לְקַחַת עָזוֹ וְעָשָׂר וְחֻכְמָה וּגְבוּרָה וְהוֹד וְהָדָר  
 וּבִרְכָּה: וְכָל-יִצּוֹר אֲשֶׁר בַּשָּׁמַיִם וּבָאָרֶץ וּמִתַּחַת 13  
 לָאָרֶץ וְאֲשֶׁר עַל-פְּנֵי הַיָּמִים וְכָל אֲשֶׁר בָּהֶם שָׁמַעְתִּי  
 עֲנִים לֵאמֹר אֶל-הַיֹּשֵׁב עַל-הַפֶּסֶא וְאֶל-הַשֹּׁה הַבִּרְכָּה  
 וְהַהוֹד וְהַהָדָר וְהַמְּשָׁלָה עַד-עוֹלָמִי עוֹלָמִים: וְאַרְבַּע 14  
 הַחַיּוֹת עָנוּ אִמֵּן וְהִזְקָנִים נָפְלוּ עַל-פְּנֵיהֶם וַיִּשְׁתַּחֲווּ  
 לִפְנָיו:

אַחֲרֵי-כֵן רָאִיתִי אֶת-הַשֹּׁה פֶּתַח אֶחָד מִן-שִׁבְעָה ו  
 הַחַתְמוֹת וְקוֹל אֶחָת מִן-אַרְבַּע הַחַיּוֹת בְּקוֹל רֶעַם  
 שָׁמַעְתִּי לֵאמֹר בָּא: וְאַרְא וְהִנֵּה סוֹם לָבָן וְהִרְכַּב 2  
 עָלָיו לוֹ קֶשֶׁת וַיַּעֲטֹרוּ-לוֹ עֲטָרָה וַיֵּצֵא כְּגִבּוֹר מִלְחָמָה  
 אֲשֶׁר יַעֲזוּ בְּגִבֹּרָתוֹ:

וְכַאֲשֶׁר פֶּתַח אֶת-הַחוֹתָם הִשְׁנִי שָׁמַעְתִּי אֶת-הַחִיָּה 3  
 הַשְּׁנִית אִמְרַת בָּא: וַיֵּצֵא סוֹם אֶחָד אָדָם וְהִרְכַּב עָלָיו 4  
 פֶּחַ בִּידוֹ לְהַעֲבִיר אֶת-הַשָּׁלוֹם מִן-הָאָרֶץ לְבַעֲבוֹר  
 יַהֲרֹגוּ אִישׁ אֶת-רֵעֵהוּ וְחָרַב גְּדֹלָה נִתְּנָה בִּידוֹ:

וְכַאֲשֶׁר פֶּתַח אֶת-הַחוֹתָם הִשְׁלִישִׁי שָׁמַעְתִּי אֶת-קוֹל 5  
 הַחִיָּה הַשְּׁלִישִׁית לֵאמֹר בָּא וְאַבֹּט וְהִנֵּה סוֹם שָׁחַר  
 וְהִרְכַּב עָלָיו מֵאֲזִנֵּי מִשְׁקַל בִּידוֹ: וְאַשְׁמַע קוֹל מִתּוֹךְ 6  
 אַרְבַּע הַחַיּוֹת לֵאמֹר קֵב חַטִּים בְּבִקְעַ פֶּסֶף וּשְׁלֹשָׁה  
 קָבִים שְׁעָרִים בְּבִקְעַ פֶּסֶף וְאֶת-הַשָּׁמֶן וְאֶת-הַיֵּין אֶל-  
 תְּשַׁחַת:

וְכַאֲשֶׁר פֶּתַח אֶת-הַחוֹתָם הָרְבִיעִי שָׁמַעְתִּי קוֹל הַחִיָּה 7  
 הָרְבִיעִית לֵאמֹר בָּא: וְאַרְא וְהִנֵּה סוֹם בָּעִין יִרְקוֹן 8

v. 5. כס"א בא וראיה.

v. 8. כס"א בא וראיה.

v. 1. כס"א בא וראיה.

v. 7. כס"א בא וראיה.

וְהִרְכַּב עָלָיו מוֹת שָׁמוֹ וּשְׂאוֹל יֵצֵאת אַחֲרָיו וְכַח  
נִתֵּן לָהֶם לַהֲרֹג אֶת־רַבֵּעַ הָאָרֶץ בַּחֲרֹב בָּרָעַב בַּדָּבָר  
וּבְחַיִּית הַשָּׂדֶה:

9 וּכְפָתְחוּ אֶת־הַחוֹתֹם הַחֲמִישִׁי וְאָרָא מִתַּחַת לַמִּזְבֵּחַ  
אֶת־נַפְשוֹת הַנְּהַרְגִים עַל־דְּבַר הָאֱלֹהִים וְעַל־אֲשֶׁר  
10 נָתַנוּ אֶת־עֲדוּתָם: וְהֵם צִעְקִים בְּקוֹל גָּדוֹל עַד־מָתִי  
אֲדֹנִי אֵל קָדוֹשׁ אֵל אֱמֶת עַד־מָתִי לֹא־תִבָּא בְּמִשְׁפָּט  
11 וְלֹא־תִקָּם דָּמֵנוּ הַשְּׁפוּךְ מִיִּשְׁבֵּי הָאָרֶץ: וַיִּנָּתֶן־לָהֶם  
מַחְלָצוֹת לִבְנוֹת לֵאמֹר כִּי עָלִיהֶם לַהּוֹחִיל עוֹד מְעַט  
עַד אֲשֶׁר שָׁלֵם יִהְיֶה מִסְפַּר חֲבֵרֵיהֶם וְאֲחֵיהֶם אֲשֶׁר  
יִשְׁפֹּךְ דָּמָם בְּמוֹתָם:

12 וּכְפָתְחוּ אֶת־הַחוֹתֹם הַשֵּׁשִׁי וְאָרָא זֹעָה גְדֹלָה  
הַשֶּׁמֶשׁ לִבְשָׁה קִדְרוֹת בְּאֲדָרַת שַׁעַר וְהִירָח נִהַפֵּךְ  
13 לְדָם: וְכֹכְבֵי הַשָּׁמַיִם נָפְלוּ אֶרְצָה פְּתֹאנָה בְּשִׁלְכַת  
14 פָּנֶיהָ מִפְּנֵי רוּחַ סַעְרָה: הַשָּׁמַיִם כָּסֶפֶר נִגְלוּ וְהָרִים  
15 וְאֵי הַיָּם נִעְתְּקוּ מִמְּקוֹמָם: וּמַלְכֵי־אָרֶץ וּשְׂרָיָהּ וּשְׂרֵי  
הָאֱלֹפִים עֲשִׂירֵי עָם וְגִבּוֹרֵי כַח עֲבָדִים וּבְנֵי חֹזִירִים  
16 הִתְחַבְּאוּ בַּמְּעֵרוֹת כֻּלָּם וּבֵין הַסִּלְעִים בְּהָרִים: וַיֹּאמְרוּ  
אֶל־הַהָרִים וְאֶל־הַסִּלְעִים נָפְלוּ עָלֵינוּ כִּסּוֹ אֲתָנוּ מִפְּנֵי  
17 הַיֹּשֵׁב עַל־הַכֶּסֶּא וּמִפְּנֵי חֲרוֹן אַף הַשֵּׁה: כִּי יוֹם זַעֲמָם  
הַגָּדוֹל בָּא וּמִי יַעֲמֹד:

1 וְאַחֲרֵי־כֵן רָאִיתִי אַרְבָּעָה מַלְאָכִים עֹמְדִים עַל־אַרְבַּע  
כְּנָפוֹת הָאָרֶץ וְתַפְשִׁים בְּאַרְבַּע רוּחֹתֶיהָ לְבַלְתִּי תִּהְיֶה  
2 רוּחַ נִשְׁכַּת לֹא בָאָרֶץ וְלֹא בָּיִם וְלֹא בְּכָל־עֵץ: וְאָרָא  
מִלֵּאךְ אַחֵר עָלָה מִמִּזְרַח־שֶׁמֶשׁ וְנִשָּׂא חוֹתֹם אֶל־חֵי  
וַיִּקְרָא בְּקוֹל גָּדוֹל אֶל־אַרְבָּעָה הַמַּלְאָכִים אֲשֶׁר  
3 הִפְקִידָה בְּיָדָם לַהֲשִׁחִית אֶת־הָאָרֶץ וְאֶת־הָיִם: וַיֹּאמְרוּ  
אֶל־תִּשְׁחִיתוּ אֶת־הָאָרֶץ וְאֶת־הָיִם וְאֶת־הָעֵצִים  
עַד כִּי־תִחַתְּמוּ אֶת־עַבְדֵי אֱלֹהֵינוּ עַל־מַצְחֹתֵיהֶם:  
4 וְאִשְׁמַע אֶת־מִסְפַּר הַנִּחְתָּמִים מֵאֵת אֵלֶּף וְאַרְבָּעָה  
וָאֲרַבְעִים

וְאַרְבָּעִים אֶלֶף אֲשֶׁר נִחְתָּמוּ מִקֶּרֶב כָּל־בְּנֵי יִשְׂרָאֵל  
לְשִׁבְטֵיהֶם:

5 לַמִּטָּה בְּנֵי־יְהוּדָה נִחְתָּמוּ שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי רְאוּבֵן שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי־גַד שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי־אֲשֶׁר שְׁנַיִם עָשָׂר אֶלֶף:

6 לַמִּטָּה בְּנֵי־נִפְתָּלִי שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי־מְנַשֶּׁה שְׁנַיִם עָשָׂר אֶלֶף:

7 לַמִּטָּה בְּנֵי־שִׁמְעוֹן שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי־לֵוִי שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי־יִשָּׁשְׁכָר שְׁנַיִם עָשָׂר אֶלֶף:

8 לַמִּטָּה בְּנֵי־זְבֻלֹן שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי־יוֹסֵף שְׁנַיִם עָשָׂר אֶלֶף

לַמִּטָּה בְּנֵי־בְנִימִין שְׁנַיִם עָשָׂר אֶלֶף:

9 אַחֲרֵי־כֵן רָאִיתִי וְהִנֵּה הַמֹּזֶן רַב מְאֹד אֲשֶׁר לֹא־

יֻכַּל אִישׁ לְסַפֵּר מִקֶּרֶב כָּל־הַגּוֹיִם וְהַמִּשְׁפָּחוֹת

וְהָעַמִּים וְהַלְשָׁנוֹת בָּאוּ וַיַּעֲמֵדוּ לִפְנֵי הַכֶּסֶּף וּלְפָנַי

הָשָׂה מַלְבָּשִׁים שְׂמָלוֹת לְבָנוֹת וְכַפּוֹת תְּמָרִים

10 בִּידֵיהֶם: וַיִּקְרָאוּ בְּקוֹל־גָּדוֹל וַיֹּאמְרוּ הִישׁוּעָה

11 לֵאלֹהֵינוּ הֵיטֵב עַל־הַכֶּסֶּף וּלְשָׂה: וְכָל־הַפְּלֹאכִים

הַנֶּצְצִים סָבִיב לַכֶּסֶּף וְסָבִיב לְזִקְנִים וּלְאַרְבָּע

הַחַיּוֹת נָפְלוּ עַל־פְּנֵיהֶם לִפְנֵי הַכֶּסֶּף וַיִּשְׁתַּחֲווּ

12 לֵאלֹהִים: וַיֹּאמְרוּ אֲמֵן הַבְּרָכָה וְהַתְּפָאֶרֶת וְהַבִּינָה

וְהַתּוֹדָה וְהַגְּדָלָה וְהַגְּבוּרָה וְהַנֶּצַּח לֵאלֹהֵינוּ עַד־עוֹלָמִי

13 עוֹלָמִים אֲמֵן: וַיַּעַן אֶחָד מִן־הַזִּקְנִים וַיֹּאמֶר אֵלַי מִי

אֵלֶּה הֵם הַמַּלְבָּשִׁים שְׂמָלוֹת לְבָנוֹת וּמֵאֵין בָּאוּ:

14 וַאֲמַר אֵלָיו אֲדֹנִי אַתָּה יָדַעְתָּ וַיֹּאמֶר אֵלַי אֵלֶּה הֵם

הַבָּאִים מֵרֹב צָרָה אֲשֶׁר כָּפְסוּ שְׂמָלָתָם בְּדָם הָשָׂה

15 עַד אֲשֶׁר הִלְבִּינוּ: וְעַל־כֵּן הֵם עֹמְדִים לִפְנֵי כֶּסֶף

הָאֱלֹהִים וּמִשְׁרָתִים לִפְנֵי בְּהִיכָלוֹ יוֹמָם וּלְיָלָה

וְהֵיטֵב



וְהַיִּשָּׁב עַל-הַפֶּסֶא יִגַּן עֲלֵיהֶם: לֹא יִרְעֲבוּ וְלֹא יִצְמָאוּ 16  
 עוֹד וְלֹא-יָבֹם שָׂרֵב וְשֹׁמֵשׁ: כִּי הִשָּׂה אֲשֶׁר בְּתוֹךְ 17  
 הַפֶּסֶא הוּא יִרְעָה אֹתָם וְעַל-מִבּוֹעֵי מַיִם חַיִּים  
 יִנְהִילֵם וּמָחָה אֱלֹהִים כָּל-דְּמָעָה מֵעֵינֵיהֶם:

ח אַחֲרֵי פֶתַח אֶת-הַחוֹתָם הַשְּׂבִיעִי וְתָהִי דְמָמָה בַּשָּׁמַיִם 2  
 כַּחֲצִי שָׁעָה: וְאֶרָא שְׂבָעָה שׁוֹפְרוֹת נְתוּנִים לְשִׁבְעַת  
 הַמְּלָאכִים הָעֹמְדִים לִפְנֵי הָאֱלֹהִים:

3 וַיָּבֹא מֶלֶאךָ אַחֲרֵי וַיַּעֲמֵד אֶצְלֵי הַמִּזְבֵּחַ וּבִידּוֹ מִקְטֹרֶת  
 זָהָב וַיִּתְּנוּ לוֹ עֶתְרֶת קִטְרֶת לְהַקְטִיר עִם-תְּפִלּוֹת  
 כָּל-הַקְּדוֹשִׁים עַל-מִזְבֵּחַ הַזֶּהָב אֲשֶׁר לִפְנֵי הַפֶּסֶא:

4 וַיַּעַל עֵתֶר עֲנַן הַקְטֹרֶת עִם-תְּפִלּוֹת הַקְּדוֹשִׁים מִיַּד 4  
 הַמְּלָאךְ לִפְנֵי הָאֱלֹהִים: וַיִּקַּח הַמְּלָאךְ אֶת-הַמִּקְטֹרֶת 5

וַיִּמְלָאָהּ אֵשׁ מֵעַל-הַמִּזְבֵּחַ וַיִּצַק עָלֶיהָ אֶרֶץ וַיְהִי קוֹל 5  
 וָרַעַם וּבָרָק וָרֶעַשׁ: וְשִׁבְעַת הַמְּלָאכִים עִם-שְׂבָעַת 6

שׁוֹפְרֹתֵיהֶם עֹמְדֵי נִכְנִים לְתַקְעַ:

7 וַיִּתְּקַע הַמְּלָאךְ הָרֹאשׁוֹן וַיְהִי-בָרָד וְאֵשׁ וָדָם בְּלוּלִים 7  
 יַחְדָּו שְׁטָפִים אֶרֶצָה וּתְשַׁרְף שְׁלִישִׁית הָאָרֶץ וּשְׁלִישִׁית 8  
 הָעֵצִים וְכָל-יִרְקַע עֹשֵׁב נִשְׂרָף:

8 וַיִּתְּקַע הַמְּלָאךְ הַשֵּׁנִי וַיָּבֹא הָרִגְדוֹל בָּעֵר בְּאֵשׁ נָפַל 8

אֶל-תּוֹךְ הַיָּם וּשְׁלִישִׁית הַיָּם נִהְפָּכָה לָדָם: וַיִּגְוַע כָּל- 9

בָּשָׂר אֲשֶׁר נִשְׁמַת-רוּחַ חַיִּים בְּאֶפְסוֹ אֲשֶׁר בְּשְׁלִישִׁית 9

הַיָּם וְהָאֲנִיּוֹת שְׁלִישִׁית מֵהֶן נִהְרָסוּ:

10 וַיִּתְּקַע הַמְּלָאךְ הַשְּׁלִישִׁי וַיִּפֹּל כּוֹכַב גָּדוֹל כְּלִפְיֵד 10

בָּעֵר מִן-הַשָּׁמַיִם וַיִּפֹּל עַל-הַשְּׁלִישִׁית מִן-הַנִּהְרָוֹת 11

וּמִן-מַעֲיָנוֹת הַמַּיִם: וְהַכּוֹכַב נִקְרָא שְׁמוֹ לַעֲנָה 11

וּשְׁלִישִׁית מִן-הַמַּיִם הִיתָה לַלַּעֲנָה וְרַבִּים מִבְּנֵי אָדָם 12

מָתוּ מִן-הַמַּיִם כִּי מָרִים הֵם:

12 וַיִּתְּקַע הַמְּלָאךְ הָרְבִיעִי וַהֲגִה שְׁלִישִׁית מִן-הַשָּׁמֶשׁ 12

הַבֹּתָה וּשְׁלִישִׁית מִן-הַיָּרֵחַ וּשְׁלִישִׁית מִן-הַכּוֹכָבִים עַד

בִּי-חֲשֻׁכָה שְׁלִישִׁיתָם וְהַיּוֹם לֹא הִגִּיהָ אֹרֹךְ שְׁלִישִׁיתוֹ

וְכֵן

13 וְכֵן הִלְלָהָ: וְאָרָא וְאַשְׁמַע נֶשֶׁר מְעוֹפֶף בַּחֲצֵי הַשָּׁמַיִם  
 קָרָא בְּקוֹל גָּדוֹל אוֹי אוֹי אוֹי לְיֹשְׁבֵי הָאָרֶץ מִפְּנֵי  
 קְלוֹת הַשּׁוֹפָר אֲשֶׁר יִתֵּר שְׁלֹשֶׁת הַמְּלָאכִים נִכְנִים  
 לַתִּקְעָ:

וַיִּתְקַע הַמְּלָאךְ הַחֲמִישִׁי וְאָרָא כּוֹכַב נָפֵל מִן-ט  
 הַשָּׁמַיִם אֶרְצָה וַיִּנָּתֶן-לוֹ מִפֶּתַח לְבָאֵר הַתְּהוֹם:  
 2 וַיִּפְתַּח אֶת-פֶּאֶר הַתְּהוֹם וַיַּעַל קִיטָר מִן-הַפֶּאֶר  
 בְּקִיטָר הַכִּבְשָׁן רַב-מָאֵד וַתַּחֲשֹׁךְ הַשָּׁמֶשׁ וּפְנֵי  
 3 הַשָּׁמַיִם מִקִּיטָר הַפֶּאֶר: וּמִתּוֹךְ הַקִּיטָר יָצָא אֶרְבָּה  
 עַל-הָאָרֶץ וְכַח גִּתֵּן לָהֶם כֹּכַב הָעֶקְרָבִים בְּאָרֶץ:  
 4 וְהֵם צִוּוּ לְבַלְתִּי שַׁחַת אֶת-עֶשֶׂב הָאָרֶץ וְלֹא אֶת-  
 הָיֵרֶק וְלֹא אֶת-עֵץ הַשָּׁדֶה כִּי אִם-אֶת-הָאֲנָשִׁים לְבָדָם  
 5 אֲשֶׁר אֵין-לָהֶם חַוֹּתָם אֱלֹהִים עַל-הַמִּצָּח: וְלֹא גִתֵּן  
 לָהֶם לַהֲמִיתָם כִּי אִם-רֶק לַעֲנֹתָם חֲמֹשֶׁה חֲדָשִׁים  
 בְּמִכְאוֹב קָשָׁה בְּמִכְאוֹב אָדָם אֲשֶׁר הָעֶקְרָב יִפְגּוּ:  
 6 בַּיָּמִים הָהֵם יִבְקָשׁוּ בְנֵי-הָאָדָם אֶת-הַמּוֹת וְלֹא  
 יִמְצְאוּהוּ יִשְׁאֲלוּ אֶת-נַפְשָׁם לָמוֹת וְהַמּוֹת יִבְרַח מֵהֶם:  
 7 וּמֵרָאֶה הָאֶרְבָּה בְּמֵרָאֶה סוּסִים עָרוּכִים לְמַלְחָמָה  
 וְעַל-רֹאשֵׁיהֶם פְּעֻטוֹת זָהָב וּכְפָנֵי אֲנָשִׁים פָּנִיהֶם:  
 8 וְשַׁעַר לָהֶם כְּשַׁעַר נָשִׁים וְשִׁנֵּיהֶם שְׁנֵי אֲרִיּוֹת:  
 9 וְעֲלֵיהֶם שְׂרִיגִים כְּשְׂרִיגֵי בְּרָזֶל וְקוֹל כְּנַפְיָהֶם בְּקוֹל  
 10 מִרְכָּבוֹת הַמּוֹן סוּסִים אֲשֶׁר יִרְצוּן לְקָרֵב: וּזְנָבוֹת  
 לָהֶם כְּמוֹ עֶקְרָבִים וּבְזִנְבוֹתָם דִּרְבָּנוֹת אֲשֶׁר אוֹנֵם  
 11 כָּם לַעֲנוֹת אֶת-בְּנֵי אָדָם חֲמֹשֶׁה חֲדָשִׁים: וְעֲלֵיהֶם  
 מֶלֶךְ הוּא מֶלֶאךְ הַתְּהוֹם אֲשֶׁר שָׁמוֹ בְּשִׁפְתָּ עֶבֶר  
 12 אֲבִידוֹן וְהַיּוֹנִים יִקְרְאוּ-לוֹ אֲפּוֹלִיּוֹן: גָּהִי אֶחָד חֲלָף  
 הַלֵּךְ-לוֹ וּגְהִי שְׁנֵי וּגְהִי שְׁלִישִׁי הֵנָּם בָּאִים:

וַיִּתְקַע הַמְּלָאךְ הַשֵּׁשִׁי וְאַשְׁמַע קוֹל קָרָא מִבֵּין קִרְנוֹת  
 13 מְזֻבָּח הַזָּהָב אֲשֶׁר לִפְנֵי אֱלֹהִים: אֶל-הַמְּלָאךְ הַשֵּׁשִׁי  
 14 אֲשֶׁר הַשּׁוֹפָר בִּידּוֹ לֵאמֹר הִתֵּר אֶת-אֶרְבָּעָה הַמְּלָאכִים  
 הָאֲסוּרִים

15 הָאֲסוּרִים עַל-הַנֶּהָר הַגָּדוֹל נִהַר-פָּרַת: וְאַרְבַּעַה  
 הַמִּלֻּאכִים הִתְרוּ אֲשֶׁר עֲרוּכִים הָיוּ לַשָּׁעָה וְלַיּוֹם  
 וְלַחֹדֶשׁ וְלַשָּׁנָה לַהֲמִית אֶת-הַשְּׁלִישֶׁת מִן-בְּנֵי הָאָדָם:  
 16 וּמִסֵּפֶר צְבָאוֹת הַפָּרָשִׁים עָלָה לִשְׁתֵּי רַבָּאוֹת רִבְבוֹת  
 17 כִּי-כֵן שָׁמַעְתִּי מִסִּפְרָם: וְכֵן רָאִיתִי בַּחֲזוֹן אֶת-הַסּוּסִים  
 וְאֶת-רִכְבֵּיהֶם אֲשֶׁר שְׂרִינֵיהֶם כְּמֵרָאָה אֵשׁ תִּכְלֹת  
 וּגְפָרִית וְרָאִשֵׁי הַסּוּסִים כְּרָאִשֵׁי אַרְיוֹת וּמִפִּיהֶם  
 18 עָלְתָה אֵשׁ עֶשֶׂן וּגְפָרִית: בְּשָׁלֹשׁ מִגְפּוֹת אֱלֹהִים בְּאֵשׁ  
 בְּעֶשֶׂן וּבִגְפָרִית הָעֲלוֹת מִפִּיהֶם הָפָה חֶלֶק שְׁלִישִׁי  
 19 מִן-בְּנֵי הָאָדָם: כִּי-לַח הַסּוּסִים בְּמוֹ-פִיהֶם וּבִזְנוֹבוֹתָם  
 כִּי זִנְבוֹתָם כִּנְחָשִׁים הֵם וְרָאִשֵׁים לָהֶם אֲשֶׁר בָּם הֵם  
 20 מִחֻבְלִים: וְשָׂאֵר בְּנֵי הָאָדָם אֲשֶׁר לֹא מָתוּ בַּמִּגְפּוֹת  
 הָאֵלֶּה לֹא-שָׁבוּ מִמַּעֲשֵׂי יְדֵיהֶם מִהַשְׁתַּחֲוֹת עוֹד  
 לַשָּׁדִים וְלַעֲצָבִי זֶהָב וְכֶסֶף וּנְחָשֶׁת וְאֶבֶן וְעֵץ  
 21 אֲשֶׁר לֹא-יֵרָאוּן וְלֹא-יִשְׁמְעוּן וְלֹא יִהְיוּנוּ: וְגַם  
 לֹא-שָׁבוּ מִרְצַח וּמִכְשָׁפִים וּמִזְנוּת וּמִגְנָבָה אֲשֶׁר  
 בִּידֵיהֶם:

י וְאַרְא מֵלֶאֱד אַחֵר אֲדִיר יֵרֵד מִן-הַשָּׁמַיִם עֹטָה עָנָן  
 כְּשִׁלְמָה וְקִשֶׁת עַל-רֹאשׁוֹ פָּנָיו כְּעֵין הַשֶּׁמֶשׁ וְרִגְלָיו  
 2 כְּעַמּוּדֵי אֵשׁ: וּבִידּוֹ סֵפֶר קִטּוֹן פְּתוּחַ וַיִּצַּג אֶת-רִגְלָיו  
 3 הַיְּמָנִית עַל-הַיָּם וְאֶת-הַשְּׁמַאלִית עַל-הָאָרֶץ: וּכְאֲרִי  
 שָׂאֵג קָרָא בְּקוֹל גָּדוֹל וּבִקְרָאוֹ הַשְּׁמִיעוּ שְׁבַעַת  
 4 הָרַעֲמִים קוֹל דְּבָרִים: וּכְאֲשֶׁר הַשְּׁמִיעוּ שְׁבַעַת  
 הָרַעֲמִים קוֹל דְּבָרֵיהֶם הוֹאֲלֹתִי לִכְתָּב וְאִשְׁמַע קוֹל  
 מִן-הַשָּׁמַיִם לֵאמֹר חֲתוּם אֶת-הַדְּבָרִים אֲשֶׁר הַשְּׁמִיעוּ  
 5 שְׁבַעַת הָרַעֲמִים וְאַל-תִּכְתֹּב אֹתָם: וְהַמֵּלֶאֱד אֲשֶׁר  
 רָאִיתִי עִמָּד עַל-הַיָּם וְעַל-הָאָרֶץ הָרִים אֶת-יְמִינוֹ אֶל-  
 6 הַשָּׁמַיִם: וַיִּשְׁבַּע בְּחֵי הָעוֹלָם אֲשֶׁר כָּרָא אֶת-הַשָּׁמַיִם  
 וְאֶת אֲשֶׁר-בָּם וְאֶת-הָאָרֶץ וּמִלֹּאָהָ וְאֶת-הַיָּם וְאֶת-  
 7 אֲשֶׁר בְּתוֹכָם אִם-תִּפְשֹׁד עוֹד הָעֵת: רַק בְּיָמִים הָהֵם  
 אֲשֶׁר



אֲשֶׁר הַמֶּלֶאךָ הַשְּׁבִיעִי יִתֵּן קוֹלוֹ וַיִּזְאֵל לְתַקוּעַ יְתֵם  
 8 סוֹד אֱלֹהִים בְּאֶשֶׁר בָּשָׂר אֶת-עַבְדּוֹ הַנְּבִיאִים: וְהַקּוֹל  
 אֲשֶׁר שָׁמַעְתִּי מִן-הַשָּׁמַיִם דָּבַר אֵלַי שְׁנִית לֵאמֹר לְךָ  
 קַח אֶת-הַסֵּפֶר הַפְּתוּחַ מִיַּד-הַמֶּלֶאךָ הָעֹמֵד עַל-הַיָּם  
 9 וְעַל-הָאָרֶץ: וְאֵלֶיךָ אֶל-הַמֶּלֶאךָ וְאָמַר אֵלָיו תְּנֶה-לִּי  
 אֶת-הַסֵּפֶר הַקָּטָן וַיֹּאמֶר אֵלַי קַח לְךָ וְאָכַל אֹתוֹ וְהוּא  
 10 יֹמַר לְבִטְנְךָ וּבִפִּיךָ יִהְיֶה כְּדָבָשׁ לְמִתּוֹק: וְאָקַח אֶת-  
 הַסֵּפֶר הַקָּטָן מִיַּד-הַמֶּלֶאךָ וְאָכַל אֹתוֹ וַיְהִי בִּפִּי כְּדָבָשׁ  
 11 לְמִתּוֹק אֵף הַמֶּר לְבִטְנִי אַחֲרֵי אֲכָלִי אֹתוֹ: וַיֹּאמְרוּ  
 אֵלַי הֲלֹא תוֹסִיף עוֹד לְהַנְבִּיאַ עַל-רַבִּים עַמִּים וְגוֹיִם  
 וּלְשָׁנוֹת וּמַלְכִּים:

12 וַיִּנָּתֶן-לִי קֶנֶה דּוֹמָה לְקֶנֶה הַמִּדָּה וְקוֹל אָמַר קוּם יֵא  
 וּמַד אֶת-הַיֵּכֶל הָאֱלֹהִים וְאֶת-הַמִּזְבֵּחַ וְאֶת-מְקוֹם  
 2 הַמִּשְׁפָּחוֹת שֵׁם: וְנָתַשְׁתָּ אֶת-חֲצֵר הַיֵּכֶל הַחִיצוֹן  
 וְלֹא תִמַּד אֹתוֹ כִּי-נָתַן בְּיַדִּי הַגּוֹיִם וְרָמְסוּ אֶת-עִיר  
 3 הַקֹּדֶשׁ אַרְבָּעִים וּשְׁנַיִם חֳדָשׁ: וְנָתַתִּי לְשָׁנִי עֵדִי וְנִבְּאוּ  
 4 יָמִים אֶלֶף מֵאָתִים וְשָׁשִׁים בְּלָבוֹשׁ שֹׁק: אֵלֶּה הֵם  
 שְׁנֵי הַיּוֹתִיּוֹת וּשְׁתֵּי הַמִּנְרוֹת הָעֹמְדִים עַל-אֲדוֹן כָּל-  
 5 הָאָרֶץ: וְכִי-יִבְקֹשׁ אִישׁ לִנְגַע בָּם תֵּצֵא אִשׁ מִפִּיהֶם  
 וְתֹאכַל אֶת-אִיְבֵיהֶם מוֹת יָמוּת כָּל-הַמִּבְקָשׁ לִנְגַע  
 6 בָּם לָרָעָה: וְהֵם יִשְׁ-לֹאֵל יָדָם לַעֲצֹר אֶת-הַשָּׁמַיִם  
 לְבַלְתִּי הִיּוֹת מָטָר כָּל-יָמֵי נְבוֹאָתָם וַיִּשְׁ-לֹאֵל יָדָם  
 לְהַפֵּךְ אֶת-הַמַּיִם לָדָם וּלְהַפּוֹת אֶת-הָאָרֶץ בְּכָל-מָכָה  
 7 בְּדֵי חֶפְצָם: וּכְכֹלּוֹת עֲדוּתָם תִּלְחַס-בָּם הַחַיָּה הָעֹלָה  
 8 מִן-הַתְּהוֹם תִּגְבֵּר עֲלֵיהֶם וְתַהַרְגֵם אֹתָם: וּפְגַרִיהֶם  
 יִפְּלוּ בְּרָחוֹב הָעִיר הַגְּדוֹלָה הַנִּקְרָאת בְּשֵׁם מִשְׁל  
 9 סְדוּם וּמִצְרַיִם אֲשֶׁר שֵׁם-נִצְלַב גַּם-אֲדֹנֵיהֶם: וְרַבִּים  
 מִן-הָעַמִּים וְהַמִּשְׁפָּחוֹת וְהַלְשָׁנוֹת וְהַגּוֹיִם יִרְאוּ אֶת-  
 פְּגַרֵיהֶם שְׁלֹשֶׁת יָמִים וַחֲצִי וְלֹא יִתְּנוּ לְקַבֵּר אֶת-  
 10 הַחֲלָלִים בְּמְקוֹם קָבֵר: וַיֵּשְׁבִי הָאָרֶץ יֹשִׁישׁוּ וַיְגִילוּ  
 עֲלֵיהֶם

עליהם וישלחו מנות איש לרעהו אחרי אשר עברו  
 11 שני הנביאים האלה את-ישבי הארץ: ובמלאת  
 שלשת ימים וחצי בא בהם רוח חיים מאת האלהים  
 ויעמדו על-רגליהם וחתת אלהים נפלה על-כל-  
 12 ראייהם: וישמעו קול גדול קרא אליהם מן-השמים  
 לאמר עלו הנה ויעלו בענן השמים ועיני איביהם  
 13 ראות: ויהי רעש גדול בעת ההיא ותפל עשירית  
 העיר ושבעת אלפים אנשים למספר שמות מתו  
 ברעש והנשארים רעדה אחזתם ויתנו כבוד לאלהי  
 14 השמים: נהי חשני חלף הלך-לו ונהי השלישי עד-  
 מהרה הנה בא:

15 ויתקע הפלאך השביעי וקלות גדולים נשמעו בשמים  
 לאמר היתה ממלכת הארץ לאדנינו ולמשיחו והוא  
 16 ימלך לעולם ועד: ועשרים וארבעה הזקנים הישבים  
 לפני האלהים על-פסאותם נפלו על-פניהם וישתחוו  
 17 לאלהים: ויאמרו מודים אנחנו לך יהוה אלהינו אל  
 18 שדי הוה והיה כי לבשת עז גדלך ותמלך: הגוים  
 רגשו בחרות אפם עד בא חרון אפך ויום המשפט  
 לישני עפר ולתת שכר לעבדיך הנביאים והקדושים  
 ויראי שמך הקטנים עם-הגדלים ולעכר את-עכרי  
 הארץ:

19 אז נפתח היכל האלהים בשמים וארון בריתו נראה  
 שם במקדשו ויתמלטו ברקים וקולת רעמים וזועה  
 יב וברד כבד: ואות גדול נראה אז בשמים אשה עטה  
 מעטה שמש ולבנה תחת רגליה ועל-ראשה יציץ נזר  
 2 שנים עשר פוכבים: והיא הרה ללת ותזעק בחבליה  
 3 כי נהפכו עליה צריה: וירא אות שני בשמים והנה  
 תנין גדול כמראה אש ולו שבעה ראשים ועשר  
 4 קרנים ועל-ראשו שבע פתרות: ויסחב בזנבו  
 שלישית מן-פוכבי השמים וישלכם ארצה ויעמד  
 התנין

- הַתִּנִּין לִפְנֵי הָאִשָּׁה לָעֵת לְדָתָהּ לְבַלֵּעַ אֶת־בְּנָהּ  
 5 בְּהוֹלְדוֹ: וְהָיָא יִלְדָּה אֶת־בְּנָהּ בֵּין זָכָר אֲשֶׁר עָתֵד  
 לָרַעוֹת אֶת־הַגּוֹיִם כָּלָם בְּשֵׁבֶט בְּרוּךְ וַיִּלְקַח בְּנָהּ  
 6 אֶל־הָאֱלֹהִים אֶל־כְּסָאוֹ: וְהָאִשָּׁה בָּרַחָה לָהּ הַמַּדְבָּרָה  
 אֲשֶׁר־שָׁם הוֹכֵן־לָהּ מָקוֹם עַל־פִּי הָאֱלֹהִים לְכַלֵּל  
 אֹתָהּ שָׁם יָמִים אָלֶף וּמֵאֹתִים וְשָׁשִׁים:  
 7 וְתָהִי מְלַחֲמָה בְּשָׁמַיִם מִיכָאֵל וַעֲבָאִיו עֲרֹכוּ קָרֵב עִם־  
 8 הַתִּנִּין וְהַתִּנִּין וַעֲבָאִיו גִּלְחָמוּ עִמָּם: וְלֹא יָכְלוּ לָהֶם  
 9 וּמִקּוֹמָם לֹא נִמְצָא עוֹד בְּשָׁמַיִם: וַיִּשְׁלִיכוּ אֶת־הַתִּנִּין  
 הַגָּדוֹל הוּא הַנִּחָשׁ הַקֶּדְמָנִי אֲשֶׁר קָרְאוּ לוֹ שׁוֹטֵן וְשׁוֹטֵן  
 אֲשֶׁר הָדִיחַ כָּל־יֹשְׁבֵי תֵבֵל אֹתוֹ וְאֶת־מַלְאָכָיו עִמּוֹ  
 10 הַשְּׁלִיכוּ אֶרְצָהּ: וְאִשְׁמַע קוֹל גָּדוֹל בְּשָׁמַיִם לֵאמֹר  
 הַיּוֹם בָּאָה יְשׁוּעַת אֱלֹהֵינוּ גְבוּרָתוֹ וּמַלְכוּתוֹ וּמַמְשִׁלָּת  
 מְשִׁיחוֹ כִּי־הוֹרֵד שׁוֹטֵן אֲחֵינוּ אֲשֶׁר־עָמַד לְשׁוֹטֵנָם  
 11 לִפְנֵי אֱלֹהֵינוּ יוֹמָם וּלְיָלָה: וְהֵם גָּבְרוּ עָלָיו בְּדָם הַשֶּׁה  
 12 וּבַעֲדוֹת פִּיהֶם וְלֹא־אָהָבוּ אֶת־נַפְשָׁם עַד־מוֹת: עַל־  
 כֵּן רָפוּ שָׁמַיִם וַצָּהְלוּ אֹתָם הַשְּׁכָנִים שָׁם אוֹי לִישְׁבֵי  
 הָאָרֶץ וּלְשָׁכְנֵי הַיָּם כִּי־יָרַד אֲלֵיכֶם הַשָּׁטָן וַחֲמָתוֹ  
 גְּדוֹלָה מִדַּעְתּוֹ כִּי תִקְצֹר עִתּוֹ:  
 13 וְכִרְאוֹת הַתִּנִּין כִּי הוֹרֵד אֶרְצָה וַיִּרְדֹּף אַחֲרֵי הָאִשָּׁה  
 14 אֲשֶׁר יִלְדָּה אֹת בֵּין הַזָּכָר: וַיִּתְּנוּ לָאִשָּׁה שְׁתֵּי כְנָפִים  
 כְּנָפֵי הַנֶּשֶׁר הַגָּדוֹל וַתַּעֲף הַמַּדְבָּרָה אֶל־הַמָּקוֹם אֲשֶׁר  
 15 יְכַלְכְּלוּ אֹתָהּ מוֹעֵד מוֹעֲדִים וַחֲצִי מִפְּנֵי הַנִּחָשׁ: וַיִּקָּא  
 הַנִּחָשׁ גְּהֵר־מִים מִפּוֹ אַחֲרֵי הָאִשָּׁה לְשִׁטְפָה בְּנֶהֱרָ:  
 16 וַתַּעֲזֹר הָאָרֶץ לָאִשָּׁה וַתַּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע  
 17 אֶת־הַנֶּהָר אֲשֶׁר־הִקִּיא הַתִּנִּין מִפּוֹ: וַיִּקְצֹף הַתִּנִּין עַל־  
 הָאִשָּׁה וַיִּלָּךְ לְהִלָּחֵם בֵּיתָר זֶרְעָה שְׁמֵרֵי מִצּוֹת אֱלֹהִים  
 וַעֲדוֹת יְשׁוּעָה אֹתָם: וְאֵעֲמַד עַל־חֹל שִׁפְתַּי הַיָּם  
 וְאֶרְא חַיָּה עֹלָה מִן־הַיָּם אֲשֶׁר לָהּ שְׁבַעָה רָאשִׁים יג  
 וְעֶשֶׂר קַרְנִים וְעַל־קַרְנֶיהָ עֶשֶׂר עַטְרוֹת וְשִׁמּוֹת  
 גְּדוּפִים



2 גְּדוּפִים עַל־רֹאשֶׁיהָ: וְהַחִיָּה אֲשֶׁר עֵינֵי רָאוּ דָמְתָה  
 לְנֹמֵר וְרִגְלֶיהָ רִגְלֵי דָב וּפִיהָ פִי אָרִי וְהַתַּנִּין נָתַן לָהּ  
 3 אֶת־פָּחוּ וְאֶת־פֶּסְאוֹ וּמִמְשָׁל־רָב: וְאַחֲזָה אֶחָד  
 מִרֹאשֶׁיהָ כַּמָּכָה מִכַּת מוֹת וּמִכַּת הַמּוֹת גִּרְפָּאָה  
 וְכָל־הָאָרֶץ הֶעֱרִיצוּ אֶת־הַחִיָּה וַיִּנְהָרוּ אַחֲרֶיהָ:  
 4 וַיִּשְׁתַּחֲווּ אֶל־הַתַּנִּין פִּי־נָתַן מִמְשָׁלָה לַחִיָּה וּלְפָנֶי  
 הַחִיָּה הִשְׁתַּחֲווּ לֵאמֹר מִי כִמוֹ הַחִיָּה מִי יַעֲזֹ לְהִלָּחֵם  
 5 בָּהּ: וְלֹה נָתַן פֶּסֶם מִמְלָל רַבְרָבִין וְחִרְפוֹת וְכַח נָתַן־לָהּ  
 6 לַעֲשׂוֹת כְּרִצּוֹנָה שָׁנִים וְאַרְבָּעִים חֹדֶשׁ: וַתַּפְתַּח אֶת־  
 פִּיהָ לַחֲרֹף אֶת־הָאֱלֹהִים וּלְגַדֵּף אֶת־שְׁמוֹ וְאֶת־מִשְׁכָּנוֹ  
 7 וְאֶת־שְׁכֵנֵי הַשָּׁמַיִם: וַיִּנְתֵּן־לָהּ לַעֲשׂוֹת מַלְחָמָה עִם־  
 הַקְּדוּשִׁים וּלְגַבֵּר עֲלֵיהֶם וּמִמְשָׁלָה נָתַנָּה לָהּ עַל כָּל־  
 8 שֶׁבֶט וָעַם וְלָשׁוֹן וָגוֹי: וְכָל־יֹשְׁבֵי הָאָרֶץ יִשְׁתַּחֲווּ  
 לְפָנֶיהָ כָּל אֲשֶׁר לֹא נִכְתְּבוּ שְׁמוֹתָם מִנִּי אֲזִי תוֹסֵד  
 9 אָרֶץ בְּסֶפֶר חַיֵּי הַשָּׁה הַטְּבוּחַ: מִי אֲשֶׁר־אֲזַנִּים לוֹ  
 10 יִשְׁמַע: מִי אֲשֶׁר יִשְׁפֹּה שְׁכֵנִי בְּשָׁבִי יִלָּךְ מִי אֲשֶׁר  
 יָמִית בַּחֲרֹב בַּחֲרֹב יוֹמָת בּוֹאֵת נִמְצָא עֶצֶר רוּחַ  
 וְאַמוּנָה לְקַדְשִׁים:

11 וְאֵרָא חִיָּה אַחֶרֶת עָלָה מִן־הָאָדָמָה בַּעֲלַת שְׁתֵּי  
 12 קַרְנִים כְּכַבֵּשׁ וּמִדְּבַרֶת כְּפִי תַנִּין: וְהִיא מִשְׁלַת עַל־  
 פָּנֵי הַחִיָּה הָרִאשׁוֹנָה בְּכָל־מִמְשָׁלָתָהּ וּבַפְּעֻלַת יָדֶיהָ  
 הִשְׁתַּחֲווּ הָאָרֶץ וַיִּשְׁבִּיהָ לְפָנֶי הַחִיָּה הָרִאשׁוֹנָה  
 13 הַגִּרְפָּאָה מִן־מִכַּת הַמּוֹת: וַתַּעַשׂ מוֹפְתִים גְּדוֹלִים עַד  
 גַּם־לְהוֹרִיד אִשׁ מִן־הַשָּׁמַיִם אֶרְצָה לְעֵינֵי בְנֵי אָדָם:  
 14 וַתִּדְּיֹחַ אֶת־יֹשְׁבֵי הָאָרֶץ בְּמוֹפְתִים הַנְּתוּנִים לָהּ  
 לַעֲשׂוֹת לְפָנֶי הַחִיָּה וַתֹּאמֶר אֶל־יֹשְׁבֵי הָאָרֶץ לַעֲשׂוֹת  
 15 צֶלֶם לַחִיָּה אֲשֶׁר־הִכְתָּה מִכַּת־חֲרֹב וַתַּחֲיִי: וְגַם נָתַן  
 לָהּ לְהַפִּיחַ רוּחַ בְּצֶלֶם הַחִיָּה עַד אֲשֶׁר יָכֹל לְדַבֵּר  
 וּלַעֲשׂוֹת חֶק מִי אֲשֶׁר־לֹא יִשְׁתַּחֲוֶה לְצֶלֶם הַחִיָּה  
 16 יוֹמָת: וַתִּגְזֹר אֹמֶר פִּי כִקְטָן כְּגֹדֹל כְּעֵנִי כְּעֵשִׂיר כְּעַבְדִּי  
 כְּבֹן

בְּבִן־חֹרִים בָּלֶם יִתּוּ תוֹ עַל־יַד יְמִינָם אוֹ עַל־מִצְחָם:  
 17 וְכִי לֹא־יֻכַּל אִישׁ לִקְנוֹת וּלְמַכּוֹר בְּלִתי הוּא אֲשֶׁר  
 18 לוֹ הָתוּ הוּא שֵׁם הַחַיָּה אוֹ־מִסְפַּר שְׁמָהּ: פֶּה חֲכָמָה  
 צְפוּנָה וְהַמִּשְׁכִּיל יַחֲשֹׁב אֶת־מִסְפַּר הַחַיָּה כִּי מִסְפַּר  
 אָדָם הוּא וּמִסְפָּרוֹ תִרְסֹו:

וְאִשָּׁא עֵינַי וְהִנֵּה־שָׁה עֹמֵד עַל־הַר צִיּוֹן וְאָצְלוֹ יָד  
 מֵאָה וְאַרְבָּעִים אֶלֶף נֶפֶשׁ וְאַרְבַּעַת אֲלָפִים הֵם אֲשֶׁר  
 שָׁמוֹ וְשֵׁם אָבִיו כְּתוּבִים עַל־מִצְחָם: וְאִשְׁמַע קוֹל  
 2 מִן־הַשָּׁמַיִם בְּקוֹל מִים רַבִּים בְּקוֹל רַעַם אֲדִיר  
 וְאֶקְשִׁיב קֶשֶׁב וְהִנֵּה הוּא קוֹל מְנַגְּנִים הַפְּרָטִים עַל־  
 3 פִּי גְבֻלֵיהֶם: וַיִּשְׁירוּ שִׁיר חֲדָשׁ לִפְנֵי הַכֶּסֶף וּלְפָנַי  
 אֲרַבַּע הַחַיּוֹת וְהַזִּקְנִים מִבְּלִי יִכְלֹת אִישׁ לִלְמַד אֶת־  
 הַשִּׁירָה הַזֹּאת בְּלִתי מֵאָה וְאַרְבָּעִים אֶלֶף וְאַרְבַּעַת  
 אֲלָפִים אֵלֶּה אֲשֶׁר נִפְדּוּ מִן־הָאָרֶץ: הֲלֹא הֵם אֲשֶׁר  
 4 לֹא־נִגְאָלוּ בְּנָשִׁים כִּי בְּתַמָּתָם הֵם כְּבָתוּלוֹת וְהַלְכִים  
 אַחֲרֵי הַשָּׂה אֶל־אֲשֶׁר יִלְךְ וּפְדוּיִם הֵם מִקְרֵב בְּנֵי  
 5 הָאָדָם בְּכַפּוּרִים לֵאלֹהִים וְלִשָּׁה: וּמִרְמָה לֹא־נִמְצְאָה  
 בְּפִיהֶם כִּי יִשְׁרִים וַתְּמִימִים הֵם:

וְאֵרָא מִלֵּאךְ אַחֵר מְעוֹפֹף בְּלֵב הַשָּׁמַיִם וּבִשְׂרֵת עוֹלָם  
 6 בִּידּוֹ לְהַגִּיד לְיֹשְׁבֵי הָאָרֶץ וּלְכָל־גּוֹי וּשְׁבֹט וְלִשְׁוֹן  
 וְעַם: וַיִּקְרָא בְּקוֹל גְּדוֹל יִרְאוּ אֶת־הָאֱלֹהִים וְהָבוּ־לוֹ  
 7 כְּבוֹד כִּי יוֹם הַמִּשְׁפָּט הִנֵּה בָא הַשְׁתַּחֲוֹי לִפְנָיו אֲשֶׁר  
 עָשָׂה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־  
 מַעֲיָנוֹ מִיָּם:

וּמִלֵּאךְ אַחֵר קָרָא אַחֲרָיו לֵאמֹר נִפְלָה נִפְלָה בְּכָל  
 8 הַגְּדוּלָּה אֲשֶׁר מִיֵּין חֶמֶת תִּזְנַתָּה הַשְׁקָתָה אֶת־כָּל־  
 הַגּוֹיִם:

וּמִלֵּאךְ שְׁלִישִׁי קָרָא אַחֲרֵיהֶם בְּקוֹל גְּדוֹל מִי אֲשֶׁר  
 יִשְׁתַּחֲוֶה אֶל־הַחַיָּה וְאֶל־צִלְמָהּ וַיִּתּוּהָ אֶת־הָתוֹ עַל־  
 10 מִצְחוֹ אוֹ עַל־יָדּוֹ: גַּם־הוּא יִשְׁתָּה מִיֵּין חֶמֶת אֱלֹהִים  
 מְכוּם

מִכּוֹס הַתַּרְעֵלָה הַמְּלָאָה מִזֶּג זַעֲמוֹ וַיִּתְּגַלֵּל בְּזַלְעָפוֹת  
 11 אֵשׁ וְגִפְרִית לְעֵינֵי צָבָא הַקָּדָשׁ וּלְעֵינֵי הַשָּׁה: וַעֲשֵׂן פֹּר  
 עָנִים יַעֲלֶה עַד-עוֹלָמֵי עוֹלָמִים וּמִנּוּחַ לֹא יִמָּצְאוּ יוֹמָם  
 וַלֵּילָה הַמִּשְׁתַּחֲוִים אֶל-הַתִּיה וְאֶל-צִלְמָה וְאֲשֶׁר הַתּוֹ  
 12 תוֹ שָׁמָּה עַל-בְּשָׂרָם: פֶּה נִמְצָא עֶצֶר רוּחַ לְקֹדְשִׁים  
 הֵלֹא הֵם הַשְּׁמָרִים מִצּוֹת הָאֱלֹהִים וְאֲמוּנַת יִשְׁוֹעַ:  
 13 וְאִשְׁמַע קוֹל קְרָא מִן-הַשָּׁמַיִם כְּתֹב אֲשֶׁרִי הַמֵּתִים  
 אֲשֶׁר מִן-הַיּוֹם וְהַלָּאָה יָמוּתוּ בְּאֲדָנִי וְאַף גַּם-הַרוּחַ  
 עָנָה לֵאמֹר שֵׁם יְנוּחוּ יִגְיַעִי כֹחַ וְהַלֵּךְ אַחֲרֵיהֶם מֵעַשָׂה  
 צִדְקָם:

14 וְאִשָּׂא עֵינֵי וְהִנֵּה עָנָן צִחַ וְעַל-הָעָנָן רֹכֵב כְּדָמוֹת  
 בֶּן-אָדָם וְנֹזֵר זָהָב עַל-רֹאשׁוֹ וּבִידּוֹ מִגָּל מִלְּטָשׁ:  
 15 וּמִלֵּאָדָּ אַחֵר יֵצֵא מִן-הַהִיכָל וַיִּקְרָא בְּקוֹל גְּדוֹל אֶל-  
 הָרֹכֵב עַל-הָעָנָן שְׁלַח אֶת-הַמַּגָּל וּקְצֹר כִּי בָא מוֹעֵד  
 16 לְקַצֹּר אַחֲרֵי אֲשֶׁר כָּשַׁל קְצִיר הָאָרֶץ: וַיִּשְׁלַח הָרֹכֵב  
 עַל-הָעָנָן אֶת-מַגָּלוֹ עַל-פְּנֵי הָאָרֶץ וַיִּקְצֹר אֶת-קְצִיר  
 הָאָרֶץ:

17 וּמִלֵּאָדָּ אַחֵר יֵצֵא מִן-הַהִיכָל אֲשֶׁר בְּפִרּוֹם וְגַם-בִּידּוֹ  
 18 מִזְמֶרֶה מִלְּטָשָׁה: וַיָּבֹא מִלֵּאָדָּ אַחֵר מִן-הַמִּזְבֵּחַ אֲשֶׁר  
 לוֹ שְׁלִטוֹן עַל-הָאֵשׁ וַיִּקְרָא בְּקוֹל גְּדוֹל אֶל-אֲשֶׁר  
 לוֹ הַמִּזְמֶרֶה הַמִּלְטָשָׁה לֵאמֹר שְׁלַח אֶת-הַמִּזְמֶרֶה  
 הַמִּלְטָשָׁה וּבְצֹר אֶת-אֲשֵׁפֶלֶת גִּפְּן הָאָרֶץ בִּי-הִבְשִׁילוּ  
 19 עֲנֻבִיָּה: וַיִּנָּף הַמִּלֵּאָדָּ אֶת-מִזְמֶרְתּוֹ עַל-הָאָרֶץ וַיָּבֹצֵר  
 אֶת-אֲשֵׁפֶלֶת גִּפְּן הָאָרֶץ וַיִּשְׁלַכֵּן אֶל-תּוֹךְ הַגֵּת  
 20 הַגְּדוֹלָה הִיא גֵת חֲמַת אֱלֹהִים: וַיִּדְרְכוּ בִגֵּת מַחוּץ  
 לָעִיר וַיֵּצֵא דָם מִן-הַגֵּת וַיִּגְיַע עַד-רִסְנֵי הַסּוּסִים דֶּרֶךְ  
 אֶלְפָּה וְשֵׁשׁ-מֵאוֹת כִּבְרֵת אָרֶץ:

טו וְאִרְא מוֹפֶת אַחֵר גְּדוֹל וְנוֹרָא בְּשָׁמַיִם שְׁבַעַה מִלֵּאָכִים  
 נִשְׂאִים שְׁבַע מִגִּפְּוֹת אֲחֻרָנוֹת כִּי כְהִנֵּה תַתָּם חֲמַת  
 2 אֱלֹהִים: וְכִים זְכוּכִית כָּלוּל בָּאֵשׁ נִרְאָה לְעֵינֵי וְאֵלָה  
 אֲשֶׁר



אֲשֶׁר גָּבְרוּ עַל-הַחַיָּה וְעַל-צִלְמָה וּמִסְפַּר שְׁמָה עֲמָדִים  
עַל-יָם הַזְּכוּכִית וּכְפָרוֹת-אֵל בִּידָם: אִזּוּ יִשְׁירוּ שִׁיר  
מִשָּׁה עֶבֶד הָאֱלֹהִים וְשִׁיר הַשֵּׁה לְאֹמֶר גְּדָלִים וְנוֹרָאִים  
מִעֲשֵׂיךָ יְהוָה אֱלֹהִים אֵל שְׂדֵי וּדְרָכֶיךָ אֱמֶת וְצֶדֶק  
מֶלֶךְ הַגּוֹיִם: מִי לֹא יִרְאֶךָ יְהוָה מִי לֹא יִתֵּן כְּבוֹד  
לְשִׁמְךָ קָדוֹשׁ אַתָּה לְבַדְּךָ וְכָל-הַגּוֹיִם יִבְאוּ וַיִּשְׁתַּחֲווּ  
לְפָנֶיךָ בִּי-צִדְקָתְךָ נִגְלָתָה:  
וְאַחֲרֵי-כֵן רָאִיתִי וְהִנֵּה הֵיכַל מִשְׁכַּן הָעֵדוּת נִפְתָּח  
בְּשָׁמַיִם: וְשִׁבְעָה מַלְאָכִים נִשְׁאִי שְׁבַע הַמַּגְפּוֹת יֵצְאוּ  
מִן-הֵיכַל מְלַבְּשִׁים בְּגָדֵי-שֵׁשׁ צָח וּבִהִיר וּחֲגוּרֵי  
אֲזוּר זָהָב בְּמַתְנֵיהֶם: וַתֵּתֵן אַחַת מֵאַרְבַּע הַחַיּוֹת אֶל-  
שְׁבַעַת הַמַּלְאָכִים שְׁבַעַת מִזְרְקֵי זָהָב מִלְּאִים חֶמֶת  
אֱלֹהִים אֵל חַי עַד-עוֹלָמִי עוֹלָמִים: וְהֵיכַל יִמְלֵא עֹשֶׁן  
מִכְבוֹד עֵז אֱלֹהִים וְלֹא יָכֹל אִישׁ לִבֹּא אֶל-הֵיכַל עַד  
אֲשֶׁר תִּכְלִינָה שְׁבַע הַמַּגְפּוֹת אֲשֶׁר בְּיָדֵי שְׁבַעַת  
הַמַּלְאָכִים: וְאִשְׁמַע קוֹל גְּדוֹל מִן-הֵיכַל קָרָא אֶל-  
שְׁבַעַת הַמַּלְאָכִים לֵאמֹר לָכוּ וְהִרְיָקוּ אֶת-שְׁבַעַת  
הַמִּזְרָקִים הַמְכִּילִים חֶמֶת הָאֱלֹהִים עַל-הָאָרֶץ:  
וַיֵּלֶךְ הָרֹאשׁוֹן וַיִּרְק אֶת-מִזְרָקוֹ עַל-הָאָרֶץ וַיְהִי לְשַׁחִין  
רַע פָּרַח בְּאֲנָשִׁים אֲשֶׁר תָּו הַחַיָּה בָּהֶם וְהַמִּשְׁתַּחֲוִּים  
אֶל-צִלְמָה:  
וַיִּרְק הַשֵּׁנִי אֶת-מִזְרָקוֹ אֶל-תּוֹךְ הַיָּם וַיְהִי לָדָם בָּדָם  
אֲשֶׁר יִזְוְבוּ פָגְרִים מֵתִים וַתָּמַת כָּל-נֶפֶשׁ חַיָּה אֲשֶׁר  
בָּיָם:  
וַיִּרְק הַשְּׁלִישִׁי אֶת-מִזְרָקוֹ עַל-הַנְּהָרוֹת וְעַל-מַעֲיָנֵי  
מַיִם וַיַּהֲפֹכוּ לָדָם: וְאִשְׁמַע אֶת-מִלְּאָךְ הַמַּיִם אָמַר  
צַדִּיק אַתָּה וְקָדוֹשׁ הָיָה וְהוּא בִּי-כֵן תִּרְצָתָ: הֵם

- שִׁפְכוּ דָם קְדָשִׁים וְנִבְיָאִים וְאַתָּה הַשְׁקִיתָם דָּם כִּי־בֶן  
 7 יָאֲתָה לָּהֶם: וְאַשְׁמַע קוֹל מִן־הַמִּזְבֵּחַ אֲמַר אֲמַנָּם  
 מִשְׁפָּטָךְ יְהוָה אֱלֹהִים אֵל שְׂדֵי אֲמֶת וְצֶדֶק:  
 8 וְהִרְבִּיעִי הָרִיק אֶת־מִזְרְקוֹ עַל־פְּנֵי הַשֹּׁמֵשׁ וַיִּנָּתֶן־  
 9 לוֹ לָלֶהֱט אֶת־הָאֲנָשִׁים בָּאֵשׁ: וַיִּצְרְבוּ הָאֲנָשִׁים  
 בַּלֶּהֱט נֹרָא מְאֹד וַיִּגְדְּפוּ אֶת־שֵׁם אֱלֹהִים הַשְׁלִיט עַל־  
 הַמִּגְפּוֹת הָאֵלֶּה וְלֹא שָׁבוּ לָתֵת־לוֹ כְּבוֹד:  
 10 וַיִּרַק הַחֲמִישִׁי אֶת־מִזְרְקוֹ עַל־כֶּסֶף הַחִיָּה וַתִּחַשֵּׁף  
 11 מַלְכוּתָהּ וַיִּנָּשְׁכוּ אֶת־לְשׁוֹנָם מֵרֹב כָּאֶבֶם: וַיִּגְדְּפוּ  
 אֶת־אֱלֹהֵי הַשָּׁמַיִם מִפְּנֵי הַמִּכְאוֹב וְהַשְׁחִין וְלֹא  
 שָׁבוּ מִמַּעֲשֵׂיהֶם:  
 12 וַיִּרַק הַשִּׁשִּׁי אֶת־מִזְרְקוֹ אֶל־תוֹךְ הַנְּהַר הַגָּדוֹל  
 נְהַר־פֶּרֶת וַיִּחַרְבוּ מִיָּמֹו לַפְּנוֹת דָּרָךְ לַפְּנֵי הַמַּלְכִּים  
 13 הַבָּאִים מִמִּזְרַח־שֶׁמֶשׁ: וְאֶרָא שְׁלֹשָׁה רוּחוֹת טְמֵאִים  
 כְּתֻבִּיּוֹת צִפְרוֹדָעִים יֵצְאִים מִפִּי הַתַּנִּין וּמִפִּי הַחִיָּה  
 14 וּמִפִּי נְבִיא הַשֶּׁקֶר: כִּי הֵם רוּחוֹת הַשָּׂדִים הַעֲשִׂים  
 מוֹפְתִים וּבָאִים אֶל־מַלְכֵי אֶרֶץ כְּלָם לְאַסֹּף אֹתָם  
 לְמַלְחָמָה לַיּוֹם הַגָּדוֹל הוּא יוֹם אֱלֹהֵי צְבָאוֹת:  
 15 הִנְנִי כָּא כְּגִנֵּב אֲשֶׁרִי הָאִישׁ הַנְּעוֹר וְאֶת־כְּנָדָיו  
 הוּא נֶצֶר לְבִלְתִּי יִלָּךְ עֶרֶם וְרָאוּ אֶת־עֲרוֹתָיו:  
 16 וְהֵם הִקְהִילוּ אֹתָם אֶל־הַמָּקוֹם אֲשֶׁר הָעִבְרִים יִקְרְאוּ  
 לוֹ הַר מַגְדוֹן:  
 17 וְהַשְּׁבִיעִי הִרִיק אֶת־מִזְרְקוֹ עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם  
 וַיֵּצֵא קוֹל גָּדוֹל מִן־הַהִיכָל הָעֲלִיזֹן מִן־הַכֶּסֶף לֵאמֹר  
 18 גַּעֲשֶׂתָהּ: וְהִנֵּה נִשְׁמְעוּ קְלוֹת וּבִרְקִים וִרְעָמִים  
 וַיְהִי רֶעַשׁ גָּדוֹל אֲשֶׁר לֹא־הָיָה כְּמָהוּ לְמִן־הַיּוֹת אָדָם  
 19 עַל־הָאָרֶץ כִּי גָדַל הָרֶעַשׁ עַד־מְאֹד: וַתִּחַלַּק הָעִיר  
 הַגָּדוֹלָה לְשְׁלֹשָׁה חֻלְקִים עָרֵי הַגּוֹיִם נָפְלוּ וּבָבֶל  
 הַגָּדוֹלָה נִפְקְדָה לַפְּנֵי הָאֱלֹהִים לְהַשְׁקוֹתָהּ כּוֹס יַיִן  
 20 חֲמַת אִפּוֹ: נִדְדוּ אֵיזֵי הַיָּם וְהַהָרִים נִעְתְּקוּ מִמָּקוֹמָם  
 וְאִינָם

- 21 וַאֲיָנָם: וּמִן־הַשָּׁמַיִם הִמְטִירוּ כָרֶד כָּבֵד כְּכֹפֶר עַל־  
 רָאשֵׁי הָאֲנָשִׁים וַיִּגְדְּפוּ הָאֲנָשִׁים אֶת־הָאֱלֹהִים עַל־  
 דִּבְרַ מִּגִּפַּת הַכָּרֶד כִּי־כָבְדָה מִכְתּוֹ עַד־מָאֹד:  
 וַיָּבֹא אֶחָד מִן־שִׁבְעַת הַמַּלְאָכִים נִשְׂאֵי שִׁבְעַת הַמְּזֻרְקִים יוֹ  
 וַיְדַבֵּר אֵלַי לֵאמֹר בֹּא וְאֶרְאֶךָ אֶת־מִשְׁפַּט הַזֹּנוֹת  
 הַגְּדוֹלָה הַיֹּשֶׁבֶת עַל־מֵי־רַבִּים: אֲשֶׁר זָנוּ אַחֲרֶיהָ 2  
 מַלְכֵי הָאָרֶץ וַיֵּשְׁבִי תְּבֵל הַשְּׁתַּכְּרוּ מִיַּיִן תַּזְנוּתָהּ:  
 וַיֹּלִיכֵנִי בְרוּחַ הַמְּדַבֶּרֶה וְאֶרְאֶה אִשָּׁה יֹשֶׁבֶת עַל־חֵיהָ 3  
 אֲדָמָה כְּתוֹלָע מְלֵאָה שְׁמוֹת גְּדוּפִים וְשִׁבְעָה רָאשִׁים  
 לָהּ וְעֶשֶׂר קַרְנִים: וְהָאִשָּׁה לְבוּשָׁה אֶרְנָמָן וְשְׁנֵי 4  
 תוֹלַעַת וְעֵטָה זָהָב אֲבִי־חֶפֶץ וּפְנִינִים וְכֹס זָהָב  
 בִּידָהּ מְלֵאָה שְׁקוּצִים וְתוֹעֵבוֹת זְנוּיָהּ: וְעַל־מִצְחָהּ 5  
 כְּתוּב שֵׁם בְּדֶרֶךְ סוֹד בְּכָל הַגְּדוֹלָה הִיא אִם הַזְנוֹת  
 וְשְׁקוּצֵי הָאָרֶץ: וְאֶרְאֶה אֶת־הָאִשָּׁה שֹׁכֶרֶה מַדָּם 6  
 הַקְּדוּשִׁים וְעַדִּי יִשׁוּעַ וְשִׁמָּה אַחֲזַתְנִי עַד־מָאֹד  
 מֵרְאוֹת אַתָּה: וַיֹּאמֶר אֵלַי הַמַּלְאָךְ לָמָּה זֶה תִּשְׁתּוּמָם 7  
 הִנֵּנִי מַגִּיד לָךְ סוֹד הָאִשָּׁה וְהַחֲחִיהַ הַנִּשְׂאֵת אַתָּה  
 בַּעֲלָת שִׁבְעָה רָאשִׁים וְעֶשֶׂר קַרְנִים: הַחֲחִיהַ אֲשֶׁר 8  
 רָאִיתָ עֵינֶךָ הִיתָה בָּאָרֶץ אַחֲרֵי־כֵן חָלְפָה לָהּ וְעוֹד  
 תַּעֲלֶה מִן־הַתְּהוֹם וְלֹא־בִדּוֹן תִּרְדּוּ וַיֵּשְׁבִי תְּבֵל אֲשֶׁר  
 לֹא נִכְתְּבוּ שְׁמוֹתָם בַּסֵּפֶר הַחַיִּים מֵרֹאשׁ מִקְדָּמֵי אָרֶץ  
 שָׁמָּה תֵּאָחֲזִים בְּרֹאשָׁם אֶת־הַחֲחִיהַ אֲשֶׁר הִיתָה  
 וַאֲיָנָהּ וְעֵתִידָהּ לָבֹא: פֹּה אִישׁ תְּבוֹנוֹת יָבִין שִׁבְעָה 9  
 הָרָאשִׁים שִׁבְעָה הָרִים הֵם אֲשֶׁר הָאִשָּׁה יֹשֶׁבֶת עֲלֵיהֶם:  
 וְהַמַּלְכִּים שִׁבְעָה הֵם הַמֶּשֶׁה מֵהֶם נָפְלוּ אֶחָד מִלֶּךְ 10  
 פִּזּוֹם וְהָאַחֲרוֹן לֹא־בָא עוֹד וְהָיָה כִּי יָבֹא יַעֲמֹד אַךְ  
 לְזָמָן קָטָן: וְהַחֲחִיהַ אֲשֶׁר הִיתָה וַאֲיָנָהּ הוּא מִלֶּךְ 11  
 שְׁמִינִי וּמִן־הַשִּׁבְעָה הוּא וְלֹא־בִדּוֹן יֵלֵךְ: וְעֶשֶׂר 12  
 הַקַּרְנִים אֲשֶׁר רָאִיתָ עֲשֶׂרָה מַלְכִּים הֵם אֲשֶׁר לֹא  
 הִגִּיעוּ עוֹד לְמָלוּכָה כִּי אִם־בְּמַלְכִּים יִמְשְׁלוּ שְׁעָה  
 אַחַת



13 אַחַת עִם-הַחַיָּה: וְרוּחַ אֶחָד בָּהֶם וְאֶת-חִילָם  
 14 וּמִמְשַׁלְתָּם יִתְּנִי אֶל-הַחַיָּה: וְהֵם יִלְחֲמוּ אֶת-הַשָּׂה  
 וְהַשָּׂה יִגְבֵּר עֲלֵיהֶם כִּי הוּא אֲדוֹן הָאֲדָנִים וּמֶלֶךְ  
 הַמְּלָכִים וַיִּצְבְּאוּ עִמּוֹ קָרִיאִי אֶל בְּחִירֹי וּנְאֻמָּנִי:  
 15 וַיֹּסֶף וַיֹּאמֶר אֵלַי הַפִּים אֲשֶׁר רָאִיתָ אֲשֶׁר יִשְׁבֹּת שֵׁם  
 16 הַזֹּנָה הֵם עַמִּים וְקָהָל עַמִּים וְגוֹיִם וּלְשׁוֹנוֹת: וְעֹשֶׂה  
 הַקֶּרְנִים אֲשֶׁר רָאִיתָ עִם-הַחַיָּה הֵם יַחֲדוּ יִשְׁנְאוּהָ  
 אֶת-הַזֹּנָה וְהַצִּיגוּהָ שְׂמֵמָה וְעֶרְמָה וְאָכְלוּ אֶת-  
 17 בְּשָׂרָהּ וּשְׂרָפוּהָ כִּלִּיל בָּאֵשׁ: כִּי הָאֱלֹהִים נָתַן בְּלִפְנֵי  
 לְמַלְאֲאֹתָ עֲצָתוֹ וּלְהִיּוֹת לָהֶן דָּעָה אַחַת לָתֵת אֶת-  
 מִמְשַׁלְתָּן לַחַיָּה עַד כִּי-יִתְּמוּ דְבָרֵי הָאֱלֹהִים מִהַחֵל  
 18 וְעַד-כְּלָה: וְהָאִשָּׁה אֲשֶׁר רָאִיתָ הִיא הָעִיר הַגְּדוֹלָה  
 שָׂרָתִי בַּמְּמַלְכוֹת הָאָרֶץ:

יח וְאַחֲרֵי-כֵן רָאִיתִי מֶלֶךְ אֶחָד יֵרֵד מִן-הַשָּׁמַיִם שֹׁר  
 2 וְגָדוֹל וְהָאָרֶץ הָאִירָה מִכְּבֹדוֹ: וַיִּקְרָא בְּכַח וְעוֹ  
 לֵאמֹר נִפְלָה נִפְלָה בְּכַל הַגְּדוֹלָה הִיתָה לָנוּה שְׁעִירִים  
 בָּתִּי כָּלָאִים לְכָל-רוּחַ טָמֵא וְקֵץ לְכָל-עוֹף שָׁקֵץ  
 3 וְנִתְּעַב: כִּי בִיּוֹן חֲמַת תִּזְנֹתָה נִפְּלוּ כָל-הַגּוֹיִם וּמִלְכֵי  
 תִּבְל זָנוּ אֵלֶיהָ וּסְחָרֵי אֶרֶץ הָעִשְׂרִיר מִשְׁפַּעַת חֵיל  
 תַּעֲנִיגָהּ:

4 וְאַשְׁמַע קוֹל אֶחָד מִן-הַשָּׁמַיִם קִרָּא צֹאוּ מִתּוֹכָהּ  
 5 עַמִּי פֶן-תִּגְעוּ בַּחֲטָאֵתֶיהָ וּדְבִקוּ בָכֶם תַּחֲלֹאֶיהָ: כִּי  
 נִגְעוּ אֶל-הַשָּׁמַיִם חֲטָאֵתֶיהָ וַיִּזְכֹּר אֱלֹהִים אֶת-עֲוֹנָהּ:  
 6 שְׁלֹמוֹ-לָהּ כִּפְּעָלָהּ כָּל אֲשֶׁר עָשְׂתָה עָשׂוּ-לָהּ  
 כְּפָלִים בְּמִסְדָּ הַפֹּס אֲשֶׁר מִסְכָּה מִסְכּוֹ-לָהּ כְּפָלִים:  
 7 כֹּאֲשֶׁר הִיתָה גְּבִירָה וּמַעֲנָנָה כֵּן הִבִּיאוּ עֲלֶיהָ מִדּוּהָ  
 וְאַבֵּל כִּי אָמְרָה בְּלִבָּבָהּ מִלִּפְנֵי אֲנִי לַעֲוֹלָם לֹא  
 8 אֲשַׁב אֶלְמָנָה וְלֹא אֲדַע שְׂכוֹל: עַל-כֵּן תִּבְאָנָה לָהּ

- ביום אחד כל-תחלאיה מות אבל ורעב והיתה  
 למאכלת אש כי חזק יהיה אלהים השפט  
 אתה: ומלכי-ארץ אשר זנו אתה והתעלסו עמה  
 9 בתענוגים יבכו ויספדו לה בראתם את-עשן  
 שרפתה: וממגור ושבר מרחוק יעמדו וקוננו אי-  
 10 לך אי-לך בבל עיר רבתי עם קריה נשגבה ברגע  
 אחד בא עליך משפטך: ובכו והתאבלו עליה  
 11 בנעני-ארץ כי אין קנה עוד לסחרם: סחר זהב  
 וכסף ואבן יקרה ופנינים שש וארגמן ומשי ושני  
 כל-עצי בשמים כלי שנהבים וכלי עצים יקרים  
 נחשת ברזל ושיש: קנמן-בשם וקטרת סמים מר  
 13 ולבונה יין ושמן סלת וחטים מקנה בקר וצאן סוס  
 ורכב עבד ושפחה: רחק ממש פרי תאוה לעיניך  
 14 וכל-עדנים ומגדים לא תמצאי-עוד אזלו להם  
 ואינם: והרכלים אשר מצאו און להם בעזבוניה  
 15 ממגור ומשבר יעמדו מרחוק ובכו אליה וספדו  
 16 לאמר: אללי לקריה הגדולה אשר לבשה שש  
 וארגמן ושני ותעד עדי-זהב אבני-חפץ ופנינים:  
 איך ספו תמו ברגע כל-הון עתק זה וכל-חבל  
 17 ועבר ארחות ימים מלחים ועשי מלאכה במים רבים  
 מרחוק עמדו: ויצעקו בראתם את-עשן שרפתה  
 18 לאמר איה עיר בעיר הגדולה: ויזרקו עפר על-  
 19 ראשיהם ויזעקו בבכי ואבל לאמר אללי לקריה  
 הגדולה מחיל עשרה העשירו כל-בעלי אניות בים  
 20 ועתה הפוכה היא כמו-רגע: צהלו ורנו שמים  
 קדשים שליחים ונביאים כי-נקם אלהים את-  
 נקמתכם מידה:  
 21 ומלאך אחד גבור נשא אבן גדולה כפלה רכב וישלך  
 אל-תוף הים ויאמר בכה תשקע בבל העיר הגדולה  
 22 בשצף קצף ולא-תמצא עוד: לא-ישמע עוד בך קול  
 מנגנים

מִנְּגִנִּים וְשָׂרִים וְהַמִּית חַלְלִים וְהַצְצֹרוֹת וְכָל-חָרֵשׁ  
 וְחָשֵׁב לֹא-יִמָּצָא עוֹד בְּתוֹכָךְ אֶף לֹא יִשְׁמַע בְּךָ קוֹל  
 רַחֲמִים: וְאוֹר נֵר לֹא יֵאָר-בְּךָ וְקוֹל חֲתָן וְקוֹל כְּלָה אֲבָד 23  
 מִמֶּךָ יַעַן כִּנְעֻנְיָךְ הָיָה גִכְכְּדִי-אֶרֶץ וּבְכַשְׂפֶּיךָ גִּדְּחוּ כָל-  
 הַגּוֹיִם: וְדָם הַנְּבִיאִים וְהַקְדוֹשִׁים נִמָּצָא בְּכַנְפֶּיהָ וְכָל- 24  
 חַלְלֵי הָאֶרֶץ:

יֵשׁ וְאַחֲרֵי-כֵן שָׁמַעְתִּי קוֹל גָּדוֹל בְּקוֹל הַמּוֹן רַב בַּשָּׁמַיִם  
 קֹרְאִים הַלְלוּיָהּ הַתְּשׁוּעָה וְהַתְּפָאֶרֶת וְהַעֲזֵז לֵאלֹהֵינוּ:  
 אֲמַת וְצֹדֵק מִשְׁפָּטוֹ כִּי-שָׁפַט אֶת-הַזֹּנָה הַגְּדוּלָּה 2  
 אֲשֶׁר-הִשְׁחִיתָה אֶת-הָאֶרֶץ בְּתִזְנוּתָהּ וַיִּדְרֹשׁ מִיָּדָה אֶת-  
 דָּם עַבְדָּיו הַשְּׁפוּף: וַיַּעֲנֵנו שְׁנֵית הַלְלוּיָהּ עַד-עוֹלָמִי 3  
 עוֹלָמִים יַעֲלֶה עֲשֵׂנָהּ: וְעֲשָׂרִים וָאַרְבָּעָה הַזִּקְנִים וְאַרְבַּע 4  
 הַחַיּוֹת נָפְלוּ עַל-פְּנֵיהֶם וַיִּשְׁתַּחֲווּ לֵאלֹהִים הַיֹּשֵׁב  
 עַל-הַכֶּסֶּא וַיֹּאמְרוּ אֲמֵן הַלְלוּיָהּ: וְקוֹל קָרָא יֵצֵא מִן- 5  
 הַכֶּסֶּא לֵאמֹר הִלְלוּ אֶת-אֱלֹהֵינוּ כָּל-עַבְדָּיו וִירָאוּ  
 הַקְטַנִּים עִם-הַגְּדוֹלִים: וְאִשְׁמַע בְּקוֹל הַמּוֹן רַב וּבְקוֹל 6  
 מִים רַבִּים וּבְשֹׁאוֹן רַעַם חֲזָק קָרָא הַלְלוּיָהּ כִּי-מֶלֶךְ  
 אֱלֹהֵינוּ יְהוָה אֵל שַׁדַּי: לָכֵן וּנְשַׁמְחָה וּנְגִילָה וּנְתַנָּה לוֹ 7  
 כְּבוֹד כִּי בָּאָה חֲתֻנַּת הַשָּׁה וּכְלָתוֹ עֲרוּכָה בְּכָל: וַיִּתֵּן 8  
 לָהּ לְלִבָּשׁ בּוּץ זָךְ וְגָבִי כִּי בּוּץ הוּא צֹדֵקֶת הַקְדוֹשִׁים:  
 וַיֹּאמֶר אֵלַי כָּתֹב אֲשֶׁרִי הַקֹּרְאִים אֶל-הַמְּשֻׁתָּה לַחֲתֻנַּת 9  
 הַשָּׁה וַיּוֹסֶף וַיֹּאמֶר אֵלַי דְּבָרֵי אֱלֹהִים אֲמַת: וְאֲנִי 10  
 נִפְלַתִי לְרַגְלִיו לַהֲשִׁתָּחוּת לוֹ וַיֹּאמֶר אֵלַי לֹא-כֵן רְאָה  
 אֲנִי עֹבֵד כְּמוֹךָ וְחֵבֵר אֲנִי לָךְ וּלְאַחֶיךָ הַמַּחֲזִיקִים  
 בַּעֲדוֹת יֵשׁוּעַ לֵאלֹהִים תִּשְׁתַּחֲוֶה כִּי עֲדוֹת יֵשׁוּעַ הִיא 11  
 רוּחַ הַנְּבוּאָה:

וַאֲרָא אֶת-הַשָּׁמַיִם נִפְתָּחִים וְהַנְּהַר־סוּס לָבָן וְהָרֶכֶב עָלָיו 11  
 נִקְרָא נֶאֱמָן וַיֵּשֶׁר וּמִשְׁפָּטוֹ וּמִלְחָמָתוֹ בְּמִישְׁרִים: עֵינָיו 12  
 כָּלְהָבוֹת אֵשׁ וְעֲטֹרוֹת רַבּוֹת עַל-רֹאשׁוֹ וְעָלָיו שֵׁם  
 חֲקוֹק אֲשֶׁר לֹא-יָדַע אֹתוֹ אִישׁ מִלְּבָדּוֹ: וְהוּא עֹמֵה 13  
 לְבוּשׁ



14 לְבוֹשׁ מֵאֲדָם בָּדָם וְשִׁמּוֹ נִקְרָא דְּבַר הָאֱלֹהִים: וַיֵּצֵא  
הַשָּׁמַיִם לְכָבִים אַחֲרָיו עַל־סוּסִים לְבָנִים מְלַבָּשִׁים  
15 בְּגָדֵי־בּוּץ זָךְ וְגָקִי: וַחֲרַב חֲדָה יֵצֵאת מִפִּיו לְהַכּוֹת  
בָּהּ אֶת־הַגּוֹיִם וּלְרַעַם בְּשֶׁבֶט בְּרָזָל וְהוּא דֶּרֶךְ  
16 בְּגַת יַיִן הַחֲמָה וְהַזַּעַף לָאֱלֹהִים אֵל שֹׁדֵי: וְעַל־  
בְּגָדוֹ וְעַל־יָרְכוֹ כָּתוּב שֵׁם מֶלֶךְ הַמְּלָכִים וְאֲדֹנֵי  
הָאֲדֹנִים:

17 וְאֵרָא מִלְּאֲךָ אֶחָד עֹמֵד עַל־הַשָּׁמֶשׁ וְקִרָא בְּקוֹל גְּדוֹל  
אֶל־כָּל־עוֹף בְּנֶף הַמְּעוֹפֶף עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם  
לֵאמֹר בָּאוּ הָאִסְפוּ אֶל־הַמִּשְׁתָּה הַגְּדוֹל לָאֱלֹהִים:  
18 וְאִכְלֹתֶם בֶּשֶׂר מְלָכִים בֶּשֶׂר שָׂרֵי אֱלֹפִים וּבֶשֶׂר גְּבוּרִים  
בֶּשֶׂר סוּסִים וְלִכְבִּיָּהֶם וּבֶשֶׂר בְּנֵי חֹזִים וְעַבְדִּים  
קַטְנִים עִם־גְּדוֹלִים כָּלֶם:

19 וְאֵרָא אֶת־הַחַיָּה וּמִלְכֵי הָאָרֶץ וּמַחְנִיָּהֶם כִּי־עָרְכוּ  
לְהִלָּחֵם עִם־רֶכֶב הַסּוּם וַיֵּצֵא: וַתִּתְּפֹשׂ הַחַיָּה וּנְבִיא  
20 הַשֶּׁקֶר נֶאֱחָז עִמָּהּ הוּא אֲשֶׁר עָשָׂה הָאֱתוֹת לִפְנֵיהָ  
לְהַדִּיחַ אֶת־נִשְׂאֵי תוֹ הַחַיָּה וְאֶת־הַמִּשְׁתַּחֲוִיִּים לְצִלְמָהּ  
וְהֵם שְׁנִיָּהֶם הִשְׁלֹכוּ חַיִּים אֶל־תוֹךְ יָם הַתְּבַעְרָה  
הַבַּעַר בְּגִפְרִית: וְהַנִּשְׂאָרִים נָפְלוּ לְפִי הַחֲרַב הַיֵּצֵאת  
21 מִפִּי רֶכֶב הַסּוּם וְעוֹף כָּל־בְּנֶף שָׁבְעוּ מִבֶּשֶׂרָם:

וְאֵרָא מִלְּאֲךָ יוֹרֵד מִן־הַשָּׁמַיִם וּבִידּוֹ מִפְּתַח הַתַּהוֹם כ  
וַתֵּתֵן גְּדוֹל: וַיִּתְּפֹשׂ אֶת־הַתַּנִּין אֶת־הַנֶּחֱשׁ הַקְּדָמָנִי  
2 הוּא הַשָּׂשֶׁן הַשּׁוֹמֵן וַיֹּאסֶר אֹתוֹ לְאַלְף שָׁנִים: וַיִּשְׁלִיכֵהוּ  
3 אֶל־הַתַּהוֹם וַיִּסָּגֵר עָלָיו וַיַּחַתֵּם מֵעַל לַמַּסָּגֵר לְבִלְתִּי  
יִדְּיָח עוֹד אֶת־הַגּוֹיִם עַד־תֵּם הַשָּׁנִים אֶלְף וְאַחֲרֵי־כֵן  
יִתֵּר לְזִמָּן קָטָן:

וְאֵרָא כְּסָאוֹת עֹמְדִים וְלִישָׁבִים עֲלֵיהֶם נִתֵּן בִּידָם  
4 לַעֲשׂוֹת מִשְׁפָּט וְנִפְשׁוֹת בְּרוּתֵי רֹאשׁ לְמַעַן עֲדוּת  
יִשְׁוֶעַ וּלְמַעַן דְּבַר הָאֱלֹהִים אֲשֶׁר לֹא הִשְׁתַּחֲוּ לַחַיָּה  
וּלְצִלְמָהּ וְלֹא נָתְנוּ אֶת־הַתּוֹ עַל־מִצְחָם וַיָּדָם הֵם  
קָמוּ

5 קָמוּ וַיַּחֲיוּ וַיִּמְלְכוּ עִם־הַמְּשִׁיחַ אֱלֹהִים שְׁנַיִם: וַיֵּתֶר  
הַמִּתִּים לֹא־קָמוּ לַחַיִּים עַד־תָּם אֶלֶף הַשָּׁנִים זֹאת  
6 הָיָא הַתְּקוּמָה הָרֵאשֹׁנָה: אֲשֶׁרִי אֲנִשִּׁי־קֹדֶשׁ אֲשֶׁר  
יִקְחוּ חֶלְקָם בַּתְּקוּמָה הָרֵאשֹׁנָה הַמּוֹת לֹא יִשְׁלֹט־  
בָּם שְׁנִית בִּי כְּהֵנִים יְהִיו לֵאלֹהִים וּלְמִשְׁיחוֹ וּמְלָכוֹ  
עַמּוֹ אֶלֶף שָׁנִים:

7 וְאַחֲרֵי כָלוֹת אֶלֶף הַשָּׁנִים יֵתֶר הַשָּׁטָן מִבֵּית כְּלָאוֹ:  
8 וַיֵּצֵא לַהֲדִיחַ אֶת־הַגּוֹיִם בְּאַרְבַּע בְּנִפּוֹת הָאָרֶץ אֶת־  
גּוֹג וּמִגּוּג וְלַהֲקָהִילָם לְמַלְחָמָה קָהֵל אֲשֶׁר לֹא יִסְפֹּר  
9 כְּחֹל הַיָּם: וַיַּעֲלוּ עַל־מִרְחָבֵי אֶרֶץ וַיִּסְבּוּ אֶת־מַחְנֶה  
הַקְּדוֹשִׁים וְאֶת־הָעִיר הַנִּחְמָדָה וַתֵּרֶד אֵשׁ מִן־הַשָּׁמַיִם  
10 וַתֹּאכַל אֹתָם: וְהַשָּׁטָן אֲשֶׁר הִדִּיחָם נָדַח לַיִם בָּעַר  
בָּאֵשׁ וּגְפָרִית אֲשֶׁר־שָׁם הִחִיָּה וּנְבִיא הַשָּׁקֶר לַהֲיוֹת  
מַעֲנִים שָׁם יוֹמָם וּלְלַיְלָה עַד־עוֹלָמִי עוֹלָמִים:

11 וְאַרְא כִּפּא זֶךְ וּגְדוֹל וְהַיֹּשֵׁב עָלָיו אֲשֶׁר אֶרֶץ וּשְׁמַיִם  
12 נִדְּדוּ מִפָּנָיו וְלֹא־נֹדַע מְקוֹמָם אִיו: וְאַרְא אֶת־הַמִּתִּים  
גְּדוֹלִים עִם־קִטְנִים עֲמָדִים לִפְנֵי הַכִּפּא וּסְפָרִים  
נִפְתָּחִים גַּם־סֵפֶר אַחֵר נִפְתָּח הוּא סֵפֶר הַחַיִּים  
וַיִּשְׁפֹּטוּ הַמִּתִּים כְּעִלְיוֹתָם כְּאֲשֶׁר הֵם כְּתוּבִים  
13 בְּסִפְרֵי הָהֵם: וַיִּתֵּן הַיָּם אֶת־הַמִּתִּים אֲשֶׁר־בְּתוֹכּוֹ  
וְהַמּוֹת וְהַשְּׂאוֹל נָתַנוּ אֶת־הַמִּתִּים אֲשֶׁר־בָּם וַיִּשְׁפֹּטוּ  
14 אִישׁ אִישׁ כְּמַעֲשָׂהוּ: וְהַמּוֹת וְהַשְּׂאוֹל נִהָדְפוּ אֶל־תוֹךְ  
יָם בָּעַר בָּאֵשׁ זֶה הוּא הַמּוֹת הַשֵּׁנִי הַיָּם הַבָּעַר בָּאֵשׁ:  
15 וְכָל־אִישׁ אֲשֶׁר לֹא־נִמְצָא כְּתוּב בְּסֵפֶר הַחַיִּים נִהָדָף  
אֶל־תוֹךְ הַיָּם הַבָּעַר בָּאֵשׁ:

כַּאֲרֹא שְׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה בִּי הַשָּׁמַיִם  
הָרֵאשֹׁנִים וְהָאָרֶץ הָרֵאשֹׁנָה עָבְרוּ וְהַיָּם אֵין עוֹד:  
וְאֶת־הָעִיר הַקְּדוֹשָׁה אֶת־יְרוּשָׁלַיִם הַחֲדָשָׁה רָאִיתִי  
2 יֹרֶדֶת מֵאֵת אֱלֹהִים מִן־הַשָּׁמַיִם כְּכֹלָה בְּקִשְׁרֶיהָ

9. v. בם"א אש מאח האלהים מן-השמים.

3 ערוכה לבעלה: וקול גדול מן-הפסא שמעתי לאמר  
 הנה משפן אלהים עם-אנשים ושכן בתוכם הם  
 יהיו-לו לעם והאלהים יהיה אתם והיה להם  
 4 לאלהים: ומחה כל-דמעה מעיניהם המות לא-יהיה  
 עוד ואין אבל וצעקה או דאבה פי הראשנות  
 5 חלפו ואינם: והישב על-הפסא אמר הנני עשה הפל  
 חדש ואלי אמר כתב פי הדברים האלה בנים  
 6 ונאמנים: ויוסף ויאמר נעשתה אנכי אלה ותו  
 ראשון ואחרון ולצמא אתן מבאר מים חיים חנם:  
 7 המנצח יירש כל-אלה ואני אהיה-לו לאלהים והוא  
 8 יהיה לי לבן: אבל בעלי לב רגז בנים לא אמן בם  
 גבזים ומרצחים זנים וקסמים עבדי פסל וכל-אנשי  
 שקר חלקם בים הפער באש וגפרית הוא המות  
 השני:

9 ויבא אלי אחד מן-שבעת המלאכים נשאי שבעה  
 המזרקים המלאים שבע המגפות האחרנות וידבר  
 אלי לאמר פא ואראך את-הפלה אשרת הששה: וישאני  
 10 ברוח אל-הר גדול ונשא ויראני את-ירושלים עיר  
 הקדש ירדת מן-השמים מאת אלהים: ועליה חפף  
 11 כבוד אלהים והמאור לה זורח פאבן יקרת ערך פאבן  
 ישפה פעין תרשיש לטהר: וחומה גדלה וגבהה  
 12 תסב אתה ובה שנים עשר שערים ועל-השערים  
 שנים עשר מלאכים ושמות פתובים עליהם על-  
 13 שמות שנים-עשר שבטי בני ישראל: שלשה שערים  
 מזרחה שלשה שערים צפונה שלשה שערים נגבה  
 14 ושלשה שערים מערבה: ולחומת העיר שנים עשר  
 יסדות ושנים עשר שמות על-שנים עשר שליחי  
 15 הששה חקוקים עליהם: והדבר בי החזיק קנה זהב בידו  
 16 למד את-העיר ואת-שעריה ואת-חומתה: והעיר  
 היתה מרובה יריבה ברחבה וימד את-העיר בקנה  
 המדה



הַמִּדָּה שְׁנַיִם עָשָׂר אֶלֶף כְּבֶרֶת-אָרֶץ אֲרָכָה וְרַחְבָּהּ  
 17 וְלִמְתָּהּ מִדָּה אַחַת לָהֶם: וַיִּמַּד אֶת-חֻמְתָּהּ מֵאֵה  
 וָאַרְבָּעִים וָאַרְבַּע אַמּוֹת בְּמִדַּת אִישׁ כִּי-זֹאת מִדַּת  
 18 הַמִּלֻּאִכִּים: וּבִנְיַן הַחֹמָה אֲבִנֵי יִשְׁפָּה וְהָעִיר זָהָב אוֹפִיר  
 19 כְּזֹכֹכִית לְטָהָר: וְהַיְסוּדוֹת לְחֻמַּת הָעִיר מִמִּלְאִים בְּכָל-  
 אֲבִנֵי חֶפֶץ הַיְסוֹד הָרֵאשׁוֹן יִשְׁפָּה הַשְּׁנִי סָפִיר הַשְּׁלִישִׁי  
 20 שָׁבִי וְהָרְבִיעִי בְּרֻקָּת: הַחֲמִישִׁי שֶׁהֵם הַשִּׁשִּׁי אָדָם  
 הַשְּׁבִיעִי תַרְשִׁישׁ הַשְּׁמִינִי יְהִלָּם הַתְּשִׁיעִי פַטְמָה  
 הָעֲשִׂירִי נֶפֶךְ עֲשָׂתִי הָעֶשְׂרִי לָשֵׁם וְשְׁנַיִם הָעֶשְׂרִי  
 21 אַחֲלָמָה: וְשְׁנַיִם עָשָׂר הַשְּׁעָרִים שְׁנַיִם עָשָׂר פְּנִינִים  
 כָּל-שַׁעַר וְשַׁעַר מֵאֶחָד הַפְּנִינִים וְרַחוּב הָעִיר כְּתָם פֶּזֶז  
 22 כְּזֹכֹכִית לְטָהָר: וְהִיכָל לֹא-רָאִיתִי שָׁמָּה כִּי הִיכָלָהּ  
 23 יִהְיֶה אֱלֹהֵי צְבָאוֹת וְהַשֶּׁה: וְהָעִיר אֵין צָרָךְ לָהּ לְאוֹר  
 הַשֶּׁמֶשׁ וּלְנֶגֶה הַיָּרֵחַ כִּי-כְבוֹד אֱלֹהִים אוֹרָהּ וְהַשֶּׁה  
 24 נֹר לְהָאִיר לָהּ: וְהָלְכוּ הַגּוֹיִם לְאוֹרָהּ וּמַלְכֵי-אָרֶץ  
 25 יָבִיאוּ אֵלֶיהָ הַדָּרִם: שְׁעָרֶיהָ יִזְמֹם לֹא-יִסְגְּרוּ וּלְיִלָּהּ  
 26 לֹא-יִהְיֶה שָׁם: וְהוּבָא אֵלֶיהָ הַדָּר הַגּוֹיִם וְתַפְאֲרָתָם:  
 27 וְלֹא-יָבֹא שָׁם אִישׁ חָלָל וְלֹא בָעַל תּוֹעֵבָה אוֹ פֹעֵל  
 שָׁקֶר כִּי בָאֶיהָ רַק הַפְּתָבִים בְּסֹפֶר הַחַיִּים אֲשֶׁר  
 לְשָׁה:

כַּב וַיִּרְאֵנִי נָחַל מֵיִם חַיִּים פְּעִין זֹכֹכִית לְטָהָר יֵצֵא  
 2 מִתַּחַת כֶּסֶף הָאֱלֹהִים וְהַשֶּׁה: וּבִתּוֹךְ רַחוּב הָעִיר  
 עַל-שִׁפְת הַנָּחַל מְזָה וּמְזָה עֵץ חַיִּים עֹשֶׂה פְרִי  
 שְׁתֵּי עֶשְׂרֵה פַעְמִים בְּשָׁנָה מִדֵּי-חֹדֶשׁ בְּחֹדֶשׁוֹ יִבְרַר  
 3 פְּרִיו וְעֹלָהוּ לְתִרּוּפַת הַגּוֹיִם: וְכָל-חָרָם לֹא-יִהְיֶה עוֹד  
 וּבִתְרוּכָה יִבּוֹן כֶּסֶף הָאֱלֹהִים וְהַשֶּׁה וְעַבְדּוֹ יִשְׁרָתְהוּ:  
 4 וְהֵם יִרְאוּ אֶת-פָּנָיו וְנִשְׂאוּ אֶת-שְׁמוֹ עַל-מִצְחָם:  
 5 וְאֵין לְיִלָּה שָׁם וְאֵין צָרָךְ לָהֶם לְאוֹר נֹר וְלְאוֹר שֶׁמֶשׁ  
 כִּי-יִהְיֶה אֱלֹהִים יִתֵּן אוֹרוֹ עֲלֵיהֶם וּלְפָנָיו יִמְלָכוּ  
 עַד-עוֹלָמִי עוֹלָמִים:

וַיֹּאמֶר

וַיֹּאמֶר אֵלַי הַדְּבָרִים הָאֵלֶּה בְּנִים וְנֶאֱמָנִים וַיְהִי הַזֶּה  
 אֱלֹהֵי רוּחֹת הַנְּבִיאִים שָׁלַח אֶת־מַלְאָכּוֹ לַהֲרֹאוֹת  
 אֶת־עַבְדּוֹ אֶת אֲשֶׁר תִּקְרִינָה בְּקֶרֶב הַיָּמִים׃ הִנְנִי  
 בָּא עַד־מְהֵרָה אֲשֶׁרִי הַשְׁמַר דְּבָרֵי הַנְּבוּאָה בַּסֵּפֶר  
 הַזֶּה׃

וְאֲנִי יוֹחֲנָן שָׁמַעְתִּי וְרָאִיתִי אֶת־אֱלֹהֵי וַיְהִי בְּשָׁמְעִי  
 וּבְרָאִיתִי אֶת־אֱלֹהֵי וְאֶפֶל לְרַגְלִי הַמַּלְאָךְ אֲשֶׁר־  
 הָרָאֵנִי אֶת־אֱלֹהֵי לַהֲשִׁתָּחוּת לּוֹ׃ וַיֹּאמֶר אֵלַי לֹא־  
 כֵּן רְאֵה אָנֹכִי עֶבֶד כְּמוֹךָ וְחֵבֶר אָנִי לְךָ וּלְאַחִיךָ  
 הַנְּבִיאִים וּלְשֹׁמְרִים אֶת־דְּבָרֵי הַסֵּפֶר הַזֶּה לְאֱלֹהִים  
 תִּשְׁתַּחֲוֶה׃

וַיֹּאמֶר אֵלַי עוֹד אֶל־תַּחֲתָם אֶת־דְּבָרֵי הַנְּבוּאָה אֲשֶׁר  
 בַּסֵּפֶר הַזֶּה כִּי קְרוֹב הַמּוֹעֵד׃ בֶּן־עוֹלָה יוֹסִיף עֲשׂוֹת  
 עוֹל וְנִתְעַב יוֹסִיף עַל־תּוֹעֲבָתוֹ אִישׁ צָדִיק יוֹסִיף עַל־  
 צַדִּיקָתוֹ וְקֹדֶשׁ יוֹסִיף לַהֲתַקְדֹּשׁ בְּקִדְשָׁתוֹ׃ וְאֲנִי הִנְנִי  
 בָּא עַד־מְהֵרָה וּשְׁכָרִי אִתִּי לְשָׁלֵם לְאִישׁ אִישׁ  
 כְּמַעֲשָׂהוּ׃ אָנֹכִי אֶלֶף וְחָוֵה רֶאשׁוֹן וְאַחֲרוֹן רֶאשׁ וְסוֹף׃  
 אֲשֶׁרִי הַמַּכְבִּסִּים שְׁמִלְתָם וְהָיָה לָהֶם רִשְׁיוֹן לֶאֱכֹל  
 מֵעֵץ הַחַיִּים וּלְבָא הָעִירָה דֶּרֶךְ שְׁעָרֶיהָ׃ וּמַחֲוִין  
 לְעִיר הַפְּלָבִים וְהַקְסָמִים וְהַזְנִים וְהַמְרַצָּחִים וְעַבְדֵי  
 הָאֱלִילִים וְכָל־אֱהָב בָּזָב וּפְעַל שָׁקֶר׃

אָנִי יֵשׁוּעַ שְׁלַחְתִּי אֶת־מַלְאָכִי לַהֲעִיד לָכֶם עַל־אֱלֹהֵי  
 לְעִינֵי הַקְּהָלֹת אָנֹכִי שָׂרֵשׁ דָּוִד וְחֹטֵר מִמֶּנּוּ אוֹר נְגִהָה  
 וְכוֹכָב הַשֶּׁחֶר׃

וְהָרוּחַ וְהַפֶּלֶה אֹמְרִים בָּאֵה־נָא וְהַשְׁמַע יֹאמֶר  
 בָּאֵה־נָא וְכָל־צֶמָא יָבֹא וְכָל־הַחֶפֶץ יִקַּח מִים חַיִּים  
 חֲנָם׃

הָעֵדוּתִי בְּכָל־הַשְׁמַע דְּבָרֵי נְבוּאָת הַסֵּפֶר הַזֶּה אִם־  
 יוֹסִיף אִישׁ עָלֵיהֶם יוֹסִיף אֱלֹהִים עָלָיו אֶת־הַמַּכּוֹת  
 הַפְּתוּבוֹת בַּסֵּפֶר הַזֶּה׃ וְאִם־יִגְרַע אִישׁ מִדְּבָרֵי סֵפֶר  
 הַנְּבוּאָה

הַנְּבוּאָה הַזֹּאת יִגְרַע אֱלֹהִים אֶת-חֶלְקוֹ מֵעַן הַחַיִּים  
 וַיַּעֲוֵר הַקֹּדֶשׁ הַכְּתָבִים בַּסֵּפֶר הַזֶּה:  
 20 וְהַמַּעֲיֵד דְּבָרִים אֵלֶּה עָנָה לֵאמֹר אֲכֵן אֲנִי בֶּא-עַד-  
 מִהֲרָה אָמֵן בָּאֵה-נָא הָאֲדֹנָן יִשׁוּעַ:  
 21 חֶסֶד הַמְּשִׁיחַ אֲדִינֵנו עִם-הַקְדוּשִׁים אָמֵן:

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v. 21 ב"א עם כָּל-הַקְדוּשִׁים.

תם



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It is a challenge to attempt to clarify several points concerning the New Testament, especially for certain audiences.

It is a challenge to do this because there are many within the several different camps, that derive profit in some way, from the misunderstandings, not only those which might naturally occur, but also from certain misunderstandings that are deliberately fostered.

The material from each religion should be and remain available to those of other religions and other points of view. It is important to investigate matters for oneself.

This introduction is not so much an actual discussion, as it is a discussion about the discussion. There are plenty who claim to have information about Christianity that are hostile to Christianity, and who hope to bias your analysis or conclusions sufficiently so that you may dismiss Christianity simply as superstition or as an invention.

More often than not, those who are today's secularists and who are often found on secular college campuses, are those professors who have made their fame and careers on the premise that there is much more to gain from questioning or attacking Christianity, than there is to be gained from presenting Christianity accurately.

An attack on Christianity does NOT occur when someone says something that a Christian may disagree

with, or when someone says something depressing or revolting about Christianity.

An attack on Christianity occurs, when a person consciously attempts to mislead others to reach conclusions about Christianity which they know to be historically inaccurate, in order to prevent their audience from reaching their own conclusions.

Let us not suggest that Christianity is “attacked” simply because someone disagrees with it, or someone has something negative to say. Surely we are more grown-up than this.

There are a few points to be made about Christians and Christianity that are often overlooked by those who propose to discuss what Christianity is, in the comfort of their tenured university setting. To remind us all,

1. A person is not a Christian simply because they claim to be. An individual is a Christian, when God who is in Heaven evaluates the inner motives and contents of their heart and intentions, and evaluates that person to have a) accurately understood what it means to be a Christ-follower, and b) to accurately reflect their inner spiritual transformation throughout their life and lifechoices. In other words, people may claim to be “christians” but God is the one who actually evaluates those claims and the merits of those claims. It **is God’s evaluation** that counts, and not those of others.

2. An individual who claims to be a Christian understands that they may claim this, based on their understanding and adherence to the teachings of Jesus

Christ. This is a decision and experience which is personal and must take place *individually*, on a personal individual level. There is no “mass conversion” of people. There is NO conversion to Christianity which is authentic or true, if it takes place by force or compulsion. God in Heaven does NOT recognize “forced” nor insincere conversions, and He NEVER has.

3. Christians, true Christians do NOT force anyone to convert to Christianity nor to accept Christ in any capacity. Christianity and Christians may voice or proclaim their views and opinions which is the right of all who are humans, who have this God-given right to Free Speech and Human Liberty. But the decision of whether or not to accept that message or those views, is up to each and every individual.

4. No one is born as a Christian, nor can they be designated nor made a Christian without their own individual conscious consent and willful agreement. God WANTS to be wanted, and those who do not want Him have the right to their views. (this does not mean that any of us can change the outcome of what is decided, after we die - but as long as humans live, their choice is their own to make. We should not confuse the freedom to chose, with the ability to control the consequences of that choice).

5. Anyone can become a Christian and no ethnic group is prohibited from becoming a Christian no matter who they are or where they are from.

6. The issue of collective guilt of nations is something for GOD to act on, based on HIS OWN actions in Heaven. It



is NOT something that humans have the capacity nor ability to act on, in place of God. For example, if God wants to judge a nation for certain actions, that is up to God. Humans, and Christians especially understand individual guilt and reconciliation to God. But Christians do not take retribution on “nations”. That category of Judgement [which is found sometimes in the Old Testament] is something that Christians recognize exist, but it is an action (or series) taken by God, and which is NOT taken by humans, and certainly NOT by Christians.

Christians recognize the individual sovereignty of each individual [though all being under the Creator of the Universe], and under Christians systems of law, that is only more so the case.

7. It is not legitimate to blame any race or ethnicity for any crimes nor any classes of crimes, when the culpability for those crimes rests with the specific individuals who have committed the harmful and willful criminal actions.

8. An individual who claims to act as a Christian but engages in conduct which is against the teachings of Jesus Christ is simply NOT a Christian. Let us not be confused. An example of this are some Popes who persecuted those who disagreed with them. While it may be true that *some* Popes were genuine Christians, there is no question that some Popes were NOT. That is something that Christians can state, where the basis for establishing who is a Christian and who is not, are the teachings and doctrines of Jesus Christ.

9 .Persecuting those who refuse to adhere to the teachings of Jesus Christ is despicable, dishonorable and actually is anti-Jesus. **Christians do not physically harm those who disagree with them, especially as this would violate the principle of Free Will and Free Choice** that each human has and retains as long as they are physically alive.

10. The New Testament did NOT come about by either the design nor the origin of the Roman Catholic Church. The New Testament was not canonized nor decided upon by the Roman Catholic Church.

11. The New Testament **Pre-dates** the existence of the Roman Catholic Church. Though Rome would not wish to admit this, **it is the Apostles** who lived up to 60 years after the Death and Resurrection of Jesus Christ, **who decided which books were genuine and which ones were not.** The Apostles had been working with each other for many decades, and they knew which books were actually from the authors who claimed to have written them.

12. When the Church Councils arrived and were convened much later, the Church Councils did not claim to decide which books were authentic. They simply affirmed the books of the New Testament, which by that time, were already known to be authentic.

13. For the record, the **Church Councils** were not called into existence by the Roman Catholic Church which did not exist under after the Council of Nicea [325 AD]. The Church Councils were called into session by the Roman Emperors, and those who responded did so because of

Roman Juridical authority, by Roman Imperial Edict. Let us not confuse those facts, with any claims by the Vatican.

14. The Vatican has a long history of persecuting those who disagreed with it. This was not an issue of doctrine as much as it was a desire to root out those who had claims of authenticity which Rome found competitive.

15. While Jews have (regrettably) been persecuted by those claiming sometimes to be Christians, and it is true that the inquisition persecuted Jews, we should not lose sight of the fact that the Inquisition only ended after the fall of Roman Catholic Spain in 1868, and that the inquisition lasted globally in all Roman Catholic jurisdictions from at least the 1200s up until the late 1800s. During that time, millions of true Christians were persecuted for doing nothing more than refusing to bow to the Vatican and its self-claimed Pontifex Maximus (a Title formerly held by the Caesars).

In other words, Franciscan and Dominican Priests were busy killing people who refused to agree with the Popes and their emissaries. That was the Vatican policy of those days, and millions of Christians were killed by the Vatican. The records of all nations are filled with the recounting and verified recordings of the events of those days. The Vatican only stopped doing this when they lost the juridical power to do this, due to principles of liberty, freedom of conscience, and Freedom of Religion. Those who killed them were NOT Christians, and they were NOT practicing Christianity. Those priests were engaged in violent anti-Jesus actions, that God strongly opposed and was and is against.



16. The early Christians condemned Creature-worship (worship of saints) and the worship and/or adoration of graven images. Christianity recognizes a permanent separation between created beings (humans) and the Creator who alone is God.

17. Christians contend that there was a difference between how the Old Testament times dealt with sins and how this changed in New Testament times after the resurrection of Jesus Christ.

Christians make a distinction between the Hebrew system of temple sacrifices for sins, and the fact of Eternal Salvation. Christians maintain that both those in Old Testament times and those in New Testament times (such as extending even unto today) were saved the same way:

In the Old Testament times, the Hebrews were saved by believing the Messiah would come and placing their faith in Him. In the New Testament times, The Hebrews (and now all others who so wish) are saved by believing that the Messiah has come.

### **The issue of which Text of the Old and New Testaments**

First when it comes to the text of the Old and New Testaments, we should define on the record which texts of the Old and New Testaments are the accurate and inspired texts:

### The Old Testament Received Text

The Old Testament which is authentic is the Second Rabbinic Bible of Ben Chayyim (Jacob ben Chayim) printed by Daniel Bomberg in Venice in 1525. It is (obviously) in Hebrew.

### The New Testament Received Text

The New Testament which is authentic is the New Testament which has been burned, banned, and confiscated by the Vatican whenever it could. That text is called the Textus Receptus, and is the Edition published by Stephens / Stephanus / Estienne (Robert Estienne) in 1550/1551. It is written in ancient Koine Greek.

Obviously both the Hebrew Old Testament and the Greek New Testament existed in the earlier copies. While it remains true that many ancient Greek texts of the New Testament have been found since the year 1900, it is also true that 99.9 % of those ancient greek text found agree with the Textus Receptus, and disagree with its rival manuscript, which would be Codex Vaticanus, which is the text used by the Vatican and usually translated into Latin.

The Old Testament of 1525 by Ben Chayyim did not have the Dead Sea Scrolls for comparison purposes. As most students of the Old Testament know, in 1947-48 Scrolls were found in what is now called Jordan, which were copies of the Old Testament. They were in Hebrew and were very old. Those scrolls were dated to 200 years BEFORE Christ (therefore any alterations by

Christians was an impossibility). Hard to believe but the Old Testament Hebrew text of Ben Chayyim of 1525 is about a word-for-word match with the Dead Sea Scrolls from 2000 years ago.

[Those interested in the Dead Sea Scrolls may want to read the works of Archeologists such as [Merril Unger](#) or [Randall Price](#)]

[and we cannot let this slip by: that anyone who alters any portion of the Old or New Testament will loose their eternal life according to the last chapter of the last book of the Bible which is the book of Revelation. Therefore true Christians know better than to try any such nonsense].

While all New Testaments will claim to be equal and all Old Testaments will also make the same claim, we should keep in mind some rather clear historical distinction.

The Older translations (such as the ones just named) are the Received Text of the Authentic Bible of the Authentic Christ-following Church.

The Churches which are real churches are not usually great or magnificent denominations endowed with millions of dollars. On the contrary, they are simply the organizing of actual people, often without Church Buildings who meet under the possibility of persecution, and who simply try to be kind, help others, explain the teachings of Jesus Christ, and understand that life on this Earth is about helping one's fellow man, and is also about the SHORT Time that each of us has to prepare



for Eternity. Eternity will last a very long time. It is important to think spiritual things through especially those with Long term consequences.

However, we should not confuse the Church of Christ, with any official or organized Church denomination, or institution. The New Testament establishes that the True Christians are those who follow the teachings of Jesus Christ, and that they are a spiritual alliance of a real spiritual church. The official bodies, or official organizations or institutions or denominations, are simply Poor representations of the spiritual reality.

And those institutions will therefore include those within who are genuine and kind Christians, and those who are NOT Christians, and even sometimes those who are opposed to true and authentic Christianity.

The Roman Catholic Bibles are based on Codex Sinaiticus, which the Vatican claims is one of the 50 copies commanded by the Emperor Constantine to be made [the command was given to Eusebius]. But millions of Christians have a different text for the new Testament.

The Vatican version allows the Pope to be King, has 14 extra books in it, called Apocryphal (the very word apocrypha means "counterfeit" ), and the vatican versions whether in Latin or Greek were published by the Inquisition.

[It is worth noting that the original Roman Catholic Latin Text was the Latin Vulgate translated by Jerome. Yet those who study that text and the work of Jerome will find that even Jerome admitted that there was an OLDER Latin Text which Jerome was attempting to replace. [That older text is the Vetus Itala written in Latin, and agrees with the Koine Greek Textus Receptus].

Even Jerome knew better than to suggest that new books should be imported into the Bible. That is why even though Jerome translated the Apocrypha also, he wrote that the books of the Apocrypha were NOT to be considered inspired scripture. However that point of view was changed officially at least, by the Roman Catholic Council of Trent in the 1500s. And since that time, the preface to the latin translations by Jerome, have left out his own conclusion that the Apocryphal books were NOT scripture.

Millions of Christians have had problems with the Vatican as well as their versions, and have spoken out against the Vatican versions, often due to inaccuracy. This extends by the way to the Roman Catholic Latin Vulgate versions, issued by different popes and which have historically reflected hundreds and hundreds of changes, though still being based on the Counterfeit Codex Vaticanus.

Coded Vaticanus is counterfeit not because it is not authentic, but because its content was changed by Eusebius in order to facilitate the creation of the Roman Catholic Official Church of the Roman Empire. Of course, Vaticanus also bears the imprint of at least Ten

different hands, therefore it is not as though it was written by one person at one time without changes. Therefore, the original version was counterfeit, and the changes made to it are counterfeit as well.

Both Coded Vaticanus and Sinaiticus are claimed to be from the copies commissioned by the Emperor Constantine. While The Vatican claims Constantine as a Roman Catholic Christian, most Christians would disagree with this as Constantine never actually claimed his own personal adherence to the teachings of Christ. Further the vision attributed to him, (which was described by Eusebius, is no evidence of conversion in the least). The Vatican claims that Constantine saw a Cross in the sky, but according to the original account written by Eusebius in Ancient Greek, the sign which constantine saw was NOT a cross, but rather an Egyptian Ankh. Constantine was actually a worshipper of the Pagan God Sol Invictus.

Christians are well aware that there are those who will say that Christianity must be false, because the Vatican has imported much paganism and idolatry into the Roman Catholic Church, and these imports are demonstrations of the falsehoods of Christianity.

However, we should first keep in mind that these falsehoods [within the Roman Catholic system of worship ] were pointed out by Christians, such as in the books by Hislop [the Two Babylons] and the books of George Stanley Faber on Idolatry and Paganism.

The Falsehood which are the importation of Pagan Idolatry into the Roman Catholic Church demonstrate



the falsehoods of Roman Catholicism, and have nothing to do with the actual teachings and doctrines personally taught by Jesus Christ as found in the books of the New Testament.

Do not be fooled into seeing the *falsehoods* of aspects of Roman Catholicism, and then attributing those falsehoods, to Jesus Christ or the New Testament. That is simply a trick to distract people from reading what Jesus Christ said, for themselves.

Most modern versions of the Bible, no matter what the Language, are based on Codex Vaticanus. This INCLUDES the Red Cover edition Greek New Testament published by UBS (Under a Concordat with the Vatican, incidentally), as well as the English NIV, CEV, ASV, TEV, NRSV, ESV, CEV, and even the NKJV.

The English Text which are derived from the accurate Textus Receptus are the Geneva Bible, the 1611 King James Bible, and the more modern version of Jay Greek (usually found online both the Old and New Testaments).

Therefore it is important to know these facts, in order to understand that each of us has choices to make, and that includes the choice of which Old and New Testament to use, choose, believe and study.

[False texts of the New Testament are usually described as being of Alexandrian origin, or called "Ecclectic" which means "made-up". And they also have another feature in common: they depend in some capacity on the work of Vaticanized scholars named Westcott and Hort,

who were champions of Codex Vaticanus and Sinaiticus].

As the articles of Will Kinney demonstrated (they are online), there are many difference between what the different versions say.

The Editions in Hebrew are expected to reflect many changes, many of which are subtle. But that is for readers to decide. This text here is the version translated by C.D. Ginsburg, recognized as one of the greatest Hebrew Scholars on the Old Testament since the time of Ben Chayyim and his Second Rabbinic Bible of 1525.

Some may disagree, but many Christians have trouble with the label of what is classified under Judaism.

Some who practice Judaism are practicing the real thing. From a Christian point of view, this simply involves the acceptance and belief and adherence to the Old Testament and to the plain face meaning of the Hebrew Text of the Old Testament. Whether accurate or not, to a Christian, THAT is what Historic Judaism is.

Some today have accepted the notion that JHVH was not the same God as Elohim, and have further accepted the notion that JPED, and the manuscripts of the Old Testaments were simply the results of hopeless confusion. That is untrue and anti-historic as well.

The developers of those lines of assault on the Old Testament, were Griesbach and his mentors Wettstein

and Semler. They were not only poor Textual Critics, but they had their own agenda in attempting to substitute atheism for Christianity. They did not succeed but they did mislead many into errant conclusions about the authenticity of the Old and New Testaments.

Their criticisms have been met and answered, but not before the damage was done. Many foolishly decided that if the professors had the credentials, they must have their own infallibility.

Infallibility is an attribute which belongs to God, not to humans. And after the demise of the experts, where did they spend eternity ? If the question is not comfortable, it is only so for those who don't yet have the answer for themselves. All the more reason, why each of us should study these issues for ourselves, and find out for ourselves, what is the correct answer.

God answers the prayers of those who seek Him sincerely and with all their heart. Those who pray for His help and guidance do not fail to receive it, though they may sometimes have trouble recognizing it when it arrives. Just because God helps us does not always mean that His help is obvious. But is still obvious, many times.

*God expects questions.* God wants inquiring minds, though he can easily tell the difference between mockers and those who are sincerely searching for real answers.

Many of the Critics of Christianity had simply decided that the Bible must be wrong. They did not know the answers, therefore the Bible had to be false. In other



words, what they actually did, was elevate their own opinion to the status of Deity.

Their goal was Atheism through their attacks on Christianity, (most of them being gentile by the way), but in order to accomplish this they had to first attack the Old Testament. The New Testament claims to be a continuation of the Old Testament. And the New Testament claims that the Jews have NOT been replaced as the people of God, only that the Christians are also included in God's plans for the Universe.

But what better way to attack God than to attack the Old Testament ?

Some decided on a different approach and called that Reform Judaism. It is hard to say just what is Reformed and what is Judaism about it. A hundred years after its development, it seems to be going in many directions that have little relationship to the Old Testament. And rumors of its financial sponsorship and which families control it, do not seem to have served its interest well. Is it a secret that those who have access to great finance seem to also adhere to plans to steer people away from both the Old and New Testaments ?

Thankfully, there are those who are Jewish and who ARE righteous, and who do sincerely want to find God, and who Do try to find Him, without the help of the works of the occult or the Zohar.

The Zohar claims to be a book of light. But then why is it that those who use its contents are almost always those like Aleister Crowley (GD / OTO) or MacGregor

Mathers, another founder of the Golden Dawn ? Didn't they claim to be founding Evil groups and attempting to Attract malefic spirits ?

We just simply raise the question. The questions are out there. Everyone sees these issues. So what ? Do we all just keep smiling and say nothing ?

At least we ask a few questions. If it does not bring us the answers, perhaps it might at least set us on a better or wiser course ?

What seem troubling are the distinctions between historic Judaism and the Judaism of today.

What is Not historic Judaism is often the modern substitute: an allegiance to a system of Oral Traditions, written down from dubious sources, containing some disturbing material, of which some seems to be a replication of the pagan systems of worship in Babylon, and practiced by the Babylonians.

To most Christians there is a real separation between the Old Testament, and the Kabbalah. In Vain, Christians have asked just what kind of worship it is that the Jews engaged in *before* the invention of the Kabbalah and its core text the Zohar. Those questions are usually answered with embarrassed silence, which does not help matters, either - since the question denotes that the answer received, is usually admitted to be based on the Zohar and the Kabbalah, which whatever else it implies, certainly implies that the Judaism of today is NOT the Judaism of 2000 years ago

as taught in the plain face of the text of the Old Testament.

In some cases, it almost seems as though it was the Zohar that Moses wrote since that is almost always what those who claim to practice Judaism constantly refer to. That almost seems Roman Catholic, where the Vatican has often *referred to* the Bible, while continuing to discourage its actual use, or its actual reading.

We do not have the time here to discuss the topic, though one has heard of rumors of wars where the Karaites took the Old Testament literally, while the Judaizers insisted on the Zohar as it allowed them a much greater say in the leeway granted to them to continue certain practice developed under the tutelage of Babylon. About a thousand years ago, the Karaites lost that war within Judaism. ... but the records which speak of this are few.

The Zohar is NOT part of the historic Old Testament, and is an invention of the middle ages. One cannot help but notice that the Old Testament gives glory to God, but the Zohar gives glory to disembodied spirits who spend much energy in disputing the contents of what the Old Testament teaches. It is further disturbing that the Zohar is usually one of the core texts of those who call themselves occultists and is found among those who claim to worship and adore spirits who openly and willfully oppose the historic God of Israel.

One might occasionally be tempted to think that some forces were trying to impart to Jews a false book (the Zohar) of false worship, in order to induce more errors,



on the premise that error or sins would compel the messiah to appear sooner.

The Christians were warned off against the concept of sinning in order to [supposedly] experience “more” heavenly Grace, by the book called Romans in the New Testament. And even during the End of Days, Christians are simply witnesses to the events described in books of Daniel and Ezekiel, as well as Revelation. But the timetable for those events cannot be changed or altered by Christians. God retains HIS own sovereignty and will. He cannot be commanded.

Christians have had their own experiences in the occult, and have written about their recovery, (when the world will be as one by Tal Brooke, Hidden Dangers of the Rainbown, the Beautiful side of Evil, books by Kurt Koch, etc).

### **The following books and links are provided as a basis for further inquiry:**

(Note: some of these may have **links** from where these books can be downloaded in PDF for Free)

The world and its god

The number of man, the climax of civilization

The Standard Historic Bible - 1611 King James Version  
Old and New Testaments in English

The English Revisers' [Wescott - Hort] Greek Text:  
Shown to be Unauthorized, Except by [errant] Egyptian  
Copies Discarded

Jesus the Messiah by Alfred Edersheim (Oxford)

Volume 1, Volume 2

The Book Codex B and Its allies is a LINE by LINE  
comparison between Codex Vaticanus and Codex  
Sinaiticus, to demonstrate their contradictions to each  
other, even though they are both claimed by the Vatican  
as authentic copies.

Codex B and its allies - Hoskier - Part 1 of Vol 1

Codex B and its allies - Hoskier - Part 2 of Vol 1

Codex B and its allies - Hoskier - Part 3 of Vol 1

Codex B and its allies - Hoskier - Vol 2

Translators of the King James Bible Version of 1611

**Horae Mosaicae, or, A view of the Mosaical records - Vol 01**

**Horae Mosaicae, or, A view of the Mosaical records - Vol 02**

Introduction to the Massoretico-critical edition of the  
**Hebrew Bible 01 by C.D. Ginsburg**

Introduction to the Massoretico-critical edition of the  
**Hebrew Bible 02 by C.D. Ginsburg**

Robert Haldane

The evidence and authority of divine revelation :  
being a view of the testimony of the law and the  
prophets to the Messiah, with the subsequent  
testimonies (1839)



VOLUME 1

VOLUME 2

The two Babylons; or, The papal worship proved to be the worship of Nimrod and his wife (1871)

The Origin of Pagan Idolatry Ascertained from Historical Testimony

Volume 1, Volume 2, Volume 3,

The image-worship of the Church of Rome

Mariolatry Idolatry Primitive Christian Worship

Popery, falsifier of Scripture

Textus Receptus (New Testament in Ancient Greek)

Who is the Messiah - from the Ancient Scriptures

Letters from Rome to friends in England

1) The traditional text of the Holy Gospels vindicated and established (1896)

2) The causes of the corruption of the traditional text of the Holy Gospels : being the sequel to The traditional text of the Holy Gospels (1896)

3) The revision revised - three articles reprinted from the Quarterly review

The historical evidences of the truth of the Scripture records

Recapitulated Apostasy - For those who have Ears to Hear -

Kanamori's Life-story told by himself; how the higher criticism wrecked a Japanese Christian-and how he came back.

Testimonies (evidence) of the Early Church Fathers (ECF) Ante-Nicene Fathers - to the Holy Trinity

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Testimonies (evidence) of the Early Church Fathers (ECF) Ante-Nicene Fathers - to Divinity of Christ

Author: Early Church Fathers,

Keep in mind that these only provide a starting place.

The good news is that once you have studied and learned the material, this is information that will help and encourage you for a long time. It will also help you with learning which questions to ask, and also learn where to find answers.

At this point, the information in your mind, is about all that you can count on, which cannot be taken away. All the rest is destined to fade with time. Whatever impact we hope to have, must be eternal impact, in a manner that can encourage others.





# **Saved - How To become a Christian how to be saved**

**A Christian is someone  
who believes the  
following**

***Steps to Take in order to become a  
true Christian, to be Saved & Have a  
real relationship & genuine  
experience with the real God***

**Read, understand, accept and  
believe the following verses from  
the Bible:**

**1. All men are sinners and fall short  
of God's perfect standard**

**Romans 3: 23 states that**

**For all have sinned, and come short of  
the glory of God;**

**2. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ.**

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

**3. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". But God's good work of sending Jesus Christ to save us, and our response of believing - of having faith - in Jesus Christ, that is what saves each of us.**

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

**4. God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.**

Romans 5:8 states

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

**5. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.**

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**6. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, you know for a**

**fact that you have been given  
Eternal Life.**

1 John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

**7. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.**

1 John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**If you believe these verses, or want to believe these verses, pray the following:**

***" Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and ask you***



***to save me from my sins and give me eternal life. Thank you for forgiving me of my sins and giving me eternal life. I receive you as my Savior and Lord. Please take control of the throne of my life. Make me the kind of person you want me to be. Help me to understand you, and to know you and to learn how to follow you. Free me from all of the things in my life that prevent me from following you. In the name of the one and only and true Jesus Christ I ask all these things now, Amen".***

Does this prayer express your desire to know God and to want to know His love ? If you are sincere in praying this prayer, Jesus Christ comes into your heart and your life, just as He said he would.

**It often takes courage to decide to become a Christian. It is the right decision to make, but It is difficult to fight against part of ourselves that wants to hang on, or to find against that part of our selves that has trouble changing. The good news is**

that you do not need to change yourself. Just Cry out to God, pray and he will begin to change you. God does not expect you to become perfect before you come to Him. Not at all...this is why He sent Jesus...so that we would not have to become perfect before being able to know God.

**Steps to take once you have asked  
Jesus to come into your life**

**Find the following passages in the Bible and begin to read them:**

- 1. Read Psalm 23 (in the middle of the Old Testament - the 1st half of the Bible)**
- 2. Read Psalm 91**
- 3. Read the Books in the New Testament (in the Bible) of John, Romans & I John**
- 4. Tell someone of your prayer and your seeking God. Share that with someone close to you.**
- 5. Obtain some of the books on the list of books, and begin to read**

them, so that you can understand more about God and how He works.

6. Pray, that is - just talk to and with God, thank Him for saving you, and tell him your fears and concerns, and ask him for help and guidance.

7. email or tell someone about the great decision you have made today !!!

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Does the "*being saved*" process only work for those who believe ?

For the person who is not yet saved, their understanding of **1) their state of sin and 2) God's** personal love and care for them, **and His desire and ability to save them....is what enables anyone to become saved.**

So yes, the "being saved" process works only for those

who believe in Jesus Christ and Him only, and place their faith in Him and in His work done on the Cross.

...and if so , then how does believing save a person?

Believing saves a person because of what it allows God to do in the Heart and Soul of that person.

But it is not simply the fact of a "belief". The issue is not having "belief" but rather what we have a belief about.

IF a person believes in **Salvation by Faith Alone in Jesus Christ** (ask us by email if this is not clear), then **That belief** saves them. Why ? because they are magical ? No, because of the sovereignty of God, because of what God does to them, when they ask him into their heart & life. When a person decides to place their faith in Jesus Christ and **ask Him** to forgive them of



their sins and invite Jesus Christ into their life & heart, **this** is what saves them – *because of* what God does for them at that moment in time.

At that moment in time when they sincerely believe and ask God to save them (as described above), God takes the life of that person, and in accordance with the will of that human, having requested God to save them from their sins through Jesus Christ – God takes that person's life and sins [all sins past, present and future], and allocates them to the category: of "*one of those people who Accepted the Free Gift of Eternal Salvation that God offers*".

From that point forward, their sins are no longer counted against them, because that is an account that is paid by the shed blood of Jesus Christ. And there is no person that could ever sin so much, that God's love would not be good enough for them, or that would somehow not be able to be covered by the penalty of

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that **all sins separates us from God**, even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – **unwilling**

to believe. After death, they will believe, but they can only chose Eternal Life BEFORE they die. The fact is that all of us, are not good enough for Jesus Christ to save them. That is why Paul wrote in the Bible "**For all have sinned, and come short of the glory of God**" (Romans 3:23).

Thankfully, that is not the end of the story, because he also wrote " **For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.**"(Romans 6: 23)

That Free offer of salvation is clarified in the following passage:

John 3: 16 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**  
17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

# Prayers that count

## The prayers that God hears

We don't make the rules any more than you do. We just want to help others know how to reach God, and know that God cares about them personally.

The only prayers that make it to Heaven where God dwells are those prayers that are prayed directly to Him "through Jesus Christ" or "*in the name of Jesus Christ*".

God hears our prayers because we obey the method that God has established for us to be able to reach him. If we want Him to hear us, then we must use the methods that He has given us to communicate with Him.



**And he explains - in the New Testament - what that method is: talking to God (praying) in accordance with God's will - and coming to Him in the name of Jesus Christ. Here are some examples of that from the New Testament:**

**(Acts 3:6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.**

**(Acts 16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.**

**(Acts 9:27) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.**

**(2 Cor 3:4) And such trust have we through Christ to God-ward: (i.e. toward God)**

**(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.**

**(Eph 2:7) That in the ages to come he might show the exceeding [spiritual] riches of his grace in *his* kindness toward us through Christ Jesus.**

**(Phil 4:7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

**(Acts 4:2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.**

**(Rom 1:8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.**

**(Rom 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin,**

but alive unto God through Jesus Christ our Lord.

(Rom 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Rom 15:17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(Rom 16:27) To God only wise, *be* glory through Jesus Christ for ever. Amen.

(1 Pet 4:11) ...if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the [Holy] Spirit through faith.

**(Titus 3:6) Which he shed on us abundantly through Jesus Christ our Saviour;**

**(Heb 13:21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.**

**Anyone who has questions is encouraged to contact us by email, with the address that is posted on our website.**

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### **Note for Foreign Language and International Readers & Users**

**Foreign Language Versions of the Introduction and Postscript/Afterword will be included (hopefully) in future editions.**





internal credibility; and their connection with Christianity; comprehending the substance of eight lectures read before the University of Oxford, in the year 1801; pursuant to the will of the late Rev. John Bampton, A.M. / By George Stanley Faber -Oxford : The University press, 1801  
[Topic: defense of the authorship of Moses and the historical accuracy of the Old Testament] [[available online Free](#) ]

TC The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded  
[[available online Free](#) ]

CANON of the Old and New Testament by Archibald Alexander [[available online Free](#) ]

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 92mb [[available online Free](#) ]

A vindication of 1 John, v. 7 from the objections of M. Griesbach [[available online Free](#) ]

The Burning of the Bibles- Defence of the Protestant Version – Nathan Moore - 1843

A dictionarie of the French and English tongues 1611  
Cotgrave, Randle - [[available online Free](#) ]

The Canon of the New Testament vindicated in answer to the objections of J.T. in his Amyntor, with several additions  
[[available online Free](#) ]

the paramount authority of the Holy Scriptures vindicated (1868)



Resurrection of Jesus Christ, or the necessity of Personal Repentance for Salvation.

The Translations have been accomplished all around the world in many languages, starting with changeover from the older accurate Greek Text, to the modern invented one, starting between 1904 and 1910 depending on which edition, which translation team, and which publisher.

We cannot recommend: the New Testament or Bible of Louis Segond. This man was probably well intentioned, but his translation are actually based on the 8<sup>th</sup> Critical edition of Tischendorf, who opposed the Reformation, the Historicity of the Books of the Bible, and the Greek Text used by Christians for thousands of years.

For additional information on versions, type on the Internet Search: “verses missing in the NIV” and you will find more material.

We cannot recommend the english-language NKJV, even though it claims to depend on the Textus Receptus. That is not exactly accurate. The NKJV makes this claim based on the eclectic [mixed and confused] greek text collated officially by Herman von Soden. The problem is that von Soden did not accomplish this by himself and used 40 assistants, without recording who chose which text or the names of those students. Herman Hoskier [Scholar, University of Michigan] was accurate in demonstrating the links between Sinaiticus, Vaticanus, and the Greek Text of Von Soden. Thus what is explained as being “based on” the Textus Receptus actually was a departure from that very text.



The Old Testaments of almost all modern language Bibles, in almost all languages is a CHANGED text. It does NOT conform to the historic Old Testament, and is based instead on the recent work of the German Kittel, who can be easily considered an Apostate by historic Lutheran standards. (more in a momentf).

The Old Testament of the NKJV is based on the New Hebrew Translation of Kittel. [die Biblia Hebraica von Rudolf Kittel ] Kittel remains problematic for his own approach to translation.

Kittel, the translator of the Old Testament [for almost all modern editions of the Bible]:

1. Did not believe that the Pentateuch he translated was accurate.
2. Did not believe that the Pentateuch he translated was the same as the original Pentateuch.
3. Did not believe in the inspiration of the Old Testament or the New Testament.
4. Did not believe in what Martin Luther would believe would constitute Salvation (salvation by Faith alone, in Christ Jesus alone).
5. Considered the Old Testament to be a mixture compiled by tribes who were themselves confused about their own religion.

Most people today who are Christians would consider Kittel to be a Heretical Apostate since he denies the inspiration of the Bible and the accuracy of the words of Jesus in the New Testament. Kittel today would be refused to be allowed to be a Pastor or a translator. His translation work misleads

and misguides people into error, whenever they read his work.

The Evidence against Kittel is not small. It is simply the work of Kittel himself, and what he wrote. Much of the evidence can be found in:

*A history of the Hebrews (1895) by R Kittel – 2 Vol*

Essentially, Kittel proceeds from a number of directions to undermine the Old Testament and the history of the Hebrews, by pretending to take a scholarly approach. Kittel did not seem to like the Hebrews much, but he did seem to like ancient pagan and mystery religions. (see the Two Babylons by Hislop, or History of the Temple by Edersheim, and then compare).

His son Gerhard Kittel, a “scholar” who worked for the German Bible Society in Germany in World War II, with full aproval of the State, ALSO was not a Christian and would ALSO be considered an apostate. Gerhard Kittel served as advisor to the leader of Germany in World War II. After the war, Gerhard Kittel was tried for War Crimes.

On the basis of the Documentation, those who believe in the Bible and in Historic Christianity are compelled to find ALTERNATIVE texts to the Old Testament translated by Kittel or the New Testaments that depart from the historic Ancient Koine Greek.

Both Kittel Sr and Kittel Jr appear to have been false Christians, and may continue to mislead many. People who cannot understand how this can happen may want to read a few books including :

Seduction of Christianity by Dave Hunt.

The Agony of Deceit by Horton  
Hidden Dangers of the Rainbow by C. Cumbey  
The Battle for the Bible by Harold Lindsell (Editor of  
Christianity Today)

Those who want more information about Kittel should consult:

- 1) Problems with Kittel – Short paper sometimes available online or at [www.archive.org](http://www.archive.org)
- 2) The Theological Faculty of the University of Jena during the Third .... in PDF [can be found online sometimes] by S. Heschel, Professor, Dartmouth College
- 3) Theologians under .... : Gerhard Kittel, Paul Althaus, and Emanuel Hirsch / Robert P. Ericksen.  
Publish info New Haven : **Yale University** Press, 1985.  
(New Haven, 1987)
- 4) Leonore Siegele - Wenschkewitz, Neutestamentliche Wissenschaft vor der Judenfrage: Gerhard Kittels theologische Arbeit im Wandel deutscher Geschichte (München: Kaiser, 1980).
- 5) Rethinking the German Church Struggle  
by John S. Conway [online]  
<http://motlc.wiesenthal.com/resources/books/annual4/chap18.html>
- 6) Betrayal: German Churches and the Holocaust  
by Robert P. Ericksen (Editor), Susannah Heschel (Editor)

## Questions about (PDF) Ebooks:

- **I notice that you have lists of Ebooks here.**
  - **I understand that you may want others to know about the books, but why here ?**
  - There are several reasons why this was done.
- 1) so that people who know nothing about Christianity have a place to start. There are now thousands of books about Christianity available. Knowing where to begin can be difficult. These books simply represent ideas and a potential starting place.
  - 2) so that people can learn what other Christians were like, who lived **before**. We live in a world that still concentrates on the tasks of the moment, but pays little attention to the past. Today, many people do not know HOW other Christians lived their daily lives, in centuries past. Some of these books are from the past. They offer the struggles and the methods of responding through their Christian faith, in their own daily lives, some from hundreds of years ago. In addition, many of those books are documented and have good sources. This seems to be a good way for Christians from the past to encourage those in the present.
  - 3) Histories of certain Christians DO belong to those who are those who are native to those churches, those geographic areas, or who speak those languages.

But although that is true, many churches today have communities or denominations that have transcended **and surpassed the local geographic areas from where they initially or originally arose**. It is good for believers who are from OTHER geographic areas, to learn more about foreign languages and foreign cultures. Anything that can help to accomplish this, is movement

in the right direction.

- 4) It is normal for people to believe that if their church or their denomination is in one geographic location, that The history of that place is best expressed by those who are LOCAL historians. Unfortunately, today, this is often NOT accurate.

The reason is that many places have suffered from wars and from local disasters. This is especially true in Africa and the Near and Middle East. The Local historic records and documents were destroyed. Those documents that have survived, has survived OUTSIDE of those Areas of conflict. Much of their earlier history of the Eastern portion of the Roman Empire, is mostly known because of the record keepers of the West, and because of the travelers from the areas of Western Christianity. In many ways, Western Christianity is often still the record keeper of those from the East.

There is a great deal of historical records in the West, about the Near East. Those who live there today in the near East and Middle East know almost nothing about. We suggest some sources that may be of assistance.

**- So you want to bring people closer, and that is a good answer, but why include records or books from England or from French speaking authors ?**

1) Much of the material dealing with Eastern Orthodoxy OR dealing with the matters of Syria, The Byzantine Empire, Africa or Asia, were written about, in French. Please remember that until very recently, FRENCH was the language of the educated classes around the world, AND that it *was the MAIN language for diplomats, consuls and ambassadors and envoys*. As a result, there is value in helping those who



have an interest in French ALSO know where to start, concerning matters of Faith and History.

Some of the material listed in [French simply gives people a starting point for learning about Christianity in Europe, from a non-English point of view](#). Other books are listed so that people can read some of those sources firsthand, for themselves and come to their own conclusions.

English Christians should be happy that they have a great spiritual heritage and examples, and rejoice also that the French can say the same. The examples of the strong and good Christians that have come before belong to everyone to all Christians, to all those who aspire to have good examples.

About the materials that deal with England, most of the world STILL does not realize that the records in England are usually MUCH older than the ecclesiastical records of OTHER areas of the world. England was divided up into geographic areas and Churches had great influence in the nation. That had not changed in England until the last few decades. Some of the records about Christianity in England

Go back for more than one thousand years, in an UNBROKEN line. One can follow the changes to the diocese through the different languages, through the different or changing legal documents and through the Rights confirmed to the churches.

Other areas of the world are claimed to be very ANCIENT in dealing with Christianity, but there is very little of actual documentation, of actual agreements, of actual legal descriptions, of actual records of local ceremonies, of actual local church councils, of the relationship between the secular State law, and the guidelines or rules of the Church. England was never invaded by those who posed a direct threat to its church institutions. The records were kept, so the records and documentation are in fact a much stronger Basis for the documenting of Christianity in earlier times.

Most Christians from the East do not know about this, and it would be good for them to learn more. In addition, there are also records in the Nations and Provinces of Europe, that have been kept where Roman Catholic Records demonstrate the authenticity of earlier Christian groups that pre-date the authority of the Bishop of Rome, even in the Western half of the Roman Empire. Some of those sources are listed herein also.

Finally, in the matter of suggesting books about Christianity and Other languages, please remember that each group likes to learn about its own past, and its own progress.

The French should be humbly proud of those Christians who were in France and who were brave and wise and demonstrated courage and a strong faithfulness to God. The Germans should learn and know the same thing about their history, as should the Spaniards and the Germans, and each and every other Nation and People-group. No matter who we are or where we are from, we can find something positive and good to encourage us and be glad that there were some who came before us, to show us a better way to live, by their faith and their Godly examples.

**In closing it would be good perhaps to state what is obvious:**

This ebook is likely to travel far and wide. Feel free to post online and use and print.

In many parts of the world, Christianity is deliberately falsely represented. It is represented as IF faith in God would make

someone “anti-intellectual” or somehow afraid of ideas or thinking. Nothing could be further from the truth.

Many people today do not know that the history of science today is edited to leave out the deep Christianity that most of the top scientists have held until very recent times.

Since God created the World and the scientific laws that govern it, it makes sense that God is the designer. No one is more scientific than God.

Many of the great scientists in the World are still Active Christians, with a consciously DEEP faith in God. Christians are not afraid of thinking for themselves. There are many secularists today who attempt to suggest that Christianity is for those who are feeble. The truth is that many of those are too feeble and too intellectually unprepared to answer the questions that Christianity asks of each man and each woman.

Those who do not have faith in Jesus Christ and who are secular simply often worship themselves, under the disguise of the theory of Evolution. But the chaos of the world today leaves most who are secular WITHOUT a guide or a method to explain either purpose in life, or the events that are taking place across the planet. Christianity with its record of 2000 years – (and please do not confuse the Vatican with Christianity, they are often not the same) – has a record of helping people navigate in difficult times.

Christianity teaches leaders to be humble and accountable, it helps merchants to trade honestly, and fathers to love their children and their wife. Christianity finds no value in doing harm to others for the purpose of self-interest. Usually doing harm to others is a method of expressing that ones faith in God is **ins**ufficient, therefore [the logic goes, that] harm must be done to others.

Behaving in that wrong manner is simply a Lack of faith in God, and therefore those who harm others from Other faiths and other religions are usually demonstrating a Lack of Faith in the God that *THEY* worship.

If God is all powerful, and if God can change the minds of others, and if God can reveal himself, then WHY harm anyone else who does not agree ? During THIS lifetime, it seems that each of us has the right to be wrong ,and the right to make up his own mind. Is it not up to God to deal with others in the afterlife ?

We provide answers, and help for those who seek truth (yes actual truth can be actually found and discovered, which is a shocking statement to many people who thought this was not genuinely possible).

God is a loving God. He offers Eternal Life to those who repent and believe in his message in the New Testament. But God also allows each individual to decide for themselves. This does not allow any of us to change or decide the rules. God is still God. We all are under his rules every time we are breathing, with each pulse that continues to beat in our heart.

God does not convince people against their Will. That annoys some people also, because they would like God to make decisions for them. But if people want to be Free, let them demonstrate this by exercising their own Freedom of choosing whether to follow God or not. (being able to chose to accept or reject God is not the same as being able to chose the consequences. Only the choice of which direction to Go is up to us. The consequences are whatever God has Actually declared them to be. Agreeing with Him or not will not change this.

Christianity is a source of internal strength and provides answers that almost no other religious system even claims to provide or attempts to provide.

Something usually happens to those who are intellectually honest and investigate Christianity. Many times, they find that Christianity is the most authentic, accurate and historic account of the history of the world.

It is the *genuine* answers and the genuine internal peace and help that Christians can find through their God which bothers those who are afraid to search for God. We only hope that each person will embrace their spiritual journey  
And take the challenge upon themselves to ask the question about how to find Truth and accurate answers.

The answers CAN be found. Some of these books are simply provided to help people find a few of the pieces that will serve as a means to encourage them in thinking and in having their inner questions answered.

We continue to find more answers every day. We have not arrived and we certainly are not perfect. But if we have helped others to proceed a bit farther on their own journeys, certainly the effort will not have been in vain.



Psalm 50:15

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 90

91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

### Psalm 23

23:1 A Psalm of David. The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

# With My Whole Heart - With all my heart

## "with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart**.

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?  
Pray :

*Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.*

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD **with my whole heart**; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD **with my whole heart**, in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him **with my whole heart**.

(Psa 119:10 KJV) **With my whole heart** have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe **with my whole heart**.

(Psa 119:58 KJV) I entreated thy favour **with my whole heart**: be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts **with my whole heart**.

(Psa 119:145 KJV) KOPH. I cried **with my whole heart**; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee **with my whole heart**: before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto **me with her whole heart**, but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me **with their whole heart**.

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly **with my whole heart** and with my whole soul.

**I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:**



II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

## **Christian Conversions - According to the Bible - Can NEVER be forced.**

**Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.**

**Don't Let anyone tell you that Christians support  
Forced Conversions.**

**That is False. True Christianity is NEVER forced.**

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## **Core Universal Rights**

**The right to believe, to worship and witness**

**The right to change one's belief or religion**

**The right to join together and express one's  
belief**

## **PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.**

### **What you may need to know**

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days<sup>i</sup>.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason, **God is going to give them what they want.** Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.



But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number "six" [ 6 ], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called "*Jesus is coming*" and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [ and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.



That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to "not make a choice". For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a "deception", the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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This is a **Bar Code**. It is officially called the **UPC Universal Product Code**. It has been supplemented by the use of **RFID Tags**

6 6 6

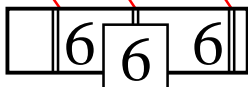
The "6-6-6" are the two vertical lines on each side of the bar code, along with the middle two lines. They are used to tell the computers how to align the bar code for scanning.



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**IS the UPC  
UNIVERSAL  
PRODUCT  
CODE  
the Precursor  
System  
to Individual  
Human Branding  
?**

Did you just laugh ?

*Those silly bar codes...*

That was pretty funny ...

***But seriously...*** What does your laughter tell you about yourself ?

Does it tell you that the idea of tracking you is so strange, that you have really never thought about it before ?

Do you think that other people may have thought about it, even though **you** might not ?

England has more than 2 Million cameras right now.

Do they track everything because all things are a strong danger ?  
Or...do the cameras track people...***just in case*** ?

So what do you think would happen if someone could track you 1) 100% of the time 2) with 100% certainty 3) with 100% accuracy 4 ) with 100% of all that you do ?

If Tracking with a mark on your right-hand or forehead becomes mandatory by law, and it will be a crime to not have that mark, and it will also be impossible to buy or sell without it, do you know how you would respond ?

What would you do if your eternal destiny largely depended on your answer to this question ?

If you are still here ***when*** these questions are valid, you should know your eternal destiny (after death...for eternity) **does** depend on your answer.



# The Book of Revelation, The Characteristics of the First Beast How All humans will be the ones Deceived and actually ALL Humans [with one exception] Worship the Beast

Revelation 13:1

The Power of the Beast comes from Satan

Satan

2 And **the beast** which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and **the dragon gave him** his power, and his seat, and great authority.

Revelation 13:

Oops: Satan-worship is not a good idea

4 And **they worshipped the dragon** which gave power unto the beast: and they **worshipped the beast**, saying, Who is like unto the beast? who is able to make war with him?

Revelation 13:

The Beast

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.  
7 And it was given unto him to make war with the saints, and to overcome them: **and power was given him over all kindreds, and tongues, and nations.**

5 minutes of information to change  
your Eternal destination ?

Revelation 13:

The Beast

8 And **all** that dwell upon the earth **shall worship him**, whose names are **not** written in the **book of life** of the Lamb slain from the foundation of the world.

Every single human worships the beast, *unless* their individual name is written in God's **book of life**

Revelation 13:

*It takes a special understanding to understand what is being said.*

9 If any man have an ear, let him hear.

Note: The First Beast is the Anti-Christ

The Characteristics of the Second Beast and 666

## The False Prophet

Revelation 13:

13:11 And I beheld **another beast** coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

## False Prophet

## The AntiChrist

Revelation 13:

12 And **he** exerciseth all the power of the **first beast** before him, and causeth the earth and them which dwell therein **to worship the first beast**, whose deadly wound was healed.

Revelation 13:

13 And **he** doeth great wonders, so that **he** maketh fire come down from heaven on the earth in the sight of men,

Revelation 13:14 And deceiveth them that dwell on the earth by the means of those miracles which **he** had power to do in the sight of **the beast**; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

## False Prophet

Revelation 13:15 And **he** had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Image of the beast may be a Robot or computer image, or a hologram, But it is an entity through which the Beast [Anti-Christ] extends power over mankind

Revelation 13:16 And **he causeth all**, both small and great, rich and poor, free and bond, **to receive a mark in their right hand, or in their foreheads:**

17 And **that no man might buy or sell**, save [except] he that had the mark, or the name of the beast, or the number of his name.

"Man" = Mankind, men AND women

Revelation 13:18 Here is wisdom. Let **him that hath understanding** count the number **of the beast**: for it is **the number of a man**; and his number is **Six hundred threescore and six.** **[6-6-6]**

(Phil 4:3 KJV) [Saint Paul Knew of the Book of Life:] And I entreat [ask] thee also, true yokefellow, [fellow-worker] help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names **are in the book of life**.

(Rev 3:5 KJV) He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the **book of life**, but I will confess his name before my Father, and before his angels.

Anti-Christ

(Rev 13:8 KJV) And **all** that dwell upon the earth shall worship him, whose names are not written in the **book of life** of the Lamb slain from the foundation of the world.

(Rev 17:8 KJV) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, **whose names were not written in the book of life** from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(Rev 20:12 KJV) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the **book of life**: and the dead were judged out of those things which were written in the books, according to their works.

Note: this is NOT salvation by good works. Remember Matthew 25:32

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: This is simply where the books are opened to divide those who have truly and sincerely accepted the teachings of Jesus Christ from those who have not. As Jesus said John 8:24: "for if ye believe not that I am he, ye shall die in your sins". See the rest of the pages herein for information on how to be saved and have Eternal Life.

(Rev 20:15 KJV) And whosoever was **not found written in the book of life** was cast into the lake of fire.

(Rev 21:27 KJV) And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's **book of life**.

(Rev 22:19 KJV) And if any man **shall take away from the words** of the book of this prophecy, God shall take away his part out of the **book of life**, and out of the holy city, and from the things which are written in this book.

This warning in Rev 22:19 refers to Institutions or Translators who change the words of the Bible

Note: The Lamb slain from the foundation of the world is Jesus Christ. Jesus Christ was the pre-existent Creator of the Universe (John 1)

666 = Recapitulated apostasy the true rationale of the concealed name of the Roman empire by George Stanley Faber - 1833 - London -. Free PDF available online

God claims that He knows each of our hearts. God also claims to know everything about us, all of our accomplishments and all of our sins also. But God sends Jesus Christ to save us through His words in the New Testament. Those who ignore them take a heavy risk to themselves, especially where this risk is one of Eternity.

As the saying goes, Eternity is a long time to be wrong. For that reason, it is important to understand who Jesus Christ truly is and who He actually claimed to be.

Here is where all of this connects back to the End of Days: Those who accept to take and participate in the economic system that incorporates the use of the number “six hundred and sixty six” on their right-hand or their forehead forfeit [give up] their opportunity for Eternal Life and Heaven, and Eternity with God.

According to the Bible, Satan is not some clever guy meant to give people just “a little bit of harmless fun”. Satan is not your buddy. Satan is not your friend, simply out to help you have a “good time”.

Satan is a real being, who is one of the most powerful and intelligent beings ever created.

He used to be an Angel, but turned against God. Satan is the one who will be in charge of the planet during the time of the false Messiah.

This is standard historic Christian doctrine, and this is the doctrines that have been proclaimed since the Early Christians. These are NOT innovations, these are not anything new. [sources - Free - provided at the of this for those who want to know more in PDF Download]

You may ask: Well, what does this have to do with the End of Days and the Economic System ?

God wants people to worship him Freely, but if they want to oppose God, God will allow them to make that choice. But making a choice, is not the same thing as being able to chose the consequences of that choice.

There is no one in Christianity who will convince anyone against their Will to worship God. God tells each person they are responsible. From that point on, the burden is on them, they can respond to God or not, and their own response determines their own fate and consequences, especially for Eternity.

The nature of a God is that He makes the rules and is not required to explain anything to anyone. However because God loves each person and wants them to chose Him (and not chose to follow Satan), God wrote roughly 1500 pages of material in the Old and New Testament (the Bible) to help people make their own choice.

The specific characteristic of accepting to use the Economic [most likely cashless] system is that those humans who use it must agree to accept the False messiah as their own savior.

The Bible refers to this as worship. Let us not loose track of definitions: It does not matter whether the person will admit this or not. Worship consists of doing the actions that a deity, such as God, would understand worship to be.

God says that those who accept to take the economic mark in their right-hand or their forehead will forfeit their Life with Him, and will never be able to be saved.

From that point on, those who have accepted to use the economic system by the mark on their right hand or forehead have declared themselves - by their action - to be the enemy of God.

But God is the one who deals with those who are His enemies. The presumption is also that those who have agreed to accept the new economic cashless system which uses the mark have undergone an internal change. By their action, they have agreed to be under the dominion of evil (just like those who accepted Sauron in the Lord of the Rings) and this new allegiance to the False Messiah, His economic system of the mark, and the acceptance of the ruler of the False Messiah who will accomplish many false miracles (through the power of the fallen angel Satan) has consequences: it will change the person who takes this mark, even while they will deny that inner transformation to the willing acceptance of evil has taken place.

In anycase, it will not be enough to reject the Mark. People who decide to reject the mark, and there will be



millions, are hardly okay or alright. They will have very little time to actually decide and accept to believe the words of Jesus Christ in the New Testament, if they can find New Testaments that are accurate.

The New Testament that is accurate is that which has been used by the Historic Christian Church for thousands of years. If it was good enough for the Earlier Christians, it remains good enough today.

This would be the New Testaments that are based on the received text of the Koine Greek New Testament. This would include the Scrivener Version of 1860 [FHA Scrivener] [do not use versions of his, published after his death], and the standard Koine Greek version of the New Testament published by Cura. P. Wilson, such as the version of 1833.

These two Ancient Koine Greek Testaments are based on the {western calendar} 1550-51 greek text of Robert Estienne, sometimes called Stephens or Stephanus.

The False Messiah in the New Testament has another name. He is not the true Christ, therefore by falsely claiming to be the true one, he reveals himself to be the AntiChrist. But remember at that point in time where He rules, he will not be officially claiming to be evil. On the contrary, he will claim to be the true Messiah of love, miracles and peace.

These facts then are what missionaries may share. Missionaries do not work for any government of the West, as this is prohibited and illegal in the West.

[Missionaries in Islam often ARE funded by their own islamic republic].

Christian Missionaries have only one goal which is to inform and acquaint you with facts that you may find interesting and that may save your Eternal life for you and your family.

Listening to any missionary will not make you a Christian. Missionaries are ordinary people. They have decided that they will try to help others by presenting truth and kindness to others. Those who hear what they have to say are free to accept or reject what they say. That is all.

Missionaries are usually very educated and devote much time (often many years) to learning about other people and about other cultures. They do not try to do this in order to gain their Eternal Life. By definition, Christians *already have* accepted and received Eternal Life.

Christians do not need to worry about Salvation by doing good works. *For the true Christian, there is no relationship between good works and obtaining salvation.* Salvation for each individual on the planet is Free, Christians are those who have understood and accepted to believe this. They already possess this from the instant that they become Christians and accept the words of Jesus in the New Testament.

Missionaries do NOT earn their way to heaven by saving or converting other people.

Missionaries agree to share the good news of Christianity, because of the individual and personal good that this same message has accomplished for them, on the inside of who they are. Missionaries risk a lot to communicate the Love of God to others. Most people cannot even understand this. Many people today have lives that are without hope and without purpose. Millions are aimless and without goals on the larger scale. But Christians will risk much to share the gospel with others, because that is what God commands them to do and wants them to do.

In England the challenge is not that people are ignorant of how to be saved and have Eternal life. Many are, but the challenge is for those who have already heard this to understand that this is really true, genuinely accurate. It is easy to hide doubts behind the walls of the propaganda that is falsely called “science” these days.

People think they must not admit to being religious, since this might not be “sophisticated”. But God is the most sophisticated one of all. As the saying goes: **He is no fool to give up that which cannot keep, in order to gain that which he cannot loose** [referring to Eternal Life offered by God through Christ].

As they will admit, Missionaries are sinners also. If you do not believe this, ask them. Then ask them what they have done about their own sins, and listen to their answers. Missionaries do not claim to be better than others. They only claim that the mercy of God that has

been given to them, can be given to everyone else also.

Missionaries could be anywhere else in the world. They may not have to come to your area of the planet. But if God sends them there, maybe you should thank God that he cares enough to send those who risk hardship and difficulty for being brave enough to try to obey God and give you information that may save your Eternal life.

Most missionaries have given up a life of comfort and riches that they could have had in their own nations. They have made this choice to try to show the love of God to others. This example is worthy of kindness and respect.

Christians usually are there to help, or to establish schools or hospitals. Christians do not do these things in order to earn or merit their eternal life. They do these things as a result of being transformed and changed for the betterment [amelioration] of others, by God

Christians are not a witness to themselves, but to the God that they serve. Those who worship a mean and cruel God will become mean and cruel. Those who worship a God of love and help and mercy and kindness will demonstrate love, help, mercy and kindness to others. People become like the God they serve.

Some people say that if a person has harmed a Christian, that they cannot become a Christian. But

that is NOT true. Saint Paul, even before he became a Christian persecuted Christians. Then God showed Him how Paul was acting against God. Paul became a Christian.

Jesus Christ came to save everyone including murderers and prostitutes. No one is holy enough to be allowed into Heaven with any sins or imperfection in their life. God is too Holy to allow this. God can regenerate and change anyone if they are sincere when they repent, and if they are seeking God with all of their heart. Read it for yourself in the New Testament gospel of John.

There is no need to be afraid, or to allow fear to be in control. Christianity teaches a life of inner peace, not a life ruled by fear.

No one in true Christianity will ever convert you by force, since that would be disrespectful to God, and an infringement upon His dominion. There are many people in religions that are very rich because they try to censor and keep information from reaching those who would benefit most by it.

Many of those same people are rich, and do not want their positions to be affected. They would rule by fear and the threat of force and violence. Humans who try these methods bring great curses upon themselves. Questions that have been raised legitimately require answers. The events which have been predicted will occur. They cannot be stopped by humans (though they may be delayed by prayer).

There are some books listed along with this New Testament. We would urge you to consider them so that you may find the answers you are seeking:

### **Historic Mainstream Books that may be of use:**

Jesus is Coming by W.E.B. Blackstone  
available online for Free [PDF] at [www.archive.org](http://www.archive.org)

How to study the Bible by R.A. Torrey  
available online for Free [PDF]

The Canon of the Old and New Testaments by  
Archibald Alexander - available online for Free [PDF]

Pilgrim's Progress - An explanation of the life as a Christian, in narrative. Very good, Other language versions are known to exist in French, German, Dutch, Arabic, and Chinese. Available online for Free Pdf and maybe from Google Books.

an explanation of the number 666 = "Recapitulated apostasy the true rationale of the concealed" name of the Roman empire by George Stanley Faber - best for those Christians and/or for those who know English language well Available for Free online at Archive.org or with Google books

### **Versions of the Bible that are sound and accurate include:**

**Ethiopic New Testament – 1857**

Available for Free online [PDF] at [Archive.org](http://Archive.org) or with Google books



## **Italian Diodati Edition – Original**

Available for Free online at [Archive.org](https://archive.org) or with Google books

## **Spanish – 1602 Reina Valera Edition - Original**

Available for Free online at [Archive.org](https://archive.org) or with Google books

**The Arabic Bible - 1869 Cornelius Van Dyke [We recommend the original editions of 1867 and 1869 only]** - Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

**Sanskrit / Sanscrit Bible – Yes, Sanskrit is still used today in India. The Sanscrit edition that is accurate is the version by Wenger.** Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Tamil – (Tamou) Edition of 1859 (India)**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Karen – The Karen New Testament (Sgau Karen)**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Burmese – Myanmar – Burma – New Testament available. Edition of 1850.**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Hindi – The New Testament in Hindi, also called Hindustani. Editions preferable before 1881.**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

**Le Nouveau Testament – Ostervald – 1868-72**  
(be cautious as many Ostervald and David Martin versions in French have been altered). The french

version of Louis Segond is popular but is actually based on the text of Westcott and Hort.

Accurate Osterval version available for Free online at Archive.org or with Google books

Hungarian Bible – 1692 – Original

Available for Free online at Archive.org or with Google books

The Persian New Testament – 1837 version of Henry

Martyn - Available for Free online [PDF] at Archive.org or with Google books

All the Messianic Prophecies of the Bible by Lockyer.

The Hidden Dangers of the Rainbow by C. Cumbey.

The Case for Christ - Strobel

Eines Christen reise nach der seligen ewigkeit :  
welche in unterschiedlichen artigen sinnbildern, den  
gantzen zustand einer bussfertigen und  
gottsuchenden seele vorstellet in englischer sprache  
beschrieben durch Johann Bunjan, lehrer in Betford,  
um seiner fürtrefflichkeit willen in die hochteutsche  
sprache übersetzt

Le voyage du Chrétien vers l'éternité bienheureuse :  
ou l'on voit représentés, sous diverses images, les  
différents états, les progrès et l'heureuse fin d'une ame  
Chrétienne qui cherche dieu en Jésus-Christ

Auteur(s) : Bunyan, John (1628-1688). Auteur du texte

Le pèlerinage d'un nommé Chrétien - écrit sous l'allégorie d'un songe / [par John Bunyan] ; trad. de l'anglais avec une préf. [par Robert Estienne]

Available for Free online at Archive.org or with Google books

Baxter, Richard Title Die ewige Ruhe der Heiligen. Dargestellt von Richard Baxter.

Pilgerreise zur seligen Ewigkeit. Von Johann Bunyan. Aus dem Englischen neu übersetzt

Der himlische Wandersmann : oder Eine Beschreibung vom Menschen der in Himmel kommt: Sammt dem Wege darin er wandelt, den Zeichen und der Spure da er durchgeheth, und einige Anweisungen wie man laufen soll das Kleinod zu ergreifen / Beschrieben in Englischer Sprache durch Johannes Bunyan.

Il pellegrinaggio del cristiano / tradotto dall' inglese di John Bunyan dal Stanislao Bianciardi  
Firenze : Tipografia e. Libr. Claudiana

Author Bunyan, John, 1628-1688  
Title Tian lu li cheng  
[China] : Mei yi mei zong hui, 1857

El viador, bajo del simil de un sueño por Juan Bunyan

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**"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."**

**-- Article 18 of the U.N. Universal Declaration of Human Rights --**

**Christian Conversions - According to the Bible -  
Can NEVER be forced.**

**Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.**

**Don't Let anyone tell you that Christians support Forced Conversions.**

**That is False. True Christianity is NEVER forced.**

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## **Core Universal Rights**

**The right to believe, to worship and witness**

**The right to change one's belief or religion**

**The right to join together and express one's belief**

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<sup>i</sup>The subject of the End Times in the west is called Biblical Prophecy. For more information on this topic, feel free to consult the standard books on this including: The Late Great Planet Earth (Lindsey), and the Charts of Clarence Larkin may give someone a quick overview. Things to come by Dwight Pentecost is interesting though technical. Hidden Dangers of the Rainbow by Cumbey will offer a quick read to those who are able to obtain a rare copy. The Christian in Complete Armor by Gurnall [Free Online] will offer a source of spiritual strength to those who have the courage and wisdom to read it.

Some of Larkin's Material is available for Free online.





## Remedy and Help for Occult & Demonic Forces

We include this short section for those who would like to take immediate action, in order to help their life or the life of someone that they care about.

The following covers a topic called the topic of “disembodied spirits” or the topic of Spirits in the world around us.

Christianity teaches that there are 1) spiritual forces that are created by Him, and that work with God, and 2) that there are spiritual forces that rebelled against God, and try to use their influence to harm the good that God accomplishes.

Christianity does NOT recognize that there are neutral spiritual forces. Christianity does not recognize that there are spirits that roam the earth with no destination or purpose. Christianity teaches that spiritual forces may attempt to contact or respond those who seek them, and that those forces are evil and will do harm to humans.

The reason is that Humans can be deceived by spiritual forces that would claim to be good, but are not. The Christian solution is to simply have nothing to do with forces that are not part of the Kingdom of God and of Jesus Christ.

Those who disagree have the right to chose, but should not complain if they find out that the spiritual forces they contact truly are evil and deceive them. Most people do NOT find this out for many years, until their life is wasted and it is too late to do much for God. THAT is exactly the purpose of those forces, to cause humans to spend their life and their time chasing things which do not matter instead of investing in their own spiritual future, in the afterlife.

Some people think that life is to be lived on Earth, while others understand that life here is simply a down-payment. Life here is simply time to prepare for the next thousands of years, with God and others who serve Him.

Christianity does NOT recognize the category of spiritual entities (spirits) that are full of Mischief, or mischievous.

Christianity would conclude that those spirits, where they actually exist, are causing mischief as a trick to prompt humans to become involved with them, in the same manner as a human will pull a piece of string in front of a CAT in order to watch the cat react.

There are humans who have ALREADY found out that certain spiritual forces are Evil. These people have tried to get rid of them but do not know how. There is no solution that exists other than to genuinely become a Christian and then take the steps that the Bible instructs.

Incantations and rituals do not “force” any spiritual entity to do anything. No ritual by a priest was ever effective BECAUSE it was a ritual, or because it contained certain words. However, spirits DO respond to those who are truly Christians, and THEY can certainly tell those who are genuinely Christians (followers of the true Jesus Christ), and those who are faking this or are insincere. It is a BAD idea to attempt to fool or deceive a Demon. THAT does not work, AND humans who try this only end up with much ensnarement by those demonic forces.

There are solutions to these dilemmas. None of them will work for those who are not saved or for those who are NOT Christian. Try it if you want, but be prepared for the consequences.

Demonic Spirits play by the rules that GOD lays down and NOT by the rules that you may have been mis-led into believing by some slick occult publishing company.

Witches have precious little power in fact, and the few that do are under such oppression and such personal bondage that they have no freedom, but they will not speak this truth to others.

The price of their freedom (they have been told) is the ensnarement or seduction of others. The following prayers are provided in case they are of assistance. Those who use them must be true Christians, and recognized by God as such.

Having said that, spiritual warfare and spiritual conflict (since this IS that area: the conflict in spiritual realms between spiritual forces) is very much like running or any other long distance task: it is long term preparation that makes the difference.

A new Christian is NOT to be dealing with demonic forces, and would be well advised to seek advice from those who are serious, sober, and committed genuine Christians for many years, before dealing with these areas.

Many books have been written on this topic. Many of them are written by those who are occultists who are possessed and seeking to mislead others. We will recommend OTHER Christian books at the end of this section for those who wish to pursue these matters with the seriousness they deserve. Most of the books available in these areas for Christians are written in English or German.

Also, it may not be enough to pray these prayers once. It may take much time to have the impact desired. **In order to have personal victory in these areas over demonic spirits:**

**1) One must be a Genuine Christian**

- 2) One must seek to actively follow God
- 3) One must spend much TIME reading the Bible, and
- 4) One must spend much TIME praying and learning HOW to pray to God in the name of Jesus Christ, in accordance (agreement) with the information and principles explained in the New Testament.

prayer of renunciation of Demonic Forces

## **Prayer to renounce witchcraft and/or any spiritual practice contrary to God and His given instructions**

{ Whether you have decided to become a Christian 20 years ago or five minutes ago, you can still pray this prayer. If you are not a Christian believer, or if you are confused about what this means, no problem. Just go to the section on how to become a Christian, pray that prayer, and then come back and pray this one }

Lord God, I do not come always to talk with you when I should Lord, I find this prayer difficult and I pray that you would give me the grace, strength and courage that I need to pray it and mean it.

Lord, I come to you because I am a true Christian believer, I (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11). I ask that you would neutralize and prevent any force or evil presence from acting that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would give me your spiritual strength and your spiritual protection. I thank you for what you did for me by dying on the cross for me.

I come before you in prayer today In the name of Jesus Christ because I want to renounce any and all practices that are contrary to you or to your teachings. I come before you today in the name of Jesus Christ.

I come before you today because I want to renounce any contact or seeking of any spirit or spiritual entity other than



the Christian Triune God or the Son of God, Jesus Christ. I want to renounce any and all of my behaviors and practice of allowing myself to contact the spiritual world or pray to/through spiritual entities or people, that are not Jesus Christ.

I recognize that the Bible states that we can only come to God through Jesus Christ, and through no other persons or spirits.

I come before you today because I want to renounce any and all of my spiritism, spirit-contact, witchcraft and occult practices, as well as any spiritual or other practice which is against you or contrary to you, and I ask for your favor and help to help me renounce these activities.

At this moment, I choose by my own will to renounce and reprove all works of darkness in my life and the lives of the generations of those whom I have joined. I include blood relatives as well as adoptive relatives and any mates, or any others whom I have joined such as lovers, seducers whether these were my (whichever applies to you - if you are not sure...include them all) wife/wives, husband/husbands, and children/grand-children/great-grandchildren. In the name of Jesus Christ, I hereby renounce any and every oath, commitment, covenant, decision, curse, fetish, decision, intention, word or thought, or gesture, and I hereby renounce any and every fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bringing works of darkness to my own life.

Lord God, in the name of Jesus Christ, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11)

I do this through the Name of Jesus Christ, my Savior,

through His Blood that was shed for me,

through his precious Body given for me,

through his Mind that suffered beyond anything I could ever suffer,

I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by the sins of those before me.

I do this so that no Luciferian, Satanic, Spiritually wrong promise, or evil covenant, curse, action, word, or deed or attitude - from my actions or my past be laid against my account - in heaven or in or on the earth. By this action today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out in my life - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14).

I do this so that from this day forward, I may go about serving You God, in reverence of You and seeking your counsel in everything I do. I submit my life unto You as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1)

Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me this day, and granted my every expression in accordance with Your will. I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my sins on the cross.

Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to

serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you. I pray that you would fill me with joy, comfort and hope and bring true Christian friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. You know Lord that I have asked all of these things in the name of Jesus, and I thank you that I am now free in deed, according to what you have shared with you in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27).

(Note: take time to look up these verses in the Bible which can be found in the Bible. You may want to write them down, and memorize them as well. It is good practice and will serve you well).

I pray Lord that you would help me to remember that each time I am tempted, that I can come back and talk with you, and read the Bible for strength and encouragement.

In the name of Jesus Christ I have asked all of these things, and I thank you for giving them to me, Amen.

## **The Spiritual Problems caused by Spiritual Explorations of Witchcraft & Dark Spirituality - **Hereditary** Witchcraft**

There is such a thing as occult forces that try to force families to serve them, for many decades, and for many generations. Some families did not KNOW how to fight the demonic spirits. Therefore they gave in to them, and serve those forces, and try to force their other family members to do this.

This needs to be resisted, but true freedom and true resistance can only be found in those who truly accept and believe the message of Jesus Christ as the New Testament confirms and explains. This is only ONE book of many portions of the New Testament. The New Testament is comprised of 27 books.

### **Prayer to be forgiven for sins committed while exploring darkness and/or evil and prayers to be forgiven for sins committed in & during witchcraft**

Some people will wrongly tell you that this prayer cannot or will not have a good impact on your life. Whether they consciously know it or not, those who say that are people who are trying to trick you. But if this prayer would really have no effect on your life, then it certainly cannot hurt to pray it.

Lord God, I do not come always to talk with you when I should. Lord, I find this prayer difficult and pray that you would give me the grace, strength and courage that I need to pray it and be totally sincere. Lord, I come to you because I am now a true Christian believer, and because I, (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to

you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11).

I ask that you would neutralize and prevent any force or evil presence that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would strengthen me as I pray this and that my mind would be clear, and that I would be able to concentrate on talking with you and on what I would like to pray. I thank you for coming to my help as you said you would in the Bible, and despite the tricks of any evil forces to convince me of the opposite. I thank you that you Love me Lord, even if I do not always feel as though you do because I am not perfect.

I thank you for what you did for me by dying on the cross for me. I thank you Lord, because I know that you are more powerful than the forces which may have been controlling my life, and which were exercising influence in my life that I want to be sure is terminated and over. I come to you in prayer today Lord, because I want to be delivered from all consequences of hereditary involvement in the occult or any occult curses which have impacted my life and/or hereditary witchcraft and all of the sins and curses which have come from those activities. I choose by my own will and I do now renounce and reprove all works of darkness in my life and the lives of the generations of those past and present whom I have joined.

Choosing by my own will Lord Jesus Christ, I renounce any and all curses or effects of my past actions, habits, thought processes and any other activity or intention contrary to your character and contrary to your word the Bible. any relatives of mine who have been in the occult which you know about Lord, and whereby I am or have been affected by any of their actions, thoughts, words or deeds. **In your name and by my will with your help and depending upon you, I renounce all occult blessings, all occult heritage and all occult consequences, as well as any demonic spirits or inspiration,**

which have a basis for interference or influence in my life, either because of my own actions or because of the actions of any of my ancestors or relatives which has an effect on me- whatever evil effect that might be.

In this renunciation Lord, I include blood and adoptive relatives and any mates, such as lovers, seducers and rapists wife/wives, husband/husbands, and children/grand-children/great-grandchildren. I hereby renounce any and every oath, commitment, covenant, decision, action, curse, fetish, gesture, and fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bring works of darkness to my own life.

[ you should take time out at this point, recalling to your mind any known names or circumstances - especially if there have been rapes or seductions that you know about, from or towards you, or that you participated in or witnessed. Take each situation and person individually and ask the Lord to forgive you of your involvement and participation in each of these situations. Where the situation applies instead to others, ask that they would come to realize the wrongness of their action, and that they would be drawn to the Lord and that they would repent and be saved ]

Lord, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11) I do this through the Name of Jesus Christ, my Savior, through His Blood that was shed for me, through his precious Body given for me, through his Mind that suffered beyond anything I could ever suffer. I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by my sins or the sins of those before me. I do this so that no Luciferian, Satanic, or evil covenant, curse, or fetish from the past be laid against my account - in heaven or in or on the earth.



By this action right now today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14). I do this so that from this day forward, I may go about serving You, Father, in reverence of You and seeking your counsel in everything I do. I submit my life unto You here and now as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1) Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me today, and granted my every expression in accordance with Your will.

I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my redemption on the cross. Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you.

I pray that you would fill me with joy, comfort and hope and bring friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. I ask Lord that you would give me spiritual discernment so that I would not be deceived by others, and so that I would follow you in the ways that you want me to. I pray that you would help me to understand you and know you better and that you would help me be an effective messenger of yours to communicate the truths of the Gospel and live and stand up for You. You know Lord that I have asked all of these things in the name of Jesus Christ, and I thank you that I am now free in

deed, according to what you have shared with me in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27). In the name of Jesus Christ, Amen.

## **LIST OF ACCURATE BOOKS on the OCCULT / DEMONIC SPIRITS for those who are CHRISTIANS and who sincerely want to know more to help themselves, and their family members**

**These books are available at a bookstore online at [www.amazon.com](http://www.amazon.com) . They MAY be available through other places online (on the internet).**

Demonology Past and Present by **Kurt Koch** - [Available ALSO in German](#)

Occult ABC by Kurt Koch - [Available ALSO in German](#)

Other Books by Kurt Koch - [Available ALSO in German](#)

Demons in the World Today: A Study of Occultism in the Light of God's Word by Merril Unger

**The Beautiful Side of Evil by J. Michaelson**

Inside the New Age Nightmare: For the First Time Ever...a Former Top New Age Leader Takes You on a Dramatic Journey by Baer

Hidden Dangers of the Rainbow by Constance Cumbey

Die sanfte Verführung (Cumbey Constance)

Book Description: 1987. Die Autorin beschreibt in diesem Standardwerk Entstehung, Lehren, Ziele und okkulte Wurzeln der New-Age-Bewegung. Sie enthüllt beklemmende

Parallelen zur ....biblischer Endzeitprophezeiungen.  
Hardcover, guter Zustand, Verlag Schulte & Gerth,  
Taschenbuch Neues Zeitalter (Geheimwissen), Religiöse  
Zeitfragen S. 300,

A Planned Deception: The Staging of a New Age Messiah  
(ISBN: 0935897003 / 0-935897-00-3) Cumbey, Constance  
Pointe Publishers

The Adversary by Marc Bubeck

Overcoming the Adversary by Marc Bubeck

Destroying the Works of Witchcraft Through Fasting &  
Prayer by Ruth Brown

Orthodoxy & Heresy: A Biblical Guide to Doctrinal  
Discernment by Robert Bowman

Beyond Seduction: A Return to Biblical Christianity by D.  
Hunt

**Pilgrim's Progress by John Bunyan** - The most widely  
translated Christian book after the Bible. (Yes, an edition in  
German, Dutch, French, Italian, Spanish, Portugues, and  
Arabic have all been made). Note: Pilgrim's Progress by John  
Bunyan is available for FREE online.

**The Christian in Complete Armour, or, A treatise of the  
Saints** by Pastor (Rev.) William GURNALL - in One Volume  
or in Three Volumes - available for FREE online  
(the term "saints" used here simply means Christians).

# ETHIOPIC - AMHARIC

## New Testament

Ethiopic Amharic New Testament - Part # 1



Ethiopic Amharic New Testament - Part # 2



Ethiopic Amharic New Testament - Part # 3



Ethiopic Amharic New Testament - Part # 4



Ethiopic Amharic New Testament - Part # 5



Ethiopic Amharic New Testament - Part # 6



Ethiopic Amharic New Testament - Part # 7



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**Dear Lord,**

**Thank you that this New Testament  
has been released so that we are able  
to learn more about you.**

**Please help the people responsible for  
making this Ebook available.**

**Please help them to be able to work fast,  
and make more Ebooks available  
Please help them to have all the resources,  
the funds, the strength and the time that they  
need in order to be able to keep working  
for You.**

**I pray that you would encourage them,  
and that you protect them, and the work  
& ministry that they are engaged in.  
I pray that you would protect them from  
the Spiritual Forces that could harm them  
or slow them down.**

**I pray that you would give them your wisdom  
and I ask you to do these things  
in the name of Jesus,**

**Amen,**

# - Prayer -

5 minutos a ayudar excepto otros - diferencie eterno

Dios querido,

gracias que se ha lanzado este nuevo testamento  
de modo que poder aprender más sobre usted.

Ayude por favor a la gente responsable de hacer este Ebook disponible.

Ayúdele por favor a poder trabajar rápidamente, y haga que  
más Ebooks disponible por favor le ayuda a tener todos los recursos,  
los fondos, la fuerza y el tiempo que necesitan  
para poder guardar el trabajar para usted.

Ayude por favor a los que sean parte del equipo que  
les ayuda sobre una base diaria. Por favor déles la fuerza para continuar  
y para dar a cada uno de ellos la comprensión espiritual para el trabajo  
que usted quisiera que hicieran. Ayude por favor a cada uno de  
ellos a no tener miedo y a no recordar que usted es el dios que contesta  
a rezo y que está a cargo de todo.

Ruego que usted los animara, y que usted los proteja,  
y el trabajo y el ministerio que están contratados adentro.

Ruego que usted los protegiera contra las fuerzas espirituales  
que podrían dañarlas o retardarlas abajo. Ayúdeme por favor cuando  
utilizo este nuevo testamento también para pensar en ellas de modo  
que pueda rogar para ellas y así que pueden continuar ayudando a más  
gente Ruego que usted me diera un amor de su palabra santa,  
y que usted me daría la sabiduría y el discernimiento espirituales  
para conocerle mejor y para entender los tiempos que estamos  
adentro y cómo ocuparse de las dificultades que me enfrentan con cada día.

Señor God, me ayuda a desear conocerle mejor y desear ayudar  
a otros cristianos en mi área y alrededor del mundo. Ruego que usted  
diera el Web site y los de Ebook el equipo y los que trabajan en  
que les ayudan su sabiduría. Ruego que usted ayudara a los miembros  
individuales de su familia (y de mi familia) espiritual a no ser engañado,  
pero entenderle y desear aceptarle y seguir de cada manera.  
y pido que usted haga estas cosas en el nombre de Jesús, amen, ¿

(por qué lo hacemos tradujeron esto a muchas idiomas?

Porque necesitamos a tanto rezo como sea posible,  
y a tanta gente que ruega para nosotros y el este ministerio  
tan a menudo como sea posible. Gracias por su ayuda.

El rezo es una de las mejores maneras que usted puede ayudarnos más).

# - Prayer -

5 minuti da aiutare risparmi altri - faccia una differenza eterna

Caro dio,

grazie che questo nuovo Testamento è stato liberato  
in modo che possiamo impararvi più circa. Aiuti prego  
la gente responsabile del rendere questo Ebook disponibile.

Aiutalo prego a potere funzionare velocemente e renda  
più Ebooks disponibile prego aiutarlo ad avere tutte le risorse,  
i fondi monetari, la resistenza ed il tempo di che hanno bisogno  
per potere continuare a funzionare per voi. Aiuti prego quelli che  
fanno parte della squadra che le aiuta su una base giornaliera.

Prego dia loro la resistenza per continuare e dare ciascuno  
di loro la comprensione spiritosa per il lavoro che li desiderate fare.  
Aiuti loro prego ciascuno a non avere timore ed a non ricordarsi  
di che siete il dio che risponde alla preghiera e che è incaricato  
di tutto. Prego che consigliereste loro e che li proteggete ed  
il lavoro & il ministero che sono agganciati dentro.

Prego che li proteggereste dalle forze spiritose che potrebbero  
nuoc o ritardarle giù. Aiutalo prego quando uso questo  
nuovo Testamento anche per pensare loro in moda da poterlo pregare  
io per loro ed in modo da possono continuare a aiutare  
più gente Prego che mi daresti un amore della vostra parola  
santa e che mi daresti la saggezza ed il discernment spiritosi  
per conoscerli più meglio e per capire i tempi che  
siamo dentro e come risolvere

le difficoltà che sono confrontato con ogni giorno. Il signore God,  
lo aiuta a desiderare conoscerli più meglio e desiderare aiutare  
altri cristiani nella mia zona ed intorno al mondo.

Prego che daresti la squadra e coloro che lavora al Web site  
e coloro di Ebook che le aiuta la vostra saggezza.

Prego che aiutereste i diversi membri della loro famiglia  
(e della mia famiglia) spiritual a non essere ingannati,  
ma capirli e desiderare accettarli e seguire in ogni senso.  
e vi chiedo di fare queste cose in nome di Jesus, amen,

(perchè traducono questo in molte lingue?

Poiché abbiamo bisogno di tanta preghiera come possibile  
e di altrettanta gente che prega spesso per noi e questo  
ministero come possibile. Grazie per il vostro aiuto.

La preghiera è uno dei sensi migliori che potete aiutarli più).



# - Prayer -

5 minutos a ajudar excepto outros - faça uma diferença eternal

Caro deus,

obrigado que este testament novo estêve liberado de modo que nós possamos aprender mais sobre você. Ajude por favor aos povos responsáveis para fazer este Ebook disponível. Ajude-lhes por favor poder trabalhar rapidamente, e faça-o mais Ebooks disponível por favor ajudar-lhes ter todos os recursos, fundos, força e tempo que necessitam a fim poder se manter trabalhar para você. Ajude por favor àqueles que são parte da equipe que lhes ajuda em uma base diária. Dê-lhes por favor a força para continuar e dar a cada um deles a compreensão espiritual para o trabalho que você os quer fazer. Ajude por favor a cada um deles não ter o medo e não recordar que você é o deus que respondem ao prayer e que está na carga de tudo. Eu pray que você os incentivaria, e que você os protege, e o trabalho & o ministry que estão acoplados dentro. Eu pray que você os protegeria das forças espirituais que poderiam as prejudicar ou as retardar para baixo. Ajude-me por favor quando eu uso este testament novo pensar também delas de modo que eu possa pray para elas e assim que podem continuar a ajudar a mais povos Eu pray que você me daria um amor de sua palavra holy, e que você me daria a sabedoria e o discernment espirituais para o conhecer mais melhor e para compreender os tempos que nós estamos dentro e como tratar das dificuldades que eu estou confrontado com cada dia.

O senhor Deus, ajuda-me querer conhecê-lo mais melhor e querê-lo ajudar a outros cristãos em minha área e em torno do mundo. Eu pray que você daria a equipe e aquelas que trabalham no Web site e aquelas de Ebook que lhes ajudam sua sabedoria. Eu pray que você ajudaria aos membros individuais de sua família (e de minha família) não ser iludido espiritual, mas para compreendê-lo e para querê-lo aceitá-lo e seguir em cada maneira.e eu peço que você faça estas coisas no nome de Jesus, amen,

( por que nós traduzem isto em muitas línguas?  
 Porque nós necessitamos tanto prayer como possível, e tantos como povos que praying para nós e este ministry tão frequentemente como possível. Obrigado para sua ajuda.  
 O prayer é uma das mais melhores maneiras que você pode nos ajudar mais ).

# - Prayer -

5 minuti da aiutare risparmi altri - faccia una differenza eterna

Lieber Gott,

danke, daß dieses neue Testament freigegeben worden ist, damit wir in der Lage SIND, mehr über Sie zu erlernen. Helfen Sie bitte den Leuten, die für das Zur Verfügung stellen von von diesem Ebook verantwortlich sind. Helfen Sie ihnen bitte, zu sein, schnell zu arbeiten, und stellen Sie mehr Ebooks, bitte ihnen zu helfen, alle Betriebsmittel, die Kapital, die Stärke und die Zeit zu haben zur Verfügung, die sie zwecks sein müssen für, Sie zu arbeiten zu halten. Helfen Sie bitte denen, die ein Teil der Mannschaft sind, das ihnen auf einer täglichen Grundlage helfen.

Geben Sie ihnen die Stärke bitte, um jedem von ihnen das geistige Verständnis für die Arbeit fortzusetzen und zu geben, daß Sie sie tun wünschen.

Helfen Sie bitte jedem von ihnen, Furcht nicht zu haben und daran zu erinnern, daß Sie der Gott sind, der Gebet beantwortet und der verantwortlich für alles ist.

Ich bete, daß Sie sie anregen würden und daß Sie sie schützen und die Arbeit u. das Ministerium, daß sie innen engagiert werden. Ich bete, daß Sie sie vor den geistigen Kräften schützen würden, die sie schädigen oder sie verlangsamen könnten.

Helfen Sie mir bitte,

wenn ich dieses neue Testament benutze, um an sie auch zu denken, damit ich für sie beten kann und also sie fortfahren können, mehr Leuten zu helfen. Ich bete, daß Sie mir eine Liebe Ihres heiligen Wortes geben würden und daß Sie mir geistige Klugheit und Einsicht, um Sie besser zu kennen geben würden und die Zeiten zu verstehen, daß wir innen sind und wie man die Schwierigkeiten beschäftigt, daß ich mit jedem Tag konfrontiert werde. Lieber Gott, helfen mir Sie besser kennen und zu wünschen anderen Christen in meinem Bereich und um die Welt helfen wünschen.

Ich bete, daß Sie die Ebook Mannschaft und die, die auf der Web site arbeiten und die geben würden, die ihnen Ihre Klugheit helfen. Ich bete, daß Sie den einzelnen Mitgliedern ihrer Familie (und meiner Familie) helfen würden nicht Angelegenheiten betrogen zu werden, aber, Sie zu verstehen und Sie in jeder Weise annehmen und folgen zu wünschen. und ich bitte Sie, diese Sachen im Namen Jesus zu tun, amen,

(warum wir, übersetzen dieses in viele Sprachen? Weil wir so viel Gebet benötigen, wie möglich und da viele Leute so, die häufig für uns und dieses Ministerium beten, wie möglich. Danke für Ihre Hilfe. Gebet ist eine der besten Weisen, daß Sie uns am meisten helfen können).



