

הברית החדשה

העתמה הדישה מלשון יון ללשון עבר

מאת

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הובאה לרפום עם תקונים והערות

מאת

כ' דוד גינצבורג

על ידי חברת מוציאי לאור תורת יהודה התמימה

תוצאה האחת עשרה

חמשת אלפים שש מאות ששים וארבע.

1907.

Габритъ Гахадшо

т. е. Новый Заветъ.

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

Дозволено Цензурою
Варшава 3. Февраля, 1898 года.

סדר

ספרי הברית החדשה

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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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פטרֹם אַגְרַת ראשֹׁנָה

פטרֹם שְׁלִיחַ יֵשׁוּעַ הַמָּשִׁיחַ אֶל-הַבְּחִירִים הַפְּזוּרִים א
הַנָּרִים בַּפְּנִמֹּם גַּלְטִיָּא קַפּוּדְקִיָּא אַסִּיָּא וּבִיתוֹנִיָּא:
אֲשֶׁר נִבְחָרוּ מִקֶּדֶם מִשְׁעֵם אֱלֹהִים הָאֵב לְקַדְשָׁם 2
בְּרוּחֹו וּלְהַכִּין לָבָם לִשְׁמַע לִישׁוּעַ הַמָּשִׁיחַ וְיִזְ דָּמוֹ
עֲלֵיהֶם חֲסִדְכֶם וּשְׁלוֹמְכֶם יִשְׁנָא:
בְּרוּךְ הוּא הָאֱלֹהִים אָבִי אֲדִינֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר 3
בְּגִדְל חֲסִדוֹ הוֹלִיד אֶתְנוּ שְׁנִית לְתַקְנוֹת חַיִּים בְּתַקּוּמַת
יֵשׁוּעַ הַמָּשִׁיחַ מִן-הַמַּתִּים: לְנַחֲלָה אֲשֶׁר לֹא תִשָּׁחַת 4
וְלֹא תִחָלֵל וְלֹא תִבּוֹל הַצְּפוּנָה לָכֶם בְּשָׁמַיִם: כִּי 5
שְׁמוּרִים אַתֶּם בְּכַח אֵל עַל-יְדֵי אֱמוּנַתְכֶם לְתַשׁוּעָה
אֲשֶׁר תִּגָּלָה לְקֶץ הַיָּמִים: אֲשֶׁר בָּהּ תִּגְלִיו עַד-מָאֵד 6
אַף כִּי-עָתָה תִּתְּאֲבָלוּ לְמַצְעַר לְרַגְלֵי מַסּוֹת שְׁנוֹת
אֲשֶׁר בָּאֵן נַחוּץ: לְצַרְף אֱמוּנַתְכֶם אֲשֶׁר רְחוּק מְחִירָה 7
מִזֶּהָב מְזַקֵּק בָּאֵשׁ אֲשֶׁר אַחֲרִיתוֹ עַד־אֵמֵד וְאֱמוּנַתְכֶם
תִּהְיֶה לְתַהַלָּה לְכָבוֹד וּלְתַפְאֲרַת בְּהַתְּגַלּוֹת יֵשׁוּעַ
הַמָּשִׁיחַ: אֲשֶׁר אֶתּוֹ אֶהְבֶּתֶם אַף כִּי לֹא חֲזִיתֶם פָּנָיו 8
וּתִאֱמִינוּ-בּוֹ אַף כִּי עַד-עָתָה לֹא רִאִיתֶם אֶתּוֹ בְּעֵינֵיכֶם
וּבּוֹ תִשְׁיִשׁוּ בְּשִׁשּׁוֹן עֲצוֹם מִסְפָּר וְכָלִיל בְּהַדְרֹו:
כֹּאֲשֶׁר תִּמְצְאוּ אֶת-פָּרִי אֱמוּנַתְכֶם וְאֶת-תַּשׁוּעַת 9
נַפְשְׁכֶם: אֶת הַתַּשׁוּעָה אֲשֶׁר עָלֶיהָ חָקְרוּ וּדְרָשׁוּ 10
הַנְּבִיאִים אֲשֶׁר נִבְּאוּ עַל-הַחֲסֵד הַצָּפוֹן לָכֶם: וַיַּחֲתְרוּ 11
לָדַעַת מָתִי וְאִיךָ יָבוֹא הַמוֹעֵד אֲשֶׁר הוֹדִיעַם רוּחַ
הַמָּשִׁיחַ

12 הַמְּשִׁיחַ אֲשֶׁר שָׁכַן בְּקֶרֶבָם כַּאֲשֶׁר הֵנִיד לָהֶם מֵרֹאשׁ
 חַבְלֵי הַמְּשִׁיחַ וְהַכְּבוֹד אֲשֶׁר בַּעֲקֶבָם: וְנִגְלָה לָהֶם כִּי
 לֹא לִנְפֻשָׁם כִּי אִם-לִנְפְשָׁם חַזוֹ הַדְּבָרִים הָהֵם אֲשֶׁר
 הֵנִיד לָכֶם הַיּוֹם מִפִּי הַמַּבְשָׂרִים בְּרוּחַ הַקֹּדֶשׁ הַשְּׁלֹחַ
 מִשָּׁמַיִם דְּבָרִים אֲשֶׁר מֵלֹאכִי-יְהִי נִכְסָפִים לַהֲבַט-בָּם:
 13 עַל-כֵּן חֲגְרוּ מִתְּנִיכֶם וַיֹּאמֶן לְבַבְכֶּם הַתְּעוֹרְרוּ וַיַּחֲלוּ
 בְּכָל-מַאֲדְכֶם לַחֲסֹד אֲשֶׁר יִסּוּבְב אֶתְכֶם בְּהַתְּגַלּוֹת
 14 יֵשׁוּעַ הַמְּשִׁיחַ: וּבְכַנְיִם מְקַשִּׁיבִים אַל-תִּשְׁווּ נַפְשָׁם
 לִנְפֶשׁ תְּאוֹהָה אֲשֶׁר הִיתָה לָכֶם לִפְנֵים מִבְּלִי-דַעַת:
 15 כִּי אִם-קְדָשִׁים תִּהְיוּ בְּכָל-דְּרָכֵיכֶם כַּאֲשֶׁר הִקְרָא
 16 אֶתְכֶם קְדוֹשׁ הוּא: כִּי כֵן פְּתוּב וְהִייתֶם קְדָשִׁים כִּי
 17 קְדוֹשׁ אֲנִי: וְאִם הִשְׁפֹּט אִישׁ אִישׁ לִפִּי מַעֲלָלוֹ אֲשֶׁר
 לֹא יֵשֶׂא פָנָיִם אִם-אֵתוֹ תִּקְרְאוּ אֲבִיכֶם הַתְּהַלְכוּ
 18 לִפְנֵי בִירָאָה פְּלִימִי מְגוּרִיכֶם: הֵן יִדְעֶתֶם כִּי לֹא-
 בְּכַסֵּף וּבִזְהָב אֲשֶׁר יִכְלוּ בְּאַחֲרִיתֶם נִפְדִּיתֶם מֵאַרְחוֹת
 19 שְׂוָא אֲשֶׁר נָחֲלוּ לָכֶם אֲבוֹתֵיכֶם: כִּי אִם-פָּדֹם יִקְרֶה
 20 בְּדָם הַמְּשִׁיחַ שֶׁהַ תָּמִים וַיָּמִים אֵין-בּוֹ: וְהוּא הוֹכֵן
 מִקֶּדֶם טָרָם הוֹסֵד אֶרֶץ וְנִגְלָה בְּאַחֲרִית הַיָּמִים
 21 לְמַעַנְכֶם: אֲשֶׁר עַל-יְדּוֹ מֵאֲמִינִים אַתֶּם בְּאֱלֹהִים
 אֲשֶׁר הִקִּימוּ מִן-הַמֵּתִים וַיִּתֵּן-לוֹ כְּבוֹד לְבַעֲבוֹר
 22 תִּפְצֹא אֱמוּנַתְכֶם וְתִקְוַתְכֶם בְּאֱלֹהִים: וְאַחֲרֵי אֲשֶׁר
 זָפִיתֶם אֶת-נַפְשֹׁתֵיכֶם לִשְׁמַע אֶל-הָאֱמֶת וּלְאַהֲבָה
 אִישׁ אֶת-אָחִיו בְּלֹא שִׁפְתֵי מִרְמָה הַתְּאַמְצוּ וְאַהֲבַתֶּם
 23 אֶת-אֲחֵיכֶם בְּתֵם-לֵב: כַּאֲנָשִׁים אֲשֶׁר נוֹלְדוּ שְׁנִית
 וְלֹא מִזֶּרַע אֶכְזָב כִּי אִם-מִמָּקוֹר נְאֻמָּן בְּדִבּוּר אֱלֹהִים
 24 אֲשֶׁר הוּא חַי וְנֹצֵב לְעוֹלָם: כִּי

כָּל-הַפֶּשֶׁר חָצִיר

וְכָל-כְּבוֹד-אִישׁ כְּצִיץ חָצִיר

יבֹשׁ חֲצִיר נָבֵל צִיץ:
וידבר יהוה יְקוֹם לְעוֹלָם

25

והוא הַדְּבָר אֲשֶׁר בִּשְׂרֹו לָכֶם הַמְּבֹשְׂרִים:

וְעַתָּה הִסִּירוּ מִכֶּם כָּל־רָשָׁעָה וְכָל־מְרֵמָה וְחִנְפָּה ב
וְקִנְיָאָה וְכָל־שִׁפְת רָכִיל: וְכַעֲוָלָלִים אֲשֶׁר נוֹלְדוּ
מִקְרוֹב בִּקְשׂוֹ לַשִּׁפְעַ חֶלֶב זֶן מִשְׂדֵּי בִינָה אֲשֶׁר
עָלְיוֹ תִגְדְּלוּ לִישׁוּעָה: אִם־דָּק בְּאַמֶּת וּבִתְמִים טַעֲמֶתֶם
כִּי־טוֹב אֲדִנִּינוּ: וְאֵלְיוֹ בָּאתֶם כְּמוֹ אֶל־אֲבֵן חַיִּים אֲשֶׁר
מֵאִסּוֹ בְּנֵי אָדָם אֵךְ גִּבְחֶרֶת הִיא וִיקָרָה לְאֱלֹהִים:
וְגַם־אַתֶּם אֲבֵנֵי חַיִּים לְהַפְנוֹת הַיָּכֹל עֲלִיזֹן לְכַהֲנֶת
קָדֵשׁ לְהַקְרִיב זִבְח־רוּחַ לְרִיחַ נִיחַח לְאֱלֹהִים בְּיַד
יִשׁוּעַ הַמָּשִׁיחַ: כְּפָתוֹב

6

הַנְּנִי יִסֹּד בְּצִיזֹן אֲבֵן בָּחַן פָּנָה וִיקָרָה
וְהַפְּאֲמִין בָּהּ לֹא יבֹושׁ:

עַל־כֵּן לָכֶם הַפְּאֲמִינִים הוּא לְאֲבֵן חֶפֶץ וְלֹא־אֲשֶׁר אֵינֶם
מֵאֲמִינִים הוּא

אֲבֵן מֵאִסּוֹ הַבּוֹנִים

הַיִּתָּה לְרֹאשׁ פָּנָה:

וְלְאֲבֵן נִנְף וּלְצוֹר מְכֻשׁוֹל

8

כִּי נִכְשְׁלוּ־בּוֹ בַּחֲסֹר אֲמוֹנָתָם כַּאֲשֶׁר גַּם־לְהַכְשִׁיל

נוֹעְדוּ מֵאִז: וְאַתֶּם הַנֶּכֶם בַּחֲרִי־יָיָה מִמַּלְכַת כְּהִנִּים

נֹוִי קְדוֹשׁ וְעַם סִגְלָה לוֹ לְסִפּוֹר תִּהְלְתוּ אֲשֶׁר קָרָא

אֶתְכֶם מִחֻשָּׁד לְאוֹר פְּלֹאִי: אֲשֶׁר לִפְנִים לֹא־עַם

הָיִיתֶם וְעַתָּה עִם אֱלֹהִים לִפְנִים בָּנִים לֹא־רַחֲמוּ

וְעַתָּה מְרַחֲמִים:

וְאַנִּי שָׂאֵל מִכֶּם יְדִידִים כְּגֵרִים וְתוֹשְׁבִים לְהַנְזֹר מִתַּאֲוֹת

הַבָּשָׂר הַנִּלְחָמֹות בְּנַפְשׁ: וּלְהַתְּהַלֵּךְ בְּמִישְׁרִים בֵּין

נ"א ודבר אֱלֹהֵינוּ עֵינִי יִשְׁעִיה מ' ו' וחי'.

v. 6 נ"א הנני יסד בציון אֲבֵן

אבן בחן פָּנָה וִיקָרָה . .

הַפְּאֲמִין לֹא יִחִישׁ: עֵינִי יִשְׁעִיה כ"ח ט"ו.

הַגִּנִּים

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

וְהַפְּנֵעוּ לְכָל־מִשְׁרָה אֲשֶׁר לִבְנֵי־אָדָם לְמַעַן הָאֲדוֹן x8
אִם־לְמַלְךְ בְּאֲשֶׁר הוּא הָרֹאשׁ: וְאִם־לְשָׂרִים בְּאֲשֶׁר 14
הֵם שְׁלוּחָיו לְתֵת נִקְמָה בַּפֻּעֲלֵי אוֹן וְכָבוֹד לַעֲשֵׂי
טוֹב: כִּי בֵן חֲפִץ אֱלֹהִים בַּעֲשֻׁתְכֶם טוֹב לָשִׁים 15
מִחֲסוֹם לִפְנֵי הַסִּכָּלִים אֵין תְּבוּנָה בָּם: וְהָיוּ כְּבְנֵי חוֹרִים 16
אֲךָ לֹא לָשִׁית חֲפֻשַׁתְכֶם בְּמִכְסָה עַל־פְּנֵי מַעֲשִׂים
רָעִים כִּי אִם־בְּעֵבְדֵי אֵל: בְּבָדוּ כָל־אִישׁ בְּכָבוֹדוֹ אֲהָבוּ 17
אֶת־אֲחֵיכֶם יִרְאוּ אֶת־הָאֱלֹהִים וְהָבוּ כָבוֹד לְמַלְךְ:
וְעֹבְדִים בְּכֶם הַפְּנֵעוּ לִפְנֵי אֲדֹנֵיכֶם בְּכָל־יִרְאָה לֹא 18
לְבַד לִפְנֵי יִשְׂרָאֵל וְטוֹבִים כִּי אִם־גַּם־לִפְנֵי גִלּוּזִים:
כִּי בְּזֹאת יֵאָשֶׁר אָדָם אִם־יֵשָׂא מְכָאֵב וַיַּעֲנֶה חֲנּוּם רַק 19
לְהִיּוֹת לְבֹ תָמִים עִם־אֱלֹהָיו: כִּי מֵה־תִּפְאַרְתְּכֶם אִם 20
תִּחְרִישוּ בְּאֲשֶׁר תִּכּוּ בְּאִשְׁמוֹתֵיכֶם רַק אִם־תַּעֲנוּ עֲקֹב
מַעֲשִׂים טוֹבִים וְהַחֲרַשׁ תִּחְרִשׁוּן זֹאת תִּהְיֶה לָכֶם 21
לְתַהֲלָה מֵאֵת הָאֱלֹהִים: כִּי הֲלֹא לְזֹאת נִקְרָאתֶם וְאַף
גַּם־הַמַּשִּׁיחַ נִדְּבָה בְּגַלְלָכֶם וַיְהִי לָכֶם לְמוֹפֶת לְלָכֶת 22
בְּעֻקְבוֹתָיו: אֲשֶׁר לֹא־חֲמַם עָשָׂה וְלֹא מִרְמָה בִּפְיוֹ: 23
אֲשֶׁר חֲרַפוּהוּ חוֹרְפָיו וְלֹא הִשִּׁיב חֲרַפְתָּם אֶל־חִיקָם
נַעֲנָה וְלֹא יִפְתַּח־פִּיו כִּי אִם־הַפְּקִיד מִשְׁפָּטוֹ לְשִׁפְט
צֶדֶק: וְהוּא נָשָׂא אֶת־חַטְּאֹתֵינוּ בְּבִשְׂרוֹ עַל־הָעַץ 24
לְבַעֲבוֹר נִמּוּת לַחֲטָאָה וְנִחִיָּה לְצִדְקָה וְאֲשֶׁר בְּחִבְרָתוֹ
נִרְפָּא לָכֶם: כִּי צֹאֵן אֲבֹדוֹת הֵייתֶם וַתִּשְׁבּוּ כְיוֹם 25
אֶל־הָרָעָה הַמַּשְׁגִּיחַ אֶל־נַפְשֵׁיכֶם:

וְכֵן גַּם־הַנָּשִׁים הַפְּנֵעָנָה לִפְנֵי בַעֲלֵיכֶן וְאִם־יֵשׁ אֲנָשִׁים 1
מֵאֲנִים לְשִׁמְעַת הַבִּשְׂרָה אַתֶּן בַּעֲנוּת דִּרְכֶּכֶן תִּקְנִינָה 2
אִתָּם לִיהוּזָה בְּאֵין־אִמֵּר וּדְבָרִים: בְּאֲשֶׁר יִחְזוּ כִּי 3
בִּירְאָה וּבִתָּם דִּרְכֶּכֶן: וּפֶאֶרְכֶּן לֹא יִהְיֶה פֶּאֶר חִיצוֹן
בְּמַחֲלָפוֹת

בְּמַחְלָפוֹת רֹאשׁ וְעַד יָזָב אוֹ בְּגִדֵי חֲמֹדוֹת: כִּי אִם-
הָאָדָם הַפְּנִימִי בְּסֹתֵר הַלֵּב בְּרוּחַ עֲנוּה וְהַשְׁקֵט אֲשֶׁר
אֵין לוֹ כְּלִיזֹן וְהוּא יִקְרַב בְּעֵינֵי הָאֱלֹהִים: כִּי-כֵן הָיָה
לְפָנִים פָּאֵר הַנָּשִׁים הַקְדוֹשׁוֹת אֲשֶׁר שָׁמוּ תוֹחַלָּתָן
בָּאֱלֹהִים וּלְפָנֵי בַּעֲלֵיהֶן נִכְנָעוּ: כִּמּוֹ שָׂרָה אֲשֶׁר
שָׁמְעָה בְּקוֹל אַבְרָהָם וְקָרְאָהּ-לּוֹ אֲדֹנָי וְאַתָּן לְבָנוֹת
לָהּ אִם טוֹב תַּעֲשִׂינָהּ וְלֹא יָבֹא בְּתוֹכְכֶן מֶרֶד לֵב
מִפְּחָד:

וְכֵן אַתֶּם הָאֲנָשִׁים רְאוּ לְשֹׁבֵת עִם-נָשִׁיכֶם בְּהַשְׁכֵּל
תִּנּוּ כְבוֹד לְאִשָּׁה כִּי-כָלִי רַךְ הִיא מִכֶּם וְגַם חֲבֵרְתְּכֶם
בְּמַתַּנּוּת הַחֶסֶד וְהַחַיִּים וְכֵן לֹא תִמְנַע תִּפְלָה
מִבְּתִיכֶם:

סוּף דְּבַר הָיָה כְּלָכֶם לְאֲנָשֵׁי לֵב אֶחָד אֲנָשֵׁי חֲמֵלָה
אֲהַבִּי אֶחְוָה אֲנָשֵׁי רַחֲמִים וְשִׁפְלֵי רוּחַ: לֹא תִגְמְלוּ
לְאִישׁ רָעָה תַּחַת רָעָה אוֹ קִלְלָה תַּחַת קִלְלָה כִּי אִם-
בְּרָכָה כִּי לְזֹאת נִקְרָאתֶם לְמַעַן תִּירְשׁוּ אֶת-הַבְּרָכָה:

מִי-הָאִישׁ הַחֹפֵץ חַיִּים

וּלְרֹאוֹת יָמִים טוֹבִים

יִצַּר לְשׁוֹנוֹ מֶרֶע

וְשִׁפְתָיו מִדְּבַר מְרָמָה:

יִסּוּר מֶרֶע וַיַּעֲשֶׂה-טוֹב

יִבְקֹשׁ שְׁלוֹם וַיְרַדְּפֵהוּ:

עֵינָי יְהוָה אֶל-צְדִיקִים

וְאֲזַנּוֹ אֶל-שׁוֹעֲתָם

פְּנֵי יְהוָה בַּעֲשֵׂי רָע:

10 v. נ"א אהב ימים לראות טוב

נצר לשונך מרע

ושפתיך מדבר מרמה:

סור מרע ועשה-טוב

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

וּמִי יַעֲשֶׂה עִמָּכֶם רָע אִם־תִּרְדְּפוּ לַעֲשׂוֹת טוֹב: אָפֶס
 אִם־גַּם־תִּתְּעֶנּוּ עֵקֶב צִדְקָה אֲשֶׁר־יִכֶם אַךְ אֶת־מִוֶּרְאֵם
 לֹא תִירָאוּ וְלֹא תִעְרֹצוּ: אֶת־הַמָּשִׁיחַ אֲדִינּוּ אֹתוֹ
 תִקְדִּישׁוּ בְּלִבְכֶּם וּבַעֲנוּה וִירְאֶה הוּא נִכְנִים תָּמִיד
 לַתַּת מַעֲנֶה לְכָל־הָרֹשׁ מִכֶּם מֵה יִסּוֹד תִּקְוַתְכֶם:
 וּבְרוּחַ נְכוֹן אֲשֶׁר בְּקִרְבְּכֶם יִבֹּשׁוּ הַדְּבָרִים סָדָה עַל־
 דִּרְבָּכֶם הַטּוֹבָה בַּמָּשִׁיחַ וְהַמְּלִשִּׁינִים אֹתְכֶם בַּפְּעֻלִי
 אֹן: כִּי טוֹב לָכֶם לְהִתְעַנּוֹת אִם כֵּן רָצָה הָאֱלֹהִים
 עֵקֶב עֲשׂוֹת טוֹב מֵאֲשֶׁר תִּתְּעֶנּוּ עֵקֶב עֲשׂוֹת רָע: כִּי
 גַם־הַמָּשִׁיחַ עָנָה פַּעַם אַחַת בַּחֲטָאֵתִינוּ אִישׁ צָדִיק
 בְּעַד אַנְשִׁים חַטָּאִים וַיְבִיאֵנוּ עַד־הָאֱלֹהִים אַחֲרֵי אֲשֶׁר
 הוֹמַת בְּשׂוֹרוֹ וַיְחִי בְּרוּחַ: וַיַּעֲבֹר וַיִּקְרָא אֶת־הַקְּרִיאָה
 גַּם אֶל־הָרוּחוֹת אֲשֶׁר בַּמַּשְׁמֵר: הֲלֹא הֵם אֲשֶׁר לֹא
 הָאֲמִינוּ לִפְנִים כְּאֲשֶׁר חָבָה אֱלֹהִים אֲלֵיהֶם בְּאֶרֶץ
 אֲפוֹ בִימֵי נֹחַ עַד־אֲשֶׁר נַעֲשִׂתָה הַתְּבָה וְאֲנָשִׁים מַעֲטִים
 שִׁמְנָה נַפְשׁוֹת נִמְלְטוּ בָּהּ מִן־הַמַּיִם: וַיְהִי לְמוֹפֶת
 לְטַבִּילָתֵנוּ בַּמַּיִם אֲשֶׁר תּוֹשִׁיעַ לָנוּ גַם־הַיּוֹם לֹא לְרַחֵן
 אֶת־צֹאֵת הַבֶּשֶׂר כִּי אִם־לְזָפוֹת אֶת־לִבֵּנוּ בְּרוּחַ נְכוֹן
 לִפְנֵי הָאֱלֹהִים עַל־יְדֵי תְקוּמַת יֵשׁוּעַ הַמָּשִׁיחַ: אֲשֶׁר
 עָלָה הַשְּׁמַיְמָה וַיֵּשֶׁב לִימִין הָאֱלֹהִים וּמַלְאָכִים שָׂרֵי
 צָבָא וּגְבֻרֵי כַח שֵׁת אֱלֹהִים תַּתִּית יְדוֹ:
 ד וַעֲתָה אַחֲרֵי אֲשֶׁר נָתַן הַמָּשִׁיחַ גִּוּוֹ לַמַּכִּים הַתְּאֵזְרוּ
 עֵז רוּחַ כְּמוֹהוּ גַם־אַתֶּם כִּי הַסִּפָּה וְהַמַּעֲנָה
 בְּבִשְׂרוֹ יַחְדָּל מִחֲטָא: וְלֹא תִתּוּרוּ אַחֲרֵי תְאוֹת בֶּשֶׂר
 וְדָם כָּל־יְמֵי חַיֵּיכֶם עַל־הָאֲדָמָה כִּי אִם־אַחֲרֵי חַפֵּן
 אֱלֹהִים: כִּי רַב לָנוּ אֲשֶׁר עָשִׂינוּ כַּחפֵּן הַגּוֹיִם בְּיָמִים
 עָבְרוּ עָלֵינוּ בְּלִכְתָּנוּ עִמָּהֶם בְּאַרְחוֹת זָמָה וְעִגְבִּים
 בְּכַתִּי זֹלָלִים וְסַבָּאִים וְהַלּוּלִים וּבְגִלּוּלֵי הָאֱלִילִים:

וְכִיוֹם יָנִיעוּ רֹאשׁ וַיִּלְעִיבוּ בְכֶם כִּי לֹא־תָרוּצוּ עוֹד 4
 עִמָּהֶם לְשֹׁטֵף זִמָּתָם: הָעֲתִידִים לָתֵת דִּין וְחִשְׁבוֹן 5
 לִפְנֵי הָעֲתִיד לָבֹא לְשַׁפֵּט אֶת־הַחַיִּים וְאֶת־הַמֵּתִים:
 כִּי עַל־כֵּן הָיְתָה קָרִיאת הַבְּשָׂרָה גַם אֶל־הַמֵּתִים 6
 לְמַעַן יִשְׁפֹּטוּ בַּבָּשָׂר בְּבָנֵי אָדָם וַיַּחֲיוּ בְּחַיֵּי רוּחַ
 בְּאֱלֹהִים:

הֵנָּה קֵץ כָּל־דְּבַר קְרוֹב עַל־כֵּן הִשְׁפִּילוּ וְהִתְעוֹרְרוּ 7
 בְּתַפְלָה: אֵךְ בְּרֹאשׁ כָּל־דְּבַר אֲהָבוּ אִישׁ אֶת־רֵעֵהוּ 8
 בְּאַהֲבָה רַבָּה כִּי אֲהָבָה תְּכַסֶּה עַל־פְּשָׁעִים רַבִּים:
 שְׁמְרוּ אֲהֲבַת אֲחִים בְּקִרְבְּכֶם וְלֹא תִתְעָרֵב תְּלוֹנָה בָּהּ: 9
 אִישׁ אִישׁ מִכֶּם בְּמַתָּן אֲשֶׁר תִּשְׁיג יָדוֹ כֵּן תִּפְּזְרוּ אִישׁ 10
 לָרֵעֵהוּ בְּפִקְיִדִים נְאֻמָּנִים עַל־חֲסָדֵי אֱלֹהִים הָרַבִּים:
 כִּי יִדְבֹּר אִישׁ בְּקָהֶל יְהִי דְבָרוֹ כְּדָבָר אֱלֹהִים וְהַמְּשָׁרֵת 11
 יִמְלֹא פַקְדָּתוֹ כִּיד אֱלֹהִים הַטּוֹבָה עָלָיו לְמַעַן יִכָּבֵד
 שֵׁם אֱלֹהִים בְּכָל עַל־יָדֵי יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר לוֹ
 הַכְּבוֹד וְהַמְּשָׁלָה לְעוֹלָם וָעַד אָמֵן:

אַל־תִּתְּפִלְאוּ יְדִידִים כִּי תִבֹּאוּ לַהֲבָחַן בְּכוֹר עֲנִי כִּמּוֹ 12
 אִם־קָרָה אֶתְכֶם דְּבַר זֶר: אֵךְ תִּשְׁיֹשׁוּ בְּאֲשֶׁר חֲבֵרִים 13
 אַתֶּם לַחֲבֵלֵי הַמָּשִׁיחַ וְכֵן תִּשְׁיֹשׁוּ וְתַעֲלֹצוּ בַּהֲגָלוֹת
 נִגְלוֹת כְּבוֹדוֹ: אֲשֶׁרִיכֶם אִם יִחַרְפוּ אֶתְכֶם בַּעֲבוּר שֵׁם 14
 הַמָּשִׁיחַ כִּי נָחָה עֲלֵיכֶם רוּחַ הַכְּבוֹד וְרוּחַ אֱלֹהִים:
 וְלֹא יוֹסֵר אִישׁ מִכֶּם בְּרִצָּח אוֹ־כְנָנִב אוֹ־כַפֵּעַל אוֹן 15
 אוֹ־כְמַרְגָּל בְּפַקְדַת אַחֲרִים: אֲבָל אִם־יַעֲנֶה בְּאֲשֶׁר 16
 שֵׁם הַמָּשִׁיחַ נִקְרָא עָלָיו אֶל־יְבוֹשׁ כִּי אִם־יִזְדֶּה
 אֶת־אֱלֹהִים בְּשֵׁם הַזֶּה: כִּי בֹא הַיּוֹם לַהֲחַל מִשְׁפָּט 17
 מִבֵּית אֱלֹהִים וְאִם־בְּנוֹ הַחַל מֶה־אִפּוֹא תִהְיֶה אַחֲרִית
 הַמַּמָּרִים אֶת־בְּשָׁרֵת אֱלֹהִים: וְאִם לְצַדִּיק קֶשֶׁה 18
 לַהֲנַצֵּל אֶל־מִי יִפְנֶה רָשָׁע וְחַטָּא: עַל־כֵּן הַמַּעֲנִים 19
 בְּרִצּוֹן אֱלֹהִים יוֹסִיפוּ לְהִיטִיב וַיִּפְקִידוּ אֶת־נַפְשָׁם
 כִּיד יוֹצֵרֶם כִּי נְאֻמָּן הוּא:

ואל

ה וְאַל-הִזְקִנִּים בְּכֶם אֲנִי הִזְקֵן כְּחֵבֶר לָהֶם וְעַד לַחֲבִלֵי
 הַמָּשִׁיחַ וְאֲשֶׁר נִכְזֵן לִי חֵלֶק בְּכַבֹּד הָעֵתִיד לְהַגְלוֹת
 2 אֶקְרָא וְאַצִּיחֶה לְאָמֹר: רָעוּ אֶת-עֶדְרֵי הָאֱלֹהִים הַנִּמְצָא
 אֹתְכֶם הַשְּׁגִיחוּ אֲלֵיהֶם לֹא בְּאִנּוֹס כִּי אִם-בְּרוּחַ נְדִיבָה
 3 כְּרִצּוֹן אֱלֹהִים בְּנִפְשׁ חֲפָצָה וְלֹא לְמַעַן בָּצֵעַ בָּצֵעַ:
 לֹא לְהַשְׁתַּרֵּר עַל-נַחֲלֹת יְהוָה כִּי אִם-לְהַיּוֹת לְמוֹפֶת
 4 לְצֵאֵן: וּכְאֲשֶׁר יוֹפִיעַ אֲבִיר הָרָעִים אֲזִי תִשְׂאוּ עֲטָרַת
 5 תַּפְאֶרֶת אֲשֶׁר לֹא תִבּוֹל: וְכֵן הַנְּעָרִים בְּכֶם הַכְּנָעִי
 לִפְנֵי הִזְקִנִּים וּכְלַכֶּם הַתַּאֲזָרוּ עִזֵּי הָעֲנוּהָ וְעֲזָרוּ
 אִישׁ לְאָחִיו כִּי בֵּית גֵּאִים יִסַּח אֱלֹהִים וְלַעֲנוּיִם יִתֵּן-
 6 חֵן: הַשְּׁפִילוּ נַפְשְׁכֶם תַּחַת יָד-אֵל שְׂדֵי וְהוּא
 7 יְרוֹמֵם אֹתְכֶם בָּעֵתוֹ: וְכָל-יְהַבְכֶּם הַשְּׁלִיכוּ עָלָיו
 8 וְהוּא יִדָּאג לָכֶם: הַתְּעוֹרְרוּ הַשְּׁמְרוּ לָכֶם מְאֹד
 כִּי הַשָּׁטָן הַצָּרֵר אֹתְכֶם יִתּוֹר בְּאָרֵי נִהַם וַיִּשְׁחַר
 9 אֶל-אֲשֶׁר יִבְלַע: אֲדָּךְ בְּאַמוּנָה תַעֲמִדוּ נִגְדּוֹ כְּגִבְרִים
 וְתִדְעוּן כִּי צָרוֹת בְּאֵלֶּה עֲבָרוּ גַם עַל-אֲחֵיכֶם אֲשֶׁר
 10 בְּאָרֶץ הַמָּה: וְאַחֲרֵי אֲשֶׁר עָנִיתֶם לַיָּמִים מַעֲשִׂים יִנָּתֵן
 לָכֶם לֵב שָׁלֵם מֵאֵת אֱלֹהֵי הַחֶסֶד אֲשֶׁר קָרָא אֹתְכֶם
 לְכַבֹּדוֹ עַד-עוֹלָמִי עַד בְּמָשִׁיחַ וַיַּחֲזֵק וַיֹּאמֶן וַיִּכְוֶנֶן
 11 אֹתְכֶם לְנִצָּח: וְלוֹ הַמַּמְשָׁלָה עַד-עוֹלָמִי עוֹלָמִים אָמֵן:
 12 אֶת-הַדְּבָרִים הַמַּעֲשִׂים הָאֵלֶּה כְּתַבְתִּי אֲלֵיכֶם בִּיד-
 סְלוֹנוֹס אֲחֵיכֶם הַנֶּאֱמָן לְהַזְהִיר אֹתְכֶם לִפְנֵי חוֹת דְּעָתִי
 וּלְהַעֲדִיר לָכֶם כִּי חֶסֶד אֱלֹהִים הוּא חֶסֶד אֱמֶת
 13 עֲמִדוּ בּוֹ הֵכֵן: עֲדַת בָּבֶל הַנִּבְחָרָה כְּמוֹכֶם שְׁאֵלֶת
 14 לְשָׁלוֹם לָכֶם וְכֵן גַּם-מֶרְקוֹס בְּנִי: שְׁאֵלוּ אִישׁ לְרֵעֵהוּ
 לְשָׁלוֹם בְּנִשְׁקֶת אֶהְבֶּה
 שְׁלוֹם לְכָלְכֶם אֲשֶׁר בְּמָשִׁיחַ:

ו. בם"א לא נמצא כאן השְׁגִיחוּ אֲלֵיהֶם. בם"א לא נמצא כאן כְּרִצּוֹן אֱלֹהִים.

פטרֹם אֶנְרֶת שְׁנִיָּה

שָׁמְעוֹן פֶּטְרוֹס עָבַד יֵשׁוּעַ הַמָּשִׁיחַ וּשְׁלִיחוֹ אֶל-אֲשֶׁר א
נֶאֱחָזוּ עִמָּנוּ בְּאֻמּוֹנָה הַיְקָרָה וּבְצִדְקַת אֱלֹהֵינוּ
וּמִוֹשִׁיעֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ: חֶסֶד לָכֶם וְשָׁלוֹם רַב
בְּדַעַת אֱלֹהִים וַיֵּשׁוּעַ אֲדֹנֵינוּ: כָּאֲשֶׁר נָתַן לָנוּ יְהוָה
בְּגִבּוֹרָתוֹ כָּל-מַשְׁעַן הַחַיִּים וַיֵּרָאֵת שָׁמַיִם עַל-יְדֵי
דַּעַת הַקָּרָא אֹתָנוּ בָּעֵז צִדְקָתוֹ: וְעַל-יָדָם נָתַן
לָנוּ הַבְּטָחוֹת גְּדֻלוֹת יְקָרוֹת עַד-מָאֵד לְהַנְחִיל לָכֶם
חֶלֶק מִטָּבַע אֱלֹהִים אַחֲרֵי אֲשֶׁר נִצַּלְתֶּם מִשַּׁחַת וּתְאוֹת
הָעוֹלָם: בַּעֲבוּר זֹאת הִתְאַמְּצוּ בְּכָל-מַאֲדְכֶם לְהוֹסִיף
אֶל-אֻמוֹנַתְכֶם צִדְקָה וְאֶל-צִדְקָה דַּעַת: וְאֶל-דַּעַת
מַעְצָר לְרוּחַ וְאֶל-מַעְצָר לְרוּחַ כֹּחַ הַסֶּפֶל וְאֶל-כֹּחַ
הַסֶּפֶל יֵרָאֵת אֱלֹהִים: וְאֶל-יֵרָאֵת אֱלֹהִים אַחֲוָה וְאֶל-
אַחֲוָה אֶהְבֶּה: כִּי אִם-אֵלֶּה תִּהְיֶינָה בָּכֶם כְּדֵי הַמָּדָה
אוֹ יִתֵּר עַל-הַמָּדָה לֹא תֻּכְלוּ לִשְׁבֹּת בַּעֲצָלָתִים מִכְּלִי
עֲשׂוֹת פָּרִי בְּגֵן הַדַּעַת לִישׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ: כִּי
הָאִישׁ אֲשֶׁר אֵלֶּה אֵינ־לוֹ הוּא עוֹר אוֹ עֵצִים עֵינָיו
מִרְאוֹת וְשִׁכְחָת אֶת-טְהָרָתוֹ מִחַטָּאוֹ הָרָאשִׁנִּים: וְעַל-
כֵּן אַחֲרֵי עֲשׂוֹ כָּל-אֲשֶׁר בְּכַחְכֶּם לָקִים כִּי נִקְרָאתֶם
וּנִבְחָרְתֶּם אֶל-נִכּוֹן וְאִם כֵּן תַּעֲשׂוּ לֹא תִפְשְׁלוּ לְנִצָּח:
כִּי בְּזֶה יִפְתָּח לָכֶם הַשַּׁעַר לְמַלְכוּת עוֹלָם אֲשֶׁר
לְאֲדֹנֵינוּ מִוֹשִׁיעֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ:

12 עַל־כֵּן לֹא אָרַף מִהַזְכִּירְכֶם תָּמִיד עַל־אֱלֹה אֵף כִּי־
 יִדְעֹתֶם אֶת־הָאֱמֶת בְּאֲשֶׁר הִיא וּבִה אַתֶּם מִיִּסְדִּים:
 13 וְרַחֵשׁ לִבִּי דְבַר טוֹב לְהַעֲלוֹת עַל־רוּחְכֶם וּלְהַעֲרִי
 14 אֶתְכֶם כָּל־יְמֵי שְׁבֹתִי בְּאֱהָלֵי הַזֶּה: כִּי יִדַּע אֲנִי כִי
 חַיֵּשׁ יִצְעַן אֱהָלֵי פֶּאֶשֶׁר גַּם־יִשְׁוּעַ הַמָּשִׁיחַ אֲדִינִנּוּ
 15 גָּלָה אֶת־אֲזִנִּי: וְהִנֵּנִי עֹמֵל פִּיזִם לְבַלְתִּי יְמוֹשׁ מִכֶּם
 16 זְכוּרֹן הַדְּבָרִים הָהֵם גַּם־אֲחֵרֵי חֲלִיפָתִי: כִּי לֹא אֲחֵרֵי
 מִשְׁלִי שְׂוֹא וּמַדּוּחִים הֵלְכִנוּ פֶּאֶשֶׁר הוֹדַעְנוּכֶם אֶת־
 גְּבוּרֹת אֲדִינִנּוּ יִשְׁוּעַ הַמָּשִׁיחַ וּבֹאוּ כִי אִם־עֵינֵינוּ הָיוּ
 17 רְאוּת אֶת־הוֹד פָּנָיו: פֶּאֶשֶׁר נָשָׂא כְבוֹד וְעַז מֵאֵת
 הָאֱלֹהִים הָאֵב כָּבֹא אֵלָיו קוֹל מִהֲדָר גָּאוֹנוֹ לֵאמֹר
 18 זֶה בְּנִי יָדִידִי אֲשֶׁר בּוֹ רָצָתָה נַפְשִׁי: וְאֶת־הַקּוֹל
 הַהוּא שָׁמַעְנוּ בְּאֲזִנֵּינוּ יֵצֵא מִן־הַשָּׁמַיִם בְּהִיזָתֵנוּ עִמּוֹ
 19 בְּהַר הַקֹּדֶשׁ: וְדָבַר הַנְּבוּאָה בְּרוּר לָנוּ פִיזִם פִּי שְׁנִים
 וְאַתֶּם תִּיטִיבוּ לָשִׁית אֵלָיו לֵב כְּמוֹ אֶל־לִפְיִד בְּעַר
 בְּמַחֲשָׁפִים עַד אֲשֶׁר יִבְקַע הַשֹּׁחַר וְאוֹר הַיּוֹם יִזְרַח
 20 בְּלִבְבְּכֶם: וְזֹאת יִדַּע תִּדְעוּן מֵרֹאשׁ כִּי גְבוּרַת כֹּתְבִי
 הַקֹּדֶשׁ אֵינָנָה תְלוּיָה בְּפִתְרוֹן הַפֶּתֶר אֶתָּה לְרָצוֹנוֹ:
 21 כִּי מַעֲוֹלִם לֹא־יֵצֵאָה גְבוּרָה מִפִּי אִישׁ לְרָצוֹנוֹ כִּי
 אִם־הָאֲנָשִׁים הַבִּיעוּ מִן־הָאֱלֹהִים פֶּאֶשֶׁר נָתַנָּם רוּחַ
 הַקֹּדֶשׁ לְהַבִּיעַ:

ב וְגַם־נְבִיאֵי שֹׁקֶר הָיוּ בָּעַם פֶּאֶשֶׁר יִהְיוּ מוֹרִים מִתַּעִים
 גַּם־בְּכֶם אֲשֶׁר יִגְדּוּ גְדוּדִים מִשְׁחִיתִים יִכְחָשׁוּ בְּאֲדָנָם
 2 אֲשֶׁר קָנָם וַיָּבִיאוּ שָׂאת פֶּתָאם עַל־נַפְשָׁם: וּמִפְּנֵי
 רָע מַעֲלָלֵיהֶם רַבִּים יִמָּשְׁכוּ אַחֲרֵיהֶם וּבַעֲבוּרֵם דְּרוֹךְ
 3 הָאֱמֶת יִחַלֵּל: וְלִבְצֹעַ בְּצֹעַ בְּמַשְׁאוֹת שְׂוֹא יַעֲשֶׂה
 אֶתְכֶם לְמַסְחָר לָהֶם אֲשֶׁר מִשְׁפָּטָם הַיּוֹכֵן מֵאֵז לֹא
 4 יֵאָחַר בָּאוּ וְאִידָם לֹא יָנוּם וְלֹא יִישָׁן: הֵן אֱלֹהִים
 לֹא חָס עַל־הַמְּלָאכִים הַחַטָּאִים אֲשֶׁר הוֹרִידָם
 לְבִאֵר שַׁחַת וַיִּסְגְּרוּם בַּמִּשְׁמֶר וּבְאֶפֶל עַד־יּוֹם
 הַמִּשְׁפָּט

- 5 הַמִּשְׁפָּט: וְכֵן לֹא חָם עַל־דִּרוֹת קְדוּמִים מִשְׁחִיתִי
 דְּרָכָם עַל־הָאָרֶץ אֲשֶׁר מָחָה אֹתָם בְּמִי הַמַּבּוּל
 וַיִּמְלֹט רַק אֶת־נֹחַ הַקָּדָה בְּצָדֶק הוּא וְשִׁבְעַת נַפְשוֹת
 6 עִמּוֹ: וְאֶת־עָרֵי סֹדֶם וְעֶמְרָה שָׂתָה עַד אֲשֶׁר הָיוּ
 לְאֹפֶר וְאֶת־הָאֲשָׁמִים שָׂתָה לְמַהֲפָכָה לִהְיוֹת לְאוֹת
 7 לְזֵדִים הַבָּאִים אַחֲרֵיהֶם: וַיִּצֵּל אֶת־לוֹט הַצָּדִיק אֲשֶׁר
 הִתְעַצֵּב אֶל־לְבוֹ בְּרֹאֲתוֹ מַעֲשֵׂה תַעֲתָעִים בְּקִרְבִּי
 8 בְּנִי בְלִיעֵל: כִּי הַצָּדִיק הַזֶּה אֲשֶׁר יָשָׁב בְּתוֹכָם דָּאֲבָה
 עָלָיו נִפְשׁוֹ הַיִּשְׁרָה בְּרֹאֲתוֹ יוֹם יוֹם וַיִּבְשְׁמְעוּ רַע
 9 מַעֲלָלֵיהֶם: כִּי יָדַע יְהוָה לְהַצִּיל אֶת־יִרְאָיו מִכּוֹר
 צָרָתָם וּלְחַשְׁדָּן אֶת־הָרָשָׁעִים לָעֵת מִשְׁפָּט לְהַשְׁיֵב
 10 עֲלֵיהֶם אֶת־אוֹנָם: וּבְרֹאשׁם הֵם הַמִּבְקָשִׁים תַּעֲנוּגֵי
 בָשָׂרִים בְּזֻמָּה וְעִנְבִּים בּוֹזִי מִמְּשָׁלָה עֲזִי פָנִים וְקָשִׁי
 עֶרְף אֲשֶׁר לֹא יַחֲלוּ מִפָּנַי אֲדִירִים לְדַבֵּר עֲלֵיהֶם
 11 עֵתָק: אֵף כִּי מַלְאָכִים גְּדֹלִים מֵהֶם בָּעוּ וְכָח לֹא
 12 יָבִיעוּן עֵתָק עֲלֵיהֶם לִפְנֵי יְהוָה בְּמִשְׁפָּט: אֵךְ בָּעִירִים
 אֵלֶּה יַחֲרֹפוּן וְלֹא יָדְעוּן מָה כְּבֹהֲמוֹת אֵין הַבֵּין
 הַנוֹצְרִים לִפְנֵי חֻקֶּם יִלְכְּדוּ וַיּוֹכְלוּ אֶל־טִבַּח כֵּן יִתְפָּשׂוּ
 13 בְּשַׁחֲתוֹתָם וַיֹּאבְדוּ: זֶה גִּמּוּל לָהֶם כִּפְרִי מַעֲלָלֵיהֶם
 הֲלֹא הֵם הִמְתַּעֲנָגִים עַל־מְרִיץ סְרוּחִים לְאוֹר הַיּוֹם
 וְהַמָּגָאִלִּים בְּחִבְרָבוֹת וּמוֹמִים וּבְמִשְׁתָּה אֲהָבִים
 14 יִתְעַלְסוּ כְּאֲשֶׁר יַחֲנוּ עִמָּכֶם: עֵינִים לָהֶם מִלֹּאוֹת
 נֶאֱפִים מִחֲטָא לֹא יִשְׁכָּעוּן נַפְשׁוֹת פְּתָאִים יִצְדְּדוּ
 15 וְאַחֲרֵי בִצְעָם לָבֶם הַלֵּךְ בָּנִים מִקְלָלִים: עֲזָבוּ אֲרֶחַ
 יִשְׂרָאֵל וַיִּתְּעוּ וַיִּלְכּוּ בְּדֶרֶךְ בִּלְעָם בֶּן־בְּעוֹר אֲשֶׁר
 16 חָמַד שְׁלֹמֹנִים עֵקֶב עוֹלָתָה: אֵךְ הוֹכַח בְּתוֹכָהּ
 עֵקֶב פָּשְׁעוּ וְאֹתוֹן נֶאֱלָמָה דִּבְרָה בְּקוֹל אָדָם בְּאֻזֵּי
 17 הַנְּבִיא לְחַשְׁדָּן אֶת־מִשְׁוֹנָתוֹ: בְּאֵרוֹת הֵם בְּאֵין מִים

נשאים נהדפים ברוח ואין גשם וחשך אפלה צפון
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 יהוה באלף שנים ואלף שנים פיוס אחד: ולא יאחר 9
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 המועד פי אם-מאריך לכם אף אחרי אשר לא יחפץ
 באבד

- בְּאֵבֶד אִישׁ כִּי אִם־בְּהִבִּיא כָּל־אָדָם אֶת־לִבּוֹ לְתִשׁוּבָה:
 10 אֲדָךְ יוֹם יִהְיֶה כְּנֶגֶב יָבֵא אֹז יַחֲלֹפוּ הַשָּׁמַיִם בְּרֹעַשׁ
 גְּדוֹל הַיִּסְדּוֹת יִמְסּוּ מִפְּנֵי הָאֵשׁ וְהָאָרֶץ וְהַמַּעֲשִׂים
 11 אֲשֶׁר בָּהּ יַעֲלוּ בַלְהֵב: וְעַתָּה אִם נִמְגִּים כָּל־אֱלֹהֵי עַד־
 כְּפָה עֲלֵיכֶם לְהִזְהַר לְהִתְהַלֵּךְ 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 לַשָּׁמַיִם חֲדָשִׁים וְאָרֶץ
 חֲדָשָׁה אֲשֶׁר־צָדֵק יֵלִין בָּם:
 14 עַל־כֵּן יְדִידִים בְּאֲשֶׁר אַתֶּם מַחֲכִים לְאֱלֹהֵי שְׁקָדוֹ
 15 לְהַמְצִיא לִפְנֵינוּ זָכִים וּתְמִימִים בְּשָׁלוֹם: וְאֶת־אֲרֹךְ רוּחַ
 אֲדֹנֵינוּ תַחֲשֹׁבוּ לְתִשׁוּעָה בְּאֲשֶׁר כָּתַב אֲלֵיכֶם גַּם־
 16 פּוֹלוֹס אַחֵינוּ יְדִידֵנוּ כְּפִי חֻכְמָתוֹ הַנְּתוּנָה לוֹ: וְכֵן
 כָּתַב בְּכָל־אֲנָרוֹתָיו בְּדַבְּרוֹ שֵׁם עַל־אֱלֹהֵי וּבְהֵן יֵשׁ
 דְּבָרִים קָשִׁים מֵהֵבִין אֲשֶׁר בְּעָרִים וּפְחִזִּים יִסְלָפוּם
 כְּאֲשֶׁר גַּם־יַעֲשׂוּ בֵּיתָר הַסְּפָרִים לְהַשְׁחִית נַפְשָׁם:
 17 וְאַתֶּם יְדִידִים אַחֲרֵי אֲשֶׁר יִדְעַתֶּם כָּל־זֹאת מֵרֹאשׁ
 הַשְּׁמֵרוֹ לָכֶם פֶּן־תִּתּוֹרוּ אַחֲרֵי תַעֲתִיעֵי בְּנֵי־בַלְיַעַל
 18 וּנְפִלְתֶּם מִמַּצְבְּכֶם הַנָּאֻמָּן: אֲדָךְ תִּגְדְּלוּ הַלּוֹף וּגְדוֹל
 בְּחָסֵד וּבִדְעַת אֲדֹנֵינוּ וּמוֹשִׁיעֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר־
 לוֹ הַכְּבוֹד מֵעַתָּה וְעַד־עוֹלָם אָמֵן:

יוֹחָנָן הַשְּׁלִיחַ אֶת־רַת רֵאשׁוֹנָה

א הִנֵּה אֲנַחְנוּ מַגִּידִים לָכֶם אֶת־דְּבַר הַחַיִּים הוּא אֲשֶׁר
הָיָה מֵרֵאשִׁית אֲשֶׁר שָׁמַעְנוּ בְּאָזְנֵינוּ רָאִינוּ בְּעֵינֵינוּ
2 אֲשֶׁר הִבָּטְנוּ וְאֲשֶׁר יָדִינוּ מָשְׁשׁוּ מְקוֹרוֹ: הוּא מְקוֹר
הַחַיִּים אֲשֶׁר נִגְלָה לָנוּ וַנִּרְאֶהוּ וַנִּפְעִיד וַנִּגִּיד לָכֶם כִּי זֶה
הוּא מְקוֹר חַיֵּי עוֹלָם אֲשֶׁר הָיָה עִם־הָאֵל וְאֲשֶׁר נִגְלָה
3 לָנוּ: כִּי אֶת־אֲשֶׁר רָאִינוּ וְשָׁמַעְנוּ נִגִּיד לָכֶם לְמַעַן
תִּדְבְּקוּ בָנוּ גַם־אַתֶּם כִּי הֲלֹא דְבָקִים אֲנַחְנוּ בָּאֵל וּבְבָנוּ
4 יִשׁוּעַ הַמָּשִׁיחַ: וְאֲנַחְנוּ כְּתֻבִּים לָכֶם כִּדְבָרִים הָאֵלֶּה
לְמַלְאֲת אֶת־לִבֵּנוּ שִׁמְחָה:

5 וְזֹאת הִיא מְלָאכֹת־יָהּ אֲשֶׁר שָׁמַעְנוּ מִמֶּנּוּ לְהַגִּיד לָכֶם
6 כִּי אֱלֹהִים אִוֵּר הוּא וְכָל־חֲשֵׁךְ אֵין בּוֹ: אִם־נֹאמַר כִּי
דְבָקִים אֲנַחְנוּ בּוֹ וּבְחֲשֻׁכָּה נִתְהַלֵּךְ כָּזָב הוּא בְּפִינוּ
7 וְאַמֶּת לֹא פָעַלְנוּ: אֵךְ אִם־בָּאוֹר נִתְהַלֵּךְ כָּאֲשֶׁר
הוּא בָּאוֹר הִנֵּהוּ אִזּוֹ חֲפָרְנוּ יַחְדוֹ וְדָם־בָּנוּ יִשׁוּעַ
8 יִטְהַרֵּנוּ מִכָּל־עוֹן: אִם־נֹאמַר כִּי אֵין־בָּנוּ עוֹן מִתְּעִים
9 אֲנַחְנוּ אֶת־נַפְשׁוֹתֵינוּ וְאַמֶּת בְּקִרְבָּנוּ נַעֲדֶרֶת: אִם־
נִתְוֹדֶה אֶת־חַטָּאתֵינוּ נֶאֱמָן הוּא וְצַדִּיק לְסִלַּח לָנוּ
10 אֶת־חַטָּאתֵינוּ וְלִטְהַר אֶת־נַפְשׁוֹ מִכָּל־עוֹן: וְאִם־
נֹאמַר כִּי לֹא חַטָּאוּנוּ שָׁמְנוּ אֹתוֹ לְמַכְזֵב וּדְבָרוֹ בְּקִרְבָּנוּ
אֵין:

הִנְנִי כָתֵב אֵלֵיכֶם יְלָדִים פְּדָבְרִים הָאֵלֶּה לְבִלְתִּי תַחֲטְאוּ בְּ
וְאִם־יַחֲטָא אִישׁ יֵשׁ עָלָיו מִלֶּאךְ מְלִיץ לִפְנֵי אָבִינוּ
הוּא יִשְׁוֶעַ 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 כִּזָּב הוּא
וְאֵין אֱמֶת בּוֹ: אֵךְ הַשְׁמֵר אֶת־דְּבָרֹךְ אֱהָבַת אֱלֹהִים
כְּלוּלָה בּוֹ בְּאֵמֶת וּבְזֹאת נִפִּיר כִּי־כֹ נִתְלוֹנֵן: הָאֹמֵר כִּי
הוּא מִתְלוֹנֵן בּוֹ יֵשׁ־לוֹ לֵלְכֶת גַּם־בְּעִקְבוֹתָיו:

יְדִידִים לֹא מִצְוֶה חֲדָשָׁה אֲנִי־כָתֵב אֵלֵיכֶם מִצְוֶה
יִשְׁנָה הִיא אֲשֶׁר הָיְתָה לָכֶם מִקֵּדָם וְהַמִּצְוֶה
הַיִּשְׁנָה הִיא הַתּוֹרָה אֲשֶׁר שָׁמַעְתֶּם: וְהִנְנִי מוֹסִיף
וְכָתֵב לָכֶם מִצְוֶה חֲדָשָׁה וְנֶאֱמַנְתָּ הִיא גַם־בּוֹ גַּם־
בָּכֶם כִּי הַחֹשֶׁךְ עָבַר וְאוֹר אֱמֶת זֹרַח: הָאֹמֵר כִּי־
כְּאוֹר הִנְהוּ וְשִׁנָּא אֶת־אֲחִיו הוּא עוֹדְנֵוּ בַּחֲשָׁכָה:
הָאֱהָב אֶת־אֲחִיו הוּא שֹׁכֵן בְּאוֹר וְאֵין לוֹ מִכְשׁוֹל:
וְהַשִּׁנָּא אֶת־אֲחִיו הוּא יֹשֵׁב חֹשֶׁךְ וּבַחֲשָׁךְ יֵלֶךְ
וְלֹא־יֵדַע אָנָּה הוּא הַלֶּךְ כִּי הַחֹשֶׁךְ עוֹר אֶת־
עֵינָיו:

הִנְנִי כָתֵב אֵלֵיכֶם יְלָדִים כִּי־נִסְלַחוּ לָכֶם חַטֹּאתֵיכֶם
בְּעִבּוֹר שְׁמוֹ: כָּתֵב אֲנִי אֵלֵיכֶם אֲבוֹת כִּי־יֵדְעֶתֶם
אֲתוֹ אֲשֶׁר מוֹצֵאתִיו מִקֵּדָם כָּתֵב אֲנִי אֵלֵיכֶם בַּחּוּרִים
כִּי־נִבְרָתֶם עַל־הָרַע כָּתַבְתִּי אֵלֵיכֶם יְלָדִים כִּי יֵדְעֶתֶם
אֶת־הָאֵב: כָּתַבְתִּי אֵלֵיכֶם אֲבוֹת כִּי־יֵדְעֶתֶם אֲתוֹ אֲשֶׁר
מוֹצֵאתִיו מִקֵּדָם כָּתַבְתִּי אֵלֵיכֶם בַּחּוּרִים כִּי־בְנֵי חַיִּל
אַתֶּם וּדְבַר אֱלֹהִים שֹׁכֵן בְּקִרְבְּכֶם וּנִבְרָתֶם עַל־הָרַע:
לֹא תֵאָהֲבוּן אֶת־הָעוֹלָם וְלֹא אֶת־אֲשֶׁר לָעוֹלָם אִישׁ
כִּי־יֵאָהֲב אֶת־הָעוֹלָם אֵין בְּקִרְבּוֹ אֱהָבַת הָאֵב: כִּי
כָל־אֲשֶׁר בַּעוֹלָם חֲמַדַּת הַבָּשָׂר תֵּאֻוֹת הָעֵינָיִם וּגְאוֹן
שׂוֹא אֲשֶׁר בְּחַיִּי אָדָם אֵינָם מִן־הָאֵב כִּי אִם־מִן־
הָעוֹלָם

17 העולם: והעולם הזה כליל יחלף עם-תאֹתוֹ והעֲשֶׂה
רצון האֱלֹהִים יִשְׁכַּן לְנֶצַח:

18 יְלָדֵי הַנָּה עַת הֵקֵץ בָּאָה וְאַתֶּם שֹׁמְעִים בִּי יֵלֵא שׁוֹמֵן
הַמָּשִׁיחַ וְאַחֲרֵי אֲשֶׁר רַבִּים עָתָה שֹׁמְנֵי הַמָּשִׁיחַ נֹדַע
19 בְּזֹאת בִּי עַת הֵקֵץ הִיא: וְהֵם יֵצְאוּ מֵאַתָּנוּ אִפְס לֹא-
מִשְׁלָנוּ הָיוּ בִּי לוֹ הָיוּ מִשְׁלָנוּ אִזּוֹ נִשְׁאָרוּ עִמָּנוּ אֲךָ
20 יֵצְאוּ לְבַעֲבוֹר יֹדַע בִּי לֹא כֻלָּם מִשְׁלָנוּ הֵם: אֲבָל אַתֶּם
21 שֶׁמֶן מִשְׁחַת הַקֹּדֶשׁ עֲלֵיכֶם וְאַתֶּם-כָּל יֹדְעִים: לֹא
כָתַבְתִּי אֲלֵיכֶם עַל בִּי לֹא-יֹדְעִים אֶת-הָאֱמֶת בִּי
יֹדְעִים אֹתָהּ וְכִי כָל-שֹׁקֵר אֵינָנוּ יֹלִיד הָאֱמֶת: מִי
הוּא הַנּוֹב בְּלִתִּי הַמִּכְחֹשׁ בִּישׁוּעַ לֵאמֹר בִּי לֹא
הַמָּשִׁיחַ הוּא זֶה הוּא שׁוֹמֵן הַמָּשִׁיחַ הַמִּכְחֹשׁ בָּאָב
וּבִבֶּן: כָּל-זֶה מִכְחֹשׁ בִּבֶּן גַּם-הָאָב אֵין-לוֹ וְהַנֶּתֶן תּוֹדָה
23 לִבֶּן לוֹ גַּם-הָאָב: וְאַתֶּם שֹׁמְרוֹ בְּלִבְבְּכֶם אֶת-הַדָּבָר
24 אֲשֶׁר שֹׁמְעִים מֵרֹאשׁ בִּי אִם-תִּשְׁמְרוּ אֶת-הַדָּבָר
אֲשֶׁר שֹׁמְעִים מֵרֹאשׁ תִּתְּלוּנָנוּ גַּם-בִּבֶּן גַּם-בָּאָב:
וְאֵת אֲשֶׁר דִּבֶּר לָתֵת-לָנוּ הוּא חַיִּי עוֹלָם: בְּזֹאת
25 כָתַבְתִּי אֲלֵיכֶם מִפְּנֵי הַחֲפָצִים לְהַתְעוֹת אֹתְכֶם: וְהִנֵּה
26 הַמָּשָׁחָה אֲשֶׁר נִמְשַׁחְתֶּם מִידוֹ נִשְׁאָרָתָ עֲלֵיכֶם וְאֵין
מַחֲסוֹר לָכֶם לְאַחַד הָאֲנָשִׁים לְלַמֶּדְכֶם דָּבָר בִּי
הַמָּשָׁחָה הַזֶּהִיא תוֹרָה אֹתְכֶם כָּל-דָּבָר אֱמֶת וְכֵה אֵין
שֹׁקֵר וְכֹאֲשֶׁר תוֹרָה אֹתְכֶם בֶּן בּוֹ תִתְּלוּנָנוּ: וְעָתָה
28 יְלָדֵי הַתְּלוּנָנוּ בְּצִלּוֹ לְמַעַן נִגִּילָה בְּהַגְלוֹתוֹ וְלֹא-נִבּוֹשׁ
מִלִּפְנֵי בָיוֹם בָּאוּ: אִם-יֹדְעִים בִּי-צְדִיק הוּא הֵלֵא
29 תִּדְעוּן בִּי גַם כָּל-פֶּעַל צָדֵק נוֹלָד מִמָּנוּ:

ג רְאוּ מַה-נִּפְלְאָה אֶהְבֵּת הָאָב אֲשֶׁר נָתַן לָנוּ לְהִקְרָא
וְנִהְיָה בְנֵי אֱלֹהִים וּבַעֲבוֹר זֹאת לֹא יֹדַע אַתָּה
הָעוֹלָם בִּי גַם-אֹתוֹ לֹא יֹדַע: וְעָתָה יְדִידִים בָּנִים
אֲנַחְנוּ לְאֱלֹהִים וְעַד-כֹּה לֹא נֹדַע מַה-נִּהְיָה בְּאַחֲרִיתָנוּ
אֲךָ יָדַעְנוּ בִּי נִשְׁוּה-לוֹ לְעַת יִגָּלָה בִּי נִרְאֶהוּ אִזּוֹ כֹּאֲשֶׁר
הוּא

3 הוא: וְכָל-הַשָּׁם מִבְּמַחֲזוֹ בּוֹ יִמָּהֵר אֶת-נַפְשׁוֹ כְּאִשֶּׁר
 4 גַּם הוּא מְהוּר: כָּל-הַחֲטָא מִמֶּרָה הוּא בְּתוֹרָה כִּי
 5 הַחֲטָא מְרִי הוּא בְּתוֹרָה: וְאַתֶּם יֹדְעֹתֶם כִּי הוּא בָּא
 6 לְשֵׂאת אֶת-חַטְאֵינוּ וְחֲטָא לֹא הָיָה בּוֹ: כָּל-הַמִּתְלוֹנֵן
 7 בּוֹ לֹא יִחְטָא וְכָל-חֲטָא לֹא רָאָהוּ וְלֹא יִדְעוּ: יְלָדֵי
 8 אֱלֹהִים יִתְּעָה אֶתְכֶם אִישׁ מִי הוּא פֹעֵל צֶדֶק צְדִיק הוּא
 9 כְּבָר הוּא פֹעֵל אֵין הוּא מִן-הַשָּׁטָן: וְכִי הוּא מִן-הַשָּׁטָן
 10 בֶּן-הָאֱלֹהִים לֹא יִחְטָא כִּי זֶרַע נִשְׁאָר בְּתוֹכּוֹ וְלֹא יוּכַל
 11 לְחַטֹּא אַחֲרֵי אֲשֶׁר נִוְלַד מֵאֱלֹהִים: בְּזֹאת יֹדְעוּ בְנֵי
 12 הָאֱלֹהִים וּבְנֵי הַשָּׁטָן כָּל-אִישׁ אֲשֶׁר צִדְקוֹת לֹא-יַעֲשֶׂה
 13 אֵינֶנּוּ מֵאֱלֹהִים וְכֵן כָּל-אֲשֶׁר לֹא-יֵאָהֵב אֶת-אָחִיו:
 14 כִּי זֹאת הִיא הַפְּקָדָה אֲשֶׁר שָׁמַעְתֶּם מִקֶּדֶם לֵאמֹר
 15 אִישׁ אֶת-אָחִיו: לֹא כִקֵּין הַבָּא מִמִּקְוֵה הָרַע וַיַּהֲרֹג
 16 אֶת-אָחִיו וּמִדּוּעַ הָרָגוּ יַעַן כִּי-מַעֲשִׂיו הָיוּ רָעִים
 17 וּמַעֲשֵׂי אָחִיו יִשְׂרָאֵל:
 18 אֱלֹהִים יִשְׁנָא אֶתְכֶם: הֵן יֹדְעִים
 19 אֲנַחְנוּ כִּי עָבְרָנוּ מִן-הַפְּקָדוֹת אֱלֹהִים כְּאִשֶּׁר אָהַבְנוּ
 20 אֶת-אָחִינוּ אִישׁ אֲשֶׁר לֹא יֵאָהֵב שֹׁכֵן מוֹת הוּא: כָּל-
 21 הַשֹּׂנֵא אֶת-אָחִיו רָצַח הוּא וַיִּדְעֹתֶם כִּי כָל-רָצַח אֵין לוֹ
 22 חֵלֶק בְּחַיֵּי עוֹלָם: בְּזֹאת נִשְׁפִּיל מָה הִיא אֶהְבָּה כִּי
 23 הוּא נָתַן נַפְשׁוֹ תַּחַת נַפְשׁוֹ כֵּן גַּם-עָלִינוּ לַתַּחַת נַפְשׁ
 24 תַּחַת נַפְשׁ אָחִינוּ: מִי הוּא אֲשֶׁר-לוֹ חוֹן בְּאָרֶץ וּרְאָה
 25 אֶת-אָחִיו בַּחֲסֵר כָּל וְקַפֵּץ רַחֲמָיו מֵאֵתוֹ אֵיךְ תִּלְוֶהוּ
 26 אֶהְבֵּת אֱלֹהִים: יְלָדֵי אֱלֹהִים בְּגִיב שְׂפָתַיִם וּבִמְעֵנָה
 27 לְשׁוֹן כִּי אִם-בִּמְעֵשֶׂה יָד וּבִדְרֹךְ אֱמֶת: וּבְזֹאת נִפְּיר
 28 כִּי מִמִּקְוֵה אֱמֶת אֲנַחְנוּ וְלִקְרֹאת פָּנָיו סְמוּךְ יִהְיֶה
 29 לִפְנֵינוּ: אִם-לִפְנֵינוּ יִרְשִׁיעַ אֶתְנוּ אֱלֹהִים גְּדוֹל מִלִּפְנֵינוּ
 30 וּמִבֵּין-כָּל הוּא: אִם-לִפְנֵינוּ יִרְדִּים לֹא-יִרְשִׁיעַ אֶתְנוּ
 31 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 כָּאִשׁ צֻנְנוּ: וְהַשְׁמַר אֶת-מִצְוֹתָיו בּוֹ
 יִתְלוֹנֵן וְהוּא גַם-כֵּן יִשְׁכֶּן-בּוֹ וּבְזֹאת נִפְּיר בִּי-הוּא
 שֹׁכֵן בָּנוּ וּבְרוּחַ אֲשֶׁר-נָתַן לָנוּ:

ד יְדִידִים אֶל-תֹּאמִינוּ לְכָל-רוּחַ כִּי אִם-בָּחֲנוּ אֶת-
 הָרוּחוֹת אִם-מֵאֱלֹהִים הֵם כִּי נִבְיֵאֵי שִׁקֵּר רַבִּים יֵצְאוּ
 2 בָּאָרֶץ: בְּזֹאת תִּפְּרִיזוּן אֶת-רוּחַ הָאֱלֹהִים כָּל-רוּחַ אֲשֶׁר
 יוֹדֶה בִּי-יֵשׁוּעַ הוּא הַמָּשִׁיחַ וְכֹא בַּבָּשָׂר מֵאֵת אֱלֹהִים
 3 הוּא: וְכָל-רוּחַ אֲשֶׁר לֹא יוֹדֶה כֵּן עַל-יֵשׁוּעַ אֵינָנוּ
 מֵאֱלֹהִים וְהוּא רוּחַ שׁוֹטֵן הַמָּשִׁיחַ אֲשֶׁר שָׁמַעְתֶּם עָלָיו
 4 כִּי-יָבֹא וְכִבֵּר יֵשׁוּ בָּאָרֶץ: וְאַתֶּם יְלָדֵי מֵאֵת אֱלֹהִים
 הַנִּכֵּם וְאֶת-נִבְיֵאֵי שִׁקֵּר נִצַּחְתֶּם כִּי-גְדוֹל הוּא אֲשֶׁר
 5 אַתֶּם מֵאֲשֶׁר אַתֶּם בָּאָרֶץ: הֵם מִן-הָאָרֶץ עַל-כֵּן עַל-
 6 הָאָרֶץ יִדְּבִירוּן וְהָאָרֶץ תִּשְׁמַע אֲלֵיהֶם: וְאַנְחֲנוּ מֵאֵת
 אֱלֹהִים וְהִידַע אֶת-אֱלֹהִים יִשְׁמַע אֲלֵינוּ וְאֲשֶׁר אֵינָנוּ
 מֵאֵת אֱלֹהִים לֹא יִשְׁמַע אֲלֵינוּ בְּזֹאת נִפְּיר רוּחַ אֱמֶת
 וְרוּחַ תַּעֲתָעִים:

7 יְדִידִים נֶאֱהָב-נָא אִישׁ אֶת-רֵעֵהוּ כִּי הָאֱהָבָה מֵאֵת
 אֱלֹהִים הִיא וְכָל-אִשׁ יֶאֱהָב נוֹלֵד מֵאֱלֹהִים וִידַע
 8 אֶת-אֱלֹהִים: וּמִי אֲשֶׁר לֹא יֶאֱהָב אֵינָנוּ יָדַע אֶת-
 9 אֱלֹהִים כִּי אֱלֹהִים הוּא אֱהָבָה: בְּזֹאת נִגְלִיתָה אֱהָבַת
 אֱלֹהִים לָנוּ כִּי-שָׁלַח אֶת-בָּנוּ יְחִידוֹ בָּאָרֶץ לְמַעַן
 10 נַחֲיָה בּוֹ: פֶּה הִיא אֱהָבָה מִצֵּאת לֹא כִי אֲנַחְנוּ אֱהָבֵנוּ
 אֶת-אֱלֹהִים כִּי אִם-הוּא אֱהָב אֶתָּנוּ וַיִּשְׁלַח אֶת-בָּנוּ
 11 לְהִיּוֹת לְכֹפֵר עַל-חַטֹּאתֵינוּ: יְדִידִים אִם-פָּכָה אֱהָב
 אֶתָּנוּ 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 נֵדַע כִּי־אֲנִי מֵתְלוֹנְנִים בּוֹ וְהוּא בִּנּוּ
 14 כִּי־נָתַן מְרוֹחוֹ עָלֵינוּ: וְאֶנְחֵנוּ רְאִינוּ וְנַעֲיִדָה כִּי שָׁלַח
 15 הָאֵב אֶת־הַפֶּן גָּאֵל הָאָרֶץ: מִי הוּא אֲשֶׁר יוֹדֶה כִּי
 16 יֵשׁוּעַ הוּא בֶן־הָאֱלֹהִים אֱלֹהִים יְנוּה בְּתוֹכוֹ וְהוּא
 17 בָּאֱלֹהִים: וְאֶנְחֵנוּ יִדְעֵנוּ וְנִבְטָח בְּאַהֲבַת אֱלֹהִים אֱלֹהִים
 18 הוּא אֲהָבָה וּמִי אֲשֶׁר יְנוּה בְּאַהֲבָה יְנוּה בָּאֱלֹהִים
 19 וְאֱלֹהִים יְנוּה בּוֹ: בְּזֹאת פְּלוּלָה־בִּנּוּ תְּכַלִּית אֲהָבָה
 20 בְּהִיּוֹת לָנוּ בְּטַחֲוֹן לְיוֹם הַמִּשְׁפָּט כִּי גַם־אֶנְחֵנוּ בְּאָרֶץ
 21 הַזֹּאת מְלֵאֵי אֲהָבָה פְּמוֹהִיו: אֵין פֶּחַד בְּאַהֲבָה אֲבָל
 22 אֲהָבָה שְׁלֵמָה תִּגְרַשׁ פֶּחַד כִּי־הַפֶּחַד הוּא פֶּחַד מִפְּנֵי
 23 עֲנֹשׁ וְהַמִּפְּחַד אֵינֵנוּ שָׁלֵם בְּאַהֲבָתוֹ: אֶנְחֵנוּ אֲהָבִים
 24 אֹתוֹ כִּי הוּא אֲהָב אֹתֵנוּ מִקֶּדָּם: אִם־יֹאמֶר אִישׁ אֶת־
 25 אֱלֹהִים אֲנִי אֲהָב וְהוּא שֵׁנָא אֶת־אָחִיו כִּזֵּב הוּא כִּי
 26 אִם־לֹא יֵאָהֵב אָחִיו אֲשֶׁר רָאָהוּ אֵיכָכָה יוּכַל לֵאמֹר
 27 אֱלֹהִים אֲשֶׁר לֹא יֵרָאֵנוּ: וְזֹאת הַמִּצְוָה מֵאֹתוֹ בָּאָה
 28 אֵלֵינוּ כִּי הָאֲהָב אֶת־אֱלֹהִים יֵאָהֵב גַּם־אֶת־אָחִיו:
 29 כָּל־הַפֹּאֲמִין כִּי יֵשׁוּעַ הוּא הַמִּשְׁיחַ זֶה יֵלֵד מֵאֵת הַ
 30 אֱלֹהִים וְהָאֲהָב אֶת־מוֹלִידוֹ יֵאָהֵב גַּם־אֶת־יְלִידָיו: בְּזֹאת
 31 נֵדַע כִּי נֵאָהֵב אֶת־יְלִדֵי אֱלֹהִים אִם־אֶת־אֱלֹהִים נֵאָהֵב
 32 וְאֶת־מִצְוֹתָיו נִשְׁמָר: כִּי זֹאת הִיא אֲהֲבַת אֱלֹהִים
 33 לְשִׁמּוֹר אֶת־מִצְוֹתָיו וּמִצְוֹתָיו לֹא קָשׁוֹת הֵן מִנְּשֵׂא: כִּי
 34 כָּל־הַיֵּלֵד מֵאֵת אֱלֹהִים יִנָּצַח אֶת־הָעוֹלָם וְהַנִּצָּחֹן
 35 לִנְצִיחַ אֶת־הָעוֹלָם בְּיַד אֱמוּנָתֵנוּ: וּמִי הוּא הַמִּנְצֵחַ
 36 אֶת־הָעוֹלָם בְּלִתֵּי רֶק הַפֹּאֲמִין כִּי יֵשׁוּעַ הוּא בֶן־
 37 הָאֱלֹהִים: וְזֶה הוּא יֵשׁוּעַ הַמִּשְׁיחַ אֲשֶׁר־בָּא אֵלֵינוּ
 38 בְּמִים וּבָדָם לֹא בְּמִים לְבַד כִּי אִם־בְּמִים וּבָדָם: וְהָרוּחַ
 39 הוּא מַעֲיֵד עָלָיו כִּי הָרוּחַ אִמָּת הוּא: כִּי שְׁלֹשָׁה עֲדִים
 40 הֵמָּה הָרוּחַ הַפִּים וְהָדָם וּשְׁלֹשָׁתָם אֵלֹה לְדָבָר אֶחָד

9 יַעֲיִדוּן: אִם-עֲדוּת אֲנָשִׁים נִכּוֹנָה בְּעֵינֵינוּ עֲדוּת אֱלֹהִים
 גְּדֹלָה מְזֹאת כִּי זֹאת הִיא עֲדוּת אֱלֹהִים אֲשֶׁר הָעִיד
 10 עַל-בָּנוּ: הַמֵּאֲמִין בְּבֶן-הָאֱלֹהִים יֵשׁ-לּוֹ עֲדוּת בְּנַפְשׁוֹ
 וְאֲשֶׁר לֹא יֵאֲמִין לְדִבְרֵי הָאֱלֹהִים נָתַן אֹתוֹ לִכְזֹב יַעַן
 כִּי לֹא-הֵאֲמִין לְעֲדוּת אֲשֶׁר הָעִיד אֱלֹהִים עַל-בָּנוּ:
 11 וְזֹאת הִיא הָעֲדוּת כִּי חַיִּי עוֹלָם נָתַן לָנוּ אֱלֹהִים וְחַיִּי
 12 עוֹלָם אֵלֶּה בְּיַד בָּנוּ: מִי אֲשֶׁר-לֹא הֵבִין יֵשׁ-לּוֹ חַיִּים
 וּמִי אֲשֶׁר אֵין-לּוֹ בֶּן-הָאֱלֹהִים אֵין-לּוֹ חַיִּים:
 13 כִּזְזֹאת כְּתִבְתִּי אֲלֵיכֶם הַמֵּאֲמִינִים בְּשֵׁם בֶּן-הָאֱלֹהִים
 14 לְמַעַן תִּדְּעוּן כִּי יֵשׁ לָכֶם חַיִּי עוֹלָמִים: וְכֵן בְּטַחֲוֵנוּ
 15 בּוֹ אִם-נִשְׁאָל מִמֶּנּוּ דָּבָר בְּרָצוֹנוֹ יִשְׁמַע בְּקוֹלָנוּ: וְאַחֲרֵי
 אֲשֶׁר יִדְּעֵנוּ כִּי שָׁמַע הוּא בְּקוֹלָנוּ לְכָל-אֲשֶׁר נִשְׁאָלָהוּ
 נִבְטַח כִּי מִשְׁאֲלוֹת לְבָבוֹ וַיִּתֵּן-לָנוּ בְּאֲשֶׁר שָׁאֲלָנוּ מִמֶּנּוּ:
 16 אִישׁ כִּי-יִרְאֶה אֶת-אָחִיו חָטָא חָטָא אֲשֶׁר אֵין בּוֹ
 מִשְׁפָּט-מוֹת יִפְגִּיעַ וַיִּנָּתֶן-לּוֹ חַיִּים כָּל-עוֹד הוּא מֵאֵלֶּה
 אֲשֶׁר לֹא חָטָאוּ חָטָא מוֹת כִּי-יֵשׁ חָטָא מוֹת אֲשֶׁר
 17 אֵינָנִי אָמַר לְהַפְגִּיעַ בְּעַדּוֹ: כָּל-מַעֲשֵׂה 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 אֲנַחְנוּ וְכָל-הָעוֹלָם בָּרַע הוּא: וַיִּדְּעֵנוּ
 כִּי בֶן-הָאֱלֹהִים בָּא וַיִּתֵּן-לָנוּ לֵב לְהִשְׁכִּיל אֹתוֹ אֲשֶׁר
 הוּא אָמֵן וְלֹא אֲנַחְנוּ אֲשֶׁר הוּא אָמֵן הוּא יִשׁוּעַ הַמָּשִׁיחַ
 21 בָּנוּ זֶה הוּא אֱלֹהֵי אָמֵן וְחַיִּי-עַד: יְלָדֵי הַשְּׁמֶרֶו לָכֶם
 מִן-הָאֱלִילִים:

יוחנן השליח

אגרת שניה

הזקן אל-פעלת הבית הפחירה ואל-בניה אשר אני א
אהב בתם-לב ולא-אני לבידי כי אם-גם כל-ידיעי
האמת יאהבום: בעבור האמת אשר תשפן בתוכנו
וגם-תשאר לעולם: חסד רחמים ושלוש 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
ביום מן-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 ושומן 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־הַבֶּן: כִּי־יָבֹא אֲלֵיכֶם אִישׁ וְלֹא יָבִיא אֶת־
הַתּוֹרָה הַזֹּאת לֹא־תֹאסְפוּ אִתּוֹ הַבֵּיתָהּ וְלֹא תִשְׁאַלּוּ־
11 לוֹ לְשָׁלוֹם: כִּי הַשָּׂאֵל לְשָׁלוֹם לוֹ חֵבֶר הוּא לוֹ כְּרַע
מַעֲשִׂיו:
12 רַבּוֹת לִי לִכְתֹּב אֲלֵיכֶם וְאֵינְנִי חָפִץ לִכְתֹּב בְּסֵפֶר וּבְדִין
כִּי אֶקְנֶה לָבֹא אֲלֵיכֶם וּלְדַבֵּר פֶּה אֶל־פֶּה לְמַלְאֵת
13 לְבָבְכֶם שִׂמְחָה: בְּנֵי אַחוֹתֶיךָ הַבְּחִירָה וְרָשִׁים לְשָׁלוֹם
לָךְ:

יוחנן השליח אגרת שלישית

הזֶקֶן אֶל-גִּיּוֹם הַיֶּקֶר אֲשֶׁר אֲנִי אֹהֵב בְּתָם-לֵב: א
פָּלְתָה נַפְשִׁי יְדִידִי כִּי תִצְלִיחַ בְּכָל-חֲפָצֶיךָ וְהָיִיתָ ב
שָׁלֵם בְּנוֹף וּבְנֶפֶשׁ וְאִישׁ מִצְלִיחַ: כִּי שָׂמַחְתִּי מְאֹד ג
כְּאֲשֶׁר בָּאוּ אֲחִים וַיְגִידוּ עַל-אֲמָתְךָ כִּי בְּדֶרֶךְ אֱמֶת ד
אָתָּה הֹלֵךְ: אֵין גְּדֻלָּה מִשְׂמַחְתִּי כִּי אֲשַׁמֶּעַ עַל-בְּנֵי ה
אֲשֶׁר בְּדֶרֶךְ אֱמֶת יִהְלֹכוּ:
בְּאֲמוּנָה מַעֲשֶׂיךָ יְדִידִי כָּל-אֲשֶׁר אָתָּה עֹשֶׂה עִם- ו
הָאֲחִים הָאֲרָחִים: אֲשֶׁר נָתַנוּ עֵדוּתָם עַל-אֲהֻבְתְּךָ בְּפָנַי ז
הַקָּהָל וְטוֹב תַּעֲשֶׂה כִּי תַעְזֹר לָהֶם עַל-הַרְבֵּיהֶם ח
לְרָצוֹן לִפְנֵי אֱלֹהִים: כִּי לְמַעַן שִׁמּוֹ יֵצְאוּ וְלֹא לִקְחוֹ ט
מִיַּד הַגּוֹיִם מְאוּמָּה: עַל-כֵּן מוֹטָל עָלֵינוּ לִקְבֹּל פְּנִיָּהֶם י
וְלִהְיוֹת עֹזְרִים לָאֱמֶת:
וְאֲנִי כְּתִבְתִּי אֶל-הָעֵדָה אֲךָ דִּימָטְרִיפּס הַחֹפֶץ לִהְיוֹת יא
לְרֹאשׁ לָהֶם לֹא קִבֹּל אֲתָנוּ: עַל-כֵּן בָּבֹאִי אֶפְקֹד עָלַי יב
מַעֲשִׂי אֲשֶׁר עֹשֶׂה כִּי דָבָר סָרָה עָלֵינוּ וְאֵין דִּי לוֹ יג
כְּזֹאת כִּי אֶף-לֹא יֵאבֶה לִקְבֹּל אֶת-הָאֲחִים וְאֶת-אֵלֶּה יד
אֲשֶׁר יֵאָבִו יַעֲצֹר-בָּם וּמִתּוֹךְ הַקָּהָל יִגְרָשׁוּ: יְדִידִי טו
אֶל-תִּלְךָ בְּעֶקְבוֹת הָרָעִים כִּי אִם-בְּעֶקְבוֹת הַטּוֹבִים טז
הָעֹשֶׂה טוֹב הוּא מֵאֵת אֱלֹהִים וְהַפֹּעֵל רָע אֶת- יז
אֱלֹהִים לֹא רָאָה: וְדִימָטְרִיפּס יֵשׁ-לוֹ עֵדוּת מְכֹל- יח
הָעֵדָה

הָעֵדָה בְּסִמְפִּי הָאֵמֶת וְגַם־מִפִּינוּ וַיִּדְעָתָּ כִּי עֲדֹתֵנוּ
נֶאֱמָנָה:

13 רְבוֹת לִי לְכָתֹב אֵלֶיךָ אֲךָ לֹא חֲפָצְתִּי לְכָתֹב בְּעֵט
14 וּבִדְיוֹ: אֲבָל אֶקְוֶה לִרְאוֹתְךָ בְּמַהֲרָה וְפֹה אֶל־פֹּה
נִדְבָרָה שָׁלוֹם לָךְ רַעִינוּ פְקָדִים לְשִׁלּוּמָךְ וְאֶת־רַעִינוּ
אֶתְךָ תִּפְקֹד לְשָׁלוֹם לְאִישׁ אִישׁ בְּשֵׁמוֹ:

אגרת יהודה

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

לַמַּלְאָכִים כַּאֲשֶׁר רַב עִם־הַשָּׁטָן בְּמַרְיַבַּת גְּוִיַּת מֹשֶׁה
 לֹא־הִבִּיעַ עֶתֶק עָלָיו בַּמִּשְׁפָּט רַק אָמַר יַגְעַר
 יְהוָה בָּךְ: אֲךָ אֱלֹה יִחְרְפוּן וְלֹא יִדְעוּן מָה וּמָה 10
 אֲשֶׁר יִדְעוּן בְּחֶק־בְּהִמּוֹת אֵין תְּבוּנָה בָם יִהְיֶה
 עֲלֵיהֶם לַמִּשְׁחִית: אוֹי לָהֶם כִּי־הִלְכוּ בְּדֶרֶךְ קִין וְעַקֵּב 11
 שָׂכַר גִּדְחוּ בַתְּעַתְעֵי כָלֵעַם וּכְמוֹ בְּמַרְד־קָרַח יִרְדּוּ
 לַאֲבֹדוֹן: צוּרֵי מִכְשָׁל הֵם עַל־דִּרְכֵיכֶם יֹשְׁבִים אֶתְכֶם 12
 לַמִּשְׁתָּה אֱהָבִים וְרָעִים אֶת־נַפְשָׁם וְלֹא יִדְעוּ בִשְׁת
 נִשְׂאִים גִּדְפִים בְּרוּחַ וְאֵין נָשָׁם עֲצִים בְּשִׁלְכַת וְאֵין פָּרִי
 וּמִתִּים מוֹת מִשְׁנָה מִעֲנָף וְעַד־שָׂרֵשׁ: גָּלִים סַעְרִים 13
 בָּיִם אֲשֶׁר יִגְרְשׁוּ רָפֶשׁ בְּשָׂתֶם כּוֹכְבִים גִּבְכִּים אֲשֶׁר־
 חֲשַׁךְ אִפְלָה צָפוֹן לָהֶם עֲדִי־עַד: וְעַל־אֱלֹה נָפֹא שְׂבִיעִי 14
 לְאָדָם הוּא חֲנוּךְ לֵאמֹר הִנֵּה בָא יְהוָה וּרְבִבוֹת קִדְשׁוֹ
 עֲמוֹ: לַעֲשׂוֹת מִשְׁפָּט כָּפַל וּלְהוֹכִיחַ אֶת־בְּנֵי כְלִיעַל 15
 כָּלֶם עַל־כָּל־אֲשֶׁר הִרְשִׁיעוּ לַעֲשׂוֹת וְעַל־כָּל־דְּבָרֵי
 עֶתֶק אֲשֶׁר דְּבָרוּ־בּוֹ הַחַטָּאִים בְּזֹדוֹן: אֱלֹה הֵם רִגְנִים 16
 מִתְלוַּנְּגִים וְזִנִּים אַחֲרֵי תַאוֹתָם אֲשֶׁר פִּיהֶם יִדְבֵּר גְּדֻלוֹת
 וְנִשְׂאִים פָּנִים בְּעַד בָּצַע כָּסֶף:

אֲךָ אַתֶּם יְדִידִים זָכְרוּ אֶת־הַדְּבָרִים אֲשֶׁר נֶאֱמְרוּ 17
 מִקֵּדֶם בְּיַד שְׁלִיחֵי אֲדִנִּינוּ יֵשׁוּעַ הַמָּשִׁיחַ: אֵת אֲשֶׁר 18
 הִגִּידוּ לָכֶם כִּי בְּאַחֲרִית הַיָּמִים יִקְוֶמוּ לְצִים רִדְפֵי
 תַאוֹה לִפִּי שְׁרִירוֹת לָבֶם הָרָע: הֲלֹא הֵם הַמִּתְגַּדְּדִים 19
 לַגְּדוּדִים בַּעֲלֵי־נַפֶּשׁ וְרוּחַ אֵין בָּהֶם: וְאַתֶּם יְדִידִים 20
 הַשִּׁיבּוֹ נַפְשְׁכֶם בְּאַמוּנָה אֲשֶׁר הִיא לָכֶם קִדְשׁ קִדְשִׁים
 וְחִלּוֹ פְּנִי־אֵל בְּרוּחַ הַקֹּדֶשׁ: וּשְׁמַרְתֶּם אֶת־נַפְשֹׁתֵיכֶם 21
 בְּאַהֲבַת אֱלֹהִים וּלְחֶסֶדִי יֵשׁוּעַ הַמָּשִׁיחַ אֲדִנִּינוּ חֶפֶה
 תַּחֲכֶם לְחַיֵּי עוֹלָם: וְאַת־אֱלֹה הַמִּתְגַּדְּדִים יִסֹּר תִּיפְרוֹן 22
 אַתֶּם בְּחִמְלָה: וְיֵשׁ מֵהֶם אֲשֶׁר תּוֹשִׁיעוֹן וְהִצִּילוּ אֶתֶם 23
 כְּאוֹד מִשׁוּרְפָה וְיֵשׁ מֵהֶם אֲשֶׁר עֲלֵיהֶם תַּחוּסוּ בְּרַעְדָּה
 וְשִׁקֵּץ תִּשְׁקָצוּ אֶת־הַבְּגָד הַמִּגְאָל מְזוּב הַבָּשָׂר:

והוא

וְהוּא אֲשֶׁר בִּידּוֹ לְשַׁמְרְכֶם מִמּוֹקֶשׁ וְלִהְקִימְכֶם תְּמִימִים
לְפָנַי כְּבוֹדוֹ בְּשִׁשּׁוֹן רָב: אֱלֹהִים אֶחָד הַנָּאֵל אֲתָנוּ
בִּיד-יְשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ לוֹ הַכְּבוֹד וְהַגְדָּלָה
וְהַמְּשָׁלָה וְהַגְבוּרָה מֵעוֹלָם וְעַד-עַתָּה וְעַד-עוֹלָמֵי
עוֹלָמִים אָמֵן:

הַחֲזִיוֹן

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

4 יֹחָנָן אֶל-שֶׁבַע הַקְּהֵלוֹת אֲשֶׁר בְּאֶסְיָא חֶסֶד לָכֶם
 וְשָׁלוֹם מֵאֲתָו אֲשֶׁר הוּא הוֹה הָיָה וְכָא וּמֵאֵת שֶׁבַעַת
 5 הָרוּחוֹת הָעֹמְדִים לִפְנֵי כְּסֹאוֹ: וּמֵאֵת יִשׁוּעַ הַמָּשִׁיחַ
 הָעֵד הַנֶּאֱמָן הַבְּכוֹר הַקָּם מִן-הַפְּתִיחַ וְעַלְיוֹן לְמַלְכֵי-
 אֶרֶץ אֲשֶׁר אָהֵב אֶתְנוּ וּבְדָמוֹ גָּאֵל אֶתְנוּ מִחַטָּאתֵינוּ:
 6 וַיַּעַשׂ אֶתְנוּ לְמַמְלֶכֶת כְּהֹנִים לְאֱלֹהִים אֲבִיו אֲשֶׁר לוֹ
 7 הַתְּפָאֶרֶת וְהַנְּצַח עַד-עוֹלָמֵי עוֹלָמִים אָמֵן: הִנֵּה כָּא
 עַם-עֲנָנִים וְרֹאֲתָה אֹתוֹ כָּל-עֵין וְעֵינִי אֲשֶׁר דִּקְרוּ אֹתוֹ
 8 וְסִפְדּוּ עָלָיו כָּל-מְשֻׁפָּחוֹת הָאָדָמָה אָמֵן אָמֵן: אֲנֹכִי
 אֶלֶף וְתוֹ נֹאס־יְהוָה אֱלֹהִים אֲשֶׁר הוּא הוֹה הָיָה וְכָא
 אֵל שָׁדַי:

9 אֲנִי יֹחָנָן אַחִיכֶם הִלַּקְתָּ חֵלֶק בְּחֻבְלֵי יִשׁוּעַ הַמָּשִׁיחַ
 בְּמַלְכוּתוֹ וּבְתוֹחֲלָתוֹ הֵייתִי בָּאִי הַנִּקְרָא פִּטְמוֹס עַל-

v. 8 בס"א רחץ את-חטאתינו. v. 8 בס"א לא נמצא כאן עד-עולמי

עולמים.

10 דְּבַר הָאֱלֹהִים וְעַל-עֲדוּת יִשׁוּעַ: וַתֵּנַח עָלַי הָרוּחַ
 בְּיוֹם הָאָדוֹן וְאִשְׁמַע אַחֲרֵי קוֹל גְּדוֹל בְּקוֹל שׁוֹפָר
 11 לֵאמֹר: אֵת אֲשֶׁר אַתָּה רֹאֶה כָּתֹב בַּסֵּפֶר וּשְׁלַח אֶל-
 שְׁבַע קְהָלוֹת אֶל-אַפְסוֹס שְׁמִירְנָא פְּרַנְמוֹס תִּיאֲמִירָא
 12 סַרְדִּים פִּילְדַּלְפִּיא וְאֶל-לוּדְקִיא: וְאַפֵּן לִרְאוֹת אֶת-
 הַקּוֹל הַמְדַּבֵּר אֵלַי וַיְהִי בְּהַפְנֹתִי שְׁכָמִי וָאֵרָא שְׁבַע
 13 מִנְרוֹת זָהָב: וּבִתּוֹךְ הַמִּנְרוֹת כְּמֵרָאָה בֶן-אָדָם עָמָה
 מַעִיל מִמֶּנִּי עַד-מִרְגְּלָתִי וְאֶזֶר זָהָב אֶזֶר בְּמַתְנֵי:
 14 וּשְׁעָרָא רָאשׁוֹ כְּצֶמֶר נָקִי לִבָּן כְּשֶׁלֶג וְעֵינָיו כְּלָבֹת
 15 אִישׁ: וּרְגְלָיו כְּעֵין נְחֹשֶׁת קָלִל צְרוּף בְּתוֹךְ הַכַּבִּשָּׁן
 16 וְקוֹלֹ בְּקוֹל מִים רַבִּים: וְלוֹ שְׁבַע כּוֹכָבִים עַל-יָד
 יְמִינוֹ מִפְּיוֹ יֵצֵאת חֶרֶב פִּיפִיּוֹת חֲדָה וּפָנָיו כְּבָרֶק הַשָּׁמֶשׁ
 בְּגִבְרָתוֹ: וַיְהִי בִּרְאוֹתִי אֹתוֹ וְאֶפֶל לִרְגְלָיו כְּמַת וַיִּשֶׁת
 17 אֶת-יָדֵי יְמִינוֹ עָלַי וַיֹּאמֶר אֶל-תִּירָא אֲנִי רָאשׁוֹן וְאֲנִי
 18 אַחֲרוֹן: וְאֲנִי הוּא הַחַי אֲשֶׁר הָיִיתִי מֵת וְהֵנָּה אֲנִי חַי
 לְעוֹלָם וְעַד וּמִפְּתֻחוֹת הַמּוֹת וְהַשְׁאוֹל בְּיָדִי הֵמָּה:
 19 וְאַתָּה כָּתֹב אֵת אֲשֶׁר רָאִיתָ אֶת-הַדְּבָרִים אֲשֶׁר לִפְנֵיךָ
 20 וְאֶת-הָאֲתִיּוֹת לְאַחֲזֹר: אֶת-סוֹד שְׁבַעַת הַכּוֹכָבִים
 אֲשֶׁר רָאִיתָ עַל-יְמִינוֹ וְאֶת-שְׁבַע מִנְרוֹת הַזָּהָב שְׁבַעַת
 הַכּוֹכָבִים מִלֵּאכֵי שְׁבַע קְהָלוֹת הַמָּה וְשְׁבַע הַמִּנְרוֹת
 אֲשֶׁר רָאִיתָ שְׁבַע קְהָלוֹת הֵנָּה:

אֶל-מִלְאָךְ הַקָּהָל בְּאַפְסוֹס כָּתֹב: כֹּה אָמַר הָאֱלֹהִים ב
 שְׁבַעַת כּוֹכָבִים בְּיְמִינוֹ הַמַּתְהִלָּה בְּתוֹךְ שְׁבַע מִנְרוֹת
 זָהָב: יָדַעְתִּי אֶת-מַעֲשֵׂיךָ אֶת-עַמְלֶךְ וְאֶת-עֶצֶר
 2 רוּחֶךָ וְכִי לֹא-תֻכַּל שְׂאת אֲנָשִׁי-אֲוִן וַתִּבְחַן אֶת-
 הָאֲמָרִים בִּי שְׁלִיחִים הֵם וְאִינָם בֶּן כִּי-מִצָּאתָ אֹתָם
 3 בְּזָבִים: וְאַתָּה בַּעֲצֹר רוּחֶךָ סָבַלְתָּ הֲרַפְּהָ לְמַעַן
 4 שְׁמִי וְלֹא עֵיפָה נִפְשֶׁךָ: אֲפֹס דְּבַר לִי אֵלֶיךָ כִּי-אֶת-
 5 אֶהֱבֶתְךָ הֲרֵאשְׁנָה עֲזָבְתָּ: זָכַרְנָא אִפּוּא מֵאִין נִפְלַתָּ
 שׁוֹבָה אֵלַי וַעֲשֵׂה כְּמַעֲשֵׂיךָ הֲרֵאשְׁנִים וְאִם לֹא תֵאָבֶה
 וְלֹא

וְלֹא תָשׁוּב אָבוֹא אֵלַיָּךְ וְהִדַּפְתִּי מִנֶּרְתֶּךָ מִמַּצְבָּה:
 6 אָבֵל דָּבָר טוֹב נִמְצָא בָּךְ כִּי תִתְעַב אֶת-פְּעָלֵי
 7 הַנִּיקָלָסִים אֲשֶׁר גַּם-אַנְכִי מִתְעַב אֹתָם: מִי אֲשֶׁר-
 אֲזַנִּים לוֹ יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלוֹת לַמִּנְצָח
 אֹתָן לֵאכֹל מַעֵץ הַחַיִּים אֲשֶׁר בְּגֵן הָאֱלֹהִים:
 8 וְאֶל-מִלְאָךְ הַקָּהֵל בְּשִׁמְרִינָא כְּתַב: כֹּה אָמַר הָרֹאשׁוֹן
 9 וְהָאֲחֵרוֹן אֲשֶׁר-מֵת וְחָי: יִדְעָתִי אֶת-צֶרְתְּךָ וְאֶת-
 רִישְׁךָ אֵף כִּי עָשִׂיר אַתָּה וְאֶת-הַנְּדוּפִים מִפִּי
 הָאֲמָרִים כִּי יְהוּדִים הֵם וְאִנֶּם בֶּן כִּי אִם-
 10 הֵם בֵּית-הַפְּנִסֶּת לְשֹׁטֵן: אֶל-תִּירָא מִפְּנֵי הַצָּרָה
 הַבָּאָה עָלֶיךָ הִנֵּה הַשֹּׁטֵן יִתֵּן אֲנָשִׁים מִכֶּם אֶל-בֵּית
 הַסֵּהֶר לְמַעַן תִּפְחַנּוּ וְעִבְרָה עֲלֵיכֶם צָרָה עֲשֹׁרֶת
 יָמִים הִיָּה נֶאֱמַן עַד-הַמּוֹת וְנָתַתִּי לָךְ עֲשֹׁרֶת הַחַיִּים:
 11 מִי אֲשֶׁר-אֲזַנִּים לוֹ יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד
 לְקַהְלוֹת הַמִּנְצָח לֹא יִפְגַּע בּוֹ הַמּוֹת הַשָּׁנִי:
 12 וְאֶל-מִלְאָךְ הַקָּהֵל בְּפִרְגָּמוֹם כְּתַב כֹּה אָמַר הַהוּא
 13 אֲשֶׁר-לוֹ חָרַב פִּיפּוֹת חֲדָה: יִדְעָתִי אֶת-מְקוֹם
 שְׁבִתְךָ מְקוֹם פֶּסֶא הַשֹּׁטֵן וְאַתָּה דְּבִקְתָּ בְּשָׂמִי
 וְלֹא שִׁקְרָתָ בְּאֲמוּנָתִי גַם-בְּיָמִים אֲשֶׁר הוּמַת
 בָּכֶם אֲנָשִׁיפִם עַד נֶאֱמַן לִי בְּמְקוֹם מוֹשֵׁב הַשֹּׁטֵן:
 14 אִפֹּס שְׂמִי דָּבָר מִצָּאתִי בָּךְ כִּי-נִמְצָאוּ בָּךְ אֲנָשִׁים
 דְּבִקִּים בְּתוֹרַת בָּלַעַם אֲשֶׁר הוֹרָה לְבָלַק לַתֵּת מִכְשׁוֹל
 15 לְפָנַי בְּנֵי יִשְׂרָאֵל לֵאכֹל מִזְבְּחֵי אֱלִילִים וְלִזְנוֹת: וְכֵן
 נִמְצָאוּ גַם-בָּךְ אֲנָשִׁים דְּבִקִּים בְּתוֹרַת הַנִּיקָלָסִים:
 16 שׁוֹבָה-נָא אִפּוֹא וְאִם לֹא תָשׁוּב אָבוֹא עָלֶיךָ
 17 מִהֲרָה וְנִלְחַמְתִּי-בָּם בְּחָרֶב-פִּי: מִי אֲשֶׁר-אֲזַנִּים לוֹ
 יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלוֹת לַמִּנְצָח
 אֹתָן מִן-הַפֶּן הַשְּׁמוֹר וְנָתַתִּי לוֹ אֶבֶן לִכְנָה וְעַל-
 הָאֶבֶן חֲקוֹק שֵׁם חֲדָשׁ אֲשֶׁר אִישׁ לֹא יִקְבְּנוּ בְּלִתִּי
 הַמִּקְבֵּל:

ואל

18 וְאֶל־מִלֶּאךָ הִקְהֵל בְּתִיאֲסִירָא כָּתַב כֹּה אָמַר בֶּן־
 הָאֱלֹהִים אֲשֶׁר עֵינָיו כָּלְבוֹת אֵשׁ וּמִרְגְּלָתָיו כְּעֵינִי־
 19 נִחַשְׁתָּ קָלִל: יָדַעְתִּי אֶת־מַעֲשֵׂיךָ אֶת־אֲהַבְתָּךְ אֶת־
 אֲמוֹנַתְךָ אֶת־עַבְדְּתָךְ וְאֶת־עֶצֶר רוּחְךָ וְכִי רַבּוֹ
 20 מַעֲשֵׂיךָ הָאֲחֵרוֹנִים מִן־הָרֵאשִׁינִים: אָפֶס דָּבָר לִי
 אֵלֶיךָ כִּי הוֹשַׁבְתָּ עִמָּךְ אֶת־אִיזָבֵל הָאִשָּׁה הָאֹמֶרֶת
 כִּי־נִבְיָאָה הִיא לְלַמֵּד אֶת־עַבְדִּי וּלְפַתֵּחַם לִזְנוֹת
 וּלְאָכַל מִזִּבְחִי אֱלִילִים: וְאֲנִי נָתַתִּי לָהּ זִמָּן לָשׁוּב
 21 וְהִיא לֹא שָׁבָה מִתְּזַנּוּתֶיהָ: הִנֵּה אֲנִי מַטִּיל אֹתָהּ אֶל־
 22 הַמַּטָּה וְנֹאפִיָּה עִמָּה בְּצָרָה גְדוֹלָה אִם־לֹא יִשׁוּבוּן
 מִמַּעֲשֵׂיהָ: וְאֶת־בְּנֶיהָ אָפֶה בַּדָּבָר וְיִדְעוּ כָּל־הַקְהָלוֹת
 23 כִּי אֲנִי הוּא בָחוּן כְּלִיּוֹת וְלֵב וּלְאִישׁ אִישׁ מִכֶּם
 24 כִּמַּעֲלָלָיו אָשִׁיב לוֹ: וְאַתֶּם הַנְּשָׂאִים בְּתִיאֲסִירָא כָּל־
 אֲשֶׁר לֹא נָטוּ יָדָם עִם־הַלְמוּדִים הָהֵם וְלֹא יִרְדּוּ
 לַעֲמֹק מַחְקָרֵי הַשֹּׁטָן כַּאֲשֶׁר זֶה לְשׁוֹנֵם בְּפִיהֶם
 אֱלִיכֶם הַנְּנִי מְדַבֵּר כִּי לֹא־אֲשִׁים עֲלֵיכֶם עַל אַחֵר:
 25 בְּלַתִּי כִי־תִשְׁמְרוּן אֶת אֲשֶׁר קִבַּלְתֶּם עֲלֵיכֶם לְשֹׁמֵר
 26 עַד כִּי אָבֹא: הַמְנִצָּח הַשֹּׁמֵר אֶת־מִצְוֹתַי עַד־הַקֶּץ
 27 אֶתֶּן־לוֹ מַמְשָׁלָה עַל־הַגּוֹיִם: וְהוּא יִרְעֶם בְּשֹׁכֵט בְּרוֹזַל
 וּכְכֹלֵי יוֹצֵר יִנְפָצֶם כַּאֲשֶׁר דָּבָר לִי אָבִי גַם־אֲנִי:
 28 וְנָתַתִּי לוֹ אֶת־כּוֹכַב הַשֶּׁחֶר: מִי אֲשֶׁר־אֲזַנֵּים לוֹ
 29 יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלֹת:
 וְאֶל־מִלֶּאךָ הִקְהֵל בְּסַרְדִּים כָּתַב כֹּה אָמַר הַהוּא
 אֲשֶׁר־לוֹ שִׁבְעָה רוּחוֹת הָאֱלֹהִים וְשִׁבְעָה כּוֹכָבִים
 יָדַעְתִּי אֶת־מַעֲשֵׂיךָ כִּי־לֶךְ שֵׁם אֲשֶׁר אָתָּה חַי
 וְהִנֵּה מֵת: הַתְּעוֹרֵר־נָא וְחִזַּק אֶת־הַשְּׂאֲרִית הַנִּמְצָאָה
 הַקְרִיבָה לַמּוֹת כִּי לֹא־מִצָּאתִי אֶת־מַעֲשֵׂיךָ שְׁלָמִים
 לִפְנֵי אֱלֹהֵי: זָכַר אֶפּוֹא מֶה־לְמַדְתָּ וּמֶה שָׁמַעְתָּ

וְשָׁמַר כָּל-אֱלֹה וְשׁוֹכֶה אֵלַי וְאִם-לֹא תַחֲוֹשׁ
 לְהַתְּעוֹרֵר אֲבוֹא כְּנֶגֶב וְלֹא תִדַּע בְּאִי-זוֹ שְׁעָה אֲנִי
 4 בָּא עֲלֶיךָ: יִשְׁ-לֶךְ שְׁמוֹת מַעֲשִׂים בְּסֻדֵּי אֲשֶׁר לֹא
 טָמְאוּ אֶת-בְּגִדֵיהֶם הֵם יִתְהַלְכוּן עִמִּי בְּבִגְדִים לְבָנִים
 5 כִּי לָהֶם יֵאָתֶה: הַמִּנְצָח הוּא יִלְבַּשׁ לְבָנִים וְלֹא
 אִמְחָה אֶת-שְׁמוֹ מִסֵּפֶר הַחַיִּים כִּי אֶת-שְׁמוֹ אוֹדָה
 6 לִפְנֵי אָבִי וּלִפְנֵי מַלְאָכָיו: מִי אֲשֶׁר-אֲזַנִּים לוֹ יִקְשִׁיב
 אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלוֹת:

7 וְאֶל-מַלְאָךְ הַקָּהָל בְּפִילֹדֶלְפִּיא כָּתַב: כֹּה אָמַר
 הַקְּדוֹשׁ הַנֶּאֱמָן אֲשֶׁר בִּידוֹ מִפְתַּח דָּוִד הַפֶּתַח וְאִין
 8 סִגְר וְהַסִּגְר וְאִין פֶּתַח: יִדְעָתִי אֶת-מַעֲשֵׂיךָ הִנֵּה
 נִתְּתִי לִפְנֶיךָ שְׁעַר פֶּתוּחַ אֲשֶׁר לֹא-יוּכַל אִישׁ לְסַגְרוֹ
 כִּי יִשְׁ-לֶךְ כַּח מַעַט וְתִשְׁמַר אֶת-דְּבָרִי וְלֹא שְׁקִרְתָּ
 9 בְּשָׁמִי: הִנֵּנִי נֹתֵן אֶת-אֱלֹה מִבֵּית-הַכְּנֶסֶת אֲשֶׁר לִשְׁטָן
 הָאֲמָרִים כִּי יְהוּדִים הֵם וְאִינֶם כֵּן כִּי אִם-כְּזָבִים הִנֵּנִי
 נֹתֵנָם לִפְנֶיךָ כִּי יָבֹאוּ וְיִשְׁתַּחֲווּ עַל-כַּפּוֹת רַגְלֶיךָ וְיִדְעוּ
 10 כִּי אֲנִי אֶהְבֵּתֶיךָ: יַעַן שְׁמַרְתָּ אֶת-דְּבָרִי בַּעֲצֹר רוּחַ
 וְגַם-אֲנִי אֲשַׁמְרֶךָ בַּיּוֹם מִסָּה הַבָּא עַל-תֵּבֶל כָּלָה
 11 לְנַפּוֹת אֶת-יֹשְׁבֵי הָאָרֶץ: הִנֵּנִי בָּא מֵהֶרָה שְׁמַר
 12 אֶת אֲשֶׁר לֶךְ פֶּן-יִקַּח אִישׁ מִסָּה אֶת-כְּתָרְךָ: הַמִּנְצָח
 אֶתְנַנּוּ לַעֲמוּד בְּהִיבֵל אֱלֹהֵי וְלֹא-יַעֲתֵק עוֹד מִמְּקוֹמוֹ
 הַחִיצָה וּכְתַבְתִּי עָלָיו אֶת-שֵׁם אֱלֹהֵי וְאֶת-שֵׁם עִיר
 אֱלֹהֵי הֲלֹא הִיא יְרוּשָׁלַיִם הַחֲדָשָׁה הַיְרֻדָּת מֵאֵת אֱלֹהֵי
 13 מִן-הַשָּׁמַיִם וְאֶת-שְׁמִי הַחֲדָשׁ: מִי אֲשֶׁר-אֲזַנִּים לוֹ
 יִקְשִׁיב אֶת אֲשֶׁר הָרוּחַ מְגִיד לְקַהְלוֹת:

14 וְאֶל-מַלְאָךְ 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 מִשְׁנֵיהֶם לֹא חָם וְלֹא קָר אָקִיא אֹתְךָ מִפִּי: וְאָתָּה
 אָמַרְתָּ

אמרת הן העשרתי וכביר מצאה ידי ולא אחסר
דבר ולא ידעת פי-נדבה ואמלל אתה עני עור וערם:
18 איעצה לקנות מידי זהב צרוף פאש ותעשר ובגדים
לבנים אשר תלבש ובשת ערותה לא תגלה ושמן
19 מרפא למשח עיניך למען תראה: כל-איש אשר אני
אהב אוכיחני ואיסרנו על-כן התאמץ-נא ושובה
20 אלי: הנה אני עמד לפתח ודפק איש פי ישמע את-
קולי ופתח את-הדלת אבא לאכל עמו והוא עמדי:
21 המניח אתן-לו לשבת עמי על-פסאי פאשר גם-
22 אנכי נצחתי וישבתי עם-אבי על-פסאו: מי אשר-
אזנים לו יקשיב את אשר הרוח מגיד לקהלות:
אחר הדברים האלה ראיתי והנה שער נפתח ד
בשמים והקול הראשון אשר שמעתי כשופר מדבר
אלי לאמר עליה הנה והראיתיך את אשר תקרינה
אחרי-כן: ותנח עלי הרוח פרנע והנה כסא נצב
2 בשמים ואחד ישב על-הפסא: והישב ההוא כמראה
3 אבן ישפה פאבן אדם וקשת סביב לפסא פעין
4 קרקת: ועשרים וארבעה כסאות עמדים אל-הפסא
מסביב ועל-הפסאות ראיתי עשרים וארבעה זקנים
ישבים מלבשים בגדים לבנים ועטרות זהב
5 בראשיהם: ומתוך הפסא יצא ברק רעם ורעש
ושבעה לפידים בערים לפני הפסא אשר-הם שבעה
6 רוחות האלהים: ולפני הפסא ים זכוכית פעין הקרח
ובתוך הפסא וסביב לו ארבע חיות מלאות עינים
7 מפנים ומאחור: דמות החיה הראשונה פאריה
והחיה השנית פעגל והחיה השלישית פנים לה
פפני אדם ודמות החיה הרביעית פנשר מעוטה:
8 וארבע החיות שש פנפים שש פנפים לאחת והן
מלאות עינים מסביב ומלפנים והשקט אין להן יומם
גלילה פי קראות קדוש קדוש קדוש יהוה אלהים
אל

9 אֶל שְׂדֵי אֲשֶׁר הוּא הָיָה הָיָה וְעֵתִיד לָבֹא: וּלְעַת
 הַחַיִּית נִתְּנוֹת הוּד וְהָדָר וְשִׁבְחָ לַיֹּשֵׁב עַל-הַפֶּסֶא
 10 אֲשֶׁר-הוּא חַי עַד-עוֹלָמִי עוֹלָמִים: כֵּן יִפְּלוּ הָעֲשָׂרִים
 וְאַרְבָּעָה הַזִּקְנִים עַל-פְּנֵיהֶם וּמִשְׁתַּחֲוִים לִפְנֵי
 הַיֹּשֵׁב עַל-הַפֶּסֶא אֲשֶׁר הוּא חַי עַד-עוֹלָמִי עוֹלָמִים
 וְאֶת-עֲמֻרוֹתֵיהֶם יְגִיפוּ יוֹרִידוּ אֶרְצָה לִפְנֵי הַפֶּסֶא
 11 לֵאמֹר: לֵךְ יְהוָה אֱלֹהֵינוּ יְאֹתָה לְקַחַת הוּד
 וְהָדָר וְעֵז כִּי אַתָּה בָּרָאתָ כָּל-אֵלֶּה וּבָרְצוֹנְךָ נָהִי
 וְנִבְרָאוּ:

ה וְאַרְא וְהִנֵּה בִּימִין הַיֹּשֵׁב עַל-הַפֶּסֶא סֵפֶר כְּתוּב פְּנִים
 2 וְאַחֲזֹר וְחֲתוּם בְּשִׁבְעָה חֲתָמוֹת: וּמִלֶּאךְ אֲדִיר רָאִיתִי
 קָרָא בְּקוֹל-גְּדוֹל מִי יָדִיו רַב-לוֹ לִפְתַּח אֶת-הַסֵּפֶר
 3 וּלְהַתִּיר אֶת-חֲתָמוֹ: וְלֹא-נִמְצָא רַב-כַּח בְּשָׁמַיִם
 וּבָאָרֶץ וּמִפְּתַח לָאָרֶץ לִפְתַּח אֶת-הַסֵּפֶר וְאֵף לֹא-
 4 לְהַבִּיט אֵלָיו: וְאֲנִי בְּכִיתִי הִרְבֵּה בְּכֹה כִּי לֹא-נִמְצָא
 5 רַב-כַּח לִפְתַּח אֶת-הַסֵּפֶר אוֹ-לְהַבִּיט אֵלָיו: וַיֹּאמֶר
 אֵלַי אֶחָד מִן-הַזִּקְנִים אֶל-תִּכְבֶּה הִנֵּה גִבֹּר הָאֲרִיָּה
 מִשְׁבֵּט יְהוּדָה שָׂרֵשׁ הָיָה לִפְתַּח אֶת-הַסֵּפֶר וְאֶת-
 6 שִׁבְעַת חֲתָמוֹ: וְאַרְא בְּתוֹךְ הַפֶּסֶא וְאַרְבַּע הַחַיִּית
 וּבְתוֹךְ הַזִּקְנִים עֶמֶד שֶׁהַ כְּמוֹ טְבוּחַ וְלוֹ שִׁבְעַת קָרְנִים
 וְשִׁבְעָה עֵינִים אֲשֶׁר שִׁבְעָה רִיחוֹת הָאֱלֹהִים הִפָּה
 7 מִשְׁטָטִים בְּכָל-הָאָרֶץ: וַיָּבֹא וַיִּקַּח אֶת-הַסֵּפֶר
 8 מִימִין הַיֹּשֵׁב עַל-הַפֶּסֶא: וַיְהִי בְּקַחְתּוֹ אֶת-הַסֵּפֶר
 וַיִּפְּלוּ עַל-פְּנֵיהֶם אַרְבַּע הַחַיִּית וְעֲשָׂרִים וְאַרְבָּעָה
 הַזִּקְנִים לִפְנֵי הַשֵּׁה וְכִנּוֹר בִּיד אִישׁ מֵהֶם
 וּמִחֲתוֹת זָהָב מִלֵּאת קְטֹרֶת אֲשֶׁר תִּפְּלוֹת הַקְּדוֹשִׁים
 9 הִנֵּה: וַיִּשְׁירוּ שִׁיר חֲדָשׁ לֵאמֹר לֵךְ גְּאוּהָ לְקַחַת אֶת-
 הַסֵּפֶר לִפְתַּח אֶת-חֲתָמוֹ כִּי נִשְׁחַטְתָּ וּבִדְמָךְ קִנִּיתָ
 עֲדָתְךָ לְאֱלֹהִים מִכָּל-שִׁבְט וּלְשׁוֹן וּמִכָּל-עַם וְגוֹי:
 10 וַתַּעַשׂ אַתָּם לְמַלְכִּים וּלְכֹהֲנִים לִפְנֵי אֱלֹהֵינוּ לְמַלְךְ
 בָּאָרֶץ

בָּאָרֶץ: אִזּוּ רְאִיתִי וְשָׁמַעְתִּי קוֹל מְלָאכִים רַבִּים 11
 סָבִיב לַפָּסָא וְלַחֲיוֹת וְלִזְקָנִים וּמִסְפָּרָם רַבָּאוֹת
 רַבָּבוֹת וְאַלְפֵי אֲלָפִים: וְהֵם עָנוּ בְּקוֹל רֶם נֶאֱוָה לִשָּׁה 12
 הַטְּבוּחַ לְקַחַת עִזּוּ וְעֹשֶׁר וְחִכְמָה וּגְבוּרָה וְהוֹד וְהָדָר
 וּבִרְכָּה: וְכָל־יִצְוֹר אֲשֶׁר בַּשָּׁמַיִם וּבָאָרֶץ וּמִתַּחַת 13
 לָאָרֶץ וְאֲשֶׁר עַל־פְּנֵי הַיָּמִים וְכָל אֲשֶׁר בָּהֶם שָׁמַעְתִּי
 עֲנִים לֵאמֹר אֱל־הַיֹּשֵׁב עַל־הַפָּסָא וְאַל־הַשֹּׁה הַבִּרְכָּה
 וְהַהוֹד וְהַהָדָר וְהַמַּמְשָׁלָה עַד־עוֹלָמִי עוֹלָמִים: וְאַרְבַּע 14
 הַחֲיוֹת עָנוּ אִמֵּן וְהַזְקָנִים נָפְלוּ עַל־פְּנֵיהֶם וַיִּשְׁתַּחֲווּ
 לַפָּנִיו:

אַחֲרֵי־כֵן רְאִיתִי אֶת־הַשֹּׁה פָּתַח אֶחָד מִן־שִׁבְעָה ו
 הַחַתְמוֹת וְקוֹל אֶחָת מִן־אַרְבַּע הַחֲיוֹת בְּקוֹל רֶעַם
 שָׁמַעְתִּי לֵאמֹר בָּא: וְאַרְא וְהִנֵּה סוֹם לִבָּן וְהִרְכַּב 2
 עָלָיו לֹא קֶשֶׁת וַיַּעֲטֹרוּ־לוֹ עֲטָרָה וַיֵּצֵא כְּגִבּוֹר מִלְחָמָה
 אֲשֶׁר יָעִזּוּ בַּגְּבֻרָתוֹ:

וְכַאֲשֶׁר פָּתַח אֶת־הַחוֹתָם הַשְּׁנִי שָׁמַעְתִּי אֶת־הַחִיָּה 3
 הַשְּׁנִית אֹמֶרֶת בָּא: וַיֵּצֵא סוֹם אַחֵר אָדָם וְהִרְכַּב עָלָיו 4
 בַּח בִּידּוֹ לְהַעֲבִיר אֶת־הַשָּׁלוֹם מִן־הָאָרֶץ לְבַעֲבוֹר
 יַהֲרֹגוּ אִישׁ אֶת־רֵעֵהוּ וְחָרַב גְּדֹלָה נִתְּנָה בִּידּוֹ:

וְכַאֲשֶׁר פָּתַח אֶת־הַחוֹתָם הַשְּׁלִישִׁי שָׁמַעְתִּי אֶת־קוֹל 5
 הַחִיָּה הַשְּׁלִישִׁית לֵאמֹר בָּא וְאַבֵּט וְהִנֵּה סוֹם שָׁחַר
 וְהִרְכַּב עָלָיו מֵאֲזֵנֵי מִשְׁקַל בִּידּוֹ: וְאַשְׁמַע קוֹל מִתּוֹךְ 6
 אַרְבַּע הַחֲיוֹת לֵאמֹר קֵב חַטִּים בְּבִקְעַת פָּסָף וּשְׁלֹשָׁה
 קָבִים שְׁעָרִים בְּבִקְעַת פָּסָף וְאֶת־הַשָּׁמֶן וְאֶת־הַיֵּינֶן אֱל־
 תִּשְׁחַת:

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

v. 5. כִּסְ"א בֵּא וְרִאָה.

v. 8. כִּסְ"א בֵּא וְרִאָה.

v. 1. כִּסְ"א בֵּא וְרִאָה.

v. 7. כִּסְ"א בֵּא וְרִאָה.

וְהִרְכַּב עָלָיו מוֹת שָׁמוֹ וּשְׂאוֹל יֵצֵאת אַחֲרָיו וְכֹחַ
נָתַן לָהֶם לְהִלָּג אֶת־רֹבֶעַ הָאָרֶץ בַּחֲרֹב בָּרָעַב בַּדָּבָר
וּבְחַיִּית הַשָּׂדֶה:

וּכְפַתְחוּ אֶת־הַחוֹתֹם הַחֲמִישִׁי וְאֵרָא מַתַּחַת לַמִּזְבֵּחַ
אֶת־נַפְשוֹת הַנְּהַרְגִים עַל־דָּבָר הָאֱלֹהִים וְעַל־אֲשֶׁר
נָתַנוּ אֶת־עֲדוּתָם: וְהֵם צִעְקִים בְּקוֹל גָּדוֹל עַד־מָתִי
אֲדַנִּי אֵל קָדוֹשׁ אֵל אֱמֶת עַד־מָתִי לֹא־תִבָּא בְּמִשְׁפָּט
וְלֹא־תִקָּם דָּמֵנוּ הַשְּׁפוּךְ מִיִּשְׁבֵּי הָאָרֶץ: וַיִּנָּתֶן־לָהֶם
מַחְלָצוֹת לִבְנוֹת לֵאמֹר כִּי עָלִיהֶם לְהוֹחִיל עוֹד מַעַשׂ
עַד אֲשֶׁר שָׁלֵם יִהְיֶה מִסְפַּר חֲבֵרֵיהֶם וְאֲחֵיהֶם אֲשֶׁר
יִשְׁפֹּךְ דָּמָם בְּמוֹתָם:

וּכְפַתְחוּ אֶת־הַחוֹתֹם הַשֵּׁשִׁי וְאֵרָא זֹעָה גְדֹלָה
הַשֶּׁמֶשׁ לִבְשָׁה קִדְרוֹת בְּאֲדָרֶת שַׁעַר וְהִירָח נִהַפֵּךְ
לְדָם: וְכֹכְבֵי הַשָּׁמַיִם נָפְלוּ אֶרְצָה פְתָאנָה בְּשִׁלְכַת
פָּנֶיהָ מִפְּנֵי רוּחַ סַעְרָה: הַשָּׁמַיִם כָּסֶפֶר נִגְלוּ וְהָרִים
וְאֵי הַיָּם נַעֲתִקוּ מִמְּקוֹמָם: וּמַלְכֵי־אֶרֶץ וּשְׂרִיָּה וּשְׂרִי
הָאֱלֹפִים עֲשִׂירֵי עָם וְגִבּוֹרֵי כֹחַ עֲבָדִים וּבְנֵי חוֹרִים
הִתְחַבְּאוּ בַּמַּעְרוֹת כֻּלָּם וּבֵין הַסִּלְעִים בְּהָרִים: וַיֹּאמְרוּ
אֶל־הַהָרִים וְאֶל־הַסִּלְעִים נָפְלוּ עָלֵינוּ כִּסּוֹ אֶתְנוּ מִפְּנֵי
הַיֹּשֵׁב עַל־הַכֶּסֶּא וּמִפְּנֵי חֲרוֹן אַף הַשֵּׁה: כִּי יוֹם זַעֲמָם
הַגָּדוֹל בָּא וּמִי יַעֲמֹד:

וְאַחֲרֵי־כֵן רָאִיתִי אַרְבָּעָה מַלְאָכִים עֹמְדִים עַל־אַרְבַּע
בְּנִפּוֹת הָאָרֶץ וְתַפְשִׁים בְּאַרְבַּע רוּחֹתֶיהָ לְבַלְתִּי תְּהִי
רוּחַ נִשְׁבַּת לֹא בָאָרֶץ וְלֹא בָּיִם וְלֹא בְּכָל־עֵץ: וְאֵרָא
מִלֶּאךָ אַחֵר עֹלָה מִמִּזְרַח־שֶׁמֶשׁ וְנִשְׂא חוֹתֹם אֶל־חֵי
וַיִּקְרָא בְּקוֹל גָּדוֹל אֶל־אַרְבָּעָה הַמַּלְאָכִים אֲשֶׁר
הִפְקִדָה בְּיָדָם לְהַשְׁחִית אֶת־הָאָרֶץ וְאֶת־הַיָּם: וַיֹּאמֶר
אֶל־תִּשְׁחִיתוּ אֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־הָעֵצִים
עַד כִּי־תִתְּמְנוּ אֶת־עַבְדֵי אֱלֹהֵינוּ עַל־מַצְחֹתֵיהֶם:
וְאִשְׁמַע אֶת־מִסְפַּר הַנְּחַתָּמִים מֵאֵת אֵלֶּךָ וְאַרְבָּעָה
וְאַרְבַּעִים

וְאַרְבָּעִים אֱלֹף אֲשֶׁר נִחְתָּמוּ מִקָּרֵב כָּל־בְּנֵי יִשְׂרָאֵל
לְשִׁבְטֵיהֶם:

- 5 לְמִטָּה בְּנֵי־יְהוּדָה נִחְתָּמוּ שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי רְאוּבֵן שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי־גַד שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי־אֲשֶׁר שְׁנַיִם עָשָׂר אֱלֹף:
6 לְמִטָּה בְּנֵי־נִפְתָּלִי שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי־מְנַשֶּׁה שְׁנַיִם עָשָׂר אֱלֹף:
7 לְמִטָּה בְּנֵי־שֹׁמְעוֹן שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי־לוֹוִי שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי־יִשָּׁשְׁכָר שְׁנַיִם עָשָׂר אֱלֹף:
8 לְמִטָּה בְּנֵי־זְבֻלוֹן שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי־יוֹסֵף שְׁנַיִם עָשָׂר אֱלֹף
לְמִטָּה בְּנֵי־בִנְיָמִין שְׁנַיִם עָשָׂר אֱלֹף:

- 9 אַחֲרֵי־כֵן רָאִיתִי וְהִנֵּה הַמֶּזֶן רַב מְאֹד אֲשֶׁר לֹא־
יֻכַּל אִישׁ לְסַפֵּר מִקָּרֵב כָּל־הַגּוֹיִם וְהַמְּשֻׁפָּחוֹת
וְהָעַמִּים וְהַלְשָׁנוֹת בָּאוּ וַיַּעֲמְדוּ לִפְנֵי הַכֶּסֶּף וּלְפָנַי
הָשָׂה מַלְבָּשִׁים שְׂמָלוֹת לְבָנוֹת וְכַפּוֹת תְּמָרִים
בִּידֵיהֶם: וַיִּקְרְאוּ בְּקוֹל־גָּדוֹל וַיֹּאמְרוּ הַיְשׁוּעָה
10 לֵאלֹהֵינוּ הַיֹּשֵׁב עַל־הַכֶּסֶּף וְלִשְׂהָ: וְכָל־הַפְּלֹאכִים
11 הַנֶּצְצִים סָבִיב לַכֶּסֶּף וְסָבִיב לְזִקְנִים וּלְאַרְבַּע
הַחַיּוֹת נָפְלוּ עַל־פְּנֵיהֶם לְפָנַי הַכֶּסֶּף וַיִּשְׁתַּחֲוּ
לֵאלֹהִים: וַיֹּאמְרוּ אֲמֵן הַבְּרָכָה וְהַתְּפָאֶרֶת וְהַבִּינָה
12 וְהַתּוֹדָה וְהַגְּדָלָה וְהַגְּבוּרָה וְהַנֶּצֶחַ לֵאלֹהֵינוּ עַד־עוֹלָמִי
עוֹלָמִים אֲמֵן: וַיַּעַן אֶחָד מִן־הַזִּקְנִים וַיֹּאמֶר אֵלַי מִי
13 אֵלֶּה הֵם הַמַּלְבָּשִׁים שְׂמָלוֹת לְבָנוֹת וּמֵאֵין בָּאוּ:
וַאֲמַר אֵלָיו אֲדֹנִי אַתָּה יָדַעְתָּ וַיֹּאמֶר אֵלַי אֵלֶּה הֵם
14 הַבָּאִים מֵרֹב צָרָה אֲשֶׁר כָּבְסוּ שְׂמָלָתָם בְּדָם הָשָׂה
עַד אֲשֶׁר הִלְבִּינוּ: וְעַל־כֵּן הֵם עֹמְדִים לְפָנַי כֶּסֶּף
15 תְּאֻלָּהִים וּמִשְׁרָתִים לִפְנֵי בְּהִיכָלוֹ יוֹמָם וּלְלֵילָה
וְהַיֹּשֵׁב

וְהִישָׁב עַל-הַפֶּסֶא יָגֵן עֲלֵיהֶם: לֹא יִרְעִבוּ וְלֹא יִצְמָאוּ 16
 עוֹד וְלֹא-יָבֹם שָׁרֵב וְשֹׁמֵשׁ: כִּי הִשָּׂה אֲשֶׁר בְּתוֹךְ 17
 הַפֶּסֶא הוּא יִרְעָה אֹתָם וְעַל-מִבּוּעֵי מַיִם חַיִּים
 יִנְהַלם וּמָחָה אֱלֹהִים כָּל-דְּמָעָה מֵעֵינֵיהֶם:

ח אַחֲרֵי פָתַח אֶת-הַחֹתֶם הַשְּׂבִיעִי וַתְּהִי דְמָמָה בַּשָּׁמַיִם 18
 כַּחֲצִי שָׁעָה: וְאָרָא שְׂבָעָה שׁוֹפְרוֹת נְתוּנִים לְשִׁבְעַת 19
 הַמַּלְאָכִים הָעֹמְדִים לִפְנֵי הָאֱלֹהִים:

3 וַיָּבֹא מֵלֶאךָ אַחֲרֵי וַיַּעֲמֵד אֶצֶל הַמִּזְבֵּחַ וּבִידּוֹ מִקְטֶרֶת 20
 זָהָב וַיִּתְּנוּ לוֹ עֵתֶרֶת קִטְרֶת לְהַקְטִיר עִם-תְּפִלּוֹת 21
 כָּל-הַקְדוֹשִׁים עַל-מִזְבֵּחַ הַזֶּהָב אֲשֶׁר לִפְנֵי הַפֶּסֶא:

4 וַיַּעַל עֵתֶר עֲנֵן הַקִּטְרֶת עִם-תְּפִלּוֹת הַקְדוֹשִׁים מִיַּד 22
 הַמַּלְאָךְ לִפְנֵי הָאֱלֹהִים: וַיִּקַּח הַמַּלְאָךְ אֶת-הַמִּקְטֶרֶת 23
 וַיִּמְלֹאֶה אֵשׁ מֵעַל-הַמִּזְבֵּחַ וַיִּצַק עַל־הָאָרֶץ וַיְהִי קוֹל 24

וְרַעַם וּבָרָק וְרַעַשׁ: וְשִׁבְעַת הַמַּלְאָכִים עִם-שִׁבְעַת 25
 שׁוֹפְרֵיהֶם עֹמְדֵי נִכְנִים לְתַקְעַ: 26

7 וַיִּתְּקַע הַמַּלְאָךְ הָרִאשׁוֹן וַיְהִי-בָרָד וְאֵשׁ וְדָם בְּלוּלִים 27
 יַחְדָּו שְׁטָפִים אֶרֶצָה וַתִּשְׂרַף שְׁלִישִׁית הָאָרֶץ וּשְׁלִישִׁית 28
 הָעֵצִים וְכָל-יִרְקַע שָׂבַב נִשְׂרַף:

8 וַיִּתְּקַע הַמַּלְאָךְ הַשֵּׁנִי וַיִּכְמוּ הָרִ גְּדוֹל בָּעֵר בְּאֵשׁ נָפַל 29
 אֶל-תּוֹךְ הַיָּם וּשְׁלִישִׁית הַיָּם נִהְפָּכָה לָדָם: וַיִּגֹּעַ כָּל- 30
 בָּשָׂר אֲשֶׁר נִשְׁמַת-רוּחַ חַיִּים בְּאִפּוֹ אֲשֶׁר בְּשְׁלִישִׁית 31
 הַיָּם וְהָאֲנִיּוֹת שְׁלִישִׁית מֵהֶן נִהְרָסוּ:

10 וַיִּתְּקַע הַמַּלְאָךְ הַשְּׁלִישִׁי וַיַּפֵּל בּוֹכָב גְּדוֹל כְּלָפִיד 32
 בָּעֵר מִן-הַשָּׁמַיִם וַיַּפֵּל עַל-הַשְּׁלִישִׁית מִן-הַנִּהְרָוֹת 33
 וּמִן-מַעֲיָנוֹת הַמַּיִם: וְהַבּוֹכָב נִקְרָא שְׁמוֹ לַעֲנָה 34

11 וּשְׁלִישִׁית מִן-הַמַּיִם הִיָּתָה לַלַּעֲנָה וְרַבִּים מִבְּנֵי אָדָם 35
 מָתוּ מִן-הַמַּיִם כִּי מָרִים הֵם:

12 וַיִּתְּקַע הַמַּלְאָךְ הָרְבִיעִי וַהֲבִיָּה שְׁלִישִׁית מִן-הַשָּׁמַשׁ 36
 הַבִּתָּה וּשְׁלִישִׁית מִן-הַיָּרֵחַ וּשְׁלִישִׁית מִן-הַכּוֹכָבִים עַד 37
 בִּי-חֲשֻׁכָה שְׁלִישִׁיתָם וְהַיּוֹם לֹא הִגִּיה אֹרֹךְ שְׁלִישִׁיתוֹ 38

וְכֵן

13 וכן הִלִּילָהּ: וְאָרָא וְאַשְׁמַע נָשָׁר מְעוֹפֵף בְּחֻצֵי הַשָּׁמַיִם
קָרָא בְּקוֹל גָּדוֹל אוֹי אוֹי אוֹי לְיֹשְׁבֵי הָאָרֶץ מִפְּנֵי
קְלוֹת הַשּׁוֹפָר אֲשֶׁר יִתֵּר שְׁלֹשֶׁת הַמְּלָאכִים נִבְנִים
לְתַקַּע:

וַיִּתְּקַע הַמְּלָאךְ הַחֲמִישִׁי וְאָרָא כּוֹכַב נָפֵל מִן-
הַשָּׁמַיִם אֲרָצָה וַיִּנְתֵּן-לוֹ מִפְתָּח לְבָאֵר הַתְּהוֹם:
וַיִּפְתַּח אֶת-בְּאֵר הַתְּהוֹם וַיַּעַל קִיטָר מִן-הַבְּאֵר
בְּקִיטָר הַכִּבְשָׁן רַב-מָאֵד וַתַּחֲשֵׁךְ הַשֶּׁמֶשׁ וּפְנֵי
הַשָּׁמַיִם מִקִּיטָר הַבְּאֵר: וּמִתּוֹךְ הַקִּיטָר יָצָא אֲרֶבָה
עַל-הָאָרֶץ וְכַח גֵּתִן לָהֶם כִּכְתּוּ הָעֲקֶרֶבִים בְּאָרֶץ:
וְהֵם צִוּוּ לְבַלְתִּי שַׁחַת אֶת-עֶשֶׂב הָאָרֶץ וְלֹא אֶת-
הַיֶּרֶק וְלֹא אֶת-עֵץ הַשֹּׁדֶה כִּי אִם-אֶת-הָאֲנָשִׁים לְבָדָם
אֲשֶׁר אֵין-לָהֶם חַוֹּתָם אֱלֹהִים עַל-הַמִּצָּח: וְלֹא גֵתִן
לָהֶם לְהַמִּיתָם כִּי אִם-רֶק לְעֲנַתָם חֲמֹשֶׁה חֲדָשִׁים
בְּמִכְאוֹב קָשָׁה כַּמִּכְאוֹב אָדָם אֲשֶׁר הָעֶקְרֶב יִכְנוּ:
בְּיָמִים הָהֵם יִבְקָשׁוּ בְנֵי-הָאָדָם אֶת-הַמּוֹת וְלֹא
יִמְצְאוּהוּ יִשְׁאֲלוּ אֶת-נַפְשָׁם לָמוֹת וְהַמּוֹת יִבְרַח מֵהֶם:
וּמֵרָאָה הָאֲרֶבָה בְּמֵרָאָה סוּסִים עֲרוּכִים לְמַלְחָמָה
וְעַל-רֹאשֵׁיהֶם בַּעֲטָרוֹת זָהָב וְכַפְּנֵי אֲנָשִׁים פָּנִיהֶם:
וְשַׁעַר לָהֶם כְּשַׁעַר נָשִׁים וְשִׁנֵּיהֶם שְׁנֵי אֲרִיּוֹת:
וְעַלֵּיהֶם שְׂרִינִים כְּשְׂרִינֵי בְּרָזֶל וְקוֹל כְּנַפְיָהֶם כְּקוֹל
מִרְכָּבוֹת הַמּוֹן סוּסִים אֲשֶׁר יִרְצוּן לְקָרֵב: וַיִּזְנְבוּ
לָהֶם כְּמוֹ עֲקֶרֶבִים וּבִזְנֻבוֹתָם דָּרְבָנוֹת אֲשֶׁר אוֹנֵם
כֵּם לְעֲנוֹת אֶת-בְּנֵי אָדָם חֲמֹשֶׁה חֲדָשִׁים: וְעַלֵּיהֶם
מֶלֶךְ הוּא מְלָאךְ הַתְּהוֹם אֲשֶׁר שְׁמוֹ בְּשִׁפְת עֶבֶר
אַבְדוֹן וְהַיּוֹנִים יִקְרְאוּ-לוֹ אֶפּוֹלִיּוֹן: גָּהִי אֶחָד חֲלָף
הַלֵּךְ-לוֹ וְגָהִי שְׁנֵי וְגָהִי שְׁלִישִׁי הֵנָּם בָּאִים:

וַיִּתְּקַע הַמְּלָאךְ הַשֵּׁשִׁי וְאַשְׁמַע קוֹל קָרָא מִבֵּין קִרְנוֹת
מִזְבַּח הַזָּהָב אֲשֶׁר לִפְנֵי אֱלֹהִים: אֶל-הַמְּלָאךְ הַשֵּׁשִׁי
אֲשֶׁר הַשּׁוֹפָר בִּידּוֹ לֵאמֹר הִתֵּר אֶת-אֲרֶבְעָה הַמְּלָאכִים
הָאֲסוּרִים

15 הָאֲסוּרִים עַל-הַנֶּהָר הַגָּדוֹל נֶהֱר-פָּרַת: וְאַרְבַּעַה
 הַמִּלֻּאכִים הָתָרוּ אֲשֶׁר עָרוּכִים הָיוּ לַשָּׁעָה וְלַיּוֹם
 וְלַחֹדֶשׁ וּלְשָׁנָה לַהֲמִית אֶת-הַשְּׁלִישִׁת מִן-בְּנֵי הָאָדָם:
 16 וּמִסֵּפֶר צְבָאוֹת הַפָּרָשִׁים עָלָה לִשְׁתֵּי רַבָּאוֹת רַבְבוֹת
 17 כִּי-כֵן שָׁמַעְתִּי מִסִּפְרָם: וְכֵן רָאִיתִי בַּחֲזוֹן אֶת-הַסּוּסִים
 וְאֶת-לִכְבֵּיהֶם אֲשֶׁר שְׂרִינֵיהֶם כְּמֵרָאָה אֵשׁ תִּכְלֹת
 וּנְפִרִית וְרָאִשֵׁי הַסּוּסִים כְּרָאִשֵׁי אַרְיוֹת וּמִפִּיהֶם
 18 עָלְתָה אֵשׁ עֶשֶׂן וּנְפִרִית: בְּשִׁלֵּשׁ מִנִּפּוֹת אֱלֹהִים בְּאֵשׁ
 בְּעֶשֶׂן וּבְנְפִרִית הָעֲלוֹת מִפִּיהֶם הָפָה חֶלֶק שְׁלִישִׁי
 19 מִן-בְּנֵי הָאָדָם: כִּי-לַח הַסּוּסִים בְּמוֹ-פִיהֶם וּבִזְנוֹתָם
 כִּי זָנְבוּתָם כִּנְחָשִׁים הֵם וְרָאִשֵׁים לָהֶם אֲשֶׁר בָּם הֵם
 20 מִחֻבְלִים: וְשָׂאֵר בְּנֵי הָאָדָם אֲשֶׁר לֹא מָתוּ בַּמִּנִּפּוֹת
 הָאֱלֹהִים לֹא-שָׁבוּ מִמַּעֲשֵׂי יָדֵיהֶם מִהַשְׁתַּחֲוֹת עוֹד
 לַשָּׁדִים וְלַעֲצָבִי זֶהָב וְכֶסֶף וּנְחָשֶׁת וְאַבֶּן וְעֵץ
 31 אֲשֶׁר לֹא-יֵרָאוּן וְלֹא-יִשְׁמְעוּן וְלֹא יִהְלֹכוּן: וְגַם
 לֹא-שָׁבוּ מִרְצַח וּמִכְשָׁפִים וּמִזְנוּת וּמִגִּנְבָּה אֲשֶׁר
 בִּידֵיהֶם:

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

אֲשֶׁר הַמֶּלֶאךָ הַשְּׁבִיעִי יִתֵּן קוֹלוֹ וַיִּזְאֵל לְתַקוּעַ יָתֵם
 סוּד אֱלֹהֵי פֶאֶשֶׁר בָּשָׂר אֶת־עַבְדּוֹ הַנְּבִיאִים: וְהַקּוֹל
 אֲשֶׁר שָׁמַעְתִּי מִן־הַשָּׁמַיִם דִּבֶּר אֵלַי שְׁנִית לֵאמֹר לֶךְ
 קַח אֶת־הַסֵּפֶר הַפְּתוּחַ מִיַּד־הַמֶּלֶאךָ הָעֹמֵד עַל־הַיָּם
 וְעַל־הָאָרֶץ: וְאֵלֶךְ אֶל־הַמֶּלֶאךָ וְאָמַר אֵלָיו תְּנֵה־לִּי
 אֶת־הַסֵּפֶר הַקָּטָן וַיֹּאמֶר אֵלַי קַח לֶךְ וְאָכַל אֹתוֹ וְהוּא
 יֹמַר לִבְטָנְךָ וּבִפִּיךָ יִהְיֶה כְּדָבָשׁ לְמִתּוֹק: וְאָקַח אֶת־
 הַסֵּפֶר הַקָּטָן מִיַּד־הַמֶּלֶאךָ וְאָכַל אֹתוֹ וַיְהִי בִּפִּי כְּדָבָשׁ
 לְמִתּוֹק אֲדָה הֵמָּה לִבְטָנִי אַחֲרֵי אֲכָלִי אֹתוֹ: וַיֹּאמְרוּ
 אֵלַי הֲלֹא תוֹסִיף עוֹד לְהַנְבִּיאַ עַל־רַבִּים עַמִּים וְגוֹיִם
 וּלְשָׁנוֹת וּמַלְכִּים:

וַיַּנְתֵּן־לִי קִנְיָה דוֹמָה לְקִנְיָה הַמִּדְּבָרָה וְקוֹל אָמַר קוּם יֵא
 וּמַד אֶת־הַיֵּכֶל הָאֱלֹהִים וְאֶת־הַמִּזְבֵּחַ וְאֶת־מְקוֹם
 הַמִּשְׁפָּחוֹת שָׁם: וְנָתַתָּה אֶת־חֲצֵר הַיֵּכֶל הַחִיצוֹן
 וְלֹא תִמַּד אֹתוֹ כִּי־נָתַן בְּיַדִּי הַגּוֹיִם וְרָמְסוּ אֶת־עִיר
 הַקֹּדֶשׁ אַרְבָּעִים וּשְׁנַיִם חֳדָשׁ: וְנָתַתִּי לְשָׁנִי עֵדִי וְנִבְּאוּ
 יָמִים אֶלֶף מֵאָתַיִם וְשָׁשִׁים בְּלָבוֹשׁ שֹׁק: אֵלֶּה הֵם
 שְׁנֵי הַיּוֹתִיּוֹת וּשְׁתֵּי הַמְּגִרּוֹת הָעֹמְדִים עַל־אֲדוֹן כָּל־
 הָאָרֶץ: וְכִי־יִבְקֹשׁ אִישׁ לִנְגֹעַ בָּם תֵּצֵא אִשׁ מִפִּיהֶם
 וְתֹאכַל אֶת־אִיְבֵיהֶם מוֹת יָמוּת כָּל־הַמִּבְקֹשׁ לִנְגֹעַ
 בָּם לָרָעָה: וְהֵם יִשְׁ־לֹאֵל יָדָם לַעֲצֹר אֶת־הַשָּׁמַיִם
 לְבַלְתִּי הֵיוֹת מָטָר כָּל־יָמֵי נְבוֹאָתָם וַיִּשְׁ־לֹאֵל יָדָם
 לְהַפֵּךְ אֶת־הַמַּיִם לָדָם וּלְהַפּוֹת אֶת־הָאָרֶץ בְּכָל־מָכָה
 בְּדֵי חֶפְצָם: וּבְכֻלּוֹת עֲדוּתָם תִּלְחַס־בָּם הַחַיָּה הָעֹלָה
 מִן־הַתְּהוֹם תִּגְבֵּר עֲלֵיהֶם וְתַהַרְגֵם אֹתָם: וּפְגַרְיָהֶם
 יִפְּלוּ בְּרָחוֹב הָעִיר הַגְּדוֹלָה הַנִּקְרָאת בְּשֵׁם מִשְׁל
 סְדוּם וּמִצְרַיִם אֲשֶׁר שָׁם־נִצְלַב גַּם־אֲדֹנֵיהֶם: וְרַבִּים
 מִן־הָעַמִּים וְהַמִּשְׁפָּחוֹת וְהַלְשָׁנוֹת וְהַגּוֹיִם יִרְאוּ אֶת־
 פְּגַרְיָהֶם שְׁלֹשַׁת יָמִים וַחֲצִי וְלֹא יִתְּנוּ לְקַבֵּר אֶת־
 הַחֲלָלִים בְּמְקוֹם קָבֵר: וַיֵּשְׁבִי הָאָרֶץ יָשִׁישׁ 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 המלאך השביעי וקלות גדולים נשמעו בשמים
 לאמר היתה ממלכת הארץ לאדנינו ולמשיחו והוא
 16 ימלך לעולם ועד: ועשורים 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 והקדשים
 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 פבד: 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 פמראה אש ולו שבעה ראשים ועשר
 4 קרנים ועל-ראשו שבע פתרות: ויסחב בזנבו
 שלישית מן-פוכבי השמים וישלכם ארצה ויעמד
 התנין

- התנין לפני האשה לעת לדה את-בנה
 בהולדו: והיא ילדה את-בנה בן זכר אשר עמד
 5 לרעות את-הנזים כלם בשבט ברזל וילקח בנה
 אל-האלהים אל-כסאו: והאשה ברה לה המדברה
 6 אשר-שם הוכן-לה מקום על-פי האלהים לכלכל
 אתה שם ימים אלה ומאתים וששים:
 ותהי מלחמה בשמים מיכאל וצבאו ערכו קרב עם-
 7 התנין והתנין וצבאו נלחמו עפם: ולא יכלו להם
 8 ומקומם לא נמצא עוד בשמים: וישליכו את-התנין
 הגדול הוא הנחש הקדמני אשר קראו לו שוטן ושוטן
 אשר הדיח כל-ישבי תבל אתו ואת-מלאכיו עמו
 9 השליכו ארצה: ואשמע קול גדול בשמים לאמר
 10 היום באה ישועת אלהינו גבורתו ומלכותו וממשלת
 משיחו פי-היורד שוטן אחינו אשר-עמד לשטנם
 11 לפני אלהינו יומם ולילה: והם גברו עליו בדם השם
 12 ובעדות פיהם ולא-אהבו את-נפשם עד-מות: על-
 פן רנו שמים וצהלו אתם השכנים שם אוי לישבי
 הארץ ולשכני הים פי-יורד אליכם השוטן וחמתו
 גדולה מדעתו פי תקצר עתו:
 וכראות התנין פי היורד ארצה וירדה אחרי האשה
 13 אשר ילדה את בן הזכר: ויתנו לאשה שתי כנפים
 14 כנפי הנשר הגדול ותעף המדברה אל-המקום אשר
 15 יכללו אתה מועד מועדים וחצי מפני הנחש: ויקא
 הנחש נהר-מים מפיו אחרי האשה לשטפה בנהר:
 16 ותעזר הארץ לאשה ותפתח הארץ את-פיה ותבלע
 17 את-הנהר אשר-הקיא התנין מפיו: ויקצה התנין על-
 האשה וילך להלחם ביתר זרעה שמרי מצות אלהים
 ועדות ישוע אתם: ואעמד על-חול שפת הים
 וארא חיה עלה מן-הים אשר לה שבעה ראשים יג
 ועשר קרניים ועל-קרניה עשר עטרות ושמות
 גרופים

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
 מֵרֹאשֶׁיהָ בְּמַכָּה מִמֶּת מוֹת וּמִמֶּת הַמּוֹת גִּרְפָּאָה
 וְכָל-הָאָרֶץ הֶעֱרִיצוּ אֶת-הַחִיָּה וַיִּגְהָרוּ אַחֲרֶיהָ:
 4 וַיִּשְׁתַּחֲווּ אֶל-הַתַּנִּין פִּי-נָתַן מִמְשָׁלָהּ לַחִיָּה וּלְפָנֶי
 הַחִיָּה הִשְׁתַּחֲווּ לֵאמֹר מִי כִמוֹ הַחִיָּה מִי יַעֲזֹ לְהִלָּחֵם
 5 בָּהּ: וְלֹה נָתַן פֶּסֶם מִמְלָל רַבְרָבָן וְחִרְפוֹת וְכַח נָתַן-לָהּ
 6 לַעֲשׂוֹת פְּרִצוֹנָה שָׁנִים וְאַרְבָּעִים חֹדֶשׁ: וְהִסְתַּח אֶת-
 פִּיהָ לַחֲרֹף אֶת-הָאֱלֹהִים וּלְגַדֵּף אֶת-שְׁמוֹ וְאֶת-מִשְׁכָּנוֹ
 7 וְאֶת-שִׁכְנֵי הַשָּׁמַיִם: וַיִּנְתֵּן-לָהּ לַעֲשׂוֹת מַלְחָמָה עִם-
 הַקְּדוּשִׁים וּלְגַבֵּר עֲלֵיהֶם וּמִמְשָׁלָהּ נִתְּנָה לָהּ עַל כָּל-
 8 שִׁבְט וְעַם וְלָשׁוֹן וְגוֹי: וְכָל-יֹשְׁבֵי הָאָרֶץ יִשְׁתַּחֲווּ
 לְפָנֶיהָ כָּל אֲשֶׁר לֹא נִכְתְּבוּ שְׁמוֹתָם מִנִּי אִזְ תּוֹסֵד
 9 אָרֶץ בְּסֶפֶר חַיֵּי הַשָּׁה הַטְּבוּחַ: מִי אֲשֶׁר-אֲזָנִים לוֹ
 10 יִשְׁמַע: מִי אֲשֶׁר יִשְׁכַּח שְׁכֵבִי יִלָּךְ מִי אֲשֶׁר
 יָמִית בַּחֲרֹב בַּחֲרֹב יוֹמֵת בְּזֹאת נִמְצָא עֲצָר רוּחַ
 וְאַמוּנָה לְקֹדְשִׁים:

11 וְאֵרָא חִיָּה אַחֶרֶת עָלָה מִן-הָאֲדָמָה בַּעֲלַת שְׁתֵּי
 12 קַרְנִים כְּכַבֵּשׁ וּמִדְּבַרֶת כְּפִי תַנִּין: וְהִיא מִשְׁלַת עַל-
 פָּנֵי הַחִיָּה הָרִאשׁוֹנָה בְּכָל-מִמְשָׁלָתָהּ וּבַפְּעֻלַת יָדֶיהָ
 הִשְׁתַּחֲווּ הָאָרֶץ וַיִּשְׁכְּבֶיהָ לְפָנֶי הַחִיָּה הָרִאשׁוֹנָה
 13 הַגִּרְפָּאָה מִן-מִמֶּת הַמּוֹת: וְהָעֵשׂ מוֹפְתִים גְּדוֹלִים עַד
 גַּם-לְהַזְרִיד אֶשׁ מִן-הַשָּׁמַיִם אֶרְצָה לְעֵינֵי בְנֵי אָדָם:
 14 וְהִדִּיחַ אֶת-יֹשְׁבֵי הָאָרֶץ בְּמוֹפְתִים הַנְּתוּנִים לָהּ
 לַעֲשׂוֹת לְפָנֶי הַחִיָּה וְהָאֵמֶר אֶל-יֹשְׁבֵי הָאָרֶץ לַעֲשׂוֹת
 15 צֶלֶם לַחִיָּה אֲשֶׁר-הִכְתָּה מִמֶּת-חֲרֹב וְהַחִי: וְגַם נָתַן
 לָהּ לְהַפִּיחַ רוּחַ בְּצֶלֶם הַחִיָּה עַד אֲשֶׁר יָכֹל לְדַבֵּר
 וּלַעֲשׂוֹת חֶק מִי אֲשֶׁר-לֹא יִשְׁתַּחֲוֶה לְצֶלֶם הַחִיָּה
 16 יוֹמֵת: וְהַתְּזָר אָמַר כִּי כִקְטָן בְּגְדוֹל כְּעֵנִי כְּעֵשִׂיר כְּעַבְדִּי
 כְּבֹן

בְּבִן-חֹרִים כָּלֵם יִתּוּ תוֹ עַל-יָד 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 עֵינֶי וְהִנֵּה-שָׂה עֹמֵד עַל-הַר צִיּוֹן וְאָצְלוּ יָד
 מֵאָה וָאַרְבָּעִים אֱלֹף נַפְשׁ וָאַרְבַּעַת אֲלָפִים הֵם אֲשֶׁר
 שָׁמוּ 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 נְבִלֵיהֶם: וַיִּשְׁירוּ שִׁיר חֲדָשׁ לִפְנֵי הַכֶּסֶף וּלִפְנֵי
 אַרְבַּע הַחַיּוֹת וְהַזִּקְנִים מִבְּלִי יִכְלֹת אִישׁ לִלְמֹד אֶת-
 הַשִּׁירָה הַזֹּאת בְּלִתי מֵאָה וָאַרְבָּעִים אֱלֹף וָאַרְבַּעַת
 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 כְּבַפְּדוּרִים לֵאלֹהִים וְלִשָּׂה: וּמִרְמָה לֹא-נִמְצְאָה
 בְּפִיהֶם כִּי יִשְׁרִים וַיְתַמִּימִם הֵם:

וְאִרְא מִלֵּאךְ אַחֵר מְעוֹפֹף בְּלֵב הַשָּׁמַיִם וּבִשְׂרֵת עוֹלָם
 6 בִּידּוֹ לַהֲגִיד לְיֹשְׁבֵי הָאָרֶץ וּלְכָל-גּוֹי וּשְׁבֹט וְלִשְׁוֹן
 7 וְעַם: וַיִּקְרָא בְּקוֹל גְּדוֹל יִרְאוּ אֶת-הָאֱלֹהִים וְהָבוּ-לוֹ
 כְּבוֹד כִּי יוֹם הַפִּשְׁפֹּשֶׁט הִנֵּה בָּא הַשְׁתַּחֲוֹו לִפְנֵי אֲשֶׁר
 עָשָׂה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת כָּל-
 מַעֲיָנוּ מִיָּם:

וּמִלֵּאךְ אַחֵר קָרָא אַחֲרָיו לֵאמֹר נִפְלָה נִפְלָה בְּכָל
 8 הַגְּדוֹלָה אֲשֶׁר מִיִּין חֲמַת תִּזְנָתָהּ הַשְׁקָתָהּ אֶת-כָּל-
 הַגּוֹיִם:

וּמִלֵּאךְ שְׁלִישִׁי קָרָא אַחֲרֵיהֶם בְּקוֹל גְּדוֹל מִי אֲשֶׁר
 9 יִשְׁתַּחֲוֶה אֶל-הַחַיָּה וְאֶל-צִלְמָהּ וַיִּתּוּהָ אֶת-הָתוֹ עַל-
 10 מִצְחוֹ אוֹ עַל-יָדוֹ: גַּם-הוּא יִשְׁתָּה מִיִּין חֲמַת אֱלֹהִים
 מְכוּס

מִפּוֹם הַתַּרְעֵלָה הַמֵּלָאָה מִזֶּג זַעֲמוֹ וַיִּתְּגַלֵּל בְּזִלְעָפוֹת
 אֵשׁ וְגִפְרִית לְעֵינֵי צָבָא הַקֹּדֶשׁ וּלְעֵינֵי הַשָּׁה: וְעֵשֶׂן כּוֹר
 עֲנִים יַעֲלֶה עַד-עוֹלָמֵי עוֹלָמִים וּמִנּוּחַ לֹא יִמָּצֵא יוֹמָם
 וַלֵּילָה הַמִּשְׁתַּחֲוִים אֶל-הַתִּיה וְאֶל-צִלְמָה וְאֲשֶׁר הַתּוֹ
 תוֹ שָׁמָּה עַל-בְּשָׂרָם: פֶּה נִמָּצֵא עֶצֶר רוּחַ לְקֹדְשִׁים
 הֵלֹא הֵם הַשְּׂמֵרִים מִצֹּת הָאֱלֹהִים וְאֲמוּנַת יִשְׁוֹעַ:

וְאִשְׁמַע קוֹל קָרָא מִן-הַשָּׁמַיִם פֶּתַח אֲשֶׁרֵי הַמַּתִּים
 אֲשֶׁר מִן-הַיּוֹם וְהַלָּאָה יִמּוּתוּ בְּאֲדָנִי וְאַף גַּם-הַרוּחַ
 עָנָה לֵאמֹר שֵׁם יְנוּחוּ יִגִּיעִי כֹחַ וְהַלֵּךְ אַחֲרֵיהֶם מֵעַשָׂה
 צִדְקָם:

וְאִשָּׂא עֵינֵי וְהִנֵּה עָנָן צִחַ וְעַל-הָעָנָן רֹכֵב כְּדִמּוֹת
 בֶּן-אָדָם וְנֹזֵר זָהָב עַל-רֹאשׁוֹ וּבִידּוֹ מַגָּל מִלְּטָשׁ:
 וּמִלֵּאָךְ אַחֲרָי יֵצֵא מִן-הַיִּכָּל וַיִּקְרָא בְּקוֹל גְּדוֹל אֶל-
 הַרֹכֵב עַל-הָעָנָן שְׁלַח אֶת-הַמַּגָּל וּקְצֹר כִּי בָא מוֹעֵד
 לְקְצֹר אַחֲרֵי אֲשֶׁר בָּשַׁל קְצִיר הָאָרֶץ: וַיִּשְׁלַח הַרֹכֵב
 עַל-הָעָנָן אֶת-מַגָּלוֹ עַל-פְּנֵי הָאָרֶץ וַיִּקְצֹר אֶת-קְצִיר
 הָאָרֶץ:

וּמִלֵּאָךְ אַחֲרָי יֵצֵא מִן-הַיִּכָּל אֲשֶׁר בְּמִרְוֹם וְגַם-בִּידּוֹ
 מִזְמֶרָה מִלְּטָשָׁה: וַיָּבֹא מִלֵּאָךְ אַחֲרָי מִן-הַמִּזְבֵּחַ אֲשֶׁר
 לוֹ שְׁלֹשׁוֹן עַל-הָאֵשׁ וַיִּקְרָא בְּקוֹל גְּדוֹל אֶל-אֲשֶׁר
 לוֹ הַמִּזְמֶרָה הַמִּלְטָשָׁה לֵאמֹר שְׁלַח אֶת-הַמִּזְמֶרָה
 הַמִּלְטָשָׁה וּבְצֹר אֶת-אֲשֵׁכֶלֶת גִּפְסֵן הָאָרֶץ כִּי-הִבְשִׁילוּ
 עֲנָבֶיהָ: וַיִּנָּף הַמִּלֵּאָךְ אֶת-מִזְמֶרְתּוֹ עַל-הָאָרֶץ וַיִּבְצֹר
 אֶת-אֲשֵׁכֶלֶת גִּפְסֵן הָאָרֶץ וַיִּשְׁלַכֵּן אֶל-תּוֹךְ הַגֶּת
 הַגְּדוֹלָה הִיא גֶת חֲמַת אֱלֹהִים: וַיִּדְרְכוּ בִּגֶת מַחֲוִין
 לְעִיר וַיֵּצֵא דָם מִן-הַגֶּת וַיִּגִּיעַ עַד-רִסְנֵי הַסּוּסִים דֶּרֶךְ
 אֶלְפָּה וְשֵׁשׁ-מֵאוֹת כִּבְרִית אָרֶץ:

וְאִרְא מוֹפֶת אַחֲרָי גְּדוֹל וְנוֹרָא בְּשָׁמַיִם שְׁבַעָה מִלֵּאָכִים
 נִשְׂאִים שְׁבַע מִגִּפּוֹת אֲחֻלָּנוֹת כִּי בְּהִנָּה תִּתֵּן חֲמַת
 אֱלֹהִים: וְכִים זְכוּכִית בָּלוּל בָּאֵשׁ נִרְאָה לְעֵינֵי וְאֵלָה
 אֲשֶׁר

אֲשֶׁר גָּבְרוּ עַל-הַחַיָּה וְעַל-צִלְמָה וּמִסְפַּר שָׁמָּה עֲמִידִים
עַל-יָם הַזְּכוּכִית וּכְנֻזֹּת-אֵל בִּידָם: אֹז יִשִּׁירוּ שִׁיר
מִשָּׁה עֶבֶד הָאֱלֹהִים וְשִׁיר הַשֵּׁה לֵאמֹר גְּדִלִים וְנוֹרָאִים
מַעֲשֵׂיךָ יְהוָה אֱלֹהִים אֵל שְׂדֵי וּדְרָכֶיךָ אֱמֶת וְצֶדֶק
מֶלֶךְ הַגּוֹיִם: מִי לֹא יִרְאֶךָ יְהוָה מִי לֹא יִתֵּן כְּבוֹד
לְשִׁמְךָ קְדוֹשׁ אַתָּה לְבִדְךָ וְכָל-הַגּוֹיִם יָבֹאוּ וַיִּשְׁתַּחֲוּ
לְפָנֶיךָ בִּי-צִדְקָתְךָ נִגְלָתָה:
וְאַחֲרֵי-כֵן רָאִיתִי וְהִנֵּה הֵיכַל מִשְׁכַּן הָעֵדוּת נִפְתָּח
בְּשָׁמַיִם: וְשִׁבְעָה מַלְאָכִים נִשְׁאִי שְׁבַע הַמַּגְפּוֹת יֵצְאוּ
מִן-הֵיכַל מְלַבָּשִׁים בְּגָדֵי-שֵׁשׁ צֹחַ וּבִהִיר וַחֲגוּרֵי
אֲזוּר זֶהָב בְּמַתְנֵיהֶם: וַתֵּתֶן אַחַת מֵאַרְבַּע הַחַיּוֹת אֶל-
שְׁבַעַת הַמַּלְאָכִים שְׁבַעַה מְזֻרְקֵי זֶהָב מְלֵאִים חֶמֶת
אֱלֹהִים אֵל חַי עַד-עוֹלָמִי עוֹלָמִים: וְהֵיכַל יִמְלֵא עֹשֶׁן
מִכְבוֹד עֹז אֱלֹהִים וְלֹא יָכֹל אִישׁ לָבֹא אֶל-הֵיכַל עַד
אֲשֶׁר תִּכְלִינָה שְׁבַע הַמַּגְפּוֹת אֲשֶׁר בְּיָדֵי שְׁבַעַת
הַמַּלְאָכִים: וְאֲשַׁמַּע קוֹל גְּדוֹל מִן-הֵיכַל קֹרֵא אֶל-
שְׁבַעַת הַמַּלְאָכִים לֵאמֹר לָכוּ וְהִרְיָקוּ אֶת-שְׁבַעַת
הַמְּזֻרְקִים הַמְּכִילִים חֶמֶת הָאֱלֹהִים עַל-הָאָרֶץ:
וַיֵּלֶךְ הָרֹאשׁוֹן וַיִּרְק אֶת-מְזֻרְקוֹ עַל-הָאָרֶץ וַיְהִי לְשָׁחִין
רַע פָּרַח בְּאַנְשִׁים אֲשֶׁר תָּו הַחַיָּה בָּהֶם וְהַמְּשַׁתַּחֲוִים
אֶל-צִלְמָה:
וַיִּרְק הַשֵּׁנִי אֶת-מְזֻרְקוֹ אֶל-תּוֹךְ הַיָּם וַיְהִי לָדָם בָּדָם
אֲשֶׁר יִזְוְבוּ פְגָרִים מֵתִים וַתָּמַת כָּל-נֶפֶשׁ חַיָּה אֲשֶׁר
בָּיָם:
וַיִּרְק הַשְּׁלִישִׁי אֶת-מְזֻרְקוֹ עַל-הַנְּהָרוֹת וְעַל-מַעֲיָנֵי
מַיִם וַיַּהֲפֹכוּ לָדָם: וְאֲשַׁמַּע אֶת-מְלֶאךָ הַמַּיִם אָמַר
צַדִּיק אַתָּה וְקְדוֹשׁ הָיָה וְהוּא בִּי-כֵן תִּרְצָתָ: הֵם

- שִׁפְכוּ דָם קְדָשִׁים וְנָבִיאִים וְאַתָּה הַשְׁקִיתָם דָּם כִּי-כֵן
 7 יָאֵתָה לָּהֶם: וְאַשְׁמַע קוֹל מִן-הַמִּזְבֵּחַ אֲמַר אֲמַנָּה
 מִשְׁפָּטָךְ יְהוָה אֱלֹהִים אֵל שְׂדֵי אֲמֶת וְצֶדֶק:
 8 וְהַרְבִּיעִי הָרִיק אֶת-מִזְרְקוֹ עַל-פְּנֵי הַשָּׁמֶשׁ וַיִּנָּתֶן-
 9 לוֹ לֵלֶחֶט אֶת-הָאֲנָשִׁים בָּאֵשׁ: וַיַּצְרְבוּ הָאֲנָשִׁים
 בִּלְהֵט נֹרָא מְאֹד וַיִּגְדְּפוּ אֶת-שֵׁם אֱלֹהִים הַשְׁלִיט עַל-
 הַמִּגְפּוֹת הָאֵלֶּה וְלֹא שָׁבוּ לָתֵת-לוֹ כְּבוֹד:
 10 וַיִּרַק הַחֲמִישִׁי אֶת-מִזְרְקוֹ עַל-כֶּסֶף הַחַיָּה וַתַּחֲשֹׁךְ
 11 מַלְכוּתָהּ וַיִּנָּשְׁכוּ אֶת-לְשׁוֹנָם מְרַב כְּאֵבָם: וַיִּגְדְּפוּ
 אֶת-אֱלֹהֵי הַשָּׁמַיִם מִפְּנֵי הַמִּכְאֹב וְהַשְׁחִין וְלֹא
 שָׁבוּ מִמַּעֲשֵׂיהֶם:
 12 וַיִּרַק הַשִּׁשִּׁי אֶת-מִזְרְקוֹ אֶל-תּוֹךְ הַנָּהָר הַגָּדוֹל
 נְהַר-פָּרַת וַיַּחֲרְבוּ מִיָּמָיו לִפְנוֹת דָּרֶךְ לִפְנֵי הַמַּלְכִּים
 13 הַבָּאִים מִמִּזְרַח-שָׁמֶשׁ: וְאֵרָא שְׁלֹשָׁה רוּחוֹת טָמְאִים
 כְּתַבְנִית צִפְרֻדָּעִים יֵצְאִים מִפִּי הַתִּנִּין וּמִפִּי הַחַיָּה
 14 וּמִפִּי נָבִיא הַשֹּׁקֶר: כִּי הֵם רוּחוֹת הַשָּׂדִים הַעֲשִׂים
 מוֹפְתִים וּבָאִים אֶל-מַלְכֵי אֶרֶץ כְּלָם לְאַסֹּף אֹתָם
 לְמַלְחָמָה לַיּוֹם הַגָּדוֹל הוּא יוֹם אֱלֹהֵי צְבָאוֹת:
 15 הַנְּנִי בָּא כְּגֹבֵב אֲשֶׁרִי הָאִישׁ הַנֶּעֱזֹר וְאֵת-כְּנָדָיו
 הוּא נֶצֶר לְבִלְתִּי יִלָּךְ עֶרֶם וְרָאוּ אֶת-עֲרוֹתָיו:
 16 וְהֵם הִקְהִילוּ אֹתָם אֶל-הַמָּקוֹם אֲשֶׁר הָעֵבְרִים יִקְרְאוּ
 לוֹ הַר מְגִדּוֹן:
 17 וְהַשְּׁבִיעִי הָרִיק אֶת-מִזְרְקוֹ עַל-פְּנֵי רִקְיעַ הַשָּׁמַיִם
 וַיֵּצֵא קוֹל גָּדוֹל מִן-הַהִיכָל הָעֲלִיזָן מִן-הַכֶּסֶף לֵאמֹר
 18 נַעֲשֶׂתָה: וְהִנֵּה נִשְׁמְעוּ קְלוֹת וּבְרָקִים וִרְעָמִים
 וַיְהִי רֶעַשׁ גָּדוֹל אֲשֶׁר לֹא-הָיָה כְּמָהוּ לְמִן-הַיּוֹת אָדָם
 19 עַל-הָאָרֶץ כִּי גָדַל הָרֶעַשׁ עַד-מְאֹד: וַתַּחֲלַק הָעִיר
 הַגָּדוֹלָה לְשֹׁלֶשָׁה חֻלְקִים עָרֵי הַנּוֹזִים נָפְלוּ וּבָבֶל
 הַגָּדוֹלָה נִפְקְדָה לִפְנֵי הָאֱלֹהִים לְהַשְׁקוֹתָהּ כּוֹס יַיִן
 20 חֲמַת אִפּוֹ: נִגְדְּדוּ אֵיזֵי הַיָּם וְהַהָרִים נִעְתָּקוּ מִמָּקוֹמָם
 וְאִינָם

- 21 וְאִינָם: וּמִן־הַשָּׁמַיִם הַמִּטְּוִי כָרַד כָּבֵד כְּכֹפֶר עַל־
 רָאשֵׁי הָאָנָשִׁים וַיִּגְדְּפוּ הָאָנָשִׁים אֶת־הָאֱלֹהִים עַל־
 דִּבְרַ מִּגִּפַּת הַכָּרַד כִּי־כָבֵדָה מִפְּתוֹ עַד־מָאֵד:
 וַיָּבֹא אֶחָד מִן־שִׁבְעַת הַמַּלְאָכִים נִשְׁאִי שִׁבְעַת הַמְּזֻרְקִים יוֹ
 וַיְדַבֵּר אֵלַי לֵאמֹר בֹּא וְאֶרְאֶךָ אֶת־מִשְׁפַּט הַזֹּהָנָה
 הַגְּדוֹלָה הַיֹּשֶׁבֶת עַל־מִים רַבִּים: אֲשֶׁר זָנוּ אַחֲרֶיהָ
 מַלְכֵי הָאָרֶץ וַיֵּשְׁבוּ תָבֵל הַשְּׁתַּכְּרוּ מִיַּיִן תִּזְנַתָּה:
 וַיֹּזְלִיכֵנִי בְרוּחַ הַמְּדַבֶּרֶה וְאֶרְאֶה אִשָּׁה יֹשֶׁבֶת עַל־חִיָּה
 אֲדָמָה כְּתוֹלָע מְלָאָה שְׁמוֹת גְּדוּפִים וְשִׁבְעָה רָאשִׁים
 לָהּ וְעֶשֶׂר קַרְנִים: וְהָאִשָּׁה לְבוּשָׁה אֶרְנָמָן וְשָׁנִי
 תוֹלַעַת וְעֵטָה זָהָב אֲבִי־חַפֵּץ וּפְנִינִים וְכוֹס זָהָב
 בִּידָה מְלָאָה שְׁקוּצִים וְתוֹעֵבוֹת זְנוּנִיָּה: וְעַל־מִצְחָהּ
 כְּתוּב שֵׁם בְּדֶרֶךְ סוֹד בְּכָל הַגְּדוֹלָה הִיא אִם הַזֹּהָנֹת
 וְשְׁקוּצֵי הָאָרֶץ: וְאֶרְאֶה אֶת־הָאִשָּׁה שְׂפָרָה מְדָם
 הַקְּדוּשִׁים וְעַדִּי יִשׁוּעַ וְשָׁמָּה אֶחְזַתְנִי עַד־מָאֵד
 מִרְאוֹת אֲתָהּ: וַיֹּאמֶר אֵלַי הַמַּלְאָךְ לֵמָּה זֶה תִּשְׁתַּוּמָם
 הַנִּנִּי מִגִּיד לָךְ סוֹד הָאִשָּׁה וְהַחִיָּה הַנִּשְׁאֵת אֲתָהּ
 בַּעֲלַת שִׁבְעָה רָאשִׁים וְעֶשֶׂר קַרְנִים: הַחִיָּה אֲשֶׁר
 רָאִיתָ עֵינֶךָ הִיְתָה בָּאָרֶץ אַחֲרֵי־כֵן חָלְפָה לָהּ וְעוֹד
 תַּעֲלֶה מִן־הַתְּהוֹם וְלֹא־בִדּוֹן תִּרְדּוּ וַיֵּשְׁבוּ תָבֵל אֲשֶׁר
 לֹא נִכְתְּבוּ שְׁמוֹתָם בְּסֵפֶר הַחַיִּים מִרְאֵשׁ מִקְדָּמֵי אָרֶץ
 שָׁמָּה תֵּאָחֲזוּ בְּרֹאֲתָם אֶת־הַחִיָּה אֲשֶׁר הִיְתָה
 וַאֲיַנְּנָה וְעֵתִידָה לָבֹא: פֹּה אִישׁ תְּבוּנוֹת יָבִין שִׁבְעָה
 הָרָאשִׁים שִׁבְעָה הָרִים הֵם אֲשֶׁר הָאִשָּׁה יֹשֶׁבֶת עֲלֵיהֶם:
 וְהַמַּלְכִים שִׁבְעָה הֵם הַמִּשָּׁה מֵהֶם נָפְלוּ אֶחָד מִלֶּךְ
 פִּיּוֹם וְהָאַחֲרוֹן לֹא־בָא עוֹד וְהָיָה כִּי יָבֹא יַעֲמֹד אַךְ
 לְזָמָן קָטָן: וְהַחִיָּה אֲשֶׁר הִיְתָה וַאֲיַנְּנָה הוּא מֶלֶךְ
 שְׁמִינִי וּמִן־הַשִּׁבְעָה הוּא וְלֹא־בִדּוֹן יֵלֵךְ: וְעֶשֶׂר
 הַקַּרְנִים אֲשֶׁר רָאִיתָ עֲשֶׂרָה מַלְכִים הֵם אֲשֶׁר לֹא
 הִגִּיעוּ עוֹד לְמְלוּכָהּ כִּי אִם־בְּמַלְכִים יִמְשְׁלוּ שָׁעָה
 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 בְּחִירִיו וְנֶאֱמָנוּ:
 15 וַיֹּסֶף וַיֹּאמֶר אֵלַי הַפִּיִּם אֲשֶׁר רָאִיתָ אֲשֶׁר יֹשְׁבֵת שֵׁם
 16 הַזֹּזְנָה הֵם עַמִּים וְקָהָל עַמִּים וְגוֹיִם וּלְשׁוֹנוֹת: וְעַשׂוֹ
 הַקֶּרְנִים אֲשֶׁר רָאִיתָ עִם-הַחַיָּה הֵם יַחֲדוֹ יִשְׁנֹאוּהָ
 אֶת-הַזֹּזְנָה וְהַצִּיּוּנָה שִׁמְמָה וְעֶרְמָה וְאָכְלוּ אֶת-
 17 בְּשָׂרָהּ וּשְׂרָפוּהָ כִּלִּיל בָּאֵשׁ: כִּי הָאֱלֹהִים נָתַן בְּלִפְנֵי
 לְמַלְאֲאֹתָאֵת-עֲצָתוֹ וּלְהַיּוֹת לֵהָן דָּעָה אַחַת לְתַת אֶת-
 מִמְשַׁלְתָּן לַחַיָּה עַד כִּי-יִתְּמוּ דְבָרֵי הָאֱלֹהִים מִהַחֵל
 18 וְעַד-כֻּלָּהּ: וְהָאִשָּׁה אֲשֶׁר רָאִיתָ הִיא הָעִיר הַגְּדוֹלָה
 שָׂרְתִי בַּמְּמַלְכוֹת הָאָרֶץ:

יח וְאַחֲרֵי-כֵן רָאִיתִי מֶלֶאךָ אֶחָד יֵרֵד מִן-הַשָּׁמַיִם שׁוֹר
 2 וְגָדוֹל וְהָאָרֶץ הָאִירָה מִכְּבֹדוֹ: וַיִּקְרָא בְּכַח וְעַז
 לֵאמֹר נִפְלָה נִפְלָה בְּכַל הַגְּדוֹלָה הֵיטָה לָנוּה שְׁעִירִים
 בָּתִּי כָּלָאִים לְכָל-רוּחַ טָמֵא וְקֵן לְכָל-עוֹף שָׁקֵץ
 3 וְנִתְעַב: כִּי בִיּוֹן חֲמַת תִּזְנֹתָה נִפְּלוּ כָל-הַגּוֹיִם וּמַלְכֵי
 תִּבְלָזְנוּ אֵלָיָה וּסְחָרֵי אֶרֶץ הָעַשִׂירִיו מִשְׁפָּעַת חֵיל
 תַּעֲנִיגָיָה:

4 וְאַשְׁמַע קוֹל אֶחָד מִן-הַשָּׁמַיִם קֹרֵא צְאוּ מִתּוֹכָהּ
 5 עַמִּי פֶן-תִּגְעוּ בַּחֲטָאֵתֶיהָ וּדְבִקוּ בָכֶם תַּחֲלֹאֶיהָ: כִּי
 נִגְעוּ אֶל-הַשָּׁמַיִם חֲטָאֵתֶיהָ וַיִּזְכֹּר אֱלֹהִים אֶת-עֲזוֹנָהּ:
 6 שְׁלֹמוֹ-לָהּ כִּפְעָלָהּ כָּל אֲשֶׁר עָשְׂתָה עָשׂוּ-לָהּ
 כְּפָלִים בְּמִסְדָּן הַפֹּס אֲשֶׁר מִסְכָּה מִסְכּוֹ-לָהּ כְּפָלִים:
 7 כֹּאֲשֶׁר הֵיטָה גְבִירָה וּמַעֲנָנָה כֵּן הִבִּיאוּ עָלֶיהָ מִדּוּהָ
 וְאַבֵּל כִּי אָמְרָה בְּלִבָּבָהּ מִלִּפְנֵי אֲנִי לְעוֹלָם לֹא
 8 אֲשַׁב אֶלְמָנָה וְלֹא אֲדַע שְׂכוֹל: עַל-כֵּן תִּבְאֲנָה לָהּ

- ביום אחד כל-תחלאיה מות אכל ורעב והיתה
 למאכלת אש כי חזק יהוה אלהים השפט
 אתה: ומלכי-ארץ אשר זנו אתה והתעלסו עמה
 9 בתענוגים יבכו יספדו לה בראתם את-עשן
 שרפתה: וממגור ושבר מרחוק יעמדו וקוננו אוי-
 10 לך אוי-לך בבל עיר רבתי עם קריה נשגבה ברנע
 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 אלו להם
 ואינם: והרכלים אשר מצאו און להם בעזבוניה
 15 ממגור ומשבר יעמדו מרחוק ובכו אליה וספדו
 לאמר: אללי לקריה הגדולה אשר לבשה שש
 16 וארגמן ושני ותעד עדי-זהב אבני-חפץ ופנינים:
 איך ספו תמו ברנע 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 פעיר הגדולה: ויזרקו עפר על-
 19 ראשיהם ויזעקו בבכי ואכל לאמר אללי לקריה
 הגדולה מחיל עשרה העשירו כל-בעלי אניות בים
 20 ועתה הפוכה היא כמו-רנע: צהלו ורנו שמים
 קדשים שליחים ונביאים כי-נקם אלהים את-
 נקמתכם מידה:
 21 ומלאך אחד גבור נשא אבן גדולה בפלח רכב וישלך
 אל-תוף הים ויאמר בכה תשקע בבל העיר הגדולה
 22 בשצף קצף ולא-תמצא עוד: לא-ישמע עוד בך קול
 מנגנים

מַגְנִינִים וְשָׂרִים וְהַמִּית חַלְלִים וְהַצְצֹרוֹת וְכָל-חֶרֶשׁ
 וְחֹשֶׁב לֹא-יִמָּצֵא עוֹד בְּתוֹכָךְ אֵף לֹא יִשְׁמַע בְּךָ קוֹל
 רַחִים: וְאוֹר נֵר לֹא יֵאָר-בְּךָ וְקוֹל חֲתָן וְקוֹל פֶּלֶה אֲבֹד
 מִמֶּךָ יַעַן כִּנְעֻנְךָ הָיוּ גִבְבְּדֵי-אָרֶץ וּבְכַשְׂפֶּיךָ נִדְחוּ כָל-
 הַגּוֹיִם: וְדָם הַנְּבִיאִים וְהַקְדוֹשִׁים נִמָּצֵא בְּכַנְפֶּיהָ וְכָל-
 חַלְלֵי הָאָרֶץ:

יֵשׁ וְאַחֲרֵי-כֵן שָׁמַעְתִּי קוֹל גָּדוֹל פְּקוֹל הַמּוֹן רַב בְּשָׁמַיִם
 קִרְאִים הַלְלוּיָהּ הַתְּשׁוּעָה וְהַתַּפְאֶרֶת וְהַעֲזוּ לֵאלֹהֵינוּ:
 אֱמֶת וְצֶדֶק מִשְׁפָּטוֹ כִּי-שָׁפַט אֶת-הַזֹּנֶה הַגָּדוֹלָה
 אֲשֶׁר-הִשְׁחִיתָה אֶת-הָאָרֶץ בְּתוֹנָתָה וַיִּדְרֹשׁ מִידָה אֶת-
 דָּם עַבְדָּיו הַשְּׁפוּף: וַיַּעֲנוּ שְׁנֵית הַלְלוּיָהּ עַד-עוֹלָמִי
 עוֹלָמִים יַעֲלֶה עֲשֵׂנָהּ: וְעֲשָׂרִים וָאַרְבָּעָה הַזִּקְנִים וָאַרְבַּע
 הַחַיּוֹת נָפְלוּ עַל-פְּנֵיהֶם וַיִּשְׁתַּחֲווּ לֵאלֹהִים הַיֹּשֵׁב
 עַל-הַכֶּסֶּא וַיֹּאמְרוּ אֲמֵן הַלְלוּיָהּ: וְקוֹל קָרָא יֵצֵא מִן-
 הַכֶּסֶּא לֵאמֹר הֲלָלוּ אֶת-אֱלֹהֵינוּ כָּל-עַבְדָּיו וִירָאוּ
 הַקְטַנִּים עִם-הַגָּדוֹלִים: וְאִשְׁמַע פְּקוֹל הַמּוֹן רַב וּבְקוֹל
 מִים רַבִּים וּכְשֹׁאוֹן רַעַם חֹזֵק קָרָא הַלְלוּיָהּ כִּי-מֶלֶךְ
 אֱלֹהֵינוּ יְהוָה אֵל שַׁדַּי: לָכֵן וּנְשַׁמְחָה וּנְגִילָה וּנְתַנָּה לוֹ
 כְּבוֹד כִּי בָאָה חַתֻּמַּת הַשֵּׁה וּכְלָתוֹ עֲרוּכָה בַּכֹּל: וַיִּתֵּן
 לָהּ לְלִבָּשׁ פּוּץ זָךְ וְנָקִי כִּי בּוּץ הוּא צִדְקַת הַקְדוֹשִׁים:
 וַיֹּאמֶר אֵלַי כְּתֹב אֲשֶׁרִי הַקִּרְאִים אֶל-הַמְּשֻׁתָּה לַחַתֻּמַּת
 הַשֵּׁה וַיּוֹסֶף וַיֹּאמֶר אֵלַי דְּבָרֵי אֱלֹהִים אֱמֶת: וְאֲנִי
 נִפְלַתִי לְרִגְלָיו לְהַשְׁתַּחֲוֹת לוֹ וַיֹּאמֶר אֵלַי לֹא-כֵן רְאֵה
 אֲנִכִּי עֹבֵד כְּמוֹךָ וְחֹבֵר אֲנִי לָךְ וּלְאַחִיךָ הַמַּחְזִיקִים
 בַּעֲדוֹת יֵשׁוּעַ לֵאלֹהִים תִּשְׁתַּחֲוֶה כִּי עֲדוֹת יֵשׁוּעַ הִיא
 רוּחַ הַנְּבוּאָה:

וְאַרְאֵה אֶת-הַשָּׁמַיִם נִפְתָּחִים וְהַנְּהַר־סוּם לָבָן וְהַרְכֵּב עָלָיו
 נִקְרָא נֶאֱמֵן וַיֵּשֶׁר וּמִשְׁפָּטוֹ וּמִלְחָמָתוֹ בְּמִישָׁרִים: עֵינָיו
 כְּלֹהָבוֹת אֵשׁ וְעֲטֹרוֹת רַבּוֹת עַל-רֹאשׁוֹ וְעָלָיו שֵׁם
 חֲקוֹק אֲשֶׁר לֹא-יָדַע אֹתוֹ אִישׁ מִלְּבָדּוֹ: וְהוּא עֹמֵה
 לְבוּשׁ

14 לְבוֹשׁ מֵאֲדָם בָּדָם וְשִׁמּוֹ נִקְרָא דְּבַר הָאֱלֹהִים: וַצָּבֵא
הַשָּׁמַיִם לִכְבִּים אַחֲרָיו עַל־סוּסִים לְבָנִים מְלַבָּשִׁים
15 בְּגָדֵי־בּוּץ זָךְ וְנָקִי: וְחָרַב חֲדָה יֵצֵאת מִפִּיו לְהַכּוֹת
כָּה אֶת־הַגּוֹיִם וְלַדַּעַם בַּשֶּׁבֶט בְּרֹזֶל וְהוּא דֶּרֶךְ
16 בְּנֵת יִין הַחֲמָה וְהַזַּעַף לָאֱלֹהִים אֵל שַׁדַּי: וְעַל־
בְּגָדוֹ וְעַל־יָרְכוֹ כְּתוּב שֵׁם מֶלֶךְ הַמַּלְכִּים וְאֲדֹנֵי
הָאֲדֹנִים:

17 וְאֵרָא מִלֵּאךְ אֶחָד עֹמֵד עַל־הַשֶּׁמֶשׁ וְקָרָא בְּקוֹל גְּדוֹל
אֶל־כָּל־עוֹף כָּנָף הַמַּעֲוִפָּה עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם
לֵאמֹר בָּאוּ הָאֲסָפוּ אֶל־הַמִּשְׁתָּה הַגְּדוֹל לָאֱלֹהִים:
18 וְאִכְלֹתֶם בָּשָׂר מַלְכִּים בָּשָׂר שָׂרִי אֲלָפִים וּבָשָׂר גְּבוּרִים
בָּשָׂר סוּסִים וְלִכְבִּיהֶם וּבָשָׂר בְּנֵי חֹרִים וְעַבְדִּים
קִטְנִים עִם־גְּדוֹלִים כָּלֶם:

19 וְאֵרָא אֶת־הַחַיָּה וּמִלְכֵי הָאָרֶץ וּמַחְנִיָּהֶם כִּי־עָרְכוּ
לְהִלָּחֵם עִם־רֶכֶב הַסּוּם וַצָּבֵאוּ: וַתִּתְּפֹשׂ הַחַיָּה וּנְבִיא
20 הַשֶּׁקֶר נֶאֱחָז עִמָּהּ הוּא אֲשֶׁר עָשָׂה הָאֱתוֹת לִפְנֵיהָ
לְהַדִּיחַ אֶת־נִשְׂאֵי תוֹ הַחַיָּה וְאֶת־הַמִּשְׁתַּחֲוִיִּם לְצִלְמָהּ
וְהֵם שְׂנִיָּהֶם הַשְּׁלֹכּוֹ חַיִּים אֶל־תּוֹךְ יָם הַתַּבְּעָרָה
הַבַּעַר בְּגִפְרִית: וְהַנִּשְׂאָרִים נָפְלוּ לְפִי הַחֲרָב הַיֵּצֵאת
21 מִפִּי רֶכֶב הַסּוּם וְעוֹף כָּל־כָּנָף שָׁבְעוּ מִבָּשָׂרָם:

וְאֵרָא מִלֵּאךְ יוֹרֵד מִן־הַשָּׁמַיִם וּבִידּוֹ מִסְּתַח הַתַּהוֹם כ
וְרִתֵּק גְּדוֹל: וַיִּתְּפֹשׂ אֶת־הַתַּנִּין אֶת־הַנֶּחֱשׁ הַקְּדָמָנִי
הוּא הַשָּׂטָן הַשּׁוֹטֵן וַיֹּאמֶר אֵתוֹ לְאֵלָף שָׁנִים: וַיִּשְׁלִיכֵהוּ
3 אֶל־הַתַּהוֹם וַיִּסְגֹּר עָלָיו וַיַּחַתֵּם מֵעַל לַמַּסְגָּר לְבִלְתִּי
יִדְּיָה עוֹד אֶת־הַגּוֹיִם עַד־תֵּם הַשָּׁנִים אֵלָף וְאַחֲרֵי־כֵן
יִתֵּר לְזִמְן קָטָן:

4 וְאֵרָא כְּסָאוֹת עֹמְדִים וְלִישָׁבִים עֲלֵיהֶם נִתֵּן בִּידָם
לַעֲשׂוֹת מִשְׁפָּט וְנִפְשׁוֹת כְּרוֹתֵי רֹאשׁ לְמַעַן עֲדוֹת
יִשׁוּעַ וּלְמַעַן דְּבַר הָאֱלֹהִים אֲשֶׁר לֹא הִשְׁתַּחֲוּוּ לַחַיָּה
וּלְצִלְמָהּ וְלֹא נָתְנוּ אֶת־הַתּוֹ עַל־מִצְחָם וַיֵּדֶם הֵם
קָמוּ

5 קמו ויחיו וימלכו עם-הַמְּשִׁיחַ אֵלֶּה שְׁנַיִם: וַיֹּתֵר
הַמַּתִּים לֹא-קָמוּ לַחַיִּים עַד-תָּם אֵלֶּה הַשְּׁנַיִם זֹאת
6 הִיא הַתְּקוּמָה הָרִאשׁוֹנָה: אֲשֶׁר־יֹאמְרוּ אֲנִשֵּׁי-קָדֹשׁ אֲשֶׁר
יִקְחוּ חֵלֶקם בַּתְּקוּמָה הָרִאשׁוֹנָה הַמּוֹת לֹא יִשְׁלֹט-
בָּם שְׁנִית בִּי כְּהֵנִים יִהְיוּ לֵאלֹהִים וְלִמְשִׁיחוֹ וְיִמְלְכוּ
עִמּוֹ אֵלֶּה שְׁנַיִם:

7 וְאַחֲרֵי כָלוֹת אֵלֶּה הַשְּׁנַיִם יִתֵּר הַשְּׁטָן מִבֵּית כְּלָאוֹ:
8 וַיֵּצֵא לַהֲדִיחַ אֶת-הַגּוֹיִם בְּאַרְבַּע כְּנָפּוֹת הָאָרֶץ אֶת-
גּוֹג וּמִגּוּג וְלַהֲקָהִילם לְמַלְחָמָה קָהֵל אֲשֶׁר לֹא יִסְפֹּר
9 כְּחֹל הַיָּם: וַיַּעֲלוּ עַל-מִרְחָבֵי אֶרֶץ וַיִּסְבּוּ אֶת-מַחְנֶה
הַקְּדוֹשִׁים וְאֶת-הָעִיר הַנְּחֻמָּה וַתֵּרֶד אֵשׁ מִן-הַשָּׁמַיִם
10 וַתֹּאכַל אֹתָם: וְהַשְּׁטָן אֲשֶׁר הִדִּיחָם נָדַח לַיִם בַּעַר
בְּאֵשׁ וּגְפָרִית אֲשֶׁר-שָׂם הַחַיָּה וּנְבִיא הַשֶּׁקֶר לַהֲיוֹת
מַעֲנִים שֵׁם יוֹמָם וּלְלַיְלָה עַד-עוֹלָמִי עוֹלָמִים:

11 וְאַרְא כִּסֵּא זָךְ וְגִדּוֹל וְהַיֹּשֵׁב עָלָיו אֲשֶׁר אֶרֶץ וּשְׁמַיִם
12 נִדְּדוּ מִפָּנָיו וְלֹא-נִדָּע מְקוֹמָם אִין: וְאַרְא אֶת-הַמַּתִּים
גִּדּוֹלִים עִם-קִטְשִׁים עֹמְדִים לִפְנֵי הַכִּסֵּא וּסְפָרִים
נִפְתָּחִים גַּם-סֵפֶר אַחֵר נִפְתָּח הוּא סֵפֶר הַחַיִּים
וַיִּשְׁפְּטוּ הַמַּתִּים בְּעִלְיוֹתָם כְּאֲשֶׁר הֵם כְּתוּבִים
13 בְּסִפְרֵי הָהֵם: וַיִּתֵּן הַיָּם אֶת-הַמַּתִּים אֲשֶׁר-בְּתוֹכּוֹ
וְהַמּוֹת וְהַשְּׂאוֹל נָתַנוּ אֶת-הַמַּתִּים אֲשֶׁר-בָּם וַיִּשְׁפְּטוּ
14 אִישׁ אִישׁ כַּמַּעֲשֵׂהוּ: וְהַמּוֹת וְהַשְּׂאוֹל נִהְדָּפוּ אֶל-תוֹךְ
יָם בַּעַר בְּאֵשׁ זֶה הוּא הַמּוֹת הַשְּׁנִי הַיָּם הַבַּעַר בְּאֵשׁ:
15 וְכָל-אִישׁ אֲשֶׁר לֹא-נִמְצָא כְּתוּב בְּסֵפֶר הַחַיִּים נִהְדָּף
אֶל-תוֹךְ הַיָּם הַבַּעַר בְּאֵשׁ:

כְּאֲרֹא שְׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה בִּי הַשָּׁמַיִם
הָרִאשׁוֹנִים וְהָאָרֶץ הָרִאשׁוֹנָה עָבְרוּ וְהַיָּם אִין עוֹד:
2 וְאֶת-הָעִיר הַקְּדוֹשָׁה אֶת-יְרוּשָׁלַיִם הַחֲדָשָׁה רָאִיתִי
יֹרֶדֶת מֵאֵת אֱלֹהִים מִן-הַשָּׁמַיִם כְּכֹלָה בְּקִשְׁרֶיהָ

3 ערוכה לבעלה: וקול גדול מן-הפסא שמעתי לאמר
 הנה משכן 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 כי הראשנות
 5 חלפו ואינם: והישב על-הפסא אמר הנני עשה הפל
 חדש ואלי אמר כתב כי 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 פעלי לב רגז בנים לא אמן בם
 נבזים 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 בא ואראך את-הפלה אשרת השם: וישאני
 10 ברוח אל-הר גדול וגשא ויראני את-ירושלים עיר
 הקדש ירדת מן-השמים מאת אלהים: ועליה חפץ
 11 כבוד אלהים והמאור לה זורח באבן יקרת ערך פאבן
 12 ישפה פעין תרשיש לטהר: וחומה גדלה וגבהה
 תסב אתה ובה שנים עשר שערים ועל-השערים
 13 שנים עשר מלאכים ושמות פתובים עליהם על-
 שמות שנים-עשר שבטי בני ישראל: שלשה שערים
 14 מזרחה שלשה שערים צפונה שלשה שערים נגבה
 15 ושלשה שערים מערבה: ולחומת העיר שנים עשר
 יסודות ושנים עשר שמות על-שנים עשר שליחי
 16 השם חקוקים עליהם: והדבר בי החזיק קנה זהב בידו
 למד את-העיר ואת-שעריה ואת-חומתה: והעיר
 היתה מרובה יריבה ברחבה וימד את-העיר בקנה
 המדה

הַמִּדָּה שְׁנַיִם עָשָׂר אֶלֶף כְּבֶרֶת־אֶרֶץ אֶרְכָּה וְרָחֶבָה
 17 וְקִמָּתָהּ מִדָּה אַחַת לָהֶם: וַיִּמַּד אֶת־חֻמָּתָהּ מֵאֶה
 וְאַרְבָּעִים וְאַרְבַּע אַמּוֹת בְּמִדַּת אִישׁ כִּי־זֹאת מִדַּת
 18 הַמַּלְאָכִים: וּבְנִין הַחֹמָה אֲבִנֵי יִשְׁפָּה וְהָעִיר זֶה־בְּאוֹפִיר
 19 כְּזֹכֹכִית לְטָהָר: וְהַיְסוּדוֹת לַחֹמַת הָעִיר מִמַּלְאִים בְּכָל־
 אֲבִנֵי חֹפֶץ הַיְסוּד הִרְאִישׁוֹן יִשְׁפָּה הַשְּׁנִי סָפִיר הַשְּׁלִישִׁי
 20 שָׁבִי וְהָרְבִיעִי בְּרִקְתָּ: הַחֲמִישִׁי שֶׁהֵם הַשְּׁשִׁי אָדָם
 הַשְּׁבִיעִי תְּרִשִׁישׁ הַשְּׁמִינִי יְהִלָּם הַתְּשִׁיעִי פַטְמָה
 הָעֲשִׂירִי נֶפֶךְ עֲשִׂיתִי הָעֶשֶׂר לֶשֶׁם וְשְׁנַיִם הָעֶשֶׂר
 21 אַחֲלָמָה: וְשְׁנַיִם עָשָׂר הַשְּׁעָרִים שְׁנַיִם עָשָׂר פְּנִינִים
 כָּל־שַׁעַר וְשַׁעַר מֵאֶחָד הַפְּנִינִים וְרָחֹב הָעִיר כְּתֹם פֶּזֶז
 22 כְּזֹכֹכִית לְטָהָר: וְהִיכָל לֹא־רָאִיתִי שָׁמָּה כִּי הִיכָלָהּ
 23 יִהְיֶה אֱלֹהֵי צְבָאוֹת וְהַשֹּׁה: וְהָעִיר אֵין צָרָךְ לָהּ לְאוֹר
 הַשֶּׁמֶשׁ וּלְנֶגֶה הַיָּרֵחַ כִּי־כְבוֹד אֱלֹהִים אוֹרָהּ וְהַשֹּׁה
 24 נֹר לְהָאִיר לָהּ: וְהָלְכוּ הַגּוֹיִם לְאוֹרָהּ וּמַלְכֵי־אֶרֶץ
 25 יָבִיאוּ אֵלֶיהָ הַדָּרִם: שְׁעָרֶיהָ יִזְמֹם לֹא־יִסְגְּרוּ וּלְיִלָּה
 26 לֹא־יִהְיֶה שָׁם: וְהוֹבֵא אֵלֶיהָ הַדָּר הַגּוֹיִם וְתַפְאֲרָתָם:
 27 וְלֹא־יָבֹא שָׁם אִישׁ חָלָל וְלֹא בָעַל תּוֹעֵבָה אוֹ פֹעֵל
 שָׁקֶר כִּי בָאֶיהָ רַק הַפְּתָבִים בְּסֶפֶר הַחַיִּים אֲשֶׁר
 לְשָׁה:

כִּבְּוִירָאֲנִי נָחַל מִיָּם חַיִּים כִּיעִין זְכֹכִית לְטָהָר יֵצֵא
 2 מִתַּחַת כֶּסֶף הָאֱלֹהִים וְהַשֹּׁה: וּבִתְוֹךְ רָחֹב הָעִיר
 עַל־שִׁפְת הַנַּחֲל מְזָה וּמְזָה עֵץ חַיִּים עֹשֶׂה פְּרִי
 שְׁתֵּים עָשָׂרָה פַעֲמִים בְּשָׁנָה מִדֵּי־חֹדֶשׁ בַּחֲדָשׁוֹ יִבְכֹּר
 3 פְּרִיז וְעִלָּהוּ לְתַרּוּפַת הַגּוֹיִם: וְכָל־חָרֶם לֹא־יִהְיֶה עוֹד
 וּבִתְּוֹכָהּ יִבּוֹן כֶּסֶף הָאֱלֹהִים וְהַשֹּׁה וְעַבְדָּיו יִשְׁרָתֶהּ:
 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 אוֹרָם עֲלֵיהֶם וּלְפָנָיו יִמְלְכוּ
 עַד־עוֹלָמִי עוֹלָמִים:

וַיֹּאמֶר

וַיֹּאמֶר אֵלַי הַדְּבָרִים הָאֵלֶּה בְּנִים וְנֶאֱמָנִים וַיְהִי־זֶה
 אֱלֹהֵי רוּחוֹת הַנְּבִיאִים שָׁלַח אֶת־מַלְאָכּוֹ לְהִרְאוֹת
 אֶת־עַבְדּוֹ אֶת אֲשֶׁר תִּקְרִינָה בְּקֶרֶב הַיָּמִים׃ הִנְנִי
 בָּא עַד־מְהֵרָה אֲשֶׁרִי הַשֹּׁמֵר דְּבָרֵי הַנְּבוּאָה בְּסֵפֶר
 הַזֶּה׃

וְאֲנִי יוֹחֲנָן שָׁמַעְתִּי וְרָאִיתִי אֶת־אֱלֹהַ וַיְהִי בְּשִׁמְעִי
 וּבְרָאִיתִי אֶת־אֱלֹהַ וְאָפַל לְרַגְלִי הַמַּלְאָךְ אֲשֶׁר־
 הִרְאֵנִי אֶת־אֱלֹהַ לְהַשְׁתַּחֲוֹת לוֹ׃ וַיֹּאמֶר אֵלַי לֹא־
 כֵּן רָאָה אֲנֹכִי עֶבֶד כְּמוֹךָ וְחִבֵּר אֲנִי לָךְ וּלְאַחִיךָ
 הַנְּבִיאִים וּלְשֹׁמְרֵים אֶת־דְּבָרֵי הַסֵּפֶר הַזֶּה לְאֱלֹהִים
 תִּשְׁתַּחֲוֶה׃

וַיֹּאמֶר אֵלַי עוֹד אֶל־תַּחְתָּם אֶת־דְּבָרֵי הַנְּבוּאָה אֲשֶׁר
 בְּסֵפֶר הַזֶּה כִּי קְרוֹב הַמוֹעֵד׃ בֶּן־עוֹלָה יוֹסִיף עֲשׂוֹת
 עוֹל וְנִתְעַב יוֹסִיף עַל־תּוֹעֲבָתוֹ אִישׁ צַדִּיק יוֹסִיף עַל־
 צַדִּיקָתוֹ וְקֹדֶשׁ יוֹסִיף לְהַתְקַדֵּשׁ בְּקִדְשָׁתוֹ׃ וְאֲנִי הִנְנִי
 בָּא עַד־מְהֵרָה וּשְׁכָרִי אִתִּי לְשָׁלֹם לְאִישׁ אִישׁ
 כְּמַעֲשָׂהוּ׃ אֲנֹכִי אֶלְף וְתוֹ רֹאשׁוֹן וְאַחֲרוֹן רֹאשׁ וְסוֹף׃
 אֲשֶׁרִי הַמְּכַבְּסִים שְׂמֹלֹתָם וְהַיָּה לָהֶם רִשְׁיוֹן לֶאֱכֹל
 מֵעֵץ הַחַיִּים וּלְבָא הָעִירָה דֶּרֶךְ שַׁעְרֶיהָ׃ וּמַחוּגִן
 לְעִיר הַפְּלָבִים וְהַקְּסָמִים וְהַזָּנִים וְהַמְּרַצָּחִים וְעַבְדֵי
 הָאֱלִילִים וְכָל־אֹהֵב בָּזֵב וּפֹעֵל שָׁקֶר׃

אֲנִי יֵשׁוּעַ שְׁלַחְתִּי אֶת־מַלְאָכִי לְהַעֲיִד לָכֶם עַל־אֱלֹהַ
 לְעֵינֵי הַקְּהָלֹת אֲנֹכִי שָׂרֵשׁ דָּוִד וְחֹמֶר מִמֶּנּוּ אוֹר נִגְהָ
 וְכוֹכָב הַשָּׁחַר׃

וְהָרוּחַ וְהַפֶּלֶא 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 עֲלֵיהֶם יוֹסִיף אֱלֹהִים עָלָיו אֶת־הַמַּכּוֹת
 הַפְּתוּבוֹת בְּסֵפֶר הַזֶּה׃ וְאִם־יִגְרַע אִישׁ מִדְּבָרֵי סֵפֶר
 הַנְּבוּאָה

הַנְּבוֹאָה הַזֹּאת יִגְרַע אֱלֹהִים אֶת־חֶלְקוֹ מֵעַן הַחַיִּים
 וַיַּעֲזֹב הַקֹּדֶשׁ הַכְּתָבִים בַּסֵּפֶר הַזֶּה:
 20 וְהַמַּעֲיֵד הַבְּרִים אֵלֶּה עֲנֵה לֵאמֹר אֲבֵן אֲנִי בָּא עַד־
 מִהֶרָה אָמֵן בְּאֶה־נָּא הָאֲדֹנָן יֵשׁוּעַ:
 21 חֶסֶד הַמָּשִׁיחַ אֲדִינִנו עִם־הַקְדוּשִׁים אָמֵן:

91 v. בם"א עם בל־הקדושים.

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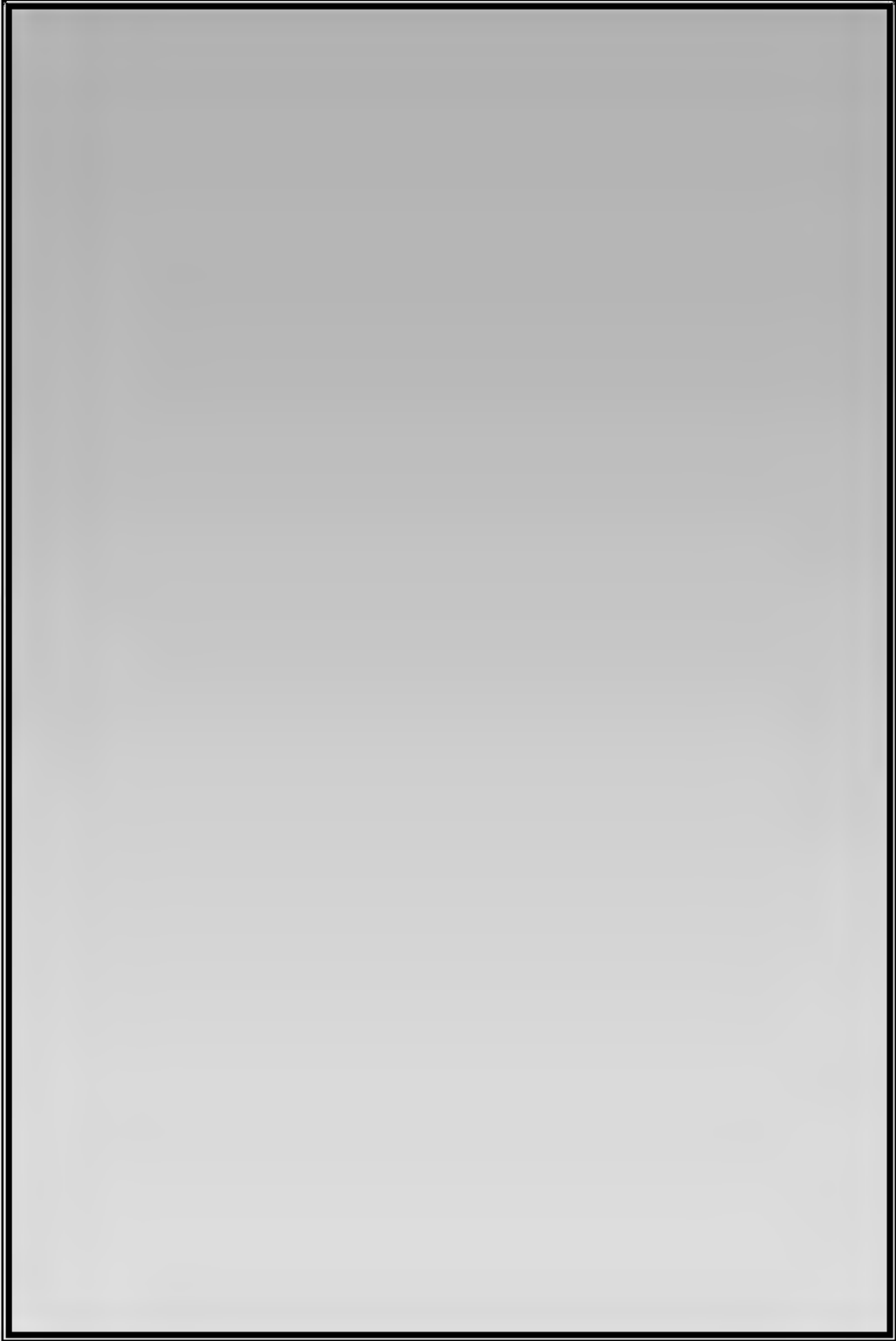
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It is a challenge to attempt to clarify several points concerning the New Testament, especially for certain audiences.

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

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.**

I 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.

I 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
!!!

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.

Note for Foreign Language and International Readers & Users

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

Horæ Mosaicæ; or, A view of the Mosaical records, with respect to their coincidence with profane antiquity; their

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)

Modern Versions of the New Testament, most of which were produced after 1910, are based upon a newly invented text, by modern professors, many of whom did not claim to believe in the New Testament, the Death and Physical

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 8th 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 approval 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

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.**

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 Daysⁱ.

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.

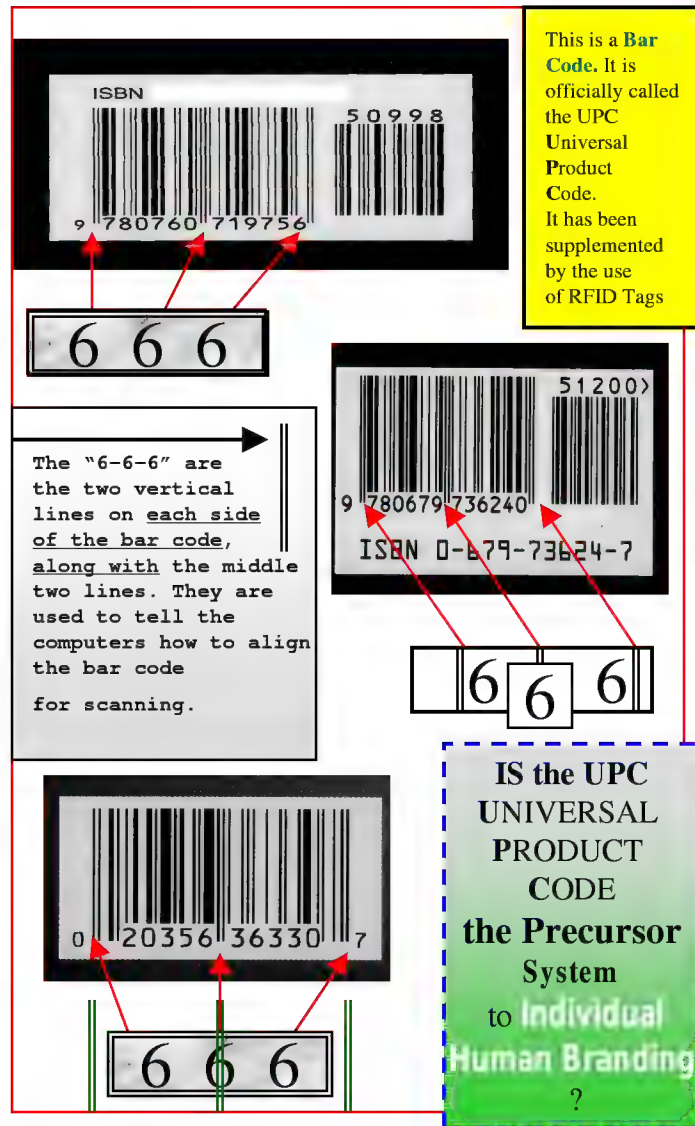
[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

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 choose, 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.



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.

Satan-worship on a Planetary Scale: When ?

**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.

Oops: Satan-worship is not a good idea

Revelation 13:

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*

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

Revelation 13:

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

Note: The First Beast is the Anti-Christ

666 and YOUR taking the Mark

The Book of Revelation,

The Characteristics of the Second Beast and 666

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.

The False Prophet

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.

False Prophet

The AntiChrist

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. [666]**

The Book of Revelation needs to be read along with the O.T. Book of Daniel in order to make sense. For more understanding on Babylon in Revelation see the book The Two Babylons by H. P. Ross

What is the "Book of Life" ? Is YOUR name in it ?

(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.

(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 empty 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).

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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 lose 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 any case, 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

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 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 Ostervald 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 fůrtrefflichkeit willen in die hochteutsche
sprache ¼bersetzt

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

"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.**

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

ⁱThe 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 Cumbeys 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 . 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 zurbiblischer 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 dareste un amore della vostra parola santa e che mi dareste 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 dareste 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).

