

Parashat Portion

2025 Apr 19 (Sa) Parashat Metzora
May 10 (Sa) Parashat Achrei Mot-Kedoshim
Oct 11 (Sa) Parashat Bechukotai
Oct 15 (We) Parashat Vezot Haberakhah

2026 Apr 04 (Sa) Parashat Pekudei
May 23 (Sa) Parashat Metzora
Sep 12 (Sa) Parashat Kedoshim
Sep 26 (Sa) Parashat Bechukotai
Oct 03 (Sa) Parashat Vezot Haberakhah

2027 Apr 24 (Sa) Parashat Balak
Jun 12 (Sa) Parashat Masei
Oct 02 (Sa) Parashat Vayeilech Oct 16 (Sa)
Oct 23 (Sa) Parashat Vezot Haberakhah

2028 Apr 15 (Sa) Parashat Pekudei
Apr 29 (Sa) Parashat Tazria-Metzora
Sep 30 (Sa) Parashat Kedoshim
Oct 07 (Sa) Parashat Bechukotai
Oct 13 (Fr) Parashat Vezot Haberakhah

2029 Mar 31 (Sa) Parashat Pekudei
Apr 07 (Sa) Parashat Metzora
Apr 28 (Sa) Parashat Achrei Mot-Kedoshim
Sep 29 (Sa) Parashat Bechukotai
Oct 02 (Tu) Parashat Vezot Haberakhah

2030 Apr 20 (Sa) Parashat Balak
Jun 08 (Sa) Parashat Masei
Sep 28 (Sa) Parashat Vayeilech Oct 12 (Sa)
Oct 19 (Sa) Parashat Vezot Haberakha

2031 Apr 12 (Sa) Parashat Pekudei
Apr 26 (Sa) Parashat Tazria-Metzora
Sep 27 (Sa) Parashat Kedoshim
Oct 04 (Sa) Parashat Bechukotai
Oct 10 (Fr) Parashat Vezot Haberakha

2032 Mar 27 (Sa) Parashat Pekudei
Apr 03 (Sa) Parashat Metzora
Apr 24 (Sa) Parashat Achrei Mot-Kedoshim
Sep 25 (Sa) Parashat Bechukotai
Sep 28 (Tu) Parashat Vezot Haberakha

2033 Apr 16 (Sa) Parashat Balak
Jun 04 (Sa) Parashat Masei
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Parashat Shemot

A I will now turn aside, and see this great sight, why the bush is not burnt.

B Moses, Moses.

C Here [am] I.

D Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

E I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

F I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

G Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

H Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

I Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

J I AM THAT I AM:

K Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

L Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

M But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

N What [is] that in thine hand?

O A rod.

P Cast it on the ground.

Q Put forth thine hand, and take it by the tail.

R Put now thine hand into thy bosom.

S Put thine hand into thy bosom again.

T And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] upon the dry [land:] and the water which thou takest out of the river shall become blood upon the dry [land.]

U O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue.

V Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

W O my Lord, send, I pray thee, by the hand [of him whom] thou wilt send.

X [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Y Let me go, I pray thee, and return unto my brethren which [are] in Egypt, and see whether they be yet alive.

Z Go, return into Egypt: for all the men are dead which sought thy life.

AA When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn.

BB Go into the wilderness to meet Moses.

CC Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

DD The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

EE Lord, wherefore hast thou [so] evil entreated this people? why [is] it [that] thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

FF Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Portion 1

A Let there be light:

B Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

C Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear:

D Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth:

E Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth:

F Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven. Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

G Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:

H Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

I Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

J Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat:

K Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is [he,] whosoever shall not be offended in me.

L What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft [clothing] are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is [he,] of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive [it,] this is Elias, which was for to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

M Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

N I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will

reveal [him.] Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light.

Parashat Vaera

A I [am] the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I [am] the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I [am] the LORD.

B Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

C Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who [am] of uncircumcised lips?

D I [am] the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

E Behold, I [am] of uncircumcised lips, and how shall Pharaoh hearken unto me?

F See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, [and] my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I [am] the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

G When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast [it] before Pharaoh, [and] it shall become a serpent.

H Pharaoh's heart [is] hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

I In this thou shalt know that I [am] the LORD: behold, I will smite with the rod that [is] in mine hand upon the waters which [are] in the river, and they shall be turned to blood. And the fish that [is] in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

J Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and [that] there may be blood throughout all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone.

K Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let [them] go, behold, I will smite all thy borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

L Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

M Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, [that] they may remain in the river only?

N [Be it] according to thy word: that thou mayest know that [there is] none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

O Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

P Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms [of flies] upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms [of flies,] and also the ground whereon they [are.] And I will sever in that day the land of Goshen, in which my people dwell, that no swarms [of flies] shall be there; to the end thou mayest know that I [am] the LORD in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be.

Q It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

R Behold, I go out from thee, and I will intreat the LORD that the swarms [of flies] may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

S Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let [them] go, and wilt hold them still, Behold, the hand of the LORD is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel.

T To morrow the LORD shall do this thing in the land.

U Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth [with] blains upon man, and upon beast, throughout all the land of Egypt.

V Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that [there is] none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this [cause] have I raised thee up, for to shew [in] thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, [and] gather thy cattle, and all that thou hast in the field; [for upon] every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

W Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

X As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; [and] the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth [is] the LORD'S. But as for thee and thy servants, I know that ye will not yet fear the LORD God.

Portion 2

A I will now turn aside, and see this great sight, why the bush is not burnt.

B Moses, Moses.

C Here [am] I.

D Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

E I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

F I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

G Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

H Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

I Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

J I AM THAT I AM:

K Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

L Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

M Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is [one] greater than the temple. But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

N What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift [it] out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Stretch forth thine hand.

O Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children

cast [them] out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy [against] the [Holy] Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the [world] to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by [his] fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

P An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth [it] empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. Even so shall it be also unto this wicked generation.

Q Who is my mother? and who are my brethren?

R Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Parashat Bo

A Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I [am] the LORD.

B Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day.

C We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we [must hold] a feast unto the LORD.

D Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, [even] all that the hail hath left.

E Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness [which] may be felt.

F Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

G Thou hast spoken well, I will see thy face again no more.

H Yet will I bring one plague [more] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

I Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

J Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

K This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it. Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD. And the blood shall be to you for a token upon the houses where ye [are:] and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you,] when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you. And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

In the first [month,] on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

L Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip [it] in the blood that [is] in the bason, and strike the lintel and the two side posts with the blood that [is] in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you.] And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

M This [is] the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

N Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it [is] mine.

O Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place:] there shall no leavened bread be eaten. This day came ye out in the month Abib.

And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

And thou shalt shew thy son in that day, saying, [This is done] because of that [which] the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a

strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.

And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto us thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males [shall be] the LORD'S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

And it shall be when thy son asketh thee in time to come, saying, What [is] this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

Portion 3

A Suffer [it to be so] now: for thus it becometh us to fulfil all righteousness.

B Behold, a sower went forth to sow; And when he sowed, some [seeds] fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

C Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears, and should understand with [their] heart, and should be converted, and I should heal them. But blessed [are] your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous [men] have desired to see [those things] which ye see, and have not seen [them;] and to hear [those things] which ye hear, and have not heard [them.]

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth [it] not, then cometh the wicked [one,] and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth [it;] which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

D The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

E The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

F The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

G He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one;] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

H Have ye understood all these things?

I Therefore every scribe [which is] instructed unto the kingdom of heaven is like unto a man [that is] an householder, which bringeth forth out of his treasure [things] new and old.

J A prophet is not without honour, save in his own country, and in his own house.

Parashat Beshalach

A Lest peradventure the people repent when they see war, and they return to Egypt:

B Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They [are] entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I [am] the LORD.

C Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

D Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry [ground] through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I [am] the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

E Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

F I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD [is] my strength and song, and he is become my salvation: he [is] my God, and I will prepare him an habitation; my father's God, and I will exalt him. The LORD [is] a man of war: the LORD [is] his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, [which] consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, [and] the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who [is] like unto thee, O LORD, among the gods? who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people [which] thou hast redeemed: thou hast guided [them] in thy strength unto thy holy habitation. The people shall hear, [and] be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be [as] still as a stone; till thy people pass over, O LORD, till the people pass over, [which] thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, [in] the place, O LORD, [which] thou hast made for thee to dwell in, in the Sanctuary, O Lord, [which] thy hands have established. The LORD shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry [land] in the midst of the sea.

G If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I [am] the LORD that healeth thee.

H Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare [that] which they bring in; and it shall be twice as much as they gather daily.

I At even, then ye shall know that the LORD hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what [are] we, that ye murmur against us?

J [This shall be,] when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what [are] we? your murmurings [are] not against us, but against the LORD.

K Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

L I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I [am] the LORD your God.

M This [is] the bread which the LORD hath given you to eat. This [is] the thing which the LORD hath commanded, Gather of it every man [according to] his eating, an omer for every man, according to the number of your persons; take ye every man for [them] which [are] in his tents.

N Let no man leave of it till the morning.

O This [is that] which the LORD hath said, To morrow [is] the rest of the holy sabbath unto the LORD: bake [that] which ye will bake [to day,] and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

P Eat that to day; for to day [is] a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, [which is] the sabbath, in it there shall be none.

Q How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

R This [is] the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

S Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

T Why chide ye with me? wherefore do ye tempt the LORD?

U What shall I do unto this people? they be almost ready to stone me.

V Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

W Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

X Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

Y Because the LORD hath sworn [that] the LORD [will have] war with Amalek from generation to generation.

Portion 4

A It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

B It is written again, Thou shalt not tempt the Lord thy God.

C Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

D Repent: for the kingdom of heaven is at hand.

E Follow me, and I will make you fishers of men.

F They need not depart; give ye them to eat.

G Bring them hither to me.

H Be of good cheer; it is I; be not afraid.

I Come.

J O thou of little faith, wherefore didst thou doubt?

Mishpatim C+

Parashat Yitro

A Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make [them] know the statutes of God, and his laws.

B Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel.

C Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.

D Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, [that ye] go [not] up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether [it be] beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

E Be ready against the third day: come not at [your] wives.

F Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

G The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

H Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

I I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is,] and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's.

J Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

K Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Portion 5

A Blessed [are] the poor in spirit: for theirs is the kingdom of heaven. Blessed [are] they that mourn: for they shall be comforted. Blessed [are] the meek: for they shall inherit the earth. Blessed [are] they which do hunger and thirst after righteousness: for they shall be filled. Blessed [are] the merciful: for they shall obtain mercy. Blessed [are] the pure in heart: for they shall see God. Blessed [are] the peacemakers: for they shall be called the children of God. Blessed [are] they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye, when [men] shall revile you, and persecute [you,] and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them,] the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more [than others?] do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

B Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to [his] father or [his] mother, [It is] a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, [he shall be free.] Thus have ye made the commandment of God of none effect by your tradition. [Ye] hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me. But in vain they do worship me, teaching [for] doctrines the commandments of men.

C Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

E Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

F Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are [the things] which defile a man: but to eat with unwashen hands defileth not a man.

G I am not sent but unto the lost sheep of the house of Israel.

H It is not meet to take the children's bread, and to cast [it] to dogs.

I O woman, great [is] thy faith: be it unto thee even as thou wilt.

J I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

K How many loaves have ye?

Parashat Mishpatim

A Now these [are] the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another [wife;] her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.

He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver [him] into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

And he that smiteth his father, or his mother, shall be surely put to death.

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

And he that curseth his father, or his mother, shall surely be put to death.

And if men strive together, and one smite another with a stone, or with [his] fist, and he die not, but keepeth [his] bed: If he rise again, and walk abroad upon his staff, then shall he that smote [him] be quit: only he shall pay [for] the loss of his time, and shall cause [him] to be thoroughly healed.

And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he [is] his money.

If men strive, and hurt a woman with child, so that her fruit depart [from her,] and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine.] And if [any] mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.

And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox [shall be] quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make [it] good, [and] give money unto the owner of them; and the dead [beast] shall be his.

And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead [ox] also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

B If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

If a thief be found breaking up, and be smitten that he die, [there shall] no blood [be shed] for him. If the sun be risen upon him, [there shall be] blood [shed] for him; [for] he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith;] he that kindled the fire shall surely make restitution.

If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have put his hand unto his neighbour's goods. For all manner of trespass, [whether it be] for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, which [another] challengeth to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double unto his neighbour. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing [it:] [Then] shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept [thereof,] and he shall not make [it] good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, [then] let him bring it [for] witness, [and] he shall not make good that which was torn.

And if a man borrow [ought] of his neighbour, and it be hurt, or die, the owner thereof [being] not with it, he shall surely make [it] good. [But] if the owner thereof [be] with it, he shall not make [it] good: if it [be] an hired [thing,] it came for his hire.

And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Thou shalt not suffer a witch to live.

Whosoever lieth with a beast shall surely be put to death.

He that sacrificeth unto [any] god, save unto the LORD only, he shall be utterly destroyed.

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

If thou lend money to [any of] my people [that is] poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: For that [is] his covering only, it [is] his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I [am] gracious.

Thou shalt not revile the gods, nor curse the ruler of thy people.

Thou shalt not delay [to offer] the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, [and] with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

And ye shall be holy men unto me: neither shall ye eat [any] flesh [that is] torn of beasts in the field; ye shall cast it to the dogs.

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C Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause to decline after many to wrest [judgment:]

Neither shalt thou countenance a poor man in his cause.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh [year] thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all [things] that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

D Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

E Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

F Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

G Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur [are] with you: if any man have any matters to do, let him come unto them.

Portion 6

A Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest [thine] alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites [are:] for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen [do:] for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as [it is] in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof.

B When it is evening, ye say, [It will be] fair weather: for the sky is red. And in the morning, [It will be] foul weather to day: for the sky is red and lowring. O [ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

C Take heed and beware of the leaven of the Pharisees and of the Sadducees.

D O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many

baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

E Whom do men say that I the Son of man am?

F But whom say ye that I am?

G Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

H Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

I If any [man] will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Parashat Terumah

A Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this [is] the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats [hair,] And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it.]

And they shall make an ark [of] shittim wood: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put [them] in the four corners thereof; and two rings [shall be] in the one side of it, and two rings in the other side of it. And thou shalt make staves [of] shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat [of] pure gold: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims [of] gold, [of] beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: [even] of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubim shall stretch forth [their] wings on high, covering the mercy seat with their wings, and their faces [shall look] one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which I will give thee in commandment unto the children of Israel.

Thou shalt also make a table [of] shittim wood: two cubits [shall be] the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that [are] on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves [of] shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: [of] pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway.

And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, [with] a knop and a flower in one branch; and three bowls made like almonds in the other branch, [with] a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick [shall be] four bowls made like unto almonds, [with] their knops and their flowers. And [there shall be] a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it [shall be] one beaten work [of] pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, [shall be of] pure gold. [Of] a talent of pure gold shall he make it, with all these vessels. And look that thou make [them] after their pattern, which was shewed thee in the mount.

B Moreover thou shalt make the tabernacle [with] ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work shalt thou make them. The length of

one curtain [shall be] eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and [other] five curtains [shall be] coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of [another] curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

And thou shalt make curtains [of] goats' [hair] to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain [shall be] thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains [shall be all] of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain [that is] outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent [of] rams' skins dyed red, and a covering above [of] badgers skins.

And thou shalt make boards for the tabernacle [of] shittim wood standing up. Ten cubits [shall be] the length of a board, and a cubit and a half [shall be] the breadth of one board. Two tenons [shall there be] in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side [there shall be] twenty boards: And their forty sockets [of] silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets [of] silver, sixteen sockets; two sockets under one board, and two sockets under another board.

And thou shalt make bars [of] shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings [of] gold [for] places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

And thou shalt make a vail [of] blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim [wood] overlaid with gold: their hooks [shall be of] gold, upon the four sockets of silver.

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy [place] and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy [place.] And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars [of] shittim [wood,] and overlay them with gold, [and] their hooks [shall be of] gold: and thou shalt cast five sockets of brass for them.

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C And thou shalt make an altar [of] shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof [shall be] three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make [of] brass. And thou shalt make for it a grate of network [of] brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves [of] shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make [it.]

And thou shalt make the court of the tabernacle: for the south side southward [there shall be] hangings for the court [of] fine twined linen of an hundred cubits long for one side: And the twenty pillars thereof and their twenty sockets [shall be of] brass; the hooks of the pillars and their fillets [shall be of] silver. And likewise for the north side in length [there shall be] hangings of an hundred [cubits] long, and his twenty pillars and their twenty sockets [of] brass; the hooks of the pillars and their fillets [of] silver.

And [for] the breadth of the court on the west side [shall be] hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward [shall be] fifty cubits. The hangings of one side [of the gate shall be] fifteen cubits: their pillars three, and their sockets three. And on the other side [shall be] hangings fifteen [cubits:] their pillars three, and their sockets three.

And for the gate of the court [shall be] an hanging of twenty cubits, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework: [and] their pillars [shall be] four, and their sockets four. All the pillars round about the court [shall be] filleted with silver; their hooks [shall be of] silver, and their sockets of brass.

The length of the court [shall be] an hundred cubits, and the breadth fifty every where, and the height five cubits [of] fine twined linen, and their sockets [of] brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, [shall be of] brass.

Portion 7

A Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam [is] in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

B Arise, and be not afraid.

C Tell the vision to no man, until the Son of man be risen again from the dead.

D Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

E O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

F Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

G The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again.

H What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

I Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Parashat Tetzaveh

A And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which [is] before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: [it shall be] a statute for ever unto their generations on the behalf of the children of Israel.

B And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

And they shall make the ephod [of] gold, [of] blue, and [of] purple, [of] scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and [so] it shall be joined together. And the curious girdle of the ephod, which [is] upon it, shall be of the same, according to the work thereof; [even of] gold, [of] blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and [the other] six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, [like] the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod [for] stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

And thou shalt make ouches [of] gold; And two chains [of] pure gold at the ends; [of] wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shalt thou make it. Foursquare it shall be [being] doubled; a span [shall be] the length thereof, and a span [shall be] the breadth thereof. And thou shalt set in it settings of stones, [even] four rows of stones: [the first] row [shall be] a sardius, a topaz, and a carbuncle: [this shall be] the first row. And the second row [shall be] an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes.

And thou shalt make upon the breastplate chains at the ends [of] wreathen work [of] pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen [chains] of gold in the two rings [which are] on the ends of the breastplate. And [the other] two ends of the two wreathen [chains] thou shalt fasten in the two ouches, and put [them] on the shoulderpieces of the ephod before it.

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which [is] in the side of the ephod inward. And two [other] rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the [other] coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that [it] may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy [place,] for a memorial before the LORD continually.

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

And thou shalt make the robe of the ephod all [of] blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

And [beneath] upon the hem of it thou shalt make pomegranates [of] blue, and [of] purple, and [of] scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy [place] before the LORD, and when he cometh out, that he die not.

And thou shalt make a plate [of] pure gold, and grave upon it, [like] the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre [of] fine linen, and thou shalt make the girdle [of] needlework.

And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy [place;] that they bear not iniquity, and die: [it shall be] a statute for ever unto him and his seed after him.

C And this [is] the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: [of] wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour [it] upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, [by] the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put [it] upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul [that is] above the liver, and the two kidneys, and the fat that is upon them, and burn [them] upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it [is] a sin offering.

Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle [it] round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put [them] unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it [is] a burnt offering unto the LORD: it [is] a sweet savour, an offering made by fire unto the LORD.

Portion 8

A I will; be thou clean.

B See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

C I will come and heal him.

D Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

E Go thy way; and as thou hast believed, so be it done unto thee.

F The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head.

G Follow me; and let the dead bury their dead.

H Why are ye fearful, O ye of little faith?

I Go.

J Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and [that] he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast [it] from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that [sheep,] than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

K I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked

servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Parashat Ki Tisa

A When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when [thou] numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel [is] twenty gerahs:) an half shekel [shall be] the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

B Thou shalt also make a laver [of] brass, and his foot [also of] brass, to wash [withal:] and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, [even] to him and to his seed throughout their generations.

C Take thou also unto thee principal spices, of pure myrrh five hundred [shekels,] and of sweet cinnamon half so much, [even] two hundred and fifty [shekels,] and of sweet calamus two hundred and fifty [shekels,] And of cassia five hundred [shekels,] after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that [they] may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make [any other] like it, after the composition of it: it [is] holy, [and] it shall be holy unto you. Whosoever compoundeth [any] like it, or whosoever putteth [any] of it upon a stranger, shall even be cut off from his people.

D Take unto thee sweet spices, stacte, and onycha, and galbanum; [these] sweet spices with pure frankincense: of each shall there be a like [weight:] And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure [and] holy: And thou shalt beat [some] of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And [as for] the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

E See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set [them,] and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that [is] thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy [place:] according to all that I have commanded thee shall they do.

F Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I [am] the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

G Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted [themselves:] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt.

H I have seen this people, and, behold, it [is] a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

I LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit [it] for ever.

J [It is] not the voice of [them that] shout for mastery, neither [is it] the voice of [them that] cry for being overcome: [but] the noise of [them that] sing do I hear.

K What did this people unto thee, that thou hast brought so great a sin upon them?

L Who [is] on the LORD'S side? [let him come] unto me.

M Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

N Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

O Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

P Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

Q Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

Portion 9

A Son, be of good cheer; thy sins be forgiven thee.

B Wherefore think ye evil in your hearts? For whether is easier, to say, [Thy] sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins,

C Arise, take up thy bed, and go unto thine house.

D Follow me.

E They that be whole need not a physician, but they that are sick. But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

F Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

G Daughter, be of good comfort; thy faith hath made thee whole.

H Give place: for the maid is not dead, but sleepeth.

I Believe ye that I am able to do this?

J According to your faith be it unto you.

K See [that] no man know [it.]

L The harvest truly [is] plenteous, but the labourers [are] few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

M Have ye not read, that he which made [them] at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

N Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except [it be] for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

O All [men] cannot receive this saying, save [they] to whom it is given. For there are some eunuchs, which were so born from [their] mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive [it,] let him receive [it.]

P Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Q Why callest thou me good? [there is] none good but one, [that is,] God: but if thou wilt enter into life, keep the commandments.

R Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself.

S If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me.

T Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

U With men this is impossible; but with God all things are possible.

V Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many [that are] first shall be last; and the last [shall be] first.

Parashat Vayakhel

A These [are] the words which the LORD hath commanded, that [ye] should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

B This [is] the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever [is] of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' [hair,] And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, The ark, and the staves thereof, [with] the mercy seat, and the vail of the covering, The table, and his staves, and all his vessels, and the shewbread, The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, The pins of the tabernacle, and the pins of the court, and their cords, The cloths of service, to do service in the holy [place,] the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

C See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set [them,] and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, [both] he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, [even] of them that do any work, and of those that devise cunning work.

D And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put [it] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that [is] upon the altar, and of the anointing oil, and sprinkle [it] upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the [caul] above the liver, and the two kidneys, and the fat that [is] upon them, and the right shoulder; for it [is] a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that [is] before the LORD: And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them [for] a wave offering before the LORD. And thou shalt receive them of their hands, and burn [them] upon the altar for a burnt offering, for a sweet savour before the LORD: it [is] an offering made by fire unto the LORD. And thou shalt take the breast of the ram of Aaron's consecration, and wave it [for] a wave offering before the LORD: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, [even] of [that] which [is] for Aaron, and of [that] which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it [is] an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, [even] their heave offering unto the LORD.

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. [And] that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy [place.]

And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that [is] in the basket, [by] the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat [thereof,] because they [are] holy. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it [is] holy. And thus shalt thou do unto Aaron, and to his sons, according to all [things] which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock [for] a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. [This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

And I will dwell among the children of Israel, and will be their God. And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God.

E And thou shalt make an altar to burn incense upon: [of] shittim wood shalt thou make it. A cubit [shall be] the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits [shall be] the height thereof: the horns thereof [shall be] of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make [it;] and they shall be for places for the staves to bear it withal. And thou shalt make the staves [of] shittim wood, and overlay them with gold. And thou shalt put it before the vail that [is] by the ark of the testimony, before the mercy seat that [is] over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD.

Portion 10

A Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for [your] journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against [their] parents, and cause them to be put to death. And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above [his] master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more [shall they call] them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, [that] speak ye in light: and what ye hear in the ear, [that] preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes [shall be] they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

B For the kingdom of heaven is like unto a man [that is] an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them [their] hire, beginning from the last unto the first. And when they came

that [were hired] about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought [but] one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take [that] thine [is,] and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

C Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him:] and the third day he shall rise again.

D What wilt thou?

E Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

F Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but [it shall be given to them] for whom it is prepared of my Father.

G What will ye that I shall do unto you?

Parashat Pekudei

A On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that [is] therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

B Depart, [and] go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou [art] a stiffnecked people: lest I consume thee in the way.

C Say unto the children of Israel, Ye [are] a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

D See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation [is] thy people.

E My presence shall go [with thee,] and I will give thee rest.

F If thy presence go not [with me,] carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from all the people that [are] upon the face of the earth.

G I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

H I beseech thee, shew me thy glory.

I I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

J Thou canst not see my face: for there shall no man see me, and live.

K Behold, [there is] a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

L Hew thee two tables of stone like unto the first: and I will write upon [these] tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

M The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will

by no means clear [the guilty;] visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation.]

N If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it [is] a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

O Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou [art] shall see the work of the LORD: for it [is] a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods.

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the matrix [is] mine; and every firstling among thy cattle, [whether] ox or sheep, [that is male.] But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem [him] not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

Six days thou shalt work, but on the seventh day thou shalt rest: in earring time and in harvest thou shalt rest.

And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Portion 11

- A The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
- B Come ye after me, and I will make you to become fishers of men.
- C Hold thy peace, and come out of him.
- D Let us go into the next towns, that I may preach there also: for therefore came I forth.
- E I will; be thou clean.
- F See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
- G Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring [him.] And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
- H No man eat fruit of thee hereafter for ever.
- I Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
- J Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [them,] and ye shall have [them.] And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
- K I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was [it] from heaven, or of men? answer me.
- L Neither do I tell you by what authority I do these things.

Terumah C-

Parashat Vayikra

A Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, [even] of the herd, and of the flock. If his offering [be] a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that [is by] the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that [is] on the fire which [is] upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, [to be] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

And if his offering [be] of the flocks, [namely,] of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that [is] on the fire which [is] upon the altar: But he shall wash the inwards and the legs with water: and the priest shall bring [it] all, and burn [it] upon the altar: it [is] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

And if the burnt sacrifice for his offering to the LORD [be] of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn [it] on the altar; and the blood thereof shall be wrung out at the side of the altar: And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: And he shall cleave it with the wings thereof, [but] shall not divide [it] asunder: and the priest shall burn it upon the altar, upon the wood that [is] upon the fire: it [is] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

B And when any will offer a meat offering unto the LORD, his offering shall be [of] fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, [to be] an offering made by fire, of a sweet savour unto the LORD: And the remnant of the meat offerings [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire.

And if thou bring an oblation of a meat offering baken in the oven, [it shall be] unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

And if thy oblation [be] a meat offering [baken] in a pan, it shall be [of] fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it [is] a meat offering.

And if thy oblation [be] a meat offering [baken] in the frying pan, it shall be made [of] fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn [it] upon the altar: [it is] an offering made by fire, of a sweet savour unto the LORD. And that which is left of the meat offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire. No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, [even] corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it [is] a meat offering. And the priest shall burn the memorial of it, [part] of

the beaten corn thereof, and [part] of the oil thereof, with all the frankincense thereof: [it is] an offering made by fire unto the LORD.

C And if his oblation [be] a sacrifice of peace offering, if he offer [it] of the herd; whether [it be] a male or female, he shall offer it without blemish before the LORD. And he shall lay his hand upon the head of his offering, and kill it [at] the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards, And the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which [is] upon the wood that [is] on the fire: [it is] an offering made by fire, of a sweet savour unto the LORD.

And if his offering for a sacrifice of peace offering unto the LORD [be] of the flock; male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, [and] the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that [is] upon the inwards, And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: [it is] the food of the offering made by fire unto the LORD.

And if his offering [be] a goat, then he shall offer it before the LORD. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, [even] an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards, And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: [it is] the food of the offering made by fire for a sweet savour: all the fat [is] the LORD'S. [It shall be] a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

+

D Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD [concerning things] which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which [is] in the tabernacle of the congregation: and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that [is] upon the inwards, And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the

eyes of the assembly, and they have done [somewhat against] any of the commandments of the LORD [concerning things] which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger [in some] of the blood, and sprinkle [it] seven times before the LORD, [even] before the vail. And he shall put [some] of the blood upon the horns of the altar which [is] before the LORD, that [is] in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn [it] upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it [is] a sin offering for the congregation.

When a ruler hath sinned, and done [somewhat] through ignorance [against] any of the commandments of the LORD his God [concerning things] which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it [is] a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

And if any one of the common people sin through ignorance, while he doeth [somewhat against] any of the commandments of the LORD [concerning things] which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn [it] upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Portion 12

A Son, thy sins be forgiven thee.

B Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, [Thy] sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins,

C I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

D Follow me.

E They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

F Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

G Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

H The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.

I A [certain] man planted a vineyard, and set an hedge about [it,] and digged [a place for] the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught [him,] and beat him, and sent [him] away empty. And again he sent unto them another servant; and at him they cast stones, and wounded [him] in the head, and sent [him] away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed [him,] and cast [him] out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?

J Why tempt ye me? bring me a penny, that I may see [it.]

K Whose [is] this image and superscription?

L Render to Caesar the things that are Caesar's, and to God the things that are God's.

M Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

N The first of all the commandments [is,] Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second [is] like, [namely] this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

O Thou art not far from the kingdom of God.

P How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he [then] his son?

Q Beware of the scribes, which love to go in long clothing, and [love] salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which

devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

R Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all [they] did cast in of their abundance; but she of her want did cast in all that she had, [even] all her living.

Parashat Tzav

A Command Aaron and his sons, saying, This [is] the law of the burnt offering: It [is] the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.

And this [is] the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which [is] upon the meat offering, and shall burn [it] upon the altar [for] a sweet savour, [even] the memorial of it, unto the LORD. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it [unto them for] their portion of my offerings made by fire; it [is] most holy, as [is] the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. [It shall be] a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

B This [is] the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. In a pan it shall be made with oil; [and when it is] baken, thou shalt bring it in: [and] the baken pieces of the meat offering shalt thou offer [for] a sweet savour unto the LORD. And the priest of his sons that is anointed in his stead shall offer it: [it is] a statute for ever unto the LORD, it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

C Speak unto Aaron and to his sons, saying, This [is] the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it [is] most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof: it [is] most holy. And no sin offering, whereof [any] of the blood is brought into the tabernacle of the congregation to reconcile [withal] in the holy [place,] shall be eaten: it shall be burnt in the fire.

D Likewise this [is] the law of the trespass offering: it [is] most holy. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, And the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the caul [that is] above the liver, with the kidneys, it shall he take away: And the priest shall burn them upon the altar [for] an offering made by fire unto the LORD: it [is] a trespass offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it [is] most holy. As the sin offering [is,] so [is] the trespass offering: [there is] one law for them: the priest that maketh atonement therewith shall have [it.] And the priest that offereth any man's burnt offering, [even] the priest shall have to himself the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one [as much] as another. And this [is] the law of the sacrifice of peace offerings, which he shall offer unto the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation [for] an heave offering unto the LORD, [and] it shall

be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if [any] of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean [thing] shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth [of] the flesh of the sacrifice of peace offerings, that [pertain] unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean [thing, as] the uncleanness of man, or [any] unclean beast, or any abominable unclean [thing,] and eat of the flesh of the sacrifice of peace offerings, which [pertain] unto the LORD, even that soul shall be cut off from his people.

E Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth [it] shall be cut off from his people. Moreover ye shall eat no manner of blood, [whether it be] of fowl or of beast, in any of your dwellings. Whatsoever soul [it be] that eateth any manner of blood, even that soul shall be cut off from his people.

F Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved [for] a wave offering before the LORD. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. And the right shoulder shall ye give unto the priest [for] an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for [his] part. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

This [is the portion] of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day [when] he presented them to minister unto the LORD in the priest's office; Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, [by] a statute for ever throughout their generations. This [is] the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Portion 13

A Stand forth.

B Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?

C Stretch forth thine hand.

D How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

E Who is my mother, or my brethren?

F Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

G Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

H Take heed lest any [man] deceive you: For many shall come in my name, saying, I am [Christ;] and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for [such things] must needs be; but the end [shall] not [be] yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these [are] the beginnings of sorrows.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead [you,] and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against [their] parents, and shall cause them to be put to death. And ye shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter [therein,] to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For [in] those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here [is] Christ; or, lo, [he is] there; believe [him] not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if [it were] possible, even the elect. But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, [even] at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. [For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for

ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

Parashat Shmini

A Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer [them] before the LORD. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering; Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

B This [is] the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

C Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

D This [is it] that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.

E Come near, carry your brethren from before the sanctuary out of the camp.

F Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD [is] upon you.

G Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [it shall be] a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

H Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it [is] most holy: And ye shall eat it in the holy place, because it [is] thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for [they be] thy due, and thy sons' due, [which] are given out of the sacrifices of peace offerings of the children of Israel. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave [it for] a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

I Wherefore have ye not eaten the sin offering in the holy place, seeing it [is] most holy, and [God] hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, the blood of it was not brought in within the holy [place:] ye should indeed have eaten it in the holy [place,] as I commanded.

Vayikra D-

Portion 14

A Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

B He that hath ears to hear, let him hear.

C Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these [things] are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them.

D Know ye not this parable? and how then will ye know all parables?

The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. {4:20} And these are they which are sown on good ground; such as hear the word, and receive [it,] and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

E Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear.

F Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

G So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

H Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? [It is] like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

I Let us pass over unto the other side.

J Peace, be still.

K Why are ye so fearful? how is it that ye have no faith?

L Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose [them,] and bring [them] unto me. And if any [man] say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

M It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

N Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

O Let no fruit grow on thee henceforward for ever.

P Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this [which is done] to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Q I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?

R Neither tell I you by what authority I do these things. But what think ye? A [certain] man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I [go,] sir: and went not. Whether of them twain did the will of [his] father?

S Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it,] repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast [him] out of the vineyard, and slew [him.] When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

T Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Parashat Tazria

A Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This [is] the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

B When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh [like] the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: And the priest shall look on the plague in the skin of the flesh: and [when] the hair in the plague is turned white, and the plague in sight [be] deeper than the skin of his flesh, it [is] a plague of leprosy: and the priest shall look on him, and pronounce him unclean. If the bright spot [be] white in the skin of his flesh, and in sight [be] not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up [him that hath] the plague seven days: And the priest shall look on him the seventh day: and, behold, [if] the plague in his sight be at a stay, [and] the plague spread not in the skin; then the priest shall shut him up seven days more: And the priest shall look on him again the seventh day: and, behold, [if] the plague [be] somewhat dark, [and] the plague spread not in the skin, the priest shall pronounce him clean: it [is but] a scab: and he shall wash his clothes, and be clean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: And [if] the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it [is] a leprosy.

When the plague of leprosy is in a man, then he shall be brought unto the priest; And the priest shall see [him:] and, behold, [if] the rising [be] white in the skin, and it have turned the hair white, and [there be] quick raw flesh in the rising; It [is] an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he [is] unclean. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of [him that hath] the plague from his head even to his foot, wheresoever the priest looketh; Then the priest shall consider: and, behold, [if] the leprosy have covered all his flesh, he shall pronounce [him] clean [that hath] the plague: it is all turned white: he [is] clean. But when raw flesh appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and pronounce him to be unclean: [for] the raw flesh [is] unclean: it [is] a leprosy. Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; And the priest shall see him: and, behold, [if] the plague be turned into white; then the priest shall pronounce [him] clean [that hath] the plague: he [is] clean.

The flesh also, in which, [even] in the skin thereof, was a boil, and is healed, And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; And if, when the priest seeth it, behold, it [be] in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it [is] a plague of leprosy broken out of the boil. But if the priest look on it, and, behold, [there be] no white hairs therein, and [if] it [be] not lower than the skin, but [be] somewhat dark; then the priest shall shut him up seven days: And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it [is] a plague. But if the bright spot stay in his place, [and] spread not, it [is] a burning boil; and the priest shall pronounce him clean.

Or if there be [any] flesh, in the skin whereof [there is] a hot burning, and the quick [flesh] that burneth have a white bright spot, somewhat reddish, or white; Then the priest shall look upon it: and, behold, [if] the hair in the bright spot be turned white, and it [be in] sight deeper than the skin; it [is] a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean:

it [is] the plague of leprosy. But if the priest look on it, and, behold, [there be] no white hair in the bright spot, and it [be] no lower than the [other] skin, but [be] somewhat dark; then the priest shall shut him up seven days: And the priest shall look upon him the seventh day: [and] if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it [is] the plague of leprosy. And if the bright spot stay in his place, [and] spread not in the skin, but it [be] somewhat dark; it [is] a rising of the burning, and the priest shall pronounce him clean: for it [is] an inflammation of the burning.

If a man or woman have a plague upon the head or the beard; Then the priest shall see the plague: and, behold, if it [be] in sight deeper than the skin; [and there be] in it a yellow thin hair; then the priest shall pronounce him unclean: it [is] a dry scall, [even] a leprosy upon the head or beard. And if the priest look on the plague of the scall, and, behold, it [be] not in sight deeper than the skin, and [that there is] no black hair in it; then the priest shall shut up [him that hath] the plague of the scall seven days: And in the seventh day the priest shall look on the plague: and, behold, [if] the scall spread not, and there be in it no yellow hair, and the scall [be] not in sight deeper than the skin; He shall be shaven, but the scall shall he not shave; and the priest shall shut up [him that hath] the scall seven days more: And in the seventh day the priest shall look on the scall: and, behold, [if] the scall be not spread in the skin, nor [be] in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. But if the scall spread much in the skin after his cleansing; Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he [is] unclean. But if the scall be in his sight at a stay, and [that] there is black hair grown up therein; the scall is healed, he [is] clean: and the priest shall pronounce him clean.

Portion 15

A Come out of the man, [thou] unclean spirit.

B What [is] thy name?

C Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

D Who touched my clothes?

E Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

F Be not afraid, only believe.

G Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

H Talitha cumi;

I The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and [my] fatlings [are] killed, and all things [are] ready: come unto the marriage. But they made light of [it,] and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated [them] spitefully, and slew [them.] But when the king heard [thereof,] he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few [are] chosen.

J Why tempt ye me, [ye] hypocrites? Shew me the tribute money.

K Whose [is] this image and superscription?

L Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

M Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

N Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

O What think ye of Christ? whose son is he?

P How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

(MeBec A-B+)

Parashat Metzora

A This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, [if] the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive [and] clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird [that was] killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour [for] a meat offering, mingled with oil, and one log of oil. And the priest that maketh [him] clean shall present the man that is to be made clean, and those things, before the LORD, [at] the door of the tabernacle of the congregation: And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them [for] a wave offering before the LORD: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering [is] the priest's, [so is] the trespass offering: it [is] most holy: And the priest shall take [some] of the blood of the trespass offering, and the priest shall put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall take [some] of the log of oil, and pour [it] into the palm of his own left hand: And the priest shall dip his right finger in the oil that [is] in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: And of the rest of the oil that [is] in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: And the remnant of the oil that [is] in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. And if he [be] poor, and cannot get so much; then he shall take one lamb [for] a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them [for] a wave offering before the LORD: And he shall kill the lamb of the trespass offering, and the priest shall take [some] of the blood of the trespass offering, and put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall pour of the oil into the palm of his own left hand: And the priest shall sprinkle with his right finger [some] of the oil that [is] in his left hand seven times before the LORD: And the priest shall put of the oil that [is] in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: And the rest of the oil that [is] in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; [Even] such as he is able to get, the one [for] a sin offering, and the other [for] a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. This [is] the law [of him] in whom [is] the plague of leprosy, whose hand is not able to get [that which pertaineth] to his cleansing.

B When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; And he that owneth the house shall come and tell the priest, saying, It seemeth to me [there is] as it were a plague in the house: Then the priest shall command that they empty the house, before the priest go [into it] to see the plague, that all that [is] in the house be not made unclean: and afterward the priest shall go in to see the house: And he shall look on the plague, and, behold, [if] the plague [be] in the walls of the house with hollow strakes, greenish or reddish, which in sight [are] lower than the wall; Then the priest shall go out of the house to the door of the house, and shut up the house seven days: And the priest shall come again the seventh day, and shall look: and, behold, [if] the plague be spread in the walls of the house; Then the priest shall command that they take away the stones in which the plague [is,] and they shall cast them into an unclean place without the city: And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: And they shall take other stones, and put [them] in the place of those stones; and he shall take other mortar, and shall plaister the house. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; Then the priest shall come and look, and, behold, [if] the plague be spread in the house, it [is] a fretting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry [them] forth out of the city into an unclean place. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. And if the priest shall come in, and look [upon it,] and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: And he shall kill the one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. This [is] the law for all manner of plague of leprosy, and scall, And for the leprosy of a garment, and of a house, And for a rising, and for a scab, and for a bright spot: To teach when [it is] unclean, and when [it is] clean: this [is] the law of leprosy.

Portion 16

A A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

B In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

C Come ye yourselves apart into a desert place, and rest a while:

D Give ye them to eat.

E How many loaves have ye? go and see.

F Be of good cheer: it is I; be not afraid.

G The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren. And call no [man] your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, [even] Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves,] neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, [ye] blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! [Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. [Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. [Ye] blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and [some] of them ye shall kill and crucify; and [some] of them shall ye scourge in your synagogues, and persecute [them] from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this

generation. O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.

Parashat Achrei Mot

A Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the vail before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy [place:] with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these [are] holy garments; therefore shall he wash his flesh in water, and [so] put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which [is] for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD [at] the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him [for] a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, [and] to let him go for a scapegoat into the wilderness. And Aaron shall bring the bullock of the sin offering, which [is] for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which [is] for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin offering, that [is] for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy [place,] because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy [place,] until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that [is] before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

And when he hath made an end of reconciling the holy [place,] and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy [place,] and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock [for] the sin offering, and the goat [for] the sin offering, whose blood was brought in to make atonement in the holy [place,] shall [one] carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you: For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD. It

[shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, [even] the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.

B Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This [is] the thing which the LORD hath commanded, saying, What man soever [there be] of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth [it] out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them [for] peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD [at] the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

And thou shalt say unto them, Whatsoever man [there be] of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering of sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

And whatsoever man [there be] of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh [is] in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man [there be] of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For [it is] the life of all flesh; the blood of it [is] for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh [is] the blood thereof: whosoever eateth it shall be cut off. And every soul that eateth that which died [of itself,] or that which was torn [with beasts, whether it be] one of your own country, or a stranger, he shall both wash his clothes, and bathe [himself] in water, and be unclean until the even: then shall he be clean. But if he wash [them] not, nor bathe his flesh; then he shall bear his iniquity.

Portion 17

A Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with [their] lips, but their heart is far from me. Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do.

B Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free.] And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

C Hearken unto me every one [of you,] and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

D Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, [it] cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

E That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

F Let the children first be filled: for it is not meet to take the children's bread, and to cast [it] unto the dogs.

G For this saying go thy way; the devil is gone out of thy daughter.

H Ephphatha,

I See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

J Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these [are] the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here [is] Christ, or there; believe [it] not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, [he is] in the desert; go not forth: behold, he is in the secret chambers; believe [it] not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the

tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no [man,] no, not the angels of heaven, but my Father only. But as the days of Noe [were,] so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two [women shall be] grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite [his] fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for [him,] and in an hour that he is not aware of, And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Parashat Kedoshim

A Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God [am] holy.

Ye shall fear every man his mother, and his father, and keep my sabbaths: I [am] the LORD your God.

Turn ye not unto idols, nor make to yourselves molten gods: I [am] the LORD your God.

And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it [is] abominable; it shall not be accepted. Therefore [every one] that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather [every] grape of thy vineyard; thou shalt leave them for the poor and stranger: I [am] the LORD your God.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I [am] the LORD.

Thou shalt not defraud thy neighbour, neither rob [him:] the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I [am] the LORD.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: [but] in righteousness shalt thou judge thy neighbour.

Thou shalt not go up and down [as] a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I [am] the LORD.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD.

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

And whosoever lieth carnally with a woman, that [is] a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, [even] a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the LORD [withal.] And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I [am] the LORD your God.

Ye shall not eat [any thing] with the blood: neither shall ye use enchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I [am] the LORD.

Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I [am] the LORD your God.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I [am] the LORD.

And if a stranger sojourn with thee in your land, ye shall not vex him. [But] the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I [am] the LORD your God.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I [am] the LORD your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I [am] the LORD.

Portion 18

A I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

B How many loaves have ye?

C Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

D Take heed, beware of the leaven of the Pharisees, and [of] the leaven of Herod.

E Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?

F And when the seven among four thousand, how many baskets full of fragments took ye up?

G How is it that ye do not understand?

H Neither go into the town, nor tell [it] to any in the town.

I Whom do men say that I am?

J But whom say ye that I am?

K Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

L Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

M Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five [were] foolish. They that [were] foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so;] lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made [them] other five talents. And likewise he that [had received] two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine. His lord answered and said unto him, [Thou] wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have

not strawed: Thou oughtest therefore to have put my money to the exchangers, and [then] at my coming I should have received mine own with usury. Take therefore the talent from him, and give [it] unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 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: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed [thee?] or thirsty, and gave [thee] drink? When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee?] Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Parashat Emor

A Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: But for his kin, that is near unto him, [that is,] for his mother, and for his father, and for his son, and for his daughter, and for his brother, And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. [But] he shall not defile himself, [being] a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, [and] the bread of their God, they do offer: therefore they shall be holy. They shall not take a wife [that is] a whore, or profane; neither shall they take a woman put away from her husband: for he [is] holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, [am] holy.

And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. And [he that is] the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God [is] upon him: I [am] the LORD. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, [or] an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the LORD do sanctify him.

B Speak unto Aaron, saying, Whosoever [he be] of thy seed in their generations that hath [any] blemish, let him not approach to offer the bread of his God. For whatsoever man [he be] that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, Or a man that is brokenfooted, or brokenhanded, Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, [both] of the most holy, and of the holy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

C Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name [in those things] which they hallow unto me: I [am] the LORD. Say unto them, Whosoever [he be] of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I [am] the LORD. What man soever of the seed of Aaron [is] a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing [that is] unclean [by] the dead, or a man whose seed goeth from him; Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it [is] his food. That which dieth of itself, or is torn [with beasts,] he shall not eat to defile himself therewith: I [am] the LORD.

They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them. There shall no stranger eat [of] the holy thing: a sojourner of the priest, or an hired servant, shall not eat [of] the holy thing. But if the priest buy [any] soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. If the priest's daughter also be [married] unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

And if a man eat [of] the holy thing unwittingly, then he shall put the fifth [part] thereof unto it, and shall give [it] unto the priest with the holy thing. And they shall not profane the holy things

of the children of Israel, which they offer unto the LORD; Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

D Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever [he be] of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; [Ye shall offer] at your own will a male without blemish, of the beeves, of the sheep, or of the goats. [But] whatsoever hath a blemish, [that] shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish [his] vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer [for] a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make [any offering thereof] in your land. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption [is] in them, [and] blemishes [be] in them: they shall not be accepted for you.

E When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. And [whether it be] cow or ewe, ye shall not kill it and her young both in one day. And when ye will offer a sacrifice of thanksgiving unto the LORD, offer [it] at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I [am] the LORD. Therefore shall ye keep my commandments, and do them: I [am] the LORD. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I [am] the LORD which hallow you, That brought you out of the land of Egypt, to be your God: I [am] the LORD.

Portion 19

A Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

B Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

C What question ye with them?

D O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

E How long is it ago since this came unto him?

F If thou canst believe, all things [are] possible to him that believeth.

G [Thou] dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

H This kind can come forth by nothing, but by prayer and fasting.

I The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

J What was it that ye disputed among yourselves by the way?

K If any man desire to be first, [the same] shall be last of all, and servant of all.

L Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

M Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of [these] little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt [is] good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

N Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

O [As for] these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

P Take heed that ye be not deceived: for many shall come in my name, saying, I am [Christ;] and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end [is] not by and by.

Q Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute [you,] delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle [it] therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [some] of you shall they cause to be put to death. And ye shall be hated of all [men] for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written

may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

R Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Parashat Behar

A Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: [for] it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that [are] in thy land, shall all the increase thereof be meat.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather [the grapes] in it of thy vine undressed. For it [is] the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell [ought] unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, [and] according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for [according] to the number [of the years] of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I [am] the LORD your God.

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat [yet] of old fruit until the ninth year; until her fruits come in ye shall eat [of] the old [store.]

The land shall not be sold for ever: for the land [is] mine; for ye [are] strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

If thy brother be waxen poor, and hath sold away [some] of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore [it] to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; [within] a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that [is] in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile. Notwithstanding the cities of the Levites, [and] the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in [the year of] jubile: for the houses of the cities of the Levites [are] their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: [yea, though he be] a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy

money upon usury, nor lend him thy victuals for increase. I [am] the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, [and] to be your God.

Portion 20

A What did Moses command you?

B For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

C Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

D Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

E Why callest thou me good? [there is] none good but one, [that is,] God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

F One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

G How hardly shall they that have riches enter into the kingdom of God!

H Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

I With men [it is] impossible, but not with God: for with God all things are possible.

J Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many [that are] first shall be last; and the last first.

K Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

L What would ye that I should do for you?

M Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

N Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but [it shall be given to them] for whom it is prepared.

O Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

P What wilt thou that I should do unto thee?

Q Go thy way; thy faith hath made thee whole.

(MeKeBec ABA-+)

Parashat Bechukotai

A If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I [am] the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, [but] that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. [And] when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver [you] your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left [alive] of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their

uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I [am] the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I [am] the LORD.

B Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons [shall be] for the LORD by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it [be] a female, then thy estimation shall be thirty shekels. And if [it be] from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if [it be] from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation [shall be] three shekels of silver. And if [it be] from sixty years old and above; if [it be] a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him. And if [it be] a beast, whereof men bring an offering unto the LORD, all that [any man] giveth of such unto the LORD shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if [it be] any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: And the priest shall value it, whether it be good or bad: as thou valuest it, [who art] the priest, so shall it be. But if he will at all redeem it, then he shall add a fifth [part] thereof unto thy estimation.

And when a man shall sanctify his house [to be] holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth [part] of the money of thy estimation unto it, and it shall be his. And if a man shall sanctify unto the LORD [some part] of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed [shall be valued] at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation it shall stand. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth [part] of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. And if [a man] sanctify unto the LORD a field which he hath bought, which [is] not of the fields of his possession; Then the priest shall reckon unto him the worth of thy estimation, [even] unto the year of the jubile: and he shall give thine estimation in that day, [as] a holy thing unto the LORD. In the year of the jubile the field shall return unto him of whom it was bought, [even] to him to whom the possession of the land [did belong.] And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether [it be] ox, or sheep: it [is] the LORD'S. And if [it be] of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth [part] of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation. Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, [both] of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing [is] most holy unto the LORD. None devoted, which shall be devoted of men, shall be redeemed; [but] shall surely be put to death. And all the tithe of the land, [whether] of the seed of the land, [or] of the fruit of the tree,

[is] the LORD'S: [it is] holy unto the LORD. And if a man will at all redeem [ought] of his tithes, he shall add thereto the fifth [part] thereof. And concerning the tithe of the herd, or of the flock, [even] of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

Portion 21

A When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

B Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?

C Every kingdom divided against itself is brought to desolation; and a house [divided] against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast [them] out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth [it] swept and garnished. Then goeth he, and taketh [to him] seven other spirits more wicked than himself; and they enter in, and dwell there: and the last [state] of that man is worse than the first.

D Yea rather, blessed [are] they that hear the word of God, and keep it.

E This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here. No man, when he hath lighted a candle, putteth [it] in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when [thine eye] is evil, thy body also [is] full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore [be] full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

F Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. [Ye] fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over [them] are not aware [of them.]

G Woe unto you also, [ye] lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also

said the wisdom of God, I will send them prophets and apostles, and [some] of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Parashat Bamidbar

A Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of [their] names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers. And these [are] the names of the men that shall stand with you: of [the tribe of] Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethaneel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan.

B Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that [belong] to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

C Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

D Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they [are] wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

E And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Because all the firstborn [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I [am] the LORD.

F Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

G Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for me (I [am] the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

H Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I [am] the LORD. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take [them:] (the shekel [is] twenty gerahs:) And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

I Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. This [shall be] the service of the sons of Kohath in the tabernacle of the congregation, [about] the most holy things:

And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: And shall put thereon the covering of badgers' skins, and shall spread over [it] a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put [it] upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put [them] in a cloth of blue, and cover them with a covering of badgers' skins, and shall put [them] on a bar: And they shall take away the ashes from the altar, and spread a purple cloth thereon: And they shall put upon it all the vessels thereof, wherewith they minister about it, [even] the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear [it:] but they shall not touch [any] holy thing, lest they die. These [things are] the burden of the sons of Kohath in the tabernacle of the congregation.

And to the office of Eleazar the son of Aaron the priest [pertaineth] the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, [and] the oversight of all the tabernacle, and of all that therein [is,] in the sanctuary, and in the vessels thereof.

J Cut ye not off the tribe of the families of the Kohathites from among the Levites: But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: But they shall not go in to see when the holy things are covered, lest they die.

Portion 22

A Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and [unto] magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

B Man, who made me a judge or a divider over you?

C Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

D The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, [and] be merry. But God said unto him, [Thou] fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So [is] he that layeth up treasure for himself, and is not rich toward God.

E Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body [is more] than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more [will he clothe] you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and [your] lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

F Who then is that faithful and wise steward, whom [his] lord shall make ruler over his household, to give [them their] portion of meat in due season? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of

that servant will come in a day when he looketh not for [him,] and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not [himself,] neither did according to his will, shall be beaten with many [stripes.] But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes.] For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

G When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when [ye see] the south wind blow, ye say, There will be heat; and it cometh to pass. [Ye] hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, [as thou art] in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Parashat Nasso

A Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. This [is] the service of the families of the Gershonites, to serve, and for burdens: And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that [is] above upon it, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the hanging for the door of the gate of the court, which [is] by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge [shall be] under the hand of Ithamar the son of Aaron the priest.

As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. And this [is] the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. This [is] the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

B Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

C Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth [part] thereof, and give [it] unto [him] against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, [even] to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

D Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and [there be] no witness against her, neither she be taken [with the manner;] And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth [part] of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it [is] an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the LORD: And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put [it] into the water: And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which [is] the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [with another] instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside [to another] instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make

thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make [thy] belly to swell, and [thy] thigh to rot: And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot [them] out with the bitter water: And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, [and become] bitter. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: And the priest shall take an handful of the offering, [even] the memorial thereof, and burn [it] upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, [that,] if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, [and become] bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This [is] the law of jealousies, when a wife goeth aside [to another] instead of her husband, and is defiled; Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

E Speak unto the children of Israel, and say unto them, When either man or woman shall separate [themselves] to vow a vow of a Nazarite, to separate [themselves] unto the LORD: He shall separate [himself] from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth [himself] unto the LORD, he shall be holy, [and] shall let the locks of the hair of his head grow. All the days that he separateth [himself] unto the LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God [is] upon his head. All the days of his separation he [is] holy unto the LORD. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

And this [is] the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring [them] before the LORD, and shall offer his sin offering, and his burnt offering: And he shall offer the ram [for] a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put [it] in the fire which [is] under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put [them] upon the hands of the Nazarite, after [the hair of] his separation is shaven: And the priest shall wave them [for] a wave offering before the LORD: this [is] holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. This [is] the law of the Nazarite who hath vowed, [and of] his offering unto the LORD for his separation, beside that [that] his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

F Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine

upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them.

G Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

H They shall offer their offering, each prince on his day, for the dedicating of the altar.

Portion 23

A Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

B A certain [man] had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung [it:] And if it bear fruit, [well:] and if not, [then] after that thou shalt cut it down.

C Woman, thou art loosed from thine infirmity.

D [Thou] hypocrite, doth not each one of you on the sabbath loose his ox or [his] ass from the stall, and lead [him] away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

E Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

F Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

G Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all [ye] workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you [yourselves] thrust out. And they shall come from the east, and [from] the west, and from the north, and [from] the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

H Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third [day] I shall be perfected. Nevertheless I must walk to day, and to morrow, and the [day] following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until [the time] come when ye shall say, Blessed [is] he that cometh in the name of the Lord.

MeKeBec B-

Parashat Beha'alotcha

A Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

B Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and [so] make themselves clean. Then let them take a young bullock with his meat offering, [even] fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the LORD [for] an offering of the children of Israel, that they may execute the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one [for] a sin offering, and the other [for] a burnt offering, unto the LORD, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them [for] an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them [for] an offering. For they [are] wholly given unto me from among the children of Israel; instead of such as open every womb, [even instead of] the firstborn of all the children of Israel, have I taken them unto me. For all the firstborn of the children of Israel [are] mine, [both] man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel. And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

C This [is it] that [belongeth] unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service [thereof,] and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

D Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

E Stand still, and I will hear what the LORD will command concerning you.

F Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the passover unto the LORD. The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs.] They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. But the man that [is] clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

G Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow [but] with one [trumpet,] then the princes, [which are] heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall

be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.

H We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

I Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

J Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

K Return, O LORD, unto the many thousands of Israel.

L Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because [it is] too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

M Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for [it was] well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; [But] even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which [is] among you, and have wept before him, saying, Why came we forth out of Egypt?

N The people, among whom I [am, are] six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them?

O Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

P Enviest thou for my sake? would God that all the LORD'S people were prophets, [and] that the LORD would put his spirit upon them!

Q Come out ye three unto the tabernacle of the congregation.

R Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, [and] will speak unto him in a dream. My servant Moses [is] not so, who [is] faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

S Heal her now, O God, I beseech thee.

T If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in [again.]

Portion 24

A It is written, That man shall not live by bread alone, but by every word of God.

B Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

C It is said, Thou shalt not tempt the Lord thy God.

D This day is this scripture fulfilled in your ears.

E Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

F Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, [a city] of Sidon, unto a woman [that was] a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

G Hold thy peace, and come out of him.

H I must preach the kingdom of God to other cities also: for therefore am I sent.

I Is it lawful to heal on the sabbath day?

J Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

K When thou art bidden of any [man] to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

L When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor [thy] rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

M A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one [consent] began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

N If any [man] come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have [sufficient] to finish [it?] Lest haply, after he hath laid the foundation, and is not able to finish [it,] all that behold [it] begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt [is] good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; [but] men cast it out. He that hath ears to hear, let him hear.

Parashat Sh'lach

A Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

B Get you up this [way] southward, and go up into the mountain: And see the land, what it [is;] and the people that dwelleth therein, whether they [be] strong or weak, few or many; And what the land [is] that they dwell in, whether it [be] good or bad; and what cities [they be] that they dwell in, whether in tents, or in strong holds; And what the land [is,] whether it [be] fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land.

C How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

D Then the Egyptians shall hear [it,] (for thou broughtest up this people in thy might from among them;) And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

Now [if] thou shalt kill [all] this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The LORD [is] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing [the guilty,] visiting the iniquity of the fathers upon the children unto the third and fourth [generation.] Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

E I have pardoned according to thy word: But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

F To morrow turn you, and get you into the wilderness by the way of the Red sea.

G How long [shall I bear with] this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, [As truly as] I live,

H as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, [concerning] which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But [as for] you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

I Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. Go not up, for the LORD [is] not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites [are] there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

J Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to

make a sweet savour unto the LORD, of the herd, or of the flock: Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth [part] of an hin of oil. And the fourth [part] of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare [for] a meat offering two tenth deals of flour mingled with the third [part] of an hin of oil. And for a drink offering thou shalt offer the third [part] of an hin of wine, [for] a sweet savour unto the LORD. And when thou preparest a bullock [for] a burnt offering, or [for] a sacrifice in performing a vow, or peace offerings unto the LORD: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or whosoever [be] among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. One ordinance [shall be both] for you of the congregation, and also for the stranger that sojourneth [with you,] an ordinance for ever in your generations: as ye [are,] so shall the stranger be before the LORD. One law and one manner shall be for you, and for the stranger that sojourneth with you.

K Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough [for] an heave offering: as [ye do] the heave offering of the threshingfloor, so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, [Even all] that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded [Moses,] and henceforward among your generations; Then it shall be, if [ought] be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people [were] in ignorance.

And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourneth among them.

But the soul that doeth [ought] presumptuously, [whether he be] born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity [shall be] upon him.

L The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

M Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God. I [am] the LORD your God, which brought you out of the land of Egypt, to be your God: I [am] the LORD your God.

Portion 25

A Launch out into the deep, and let down your nets for a draught.

B Fear not; from henceforth thou shalt catch men.

C I will: be thou clean.

D Man, thy sins are forgiven thee.

E What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins,

F I say unto thee, Arise, and take up thy couch, and go into thine house.

G Follow me.

H They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

I Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

J No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was [taken] out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old [wine] straightway desireth new: for he saith, The old is better.

K What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found [it,] he layeth [it] on his shoulders, rejoicing. And when he cometh home, he calleth together [his] friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find [it?] And when she hath found [it,] she calleth [her] friends and [her] neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

L A certain man had two sons: And the younger of them said to [his] father, Father, give me the portion of goods that falleth [to me.] And he divided unto them [his] living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put [it] on him; and put a ring on his hand, and shoes on [his] feet: And bring hither the fatted calf, and kill [it,] and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to [his] father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him,

Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Parashat Korach

A Even to morrow the LORD will shew who [are] his, and [who is] holy; and will cause [him] to come near unto him: even [him] whom he hath chosen will he cause to come near unto him. This do; Take you censers, Korah, and all his company; And put fire therein, and put incense in them before the LORD to morrow: and it shall be [that] the man whom the LORD doth choose, he [shall be] holy: [ye take] too much upon you, ye sons of Levi.

B Hear, I pray you, ye sons of Levi: [Seemeth it but] a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near [to him,] and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause [both] thou and all thy company [are] gathered together against the LORD: and what [is] Aaron, that ye murmur against him?

C Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

D Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each [of you] his censer.

E Separate yourselves from among this congregation, that I may consume them in a moment.

F Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

G Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

H Hereby ye shall know that the LORD hath sent me to do all these works; for [I have] not [done them] of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; [then] the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

I Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates [for] a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

J Get you up from among this congregation, that I may consume them as in a moment.

K Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

L Speak unto the children of Israel, and take of every one of them a rod according to the house of [their] fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod [shall be] for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, [that] the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

M Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

N Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee [shall minister] before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children

of Israel: to you [they are] given [as] a gift for the LORD, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office [unto you as] a service of gift: and the stranger that cometh nigh shall be put to death.

O Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, [reserved] from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, [shall be] most holy for thee and for thy sons. In the most holy [place] shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this [is] thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. [And] whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat [of] it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, [whether it be] of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which [is] twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they [are] holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat [for] an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

P Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I [am] thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

Q Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, [even] a tenth [part] of the tithe. And [this] your heave offering shall be reckoned unto you, as though [it were] the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, [even] the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it [is] your reward for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Portion 26

A Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

B Rise up, and stand forth in the midst.

C I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy [it?]

D Stretch forth thy hand.

E Blessed [be ye] poor: for yours is the kingdom of God. Blessed [are ye] that hunger now: for ye shall be filled. Blessed [are ye] that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you [from their company,] and shall reproach [you,] and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward [is] great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the [one] cheek offer also the other; and him that taketh away thy cloke forbid not [to take thy] coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask [them] not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend [to them] of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

F Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

G There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors

[unto him,] and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [riches?] And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

H Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from [her] husband committeth adultery.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Parashat Chukat

A Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and [one] shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And [one] shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it [is] a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness [is] yet upon him. This [is] the law, when a man dieth in a tent: all that come into the tent, and all that [is] in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, [is] unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean [person] they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean [person] shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he [is] unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth [it] shall be unclean until even.

B Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

C Hear now, ye rebels; must we fetch you water out of this rock?

D Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This [is] the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

E Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered [unto his people,] and shall die there.

F Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

G Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

Portion 27

A I say unto you, I have not found so great faith, no, not in Israel.

B Weep not.

C Young man, I say unto thee, Arise.

D Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is [he,] whosoever shall not be offended in me.

E What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is [he,] of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

F Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

G Simon, I have somewhat to say unto thee.

H There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

I Thou hast rightly judged.

J I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped [them] with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loveth little.

K Thy sins are forgiven.

L Thy faith hath saved thee; go in peace.

M It is impossible but that offences will come: but woe [unto him,] through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

N If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

O Go shew yourselves unto the priests.

P Were there not ten cleansed? but where [are] the nine? There are not found that returned to give glory to God, save this stranger.

Q Arise, go thy way: thy faith hath made thee whole.

R The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

S The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see [it.] And they shall say to you, See here; or, see there: go not after [them,] nor follow

[them.] For as the lightning, that lighteneth out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two [men] in one bed; the one shall be taken, and the other shall be left. Two [women] shall be grinding together; the one shall be taken, and the other left. Two [men] shall be in the field; the one shall be taken, and the other left.

T Wheresoever the body is, thither will the eagles be gathered together.

Parashat Balak

A Balak What men [are] these with thee?

B Thou shalt not go with them; thou shalt not curse the people: for they [are] blessed.

C If the men come to call thee, rise up, [and] go with them; but yet the word which I shall say unto thee, that shalt thou do.

D Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

E Slay ye every one his men that were joined unto Baal-peor.

F And in the seventh month, on the first [day] of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, [and] seven lambs of the first year without blemish: And their meat offering [shall be of] flour mingled with oil, three tenth deals for a bullock, [and] two tenth deals for a ram, And one tenth deal for one lamb, throughout the seven lambs: And one kid of the goats [for] a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

And ye shall have on the tenth [day] of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work [therein:] But ye shall offer a burnt offering unto the LORD [for] a sweet savour; one young bullock, one ram, [and] seven lambs of the first year; they shall be unto you without blemish: And their meat offering [shall be of] flour mingled with oil, three tenth deals to a bullock, [and] two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, [and] fourteen lambs of the first year; they shall be without blemish: And their meat offering [shall be of] flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lamb of the fourteen lambs: And one kid of the goats [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

And on the second day [ye shall offer] twelve young bullocks, two rams, fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: And one kid of the goats [for] a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

And on the fourth day ten bullocks, two rams, [and] fourteen lambs of the first year without blemish: Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: And one kid of the goats [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

And on the fifth day nine bullocks, two rams, [and] fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

And on the sixth day eight bullocks, two rams, [and] fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: And one goat [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

And on the seventh day seven bullocks, two rams, [and] fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams,

and for the lambs, [shall be] according to their number, after the manner: And one goat [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

On the eighth day ye shall have a solemn assembly: ye shall do no servile work [therein:] But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, [shall be] according to their number, after the manner: And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. These [things] ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

Portion 28

A A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold.

B He that hath ears to hear, let him hear.

C Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock [are they,] which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep [it,] and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth [it] under a bed; but setteth [it] on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither [any thing] hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

D My mother and my brethren are these which hear the word of God, and do it.

E Let us go over unto the other side of the lake.

F Where is your faith?

G What is thy name?

H Return to thine own house, and shew how great things God hath done unto thee.

I Who touched me?

J Somebody hath touched me: for I perceive that virtue is gone out of me.

K Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

L Fear not: believe only, and she shall be made whole.

M Weep not; she is not dead, but sleepeth.

N Maid, arise.

O There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

P Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men [are,] extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Q Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

R Why callest thou me good? none [is] good, save one, [that is,] God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

S Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

T How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

U The things which are impossible with men are possible with God.

V Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

W Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge [him,] and put him to death: and the third day he shall rise again.

X What wilt thou that I shall do unto thee?

Y Receive thy sight: thy faith hath saved thee.

Parashat Pinchas

A Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, [even] the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

B Vex the Midianites, and smite them: For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

C Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

D Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.

E The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

F Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that [is] the water of Meribah in Kadesh in the wilderness of Zin.

G Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

H Take thee Joshua the son of Nun, a man in whom [is] the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask [counsel] for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, [both] he, and all the children of Israel with him, even all the congregation.

I Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth [part] of an ephah of flour for a meat offering, mingled with the fourth [part] of an hin of beaten oil. [It is] a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof [shall be] the fourth [part] of an hin for the one lamb: in the holy [place] shalt thou cause the strong wine to be poured unto the LORD [for] a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer [it,] a sacrifice made by fire, of a sweet savour unto the LORD.

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof: [This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; And three tenth deals of flour [for] a meat offering, mingled with oil, for one bullock; and two tenth deals of flour [for] a meat offering, mingled with oil, for one ram; And a several tenth deal of flour mingled with oil [for] a meat offering unto one lamb; [for] a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. And their drink offerings shall be half an hin of wine unto a bullock, and the third [part] of an hin unto a ram, and a fourth [part] of an hin unto a lamb: this [is] the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering. And in the fourteenth day of the first month [is] the passover of the LORD. And in the fifteenth day of this month [is] the feast: seven days shall unleavened bread be eaten. In the first day [shall be] an holy convocation; ye shall do no manner of servile work [therein:] But ye shall offer a sacrifice made by fire [for] a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: And their meat offering [shall be of] flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat [for] a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which [is] for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks [be out,] ye shall have an holy convocation; ye shall do no servile work: But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, A several tenth deal unto one lamb, throughout the seven lambs; [And] one kid of the goats, to make an atonement for you. Ye shall offer [them] beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Portion 29

A Take nothing for [your] journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

B Give ye them to eat.

C Make them sit down by fifties in a company.

D Whom say the people that I am?

E But whom say ye that I am?

F The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

G If any [man] will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and [in his] Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

H O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

I Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

J Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

K Forbid [him] not: for he that is not against us is for us.

L Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save [them.]

M Foxes have holes, and birds of the air [have] nests; but the Son of man hath not where to lay [his] head.

N Follow me.

O Let the dead bury their dead: but go thou and preach the kingdom of God.

P No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Q Zacchaeus, make haste, and come down; for to day I must abide at thy house.

R This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

S A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, [here is] thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, [thou] wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give [it] to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay [them] before me.

T Go ye into the village over against [you;] in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring [him hither.] And if any man ask you, Why do ye loose [him?] thus shall ye say unto him, Because the Lord hath need of him.

U I tell you that, if these should hold their peace, the stones would immediately cry out.

V If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

W It is written, My house is the house of prayer: but ye have made it a den of thieves.

Parashat Matot

A This is the thing which the LORD hath commanded. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the LORD, and bind [herself] by a bond, [being] in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her husband heard [it,] and held his peace at her in the day that he heard [it:] then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard [it:] then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath; And her husband heard [it,] and held his peace at her, [and] disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard [them; then] whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which [are] upon her: he confirmeth them, because he held his peace at her in the day that he heard [them.] But if he shall any ways make them void after that he hath heard [them;] then he shall bear her iniquity.

B Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

C Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

D Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify [both] yourselves and your captives on the third day, and on the seventh day. And purify all [your] raiment, and all that is made of skins, and all work of goats' [hair,] and all things made of wood.

E Take the sum of the prey that was taken, [both] of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, [both] of the persons, and of the beeves, and of the asses, and of the sheep: Take [it] of their half, and give [it] unto Eleazar the priest, [for] an heave offering of the LORD. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

F Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. And the LORD'S anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and

unto Jacob; because they have not wholly followed me: Save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun: for they have wholly followed the LORD. And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

G If ye will do this thing, if ye will go armed before the LORD to war, And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

H If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

Portion 30

A The harvest truly [is] great, but the labourers [are] few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace [be] to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

B I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

C I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him.]

D Blessed [are] the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen [them;] and to hear those things which ye hear, and have not heard [them.]

E What is written in the law? how readest thou?

F Thou hast answered right: this do, and thou shalt live.

G A certain [man] went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded [him,] and departed, leaving [him] half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked [on him,] and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [on him,] And went to [him,] and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave [them] to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

H Go, and do thou likewise.

I Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

J I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men?

K Neither tell I you by what authority I do these things.

L A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent [him] away empty. And again he sent another servant: and they beat him also, and entreated [him] shamefully, and sent [him] away empty. And again he sent a third: and they wounded him also, and cast [him] out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will

reverence [him] when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed [him.] What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others.

M What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

N Why tempt ye me? Shew me a penny. Whose image and superscription hath it?

O Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

P The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

Q How say they that Christ is David's son? And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

R Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Parashat Masei

A Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess [the inhabitants] of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's [inheritance] shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them [shall be] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, [that] I shall do unto you, as I thought to do unto them.

B Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, [even] the land of Canaan with the coasts thereof:) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And [as for] the western border, ye shall even have the great sea for a border: this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out [your border] unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

And the border shall go on to Ziphron, and the goings out of it shall be at Hazar- enan: this shall be your north border. And ye shall point out your east border from Hazar-enan to Shepham: And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

C This [is] the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received [their inheritance;] and half the tribe of Manasseh have received their inheritance: The two tribes and the half tribe have received their inheritance on this side Jordan [near] Jericho eastward, toward the sunrising.

D These [are] the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men [are] these: Of the tribe of Judah, Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the prince of the tribe of the children of Dan, Bukki the son of Jogli. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

E Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give [also] unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, [shall reach] from the wall of the city and outward a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits and the city [shall be] in the midst: this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites [there shall be] six cities for

refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. [So] all the cities which ye shall give to the Levites [shall be] forty and eight cities: them [shall ye give] with their suburbs. And the cities which ye shall give [shall be] of the possession of the children of Israel: from [them that have] many ye shall give many; but from [them that have] few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

F Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, [which] shall be cities of refuge. These six cities shall be a refuge, [both] for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. And if he smite him with an instrument of iron, so that he die, he [is] a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or [if] he smite him with an hand weapon of wood, wherewith he may die, and he die, he [is] a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; Or in enmity smite him with his hand, that he die: he that smote [him] shall surely be put to death; [for] he [is] a murderer: the revenger of blood shall slay the murderer, when he meeteth him. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, Or with any stone, wherewith a man may die, seeing [him] not, and cast [it] upon him, that he die, and [was] not his enemy, neither sought his harm: Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. So these [things] shall be for a statute of judgment unto you throughout your generations in all your dwellings. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person [to cause him] to die. Moreover ye shall take no satisfaction for the life of a murderer, which [is] guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye [are:] for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

G The tribe of the sons of Joseph hath said well. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from [one] tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

Portion 31

A What seek ye?

B Come and see.

C Thou art Simon the son of Jona: thou shalt be called Cephas,

D Follow me.

E Behold an Israelite indeed, in whom is no guile!

F Before that Philip called thee, when thou wast under the fig tree, I saw thee.

G Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

H Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excelsis.

IV Fámulis tuis, quæsumus, Dómine, cælestis grátiae munus impertíre, ut, quibus beatæ Virginis partus exstitit salutis exórdium, Nativitátis eius festívitás pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súpplíces deprecámur, ut Fílii tui nobis succúrrat humanitas, qui ex eádem Virgine carnem dignátus est suscípere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ unívérso mundo spes fuit et auróra salutis. Per Christum.

IX Sanctissimi Nominis Mariæ

X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum.

XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beatæ Mariæ Virginis nomen celebrántibus misericórdiæ tuæ benefícia ipsa procúret. Per Dominum.

XII Intercéssio, quæsumus, Dómine, beatæ Mariæ semper Virginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.

XIII Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.

XIV Benedictiόνis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxiliúm percipiámus. Per Christum.

XV Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum.

XVI Deus, qui beátam Virgínem Mariám, grátia tua plenam, inter mulieres elegísti, ut Fílii tui, Redemptóris nostri, fieret Mater; concéde nobis, qui sanctum nomen eius venerámur, præsentis témporis perícula declináre, et vitam cum ipsa cónsequi ætérrnam. Per Dóminum.

XVII Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Virgíne intercedénte, Christo Fílio tuo iúgiter stúdeant adhærére. Qui vivit et regnat in sæcula sæculórum.

XVIII Missus est ángelus Gábriel a Deo ad vírginem, et nomen vírginis María.

XIX Tríbe nobis, quæsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beatæ Mariæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Devarim

A Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all [the places] nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

And I spake unto you at that time, saying, I am not able to bear you myself alone: The LORD your God hath multiplied you, and, behold, ye [are] this day as the stars of heaven for multitude. (The LORD God of your fathers make you a thousand times so many more as ye [are,] and bless you, as he hath promised you!) How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good [for us] to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between [every] man and his brother, and the stranger [that is] with him. Ye shall not respect persons in judgment; [but]ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment [is] God's: and the cause that is too hard for you, bring [it] unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. Behold, the LORD thy God hath set the land before thee: go up [and] possess [it,] as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. and the saying pleased me well: and I took twelve men of you, one of a tribe: And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought [it] down unto us, and brought us word again, and said, [It is] a good land which the LORD our God doth give us. Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people [is] greater and taller than we; the cities [are] great and walled up to heaven; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the LORD your God, Who went in the way before you, to search you out a place to pitch your tents [in,] in fire by night, to shew you by what way ye should go, and in a cloud by day. And the LORD heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. [But] Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. But [as for] you, turn you, and take your journey into the wilderness by the way of the Red sea. Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God

commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And the LORD said unto me, Say unto them, Go not up, neither fight; for I [am] not among you; lest ye be smitten before your enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, [even] unto Hormah. And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days, according unto the days that ye abode [there.]

B Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days. And the LORD spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye [are] to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a footbreadth; because I have given mount Seir unto Esau [for] a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God [hath been] with thee; thou hast lacked nothing. And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land [for] a possession; because I have given Ar unto the children of Lot [for] a possession. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them. Now rise up, [said I,] and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, [was] thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them. For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

So it came to pass, when all the men of war were consumed and dead from among the people, That the LORD spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: And [when] thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon [any] possession; because I have given it unto the children of Lot [for] a possession. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: And the Avims which dwelt in Hazerim, [even] unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess [it,] and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations [that are] under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us. But Sihon king of Heshbon would not let us pass

by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as [appeareth] this day. And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, to fight at Jahaz. And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. From Aroer, which [is] by the brink of the river of Arnon, and [from] the city that [is] by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us: Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, [nor] unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

Portion 32

A Woman, what have I to do with thee? mine hour is not yet come.

B Fill the waterpots with water.

C Draw out now, and bear unto the governor of the feast.

D Take these things hence; make not my Father's house an house of merchandise.

E Destroy this temple, and in three days I will raise it up.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excelsis.

IV Fámulis tuis, quæsumus, Dómine, cælestis grátiae munus impertire, ut, quibus beatæ Virginis partus exstitit salutis exórdium, Nativitatis eius festívitás pacis tribuat incrementum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súpplíces deprecámur, ut Fílii tui nobis succúrrat humanitas, qui ex eádem Virgine carnem dignátus est suscipere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum faciet pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ univérso mundo spes fuit et auróra salutis. Per Christum.

IX Sanctissimi Nominis Mariæ

X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum.

XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beatæ Mariæ Virginis nomen celebrántibus misericórdiæ tuæ beneficia ipsa procúret. Per Dominum.

XII Intercéssio, quæsumus, Dómine, beatæ Mariæ semper Virginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.

XIII Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.

XIV Benedictiόνis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxílium percipiámus. Per Christum.

XV Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum.

XVI Deus, qui beátam Virgínem Mariám, grátia tua plenam, inter mulieres elegísti, ut Fílii tui, Redemptóris nostri, fieret Mater; concéde nobis, qui sanctum nomen eius venerámur, præsentis témporis perícula declináre, et vitam cum ipsa cónsequi ætérnam. Per Dóminum.

XVII Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Virgíne intercedénte, Christo Fílio tuo iúgiter stúdeant adhærére. Qui vivit et regnat in sæcula sæculórum.

XVIII Missus est ángelus Gábriel a Deo ad vírginem, et nomen vírginis María.

XIX Tribue nobis, quæsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beatæ Mariæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Vaetchanan

A And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God [is there] in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that [is] beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold [it] with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor.

B Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do [them,] that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God [are] alive every one of you this day. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do [them;] for this [is] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation [is] a wise and understanding people. For what nation [is there so] great, who [hath] God [so] nigh unto them, as the LORD our God [is] in all [things that] we call upon him [for?] And what nation [is there so] great, that hath statutes and judgments [so] righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; [Specially] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice. And he declared unto you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone.

And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day [that] the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt [yourselves,] and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that [is] on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that [is] in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, [even] out of Egypt, to be unto him a people of inheritance, as [ye are] this day. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee [for] an inheritance: But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, [or] the likeness of any [thing,] which the LORD thy God hath forbidden thee. For the LORD thy God [is] a consuming fire, [even] a jealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt [yourselves,] and make a graven image, [or] the likeness of any [thing,] and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth

to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find [him,] if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, [even] in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God [is] a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and [ask] from the one side of heaven unto the other, whether there hath been [any such thing] as this great thing [is,] or hath been heard like it? Did [ever] people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go [and] take him a nation from the midst of another [nation,] by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he [is] God; [there is] none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee greater and mightier than thou [art,] to bring thee in, to give thee their land [for] an inheritance, as [it is] this day. Know therefore this day, and consider [it] in thine heart, that the LORD he [is] God in heaven above, and upon the earth beneath: [there is] none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong [thy] days upon the earth, which the LORD thy God giveth thee, for ever.

C Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, [even] us, who [are] all of us here alive this day. The LORD talked with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

I [am] the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee [any] graven image, [or] any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me, And shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold [him] guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that [is] within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and [that] the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any [thing] that [is] thy neighbour's.

These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, [even] all the heads of your tribes, and your elders; And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who [is there of] all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we [have,] and lived? Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear [it,] and do [it.] And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do [them] in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess.

Portion 33

A Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

B Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

C Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you [of] heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excelsis.

IV Fámulis tuis, quæsumus, Dómine, cælestis grátiae munus impertire, ut, quibus beatæ Virginis partus éxstitit salutis exórdium, Nativitátis eius festívas pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súpplíces deprecámur, ut Fílii tui nobis succúrrat humanitas, qui ex eádem Virgine carnem dignátus est suscípere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ univérso mundo spes fuit et auróra salutis. Per Christum.

IX Sanctissimi Nominis Mariæ

X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum.

XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beatæ Mariæ Virginis nomen celebrántibus misericórdiæ tuæ beneficia ipsa procúret. Per Dóminum.

XII Intercéssio, quæsumus, Dómine, beatæ Mariæ semper Virginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.

XIII Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.

XIV Benedictiόνis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxílium percipiámus. Per Christum.

XV Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum.

XVI Deus, qui beátam Virgínem Mariám, grátia tua plenam, inter mulieres elegísti, ut Fílii tui, Redemptóris nostri, fieret Mater; concéde nobis, qui sanctum nomen eius venerámur, præsentis témporis perícula declináre, et vitam cum ipsa cónsequi ætérnam. Per Dóminum.

XVII Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Vírgine intercedénte, Christo Fílio tuo iúgiter stúdeant adhærére. Qui vivit et regnat in sǣcula sǣculórum.

XVIII Missus est ángelus Gábriel a Deo ad víginem, et nomen víginis María.

XIX Tríbie nobis, quǣsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beátæ Maríæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Eikev

A Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all [them] that hate thee. And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that [will be] a snare unto thee. If thou shalt say in thine heart, These nations [are] more than I; how can I dispossess them? Thou shalt not be afraid of them: [but] shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God [is] among you, a mighty God and terrible. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold [that is] on them, nor take [it] unto thee, lest thou be snared therein: for it [is] an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: [but] thou shalt utterly detest it, and thou shalt utterly abhor it; for it [is] a cursed thing.

B All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, [and] to prove thee, to know what [was] in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, [so] the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any [thing] in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest [when] thou hast eaten and art full, and hast built goodly houses, and dwelt [therein;] And [when] thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, [wherein were] fiery serpents, and scorpions, and drought, where [there was] no water; who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; And thou say in thine heart, My power and the might of [mine] hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for [it is] he that giveth thee power to get

wealth, that he may establish his covenant which he sware unto thy fathers, as [it is] this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

C Hear, O Israel: Thou [art] to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, A people great and tall, the children of the Anakims, whom thou knowest, and [of whom] thou hast heard [say,] Who can stand before the children of Anak! Understand therefore this day, that the LORD thy God [is] he which goeth over before thee; [as] a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou [art] a stiffnecked people.

Remember, [and] forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. When I was gone up into the mount to receive the tables of stone, [even] the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the LORD delivered unto me two tables of stone written with the finger of God; and on them [was written] according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, [that] the LORD gave me the two tables of stone, [even] the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted [themselves;] they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it [is] a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant [were] in my two hands. And I looked, and, behold, ye had sinned against the LORD your God, [and] had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, [and] ground [it] very small, [even] until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you. Thus I fell down before the LORD forty days and forty nights, as I fell down [at the first;] because the LORD had said he would destroy you. I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the

stubbornness of this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they [are] thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

Portion 34

A Give me to drink.

B If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

C Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

D Go, call thy husband, and come hither.

E Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

F Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

G I that speak unto thee am [he.]

H I have meat to eat that ye know not of.

I My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

J Except ye see signs and wonders, ye will not believe.

K Go thy way; thy son liveth.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excelsis.

IV Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertíre, ut, quibus beatæ Virginis partus éxstitit salútis exórdium, Nativitátis eius festívas pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súplices deprecámur, ut Fílii tui nobis succúrrat humanitas, qui ex eádem Vírgine carnem dignátus est suscípere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ univérso mundo spes fuit et auróra salútis. Per Christum.

IX Sanctissimi Nominis Mariæ

X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédant laus tua de ore hóminum.

XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beatæ Mariæ Virginis nomen celebrántibus misericórdiæ tuæ benefícia ipsa procúret. Per Dominum.

XII Intercéssio, quæsumus, Dómine, beatæ Mariæ semper Virginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.

XIII Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.

XIV Benedictionis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxílium percipiámus. Per Christum.

XV Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédant laus tua de ore hóminum.

XVI Deus, qui beátam Vírginem Mariám, grátia tua plenam, inter mulieres elegísti, ut Fílii tui, Redemptóris nostri, fieret Mater; concéde nobis, qui sanctum nomen eius venerámur, præsentis témporis perícula declináre, et vitam cum ipsa cónsequi ætérrnam. Per Dóminum.

XVII Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Vírgine intercedénte, Christo Fílio tuo iúgiter stúdeant adhærére. Qui vivit et regnat in sǣcula sǣculórum.

XVIII Missus est ángelus Gábriel a Deo ad víginem, et nomen víginis María.

XIX Tríbue nobis, quǽsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beátæ Maríæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Re'eh

A Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. [Are] they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and judgments which I set before you this day.

B These [are] the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the LORD your God. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, [even] unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all [the things] that we do here this day, every man whatsoever [is] right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. But [when] ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and [when] he giveth you rest from all your enemies round about, so that ye dwell in safety; Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that [is] within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. Only ye shall not eat the blood; ye shall pour it upon the earth as water.

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that [is] within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat [of] them alike. Only be sure that thou eat not the blood: for the blood [is] the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do

[that which is] right in the sight of the LORD. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose: And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest [that which is] good and right in the sight of the LORD thy God.

When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

C If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn [you] away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which [is] as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; [Namely,] of the gods of the people which [are] round about you, nigh unto thee, or far off from thee, from the [one] end of the earth even unto the [other] end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

If thou shalt hear [say] in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, [Certain] men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Then shalt thou enquire, and make search, and ask diligently; and, behold, [if it be] truth, [and] the thing certain, [that] such abomination is wrought among you; Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that [is] therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do [that which is] right in the eyes of the LORD thy God.

+

D Ye [are] the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. for thou [art] an holy people unto the LORD thy God,

and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that [are] upon the earth.

Thou shalt not eat any abominable thing. These [are] the beasts which ye shall eat: the ox, the sheep, and the goat, The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, [and] cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; [as] the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; [therefore] they [are] unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

These ye shall eat of all that [are] in the waters: all that have fins and scales shall ye eat: And whatsoever hath not fins and scales ye may not eat; it [is] unclean unto you.

[Of] all clean birds ye shall eat. But these [are they] of which ye shall not eat: the eagle, and ossifrage, and the ospray, And the glede, and the kite, and the vulture after his kind, And every raven after his kind, And the owl, and the night hawk, and the cuckow, and the hawk after his kind, The little owl, and the great owl, and the swan, And the pelican, and the gier eagle, and the cormorant, And the stork, and the heron after her kind, and the lapwing, and the bat. And every creeping thing that flieth [is] unclean unto you: they shall not be eaten. [But of] all clean fowls ye may eat.

Ye shall not eat [of] any thing that dieth of itself: thou shalt give it unto the stranger that [is] in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou [art] an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. And if the way be too long for thee, so that thou art not able to carry it; [or] if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: Then shalt thou turn [it] into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, And the Levite that [is] within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay [it] up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which [are] within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

Portion 35

A Wilt thou be made whole?

B Rise, take up thy bed, and walk.

C Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

D My Father worketh hitherto, and I work.

E Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth [them;] even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that [cometh] from God only? Do not think that I will accuse you to the Father: there is [one] that accuseth you, [even] Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excélsis.

IV Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertíre, ut, quibus beatæ Virginis partus éxstitit salútis exórdium, Nativitátis eius festívas pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súpplíces deprecámur, ut Fílii tui nobis succúrrat humanitas, qui ex eádem Vírgine carnem dignátus est suscípere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ univérso mundo spes fuit et auróra salútis. Per Christum.

IX Sanctissimi Nominis Mariæ

- X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum.
- XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beátæ Maríæ Vírginis nomen celebrántibus misericórdiæ tuæ beneficia ipsa procúret. Per Dominum.
- XII Intercéssio, quæsumus, Dómine, beátæ Maríæ semper Vírginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.
- XIII Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.
- XIV Benedictiónis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxiliúm percipiámus. Per Christum.
- XV Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum.
- XVI Deus, qui beátam Vírginem Maríam, grátia tua plenam, inter mulieres elegísti, ut Fílii tui, Redemptóris nostri, fieret Mater; concéde nobis, qui sanctum nomen eius venerámur, præsentis témporis perícula declináre, et vitam cum ipsa cónsequi ætérrnam. Per Dóminum.
- XVII Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Vírgine intercedénte, Christo Fílio tuo iúgiter stúdeant adhærére. Qui vivit et regnat in sæcula sæculórum.
- XVIII Missus est ángelus Gábriel a Deo ad vírginem, et nomen vírginis María.
- XIX Tríbe nobis, quæsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beátæ Maríæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Shoftim

A Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. Neither shalt thou set thee up [any] image; which the LORD thy God hateth.

B Thou shalt not sacrifice unto the LORD thy God [any] bullock, or sheep, wherein is blemish, [or] any evilfavouredness: for that [is] an abomination unto the LORD thy God.

If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; And it be told thee, and thou hast heard [of it,] and enquired diligently, and, behold, [it be] true, [and] the thing certain, [that] such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, [even] that man or that woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; [but] at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, [being] matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, [to] the right hand, nor [to] the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that [are] about me; Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.

C The priests the Levites, [and] all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the LORD [is] their inheritance, as he hath said unto them.

And this shall be the priest's due from the people, from them that offer a sacrifice, whether [it be] ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the

maw. The firstfruit [also] of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; Then he shall minister in the name of the LORD his God, as all his brethren the Levites [do,] which stand there before the LORD. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, or that useth divination, [or] an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things [are] an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so [to do.]

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well [spoken that] which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

D When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

And this [is] the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he [was] not worthy of death, inasmuch as he hated him not in time past. Wherefore I command thee, saying, Thou shalt separate three cities for thee. And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: That innocent blood be not shed in thy land, which the LORD thy God giveth thee [for] an inheritance, and [so] blood be upon thee.

But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away [the guilt of] innocent blood from Israel, that it may go well with thee.

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

If a false witness rise up against any man to testify against him [that which is] wrong; Then both the men, between whom the controversy [is,] shall stand before the LORD, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, [if] the witness [be] a false witness, [and] hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; [but] life [shall go] for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Portion 36

A Whence shall we buy bread, that these may eat?

B Make the men sit down.

C Gather up the fragments that remain, that nothing be lost.

D It is I; be not afraid.

E Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

F This is the work of God, that ye believe on him whom he hath sent.

G Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

H I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

I Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

J Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

K Doth this offend you? [What] and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life. But there are some of you that believe not.

L Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

M Will ye also go away?

N Have not I chosen you twelve, and one of you is a devil?

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excélsis.

IV Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertire, ut, quibus beatæ Virginis partus éxstitit salútis exórdium, Nativitátis eius festívas pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súplices deprecámur, ut Fílii tui nobis succúrrat humanitas, qui ex eádem Vírgine carnem dignátus est suscípere. Qui vivit et regnat in sǽcula sǽculórum.

VI (Et te in Nativitate)

- VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátiis eórum.
- VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beátæ Maríæ Vírginis Nativitáte congáudens, quæ univérso mundo spes fuit et auróra salútis. Per Christum.
- IX Sanctissimi Nominis Mariæ
- X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum.
- XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beátæ Maríæ Vírginis nomen celebrántibus misericórdiæ tuæ benefícia ipsa procúret. Per Dominum.
- XII Intercéssio, quæsumus, Dómine, beátæ Maríæ semper Vírginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.
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- XIV Benedictiúnis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxiliúm percipiámus. Per Christum.
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- XVII Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Vírgine intercedénte, Christo Fílio tuo iúgiter stúdeant adhærere. Qui vivit et regnat in sæcula sæculórum.
- XVIII Missus est ángelus Gábriel a Deo ad vírginem, et nomen vírginis María.
- XIX Tribue nobis, quæsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beátæ Maríæ ductu et patrocínio, et illa respuámus, quæ christiáno inimica sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Ki Teitzei

A When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

If a man have two wives, one beloved, and another hated, and they have born him children, [both] the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit [that] which he hath, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn: But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he hath: for he [is] the beginning of his strength; the right of the firstborn [is] his.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and [that,] when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son [is] stubborn and rebellious, he will not obey our voice; [he is] a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

B Thou shalt not see the brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother [be] not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift [them] up again.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so [are] abomination unto the LORD thy God.

If a bird's nest chance to be before thee in the way in any tree, or on the ground, [whether they be] young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: [But] thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and [that] thou mayest prolong [thy] days.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Thou shalt not plow with an ox and an ass together.

C Thou shalt not wear a garment of divers sorts, [as] of woollen and linen together.

Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest [thyself.]

If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth [the tokens of] the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech [against her,] saying, I found not thy daughter a maid; and

yet these [are the tokens of] my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred [shekels] of silver, and give [them] unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, [and the tokens of] virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

If a man be found lying with a woman married to an husband, then they shall both of them die, [both] the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

If a damsel [that is] a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, [being] in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; [there is] in the damsel no sin [worthy] of death: for as when a man riseth against his neighbour, and slayeth him, even so [is] this matter: For he found her in the field, [and] the betrothed damsel cried, and [there was] none to save her.

If a man find a damsel [that is] a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty [shekels] of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

A man shall not take his father's wife, nor discover his father's skirt.

D He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever.

Thou shalt not abhor an Edomite; for he [is] thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

When the host goeth forth against thine enemies, then keep thee from every wicked thing.

If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: But it shall be, when evening cometh on, he shall wash [himself] with water: and when the sun is down, he shall come into the camp [again.]

Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, [even] among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these [are] abomination unto the LORD thy God.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; [even] a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put [any] in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Portion 37

A My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

B My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and [yet] none of you keepeth the law? Why go ye about to kill me?

C I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

D Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.

E Yet a little while am I with you, and [then] I go unto him that sent me. Ye shall seek me, and shall not find [me:] and where I am, [thither] ye cannot come.

F If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excelsis.

IV Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertíre, ut, quibus beatæ Virginis partus éxstitit salútis exórdium, Nativitátis eius festívitás pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súpplíces deprecámur, ut Fílii tui nobis succúrrat humanítas, qui ex eádem Vírgine carnem dignátus est suscípere. Qui vivit et regnat in sǣcula sǣculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ univérso mundo spes fuit et auróra salútis. Per Christum.

IX Sanctissimi Nominis Mariæ

X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum.

XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beatæ Mariæ Virginis nomen celebrántibus misericórdiæ tuæ benefícia ipsa procúret. Per Dominum.

XII Intercéssio, quæsumus, Dómine, beatæ Mariæ semper Virginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.

XIII Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.

XIV Benedictiónis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxílium percipiámus. Per Christum.

XV Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum.

XVI Deus, qui beátam Vírginem Mariám, grátia tua plenam, inter mulieres elegísti, ut Fílii tui, Redemptóris nostri, fieret Mater; concéde nobis, qui sanctum nomen eius venerámur, præséntis témporis perícula declináre, et vitam cum ipsa cónsequi ætérrnam. Per Dóminum.

XVII Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Vírgine intercedénte, Christo Fílio tuo iúgiter stúdeant adhærere. Qui vivit et regnat in sǣcula sǣculórum.

XVIII Missus est ángelus Gábriel a Deo ad vírginem, et nomen vírginis María.

XIX Tríbue nobis, quæsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beátæ Maríæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Ki Tavo

A And it shall be, when thou [art] come in unto the land which the LORD thy God giveth thee [for] an inheritance, and possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put [it] in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt speak and say before the LORD thy God, A Syrian ready to perish [was] my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, [even] a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: And thou shalt rejoice in every good [thing] which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that [is] among you.

When thou hast made an end of tithing all the tithes of thine increase the third year, [which is] the year of tithing, and hast given [it] unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of [mine] house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten [them:] I have not eaten thereof in my mourning, neither have I taken away [ought] thereof for [any] unclean [use,] nor given [ought] thereof for the dead: [but] I have hearkened to the voice of the LORD my God, [and] have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that [thou] shouldest keep all his commandments; And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

B Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, [that] ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up [any] iron [tool] upon them. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly.

C Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

D These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: {And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

And the Levites shall speak, and say unto all the men of Israel with a loud voice, Cursed [be] the man that maketh [any] graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth [it] in [a] secret [place.] And all the people shall answer and say, Amen. Cursed [be] he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed [be] he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed [be] he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed [be] he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed [be] he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed [be] he that lieth with any manner of beast. And all the people shall say, Amen. Cursed [be] he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed [be] he that lieth with his mother in law. And all the people shall say, Amen. Cursed [be] he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed [be] he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed [be] he that confirmeth not [all] the words of this law to do them. And all the people shall say, Amen.

E And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe [and] to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed [shalt] thou [be] in the city, and blessed [shalt] thou [be] in the field. Blessed [shall be] the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed [shall be] thy basket and thy store. Blessed [shalt] thou [be] when thou comest in, and blessed [shalt] thou [be] when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do [them:] And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or [to] the left, to go after other gods to serve them.

Portion 38

A He that is without sin among you, let him first cast a stone at her.

B Woman, where are those thine accusers? hath no man condemned thee?

C Neither do I condemn thee: go, and sin no more.

D I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

E Though I bear record of myself, [yet] my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

F Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

G I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

H Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he,] ye shall die in your sins.

I Even [the same] that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

J When ye have lifted up the Son of man, then shall ye know that I am [he,] and [that] I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

K If ye continue in my word, [then] are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

L Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: [but] the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

M If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.

N If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? [even] because ye cannot hear my word. Ye are of your father the devil, and the lusts of [your] father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell [you] the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear [them] not, because ye are not of God.

O I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

P If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw [it,] and was glad.

Q Verily, verily, I say unto you, Before Abraham was, I am.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excélsis.

IV Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertíre, ut, quibus beátæ Vírginis partus éxstitit salútis exórdium, Nativitátis eius festívitás pacis tríbuat increméntum. Per Dóminum.

V Nativitátem beátæ Vírginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súpplíces deprecámur, ut Fílii tui nobis succúrrat humanítas, qui ex eádem Vírgine carnem dignátus est suscípere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitáte)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beátæ Mariæ Vírginis Nativitáte congáudens, quæ univérso mundo spes fuit et auróra salútis. Per Christum.

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X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum.

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Parashat Nitzavim

A Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, [with] all the men of Israel, Your little ones, your wives, and thy stranger that [is] in thy camp, from the hewer of thy wood unto the drawer of thy water: That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: That he may establish thee to day for a people unto himself, and [that] he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; But with [him] that standeth here with us this day before the LORD our God, and also with [him] that [is] not here with us this day: (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; And ye have seen their abominations, and their idols, wood and stone, silver and gold, which [were] among them:) Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go [and] serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; [And that] the whole land thereof [is] brimstone, and salt, [and] burning, [that] it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the LORD done thus unto this land? what [meaneth] the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and [whom] he had not given unto them: And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as [it is] this day. The secret [things belong] unto the LORD our God: but [those things which] are revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law.

Reeh D-

Portion 39

A Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

B Go, wash in the pool of Siloam,

C Dost thou believe on the Son of God?

D Thou hast both seen him, and it is he that talketh with thee.

E For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

F If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

G Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

H Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how

can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

Parashat Vayeilech

A I [am] an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. The LORD thy God, he will go over before thee, [and] he will destroy these nations from before thee, and thou shalt possess them: [and] Joshua, he shall go over before thee, as the LORD hath said. And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he [it is] that doth go with thee; he will not fail thee, nor forsake thee.

B Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he [it is] that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

C At the end of [every] seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that [is] within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: And [that] their children, which have not known [any thing,] may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

D Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge.

E Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go [to be] among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day. Are not these evils come upon us, because our God [is] not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

F Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

G Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt [yourselves,] and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

Portion 40

A Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

B Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my [sheep,] and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

C I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand. My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand. I and [my] Father are one.

D Many good works have I shewed you from my Father; for which of those works do ye stone me?

E Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excélsis.

IV Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertíre, ut, quibus beatæ Virginis partus éxstitit salútis exórdium, Nativitátis eius festivitas pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súplices deprecámur, ut Fílii tui nobis succúrrat humánitas, qui ex eádem Vírgine carnem dignátus est suscípere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ univérso mundo spes fuit et auróra salútis. Per Christum.

IX Sanctissimi Nominis Mariæ

X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédant laus tua de ore hóminum.

XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beatæ Mariæ Virginis nomen celebrántibus misericórdiæ tuæ benefícia ipsa procúret. Per Dominum.

XII Intercéssio, quæsumus, Dómine, beatæ Mariæ semper Virginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.

- XIII** Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.
- XIV** Benedictiónis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxiliúm percipiámus. Per Christum.
- XV** Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum.
- XVI** Deus, qui beátam Vírginem Mariám, grátia tua plenam, inter mulieres elegísti, ut Fílii tui, Redemptóris nostri, fieret Mater; concéde nobis, qui sanctum nomen eius venerámur, præsentis témporis perícula declináre, et vitam cum ipsa cónsequi ætérrnam. Per Dóminum.
- XVII** Munéribus, Dómine, oblátis inténde, ut corda nostra, Sancti Spíritus illustratióne perfúsa, beáta María semper Vírgine intercedénte, Christo Fílio tuo iúgiter stúdeant adhærére. Qui vivit et regnat in sæcula sæculórum.
- XVIII** Missus est ángelus Gábriel a Deo ad vírginem, et nomen vírginis María.
- XIX** Tribue nobis, quæsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beátæ Mariæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Ha'azinu

A Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God. [He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he. They have corrupted themselves, their spot [is] not [the spot] of his children: [they are] a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise? [is] not he thy father [that] hath bought thee? hath he not made thee, and established thee?

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion [is] his people; Jacob [is] the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: [So] the LORD alone did lead him, and [there was] no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered [with fatness;] then he forsook God [which] made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange [gods,] with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new [gods that] came newly up, whom your fathers feared not. Of the Rock [that] begat thee thou art unmindful, and hast forgotten God that formed thee. And when the LORD saw [it,] he abhorred [them,] because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end [shall be:] for they [are] a very froward generation, children in whom [is] no faith. They have moved me to jealousy with [that which is] not God; they have provoked me to anger with their vanities: and I will move them to jealousy with [those which are] not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. [They shall be] burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling [also] with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, [and] lest they should say, Our hand is high, and the LORD hath not done all this. For they [are] a nation void of counsel, neither [is there any] understanding in them. O that they were wise, [that] they understood this, [that] they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? For their rock [is] not as our Rock, even our enemies themselves [being] judges. For their vine [is] of the vine of Sodom, and of the fields of Gomorrah: their grapes [are] grapes of gall, their clusters [are] bitter: Their wine [is] the poison of dragons, and the cruel venom of asps. [Is] not this laid up in store with me, [and] sealed up among my treasures? To me [belongeth] vengeance, and recompence; their foot shall slide in [due] time: for the day of their calamity [is] at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, when he seeth that [their] power is gone, and [there is] none shut up, or left. And he shall say, Where [are] their gods, [their] rock in whom they trusted, Which did eat the fat of their sacrifices, [and] drank the wine of their drink offerings? let them rise up and help you, [and] be your protection. See now that I, [even] I, [am] he, and [there is] no god with me: I kill, and I make alive; I wound, and I heal: neither [is there any] that can deliver out of my hand. For I lift up my hand to

heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; [and that] with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, [with] his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, [and] to his people.

B Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it [is] not a vain thing for you; because it [is] your life: and through this thing ye shall prolong [your] days in the land, whither ye go over Jordan to possess it.

C Get thee up into this mountain Abarim, [unto] mount Nebo, which [is] in the land of Moab, that [is] over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before [thee;] but thou shalt not go thither unto the land which I give the children of Israel.

Parashat Vezot Haberakhah

A The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand [went] a fiery law for them. Yea, he loved the people; all his saints [are] in thy hand: and they sat down at thy feet; [every one] shall receive of thy words.

B Let Reuben live, and not die; and let [not] his men be few.

C Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help [to him] from his enemies.

D [Let] thy Thummim and thy Urim [be] with thy holy one, whom thou didst prove at Massah, [and with] whom thou didst strive at the waters of Meribah; Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

E The beloved of the LORD shall dwell in safety by him; [and the LORD] shall cover him all the day long, and he shall dwell between his shoulders.

F Blessed of the LORD [be] his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits [brought forth] by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and [for] the good will of him that dwelt in the bush: let [the blessing] come upon the head of Joseph, and upon the top of the head of him [that was] separated from his brethren. His glory [is like] the firstling of his bullock, and his horns [are like] the horns of unicorns: with them he shall push the people together to the ends of the earth: and they [are] the ten thousands of Ephraim, and they [are] the thousands of Manasseh.

G Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck [of] the abundance of the seas, and [of] treasures hid in the sand.

H Blessed [be] he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, [in] a portion of the lawgiver, [was he] seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

I Dan [is] a lion's whelp: he shall leap from Bashan.

J O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

K [Let] Asher [be] blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes [shall be] iron and brass; and as thy days, [so shall] thy strength [be.] [There is] none like unto the God of Jeshurun, [who] rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God [is thy] refuge, and underneath [are] the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy [them.] Israel then shall dwell in safety alone: the fountain of Jacob [shall be] upon a land of corn and wine; also his heavens shall drop down dew. Happy [art] thou, O Israel: who [is] like unto thee, O people saved by the LORD, the shield of thy help, and who [is] the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

L This [is] the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see [it] with thine eyes, but thou shalt not go over thither.

Parashat Bereshit

A Let there be light:

B Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

C Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear:

D Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth:

E Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth:

F Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven. Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

G Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:

H Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

I Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

J Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat:

K Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

L [It is] not good that the man should be alone; I will make him an help meet for him.

M Where [art] thou?

N Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

O What [is] this [that] thou hast done?

P Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Q I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.

R Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art,] and unto dust shalt thou return.

S Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

T Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him.

U Where [is] Abel thy brother?

V What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

W Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.

X I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Portion 41

A This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

B Let us go into Judaea again.

Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

C Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

D Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

E Thy brother shall rise again.

F I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

G Where have ye laid him?

H Take ye away the stone.

I Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

J Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said [it,] that they may believe that thou hast sent me.

K Lazarus, come forth.

L Loose him, and let him go.

I IN NATIVITATE BEATÆ MARIÆ VIRGINIS

II Cum iucunditate Nativitatem beatæ Mariæ Virginis celebrémus, ex qua ortus est sol iustitiæ, Christus Deus noster.

III Glória in excelsis.

IV Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertíre, ut, quibus beatæ Virginis partus éxstitit salútis exórdium, Nativitátis eius festívas pacis tríbuat increméntum. Per Dóminum.

V Nativitatem beatæ Virginis Mariæ cum gáudio recoléntes, tibi, Dómine, múnera nostra deférimus, et súpplíces deprecámur, ut Fílii tui nobis succúrrat humanitas, qui ex eádem Vírgine carnem dignátus est suscípere. Qui vivit et regnat in sæcula sæculórum.

VI (Et te in Nativitate)

VII Ecce Virgo páriet Fílium, qui salvum fáciat pópulum suum a peccátis eórum.

VIII Exsúltet Ecclésia tua, Dómine, quam sacris mystériis refecísti, de beatæ Mariæ Virginis Nativitate congáudens, quæ univérso mundo spes fuit et auróra salútis. Per Christum.

IX Sanctissimi Nominis Mariæ

X Benedícta es tu, Virgo María, a Dómino Deo excélso præ ómnibus muliéribus super terram; quia nomen tuum ita magnificávit, ut non recédant laus tua de ore hóminum.

XI Concéde, quæsumus, omnípotens Deus, ut cunctis gloriósum beatæ Mariæ Virginis nomen celebrántibus misericórdiæ tuæ benefícia ipsa procúret. Per Dominum.

XII Intercéssio, quæsumus, Dómine, beatæ Mariæ semper Virginis múnera nostra comméndet, nosque in eius nóminis veneratióne tuæ maiestáti reddat accéptos. Per Christum.

XIII Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.

XIV Benedictiónis tuæ, Dómine, intercedénte Dei Genetríce María, grátiam consequámur, ut, cuius venerándum nomen celebrámus, eius in ómnibus necessitatibus auxílium percipiámus. Per Christum.

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XVIII Missus est ángelus Gábriel a Deo ad vírginem, et nomen vírginis María.

XIX Tríbue nobis, quæsumus, Dómine, quos ad verbi et sacraménti mensam roborásti, ut, beátæ Maríæ ductu et patrocínio, et illa respuámus, quæ christiáno inimíca sunt nómini et ea, quæ sunt apta, sectémur. Per Christum.

Parashat Noach

A The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this [is the fashion] which thou shalt make it [of:] The length of the ark [shall be] three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; [with] lower, second, and third [stories] shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein [is] the breath of life, from under heaven; [and] every thing that [is] in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every [sort] shalt thou bring into the ark, to keep [them] alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every [sort] shall come unto thee, to keep [them] alive. And take thou unto thee of all food that is eaten, and thou shalt gather [it] to thee; and it shall be for food for thee, and for them.

B Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that [are] not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

C Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that [is] with thee, of all flesh, [both] of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

D I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

E Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, [which is] the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

F And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that [is] with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

G This [is] the token of the covenant which I make between me and you and every living creature that [is] with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that [is] upon the earth.

H This [is] the token of the covenant, which I have established between me and all flesh that [is] upon the earth.

I Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Portion 42

A Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

B The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will [my] Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.

C This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all [men] unto me.

D Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

E He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

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Parashat Lech-Lecha

A Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

B Unto thy seed will I give this land:

C Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

D Fear not, Abram: I [am] thy shield, [and] thy exceeding great reward.

E This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

F Look now toward heaven, and tell the stars, if thou be able to number them:

G So shall thy seed be.

H I [am] the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

I Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

J Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites [is] not yet full.

K Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

L I [am] the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.

M As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

N Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

O As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [shall] her name [be.] And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be [a mother] of nations; kings of people shall be of her.

P Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, [and] with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my

covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Portion 43

A What I do thou knowest not now; but thou shalt know hereafter.

B If I wash thee not, thou hast no part with me.

C He that is washed needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all.

D Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he.] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

E Verily, verily, I say unto you, that one of you shall betray me.

F He it is, to whom I shall give a sop, when I have dipped [it.]

G That thou doest, do quickly.

H Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all [men] know that ye are my disciples, if ye have love one to another.

I Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

J Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

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Parashat Vayera

A Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

B Nay; but thou didst laugh.

C Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

D Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

E If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

F If I find there forty and five, I will not destroy [it.]

G I will not do [it] for forty's sake.

H I will not do [it,] if I find thirty there.

I I will not destroy [it] for twenty's sake.

J I will not destroy [it] for ten's sake.

K Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man [his] wife; for he [is] a prophet, and he shall pray for thee, and thou shalt live: and if thou restore [her] not, know thou that thou shalt surely die, thou, and all that [are] thine.

L Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he [is] thy seed.

M Abraham:

N Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

O Abraham, Abraham:

P Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.

for because thou hast done this thing, and hast not withheld thy son, thine only [son:] That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Q And if a soul sin, and hear the voice of swearing, and [is] a witness, whether he hath seen or known [of it;] if he do not utter [it,] then he shall bear his iniquity. Or if a soul touch any unclean thing, whether [it be] a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and [if] it be hidden from him; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness [it be] that a man shall be defiled withal, and it be hid from him; when he knoweth [of it,] then he shall be guilty. Or if a soul swear, pronouncing with [his] lips to do evil, or to do good, whatsoever [it be] that a man shall pronounce with an oath, and it be hid from him; when he knoweth [of it,] then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these [things,] that he shall confess that he hath sinned in that [thing:] And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer [that] which [is] for the sin offering first, and wring off his head from his neck, but shall not divide [it] asunder: And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it [is] a sin offering. And he shall offer the second [for] a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and

it shall be forgiven him. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put [any] frankincense thereon: for it [is] a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, [even] a memorial thereof, and burn [it] on the altar, according to the offerings made by fire unto the LORD: it [is] a sin offering. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [the remnant] shall be the priest's, as a meat offering.

R If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist [it] not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist [it] not, and it shall be forgiven him. It [is] a trespass offering: he hath certainly trespassed against the LORD.

S If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, [and] give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Portion 44

A Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if [it were] not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also. And whither I go ye know, and the way ye know.

B I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

C Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then,] Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do [it.]

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I [am] in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

D If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being [yet] present with you. But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

E Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities [were] fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we took at that time out of the hand of the two kings of the Amorites the land that [was] on this side Jordan, from the river of Arnon unto mount Hermon; ([Which] Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of giants; behold, his bedstead [was] a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. And this land, [which] we possessed at that time, from Aroer, which [is] by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. And the rest of Gilead, and all Bashan, [being] the kingdom of Og,

gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan- havoth-jair, unto this day. And I gave Gilead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, [which is] the border of the children of Ammon; The plain also, and Jordan, and the coast [thereof,] from Chinnereth even unto the sea of the plain, [even] the salt sea, under Ashdoth-pisgah eastward.

And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all [that are] meet for the war. But your wives, and your little ones, and your cattle, ([for] I know that ye have much cattle,) shall abide in your cities which I have given you; Until the LORD have given rest unto your brethren, as well as unto you, and [until] they also possess the land which the LORD your God hath given them beyond Jordan: and [then] shall ye return every man unto his possession, which I have given you.

Parashat Chayei Sara

A Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation.

B This [is] the thing which the LORD commanded to be done.

C Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that [is] in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation [in] seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, [so] the LORD hath commanded to do, to make an atonement for you. Therefore shall ye abide [at] the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

D Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: [it shall be] a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the LORD continually. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon [each] row, that it may be on the bread for a memorial, [even] an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, [being taken] from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it [is] most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

E Bring forth him that hath cursed without the camp; and let all that heard [him] lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, [and] all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name [of the LORD,] shall be put to death. And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him [again.] And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I [am] the LORD your God.

Apocrypha A

Portion 45

A I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that [it hated] me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But [this cometh to pass,] that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

B Now these [are] the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do [them] in the land whither ye go to possess it: That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear therefore, O Israel, and observe to do [it;] that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The LORD our God [is] one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good [things,] which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; [Then] beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which [are] round about you; (For the LORD thy God [is] a jealous God among

you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt the LORD your God, as ye tempted [him] in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do [that which is] right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, To cast out all thine enemies from before thee, as the LORD hath spoken. [And] when thy son asketh thee in time to come, saying, What [mean] the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as [it is] at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

C When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, [and] utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye [were] the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Parashat Toldot

A Two nations [are] in thy womb, and two manner of people shall be separated from thy bowels; and [the one] people shall be stronger than [the other] people; and the elder shall serve the younger.

B Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

C I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

D Speak unto the children of Israel, saying, These [are] the beasts which ye shall eat among all the beasts that [are] on the earth. Whatsoever parteth the hoof, and is clovenfooted, [and] cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [as] the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he [is] unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they [are] unclean to you. These shall ye eat of all that [are] in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which [is] in the waters, they [shall be] an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. Whatsoever hath no fins nor scales in the waters, that [shall be] an abomination unto you. And these [are they which ye] shall have in abomination among the fowls; they shall not be eaten, they [are] an abomination: the eagle, and the ossifrage, and the ospray, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon [all] four, [shall be] an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon [all] four, which have legs above their feet, to leap withal upon the earth; [Even] these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all [other] flying creeping things, which have four feet, [shall be] an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. And whosoever beareth [ought] of the carcase of them shall wash his clothes, and be unclean until the even. [The carcasses] of every beast which divideth the hoof, and [is] not clovenfooted, nor cheweth the cud, [are] unclean unto you: every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on [all] four, those [are] unclean unto you: whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they [are] unclean unto you. These also [shall be] unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These [are] unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. And upon whatsoever [any] of them, when they are dead, doth fall, it shall be unclean; whether [it be] any vessel of wood, or raiment, or skin, or sack, whatsoever vessel [it be,] wherein [any] work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto [any] of them falleth, whatsoever is in it shall be unclean; and ye shall break it. Of all meat which may be eaten, [that] on which [such] water cometh shall be unclean: and all drink that may be drunk in every [such] vessel shall be unclean. And every [thing] whereupon [any part] of their carcase falleth shall be unclean; [whether it be] oven, or ranges for pots, they shall be broken down: [for] they [are] unclean, and

shall be unclean unto you. Nevertheless a fountain or pit, [wherein there is] plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. And if [any part] of their carcase fall upon any sowing seed which is to be sown, it [shall be] clean. But if [any] water be put upon the seed, and [any part] of their carcase fall thereon, it [shall be] unclean unto you. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. And every creeping thing that creepeth upon the earth [shall be] an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon [all] four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they [are] an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I [am] holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I [am] the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I [am] holy. This [is] the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Portion 46

A These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew [it] unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

B Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

C Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

D At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark [of] shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the LORD [is] his inheritance, according as the LORD thy God promised him. And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, [and] the LORD would not destroy thee. And the LORD said unto me, Arise, take [thy] journey before the

people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens [is] the LORD'S thy God, the earth [also,] with all that therein [is.] Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, [even] you above all people, as [it is] this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God [is] God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He [is] thy praise, and he [is] thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

E Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm, And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and [how] the LORD hath destroyed them unto this day; And what he did unto you in the wilderness, until ye came into this place; And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that [was] in their possession, in the midst of all Israel: But your eyes have seen all the great acts of the LORD which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; And that ye may prolong [your] days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

For the land, whither thou goest in to possess it, [is] not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst [it] with thy foot, as a garden of herbs: But the land, whither ye go to possess it, [is] a land of hills [and] valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God [are] always upon it, from the beginning of the year even unto the end of the year.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give [you] the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And [then] the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and [lest] ye perish quickly from off the good land which the LORD giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; Then will the LORD drive

out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: [for] the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

Parashat Vayetzei

A I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of.

B Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

C Jacob:

D Lift up now thine eyes, and see, all the rams which leap upon the cattle [are] ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee. I [am] the God of Bethel, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

E Take heed that thou speak not to Jacob either good or bad.

F Take thou heed that thou speak not to Jacob either good or bad.

G If a man also or a woman have in the skin of their flesh bright spots, [even] white bright spots; Then the priest shall look: and, behold, [if] the bright spots in the skin of their flesh [be] darkish white; it [is] a freckled spot [that] groweth in the skin; he [is] clean. And the man whose hair is fallen off his head, he [is] bald; [yet is] he clean. And he that hath his hair fallen off from the part of his head toward his face, he [is] forehead bald: [yet is] he clean. And if there be in the bald head, or bald forehead, a white reddish sore; it [is] a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, [if] the rising of the sore [be] white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; He is a leprous man, he [is] unclean: the priest shall pronounce him utterly unclean; his plague [is] in his head. And the leper in whom the plague [is,] his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague [shall be] in him he shall be defiled; he [is] unclean: he shall dwell alone; without the camp [shall] his habitation [be.] The garment also that the plague of leprosy is in, [whether it be] a woollen garment, or a linen garment; Whether [it be] in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it [is] a plague of leprosy, and shall be shewed unto the priest: And the priest shall look upon the plague, and shut up [it that hath] the plague seven days: And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, [or] in any work that is made of skin; the plague [is] a fretting leprosy; it [is] unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it [is] a fretting leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; Then the priest shall command that they wash [the thing] wherein the plague [is,] and he shall shut it up seven days more: And the priest shall look on the plague, after that it is washed: and, behold, [if] the plague have not changed his colour, and the plague be not spread; it [is] unclean; thou shalt burn it in the fire; it [is] fret inward, [whether] it [be] bare within or without. And if the priest look, and, behold, the plague [be] somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it [is] a spreading [plague:] thou shalt burn that wherein the plague [is] with fire. And the garment, either warp, or woof, or whatsoever thing of skin [it be,] which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This [is] the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Portion 47

A Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received [them,] and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are.] While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare [it:] that the love wherewith thou hast loved me may be in them, and I in them.

B At the end of [every] seven years thou shalt make a release. And this [is] the manner of the release: Every creditor that lendeth [ought] unto his neighbour shall release [it;] he shall not exact [it] of his neighbour, or of his brother; because it is called the LORD'S release. Of a foreigner thou mayest exact [it again:] but [that] which is thine with thy brother thine hand shall release; Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee [for] an inheritance to possess it: Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, [in that] which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

[And] if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: [of that] wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Then thou shalt take an aul, and thrust [it] through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant [to thee,] in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat [it] before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. And if there be [any] blemish therein, [as if it be] lame, or blind, [or have] any ill blemish, thou shalt not sacrifice it unto the LORD thy God. Thou shalt eat it within thy gates: the unclean and the clean [person shall eat it] alike, as the roebuck, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

C Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, [even] the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there [any thing] of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat [it] in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day [shall be] a solemn assembly to the LORD thy God: thou shalt do no work [therein.]

Seven weeks shalt thou number unto thee: begin to number the seven weeks from [such time as] thou beginnest [to put] the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give [unto the LORD thy God,] according as the LORD thy God hath blessed thee: And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that [is] within thy gates, and the stranger, and the fatherless, and the widow, that [are] among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that [are] within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man [shall give] as he is able, according to the blessing of the LORD thy God which he hath given thee.

Parashat Vayishlach

A Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

B Thy name [is] Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name:

C I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

D Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, [because of] his issue he [is] unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it [is] his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And he that sitteth on [any] thing whereon he sat that hath the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth [any of] those things shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: And the priest shall offer them, the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for him before the LORD for his issue. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie [with] seed of copulation, they shall [both] bathe [themselves] in water, and be unclean until the even.

And if a woman have an issue, [and] her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And if it [be] on [her] bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth [shall be] unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe [himself] in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness;

that they die not in their uncleanness, when they defile my tabernacle that [is] among them. This [is] the law of him that hath an issue, and [of him] whose seed goeth from him, and is defiled therewith; And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Portion 48

A When thou goest out to battle against thine enemies, and seest horses, and chariots, [and] a people more than thou, be not afraid of them: for the LORD thy God [is] with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the LORD your God [is] he that goeth with you, to fight for you against your enemies, to save you.

And the officers shall speak unto the people, saying, What man [is there] that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man [is he] that hath planted a vineyard, and hath not [yet] eaten of it? let him [also] go and return unto his house, lest he die in the battle, and another man eat of it. And what man [is there] that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man [is there that is] fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, [that] all the people [that is] found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, [even] all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. Thus shalt thou do unto all the cities [which are] very far off from thee, which [are] not of the cities of these nations. But of the cities of these people, which the LORD thy God doth give thee [for] an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; [namely,] the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field [is] man's [life]) to employ [them] in the siege: Only the trees which thou knowest that they [be] not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

B If [one] be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, [and] it be not known who hath slain him: Then thy elders and thy judges shall come forth, and they shall measure unto the cities which [are] round about him that is slain: And it shall be, [that] the city [which is] next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, [and] which hath not drawn in the yoke; And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be [tried:] And all the elders of that city, [that are] next unto the slain [man,] shall wash their hands over the heifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen [it.] Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the [guilt of] innocent blood from among you, when thou shalt do [that which is] right in the sight of the LORD.

Parashat Vayeshev

A Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I [am] the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] the LORD. None of you shall approach to any that is near of kin to him, to uncover [their] nakedness: I [am] the LORD. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, [whether she be] born at home, or born abroad, [even] their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, [even] their nakedness thou shalt not uncover: for theirs [is] thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she [is] thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she [is] thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she [is] thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she [is] thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she [is] thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it [is] thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; [for] they [are] her near kinswomen: it [is] wickedness. Neither shalt thou take a wife to her sister, to vex [her,] to uncover her nakedness, beside the other in her life [time.] Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through [the fire] to Molech, neither shalt thou profane the name of thy God: I [am] the LORD. Thou shalt not lie with mankind, as with womankind: it [is] abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it [is] confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit [any] of these abominations; [neither] any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which [were] before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that [were] before you. For whosoever shall commit any of these abominations, even the souls that commit [them] shall be cut off from among their people. Therefore shall ye keep mine ordinance, that [ye] commit not [any one] of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [am] the LORD your God.

Apocrypha B

Portion 49

A When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's [wife.] And [if] the latter husband hate her, and write her a bill of divorcement, and giveth [it] in her hand, and sendeth her out of his house; or if the latter husband die, which took her to [be] his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that [is] abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee [for] an inheritance.

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: [but] he shall be free at home one year, and shall cheer up his wife which he hath taken.

No man shall take the nether or the upper millstone to pledge: for he taketh [a man's] life to pledge.

If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man [be] poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

Thou shalt not oppress an hired servant [that is] poor and needy, [whether he be] of thy brethren, or of thy strangers that [are] in thy land within thy gates: At his day thou shalt give [him] his hire, neither shall the sun go down upon it; for he [is] poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Thou shalt not pervert the judgment of the stranger, [nor] of the fatherless; nor take a widow's raiment to pledge: But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean [it] afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

B If there be a controversy between men, and they come unto judgment, that [the judges] may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man [be] worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, [and] not exceed: lest, [if] he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Thou shalt not muzzle the ox when he treadeth out [the corn.]

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, [that] the firstborn which she beareth shall succeed in the name of his brother [which is] dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up

to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and [if] he stand [to it,] and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.

When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: Then thou shalt cut off her hand, thine eye shall not pity [her.]

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. [But] thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, [and] all that do unrighteously, [are] an abomination unto the LORD thy God.

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, [even] all [that were] feeble behind thee, when thou [wast] faint and weary; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it.]

Parashat Miketz

A Again, thou shalt say to the children of Israel, Whosoever [he be] of the children of Israel, or of the strangers that sojourn in Israel, that giveth [any] of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Sanctify yourselves therefore, and be ye holy: for I [am] the LORD your God. And ye shall keep my statutes, and do them: I [am] the LORD which sanctify you.

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood [shall be] upon him.

And the man that committeth adultery with [another] man's wife, [even he] that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood [shall be] upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood [shall be] upon them. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood [shall be] upon them. And if a man take a wife and her mother, it [is] wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood [shall be] upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it [is] a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it [is] an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I [am] the LORD your God, which have separated you from [other] people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the LORD [am] holy, and have severed you from [other] people, that ye should be mine.

A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood [shall be] upon them.

Portion 50

A But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed [shalt] thou [be] in the city, and cursed [shalt] thou [be] in the field. Cursed [shall be] thy basket and thy store. Cursed [shall be] the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed [shalt] thou [be] when thou comest in, and cursed [shalt] thou [be] when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that [is] over thy head shall be brass, and the earth that is under thee [shall be] iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray [them] away. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save [thee.] Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox [shall be] slain before thine eyes, and thou shalt not eat thereof: thine ass [shall be] violently taken away from before thy face, and shall not be restored to thee: thy sheep [shall be] given unto thine enemies, and thou shalt have none to rescue [them.] Thy sons and thy daughters [shall be] given unto another people, and thine eyes shall look, and fail [with longing] for them all the day long: and [there shall be] no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee. Thou shalt carry much seed out into the field, and shalt gather [but] little in; for the locust shall consume it. Thou shalt plant vineyards, and dress [them,] but shalt neither drink [of] the wine, nor gather [the grapes;] for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint [thyself] with the oil; for thine olive shall cast [his fruit.] Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy trees and fruit of thy land shall the locust consume. The stranger that [is] within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all [things;] Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all [things:] and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the earth, [as swift] as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until

thou be destroyed: which [also] shall not leave thee [either] corn, wine, or oil, [or] the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

Psaume 50

Parashat Vayigash

A Jacob, Jacob.

B I [am] God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up [again:] and Joseph shall put his hand upon thine eyes.

C Speak unto the children of Israel, and say unto them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my feasts. Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation; ye shall do no work [therein:] it [is] the sabbath of the LORD in all your dwellings.

These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons. In the fourteenth [day] of the first month at even [is] the LORD'S passover. And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day [is] an holy convocation: ye shall do no servile work [therein.]

D Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; [they are] the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be [for] a burnt offering unto the LORD, with their meat offering, and their drink offerings, [even] an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God.

Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work [therein:] but ye shall offer an offering made by fire unto the LORD.

E Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings. It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.

F Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. On the first day [shall be] an holy

convocation: ye shall do no servile work [therein.] Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein.] These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God.

Portion 51

A And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call [them] to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If [any] of thine be driven out unto the outmost [parts] of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, [and] if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, it [is] not hidden from thee, neither [is] it far off. It [is] not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither [is] it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word [is] very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, [and that] ye shall not prolong [your] days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, [and] that thou mayest obey his voice, and that thou mayest cleave unto him: for he [is] thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Psaume 51

Parashat Vayechi

A And if thy brother [that dwelleth] by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: [But] as an hired servant, [and] as a sojourner, he shall be with thee, [and] shall serve thee unto the year of jubile: And [then] shall he depart from thee, [both] he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they [are] my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, [shall be] of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that [are] with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit [them for] a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

And if a sojourner or stranger wax rich by thee, and thy brother [that dwelleth] by him wax poor, and sell himself unto the stranger [or] sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or [any] that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If [there be] yet many years [behind,] according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, [and] according unto his years shall he give him again the price of his redemption. [And] as a yearly hired servant shall he be with him: [and the other] shall not rule with rigour over him in thy sight. And if he be not redeemed in these [years,] then he shall go out in the year of jubile, [both] he, and his children with him. For unto me the children of Israel [are] servants; they [are] my servants whom I brought forth out of the land of Egypt: I [am] the LORD your God.

B Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God.

Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

Apocrypha C

Portion 52

A {28:52} And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: [So that] the man [that is] tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all [things] secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, [even] great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which [is] not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, [that] as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, [even] wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy [you.]

B Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I [am] the LORD your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Psaume 52

Psaume

48(Mon) Heureux ceux qui sont intègres dans leur voie, Qui marchent selon la loi de l'Eternel ! Heureux ceux qui gardent ses préceptes, Qui le cherchent de tout leur coeur, Qui ne commettent point d'iniquité, Et qui marchent dans ses voies ! Tu as prescrit tes ordonnances, Pour qu'on les observe avec soin. Puissent mes actions être bien réglées, Afin que je garde tes statuts ! Alors je ne rougirai point, A la vue de tous tes commandements. Je te louerai dans la droiture de mon coeur, En apprenant les lois de ta justice. Je veux garder tes statuts : Ne m'abandonne pas entièrement !

Comment le jeune homme rendra-t-il pur son sentier ? En se dirigeant d'après ta parole. Je te cherche de tout mon coeur : Ne me laisse pas égarer loin de tes commandements ! Je serre ta parole dans mon coeur, Afin de ne pas pécher contre toi. Béni sois-tu, ô Eternel ! Enseigne-moi tes statuts ! De mes lèvres j'énumère Toutes les sentences de ta bouche. Je me réjouis en suivant tes préceptes, Comme si je possédais tous les trésors. Je médite tes ordonnances, J'ai tes sentiers sous les yeux. Je fais mes délices de tes statuts, Je n'oublie point ta parole.

Fais du bien à ton serviteur, pour que je vive Et que j'observe ta parole ! Ouvre mes yeux, pour que je contemple Les merveilles de ta loi ! Je suis un étranger sur la terre : Ne me cache pas tes commandements ! Mon âme est brisée par le désir Qui toujours la porte vers tes lois. Tu menaces les orgueilleux, ces maudits, Qui s'égarent loin de tes commandements. Décharge-moi de l'opprobre et du mépris ! Car j'observe tes préceptes. Des princes ont beau s'asseoir et parler contre moi, Ton serviteur médite tes statuts. Tes préceptes font mes délices, Ce sont mes conseillers.

Mon âme est attachée à la poussière : Rends-moi la vie selon ta parole ! Je raconte mes voies, et tu m'exauces : Enseigne-moi tes statuts ! Fais-moi comprendre la voie de tes ordonnances, Et je méditerai sur tes merveilles ! Mon âme pleure de chagrin : Relève-moi selon ta parole ! Eloigne de moi la voie du mensonge, Et accorde-moi la grâce de suivre ta loi ! Je choisis la voie de la vérité, Je place tes lois sous mes yeux. Je m'attache à tes préceptes : Eternel, ne me rends point confus ! Je cours dans la voie de tes commandements, Car tu élargis mon coeur.

Enseigne-moi, Eternel, la voie de tes statuts, pour que je la retienne jusqu'à la fin ! Donne-moi l'intelligence, pour que je garde ta loi Et que je l'observe de tout mon coeur ! Conduis-moi dans le sentier de tes commandements ! Car je l'aime. Incline mon coeur vers tes préceptes, Et non vers le gain ! Détourne mes yeux de la vue des choses vaines, Fais-moi vivre dans ta voie ! Accomplis envers ton serviteur ta promesse, Qui est pour ceux qui te craignent ! Eloigne de moi l'opprobre que je redoute ! Car tes jugements sont pleins de bonté. Voici, je désire pratiquer tes ordonnances : Fais-moi vivre dans ta justice !

49(Tue) Eternel, que ta miséricorde vienne sur moi, Ton salut selon ta promesse ! Et je pourrai répondre à celui qui m'outrage, Car je me confie en ta parole. N'ôte pas entièrement de ma bouche la parole de la vérité ! Car j'espère en tes jugements. Je garderai ta loi constamment, A toujours et à perpétuité. Je marcherai au large, Car je recherche tes ordonnances. Je parlerai de tes préceptes devant les rois, Et je ne rougirai point. Je fais mes délices de tes commandements. Je les aime. Je lève mes mains vers tes commandements que j'aime, Et je veux méditer tes statuts.

Souviens-toi de ta promesse à ton serviteur, Puisque tu m'as donné l'espérance ! C'est ma consolation dans ma misère, Car ta promesse me rend la vie. Des orgueilleux me chargent de railleries ; Je ne m'écarte point de ta loi. Je pense à tes jugements d'autrefois, ô Eternel ! Et je me console. Une colère ardente me saisit à la vue des méchants Qui abandonnent ta loi. Tes statuts sont le sujet de mes cantiques, Dans la maison où je suis étranger. La nuit je me rappelle ton nom, ô Eternel ! Et je garde ta loi. C'est là ce qui m'est propre, Car j'observe tes ordonnances.

Ma part, ô Eternel ! je le dis, C'est de garder tes paroles. Je t'implore de tout mon coeur : Aie pitié de moi, selon ta promesse ! Je réfléchis à mes voies, Et je dirige mes pieds vers tes préceptes. Je me hâte, je ne diffère point D'observer tes commandements. Les pièges des méchants m'environnent ; Je n'oublie point ta loi. Au milieu de la nuit je me lève pour te louer, A cause des jugements de ta justice. Je suis l'ami de tous ceux qui te craignent, Et de ceux qui gardent tes ordonnances. La terre, ô Eternel ! est pleine de ta bonté ; Enseigne-moi tes statuts !

Tu fais du bien à ton serviteur, O Eternel ! selon ta promesse. Enseigne-moi le bon sens et l'intelligence ! Car je crois à tes commandements. Avant d'avoir été humilié, je m'égarais ; Maintenant j'observe ta parole. Tu es bon et bienfaisant ; Enseigne-moi tes statuts ! Des orgueilleux imaginent contre moi des faussetés ; Moi, je garde de tout mon coeur tes ordonnances. Leur coeur est insensible comme la graisse ; Moi, je fais mes délices de ta loi. Il m'est bon d'être humilié, Afin que j'apprenne tes statuts. Mieux vaut pour moi la loi de ta bouche Que mille objets d'or et d'argent.

Tes mains m'ont créé, elles m'ont formé ; Donne-moi l'intelligence, pour que j'apprenne tes commandements ! Ceux qui te craignent me voient et se réjouissent, Car j'espère en tes promesses. Je sais, ô Eternel ! que tes jugements sont justes ; C'est par fidélité que tu m'as humilié. Que ta bonté soit ma consolation, Comme tu l'as promis à ton serviteur ! Que tes compassions viennent sur moi, pour que je vive ! Car ta loi fait mes délices. Qu'ils soient confondus, les orgueilleux qui m'oppriment sans cause ! Moi, je médite sur tes ordonnances. Qu'ils reviennent à moi, ceux qui te craignent, Et ceux qui connaissent tes préceptes ! Que mon coeur soit sincère dans tes statuts, Afin que je ne sois pas couvert de honte !

50(Wed) Mon âme languit après ton salut ; J'espère en ta promesse. Mes yeux languissent après ta promesse ; Je dis : Quand me consoleras-tu ? Car je suis comme une outre dans la fumée ; Je n'oublie point tes statuts. Quel est le nombre des jours de ton serviteur ? Quand feras-tu justice de ceux qui me persécutent ? Des orgueilleux creusent des fosses devant moi ; Ils n'agissent point selon ta loi. Tous tes commandements ne sont que fidélité ; Ils me persécutent sans cause : secours-moi ! Ils ont failli me terrasser et m'anéantir ; Et moi, je n'abandonne point tes ordonnances. Rends-moi la vie selon ta bonté, Afin que j'observe les préceptes de ta bouche ! A toujours, ô Eternel ! Ta parole subsiste dans les cieux. De génération en génération ta fidélité subsiste ; Tu as fondé la terre, et elle demeure ferme. C'est d'après tes lois que tout subsiste aujourd'hui, Car toutes choses te sont assujetties. Si ta loi n'eût fait mes délices, J'eusse alors péri dans ma misère. Je n'oublierai jamais tes ordonnances, Car c'est par elles que tu me rends la vie. Je suis à toi : sauve-moi ! Car je recherche tes ordonnances. Des méchants m'attendent pour me faire périr ; Je suis attentif à tes préceptes. Je vois des bornes à tout ce qui est parfait : Tes commandements n'ont point de limite.

Combien j'aime ta loi ! Elle est tout le jour l'objet de ma méditation. Tes commandements me rendent plus sage que mes ennemis, Car je les ai toujours avec moi. Je suis plus instruit que tous mes maîtres, Car tes préceptes sont l'objet de ma méditation. J'ai plus d'intelligence que les vieillards, Car j'observe tes ordonnances. Je retiens mon pied loin de tout mauvais chemin, Afin de garder ta parole. Je ne m'écarte pas de tes lois, Car c'est toi qui m'enseignes. Que tes paroles sont douces à mon palais, Plus que le miel à ma bouche ! Par tes ordonnances je deviens intelligent, Aussi je hais toute voie de mensonge.

Ta parole est une lampe à mes pieds, Et une lumière sur mon sentier. Je jure, et je le tiendrai, D'observer les lois de ta justice. Je suis bien humilié : Eternel, rends-moi la vie selon ta parole ! Agrée, ô Eternel ! les sentiments que ma bouche exprime, Et enseigne-moi tes lois ! Ma vie est continuellement exposée, Et je n'oublie point ta loi. Des méchants me tendent des pièges, Et je ne m'égare pas loin de tes ordonnances. Tes préceptes sont pour toujours mon héritage, Car ils sont la joie de mon coeur. J'incline mon coeur à pratiquer tes statuts, Toujours, jusqu'à la fin.

51(Thu) Je hais les hommes indécis, Et j'aime ta loi. Tu es mon asile et mon bouclier ; J'espère en ta promesse. Eloignez-vous de moi, méchants, Afin que j'observe les commandements de mon Dieu ! Soutiens-moi selon ta promesse, afin que je vive, Et ne me rends point confus dans mon espérance ! Sois mon appui, pour que je sois sauvé, Et que je m'occupe sans cesse de tes statuts ! Tu méprises tous ceux qui s'écartent de tes statuts, Car leur tromperie est sans effet. Tu enlèves comme de l'écume tous les méchants de la terre ; C'est pourquoi j'aime tes préceptes. Ma chair frissonne de l'effroi que tu m'inspires, Et je crains tes jugements.

J'observe la loi et la justice : Ne m'abandonne pas à mes oppresseurs ! Prends sous ta garantie le bien de ton serviteur, Ne me laisse pas opprimer par des orgueilleux ! Mes yeux languissent après ton salut, Et après la promesse de ta justice. Agis envers ton serviteur selon ta bonté, Et enseigne-moi tes statuts ! Je suis ton serviteur : donne-moi l'intelligence, Pour que je connaisse

tes préceptes ! Il est temps que l'Eternel agisse : Ils transgressent ta loi. C'est pourquoi j'aime tes commandements, Plus que l'or et que l'or fin ; C'est pourquoi je trouve justes toutes tes ordonnances, Je hais toute voie de mensonge.

Tes préceptes sont admirables : Aussi mon âme les observe. La révélation de tes paroles éclaire, Elle donne de l'intelligence aux simples. J'ouvre la bouche et je soupire, Car je suis avide de tes commandements. Tourne vers moi ta face, et aie pitié de moi, Selon ta coutume à l'égard de ceux qui aiment ton nom ! Affermis mes pas dans ta parole, Et ne laisse aucune iniquité dominer sur moi ! Délivre-moi de l'oppression des hommes, Afin que je garde tes ordonnances ! Fais luire ta face sur ton serviteur, Et enseigne-moi tes statuts ! Mes yeux répandent des torrents d'eaux, Parce qu'on n'observe point ta loi.

Tu es juste, ô Eternel ! Et tes jugements sont équitables ; Tu fondes tes préceptes sur la justice Et sur la plus grande fidélité. Mon zèle me consume, Parce que mes adversaires oublient tes paroles. Ta parole est entièrement éprouvée, Et ton serviteur l'aime. Je suis petit et méprisé ; Je n'oublie point tes ordonnances. Ta justice est une justice éternelle, Et ta loi est la vérité. La détresse et l'angoisse m'atteignent : Tes commandements font mes délices. Tes préceptes sont éternellement justes : Donne-moi l'intelligence, pour que je vive !

52(Fri) Je t'invoque de tout mon coeur : exauce-moi, Eternel, Afin que je garde tes statuts ! Je t'invoque : sauve-moi, Afin que j'observe tes préceptes ! Je devance l'aurore et je crie ; J'espère en tes promesses. Je devance les veilles et j'ouvre les yeux, Pour méditer ta parole. Ecoute ma voix selon ta bonté ! Rends-moi la vie selon ton jugement ! Ils s'approchent, ceux qui poursuivent le crime, Ils s'éloignent de la loi. Tu es proche, ô Eternel ! Et tous tes commandements sont la vérité. Dès longtemps je sais par tes préceptes Que tu les as établis pour toujours.

Vois ma misère, et délivre-moi ! Car je n'oublie point ta loi. Défends ma cause, et rachète-moi ; Rends-moi la vie selon ta promesse ! Le salut est loin des méchants, Car ils ne recherchent pas tes statuts. Tes compassions sont grandes, ô Eternel ! Rends-moi la vie selon tes jugements ! Mes persécuteurs et mes adversaires sont nombreux ; Je ne m'écarte point de tes préceptes, Je vois avec dégoût des traîtres Qui n'observent pas ta parole. Considère que j'aime tes ordonnances : Eternel, rends-moi la vie selon ta bonté ! Le fondement de ta parole est la vérité, Et toutes les lois de ta justice sont éternelles.

Des princes me persécutent sans cause ; Mais mon coeur ne tremble qu'à tes paroles. Je me réjouis de ta parole, Comme celui qui trouve un grand butin. Je hais, je déteste le mensonge ; J'aime ta loi. Sept fois le jour je te célèbre, A cause des lois de ta justice. Il y a beaucoup de paix pour ceux qui aiment ta loi, Et il ne leur arrive aucun malheur. J'espère en ton salut, ô Eternel ! Et je pratique tes commandements. Mon âme observe tes préceptes, Et je les aime beaucoup. Je garde tes ordonnances et tes préceptes, Car toutes mes voies sont devant toi.

Que mon cri parvienne jusqu'à toi, ô Eternel ! Donne-moi l'intelligence, selon ta promesse ! Que ma supplication arrive jusqu'à toi ! Délivre-moi, selon ta promesse ! Que mes lèvres publient ta louange ! Car tu m'enseignes tes statuts. Que ma langue chante ta parole ! Car tous tes commandements sont justes. Que ta main me soit en aide ! Car j'ai choisi tes ordonnances. Je soupire après ton salut, ô Eternel ! Et ta loi fait mes délices. Que mon âme vive et qu'elle te loue ! Et que tes jugements me soutiennent ! Je suis errant comme une brebis perdue ; cherche ton serviteur, Car je n'oublie point tes commandements.

Apocrypha

A It is worth while for those persons who despise all things human in comparison with riches, and who suppose that there is no room either for exalted honour, or for virtue, except where riches abound in great profusion, to listen to the following: Lucius Quinctius, the sole hope of the empire of the Roman people, cultivated a farm of four acres on the other side of the Tiber, which is called the Quinctian meadows, exactly opposite the place where the dock-yard now is. There, whether leaning on a stake while digging a trench, or while ploughing, at any rate, as is certain, while engaged on some work in the fields, after mutual exchange of salutations had taken place, being requested by the ambassadors to put on his toga, and listen to the commands of the senate (with wishes that it might turn out well both for him and the commonwealth), he was astonished, and, asking whether all was well, bade his wife Racilia immediately bring his toga from the hut. As soon as he had put it on and come forward, after having first wiped off the dust and sweat, the ambassadors congratulating him, united in saluting him as dictator: they summoned him into the city, and told him what terror prevailed in the army. A vessel was prepared for Quinctius by order of the government, and his three sons, having come out to meet him, received him on landing at the other side; then his other relatives and his friends: then the greater part of the patricians. Accompanied by this numerous attendance, the lictors going before him, he was conducted to his residence. There was a numerous concourse of the commons also: but they by no means looked on Quinctius with the same satisfaction, as they considered both that he was vested with excessive authority, and was likely to prove still more arbitrary by the exercise of that same authority. During that night, however, nothing was done except that guards were posted in the city.

B "Soldiers, you shall not enjoy any portion of the spoil taken from that enemy to whom you yourselves nearly became a spoil: and you, Lucius Minucius, until you begin to assume a spirit worthy of a consul, shall command these legions only as lieutenant." Minucius accordingly resigned his office of consul, and remained with the army, as he had been commanded. But so meekly obedient were the minds of men at that time to authority combined with superior merit, that this army, remembering his kindness, rather than their own disgrace, both voted a golden crown of a pound weight to the dictator, and saluted him as their preserver when he set out. The senate at Rome, convened by Quintus Fabius, prefect of the city, ordered Quinctius to enter the city in triumph, in the order of march in which he was coming. The leaders of the enemy were led before his car: the military standards were carried before him: his army followed laden with spoil. Banquets are said to have been spread before the houses of all, and the soldiers, partaking of the entertainment, followed the chariot with the triumphal hymn and the usual jests, after the manner of revellers. On that day the freedom of the state was granted to Lucius Mamilius of Tusculum, amid universal approbation. The dictator would have immediately laid down his office had not the assembly for the trial of Marcus Volscius, the false witness, detained him; the fear of the dictator prevented the tribunes from obstructing it. Volscius was condemned and went into exile at Lanuvium. Quinctius laid down his dictatorship on the sixteenth day, having been invested with it for six months.

C Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year: Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them: How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, And the country of India, and Media and Lydia and of the goodliest countries, which

they took of him, and gave to king Eumenes: Moreover how the Grecians had determined to come and destroy them; And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day: It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby: Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.