

36And Gideon said to God, "If You really intend to deliver Israel through me as You have said—³⁷here I place a fleece of wool on the threshing floor. If dew falls only on the fleece and all the ground remains dry, I shall know that You will deliver Israel through me, as You have said." ³⁸And that is what happened. Early the next day, he squeezed the fleece and wrung out the dew from the fleece, a bowlful of water. ³⁹Then Gideon said to God, "Do not be angry with me if I speak just once more. Let me make just one more test with the fleece: let the fleece alone be dry, while there is dew all over the ground." ⁴⁰God did so that night: only the fleece was dry, while there was dew all over the ground.

וַיֹּאמֶר גִּדְעוֹן אֶל-הָאֱלֹהִים אֲמִי-יְשׁוּעָה מִשְׁעֵי בְּיָדִי אֶת-יִשְׂרָאֵל בְּאֶשֶׁר דִּבַּרְתָּ: יִהְיֶה אֲנֹכִי מִצִּיג אֶת-גִּזְזַת הַשֶּׁמֶר בְּצִוּוֹן אֶס על יְהִיֶה עַל-הַגִּזְזוֹת לְבָדָה וְעַל-כָּל-הָאָרֶץ הֶרֶב וְהַדְּמָי כִּי-תוֹשֵׁעַ בְּיָדִי אֶת-יִשְׂרָאֵל בְּאֶשֶׁר דִּבַּרְתָּ: ³⁸וַיְהִי-כֵן וַיִּשְׁמַע מִשְׁמֹרֶת הַיָּמָּה וַיִּזְרַק מֵעַל הַגִּזְזוֹת וַיִּצְטַק מַיִם: ³⁹וַיֹּאמֶר שִׁעוֹן אֶל-הָאֱלֹהִים אֲלֵי-יְהוָה אֲפֹל בִּי וְאִתְּפָאֶה אִךְ הַפֶּעַם אֲנֹסֶה נֹא-וְכִי-הַפֶּעַם נִגְזַר יְהִי-לִי הֶרֶב אֶל-הַגִּזְזוֹת לְבָדָה וְעַל-כָּל-הָאָרֶץ יִהְיֶה שֶׁלֵּי: ⁴⁰וַיַּעַשׂ אֱלֹהִים כֵּן וַיְהִי-הוּא הַלַּיְלָה וַיְהִי-הֶרֶב אֶל-הַגִּזְזוֹת לְבָדָה וְעַל-כָּל-הָאָרֶץ הֶרֶב טֵל: ⁵

7 Early next day, Jerubbaal—that is, Gideon—and all the troops with him encamped above En-harod,^a while the camp of Midian was in the plain to the north of him, at Gibeath-morah.^b ²The Lord said to Gideon, "You have too many troops with you for Me to deliver Midian into their hands; Israel might claim for themselves the glory due to Me, thinking, 'Our own hand has brought us victory.' ³Therefore, announce to the men, 'Let anybody who is timid and fearful turn back, ^cas a bird flies from Mount Gilead.'"^c Thereupon, 22,000 of the troops turned back and 10,000 remained. ⁴"There are still too many troops," the Lord said to Gideon. "Take them down to the water and I will sift^d them for you there. Anyone of whom I tell you, 'This one is to go with you,' that one shall go with you; and anyone of whom I tell you, 'This one is not to go with you,' that one shall not go." ⁵So he took the troops down to the water. Then the Lord said to Gideon, "Set apart all those who ^elap up the water with their

וַיִּשְׁמַע יְהוָה וַיִּבְעַל הוּא גִדְעוֹן וְכָל-הַיָּעָם אֲשֶׁר אִתּוֹ וַיַּחֲזֵק עַל-עֵין הַרְד וּמִקְנֵה מִדְיָן הַיָּהוּד לֵי מִצְפּוֹן מִבְּעֵת הַמּוֹרָה: ²וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן רַב הַיָּעָם אֲשֶׁר אִתְּךָ מִתַּחַת אֶת-מִדְיָן בְּיָדֶם כִּי יִחַפְּאוּ עָלֶיךָ יִשְׂרָאֵל לֵאמֹר יְדֵי הַדְּשִׁיעָה לִי: ³וַיַּעֲמֵה קוֹלָא נֹא בְּאֵזְנֵי הַיָּעָם לֵאמֹר מִי-יֵרָא וְהָרֵד יִשָּׁב וְיַעֲפֹר מִיַּד הַגִּלְעָד: ⁴וַיִּשְׁמַע מִן-הַיָּעָם וַיִּשְׁרָם וַיִּשְׁנִים אֶלְךָ וַיִּשְׁרַת אֶלְפִים נִשְׂאָרוֹ: ⁵ וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן עוֹד הַיָּעָם רַב הוּא אוֹתָם אֶל-הַיָּמִים וְאֶצְרַפְנֵה לָךְ שָׁם הַיָּהוּ אֲשֶׁר אֹמַר אֵלֶיךָ זֶה י לָךְ אִתְּךָ הוּא י לָךְ אִתְּךָ וְכָל אֲשֶׁר-אֹמַר אֵלֶיךָ זֶה לֹא-י לָךְ: ⁵ וַיִּנְוֹר אֶת-הַיָּעָם אֶל-הַיָּמִים ⁵ וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן כָּל אֲשֶׁר-יִלָּק בְּלִשְׁוֹנוֹ מִן-הַיָּעָם בְּאֶשֶׁר יִלָּק הַיָּלָב תִּצְיֵג אוֹתוֹ לְכָד וְכָל אֲשֶׁר-יִכְרַע עַל-בִּרְפָּיו לִשְׁוֹת:

²⁵That night the Lord said to him: "Take the young bull—^abelonging to your father and another bull seven years old; pull down the altar of Baal which belongs to your father, and cut down the sacred post which is beside it. ²⁶Then build an altar to the LORD your God, on ^athe level ground—^a on top of this stronghold. Take the other bull and offer it as a burnt offering, using the wood of the sacred post that you have cut down." ²⁷So Gideon took ten of his servants and did as the Lord had told him; but as he was afraid to do it by day, on account of his father's household and the townspeople, he did it by night. ²⁸Early the next morning, the townspeople found that the altar of Baal had been torn down and the sacred post beside it had been cut down, and that the second bull had been offered on the newly built altar. ²⁹They said to one another, "Who did this thing?" Upon inquiry and investigation, they were told, "Gideon son of Joash did this thing!" ³⁰The townspeople said to Joash, "Bring out your son, for he must die: he has torn down the altar of Baal and cut down the sacred post beside it!" ³¹But Joash said to all who had risen against him, "Do you have to contend for Baal? Do you have to vindicate him? Whoever fights his battles shall be dead by morning! If he is a god, let him fight his own battles, since it is his altar that has been torn down!" ³²That day they named him^d Jerubbaal, meaning "Let Baal contend with him, since he tore down his altar."

²⁵ וַיְהִי בַלַּיְלָה הַהוּא וַיֹּאמֶר לוֹ יְהוָה קַח אֶת-פָּרִי-הַשּׂוֹר אֲשֶׁר לְאָבִיךָ וּפָרִי הַשֶּׁנִּי שֶׁבַע שָׁנִים וְהַרְסֵת אֶת-מִזְבֵּחַ הַבְּעַל אֲשֶׁר לְאָבִיךָ וְאֶת-הָאֲשֵׁרָה אֲשֶׁר-עָלָיו וְהָרַסְתָּ: ²⁶וּבְנִית מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל-הָרָשׁ הַשֶּׁנִּי וְהַעֲלִית עוֹלָה בַּעֲצֵי הָאֲשֵׁרָה אֲשֶׁר תִּכְרַת: ²⁷וַיַּקַּח גִּדְעוֹן עֲשָׂרָה אֲנָשִׁים מִעַבְדָּיו וַיַּעַשׂ בְּאֶשֶׁר דִּבַּר אֱלֹהֵי יְהוָה וַיְהִי בַּאֲשֶׁר דִּבַּר אֶת-בְּנֵי-אָבִיו וַיַּעַשׂ כַּאֲשֶׁר יְהוָה אָמַר: ²⁸וַיִּשְׁלַח בַּבֹּקֶר וַיִּהְיֶה נִתְּז מִזְבֵּחַ הַבְּעַל וְהָאֲשֵׁרָה אֲשֶׁר-עָלָיו כָּרְתָה וְאֶת הַפָּרִי הַשֶּׁנִּי הָעֹלָה עַל-הַמִּזְבֵּחַ הַבְּנִי: ²⁹וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מִי עָשָׂה הַדָּבָר הַזֶּה וַיִּדְרֹשׁוּ וַיִּקְרָאוּ וַיֹּאמְרוּ גִדְעוֹן בֶּן-יֹאשׁ עָשָׂה הַדָּבָר הַזֶּה: ³⁰וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-יֹאשׁ הוֹרַע אֶת-בְּנֵיךָ וַיִּמַּת כִּי נִחַץ אֶת-מִזְבֵּחַ הַבְּעַל וְכִי כָרַת הָאֲשֵׁרָה אֲשֶׁר-עָלָיו: ³¹וַיֹּאמֶר יֹאשׁ לְכָל אֲשֶׁר-עָמְדוּ עָלָיו הַיּוֹמָם ו תִּרְכִּיבוּ לַבְּעַל אִם-אִתְּם הוֹשִׁיעוּן אוֹתוֹ אֲשֶׁר יִרְיֵב לוֹ כִּי נִחַץ הַבְּעַל אִם אֱלֹהִים הוּא יִרְיֵב לוֹ כִּי נִחַץ אֶת-מִזְבְּחוֹ: ³²וַיִּקְרָא-לוֹ בַּיּוֹם הַהוּא יְרֻבָּאֵל לֵאמֹר יִרְבֵּ בַּיָּד הַבְּעַל כִּי נִחַץ אֶת-מִזְבְּחוֹ: ⁵

³³All Midian, Amalek, and the Kedemites joined forces; they crossed over and encamped in the Valley of Jezreel. ³⁴The spirit of the Lord enveloped Gideon; he sounded the horn, and the Abiezrites rallied behind him. ³⁵And he sent messengers throughout Manasseh, and they too rallied behind him. He then sent messengers through Asher, Zebulun, and Naphtali, and they came up to meet the Manassites.^e

^a Or "the Spring of Harod."
^b Or "the Hill of Morah."
^{c-c} Meaning of Heb. uncertain.
^d Lit. "smelt."
^e Or "the Manassites."

therefore I do not sin against You.
 12 Blessed are You, O LORD;
 train me in Your laws.
 13 With my lips I rehearse
 all the rules You proclaimed.
 14 I rejoice over the way of Your decrees
 as over all riches.
 15 I study Your precepts;
 I regard Your ways;
 16 I take delight in Your laws;
 I will not neglect Your word.

למען לא אֶחַטֵּא לָךְ:
 12 בְּרַחֵם אֶתְּךָ יְהוָה
 לְמַדְנִי חֻקֶיךָ:
 13 בְּשִׁפְטֵי סִפְרֹתֶי
 כָּל מִשְׁפָּטֵי־פִיךָ:
 14 בְּרַחֵם עֲדוּתֶיךָ שְׁשֹׁתִי
 כַּעַל כָּל־חַיִּים:
 15 בְּפִסְקֶיךָ אֲשִׁיחָה
 וְאִפְסִידָה אֶרְחֻבֶיךָ:
 16 בְּחֻקֶיךָ אֲשַׂחֲשָׂע
 לֹא אֲשָׁכַח דְּבָרְךָ:

15 O LORD, deliver us!
 O LORD, let us prosper!
 16 May he who enters be blessed in the name of
 the LORD;
 we bless you from the House of the LORD.
 17 The LORD is God;
 He has given us light;
 Bind the festal offering to the horns of the altar
 with cords.
 18 You are my God and I will praise You;
 You are my God and I will extol You.
 19 Praise the LORD for He is good,
 His steadfast love is eternal.

25 אֲנֵנוּ יְהוָה הוֹשִׁיעָה נָא
 אֲנֵנוּ יְהוָה הַצְּלִיחָה נָא:
 26 בְּרַחֵם הֵבֵא בְּשֵׁם יְהוָה
 בְּרַכְוֵנוּם מִבֵּית יְהוָה:
 17 אֱלֹהֵי יְהוָה
 נִגְאָר לֵנוּ
 אִסְרוּתְךָ עֲבַתִּים עַד־רְגְלוֹתַי
 הַמְּזוּבָּה:
 18 אֱלֹהֵי אֶתְּךָ נִאֱמָר
 אֱלֹהֵי אֶרְוִמְמָךְ:
 19 הַלְלוּ לַיהוָה כִּי־טוֹב
 כִּי לְעוֹלָם חֶסֶדְךָ:

17 Deal kindly with Your servant,
 that I may live to keep Your word.
 18 Open my eyes, that I may perceive
 the wonders of Your teaching.
 19 I am only a sojourner in the land;
 do not hide Your commandments from me.
 20 My soul is consumed with longing
 for Your rules at all times.
 21 You blast the accursed insolent ones
 who stray from Your commandments.
 22 Take away from me taunt and abuse,
 because I observe Your decrees.
 23 Though princes meet and speak against me,
 Your servant studies Your laws.
 24 For Your decrees are my delight,
 my intimate companions.

17 וְגַם לְעַלְעֲבָדְךָ
 אֲחִיךָ וְאֲשֶׁמְרָה דְּבָרְךָ:
 18 גַּל־עֵינַי וְאֲבִיטָה
 נִפְלְאוֹת מִתּוֹרָתְךָ:
 19 כִּי־אֲנִי כַּגֵּר בְּאֶרֶץ
 אֲל־תְּסַתֵּר מִלְּפָנַי מִצְוֹתֶיךָ:
 20 אֲל־תְּסַתֵּר נַפְשִׁי לְתַאֲבָה
 אֲל־מִשְׁפָּטֶיךָ בְּכָל־עֵת:
 21 וְהַצַּדִּיקִים וְיָדִים אֲרוּרִים
 הִשְׁוִים מִמִּצְוֹתֶיךָ:
 22 גַּל מִעַל־יְרֵכִי וְכֹחַ
 פִּי עֲדוּתֶיךָ נִצְרָתִי:
 23 וְגַם יֹשְׁבֵי שָׁרִים כִּי־דַבְּרוּ
 עֲבָדְךָ יִשְׂחִי בְּחֻקֶיךָ:
 24 וְגַם עֲדוּתֶיךָ שְׂשֹׁעֵי
 אֲנִשִׁי עֲצֹתַי:

119 Happy are those whose way is
 blameless,
 who follow the teaching of the LORD.
 Happy are those who observe His decrees,
 who turn to Him wholeheartedly.
 They have done no wrong,
 but have followed His ways.
 You have commanded that Your precepts
 be kept diligently.
 Would that my ways were firm
 in keeping Your laws;
 when I would not be ashamed
 when I regard all Your commandments.
 I will praise You with a sincere heart
 as I learn Your just rules.
 I will keep Your laws;
 do not utterly forsake me.

קִיט אֲשֶׁר־יִמְיִי־בְּרַחֵם
 הַתְּלִים בְּתוֹרַת יְהוָה:
 2 אֲשֶׁר־נִצְרָה עֲדוּתִי
 בְּכָל־לֵב יִרְשָׁהוּ:
 3 אֵיךְ לֹא־סָעָלוּ עֲלָיָה
 בְּדַרְכֵי הַלֵּב:
 4 אֲתָה צִוִּיתָה פְּקוּדֶיךָ
 לְשֹׁמְרֵי מֵאֹד:
 5 אֲחִילִי וְכֹחַ דְּרָכֶי
 לְשֹׁמְרֵי חֻקֶיךָ:
 6 אֲנִי לֹא־אֲבוֹשׁ
 7 כִּהִבִּיטִי אֶל־כָּל־מִצְוֹתֶיךָ:
 8 יִאֲדָרְךָ בְּיֹשֵׁר לֵבִי
 כַּאֲשֶׁר־לִמַּדְתָּ מִשְׁפָּטֵי צְדָקָתְךָ:
 9 אֶת־חֻקֶיךָ אֲשֶׁמֶר
 אֲל־תִּשְׁכַּחַנִי עַד־מָאֹד:

25 My soul clings to the dust;
 revive me in accordance with Your word.
 26 I have declared my way, and You have answered
 me;
 train me in Your laws.
 27 Make me understand the way of Your precepts,
 that I may study Your wondrous acts.
 28 I am racked with grief;
 sustain me in accordance with Your word.

25 דְּבַקָּה לְעָפָר נַפְשִׁי
 חַיִּי כִּדְבָרְךָ:
 26 דַּרְכֵי סִפְרֹתֶי וְחַיִּי
 לְמַדְנִי חֻקֶיךָ:
 27 בְּרַחֵם פְּקוּדֶיךָ הִבִּינִי
 וְאֲשִׁיחָה בְּנִפְלְאוֹתֶיךָ:
 28 דַּלְפָּה נַפְשִׁי מִתּוֹנָה
 קַלְמִי כִּדְבָרְךָ:

How can a young man keep his way pure?—
 by holding to Your word.
 I have turned to You with all my heart;
 do not let me stray from Your commandments.
 In my heart I treasure Your promise;

9 בְּמַה יִּזְכֶּה־נַעַר אֶת־אֲרָחוֹ
 לְשֹׁמְרֵי כְדֻבְרְךָ:
 10 בְּכָל־לֵבִי דִרְשָׁתִיךָ
 אֲל־תִּשְׁכַּחַנִי מִמִּצְוֹתֶיךָ:
 11 בְּלִבִּי עֲפָנִיתִי אִמְרֹתֶיךָ

f Meaning of Heb. uncertain.

17 will delight in Your commandments,
 which I love.
 18 I reach out for Your commandments, which I
 love;
 I study Your laws.

17 וְאֲשַׂחֲשָׂע בְּמִצְוֹתֶיךָ
 אֲשֶׁר אֲהַבֵּתִי:
 18 וְאֲשָׂא כַּפִּי אֶל־מִצְוֹתֶיךָ אֲשֶׁר
 אֲהַבֵּתִי
 וְאֲשִׁיחָה בְּחֻקֶיךָ:

10 have chosen the way of faithfulness;
 I have set Your rules before me.
 11 I cling to Your decrees;
 O LORD, do not put me to shame.
 12 I eagerly pursue Your commandments,
 for You broaden my understanding.

10 דָּרַךְ אֲמוּנָה כְּחַרְתִּי
 מִשְׁפָּטֶיךָ שִׂוִּיתִי:
 11 דְּבַקְתִּי בְּעֲדוּתֶיךָ
 יְהוָה אֲל־תְּבִישֵׁנִי:
 12 דַּרְכֵי־מִצְוֹתֶיךָ אֲרַדֵּךְ
 כִּי תִרְחִיב לִבִּי:

49 Remember Your word to Your servant
 through which You have given me hope.
 50 This is my comfort in my affliction,
 that Your promise has preserved me.
 51 Though the arrogant have cruelly mocked me,
 I have not swerved from Your teaching.
 52 I remember Your rules of old, O LORD,
 and find comfort in them.
 53 I am seized with rage
 because of the wicked who forsake Your teach-
 ing.
 54 Your laws are a source of strength to me,^b
 wherever I may dwell.
 55 I remember Your name at night, O LORD,
 and obey Your teaching.
 56 This has been my lot,
 for I have observed Your precepts.

49 זְכוֹר־דְּבַר לְעַבְדְּךָ
 עַל־אֲשֶׁר יִחַלְתִּנִּי:
 50 זֹאת נַחֲמוֹתִי בְּעִנְיִי
 כִּי אִמְרֹתֶיךָ חִתִּנִּי:
 51 וְיָדִים הִלְצִינִי עַד־מָאֹד
 מִתּוֹרָתְךָ לֹא נָטִיתִי:
 52 וְזָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם יְהוָה
 וְנִחַמְתִּים:
 53 וְלִעֲפָה אֲחֻזְתִּנִּי מִרְשָׁעִים
 עֹבְרֵי תוֹרָתְךָ:
 54 וְזִמְרוֹת הַיְיָ לִי חֻקֶיךָ
 בְּבֵית מִגוּרֵי:
 55 וְזָכַרְתִּי בְּלִילָה שְׁמוֹךָ יְהוָה
 וְאֲשֶׁמְרָה תּוֹרָתְךָ:
 56 זֹאת הִיְתַדִּילִי
 כִּי פָקִידֶיךָ נִצְרָתִי:

Teach me, O LORD, the way of Your laws;
 I will observe them to the utmost.
 Give me understanding, that I may observe
 Your teaching
 and keep it wholeheartedly.
 Lead me in the path of Your commandments,
 for that is my concern.
 Turn my heart to Your decrees
 and not to love of gain.
 Avert my eyes from seeing falsehood;
 by Your ways preserve me.
 Fulfill Your promise to Your servant,
 which is for those who worship You.
 Remove the taunt that I dread,
 for Your rules are good.
 See, I have longed for Your precepts;
 by Your righteousness preserve me.

53 הֲוִינִי יְהוָה צֶרֶךְ חֻקֶיךָ
 וְאֲצַנְחָה עֵקֶב:
 54 הִבִּינִי וְאֲצַנְחָה תּוֹרָתְךָ
 וְאֲשֶׁמְרָה בְּכָל־לֵב:
 55 הַדִּירִיכֵנִי בְּנִתְיַב מִצְוֹתֶיךָ
 כִּי־בֹ כַּפְצָתִי:
 56 הִט־לִבִּי אֶל־עֲדוּתֶיךָ
 וְאֵל אֶל־בְּצַע:
 57 הַעֲבֵר עֵינַי מִדְּאוֹת שָׂוָא
 כִּדְבָרְךָ תִּנְיִי:
 58 הַקֵּם לְעַבְדְּךָ אִמְרֹתֶיךָ
 אֲשֶׁר לִירְאָתְךָ:
 59 הַעֲבֵר חֲרָפוֹתֵי אֲשֶׁר יִגְרָתִי
 כִּי מִשְׁפָּטֶיךָ טוֹבִים:
 60 הִנֵּה הִתְאַבְּרָה לִפְקוּדֶיךָ
 בְּצִדְקָתְךָ תִּנְיִי:

The LORD is my portion;
 I have resolved to keep Your words.
 I have implored You with all my heart;
 have mercy on me, in accordance with Your
 promise.
 I have considered my ways,
 and have turned back to Your decrees.
 I have hurried and not delayed
 to keep Your commandments.
 Though the bonds of the wicked are coiled
 round me,
 I have not neglected Your teaching.
 I arise at midnight to praise You
 for Your just rules.

71 חֲלָלִי יְהוָה
 אִמְרֹתֶיךָ לְשֹׁמְרֵי דְבָרֶיךָ:
 72 חֲלִיתִי פִּיךָ בְּכָל־לֵב
 חֲנִי כְּאִמְרֹתֶיךָ:
 73 חֲשַׁבְתִּי דְרָכֶיךָ
 וְאֲשִׁיבָה דְגְלִי אֶל־עֲדוּתֶיךָ:
 74 חֲשִׁיתִי וְלֹא הִתְמַהְמַהִיתִי
 לְשֹׁמְרֵי מִצְוֹתֶיךָ:
 75 חֲבִלִי רְשָׁעִים עֲרַנִּי
 תּוֹרָתְךָ לֹא שָׁכַחְתִּי:
 76 חֲצוֹת־לַיְלָה אֶקוּם לְהוֹדוֹת לָךְ
 עַל מִשְׁפָּטֵי צְדָקָתְךָ:

May Your steadfast love reach me, O LORD,
 Your deliverance, as You have promised.
 I shall have an answer for those who taunt me,
 for I have put my trust in Your word.
 Do not utterly take the truth away from my
 mouth,
 for I have put my hope in Your rules.
 I will always obey Your teaching,
 forever and ever.
 I will walk about at ease,
 for I have turned to Your precepts.

71 וְיִבְאֵנִי חֶסֶדְךָ יְהוָה
 תְּשׁוּעָתְךָ כְּאִמְרֹתֶיךָ:
 72 וְאֲעֹנֶה חֲרָפֵי דְבָרְךָ
 כִּי־בִטַּחְתִּי כִּדְבָרְךָ:
 73 וְיֹאֲלֵ־תִצַּל מִפִּי כִּי־אִמַּת עַד־
 מָאֹד
 כִּי לִמְשַׁפֵּטְךָ חֲלִיתִי:
 74 וְאֲשֶׁמְרָה תּוֹרָתְךָ תָּמִיד
 לְעוֹלָם וָעֶד:
 75 וְיִהְיֶה־לִּי כַּחֲבִיבָה
 כִּי פָקִידֶיךָ דְרִשְׁתִּי:

g-o Meaning of Heb. uncertain.

turn again to me.
 80 May I wholeheartedly follow Your laws so that I do not come to grief.
 81 I long for Your deliverance; I hope for Your word.
 82 My eyes pine away for Your promise; I say, "When will You comfort me?"
 83 Though I have become like a water-skin dried in smoke, I have not neglected Your laws.
 84 How long has Your servant to live? when will You bring my persecutors to judgment?
 85 The insolent have dug pits for me, flouting Your teaching.
 86 All Your commandments are enduring; I am persecuted without cause; help me!
 87 Though they almost wiped me off the earth, I did not abandon Your precepts.
 88 As befits Your steadfast love, preserve me, so that I may keep the decree You proclaimed.

וידעו ידעתי עתתיך:
 80 יהי לבי המים בהקדך למען לא אבוש:
 81 בלתי תהשחך נפשי לך בך יהלתי:
 82 כלו עיני לאמרתך לאמר מתי תנחמני:
 83 כיהייתי כגאר בקיטור חקדך לא שכחתי:
 84 כמה ימי עבדך מתי תעשה ברדפי משפט:
 85 ברולי ידים שיתוח אשר לא כחורתך:
 86 כל מצותיך אמונה שקר רדפוני עונוני:
 87 במעט בלתי בארץ ואני לא אעבתי פקודיך:
 88 כחוקדך חניני ואשמרה ערות פיך:

89 The LORD exists forever: Your word stands firm in heaven.
 90 Your faithfulness is for all generations; You have established the earth, and it stands.
 91 They stand this day to [carry out] Your rulings, for all are Your servants.
 92 Were not Your teaching my delight I would have perished in my affliction.
 93 I will never neglect Your precepts, for You have preserved my life through them.
 94 I am Yours; save me! For I have turned to Your precepts.
 95 The wicked hope to destroy me, but I ponder Your decrees.
 96 I have seen that all things have their limit, but Your commandment is broad beyond measure.

לעולם יהיה דברך נצב בשמים:
 90 לך יהי יוד אמנתך כוננת ארץ ותעמד:
 91 למשפטיך עמדי היום כי הכל עבדיך:
 92 לא אהניתי בשעשעי און אבדתי בעוני:
 93 לא לעולם לא אשכח פקודיך כי אם חייאתי:
 94 לך אני הושיעני כי פקודיך דרשתי:
 95 לי קו רשעים לאבדני עדתיך אתבונן:
 96 לכל תכלה ראיתי קץ רחבה מצותך מאד:

63 I am a companion to all who fear You, to those who keep Your precepts.
 64 Your steadfast love, O LORD, fills the earth; teach me Your laws.
 65 You have treated Your servant well, according to Your word, O LORD.
 66 Teach me good sense and knowledge, for I have put my trust in Your commandments.
 67 Before I was humbled I went astray, but now I keep Your word.
 68 You are good and beneficent; teach me Your laws.
 69 Though the arrogant have accused me falsely, I observe Your precepts wholeheartedly.
 70 Their minds are thick like fat; as for me, Your teaching is my delight.
 71 It was good for me that I was humbled, so that I might learn Your laws.
 72 I prefer the teaching You proclaimed to thousands of gold and silver pieces.

63 חבר אני לכל אשר יראוך ולשמרי פקודיך:
 64 חסדך יהיה מלאה הארץ חקדך למדני:
 65 טוב עשית עמי עבדך יהוה כדברך:
 66 טוב טעם ודעה למדני כי במצותיך האמנותי:
 67 טרם אענה אני שגג ועתה אמרתך שמרתי:
 68 טוב אתה ומטיב למדני חקדך:
 69 טפלו עלי שקר ודים אני בכל לב ו אצור פקודיך:
 70 טפש כחלב לבם אני תורתך שעשעתי:
 71 טוב לי כירעניתי למען אלמד חקדך:
 72 טוב לי חודת פיך מאלי וזה וקסוף:

73 Your hands made me and fashioned me; give me understanding that I may learn Your commandments.
 74 Those who fear You will see me and rejoice, for I have put my hope in Your word.
 75 I know, O LORD, that Your rulings are just; rightly have You humbled me.
 76 May Your steadfast love comfort me in accordance with Your promise to Your servant.
 77 May Your mercy reach me, that I might live, for Your teaching is my delight.
 78 Let the insolent be dismayed, for they have wronged me without cause; I will study Your precepts.
 79 May those who fear You, those who know Your decrees,

73 ידי עשוני ויבוננני הנילני ואלמנה מצותיך:
 74 יראיך יראוני וישמחו כי לדברך יהלתי:
 75 ידעתי יהוה כירעניתי משפטך ואמונת עינתי:
 76 יהי נא חסדך לנחמני באמרתך לעבדך:
 77 יהי נא רחמיך ואמנה כחורתך שעשעתי:
 78 יבלשו ודים בישקר עותוני אני אשח בפקודיך:
 79 ישובו לי יראיך:

114 You are my protection and my shield; I hope for Your word.
 115 Keep away from me, you evildoers, that I may observe the commandments of my God.
 116 Support me as You promised, so that I may live; do not thwart my expectation.
 117 Sustain me that I may be saved, and I will always muse upon Your laws.
 118 You reject all who stray from Your laws, for they are false and deceitful.
 119 You do away with the wicked as if they were dross; rightly do I love Your decrees.
 120 My flesh creeps from fear of You; I am in awe of Your rulings.
 121 I have done what is just and right; do not abandon me to those who would wrong me.
 122 Guarantee Your servant's well-being; do not let the arrogant wrong me.
 123 My eyes pine away for Your deliverance, for Your promise of victory.
 124 Deal with Your servant as befits Your steadfast love; teach me Your laws.
 125 I am Your servant; give me understanding, that I might know Your decrees.
 126 It is a time to act for the LORD, for they have violated Your teaching.
 127 Rightly do I love Your commandments more than gold, even fine gold.
 128 Truly by all [Your] precepts I walk straight; I hate every false way.

114 סתרי ומגני אתה לדברך יהלתי:
 115 סורר ממני מרעים ואצרה מצות אליה:
 116 סמכני כאמרתך ואמנה ואל תבישני משבתי:
 117 סעני ואשעה ואשעה בהקדך תמיד:
 118 סלית כל שונים מחקדך כישקר תרמיתם:
 119 סגים השבת כל רשעי ארץ לכן אהבתי עתתיך:
 120 סמר מפקודך בשחי וממשפטך יראתי:
 121 עשיתי משפט וצדק בלתי חני לעשקי:
 122 ערב עבדך לטוב אלי יעשקני ודים:
 123 עיני כלו לישועתך ולאמרת צדקך:
 124 עשה עמי עבדך כחוקדך וחקדך למדני:
 125 עבדך אני הביעני וארעה עתתיך:
 126 עת לעשות ליהוה הפרו תורתך:
 127 על לבן אהבתי מצותיך מזהב ומפן:
 128 על לבן ו כל פקודי כל ישראלתי בלא ארע שקר שנאתי:
 129 פלאות עדותיך על לבן נארתם נפשי:

97 O how I love Your teaching! It is my study all day long.
 98 Your commandments make me wiser than my enemies; they always stand by me.
 99 I have gained more insight than all my teachers, for Your decrees are my study.
 100 I have gained more understanding than my elders, for I observe Your precepts.
 101 I have avoided every evil way so that I may keep Your word.
 102 I have not departed from Your rules, for You have instructed me.
 103 How pleasing is Your word to my palate, sweeter than honey.
 104 I ponder Your precepts; therefore I hate every false way.
 105 Your word is a lamp to my feet, a light for my path.
 106 I have firmly sworn to keep Your just rules.
 107 I am very much afflicted; O LORD, preserve me in accordance with Your word.
 108 Accept, O LORD, my freewill offerings; teach me Your rules.
 109 Though my life is always in danger, I do not neglect Your teaching.
 110 Though the wicked have set a trap for me, I have not strayed from Your precepts.
 111 Your decrees are my eternal heritage; they are my heart's delight.
 112 I am resolved to follow Your laws to the utmost - forever.

97 מה אהבתי תורתך כל היום היא שיתתי:
 98 מאיבי חכמתי מצותך כי לעולם היא לי:
 99 מכל למדני השכלתי כי עדותיך שיהיה לי:
 100 מזקנים אתבונן כי פקודיך נצחתי:
 101 מכל ארע רע בלאותי רגלי למען אשמר דברך:
 102 ממשפטך לא אסרחי כי אמנה חורתי:
 103 מזהב מלצו לחכי אמרתך מדבש לפי:
 104 מפקודיך אתבונן על לבן שנאתי ו כל ארע שקר:
 105 נר לרגלי רגבי ואור לחתיבתי:
 106 נשבעתי ואקמה לשמור משפטי צדקך:
 107 נעצתי ערומי מאד יהוה חני כדברך:
 108 נדבות פי רצה נא יהוה ומשפטך למדני:
 109 נפשי ככפי תמיד יהורתך לא שכחתי:
 110 נתנו רשעים פח לי ומפקודיך לא תעיתי:
 111 נתלתי עדותיך לעולם כיששון לבי תמה:
 112 נטיתי לבי לעשות חקדך לעולם עקב:
 113 נסעים שנאתי

that I may keep Your decrees.
 147I rise before dawn and cry for help;
 I hope for Your word.
 148My eyes greet each watch of the night,
 as I meditate on Your promise.
 149Hear my voice as befits Your steadfast love;
 O LORD, preserve me, as is Your rule.
 150Those who pursue intrigue draw near;
 they are far from Your teaching.
 151You, O LORD, are near,
 and all Your commandments are true.
 152I know from Your decrees of old
 that You have established them forever.

153See my affliction and rescue me,
 for I have not neglected Your teaching.
 154Champion my cause and redeem me;
 preserve me according to Your promise.
 155Deliverance is far from the wicked,
 for they have not turned to Your laws.
 156Your mercies are great, O LORD;
 as is Your rule, preserve me.
 157Many are my persecutors and foes;
 I have not swerved from Your decrees.
 158I have seen traitors and loathed them,
 because they did not keep Your word in mind.
 159See that I have loved Your precepts;
 O LORD, preserve me, as befits Your steadfast
 love.
 160Truth is the essence of Your word;
 Your just rules are eternal.

161Princes have persecuted me without reason;
 my heart thrills at Your word.
 162I rejoice over Your promise
 as one who obtains great spoil.
 163I hate and abhor falsehood;
 I love Your teaching.

147 On "how one should walk."

וְאִשְׁמְרָה עֲדוּתְךָ :
 147 קָדַמְתִּי בַנֶּשֶׁף וְאִשְׁנָעָה
 לִדְבַרְךָ יְתִלְתִּי :
 148 קָדַמְנוּ עֵינַי אֲשֶׁרְנוֹת
 לְשִׁיחַ בְּאַמְרֹתֶיךָ :
 149 קוֹלִי שְׁמַעָה בְּחֶסֶדְךָ
 יְהוָה כְּמִשְׁפָּטֶיךָ חֲנִינִי :
 150 אֲרֻבּוּ רֵדְפֵי וְזִמָּה
 מִתּוֹרֹתֶיךָ רַחֲמֵיךָ :
 151 יְהוָה קָרוֹב אֲתָהּ יְהוָה
 וְכָל־מִצְוֹתֶיךָ אֱמֹת :
 152 יָדַעְתִּי מִמִּצְוֹתֶיךָ
 כִּי לְעוֹלָם יִסְדָּתָם :

153 רְאֵה־עֲנִי וְחַלְצֵנִי
 בִּיְהוָה כִּי־לֹא־שָׁכַחְתִּי :
 154 רִיבָה רִיבֵי וְגֹאֲלֵנִי
 לִאֲמֹרֹתֶיךָ חֲנִינִי :
 155 רַחֲמֵיךָ מִרְשָׁעִים יִשְׁוּעָה
 כִּי־רַחֲמֵיךָ לֹא־יִרְשׁוּ :
 156 רַחֲמֵיךָ רַבִּים יְהוָה
 כְּמִשְׁפָּטֶיךָ חֲנִינִי :
 157 רַבִּים רֵדְפֵי וְזִמָּה
 מִעֲדוּתֶיךָ לֹא־נִטִּיתִי :
 158 רְאִיתִי בְּגֵדִים וְנֶאֱחָקוּעָה
 אֲשֶׁר־אֲמֹרֹתֶיךָ לֹא־שָׁמְרוּ :
 159 רְאֵה־כִּי־פָקַדְתִּיךָ אֱהֵבְתִּי
 יְהוָה כְּחֶסֶדְךָ חֲנִינִי :
 160 רֵאשִׁי־דְבַרְךָ אֱמֹת
 וְלְעוֹלָם כְּלִי־מִשְׁפָּט צְדָקָה :

161 שְׂרִירִים רִדְפוּנִי חֲנָם
 וּמִדְבַרְךָ יִמְדַבְּרֶנּוּ פִּי־לִבִּי :
 162 שֵׁשׁ אֲבִי עַל־אֲמֹרֹתֶיךָ
 כְּמוֹצֵא שְׁלָל רַב :
 163 שָׂקַר שִׁנְאִיתִי וְאֲתַעְבָּה
 תּוֹרֹתֶיךָ אֱהַבְתִּי :

1304 The words You inscribed give^d light,
 and grant understanding to the simple.
 131I open my mouth wide, I pant,
 longing for Your commandments.
 132Turn to me and be gracious to me,
 as is Your rule with those who love Your name.
 133Make my feet firm through Your promise;
 do not let iniquity dominate me.
 134Redeem me from being wronged by man,
 that I may keep Your precepts.
 135Show favor to Your servant,
 and teach me Your laws.
 136My eyes shed streams of water
 because men do not obey Your teaching.

137You are righteous, O LORD;
 Your rulings are just.
 138You have ordained righteous decrees;
 they are firmly enduring.
 139I am consumed with rage
 over my foes' neglect of Your words.
 140Your word is exceedingly pure,
 and Your servant loves it.
 141Though I am belittled and despised,
 I have not neglected Your precepts.
 142Your righteousness is eternal;
 Your teaching is true.
 143Though anguish and distress come upon me,
 Your commandments are my delight.
 144Your righteous decrees are eternal;
 give me understanding, that I might live.

145I call with all my heart;
 answer me, O LORD,
 that I may observe Your laws.
 146I call upon You; save me,

d-d With Targum; or "The exposition of Your words gives" meaning of Heb. uncertain.

פָּתַח דְּבַרְךָ יְאִיר
 מְבִין פְּתִינִים :
 131 פָּרַסְתִּי־רַחֲמֵי וְאִשְׁנָעָה
 כִּי לְמִצְוֹתֶיךָ יִאֲבֹתִי :
 132 פָּנֵה־אֵלַי וְחַנֵּנִי
 כְּמִשְׁפָּטֶיךָ לֹא־אֲהַבֵּי שְׂמֵךְ :
 133 פְּעָמַי הִקֵּן בְּאַמְרֹתֶיךָ
 וְאִל־תִּשְׁלַט־בִּי כָל־אָוֶן :
 134 פְּדֵנִי מִעֲשֶׂק אָדָם
 וְאִשְׁמְרָה פְּקוּדוֹתֶיךָ :
 135 פָּנֵה־יְהוָה הָאֵר עַבְדְּךָ
 וְלַמְדֵּנִי אֶת־חֻקֶּיךָ :
 136 עֵינַי יִשְׁרָמוּ מֵי־מַדְּוָה
 עַל־לֹא־שְׁמֹרַת תּוֹרֹתֶיךָ :

137 צְדִיק אֲתָהּ יְהוָה
 וְיִשְׁרָ מִשְׁפָּטֶיךָ :
 138 צִוִּיתָ צְדָק עֲדוּתֶיךָ
 וְרַחֲמֵיךָ מֵאֵד :
 139 צָרַמְתִּינִי קִנְיַתִּי
 כִּי־שָׁכַחְתִּי דְבַרְךָ צָנִי :
 140 צְרוּפָה אֲמֹרֹתֶיךָ מֵאֵד
 וְעִבְרָה אֶהְיֶה :
 141 צָעִיר אֲבִי וְנִבְיָה
 פָּקַדְתִּי לֹא־שָׁכַחְתִּי :
 142 צָדָקְתֶךָ צְדָק לְעוֹלָם
 וְתוֹרֹתֶיךָ אֱמֹת :
 143 צָר־וּמְצוֹק מִצְאוּנִי
 מִצְוֹתֶיךָ שִׁעֲשִׂעִי :
 144 צְדָק עֲדוּתֶיךָ לְעוֹלָם
 הִבִּינִי וְאֲחִינִי :

145 קָרָאתִי כָּל־לֵב
 עֲנֵנִי יְהוָה
 חֻקֶּיךָ אֶצְרָה :
 146 קָרָאתִיךָ הוֹשִׁיעֵנִי

what can you gain,
 O deceitful tongue?
 4A warrior's sharp arrows,
 with hot coals of broom-wood.
 5Woe is me, that I live with Meshech,
 that I dwell among the clans of Kedar.
 6Too long have I dwelt with those who hate peace.
 7I am all peace;
 but when I speak,
 they are for war.

וּמִה־יִסְיִי לֹךְ
 לְשׁוֹן רַמְיָהּ :
 4 חֲצִי גִבּוֹר שְׁנוּנִים
 עִם גְּזָלֵי רַחֲמִיִּים :
 5 אֲוִיָּה־לִּי בֵּי־גֵרְתֵי מִשְׁךְ
 שְׁכַנְתִּי עִם־אֲהֵלֵי קֶדָר :
 6 רַבַּח שְׁכַנְתִּי־לֵה נֶפְשִׁי עִם שׂוֹנֵא
 שְׁלוֹם :
 7 אֲנִי־שְׁלוֹם
 וְכִי אֲדַבֵּר
 הֵמָּה לְמַלְחָמָה :

164I praise You seven times each day
 for Your just rules.
 165Those who love Your teaching enjoy well-
 being;
 they encounter no adversity.
 166I hope for Your deliverance, O LORD;
 I observe Your commandments.
 167I obey Your decrees
 and love them greatly.
 168I obey Your precepts and decrees;
 all my ways are before You.

169May my plea reach You, O LORD;
 grant me understanding according to Your
 word.
 170May my petition come before You;
 save me in accordance with Your promise.
 171My lips shall pour forth praise,
 for You teach me Your laws.
 172My tongue shall declare Your promise,
 for all Your commandments are just.
 173Lend Your hand to help me,
 for I have chosen Your precepts.
 174I have longed for Your deliverance, O LORD;
 Your teaching is my delight.
 175Let me live, that I may praise You;
 may Your rules be my help;
 176I have strayed like a lost sheep;
 search for Your servant,
 for I have not neglected Your commandments.

164 שֶׁבַע יָמִים הִלַּלְתִּיךָ
 עַל־מִשְׁפָּטֵי צְדָקָה :
 165 שְׂלוֹם רַב לְאֵהֲבֵי תּוֹרֹתֶיךָ
 וְאֵין־לָמּוּ מִכְשׁוֹל :
 166 שִׁבְרָתִי לִישׁוּעָתֶךָ יְהוָה
 וּמִצְוֹתֶיךָ עֲשִׂיתִי :
 167 שְׁמַרָה נַפְשִׁי עֲדוּתֶיךָ
 וְאֶהֱבֵם מֵאֵד :
 168 שְׁמַרְתִּי פְּקוּדוֹתֶיךָ וְעֲדוּתֶיךָ
 כִּי כָל־דְרָכֵי נִגְדָה :

169 מִתְקַרֵּב רִנָּתִי לְפָנֶיךָ יְהוָה
 כְּדָבָרֶךָ הִבִּינֵנִי :
 170 תְּבוֹא תוֹחַנְתִּי לְפָנֶיךָ
 כְּאַמְרֹתֶיךָ הִצִּילֵנִי :
 171 תִּבְעֵנָה שִׁפְתֵי תִהְיֶה
 כִּי תִלְמַדְנִי חֻשְׁיךָ :
 172 תִּשְׁנֵן לִשׁוֹנֵי אֲמֹרֹתֶיךָ
 כִּי כָל־מִצְוֹתֶיךָ צְדָק :
 173 תִּתֵּן־יָדְךָ לְעֹזְרֵנִי
 כִּי פָקַדְתִּי בְּחֻרָתִי :
 174 תִּשְׁאֲבֵתִי לִישׁוּעָתֶךָ יְהוָה
 וְתוֹרֹתֶיךָ שִׁעֲשִׂעִי :
 175 תְּחִי־נַפְשִׁי וְתִהְיֶה־לִּי
 וּמִשְׁפָּטֶיךָ יִצְרָנִי :
 176 תִּלְעִיתִי כְּשֶׂה אֲבָד
 מִקְּדָשְׁךָ
 כִּי מִצְוֹתֶיךָ לֹא־שָׁכַחְתִּי :

121 A song for ascents.

I turn my eyes to the mountains;
 from where will my help come?
 2My help comes from the LORD,
 maker of heaven and earth.
 3He will not let your foot give way;
 your guardian will not slumber;
 4See, the guardian of Israel
 neither slumbers nor sleeps!
 5The LORD is your guardian,
 the LORD is your protection
 at your right hand.
 6By day the sun will not strike you,
 nor the moon by night.
 7The LORD will guard you from all harm;
 He will guard your life.
 8The LORD will guard your going and coming
 now and forever.

קכא שיר למעלות

אֲשָׂא עֵינַי אֶל־הַהָרִים
 מֵאֵן כִּי־יִצְרָנִי :
 2 יִצְרָנִי מֵעַם יְהוָה
 עֹשֵׂה שָׁמַיִם וָאָרֶץ :
 3 אִל־יִתֵּן לְמוֹט רַגְלִי
 אִל־יִנָּם שֹׁמְרֵךָ :
 4 הִנֵּה לֹא־יִנָּם וְלֹא יִישָׁן
 שׁוֹמֵר יִשְׂרָאֵל :
 5 יְהוָה שְׁמֹרְךָ
 יְהוָה צִלְּךָ
 עַל־יְדֵי יְמִינֶךָ :
 6 יוֹמָם הַשֶּׁשֶׁשׁ לֹא־יִכָּהֶךָ
 וְלַיְלָה בְּכֹלֶךָ :
 7 יְהוָה יִשְׁמָרְךָ מִכָּל־רָע
 וְיִשְׁמְרֵךָ אֶת־נַפְשְׁךָ :
 8 יְהוָה יִשְׁמָרְךָ וְעַד־עוֹלָם :

120 A song of ascents.

In my distress I called to the LORD
 and He answered me.
 2O LORD, save me from treacherous lips,
 from a deceitful tongue!

קכ שיר המעלות

אֶל־יְהוָה בָּצַרְתָּה לִּי
 קָרָאתִי וַיַּעֲנֵנִי :
 2 יְהוָה הִצִּילֵה נַפְשִׁי מִשִּׁפְּתֵי־שָׂקָר
 מִלְּשׁוֹן רַמְיָהּ :

be found, on this side and on that, and it holds all the arrangements of the Tabernacle. Six of the windows are greater than all the others, and one, which is concealed, rules over them all. One of these seven is called "the window of light", and into it the star which the wise call Yad (hand) enters, which "hand" stretches out to the domain of the tribe of Judah. This does not mean that that tribe has any part in it, since the tribes of Israel are not under the dominion of the stars, and the tribe of Judah rules over that star, and not the star over it. But when members of this tribe became corrupted in their ways and turned away from the Holy One, then they began to divine their fate by contact with that window and the star that dwelt in it, saying: "It is the hand that conquers all the nations"; for concerning Judah it is written, "Thine hand shall be in the neck of thine enemies" (Gen. XLIX, 8), and they followed the star and worshipped it. Concerning which it is written: "And Judah did that which was evil in the sight of the Lord" (I Kings XIV, 22). When that star comes out it stretches out a hand with five rays, which are five fingers, which shine and sparkle in that window.

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Sorcerers and astrologers are in fear and awe of this region, for when this star reigns they become confused and their predictions come to naught. It may be asked, If that firmament is hidden, how is it that they have knowledge concerning this star? The answer is that they have an outward sign from which they know when it is in the ascendant, and they fear it, and at such periods their incantations do not succeed. Thus it is that there have been times when people were lucky in connection with this star, and times again when they came to grief over it. For this reason the number of astrologers and sorcerers decreases in the world, because they become bewildered when their incantations and predictions fail. But the ancient astrologers knew of that star, and studied the outward sign which was disclosed to them.

'The second window is called "the window of the claw", because it has the form of a claw, and the star which enters into it is known to the wise as "Viper", since when this star reigns severe judgement prevails. It has a head like a viper lying in wait. From that window six hundred thousand myriads of spirits proceed, which spirits rule over the toe and finger nails of men when the nail-parings are thrown away instead of being burnt, for these nail-parings are used by the sorcerers for their divinations. All those who throw away their nail-parings, or use them for witchcraft while this star is in the ascendant, cause death, and increase the power of sorcery.

'The third window is called "Breastplate". A star enters into it, called "Bright Light". This is the one whose rays watch over every spirit, and rest, redemption, and goodness are in it, with no trace of the accusing element or severity. When it is in the ascendant all is repose and light, for peace, satisfaction and harmony prevail throughout the world.

'The fourth window is called "Chalice", and the star which enters into it is called by the wise "Cluster of

cypress flowers", because it comes out like a cluster (eshkol) and spreads its rays in the form of the grapes. It awakens mercy in the world; it removes evil far off and brings the good near. Much procreation takes place in the world at this time. Men do not object to helping one another when required.

'The fifth window is that which is called "Cistern", because the star which enters it always "draws" like a bucket and is never at rest: the wise of heart can never discover its real nature, since it never remains still. They, therefore, only with great difficulty examine it and come to some conclusion about it.

'The sixth window is called Nagha (lit. brightness), and a star enters into it called Gazron, because when it reigns over the world it is a sign of judgement, which reveals itself in many severe decrees (gezeroth) and many punishments. Every day new decrees of evil are enacted against the world, and even before these have been completely carried out other fresh ones are enacted. In the present dispensation this star is not often in the ascendant, but when the days of the Messiah will draw nigh it will dominate the world, and as a consequence noxious beasts and diseases will rage in the world, evil haps will constantly be renewed, and Israel will be in great tribulation. But when they are thus oppressed in the darkness of exile the Holy One will cause the day to break for them "and the Kingdom and dominion, and the greatness of the Kingdom... shall be given to the people of the saints of the most High" (Dan. XII, 27), and the reign of the heathen nations will be terminated and Israel shall rule over them, and there will be fulfilment of the words, "Moreover the light of the moon shall be as the light of the sun" (Isa. xxx, 26), and then will this cause the seventh window to open to the whole world, whose star is the "Star of Jacob", concerning which Balaam said: "There shall come a star out of Jacob" (Num. XXIV, 17). This star will shine for forty days and forty nights, and when the Messiah shall be revealed and all the nations of the world shall gather around him, then will the verse of Scripture be fulfilled which says: "And in that day the root of Jesse which stands for an ensign of the peoples, to it shall the Gentiles seek: and his rest shall be glorious" (Isa. XI, 10).'

R. Simeon quoted here the verse: "But none saith, Where is God (Eloha) my maker who giveth songs in the night?" (Job xxxv, 10). Said he: 'The name "Eloha" here refers to Her who sings perpetual hymns of praise to the "King whose is the peace", who is like a lamp that never ceases to receive the light of supreme joy from the fulness

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of His joy. Hence, "Who giveth songs in the night." All those stars which shine in heaven do sing and praise the Holy One, blessed be He, all the time that they are visible in the sky. And the angels above sing the praises of their Lord in successive watches of the night. By night various sides are active in different ways. At the beginning of the night, when darkness falls, all the evil spirits and powers scatter abroad and roam about the world, and the "other side" sets forth and inquires the way to the King from all the holy sides. As soon as

the "other side" is roused to this activity here below, all human beings experience a foretaste of death in the midst of their sleep. As soon as the impure power separates itself from the realm above and descends to begin its rule here below, three groups of angels are formed who praise the Holy One in three night watches, one following another, as the Companions have pointed out. But whilst these sing hymns of praise to the Holy One, the "other side", as we have said, roams about here below, even into the uttermost parts of the earth. Until the "other side" has thus departed from the upper sphere, the angels of light cannot unite themselves with their Lord. This is a mystery comprehensible only to the wise. The angels above and the Israelites below both press upon the "other side" in order to oust it. The supernal angels, when they desire to be united with their Lord, cannot accomplish this until the "other side" has been expelled from the higher realms. What, then, do these celestial beings do? Sixty myriads of holy angels descend on to the earth and bring sleep to all the children thereof. Through this sleep they give this world to the "other side"- save only in the Land of Israel, where it has no sway. As soon, therefore, as it has left the angels they ascend before their Lord, and begin to sing praises. Similarly, Israel here below cannot unite themselves with their Lord until they have pushed the "other side" away from them, by giving it its due to keep it occupied. Then they, too, approach the Holy One, blessed be He, and thus the Accuser is finally found neither above nor below. It might be asked, That there is an accusation below is easy to understand, but what accusation can there be above? The truth is that the holy spirits cannot approach their Lord until the spirit of impurity has been banished from their midst, for holiness cannot be mixed with impurity, any more than the Israelites can be mingled with the heathen nations. Thus both regions, the celestial and the terrestrial, must expel the powers of unholiness before their inhabitants can approach and praise with joy and delight their Holy King. Therefore, when night falls and the holy supernal angels marshal themselves to approach Him, they first thrust out and banish the evil power. A king once had certain very precious stones which he kept locked away in a separate box in his palace. This king, in his wisdom, in order to keep prying eyes away from the casket, took a dangerous serpent and wound it round the box, thus effectually preventing anyone from stretching out his hand towards it. But the king had a great friend, and to him he said: "Whenever thou desirest to examine my gems, draw nigh without fear, and do such and such a thing to the serpent and he will be rendered harmless; then thou wilt be able to open the box and enjoy the sight of its contents." In like fashion the Holy One set about the inmost chamber of His Presence a serpent, the "other side". Now when the holy seraphic beings draw nigh with intent to enter the sphere of holiness, they come upon that serpent and are afraid lest they be defiled thereby. It may be asked: Since all angels are formed of fire, and fire cannot receive impurity, why are they afraid? The answer is indicated by the verse: "He maketh his angels spirits, his ministers a flaming fire" (Ps. CIV, 4). The first of these categories are those angels that stand outside while the second are those that stand within the innermost circle. Now those who encounter the serpent are "spirits", and that serpent is a spirit also. The spirit

of impurity does not mingle

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with the spirit of holiness, and therefore those angels that are called "spirits" cannot enter into the Holy Presence because of that spirit of impurity. Those angels, however, which are within are "fire", and that supernal holy fire ejects the impurity so that it cannot enter into the innermost place. Thus all combine to push out the impure power and prevent it from mingling with them; and, as we have said, the celestials can only begin to praise the Holy One after they have banished the "other side" from the heavenly courts.

Now, as we have said, the three watches of the night correspond to the hosts of angels when they divide themselves into three groups in order to sing praises to the Holy One. Therefore the conductor of them all is the "harp of David", for this never ceases to play, but constantly emits hymns of thanksgiving and praise before the Supernal King, and concerning this it is written: "Who giveth songs in the night". But how, it may be asked, can this be? You said that at the beginning of the night all the evil powers and spirits arise and wander over the face of the earth, and we have been taught that these all emerge from the side of the North; and you have said further that when the north wind awakens at midnight, those evil spirits and powers gather together from all the diverse parts of the earth in which they have been roaming and enter into a cavern in the Ocean. But, if that is the case, how can these evil spirits roam about in the side of the South at the beginning of the night, for then the South wind reigns? The answer, however, is that if it were not for the South, which keeps the evil power at bay and finally thrusts it away, that spirit of impurity would wipe out the whole world and none could withstand it. But when that "other side" is roused it is only in the West, which side rules at the beginning of the night, at which time the whole world is sunk in sleep. Therefore the Holy One prepared a healing medicine for the world in the way we have said. Blessed are the Israelites in this world and in the world to come, because the Holy One, blessed be He, has chosen them above all the other nations of the world.'

R. Eleazar and R. Abba entered the house and rested awhile. At midnight they got up to study the Torah. Said R. Abba: 'Verily, now is the time of the Holy One's favour, since we have often remarked that at the moment of midnight the Holy One, blessed be He, goes in unto the righteous in

the Garden of Eden to have joyous fellowship with them. Blessed is he who is occupied with the study of the Torah at this time.' R. Eleazar asked: 'What is the manner of this joyous fellowship?' and continued, answering himself: 'At midnight the Holy One is roused in the love of the Left Hand towards the Community of Israel; for the arousing of love proceeds only from the Left Hand. The Community of Israel, however, has no gift through which to approach the King, nor any excellent worth in herself; only when He beholds the spirits of the righteous, crowned with many good works and with many acts of righteousness accomplished during the preceding day, He is more pleased with