

HaMoshiach] YAVO LO
YE'ACHER ('He will come, he
will not delay')
|38| VTZADDIK
VEEMUNATO YICHEYEH
(*'And my tzaddik will live by
Eemunah' –CHABAKUK 2:3-
4*) And, if he shrinks back as a
shmad defector, LO
YASHRAH NAFSHO BO ('his
desire is not upright in him').
|39| But we are not of those
who shrink back as shmad
defectors toward churban
destruction, but we are of
those with Eemunah whose
neshamah is preserved in
Yeshu'at Eloheinu.

11 Now Eemunah is
the substance of
things for which we
have tikvah. Eemunah is the
conviction of things not seen.
|2| For by Eemunah have our
Zekenim been given approval.
|3| By Eemunah we have
binah Shomayim v'ha'Aretz
found their 'barah' from the
Dvar Hashem, so that not
from anything visible has
what we see come into being.
[TEHILLIM 33:6]
|4| By Eemunah Hevel (Abel)
offered to Hashem a korban
that was a mincha tovah than
that of Kayin. Through this he
was given approval that he
was a tzaddik, Hashem
bearing solemn eidus
(testimony) to his matanot;
and by his Eemunah, Hevel,
though niftar (deceased), still
speaks.
|5| By Eemunah Chanoch was
taken up, was translated, not
to see mavet, VEINENNU KI
LAKACH OTO ELOHIM ('and
he was not, because G-d took
him [up]' Gn 5:24). Before
Chanoch was raptured in his
aliyah l'Shomayim, he
received solemn eidus
(testimony) that he had been
pleasing to Hashem.
|6| And without Eemunah it is
impossible to please Hashem.
For it is necessary for the one

making a kiruv approach to
Hashem to have Eemunah in
the fact that yesh Elohim (G-d
is there), and that Elohim
gives sachar (reward) to those
who seek him with zerizut.
|7| By Eemunah Noach,
having been warned about the
things not yet visible to the eye
of flesh, and being an ish of
yirat Shomayim, built the
Teva (Ark) for the Geulah of
the Beis HaNoach. By his
Eemunah he condemned the
Olam Hazeh and he became
the yoresh (heir) of the Tzedek
Hashem that is credited to
Eemunah. [Gn 15:6; Hab 2:4]
|8| By Eemunah Avraham
Avinu, when he was called to
go out to a place which he was
about to receive as a nachalah
(inheritance), responded with
mishma'at (obedience), and he
went out, not having da'as of
where he was going.
|9| By Eemunah he made
aliyah to HA'ARETZ ASHER
DIBER ('the land that He
promised' DEVARIM 9:28),
Ha'aretz haHavtacha (the
Promised Land), as in an eretz
zarah (a strange land), living
in oholim (tents), as did
Yitzchak and Ya'akov, the
fellow yorshim (heirs) of the
same havtachah (promise);
|10| For Avraham Avinu was
looking forward to HaIr (The
City) having a yesod Olam
(eternally firm foundation),
whose Planner and Builder is
Hashem.
|11| By Eemunah also Sarah,
herself barren, received the
ability to found a posterity,
and she did so even beyond
the normal age, als (since) she
considered ne'emana (faithful)
the One having given the
Havtachah (promise);
|12| therefore, also, from one
man were born [DEVARIM
26:5] and indeed this man was
kimat (practically, as good as)
dead many, as numerous as
HAKOKHAVIM in

HASHOMAYIM and as
innumerable as the sand
ASHER AL SEFAT ('that is on
the seashore'). [BERESHIS
15:5; 22:17]
|13| Yet all of these became
niftarim (deceased) in
Eemunah, not having received
the havtachot (promises), but
having seen them and, as it
were, they gave the havtachot
a 'Baruch Habah!' welcome
from a distance, and they
made the Ani Ma'amin
hoda'ah (confession) that they
were GERIM ['strangers'
Ps 39:13(12)] and TOSHAVIM
(*'sojourners'*) in the Golus of
the Olam Hazeh.
|14| For those saying such
things make it clear that they
are searching for an Eretz
Moshav.
|15| And if they were
remembering ha'aretz from
which they made aliyah, they
would have had an
opportunity to make yerida (to
descend back, return).
|16| But, as it is, they aspire
for something better, an Eretz
HaAvot b'Shomayim;
therefore, Hashem is not
ashamed to be called
'Ehoheihem;' for he prepared
for them an Ir Kodesh.
|17| By Eemunah Avraham
Avinu, when he underwent
nisayon, offered up the
Akedas HaYitzchak; and he
who had received the
Havtachot (Promises) was
offering as a korban his Ben
Yechid. [Yn 3:16]
|18| This was Avraham
Avinu, about whom it was said
KI VEYITZCHAK YIKARE
LECHA ZERA ('In Yitzchak
will be called your seed'
BERESHIS 21:12).
|19| Avraham Avinu
considered that Hashem was
able to bring about the
Techiyas HaMesim, from
which he also received back
Yitzchak as a tipus (type,
pattern).