HaMoshiach] YAVO LO YE'ACHER ("He will come, he will not delay") |38| VTZADDIK VE'EMUNATO YICHEYEH ("And my tzaddik will live by Emunah" -- 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 Emunah whose neshamah is preserved in Yeshu'at Eloheinu.

Now Emunah is the substance of things for which we have tikyah. Emunah is the conviction of things not seen. [2] For by Emunah have our Zekenim been given approval. [3] By Emunah 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 Emunah Hevel (Abel) offered to Hashem a korban that was a mincha tovah than that of Kavin. Through this he was given approval that he was a tzaddik, Hashem bearing solemn eidus (testimony) to his matanot; and by his Emunah, Hevel, though niftar (deceased), still speaks.

|5| By Emunah Chanoch was taken up, was translated, not to see mavet, V'EINENNU 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 Emunah it is impossible to please Hashem.
For it is necessary for the one

making a kiruv approach to Hashem to have Emunah 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 Emunah Noach, having been warned about the things not yet visible to the eye of flesh, and being an ish of virat Shomavim, built the Teva (Ark) for the Geulah of the Beis HaNoach. By his Emunah he condemned the Olam Hazeh and he became the yoresh (heir) of the Tzedek Hashem that is credited to Emunah. [Gn 15:6; Hab 2:4] 8 By Emunah 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 Emunah 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 vorshim (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 Emunah also Sarah, herself barren, received the

herself barren, received the ability to found a posterity, and she did so even beyond the normal age, als (since) she considered ne'eman (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 Emunah, 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 Moshay. |15| And if they were remembering ha'aretz from which they made alivah, 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 Emunah 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).