

*and she is bitter as wormwood. We are abandoned to our evil desires, punished with everlasting destruction from the presence of the L-rd. The wicked shall be turned into hell, into shame and everlasting contempt (Dan 12:2). Why will you die, O sinner? The sinners in Zion are afraid. Who can bear everlasting burnings? Moshiach is coming! He will burn up the chaff with unquenchable fire. Do you not know that Moshiach came the first time mercifully to drink your portion of the wine of the wrath of G-d, the wrath you deserve? He was wounded for our transgressions, for our stubborn rebellion and uncleanness. How can you resist the G-d Who loves you and pursues you? He wants to pull you out of the fire so that you will be able to pull others out of the fire! But you are resisting Him, not realizing you are already guilty, already at the point of igniting and bursting into flames, condemned already. The fires of G-d's wrath are already igniting in you, around you. Whoever has not believed is condemned already. Will you cry out for mercy, for clemency, for forgiveness? Do you realize and admit that you are a "dead man walking," no matter how religious or pious you try to be? Do you understand that you deserve G-d's chastisement, and yet in the mercy of G-d, the chastisement that brought us peace was upon Moshiach Tzidkeinu? Remember Lot's wife. Instead of turning away in repentance and fleeing in remorse at sin, she looked back lingeringly at sin to her own destruction. Unless you repent you will all alike perish.*

**15** And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, and say unto them, When ye be enter into Eretz Moshevotichem (Land of your Homes), which I give unto you,

[3] And will make an offering by eish unto Hashem, an olah or a zevach in performing a neder, or in a nedvah or in your mo'adim, to make a re'ach nichoach unto Hashem, of the herd or of the flock;

[4] Then shall he that offereth his korban unto Hashem bring a minchah of a tenth ephah of flour mixed with the fourth part of a hin of shemen.

[5] And the fourth part of a hin of yayin for a nesekh shalt thou prepare with the olah (burnt offering) or zevach, for one keves (lamb).

[6] Or for a ram, thou shalt prepare for a minchah two-tenths ephah of flour mixed with the third part of a hin of shemen.

[7] And for a nesekh thou shalt offer the third part of an hin of yayin, for a re'ach nichoach unto Hashem.

[8] And when thou preparest a bull for an olah (burnt offering), or for a zevach in fulfilling a vow, or shelamim unto Hashem:

[9] Then shall he bring with a bull a minchah of three-tenths ephah of flour mixed with half a hin of shemen.

[10] And thou shalt bring for a nesekh half a hin of yayin, for an offering made by eish, a re'ach nichoach unto Hashem.

[11] Thus shall it be done for one bull, or for one ram, or for a seh from the lambs, or from the goats.

[12] According to the number that ye shall prepare, so shall ye do to every one according to their mispar.

[13] All that are native-born shall do these things after this manner, in offering an offering made by eish, of a re'ach nichoach unto Hashem.

[14] And if a ger stays temporarily with you, or whosoever be among you in your derot, and will offer an offering made by eish, of a re'ach nichoach unto Hashem; as ye do, so he shall do.

[15] One chukkah shall be both for you of the Kahal, and also for the ger that sojourneth with you, a chukkat olam in your derot; as ye are, so shall the ger be before Hashem.

[16] One torah and one mishpat shall be for you, and for the ger that sojourneth with you.

[17] And Hashem spoke unto Moshe, saying,

[18] Speak unto the Bnei Yisroel, and say unto them, When ye come into HaAretz whither I bring you,

[19] Then it shall be, that, when ye eat of the lechem HaAretz, ye shall offer up a terumah unto Hashem.

[20] Ye shall offer up a challah (loaf, cake) of the first of your kneading for a terumah; as ye do the terumat goren (gift of the threshing floor), so shall ye set it aside.

[21] Of the first of your kneading ye shall give unto Hashem a terumah in your derot.

[22] And if ye have sinned unintentionally, and not observed all these mitzvot, which Hashem hath spoken unto Moshe,

[23] Even all that Hashem hath commanded you by the hand of Moshe, from the day that Hashem commanded Moshe, and henceforward among your derot;

[24] Then it shall be, if it be committed by ignorance without