

|4| And ye shall have da'as that I have sent this mitzvah unto you, that My brit might continue with Levi, saith Hashem Tzva'os.

|5| My brit was with him of chayyim and shalom; and I gave them to him that he might fear Me; so he feared Me, and stood in reverence before My name.

|6| Torat emes was in his mouth, and iniquity was not found on his lips: he walked with Me in shalom and yashrus, and did turn rabbim (many) away from avon (iniquity).

|7| For the kohen's lips should preserve da'as, and they should seek torah at his mouth: for he is the malach Hashem Tzva'os.

|8| But ye are departed out of HaDerech; ye have caused rabbim to fall into a michshol (stumbling block) at the torah (teaching); ye have corrupted the Brit of Levi saith Hashem Tzva'os.

|9| Therefore have I also made you contemptible and shefalim before kol HaAm because ye have not been shomrim of darkhei of Me, but have shown partiality in torah.

|10| Have we not all Av Echad? Hath not El Echad created us? Why do we commit chillul Brit Avoteinu by every man breaking faith with his brother?

|11| Yehudah hath broken faith, and a toeva (abomination) is committed in Yisroel and in Yerushalayim; for Yehudah hath committed chillul against the Beis Hamikdash Hashem loves, by marrying the bat el nekhar.

|12| May Hashem cut off the man that doeth this, [offspring] awake and answering, from the ohalim of Ya'akov, that offereth a minchah unto Hashem Tzva'os.

|13| And this too have ye done, covering the mizbe'ach of Hashem with tears, with weeping, and with crying out, because that He regardeth not the minchah any more, nor receiveth it with ratzon (good will) at your hand.

|14| Yet ye say, Wherefore? Because Hashem hath been ed (witness) between thee and the wife of thy youth, against whom thou hast dealt treacherously, breaking faith: yet is she thy chaveret, and the wife of thy brit.

|15| And did not Hashem make echad? And the remnant of the ruach is Hashem's. And why echad? That He might seek zera Elohim. Therefore be shomer of your ruach, and let none deal treacherously against the wife of his youth.

|16| For Hashem Elohei Yisroel saith that He hateth putting away: for it covereth one's garment with chamas (violence), saith the Hashem Tzva'os: therefore, be shomer of your ruach, that ye deal not treacherously, breaking faith.

|17| Ye have wearied Hashem with your devarim. Yet ye say, Wherein have we wearied Him? When ye say, Everyone that doeth rah is tov in the sight of Hashem, and in them Hashem finds chafetz; or, Where is Elohei HaMishpat?

3 Hineni, I will send malachi, and he shall prepare the Derech before me: and HaAdon (the L-rd [*Moshiach*] *Zech 4:14*), whom ye seek, shall suddenly come to His Heikhal, even the Malach HaBrit, in whom ye have chafetz (delight): hinei, He is coming, saith Hashem Tzva'os.

|2| But who may abide the Yom Bo'o (day of His coming)? Who shall stand when He appeareth? For He is like a

refiner's eish, and like fullers' soap:

|3| And He shall sit as a refiner and purifier of kesef; and He shall purify the Bnei Levi, and purge them as zahav and kesef, that they may offer unto Hashem an offering in tzedakah.

|4| Then shall the offering of Yehudah and Yerushalayim be pleasing unto Hashem, as in the yamei olam (days of old), and as in shanim kadmoniyot (former years).

|5| And I will come near to you for mishpat; and I will be a swift ed (witness) against the mekhashfim (sorcerers), and against the mena'afim (adulterers), and against false swearers, and against those that oppress the hireling in his wages, the almanah (widow), and the fatherless, and that turn aside the ger from his right, and fear not Me, saith Hashem Tzva'os.

|6| For I am Hashem, I change not; therefore ye Bnei Ya'akov are not consumed.

|7| Even from the yamei avoteichem ye are gone away from Mine chukkim, and have not been shomer over them. Return unto Me, and I will return unto you, saith Hashem Tzva'os. But ye said, Wherein shall we return?

|8| Will a man rob G-d? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In ma'aser (tithes) and terumah (offerings, contributions).

|9| Ye are cursed with a me'erah (curse); for ye have robbed Me, even this whole Goy (nation).

|10| Bring ye kol hama'aser (all the tithes) into the Beis HaOtzar (House of the Treasury), that there may be teref (food) in Mine Beis [*Hamikdash*], and prove Me now herewith, saith Hashem Tzva'os, if