

Real origin of the damned number 6 million

Reverse nun, 23rd letter, marks the MOST important part of Bible OT...

Rabbinic basis

wiki/Inverted nun

The Babylonian Talmud records in the tractate Shabbath, folio 116a; that the markings surrounding Numbers 10:35–36 were thought to denote that this 85 letter text was not in its proper place. One opinion goes so far as to say that it would appear in another location which discusses the order of tribal column, with the position of the Ark already stated there.

The 85-letter text found between the nuns is also said to be denoted because it is the model for the least number of letters which constitute a 'text' which one would be required to save from fire due to its holiness. It also suggests that the inverted nuns may suggest the Hebrew word or ner, meaning 'a light! [9]

The tractate Shabbat in the Talmud says regarding the inverted nuns:

It is taught in a <u>baraita:</u> "ויהי בנסוע הארון ויאמר משה" – The Holy One, blessed be He, placed signs above and below this portion, to say that this is not its place. Rabbi [<u>Judah haNasi</u>] said: It was not for this reason, but rather because it is an important book in and of itself.

The Talmud continues, stating that as this section is a separate book, the portions of Numbers before and after it also count as books and thus the \underline{Torah} contains seven books in total! $\underline{11[10]}$

For R. Shemuel bar Nahmani said in the name of R. Yohanan: "She hath hewn out her seven pillars" (Proverbs 9,1) – these are the seven books of the Pentateuch; according to whom? According to Rabbi [Judah Hanasi]

— Shabbat 115b–116a

Bar Kappara is known to have considered our Torah as composed of 7 volumes in the Gemara "The seven pillars with which Wisdom built her house (Prov. 9:1) are the seven Books of Moses". Genesis, Exodus and Leviticus and Deuteronomy as we know them but Numbers was really 3 separate volumes Num 1:1 to Num 10:35 followed by Number 10:35–36 and the third text from there to the end of Numbers. {quote|R. Shimon Ben Gamliel says: This section will be uprooted from its place and written in its rightful place in the future (but for now it is in its correct location). Why is it written here? So as to separate between first and second retribution [3]. Second retribution is "and the people grumbled". First retribution is "and they traveled from the mountain of G-d (i.e., they eagerly run away from G-d's presence)". Where is it its appropriate place? Rav Ashi says: "In the section dealing with the disposition of the Israelites according to their banners and their travelling arrangements" (Numbers 1:52-2:34, Shabbatifa).

The Mishnah, in tractate Yadayim, states:

A book that became erased and there remain in it 85 letters, like the section:and it was when the Ark was carried", renders hands impure

— Yadaim 3,5

According to Midrash

These verses were incorporated in to the Torah from the prophecy of Eldad and Meidad. Their prophecy so remained and was explained by the Ezekiel: "So says the Lord, G-d. Are you the one of whom I have spoken in the days of yore through prophets of Israel. And some say that there was a hidden book (of prophecy).

— Midrash Chaseiros V'Yoseiros

Talmud - Shabbath

The scholars asked: These eighty-five letters, [must they be] together or [even] scattered? R. Huna said: [They must be] together; R. Hisda said: Even scattered. An objection is raised: If a Scroll of the Law is decayed, if eighty-five letters can be gathered therein, such as the section, and it came to pass when the ark set forward etc., we must save it if not, we may not save it. This refutes R. Huna? R. Hisda expounded it on the basis of R. Huna's [ruling as referring] to words.

Our Rabbis taught: 'And it came to pass when the ark set forward that Moses said, [etc.]': for this section the Holy One, blessed be He, provided signs above and below, 23 to teach

Talmud - Mas. Shabbath 116a

that this is not its place. Rabbi said: It is not on that account, but because it ranks as a separate Book. With whom does the following dictum of R. Samuel b. Nahmani in R. Jonathan's name agree: She [Wisdom] hath hewn out her seven pillars? this refers to the seven Books of the Law? With whom? With Rabbi. How ho is the Tanna that disagrees with Rabbi? It is R. Simeon b. Gamaliel. For it was taught, R. Simeon b. Gamaliel said: This section is destined to be removed from here and written in its [right place]. And why is it written here? In order to provide a break between the first [account of] punishment and the second [account of] punishment. What is the second [account of] punishment?— And the people were as murmurers, [ctc.]. The first [account of] punishment?— And they 'moved away from the mount of the Lord,' Which R. Hama b. R. Hanina expounded [as meaning] that they turned away from following the Lord. And where is its [rightful] place?— In [the chapter on] the banners.

The scholars asked: The blank spaces of a Scroll of the Law, may we rescue them from fire or not? — Come and hear: If a Scroll of the Law is decayed, if eighty-five letters can be gathered therein, such as the section 'and it came to pass when the ark set forward,' we must save it; if not, we may not save it. But why so? conclude [that it may be saved] on account of its blank space? That which is decayed is different. One and hear: If a Scroll of the Law is effaced, if eighty-five letters can be gathered therein, such as the section, 'and it came to pass when the ark set forward,' we must save it; if not, we may not save it. But why so: conclude [that we must save it] on account of its blank space? — As for the place of the writing, I have no doubt, for when it was sanctified it was on account of the writing, [and] when its writing goes its sanctity goes (too]. My problem is only in respect of [the blank spaces] above and below, between the sections, between the columns, [and] at the beginning and the end of the Scroll. Yet conclude [that it must be saved] on that account? — It may mean [there] that one had cut off [the blank spaces] and thrown them away.

Come and hear: The blank spaces above and below, between the sections, between the columns, at the beginning and at the end of the Scroll, defile one's hands, ¹³ — It may be that [when they are] together with the Scroll of the Law they are different. ¹⁴ Come and hear: The blank spaces ¹⁵ and the Books of the Minim¹⁶ may not be saved from a fire, but they must be burnt in their place, they and the Divine Names occurring in them. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the Books of Minim, Seeing that we may not save the Books of Minim are like blank spaces.

It was stated in the text: The blank spaces and the Books of the Minim, we may not save them from a fire, R. Jose said: On weekdays one must cut out the Divine Names which they contain, hide them, ¹⁷ and burn the rest. R. Tarfon said: May I bury my son if I would not burn them together with their Divine Names if they came to my hand. For even if one pursued me ¹⁸ to slay me, or a snake pursued me to bite me, I would enter a heathen Temple [for refuge], but not the houses of these [people], for the latter know (of God] yet deny [Him], whereas the former are ignorant and deny [Him], and of them the Writ saith, and behind the doors and the posts hast thou set up thy memorial. ¹⁹ R. Ishmael said: [One can reason] a minori: If in order to make peace between man and wife the Torah decreed, Let my Name, written in sanctity, be blotted out in water, ²⁰ these, who stir up jealousy, enmity, and wrath between Israel and their Father in Heaven, how much more so; ²¹ and of them David said, Do not I hate them, O Lord, that hate thee? And am I not grieved with those that rise up against thee? I hate then with perfect hatred: I count them mine enemies. ²² And just as we may not rescue them from a fire, so may we not rescue them from a collapse [of debris] or from water or from anything that may destroy them.

R. Joseph b. Hanin asked R. Abbahu: As for the Books of Be Abedan, ²³ may we save them from a fire or not? — Yes and No, and he was uncertain about the matter, ²⁴ Rab would not enter a Be Abedan, and certainly not a Be Nizrefe, ²⁵ Samuel would not enter a Be Nizrefe, yet he would enter a Be Abedan. Raba was asked: Why did you not attend at the Be Abedan? A certain palm-tree stands in the way, replied he, and it is difficult for me [to pass it]. ²⁶ Then we will remove it? — Its spot will present difficulties to me. ²⁷ Mar b. Joseph said: 1 am one of them ²⁸ and do not fear them. On one occasion he went there, [and] they wanted to harm him. ²⁹

R. Simeon b. Pazzi said in the name of R. Joshua b. Levi in Bar Kappara's name: He who observes [the practice of] three meals on the Sabbath is saved from three evils; the travails of the Messiah.¹² the retribution of Gehinnom.¹³ and the wars of Gog and Magog.¹⁴ 'The travails of the Messiah's 'day' is written here;¹⁵ whilst there it is written, Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes.¹⁶ The retribution of Gehinnom': 'day' is written here; whilst there it is written, That day is a day of wrath.¹⁷ 'The wars of Gog and Magog': 'day' is written here; whilst there it is written, in that day when Gog shall come.¹⁸

the most valuable part of Torah...

(23) Le., at the beginning and at the end. — In the Scrolls the section is preceded and followed by a reversed nun, which distinguishes and divorces it from the adjoining passages.



(16) Sectarians. The term denotes various kinds of Jewish sectarians, such as the Sadducces, Samaritans, Judeo-Christians, etc., according to the date of the passage in which the term is used. The reference here is probably to the last-named, V. J.E., art. Min; Bacher in REJ. XXXVIII, 38. Rashi translates: Hebrew Bibles written by men in the service of idolatry.

בי :Word Word: צרף Word: パロス Pronounc: hee Pronounc: tsaw-raf Pronounc: ab-dawn' Strong: H994 Strong: H6884 Strong: H12 Orig: perhaps from 1158 (in the sense Orig: from 6; a perishing: Orig: a primitive root; to fuse of asking); properly, a request; used only adverbially (always with "my Lord") (metal), i.e. refine (literally or --destruction, HE figuratively) ... purge away, try. 1) destruction Oh that!; with leave, or if it please 1) to smelt, refine, test 1) if it please, pray excuse me, 1b) (Niphal) to be refined אוצרף excuse me please 1a) used to introduce an entreaty or reauest

(23) The meeting place of early Christians where religious controversies were held (Jast.). Rashi: the books written for the purpose of these controversies; y also Wets, Dor, III, p. 166 and n. 13. [The meaning of Be Abedan is still obscure in spite of the many and varied explanations suggested; e.g., (a) House of the Ebionites; (b) Abadan (Pers.) 'forum'; (c) Beth Mebedhan (Pers.) 'House of the chief Magi'; v. Krauss's Synagogale Altertumer, p. 31].

(25): ג' נצרפי (25); a meeting place of the Nazarenes, Jewish Christians, where local matters were discussed and religious debates were held. (Levy). [Ginzberg, MGWJ LXXVIII, p. 23 regards it as the name of a Persian house of worship meaning the Asylum of Helplessness].

(29) Uncensored text adds: R. Meir called it (the Gospel) "Awen Gilyon, the falsehood of blank Paper; R. Johanan called it ("Awon Gilyon, the sin of etc.) On the whole passage v. Herford, op. cit., pp. 161-171.

(12) The advent of the Messiah was pictured as being preceded by years of great distress.

(13) Purgatory

(14) Also a time of intense suffering.

(15) V. supra 117b bottom.

(16) Mal. III, 2. (E.V. IV, 5). This is understood to refer to the advent of the Messiah.

17) Zeph. I, 15.

(18) Ezek, XXXVIII, 18. Since 'day' is mentioned three times in connection with the Sabbath meals (supra 117b), their observance will save one from the bitter experiences of these three 'days'.

Leningrad Codex - Numeri 10 (pg 17)

לתור להם מצוזה ועצן יהוה עליהם יומם בצסעם מין המזיצה הארץ ויאמר משה קומה יהוה ויפצו איביך ויצסו משצאיך מפציך ובצווה יאמר שובה יהוה רבבות אלפי ישראל ז ייהי העם כמתאצצים רע באדצי יהוה וישמע יהוה

Inverted nuns in the Book of Numbers

. Tato odcházení (~vytažení) synů Israele (~království Božího) k jejich zástupům a vytáhli (~odešli, ~odstranili).

Nu איני אָפּנוּ וְהַטַבְנוּ לָהָ 10:29 אַ הַמֶּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַהְנּוּ אֶל-הַמֶּקוֹם אֲשֶׁר אָמֵר יְהוָה אֹתוֹ אָמַן לְכֶם לְכָּה אָתַנּוּ וְהַטַבְנוּ לָךְ 10:29 ציאָר מֹשֶׁה לְחֹבֶב בֶּן-רְעוֹאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַהְנוּ אֶל-הַמֶּקוֹם אֲשֶׁר אָמֵר יְהוָה אֹתוֹ אָמַן לְכֶם לְכָה אָתַנוּ וְהַטַבְנוּ לָךְ 10:29 בִּי-יְהוָה דְּבֶּר-טוֹב עַל-יִשְׂרָאֵל

A řekl Zachránce (=Móšeh, 4872 "drawing out,rescuing") k

Skrývajícímu (-k Opatrujícímu, -k Chovajícímu?, =Chobáb, ²²⁴⁶ "cherished", [part.act.] od ²²⁴⁵ "to hide (as in the bosom),i.e.to cherish;to love fervently,cherish" -- (tento _skrytý_ milovaný se tu objevil zničehonic, vyskytuje se celkem vzácně a vždy ve významných místech...)) syn přítele Boha (=Reůel, ⁷⁴⁶⁷ "friend of God", ⁷⁴⁶⁶ "friend" od ⁷⁴⁵³ "friend,companion,fellow" nebo ⁷⁴⁵¹ "bad,evil,...") ten Svárlivec (=Midiáni, ⁴⁰⁸⁴ [patr.] od ⁴⁰⁸⁰,⁴⁰⁷⁹ "strife,contention"), spřízněný (~přiženěný, ~tchán švagr tchýně švagrová, ²⁸⁵⁹ "a relative by marriage;son-in-law,daughter's husband,bridegroom,husband,father-in-law,mother-in-law,...") Zachráncův (~Vytahujícího, a leative by manage, some raw, addities a insignation in a signatural medium in a manage of the signature of neboť Jehova vyslovil

dobro nad kráľovstvím Božím (~nad Israelem).
(< Skrýt před svárlivci proti přátelům Boha ! a udělá nám dobro, Jehova řekl, dobro nad Israelem... >)

Nu אַלָה אַלָיו לא אַלַה כִּי אָם-אֶל-אַרְצִי וְאֶל-מוֹלַדְתִּי אַלַה לא אַלַה כִּי אָם-אֶל-אַרְצִי וְאֶל-מוֹלַדְתִּי אַלַה

A řekl k němu: Ne půjdu, kromě (~dokud ne) <mark>k mé zemí</mark> a k mému příbuzen<u>stvu</u> (~k mému rodišti) <mark>půjdu</mark>.

will go to my land Nu 10:31 אַל-נָא תַּעֲזֹב אֹתָנוּ כִּי עַל-כֵּן יָדַעְתָּ חֲנֹתֵנוּ בַּמִּדְבָּר וְהָיִיתָ לָנוּ לְעֵינָים

A řekl: ať ne, prosím, opustíš nás, neboť protože (~na tak) znal jsi naše tábory (~naše milosti!) v pustině (~v řeči,~v odvedení) a budeš pro nás za (~pro,~k) oči.

Nu 10:32 אָשֶׁר נִיטִיב יְהוָה עָמֶנוּ וְהָיָה הַטוֹב הַהוּא אֲשֶׁר יֵיטִיב יְהוָה עָמֶנוּ וְהָטַבְנוּ לֶךְ

A bude, že (~neboť) půjdeš s námi a bude ten dobrý onen (~on,~právě on,~ten on), který udělá dobro (~zlepší !, ~potěší,~způsobí dobro, 3190 [hiph.] "to make glad,rejoice,to do good to,deal well with") Jehova s námi (~náš lid!), a uděláme dobro (~potěšíme,~způsobí nás zlepšit/dobro?, 3190 [hiph.]) tobě.

Nu 10:33 מָנוּחָה לָהֶם לָתוּר לָהֶם מָנוּחָה בֹסַעַ לְפְנֵיהֶם דֶּרֶה שָׁלֹשֶׁת יָמִים וַאֲרוֹן בְּרִית-יְהוָה נֹסַעַ לְפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים לָתוּר לָהֶם מְנוּחָה

A vytáhli od hory Jehova cestou tří časů (~dní, ~moří, 3117 "a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term), (often used adverb); day, time, year, lifetime[pl.],..." od ? = "to be hot") a Soubor (~truhla, ~archa,~rakev, 0727 "a box;chest,ark,coffin" od 0717 "to pluck,gather") smlouvy Jehova vytahující před nimi cestou tří časů (~dní, ~moří) vyhledat (~prohledat, [inf.] 8446 "to meander about;to seek,search out,spy out, explore") jim (~pro ně) místo odpočinku (~vyhledat jim spočinutí, 4496 "resting place, rest, quietness").

Nu 10:34 וְעַבֵּן יְהֹנָה עֲלֵיהֶם יוֹמֶם בְּנָסְעָם מִן-הַמַּחָנָה: ן ס

A oblak (~oblačné přikrytí) Jehova nad nimi denně v jejich vycházení (~ve vytahovat/odstraňovat je) od (~z) toho tábora (~spočinutí).

Nu 10:35 אָפָנֶיךָ מְשָּׁנְאָירָ מְשָׁה קּוּמָה יְהוָה וְיָפָצוּ אֹיְבֶירֶ וְיָנָסוּ מְשַׂנְאָירֶ מְפָּנֶירָ

A bylo (~buď!) ve vycházení (~"ve vycházet/odcházet/vytahovat") toho Souboru (~toho Světla, ~té archy/truhly/rakve) a řekl Zachránce (~Vytahující, =Móšeh, 4872 ...): Nechť (~Ať) vstane (6965 "to rise, arise, stand, rise up, stand up") Jehova a rozptýlili (-rozprášili, ⁶³²⁷ "to dash in pieces;to scatter,be dispersed,be scattered" [past-wav.3rd.pl.]) tví nepřátelé (-tví nenávidějící, ⁰³⁴¹ "hating,enemy", od "to hate,to be hostile to,to be an enemy to") a utekli (~uprchli, ⁵¹²⁷ "to flit,vanish away;to flee,escape" [past-wav.3rd.pl.]) tví nenávidějící (~tví/tebe způsobující nenávist, ~od tebe/tvých nenávidějících, ⁸¹³⁰ [piel.part.] "hater", od ⁸¹³⁰ "to hate,be hateful") od tvé

Nu 10:36 אַלָּבֵי יִשְׂרָאֵל: ן פּ 10:36 אַנְבָה יִהנָה רָבְבוֹת אַלְפֵי יִשְׂרָאֵל: ן

A v jejím spočinutí (~A ve vedení, ~A ve vést ⁵¹⁴⁸ [inf.]) řekne (--[fut]!): Nechť (~Ať) vrátí Jehova <u>dvacet tisíc</u> (~desetitisíce, ~množství !, ~myriády) <u>tisíců</u> (~učení ⁰⁵⁰⁵~⁰⁵⁰²) království Božího (~Israele).

(CDvacet milionů je odkaz na utrpení Rusů ve skutečném Holocaustu... Viz Ps107!) 20 millions (or "tens of millions")

Numbers 11

Nu 11:1 אַפּקצָה הַמַּחָבֶּה הַעָּקאַנָי יָהנָה וַיִּשְׁמַע יְהנָה וַיִּחָר אַפּוֹ וַתִּבְעַר-בָּם אֵשׁ יְהנָה וַתֹּאכַל בְּקְצֵה הַמַּחָבֶּה

A bylo, ten lid jako stěžující se (~posilující se ! 0202) zlo v uších Jehova a slyšel Jehova a vzplál jeho hněv a spálil (~zapálil se 'kindled', ~zkonzumoval) v nich oheň Jehova a pohltil v konci toho spočinutí (~tábora). burnt

Nu 11:2 אָל-משָׁה וַיִּתְפַּלֵל משֶׁה אֶל-יְהוָה וַהִּשְׁקַע הָאֵשׁ

A křičel ten lid k Zachránci (~k Vytahujícímu, =el Móšeh) a modlil se (~přimlouval se) Zachránce (~Vytahující, =Móšeh) k Jehova a ustal (~přetekl, ~potopil se) ten oheň.

Nu 11:3 אָשׁ יְהוָה הַאָּעַרָה כִּי-בָעָרָה בָּם אֵשׁ יְהוָה הַּהָּאָקוֹם הַהוּא תַּבְעֵרָה כִּי-בָעָרָה בָם אֵשׁ

6168, ~neboť ve vylití) v nich oheň Jehova.

Taberah = Burning A nazval (~zavolal, ~četl) jméno (-toho) místa tamtoho Spálení (~Vzplanutí, =Taberáh), neboť spálil (~vzplál 1197, ~neboť v nahosti (Holocaust = Burning)

Nu אין הַאָּלָנוּ בָּשָּׁר הָאָאוּ הַאָּלָה וַיָּשֵׁבוּ וַיִּבְכּוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאָכְלֵנוּ בָּשָׂר 11:4

A to shromážděné (~to sebrání sebraného, ~to odstranění rozprostření/prahu 0622 5592), které v jeho blízkosti (~v jeho nitru, ~uprostřed něj), toužili se (~dychtili se) touhou (~dychtěním) a vrátili se (~bydleli, ~budou bydlet) a plakali též synové Israele (~království Božího) a řekli: kdo nakrmí nás (~orig: pohltí nás, ~vocals: způsobí nás jist) v upřímnosti (~masem ¹³²⁰, ~dobrou zvěstí ¹³¹⁹, ~v princi/vládci ⁸²⁶⁹, ~v upřímnosti/přímosti? ³⁴⁷⁴ ⁸²⁸⁹) ?

they returned

Leningrad Codex psalm 107 (pg 46-47) Holocaust psalm if 107 (pg 46 left) 1; בילעולם חסויוי יו ביתנה ביוטוב ראבריותות אס <u>אַרַ עוֹת אָבְעַס פִנִּין רְחוֹמְלּבְּעָרַבּיִי עָבְּוֹן</u> בישימוזגיה עיר לַנְאָם בַּנִוֹם תַּלַעִּשָּׁה וְיִנְיִּלְאָקְוּוּאָרְוּוּנְוּוּ אָנְאָם רְאָמָץ אַרּ רְעִבִּים שַּׁרְאָנִילְּוּאָים י רְנִים יִּתְּאָר בְּמִּרְבָּׁבר בִּיִּשְׁימִיוֹ וְיִּינְוּ יְּתִּיר 44 1 % ן בּרָרָהְיִשׁרָה גְיָבֶּתְאָרִי בִּנְיִי עִיקּוֹתְיוֹוְסְנִיעִייִּלְּסְ מושבי וודו ליתוח חַסְרוֹ וְנִפָּרְאוֹתַיוִ לְבְנֵי ָּאַרֶּס ְּבֶּיחְשְׁבְּנִעׂ אַרֶּס ְּבֵּיחְשְׁבְּנִעׂ ָּנְפָּשׁ שׁ בּוֹלְחוֹנְפָּשׁ ישביחשונוּפְשׁ ng. m ַרְיֶלְיבִיחִּמְרְוּאִמְרְוְאֵלְרְעֵיתְּ וְיִלְבַעְבְּעָבֵלְרְּבָּמְרָּיְ וְיִזְעַקְוֹיִאָלְיִחְתַּחְבַּעַרְיִּחְּסְּ ذ ואַלְבֶּׁלֶוֹת וְמוֹסְרְוֹתְיְחֶסְיְנֵתְלְּבְּרֵאי ליתְיִתְיִנִיתְּטְּלָּדְיִ וְבִּילְּעִתְּ בִּישִׁתְּיִנִיתְּטְּלָּדְיִ וְבִּינִיתְּיִּתְּסְיְנִתְּלְּבְּיִאַרְס בִּישִׁבְּרַיִּלְתִּיתְּנָתְשָׁתְּוּבְרִיתִוּיַסַּוְעָלְבְּיֵבְעִיּיִ לְנֶירֶךְ פָשְׁעָם וְכִּישְׁנְינִיוֹס י 4 ion ייִלענוי פַּלאָבֶלוֹתְעַבּעַבְּעָבְעָבְעָבָּעָים ער (pg 47 right) אַלְהַי בַּוֹתַ זוּיוֹ זְדַנוֹ אָלִיתוֹח בַּזּר בְּוֹנֹס אִ ליינוני חַסְּרוֹוְנִפִּיְלְאִינְעוֹ לְבַּעֵי אָבָׁסְיּוֹיְוְנִפְּיְלְאִינְעוֹ לְבַעֵּי אָבָּסְיּוֹיְוּבְּוּוּ וְיִנְּפָּאָס וְיִבְּיִכְּטִ מְאִיוּוִתּוֹתַסִי יִּיְּלְּוּוּ מְּבִּיִּלְאָלְוְיְּתִּיִּהָס וְ יִיִּשִּׁיבִעוֹ ן וושיעס ישׁבווובוו ישפרוביעשייברנה ייי בַאַנִיוֹתעשִׁינִרָאֹנֹתִשׂ ייתנס בָּבָיָס<u>ׁרַבִּיִס תַבָּ</u>יִס תַבָּית בֹאוֹכֵיצ ֶשֵייוֹתְוֹח וְנִבְּּרְאוֹנְיוֹי וַנּיִּצְבַּירוּחַי סִצַבְּת יערו שניים ירורי שמי וַוְערוֹכֵים בַּבִּיוּוּ תַּחוֹלֶית בַפְּשָׁס בִּרָעָח תַּנִּתְמוֹנָגוּי יַחַוֹּגוּ ץׁ 6 reverse nuns! בֿאר בַעָּמוֹמוֹמּנּגֹּגוּמוֹנִינִּמּ וְבַּׁקְּזִּיבְּמִנְּמֵּ וּנִינְיבּבְּתִּי בכל { he will send, praise, they killed, causing to descend, them, he said } יי אַראַם יַּרָּאָם סְעַבַּה רִדְּבֶּבֶבֶּה וֹאָחָ שׁוְבֵּיהִםי ذ אַנְּחָנִם אָלּבְּטוּנִין ונפָלאוֹלָניו למדבר ו ומעצאי פיסירות ארץ הבמישבוקנים יתיללותוי בשם יתרות ייי לבני אדם יתילנות ייישם יתרות ייי ŀ نزز מַרְעַתּרְשָׁבִּינִשְׁ נִשְּׁס ראונל esir בורבר לאנספים. ָּמִים ּוּוֹי שֶׁבֹּשָׁמרְעִבְּיםוֹיְבַוֹנְנוֹ עִוּימוֹשֶׁבֿי יוֹפְּטְעָרָבְרַמֶּשׁוֹיִאָעשׁוֹיִי AR ייבַרָבָסֹוַיִרְבּוֹמָאָר י׳ י<u>י</u> פריתכואו וֹבַחָּלְתָּם לָאַנְרָעִיטִינִינְיָנְעָטוֹנִיְאָחוֹנִגְאָרוֹ רְצָּחְתְצִין ְ שְׁפַּרְכִיזְ עַרְבְּרִיכִים עְ הַעָּעָם בְּתְּחִירִלְאַרְרָךְ וְשִׁנְּבְאָרִים עִרְבְּרִיכִים מִעָּנִנִישָּם בִּצִּאוֹכִי שְׁפַּחִותייִרְאָיִישִׁרִים 7th reverse nun וַיַּתְּעַם בְּתַּתוּרִכ , outside { they diminished } (pg 47 left) ה סבְּתִיהׁ יִנְיּהַ בְּעָהַ בְּעָרִיהַ וַיִשְׁמֵחוּוְבַּר

Psalms 107 - Holocaust nsalm

Po 1071. 179(n O/hyb/ 2 a libe/p n nin*) vint (Avalte, Dohan, Morde 109). Dohan, mobel (1-0) (pis dobry, mebol (1-0) K vétnosti jeho laskavort (-dohan, mbod (1-0)) (pis dobry, mebol (1-0) K vétnosti jeho laskavort (-dohan, mbod mont; chand). Rethou spacent Jehova, ktoré spacid je z ruky nepřítele (-mac, nihy). Rethou spacent Jehova, ktoré spacid je z ruky nepřítele (-mac, nihy). A ze zemí jejich shromážídání (-ghaz) (pis 1-0) sivistu (-do-východa, -doží aloží od odomnáží (-dohan) (-dohan).

אָנוּ בְּמַדְבֶּרְ בִּישׁיְמוֹן דְּרָדְ עִיר מוֹשֶׁב לֹא מְצְאוּ (עוּ בְמַדְבֶּרְ בִּישׁיְמוֹן דְּרָדְ עִיר מוֹשֶׁב לֹא מִצְאוּ (Toulali se (~vishali, ~chybovali, ~šli na zcesti) v pustině (~v posšti, ~v řeči) v pustotě (~v runinách) cesty (~cestu) města (~ūzkosti, ~osla) obvdlí ne nalezli.

Ps 107:5 רעבים גם-צמאים נפשם בהם תתעעף Hladoví, též žízniví, jejich duše v nich zemdlela (-odvrát

Ps 107-6 פיצעקה אֶל-יְהוֹה בצר לְהָם מְמְצוּקוֹתְיְהֶם יצֵעִילְם A kričeli k Jehova v tisni (-v nepříteli - sejsé jako 107.2, -omezení 1215 -zalat (123) svě (-jejjeh, -pro ně), z jejich úzkostí (-omezení, -úzkých slouetý) wyth (-zesteření) - zesteření) – zestění) je

A zpiśosbił je cestovat (-poślipal je j^{ube}liel) v ceste přímě (-upřímaje šáráh) jít k městu (-k ůzkosti, -k oslu) obydlí. Ps 107:8 יודו ליתוך תקדו (תקלאותיו לבני אדם Chvalte (-vzdeje díty, -chvalili, -bořle) (-pro) Jehova jeho laskavo cenilozebostyti a lebo zčravky (zdatusu) po symy Nověka (zdatáto)

c-mionetensky) a jeno Zazraky (-ażase) pro syny cioveka; (-adam).
Ps 107.9 - בי-השביענ גפש שקקה ונפש רעבה מלא-טוב
Ps 107.9 - Ps 107.9 - Pspisobi syosi dusi toužící a dusi hladovou naplnil dobrem.
Ps 107.10 - שבי חשך וצלמות חשר וברול ("byvatelé temnoty a stínů (-model! -dolů,-tinhi smrti), vězně

Ps 107:17 אַנְלִים מּדְרָךָ פִּשְׁעָם וּמְעַוֹּוֹתְיהָם יְתְעָנָּוּ Blázni (-hlupáci, -perverzai) z cesty svého (-jejich) přestupku (-zvrácenosti, -rebelie) a ze svých (-z jejich) vin (-perverzi, -hanebnost ponžíž se (-postyhou se)

Ps 107:18 תונר מוער נפשם ויגיעו עד-שער מונת Raždý pokrm (-jedici, -jedi) zhnusi si (-zotklivi si) jejích duše a dosáhli (-udeřili, -způsobili se dotknou) až do bran (-..) smrti.

Ps 107:19 וייועקו אל-יהוה בער להם ממצקותיהם יושיעם A křičeli k Jehova v tisní (-v nepřiteli, -omezení) své (-jejich,-pro ně z jejich tisní (-úzkosti) spasil je (-czekrani) je, -jóšie m).

Ps 107:23 | ביר הים באניות עשי מלאכה במים רבים | Ps 107:23 | ביר הים באניות עשי מלאכה במים רבים | I I | Způsobujíci sestoupit (-způsobujíci klesout. -[pl.]) to moře v nářetéh (-v lodich ""), -v lamentacích (""), dělající poslání (-poslétkí, -gaměstání, -andělý) v e vodách mnohých (-rabinú?).

Ps 107-24 [הבנה ראר מעשי יהוה ונפלאותיו במצולה | Ps 107-24 [H !] Oni vidèli dila Jehova a jeho zazraky v hlubině (-v oceánu, -ve stimur e^[24], – pitvodně jem myslel, že tahle pasiž je seprve prorociví o nějal mostává vlode na vvětišetí zakarokén obřetí. J

Vystoupi (-ziskali ³²⁷⁹) nebesa, podmani si (-sestoupili, -podmani si ! ⁷²⁸⁶, -ovládnou⁷²⁸) hlubiny (-propasti, -zmateni/mumilani ¹⁹⁰⁹), jejich duše ve zlu (-v past/i??) se rozpustí (-oztaví se, -zemdleje).

Ps 107.27 אינור ובעבור ובעבר ובעבר ובעבר ובעבר ובעבר Budou oslavovat (-budou dėlat festivaly, -budou dėlat poutò a motali (-bloudifi, -vahafi) jako opilec a celá (-všechna) jejich moudrost (-chochma) pohlti se (-ukončí se).

Chvalte (-vzdjet dilg, -chválili, -horfte) (-pm) Jehova jeho laskava (-milozdenství) a jeho zázarky (-dzázaej pro syny člověka (-dzásaej).
Ps 107:32 ירלפורה בקהל-עם ובמושב זקנים יהללוה:
A velebili jej (-povedivali jej, -pyšali) jej, -vychovávali jej (-nit) so ra skáštera, - abat Jehova, neko tokováka, nok tokovámi. Yve skromáždět

Ps 107:34 ארֶץ פּרִי למלחה מרעת ישבי בה Země ovoce (-ozdomení ^{obe}) ke slanosti (-rozprášit ji ⁴⁴14 [inf.]) kvůl zlu (-od zla) obyvatelů v ní.

אינטב שם רעבים עיכונע עיר מושב Balova בי A zpásobi bydlet (-a obyvate) tan hladové a ústanovlí (-vztyčilí) město (-dzhost, -oda) obydlí. אינין איני שירות ועטעו ברבים ניעשו פרי תבואף אינין איני אינין איני אינין אינין אינין אינין אינין אינין אינין א A zaseli (-coppsilli) pole (-kontabiny) (-a -astil''') a zasaditi''inic

A zaseli (-rozpyšlili) pole (-konkubiny) א zasad a udělali ovoce (-rozlomení) produkce (-úrody,-příjmu) א ברבכם וירבו מאד ברבותם לא ימעיט הוברכם וירבו מאד ברבותם לא ימעיט A požehnal je a rozmožili se (-hádali se ! ליגו

'quarreled,wrangled,strived') velmi a jejich zvěř (-dobytek, -šelmy -behemot im) ne zmenší (-nezpůsobí zmenšit [3rd.sing.fint.]). אר בייבון (מון בייבון בייבו

-zbolutit? ⁷⁵⁴, -meditovali? ⁷⁶⁰, -zsplavili/plavali ? ⁷⁸¹ 'mundate, wim') kvbli (-zo) zlu (-pasiyř??) a turbelní (-a munku, -a souženi ⁹⁸¹ 'grie sorrow, affiliciór, -a ohradiforiani ? ¹⁹⁰, - jako Gn42.38, Gn443.3). Ps 107:40 דיבים ניתעם בתהו לא דיבים ניתעם בתהו לא דרך.

(-jako yychkzejci) národd (-rodin, -kland, -skluzbieť, -obrousleych)***.

Báli se (-uvid) יקראו 'שערים וישטקח (בלענולה קפצה פיה)

Báli se (-uvid) ²⁰⁰⁶ - měli bázeň ²⁰¹, -ucitvali 'revere') upřímní (-přími)

a radovali se a všechna hanebnost (-perveze ²⁰⁰⁶ inápair), prvezenes
překroucení, -nespoavednos ²⁰⁰⁶ injunice, -kojení cucini ²⁰⁰⁵) uzavřela

-koncella Svě (-při ústa.

Ps 107:43 מִי-תְכֶם וִישְׁמֵּרְ-אֵלֶה וִיתְבּוֹנְגוּ תְסְדִי יְהוֹה Kdo moudry (-"cháchám" jako "chochma") (-ווי ל-, aby strážil tyto a porozuměli (-rozlišovali) laskavostem (-milosrdenstvím) Jehova?

Psalms 107 KJV

- Ps 107:1 O give thanks unto the LORD, for he is good; for his mercy endureth for ever.
- Ps 107:2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;
- Ps 107:3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
- Ps 107:4 They wandered in the wilderness in a solitary way; they found no city to dwell in.
- Ps 107:5 Hungry and thirsty, their soul fainted in them.
- Ps 107:6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.
- Ps 107:7 And he led them forth by the right way, that they might go to a city of habitation.
- Ps 107:8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- Ps 107:9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.
- Ps 107:10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron;
- Ps 107:11 Because they rebelled against the words of God, and contemned the counsel of the most High
- Ps 107:12 Therefore he brought down their heart with labour; they fell down, and there was none to help.
- Ps 107:13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.
- Ps 107:14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.
- Ps 107:15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- Ps 107:16 For he hath broken the gates of brass, and cut the bars of iron in sunder.
- Ps 107:17 Fools because of their transgression, and because of their iniquities, are afflicted.
- Ps 107:18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
- Ps 107:19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.
- Ps 107:20 He sent his word, and healed them, and delivered them from their destructions.
- Ps 107:21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- Ps 107:22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

 {rejoicing: Heb.singing}
- | Ps 107:23 They that go down to the sea in ships, that do business in great waters;
- Ps 107:24 These see the works of the LORD, and his wonders in the deep.
- Ps 107:25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
 - Ps 107:26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
 - Ps 107:27 They reel to and fro, and stagger like a drunken man, and are at their wits' end. {are...: Heb. all their wisdom is swallowed up}
 - Ps 107:28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
 - Ps 107:29 He maketh the storm a calm, so that the waves thereof are still.
 - Ps 107:30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.
 - Ps 107:31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
 - Ps 107:32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
 - Ps 107:33 He turneth rivers into a wilderness, and the watersprings into dry ground;
- Ps 107:34 A fruitful land into barrenness, for the wickedness of them that dwell therein. {barrenness: Heb. saltiness}
- Ps 107:35 He turneth the wilderness into a standing water, and dry ground into watersprings.
- Ps 107:36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;
- Ps 107:37 And sow the fields, and plant vineyards, which may yield fruits of increase.
- Ps 107:38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
- | Ps 107:39 Again, they are minished and brought low through oppression, affliction, and sorrow.
 - Ps 107:40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. {wilderness: or, void place}
 - Ps 107:41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.
- Ps 107:42 The righteous shall see it , and rejoice: and all iniquity shall stop her mouth.
- Ps 107:43 Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.



