"You [are] MY witnesses states יהוה (#3068) [GOD's Name] and MY Servant
Whom I have chosen that you may know and believe ME
and discern that I [am] HE [Isaiah 42:11-9] Before ME was not
formed a god (#410) and after ME not shall be [any].
I, I [am] יהוה (#3068) and is not besides ME a Saviour
I declared and I saved and I proclaimed, and
is not among you an alien/foreign [god] and you
[are] MY witnesses states יהוה (#3068) and

אל (#410) :

GOD < I [am]

[Isaiah 43:10-12] [ישעיה מג:י-יב]

now read these Scriptures again and remember these are
the very words of GOD [Psalms 12:6] [תהלים יב:ז] [12:7 in Tanach]

Deuteronomy 6:4; 18:15-22; 31:30-32:21
[Hosea 1:1-10] [הושע א:א-ב:ב]

Isaiah 9:6-7 [9:5-6 in the Tanach]

Isaiah 43:10-12; 53:1-12; 42:1-7
Hosea 13:4

Jeremiah 31:31-34 [31:30-33 in the Tanach]

Psalms 22:1-32; 98:1-3; 110:1-2

now please go back to p.3 and continue reading

Zechariah 12:1-10; 13:1-9 [12:1-13:9]

from before you. [13] You shall be wholehearted* with HASHEM, your God. [14] For these nations that you are possessing — they hearken to astrologers and diviners; but as for you — not so has HASHEM, your God, given for you.

God sends His prophets to Israel

[15] A prophet from your midst,* from your brethren, like me, shall HASHEM, your God, establish for you — to him shall you hearken. [16] According to all that you asked of HASHEM, your God, in Horeb on the day of the congregation, saying, "I can no longer hear the voice of HASHEM, my God, and this great fire I can no longer see, so that I shall not die."

[17] Then HASHEM said to me: They have done well in what they have said. [18] I will establish a prophet for them from among their brethren, like you, and I will place My words in his mouth; He shall speak to them everything that I will command him. [19] And it shall be that the man who will not hearken to My words that he shall speak in My Name, I will exact from him. [20] But the prophet who willfully shall speak a word in My Name, that which I have not commanded him to speak, or who shall speak in the name of the gods of others — that prophet shall die.

[21] When you say in your heart, "How can we know the word that HASHEM has not spoken?" [22] If the prophet will speak in the Name of HASHEM and that thing will not occur and not come about — that is the word that HASHEM has not spoken; with willfulness has the prophet spoken it, you should not fear him.*

19

Cities of refuge
(See Appendix D, map 5)

[1] When HASHEM, your God, will cut down the nations whose Land HASHEM, your God, gives you, and you will possess them, and you will settle in their cities and in their houses, [2] you shall separate three cities for yourselves in the midst of your Land, which HASHEM, your God, gives you to possess it. [3] Prepare the way for yourself, and divide into three parts the boundary of your Land that HASHEM, your God, causes you to inherit; and it shall be for any killer to flee there. [4] This is the matter of the killer who shall flee there and live: One who will strike his fellow without knowledge, and he did not hate him from yesterday or before yesterday; [5] or who will come with his fellow into the forest to hew trees, and his hand swings the axe to cut the tree, and the iron slips from the wood and finds his fellow and he dies, he shall flee to one of these cities and live, [6] lest the redeemer of the blood* will chase after the killer, for his heart will be hot, and he will overtake him for the way was long, and he shall strike him mortally — and there is no judgment of death upon him, for he did not hate him from yesterday and before yesterday. [7] Therefore I command you, saying: You shall separate three cities for yourselves.

[8] When HASHEM will broaden your boundary, as He swore to your forefathers, and He will give you the entire Land that He spoke to your forefathers to give, [9] when you observe this entire commandment to perform it — which I command you today — to love HASHEM, your God, and to walk in His ways all the years, then you shall add three more cities to these three. [10] Innocent blood shall not be shed in the midst of your Land that HASHEM, your God, gives as an inheritance, for then blood will be upon you.

[11] But if there will be a man who hates his fellow, and ambushes him and rises up against him, and strikes him mortally and he dies, and he flees to one of these cities — [12] then the elders of his city shall send and take him from there and place him in the hand of the redeemer of the blood, and he shall die.

*תמים יג-יד מִפָּנֶיךָ׃ תָּמִים תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ׃ כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יוֹרֵשׁ
אוֹתָם אֶל־מְעֹנְנִים וְאֶל־קֹסְמִים יִשְׁמָעוּ וְאַתָּה לֹא כֵן נָתַן לְךָ יְהוָה
טו אֱלֹהֶיךָ׃ נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן׃
טז כְּכֹל אֲשֶׁר־שָׁאַלְתָּ מֵעִם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר לֹא אֹסִף
לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהָי וְאֶת־הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא־אֶרְאֶה עוֹד
יז-יח וְלֹא אָמוּת׃ וַיֹּאמֶר יְהוָה אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ׃ נָבִיא אָקִים לָהֶם מִקֶּרֶב
יט אַחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אֲצַוֶּנּוּ׃ וְהָיָה
הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרַי אֲשֶׁר יְדַבֵּר בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ׃
כ אַךְ הַנָּבִיא אֲשֶׁר יָזִיד לְדַבֵּר דָּבָר בִּשְׁמִי אֶת אֲשֶׁר לֹא־צִוִּיתִיו לְדַבֵּר
כא וַאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא׃ וְכִי תֹאמַר בִּלְבָבֶךָ
כב אֵיכָה נֵדַע אֶת־הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה׃ אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם
יְהוָה וְלֹא־יִהְיֶה הַדָּבָר וְלֹא יָבֹא הוּא הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה בְּזָדוֹן
יט א דִּבְּרוֹ הַנָּבִיא לֹא תָגוּר מִמֶּנּוּ׃ כִּי־יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת־
הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ אֶת־אַרְצָם וִירִשְׁתָּם וְיָשַׁבְתָּ בְּעָרֵיהֶם
ב וּבְבָתֵּיהֶם׃ שָׁלוֹשׁ עָרִים תַּבְדִּיל לָךְ בְּתוֹךְ אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
ג לְךָ לְרִשְׁתָּהּ׃ תָּכִין לְךָ הַדָّרֶךְ וְשִׁלַּשְׁתָּ אֶת־גְּבוּל אַרְצְךָ אֲשֶׁר יַנְחִילְךָ יְהוָה
ד אֱלֹהֶיךָ וְהָיָה לָנוּס שָׁמָּה כָּל־רֹצֵחַ׃ וְזֶה דְּבַר הָרֹצֵחַ אֲשֶׁר־יָנוּס שָׁמָּה וָחָי
ה אֲשֶׁר יַכֶּה אֶת־רֵעֵהוּ בִּבְלִי־דַעַת וְהוּא לֹא־שֹׂנֵא לוֹ מִתְּמוֹל שִׁלְשֹׁם׃ וַאֲשֶׁר
יָבֹא אֶת־רֵעֵהוּ בַּיַּעַר לַחְטֹב עֵצִים וְנִדְּחָה יָדוֹ בַּגַּרְזֶן לִכְרֹת הָעֵץ וְנָשַׁל
הַבַּרְזֶל מִן־הָעֵץ וּמָצָא אֶת־רֵעֵהוּ וָמֵת הוּא יָנוּס אֶל־אַחַת הֶעָרִים־
ו הָאֵלֶּה וָחָי׃ פֶּן־יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרֹצֵחַ כִּי יֵחַם לְבָבוֹ וְהִשִּׂיגוֹ כִּי־
יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ נֶפֶשׁ וְלוֹ אֵין מִשְׁפַּט־מָוֶת כִּי לֹא שֹׂנֵא הוּא לוֹ מִתְּמוֹל
ד-ח שִׁלְשֹׁם׃ עַל־כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר שָׁלֹשׁ עָרִים תַּבְדִּיל לָךְ׃ וְאִם־יַרְחִיב
יהוה אֱלֹהֶיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ וְנָתַן לְךָ אֶת־כָּל־הָאָרֶץ
ט אֲשֶׁר דִּבֶּר לָתֵת לַאֲבֹתֶיךָ׃ כִּי־תִשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת לַעֲשֹׂתָהּ
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֶיךָ וְלָלֶכֶת בִּדְרָכָיו כָּל־
י הַיָּמִים וְיָסַפְתָּ לְךָ עוֹד שָׁלֹשׁ עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה׃ וְלֹא יִשָּׁפֵךְ דַּם נָקִי
בְּקֶרֶב אַרְצְךָ אֲשֶׁר יהוה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה וְהָיָה עָלֶיךָ דָּמִים׃
יא וְכִי־יִהְיֶה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ וְקָם עָלָיו וְהִכָּהוּ נֶפֶשׁ וָמֵת וְנָס
יב אֶל־אַחַת הֶעָרִים הָאֵל׃ וְשָׁלְחוּ זִקְנֵי עִירוֹ וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ
יג בְּיַד גֹּאֵל הַדָּם וָמֵת׃ לֹא־תָחוֹס עֵינְךָ עָלָיו וּבִעַרְתָּ דַם־הַנָּקִי מִיִּשְׂרָאֵל

18:13. You should follow God with perfect faith, without feeling a need to know what will happen (*Rashi*).

18:14-22. Israel need not fear the efforts of sorcerers, because Israel's destiny is far above anyone's ability to harm them (*Sforno*).

19:6. See *Numbers* 35:24. Since the redeemer's heart will *be hot*, the Torah commands that the path for the killer's escape should be eased.

Judgment

24 But behold, you are made from nothing and your deeds are naught;
[only] an abominable one would choose you.
25 I have inspired someone* from the north, and he has come; he calls out
in My Name from where the sun rises. He will come upon rulers as [one
treads on] mortar, as a potter trampling clay. 26 Who [of the pagans] has
told anything in advance that we may know; from beforehand, that we
may say he was right? There is no one who tells, nor anyone who informs,
nor is there anyone who hears your words! 27 The first to come to Zion [will
announce], 'Behold! They are here!'* and I will send a herald for Jerusalem.
28 I see that there is no man,* and that among them there is no counselor
whom I may ask and who can respond with a word. 29 Behold, all of them:
Their deeds are worthless and naught; their molten images are but wind and
nothingness.

42

The Messiah, God's servant

Isaiah 43:10-12
Jeremiah 31:30-33

1 Behold My servant,* whom I shall uphold; My chosen one, whom My
soul desired; I have placed My spirit upon him so he can bring forth
justice to the nations. 2 He will not shout* nor raise his voice, nor make his
voice heard in the street. 3 He will not break [even] a bruised reed nor
extinguish even flickering flax; but he will administer justice in truth. 4 He
will not slacken nor tire until he sets justice in the land and islands will long
for his teaching.

A light to the nations

5 Thus said the God, HASHEM, Who creates the heavens and stretches
them forth;* Who firms the earth and its produce, Who gives a soul to the
people upon it, and a spirit to those who walk on it: 6 I am HASHEM; I have
called you with righteousness; I will strengthen your hand; I will protect
you; I will set you for a covenant to the people, for a light to the nations;
7 to open blind eyes; to remove a prisoner from confinement, dwellers in
darkness from a dungeon. 8 I am HASHEM; that is My Name; I shall not give
My glory to another, nor My praise to graven idols.* 9 Behold, the early
[prophecies] have come about; now I relate new ones; before they sprout
I shall let you hear [them].

Hymn of redemption

10 Sing to HASHEM a new song, His praise from the end of the earth,
those who go down to the sea and those that fill it,
the islands and their inhabitants.
11 The wilderness and its cities will lift [their voices],
the open cities where Kedar dwells;
those who dwell on bedrock will sing out,
they will shout from mountain peaks.
12 They will render glory to HASHEM, and relate His praise in the islands.
13 HASHEM will go forth like a mighty warrior,
He will arouse vengeance like a man of war;
He will shout triumphantly, even roar; He will overpower his enemies.

God's intervention

14 I have long kept silent, I have been still, I have restrained myself; [but
now] I will cry out like a woman in childbirth; I will both lay waste and
swallow up. 15 I will dry out mountains and hills;* I will wither all their
herbage; I will turn rivers into islands and I will dry up marshes. 16 I will lead
the blind* on a way they never knew; on paths they did not know I will have
them walk; I will turn darkness into light before them, and make the
crooked places straight. These are the things I shall do, I will not have

כד־כה הֵן־אַתֶּם מֵאַיִן וּפָעָלְכֶם מֵאָפַע תּוֹעֵבָה יִבְחַר בָּכֶם: הַעִירוֹתִי
מִצָּפוֹן וַיֵּאָת מִמִּזְרַח־שֶׁמֶשׁ יִקְרָא בִשְׁמִי וַיָּבֹא סְגָנִים כְּמוֹ־חֹמֶר וּכְמוֹ
כו יוֹצֵר יִרְמָס־טִיט: מִי־הִגִּיד מֵרֹאשׁ וְנֵדָעָה וּמִלְּפָנִים וְנֹאמַר צַדִּיק אָף
כז אֵין־מַגִּיד אַף אֵין מַשְׁמִיעַ אַף אֵין־שֹׁמֵעַ אִמְרֵיכֶם: רִאשׁוֹן לְצִיּוֹן הִנֵּה
כח הִנָּם וְלִירוּשָׁלַם מְבַשֵּׂר אֶתֵּן: וְאֵרֶא וְאֵין אִישׁ וּמֵאֵלֶּה וְאֵין יוֹעֵץ
כט וְאֶשְׁאָלֵם וְיָשִׁיבוּ דָבָר: הֵן כֻּלָּם אָוֶן אֶפֶס מַעֲשֵׂיהֶם רוּחַ וָתֹהוּ
מב א נִסְכֵּיהֶם: הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי
ב נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לַגּוֹיִם יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־
ג יַשְׁמִיעַ בַּחוּץ קוֹלוֹ: קָנֶה רָצוּץ לֹא יִשְׁבּוֹר וּפִשְׁתָּה כֵהָה לֹא יְכַבֶּנָּה
ד לֶאֱמֶת יוֹצִיא מִשְׁפָּט: לֹא יִכְהֶה וְלֹא יָרוּץ עַד־יָשִׂים בָּאָרֶץ מִשְׁפָּט
ה וּלְתוֹרָתוֹ אִיִּים יְיַחֵלוּ: כֹּה־אָמַר הָאֵל ו יהוה
בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ
ו וְרוּחַ לַהֹלְכִים בָּהּ: אֲנִי יהוה קְרָאתִיךָ בְצֶדֶק וְאַחֲזִק בְּיָדֶךָ וְאֶצָּרְךָ
ז וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם: לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר
ח אַסִּיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ: אֲנִי יהוה הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר
ט לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים: הָרִאשֹׁנוֹת הִנֵּה־בָּאוּ וַחֲדָשׁוֹת אֲנִי מַגִּיד
י בְּטֶרֶם תִּצְמַחְנָה אַשְׁמִיעַ אֶתְכֶם: שִׁירוּ לַיהוה
שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם:
יא יִשְׂאוּ מִדְבָּר וְעָרָיו חֲצֵרִים תֵּשֶׁב קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ
יב־יג הָרִים יִצְוָחוּ: יָשִׂימוּ לַיהוה כָּבוֹד וּתְהִלָּתוֹ בָּאִיִּים יַגִּידוּ: יהוה כַּגִּבּוֹר
יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה יָרִיעַ אַף־יַצְרִיחַ עַל־אֹיְבָיו
יד יִתְגַּבָּר: הֶחֱשֵׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפָּק כַּיּוֹלֵדָה
טו אֶפְעֶה אָשֵׁם וְאֶשְׁאַף יָחַד: אַחֲרִיב הָרִים וּגְבָעוֹת וְכָל־עֶשְׂבָּם אוֹבִישׁ
טז וְשַׂמְתִּי נְהָרוֹת לָאִיִּים וַאֲגַמִּים אוֹבִישׁ: וְהוֹלַכְתִּי עִוְרִים בְּדֶרֶךְ לֹא יָדָעוּ
בִּנְתִיבוֹת לֹא־יְדָעוּם אַדְרִיכֵם אָשִׂים מַחְשָׁךְ לִפְנֵיהֶם לָאוֹר וּמַעֲקַשִּׁים
יז לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עֲשִׂיתִם וְלֹא עֲזַבְתִּים: נָסֹגוּ אָחוֹר יֵבֹשׁוּ בֹשֶׁת

HAFTARAS BEREISHIS
Ashkenazim: 42:5-43:10
Sephardim: 42:5-21

41:25. A savior will arise from the northeast. According to most commentators it was Cyrus, the benevolent king of Persia, who initiated the return to Zion in the days of Ezra. According to some, the reference is to the Messiah, who will gather together the exiled Ten Tribes, who had inhabited mostly the northeast of Israel.

41:27. The first Jews who return to Zion will announce that the rest of the exiles are returning.

41:28. Who can respond to the challenge of vv. 21-23.

42:1. The Messiah (*Targum*).

power (*Radak*).

42:5. Isaiah refutes those who claim that the universe came into being without a Creator (*Radak*). Literally, the verse is in the present tense, because God renews His Creation constantly.

42:8. By not punishing the wicked, God indirectly encourages idolaters to believe in the potency of their gods. That will soon change (*Radak*).

42:15. Metaphorically, God will destroy the mighty kings and their followers (*Rashi*).

30 Behold, days are coming — the word of HASHEM — when I will seal a
new covenant with the House of Israel and with the House of Judah: 31 not
like the covenant that I sealed with their forefathers on the day that I took
hold of their hand to take them out of the land of Egypt, for they abrogated
My covenant, although I became their Master — the word of HASHEM. 32 For
this is the covenant that I shall seal with the House of Israel after those days
— the word of HASHEM — I will place My Torah within them and I will write
it onto their heart; I will be a God for them and they will be a people for Me.
33 They will no longer teach — each man his fellow, each man his brother —
saying, 'Know HASHEM!' For all of them will know Me, from their smallest to
their greatest — the word of HASHEM — when I will forgive their iniquity and
will no longer recall their sin.

Isaiah 42:1-7
43:10-12

The Creator's promise

34 Thus said HASHEM, Who gives the sun as a light by day and the laws of
the moon and the stars as a light by night; Who agitates the sea so that its
waves roar; HASHEM, Master of Legions, is His Name: 35 If these laws could
be removed from before Me — the word of HASHEM — so could the seed of
Israel cease from being a people before Me forever. 36 Thus said HASHEM: If
the heavens above could be measured or the foundations of the earth
plumbed below, so too would I reject the entire seed of Israel because of
everything they did — the word of HASHEM.

Rebuilt Jerusalem

37 Behold, days are coming — the word of HASHEM — when the City will
be built up unto HASHEM, from the Tower of Hananel until the Corner Gate.
38 The measuring line will once again be stretched out over Gareb Hill and
around to Goah. 39 And all the valley of the corpses and the place of the
ashes and all the fields up to the Kidron Valley until the corner of the Horses'
Gate to the east will be holy unto HASHEM; it will not be abandoned nor
destroyed again forever.

32

Prophecy from prison to Zedekiah

1 The word that came to Jeremiah from HASHEM, * in the tenth year of Zedekiah,
king of Judah, that year was the eighteenth year of Nebuchadrezzar: 2 (At
that time the army of the king of Babylonia was besieging Jerusalem, and
Jeremiah the prophet was being detained in the Courtyard of Confinement that
was at the palace of the king of Judah, 3 where Zedekiah king of Judah had
imprisoned him, saying, "Why do you prophesy, saying, 'Thus said HASHEM:
Behold, I am giving this city into the hand of the king of Babylonia, and he will
capture it; 4 and Zedekiah, king of Judah, will not escape the hand of the
Chaldeans, for he will certainly be delivered into the hand of the king of Babylonia,
and he will speak with him mouth to mouth and see him eye to eye; 5 and he will
lead Zedekiah off to Babylonia, and he will remain there until I attend to him. * —
the word of HASHEM. Even if you try to fight against the Chaldeans you will not
succeed'?")

The purchased field

6 Jeremiah said: The word of HASHEM came to me, saying: 7 "Behold, Hanamel,
the son of your uncle Shallum, is coming to you to say: 'Buy for yourself my field
that is in Anathoth, for upon you is the law of redemption, * to buy it.' "
8 My cousin Hanamel came to me, according to the word of HASHEM, to the Court-
yard of Confinement, and he said to me, "Please buy for yourself my field that is
in Anathoth, that is in the territory of Benjamin, for yours is the law of inheritance
and yours is the [law of] redemption; buy [it] for yourself." And I knew that it was
the word of HASHEM. 9 So I bought the field that was in Anathoth from Hanamel,

ל שנָיו: הִנֵּה יָמִים בָּאִים נְאֻם־יהוה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־
לא בֵּית יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כַּבְּרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם
הַחֲזִיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֲשֶׁר־הֵמָּה הֵפֵרוּ אֶת־בְּרִיתִי
לב וְאָנֹכִי בָּעַלְתִּי בָם נְאֻם־יהוה: כִּי זֹאת הַבְּרִית אֲשֶׁר אִכְרֹת אֶת־בֵּית
יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יהוה נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם וְעַל-
לג לִבָּם אֶכְתְּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם: וְלֹא יְלַמְּדוּ
עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דְּעוּ אֶת־יהוה כִּי־כֻלָּם יֵדְעוּ
אוֹתִי לְמִקְטַנָּם וְעַד־גְּדוֹלָם נְאֻם־יהוה כִּי אֶסְלַח לַעֲוֹנָם וּלְחַטָּאתָם לֹא
לד אֶזְכָּר־עוֹד: כֹּה ׀ אָמַר יהוה נֹתֵן שֶׁמֶשׁ לְאוֹר יוֹמָם חֻקּוֹת יָרֵחַ
לה וְכוֹכָבִים לְאוֹר לָיְלָה רֹגַע הַיָּם וַיֵּהֲמוּ גַּלָּיו יהוה צְבָאוֹת שְׁמוֹ: אִם־יָמֵשׁוּ
הַחֻקִּים הָאֵלֶּה מִלְּפָנַי נְאֻם־יהוה גַּם זֶרַע יִשְׂרָאֵל יִשְׁבְּתוּ מִהְיוֹת גּוֹי לְפָנַי
לו כָּל־הַיָּמִים: כֹּה ׀ אָמַר יהוה אִם־יִמָּדוּ שָׁמַיִם מִלְּמַעְלָה וְיֵחָקְרוּ
מוֹסְדֵי־אֶרֶץ לְמָטָּה גַּם־אֲנִי אֶמְאַס בְּכָל־זֶרַע יִשְׂרָאֵל עַל־כָּל־אֲשֶׁר עָשׂוּ
לז נְאֻם־יהוה: הִנֵּה יָמִים [בָּאִים ק׳ ולא כ׳] נְאֻם־יהוה וְנִבְנְתָה הָעִיר
לח לַיהוה מִמִּגְדַּל חֲנַנְאֵל עַד־שַׁעַר הַפִּנָּה: וְיָצָא עוֹד °קוה [°קַו ק׳] הַמִּדָּה
לט נֶגְדּוֹ עַל גִּבְעַת גָּרֶב וְנָסַב גֹּעָתָה: וְכָל־הָעֵמֶק הַפְּגָרִים ׀ וְהַדֶּשֶׁן וְכָל-
°השרמות [°הַשְּׁדֵמוֹת ק׳] עַד־נַחַל קִדְרוֹן עַד־פִּנַּת שַׁעַר הַסּוּסִים
לב א מִזְרָחָה קֹדֶשׁ לַיהוה לֹא־יִנָּתֵשׁ וְלֹא־יֵהָרֵס עוֹד לְעוֹלָם: הַדָּבָר אֲשֶׁר-
הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יהוה °בשנת [°בַּשָּׁנָה ק׳] הָעֲשִׂרִית לְצִדְקִיָּהוּ מֶלֶךְ
ב יְהוּדָה הִיא הַשָּׁנָה שְׁמֹנֶה־עֶשְׂרֵה שָׁנָה לִנְבוּכַדְרֶאצַּר: וְאָז חֵיל מֶלֶךְ בָּבֶל
צָרִים עַל־יְרוּשָׁלִַם וְיִרְמְיָהוּ הַנָּבִיא הָיָה כָלוּא בַּחֲצַר הַמַּטָּרָה אֲשֶׁר בֵּית־
ג מֶלֶךְ יְהוּדָה: אֲשֶׁר כְּלָאוֹ צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר מַדּוּעַ אַתָּה נִבָּא
לֵאמֹר כֹּה אָמַר יהוה הִנְנִי נֹתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וּלְכָדָהּ:
ד וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא יִמָּלֵט מִיַּד הַכַּשְׂדִּים כִּי־הִנָּתֵן יִנָּתֵן בְּיַד מֶלֶךְ-
ה בָּבֶל וְדִבֶּר־פִּיו עִם־פִּיו וְעֵינָיו אֶת־עֵינָיו תִּרְאֶינָה: וּבָבֶל יוֹלִךְ אֶת-
צִדְקִיָּהוּ וְשָׁם יִהְיֶה עַד־פָּקְדִי אֹתוֹ נְאֻם־יהוה כִּי תִלָּחֲמוּ אֶת־הַכַּשְׂדִּים
ו לֹא תַצְלִיחוּ: וַיֹּאמֶר יִרְמְיָהוּ הָיָה דְבַר־יהוה
ז אֵלַי לֵאמֹר: הִנֵּה חֲנַמְאֵל בֶּן־שַׁלֻּם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר קְנֵה לְךָ אֶת-
ח שָׂדִי אֲשֶׁר בַּעֲנָתוֹת כִּי לְךָ מִשְׁפַּט הַגְּאֻלָּה לִקְנוֹת: וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן-
דֹּדִי כִּדְבַר יהוה אֶל־חֲצַר הַמַּטָּרָה וַיֹּאמֶר אֵלַי קְנֵה נָא אֶת־שָׂדִי אֲשֶׁר-
בַּעֲנָתוֹת אֲשֶׁר ׀ בְּאֶרֶץ בִּנְיָמִין כִּי־לְךָ מִשְׁפַּט הַיְרֻשָּׁה וּלְךָ הַגְּאֻלָּה
ט קְנֵה־לָךְ וָאֵדַע כִּי דְבַר־יהוה הוּא: וָאֶקְנֶה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל

לב

HAFTARAS BEHAR
Ashkenazim: 32:6-27
Sephardim: 32:6-22

32:1-15. The actual prophecy begins in verse 6. But the prophet interrupts his narrative with four verses that describe the circumstances under which Jeremiah received this message of hope from God.

32:5. That is, until Zedekiah dies (*Rashi*).

32:7. See *Leviticus* 25:25.

and the blind

servant and deaf as My messenger? Who is blind like the perfected man? Blind like the servant of HASHEM!
heeding not; opening ears, but hearing not? [21] *HASHEM desired for the sake of [Israel's] righteousness that the Torah* be made great and glorious.*

Israel's degradation in exile

[22] But it is a looted, downtrodden people, all of them trapped in holes, and hidden away in prisons; they are looted and there is no rescuer; plundered with none to say, 'Give it back!'* [23] *Who among you will give ear to this, will hearken and hear the outcome?* [24] *Who delivered Jacob to plunder and Israel to looters? Was it not HASHEM, He against Whom we have sinned? They did not wish to go in His ways and did not listen to His Torah.* [25] *So He poured out His fiery wrath upon him, and the power of war; it burned him from all around, but he would not know; it burned within him, but he did not take it to heart.*

43

Redeemed by God

[1] *And now,* thus says HASHEM, your Creator, O Jacob; the One Who fashioned you, O Israel: Fear not, for I have redeemed you; I have called [you] by name; you are Mine.* [2] *When you pass through water, I am with you; through rivers, they will not wash you away; when you walk through fire, you will not be singed, and no flame will burn you.* [3] *For I am HASHEM your God, the Holy One of Israel, your Savior; I gave Egypt as your ransom, and Cush* and Seba in your place.* [4] *Because you were precious in My eyes you were honored and I loved you; I put people in your place and regimes in place of your soul.*

The ingathering of the righteous

[5] *Fear not, for I am with you; from the East I will bring your offspring and from the West I will gather you.* [6] *I will say to the North, 'Give [them] over!' and to the South, 'Do not withhold! Bring My sons from afar and My daughters from the ends of the earth,* [7] *everyone who is called by My Name and whom I have created for My glory, whom I have fashioned, even perfected';* [8] *to liberate the people who are blind though they have eyes, and deaf though they have ears.*

[9] *Were all the nations gathered together and all the regimes assembled, who among them could have declared this and let us hear the early [prophecies]? Let them bring their witnesses and they will be vindicated; or else let them hear [Me] and then say, 'It is true.'* [10] *You are My witnesses — the word of HASHEM — and My Servant whom I have chosen, so that you will know and believe in Me, and understand that I am He; before Me nothing was created by a god nor will there be after Me!*

Isaiah 42:1-7
Jeremiah 31:30

"You are My witnesses . . .

[11] *I, only I, am HASHEM, and there is no deliverer aside from Me.* [12] *I have foretold and brought salvation and informed you;* there was no strange [god] in your midst. You are my witnesses — the word of HASHEM — and I am God.* [13] *Even before there was a day, I was He, and there is none who can save from My hand; when I act, who can reverse it?*

. . I am HASHEM"

[14] *Thus said HASHEM, your Redeemer, the Holy One of Israel: Because of you I sent [him]* to Babylonia and I took down all of their bolted gates and the Chaldeans [fled] in boats amid their shouting.* [15] *I am HASHEM, your Holy One; the Creator of Israel, your King.*

כב וַיַּאֲדִיר׃ וְהוּא עַם־בָּזוּז וְשָׁסוּי הָפֵחַ בַּחוּרִים כֻּלָּם וּבְבָתֵּי כְלָאִים הָחְבָּאוּ
כג הָיוּ לָבַז וְאֵין מַצִּיל מִשִּׁסָּה וְאֵין־אֹמֵר הָשֵׁב: מִי בָכֶם יַאֲזִין זֹאת יַקְשִׁיב
כד וְיִשְׁמַע לְאָחוֹר: מִי־נָתַן °למשוסה [°למִשִּׁסָּה ק׳] יַעֲקֹב וְיִשְׂרָאֵל לְבֹזְזִים
הֲלֹא יהוה זֶו חָטָאנוּ לוֹ וְלֹא־אָבוּ בִדְרָכָיו הָלוֹךְ וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ:
כה וַיִּשְׁפֹּךְ עָלָיו חֲמָה אַפּוֹ וְעֻזּוּז מִלְחָמָה וַתְּלַהֲטֵהוּ מִסָּבִיב וְלֹא יָדָע
מג א וַתִּבְעַר־בּוֹ וְלֹא־יָשִׂים עַל־לֵב: וְעַתָּה כֹּה־אָמַר יהוה בֹּרַאֲךָ
ב יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵל אַל־תִּירָא כִּי גְאַלְתִּיךָ קָרָאתִי בְשִׁמְךָ לִי־אָתָּה: כִּי־
תַעֲבֹר בַּמַּיִם אִתְּךָ אָנִי וּבַנְּהָרוֹת לֹא יִשְׁטְפוּךָ כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ לֹא
ג תִכָּוֶה וְלֶהָבָה לֹא תִבְעַר־בָּךְ: כִּי אֲנִי יהוה אֱלֹהֶיךָ קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ
נָתַתִּי כָפְרְךָ מִצְרַיִם כּוּשׁ וּסְבָא תַּחְתֶּיךָ: מֵאֲשֶׁר יָקַרְתָּ בְעֵינַי נִכְבַּדְתָּ וַאֲנִי
ה אֲהַבְתִּיךָ וְאֶתֵּן אָדָם תַּחְתֶּיךָ וּלְאֻמִּים תַּחַת נַפְשֶׁךָ: אַל־תִּירָא כִּי־אִתְּךָ
ו אָנִי מִמִּזְרָח אָבִיא זַרְעֶךָ וּמִמַּעֲרָב אֲקַבְּצֶךָּ: אֹמַר לַצָּפוֹן תֵּנִי וּלְתֵימָן אַל־
ז תִּכְלָאִי הָבִיאִי בָנַי מֵרָחוֹק וּבְנוֹתַי מִקְצֵה הָאָרֶץ: כֹּל הַנִּקְרָא בִשְׁמִי
ח וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו: הוֹצִיא עַם־עִוֵּר וְעֵינַיִם יֶשׁ
ט וְחֵרְשִׁים וְאָזְנַיִם לָמוֹ: כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וְיֵאָסְפוּ לְאֻמִּים מִי בָהֶם
יַגִּיד זֹאת וְרִאשֹׁנוֹת יַשְׁמִיעֻנוּ יִתְּנוּ עֵדֵיהֶם וְיִצְדָּקוּ וְיִשְׁמְעוּ וְיֹאמְרוּ אֱמֶת:
י אַתֶּם עֵדַי נְאֻם־יהוה וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי
יא וְתָבִינוּ כִּי־אֲנִי הוּא לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא יִהְיֶה: אָנֹכִי
יב אָנֹכִי יהוה וְאֵין מִבַּלְעָדַי מוֹשִׁיעַ: אָנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין
יג בָּכֶם זָר וְאַתֶּם עֵדַי נְאֻם־יהוה וַאֲנִי־אֵל: גַּם־מִיּוֹם אֲנִי הוּא וְאֵין מִיָּדִי
יד מַצִּיל אֶפְעָל וּמִי יְשִׁיבֶנָּה: כֹּה־אָמַר יהוה גֹּאַלְכֶם קְדוֹשׁ
יִשְׂרָאֵל לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה וְהוֹרַדְתִּי בָרִיחִים כֻּלָּם וְכַשְׂדִּים בָּאֳנִיּוֹת
טו־טז רִנָּתָם: אֲנִי יהוה קְדוֹשְׁכֶם בּוֹרֵא יִשְׂרָאֵל מַלְכְּכֶם: כֹּה

42:18-20. Those who were formerly blind and deaf to God's will will repent and become His servants and messengers (*Targum*). Alternatively: The Jews in exile turn a blind eye and a deaf ear to those who taunt and persecute them (*Kara*). Alternatively: The prophet is repeating the words of those whom he is admonishing. "[You deride the prophets and the righteous, saying,] 'Who is blinder than God's servants and messengers!' " (*Ibn Ezra, Radak*).

42:21. Israel's suffering in exile was ordained by God to cleanse them of their sins, just as the Torah was given to them for that purpose (*Kara*).

42:22-25. Isaiah describes the depredations of the exile, and criticizes the people for not returning to God to alleviate their frightful situation.

43:1. Isaiah now speaks of Jerusalem's delivery from Sennacherib (*Radak*).

43:3. Sennacherib went to war with Cush and put off attacking Jerusalem (37:9).

43:12. I told Israel of My salvation before it occurred (*Radak*) because they shunned idol-worship.

43:14. I sent Cyrus to conquer Babylonia, several decades after the Jews had been exiled there, to release you from your Babylonian captors (*Rashi*). According to *Targum*, the verse is addressed to the Jewish exiles themselves: "Because of *your* [sins] I sent [you] to Babylonia."

down originally to sojourn there. But Assyria oppressed them without justification;* [5] so now, why should I [remain] here? — the word of HASHEM — where My people was taken for naught? Their rulers glorify themselves — the word of HASHEM — and constantly, all day, My Name is blasphemed. [6] Therefore, My people shall know My Name — therefore, on that day,* that it is I Who speaks, here I am!

"Your God has reigned!"

[7] How pleasant are the footsteps of the herald upon the mountains announcing peace, heralding good tidings, announcing salvation, saying unto Zion, 'Your God has reigned!' [8] The voice of your lookouts, they raise their voice, they sing glad song in unison; with their own eyes they will see that HASHEM returns to Zion. [9] Burst out, sing glad song in unison, O ruins of Jerusalem, for HASHEM will have comforted His people; He will have redeemed Jerusalem. [10] HASHEM has bared His holy arm before the eyes of all the nations; all ends of the earth will see the salvation of our God!

[11] Turn away! Turn away! Depart from there!* It is defiled; do not touch it! Depart from inside it! Cleanse yourselves, O bearers of HASHEM's armor. [12] You will not leave in haste, nor will you go in flight; for HASHEM will go before you, and the God of Israel will be your rear guard.

Success of the righteous

[13] Behold, My servant* will succeed; he will be exalted and become high and exceedingly lofty. [14] Just as multitudes were astonished over you, [saying,] 'Indeed, his appearance is too marred to be a man's, and his visage to be human,' [15] so will the many nations exclaim about him,* and kings will shut their mouths [in amazement] because of him, for they will see that which had never been told to them, and will perceive things they had never heard.

53

The nations' wonderment at Israel's redemption

[1] Who would believe what we have heard!* For whom has the arm of HASHEM been revealed! [2] Formerly he grew like a sapling or like a root from arid ground; he had neither form nor grandeur; we saw him, but without such visage that we could desire him. [3] He was despised and isolated from men, a man of pains and accustomed to illness. As one from whom we would hide our faces; he was despised, and we had no regard for him. [4] But in truth, it was our ills that he bore, and our pains that he carried — but we had regarded him diseased, stricken by God, and afflicted! [5] He was pained because of our rebellious sins and oppressed through our iniquities; the chastisement upon him was for our benefit,* and through his wounds, we were healed. [6] We have all strayed like sheep, each of us turning his own way, and HASHEM inflicted upon him the iniquity of us all.* [7] He was persecuted and afflicted, but he did not open his mouth; like a sheep being led to the slaughter or a ewe that is silent before her shearers, he did not open his mouth. [8] Now that he has been released from captivity and judgment, who could have imagined such a generation? For he had been removed from the land of the living, my people's sin brought the affliction upon them.* [9] He submitted himself to his grave like wicked men; and

ment" (see 10:5, *Habakkuk* 1:12), for He decreed that it should happen (*Abarbanel*).

53:8. When Israel's exile is finally ended, the nations will marvel that such a generation could have survived the expulsion from "the land of the living," i.e., the Land of Israel, that the nations had sinfully inflicted upon it.

ג

ד כה אָמַר יהוה חִנָּם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגָּאֲלוּ׃
אֲדֹנָי יֱהוֹה מִצְרַיִם יָרַד־עַמִּי בָרִאשֹׁנָה לָגוּר שָׁם וְאַשּׁוּר בְּאֶפֶס עֲשָׁקוֹ׃
ה וְעַתָּה מַה־לִּי־פֹה נְאֻם־יהוה כִּי־לֻקַח עַמִּי חִנָּם °משלו [°מְשֹׁלָיו ק׳]
יְהֵילִילוּ נְאֻם־יהוה וְתָמִיד כָּל־הַיּוֹם שְׁמִי מְנֻאָץ׃ לָכֵן יֵדַע עַמִּי שְׁמִי לָכֵן
ז מַה־נָּאוּו עַל־ בַּיּוֹם הַהוּא כִּי־אֲנִי־הוּא הַמְדַבֵּר הִנֵּנִי׃
הֲרָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ יְשׁוּעָה אֹמֵר
ח לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ׃ קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ
ט בְּשׁוּב יהוה צִיּוֹן׃ פִּצְחוּ רַנְּנוּ יַחְדָּו חָרְבוֹת יְרוּשָׁלִָם כִּי־נִחַם יהוה עַמּוֹ
י גָּאַל יְרוּשָׁלִָם׃ חָשַׂף יהוה אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָל־הַגּוֹיִם וְרָאוּ כָּל־
יא אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ׃ סוּרוּ סוּרוּ צְאוּ מִשָּׁם
יב טָמֵא אַל־תִּגָּעוּ צְאוּ מִתּוֹכָהּ הִבָּרוּ נֹשְׂאֵי כְּלֵי יהוה׃ כִּי לֹא בְחִפָּזוֹן
תֵּצֵאוּ וּבִמְנוּסָה לֹא תֵלֵכוּן כִּי־הֹלֵךְ לִפְנֵיכֶם יהוה וּמְאַסִּפְכֶם אֱלֹהֵי
יג יִשְׂרָאֵל׃ הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃
יד כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים כֵּן־מִשְׁחַת מֵאִישׁ מַרְאֵהוּ וְתֹאָרוֹ מִבְּנֵי אָדָם׃
טו כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סֻפַּר לָהֶם רָאוּ
א וַאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנָנוּ׃ מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יהוה עַל־מִי
ב נִגְלָתָה׃ וַיַּעַל כַּיּוֹנֵק לְפָנָיו וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה לֹא־תֹאַר לוֹ וְלֹא הָדָר
ג וְנִרְאֵהוּ וְלֹא־מַרְאֶה וְנֶחְמְדֵהוּ׃ נִבְזֶה וַחֲדַל אִישִׁים אִישׁ מַכְאֹבוֹת וִידוּעַ
ד חֹלִי וּכְמַסְתֵּר פָּנִים מִמֶּנּוּ נִבְזֶה וְלֹא חֲשַׁבְנֻהוּ׃ אָכֵן חֳלָיֵנוּ הוּא נָשָׂא
ה וּמַכְאֹבֵינוּ סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה׃ וְהוּא
מְחֹלָל מִפְּשָׁעֵנוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־
ו לָנוּ׃ כֻּלָּנוּ כַּצֹּאן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיהוה הִפְגִּיעַ בּוֹ אֶת עֲוֹן כֻּלָּנוּ׃
ז נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ
ח נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃ מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ כִּי
ט נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נֶגַע לָמוֹ׃ וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־

52:3. You were *sold* to your enemies only in punishment for your sins, and you can be redeemed from their subjugation through repentance.

52:4-5. Egypt's guilt was not so great, because the Jews arrived there of their own accord and were given permission to live there. But Assyria oppressed and exiled the Israelites without any justification. Therefore, God asks, why should He permit Himself and His children to remain there? (*Rashi*).

52:6. When I redeem them.

52:11. Leave the lands of your dispersion. The redeemed Jews should cleanse themselves spiritually, for their *armor* must be their dedication to God and the Torah (*Ibn Ezra*, *Radak*).

52:13. I.e., God's servant, the people of Israel (*Rashi*).

52:15. Just as Israel had once been astonishingly degraded, so it will astonish the nations by its exaltedness when the time of redemption arrives.

53:1-3. This is a prophecy foretelling what the nations and their kings will exclaim when they witness Israel's rejuvenation. The nations will contrast their former scornful attitude toward the Jews (vv. 1-3) with their new realization of Israel's grandeur (vv. 4-7).

53:5. We brought suffering upon Israel for our own selfish purposes; it was not, as we had claimed, that God was punishing Israel for its own evil behavior.

53:6. We sinned by inflicting punishment upon Israel. Such oppression is often described as "HASHEM's punish-

the wealthy [submitted] to his executions, for committing no crime and with no deceit in his mouth.*

God's will was done

10 HASHEM desired to oppress him* and He afflicted him; if his soul would acknowledge guilt, he would see offspring and live long days and the desire of HASHEM would succeed in his hand. 11 From his very own toil he will see and be satisfied. With his knowledge My servant, the righteous one, will make multitudes righteous;* it is their iniquities that he will carry. 12 Therefore, I will assign him a portion from the multitudes and he will divide the mighty as spoils — in return for having poured out his soul for death and being counted among the wicked, for he bore the sin of the multitudes, and prayed for the wicked.*

54

The many children of the barren one

1 Sing out, O barren one* who has not given birth; break into glad song and be jubilant, you who have not been in birth travail. For the children of the desolate [Jerusalem] will outnumber the children of the inhabited one, said HASHEM. 2 Broaden the place of your tent and let the curtains of your dwellings stretch out, stint not; lengthen your cords and strengthen your pegs. 3 For you will burst out to the right and to the left; your offspring will inherit nations, and they will settle desolate cities. 4 Fear not, for you will not be shamed;* do not feel humiliated, for you will not be disgraced; for you will forget the shame of your youth and you will no longer recall the disgrace of your widowhood. 5 For your Master is your Maker, HASHEM, Master of Legions, is His Name; your Redeemer is the Holy One of Israel; God of all the world will He be called. 6 For like a wife who had been forsaken and melancholy has HASHEM called you,* and like a wife of one's youth who had become despised, said your God. 7 For but a brief moment have I forsaken you, and with abundant mercy will I gather you in. 8 With a slight wrath have I concealed My countenance from you for a moment, but with eternal kindness shall I show you mercy, said your Redeemer, HASHEM.

Eternal mercy and kindness

9 For [like] the waters of Noah shall this be to Me: Just as I swore that the waters of Noah would never again pass over the earth, so have I sworn not to be wrathful with you nor to rebuke you. 10 For the mountains may be moved and the hills may falter, but My kindness shall not be removed from you and My covenant of peace shall not falter, said the One Who shows you mercy, HASHEM.

The new glory of Jerusalem

11 O afflicted, storm-tossed one, who has not been consoled: Behold, I will lay gems as your [flooring] stones and lay your foundation with sapphires. 12 I will set your window [frames] with ruby and [make] your gates of carbuncle stones, and your entire boundary [will be] of precious stones. 13 All your children will be students of HASHEM, and your children's peace will be abundant. 14 Establish yourself through righteousness, distance yourself from oppression, for you need not fear it, and from devastation, for it will not come near you. 15 Behold, they may indeed gather together, but it is without My consent. Whoever will gather against you will fall because of you. 16 Behold, I created the smith, who fans his charcoal flame and withdraws a tool for his labor, but I have [also] created the destroyer to demolish.* 17 Any weapon sharpened against you will not succeed, and any tongue that

י עָשִׁיר בְּמוֹתָיו עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו: וַיהוָה חָפֵץ דַּכְּאוֹ
הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ יהוָה בְּיָדוֹ
יא יִצְלָח: מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדִּי לָרַבִּים
יב וַעֲוֹנֹתָם הוּא יִסְבֹּל: לָכֵן אֲחַלֵּק־לוֹ בָרַבִּים וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל תַּחַת
אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־פֹּשְׁעִים נִמְנָה וְהוּא חֵטְא־רַבִּים נָשָׂא
נד א וְלַפֹּשְׁעִים יַפְגִּיעַ: רְנִי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה
וְצַהֲלִי לֹא־חָלָה כִּי־רַבִּים בְּנֵי־שוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יהוָה: הַרְחִיבִי ו
ב מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי הַאֲרִיכִי מֵיתָרַיִךְ
ג וִיתֵדֹתַיִךְ חַזֵּקִי: כִּי יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת
ד יוֹשִׁיבוּ: אַל־תִּירְאִי כִּי־לֹא תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּי־לֹא תַחְפִּירִי כִּי בֹשֶׁת
עֲלוּמַיִךְ תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־
ה עוֹד: כִּי בְעָלַיִךְ עֹשַׂיִךְ יהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־
ו הָאָרֶץ יִקָּרֵא: כִּי־כְאִשָּׁה עֲזוּבָה וַעֲצוּבַת רוּחַ קְרָאָךְ יהוָה וְאֵשֶׁת נְעוּרִים
ז כִּי תִמָּאֵס אָמַר אֱלֹהָיִךְ: בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדוֹלִים אֲקַבְּצֵךְ:
ח בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ
ט יהוָה: כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי
י מֵעֲבֹר מֵי־נֹחַ עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְּצֹף עָלַיִךְ וּמִגְּעָר־בָּךְ: כִּי
הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תִּמּוֹטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי
יא לֹא תָמוּט אָמַר מְרַחֲמֵךְ יהוָה: עֲנִיָּה סוֹעֲרָה
לֹא נֻחָמָה הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ וִיסַדְתִּיךְ בַּסַּפִּירִים:
יב וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי חֵפֶץ:
יג־יד וְכָל־בָּנַיִךְ לִמּוּדֵי יהוָה וְרַב שְׁלוֹם בָּנָיִךְ: בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־
טו לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלַיִךְ: הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי מִי־גָר
טז אִתָּךְ עָלַיִךְ יִפּוֹל: °הן [°הִנֵּה ק] אָנֹכִי בָּרָאתִי חָרָשׁ נֹפֵחַ בְּאֵשׁ פֶּחָם
יז וּמוֹצִיא כְלִי לְמַעֲשֵׂהוּ וְאָנֹכִי בָּרָאתִי מַשְׁחִית לְחַבֵּל: כָּל־כְּלִי יוּצַר עָלַיִךְ
לֹא יִצְלָח וְכָל־לָשׁוֹן תָּקוּם־אִתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת עַבְדֵי
נה א יהוָה וְצִדְקָתָם מֵאִתִּי נְאֻם־יהוָה:
הוֹי

נד
HAFTARAS NOACH
Ashkenazim: 54:1-55:5
Sephardim: 54:1-10
HAFTARAS KI SEITZEI 54:1-10

HAFTARAS RE'EH 54:11-55:5

53:9. Ordinary Jews chose to die like common criminals, rather than renounce their faith; and wealthy Jews were killed for no reason other than to enable their wicked conquerors to confiscate their riches (*Radak*).

53:10. That is, Israel. God replies to the nations that Israel's suffering was a punishment for its own sins; and when the people realize this and repent, they will be redeemed and rewarded.

53:11. Israel will teach the nations of God's righteousness.

54:1. Zion, who is now without children (*Targum*).

54:4. At the time of your final redemption, there will be none of the humiliations your ancestors encountered when they returned from exile in the days of Ezra (*Radak*).

54:6. You are not like a widow, but like an unfaithful woman whose husband has left her, but eventually returns to her (*Radak*).

54:16. You need not fear weapons, for I am the One Who created the producers of those weapons, and I have also created the power to annihilate them (*Radak*).

98

A song of praise for the revelation of the final Redemption

1 A psalm! Sing to HASHEM a new song for He has done wonders; His own right hand and holy arm have helped Him. * 2 HASHEM has made known His salvation; in the sight of the nations He revealed His righteousness. 3 He recalled His kindness and his faithfulness to the House of Israel; all ends of the earth have seen the salvation of our God. 4 Call out to HASHEM, all the earth; open your mouths in joyous songs and play music. 5 Play music to HASHEM on a harp, with harp and sound of chanted praise. 6 With trumpets and shofar sound, call out before the King, HASHEM. 7 The sea and its fullness will roar, the inhabited land and those who dwell therein; 8 rivers will clap hands, mountains will exult together 9 before HASHEM, for He will have arrived to judge the earth. He will judge the world with righteousness and peoples with fairness.

99

Once the nations acknowledge His sovereignty, they will follow the dictates of righteousness that Israel has safeguarded throughout its history.

1 HASHEM has reigned: * Let peoples tremble; before Him Who is enthroned on Cherubim, let the earth quake. 2 Before HASHEM Who is great in Zion and Who is exalted above all peoples. 3 Let them gratefully praise Your great and awesome Name; it is holy! 4 Mighty is the King, Who loves justice. You founded fairness. The justice and righteousness of Jacob, You have made. 5 Exalt HASHEM, our God, and bow at His footstool; He is holy! 6 Moses and Aaron were among His priests, * and Samuel among those who invoke His Name; they called upon HASHEM and He answered them. 7 In a pillar of cloud He spoke to them; they obeyed His testimonies and whatever decree He gave them. 8 HASHEM, our God, You answered them. A forgiving God were You because of them, yet an Avenger for their iniquities. 9 Exalt HASHEM, our God, and bow at His holy mountain; for holy is HASHEM, our God.

100

A psalm to accompany the thanksgiving-offering

1 A psalm of thanksgiving, call out to HASHEM, all the earth. 2 Serve HASHEM with gladness, * come before Him with joyous song. 3 Know that HASHEM, He is God; He made us and we are His, His people and the sheep of His pasture. 4 Enter His gates with thanksgiving, His courts with praise; give thanks to Him, bless His Name. 5 For HASHEM is good, His kindness endures forever, and from generation to generation is His faithfulness.

101

The traits of purity and truth enable an individual to utilize his abilities for their intended purpose.

1 By David, a psalm. Of kindness and justice do I sing; to You, HASHEM, do I sing praise. 2 I contemplate the way of perfect innocence, O when will You come to me? I walk constantly with innocence of heart within my house. 3 I do not place before my eyes any lawless thing; I despise doing wayward deeds, it does not cling to me. 4 A perverted heart shall remain removed from me; I shall not know evil. 5 He who slanders his neighbor in secret — him will I cut down [with rebuke]; one with haughty eyes and an expansive heart, him I cannot bear. 6 My eyes are upon the faithful of the land, that they may dwell with me; he who walks the way of perfect innocence, he shall serve me. 7 In the midst of my house shall not dwell a practitioner of deceit; one who tells lies shall not be established before my eyes. 8 Every morning I will cut down all the wicked of the land, to excise from the city of HASHEM all doers of evil.

102

A prayer for anyone beset by any misfortune

1 A prayer of the afflicted man when he swoons, and pours forth his supplications before HASHEM: 2 "HASHEM, hear my prayer, and let my cry reach You! 3 Hide not Your face from me on the day of my distress; incline Your ear to me, on the day that I call, answer me speedily. 4 For my days are consumed in smoke, and my bones are charred as a hearth. 5 Smitten

צח

א מִזְמוֹר שִׁירוּ לַיהוָה שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ
ב־ג וּזְרוֹעַ קָדְשׁוֹ: הוֹדִיעַ יהוה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ: זָכַר חַסְדּוֹ
ד וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: הָרִיעוּ
ה לַיהוה כָּל־הָאָרֶץ פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ: זַמְּרוּ לַיהוה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל
ו־ז זִמְרָה: בַּחֲצֹצְרוֹת וְקוֹל שוֹפָר הָרִיעוּ לִפְנֵי ו הַמֶּלֶךְ יהוה: יִרְעַם הַיָּם
ח־ט וּמְלֹאוֹ תֵּבֵל וְיֹשְׁבֵי בָהּ: נְהָרוֹת יִמְחֲאוּ־כָף יַחַד הָרִים יְרַנֵּנוּ: לִפְנֵי־יהוה
כִּי בָא לִשְׁפֹּט הָאָרֶץ יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמֵישָׁרִים:

צט

א־ב יהוה מָלָךְ יִרְגְּזוּ עַמִּים יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ: יהוה בְּצִיּוֹן גָּדוֹל וְרָם
ג־ד הוּא עַל־כָּל־הָעַמִּים: יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קָדוֹשׁ הוּא: וְעֹז מֶלֶךְ מִשְׁפַּט
ה אָהֵב אַתָּה כּוֹנַנְתָּ מֵישָׁרִים מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב ו אַתָּה עָשִׂיתָ: רוֹמְמוּ
ו יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן ו בְּכֹהֲנָיו
ז וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ קֹרְאִים אֶל־יהוה וְהוּא יַעֲנֵם: בְּעַמּוּד עָנָן יְדַבֵּר
ח אֲלֵיהֶם שָׁמְרוּ עֵדֹתָיו וְחֹק נָתַן־לָמוֹ: יהוה אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נֹשֵׂא
ט הָיִיתָ לָהֶם וְנֹקֵם עַל־עֲלִילוֹתָם: רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר
קָדְשׁוֹ כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ:

ק

א־ב מִזְמוֹר לְתוֹדָה הָרִיעוּ לַיהוה כָּל־הָאָרֶץ: עִבְדוּ אֶת־יהוה בְּשִׂמְחָה בֹּאוּ
ג לְפָנָיו בִּרְנָנָה: דְּעוּ כִּי־יהוה הוּא אֱלֹהִים הוּא־עָשָׂנוּ °ולא [°וְלוֹ ק]
ד אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ: בֹּאוּ שְׁעָרָיו ו בְּתוֹדָה חֲצֵרֹתָיו בְּתְהִלָּה הוֹדוּ־
ה לוֹ בָּרְכוּ שְׁמוֹ: כִּי־טוֹב יהוה לְעוֹלָם חַסְדּוֹ וְעַד־דֹּר וָדֹר אֱמוּנָתוֹ:

קא

א־ב לְדָוִד מִזְמוֹר חֶסֶד־וּמִשְׁפָּט אָשִׁירָה לְךָ יהוה אֲזַמֵּרָה: אַשְׂכִּילָה ו בְּדֶרֶךְ
ג תָּמִים מָתַי תָּבוֹא אֵלַי אֶתְהַלֵּךְ בְּתֹם־לְבָבִי בְּקֶרֶב בֵּיתִי: לֹא־אָשִׁית ו
ד לְנֶגֶד עֵינַי דְּבַר־בְּלִיַּעַל עֲשֹׂה־סֵטִים שָׂנֵאתִי לֹא יִדְבַּק בִּי: לֵבָב עִקֵּשׁ
ה יָסוּר מִמֶּנִּי רָע לֹא אֵדָע: °מלושני [°מְלַשְׁנִי ק] בַּסֵּתֶר ו רֵעֵהוּ אוֹתוֹ
ו אַצְמִית גְּבַהּ־עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל: עֵינַי ו בְּנֶאֱמְנֵי־אָרֶץ
ז לָשֶׁבֶת עִמָּדִי הֹלֵךְ בְּדֶרֶךְ תָּמִים הוּא יְשָׁרְתֵנִי: לֹא־יֵשֵׁב ו בְּקֶרֶב בֵּיתִי
ח עֹשֵׂה רְמִיָּה דֹּבֵר שְׁקָרִים לֹא־יִכּוֹן לְנֶגֶד עֵינָי: לַבֹּקְרִים אַצְמִית כָּל־
רִשְׁעֵי־אָרֶץ לְהַכְרִית מֵעִיר־יהוה כָּל־פֹּעֲלֵי אָוֶן:

קב

א־ב תְּפִלָּה לְעָנִי כִי־יַעֲטֹף וְלִפְנֵי יהוה יִשְׁפֹּךְ שִׂיחוֹ: יהוה שִׁמְעָה תְּפִלָּתִי
ג וְשַׁוְעָתִי אֵלֶיךָ תָּבוֹא: אַל־תַּסְתֵּר פָּנֶיךָ ו מִמֶּנִּי בְּיוֹם צַר לִי הַטֵּה־אֵלַי אָזְנֶךָ
ד־ה בְּיוֹם אֶקְרָא מַהֵר עֲנֵנִי: כִּי־כָלוּ בָעָשָׁן יָמָי וְעַצְמוֹתַי כְּמוֹקֵד נִחָרוּ: הוּכָּה־

98:1. God requires no assistance. He acts through His "right hand," a term symbolic of power (*Radak*).

99:1. See 93:1.

99:6. During the inauguration of the Tabernacle, Moses served as *Kohen Gadol* (High Priest) for a seven-day period (see Leviticus

100:2. But in 2:11 we are told to "serve HASHEM with awe" — how can we reconcile gladness with awe? To feel fear, respect, and awe for God is essential to spiritual growth. Once a person realizes that his fear is the beginning of a process that leads to personal greatness and bliss, even the difficulties along the way can be accepted with gladness (*Ikkarim*).

My fee, * and if not, refrain.' So they weighed out My fee: thirty silver coins.

13 HASHEM said to me, "Throw it to the treasurer of the Precious Stronghold, * which I have divested from them." So I took (full amount of) thirty silver coins and I threw it into the Temple of HASHEM, to the treasurer.

14 Then I broke My second staff, Hobelim, to annul the brotherhood between Judah and Israel. *

15 HASHEM said to me:

An evil ruler

Again take for yourself the implement[s] of a foolish shepherd. 16 For behold, I am setting up a shepherd* in the land: He will not pay attention to the decimated ones; he will not seek out the youth; he will not heal the broken one; and he will not nurture the weak one; but he will eat the flesh of the healthy one and break their hooves. 17 Woe to the worthless shepherd who abandons the flock! A sword upon his arm and upon his right eye! May his arm utterly wither and his right eye go completely blind!

12

1 The prophecy of the word of HASHEM concerning Israel:

God will protect Jerusalem

The word of HASHEM, Who stretches out the heavens and lays the foundation of the earth, and Who fashions the spirit of man within him: 2 Behold, I am making Jerusalem a cup of poison for all the peoples all around; * also Judah will take part in the siege of Jerusalem. 3 It shall be on that day that I will make Jerusalem for all the peoples a burdensome stone, * all whose bearers become lacerated; and all the nations of the world will gather against it. 4 On that day — the word of HASHEM — I will strike every horse with confusion and its rider with madness. But I will open My eyes to the House of Judah, * while I strike every horse of the peoples with blindness. 5 Then the captains of Judah will say in their hearts, 'The inhabitants of Jerusalem are a source of strength for me, [in their prayers] to HASHEM, Master of Legions, their God!'

Jews will rebel against alien masters

6 On that day I will make the captains of Judah like a stove, fire [burning] wood, and like a fiery torch [burning] sheaf, and they will consume on the right and on the left all the peoples all around; * and Jerusalem will again settle in its place, in Jerusalem. 7 HASHEM will save the tents of Judah first, so that the splendor of the house of David and the splendor of the inhabitants of Jerusalem should not overwhelm Judah. 8 On that day HASHEM will protect the inhabitant of Jerusalem; on that day even the weakest among them will be like David, and the house of David will be like divine beings, like an angel of HASHEM before them. 9 It shall be on that day that I will seek to destroy all the nations that come upon Jerusalem. 10 I will pour out upon the house of David and upon the inhabitant of Jerusalem a spirit of grace and supplications. They will look toward Me because of those whom they have stabbed; * they will mourn over him as one mourns over an only [child], and be embittered over him like the embitterment over a [deceased] firstborn. 11 On that day the mourning will become intense in Jerusalem, like the mourning of Hadadrimmon [and the mourning] at the Valley of Megiddon. *

12:10. The salvation will be so complete that people will be astonished if even one man is killed by the enemy (*Radak*).

12:11. According to *Targum* and the Talmud (*Moed Katan* 28b), two events are alluded to here: the mourning over Ahab son of Omri, king of Israel, who was killed in battle (*I Kings* Ch. 22) by Hadadrimmon son of Tabrimmon; and the mourning for Josiah, king of Judah, who was slain in the Valley of Megiddon (*Megiddo*; see *II Chronicles* 36:20-25).

יג שְׁכָרִי וְאִם־לֹא | חֲדָלוּ וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כָּסֶף: וַיֹּאמֶר יְהוָה אֵלַי
הַשְׁלִיכֵהוּ אֶל־הַיּוֹצֵר אֶדֶר הַיְקָר אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם וָאֶקְחָה שְׁלֹשִׁים
יד הַכֶּסֶף וָאַשְׁלִיךְ אֹתוֹ בֵּית יְהוָה אֶל־הַיּוֹצֵר: וָאֶגְדַּע אֶת־מַקְלִי הַשֵּׁנִי אֶת
טו הַחֹבְלִים לְהָפֵר אֶת־הָאַחֲוָה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל: וַיֹּאמֶר
טז יְהוָה אֵלַי עוֹד קַח־לְךָ כְּלִי רֹעֶה אִוִּלִי: כִּי הִנֵּה־אָנֹכִי מֵקִים רֹעֶה
בָּאָרֶץ הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנַּעַר לֹא־יְבַקֵּשׁ וְהַנִּשְׁבֶּרֶת לֹא יְרַפֵּא
יז הַנִּצָּבָה לֹא יְכַלְכֵּל וּבְשַׂר הַבְּרִיאָה יֹאכֵל וּפַרְסֵיהֶן יְפָרֵק: הוֹי רֹעִי
הָאֱלִיל עֹזְבֵי הַצֹּאן חֶרֶב עַל־זְרוֹעוֹ וְעַל־עֵין יְמִינוֹ זְרֹעוֹ יָבוֹשׁ תִּיבָשׁ וְעֵין
יב א יְמִינוֹ כָּהֹה תִכְהֶה: מַשָּׂא דְּבַר־יְהוָה עַל־יִשְׂרָאֵל נְאֻם־יְהוָה
ב נֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ וְיֹצֵר רוּחַ־אָדָם בְּקִרְבּוֹ: הִנֵּה אָנֹכִי שָׂם אֶת־
יְרוּשָׁלִַם סַף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בַּמָּצוֹר עַל־
ג יְרוּשָׁלִַם: וְהָיָה בַיּוֹם־הַהוּא אָשִׂים אֶת־יְרוּשָׁלִַם אֶבֶן מַעֲמָסָה לְכָל־
ד הָעַמִּים כָּל־עֹמְסֶיהָ שָׂרוֹט יִשָּׂרְטוּ וְנֶאֶסְפוּ עָלֶיהָ כֹּל גּוֹיֵי הָאָרֶץ: בַּיּוֹם
הַהוּא נְאֻם־יְהוָה אַכֶּה כָל־סוּס בַּתְּמָהוֹן וְרֹכְבוֹ בַּשִּׁגָּעוֹן וְעַל־בֵּית יְהוּדָה
ה אֶפְקַח אֶת־עֵינַי וְכָל סוּס הָעַמִּים אַכֶּה בַּעִוָּרוֹן: וְאָמְרוּ אַלְפֵי יְהוּדָה
ו בְּלִבָּם אַמְצָה לִי יֹשְׁבֵי יְרוּשָׁלִַם בַּיהוָה צְבָאוֹת אֱלֹהֵיהֶם: בַּיּוֹם הַהוּא
אָשִׂים אֶת־אַלְפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בְּעֵצִים וּכְלַפִּיד אֵשׁ בְּעֹמֶיר וְאָכְלוּ
עַל־יָמִין וְעַל־שְׂמֹאול אֶת־כָּל־הָעַמִּים סָבִיב וְיָשְׁבָה יְרוּשָׁלִַם עוֹד
ז תַּחְתֶּיהָ בִּירוּשָׁלִַם: וְהוֹשִׁיעַ יְהוָה אֶת־אָהֳלֵי יְהוּדָה בָּרִאשֹׁנָה לְמַעַן לֹא־
ח תִגְדַּל תִּפְאֶרֶת בֵּית־דָּוִיד וְתִפְאֶרֶת יֹשֵׁב יְרוּשָׁלִַם עַל־יְהוּדָה: בַּיּוֹם הַהוּא
יָגֵן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלִַם וְהָיָה הַנִּכְשָׁל בָּהֶם בַּיּוֹם הַהוּא כְּדָוִיד
ט וּבֵית דָּוִיד כֵּאלֹהִים כְּמַלְאַךְ יְהוָה לִפְנֵיהֶם: וְהָיָה בַּיּוֹם הַהוּא אֲבַקֵּשׁ
י לְהַשְׁמִיד אֶת־כָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלִַם: וְשָׁפַכְתִּי עַל־בֵּית
דָּוִיד וְעַל | יוֹשֵׁב יְרוּשָׁלִַם רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר־
דָּקָרוּ וְסָפְדוּ עָלָיו כְּמִסְפֵּד עַל־הַיָּחִיד וְהָמַר עָלָיו כְּהָמֵר עַל־הַבְּכוֹר:
יא בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפֵּד בִּירוּשָׁלִַם כְּמִסְפַּד הֲדַדְרִמּוֹן בְּבִקְעַת מְגִדּוֹן:

11:12. If you want Me to be your Shepherd, you must pay My fee, namely, you must righteously observe My laws. But, as the verse goes on, only thirty people were truly righteous (*Rashi*).

11:13. The Temple. By throwing the deeds of these thirty righteous people into the Temple, Zechariah symbolized that the Temple would be rebuilt because of their merits (*Rashi*).

11:14. A reference to the destruction of Judah, two centuries after that of the Northern Kingdom. The destruction of Judah ended the idolatrous practices that the Judeans had learned through their ties with their northern brethren (*Rashi*).

11:16. Edom (the Roman empire), in whose lands the exiled Jews would settle and be maltreated (*Rashi*). Alternatively: Herod, the notorious king, who reigned towards the end of the Second Temple period (*Radak*).

12:2. Before the End of Days, the nations will besiege Jerusalem, and even force Jews to join them, but the enemies will be destroyed instead (*Targum*).

12:3. A heavy stone that a taskmaster puts on a laborer's shoulders.

12:4. To protect the Jews who had been forced to join the siege.

12:6. When the Judeans compelled to fight their brethren see that they were miraculously spared, they will turn against their enemies who forced them to join their ranks. Then Jerusalem will be restored to its former status.

15 וַיֹּאמֶר יְהוָה אֵלַי עוֹד קַח לְךָ כְּלִי רֹעֶה אִוִּיל׃ כִּי הִנֵּה׃
16 אֲנִכִּי מֵקִים רֹעֶה בָּאָרֶץ הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנַּעַר לֹא׃
יְבַקֵּשׁ וְהַנִּשְׁבֶּרֶת לֹא יִרְפָּא הַנִّצָּבָה לֹא יְכַלְכֵּל וּבְשַׂר׃
17 הַבְּרִיאָה יֹאכֵל וּפַרְסֵיהֶן יִפְרֹךְ׃ הוֹי רֹעִי הָאֱלִיל עֹזְבִי׃
הַצֹּאן חֶרֶב עַל־זְרוֹעוֹ וְעַל־עֵין יְמִינוֹ זְרוֹעוֹ יָבוֹשׁ תִּיבָשׁ וְעֵין׃
יְמִינוֹ כֵּהֶה תִכְהֶה׃

[15]And Jehovah said to me, Take to yourself yet the instruments of a foolish shepherd. [16]For, lo, I will raise up a shepherd in the land; he shall not visit those who are cut off, nor will he seek the young; nor will heal that which is broken; nor will he sustain that which stands. But he shall eat the flesh of the fat, and tear their hooks in pieces. [17]Woe *to* the worthless shepherd who abandons the flock! The sword *shall be* on his arm, and on his right eye. His arm shall be completely withered, and his right eye shall be totally darkened.

CAP. XII יב

CHAPTER 12

1 מַשָּׂא דְבַר־יְהוָה עַל־יִשְׂרָאֵל נְאֻם־יְהוָה נֹטֵה שָׁמַיִם וְיֹסֵד׃
2 אֶרֶץ וְיֹצֵר רוּחַ־אָדָם בְּקִרְבּוֹ׃ הִנֵּה אָנֹכִי שָׂם אֶת־יְרוּשָׁלִַם׃
סַף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בְּמָצוֹר׃
3 עַל־יְרוּשָׁלִַם׃ וְהָיָה בַיּוֹם־הַהוּא אָשִׂים אֶת־יְרוּשָׁלִַם אֶבֶן׃
מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עֹמְסֶיהָ שָׂרוֹט יִשָּׂרְטוּ וְנֶאֶסְפוּ׃
4 עָלֶיהָ כָּל גּוֹיֵי הָאָרֶץ׃ בַּיּוֹם הַהוּא נְאֻם־יְהוָה אַכֶּה כָל־׃
סוּס בַּתְּמֵהוֹן וְרֹכְבוֹ בַּשִּׁגָּעוֹן וְעַל־בֵּית יְהוּדָה אֶפְקַח אֶת־׃
5 עֵינַי וְכָל סוּס הָעַמִּים אַכֶּה בְּעִוָּרוֹן׃ וְאָמְרוּ אַלְפֵי יְהוּדָה׃
בְּלִבָּם אֲמִצָּה לִי יֹשְׁבֵי יְרוּשָׁלִַם בַּיהוָה צְבָאוֹת אֱלֹהֵיהֶם׃
6 בַּיּוֹם הַהוּא אָשִׂים אֶת־אַלְפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בָּעֲצִים׃

CHAPTER 12

[1]The burden of the word of Jehovah for Israel, says Jehovah, who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him. [2]Behold, I will make Jerusalem a cup of trembling to all the peoples all around, and it shall also be against Judah in the siege against Jerusalem.

[3]And in that day I will make Jerusalem a heavy stone for all the peoples; all who lift it shall be slashed, and all the nations of the earth will be gathered against it. [4]In that day I will strike every horse with terror, and his rider with madness, says Jehovah. And I will open My eyes on the house of Judah, and I will strike every horse of the peoples with blindness. [5]And the leaders of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in Jehovah of hosts their God.

[6]In that day I will make the leaders of Judah like a hearth of fire among the wood, and like a torch of fire among cut grain. And they shall devour all the peoples all around, on the right hand and on the left hand. And Jerusalem shall be inhabited again in her place, in Jerusalem. [7]Jehovah also shall save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah. [8]In that day Jehovah shall defend around the inhabitants of Jerusalem. And it will be, he who is feeble among them in that day *shall be* like David; and the house of David *shall be* like God, like the Angel of Jehovah before them.

[9]And it shall be in that day, I will seek to destroy all the nations that come against Jerusalem. [10]And I will pour on the house of David, and on the inhabitants of Jerusalem, the Spirit of grace and of prayers. And they shall look on Me whom they have pierced; and they shall mourn for Him, as one mourns for an only *son*, and shall be bitter over Him, like the bitterness over the firstborn. [11]In that day the mourning in Jerusalem shall be great, like the mourning of Hadad-rimmon in the valley of Megiddo. [12]And the land shall mourn, each family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; [13]the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; [14]all the families who remain, each family apart, and their wives apart.

וְכִלַּפִּיד אֵשׁ בְּעֹמֶר וְאָכְלוּ עַל־יָמִין וְעַל־שְׂמֹאול אֶת־׃
7 כָּל־הָעַמִּים סָבִיב וְיָשְׁבָה יְרוּשָׁלִַם עוֹד תַּחְתֶּיהָ בִּירוּשָׁלִַם׃
וְהוֹשִׁיעַ יְהוָה אֶת־אֹהֳלֵי יְהוּדָה בָּרִאשֹׁנָה לְמַעַן לֹא־תִגְדַּל׃
תִּפְאֶרֶת בֵּית־דָּוִיד וְתִפְאֶרֶת יֹשְׁבֵי יְרוּשָׁלִַם עַל־יְהוּדָה׃
8 בַּיּוֹם הַהוּא יָגֵן יְהוָה בְּעַד יֹשְׁבֵי יְרוּשָׁלִַם וְהָיָה הַכָּשֵׁל׃
בָּהֶם בַּיּוֹם הַהוּא כְּדָוִד וּבֵית דָּוִד כֵּאלֹהִים כְּמַלְאַךְ׃
9 יְהוָה לְפָנֵיהֶם׃ וְהָיָה בַיּוֹם הַהוּא אְבַקֵּשׁ לְהַשְׁמִיד אֶת־׃
כָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלִַם׃ וְשָׁפַכְתִּי עַל־בֵּית׃
10 דָּוִד וְעַל יֹשְׁבֵי יְרוּשָׁלִַם רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי׃
אֵת אֲשֶׁר־דָּקָרוּ וְסָפְדוּ עָלָיו כְּמִסְפֵּד עַל־הַיָּחִיד וְהָמַר׃
11 עָלָיו כְּהָמֵר עַל־הַבְּכוֹר׃ בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפֵּד׃
בִּירוּשָׁלִַם כְּמִסְפַּד הֲדַדְרִמּוֹן בְּבִקְעַת מְגִדּוֹן׃ וְסָפְדָה׃
12 הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד מִשְׁפַּחַת בֵּית־דָּוִד׃
לְבָד וּנְשֵׁיהֶם לְבָד׃ מִשְׁפַּחַת בֵּית נָתָן לְבָד וּנְשֵׁיהֶם לְבָד׃
13 מִשְׁפַּחַת בֵּית־לֵוִי לְבָד וּנְשֵׁיהֶם לְבָד מִשְׁפַּחַת הַשִּׁמְעִי׃
לְבָד וּנְשֵׁיהֶם לְבָד׃ כֹּל הַמִّשְׁפָּחוֹת הַנִּשְׁאָרוֹת מִשְׁפָּחוֹת׃
14 מִשְׁפָּחוֹת לְבָד וּנְשֵׁיהֶם לְבָד׃

HASHEM fulfill all your requests. 7 Now I know that HASHEM has saved His anointed one; He will answer him from His sacred heaven, with the omnipotent victories of His right arm. 8 Some with chariots, and some with horses; but we, in the Name of HASHEM, our God, call out. 9 They slumped and fell, but we arose and were invigorated. 10 HASHEM save! May the King answer us on the day we call.

21

More than anyone else, kings and powerful people must set an example by acknowledging God's kindness.

1 For the conductor, a psalm by David. 2 HASHEM, in Your might the king* rejoices, and in Your salvation how greatly does he exult. 3 You have granted him his heart's desire, and the utterance of his lips You have not withheld, Selah! 4 For You anticipate him with blessings of good; You place on his head a crown of pure gold. 5 Life he requested of You, You gave it to him; length of days forever and ever.* 6 Great is his glory in Your salvation; majesty and splendor You confer upon him. 7 For You set him for blessings* forever; You gladden him with the joy of Your Presence. 8 For the king trusts in HASHEM, and in the kindness of the Most High, that he will not falter. 9 Your hand will suffice for all Your foes, Your right hand will find Your enemies. 10 You will make them like a fiery furnace at the time of Your anger; may HASHEM consume them in His wrath, and let a fire devour them. 11 Wipe their progeny from the earth, and their offspring from mankind. 12 For they have directed evil against You, they have concocted a scheme they cannot carry out. 13 For You shall place them as a portion [apart]; with Your bowstrings You will aim at their faces. 14 Be exalted, HASHEM, in Your might; we shall sing and chant the praise of Your omnipotence.

22

Speaking as an individual, the Jew prays for a final end to Israel's long exile from its land and its Temple.

1 For the conductor, on the aiyeles hashachar,* a psalm by David. 2 My God, my God, why have You forsaken me; why so far from saving me, from the words of my roar? 3 O my God! I call out by day, but You answer not; and by night, but there is no respite for me. 4 Yet You are the Holy One, enthroned upon the praises of Israel! 5 In You our fathers trusted, they trusted and You delivered them. 6 To You they cried out and they were rescued; in You they trusted and they were not shamed. 7 But I am a worm and not a man, scorn of humanity, despised of people. 8 All who see me, deride me; they open wide with [their] lip, they wag [their] head. 9 If one commits himself to HASHEM, He will deliver him! He will rescue him, for He desires him! 10 For You are the One Who drew me forth from the womb, and made me secure on my mother's breasts. 11 I was cast upon You from birth, from my mother's womb You have been my God. 12 Be not aloof from me for distress is near, for there is none to help. 13 Many bulls* surround me, Bashan's mighty ones encircle me. 14 They open their mouths against me like a tearing, roaring lion. 15 I am poured out like water, and all my bones became disjointed; my heart is like wax, melted within my innards. 16 My strength is dried up like baked clay, and my tongue cleaves to my palate; in the dust of death You set me down. 17 For dogs* have surrounded me; a pack of evildoers has enclosed me, like the [prey of a] lion are my hands and my feet. 18 I can count all my bones; they look on and gloat over me. 19 They divide my garments among themselves, and cast lots for my clothing.* 20 But You, HASHEM, be not far. O my Strength, hasten to my assistance! 21 Rescue my soul from the sword, my essence from the grip of the dog. 22 Save me from the lion's mouth as You have answered me from the horns of the reimim.* 23 I will proclaim Your Name to my brethren; in the midst of the congregation I will praise You. 24 You who fear

ח כִּי הוֹשִׁיעַ | יהוה מְשִׁיחוֹ יַעֲנֵהוּ מִשְּׁמֵי קָדְשׁוֹ בִּגְבֻרוֹת יֶשַׁע יְמִינוֹ: אֵלֶּה
ט בָרֶכֶב וְאֵלֶּה בַסּוּסִים וַאֲנַחְנוּ | בְּשֵׁם־יהוה אֱלֹהֵינוּ נַזְכִּיר: הֵמָּה כָּרְעוּ
י וְנָפָלוּ וַאֲנַחְנוּ קַּמְנוּ וַנִּתְעוֹדָד: יהוה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

כא

א־ב לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: יהוה בְּעֻזְּךָ יִשְׂמַח־מֶלֶךְ וּבִישׁוּעָתְךָ מַה־°יָּגִיל
ג־ד [°יָגֵל ק׳] מְאֹד: תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל־מָנַעְתָּ סֶלָה: כִּי־
ה תְקַדְּמֶנּוּ בִּרְכוֹת טוּב תָּשִׁית לְרֹאשׁוֹ עֲטֶרֶת פָּז: חַיִּים | שָׁאַל מִמְּךָ נָתַתָּה
ו לוֹ אֹרֶךְ יָמִים עוֹלָם וָעֶד: גָּדוֹל כְּבוֹדוֹ בִּישׁוּעָתֶךָ הוֹד וְהָדָר תְּשַׁוֵּה עָלָיו:
ז־ח כִּי־תְשִׁיתֵהוּ בְרָכוֹת לָעַד תְּחַדֵּהוּ בְשִׂמְחָה אֶת־פָּנֶיךָ: כִּי־הַמֶּלֶךְ בֹּטֵחַ
ט בַּיהוה וּבְחֶסֶד עֶלְיוֹן בַּל־יִמּוֹט: תִּמְצָא יָדְךָ לְכָל־אֹיְבֶיךָ יְמִינְךָ תִּמְצָא
י שֹׂנְאֶיךָ: תְּשִׁיתֵמוֹ | כְּתַנּוּר אֵשׁ לְעֵת פָּנֶיךָ יהוה בְּאַפּוֹ יְבַלְּעֵם וְתֹאכְלֵם
יא־יב אֵשׁ: פִּרְיָמוֹ מֵאֶרֶץ תְּאַבֵּד וְזַרְעָם מִבְּנֵי אָדָם: כִּי־נָטוּ עָלֶיךָ רָעָה חָשְׁבוּ
יג־יד מְזִמָּה בַּל־יוּכֻלוּ: כִּי תְשִׁיתֵמוֹ שֶׁכֶם בְּמֵיתָרֶיךָ תְּכוֹנֵן עַל־פְּנֵיהֶם: רוּמָה
יהוה בְּעֻזֶּךָ נָשִׁירָה וּנְזַמְּרָה גְבוּרָתֶךָ:

כב

א־ב לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד: אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי רָחוֹק
ג מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי: אֱלֹהַי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה וְלַיְלָה וְלֹא־
ד־ה דוּמִיָּה לִי: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: בְּךָ בָטְחוּ אֲבֹתֵינוּ בָּטְחוּ
ו־ז וַתְּפַלְּטֵמוֹ: אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְּךָ בָטְחוּ וְלֹא־בוֹשׁוּ: וְאָנֹכִי תוֹלַעַת וְלֹא־
ח אִישׁ חֶרְפַּת אָדָם וּבְזוּי עָם: כָּל־רֹאַי יַלְעִגוּ לִי יַפְטִירוּ בְשָׂפָה יָנִיעוּ רֹאשׁ:
ט־י גֹּל אֶל־יהוה יְפַלְּטֵהוּ יַצִּילֵהוּ כִּי חָפֵץ בּוֹ: כִּי־אַתָּה גֹחִי מִבֶּטֶן מַבְטִיחִי
יא־יב עַל־שְׁדֵי אִמִּי: עָלֶיךָ הָשְׁלַכְתִּי מֵרֶחֶם מִבֶּטֶן אִמִּי אֵלִי אָתָּה: אַל־תִּרְחַק
יג מִמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי־אֵין עוֹזֵר: סְבָבוּנִי פָרִים רַבִּים אַבִּירֵי בָשָׁן
יד־טו כִּתְּרוּנִי: פָּצוּ עָלַי פִּיהֶם אַרְיֵה טֹרֵף וְשֹׁאֵג: כַּמַּיִם נִשְׁפַּכְתִּי וְהִתְפָּרְדוּ כָּל־
טז עַצְמוֹתָי הָיָה לִבִּי כַּדּוֹנָג נָמֵס בְּתוֹךְ מֵעָי: יָבֵשׁ כַּחֶרֶשׂ | כֹּחִי וּלְשׁוֹנִי מְדֻבָּק
יז מַלְקוֹחָי וְלַעֲפַר־מָוֶת תִּשְׁפְּתֵנִי: כִּי סְבָבוּנִי כְּלָבִים עֲדַת מְרֵעִים הִקִּיפוּנִי
יח־יט כָּאֲרִי יָדַי וְרַגְלָי: אֲסַפֵּר כָּל־עַצְמוֹתָי הֵמָּה יַבִּיטוּ יִרְאוּ־בִי: יְחַלְּקוּ בְגָדַי
כ לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל: וְאַתָּה יהוה אַל־תִּרְחָק אֱיָלוּתִי לְעֶזְרָתִי
כא־כב חוּשָׁה: הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד־כֶּלֶב יְחִידָתִי: הוֹשִׁיעֵנִי מִפִּי אַרְיֵה
כג־כד וּמִקַּרְנֵי רֵמִים עֲנִיתָנִי: אֲסַפְּרָה שִׁמְךָ לְאַחַי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ: יִרְאֵי

21:2. David speaks of himself in the third person: "I do not rejoice in my own strength, but in Yours."

21:5. Even if the chain of Jewish sovereignty is interrupted, the monarchy will be restored to the seed of David (*Meiri*).

21:7. People will bless each other with the wish, "May God make you like him" (*Radak*).

22:1. *Aiyeles hashachar* is a musical instrument.

22:13. Powerful empires.

22:17. Frenzied mobs comprised of the base people.

22:19. They wish to take my mantle of royalty for themselves (*Ibn Ezra*).

22:22. The *reimim* are exceptionally powerful, horned beasts (see below 29:6), variously identified as buffaloes, rhinoceroses, unicorns, etc.