You [are] My witnesses states 1 11 and My Servent Whom I have chosen that you may know and believe ME and discern that I [am] HE Before ME was not formed a god and after ME not shall be [any]. I, I [am] 1777 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 Mill and -(#410 ()N -7]N7 (GOD (I Im) ([Isaiah 43:10-12] [77-7:27] now read these Scriptures again and remember these are the very words of GOD [Psn/ms 12:6] [T:27077] Denteronomy 6:4; 18:15-22; 31:30-32:27 [Hosen 1:1-10][7:3-x:x 4U77] Isaiah 9:6-7 [9:5-6 in the Tanneh] Lsainh 43:10-12; 53:1-12; 42:1-7 Daniel 7:9-14

Zechariah 12:1-10; 13:1-9 [12:1-13:7]

diviners; but as for you — not so has HASHEM, your God, given for you. these nations that you are possessing - they hearken to astrologers and from before you. 13 You shall be wholehearted st with HASHEM, your God. $^{14}F_{07}$

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

or who shall speak in the name of the gods of others — that prophet shall die shall speak a word in My Name, that which I have not commanded him to speak place My words in his mouth; He shall speak to them everything that I will comwill establish a prophet for them from among their brethren, like you, and I will he shall speak in My Name, I will exact from him. 20 But the prophet who willfully mand him. 19 And it shall be that the man who will not hearken to My words that spoken; with willfulness has the prophet spoken it, you should not fear him. will not occur and not come about — that is the word that HASHEM has no not spoken?" 22 If the prophet will speak in the Name of HASHEM and that thing ¹⁷ Then HASHEM said to me: They have done well in what they have said. ¹⁸ ²¹ When you say in your heart, "How can we know the word that HASHEM has

19 (See Appendix D,

refuge 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 strike his fellow without knowledge, and he did not hate him from yesterday of there. ⁴ This is the matter of the killer who shall flee there and live: One who w^{ll} and his hand swings the axe to cut the tree, and the iron slips from the wood and before yesterday; 5 or who will come with his fellow into the forest to hew trees HASHEM, your God, causes you to inherit; and it shall be for any killer to fee the way for yourself, and divide into three parts the boundary of your Land that and there is no judgment of death upon him, for he did not hate him from finds his fellow and he dies, he shall flee to one of these cities and live, 6 lest the separate three cities for yourselves. yesterday and before yesterday. Therefore I command you, saying: You shall he will overtake him for the way was long, and he shall strike him mortally redeemer of the blood* will chase after the killer, for his heart will be hot, and 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

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

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

> אותם אַל־מִעְנָנִים וָאָל־קְסָמָים יִשְׁמֵעוּ וָאַתָּה לְּא בֵּן נָתַוּ לְּהַ יְדוֹנְה מפָּנֵיִר: תָּמִים תְּחָיֵׁה עָם יהוָה אֱלֹהֵיך: `פָּי ו הַגּיִם הָאֵלֶה אֲשֶׁר אַהָּדוֹ יוֹבְישׁ בְּבֵל אֲשֶׁר שָׁאַלְתָּ מֵעִּם יחוָה אֱלֹהֵיךּ בְּחַרֵּב בְּיִוֹם הַקְּדָל לֵאמֶר לְאַ אַטֵּף אַלְהֵיף: נָבִיא מִקּרְבָּךְ מֵאַהַּיִּךְּ בָּמִנִי יָלִים לְךָּ יחוָה אֵלְהֵיף אַלֵּיו הִשְׁטָעְנִוּן: ולא אַמות: וַיִּאמֶר יהוָה אַלֵּי הַיּטִיבוּ אֲשֵׁר דְּבֵּרוּ: נָבִיא אָלֵים לְחֲם מִקֵּרֶב לִשְׁמֹעַ אֶת־קוֹל יהוָה אֱלֹהָי וְאֶת־הָאֵשׁ הַנְּרֹלֶה הַוֹּאֵת לְא־אֶרְאֵה עָוֹד ָּהָאִישׁ אֲשֵׁר לָא־יִשְׁמַע אֶל־דְּבָּרֵי אֲשֵׁר יְדַבֵּר בִּשְׁמֵי אֲנֹבֵי אֶדְרָ שׁ מֵעְמָּוּ יי אַחִיהָם כָּמֵוּךְ וַגַּחַתְי דְבָרֵי כָּפִּיוּ וְדְבֵּרְ אֲלֵיהֶם אֵת כָּל־-אֲשֵׁר אֲצַוָּנוּ: וְהָיָה בּ אֵיכָה נַלַע אָת־הַדְּבָּר אֲשֵׁר לְא־דְבְּוֹ יהוְהַ: אֲשֶׁר יְדַבֵּר הַנְּבִיא בְּשֵׁם א וָאַשֵׁר וְדַבּּר בְּשֵׁם אֱלֹדִים אֲחֵרֵים וּמֶת הַנְּבִיא הַהְּוֹא: וְכִי תֹאמֵר בִּלְבָבֶּךְ 🌣 יָבֹא אֶת־רַעָּדוּ בַיַּעַר לַחָטָב עַצִים וְנִדְּחָה יָדִוּ בַּנַּרְוֹן לְכְרָת הָעֵּץ וְנָשֵׁל : לָבּ לִרשְׁתָּוּה: תָּבֶּין לְבְּ תַבֵּרֵךְ וִשׁלַשְׁתָּ אֶת־גְּבָוּל אַרְצְרְ אֲשֵׁר יַנְתִּילְבּ יהוָה וּרְבָּתֵינְם: שָׁלִושׁ עָרָים תַּבְּדִיל לֵךְ בְּתָוֹךְ צַּרְצְּבְׁ אֲשֶׁר יהוָה אֱלֹהֶיךְ נֹתָוֹ הַגוֹים אֲשֶׁר יהוָה אֱלֹהֶיף נתָן לְךָּ אֶת־אַרְצֶם וְיִרְשְׁתָּם וְיֵשְׁרְתָּ בְּעֲרִיהֶם בְּי־יַבְרִית יהוָה אֱלֹהֵיךְ אֶת־ יהוה וְלֹא־יָדְיָה הַדָּבָּר וְלָא יָבֹא הָנא הַדָּבָר אָשֵׁר לְא־רָבְּרָוֹ יחוֶה בְּזָדוֹן אָרְ דַּנְּבִיא אָשֵׁר נְזִיד לְדַבֵּר דָּבָר בִּשְׁמִי אַת אָשֵּר לְא־צִוּיִתִיוֹ לְדַבֵּר ם אַשׁר דּבּר לָתַת לַאַבֹּתִיך: כִּי־תִשְׁמִר אֶת־בָּל-הַמּצְנָה הַוּאַת לֵעֲשׁתָה ייי שׁלְשִׁוּם: עַל-בָּן אָנִכִּי מְצַוְּךָּ לַאמֶר שָׁלִשׁ עָרִים תַּבְּדֵּיל לֵךְ: וְאָם־יַרְ חֵיב ירְבָּה תַהָּרֶרְ וָהבָּהוּ נֵבֶּשׁ וְלוֹ אֵין מִשְׁפַּט־מָׁוָת בִּי לְא שׁנֵא חָוּא לוּ מִהְמָול אָשֶׁר יַבֶּה אָת־בַעָּהוֹ בַּבְּלִי־דַּעַת וְדָוּא לְא־שׁנָא לִּוֹ מִתְּמָל שׁלְשְׁם: וַאֲשֶׁר - אַלֹתֵיף וְחָיָּה לָנִים שֻמָּה כָּל-רִצְחַ: וְזָה ֹדְּבֵר חֵרצִׁחַ אֲשֶׁר־יָנָנִים שֻמָּה וָחֵיְּ יָהַאָּלֶה וָחֵי: פָּן־יִרְדּף גֹאֵל הַנָּם אַחַרֵי הֵרצֵחַ כִּי יַחַם לְבָבוֹ וְהְשִׁיגֵּו בֵּי־ תַבּרוֵל מוֹ־דָעֵץ וּמָצָא אָת־רֵעָדוּ וָמֶת הוּא יָנָוּס אָל־אַחַת הָעָרִים־ יר אָל-אַחָת הַעָּרִים הָאַלּ: (שֵׁלְחוּ זְּלְנִי עִירְוּ וְלֵקְתוּ אַתְוּ מִשֶׁם וְנֵתְנְוּ אַתְוּ י וְבִי־יָהְיָה אִישׁ שׁנָא לְרֵעִׁהוּ וָאָרַב לוֹ וָקֵם עָלָיו וְהַבָּחוּ נָפְישׁ וָמֵת וְנָם ותנמים וִיִסַפִּתָּ לְּבָּ עוֹד שָׁלְשׁ עָרִים עַל הַשָּׁלְשׁ הָאֵלְהוּ וְלְא יִשְׁפֵּוּ דְם נָלְוּ אַשׁׁר אָנכָי מִצְּוֹּבְ תַּוּנִם לְאַנֵּכָה אֶת-יִהוֹה אֶלְתֵּיִּבְ וֹלְלֶכֶּנִת בִּוֹרָכֵּיִו כְּלְ-יהוָה אֱלֹהֵיךְ אָת־נְבָלֵךְ בַּאֲשֵׁר נִשְּבֵּע לַאֲבֹתֵיךְ וֹנְתַן לְךְּ אֶת־בָּל-הָאָבְאַ בַּקרב אַרְיצָה אֲשֶׁר יהוָה אֱלֹהֵיף נתוֹ לְּךְ נְחַלֶּה וְחָיֵה עָלֵיךְ דָּמָים: א דברו חבריא לא תגור ממנו: ותמשי

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

28 I see that there is no man, * and that among them there is no counselor announce], 'Behold! They are here!'* and I will send a herald for Jerusalem nor is there anyone who hears your words! 27 The first to come to Zion [will may say he was right? There is no one who tells, nor anyone who informs, told anything in advance that we may know; from beforehand, that we treads on mortar, as a potter trampling clay. 26 Who [of the pagans] has in My Name from where the sun rises. He will come upon rulers as Jone whom I may ask and who can respond with a word. 29 Behold, ail of them. Their deeds are worthless and naught; their molten images are but w ind and

Isainh 43:10-12 will not slacken nor tire until he sets justice in the land and islands will long extinguish even flickering flax; but he will administer justice in truth. 4 He voice heard in the street. 3 He will not break [even] a bruised reed nor ustice to the nations. ² He will not shout* nor raise his voice, nor make his 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

The Messiah, God's servant

Jereminh 31:30 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 them forth,* Who firms the earth and its produce, Who gives a soul to the My glory to another, nor My praise to graven idols.*9 Behold, the early called you with righteousness; I will strengthen your hand; I will protect people upon it, and a spirit to those who walk on it: 6 I am HASHEM; I have prophecies have come about; now trelate new ones; before they sprou shall let you hear [them] 5 Thus said the God, HASHEM, Who creates the heavens and stretches

the nations A light to

Sing to Hashema new song, His praise from the end of the earth, those who go down to the sea and those that fill it

Hymn of redemption

the islands and their inhabitants.

The wilderness and its cities will lift [their voices],

those who dwell on bedrock will sing out,

the open cities where Kedar dwells;

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.

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

crooked places straight. These are the thi

intervention

ם ווֹצֵר יִרְמָם־מִים: מִי־חִנְּיִד מֵראשׁ וְנֵלְעָה וּמִלְפָנִים וְנֵאמֵר צַדְיק אַף ישֶׁן עַבְּרִי אָּתְּמָרִ-בֹּו בְּחִירָי רָצְתָה נַפְשֵׁי רוים נטחו נְתַתִּי רוּחִי עָלָיו מִשְׁפֵּט לַגוּיִם יוֹצִיא: לֹא יִצְעַק וְלֹּא יִשֶּׁא וְלִאַ-כח דונָם וְלִירושָׁלַם מְבַשֵּׁר אֶמַן: וָאֵרֶא וְאֵין אִישׁ וּמֵאֵלֶה וְאֵין יועֶץ אַין־מִנִּיר אַף אָין משְמִיע אָף אִין־שמֵע אַמְרִיבֶּם: ראשון לְצִיּון הנְה מצפון ניאת ממורח-שמש יקרא בשמי ויבא סגנים כמו-חמר וכמו כי וֹאַשְאָלֵם וֹנְשִׁיבוּ נַבָּר: תֵן כְּלָם אָנֵן אֵפֶס מִגְשִׁינֵוֹם תו־אַתֵּם מאַין וּפָעלְכֶם מאָפַע תוֹעַבָּה יִבְתַר בָּבֶם: מרינה

פוֹרֵא חַשְּׁמִים וְנִוֹמִיהָם רֹקע הָאָרֶץ וְצְאֵצְאָיה נֹתֵן נְשְמָה לָצָם עָלֵיה קה־אָמַר הָאֵל ו יחוֹה וֹרִנִם לַהְלְבָים בָּהּ: אַנְי יהנה קָרָאתִיךּ בְּאֵבֶק וְאַחָּוֹלְ בְּּנֵרֶרּ וְאָצְרָךְּ לאָמֶת יוֹצִיא משְׁפֵּט: לֹא יִכְהֵה וָלֹא יָרוּץ עַר־יַשִּׁים בְּאָרֵץ משְׁפֵּט וֹאֶתֶּנְךְּ לִבְּרֵית אָם לְאָוֹר גּוֹיֵם: לִפְּלְחַ עִינֵים עוֹרֵות לְהוֹצֵיא מִמַּסְגֵּר ולְתוֹנְתְוֹ אַנִים יְיַבְוִילוּ: HAFTARAS BEREISHIS

42:5-43:10

אַפֿיר מְבֵּית בֶּלֶא יִשְׁבֵּי חִשֶׁךְּ: אֲנָי יהוָה חָוּא שְׁמֵי וּכְבוֹדִי לְאַחֵר אַפֿיר מְבֵּית בֶּלֶא יִשְׁבֵי חִשֶׁךְ: אֲנָי יהוָה חָוּא שְׁמֵי וּכְבוֹדִי לְאַחֵר שִׁירוּ לֵיהוה בְּמֵרֶם תִּצְמַחְנָה אַשְׁמִיע אֶתְבֶּם:

הָהֵשִׁיתִי מֵעוֹלָם אַהָרִישׁ אָתְאַפֶּּק בּיְּוֹלֵבָה יִשְׂאָוּ מִרְבָּר וְעָרָיו חֲצֵרָים תַּשֵּׁב קֵרֵר יָרִנּוּ יִשְׁבֵּי סְׁלַע מִרְאשׁ יֵאֵא בְאַישׁ מִלְּחָמִוֹת יָעִיר קּנְאֵה יָרִיעַ אַף־יַצְרִיחַ עַל־אִיְבָּיו שִׁיר חַדָּשׁ תִּהַלְּתִוּ מִקְצֵה הַאָּבֶץ יִוֹרְדֵי הַיָּם וּמְלֹאוֹ אִיֶּים וְיִשְׁבֵּיהֵם: הָרֵים יִצְוָחוּ: יָשִׁימוּ לֵיחוָה בָּבֵּוֹר וּתְהֹלֶחוּ בָּאִייִם יַגִּידוּ: יהוה בַּגּּבָּוֹר

לְמִישׁוֹר אֵלֶה חַדְּבָרִים עֲשִׁיתֵם וְלָא עֲזַבְתִּים: נָסְגוּ אָחוֹר יֵבְשׁוּ בֹשֶׁת בּנְתִיבְוֹת לֹא־יֵרְעִוּ אַרְרִיכֵּם אָשִׁים מִחְשָׁךְ לִפְנֵיהֶם לָאוֹר וּמְעַקשׁים וְשַׂמְתֵּי נְדָרוֹת לֵאִיִּם נְאָנַמִּים אוֹבִיש: וְהְוֹלַכְתִּי עִוְרִים בְּדֶּבֶךְ לְא יָדָעוּ אָפְעֵׁה אָשָׁם וְאֶשְׁאַף יֵחַר: אַחֲלֵיב הָרִים וּגְּבָעוֹת וְבָל־עֵשְׂבָּם אוֹבֵישׁ

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

41:27. The first Jews who return to Zion will announce

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

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

42:15. Metaphorically, God will destroy the mighty

kings and their followers (Rasht).

42:1. The Messiah (Targum).

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יו ייים אוווווווווו

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

נִשְׁמִיעַ בּּחַוּץ קוֹלְוּ: קָנֶה רָצוּץ לְא יִשְׁבּוֹר וּפִשְׁתָה בִּחָה לְא יְבַבָּנָה

A L

degradation

and the bund

to this, will hearken and hear the outcome? 24 Who delivered Jacob to and hidden away in prisons; they are looted and there is no rescue; of [Israel's] righteousness that the Torah * be made great and glorious. plundered with none to say, 'Give it back!' 23 Who among you will give ear heeding not; opening ears, but hearing not? 21 HASHEM desired for the Sake perfected man? Blind like the servant of Flasher's 22 But it is a looted, downtrodden people, * all of them trapped in holes,

Redeemed

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 HASHEM your God, the Holy One of Israel, your Savior; I gave Egypt as called [you] by name; you are Mine. 2 When you pass through water, I am through fire, you will not be singed, and no flame will burn you. 3 For I am with you; through rivers, they will not wash you away; when you walk but he did not take it to heart. 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

burned him from all around, but he would not know; it burned within him, 25 So He poured out His fiery wrath upon him, and the power of war, it sinned? They did not wish to go in His ways and did not listen to His Torah.

plunder and Israel to looters? Was it not HASHEM, He against Whom we have

eyes, and deafthough they have ears. even perfected'; 8 to liberate the people who are blind though they have Name and whom I have created for My glory, whom I have fashioned, 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 from the West I will gather you. ⁶ I will say to the North, 'Give [them] over!' place and regimes in place of your soul. " Fear not, for I am with you; from the East I will bring your offspring and

ingathering

righteous

1 sim 12:1-7 | — 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! or else let them hear [Me] and then say, 'It is true.' 10 You are My witnesses who among them could have declared this and let us hear the early prophecies]? Let them bring their witnesses and they will be vindicated, 9 Were all the nations gathered together and all the regimes assembled,

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

"You are My witnesses

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

> כב וָגֹאַבֵּיר: (וְבוּאֵ עַם־בָּוָנוּ וְשְׁסוּיְּ עַפֹּטַ בַּחוּרִים כַּלָּם וּלְבָּעֵי, כְּלָאִים חָחְבָּאֵי וְעַהָּה בְּה־אָמֵר יְהוה בּרְאָרְ ם וִישְׁמֵע לְאָחור: מִי-נְתַּן °למשוסה [°למְשִׁפֶּה קּ] וַעֲלֶב וִישְׁרָאֵל לְבְּוֹיִם כּ דָיִנְ לָבַוֹ וָאַיִן מִאָּיל מִשְׁפָּה וְאֵין-אמֵר דַשְׁב: מִי בָּבֶּם יַאֲזֵין זְאת יָקְשְׁיַנ יִגְלֵבְר וְיִצְרָהַ יִשְׁרָאֵל אַל-תִּירָא כִּי נְאַלְתִּיה לָנֵאתִי בְּשִׁמְהַ לִּי־אָמָח יְחִוּה פַּרְאַנְי א וַמִּבְּעַר-בִּוֹ וָלְאַ־יָשָׁים עַל-לֵב: הַלִּוֹא יְהוֹה זֵוּ חָמָאנוּ לוּ וְלְא-אָבִוּ בְּוֹרֶבֶיוֹ הַלוֹךְ וְלָא שֵׁמְעִוּ בְּחִוּרְחוּ. ישני ביין ביין היולקה וליה לא תבער בן: בי אני יחוח אל היר קדוש ישראל מושיער - תַּאְבָוֹר בַּמִּיִם אַתְּךְ אָנִי וּבַנִּחָרות לְא יִשְׁטְבֵּוּך בִּי־תַלֵּךְ בְּמוֹ־אָשׁ לְא וישפר עליו חמה אפו ואוו מלחמה ותלהמהו משביב ולא הע מייים או לבללי בפרך מצרים כנש וסבא תחמיף: מאשר יקרת בעיני יכבות ואני ם אַנַבְּמֵיר וֹאָמֵן אָנָם מַנְמִירְ וּלְאָמֵים מַנֵת נַפְשֵׁרְּ: אַל־מִינָא פִי־אַמְּרְ י אַהֶּם עָדֵי נָאָם־יהוֹה וַעַּבְּּדִּי אֲשֵׁר בָּחֵרְתִּי לְמָען הֵּדְעוֹי וְתַאֲמִינוּ לְי יַנְּיִד וֹאת וָרָאשׁנִוֹת יַשְׁמִיעֻנוּ יִהְנְוּ עֵרֵיהֵם וִיצִּדְּקוּ וְיִשְׁמְעַוּ וְיֹאמְרוּ אֱמֶתּ. ם וְחֵלְשִׁים וְאָזְנִים לֵמוּ: כָּל-הַגּוּיִם נְקְבָּאֵוּ יַחְבָּוּ וְיֵאָסְפוּ לְאַמִּים מֶּי בְּתָּמְ ח וֹלְלְבְּוֹדֵי בְּרָאתֵיו יְצִרְתִּיו אַף־עְשׁיתִיוּ: הוֹצִיא עַם־עוֶר וְעֵינֵים יְש י הַבְּלֵאִי הַבִּיאִי בָנַיּ מֶרָחוֹק וּבְנוֹתֵי מְקְצֵה הַאֶּרֶץ: ַכּל חַנְּאָרֵא בְשְׁמִּי אָנִי מִמִּוֹלָח אָבִּיא זַרְאָר וּמִמְּאַנָב אַקּבְּאֵנֵ: אַמֵּר לַצְפוֹן תַנִּי וּלְתֵימָן אַלְ-

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

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

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

מרש רַנְּתָם: אֲנִי יהוָה קְרִוֹשְׁבֵם בּוֹרֵא יִשְׁרָאֵל מַלְכְּבֶם:

ישראל למענבם שלְחָתּי בָבָּלָה וְהוֹרַדְתֵּי בֵּרִיחִים כַּלֶם וְבַשְׁדִּים בָּאֲנִיּוֹת

י בָּבֶּם זֶר וְאַתֵּם עַדֵי נְאָם־יהוָה וָאֲנִי־אֵל: נִם־מִיּוֹם אֲנֵי הוּא וְאֵין מִיָּוִי יב אָנֹבֵי יהוֶה וָאֵין מִבּּלְעָדֵי מוֹשִׁיעַ: אָנבֵי הַנְּדְהִי וְהוֹשִׁעְהִי וְהִשְׁמַעְהִי וְאֵין

מציל אפעל ומי ישיבנה:

יא וֹנוֹבְינוּ בִּי־אַנִי הוּא לְפָנֵי לא־נְוֹצֵר אַל וְאַחֵרֵי לָא יִהְנֶח: ﴿

קה־אָמֶר יהנֶה גֹאַלְכֶם קְרִוֹשׁ

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.

selves: "Because of your [sins] I sent [you] to Babylonia. gum, the verse is addressed to the Jewish exiles them-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 Iar-

has reigned!" "Your God

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

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 deemed 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! Jerusalem, for Hashem will have comforted His people; He will have re-Zion, 'Your God has reigned!' 8 The voice of your lookouts, they raise their nouncing peace, heralding good tidings, announcing salvation, saying unto 7 How pleasant are the footsteps of the herald upon the mountains an-

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

righteous

⁵ He was pained because of our rebellious sins and oppressed through our being led to the slaughter or a ewe that is silent before her shearers, he did He was persecuted and afflicted, but he did not open his mouth; like a sheep turning his own way, and HASHEM inflicted upon him the iniquity of us all.*7 his wounds, we were healed. 6 We have all strayed like sheep, each of us iniquities; the chastisement upon him was for our benefit, * and through carried — but we had regarded him diseased, stricken by God, and afflicted for him. 4 But in truth, it was our ills that he bore, and our pains that he whom we would hide our faces; he was despised, and we had no regard isolated from men, a man of pains and accustomed to illness. As one from 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 had never been told to them, and will perceive things they had never heard. shut their mouths [in amazement] because of him, for they will see that which be human, '15 so will the many nations exclaim about him, * and kings will 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 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 13 Behold, My servant* will succeed; he will be exalted and become high

wonderment The nations' redemption at Israel's

marvel that such a generation could have survived the expulsion from "the land of the living," i.e., the Land of

> אַרנִי יֵהוֹה מִצְרֵיִם יֵרַד-עִמִּי בָּרָאשׁנָה לְנִוּר אֵם וְאַשִּׁוּר בְּאָפֶּם עֲשָׁלֵוּי ּ יְהֵילִילוּ נְאָם־יהוֹה וְתָמִיר בָּל-הַיִּוֹם שְׁמִי מִנּאָץ: לְבֵּן יֵדֵע עַמִּי שְׁמֵי לְבֵּן ה וְעַתָּה מָה-לִּי־פֹה נְאָם-יהוֹה בִּי-לָקֵח עַמָּי חִנָּם °משלו [°משְׁלֶיו קּ] ר כה אַמֵּר יהוֹה חִנֵּם נִמְכַּרְמֵּם וְלָא בְּבֵּטְף תִּנְאֵרֵי:

• נָאַל יְרִנשְׁלֵם: חָשֵׁף יחוּה אֶת־וְרְוֹעַ קְרָשׁוּ לְעֵינֵי בָּל־הַגּוֹיֶם וְרָאוּ בָּל-ם בְשִׁיִב יהוָה צִיּוֹן: פִּצְחָוּ רַנְּנוּ יַחְדָּוֹ חָרָבִוֹת יְרִישָׁלֵם בִּי־נִחָם יהוה עַמֹּוּ " לְצִיּוֹן מָלַךְ אֵלְחֵיה: לֵוֹל צִפֵּיִךְ נֵשְׁאוּ לֵוֹל יַחְבֵּוֹ יִרְנֵנוּ כִּי צֵיוֹ בְּצִין יִרְאַוּ הַנְרִים רַגְּלֵי מְבַשֵּׁר מִשְׁמִיעַ שָׁלְּוֹם מְבַשֵּׁר טְוֹב מִשְׁמִיעַ יְשׁוּעֲה אמֵר סורו סורו צאו משם בַּיִּים הַהוּא בִּי־אָנִי־הָוּא הַמְרַבֵּר הַנָּנִי:

תַנָּה יַשְׁבָּיל עַבְּדֵי יָרָנִם וְנִשֵּׂא וְנְבָּה מְאָד: תֹצֹאוּ וּבִמְנוּטָה לָא תֵלַבְוּן בִּי־הֹלֵךְ לִפְנִיכֶם יהוֹה וּמְאַסּפְּבֵּם אֱלֹתַי ים טָמֵא אַל-תַגָּעוּ צְאָוּ מתוֹבָה הַבָּרוּ נְשְׂאֵי כְּלֵי יהוְה: כִּי לְא בְחַפְּזוֹן אַפְּמֵי־אָרֶץ אֶת יִשׁוּעַת אֱלֹהֵינוּ:

מְחלֵל מִפְּשָׁעֵנוּ מְרָבָּא מֵעֵוֹנֹתֵינוּ מוּסֵר שְׁלוֹמֵנוּ עָלֵיוּ וּבְחַבְּרְתְּוֹ נְרְפָּא -ה ומַבְאבֵינוּ סְבָלֶם וַאֲנָחְנוּ חַשַּבְּנָהוּ נָגָוּעַ מִבָּה אֱלֹהִים וּמְעַנֵּה: וְהוּא -» וֹאֲשֵׁר לִא־שָׁמְעִוּ הַהְבּוֹנֵנוּ: מִי הֶאֵמֶין לִשְׁמְעָתֵנוּ [וֹוְרוֹעַ יהוְה] עַל־מָי בֵּן יַזְהֹ גּוֹיָם רַבִּים עָלֵיו יִקְפְּעוּ מְלָבֵים פִּיהֵם בִּי אֲשֶׁר לְא־סְפֵּר לְהֵם רָאוֹ ה נָאֵלֵמָה וָלָא יִפְתַּח פִּיוּ: מִעְצֵׁר וּמִמִּשְׁפֵּט לְלֵּח וָאָת־הוֹרָו מֵי יְשוֹתֵחַ כֵּי נִגָּשׁ וְרָוּא נַעֲנָה וְלִּא יִפְתַּח־פִּיוֹ כַשָּׁה לַמֶּבַח יוּבָּל וּכְרָחֵל לִפְּנֵי גוֹזֵיהָ לֵנוּ: כְּלֵנוּ בַּצְאוֹ תַעִּינוּ אָישׁ לְדַרְכִּוּ פָּנְינוּ וַיְחוּה חִפְּנִיעַ בֹּוּ אֵת עְּ(וֹ כְּלֵנוּ: י וֹנְרְאַהוּ וְלְא־מַרְאָה וְנָחְמְדֵהוּ: נְבְזָה וַחֲדָל אִישִׁים אָיש מַכְאבָוֹת וִידְוּעַ נגְלֵתָה: וַנַּעַל בַּיּוֹנֵק לְפָּנָיוּ וְכַשֹּׁרֶשׁ מֵאֵבֶץ צִיָּּה לא־תָאַר לוּ וְלְא דָּדֶר בּאַשְׁר שִׁמְמִוּ עְבֶּיִרְ רַבִּים בּן-מִשְׁחַת מֵאִיש מַרְאַדוּ וְתַאַרוּ מִבְּנֵי אָדָם: י נגור מאָרֶץ חַיִּים מפֵשַע עַמִּי נָגַע לָמוֹ: וַיִּתֵּן אֶת־רְשָׁעִים קבְרוֹ וְאֶת־ ר חַלִּי וּבְמַסְתֵּר פָּנִים מִמָּנוּ נִבְּזָה וַלָּא חֲשַבְנֵהוּ: אָבֵן חֱלֵיֵנוּ הַוּא נְשָׂא

for your sins, and you can be redeemed from their 52:3. You were sold to your enemies only in punishment 52:13. I.e., God's servant, the people of Israel (Rashi). subjugation through repentance.

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

52:6. When I redeem them.

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

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.

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

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

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

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

53:8. When Israel's exile is finally ended, the nations will

Israel, that the nations had sinfully inflicted upon it.

judgment, who could have imagined such a generation? For he had been

not open his mouth. 8 Now that he has been released from captivity and

upon them.* 9 He submitted himself to his grave like wicked men; and removed from the land of the living, my people's sin brought the affliction

no deceit in his mouth. *

נביאים אחרונים

was done

one, will make multitudes righteous; * it is their iniquities that he will

will see and be satisfied. With his knowledge My servant, the righteous

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

ing out, O barren one* who has not given birth; break into glad song

multitudes, and prayed for the wicked.*

desire of Hashem would succeed in his hand. 11 From his very own toil he

barren one The many children

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

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

mercy and

kindness

mercy, HASHEM.

Jerusalem

The new glory of

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

acknowledge guilt, he would see offspring and live long days and the the wealthy [submitted] to his executions, for committing no crime and with 10 HASHEM desired to oppress him* and He afflicted him; if his soul would עשיר במתיי על לא־חָמֶס עָשָׁה וְלָא מִרְמָה בְּפֵינּי וַיְהוֹה חָפֵץ דַבְּאַוּ הַחָלָי אם־הַשְׁים אָשָׁם נַפְשׁוּ יִרְאֵה וָרֵע יַאָרִיךּ יָמֵים וְתַפֶּץ יחוָד בְּיָדָן

נאונתם הוא יסבל: לָבֵּן אַחַלֶּק-לָוֹ בָרַבִּים וְאָת־עֵצוּמִים יְחַלֵּק שֶׁלֶכּ תַּחַת יאלָח: מִעְמֵל נִפְשׁוֹ יִרְאֵה יִשְבָּע בְּרַעְתוֹ יַאְדֵּיק צִּבְּיִק עִבְּדָי לֶרַבְּיִם רני עלני לא נלנה פאני רנה אַשִׁר הָאָרָה לַמְּוֶת נַפְשׁוּ וְאָת־פּשְׁעִים נִמְנֵה וְהוּא חֵטְא־רַבִּים נְשָׂא וְצִהַלֹּי לֹא־חָׁלָה בִּי־רַבְּיִם בְּנֵי־שִׁוֹמֵמֶה מִבְּנִי בְעוּלָה אָמֵר יהוְה: הַרְחַיבִי ו א ולפשעים יפגיע: HAFTARAS

ר יושיבו: אַל־תִּירְאִי בּי־לָא תַבוֹשׁי וְאַל־תִּבְּלְמִי בִּי־לָא תַּחְבֵּירִי בִּי בְשֶׁת • וינדים יולש ושלים ניינמין ושמאול תפראי וורצה גוים יילש וערים נשמות ב מקום אָהֶלָּך וִירִיעָוֹת משְׁבְּנוֹתֵיִךְ יַשְׁוֹ אַל־תַּחְשְׂבִי הַאָּרִיבִּי בֵּוִיתֶבַיוּךְ HAFTARAS Sephardim 54:1-10

עלימִיךְ הִשְׁבָּחִי וְחָרְפֵּת אַלְמְנוּתָיִּךְּ לְאַ תִּוְבְּרִי-יעוד: כֵּי בִּעֲלֵירָ עשִׁיף יהוָה צְבָאָית שְׁמֵוּ וְגָאֲלֵרְ קְרֵישׁ יִשְׁרָאֵל אֱלֹתַיּ בָל-האָרֶץ יקּרֵא: בּי־בְאשָׁה עַזוּבָה וַעֲצִוּבַת רְוּחַ קְרָאָךְּ יהוֶה וְאֲשֶׁת נְעוּרֵים

כי־מֵי נֹחַ וָאת לי אֲשֶׁר נִשְּבַּעְתִי רְשֵׁצֵׁף קָצָף הִסְתַּרְתִּי פָנִי רָגַע מִמֵּך וּבְחֵסֶר עוֹלֶם רְחַמְתֵּיך אָמֵר וּאָלֵךְ בי תפאם אפר אל הוף: בנגע קטן עובפיף יבר הפים גדולים אַקבּאָף:

נִוֹנָרִים יָמוּשׁוּ וְדַּגְּבָעָוֹת הְּמוּמֵנָה וְדַּסְהֵּי מֵאמָך לְא־יָמוּשׁ וּבְרֵית שְׁלוֹמִיּ מעבר מיינח עוד על האגרן בּן נִשְבַּעִתִי מִקְצִף עְלֵיֵךְ וּמִנְעָר־בָּוְרּ: כִּי לא המוט אָמַר מְרַ וְזְמֵןךְ יהוְה:

י ושמתי בּוְבוּ שמשתיה ושְּעָרִיהְ לְאַבְנֵי אֶקְרֵח וְבָּל־גְּבוּלֵךְ לְאַבְנֵי חֵבֶּץ: לא נְדֵמָה הַנֵּה אָנִבָּי מִרְבֵּיץ בַפּוּך אֲבָנֵיִךְ וְיִסְוְמֵיךְ בַּפַּמְּיְבִים: עניה סערה ייד וָבָל־בָּנֵוְךְּ לִמִּוּדֵי יחוֶה וָרֵב שְׁלִוֹם בָּנֵוּךְ: בְּצְּדָקָה תִּפוֹנֵנִי רֵדְקֵּי מִעשׁק בִּי־

יי אַנָּוֹרְ עָלִיךִּ יִפִּוּל: יחן [יחנַה ק] אָנִכִּי בָּרָאַתִּי חָרָשׁ נפַּׁחַ בְּאָשׁ פְּחָם לא תידָאי וממְחַתָּה כִּי לְא־תַקְרֵב אֵלֵיך: חַן גִּוֹר יָנְנִר אֶפֶס מֵאוֹתֵי מִי־נָר

לא יִצְלָח וָבָל-לַשְׁוֹן תָקְּוֹם־אָתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי וֹאת נְחֲלַת שְבָּדִיי יי ומואָנא כְלֵי לִמְעֲשֵׁהוּ וָאָנבֶי בָּרָאתִי מִשְׁחֵית לְחַבֵּל: כְּל-כְּלֵי יוּצֵר עְלַיִּוּ יהוה (צוקתם מאתי נאם יהוה:

급

53:9. Ordinary Jews chose to die like common crimi 54:1. Zion, who is now without children (Targum is the common crimi). when the people realize this and repent, they will be 53:10. That is, Israel. God replies to the nations that wicked conquerors to confiscate their riches (Radak). nals, rather than renounce their faith; and wealthy Jews Israel's suffering was a punishment for its own sins; and were killed for no reason other than to enable their

be none of the humiliations your ancestors encoun-tered when they returned from exite in the days of Exra 54:4. At the time of your final redemption, there will 54:6. You are not like a widow, but like an unfaithful

54:16. You need not fear weapons, for I am the On I have also created the power to annihilate then Who created the producers of those wear returns to her (Radak).

woman whose husband has left her, but event

53:11. Israel will teach the nations of God's righteous redeemed and rewarded.

c. the welfare of their

K" HAFTARAS RE'EH 54:11-55:5

LATER PROPHETS

נביאים אחרונים

Isaiah 42:1-7

Creator's promise

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.

37 Behold, days are coming — the word of HASHEM — when the City will

be removed from before Me — the word of HASHEM — so could the seed of waves roar; HASHEM, Master of Legions, is His Name: 35 If these laws could the moon and the stars as a light by night; Who agitates the sea so that its

34 Thus said HASHEM, Who gives the sun as a light by day and the laws of

Israel cease from being a people before Me forever. 36 Thus said HASHEM: If

ashes and all the fields up to the Kidron Valley until the corner of the Horses around to Goah. 39 And all the valley of the corpses and the place of the

38 The measuring line will once again be stretched out over Gareb Hill and be built up unto НАЅНЕМ, from the Tower of Hananel until the Corner Gate.

Gate to the east will be holy unto HASHEM; it will not be abandoned nor

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

purchased the son of your uncle Shallum, is coming to you to say: 'Buy for yourself my field ⁶ Jeremiah said: The word of HASHEM came to me, saying: ⁷ "Behold, Hanamel,

the word of HASHEM. 9 So I bought the field that was in Anathoth from Hanamel, that is in Anathoth, for upon you is the law of redemption, * to buy it.'" yard of Confinement, and he said to me, "Please buy for yourself my field that is and yours is the [law of] redemption; buy [it] for yourself." And I knew that it was in Anathoth, that is in the territory of Benjamin, for yours is the law of inheritance ⁸ My cousin Hanamel came to me, according to the word of HASHEM, to the Court

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

הנה נמים באים נאם-יהוה וכנהי את-בית ישניאל ואת-א בִית יְהוּדָה בְּרִית חַדָשָה: לֹא כַבְּרִית אֲשֶׁר בָּרַתִּי אֶת־אֲבוֹתֶם בְּיוּם החווקי דנדם לחוציאם מארץ מצרים אשר-המה הפרו את-בריתי ל וְאַנְכֵי בְּעֵלְתִי בָם נְאָם־יהוָה: כִּי וְאַת הַבְּלִית אֲשֵׁר אָבְרוֹת אָת־בִּית אותי למקטנם וער-גרולם נאם-יהוה כֵּי אֶסְלֵח לְעִונָם וּלְחַטָּאתָם לְאַ אותי למקטנם וער-גרולם נאם-יהוה כַּי אֶסְלַח לְעִונָם וּלְחַטָּאתָם לְאַ יִשְׁרָאֵל אַחֲרֵי תַּנְמִים תָהֵם נְאָם־יהוֹה נָתָתִּי אָת־תְּוֹרָתִי בְּקּרְבָּם וְעַל-מי לבָם אַרְתָּבָנָה וְתַנִיתִי לָתָם לֵאלהִים וְתָמָה יִהְיוּ־לֵי לְאָם: וְלְא יְלַמְּדְיָּ עור איש אָת־רֵעָהוּ וְאָיש אֶת־אָחיוֹ לֵאמֹר דְּעָוּ אֶת־יהוֶה בִּי־כוּלֶם יֵדְעַוּ החקים הַאֵּלֶה מִלְפָנֵי נְאִם־יהוֹה גַם וָרֵע ישְׁרָאֵל ישְׁבְּתֹּוּ מְהְיָוֹת גָּוּי לְפָנֵי ה וכוכבים לאור לֵילָה רגַע הַיָּם וַיְהָמְוּ גַלִּיו יהוה צְבָאוֹת שְׁמְוּ: אִם־יָמְשׁוּ ל בּל־תַיָּמִים: בָּהוּ אָמֵר יהוֹה אִם־יִמֵּרוּ שָׁמַיִם מִלְמַעְלֶה וְיֵחָקְרָוּ מוסְדִי־אָרֶץ לְמֵשָׁה גַּם־אֲנִי אֶמְאַם בְּכָל־זֶרַע יִשְׁרָאֶל עַל־בָּל-אֲשֵׁר עָשֶׁר השרמות [°הַשְּׁדֵמוֹת ۚ ₪ עַר־נַּחַל קְּרְוֹן עַר־פִּנַּת שֻׁעַר ְ הַשּוּטִים ° נְגָּהִוֹ עֵל גִּבְעַת גָּרֵב וָנָסֵב גֹעָתָה: וְבֶל-חָעָמֶק חַפְּגָרָים | וְחַדֵּשׁן וְבֵל-לי הוֹר מִמִּנְדֵל חַנְנְאָל עַר־שַׁעַר הַפּנָה: וָיָצָא עוֹר °קוה [°קו ק־] הַמְּדָּה לי הוֹר מִמְנָדָל הנָה נָמִים [בָּאָים מּ מֹא כּ] נָאָם־יהוֵה וְנִבְנְנָנְה הָעִיר מוֹלְחָה קֹדֶש לֵיהוֹה לְא־ינְתָשׁ וֹלֹא־יַנְתָשׁ וֹלֹא־יַנְבָרֶם עִוֹר לְעוֹלֵם: תַּבְּבֶּר אֲשֶׁר-ַ יְהוֹדֵה תָיא תַשָּׁנֵה שְׁמֹנֵה־עֶשְׁרֵה שָׁנֵה לֹּנְבִּוּכַדְבֵאצֵר: וְאָז ְחֵיל מֵלֶךְ בָּבֶּל ָּדָנִה אָל־יִרְמָּיָהוֹ מֵאָת יהוֹה °בשנת [°בּשְׁנָה ֹקּ] הָעֲשׁרִׁית לְצִדְקוְּדוּ מֵלֶךְ מָלֶר יְחִנֶּדְה: אֲשֵׁר בְּלָאוֹ צִּדְקִנְּהוּ מֶלֶרְ-יְהנֶדָה לַאמֶר מַהְּוּעֵ אַנְּה נְבָּא ָצָרֵים עַל-יְרוּשָׁלֵם וְיִרְמְיָהוּ הַנָּבִיא הָיֵה בְּלוּא בַּחֲצֵר הַמִּשְּׁרָה אֲשֶׁר בֵּית-לאמר בה אָמֵר ידוֹה הִנְיִי נֹתֵן אֶת־הָעִיר הַנָּאת בְּיִד מֶלֶךְ־בָּבֶל וּלְכָּדְהּ אָרְקִּיָּהוּ וְשֵׁם יָהְיָּה עַר־פָּקְרֵי אֹתִוֹ נְאָם־יִחוֹה כִּי תַלְּחֵמָוּ אָת־הַבְּשְׂדֵים - בָּבָׁל וְדְבָּר־פִּיו עִם־פִּיו וְעֵינֵיו אֶת־עֵינֵיו תִּרְאֵינָה: וּבָבֶּל יוּלֶךְ אֶת־ י וְצִוְּקְנָהוּ מֵלֶךְ יְהוּדָה לָא יִמָּלֵט מִנְּר הַבַּשְׁרֵּים בִּי־הַנְּתוֹ יִנְתוֹ בְּנִר מֵלֶךּ וְיָאמֶר יִרְמְיֵהוּ הָנֶה דְבַר־יחוָה י אַלִּי לַאמְר: הנָה חַנַמְאֵל בָּוֹ־שַׁלְם ֹדְּוָךְ בָּא אַלֶּיךְ לַאמְר קְנָה לְךְּ אֶתְר וא תצליחו: א האליחון: א האליחון:

步

ם קנה־לֵר וֵאַרַע כִּי דְבָּר-יהוָה הָּאֵי וָאָקְנָה אָת-הַשְּרָה מִאָּת חֲנַמְאֵל

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 redescribe the circumstances under wh

32:6-27 Sephardim: 32:6-22

1522 תהלים צח:א־קב:ה

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praise for the salvation; in the sight of the nations He revealed His righteousness. 3 He recalled the final 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 ⁹ before Наѕнем, for He will have arrived to judge the earth. He will judge the and those who dwell therein; 8 rivers will clap hands, mountains will exult together before the King, HASHEM. 7 The sea and its fullness will roar, the inhabited land harp and sound of chanted praise. 6 With trumpets and shofar sound, call out mouths in Joyous songs and play music. 5 Play music to HASHEM on a harp, with world with righteousness and peoples with fairness. 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

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

of righteousacknowledge Once the fairness. The justice and righteousness of Jacob, You have made. 5 Exalt HASHEM, awesome Name; it is holy! 4 Mighty is the King, Who loves justice. You founded Who is exalted above all peoples. 3 Let them gratefully praise Your great and

A psalm to

thanksgivingaccompany

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obeyed His testimonies and whatever decree He gave them. 8 HASHEM, our God, HASHEM and He answered them. 7 In a pillar of cloud He spoke to them; they His priests, * and Samuel among those who invoke His Name; they called upon our God, and bow at His footstool; He is holy! 6 Moses and Aaron were among for their iniquities. 9 Exalt HASHEM, our God, and bow at His holy mountain; for holy is HASHEM, our God. You answered them. A forgiving God were You because of them, yet an Avenger

He is God; He made us and we are His, His people and the sheep of His pasture. bless His Name. 5 For HASHEM is good, His kindness endures forever, and from ⁴ Enter His gates with thanksgiving, His courts with praise; give thanks to Him, generation to generation is His faithfulness. 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,

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

beset by any Your ear to me, on the day that I call, answer me speedily. 4 For my days misfortune anyone cry reach You! 3 Hide not Your face from me on the day of my distress; incline the city of HASHEM all doers of evil. A prayer of the afflicted man when he swoons, and pours forth his supplications before HASHEM: 2 "HASHEM, hear my prayer, and let my

> יים ומקאו שבק ווְאָבּי בּשׁ: יְּבָרוֹת יִמְדֵאוּ־בֶּוֹף יֻּתַד בָּרִים יְרַנְּנוּ: לְפְּנֵי-יְתְּיֵּ יין וְמָנֶרָה: בְּחַצְצִׁרְוֹת וְקוֹל שׁוֹפֵּר הָׁוְיִעוּ לְפָנֵי וּ תַּמֶּלֶךְ יחוְה: יֵרְעָם הָיִי ה ליהוה בל-הַאָּבֶץ פֹּאַחָוּ וְרַנְּנְוּ וְוֹמֵּרוּ: זִמְּרָוּ לִיהוָה בְּכִנְּוֹר בְּכִנְּוּר וְמֵּל ר ואמונתו לבית ישְׁרָאַל רָאַוּ בָּל-אַפְסִוּ־אָרֵץ אָת יְשׁוּאַת אֵל חֵינוּ: חָרֵישׁ און זיין אַ אוּ אוין יין לַבָּית ישְׁרָאַל רָאָוּ בָּל-אַפְסִוּ־אָרֵץ אָת יְשׁוּאַת אֵל חֵינוּ: חָרִישׁ ארב יחוָה מֵלֶךְ יִרְגִּוָר עַמֶּים ישֵׁב בְּרוּבִים תָנִיט הַאָרֶץ: יְהוֹה בְּצִיּוֹן גְּדֵיל וָתַ וורוע קרשו חוריע ידוד ישועתו לעיני הגוים גלה צדקתו. זבר חקר מומור שירו להחהן שיר חדש בי־נפלאות עשה הושיעה-לו ימו כִּי בָאַ לִשְׁפֵּט הָאָרֶץ יִשְׁפִּט-תַבֵּל בְּאֵבֶק וְעַמִּים בְּמִישָׁרִים:

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** הוא על-בָּל-הַעַמִּים: יוֹדִוּ שִׁמְּהְ גָּדִוֹל וְנוֹרָא קַדְוֹשׁ הְוּא: וְעָז מֶלֶךְ מִשְׁפֵּט י יהוָה אֱלֹהֵינוּ וֻהִשְׁתַּחֲוּוּ לַתָּלִם רַגְּלָיוּ קְרוֹשׁ הְוּא: מֹשֶׁה וְאַחַרֹן ו בֶּכְתַיִּי ם אַלִיהֵם שָמְרָוּ עַדְּמָיוּ וְחָק נְחַוּ־לֵמוּ: יהוָה אֱלֹהֵינוֹ אַתֵּה עֲנִיתָם אֵל וְשֵׁא וִשְׁמוּאֵל בְּלְרָאֵי שָׁמָוּ לְרָאים אֶל־יהוֹה וְהָוּא יַצְנֵם: בְּעַמְוּד עֻנָּן דְבֵּי שָׁבַב אַפָּה פוֹנְנְם מִישֶׁרֵים מִשְׁפֵּט וֹצְדָלָה בְּיַצְלֶב וֹ אַבָּה עָשִׁיתָ: רוממן • הַנִיהָ לְהֵה וְנִלֵּם עַל-עָלִילוֹחָם: רְוֹמְמֹוּ יהֹוָה אֱלֹהֵינוּ וְהְשְׁתַּחֵוּוּ לְתַּ

ַרְלָא [°וְלָא] יְלֵנְ בִּי־יִהוּה הָוֹא אֱלֹתָים הְוֹא־עֲשְׁנוּ °וּלא [°וְלָּי ק ×× מומור לתנוה הניעו ליהוה כל-האגיץ: עבור את-יהוה בשמחה באו י אַנְחָנוּ עַמוּ וְצָאן מַרְעִיתִוּ: בָאוּ שְׁעָרָיוּ ו בְּתוֹדֶה חֲצֵרתָיו בּתְהַלֵּח חְוּדְי " 'לוֹ בֵּרְכִוּ שִׁמִוֹ: כִּי־טָוֹב יְהוה לְעוֹלֵם חַסְרֵּוֹ וְעַר־דָּר וָדֹר אֱמוּנָחְוֹ: קּרְשׁוֹ בִּי־קְרוֹשׁ יחנה אֱלֹחֵינוּ:

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ר לְנָגָר עִינַי דְּבַר-בְּלִיֵעל עֲשְׁה־םִטִים שָׁנָאתִי לְא יִדְבָּל בִּי: לַבָּב אָקְש אַצְמִית גְּבָה־עִינִים וּרְחַב לַבֶּב אֹתוֹ לְא אוּבֶל: עֵינֵי ו בְּנָאָמְנֵי־אָנֵי יָסִוּר ממֶנִּוּ רָע לָא אַרָע: °מלושני [°מְלַשְׁנִּי קּ] בַּפֵּתֵר ו רֵעֲהוּ אוֹתֶוּ י הַמִים מָתַי תָּבָוֹא אֵלֵי אָתְהַלֵּךְ בְּתָם־לְבָבִי בְּקֵבֶר בִּיתִי: לְא-אָשִׁית עשה רמיה דבר שָקרִים לֹא-יִבּוֹן לְנָגָּד עִינֵי: לַבְּקרִים אַצְמָית כָּל לשבת עמָדי הלר בְּנֵרֶךְ מָמִים הוא יְשִׁרְתֵנִי: לְא־יֵשֵׁב ו בְּלֵרֶב בֵּיתי ×-ב לְדָנִד מִוֹמָוֹר חֵסֶד-וִמִשְׁפֵּט אָשֻׁירָה לְהַ יהוָה אֲוַמֵּרָה: אַשְּׁכֵּילָה I בְּדְרֵן ־שְׁעִי־אָבֶץ לְהַבְּרִית מֵעִיר-יִהוֹה בָּל-פִּעֲלֵי אֲנָן:

אב הפלה לעני כי-ינעטף ולפני ירור ישפר שיחו: ירור שמעה הפלח י וְשִׁוֹעָתִי אֵלֵיךְ תָבָוֹא: אַל-תַּסְתֵּר פָנְיךְ וֹמְמֶנְיֵּ בְּיָוֹם אַר לֵי חַמֵּר-אַלֵי אָוּ ריי בָּנִים אָלְרָא מִעַּר אָנְנִי: כִּי-בַּלָּוּ בְּאָאֵן יָמֵי וְעַאָמוּוְתִּי בְּמוּלֵך נְחֵרוּ: חוּבְּוּ

"ght hand," a term symbolic of power (Radak).

98.1. God requires no assistance. He acts through His 100:2. But in 2:11 we are told to "serve HASHEM with awe" To feel fear.

how can we reconcile gladness with awe? To feel fear. the difficulties along the way can be accepted with process that leads to personal greatness and bliss, even Once a person realizes that his fear is the beginning of a gladness (lkkarim). respect, and awe for God is essential to spiritual growth.

99:1. See 93:1.

kee Louting C 996. During the inauguration of the Tabernacle, Moses

נביאים אדרונים

השליבהו אל-הוצר אדר היקר אשר יקרתי מצליתם ואקחה שלשים

יי שְבָּרִי וְאִם־לָאוֹ חַבֻּלוּ וַיִּשְׁקְלוּ אֶת־שְׁבְּרֵי שְׁלֹשִׁים בְּשְׁחִּי וַיֹּאמֶר יהוֹה אָלְּ

יי הַבְּּסֵׁף נָאַשְׁלִיךְ אֹתָוּ בִּית יהוָה אָל־הַיּוֹצֵר: וַאָגְרַע אָת־מִקְלֵי הַשְּׁנִּי אַת יי

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. 13 HASHEM said to me, "Throw it to the treasurer of the Precious Stronghold, * My fee, * and if not, refrain.' So they weighed out My fee: thirty silver coins.

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

15 HASHEM said to me:

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

he prophecy of the word of HASHEM concerning Israel:

12

Jerusalem God will protect

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

rebel against

Jews will

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

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

ration 28b), two events are alluded to here: the mourning 12:11. According to Targum and the Talmud (Moed

was slain in the Valley of Megiddon (Megiddo: see II mon; and the mourning for Josiah, king of Judah, who battle (I Kings Ch. 22) by Hadadrimmon son of Tabrimover Ahab son of Omri, king of Israel, who was killed in

> בֿוֹם בַוּנִיא יִנְּבֵל הַמִּסְפֵּר בִּירִנְשְׁלֵם כִּמִסְפֵּר נְדַבַרְמְוֹן בְּבְּלְעַת מְנְוָוּן: exiled Jews would settle and be maltreated (Rashi). Alterthe end of the Second Temple period (Radak). natively: Herod, the notorious king, who reigned towards 12:2. Before the End of Days, the nations will besiege

enemies will be destroyed instead (Targum). 12:3. A heavy stone that a taskmaster puts on a laborer's

against their enemies who forced them to join their ranks. Then Jerusalem will be restored to its former status. 12:4. To protect the Jews who had been forced to join the see that they were miraculously spared, they will turn 12:6. When the Judeans compelled to fight their brethren

but, as the verse goes on, only thirty people were truly 11:12. If you want Me to be your Shepherd, you must pay Wiee, namely, you must righteously observe My laws

that the Temple would be rebuilt because of their ments 11:13. The Temple. By throwing the deeds of these thirty ighteous people into the Temple, Zechariah symbolized

enturies after that of the Northern Kingdom. The desunction of Judah ended the idolatrous practices that the 11:14. A reference to the destruction of Judah, two udeans had learned through their ties with their northern

11:16. Edom (the Roman empire), in whose lands the

Jerusalem, and even force Jews to join them, but the

ñ

י יְמִינֻוּ בְּּחָה תִּבְּחָה:

תַנּצְבָה לָא יְבַלְבֵּל וּבְשֵׁר תַבְּרִיאָה יֹאבֹל וּפִרְשִיתוּן יְפָּבֵק: חָוּי רְעֵי

הַאֵלִּיל עוֹבִי הַצֹּאו חָרֶב עַל-וְרוּעָוּ וְעַל-עֵין וְמִינְוֹ זְרְעוֹ יָבְוֹשׁ תִּיבְשׁ וְעֵיּן

ב נטָה שָׁמַיִם וְיֹפֵד אָבֶץ וְיֹצֵר רְנִחַ־אָדֶם בְּקּרְבִּוֹ: הַנְּה אָנבֵי שָׁם אַתּ

הַעַמִּים כָּל-עמְסֵיהַ שְׁרִוֹט ישָׁרֵטוּ וְנָאֶסְפִּוּ עַלֵּיהַ כִּל גּוֹנִי הַאָּבֶץ: בַּיּוּם יְרוּשָׁלֵם: וְדָיֵה בַּיּוֹם־הַהוֹא אֲשִׁים אֶת־יִרוּשָׁלַם אֶבֶן מִעְמָסָה לְבֶל-ּיִרוּשְׁלֵם סַף־רָעַל לְבָל-הָעַמָּים סָבֵּיב וָנְם עַל-יָהוֹנֶיה וֶתְּיֵה בִמְּאַוּר עַל-

הילבל הפֹאֵבֶת בִּית־דָּוֹיד וְתפְאָבֶרת ישֵׁב יְרוּשֶׁלֵם עַל־יְהוּדָה: בַּיִּוֹם חַהוּא ּתַּחָמֵּיִם בִּירוּשָׁלֵם: וְהוֹשֶׁיעַ יהוָה אֶת־אָבֶלֵי יְהוּדָה בָּרְאשׁנָה לְמַעַן לְא־

גָּגִן יהוה בְּעֵר יוֹשֵׁב יְרוּשָׁלֵם וְתָנֶה תַּנְּבְשָׁל בְּתָם בַיִּוֹם תַהָּוּא בְּדָוְיד

ם ובֵּית דָוִיד בַּאלהִים כְּמַלְאָך יהוָה לפְנֵיהֵם: וְהָיֵה בִּיִּוֹם הַהְוֹא אֲבַקְש

לַהַשְׁמִיר, אֶת־בָּל-הַגוּיִם הַבָּאִים עַל-יִרוּשְׁלֵם: וְשְׁפַּבְתִּי, עַל-בֵּיִת

דַּלֵרוּ וְסְפִּרְוּ עָלֵיו כִּמִסְפֵּר עַל-תַּיְחִיר וְתָמֵר עָלְיוּ כְּתָמֵר עַל-תַבְּכוּוּ דִוֹיר וְעָל וּ יוֹשֵׁב יְרִישְׁלֵם רְיִּחַ חֵן וְתְּחֲנוּנִים וְהַבִּיטוּ אֵלֵי את אֲשֵׁר אָשִׁים אָת־אַלְפִׁי יְהוּדָה בְּבִיּוֹר אֲשׁ בְּעֵצִים וּכְלַפִּיד אֵשׁ בְּעָמִיר וָאָבְאָ בְּלָבֶּם אַמְצָה לִּיְ יִשְׁבֵּי יְרוּשָׁלֵם בִּיהוָה צְבָאוֹת אֱלֹתֵיתֵם: בִּיְנִם תַּוֹחֵא אָפָקָח אָת־עֵינִי וָכל סִוּס הָעַמִּים אַבֶּה בְּעַנְרִוֹן: וְאֶמְרֵר אַלְפַי יְחֹנָה הַהוֹא נְאָם־יהוֹה אַבֶּה כָל־סוּס בַּתִּמָּהוֹן וְרֹבְבָוֹ בַּשׁנְעָוֹן וְעַל־בֵּיִת יְהוּדָה

עַל־יָמָין וְעַל־שְׁמָאוּל אָת־בָּל-חָעַמִּים סָבֵיב וְיָשְׁבָּה יְרוּשָׁלַם עְּוּד

מַשָּׁא דְבַר־יהוָה עַל־יִשְׁרָאֵל נְאָם־יהוֹה

בּאָרֵץ הַנּבְּחָרִוֹת לְאַ־יִפְּקְרְ הַנְּעֵר לְאַ־יְבַּקְשׁ וְהַנִּשְׁבָּרֶת לְאַ יִרְפָּאַ

מ יהוה אַלִּי עור קח־לְּךְּ בְּלִי רעָה אֵוֹלֵי: כִּי הַבֵּּה־אַנבי מִלְּיִם רעָה

יי הַחְבְּלֵים לְהָפֵּר אֶת־הֵאַבְוֹנָה בֵּין יְהנָדָה וּבֵין יִשְׂרָאֵל:

seek the young: nor will heal that which is broken; nor will he sustain that which stands. But he shall eat the flash of the fat, and tear their hooks in pieces. "TWoe to the worthless shaphed who abendons "And Jehoveh said to me, Take to yourself yet the instruments of a foolish shepherd." "For, lo, I will raise up a shepherd in the land; he shall not visit those who are cut off, nor will he be on his arm, and on his right eye. His arm shall be the flock! The sword shell

אַנ (ביי בערן ביי און אינון איין אינון אי יאבר דור אל עוד קהלה כל רעד אל: כי דידר eye and his (be shall) The the against arm against sword ifflock 3543 3225 be shall totally his darkened right

CAP. XII J

CHAPTER 12

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. 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 a Jerusalem will that day in the And Jerusalem against those in the Second S their hosts through Jerusalem The me to (be shall) their in of decillers strength heart of decillers strength heart some stren المالية الدار المالية משא רבר דוה על עלים מיני מיני מיני מיני מיני שלים רים ב ALA LATE LELL NED ECLET: LELL NEC. to reeling a

trembling to all the peoples all around, and it shall also be against Judah in the

JAnd in that day I will

and forms the spirit of man within him. ²Behold, I will make Jerusalem a cup of

forth the heavens, and lays the foundation of the earth,

will strike every horse of the peoples with blindness. 3And the leaders of Judah shall say in their heart. The

smong them in that day will be, he who is feeble defend around the inhabiof Jerusalem may not be magnified above Judah. In the glory of the inhabitants of the house of David and among cut grain. And they shall devour all the peoples God, like the Angel of frouse of David shall be like ahall be like David; and the শ্ৰেণাৰ of Jerusalem. And it that day Jehovah shall Judeh first, so that the glory also shall save the tents of habited again in her place, Jerusalem shall be and on the left hand. And all around, on the right hand Jerusalem. 7Jehovah

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

left the and the on they And among fire like and specific the on they And among fire like and specific the specific that the one of torch a specific that the specific that t יכלפור את בעבור ואבר נכל בין וער עלאול ארד. ZECHARIAH 12:7

will and only an for one as for they and have they whom hitter be son mourns. Him mournshall pieced ביולים the on will I And ביינולול ורונים וריבי יינול אלי ביינולולים וריבי יינולולים וריבי be may not that so , first Judah the Jenovan when the magnified size that 1004 Begg of tents 1004 Begg of the size that the and David the glory the אינות האינות בלינות והינות והינות David the glory the באלבים ומינות האינות הינות בלינות האינות האינ Jerusalem And all the all property of the second of the s morrouse seast state of the cost the beautiful that day in the cost the light that day in the cost the light that the cost the like (be shall) David the and (be shall) that day in among of Angel God like of house David like them shall ביום הדרוא אבק"ט להישלו 1961 - 17.8 אבק"ט להישלו 1961 - 17.8 אבק"ט להישלו 1961 - 17.8 אבק"ט להישלו 1962 - 17.8 אבק"ט להישלום 1962 - 17.8 אבק"ט להישלו 1962 - 1 David the family the alone families the lets of society בירול ביר shall And .Megiddo the in Hadad-rimmon the like mourning .Jarvasiem of mourning .Jarvasiem ביאר ביינים אינים איני alone their and ,alone Nathan the family the raione their and ,alone Nathan the family the raione their and ,alone was we saw when saw we saw when the family the raione their and ,alone was saw was a saw of the family the raione their and ,alone their alone their and ,alone their alone their and ,alone their and ,alone their and ,alone their alone their and ,alone their alone the Shimei family the alone their and alone Levi the family the Shimei family the salone their and alone Levi the family the Shimei family the salone Levi the family the Shimei f destroy to will that day in it And before Jehovah בשְׁשְׁלֵח לְבֶּר וּנְשִׁיהָם לְבָּר: alone their and alone family (by

anyone else, him his heart's desire, and the utterance of his lips You have not withheld, Selah! people must of pure gold. 5 Life he requested of You, You gave it to him; length of days forever set an 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 High, that he will not falter. 9 Your hand will suffice for all Your foes, Your right of Your Presence. 8 For the king trusts in HASHEM, and in the kindness of the Most cannot carry out. 13 For You shall place them as a portion [apart]; with You shall sing and chant the praise of Your omnipotence. bowstrings You will aim at their faces. 14 Be exalted, HASHEM, in Your might; we 12 For they have directed evil against You, they have concocted a scheme they of Your anger; may HASHEM consume them in His wrath, and let a fire devour ⁴ For You anticipate him with blessings of good; You place on his head a crown them. 11 Wipe their progeny from the earth, and their offspring from mankind. hand will find Your enemies. 10 You will make them like a fiery furnace at the time or 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

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

> *** לַמְנְאָם מִוֹמָוּר לְבָוּר: יְבוּוִי בְּאָוֹר יְמִים בְּיִנְאָר שְׁפְּנִיוּ בַּל-מְנִאַם מֵּלְּהִי מֵּלְ וֹלְפָׁלִי נַאֲנָהוּ אִלְּיוּי יִבוּוִי בְּאָוֹךְ יִשְׁמַח־מֵּלֶּךְ וְבִּישִׁוּאַנִילְ מַדְ-יִּינֵּיְ יְשְׁמַח וְנָפֵּלִי נַאֲנָהוּ אִיִּיוּ זְּיִּיִּיִיִּיִּ יְבוּוִי בְּאָוֹךְ יִשְׁמַח־מֵּלֶךְ וְבִּישִׁוּאַתִּךְ מַדְ-ייִנִּייְ ם בֿינוֹנִי וּלְחֵפֹּר אָלְיִוֹן בּֿלְ-יִמִּוָּמ: שִׁמְאֵא זְּבֵׁר לְכָּלְ-אַנְּצֵּינֵּי יָמִינְּל שׁמְאֵא זון פֿינּינִינִינִינִינִינִי לָאָר שִׁחַבֵּנִינִי לְמָל מְחַבָּיוּ לְמִלְחָה אֶת פְּנִּינֵּי: בִּי-וֲמֶלֶנְ בַּמְּחָ י בָרֶכֶב וְאַנְחְנוּ לְּמְנוּ וַנִּתְעוֹדֵר: יחוָה הוֹשִׁיעָה הַמְּלֶךְ יַעְנָנוּ בְּיוֹם-קּרְאַנְי י בָרֶכֶב וְאַנְחְנוּ לְמְנוּ וַנִּתְעוֹדֵר: יחוָה הוֹשִׁיעָה הַמְּלֶךְ יַעְנָנוּ בְיוֹם-קּרְאַנְי ייד מִוֹמָּה בַּל-יוּבָלוּ: בִּי הְשִׁיתֵמוֹ שֵׁבֶם בְּמֵיתָוֹיה הְכוֹנֵן עַל-פְּנִיתֵם: רְוֹמָה י שֹּנְאֵיף: הְשִׁיתֵמוֹ וֹ כְּתַנִּוּר אֵשׁ לְעֶת פְּנֵיךּ יְהוֹה בְּאַפִּוֹ יְבַלְּעֵם וְתאּכְלָם לו אַרֶּרְ יָמִים עוֹלָם וִעֵּר: גָּרָוֹל בָּבוֹרוֹ בִּישׁוּעְנֵּוֹך תְּוֹד וְנְדָר תִּשׁוְּה עַלְּיוּ ה הקדמנו ברכות מוב השית לראשו עטרת פו: חמים ושאל ממר נתח בְּרֶבֶּב וְאֵלֶה בַּסוּמִים וֹאֲנַחְנוּ בְּשִׁם־יחוָה אֱלֹתְנוּ נַוְבֶּיר: חַמָּה כְּתְּ בִּי חושִיעַ וּיחוֹוּ נְשִׁי יִיי בְּבָּבְּר בְּשִׁם־יחוָה אֱלֹתְנוּ נַוְבֶּיר: חַמָּה כְּתְּ ה בי הושיע ו יהוה משיתו יענהו משמי או או ביבור וזביר. יאיב אַשׁ: פֿרָנָמוּ מָאָרֶץ הִאַבֵּר וְזִרְעָם מִבְּנֵי אָדֵם: כּי-נְטְוּ עָלֵיךּ רָאָד חָשְׁנֵּוּ

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לִמְנָצִם עַלְ-אַנֶּלֶת חַשְּׁחַר מִוֹמָוּר לְנָוֹרֵ: אַלְּי אָלִי לְמָח אַזְבְּשְׁנִי נְחַוּלְ י מִישׁוּעָתִׁי דְּבָרֵי שַׁאֲנָתִי: אֱלֹהֵי אֶקְרֵא יִוֹמָם וְלָא תַּעֲנֶה וְלֵילֶה וְלֵא וְלֵאֵר בְּטְחוּ אֲבֹתֵינוּ בְּטְחוּ מישׁוּעָתִי דְּבָרֵי שַׁאֲנָתִי: אֱלֹהֵי אֶקְרֵא יִוֹמָם וְלָא תַּעֲנֶה וְלֵילָה וְלֹאֵר יִישְׁבְאֵר יִישְׁבְ ב לַבֵּם וֹתַל-לְבוּתִּי יַפּּילוּ יונֵל: וֹאַמֵּי יַבּיחוּ אַל-נּרְחֵל אֵיָלוּנְי לְאֵוֹרֵתְי בְּלְוֹנְתִּי בְּאֲנִתְי בָּאָרִי יָדִי וְדַגְּלֵי: אַסַפּּר בָּל-עִאָמוֹתֵי חֵמָּה יַבִּיחוּ יִרְאוּ-בִי: יְחַלְּלֵּוּ לְּתְּוֹ יריסו בּתְרוּנִי: פָּאָוּ עָלֵי פִיתֵּם אַרְיֵׁה טֵרָף וְשֹאֵג: בַּמַיִם נִשְׁפַּרְתִּיּ וְהתְפֵּרְדוּ בֵּל יי אַאָמוֹתָי חָיָה לָבִי בַּרוֹנֵג נְמִׁס בְּתְוֹךְ מֵאֵי: יָּבְשׁ בַּחָׂרֶשׁ ו בּחִיי וְלְשוּנִי מְרְבֵּק יאיני אַל־שְׁדֵי אָמִי: אַלָּיף הַשְּׁלֵכְתִּי מִנְיָם מִבְּטֵן אַמִּי אַלִּי אָתָּה: אַל-תּרְחַק ייי גָּל אֶל־יהוָה יָפַלְּטֵהוּ יַצִּילֵהוּ כִּי תָפֵץ בְּוֹ: בִּי־אַתָּה גֹחַי מִבֵּטֶן מַבְטִּחִיּ ּ אֵישׁ חֵרְפַּת אָדָׁם וּבָווּי אֶם: כָּל-רָאַי יַלְעָגוּ לֵי יַפְטָירוּ בְשָׁפָּׁח יָנָיעוּ רְאשׁ יי וַהְפַלְטֵמוּ: אַלֵּיף זָעֲלָּוּ וִנִּמְלֵטוּ בָּךּ בָטְחָוּ וְלֹא־בְוֹשוּ: וְאָנֵבְי תוּלַעַת וְלא־ פרכר ומַפּוֹנֵי בַמִּים אַנִינָנִי: אַסַפּּרֵנִי הַמְּבּ לְאָנֵי, בּעִּינְ אַנַּלְבָּי יִלְאֵי באבב חושה: הצילה מחור בפשו מיר-פֶּלֶר וְחִידְתְיּי ְהוּשִׁיעֵנִי מִפְּי אַרְיֶּה " מַלְקוֹדֵוּ וַלַעֲפַרְ־מָוָת הִשְׁפְּתֵנִי: כֵּי סְבָבוּנִי בְּלֻבִּים אֲדֵת מְרֵעִים הַקּיפְּוּנ יי מִמְנִי כִּי־צָרָה קְרוּבָה כִּי־אֵין עוֹוֵר: מְבְּבוּנִי פְּרָים רַבְּים אַבִּירֵי בְשֶׁן יחוה בְּעְזֵּךְ נְשִׁירָה וְנְזַמְּרָה גְּבִּוּרֶתֶּךְּ:

not rejoice in my own strength, but in Yours. 21:2. David speaks of himself in the third person: "I do 22:13. Powerful empires.

^{21:5.} Even if the chain of Jewish sovereignty is inter-David (M. ...

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

^{22:1.} Aiyeles hashachar is a musical instrument.

^{22:19.} They wish to take my mantle of royalty for 22:17. Frenzied mobs comprised of the base people. themselves (Ibn Ezra).

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