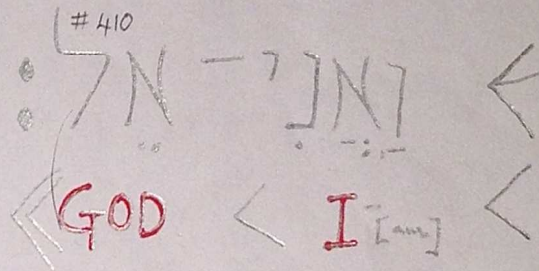




"You [are] **MY** witnesses states ^{#3064} יהוה and **MY** ^[GOD's Name] servant
 Whom **I** have chosen that you may know and believe **ME**
 and discern that **I** [am] **HE** ^{#410} Before **ME** was not
 formed a god and after **ME** ^{Isaiah 43:11-12} not shall be [any].

I, **I** [am] ^{#3064} יהוה 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 ^{#3068} יהוה and



[Isaiah 43:10-12] [ישעיהו מג:י-יב]

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

Deuteronomy 6:4; 18:15-22; 31:30-32:2 ^[12:7 in Tanach]
 [הושע א:א-ב:ג] [Hosea 1:1-10]
 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** ^{arm of יהוה} **110:1-2** ^{arm of יהוה} **Daniel 7:9-14**

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.

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.

תורה

שופטים

מפניה: תמים תהיה עם יהודה אלהיה: כי הומוים האלה אשר אתה יורה אותם אל מענגים ואל קסמים ישמעו ואמרו לא כן נתן לך יהוה אלהיה: נביא מקרבך מאחריך כמני נקמי לך יהוה אלהיך אליו תשמעו: ככל אשר שאלת מעת יהוה אלהיך בחלב בנים תקחול לאמר לא אסף לישמע את יקול יהוה אלהי ואתי האש המולד תואת לא אראה עוד ולא אמותי: ויאמר יהוה אלי הושיבו אשר דברי: נביא אקים לכם מקרב אחיהם כמור ותתני דברי פניו ודבר אליהם את כל אשר אצונו: והלה ראי אשר לא יישמע אל דברי אשר דבר בשמי אנכי אררש מעמו: אך תנביא אשר יזיר לדבר דבר בשמי את אשר לא צויתיו לדבר ואשר דבר בשם אלהים אחרים אחרים ומת הנביא הזה: וכן תאמר פלכרב איבך ברע את הדבר אשר לא דבר יהוה: אשר ידבר תנביא בשם יהוה ולא יהיה הדבר ולא יבא תדבר אשר לא דבר יהוה יהוה פדונו דברו תנביא לא תגור ממנו: פיריכרית יהוה אלהיך את-הגוים אשר יהוה אלהיך נתן לך את ארצם וירשטם וישבתם בעריהם וברבתיהם: שליש ערים תבדיל לך בתוך ארצה אשר יהוה אלהיך נתן לך לרשתה: תכין לך תורה ושלשת את גבול ארצה אשר תהיה לך יהוה אלהיך ותהי כלום שמה כל רצון: וזה דבר הרצון אשר יעוים שמה ותיבא את רצונו בבל-דעת ויהוה לא ישא לו מתמול שלשים: ואשר תפרול מן העץ ומצא את רצונו ומת הוא נקום אל אחת הערים-האלה נתי: פורידו גאל היום אחרי הרצון כי יתם לבבו ותשיגו כירבה הדבר והפכו נפש וולו און משפט-מות כי לא ישא הוא לו מתמול שלשים: על-כן אנכי מצוה לאמר שלש ערים תבדיל לך: ואם ירחיב יהוה אלהיך את גבולך באשר נשבע לאבתיך ונתן לך את כל הארץ אשר דבר לתת לאבתיך: כי-תשמר את כל-המצוה הזאת לעשתה אשר אנכי מצוה היום לאתנבך את-יהוה אלהיך וללכת בדרךיו כל-הימים ותספת לך עוד שלש ערים על השלש האלה: ולא ישפך דם נקי בקרב ארצה אשר יהוה אלהיך נתן לך בחלב ורחם עליך דמים:

ט

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.

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.

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].

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.

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 that I will do, and I have

God's Intervention
 Hymn of redemption

Isaiah 42:10-12
 Jeremiah 31:30-35
 A light to the nations

עַל־הַיָּם וְעַל־הַיַּבְשׁוֹת

עַל־הַיָּם וְעַל־הַיַּבְשׁוֹת

בְּיַד כֹּהֵן
 מִצְפּוֹן וְיָאֵת מִמּוֹנוֹת שְׁמַיִם יִקְרָא בְּשֵׁמִי וְיָבֵא סַנְגִּימִים כְּמוֹן חֶמְרִי וְכִמּוֹ יוֹצֵר יִרְמָס־טִיטִי: מִי־הַגּוֹיִד מִרֵאשִׁית וְנִלְכְּדָה וּמְלַכְפְּנִים וְנִאֱמָר צְדִיקִי אֶף אִי־מַגִּיד אֶף אִי־מְשַׁמֵּעַ אֶף אִי־שֹׁמֵעַ אֶמְרֵיכֶם: רֵאשִׁוֹן לְצִיּוֹן דְּהִנֵּה כַח דְּהָם וְלִירוּשָׁלַם מְבַשֵּׁר אֲמוֹן: וְאָרֶא וְאִין אֵילִשׁ וּמִאֲחֻלָּה וְאִין יוֹעֵץ וְאִישׁאֲחֻלָם וְיִשְׁיבֵי וְכָבֵר: מִן פְּלִים אֲנוֹן אֶפֶס מַעֲשֵׂיהֶם רוּחַ וְחַדוֹ א נְסִיבֵיהֶם:
 ב נְחַמְתִּי רוּחֹהִי עַל־י מִשְׁפָּט לְגוֹיִם יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־יִשְׁמָעֵע בְּחוּזֵי קוּלוֹ: קְנֹה רֵצוֹן לֹא יִשְׁפֹּר וּפְשִׁמְתָה בְּנוֹה לֹא יִכְבְּדָה
 ג לְאֲמֹת יוֹצִיא מִשְׁפָּט: לֹא יִכְתוּהוּ וְלֹא יוֹדִיעַ עַד־יִשִּׁים בְּאֶרֶץ מִשְׁפָּט וְלִחְרוֹתוֹ אֵיִים יִדְחִילוּ:
 ד בּוֹרֵא הַשְׁמַיִם וְנוֹסִייהֶם רָקַע הָאָרֶץ וְצִאֲצֵאֶיהָ נִמְן וְשִׁמְרָה לְעַם עֲלִיָּה וְרוּחַם לְהִלְכִים בָּהֶ: אֲנִי יִדְוֵה קְרֹאמֶיהָ בְּצִדִק וְאִחְזִק בְּיַדָּה וְאֶצְרָף וְאֶחַנְנֶה לְבָרִית עִם לְאוֹר גּוֹיִם: לִפְקֹחַ עֵינֵיָם עוֹרוֹת לְדוּחֵיָא מִמַּסְגֵּר אֲפִסוֹר מִבַּיִת בְּלֹא יִשְׁבִי חֹשֶׁה: אֲנִי יִדְוֵה הוּא שְׂמִי וּכְבוֹדִי לְאֶחָר לֹא־אֲתֵן וְחַתְּלֹתֶיהָ לְפַסְיִלוֹתֶיהָ: הַרְאֵנוּהָ הַנְּדָבָה בְּאוֹר וְחִדְשׁוֹת אֲנִי מַגִּיד בְּעֵרָם הַצְּמִחְנוּהָ אֲשַׁמְרֵע אֲחַתְּבָם:
 ו שִׁיר חֲדָשׁ תְּהַלְתוּ מִקְצֵה הָאָרֶץ יוֹדִיעַ הַיָּם וּמִלְאוֹ אֵיִים וְיִשְׁבִּיהֶם: יִשְׂאוּ מִדְּבַר וְעֲרִיֹו חֲצֵרִים תִּשְׁבַּע קָדָר יִרְנֹה לְשִׁבִי סֶלַע מְרֵאשׁ חֲרִיִם יִצְחָו: יִשְׁימוּ לִידְוֵה כְּבוֹד וְחַתְּלֹתוֹ בְּאֵיִים יִגְדִּיד: יִדְוֵה כְּגַבְוֹר יִצֵּא בְּאֵיִשׁ מִלְחָמוֹת יִעֲרִי קִנְאָה וְרִיעַ אֶף־יִצְרִיחַ עַל־אֲבוּיוֹ הַחֲיִשִׁיתִי מַעֲלֹלִים אֲחַר־יִשִּׁי וְכִתְּאֶפֶק פּוֹיִלְדָּה וְיִתְגַּבְּרָ:
 ז אֲפַעֶה אֲשֶׁם וְאִישׁאֲחֵי יַחַד: אֲחַר־יִב חֲרִיִם וּגְבָעוֹת וְכֹל־עֲשָׂבִים אֲוִבִישׁ וְשִׁמְתִי נִחְרוֹת לְאֵיִים וְאֲגַמְּמִים אֲוִבִישׁ: וְהוֹלְכֹתֶיהָ עוֹרִים בְּדָרָךְ לֹא יִהְיֶוּ בְּנַחֲיָבוֹת לֹא־יִדְעוּ אֲדוּרְכֶם אֲשִׁים מִחֲשֶׁף לִפְנֵיהֶם לְאוֹר וּמַעֲקִישִׁים לְמִישׁוֹר אֲלֶה הַדְּבָרִים עֲשִׂיהֶם וְלֹא עֲזוּבֹתֶיהֶם: נִסְגּוּ אַחֲרוֹר וְיָכִשוּ לְשׁוֹת

HAFARAS
 BEBESHIS
 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).

servant and deaf as I... Hashem desired for the sake of Israel's righteousness that the Torah * be made great and glorious. 22 But it is a looted, duntrodden 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 delivered Jacob 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.

Redeemed by God
The ingathering of the righteous
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.

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 through they have eyes, and deaf through 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!

¹¹ I, only I, am Hashem, and there is no delverer 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 lack, who can reverse it?

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.

I said 42:1-7
Jeremiah 31:35-40

"You are My witnesses
I am Hashem"

ויאמרו: ויהוה עם-פגוע ושסוה תפח ביהודים פלגים ובהם כל אים החתוא
בג דרו לכו ואין מאיל משפה ואין אמר השב: מי בכם יאמרו זאת וקשר
בר וישמע לא אחור: מי-נתן למשפה [י] יעקב וישאר אל לבנות
הלוה יהודה וז חטאנו לו ולא-אבו בדרביו הלוה ולא שמועו בתורתו.
כה וישפר עליו חמה אפוי ועוזו מלחמה ותלהטוהו משביב ולא ידע
והבער-בו ולא-ישים על-לב:
א יעקב ויצרף ושרא אל-תירא כי גאלתיה קראתי בשמה לי-אתה: פני-
תעבור פמים אתה אני ובנהרות לא ישטפוה פני-תלה פמו-אש לא
תבור ולהבה לא תבער-בה: פני אתי יהודה אלוהי קרוד ישאר מושיעך
ג תחמי כפרה מצרים כווש וסבא תחתיה: מאשר יקרת בעיני נכבדת ואני
ד אהבהיה ואמן אדם תחתיה ולמאים תחת נפשה: אל-תירא כרי-אתך
ה אני ממונה אבי ורעה ומקצרב אקבצך: אמר לצפון חוני ולתימן אל-
ו תכלאי הבראי בני מרחוק ובנותי מקצרה הארץ: כל דנקרא בשמי
ז ולכבודי פראתיו ויצרתיו אפי-עשיתיו: הוציא עם-עגור ועינים יש
ח ותקשים ואזנים למו: כל-העולם נקבצו יחזו ויחספו לאמים מי בתם
ט יגיד זאת ורשענות ישמעונו יחננו עיריהם ויזקקו וישמעו ויאמרו אמת:
י אתם עדי נאם-יהוה ועברי אשר פחרתי למען תרעו ותאמנו לו
יא ותבינו פני אתי הוא לפני לא-נוצר אל ואחבר לי יהיה: אנכי
יב אנכי יהודה ואין מפקדי מושיע: אנכי הגרתי והושעתה והשמעתה ואין
יג בכם זר ואתם עדי נאם-יהוה ואני-אל: גם-מיום אני הוא ואין מקרי
יד מצאיל אפער ומי ישיבנה:
יז ישראל למענכם שלחתי בקלה והורדתי בריחים פלים וכשדים פאיוות
יח ישראל: אני יהודה קרועכם בורא ישראל מלככם:
יט טו

מג

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 deprivations 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."

"Your God has reigned!"

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!

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 re-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!

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.

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

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 (*Abarbane*). **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.

כִּי אָמַר יְהוָה חֲנוּם נִמְכַּרְתֶּם וְלֹא בִכְפַר תִּגְאָלֶינָה: אֲדוֹנֵי יְהוָה מִצְרַיִם יִרְדְּ-עַמִּי בְרֹאשׁוֹהָ לְגוֹר שֵׁם וְאִשׁוֹר בְּאֶפְסֵי עֲשָׂקוֹ: וְעַתָּה מִה-לִּי-פֶה נֹאֵם-יְהוָה כִּי-לָקַח עַמִּי חֲנוּם. מִשְׁלֹל [מִשְׁלֵי לֵוִי ק] יִהְיֶה-לִּי נֹאֵם-יְהוָה וְתִמְיֵד כִּי-לִחוּם שָׁמִי מוֹנָאֵל: לָקַח יִרְעֵי עַמִּי שָׁמִי לְכֹל מִה-נְאֻוֹ עַל-

י בָּיִת הַיְהוּדִים כִּי-אֵינִי-הוּא הַמְּדַבֵּר הַזֶּה.

הַהָרִים רַגְלֵי מִבְּשָׁר מִשְׁמִיעַ שְׁלוֹם מִבְּשָׁר טוֹב מִשְׁמִיעַ יְשׁוּעָה אִמְרָ לְצִוּוֹ מִלֵּךְ אֶל-הָרָה: קוֹל עֲפֹדֶיךָ נִשְׁאֹר קוֹל יַחְדָּו יִרְנְנוּ כִּי עֲזָו פְּעָלֵי יְרֵאוּ כִּי שׁוֹב יְהוָה עִלּוּ: פִּצְחוֹ רִנְנוּ יַחְדָּו חֲרָבוֹת יִרְשָׁעִים כִּי-נִרְחַם יְהוָה עִמּוֹ נֹאֵל יִרְשָׁעִים: חֲשֵׁף יְהוָה אֶת-זְרוּעֵי קִרְשׁוֹ לְעֵינֵי כָל-הַגּוֹיִם וְרֵאוּ כִּי-אֶפְסֵי-אֲרָץ אֶת יְשׁוּעַת אֱלֹהֵינוּ:

יב טָמְא אֶל-תִּגְעוּ עֲזָו מִחֻבֶּה הִפְּיֹו נִשְׁאֹר כִּי לֹא בְּחַפְזוֹ תִּצְאוּ וּבְמוֹסָה לֹא תִלָּכוּ כִּי-חִלְקֵי לְפָנוּכֵיכֶם יְהוָה וּמִאֲסַפְתֶּם אֶל-הָרָה: הִמָּה יִשְׁפֹּךְ עֲבָדֵי יְרֵוֹם וְנִשְׂא נִגְבַּה מֵאֲדָ:

יד בְּאִשֶׁר שָׁמְעוּ עֲלֵיהֶ רִבִּים כִּי-מִשְׁחַת מֵאִישׁ מִרְאֵהוּ וְתִאֲרֹ מִנְבִּי אֲדָם: כִּי יִזָּה גוֹיִם רִבִּים עֲלֵיו יִקְפְּצוּ מִלְּקִים פִּיחֵם כִּי-אִשֶׁר לֹא-סָפַר לְהֵם לְאוֹר וְאִשֶׁר לֹא-שָׁמְעוּ הַחֲבוּנָה: מִי הֵאֱמִין לְשִׁמְחָתוֹ **יְהוָה** עַל-מִירְוֹ נִגְלָתָה: וַיַּעַן כַּיּוֹזֵק לְפָנוּ וּכְשֵׁרָף מֵאֲרָץ עֲזָוה לֹא-תִאֲרֹ לוֹ וְלֹא תִדְרֹג וְנִרְאֵהוּ: וְלֹא-מִרְאֵהוּ וְחִמְדָּהוּ: נִבְּוֹה וְחִלַּל אֱלֹשִׁים אִישׁ מִכַּבָּאוֹת וַיִּדְרֹעַ חֹלֵי וּמְסַחֲרֵי פָנִים נִבְּוֹה וְלֹא חֲשִׁבְתָּהוּ: אֲכֹן חָלְוֵנוּ הוּא נִשְׂא וּמִכַּבְּרֵנוּ סִבְלָם וְאֲנַחְנוּ חֲשִׁבְתָּהוּ נִגְעוּ מִפֶּה אֱלֹהִים וּמִעֲנֵהוּ: וְהוּא מִחִלַּל מִפְּשָׁעֵנוּ מִרְבָּא מַעֲוֹתָיו מוֹסֵר שְׁלוֹמֵנוּ עֲלֵינוּ וּבְחֻבֶּרְתוֹ נִרְפָּא:

ו לִוְנוּ: כִּלְוֵנוּ כַּצֵּאן חֲעֵנוּ אִישׁ לְדַרְכּוֹ פָּנוּנוּ וַיְהוָה הִפְּגִיעַ בּוֹ אֶת עֵזוֹ כִּלְוֵנוּ: וְנִגְעָה וְהוּא נִעְנָה וְלֹא יִפְתַּח-פִּי כִּשְׁחָ לְעֹטְבָה יוֹבֵל וּבְרָחָל לְפָנוּ גּוֹזְיוֹהֶּ נִאֲלָמָה וְלֹא יִפְתַּח פִּיו: מַעֲצָר וּמִשְׁפָּט לְקָח וְאֶת-דְּוִרוֹ מִי יִשׁוּחָהּ כִּי נִגְוֹר מֵאֲרָץ חֹלִים מִפְּשַׁע עַמִּי נִגְעֵי לְמוֹ: וְהִמָּן אֶת-רִשְׁעֵים קִבְּרוּ 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 should 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-

God's will was done

the wealthy [submitted] to his executions, for committing no crime and with no deceit in his mouth. *
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 all 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 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.
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 windows [frames] with ruby and [make] your gates of carbuncles, 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

עשיר במתיו על לא-חמס עשוד ולא מרמה בפיו: ויהודו חפץ בראי חחלי אמי-תשים אשם נפשו יראה ורע יאמר נמוס וחפץ יהודה ביהו יצלה: מעמל נפשו יראה ישבע ברעתו יצריק צריק עברי לרבים נענתם הוא יסבל: לכן אחר-כך לו ברבים ואת-עצמותם יחלק שלל תחת אשר הערה לפנות נפשו ואת-פושעים נמנה וזאת חטא-רבים נשא ולפושעים יפגוע: *
א רני עקרה לא ילדה פגאיו רמה
ב וצלה לא חלה בו-רבים בני-שוממה מבני בעולה אמר יהודה: הרהרתי ו
ג מקום אחר ויריעות משבנתוני ישו אל-תחשבי האריכי מיתרתי
ד ויתרתני חוקי: בני-ימין ושמאל תפוצי חוצה גוים ויהוש וערבים נשמות
ה וישויבו: אל-תיראי כן-לא תבואי ואל-תקלמי כן-לא תחפורי בני ששת
ו חרפתי תשפתי וחרפתי אלקמותי לא חרפתי
ז עור: כי בעקלי עשיר יהודו צבאות שמו וגאלך קרודש ישור אלתי כלי-
ח הארץ יקרא: כן-באשה עוובה ועצובת רוח קרא יהודו ואשר נעורתי
ט כי תמאס אמר אלתי: ברגע קטן עובדתי וברחמים גודלים אקבצתי: ב
י בשצף קצף הסתרתני פני רגע ממך ובחסד עולם רחמתני אמר גאלך
יא כן-ידי: כן-מי נתן ואת לי אשר נשפעתיו
יב מעבר מי-נתן עור על-הארץ כן נשבעתי מקצף עקלי ומנער-קה: כי
יג חרבים ימושו והעבדות תמטנה וחסדי מאתך לא ימושו וברית שלולי
יד לא תמאס אמר מרחמי יהודו:
יז לא נחמה רמה אנכי מרביץ בפור אבניו ויסרתני בפספסי:
יח וישמתי ברכ-שמתיך ושעריך לאבני אקרה וכל-גבולך לאבני חפצי:
יט וכל-בבני לומדי יהודו ורב שלום בבני: בצקה מבונני רחמי מעשיל כן-
כ לא תיראי ומחמתה כי לא-תקרב אליך: חן גור אנפי מאותי מי-גר
כד אתך עליו יפול: חן [המה ש] אנכי בראתי חלי נפש באש פתם
כה ומצריא כלי למעשוד ואנכי בראתי משדות לחבל: כל-כלי יוצר עליו
כו לא יעלה וכל-לשון תקום-אתך למשפט חרשתי ואת מחלה עבדי
כז יהודו וצדקתם מאתי נאם-יהודו:
כח

נר

HAFARAS NOACH
Addition:
54:1, 55:5
Septuagint
54:1, 10
HAFARAS KI SETZEI
54:1, 10

HAFARAS REEH
54:1, 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 righteous deeds.
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 endured 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).

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).
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53:11. Israel will teach the nations of God's righteous deeds.
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 endured 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 psalm of praise for the revelation of the final Redemption. A song of praise for the revelation of 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 charred 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 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. HASHEM has reigned; 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 our God, and bow at His footstool; He is holy! 6 Mosses 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. 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

A psalm of purity and truth enable not to utilize his abilities for their intended purpose. A psalm of purity and truth enable 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 stands 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. 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

כתובת

א מוזמר שירי ליהוה שיר חרש כיר-נפלאות עשה הושיעה-ל ימינו
ב וזרע קדשו הוריע יהוה ישועתו לעיני הנגלים גלה צדקותי: בך חסדו
ד וראמונתו לבית ישראל ראו כול-אפסירי ארץ את ישועת אל-הינו: חריע
ה ליהוה כל הארץ פאחו קונו וזמרו ליהוה ככנור בכנור וקול
ו זמרה: בהצארות קול שופר תריעו לפני ה' המלך יהוה: ירעם הים
ז ומלאו תבל וישיבה בה: נהרות ומחאו-כף יחד תריעו ירענו: לפני-יהוה
ח כי בא לשפט הארץ ישפט-תבל בארץ ועמים במישורים:
א ב יהוה מלך ירענו עמים ישב כרוכים תנוט בארץ: יהוה בציור גדול ורם
ב ד הוא על-כל-העמים: יודו שמך גדול ונוכח קדוש הוא: ועז מלך מושפט
ה ארב אמה כוננת מישרים מושפט וצדקה בעל-קב אמתה עשית: רוממו
ו יהוה אל-הינו והשתחוו להרם רגליו קדוה ורוא יעצמו: פקדו
ז ושמאל בקראי שמו קראים אל-יהוה ורוא יעצמו: בעמוד ענן דבר
ח אליהם שמרו ערותי וחק נמו-למו: יהוה אלהינו אמה עצתם אל נשא
ט תיית להם ונקם על-עלילותם: רוממו יהוה אל-הינו והשתחוו להר
קדשו כיר-קדוה יהוה אלהינו:

א ב מוזמר לתודה תריעו ליהוה כל הארץ: עברו את-יהוה בשמחה באו
ג לפניו ברננה: רעו כיר-יהוה הוא אלהים הוא-עשנו: יולו פ
ד אנחנו עמו וצאו מרעותו: באו ושערו: ובתודה תצרתיו בתהלה חודו
ה לו ברכו שמו: כיר-טוב יהוה לעולם חסדו ועד-דך ורר אמנותו:
ו תמים מתי תבוא אליו אהבתך פתם לבכי פקרב ביתי: לא-אשית ו
ז לנגד עיני דבר-בלעל עשה-טעים שנאתי, לא ידבק בי: לבך עקש
ח יטור ממני רע לא ארע: מלושני ופולשתי פ בסתר ו רעהו אומו
ט אצמית גבה-עינים ורחב לבב אהו לא אוכל: עיני ו בראמתי-ארץ
ו לשבת עמדי הלך בדרך תמים הוא ושרתני: לא-ישב ו בקרב ביתי
ז עשה רמיה דבר שקרים לא ילכו לנגד עיני: לבקרים אצמית כל
ח רשעי-ארץ להכרית מעיר-יהוה כל-פעל און:

א ב חפלה לעני כיר-יעטוף וקפני יהוה ישפך שירי: יהוה שמעה תפלתי
ג ושועתי אליה רבוא: אל-תסתר פניך ו מפתח ביום צר לי הטהר-אלי אונך
ד בים אקרא מרח ענני: כיר-כלו בעשן נמי ויעמותי פמוקד נחור: הוכר

א ב חפלה לעני כיר-יעטוף וקפני יהוה ישפך שירי: יהוה שמעה תפלתי
ג ושועתי אליה רבוא: אל-תסתר פניך ו מפתח ביום צר לי הטהר-אלי אונך
ד בים אקרא מרח ענני: כיר-כלו בעשן נמי ויעמותי פמוקד נחור: הוכר

צח

צט

ק

קא

קב

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 the beginning of a process that leads to personal greatness and bliss, even the difficulties along the way can be accepted with gladness (Kkzarni).

HASHEM will fill 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

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 alyeles 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 learing, 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 reindeer. * ²³ I will proclaim Your Name to my brethren, in the midst of the congregation I will praise You. ²⁴ You who fear

כי הושיענו ויהיה משיח קדשו ויהי וישל ימיו: אלהי ברך ואלה בסוסים ואנחנו בישם יהודה אלהינו נזכיר: המה פרוץ ונפלו ואנחנו קמונו ונתעורר: יהוה הושיענו המלה יענונו ביום קרב אנו למנצח ומנוח לדור: יהוה בעזרו ישמח מלה וירשועתה מוח-יוני [סוף] מאה: תאות לבו נתחת לו ואת ששת שפתיו בל-מנעת סלה: מתי תקומתו ברכות טוב תשית לראשו עשרת פיו: חיים ו שאל ממך נתמת לו ארך ימים עולם ועד: גורל בבורד בישועתה רודר והודר תשועה עליך כי תשיתתו ברכות לער תתודה בשמחה את פתיה: פי-המלה בסוף בירחה ובחסר עליון בל-ימוט: תמצא גוד לבל-אביה ימיה תמצא שגאיה: תשיתתו בפתחה אל לעת פתיה יהוה באפיו יבלעם ותאכלם אי-איש: פרימו מארץ תאבד וזקעם מנמי אדם: פי-גער עליה רעד חשבו מוקפה בל-יובלו: פי תשיתתו שכם במיתקה תכונן על-פתיה: רומה יהוה בעזרו תשירח ונתמרה גבורתה:

כב

למנצח על-אילת השחר מנוח לדור: אלי אלהי גמור עזבתני רחוק מלישועתי דברי שאגתי: אלהי אקרא וקום ולא תענה ולילה ולא-רחה ליי: ואתה קרוי וישב תהלות ישראל: בך פטרנו אבתינו פתוח ויתפלתמו: אליה זקנו ונמלטנו בך כסחו ולא-בולשו: ואנכי תולעת ולא-איש גל חרפת אדם וברונו עם: בל-ראי ילענו לי ופטרוו בשפה ניענו ראשו: גל אל-יהודה ופלתהו יצילנו פי חפץ בוי: פי-אתה אלי אמת: אל-תרחק על-שירי אמוי: עליה השלכתו ממתם מפתן אמוי אלהי אמת: אל-תרחק ממנו פי-ערה קורבה פי-איו עזור: סבבוני פרים רבים אבירי בשו פתרוני: פצו עלי פיהם אלהי טרף ושאג: פמוים נשפכתו והתפרדו בל-עצמותי תיה לבי פרונו נמס בתוך מעי: יבש פתרו ו פתי וילשוני מרוב מלקוחי ולעפר-מות תשפתני: פי סבבוני כלבים עדרת מרעים הקופוני יד-ידי ורגלי אספר כל-עצמותי תמה יבשיו וראו-בי: יחלקו במוי לזם ועל-לבושי נפילי גורל: ואתה יהוה אל-תרחק אילוחתי לערותי כחיישה: הצילי מחרב נפשי מוי-לכל יחורתי: הושיעני מפי אריו בני-כר ומקורני רמים עינתני: אספרה שמך לאחי בתוך קהל אהלה: יראו

כב

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. Alyeles 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 (bn Ezra).
22:22. The reindeer are exceptionally powerful, horned beasts (see below 29:6), variously identified as buffaloes, rhinoceroses, unicorns, etc.