

Deuteronomy 18:13-15
[Isaiah 40:8]

"For whom has the Arm of יהוה [the LORD] been revealed!"
Isaiah 52:6-53:12 | Deuteronomy 6:4-7 [Genesis 18:1-5] | Isaiah 63:7-16 "HIS HOLY SPIRIT"

Isaiah 9:1-7 [4:23-9:7 in Tanch] → [day of Midian] [Judges 8:22-23] + Isaiah 7:14
"לְיְהוָה יִשְׁעֵנוּ"
@ p.605 → "GOD with us" a prophetic title of the Messiah
"וְיִקְרָא אֶת־שְׁמִי וְיִשְׁעֵנוּ"
⇒ "and HE called HIS Name Wondrous Adviser, [Son to be born] Mighty GOD, Eternal FATHER, Prince [Ruler] of Peace"
[וְיִקְרָא אֶת־שְׁמִי וְיִשְׁעֵנוּ]

Isaiah 59:16-21 → Isaiah 12:2-6
Isaiah 43:10-12
"understand that I am HE..."

Isaiah 42:1-7 [Isaiah 11:1-5]

Isaiah 40:9-18 ⇒ [Daniel 7:13-14]
"Behold, your GOD. Behold my LORD יהוה will come with a strong Arm, and HIS Arm will dominate [rule] for HIM..."
Proverbs 30:1-5
Psalm 2:1-12
Psalm 98:1-9 "HIS Holy Arm" [Hosea 13:4]
Psalm 110:1-2

Zechariah 11:4-14 [Psalm 22:1-32]
Zechariah 13:7-9 [Isaiah 43:1-21]
Zechariah 12:10 (see Scripture Scans) "They will look toward ME Whom they have stabbed [pierced]"

"new covenant"
Jeremiah 31:26-39
Ezekiel 37:1-28

"For Judah and for the Children of Israel, his comrades" → Isaiah 61:1-62:12
"For Joseph, the wood of Ephraim, and all the House of Israel, his comrades"

@ 'The Analytical Hebrew and Chaldee Lexicon' Benjamin Davidson

יהוה [people]
[congregation of nations]
Genesis 17:1-7; Genesis 48:3-4 → a congregation of nations [Exodus 12:38; 12:43-51]

דברים יח:טו-כב
 [Deuteronomy 18:15-22]
 ישעיה נח:ח
 [Isaiah 40:8]

"רוח קדשו"
 ישעיה סג:ז-טז
 [Isaiah 63:7-16]

דברים ו:ד
 [Deuteronomy 6:4]
 בראשית יח:א-ה
 [Genesis 18:1-5]

"וזרוץ יהוה על-מי נגלתה:"
 ישעיה נב:ו-נג:יב
 [Isaiah 52:6 - 53:12]

ישעיה ח:כג-טו ← [שופטים ח:כב-כג] שופטים ח:כב-כג
 [Isaiah 8:23-9:6]

ישעיה ז:יד ← [ישעיה יב:א-ו] ישעיה יב:א-ו
 [Isaiah 7:14] [Isaiah 12:1-6]

"תדעו ותאמינו לי ותבינו כי אני הוא"
 ישעיה מג:י-יב
 [Isaiah 43:10-12]

ישעיה מב:א-ח ← ישעיה יא:א-ה
 [Isaiah 42:8] [Isaiah 11:1-5]

ישעיה מט:ט-לא "הנה אדני יהוה בחזק יבוא וזרוץ משלה לו"
 [Isaiah 40:9-31]

דניאל ז:יג-יד [Daniel 7:13-14]
 משלי ל:א-ו [Proverbs 30:1-6]
 תהלים כ:א-יב [Psalms 2:1-12]
 תהלים צח:א-ט [Psalms 98:1-9]
 תהלים קי:א-ב [Psalms 110:1-2]

"ימינו וזרוץ קדשו" (הושע יג:ט)
 [Hosea 13:9]

באשית יז:י-יז [Genesis 17:1-17]
 "לקהל עמים"
 [Genesis 48:3-4]
 באשית מח:ג-ד; שמות יב:לח-נא [Exodus 12:38-51]

זכריה ט:ט-יב [Zechariah 9:9-10:12]
 זכריה יא:ד-יד [Zechariah 11:4-14]
 זכריה יג:ז-י [Zechariah 13:7-9]
 זכריה יב:י [Zechariah 12:10]

יחזקאל לד:א-לא [Ezekiel 34:1-31]

תהלים כב:א-לב [Psalms 22:1-32]

ישעיה מג:א-כא [Isaiah 43:1-21]

"והביטו אלי את אשר דקרו וספדו עליו כמספד אל-היחיד"
 [Zechariah 12:10]

ישעיה סא:א-סב:יב
 [Isaiah 61:1-62:12]

"ליהודה ולבני ישראל [מברין]"
 "ליוסף יצא אפרים וכל-בית ישראל [מברין]"

"ברית חדשה"
 ירמיה לא:כב-לט [Jeremiah 31:26-33]
 יחזקאל לז:א-כח [Ezekiel 37:1-28]

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You [are] My witnesses states יהוה and MY SERVANT
[GOD's Name] 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] יהוה [the LORD] and is not besides ME a Saviour.
I declared and I saved and I proclaimed; and
is not among you an alien/foreign [god] and you
[are] MY witnesses states יהוה and

יהוה י-י-ל
GOD. < I [am] <

[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
[Hosea 1:1-10] [הושע א:א-ב:ב]
Isaiah 9:6-7 [9:5-6 in the Tanach]

Isaiah 43:10-12; 53:1-12; 42:1-7
Hosea 13:4 'Arm of יהוה'
Jeremiah 31:31-34 [31:30-33 in the Tanach]
Psalms 22:1-32; 98:1-3; 110:1-2 Daniel 7:9-14
'Arm of יהוה'

now please go back to p.3 and continue reading
Zechariah 12:1-10; 13:1-9 [12:1-13:7]

only JESUS CHRIST our LORD fulfills Isaiah 43:10-12 because → John 3:10-18
HE alone is the SON of GOD; the ARM of GOD [Isaiah 53]
[Please be very careful and read [message] Hallel YAH! pdf and note the words: write)
John 1:1, 14; 10:30; 12:35-38 → Isaiah 53
Matthew 12:17-21 → Isaiah 42:1-7 → Isaiah 43:10-12



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 והגויס האלה אשר אתה יורה אותם אל מענגים ואל קסמים ישמעו ואמה לא כן נתן לך יהודה אלהיה: נביא מקרבך מאחריך כמני יקני לך יהודה אלהיה אלו תשמעו:

ככל אשר שאלת מעת יהודה אלהיה בחלב בנים תקחל לאמר לא אסף לישמע את יקול יהודה אלהי ואתי האש המלה תואת לא אראה עוד ולא אמותי: יאמר יהודה אלי ויטיבו אשר דברי: נביא אקים לכם מקרב אחיהם כמור ותתני דברי פניו ודבר אליהם את כל אשר אצונו: ותלה האיש אשר לא יישמע אל דברי אשר דבר בשמי אנכי ארש מעמו:

אך תנביא אשר יזיר לדבר דבר בשמי את אשר לא צויתיו לדבר ואשר דבר בשם אלהים אחרים אחרים ומת הנביא יהוא: וכן תאמר פלכרב איבך ברע את הדבר אשר לא דבר יהוה: אשר ידבר תנביא בשם יהודה ולא יהיה הדבר ולא יבא הדבר אשר לא דבר יהוה יהודה פדונו דברו תנביא לא יהיה ממונו:

יהודה אלהים יהודה אלהיה נתן לך את ארצם וירשטם וישבתם בעריהם וברבתיהם: שליש ערים תבדיל לך בתוך ארצה אשר יהודה אלהיה נתן לך לרשתה: תכין לך תורה ושלשת את גבול ארצה אשר יהודה יהיה אלהיה ותקל עלו שמה כל רצו: וזה דבר הרצם אשר יעו שמה ותי אשר יבא את עדה בכלי ידעו ויהוא לא ישא לו מתמל יעו שמה: ואשר יבא את רעהו ביצר לחטב עצי ונקחת ידו בגרנו לכתת העץ נשול תפרול מן העץ ומצא את רעהו ומת הוא נקום אל אחת הערים:

האלה נתן: פורידו גאל היום אחרי הרצם כי יחם לבבו ותשיגו כירבה הדבר והפכו נפש וולו און משפט מות כי לא ישא הוא לו מתמול שלשום: על כן אנכי מצוה לאמר שלש ערים תבדיל לך: ואם ירהיב יהודה אלהיה 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 לאתבך את יהודה אלהיה וללכת בדרך כל:

תקום ותספת לך עוד שלש ערים על השלש האלה: ולא ישפך דם נקי בקרב ארצה אשר יהודה אלהיה נתן לך בחלה ויהיה עליך דמים:

וכי יהיה איש שגא לרעה ואוב לו קם עלי ורפדו נפש ומת וקם אל אחת הערים האלו ושלחו וקני עירו וקחו אתו משם ונתנו אתו ביד גאל הדם ומת: לא תחוס עיניך עליה ובערם דם תבקי מישראל

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

The Messiah, God's servant
 Isaiah 42:10-17
 Jeremiah 31:30-35
 A light to the nations

עַל־הַיָּם וְעַל־הַיַּבֵּשׁוֹת

הַיַּבֵּשׁוֹת

כִּי־יֵבֶה כְּמַצְפֵּיץ וְיֵאָת מִמִּזְמוֹרֹת־שִׁמְשׁוֹ יִקְרָא בְּשִׁמְי וְיִבֵּא כְּנֹגִים כְּמוֹ־חֶמֶר וְכִמּו יִדְצֵר וְיִרְמָס־טִיט; מִי־הַגֹּזֵר מֵרֵאשׁ וְנִלְכְּדָה וּמְלֻכְפָּנִים וְנֹאמְר צְדִיק אֶף אִי־מִגֵּזֵר אֶף אִי־מְשַׁמֵּעַ אֶף אִי־שֹׁמֵעַ אֶמְרֵיכֶם; רֵאשׁוֹן לְצִיּוֹן דְּהִנֵּה כַח דְּהָם וְלִירוּשָׁלַם מְבַשֵּׁר אֶמּוֹן; וְאֶרֶא וְאִין אִילֵּי וּמִאֲזֵלָה וְאִין יִדְעֵן וְאִישׁאֲזֵלִם וְיִשְׁיבּוּ וְכָבֵר; כִּי־כֹלִם אֶמּוֹן אֶמְשַׁר־פִּי בְּחִזְיוֹתֵי רֵצִיתָה נִפְשִׁי א נִסְפִידֵתִם; ב נִתְחַתִּי רוּחִי עָלָי מִשְׁפָּט לְגוֹיִם יִרְצֵא; לֹא יִרְצֵק וְלֹא יִשֵּׂא וְלֹא־ג לִשְׁמִיעַ בְּרוּחִי קוֹלִי; כְּנֹה רֵצִיוֹן לֹא יִשְׁפּוֹר וּפְשִׁתָּה כְּנֹה לֹא יִכְבְּהָ ר לְאֲמֹת יִרְצֵא מִשְׁפָּט; לֹא יִכְתּוֹה וְלֹא יִרְזֵן עַד־יִשִּׂים בְּאֶרֶץ מִשְׁפָּט וְלִתְרוּתוֹ אִיִּים יִדְחִילוּ; ה

כִּי־יֵבֶה כְּמַצְפֵּיץ וְיֵאָת מִמִּזְמוֹרֹת־שִׁמְשׁוֹ יִקְרָא בְּשִׁמְי וְיִבֵּא כְּנֹגִים כְּמוֹ־חֶמֶר וְכִמּו יִדְצֵר וְיִרְמָס־טִיט; מִי־הַגֹּזֵר מֵרֵאשׁ וְנִלְכְּדָה וּמְלֻכְפָּנִים וְנֹאמְר צְדִיק אֶף אִי־מִגֵּזֵר אֶף אִי־מְשַׁמֵּעַ אֶף אִי־שֹׁמֵעַ אֶמְרֵיכֶם; רֵאשׁוֹן לְצִיּוֹן דְּהִנֵּה כַח דְּהָם וְלִירוּשָׁלַם מְבַשֵּׁר אֶמּוֹן; וְאֶרֶא וְאִין אִילֵּי וּמִאֲזֵלָה וְאִין יִדְעֵן וְאִישׁאֲזֵלִם וְיִשְׁיבּוּ וְכָבֵר; כִּי־כֹלִם אֶמּוֹן אֶמְשַׁר־פִּי בְּחִזְיוֹתֵי רֵצִיתָה נִפְשִׁי א נִסְפִידֵתִם; ב נִתְחַתִּי רוּחִי עָלָי מִשְׁפָּט לְגוֹיִם יִרְצֵא; לֹא יִרְצֵק וְלֹא יִשֵּׂא וְלֹא־ג לִשְׁמִיעַ בְּרוּחִי קוֹלִי; כְּנֹה רֵצִיוֹן לֹא יִשְׁפּוֹר וּפְשִׁתָּה כְּנֹה לֹא יִכְבְּהָ ר לְאֲמֹת יִרְצֵא מִשְׁפָּט; לֹא יִכְתּוֹה וְלֹא יִרְזֵן עַד־יִשִּׂים בְּאֶרֶץ מִשְׁפָּט וְלִתְרוּתוֹ אִיִּים יִדְחִילוּ; ה

HAFARAS
 BEBESHIS
 Ashkenazim:
 42:5-43:10
 Sephardim:
 42:5-21

מִב

וְהָרָא הַשְּׁמַיִם וְנוֹסִיחֵתִם רַקֵּעַ הָאָרֶץ וְצִאֲצֵאֶיהָ נִתּוֹן וְשִׁמְרָה לְעַם עֲלִיָּה וְרוּחַם לְהִלְכֵיכֶם בְּה; אֲנִי יִדְוֹה קְרִיאָתְהָ בְּצִדִק וְאִחֻזִּק בְּיָדְהָ וְאֶצְרָה וְאִתְנַנֶּה לְבָרִית עִם לְאוֹר גּוֹיִם; לִפְקֵת עֵינֵיכֶם עוֹרוֹת לְדוּחֵיָא מִמַּסְגֵּר אִפְסִיר מִבֵּית בְּלֹא יִשְׁבִי חֹשֶׁה; אֲנִי יִדְוֹה הוּא שְׁמִי וּכְבוֹדִי לְאִחֻר לֹא־אֲתֵן וְתִתְלַחֲתִי לְפִסְתִּילֵי; תְּרַאשְׁנוֹת הַנֶּהֱדָה־בָּאוּ וְחִדְּשׁוֹת אֲנִי מִגִּזֵּר בְּעֵרָם תִּצְמַחְנוּהָ אִשְׁמַרֵּעַ אֲחַתְּבָם; ט

שִׁיר תְּחַלֵּשׁ תִּתְלַחֲתוּ מִקְצֵת הָאָרֶץ יִזְרְדִי הַיָּם וּמִלְאוּ אִיִּים וְיִשְׁבִּיחֶתֶם; יֵא וְשִׂאוּ מִדְּבַר וְעֲרִיזוּ תִצְרִיִם תִּשְׁבֵּ תִשֵּׁב קִדְר יִזְנֵהוּ לְשִׁבִי כְּלַע מֵרֵאשׁ חֲרִיִם יִצְחָו; יִשְׁימוּ לִידְוֹה כְּבוֹד וְתִתְלַחֲתוּ בְּאֵיִים יִגְדִּדוּ; ידְוֹה כְּגַבְרוּ יִצֵּא בְּאֵיִשׁ מִלְחָמוֹת יִעֲרִי קִנְאָה וְרִיעַ אֶף־יִצְרִיחַ עַל־אֲבוּיוֹ תִתְשִׁיחֲתִי מֵעֵלָם אֲחִירִישׁ אֲחַתְּאֶפֶק כִּי־לִדְוֹה יִתְגַּבְּרָה; יד

אֲפַעֲהָ אֲשֵׁם וְאִישׁאֲףִ יַחַד; אֲחִרִיב חֲרִיִם וּגְבַעוֹת וְכֹל־עֲשָׂבִם אֲוַבִּישׁ וְשִׁמְתִי נִחְרוֹת לְאִיִּים וְאִגְמִיִם אֲוַבִּישׁ; וְהוֹלְכֵתִי עֲרוֹיִם בְּדָרְךָ לֹא יִדְעוּ בְּנִיתִיבֹת לֹא־יִדְעוּ אֲדוּרְכֶם אִשִּׁים מִחֻשָּׁף לִפְנֵיהֶם לְאוֹר וּמְעַקְשִׁיִם לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עֲשִׂיתֶם וְלֹא עֲזַבְתֶּם; נִסְגּוּ אַחֲרוֹר וְכִשְׁוֹ לְשִׁית

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 am? Blind like the servant of HASHEM? 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.

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

בב ויגדיר: ודווא עם- פגוון ושסוה תפתה תפתה בחרוים פלום ורבמי כלאים התקפאו
 בג רזי לבו ואין מאיל משפה ואין-אמר השב: מי בכם יאמרו זאת וקשרי
 כד וישמע לאחור: מי-נתן [למשפה] יעקב וישאר אל לבוים
 דהווא יהוה זה חטאנו לו ולא-אבו בדרביו הלוה ולא-תשמעו פתרתו.
 ויהשפה עליו חמה אפוי ועויו מלחמה ותלהטהו משביב ולא ידע
 והתערר-פו ולא-ישים על-לב:
 יעקב ויצרף ישאר אל-תירא פני גאולתוה קראתי בשמה לי-אתה: פני-
 תעבור פמים אתה אגוי ובגבורת לא ישטפוה פני-תלה פמו-אש לא
 תפוח ולתהבה לא תבער-פה: פני אתה יהוה אל-תירא פני-אמר
 ג תתמי פפרה מערבים כווש וסבא תחתיה: מאשור יקרה קרדש ישאר אל מושיעך
 ד אהבתיה ואתן ארם תחתיה ולמאמים תחת נפשה: אל-תירא פני-אמר
 ו תבלמאי הבראי כני מרחוק ובנותי מקצרה הארץ: כל דהנקרא בשמי
 ז ולכבודי פראתיו יצרתיו אפי-עשיתיו: הוציא עם-עגור ועיוים יש
 ח ותקושים ואונוים למו: כל-הונוים נקבצו יחזו ויחספו לאמים מי בתם
 ט יגיד זאת ורשענות ישמעונו יתנו עריותם ויצדקו וישמעו ויאמרו אמת:
 י אתם ערדי נאם-יהוה ועברי אשר פחרתי למען תרצו ותאמנו לו
 יא ותבינה פני-אתה הוא לפני לא-נרצו אל ואחבר לי יהיה: אנכי
 יב אנכי יהוה ואין מבלעד מושיע: אנכי הנהרתי והושעתה ויהשעתה ואין
 יג בכם זר ואתם ערדי נאם-יהוה ואני-אל: גם-מיום אני הוא ואין מקרי
 יד מאציל אפערל ומי ישיבנה:
 יו ישראלי למענכם שלחתי בקלה והוררתי בריחיים פלם וכשדים פאיוות
 יז ישראלי: אני יהוה קדושכם בורא ישאר אל מלככם:
 יח סיטו

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."

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מג

"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? * 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 shears, 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*).

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 בִכְפַף תִּגְאָלְתֶּם:
אֲדוֹנֵי יְהוָה מַצְרִים יִרְדְּ-עַמִּי בְרַאשֵׁיבָה לְגוֹר שֵׁם וְאִשׁוֹר בְּאֶפְסֵי עֲשָׂקוֹ:
וְעַתָּה מִדֵּ-לִי-פֶה נֹאֵם-יְהוָה כִּי-לֶקַח עַמִּי חֲנוּם * מִשְׁלֹי [מִשְׁלֵי אֵלֹהִים] אֲדוֹנֵי יְהוָה מִדֵּ-לִי-פֶה נֹאֵם-יְהוָה וְתִמְיֵד כִּי-לִזְנוּם שָׁמִי מוֹנָאֵי; לְכֹן יִרְעֵ עַמִּי שָׁמִי לְכֹן מִדֵּ-נֶאֱוֹר עַל-

בַּיּוֹם הַהוּא כִּי-אֵינִי-הוּא הַמְדוּבָר הַגּוֹי.
וְהָרִים רִגְמֵי מִבְּשָׁר מִשְׁמִיעַ שְׁלוֹם מִבְּשָׁר טוֹב מִשְׁמִיעַ יִשׁוּעָה אֲמַר לְאִיּוֹ מִלֵּךְ אֶלְדָּה; קוֹל עֲפֹד גְּשָׁאוֹ קוֹל יַחְדוֹ יִרְגְּמוּ כִּי עֲזָו פָּעִל יִרְאוּ כִּי שׁוֹב יְהוָה עִלּוֹ; פִּצְחוֹ רִנְנוֹ יַחְדוֹ חֲרָבוֹת יִרְשָׁעִים כִּי-נִרְגַם יְהוָה עִמּוֹ * נֹאֵל יִרְשָׁעִים: חֲשֹף יְהוָה אֶת-זְרוּעֵי קִרְשׁוֹ לְעֵינֵי כָל-הַגּוֹיִם וְרָאוּ כִּי-לֹא אֶפְסֵי-אֶרֶץ אֶת יִשׁוּעַת אֶלְדָּהוֹ;
וְהָרִים אֶל-תְּגֵנוֹ עֲאוֹ מְחֻנְכָה הִפְּיֹר גְּשָׁאוֹ כִּי לֹא בְּחַפְזוֹ תִּצְאוּ וּבְמוֹסָה לֹא תִלָּכוּ כִּי-חִלְקְוּ לְפָנֶיכֶם יְהוָה וּמִאֲסַפְתֶּם אֶלְדָּה: הִנֵּה יִשְׁפָּר עַבְדִּי יִרְגַם וְנִשְׂא וְנִגְבָה מֵאֲדָם:

וְכִי יִרְדוּ גוֹיִם רַבִּים עֲלֵיךָ וְיִקְפְּצוּ מִלְּקִים פִּיחֶם כִּי-אִשְׁרָ לֹא-סָפַר לְהֵם לְאוֹר וְאִשְׁרָ לֹא-שָׁמְעוּ הַחֲבוּנָתוֹ; מִי הֲאִמְנוֹן לְשִׁמְחָתוֹ **וְזוֹרַע יְהוָה** עַל-מִדְּבַר נְגַלְתָּה; וַיַּעַן כַּיּוֹזֵק לְפָנָיו וּכְשָׂרָשׁ מֵאֶרֶץ עֲזָה לֹא-תָאֵר לוֹ וְלֹא תִדְרֹעַ וְנִרְאָהוּ; וְלֹא-מִרְאֵה וְהִחְמַדְתָּה; וְכִיחַל אֵלִישִׁים אִישִׁים מִכַּבָּבוֹת וַיִּדְרֹעַ וְחָלִי וּכְמִסְתַּר פָּנִים נִמְנוֹ נִבְחָה וְלֹא חֲשַׁבְתָּה; אָכֵן חָלִינוּ הוּא גְּשָׁאוֹ וּמִכַּבְּבֵינוּ סָבְלָם וְאִנְחָנוּ חֲשַׁבְתָּה נִמְנוֹ מִכַּבְּבֵינוּ וְהוּא גְּשָׁאוֹ מִפְּשַׁעֵנוּ מִרְבָּא מְעֻתוֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עֲלֵינוּ וּבְחַבְרָתוֹ נִרְפָּאוּ; לָנוּ: כִּלְנוּ כַּצָּאן חֲעֵינוּ אִישִׁי לְדָרְכֵנוּ פִּתְנוֹנוּ וְיְהוָה הִפְּגִיעַ כּוֹ אֶת עֲזוֹנוֹ וְנִגְבָה וְהוּא נִעְנָה וְלֹא יִפְתָּח פִּי: מַעֲצָר וּמִשְׁפָּט לְקָח וְאֶת-דוֹרוֹ מִי יִשׁוּחָהּ כִּי נִגְזַר מֵאֶרֶץ חוֹלִים מִפְּשַׁע עַמִּי נִגְמֵי לָמוֹ: וַיְתֵן אֶת-רִשְׁעֵים קִבְּרוֹ 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 (*Idn 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 punishment"

וְכִי יִרְדוּ גוֹיִם רַבִּים עֲלֵיךָ וְיִקְפְּצוּ מִלְּקִים פִּיחֶם כִּי-אִשְׁרָ לֹא-סָפַר לְהֵם לְאוֹר וְאִשְׁרָ לֹא-שָׁמְעוּ הַחֲבוּנָתוֹ; מִי הֲאִמְנוֹן לְשִׁמְחָתוֹ **וְזוֹרַע יְהוָה** עַל-מִדְּבַר נְגַלְתָּה; וַיַּעַן כַּיּוֹזֵק לְפָנָיו וּכְשָׂרָשׁ מֵאֶרֶץ עֲזָה לֹא-תָאֵר לוֹ וְלֹא תִדְרֹעַ וְנִרְאָהוּ; וְלֹא-מִרְאֵה וְהִחְמַדְתָּה; וְכִיחַל אֵלִישִׁים אִישִׁים מִכַּבָּבוֹת וַיִּדְרֹעַ וְחָלִי וּכְמִסְתַּר פָּנִים נִמְנוֹ נִבְחָה וְלֹא חֲשַׁבְתָּה; אָכֵן חָלִינוּ הוּא גְּשָׁאוֹ וּמִכַּבְּבֵינוּ סָבְלָם וְאִנְחָנוּ חֲשַׁבְתָּה נִמְנוֹ מִכַּבְּבֵינוּ וְהוּא גְּשָׁאוֹ מִפְּשַׁעֵנוּ מִרְבָּא מְעֻתוֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עֲלֵינוּ וּבְחַבְרָתוֹ נִרְפָּאוּ; לָנוּ: כִּלְנוּ כַּצָּאן חֲעֵינוּ אִישִׁי לְדָרְכֵנוּ פִּתְנוֹנוּ וְיְהוָה הִפְּגִיעַ כּוֹ אֶת עֲזוֹנוֹ וְנִגְבָה וְהוּא נִעְנָה וְלֹא יִפְתָּח פִּי: מַעֲצָר וּמִשְׁפָּט לְקָח וְאֶת-דוֹרוֹ מִי יִשׁוּחָהּ כִּי נִגְזַר מֵאֶרֶץ חוֹלִים מִפְּשַׁע עַמִּי נִגְמֵי לָמוֹ: וַיְתֵן אֶת-רִשְׁעֵים קִבְּרוֹ וְאֶת-

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

Eternal mercy and kindness

The new glory of Jerusalem

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.

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-חכם עשיר ולא מרמה בפיו: ויהודו חפץ בראי חחלי אמי-תשים אשם נפשו יראה ורע יאמר נמוס וחפץ יהודה בירי 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 פגועי רמה
ב וצלה לא חלה בו-רבים בני-שוממה מבני בעולה אמר יהודה: הרהרתי ו
ג מקום אחר ויריעות משבנתוני ישו אל-תחשבי הרהרתי מירתי
ד ויתרתוקי חוקי: בני-ימין ושמאל תפוצי תועה גוים ויהי ערבים נשמות
ה וישויבו: אל-תיראי כן-לא תבואי ואל-תקלמי כן-לא תחפורי בני-שח
ו חלונותי תשפתי וחרפת אלקנותי לא חזקתי
ז עור: כי בעקלי עשיר יהודו צבאות שמו וגאלך קרודש ישור אלתי כל-
ח הראץ יקרא: כן-באשה עוובה ועצובת רוח קראך יהודו ואשח נעורים
ט כי תמאס אמר אלתי: ברגע קטן עובדתי וברחמים גודלים אקבצתי:
י בשצף קצף הסתרתני פני רגע ממך ובחסד עולם רחמתני אמר גאלך
יא כן-ידיה:
יב מעבר מי-נח עור על-הראץ כן נשבעתני מקצף עקלי ומגער-קה: כי
יג חררים ימושו והעבדות תמטנה וחסדי לא-ימאסו וברית שלולי
יד לא תמאס אמר מרחמי יהודו:
יה לא נחמתי רמה אנכי מרביץ בפור אבנותי ויסדתיים: בפספסיה
יז וישמתי ברכ-שמתיך ושעריך לאבני אקרה וכל-גבולך לאבני חפץ:
יח וכל-בבוקי לומדי יהודו ורב שלום בבוקי: בצקרה תבונתי רחמי מעשיל כן-
יט לא תיראי ומחמתה כי לא-תקרב אליך: חן גור אנכי מאותי מיר-ג
כ אתך עלך יפול: חן [רחמי] אנכי בראתי חלי נפש באש פתם
כא ומצריא כלי למעשהו ואנכי בראתי משוחות לחבל: כל-כלי יוצר עלך
כב לא יעלה וכל-לשוני תקום-אתך למשפט חרשיתי ואת מחלה עבדי
כג יהודו וצדקתם מאתי נאם-יהודו:
כד נה

נר

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

HAFTHARAS
REFA
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).

Isaiah 42:1-7
43:10-12

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

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

³⁷ Behold, days are coming — the word of HASHEM — when the City will be built up unto HASHEM, from the Tower of Hananel until the Corner Gate, around to Goah. ³⁸ And all the fields up to the Kidron Valley until the corner of the Horses' Gate to the east will be holy unto HASHEM; it will not be abandoned nor destroyed again forever.

Rebuilt Jerusalem

32

Prophecy from prison to Zedekiah

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

⁶ Jeremiah said: The word of HASHEM came to me, saying: ⁷ "Behold, Hanamel, the son of your uncle Shallum, is coming to you to say: 'Buy for yourself my field that is in Anathoth, for upon you is the law of redemption, * to buy it.' "

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

ל שגור: והנה ימים באים נאם יהוה וברתי את ישראל ישראֵל ואת בית יהודה ברתי חרשה: לא כברית אשר כרתי את אבותם בימי החוקי ברית לוחיצאם מארץ ישראל הנהמה תפרו את בריתי ואנכי בעלתי גם נאם יהוה: כי זאת תברית אשר אברת את בית ישראל אחרי הנימים היום נאם יהוה ויהוה לי לעם: ולא ילמדו עור איש את רעהו ואיש את אחיו לאמר רענו את יהוה כי ילמדו ידועו כי ורשעתם לא אורתי למקננם וער גדול נאם יהוה כי אסלה לעושים ורשעתם לא אורכי עור: כה אמר יהוה נתן שמשי לאור יומם חוקת נרתי וכוברים לאור לילה רגע היום ויהמו גליו יהוה צבאות שמי: אם ימאשו תחמיקם תאלה מלפני נאם יהוה גם ורע ישראל ישבתו מרחקות גליו לפני מוסרי ארץ למטה גם אני אמאס ככל ירע ישראל על כל אשר עשו נתן ימים [באים] יא יא נאם יהוה ונבנתה תעיר:

י להוה ממגדל חננאל ער שער הפנה: ויא עוד קוה [קו] המרה נגזר על גבעת גרב נוסב געתה: וכל העמק הפגרים ורחשו וכל הרומות [השומות] קו ער נתן קוריו ער פנת שער הסוסים מוקחה קרש להוה לא יתש ולא יהתס עוד לעולם: תדבר אשר תרה אל ירמיהו מאת יהוה בשנת [פשוה] קו העשירית לצדקתו מלה יהוה היא השנה שמרה שנה לנבוכדנצר אצר: ואו מלה בקל צרים על ירשולם וירמיהו תבוא תרה כולא בהצר המשנה אשר בתי לאמר כה אמר יהוה הנוני נתן את העיר יהודה לאמר משה אשר בתי: וצדקתו מלה יהוה לא ימלט מיר הפשרים ביה מלה בקל ולכדה: ככל ודבר פיו עם פיו ועינו את עינוו תר אונה: וככל ילה את צדקתו ושם יהיה ער פקרי אתו נאם יהוה כי תלחמו את הפשרים לא תצלחו:

אלי לאמר: והנה חננאל בן שלם ורד בן אלהי רבר יהוה שרי אשר בענותו כי לך משפט הנאלה לקנות: ונבא אלי חננאל בן ודי כדבר יהוה אל חצר המשנה ויאמר אלי קנה נא את שרי אשר בענותו אשר בארץ בונמין בן לך משפט הירשה ולה הנאלה קנה לך וארע כי רבר יהוה ויא: תקנה את השדה מאת חננאל

HATPARAS BEHAR Ashkenazim 32:6-21 Sephardim 32:6-22

32:1-15. The actual prophecy begins in verse 6. But the prophet interrupts his narrative with four verses that describe the circumstances under which Jeremiah received this message of hope from God. 32:15. That is, until Zedekiah dies (Rashi). 32:17. See Leviticus 25:25.

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 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

The traits of purity and truth enable an individual to utilize his abilities for their intended purpose. By David, a psalm. Of kindness and justice do I sing: to You, HASHEM, do I come to me? I walk constantly with innocence of heart within my house. 3 I do not place before my eyes any lawless thing; I despise doing wayward deeds, it does not cling to me. 4 A perverted heart shall remain removed from me; I shall not know evil. 5 He who 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 וזרוע קדשו הוריע יהוה ישועתו לעיני הנגזלים גלה צדקותי: בך חסדו
ד וראמונתו לבית ישראל ראו כול-אפסירי ארץ את ישועת אל-הינו: חריעי
ה ליהוה כל הארץ פאחו קוננו וקמרו: זמרו ליהוה ככנור בכנור וקול
ז ומרה: בחצצרות וקול שופר חריעו לפני ה' המלך יהוה: ירעם הים
ח ומלאו תבל וישיבה בה: נהרות ומחאו-כף יחד חריים רגננו: לפני-יהוה
ט כי בא לשפט הארץ ישפט-תבל בארץ ועמים במישורים:
אב יהוה מלך רגנו עמים ישב פרוקים תנוט בארץ: יהוה בציור גדול ורם
בג הוא על-כל-העמים: יודו שמך גדול ונוכח קדוש הוא: ועז מלך מושפט
ה ארב אמה כוננת מישרים מושפט וצדקה ביעקב א אמה עשית: רוממו
ו יהוה אל-הינו והשתחוו להרם רגליו קדוש הוא: משה ואהרן א בכתו
ז ושמואל בקראי שמו קראים אל-יהוה ורוא יעננו: בעמוד ענן דבר
ח אליהם שמרו ערותי וחק נמן-למו: יהוה אלהינו אמה עיתם אל נשא
ט חייט להם וגלם על-עליותם: רוממו יהוה אל-הינו והשתחוו להר
קדשו כיר-קדוש יהוה אלהינו:
אב מוזמר לתודה חריעו ליהוה כל הארץ: עברו את-יהוה בשמחה באו
ג לפניך ברגנו: דעו כיר-יהוה הוא אלהים הוא-עשנו: ואלו א
ד אנחנו עמו וצאו ממצבות: באו ושערו: ובתודה חצרתו בתהלה חודו
ה לו ברכו שמו: כי טוב יהוה לעולם חסדו ועד-דור ודור אמנתו:
ו תמים מתי תבוא אליו אהבתך פתם לבכי בקרב ביתי: לא-אשית ו
ז לנגד עיני דבר-בלעל עשה-טעים שנאתי, לא ידבק בי: לב עקש
ח יטור ממני רע לא ארע: מלושני ושלשולי א בפתח ו רעהו אוח
ט אצמית גבה-עינים ורחב לבב אוח לא אוכל: עיני ו בראמתי-אוח
ז לשבת עמדי הלך בדרך תמים הוא ושרתני: לא-ישב א בקרב ביתי
ח עשה רמיה דבר שקרים לא ילכו לנגד עיני: לבקרים אצמית כל
ט רשעי-ארץ להכרית מעיר-יהוה כל-פעל אוח:
אב תפלה לעני כיר-יעטוף וקפני יהוה ישפך שירי: יהוה שמעה תפילתי
ג ושועתי אליה רבוא: אל-תסתר פניך ממוני ביום צר לי הטהר אלי אונך
ד ביום 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 greenness and bliss, even the difficulties along the way can be accepted with gladness (Kazarni).

My fee, * and if not, refrain. So they weighed out My fee: thirty silver coins, which I have divested from them. So I look (full amount of) thirty silver coins and I threw it into the Temple of HASHEM, to the treasurer.

Then I broke My second staff, Hobelim, to annul the brotherhood between Judah and Israel. * HASHEM said to me:

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

The prophecy of the word of HASHEM concerning Israel.

God will protect Jerusalem

Jews will rebel against alien masters

The word of HASHEM, Who stretches out the heavens and lays the foundation of the earth, and Who fashions the spirit of man within him. Behold, I am making Jerusalem a cup of poison for all the peoples all around. * also Judah will take part in the siege of Jerusalem. It shall be on that day that I will make Jerusalem for all the peoples a burdensome stone, * all whose bearers become lacerated; and all the nations of the world will gather against it. On that day — the word of HASHEM — I will strike every horse with confusion and its rider with madness. But I will open My eyes to the House of Judah, * while I strike every horse of the peoples with blindness. Then the captives of Judah will say in their hearts, The inhabitants of Jerusalem are a source of strength for me, [in their prayers] to HASHEM, Master of Legions, their God! On that day I will make the captains of Judah like a stove, fire [burning] wood, and like a fiery torch [burning] sheaf, and they will consume on the right and on the left all the peoples all around; * and Jerusalem will again settle in its place, in Jerusalem. HASHEM will save the tents of Judah first, so that the splendor of the house of David and the splendor of the inhabitants of Jerusalem should not overwhelm Judah. On that day HASHEM will protect the inhabitant of Jerusalem: on that day even the weakest among them will be like David, and the house of David will be like divine beings, like an angel of HASHEM before them. It shall be on that day that I will seek to destroy all the nations that come upon Jerusalem. I will pour out upon the house of David and upon the inhabitant of Jerusalem a spirit of grace and supplications. They will look toward Me because of those whom they have stabbed; * they will mourn over him as one mourns over an only child, and he embittered over him like the embitterment over a deceased firstborn.

On that day the mourning will become intense in Jerusalem, like the mourning of Hadadrimmon [and the mourning] at the Valley of Megiddon. *

12:10. The salvation will be so complete that people will be astonished if even one man is killed by the enemy (Radak). 12:11. According to Targum and the Talmud (Moed Katan 28b), two events are alluded to here: the mourning

over Ahab son of Omri, king of Israel, who was killed in battle (I Kings Ch. 22) by Hadadrimmon son of Tabrimmon; and the mourning for Josiah, king of Judah, who was slain in the Valley of Megiddon (Megiddo; see II Chronicles 36:20-25).

שכרי ואם ללא חרל ולישקל את שכרי של שים פספס: ויאמר יהוה אלי השלילתהו אל הוצר ארז הוקר אשר נקחתי מעל דהם ואתה של שים הפספס ואשליך אתו בית יהוה אל הוצרה ואגזע את מקלי השני את החרבלים לתפר את האותה בין יהודה ובין ישראל:

ויאמר יהוה אלי עוד קחלך בלי רעה אולי כי הנה אנכי מקים רעה בארץ הנבחרות לא יפקר הנער לא יבקש ותגשפרת לא יפא והגבבה לא יבלבל ובשר הפראיה יאכל ופרסיהו יפקו: הוי רעי האליל עזרי האון חרב על זרועו ועל ימיו ורעו יבולש חיש וועו משאו רכר יהודה על ישראל אל נאם יהוה:

נטה שמות ויסר ארץ ויצר רוח ארם בקרבו: הנה אנכי שם את ירושלים סף רעל לכל העמים סביב וגם על יהודה יהיה במצור על העמים: והנה ביום יהוה אשים את ירושלים אבן מעמסה לכל יהוה ואם יהוה אבן כל סוס במחמיו ורכבו בשנעיו ועל בית יהודה אפקו את עיניו וכל סוס העמים אבן בעורו: ואתרו אלפי יהודה בלכם אמצה לי ישובי ירושלים ביהודה עבאות אל הוצהם: ביום ההוא אשים את אלפי יהודה בבזר אש בעצים וכלפיד אש בעמור ואכלו על ימיו ועל שמאול את כל העמים סביב וישקב ירושלים עור והחיה בירושלים: והושיע יהוה את אהלי יהודה בראשונה למען לא תגזל תפארת בית יהודה ותפארת ישב ירושלים על יהודה: ביום ההוא נגז יהוה בער וישב ירושלים כמלאך יהוה ביום ההוא פרוי וברית ברית באלהים כמלאך יהוה ביום ההוא אבאש להשמור את כל הגוים הבאים על ירושלים: וישפחה על בית דוד ועל וישב ירושלים ויהוה חמור עמך על יהודה: ואתה תבחרו ביום יהוה יגדל המספר בירושלים במספר הדרורו פבקעת מורו:

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

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

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

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

12:2. Before the End of Days, the nations will besiege Jerusalem, and even force Jews to join them, but the enemies will be destroyed instead (Targum). 12:3. A heavy stone that a taskmaster puts on a laborer's shoulders. 12:4. To protect the Jews who had been forced to join the siege. 12:6. When the Judeans compelled to fight their brethren see that they were miraculously spared, they will turn against their enemies who forced them to join their ranks. Then Jerusalem will be restored to its former status.

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

CHAPTER 12

The burden of the word of Jehovah for Israel, says Jehovah, who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him, Behold, I will make Jerusalem a cup of trembling to all the peoples all around, and it shall also be against Judah in the siege against Jerusalem. 2 And in that day I will make Jerusalem a heavy stone for all the peoples, all who lift it shall be dashed, and all the nations of the earth will be gathered against it. 3 In that day I will strike every horse with terror, and his rider with madness, says Jehovah. And I will open My eyes on the house of Judah, and I will strike every horse of the peoples with blindness. 4 And the leaders of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in Jehovah of hosts their God. 5 In that day I will make the leaders of Judah like a hearth of fire among the wood, and like a torch of fire

among cut grain. And they shall devour all the peoples all around on the right hand and on the left hand. And Jerusalem shall be inhabited again in her place, in Jerusalem. Jehovah also shall save the tents of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah. In that day Jehovah shall defend around the inhospitable of Jerusalem. And it will be, he who is feeble among them in that day shall be like David; and the house of David shall be like the house of Jehovah before them.

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CAP. XII ב'

CHAPTER 12

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among cut grain. And they shall devour all the peoples all around on the right hand and on the left hand. And Jerusalem shall be inhabited again in her place, in Jerusalem. Jehovah also shall save the tents of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah. In that day Jehovah shall defend around the inhospitable of Jerusalem. And it will be, he who is feeble among them in that day shall be like David; and the house of David shall be like the house of Jehovah before them.

7 1320 198 7492 2827 3847 5750 3068 559 וְאֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל יַעֲרֹךְ כַּחַד אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל.
8 3908 5288 6465 3808 3682 776 7442 6945 יְהוָה אֱלֹהֵי יִשְׂרָאֵל יַעֲרֹךְ כַּחַד אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל.

And it shall be in that day, I will seek to destroy all the nations that come against Jerusalem. 9 And I will pour on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of prayers. And they shall look on Me whom they have pierced, and they shall mourn for Him, as one mourns for an only son, and shall be bitter over Him, like the bitterness over the firstborn. 10 In that day, I will bring against Jerusalem a siege, and I will besiege Jerusalem from all sides, and I will surround it, and I will build a wall against it. 11 And I will be a wall against Jerusalem, and I will be a wall against it. 12 And I will be a wall against Jerusalem, and I will be a wall against it. 13 And I will be a wall against Jerusalem, and I will be a wall against it. 14 And I will be a wall against Jerusalem, and I will be a wall against it.

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 קדוש בגבולנו וישל ימנו. אלהי ברבב ואלה בסוסים ואנחנו בישם יהודה אלהינו נקרי. המה פרוץ ונפלו ואנחנו קמונו ונתעורר. יהודה הושיעה המלה יעננו ביום קרב אנו למנצח ומנוח לדוד. יהודה בעצו וישמח מלה וברישועתך מוח ייגלו. [סוף ק] מאה תאות לבו נתתה לו ואת ששת שפתיו בל-מנעת סלה. מתי תקומתו ברכות טוב תשית לראשו עשרת פות; חיים ו. שא אל ממה נתתה לו ארך ימים עולם ועד. גדול כבודו בישועתך רודד ויהודי תשועה עליך. כי תשיתתו ברכות לעד תתתה; לשמחת את פתך; פי-המלה בסוף פירתו ובחסד עליך בל-ימוט; תמצא גוד לבל-אזיבה ימיה תמצא שגאיה; תשיתתו בכתבו אש לעת פתך יהודה באפיו ובלעם ותאמלם יא-י. פרימו מארץ תאבד וזקעם מובני אדם; פי-גועי עליך רעד חשבו מוזהב בל-יובלו; פי תשיתתו שכם כמיתרך תכונן על-פתיהם; ומה יהודה בעצו נשירך ונזמרה גבורתך.

כא

למנצח על-אילת השחר מנוח לדוד. אלהי גמור צובתנו רחוק מלישועתנו דברי שאגתנו; אלהי אקרא וקום ולא תענה ולילה ולא-רעה ורוממה לוי ואתה קדוש וישב תהלות ישראל; בך פטרנו אבתנו בסוף וי ותפלתנו; אלהי זקנו ונמלטנו בך בסתור ולא-כושנו; ואנכי תולעת ולא-איש. גל אל-יהודה ופלתהו יצילנו פי תפס בוי; פי-אתה גחוי מפתן מכתיו יא-י. על-שירי אמני; עליך השלכתני מפתן אמני אלי אתה; אל-תרחק ממנו פי-ערה קורבה פי-איו עזור; סבבנוי פרים רבים אבירי בשו פתרונו; פצו עלי פיהם אלהי טרף ושאג; פמוים נשפכתו והתפרדו בל-עצמותי תיה לבי פרוג נמס בתוך מעי; יבש פתרוש ופתי וילשוני מרוב מלקוחי ולעפר-מות תשפתנו; פי סבבנוי כלבים עדרת מרעים הקופוני יד-י. פארי נדי ורגלי; אספר כל-עצמותי תמה יפישו וראו-בי; יחלקו במוי לזם ועל-לבושי נפילו גורלו; ואתה יהודה אל-תרחק אילותי לערותי כ-י. חושה; הצילי מחרב נפשי מוי-לכל יהודי; רוישועתי מפי אזיח בני-י. ומקרבני רמים עינתנו; אספרה שמך לאחי בתוך קהל אהלה; וראו

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.

New Covenant / New Testament / הברית החדשה

Matthew 19:16-17 Mark 10:17-18 Luke 18:18-19

⁵¹⁰¹ "Τί ³¹⁶⁵ με ³⁰⁰⁴ λέγεις ¹⁸ ἀγαθόν; ³⁷⁶² οὐδεὶς ¹⁸ ἀγαθός, ¹⁴⁸⁷ εἰ ³³⁶¹ μὴ ¹⁵²⁰ εἷς,
 "Why Me call you good; no one good, if not One,
³⁵⁸⁸ ὁ ²³¹⁶ Θεός."
 [the] GOD."

John 20:17 + John 20:25-28
 John 10:30,38 + John 17:11b
 John 1:1 + John 1:14

¹⁷²² "Ἐν ⁷⁴⁶ ἀρχῇ ²²⁵⁸ ἦν ³⁵⁸⁸ ὁ ³⁰⁵⁶ λόγος, ²⁵³² καὶ ³⁵⁸⁸ ὁ ³⁰⁵⁶ λόγος ²²⁵⁸ ἦν ⁴³¹⁴ πρὸς ³⁵⁸⁸ τὸν ²³¹⁶ Θεόν,
 "In beginning was the Word, and the Word was with [the] GOD,
²⁵³² καὶ ²³¹⁶ Θεός ²²⁵⁸ ἦν ³⁵⁸⁸ ὁ ³⁰⁵⁶ λόγος." [John 1:1]
 and GOD was the Word."

Matthew 9:2-7 Mark 2:3-12 Luke 5:18-25

⁵¹⁰¹ "Τί ³⁷⁷⁸ οὗτος ³⁷⁷⁹ οὕτω ²⁹⁸⁰ λαλεῖ ⁹⁸⁸ βλασφημίας; ⁵¹⁰¹ τίς ¹⁴¹⁰ δύναται ⁸⁶³ ἀφιέναι
 "Why this one thus speaks blasphemies; who is able to forgive
²⁶⁶ ἀμαρτίας ^{148,7} εἰ ³³⁶¹ μὴ ¹⁵²⁰ εἷς, ³⁵⁸⁸ ὁ ²³¹⁶ Θεός." [Mark 2:7]
 sins if not One, [the] GOD."



"They will no longer teach - each man his fellow, each man his brother saying, 'Know יהוה!' For all of them will know Me, from their smallest to their greatest -

| | | | | |
|--------------------------------------|----------------|--------------------|----------------------------|----------------------------|
| 5771 | 5545 | 3588 | 3068 | 5002 |
| לְעוֹנֵיהֶם | אֶסְלַח | כִּי | יְהוָה | אָמַר |
| their iniquity | I will forgive | because/when [for] | HASHEM the Name GOD's Name | the Word of declares/saith |
| 5750 | 2142 | 3808 | 2403 | |
| עוֹד | אֶסְכַּח | לֹא | וְלַחַטָּאתֵם | |
| "anymore. | remember | not | and their sins | |
| [Jeremiah 31:34b] [יִרְמִיָּה לֹא:ג] | | | | |

see 'Scripture scans' folder:

John 4:26 + John 6:20 + John 8:54, 58 + John 13:19
 + John 8:18-19, 24, 28, 42, 54, 58
 John 18:4-9

Exodus 3:13-14, 15
 שְׁמוֹת גִּיג-טו

** Strong's Reference Numbers for Tanach/Old Testament are in the Hebrew/Aramaic section, and New Testament/Covenant ones are in the Greek section

↓
 Isaiah 28:9-11
 יִשְׁעִיהָ כַח ט-י

Workings → New Testament section

Exodus 3:13-14 → "I AM"
 see Scripture scans.

John 1:1
 John 1:14

John 4:24-26
 John 6:19-20
 John 8:14-16 + John 8:58
 John 10:30 + John 10:38
 John 13:19

"HOLY SPIRIT"

John 14:6-7 + John 14:10-11 + Psalm 16:10-11 + Psalm 110:1 ⇒ Isaiah 43:10-12
 John 14:20-21 → John 1:33 → John 14:16-17 → Acts 2:2-4 → John 4:4 → John 14:23-27
 John 16:27-28 → John 15:26 → John 16:7-14 → Romans 8:9

John 17:11b + John 17:20-23
 John 18:4-8
 John 20:17 + John 20:27-28

Gr4352 TTPOOKUVEW postures
 ↳ taking/standing/crouch to,
 prostrate oneself in homage, do reverence to, adore-worship

Matthew 28:17-20 → "bow/worshipped" v17
 Matthew 19:16-17, Mark 10:17-18, Luke 18:18-19 → John 1:1
 why

Jeremiah 31:31-34

Galatians 3:1-20
 Philippians 2:5-11
 1 Timothy 3:16
 1 Timothy 2:3-7

John 1:1
 John 1:4
 John 10:30
 10:38

John 1:1-5 + John 1:14
 Titus 2:10-14 + Titus 2:13-14
 Isaiah 43:10-12
 1 John 5:20

Revelation 1:12-18 + Revelation 22:13 + Revelation 1:8

Luke 1:35 + Isaiah 9:1-7
 2 Corinthians 13:14
 Revelation 19:10

Jeremiah 31:31-34
 "I pardon their iniquity and their sin"

Mark 2:5-12; Matt 9:2-7
 Luke 7:48-50 parallel Scripture + love man
 Luke 5:20-25 → John 5:23-24

"your sins are forgiven"
 "Who can forgive sins?"

John 1:1; 1:14; 10:30; 10:38
 1 Cor 8:6; Eph 4:5-7; 1 Tim 1:17
 John 1:1; Col 1:14-23; Heb 1:2,3; John 8:57-59; 20:28; Rom 9:5; Phil 2:6-7
 Matt 3:16-17; 28:19; John 14:26; Acts 2:32-33, 39-41; Rom 1:4-5; 5:1-5
 1 Cor 12:4-6; II Cor 1:21-22; 13:4; 4:4-6; 1 Thess 1:2-5; II Thess 2:13
 1 Pet 1:2; Jude 20-21; II Pet 1:1-11

Deuteronomy 8:3
 Deuteronomy 18:13-15
 [Isaiah] 40:8
 [2 Timothy] 3:14-17

[John 6:46-58; 11; 114]

"For whom has the Arm of יהוה [the LORD] been revealed!"
 Deuteronomy 6:4-7
 Isaiah 52:6-53:12 [John 11:14; 10:10; 12:33-34] [Matthew 24:10-25]
 [Genesis 18:1-5] Isaiah 63:7-16
 "HIS HOLY SPIRIT"

Isaiah 9:1-7 [Isaiah 48:23-49:1 in Targum] → יהוה
 [Matthew 4:13-16] [Luke 1:32-33] [John 12:10, 38]
 'day of Midian' [Judges 8:22-23]
 +
 Isaiah 7:14 [Luke 1:26-35] [Matthew 1:20-25]
 "לְיֵשׁוּעַ" → "and HE called HIS Name Wordwondrous Adviser, Mighty GOD, Eternal FATHER, Prince [Ruler] of Peace"
 @ p.605 → "GOD with us" a prophetic title of the Messiah
 ⇒ "and HE called HIS Name Wordwondrous Adviser, Mighty GOD, Eternal FATHER, Prince [Ruler] of Peace"
 [Isaiah 9:1-7] ⇒ p.343 Kal, future, 3rd person, singular, masculine [emphatic] [but preceded by I so tense reversed] ⇒ "and HE called"
 "...יְהוָה" ⇒ p.723 noun, masculine, singular + suffix [possessive] 3rd person, singular, masculine ⇒ "His name..."

D'ny Y (people)
 for a congregation of nations
 [Exodus 18:3-4] → a congregation of nations
 Genesis 17:1-7, Genesis 48:3-4 → a congregation of nations
 [Exodus 12:38; 12:43-51]
 "I will set you for a covenant to the people"

Isaiah 59:16-21 → Isaiah 12:2-6
 Isaiah 43:10-12
 "understand that I am HE..."

Isaiah 42:1-7 [Isaiah 11:1-5] [Matthew 3:11-17] [Peter 1:17-18] [Isaiah 42:1 → Mark 14-18] [42:1-7 → Matthew 12:1-24]

Isaiah 40:9-18 ⇒ [Daniel 7:13-14] ⇒ [Acts 1:7-11] [Romans 11:25-36; 10:10-11:27]
 "Behold your GOD. Behold my LORD יהוה will come with a strong Arm, and HIS Arm will dominate [rule] for HIM..." [Isaiah 40:9b-10]

Proverbs 30:1-5
 Psalm 2:1-12 [Hebrews 1:1-13; 2 Peter 1:16-21]
 Psalm 98:1-9 [Luke 23] "HIS Holy Arm" [Hosea 13:4]
 Psalm 110:1-2 → Deuteronomy 6:4

Zechariah 9:9-10:12 [Matthew 21:1-11; 26:26-28] [Mark 11:1-10; 14:22-24] [Luke 19:29-44; 22:19-20]

Zechariah 11:4-14 → [Psalm 22:1-32] @ p.245 @ H2254
 Zechariah 13:7-9 → [Isaiah 43:1-21] [Mark 15:16] [Matthew 27:27] → "bands"
 Zechariah 12:10 (see Scripture Scans) "They will look toward [ME] Whom they have stabbed [pierced]..."
 Psalms 90:1 + 90:17 [Exodus 4:1-4; 17:4-9] [Numbers 17:1-14] [Jeremiah 11:7] [Daniel 9:2] [Jeremiah 25:11] [Jeremiah 31:22-33]
 @ p.555 + H5278

Daniel 9:1-26 "new covenant"
 Jeremiah 31:26-39
 Ezekiel 37:1-28

"For Judah and for the Children of Israel, his comrades"
 child Messiah i.e. THE MESSIAH [Edw 19:21-24]
 For Joseph, the wood of Ephraim [Acts 15:1-2] [Ephesians 2:1-22] [Romans 11:1-34]
 and all the House of Israel, his comrades

Isaiah 61:1-62:12 [Luke 4:18-21]

'The Analytical Hebrew and Chaldean Lexicon' Benjamin Davidson