

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 "לְיֵשׁוּעָא" @ p.605 → "GOD with us" a prophetic title of the Messiah

→ "יהוה יקרא" → @ p.343 Kal future 3rd person, singular, masculine [simple] [but preceded by I so tense reversed] ⇒ "and HE called"

→ "יהוה" → @ p.723 noun, masculine, singular + suffix [possessive] 3rd person, singular, masculine ⇒ "His name..."

⇒ "and HE called HIS Name Wondrous Adviser, [son to be born] Mighty GOD, Eternal FATHER, Prince [Ruler] of Peace" [יהוה יקרא]

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 word of Ephraim, and all the House of Israel, his comrades"

@ 'The Analytical Hebrew and Chaldee Lexicon' Benjamin Davidson

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

Deuteronomy 8:1-3  
 דברים ח:א-ג  
 תהלים יב:ד  
 Psalms 12:4 (12:7 Targum)  
 ירמיהו א:יא-יב  
 Jeremiah 1:11-12  
 דברים יח:טו-יט  
 Deuteronomy 18:15-19

כדא-י  
 ירמיהו כט:יג-כ  
 Jeremiah 29:10-20  
 24:1-10

דניאל ט:א-כז  
 Daniel 9:1-26

"א... מִשָּׁא דְכַר-יְהוָה עַל-יִשְׂרָאֵל"  
 "Israel... GOD... of the work... The people..."  
 "וְהִבִּיתִי אֶל-אֱלֹהֵי אֲבוֹתַי וְדָרַח" (v10)  
 "they had... whom... I... And this shall..."  
 זכריה יב:ד-י  
 Zechariah 12:4-10

ירמיהו ל"א  
 Jeremiah 31

דניאל ז:יג-י"ד  
 Daniel 7:13-14

ישעיהו נ"ג:א-טו  
 Isaiah 53:1-12

ישעיהו נ"ג:יג-י"ב  
 Isaiah 43:10-12

צויות כדא-י  
 Exodus 24:1-12  
 35:1-10  
 36:1-38:31

בראשית י"ח:א-ה  
 Genesis 18:1-5  
 1:26

"רום קדשו"  
 ישעיהו ס"ג:ז-טז  
 Isaiah 63:7-16

דברים ח:א-ג  
 Deuteronomy 8:1-3  
 יח:טו-כ"ב  
 18:15-22

דברים ו:ד  
 Deuteronomy 6:4

ישעיהו נ"ב:ז-י"ב  
 Isaiah 52:7-12  
 "וְהָרֹעַ יְהוָה עַל-אֵי נְגִילָתָהּ"  
 "been revealed... to whom... GOD... And the... Arm of..."  
 ME... know... them... GOD... know... saying...

תהלים צח  
 Psalm 98

"House of Israel."  
 יחזקאל לו  
 Ezekiel 37

"לְאָמַר יִדְעוּ אֶת-יְהוָה כִּי-כֹלֵם יִדְעוּ אֹתִי"  
 "know... all of... for... GOD... know... saying..."  
 ME... know... them... GOD... know... saying...

ירמיהו ל"א:ל"ג-ל"ד  
 Jeremiah 31:31-34  
 "בְּרִית מְדֻשָּׁה"  
 "a new covenant..."  
 ישעיהו ס"ג  
 Isaiah 53  
 פסלם כ"ג  
 Psalm 23

דברים יח:מ-כב [Deuteronomy-18:15-22]  
ח:נ-ג [8:1-3]  
ישעיהו נה:א-יג [Isaiah-40:8]  
כח:ו-יח [55:1-13]  
כח:ו-יח [28:9-11]

תהלים קכב [Psalms 126:7]  
ירמיהו יא:יג-יב [Jeremiah 1:11-12]

אזי האמין לשמעתנו [Genesis-18:1-5]  
זרוץ יהוה על מי נגלתה [Isaiah 52:6-53:12]  
ישעיהו נב:ו-יב [John 12:32-38]  
דברים ו:ד [Deuteronomy 6:4]

אמס ידיו נאם יהוה [Exodus 3:13-15]  
ותביכו פי אנכי הוה [God's Name] and MY SERVANT whom I have chosen [Isaiah-43:10-12]  
I (AM) HE... understand that [Isaiah-45:14-25]

הן עבדו אתא-ב-בו בחרי רצתה בפעמי רוחי עליך [I have put MY SPIRIT upon HIM]  
אני יהוה קראתיך בצדק ואחזק פיך [Behold MY SERVANT]  
עם לאור גוים [I will set YOU for a Covenant to the people]  
אשר לאור גוים [a light to nations...]

הברית החדשה [New Testament]

ישעיהו נב:ו-יב [Isaiah-49:11-23]  
נב:ו-יב [Isaiah-42:1-7]

אתי יב-ט-כא [Matthew 12:9-21]

הנה ימים באים באים נאם יהוה [the WORD of יהוה]  
כרתי את בית ישראל ואת בית יהודה [כרתי ידעו אותי... for all of them will know ME]  
ברית חדשה [a New Covenant...]

שמות כד:ט [Exodus 24:8]  
זכריה יג:ו-ז [Zechariah 13:7-9]

ירמיהו לא:ל-לח [Jeremiah 31:30-38]

תהלים כב [Psalm 22]

זכריה יא:ו-יג [Zechariah-12]  
זכריה יא:ו-יג [Zechariah 11:1-13]  
זכריה יא:ו-יג [Zechariah 9:1-13]  
זכריה יא:ו-יג [Zechariah 1:1-6]

אמין [Isaiah 52:6-53:12]

ישעיהו מ:ו-יב [Isaiah 40:9-12]

דניאל ז:יג-יח [Daniel 7:13-14]

משלי ל:א-ו [Proverbs 30:1-6]

תהלים נב:א-יב [Psalms-2]  
צח:נ-ט [98]  
קד:א-ב [110]

זכריה יג:ו-ז [Zechariah-12]  
זכריה יג:ו-ז [Zechariah 13]  
זכריה יג:ו-ז [Zechariah 12:10]  
זכריה יג:ו-ז [Zechariah 12:10]  
זכריה יג:ו-ז [Zechariah 12:10]  
זכריה יג:ו-ז [Zechariah 12:10]

זכריה יג:ו-ז [Zechariah 13:7-9]  
זכריה יג:ו-ז [Zechariah 13:7-9]

דניאל ט [Daniel 9]  
ישעיהו סא:א-סב:יב [Isaiah 61:1-62:12]

זכריה יג:ו-ז [Zechariah 13:7-9]

הבית החדש [the House of Israel and the House of Judah]  
זכריה יג:ו-ז [Zechariah 13:7-9]  
זכריה יג:ו-ז [Zechariah 13:7-9]

דבר יס-יח:טו-כב

[Deuteronomy 18:15-22]

ישציה-מ:מ

[Isaiah 48:1-8]

"רוח קדשו"

ישציה סג:ז-טו  
[Isaiah 63:7-16]

דבר יס וד  
בראשית יח:א-ה  
[Deuteronomy 6:4]  
[Genesis 18:1-5]

"וזרוץ יהוה על-כמי נגלתה"

ישציה נב:ו-נג:יב  
[Isaiah 52:6 - 53:12]

ישציה ח:כג-ט:ו  
[Isaiah 8:23-9:6]

[Judges 8:22-23]

ישציה ז:יד  
[Isaiah 7:14]

ישציה נט:טז-כא  
[Isaiah 59:16-21]

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

ישציה מב:א-ה  
[Isaiah 42:4-8]

[Isaiah 11:1-5]

ישציה מט:לא  
[Isaiah 40:9-31]

דניאל ז:יג-יד  
[Daniel 7:13-14]

משלי ל:א-ו  
[Proverbs 30:1-6]

תהלים ב:א-יב  
[Psalms 2:1-12]

תהלים צח:א-ט  
[Psalms 98:1-9]

תהלים קי:א-ב  
[Psalms 101:1-2]

"ימינו וזרוץ קדשו"  
[Hosea 13:2]

בראשית ז:א-ז; בראשית מח:ג-ד; שמות יב:לח-כא

[Genesis 17:1-7]

[Genesis 48:3-4]

[Exodus 12:38-51]

זכריה ט:ט-יב  
[Zechariah 9:9-10:12]

זכריה יא:ד-יד  
[Zechariah 11:4-14]

זכריה יג:ז-ט  
[Zechariah 13:7-9]

זכריה יב:י  
[Zechariah 12:10]

ירמיה לא:א-לט  
[Jeremiah 31:1-34]

ישציה סא:א-סב:יב  
[Isaiah 61:1-62:12]

דניאל ז:יג-יד  
[Daniel 7:13-14]

"ליהודה ולבני ישראל [חבריו]"

יחזקאל לז:טו-כז

"ליוסף יצא אפרים וכל-בית ישראל [מברית]"

"ברית חדשה"

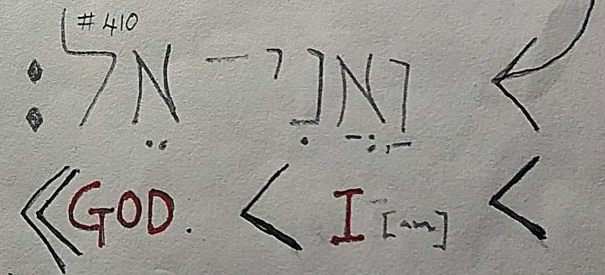
ירמיה לא:כו-לט  
[Jeremiah 31:24-34]

יחזקאל לז:א-כח  
[Ezekiel 37:1-28]

#3064

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



[Isaiah 43:10-12] [ישעיהו מג:ג-יג]

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

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

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 1:14; 10:30; 12:35-38 → Isaiah 53  
Matthew 12:17-21 → Isaiah 42:1-7 → Isaiah 43:10-12



from before you. <sup>13</sup> You shall be wholehearted\* with HASHEM, your God. <sup>14</sup> 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.

<sup>15</sup> A prophet from your midst, \* from your brethren, like me, shall HASHEM, your God, establish for you — to him shall you hearken. <sup>16</sup> 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."

<sup>17</sup> Then HASHEM said to me: They have done well in what they have said. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> 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.

<sup>21</sup> When you say in your heart, "How can we know the word that HASHEM has not spoken?" <sup>22</sup> 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, <sup>2</sup> you shall separate three cities for yourselves in the midst of your Land, which HASHEM, your God, gives you to possess it. <sup>3</sup> 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. <sup>4</sup> 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; <sup>5</sup> 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, <sup>6</sup> 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. <sup>7</sup> Therefore I command you, saying: You shall separate three cities for yourselves.

<sup>8</sup> 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, <sup>9</sup> 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. <sup>10</sup> 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.

<sup>11</sup> 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 — <sup>12</sup> 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 יהוה אלהיה: נביא מקרבך מאחריך כמני נקיים לך יהוה אלהיה אליו תשמעו:

ככל אשר שאלת מעת יהוה אלהיה בחרך ביום הקהל לאמר לא אסף לישמע את קול יהוה אלהי ואתי האש המלה תואת לא אראה עוד ולא אמותי: ויאמר יהוה אלי וישיבו אשר דברי: אקים לכם מקרב אחיהם כמור ונתתי דברי בפיו ודבר אליהם את כל אשר אצוונו: והלה ראיש 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 ונתן הדין: וכן תאמר פלכרב איבך ברע את הדבר אשר לא דבר יהוה: אשר ידבר תנביא בשם יהוה ולא יהיה הדבר ולא יבא תנביא אשר לא דבר יהוה בחרו דברי תנביא לא תגור ממנו:

הגוים אשר אלהיה נתן לך את ארצם וירשתם וישבתם בעריהם וברבתיהם: שליש ערים תבדיל לך בתוך ארצה אשר אלהיה נתן לך לרשתה: תכין לך תורה ושלשת את גבול ארצה אשר תהיה לך יהוה אלהיה ותהי כלום שמה כל רצון: וזה דבר הרצון אשר יעושים שמה וכן אשר יבא את עירו בבלי דעת ויהא לא שוא לו מתמול שלשים: ואשר יבא את רעהו ביצר לחטב עציב ויהיה ירו בחרו לכתר העץ נושך תפרול מן העץ ומצא את רעהו 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 שוא הוא לו מתמול שלשים: על כן אנכי מצוה לאמר שלש ערים תבדיל לך: ואם ירחיב יהוה 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 לאתנבך את יהוה אלהיה וללכת בדרךיו כל ימי ימיך ותספת לך עוד שלש ערים על השלש האלה: ולא ישפך דם נקי בקרב ארצה אשר יהוה אלהיה נתן לך בחלה ויהיה עליך דמים:

וכי יהיה איש שגא לרעה ואוב לו קום עלי ורפדו נפש ומת ונקם אל אחת הערים האלה ושלחו וקני עירו וקחו אתו משם ונתנו אותו ביד גאל הדם ומת: לא תחוס עיניך עליה ובערתי דם תבדיל 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 (Storm).  
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

עַל־הַיָּם וְעַל־הַיַּבֵּשׁוֹת

כד- כוּ אֲתֵם מֵאִין וּפְעֻלְכֶם מֵאֲפֵס תוֹעֵבָה יִבְחַר בְּכֶם; הַעֲרִירֹתִי מִצְפּוֹן וְיָאֵת מִמּוֹדוֹת־שָׁמַיִשׁ יִקְרָא בְשִׁמִּי וְיָבֵא סִנְוִים כְּמוֹת־חֶמֶר וְכִמוֹ יוֹצֵר יִרְמָס־טִיטִי; מִי־הִגִּיד מִרְאֵי וְנִלְעָה וּמְלַפְנִים וְנֹאמְרֵי צְרִיף אֶף אִין־מִגִּיד אֶף אִין מִשְׁמִיעַ אֶף אִין־שֹׁמֵעַ אֲמִרְכֶם; רֵאשׁוֹן לְצִיּוֹן דְּהֵן כַּח דְּהֵן וְלִירוּשָׁלַם מִבְּשַׁר אֲמִין וְאִין אֵילִשׁ וּמֵאֲזֵלָה וְאִין יוֹעֵץ וְאִין שְׂאֵלָם וְיִשִּׁיבוּ וְכָר; הֵן בְּלִים אֲנוּ אֲפִס מַעֲשֵׂיהֶם רוּחַ וְחַדוֹ א נִסְפִידֶם; א בְּחַתִּי רוּחִי עָלַי מִשְׁפָּט לְגוֹיִם יוֹצֵא; לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־ יִשְׁמִיעַ בְּחוּץ קוֹלוֹ; קְנֹה רֵצוֹן לֹא יִשְׁפּוֹר וּפְשִׁמְתָה בְּנֹחַ לֹא יִכְבְּנָה ג לְאֲמֹת יוֹצֵא מִשְׁפָּט; לֹא יִכְתוּהוּ וְלֹא יוֹדִיעַ עַד־יִשִּׁים בְּאֶרֶץ מִשְׁפָּט ד וְלִחְרֹתוֹ אֵיִים יִהְיֶה־לוֹ; ה בּוֹרֵא הַשְׁמַיִם וְנוֹסִיָּהֶם רָקַע הָאָרֶץ וְצֵאֲצֵאָיָה נִחַן וְשִׁמְרָה לְעַם עֲלִיָּה וְרוּחַ לְהִלְכִים בָּהּ; אֲנִי יִהְיֶה קְרֹאמִיָה בְּצִדֵק וְאִחֻזֵק בְּיָדָהּ וְאֲצִרָה ז וְאִתְנַנֶּה לְבָרִית עִם לְאוֹר גּוֹיִם; לִפְקֵחַ עֵינֵיֶם עוֹרוֹת לְדוּחֵיָה מִמַּסְגֵּר ח אֲפִסִּיר מִבֵּית בְּלֹא יִשְׁבִי חֹשֶׁה; אֲנִי יִהְיֶה חוּא שְׁמִי וּכְבוֹדִי לְאִחֻר ט לֹא־אֲתֹן וְחַתְּלֹתִי לְפִסְתִּילִים; תְּרַאשְׁנוֹת הַנְּחֹד־בָּאוּ וְחִדְּשׁוֹת אֲנִי מִגִּיד י בְּעָרִם תִּצְמַחְנוּהָ אֲשִׁמְרִיעַ אֲחֵתְכֶם; י שִׁיר תְּחַלֵּשׁ תְּהַלְתוּ מִקְצֵה הָאָרֶץ יוֹדִיעַ הַיָּם וּמִלְאוֹ אֵיִים וְיִשְׁבִּיהֶם; יא יִשְׂאוּ מִדְּבַר וְעֲרִי חֲצָרִים תִּשֵּׁב קֶדֶר יִרְנֶה לְשִׁבִי סְלַע מִרְאֵשׁ יב יָרִים יִצְחָו; יִשְׁמִעוּ לִיהוָה כְּבוֹד וְחַתְּלָתוּ בְּאֵיִים יִגִּידוּ; יְהוָה בְּגִבּוֹר יצא פִּאֲלֵי מַלְחָמוֹת יִעֲרִי קִנְאָה וְרִיעַ אֶף־יִצְרִיחַ עַל־אֲבוּיוֹ יד וְתִגְבֹּר; יו אֲפַעֵה אֲשֵׁם וְאִשְׂאֵף יַחַד; אֲחַרִּיב חֲרִיִם וּגְבָעוֹת וְכָל־עֲשָׂפָם אֲוִבִישׁ יז וְשִׁמְתִי נְחִרוֹת לְאֵיִים וְאִגְמִיִם אֲוִבִישׁ; וְהוֹלְכֹתִי עֲרוֹיִם בְּדֶרֶךְ לֹא יִהְיֶה יח בְּנַחֲיָבוֹת לֹא־יִדְעוּ אֲדוּרְכֶם אֲשִׁים מִחֻשָּׁף לִפְנֵיהֶם לְאוֹר וּמַעֲקִישִׁים יט לְמִישׁוֹר אֵלָה הוֹדְבָרִים עֲשִׂיהֶם וְלֹא עֲזָבְתֶיהֶם; נִסְגּוּ אַחֲוֹר וְיָכִשוּ לְשׁוֹן י

מרב

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

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

I said 42:1-7  
Jeremiah 31:35

"You are My witnesses"

11 I, only I, am Hashem, and there is no deliverer aside from Me. 12 I have foretold and brought salvation and informed you; \* there was no strange [god] in your midst. You are my witnesses — the word of Hashem — and I am God. 13 Even before there was a day, I was He, and there is none who can save from My hand; when I lack, who can reverse it? 14 Thus said Hashem, your Redeemer, the Holy One of Israel: Because of you I sent [him] \* to Babylon 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 am Hashem"

בב ויאמרו: ויהוה עם-פגוע ושסוה תפח ביהודים פלגים ובהם כלאים החמא  
בג רזי לבו ואין משפה ואין אמר השב: מי בכם יאמרו זאת וקשר  
כד וישמע לאחור: מי-נתן למשפה [י] יעקב וישאר אל לבנות  
הלוה יהודה וז חטאנו לו ולא-אבו ברבקה הלוה ולא שמעו פתחתו.  
כה וישפר עליו חמה אפוי ועזו מלחמה ותלהטהו משריב ולא ידע  
והבער-בו ולא-ישים על-לב:  
ד יעקב ויצרף ושרא אל-תירא כי גאלתיה קראתי בשמה לי-אתה: פני-  
העבור פמים אתה אני ובנהרות לא ישטפוה פני-תלה פמו-אש לא  
הפורה ולהבה לא תבער-בה: פני אתי יהודה אלוה קרתי ישראל מושעה  
ה נתתי כפרה מצרים כווש וסבא תחתיה: מאשר קרתי קרתי ישראל מושעה  
ה אהבתיה ואתן ארם תחתיה ולמאמים תחת נפשה: אל-תירא כי-אתה  
ז אנכי ממנה ד אביא זרעה ומקצרב אקבצך: אמר לצפון חנו ולתימן אל-  
ח חלכבדי הביאי בני מרחוק ובנותי מקצרה הארץ: כל חנקרבא בשמי  
ט ותקשים ואזונים למו: כל-העולם נקבצו יחזו ויחספו לאמים מי בתם  
י קרתי זאת ורשענות ישמענו יחננו עיריהם ויצדקו וישמעו ויאמרו אמת:  
יא אתם עדי נאם-יהודה ועבדי אשר פחרתי למען תרצו ותאמרו לו  
יב ותבינה פני-אני הוא לפני לא-נוצר אל ואחבר לי יהיה: אנכי  
יג אנכי יהודה ואין מבלעדי מושיע: אנכי הגרתי והושעתה ויהשעתה ואין  
יד בכם זר ואתם עדי נאם-יהודה ואני-אל: גם-מיום אני הוא ואין מקרי  
יז מצאיל אפער ומי ישיבנה:  
יח ישרא אל למענכם שלחתי בקלה והורדתי בריחים פלים וכשדים פאיוות  
יט רנחם: אני יהודה קדושכם בורא ישרא אל מלככם:  
כ טו

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 deprecations 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 Babylon, 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 Babylon."



"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

**W**ho 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 נִמְבַרְתֶּם וְלֹא בִכְפַר תִּגָּאֵל׃  
אֲדוֹנֵי יְהוָה מִצְרַיִם יְרַד-עַמִּי בְרֹאשׁוֹ לִגְוֹר שֵׁם וְאִשׁוֹר בְּאֶפְסֵי עֵשֶׂק׃  
וְעִמָּה מַה-לִּי פֶה נֹאֵם-יְהוָה כִּי-לָקַח עַמִּי חֲנוּם׃  
מִשְׁלֹל לִמְשַׁלְּיוֹ׃  
וְעִמָּה מַה-לִּי פֶה נֹאֵם-יְהוָה כִּי-לָקַח עַמִּי חֲנוּם׃  
מִשְׁלֹל לִמְשַׁלְּיוֹ׃  
וְעִמָּה מַה-לִּי פֶה נֹאֵם-יְהוָה כִּי-לָקַח עַמִּי חֲנוּם׃  
מִשְׁלֹל לִמְשַׁלְּיוֹ׃

1 ביום ההואם כי-אני-הוא המדבר הנני.

2 כי אמר יהוה חנום נמברתם ולא בכפר תגאל.

3 אדוני יהוה מצרים ירד-עמי בראשו לגור שם ואשור באפסי עשק.

4 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

5 משלול למשליו.

6 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

7 משלול למשליו.

8 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

9 משלול למשליו.

10 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

11 משלול למשליו.

12 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

13 משלול למשליו.

14 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

15 משלול למשליו.

16 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

17 משלול למשליו.

18 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

19 משלול למשליו.

20 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

21 משלול למשליו.

22 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

23 משלול למשליו.

24 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

25 משלול למשליו.

26 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

27 משלול למשליו.

28 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

29 משלול למשליו.

30 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

31 משלול למשליו.

32 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

33 משלול למשליו.

34 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

35 משלול למשליו.

36 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

37 משלול למשליו.

38 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

39 משלול למשליו.

40 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

41 משלול למשליו.

42 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

43 משלול למשליו.

44 ועימה מה-לי פה נאום-יהוה כי-לקח עמי חנום.

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"

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 נענותם הוא יסבל: לכן אחר-כך לו ברבים ואת-עצמותם יחלק שלל תחת אשר הערה לפנות נפשו ואת-פשיעים נמנה והוא חטא-רבים נשא ולפשיעים יפגוע: רני עקרה לא ילדה פגועי רפה וצלה לא חלה כו-רבים בני-שוממה מבני בעולה אמר יהודה: הרהרתי ו מקום אחר ויריעות משבנתוני ישו אל-תחשבי הרהרתי וירתינותי חזקה: כי-ימתי ושמאול תפוצי תועה גוים ויהיש ועריום נשמות וישויבו: אל-תיראי כו-לא תבוישי ואל-תקלמי כו-לא תחפורי כו בשת עולותי תשקחי וחרפת אלקמותי לא חזקתי עור: כי בעקלי עשיר יהודו צבאות שמו וגאלך קרודש ישור אלתי כל-הארץ יקרא: כו-באשה עוובה ועצובת רוח קרא יהודו ואשר נעורתי כו כי תמאס אמר אלתי: ברגע קטן עובדתי וברחמים גודלים אקבצתי: בשצף קצף הסתרתני פני רגע ממך ובחסד עולם רחמתני אמר גאלך כו יהודה: מעבר מי-נח עור על-הארץ כו נשבעתני מקצף עקלי ומגערי-כה: כי חררים ימאסו והעבדות תממנה וחסדי לא-ימאסו וברית שלולו לא נחמתו אמר מרחמי יהודה: לא נחמה רפה אנכי מרביץ בפור אבנותי ויסרתני כו-בפסוקי לא נחמתני כוכ-שמשתניך ושעריך לאבני אבניך וקול-גבולך לאבני חפצי: לא תבני לומתי יהודו וכה שלום בניתי: כצקדה תבונתי רחמי מעשיל כו- לא תיראי ומחמתה כי לא-תקרב אליך: הו גור גור אפס מאותי מיר-אתך עליו יפול: חו [הנה] אנכי כראתי חולש נפח באש פתם ומצריא כלי למעשהו ואנכי כראתי משוחות לחבל: כל-כלי יוצר עליו לא יעלה וכל-לשוני תקום-אתך למשפט תרשיעי ואת נחלת עבדי יהודו וצדקתם מאתי נאם-יהודה: כו

נר

HAFARAS NOACH Address: 94.1.55-5 Sepulchrum 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).

Isaiah 42:1-7  
43:10-12

<sup>30</sup> 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; <sup>31</sup> 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. <sup>32</sup> 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. <sup>33</sup> 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.

<sup>34</sup> 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: <sup>35</sup> 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. <sup>36</sup> Thus said HASHEM: If the heavens above could be measured or the foundations of the earth plumbbed below, so too would I reject the entire seed of Israel because of everything they did — the word of HASHEM.

Rebuilt Jerusalem

<sup>37</sup> 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, <sup>38</sup> The measuring line will once again be stretched out over Garb Hill and around to Goah. <sup>39</sup> And all the fields up to the Kidron Valley until the corner of the Horses' Gate to the east will be holy unto HASHEM; it will not be abandoned nor destroyed again forever.

32

Prophecy from prison to Zedekiah

<sup>1</sup> 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: <sup>2</sup> (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, <sup>3</sup> 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; <sup>4</sup> 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; <sup>5</sup> and he will lead Zedekiah off to Babylonia, and he will remain there until I attend to him; \* — the word of HASHEM. Even if you try to fight against the Chaldeans you will not succeed?")

The purchased field

<sup>6</sup> Jeremiah said: The word of HASHEM came to me, saying: <sup>7</sup> "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.'"

<sup>8</sup> 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. <sup>9</sup> So I bought the field that was in Anathoth from Hanamel,

ל שגוי: והנה ימים באים נאם יהוה וברתי את ישראל ואת בית יהודה ברית חרשה: לא בברית אשר ברתי את אבותם ביום החיוני בידם לחוצצאם מארץ ישראל היתה תפרו את-בריתי ואתני בעלתי גם נאם יהוה: כי זאת תברית אשר אברת את-בית ישראל אחרי הימים ההם נאם יהוה ויהיו לי לעם: ולא ילמדו עור אויש את רעהו ואיש את אחיו לאמר רעו את-יהוה כי לעולם ירעו אותי למקטנם וער-גודלם נאם יהוה כי אסלה לעולם ולרשתתם לא אופר-עור: כה אמר יהוה נתן שמשי לאור יומם חוקת נרתי וכוברים לאור לילה רגע תגם ויהמו עלי יהוה צבאות שמי: אם ימאשו תחמיקם תאלה מלפני נאם יהוה גם זרע ישראל שמעו מלמעלה ויחקרו כל-הימים: כה אמר יהוה אם ימרו את ישראל על-כל אשר עשו מוסרי-ארץ למטה גם-אני אמאס בכל-זרע ישראל ונבנתה תעירי

י לא יהיה ממנו רל חננאל ער-שער הפנה: ויזא עוד קוה [קו] המרה נגזר על גבעת גרב נוסב געתה: וכל העמק הפגרים ו והושו נכל-השרמות [השרמות] ער-גנל קרויו ער-פנת שער הסוסים מוקחה קרש ליהוה לא יתש ולא יהתס עוד לעולם: תדבר אשר-תרה אל ירמיהו מאת יהוה בשנת [בשנת] פשעה [קו] העשירית לצדקיהו מלך צרים על-ירושלם וירמיהו תבוא תיה כולא בהצר המטהרה אשר ביה-מלך יהודה: אשר כלאו צדקיהו מלך-יהודה לאמר משהרה אשר ביה-לאמר כה אמר יהוה הנני נתן את העיר יהודה לתואר משהרה אתה נבא וצדקיהו מלך יהודה הנני נתן את העיר מיר הפשרים ביה מלך-יבבל ולכדה: ככל ודבר-פיו עם-פיו ועיניו את-עיניו תראנה: וככל ילך את-צדקיהו ושם יהיה ער-פמרי אתו נאם יהוה כי תלחמו את-הפשרים לא תצלחה:

י אלו לאמר: והנה חננאל בר-שלם ורף ברא אליה לאמר קנה לך את-רדי כדבר יהוה אל-חצר המטהרה ויאמר אלי חננאל בר-בענתות אשר א בארץ בונמין בר-לך משפט תרשה ולך הנגלה קנה-לך ואתע כי דבר-יהוה הויה: ואתנה את-השדה מאת חננאל

י לא תצלחה: ויאמר ירמיהו הויה דבר-יהוה שדי אשר בענתות כי לך משפט הנגלה לקנות: ונבא אלי חננאל בר-רדי כדבר יהוה אל-חצר המטהרה ויאמר אלי קנה נא את-שדי אשר-בענתות אשר א בארץ בונמין בר-לך משפט תרשה ולך הנגלה קנה-לך ואתע כי דבר-יהוה הויה: ואתנה את-השדה מאת חננאל

האמר ירמיהו

<sup>6</sup> ויאמר ירמיהו הויה דבר-יהוה שדי אשר בענתות כי לך משפט הנגלה לקנות: ונבא אלי חננאל בר-רדי כדבר יהוה אל-חצר המטהרה ויאמר אלי קנה נא את-שדי אשר-בענתות אשר א בארץ בונמין בר-לך משפט תרשה ולך הנגלה קנה-לך ואתע כי דבר-יהוה הויה: ואתנה את-השדה מאת חננאל

<sup>7</sup> ויאמר ירמיהו הויה דבר-יהוה שדי אשר בענתות כי לך משפט הנגלה לקנות: ונבא אלי חננאל בר-רדי כדבר יהוה אל-חצר המטהרה ויאמר אלי קנה נא את-שדי אשר-בענתות אשר א בארץ בונמין בר-לך משפט תרשה ולך הנגלה קנה-לך ואתע כי דבר-יהוה הויה: ואתנה את-השדה מאת חננאל

98

A psalm of praise for the revelation of the final Redemption. A psalm of praise for the revelation of the final Redemption. A psalm of praise for the revelation of the final Redemption.

99

Once the nations acknowledge His sovereignty, they will follow the dictates of righteousness that Israel has safeguarded throughout its history. A psalm of thanksgiving, call out to HASHEM, all the earth.

100

A psalm to accompany the thanksgiving-offering. Enter His gates with thanksgiving, His courts with praise; give thanks to Him, bless His Name. 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 sing praise.

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.

כתובות

א מוזמור שירי ליהוה שיר חרש כיר-נפלאות עשה הושיעה-ל ימינו
ב וזרוע קדש הושיעה יהוה ישועתו לעיני הנגלים גלה צדקותי: בך חסדו
ג וראמונתו לבית ישראל ראו כול-אפסי-ארץ את ישועת אל-הינו: חריע
ד ליהוה כל-הארץ פאחו קונו וקמו: ומרו ליהוה ככבוד ככבוד וקול
ה ומרה: בהצרות וקול שופר חריעו לפני ה' המלך יהוה: ירעם הים
ו ומלאו תבל וישבי בה: נהרות ומחאו-כף יחד חריעו: לפני-יהוה
ז כי בא לשפט הארץ ישפט-תבל בצדק ויעמים במישורים:

א ב יהוה מלך רגעו עמים ישב פרוקים תנוט בארץ: יהוה בציון גדול וקם
ב יהוה על-כל-העמים: יהוה שמך גדול ונוא קדוש הוא: ועז מלך משפט
ג ארב אמה כוננת מישרים משפט וצדקה בעקב א' אמה עשית: רוממו
ד יהוה אלהינו והשתחוו להרם רגליו קדוש הוא: משה ואהרן א' בכתו
ה ושמואל בקראי שמו קראים אל-יהוה ורוא יעצם: בעמוד ענן דבר
ו אליהם שמרו עדתו וחק נמן-למו: יהוה אלהינו אמה עיתם אל נשא
ז חייט להם ונקם על-עלילותם: רוממו יהוה אלהינו, והשתחוו להר
ח קדשו כיר-קדוש יהוה אלהינו:

א ב מוזמור לתודה חריעו ליהוה כל-הארץ: עברו את-יהוה בשמחה באו
ב לפני ברננה: רעו כיר-יהוה הוא אלהים הוא-עשנו: ואלו א'
ג אנחנו עמו וצאו ממצרים: באו ושמרו: בפתח חצרותי פתחתי חודו
ד לו ברכו שמו: כי טוב יהוה לעולם חסדו ועד-דור דור אמונתו:
ה לך לך מוזמור חסד ומשפט אשירך לך יהוה אומרה: אשפילה בך
ו תמים מתי תבוא אל אהבתך פתם לבכי בקרב ביתי: לא-אשית
ז לנגד עיני דבר-בלעל עשה-טעים שנאתי, לא ידבק בי: לב עקש
ח יטור ממני רע לא ארע: מלושני ומלשולי א' בפתח ו רעהו אוח
ה אצמית גבה-עינים ורחב לבב אהו לא אוכל: עיני ו בראמתי-און
ו לשבת עמדי הלך בדרך תמים הוא ושרתני: לא-ישב א 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-יעטף יהוה ישפך שירי: יהוה שמעה תפלתי
ג ושועתי אליה תבוא: אל-תסתר פניך מ' מפני בנים צר לי הטהר-אלי אונך
ד בים אקרא מרה ענוי: כיר-כלו בעשן נמי ויעמותי פמוקד נחור: ודבר

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 spiritual growth. Once a person realizes that his fear is the beginning of a process that leads to personal greatness and bliss, even the difficulties along the way can be accepted with gladness (Kkzarni).

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.

An evil ruler

<sup>13</sup> HASHEM said to me: "Throw it to the treasurer of the Precious Stronghold, \* I threw it into the Temple of HASHEM, to the treasurer."

<sup>14</sup> Then I broke My second staff, Hobelim, to annul the brotherhood between Judah and Israel. \*

<sup>15</sup> HASHEM said to me:

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

12

God will protect Jerusalem

The prophecy of the word of HASHEM concerning Israel:

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. <sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> 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. <sup>5</sup> Then the captains of Judah will say in their hearts, "The inhabitants of Jerusalem are a source of strength for me, [in their prayers] to HASHEM, Master of Legions, their God!" <sup>6</sup> 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. <sup>7</sup> 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 overthrow Judah. <sup>8</sup> 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. <sup>9</sup> It shall be on that day that I will seek to destroy all the nations that come upon Jerusalem. <sup>10</sup> 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.

<sup>11</sup> On that day the mourning will become intense in Jerusalem, like the mourning of Hadadrimmon [and the mourning] at the Valley of Megiddon. \*

<sup>12:10</sup> The salvation will be so complete that people will be astonished if even one man is killed by the enemy (Radak). <sup>12:11</sup> 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 35:20-25).

שכרי ואם לא תרל וישקל את שכרי שלשים קספן: ויאמר יהוה אלי  
השלילתו אלי היצור ארר הוקר אשר נקחתי מעל-דמם ויאקחתי שלשים  
הקספה ואשליך אותו בית יהוה אל היצור ואגזע את מקלי השלתי את  
התקבלים להפך את האחתה בין יהודה ובין ישראל:

<sup>13</sup> ויאמר יהוה אלי עור קח-לך בלי רעה אולי כי הנה אנכי מקים רעה  
בארץ הנבחרות לא יפקר הנער לא יבקש ותגשורת לא יפא  
הנצבא לא יבלבל ובשר תבראת האכל ופרסיהו יפקו: דחי רעי  
האליל עזרי האאן חרב על-זרועו ועל-ימיו ורעו יבולש תויש ויעו  
משא רכר יהוה על-ישראל אל נאם יהוה

<sup>14</sup> וישא ארץ ויאר רוח ארם בקרב: הנה אנכי שם את-  
ירושלם סף-רעל לכל העמים סביב וגם על יהודה יהוה במצור על-  
ירושלם: הנה ביום יהוה אשיתו ונאספו עליה כל גויל הארץ: ביום  
ההוא נאם יהוה אלהי ישראל ונאספו ורכבו בשגפניו ועל-בית יהוה  
אפקו את-עיניו וכל סוס העמים אפס בעוריו: ויאמרו אלפי יהוה

<sup>15</sup> בללם אמצה לי ישובי וירושלם ביהוה צבאות אלהיהם: ביום ההוא  
אשים את אלפי יהוה בביר אש בעצים וכפלוד אש בעמור ואכל  
על-ימיו ועל-שמאול את כל העמים סביב וישבה ירושלם עור  
תהרתה בירושלם: וירושלם יהוה את יהודה ויהוה על יהוה: ביום ההוא  
נגן יהוה בעל יושב וירושלם הנהשל בהם ביום ההוא פרוי

<sup>16</sup> ובית דוד באלהים כמלאך יהוה ביום ההוא אבקש  
להחמיר את כל הגוים הבאים על ירושלם: ושמרתה על בית  
דוד ועל וישוב ירושלם ויהוה יהוה עליך ויהוה עליך ויהוה עליך  
דקרו וספרו עליך כמספר עלי הנה יהוה יהוה עליך ויהוה עליך  
ביום יהוה יהוה יהוה ויהוה עליך כמספר יהוה יהוה עליך ויהוה עליך

<sup>11:12</sup> 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).  
<sup>11:13</sup> 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).

<sup>11:14</sup> 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).

<sup>11:16</sup> 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). <sup>12:2</sup> 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). <sup>12:3</sup> A heavy stone that a tuskmaster puts on a laborer's shoulders. <sup>12:4</sup> To protect the Jews who had been forced to join the siege. <sup>12:6</sup> 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.





כג-י-יב  
 "For whom has the ARM of יהוה been revealed"  
 Isaiah 43:10-12  
 52:6-53:12  
 [John 1:1; 1:14; 10:30; 12:35-38]

דברים י:ד  
 "יהוה is one"  
 Deuteronomy 6:4  
 [Genesis 18:1-5]

קדוהו  
 "HIS HOLY SPIRIT"  
 Isaiah 63:7-16  
 [Joel 2:27-32] [John 15:26; Acts 1:6-8]

① The Analytical Hebrew and Chaldee Lexicon  
 - Benjamin Davidson

② Strong's Expanded Exhaustive Concordance of the Bible  
 - James Strong

תהלים צ"א; צ"ב  
 Psalm 90:1, 90:17  
 Exodus 4:1-4  
 Exodus 17:8-9  
 Numbers 17:16-18:1  
 שמות ד-א-ה  
 במדבר ד-י-ט  
 "pleasantness"  
 @ p555  
 [Hebrews 9:1-4]  
 [Exodus 24]  
 "abrogated..." = "broke"  
 Jeremiah 31:32

ב מלכים יז-ה-ג  
 כג-א-כ  
 2 Kings - 17:5-23  
 23:1-20  
 דניאל ט-א-כ  
 Daniel 9:1-20  
 יחזקאל ט-א-כ  
 Ezekiel 9:1-20  
 "abrogated..." = "broke"  
 ירמיהו ל-א-כ  
 Jeremiah 31:32  
 זכריה י"א-ד-י"א  
 Zechariah 11:4-11  
 "My staff"  
 "to annul my covenant that I had sealed with all the peoples"  
 [Exodus 12:38; 12:13-51]  
 [Genesis 17:4; 48:3-4]

Jeremiah 31:26-39 [Daniel 9:1-26]  
 "שופט נגיד"  
 H5057  
 ruler/prince/captain/leader  
 @ p553  
 "Messiah"  
 @ p519  
 "to anoint the Holy of Holies..."  
 [Exodus 25:11-27; 26:31-34]  
 [John 1:9-11] [Hebrews 1:11-14]  
 Zechariah 11:12-13 [Matthew 26:14-25; 27:1-10]

Matthew 26:26-28; Mark 14:22-24; Luke 22:14-20  
 זכריה י"ד-א-ג  
 Zechariah 11:14  
 "My second staff"  
 "to annul the brotherhood between Judah & Israel"  
 [Ezekiel 37]  
 [Union/bands]  
 Matthew 27:26-31; Mark 15:12-20

Zechariah 13:1 [Isaiah 43:1-9]  
 יסוה  
 חובלים  
 [Chobelim]  
 "binders, hands"  
 a mystical name given to a staff represent the union of brotherhood  
 Ezekiel 37:1-28 [Jeremiah 31:26-31]

σπειρα  
 "s p e i r a"  
 "a coil (spiral, 'spire') figuratively"  
 "a mass of men"  
 "band"  
 Matthew 2:1-6  
 Luke 4:14-21  
 Matthew 27:21  
 Mark 15:16  
 Isaiah 28:11  
 Ephesians 2:1-22; Romans 11:1-36; Galatians 6:11-16; Acts 10:1-11:14

Exodus 12:46 [12:43-51]  
 Psalm 34:19-22  
 Zechariah 12:10  
 Isaiah 50:6 → Matt 26:67  
 Isaiah 52:6-53:12  
 Psalm 22 תהלים כ"ב  
 [John 12:37-48]  
 [Mark 15:4-5]  
 [Romans 5:6-9]  
 [Mark 15:27-31]  
 [Luke 23:33-34]

John 19:30-37; 20:27  
 Ezekiel [37:1-28]  
 Ezekiel 34:1-31  
 Acts 10:1-11:14  
 Ephesians 2:1-22  
 Romans 11:1-36  
 Galatians 6:11-16



S 48:3-4 → a congregation of nations' [multitude] [people]

"For whom has the Arm of [YHWH] the LORD been revealed!"  
 Deuteronomy 6:4-7  
 Deuteronomy 18:13-15  
 [Isaiah 52:6-53:12] [John 11:14, 10:30, 12:35-39]  
 [2 Timothy 3:14-17]  
 Deuteronomy 18:1-5  
 [Isaiah 63:7-16] "HIS HOLY SPIRIT"

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

[John 6:48-58; 1:1; 1:14]  
 John 10:24-31  
 John 8:54-58 → Matthew 11:25-30  
 17:11-12a

Isaiah 9:1-7 [Ezekiel 37:23-24] → [YHWH]  
 [day of Midian] [Judges 8:12-23]  
 [Matthew 4:13-16] [Luke 1:32-33] [John 1:1; 10:30]  
 [Isaiah 52:6-53:12] [John 11:14, 10:30, 12:35-39]  
 [Isaiah 7:14] [Luke 1:26-35] [John 10:30] [Matthew 1:20-25]  
 "I am HE..." [Isaiah 43:10-12] [John 1:1; 10:30] [Mark 9:1-9]  
 p. 605 → "GOD with us" a prophetic title of the Messiah

→ p. 343 Kal structure, 3rd person, singular, masculine [Isaiah 63:7-16] "HIS HOLY SPIRIT"  
 "and HE called" [Isaiah 43:10-12] [John 1:1; 10:30] [Mark 9:1-9]  
 "His Name" [Isaiah 43:10-12] [John 1:1; 10:30] [Mark 9:1-9]  
 p. 723 noun, masculine, singular + suffix [possessive] 3rd person, singular, masculine  
 "and HE called HIS Name Wordless Adviser, [Isaiah 63:7-16] "HIS HOLY SPIRIT"  
 [Isaiah 43:10-12] [John 1:1; 10:30] [Mark 9:1-9]  
 Mighty GOD, Eternal FATHER, Prince [Ruler] of Peace [Isaiah 43:10-12] [John 1:1; 10:30] [Mark 9:1-9]

[Matthew 8:11; Luke 13:29] [Isaiah 59:16-21] → [Isaiah 12:2-6]  
 [Isaiah 43:10-12] [John 1:1; 10:30] [Mark 9:1-9]  
 "I am HE..." [Isaiah 43:10-12] [John 1:1; 10:30] [Mark 9:1-9]  
 [Isaiah 42:1-7] [Isaiah 11:1-5]

[Isaiah 42:1-7] [Isaiah 11:1-5] [Mark 9:1-9]  
 [Isaiah 42:1-7] [Isaiah 11:1-5] [Mark 9:1-9]  
 [Isaiah 42:1-7] [Isaiah 11:1-5] [Mark 9:1-9]

Genesis 17:1-7; Genesis 48:3-4 → a [multitude] Congregation  
 [Exodus 12:38; 12:43-51]

will set you for a covenant to the people!!  
 Hebrews 9:15-11:1

Matthew 8:11 Luke 13:29  
 Isaiah 59:16-21 → Isaiah 12:2-6  
 Luke 2:25-30

Isaiah 43:10-12  
 "I am HE..."  
 John 1:1  
 "I am HE..."

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

Isaiah 42:1-7 → Mark 9:1-9  
 Matthew 11:17-18  
 Luke 9:1-7 → Matthew 12:17-21

Isaiah 40:9-18 → [Daniel 7:13-14] [Acts 1:7-11]  
 "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] Revelation 5

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

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

Zechariah 13:7-9 → Isaiah 43:1-21

Zechariah 12:10 (see Scripture Senses) "They will look toward ME"

Zechariah 12:10  
 John 19:37  
 "They will look toward ME"  
 John 19:37  
 "They will look toward ME"

Daniel 9:1-26  
 NEW COVENANT

Jeremiah 31:26-31  
 Ezekiel 34:1-28

"For Joseph and for the Children of Israel, his covenant"

Isaiah 61:1-62:12

The Analytical Hebrew and Chaldee Lexicon!  
 Benjamin Davidson

New Covenant / New Testament / הברית החדשה

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

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

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

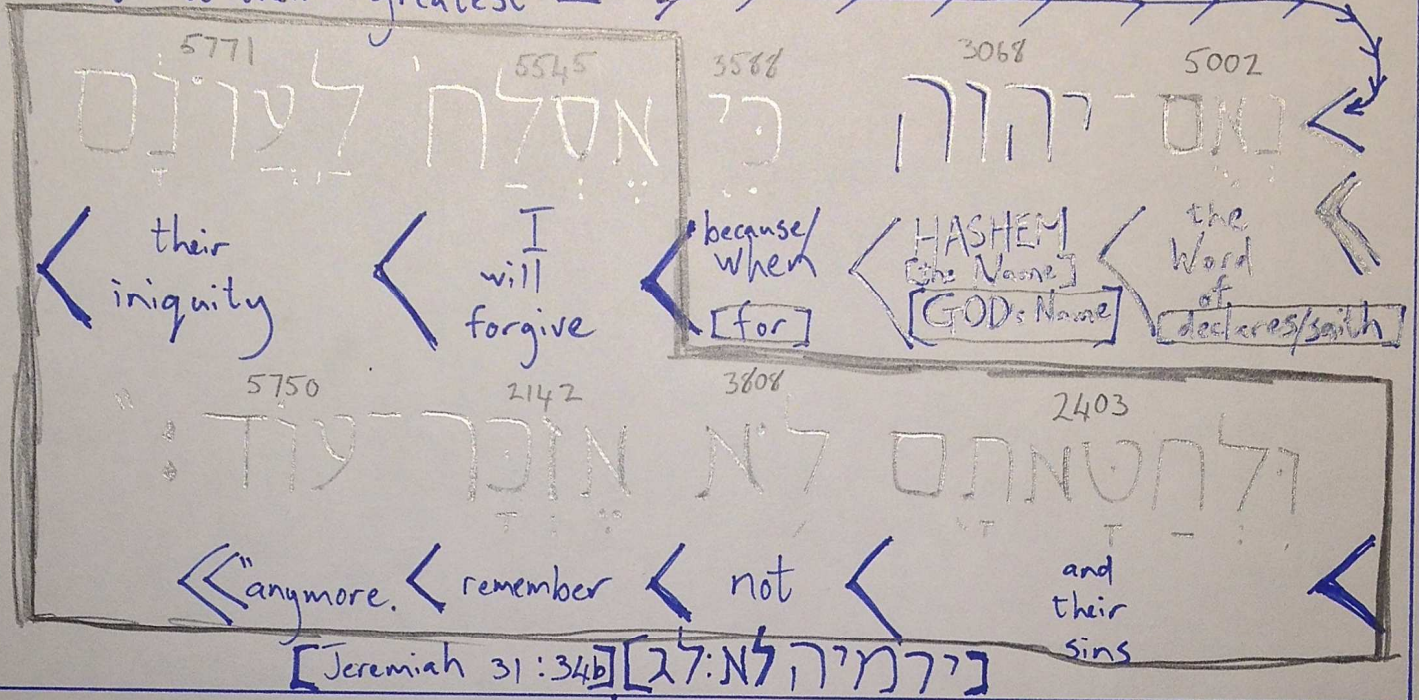
<sup>1722</sup> "Ἐν <sup>746</sup> ἀρχῇ <sup>2258</sup> ἦν <sup>3588</sup> ὁ <sup>3056</sup> λόγος, <sup>2532</sup> καὶ <sup>3588</sup> ὁ <sup>3056</sup> λόγος <sup>2258</sup> ἦν <sup>4314</sup> πρὸς <sup>3588</sup> τὸν <sup>2316</sup> Θεόν,  
 "In beginning was the Word, and the Word was with [the]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

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

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

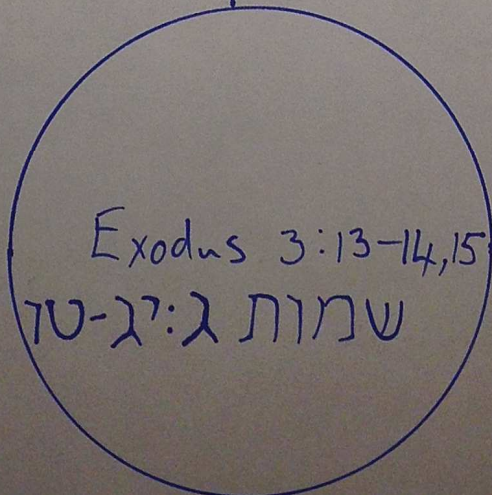


"They will no longer teach - each man his fellow, each man his brother saying, 'Know יהוה!' For all of them will know Me, from their smallest to their greatest -



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



\*\* 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  
 יִשְׁעִיָּהוּ 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  
John 1:4  
John 10:30

Jeremiah 31:31-34

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

John 1:1-5 + John 1:14  
Titus 2:10b-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  
"your sins are forgiven" / "Who can forgive sins?"  
Jeremiah 31:31-34  
Mark 2:5-12; Matt 9:2-7  
Luke 7:48-50 parallel Scripture + love man  
Luke 5:20-25 → John 5:23-24

John 1:1; 1:14; 10:30; 10:38  
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; Titus 3:4-6  
1 Pet 1:2; Jude 20-21; II Pet 1:1-11

\* Colossians 2:16 - 17 \*

Ephesians 4:1-16

4:4  
'one body and one SPIRIT'  
vnc hope

4:5  
'one LORD one faith one baptism'

4:6  
'One GOD and FATHER of all'

Romans 12:1-21 (12:4-5)  
Ephesians 5:30, 32  
Colossians 1:17-23  
Colossians 3:12-17

John 1:1; 1:14; 10:30  
John 12:21-27  
Galatians 3:5-29  
1 John 5:1-4

Ezekiel 11:14-20; 36:22-38  
John 17:17  
Zechariah 12:1-13  
Isaiah 55:1-13

1 Corinthians 12:1-31  
1 Corinthians 13:1-13  
1 John 4:2-5:8

Exodus 3:1-15  
Deuteronomy 6:4-7; 18:15-22; 31:30-32; 34:11  
Isaiah 9:6-7; 43:10-12; 53:1-12; 54:1-7  
Matthew 12:15-21  
Jeremiah 31:31-34

1 John 5:5-13  
1 Corinthians 15:1-58  
1 Thessalonians 4:14-18  
Hebrews 11:1 (-12:3)  
Colossians 2:1-17  
Romans 14:1-23

Psalm 22:1-31  
Psalm 98:1-9  
Psalm 110:1-7  
Acts 1:7-11  
Daniel 7:9-14  
Hosea (1:1-10) 1:10  
Zechariah 12:10 (12:10)  
John 13:1-9  
John 14:20-21; 1:33

Strong's G 1680 hope  
'to anticipate; expectation or confidence  
favourable and confident expectation  
a forward look with assurance  
'anticipation of good'

- 'hope' is a factor in endurance Romans 8:24
- ↳ Romans 8:23-39
- ↳ 1 Thessalonians 1:2-10
- 'hope' is 'an anchor for the soul'
- ↳ Hebrews 6:7-20
- 'hope' is a purifying power
- ↳ 1 John 3:1-24

Acts 10:1-48  
Acts 8:26-39  
Genesis 17:1-14  
Matthew 26:17-28  
Mark 14:22-27  
Luke 22:14-20  
John 13:1-15  
Deuteronomy 10:6  
Isaiah 53  
Jeremiah 31:31-34

John 20:22  
Acts 2:2-4  
John 15:26

Matthew 28:18-20  
Mark 16:15-20  
Luke 24:30-53  
John 1:1; 1:14

1 John 4:4  
John 14:23-29  
John 16:7-14  
Romans 8:1-19 [8:13]  
Galatians 3:26-29

"...Who is over all, and through all, and in you all..."