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
יהוה
"HIS HOLY SPIRIT"

Isaiah 9:1-7 [8:23-9:7 in Tanach]
['day of Midian' Judges 8:22-23]
+
Isaiah 7:14
"עִמָּנוּאֵל"
@ p.605 → "GOD with us' a prophetic title of the Messiah"

→ "וַיִּקְרָא" → @ p.343 Kal future, 3rd person, singular, masculine [simplemend] [but preceded by ו so tense reversed]
⇒ "and HE called"
"שְׁמוֹ..." → @ 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"
[אֵל גִּבּוֹר]

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

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

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"
"For Joseph, the wood of Ephraim, and all the House of Israel, his comrades"

Isaiah 61:1-62:12

@ 'The Analytical Hebrew and Chaldee Lexicon' by Benjamin Davidson

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

"וְזֶרֹעַ יהוה עַל-מִי נִגְלָתָה:"
ישעיה נב:ו-נג:יב
[Isaiah 52:6 – 53:12]

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

"יְהוֹחַ קָדְשׁוֹ"
ישעיה סג:ז-טז
[Isaiah 63:7-16]

"לְלֶכֶת"
בראשית יג:א-ז; יח:א-ה; לח:א
[Genesis 13:1-7; 18:1-5; 38:1]

"בְּיָמִים מִדְיָן"
ישעיה ח:כג-ט:ו ← [שופטים ח:כב-כג]
[Isaiah 8:23-9:6] [Judges 8:22-23]

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

ישעיה נט:טז-כא ← "...תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּי-אֲנִי הוּא..." [יהוה]
ישעיה מג:י-יב
[Isaiah 59:16-21] [Isaiah 43:10-12]

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

ישעיה מ:ט-לא "הִנֵּה אֲדֹנָי יהוה בְּחָזָק יָבוֹא וּזְרֹעוֹ מֹשְׁלָה לוֹ..."
[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 "...יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ:" [יהוה] [הושע יג:ד]
[Psalms 98:1-9] [Hosea 13:4]
תהלים קי:א-ב
[Psalms 110:1-2]

זכריה ט:ט-י:יב
[Zechariah 9:9-10:12]
זכריה יא:ד-יד ← תהלים כב:א-לב ← יחזקאל לד:א-לא
[Zechariah 11:4-14] [Psalms 22:1-32] [Ezekiel 34:1-31]
זכריה יג:ז-ט ← ישעיה מג:א-כא
[Zechariah 13:7-9] [Isaiah 43:1-21]
זכריה יב:י "...וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר-דָּקָרוּ וְסָפְדוּ עָלָיו כְּמִסְפֵּד עַל-הַיָּחִיד..."
[Zechariah 12:10]

"בְּרִית חֲדָשָׁה"
ירמיה לא:כו-לט
[Jeremiah 31:26-39]
יחזקאל לז:א-כח
[Ezekiel 37:1-28]

"לִיהוּדָה וְלִבְנֵי יִשְׂרָאֵל [חֲבֵרָיו]..."
"לְיוֹסֵף עֵץ אֶפְרַיִם וְכָל-בֵּית יִשְׂרָאֵל [מֵחֲבֵרָיו]..."

ישעיה סא:א-סב:יב
[Isaiah 61:1-62:12]

בראשית יב:ג; כח:יד; מט:י
[Genesis 12:3; 28:14; 49:10]

יחזקאל מז:א-יב
[Ezekiel 47:1-12]

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] Hallelu YAH! .pdf and note the words I wrote in a personal capacity for a personal visit) I am a servant of GOD and only a man.

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

You [are] MY witnesses states יהוה #3068 [GOD's Name] and MY* SERVANT
Whom I have chosen that you may know and believe ME
and discern that I ←[am]→ HE*. Before ME was not
formed a god #410 and after ME not shall be [any].
Isaiah 42:1-9
I, I [am] יהוה #3068 [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 #3068 and

אֵל #410

GOD. < I [am]

[Isaiah 43:10-12] [ישעיה מג:י-יב]

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

Deuteronomy 6:4; 18:15-22; 31:30-32:21*
[Hosea 1:1-10] [הושע א:א-ב:ב]
Isaiah 9:6-7 [9:5-6 in the Tanach]
Isaiah 43:10-12; 53:1-12; 42:1-7
Hosea 13:4
'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 [12:1-13:9]

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

God sends His prophets to Israel

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

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

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

19

Cities of refuge
(See Appendix D, map 5)

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

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

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

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

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

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

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

כד-כה הֵן־אַתֶּם מֵאַיִן וּפָעֳלְכֶם מֵאָפַע תּוֹעֵבָה יִבְחַר בָּכֶם: הַעִירוֹתִי
מִצָּפוֹן וַיֵּאֹת מִמִּזְרַח־שֶׁמֶשׁ יִקְרָא בִשְׁמִי וְיָבֹא סְגָנִים כְּמוֹ־חֹמֶר וּכְמוֹ
כו יוֹצֵר יִרְמָס־טִיט: מִי־הִגִּיד מֵרֹאשׁ וְנֵדָעָה וּמִלְפָנִים וְנֹאמַר צַדִּיק אָף
כז אֵין־מַגִּיד אַף אֵין מַשְׁמִיעַ אַף אֵין־שֹׁמֵעַ אִמְרֵיכֶם: רִאשׁוֹן לְצִיּוֹן הִנֵּה
כח הִנָּם וְלִירוּשָׁלַם מְבַשֵּׂר אֶתֵּן: וְאֵרֶא וְאֵין אִישׁ וּמֵאֵלֶּה וְאֵין יוֹעֵץ
כט וְאֶשְׁאָלֵם וְיָשִׁיבוּ דָבָר: הֵן כֻּלָּם אָוֶן אֶפֶס מַעֲשֵׂיהֶם רוּחַ וָתֹהוּ

מב

א נִסְכֵּיהֶם: הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי
ב נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לַגּוֹיִם יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־
ג יַשְׁמִיעַ בַּחוּץ קוֹלוֹ: קָנֶה רָצוּץ לֹא יִשְׁבּוֹר וּפִשְׁתָּה כֵּהָה לֹא יְכַבֶּנָּה
ד לֶאֱמֶת יוֹצִיא מִשְׁפָּט: לֹא יִכְהֶה וְלֹא יָרוּץ עַד־יָשִׂים בָּאָרֶץ מִשְׁפָּט
ה וּלְתוֹרָתוֹ אִיִּים יְיַחֵלוּ: כֹּה־אָמַר הָאֵל ו יהוה

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

בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ
ו וְרוּחַ לַהֹלְכִים בָּהּ: אֲנִי יהוה קְרָאתִיךָ בְצֶדֶק וְאַחֲזֵק בְּיָדֶךָ וְאֶצָּרְךָ
ז וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם: לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר
ח אַסִּיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ: אֲנִי יהוה הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר
ט לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים: הָרִאשֹׁנוֹת הִנֵּה־בָאוּ וַחֲדָשׁוֹת אֲנִי מַגִּיד
י בְּטֶרֶם תִּצְמַחְנָה אַשְׁמִיע אֶתְכֶם: שִׁירוּ לַיהוה
שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם:
יא יִשְׂאוּ מִדְבָּר וְעָרָיו חֲצֵרִים תֵּשֵׁב קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ
יב־יג הָרִים יְצִוָּחוּ: יָשִׂימוּ לַיהוה כָּבוֹד וּתְהִלָּתוֹ בָּאִיִּים יַגִּידוּ: יהוה כַּגִּבּוֹר
יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה יָרִיעַ אַף־יַצְרִיחַ עַל־אֹיְבָיו
יד יִתְגַּבָּר: הֶחֱשֵׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפָּק כַּיּוֹלֵדָה
טו אֶפְעֶה אֶשֵּׁם וְאֶשְׁאַף יָחַד: אַחֲרִיב הָרִים וְגִבָעוֹת וְכָל־עֶשְׂבָּם אוֹבִישׁ
טז וְשַׂמְתִּי נְהָרוֹת לָאִיִּים וַאֲגַמִּים אוֹבִישׁ: וְהוֹלַכְתִּי עִוְרִים בְּדֶרֶךְ לֹא יָדָעוּ
בִּנְתִיבוֹת לֹא־יְדָעוּ אַדְרִיכֵם אָשִׂים מַחְשָׁךְ לִפְנֵיהֶם לָאוֹר וּמַעֲקַשִּׁים
יז לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עֲשִׂיתִם וְלֹא עֲזַבְתִּים: נָסֹגוּ אָחוֹר יֵבֹשׁוּ בֹּשֶׁת

Judgment

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

42

The Messiah, God's servant

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

A light to the nations

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].*

Hymn of redemption

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

God's intervention

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

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*).

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*).

and the blind

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

Israel's degradation in exile

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

43

Redeemed by God

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

The ingathering of the righteous

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

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

Isaiah 42:1-7
Jeremiah 31:30

"You are My witnesses . . . I am HASHEM"

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

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

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

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

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

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

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

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

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

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

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

"Your God has reigned!"

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

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

Success of the righteous

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

53

The nations' wonderment at Israel's redemption

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

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

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

ד כֹּה אָמַר יְהוָה חִנָּם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגָּאֲלוּ: ה כִּי כֹה אָמַר אֲדֹנָי יֱהוִה מִצְרַיִם יָרַד־עַמִּי בָרִאשֹׁנָה לָגוּר שָׁם וְאַשּׁוּר בְּאֶפֶס עָשָׁקוּ: ו וְעַתָּה מַה־לִּי־פֹה נְאֻם־יְהוָה כִּי־לֻקַח עַמִּי חִנָּם °משלו [°מֹשְׁלָיו ק׳] יְהֵילִילוּ נְאֻם־יְהוָה וְתָמִיד כָּל־הַיּוֹם שְׁמִי מְנֹאָץ: ז לָכֵן יֵדַע עַמִּי שְׁמִי לָכֵן מַה־נָּאוּוּ עַל־ הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ יְשׁוּעָה אֹמֵר ח לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ: קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן: ט פִּצְחוּ רַנְּנוּ יַחְדָּו חָרְבוֹת יְרוּשָׁלִָם כִּי־נִחַם יְהוָה עַמּוֹ גָּאַל יְרוּשָׁלִָם: י חָשַׂף יְהוָה אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָּל־הַגּוֹיִם וְרָאוּ כָּל־ סוֹרוּ סוֹרוּ צְאוּ מִשָּׁם אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: יא וְטָמֵא אַל־תִּגָּעוּ צְאוּ מִתּוֹכָהּ הִבָּרוּ נֹשְׂאֵי כְּלֵי יְהוָה: כִּי לֹא בְחִפָּזוֹן תֵּצֵאוּ וּבִמְנוּסָה לֹא תֵלֵכוּן כִּי־הֹלֵךְ לִפְנֵיכֶם יְהוָה וּמְאַסִּפְכֶם אֱלֹהֵי יִשְׂרָאֵל: יג הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד: יד כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים כֵּן־מִשְׁחַת מֵאִישׁ מַרְאֵהוּ וְתֹאָרוֹ מִבְּנֵי אָדָם: טו כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סֻפַּר לָהֶם רָאוּ

נג

א וַאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנָנוּ: מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יְהוָה עַל־מִי ב נִגְלָתָה: וַיַּעַל כַּיּוֹנֵק לְפָנָיו וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה לֹא־תֹאַר לוֹ וְלֹא הָדָר ג וְנִרְאֵהוּ וְלֹא־מַרְאֶה וְנֶחְמְדֵהוּ: נִבְזֶה וַחֲדַל אִישִׁים אִישׁ מַכְאֹבוֹת וְיֹדֻעַ ד חֹלִי וּכְמַסְתֵּר פָּנִים מִמֶּנּוּ נִבְזֶה וְלֹא חֲשַׁבְנֻהוּ: אָכֵן חֳלָיֵנוּ הוּא נָשָׂא ה וּמַכְאֹבֵינוּ סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה: וְהוּא מְחֻלָּל מִפְּשָׁעֵנוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־ ו לָנוּ: כֻּלָּנוּ כַּצֹּאן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָנִינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֶת עֲוֹן כֻּלָּנוּ: ז נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ ח נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו: מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ כִּי ט נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נֶגַע לָמוֹ: וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־

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

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

52:6. When I redeem them.

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

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

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

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

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

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

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

God's will was done

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

54

The many children of the barren one

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

Eternal mercy and kindness

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

The new glory of Jerusalem

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

י עָשִׁיר בְּמוֹתָיו עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו: וַיהוָה חָפֵץ דַּכְּאוֹ
הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ יְהוָה בְּיָדוֹ
יא יִצְלָח: מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדִּי לָרַבִּים
יב וַעֲוֹנֹתָם הוּא יִסְבֹּל: לָכֵן אֲחַלֵּק־לוֹ בָרַבִּים וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל תַּחַת
אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־פֹּשְׁעִים נִמְנָה וְהוּא חֵטְא־רַבִּים נָשָׂא

נד

א וְלַפֹּשְׁעִים יַפְגִּיעַ: רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה

HAFTARAS NOACH
Ashkenazim: 54:1-55:5
Sephardim: 54:1-10

וְצַהֲלִי לֹא־חָלָה כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה: הַרְחִיבִי ו
ב מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי הַאֲרִיכִי מֵיתָרַיִךְ
ג וִיתֵדֹתַיִךְ חַזֵּקִי: כִּי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת
ד יוֹשִׁיבוּ: אַל־תִּירְאִי כִּי־לֹא תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּי־לֹא תַחְפִּירִי כִּי בֹשֶׁת
עֲלוּמַיִךְ תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־

HAFTARAS KI SEITZEI
54:1-10

ה עוֹד: כִּי בְעָלַיִךְ עֹשַׂיִךְ יְהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־
ו הָאָרֶץ יִקָּרָא: כִּי־כְאִשָּׁה עֲזוּבָה וַעֲצוּבַת רוּחַ קְרָאָךְ יְהוָה וְאֵשֶׁת נְעוּרִים
ז כִּי תִמָּאֵס אָמַר אֱלֹהָיִךְ: בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדוֹלִים אֲקַבְּצֵךְ:
ח בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ
ט יְהוָה: כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי
מֵעֲבֹר מֵי־נֹחַ עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצֹף עָלַיִךְ וּמִגְעָר־בָּךְ: כִּי
הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי

HAFTARAS RE'EH
54:11-55:5

יא לֹא תָמוּט אָמַר מְרַחֲמֵךְ יְהוָה:
עֲנִיָּה סְעָרָה
לֹא נֻחָמָה הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אַבְנַיִךְ וִיסַדְתִּיךְ בַּסַּפִּירִים:
יב וְשַׂמְתִּי בַּרְדְּכִד שִׁמְשׁוֹתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי חֵפֶץ:
יג־יד וְכָל־בָּנַיִךְ לִמּוּדֵי יְהוָה וְרַב שְׁלוֹם בָּנָיִךְ: בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־
טו לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ: הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי מִי־גָר
טז אִתָּךְ עָלַיִךְ יִפּוֹל: °הן [°הִנֵּה פ] אָנֹכִי בָּרָאתִי חָרָשׁ נֹפֵחַ בְּאֵשׁ פֶּחָם
יז וּמוֹצִיא כְלִי לְמַעֲשֵׂהוּ וְאָנֹכִי בָּרָאתִי מַשְׁחִית לְחַבֵּל: כָּל־כְּלִי יוּצַר עָלַיִךְ
לֹא יִצְלָח וְכָל־לָשׁוֹן תָּקוּם־אִתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת° עַבְדֵי

נה

א יְהוָה וְצִדְקָתָם מֵאִתִּי נְאֻם־יְהוָה:
הוֹי

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

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

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

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

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

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

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

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

Isaiah 42:1-7
43:10-12

The Creator's promise

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

Rebuilt Jerusalem

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

32

Prophecy from prison to Zedekiah

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

The purchased field

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

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

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

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

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

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

98

A song of praise for the revelation of the final Redemption

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

99

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

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

100

A psalm to accompany the thanksgiving-offering

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

101

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

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

102

A prayer for anyone beset by any misfortune

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

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

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

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

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

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

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

99:1. See 93:1.

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

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

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

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

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

15 HASHEM said to me:

An evil ruler

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

12

1 The prophecy of the word of HASHEM concerning Israel:

God will protect Jerusalem

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

Jews will rebel against alien masters

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

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

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

יג שְׁכָרִי וְאִם־לֹא חֲדָלוּ וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כָּסֶף: וַיֹּאמֶר יְהוָה אֵלַי
הַשְׁלִיכֵהוּ אֶל־הַיּוֹצֵר אֶדֶר הַיְקָר אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם וָאֶקַּח שְׁלֹשִׁים
יד הַכֶּסֶף וָאַשְׁלִיךְ אֹתוֹ בֵּית יְהוָה אֶל־הַיּוֹצֵר: וָאֲגַדַּע אֶת־מַקְלִי הַשֵּׁנִי אֶת
טו הַחֹבְלִים לְהָפֵר אֶת־הָאַחֲוָה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל: וַיֹּאמֶר
טז יְהוָה אֵלַי עוֹד קַח־לְךָ כְּלִי רֹעֶה אֱוִלִי: כִּי הִנֵּה־אָנֹכִי מֵקִים רֹעֶה
בָּאָרֶץ הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנַּעַר לֹא־יְבַקֵּשׁ וְהַנִּשְׁבֶּרֶת לֹא יְרַפֵּא
יז הַנִּצָּבָה לֹא יְכַלְכֵּל וּבְשַׂר הַבְּרִיאָה יֹאכֵל וּפַרְסֵיהֶן יְפָרֵק: הוֹי רֹעִי
הָאֱלִיל עֹזְבִי הַצֹּאן חֶרֶב עַל־זְרוֹעוֹ וְעַל־עֵין יְמִינוֹ זְרֹעוֹ יָבוֹשׁ תִּיבָשׁ וְעֵין
יב א יְמִינוֹ בָּהֹה תִּכְהֶה: מַשָּׂא דְּבַר־יְהוָה עַל־יִשְׂרָאֵל נְאֻם־יְהוָה

ב נֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ וְיֹצֵר רוּחַ־אָדָם בְּקִרְבּוֹ: הִנֵּה אָנֹכִי שָׂם אֶת־
יְרוּשָׁלַם סַף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בַּמָּצוֹר עַל־
ג יְרוּשָׁלָם: וְהָיָה בַּיּוֹם־הַהוּא אָשִׂים אֶת־יְרוּשָׁלַם אֶבֶן מַעֲמָסָה לְכָל־
ד הָעַמִּים כָּל־עֹמְסֶיהָ שָׂרוֹט יִשָּׂרֵטוּ וְנֶאֶסְפוּ עָלֶיהָ כֹּל גּוֹיֵי הָאָרֶץ: בַּיּוֹם
הַהוּא נְאֻם־יְהוָה אַכֶּה כָל־סוּס בַּתִּמָּהוֹן וְרֹכְבוֹ בַּשִּׁגָּעוֹן וְעַל־בֵּית יְהוּדָה
ה אֶפְקַח אֶת־עֵינַי וְכָל סוּס הָעַמִּים אַכֶּה בָּעִוָּרוֹן: וְאָמְרוּ אַלְפֵי יְהוּדָה
ו בְּלִבָּם אֲמָצָה לִי יֹשְׁבֵי יְרוּשָׁלַם בַּיהוָה צְבָאוֹת אֱלֹהֵיהֶם: בַּיּוֹם הַהוּא
אָשִׂים אֶת־אַלְפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בְּעֵצִים וּכְלַפִּיד אֵשׁ בְּעֹמִיר וְאָכְלוּ
עַל־יָמִין וְעַל־שְׂמֹאול אֶת־כָּל־הָעַמִּים סָבִיב וְיָשְׁבָה יְרוּשָׁלַם עוֹד
ז תַּחְתֶּיהָ בִּירוּשָׁלִָם: וְהוֹשִׁיעַ יְהוָה אֶת־אָהֳלֵי יְהוּדָה בָּרִאשֹׁנָה לְמַעַן לֹא־
ח תִגְדַּל תִּפְאֶרֶת בֵּית־דָּוִיד וְתִפְאֶרֶת יֹשֶׁב יְרוּשָׁלַם עַל־יְהוּדָה: בַּיּוֹם הַהוּא
יָגֵן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלַם וְהָיָה הַנִּכְשָׁל בָּהֶם בַּיּוֹם הַהוּא כְּדָוִיד
ט וּבֵית דָּוִיד כֵּאלֹהִים כְּמַלְאַךְ יְהוָה לִפְנֵיהֶם: וְהָיָה בַּיּוֹם הַהוּא אְבַקֵּשׁ
י לְהַשְׁמִיד אֶת־כָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלִָם: וְשָׁפַכְתִּי עַל־בֵּית
דָּוִיד וְעַל | יוֹשֵׁב יְרוּשָׁלַם רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־
דָּקָרוּ וְסָפְדוּ עָלָיו כִּמְסִפֵּד עַל־הַיָּחִיד וְהָמַר עָלָיו כְּהָמַר עַל־הַבְּכוֹר:
יא בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפֵּד בִּירוּשָׁלַם כְּמִסְפַּד הֲדַדְרִמּוֹן בְּבִקְעַת מְגִדּוֹן:

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

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

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

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

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

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

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

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

15 וַיֹּאמֶר יְהוָה אֵלַי עוֹד קַח־לְךָ כְּלֵי רֹעֶה אִוֶּלֶת:
16 כִּי הִנֵּה

,lo ,For .foolish shep- a tools to Take again ,me to Jehovah And
herd's yourself said

אָנֹכִי מֵקִים רֹעֶה בָּאָרֶץ הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנַּעַר לֹא
not the will he not going those the in a will I

young ,for care ruin to ,land shepherd up raise

יְבַקֵּשׁ וְהַנִּשְׁבֶּרֶת לֹא יְרַפֵּא הַנִּצָּבָה לֹא יְכַלְכֵּל וּבְשַׂר
the but will he not which that will he not which that and will he

of flesh ,sustain stands ,heal broken is seek

הַבְּרִיאָה יֹאכֵל וּפַרְסֵיהֶן יְפָרֵק: הוֹי רֹעִי הָאֱלִיל עֹזְבִי
who worthless the Woe shall he their and shall he fat the

abandons shepherd to .off tear hoofs ,eat

הַצֹּאן חֶרֶב עַל־זְרוֹעוֹ וְעַל־עֵין יְמִינוֹ זְרוֹעוֹ יָבוֹשׁ תִּיבַשׁ וְעֵין
and be shall totally his his eye and his (be shall) The the

eye ,withered arm ;right against arm against sword flock

יְמִינוֹ כָּהֵה תִכְהֶה:
be shall totally his

.darkened right

CAP. XII יב

CHAPTER 12

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

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

[6]In that day I will make the leaders of Judah like a hearth of fire among the wood, and like a torch of fire

1 מַשָּׂא דְבַר־יְהוָה עַל־יִשְׂרָאֵל נְאֻם־יְהוָה נוֹטֵה שָׁמַיִם וְיֹסֵד

and has- the who ,Jehovah says ,Israel for Jehovah the bur- The
founds ,vens spreads of word of den

2 אֶרֶץ וְיֹצֵר רוּחַ־אָדָם בְּקִרְבּוֹ: הִנֵּה אָנֹכִי שָׂם אֶת־יְרוּשָׁלַם
Jerusalem will I ,Behold his in man the and the

make ,midst of spirit forms ,earth

סַף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בְּמָצוֹר
the in shall it Judah against and all the to reeling a

siege be also ,around peoples all of cup

3 עַל־יְרוּשָׁלִַם: וְהָיָה בַּיּוֹם־הַהוּא אָשִׂים אֶת־יְרוּשָׁלַם אֶבֶן
a Jerusalem will I that day in it And .Jerusalem against

stone make ,be will

מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עֹמְסֶיהָ שָׂרוֹט יִשָּׂרְטוּ וְנֶאֶסְפוּ
be will and be will severely lift who all the all for heavy

gathered ,lacerated it ;peoples

עָלֶיהָ כֹּל גּוֹיֵי הָאָרֶץ: בַּיּוֹם הַהוּא נְאֻם־יְהוָה אַכֶּה כָּל־
every will I ,Jehovah says ,that day In the all against

strike .earth of nations it

4 סוּס בְּתִמָּהוֹן וְרֹכְבוֹ בְּשִׁגָּעוֹן וְעַל־בֵּית יְהוּדָה אֶפְקַח אֶת־
will I Judah the And with its and with horse

open of house on .madness rider ,panic

עֵינִי וְכָל סוּס הָעַמִּים אַכֶּה בְּעִוָּרוֹן: וְאָמְרוּ אַלְפֵי יְהוּדָה
Judah the shall And with will I the horse and My

of leaders say ,blindness strike peoples of every ,eyes

5 בְלִבָּם אֲמֹצָה לִי יֹשְׁבֵי יְרוּשָׁלַם בַּיהוָה צְבָאוֹת אֱלֹהֵיהֶם:
their hosts through Jerusalem The me to (be shall) their in

.God of Jehovah of dwellers strength ,heart

6 בַּיּוֹם הַהוּא אָשִׂים אֶת־אַלְפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בְּעֲצִים
the among fire a like Judah the will I that day In

,wood of hearth of leaders make

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

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

וְכַלַּפֵּיד אֵשׁ בְּעֹמֶר וְאָכְלוּ עַל־יָמִין וְעַל־שְׂמֹאול אֶת־
left the and the on they And among fire like and

כָּל־הָעַמִּים סָבִיב וְיָשְׁבָה יְרוּשָׁלַם עוֹד תַּחְתֶּיהָ בִּירוּשָׁלִָם:
in her in again Jerusalem And all the all

.Jerusalem ,place dwells around peoples

7 וְהוֹשִׁיעַ יְהוָה אֶת־אָהֳלֵי יְהוּדָה בָּרִאשֹׁנָה לְמַעַן לֹא־תִגְדַּל
be may not that so ,first Judah the Jehovah And

magnified of tents save shall

תִּפְאֶרֶת בֵּית דָּוִיד וְתִפְאֶרֶת יֹשֵׁב יְרוּשָׁלַם עַל־יְהוּדָה:
.Judah above Jerusalem in- the the and David the glory the

of habitants of glory of house of

8 בַּיּוֹם הַהוּא יָגֵן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלַם וְהָיָה הַנִּכְשָׁל
who he it And .Jerusalem the around Jehovah shall that In

feeble is ,be will of inhabitants protect day

בָּהֶם בַּיּוֹם הַהוּא כְּדָוִיד וּבֵית דָּוִיד כֵּאלֹהִים כְּמַלְאַךְ
the like (be shall) David the and (be shall) that day in among

of Angel ,God like of house ;David like them

יְהוָה לְפָנֵיהֶם: 9 וְהָיָה בַּיּוֹם הַהוּא אְבַקֵּשׁ לְהַשְׁמִיד אֶת־
destroy to will I that day in it And before Jehovah

seek ,be shall ,them

כָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלִָם: 10 וְשָׁפַכְתִּי עַל־בֵּית
the on will I And .Jerusalem against that the all

of house out pour

דָּוִיד וְעַל ו יוֹשֵׁב יְרוּשָׁלַם רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי
on they And and grace the ,Jerusalem in- the and ,David

Me look shall .prayers of Spirit of habitants on

אֵת אֲשֶׁר־דָּקָרוּ וְסָפְדוּ עָלָיו כְּמִסְפֵּד עַל־הַיָּחִיד וְהָמַר
will and only an for one as for they and have they whom

bitter be ,son mourns ,Him mourn shall ,pierced

עָלָיו כְּהָמֵר עַל־הַבְּכוֹר: 11 בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפֵּד
the be will that day In the over the like over

mourning great firstborn bitterness Him

בִּירוּשָׁלִַם כְּמִסְפַּד הֲדַדְרִמּוֹן בְּבִקְעַת מְגִדּוֹן: 12 וְסָפְדָה
shall And .Megiddo the in Hadad-rimmon the like in

mourn of valley of mourning ,Jerusalem

הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד מִשְׁפַּחַת בֵּית־דָּוִד
David the family the ;alone families families the

of house of (by) ,land

לְבָד וְנִשֵּׁיהֶם לְבָד מִשְׁפַּחַת בֵּית נָתָן לְבָד וְנִשֵּׁיהֶם לְבָד:
;alone their and ,alone Nathan the family the ;alone their and ,alone

wives of house of wives

13 מִשְׁפַּחַת בֵּית־לֵוִי לְבָד וְנִשֵּׁיהֶם לְבָד מִשְׁפַּחַת הַשִּׁמְעִי
Shimei family the ;alone their and ,alone Levi the family the

of wives of house of

לְבָד וְנִשֵּׁיהֶם לְבָד: 14 כֹּל הַמִּשְׁפָּחוֹת הַנִּשְׁאָרוֹת מִשְׁפָּחָה
family are who left families the all ;alone their and ,alone wives

מִשְׁפָּחָה לְבָד וְנִשֵּׁיהֶם לְבָד:
.alone their and ,alone family (by) wives

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

21

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

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

22

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

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

כא

א-ב לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: יְהוָה בְּעֻזְּךָ יִשְׂמַח־מֶלֶךְ וּבִישׁוּעָתְךָ מַה־°יָּגֵל

ג-ד [°יָגֵל ק] מְאֹד: תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל־מָנַעְתָּ סֶּלָה: כִּי־

ה תְקַדְּמֶנּוּ בִּרְכוֹת טוּב תָּשִׁית לְרֹאשׁוֹ עֲטֶרֶת פָּז: חַיִּים | שָׁאַל מִמְּךָ נָתַתָּה

ו לוֹ אֹרֶךְ יָמִים עוֹלָם וָעֶד: גָּדוֹל כְּבוֹדוֹ בִּישׁוּעָתֶךָ הוֹד וְהָדָר תְּשַׁוֶּה עָלָיו:

ז-ח כִּי־תְשִׁיתֵהוּ בְרָכוֹת לָעַד תְּחַדֵּהוּ בְשִׂמְחָה אֶת־פָּנֶיךָ: כִּי־הַמֶּלֶךְ בֹּטֵחַ

ט בַּיהוָה וּבְחֶסֶד עֶלְיוֹן בַּל־יִמּוֹט: תִּמְצָא יָדְךָ לְכָל־אֹיְבֶיךָ יְמִינְךָ תִּמְצָא

י שׂנְאֶיךָ: תְּשִׁיתֵמוֹ | כְּתַנּוּר אֵשׁ לְעֵת פָּנֶיךָ יְהוָה בְּאַפּוֹ יְבַלְּעֵם וְתֹאכְלֵם

יא-יב אֵשׁ: פִּרְיָמוֹ מֵאֶרֶץ תְּאַבֵּד וְזַרְעָם מִבְּנֵי אָדָם: כִּי־נָטוּ עָלֶיךָ רָעָה חָשְׁבוּ

יג-יד מְזִמָּה בַּל־יוּכָלוּ: כִּי תְשִׁיתֵמוֹ שֶׁכֶם בְּמֵיתָרֶיךָ תְּכוֹנֵן עַל־פְּנֵיהֶם: רוּמָה

יהוָה בְּעֻזֶּךָ נָשִׁירָה וּנְזַמְּרָה גְבוּרָתֶךָ:

כב

א-ב לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד: אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי רָחוֹק

ג מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי: אֱלֹהַי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה וְלַיְלָה וְלֹא־

ד-ה דוּמִיָּה לִי: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: בְּךָ בָּטְחוּ אֲבֹתֵינוּ בָּטְחוּ

ו-ז וַתְּפַלְּטֵמוֹ: אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְּךָ בָטְחוּ וְלֹא־בוֹשׁוּ: וְאָנֹכִי תוֹלַעַת וְלֹא־

ח אִישׁ חֶרְפַּת אָדָם וּבְזוּי עָם: כָּל־רֹאַי יַלְעִגוּ לִי יַפְטִירוּ בְשָׂפָה יָנִיעוּ רֹאשׁ:

ט-י גֹּל אֶל־יְהוָה יְפַלְּטֵהוּ יַצִּילֵהוּ כִּי חָפֵץ בּוֹ: כִּי־אַתָּה גֹחִי מִבֶּטֶן מַבְטִיחִי

יא-יב עַל־שְׁדֵי אִמִּי: עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם מִבֶּטֶן אִמִּי אֵלִי אָתָּה: אַל־תִּרְחַק

יג מִמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי־אֵין עוֹזֵר: סְבָבוּנִי פָרִים רַבִּים אַבִּירֵי בָשָׁן

יד-טו כִּתְרוּנִי: פָּצוּ עָלַי פִּיהֶם אַרְיֵה טֹרֵף וְשֹׁאֵג: כַּמַּיִם נִשְׁפַּכְתִּי וְהִתְפָּרְדוּ כָּל־

טז עַצְמוֹתָי הָיָה לִבִּי כַּדּוֹנָג נָמֵס בְּתוֹךְ מֵעָי: יָבֵשׁ כַּחֶרֶשׂ | כֹּחִי וּלְשׁוֹנִי מְדֻבָּק

יז מַלְקוֹחָי וְלַעֲפַר־מָוֶת תִּשְׁפְּתֵנִי: כִּי סְבָבוּנִי כְלָבִים עֲדַת מְרֵעִים הקיפוני

יח-יט כָּאֲרִי יָדַי וְרַגְלָי: אַסַּפֵּר כָּל־עַצְמוֹתָי הֵמָּה יַבִּיטוּ יִרְאוּ־בִי: יְחַלְּקוּ בְגָדַי

כ לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל: וְאַתָּה יְהוָה אַל־תִּרְחָק אֱיָלוּתִי לְעֶזְרָתִי

כא-כב חוּשָׁה: הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד־כֶּלֶב יְחִידָתִי: הוֹשִׁיעֵנִי מִפִּי אַרְיֵה

כג-כד וּמִקַּרְנֵי רֵמִים עֲנִיָּתָנִי: אֲסַפְּרָה שִׁמְךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ: יִרְאֵי

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

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

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

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

22:13. Powerful empires.

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

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

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

New Covenant / New Testament / הברית החדשה

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

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

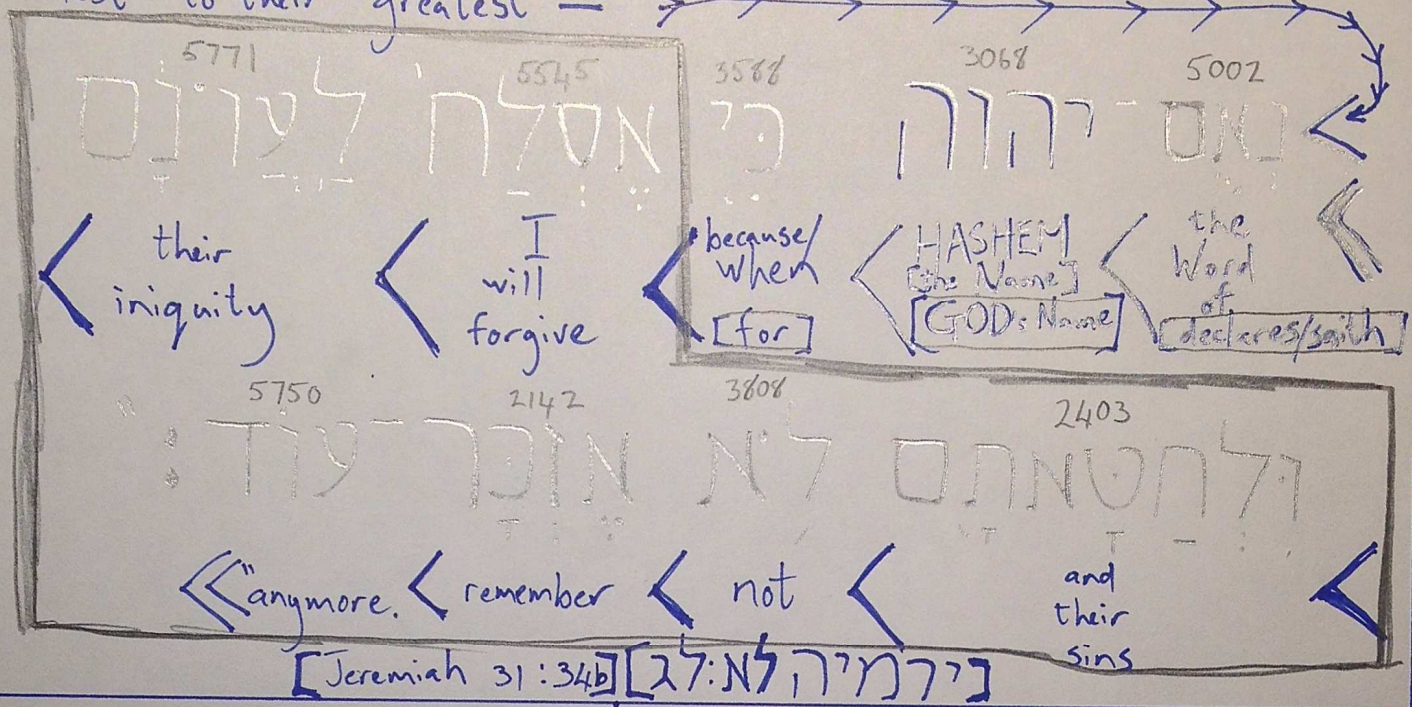
John 20:17 + John 20:25-28
John 10:30,38 + John 17:11b
John 1:1 + John 1:14

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

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

" 5101 3778 3779 2980 988 5101 1410 863
"Τί οὗτος οὕτω λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι
"Why this one thus speaks blasphemies ; who is able to forgive
266 1487 3361 1520 3588 2316 "
ἁμαρτίας εἰ μὴ εἷς, ὁ 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 —



[Jeremiah 31:34b] [ירמיה לא:לג]

see 'Scripture scans' folder:

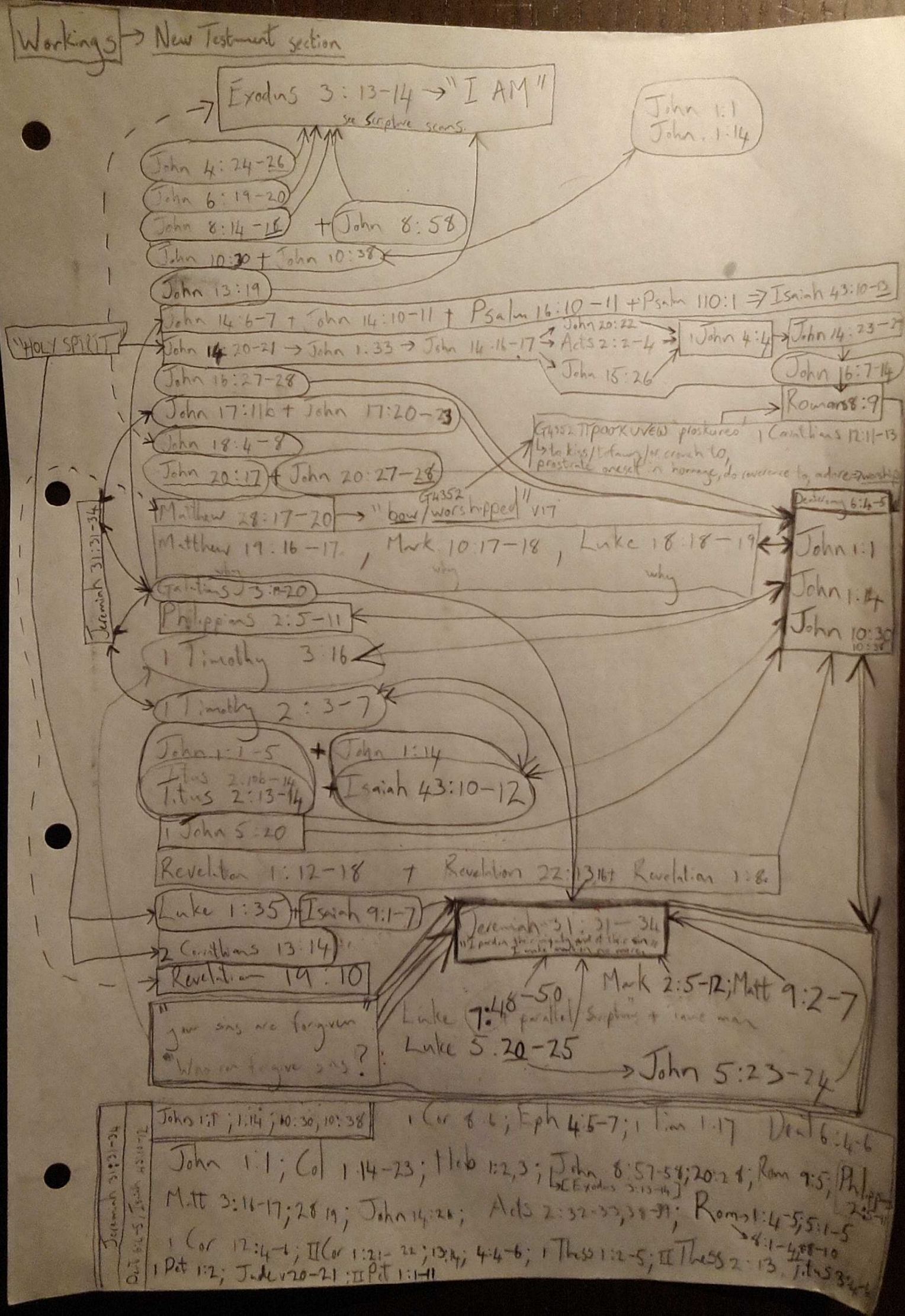
John 4:26 + John 6:20 + John 8:54, 58 + John 13:19
↳ John 8:18-19, 24, 28, 42, 54, 58
+
John 18:4-9

Exodus 3:13-14, 15
שמות ג:יג-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 29:9-11
ישעיה כח ט-יא



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 8:14-18 + John 8:58
John 10:30 + John 10:38
John 13:19
John 14:6-7 + John 14:10-11 + Psalm 16:10-11 + Psalm 110:1 ⇒ Isaiah 43:10-13

"HOLY SPIRIT"

John 14:20-21 → John 1:33 → John 14:16-17 → John 20:22 → Acts 2:2-4 → 1 John 4:4 → John 14:23-29
John 15:26
John 16:7-14
Romans 8:9

John 16:27-28
John 17:11b + John 17:20-23
John 18:4-8
John 20:17 + John 20:27-28

G4352 Προσκυνεω proskuneo
↳ to kiss/to fawn/or crouch to, prostrate oneself in homage, do reverence to, adore ⇒ worship
1 Corinthians 12:11-13

Matthew 28:17-20 → "bow/worshipped" G4352 v17

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

Deuteronomy 6:4-5
John 1:1
John 1:14
John 10:30
10:38

Jeremiah 31:31-34

Galatians 3:19-20
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 22:13,16 + 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 of their sin I make mention no more"

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

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

Jeremiah 31:31-34
Deut 6:4-5, Isaiah 43:10-12

John 1:1; 1:14; 10:30, 10:38 | 1 Cor 8:6; Eph 4:5-7; 1 Tim 1:17 Deut 6:4-6

John 1:1; Col 1:14-23; Heb 1:2,3; John 8:57-58; 20:28; Rom 9:5; Philippians 2:5-11
↳ [Exodus 3:13-14]
Matt 3:16-17; 28:19; John 14:26; Acts 2:32-33, 38-39; Rom 1:4-5; 5:1-5
→ 8:1-4, 8:8-10
1 Cor 12:4-6; II Cor 1:21-22; 13:14; 4:4-6; 1 Thess 1:2-5; II Thess 2:13; Titus 3:4-6
1 Pet 1:2; Jude v20-21; II Pet 1:1-11

Isaiah 28:9-11

Deuteronomy 8:3 [John 6:48-58; 1:1; 1:14]

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

[2 Timothy 3:14-17]

"For whom has the Arm of יהוה [the LORD] been revealed!"

Isaiah 52:6 – 53:12 [Luke 2:25-30] [Luke 23:34] [John 1:1; 1:14; 10:30; 12:35-38]

Deuteronomy 6:4-7 [Genesis 18:1-5]

[Matthew 28:16-20] Isaiah 63:7-16 יהוה "HIS HOLY SPIRIT"

Isaiah 9:1-7 [8:23-9:7 in 'Tanach'] → תנ"ך

['day of Midian' Judges 8:22-23] [Matthew 4:13-16] [Luke 1:32-33] [John 1:1; 10:30]

+

Isaiah 7:14 [Luke 1:26-35] [John 10:30] [Matthew 1:20-25]

"עִמָּנוּאֵל"

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

"וַיִּקְרָא" → @ p.343 Kal, future, 3rd person, singular, masculine [simplemend] [but preceded by] so tense reversed]

⇒ "and HE called"

"שְׁמוֹ..." → @ 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" [אֵל גִּבּוֹר]

[Matthew 8:11; Luke 13:29] [Luke 2:25-30]

Isaiah 59:16-21 → Isaiah 12:2-6

Isaiah 43:10-12

"understand that I am HE..." יהוה

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

[Isaiah 42:1 → Matthew 3:11-17; 2 Peter 1:17-18; Mark 1:9-11; 42:1-7 → Matthew 12:1-21]

Isaiah 40:9-18 ⇒ [Daniel 7:13-14] ⇔ [Acts 1:7-11]

[Romans 11:25-36; 10:10-11:12]

"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 2:30] "HIS Holy Arm" יהוה [Hosea 13:4]

Psalm 110:1-2 ⟹ Deuteronomy 6:4

Zechariah 9:9-10:12

Zechariah 9 VII 'by the blood of THY covenant'

[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] [Matthew 26:31]

Zechariah 12:10 (see Scripture Scans) "They will look toward [ME] יהוה Whom they have stabbed [pierced]..."

11:10 → נֹעַם "pleasantness/beauty" → @ p.555 + Strong's H5278

Psalms 90:1 + 90:17; Exodus 4:1-4; 17:8-9; Numbers 17:1-18:1

11:14 → חֹבְלִים @ p.245 Ⓢ H2254 "destroyers" "bands" Mark 15:16 Matthew 27:27 → "bands" Ⓢ G4686 Ⓢ Tetpay

Jeremiah 11:1-7; Daniel 9:1-19; Jeremiah 25:11; Jeremiah 31:26-37

Ⓢ H5257 chief/ruler @ p.555 ← @ p.69 Messiah Strong's H4899

Daniel 9:1-26 "משיח נגיד" "new covenant" (both in absolute state ⇒ noun and adj. not constructed)

Jeremiah 31:26-39; Ezekiel 34:1-31; 37:1-28

"For Judah and for the Children of Israel, his comrades"

"נגיד" "chief" adjective; "משיח" "Messiah" noun i.e. 'THE MESSIAH' [Daniel 9:21-24]

"For Joseph, the wood of Ephraim and all the House of Israel, his comrades" [Acts 15:1-31; Ephesians 2:1-22; Romans 11:1-34]

Isaiah 61:1-62:12 [Luke 4:14-21]

@ 'The Analytical Hebrew and Chaldee Lexicon' by Benjamin Davidson

Genesis 17:1-7; Genesis 48:3-4 → 'a congregation of nations' [multitude] [peoples]

[Exodus 12:38; 12:43-51]

"I will set YOU for a covenant to the people"...