

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  
"וְיִקְרָא אֶת־שְׁמִי" → p.343 Kal future 3rd person, singular, masculine [implied] [but preceded by I so tense reversed] ⇒ "and HE called"  
"וְיִקְרָא אֶת־שְׁמִי" → 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"  
[וְיִקְרָא אֶת־שְׁמִי]

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

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

תהלים כב:ב  
[Psalms 12:67]  
דמיה נ:ח-יג  
[Jeremiah 1:11-12]

והנה אנו וצבאנו  
את רוח קדשו  
[Isaiah 63:7-16]

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

אמר האמין לשמעתנו  
זרוץ יהוה על מי נבלתה  
[Isaiah 52:6-53:12]  
John 12:32-38

והנה אנו וצבאנו  
את רוח קדשו  
[Isaiah 63:7-16]  
דברים ו:ד  
[Deuteronomy 6:4]  
אתם ידיו נאם יהוה  
[Exodus 3:13-15]  
I AM HE... understand that  
[Isaiah 43:10-12]  
[Isaiah 45:14-25]

הן עבדי אתאך בו בחורי רצתה בפסי נתתי רוחי עליך  
[Isaiah 43:10-12]  
[Isaiah 45:14-25]  
אתם ידיו נאם יהוה  
[Exodus 3:13-15]  
I AM HE... understand that  
[Isaiah 43:10-12]  
[Isaiah 45:14-25]

הנה ימים באים נאם יהוה  
כרי כולם ידעו אותי  
[Isaiah 49:11-23]  
[Isaiah 42:1-7]  
ברית חדשה  
[Matthew 12:9-21]  
אתי יב:ט-כא

ברית חדשה  
[Matthew 12:9-21]  
אתי יב:ט-כא  
דמיה לא:ל-לח  
[Jeremiah 31:30-38]  
ישעיהו נא:ח-יב  
[Isaiah 40:9-12]  
דניאל ז:יג-יד  
[Daniel 7:13-14]  
משלי ל:א-ג  
[Proverbs 30:1-6]

תהלים ב:א-יב  
[Psalms 2:98-110]  
צח:נ-ט  
[Psalms 98-110]  
קד:א-ב  
[Psalms 98-110]  
ישעיהו נב:ב-ג  
[Isaiah 52:6-53:12]

דניאל ט-ט  
[Daniel 9]  
שמות כו:לא-לד  
[Exodus 26:31-34]  
[Exodus 25:17-22]  
לוקס ד:א-ב  
[Luke 4:1-21]

דברים טו: טו-יט  
Deuteronomy 18:15-19

דברים ח: יג  
Deuteronomy 8:13

תהלים יב: ז  
Psalm 12:6 [12:7 Targum]

ירמיהו א: יא-יב  
Jeremiah 1:11-12

כד: א-י  
Jeremiah 24:1-10

ירמיהו כט: יד-כ  
Jeremiah 29:10-20

דניאל ט: א-כז  
Daniel 9:1-26

"... מִשָּׁמַיְךָ דְבַר-יְהוָה עַל-יִשְׂרָאֵל..."  
"... מִשָּׁמַיְךָ..."  
"... MESSIAH..."  
Psalm 22

"... וְהִבְרִיטוּ אֵלַי אֶת-לִבָּם..."  
"... וְהִבְרִיטוּ אֵלַי אֶת-לִבָּם..."  
"... they have pierced..."  
"Whom on ME"  
"And they shall look"  
v10

זכריה יב: ד-י  
Zechariah 12:4-10

"... אֵת..."  
(prepositional word signifying a direct object)  
i.e. Whom of a sentence.

ירמיהו לא  
Jeremiah 31

דניאל ז: יג-יז  
Daniel 7:13-14

ישעיהו מג: א-ג  
Isaiah 42:1-17 [42:6]

ישעיהו מ: יג-יז  
Isaiah 43:1-15

ישעיהו מ: יב-יג  
Isaiah 53:1-12

יהוה אֵלֵינוּ  
"... וְתִבְיַנְנֵנוּ כִּי-יְהוָה אֵלֵינוּ..."  
"... וְתִבְיַנְנֵנוּ כִּי-יְהוָה אֵלֵינוּ..."

ישעיהו מג: ד-יב  
Isaiah 43:10-12

"... רָחֵם קְדָשׁוֹ..."  
ישעיהו סג: ד-טז  
Isaiah 63:7-16

בראשית יח: א-ה  
Genesis 18:1-5

דברים ח: א-ג  
Deuteronomy 8:1-3

דברים טו: טו-יט  
Deuteronomy 18:15-22

דברים ו: ד  
Deuteronomy 6:4

ישעיהו נב: ז-יב  
Isaiah 52:7-53:12

"... וְהִרְוֶץ יְהוָה עַל-מַי נְגִלְתָּהּ..."  
"... וְהִרְוֶץ יְהוָה עַל-מַי נְגִלְתָּהּ..."  
"... been revealed... to whom GOD And the Arm of [GOD's Name]"

תהלים צח  
Psalm 98

"... House of Israel..."  
יחזקאל לו  
Ezekiel 37

"... לְמַעַן יֵדְעוּ אֶת-יְהוָה כִּי-כֹלֵם יִדְעוּ אֹתִי..."  
"... לְמַעַן יֵדְעוּ אֶת-יְהוָה כִּי-כֹלֵם יִדְעוּ אֹתִי..."  
"... ME will know all of them for GOD (prepositional signifying the direct object of a sentence) know saying"

ירמיהו לא: ל-ל  
Jeremiah 31:31-34

"... פְּרִיַת וְדָשָׁה..."  
"... פְּרִיַת וְדָשָׁה..."  
"... a new covenant..."  
Exodus 24:8

ישעיהו נג  
Isaiah 53

תהלים כב  
Psalm 22

דבר יס-יח:טו-כב  
 [Deuteronomy 18:15-22] 8:1-3  
 ישציה-מ:מ-ג  
 [Isaiah 40:1-8]

מאמר  
 חזון  
 נבואה

"רוח קדשו"  
 ישציה סג:ז-טו  
 [Isaiah 63:7-16]

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

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

ישציה ח:כג-ט:ו ← [שופטים ח:כב-כג] שופטים מדבר  
 [Isaiah 8:23-9:6] [Judges 8:22-23]

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

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

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

ישציה מ:ט-לא "הנה אדני יהוה בחזק יבוא וזרצו משלה לו"  
 [Isaiah 40:4-31]

בראשית יז:א-ז  
 [Genesis 17:1-7]  
 "סגסג לזרע"  
 [Genesis 48:3-4]  
 שמואל א:ג-ו  
 [1 Samuel 3:1-10]  
 יח:כא  
 [Exodus 12:38-51]

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-ג  
 [Psalms 110:1-2]

"ימינו וזרוץ קדשו"  
 [הושע יג:א]  
 [Hosea 13:4]

זכריה ט:ט-יב  
 [Zechariah 9:9-10:12]  
 זכריה יא:ד-יד ← תהלים כב:א-לב  
 [Psalms 22:1-32]  
 זכריה יג:ז-ט ← ישציה מג:א-כא  
 [Isaiah 43:1-21]  
 זכריה יב:יז ← יחזקאל לד:א-לא  
 [Ezekiel 34:1-31]

ירמיה לא:א-לט  
 [Jeremiah 31:1-39]  
 ישציה סא:א-סב:יב  
 [Isaiah 61:1-62:12]  
 דניאל ז:יג-יד  
 [Daniel 7:13-14]  
 תהלים צח  
 [Psalms 98]

"ליהודה ולבני ישראל [חבריו]"  
 יחזקאל לד:טו-כח  
 [Ezekiel 37:15-28]  
 "ליוסף יצא אפרים וכל-בית ישראל [מבריו]"

"ברית חדשה"  
 ירמיה לא:כו-לט  
 [Jeremiah 31:26-39]  
 יחזקאל לא:כח  
 [Ezekiel 37:1-28]

For a Child is born; to us a Son is given; and the government [dominion] is on His shoulder;

גִּבּוֹר יְהוָה יוֹזֵן פְּלִאָה שְׁמוֹ נִקְרָא וְיִקְרָא

< Mighty GOD < Counselor < Wonderful < His Name < and is called < the everlasting FATHER, the Prince of Peace. [There is no end] to the increase of His government [dominion] and of peace

↳ there is no end, on the throne of David and on His kingdom, to order it, and to sustain it with justice and with righteousness, from now and forever. The zeal of יְהוָה צְבָאוֹת will do this.

יְהוָה צְבָאוֹת < # hosts < [GOD] [Name]

[Isaiah 9:6-7] [ישעיהו ט:ו-ז]

"You [are] **MY** witnesses states יְהוָה 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 and after **ME** not shall be [any].

**I**, **I** [am] יְהוָה 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 יְהוָה and

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
 << GOD < I [am] <

[Isaiah 43:10-12] [ישעיהו מג:י-יב]

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

Deuteronomy 6:4; 18:15-22; 31:30-32:21  
 [Hosea 1:1-10] [הושע א:א-ב:ג] [הושע א:א-ב:ג]  
 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

Zechariah 12:1 - 13:9

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 [Messages] Hallelu YAH! pdf and note the words I write in a personal capacity [on a personal note] I am a servant of GOD and only a man.)  
 John 1:1; Luke 10:30; 12:35-38 → Isaiah 53  
 Matthew 12:17-21 → Isaiah 42:1-7 → Isaiah 43:10-12

God sends His prophets to Israel

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

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

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

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

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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. 13 Your eye shall not pity him; you shall remove the innocent blood from Israel,

מפניך: תמים תהיה עם יהוה אלהיך: \* כי הגוים האלה אשר אתה יורש אותם אל-מענגים ואל-קסמים ישמעו ואתה לא כן נתן לך יהוה אלהיך: נביא מקרבך מאחיה כמני יקים לך יהוה אלהיך אליו תשמעון: ככל אשר-שאלת מעם יהוה אלהיך בחרב ביום הקהל לאמר לא אסף לשמע את-קול יהוה אלהי ואת-האש הגדלה הזאת לא-אראה עוד ולא אמות: ויאמר יהוה אלי היטיבו אשר דברו: נביא אקים להם מקרב אחיהם כמוך ונתתי דברי בפיו ודבר אליהם את כל-אשר אצונו: והיה האיש אשר לא-ישמע אל-דברי אשר ידבר בשמי אנכי אדרש מעמו: אך הנביא אשר יזיד לדבר דבר בשמי את אשר לא-צויתיו לדבר ואשר ידבר בשם אלהים אחרים ומת הנביא ההוא: וכי תאמר בלבבך איכה נדע את-הדבר אשר לא-דברו יהוה: אשר ידבר הנביא בשם יהוה ולא יהיה הדבר ולא יבא הוא הדבר אשר לא-דברו יהוה בודון דברו הנביא לא תגור ממנו: כי-יכרית יהוה אלהיך את-הגוים אשר יהוה אלהיך נתן לך את-ארצם וירשתם וישבת בעריהם ובבתיהם: שלוש ערים תבדיל לך בתוך ארצה אשר יהוה אלהיך נתן לך לרשתה: תכין לך הדרך ושלשת את-גבול ארצה אשר ינחילך יהוה אלהיך והיה לנוס שמה כל-רצח: וזה דבר הרצח אשר ינוס שמה וחי אשר יכה את-רעהו בבלי-דעת והוא לא-שנא לו מתמל שלשם: ואשר יבא את-רעהו ביער לחטב עצים ונדהה ידו בגרון לכת העץ ונשל הפרול מן-העץ ומצא את-רעהו ומת הוא ינוס אל-אחת הערים האלה וחי: פן-ירדה גאל הדם אחרי הרצח כי יחם לבבו והשיגו כי ירבה הדרך והכהו נפש ולו אין משפט-מות כי לא שנא הוא לו מתמול שלשום: על-כן אנכי מצוה לאמר שלש ערים תבדיל לך: ואם ירחיב יהוה אלהיך את-גבולך באשר נשבע לאבותיך ונתן לך את-כל-הארץ אשר דבר לתת לאבותיך: כי-תשמר את-כל-המצוה הזאת לעשתה אשר אנכי מצוה היום לאהבה את-יהוה אלהיך וללכת בדרךיו כל-הימים ויספת לך עוד שלש ערים על השלש האלה: ולא ישפך דם נקי בקרב ארצה אשר יהוה אלהיך נתן לך נחלה והיה עליך דמים: וכי-יהיה איש שנא לרעהו וארב לו וקם עליו והכהו נפש ומת ונס אל-אחת הערים האל: ושלחו זקני עירו ולקחו אתו משם ונתנו אוהו ביד גאל הדם ומת: לא-תחוס עינה עליו ובערת דם-הנקי מישראל

18:13. You should follow God with perfect faith, without feeling a need to know what will happen (Rashi). 18:14-22. Israel need not fear the efforts of sorcerers, because Israel's destiny is far above anyone's ability to

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

24 But behold, you are made from nothing and your deeds are naught; [only] an abominable one would choose you.

Judgment 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.

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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 have done and not have neglected them. 17 They will withdraw to the rear and be deeply shamed,

העירותי הן אתם מאין ופעלכם מאפע תועבה יבחר בכם: כדכה

מִצְפוֹן וַיָּאֵת מִמְּזֶרֶחַ שְׁמֶשׁ יִקְרָא בְשֵׁמִי וַיָּבֵא סַגְנִים כְּמוֹ-חֹמֶר וּכְמוֹ יוֹצֵר יִרְמַס-טִיט: מִי-הִגִּיד מֵרֵאשׁ וְנִדְעָה וּמִלְפָּנַי וְנֹאמֵר צְדִיק אֵף אֵין-מִגִּיד אֵף אֵין מְשִׁיעַ אֵף אֵין-שֹׁמֵעַ אִמְרֵיכֶם: רֵאשׁוֹן לְצִיּוֹן הִנֵּה הֵנָּה וְלִירוּשָׁלַם מְבַשֵּׁר אֶתְּךָ: וְאֵרָא וְאֵין אִישׁ וּמֵאֵלָה וְאֵין יוֹעֵץ וְאֵשְׁאֵלֶם וַיִּשְׁבוּ דְבַר: הֵן כֻּלָּם אֲנִי אֶפֶס מֵעֲשִׂיהֶם רוּחַ וְתֵהוּ הֵן עַבְדֵי אֶתְמַר-בּוֹ בְּחִירֵי רִצְתָהּ נִפְשֵׁי אֶ נְסִפֵיהֶם:

מב

נִתְתִי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא-יִשְׁמִיעַ בְּחוּץ קוֹלוֹ: קִנְיָה רִצּוֹן לֹא יִשְׁבּוֹר וּפְשִׁתָּהּ כִּהְיָה לֹא יִכְבְּנָה לְאַמַּת יוֹצִיא מִשְׁפָּט: לֹא יִכְהֶה וְלֹא יִרוּץ עַד-יִשָּׂים בְּאֶרֶץ מִשְׁפָּט וְלִתּוֹרָתוֹ אֵיִם יִיחִילוּ:

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

בּוֹרָא הַשָּׁמַיִם וְנוֹטִיהֶם רִקַּע הָאָרֶץ וַצִּאֲצֵאָהּ נִתַּן וְשָׁמָּה לְעַם עֲלִיהָ וְרוּחַ הַלֵּלְכִים בָּהּ: אֲנִי יְהוָה קְרֵאתִיךָ בְּצִדֶק וְאֶחֱזַק בְּיָדְךָ וְאֶצְרָךְ וְאֶתְנֶנְךָ לְבְרִית עִם לְאוּר גּוֹיִם: לִפְקֹחַ עֵינַיִם עוֹרֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבַּיִת כֻּלָּא יִשְׁבִי חֶשֶׁךְ: אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי לֹא אֶחָר וְלֹא-אֶתֶן וְתִהְיֶה לְפִסְלִים: הִרְאִשְׁנוֹת הִנֵּה-בָאוּ וְחִדְשׁוֹת אֲנִי מִגִּיד בְּטֶרֶם תִּצְמַחְנָה אֲשִׁמִיעַ אֶתְכֶם: שִׁירוּ לַיהוָה

שִׁיר חֲדָשׁ תִּהְלְתוּ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֵאוּ אֵיִם וַיִּשְׁבִּיהֶם: יִשְׂאוּ מִדְּבַר וְעָרְיוּ חֲצֵרִים תִּשָּׁב קָדַר יִרְנּוּ יִשְׁבִי סֹלַע מֵרֵאשׁ הָרִים יִצְנַחוּ: יִשְׁימוּ לַיהוָה כְּבוֹד וְתִהְלְתוּ בְּאֵיִם יִגִּידוּ: יְהוָה בְּגִבּוֹר יִצָּא כְּאִישׁ מִלְחָמוֹת יַעִיר קִנְיָה יִרְיעַ אֶף-יִצְרִיחַ עַל-אֵיבָיו יִתְגַּבֵּר:

הַחֲשִׁיתִי מֵעוֹלָם אֶחְרִישׁ אֶתְאַפֵּק בְּיֹלְדָה אֶפְעֶה אֶשֶׁם וְאֶשְׂאֵף יָחַד: אֶחְרִיב הָרִים וּגְבְעוֹת וְכֻל-עֲשָׂבָם אוֹבִישׁ וְשִׁמְתִי נְהָרוֹת לְאֵיִם וְאֶגְמִים אוֹבִישׁ: וְהוֹלַכְתִּי עוֹרִים בְּדֶרֶךְ לֹא יִדְעוּ בְּנִתְיָבוֹת לֹא-יִדְעוּ אֶדְרִיכֶם אֲשִׁים מִחֶשֶׁךְ לִפְנֵיהֶם לְאוּר וּמַעַקְשִׁים לְמִישׁוֹר אֵלָה הַדְּבָרִים עֲשִׂיתֶם וְלֹא עֲזַבְתֶּם: נִסְגּוּ אַחֲוֹר יִבְשׁוּ בְשֵׁת

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).  
42:2-3. He will be accepted by all and will have no need to proclaim his judgments loudly or demonstrate his

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).  
42:16. That is, the redeemed Jewish nation, which had been "blinded" by its suffering (Radak).

those who trust in graven idols; those who say to molten idols, 'You are our gods.'

The deaf and the blind

18 O deaf ones, listen; and blind ones, gaze to see! 19 Who is blind but My servant and deaf as My messenger whom I send? Who is blind like the perfected man? Blind like the servant of HASHEM? 20 Seeing much, but 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 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 31:34

"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 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.

.. I am HASHEM"

הַחֲרָשִׁים הַבְּטָחִים בַּפִּסָּל הַאֲמֵרִים לְמַסְכָּה אַתֶּם אֱלֹהֵינוּ:

יט שָׁמְעוּ וְהִעֲרִירִים הַבֵּיטוּ לְרֵאוֹת: מִי עֹוֵר כִּי אִם-עֲבָדֵי וְחָרָשׁ בְּמִלְאָכָי  
כ אֲשַׁלַּח מִי עֹוֵר כַּמְשָׁלִים וְעֹוֵר כַּעֲבַד יְהוָה: רֵאִית [רֵאוֹת ק] רַבּוֹת וְלֹא  
כא תִּשְׁמַר פְּקוּחַ אֲזָנִים וְלֹא יִשְׁמַע: יְהוָה חָפֵץ לְמַעַן צַדִּיק וַיִּגְדֵּל תּוֹרָה  
כב וַיִּאֲדִיר: וְהוּא עִם-בְּזוּז וְשִׁטּוֹי הִפֵּחַ בַּחֲזֵרִים כָּלֵם וּבִבְתֵי כָּלֵאִים הַחֲבָאוּ  
כג הֵיוּ לְבוֹז וְאִין מְצִיל מִשְׁפָּה וְאִין-אִמֵּר הָשֵׁב: מִי בָכֶם יֵאָזִין וְאֵת יִקְשִׁיב  
כד וַיִּשְׁמַע לְאַחֹר: מִי-נָתַן לְמַשׁוּסָה [לְמַשְׁפָּה ק] יַעֲקֹב וַיִּשְׁרָאֵל לְבָזוּיִם  
הלוֹא יְהוָה זֶו חֲטָאנוּ לוֹ וְלֹא-אָבוּ בְּדַרְכֵי הַלּוֹךְ וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ:  
כה וַיִּשְׁפָּךְ עָלָיו חֲמָה אֲפֹ וַעֲזָו מִלְחָמָה וּתְלַהֲטָהוּ מִסְבִּיב וְלֹא יָדַע  
א וּתְבַעַר-בוּ וְלֹא-יִשְׁיִם עַל-לֵב: וְעַתָּה כֹּה-אָמַר יְהוָה בְּרֵאשִׁי

מג

יַעֲלֹב וַיִּצְרַךְ יִשְׂרָאֵל אֶל-תִּירָא כִּי גִאלְתִּיךָ קָרָאתִי בְּשִׁמְךָ לִי-אַתָּה: כִּי-  
תַעֲבוֹר בְּמַיִם אֶתְךָ אָנִי וּבְנִהְרוֹת לֹא יִשְׁטָפוּךָ כִּי-תֵלֵךְ בְּמַוֵּ-אֵשׁ לֹא  
תִכְוֶה וְלֹהֲבָה לֹא תִבְעַר-בְּךָ: כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ  
נִתְחַי כְּפָרָךְ מִצָּרִים כּוֹשׁ וּסְבָא תַחְתִּיךָ: מֵאֲשֶׁר יִקְרָת בְּעֵינַי נִכְבַּדְתָּ וְאֲנִי  
ה אֶהְבַּתִּיךָ וְאַתָּן אָדָם תַּחְתִּיךָ וְלֵאמֹים תַּחַת נִפְשָׁה: אֶל-תִּירָא כִּי-אַתָּה  
ו אֲנִי מִמְזֻרַח אָבִיא וְרַעָה וּמִמְעַרְב אֶקְבְּצֶךָ: אִמֵּר לְצַפּוֹן תְּנִי וּלְתִימָן אֶל-  
ז תְּכַלְאֵי הַבִּיאי בְּנֵי מִרְחוֹק וּבְנוֹתַי מִקְצֵה הָאָרֶץ: כָּל הַנִּקְרָא בְּשִׁמִּי  
ח וּלְכַבּוּדִי בְּרֵאתִיו וַיִּצְרַתִּי אֶף-עֲשִׂיתִיו: הוֹצִיא עִם-עֹוֵר וְעֵינַיִם יִשׁ  
ט וְחֲרָשִׁים וְאֲזָנִים לָמוּ: כָּל-הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיִּאֲסָפוּ לֵאמֹים מִי בָהֶם  
יִגִּיד וְאֵת וְרֵאשֻׁנוֹת יִשְׁמִיעֵנוּ יִתְּנוּ עֲדֵיהֶם וַיִּצְדְּקוּ וַיִּשְׁמְעוּ וַיִּאמְרוּ אִמְתּ:  
י אַתֶּם עֲדֵי נֵאִם-יְהוָה וְעֲבָדֵי אֲשֶׁר בְּחַרְתִּי לְמַעַן תִּדְעוּ וְתִאמְיְנוּ לִי  
יא וְתִבְיְנוּ כִּי-אֲנִי הוּא לְפָנַי לֹא-נֹוצַר אֵל וְאַחֲרַי לֹא יְהִי: אֲנֹכִי  
יב אֲנֹכִי יְהוָה וְאִין מִבְּלַעֲדֵי מוֹשִׁיעַ: אֲנֹכִי הַגִּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאִין  
יג בָּכֶם זֶר וְאַתֶּם עֲדֵי נֵאִם-יְהוָה וְאֲנִי-אֵל: גַּם-מִיּוֹם אֲנִי הוּא וְאִין מִיַּדִּי  
יד מְצִיל אֶפְעַל וּמִי יִשְׁיבְנָה: כֹּה-אָמַר יְהוָה גֵּאלְכֶם קְדוֹשׁ  
ישראל לְמַעַןכֶּם שְׁלַחְתִּי בְּכֹלָה וְהוֹרַדְתִּי בְּרִיחִים כָּלֵם וּכְשָׂדִים בְּאֵנִיּוֹת  
טו-טז רְנַתֶּם: אֲנִי יְהוָה קְדוֹשְׁכֶם בּוֹרֵא יִשְׂרָאֵל מִלְּכָכֶם: 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."



salem; undo the straps on your neck, O captive daughter of Zion. <sup>3</sup> For thus said HASHEM: For naught were you sold, and not for money will you be redeemed.\*

<sup>4</sup> For thus said my Lord, HASHEM/ELOHIM: As for Egypt, My people went down originally to sojourn there. But Assyria oppressed them without justification;\* <sup>5</sup> 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.

<sup>6</sup> Therefore, My people shall know My Name — therefore, on that day,\* that it is I Who speaks, here I am!

<sup>7</sup> 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!' <sup>8</sup> 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. <sup>9</sup> Burst out, sing glad song in unison, O ruins of Jerusalem, for HASHEM will have comforted His people; He will have redeemed Jerusalem. <sup>10</sup> 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!

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> Behold, My servant\* will succeed; he will be exalted and become high and exceedingly lofty. <sup>14</sup> 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,' <sup>15</sup> 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.

"Your God has reigned!"

Success of the righteous

תהלים צח

53 [Psalm] The nations' wonderment at Israel's redemption

<sup>1</sup> Who would believe what we have heard!\* For whom has the arm of HASHEM been revealed! <sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> 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! <sup>5</sup> 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. <sup>6</sup> We have all strayed like sheep, each of us turning his own way, and HASHEM inflicted upon him the iniquity of us all.\* <sup>7</sup> 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. <sup>8</sup> 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.\* <sup>9</sup> 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.

ג התפתחו [התפתחי ק] מוסרי צנאך שביה בת ציון: כי

ד כה אמר יהוה חנם נמכרתם ולא בכסף תגאלו: כי כה אמר

ה אדני יהוה מצרים ירד עמי בראשנה לגור שם ואשור באפס עשקו:

ו ועתה מה לי פה נאם יהוה כי לקח עמי חנם משלו [משליו ק]

ז יהילילו נאם יהוה ותמיד כל היום שמי מנאץ: לכן ירע עמי שמי לכן

ח ביום ההוא כי אני הוא המדבר הנני: מה נאו על-

ט ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אמר

י לציון מלך אלהיך: קול צפיר גשאו קול יחדו ירננו כי עין בעין יראו

יא בשוב יהוה ציון: פצחו רננו יחדו חרבות ירושלם כי נחם יהוה עמו

יב גאל ירושלם: חשף יהוה את זרוע קדשו לעיני כל הגוים וראו כל-

יג אפסי ארץ את ישועת אלהינו: סורו סורו צאו משם

יד טמא אל תגעו צאו מתוכה הברו גשאי כלי יהוה: כי לא בחפזון

יז תצאו ובמנוסה לא תלכו כי הלה לפניכם יהוה ומאספכם אלהי

יח ישראל: הנה ישכיל עבדי ירום ונשא וגבה מאד:

יט כאשר שממו עליך רבים בן משחת מאיש מראהו ותארו מבני אדם:

כ כן יזה גוים רבים עליו יקפצו מלכים פיהם כי אשר לא ספר להם ראו

כא ואשר לא שמעו התבוננו: מי האמין לשמעתנו וזרוע יהוה על מי

כב נגלתה: ויעל כיוצק לפניו וכשרש מארץ ציה לא תאר לו ולא הדר

כג ונראהו ולא מראה ונחמדהו: נבזה וחדל אישים איש מכאבות וידוע

כד חלי וכמסתר פנים ממנו נבזה ולא חשבנהו: אכן חלינו הוא נשא

כה ומכאבינו סבלם ואנחנו חשבנהו נגוע מכה אלהים ומענה: והוא

כו מחלל מפשענו מדכא מעונותינו מוסר שלומנו עליו ובחברתו נרפא-

כז לנו: כלנו כצאן תעינו איש לדרך פנינו ויהוה הפגיע בו את עון כלנו:

כח נגש והוא נענה ולא יפתח פיו בשעה לטבח יוכל וכרחל לפני גזייה

כט נאלמה ולא יפתח פיו: מעצר וממשפט לקח ואת דורו מי ישוחח כי

ל נגור מארץ חיים מפשע עמי נגע למו: ויתן את רשעים קברו ואת-

נג

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-

God's will was done

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

<sup>10</sup> 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. <sup>11</sup> 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. <sup>12</sup> 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

<sup>1</sup> 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. <sup>2</sup> Broaden the place of your tent and let the curtains of your dwellings stretch out, stint not; lengthen your cords and strengthen your pegs. <sup>3</sup> For you will burst out to the right and to the left; your offspring will inherit nations, and they will settle desolate cities. <sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> 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. <sup>7</sup> For but a brief moment have I forsaken you, and with abundant mercy will I gather you in. <sup>8</sup> 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

<sup>9</sup> 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. <sup>10</sup> 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

<sup>11</sup> 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. <sup>12</sup> I will set your window [frames] with ruby and [make] your gates of carbuncle stones, and your entire boundary [will be] of precious stones. <sup>13</sup> All your children will be students of HASHEM, and your children's peace will be abundant. <sup>14</sup> Establish yourself through righteousness, distance yourself from oppression, for you need not fear it, and from devastation, for it will not come near you. <sup>15</sup> Behold, they may indeed gather together, but it is without My consent. Whoever will gather against you will fall because of you. <sup>16</sup> 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.\* <sup>17</sup> Any weapon sharpened against you will not succeed, and any tongue that will rise against you in judgment, you will condemn. This is the heritage of the servants of HASHEM, and their righteousness from Me — the word of HASHEM.

דברים חג  
[Deuteronomy] 8:3

עשיר במתיו על לא-חמס עשה ולא מרמה בפיו: ויהוה חפץ דבאו  
החלי אס-תשים אשם נפשו יראה ורע יאריך ימים וחפץ יהוה בידו  
יצלח: מעמל נפשו יראה ישבע בדעתו יצדיק צדיק עבדי לרבים  
ועונתם הוא יסבל: לכן אחלק-לו ברבים ואת-עצומים יחלק שלל תחת  
אשר הערה למות נפשו ואת-פשעים נמנה והוא חטא-רבים נשא  
ולפשעים יפגיע:

נד

HAFTARAS NOACH

Ashkenazim:

54:1-55:5

Sephardim:

54:1-10

HAFTARAS KI SEITZEI

54:1-10

וצהלי לא-חלה בי-רבים בני-שוממה מבני בעולה אמר יהוה: הרחיבי ו  
מקום אהלך ויריעות משכנותיך וטו אל-תחשכי האריכי מיתריך  
ויתדתיך חזקי: כי-ימין ושמאול תפרצי וזרעך גוים יירש וערים נשמות  
יושיבו: אל-תיראי כי-לא תבושי ואל-תבלמי כי-לא תחפירי כי בשת  
עלומיך תשכחי וחרפת אלמנותיך לא תזכרי-  
עוד: כי בעליך עשיך יהוה צבאות שמו וגאלך קדוש ישראל אלהי כל-  
הארץ יקרא: כי-כאשה עזובה ועצובת רוח קראך יהוה ואשת נעורים  
כי תמאס אמר אלהיך: ברגע קטן עזבתך וברחמים גדולים אקבצך:  
בשצף קצף הסתרתני פני רגע ממך ובחסד עולם החמתך אמר גאלך  
יהוה:

כי-מי נח זאת לי אשר נשבעתי  
מעבר מי-נח עוד על-הארץ בן נשבעתי מקצף עליך ומגער-כה: כי  
הקרים ימוש ויהגבעות תמוטנה וחסדי מאתך לא ימוש וברית שלומי  
לא תמוט אמר מרחמך יהוה:

HAFTARAS RE'EH

54:11-55:5

עניה סערה  
לא נחמה הנה אנכי מרביץ בפור אבניך ויסדתיך בספירים:  
ושמתי ברכך שמשתיך ושעריך לאבני אקדח וכל-גבולך לאבני חפץ:  
וכל-בניך למודי יהוה ורב שלום בניך: בצדקה תכונני רחמי מעשק כי-  
לא תיראי וממתה כי לא-תקרב אליך: הן גור יגור אפס מאותי מי-גר  
אתך עליך יפול: הן [הנה ק] אנכי בראתי חרש נפח באש פחם  
ומוציא כלי למעשהו ואנכי בראתי משחית לחבל: כל-כלי יוצר עליך  
לא יצלח וכל-לשון תקום-אתך למשפט תרשיעי זאת נחלת עבדי  
יהוה וצדקתם מאתי נאם-יהוה:

נה

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.  
53:12. In exile, Jews prayed for the welfare of their host nations.

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).

Isaiah 42:1-7  
43:10-12

The Creator's promise

Rebuilt Jerusalem

32

Prophecy from prison to Zedekiah

The purchased field

<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> 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. <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 plumbed below, so too would I reject the entire seed of Israel because of everything they did — the word of HASHEM.

<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 Gareb Hill and around to Goah. <sup>39</sup> 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.

<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 him mouth to 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?")

<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,

שָׁנָיו: הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הַחֲוִיקֵי בְיָדָם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִמָּה הִפְרוּ אֶת־בְּרִיתִי וְאֲנֹכִי בַעַלְתִּי בָּם נְאֻם־יְהוָה: כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת־בֵּית יִשְׂרָאֵל אַחֲרַי הַיָּמִים הָהֵם נְאֻם־יְהוָה נָתַתִּי אֶת־תּוֹרָתִי בְּקֶרֶבְכֶם וְעַל־לִבָּם אֶכְתָּבֶנָּה וְהֵייתִי לָהֶם לְאֱלֹהִים וְהִמָּה יְהִי־לִי לְעַם: וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי־כֹלֵם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד־גְּדוֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לְעֹנְוֵם וְלִחְטָאתֵם לֹא אֶזְכֶּר־עוֹד: כֹּה אָמַר יְהוָה נָתַן שֶׁמֶשׁ לְאוֹר יוֹמָם חֶקֶת יָרֵחַ וְכּוֹכָבִים לְאוֹר לַיְלָה רִגַע הַיּוֹם וַיְהִימוּ גִלְיוֹ יְהוָה צְבָאוֹת שָׁמוּ: אִם־יִמְשׁוּ הַחֻקִּים הָאֵלֶּה מִלְּפָנַי נְאֻם־יְהוָה גַּם זָרַע יִשְׂרָאֵל יִשְׁבְּתוּ מִהָיֹת גּוֹי לְפָנַי כָּל־הַיָּמִים: כֹּה אָמַר יְהוָה אִם־יִמְדוּ שָׁמַיִם מִלְּמַעְלָה וַיַּחְקְרוּ מוֹסְדֵי־אֶרֶץ לְמִטָּה גַם־אֲנִי אֲמַאֵס בְּכָל־זָרַע יִשְׂרָאֵל עַל־כֹּל־אֲשֶׁר עָשׂוּ נְאֻם־יְהוָה: הִנֵּה יָמִים [בָּאִים ק' וְלֹא כ'] נְאֻם־יְהוָה וְנִבְנְתָה הָעִיר לְיהוָה מִמִּגְדַל חֲנָנְאֵל עַד־שַׁעַר הַפְּנֵה: וַיֵּצֵא עוֹד קוֹה [קו' ק] הַמִּדָּה נִגְדוּ עַל גִּבְעַת גָּרֵב וְנִסַּב גִּעְתָּה: וְכָל־הָעֵמֶק הַפְּגָרִים וְהַדְּשָׁן וְכָל־הַשְּׂרָמוֹת [הַשְּׂדֵמוֹת ק] עַד־נַחַל קִדְרוֹן עַד־פְּנַת שַׁעַר הַסּוּסִים מִזְרְחָה קָדֵשׁ לְיהוָה לֹא־יִנְתַּשׁ וְלֹא־יִהְרָס עוֹד לְעוֹלָם: הַדְּבָר אֲשֶׁר־הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה בְּשָׁנָה [בְּשָׁנָה ק] הָעֲשָׂרִית לְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַשָּׁנָה שְׁמֹנֶה־עָשָׂרָה שָׁנָה לְנִבּוּכַדְרֶאֱצַּר: וְאָז חִיל מֶלֶךְ בָּבֶל צָרִים עַל־יְרוּשָׁלַם וַיְרַמְיָהוּ הַנְּבִיא הָיָה כְּלוּא בַּחֲצַר הַמְּטָרָה אֲשֶׁר בֵּית־מֶלֶךְ יְהוּדָה: אֲשֶׁר כָּלְאוּ צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר מִדּוֹעַ אֵתָּה נָבִיא לֵאמֹר כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וְלִכְדָּהּ: וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא יִמְלֹט מִיַּד הַכַּשְׂדִּים כִּי־הִנָּתַן יָנְתַן בְּיַד מֶלֶךְ־בָּבֶל וְדַבֵּר־פִּיו עִם־פִּיו וְעֵינָיו אֶת־עֵינָיו תִּרְאִינָה: וּבָבֶל יוֹלֶךְ אֶת־צִדְקִיָּהוּ וְשָׁם יִהְיֶה עַד־פָּקְדֵי אֲתוּ נְאֻם־יְהוָה כִּי תִלְחַמוּ אֶת־הַכַּשְׂדִּים לֹא תִצְלִיחוּ: וַיֹּאמֶר יְרֵמְיָהוּ הֲיֵה דְבַר־יְהוָה אֵלַי לֵאמֹר: הִנֵּה חֲנַמְאֵל בֶּן־שַׁלּוּם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר קְנֵה לָךְ אֶת־שָׂדֵי אֲשֶׁר בְּעֵנְתוֹת כִּי לָךְ מִשְׁפַּט הַגְּאֻלָּה לְקִנּוֹת: וַיָּבֵא אֵלַי חֲנַמְאֵל בֶּן־דָּדִי בְּדַבַּר יְהוָה אֶל־חֲצַר הַמְּטָרָה וַיֹּאמֶר אֵלַי קְנֵה נָא אֶת־שָׂדֵי אֲשֶׁר בְּעֵנְתוֹת אֲשֶׁר וּבְאֶרֶץ בְּנִימִן כִּי־לָךְ מִשְׁפַּט הִירְשָׁה וְלָךְ הַגְּאֻלָּה קְנֵה לָךְ וְאָדַע כִּי דְבַר־יְהוָה הוּא: וְאֶקְנֶה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל

לב

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

ישׁוּעָה נג  
[Isaiah] 53  
תהלים-ג  
קד  
[Psalm]-2  
110

**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

א מִזְמוֹר שִׁירוֹ לַיהוָה | שִׁיר חֲדָשׁ בֵּי-נִפְלְאוֹת עֲשֵׂה הוֹשִׁיעָה-לוֹ יְמֵינוֹ  
ב-ג וּרְוַע קִדְשׁוֹ: הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ | לְעֵינֵי הַגּוֹלִים גְּלָה צַדִּיקְתּוֹ: זָכַר חֲסִדוֹ |  
ד וְאִמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל רָאוּ כָל-אֶפְסֵי-אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: הֲרִיעוּ  
ה לַיהוָה כָּל-הָאָרֶץ פָּצְחוּ וְרִנְנוּ וְזָמְרוּ: זָמְרוּ לַיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל  
ו זְמִרָה: בַּחֲצֻצְרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לִפְנֵי | הַמֶּלֶךְ יְהוָה: יִרְעַם הַיָּם  
ז וּמַלְאוּ תִבְל וַיִּשְׁבִּי בָהּ: נִהְרֹת יִמְחֲאוּ-כֶּף יְחַד הַרִים יִרְנְנוּ: לִפְנֵי-יְהוָה  
ח כִּי בָא לְשֹׁפֵט הָאָרֶץ יִשְׁפֹּט-תִּבְל בְּצַדֵּק וְעַמִּים בְּמִישְׁרִים:

א-ב יְהוָה מֶלֶךְ יִרְגֹזוּ עַמִּים יִשָּׁב כְּרוֹבִים תִּנּוּט הָאָרֶץ: יְהוָה בְּצִיּוֹן גְּדוֹל וְגָם  
ג הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ שִׁמְךָ גְּדוֹל וְנוֹרָא קְדוֹשׁ הוּא: וְעוֹ מֶלֶךְ מִשְׁפֹּט  
ד אֲהַב אֶתְּךָ כּוֹנֵנֵת מִיִּשְׂרָאֵל מִשְׁפֹּט וְצַדִּיקָה בִּיעֲקֹב | אֶתְּךָ עֲשִׂיתָ: רִוּמָמוֹ  
ה יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רִגְלָיו קְדוֹשׁ הוּא: מָשָׁה וְאַהֲרֹן | בְּכַהֲנֵי  
ו וּשְׁמוּאֵל בְּקִרְאֵי שְׁמוֹ קִרְאִים אֶל-יְהוָה וְהוּא יַעֲנֵם: בְּעַמּוּד עָנָן יִדְבֹר  
ז אֲלֵיהֶם שְׁמְרוּ עֲדֹתָיו וְחֻק גִּתָּן לָמוֹ: יְהוָה אֱלֹהֵינוּ אֶתְּךָ עֲנִיתָם אֵל גִּשָׁא  
ח הֵייתָ לָהֶם וְנָקָם עַל-עֲלִילוֹתָם: רִוּמָמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר  
ט קְדָשׁוֹ כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

א-ב מִזְמוֹר לְתוֹנֵה הֲרִיעוּ לַיהוָה כָּל-הָאָרֶץ: עֲבָדוּ אֶת-יְהוָה בְּשִׂמְחָה בְּאוֹ  
ג לִפְנֵי בְרִנְנָה: דַּעוּ כִּי-יְהוָה הוּא אֱלֹהִים הוּא-עֲשֵׂנוּ ° וְלֹא [וְלוֹ ק]  
ד אֲנַחְנוּ עָמּוֹ וְצִאֵן מִרְעִיתוֹ: בְּאוֹ שְׁעָרָיו | בְּתוֹנֵה חֲצֵרְתּוֹ בְּתִהְלֵה הוֹדוּ-  
ה לוֹ בְּרִכּוֹ שְׁמוֹ: כִּי-טוֹב יְהוָה לְעוֹלָם חֲסִדוֹ וְעַד-דֹּר וָדֹר אִמּוֹנָתוֹ:

א-ב לְדוֹד מִזְמוֹר חֲסִד-וּמִשְׁפֹּט אֲשִׁירָה לְךָ יְהוָה אֲזַמְרָה: אֲשַׁפִּילָה | בְּדֶרֶךְ  
ג תָּמִים מִתִּי תָבוֹא אֵלַי אֶתְהַלֵּךְ בְּתָם-לִבִּי בְּקֶרֶב בֵּיתִי: לֹא-אֲשִׁית |  
ד לְנֶגֶד עֵינֵי דַבֵּר-בְּלִיעַל עֲשֵׂה-סִטִּים שְׁנֵאתִי לֹא יִדְבֹק בִּי: לִבִּי עֲקַשׁ  
ה יָסוּר מִמֶּנִּי רָע לֹא אֲדַע: ° מְלוֹשְׁנֵי [° מְלִשְׁנֵי ק] בִּסְתֵר | רַעְהוֹ אוֹתוֹ  
ו אֲצַמִּית גְּבַה-עֵינַיִם וְרָחַב לִבִּי אֲתוֹ לֹא אוֹכֵל: עֵינֵי | בְּנִאֲמַנֵי-אָרֶץ  
ז לְשֹׁבֵת עַמְדֵי הַלֵּךְ בְּדֶרֶךְ תָּמִים הוּא יִשְׁרָתְנִי: לֹא-יֵשֵׁב | בְּקֶרֶב בֵּיתִי  
ח עֲשֵׂה רְמִיָה דַבֵּר שְׁקָרִים לֹא-יִכּוֹן לְנֶגֶד עֵינֵי: לְבַקְרִים אֲצַמִּית כָּל-  
ט רִשְׁעֵי-אָרֶץ לְהַכְרִית מַעִיר-יְהוָה כָּל-פְּעֻלֵי אָוֶן:

א-ב תִּפְלָה לְעֵנִי כִּי-יַעֲטֹף וּלְפָנַי יְהוָה יִשְׁפָּךְ שִׁיחוֹ: יְהוָה שְׁמַעָה תִּפְלָתִי  
ג וְשׁוּעָתִי אֲלֵיךָ תָבוֹא: אֶל-תִּסְתֵּר פָּנֶיךָ | מִמֶּנִּי בַיּוֹם צַר לִי הִטָּה-אֵלַי אֲזַנְךָ  
ד בַּיּוֹם אֲקַרָא מִהַר עֲנֵנִי: כִּי-כָלוּ בְעֵשֶׂן יְמֵי וְעַצְמוֹתַי כְּמוֹקֵד נִחְרוּ: הוֹבִיָּה

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, Chapter 8).

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

God will protect Jerusalem

The prophecy of the word of HASHEM concerning Israel:

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).

שְׂכָרִי וְאִם-לֹא | חֲדָלוּ וַיִּשְׁקְלוּ אֶת-שְׂכָרִי שְׁלֹשִׁים כֶּסֶף: וַיֹּאמֶר יְהוָה אֵלַי הַשְׁלִיכֵהוּ אֶל-הַיּוֹצֵר אֲדָר הַיֶּקֶר אֲשֶׁר יִקְרָתִי מֵעַלֵיהֶם וְאֶקְחָה שְׁלֹשִׁים הַכֶּסֶף וְאֶשְׁלִיךְ אֹתוֹ בֵּית יְהוָה אֶל-הַיּוֹצֵר: וְאֶגְדַּע אֶת-מִקְלֵי הַשָּׁנִי אֶת הַחֲבָלִים לְהַפִּיר אֶת-הָאֲחֻזָּה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל: וַיֹּאמֶר

יְהוָה אֵלַי עוֹד קַח-לָךְ כָּלִי רַעָה אֹולִי: כִּי הִנֵּה-אֲנֹכִי מִקִּים רַעָה בְּאֶרֶץ הַנִּכְחָדוֹת לֹא-יִפְקֹד הַנַּעַר לֹא-יִבְקֹשׁ וְהַנְּשֻׁבֶרֶת לֹא יִרְפָּא הַנִּנְצָבָה לֹא יִכְלָל וּבָשָׂר הַבְּרִיאָה יֹאכַל וּפְרִסִיָהוּ יִפְרֹק: הוּי רַעִי הָאֵלִיל עֲזִבִי הַצֶּאֱן חָרַב עַל-זְרוּעוֹ וְעַל-עֵין יְמִינוֹ וְרַעוּ יְבוֹשׁ תִּיבֹשׁ וְעֵין יְמִינוֹ כָּהֵה תִכָּהֵה: מִשָּׂא דְבַר-יְהוָה עַל-יִשְׂרָאֵל נְאֻם-יְהוָה

יב

נָטָה שְׁמַיִם וַיִּסַּד אֶרֶץ וַיַּצַּר רוּחַ-אֲדָם בְּקִרְבּוֹ: הִנֵּה אֲנֹכִי שֵׁם אֶת-יְרוּשָׁלַם סָף-רַעַל לְכָל-הָעַמִּים סָבִיב וְגַם עַל-יְהוּדָה יִהְיֶה בַמַּצּוֹר עַל-יְרוּשָׁלַם: וְהָיָה בַיּוֹם-הַהוּא אֲשֵׁים אֶת-יְרוּשָׁלַם אָבֵן מַעֲמָסָה לְכָל-הָעַמִּים כָּל-עַמְסִיָּה שְׂרוּט יִשְׂרָטוּ וְנֶאֱסָפוּ עֲלֶיהָ כָל גּוֹיֵי הָאָרֶץ: בַּיּוֹם הַהוּא נְאֻם-יְהוָה אֶבְהָ כָל-סוֹס בְּתַמְהוֹן וּרְכָבוֹ בַשְּׂגָעוֹן וְעַל-בֵּית יְהוּדָה אֶפְקֹחַ אֶת-עֵינָי וְכָל סוֹס הָעַמִּים אֶבְהָ בַעֲרוֹן: וְאָמְרוּ אֲלֵפֵי יְהוּדָה בְּלִבָּם אֲמַצָּה לִי יִשְׁבִי יְרוּשָׁלַם בִּיהוָה צְבָאוֹת אֱלֹהֵיהֶם: בַּיּוֹם הַהוּא אֲשֵׁים אֶת-אֲלֵפֵי יְהוּדָה כְּכִיּוֹר אֲשׁ בַּעֲצִים וְכַלְפִּיד אֲשׁ בַּעֲמִיר וְאָכְלוּ עַל-יְמִין וְעַל-שְׂמֹאוֹל אֶת-כָּל-הָעַמִּים סָבִיב וַיִּשְׁבָּה יְרוּשָׁלַם עוֹד תַּחֲתֶיהָ בִירוּשָׁלַם: וְהוֹשִׁיעַ יְהוָה אֶת-אֱהֲלֵי יְהוּדָה בְּרֹאשָׁה לְמַעַן לֹא-תִגְדַּל תַּפְאֲרַת בֵּית-דָּוִד וְתַפְאֲרַת יִשָׁב יְרוּשָׁלַם עַל-יְהוּדָה: בַּיּוֹם הַהוּא יִגַּן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלַם וְהָיָה הַנִּכְשָׁל בָּהֶם בַּיּוֹם הַהוּא כְּדָוִד וּבֵית דָּוִד כְּאֱלֹהִים כְּמֶלֶךְ יְהוָה לְפָנֵיהֶם: וְהָיָה בַיּוֹם הַהוּא אֲבִקֹשׁ לְהַשְׁמִיד אֶת-כָּל-הַגּוֹיִם הַבָּאִים עַל-יְרוּשָׁלַם: וְשִׁפְכְתִי עַל-בֵּית-דָּוִד וְעַל יוֹשֵׁב יְרוּשָׁלַם רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת-אֲשֶׁר-דָּקְרוּ וְסָפְדוּ עֲלָיו כְּמִסְפַּד עַל-הַיְחִיד וְהִמְרָ עֲלָיו כְּהִמְרָ עַל-הַבְּכוֹר:

בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפַּד בִּירוּשָׁלַם כְּמִסְפַּד הַדְּדַרְמוֹן 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.

Handwritten note: **את** [word signifying a direct object of the sentence] i.e. "Whom"

15 And Jehovah said to me, Take to yourself yet the instruments of a foolish shepherd. 16 For, lo, I will raise up a shepherd in the land; he shall not visit those who are cut off, nor will he seek the young; nor will he heal that which is broken; nor will he sustain that which stands. But he shall eat the flesh of the fat, and tear their hooks in pieces. 17 Woe to the worthless shepherd who abandons the flock! The sword shall be on his arm, and on his right eye. His arm shall be completely withered, and his right eye shall be totally darkened.

15 וַיֹּאמֶר יְהוָה אֵלַי עוֹד קָח לְךָ כָּל־רֵעָה אֹלִי: כִּי הִנֵּה-  
16 אֲנֹכִי מִקִּים רֵעָה בְּאֶרֶץ הַנִּכְחָדוֹת לֹא-יִפְקֵד הַנֶּעֱדָר לֹא-  
17 הַבְּרִיאָה יֹאכֵל וּפְרִסְיָהּ יִפְרֵק: הִוֵּי רֵעֵי הָאֱלִיל עֹדֵי-

CAP. XII יב

CHAPTER 12

CHAPTER 12  
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 מִשָּׂא דְבַר-יְהוָה עַל-יִשְׂרָאֵל נְאֻם-יְהוָה נֹמֵה שָׁמַיִם וְיִסַּד  
2 אֶרֶץ וַיִּצַּר רוּחַ-אֲדָמָה בְּקִרְבּוֹ: הִנֵּה אֲנֹכִי שֹׂם אֶת-יְרוּשָׁלַם  
3 עַל-יְרוּשָׁלַם: וְהָיָה בְּיוֹם-הַהוּא אֲשֵׁים אֶת-יְרוּשָׁלַם אֲבִן  
4 עֲלֵיהָ כֹּל גּוֹי הָאָרֶץ: בְּיוֹם הַהוּא נֹאסִי-יְהוָה אֶפְקָה כָּל-  
5 עֵינַי וְכָל סוֹם הָעַמִּים אֶפְקָה בְּעֵרוֹן: וַאֲמְרוּ אֲלֵפֵי יְהוּדָה  
6 בְּלִבָּם אֲמַצְהָ לִי יֹשְׁבֵי יְרוּשָׁלַם כִּי-הָיָה צְבָאוֹת אֱלֹהֵיהֶם:

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 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; the family of Shimei apart, and their wives apart; 13 all the families who remain, each family apart, and their wives apart. 14 All the families who remain, each family apart, and their wives apart.

7 וְהוֹשִׁיעַ יְהוָה אֶת-אֲהֲלֵי יְהוּדָה בְּרֵאשִׁיתָהּ לְמַעַן לֹא-תִגְדַּל  
8 תְּפָאֵרַת בֵּית-דָּוִד וְתְּפָאֵרַת יֹשְׁבֵי יְרוּשָׁלַם עַל-יְהוּדָה:  
9 בְּיוֹם הַהוּא יִגַּן יְהוָה בְּעַד יוֹשְׁבֵי יְרוּשָׁלַם וְהָיָה הַנֶּכְשֵׁל  
10 כְּדָם בְּיוֹם הַהוּא כְּדָוִד וּבֵית דָּוִד כְּאֱלֹהִים בְּמִלְאָן  
11 יְהוָה לְפָנֵיהֶם: וְהָיָה בְּיוֹם הַהוּא אֲבִקֵּשׁ לְהַשְׁמִיד אֶת-  
12 כָּל-הַגּוֹיִם הַבָּאִים עַל-יְרוּשָׁלַם: וְשִׁפְכֹתִי עַל-בֵּית  
13 דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּישׁ אֱלֹהִים  
14 אֶת אֲשֵׁר-דָּקְרוּ וּסְפְרוּ עָלָיו כְּמִסְפַּד עַל-יְחִידוֹת וְהָמָן  
15 עָלָיו כְּהָמָן עַל-הַבְּכוֹר: בְּיוֹם הַהוּא יִגְדַּל הַמִּסְפַּד  
16 בְּיְרוּשָׁלַם כְּמִסְפַּד הַדְּדַרְמֹן בְּבִקְעַת מְגִדּוֹ: וּסְפַדְהָ  
17 הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד מִשְׁפָּחַת בֵּית-דָּוִד  
18 לְבָד וּנְשֵׂיהֶם לְבָד מִשְׁפָּחַת בֵּית-נָתָן לְבָד וּנְשֵׂיהֶם לְבָד:  
19 מִשְׁפָּחַת בֵּית-לֵוִי לְבָד וּנְשֵׂיהֶם לְבָד מִשְׁפָּחַת הַשִּׁמְעִי  
20 לְבָד וּנְשֵׂיהֶם לְבָד: כָּל-הַמִּשְׁפָּחוֹת הַנִּשְׁאָרוֹת מִשְׁפָּחַת

את  
[word signifying a direct object follows i.e. "whom"]

for joy at your salvation, and raise our banner in the Name of our God; may 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 ayeles 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 reimmim. \* 23 I will proclaim Your Name to my brethren; in the midst of the congregation I will praise You. 24 You who fear

בִּישׁוּעַתְךָ וּבִשְׁם־אֱלֹהֵינוּ נִדְגַל יִמְלֵא יְהוָה כָּל־מִשְׁאֲלוֹתֶיךָ: עֲתָה יִדְעֵתִי  
כִּי הוֹשִׁיעַ | יְהוָה מִשִּׁיחוֹ יַעֲנֶהוּ מִשְׁמַי קִדְשׁוֹ בְּגִבְרוֹת יֵשַׁע יְמִינוֹ: אֱלֹהֵי  
בְּרֻכָב וְאֱלֹהֵי בְּסוּסִים וְאֲנַחְנוּ | בְּשֵׁם־יְהוָה אֱלֹהֵינוּ נִזְפִיר: הֵמָּה בָּרְעוּ  
וְנִפְּלוּ וְאֲנַחְנוּ קָמְנוּ וְנִתְעוֹדֵד: יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קָרְאֵנוּ:  
לְמַנְצֶחַ מְזֻמּוֹר לְדָוִד: יְהוָה בְּעֶזְרְךָ יִשְׁמַח־מֶלֶךְ וּבִישׁוּעַתְךָ מֵהַיִּגִּיל  
[יִגִּיל ק] מְאֹד: תֵּאוֹת לְבוֹ נִתְתָּה לּוֹ וְאַרְשֶׁת שְׁפָתָיו בַּל־מִנְעַת סֵלָה: כִּי־  
תִקְדַּמְנוּ בְּרֻכּוֹת טוֹב תִּשְׁיֵחַ לְרֵאשׁוֹ עֲטַרְת פִּזוֹ: חַיִּים | שְׁאֵל מִמֶּךָ נִתְתָּה  
לּוֹ אֶרֶךְ יָמִים עוֹלָם וְעַד: גְּדוֹל בְּבוֹדוֹ בִּישׁוּעַתְךָ הוֹד וְהִדָּר תִּשְׁנֶה עָלָיו:  
כִּי־תִשְׁיֵתְהוּ בְּרֻכּוֹת לְעַד תִּחַדְהוּ בְּשִׂמְחָה אֶת־פְּנֵיךָ: כִּי־הִמְלִךְ בְּטַח  
בִּיהוָה וּבַחֲסֵד עָלְיוֹן בַּל־יִמוּט: תִּמְצָא יָדְךָ לְכָל־אֵיבֶיךָ יְמִינְךָ תִּמְצָא  
שׂוֹנְאֶיךָ: תִּשְׁיֵתְמוּ | כְּתַנּוּר אֵשׁ לַעַת פְּנֵיךָ יְהוָה בְּאִפּוֹ יִבְלַעַם וְתֹאכְלֵם  
אֵשׁ: פְּרִימוֹ מֵאֶרֶץ תֵּאבֵד וְזֹרְעֵם מִבְּנֵי אָדָם: כִּי־נָטוּ עָלֶיךָ רַעַה חֲשָׁבוּ  
מִזְמָה בַּל־יִוָּבְלוּ: כִּי תִשְׁיֵתְמוּ שְׂכֵם בְּמִיתְרֵיךָ תִּכּוֹנֵן עַל־פְּנֵיהֶם: רִוְמָה  
יְהוָה בְּעֶזְרְךָ נִשְׁרֵה וְנִזְמְרָה גְבוּרָתְךָ:

כא

כב

לְמַנְצֶחַ עַל־אֵילַת הַשְּׁחַר מְזֻמּוֹר לְדָוִד: אֵלֵי אֵלֵי לְמָה עֹבְרָתִי רְחוּק  
מִישׁוּעַתִּי דְּבָרֵי שְׂאֲנֵתִי: אֱלֹהֵי אֶקְרָא יוֹמָם וְלַיְלָה וְלֵילָה וְלֵא־  
דוּמִיָּה לִי: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: בְּךָ בְּטַחוּ אֲבֹתֵינוּ בְּטַחוּ  
וְתִפְּלָטְמוּ: אֵלֶיךָ וְעָקוּ וְנִמְלָטוּ בְּךָ בְּטַחוּ וְלֵא־בוֹשׁוּ: וְאֲנֹכִי תוֹלַעַת וְלֵא־  
אִישׁ חֲרַפְתָּ אָדָם וּבְזוּי עָם: כָּל־רֵאִי יִלְעָגוּ לִי יִפְטִירוּ בְּשִׁפְהָ יִגְיֵעוּ רֵאשׁוֹ:  
גַּל אֶל־יְהוָה יִפְלָטְהוּ יִצִּילְהוּ כִּי חָפֵץ בּוֹ: כִּי־אַתָּה גַחִי מִבְּטָן מִבְּטִיחוֹ  
עַל־שְׂדֵי אֲמִי: עָלֶיךָ הִשְׁלַכְתִּי מֵרַחֵם מִבְּטָן אֲמִי אֵלֵי אֶתָּה: אֶל־תִּרְחַק  
מִמֶּנִּי כִּי־צָרָה קְרוּבָה כִּי־אֵין עֹזֶר: סִבְבוּנֵי פְרִים רַבִּים אֲבִירֵי בָשָׁן  
כְּתֻרוּנֵי: פָּצוּ עָלַי פִּיהֶם אֲרִיָּה טֶרֶף וְשֹׂאֵג: כַּמִּים נִשְׁפַּכְתִּי וְהִתְפָּרְדוּ כָּל־  
עֲצָמוֹתַי הִיָּה לְבִי כְּדוֹגַג נִמַּס בְּתוֹךְ מַעֵי: יָבֵשׁ כְּחֶרֶשׁ | כַּחֵי וְלִשׁוֹנֵי מִדְּבַק  
מִלְקוֹחֵי וְלַעֲפָר־מֹת תִּשְׁפָּתֵנִי: כִּי סִבְבוּנֵי כְּלָבִים עַדַת מֵרַעִים הַקִּיפוּנֵי  
כְּאֵרֵי יָדַי וְרִגְלֵי: אֶסְפֹּר כָּל־עֲצָמוֹתַי הֵמָּה יִבִּיטוּ יִרְאוּ־בִי: יִחַלְקוּ בְּגִדֵי  
לָהֶם וְעַל־לְבוּשֵׁי יִפְּלוּ גוֹרָל: וְאַתָּה יְהוָה אֶל־תִּרְחַק אֵילוֹתַי לְעֹזְרֵתִי  
חוֹשָׁה: הִצִּילָה מִחֶרֶב נַפְשִׁי מִיַּד־כְּלָב יִחִידְתִּי: הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה  
וּמִקְרָנֵי רַמִּים עֲנִיתָנִי: אֶסְפָּרָה שְׁמֶךָ לְאַחֵי בְּתוֹךְ קְהַל אֲהַלְלֶךָ: יִרְאִי

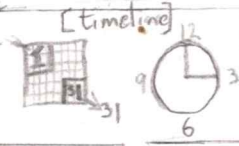
21:2. David speaks of himself in the third person: "I do not rejoice in my own strength, but in Yours."  
21:5. Even if the chain of Jewish sovereignty is interrupted, the monarchy will be restored to the seed of David (Meiri).  
21:7. People will bless each other with the wish, "May God make you like him" (Radak).  
22:1. Ayeles 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 reimmim are exceptionally powerful, horned beasts (see below 29:6), variously identified as buffaloes, rhinoceroses, unicorns, etc.

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

דְּבָרִים הֶ' הַיּוֹהָה  
 "יהוה is one"  
 Deuteronomy 6:4  
 [Genesis 18:1-5]

יְהוָה בְּכֹז־גִּיהוֹהוּ  
 [HIS] HOLY SPIRIT  
 Isaiah 63:7-16  
 [Joel 2:27-32] [John 15:26; Acts 2:1-4]

① The Analytical Hebrew and Chaldee Lexicon  
 - Benjamin Davidson



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

תְּהוֹלִים צִיָּא; צִיָּי  
 Psalm 90:1, 90:17  
 Exodus 4:1-4  
 Exodus 17:8-9  
 Numbers 17:16-18:1  
 שְׂמֹחֵת דָּ-נָה  
 בְּמִדְבָּרֵי יִשְׂרָאֵל  
 "pleasantness"  
 @ p555  
 צִיָּי  
 @ H5278  
 noun, masculine, singular → pleasantness  
 → beauty, glory  
 → kindness, grace  
 Hebrews 9:1-4  
 יִתְקַל לֵאמֹר  
 "...abrogated..." = "...broke..."  
 Ezekiel 7:10-11  
 יִתְקַל לֵאמֹר  
 Jeremiah 31:32  
 Exodus 24

בְּמַלְכֵי יִזְהָרֵג  
 Amos 7:1-8:14  
 מַלְכֵי יִזְהָרֵג לֵד  
 2 Kings 17:5-23  
 23:1-20  
 1 Kings 12:26-13:34  
 דְּנִי אֵל טִ-א-כ  
 Daniel 9:1-20  
 יִתְקַל לֵאמֹר  
 Ezekiel 6:17:27  
 יִתְקַל לֵאמֹר  
 Jeremiah 31:32  
 "abrogated..." = "...broke..."  
 זְכַרְיָה יֵאמֹר  
 Zechariah 11:4-11  
 "My staff צִיָּי"  
 "to annul My covenant that I had sealed with the peoples"  
 Exodus 12:38; 12:43-51  
 Genesis 17:4; 17:8-9  
 [pleasantness beauty]  
 Jeremiah 31:26-39 [Daniel 9:1-26]  
 Matthew 26:26-28; Mark 14:22-24; Luke 22:14-20  
 v24 "to anoint the Holy of Holies..."  
 Exodus 25:17-22  
 26:31-34  
 John 14:1-11 Hebrews 1:1-14  
 Zechariah 11:12-13 [Matthew 26:14-25]  
 27:1-10  
 זְכַרְיָה יֵאמֹר  
 Zechariah 11:14  
 "My second staff חֲבָלִים"  
 "to annul the brotherhood between Judah & Israel"  
 Union/bands  
 Ezekiel 37  
 יִתְקַל לֵאמֹר  
 Matthew 27:26-31; Mark 15:1-11; 12-20

צִיָּי  
 H5057  
 ruler/prince/captain/leader  
 [chief/ruler] <Messian>  
 @ p553  
 צִיָּי  
 H4899  
 Anointed one  
 MESSIAH  
 (CHRIST)  
 @ p519  
 Hebrew adjectives follow nouns both in absolute state (not construct) not a word pair, but 2 therefore → noun + adjective arrangement  
 Luke 1:1-2 → John 1:1:11:12:14:11  
 Daniel 9:25  
 [chief/ruler] MESSIAH  
 Zechariah 13:7 [Isaiah 43:1-9]  
 9:9-17 i.e. THE MESSIAH

צִיָּי  
 H2754  
 to wind tightly (as a rope) i.e. to bind figuratively to destroy  
 Strong's  
 Matthew 2:1-6  
 Luke 4:14-21  
 Matthew 27:27  
 Mark 15:16  
 צִיָּי כַּח  
 Isaiah 28:11  
 Strong's  
 G4686  
 a coil (spiral "spire") figuratively "a mass of men" "band"  
 Matthew 27:26-28  
 Mark 14:22-24  
 Luke 22:14-20  
 Ephesians 2:1-22, Romans 11:1-36; Galatians 6:11-16 → Acts 10:1-11:18  
 [Ezekiel 37] → Acts 10:1-11:18  
 John 19:30-37; 20:27

צִיָּי  
 Isaiah 7:14 [צִיָּי]  
 8:10-9:7  
 צִיָּי  
 Micah 5:2-4  
 [צִיָּי הָא-ג]  
 Psalm 78:2-7  
 [צִיָּי צִיָּי]  
 @ p245  
 "binders, bands"  
 a mystical name given to a staff representing the union of brotherhood  
 Zechariah 13:7 [Isaiah 43:1-9]  
 Exodus 12:46 [12:43-51]  
 Psalm 34:19-22  
 Zechariah 12:10  
 Isaiah 50:6 → Matt 26:67  
 [צִיָּי] John 12:37-45  
 [צִיָּי] Mark 15:4-5  
 [צִיָּי] Romans 5:6-9  
 [צִיָּי] Mark 15:27-31  
 [צִיָּי] Luke 23:33-34  
 Acts 10:1-11:18  
 Ephesians 2:1-22  
 Romans 11:1-36  
 Galatians 6:11-16

צִיָּי  
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 to wind tightly (as a rope) i.e. to bind figuratively to destroy  
 Strong's  
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 a coil (spiral "spire") figuratively "a mass of men" "band"  
 Ephesians 2:1-22, Romans 11:1-36; Galatians 6:11-16 → Acts 10:1-11:18  
 [Ezekiel 37] → Acts 10:1-11:18  
 John 19:30-37; 20:27

Ezekiel 37:1-28 [Jeremiah 31:26-39]  
 [Ezekiel 37:1-28]  
 Ezekiel 34:1-31  
 Acts 10:1-11:18  
 Ephesians 2:1-22  
 Romans 11:1-36  
 Galatians 6:11-16  
 Isaiah 52:6-53:12  
 Psalm 22 תְּהוֹלִים כִּבֵּשׁ  
 [צִיָּי] John 12:37-45  
 [צִיָּי] Mark 15:4-5  
 [צִיָּי] Romans 5:6-9  
 [צִיָּי] Mark 15:27-31  
 [צִיָּי] Luke 23:33-34  
 Acts 10:1-11:18  
 Ephesians 2:1-22  
 Romans 11:1-36  
 Galatians 6:11-16



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

[John 6:48-58; 1:1; 1:4]  
 John 10:24-38  
 8:54-58 → Matthew 11:25-30  
 17:11-12a

"For whom has the Arm of הוה [the LORD] been revealed!"  
 Isaiah 52:6-53:12 [Luke 2:25-30] [John 1:1; 1:4; 10:30; 12:35-38]  
 Deuteronomy 6:4-7 [Genesis 18:1-5] (Matthew 28:16-20) Isaiah 63:7-16  
 "הוה" "HIS HOLY SPIRIT"

Isaiah 9:1-7 [4:23-9:7 in Tanch] → "וה" → p. 343 Kal future, 3rd person, singular, masculine [implies] [but preceded by ] so tense reversed  
 "and HE called"  
 "וה" → p. 723 noun, masculine, singular + suffix [possessive] 3rd person, singular, masculine  
 "His Name"  
 ⇒ "and HE called HIS Name Wondrous Adviser, Mighty GOD, Eternal FATHER, Prince [Ruler] of Peace"  
 [והוה הוה]

הוה [peoples]  
 [multitude] a congregation of nations  
 Genesis 17:1-7, Genesis 48:3-4 → a congregation of nations  
 [Exodus 12:38; 12:43-51]  
 "I will set you for a covenant to the people..."  
 Hebrews 9:15-11:1

[Matthew 8:11; Luke 13:29] Isaiah 59:16-21 → Isaiah 12:2-6  
 Isaiah 43:10-12  
 "understand that I am HE..." [John 1:1; 10:30; 14:6-11] vi. [And והוה] appeareth unto him...

Isaiah 42:1-7 [Isaiah 11:1-5] [Isaiah 42:1 → Mark 9:1-9] [42:1-7 → Matthew 12:17-21] Mark 9:1-9

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 הוה 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 2:30] הוה "HIS Holy Arm" [Hosea 13:4]  
 Psalm 110:1-2 → Deuteronomy 6:4

Zechariah 9:9-10:12 → [Matthew 21:1-11; 26:26-28] [Mark 11:1-10; 14:22-24] [Luke 19:29-44; 22:19-20] Zechariah 9:11 "by the blood of הוה covenant"

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" [John 19:48-37] [Ezekiel 7:7-10] [Deuteronomy 31:15-32:44] [Daniel 9:1-26] [Jeremiah 25:1-37] [Isaiah 52:7] [Isaiah 36:24-28] [Isaiah 37:1-28] [Isaiah 42:1-8] [Isaiah 43:10-12]

Daniel 9:1-26 "חתימה" new covenant  
 Isaiah 59:16-21  
 Jeremiah 31:26-39  
 Ezekiel 37:1-28

"For Judah and for the Children of Israel, his comrades"  
 "chief Messiah" i.e. THE MESSIAH [Daniel 9:21-26]  
 "For Joseph, the wood of Ephraim and all the House of Israel, his comrades"

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

'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 -

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

see 'Scripture scans' folder:

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

Exodus 3:13-14, 15  
 שְׁמוֹת גִּיג-טו

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

↓  
 Isaiah 28:9-11  
 יִשְׁעִיָּה כח ט-יא