

Yeshayah

Introduction

According to Yeshayah, all those who reject the Word of G-d will find judgment (5:24). Invasion by foreign armies (5:26-30), fiery destruction, and exile (5:13-29) will cause a reversal of fortune for these people, and the Day of the L-rd will cause the haughty to be brought low (2:17) and the poor in spirit to become holy and purged in the fire (1:25; 4:3). Along with the survivors will come in the aftermath the Moshiach, the Tzemach (Branch) of the L-rd (4:2) who is identified (in the book of Isaiah itself, not merely in Jer 23:5-6; 33:15 or Zech 3:8) with the Tzemach T'zadik (Righteous Branch) of the L-rd (53:11) and of Dovid (37:35).

This Moshiach-Servant is associated with the L-rd in many ways:

He too is “raised high and lifted up” (compare 52:13; 6:1);

He too is glorious, Jesse’s glorious root (compare 4:2 and 11:10 with 6:3, noticing also the word Shoresch [root], linking 11:10 and 53:2);

He too is the rallying focal-point of the nations (compare 11:10 to 2:2-4 and see the one “to whom the obedience of the nations belongs” — Gn 49:10; see Ezek 21:27 [21:32 in the Hebrew Bible]; Ps 18:43; Isa 42:1,4; 49:6);

He too bears a divine name and governing function (9:5-6);

He too is Immanuel, (G-d-with-us), the rightful owner of Israel's land (compare 8:8 and 7:14 to 5:5);

He too, this anointed Moshiach-Servant (11:2; 42:1), is righteous (see 11:4-5 and 42:21; 51:5).

The Moshiach-Servant, through the Dovidic covenant, witnesses as a light to the Gentiles (9:6) to those outside the covenant (Isa 55:3). Job standing rejected and forsaken with mockers around him (Job 17:2) reminds the reader of the picture we have of the suffering Servant of the L-rd in Isaiah 53 or the mocked Dovidic King in Psalm 22 (compare Job 27:4 to Isa 53:9). In the midst of the false accusations, Job "holds fast to his righteousness" (Job 27:6) and waits on the L-rd to vindicate him (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted in Isaiah 53. We have seen this picture before in that other image, the judge of Israel, Samson, being made sport of by the Philistines (Judg 16:25) or in the King of Israel, Dovid the sage, pretending to be mad before a similar scoffing Philistine audience (1Sm 21:13-15). When sages like Moshe or Dovid are nearly stoned by the people (Ex 17:4; 1Sm 30:6) we see this reemerging picture of the rejected-yet-vindicated-as-righteous Sage of Israel.

Significantly, the Son of Dovid is depicted as the sage par excellence in the life of Sh'lomo in I Kings. Then II Chronicles intensifies this portrait and gives Messianic prophetic significance to Dovid's Son as the Moshiach Sage of Israel. Finally, Isaiah combines the two portraits of the

sage found in Job and Sh'lomo and depicts the Dovidic Servant of the L-rd as the mocked and rejected sage-counsellor (9:5-6) filled "with the spirit of wisdom" (Isa 11:2) who seems to labor "in vain" but trusts his cause to the L-rd (Isa 49:4) and, after mockery and rejection (Isa 53:2-4), is finally vindicated by G-d as righteous (see Isa 53:11-12). The Moshiach is the eternal Kohen who sprinkles the nations with a Cosmic Day of Atonement (Yom Kippur) sacrifice (Ps 110:4; Zech 6:11-13; Isa 52:15; Lv 16:14-17), just as the End He brings is depicted in Scripture as an End beginning with a Rosh Hashana-like Shofar (1Th 4:16).

The Moshiach is the Seh HaElohim (the Lamb of G-d) provided from heaven as the redemption sacrifice in order that G-d's people might be passed over and purchased for freedom from divine judgment, as Isaac was and as the nation of Israel was. G-d sent His Word and healed His people from the plagues of judgment He poured out on the heathen. G-d saved His people in order that they might make an exodus to new abundant life in accordance with His gracious covenant promise in the Moshiach (Gn 32:8; Ps 107:30; Isa 53:5-6,10; Dt 7:15; Isa 42:1,6-7; 40:3; 42:16; 43:19; 49:5-26).

The words "son" and "child" are very important to Isaiah's message. His own two sons are given portentous names (7:3; 8:1-3) and the conception of the second son in the womb of his prophetess-wife is divinely timed. In chapters 7-9, Isaiah refers to his own son but also to Dovid's son, a son he calls "G-d with us" and "Mighty G-d." Isaiah shows us a Deliverer who can rule the world (9:5-

6), and yet he marvels at this personage being born as a humble child, just as a little child leads the rest of creation in the future kingdom — Isa 11:6.

The future kingdom is described in passages which include 2:1-4; 4:2-6; 11:6-9; 25:6-8; 35:1-10; 60:1-22. The future king of this glorious kingdom is described in passages which include 7:1–12:6; 32:1-20; 49:1–57:21; 61:1-11. The Moshiach is the Descendant of the Woman who will battle that Ancient Serpent, Satan (Gn 3:15), called “Leviathan the twisting serpent” in Isa 27:1. On the Messianic Davidic dynasty — see MJ 7:14; Ro 1:3; Mt 1:1,16; Lk 3:23,31. The legal right to the throne came through the father — see Babylonian Talmud Baba Bathra 130a on Dt 21:16. Also, see Ignatius’ Epistle to the Ephesians, “Miryam of the seed of David.” The Branch of the L-rd and of Dovid is called “the L-rd” in Mal.3:1 and Ps 110:1, since Adon refers to HASHEM in Zech 4:14 and 6:5. Therefore, we shouldn’t be surprised if the Name of G-d is given to the Moshiach in Isa 9:5-6. The Hebrew words Moshi’a and Go’el found in the books of Judges and Ruth point to this Savior-Redeemer figure, the Moshiach. See Isa 49:26.

Three kings serve as foils in Isaiah’s depiction of the Moshiach: Ahaz son of David, Hezekiah son of David (compare Hezekiah’s illness and recovery in 38:1-22 to Isaiah 53), and the Persian King Cyrus, called Moshiach (45:1), because he saves the Jewish people from the Babylonian Exile and sends them home to rebuild their land and HASHEM’s Beis Hamikdash. About 734 B.C.E. Rezin King of Damascus (Syria) and Pekah King of Is-

rael organized a coalition to rebel against Assyria. When Ahaz refused to join them and they invaded Judah (7:1), Ahaz appealed directly to Assyria for help, beginning the process of foreign invading armies and exile that would swallow his throne in 586 B.C.E. Assyria captured Damascus (732 B.C.E.) and Samaria (722); and Babylon (defeating Assyria) captured Jerusalem in 586 B.C.E. Isaiah warned Ahaz's son and successor, Hezekiah about the coming Babylonian captivity (see 39:5-7 and 6:11-12). Isaiah also prophesied about the release from Exile and the return to the land (48:20f).

For prophecies by Isaiah against the nations, see 13:1–14:23; 21:1-10; 43:14-15; chp. 46–47 (Babylon); 14:28-32 (Philistia see ch. 20 on Ashdod); ch. 15–16 (Moab); 17:1-11 (Damascus); chp. 19–20 (Egypt); 21:11-12 (Edom); 21:13-17 (Arabia); ch. 23 (Tyre); 23:4,12 (Sidon); 10:5-19; 14:24-27; 37:33-35 (Assyria); 18:1-7 (Cush, Nubia south of Egypt). Isaiah was well aware of Dt 4:26-27 which says that sin will cause the people to be “utterly destroyed...and...only a small number of you will remain.” Isaiah was also aware of the covenant reprisals in Dt 28:32-33,36-37,41,45-62. Therefore, when he begins to prophesy, he sees only a few survivors left after G-d's scourge of judgment is finished (see 1:9; 10:22). Isaiah foresees that Assyria will be G-d's rod of judgment (10:5) against Israel, though later G-d would destroy the Assyrian hordes as He did the oppressive Midianites in Judg 7:22-25 (see Isaiah 9:4; 10:24-27). The fulfillment of these very prophecies, as well as 30:31 and 31:8 about the destruction of

Assyria came in 701 B.C.E. (see 37:36-38) when the Assyrian army was supernaturally defeated. Later, the capital of Assyria, Nineveh, would be destroyed in 612 B.C.E., as Isaiah (31:8-9), Nahum, and Jonah had predicted. Isaiah also predicts the Babylonian captivity (See Isa 39:5-7; 14:3-4).

It is important to keep the historical facts in mind, but, most importantly, that Moshiach provides first spiritual peace (Isa.53:5; Ro 5:1) before He provides world peace (Isa 9:5-7).

¹ The chazon (*vision*) of Yeshayah ben Amotz, which he saw concerning Yehudah and Yerushalayim in the yamim of Uziyahu, Yotam, Achaz, and Yechizkiyahu, melachim of Yehudah.

² Hear, O Shomayim, and give ear, O Eretz,
for HASHEM hath spoken;
I have nourished and brought up banim,
and they have rebelled against Me.*

³ The ox knoweth his owner,
and the donkey his master's evus;
but Yisroel doth not know,
My people doth not consider.

⁴ Ah, goy choteh (*sinful nation*),
a people weighed down with avon (*guilt, iniquity*),
zera of evildoers, banim of corruption;
they forsook HASHEM,
they have spurned the Kadosh Yisroel (*the Holy One of Yisroel*),

* **1:2** i.e., willfully flouted My authority. See Isa 53:5,8

they have turned their back on Him.[†]

⁵ Why, seeing that ye will be stricken again,
will ye rebel stubbornly again?

The kol rosh is sick,
and the kol levav faint.

⁶ From the sole of the regel even unto the rosh
there is no soundness in it;
but wounds, and bruises, and putrifying sores;
they have not been closed,
neither bound up, neither soothed with shemen.

⁷ Your country is desolate,
your cities are burned with eish;
your land, zarim devour it in your presence,
and it is desolate, as overthrown by zarim.

⁸ And the Bat Tziyon (*i.e., Yerushalayim*) is left
as a sukkah in a kerem (*vineyard*),
as a shack in a cucumber field,
as an ir (*city*) under siege.

⁹ Except HASHEM Tzva'os
had left unto us a very small remnant,
we should have been as Sodom,
and we should have been like unto Amora (*Gomorra*h).

¹⁰ Hear the Devar HASHEM,
ye rulers of Sodom;
give ear unto the Torat Eloheinu,
ye people of Amora (*Gomorra*h).

¹¹ To what purpose is the multitude
of your zevakhim unto Me? saith HASHEM;

[†] 1:4 T.N. Here we see it is "My people" (Ex 6:6-7) who are stricken, whereas in Isa 53:8 it is Moshiach Ben Dovid who is stricken for My people.

I am fed up of the olot (*burnt offerings*) of rams,
and the fat of fed beasts;
and I delight not in the dahm of bulls,
or of lambs, or of goats.

¹² When ye come to appear before Me,
who hath required this at your hand, to trample
khatzerai (*My courts*)?

¹³ Bring no more futile minchot;
ketoret is an abomination unto Me;
Rosh Chodesh (*New Moon*) and Shabbos, the call-
ing of assemblies —
I cannot endure aven (*wickedness*) and atzarah
(*solemn convocation*).

¹⁴ Your Rosh Chodesh and your Mo'adim
My Nefesh hateth;
they are a burden unto Me;
I am weary to bear them.

¹⁵ And when ye spread forth your hands,
I will hide Mine eyes from you;
yea, when ye make many tefillah,
I will not hear;
your hands are full of damim.

¹⁶ Wash you, make you clean;
put away the evil of your doings
from before Mine eyes;
cease to do evil;

¹⁷ Learn to do good;
seek mishpat,
relieve the oppressed,
judge the fatherless,
plead for the almanah.

18 Come now, and let us reason together,
saith HASHEM;
though your sins be as scarlet,
they shall be as white as snow;
though they be red like crimson,
they shall be as wool.

19 If ye be willing and obedient,
ye shall eat the good of ha'aretz;

20 But if ye refuse and rebel,
ye shall be devoured with the cherev;
for the mouth of HASHEM hath spoken.

21 How is the Kiryah Ne'emanah (*Faithful City, i.e.,
Yerushalayim*) become a zonah (*harlot*)!

It was full of mishpat;
tzedek lodged in it;
but now murderers.

22 Thy kesef is become dross,
thy wine mixed with mayim:

23 Thy sarim (*princes*) are rebellious,
and companions of ganavim:
every one loveth bribes,
and followeth after rewards:
they give no justice to the fatherless,
neither doth the cause of the almanah come unto
them.

24 Therefore saith HaAdon,
HASHEM Tzva'os, Avir Yisroel (*the Mighty One of
Yisroel*),

Ah, I will relieve Myself of Mine adversaries,
and avenge Me of Mine enemies:

25 And I will turn My hand upon thee,
and refine away thy impurities,

and take away all thy alloy:

²⁶ And I will restore thy shofetim as at the first,
and thy counselors as at the beginning:
afterward thou shalt be called,
The Ir HaTzedek, the Kiryah Ne'emanah.

²⁷ Tziyon shall be redeemed with mishpat,
and those in her who make teshuvah with
tzedakah.

²⁸ And the destruction of the poshe'im and of the
chote'im shall be together,
and they that forsake HASHEM shall be consumed.

²⁹ For they shall be ashamed
of the sacred oaks which ye have delighted in,
and ye shall blush
for the gannot (*gardens*) that ye have chosen.

³⁰ For ye shall be as an oak
whose leaf fadeth,
and as a garden
that hath no mayim.‡

³¹ And the strong shall be as tinder,
and the maker of it§ as a spark,
and they shall both burn together,
and none shall quench them.

2

¹ The Davar that Yeshayah ben Amotz saw concerning Yehudah and Yerushalayim.

‡ **1:30** T.N. The unquenchable fire of the apostate in the first chapter points to the unquenchable fire of Gehinnom in the last verse of the last chapter (66:24) and the loathesomeness of those there — Dan 12:2 § **1:31** the idol

² And it shall come to pass in the acharit hayamim, that the Har Beis HASHEM shall be established as the rosh of the mountains, and shall be exalted above the hills; and all the Goyim shall flow unto it.

³ And amim rabbim (*many peoples*) shall come and say,

Come ye, and let us go up to Har HASHEM, to the Beis Elohei Ya'akov; and He will teach us of His Derakhim, and we will walk in His Orakhot; for out of Tziyon shall go forth the torah, and the Devar HASHEM from Yerushalayim.

⁴ And He shall judge among the Goyim, and shall arbitrate for amim rabbim; and they shall beat their swords into plowshares, and their spears into pruning hooks; Goy shall not lift up cherev against Goy, neither shall they train for milchamah any more.

⁵ O Bais Ya'akov, come ye, and let us walk in the Ohr HASHEM.

⁶ Therefore Thou hast abandoned Thy people Bais Ya'akov, because they have found their fullness from Kedom (*the East*), and practice divination like the Pelishtim, and they clasp hands contentedly with yaldei nochrim (*children of foreigners*).

⁷ Their land also is full of kesef and zahav, neither is there any end of their otzarot; their land is also full of susim, neither is there any end of their merkevot:

⁸ Their land also is full of elilim;

they worship the work of their own hands,
that which their own etzbe'ot have made;

⁹ And adam are humbled
and ish are brought low;
therefore forgive them not.

¹⁰ Enter into the Tzur,
and hide thee in the aphar,
for pachad HASHEM,
and for the hadar of His majesty.

¹¹ The lofty looks of adam shall be humbled,
and the haughtiness of anashim shall be brought
low,
and HASHEM alone shall be exalted in Yom Hahu.

¹² For the Yom L'HASHEM Tzva'os shall be
upon every one that is proud and lofty,
and upon every one that is lifted up;
and he shall be brought low:

¹³ And upon all the cedars of Levanon,
that are high and lofty,
and upon all the oaks of Bashan,

¹⁴ And upon kol heharim,
and upon all the hills that are lifted up,

¹⁵ And upon every lofty migdal,
and upon every fortified chomah (*wall*),

¹⁶ And upon all the oniyyot of Tarshish,
and upon all the beautiful ships.

¹⁷ And the haughtiness of adam shall be humbled,
and the pride of anashim shall be brought low;
and HASHEM alone shall be exalted in Yom Hahu.

¹⁸ And the elilim shall utterly pass away.

¹⁹ And they shall go into the holes of the rocks,
and into the caves of aphar,

for pachad (*terror of*)HASHEM,
and for the hadar of His majesty,
when He ariseth to shake ha'aretz.

²⁰ In Yom Hahu a man shall cast
his elilei kesef, and his elilei zahav,
which they made each one for himself to worship,
to the moles and to the bats;

²¹ To go into the clefts of the rocks,
and into the tops of the crags
before pachad (*terror*) of HASHEM,
and for the hadar of His majesty,
when He ariseth to shake ha'aretz.

²² Cease ye from HaAdam, whose neshamah is in
his nostrils:
for of what account is he?

3

¹ For, hinei, HaAdon, HASHEM Tzva'os,
doth take away from Yerushalayim and from
Yehudah
supply and support,
the whole supply of lechem,
and the whole supply of mayim.

² The Gibbor, and the Ish Milchamah,
the Shofet, and the Navi,
the Diviner, and the Zaken,

³ The sar chamishim,
the men of rank and yo'etz (*counselor*),
and masters in art,
and the expert enchanter.

⁴ And I will make ne'arim (*lads*) to be their sarim,
and babes shall rule over them.

⁵ And HaAm shall be oppressed,

every one by another,
and every one by his re'a;
the na'ar shall behave himself proudly against the
zaken,
and the base against the honorable.

⁶ When an ish shall take hold
of his brother of his bais avi, saying,
Thou hast clothing, be thou our katzin,
and let this ruin be under thy yad;

⁷ In Yom Hahu shall he protest, saying,
I am no curer of your ills;
for in my bais is neither lechem nor simlah (*cloth-*
ing);

make me not a Katzin Am.

⁸ For Yerushalayim is ruined,
and Yehudah fallen;
because their leshon and their deeds are against
HASHEM,
to provoke the eyes of His kavod.

⁹ The show of their countenance doth testify
against them;
and they make known their chet like S'dom;
they conceal it not.
Oy to their nefesh! For they do ra'ah unto them-
selves.

¹⁰ Say ye to the tzaddik, that it shall be tov with
him;
for they shall eat the p'ri of their deeds.

¹¹ Oy to the rasha! It shall be rah with him;
for what his hands have wrought will be done to
him.

12 As for My people, children are their nogesim
(*taskmasters*),

and nashim rule over them.

O My people, they which lead thee cause thee to go
astray,

misleading and swallowing up the Derech Orkhot
(*way of paths*) of thee.

13 HASHEM hath stood to accuse,
and standeth for Din (*judging*) the Amim (*Nations*).

14 HASHEM will enter into mishpat
with the Ziknei Amo (*Elders of His People*), and the
sarim thereof;

for ye have eaten up the kerem (*vineyard*);
the plunder of the oni is in your batim (*houses*).

15 What mean ye that ye crush Ami,
and grind the faces of the aniyim?
saith Adonoi HASHEM Tzva'os.

16 Moreover HASHEM saith,
Because the Banot Tziyon are haughty,
and walk with stretched forth necks
and winking* eyes,
walking and tripping along as they go,
and making a tinkling with their feet;†

17 Therefore Adonoi will strike with a scab
the kodkod (*top of the head*) Banot Tziyon,
and HASHEM will lay bare their nakedness.

18 In Yom Hahu, Adonoi will take away the fine
show of their tinkling ornaments about their feet,
and their headbands, and their crescent neck-
laces,

* 3:16 flirtatious † 3:16 ankle rings

¹⁹ the earrings, and the bracelets, and the veils,
²⁰ the diadems, and the ankle chains, and the girdles, and the perfume bottles, and the lechashim (*amulets*),

²¹ the taba'ot (*rings*), and nose rings,

²² the machalatzot (*festal robes*), and the mantles, and the cloaks, and the charitim (*money purses*),

²³ the hand mirrors, and the sedinim (*linen coverings*), and the tzenifot (*turbans*), and the veils.

²⁴ And it shall come to pass,
 that instead of fragrance there shall be stench;
 and instead of a sash, a rope;
 and instead of well-set hair, baldness;
 and instead of a rich cloak, a wrapping of sack (*sackcloth*);
 and branding instead of yofi (*beauty*).

²⁵ Thy men shall fall by the cherev,
 and thy gevurah in milchamah.

²⁶ And her gates shall lament and mourn;
 and she being desolate shall sit upon ha'aretz.

4

¹ And in Yom Hahu (*that day*) sheva nashim (*seven women*) shall take hold of one man, saying,
 We will eat our own lechem, and wear our own clothes; only let us be called by thy shem, to take away our disgrace.

² In Yom Hahu shall the Tzemach HASHEM* be beautiful and glorious,† and the p'ri ha'aretz shall

* **4:2** Offshoot, Son; reference to the divine nature of the Tzemach or Son of Hashem † **4:2** See the Tzemach Dovid/HASHEM1Y 1:7

be the ga'on (*pride*) and glory for them that are escaped[‡] of Yisroel.

³ And it shall come to pass, that he that is left in Tziyon, and he that remaineth in Yerushalayim, shall be called kadosh, even every one that is hakatuv lachayyim[§](*recorded for life...Rosh Hashana theme*) in Yerushalayim:

⁴ When Adonoi shall have washed away the filth of the Banot Tziyon, and shall have purged the dahm of Yerushalayim from the midst thereof by the Ruach Mishpat, and by the Ruach Ba'er (*Spirit of Burning*).

⁵ And HASHEM will create upon the whole place of Mount Tziyon, and upon her assemblies, an anan and smoke by yom, and the shining of a flaming eish by lailah; for upon all the kavod shall be a Chuppah.

⁶ And there shall be a Sukkah for a shade in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

5

¹ Now will I sing of my beloved
a shirat dodi touching His kerem (*vineyard*).
My beloved had a kerem (*vineyard*)
in a very fruitful hill;

² And He dug it up, and gathered out the stones
thereof,
and planted it with the choicest vine,
and built a migdal in the midst of it,
and also made a yekev (*winepress*) therein;

[‡] 4:2 See the word she'ar (*remnant*), Isa 11:10-11 [§] 4:3 see Ex 32:32; Ps 69:28; Dan 12:1; Mal 3:16

and He looked that it should bring forth anavim
(*grapes*),
and it brought forth b'ushim (*wild grapes*).

³ And now, O inhabitants of Yerushalayim,
and Ish Yehudah,
judge, now, between Me and My kerem (*vineyard*).

⁴ What could have been done more to My kerem
(*vineyard*),
that I have not done in it? Why,
when I looked that it should bring forth anavim,
brought it forth b'ushim?

⁵ And now then;
I will tell you now what I will do to my kerem
(*vineyard*):

I will take away the hedge thereof,
and it shall be grazed upon;
and break down the wall thereof,
and it shall be trampled down;

⁶ And I will lay it waste;
it shall not be pruned,
nor cultivated;
but there shall come up briars and thorns;
I will also command the clouds that they rain no
matar (*rain*) upon it.

⁷ For the Kerem HASHEM Tzva'os
is Bais Yisroel,
and the Ish Yehudah
are the planting of His delight;
and He looked for mishpat (*justice*),
but, hinei, mishpach (*bloodshed, rapaciousness*);
for tzedakah, but, hinei, tze'akah (*cry of distress*).

⁸ Hoy unto them that add bais to bais,
that join sadeh to sadeh, till there be no makom
(*place, home*),

that ye alone are dwelling in the midst of ha'arets!

⁹ HASHEM Tzva'os said in my ozen,
Batim rabbim shall be in ruins,
gedolim and tovim, with no one to live in them.

¹⁰ Yea, ten yokes of kerem (*vineyard*) shall yield 10
gallons,

and the homer (*six bushels*) of zera (*seed*) shall
yield an ephah (*three-fifths bushel*).

¹¹ Hoy unto them that rise up early in the boker,
that they may chase after shechar (*strong drink*);
that continue until night,
till yayin inflame them!

¹² And the kinnor, and the nevel, the tambourine,
and flute,
and yayin, are in their mishtehim;
but they regard not the Po'al HASHEM (*the work of*
HASHEM),
neither consider the ma'aseh of His hands.

¹³ Therefore my people* are gone into the Golus,
because they have no da'as;
and their men of rank are starved,
and their multitude parched with thirst.

¹⁴ Therefore Sheol hath enlarged herself,
and opened her mouth without chok (*limit*);
and their nobility, and their masses,
and their throngs, and the reveler,
shall descend into it.

¹⁵ And adam shall be abased,

* **5:13** See Isa 53:8

and the ish shall be brought low,
and the eyes of the haughty shall be humbled;
¹⁶ But HASHEM Tzva'os shall be exalted in mishpat,
and HaEl HaKadosh shall show Himself Kadosh in
tzedakah.
¹⁷ Then shall the kevasim feed as upon their pas-
ture,
and the gerim (*sojourners*) will eat in the ruins of
the rich.
¹⁸ Hoy unto them that draw avon (*guilt*) with cords
of deceit,
and tug at chatta'ah (*sin*) as with a cart rope;
¹⁹ That say, Let Him make speed, and hasten His
Ma'aseh,
that we may see it;
and let the Atzat Kadosh Yisroel (*purpose of the
Holy One of Israel*) draw near and come,
that we may know it!
²⁰ Hoy unto them that call rah tov,
and tov rah;
that put choshech for ohr,
and ohr for choshech;
that put mar for matok,
and matok for mar!
²¹ Hoy unto them that are chachamim in their own
eyes,
and clever in their own sight!
²² Hoy unto them that are Gibborim to drink yayin,
and anshei chayil to mix shechar;
²³ Which justify the rasha for shochad (*bribe*),
and take away the tzidkat tzaddikim from him!
²⁴ Therefore as the eish licketh up the stubble,
and the flame consumeth the dry grass,
so their shoresh shall be as rottenness,

and their blossom shall go up as dust;
because they have cast away the Torat HASHEM
Tzva'os,
and spurned the word of the Kadosh Yisroel.

²⁵ Therefore is the Af HASHEM kindled against His
people,
and He hath stretched forth His yad against them,
and hath struck them down; and the mountains
did tremble,
and their nevilah were like refuse in the streets.
For all this His anger is not turned away,
but His yad is stretched out still.

²⁶ And He will lift up a banner to the distant
Goyim,
and will whistle for him at the ketzeh ha'aretz;
hinei,
they shall come with speed swiftly;

²⁷ None shall be weary nor stumble among them;
none shall slumber nor sleep;
neither shall the ezor of their loins be loosed,
nor the thong of their sandals be broken;

²⁸ Whose khitzim (*arrows*) are sharp,
and all their bows bent,
the hoofs of their susim shall seem like flint,
and their wheels like a whirlwind:

²⁹ Their roaring shall be like a lion,
they shall roar like young lions;
yea, they shall roar, and lay hold of the teref,
and shall carry it away safe, and none shall deliver
it.

³⁰ And in Yom Hahu they shall roar against them
like the roaring of the sea;
and if one look unto ha'aretz,

hinei, choshech and tzar (*distress*),
and the ohr groweth dark with clouds.

6

¹ In the year that the Melech Uziyah died, I saw Adonoi sitting upon a kisse, high and lifted up, and His robe filled the Heikhal.

² Above Him stood ministering the* seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he did fly.

³ And one cried unto another, and said, Kadosh, Kadosh, Kadosh, is HASHEM Tzva'os; kol ha'aretz is full of His kavod.

⁴ And the doorposts shook at the voice of him that cried, and the Beis† was filled with smoke.

⁵ Then said I, Oy (*Woe*) is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen HaMelech, HASHEM Tzva'os.

⁶ Then flew one of the seraphim unto me, having a live coal in his yad, which he had taken with the tongs from off the Mizbe'ach:

⁷ And he laid it upon my mouth, and said, Hinei, this hath touched thy lips; and thine avon (*iniquity*) is taken away, and kapporah is made for the purging of thy chattat (*sin*).

⁸ Also I heard the voice of Adonoi, saying, Whom shall I send, and who will go for Us?

Then said I, Hineini; send me.

⁹ And He said, Go, and tell this people:

* 6:2 flaming † 6:4 Hamikdash

Hear ye indeed, but understand not;
and see indeed, but perceive not.

¹⁰ Make the lev HaAm hazeh stubborn,
and make their ears stopped up,
their eyes heavy; lest they see with their eyes,
and hear with their ears,
and understand with their lev.
And have a spiritual turnaround conversion,
and be healed.

¹¹ Then cried I, Adonoi, ad mosai (*how much longer*
[will this go on])?

And He answered,
Until the towns be wasted without inhabitant,
and the batim (*houses*) are without man,
and the ground be utterly desolate, a wilderness,

¹² And HASHEM have removed men far away,
and there be many forsaken places within the
land.

¹³ But yet in it shall be a tenth,
and it shall be given up to destruction,
like the terebinth and like the oak,
when they are felled, leave[‡] a root-stump:
so the root-stump shall be the zera kodesh. §

7

¹ And it came to pass in the yamim of Achaz ben Yotam ben Uziyahu, Melech Yehudah, that Retzin Melech Aram (*Syria*), and Pekach ben Remalyahu Melech Yisroel, went up toward Yerushalayim to war against her, but could not prevail over her.

[‡] 6:13 as a remnant § 6:13 T.N. This next chapter is possibly the most important in the Bible and is dealt with in The Translator to the Reader.

² And it was told the Bais Dovid, saying, Aram (*Syria*) is allied with Ephrayim. And his lev was shaken, and the lev of his people, like the trees of the forest are shaken with the wind.

³ Then said HASHEM unto Yeshayah, Go forth now to meet Achaz, thou, and Shear-Yashuv (*A Remnant Will Return*) thy ben, at the end of the aqueduct of the Upper Pool on the road to the Fuller's Field;

⁴ And say unto him, Take heed, and stay calm; fear not, neither be fainthearted because of the two stubs of these smoking firebrands, because of the fierce anger of Retzin and Aram (*Syria*), and of the ben Remalyahu;

⁵ Or because Aram (*Syria*), Ephrayim, and ben Remalyahu, have plotted your ruin, saying,

⁶ Let us go up against Yehudah, and trouble it, and let us divide it for ourselves, and set a melech in the midst of it, even ben Tav'el;

⁷ Thus saith Adonoi HASHEM:

It shall not stand, neither shall it come to pass.

⁸ For the rosh of Aram (*Syria*) is Damascus, and the rosh of Damascus is Retzin; and within threescore and five shanah shall Ephrayim be broken, that it be not a people.

⁹ And the rosh of Ephrayim is Shomron, and the rosh of Shomron is ben Remalyahu. If ye will not stand in emunah, then you shall not stand at all.

¹⁰ Moreover, HASHEM spoke again unto Achaz, saying,

¹¹ Ask thee an ot (*sign*) of HASHEM Eloheicha; ask it either in the deepest depths or in the highest heights.

¹² But Achaz said, I will not ask, neither will I tempt HASHEM.

¹³ And he (*Yeshayah*) said, Hear ye now, O Bais Dovid; Is it a small thing for you to weary anashim, but will ye weary my G-d also?

¹⁴ Therefore Adonoi Himself shall give you an ot (*sign*); Hinei, HaAlmah (*the unmarried young virgin*) shall conceive, and bear Ben, and shall call Shmo Immanu El (*G-d is with us*).^{*}

¹⁵ Curds and honey shall he eat at the time that he knows to refuse the rah, and choose the tov.

¹⁶ For before the na'ar (*boy*) shall understand to refuse the rah, and choose the tov, the adamah (*land*) will be desolate, of whose two melachim thou art afraid.

¹⁷ HASHEM shall bring upon thee, and upon thy people, and upon the Bais of thy father, yamim such as have not come since the yom when Ephrayim departed from Yehudah:[†] even Melech Ashur (*Assyria*).

¹⁸ And it shall come to pass in that yom, that HASHEM shall whistle for the fly that is in the uttermost part of the Nile of Mitzrayim, and for the bee that is in Eretz Ashur.

¹⁹ And they shall come, and shall settle all of them on the steep ravines, and in the crevices of the rocks, and upon all thorns, and upon all water holes.

^{*} **7:14** See extensive commentary in *The Translator To The Reader*

[†] **7:17** 2Kgs 15:29; 16:9

²⁰ In the same yom shall Adonoi shave with a razor that is hired, namely, by them beyond the river, by Melech Ashur, the head, and the hair of the legs; and it shall also consume the beard.

²¹ And it shall come to pass in that yom, that a man shall keep alive a young cow, and two sheep;

²² And it shall come to pass, for the abundance of cholov that they shall give, he shall eat cream; for thickened milk and devash shall every one eat that is left in the land.

²³ And it shall come to pass in that yom, that every place shall be, where there were a thousand gefen worth a thousand kesef, it shall even be for briers and thorns.

²⁴ With arrows and with bows shall men come there; because kol ha'aretz shall become briers and thorns.

²⁵ And on all hills that were hoed with a hoe, thou shall not come there for fear of briers and thorns; but it shall be for pasturing of cattle, and for the treading place of seh.

8

¹ Moreover HASHEM said unto me, Take thee a gillayon gadol (*great slab*), and write on it with cheret enosh concerning Maher Shalal Chash Baz (*The Spoil Speeds, the Booty Hastens [i.e., the coming Assyrian defeat of Syria and Israel is imminent and the life of this son of Isaiah is a prophetic time line. See verse 4 below]*).

² And I took unto me edim ne'emanim (*faithful witnesses*) to record, Uriyah the kohen, and Zecharyah ben Yeverekhyahu.

³ And I went unto the neviah; and she conceived, and bore ben. Then said HASHEM to me, Call shmo Maher Shalal Chash Baz.

⁴ For before the na'ar shall have da'as to cry, Avi, or Immi, the chayil Damascus and the spoil of Shomron shall be carried off before Melech Ashur.

⁵ HASHEM spoke also unto me again, saying,

⁶ Forasmuch as HaAm HaZeh refuseth the waters of Shiloach that flow softly, and delight in* Retzin and Ben Remalyahu;

⁷ Now therefore, hinei, Adonoi bringeth up upon them

the waters of the river, strong and many, even Melech Ashur, and all his kavod; and he shall come up over all his channels, and go over all his banks;

⁸ And he shall swirl into Yehudah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of Thy eretz, O Immanu El.

⁹ Exasperate yourselves, O ye Amim (*Nations*), and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves for battle, and ye shall be broken in pieces; gird yourselves for battle, and ye shall be broken in pieces.

¹⁰ Consult etzah (*counsel, plan*), and it shall come to naught;

* **8:6** alliance with

speak the davar, and it shall not stand;
for Immanu El (*G-d is with us*).

¹¹ For HASHEM hath spoken thus to me with
chezkat haYad, and instructed me that I should
not walk in the Derech HaAm HaZeh, saying,

¹² Call ye not Keshet (*Conspiracy*) all that this
people calls keshet; neither fear ye their fear, nor
be in dread.

¹³ Regard HASHEM Tzva'os as kodesh; and let
Him be your fear, and let Him be your dread.

¹⁴ And He shall be for a Mikdash; but for an
Even Negef (*Stone of Stumbling*) and for a Tzur
Michshol to both the Batei Yisroel, for a pach
(*snare*) and for a mokeset (*trap*) to the inhabitants
of Yerushalayim.

¹⁵ And rabbim (*many*) among them shall stum-
ble, and fall, and be broken, and be snared, and
be taken.

¹⁶ Bind up[†] the te'udah (*testimony*), chatom (*seal*
up) the torah (*teaching*) among my disciples.

¹⁷ And I will wait for HASHEM, that hideth His
face from the Bais Ya'akov, and I will look[‡] for
Him.

¹⁸ Hinei, I and the yeladim whom HASHEM hath
given me are for otot and for mofetim[§] in Yisroel
from HASHEM Tzva'os, which dwelleth in Mount
Tziyon.

¹⁹ And when they shall say unto you, Seek
unto mediums that have familiar spirits, and unto
spiritists that whisper, and that mutter: should
not Am seek unto Elohav? Should they consult the

[†] 8:16 to preserve for the future [‡] 8:17 in hope [§] 8:18 See
Zech 3:8

mesim (*dead ones*) for the benefit of the chayyim (*living*)?

²⁰ To the torah (*teaching of G-d*) and to the te'udah* (*recorded testimony*); if they speak not according to Davar HaZeh, it is because there is no shachar (*dawn, light*) in them.

²¹ And they† shall roam about therein, hard-pressed and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse by their melech and Elohav, and look upward.

²² And they shall look unto eretz; and, hinei, tzarah and darkness, gloom of anguish; and they shall be driven to darkness.

²³ Nevertheless there will be no gloom in her in anguish. In Et HaRishon (*the former time*) He brought into contempt Artzah Zevulun and Artzah Naphtali, but acharon (*afterward, in the future*) did bring to honor Derech HaYam (*Way to the Sea, land between Sea of Galilee and the Mediterranean*), beyond Yarden, in the Galil HaGoyim.

9

¹ The people that walked in choshech have seen an Ohr gadol; they that dwell in the eretz tzalmavet, upon them hath the Ohr dawned.

² Thou shalt multiply the Goy (*Nation*), and increase its simchah;

* **8:20 te'udah** i.e. prophetic record such as chapter 6 (see also in verse 16) † **8:21** i.e., the unbelievers, contrasted with those in v.13

they joy before Thee according to the simchat
baKatzir,

and as men rejoice when they divide the spoil.

³ For Thou hast broken the ol (*yoke*) of his burden,
and the mateh (*staff*) of his shoulder,
the shevet hanogesh (*rod of the task master*) of
him,

as in the yom of Midyan.*

⁴ For every boot of the tramping warrior in the
battle's tumult,
and simlah (*garments*) megolalah (*rolled*) in
damim (*blood*)
shall be for burning and
ma'achollet eish (*food for fire*).

⁵ For unto us a yeled is born,
unto us ben is given;
and the misrah (*dominion*) shall be upon his shoul-
der;
and Shmo shall be called
Peleh (*Wonderful*), Yoetz (*Counsellor*), El Gibbor
(*Mighty G-d*),
Avi Ad (*Possessor of Eternity*), Sar Shalom (*Prince
of Peace*).

⁶ Of the increase of his misrah
and shalom there shall be no ketz (*end*),
upon the Kisse Dovid,
and upon his kingdom,
to strengthen it, and to support it with mishpat
and with tzedakah from henceforth
even ad olam (*forever*).

The Kinat HASHEM Tzva'os will fulfill this.

⁷ Adonoi sent davar against Ya'akov,

* **9:3** See Judg 7:25

and it hath fallen upon Yisroel.

⁸ And all HaAm shall know it,
even Ephrayim and the inhabitant of Shomron,
that say in the ga'avah (*pride*) and haughtiness
levav (*of heart*),

⁹ The levenim (*bricks*) are fallen down,
but we will rebuild with cut stones;
the sycamores are cut down,
but we will replace them with cedars.

¹⁰ Therefore HASHEM shall strengthen the adversaries of Retzin against him,
and spur on his enemies;

¹¹ The Syrians from the east, and the Pelishtim
from the west;
and they shall devour Yisroel with open mouth.

For all this His anger is not turned away,
but His yad is upraised still.

¹² For HaAm turneth not unto Him that struck
them,
neither do they seek HASHEM Tzva'os.

¹³ Therefore HASHEM will root out of Yisroel head
and tail,
palm branch and reed, in yom echad.

¹⁴ The zaken and prominent man is the head;
and the navi that is the moreh sheker (*teacher of
lies, false teacher*) is the tail.

¹⁵ For the me'ashrei HaAm HaZeh (*leaders of this
people*) cause them to err;
and they that are led of them are destroyed.

¹⁶ Therefore Adonoi shall have no joy in their
bocherim,

neither shall have mercy on their yetomim and almanot;
for every one is a chanef (*g-dless, hypocritical*) and an evildoer,
and every mouth speaketh nevalah (*folly*).

For all this His anger is not turned away,
but His yad is upraised still.

¹⁷ For wickedness burneth like eish;
it shall devour the briers and thorns,
and shall kindle in the thickets of the forest,
and they shall smoke upward like the lifting up of ashan (*smoke*).

¹⁸ Through the Evrat HASHEM Tzva'os (*Wrath of HASHEM of Hosts*)
is the land darkened,
and HaAm shall be ma'acholet eish (*food for fire*);
no ish shall spare his brother.

¹⁹ And they grab on the yamin (*right hand*), and are still hungry;
and shall eat on the smol (*left hand*), and they shall not be satisfied;

they shall eat every ish the basar of his own zero'a;

²⁰ Menasheh against Ephrayim; and Ephrayim, Menasheh;
they together shall be against Yehudah.

For all this His anger is not turned away;
His yad is upraised still.

10

¹ Woe unto them that decree unrighteous chukim,
and that write decrees of oppression;

² To turn aside the needy from their rights,
and to withhold mishpat from the aniyyei Ami,
that almanot may be their prey,
and that they may rob the yetomim!

³ And what will ye do in the Yom Pekuddah (*Day
Of Visitation, Reckoning*)
and in the desolation which shall come from afar?
To whom will ye flee for ezrah (*help*)?
And where will ye leave your kavod (*glory,
riches*)?

⁴ Without Me they shall bow down under the
prisoners,
and they shall fall under the slain.

For all this His anger is not turned away,
but His yad is upraised still.

⁵ O Ashur, the rod of Mine anger,
in whose yad is the match of My wrath.

⁶ I will send him against a Goy Chanef,
and against the people of My wrath will I give him
a charge,
to take the spoil, and to take the plunder,
and to tread them down like the chomer chutzot
(*mire of the streets*).

⁷ But he intendeth not so,
neither doth his mind so consider;
but it is in his lev
to make an end of Goyim not a few.

⁸ For he saith,
Are not my sarim altogether melachim?

⁹ Is not Kalno like Karkemish?
Is not Chamatz like Arpad?
Is not Shomron like Damascus?

10 Just as my yad hath found
the mamlechet haelil,
whose pesilim (*molten images*) did excel
them of Yerushalayim and of Shomron;

11 Shall I not, as I have done
unto Shomron and her elilim,
so do to Yerushalayim
and her atzabim (*images*)?

12 Wherefore it shall come to pass, that when
Adonoi hath performed His whole work upon
Mount Tziyon and on Yerushalayim, I will punish
the fruit of the proud lev of Melech Ashur, and the
tiferet of his haughty eyes.

13 For he saith,
By the ko'ach of my yad I have done it,
and by my chochmah; for I have binah;
and I have removed the boundaries of the nations,
and have plundered their treasures,
and like the mighty I have subdued those on
thrones;

14 And my yad hath found like a ken (*nest*)
the riches of the nations;
and like one gathereth beitzim (*eggs*) that are left,
have I gathered kol ha'aretz;
and there was none that moved the wing,
or opened the beak, or peeped.

15 Shall the garzen (*axe*) boast itself against Him
that cuts therewith?
Or shall the masor (*saw*) magnify itself against
Him that useth it?

As if the shevet (*rod*) should shake itself against
them that lift it up,
or as if the matteh (*staff*) should lift up itself,
as if it were not etz.

¹⁶ Therefore shall HaAdon HASHEM Tzva'os
send among his fat ones leanness;
and instead of his kavod there will be kindled a
burning
like the blazing of eish.

¹⁷ And the Ohr Yisroel shall become an eish,
and His Kadosh a flame;
and shall burn and consume its thistles
and its thorns in Yom Echad;

¹⁸ And shall consume the kavod of his forest and
his fertile land,
even to nefesh and basar;
and shall be as a sick man wasting away.

¹⁹ And the remnant of the etz of his forest shall be
few,
that a na'ar could record them.

²⁰ And it shall come to pass in Yom Hahu, that
the remnant of Yisroel, and such as are escaped of
Bais Ya'akov, shall no longer lean upon him that
smote them; but shall lean upon HASHEM Kadosh
Yisroel be'emes.

²¹ The remnant shall return, even the remnant
of Ya'akov, unto El Gibbor.*

²² For though thy people Yisroel be like the chol
hayam, only a remnant of them shall return; de-
struction is decreed, overwhelming tzedakah.

* **10:21** See Isa 9:6 [5]

²³ For Adonoi HASHEM Tzva'os shall carry out kalah (*destruction*) decreed, even upon the kol ha'aretz.

²⁴ Therefore thus saith Adonoi HASHEM Tzva'os, O My people that dwellest in Tziyon, be not afraid of Ashur; if he strike thee with the shevet, and lift his matteh against thee, in the manner of Mitzrayim.

²⁵ For yet a very little while, and the za'am (*anger; indignation*) shall pass, and Mine wrath turn for their destruction.

²⁶ And HASHEM Tzva'os shall stir up a shot (*whip*) for him as when He struck down Midyan at the Tzur Orev; and as His matteh was over the yam, so shall He raise it after the manner of Mitzrayim.

²⁷ And it shall come to pass in Yom Hahu, that his burden shall be taken away from off thy shoulder, and his ol from off thy neck, and the ol shall be broken from fatness.

²⁸ He comes to Ayat,
passes through Migron;
at Michmas he hath left his supplies;

²⁹ They are crossing the pass;
they have taken up their lodging at Geva;
Ramah is afraid;
Givat Sha'ul has fled.

³⁰ Lift up thy voice, O Bat-Gallim;
Listen O Layshah, O poor Anatot.

³¹ Madmenah hurries away;
the inhabitants of Gevim gather themselves to
flee.

³² As yet shall he remain at Nov this very day;
he shall shake his fist against the Har Bat Tziyon,

the Givat Yerushalayim.

³³ Hinei, HaAdon HASHEM Tzva'os, shall chop the bough with great power; and the high ones of stature shall be hewn down; the haughty shall be humbled.

³⁴ And He shall cut down the thickets of the forest with barzel (*iron*), and Lebanon shall fall by Adir (*the Majestic Mighty One, i.e., HASHEM*).

11

¹ And there shall come forth a Khoter (*Branch*) out of the Geza (*Stem, Stump, Stock*) of Yishai,

and a Netzer* (*Branch*) shall bear fruit of his roots:

² And the Ruach† of HASHEM shall rest upon Him, the Ruach of Chochmah and Binah, the Ruach of Etzah (*Counsel*)‡ and Gevurah, the Ruach of Da'as and of the Yir'at HASHEM;

³ And His delight shall be in the Yir'at HASHEM: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

⁴ But with tzedek shall He judge the needy, and reprove with mishor (*equity, justice*) for the anvei eretz:

and He shall strike the earth with the shevet of His mouth,

and with the Ruach of His lips shall he slay the reshah.

⁵ And tzedek shall be the ezor (*belt*) of His loins, and emunah (*faithfulness*) the ezor of His waist.

* **11:1 Netzer** — see Tzemach, Moshiach Jer 23:5; 33:15; Zech 3:8; 6:12; Ezra 3:8; which give as Moshiach's Namesake Yehoshua/Yeshua; compare Mt 2:23 † **11:2 Hakodesh** ‡ **11:2** see Isa 9:5

⁶ The ze'ev (*wolf*) also shall dwell with the keves,
and the namer (*leopard*) shall lie down with the
gedi (*young goat*);
and the egel and the lion whelp and the fatling
together;
and a na'ar shall lead them.

⁷ And the parah (*cow*) and the dov (*bear*) shall feed
together;
their yeladim shall lie down together;
and the aryeh shall eat teven (*straw*) like the ox.

⁸ And the yonek (*sucking infant*)
shall play on the hole of the cobra,
and the weaned child shall put his yad
in the viper's me'urah (*hole*).

⁹ They shall not hurt nor destroy
in all My Har Kodesh;
for ha'aretz shall be full of the da'as HASHEM,
as the mayim cover the sea.

¹⁰ And in Yom HaHu there shall be a Shores
Yishai, which shall stand for a nes (*banner*) for
the peoples; to Him§ will the Goyim seek; and His
menucha (*resting place*) shall be kavod.

¹¹ And it shall come to pass in Yom HaHu, that
Adonoi shall set His yad again the second time to
recover the She'ar (*Remnant*) of His people, which
shall be left,* from Assyria, and from Mitzrayim,
and from Patros, and from Kush, and from Eilam,
and from Shinar, and from Chamatz, and from the
islands of the sea.

¹² And He shall raise up a nes (*banner*)† for the

§ 11:10 Moshiaich * 11:11 as survivors † 11:12 **banner** i.e.,
send a signal

Goyim,
and shall assemble the outcasts of Yisroel,
and gather together the dispersed of Yehudah
from the four corners of ha'aretz.
¹³ The kinah (*envy, jealousy*) also of Ephrayim shall
depart,
and the adversaries of Yehudah shall be cut off;
Ephrayim shall not envy Yehudah,
and Yehudah shall not harass Ephrayim.
¹⁴ But they shall swoop down upon the shoulders
of the Pelishtim toward the west;
they shall plunder them of the east together;
they shall lay their yad upon Edom and Moav;
and the Bnei Ammon shall obey them.
¹⁵ And HASHEM shall utterly destroy the leshon
Yam Mitzrayim (*tongue of the Red Sea*);
and with His scorching Ruach shall He shake His
Yad over the Nahar,‡
and shall break it into seven streams,
and make men go over dryshod.
¹⁶ And there shall be a mesillah (*highway*) for the
she'ar (*remnant*) of His people,
which shall be left, from Assyria;
just as it was for Yisroel
in the Yom that he came up out of Eretz Mitzrayim.

12

¹ And in Yom Hahu thou shalt say,
HASHEM, I will praise Thee;
though Thou wast angry with me,
Thine anger is turned away,
and Thou comfortedst me.

‡ 11:15 i.e., Euphrates River

² Hinei, El is my Yeshu'ah (*Salvation*);
I will trust, and not be afraid;
for HASHEM G-d is my strength and my zemirah;
He also has become my Yeshu'ah (*Salvation*).

³ Therefore with sasson shall ye draw mayim
out of the wells of Yeshu'ah (*Salvation*).

⁴ And in Yom Hahu shall ye say:

Hodu LaHASHEM, call upon Shmo,
declare His deeds among the peoples,
proclaim that Shmo is exalted.

⁵ Sing unto HASHEM; for He hath done glorious
things;

let this be known b'chol ha'aretz.

⁶ Cry out and shout for joy, thou inhabitant of
Tziyon;
for gadol is Kadosh Yisroel in the midst of thee.

13

¹ The massa (*burden*) of Bavel (*Babylon*), which
Yeshayah Ben Amotz did see.

² Lift ye up a nes upon the high mountain,
exalt the voice unto them,
shake the yad,
that they may go into the gates of the nobles.

³ I have commanded My Mekuddash,
I have also summoned My Gibbor for Mine anger,
even them that rejoice in My highness.

⁴ The noise of a hamon (*multitude*) in the harim
(*mountains*),
like as of an Am Rav;

a tumultuous noise of the mamlechet (*kingdoms*)
of Goyim gathered together;
HASHEM Tzva'os mustereth the Tzava (*army*) of the
milchamah (*battle, war*).

⁵ They come from an eretz merchak (*a far coun-
try*),
from the end of Shomayim,
HASHEM, and the weapons of His indignation,
to destroy Kol HaAretz.

⁶ Wail ye; for the Yom HASHEM is karov (*near*);
it shall come like shod (*sudden destruction*) from
Shaddai.

⁷ Therefore shall kol yadayim (*all hands*) fall weak,
and kol levav enosh shall melt;

⁸ And they shall be afraid;
pangs and chavalim (*pains*) shall take hold of
them;
they shall be in pain like a woman that travaileth
in childbirth;
one shall be aghast at his re'a;
their faces shall be like flaming visages.

⁹ Hinei, the Yom HASHEM cometh,
cruel both with wrath and charon af (*fierce anger*),
to lay the land desolate;
and He shall destroy the chatta'im (*sinner*s)
thereof out of it.

¹⁰ For the kokhavim of Shomayim and the constel-
lations thereof
shall not give their ohr (*light*);
the shemesh shall be darkened in its rising
and the yarei'ach shall not cause its ohr to shine.

¹¹ And I will punish the tevel (*world*) for ra'ah,

and the resha'im for their avon (*iniquity*);
and I will cause the ga'on (*arrogance*) of the proud
to cease,

and will lay low the ga'avah (*pride*) of the tyrant.

¹² I will make enosh more rare than rare gold;
even adam than the gold of Ophir.

¹³ Therefore I will shake Shomayim,
and Ha'Aretz (*the Earth*) shall move out of her
makom (*place*),

in the evrat HASHEM Tzva'os,
and in His Yom Charon Af.

¹⁴ And it shall be like deer chased,
and like tzon not gathered;
each ish turning to his people,
and each fleeing to his own land.

¹⁵ Every one that is found
yidaker (*shall be pierced through, see Zech 12:10*
for this same word and Moshiach);
and every one that is caught
shall fall by the cherev.

¹⁶ Their olelim (*infants*) also shall be dashed to
pieces
before their eyes;
their batim (*houses*) shall be looted,
and their nashim ravished.

¹⁷ Hineni, I will stir up the Medes against them,
which shall not regard kesef;
and as for zahav, they shall not delight in it.

¹⁸ Their keshatot (*bows*) also shall tear ne'arim
(*young men*) to pieces;
and they shall have no rachamim on the pri beten
(*fruit of the womb*);
their eyes shall not pity banim.

¹⁹ And Babylon, the jewel of kingdoms,
the tiferet ga'on Kasdim,
shall be as when Elohim overthrew
S'dom and Amora (*Gomorrah*).

²⁰ Lo lanetzach (*not ever*) shall it be inhabited,
neither shall it be dwelt in ad dor vador;
neither shall the Arab pitch ohel there;
neither shall the ro'im rest their flock there.

²¹ But wild beasts of the desert shall lie there;
and their batim (*houses*) shall be full of owls;
and ostriches shall dwell there,
and demons shall dance there.

²² And the wild beasts shall howl in their
strongholds,
and jackals in their heichalot (*palaces*) of oneg
(*delight*);
and her (*Babylon's*) time is karov (*near, at hand*) to
come,
and her days shall not be prolonged.

14

¹ For HASHEM will have compassion on Ya'akov,
and will yet choose Yisroel, and set them in their
own adamah (*land*); and the ger (*alien*) shall be
joined with them, and they shall unite themselves
to the Bais Ya'akov.

² And the nations shall take them, and bring
them to their makom (*place, home*); and Bais Yis-
roel shall possess them as an inheritance in the
Admat HASHEM (*Land of HASHEM*) for avadim and
shifchot; and they shall take their captors captive;
and they shall rule over their oppressors.

³ And it shall come to pass in the day that HASHEM shall give thee rest from thy etzev (*sorrow*), and from thy rogez (*turmoil*), and from the avodah hakashah (*hard bondage*) wherein thou wast made to serve,

⁴ That thou shalt take up this mashal against Melech Bavel, and say:

How hath the nogesh (*oppressor*) ceased!

How hast fury ceased!

⁵ HASHEM hath broken the matteh (*rod*) of the resha'im (*wicked*),

and the shevet (*sceptre*) of the moshlim (*rulers*).

⁶ Which struck the peoples in wrath with makkat bilti sarah (*a continual stroke*), which ruled the Goyim in anger, with unrestrained aggression.

⁷ Kol ha'arets is at rest, and is quiet; they break forth into rinnah (*joyful shouts*).

⁸ Indeed, the cypress trees rejoice over thee, and the cedars of Levanon, saying,

Since thou art laid down, no hakoret (*[forest] cutter*) is come up against us.

⁹ Sheol from beneath is astir for thee to meet thee at thy coming;

it stirreth up the refa'im for thee, even all the attudei aretz (*he-goat world leaders*); it hath raised up from their kise'ot (*thrones*) all the melachim of the Goyim.

¹⁰ Kullam (*all of them*) shall speak and say unto thee,

Art thou also become weak as we?

Art thou become like unto us?

11 Thy ga'on (*pomp, pride*) is brought down to Sheol,
and the noise of thy nevalim (*harps*);
the rimmah (*grave-worm*) is spread out under thee,
and the tola'at (*worm*) covers thee.

12 How art thou fallen from Shomayim,
O Heilel Ben Shachar (*Bright One of the Dawn, Day Star, Lucifer*)!

How art thou cast down to the earth,
thou, which hast laid low the Goyim!

13 For thou hast said in thine lev,
I will ascend into Shomayim,
I will exalt my kisse
above the kokhavim (*stars*) of El (*G-d*);
I will sit also upon the har mo'ed (*mount of assembly*),
on yarketei Tzafon (*on the heights of Tzafon*);

14 I will ascend above the heights of the clouds;
I will make myself like Elyon (*the Most High*).

15 Yet thou shalt be brought down to Sheol,
to the lowest depths of the bor (*pit*).

16 They that see thee shall gaze at thee,
and consider thee, saying,
Is this the ish (*man*) that made ha'aretz to tremble,
that did shake mamlechet (*kingdoms*);

17 That made the tevel (*world*) like a midbar (*desert*),
and overthrew the towns thereof;
that would not release his prisoners to go home?

18 Kol melachim (*all kings*) of the Goyim, even all of them, lie in kavod, every one in his own bais (*house, i.e., tomb*).

19 But thou art cast out of thy kever like a rejected netzer* (*branch*); and your raiment is those that are slain, thrust through with a cherev, that go down to the stones of the bor (*pit*); as a peger (*corpse*) trodden under feet.

20 Thou shalt not be joined with them in kevurah (*burial*), because thou hast destroyed thy land, and slain thy people; the zera of ra'im (*evildoers*) shall never be renowned.

21 Prepare the matbe'ach (*slaughterhouse*) for his banim for the avon (*iniquity*) of their avot; that they do not rise, nor inherit eretz, nor cover the surface of the tevel (*earth*) with towns.

22 For I will rise up against them, saith HASHEM Tzva'os, and I will cut off from Bavel the shem, and she'ar (*remainder*), and offspring, and posterity, saith HASHEM.

23 I will also make it a possession for the hedgehog, and swamps of mayim; and I will sweep it with the mat'ate (*broom*) of shmad (*destruction*), saith HASHEM Tzva'os.

* 14:19 see Mt 2:23

24 HASHEM Tzva'os hath sworn, saying,
Surely as I have intended, so shall it come to pass;
and as I have purposed, so shall it stand;

25 That I will break Ashur (*the Assyrian*) in My
land,
and upon My harim (*mountains*) trample him under
foot;
then shall his yoke depart from off them,
and his burden be removed from off their
shekhem (*shoulder*).

26 This is the etzah (*plan*)
that is purposed upon kol ha'aretz;
and this is the Yad (*hand*)
that is stretched out over kol HaGoyim (*all the
nations*).

27 For HASHEM Tzva'os hath purposed,
and who shall annul it?
And His Yad is stretched out,
and who shall turn it back?

28 In the year of the mot HaMelech Achaz came
this massa (*burden, oracle*):

29 Rejoice not thou, all ye of Peleshet (*Philistia*),
because the shevet (*rod*) of him that struck thee is
broken;
for out of the shoresh nachash (*snake's root*) shall
spring up a viper,
and its pri (*fruit*) shall be a fiery flying serpent.

30 And the bechorei dalim (*the firstborn of the poor
ones*) shall eat,
and the evyonim (*needy ones*) shall lie down in
safety;

and I will kill thy shoresh (*root*) with ra'av (*famine*),
and it shall slay thy she'erit (*remnant, survivors*).

³¹ Wail, O sha'ar (*gate*);

howl, O ir;

all ye of Peleshet, melt away;

for there shall come from the tzafon (*north*) an
ashan (*smoke*), and none shall be a straggler
in his ranks.

³² What shall one then answer the malachim (*mes-*
sengers) of the nation?

That HASHEM hath established Tziyon,
and the afflicted of His people shall take refuge in
her.

15

¹ The massa (*burden*) of Moav:

Because in the lailah (*night*) Ar of Moav is de-
stroyed,

and brought to silence;

because in the lailah Kir of Moav is destroyed,

and brought to silence;

² He is gone up to the [idol] temple, and to Divon,
the* high places, to weep:

Moav shall howl over Nevo, and over Medeva;

on all their rosh shall be shaved heads,

and every zakan (*beard*) cut off.

³ In their chutzot (*streets*) they shall gird them-
selves with sackcloth;

on their rooftops, and in their rehovot (*open*
areas),

every one shall wail, falling down with weeping.

* ^{15:2} idolatrous

⁴ And Cheshbon shall cry, and Elealeh;
their voice shall be heard even unto Yahatz;
therefore the loins of Moav shall shake;
his nefesh shall be faint within him.

⁵ My lev shall cry out for Moav;
his fugitives shall flee unto Tzoar,
and Eglat-Shelishiyah;
for by the Ascent of Luchit
with bekhi (*weeping*) shall they go up;
for on the Derech Choronayim
they shall raise up a lament because of destruc-
tion.

⁶ For the waters of Nimrim shall be dried up;
for the khatzir (*grass*) is withered away,
the desheh (*vegetation*) faileth,
yerek (*green*) there is none,

⁷ Therefore the possessions they have gotten,
and that which they have laid up,
shall they carry away to the Nakhal HaAravim
(*Ravine of Willows*).

⁸ For the cry is gone
all around the borders of Moav;
the outcry thereof unto Eglayim,
and the wailing thereof unto Be'er Elim.

⁹ For the waters of Dimon shall be full of dahm;
for I will bring more upon Dimon,
aryeh (*lion*) upon him that escapeth of Moav,
and upon she'erit adamah (*the remnant of the
land*).

16

¹ Send ye the lamb to the Moshel-Eretz,
from Sela by way of the midbar,

unto Har Bat Tziyon.

² For it shall be, that,
as an oph noded (*wandering bird*) cast out of the
ken (*nest*),
so the Banot Moav shall be
at the fords of the Arnon.

³ Give us etzah (*counsel, advice*); make pelilah
(*decision, justice*);
cast thy tzel as the lailah in the midst of tzaho-
rayim;
hide the fugitives;
betray not him that is refugee.

⁴ Let fugitives of Moav dwell with thee;
be thou a seter (*shelter, hiding place*) to them from
before the shoded (*destroyer*);
for the oppressor is at an end,
shod (*destruction*) ceaseth,
the aggressors are consumed out of HaAretz.

⁵ And in chesed shall the kisse be established;
and sitting upon it in emes in the Ohel Dovid,
a Shofet seeking mishpat,
and hastening tzedek.

⁶ We have heard of the ga'on Moav;
he is very proud;
even of his ga'avah (*haughtiness*), and his ga'on,
and his insolence;
but his boasts shall not be so.

⁷ Therefore shall Moav wail for Moav,
everyone shall wail;
for the raisin cakes of Kir Chareset shall ye mourn;
surely as they who grieve.

⁸ For the fields of Cheshbon languish,
and the gefen of Sivmah;
Ba'alei Goyim have broken down the choicest
vines thereof,
they reached even unto Yazer,
they wandered to the midbar;
her shoots are stretched out,
they are gone over the yam.

⁹ Therefore I will bewail with the weeping of Yazer
the gefen of Sivmah;
I will water thee with my tears,
O Cheshbon, and Elealeh;
for the shouting for thy summer fruits
and for thy katzir has fallen away.

¹⁰ And simchah is taken away,
and gladness out of the carmel (*fruitful field*),
and in the kramim (*vineyards*) there shall be no
singing,
neither shall there be shouting;
the treaders shall tread out no yayin in their
presses;
I have made their vintage shouting to cease.

¹¹ Therefore my heart shall lament like a kinnor
(*harp*) for Moav,
and mine inmost being for Kir-Charesh.

¹² And it shall come to pass, when it is seen that
Moav is weary on the high place, that he shall
come to his mikdash (*sanctuary*) to pray; but he
shall not prevail.

¹³ This is the Davar that HASHEM hath spoken
earlier concerning Moav.

¹⁴ But now HASHEM hath spoken, saying, Within shalosh shanim, as the shenei sachir (*years of a hired man*), and the kavod Moav shall be degraded, with all that hamon harav (*great multitude*); and the remnant shall be very small and feeble.

17

¹ The massa (*burden*) of Damascus:

Hinei, Damascus is taken away from being a city, and it shall be a heap of ruins.

² The cities of Aro'er are deserted; they shall be for adarim (*flocks*), which shall lie down, and none shall make them afraid.

³ The fortified city also shall cease from Ephrayim, and the mamlechah from Damascus, and the remnant of Aram (*Syria*); they shall be like the kavod Bnei Yisroel, saith HASHEM Tzva'os.

⁴ And in that day it shall come to pass, that the kavod Ya'akov shall fade, and the fatness of his basar shall waste away.

⁵ And it shall be as when the katzir (*reaper; harvester*) gathereth the standing grain, and reapeth the heads of grain with his zero'a; and it shall be as when one gleaneth heads of grain in the Emek Repha'im.

⁶ Yet a remnant of gleanings shall be left in it, as the beating of a zayit (*olive tree*), two or three olives in the rosh of the uppermost olive branch,

four or five in the poriyyah (*fruitful*) olive branches thereof, saith HASHEM Elohei Yisroel.

⁷ At that day shall ha'adam look to Oseihu (*his Maker*), and his eyes shall have respect to Kadosh Yisroel.

⁸ And he shall not look to the mizbechot, the ma'aseh of his hands, neither shall respect that which his etzbe'ot (*fingers*) have made, either the Asherim or the incense altars.

⁹ In that day shall their strong cities be like abandoned places in the choresh (*thicket*), or like branches they abandoned before the Bnei Yisroel; and there shall be desolation.

¹⁰ Because thou hast forgotten the G-d of thy salvation, and hast not been mindful of the Tzur of thy Ma'oz; therefore shalt thou plant delightful plants, and shalt set them with zemorat zar (*foreign vines*).

¹¹ In the day thou shalt set out thy plants to make them grow, and in the boker shalt thou bring thy zera to blossom; but the katzir (*harvest*) shall be a heap in the day of sickness and of incurable pain.

¹² Oy to the multitude of amim rabbim, which make an uproar like the roaring of the seas; and to the uproar of nations, that make a roar like the roar of mighty waters.

¹³ The nations shall roar like the roaring of mayim rabbim;
but He shall rebuke them,
and they shall flee far off,
and shall be chased as the motz (*chaff*) of the
harim before the ruach,
and like whirling dust before the storm.
¹⁴ And hinei at erev, terror;
and before boker, he [that terrorizes] is no more.
This is the chelek of them that loot us,
and the goral (*lot*) of them that plunder us.

18

¹ Oy to the Eretz Tziltzal Kenafayim (*Land of Whirring Wings, i.e., Ethiopia*),
which is beyond the rivers of Kush;
² That sendeth envoys by the yam,
even in vessels of gomeh (*papyrus*) upon the
mayim, saying,
Go, ye swift malachim, to a Goy (*nation*) tall and
smooth of skin,
to an Am Norah far away on the other side;
a Goy powerful and treading down,
whose land the neharim (*rivers*) divide!
³ All ye inhabitants of the Tevel,
and dwellers of Eretz,
when a nes (*battle flag*) is lifted up on the harim,
look;
and when a shofar is blown, listen!
⁴ For so HASHEM said unto me,
I will remain quiet in My rest,
and I will consider from My dwelling place like
shimmering chom (*heat*) in the ohr,

and like a cloud of tal (*dew*) in the chom katzir (*heat of harvest*).

⁵ For before katzir (*harvest*), when the bud is perfect,
and the boser (*sour grape, ripening grape*) is ripening in the flower,
He shall both cut off the zalzallim (*shoots*) with pruning hooks,
and take away and cut down the netishot (*tendrils, branches*).

⁶ They shall be left together
unto the birds of prey of the harim,
and to the behemat ha'aretz;
and the birds of prey shall summer upon them,
and all the behemat ha'aretz shall winter upon them.

⁷ In that time shall there be offered
in homage to HASHEM Tzva'os
an Am (*people*) tall and smooth of skin,
an Am Norah far away on the other side;
a Goy powerful and treading down under foot,
whose land the neharim (*rivers*) divide,
even at the makom (*place*) of the Shem HASHEM
Tzva'os,
Har Tziyon.

19

¹ The massa (*burden*) of Mitzrayim:

Hinei, HASHEM rideth upon a swift cloud,
and shall come into Mitzrayim;
and the elilim (*idols*) of Mitzrayim shall tremble at
His presence,

and the levav Mitzrayim shall melt within him.

² And I will set the Mitzrayim against the Mitzrayim;

and they shall fight every ish against his brother,
and every ish against his neighbor;

ir against ir, and mamlachah against mamlachah.

³ And the ruach Mitzrayim shall be disheartened within him;

and I will frustrate the etzah thereof;

and they shall consult the elilim (*idols, false g-ds*),

and to the ittim (*sorcerers, necromancers*),

and to the ovot (*mediums with familiar spirits*),

and to the wizards.

⁴ And the Mitzrayim will I give over

into the yad adonim kasheh (*power of hard taskmasters*);

and a fierce melech shall rule over them,

saith HaAdon HASHEM Tzva'os.

⁵ And the mayim shall roll back from the yam,

and the Nile shall be parched and dried up.

⁶ And the neharot (*streams, canals*) shall turn foul;

and the moats shall be emptied and dried up;

the reeds and rushes shall wither.

⁷ The bare places by the Nile, by the mouth of the Nile,

and everything sown by the Nile,

shall wither, be blown away, v'einenu (*and be no more*).

⁸ The dayagim (*fishermen*) also shall mourn,

and all they that cast hooks into the Nile shall lament,

and they that spread nets upon the mayim shall languish.

⁹ Moreover they that work in pishtan (*flax*),
and they that weave fine linen,
shall be in despair.

¹⁰ And its foundations shall be broken in the purposes thereof,
all that make sachir (*wages*) shall be agmei nefesh (*grieved*).

¹¹ Surely the sarim of Tzoan are fools,
the etzah (*advice*) of the wise counselors of
Pharaoh is become senseless;
how say ye unto Pharaoh,
I am the Ben Chachamim,
the Ben Malchei Kedem?

¹² Where are they? Where are thy chachamim?
And let them tell thee now,
and let them know what HASHEM Tzva'os
hath planned against Mitzrayim.

¹³ The sarim of Tzoan are become fools,
the sarim of Noph are deceived;
they have also led Mitzrayim astray,
even they that are the mainstay of the tribes
thereof.

¹⁴ HASHEM hath poured a ruach iv'im (*spirit of dizziness*)
in the midst thereof,
causing Mitzrayim to go astray in every ma'aseh
thereof,
as a shikkor staggereth in his vomit.

¹⁵ Neither shall there be any ma'aseh for
Mitzrayim,
which the head or tail,
branch or stalk, may do.

¹⁶ In that day shall Mitzrayim be like nashim; and it shall be afraid and fear because of the shaking of the yad HASHEM Tzva'os, which He shaketh against it.

¹⁷ And Admat Yehudah shall be a terror unto Mitzrayim, every one that maketh mention of Yehudah shall be afraid in himself, because of the etzah (*plan*) of HASHEM Tzva'os, which He hath determined against it.

¹⁸ In that day shall five cities in Eretz Mitzrayim speak the sefat (*language*) of Kena'an, and swear allegiance to HASHEM Tzva'os; one shall be called, Ir HaHeres (*The City of the Sun*).

¹⁹ In that day shall there be a mizbe'ach to HASHEM in the midst of Eretz Mitzrayim, and a matzevah at the border thereof to HASHEM.

²⁰ And it shall be for an ot (*sign*) and for an ed (*witness*) unto HASHEM Tzva'os in Eretz Mitzrayim; for they shall cry out unto HASHEM because of the oppressors, and He shall send them a Moshi'a, and a Rav (*leader*), and he shall save them.

²¹ And HASHEM shall make Himself known to Mitzrayim, and Mitzrayim shall know HASHEM in that day, and shall worship and make zevach and minchah; indeed, they shall vow a neder unto HASHEM, and perform it.

²² And HASHEM shall strike Mitzrayim; He shall strike and heal it; and they shall make teshuvah even to HASHEM, and He shall be entreated of them and shall heal them.

²³ In that day shall there be a mesillah (*highway*) out of Mitzrayim to Assyria, and the Assyrian shall come into Mitzrayim, and the Mitzrayim into

Assyria, and the Mitzrayim shall worship with the Assyrians.

²⁴ In that day shall Yisroel be the third with Mitzrayim and with Assyria, even a brocha in the midst of ha'aretz;

²⁵ Whom HASHEM Tzva'os shall bless, saying, Baruch Ami Mitzrayim, Ma'aseh Yadai Assyria, and Yisroel Mine nachalah.

20

¹ In the year* that Tartan came unto Ashdod, (when Sargon Melech Ashur sent him,) and fought against Ashdod, and took it;

² At the same time spoke HASHEM by Yeshayah Ben Amotz, saying, Go and remove the sackcloth from off thy loins, and put off thy sandal from thy regel. And he did so, going aroam (*naked, stripped*) and barefoot.

³ And HASHEM said, Just as Avdi Yeshayah hath walked aroam (*naked*) and barefoot shalosh shanim for an ot and mofet against Mitzrayim and Kush;

⁴ So shall Melech Ashur (*Assyria*) lead away captive Mitzrayim and Golus-exiled Kush, ne'arim and zekenim, aroam (*naked*) and barefoot, even with their buttocks uncovered, to the shame of Mitzrayim.

⁵ And they shall be afraid and ashamed of Kush their expectation, and of Mitzrayim their tiferet (*glory, boast*).

⁶ And the inhabitants of this coast shall say in that day, Hinei, such is our expectation, where we

* 20:1 711 B.C.E.

fled for ezhrah (*help*) to be delivered from Melech Ashur; and how shall we escape?

21

¹ The massa (*burden*) concerning the Midbar Yam (*desert by the sea*):

As sufot (*whirlwinds*) in the Negev sweep through;
so it cometh from the midbar, from eretz nora'ah.

² A chazut kashah (*harsh vision*) is declared unto me;

the boged (*traitor*) dealeth treacherously, and the shoded (*destroyer*) destroyeth.

Go up, O Eilam; besiege, O Media;

all the groaning she* caused have I made to cease.

³ Therefore are my loins filled with pain;
tzirim (*pangs*) have taken hold upon me,
as the tzirim (*pangs*) of a woman in labor;
I was bowed down at the hearing of it;
I was dismayed at the seeing of it.

⁴ My lev panted,
fearfulness seized upon me;
the neshef (*twilight*) of my longing
hath become unto me as kharadah (*shuddering horror*).

⁵ [They are] setting the shulchan, spreading the tzaft (*dining carpet*),

to eat, to drink;

arise, ye sarim (*princes*), and anoint the mogen.

⁶ For thus hath Adonoi said unto me,
Go, post the metzapeh (*watchman*),
let him report what he seeth.

* 21:2 Babylon

⁷ When he sees riders with a pair of parashim,
donkey riders and camel riders,
then he pays heed diligently with great care;

⁸ And the one seeing cried out,
Adonoi, I stand continually on the mitzpeh
(*watchtower*) in the daytime,
and I am set in my mishmeret (*guard duty*) kol
halailot (*every night*),

⁹ And, hinei, here cometh a merkavah with a man,
a pair of parashim. And he answered and said,
Bavel (*Babylon*) is fallen, is fallen;
and all the pesilim (*images*) of her elohim (*g-ds*)
hath been shattered on the ground.

¹⁰ O my threshed,[†] and the grain of my goren
(*threshing floor*);
that which I have heard of HASHEM Tzva'os Elohei
Yisroel,
have I declared unto you.

¹¹ The massa (*burden*) of Dumah:‡

One calleth to me out of Se'ir,§
Shomer (*watchman*), what of the lailah?
Shomer, what of the lailah?

¹² The shomer said, The boker cometh, and also
the lailah;
if ye will inquire, inquire ye;
shuvu (*return*), come.

¹³ The massa (*burden*) concerning Arabia:

In the ya'ar (*forest*) of Arabia shall ye encamp

[†] 21:10 people [‡] 21:11 Edom [§] 21:11 Edom

O ye caravans of Dedanim.

¹⁴ The inhabitants of Eretz Tema brought mayim to him that was tzameh (*thirsty*), they met with their lechem him that fled.

¹⁵ For they fled from the charavot (*swords*), from the drawn cherev, and from the bent keshet (*bow*), and from the grievousness of milchamah (*war*).

¹⁶ For thus hath Adonoi said unto me, Within a shanah (*year*), according to the way a year is counted by a sakhir (*hireling, hired servant*), all the kavod of Kedar shall end;

¹⁷ And the remainder of the mispar (*number*) of archers, the gibborim (*mighty men*) of the Bnei Kedar, shall be few; for HASHEM Elohei Yisroel hath spoken.

22

¹ The massa (*burden*) of the Gey Chizayon (*Valley of Vision*):

What is it to thee now,
that thou art all gone up to the rooftops?

² Thou that art full of noise,
a tumultuous city, exultant city;
thy slain men are not slain with the cherev,
nor dead in milchamah.

³ All thy rulers are fled together,
they are captured by the keshet (*bow*);
all that are found in thee are captured together,
which have fled far away.

⁴ Therefore said I,
Look away from me; I will weep bitterly,

labor not to comfort me,
because of the shod (*catastrophe*) of Bat Ami.

⁵ For it is a day of tumult, and of treading down,
and of confusion by Adonoi HASHEM Tzva'os in the
Gey Chizayon (*valley of vision*),
battering down the walls, and of crying to the har.

⁶ And Eilam bore the ashpah (*quiver*)
with chariots of adam and parashim,
and Kir uncovered the mogen (*shield*).

⁷ And it shall come to pass,
that thy choicest valleys shall be full of chariots,
and the parashim shall set themselves in array at
the sha'ar.

⁸ And He removed the masakh Yehudah (*covering
of Yehudah, defense, protection*).

Thou didst look in that day to the armor of the
bais of the forest.*

⁹ Ye have seen also the damage of Ir Dovid,
that they are many; and ye gathered together the
waters of the Lower Pool.

¹⁰ And ye have numbered the batim (*buildings*)
of Yerushalayim, and the batim (*houses*) have ye
torn down to fortify the chomah (*wall*).

¹¹ Ye made also a mikveh (*reservoir*) between
the two walls for the mayim of the Old Pool; but ye
have not looked unto the Maker thereof, neither
had respect unto her Yotzer from long ago.

¹² And in that day did Adonoi HASHEM Tzva'os
call to weeping, and to wailing,

* **22:8** the King's armory

and to baldness, and to girding with sackcloth;

¹³ And hinei sasson and simchah, slaughter of bakar and ritual slaughter of tzon, eating basar, and drinking yayin; let us eat and drink; for makhar we shall die.

¹⁴ And it was revealed in mine oznayim by HASHEM Tzva'os, Till ye die for this avon there will be no kapporah, saith Adonoi HASHEM Tzva'os.

¹⁵ Thus saith Adonoi HASHEM Tzva'os, Go, get thee unto this sochen (*steward*) even unto Shevna, which is over the Bais (*palace*), and say,

¹⁶ What hast thou here? And whom hast thou here, that thou hast hewed thee out a kever here, as he that heweth him out a kever on high, and that carveth a mishkan for himself in the rock?

¹⁷ Hinei, HASHEM will throw thee out, gevev, and will surely seize thee.

¹⁸ He will surely violently turn and toss thee like a kadoor (*ball*) into a wide country; there shalt thou die, and there the merkevot (*chariots*) of thy kavod shall be the disgrace of the Bais Adoneicha.

¹⁹ And I will drive thee from thy matzav (*position*) and from thy position shall He pull thee down.

²⁰ And it shall come to pass in that day, that I will summon My eved Elyakim Ben Chilkiyah;

²¹ And I will clothe him with thy kesones, and strengthen him with thy avnet (*sash*) and I will commit thy memshelet (*authority*) into his yad; and he shall be an av to the inhabitants of Yerushalayim, and to the Bais Yehudah.

²² And the mafte'ach Bais Dovid (*key of the House of Dovid*) will I lay upon his shekhem (*shoulder*); so he shall open, and none shall shut; and he shall shut, and none shall open.

²³ And I will fasten him as a yated (*peg*) in a makom ne'eman (*firm place*); and he shall be for a kisse kavod to the Bais Aviv.

²⁴ And they shall hang upon him kol kavod Bais Aviv, the offspring and the issue, all vessels of small quantity, from the vessels of bowls, even to all that of large vessels.

²⁵ In that day, saith HASHEM Tzva'os, shall the yated (*peg*) that is fastened in the makom ne'eman give away, and be cut down, and fall; and the massa (*burden*) that was upon it shall be [violently] cut off; for HASHEM hath spoken.

23

¹ The massa (*burden*) of Tzor:

Howl, ye oniyyot (*ships*) of Tarshish;
for it is destroyed, so that there is no bais, no
entering in;

from the Eretz Kittim (*Land of Cyprus*)
niglah (*it is revealed*) to them.

² Be still, ye inhabitants of the ee (*isle, island*);
thou whom the sokher (*merchant*) of Tzidon,
that pass over the yam, have enriched.

³ And by mayim rabbim, the zera (*grain*) of
Shikhor,*
the katzir (*harvest*) of the Shikhor,† is her tevuah
(*produce, income*);

* 23:3 Nile † 23:3 Nile

and she is a Sakhar Goyim (*market bazaar of nations*).

⁴ Be thou ashamed, O Tzidon; for the yam hath spoken,

even the ma'oz (*fortress*) of the yam, saying,

I travail not, nor give birth,

neither do I rear bochurim,

nor bring up betulot.

⁵ As at the report concerning Mitzrayim,

so shall they be sorely pained at the report of Tzor.

⁶ Cross ye over to Tarshish;

howl, ye inhabitants of the ee (*isle, island*).

⁷ Is this your joyous city,

whose antiquity is of ancient days?

Her own raglayim shall carry her afar off to sojourn.

⁸ Who hath devised this against Tzor, the crowning city,

whose sokharim (*merchants*) are sarim (*princes*),

whose traders are the nikhbadei Eretz (*honored of the Earth*).

⁹ HASHEM Tzva'os hath devised it,

to demean the ga'on (*pride*) of every beauty,

and to humble all the nikhbadei Eretz.

¹⁰ Pass through thy land like the Nile, O Bat Tarshish;

there is no more restraint.

¹¹ He stretched out His Yad over the yam,

He shook the mamlakhot (*kingdoms*);

HASHEM hath given a commandment against Kena'an,

to destroy her ma'a'uzim (*fortresses*).

¹² And He said, Thou shalt no more exult,

O thou oppressed Betulah, Bat Tzidon;
arise, pass over to Kittim (*Cyprus*);
there also shalt thou have no rest.

¹³ Behold, Eretz Kasdim (*land of Chaldeans*); this people was not, till the Assyrian made it for wild creatures; they raise up the siege towers thereof, they destroyed the palaces thereof; and turned her to ruin.

¹⁴ Howl, ye oniyyot Tarshish;
for your stronghold is destroyed.

¹⁵ And it shall come to pass in that day, that Tzor shall be forgotten shiv'im shanah, according to the yamim of melech echad; after the end of shiv'im shanah shall Tzor sing as a zonah.

¹⁶ Take a kinnor,
go about the Ir,
thou zonah that hast been forgotten;
make sweet melody,
sing many shir,
that thou mayest be remembered.

¹⁷ And it shall come to pass at the end of shiv'im shanah, that HASHEM will visit Tzor, and she shall return to her hire, and shall commit fornication with all the mamlakhot HaAretz upon the face of ha'adamah.

¹⁸ And her gain and her hire shall be kodesh to HASHEM; it shall not be treasured nor laid up; for her[‡] earnings shall be for them that live before

[‡] **23:18** Tzor's

HASHEM, to eat sufficiently, and for choice clothing.

24

¹ Hinei, HASHEM maketh Ha'Aretz empty, and maketh it waste, and ruineth her face, and scattereth abroad the inhabitants thereof.

² And it shall be, as with HaAm, so with the kohen; as with the eved, so with his adonim; as with the shifcha (*maid*), so with her gevirah (*mistress*); as with the koneh (*buyer*), so with the mokher (*seller*); as with the malveh (*lender*), so with the loveh (*borrower*); as with the nosheh (*creditor*), so with the one owing him.

³ Ha'Aretz shall be utterly emptied, and utterly plundered; for HASHEM hath spoken this davar (*word*).

⁴ Ha'aretz mourneth and fadeth away, the tevel (*world*) languisheth and fadeth away, the haughty Am Ha'Aretz do languish.

⁵ Ha'aretz also is defiled under the inhabitants thereof; because they have transgressed torot, changed chok (*ordinance*), broken the Brit Olam.

⁶ Therefore hath the curse devoured Eretz, and they that dwell therein are guilty; therefore,

the inhabitants of her* are diminished,
and few enosh (*humankind*) left.

⁷ The tirosh (*new wine*) faileth, the gefen languisheth,

all the simchei-lev (*merryhearted*) do sigh.

⁸ The mirth of tambourines ceaseth,
the noise of them that rejoice endeth,
the joy of the kinnor (*harp*) ceaseth.

⁹ They shall not drink yayin with a shir (*song*);
shechar (*liquor; strong drink*) shall be bitter to
them that drink it.

¹⁰ The city of tohu is broken;
every bais is shut up, that no man may come in.

¹¹ There is a crying for yayin in the streets;
all simchah is darkened,
the mirth of HaAretz is banished.

¹² In the Ir is left desolation,
and the sha'ar is stricken with ruination.

¹³ When thus it shall be in the midst of HaAretz
among the nations, there shall be as the shaking
of a zayit (*olive tree*),
and as the olelot (*gleanings*) when the grape harvest is done.

¹⁴ They shall lift up their kol (*voice*), they shall sing,
for the Ga'on (*Glory*) of HASHEM, they shall shout
from the yam.

¹⁵ Therefore glorify ye HASHEM in the Urim (*east*),
even the Shem HASHEM Elohei Yisroel in the iyyim
(*islands*)† of the yam.

¹⁶ From the uttermost part of Ha'Aretz have we
heard zemirot (*songs*),
even glory to the Tzaddik (*Righteous One*).

* 24:6 the earth † 24:15 See Isa 42:4

But I said, My wasting away,
my wasting away, Oy li (*woe unto me*)!
The bogedim (*traitors*) have dealt treacherously;
the bogedim have dealt very treacherously.

¹⁷ Pachad (*fear*), and the pachat (*pit*), and the pach
(*pitfall, snare*),
are upon thee, O inhabitant of Ha'Aretz.

¹⁸ And it shall come to pass,
that he who fleeth from the noise of the pachad
shall fall into the pachat;
and he that cometh up out of the midst of the
pachat
shall be caught in the pach;
for the arubot (*windows [see Gn 7:11]*) from on
high are opened,
and the Mosedei Eretz (*foundations of the Earth*)
do shake.

¹⁹ Ha'aretz is violently broken down,
Ha'Aretz is completely split open,
Eretz is shaken exceedingly.

²⁰ Ha'aretz shall stagger to and fro like a shikkor
(*drunkard*),
and shall shake like a melunah (*watchman's hut*);
and the peysha (*transgression*) thereof shall be
heavy upon it;
and it shall fall, and not rise again.

²¹ And it shall come to pass in yom hahu (*that day*),
that HASHEM shall visit [in punishment]
the Tzeva HaMarom (*Host on High, Pagan deities*),
and the melachim of ha'adamah (*kings of the
earth*)
upon ha'adamah (*the earth*).

²² And they shall be gathered together,
as asir (*prisoners*) are gathered in the bor (*dun-
geon, pit*),
and shall be shut up in the masger (*prison, dun-
geon*),
and after many yamim shall they be visited [in
punishment].

²³ Then the levanah (*moon*) shall be disgraced,
and the chammah (*sun*) ashamed,
when HASHEM Tzva'os shall reign
in Har Tziyon, and in Yerushalayim,
and before His Zekenim gloriously.

25

¹ HASHEM, Thou art Elohai;
I will exalt Thee,
I will praise Shimecha;
for Thou hast done peleh;*
Thy etzot (*plans*) of old
are emunah omen (*perfect faithfulness*).

² For Thou hast made an Ir a heap;
a fortified city,
a ruin;
the stronghold of the zarim (*foreigners*) to be re-
built never more.

³ Therefore even the am oz (*strong people*) shall
glorify Thee,
the city of the ruthless Goyim shall fear Thee.

⁴ For Thou hast been a ma'oz (*refuge*) to the poor,
a ma'oz to the evyon in his tzoros,
a makheseh (*shelter, cover*) from the zerem
(*shower, storm, downpour*),

* ^{25:1} See Isa 9:6 [5]

a tzel (*shade*) from the chorev (*heat*),
when the ruach of the ruthless ones
is like a zerem (*shower, storm, downpour*) against
a wall.

⁵ Thou shalt silence the tumult of zarim,
as the chorev (*heat*) in a dry place;
even the chorev by the tzel (*shadow*) of a cloud;
the zemir (*battle song*) of the ruthless ones shall be
brought low.

⁶ And in Har Hazeḥ[†] shall HASHEM Tzva'os make
unto kol HaAmim
a fat mishteh (*feast*),
a mishteh (*feast*) of finest, aged wines,
of finest meats,
of the best wines of finest vintage.

⁷ And He will destroy in Har Hazeḥ
the pnei hallot (*the face of the covering, the [death]*
shroud) cast over all people,
and the masseikhah (*overspreading veil*) over Kol
HaGoyim.

⁸ He will swallow up HaMavet (*death*) lanetzach
(*forever*);
and Adonoi HASHEM will wipe away
tears from off kol panim;
and the kherpah (*shame, disgrace*) of His people
shall He take away from off kol ha'arets;
for HASHEM hath spoken it.

⁹ And it shall be said in Yom HaHu,
Hinei, this is Eloheinu;
we have waited for Him, and He will save us;
this is HASHEM; we have waited for Him,

[†] 25:6 i.e., Mount Tziyon

we will be glad and have simcha in His Yeshu'ah
(*Salvation*).

¹⁰ For in Har Hazeh[‡] shall the Yad HASHEM rest,
and Moav shall be trodden down under Him,
even as straw is trodden down in dung.

¹¹ And He shall spread forth His hands in the midst
of them,

just as he that swimmeth spreadeth forth his
hands to swim;

and He shall bring down their ga'avah (*pride*)
together with the arvot (*cleverness*) of their hands.

¹² And the fortification of thy high chomot (*walls*)
shall He bring down, lay low,
and bring to the ground, even to the aphar (*dust*).

26

¹ In that day shall this shir (*song*)
be sung in Eretz Yehudah:

We have an Ir Oz (*a city of strength*);
Yeshu'ah (*salvation*) is that which He makes [its]
chomot (*walls*) and outer wall.

² Open ye the She'arim,
that the Goy Tzaddik (*right-with-G-d people*)
which is shomer emunim (*keeping faith*) may en-
ter in.

³ Thou wilt keep him in shalom shalom,
whose yetzer (*mind-set*) is stayed on Thee;
because he trusteth in Thee.

⁴ Trust ye in HASHEM forever;
for in G-d HASHEM is Tzur Olamin;

⁵ For He bringeth down them that dwell on marom
(*high*);

[‡] **25:10** i.e., Mount Tziyon

the lofty city, He layeth it low;
He layeth it low, even ad eretz;
He bringeth it even to aphar (*dust*).

⁶ The regel (*foot*) shall trample it down,
even the feet of the oni (*oppressed*),
and the footsteps of the dalim (*poor; downtrodden,*
needy).

⁷ The Orakh Latzaddik (*way of the just*) is
meiysharim (*altogether level, upright,*
direct ones);
Thou, O Yashar (*Upright One, Straight One*),
straighten the ma'agal (*circuit*) of the
tzaddik.

⁸ Indeed, in the orakh of Thy mishpatim, HASHEM,
have we waited for Thee;
our ta'avat nefesh (*yearning of soul*)
is for Thy Shem, and for the zekher (*memory,*
remembrance) of Thee.

⁹ With my nefesh have I desired thee in the lailah;
yes, with my ruach within me will I seek Thee;
for when Thy mishpatim are upon ha'aretz,
the inhabitants of the tevel will learn tzedek.

¹⁰ Let grace be shown to the rasha,
yet he will not learn tzedek;
in the Eretz Nekhochot (*Land of Straightforward-*
ness) he will deal unjustly,
and will not regard the ge'ut HASHEM (*majesty,*
exaltedness of HASHEM).

¹¹ HASHEM, when Thy Yad (*hand, power*) is lifted
up,
they will not see;
but let them see and be ashamed

of their kinat Am (*envy of [G-d's] people*);
indeed, the eish of Thine enemies shall devour
them.

¹² HASHEM, Thou wilt ordain shalom for us;
for Thou also hast wrought
all our ma'asim (*works, deeds*) in us.

¹³ HASHEM Eloheinu,
other adonim besides Thee have had dominion
over us;
but by Thee only do we keep Thy Shem in remem-
brance.

¹⁴ They are mesim (*dead ones*), they shall not live;
they are refa'im (*dead ones*),* they shall not rise;
therefore Thou hast visited and destroyed them,
and made all their zekher (*memory*) to perish.

¹⁵ Thou hast increased the Goy (*nation, people*),
HASHEM,
Thou hast increased the Goy; Thou hast gained
glory;
Thou hadst extended all the borders of the Eretz.

¹⁶ HASHEM, in tzoros have they visited Thee,
they davened a lachash (*whisper*)
when Thy musar (*chastening*) was upon them.

¹⁷ Like a woman with child, that draweth near the
time of her delivery,
in travail, and crieth out in her pangs;
so have we been in Thy sight, HASHEM.

¹⁸ We have been with child, we have been in pain,
we have as it were brought forth ruach (*wind*);
we have not wrought yeshu'ot (*salvation of any
kind*) in Eretz;

* **26:14** See Job 26:5

neither have inhabitants of the tevel (*world*) been born.

19 Thy mesim†(*dead men*) shall live,
together with my nevelah (*dead bodies, corpses*)
shall they arise.

Awake and sing for joy, ye that dwell in aphar
(*dust*);

for Thy tal (*dew*) is like the orot tal (*morning dew*),
and Eretz shall give birth to repha'im (*dead ones*).

20 Come, My people, enter thou into thy chederim,
and shut thy delatot behind thee;
hide thyself for a little rega (*moment, while*),
until the za'am (*wrath, indignation [of G-d]*) has
passed.

21 For, hinei, HASHEM goeth forth from His Makom
(*place, home*)
to punish the avon (*iniquity*) of inhabitants of
ha'aretz;
ha'aretz also shall disclose her dahm,
and shall no more cover over her slain.

27

1 In Yom Hahu HASHEM
with His cherev hakashah v'hagedolah
v'hachazakah (*terrible and great and strong
sword*)
shall punish Leviathan the Nachash bari'ach (*flee-
ing serpent*),
even Leviathan that Nachash akallaton (*crooked
serpent*);
and He shall slay the Tanin (*serpent, devouring sea
monster*) that is in the sea.

† 26:19 see also Dan 12:2

² In Yom Hahu sing ye about her,
A kerem (*vineyard*) of fruitfulness.

³ I HASHEM do watch over it;
I will water it continually;
lest any harm it,
I will guard it lailah va'yom.

⁴ Chemah (*wrath, fury*) is not in Me;
but if there were briars and thorns set against Me
in milchamah,
I would march through it,
I would burn it together.

⁵ Or let him* take hold of My ma'oz (*stronghold, protection*)
that he may make shalom with Me;
yes, he shall make shalom with Me.

⁶ He shall cause them that come of Ya'akov to take
root;
Yisroel shall blossom and bud,
and fill with fruit the face of the tevel.

⁷ Hath He struck it,† as He struck down those that
struck it?
Or is it‡ slain like the slaying of them that are slain
by Him?

⁸ In measure, in the sending§ away,* Thou dost
contend with her.
By His hard wind He removes her
in the Yom Kadim (*day of the east wind*).

⁹ By this therefore shall kapporah be made for the
avon Ya'akov;

* 27:5 the enemy of My vineyard, the "brier" or "thorn" † 27:7
Israel ‡ 27:7 Israel § 27:8 of Yehudah * 27:8 in the Golus

and this is full fruitage to take away† chattat;
when He maketh all the stones of the [heathen]
mizbe'ach
like chalk stones crushed to pieces,
the Asherim poles and pagan incense altars
shall arise no more.

¹⁰ Yet the Ir Betzurah (*fortified city*) shall be desolate,
and the habitation forsaken, and left like a mid-bar;
there shall the egel graze, and there shall it lie down,
and strip bare the branches thereof.

¹¹ When the boughs thereof are dry,
they shall be broken off;
the nashim come, and set them on fire;
for it is a people of no understanding;
therefore He that made them will not have compassion on them,
and He that formed them will show them no favor.

¹² And it shall come to pass in Yom Hahu, that
HASHEM shall thresh from the flowing Nahar (*i.e. [Euphrates] River*) unto the Wadi Mitzrayim, and
ye shall be gathered one by one, O ye Bnei Yisroel.

¹³ And it shall come to pass in Yom Hahu, that the
shofar gadol shall be blown, and they shall come
which were ready to perish in Eretz Ashur (*Assyria*), and those of the Golus of Eretz Mitzrayim,
and shall worship HASHEM in the Har HaKodesh
in Yerushalayim.

† 27:9 Yehudah's

28

¹ Hoy (*woe, doom*) to the ateret ge'ut (*crown of pride*),

to the shikkorei Ephrayim (*drunkards of Ephrayim*),

whose glorious beauty

is a fading tzitz (*flower*),

which are on the rosh of the verdant gey (*valley*)

of them that are overcome with yayin!

² Hinei, Adonoi hath one, chazak and strong,

which as a tempest of barad (*hail*) and a destroying storm,

as a flood of mighty mayim overflowing,

shall cast them down to ha'aretz with the yad.

³ The ateret ge'ut (*crown of pride*), the shikkorei Ephrayim,

shall be trodden under foot;

⁴ And the glorious beauty,

which is at the rosh of the verdant gey,

shall be a fading tzitz,

and as the bikkurah (*first ripe fruit*) before kayitz

(*summer*); which when he that looketh upon it seeth,

while it is yet in his palm he eateth it up.

⁵ In that day shall HASHEM Tzva'os be

for an ateret of glory,

and for a wreath tiferet,

unto the remnant of His people,

⁶ And for a ruach mishpat

to him that sitteth in mishpat,

and for gevurah to them

that turn back the milchamah at the gate.

⁷ But they also have gone astray through yayin,
and through strong drink are out of the way;
the kohen and the navi have erred through strong
drink,
they are swallowed up with yayin,
they are out of the way through strong drink;
they go astray from the vision,
they stumble in rendering decisions.

⁸ For all shulchanot are full of vomit and filthiness,
so that there is no makom (*place*) clean.

⁹ Whom shall He teach da'as?
And whom shall He make to understand doctrine?
Them that are just weaned from cholov,
and just drawn from the breasts.

¹⁰ For precept must be upon precept, precept upon
precept;

line upon line, line upon line;
sham (*here*) a little, and sham (*there*) a little;

¹¹ For with stammering safah (*lips*) and with
lashon acheret (*another tongue, different
tongue*)

will He speak to HaAm Hazeh.

¹² To whom He said,
This is the menuchah (*rest*) wherewith ye may
cause the weary to rest;
and this is the refreshing;
yet they would not hear.

¹³ But the Devar HASHEM was unto them
precept upon precept, precept upon precept;
line upon line, line upon line;
sham a little, and sham a little;
that they might go, and fall backward,
and be broken, and snared, and taken [captive].

14 Therefore hear the Devar HASHEM, ye scoffing
anashim,
that rule HaAm Hazeh which is in Yerushalayim.

15 Because ye have said,
We have cut a brit with mavet,
and with Sheol are we in agreement;
when the overflowing scourge shall pass through,
it shall not come unto us;

for we have made kazav our refuge,
and under sheker have we hid ourselves;

16 Therefore thus saith Adonoi HASHEM:
Hineni, I lay in Tziyon for a foundation an even
(stone),

an even bochan (*a tried stone*), a pinnat yikrat
(*precious cornerstone*), a sure foundation;
the ma'amin (*believer*) shall not panic.

17 Mishpat also will I make as the measuring line,
and tzedakah to be the plumbline;
and the barad shall sweep away the refuge of
kazav,
and the mayim shall overflow the hiding place.

18 And your brit (*covenant*) with mavet shall be
annulled,
and your agreement with Sheol shall not stand;
when the overflowing scourge shall pass through,
then ye shall be trodden down by it.

19 As often as it goeth forth it shall seize you;
for boker by boker shall it pass over,
by day and by night;
and it shall be a terror just to understand the
message.

20 For the matztza (*bed, mattress*) is shorter than
one can stretch himself on it;

and the blanket narrower than that he can wrap himself in.

²¹ For HASHEM shall rise up as in Har Peratzim, He shall be in wrath as in the valley of Giv'on, that He may do His ma'aseh, His zar ma'aseh (*strange work, foreign work*); and bring to pass His avodah, His nochriyah avodah.

²² Now therefore be ye not mockers, lest your chains be made chazak; for I have heard from Adonoi HASHEM Tzva'os a destruction, even determined upon kol ha'aretz (*the whole earth*).

²³ Give ye ozen, and hear my voice; pay heed, and hear my speech.

²⁴ Doth the plowman plow kol hayom to sow? Doth he keep turning and breaking the clods of his adamah?

²⁵ When he hath made level the surface thereof, doth he not sow the dill, and scatter the cumin, and plant in rows the chittah (*wheat*) and the se'orah (*barley*) in the appointed place, and the spelt in their place?

²⁶ For Elohav doth instruct him, and doth teach him properly.

²⁷ For the dill is not threshed with a threshing sledge, neither is an ofan agalah (*cart wheel*) rolled about upon the cumin; but the dill is beaten out with a rod, and the cumin with a club.

²⁸ Grain for lechem must be ground;
because he will not ever be threshing it,
nor break it with the gilgal (*wheel*) of his agalah
(*cart, wagon*),
nor grind it with his parash.

²⁹ This also cometh forth from HASHEM Tzva'os,
Who is wonderful in etzah, and excellent in wisdom.

29

¹ Hoy (*woe, doom*) to Ariel,* to Ariel, the city where
Dovid dwelt!
Add ye shanah to shanah;
let chaggim (*feasts*) cycle around.

² Yet I will distress Ariel,
and there shall be heaviness and sorrow;
and it shall be unto me as ariel (*altar hearth*).†

³ And I will besiege thee all around,
and will lay siege against thee with towers,
and I will raise metzurot (*siegeworks*) against
thee.

⁴ And thou shalt be brought low, and shalt speak
me'ereetz (*out of the ground*),
and thy speech shall whisper out of the aphaṣ,
and thy voice shall be, like an ov (*medium's that
has a familiar spirit*), out of the ground,
and thy speech shall whisper out of the aphaṣ.

⁵ Moreover the multitude of thy foes shall be like
fine dust,
and the multitude of the terrible ones shall be as
motz (*chaff*) that in passing bloweth away;
indeed,

* **29:1** i.e., Yerushalayim † **29:2** See Ezek 43:15

it shall be at an instant suddenly.

⁶Thou shalt be visited [in punishment] by HASHEM
Tzva'os
with ra'am (*thunder*), and with earthquake, and a
kol gadol,
with storm and tempest, and the flame of devour-
ing eish.

⁷And the multitude of kol HaGoyim
that fight against Ariel,
even all that fight against her
and her metzadah, and that besiege her,
shall be as a chalom (*dream*)
of a chazon lailah (*night vision*).

⁸It shall even be
as when a hungry man hath a chalom, and, hinei,
he eateth;
but he awaketh, and his nefesh is empty;
or as when a thirsty man hath a chalom, and,
hinei, he drinketh;
but he awaketh, and, hinei, he is faint,
and his nefesh still thirsts;
so shall the multitude of kol HaGoyim be,
that fight against Har Tziyon.

⁹Pause, and wonder?
Blind yourselves and be blind!
They are drunken, but not with yayin;
they stagger, but not with strong drink.

¹⁰For HASHEM hath poured out upon you
the ruach tardemah (*spirit of deep sleep*),
and hath closed your eynayim; namely, that of the
nevi'im
and your heads, you seers, hath He covered.

¹¹ And the whole vision is become unto you as the devarim of a sefer that is sealed, which men deliver to one that is learned, saying, Read this, now; and he saith, I am not able; for it is sealed;

¹² And the sefer is delivered to him that with the sefer has no da'as, saying, Read this, now; and he saith, I cannot read this. With sefer I have no da'as.

¹³ Therefore Adonoi says,
Forasmuch as this people draw near Me with their
 peh,
and with their sfatayim do honor Me,
but have removed their lev far from Me,
and their fear toward Me
is mitzvat anashim melummadah (*human com-
mandments taught by rote*);

¹⁴ Therefore, hineni, I will again do an astonishing
 work among this people,
even a marvellous work and a peleh (*wonder*);
for the chochmah of their chachamim shall per-
 ish,
and the binah (*understanding*) of their sages shall
 vanish.

¹⁵ Hoy (*woe, doom*) unto them that go to great
 depths to hide their etzah (*plan*) from
 HASHEM,
and their ma'asim are in the dark,
and they say, Who seeth us?
And who knoweth us?

¹⁶ Surely you have things turned around.
Shall the Yotzer be esteemed as equal with the
 khomer (*clay*);
for shall the ma'aseh say of him that made it,

He made me not?
Or shall the thing formed say of Him that formed
it,
He had no understanding?

¹⁷ Is it not yet a very little while,
and Levanon shall be turned into a carmel,
and the carmel shall be esteemed as a ya'ar (*for-
est*)?

¹⁸ And in that day shall the chereshim (*deaf per-
sons*)
hear the devarim of the sefer,
and the eynayim of the ivrim
shall see out of obscurity, and out of choshech.

¹⁹ The anaviyim also shall increase their simchah
in HASHEM,
and the evyonei adam (*needy of humankind*) s
hall rejoice in the Kadosh Yisroel.

²⁰ For the terrifying one is brought to naught,
and the scoffer is consumed,
and all that strive for avon are cut off;

²¹ That make an adam an offender with a devar,
and lay a snare for the mokhiach (*reprover, de-
fender*) in the sha'ar (*gate, court*),
and turn aside the tzaddik from justice.

²² Therefore thus saith HASHEM, who redeemed
Avraham, concerning Bais Ya'akov:

Ya'akov shall not now be ashamed,
neither shall his face now grow fearfully pale.

²³ But when he seeth his banim,
the ma'aseh of Mine hands, in his midst,
they shall set apart as kodesh Shmi (*My Name*),

and set apart as kodesh the Kadosh Ya'akov,
and shall fear the Elohei Yisroel.

²⁴ They also that erred in ruach shall know binah
(*understanding*),
and they that murmured shall learn doctrine.

30

¹ Hoy (*woe, doom*) to the banim sorerim (*obstinately rebellious children*), saith HASHEM,
that take etzah, but not from Me;
and in their plans weave a web, but not of My
Ruach,

that they may heap up chattat upon chattat;

² That walk to go down into Mitzrayim,
and have not inquired at My mouth;
to strengthen themselves in the strength of
Pharaoh,
and to take refuge in the tzel (*shadow*) of
Mitzrayim!

³ Therefore shall the strength of Pharaoh be your
shame,
and the refuge in the tzel of Mitzrayim your hu-
miliation.

⁴ For his sarim were at Tzoan,
and his malachim (*envoys*) came to Chanes.

⁵ They were all ashamed
of a people that could not profit them,
nor be an ezer (*help*) nor profit,
but a shame, and also a cherpah.

⁶ The massa (*burden*) of the beasts of the Negev:

Into the eretz tzarah and anguish,
from which come the lion and lioness,

the viper and fiery flying serpent,
they will carry their riches upon the shoulders of
young donkeys,
and their otzarot (*treasures*) upon the humps of
gemalim (*camels*),
to a people that shall not profit them.

⁷ For the Mitzrayim shall be hevel (*vain*) in help,
and to no purpose;
therefore have I called her concerning this, Rahab
Sits Idle.

⁸ Now go,
write it before them on a luach (*tablet*),
and inscribe it on a sefer,
that it may be for a yom acharon l'ad ad olam;

⁹ That this is a rebellious people,
deceitful banim,
banim that will not hear
the torah of HASHEM;

¹⁰ Which say to the seers, See not;
and to the prophets,
Prophecy not unto us nekhochot (*right things*),
speak unto us chalakot (*smooth things*),
prophecy machatalot (*deceits, illusions*);

¹¹ Get you off the derech,
turn aside out of the orach (*path*),
cause Kadosh Yisroel to cease from before us.

¹² Therefore thus saith Kadosh Yisroel,
Because ye despise this davar,
and trust in oshek (*oppression*) and waywardness,
and rely thereon;

¹³ Therefore this avon shall be to you
as a cracking breach ready to fall,
a bulge in a high chomah (*wall*),

whose breaking cometh suddenly in an instant.

¹⁴ And whose collapse is as the breaking of the clay jar of yotzerim (*pottery makers*) that is broken in pieces; it shall not be spared; so that there shall not be found among its fragments a shard to take eish from the fire, or to take mayim therewith out of the cistern.

¹⁵ For thus saith Adonoi HASHEM Kadosh Yisroel; In shuvah (*returning*) and rest shall ye be saved; in quietness and in confidence shall be your gevurah (*strength*); but ye would not.

¹⁶ But ye said, No; for we will flee upon sus; therefore shall ye flee; and, We will ride off upon the swift; therefore shall they that pursue you be swift.

¹⁷ Elef echad shall flee at the threat of one; at the threat of five shall ye flee; until ye be left as a pole upon the top of the har, and as a nes (*banner, flag*) on a hill.

¹⁸ And therefore will HASHEM wait, that He may be gracious unto you, and therefore will He be exalted, that He may have rachamim upon you; for HASHEM is Elohei Mishpat; Ashrei are all they that wait for Him.

¹⁹ For a people shall dwell in Tziyon at Yerushalayim; thou shalt weep no more; He will be very

gracious unto thee at the sound of thy cry; when He shall hear it, He will answer thee.

²⁰ And though Adonoi give you the lechem tzar (*bread of trouble*), and the mayim lachatz (*waters of affliction*), yet shall not thy morim (*teachers*) hide themselves any more, but thine eynayim shall see thy morim;

²¹ And thine oznayim shall hear a davar behind thee, saying, This is the derech (*road*), walk ye on it, when ye turn to the right hand, and when ye turn to the left.

²² Ye shall defile also the covering of thy peselim of kesef, and the clothing of thy massekhot (*cast idols*) of zahav; thou shalt throw them away like a menstruous cloth; thou shalt say unto it, Get thee from here.

²³ Then shall He send the matar of thy zera (*seed*), that thou shalt sow the adamah therewith; and lechem of the increase of the adamah, and it shall be rich and plenteous; in that day shall thy mikneh feed in broad pastures.

²⁴ The oxen likewise and the young donkeys that work the adamah shall eat mash fodder, which hath been spread with the winnowing fork and with the winnowing fan.

²⁵ And there shall be upon every high har, and upon every soaring hill, springs and streams of mayim in the day of the great slaughter, when the migdalim (*towers*) fall.

²⁶ Moreover the ohr of the levanah (*moon*) shall be as the ohr of the chamah (*sun*), and the ohr of the chamah shall be sevenfold, as the ohr of shivat hayamim (*seven days*), in the day that HASHEM

bindeth up the hurt of His people, and healeth the stroke of His wound.

²⁷ Hinei, the Shem of HASHEM cometh from afar, burning is His anger, and heavy is His cloud; His safatayim (*lips*) are full of indignation, and His lashon is like a devouring eish;

²⁸ And His Ruach, like an overflowing stream, shall reach half-way to the tzavar (*neck*), to sift the Goyim with the sieve of shav (*vanity, futility*); and there shall be a misleading bridle bit in the jaws of the people.

²⁹ Ye shall have the shir (*song*), as in the night when the chag is set apart as kodesh; and simchat levav, as when one goeth with a chalil (*flute*) to come to the Har HASHEM, to the Tzur Yisroel.

³⁰ And HASHEM shall cause His glorious voice to be heard, and shall cause the lowering of His zero'a to be seen, with the indignation of His anger, and with the flame of a devouring eish, with smashing, and tempest, and even barad (*stones of hail, hailstones*).

³¹ For through the voice of HASHEM shall the Assyrian be crushed, which struck with a shevet (*rod*).

³² And in every place where the matteh (*rod*) of punishment shall pass, which HASHEM shall lay upon him,* it shall be with tambourines and kin-norot; and in milchamot (*battles*) of brandishing will He fight against them.

* **30:32** Ashur

³³ For Tophet[†] is ordained of old; indeed, for Melech[‡] it is prepared. He hath made it deep and wide; the fire pit thereof is eish and much wood; the nishmat HASHEM (*breath of HASHEM*), like a stream of gofrit (*brimstone, burning sulfur*), doth kindle it. §

31

¹ Woe to them that go down to Mitzrayim for ezrah (*help*);

and rely on susim,

and trust in merkavot, because they are many;

and in parashim, because they are very strong;

but they look not unto the Kadosh Yisroel,

neither seek HASHEM!

² Yet He also is chacham (*wise*),

and will bring rah (*disaster*),

and will not call back His devarim; but will arise
against the Bais Mere'im (*house of evildoers*),

and against the ezrat po'alei aven (*the help of them that work iniquity*).

³ Now the Mitzrayim are adam,

and not El (*G-d*); and their susim basar,

and not ruach. When HASHEM shall stretch out His
yad,

both he that helpeth shall fall,

and he that is helped shall stumble,

and they all shall come to an end together.

⁴ For thus saith HASHEM unto me,

[†] **30:33** i.e., the place where humans are sacrificed to Molech in Gey Hinnom [‡] **30:33** Molech § **30:33** See Isa 66:24

Just as the aryeh (*lion*) and the young lion roars
over his prey,
when a multitude of ro'im (*shepherds*) is called
forth against him,
he will not be afraid of their clamor,
nor disturb himself because of the noise of them;
so shall HASHEM Tzva'os come down
to fight for Mount Tziyon,
and for the givah (*hill*) thereof.

⁵ As tzipporim (*birds*) flying,
so will HASHEM Tzva'os defend Yerushalayim;
defending also He will deliver it;
and paso'ach (*passing over*) He will preserve it.

⁶ Shuvu (*turn ye, return*) unto Him from Whom
the Bnei Yisroel have deeply revolted.

⁷ For in that day every ish shall cast away his
elilim of kesef, and his elilim of zahav, which your
own hands have made unto you as a chet.

⁸ Then shall the Assyrian fall by a cherev, not of an
ish (*man*);
and a cherev not of adam (*of mortals*) shall devour
him;

so he shall flee from before the cherev,
and his bochrin shall become forced laborers.

⁹ And his rock shall pass away in magor (*terror*),
and his sarim shall desert the nes (*battle flag*) in
panic,

saith HASHEM, Whose fire is in Tziyon,
and His furnace in Yerushalayim.

32

¹ See, a Melech shall reign in tzedek,

and sarim shall rule in mishpat (*justice*).

² And an ish shall be
as a sheltering hiding place from the ruach (*wind*),
and a seter (*refuge*) from the tempest;
as streams of mayim in a dry place,
as the tzel (*shadow*) of a great rock
in a weary land.

³ And the eynayim of them that see shall no longer
be closed,
and the oznayim of them that hear shall pay heed.

⁴ The levav also of the rash shall understand da'as,
and the lashon of the stammerers shall be ready
to speak plainly.

⁵ The naval (*foolish person*) shall be no more called
noble,
nor the scoundrel said to be honorable.

⁶ For the naval will speak foolishness,
and his lev will work evil, to practise khonef
(*hypocrisy*),
and to utter to'ah (*error, perversity*) against
HASHEM,
to leave unsatisfied the nefesh of the ra'av (*hun-
gry*),
and he will cause the drink of the tzameh (*thirsty*)
to fail.

⁷ The schemes also of the schemer are ra'im (*evil
ones*);
he deviseth zimmot (*wicked schemes*)
to destroy the poor with words of sheker,
even when the evyon (*needy*) speaketh mishpat
(*justly*).

⁸ But the noble maketh plans that are noble;
and by noble things shall he stand.

⁹ Rise up, ye nashim that are complacently at ease;
hear my voice, ye banot at ease;
give ozen unto my speech.

¹⁰ Days and a shanah, then shall ye tremble,
ye careless nashim;
for the grape harvest shall fail,
the harvest of fruit shall not come.

¹¹ Tremble, ye nashim that are complacently at
ease;

shake, ye complacent ones;
strip you, and make you bare,
and gird sackcloth upon your loins.

¹² They shall mournfully beat upon their breasts,
for the pleasant fields,
for the fruitful gefen (*vine*).

¹³ Upon the admat Ami (*land of My People*)
shall come up kotz (*thorns*) and briers;
indeed, upon all the batim (*houses*) of joy
in the city of merriment;

¹⁴ Because the palaces shall be forsaken;
the multitude of the Ir shall be abandoned;
the citadel and stronghold shall be ruins ad olam,
a delight of wild donkeys,
a pasture of adarim (*flocks*);

¹⁵ Until the Ruach* be poured
upon us from on high,
and the midbar become a carmel (*fruitful field*),
and the carmel become a ya'ar (*forest*).

¹⁶ Then mishpat shall dwell in the midbar,
and tzedakah live in the carmel.

¹⁷ And the ma'aseh (*work*) of tzedakah (*righteous-*
ness) shall be shalom;

* **32:15** Hakodesh

and the effect of tzedakah
quietness and assurance ad olam (*forever*).

¹⁸ And my people shall dwell in a naveh shalom (*a habitation of peace*)

and in secure mishkenot (*dwelling*s),
and in quiet menuchot (*resting places*);

¹⁹ When it shall hail,
coming down on the ya'ar (*forest*);
and the Ir shall be utterly brought down in a low
place.[†]

²⁰ Blessed are ye that sow beside all mayim,
that send forth there the regel of the shor (*ox*) and
the chamor (*donkey*).

33

¹ Hoy (*woe, doom*) to thee that destroyest, and thou
wast not destroyed;
and dealest treacherously, and they dealt not
treacherously as a boged (*traitor, treacher-*
ous person) with thee!

When thou shalt cease to destroy, thou shalt be
destroyed;
and when thou shalt make an end to deal treach-
erously, they shall deal treacherously as a
boged with thee.

² HASHEM, be gracious unto us;
we have waited for Thee;
be Thou their zero'a in the bekarim (*mornings*),
our Yeshu'ah (*salvation*) also in the time of tzoros.

³ At the noise of the tumult the peoples fled;

[†] 32:19 of humiliation

at the lifting up of Thyself the Goyim were scattered.

⁴ And your shalal (*booty, plunder, gain*) shall be gathered

like the gathering of the locusts;
as the swarm of grasshoppers
shall men pounce upon them.

⁵ HASHEM is exalted; for He dwelleth on high;
He hath filled Tziyon with mishpat and tzedakah.

⁶ And He shall be the emunah (*faithfulness, stability*) of thy times,

a rich store of Yeshu'ah (*salvation*), chochmah,
and da'as;

the yirat HASHEM is his otzar (*treasure*).

⁷ Behold, their valiant ones shall cry in the street;
the malachei shalom shall weep bitterly.

⁸ The mesillot (*highways*) lie in ruins,

the wayfaring man ceaseth;

he hath annulled the brit (*covenant*),

he hath despised the towns,

he regardeth no enosh (*humankind*).

⁹ Ha'aretz mourneth and languisheth;

Levanon is ashamed and shriveled;

Sharon is like an aravah;

and Bashan and Carmel shake off their foliage.

¹⁰ Now will I arise, saith HASHEM;

now will I be exalted;

now will I lift up Myself.

¹¹ Ye shall conceive chaff, ye shall bring forth
straw;

your ruach (*breath*), as eish, shall devour you.

12 And the peoples shall be as the burnings of lime;
as thorns cut up shall they be burned in the eish.

13 Hear, ye that are far off, what I have done;
and, ye that are near, acknowledge My gevurah
(*might*).

14 The chatta'im (*sinnners*) in Tziyon are terrified;
trembling hath seized the khanafim (*hypocrites*).
Who among us can dwell with the devouring eish?
Who among us can dwell with mokedei
olam* (*everlasting burnings*)?

15 He that walketh in tzedakot, and speaketh
meisharim (*right things*),
he that despiseth the gain of extortions,
that guards his palms from accepting shochad
(*bribe[s]*),

that stoppeth his ozen from hearing of dahm,
and shutteth his eynayim from seeing rah;

16 He shall dwell on high;
his metzadot shall be the rocky fortress;
his lechem shall be given him; his mayim shall be
unfailing.

17 Thine eynayim shall see Melech in His yafeh
(*beauty*);

they shall behold eretz that is very far off.

18 Thine lev shall ponder terror.

Where is the sofer (*scribe*)?

Where is he who weighs?†

Where is he that counts the migdalim (*towers*)?

19 Thou shalt no longer see a fierce people,

* 33:14 see Dan 12:2 † 33:18 for Assyrian tax collection

a people of unfathomable language that is incomprehensible,
of a stammering lashon, that thou canst not understand.

²⁰ Look upon Tziyon, the city of mo'adenu (*our appointed times, festivals*);

thine eynayim shall see Yerushalayim
a quiet naveh,

an ohel that shall not be taken down;
not one stake thereof shall ever be pulled up,
neither shall any of the ropes thereof be broken.

²¹ But there Adir HASHEM will be unto us
a makom (*place*) of broad rivers and streams;
wherein shall go no galley with oars,
neither shall a mighty ship pass thereby.

²² For HASHEM is our Shofet,
HASHEM is Mechokkeinu (*our Lawgiver*),
HASHEM is Malkeinu;
Hu yoshieinu (*He will save us*).

²³ Thy riggings are loosed;
they could not well strengthen their mast,
they could not spread the nes (*sail*);
then is the shalal (*spoil, plunder*) of a great plunder
divided;

the pisechim (*lame ones*) take the plunder.

²⁴ And the inhabitant [of Yerushalayim] shall not
say, I am ill;
the people that dwell therein shall be forgiven
their avon.

34

¹ Come near, ye Goyim, to hear;
and pay heed, ye peoples;

let ha'arets hear, and all that is therein;
the tevel (*world*), and all things that come forth of
it.

² For the ketzef HASHEM (*wrath of HASHEM*) is upon
kol HaGoyim,
and His chemah (*fury, wrath*) upon all their tz'va;
He hath utterly destroyed them,
He hath delivered them to the tevach (*slaughter*).

³ Their slain also shall be cast out,
and their stench shall go up out of their pegarim
(*corpses*),
and the harim shall be drenched with their dahm.

⁴ And kol Tz'va HaShomayim (*all the host of
heaven*) shall be dissolved,
and the Shomayim shall be rolled up like a sefer;
and all their tz'va shall fall,
like the aleh (*leaf*) falleth from the gefen,
like that falling from the te'enah (*fig tree*).

⁵ For My cherev shall be satiated in Shomayim;
hinei,
it shall come down upon Edom,
and shall descend on the Am (*people*) of My
Cherem (*ban of destruction*) in mishpat.

⁶ The Cherev HASHEM (*Sword of HASHEM*) is filled
with dahm,
it is gorged with chelev,
and with the dahm of lambs and goats,
with the chelev of the kidneys of rams;
for HASHEM hath a zevach in Botzrah,
and a tevach gadol in Eretz Edom.

⁷ And the re'emim (*wild oxen*) shall fall with them,
and the bull calves with the bulls;
and their land shall be soaked with dahm,

and their aphar (*dust*) enriched with chelev.

⁸ For it is the Yom Nakam L'HASHEM(*Day of Vengeance unto HASHEM*),
and the Shnat Shillumim (*Year of Retributions*) for
the cause of Tziyon.

⁹ And the streams thereof* shall be turned into
zefet (*pitch, tar*),
and the aphar (*dust*) thereof into gofrit (*burning sulfur*),
and the land thereof shall become burning zefet
(*pitch, tar*).

¹⁰ It shall not be quenched lailah v'yomam;
the ashan (*smoke*) thereof shall go up l'olam (*for-
ever*);
from dor to dor it shall lie desolate;
none shall pass through it l'netzach netzachim.

¹¹ But the desert owl and the screech owl shall
possess it;
even the yanshuf (*great owl*) and the orev (*raven*)
shall dwell in it;
and He shall stretch out upon it the measuring line
of tohu,
and the plumbline of vohu.†

¹² For the nobles thereof
there shall be nothing to call a maluchah (*king-
dom*)
and all her sarim shall come to naught.

¹³ And sirim (*thorns*) shall come up in her citadels,
nettles and brambles in the strongholds thereof;
and it shall become the habitation of jackals,

* **34:9** i.e., of Edom † **34:11** See Gn 1:2

and the abode for banot ya'anah (*ostriches*).

¹⁴ The tziyyim (*martens*) shall also encounter
iyyim (*wild cats*),
and a sa'ir (*wild goat*) calls to its companion,
and lilit (*night creature*) dwells there
and finds for itself a mano'ach (*place of rest*).

¹⁵ There shall the kipoz (*bittern*) nest, and lay eggs,
and hatch and care for young under her tzet;
there shall the dayyot (*kites, vultures*) also be gathered,
every one with its mate.

¹⁶ Search ye out in the Sefer HASHEM, and read;
no one of these creatures shall fail,
none shall lack her mate;
for My mouth hath commanded,
and His Ruach hath gathered them.

¹⁷ And He hath cast the goral (*lot*) for them,
and His Yad hath made the land assignment unto
them by measuring line;
they shall possess it ad olam,
from dor to dor shall they dwell therein.

35

¹ The Midbar (*desert*) and the Tziyyah (*dry land*)
shall be glad over them;*
and the Aravah shall rejoice,
and blossom like the khavatzelet (*lily*).

² It shall bloom abundantly,
and rejoice even with gilat (*rejoicing*) and rannein
(*joyous singing*);

* **35:1** the redeemed of HASHEM, see 35:9

the kavod haLevanon (*glory of Lebanon*) shall be
given unto her (*the Aravah*),
the hadar (*majesty*) of Carmel and Sharon;
they† shall see the Kavod HASHEM (*glory of*
HASHEM),
and the Hadar Eloheinu (*majesty of our G-d*).

³ Make ye the weak hands chazak (*strong*),
and steady the birkayim (*knees*) koshlot (*feeble*
ones [knees] that give way, i.e., of those of the
Golus returning to G-d in Tziyon).

⁴ Say to them that are of a fearful lev,
Be strong, fear not;
hinei, Eloheichem (*your G-d*) will come with
nakam (*vengeance*),
with Elohim gemul (*divine retribution*)
He will come and save you.

⁵ Then the eyes of the ivvrim (*blind people*) shall be
opened,
and the ears of the chereshim (*deaf ones*) shall be
unstopped.

⁶ Then shall the pisei'ach (*lame*) leap like the deer,
and the leshon (*tongue*) of the illem (*the mute, the*
people unable to utter speech) sing for joy;
for in the midbar shall mayim break forth,
and streams in the Aravah.

⁷ And the sharav (*burning sand*) shall become an
agam (*pool, lake, pond*)
and the thirsty land, springs of mayim;
in the habitation of jackals, where each [jackal]
lay, shall be khatzir (*grassland*)

† 35:2 i.e., the desert and dry land in v.1

as well as reeds and gomeh (*papyrus, bulrushes*).

⁸ And a maslul (*highway*) shall be there, and a derech (*road*), and it shall be called The Derech HaKodesh (*The Holy Road*); the tameh (*unclean, impure person [see Isa 26:7]*) shall not pass along it, inasmuch as it shall be for them, that is, the Holech Derech (*Walker of the Road, i.e., whoever is the [Redeemed] Wayfarer on the Derech HaKodesh*), even evilim (*morally bad foolish people*) shall not go astray thereon.

⁹ No aryeh (*lion*) shall be there, nor any peritz chayyot (*ravenous, dangerous, ferocious of [wild] beasts*) shall go up thereon, it shall not be found there; but the Ge'ulim (*redeemed people*) shall walk there;

¹⁰ And the Peduyei HASHEM (*ransomed ones of HASHEM*) shall return, and come to Tziyon with songs and simchat olam (*everlasting joy*) upon their heads; they shall obtain sasson (*joy*) and simchah (*gladness*), and sorrow and sighing shall flee away.

36

¹ Now it came to pass in the fourteenth shanah of Melech Chizkiyah, that Sancheriv Melech Ashur came up against all the fortified cities of Yehudah, and captured them.

² And Melech Ashur sent Rav Shakeh from Lakhish to Yerushalayim unto Melech Chizkiyah with a large army. And he stood by the te'alat haberekhah haelyonah (*aqueduct of the Upper Pool*) on the highway of the sadeh of the launderer.

³ Then came forth unto him Elyakim Ben Chilkiyah, who was over the Bais (*palace*), and Shevna the Sofer, and Yoach Ben Asaph, the Mazkir (*secretary*).

⁴ And Rav Shakeh said unto them, Say ye now to Chizkiyah, Thus saith the HaMelech Hagadol, Melech Ashur, What bitachon (*confidence*) is this wherein thou trustest?

⁵ I say, Your etzah (*counsel*) and gevurah (*strength*) for milchamah (*war*) are only devar sefatayim (*words of the lips*);* now on whom dost thou trust, that thou rebellest against me?

⁶ Hinei, thou trustest in the mishenet (*staff*) of this broken reed, on Mitzrayim; whereon if an ish lean, it will go into his palm, and pierce it; so is Pharaoh Melech Mitzrayim to all that trust in him.

⁷ But if thou say to me, We trust in HASHEM Eloheinu; is it not He, whose high places and whose mizbechot Chizkiyah hath taken away, and said to Yehudah and to Yerushalayim, Ye shall worship before this Mizbe'ach?

⁸ Therefore give pledges, now, to adoni HaMelech Ashur, and I will give thee two thousand susim, if thou be able on thy part to set riders upon them.

* 36:5 *words of the lips* empty words

⁹ How then wilt thou turn away the face of one officer of the least of the avadim of adoni, and put thy trust on Mitzrayim for chariots and for parashim?

¹⁰ And am I now come up without HASHEM against this land to destroy it? HASHEM said unto me, Go up against this land, and destroy it.

¹¹ Then said Elyakim and Shevna and Yoach unto Rav Shakeh, Speak now, thee, unto thy avadim in Aramit (*Aramaic*); for we understand it; and speak not to us in Yehudit (*Hebrew*), in the ears of the people that are on the chomah.

¹² But Rav Shakeh said, Is it to adoneicha and to you that adoni has sent me to speak these words? Hath he not sent me to the anashim that sit upon the chomah, that they may eat their own dung, and drink their own urine with you?

¹³ Then Rav Shakeh stood, and cried with a kol gadol in Yehudit, and said, Hear ye the words of HaMelech Hagadol, the Melech Ashur.

¹⁴ Thus saith HaMelech, Let not Chizkiyah deceive you; for he shall not be able to save you.

¹⁵ Neither let Chizkiyah make you trust in HASHEM, saying, HASHEM will surely save us; this city shall not be given into the Melech Ashur.

¹⁶ Pay heed not to Chizkiyah; for thus saith HaMelech Ashur, Make a brocha with me, and come out to me; and eat ye every one of his gefen, and every one of his te'enah and drink ye every one the waters of his own bor;

¹⁷ Until I come and take you away to an eretz like your own eretz, an eretz dagan and tirosh, an eretz lechem and kramim (*vineyards*).

¹⁸ Beware lest Chizkiyah mislead you, saying, HASHEM will save us. Hath any of the elohei HaGoyim delivered his land out of the yad Melech Ashur?

¹⁹ Where are the elohei Chamat and Arpad? Where are the elohei Sepharvayim? And have they saved Shomron out of my yad?

²⁰ Who are they among all elohim of these lands, that have saved their land out of my yad, that HASHEM should save Yerushalayim out of my yad?

²¹ But they held their peace, and answered him not a davar; for the mitzvah HaMelech was saying, Answer him not.

²² Then came Elyakim Ben Chilkiah, that was over the Bais, and Shevna the Sofer, and Yoach Ben Asaph, the Mazkir, to Chizkiyah with their begadim torn, and told him the words of Rav Shakeh.

37

¹ And it came to pass, when HaMelech Chizkiyah heard it, that he tore his begadim, and covered himself with sackcloth, and went into the Beis HASHEM.

² And he sent Elyakim, who was over the Bais, and Shevna the Sofer, and the Ziknei HaKohanim covered with sackcloth, unto HaNavi Yeshayah Ben Amotz.

³ And they said unto him, Thus saith Chizkiyah, This yom is a yom tzarah, and of tokhechah, and of ne'atzah; for the banim are come to the mashber, and there is not ko'ach to bring forth.

⁴ It may be HASHEM Eloheicha will hear the words of Rav Shakeh, whom Melech Ashur

adonav hath sent to ridicule the Elohim Chai, and will rebuke the devarim which HASHEM Eloheicha hath heard; therefore lift up thy tefillah for the she'erit that are left surviving.

⁵ So the avadim of HaMelech Chizkiyah came to Yeshayah.

⁶ And Yeshayah said unto them, Thus shall ye say unto adoneichem, Thus saith HASHEM, Be not afraid before the words that thou hast heard, wherewith the na'arei Melech Ashur have made gidduf (*blasphemy*) against Me.

⁷ Hineni, I will put a ruach in him, when he shall hear a shemuah (*report*), and return to his own land; and I will cause him to fall by the cherev in his own land.

⁸ So Rav Shakeh left [Yerushalayim], and found Melech Ashur warring against Livnah; for he had heard that he* was departed from Lakhish.

⁹ And he heard concerning Tirhakah Melech Kush, He is come forth to make war with thee. And when he heard it, he sent malachim to Chizkiyah, saying,

¹⁰ Thus shall ye speak to Chizkiyah Melech Yehudah, saying, Let not Eloheicha, in Whom thou trustest, deceive thee, saying, Yerushalayim shall not be given into the yad Melech Ashur.

¹¹ Hinei, thou hast heard what the melachim of Ashur have done to all lands by destroying them utterly; and shalt thou be saved?

¹² Have the elohei HaGoyim delivered them which my avot have destroyed, as Gozan, and

* 37:8 Melech Ashur

Charan, and Retzeph, and the Bnei Eden which were in Telassar?

¹³ Where is Melech Chamat, and Melech Arpad, and the Melech of the Ir of Sepharvayim, Hena, and Ivah?

¹⁴ And Chizkiyah received the sefarim (*letters*) from the yad hamalachim, and read it; and Chizkiyah went up unto the Beis HASHEM, and spread it before HASHEM.

¹⁵ And Chizkiyah davened unto HASHEM, saying,

¹⁶ HASHEM Tzva'os, Elohei Yisroel, that dwellest between the keruvim, Thou art HaElohim, even Thou alone, of kol mamlechet ha'aretz; Thou hast made Shomayim and HaAretz.

¹⁷ Incline Thine ear, HASHEM, and hear; open Thine eyes, HASHEM, and see; and hear all the words of Sancheriv, which he sent to insult the Elohim Chai.

¹⁸ Truly, HASHEM, the melachim of Ashur have laid waste all the countries and their lands,

¹⁹ And have cast eloheihem into the eish; for they were no elohim, but the ma'aseh yedei adam, etz and even (*stone*); therefore they have destroyed them.

²⁰ Now therefore, HASHEM Eloheinu, save us from his yad, that kol mamlechet ha'aretz may know that Thou art HASHEM, even Thou only.

²¹ Then Yeshayah Ben Amotz sent unto Chizkiyah, saying, Thus saith HASHEM Elohei Yisroel, Whereas thou hast davened to Me against Sancheriv Melech Ashur;

²² This is the davar which HASHEM hath spoken concerning him;

The Betulat Bat Tziyon, hath despised thee,
and laughed thee to scorn;
the Bat Yerushalayim hath shaken
her head at thee.

²³ Whom hast thou insulted and made gidduf
against?

And against whom hast thou raised thy voice,
and lifted up thine eyes marom?
Even against Kadosh Yisroel.

²⁴ By thy avadim hast thou insulted Adonoi,
and hast said,
By the multitude of my chariots am I come up
marom harim,
to the heights of Levanon;
and I will cut down the tall cedars thereof,
and the choice pine trees thereof;
and I will enter into its most remote height,
and the ya'ar (*forest*) of its fruitful land.

²⁵ I have dug,
and drunk mayim;
and with the sole of my feet have I dried up all the
streams of the besieged places.

²⁶ Hast thou not heard long ago,
how I have done it;
and of yemei kedem (*days of old*),
that I have formed it?
Now have I brought it to pass,
that thou shouldest be to lay waste fortified cities
into ruinous heaps.

²⁷ Therefore their inhabitants were of small
power,
they were dismayed and put to shame;

they were as the esev of the sadeh,
and as the green herb,
as the khatzir (*grass*) on the gagot (*rooftops*)
is sun-scorched before it is grown up.

²⁸ But I know thy sitting,
and thy going out, and thy coming in,
and thy rage against Me.

²⁹ Because thy rage against Me,
and thy insolence, is come up into Mine ears,
therefore will I put My hook in thy nose,
and My bit in thy sfatayim (*lips*),
and I will turn thee back
by the derech by which thou camest.

³⁰ And this shall be HaOt unto thee, Ye shall eat
this year such as groweth of itself; and the second
year that which springeth from the same; and in
the third year sow ye, and reap, and plant kramim
(*vineyards*), and eat the fruit thereof.

³¹ And the remnant that is escaped of the Bais
Yehudah shall again take shoresh (*root*) down-
ward, and bear pri upward;

³² For out of Yerushalayim shall go forth She'erit
(*remnant*) and they that escape out of Mount
Tziyon; the zeal of HASHEM Tzva'os shall accom-
plish this.

³³ Therefore thus saith HASHEM concerning
Melech Ashur, He shall not come into this city, nor
shoot khetz (*an arrow*) there, nor come before it
with mogen, nor cast a siege ramp against it.

³⁴ By the derech that he came, by the same shall he return, and shall not come into this city, saith HASHEM.

³⁵ For I will defend this city to save it for Mine Own sake, and for the sake of Dovid Avdi.

³⁶ Then the Malach HASHEM went forth, and struck down in the Machaneh Ashur a hundred and fourscore and five elef; and when they arose early in the boker, hinei, they were all pegarim mesim (*dead corpses*).

³⁷ So Sancheriv Melech Ashur departed, and went and returned, and dwelt in Nineveh.

³⁸ And it came to pass, as he was worshipping in the Bais Nisroch elohav, that Adramelech and Saretzer, his banim, cut him down with the cherev; they escaped into Eretz Ararat; Esar-Chaddon bno reigned in his place.

38

¹ In those days was Chizkiyahu (*Hezekiah*) sick unto death. And HaNavi Yeshayah Ben Amotz came unto him, and said unto him, Thus saith HASHEM, Set thine bais in order; for thou shalt die, and not live.

² Then Chizkiyahu (*Hezekiah*) turned his face toward the kir (*wall*), and davened unto HASHEM,

³ And said, Remember now, HASHEM, I beseech thee, how I have walked before Thee in emes and with lev shalem, and have done that which is tov in Thy sight. And Chizkiyahu (*Hezekiah*) wept with bekhi gadol (*great weeping*).

⁴ Then came the Devar HASHEM to Yeshayah, saying,

⁵ Go, and say to Chizkiyahu, Thus saith HASHEM Elohei Dovid Avicha, I have heard thy tefillah, I have seen thy tears; hineni, I will add unto thy days chamesh esreh shanah (*fifteen years*).

⁶ And I will deliver thee and this Ir out of the hand of Melech Ashur (*Assyria*); and I will defend HaIr Hazot.

⁷ And this shall be HaOt (*the Sign*) unto thee from HASHEM, that HASHEM will do this thing that He hath spoken;

⁸ Hineni, I will bring again the tzel (*shadow*) of the hama'alot (*the steps*), which has gone down with the shemesh on the Ma'alot Achaz (*sundial of Ahaz*), so that it goes eser ma'alot (*ten steps*) backward. So the shemesh went back eser maalot (*ten steps*) on the ma'alot on which it had gone down.

⁹ The writing of Chizkiyahu Melech Yehudah, when he had been ill, and was recovered from his illness:

¹⁰ I said: In the cutting short of my yamim,
I shall go to the Sha'arei Sheol;*
I am deprived of the remainder of my shanot.

¹¹ I said, I shall not see HASHEM,
even HASHEM, in the Eretz HaChayyim;
I shall behold adam no more
with the inhabitants of the world.

¹² Mine dwelling is pulled up,
and is sent into the Golus from me like ohel ro'i;
As an oreg (*weaver*) I rolled up my life;
He would have cut me loose from the roll;

* **38:10** See Mt 16:18

from yom even to lailah wilt Thou make an end of me.

¹³ I waited until boker, that, like an ari (*lion*),
so will He break all my atzmot;
from yom even to lailah wilt Thou make an end of me.

¹⁴ Like a swallow or a crane, so did I chirp;
I did moan like a yonah;
mine eyes grew weak from looking heavenward;
Adonoi, I am oppressed; go surety for me.

¹⁵ What shall I say?
He hath both promised me, and Himself hath
done it;
I shall walk quietly all my shanot
in the mar (*bitterness*) of my nefesh.

¹⁶ Adonoi, by these things men live,
and in all these things is the life of my ruach;
so Thou recovered me to health, and made me to
live.

¹⁷ Hinei, for shalom (*benefit*) did I have great bitterness;
for Thou hast in love to my nefesh
delivered it from the shachat (*pit*) of destruction;
for Thou hast cast
all my chatta'im behind Thy back.

¹⁸ For Sheol cannot thank Thee,
mavet can not praise Thee;
they that go down into the bor (*pit*)
cannot hope for Thy emes.

¹⁹ The living, the living,
he shall thank Thee, as I do today;
av to banim shall make known Thy emes.

²⁰ HASHEM will save me;
therefore we will sing with stringed instruments
kol yemei chayyeinu (*all the days of our life*) in the
Beis HASHEM.

²¹ For Yeshayah had said, Let them take a cake
of te'anim, and apply it upon the shechin (*boil,
inflamed spot*), and he shall recover.

²² Chizkiyahu also had said, What is the Ot (*Sign*)
that I shall go up to the Beis HASHEM?[†]

39

¹ At that time Merodach Baladan Ben Baladan
Melech Bavel sent sefarim (*letters*) and a minchah
(*gift*) to Chizkiyah; for he had heard that he had
been sick, and had recovered.

² And Chizkiyah was glad about them, and
showed them the Bais Nekhotoh (*Treasure House*),
the kesef, and the zahav, and the spices, and the
shemen hatov, and all the Bais Keli of his, and all
that was found in his otzerot; there was nothing in
his Bais, nor in all his memshalet, that Chizkiyah
did not show them.

³ Then Yeshayah HaNavi came unto HaMelech
Chizkiyah, and said unto him, What said these
anashim? And from where came they unto thee?
And Chizkiyah said, They are come from eretz
rechokah (*a far country*) unto me, even from Baby-
lon.

⁴ Then he said, What have they seen in thine
Bais? And Chizkiyah answered, All that is in mine

[†] **38:22** See 2Kgs 20:8 which speaks about Yom HaShlishi and on
Moshiach c.f. Isa 53:8 and Isa 38:10-11 and Ps 16 and Isa 38:17.

Bais have they seen; there is nothing among my otzerot (*treasures*) that I have not showed them.

⁵ Then said Yeshayah to Chizkiyah, Hear the Devar HASHEM Tzivos;

⁶ Hinei, the days are coming, that all that is in thine Bais, and that which Avoteicha have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith HASHEM.

⁷ And of thy Banim that shall issue from thee, which thou shalt father, shall they take away; and they shall be sarisim (*eunuchs*) in the Heikhal Melech Bavel.

⁸ Then Chizkiyah said to Yeshayah, Tov is the Devar HASHEM which thou hast spoken. He said moreover, For there shall be shalom and emes in my days.

40

¹ Comfort ye, comfort ye My people, saith Elohe-ichem.

² Speak ye to the lev Yerushalayim,
and preach unto her,
that her tzeva'a (*time of hard service, warfare*) is ended,
that her avon (*iniquity*) is nirtzah (*punitively paid for, pardoned*);
for she hath received of the Yad HASHEM kiflayim (*double*)
in payment for all her chattot.

³ The voice of him that preacheth in the midbar:
Prepare ye the Derech HASHEM,
make straight in the Aravah
a highway for Eloheinu.

⁴ Every gey (*valley*) shall be raised up,
and every har and givah (*hill*) shall be made low;
and the crooked shall be made straight,
and the rough places bikah (*plain, valley*);

⁵ And the kavod HASHEM shall be revealed,
and all basar shall see it together;
for the mouth of HASHEM hath spoken.

⁶ The voice said, Preach.
And he said, What shall I preach?
All basar is khatzir (*grass*),
and all the chesed (*constancy*) thereof is as the
tzitz (*flower, blossom*) of the sadeh;

⁷ The khatzir (*grass*) withereth,
the tzitz (*flower, blossom*) falleth;
because the Ruach of HASHEM bloweth upon it;
surely the people is khatzir (*grass*).

⁸ The khatzir withereth,
the tzitz falleth;
but the Devar Eloheinu shall stand forever.

⁹ O Mevaseret Tziyon (*O Herald, Preacher of Besorah [Good News, Gospel] Tziyon, O Lady Evangelist Tziyon*),
get thee up into the har gavo'ah (*high mountain*);
O Mevaseret Yerushalayim (*O Herald, Preacher of Besorah [Good News, Gospel] Yerushalayim, O Lady Evangelist Yerushalayim*),

lift up thy voice with ko'ach;
lift it up, be not afraid;
say unto the towns of Yehudah, Hinei Eloheichem!

¹⁰ Hinei, Adonoi HASHEM will come with chazak,

and His zero'a* shall rule for Him;
hinei, His sachar (*reward*) is with Him,
and His pe'ullah (*work, recompense, retribution,*
penal reward [for His enemies]) before Him.

11 He shall feed His Eder like a Ro'eh;
He shall gather the tela'im (*lambs*) with His zero'a,
and carry them in His kheyk,
and shall gently lead those that are with young.

12 Who hath measured the mayim in the hollow of
His Hand,
and meted out Shomayim with a handbreadth,
and enclosed the aphar ha'aretz in a measure,
and weighed the harim (*mountains*) in scales,
and the geva'ot (*hills*) in a balance?†

13 Who hath directed the Ruach of HASHEM,
or being His ish etzah (*counselor*) hath taught
Him?

14 With whom did He take counsel,
and who gave Him binah,
and taught Him in the orakh mishpat,
and taught Him da'as,
and showed Him the derech tevunot (*way of un-*
derstanding, intelligence)?

15 Surely the Goyim are like a drop in a bucket,
and are accounted as dust of the scales;
surely He taketh up the iyim (*islands*) like fine
dust.

16 Levanon is not sufficient to burn,
nor the beasts thereof sufficient for an olah.

17 Kol HaGoyim before Him are as nothing;

* 40:10 Moshiach, see Isa 53:1 † 40:12 See Prov 30:4.

and they are counted to Him less than nothing,
and tohu.

18 To whom then will ye liken El?
Or what demut (*likeness*) will ye compare unto
Him?

19 The charash (*workman, craftsman*) melteth a
pesel (*idol, image*),
and the goldsmith overlayeth it with zahav,
and casteth for it chains of kesef.

20 He that is so impoverished that He hath no
terumah
chooseth an etz that will not rot;
he seeketh unto him a charash chacham (*skilled
craftsman*)
to prepare a pesel, that shall not topple.

21 Have ye not known?
Have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the mosdot
ha'aretz (*foundations of the earth*)?

22 It is He that sitteth above the circle of the earth,
and the inhabitants thereof are like chagavim
(*grasshoppers*);

that stretcheth out Shomayim like a curtain,
and spreadeth them out like an ohel to dwell in;

23 That bringeth the roznim (*rulers*) to nothing;
He maketh the Shoftei Eretz like tohu.

24 Indeed, they shall not be planted;
indeed, they shall not be sown;
indeed, their stem shall not take root ba'aretz (*in
the ground*);

and He shall also blow upon them, and they shall
wither,
and the se'arah (*storm wind*) shall take them away
like the kash (*straw, stubble, chaff*).

²⁵ To whom then will ye liken Me, or shall I be
equal?

saith the Kadosh.

²⁶ Lift up your eyes marom (*on high, i.e. into the
heavens*), and behold:

Who hath created[‡] these things,
that bringeth out their tzeva'a (*host, legions*) by
mispar (*number*);

He calleth them all b'shem (*by name*);
because of the abundance of His power and the
might of His ko'ach,
not one [star] is missing.

²⁷ Why sayest thou, O Ya'akov,
and speakest, O Yisroel:
My derech is hid from HASHEM,
and my mishpat is passed over and disregarded by
Elohai?

²⁸ Hast thou not known?
Hast thou not heard,
that the Elohei Olam, HASHEM,
Boreh Ketzot HaAretz (*Creator of the ends of the
earth*),
fainteth not, neither is weary?
There is no searching of His tevunah (*understand-
ing, intelligence*).

[‡] **40:26** T.N. This chapter needs to be seen also in light of Acts chapter 2, and Jerusalem's Besurah HaGeulah proclaimed there.

²⁹ He giveth ko'ach to the faint;
and to them that have no might He increaseth
power.

³⁰ Even the ne'arim (*youths*) shall faint and grow
weary,
and the bochurim shall utterly fall;

³¹ But they that wait upon HASHEM shall renew
their ko'ach;
they shall mount up with wings as eagles;
they shall run, and not grow weary;
and they shall walk, and not faint.

41

¹ Keep silence before Me, O iyim (*islands*);
and let the people renew their ko'ach (*strength*);
let them come near;
then let them speak; let us come near together for
mishpat (*judgment, i.e., G-d's tribunal*).

² Who awakened the just one* from the mizrach
(*east*),
called him to His raglayim,
gave the Goyim before him,
and made him rule over melachim?
He gave them as the aphar to his† cherev,
and as windblown kash (*chaff, stubble*) to his‡
keshet (*bow*).

³ He§ pursues them,
and passes on in shalom, even by the orach (*path*)
that his feet do not even come.

⁴ Who hath wrought and done it,

* **41:2** Koresh, Cyrus 44:28 † **41:2** the conqueror's ‡ **41:2** the
conqueror's § **41:3** the conqueror

calling forth the dorot from the beginning?
I HASHEM, the Rishon (*First*),
and with the Acharonim (*Last ones*); I am He.

⁵ The iyim (*islands*) saw it, and feared;
the ketzot ha'aretz (*ends of the earth*) trembled;
they approached and came near.

⁶ They helped everyone his re'a;
and everyone said to his brother, chazak!

⁷ So the charash (*craftsman*) encouraged the tzoref
(*goldsmith*),
and he that smootheth with the patish (*hammer*)
encouraged him that strikes the anvil,
saying of the soldering, tov hu;
and he fastened it with nails,
so that it should not topple.

⁸ But thou, Yisroel, art Avdi,
Ya'akov whom I have chosen,
the zera Avraham Ohavi (*My friend*).

⁹ Thou whom I have taken hold of from the ketzot
ha'aretz,
and called thee from the farthest borders thereof,
and said unto thee, Thou art Avdi;
I have chosen thee, and not cast thee away.

¹⁰ Fear thou not; for I am with thee;
be not dismayed; for I am Eloheicha;
I will strengthen thee; indeed, I will help thee;
indeed, I will uphold thee with My yamin tzedek.

¹¹ Surely, all they that were raging against thee
shall be ashamed and disgraced;
they shall be as nothing;

and the anshei rivecha (*they that strive with thee*) shall perish.

¹² Thou shalt seek them, and shalt not find them, even the anshei matzutecha (*them that contended with thee*):

the anshei milchamtecha (*they that war against thee*) shall be as nothing,

and as a thing of naught.

¹³ For I HASHEM Eloheicha will take hold of thy yamin (*right hand*), saying unto thee:

Fear not; I will help thee.

¹⁴ Fear not, thou tola'at (*worm*) Ya'akov, and ye men of Yisroel;

I will help thee, saith HASHEM, and thy Go'el (*Redeemer*), the Kadosh Yisroel.

¹⁵ Hinei, I will make thee a new sharp threshing iron

having pifiyyot (*blades*);

thou shalt thresh the harim, and beat them small, and shalt make the geva'ot (*hills*) as motz (*chaff*).

¹⁶ Thou shalt winnow them, and the ruach shall carry them away, and the se'arah shall scatter them; and thou shalt rejoice in HASHEM, and shalt glory in Kadosh Yisroel.

¹⁷ When the aniyim and evyonim seek mayim, and there is none,

and their leshon faileth for tzama (*thirst*),

I HASHEM will hear them,

I the Elohei Yisroel will not forsake them.

¹⁸ I will open neharot on the hilltops,

and springs in the midst of the valleys;
I will make the midbar a pool of mayim,
and the dry land sources of mayim.

¹⁹ I will plant in the midbar the cedar,
the acacia, and the myrtle, and the etz shemen;
I will set in the Aravah the cypress,
and the fir, and the box tree together;

²⁰ So that they may see, and know,
and consider, and understand together,
that the Yad HASHEM hath done this,
and the Kadosh Yisroel hath created it.

²¹ Present your case, saith HASHEM;
bring forth your strong arguments for proof, saith
Melech Ya'akov.

²² Let them bring them forth,
and tell us what shall happen;
let them tell the rishonot (*former things*), what
they are,
that we may consider them,
and know the acharit (*latter end, final outcome*) of
them;
or declare us things to come.

²³ Tell the things that are to come hereafter,
that we may know that ye are elohim;
indeed, do tov, or do rah,
that we may be afraid, and terrified.

²⁴ See, ye are of nothing,
and your work of nought;
a toevah (*abomination*) is he that chooseth you.

25 I have awakened one* from the tzafon (*north*),
and he shall come;
from the rising of the shemesh shall he call upon
My Shem;
and he shall come upon rulers as upon mortar,
and as the yotzer (*potter*) treadeth clay.

26 Who hath declared from the beginning, that we
may know?
And from beforehand, that we may say, He was in
the right?

Indeed, there is none that telleth,
indeed, there is none that preacheth,
indeed, there is none that heareth your words.

27 The rishon shall say to Tziyon, Hinei, behold
them;
and I will give to Yerushalayim mevaser (*one that
bringeth good news*).

28 For I beheld, and there was no ish;
even among them, and there was no Yo'etz (*coun-
selor*),
that, when I asked of them,
could answer a word.

29 See, they† are all aven (*wickedness*);
their ma'asim are nothing;
their molten images are ruach and tohu.

42

1 Here is Avdi,* whom I uphold;
Mine Bechir (*Elect One, Chosen One*), in whom My
nefesh delighteth;
I have put My Ruach† upon Him;

* 41:25 Koresh, Cyrus † 41:29 the idols * 42:1 Moshiach, see
Zech 3:8; Isa 52:13 † 42:1 Hakodesh

He‡ shall bring forth mishpat to the Goyim.

² He§ shall not cry out, nor lift up His kol (*voice*),
nor cause it to be heard in the street.

³ A bruised reed shall He* not break,
and a smoking wick shall He not quench;
He shall bring forth mishpat according to emes.

⁴ He† shall not fail nor be discouraged,
till He establish mishpat ba'aretz;
and the iyim shall wait for His (*Moshiach's*) torah.‡

⁵ Thus saith HaEl HASHEM,
Boreh HaShomayim, and the One stretching them
out;

He that spread out ha'aretz, and that which
cometh out of it as produce;

He that giveth neshamah (*soul*) unto HaAm upon
it,

and ruach to them that walk thereon:§

⁶ I HASHEM have called Thee in tzedek,
and will take hold of Thine yad, and will keep
Thee,

and give Thee* for a Brit†(*Covenant*) of the Am
(*People*),

for an Ohr Goyim;

⁷ To open the einayim ivrot (*blind eyes*),
to bring out the captives from confinement,
and them that sit in choshech out of the bais keleh
(*dungeon, prison*).

⁸ I am HASHEM, that is Shmi;
and My kavod will I not give to another,

‡ 42:1 Moshiach § 42:2 Moshiach * 42:3 Moshiach † 42:4
Moshiach ‡ 42:4 1C 9:21 § 42:5 See 1Th 5:23 * 42:6
Moshiach † 42:6 Mt 26:28

neither My tehillah (*praise*) to pesilim.

⁹ Hinei, the rishonot (*former things*) are come to pass,
and chadashot (*new things*) do I declare;
before titzmachnah (*they spring forth; Tzemach*)
I tell you of them.

¹⁰ Sing unto HASHEM a shir chadesh (*new song*),
and His tehillah from the ketzeh ha'aretz,
ye that go down to the yam, and all that is therein.
You iyim (*islands*), and the inhabitants thereof.

¹¹ Let the midbar and the towns thereof lift up
their voice,
the villages that Kedar doth inhabit;
let the inhabitants of Sela sing for joy,
let them shout from the rosh harim.

¹² Let them give kavod unto HASHEM,
and declare His tehillah in the iyim.

¹³ HASHEM shall go forth like a Gibbor,
He shall arouse kina (*zeal*) like an ish milchamah;
He shall shout, indeed, raise a war cry;
He shall prevail against His oyevim.

¹⁴ I have me'olam held My peace;
I have been quiet, and refrained Myself;
now will I cry out like a travailing woman;
I will lay waste and devour at once.

¹⁵ I will lay waste harim and geva'ot (*hills*),
and dry up all their esev (*vegetation*);
and I will make the neharot into iyim,
and I will dry up agamim (*pools, lakes*).

¹⁶ And I will bring the ivrim (*blind*)
by a derech that they knew not;

I will lead them in paths
that they have not known;
I will make choshech into ohr before them,
and crooked things straight.
These things will I do unto them,
and not forsake them.

¹⁷ They shall be turned back, they shall be greatly
ashamed,
that trust in pesel,
that say to the masekhah (*molten images*):
You (*plural*) are eloheinu (*our g-ds*).

¹⁸ Hear, ye chereshim (*deaf people*);
and look, ye ivrim (*blind people*) that ye may see.

¹⁹ Who is ivver (*blind*), but Avdi?[‡]
Or cheresh (*deaf*), like malachi that I sent?
Who is ivver (*blind*) like meshullam (*the one com-*
mitted),[§]

and ivver like the Eved HASHEM.*

²⁰ Seeing rabbot, but thou observest not;
opening the oznayim, but he heareth not.

²¹ HASHEM is well pleased lema'an (*for the sake of*)
His tzedek;

He will magnify the torah, and make it glorious.

²² But this is Am (*People*) robbed and looted;
they are all of them snared in holes,
or hidden in batei kela'im (*dungeons*):
they are for plunder,
and none delivereth;

for loot, and none saith, Give it back!

²³ Who among you will give ozen (*ear*) to this?
Who will pay heed and hear for the time to come?

[‡] 42:19 Yisroel § 42:19 to Me * 42:19 i.e., Yisroel

24 Who gave Ya'akov as loot,
and Yisroel to ones plundering?
Did not HASHEM, He against Whom we have
sinned?
For they would not walk in the darkhei HaShem,
neither were they obedient unto His torah.
25 Therefore He hath poured upon it
the chemah (*burning heat*) of His anger,
and the strength of the fury of milchamah;
and it hath set him on fire round about,
yet it knew not;
and it consumed it,
yet it laid it not to lev.

43

1 But now thus saith HASHEM that created thee, O
Ya'akov,
And He that formed thee, O Yisroel:
Fear not, for I have redeemed thee,
I have called thee by thy shem; thou art Mine.
2 When thou passest through the mayim, I will be
with thee;
and through the neharot, they shall not overflow
thee:
when thou walkest through the eish, thou shalt
not be burned;
neither shall the flame kindle upon thee.
3 For I am HASHEM Eloheicha,
the Kadosh Yisroel, thy Moshi'a:
I gave Mitzrayim for thy kofer (*ransom*),
Kush and Seva in thy place.
4 Since thou wast precious in My sight,
thou hast been honored, and I have loved thee:

therefore will I give adam* in exchange for thee,
and people in exchange for thy nefesh.

⁵ Fear not;

for I am with thee:

I will bring thy zera from the mizrach (*east*),
and gather thee from the ma'arav (*west*);

⁶ I will say to the tzafon (*north*),

Give them up; and to the teiman (*south*),
hold not back; bring My banim from afar,
and My banot from the ketzeh ha'aretz;

⁷ Even every one that is called by My Shem,
whom I have created for My kavod,
whom I have formed and I have made.

⁸ Bring forth the Am Ivver that have eyes,
and the chereshim that have oznayim.

⁹ Let kol HaGoyim be gathered together,
and let the peoples be assembled;
who among them can declare this,
and show us rishonot (*former things*)?
Let them bring forth their edim (*witnesses*), that
they may be vindicated:

or let them hear, and say, It is emes.

¹⁰ Ye are My edim (*witnesses*), saith HASHEM.

And Avdi whom I have chosen,
so that ye may know and believe Me,
and understand that Ani Hu (*I am He*);
before Me there was no El formed,
neither shall there be after Me.

¹¹ I, even I, am HASHEM;
and apart from Me there is no Moshi'a.

¹² I have declared, and have saved,

* **43:4** See Isa 53:8

and I have proclaimed,
when there was no zar (*foreign*) [g-d] among you;
therefore you[†] are My edim (*witnesses*), saith
HASHEM,
that I am El.

¹³ Yes, before the yom was, Ani Hu (*I am He*);
and there is none that can deliver out of My Yad;
I work, and who shall reverse it?

¹⁴ Thus saith HASHEM, your Go'el,
the Kadosh Yisroel;
For your sake[‡] I have sent to Babylon,
and I shall bring down the fugitives, all of them,
even the Kasdim (*Chaldeans*), whose shout of joy
is in the ships.

¹⁵ I am HASHEM, your Kadosh, t
the Boreh Yisroel, your Melech.

¹⁶ Thus saith HASHEM,
which maketh a derech in the yam,
and a path in the mayim azzim (*mighty waters*);

¹⁷ Which drew out the merkavah and sus,
the army and warrior;
they shall lie down together, they shall not rise;
they are extinct, they are quenched like a wick.

¹⁸ Remember ye not the rishonot (*former things*)
neither consider kadmoniyyot (*the things of old*).

¹⁹ Hineni, I am doing a chadashah (*new thing*);
now titzmach (*it shall spring forth; Tzemach*); shall
ye not perceive it?

I will even make a derech in the midbar,
and neharot in the desert.

[†] 43:12 plural [‡] 43:14 See Isa 45:4

20 The animal of the wild shall honor Me,
the jackals and the ostriches;
because I give mayim in the midbar,
and neharot in the desert,
to give drink to My People, My Bachir.

21 This people have I formed for Myself;
they shall show forth My tehillah (*praise*).

22 But thou hast not called upon Me, O Ya'akov;
but thou hast been weary of Me, O Yisroel.

23 Thou hast not brought Me the seh (*lamb*) of thy
olot;
neither hast thou honored Me with thy zevakhim.
I have not caused thee to serve with a minchah,
nor wearied thee with levonah (*incense, frankin-*
cense).

24 Thou hast bought Me no fragrant calamus with
kesef,
neither hast thou filled Me with the chelev of thy
zevakhim;
but thou hast wearied Me with thy chattot,
thou hast wearied Me with thine avonot.

25 I, even I, am He that blotteth out
thy peysha'im for Mine own sake,
and will not remember thy chattot.

26 Put Me in remembrance; let us plead together at
law;
declare thou, lema'an (*for the sake of*) thou being
declared righteous.

27 Avicha HaRishon hath sinned,
and thy melitzim (*mediators*) have rebelled
against Me.

28 Therefore I have profaned the Sarei Kodesh,
(*Holy Princes*)
and have given Ya'akov to cherem,
and Yisroel to giddufim (*revilings*).

44

1 Yet now hear, O Ya'akov Avdi;
and Yisroel, whom I have chosen;
2 Thus saith HASHEM that made thee,
and formed thee from the beten (*womb*), Who will
help thee;
Fear not, O Ya'akov, Avdi;
and thou, Yeshurun, whom I have chosen.
3 For I will pour mayim upon him that is thirsty,
and flowing streams upon the yabashah;*
I will pour out My Ruach† upon thy zera,
and My brocha upon thine offspring;
4 V'tzamechu (*and they shall spring up; Tzemach*)
as among khatzir,
as willows by the streams of mayim.
5 One shall say, I belong to HASHEM;
and another shall call himself by the shem of
Ya'akov;
and another shall write‡ with his yad, HASHEM's,
and surname himself by the shem Yisroel.
6 Thus saith HASHEM Melech Yisroel,
and His Go'el, HASHEM Tzva'os;
I am the Rishon, and I am the Acharon;
and apart from Me there is no Elohim.
7 And who is like Me, who can preach as I do?

* 44:3 Gn 1:9 † 44:3 Hakodesh ‡ 44:5 in witness

Let him make it known and set it out in order
before Me,
since I appointed the Am Olam
and the otiyyot (*things to come, future things*) and
what is approaching,
let them expound and make known in support of
themselves.

⁸ Fear ye not, neither be afraid;
have not I proclaimed to thee long ago,
and have made it known?
Ye are even My edim.
Is there Eloah apart from Me?
And there is no Tzur, I know of none.

⁹ They that make a pesel are all of them tohu;
and their chamudim (*favorite [idols]*) are worth-
less; and they[§] are their own edim; they* see not,
nor know; so that they[†] are put to shame.

¹⁰ Who hath formed el (*g-d*), or molded a pesel
to no profit?

¹¹ Behold, all its chaverim shall be ashamed;
and the charashim (*craftsmen*), they are only
adam; let them all be gathered together, let them
stand up; yet they shall fear, and they shall be
ashamed together.

¹² The charash barzel (*ironsmith*) with his
ma'atzad (*chisel*) both worketh in the red-hot
coals, and formeth it with hammers, and forgeth
it with his zero'a ko'ach and also, he is hungry,
and his ko'ach faileth; he drinketh no mayim, and
grows faint.

§ 44:9 the idols * 44:9 the idols † 44:9 the idol people

¹³ The charash etzim (*carpenter*) stretcheth out his [measuring line]; he marketh it out with sered (*red chalk*); he worketh it with planes, and he marketh it out with a compass, and maketh it after the tavnit ish (*pattern of a man*), according to the tiferet adam; that it may stay inside the bais (*idolatrous cult shrine*).

¹⁴ He heweth down cedars, and taketh the cypress and the oak, which he secureth for himself among the atzei ya'ar (*trees of the forest*); he planteth a pine, and geshem doth nourish it.

¹⁵ Then shall it be for an adam to burn; for he will take thereof, and warm himself; and also, he kindleth it, and baketh lechem; and also he maketh el (*g-d*), and boweth down in worship to it; he maketh it a pesel, and falleth down unto it.

¹⁶ He burneth half thereof in the eish; with the other half thereof he eateth basar; he roasteth roast meat, and is satisfied; and also, he warmeth himself, and saith, Aha, I am warm, I perceive ur (*flame*)!

¹⁷ And the shererit thereof he maketh el, even his pesel; he falleth down unto it, and boweth down in worship to it, and davens unto it, and saith, Save me; for thou art Eli!

¹⁸ They have no da'as nor binah; for their eyes[‡] are smeared over, that they cannot see; and their levavot, that they cannot understand.

¹⁹ And none considereth in his lev, neither is there da'as nor tevunah (*understanding, intelligence*) to say, I have burned half of it in the eish; and, also I have baked lechem upon the hot coals

[‡] 44:18 the eyes of the idol people

thereof; I have roasted basar, and eaten it; and shall I make the rest thereof to'evah? Shall I bow down to the bul etz (*product of a tree, i.e., a block of wood*)?

²⁰ He feedeth on efer (*ash*); a lev hutal (*a heart deceived, a deluded mind*) hath led him astray, that he cannot save his nefesh, nor say: Is there not sheker (*a lie, a fraud*) in my yamin (*right hand*)?

²¹ Remember these things, O Ya'akov and Yisroel; for thou art avdi;
I have formed thee; thou art an eved to Me;
O Yisroel, do not forget Me!

²² I have swept away thy peysha'im like a cloud,
and like an anan, thy chattot;
Shuva elai ki gealticha (*return, turn back to Me, for I have redeemed thee*).

²³ Sing for joy, O ye Shomayim; for HASHEM hath done it;
shout, ye depths of the earth;
break forth into singing, ye harim,
O ya'ar (*forest*), and kol etz therein;
for HASHEM hath redeemed Ya'akov,
and He will glorify Himself in Yisroel.

²⁴ Thus saith HASHEM, thy Go'el,
and He that formed thee from the beten (*womb*),
I am HASHEM Oseh kol (*the Maker of All*);
that stretcheth out Shomayim alone;
that spreadeth out ha'aretz (*the earth*) by Myself;

²⁵ That annuls the otot of the baddim (*liars, false prophets*),

and maketh kosemim (*diviners, soothsayers*) into madmen;
that turneth back chachamim,
and maketh their da'as (*knowledge, science*) foolishness;

²⁶ That confirmeth the davar of His eved,
and fulfilleth the etza (*prediction*) of His malachim; that saith to Yerushalayim,
Thou shalt be inhabited; and to the towns of Yehudah,

Ye shall be rebuilt,
and I will raise up the ruins thereof:

²⁷ That saith to the deep, Be dry,
and I will dry up thy naharot;

²⁸ That saith of Koresh (*Cyrus*), He is Ro'i (*My Shepherd*),
and shall accomplish all My pleasure;
even saying to Yerushalayim: Thou shalt be rebuilt;
and to the Heikhal: Thy foundation shall be laid.

45

¹ Thus saith HASHEM to His Moshiach,
to Koresh (*Cyrus*), whose yamin (*right hand*) I have taken hold of,
to subdue Goyim before him;
and the loins of melachim I ungird,
to open before him the double doors and the she'arim (*gates*),

that they may not continue shut;

² I will go before thee,
and make straight the crooked paths;
I will break down the delatot nechoshet,
and cut through their barzel (*iron*) bars;

³ And I will give thee the otzarot choshech,
and hidden riches of mistarim (*secret places*)
that thou mayest know that I, HASHEM,
Who call thee by thy shem (*name*), am Elohei
Yisroel.

⁴ For the sake of avdi Ya'akov,
and Yisroel My Bachir,
I have even called thee by thy shem (*name*);
I have surnamed thee, though thou hast not
known Me.

⁵ I am HASHEM, and there is none other,
there is no Elohim besides Me;
I equipped thee, though thou hast not known Me;

⁶ That they may know from the rising of the
shemesh,
even to the ma'arav (*west, setting place of the sun*),
that there is none apart from Me.

I am HASHEM, and there is no other.*

⁷ I form ohr, and create choshech;
I make shalom, and create rah;
I HASHEM worketh all these things.

⁸ Cause [the rain] to trickle down, ye Shomayim,
from above,
and let the blue sky pour down tzedek;
let eretz open,
and let Yesha (*salvation*) blossom,
and let tzedakah (*righteousness*) tatzmiach
(*spring up; Tzemach*) together;
I HASHEM have created it.

⁹ Woe unto him that quarreleth with his Yotzer — a
potsherd among the potsherds of adamah.

* 45:6 Elohim

Shall the chomer (*clay*) say to the Yotzer of it,
What art Thou making?

Or Thy po'al (*work*) hath no handles?

¹⁰ Woe unto him that saith unto his Av:

What begettest thou?

Or to the isha:

What hast thou given birth to?

¹¹ Thus saith HASHEM,

Kadosh Yisroel, and its Yotzer:

Will ye ask Me of otiyyot (*things to come, future things*)

concerning My banim,

and will ye command Me regarding the po'al of
My hands?

¹² I made Eretz,

and I created adam upon it;

I, even My hands, have stretched out Shomayim,

and all their tzeva have I commanded.

¹³ I have aroused him[†] in tzedek,

and I will make straight all the darkhei of him;

he shall rebuild my city,

and he shall release of the Golus of Mine,

not for price nor reward,

saith HASHEM Tzva'os.

¹⁴ Thus saith HASHEM:

The toil of Mitzrayim, and merchandise of Kush

and of the Seva'im (*Sabeans, those from Seba in Arabia*), men of tall stature,

shall come over unto thee, and they shall be thine:

they shall come after thee;

in chains they shall come over,

[†] **45:13** Cyrus

and they shall cast themselves down unto thee,
they shall make supplication unto thee, saying:
Surely El (*G-d*) is with thee;
and there is none other, no other Elohim.

¹⁵ Verily Thou art El (*G-d*) that hidest Thyself,
O Elohei Yisroel, Moshi'a.

¹⁶ They shall be put to shame, and also confounded, all of them;
they shall go to confusion together
that are charashei tzirim (*crafters of images, idols*).

¹⁷ But Yisroel shall be saved in HASHEM
with a Teshuat Olamim (*an everlasting salvation*);
ye shall not be ashamed
nor confounded ad olemei ad (*for all eternity*).

¹⁸ For thus saith HASHEM Borei HaShomayim
hu HaElohim Yotzer ha'aretz and its Maker;
He hath established it,
He created it not tohu (*chaos*),
He formed it to be inhabited;
I am HASHEM; and there is no other.‡

¹⁹ I have not spoken baseter (*in secret*),
in a makom eretz choshech;
I said not unto the zera Ya'akov:
Seek ye Me tohu (*in chaos*);
I am HASHEM, the One speaking tzedek,
proclaiming meisharim (*upright things*).

²⁰ Assemble yourselves and come; draw near together;
ye that are fugitives escaped of the Goyim;

‡ 45:18 G-d

they have no da'as (*knowledge, rationality*) that
burden themselves with their etz pesel
(*wooden idol*),
the ones davening to an el lo yoshia (*g-d who
cannot save*).

²¹ Declare ye, and approach;
yes, let them take counsel together.
Who hath made this known from mikedem (*from
olden time*)?
Who hath preached it from long ago?
Have not I, HASHEM?
And there is no other Elohim besides Me:
El Tzaddik and Moshi'a;
there is none besides Me.

²² Turn unto Me, and be ye saved,
kol afsei Eretz (*all the ends of the Earth*);
I am El (*G-d*),
and there is no other. §
²³ I have sworn by Myself,
the Word has gone out of My mouth of tzedakah
(*righteousness*),
and shall not yashuv (*return, be revoked*),
that unto Me kol berekh (*every knee*) shall bow,
kol lashon (*every tongue*) shall swear.

²⁴ Only in HASHEM, it shall be said of Me,
is tzedakot and oz;
even to Him shall men come;
and all that are incensed against Him shall be
ashamed.

²⁵ Kol zera Yisroel shall yitzdeku (*be justified, be-
come righteous*)

and shall glory in HASHEM.

46

¹ Bel boweth down, Nevo stoopeth low,
their atzabim (*idols*) were upon the beasts, and
upon the behemah;

your litters were heavy laden;
they are a massa (*burden*) to the weary beast.

² They stoop, they bow down together;
they* could not save the massa (*burden*),
but their own selves are gone into shevi (*captivity*,
Golus).

³ Pay heed unto Me, O Bais Ya'akov,
and kol She'erit Bais Yisroel,
who are borne by Me from birth,
who are carried from the rechem (*womb*);

⁴ And even to your ziknah (*old age*) I am He;
and even to† gray hair will I carry you;
I have made, and I will carry;
even I will carry, and will deliver you.

⁵ Lemi (*to whom*) will ye compare Me, and make
Me equal,
and liken Me, that we may be comparable?

⁶ They lavish zahav out of the bag,
and weigh kesef on the scale, and hire a tzoref
(*goldsmith*);

and he maketh it El (*G-d*);
they fall down, yes, they bow down in worship.

⁷ They bear him upon the katef (*shoulder*), they
carry him,

* 46:2 Bel and Nevo, g-ds of Babylon † 46:4 your

and set him up in his place,
and he standeth, from his makom shall he not
move;
yes, though one shall cry out unto him, yet can he
not answer,
nor save him out of his tzoros.

⁸ Remember this, and stand firm;
bring it again to lev (*heart, mind*), O ye poshe'im
(*rebelling, transgressing ones*).

⁹ Remember the rishonot (*former things*) me'olam
(*of old*);

for I am El (*G-d*), and there is not another;‡
Elohim, and there is none like Me.

¹⁰ Making known acharim (*end-times things*) from
reshit (*the beginning*),
and mikedem (*from ancient times*) the things that
have not yet happened,
saying: My etza (*counsel, purpose, plan*) shall
stand,
and I will do all My pleasure;

¹¹ Calling a bird of prey from the mizrach (*east*),
the ish that executeth My etza (*counsel, purpose,
plan*) from a far country;
yes, I have spoken it, I will indeed bring it to pass;
I have purposed it, I will also do it.

¹² Pay heed unto Me, ye abirei lev (*stubborn of
heart*),

that are far from tzedakah;

¹³ I bring near My tzedakah;

it shall not be far off,

and My Teshuah (*Salvation*) shall not tarry;

‡ 46:9 G-d

and I will place Teshuah in Tziyon
for Yisroel Tife'arti (*My Glory*).

47

¹ Go down, and sit in the aphar,
O Betulat Bat Bavel,
sit on the ground; there is no kisse,
O Bat Kasdim (*Chaldeans*);
for thou shalt no more be called
tender and delicate.

² Take the millstones, and grind meal;
uncover thy tzammah (*hair; tresses*), lift up thy
shohvel (*train, skirt*),
bare the thigh, pass over the neharot.

³ Thy ervat (*nakedness*) shall be exposed,
yes, thy cherpah (*shame, reproach*) shall be seen;
I will take nakam (*vengeance*)
and I will not be as adam when I meet thee.

⁴ Go'aleinu, HASHEM Tzva'os Shmo,
Kadosh Yisroel.

⁵ Sit thou silent, and get thee into choshech,
O Bat Kasdim (*Chaldeans*);
for thou shalt no more be called,
Geveret Mamlachot (*The Lady of Kingdoms*).

⁶ I was angry with My people,
I have profaned Mine nachalah,
and given them into thine yad;
thou didst show them no rachamim (*mercy*);
upon the zaken (*ancient, old*) hast thou very heav-
ily laid thy ol (*yoke*).

⁷ And thou saidst:
I shall be a Geveret ad l'olam (*Lady forever*):
so that thou didst not lay these things to thy lev,

neither didst remember her* acharit (*latter end, i.e. future destruction*).

⁸ Therefore hear now this, O adinah (*voluptuous, wanton one*)
that dwellest lavetach (*carelessly, in security*),
that sayest in her lev:
I am, and none else besides me;
I shall not live as an almanah,
neither shall I know shechol (*the loss of children, bereavement*);

⁹ But these two things shall overtake thee
in a rega (*moment*), in yom echad,
shechol (*the loss of children*), and almon (*widowhood*);
they shall come upon thee in their perfection
for the multitude of thy kashefanut (*sorceries, witchcraft*)
and for the otzmah (*great abundance*) of thine
khavarim (*spells, magic, enchantments*).

¹⁰ For thou hast trusted in thy ra'ah (*wickedness*);
thou hast said: None seeth me.
Thy chochmah and thy da'as,
it hath perverted thee;
and thou hast said in thine lev:
I am, and none else beside me.

¹¹ Therefore shall ra'ah come upon thee;
thou shalt not know its shachar (*dawn, from whence it riseth*);
and tragedy will befall thee;
thou shalt not be able to make kofer (*ransom*) to
ward it off;

* ^{47:7} Babylon's

and sho'ah (*catastrophe*) shall come upon thee
pitom (*suddenly*),
which thou shalt not foresee or know.

¹² Stand now with thine khavarim (*spells, magic, enchantments*),
and with the multitude of thy kashefanut (*sorceries, witchcraft*)
wherein thou hast toiled from thy neurim;
perhaps thou shalt be able to succeed,
perhaps thou mayest cause terror.

¹³ Thou art wearied in the multitude of thy etzot (*counsels*).
Let now stand up the hovrev Shomayim (*the dis-sectors of the heavens, astrologers*),
the chozim bakochavim (*stargazers*),
the ones that predict the future by Rosh Chodesh,
and save thee from these things
that shall come upon thee.

¹⁴ Hinei, they shall be as kash (*stubble, straw*);
the eish shall burn them;
they shall not save their nefesh
from the power of the flame;
there shall not be a hot coal to warm them,
nor eish to sit before.

¹⁵ Thus unto thee are they with whom thou hast
toiled,
who have been thy socharim (*traffickers, i.e., religious practitioners*) from thy neurim
(*youth*);
they shall wander about in their random exits;
none shall act as Moshi'a to thee.

48

¹ Hear ye this, O Bais Ya'akov,
which are called b'shem Yisroel,
and are come forth out of the waters of Yehudah,
which take oaths b'Shem HASHEM,
and invoke Elohei Yisroel,
but not in emes, nor in tzedakah.

² For they call themselves of the Ir HaKodesh,
and lean themselves upon Elohei Yisroel;
HASHEM Tzva'os Shmo.

³ I have declared the rishonot (*former things*) from
long ago;
and they went forth out of My mouth,
and I made them known;
I acted pitom (*suddenly*), and they came to pass.

⁴ Because I knew that thou art kesheh (*obstinate, stubborn*)
and thy oref (*neck*) is sinew of barzel (*iron*),
and thy metzach (*brow, forehead*) bronze;

⁵ I have even from long ago preached it to thee;
before it came to pass I caused thee to hear it;
lest thou shouldest say: Mine atzav (*idol*) hath
done them,
and my pesel, and my nesech (*molten idol, metal image*) hath commanded them.

⁶ Thou hast heard,
look at all this; and will not ye preach it?
I have caused thee to hear chadashot (*new things*)
from this time,
even netzurot (*hidden things*) and thou didst not
know them.

⁷ Now they are created, and not from long ago;

before today thou heardest them not;
lest thou shouldest say, Hinei, I knew them.

⁸ Thou heardest not; thou had no da'as;
from of old, thine ozen (*ear*) was not opened;
for I knew that thou wouldest deal as a boged
(*treacherous betrayer*),
and thou wast called a poshei'a (*rebel, transgres-*
sor) from the beten* (*womb*).

⁹ Lema'an Shmi (*for the sake of My Name*) will I
defer Mine anger,
and for My tehillah (*praise*) will I refrain for thee,
that I cut thee not off.

¹⁰ Hinei, I have refined thee, but not as kesef;
I have chosen thee in the furnace of oni (*affliction*).

¹¹ For Mine own sake, even for Mine own sake will
I do it;

for how can I allow Chillul HASHEM?
And I will not give My kavod unto another.

¹² Pay heed unto Me,
O Ya'akov and Yisroel, My called;
I am He; I am Rishon,
I also am Acharon.

¹³ Mine Yad also hath laid the foundation of Eretz,
and My yamin hath measured Shomayim;
when I call them,
they stand up together.

¹⁴ All ye, assemble yourselves, and listen.
Which among them† hath declared these things?

* **48:8** i.e., birth; see Ps 51:5 † **48:14** the pesilim, idols

HASHEM hath loved him,‡ he will do His chafetz
(*pleasure, will*) on Babylon,

and His zero'a shall be on the Kasdim (*Chaldeans*).

15 I, even I, have spoken; indeed, I have called
him;§

I have brought him, and He shall make his derech
successful.

16 Come ye near unto Me, hear ye this;

I have not spoken baseter (*in secret*) merosh (*from
the first*);

from the time that it takes place, there am I;

and now Adonoi HASHEM, and His Ruach,* hath
sent Me.†

17 Thus saith HASHEM thy Go'el,

the Kadosh Yisroel;

I am HASHEM Eloheicha thy Melamed (*Teacher*) of
doing that which profiteth,

thy Madrikh (*Guide, Instructor*) in the Derech that
thou shouldest go.

18 O if only thou hadst paid heed to My mitzvot!

Then had thy shalom been like a nahar,

and thy tzedakah as the waves of the yam;

19 Thy zera also had been like the chol (*sand*),

and those that come out of thy loins like me'otav
(*sands of the sea thereof*);

his shem should not have been cut off
nor destroyed from before Me.

20 Go ye forth of Babylon,

‡ 48:14 i.e., Cyrus § 48:15 i.e., Cyrus * 48:16 Hakodesh

† 48:16 Moshiach, the Eved HASHEM; see Isa 42:1; see HASHEM's
Kedushah HaMeshulleshet here

flee ye from the Kasdim (*Chaldeans*),
 with a voice of joyful singing
 declare ye, preach this,
 send it forth even to the ketzeh ha'aretz;
 say ye: HASHEM hath redeemed His Eved Ya'akov.

²¹ And they thirsted not
 when He led them through the deserts;
 He caused the mayim to flow out of the Tzur for
 them;
 He split the Tzur,
 and the mayim gushed out.

²² There is no shalom, saith HASHEM,
 unto the resha'im.

49

¹ Listen, O iyim (*islands*), unto Me;*
 and pay heed, ye nations afar off;
 HASHEM hath called Me from the beten (*belly*,
womb),†
 from the inward parts of immi hath He remem-
 bered My Shem.

² And He hath made My mouth like a sharpened
 cherev;
 in the tzel (*shadow*) of His Yad hath He concealed
 Me,
 and made Me a polished arrow;
 in His quiver hath He hid Me;

³ And said unto Me:‡ Thou art Avdi, O Yisroel,
 Thou in Whom I glorify Myself.

⁴ Then I\$ said, I have toiled in vain,

* **49:1** Moshiach † **49:1** See Isa 7:14; Gn 3:15; Ps 22:9f; Mic 5:1-2 ‡ **49:3** Moshiach, i.e., the She'erit of the She'erit, the true and worthy Israel and also the King who personifies the People

§ **49:4** Moshiach

I have spent My ko'ach for tohu, and hevel;
yet surely My mishpat is with HASHEM,
and My peulah with Elohai.

⁵ And now, saith HASHEM:
My Yotzer from the beten
to be Eved of Him,
to bring back Ya'akov to Him,
so that Yisroel would be gathered to Him;
so shall I* be honored in the eyes of HASHEM,
and Elohai shall be My oz (*strength*).

⁶ And He said:
It is too small a thing that Thou shouldest be Eved
to Me
to raise up the Shivtei Ya'akov,
and to bring back the Netzurei Yisroel (*Preserved
of Israel, the She'erit*);
I will also give Thee for Ohr Goyim,
that Thou mayest be My Yeshu'ah (*Salvation*) unto
the ketzeh ha'aretz.

⁷ Thus saith HASHEM,
the Go'el Yisroel, and His Kadosh,
to Him of despised nefesh,[†]
to Him whom the Goy[‡] (*Nation*) abhorreth,
to the Eved Moshelim:
Melachim shall see and arise,
Sarim also shall worship,[§]
because of HASHEM Who is Ne'eman
and the Kadosh Yisroel, that hath chosen Thee.

⁸ Thus saith HASHEM:

* **49:5** Moshiach † **49:7** See 53:3,11 ‡ **49:7** i.e., Israel; see Isa 53:3,8 § **49:7** 52:15

In a time of [My] ratzon (*favor*) have I answered
Thee,*

and in a Yom Yesu'ah have I helped Thee;

and I will preserve Thee,

and give Thee for a Brit Am†

to raise up Eretz,

to reapportion desolate nechalot‡(*inheritances*).§

9 That thou mayest say to the asurim (*the prisoners, those of the Golus*): Go forth;

to them that are in choshech: Reveal yourselves.

They shall feed in the derakhim

and their pastures shall be in kol shefayim (*high hills*).

10 They shall not hunger nor thirst;

neither shall the sharav* nor shemesh beat on
them;

for He that hath rachamim on them shall guide
them,

even by the springs of mayim shall He lead them.

11 And I will make all My harim into derech,
and My highways shall be exalted.

12 Hinei, these shall come from afar;

and, hinei, these from the tzafon and from the
yam;

and these from Eretz Sinim.†

13 Sing joyfully, O Shomayim; and rejoice, O Eretz;
and break forth into singing, O Harim;

* 49:8 Moshiach † 49:8 See Jer 31:31-34; Mk 14:24 ‡ 49:8 see Yehoshua chapters 13-21 § 49:8 T.N. Notice that in the previous verse the Moshiach is depicted as a new Yehoshua, which is also his namesake, Yehoshua Tzemach Shmo, Zech 6:11-12. * 49:10 35:7 † 49:12 Sinites

for HASHEM hath comforted His people,
and will have rachamim upon his afflicted ones.

¹⁴ But Tziyon said: HASHEM hath forsaken me,
and Adonoi hath forgotten me.

¹⁵ Can an isha forget her nursing baby,
that she should not have rachamim on her ben
beten?

Indeed, they may forget,
yet I will not forget thee.

¹⁶ Behold, I have engraved thee upon the palms of
My hands;

thy chomot are continually before Me.

¹⁷ Thy banim shall make haste;‡
thy destroyers and they that laid thee waste
shall depart from thee.

¹⁸ Lift up thine eyes round about, and behold;
all these gather themselves together, and come to
thee.

As I live, saith HASHEM,
thou shalt surely clothe thee with them all,
as with jewelry and put them on like a kallah.

¹⁹ For thy ruins and thy desolate places,
and the eretz of thy devastation,
shall even now be too narrow for the inhabi-
tants,§

and they that devoured thee shall be far away.

²⁰ Furthermore, the Bnei Shikkulayich (*the Chil-
dren of thy Bereavement, i.e., the sons born*

‡ 49:17 to return from the Golus § 49:19 of Tziyon returned
from the Golus

while the Mother was bereaved of other children lost)
shall say again in thine oznayim:
The makom is too cramped for me;
geshah (*fall back, make room, give place*) to me that
I may dwell.

²¹ Then shalt thou say in thine lev:
Who hath begotten me these,
seeing I am shekhulah (*bereaved*) of my children,
and am galmudah (*barren, incapable of having children*),
a captive of the Golus, and thrust away as rejected?
So who has reared these?
Behold I was left a lone survivor;
these, where were they? Where did they come from?

²² Thus saith Adonoi HASHEM:
Hinei, I will lift up Mine Yad to the Goyim,
and set up My nes (*banner, rallying flag*)* to the Nations;
and they shall bring thy banim in their arms,
and thy banot shall be carried upon their shoulders.

²³ And melachim shall be thy omenim (*foster fathers, supporters, nurturers*),
and their sarot thy wet nurses;
they shall bow down before thee with their face toward eretz,
and lick the aphar of thy raglayim;
and thou shalt know that I am HASHEM;

* ^{49:22} i.e., Moshiach; see Isa 11:10

for they shall not be put to shame that wait for Me.

²⁴ Shall the malko'ach (*plunder; prey, booty*) be taken from the gibbor;
shall the shevi tzaddik be delivered?

²⁵ But thus saith HASHEM:

Even the Shevi gibbor shall be taken,
and the malko'ach of the aritz (*the fierce, the tyrant*) shall escape;

for I will contend with him that contendeth with thee,

and I will save thy banim.

²⁶ And I will feed them that oppress thee with their own basar;

and they shall be shikkor (*drunk*) with their own dahm, as with asis (*new wine*);

and kol basar shall know that I HASHEM am thy Moshi'a

and thy Go'el, the Avir Ya'akov (*Mighty One of Jacob*).

50

¹ Thus saith HASHEM:

Where is the Sefer Keritut (*Bill of Divorce*)

by which I sent your Em (*Mother*) away?

Or which Nosheh (*Creditor*) of Mine is it to whom I have sold you [into slavery]?

Behold, for your avonot (*iniquities*) have ye been sold,

and for your peysha'im (*rebellions*) was your Em sent away.

² Why, when I came, was there no ish (*man [at all] to respond*)?

When I called, was there none to answer?

Is My Yad too short, that it cannot redeem?

Or have I no ko'ach (*power*) to save?
Behold, at My rebuke I dry up the yam (*sea*),
I make the neharot (*rivers*) a midbar (*desert*);
their dag (*fish*) stink, because there is no mayim,
and die of tzama (*thirst*).

³ I clothe Shomayim with blackness,
and I make sackcloth their covering.

⁴ Adonoi HASHEM hath given Me*
the leshon limmudim†(*learned tongue of disci-
ples*),
that I should know how to speak a devar (*word,
i.e., word of consolation*) in season to him
that is weary;
He wakeneth baboker baboker (*morning by morn-
ing*),
He wakeneth Mine ozen (*ear*)
to hear as the limmudim (*disciples, those being
taught*).

⁵ Adonoi HASHEM hath opened Mine ozen (*ear*),
and I was not rebellious,
neither did I turn back.‡

⁶ I§ offered My gev (*back*) to them that deliver
blows,
and My lekhi (*cheeks*) to them that pulled out:.*
I hid not My face from kelimot (*humiliations,
shame*)
and rok (*spitting, saliva*).

⁷ For Adonoi HASHEM will help Me;†

* 50:4 Moshiach; see 2Sm.7:5; Zech.3:8 and Isa 52:13 † 50:4 see
8:16 ‡ 50:5 cf. Gn 3:8 § 50:6 Moshiach * 50:6 the beard
† 50:7 Moshiach

therefore shall I not be disgraced;
therefore have I set My face‡ as khalamish (*flint*
[See Lk 9:51]),

and I know that I shall not be ashamed.

⁸ He that vindicateth§ is karov (*near*),

who will contend with Me?

Let us stand together.

Who is Mine Ba'al Mishpat (*Adversary in court, the one bringing charges*)?

Let him draw near to* Me [in court].

⁹ See, Adonoi HASHEM will help Me.†

Who is he that shall condemn Me?

See, they all shall wear out like a beged (*garment*);
the ahsh (*moth*) shall eat them.

¹⁰ Who among you that feareth HASHEM,
that obeyeth the voice of His Eved,‡
though he may have walked in chashekhim (*dark-*
nesses),

with no gleam of light for himself,

let him trust B'Shem HASHEM,

and lean upon Elohav.

¹¹ See, all ye that kindle an eish (*fire*),

ye that prepare for battle with zikot (*flashing fire-*
brands),

walk in the light of the fire of your [own making]

and among the zikot (*flashing firebrands*) that ye
have set burning,

and this shall ye have from My Yad;

‡ 50:7 as hard § 50:8 i.e., maintains My Righteousness * 50:8
confront † 50:9 Moshiach ‡ 50:10 Moshiach

ye shall lie down in ma'atze'vah (*torment, pain, grieving*).§

51

¹ Pay heed to Me, ye that pursue tzedek,
ye that seek HASHEM;
look unto the Tzur from where ye are cut,
and to the quarry from where ye were hewn.

² Look unto Avraham Avichem,
and unto Sarah that gave birth to you;
for I called him as one alone,
and put a brocha on him, and made him many.

³ For HASHEM shall comfort Tziyon;
He will comfort all her ruins;
and He will make her midbar like Eden,
and her ruins like the Gan (*Garden*) of HASHEM;
sasson and simchah shall be found therein,
todah, and the kol zimrah (*the sound of singing*).

⁴ Pay heed unto Me, O My people;
and give ear unto Me, O My Nation;
for torah* shall go forth from Me,
and I will set at rest† My mishpat as Ohr Amim
(*Light for the Nations*).

⁵ My tzedek is near;
My Salvation is gone forth,
and Mine zero'a shall judge the Ammim;
the iyim shall wait upon Me,
and on Mine zero'a‡ shall they trust.

⁶ Lift up your eyes to Shomayim,
and look upon ha'aretz beneath;

§ **50:11** See Isa 66:24; Dan 12:2; Ps 75:8 * **51:4** 42:4 † **51:4**
establish ‡ **51:5** Moshiach; See 53:1

for Shomayim shall vanish like ashan (*smoke*),
and ha'aretz shall wear out like a beged,
and they that dwell therein shall die in like manner;

but My Yeshu'ah (*Salvation*) shall be l'olam,
and My tzedakah shall not be dismayed.

⁷ Pay heed unto Me, ye that know tzedek,
Am torati velibam (*the People with My torah in their heart*);

fear ye not the cherpat enosh (*the reproach, reviling of man*)

neither be ye afraid of their giddufot (*insults, scorn*).

⁸ For the ahsh (*moth*) shall eat them up like a beged,

and the worm shall eat them like wool;

but My tzedakah shall be l'olam,

and My Yeshu'ah (*Salvation*) l'odor dorim (*from generation to generation*).

⁹ Awake, awake,

clothe thyself with oz, O zero'a HASHEM;§

awake, as in the yemei kedem,

in the dorot olamim.

Art thou not it that hath cut Rachav to pieces,

and pierced Tannin.*

¹⁰ Art thou not the One Who hath dried the yam,

the waters of the tehom rabbah;

that hath made the depths of the yam a derech

for the ge'ulim (*redeemed ones*) to cross over?

¹¹ Therefore the Redeemed of HASHEM shall return,

§ 51:9 Moshiach; see Isa 53:1 * 51:9 See 27:1

and come with singing unto Tziyon;
and simchat olam shall be upon their rosh;
they shall obtain sasson and simchah;
and sorrow and mourning shall flee away.

¹² I, even I, am He that comforteth you.
Who art thou, that thou shouldst fear enosh that
shall die,
and ben adam which shall be made as khatzir
(*grass*);

¹³ And forgettest HASHEM Osehcha (*thy Maker*),
that hath stretched out Shomayim,
and laid the foundations of Eretz;
and thou art terrified tamid (*constantly*), kol
hayom,

because of the fury of the oppressor
when he is ready to destroy?

And where is the fury of the oppressor?

¹⁴ The tzo'eh (*the one stooped [in the Golus]*) has-
teneth that he may be set free,
and that he should not die in shachat,
nor that his lechem should fail.

¹⁵ But I am HASHEM Eloheicha
Who stirs up the yam, whose waves roar;
HASHEM Tzva'os Shmo.

¹⁶ And I put My words in thy mouth,
and I have covered thee in the tzel (*shadow*) of
Mine yad,
that I may set Shomayim in place, and lay the
foundations of Eretz,
and say unto Tziyon: Thou art My people.

¹⁷ Awake, awake, rise up, O Yerushalayim,
which hast drunk at the Yad HASHEM

the kos of His fury; thou hast drunk to the dregs
and drained dry the Kos HaTarelah (*Cup of Reeling*).

¹⁸ Among kol banim whom she hath given birth to,
there is none to guide her;
neither is there any that taketh her by the yad
of kol banim that she hath reared.

¹⁹ These two are come upon thee.

Who shall grieve for thee?

Shod and shever and ra'av (*famine*) and cherev;
with whom shall I console thee?

²⁰ Thy banim have fainted, they lie at the rosh of
all the streets,
like a wild bull in a net;
they are full of the chamat HASHEM,
the rebuke of thy G-d.

²¹ Therefore hear now this, thou afflicted one,
thou drunken one, but not with yayin;

²² Thus saith thy L-rd HASHEM,
and thy G-d that pleadeth the cause of His people:
Hinei, I have taken out of thine yad
the Kos HaTarelah (*Cup of Reeling, the Cup that
causes reeling*),

even the dregs of the cup of My fury;
thou shalt no more drink it again;

²³ But I will put it into the yad of them that torment
thee;

which have said to thy nefesh,

Bow down, that we may walk over;

and thou hast laid thy gev (*back*) like the ground
and like the street, to them that walked over.

52

¹ Awake, awake;
clothe thyself with thy strength, O Tziyon;
put on thy garments of splendor,
O Yerushalayim, Ir HaKodesh;
for henceforth there shall no more come into thee
the arel (*uncircumcised*) and the tameh (*unclean*).
² Shake thyself from the dust;
arise, O captive Yerushalayim;
free thyself from the chains around thy neck,
O captive Bat Tziyon.

³ For thus saith HASHEM, Ye have sold yourselves
for nothing; and your geulah (*redemption*) shall be
without kesef.

⁴ For thus saith Adonoi HASHEM: My people
went down at first into Mitzrayim to sojourn
there; and lately the Assyrian oppressed them.

⁵ Now therefore, what have I here, saith
HASHEM, that My people is taken away for
nothing? They that rule over them mock them,
saith HASHEM; and all day long Shemi (*My Name*)
is continually blasphemed.

⁶ Therefore My people shall know Shemi; there-
fore they shall know in Yom Hahu that I am He
that doth speak; hineni, (*behold, it is I*).

⁷ How beautiful upon the mountains are the feet
of the Mevaser (*bringer of Good Tidings, the
Evangelist*),
that publisheth shalom; that bringeth good tidings
of tov,
that publisheth Yeshu'ah (*Salvation*);
that saith unto Tziyon: Thy G-d reigneth!

8 Thy tzofim (*watchmen*) shall lift up the kol
(*voice*);

with the kol together shall they shout for joy;
for they shall see it with their own eyes,
when HASHEM returns to Tziyon.

9 Break forth into joy, sing together,
ye ruins of Yerushalayim;
for HASHEM hath comforted His people,
He hath redeemed Yerushalayim.

10 HASHEM hath made bare His zero'a kedoshah*
in the eyes of Kol HaGoyim;
and all the ends of ha'aretz
shall see the Yeshu'at Eloheinu.

11 Depart ye, depart ye; come ye out from there;
touch not tameh (*unclean thing*);
come ye out of the midst of her;
be ye clean, that carry the k'lei HASHEM.

12 For ye shall not go out with haste,
nor go by flight;
for HASHEM will go before you;
and Elohei Yisroel will be your rearguard.†

13 Hinei, Avdi‡ shall act wisely,

* **52:10** See Isa 53:1 † **52:12** Avdi Tzemach Moshiach Zech 3:8 will be exalted; but He must do the work of a kohen Ps 110:4 regarding the nations, sprinkling them (see Lv 4:16-17; 16:14); so yazzeh ("He [Moshiach] will sprinkle" many goyim; note: hiphil of naza, "splatter," meaning "sprinkle"); see Zech 9:9-11 where Moshiach comes with the dahm and the Brit (Covenant)! Here in Isa 52:15, the covenant dahm (blood) is sprinkled upon the nations of the world; the King of Kings shall shut the mouths of the kings of all the earth. ‡ **52:13** Moshiach, see Zech 3:8

he shall be raised and be lifted up, and be highly exalted.

¹⁴ As rabbim (*many*) were appalled at thee;§ his appearance was so disfigured more than any man,

and his form more than the bnei adam;

¹⁵ So yazzeh Goyim rabbim (*he [Moshiach] will sprinkle many nations*);

the melachim (*kings*) shall shut their mouths because of him;

for that which had not been told them shall they see;

and of that which they had not heard shall they have binah (*understanding*).

53

¹ Who hath believed our report?

And to whom is the Zero'a HASHEM* revealed?

² For he shall grow up before him as a tender plant, and as a Shoresh (*Root, Shoresh Yishai, Moshiach Ben Dovid*)† out of a dry ground;

he hath no form nor comeliness;

and when we shall see him,

there is no beauty that we should desire‡ him.

³ He is despised and chadal ishim (*rejected by men*);

a man of sorrows, and acquainted with suffering;

and we hid as it were our faces from him;

he was despised, and we esteemed him not.

⁴ Surely he hath borne our sufferings,

§ 52:14 Moshiach * 53:1 Isa 52:10 † 53:2 Isa 11:1,10, Sanhedrin93b ‡ 53:2 Hag 2:7

and nasah (*carried*)§ our sorrows;
yet we did esteem him stricken,*
smitten of G-d,† and afflicted.

5 But he was pierced‡ for our transgressions,
he was bruised mei'avonoteinu (*for our iniqui-*
ties);

the musar (*chastisement*) that brought us shalom§
was upon him [*Moshiach*];

and at the cost of his [*Moshiach's*] chaburah
(*stripes, lacerations*) we are healed.

6 All we like sheep have gone astray;
we have turned every one to his own
derech*(*way*);

and HASHEM hath laid on him†
the avon (*iniquity, the guilt that separates from G-*
d) of us all.

7 He was oppressed, and he was afflicted,
yet he opened not his mouth;
he is brought as a seh‡(*lamb*) to the slaughter,
and as a sheep before her shearers is dumb,
so he openeth not his mouth.

8 He was taken from prison and from judgment;
and who of his generation declared?

For he was cut off§ out of Eretz Chayyim*
mipesha ami (*for the transgression of my people*
[Yisroel]),

§ 53:4 Lv 16:22; Isa 53:12 * 53:4 i.e., like a leper is stricken

† 53:4 See Dt 21:23 ‡ 53:5 Isa 51:9; Zech 12:10 Sukkah 52a, Ps
22:17 Targum Hashivim § 53:5 Isa 54:10 * 53:6 see Prov 16:25

† 53:6 Moshiach ‡ 53:7 see Ex 12:3 § 53:8 Dan 9:26; Lv 17:10

* 53:8 this refers to the mot of Moshiach Ben Dovid, see v.12

nega[†](*plague*) lamo ([*fell*] on him).‡

⁹ And he made his kever (*grave*) with the resha'im,
and with the oisher§(*rich man*) bemotayv (*in his*
deaths, intensive plural should be translated
singular; death);

because he had done no chamas (*violence*),
neither was any mirmah (*deceit*) in his mouth.*

¹⁰ Yet it pleased HASHEM to bruise him;
He hath put him to suffering;
when Thou shalt make his nefesh an asham offer-
ing for sin,

he (*Moshiach*) shall see zera,[†]
He shall prolong his yamim (*days*)
and the chefetz HASHEM(*pleasure, will of HASHEM*)
shall prosper in his‡ hand.

¹¹ He§ shall see of the travail of his* nefesh, and
shall be satisfied;

by knowledge of him[†]
shall Tzadik Avdi (My Righteous Servant)‡ justify
many;§

for he* shall bear their avon (*iniquities*).

† **53:8** cf. Ps 91:10 ‡ **53:8** i.e., Moshiach; in light of Ps 11:7 and Job 22:2 we are warranted in saying the suffix is a singular, "him," not "them". Cf Gn 9:26-27; Dt 33:2; Isa 44:15; also compare 1Chr 21:17

§ **53:9** see Mt 27:57-60 * **53:9** We stray as sheep; we return in Moshiach as children (zera); the Tchiyas HaMoshiach (Resurrection of Moshiach) predicted in v. 10 Dead Sea Scrolls Isaiah Scroll says Moshiach "will see the light [of life];" see also the Targum HaShivim † **53:10** See Psalm 16 and Yn 1:12 ‡ **53:10**

Moshiach's § **53:11** HASHEM * **53:11** Moshiach's † **53:11** Moshiach ‡ **53:11** Moshiach, Zech 3:8, Jer 23:5; Zech 6:11-12, Ezra 3:8 Yehoshua, Yeshua shmo § **53:11** Ro 5:1 * **53:11** Moshiach

12 Therefore will I divide him a portion with the great,
 and he shall divide the spoil with the strong;
 because he hath poured out his nefesh unto mavet
(death);
 and he was numbered with the transgressors;
 and he nasah†(*bore*) [*like the Yom Kippur scape-goat*] the sin of many,
 and made intercession‡ for the transgressors.§

54

1 Sing, O akarah (*barren woman*),* thou that didst not bear;
 break forth into singing, and shout for joy,
 thou that didst not travail with child;
 for rabbim bnei shome'mah (*more are the children of the desolate woman*)†
 than the bnei be'ulah (*children of the married woman*),‡ saith HASHEM.§
 2 Enlarge the makom (*place, living area*) of thy ohel,
 and let them stretch forth the curtains of thine mishkenot (*tents*);
 spare not, lengthen thy cords,
 and thy stakes make chizzuk (*stronger*);
 3 For thou shalt spread out on the yamin (*right hand*) and on the smol (*left*);

† 53:12 Lv 16:22 ‡ 53:12 did the work of a mafgi'a, intercessor

§ 53:12 See Lk 23:34 * 54:1 i.e., Yerushalayim emptied out by the Golus that Isaiah sees coming † 54:1 i.e. referring to those of Jerusalem making aliyah from the Golus so that Moshiach's Kehillah can come forth at Jerusalem — Ac 2:41 ‡ 54:1 i.e., Jerusalem as the Sarah at first barren then greatly fruitful; see Gn

17:16 § 54:1 See Ga 4:27

and thy zera shall inherit the Goyim,
and make the desolate cities to be inhabited.

⁴ Fear not;
for thou shalt not be ashamed;
neither be thou discouraged;
for thou shalt not suffer disgrace;
for thou shalt forget the boshet alumayich (*the shame of thy youth*),
and shalt not remember any more thy cherpat almenut (*reproach of widowhood*).

⁵ For thy Oseh (*Maker*) is thine ba'al (*husband*);
HASHEM Tzva'os Shmo;
and thy Go'el is Kadosh Yisroel;
The Elohei Kol HaAretz He is called.

⁶ For HASHEM hath called thee back,
thou who art like an isha forsaken and atzuvat ruach (*grieved in spirit*)
as a cast off eshet ne'urim (*wife of one's youth*),
saith thy G-d.

⁷ For a rega katon (*small moment*) have I abandoned thee;
but with rachamim gedolim will I gather thee back.

⁸ With a little wrath
I hid My face from thee for a rega (*moment*);
but with chesed olam
will I have rachamim on thee,
saith thy Go'el, HASHEM.

⁹ For this is as the waters of Noach unto Me;
for as I have sworn that the waters of Noach
should no more cover ha'aretz;
so have I sworn that with thee
I would not be in wrath nor rebuke thee.

¹⁰ For the harim (*mountains*) shall depart,
and the geva'ot (*hills*) be removed;
but My chesed shall not depart from thee,
neither shall the Brit of My Shalom be removed,
saith Merachamech HASHEM (*HASHEM the One hav-*
ing rachamim on thee).

¹¹ O thou afflicted one, tempest-tossed and uncon-
soled,
hinei, I will lay thy stones of glistening colors,
and lay thy yesod (*foundation, i.e., figuratively*
of post-Exilic Jerusalem's foundation) with
sapphires.

¹² And I will make thy battlements of rubies,
and thy she'arim (*gates*) of carbuncles,
and all thy walls of avnei chefetz (*precious stones*).

¹³ And all thy banim shall be taught of HASHEM;
and the shalom of thy banim shall be rav (*great*).

¹⁴ In tzedakah (*righteousness*) shalt thou be estab-
lished;
thou shalt be far from oshek (*oppression, tyranny*);
f
or thou shalt not fear;
and thou shalt be far from mechitah (*terror*);
for it shall not come near thee.

¹⁵ Indeed, if attacking they stir up strife, it is not
from Me;
whosoever shall gather together against thee,
yipol (*he shall fall*) for thy sake.

¹⁶ See, I have created the charash (*ironsmith,*
blacksmith)
that fanneth the red-hot coals in the eish (*fire*),
the one forging a keli (*an instrument*) for his
ma'aseh (*work*);

and I have created the mashchit (*destroyer, waster, spoiler*) to destroy.

¹⁷ No keli (*weapon, instrument*) that is formed against thee shall prosper; and every leshon (*tongue*) that shall rise against thee in mishpat (*judgment, accusation*) tarshi'i (*thou shalt condemn, prove false, refute, prove wrong*).

This is the nachalat avdei HASHEM (*the heritage of the servants of HASHEM*), and their tzedakah (*righteousness, vindication*) is from Me, saith HASHEM.

55

¹ Come, kol tzameh (*all ye who are thirsty*), come ye to the mayim and he that hath no kesef; come ye, buy, and eat; yes, come, buy yayin and cholov without kesef and without mekhir (*price, cost*).

² Why do ye spend kesef for that which is not lechem? And your labor for that which satisfieth not? Pay heed diligently unto Me, and eat ye that which is tov, and let your nefesh delight itself in deshen (*the best food, the fat of the land*).

³ Incline your ozen, and come unto Me; hear, and your nefesh shall live; and I will make with you a Brit Olam, even the chasdei Dovid hane'emanim.*

* 55:3 See Ac 13:34

⁴ See, I have given him[†] for an ed l'ummim (*witness to the Nations*),
a Nagid and Metzavveh (*commander*) for the Nations.

⁵ Behold, thou shalt summon a Goy (*People*) that
thou knowest not,
and Goy that knew not thee shall run unto thee
l'ma'an (*for the sake of*) HASHEM Eloheicha
and for Kadosh Yisroel;
for He hath glorified thee.

⁶ Seek ye HASHEM while He may be found,
call ye upon Him while He is karov (*near*);

⁷ Let the rasha forsake his derech,
and the ish aven his machshevot;
and let him return unto HASHEM,
and He will have rachamim upon him;
and to Eloheinu, for He will abundantly pardon.

⁸ For My machshevot are not your machshevot,
neither are the darkhei (*ways*) of you the darkhei
of Me, saith HASHEM.

⁹ For as Shomayim is higher than ha'aretz,
so are the darkhei of Me higher than the darkhei
of you,
and My machshevot than your machshevot.

¹⁰ For as the geshem cometh down,
and the sheleg (*snow*) from Shomayim,
and returneth not to there,
but watereth ha'aretz,
and maketh it yield forth v'hitzmicha (*and sprout,
spring up; Tzemach*),

[†] 55:4 Moshiach, Ac 13:34 OJAC

that it may give zera to the zore'a (*sower*),
and lechem to the eater;

¹¹ So shall My Davar (*the Word of HASHEM*) be that
goeth forth out of My mouth;
He shall not return unto Me reikam (*empty, void*)
but He[‡] shall do that which I please,
and He[§] shall accomplish the purpose whereto I
sent Him.

¹² For ye shall go out with simcha,
and be led back with shalom;
the harim and the geva'ot (*hills*)
shall break forth into singing before you,
and kol atzei hasadeh shall clap their hands.

¹³ Instead of the thornbush shall come up the
cypress,
and instead of the sirpad (*nettle, prickly herb*) shall
come up the myrtle;
and it shall be to HASHEM for a Shem,
for an ot olam lo yikaret (*everlasting sign that shall
not be cut off*).^{*}

56

¹ Thus saith HASHEM:
Be shomer over mishpat, and do tzedakah (*righteousness*);
for My Yeshu'ah (*salvation*) is near to come,
and My tzedakah to be revealed.

² Ashrei enosh that doeth this,
and the ben adam that layeth hold on it;
that is shomer Shabbos avoiding chillul Shabbos,

[‡] 55:11 the Davar HASHEM, see Yn 1:1,14

[§] 55:11 the Davar

HASHEM * 55:13 See Dan 9:26

and is shomer to keep his yad from doing kol rah.

³ Neither let the ben hanekhar,
that hath joined himself to HASHEM, speak, saying:
HASHEM hath utterly separated me from His people;

neither let the saris say:
See, I am an etz yavesh (*dry tree*).

⁴ For thus saith HASHEM
unto the sarisim that are shomer Shabbos over My
Shabbatot,
and choose the things that please Me,
and hold fast to My Brit:

⁵ Even unto them will I give in Mine Bais*
within My chomot a yad vashem tov
better than of banim and of banot;
I will give them a Shem Olam,
that shall not be yikaret (*cut off*).

⁶ Also the bnei hanekhar, that join themselves to
HASHEM
to minister unto Him,
and l'ahavah es Shem HASHEM,
to be His avadim,
every one that is shomer Shabbos avoiding chillul
Shabbos,
and holds fast My Brit;

⁷ Even them will I bring to My Har Kodesh,
and make them have simcha in My Bais Tefillah;
their olot and their zevakhim
shall be accepted upon Mine Mizbe'ach;
for Mine Bais shall be called

* 56:5 HaMikdash

Bais Tefillah l'khol HaAmim (*House of Prayer for All Nations*).

⁸ Thus says Adonoi HASHEM,
Who gathereth the Nidchei Yisroel (*the outcasts of Israel, i.e., those being divinely gathered back from the Golus*):

Yet will I gather others,
besides those that are already gathered.†

⁹ All ye animals of the wild, come to devour,
yes, all ye animals in the ya'ar (*forest*).

¹⁰ His tzof (*watchmen, sentinels, nevi'im*) are ivrim
(*blind*);

they all lack da'as,
they are all kelavim illemim (*mute watchdogs*)
that cannot bark;
lying around dreaming, they love to slumber.‡

¹¹ Yes, they are kelavim azei nefesh (*hungry dogs*)
never satisfied,

and they are ro'im (*shepherds*) with no da'as;
they all look to their own way,§
every one having his end fixated on his own gain.

¹² Come ye, say they, I will get yayin,
and we will fill ourselves with shechar (*strong drink*);

and makhar (*tomorrow*) shall be like this day,
and gadol yeter me'od (*and even much better*).

57

¹ The tzaddik perisheth,
and no ish layeth it to lev;

† 56:8 See Yn 10:16 ‡ 56:10 See Jer 6:17; Ezek 3:17 by contrast

§ 56:11 See Isa 53:6

and anshei chesed are taken away,
none considering that the tzaddik is taken away
from the ra'ah (*evil, calamity*) to come.

² He shall enter into shalom;
they shall rest in their mishkevot (*couches, i.e.,
tombs*),
each one walking in his nekhochah (*uprightness,
integrity, honesty*).

³ But draw near to here,
ye bnei onenah (*you children of a sorceress*),
zera mena'ef (*offspring of an adulterer*) and she
who plays the zonah.

⁴ At whom are you sneering?
Against whom make ye a wide mouth,
and draw out the leshon?
Are ye not yeledim of peysa (*rebellion*),
zera sheker?

⁵ Enflaming yourselves among* elim (*oaks, big
trees*)
under every spreading tree,
slaughtering the yeladim in the valleys
under the clefts of the rocks?

⁶ Among the smooth stones of the wadi is thy
chelek;
they are thy goral;
even to them† hast thou poured nesekh,
thou hast offered minchah.
For these [provocations], should I relent?

⁷ Upon a lofty and high har
hast thou set up thy mishkav (*bed i.e., fertility
rites*);

* 57:5 cult prostitution and Ba'al sympathetic magic in worship-
ping fertility † 57:6 the stone idols; see Jer 3:9

there wentest thou up to offer zevach.

⁸ Behind the delet also and the mezuzah (*door-post*)

hast thou set up thy zikron (*[pornographic and idolatrous] memorial*);

deserting Me, thou hast uncovered thyself, and art gone up;

thou hast enlarged thy mishkav (*bed*)

and cut[‡] for thee with them [a Brit];

thou lovedst their mishkav (*bed*)

where thou hast looked on their yad.[§]

⁹ And thou wentest to Melech;^{*}

with shemen thou didst increase thy perfumes,

and didst send thy[†] envoys far,

even down unto Sheol.

¹⁰ Thou art wearied in the length of thy derech;

yet saidst thou not: It is hopeless;

thou hast found the chayyat yad (*life of hand, power*) of thine;

therefore thou wast not faint.

¹¹ And of whom hast thou dreaded or feared,

that thou hast lived a lie,

and hast not remembered Me,

nor laid it to thy lev (*i.e., pondered it*)?

Have not I held My peace me'olam (*even from of old*),

and thou fearest Me not?

¹² I will preach thy tzedakah,

and thy ma'asim, that they shall not profit thee.

[‡] 57:8 a Brit [§] 57:8 i.e., phallus ^{*} 57:9 i.e., the pagan g-d Molech, the deity of sacrificed offspring and abortions [†] 57:9 political

13 When thou criest for help, let thy‡ kibutzim
(heaps, collections) save thee;
 but the ruach shall carry them all away;
 hevel shall take them;
 but he that putteth his trust in Me shall inherit
 eretz,
 and shall inherit My Har Kodesh;

14 And shall say:
 Build ye [a road], build ye [a road], prepare the
 Derech,
 remove the michshol (*stumblingblock, obstacle*)
 from the Derech Ami (*the Way, Road of My People*).

15 For thus saith the High and Exalted,
 Shokhen Ad (*the One Who abideth forever, i.e., Who*
inhabits eternity), Kadosh Shmo:
 I dwell in marom v'kadosh (*the high and holy*
place),
 with him also that is of a contrite and lowly ruach,
 to revive the ruach of the shefalim (*humble, lowly*
ones)
 and to revive the lev nidka'im (*contrite of heart*).

16 For I will not contend l'olam (*forever*),
 neither will I lanetzach (*always*) be in wrath;
 for the ruach (*spirit*) would grow faint before Me,
 even the neshamot (*souls*) which I have made.

17 For the avon (*iniquity*) of his covetousness
 was I in wrath, and struck him;§
 I hid, and was in wrath,
 and he* went on shovav (*backsliding*)
 in the derech of his lev (*heart*).

18 I have seen the drakhim of him,†

‡ 57:13 idol § 57:17 the wicked * 57:17 the wicked † 57:18
 the wicked

and will heal him; I will lead him also,
and restore nichumim (*comforts*)
unto him and to his avelim (*mourners*).

¹⁹ I create the [repentant] fruit of the lips;
Shalom, shalom to him that is far off,
and to him that is near, saith HASHEM;
and I will heal him.

²⁰ But the resha'im are like the troubled yam (*sea*),
when it cannot sheket (*be quiet*),
whose mayim cast up mire and mud.

²¹ There is no shalom, saith Elohai,
for the resha'im.‡

58

¹ Cry aloud, restrain not,
lift up thy kol (*voice*) like the shofar,
and preach to My people their peysha (*transgres-*
sion, rebellion)
and Bais Ya'akov their chattot.

² Yet they seek Me yom yom (*daily*),
and for the da'as of My Drakhim they seem eager,
like a Goy (*Nation*) that doeth tzedakah,
like one that did not forsake mishpat Elohav;
they ask of Me the mishpetei-tzedek;
they seem eager for kirvat Elohim (*getting close to*
G-d, revival).

³ Why have we done a tzom, say they, and Thou
seest not?
Why have we afflicted nafsheinu, and Thou takest
no notice?

‡ 57:21 T.N. For deliverance ministry fasting is a key weapon, one that is needed in spiritual warfare in the last days as we see people getting demonized and needing deliverance.

See, in your yom tzom ye find chefetz (*pleasure, personal advantage*)
and exploit all your toilers.

⁴ See, ye undergo a tzom for grievance and strife,
and to strike with the fist of resha;
ye shall not do a tzom as ye do today,
to make your voice to be heard on marom.

⁵ Is such as this a tzom that I have chosen?
Merely for adam to afflict his nefesh?
To bow down his rosh like a bulrush,
and to spread sackcloth and efer (*ashes*) under
him?

Wilt thou call this a tzom,
and a yom ratzon (*a day of acceptance, an acceptable day*) unto HASHEM?

⁶ Is not this the tzom that I have chosen?
To loose the chartzubbot resha (*chains of wickedness, injustice*),
to undo the aguddot motah (*bindings of the yoke bar*),
and to let the retzutzim (*oppressed ones*) go as
chafeshim (*free ones*),
and that ye break kol motah (*every yoke of oppression*)?

⁷ Is it not paras lechem (*breaking bread of thine, i.e., serving food*) to the hungry,
and that thou bring the homeless aniyyim (*poor*)
to thy bais?

When thou seest the arom (*naked*), that thou cover
him with clothing;
and that thou hide not thyself from thine own
basar (*flesh and blood, kinspeople*)?

⁸ Then shall thy light break forth like the shachar
(*dawn*),
and thine healing titzmach (*shall spring forth*;
Tzemach) speedily;
and thy tzedek shall go before thee;
the kavod HASHEM shall be thy rearguard.

⁹ Then shalt thou call, and HASHEM shall answer;
thou shalt cry for help, and He shall say: Hineni!
If thou remove from the midst of thee the motah
(*yoke*),
the pointing of the etzba (*finger [of contempt]*) and
speaking aven (*evil, lashon hora*);

¹⁰ And if thou draw out thy nefesh to the hungry,
and satisfy the nefesh of the afflicted,
then shall thy ohr rise in choshech,
and thy darkness shall be as the noon;

¹¹ And HASHEM shall guide thee tamid,
and satisfy thy nefesh in drought,
and strengthen thy atzmot;
and thou shalt be like a gan raveh (*well-watered
garden*),
and like a motzah mayim (*spring of water*),
whose mayim fail not.

¹² And they that shall be of thee shall rebuild the
charevot olam (*ancient ruins*);
thou shalt raise up the mosedei dor vador (*the
foundations of many generations*);
and thou shalt be called, Goder Peretz (*Repairer of
the Breach*);
Meshovev Netivot Lashevet (*Restorer of the
Streets For Habitation*).

¹³ If thou turn away thy regel on account of Shab-
bos,

from doing thy chefetz on My Yom Kodesh;
and call Shabbos an Oneg (*Delight*),
the Kedosh HASHEM (*Holy Day of HASHEM*), “hon-
ored”;
and if thou shalt honor it, not doing thine darkhim
nor finding thine own chefetz, nor speaking
[worldly] words:

¹⁴ Then shalt thou delight in HASHEM;
and I will cause thee to ride upon the high places
of eretz,
and feed thee with the nachalat Ya'akov Avicha;
for the mouth of HASHEM hath spoken.

59

¹ Behold, the Yad HASHEM is not too short, that it
cannot save;
neither His ozen (*ear*) too kaved (*hard, insensitive,*
heavy, dull) that it cannot hear;

² But your avonot (*iniquities*) have separated you
and Eloheichem,
and your chattot (*sins*) have concealed His face
from you,
that He will not hear.

³ For your hands are defiled and polluted with
dahm,
and your fingers with avon (*iniquity*);
your lips have spoken sheker,
your leshon (*tongue*) hath muttered avlah
(*perverseness, wickedness, iniquity, lashon*
hora).

⁴ None calleth* b'tzedek (*in righteousness*),
nor any pleadeth b'emunah (*in faithfulness, in*
truth);

* 59:4 unto HASHEM

they trust in tohu (*nothingness*),[†] and speak shav (*vanity*);
they conceive amal (*trouble*), and give birth to
aven (*wickedness*).

⁵ They hatch the beytzim (*eggs*) of the tzifoni (*viper*,
poisonous snake),
and weave the webs of the akavish (*spider*);
he that eateth of their beytzim (*eggs*) dieth,
and of that which is cracked open, an efah (*kind of*
poisonous snake) is hatched.

⁶ Their webs shall not become beged (*garments*),
neither shall they cover themselves with their
ma'asim;
their ma'asim are ma'asei aven (*works of wicked-*
ness),
and the po'al chamas (*act of violence*) is in their
hands.

⁷ Their raglayim (*feet*) run to rah,
and they make haste for shefach dahm naki (*blood*
shed of the innocent);
their machsh'vot (*thoughts*) are machsh'vot of
aven (*wickedness*);
shod (*desolation*) and shever (*destruction*) are on
their highways.

⁸ Of the Derech Shalom they have no da'as;
and there is no mishpat (*justice*) in their circuits;
they have made themselves crooked roads;
whosoever walketh thereon shall not know
shalom.

⁹ Therefore is mishpat (*justice*) far from us,
neither doth tzedakah overtake us;
we wait for ohr, but, hinei, choshech;

[†] 59:4 *nothingness*, see Gn 1:2

for negohot (*brightness*), but we walk in gloom.

¹⁰ We grope by the wall like the ivrim (*blind*),
and we grope as if we had no einayim (*eyes*);
we stumble at tzohorayim (*noon*) as in twilight;
we are in full vigor and stout, yet we are as mesim
(*dead ones*).

¹¹ We all growl like dubim (*bears*),
and moan continually like yonim (*doves*);
we look for mishpat, but there is none;
for Yeshu'ah (*Salvation*), but it is far off from us.

¹² Because peysha'einu (*our rebellions*) have multiplied before Thee,
and chattoteinu (*our sins*) testify against us;
for peysha'einu are still with us;
and as for avonoteinu (*our iniquities*), we acknowledge them:

¹³ In rebelling against and kachash (*denying*) HASHEM,
and nasog (*turning away*) from Eloheinu,
speaking oshek (*oppression*) and sarah (*revolt*),
conceiving and uttering from the lev (*heart*) divrei
sheker (*words of falsehood*).

¹⁴ And mishpat (*justice*) is turned back,
and tzedakah (*righteousness*) standeth afar off;
for emes (*truth*) is fallen in the rechof (*street*),
and nacho'ach (*honesty*) cannot enter.

¹⁵ Indeed, emes (*truth*) faileth;
and he that departeth from rah (*evil*)
maketh himself a prey;

And HASHEM saw it,
and it was displeasing in His sight
that there was no mishpat (*justice*).

16 And He saw that there was no ish (*man*),
and was appalled that there was no Mafgi'a (*Inter-*
cessor);

therefore His own Zero'a (*Arm*) wrought Salva-
tion unto Him;

and His own tzedakah (*righteousness*) He relied
on.‡

17 For He put on tzedakah as breastplate armor,
and a helmet of Yeshu'ah (*Salvation, Saving*
Power) upon His rosh;

and He put on the bigdei nakam (*garments of*
vengeance) for a uniform,
and was clad with kinah (*zeal*) as a me'il (*mantle,*
cloak).

18 According to their gemulot (*deeds, dealings*), so
He will repay,
chemah (*fury, wrath*) to His adversaries, gemul
(*recompence*) to His oyevim (*enemies*);
to the iyim (*islands*) He will repay gemul (*recom-*
pence, due).

19 So shall they fear the Shem HASHEM from the
ma'arav (*west*),
and His kavod from the rising of the shemesh.
When the enemy shall come in like a nahar (*flood,*
river),

the Ruach§ of HASHEM shall lift up a standard
against him.

20 And the Go'el (*Redeemer, Moshiach*) shall come
to Tziyon,
and unto them that make teshuva and turn from
peysha (*rebellion*) in Ya'akov,

‡ 59:16 Isa 53:1; Jer 23:6 § 59:19 Hakodesh

saith HASHEM.*

²¹ As for Me, this is My Brit†(*Covenant*) with them,‡
saith HASHEM; My Ruach§ that is upon thee,* and
My words which I have put in thy mouth, shall not
depart out of thy mouth, nor out of the mouth of
thy zera,† nor out of the mouth of the zera of thy
zera,‡ saith HASHEM, from henceforth and ad olam
(*forever*).

60

¹ Arise, shine; for thy* ohr is come,
and the kavod HASHEM is risen upon thee.

² For, hinei, the choshech shall cover Eretz,
and gross darkness the nations;
but HASHEM shall arise upon thee,
and His kavod shall be seen upon thee.

³ And the Goyim shall walk by thy ohr,
and melachim by the brightness of thy shining.

⁴ Lift up thine eyes round about, and see;
they all gather themselves together, they come to
thee;
thy banim shall come from afar,
and thy banot shall be carried at thy side.

⁵ Then thou shalt see, and be radiant,
and thine lev shall fear, and swell;
because the hamon yam shall be converted unto
thee,

* 59:20 See Ro 11:26 † 59:21 see Isa 42:6; 49:8; 54:10; 55:3

‡ 59:21 i.e., with Moshiach's zera, see Isa 53:10 § 59:21

Hakodesh * 59:21 Moshiach, see Isa 11:2; 42:1; 48:16; 61:1

† 59:21 Isa 53:10 ‡ 59:21 i.e. Moshiach's zera generationally

* 60:1 Tziyon's

the chayil Goyim (*wealth of the Nations*) shall come unto thee.

⁶ A swarm of gemalim (*camels*) shall cover thee, foals of Midyan and Ephah; all they from Sheva shall come; they shall bring zahav and levonah (*frankincense*); and they shall bear glad tidings of tehillot (*the praises of*)HASHEM.

⁷ Kol tzon Kedar shall be gathered together unto thee, the rams of Nevayot shall minister unto thee; they shall come up al ratzon (*with acceptance*) upon Mine Mizbe'ach, and I will glorify the Beis of My Tiferet (*The Beis [HaMikdash] of My Glory*).

⁸ Who are these that fly like a cloud, and like the yonim to their roosts?

⁹ Surely the iyim shall wait for Me, and the oniyot (*ships*) of Tarshish will come first, to bring thy banim from afar, their kesef and their zahav with them, unto the Shem of HASHEM thy G-d, and to the Kadosh Yisroel, because He hath glorified thee.

¹⁰ And the Bnei Nekhar shall build up thy chomot, and their melachim shall minister unto thee; for in My ketzef I struck thee, but in My ratzon have I had rachamim on thee.

¹¹ Therefore thy She'arim shall be open continually; they shall not be shut yomam valailah;

that men may bring unto thee the chayil Goyim
(*wealth of the Nations*),
and that their melachim may be led in procession.

¹² For the Goy and Mamlachah
that will not serve thee shall perish;
yes, those Goyim shall be utterly ruined.†

¹³ The kavod HaLevanon shall come unto thee,
the juniper tree, the box tree, and the cypress
together,
to beautify the makom (*place*) of My Mikdash;
and I will make the makom of My raglayim glorious.

¹⁴ The banim also of them that oppress thee
shall come unto thee in submission;
and all they that despised thee
shall prostrate themselves down at the soles of thy
raglayim;
and they shall call thee, The Ir of HASHEM,
Tziyon of Kadosh Yisroel.

¹⁵ Whereas thou has been forsaken and hated,
so that none passed through thee,
I will make thee a Ga'on Olam (*Everlasting Pride*),
a joy dor vador.

¹⁶ Thou shalt also drink the cholov Goyim,
and shalt nurse at the breast of melachim;
and thou shalt know that I HASHEM am thy Moshia
and thy Go'el, the Avir Ya'akov (*Mighty One of Jacob*).

¹⁷ Instead of nechoshet I will bring zahav,
and for barzel (*iron*) I will bring kesef,

† **60:12** T.N. Notice that an anti-Jerusalem, anti-Jewish sentiment among believers is a contradiction in terms here in this verse

and for etzim (*wood*) nechoshet,
and for avanim (*stones*) barzel (*iron*);
I will also make thy pekudim shalom,
and thine nogesim tzedakah.

¹⁸ Chamas shall no more be heard in thy land,
shod nor shever within thy borders;
but thou shalt call thy chomot Yeshu'ah (*Salva-
tion*),
and thy she'arim Tehillah (*Praise*).

¹⁹ The shemesh shall be no more thy ohr yomam;
neither for brightness shall the yarei'ach give light
unto thee;
but HASHEM shall be unto thee an Ohr Olam,
and thy G-d thy tiferet.

²⁰ Thy shemesh shall no more go down;
neither shall thy yarei'ach wane;
for HASHEM shall be for thee an Ohr Olam,
and the yamim of thy avelut shall be ended.

²¹ Thy people also shall be all of them tzaddikim;
they shall inherit the Eretz l'olam,
the Netzer[‡] of My planting,
the ma'aseh of My hands, that I may be glorified.

²² The katon shall become an elef,
and the smallest a mighty nation;
I HASHEM will hasten it in its time.

61

¹ The Ruach* of Adonoi HASHEM is upon me,[†]
because HASHEM mashach (*hath anointed*) me[‡]
to preach besurah (*good news, glad tidings*) unto
the anavim (*meek, poor, oppressed*);

[‡] 60:21 See Mt 2:23 * 61:1 Hakodesh † 61:1 Moshiach ‡ 61:1
Moshiach

He hath sent me to bind up the nishberei lev (*the brokenhearted*),
to proclaim deror (*freedom, liberty*) for the she-vuyim (*[Golus] captives*),
and the opening of the prison to them that are bound;

² To proclaim the Shnat Ratzon L'HASHEM (*the year of the L-rd's favor and grace*),
and the Yom Nakam L'Eloheinu (*our G-d's Day of Vengeance*);

to comfort all the avelim (*mourners*);

³ To grant unto Avelei Tziyon (*Mourners of Zion*),
giving unto them a flower wreath instead of ashes,
the shemen sasson (*oil of joy*) instead of avel (*mourning*),

the garment of tehillah (*praise*) for the ruach of keheh (*fainting, a heavy spirit*);

that they might be called Eilei HaTzedek (*Oaks of Righteousness*),

the planting of HASHEM, that He might be glorified.

⁴ And they shall rebuild charvot olam (*the old ruins*),

they shall raise up the shomemot rishonim (*former desolations*),

and they shall make new the cities of chorev (*ruin*),

the shomemot (*desolations*) dor vador.

⁵ And zarim shall stand and shepherd your tzon,
and bnei nekhar shall be
your plowmen and your vinedressers.

⁶ But ye shall be named the Kohanim of HASHEM;

men shall call you the Mesharetim (*Ministers*) of Eloheinu;
ye shall eat the chayil Goyim,
(*wealth of Nations*) and in their kavod shall ye
boast.

⁷ Instead of your bushah (*shame*) ye shall have a
mishneh (*double [portion]*);
and for dishonor they shall rejoice in their chelek
(*portion*):
therefore in their land they shall possess the mish-
neh;
simchat olam (*everlasting joy*) shall be unto them.

⁸ For I HASHEM love mishpat,
I hate gazel (*robbery*) in [obtaining] the olah (*burnt
offering*);
and I will direct their work in emes,
and I will make a Brit Olam[§] with them.

⁹ And their zera shall be known among the Goyim
and their offspring among the Nations:
all that see them shall acknowledge them,
that they are the Zera Berach HASHEM.

¹⁰ I will greatly rejoice in HASHEM,
my nefesh shall be joyful in Elohai;
for He hath clothed me with the Bigdei Yesha
(*Garments of Salvation*),
He hath covered me with Me'il Tzedakah (*the Robe
of Righteousness*)
like a Choson arrays himself with splendor,
and like a Kallah adorneth herself with her jewels.

¹¹ For as Eretz bringeth forth her tzemach,

§ 61:8 Gn 12:1-3; Isa 55:3

and as the gan (*garden*) the things that are sown in
it tatzmiach (*causes [them] to spring forth*);
so Adonoi HASHEM will tzedakah (*righteousness*)
and tehillah (*praise*)
yatzmiach (*cause [them] to spring forth*) before kol
HaGoyim.

62

¹ For the sake of Tziyon will I not hold my peace
and for the sake of Yerushalayim I will not remain
quiet,

until her tzedek go forth like nogah (*brightness*),
and her Yeshu'ah (*Salvation*) like a blazing lapid
(*torch*),

² And the Goyim shall see thy tzedek,
and kol melachim thy kavod;
and thou shalt be called by a shem chadash,
which the mouth of HASHEM shall designate.

³ Thou shalt also be an ateret tiferet
in the Yad HASHEM,
and a tzanif melukhah (*royal turban, diadem*)
in the palm of thy G-d.

⁴ Of thee it shalt no more be said, Azuvah (*For-
saken*);
neither of thy land shall it any more be said,
Shemameh (*Desolate*);
but thou shalt be called Cheftzi-Vah, (*My Delight is
in her*)

and thy land Beulah (*Married*):
for HASHEM delighteth in thee,
and thy land shall be married.

⁵ For as a bochur marrieth a betulah,
so shall thy banim marry thee;
and as the choson rejoiceth over the kallah,

so shall thy G-d rejoice over thee.

⁶ I have set shomrim upon thy chomot, O Yerushalayim,

which shall never hold their peace yom nor lailah;
ye that remind HASHEM, keep not silence,

⁷ And give Him no rest,

until He establish, and until He make
Yerushalayim a tehillah (*praise*) in Ha'Aretz.

⁸ HASHEM hath sworn by His yamin,

and by the zero'a of His oz (*might*),

Surely I will no more give thy dagan

(*grain*) to be food for thine oyevim;

and the bnei nekhar shall not drink thy tirosh,

for the which thou hast toiled;

⁹ But they that have harvested it shall eat it,

and praise HASHEM;

and they that have gathered it in shall drink it

in the khatzerot (*courtyards*) of My Kodesh (*Holy Place*).

¹⁰ Pass through, pass through the She'arim;

prepare ye the Derech HaAm;

Build up, build up the mesilah (*highway*);

gather out the even (*stones*);

lift up a nes (*banner*) [visible] over HaAmim (*the Nations*).

¹¹ Hinei, HASHEM hath proclaimed

unto the ketzeh HaAretz (*end of the Earth*):

Say ye to Bat Tziyon, Hinei, thy Salvation cometh;

hinei, His sachar (*reward*) is with Him,

and His recompense before Him.

¹² And they shall call them, The Am HaKodesh,

the Geulei HASHEM;
and thou shalt be called, Derushah (*one being sought*),
Ir Lo Ne'ezavah (*City Not Deserted*).

63

¹ Who is this that cometh from Edom,
with crimson begadim (*garments*) from Botzrah?
This that is glorious in His apparel,
striding in the greatness of His ko'ach?
It is I, speaking in tzedakah,
mighty to save.

² Why art Thou adom (*red*) in Thine apparel,
and Thy garments like him that treadeth in the
winepress?

³ I have trodden the winepress alone;
and of the amim (*peoples, nations*) there was none
with Me;
for I will trample them in Mine wrath,*
and trod them down in My fury;
and the juice of their life blood splattered upon My
garments,
and I stained all My raiment.

⁴ For Yom Nekam (*Day of Vengeance*) is in Mine lev,
and My Shanat Geulah (*Year of Redemption*) is
come.

⁵ And I looked,
and there was no ozer (*helper*);
and I was appalled
that there was no supporter;

* **63:3** i.e., Moshiach's work of wrath

therefore Mine own zero'a wrought Salvation for Me;

and My wrath, it upheld Me.

⁶ And I will trample down the amim (*nations*) in Mine wrath,
and make them drunk in My fury,
and I will pour out the juice of their life blood down on the earth.

⁷ I will rehearse the chasadim (*lovingkindnesses*) of HASHEM,
and the tehillot HASHEM,
according to all that HASHEM hath bestowed on us,
and the great goodness toward the Bais Yisroel,
which He hath bestowed on them according to His rachamim,
and according to the multitude of His chasadim.

⁸ For He said: Surely they are My people,
banim that will not be sheker (*false*);
so He became their Moshi'a (*Savior*).

⁹ In all their tzoros He was afflicted,
and the malach of His presence saved them;
in His ahavah and in His mercy
He redeemed them;
and He lifted them up,
and carried them kol y'mei olam.

¹⁰ But they rebelled,
and grieved His Ruach Hakodesh;
therefore He turned against them as oyev (*enemy*),
and He fought against them.

¹¹ Then His people remembered
the y'mei olam (*days of old*), of Moshe.

Where is He that brought them up out of the yam
(*sea*)

with the ro'im of His tzon?

Where is He that put His Ruach Hakodesh
in the midst of them?

¹² Who led them at the right hand of Moshe
with His zero'a tiferet,
dividing the mayim before them,
to make Himself a Shem Olam?

¹³ Who led them through the tehomot,
like the sus (*horse*) in the midbar,
that they should not stumble?

¹⁴ As behemah goeth down into the valley,
the Ruach HASHEM caused them to rest;
thus didst Thou lead Thy people,
to make for Thee a Shem Tiferet.

¹⁵ Look down from Shomayim, and behold
from the habitation of Thy kodesh and of Thy
Tiferet.

Where is Thy kina (*zeal*) and Thy gevurah (*might*)?
The yearning of Thy heart and of Thy rachamim
are withheld toward me.

¹⁶ Doubtless Thou art Avinu,
though Avraham not have da'as of us,
and Yisroel not acknowledge us;
Thou, HASHEM, art Avinu, Go'aleinu;
Shemecha is from everlasting.

¹⁷ HASHEM, why hast Thou made us to go astray
from Thy drakhim,
and hardened libenu (*our hearts*) from fearing
Thee?
Shuv (*return*) l'ma'an (*for the sake of*) Avadeicha
(*Thy servants*),

Shivtei Nachalatecha (*the Tribes of Thine Inheritance*).

¹⁸ Am Kadshecha (*People of Thy holiness, Thy Holy People*) have possessed it but a little while; our adversaries have trampled down Thy Mikdash.

¹⁹ We have become such as them over whom Thou hast never ruled, those who were not called by Shimecha (*Thy Name*).

[64:1] O, that Thou wouldst rend Shomayim, that Thou wouldst come down, so that the harim might shake at Thy presence,

64

¹ As eish burneth brushwood, eish causeth the mayim to boil, [O, that Thou wouldst come down] to make Thy Shem known to Thine adversaries, that the Goyim might tremble at Thy presence!

² When Thou didst terrible things which we looked not for, Thou camest down, the harim shook at Thy presence.

³ For me'olam (*since ancient times*) no one hath heard, nor perceived by the ozen, neither hath the ayin seen any Elohim besides Thee,

Who acts on behalf of him that waiteth for Him.

⁴ Thou meetest with him that rejoiceth to work tzedek, those that remember Thee in Thy drakhim; see, Thou art in wrath; for we have been in sins;

in them a long time, and shall we be saved?

⁵ But we are all as the tameh (*unclean thing*),
and kol tzidkoteinu (*all our righteousness, our
righteous deeds, works*) are like beged id-
dim (*filthy rags, a garment of menstruation*);
and we all do fade like the aleh (*leaf*);
and avoneinu (*our iniquities*), like the ruach, have
taken us away.

⁶ And there is none that calleth upon Thy Shem,
that stirreth up himself to take hold of Thee;
for Thou hast hid Thy face from us,
and hast consumed us, because of avoneinu.

⁷ But now, HASHEM, Thou art Avinu (*Our Father*);
we are the chomer (*clay*), and Thou, Yotzreinu
(*our Potter; Maker; Creator*);
and we all are the ma'aseh (*work*) of Thy yad.

⁸ Be not in wrath ad me'od, HASHEM,
neither remember avon forever;
behold, see, we beseech thee, we are all Thy peo-
ple.

⁹ Arei Kadsheicha (*Thy holy cities*) are a midbar,
Tziyon is a midbar,
Yerushalayim, a desolation.

¹⁰ Beis Kadsheinu v'Tifarteinu,
where Avoteinu praised Thee,
is burned up with eish;
and kol machamadeinu (*all our desiring*) is in
ruins.

¹¹ Wilt Thou refrain Thyself after these things,
HASHEM?
Wilt Thou hold Thy peace, and afflict us ad me'od?

65

¹ I let Myself be sought of them
that asked not for Me;
I let Myself be found of them
that sought me not;
I said: Hineni, behold Me,
unto a Goy (*Nation, People*) that was not called by
My Shem.

² I have spread out My yad kol hayom
unto an Am Sorer (*stubbornly rebellious people*),
which walketh in a derech lo tov,
after their own machshevot (*thoughts*);

³ HaAm that provoketh Me to anger
continually to My face;

that sacrificeth in ganot (*gardens*),
and burneth sacrifices upon brick;

⁴ Which remain among the kevarim,
and spend the night in closed places,
which eat basar hachazir,
and broth of piggulim* (*unclean meat*) in their ves-
sels;

⁵ Which say: Stand by thyself, come not near to
me;

for I am kadosh to thee (*holier than thou*).

These are a smoke in My nose,
an eish that burneth kol hayom.

⁶ Hinei, it is written before Me:

I will not keep silent, but will recompense fully,
even recompense into their kheyk,

⁷ Your avonot, and the iniquities
of your avot together, saith HASHEM,

* 65:4 Lv 7:18

because they burned sacrifices upon the mountains,
and insulted Me upon the hills;
therefore will I measure
their former peulot into their kheyk.

⁸ Thus saith HASHEM:
As the tirosh is found in the cluster,
and one saith: Destroy it not;
for a brocha is in it;
so will I do in behalf of My Servants,
that I may not destroy them all.

⁹ And I will bring forth a zera out of Ya'akov,
and out of Yehudah a yoresh (*inheritor*) of My
mountains;
and Mine Bechir (*Chosen ones*) shall inherit it,
and My Servants shall dwell there.

¹⁰ And Sharon shall be a meadow for tzon,
and the valley of Achor a place for the flock to lie
down,

for Ami (*My People*) who seek Me.

¹¹ But ye are they that forsake HASHEM,
that forget My Har Kadosh,
that prepare a shulchan for Fortune,
and that furnish the drink offering for Destiny.

¹² Therefore will I destine you for the cherev,
and ye shall all bow down to the slaughtering
place;

because when I called, ye did not answer;
when I spoke, ye did not hear;
but did the rah before Mine eyes,
and did choose that wherein I delighted not.

¹³ Therefore thus saith Adonoi HASHEM:

Hinei, My Servants shall eat,
but ye shall be hungry;
hinei, My Servants shall drink,
but ye shall be thirsty;
hinei, My Servants shall rejoice,
but ye shall be ashamed;
¹⁴ Hinei, My Servants shall sing for joy of lev,
but ye shall cry out from anguish of lev,
and shall wail from brokenness of ruach.

¹⁵ And ye shall leave your shem
for a curse unto My Bechir;
for Adonoi HASHEM shall put thee to death,
and call His Avadim by another shem;
¹⁶ That he who blesseth himself in ha'aretz
shall bless himself by Elohei Omein (*the G-d of*
[the] Amen, the G-d of Truth);
and he that taketh an oath in ha'aretz
shall take the oath by Elohei Omein;
because the former tzoros are forgotten,
and because they are hid from Mine eyes.

¹⁷ For, hinei, I create Shomayim Chadashim
and eretz Chadashah;
and the rishonot shall not be remembered,
nor come into mind.

¹⁸ But be ye glad and rejoice forever
in that which I create;
for, hinei, I create Yerushalayim a rejoicing,
and her people a joy.

¹⁹ And I will rejoice in Yerushalayim,
and joy in Ami;
and the voice of weeping shall be no more heard
in her,
nor the voice of crying out.

20 There shall be no more in there
an infant of days, nor a zaken (*old man*)
that hath not filled his days;
for he that shall die a hundred years old will be
regarded a na'ar;
but the choteh (*sinner*), a hundred years old, will
be accursed.

21 And they shall build batim (*houses*), and inhabit
them;
and they shall plant kramim (*vineyards*), and eat
the fruit of them.

22 They shall not build,
and another inhabit;
they shall not plant,
and another eat;
for as the days of HaEtz
are the days of Ami,
and Mine Bechir shall long enjoy
the ma'aseh of their hands.

23 They shall not labor in vain,
nor bring forth for misfortune;
for they are the Zera Beruchei HASHEM (*Seed of the
Blessed ones of HASHEM*),
and their offspring with them.

24 And it shall come to pass,
that before they call, I will answer;
and while they are yet medaberim (*speaking*), I
will hear.

25 The wolf and the lamb shall feed together,
and the lion shall eat straw like the ox;
and aphar shall be the lechem of the nachash.
They shall not hurt nor destroy
in all My Har Kadosh,

saith HASHEM.[†]

66

¹ Thus saith HASHEM:
HaShomayim is My kisse,
and ha'aretz is My footstool;
where is the Beis that ye build for Me?
And where is the Makom of My Menuchah?

² For all those things hath Mine hand made,
and so came they all into being,
saith HASHEM;
but to this man will I look,
even to him that is oni and of a contrite ruach,
and trembleth at My Devar.

³ He that slaughtereth the bull
is the slayer of a man;
he that sacrificeth a seh,
is a strangler of dogs;
he that offereth a minchah,
it is dahm chazir;
he that burneth incense,
blesseth idols.
As they have chosen their own ways,
and their nefesh delighteth in their shikkutzim
(*abominations*),

⁴ I also will choose their ill-treatments,
and will bring their terrors upon them;
because when I called, no one did answer;
when I spoke, they did not hear;
but they did the rah before Mine eyes,
and chose that in which I took no pleasure.

[†] 65:25 T.N. This last chapter makes a reference to Gehinnom and the just retribution coming

⁵ Hear the Devar HASHEM,
ye that tremble at His word;
Your achim that hated you,
that cast you out from them I'ma'an Shemi, said:
Let HASHEM get honor,
that we may see your simcha.
But they shall be ashamed.

⁶ Sound of tumult from the Ir,
a sound from the Heikhal,
a sound of HASHEM
that rendereth gemul (*retribution*) to His enemies.

⁷ Before she travailed,
she brought forth;
before her chevel (*pain*) came,
she was delivered of a zachar (*man child*).

⁸ Who hath heard such a thing?
Who hath seen such things?
Shall Eretz be born in yom echad?
Or shall a nation be born in a moment?
For as soon as Tziyon travailed in labor,
she gave birth to her banim.

⁹ Shall I bring to the moment of birth,
and not cause to bring delivery? saith HASHEM.
Shall I cause to bring forth, and shut the womb?
saith thy G-d.

¹⁰ Rejoice ye with Yerushalayim,
and be glad with her, all ye that love her;
rejoice for joy with her,
all ye that mourn for her;

¹¹ That ye may nurse, and be satisfied
with the breasts of her consolations;
that ye may drink in, and be delighted

with the abundance of her kavod.

¹² For thus saith HASHEM:

Hineni, I will extend shalom to her like a river,
and the kavod of the Goyim like an overflowing
stream;

then shall ye nurse,
ye shall be borne upon arms,
and be fondled upon her knees.

¹³ As one whom his em comforteth,
so will I comfort you;
and ye shall be comforted in Yerushalayim.

¹⁴ And when ye see this, your lev shall rejoice,
and your atzmot shall flourish like herbage;
and the yad HASHEM shall be made known to His
avadim,
and His indignation toward His enemies.

¹⁵ For, hinei, HASHEM will come with eish,
with His merkavot like the whirlwind,
to render His anger in fury,
His rebuke in flames of eish.

¹⁶ For by eish and by His cherev
will HASHEM execute judgment on kol basar;
and the slain of HASHEM shall be many.

¹⁷ They that set themselves apart as kodesh, and
purify themselves to go into the ganot, following
the one in the midst, eating basar hachazir, and
the sheketz, and the akhbar (*mouse*), shall be
consumed together, saith HASHEM.

¹⁸ For I know their ma'asim and their mach-
shevot; it shall come to pass, that I will gather kol

Goyim and leshonot; they shall come, and see My kavod.

¹⁹ And I will set an ot (*sign*) among them, and I will send away those that escape of them unto the Goyim, to Tarshish, Pul, and Lud (*that draw the bow*), to Tuval, and Yavan,* to the isles afar off, that have not heard My fame, neither have seen My kavod; and they shall declare My kavod among the Goyim.

²⁰ And they shall bring all your achim out of all heathen nations for a minchah unto HASHEM upon susim, and in chariots, and in wagons, and upon mules, and upon camels, to My Har Kodesh, to Yerushalayim, saith HASHEM, as the Bnei Yisroel bring the minchah in a keli tahor into the Beis HASHEM.

²¹ And I will also take of them for kohanim and for Levi'im, saith HASHEM.

²² For as the Shomayim HaChadashim and HaAretz HaChadashah, which I will make, shall continue before Me, saith HASHEM, so shall your zera and your shem remain.

²³ And it shall come to pass, that from one Rosh Chodesh to another, and from one Shabbos to another, kol basar shall come to bow down before Me, saith HASHEM.

²⁴ And they shall go forth, and look upon the pigrei ha'anashim that have rebelled against Me; for their tola'at (*worm*) shall not die, neither shall

* **66:19** Greece

their eish be quenched; and they shall be dera'on
(*loathsome, an abomination*) to kol basar.[†]

[†] **66:24** See also on Gehinnom Dan 12:2

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Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

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