

LATER PROPHETS

1

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah: * 2 Hear, O heavens, and give ear, O earth, for HASHEM has spoken: "Children have I raised and exalted, but they have rebelled against Me. 3 An ox knows his owner, and a donkey his master's trough; but Israel does not know, My people does not comprehend."

4 Woe! [They are] a sinful nation, a people weighed down by iniquity, evil offspring, destructive children! They have forsaken HASHEM; they have angered the Holy One of Israel, and have turned their back [to Him]. 5 For what have you been smitten, since you continue to act perversely? Each head [is smitten] with sickness; each heart [with] infirmity. * 6 From the sole of the foot to the head, nothing in him is whole; [only] injury, bruise, and festering wound: They have not been treated and they have not been bandaged, and [the wound] has not been softened with oil. 7 Your country is desolate; your cities are burned with fire; as for your land — strangers consume its [yield] in your presence; it is desolate as if overturned by foreigners. * 8 The daughter of Zion is left like a booth in a vineyard, like a shed in a field of gourds, like a city besieged. * 9 Had not HASHEM, Master of Legions, left us a trace of a remnant, we would have been like Sodom; we would have resembled Gomorrah!

10 Hear the word of HASHEM, O chiefs of Sodom; give ear to the teaching of our God, O people of Gomorrah:

Worthless offerings

11 Why do I need your numerous sacrifices? says HASHEM. I am sated with elevation-offerings of rams and the fat of fattlings; the blood of bulls, sheep, and goats I do not desire. 12 When you come to appear before Me, who sought this from your hand, to trample My courtyards? 13 Bring your worthless meal-offering no longer, it is incense of abomination to Me. [As for] the New Moon and Sabbath, and your calling of convocations, I cannot abide your appointed times; they have become a burden upon Me; I am weary of bearing [them]. 14 My soul detests your New Moons and your appointed times; they have become a burden upon Me; I am weary of bearing [them]. 15 When you spread your hands [in prayer], I will hide My eyes from you; even if you were to intensify your prayer, I will not listen; your hands are replete with blood. 16 Wash yourselves, purify yourselves, remove the evil of your deeds from before My eyes; cease doing evil. 17 Learn to do good, seek justice, vindicate the victim, render justice to the orphan, take up the grievance of the widow.

Repent!

18 Come, now, let us reason together, says HASHEM. * If your sins are like scarlet they will become white as snow; if they have become red as crimson, they will become [white] as wool. 19 If you are willing and obey, you will eat the goodness of the land. 20 But if you refuse and rebel, you will be devoured by the sword — for the mouth of HASHEM has spoken.

21 How the faithful city has become a harlot! — she had been full of justice, righteousness lodged in her, but now murderers! 22 Your silver has become dross, your heady wine diluted with water. 23 Your princes are rebellious and associates of thieves; each of them loves bribery and pursues payments. They do not render justice to the orphan; the grievance of the widow does not come to them.

Divine punishment ...

24 Therefore — the word of the Lord, HASHEM, Master of Legions, Mighty One of Israel:

Oh, I shall be relieved of My adversaries, and I shall avenge Myself of My enemies! 25 I will turn My hand against you, until I refine your dross as with lye.

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נביאים אחרונים

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חזון ישיעיהו בן-אמוץ אשר חזה על-יהודה וירושלם בימי צדקיהו

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HAFTARAS
DEVARIM
1:1-27

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gathered abandon their temporary shelters in the field as soon as the growing season is over. Similarly, the tents of the attacking army are deserted when the siege is lifted.

1:18. Let us honestly discuss and decide who wronged whom, and you will admit that you were at fault. That will lead to repentance, and I will forgive your sins ... (Radak).

1:1. Uzziah (also called Azariah) reigned fifty-two years, Jotham and Ahaz each reigned sixteen years, and Hezekiah reigned twenty-nine years. Their histories are recorded in II Kings Chs. 15, 16, 18 and II Chronicles Chs. 26-32.

1:5. These harsh punishments should have made you realize that you should cease your evil-doing! (Rashi). 1:8. Those appointed to guard the crop until it is

and I remove all your base metal. ²⁶ Then I will restore your judges as at first, and your counselors as at the beginning; after that you will be called 'City of Righteousness,' 'Faithful City.' ²⁷ Zion will be redeemed through justice, and those who return to her through righteousness; ²⁸ but calamity [awaits] rebels and sinners together, and those who forsake HASHEM will perish; ²⁹ for they will become ashamed of the idolatrous elms that you desired, and you will be embarrassed over the gardens that you chose. ³⁰ For you will be like an elm tree with withered leaves, and like a garden without water. ³¹ The mighty will be like flax and its maker like a spark; * and the two of them will burn together, with no one to extinguish it.

... and
redemption

2

In
Messianic
times

The prophecy that Isaiah son of Amoz saw, concerning Judah and Jerusalem: ² It will happen in the end of days: The mountain of the Temple of HASHEM will be firmly established as the head of the mountains, and it will be exalted above the hills, and all the nations will stream to it. ³ Many peoples will go and say, 'Come, let us go up to the Mountain of HASHEM, to the Temple of the God of Jacob, and He will teach us of His ways and we will walk in His paths.' For from Zion will the Torah come forth, and the word of HASHEM from Jerusalem. ⁴ He* will judge among the nations, and will settle the arguments of many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation, and they will no longer study warfare.

⁵ O House of Jacob: * Come, let us walk by the light of HASHEM!

⁶ For You* have abandoned Your people, the House of Jacob, because they were filled with [sorceries] of the East and divinations, like the Philistines; and they content themselves with the children of foreigners. ⁷ Its land became full of silver and gold, with no end to its treasures; its land became full of horses, with no end to its chariots. ⁸ Then its land became full of false gods; each one of them bows to his own handiwork, to what his fingers have made.

⁹ Humankind will have bowed and man will have humbled himself; yet You will not forgive them.*

The
Day of
Judgment

¹⁰ Enter the rock* and be hidden in the ground, because of the fear of HASHEM, and from the glory of His greatness. ¹¹ Humankind's haughty eyes will be brought low and men's arrogance will be humbled; and HASHEM alone will be exalted on that day. ¹² For HASHEM, Master of Legions, has a day [for retribution] against every proud and arrogant person and against every exalted person — and he will be brought low; ¹³ and against all the lofty and exalted cedars of Lebanon and against all the oaks of the Bashan; ¹⁴ and against all the lofty mountains, and against all the exalted hills; ¹⁵ and against every tall tower and against every fortified wall; ¹⁶ and against all the ships of Tarshish and against all the splendid palaces. ¹⁷ Humankind's haughtiness will be humbled and men's arrogance will be brought down; and HASHEM alone will be exalted on that day. ¹⁸ And the false gods will perish completely, ¹⁹ and [idolaters] will enter caves in the rocks and tunnels in the ground, because of the fear of HASHEM and from the glory of His greatness, when He arises to break the land. ²⁰ On that day* man will throw away his false gods of silver and his false gods of gold, which they made for him to prostrate himself

likens to trees and hills, that their presumed power and wealth brought from foreign lands will not avail them against God's judgment.

2:20. Isaiah uses the expression *ביום ההוא*, on that day, as a reference to the Day of Judgment that will take place in Messianic times (Radak).

וְאִסִּירָה כָּל-בְּדִילֶיהָ; וְאָשִׁיבָה שְׁפֹטֶיהָ כְּבְרָאשְׁנָה וְיַעֲצִיךָ בְּתַחֲלָה
אֲחֵרֵיכֶן יִקְרָא לָהּ עִיר הַצֶּדֶק קִרְיַת נֶאֱמָנָה: צִיּוֹן בְּמִשְׁפַּט תִּפְרָה וְשִׁבְיָה
בְּצִדְקָה: וְשֹׁכְרֵי פִשְׁעִים וְחַטָּאִים יִחָדּוּ וְעֹזְבֵי יְהוָה יִכָּלּוּ: כִּי יִבְשׁוּ
לִמְאִילִים אֲשֶׁר חֲמַדְתֶּם וְתִחַפְּרוּ מִהַגְנוֹת אֲשֶׁר בְּחַרְתֶּם: כִּי תִהְיוּ כְּאֵלֶּה
לֹא גִבְלֹת עֵלֶה וְכִגְזָה אֲשֶׁר-מִים אֵין לָהּ: וְהָיָה הַחֲסֹן לְנִעְרָת וּפְעֵלָו לְנִיפְצוֹץ
א וּבְעָרֵי שְׁנֵיהֶם יִחָדּוּ וְאֵין מִכְבָּה: הַדָּבָר אֲשֶׁר חֲזָה יִשְׁעִיהוּ
ב בֶּן-אֲמוּץ עַל-יְהוּדָה וִירוּשָׁלַם: וְהָיָה אֶבְרָת הַיָּמִים נִכּוֹן יִהְיֶה
הָרַר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים וְנִשָּׂא מִגְבָּעוֹת וְנִהְרָו אֵלָיו כָּל-הַגּוֹיִם:
ג וְהִלָּכּוּ עַמִּים רַבִּים וְאָמְרוּ לָכֵן וְנִעְלָה אֶל-הָרִי יְהוָה אֶל-בֵּית אֱלֹהֵי
יַעֲקֹב וְיִרְנֶנּוּ מִדְּרָכָיו וְנִלְכָּה בְּאֲרַחְתּוֹ כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵ-
ד יְהוָה מִירוּשָׁלַם: וְשִׁפֹּט בֵּין הַגּוֹיִם וְהוֹכִיחַ לַעֲמִים רַבִּים וְכִתְתוּ חַרְבוֹתֵם
לְאֵתִים וְחֲנִיתוֹתֵיהֶם לְמִמְרוֹת לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חָרֵב וְלֹא-
ה' יִלְמְדוּ עוֹד מִלְחָמָה: בֵּית יַעֲקֹב לָכֵן וְנִלְכָּה בְּאֹר יְהוָה: כִּי
נִשְׁתַּתָּה עַמָּךְ בֵּית יַעֲקֹב כִּי מָלְאוּ מִקְדָּם וְעַנְיִים כְּפִלְשֵׁתִים וּבִילְדֵי
ו נְכָרִים יִשְׁפִּיקוּ: וְתִמְלֹא אֶרְצוֹ כֶּסֶף וְזָהָב וְאֵין קֶצֶה לְאַצְרֵתוֹ וְתִמְלֹא
ח אֶרְצוֹ סוּסִים וְאֵין קֶצֶה לְמִרְפָּבְתּוֹ: וְתִמְלֹא אֶרְצוֹ אֱלִילִים לְמַעַשֵׁה
ט דִּדּוֹ יִשְׁתַּחֲוּוּ לְאֲשֶׁר עָשׂוּ אֲצַבְעֹתָיו: וַיִּשָּׂח אֶדְם וַיִּשְׁפֹּל אִישׁ
י וְאֶל-תִּשְׂאָה לָהֶם: כֹּזֵא בַּצֹּר וְהַטָּמֵן בְּעֶפֶר מִפְּנֵי פֶחַד יְהוָה וּמִהֲרָר
יא גִּאֲזוֹ: עֵינָי גְּבוּהוֹת אֶדְם שִׁפֹּל וְשָׁח רוּם אֲנָשִׁים וְנִשְׁגָּב יְהוָה לְבָדּוֹ בְּיוֹם
יב הַהוּא: כִּי יוֹם לִיהוָה צָבָאוֹת עַל כָּל-גֹּאֲזָה וְעַל כָּל-נִשְׂאָה
יג וְשִׁפֹּל: וְעַל כָּל-אֶרְצֵי הַלְּבָנוֹן הָרָמִים וְהַנִּשְׂאָיִם וְעַל כָּל-אֲלוֹנֵי הַבָּשָׁן
יד וְעַל כָּל-הָהָרִים הָרָמִים וְעַל כָּל-הַגְּבָעוֹת הַנִּשְׂאָוֹת: וְעַל כָּל-מִגְדַּל גְּבוּהָ
טו וְעַל כָּל-חוֹמָה בְּצוּרָה: וְעַל כָּל-אֲנִיּוֹת תְּרָשִׁישׁ וְעַל כָּל-שִׁכְנוֹת
טז הַחֲמָדָה: וְשָׁח גְּבוּהוֹת הָאֶדְם וְשִׁפֹּל רוּם אֲנָשִׁים וְנִשְׁגָּב יְהוָה לְבָדּוֹ בְּיוֹם
יז הַהוּא: וְהָאֱלִילִים כָּלִיל יִחָלָה: וּבָאוּ בַּמַּעְרֹת צִרִים וּבְמִחְלֹת עָקוֹר
ח מִפְּנֵי פֶחַד יְהוָה וּמִהֲרָר גִּאֲזוֹ בְּקוֹמוֹ לַעֲרֹץ הָאֶרֶץ: בְּיוֹם הַהוּא יִשְׁלֹךְ
הָאֶדְם אֶת אֱלִילֵי כֶסֶף וְאֶת אֱלִילֵי זָהָב אֲשֶׁר עָשׂוּ-לוֹ לְהִשְׁתַּחֲוֹת

131. Flax is highly combustible, but its fire burns out very quickly. The idols and those who erect them will perish in an instant at the time of judgment.

14. "He" refers to the King Messiah, who will judge disputes between nations; they will accept his decisions, and they will no longer resort to war for settling disputes (Radak).

19. Either the prophet is interjecting his own message to the people (Radak) or this verse is a continuation of the words of the "many peoples" of verse 3 (Rashi).

20. The prophet addresses God, saying that He forsook Israel because, after becoming wealthy, the people glorified the sorcery of other nations, and traded the

ancient wisdom of the Torah for modern, fashionable notions, i.e., the children of foreign philosophies. This theme echoes Deuteronomy 32:14-18; see also Hosea 2:10 (Radak). Alternatively: "they content themselves with the children of foreigners" refers to the children of sinful intermarriage with non-Jewish women (Rashi).

2:9. When the nations will attempt to battle the King Messiah, they will eventually capitulate and realize the folly of their ways. Nevertheless, You will exact retribution from them for all the physical and spiritual havoc they wreaked upon Israel (Radak).

2:10-21. Isaiah warns the arrogant sinners, whom he

B

4

¹ And seven women will grasp one man on that day, * saying, 'We will eat our own food and wear our own clothes; just let us be called by your name, and end our disgrace!'

² On that day HASHEM's sprout * will come forth for splendor and honor and the fruit of the land will be for pride and glory for the survivors of Israel. ³ Of every remnant that will be in Zion and every remaining one in Jerusalem, 'Holy' will be said of him, * everyone who is inscribed for life in Jerusalem. ⁴ When my Lord will have washed the filth of the daughters of Zion and rinsed the blood of Jerusalem from her midst, with a spirit of judgment and a spirit of purging. ⁵ And HASHEM will create over every structure of Mount Zion and over those who assemble in it a cloud by day and smoke and a glow of flaming fire by night, for this will be a canopy over all the honor. ⁶ And there will be a tabernacle as a shade from heat in the daytime, as a protection and refuge from storm and from rain. *

⁷ I will now sing on behalf of my Beloved, my Beloved's song concerning His vineyard:

Song
of the
vineyard

My Beloved had a vineyard in a fertile corner. ² He fenced it around and cleared it of stones; He planted it with choice shoots and built a tower. * Inside it, He even hewed a wine vat in it. He hoped to produce [fine] grapes, but it produced only inferior grapes.

³ [So my Beloved said,] 'Now, O inhabitant of Jerusalem and people of Judah, judge between Me and My vineyard. ⁴ What more could have been done for my vineyard that I did not do for it? Why — though I had hoped to produce [fine] grapes — did it produce only inferior grapes? ⁵ So now, I will tell you what I am doing to my vineyard: I will remove its hedge and it will be consumed; I will breach its fence and it will trampled. * ⁶ I will make it a wasteland; it will not be pruned, and it will not be hoed; thorns and weeds will grow. And I will command the clouds not to pour rain upon it.

⁷ Now, the vineyard of HASHEM, Master of Legions, is the House of Israel, and the people of Judah are the shoot of His delight; He had hoped for justice, but behold, affliction! For righteousness, but behold, an outcry!'

⁸ Woe to you who caused house to encroach against house, * and make field approach field, until there is no more place; are you the only ones to be settled in the midst of the land? ⁹ [It has entered] into My ears, * [said] HASHEM, Master of Legions, 'I swear that many houses, great and splendid ones, will be laid ruin, without inhabitant. ¹⁰ For ten portions of vineyard will produce only one bath, and a homer of seeds will produce only one ephah.'

¹¹ Woe to those who arise early in the morning to pursue liquor, who stir up late at night while wine inflames them. ¹² There are harp and lyre and drum and flute, and wine at their drinking parties; but they would not contemplate the deed of HASHEM, and would not look at the work of His hands. ¹³ Therefore, my people is being exiled because of ignorance; [its honored ones dying] of starvation, and its multitude parched from thirst. ¹⁴ Therefore, the nation world has enlarged its appetite and opened its mouth wide without limit, and [into it] will descend her * glory and her multitude and her horde, and who soever revels within her: ¹⁵ Man will be humbled and people will be brought

measure ephah are the same, one-tenth of a homer. Not only would the yield be less than usual, each field would produce only a tenth of the seed with which it was sown. 5:14. "Her" refers to Jerusalem.

ד

א והחזיקו שבע נשים באיש אחד ביום ההוא לאמר לחמנו נאכל ושמלחנו נלבוש רק יקרא שמך עלינו אסף חרפתנו: ב הווא יהיה צמח יהיה לצבי ולכבוד ופרי הארץ לזאון ולחפצארת

י לפלילית ישראל: והנה הנשאר בציון והנוותר בירושלם קדוש יאמר לו כל-תכבוד לחיים בירושלם: אם רחץ ארלי את צאת בנות-ציון

ה נאות דמי ירושלם ירים מקור בה ברח משפט וברוח בער: ובך יהיה על כל-מכון בר-ציון ועל-מקנאנה עזו וימם ועשן ונהגה אש להקבה

י אלה פי על כל-כבוד חפה: וספה תהיה לכל-יומם מרחב ולמחוסס ולמסחור מורם וממטר:

ב לכרמי פרם הנה לירידי פסרו בו-שמו: והעלקו ויסקלו ויטעו שרץ נכון מוגל בתוכו וגם-יב חצב בו נקטו לעשות ענבים ויעש באשמו

יג ועתה ישוב ירושלם ואיש יהודה שפט-נא ביני וביני פרמי: מדי לעשות עוד לכרמי ולא עשיתי בו מדיע קניתי לעשות ענבים ויעש באשמי: ועתה אודיע-נא אתכם את אשר-אני עשה לכרמי הטור

י משוכתו והנה לבקר פרח גדרו והנה למקום: ואשיבתו בתה לא יזמר ולא יעדר ועלה שמיר נשתי ועל העבים אצוה מרחמיר עליו מטר: פי פרם יהיה צבאות בית ישראל ואיש יהודה נטע שעשועיו וינק

ה למשפט והנה משפח לצדקה והנה צדקה: הוי מגיעו כיון בבות שורה בשורה נקריבו ער אפס מקום והושבתם לבדכם בקרב הארץ: באוני יהיה צבאות אם-לא פתים רבים לשמה יהיו גרלים

ו טוברים מאין ישוב: פי עשרת צמחי-כרם יעשו בת אחת הודע חמר יעשה איפה: הוי משכמי בכר שרץ יודפו מאחרי כנףו

יב הן ידליקם: והנה כנור נבל הן וחקל הן משתחים ואת פלע יהיה לא יביטו ומעשה יהיו לא ראוי: לכן גלה עמי מבבל-דעת וכבודו מתי

יג רעב והמונו צחה צמא: לכן הוהיבה שאול נפשה ופצרה פיה לבלי חן ונר הנה והמונה ושאונה ועל בה: נישח אדם וישפך איש

טו חן ונר הנה והמונה ושאונה ועל בה: נישח אדם וישפך איש

4:1. In a graphic illustration of the downfall described in the previous chapter, Isaiah says that there will be so many widows that women will far outnumber men, and they will offer themselves in marriage without any promise of support.
4:2. Once the above punishments have been carried out, providing atonement for Israel's sins, the Messianic era will begin. The Messiah is referred to as a sprout and fruit of the land (Radak).
4:3. Only holy and righteous people will survive and be inscribed for life.
4:6. That is, there will be Divine protection afforded to those who remain in Jerusalem, to protect them from the destruction that will "rain down" upon the wicked.
5:2. A vinepress (Rashi); a watchtower (Ibn Ezra; Radak).
5:5. A vineyard had two fences around it: a stone wall to keep out animals, and a hedge of sharp thorns outside or on top of the stone wall to prevent people from climbing over it. The removal of the hedge would allow people to come in and eat its produce; the removal of the wall would let animals in to trample it (Kara; Radak).
5:7. Instead of producing justice and righteousness, God's "vineyard" produced the affliction and outcry of persecuted and victimized people.
5:8. If a rich man wanted to enlarge his house or field, he would simply encroach on the adjacent property of a poor, defenseless owner.
5:10. The volumes of the liquid measure bath and the dry

2

a flame; it will burn and consume his thorns and weeds in a single day;
18 and his glorious forest and his fertile field, * it will annihilate from soul to
flesh, and they will be like a termite's chewings. 19 The tree-remnant of his
forest will be few; a child will record them.

20 It will be on that day that the remnant of Israel and the survivors of the
House of Jacob will no longer rely on its attacker, but will rely on HASHEM,
the Holy One of Israel, in truth. 21 The remnant will return, the remnant of
Jacob, to the mighty God. 22 For even if your * people Israel will be like the
sand of the sea, only a remnant of it will return; [for] an intense destruction
will surge forth, with justification. 23 For an intense devastation does the
Lord HASHEM/ ELOHIM, Master of Legions, carry out in the midst of the land.

24 Therefore, thus said My Lord HASHEM/ ELOHIM, Master of Legions: Do
not be afraid of Assyria, O My people who dwell in Zion, though he will
strike you with a staff and raise his rod over you in the manner of Egypt, *
25 For in a very short while, My fury and My anger will destroy [them] for
their sacrilege. 26 HASHEM, Master of Legions, will arouse a rod upon him like
the defeat of Midian at the rock of Oreb, and His staff [as] at the Sea [of
Reeds], and carry him away, in the manner of Egypt. * 27 It will be on that
day that He will lift [Assyria's] affliction from your shoulders, and his yoke
from upon your neck, and the yoke will be broken because of the oil. *

28 [Sennacherib] has come to Ayyath and passed through Migron; he
deposits his belongings at Michmah. 29 They passed by the river crossing,
they lodged at Geba; Ramah trembled, Gibeath-shaul fled. 30 Let out your
voice, Bath-gallim! Hear, O Laish! Anathoth is wretched. 31 Madmenah has
moved away; the inhabitants of Gebim have mustered themselves. 32 Yet
today he will stand in Nob; he will wave his hand [contemptuously] at the
mountain of the daughter of Zion, at the hill of Jerusalem. 33 Behold, the
Lord, HASHEM, Master of Legions, will chop off branches with an ax; those
of lofty stature will be severed, and the haughty ones brought low. 34 Forest
thickets will be heurn by iron, and the Lebanon will fall by a mighty one. *

1 A staff will emerge from the stump of Jesse * and a shoot will sprout
from his roots. 2 The spirit of HASHEM will rest upon him — a spirit of
wisdom and understanding, a spirit of counsel and strength, a spirit of
knowledge and fear of HASHEM. 3 He will be imbued with a spirit of fear for
HASHEM; and will not need to judge by what his eyes see nor decide by what
his ears hear. 4 He will judge the destitute with righteousness, and decide
with fairness for the humble of the earth. He will strike [the wicked off] the
world with the rod of his mouth, and with the breath of his lips he will slay
the wicked. 5 Righteousness will be the girdle round his loins, and faith will
be the girdle round his waist.

6 The wolf will live with the sheep * and the leopard will lie down with
the kid; and a calf, a lion whelp and a felling [will walk] together, and a
young child will lead them. 7 A cow and bear will graze and their young
will lie down together; and a lion, like cattle, will eat hay. 8 A suckling
will play by a viper's hole; and a newly weaned child will stretch his hand
toward an adder's lair. 9 They will neither injure nor destroy in all of My
sacred mountain; for the earth will be as filled with knowledge of HASHEM

prophesy means literally that even animals will coexist in to Eretz Yisrael, where the righteous people will be
harmony. Radak's own view is that the prophecy applies protected from the violence of nature (see v. 9).

As water covering the sea bed

Israel's
remnant will
return ...

... and
Assyria's
forest will be
cut down

The
Davidic
Messiah

11

לְהַחֲיֵה וּבְעֶרְהָ וְאֶכְלָהּ שִׁיתוּ וְשָׁמִירוּ כִּי־אֵחָד וְכָבוֹד יִהְיֶה וְכָרְמָלִי
מִנְפֹּשׁ נֶעֱד-בְּשָׂר וְיִכְלֶה וְהָיָה כְּמִסַּס נֶסֶס: וְשָׂאֵר עַץ יַעֲרֵי מִסְפֵּר יִהְיֶה
וְנֶעֱד וְיִכְתֹּבם:

וְהָיָה בַּיּוֹם הַהוּא לֹא-יִיָּוֶסֶף עוֹד שְׂאֵר יִשְׂרָאֵל
וְכָל־אֶמְתּוֹ בֵּית-יַעֲקֹב הֹדֵשְׁעוֹ עַל-מִכְּבָהּ וְנִשְׁעֵן עַל-יְהוָה עַמּוֹ וְיִשְׂרָאֵל
בְּאֶמְתּוֹ: שְׂאֵר יִשׁוּב שְׂאֵר יַעֲקֹב אֶל-גְּבוּר: כִּי אִם-יְהוָה עִמָּה וְיִשְׂרָאֵל
בְּחֹלֹל הֵלֶם שְׂאֵר יִשׁוּב בּוֹ כְּלִינוֹ חֲרוּג שׁוֹטֵף צְדָקָה: כִּי כָלָה וְנִתְרַצָּה
אֲדֹנָי יִהְיֶה צְבָאוֹת עֹשֶׂה בְּקֶרֶב כִּל-הָאָרֶץ:

אֲדֹנָי יִהְיֶה צְבָאוֹת אֱלֹהֵי־נֹרָא עֲמִי יִשָּׁב צִיּוֹן מֵאֲשׁוּר בְּשִׁבְטֵי יִכְבֹּד וּמִשְׁדּוֹ
יִשָּׁא עֲלֵיָּהּ בְּרֹךְ מַצְרַיִם: כִּי־עוֹד מֵעַתָּה מוֹעֵד וְכָלָה וְעַם וְאֶפֶי עַל-
תְּבִלְתָּם: וְעוֹדֵר עָלָיו יְהוָה צְבָאוֹת שׁוֹט מִכְּבָהּ מִדָּוֶן בָּצוֹר עוֹדֵב וּמִשְׁדּוֹ
עַל-הֵם וְנִשְׂאֹ בְרֹךְ מַצְרַיִם: וְהָיָה בַּיּוֹם הַהוּא יִסּוֹר סִבְלֵי מַעַל שְׂכֻמָּה
כִּי וְעַל מַעַל צִנְאִרְךָ וְחִבֵּל עַל מַפְגֵּי־שָׁמֶן: בָּא עַל-עֵינֵי עֶבֶר בְּמִגְדּוֹן
כִּי מִכְּמִשְׁתּוֹ נִפְסֵד כְּלָיו: עֶבְרֵי מַעֲבָדָה גָּבַע מָלֵן לָנוֹ חֲרוּדָה הִרְמָה וְגִבְעַת
שְׂאֵל נֶסֶס: צִהְלִי קוֹלְךָ בַּת-גִּלְיָם הַקְּשִׁיבִי לִישׁוּב עֲנִיה עֲנֻחֹת: וְהָיָה
לִי־אֵל מִרְמָה יִשְׁכְּבִי הַגִּבִּים חֲצִיָּה: וְעוֹד הַיּוֹם בְּנֹב לְעִמְרֵי יִנְפֹף יָד הַר כִּי־

מִרְמָה יִשְׁכְּבִי הַגִּבִּים חֲצִיָּה: וְעוֹד הַיּוֹם בְּנֹב לְעִמְרֵי יִנְפֹף יָד הַר כִּי־
[פֶּתַח 7] צִיּוֹן גִּבְעַת יְרוּשָׁלַם:

צְבָאוֹת מִסְעָף פֶּאֶרָה בְּמַעֲרָצָה וְרַמִּי תְּקוּמָה גְּדֻלִּים וְהַגִּבִּים יִשְׁעָלִי:
וְנִצָּא וְנִפָּח סִבְכִי הַנֶּעַר בְּפִרְקֵי וְהִלְבֵּנוּ בְּאִדֵּי יוֹפִל:

כִּי חֲטֵר מִגְדָּע יִשִּׁי וְנֶעֱר מִשְׁרָשֵׁי וּפְרָה: וְנִחָה עָלָיו רוּחַ יְהוָה רוּחַ חֲכָמָה
וְנִבְיָה רוּחַ עֲצָה וְגִבּוּרָה רוּחַ דַּעַת וְנִרְאָת יְהוָה: וְהָרִיחוּ בִירְאֵת יְהוָה
וְלֹא-לְמַרְאָה עֵינָיו יִשְׁפּוֹט וְלֹא-לְמַשְׁמַע אָזְנוֹ יִכְרִי: וְשִׁפְטָה בְּצִדְקָה
וְדִלִּים וְדוֹכִיָּם בְּמִישׁוֹר לְעֵנִי־אֶרֶץ וְהִפָּה אֶרֶץ בְּשִׁבְטָה פִּי וְכִרְוֹת
שְׁפָתָיו וְמִית רָשָׁע: וְהָיָה צִדְקָה אֲזוּר מִתְנִי וְהִתְאֲמָנָה אֲזוּר חֲלָצִיו: וְגֵר
וְאֵב עַם-כְּבֹד וְנִמְרָ עַם-גֵּר יִרְבֶּץ וְעָגַל וְכִפִּיר וְקִרְיָא יִחְדּוּ וְנֶעַר קָטָן
יִנְהֹג בָּם: וּפְרָה וְרֵב חֲרָעִינָה יִחְדּוּ יִרְבְּצוּ וְלִדְוִיָּה וְאֶרְיָה בְּכֶנֶר יֵאָכֵל
חֵם תִּבֹּן: וְשִׁעֲשַׁע יִזְנֹק עַל-חַר פֶּתָן וְעַל מֵאוֹרֶת אֶפְסוֹנֵי גְמוּלָה יָדוֹ תִּהְיֶה: לֹא-
יִרְעוּ וְלֹא-יִשְׁחָיוּ כֹּל-הָרָקָר כִּי־מִלְּאָה הָאָרֶץ דַּעַת אֶת-יְהוָה

10:17-18. Sennacherib's captains and officers are likened to plants and fields.
10:22. The prophecy addresses Hezekiah. Since the Ten Tribes will have been exiled, even the large populace under Hezekiah will be reckoned as a remnant of the total (Radak).
10:24. Do not fear that Assyria will exterminate you. There will be persecution as in ancient Egypt, but the nation will survive (Radak).
10:26. See Judges Ch. 7. God will defeat Sennacherib as He did Midian, and as He wiped away Egypt at the sea, by means of Moses' staff.

10:34. i.e., the angel mentioned in 37:36.
11:1. The Ten Tribes, which were exiled by the Assyrians, will also be redeemed by the future Messiah, who will descend from the son of Jesse i.e., David (Rashi).
11:6. A metaphor for the abundant peace of Messianic times (Rambam; Ibn Ezra). Radak cites a view that the

1

upon the cheeks of the nations.²⁹ The song will be yours like the night of the festival's consecration,* and heartfelt gladness like one who walks with a flute, to come onto the mountain of HASHEM, to the Rock of Israel.³⁰ HASHEM will make heard the majesty of His voice, and He will show the potency of His arm, with raging anger and with the flame of a consuming fire, with smashing, torrent, and hailstone.³¹ For Assyria will become devastated by the voice of HASHEM, as if He struck with the stick.³² And it shall be that with every passage of the firm staff that HASHEM will place upon him there will be timbrels and harps, and He will fight wars against them like a waving of the hand.*³³ For Hell* has been prepared from yesterday; it has been readied even for the king; [God] has deepened and widened it; its inferno has much fire and wood, and the breath of HASHEM is like a stream of sulfur burning within it.

The inferno
of Hell

31
Egypt
versus God

¹ Woe to those who go down to Egypt for help and who rely on horses; they trust in chariots because they are many and in horsemen because they are very strong, and they did not turn to the Holy One of Israel and did not seek out HASHEM.² But He is also wise,* and He has brought calamity, and He did not retract His words; He will rise up against the house of evildoers and against the assistance of those who commit sin.³ Egypt is man and not god, and their horses are of flesh and not of spirit! HASHEM will stretch out His hand and the helper will stumble and the helped will fall; they will all perish together.⁴ For thus said HASHEM to me: Just as when a lion or a lion cub roars over his prey and a gathering of shepherds assembles against him, it is not frightened by their voice and is not humbled by their noise, so shall HASHEM, Master of Legions, descend to do battle upon Mount Zion and upon its hill.⁵ Like flying birds,* so will HASHEM, Master of Legions, protect Jerusalem, protecting and rescuing, passing over and delivering.⁶ Return to the One from Whom you have profoundly turned away, O Children of Israel.⁷ For on that day everyone will despise his false gods of silver and his false gods of gold, which your hands have made for you in sin,⁸ when Assyria will fall by the sword of one who is not a man, and the sword of one who is not human will devour him. He will flee from the sword and his young men will become bondsmen.⁹ His rock* will pass away in terror and his officers will be devastated by a miracle — the word of HASHEM — Who has a fire in Zion and a furnace in Jerusalem!

God,
Defender of
Jerusalem

32
Righteous-
ness
versus
corruption

¹ Behold, the king* will rule for the sake of righteousness and the officers will govern for justice.² Man will be like a hideout from the wind and a cover from a downpour, like pools of water in an arid area, like the shade of a large rock in a thirsty land.³ The eyes of seeing people will no longer be closed and the ears of the hearing people will pay heed.⁴ The heart of the impetuous will understand knowledge and the tongue of stammerers will hasten to speak fluently.⁵ A vile person will no longer be called generous, and it will not be said that a miser is magnanimous.⁶ For the vile person speaks villainy and his heart plans iniquity, to act with hypocrisy and to speak falsehood about HASHEM,* to empty the soul of the hungry and to diminish the drink of the thirsty.⁷ As for the miser, his implements are evil;

כט על לחיי עמים: השיר יהיה לכם בליל התקדש-חג ושמחת ללב
ל כהולך בחליל לבוא בהר-יהודה אל-צור ישכאל: והשמיע יהוה את-
הוד קולו ונחת ורועו יראה בנצף אף ולהב אש אובלה גפץ וחרם ואבן
לא לב גרד: כי מקול יהוה יחת אשור בשבט יפה: והיה כל מעבר מטה
מוסדה אשר יגים יהודה עליו בתפים ובכנרות ובמלחמות תנופה
ל נלחם-° בזה [גם ק]: כי-ערוך מאתמול תפתה גם-° הוא [היא ק]
ל מלך הובן העמיק הרחב מדרתה אש ונצפים הרבה נשמת יהודה בגחל
א גפרית בערה בה: הוי הירדים מצרים לעזרה על-סוסים
ישענו ויבטחו על-רכב כי רב ועל פרשים כי-עצמו מאד ולא שעו על-
ב קדוש ישכאל ואת-יהוה לא דרשו: וגם-הוא חכם ונבא נע ואת-דבריו
ג לא הסיר וקם על-בית מרעים ועל-עזרת פעלי אנו: ומצרים אדם ולא-
אל וסוסייהם בשר ולא-רוח ויהוה יטה ידו וכשל עור ונפל עזר ויחזו
ר כלם יבליון: כי בה אמרי-יהוה אלי באשר יהיה הארץ
והקפיר על-טרפו אשר יקרא עליו מלא רעים מקולם לא יחת
ומהמוגם לא יענה בן ירד יהוה צבאות לצבא על-הר-ציון ועל-
ה גבעתה: בצפרים עפות בן יגן יהוה צבאות על-ירושלם ננו והציל
ה פסח והמליט: שובו לאשר העמיקו סרה בני ישכאל: כי ביום ההוא
ימאסון איש אלילי כספו ואלילי ויהוה אשר עשו לכם ידיכם חטא:
ה ונפל אשור בחרב לא-איש וחרב לא-אדם תאכלנו וגם לו מפני-חרב
ט ובחוריו למס יהיו: וסלעו ממגור יעבור וחתו מנס שריו נאם-יהוה
א אשר-אור לו בציון ותנור לו בירושלם: וכן לצדק
ב ימלך-מלך ולשרים למשפט ישר: והיה-איש במחבא-רוח וסתר
ג ורם בפלגי-מים בציון בצל סלע-בד בארץ עיפה: ולא תשענה
ד עיני ראים ואוני שמעים תקשבה: ולבב נמהרים יבין לדעת ולשון
ה עלגים תמהר לדבר צחות: לא-יקרא עוד לנבל נדיב ולכילי לא
ו יאמר שוע: כי נבל נבלה ידבר ולבו יעשה-אנו לעשות חנף ולדבר אל-
ז יהוה תועה להריק נפש רעב ומשקה צמא יחסיר: וכלי כליו רעים

לא

לב

30:29. i.e., the night of the first Passover.

30:32. When the wicked perish there is joy (Proverbs 11:10). The war will be fought as a conductor waves his hand to maintain the correct musical beat (Radak).

30:33. Isaiah describes the Hell that will accommodate all the wicked who would perish on that day.

31:2. Sarcasically, Isaiah tells his fellow Jews that they thought they could avert Divine punishment by seeking help from foreign powers, but God is "also" wise and can easily circumvent their plans (Metzudos; Malbim).

31:8. Like birds appearing from nowhere, so will God's help arrive suddenly (Radak). As in the plague of the

firstborn in Egypt, God will pass over the camp of Israel and decimate that of Assyria.

31:9. When the hand of God is displayed so manifestly through the miraculous defeat of Assyria, its king will flee and the rock of his confidence will disintegrate in fright, for he will realize that there is no escape from God's wrath.

32:1-8. Isaiah describes the noble goals of King Hezekiah and the sort of behavior that made him stand out and which elevated the people of his realm. He established a reign of justice and righteousness, and his kingdom was protected because of it. Justice and fairness were the rule in his days and people had no need to ingratiate themselves with degenerate overlords.

32:6. To say that God does not know or care about his evil deeds (Radak).

32:7. He cheats his customers by using false weights and measures (Radak).

⁵ Relate [it] in Judah and let [it] be heard in Jerusalem. Say, 'Sound the shofar in the land! Call out, 'Assemble together!' Say, 'Gather together and let us go to the fortified cities!' ⁶ Hoist a banner over Zion; gather together, do not stand still, for I am bringing evil from the North, and great destruction. ⁷ The lion has left his den; the destroyer of nations has set out, has gone forth from his place, to lay your land waste; your cities will be desolate, without inhabitant. ⁸ For this, don sackcloth, lament and mourn; for the burning wrath of HASHEM has not receded from us!

⁹ And it shall be on that day — the word of HASHEM — that the heart of the king and the heart of the ministers will be lost, the Kohanim will be astounded and the prophets will be amazed.

¹⁰ I then said, "Alas, my Lord, HASHEM/ELOHIM, in truth, You have certainly misled this people and Jerusalem, saying, * 'You will have peace,' and yet the sword has reached the very soul!"

God's warning

¹¹ At that time it will be said of this people and of Jerusalem: '[Like] a dry wind over the hilltops of the wilderness, so is the way of My people; not [a wind] for winnowing and not for separating chaff.' ¹² One of those intense winds will come [upon them] for Me. Now, I will also speak words of judgment against them. ¹³ Behold, [the enemy] will rise up like the clouds, and his chariots like the storm, swifter than eagles are his horses.

'Woe to us, for we are vanquished!'

¹⁴ Cleanse your heart of evil, O Jerusalem, so that you may be saved; how long will you lodge your iniquitous thoughts within yourself? ¹⁵ For the voice of the herald comes from Dan, and announces misfortune from Mount Ephraim. ¹⁶ Mention to the nations, behold, let it be heard regarding Jerusalem: 'Besiegers are coming from a distant land; they raise their voice against the cities of Judah!' ¹⁷ Like watchmen of a field they are all around [Jerusalem], for she has rebelled against Me — the word of HASHEM. ¹⁸ Your path and your deeds have done these to you; this is your wickedness — it is bitter, for it has touched upon your heart.

The prophet laments

¹⁹ * My innards, my innards — I shudder; the walls of my heart — my heart murmurs within me; I cannot be silent, for you have heard the sound of the shofar, O my soul, the shofar blast of war. ²⁰ Disaster upon disaster has occurred, for the entire land has been vanquished; suddenly my tents were vanquished, my canopies in an instant. ²¹ How long will I see the banner [of the enemy] and hear the sound of the shofar?

* ²² For My people are stupid; they have not recognized Me. They are foolish children, and they are not discerning; they are wise at doing evil, but know not how to do good.

²³ I saw the land, and behold, it was void and empty; [I looked] to the heavens and their light was gone. ²⁴ I saw the mountains, and behold, they were trembling, and all the hills had crumbled. ²⁵ I saw, and behold, there was no man, and all the birds of the heavens had moved away. ²⁶ I saw, and behold, the fertile field had become a wilderness, and all its cities had been decimated before HASHEM, before His burning wrath.

The land will mourn

²⁷ For thus said HASHEM: The entire land will become a wasteland, although I will not annihilate [the people]. ²⁸ For this the land will mourn, and the heavens above will become black — because I decreed and I planned; I did not

הגידו ביהודה ובירושלם השמיעו ואמרו ותקעו [תקעו ק] שופר
באָרץ קראו מלאו ואמרו האסף ונבואה אל-ערי המבצר: שאו-נס
ציונה העזו אל-תעמדו כי רעה אנכי מביא מצפון ושבר גדול: עליה
אריה מסבכו ומשחית גולם נסע יצא ממקמו לשום ארצו לשמה
ח עריך תצינה מאין יושב: על-זאת חגרו שקים ספרו והילילו כי לא-
ט שב חרון אפייהו ממנו: והיה ביום ההוא נאם-

יהוה יאבד לב-המלך ולב השרים ונשמו הכהנים והנביאים יתמהו:
י ואמר אלהי אדני יהוה אכן השא השאת לעם הזה לירושלם לאמר
י א שלום יהיה לכם ונגעה חרב עד-הנפש: בעת ההיא יאמר לעם-
הזה לירושלם רוח צח שפיים במדבר דרך בת-עמי לוא לזרות
יב ולוא להבר: רוח מלא מאלה יבוא לי עתה גם-אני אדבר משפטים
יג אותם: הנה א פננים יעלה וכסופה מרבותיו קלו מושרים ססיו
יד אוי לנו כי שדדנו: בבסי מרעה לבך ירושלם למען תנשעי עד-מתי
טו תלין בקרבך מחשבות אוגך: כי קול מגיד מדן ומשמיע און מהר
טז אפרים: הזכירו לגוים הנה השמיעו על-ירושלם נצרים באים מארץ
ז המרחק ויתנו על-ערי יהודה קולם: בשמרי שדי היו עליה מסביב
ח כי-אתי מרתה נאם יהוה: דרכך ומעלליך עשו אלה לך ואת רעתך כי
ט מר כי נגע עד-לבך: מעי מעי א אחולה [אוהילה ק]

קירות לבי המה-לי לבי לא אחריש כי קול שופר ששמעתי
כ [שמעתי ק] נפשי תרוצת מלחמה: שבר על-שבר נקרא פי-שדדה
כא כל-הארץ פתאם שדדו אהלי רגע וריעתי: עד-מתי אראה-נס
כב אשמעה קול שופר:

בנים סכלים המה ולא נבונים המה חכמים המה להרע ולהיטיב
כג לא ידעו: ראיתי את-הארץ והנה תהו ובהו ואל-השמים ואין
כד אורם: ראיתי ההרים והנה רעשים וכל-הגבעות התקלקלו: ראיתי
כה והנה אין האדם וכל-עוף השמים נדרו: ראיתי והנה הכרמל המדבר
כז וכל-ערוי נתצו מפני יהוה מפני חרון אפו:

כח כה אמר יהוה שממה תהיה כל-הארץ וכלה לא אעשה: על-
זאת תאבל הארץ וקדרו השמים ממעל על כידברתי ומתי ולא

4:10. Jeremiah interjected a plea in defense of Israel: "By not preventing the false prophets from deceiving the people with vain assurances of peace, it is as if You agreed with them." But God did not reply; He just continued the prophecy.

4:11. The invading enemy will be like a fierce wind in the desert, where there are no obstacles to impede its force. It will not be a useful wind, such as one used for

winnowing grain to rid it of its chaff, but a totally destructive one.

4:19-21. Again Jeremiah interrupts his prophecy to express his own feelings.

4:20. The stately buildings of Jerusalem fell as easily and swiftly as if they were mere tents or canopies (Radak).

5

⁸ How can you say, "We are wise, and HAsHEM's Torah is with us," and you made the quill for falsehood, and the scribes are wise. ⁹ The wise men and they are ashamed, they are distraught and trapped; behold, I will give their word of HAsHEM, so what wisdom is in them? ¹⁰ Therefore, I will give their word to others and their fields to usurers, for from the simplest to the most distinguished, they all extort booty; from prophet to priest, all deal in falsehood. ¹¹ They relieved the [impending] disaster of the daughter of Yisroel by making light [of it], saying, "Peace! Peace!" But there is no peace, ¹² were they ashamed that they had committed abominations? They are not ashamed, nor do they know how to feel humiliated! Therefore they will fall among the fallen; at the time I attend to them they will stumble, said HAsHEM. ¹³ I shall utterly destroy them — the word of HAsHEM; there will be no grapes on the vine and no figs on the fig-tree; the leaf will wither, and what I have given to them will pass away. ¹⁴ "Why do we remain [here]?" Let us gather together and go to the fortified cities, there to be silent; for HAsHEM, our God, has caused us to be silent and has given us poisonous water to drink, for we have sinned to HAsHEM. ¹⁵ We may hope for peace, but there is no goodness; [we hope] for a time of healing, but behold, there is terror! ¹⁶ From Dan is heard the snorting of his steeds, at the sound of his mighty ones' footsteps the whole land quakes. They will come and devour the land and its fullness, the city and those who dwell in it. ¹⁷ For behold, I am inclining against you venomous serpents that cannot be charmed, and they will sting you! — the word of HAsHEM.

18 I seek strength to withstand the sorrow, but my heart is sick within me.
19 Behold, the sound of the cry of the daughter of my people from a distant land:
"Is HASHEM not in Zion, is His king not within it?"
[But He replies,] "Why have they angered Me with their idols, with their alien
goddesses?"

²⁰ The harvest has passed, the summer has ended, but we have not been saved.
²¹ Over the disaster of the daughter of my people have I been shattered; I am blackened; dissolution has gripped me. ²² Is there no balm in Gilead? Is there no healer there? Why has the health of the daughter of my people not recovered?
²³ If only my head would be water and my eyes a spring of tears, so that I could cry all day and night for the slain of the daughter of my people! If only someone would give me a travelers' lodge in the wilderness, then I would forsake my people and leave them, for they are all adulterers, a band of traitors. ²⁴ They draw their knives, thrust their bow is falsehood.

Not for good faith have they grown strong in the land, for they go forth from evil to evil, but Me they do not know — the word of HASHEM. ³ Let each man beware of his fellow; do not trust any kind. For every kinsman acts perversely and every acquaintance mongers slander. ⁴ Each man mocks his fellow and they do not speak truth; they train their tongue to speak falsehood, and they do not speak truth; they train their tongue to speak falsehood, striving to be iniquitous. ⁵ Your dwelling is armed deceit; because of this deceit they refuse to know Me — the word of HASHEM.

⁶ Therefore, thus said HASHEM, Master of Legions: Behold, I shall purge their deceit; they refuse to HUSHEN. And I shall test them — for what [else] can I do for the daughter of My them and I shall test them — for what [else] can I do for the daughter of My people? • ⁷ Their tongue is like a drawn arrow, speaking deceit; with his mouth one speaks peace with his fellow, but inside of him he lays his

From A Nation such as this, shall my
 soul not seek vengeance?



of the field will know that I, HASHEM, have lowered a high tree, and have raised a low tree; I have dried up a moist tree and made blossom a dry tree — I am HASHEM; I have spoken and I shall carry it out."

18

Fathers
and sons

The word of HASHEM came to me, saying:

² Why do you relate this parable upon the land of Israel, saying, 'The fathers eat sour grapes, but the teeth of the sons are set on edge!' ³ As I live — the word of the Lord HASHEM/ELOHIM — [I swear] that there will no longer be anyone among you who uses this parable in Israel. ⁴ Behold, all souls are Mine; like the soul of the father, so the soul of the son, they are Mine. The soul that sins — it shall die.

The
righteous
father

⁵ If a man is righteous and practices justice and righteousness; ⁶ he does not partake [of idolatrous sacrifices] upon the mountains; does not lift his eyes towards the idols of the House of Israel; does not defile his neighbor's wife nor approach an impure woman; ⁷ does not oppress any man; returns a collateral for a debt; ⁸ does not rob any loot; gives his bread to the hungry and covers the naked with clothing; ⁹ does not give [loans] with usury nor take interest; withholds his hand from corruption; executes true justice between man and man; ¹⁰ goes according to My decrees and observes My ordinances to practice truth — he is a righteous man; he shall surely live — the word of the Lord, HASHEM/ELOHIM.

The
violent son

¹⁰ If he begets a violent son, who sheds blood, who does any of these [sins] to [his] brother, ¹¹ who does not do all these [good deeds]: for he even partakes [of idolatrous sacrifices] upon the mountains; defiles his neighbor's wife; ¹² oppresses the poor and the needy; robs loot; does not return collateral; lifts his eyes towards the idols; commits abomination; ¹³ gives [loans] with usury and takes interest — should he live? He shall not live! He has committed all these abominations; he shall surely die and his blood will be upon himself.

The
righteous
grandson

¹⁴ Then if he begets a son who sees all the sins of his father that he had done; he sees, but does not do [acts] like them: ¹⁵ He does not partake [of idolatrous sacrifices] upon the mountains; does not lift his eyes towards the idols of the House of Israel; does not defile his neighbor's wife; ¹⁶ does not oppress any man; does not keep collateral; does not rob any loot; gives his bread to the hungry and covers the naked with clothing; ¹⁷ withholds his hand from [harming] the poor; does not take usury or interest; obeys My ordinances and follows My decrees — he shall not die for his father's iniquity; he shall surely live.

The soul
that sins

¹⁸ His father, because he has cruelly oppressed [others], has robbed loot from [his] brother and did that which is not good among his people — behold, he died for his sin. ¹⁹ Yet you say, 'Why did the son not bear the iniquity of the father?' But the son performed justice and righteousness, and observed all My decrees and performed them; he should surely live! ²⁰ The soul that sins, it shall die! A son shall not bear the iniquity of [his] father and a father shall not bear the iniquity of [his] son; the righteousness of the righteous person shall be upon him and the wickedness of the wicked person shall be upon him.

The penitent

²¹ As for the wicked man, if he repents from all his sins that he committed, and he observes all My decrees and practices justice and righteousness, he shall surely live, he shall not die. ²² All his transgressions that he committed will not be remembered against him; he shall live because of the righteousness that he did. ²³ Do I desire at all the death of the wicked man? — the word

יח

השדה כי אני יהוה השפלתיו | עץ גבה הגבהתי עץ שפל הובשתי | עץ לח והפכתיו עץ יבש אני יהוה דברתי ועשיתי:

ב דבר יהוה אלי לאמר: מה לכם אתם משלים את המשל הזה על אדמת ישראל לאמר אבות ואכלו בסר ושני הבנים תקהניה: חי אני ואם אדני יהוה אם יהיה לכם עוד משל המשל הזה בישראל: הן כל הנפשות לי הנה כנפש האב וכנפש הבן לי הנה הנפש החטאת היא תמות:

ו איש כי יהיה צדיק ועשה משפט וצדקה אל ההרים לא אכל ועיניו לא נשא אל גלולי בית ישראל ואת אשת רעהו לא טמא ואל אשה נדה לא יקרב: ואיש לא יזנה בחבלתו חונן ישיב גולה לא יגול לחמו לרעב יתן ועירם יכסה בגד: בנשך לא יתן ותרבית לא יקח מעול ישיב ידו משפט אמת יעשה בין איש לאיש בחקותי והלך ומשפטי שמר לעשות אמת צדיק הוא חיה יחיה נאם אדני יהוה: והוליד בן פריץ שפר דם ועשה אב מאחד מאלה: והוא את כל אלה לא עשה כי גם אל ההרים אכל ואת אשת רעהו טמא:

יב עני ואביון הונה גולות גול חבל לא ישיב ואל הגלולים נשא עיניו תועבה עשה: בנשך נתן ותרבית לקח נחזי לא יחיה את כל התועבות האלה עשה מות יומת דמיו בו יהיה: והנה הוליד בן וירא את כל חטאת אביו אשר עשה וירא [ויראה] ולא יעשה כהן: על ההרים לא אכל ועיניו לא נשא אל גלולי בית ישראל ואת אשת רעהו לא טמא: ואיש לא הונה חבל לא חבל וגולה לא גול לחמו לרעב יתן ועירם כסה בגד: מעני ישיב ידו נשך ותרבית לא לקח משפטי עשה בחקותי הלך הוא לא ימות בעון אביו חיה יחיה: אביו כי עשך עשך גול גול אב ואשר לא טוב עשה בתוך עמיו והנה מת בעונו:

יט ואמרתם מדע לא נשא הבן בעון האב והבן משפט וצדקה עשה את כל חקותי שמר ויעשה אתם חיה יחיה: הנפש החטאת היא תמות בן לא ינשא | בעון האב ואב לא ינשא בעון הבן צדקת הצדיק עליו תהיה ורשעת רשע [הרשע] עליו תהיה:

כא תהיה ורשעת רשע [הרשע] עליו תהיה: כי ישוב מכל חטאתו [חטאתיו] אשר עשה ושמר את כל חקותי ועשה משפט וצדקה חיה יחיה לא ימות: כל פשעיו אשר עשה לא יזכרו לו בצדקתו אשר עשה יחיה: החפץ אחרץ מות רשע נאם

18:2. The people felt that they were being punished unfairly for the sins of their fathers, but Ezekiel rejected this contention (v. 4), saying that punishment is exacted only of those who deserve it.

18:7. See Exodus 22:25.

18:19. Since Ezekiel's listeners thought they were being punished only for the wickedness of such evil predecessors as King Manasseh, they would wonder why the righteous son of Ezekiel's parable went unscathed.

of the Lord / HASHEM / ELOHIM. It is not
rather his return from his ways, that he may live?

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