

Isaiah / *Yasha'yah*/ Yah Saves

Chapter 1

1 The prophetic revelation of (*chazown* – the message regarding the future communicated by God to) **Yasha'yahuw** (*Yasha'yahuw* – a compound of *yasha'* – salvation and Yahowah, meaning: Yah Saves (changed to Isaiah by religious clerics to disguise this revelation)), **son of (ben) Amowts** (*'Amowts* – the almighty (serving as a reference to Yah)), **who** (*'asher* – as a result of this relationship) **witnessed prophetic visions** (*chazah* – received information from God) **regarding** (*'al*) **Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah (changed to Judah by religious clerics to disguise this relationship)) **and** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – meaning the Source of Reconciliation and Restoration (changed to Jerusalem by religious clerics who wanted to disguise this fact)) **in the days** (*ba yowm* – during the time of) **of Eziyahuw** (*'Ezyahuw / 'Uzyahuw* – meaning Almighty Yah (changed to Uzziah by religious clerics to disguise the inclusion of Yahowah's name)), **Yowtham** (*Yowtham* – meaning Yah Perfects (and empowers) (changed to Jotham by religious clerics who don't want you to know that YHWH is pronounced Yahowah, nor understand that Yah restores)), **Achaz** (*'Achaz* – meaning he has grasped hold (unchanged phonetically because it does not convey anything about Yah)), **and Yahizqyahuw** (*Yahizqyahuw* – meaning Cry Out to Yah and Yah will Lift Up (corrected from 1QIsa) (changed to Hezekiah by religious clerics who don't want you to notice Yahowah)), **kings** (*melek* – royal rulers) **of Yahuwdah** (*Yahuwdah* – meaning Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah (changed to Judah by religious clerics who wanted to hide this relationship)).

2 Listen (*shama'* – pay attention and hear this) **heavens** (*shamaym* – in the spiritual realm) **and** (*wa*) **pay attention and hear this** (*shama'* – listen) **earth** (*'erets* – in the material realm), **for indeed** (*ky* – emphasizing this point), **Yahowah** (יְהוָה - יְהוָה - יהוה - *Yahowah*) **has spoken the Word** (*dabar* – has communicated this message using words (piel perfect): **'I nurtured and reared** (*gadal* – I honored, promoted, and enriched) **the children** (*benym*) **and** (*wa*) **I lifted them up** (*ruwm* – raising them and helping them grow (polel perfect)), **but** (*wa*) **they** (*hem*), **themselves, rebelled and revolted against Me** (*pasha' ba* – they were openly defiant, they transgressed our agreement, and offended Me when they stepped forward and marched off in a different direction).'

3 A bull (*sowr* – a cow) **knows and acknowledges** (*yada'* – is aware of and respects) **the one who caused him to be born** (*qanah* – the one who conceived, created, and bore him, bringing him forth), **and an ass** (*hamowr* – donkey) **his lord and master** (*ba'al* – owner who possesses and controls him). **Yisra'el** (*Yisra'el* – individuals who contend with God) **does not know or understand** (*lo' yada'* – is not acquainted with and does not acknowledge, is unaware, undiscerning, and indiscriminating), **and** (*wa*) **My family** (*'am* – My related people and kin) **does not realize or apprehend this information** (*lo' byn* – is not observant, does not pay attention, is not discerning, and does not understand). **A bull** (*sowr* – a male cow, but also a foe and one who descends bearing their own burdens) **actually recognizes** (*yada'* – knows and realizes (qal perfect)) **the one who has acquired him** (*qanah* – the one who possesses him), **and**

(*wa*) **the ass** (*chamowr* – the donkey, a beast of burden, and a pile of non descript matter) **his feeding trough and manger** (*'ebuwc*), **but** (*wa* – (from 1QIsa) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God) **does not know** (*lo' yada'* – is unaware and does not recognize, acknowledge, or respect Me). **My family** (*'am* – My people) **does not understand** (*lo' byn* – they are thoughtless and unperceptive, unaware and undiscerning, ignorant and irrational, and generally comatose and clueless).

4 Woe (*howy* – alas you are headed in the wrong direction, wake up and stop what you are doing) **foreign nation** (*gowy* – Gentiles, non Yahuwdim, and thus people from different places and races) **of sinful** (*chatsa'* – wrongdoing and blameworthy, misguided and disenfranchised) **people** (*'am*). **Massive, severe, and stubborn** (*kabed* – very significant and challenging) **is the consequence of corruption and distortion** (*'aown / 'awon* – is the liability incurred as a result of violating the agreement, the guild associated with perverting and twisting My testimony, and is the guilt which comes from the perversity and perversion of bowing down) **of the seed** (*zera'* – the descendants and offspring) **which is displeasing and harmful** (*ra'a'* – that which is injurious and mischievous, wicked and evil). **Children** (*benym* – sons) **of corruption and perversion** (*shachath* – who are ruined and rotten, destroyed and decaying) **have abandoned** (*'azab* – neglected and forsaken, deserting and disassociating from) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ). **Having completely rejected and despised** (*na'ats* – having totally spurned and shown contempt for, blaspheming (piel perfect)) **the Set-Apart One** (*qadowsh*) **of Yisra'el** (*Yisra'el* – those who engage and endure with God), **they are strangers** (*zuwr* – they are alienated and estranged, having walked away), **having gone backwards** (*'achowr* – turning away and backsliding).

5 For (*'al*) **what reason** (*mah*) **do you want to be continuously afflicted and eternally destroyed** (*'owd nakah* – do you choose to be forever stricken by others, subjugated, ravaged, and die)? **And yet you repeatedly and habitually** (*yacaph* – you add to your own plight, and again and again (hiphil imperfect)) **rebel, turn away, and withdraw** (*tsarah* – you are obstinate and stubborn, unwilling to consider the directions you have been given, and you renounce Me). **The whole head** (*kol ro'sh*) **is diseased** (*choly* – sick, ill, injured, and weak), **and the entire heart** (*wa kol leb*) **is cramped and crippled** (*dowy* – unhealthy and dysfunctional, infirmed and faint).

6 From (*min*) **the soles of the feet** (*kap regel* – even the palms of the hand) **all the way up to the head** (*'ad ro'sh*), **there is nothing sound about him** (*'ayn ba mathom* – as no part of the body is healthy or uncorrupted). **Crushed, battered, and bruised** (*pesa'* – stricken, injured, castrated, and emasculated) **by way of becoming united and bound together as a society in a spellbinding fellowship of occult origins** (*chabuwh* – wounded; from *chabar/cheber* in a covenant and alliance associated with a charmer's magic spell), **they have become devastated by a deadly plague** (*makah* – as a pandemic disease has wreaked havoc throughout the entire population). **It is a raw and open wound which they have allowed to go unwashed** (*tary lo' zuwr* – an inflamed and infected filthy lesion, a contagion which they did not bother to wring out, a malady born out of the loathsome harlotry perpetrated by a foreign adversary which leads to total estrangement and irreversible alienation (truly qal passive perfect)). **They have not accepted any prescriptions, any medicine, or any remedy** (*wa lo' chobes* – they have not been healed, restrained, nor properly led or governed (pual perfect)). **In their calloused, fat, and bloated, incapacitated state** (*ba ha shamen* – in their slimy and unresponsive ways, with their

wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding) **then they have not been the least bit receptive or responsive** (*wa lo' rakak* – so they have allowed themselves to become hardened and inflexible, stubborn and recalcitrant, they are totally resistant and completely impervious (pual perfect)).

7 Your country (*'erets* – your land) **is devastated, desolated, and deserted** (*shammah* – is a sparsely populated wasteland and has become essentially uninhabitable). **Your cities** (*'iyar* – your towns and villages) **have been burned with fire** (*saraph 'esh* – have been consumed by flames). **Your soil** (*'adamah*) **as a result** (*la neged*) **is devoured** (*'akal*) **by unauthorized and illegitimate strangers** (*zar* – foreigners from different places and races who have no right to be there). **They have brought appalling devastation upon it** (*shamem* – they have caused it to become a sparsely populated wasteland, ruined and ravaged, an astounding desolation and desecration (IQIsa)). **Accordingly** (*ka*), **it will be overthrown and demolished** (*mahphekah* – overturned and destroyed) **by foreigners from different places and races who have no right to be there** (*zar* – by unauthorized and illegitimate strangers). **Need verse 8**

9 Unless (*luwle'*) **Yahowah** (𐤎𐤏𐤍𐤏 - 𐤑𐤏𐤑𐤏) **of the regiment of conscripts** (*saba'* – hosts of messengers and envoys managed within the auspices of command and control) **left a remnant** (*yatar* – spared and preserved a remainder, leaving some behind), **some survivors for us** (*la saryd*), **a few individuals** (*ma'at*), **as was the case with** (*ka*) **Sodom** (*Cadom* – meaning scorched, but usually transliterated Sodom), **we would be like** (*hayah damah*) **G'amorah** (*G'amorah* – meaning place of manipulation and tyranny where people are enslaved, but usually transliterated Gomorrah).

10 Listen to (*shama'* – actually hear and genuinely pay attention to (qal imperative)) **the Word** (*dabar*) **of Yahowah** (𐤎𐤏𐤍𐤏 - 𐤑𐤏𐤑𐤏) **religious leaders and political dictators** (*qatsyn* – captains of industry and military officers) **of Sodom** (*Cadom* – scorched) **and** (*wa* – associating and combining the Word of Yahowah with... (from IQIsa but omitted from the MT) **listen to** (*shama'* – choose to hear and respond to (hiphil imperative)) **the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction) **of our God** (*'elohym*) **people** (*'am*) **of G'amorah** (*G'amorah* – meaning place of manipulation and tyranny where people are enslaved, but usually transliterated Gomorrah).

11 What is it to Me (*mah la*) **the many** (*rab*) **sacrifices of yours** (*zebach* – slaughters and killings of yours (second person plural))?" **says** (*'amar* – proclaims and communicates (qal imperfect)) **Yahowah** (𐤎𐤏𐤍𐤏 - 𐤑𐤏𐤑𐤏). **I have completely satisfied and literally fulfilled** (*saba'* – I have absolutely and overwhelmingly fulfilled and have personally endured all of the pain and disassociation necessary to meet and abundantly satisfy all of the requirements of (qal perfect, first person singular)) **the uplifting offering of the lambs** (*'olah 'ayl* – the elevating offering of the sacrificial lambs)." (*Yasha'yah* / Yah Saves / Isaiah 1:11) **But** (*wa*) **the lipid and fatty tissues** (*cheleb*) **of the filthy animals** (*merya'* – gross, fat-laden cows), **and** (*wa*) **the blood** (*dam*) **of the bulls** (*par* – male cow, from *parar* – that which breaks covenants, frustrates relationships, and violates agreements, creating divisions and scattering people), **and the rams** (*wa kebes* – addressing the sources of human domination), **and the goats** (*wa 'athuwd* –

speaking of those in positions of authority), **I do not desire nor want** (*lo' chaphets* – I take absolutely no pleasure in and do not enjoy, period! (qal perfect)).

12 So when (*ky*) **you persistently come to be seen in My presence** (*bow' la ra'ah paneh* – you habitually pursue Me to be seen before Me (qal imperfect / niphil infinitive construct), **who sought this from your hand** (*my baqas zo'th min yad* – who is responsible for conspiring to teach and require you to have this be part of what you engage in) **in order to** (*'el* – from 1QIsa) **tread upon** (*ramac* – to aggressively seek to conquer, trample, harm, and destroy (qal infinitive construct)) **the sounding of My trumpets [the means used to announce the Called-Out Assembly Meetings]** (*chatser* – My abodes (addressing Yaruwshalaym), My courtyards (referring to the Temple surroundings), My enclosures (speaking of God's protective covering), and My towns (referring to the settlements throughout Yahuwdah).

13 You should not continue to add things (*lo' yasap* – you should not incessantly increase or consistently incorporate something else (hiphil imperfect)), **coming with and bringing** (*la bow'* – arriving with wanting to include (hiphil infinitive construct)) **an offering** (*minchah* – presenting and sacrificing) **which is futile and worthless, pagan and idolatrous** (*shawa'* – vain and spurious, forged or counterfeit) **while burning incense** (*qatoreth*). **It** (*hy'*) **is an abomination, a disgusting ritual, a repugnant religious practice, and a form of worship which is repulsive** (*tow'ebah* – a loathsome and abhorrent thing, idolatrous and adulterous, objectionable and of the occult, ethically and morally inappropriate and corrupting) **to Me** (*la*). **The means to renewal and restoration** (*chadash* – the times of confirmation and reaffirmation determined by the lunar cycles) **and the Shabat** (*shabat* – the promise of sevens where we rest while Yah settles our debts) — **the invitation to** (*qara'* – the summons to) **the Called-Out Assembly Meeting** (*Miqra'* – the designated and appointed time to be welcomed and greeted) — **I shall not allow to be overcome** (*lo' yakol* – I can never allow to endure or prevail (qal imperfect)) **with the corruption of idolatrous worship** (*'awen* – with false, deceitful, and wicked testimony which is in conflict with the relationship and standard), **or its** (*wa hy'* – from 1QIsa) **Set-Apart Assembly** (*'asarah* – the set-apart meetings associated with Yah's *Miqra'ey* throughout the Towrah).

14 Your monthly festivals (*chodesh* – your lunar celebrations) **and** (*wa*) **your appointed assembly times** (*mow'ed* – your sacred seasons) **are hateful toward and hostile to** (*sane'* – they are intensely disliked and detested by, even openly adverse to) **My soul** (*nepesh*). **They have become** (*hayah* – they were and they will be) **to Me** (*'al*) **a problem** (*la torach* – a wearisome burden) **which I have become tired of** (*la'ah* – which I have grown impatient and weary of, grieved by and offended by (niphil perfect)) **bearing** (*nasa'* – sustaining and enduring (qal infinitive construct)).

15 So (*wa*) **when** (*ba*) **you stretch out** (*paras* – reach out) **your hand** (*kap*), **I will conceal My eyes from you** (*'alam 'ayn min* – I will consistently ignore it and be continually unaware of it, screening you from My sight (hiphil imperfect)). **Also** (*gam*), **even though** (*ky*) **you make a great many** (*rabah* – increasing your lengthy) **prayers and requests** (*taphilah* – pleas for intervention), **I do not hear them** (*lo' shama'* – I never listen to them and I'm literally deaf to them (qal participle)). **Your hands** (*yad*) **are completely full of** (*male'* – are literally brimming with) **blood** (*dam*), **your fingers** (*'etsba'* – (from 1QIsa)) **with corruption** (*'awon* – twisting and perverting, depravity, perversity, and guilt (from 1QIsa)).

16 Remove these impurities (*rachats* – wash oneself (qal imperative)) **and** (*wa* – (from 1QIsa)) **become pure** (*zakah* – moral, justified, and acquitted (hithpael imperative)). **Then** (*wa* – (from 1QIsa)) **change direction and reject** (*suwr* – turn around, walk away, and distance yourself from (hiphil imperative)) **the errant and evil nature** (*roa'* – the inappropriate, improper, immoral, and displeasing aspects) **of your deeds** (*ma'alal* – actions and activities) **from** (*min*) **before** (*neged* – the conspicuous counterfeits and corresponding counterparts) **My sight** (*'ayn* – My eyes). **Stop** (*chadal* – cease, leave, abandon, give up, refuse, and refrain from (qal imperative)) **being bad** (*ra'a'* – being so miserable, so harmful, so evil, so displeasing, troublesome, begrudging, and unacceptable (hiphil infinitive construct)). **Need verse 17**

18 Please (*na'*), **let's walk** (*halak*) **and** (*wa*) **let's reason together** (*yakach* – let's have a spirited debate and decide based upon the arguments) **says** (*'amar*) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ).

19 If (*'im*) **you are willing** (*'abah* – and voluntarily accept this invitation) **and listen** (*shama'* – hear and receive this message), **the goodness** (*tuwb* – the prosperity and beauty) **of the land** (*ha'erets* – the realm) **you shall find nourishing** (*'akal* – taste and consume). **Need verses 20-31**

Chapter 2

1 The Word (*ha dabar* – the statement and message) **which as a result of the relationship** (*'asher*) **Yasha'yah** (*Yasha'yah* – Yahowah Saves (from 1QIsa)), **the son** (*ben*) **of Amowts** (*'Amowts* – the Almighty), **prophetically observed** (*chazah* – received from God) **regarding** (*'al*) **Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **and** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Reconciliation).

2 And (*wa*) **it shall come to be** (*hayah* – it shall exist) **in** (*ba*) **the last of days** (*'acharyth ha yowmym* – at the end of time and final period of history), **the Temple Mount** (*beyth har* – which is the lofty home of the elevated family) **of Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **shall be established** (*kuwn* – shall be fashioned and formed (explicit in 1QIsa)) **and it will come to continuously exist** (*hayah* – it will always be (qal imperfect) **in** (*ba*) **highest** (*ro'sh* – summit) **of mountains** (*harym*), **and shall be lifted up** (*nasa'* – raised) **from** (*min*) **the hilltops** (*gib'ah*). **And** (*wa*) **all** (*kol*) **of the people from different races and places** (*ha gowym* – the Gentile nations) **shall travel en masse** (*nahar* – shall flow as a constant stream of people (qal perfect)) **to Him** (*'el* – to God).

3 And (*wa*) **many** (*rab*) **people** (*'am* – members of the family) **shall go** (*halak* – walking on a journey) **and** (*wa*) **say** (*'amar*), **'Let's elect to go** (*halak* – let's walk (qal imperative)) **and** (*wa*) **let's choose to ascend** (*'alah* – let's climb (qal imperfect cohortative)) **to** (*'el*) **the mountain** (*har*) **of Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ), **to the Temple** (*beyth* – house, home, and family) **of the God** (*'elohym*) **of Ya'aqob** (*Ya'aqob* – the one who supplants his heels; a synonym for Yisra'el). **And** (*wa*) **let's choose to let Him continuously teach us** (*jarah* – let us allow Him to become our source of continual instruction and guidance (hiphil imperfect jussive)) **from** (*min*) **His ways** (*derek* – His directions). **Then** (*wa*) **let us constantly walk** (*halak* – let's choose to consistently travel through life (qal imperfect cohortative)) **in** (*ba*) **His paths** (*'orach / 'arach* – journeying in His company). **For indeed** (*ky* – emphasizing this point), **from** (*min*) **Tsyown** (*Tsyown* – the Signpost along the Way), **the Towrah** (*Towrah* – Teaching and Instruction, Guidance and Direction) **and** (*wa*) **the Word** (*dabar*) **of Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **shall continually go out** (*yasa'* – shall be consistently brought forth (qal imperfect)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Reconciliation).

4 And (wa) He will adjudicate matters (shaphat – He will govern (qal perfect)) between (bayn – among) the people from different races and places (ha gowym) and (wa) reason together (yakach – arbitrate, having a spirited debate and correct and righteous discussion (hiphil perfect)) on behalf of (la) the abundantly great and numerous (rab) family members ('amym – the related peoples). Then (wa) they will completely crush and grind (kathath – beating) their weapons (chereb – swords and daggers) into (la) plowshares and digging implements ('eth), and (wa) their spears (chanyth – their siege weapons which pierce and are hurled) into (la) pruning tools (mazmerah – husbandry sheers for trimming). And the people from different races and places (gowy – foreign nations) will not (lo') continue to raise (nasa' – incessantly lift up (qal imperfect)) weapons (chereb – swords and daggers) among ('el) other people from different races and places (gowy – foreign nations). And (wa) they shall no longer (lo' 'owd – never again) teach or learn (lamad – be trained and guided in) the ways of war (milchamah – of wielding weapons in continuous battles).

5 Choose to journey to (halak – elect to walk and travel to (qal imperative)) the Family and Home (beyth – the Household) of Ya'aqob (Ya'aqob – serving as a synonym for Yisra'el and the Covenant), and (wa) continually walk (halak – choose to consistently journey, literally travel, actually move about, and genuinely and forever explore (qal imperfect cohortative)) in (ba) the light ('owr) of Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ).

6 Indeed (ky), the people ('am) have forsaken and abandoned (natash – rejected and disassociated from) the House and Family (beyth – Household and Home) of Ya'aqob (Ya'aqob – the father of Yisra'el). For indeed (ky) there is a multitude (male' – there is an overflowing number) from the east (min qedem), even (wa) those who practice sorcery ('anan – those who are fixated on the words of the deceased and who are demon possessed, practicing divination, those who turn clouded, obscured, and satanic spiritualism to a barbaric religion), as was the case with (ka) the Palishty (Palishty – Philistines, from which Palestinian is derived), along with (wa ba) the children (yeled – the young boys) of uncivilized foreigners (nakary – of aliens who behave like wild animals bringing disaster, misfortune, and calamity) who scoff and demean while inflicting harm to themselves and others with their hands (capmaq – who strike themselves and others with hostile hands which shouting disparaging slogans).

7 And his land (wa 'erets – and his nation (speaking of the young men who act like uncivilized animals)) is filled (male') with silver and gold (keceph wa zahab – money and tangible forms of wealth), and there is no end (wa 'ayn qatseh) to the storerooms of treasure ('owtsar – riches and wealth). His land (wa 'erets) is overrun (male' – filled) with horsepower (cuws – with that which swiftly skims across the surface) and no end to (wa 'ayn qatseh) his war vehicles (merkabah – mobilized weapons).

8 And his land (wa 'erets) is filled (male' – overrun) with worthless religious objects devoted a false god ('alyl – good for nothing, futile, and valueless deity; from 'al – is not, is nothing, is rather a meritless alternative) which are (la – the result of) the work (ma'asah – the labor and pursuit, the achievement and undertaking; from 'asah – that which is engaged in and acted upon, prepared and produced, fashioned and accomplished, instituted and celebrated) of his hand (yad). They bow down in worship, prostrating themselves (chawah – chanting and shouting) to that which (la 'asher) they have fashioned and made ('asah – they have conceived and created) with his fingers ('etsba').

9 And he bowed down in submission (*shachach* – through fear he surrendered, he prostrated himself, and he was humbled and cast down (niph'al imperfect waw consecutive)). **The man** ('*adam*), **and also** (*wa*) **mankind** ('*ysh*), **have been humiliated and humbled** (*shaphet* – have been brought low, diminished and abased (qal imperfect waw consecutive)). [And You will not ever lift them up (*wa 'al nasa' la* – You will not respect or forgive them (not extant in 1QIsa or any of the DSS)).] **Need verse 10**

11 Then (*wa* – (from 1QIsa)) **the arrogant perspective** (*gabhuwth 'ayn* – conceited outlook) **of man** ('*adam*) **will be humbled** (*shaphel* – will be brought low (verb form derived from 1QIsa), **and** (*wa*) **the haughtiness** (*ruwm* – the self-centered, self-guided, and self-reliant overconfidence) **of mankind** ('*iysh*) **will be brought down** (*shachach* – will be bowed (verb form derived from 1QIsa)). **Then** (*wa*) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **alone** (*la bad* – as part or extension of the whole) **will have the power and authority to protect and save** (*sagab* – will be exalted for having been concerned about, defended, supported, and empowered, enabling growth and facilitating prosperity) **in this specific day** (*ba ha yowm ha huw'* – on this the one and only day (singular and specific and thus speaking of His return on *Yowm Kippurym*)).

12 Indeed (*ky* – emphasizing this point) **this day** (*yowm*) **is for** (*la*) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **of the spiritual envoys** (*saba'* – of the command and control regimen of messengers) **against** ('*al*) **all of** (*kol*) **the unduly proud and haughty** (*ge'eh* – the morally failed who rise up and promote themselves) **and** (*wa*) **those who are exalted and lifted up** (*ruwm* – those with status and position who rise up). **And then** (*wa* – from 1QIsa) **all** (*kol*) **that which is being promoted** (*nasa'* – that which is being lifted up, respected, exalted, desired, and endured) **will be brought low** (*shaphel* – will be debased and shamed). **Need verses 13-16**

17 Conceited and high ranking (*gabhuwth* – arrogant, haughty, exalted, and lofty) **men** ('*adam*) **will bow down** (*shachach* – will be humbled, weakened, reduced, and be brought low), **and** (*wa*) **the self-willed individuals whose unwarranted desire for status makes them arrogant** (*ruwm 'iysh* – the high ranking individuals who are self-promoters and haughty) **will be humbled and humiliated** (*shaphel* – will be defeated, shamed, and cast down). **Then** (*wa*) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **alone** (*la bad* – as part or extension of the whole) **will have the power and authority to protect and save** (*sagab* – will be exalted for having been concerned about, defended, supported, and empowered, enabling growth and facilitating prosperity) **in this specific day** (*ba ha yowm ha huw'* – on this the one and only day (singular and specific and thus speaking of His return on *Yowm Kippurym*)),

18 and (*wa*) **the worthless religious images used in worship services** (*ha 'elyl* – the futile religious artifacts and idols) **will be completely swept away and totally discarded** (*kalyl chalaph* – will entirely go away, be removed, and literally disappear (qal imperfect)). **Need verses 19-21**

22 You, Yourself, will cease to engage with and will separate from (*la chadal min* – You will abandon, give up on, refuse, and reject) **the men** (*ha 'adam* – the humans) **with** ('*asher*) **a nesamah / conscience** (*nesamah* – the capacity to be rational and moral through the exercise of good judgment) **because of** (*ba*) **their anger and resentment** ('*aph* – the presence of their animosity and bad temperment). **For indeed** (*ky*), **in what way** (*ba mah* – for what reason) **should I consider him worthy** (*chashab huw'* – should I impute any value to him).

Need Chapters 3-4

Chapter 5

Need verses 1-19

20 Woe to (*howy* – alas this warning) **those who say** (*ha 'amar* – those who promise and affirm) **that which is bad** (*la ha ra'* – that which is harmful and evil) **is good** (*towb* – beautiful and pleasing, valuable and agreeable), **and also** (*wa*) **that which is good** (*la ha towb* – pleasing, valuable, and agreeable) **is bad** (*ra'* – is harmful), **those who constitute and establish** (*sym* – appoint, assign, place, and ordain) **darkness** (*choshek* – obscurity and the absence of light) **for** (*la*) **light** (*'owr* – illumination and enlightenment) **and** (*wa*) **light** (*'owr* – illumination and enlightenment) **for** (*la*) **darkness** (*choshek* – obscurity and the absence of light), **those who constitute and assign** (*sym* – appoint, place, consider, and ordain) **that which is bitter and poisonous** (*mar* – disagreeable and deadly) **for** (*la*) **that which is pleasant and acceptable** (*mathowq* – sweet, pleasing, and enjoyable) **and** (*wa*) **that which is pleasing and acceptable** (*mathowq* – sweet, pleasant, and enjoyable) **for** (*la*) **that which is disagreeable and deadly** (*mar* – bitter and poisonous).

21 Woe to (*howy* – alas this warning) **those who are wise in their own eyes** (*chakam* – those who perceive themselves to be shrewd, cunning, and crafty) **when** (*wa*) **right in front of their face** (*neged paneh* – before their presence) **is the ability to understand** (*byn* – is the information needed to know the truth, to be perceptive and discerning, and to intelligently distinguish between right and wrong).

22 Woe to (*howy* – alas this warning) **to the mighty and powerful individuals** (*gibowr* – the political, religious, military, and economic leaders), **to those** (*la*) **drinking to the point of drunkenness** (*shathah yayin*), **the individuals** (*'iysh*) **who are wealthy and warriors** (*chayl* – the politically, economically, and militarily powerful) **who mix** (*masak* – produce and pour) **intoxicating libations** (*shakar*),

23 those who acquit (*tsadaq* – vindicate) **the guilty** (*rasha'* – the wicked and evil who have violated the standard) **because of** (*'eqeb*) **a bribe** (*shochad* – a gift with an explicit quid pro quo, a tribute payment, or attempt to buy political influence), **and the vindication** (*tsadaqah* – innocence) **of the guiltless** (*tsadyq* – righteous who are in accord with the standard) **they remove from them** (*suwr min*).

24 So therefore (*la ken*) **just as** (*ka*) **the chaff** (*qash* – stubble and straw) **is consumed** (*'akal* – eaten and destroyed) **by tongues** (*lashown*) **of fire** (*'esh* – of flame), **and** (*wa*) **the dry grasses** (*chashash* – burnable foliage) **in a blaze of fire** (*lehabah* – when burned) **falter and go limp** (*raphah* – fade and fail) **at the root** (*shoresh* – the source and base), **they will come to be** (*hayah*) **like** (*ka*) **the stench of decay** (*ha maq* – the smell associated with the decomposition of organic matter), **and** (*wa*) **the blossom** (*perach* – the bud, shoot, or flower) **as** (*ka*) **the fine dust** (*'abaq* – soot) **is stirred up and carried away** (*'alah* – is withdrawn and goes away). **Indeed** (*ky*) **they reject and despise** (*ma'as* – they avoid all association with, refusing to accept) **the** (*'eth* – as a form of emphasis) **Towrah** (*Towrah*: from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that

which causes us to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) of **Yahowah** (יהוה - יהוה) of the **spiritual envoys** (*saba*). **And the Word** (*imrah* – the instruction and the promise) of the **Set-Apart One** (*qadowsh* – devoted and purifying one) of **Yisra’el** (*Yisra’el* – of individuals who engage and endure with God), **they treat with contempt** (*na’as* – they dislike, even abhor, and blaspheme, they condemn, spurn, and revile). **Need verses 25-30**

Need Chapter 6

Chapter 7

Need verses 1-13

14 Therefore (*ken* - this is honest and correct, pertaining to being in a right relationship and standing), **the foundation of the upright pole** (*dn* - vocalized as *eden* meaning firm and strong base which holds pillars upright; used as part of the Tabernacle design) **Himself** (*hu*’ - a declaration of emphasis and association) **will give** (*nathan yatan* - permanently bestow a gift, durably consecrate, eternally entrust, deliver up, and produce with certainty and continuity) **a miraculous sign** (*owth* - a wondrous symbol which God gives to demonstrate his power, a witness which serves as proof, an example from which to evaluate, consent, and agree), **behold** (*hinneh* - pay attention and look, noticing the details; at that time and at an adjacent site) **a virgin girl** (*almah* - a maiden, young female who is unwed and has yet to mate) **shall conceive** (*harah* - become pregnant and be with child), **giving birth to** (*yalad* - delivering, bearing and bringing forth, begetting) **a Son** (*ben*), **and shall call** (*qara*’ - recite and proclaim, appoint and endow) **His name** (*shem*) **Immanu’el** (*Immanu’el* - With us is God). **Need verses 15-25**

Chapter 8

Need verses 1-8

9 The nations (*am* – peoples) **are led and told to form alliances** (*ra’ah* – are shepherded and commanded to associate as allies (*qal imperative*)) **and are actually terrorized and destroyed** (*wa chathath* – and become confused and fearful, so discouraged they panic and are shattered (*qal imperative*)). **Listening and responding to** (*azan* – paying attention to the news and weighing the revelations from) **all of the distant places of the world** (*kol merchad ‘erets*), **they arm themselves for war** (*azar* – they gird themselves, strengthening their militaries) **and yet** (*wa*) **dismayed, they become divided and are abolished** (*chathath* – they are terrorized and destroyed, confused they panic and are shattered (the repeat of this phase in the MT does not exist in the DSS)).

10 Take counsel together and devise (*uwts*) **the planned revolt** (*etsah* – the scheme to resist), **for** (*wa*) **it will be nullified** (*parar* – it will be consistently frustrated and thwarted (*hophal imperfect*)). **Proclaim the message** (*dabar dabar* – state what you have to say, verbalize and publish the word (*piel imperative*)), **for** (*wa*) **it will not stand** (*lo’ quwm* – it will not be validated or supported (*qal imperfect*)), **indeed because of** (*ky*) **‘Imanu’el – God Is with Us**

(*Imanuw'el* – Almighty God Is Among Us, often transliterated Immanuel; a compound of *'el* – God, and *'im* (scribed in the first person plural (*'imanuw*)) – is with us, is associated in a relationship with us, and is among us (combined as one word in 1QIsa and written as two distinct words in the MT)).

11 For (ky) this is what (koh) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ) said ('amar – spoke and revealed) to me ('ely) in association with (ka) His great power (chezqah yad – taking me, His child, by the hand and directing me in a strong, authorized, and engaged manner), instructing me (yacar – teaching and directing me) from (min – against) walking (halak) in (ba) the way (derek) of these (zeh) people ('am), in order to say (la 'amar):

12 'You should not call (lo' 'amar) a conspiracy (qesher – a rebellion as a result of a conscious, open, and planned alliance to set up a new governing system in a treasonous act; from the verb qashar – to league and conspire together to bind others), accordingly (la), everything (kol) which ('asher) these people ('am) intend ('amar – proclaim and promise). This (zeh) rebellion as a result of conscious, open, and planned alliance to set up a new governing system (qesher – conspiracy and league which has conspired together to bind others through treason and treachery) indeed is against Him and fears Him (wa 'eth mowra' – is terrified of Him and dreads Him). You should not revere or respect them (lo' yare' – be inspired, astonished, or awed by them) and (wa) you should not fear them (lo' 'arats – you should not be terrorized by them, letting them prevail and oppress you).

13 Associate with ('eth) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ) of the spiritual envoys (saba' – of the vast array of implements and messengers). With Him ('eth), you should be prepared to be set apart (qadash). And Him (wa huw') you should revere and respect (mowra'), and Him (wa huw') you should view as awesome ('arats – consider inspiring and regard with awe).

14 And He will choose to literally and always be (wa hayah – of His own volition, He genuinely was, He actually is, and He will consistently be (qal imperfect (from 1QIsa) consecutive)) accordingly (la) a set-apart place (miqdash – a sanctuary; from qadash – to be prepared to be set apart). But therefore (wa la) a stumbling stone (nagap 'eben – a rock which is bothersome, plagues, and defeats) and also (wa) accordingly (la) a rock (tsuwr) serving as an obstacle which causes the downfall (mikshowl – which is a stumbling block to be tripped over, prompting the weakening and overthrow) of (la) the two (shanaym – both) houses (beyth – families and households) of Yisra'el (Yisra'el)—like (la) a snare (pah) and like (wa la) a trap (mowqesh – a device which captures and controls) for (la) the inhabitants of (yashab – those who dwell in) Yaruwshalaim (Yaruwshalaim – the Source from which Reconciliation Flows).

15 And (wa) they will stumble and be overthrown (kashal – they will fail and be brought down) with (ba) a great many (rab) also (wa) falling (naphal – being brought down and ruined). And (wa) they shall be destroyed, ceasing to exist (shabar – broken and cut off), and also (wa) ensnared and controlled (yarash – trapped), even (wa) captured, becoming immovable while clinging together (lakad – caught, seized, bound, and imprisoned while grasping at each other).”

16 Choose to literally wrap up, cover, bind, and store the written and restoring testimony, keeping it safe from and so as to harass and frustrate its enemies and the adversary who oppose it, and elect to genuinely bring about the express purpose associated with this authoritative and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of returning by mending and restoring the relationship

(*tsarar ta'uwдах* – scribed in the qal imperative singular absolute). **Sign, seal, and affix the personal stamp to the Towrah's Teaching, sealing up and securing the Towrah's Guidance, because the Towrah's Instructions represent the appropriate and authorized model and pattern for living** (*chatham Towrah* – scribed in the qal imperative singular absolute) **with** (*ba*) **My disciples – those who are familiar with and accustomed to Me** (*limud* – those who learn from and are instructed by Me and those whose behavior is patterned after Mine).

17 And (*wa*) **I will continue to be completely certain the predicted events will transpire** (*chakah* – I will, as a matter of choice, wait confidently expecting a totally favorable outcome (piel perfect consecutive)) **according to** (*la*) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ), **the One who** (*ha*) **is currently hidden from** (*cathar min* – is now concealed from) **the family and house** (*beyth*) **of Ya'aqob** (*Ya'aqob* – the one who digs in his heels, serving as and named the father of Yisra'el). **So** (*wa*) **I will anticipate a beneficial mass gathering and coming together** (*qawah* – I have chosen to look forward, focusing on this future mass movement of individuals to a central location) **according to Him** (*la*).

18 Behold (*hineh* – look here and pay attention), **I** (*'anky*) **and** (*wa*) **the children** (*yeled* – the youth, offspring, and descendants) **whom relationally** (*'asher* – as a blessing) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **has entrusted to me** (*natan la* – have been given to me and placed before me) **are accordingly like a sign of the consent agreement** (*la 'owth* – an example and illustration which make our consent to the agreement clearly known (singular in the DSS)) **and** (*wa*) **like a miraculous symbol which inspires and communicates something profoundly beautiful** (*la mowpheth* – are accordingly a visible and tangible display of God's power and fairness, and serve as an indication of His wonderful message (singular in the DSS)) **in** (*ba*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **from an association with** (*min 'eth*) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **of the spiritual messengers** (*saba'* – hosts of envoys who serve in a command and control regiment) **who** (*ha*) **dwel** (*shakan* – abides) **in association with** (*ba*) **Mount** (*har*) **Tsyown** (*Tsyown* – representing the sign, monument, and post along the Way).

19 So when instead (*wa ky*), **they say to you** (*'amar 'el*), **'Seek after and consult with** (*darash 'el* – look to and petition, seeking answers, insights, and assistance from, forming a relationship with) **the ghosts of the dead** (*'owb* – communicating with the spirits of the deceased, with saints and their forefathers through human mediums) **and through spiritualists** (*wa 'el ha yida'ony* – religious intermediaries who communicate with departed individuals) **who chirp and mutter** (*ha tsaphaph* – who chatter) **and who growl, moaning and groaning** (*wa ha hagah* – and whose plots and plans are devised in hushed tones), **should not** (*ha lo')* **a family** (*'am* – a nation and people) **genuinely and continually seek after and consult with** (*darash 'el* – consistently look to and actually petition, seeking answers, insights, and assistance from, forming a relationship with (qal imperfect)) **God** (*'el* – the Almighty (singular in DSS while plural in the MT))—**the gift of** (*ba'ad* – the payment offered, the service rendered in a *quid pro quo* for) **life** (*ha chay* – of renewal and restoration) **for those who are dying** (*'el ha muwth* – for those who are perishing) \

20 according to (*la*) **the Towrah** (*Towrah* – the Source of Teaching and Instruction and the place from which Direction and Guidance Flow; from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which

causes us to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) **and** (*wa*) **according to** (*la*) **the confirmed and eternal written testimony** (*ta'uwadah* – the authoritative, enduring, and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of mending the relationship which prophetically affirms our return and restoration)? **If and when** ('im – whenever) **they fail to proclaim** (*lo' amar*) **the Word** (*ha dabar*) **like this** (*ka zeh*), **they will not be blessed by** ('asher 'ayn *la*) **seeking or longing** (*shachar* – conjuring an incantation while seeking hidden knowledge or trying to ward off trouble). **Need verses 21-22**

Chapter 9

1 There will be no more darkness and gloom (*muw'aph* - dejection of the soul as the result of abandonment) **for those who experienced oppression** (*muwtsaq* - constraint and vexation, distress). **On previous occasions He receded, disdainfully humbling** (*qalal*) **the land of Zabuwluwn** (from *zabal*, meaning to dwell with honor and dignity; Ya'aqob's 10th son) **and Naphtali** (from *pathal*, meaning to be twisted or to wrestle; Ya'aqob's 5th son), **holding them of little account**(*qalal* - slighting them, viewing them as insignificant; despicable and contemptible). **But later, in a subsequent time** ('*acharown* - in the end, pertaining to the last period of time) **I will make them weighty** (*kabed* - significant, seriously considered, distinguished, worthy and honored) **by the way** (*derek* - the path) **of the Sea of Galilee** (*Galiyl* - the district of the Naphtali tribe, meaning the hinge upon which the door opens), **by passing over** ('*abar*) **the Jordan** (from *yarad*, meaning the decline and prostration) **of the Gentiles** (*Gowym*).

2 People ('*am* - a family or kin, a nation) **walking**(*halak* - going about, living and existing) **in darkness and obscurity** (*hosek* - blackness, the exclusion of light) **shall see** (*ra'ah* - look at, inspect, observe, perceive and consider; pay attention to, discern and distinguish) **a great** (*gabowl* - large in magnitude and extent, intense, important and distinguished) **light** ('*owr*). **Those who reside in the land** ('*eres*) **of the shadow of death** (*tsalmaveth* - death's shadow)**shall see the light shine, enlightening** (*nagah* - the physical presence of light will make itself known to) **them.**

3 The Gentile nations (*Goy*) **shall increase in authority, become many, growing** (*ragah*) **in gladness and joy** (*simchah* - happy as a result of being lifted up), **rejoicing in freedom and gladness** (*samach*) **in His presence**(*paneh*), **taking great pleasure** (*simach*) **at the harvest** (*qatsiyr* - the reaping and the reaper).

4 For You [speaking of the Messiah in the last days] **have broken** (*chathath* - shattered and destroyed) **the yoke of their burden** (*sbel* - oppression and hardship), **the rod** (*matteh* - an implement of chastising) **on their shoulders** (*shekem* - back), **and You have broken** (*chathath*) **the punishing stick of**(*shebet* - a branch or an offshoot who fights) **the one who oppresses, tyrannizes, harasses, and taxes** (*nagas*) **as in the time of Midian.**

5 For every military boot that tramples (*sa'own sa'an*), **causing a fearsome quaking noise** (*ra'as* - in an onslaught of perplexing sounds, confusion and commotion), **and every garment that is soaked in blood, shall be burned** (*serephah*- cremated) **as fuel for the fire** (*ma'akolet'h'es*).

6 For unto us a child(*yeled* - young boy) **is born** (*yalad* - is given birth and brought forth), **unto us a Son**(*ben*) **is given** (*nathan yatan* - eternally bestowed, entrusted and granted, delivered up, allowed to pay, and assigned to be afflicted)... **His name** (*shem*) **will be called out, recited and read aloud** (*qara'* - proclaimed and summoned): **Wonderful** (*pele'* - marvelously performing, separate, powerful, and extraordinary; miraculous and astounding non-verbal sign or portent pertaining to one's attitude) **Counselor** (*ya'ats* - advisor, consultant, one who speaks and urges), **Almighty** (*gibor* - mighty man; from *gabar*, one who prevails and is great, confirming and giving strength) **God** (*'el*), **Eternal**(*'ad* - perpetual and continuous) **Father** (*'ab* - head of family), **Prince** (*sar* - overseer and patron) **of Redemption** (*shalown* - favor and salvation, the blessing of completeness, soundness, health, prosperity, tranquility, contentment, friendship, companionship, and relationship; from *shalam*, to pay recompense, to reward and to restore, to provide a means of return by redemption, restitution and making amends).

7 No end to the abundance and greatness of His dominion and redemption." It confirms that the "Son, Counselor, God, Father, and Savior" will rule "upon the throne of David and over his kingdom to firmly and perpetually establish it (*kuwn*), sustaining and upholding justice, righteousness, and vindication forever. Of the exceeding greatness and magnitude of (*marbeh* - the abundance of the multitude of offspring resulting from) **His favor and restoration**(*shalown* - recompense and restitution, completeness and perfection, prosperity and peace, rest and reward, friendship and blessing) **and of His supreme authority and power** (*misrah* - dominion and rule, government and sovereignty; from *sarah*, meaning to have power, to persist and preserve) **nothing** (*'ayin*) **will ever diminish throughout all of space-time** (*qets* - they are infinite, and without limit or constraint, in space and in time). **He shall rule upon the throne** (*kicce'*) **of David** (*dawid* - of love) **and in the midst of** (*'al* - on behalf of and for the sake of) **His realm** (*mamlakah* - kingdom and dominion), **rendering it sure and prosperous**(*kuwn* - establishing it upright, prepared, and firm; stable and secure; enduring and steadfast), **restoring and renewing it** (*sa'ad* - supporting, upholding, strengthening, and comforting; healing, refreshing, and sustaining) **with verdicts that are just** (*mishpat* - judgments and decisions which are proper and fitting), **vindicating and justified**(*tsadaqah* - making you appear innocent, righteous, and upright) **from this time forth**(*'attah* - now) **and forevermore** (*'ad 'owlam* - for continuous existence throughout all eternity, for an unlimited duration of time without end). **The passion** (*qinah* - intense feeling, energy, deep devotion, and enduring love) **of Yahowah** (*YHWH*), **of the assembled servants** (*tsaba'* - Yahowah's spiritual messengers (a.k.a. angels)), **will accomplish, produce, and perform this work** (*'asah* - will fashion and achieve this effect, endeavor, cause, labor, and offering) **as man, as 'Yshayah'el** (a compound of *'el*, God, *hayah*, existing as, and *'ysh*, man)! **Need verses 8-21**

Need Chapter 10

Chapter 11

1 There shall come forth (*yatsa'* - appear, be born from, and become known) **a branch** (*choter*) **out of the trunk** (*geza'* - stem or root-stock) **of Yishay** (from *yaysh*, meaning I exist and I stand up). **A shoot** (*netser* - sprout or branch; from *natsar*, meaning a preserver, protector, and maintainer of relationships; one who watches over, guards with fidelity, and keeps, preserving

from danger; a savior) **shall be fruitful** (*parah* - produce offspring for a harvest in abundance) **from his roots** (*sheresh* - source or base, family line).

2 The Spirit (*ruach* - the breath of God; God's vivacity (long life), vigor (strength, health, and growth), and disposition (character and personality); divine power, heart, and mind; from *ruach*, that which is perceived, accepted, and provides relief) **of Yahowah shall rest and remain** (*nuwach* - shall provide the presence of security and final salvation) **upon** ('*al* - used to show God's providential care) **Him, the Spirit of Wisdom** (*chakam* - instruction) **and Understanding** (*biynah* - discernment, insight, and revelation), **the Spirit of Counsel** ('*etsah* - advice and purpose; from *ya'ats*, Spiritual Counselor and Advisor) **and Power** (*gabuwrah* - strength and might), **the Spirit of Knowledge** (*da'ath* - from *yada'*, to know relationally) **of the reverence and respect** (*yirah* - awesomeness) **of Yahowah. Need verse 3**

4 With righteousness He shall govern, judge, vindicate and punish (*shaphat* - lead with authority, defend, and condemn) **the lowly** (*dal* - weak and poor of status and standing), **deciding fairly, reproofing, and correcting** (*yakach* - vindicating and disciplining) **with uprightness** (*miyshowr* - justice according to the standard; from *yashar*, to be upright and to make right; to be straight, look straight, and make straight) **for the humble and unpretentious, afflicted and meek** ('*anv* - lowly and needy; from '*anah*, oppressed and downcast) **of the earth... With the Spirit**(*ruach*) **of His speech** (*saphah* - lips and language), **causing the guilty to perish**(*muwth* - to die so as to be absent of life in the realm of the dead). **Need Verses 5-16**

Chapter 12

1 On that day you shall say, 'I will make a public confession to (*yadah*- will acknowledge and admit to the attributes, name, and power of, thanking and extolling) **You Yahowah. For although You were displeased with me, Your anger has gone away, and You have felt compassion and have comforted** (*nacham* - expressed sympathy and consoled) **me.**

2 Behold, look here and there (*hineh*)! **God('el) is Yahuwshua. I will trust** (*batach* - rely upon) **and not fear** (*pachad*) **Yah, my strength, my stronghold and my fortification** ('*oz*), **my song** (*zimrat* - psalm of praise). **Yahowah exists as** (*hayah*) **Yahuwshua** (*Yashuw'ah* - Savior and Deliverer; from *Yah* and *yasha'*, meaning Yah is salvation). **Need verse 3**

4 And on that day you will answer and say, 'I make a public confession to (*yadah* - acknowledging and admitting to the attributes, name, and power of, thanking and extolling) **Yahowah, calling out, reciting, reading aloud, proclaiming, and summoning** (*qara'*) **Your name** (*shem*). **Know** (*yada'*) **what He has done people. Remember His name is exalted, powerful and strong** (*sagab*).

5 Sing to Yahowah. He has done the work ('*asah*) **of raising us up** (*ge'uwth*). **This is known** (*yada'*) **throughout the earth.**

6 Shout out for joy inhabitants of Zion(*Tsiyown* - from *tsiyuwn*, meaning signpost) **for great in your midst** (*qereb* - inner part and core person, thoughts and emotions) **is the Most Set-Apart One** (*Qodesh Qodesh*) **of Yisra'el** (from *sarah*, one who persists in a state with and strives with

'el, God).

Need chapter 13

Chapter 14

Need verse 1-13

12 How ('ek – and why) **have you fallen** (*napal* – gone from a higher place to a lower one) **from the spiritual realm** (*min ha shamaym* – from the abode and home of God [preceded by the definite article in the DSS]), **Heyl ben Shachar** (*heyel* – light-bearing or reflecting object and shining one, from *halal* – to shine, to flash forth light, to radiate light, to be boastful, to seek praise, to make foolish, to incite formula worship, and to terrorize / *ben* – the son and representative of / *Shachar* – the reddish and fading blackness before dawn provided by the rising sun in the morning, from *shachar* – to be black and dark and to represent the absence of light)? **You have been severed, disassociated, cut off, and cast down** (*gada'* – you are now represented by the stump of a fallen tree which has been cut down, broken, divided, and torn asunder) **toward** (*la*) **the earth** (*ha 'erets* – the material realm), **weakening and conquering, raising havoc** (*halas* – overwhelming, overcoming, and disabling by way of prostrations) **among** ('al) **the Gentile nations** (*gowy* – foreign individuals from different races, places, cultures, religions, and governments [singular in the DSS]).

13 You ('atah), **yourself said in your heart** (*ba leb* – in your inner nature as a reflection of your attitude and ambition), **'I will unjustly ascend** ('alah – I, Allah, will wrongfully deviate from the way) **to the heavens** (*shamaym* – to the spiritual realm and abode of God), **to a point above** (*min ma'al* – beyond the largest dimension of) **God's** ('el) **stars** (*kowkab* – luminaries and heavenly powers), **and I will elevate and exalt** (*ruwm* – lift up) **my throne** (*kise'* – place of honor and authority). **I will inhabit and dwell** (*yasab* - inhabit) **at the Mount** (*ba har*) **of the Appointed Assembly Times and Feasts** (*mow'ed*), **secretly lurking within the hidden, dark, and obscure** (*tsaphown* – unknown and undiscovered) **within the boundaries of space** (*yarekah* – in the depths and fringes).

14 I, Allah, will wrongfully ascend above ('alah – I will unjustly deviate from the way, withdrawing from, and rising above) **Almighty God** ('al). **Concealed and worshipped among the idols in the highest places** ('ab – hidden and venerated as a deity in the shadows by the highest clouds), **I will therefore cause myself to be compared to and to resemble** (*damah la* – make myself appear like) **the Most High** ('elyown – God Almighty, the Most Great and thus Greatest).

15 How you have fallen (*naphal* - been cast down, having failed and fallen short; been forced to prostrate yourself) **from above** (*ma'al* - from a high special position to a lower orientation or dimension) **Halal** (*Haylal* - the shining one; from *halal*, meaning arrogant fool) **son of** (*ben*) **the Rising Sun** (*shachar* - dawn or sunrise). **You are chopped off, disassociated, cut down, broken and smashed** (*gada'* - severed from unity and felled, sheared off with limited association and broken, fallen so as to no longer exist in your prior state) **to the earth** ('eres - the ground), **from which you weaken** (*chalash* - prostrate and disable) **the Gentiles** (*Gowyim* - non-Yahudim nations). **But instead** ('ak – except indeed), **to** ('el) **She'owl** (*she'owl* – the realm of the dead where deceased souls are questioned) **you shall descend** (*yarad* – you will be brought down,

bow down and prostrate yourself (hophal imperfect suggesting that Satan will bring this fate upon himself and that the consequences will be ongoing and never ending)) **unto** (*'el*) **the depths** (*yarekah* – the most remote boundary of space-time) **of the pit** (*bowr* – of the prison formed in the shape of a narrow shaft; from *buwr* – where things become clear, are explained, and proven).

16 Those who look to you (*ra'ah 'el* – those who pay attention to you), **those who gaze longingly at you** (*sagah 'el* – who learn how to advance themselves by intently observing you), **they will come to realize** (*byn* – they will come to understand) **why** (*ha*) [you will be incarcerated in She'owl]. **This** (*zeh*) **individual** (*'iysh*) **astonished and shook** (*ragaz* – agitated and terrorized) **the land** (*ha 'erets* – the material realm). **This individual** (*zeh 'iysh* – repeated in the DSS) **swayed and destroyed** (*ra'as* – shattered and crushed) **the kingdoms** (*mala'kah* – the empires, governments, and sovereign political realms).

17 This individual (*zeh 'iysh* – repeated in the DSS) **caused** (*sym* – planned and then set about to make) **the world and the people who inhabit it** (*tebel* – the places where humanity had lived) **to resemble** (*ka* – to become like) **a desolate wasteland without the Word** (*midbar* – a lifeless, barren desert; a compound of *midad / ma'ad / min* – to reject, deny, leave, and waver away from *dabar* – the Word). **The cities** (*wa 'iyir* – towns and villages) **he destroyed** (*haras* – he violently demolished and left in ruins). **His captives who were bound to him** (*'acyr* – those he possessed and controlled), **he would not release them** (*lo' patah* – loosen his grasp and let go of them so that they would be free to return) **to the family** (*beyth* – to the home and household).

18 All (*kol*) **of the national rulers** (*melek* – royal monarchs, political leaders, and military generals, heads of state and government officials, as well as kings who claim the authority to reign) **of the Gentile nations** (*gowym* – people from different races, places, religions, and cultures), **all of them without exception** (*kol* – every single one of them) **lie** (*shakab* – they require others to bow down to them in life and they come to lie prostrate in death) **in the glorification** (*ba kabowd* – in the status and manifestation) **of man** (*'iysh* – of mankind and humankind), **in his household and home** (*ba beyth* – in his human family and their temple and home, which is the Earth).

19 But you (*wa 'atah*) **are cast** (*salak* – thrown and snatched) **from** (*min*) **the specter of your death** (*qeber* – your grave and place of the dead) **as a detestable and abhorred** (*ka ta'ab* – resembling a loathed, despised, and degraded, a repulsive, shameful, and rejected) **stump** (*neser* – shoot which is symbolic of the Ma'aseyah and stump which is symbolic of Lord / Ba'al) **having purposely clothed so many in death** (*harag labuwsh* – having plotted to dress up and disguise perpetrate premeditated murder), **pierced by the sword** (*ta'an hereb*), **descending** (*yarad*) **into** (*'el*) **prison** (*bowr* – pit) **just as** (*ka* – similar to) **the carcass of a lifeless idol** (*peger* – a pejorative term for a graven image of worship in a religious setting) **loathed and trampled down** (*buws* – polluted and rejected).

20 You will not be united (*lo' yahad* – you will not be associated or together) **with them** (*'eth*) **in the place of the dead** (*ba qebuwrath* – in the specter of death), **because** (*ky*) **you have corrupted and destroyed** (*sahath* – ravaged and ruined by perverting) **your world** (*'erets* – your place), **slaying** (*harag* – purposefully murdering with premeditation and planning) **your people** (*'am*). **This offspring** (*zera'* – this seed and descendant) **of evil** (*ra'a* – of immorality and wrongdoing, of destruction and ruin) **will not be welcomed, encountered, or mentioned** (*lo' qara'* – they will not be invited, received, or known) **for all eternity** (*la 'owlam* – forevermore).

21 Be prepared (*kuwn* – stand up and be firm) **concerning** (*la*) **his children’s** (*ben*) **unbridled ruthlessness and slaughter** (*matbeach* – massive killing fields) **in association with** (*ba*) **the corruptions and perversions** (*‘awon* – the twisting and distorting perversity and depravity) **of their fathers** (*‘ab*). **Never, under any circumstance** (*bal* – absolutely and unequivocally never ever) **encourage or support them** (*quwm* – stand with them, validate them, or promote them) **or allow them to inherit or possess** (*yaras*) **the earth** (*‘erets* – the land and material realm) **or completely fill and flood** (*male’* – totally satiate and cover) **the world’s** (*tebel* – the Earth’s) **surface** (*paneħ*) **with anguish and terror** (*‘yr*).

22 I will take a stand and rise up (*quwm* – I will fulfill My promise) **against them** (*‘al*), **prophetically declares** (*na’um*) **Yahowah** (אֲנִי יְהוָה - אֲנִי יְהוָה) **of the vast array of envoys** (*saba’* – of the command and control regimen of spiritual representatives and conscripts), **and** (*wa*) **I will cut off** (*karat* – sever and banish, separate from and eliminate) **concerning** (*la*) **Babel** (*babel* – that which mingles and mixes words to confuse and confound; from *balal* – to corrupt by distorting and twisting the truth through the incorporation of lies, to negate through counterfeit; transliterated Babylon from the Sumerian *Babilim*, “Gate of the Gods”), **the name** (*shem* – proper designation, renown, reputation, and fame), **the soul of the remnant** (*sa’ar* – the conscience and flesh of who are related and remain), **their continually increasing offspring** (*nyn* – posterity of successive generations which has been propagated), **and their stricken descendants** (*neked* – their afflicted, subjugated, and slain progeny), **prophetically declares** (*na’um*) **Yahowah** (אֲנִי יְהוָה - אֲנִי יְהוָה).

23 And (*wa*) **I will cause her** (*suum* – I will ordain, decree, appoint, and make her (speaking of Babel / Babylon)), **accordingly** (*la*), **to be dispossessed and cut off** (*mowras qipowd* – to become the most suitable place to be disinherited, to experience rejection and anguish, fear and terror, and to be closed off and to receive and possess nothing of value from one’s father), **stagnant pools of tears** (*‘agem maym* – hopeless grieving, sadness, anxiety, and distress). **And** (*wa*) **I will sweep her away** (*te’te’* – I will remove the unwanted material) **with** (*ba*) **a decimating and exterminating** (*samad* – annihilating) **broom** (*mat’ate’*), **prophetically declares** (*na’um*) **Yahowah** (אֲנִי יְהוָה - אֲנִי יְהוָה) **of the vast array of envoys** (*saba’* – of the command and control regimen of spiritual representatives and conscripts).

24 Yahowah (אֲנִי יְהוָה - אֲנִי יְהוָה) **of the command and control regimen of spiritual representatives** (*saba’* – of the vast array of envoys and conscripts) **swears and promises** (*shaba’* – affirms an oath based around seven (niphil perfect – affirming that a total and complete relationship exists between Yahowah and His promise which benefits those who avail themselves of it, making them total and complete)), **accordingly** (*la*), **saying** (*amar* – informing, answering, promising, and declaring), **‘There are no ifs** (*‘im lo’* – this is absolutely certain because there will be no conditions which will interfere with this fulfillment). **As is whatever** (*ka ‘asher* – As is the case with what) **I plan based upon what I am like** (*damah* – I intend, consider, and share because of My nature and what I represent), **so likewise** (*ken* – therefore) **shall it be** (*hayah* – shall it come to exist (qal perfect – actually, totally, and completely)). **As is that which** (*ka ‘asher*) **I propose, decide, and plan** (*ya’as* – I conclude and intend (qal perfect – affirming that His purpose is genuine and His plans are complete)) **it** (*hy’* – third person singular feminine pronoun referring to the extermination and annihilation of Babel) **will be fulfilled by taking a stand** (*quwm* – will be demonstrated as being reliable and valid (qal imperfect – will actually occur with ongoing consequences)).’

25 Surely (*la*) **I will break and destroy** (*sabar* – bringing an end to) ‘**Ashuwr** (*‘Ashuwr* – man’s foundation; transliterated Assyria) **in** (*ba*) **My Land** (*‘erets*) **and I will trample him down** (*buws* – I will assert My dominance over him with an unrelenting downward pressure in an act of rejection leading to separation) **upon** (*wa ‘al*) **My mountains** (*har*). **And his yoke** (*wa ‘ol* – his ability to exert his control and the burden of the oppression he inflicts) **will be removed** (*suwr* – will change, be rejected, and taken away) **from upon you** (*min ‘al*), **and his oppressive burden** (*sobel* – the burden of his tyranny) **will be removed** (*suwr* – will change, be rejected, depart, and be taken away) **from upon** (*min ‘al*) **your shoulders** (*shakem*).

26 This (*zeth*) **is the plan** (*ha ‘esah* - this is My council and advice regarding the preparation for, the announcement of, and the arrangement to carry out) **which has been determined** (*ya’as* – deliberated, intended, concluded, and decided (scribed in the qal passive participle form unifying the plan with the planner)) **concerning** (*‘al*) **the entirety of** (*kol* – the entire and all of) **the material world** (*ha ‘erets* – earth and land). **And this** (*wa ze’th*) **is the hand** (*ha yad* – symbolic of the work and influence) **which is stretched out** (*natah* – extended) **concerning** (*‘al* – upon) **all of** (*kol* – everyone and the entirety of) **the Gentiles** (*gowym* – people from races other than Yahuwah and place other than Yisra’el).

27 For indeed (*ky* – surely and truly, emphasizing that this is important), “**Yahowah** (יהוה - יהוה) **of the vast array of envoys** (*saba’* – of the command and control regimen of spiritual representatives) **has completely decided upon His plan** (*ya’as* – He is determined to do as He has intended and advised (qal perfect affirming that there is an actual plan and that it is totally complete)), **so then** (*wa*) **who and what** (*my*) **will frustrate or nullify it** (*parar* – thwart or revoke it)? **And the hand** (*wa ha yad* – the power, influence, and active engagement) **which is stretched out and extended** (*natah*), **who and what** (*my*) **will frustrate or nullify it** (*parar* – will change its direction)? **Need verses 27-32**

Need Chapters 15-16

Chapter 17

1 Behold (*hinneh* - look and pay attention to) **Damascus's** (*dammeseq*) **burden** (*massa’* - effort and cost of harboring, accommodating, and transporting a submissive nation). **Damascus shall be abandoned and abolished** (*suwr* - removed and forsaken), **an inhabited city no more. She will become a heap of ruins** (*ma’iy* - diminished, from *‘avah*, a twisted, distorted and perverted place of prostration), **a destroyed pile of rubble** (*mappalah* - prostrated).

2 Abandoned and forsaken (*‘azab* - deserted, destroyed, and damned) **will be the inhabited region** (*‘ir* - populated place) **of the cypress bush** (*aro’er* - a bushy juniper with needles, pertaining to plants and people who are poor, vulnerable, and without resources, needy and yet outcast; related to *‘arod*, wild ass). **Flocks of goats and donkeys** (*‘eder*) **will come to lie down there because no one will remain to terrorize them** (*harad* - make them tremble or be afraid).

3 The fortified places (*mibsar* - strongholds and fortifications, defenses) **of Ephraim** (*‘eprayim* - usually a reference to the Northern Kingdom or the 11 tribes other than Yahudah) **and Damascus's government** (*mamlakah*) **will cease to be active** (*sabat*).” But then, here is some good news: “**A remnant** (*sa’ar* - the portion which remains, those left behind) **of Aram** (*‘aram* - Assyria, the combination of Mesopotamia, Syria, and Lebanon) **will be glorified with**

abundance (*kabowd* - become honored and significant) **as sons** (*ben*) **existing** (*hayah*) **by declaring and discussing the authority, message, and prophecy** (*na'um*) **of Yahowah of hosts** (*saba'* - company of spiritual messengers and envoys).

4 It will come to pass (*hayah* - come to exist) **in a day** (*yowm*- time) **that the size** (*kabowd* - mass and weight, riches and dignity, reputation and abundance) **of Ya'aqob** [another name for Yisra'el] **shall be thinned** (*dalal* - laid low), **and her fattest places** (*mashman* - waist or midsection) **of her body** (*basar* - physical existence) **shall be leaned** (*razah* - made thin and shrink in size).

5 And He shall (*hayah*) **as the Sacrificial Lamb** (*zaroah'* - arm of the mighty power who shoulders burdens, from *zara'*, the seed which produces offspring, and *zerah*, to arise and to shine, radiating light) **gather together and receive** (*'acaph* - collect, assemble, and remove, reward by ingathering and withdrawing, fetch) **the harvest** (*qasir* - reaping the fruit from the chaff in season), **collecting the standing grain** (*qamah* - that which is upright and has the ability to stand and rise). **He will be the One who cuts the fruit of the grain from the chaff** (*sibbolet qasar* - reaping fruit in season from the fields) **and glean it from** (*laqat* - picking up what is left in the field after the first fruit harvest, implying that a small amount will be gathered in relation to the energy expended in) **the valley of dead and demonic spirits**(*rapa'im*).

6 Yet, there will be those left behind (*sa'ar* - those who will remain for a duration of time), **gleanings**(*'olelah* - an additional harvest of grapes from a vine; from *'alal* - those who are distracted, wanton, abusive, and ruthless fools who endure severe treatment) **as in the striking, shaking, and cutting down** (*naqap* - decay, rotting, and destruction) **of an olive tree** (*zayit* - olive; from *ziv*, brightness). **Two or three ripe olives** (*gargar* - from *garar*, regurgitated cud or vomit which is taken away) **from the top** (*ro'sh*) **branch**(*'amir* - symbol of the Messiah), **four or five concealed in rock enclosures** (*sa'ip*), **bearing fruit and flourishing** (*parah* - a future harvest) **declaring and discussing the authority, message, and prophecy of** (*na'um* - witnessing to the divine revelation from) **Yahowah, God** (*'elohiym* - Mighty One) **of Yisra'el** (those who strive and live with God).

7 In that day men (*'adam* - humans with a functional nesamah) **will regard, accept, and receive the gift of** (*sa'ah* - pay attention to, respect, trust, and look to) **their Creator** (*'asah* - the One who made everything and did all the work), **and their eyes will look to** (*'ayin* - and he will understand) **God** (*'el*), **the Set-Apart One** (*qadowsh* - cleansing and purifying) **of Yisra'el, seeing Him** (*ra'ah* - finding delight in mutual revelation).

8 So then they shall not regard or accept (*lo sa'ah* - not look to or consider) **altars to gods** (*'el mizabeha*) **that are the work** (*masaseh* - customs and practices, habits and traditions)**of their hands nor what their fingers have made. They will not look to or delight in Asherah** (*'aserah* - a Babylonian and Assyrian pagan mother earth goddess upon which the Roman Catholic religious festival of Easter was conceived, the idol Madonna and Child statues were built, and the Cross symbol was derived) **and sun images and idols** (*chamman*).

9 In that day, the defenses and fortifications (*ma'oz* - protective forces and systems) **of their cities will be abandoned** (*'azab* - deserted and neglected) **like areas of underbrush and thicket**

(*hores*) **neglected briars and desolation found at the summit of a mountain** (*'amir*) **which** (*'asher* - by way of relationship) **are destitute and forsaken** (*'azab* - deserted and desolate, lifeless) **because of the presence of**(*paneḥ* - because of being in the face of and confronting) **the children** (*ben* - sons) **of Yisra'el and will be** (*hayah*) **destroyed and become lifeless** (*samamah* - utterly ruined, uninhabitable, deserted, and desolate).

10 Indeed because (*kiy* - branded by another)**they ignored and forgot, becoming ignorant of** (*sakah* - lost track of information regarding something so as to lose sight of its significance and therefore failed to respond to, neglecting) **the God** (*'elohym* - Mighty One) **of their deliverance and salvation**(*yasah* - Deliverer and Savior), **the Rock** (*tsur* - high fortress enclosure) **of their protection and refuge** (*ma'oz* - safety on high ground, from *'azaz*, that which strengthens, establishes, and prevails), **not** (*lo*) **remembering or mentioning** (*zakar* - recalling information regarding or responding to in an appropriate manner, mentioning or proclaiming, publicly asserting the truth about) **the Most High** (*'al*). **Therefore you plant** (*nata'* - root, set into the ground, embed, and dwell around) **pleasant-tasting and delightful-looking, yet illegitimate plants** (*na'amanyim* - a distorted garden of Adonis planted in the unfaithful home of misunderstanding), **using your own strength to sow**(*tizra enu* - yielding offspring by scattering your seed), **growing seedlings in your plantation** (*neta'* - arranging, ordering, and caring for your own garden) **which produces foreign, dried up, and scorched** (*zar* - hostile, strange, different, unauthorized, non-Yisra'elite, and illicit) **vine branches** (*zamorah* - detestable objects used in religious sun worship ritual).

11 In the day of your apostasy (*suwg* - when you hedge, vacillating under modern interpretations, and backslide by building a fence around your garden), **in the morning** (*boqer* - you make religious donations to earn favoritism) **you sow seeds**(*zera'* - scatter them to produce offspring) **which sprout and bud** (*parah*) **into a harvest** (*qasir*) **which is piled up and thrust aside** (*ned* - living in textual error behind a barrier, dammed up and unable to flow to the destination, from *nuwd*, shaken and wavering, lamenting) **in the day of disease, affliction, and pain** (*halah* - sickness and weakness), **severe physical, mental, and emotional anguish** (*ka'eb* - tribulation and terrible suffering, terror and fear, devastation and destruction), **incurable despair, desperation, and death** (*'anus* - hopelessness which cannot be healed or cured, a complete lack of peace and hope, the utter calamity which befalls mortal man). **Ask for a miraculous sign** (*'owth* - a wondrous symbol which God gives to demonstrate his power, a witness which serves as proof, an example from which to evaluate, consent, and agree) **in association with** (*'im* -indicating something done together with) **Yahowah your God. Ask profoundly** (*'amaq* - pertaining to a condition which is deeply thoughtful and insightful, difficult to understand), **either of She'owl**(*she'owl* - the place where the dead reside; from *sha'al*, meaning to ask and enquire, to seek and request) **or of the upward extent** (*gabah* - highest elevated spatial position or dimension) **of the highest dimensions** (*ma'al* - the highest countable unit of measure or entity pertaining to a spatial position or orientation, based upon *'alah*, to increase, ascend, and be superior).

12 Woe (*hoy* - alas, expressing dissatisfaction and pain in a declaration of judgment and prophetic warning), **huge and agitated crowds of greedy people will roar** (*hamown* - multitudes of people living in abundance and wealth who are fond of pomp, ceremony, and accumulating possessions will cry out in commotion and confusion, clamoring in massive disorderly riots), **a**

multitude of arrogant people (*rabiym amiym* - an abundance of militant and haughty individuals) **will wail** (*kahamot/hamah* - cry out loudly and groan in a tumultuous roar, disturbed and disorderly, they will snarl and growl enraged) **like the sea** (*yam* - a metaphor for *gowym* or gentiles). **Wealthy nations of people will moan and wail** (*la'om yehemayun/hamah* - great populations will groan in agitated tumult, terrorizing while screaming in their abundance and anguish), **roaring and rioting** (*sha'own* - crying out in a horrible uproar as things crash down around them in ruin), **like the waters** (*mayim*) **of great** (*kabiyir* - mighty and massive) **devastation and desolation** (*sa'ah* - smashing everything down into a heap of lifeless waste as a result of a devastating storm).

13 Nations of people (*la'om* - large assemblies with common interests) **will lash out in an uproar; corrupted, they destroy and kill** (*sa'on* - massive, arrogant, and loathsome crowds will be enraged, clamoring out of slimy muck they will riot and lay waste, desolating and destroying) **like a massive flood of** (*rabyim* - like a great and imposing, powerful and militant, widespread and abundant amount of) **water** (*mayim*). **Moving fast and making a huge noise, they will destroy quickly, causing great devastation and desolation** (*sa'ah* - crashing cities down into lifeless ruined heaps with great suddenness, massive explosive booms, tumult, terror, and fear, causing people to flee in panic). **Then when He rebukes them** (*ga'ar* - with conviction reprimands them in disapproval, exposing their error while speaking judgmentally to fiendish powers, rejecting, and threatening them) **on account of them being odious and evil** (*baw* - bad), **they will flee trembling** (*nus* - run away in haste to hide). **Yet exposed and alienated** (*merhaq* - naked, distanced, remote, and separated), **they will be pursued and prosecuted** (*radap* - hounded and chased in a hostile fashion for the purpose of persecution) **like chaff driven by the wind** (*mos* - useless and insignificant husks which are susceptible to being blown away) **on the hills and mountains** (*har*) **in the presence of** (*paneh*) **the Spirit** (*ruach*), **a swirling gale** (*galgal supah* - a devastating rotating wind storm, hurricane or tornado).

14 The timing is (*la 'eth* - this point in time and occasion is) **sunset** (*'ereb* - evening, night, the close of the day when things grow dark), **so behold** (*wahineh* - now look and see) **the terrorism** (*ballahah* - sudden and dreadful calamitous destruction perpetrated on civilian populations, fear educing destruction which results in the cessation of life). **In the time before** (*baterem*) **the dawn** (*boqer* - morning, the arrival of light, sunrise) **there will be hostility and non-existence** (*enenu/ayin* - there will be a national and public personal enemy representing incurable lifelessness and negativity, emptiness, nothingness and naught, who is vacuous and inane, devoid of intelligence and worth). **That is the portion** (*heleq* - share of booty seductively enticed by sexual suggestion) **of those who plunder and take a spoil** (*sasah* - of the militant raiders, ransakers, and looters, of those who pillage by force), **the verdict and punishment** (*gowral* - the divine judgment and retribution, the lot and recompense) **on those who loot and mistreat** (*bazaz* - plunder and disrespect, show contempt for, and act badly toward) **us**[Yisra'el].

Chapter 18

1 Woe (*hoy* - alas, expressing dissatisfaction and a warning) **to the land** (*'erets* - nation and place) **of whirling and buzzing armed** (*tsalatsal* - loud percussive flying things which swarm in, devour, and destroy, the clangor of locust-like armies flying on) **wings** (*kanap* - a structure with winged extremities like a bird which are used to fly in, invade and attack) **which** (*asher* -

relationally speaking) **is the region beyond** (*me 'eber* - the place situated across from and on the opposite side of [from the perspective of Yisra'el]) **the rivers** (*nahar*) **of Cuwsh** (the furthest western civilization and place known to the Yahuw'dym during Yashayahu's time and probably Northern Africa).

2 Stretches out and sends (*salah* - dispatches to other places for a purpose, is divorced and thus extends its influence in evil consol) **by sea** (*yam*) **envoys** (*tsiyar* - representatives) **in floating** (*gome'* - bulrush (the construction of the largest ships of the day), looking like long stalks of papyrus reeds, which appear to swallow up water to float, dark material used by the Egyptians to make boats for the Nile) **vessels** (*kaliy* - objects, boats, and apparatus which are often used as an implement of war) **on the surface** (*pane'h* - face) **of the waters** (*mayim*), **sending out** (*halak* - moving about) **swift, ignorant, and immoral** (*qal* - a fast-moving, yet contemptible, disgraced, and foolishly ignorant assemblage or fleet of) **messengers and representatives** (*mal'ak* - those who inform, announcing a position, those who are empowered to project the influence and authority of the one sending them, and those who provide surveillance, including politicians, diplomats, ambassadors, covert operatives, and military attachés). **They are a Gentile nation** (*gowy* - a large cultural geographic population or country which is not Israeli) **comprised of tall leaders who extend themselves and drag others along** (*masak*). **They are clean-shaven, smooth-skinned, and many have bald heads which appear polished** (*marat* - headstrong and reckless), **a people** (*'am*- family, country, and army) **feared and revered** (*yare'* - causing distress through intimidation and earning respect through status) **from** (*min*) **here to there and beyond in a future time** (*hal'ah* - at some considerable distance away, out there, in a distant future period). **They are a Gentile nation** (*gowy*) **who set the rules, speaking a strange foreign language, talking a lot, saying meaningless things while marching off to war** (*qaw'- qow'* - a land where the inhabitants are spewed out and vomited up), **a powerful nation which treads down and subjugates, imposing its will on others while causing their downfall** (*mabusah* - extending themselves to aggressively trample down and subdue others). **Their land** (*'erets* - nation) **is divided** (*baza'*) **by rivers**(*nahariym*).

3 All of (*kol* - the entirety of) **those who remain in** (*yasab*) **the world** (*tebel*), **those who dwell in and inhabit** (*sakan*) **the earth** (*'erets* - land or nation), **when the sign of Yahowah** (*YHWH nes* - symbol of the upright pole [a reference to Moses saying "Yahowah is my standard." (Exodus 17:15)]) **is lifted up and raised** (*nasa'*) **on the mountain** (*har*), **look and behold** (*ra'ah* - consider it and understand), **and when the trumpet is sounded** (*taqa'*), **and the horn is blown** (*sopar*), **listen to and accept the news** (*sama'* - heed the announcement).

4 Indeed because (*kiy* - truly) **now, at this point in time** (*koh* - here on this occasion) **says** (*'amar* - answers, promises, and declares) **Yahowah, I will move toward My goal and quietly say 'I am here.** (*'el'aniy* - God will extend Himself toward us announcing His presence). **Be at peace, I will grant relief** (*shaqat* - be calm and at rest, I promise a favorable outcome from the tumult and tribulation). **I will look down upon and care for you** (*nabat* - pay attention to you out of compassion) **from My dwelling place** (*makon* - from the location in space where the universe was established and where there is life) **like a warm and passionate** (*hamam*) **beautiful, dazzling, and clear light** (*sah* - clearly understood and brilliant, glowing source of illumination, white, shining, and aglow), **providing light and warmth** (*'or* - building a fire which enables you to see and survive), **enveloping you like a cloud** (*'ab* - covering you in

protective waters), **like a warm and loving** (*hamam*) **dew** (*tal* - a mist which covers the surface of whatever it touches, nurturing abundant life) **at harvest time** (*qasir*).

5 Before (*paneḥ* - in front of or in the presence of) **the harvest** (*qasir* - the reaping in season), **as the buds and blossoms** (*perah* - new tender shoots) **have formed and become perfect** (*taman* - are prepared, becoming complete and blameless, upright and established) **and are dealt with and redeemed** (*gamal* - ripened grapes are harvested, rewarded bountifully), **the hard and sour fruit not prepared for harvest** (*boser* - the unripe and immature grapes which lack sweetness) **shall be** (*hayah*) **cut off** (*karat* - pruned and cut down, banished and destroyed) **with a pruning knife** (*mazmerah* - a vinedresser's tool used to cut tendrils, scissors used to trim the stems of a climbing plant or vine). **The spreading branches** (*natisot* - stems of a climbing plant which spreads out) **which don't bear fruit** (*zalzalim*), **will be lopped off in an act of separation for worshipping idols** (*tazaz* - cutting them off and down because of unfaithfulness, infidelity, illicit sexual behavior, and a belief in false gods), **removed and rejected** (*sur* - forsaken and damned, being drug off, being left and abandoned, because of their revolting rebellion).

6 Abandoned and forsaken (*'azab*- rejected and damned, set free to associate with demonic spirits) **all together and all at once** (*yahdaw* - completely and at the same time, treated alike as one group with a common nature and accord). **to birds of prey** (*'ayit* - flying creatures which hunt and kill living things and then prey on the dead; rapid, covetous, vicious, violent, ravenous, voracious, and deadly creatures who will swoop in), **to the powers** (*har* - to the mountains used as a metaphor for those in high places, for political, religious, military, and spiritual leaders and realms), **to the beasts** (*bahemah* - wild animals) **of the earth** (*'erets* - world and land), **and they will pass the summer among and over them, startling and tormenting them** (*'al quywts* - go through a hot period against and over them, being a thorn in their side, rousing those who are alive in abhorrence). **All of** (*kol*) **the birds of prey** (*'ayit* - rapid flying creatures who are covetous, vicious, violent, voracious, and deadly will swoop in) **and the beasts** (*bahemah* - wild animals) **of the earth** (*'erets*) **will be among, upon, and against them** (*'al*) **during the autumn and winter insulting and taunting them** (*harap* - spending the harvest time reproaching and scorning them, vilifying them).

7 At that time (*'et* - at this occasion and in the right season) **a people** (*'am* - a family and nation) **comprised of tall leaders who extend themselves** (*masak*), **who are clean-shaven and smooth-skinned, a people** (*'am* - family and country) **feared and revered** (*yare'* - causing distress through intimidation and earning respect through status) **from here to there** (*hal'ah*), **a Gentile nation** (*gowy*) **who tries to set the rules, speaking a strange foreign language, talking a lot while saying meaningless things as they march off to war** (*qaw'*- *qow'* - a land where the inhabitants were spewed out and vomited up), **a powerful nation which imposes its will on others and causes their downfall** (*mabusah*), **a land divided** (*baza'*) **by rivers** (*nahariym*), **they by way of relationship** (*'aser*) **will bring** (*yabal* - deliver) **gifts** (*say* - presents submitted out of respect) **to Yahowah, to the place** (*maqom* - home) **of Yahowah's name** (*shem*), **Mount Zion** (*siyyon* - the place of God's signpost and directions).

Need Chapters 19-23

Chapter 24

Need verses 1-4

5 The earth (*ha 'erets* – the land and the realm) **is defiled and polluted** (*chaneph* – is corrupted and profaned, becoming godless) **under** (*thachath* – beneath) **its inhabitants** (*yashab* – those who abide there), **indeed because** (*ky*) **they pass over and are alienated from** (*'abar* – they repeal and banish, transgressing and getting rid of) **the Towrah** (*Towrah* – the Source of Teaching and Instruction and the place from which Direction and Guidance Flow), **they have completely discarded, totally changed, and have actually violated** (*chalaph* – they have a different and new version of, and have removed, altered, and transgressed (qal perfect)) **the clearly communicated prescriptions of what we should do in life to live** (*choq* – the inscribed thoughts and engraved recommendations regarding life in the relationship) **and they have broken and nullified, having disassociated from** (*parar* – they have frustrated, thwarted, dissolved, and revoked) **the everlasting and eternal** (*'owlam* – forever enduring) **Familial Covenant Relationship** (*beryth* – nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages (singular)). **Need verses 6-23**

Chapter 25

1 O Yahowah, you are my God. I will exalt you and praise your name for in perfect faithfulness You have done marvelous things, things planned long ago.

2 On this mountain He will destroy the shroud that enfolds all peoples, the sheet that covers all nations. He will swallow up death forever. The Sovereign Yahowah will wipe away the tears from all faces and will remove the disgrace of His people from the earth.

3 In that day they will say, ‘Behold, look now (*hinneh* - expressing both surprise and certainty over something that is seen), **this is our God who we waited and hoped for** (*qawah* - ordered our lives around this anticipated future event). **He saved us** (*yasa'* - delivering us from certain death). **This is Yahowah; we longingly anticipated** (*qawah*) **Him. Let us rejoice and be glad in Yashuw'ah**(*yashuw'ah* - Yahowah's Salvation).’ **Need verses 4-12**

Chapter 26

1 In that day His song will be sung in the land of Yahuwdah [meaning: those who belong to, and are related to, Yahowah]. **We have a protected city.**

2 Yashuw'ah (Yahowah's Salvation) **establishes** (*siyt* - performs, puts in place, appoints, and constitutes) **walls of separation and protection** (*homah*), **a defensive barrier** (*heyil* or *hayil*). **Appear and open wide** (*patah*) **the gates, doorways, and portals** (*sha'ar*) **so that the upright, innocent and righteous** (*tsadiq*) **Gentile nations** (*Goyim*) **who are faithful and trusting in the truth** (*'emuwn* - pertaining to that which is relied upon) **might come and enter** (*bow'* - be brought in), **and be kept and preserved** (*shamar*).

3 Preserve and guard (*natsar*) **the peace, safety, health, and completeness**(*shalowm*) **of those whose frame of mind** (*yester* - thoughts and inclinations, thinking and reasoning) **uphold**

(*camak* - lean upon, are established upon, stand fast upon, rest upon, and are supported by) **You, because he trusts and is reliant** (*batah*).

4 Trust (*batach* - placing reliance on) **Yahowah forever** ('*ad* - eternally, throughout space-time), **because** (*kiy* - indeed, in fact, and surely) **I Am (Yah) Yahowah, the eternal** ('*owlam*) **Creator** (*tsur* - Rock, Building Stone, Enclosure, God, Mighty One).

5 Indeed (*kiy* - because, in fact, surely) **He diminishes and casts down**(*shachach* - collapses, reduces, brings down, and makes low; to be downcast, in grief, and sorrowful) **those who dwell in** (*yashab* - establish themselves in, abide in, remain in)**haughtiness, arrogance and pride** (*marowm* - people in high positions, above it all, self exalted and elevated; and yet also dubious, bruised, and broken), **those who consider themselves to be high, safe, and secure** (*sagab* - inaccessible, strong and powerful; too lofty and exalted for capture as the result of being at the height of prosperity) **in their human self reliance** (*qiryah* - from *qara* meaning: that which befalls or is confronted which is beyond human control; referring to the meaninglessness of human accomplishments in the development of cities, civilizations, or collectives).

6 He lowers and abases (*shaphel* - diminishes, debases, brings from a higher or raised position or status to a lower one; referring to being destroyed or dead). **He diminishes and debases** (*shaphel*) **even to** ('*ad*) **the ground** (*erets* - land or earth, dirt). **He is driven back** (*naga*' - is stricken, brought down to and near) **to dust**(*aphar* - powder, rubbish, and ashes). **7 The way** ('*orach* - manner, conduct, and destiny) **of the righteous, as justified by God** (*tsaddiyq* - the upright, innocent, and guiltless, vindicated and acquitted), **is to be upright** (*meysar* - equitable and agreeable, established in the relationship). **The Upright One** (*yasar* - straight, upright, righteous, correct, pleasing and proper One)**prepares and makes smooth** (*palas* - considers and attends to) **the protected path**(*ma'gal*) **of vindication, as justified by God** (*tsaddiyq* - the upright, innocent, and guiltless, vindicated and acquitted).

8 Moreover, in the way of your judgments(*mishpat* - discretion, ordinances, plans, customs, decisions, proclamations and verdicts)**Yahowah, we have gathered, looked and waited** (*qavah* - hoped and anticipated). **The desire** (*ta'avah* - wish and focus, eternal longing) **of our soul** (*nepesh* - life and breathing, seat of desires, emotions, passions and thoughts, the inner essence of the being of man, the living individual) **is Your name** (*shem* - position, renown, fame, report, reputation, status, and authority) **and the remembrance of You.**

9 With my soul (*nepesh*) **I have desired you in the time of darkness. Moreover** ('*aph* - surely, by correlation), **with the Spirit** (*Ruach* - divine power of God, breath of life, the gift of God's preservation) **within** (*qereb* - inside, in the inner part or midst, that which comes nigh and draws near, approaching) **me I will diligently and earnestly seek to have a relationship** (*sahar*) **with You. Need verses 10-21**

Need Chapter 27-28

Chapter 29

Need verses 1-7

8 The disheartened and broken (*ka'ah* - those deceived by false doctrines), **and the hungry** (*ra'eb* - those who lack proper nourishment) **dream of being restored to health** (*chalam*), **but behold, he who devours and consumes** (*'akal*) **awakens too late for the harvest** (*qayits* - in the hot season of summer), **with his soul** (*nepesh*) **empty** (*reyq* - with a space which is unoccupied).

9 Linger here a moment and be amazed (*tamahh* - wonder and be astounded). **Open or close your eyes and be delighted or distracted, be complacent or amused** (*sa'a'*); **look out in dismay or cry out in joy, be blinded or see, or just be confused** (*sa'a'*). **They become intoxicated, but not with wine. They stagger trembling** (*nuwa'* - quivering, tottering, shaking, reeling, staggering, wandering, and wavering), **but not with alcohol.**

10 For Yahowah has poured over you a spirit (*ruach*) **of deep sleep** (*tardemah* - unconsciousness; a moral and spiritual stupor, nocturnal dreams). **He has shut the eyes** (*ayin* - mental and spiritual acuity). **He has covered** (*kacah* - concealed and hidden in darkness) **your prophets, your leaders, and your wise men** (*chozeh* - one who perceives).

11 The entire vision shall be to you like the words of a sealed message (*siprah* - document, written record or account, book or scroll), **which when they give it to the one who is literate** (*yada siprah* - knows how to read a book or a scroll), **saying, 'Please read this,' he will say, 'I cannot, for it is sealed.'**

12 Then the scroll will be given to the one who is illiterate (*lo'* - without, *yada* - knowledge, and *siprah* - writing), **saying, 'I beg you, and plead with you, read** (*qara'* - recite, read aloud, and proclaim) **this.' And he will say, 'I cannot** (*yakol* - prevail, overcome my handicap, demonstrate the ability to) **read** (*qara'*).'

13 Then Yahowah said, 'Forasmuch as these people approach Me with their mouths, and with their lip service (*sapah yapa* - language that is ironic, statements that depict a false sense of light in deep shadows and utter gloom, words which vainly seek approval), **yet they removed their hearts** (*rachaq leb* - wandered away spiritually, emotionally, and intellectually, allowing their hearts to become distant) **from Me. Their fear** (*yir'ah*) **toward Me exists** (*hayah*) **because it is taught** (*lamad* - learned, studied, acquired through the instruction of, is derived) **from manmade traditions** (*iysh mitzvah* - manmade commandments, human edicts and precepts) **learned by rote.**

14 After a period of intermission, I will appear and proceed to do (*yasap*) **a wonderful, extraordinarily marvelous, and difficult work** (*pala* - referring to the miracle of deliverance from judgment) **amongst** (*'et* - with, near, among, indicating in extremely close proximity such as to walk alongside) **this people** (*am* - the congregation, usually inferring Israelis), **a wondrously marvelous work** (*pala*) **and a miracle** (*pale*).'" I am humbled by the majesty of it all. I am so very grateful that He has rewarded our willingness to: "**Linger here a moment and be amazed, wonder and be astounded. For the wisdom** (*chokmah* - skill, experience, and shrewdness)**of their wise** (*hakam* - skillful and experienced craftsmen and builders; leaders who spin and weave, interpreters of dreams, the learned, shrewd, crafty, cunning, and wily) **men shall**

perish, and the discernment of their perceptive men who teach shall be concealed (*satar* - hidden from public notice and from certain persons, preventing some from knowing or seeing). **Need verses 15-17**

18 And on that day the deaf shall hear Him, the words written on the scroll, and from the darkness (*'apel / 'opel* – the place devoid of light) **and from the blackness** (*hosek* – ignorance which results from insufficient light), **the eyes of the blind shall see.** **Need verses 19-24**

Chapter 30

Need verses 1-7

8 So now (*'atah* – at this time) **consistently go and literally bring forth** (*bow'* – actually return to and bear, while continually applying and pursuing (qal imperative)) **that which is actually written** (*kathab* – that which is permanently inscribed and engraved (qal imperative)) **upon** (*'al*) **the stone tablets** (*luwach*), **and in association with them** (*'eth wa* – in conjunction with), **that which is inscribed** (*chaqaq* – engraved and portrayed) **upon the written scroll** (*'al sepher* – the documented body of literature and book (known as the Torah, Prophets, and Writings)). **And** (*wa*) **this shall exist as such** (*hayah* – I have chosen for this to actually and continually be this way (qal imperfect jussive)) **during** (*la* – concerning) **the last days** (*yowm 'acharown* – the end and final days) **to** (*la* – and on behalf of) **forever** (*'ad* – into eternity), **continuing always** (*'ad* – forever and ever) **throughout all time** (*'owlam* – enduring without limit into infinity, and thus everlasting and eternal).

9 For indeed (*ky*), **they are** (*huw'*) **a rebellious** (*mary* – a bitter and contentious, revolting and defiant) **people** (*'am*), **deceitful and stubborn** (*kechash* – mendacious, unreliable, and obstinate) **children** (*benym*), **children** (*benym*) **who are unwilling** (*lo' 'abah* – who are unyielding, not agreeable, and un-accepting, reluctant and adverse) **to listen to** (*shama'* – hearing, receiving, and paying attention to) **Yahowah's Towrah** (*Towrah Yahowah* – Yahowah's Torah Instruction and Teaching, Yahowah's Source of Guidance and Direction; derived from: *tow* – Yah's signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Yah, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction to Yahowah)). **Need verses 10- 33**

Need Chapters 31-39

Chapter 40

1 Comfort and console My family and encourage My people to change their attitude, thinking, and perspective (*nacham nacham 'am* – reconsider, relent, and repent My people, acknowledge that you were wrong and change your mind My family), **God** (*'elohym*) **said** (*'amar* – responded and declared).

2 Declare (*dabar* - speak to, teach, warn, and promise) **to the heart of** (*leb* - the inner nature and understanding, the feelings and intellect, so as to care for, comfort, console, and heal) **Yarushalaim** (the place from which restoration flows), **proclaiming** (*qara* - calling out loud, reading and reciting audibly) **unto her that her appointed time of warfare** (*tsaba'* - military campaigns, battles, service, and fighting) **is fulfilled** (*male'* - accomplished, satisfied, and completed), **because her punishment for bad behavior** (*avon* - liability for perversity and evil, guilt, and consequence of sin) **is paid off and accepted with pleasure** (*ratsah* - favorably satisfied and pardoned, making her acceptable and pleasing). **For she has received from Yahowah's hand two fold for all her offences and sinfulness.**

3 A voice (*qowl*) **will actually call out** (*qara'* - will really summon, proclaim, and recite) **in the wilderness** (*ba ha midbar* - in the place without the Word (from *dabar*)), **'Turn around, clear away the clutter, and face** (*panah* - change direction and turn to) **the Way** (*derek* - the path, way of life, and steps) **of Yahowah** (אֱלֹהִים - *Yahowah*), **and** (*wa* - extant in the Dead Sea Scrolls, thereby connecting these thoughts) **do and consider what is right and become upright** (*yashar* - be straightforward and become agreeable and acceptable, in accordance with the law, and consider what is right in association with the standard) **in the wasteland** (*ba ha 'arabah* - in desolate darkness), **a highway** (*macilah* - a thoroughfare, a main road and causeway, be an elevated ramp, a stairway, and a walkway; from *calal* - be that which provides a way to lift people up (singular)) **to** (*la*) **our God** (*'elohym*).' **Need verse 4**

5 Indeed (*ky*), **He is the Word** (*ha dabar* - He [speaking of Yahowsha'] is the spoken and written Word (scribed in the piel perfect, indicating the relationship is whole and complete throughout time; in the third person, masculine singular, identifying the pronoun He) is), **the verbal spokesperson** (*peh* - literally: the mouth), **of Yahowah** (אֱלֹהִים -).

Then (*wa*) **He shall reveal** (*galah*) **the glorious presence and manifestation of power** (*kabowd* - the glory, attribution, status, and gift) **of Yahowah** (*hwhy*). **And all** (*kol*) **living creatures** (*basar* - humans and animals, the physical nature of living beings), **they will see** (*ra'ah* - they will be shown) **Yahdow - the Unity of Yah** (*Yahdow* - the Oneness of Yahowah ()).

The glorious presence and the manifestation of power (*kabowd* - honor and splendor, the abundance, dignity, and status, the person and reputation, the gift) **of Yahowah is revealed and made known** (*galah* - disclosed, uncovered, exposed, and shown, making it possible for possible for someone to see an object or person using sight as a perception) **for all mankind** (*basar*-related kin and living things) **to see** (*ra'ah* - look at, perceive and regard, observe, consider and learn about, pay attention to and find delight in) **the only begotten son of God** (*yahid'el* - from *yahid*, meaning only begotten son, and *'el*, meaning God).

6 A voice (*qowl*) **is saying** (*'amar*), **'Call out** (*qara'* - summon and invite, read and recite, proclaim and announce the news, and arrange a meeting)! **So** (*wa*) **I asked** (*'amar* - I questioned (as it is presented in the Dead Sea Scrolls where the query is from Yasha'yahuw, but not the Masoretic Text were "he," as in the manifestation of God, is asking)), **'What** (*mah*) **shall I announce** (*qara'* - shall I call out and summon people to encounter)? **'All** (*kol*) **humankind** (*basar* - living creatures, human and animal nature, flesh) **is grass** (*chasyr* - a common plant

which spreads out, lives for a while, and then becomes food for other animals), **and the totality of (kol) his loyalty and love** (*chesed* – his unfailing kindness, goodness, faithfulness, devotion, and mercy) **is akin to** (*ka* – can be compared to) **the flower** (*sys* – the blossom of a plant) **of the field** (*sadeh* – cultivated ground).

7 The grass (*chasyr*) **withers** (*yabes* – dries up and is gone), **and the flower** (*sys* – blossom of the plant) **fades away** (*nabel* – shrivels, decays, and is senseless). **But indeed** (*ky* – however by contrast, truthfully and reliably this is very important) **the Spirit** (*ruwach* – the eternal, and thus not mortal or material, presence and power, the maternal manifestation (a feminine noun)) **of Yahowah** (יְהוָה - *Yahowah*), **She is actually dispersed** (*nashab* – She is exhaled as breath and is blown (scribed in the qal perfect, indicating a relationship which is totally real, and one which is whole and complete, without interruption, throughout time, with the third person, feminine, singular suffix, identifying She)) **truthfully and reliably** (*'aken* – indeed and in fact, surely and truly, this is important) **in him** (*baw* – inside of him) **who is surely of** (*'aken* – who is indeed of) **the family** (*ha 'am* – of the related people) **of grass** (*chasyr*).

8 The grass (*chasyr* – the common plant which spread out, lives for a while, and then becomes food for other animals) **withers** (*yabes* – dries up and is gone), **and the flower** (*sys* – blossom of the plant) **fades away** (*nabel* – shrivels, decays, and becomes senseless), **but** (*wa*) **the Word** (*dabar*) **of our God Almighty** (*'elohym*) **stands, establishes, uplifts, and endures** (*quwm* – He and it is upright, fulfills, confirms, restores, rises up, uplifts, and validates (scribed in the qal imperfect, speaking of an unfolding relationship, and in the third person masculine singular, depicting the pronoun: He) **forever** (*la 'owlam* – into infinity, time immemorial).

9 Ascend (*'alah* – climb up) **unto God's** (*'al* – upon the Almighty's) **exalted and high** (*gaboah* – official and lofty) **mountain** (*har*) **to proclaim the good news** (*la basar* – to herald and announce a favorable message, to bring glad tidings).” (*Yasha'yahuw* 40:9) **Lift up** (*ruwm*) **Zion** (*Tsyown* – the sign and the signpost in the desert, the memorial, the monument, the marker on the Way) **in the power and strength** (*koah* – the physical and muscular capability) **of your voice** (*qowl* – the physical sound of your speech), **proclaiming the good news** (*basar* – bringing and announcing the favorable and agreeable message and greeting). **Yaruwshalaym** (*yaruwshalaym* – the source from which salvation flows) **be uplifted** (*ruwm*). **Do not be intimidated** (*lo' yare'* – do not fear or be afraid). **Say** (*'amar*) **to the inhabitants** (*'uyr* – the population) **of Yahuwdah** (*yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah), **'Behold, look here, now, and see** (*hineh* – observe and listen, pay attention to every detail), **your God** (*'elohym*).

10 Look and see (*hineh* – pay attention, observe and behold) **Yahowah** (יְהוָה - יהוה - *Yahowah*), **our Upright One** (*'edownay* – our Foundation and Upright Pillar of the Tabernacle [a.k.a., the *Tsyown* – Signpost]), **who arrives** (*bow'* – comes and returns) **with the blast of a trumpet** (*ba hazaq* – in might, power, and authority). **He is the Sacrificial Lamb** (*zarow'a* – the shoulder of a lamb, from *zera'*, the seed who sacrificially shoulders our burdens (scribed with the third person masculine singular suffix, designating the pronoun He). **He is the Proverb and the**

Parable (*law masal* – He is the picture of the Word which is vivid, easy to see, and easy to remember, He is the One with Authority and Dominion). **Behold** (*hineh* – look and see) **Him, our recompense and fare for the passage** (*sakar* – He is the offering, the payment of the voucher for transporting us by way of a service rendered which provided a just payment and ransom, and these rewards) **are associated with Him** (*'ethow*). **He does the work to pay our debt** (*pa'ulah* – He performs the labor which is required to provide recompense, to make amends, and to compensate for us so as to spare us from injury and loss) **to clear the way to appear before His presence** (*la paneh* – to turn around, to approach, and to see His face).

11 As a Shepherd (*ka ra'ah* – as a friend and companion) **shepherds, leads, protects, and feeds His flock** (*ra'ah 'eder*), **the Sacrificial Lamb** (*zarow'a* – the One who shoulders our burdens) **will gather** (*qabas* – assemble and collect) **His sheep** (*tala'ym*). **And in His chest** (*ba cheyq* – garment, bosom, and midst), **He will lift them up** (*nasa'* – carry them away, forgiving them by removing their guilt), **nursing, nurturing** (*'uwl* – feeding the young children) **and guiding them** (*nahal* – leading, directing, and sustaining them, helping them by caring for them).” (*Yasha'yahuw* 40:11) **Need Verses 12-30**

31 And those who wait for and place their trust in (*qawah* – who look forward with confidence, awaiting and anticipating the benefits of) **Yahowah** (יְהוָה - יהוה - *Yahowah*), **they move on, are renewed, and grow** (*halap* – they are changed, transformed, adorned anew, and pass over the obstacles and through the doorway). **Empowered and strengthened** (*koah* – invigorated and enriched, enabled and authorized), **they ascend** (*'alah* – are lifted up and rise) **as with** (*ka*) **the wings of eagles** (*'eber* – having the freedom of flight), **quickly darting about** (*ruwsh* – rapidly moving from one place to another), **and they do not grow weary** (*lo' yaga'* – they do not expend our energy to accomplish the task of) **moving about** (*halak* – walking or traveling) **nor** (*lo'*) **fall or fail** (*ya'ep* – never tripping, fainting, being destroyed or decaying).

Need chapter 41

Chapter 42

1 Behold, here is (*hen* – look now at this present time and see, for surely this is) **My servant** (*'ebed* – My associate and coworker). **My support is continuously with Him** (*tamak ba* – My hand is consistently upon Him, I genuinely uphold Him, and accept Him (qal imperfect)) – **My Chosen One** (*bachyr* – My Elect, the instrument of My desire, the extension of My preferred relationship). **My soul** (*nepesh* – speaking of the unique consciousness of a living being) **is pleased to make amends and provide restitution, facilitating fortuitous acceptance by having satisfied the punishment** (*ratsah* – to provide favor and enable reconciliation by paying and satisfying the debt, thereby removing the penalty). **I have bestowed** (*natan* – I have placed) **My Spirit** (*ruwach*) **upon Him** (*'al*) **so that** (*ken* – forasmuch then reliably and justly) (from 1QIsa) **He will bring forth** (*yatsa'* – He will extend, spread, and disseminate) **His means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which His judgment will be exercised and His sound decisions will be made (in 1QIsa suffixed in the third person masculine singular)) **to** (*la*) **the people from different races and places** (*ha gowym*).

2 He will not speak loudly or cry out for help (*lo' tsa'aq* – He will not summon assistance), **and He will not be lifted up nor desired** (*lo' nasa'* – He will not be respected or honored). **And (wa) the sound of His voice (qowl) will not be heard** (*lo' shama'* – will not be listened to) **in the public places** (*ba ha chuwts* – outside in the streets).

3 The opposition to and the harassment associated with trying to break (*ratsats* – the struggle crush (qal passive)) **the branch, the standard, and the means to acquire and redeem** (*qaneh / qanah* – that which is an extension from the foundation, the standard and the measure, and means to ransom someone; serving as metaphors for the *Ma'aseyah*, the *Towrah*, and the *Miqra'ey*) **will not destroy Him** (*lo' shabar* – will not cripple Him or break Him, nor will they cause Him to cease). **And (wa) the healing and restoring** (*kehab* – alleviating) **flax** (*pishtah* – the plant whose blue blossoms in the early spring signal the season to observe *Pesach*, *Matsah*, and *Bikuwrym*, while the fibers of the plant were used to make white linen garments and wicks for oil lamps; symbolic of the Spirit's Garment of Light) **He shall not quench or extinguish** (*lo' kabah* – He shall not snuff out or cease to be effective). **To and for those who trust and rely** (*la 'emeth* – on behalf of the trusting and reliant) **He will bring forth** (*yasa'* – He will descend and serve by producing and extending) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions will be made).

4 He will not become incapacitated or falter (*lo' kahah* – He will not become disheartened, be restrained, or be disabled), **and (wa) He will not always be oppressed or harassed** (*lo' ratsats 'ad* – He will not struggle or be opposed forever). **He will bring about** (*sym* – cause, establish, direct, appoint, place, and preserve) **the means to resolve disputes and achieve justice** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **in the land** (*ba ha 'erets*), **and (wa) from whence** (*'ay* – from which and where) **accordingly** (*la*) **they will inherit** (*yarash* – come to receive and possess through an inheritance (IQIsa features *yarash* – inherit in place of *yachal* – to wait in the MT)) **His Towrah** (*Towrah* – His Torah Instruction and Teaching, His Source of Guidance and Direction; derived from: *tow* – His signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *jarah* – the source of instruction, teaching, guidance, and direction that flows from Him, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward Him).

5 This is what (*koh*) **Yahowah** (𐤎𐤏𐤓𐤐 - 𐤏𐤓𐤏𐤓) **said** (*'amar*), **the God** (*ha 'el*) **who created** (*bara'*) **the heavens** (*ha shamaym* – the spiritual realm), **expanding them** (*natah* – and stretching them), **and (wa) who stamped out and spread out** (*raqa'*) **the land** (*ha 'erets* – the material realm), **giving** (*natan* – bestowing upon) **its offspring** (*tse'etsa'*) **a conscience** (*nesamah* – ability to exercise good judgment and discriminate between right and wrong, truth and lies, good and bad, life and death, that which is of God and is reliable and that which is of man and is unreliable) **for the people** (*la ha 'am* – on behalf of the family (singular masculine absolute)) **upon it** (*'al*) **and (wa) the Spirit** (*ruwach*) **for the walk** (*la ha halak*) **through it** (*ba*).

6 I (*'any*), **Yahowah** (𐤎𐤏𐤓𐤐 - 𐤏𐤓𐤏𐤓), **have invited you** (*qara'* – have genuinely called, summoned, and welcomed you to meet and totally encounter Me [speaking of the *'am* – family

(qal perfect – affirming that this is to be interpreted literally not symbolically of a completed act, but without reference to time)) **in righteousness along with vindication** (*ba tsedeq* – in honesty, fairness, and justice, providing innocence). **And I have chosen to firmly and powerfully grasp you by the hand** (*chazaq ba yad* – I have provided overwhelming encouragement, continual strength, and consistent opportunity to you, reliably holding onto your hand (hiphil imperfect jussive – saying that Yah is empowering, encouraging, and firmly establishing His family, that the benefit is ongoing throughout time, and that this is Yahowah’s decision and desire)). **I have watched over you and have saved you** (*natsar* – I have continually observed, protected, and preserved you (qal imperfect – once again requiring a literal interpretation with the anticipation of unfolding results)). **And (wa) I have dedicated you** (*natan* – I have placed and appointed you, constituted and established you (qal imperfect – similarly requiring a literal interpretation in the anticipation of ongoing benefits)) **as (la) the family** (*‘am* – the assembly of related people in a (masculine, singular, absolute)) **Covenant** (*beryth* – relationship (singular construct – telling us that there is only one Covenant and that it is eternally associated with the *‘am* – family)), **to (la) shine upon** (*‘owr* – to enlighten) **people from different races and places** (*gowym* – the nations),

7 to (la) open the eyes of (*paqach ‘ayn* – to provide sight for (qal infinitive construct which serves as a verbal noun)) **the blind** (*‘owr* – those who cannot see the light, those without enlightenment), **to (la) bring out** (*yatsa’* – to serve by bringing forth) **captives held in detention** (*‘acyr* – prisoners who are not free) **from (min) being shut out** (*macger* – being on the wrong side of a closed door, or a prison), **and those (wa) – (from 1QIsa) from (min) the house** (*beyth* – family and home) **of imprisonment and captivity** (*kele’ / kala’* – confinement and restraint, of being restricted, restrained, and withheld, even forbidden) **who are abiding in** (*yashab* – who are living in) **darkness** (*choshek* – which is the absence of light).

8 I am (*‘any*) **Yahowah** (יהוה - יהוה). **This is My name** (*huw’ shem*). **And (wa) My glory** (*kabowd* – My manifestation of power, splendor, and status, My abundance and honor) **I will not give** (*lo’ natan* – I will not bestow (qal imperfect – signifying a literal interpretation with ongoing implications)) **to (la) another** (*‘acher* – someone or something different, something which materializes subsequently or later) **or (wa) My renown and reputation** (*tahilah* – the adoration and appreciation I have earned) **to (la) religious images** (*pacyl* – paintings, carvings, statues, symbols and icons used during worship, along with idols; from *pacal* – that which is crafted and shaped by men).

9 Behold (*hineh* – look now and see), **that which is first and foremost** (*ha ri’shown* – beginning and primary things) **has occurred** (*bow’* – has come to be (qal perfect – speaking of that which is genuine and complete)), **and (wa) that which is renewing and affirming** (*ha chadash* – restoring) **I am** (*‘any*) **reporting** (*nagad* – conveying and making known) **in advance of** (*ba terem* – before) **this happening** (*tsamach* – they bud and grow). **I am enabling you all to hear this** (*shama’ ‘eth* – I am reporting this news to you (hiphil imperfect)).

10 Sing to Yahowah a renewed and restored song of praise to the extremity of the earth...

11... Let them shout for joy from the tops of the mountains.

12 Let them give the glory to Yahowah..... Need verses 13-19

20 You have and will see (*ra'ah ra'ah* – you have viewed and will witness (qal perfect and then qal infinitive absolute)) **many things** (*rab*), **but** (*wa*) **you are unobservant** (*lo' shamar* – you fail to properly consider or evaluate the evidence). **His ears** ('ozen) **are open** (*paqach* – (from 1QIsa)), **but** (*wa*) **he does not listen** (*shama'* – hear).

21 Yahowah (𐤏𐤃𐤓𐤕𐤁𐤀 - 𐤏𐤃𐤓𐤕𐤁𐤀) **was willing, even desirous** (*chaphets* – expressed His purpose and plan by voluntarily choosing (qal perfect), **for the sake of** (*ma'an* – on account of) **His sense of honesty and fairness, His justice and vindication** (*tsedeq* – of doing what is right) **to reveal His great** (*gadal* – to show and promote His magnificent, nurturing, empowering, enriching, and enabling (hiphil imperfect)) **Towrah** (*Towrah* – Source of Teaching and Instruction, Guidance and Direction) **and to prove its worth** (*wa 'adar* – and to demonstrate that it is admirable and noble, splendid and glorious, even majestic (hiphil imperfect)). **Need verses 22-25**

Need Chapter 43

Chapter 44

1 Now listen, Ya'aqob My servant and Yisra'el, whom I have chosen.

2 Thus says Yahowah who made you and created you from the womb, and will help you. Do not fear...

3 for I will pour out (*yatsaq* - anoint, wash, and grant favors using) **water upon the thirsty, flowing forth upon the parched** (*yabbashah*). **I will pour out** (*yatsaq*) **My Spirit upon your offspring, My blessing** (*barakah* - present, gift, prosperity, and peace) **upon your descendants.**
Need verses 4-28

Chapter 45

Need verses 1-2

3 I will give you the treasures of darkness, the hidden wealth in secret places so that you may know (*yada'*) **that I, Yahowah, who call you by name, am the God** (*'elohiyim*) **of Yisra'el.**

4 For Ya'aqob, my servant's sake, and Yisra'el my chosen one (*bachiyir* - preferred and selected for the favor or a special relationship based upon affection), **I have called you by name, I have surnamed and flattered you, though you do not know Me.**

5 I am Yahowah. There are no other gods besides Me.

6 That they may know from the rising (*mizrach* - place of sunrise, east) **and setting** (*ma'arab* - place of sunset, west) **sun** (*shemesh*), **that there is in the end nothing** (*'epes* - everything ultimately ceases) **apart from Yahowah. There is no other.**

7 I form light and create darkness, providing recompense and restoration (*shalown* -

prosperity, health, contentment, peace, satisfaction, blessings, and completeness) **and create evil** (*ra'* - malignancy, wickedness, and the Adversary). **Yahowah does all these things.**

8 Shout out heavens, above the clouds, let righteousness, justice, fairness and honesty stream down upon the earth. I respond by reaching out and opening up (*patach*) **salvation** (*yasha'*), **bearing the fruit of abundant vindication, justification, and salvation** (*tsadaqah* - truthfulness; being right with God). **I, Yahowah, created these.**

9 Woe (*hoy* - alas, as an expression of unhappiness, regret, grief, and concern which leads to ruinous trouble, suffering, misfortune, calamity, and affliction, even sorrow) **to them who oppose, quarrel with and complain against** (*ryb* - showing hostility and opposition to, contending with and accusing) **their Creators** (*yasar* - Makers). **Earthen vessel** (*heres*), **clay pot** (*harsey*), **dirt** (*adamah*), **does** (*mah*) **the mud** (*homer* - swirling and malleable clay) **say to** (*amar*) **the one who forms** (*asah*) **it: 'What are you doing** (*po'al* - making)?' **You are not** (*ayin*) **human with hands** (*yad* - powerful and authorized)

10 Woe (*hoy* - ruinous trouble, suffering, misfortune, calamity, affliction, and sorrow) **to him who tells** (*amar*) **his Father** (*ab*), **'What** (*mah*) **are you begetting** (*yalad*)?' **or to a woman and mother** (*ishah*), **'Why are you in labor, writhing in pain?'**

11 This is what (*koh* - by way of contrast) **Yahowah, the Creator of the signs, says: 'Ask** (*sa'al* - question and consult with) **Me regarding** (*al* - about or concerning) **My children, and concerning the work orchestrated by** (*sawah* - the commands, instructions, directions, and decrees of) **My hands, power, and authority** (*ani yad*).'

12 I made (*asah* - prepared, fashioned, and produced) **the Earth** (*erets* - world) **and created** (*bara'* - brought into existence) **Adam** (*adam* - man) **on it. My hand** (*yad* - power and authority) **spread out** (*natah* - stretched and extended, bent) **the universe** (*samayim* - heavens, realm of space and the stars), **and I give direction and order to** (*sawah*) **all** (*kol*) **of their** (*hem*) **groupings** (*saba'* - rule-based divisions, controlling relationships, and overall structure).

13 I aroused His righteousness, making His ways upright. It is He who will rebuild My city and reach out, freeing My exiles without payment says Yahowah.

14 Men of stature wearing priestly robes (*midah*), **who intercede and intervene** (*palal*), **will come to walk behind You in shackles and chains, bowing down. 'Surely God** (*el*) **is in You, and there is no other God** (*elohiym*).

15 Indeed, you are the covering (*seter*) **of the God of Yisra'el, the Savior** (*yasha'*).'

16 They will be humiliated and shamed(*bowsh*), **also disgraced, despairing over their loss of honor and respect** (*kalam*), **all the pagan sorcerers who make and display religious idols, will walk united in reproach, confusion, and ignominy.**

17 Yisra'el shall be saved (*yasha'*) **by Yahowah with an eternal and everlasting** (*owlam*) **salvation** (*tashuw'ah*). **You shall not be ashamed and confounded into perpetuity** (*ad*),

forever (*'owlam*). **Need verses 18-19**

20 Don't pray for intervention or mediation to carved images of gods who cannot save.

21....I am Yahowah, there is no God beside me, an Upright God and a Savior (*yasha*).

22 Turn to Me and be saved....

23 I have sworn an oath, the Word has gone forth from My mouth in righteousness and truthfulness, and I shall not take it back. To Me every knee shall kneel down, bowing in prostration (*kara*).

24 And every tongue shall swear, saying, 'Surely only Yahowah' one will say of Me 'He is vindication and salvation (*tsadaqah* - truth and justification), power and might, fortification and safety.' To Him will come all who were incensed, angered and enraged (*charah*); against Him and they will be disappointed and shamed.

25 In Yahowah all the seed of Yisra'el will be vindicated and justified (*tsadaq* - be made right with God), radiating His brilliant source of clear light (*halal*).

Chapter 46

1 Bel (the chief Babylonian deity, meaning Lord) **bowed down** (*kara*); **Nebo** (the Babylonian deity who presided over learning and letters, corresponding to the Greek Hermes, Egyptian Thoth, and Roman Mercury) **stoops, bending down. Their idolatrous images are on beasts and living creatures (*chayyah*) and upon cattle. Your burdens and tributes are exhausting.**

Need verses 2-13

Need Chapters 47-48

Chapter 49

1 Listen to Me and receive the news (*sama*), O land surrounded by water ('y - by default, America), and pay attention (*qasab* - accept, heed, and respond to the message) **people (*la'om* - nation) **at a distance** (*rahoq* - far away from the source spatially and symbolically, alienated and no longer in close association). **Yahowah summoned** (*qara* - called out to) **Me from** (*min*) **My mother's** (*'em*) **womb** (*beten*) **before my birth. From the fountain and source of life** (*ma'yan* - spring of living waters), **He proclaimed and memorialized** (*zakar* - pronounced, mentioned, and make unforgettable) **My personal name** (*shem* - renown, reputation, proper designation, identity and status).**

2 He made(*sym*) **My mouth** (*peh*) **like a sharp** (*had* - piercing) **sword** (*hereb*). **In the shadow** (*sel* - representation of an entity formed by light in one less dimension) **of His hands**(*yad*), **He concealed and protected** (*haba*) **Me. He caused Me to be like a pure** (*barar* - brilliant and shining, purifying, cleansing and perfect manifestation of an) **arrow in His quiver, being My**

shelter, covering, and refuge.

3 And He said ('amar) to Me, 'You are My Servant ('ebed), Yisra'el (one who strives with and is empowered by God), in whom by relationship ('asher) My glory and splendor will be displayed (pa'ar - status and exalted nature will be revealed).'

4 I said, 'I am poured out (riq), laboring (yaga' - toiling and growing weary) in the depths(tahowm - from tohuw, formless, empty void, ruinous wasteland of destruction, chaos, confusion, and false testimony (a.k.a., Sheol)). My strength (koah - power, resources, and energy) and breath (hebel - soul, the vapor of life) are finished (kalah - gone). Surely ('aken) My case and cause (mispas - My sentence in deciding the dispute) is Yahowah's. My recompense (pa'ulah - authority, reward, and situation) is I am('ani) God ('elohym).

5 And so then Yahowah says, 'He formed (yasar - fashioned and forged) You from the womb(beten) to be His Servant ('ebed - from 'abad meaning implement who serves) to return (suwb - change and restore) Ya'aqob (father of the 12 tribes) to ('el) Him (hu), gathering ('asap - bringing together and harvesting) Yisra'el (those who strive with and are empowered by God) to Him. For I am massively important, honored, and glorified (kabed - extremely significant and distinguished, holding a highly exalted status) in the eyes ('ayin - perception and presence) of Yahowah. God ('elohym) was, is, and will be (hayah - exists as) My supporter ('azar - helper, assistant, and aid).'

6 He says, "He is a diminished (qalal - smaller in energy and mass and lower in elevation) part of (min - from) Me, on behalf of (la - to, toward and concerning) you ('atah), existing as (hayah) My ('ani) servant ('ebed / 'abad - implement for work and service) to stand up for and establish, restoring (quwm - validating, confirming, and raising up) the tribes (sebet - clans, family, and people) of Ya'aqob, and to change, restore (suwb - turn around, alter, recover, renew, return) and preserve (nasar - protect and keep, spare and shelter) Yisra'el (those who strive with and are empowered by God). I will give You as a gift (natan 'atah - bestow, deliver, and entrust you as a present) to (la - in order to) provide light to ('owr - to shine brightly, illuminating) Gentiles (gowyim - non-Jewish nations and peoples), existing as (hayah) I Am ('ani - as a marker of affirmation, of identity, and of being present as) Yashuw'ah (salvation) to the distant limits (qaseh - far extent or ends of) the land, earth, world, and space ('erets),

7 says ('amar - promises and declares) Yahowah, Redeemer (ga'al) of Yisra'el, the Set Apart One (qadowsh)..... Need verses 8-25

13 Rejoice...for Yahowah has comforted His people and has taken back His afflicted ones in love. Need verses 14-25

26....All mankind shall know that I Am Yahowah, your Savior, the Mighty One of Ya'aqob, your Redeemer.

Chapter 50

1 Where is the bill of divorce?.....

2 Why then when I came, was no one there? Why when I called, would no one respond? Is My arm too short to rescue you? Have I not the power to save?..... **Need verse3**

4 My Foundation ('*edon*), Yahowah, has bestowed (*nathan*) Me with a disciple's tongue for teaching clear knowledge from God (*limud lasown*), to know (*yada'*) how to offer helpful, relieving ('*uwsh*) words (*dabar*) to the weary. The Word awakens, rouses and excites ('*uwr*) in the morning with the coming of daylight (*boqer boqer*), awakening ears to listen to Godly instruction (*limud*).

5 My Foundation ('*edon*), God ('*elohiym*), has opened the door (*patah*) to the ear, to listening and obedience ('*ozen*). I was not rebellious or disobedient (*marah*), nor did I turn away.

6 I offered My back and body to be beaten, stricken by the floggers (*nakah*), and My cheeks to them who plucked out My beard. I did not turn My face away from scornful, mocking, and humiliating insults (*kalimmah* - confused shameful reproach) and spitting.

7 My Foundation ('*edon*), Yahowah, helps support Me ('*azar* - increases the intensity of My state of existence as an extension; [the Akkadian root of '*azar* means to rescue and save.]). Accordingly therefore ('*al ken*) I will not be confounded, be confused, perplexed, or damned (*kalam* - reproached, discredited, or disgraced). Therefore, My presence (*paniym*) is appointed, ordained and established (*suum*) like a Rock (*chalamish* - hard flint or quartz rock which is difficult to crack). I shall not know (*yada'*) shame or disappointment (*buwsh*).

8 My Vindicator, the One who justifies (*tsadaq* - acquits, declaring not guilty and innocent, making right) is near (*qarowb* - in close proximity in space and time, of a personal relationship, kin in an intimate association; from *qarab*, meaning comes near, enters into, and is present). Who dares contend with (*riyb* - strive against, oppose, complain to, or quarrel with) Me? Let us stand upright, remaining and enduring ('*amad*) united together (*yachad*). Let them draw near to (*nagash* - approach, be present with, and engage) Me. Behold, My Foundation ('*edon*), Yahowah, supports ('*azar* - increases the intensity of My state of existence as an extension, aiding and helping others, saving and rescuing). Who (*miy*) shall act wickedly and be guilty of declaring Me wrong (*rasha'*)?

9 Be aware, they shall all wear a worn out and useless, decayed and decomposed (*balah*) unfaithful garment of treachery and deceit (*beqed*), it being wasted away, frail, rotten, diseased, dead, and moth eaten ('*ash 'akal*).

10 Who (*miy*) among you reveres Yahowah and listens to (*shama'* - hears and heeds) the voice of His Servant? Who associates with ('*asher*) those who walk in darkness (*chasekah* - mystery, concealment, and confusion) and have no shining brightness (*nogahh* - radiant light, knowledge, or enlightenment; lacking the splendor and majesty of a beautiful appearance)? Trust in (*batach* - place your reliance upon, have confidence and be secure in) the name of Yahowah and lean upon (*sha'an* - rest next to, depend upon, and stand upright relying on and trusting) God.

11 Be aware, you all kindle fire (*qadach 'es* - a fiery glow, and feverous disease) which

encircles, binds, and clothes ('azar) you. Fettered firebrands (ziqowt - flaming torches used for lighting a path for walking in darkness; one who burns, creating unrest and strife) walk by the flame ('uwr) of your own fire, and by torches (ziqowt) that you have lit and set ablaze (ba'ar). I Am ('ehayah) 'Yshayah'el [God Existing As Man]. Out of My hand (yad - power, strength, and dominion) [read separated from Yahowah/Yahushua] you shall lie down and sleep (shakab) in the place of emotional suffering, punishing pain, grieving vexation, and torment (ma'atsebah - a torturous prison of writhing and bitter despair).

Chapter 51

1 Listen (shama' – choose to actually pay attention (qal imperative)) to Me, to God ('ely), those who are genuinely pursuing (radaph – those actually focusing upon and exerting considerable effort to move toward (qal participle construct – influencing and linking the pursuit with)) vindication (tsedeq – becoming innocent and righteous). Those seeking to know (baqash – those searching by learning information about, those desiring and inquiring about, those requesting (piel participle construct – which tells us that Yahowah not only responds to those who seek Him, but also that He and the means to learn about Him are one)) Yahowah (יהוה - יהוה) should be observant so as to interpret and understand, looking (nabat – should choose to pay attention, to consider and to demonstrate their regard (hiphil imperative – here the seeker, by making this choice, causes what the rock enclosure represents to participate, thereby facilitating understanding)) to the Godly ('el) rock and enclosure (tsuwr – the rock summit (speaking of Mount Horeb where the Torah was revealed), the rock cliff (speaking of Golgotha where Passover was fulfilled), and the enclosure (speaking of the Garden of Eden where the relationship began)) you were cut out of, set apart from, and engraved (chatsab – you were cleaved, divided, and inscribed (speaking symbolically of the Covenant, Yisra'el, and the Towrah) (pual perfect – telling us that the separation and inscription set us totally apart from the world)), and (wa) to God's ('el) hammering out (maqabah – chiseling out (speaking of the Instructions on the two tablets of stone) and piercing (symbolically addressing Yahowsha's fulfillment of Passover)) of the cistern (bowr – source of water carved out of rock (a Scriptural metaphor for living waters, the source of life and purification emanating from the Rock of our Salvation)) from which you were picked out (naqar – bored out and dug out (denoting the fact that we would return to the dust from which we were made if not for the work of God)).

2 Observe so as to properly interpret and understand, looking (nabat – choose to pay attention, to consider and to show your appreciation (hiphil imperative – the seeker, by making this choice, causes what Abraham represents to act upon them, thereby including us in the Covenant)) to the Godly ('el) Abraham ('Abraham – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), your father ('ab), and to ('el) Sarah (Sarah – to contend with, to engage with, to persevere and endure with, and to be empowered by (thereby explaining our Spiritual Mother's role in Yisra'el – ysh (individuals) who sarah (engage and endure with and are empowered by) 'el (God)) who bore you (chyl – she gave you birth after turning around her attitude, thinking, and perspective, bringing you all to this place by experiencing the pain associated with labor and the joy associated with the birth of a new life (polel imperfect – telling us that we can experience this same change of thinking, and thus be born anew, and that by doing so we will experience the ongoing benefits of being a child in God's family)). For indeed (ky – this is important so pay attention), I invited him to meet with Me (qara' – I called-out to him, I summoned him, I met with him, and he encountered Me (qal

perfect – suggesting a literal interpretation of a completed act)) **as one** (*'echad* – as a unique and solitary individual (associating him with Yah who is “*'echad* – one”)). **But then** (*wa*) **I descended to bless him** (*barak* – I diminished part of Myself out of love and knelt down to favor him (piel imperfect – saying that Abraham was positively influenced by this fortuitous encounter and that the benefits were ongoing throughout time)) **and** (*wa*) **I caused him to become numerous and great** (*rabah* – I enabled him to be much more than he previously was, empowering and enriching him, causing him to have many descendants, and facilitating their continued existence (hiphil imperfect – telling us that Yah was responsible for what happened and that He engaged on behalf of the ongoing consequences)).

3 Indeed (*ky* – this is completely reliable) **Yahowah** (אֱלֹהֵינוּ - יְיָאֱלֹהֵינוּ) **will comfort** (*nacham* – will demonstrate compassion by consoling) **Tsyown** (*Tsyown* – the signpost along the Way). **He will console, demonstrating compassion to** (*nacham*) **all of** (*kol*) **her destroyed and depopulated places** (*charabah* – her deserted ruins). **And even** (*wa*) **her lifeless places devoid of the word** (*midbar sym* – those desolate wilderness areas without the word) **will be as** (*ka*) **Eden** (*'Eden* – Great Joy, that which is delightful and pleasurable), **and also** (*wa*) **her desert wasteland** (*'arabah*) **will be as** (*ka*) **the Garden Enclosure** (*gan* – that which is covered, protected, and surrounded to promote the growth of life) **of Yahowah** (אֱלֹהֵינוּ - יְיָאֱלֹהֵינוּ). **Overwhelming happiness** (*sasown* – exultation, great gladness, rejoicing) **and** (*wa*) **joy** (*simchah* – pleasure and delight, cheerfulness and gladness) **will be found in her** (*matsa' ba* – will be attained in her (from 1QIsa)) – **songs of thanksgiving** (*towdah* – expressions affirming the character of God)) **and** (*wa*) **the sound** (*qowl*) **of singing with the accompaniment of musical instruments** (*zimrah* – songs with lyrics and melody). **Sorrow** (*yagown* – grief and anguish) **and** (*wa*) **mourning for the dead** (*'ebel*) **shall disappear** (*nuwc* – flee away).” (This concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.)

4 Listen, and pay attention to Me, so that you respond appropriately to Me (*qashap 'el* – elect to hear Me, be alert, ever ready to reply to My request (hiphil imperative)) **My family** (*'am*) **and** (*wa*) **My people** (*le'om* – those who gather unto Me). **To Me** (*'el* – to Me as God) **listen, carefully considering what you hear** (*'azan* – choose to pay attention, giving serious thought to the message so that you perceive and understand what was communicated, weighing, testing, evaluating, and thinking about what you hear, and then respond, allowing it to influence you (hiphil imperative)), **because indeed** (*ky* – for the sign of) **the Towrah** (*Towrah* – Source of Teaching and Instruction and the Place from which Guidance and Direction Flow) **from** (*min*) **and associated with Me** (*'eth* – according to Me) **shall go out** (*yatsa'* – shall be brought forth and disseminated, descending to serve), **and** (*wa*) **My means to resolve disputes and achieve justice** (*mishpat* – My formula to make decisions and execute good judgment) **will accordingly** (*la*) **shine upon and enlighten** (*'owr* – serve as a light, thereby guiding) **the family** (*'am*).

5 Approaching is the time of the intimate association (*qarowb* – at hand, near and close is the relationship, and we will be united as kin) **when I instantly bring resolution** (*raga'* – when with the application of My enormous energy and without the passage of time, I settle the conflict and bring rest and relaxation (hiphil imperfect)). **My vindication** (*tsedeq-y* – My honesty and fairness, My accurate portrayal of the truth, and My righteousness and justice which is in accordance with the standard) **shall go forth bringing** (*yatsa'* – shall descend to serve, disseminating and extending) **My salvation and liberation** (*yasha'-y* – My rescue, deliverance, and liberation). **And** (*wa*) **My Sacrificial Lamb** (*zarowa'* – arm [speaking of God's outreach and ability to perform] (singular in 1QIsa but plural in the MT)) **will uphold the standard and**

establish justice, will govern, adjudicate, and vindicate (*shaphat* – will arbitrate and litigate as the established authority and judge over) **the family** (*'am*) **as God on My behalf** (*'el*), **which is why** (*'ey*) **they will confidently expect Him and look forward to His beneficial arrival** (*qawah* – they will anticipate His future arrival and expect Him to gather them unto Him (piel imperfect) (*qawah* is suffixed in the third person masculine singular (Him) in 1QIsa and in the first person masculine singular (Me) in the MT)). **And** (*wa*) **for God's** (*'el* – unto and on behalf of the Almighty's) **Sacrificial Lamb** (*zarowa'* – arm (singular) [speaking of God's outreach and ability to perform] (scribed in the third person masculine singular, again associating the Sacrificial Lamb with *'el* – God)) **they will wait, consistently eagerly anticipating a favorable resolution** (*yachal*).

6 Lift up (*nasa'* – raise) **your eyes** (*'ayn* – your visual outlook and perspective) **to the spiritual realm** (*la ha shamaym* – to the universe), **and also** (*wa*) **pay attention to and observe** (*nabat* – look at and consider) **God** (*'el*) **in the material realm** (*'erets* – on earth) **from below** (*min thachath*), **and see who created these** (*wa ra'ah 'asher bara'* – and perceive who conceived and made these (from 1QIsa as the phrase is not extant in the MT)). **For indeed** (*ky*) **the universe** (*shamaym* – the spiritual realm), **like** (*ka*) **smoke, a cloud of freely moving particles** (*'ashan*), **will be clothed and then will vanish from view** (*malah* – will be dispersed and disappear, no longer seen / *melah* – as it will be enveloped in a white garment which preserves). **But the earth** (*wa ha 'erets* – however, the material realm), **like** (*ka*) **a physical garment** (*beqed* – ornate apparel made of material, speaking specifically of the robes and suits worn by those who betray by trickery and treachery) **will wear out** (*balah* – become useless and obsolete, will grow old, decay, and decompose). **And those who dwell on it** (*wa yashab* – those who inhabit it), **like** (*ka*) **annoying gnats** (*ken* – lice, flies, maggots, and mosquitoes), **will die** (*muwth*). **But** (*wa*) **My salvation** (*yashuw'ah*) **is everlasting** (*hayah 'owlam* – was, is and will eternally exist (qal imperfect – affirming that this statement is trustworthy and that the consequences are ongoing throughout time)), **and** (*wa*) **My vindication and righteousness** (*tsadaqah* – My means to make you innocent and prosper, My sense of fairness and justice, My standard) **shall never be abolished** (*lo' chathath* – shall not be abrogated, dismissed, confused, discouraged, broken, or destroyed (niph'al imperfect – meaning that this statement is reliable and eternal)).

7 Choose to consistently listen to Me, to God (*shama' 'el* – I'd like you to genuinely pay attention to what I have to say (qal imperative)), **to actually know and understand** (*yada'* – to be shown, to be aware of, to become familiar with, and to learn about and consider (qal participle construct) **vindication** (*tsedeq* – that which is right, righteous, just, fair, and acquitting). **People who have** (*'am*) **My Towrah** (*Towrah*: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved by Me, to become acceptable to Me, and to endure with Me, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction regarding Me) **in their hearts** (*ba leb*) **are not impressed by and do not respect** (*'al yare'* – are not awed or intimidated by) **the defiant taunts, derogatory slurs and blasphemous contempt** (*charaphah* – the lowly status and reproach) **of humankind** (*'enowsh* – mankind who is mortal; from *'anash* – desperately sick, woefully wicked, and incurable). **So** (*wa*) **do not be dismayed or confused** (*'al chathath* – be

discouraged or separated) **as a result of** (*min*) **their hateful words** (*sane' dabarym* – adversarial messages (from 1QIsa)).

8 For indeed (*ky*), **insects who feed on rotting flesh** (*'as*) **will consume them** (*'akal* – will devour them) **as with their ornate and beguiling apparel** (*ka ha beged* – as will be the case with the robes and suits worn by those who trick and betray), **and just as** (*wa ka*) **wool** (*tsemer*) **is eaten by** (*'akal*) **moths** (*cac*). **But** (*wa*) **My vindication and righteousness** (*tsadaqah* – My means to make you innocent and prosper, My sense of fairness and justice, My standard) **accordingly is forever** (*la 'owlam* – enduring throughout eternity), **and** (*wa*) **My salvation** (*yashuw'ah*) **is for all generations in all places for all time** (*dowr dowr* – for every generation, every lineage, every class of person, every home and dwelling place, and period of time regardless of when or where a person lives or who they are related to (scribed in the plural and singular forms, construct and absolute)).

9 Awaken and be alert (*'uwr 'uwr* - be excited, passionate, aware, and ready). **Be fully clothed in** (*labash* - be dressed in and wear the garments, accept the covering over your body that elevates you to an extended state of existence) **might, power, and protection** (*'owz* - the fortification and place of safety; the great force which is capable of withstanding and accomplishing anything), **in the sacrificial Lamb** (*zarow'a*) **of Yahowah. Long before time** (*'owlam 'owlam* - an eternity before the unending past) **You as a Stone Craftsman** (*chotseb* ()) **flashed a brilliant light upon** (*chatsab* ()), **wounding and burying** (*chatseb* ()), **breaking and separating** (*chatsah* () - dividing and setting apart an entity in space and time, breaking them into lesser parts) **Rahab, the proud and arrogant one who blustered, promoting falsehood** (*rahab* - the monstrous storm, the one who behaves insolently, boisterously in contempt to pompously disturb, confuse and terrorize), **Halal, the one who profanes, defiles, besmirches and corrupts, pollutes, desecrates, dishonors, pierces, and fatally wounds, harming unto death** (*halal* ()), **the Serpent and venomous snake** (*tanniyn*).

10 You dried up (*charab* - laid waste and made desolate) **the Sea** (*yam*), **the waters** (*mayim*) **of the great** (*rab* - exceeding and abounding) **deep** (*tahowm* - the abyss at great depths below the surface of the waters; a dark, inexhaustible, and mysterious place controlled by supernatural powers), **making in** (*suwm* - placing in with determination and purpose, intentionally directing and putting in) **the depths of the Sea a way** (*derek* - path) **for the redeemed** (*ga'al* - those who have been ransomed by the act of a kinsman redeemer) **to pass over** (*'abar*).

11 The ransomed and redeemed (*padah* - rescued and delivered) **of Yahowah will return, repent, change, and be restored** (*shuw'b*), **arriving at and entering** (*bow'*) **Zion** (*Tsiyown* – the Signpost on the Way which Protects) **rejoicing and singing** (*rinah*). **Eternal and everlasting** (*'owlam*) **joy** (*simchah* - happiness and cheerfulness, gladness and delight, pleasurable sensory entertainment) **shall exist upon their heads. They shall grasp hold of extreme enjoyment, living in a state of ultimate happiness** (*sasown*) **and joy** (*simchah*). **Sorrow, grief, anguish** (*yagown*), **distress, and mourning** (*'anachah* - emotional and physical pain) **shall no longer exist** (*nus*).

12 Who are you that you revere (*yare'* - stand in awe of) **mortal men** (*'enowsh*) **out of** (*min*) **whom comes death** (*muwth* - murder, killing, mayhem, oppression, destruction and death)? **The son** (*ben*) **of man** (*'adam*) **paid to give as a gift** (*nathan* - bestowed, granted as a present,

permitted, entrusted, and delivered, having paid the price) **a place to live** (*chatsiyr* – an abode, a dwelling place, a protected enclosure).

13 You have forgotten, ignored, and cease to care about (*shakach* - have become lame and crippled, withering away without) **Yahowah who made you.... Need verses 14-23**

Chapter 52

1 Awake, awake: clothe yourself in the establishing power and protective might (*'oz*). **O Zion, wear your beautiful and glorious**(*tip'eret*) **garment. O Jerusalem** (*Yaruwshalaim* - that which repays, pouring out restitution and restoration), **the set-apart** (*qodesh*) **city, for indeed** (*kiy*), **a time will come** (*'owd* - the repeated and continuous extension) **when I will no** (*lo*) **longer allow the return and inclusion** (*bow'* - the entering, pursuing, bringing together, and harvesting), **the joining and adding of** (*yasap*) **the uncircumcised** (*'arel* - that which remains unharvested and is outside the community; stubborn, stumbling, unbelieving, unrepentant, and unresponsive), **and unclean** (*tame'* - defiled).

2 Shake off (*na'ar* - sweep away and keep away from) **the dust, rubbish and ash** (*'aphar* - natural particulate) **and arise, standing upright** (*quwm*). **Stay, dwell, and endure** (*yasab*), **O Jerusalem** (*Yaruwshalaim*). **Open** (*patach* - loosen and release) **the bonds** (*mowcer* - chains, shackles, and fetters; implements which bind) **around your neck, O captive** (*shabiy* - those who are taken by political and religious powers) **daughters of Zion** (*Tsiyown* - the Signpost on the Way which Protects).

3 Thus, here and now (*koh* - pertaining to a specific position in space-time relative to the speaker used as a comparison or contrast), **says** (*'amar* - declares, answers and promises) **Yahowah: 'You have sold yourself** (*makar* - surrendered yourself over to death and become possessed by another in an exchange) **freely, for nothing and naught** (*chinnam* - without cause or compensation, gratis, for no purpose, undeservedly) **and so you shall be redeemed** (*ga'al* - ransomed) **without money.**

4 For thus says Yahowah, in an earlier time (*'ri'sown*) **My family** (*'am*) **descended** (*yarad*) **into Egypt** (*Mitsrayim* - the crucible) **to dwell there. Then the Assyrian** (*'Ashshuwr* - people who worship the sungod Asshur) **will oppress** (*'ahaq* - mistreat, violate, defraud, and extort) **them unceasingly without cause** (*'ephes*).

5 Who are you that you revere (*yare'* - stand in awe of) **mortal men** (*'enowsh*) **out of** (*min*) **whom comes death** (*muwth* - murder, killing, mayhem, oppression, destruction and death)?"This next one is no less thought provoking. "Now, **what am I doing here, asks Yahowah, seeing that My family** (*'am*) **has become insolent, proud, arrogant, and haughty** (*yaqah* - showing audacity toward My authority; demonstrating a lack of respect and reverence, contemptuous in conduct and speech) **for nothing and naught**(*chinnam* - without cause or compensation, gratis, for no purpose)?"

6 Those who rule over (*mashal* - exercise authority and dominion, those who control and govern) **them are deluded, says Yahowah, and every day without ceasing** (*tamiyd* -

constantly, consistently, continuously, and perpetually) **they despise, spurn, and reject** (*na'as* - view with contempt, abhor, showing no reverence or respect for, disdain, refusing and abstaining from using) **My name. So therefore** (*ken* - this is right, just, honest, verifiable, correct, and true), **My family** (*'am* - relatives) **shall know** (*yada'* - possess an awareness of and information regarding it that focuses on relationship, be acquainted with it in a relational sense, discern and recognize) **My name** (*shem*). **In His** (*hiy*) **day**(*yowm*) **they will know that I Am He** (*hiy*) **who speaks** (*dabar* - declares, converses, warns, promises, and says) **'For** (*kiy*) **behold, look and see, here I Am** (*hinneh*).'

7 How lovely (*na'ah* - beautiful and befitting, attractively and appropriately adorned) **upon the mountains are the feet of the One who brings and embodies** (*basar* - bears and announces news of) **restoration and renewal** (*shalowm*- a completely sound, satisfied and favorable state; the blessings of loving kindness, friendship, and relationship; the granting of peace, safety, salvation, and well-being), **the One who announces and proclaims good things** (*towb* - that which is beneficial and agreeable, prosperous and valuable) **who hears** (*shama'*) **Yahushua** (*Yashuw'ah*) **and says to** (*'amar* - speaks to and answers) **Zion, 'Your 'Elohiym reigns!'**

8 Listen (*qowl*), **your watchmen** (*tsaphah* - lookouts, those who are observant and watch closely) **lift up**(*nasa'*) **their voices and shout for joy** (*run* - become sober, awakening from a drunken stupor and respond, signaling loudly and publicly), **'Yachdiy'el,' they sing. For in plain sight they will look upon, inspect, and observe** (*ra'ah*) **with their own eyes**(*'ownah*) **Yahowah's return** (*shuw'b*) **to Zion with mercy** (*racham*).

9 Burst forth (*patsach*), **sober up and shout** (*run*): **'Yachdiy'el** [God is One Unity], **desolated** (*chorbah* - ruined and wasted, destroyed and lifeless rubble of) **Yaruwshalaim** [that which pours out restoration]. **Yahowah has shown compassion and has comforted His repentive and changed** (*nacham*) **family** (*'am*), **and He has redeemed** (*ga'al* - restored by way of a ransom paid by a kinsman-redeemer) **Yaruwshalaim.**

10 Yahowah has bared (*chasaph* - uncovered and revealed) **His Set-Apart** (*Qodesh*) **sacrificial Lamb** (*zarow'a*) **in the eyes of all Gentile nations**(*Gowy*). **And without exception, all the earth will see Yahushua** (*Yashuw'ah*), **Elohiym.**

11 Depart, depart (*sur sur*), **go out there**(*yatsa' sham*) **but touch** (*naga'*) **nothing unclean, polluted, or defiled** (*'al tame'*). **Go forth from her midst. Those who lift up, carry, and advance** (*nasa'*) **Yahowah's beautiful adorning armor** (*kaliy* - possessions, implements, clothing, articles, and vessels) **are cleansed, purified, and made brilliant** (*barar* - selected and chosen).

12 For you will not go out in hurried trepidation (*chippo'zown*) **nor walk as a refugee**(*manusah*). **Yahowah walks** (*halak*) **in your presence** (*paniym*). **And the 'Elohiym of Yisra'el** (the one who endures with and is empowered by God) **will gather, collect and receive you** (*'acaph*). **He is called the 'Elohiym of all the Earth.**

13 Behold, Look at (*hineh*) **My Servant. He will be marked by wisdom and judiciousness** (*sakal* - will be prudent and circumspect, carefully considering every circumstance and all

possible consequences; will have insight, comprehension, and understanding; pay attention because He will succeed, accomplish the mission, and will prosper; He will relate, instruct, and teach). **And He will be raised** (*yarum*), **lifted up** (*nasa'* - enduring, forgiving, and assisting; suffering, lifting, supporting, and bearing our burdens; be respected and honored; He will spare, release, sustain, and raise others). **He will be resurrected** (*nasa'*) **and set on high** (*ruwm* - be uplifted, magnified, and extolled in heaven). **He will be greatly exalted** (*ma'od gabah* - exceedingly elevated and abundantly acclaimed; He will possess enormous power and strength pertaining to the highest point on the scale; He will be elevated to a higher spatial position and dimension).

14 Many were broken (*ka'ah* - disheartened and despondent), **made desolate, stupefied and appalled** (*shamem* - deserted and made lifeless, horrified) **at You. So behold,** (*ken*) **His appearance** (*mar'eh*) **was disfigured** (*mishchath*) **on account of** (*min* - by means of) **man** (*'iysh* - mankind). **His form and features** (*to'ar* - shape and outward visage) **as the result of** (*min*) **the sons**(*ben*) **of 'Adam** (*'adam* - humankind) **will therefore** (*ken*) **startle many Gentiles**(*Gowy*).

15 Political rulers will superficially (*'al* - appear on the surface to) **shut their mouths. In regard to** (*'asher* - in relationship to and because of) **what they have not had recounted and declared** (*caphar*) **they will see** (*ra'ah* - consider and regard), **and what they had not heard they will realize and apprehend** (*bin*).

Chapter 53

1 Whoever (*miy*) **trusts** (*'aman* - is supported by, established in, and made firm through; endures faithful with, standing firm and certain in; is affirmed through and confirmed by way of) **our announcement** (*shemuah* - report, news, tidings, and message) **is to whom the sacrificial Lamb** (*zarow'a*) **of Yahowah has been revealed**(*galah* - uncovered and disclosed, made known).

2 He has no physical characteristics (*to'ar* - shape, form, or figure), **majesty or splendor** (*hadar* - beautiful manifestations by way of ornamented adornments) **that we should look upon** (*ra'ah* - notice or gaze at) **Him, nor visual appearance** (*mar'eh*) **that we should be attracted to Him** (*chamad* - find Him desirable).

3 He was despised (*bazah* - regarded with contempt and considered despicable, vile and worthless), **rejected and forsaken** (*chadel* - neglected, deserted, and refused) **by mankind** (*iysh* - mortal men), **a man of pain and suffering** (*makob* - physical affliction and emotional anguish, sorrow and grief), **and one who personally knew** (*yada'* - could relate to and empathize with, was intimately familiar and acquainted with) **sickness, wounds and affliction** (*chaliy* - grief and disease). **We hid** (*masater* - turned away) **our faces** (*paniym* - presence) **from** (*min*) **Him. We despised Him**(*bazah* - held Him in contempt, lightly regarded Him, saw Him as despicable, vile, and worthless) **in our thinking and schemes** (*chashab* - planning, calculating, inventing, judgment, imagination, and consideration). **We did not value Him.**

4 Surely (*'aken* - nevertheless, truly, and indeed; as a marker of emphasis) **our sickness and maladies**(*choliy* - anxieties, infirmities, diseases, wounds, afflictions, and grief) **He Himself lifted from us, accepted, and bore** (*nasa'* - lifted up, sustained and carried away), **and our pain**

(*mak'ob* - physical suffering and emotional anguish) **He carried away** (*cabal* - sustained the load, dragging our burden away) **our sickness and maladies** (*choliy* - anxieties, infirmities, diseases, wounds, afflictions, and grief) **He Himself lifted from us, accepted, and bore** (*nasa'* - lifted up, sustained, and carried away), **and our pain** (*mak'ob* - physical suffering and emotional anguish) **He carried away** (*cabal* - bore, dragging the burden away). **We plotted and contrived, thinking up schemes** (*chashab* - planning, calculating, imagining, inventing, and considering plots) **to see Him assaulted** (*naga'* - traumatized, plagued, and wounded), **and struck down** (*nakah* - smote, beaten, scourged, punished, ravaged, murdered, and destroyed) **by God/Elohiym and abased** (*'anah* - bruised, humbled and put down, stopped, subdued, and silenced).

5 He was pierced through (*chalal* - fatally wounded by the penetration of sharp objects into the body which wound; He was profaned and polluted, defiled, desecrated, and dishonored), **for our revolt** (*pasha'* - national, moral, and religious rebellion, sin and transgression), **He was crushed** (*daka* - broken and bruised, beaten to pieces and diminished, humbled) **for our sin** (*'avon* - immorality, iniquity, depravity, and guilt). **The punishment** (*musar* - chastisement and rebuke, discipline and correction) **fell upon Him for our renewal** (*shalowm* - restoration and well-being). **And by His scourging blows** (*chabburah* - stripes from a whip that wounds and leaves black and blue welts, beating) **we are cured, healed, and repaired** (*rapha'* - mended and made whole; have all sickness and disease removed promoting complete renewal and restoration).

6 All (*kol* - everyone) **of us like sheep** (*tso'n* - flocks of goats) **have gone astray** (*ta'ah* - erred by wandering away, staggered while intoxicated, deceived ourselves, having been misled, faltering). **Man** (*'iysh* - mankind) **has turned** (*panah*) **to his own way** (*derek*). **But Yahowah has caused the guilt and punishment** (*'avon* - liability, perversity, depravity, iniquity, and the consequence of the sin) **of us all** (*kol* - all means all, that's all, all means) **to fall on Him** (*paga'* - to encounter Him for Him to make intercession, to make physical contact with Him resulting in injury and death so as to spare us, to carry our burdens).

7 He was driven and harassed (*nagas* - tyrannized and oppressed, the victim of demanding pressure, enduring hardship and trouble, and required to pay). **And He was afflicted and humbled** (*'anah* - submitted to browbeating and was forced kneel down while being struck, suffering pain and anguish while being humiliated and mistreated). **Yet He does not open His mouth, like a lamb** (*seh* - a male lamb or ram, one of a flock; from *sha'ah*, meaning to become desolate) **that is led to and bears** (*yabal* - being delivered over to) **slaughter** (*tebach* - is butchered like an animal with the focus on the flesh of the object being slain), **as like a ewe** (*rachel* - a mature female sheep) **that is silent** (*'alam* - bound so as to be dumb, unable to speak, voiceless and mute) **before** (*paniym* - facing and in the presence of) **its shearers** (*gazaz* - those who cut off and destroy, causing death, those who fleece), **so He does not open His mouth.**

8 He was fetched from (*laqach*) **a barren enclosed prison** (*'otser* - restrained by coercive religious or political forces in a lifeless cell compelling choice), **from** (*min* - because of) **the verdict of the court** (*mishpat* - sentence, judgment, and decree pronounced by those), **who** (*miy*) **in this generation** (*dowr* - time and age) **mediated and complained** (*siyach* - mused and spoke, putting forth thoughts) **against** (*'et*) **Him. For indeed** (*kiy*), **He was cut off and separated** (*gazar* - divided and snatched by decree, cut down, destroyed and excluded, removed and set

apart) **away from** (*min-* out of) **the land** (*'erets* - world or realm) **of the living** (*chay* - life) **because of** (*min*)**the revolt** (*pasha'* - national, moral, and religious rebellion, sin and transgression) **of My family** (*'am* - flock and people) **to whom the stroke** (*nega'* - blow, wound, and infliction; plague and disease; trauma) **was due.**

9 His place of dying and death by violent means (*maveth* - the process of entering the state of physical death and dying by natural or brutal causes) **was assigned**(*nathan* - permitted and apportioned, given and granted) **to be with the condemned**(*rasha'* - guilty criminals), **yet His tomb** (*qeber* - burial site and sepulcher) **was with a rich man** (*'ashiyr* - wealthy person). **Although on His account** (*'al* - notwithstanding on His behalf, and concerning Himself) **He had done** (*'asah* - accomplished, effected, prepared, and produced; instituted and ordained) **nothing wrong** (*chamas* - no cruel, unjust or violent act; destructive, deadly, lawless, plunderous, terrorist, or immoral deed), **nor was there any deceit** (*mirmah* - guile or deception, deliberate dishonesty or misleading treachery)**in His speech,**

10 yet Yahowah was willing to (*chaphets* - inclined to, pleased to, delighted in, was willing and eager to) **crush, break, and shatter Him** (*daka* - to make Him contrite, humbled for the sorrow of sin and offenses; the application of pressure to a person, who if alive, is crushed into dust, virtual nothingness), **making Him weak, sick, and diseased** (*chalah* - faint, wounded, injured, afflicted, suffering, and grieving). **When, as a concession** (*'im* - surely and verily, as a marker of emphasis and being indefinite in time, in the larger context of an oath) **He shall render** (*suwm* - place, direct, and extend; appoint and pledge) **His Soul** (*nepesh*) **as a guilt offering** (*'asham* - to be declared guilty, offensive, and desolate, suffering the punishment) **for sin. He will appear and see** (*ra'ah* - will be revealed, present Himself, be seen; He will inspect and find delight in) **His offspring** (*zera'* - the result of what He has sown, His seed, children, and posterity). **He will prolong** (*'arak* - lengthen and maintain) **His days** (*yowm*). **And the will** (*chephets* - good pleasure, delight, desire, and longing) **of Yahowah will be advanced, coming mightily forth** (*tsalach* - push forward making progress with overpowering force, sweep in suddenly and victoriously winning the case, being profitable and prosperous) **in His hand** (*yad* - power, means, direction, dominion, and fellowship).

11 Out of (*min* - removed from) **the toil**(*'amal* - hard work, great effort, suffering labor, misery and distressing experience) **of His Soul** (*nepesh*), **He will see** (*ra'ah*) **light** (*'owr*) **and find satisfaction** (*saba'* - be fulfilled). **And through knowing (in a relational sense)** (*yada'*) **the One Who Vindicates**(*Tsadaq* - the Righteous One who makes others right), **My Servant** (*'ebed*), **many** (*rab-* a great abundance of people) **will be vindicated** (*tsadaq* - be made right with God, cleansed and justified) **as He will bear** (*cabal* - drag the burden of and carry, incur and be laden with) **their guilt and punishment** (*'avon* - iniquity, the consequence of sin, perversity and depravity).

12 Therefore (*ken* - this is right, just, honest, true and verifiable), **I will apportion**(*chalaq* - share, assign, and allot) **Him abundantly** (*rab*), **and He shall share** (*chalaq*- apportion, assign, and allot) **the booty** (*shalal* - the gain, the good possessions of value) **with** (*'asher*) **vast multitudes** (*'atsuwm* - with countless people who are made stronger). **Extending His hands and arms and spreading Himself out for our sake** (*mitchah tahat* - in an exchange for our benefit)**and relationship** (*'asher* - association with us), **He bared and left destitute** (*'arah* -

exposed, striped away, and poured out) **His Soul** (*nepesh*) **unto death** (*maveth* - the realm of the dead). **He was numbered** (*manah* - counted and assigned) **with those who rebel** (*pasha'* - revolt in open defiance of the authority and agreement), **Himself** (*huw'*) **lifting up and bearing** (*nasa'* - taking and carrying away, forgiving) **the crimes and penalties** (*chet'* - guilt, offences, condemnation for sin; mistakes, failures and uncleanness) **of many, and He interceded for** (*paga'* - suffered unto death to spare; intervened to reconcile; encountered the Adversary to bear the burdens of) **those who are in rebellion** (*pasha* - those engaged in national, moral, and religious revolt, sin and transgression).

Chapter 54

1....Shout for joy... Need verses 2-17

Chapter 55

Need verses 1-2

3 Listen carefully to Me. Incline your ear and come to Me. Listen so that you may live, and so that I will be able to establish an everlasting Covenant Relationship with you. Need verses 4-5

6 Seek Yahowah while He may be found. Call upon Him while He is near.

7 Refrain from bad behavior and depraved thoughts. Return to Yahowah and He will have mercy. Our God will provide a free and abundant pardon.

8.9 My thoughts are not your thoughts. Neither are your ways, My ways, declares Yahowah.

9 For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts, higher than your thoughts. Need verse 10

11 My Word shall go forth from My mouth and it shall not return to Me empty without accomplishing what I desire, or succeeding in the purpose for which I sent it. Need verses 12-13

Chapter 56

1 For this is what Yahowah says ('amar - promises and avows): 'Be observant and remain judgmental (*samara mispat* - become secure by carefully examining, being discriminating, and exercising judgment), **and do what is just** (*'asah sadaqah* - perform what is right, justifiable and vindicating), **because indeed** (*ky*), **Yashuw'ah** (*yashuw'ah* - salvation) **is closely related to Me** (*qarowb la 'any* - is intimately and personally associated with Me, and as kin will soon bring you close to Me). **And My arrival** (*bow'* - return, entrance, coming and going) **to vindicate** (*sadaqah* - in judgment to proclaim innocence; from *tsadaq*, the justification to save and deliver) **will be revealed** (*galah* - made known, disclosed and exposed).

2 Blessed by walking on the straight path (*'osher / 'asher* - joyous and productive by way of relationship and making the connection) **is the person who does** (*'asah* - observes, celebrates, and profits from) **this** (*zo 'th* - [i.e., remains observant and judgmental]). **The Son** (*ben*) **of Man** (*'adam*) **strengthens, establishes, restores, and renews** (*hazaq* - prevails by being resolute and uncompromising, and by way of His power and steadfast devotion) **with it** (*ba huw'* - literally, "in Her"). **He carefully observes and keeps** (*samara* - cares about and reveres so as to set apart) **the Sabbath** (*sabath* - day of rest and reflection based upon the promise of seven) **from** (*min*) **being profaned, defiled, and dishonored** (*chahal* - polluted, desecrated, or violated), **carefully keeping** (*samar* - guarding and protecting) **Him** (*huw'*) **from** (*min*) **doing** (*'asah*) **anything** (*kol*) **harmful or evil** (*ra'* - bad, morally impure, wrong, inconsistent with the standard, disagreeable and malignant, displeasing or dubious).

3 Do not let it be said that (*wa 'al 'amar*) **the foreign child** (*nekar ben* - the stranger who was not previously known, recognized and regarded) **who has entered into a relationship** (*lawah* - formed an attachment to and association, joined, standing) **with** (*'el*), **Yahowah is to be excluded or separated** (*badal* - set apart) **from** (*min*) **Yahowah, even dismissed** (*badal* - abandoned) **on account of** (*'al* - by means of or because of) **his people** (*'am* - family). **And do not let the government official** (*saris* - castrated political or religious authority and ruler) **speculate** (*hen*) **and say** (*'amar* - claim), **'I am a withered and dried up** (*yabes* - paralyzed and unresponsive) **branch** (*'es* - tree, carpenter, or gallows).'

4 For thus says Yahowah: **'The leaders** (*saris*) **who through relationship** (*'asher*) **observe and revere** (*samara* - keep) **My Sabbath, who choose** (*bahar* - elect, prefer, and desire) **that which delights Me** (*hapes* - that which I desire and take pleasure in), **and are passionate about** (*hazaq* - strengthened by) **My Familial Covenant Relationship** (*berith* - mutual agreement and binding marriage pledge; based upon),

5 I will provide for (*natan* - freely bestow upon) **them within My home and family** (*bayith* - house and tabernacle) **and within My protected abode** (*homah* - My walls), **a powerful enabling** (*yad* - hand and) **name** (*shem* - proper designation) **which is better** (*towb* - more beneficial and beautiful) **than those given to sons and daughters. I freely bestow** (*natan* - give) **a proper name upon them which is eternal and everlasting** (*'olam* - forever, enduring for all time), **which through relationship blesses** (*'asher*), **and they shall not be cut off** (*karat* - severed from the covenant, separated or banished, cease to exist, or die).'

6 Children (*ben*) **from foreign nations** (*ben nekar*) **who form a relationship with** (*lawah* - who accompany and associate with, joining themselves to) **Yahowah, serving Him** (*sarat* - rendering assistance, being ministers for Him) **and loving** (*'ahab* - adoring from the perspective of a close, affectionate, personal, and friendly familial relationship) **Yahowah's personal and proper name** (*shem*), **who carefully observe and revere** (*samara* - are kept safe and are set apart by) **the Sabbath** (*shabbath* - the promise of the seventh day, a time of cessation from our work to revel in God's work) **and do not treat it with contempt** (*halal* - as common, impure, or profane, don't dishonor or defile it), **those who are passionate about and are empowered by** (*hazaq* - devoted to and zealous over, established and strengthened by, renewed and affirmed through) **My Familial Covenant Relationship** (*berith* - accord, alliance, agreement, and binding promise; based upon *bayth*, family and home),

7 these I will bring to (*bow*) **My set-apart** (*qodesh* - pure and perfect) **mountain** (*har* - elevated place of power and authority), **rejoicing** (*samah* - delighted and joyous) **in My home and tabernacle** (*bayth* - family and household) **of prayer** (*tapillah* - intervention and intercession, humble and earnest requests and petitions; based upon *palal*, judged mediation). **Their offerings** (*'olah*) **will rise up and be accepted** (*ra'son* - will be received favorably, granting acceptance), **because My household** (*bayth*) **shall be called** (*qara'* - declared) **a house of intercession** (*tapillah* - prayer and mediation) **for all people** (*'am*).

8 Thus declares and predicts (*na'um* - prophesy) **the Upright Pillar and Foundation of the Tabernacle** (*'eden*), **Yahowah, who gathers and assembles** (*qabas* - collets up together into one place) **the scattered** (*nadah* - exiled, outcast, banished, persecuted, and hunted) **of Yisra'el, 'I will also provide testimony and restoration** (*'uwdl'owd* - return and repeatedly bear witness and renew), **gathering and collecting up** (*qabas* - mustering) **others beside those** (*'alayw*) **already gathered.'**

9 All you wild animals (*chayah*) **of the field** (*saday* - cultivated areas) **and all animals in the forest** (*ya'ar*), **will come** (*'atah* - arrive and assemble) **to devour** (*'akal* - to destroy).

10 His [Israel's] watchmen (*sapah* - the nation's lookouts and guards [i.e., political, religious, military, academic, and media representatives]) **are blind** (*'iwer* - unable to see or understand, unresponsive). **None** (*lo'*) **of them know or are known** (*yada'* - are aware, are acknowledged, are familiar, respect or are respected, are concerned or understand, choose or respond correctly with regard to relationship). **They are all mute** (*'illem* - dumb and unspeaking, silent) **dogs** (*keleb* - canines). **They are unable to** (*yakol* - incapable of generating an audible) **bark** (*nabah* - communicate like a dog), **dreaming in their sleep** (*hazah* - panting like a dog who is hallucinating during a nap), **lying down** (*sakab*), **enamored with** (*'ahab* - loving) **their state of slumber** (*num* - sleep and inactivity, lack of awareness).

11 These dogs (*keleb* - unclean canine carnivores) **have a fierce, defiant, bitterly antagonistic** (*'az* - harsh, vehement, fortified, false, shameless, stubborn, greedy, oppressive, arrogant, intense, insolent, insulting, impudent, overbearing, contemptuous, and destructive) **soul** (*nepesh* - nature and consciousness). **They are not** (*lo'*) **known** (*yada'* - are not aware, do not respect and are not respected, don't perceive, are unfamiliar, unrelated, and unacquainted). **Wallowing in abundance, they are apathetic** (*sib'ah* - satisfied and satiated). **They are shepherds who feed** (*ra'ah* - authority figures who herd and graze sheep) **without knowing or being known** (*lo' yada'* - without familiarity or respect, without knowledge or being acknowledged, without understanding). **They all are separated, standing apart and teaching** (*biyn* - using their own understanding and perceptions to consider and instruct) **their own way** (*derek* - marching forth, trampling and treading down, journeying and guiding on their own path), **each man** (*'iys* - individual) **turned away** (*panah* - turned around) **because of** (*min*) **his own ill-gotten and dishonest gain** (*besa'* - immoral plunder, unjust spoil, and greedy theft from unsuspecting prey, a fraudulent bribe and illicit profit), **all to their own demise** (*qaseh/qatseh* - right to the bitter end, to their ruin and destruction).

12 'Come (*'atah* - let's assemble and change things), **they say, 'Let us grasp hold of and receive** (*laqah* - select and accept) **wine** (*yayin*), **drinking fermented beverages** (*sekar* -

alcohol) **to the point of drunkenness** (*saba'* - inebriation and intoxication). **For tomorrow will be like this day, and the next, we will be more powerful still** (*gadol* - we'll be greater), **even more exalted and wealthier** (*yeter* - considered superior, controlling by binding/religion), **exerting our exceedingly awesome authority** (*ma'od* - brand of overwhelming power, might, and influence).'

Chapter 57

1 The upright person (*saddiq* - innocent, guiltless, vindicated, and righteous, the judgmental and discriminating, the godly and redeemed) **will disappear** (*'abad* - vanish, enter a state where their whereabouts are unknown), **and no one** (*'ayin ish*) **will devote any thought to it** (*sym leb* - will take it to heart, ponder the core of the issue). **Faithful and loving** (*hesed* - devoted and favored, relationship-oriented and affectionate, merciful and favored, zealous and passionate, loyal and related) **men and women** (*'ish* - people) **will be gathered and removed, harvested and received** (*ne'esapym* - brought together and taken away, collected and then moved from one place to another as a reward, assembled and withdrawn) **while no one** (*'ayin*) **perceives what's happening** (*byn* - realizes what has occurred, understands or explains accurately, is perceptive or judgmental, diligently considering or prudently discerning). **For indeed** (*kiy* - surely) **from your presence** (*min paneh*) **the upright** (*saddiq* - innocent, guiltless, and vindicated, and righteous, the judgmental and discriminating, the godly and redeemed) **will be gathered together and taken** (*'asap* - harvested and withdrawn, reaped from the winepress and threshing floor, removed and received) **away from the evil calamity** (*ra'a* - wicked rule of man, time of perverseness, misery, crime, and destruction).

2 They enter (*bow'* - arrive and are included, are reaped and brought to) **a place of salvation, complete and perfect peace and total satisfaction, the most favorable of all circumstances** (*shalom* - the state of total freedom, perfect health and well being, absolute completeness and contentment, affection and companionship, overwhelming prosperity, success, and tranquility). **They are satisfied spiritually as their physical energy is restored while they relax** (*nuwach* - by way of alliance and association they are rewarded with a most favorable outcome, settled in a spiritual place of rest and relaxation) **on His** (*'al* - upon the Most High's) **couches** (*mishkab*). **They travel** (*halak* - come and go, walk about, traverse and journey, live in the manner of being) **with Her** [our Spiritual Mother, the Set-Apart Spirit and *Ruwach Qodesh*], **upright in His** [our Heavenly Father's] **presence** (*nakoah* - honest, straightforward, and sincere in front of Him, being right, fitting, appropriate, approved, and proper in His presence).

3 But as for you at this time (*hennah* - now), **you associate with** (*qarab* - draw near and approach, appear before, represent and join) **the children** (*ben* - sons, offspring, direct representatives, and beneficiaries) **of those who mislead and cloud judgment in association with demons** (*'anan* - sorcerers, those who create the appearance of something which actually doesn't exist, those who foretell the future by means of casting spells, conjuring up the insights of the dead). **They are the offspring** (*zera'* - descendants, seeds, representatives, and family of) **the unfaithful adulterer who committed idolatry** (*na'ap* - the one who violated the marriage covenant and is thus illegitimate) **and the loathed prostitute** (*zanah* - the one who encourages illicit services through bribes, the unfaithful and despised one who engages in prostitution).

4 Most high (*'al*) **exalted and boastful ones** (*rahab* - arrogant and greedy self-aggrandizing ones, the basis of rabbi), **whom are you mocking** (*'anag* - finding pleasure in ridiculing and exploiting)? **How is it that** (*mi*) **you boast** (*rahab*) **with your mouth** (*peh*) **and stick out** (*'arak*) **your tongue** (*lason*) **against the Most High** (*'al*)? **Aren't you** (*halo lo' 'atem*) **the children** (*yeled* - young offspring) **of rebellion** (*pasha* - of crime, defiance, sin, revolt, and transgression), **the offspring** (*zera'* - descendants, representatives, and family of) **the Deceiver** (*seger* - False Witness, liar)?

5 [Aren't you] the ones who (*ha*) **incite animosity and inspire strife** (*hamam* - who burn with sexual passion and rage, who inflame passions, who are provoked by lust and who incite infidelity) **among** (*ba*) **the rulers** (*'ayil* - religious and government leaders, people of prominence, and societal gatekeepers) **under** (*tahat* - prospering by) **all types of** (*kol*) **spreading** (*ra'anan*) **trees** (*'ets* - wood, timber, gallows, and idols, the source of energy and fuel which burns, the medium of written communication and thus the implement used to establish laws, the material upon which buildings are framed, as well as the means to punish those who rebel)? **[Aren't you] the ones who slaughter** (*sahat* - in human sacrifices) **the children** (*yeled*) **in the valley** (*nachal* - gorge or ravine) **under** (*tahat*) **the rocky clefts** (*sa'yp*) **of cliffs** (*sela'*)? **You spread out and grow rich** (*ra'anan*) **slaughtering** (*sahat*) **children** (*yeled*), **spreading disease and stealing their inheritance** (*nachal*), **under the auspices of** (*tahat*) **highly** (*sela'*) **twisted thinking and despicable behavior** (*se'ep*).

6 Your fate (*chalaq* - your share and reward, your apportionment in the land), **your grave and inheritance** (*nachal*), **is among** (*ba*) **the smooth-talking flatterers and thieves who destroy** (*cheleq* - harmful slippery tongued false preachers who steal, taking booty, as well as the smooth stones of idol worship). **They are your lot** (*goral* - allotment, sentence, judgment, verdict earned based upon recompense (penalty for the damage incurred) and retribution (punishment dispensed based upon a crime committed)). **Indeed, you were quick to swallow** (*gam/gama'* - moreover, you swiftly drank) **and were loud, snarling out your intoxicated desires** (*hamah* - you were a loud-mouthed and enraged drunk), **pouring out and spilling your drink offering before them** (*sapak* - scattering and draining an intoxicating brew, building a lavish lifestyle by preying upon the weak), **causing people to stumble and falter** (*nasas* - to be unsure and flee, running away). **You have lifted up, been a witness for, and have become a conscript of Allah/the perverse and unrighteous one** (*alah* - you have been led by, married to, enraged and carried away by deception, engaged in error, wickedness, and perversity), **presenting him with your veneration, tributes and offerings in submission** (*minhah* - homage, relationship, and allegiance, religious devotion, obligatory sacrifice in submission/*islam*). **Shall** (*ha'al*) **the Most High** (*'al* - Yahowah's title) **change His mind and console and encourage** (*nacham* - relent, comfort, and grieve for) **them?**

7 On a high mountain you have arrogantly (*gaboah* - proudly, improperly, and immorally) **put in place and fashioned** (*suwm* - made, set up, established, appointed), **raised up and advocated** (*nasa'* - lifted up and supported, praised and borne, desired, respected, honored, and exalted), **your own bed and death bier** (*miskab* - place for sexual relations and for cremation of a corpse). **And indeed, you have quickly become witnesses for, lifting up Allah/the perverse and unrighteous one** (*alah* - you have exalted, elevated, married, and were carried away by Allah in unrighteousness, error, wickedness, and perversity), **killing the living in an act of**

religious worship to gain the favor of a deity (*zabach* - slaughtered the living as a sacrifice).

8 Behind (*'aharon*) **the gate** (*delet*) **and doorway pillars** (*mezuzah* - upright posts which provide entrance into the home where there is abundant life) **you have placed** (*sym* - set up and established) **your memorial** (*zikkaron* - your maxims, proverbs, statements, and symbols, your claims to inheritance). **Indeed, you have branded yourselves** (*kiy* - revealed a stigma as a sign of ownership by another) **away from** (*min* - separated from) **Me. I** (*'ani*) **have also** (*wa*) **revealed and exposed** (*galah* - uncovered and laid bare) **Allah, the wicked, perverse, unjust, and evil one** (*alah* - the self-exalting and arrogant one who sees himself as the greatest, as the most high; exposing error, injustice, wrongdoing, wickedness, and perversity), **and the wide and broad** (*rahab* - vast, boastful, selfish, and greedy) **death bier** (*miskab*) **which leads to separation and destruction** (*karat* - which cuts people off from the Covenant, separating and banishing them). **You have cut an agreement** (*karat* - formed a covenant) **among them** (*la* - on their behalf)... "But it could also be: **"Among them** (*la* - and on their behalf), **and by means of** (*min*) **your tumultuous uproar and rage** (*hamah*) **in a close relationship with them, loving** (*'ahab* - desiring and preferring) **their bed and death bier** (*miskab*), **you have loudly snarled out and proclaimed** (*hamah* - while intoxicated yearned for and declared) **that you have chosen and coveted** (*hazah* - selected and preferred) **power and control** (*yad* - possessions acquired and authority held by the hand as a result of human endeavors).

9 You journey to and regard (*suwr* - travel with, see, and perceive, even care for) **Molech with** (*ba*) **your olive oil** (*semen* - anointing oil and medicinal ointments) **and numerous perfumes, sending out your** (*salah* - dispatching your) **delegation** (*siyr* - group of messengers and envoys, authorized gatekeepers). **On this account** (*min* - therefore), **you will be forever alienated** (*'ad rahoq* - eternally distant from the source, no longer in association, remote for an unlimited duration of time), **humbled and brought low** (*sapel* - acquiring a lowly status, diminished and humiliated, lowered and cast down, diminished and abased) **eternally** (*'ad* - forever, continually, and always) **in Sheol** (*she'owl* - the place of inquiry where the dead reside, the void, and desolate wasteland).

10 You have become wearisome (*yaga'* - expended considerable energy and labored hard to achieve your goal) **during your long and great rabbinical journey** (*rab derek* - many walks and self-exalting pursuits), **never saying** (*lo' amar* - not admitting), **'There is no hope, only despair** (*ya'as* - were cast down in spirit because this is futile and useless).' **You have become animals** (*chayah* - taking on a beastly nature, become wild and predatory) **coming to possess** (*masa'* - finding out about and obtaining) **strength, power, control, and possessions** (*yad* - the hand, symbolic of the ability to obtain power, take control, and seize the possessions of others) **and the ability to wound and weaken** (*halah* - to intercede and cause illness, pain, and grief).

11 Who and what (*mi*) **caused you to be afraid** (*da'ag* - to live in fear, to be troubled and anxious) **and to show such reverence** (*yare'* - veneration so as to be awestruck) **that you were branded** (*kiy* - switched sides and became the property of another, were stigmatized) **and became proven liars for a pagan god** (*kazab* - communicated that which was in no way true on behalf of a delusional and deceptive deity, became failed deceivers) **and did not remember** (*zakar* - recall or proclaim truths related to) **Me, placing and keeping Me in your heart? Was I silent and inactive** (*hasah*) **so long** (*'olam*) **that you did not revere or respect** (*yare'*) **Me?**

12 I am here (*'aniy*) **and will report** (*nagad* - make conspicuous and manifest, will expose, expound upon, and denounce) **your righteousness** (*tsadaqah* - your mode of justice and morality, your standard and conditions, your justifications) **and your work** (*ma'aseh* - your deeds and goals, practices and customs, pursuits, ambitions, and achievements). **Your collection of things and assemblage of related associates** (*qibbus* - companions and company) **will not have any value** (*lo' ya'al* - will not avail you or be of any benefit).

13 When you cry out for help (*za'aq* - wail in agony and summon assistance), **let your collection of immoral things and assemblage of deceased associates** (*qibbus* - companions and company, assemblage of related souls) **save you** (*nasal* - deliver you to a more favorable circumstance). **The Spirit** (*ruwach*) **will grasp hold of** (*laqah* - seize control over) **all of them** (*kol hem*) **and carry your meaningless idols away** (*nasa' hebel* - carrying off your futile and lifeless human constructs). **But whoever takes refuge in Me** (*hasah ba 'ani* - trust and rely upon Me to keep you safe) **will take possession of** (*nahal*) **the Land** (*'erets*) **and become an heir to** (*yaras* - receive the inheritance of) **My Set-Apart** (*qodesh* - cleaning and purifying) **mountain** (*har* - My power and authority).

14 The One said (*'amar* - call out and proclaim, declare and promise): **'Cherish** (*salal* - highly regard and respect, extol and praise, speak and think highly of, esteem, lift up) **and revere** (*salal* - highly regard and respect, praise and speak and think highly of) **the Way** (*derek*). **Prepare and face** (*panah* - turn to and make ready, notice and appear before) **the Path** (*derek*) **which uplifts on high** (*ruwm* - which raises people up to an exalted, lofty, and empowered place). **Remove** (*darak*) **all stumbling blocks and every obstacle** (*miksol* - things which trip people up and cause them to fall) **from** (*min* - out of) **My family's and peoples'** (*'am* - relatives' and followers') **way** (*derek*).'.

15 For (*ky* - indeed) **thus** (*koh*) **says** (*'amar* - claims and promises) **the high and exalted One** (*ruwm* - the lofty One who empowers), **the One who lifts up** (*nasa'* - bears and raises, pardons and forgives), **the One who dwells** (*sakan* - lives and enables others to live) **forever** (*'ad* - for all eternity), **the One whose proper name** (*shem* - designation and renown) **is set-apart** (*qodesh* - cleansing and purifying), **'He will dwell** (*sakan* - live and abide, camp out and reside) **in the set-apart** (*qodesh* - purified and cleansed) **heights of heaven** (*marwom*) **also with** (*'eth*) **the diminished, smitten** (*daka'*), **and humbled** (*sepal* - lowered and abased) **Spirit** (*ruwach*) **to restore and renew** (*hayah* - revive and nurture) **the spirit** (*ruwach*) **of the humble** (*sepal*) **to spare, restore, nurture, and preserve** (*chayah*) **the heart** (*leb* - inner nature, mind, and soul) **of the crushed and broken** (*daka'* - the contrite who feel badly about sin).'

16 Indeed, I will not (*lo'*) **quarrel, contend with, or plead** (*ryb* - accuse, oppose, prosecute, or defend) **forever** (*'olam*), **nor** (*lo'*) **will my displeasure** (*qasap* - frustration with injustice and disappointment, indignation) **endure into perpetuity** (*nesah* - forever). **For indeed** (*ky*), **beware and be apprehensive lest** (*pen*), **My** (*'any*) **Spirit** (*ruwach*) **will turn aside and ebb away** (*'atap*) **from** (*min*) **the nesamah I fashioned** (*'asah* - created and made).

17 The ill-gotten gain which led to separation (*besa'* - the deceptive acquisition of plunder which caused a division, cutting off My people), **is the sin** (*'awon* - perverse transgression and

legal liability, the crime) **which provoked My displeasure and our discord** (*qasap/qesep* - righteous indignation and antagonism based upon dissension, a failure to agree). **I will defeat and destroy them** (*nakah* - smite and incapacitate them, chastise, judge, and punish them). **I will conceal Myself** (*satar* - become invisible, hidden from them, and cease to exist from their perspective) **due to My displeasure and our discord** (*qasap/qesep* - My righteous indignation and antagonism based upon dissension, our failure to agree). **But they will continue their rebellious walk and untrusting ways** (*sobab derek* - backsliding, unreliable and self-assured apostasy as hypocrites and as traitors, rebelling against My authority), **in (ba) their own willful** (*carar* - stubborn and rebellious) **ways** (*derek*).

18 I [Yahowah] have seen and considered (*ra'ah* - examined and judged) **their ways** (*derek* - path and conduct) **and yet** (*wa*) **I will heal them** (*rapa'* - restore to favor, repair to health, and renew to the original state). **I will lead and guide them to** (*nahah* - reliably and personally direct them to) **restoration and salvation** (*shalem* - a loving relationship, safety, and perfect peace; I will voluntarily make the sacrifice, paying the ransom in full, providing complete redemption), **comforting those who are remorseful out of compassion** (*nihumim 'abel* - demonstrating mercy out of affection and love for those who are sorry for what they have done)

19 creating (*bara'* - bringing into existence) **the fruit** (*nib* - nourishing product which simulates growth and causes life to flourish) **of the lips** (*sapah* - of words, speech, and language): **Salvation and restoration** (*shalowm shalowm* - covenant status and fellowship, redemption and relationship) **to those who are near Me** (*qarowb* - kin who are engaged in a close personal relationship with Me) **and to those who are distant** (*rahowq* - alienated and far away) **says** (*'amar* - affirms, announces, and promises) **Yahowah. I will heal them** (*rapa'* - restore them to favor, repair them to full health, and renew them to their original state).

20 But the wicked (*rasa'* - those who are guilty of continuing to violate the standard) **are stirred up and will be banished like the retreating tide** (*garas* - will be tossed around and will be expelled, driven out, banished, and estranged) **like the sea** (*yam* - a metaphor for Gowym existing outside the Covenant), **because they cannot keep silent** (*saqat* - accept a favor, be at peace or rest), **just as the waters continually dare to** (*yakol*) **stir up and toss out** (*garas*) **muck and mire** (*repes* - foul mud).

21 There is no (*'ayin*) **restoration or salvation** (*shalowm* - peace, renewal, return to health, satisfaction, blessing, ransom, favor, fellowship, or redemption) **until the wicked** (*rasa'* - those who are guilty of continuing to violate the standard) **affirm that** (*'amar*) **I Am** (*'aniy*) **the Mighty One** (*'elohym* - God).

Chapter 58

1 Call out, summon and proclaim, read aloud and announce the news to all publicly (*qara'* - invite people to hear you recite what is written and remember what has been spoken). **Do not spare your throat** (*'al hasak garon* - don't withhold or restrain your speech). **Lift up and raise** (*ruwm*) **your voice and your thunderous shout** (*qowl*) **like a trumpet** (*sophar* - the ram's-horn symbol of the *Miqra'* of *Taruw'ah*), **sounding out a vociferous signal** (*qowl*) **announcing the news and reporting the message** (*nagad* - sharing and declaring, proclaiming and avowing, so

as to make it known) **to My people** (*'am*) **that they are in rebellion and revolt** (*pesa'* - living in defiance). **Loudly lament** (*hamah* - be audibly disturbed by) **the sin** (*hatta'* - iniquity and guilt) **of the house** (*bayth* - family and household) **of Ya'aqob** [*ya'aqob* - known as Yisra'el to Yahowah, the father of the twelve tribes which comprise Yahuwdym]. **Need verses 2-14**

Chapter 59

Need verses 1-19

20 The Redeeming One (*ga'al ge'ulim* — the kinsman and close relative who restores) **will come and enter** (*bow'*) **Zion** (*Tsiyown* — the sign along the way), **and unto those in Ya'aqob** [the father of the twelve tribes who became Yisra'el] **who turn away from** (*shuwb* — repent and are restored from) **rebellion** (*pasha'* — transgression and sin) **declares Yahowah.**

21 As for Me, this (*zo'th*) **is My Covenant Relationship and Marriage** (*beriyth*) **with** (*'et*) **them, says Yahowah. And My Spirit** (*ruwach*) **is upon You** [Redeemer]. **My Words, I will by association and relationship place** (*'aser sumah*) **in Your mouth. And they will not depart** (*muwsh* — be removed) **from the mouths** (*peh* — entrance of the body for breathing, communication, and nutrition) **of your offspring** (*zera'* — seed, sowing, and posterity) **or your children's children says Yahowah from that time through all eternity.**

Chapter 60

Need verse 1

2 For behold and see, darkness and obscurity (*choshek*) **will cover** (*kacah* — spread across, overwhelming and clothing) **the earth, and a thick and heavy cloud of gross darkness** (*'araphel* — a mass which blocks all light, leaving deep gloom and misery) **will conceal the nations and people** (*la'om* — population), **but Yahowah shall rise and appear, shining like the light** (*zarach*) **in your presence. His glorious presence and manifestation of power** (*kabowd*) **shall be seen** (*ra'ah*) **in your presence and shall be upon you** (*'al*).

3 The Gentiles (*Goy*) **will come to** (*halak* — walk in, live around, and exist by) **your light and kings** (*melek* — political, social, military, and religious leaders) **to the brightness** (*nogahh* — radiance and brilliant light, illumination and knowledge) **of your dawning light. Need verse 4**

5 Then you will be radiant, and your heart will throb in reverence, swelling with joy. Need verses 6-14

15 Instead of forming allegiance (*tachath*) **you were, are, and will be** (*hayah*) **forsaken** (*'azab* - separated and abandoned, refused and destitute) **and shunned** (*sane'* - disliked and loathed) **without** (*'ayin*) **passover** (*'abar*). **Yet I shall appoint and establish** (*suwm*) **you as an everlasting** (*'owlam*) **exaltation** (*ga'own*), **rejoicing** (*masows* - delighting, and celebrating merrily) **for generations, eternally dwelling in the household** (*dowr dowr* - living in the tabernacle with the family forever).

16 Then you will know (*yada'* - recognize in a relational sense and acknowledge) **that** (*kiy* - in fact, surely, and indeed, by oath and demonstratively) **I** (*'aniy*), **Yahowah, am Salvation** (*yasha'* - the one who saves, rescues, delivers, and liberates), **a kinsman and Redeemer** (*ga'al* - a male relative who ransoms individuals from bondage and death), **the Mighty One** (*'abiy*) **of Ya'aqob.**

17 I will appoint Salvation and Peace (*shalom*) **your overseer** (*paquddah* — sentry and official visitor), **Righteousness and Innocence** (*tsadaqah* - vindication) **your taskmaster.**

18 Violence and plunder (*hamas*) **will no longer be heard in your land, nor destruction and oppression** (*shod*) **within your borders** (*gabowl* — territory). **You will call** (*qara'* — summon, invite, and know) **your protector** (*chowmah* — protection, protective barrier or wall, fortress or foundation; from an unused root meaning to join) **'Yahushua** (Yauwshu'ah () — Yahowah is Salvation and Savior, Redemption and Redeemer).' **And you will call your doorway** (*sha'ar*) **'Praise.'**

19 The sun (*semes*) **shall no longer exist as** (*lo' 'owd hayah*) **your light** (*'owr*) **by day** (*yowmam*) **neither for brightness** (*ngah* - radiance and enlightenment) **shall the moon** (*yareha*) **give light** (*'owr*). **Yahowah exists as** (*hayah*) **everlasting and eternal** (*'owlam*) **light** (*'owr*), **your God and your adornment, a garment of shining appearance which brings honor, glory, and splendor to the wearer** (*tiph'eret*).

20 The sun rise (*shemesh* - the object of illicit worship) **shall no longer come and go** (*bow'* - arrive, pursue, and reap), **neither shall the moon** (*yareha* - as an object denoting false gods, especially Islam) **remove, gather and receive** (*'acaph* - take away in a harvest, assemble together in the rear, and cause to perish), **for Yahowah shall exist as** (*hayah*) **your eternal and everlasting** (*'owlam*) **Light** (*'owr* - instruction, guidance, and that which removes someone from darkness and danger). **The days of mourning over death** (*'ebel*) **shall be finished and fulfilled by way of restitution** (*shalam*).

21 They will inherit and possess (*yarash*) **the land** (*'erets* — earth) **forever. They are the shoot** (*netser* — branch) **that Yahowah planted, the deeds of My hands** (*yad* — power) **that I might beautifully adorn** (*pa'ar* — show My glory).

22... I Am Yahowah. At the right time (*'et*) **I will come quickly** (*chuwsh*).

Chapter 61

1 The Spirit of Yahowah is upon Me because Yahowah has anointed (*mashach*) **Me. He has sent Me away** (*shalach* — stretched out, reached out, and extended) **to bring and proclaim good news** (*basar*) **to the poor, humble and afflicted** (*anav* — unpretentious and sincere; needy and abased; those degraded by sin and thus in need of redemption), **proclaim** (*qara'* — summon and invite, choosing and calling out by name) **freedom and liberty** (*darowr*) **for the captives, releasing** (*paqach-qowcha* — freeing from another person's control) **those who are bound** (*'asar* — tied up, imprisoned, confined, and obligated to join in).

2 To proclaim the acceptable and favored (*ratsown* — to make pleasing and acceptable) **year** (*shaneh*) of Yahowah.... **Need verses 3-11**

Chapter 62

Need verses 1-5

6...O Yaruwshalaim.....remember Yahowah.....do not be silent or rest

7 because you give Yahowah no rest until He prepares and establishes you (*kuwn*), **making Yaruwshalaim a shining light** (*tahilah* - praiseworthy from *halal*, that which radiates light) **on the Earth.**

8 Yahowah has sworn an oath by His right hand, by His Mighty Sacrificial Lamb(*zarowa'*). **I will never again give your grain** (*dagan* - symbolic of souls) **to your adversary** (*'ayab*) **nor foreigners your new wine** (*tiyrowsh* - symbolic of redemptive atonement)....

9...Radiate Yahowah's light (*halal*)....

10 Passover (*'abar*) **the gates. Prepare** (*panah*) **the Way** (*derek*) **for the family** (*'am*). **Lift up the raised highway**(*macillah*). **Clear it of stumbling stones. Speak among the people and say,**

11 'Behold, look and see (*hineh*) **Yahowah. Listen to and obey** (*shama'*) **Him to the ends of the Earth.'** **Say to the daughter of Zion** (*Tsiyown* - the signpost), **'Behold, look and see** (*hinneh*): **Salvation** (*yesha'* - from *yasha'*, to save) **comes in** (*bow'* - arrives and enters, returns to form an association). **Behold, look and see, His payment and reward** (*sakar* - the fare or fee that must be paid for passage) **and His work** (*pa'ullah* - recompense, compensation which is given to pay for damage incurred) **are before Him.'**

12 And they will call them: 'the cleansed and set-apart (*qodesh*) **family, the redeemed** (*ga'al*) **of Yahowah.'**

Chapter 63

Need verses 1-4

5 I looked about and there were none to help or support. I was appalled (*shamem* - stunned that I was deserted, devastated by their desolation) **that there were none to uphold, revive, and sustain** (*camak*), **therefore My sacrificial Lamb** (*zarow'a*) **of salvation**(*yasha'*) **and support** (*camak*) **was displeased** (*chemah* - indignant and angry).

6 I will reject the family (*'am* - My kin, the tribes of Israel) **in My anger and intoxicate them in My indignation, pouring out their life-blood upon the earth.**

7 I remember the kindness, goodness, and faithfulness(*checed*) **of Yahowah and sing praises**

of adoration and thanksgiving (*tahilah*) on the basis of ('*al*) all that Yahowah has dealt out bountifully (*gamal*) upon us, and the great goodness toward the house (*bayit* - household and family) of Yisra'el, which through relationship ('*asher*) He has provided merciful recompense (*gamal raham*) according to the abundance of His grace.

8 For He said hopefully, 'They are My family, sons who will not deal falsely (*shaqar* - be unfaithful and deceive),' so He has and will exist (*hayah*) as their Savior (*yasha'*).

9 In all of their [Yisra'el's]affliction, He [Yahushua] was afflicted, as the representative (*mal'ak* - messenger)of His [Yahowah's] presence (*paniym*), saving (*yasha'*) them. In His love and mercy He redeemed them (*ga'al*), lifting them up (*nasa'*), carrying their burdens, and caring for them (*natal*), every day and forever.

10 But they were contentious and rebellious (*marah*), grieving ('*atsab* - vexing and causing pain for) the Set-Apart Spirit. He [Yahowah] was transformed (*haphak* - changed into) into their enemy(''*ayab* - foe) in open hostility to them (*lacham*).

11 He recalled the days of old, of Moses and the family. Where(''*ayeh* - as a rhetorical question) is He who met with them, bringing them up out of(*salaq*) the sea, the Shepard with His flock? Where is He who placed the Set-Apart Spirit in their midst, the beautifully radiant and glorious (*tiph'eret*)sacrificial Lamb (*zarow'a*)

12 who waked with them (*halak*), the right hand of Moshe dividing (*baqa'* - splitting and breaking open) the waters, performing ('*asah*) on account of (*min*) the presence (*paniym*) of the eternal ('*owlam*) name (*shem*)?

13 He walked them through the depths of the abyss in the wilderness so they wouldn't stumble. **Need verses 14-15**

16 Doubtless, You are our Father. Though Abraham doesn't know us, and Yisra'el doesn't recognize Yahowah, You are our Father, our Redeemer. Your name is everlasting.

17 Yahowah, why have we wandered away, staggering in our intoxication (*ta'ah*), erring from Your way (*derek*), hardening our hearts out of fear (*yir'ah*)? Return for the sake of Your servant... **Need verses 17-19**

Chapter 64

Need verses 1-5

6 We all exist (*hayah*) unclean (*tame'*). All of our justifications (*tsadaqah*) bear witness to ('*edah*) our deceitfulness and faithlessness (*begged*). Playing the fool, we wither (*nabel*) like a burnt leaf ('*aleh*), the spirit (*ruach*) of iniquity and perversity ('*avon*) carries us away (*nasa'*).

7 So no one proclaims or summons (*qara'*) Your name..... **Need verses 8-12**

Chapter 65

1 I Am sought (*darash*) **by those who did not inquire about** (*sh'al*) **Me. I Am found** (*matsa* - discovered and experienced by) **those who did not search for** (*baqash*) **Me. I said, 'Behold, Here I Am** (*hinneh hinneh*)' **to Gentiles** (*Gowyim*) **that were not called by** (*qara'*) **My name** (*shem*).

2 I have spread out (*paras*) **My open hands** (*yad*) **all day** (*kol yowm* - throughout time) **unto My rebellious and stubborn** (*sarar* - obstinate and unwilling to change, defiant, dishonest, and unstable; felonious and evil) **family** (*'am* - related people, specifically Yisra'el) **who walk** (*halak*) **in a way** (*derek*) **that is not** (*lo*) **good** (*towb* - right, agreeable or prosperous, healthy or sound), **after** (*'achar*) **their own thoughts, plans, purposes, and inventions** (*machashabah* - contrivances, creations, cunning schemes, musings, reasoning, thinking, designs, devices, and imagination).

3 A family (*'am* - a group of related people) **who constantly and continually** (*tamiyd*) **provoke Me** (*ka'ac* - grieve and vex, anger, incense, displease, and distress Me) **to my face** (*paniym* - in My presence), **who slaughter, offering sacrifices** (*zabach* - killing living things as an act of worship to seek a deity's favor) **in groves** (*ganah*) **and burn incense** (*muqtar*) **upon whitewashed bricks** (*lebanah*).

4 They dwell in (*yashab* - abide in, sit in, inhabit, and remain in) **graves** (*qeber* - sepulchers and tombs, the abode of the dead), **lodging at night** (*luwn* - passing the night) **in secret, mysterious places** (*naturim*), **devouring** (*'akal* - consuming the destructive waste of) **wild boar's** (*chaziyr* - swine's, an unclean animal's) **flesh** (*basar*), **a broth** (*maraq* - a brew) **of foul refuse and unclean abominations** (*piggawl*) **in their vessels** (*kaliy* - implements and apparatuses).

5 Say (*'amar* - think, command, and promise), **'Come not unto God** (*lo nagahs 'el*), **draw near and approach me, state your desires and make a sacrifice** (*qarab* - come into my presence, enter into my company, and present an offering), **for I am holier than thou** (*qadash* - justified, sanctified, consecrated, hallowed, and holy).' **These are those who incite** (*'el-leh* - against God and are not God thereby precipitating) **furious and angry smoke** (*'ashan*), **fires that burn** (*'esh*) **out of My nostrils each and every day** (*kol yowm*).

6 Behold, it is written in My presence that I will neither be silenced nor remain inactive (*chashah* - be hushed nor still, taking no action). **Indeed** (*kiy* - burning and branding) **I will repay them** (*shalam* - require recompense and restitution). **As a consequence** (*'im*) **I will take restitution from their midst.**

7 'Because of your perversity and depravity (*'avon*) **and the consequence of the guilt** (*'avon*) **of your fathers,' Yahowah Yachidiy'el** [the unity of God] **said, 'whoever through relationship** (*'asher*) **joins those who burn incense** (*muqtar*) **on the mountains and rebukes or disapproves of Me** (*harap* - reproaches or discredits, speaking insulting words which harm) **on hilltops of illicit worship** (*gib'ah*) **against Me** (*'al*), **I will evaluate their lifeless words and measure out** (*madad/midbar*) **their former** (*ri'shown*) **deeds to their hollow bosom** (*howq*).'

8 Thus says Yahowah, 'A new wine (*tiyrowsh*) is found (*matsa'* - detected in, encountered, and recognized) in the cluster of grapes (*'eshkowl* - fruit of the vine), saying "Don't destroy it (*shachath* - corrupt or ruin it, letting it rot) for there is a blessed gift (*barakah* - a present of prosperity and peace) in it," so therefore (*ken* - this is honest, true and verifiable), I will work (*'asah* - perform and produce) for the sake of (*ma'an*) My servants (*'ebed*) and will not destroy them all.'

9 I will bring forth the seed (*zera'* - descendant) of Ya'aqob, out of (*min*) Yahuwdah (*Judah*) My heir (*yarash*) the Chosen One (*bachiyr*) who will inherit My Mount. My Servant will tabernacle there. **Need verses 10-25**

Need Chapter 66