

mayim in the day of the great slaughter, when the migdalim (towers) fall.

[26] Moreover the ohr of the levanah (moon) shall be as the ohr of the chamah (sun), and the ohr of the chamah shall be sevenfold, as the ohr of shivat hayamim (seven days), in the day that Hashem bindeth up the hurt of His people, and healeth the stroke of His wound.

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

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

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

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

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

[32] And in every place where the matteh (rod) of punishment shall pass, which Hashem shall lay upon him [Ashur], it shall be with tambourines and kinnorot; and in milchamot (battles) of

brandishing will He fight against them.

[33] For Tophet [*i.e., the place where humans are sacrificed to Molech in Gey Hinnom*] is ordained of old; indeed, for Melech [*Molech*] it is prepared. He hath made it deep and wide; the fire pit thereof is eish and much wood; the nishmat Hashem (breath of Hashem), like a stream of gofrit (brimstone, burning sulfur), doth kindle it [*see Isa 66:24*].

31 Woe to them that go down to Mitzrayim for ezrah (help); and rely on susim, and trust in merkavot, because they are many; and in parashim, because they are very strong; but they look not unto the Kadosh Yisroel, neither seek Hashem!

[2] Yet He also is chacham (wise), and will bring rah (disaster), and will not call back His devarim; but will arise against the Bais Mere'im (house of evildoers), and against the ezrat po'alei aven (the help of them that work iniquity).

[3] Now the Mitzrayim are adam, and not El (G-d); and their susim basar, and not ruach. When Hashem shall stretch out His yad, both he that helpeth shall fall, and he that is helped shall stumble, and they all shall come to an end together.

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

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

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

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

[8] Then shall the Assyrian fall by a cherev, not of an ish (man); and a cherev not adam (of mortals) shall devour him; so he shall flee from before the cherev, and his bochrin shall become forced laborers.

[9] And his rock shall pass away in magor (terror), and his sarim shall desert the nes (battle flag) in panic, saith Hashem, Whose fire is in Tziyon, and His furnace in Yerushalayim.

32 See, a Melech shall reign in tzedek, and sarim shall rule in mishpat (justice).

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

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

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