

up thy mishkav (bed *i.e.*, fertility rites); there wentest thou up to offer zevach.

|8| Behind the delet also and the mezuzah (doorpost) hast thou set up thy zikron (*[pornographic and idolatrous] memorial*); deserting Me, thou hast uncovered thyself, and art gone up; thou hast enlarged thy mishkav (bed) and cut [a Brit] for thee with them [*fertility cult idols*]; thou lovedst their mishkav (bed) where thou hast looked on their yad [*i.e.*, phallus].

|9| And thou wentest to Melech [*i.e.*, the pagan *g-d Molech, the deity of sacrificed offspring and abortions*]; with shemen thou didst increase thy perfumes, and didst send thy [*political*] envoys far, even down unto Sheol.

|10| Thou art wearied in the length of thy derech; yet saidst thou not, It is hopeless; thou hast found the chayyat yad (life of hand, power) of thine; therefore thou wast not faint.

|11| And of whom hast thou dreaded or feared, that thou hast lived a lie, and hast not remembered Me, nor laid it to thy lev (*i.e.*, pondered it)? Have not I held My peace me'olam (even from of old), and thou fearest Me not?

|12| I will preach thy tzedakah, and thy ma'asim, that they shall not profit thee.

|13| When thou criest for help, let thy [*idol*] kibutzim (heaps, collections) save thee; but the ruach shall carry them all away; hevel shall take them; but he that putteth his trust in Me shall inherit eretz, and shall inherit My Har Kodesh;

|14| And shall say, Build ye [a road], build ye [a road], prepare the Derech, remove the michshol (stumblingblock, obstacle) from the Derech Ami (the Way, Road of My People).

|15| For thus saith the High and Exalted, Shokhen Ad (the One Who abideth forever, *i.e.*, the *Shekhinah*) Kadosh Shmo; I dwell in marom v'kadosh (the high and holy place), with him also that is of a contrite and lowly ruach, to revive the ruach of the shefalim (humble, lowly ones) and to revive the lev nidka'im (contrite of heart).

|16| For I will not contend l'olam (forever), neither will I lanetzach (always) be in wrath; for the ruach (spirit) would grow faint before Me, even the neshamot (souls) which I have made.

|17| For the avon (iniquity) of his covetousness was I in wrath, and struck him [*the wicked*]; I hid, and was in wrath, and he [*the wicked*] went on shovav (backsliding) in the derech of his lev (heart).

|18| I have seen the drakhim of him [*the wicked*], and will heal him; I will lead him also, and restore nuchumim (comforts) unto him and to his avelim (mourners).

|19| I create the [*repentant*] fruit of the lips; Shalom, shalom to him that is far off, and to him that is near, saith Hashem; and I will heal him.

|20| But the resha'im are like the troubled yam (sea), when it cannot sheket (be quiet), whose mayim cast up mire and mud.

|21| There is no shalom, saith Elohai, for the resha'im.

[*T.N. For deliverance ministry fasting is a key weapon, one that is needed in spiritual warfare in the last days as we see people getting demonized and needing deliverance.*]

shofar, and preach to My people their peyscha (transgression, rebellion) and Bais Ya'akov their chattot.

|2| Yet they seek Me yom yom (daily), and for the da'as of My Drakhim they seem eager, like a Goy (Nation) that doeth tzedakah, like one that did not forsake mishpat Elohav; they ask of Me the mishpetei-tzedek; they seem eager for kirvat Elohim (getting close to G-d, revival).

|3| Why have we done a tzom, say they, and Thou seest not? Why have we afflicted nafsheinu, and Thou takest no notice? See, in your yom tzom ye find chefetz (pleasure, personal advantage) and exploit all your toilers.

|4| See, ye undergo a tzom for grievance and strife, and to strike with the fist of resha; ye shall not do a tzom as ye do today, to make your voice to be heard on marom.

|5| Is such as this a tzom that I have chosen? Merely for adam to afflict his nefesh? To bow down his rosh like a bulrush, and to spread sackcloth and efer (ashes) under him? Wilt thou call this a tzom, and a yom ratzon (a day of acceptance, an acceptable day) unto Hashem?

|6| Is not this the tzom that I have chosen? To loose the chartzubbot resha (chains of wickedness, injustice), to undo the aguddot motah (bindings of the yoke bar), and to let the retzutim (oppressed ones) go as chafeshim (free ones), and that ye break kol motah (every yoke of oppression)?

|7| Is it not paras lechem (breaking bread of thine, *i.e.*, serving food) to the hungry, and that thou bring the homeless aniyyim (poor) to thy bais? When thou seest the arom (naked), that thou cover him with clothing; and that thou hide not thyself from

58 Cry aloud, restrain not, lift up thy kol (voice) like the