

thine own basar (flesh and blood, kinspeople)?

|8| Then shall thy light break forth like the shachar (dawn), and thine healing titzmach (shall spring forth; *Tzemach*) speedily; and thy tzedek shall go before thee; the kavod Hashem shall be thy rearguard.

|9| Then shalt thou call, and Hashem shall answer; thou shalt cry for help, and He shall say, Hineni! If thou remove from the midst of thee the motah (yoke), the pointing of the etzba (finger [*of contempt*]) and speaking aven (evil, lashon hora);

|10| And if thou draw out thy nefesh to the hungry, and satisfy the nefesh of the afflicted, then shall thy ohr rise in choshech, and thy darkness shall be as the noon;

|11| And Hashem shall guide thee tamid, and satisfy thy nefesh in drought, and strengthen thy atzmot; and thou shalt be like a gan raveh (well-watered garden), and like a motzah mayim (spring of water), whose mayim fail not.

|12| And they that shall be of thee shall rebuild the charevot olam (ancient ruins); thou shalt raise up the mosedei dor vador (the foundations of many generations); and thou shalt be called, Coder Peretz; Meshovev Netivot Lashevet (Repairer of the Breach; Restorer of the Streets For Habitation).

|13| If thou turn away thy regel on account of Shabbos, from doing thy chefetz on My Yom Kodesh; and call Shabbos an Oneg (Delight), the Kedosh Hashem (Holy Day of Hashem), "honored"; and if thou shalt honor it, not doing thine darkhim nor finding thine own chefetz, nor speaking [*worldly*] words:

|14| Then shalt thou delight in Hashem; and I will cause

thee to ride upon the high places of eretz, and feed thee with the nachalat Ya'akov Avicha; for the mouth of Hashem hath spoken.

59 Behold, the Yad Hashem is not too short, that it cannot save; neither His ozen (ear) too kaved (hard, insensitive, heavy, dull) that it cannot hear;

|2| But your avonot (iniquities) have separated you and Eloheichem, and your chattot (sins) have concealed His face from you, that He will not hear.

|3| For your hands are defiled and polluted with dahm, and your fingers with avon (iniquity); your lips have spoken sheker, your leshon (tongue) hath muttered avlah (perverseness, wickedness, iniquity, lashon hora).

|4| None calleth [*unto Hashem*] b'tzedek (in righteousness), nor any pleadeth b'emunah (in faithfulness, in truth); they trust in tohu [nothingness, *Gn 1:2*], and speak shav (vanity); they conceive amal (trouble), and give birth to aven (wickedness).

|5| They hatch the beytzim (eggs) of the tzifoni (viper, poisonous snake), and weave the webs of the akavish (spider); he that eateth of their beytzim (eggs) dieth, and of that which is cracked open, an efeh (kind of poisonous snake) is hatched.

|6| Their webs shall not become beged (garments), neither shall they cover themselves with their ma'asim; their ma'asim are ma'asei aven (works of wickedness), and the

po'al chamas (act of violence) is in their hands.

|7| Their raglayim (feet) run to rah, and they make haste for shefach dahm naki (blood shed of the innocent); their machsh'vot (thoughts) are machsh'vot of aven (wickedness); shod (desolation) and shever (destruction) are on their highways.

|8| Of the Derech Shalom they have no da'as; and there is no mishpat (justice) in their circuits; they have made themselves crooked roads; whosoever walketh thereon shall not know shalom.

|9| Therefore is mishpat (justice) far from us, neither doth tzedakah overtake us; we wait for ohr, but, hinei, choshech; for negohot (brightness), but we walk in gloom.

|10| We grope by the wall like the ivrim (blind), and we grope as if we had no einayim (eyes); we stumble at tzohorayim (noon) as in twilight; we are in full vigor and stout, yet we are as mesim (dead ones).

|11| We all growl like dubim (bears), and moan continually like yonim (doves); we look for mishpat, but there is none; for Yeshuah (Salvation), but it is far off from us.

|12| Because peysha'einu (our rebellions) have multiplied before Thee, and chattoteinu (our sins) testify against us; for peysha'einu are still with us; and as for avonoteinu (our iniquities), we acknowledge them:

|13| In rebelling against and kachash (denying) Hashem, and nasog (turning away) from Eloheinu, speaking oshkek (oppression) and sarah (revolt), conceiving and uttering from the lev (heart) divrei sheker (words of falsehood).