

Davar HaZeh, it is because there is no shachar (dawn, light) in them.

[21] And they [*i.e., the unbelievers, contrasted with those in v. 13*] shall roam about therein, hard-pressed and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse by their melech and Elohav, and look upward.

[22] And they shall look unto eretz; and, hinei, tzarah and darkness, gloom of anguish; and they shall be driven to darkness.

[9:1(23)] Nevertheless there will be no gloom in her in anguish. In Et HaRishon (the former time) He brought into contempt Artzah Zevulun and Artzah Naphtali, but acharon (afterward, in the future) did bring to honor Derech HaYam (Way to the Sea, *land between Sea of Galilee and the Mediterranean*), beyond Yarden, in the Galil HaGoyim.

9 The people that walked in choshech have seen an Ohr gadol; they that dwell in the eretz tzalmavet, upon them hath the Ohr dawned.

[2(3)] Thou shalt multiply the Goy (Nation), and increase its simchah; they joy before Thee according to the simchat baKatzir, and as men rejoice when they divide the spoil.

[3(4)] For Thou hast broken the ol (yoke) of his burden, and the mateh (staff) of his shoulder, the shevet hanogesh (rod of the task master) of him, as in the yom of Midyan [*See Judges 7:25*].

[4(5)] For every boot of the tramping warrior in the battle's tumult, and simlah (garments) megolalah (rolled) in damim (blood) shall be for burning and ma'acholet eish (food for fire).

[5(6)] For unto us a yeled is born, unto us ben is given; and the misrah (dominion) shall be upon his shoulder; and Shmo shall be called Peleh (Wonderful), Yoetz (Counsellor), El Gibbor (Mighty G-d), Avi Ad (Everlasting Father), Sar Shalom (Prince of Peace).

[6(7)] Of the increase of his misrah and shalom there shall be no ketz (end), upon the Kisse Dovid, and upon his kingdom, to strengthen it, and to support it with mishpat and with tzedakah from henceforth even ad olam (forever). The Kinat Hashem Tzva'os will fulfill this.

[7(8)] Adonoi sent davar against Ya'akov, and it hath fallen upon Yisroel.

[8(9)] And all HaAm shall know it, even Ephrayim and the inhabitant of Shomron, that say in the ga'avah (pride) and haughtiness levav (of heart),

[9(10)] The levenim (bricks) are fallen down, but we will rebuild with cut stones; the sycamores are cut down, but we will replace them with cedars.

[10(11)] Therefore Hashem shall strengthen the adversaries of Retzin against him, and spur on his enemies;

[11(12)] The Syrians from the east, and the Pelishtim from the west; and they shall devour Yisroel with open mouth. For all this His anger is not turned away, but His yad is upraised still.

[12(13)] For HaAm turneth not unto Him that struck them, neither do they seek Hashem Tzva'os.

[13(14)] Therefore Hashem will root out of Yisroel head and tail, palm branch and reed, in yom echad.

[14(15)] The zaken and prominent man is the head; and the navi that is the moreh

sheker (teacher of lies, false teacher) is the tail.

[15(16)] For the me'ashrei HaAm HaZeh (leaders of this people) cause them to err; and they that are led of them are destroyed.

[16(17)] Therefore Adonoi shall have no joy in their bocherim, neither shall have mercy on their yetomim and almanot; for every one is a chanef (g-dless, hypocritical) and an evildoer, and every mouth speaketh nevalah (folly). For all this His anger is not turned away, but His yad is upraised still.

[17(18)] For wickedness burneth like eish; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall smoke upward like the lifting up of ashan (smoke).

[18(19)] Through the Evrat Hashem Tzva'os (Wrath of Hashem of Hosts) is the land darkened, and HaAm shall be ma'acholet eish (food for fire); no ish shall spare his brother. [19(20)] And they grab on the yamin (right hand), and are still hungry; and shall eat on the smol (left hand), and they shall not be satisfied; they shall eat every ish the basar of his own zero'a;

[20(21)] Menasheh against Ephrayim; and Ephrayim, Menasheh; they together shall be against Yehudah. For all this His anger is not turned away; His yad is upraised still.

10 Woe unto them that decree unrighteous chukim, and that write decrees of oppression; [2] To turn aside the needy from their rights, and to withhold mishpat from the aniyeyi Ami, that almanot may be their prey, and that they may rob the yetomim! [3] And what will ye do in the Yom Pekuddah (Day