

curtains of thine mishkenot (tents); spare not, lengthen thy cords, and thy stakes make chizzuk (stronger);

[3] For thou shalt spread out on the yamin (right hand) and on the smol (left); and thy zera shall inherit the Goyim, and make the desolate cities to be inhabited.

[4] Fear not; for thou shalt not be ashamed; neither be thou discouraged; for thou shalt not suffer disgrace; for thou shalt forget the boshet alumayich (the shame of thy youth), and shalt not remember any more thy cherpat almenut (reproach of widowhood).

[5] For thy Oseh (Maker) is thine ba'al (husband); Hashem Tzva'os Shmo; and thy Go'el is Kadosh Yisroel; The Elohei Kol HaAretz He is called.

[6] For Hashem hath called thee back, thou who art like an isha forsaken and atzuvat ruach (grieved in spirit) as a cast off eshet ne'urim (wife of one's youth), saith thy G-d.

[7] For a rega katon (small moment) have I abandoned thee; but with rachamim gedolim will I gather thee back.

[8] With a little wrath I hid My face from thee for a rega (moment); but with chesed olam will I have rachamim on thee, saith thy Go'el, Hashem.

[9] For this is as the waters of Noach unto Me; for as I have sworn that the waters of Noach should no more cover ha'aretz; so have I sworn that with thee I would not be in wrath nor rebuke thee.

[10] For the harim (mountains) shall depart, and the geva'ot (hills) be removed; but My chesed shall not depart from thee, neither shall the Brit of My Shalom be removed, saith Merachamech Hashem (Hashem the One having rachamim on thee).

[11] O thou afflicted one, tempest-tossed and unconsolated, hinei, I will lay thy stones of glistening colors, and lay thy yesod (foundation, i.e., *figuratively of post-Exilic Jerusalem's foundation*) with sapphires.

[12] And I will make thy battlements of rubies, and thy she'arim (gates) of carbuncles, and all thy walls of avnei chefetz (precious stones).

[13] And all thy banim shall be taught of Hashem; and the shalom of thy banim shall be rav (great).

[14] In tzedakah (righteousness) shalt thou be established; thou shalt be far from oshek (oppression, tyranny); for thou shalt not fear; and thou shalt be far from mechtah (terror); for it shall not come near thee.

[15] Indeed, if attacking they stir up strife, it is not from Me; whosoever shall gather together against thee, yipol (he shall fall) for thy sake.

[16] See, I have created the charash (ironsmith, blacksmith) that fanneth the red-hot coals in the eish (fire), the one forging a keli (an instrument) for his ma'aseh (work); and I have created the mashchit (destroyer, waster, spoiler) to destroy.

[17] No keli (weapon, instrument) that is formed against thee shall prosper; and every leshon (tongue) that shall rise against thee in mishpat (judgment, accusation) tarshii' (thou shalt condemn, prove false, refute, prove wrong). This is the nachalat avdei Hashem (the heritage of the servants of Hashem), and their tzedakah (righteousness, vindication) is from Me, saith Hashem.

55 Come, kol tzameh (all ye who are thirsty), come ye to

the mayim and he that hath no kesef; come ye, buy, and eat; yes, come, buy yayin and cholov without kesef and without mekhir (price, cost).

[2] Why do ye spend kesef for that which is not lechem? And your labor for that which satisfieth not? Pay heed diligently unto Me, and eat ye that which is tov, and let your nefesh delight itself in deshen (the best food, the fat of the land).

[3] Incline your ozen, and come unto Me; hear, and your nefesh shall live; and I will make with you a Brit Olam, even the chasdei Dovid hane'emanim [see Ac 13:34 OJBC].

[4] See, I have given him [Moshiach, Ac 13:34 OJAC] for an ed l'ummim (witness to the Nations), a Nagid and Metzavveh (commander) for the Nations.

[5] Behold, thou shalt summon a Goy (People) that thou knowest not, and Goy that knew not thee shall run unto thee l'ma'an (for the sake of) Hashem Eloheicha and for Kadosh Yisroel; for He hath glorified thee.

[6] Seek ye Hashem while He may be found, call ye upon Him while He is karov (near);

[7] Let the rasha forsake his derech, and the ish aven his machshevot; and let him return unto Hashem, and He will have rachamim upon him; and to Eloheinu, for He will abundantly pardon.

[8] For My machshevot are not your machshevot, neither are the darkhei (ways) of you the darkhei of Me, saith Hashem.

[9] For as Shomayim is higher than ha'aretz, so are the darkhei of Me higher than the darkhei of you, and My