Yeshayah 57, 58

[9] Thou wast wearied in the length of thy duchet; yet saidst thou not, It is hopeles; thou hast found the chayyat yad (life of hand, power) of thine; therefore thou wast not faint.

[10] 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 (i.e., for ever), and thou fearest Me not?

[11] I will preach thy tzedakah, and thy ma’asim, that they shall not profit thee.

[12] 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 puttheth his trust in Me shall inherit eretz, and shall inherit My Har Kodesh;

[13] 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).

[14] For thus saith the High and Exalted, Shokhen Ad (the One Who abideth forever, i.e., the Shekkinah) Kadosh Shmo; I dwell in marom vkadosh (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 nida’aim (contrite of heart).

[15] And they that seek Me yom yom (daily), and for the da’as of My Shekhinah I dwell in marom v’kadosh (the high and holy place).

[16] I have seen the drakhim (daily), and for the da’as of My Shekhinah I dwell in marom v’kadosh (the high and holy place).

[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 nichumim (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.]

Cry aloud, restrain not, lift up thy kol (voice) like the shofar, and preach to My people their peysha (transgression, rebellion) and Bais Ya’akov their chattot.

Yet they seek Me yom yom (daily), and for the da’as of My Shekhinah 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 nida’aim (contrite of heart).

I will not contend Iolam (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.

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).

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

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.

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

There is no shalom, saith Elohai, for the resha’im.

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