



Israel's Prophets as Innovators During Crisis

Dr. Amy Kalmanofsky

Dr. Amy Kalmanofsky, Blanche and Romie Shapiro Professor of Bible, is dean of Albert A. List College of Jewish Studies, JTS's undergraduate school, and dean of the Gershon Kekst Graduate School. Previously, Dr. Kalmanofsky was associate vice chancellor, serving as an ambassador for JTS, teaching in communities across North America, building relationships with supporters, and sharing the impact of JTS on the Jewish world. As professor of Bible, she teaches courses on biblical literature, religion, and feminist interpretation of the Bible. In her writing and teaching, Dr. Kalmanofsky combines contemporary ideas and critical methods with traditional text study, teaching students to be careful, creative interpreters of Torah.

Deeply committed to teaching since joining the faculty in 2005, Dr. Kalmanofsky helps her students understand and appreciate the Bible's complicated beauty and meaning so that they can become careful and creative interpreters of its text. Dr. Kalmanofsky's first book, *Terror All Around: The Rhetoric of Horror in the Book of Jeremiah* (T&T Clark, 2008) uses horror theory to argue that the biblical prophets constructed monsters and crafted language that worked to terrify their audience. Her book *The Dangerous Sisters of the Hebrew Bible* (Fortress Press, 2014) explores the biblical portrayal of sisters and sisterhoods, and argues that both play a vital role in the Bible's narrative. Her book *Gender-Play in the Hebrew Bible* (Routledge, 2017) examines the ways in which the Bible defies and challenges its gender norms. Dr. Kalmanofsky also has written numerous articles examining the biblical representation of women and the roles women play in the Bible, as well as articles that consider the biblical rhetoric of violence. She serves on three editorial boards: *The Journal of the Studies in Religion*, *Feminist Studies in Religion Books*, and the *Biblical Interpretation Series*.

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1. **Jeremiah 5:11-17**

(11) For the House of Israel and the House of Judah Have betrayed Me — declares the LORD. (12) They have been false to the LORD And said: “It is not so! No trouble shall come upon us, We shall not see sword or famine. (13) The prophets shall prove mere wind For the Word is not in them; Thus-and-thus shall be done to them!” (14) Assuredly, thus said the LORD, The God of Hosts: Because they said that, I am putting My words into your mouth as fire, And this people shall be firewood, Which it will consume. (15) Lo, I am bringing against you, O House of Israel, A nation from afar —declares the LORD; It is an enduring nation, It is an ancient nation; A nation whose language you do not know — You will not understand what they say. (16) Their quivers are like a yawning grave— They are all mighty men. (17) They will devour your harvest and food, They will devour your sons and daughters, They will devour your flocks and herds, They will devour your vines and fig trees. They will batter down with the sword The fortified towns on which you rely.

ירמיהו ה': י"א-י"ז

(יא) כִּי בָגָדוּ בְּי בַיִת יִשְׂרָאֵל וּבַיִת
יְהוּדָה נִאֲמָרָה: (יב) כְּחֹשֶׁבֶת בַּה' וַיֹּאמְרוּ
לֹא־הוּא וְלֹא־תִבּוֹא עָלֵינוּ רָעָה וְתִרְבַּב
וְרָעַב לֹא נִרְאֶה: (יג) וְהִנְבִּיאִים יִהְיוּ
לְרוּחַ וְהַדְּבָר אִין בְּהֵם כֹּה יַעֲשֶׂה לָהֶם:
(יד) (ט) לְכֹן כֹּה־אָמַר ה' אֱלֹהֵי צְבָאוֹת
יַעַן דִּבַּרְתֶּם אֶת־הַדְּבָר הַזֶּה הִנְנִי נֹתֵן דְּבָרֵי
בְּפִיךָ לְאִשׁ וְהָעַם הַזֶּה עֹצִים וְאֶכְלֹתָם:
(טו) הִנְנִי מֵבִיא עָלֵיכֶם גּוֹי מִמֶּרְתֶּק בַּיִת
יִשְׂרָאֵל נִאֲמָרָה! גּוֹי אֵיתָן הוּא גּוֹי מֵעוֹלָם
הוּא גּוֹי לֹא־תִדְעַע לְשׁוֹנוֹ וְלֹא תִשְׁמַע
מִה־יְדִבֵּר: (טז) אֲשַׁפְּתוּ כְּקֹבֶר פְּתוּחַ כָּלֵם
גְּבוּרִים: (יז) וְאָכַל קִצְיָרְךָ וְלַחְמְךָ יֹאכְלוּ
בְּנֵיךָ וּבְנוֹתֶיךָ יֹאכְלוּ צֹאנְךָ וּבְקָרְךָ יֹאכְלוּ
גִפְנֶךָ וְתִאֲנַתְךָ יִרְשָׁשׁ עָרֵי מִבְּצֻרֶיךָ אֲשֶׁר
אַתָּה בּוֹטֵחַ בְּהִנָּה בְּחָרִב:

2. **Jeremiah 20:4-5**

(4) For thus said the LORD: I am going to deliver you and all your friends over to terror: they will fall by the sword of their enemies while you look on. I will deliver

ירמיהו כ': ד'-ה'

(ד) כִּי כֹה אָמַר ה' הִנְנִי נֹתֵנְךָ לַמָּגוּר לֶךָ
וְלְכָל־אֲהַבֶּיךָ וְנִפְלוּ בְּתִרְבַּב אִיְבֵיהֶם וְעֵינֶיךָ
רְאוֹת וְאֶת־כָּל־יְהוּדָה אֶתֵּן בְּיַד מְלָךְ־בָּבֶל

all Judah into the hands of the king of Babylon; he will exile them to Babylon or put them to the sword. (5) And I will deliver all the wealth, all the riches, and all the prized possessions of this city, and I will also deliver all the treasures of the kings of Judah into the hands of their enemies: they shall seize them as plunder and carry them off to Babylon.

והגלם בבלה והגם בקרב: (ה) ונתתי את-כל-חסן העיר הזאת ואת-כל-יגיעה ואת-כל-יקרה ואת כל-אוצרות מלכי יהודה אתן ביד איביהם ובזוזם ולקחום והביאום בבלה:

3. **Jeremiah 29:4-10**

(4) Thus said the LORD of Hosts, the God of Israel, to the whole community which I exiled from Jerusalem to Babylon: (5) Build houses and live in them, plant gardens and eat their fruit. (6) Take wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, do not decrease. (7) And seek the welfare of the city to which I have exiled you and pray to the LORD in its behalf; for in its prosperity you shall prosper. (8) For thus said the LORD of Hosts, the God of Israel: Let not the prophets and diviners in your midst deceive you, and pay no heed to the dreams they dream. (9) For they prophesy to you in My name falsely; I did not send them—declares the LORD. (10) For thus said the LORD: When Babylon's seventy years are over, I will take note of you, and I will fulfill to you My promise of favor—to bring you back to this place.

ירמיהו כ"ט:ד'-י'
 (ד) כה אמר ה' צבאות אלקי ישראל לכל-הגולה אשר-הגליתי מירושלם בבלה: (ה) בנו בתים ושבו ונטעו גנות ואכלו את-פריהן: (ו) קחו נשים והולידו בנים ובנות וקחו לבניכם נשים ואת-בנותיכם תנו לאנשים ותלדנה בנים ובנות ורבו-שם ואל-תמעטו: (ז) ודרשו את-שלום העיר אשר הגליתי אתכם שמה והתפללו בעדה אלהי כי בשלומה יהיה לכם שלום: (ח) כי כה אמר ה' צבאות אלקי ישראל אל-ישיאי ואל-בני ישיאי ואל-תשמעו אל-חלמתים אשר אתם מחלמים: (ט) כי בשקר הם נבאים לכם בשמי לא שלחתים נאם-ה': (ס) כי-כה אמר ה' כי לכי מלאת לבבל שבעים שנה אפקד אתכם והקמתי עליכם את-דברי הטוב להשיב אתכם אל-המקום הזה:

4. **Jeremiah 2:31-32**

(31) O generation, behold the word of the LORD! Have I been like a desert to Israel, Or like a land of deep gloom? Then why do My people say, "We have broken loose, We will not come to You any more?" (32) Can a maiden forget her jewels, A bride her adornments? Yet My

ירמיהו ב':ל"א-ל"ב
 (לא) הדור אתם ראו דבר-ה' המדבר הליתי לישראל אם ארץ מאפליה מדוע אמרו עמי רדנו לוא-נבוא עוד אליה: (לב) התשפח בתולה עדנה כלה קשריה ועמי שכחוני ימים אין מספר:

people have forgotten Me— Days
without number.

5. **Jeremiah 31:20**

(20) Truly, Ephraim is a dear son to Me,
A child that is dandled! Whenever I have
turned against him, My thoughts would
dwell on him still. That is why My heart
yearns for him; I will receive him back
in love —declares the LORD.

ה. **ירמיהו ל"א:כ**

(כ) הֲבֵן יִקִּיר לִי אֶפְרַיִם אִם יִגְדַּד שְׁעֵשְׂעִים
כִּי־מִדֵּי דְבָרִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן
הִמּוּ מֵעַל לֹו רַחֵם אֶרְחַמֶנּוּ נְאֻם־ה': (ס)

6. **Jeremiah 31:31-34**

(31) See, a time is coming—declares the
LORD—when I will make a new
covenant with the House of Israel and the
House of Judah. (32) It will not be like the
covenant I made with their fathers, when
I took them by the hand to lead them out
of the land of Egypt, a covenant which
they broke, though I espoused them—
declares the LORD. (33) But such is the
covenant I will make with the House of
Israel after these days—declares the
LORD: I will put My Teaching into their
inmost being and inscribe it upon their
hearts. Then I will be their God, and they
shall be My people. (34) No longer will
they need to teach one another and say to
one another, “Heed the LORD”; for all of
them, from the least of them to the
greatest, shall heed Me—declares the
LORD. For I will forgive their iniquities,
And remember their sins no more.

ו. **ירמיהו ל"א:ל"א-ל"ד**

(לא) הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְכָרַתִּי
אֶת־בְּרִית יִשְׂרָאֵל וְאֶת־בְּרִית יְהוּדָה בְּרִית
חֲדָשָׁה: (לב) לֹא כַבְרִית אֲשֶׁר פָּרַתִּי
אֶת־אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בְיָדָם לְהוֹצִיאֵם
מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִמָּה הִפְרוּ
אֶת־בְּרִיתִי וְאֲנֹכִי בַעַלְתִּי בָם נְאֻם־ה': (לג)
כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בְּרִית
יִשְׂרָאֵל אַחֲרַי הַיָּמִים הֵהֵם נְאֻם־ה' נִתְּתִי
אֶת־תּוֹרָתִי בְּקֶרְבָּם וְעַל־לִבָּם אֶכְתְּבֶנָּה
וְהָיִיתִי לָהֶם לְאֱלֹהִים וְהָמָּה יִהְיוּ־לִי לְעָם:
(לד) וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ
אֶת־אֲחֵיו לֵאמֹר דַּעוּ אֶת־ה' כִּי־כֹוֹלֵם יִדְעוּ
אוֹתִי לְמַקְטָנָם וְעַד־גְּדוֹלָם נְאֻם־ה' כִּי
אֶסְלַח לְעֲוֹנָם וְלִחַטָּאתָם לֹא אֶזְכֹּר־עוֹד:
(ס)

7. **Ezekiel 1**

(1) In the thirtieth year, on the fifth day of
the fourth month, when I was in the
community of exiles by the Chebar
Canal, the heavens opened and I saw
visions of God. (2) On the fifth day of the
month—it was the fifth year of the exile
of King Jehoiachin— (3) the word of the
LORD came to the priest Ezekiel son of
Buzi, by the Chebar Canal, in the land of

ז. **יחזקאל א'**

(א) וַיְהִי אִי בַשְּׁלִישִׁים שָׁנָה בְּרַב־עֵלִי בַחֲמִשָּׁה
לַחֹדֶשׁ וְאֲנִי בְּתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר
נִפְתְּחוּ הַשָּׁמַיִם וְנֹרְאָה מֵרְאוֹת אֱלֹהִים:
(ב) בַּחֲמִשָּׁה לַחֹדֶשׁ הַיָּא הַשָּׁנָה הַחֲמִישִׁית
לְגָלוֹת הַמֶּלֶךְ יוֹיָכִין: (ג) הָיָה הַנֵּה דְבַר־ה'
אֶל־יְחִזְקִאל בֶּן־בוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים
עַל־נְהַר־כְּבָר וַתְּהִי עָלָיו שְׁם יְדֵה: (ד)

the Chaldeans. And the hand of the LORD came upon him there. (4) I looked, and lo, a stormy wind came sweeping out of the north—a huge cloud and flashing fire, surrounded by a radiance; and in the center of it, in the center of the fire, a gleam as of amber. (5) In the center of it were also the figures of four creatures. And this was their appearance: They had the figures of human beings. (6) However, each had four faces, and each of them had four wings; (7) the legs of each were [fused into] a single rigid leg, and the feet of each were like a single calf's hoof; and their sparkle was like the luster of burnished bronze. (8) They had human hands below their wings. The four of them had their faces and their wings on their four sides. (9) Each one's wings touched those of the other. They did not turn when they moved; each could move in the direction of any of its faces. (10) Each of them had a human face [at the front]; each of the four had the face of a lion on the right; each of the four had the face of an ox on the left; and each of the four had the face of an eagle [at the back]. (11) Such were their faces. As for their wings, they were separated: above, each had two touching those of the others, while the other two covered its body. (12) And each could move in the direction of any of its faces; they went wherever the spirit impelled them to go, without turning when they moved. (13) Such then was the appearance of the creatures. With them was something that looked like burning coals of fire. This fire, suggestive of torches, kept moving about among the creatures; the fire had a radiance, and lightning issued from the fire. (14) Dashing to and fro [among] the creatures was something that looked like flares. (15) As I gazed on the creatures, I saw one wheel on the ground next to each of the four-faced creatures. (16) As for the appearance and structure of the wheels, they gleamed like beryl. All four had the

וְאֶרְאָה וְהִנֵּה רֹיחַ סַעֲרָה בָּאָה מִן־הַצָּפוֹן
עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגֵה לּוֹ סָבִיב
וּמִתּוֹכָהּ כְּעֵינַי הִסְשָׁמַל מִתּוֹךְ הָאֵשׁ: (ה)
וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת וְזֶה מִרְאִיתָן
דְּמוּת אֲדָם לְהִנָּה: (ו) וְאַרְבַּעַה פְּנִים
לְאַחַת וְאַרְבַּע כַּנְּפִים לְאַחַת לָהֶם: (ז)
וּרְגְלֵיהֶם רִגְלֵי יִשְׂרָאֵל וְכַף רִגְלֵיהֶם כַּכַּף
רִגְלֵי עֹלָל וְנִצְצִים כְּעֵינַי נִחְשָׁת קָלָל: (ח)
וַיִּדּוּ [וַיִּדְּוּ] אֲדָם מִתַּחַת כַּנְּפֵיהֶם עַל
אַרְבַּעַת רַבְעֵיהֶם וּפְנֵיהֶם וְכַנְּפֵיהֶם
לְאַרְבַּעַתָּם: (ט) חִבְרַת אֵשׁה אֶל־אַחֻתָּהּ
כַּנְּפֵיהֶם לֹא־יִסְבּוּ בְּלִכְתָּן אִישׁ אֶל־עֵבֶר
פְּנָיו יִלְכוּ: (י) וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי
אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׂוֹר
מִהַשְּׂמֹאל לְאַרְבַּעַתָּן וּפְנֵי־גִשְׁרֵי
לְאַרְבַּעַתָּן: (יא) וּפְנֵיהֶם וְכַנְּפֵיהֶם פְּרֻדּוֹת
מִלְמַעְלָה לְאִישׁ שְׂפֵתִים חִבְרֹת אִישׁ
וּשְׂפֵתִים מְכֹסוֹת אֶת גּוֹיֵתִיהֶנָּה: (יב) וְאִישׁ
אֶל־עֵבֶר פְּנָיו יִלְכוּ אֶל אֲשֶׁר יִהְיֶה־שְׂמָה
הָרוּחַ לְלֶכֶת יִלְכוּ לֹא יִסְבּוּ בְּלִכְתָּן: (יג)
וּדְמוּת הַחַיּוֹת מִרְאִיהֶם כַּגִּחַל־אֵשׁ בְּעֵרוֹת
כַּמְרָאָה הַלְּפָדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת
וְנֹגֵה לְאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא כָּרֶק: (יד)
וְהַחַיּוֹת רָצוּא וְשׂוּב כַּמְרָאָה הַבְּזֻק: (טו)
וְאֶרְאֵה הַחַיּוֹת וְהִנֵּה אוֹפֵן אֶתְד בְּאַרְצָא אֶצֶל
הַחַיּוֹת לְאַרְבַּעַת פְּנָיו: (טז) מִרְאֵה
הָאוֹפְנִים וּמַעֲשֵׂיהֶם כְּעֵינַי תִּרְשִׁישׁ וּדְמוּת
אֶתְד לְאַרְבַּעַתָּן וּמִרְאִיהֶם וּמַעֲשֵׂיהֶם
כַּאֲשֶׁר יִהְיֶה הָאוֹפֵן בְּתוֹךְ הָאוֹפֵן: (יז)
עַל־אַרְבַּעַת רַבְעֵיהֶן בְּלִכְתָּם יִלְכוּ לֹא
יִסְבּוּ בְּלִכְתָּן: (יח) וְגִבֵּיתָן וְגִבֵּה לָהֶם
וַיִּרְאֶה לָהֶם וְגִבְתָּם מְלֹאֵת עֵינַיִם סָבִיב
לְאַרְבַּעַתָּן: (יט) וּבְלֶכֶת הַחַיּוֹת יִלְכוּ
הָאוֹפְנִים אֶצְלָם וּבְהִנְשֵׂא הַחַיּוֹת מֵעַל
הָאָרֶץ יִנְשְׂאוּ הָאוֹפְנִים: (כ) עַל אֲשֶׁר
יִהְיֶה־שֵׁם הָרוּחַ לְלֶכֶת יִלְכוּ שְׂמָה הָרוּחַ
לְלֶכֶת וְהָאוֹפְנִים יִנְשְׂאוּ לְעַמְתָּם כִּי רוּחַ
הַחַיּוֹת בְּאוֹפְנִים: (כא) בְּלִכְתָּם יִלְכוּ

same form; the appearance and structure of each was as of two wheels cutting through each other. (17) And when they moved, each could move in the direction of any of its four quarters; they did not veer when they moved. (18) Their rims were tall and frightening, for the rims of all four were covered all over with eyes. (19) And when the creatures moved forward, the wheels moved at their sides; and when the creatures were borne above the earth, the wheels were borne too. (20) Wherever the spirit impelled them to go, they went—wherever the spirit impelled them—and the wheels were borne alongside them; for the spirit of the creatures was in the wheels. (21) When those moved, these moved; and when those stood still, these stood still; and when those were borne above the earth, the wheels were borne alongside them—for the spirit of the creatures was in the wheels. (22) Above the heads of the creatures was a form: an expanse, with an awe-inspiring gleam as of crystal, was spread out above their heads. (23) Under the expanse, each had one pair of wings extended toward those of the others; and each had another pair covering its body. (24) When they moved, I could hear the sound of their wings like the sound of mighty waters, like the sound of Shaddai, a tumult like the din of an army. When they stood still, they would let their wings droop. (25) From above the expanse over their heads came a sound. When they stood still, they would let their wings droop. (26) Above the expanse over their heads was the semblance of a throne, in appearance like sapphire; and on top, upon this semblance of a throne, there was the semblance of a human form. (27) From what appeared as his loins up, I saw a gleam as of amber—what looked like a fire encased in a frame; and from what appeared as his loins down, I saw what looked like fire. There was a radiance all

וּבְעֵמֶדָם יַעֲמָדוּ וּבְהִנְשָׂאֵם מֵעַל הָאָרֶץ
 יִנְשָׂאוּ הָאוֹפָנִים לְעַמְתָּם כִּי רוּחַ הַחַיָּה
 בָּאוֹפָנִים: (כב) וּדְמוּת עַל־רַאשֵׁי הַחַיָּה
 רָקִיעַ כְּעֵין הַקָּרָח הַנּוֹרָא נְטוּי
 עַל־רַאשֵׁיהֶם מְלֻמְעָה: (כג) וְתַחַת הַרָקִיעַ
 כַּנְּפֵיהֶם יִשְׂרוֹת אִשָּׁה אֶל־אַחֻתָּהּ לְאִישׁ
 שְׂתִים מְכֻסּוֹת לְהִנָּה וּלְאִישׁ שְׂתִים מְכֻסּוֹת
 לְהִנָּה אֵת גּוֹיֹתֵיהֶם: (כד) וְאַשְׁמַע אֶת־קוֹל
 כַּנְּפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שֹׁדֵי
 בְּלֻתָּם קוֹל הַמַּלְאָה כְּקוֹל מַחְגָּה בְּעֵמֶדָם
 תְּרַפְּינָה כַּנְּפִיהֶן: (כה) וַיְהִי־קוֹל מֵעַל
 לְרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעֵמֶדָם תְּרַפְּינָה
 כַּנְּפִיהֶן: (כו) וּמִמֶּעַל לְרָקִיעַ אֲשֶׁר
 עַל־רֹאשָׁם כְּמַרְאֵה אַבְו־סַפִּיר דְּמוּת כֶּסֶף
 וְעַל־דְּמוּת הַכֶּסֶף דְּמוּת כְּמַרְאֵה אֲדָם עָלָיו
 מְלֻמְעָה: (כז) וְאַרְאֵ אֶל כְּעֵין חַשְׁמַל
 כְּמַרְאֵה־אֵשׁ בֵּית־לֵה סָבִיב מִמַּרְאֵה מְתַנָּיו
 וּלְמַעַלָּה וּמִמַּרְאֵה מְתַנָּיו וּלְמַטָּה רְאִיתִי
 כְּמַרְאֵה־אֵשׁ וְנִגְהָ לּוֹ סָבִיב: (כח) כְּמַרְאֵה
 הַקְּלִשֶׁת אֲשֶׁר יְהִיָּה בְּעֵנֹו בְּיָוִם הַגִּזְשָׁם כִּן
 מַרְאֵה הַנִּגְהָ סָבִיב הוּא מַרְאֵה דְּמוּת
 כְּבוֹד־ה' וְאַרְאֵה וְאַפְּל עַל־פְּנֵי וְאַשְׁמַע
 קוֹל מְדַבֵּר: (ס)

about him. (28) Like the appearance of the bow which shines in the clouds on a day of rain, such was the appearance of the surrounding radiance. That was the appearance of the semblance of the Presence of the LORD. When I beheld it, I flung myself down on my face. And I heard the voice of someone speaking.

8. **Ezekiel 3:16-21**

(16) After those seven days, the word of the LORD came to me: (17) “O mortal, I appoint you watchman for the House of Israel; and when you hear a word from My mouth, you must warn them for Me. (18) If I say to a wicked man, ‘You shall die,’ and you do not warn him—you do not speak to warn the wicked man of his wicked course in order to save his life—he, the wicked man, shall die for his iniquity, but I will require a reckoning for his blood from you. (19) But if you do warn the wicked man, and he does not turn back from his wickedness and his wicked course, he shall die for his iniquity, but you will have saved your own life. (20) Again, if a righteous man abandons his righteousness and does wrong, when I put a stumbling block before him, he shall die. He shall die for his sins; the righteous deeds that he did shall not be remembered; but because you did not warn him, I will require a reckoning for his blood from you. (21) If, however, you warn the righteous man not to sin, and he, the righteous, does not sin, he shall live because he took warning, and you will have saved your own life.”

9. **Ezekiel 11:19-20**

(19) I will give them one heart and put a new spirit in them; I will remove the heart of stone from their bodies and give them a heart of flesh, (20) that they may follow My laws and faithfully observe

יחזקאל ג': ט"ז-כ"א

(יז) ויהי מקצה שבעת ימים (פ) ויהי דברה' אלי לאמר: (יח) בן-אדם צפה נמתיה לבית ישראל ושמעת מפיל דבר והזהרת אותם ממני: (יח) באמרי לרשע מות תמות ולא הזהרתו ולא דברת להזהיר רשע מדרכו הרשעה לחיתו הוא רשע בעונו ימות ודמו מידך אבקש: (יט) ואתה כיה הזהרת רשע ולא-שב מרשעו ומדרכו הרשעה הוא בעונו ימות ואתה את-נפשך הצלת: (כ) ובשוב צדיק מצדקו ועשה עול ונתתי מכשול לפניו הוא ימות כי לא הזהרתו בחטאתו ימות ולא תזכרן צדקתו אשר עשה ודמו מידך אבקש: (כא) ואתה כי הזהרתו צדיק לבלתי חטא צדיק והוא לא-חטא חיו יחיה כי נזהר ואתה את-נפשך הצלת: (כ)

יחזקאל י"א: ט"ט-כ"י

(יט) ונתתי להם לב אחד ורוח חדשה אתו בקרבכם והסרתי לב האבן מבשרם ונתתי להם לב בשר: (כ) למען בחקתי

My rules. Then they shall be My people and I will be their God.

יִלְכוּ וְאֶת־מִשְׁפָּטַי יִשְׁמְרוּ וְעָשׂוּ אֹתָם
וְהָיִוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים:

10. **Ezekiel 36:24-28**

(24) I will take you from among the nations and gather you from all the countries, and I will bring you back to your own land. (25) I will sprinkle clean water upon you, and you shall be clean: I will cleanse you from all your uncleanness and from all your fetishes. (26) And I will give you a new heart and put a new spirit into you: I will remove the heart of stone from your body and give you a heart of flesh; (27) and I will put My spirit into you. Thus I will cause you to follow My laws and faithfully to observe My rules. (28) Then you shall dwell in the land which I gave to your fathers, and you shall be My people and I will be your God.

יחזקאל ל"ו:כ"ד-כ"ח

(כד) וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הָאֲרָצוֹת וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמְתְּכֶם: (כה) וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל־גִּזְלוֹלֵיכֶם אֶטְהַר אֶתְכֶם: (כו) וְנָתַתִּי לְכֶם לֵב חֲדָשׁ וְרוּחַ חֲדָשָׁה אֶתֶּן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשָׁרְכֶם וְנָתַתִּי לְכֶם לֵב בָּשָׂר: (כז) וְאֶת־רוּחִי אֶתֶּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֵת אֲשֶׁר־בְּחַקְלִי תֵלְכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וְעָשִׂיתֶם: (כח) וַיֵּשְׁבֻתֶם בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאַבְתֵּיכֶם וְהָיִיתֶם לִי לְעָם וְאֲנִי אֶהְיֶה לְכֶם לֵאלֹהִים:

11. **Isaiah 40:1-5**

(1) Comfort, oh comfort My people, Says your God. (2) Speak tenderly to Jerusalem, And declare to her That her term of service is over, That her iniquity is expiated; For she has received at the hand of the LORD Double for all her sins. (3) A voice rings out: "Clear in the desert A road for the LORD! Level in the wilderness A highway for our God! (4) Let every valley be raised, Every hill and mount made low. Let the rugged ground become level And the ridges become a plain. (5) The Presence of the LORD shall appear, And all flesh, as one, shall behold— For the LORD Himself has spoken."

ישעיהו מ':א'-ה'

(א) נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם: (ב) דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מִלְאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לָקַחְתָּ מִיַּד ה' כַּפָּלִים בְּכָל־חַטָּאתֶיהָ: (ג) קוֹל קוֹרָא בַּמִּדְבָּר פָּנוּ דְרָדָּה ה' יִשְׁרוּ בְּעֵרְבָהּ מִסְלָה לֵאלֹהֵינוּ: (ד) כָּל־גֵּיאִ יִשָּׂא וְכָל־הַר וּגְבָעָה יִשְׁפְּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה: (ה) וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דַּבֵּר: (ו)

12. **Isaiah 42:1-6**

(1) This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He shall

ישעיהו מ"ב:א'-ו'

(א) הֵן עַבְדִּי אֶתְמַדְּבֹו בְּחִירִי רְצִיתָה נִפְשִׁי נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא: (ב)

teach the true way to the nations. (2) He shall not cry out or shout aloud, Or make his voice heard in the streets. (3) He shall not break even a bruised reed, Or snuff out even a dim wick. He shall bring forth the true way. (4) He shall not grow dim or be bruised Till he has established the true way on earth; And the coastlands shall await his teaching. (5) Thus said God the LORD, Who created the heavens and stretched them out, Who spread out the earth and what it brings forth, Who gave breath to the people upon it And life to those who walk thereon: (6) I the LORD, in My grace, have summoned you, And I have grasped you by the hand. I created you, and appointed you A covenant people, a light of nations—

לא יצעק ולא ישא ולא ישמיע בקוץ קולו: (ג) קנה רצוץ לא ישבור ופשתה כהה לא יכבנה לאמת יוציא משפט: (ד) לא יכהה ולא ירוץ עד-ישים בארץ משפט ולתורתו אים יתילו: (ה) (פ) כה-אמר האל ה' בורא השמים ונוטיהם רקע הארץ וצאצאיה נתן נשמה לעם עליה רוח להלכים בה: (ו) אני ה' קראתיך בצדק ואתגמך ביהרה ואצרך ואתגמך לבכרית עם לאור גוים:

13. **Isaiah 45:1-8**

(1) Thus said the LORD to Cyrus, His anointed one— Whose right hand He has grasped, Treading down nations before him, Ungirding the loins of kings, Opening doors before him And letting no gate stay shut: (2) I will march before you And level the hills that loom up; I will shatter doors of bronze And cut down iron bars. (3) I will give you treasures concealed in the dark And secret hoards— So that you may know that it is I the LORD, The God of Israel, who call you by name. (4) For the sake of My servant Jacob, Israel My chosen one, I call you by name, I hail you by title, though you have not known Me. (5) I am the LORD and there is none else; Beside Me, there is no god. I engird you, though you have not known Me, (6) So that they may know, from east to west, That there is none but Me. I am the LORD and there is none else, (7) I form light and create darkness, I make weal and create woe— I the LORD do all these things. (8) Pour down, O skies, from above! Let the heavens rain down victory! Let the earth open up and triumph sprout, Yes, let vindication spring up: I the LORD have created it.

ישעיהו מ"ה:א'-ח'

(א) כה-אמר ה' למשיחו לכוורש אשר-התגמתי בימינו לרד-לפניו גוים ומתגני מלכים אפתחם לפתח לפניו דלתים ושערים לא יסגרו: (ב) אני לפניה אלך ונהדורים אושר [אשר] דלתות נחושה אשבר ובכריתי ברזל אגדע: (ג) ונתתי לה אוצרות חשך ומטמני מסתרים למען תדע כי-אני ה' הקורא בשמך אלתי ישראל: (ד) למען עבדי יעקב וישראל בחירי ואקרא לה בשמה אכנה ולא ידעתני: (ה) אני ה' ואין עוד זולתי אין אלקים אחרתי ולא ידעתני: (ו) למען ידעו ממזרח-שמש וממערבה כי-אפס בלעדי אני ה' ואין עוד: (ז) יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כל-אלה: (ח) הרעיפו שמים ממעל ושחקים ילו-צדק תפתח-ארץ ויפרו-ישע וצדקה תצמיח יחד אני ה' בראתי: (ט)