

Shabbat Va-yikra / Zachor

23 March 2024 13 Adar II 5784

First Torah Reading - Page 420 in Hertz Chumash

Leviticus 5:1-23

(1) If a person incurs guilt—When one has heard a public imprecation***imprecation** *Namely, against one who withholds testimony.* but (although able to testify as having either seen or learned of the matter) has not given information and thus is subject to punishment; (2) Or when a person touches any impure thing (be it the carcass of an impure beast or the carcass of an impure cattle or the carcass of an impure creeping thing) and the fact has escaped notice, and then, being impure, that person realizes guilt; (3) Or when one touches human impurity (any such impurity whereby someone becomes impure) and, though having known about it, the fact has escaped notice, but later that person realizes guilt; (4) Or when a person utters***utters** *Lit. "utters with his lips."* an oath to bad or good purpose (whatever a human being may utter in an oath) and, though having known about it, the fact has escaped notice, but later

ויקרא ה':א-כ"ג

(א) וּנְפֶשׁ כִּי־תִחַטָּא וְשָׁמְעָה קוֹל אֱלֹהִים וְהָיָא עֵד אִם רָאָה אִם יָדַע אִם־לֹא יִגִּיד וְנָשָׂא עוֹנוֹ: (ב) אִם נִפְשׁ אֲשֶׁר תִּגַּע בְּכָל־דְּבַר טְמֵאָה אִם בְּנִבְלַת חַיָּה טְמֵאָה אִם בְּנִבְלַת בְּהֵמָה טְמֵאָה אִם בְּנִבְלַת שְׂרָץ טְמֵאָה וְנִעְלַם מִמֶּנּוּ וְהָיָא טְמֵאָה וְאָשָׁם: (ג) אִם כִּי יִגַּע בְּטְמֵאת אָדָם לְכָל טְמֵאתוֹ אֲשֶׁר יִטְמָא בָּהּ וְנִעְלַם מִמֶּנּוּ וְהָיָא יָדַע וְאָשָׁם: (ד) אִם נִפְשׁ כִּי תִשְׁבַּע לְבִטָּא בְשִׁפְתַיִם לְהַרְעוֹ אִם לְהִיטִיב לְכָל אֲשֶׁר יִבְטָא הָאָדָם בְּשִׁבְעָה וְנִעְלַם מִמֶּנּוּ וְהָיָא יָדַע וְאָשָׁם לְאַחַת מֵאֵלֶּה: (ה) וְהָיָה כִּי־יִאָשֵׁם לְאַחַת מֵאֵלֶּה וְהִתְוַדָּה אֲשֶׁר חָטָא עָלָיָה: (ו) וְהִבִּיא אֶת־אֲשָׁמוֹ לִיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה מִן־הַצֹּאֵן כְּשִׁבְיָה אוֹ־שְׁעִירַת עִזִּים לְחַטָּאת וּכְפָר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ: (ז)

that person realizes guilt in any of these matters— (5) upon realizing guilt in any of these matters, one shall confess having sinned in that way. (6) And one shall bring as a penalty to יהוה, for the sin of which one is guilty, a female from the flock, sheep or goat, as a sin offering; and the priest shall make expiation for the sin, on that person's behalf. (7) But if one's means do not suffice for a sheep, that person shall bring to יהוה, as the penalty for that of which one is guilty, two turtledoves or two pigeons—one for a sin offering and the other for a burnt offering. (8) The offerer shall bring them to the priest, who shall offer first the bird for the sin offering, pinching its head at the nape without severing it. (9) He shall sprinkle some of the blood of the sin offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a sin offering. (10) And the second bird he shall prepare as a burnt offering, according to regulation. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. (11) And if one's means do not suffice for two turtledoves or two pigeons, that person shall bring as an offering for that of which one is guilty a tenth of an *ephah* of choice

וְאִם-לֹא תִגְיַע יָדוֹ דֵּי שָׁהּ וְהִבִּיא
 אֶת-אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תָרִים
 אוֹ שְׁנֵי בְנֵי-יוֹנָה לַיהוָה אֶחָד
 לַחֲטָאת וְאֶחָד לְעֹלָה: (ח)
 וְהִבִּיא אֹתָם אֶל-הַכֹּהֵן וְהִקְרִיב
 אֶת-אֲשֶׁר לַחֲטָאת רִאשׁוֹנָה וּמָלַק
 אֶת-רִאשׁוֹ מִמּוֹל עֶרְפוֹ וְלֹא
 יַבְדִּיל: (ט) וְהִזָּה מִדָּם הַחֲטָאת
 עַל-קִיר הַמִּזְבֵּחַ וְהִנְשָׂאָר בְּיָדָם
 יִמְצָה אֶל-יְסוֹד הַמִּזְבֵּחַ חֲטָאת
 הַזֹּאת: (י) וְאֶת-הַשְּׁנֵי יַעֲשֶׂה עֹלָה
 כַּמִּשְׁפָּט וְכִפֹּר עָלָיו הַכֹּהֵן
 מִחֲטָאתוֹ אֲשֶׁר-חָטָא וְנִסְלַח לוֹ:
 {ס} (יא) וְאִם-לֹא תִשְׂגִיג
 יָדוֹ לְשְׁתֵּי תָרִים אוֹ לְשְׁנֵי
 בְנֵי-יוֹנָה וְהִבִּיא אֶת-קָרְבָּנוֹ אֲשֶׁר
 חָטָא עֲשִׂירֵת הָאֶפֶה סֵלֶת
 לַחֲטָאת לֹא-יִשִּׁים עָלֶיהָ שָׁמֶן
 וְלֹא-יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֲטָאת
 הַזֹּאת: (יב) וְהִבִּיאָהּ אֶל-הַכֹּהֵן
 וְקִמֵּץ הַכֹּהֵן | מִמֶּנָּה מְלֹא קִמְצוֹ
 אֶת-אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַ
 עַל אֲשֵׁי יְהוָה חֲטָאת הַזֹּאת: (יג)
 וְכִפֹּר עָלָיו הַכֹּהֵן עַל-חֲטָאתוֹ
 אֲשֶׁר-חָטָא מֵאֲחַת מֵאֵלֶּה וְנִסְלַח
 לוֹ וְהִיתָה לְכֹהֵן כַּמִּנְחָה:
 {ס} (יד) וַיְדַבֵּר יְהוָה
 אֶל-מֹשֶׁה לֵאמֹר: (טו) נִפְשׁ
 כִּי-תִמְעַל מֵעַל וְחָטְאָה בְּשִׁגְגָה

flour for a sin offering; one shall not add oil to it or lay frankincense on it, for it is a sin offering. (12) The offerer shall bring it to the priest, and the priest shall scoop out of it a handful as a token portion and turn it into smoke on the altar, with יהוה's offerings by fire; it is a sin offering. (13) For whichever of these sins one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. It shall belong to the priest, like the meal offering. (14) And יהוה spoke to Moses, saying: (15) When a person commits a trespass, being unwittingly remiss about any of יהוה's sacred things: One shall bring as a penalty to יהוה a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a guilt offering. (16) That person shall make restitution for the remission regarding the sacred things, adding a fifth part to it and giving it to the priest. The priest shall make expiation with the ram of the guilt offering on behalf of that person, who shall be forgiven. (17) And a person who, without knowing it, sins in regard to any of יהוה's commandments about things not to be done, and then realizes guilt: Such a person shall be subject to punishment. (18) That person shall bring to the priest a ram without

מִקְדָּשֵׁי יְהוָה וְהֵבִיא אֶת־אֲשָׁמוֹ
 לַיהוָה אֵיל תְּמִים מִן־הַצֹּאֵן
 בְּעֶרְכָּךְ כֶּסֶף־שִׁקְלִים
 בְּשִׁקְל־הַקֹּדֶשׁ לְאִשָּׁם: (טז) וְאֵת
 אֲשֶׁר חִטָּא מִן־הַקֹּדֶשׁ יִשְׂלֵם
 וְאֶת־חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן
 אֹתוֹ לַכֹּהֵן וְהִכְהֵן יִכְפֹּר עָלָיו
 בְּאֵיל הָאִשָּׁם וְנִסְלַח לוֹ: {פ}
 (יז) וְאִם־נִפְשׁ כִּי תַחֲטָא
 וְעָשְׂתָה אַחַת מִכָּל־מִצְוֹת יְהוָה
 אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא־יָדַע
 וְאִשָּׁם וְנִשְׂא עֹנֹו: (יח) וְהֵבִיא
 אֵיל תְּמִים מִן־הַצֹּאֵן בְּעֶרְכָּךְ
 לְאִשָּׁם אֶל־הַכֹּהֵן וְכִפֹּר עָלָיו
 הַכֹּהֵן עַל שְׁגִגְתּוֹ אֲשֶׁר־שָׁגָג וְהוּא
 לֹא־יָדַע וְנִסְלַח לוֹ: (יט) אִשָּׁם
 הוּא אִשָּׁם אִשָּׁם לַיהוָה: {פ}
 (כ) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
 לֵאמֹר: (כא) נֶפֶשׁ כִּי תַחֲטָא
 וּמַעַלָּה מֵעַל בִּיהוָה וְכַחֵשׁ
 בְּעַמִּיתוֹ בְּפִקְדוֹן אוֹ־בַתְּשׁוּמַת יָד
 אוֹ בְּגִזַּל אוֹ עֲשָׂק אֶת־עַמִּיתוֹ:
 (כב) אוֹ־מִצְאָ אֲבֹדָה וְכַחֵשׁ בָּהּ
 וְנִשְׁבַּע עַל־שִׁקָּר עַל־אַחַת מִכָּל
 אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטָא בְּהִנָּה:
 (כג) וְהָיָה כִּי־יַחֲטָא וְאִשָּׁם
 וְהִשִּׁיב אֶת־הַגִּזְלָה אֲשֶׁר גִּזַּל אוֹ
 אֶת־הָעֲשָׂק אֲשֶׁר עֲשָׂק אוֹ
 אֶת־הַפְּקֹדוֹן אֲשֶׁר הִפְקֹד אֹתוֹ אוֹ

blemish from the flock, or the equivalent, **the equivalent* I.e., in currency; cf. v. 15. as a guilt offering. For the error committed unwittingly, the priest shall make expiation on behalf of that person, who shall be forgiven. (19) It is a guilt offering; guilt has been incurred before 20) .(יהוה) **This verse constitutes 6.1 in some editions.* יהוה spoke to Moses, saying: (21) When a person sins and commits a trespass against יהוה —by dealing deceitfully with another in the matter of a deposit or a pledge, **pledge* Meaning of Heb. *tesumeth yad uncertain.* or through robbery, or by defrauding another, (22) or by finding something lost and lying about it; if one swears falsely regarding any one of the various things that someone may do and sin thereby— (23) when one has thus sinned and, realizing guilt, would restore either that which was gotten through robbery or fraud, or the entrusted deposit, or the lost thing that was found,

אֶת־הָאֵבֶדָה אֲשֶׁר מָצָא:

Second Torah Reading - Page 856 in Hertz Chumash

Deuteronomy 25:17-19

(17) Remember what Amalek did to you on your journey, after you left Egypt— (18) how, undeterred by

דברים כ"ה:י"ז-י"ט
(יז) זְכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ

fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear. (19) Therefore, when your God יהוה grants you safety from all your enemies around you, in the land that your God יהוה is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!

עַמְלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
(יח) אֲשֶׁר קָרַךְ בַּדֶּרֶךְ וַיִּזְנֵב בָּךְ
כָּל־הַנֹּחַשׁ שְׁלִים אַחֲרֶיךָ וְאַתָּה עֵיף
וַיִּגַע וְלֹא יָרָא אֱלֹהִים: (יט) וְהָיָה
בְּהֵנִיחַ יְהוָה אֱלֹהֶיךָ אֶלְיָי
מִכָּל־אֲיֹבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר
יְהוָה־אֱלֹהֶיךָ נֹתֵן לְךָ נַחְלָה
לְרִשְׁתָּהּ תִּמְחָה אֶת־זִכְרֵ עַמְלֵק
מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח: {פ}

Haftarah Reading - not in Chumash

Isaiah 43:21-44:23

(21) The people I formed for Myself
That they might declare My praise.
(22) But you have not worshiped
Me, O Jacob,
That you should be weary of Me, O
Israel. (23) You have not brought Me
your sheep for burnt offerings,
Nor honored Me with your
sacrifices.
I have not burdened you with grain
offerings,
Nor wearied you about
frankincense. (24) You have not
bought Me fragrant reed with
money,
Nor sated Me with the fat of your
sacrifices.

יִשְׁעִיהוּ מִיָּג: כ"א-מ"ד: כ"ג
(כא) עִסֹזוּ יִצְרָתִי לִי תְהַלְתִּי
יִסְפְּרוּ: {ס} (כב) וְלֹא־אֲתִי
קָרַאתָ יַעֲקֹב כִּי־יִגַעַת בֵּי יִשְׂרָאֵל:
(כג) לֹא־הִבִּיאתָ לִי שֶׁהַ עֲלֹתֶיךָ
וְזִבְחֶיךָ לֹא כִבְדֹתַנִּי לֹא
הֶעֱבַדְתִּיךָ בְּמִנְחָה וְלֹא הוֹגַעְתִּיךָ
בְּלִבְוָנָה: (כד) לֹא־קָנִיתָ לִי בַכֶּסֶף
קָנָה וְחָלַב זִבְחֶיךָ לֹא הִרֹוּתַנִּי
אֲךָ הֶעֱבַדְתַּנִּי בְּחִטָּאוֹתֶיךָ
הוֹגַעְתַּנִּי בְּעוֹנֹתֶיךָ: (כה) אֲנֹכִי
אֲנֹכִי הוּא מִחָה פֶשַׁעֶיךָ לְמַעַן
וְחִטָּאתֶיךָ לֹא אֶזְכֹּר: (כו)
הַזְכִּירְנִי נִשְׁפֹּטָה יַחַד סֵפֶר אֶתָּה

Instead, you have burdened Me with your sins,
 You have wearied Me with your iniquities. (25) It is I, I who—for My own sake
 Wipe your transgressions away
 And remember your sins no more.
 (26) Help me remember!
 Let us join in argument,
 Tell your version,
 That you may be vindicated. (27)
 Your earliest ancestor sinned,
 And your spokesmen transgressed against Me. (28) So I profaned the holy princes;
 I abandoned Jacob to proscripti
 And Israel to mockery. (1) But hear, now, O Jacob My servant,
 Israel whom I have chosen! (2) Thus said GOD, your Maker,
 Your Creator who has helped you since birth:
 Fear not, My servant Jacob,
 Jeshurun whom I have chosen, (3)
 Even as I pour water on thirsty soil,
 And rain upon dry ground,
 So will I pour My spirit on your offspring,
 My blessing upon your posterity. (4)
 And they shall sprout like grass,
 Like willows by watercourses. (5)
 One shall say, “I am GOD’s,”
 Another shall use the name of “Jacob,”
 Another shall mark his arm “of GOD”

לְמַעַן תִּצְדָּק: (כז) אָבִיךָ הִרְאִישׁוֹן
 חֲטָא וּמְלִיצִיךָ פָּשְׁעוּ בִּי: (כח)
 וְאַחֲלַל שְׂרִי קֹדֶשׁ וְאַתָּנָה לַחֲרָם
 יַעֲקֹב וְיִשְׂרָאֵל לְגִדּוּפִים: {פ}
 (א) וְעַתָּה שְׁמַע יַעֲקֹב עֲבָדִי
 וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ: (ב) כֹּה־אָמַר
 יְהוָה עֲשֹׂךְ וְיִצְרָךְ מִבֶּטֶן יַעֲזָרְךָ
 אֶל־תִּירָא עֲבָדִי יַעֲקֹב וְיִשְׂרָוֹן
 בְּחַרְתִּי בּוֹ: (ג) כִּי אֶצְק־מִים
 עַל־צִמָּא וְנִזְלִים עַל־יְבֹשֶׁה אֶצְקֶךָ
 רוּחִי עַל־זֵרְעֶךָ וּבִרְכֹתִי
 עַל־צִאֲצָאִיךָ: (ד) וְצִמְחוּ בְּבֵין
 חֲצִיר כְּעֶרְבִים עַל־יְבֹלֵי־מַיִם:
 (ה) זֶה יֹאמֵר לִיהוָה אֲנִי וְזֶה
 יִקְרָא בְּשֵׁם־יַעֲקֹב וְזֶה יִכְתֹּב יְדוֹ
 לִיהוָה וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה: {פ}
 (ו) כֹּה־אָמַר יְהוָה מִלְּךָ־יִשְׂרָאֵל
 וּגְאָלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן
 וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין
 אֱלֹהִים: (ז) וּמִי־כְמוֹנִי יִקְרָא
 וְיִגִּידָהּ וְיַעֲרֹכֶהָ לִי מִשׁוּמֵי
 עַם־עוֹלָם וְאַתִּיּוֹת וְאֲשֶׁר תִּבְאֲנָה
 יִגִּידוּ לָמוֹ: (ח) אֶל־תִּפְחָדוּ
 וְאֶל־תִּרְהוּ הֲלֹא מֵאִזְ הִשְׁמַעְתִּיךָ
 וְהִגַּדְתִּי וְאַתֶּם עַדִּי הִישׁ אֱלוֹהִי
 מִבְּלַעֲדֵי וְאֵין צוּר בְּלִי־יָדַעְתִּי: (ט)
 יִצְרִי־פֶסֶל כָּלֶם תְּהוּ וְחַמוּדֵיהֶם
 בְּלִי־יֹעִילוּ וְעִדֵיהֶם הִמָּה
 בְּלִי־רְאוּ וּבְלִי־יָדְעוּ לְמַעַן יִבְשׁוּ:

And adopt the name of “Israel.” (6)
 Thus said GOD, the Sovereign of
 Israel,
 Their Redeemer, GOD of Hosts:
 I am the first and I am the last,
 And there is no god but Me. (7) Who
 like Me can announce,
 Can foretell it—and match Me
 thereby?
 Even as I told the future to an
 ancient people,
 So let anyone foretell coming events
 to them. (8) Do not be frightened,
 do not be shaken!
 Have I not from of old predicted to
 you?
 I foretold, and you are My witnesses.
 Is there any god, then, but Me?
 “There is no other rock; I know
 none!” (9) The makers of idols
 All work to no purpose;
 And the things they treasure
 Can do no good,
 As they themselves can testify.
 They neither look nor think,
 And so they shall be shamed. (10)
 Who would fashion a god
 Or cast a statue
 That can do no good? (11) Lo, all its
 adherents shall be shamed;
 They are craftsmen, are merely
 human.
 Let them all assemble and stand up!
 They shall be cowed, and they shall
 be shamed. (12) The craftsman in
 iron, with his tools,

(י) מִי־יֵצֵר אֵל וּפָסַל נֹסֵךְ לְבַלְתִּי
 הוֹעִיל: (יא) הֵן כָּל־חֲבֵרָיו יִבְשׁוּ
 וְחַרְשֵׁים הֵמָּה מֵאָדָם יִתְקַבְּצוּ
 כָּל־שֵׁם יַעֲמָדוּ יִפְחָדוּ יִבְשׁוּ יָחַד:
 (יב) חָרַשׁ בְּרוֹזַל מְעַצֵּד וּפֹעֵל
 בַּפְּחָם וּבַמְּקַבּוֹת יִצְרָהוּ וַיִּפְעֵלְהוּ
 בְּזָרוּעַ כַּחֲוֵי גַם־רַעֲב וְאִין לָךְ
 לֹא־שָׁתָה מַיִם וַיִּיעֶף: (יג) חָרַשׁ
 עֲצִים נָטָה קוֹ יִתְאַרְהוּ בְשֹׁרֵד
 יַעֲשֶׂהוּ בַּמְּקַצְעוֹת וּבַמְּחוּגָה
 יִתְאַרְהוּ וַיַּעֲשֶׂהוּ כְּתַבְנִית אִישׁ
 כְּתַפְּאֶרֶת אָדָם לְשֶׁבֶת בַּיִת: (יד)
 לְכַרְת־לוֹ אַרְזִים וַיִּקַּח תְּרוּזָה
 וְאַלּוֹן וַיֹּאמְרוּ־לוֹ בְּעֲצֵי־יָעַר נָטַע
 אֲרֹן וְגִשְׁם יִגְדֵל: (טו) וְהָיָה
 לְאָדָם לְבָעַר וַיִּקַּח מֵהֶם וַיַּחֲם
 אֶף־יִשְׁיֵק וְאָפָה לָחֶם
 אֶף־יִפְעֵל־אֵל וַיִּשְׁתַּחֲוֶה עֲשֶׂהוּ
 פָּסַל וַיִּסְגְּד־לְמוֹ: (טז) חָצְיוֹ שָׂרַף
 בְּמוֹ־אֵשׁ עַל־חָצְיוֹ בְּשֹׁר יֹאכֵל
 יִצְלָה צְלִי וַיִּשְׁבַּע אֶף־יַחֲם וַיֹּאמֶר
 הָאֵח חַמוֹתֵי רְאִיתִי אֹר: (יז)
 וּשְׂאֲרֵיתוֹ לְאֵל עֲשֶׂה לְפָסְלוֹ
 (יִסְגּוּד) [יִסְגְּד־] לוֹ וַיִּשְׁתַּחֲוֶה
 וַיִּתְפַּלֵּל אֱלֹהֵי וַיֹּאמֶר הֲצִילֵנִי כִּי
 אֵלֵי אָתָּה: (יח) לֹא יָדְעוּ וְלֹא
 יִבְיִנוּ כִּי טַח מְרֹאוֹת עֵינֵיהֶם
 מִהֶשְׁכִּיל לְבַתָּם: (יט) וְלֹא־יִשְׁיֵב
 אֶל־לְבוֹ וְלֹא דַעַת וְלֹא־תְבוּנָה

Works it over charcoal
 And fashions it by hammering,
 Working with the strength of his
 arm.
 Should he go hungry, his strength
 would ebb;
 Should he drink no water, he would
 grow faint. (13) The craftsman in
 wood measures with a line
 And marks out a shape with a stylus;
 He forms it with scraping tools,
 Marking it out with a compass.
 He gives it the form of a person—
 Human beauty, to dwell in a shrine.
 (14) For his use he cuts down cedars;
 He chooses plane trees and oaks.
 He sets aside trees of the forest;
 Or plants firs, and the rain makes
 them grow. (15) All this serves a
 mortal for fuel:
 He takes some to warm himself,
 And he builds a fire and bakes bread.
 He also makes a god of it and
 worships it,
 Fashions an idol and bows down to
 it! (16) Part of it he burns in a fire:
 On that part he roasts meat,
 He eats the roast and is sated;
 He also warms himself and cries,
 “Ah,
 I am warm! I can feel the heat!” (17)
 Of the rest he makes a god—his own
 carving!
 He bows down to it, worships it;
 He prays to it and cries,
 “Save me, for you are my god!” (18)

לְאֹמֵר חֲצִיּוֹ שֶׁרִפְתִּי בְמוֹ-אֵשׁ
 וְאִף אֶפְיִתִי עַל-גַּחְלִיּוֹ לְחֶם
 אֲצַלֶּה בְּשֵׁר וְאֶכֶל וְיִתְרוּ לְתוֹעֵבָה
 אֲעֲשֶׂה לְבוֹל עֵץ אֶסְגֹּד: (כ) רָעָה
 אֶפֶר לֵב הוֹתֵל הִטְהוּ וְלֹא-יִצְיֵל
 אֶת-נַפְשׁוֹ וְלֹא יֹאמֵר הֲלוֹא שָׁקַר
 בְּיַמִּינִי: {ס} (כא) זָכַר-אֶלֶּהָ
 יַעֲקֹב וְיִשְׂרָאֵל כִּי עֲבָדִי-אֶתָּה
 יִצְרָתִיךָ עֲבָד־לִי אֶתָּה יִשְׂרָאֵל לֹא
 תִנְשָׁנִי: (כב) מִחִיתִי כֶעֶבֶר
 פִּשְׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ שׁוֹבֵהָ
 אֵלַי כִּי גִאֲלֶתֶיךָ: (כג) רָנוּ שָׁמַיִם
 כִּי-עֲשָׂה יְהוָה הַרְלִיעוּ תַחֲתֵינִי
 אֶרֶץ פִּצְחוּ הָרִים רָנָה יַעַר
 וְכָל-עֵץ בּוֹ כִּי-גִאֵל יְהוָה יַעֲקֹב
 וּבִישְׂרָאֵל יִתְפָּאֵר: {ס}

They have no wit or judgment:
Their eyes are besmeared, and they
see not;
Their minds, and they cannot think.
(19) They do not give thought,
They lack the wit and judgment to
say:

“Part of it I burned in a fire;
I also baked bread on the coals,
I roasted meat and ate it—
Should I make the rest an
abhorrence?
Should I bow to a block of wood?”

(20) He pursues ashes!
A deluded mind has led him astray,
And he cannot save himself;
He never says to himself,
“The thing in my hand is a fraud!”

(21) Remember these things, O Jacob
For you, O Israel, are My servant:
I fashioned you, you are My
servant—

O Israel, never forget Me. (22) I wipe
away your sins like a cloud,
Your transgressions like mist—
Come back to Me, for I redeem you.

(23) Shout, O heavens, for GOD has
acted;
Shout aloud, O depths of the earth!
Shout for joy, O mountains,
O forests with all your trees!
For GOD has redeemed Jacob,
Has gained glory through Israel.

