

MEGILLA 10B

דא"ר לוי מסורת בידינו מאבותינו אמוץ ואמציה אחים היו וכתוב (ישעיהו א, א) חזון ישעיהו בן אמוץ

Rabbi Levi said: This matter is a tradition that we received from our ancestors. Amoz, father of Isaiah, and Amaziah, king of Judea, were brothers, and it is written: "The vision of Isaiah the son of Amoz" (Isaiah 1:1).

SANHEDRIN 94a

(ישעיהו ט, ו) למרבה המשרה ולשלום אין קץ וגו' א"ר תנחום דרש בר קפרא בציפורי מפני מה כל מ"ם שבאמצע תיבה פתוח וזה סתום ביקש הקב"ה לעשות חזקיהו משיח וסנחריב גוג ומגוג אמרה מדת הדין לפני הקב"ה רבש"ע ומה דוד מלך ישראל שאמר כמה שירות ותשבחות לפניך לא עשיתו משיח חזקיהו שעשית לו כל הנסים הללו ולא אמר שירה לפניך תעשהו משיח לכך נסתתם

"That the government may be increased [lemarbe] and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it and uphold it through justice and through righteousness, from now and forever; the zeal of the Lord of hosts does perform this" (Isaiah 9:6). Rabbi Tanḥum says that bar Kappara taught in Tzipori: Due to what reason is it that every letter mem in the middle of a word is open and this mem, of the word lemarbe, is closed? In the Masoretic text, the letter mem in the word "lemarbe" is written in the form of a mem that appears at the end of a word, closed on all four sides. This is because the Holy One, Blessed be He, sought to designate King Hezekiah as the Messiah and to designate Sennacherib and Assyria, respectively, as Gog and Magog, all from the prophecy of Ezekiel with regard to the end of days (Ezekiel, chapter 38), and the confrontation between them would culminate in the final redemption. The attribute of justice said before the Holy One, Blessed be He: Master of the Universe, and if with regard to David, king of Israel, who recited several songs and praises before You, You did not designate him as the Messiah, then with regard to Hezekiah, for whom You performed all these miracles, delivering him from Sennacherib and healing his illness, and he did not recite praise before You, will You designate him as the Messiah? It is for that reason that the mem was closed, because there was an opportunity for redemption that was thwarted.

YEVAMOT 49B

תני שמעון בן עזאי אומר מצאתי מגלת יוחסין בירושלים... וכתוב בה מנשה הרג את ישעיה

Rabbi Shimon ben Azzai said: I found a scroll recording people's lineages, in Jerusalem.... And it was written in it: Manasseh, king of Israel, killed Isaiah the prophet.

BERAKHOT 10A

אמר ליה: מאי כולי האי? אמר ליה: משום דלא עסקת בפריה ורביה. אמר ליה: משום דחזאי לי ברוח הקדוש דנפקי מינאי בנין דלא מעלו. אמר ליה: בהדי כבשי דרחמנא למה לך? מאי דמפקדת איבעי לך למעבד, ומה דניחא קמיה קודשא בריה הוא — לעביד. אמר ליה: השתא הב לי ברתך, אפשר דגרמא זכותא דידי ודיך, ונפקי מנאי בנין דמעלו. אמר ליה: כבר נגזרה עליך גזירה. אמר ליה: בן אמוץ, כלה נבואתך וצא! קר מקובלני מבית אבי אבא, אפילו חרב חדה מונחת על צנארו של אדם, אל ימנע עצמו מן הרחמים

Hezekiah said to him: What is all of this? For what transgression am I being punished? Isaiah said to him: Because you did not marry and engage in procreation. Hezekiah apologized and said: I had no children because I envisaged through divine inspiration that the children that emerge from me will not be virtuous. Hezekiah meant that he had seen that his children were destined to be evil. In fact, his son Menashe sinned extensively, and he thought it preferable to have no children at all. Isaiah said to him: Why do you involve yourself with the secrets of the Holy One, Blessed be He? That which you have been commanded, the mitzva of procreation, you are required to perform, and that which is acceptable in the eyes of the Holy One, Blessed be He, let Him perform, as He has so decided. Hezekiah said to Isaiah: Now give me your daughter as my wife; perhaps my merit and your merit will cause virtuous children to emerge from me. Isaiah said to him: The decree has already been decreed against you and this judgment cannot be changed. Hezekiah said to him: Son of Amoz, cease your prophecy and leave. As long as the prophet spoke as God's emissary, Hezekiah was obligated to listen to him. He was not, however, obligated to accept Isaiah's personal opinion that there was no possibility for mercy and healing. Hezekiah continued: I have received a tradition from the house of my father's father, from King David, the founding father of the dynasty of kings of Judea: Even if a sharp sword rests upon a person's neck, he should not prevent himself from praying for mercy. One may still hold out hope that his prayers will be answered, as was David himself when he saw the Angel of Destruction, but nonetheless prayed for mercy and his prayers were answered.

ISIAIAH 10:5 - 6

הוי אשור שֶׁבֶט אֶפְי וּמִטֵּה־הוּא בְיָדָם זַעֲמִי:

Ha! Assyria, rod of My anger, In whose hand, as a staff, is My fury!

בְּגוֹי חֲנוּף אֲשַׁלְחֵנּוּ וְעַל־עַם עֲבָרְתִי אֲצַוֵּנוּ לְשַׁלֵּל שְׁלָל וְלִבְזֹז בְּזֹז וּלְשִׁימוּ [וּלְשִׁימוּ] מִרְמָס כְּחֹמֶר חוּצוֹת:

I send him against an ungodly nation, I charge him against a people that provokes Me, To take its spoil and to seize its booty And to make it a thing trampled Like the mire of the streets.

ISIAIAH 10:12

הֲיִתְפָּאֵר הַגֶּרְזֵן עַל הַחֶצֶב בּוֹ אִם־יִתְגַּדֵּל הַמַּשׂוֹר עַל־מְנִיפּוֹ כִּהְנִיף שֶׁבֶט וְאֶת־מְרִימּוֹ כִּהְרִים מִטָּה לֹא־עֵץ:

Does an ax boast over him who hews with it, Or a saw magnify itself above him who wields it? As though the rod raised him who lifts it, As though the staff lifted the man!

ISIAIAH 11:1-10

1 וַיֵּצֵא חֹטֵר מִגִּזְעוֹ יֵשׁוּעַ וַיִּנְצֹר מִשְׁרָשׁוּיָיו יְפֹרָה: 2 וְנָתַה עָלָיו רוּחַ יְהוָה רוּחַ חָכְמָה וּבִינָה רוּחַ עֲצָה וּגְבוּלָה רוּחַ דַּעַת וַיִּרְאֵת יְהוָה: 3 וְהָרִיחוּ בִּירְאֵת יְהוָה וְלֹא-לְמִרְאֵה עֵינָיו יִשְׁפּוּט וְלֹא-לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ: 4 וְשֹׁפֵט בְּצַדִּיק דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי-אֶרֶץ וְהִפֵּה-אֶרֶץ בְּשִׁבְט פִּי וּבְרוּחַ שְׁפָתָיו יִמִּית רָשָׁע: 5 וְהָיָה צֶדֶק אֲזוֹר מִתְגִּי וְהֶאֱמוּנָה אֲזוֹר חֲלָצִי: 6 וְגַר זָאֵב עִם-לְבָשׁ וְנֹמֵר עִם-גְּדֵי יִרְבֹּץ וְעֹגֵל וּכְפִיר וּמְרִיא יַחְדָּו וְנֹעַר קֶטָן נָהַג בָּם: 7 וּפְרָה וְדָב תִּרְעִינָה יַחְדָּו יִרְבְּצוּ יַלְדֵיהֶן וְאַרְיֵה כִּבְקָר יֹאכֵל-תְּבֹן: 8 וְשֹׁעֲשַׁע יֹנֵק עַל-חֵר פֶּתֶן וְעַל מְאוּרֵת צָפְעוֹנִי גְמוּל יָדוֹ הִדָּה: 9 לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-חַר קִדְשֵׁי כִּי-מִלְאָה הָאֶרֶץ דַּעַה אֶת-יְהוָה כַּמַּיִם לַיָּם מְכַסִּים: (פ) 10 וְהָיָה בַּיּוֹם הַהוּא שָׂרֵשׁ יֵשׁוּעַ אֲשֶׁר עִמָּד לְגַם עַמִּים אֵלָיו גּוֹיִם יִדְרָשׁוּ וְהִיְתָה מִנְחָתוֹ כְּבוֹד: (פ)

But a shoot shall grow out of the stump of Jesse, A twig shall sprout from his stock. The spirit of the LORD shall alight upon him: A spirit of wisdom and insight, A spirit of counsel and valor, A spirit of devotion and reverence for the LORD. He shall sense the truth by his reverence for the LORD: He shall not judge by what his eyes behold, Nor decide by what his ears perceive. Thus he shall judge the poor with equity And decide with justice for the lowly of the land. He shall strike down a land with the rod of his mouth And slay the wicked with the breath of his lips. Justice shall be the girdle of his loins, And faithfulness the girdle of his waist. The wolf shall dwell with the lamb, The leopard lie down with the kid; The calf, the beast of prey, and the fatling together, With a little boy to herd them. The cow and the bear shall graze, Their young shall lie down together; And the lion, like the ox, shall eat straw. A babe shall play Over a viper's hole, And an infant pass his hand Over an adder's den. In all of My sacred mount Nothing evil or vile shall be done; For the land shall be filled with devotion to the LORD As water covers the sea. In that day, The stock of Jesse that has remained standing Shall become a standard to peoples— Nations shall seek his counsel And his abode shall be honored.

ISIAIAH 42:6-7

אֲנִי יְהוָה קְרָאתִיךָ בְּצַדִּיק וְאַחֲזַק בְּיָדְךָ וְאַצְרֶךָ וְאַתְּנֶנֶךָ לְבְרִית עִם לְאוֹר גּוֹיִם:

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—

לְפָתַח עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמְסַגְרֵי אֲסִיר מִבַּיִת כְּלָא יוֹשְׁבֵי חֹשֶׁךְ:

Opening eyes deprived of light, Rescuing prisoners from confinement, From the dungeon those who sit in darkness.