

': Listen to Hashem's word, you officers of Sedom, listen to the torah of God, you nation of Amorah!

Malbim: (It's a kefel inyan) דבר ה means listen to the nevuah, קציני meant the leaders and judges, and Yeshayahu was speaking to them because they set the tone. תורת אלקנו means listen to the mitzvot in the Torah, and the עם was the rest of the nation. It's not just כפל ענין, Yeshayahu is saying that he has a special נבואה for the leaders, and tells the people to listen to the Torah.

The previous pasukim made it seem like their sin was עבודה זרה, but it is not.

יא: I'm stuffed of your סקורבן עולה! The fats of the big animals, and the blood of your livestock!

יב: When you come to be seen by My face (visiting the בית המקדש), who invited you? I don't want you! Get off my lawn!

But Hashem asked us to come! Yeah, he commanded the Jews. Now, he's speaking to סדום and עמורה.

יג: Do not continue to bring flour offerings (stop bringing קורבנות), they are useless. I don't want spices either, they are disgusting to me. When you have Yom Tov and Shabbat, I cannot stand the sins and the gatherings.

יד: Your Rosh Chodesh'es and Holidays, my SOUL hates. They are a burden to me. I have become tired of carrying that burden.

טו: When you spread your palms (in prayer), I will look the other way. Even if you daven really well, I won't listen. Your hands are filled with blood.

Their hands were red from blood because of killing.

Yechezkel טז: This is the sin of Sedom, you sister. They were full of themselves, rich, and filled with bread. Everything was good and peaceful for them. Their sin was that they did not share this with the people that needed it.

Why doesn't Hashem want our korbanot? What?

Radak: I (Hashem) told you to bring korbanot so that you would have Me in mind, and so that you shouldn't sin. The goal of Korbanot was to be close to Me.



Had you done Korbanot to repent or to be close to Me, I would have loved that.
But I am revolted by your korbanot.

Why do יג and יד list ראש חודש and יום טוב twice?

Malbim: There are 2 aspects of Yom tov. 1) Part of the day for Hashem, and 2) Part of the day for yourself to enjoy. The pasuk is referring to both of these aspects. (מועדיכם, חדשיכם)

(End of טו is the transition from the בין אדם למקום they are doing wrong, to the עבירות בין אדם לחברו)

טז: Wash yourself, remove your bad deeds from the front of my face. Stop doing bad.

רחצו – Wash away the sins. Feel guilty about what you did, and change it.

Here's how to do it:

הזכו – Elevate yourself from sin, do good.

הסירו – Get rid of your bad actions that you already did

חדלו – Stop the sins (don't do bad in the future)

יז: Learn to do good, pursue justice. Straighten what is crooked, watch out for the widow and the orphan.

These are the things they are doing wrong. They are mistreating others.
Hashem is telling them to focus on correcting their בין אדם לחברו

The Steps of Teshuva:

- 1) Get rid of bad
- 2) Embrace good
- 3) Get rid of your bad actions
- 4) Stop doing bad in the future
- 5) Learn to do good
- 6) Seek justice
- 7) Help the wronged
- 8) Help the orphan
- 9) Help the widow
- 10) Let's discuss

There are 10 verbs in these pasukim. For the 10 days of teshuva.

n': Go now, let's discuss this (after you've done the first 9 steps of teshuva). Your sins are like red string (just happened to be red, on the outside), they can become white. They are as red as dye (source of the red, on the inside), and can become like fleece.