

[19] Hashem, my strength, and my ma'oz (fortress), and my refuge in the yom tzarah, the Goyim shall come unto Thee from the ends of the earth, and shall say, Surely Avoteinu have inherited sheker, hevel, and things wherein there is no profit.
 [20] Shall man make Elohim unto himself and they are not Elohim?
 [21] Therefore, Behold, I will this time cause them to know, I will cause them to know Mine yad and My gevurah; and they shall know that My Shem is Hashem.

17 The chattat Yehudah is written with an et barzel (iron pen), and with the tzipporen shamir (point of a diamond); it is engraved upon the luach (tablet) of their lev, and upon the karenot (horns) of your mizbechot (altars);
 [2] Whilst their banim remember their mizbechot and their asherim by the leafy trees upon the high hills.
 [3] O My mountain in the sadeh, I will give over thy wealth and all thy otzerot (treasures) as plunder, and thy high places for sin, throughout all thy territories.
 [4] And thou, even thyself, shalt let go of thine nachalah that I gave thee; and I will cause thee to serve thine oyevim in ha'aretz which thou knowest not; for ye have kindled an eish in Mine anger, which shall burn ad-olam (forever).
 [5] Thus saith Hashem: Arur (cursed) be the gever that trusteth in adam, and maketh basar his zero'a, and whose lev turneth away from Hashem.
 [6] For he shall be like the shrub in the aravah (desert), and shall not see when tov cometh; but shall inhabit the

parched places in the midbar, in an eretz melechah (salt land) and not inhabited.

[7] Baruch hagever asher yivtach baHashem (Blessed is the man that trusteth in Hashem), and whose mitvach (confidence) Hashem is.

[8] For he shall be as an etz planted by the mayim, and that spreadeth out her shorashim (roots) by the brook, and shall not fear when chom (heat) cometh, but its leaf shall be green; and shall not be anxious in the shenat batzoret (year of drought), neither shall cease from yielding p'ri (fruit).

[9] The lev (heart, mind) akov (is deceitful) above all things, and anush (incurable [*in wickedness*]); who can know it?

[10] I, Hashem, search the lev, I test the kelayot (kidneys, *i.e., most inward parts*), requiting to every ish according to his drakhim, and according to the p'ri of his deeds.

[11] As the partridge sitteth on eggs, and hatcheth them not; so he that getteth osher (riches), and not by mishpat, shall leave them in the midst of his days, and at his end shall be a naval (fool).

[12] A glorious high kisse from the beginning is the place of Mikdasheinu (our Beis HaMikdash).

[13] Hashem, the Mikveh Yisroel, all that forsake Thee shall be put to shame, and they that turn away from Me shall be written down in ha'aretz, because they have forsaken Hashem, the Makor Mayim Chayyim (Fountain of Living Waters).

[14] Heal me, Hashem, and I shall be healed; hoshi'eini (save me), and I shall be saved; for Thou art my tehillah (praise).

[15] Hinei, they say unto me, Where is the Devar Hashem? Let it come now.

[16] As for me, I have not hastened away from being a ro'eh (shepherd) to follow Thee; neither did I lust for the woeful day; Thou knowest; that which came out of my lips was before Thee.

[17] Be not a mechittah (terror) unto me; Thou art my refuge in the Yom Ra'ah (Day of Evil, Day of Disaster, Day of Doom).

[18] Let them be ashamed that persecute me, but let not me be put to shame; let them be dismayed, but let not me be dismayed; bring upon them the Yom Ra'ah, and destroy them with mishneh (double) destruction.

[19] Thus said Hashem unto me; Go and stand in the Sha'ar Bnei HaAm, whereby the melachim of Yehudah come in, and by the which they go out, and in all the Sha'arei Yerushalayim;

[20] And say unto them, Hear ye the Devar Hashem, ye melachim of Yehudah, and all Yehudah, and all the inhabitants of Yerushalayim, that enter in by these she'arim (gates);

[21] Thus saith Hashem: Be shomer over your nefashot, and bear no massa (burden) on Shabbos, nor bring through the Sha'arei Yerushalayim;

[22] Neither carry forth a massa (burden) out of your batim (houses) on Shabbos, neither do ye any melachah (work), but keep Shabbos set apart as kodesh, just as I commanded Avoteichem.

[23] But they obeyed not, neither inclined their ozen (ear), but made their stubborn neck stiff, that they might not hear, nor receive musar (discipline).