

thou hast made thy akhayot (sisters) seem righteous.
 |53| When I shall restore their fortunes, the fortunes of Sodom and her banot, and the fortunes of Shomron and her banot, then will I restore the fortunes of thy fortune among them:
 |54| That thou mayest bear thine own shame, and mayest be disgraced in all that thou hast done, in that thou art a comfort unto them.
 |55| When thy akhayot (sisters), Sodom and her banot, shall return to their former state, and Shomron and her banot shall return to their former state, then thou and thy banot shall return to your former state.
 |56| For thy achot (sister) Sodom was not mentioned by thy mouth in the day of thy ga'on (pride),
 |57| Before thy ra'ah (wickedness) was uncovered, as at the time of the cherpah (disgrace) of the banot Aram (Syria), and all that are around her, the banot of the Pelishtim (Philistines), which despise thee all around.
 |58| Thou hast borne [*the penalty of*] thy zimmah (lewdness) and thine to'avot, saith Hashem.
 |59| For thus saith Adonoi Hashem: I will even deal with thee as thou hast done, which hast despised the oath in breaking the brit (covenant).
 |60| Nevertheless I will remember My Brit (covenant) with thee in the days of thy youth, and I will establish unto thee a Brit Olam.
 |61| Then thou shalt remember thy drakhim, and be ashamed, when thou shalt receive thy akhayot (sisters), thine elder and thy younger; and I will give them unto thee for banot, but not because of thy brit (convenant) [*i.e., Sodom and Shomron had no*

covenant with Hashem].

|62| And I will establish My Brit (covenant) with thee; and thou shalt know that I am Hashem;
 |63| That thou mayest remember, and be ashamed, and never open thy mouth any more because of thy shame, when I have made kapporah (atonement, *i.e., when I am pacified, appeased*) toward thee for all that thou hast done, saith Adonoi Hashem.

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And the Devar Hashem came unto me, saying,

|2| Ben adam, put forth an allegory, and speak a mashal unto the Bais Yisroel;
 |3| And say, Thus saith Adonoi Hashem: A nesher hagadol with great kenafayim (wings), long pinions, full of plumage, which had various colors, came unto Levanon, and took the highest branch of the cedar.
 |4| He broke off its topmost young twig, and carried it into an eretz kena'an (land of trade); he set it in a city of merchants [*i.e., Babylon*].
 |5| He took also of the zera of ha'aretz, and planted it in a fertile sadeh; he placed it by abundant mayim, and set it out like a willow tree.
 |6| And it yitzmach (sprouted), and became a spreading gefen of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a gefen (vine), and brought forth branches, and shot forth sprigs.
 |7| There was also another nesher hagadol with great kenafayim (wings) and many feathers; and, hinei,

this gefen (vine) did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows where it had been planted.

|8| It was planted in a sadeh tov by mayim rabbim, that it might bring forth branches, and that it might bear p'ri, that it might be a majestic gefen.

|9| Say thou, Thus saith Adonoi Hashem: Shall it thrive? Shall he not pull up the shorashim (roots) thereof, and cut off the p'ri (fruit) thereof, that it wither? All of its tzemach (sprouted) leaves shall wither, even without great power or many peoples to pluck it up by the shorashim (roots) thereof.

|10| Indeed, hinei, being transplanted, shall it thrive? Shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it tzemach (sprouted).

|11| Moreover the Devar Hashem came unto me, saying,

|12| Say now to bais hameri (the rebellious house), Know ye not what these things mean? Tell them: Hinei, Melech Bavel is come to Yerushalayim, and hath taken HaMelech thereof, and the sarim thereof, and led them with him to Bavel;

|13| And hath taken of the royal zera, and cut a Brit with him, and hath taken an oath of him; he hath also taken away the mighty of ha'aretz;

|14| That the mamlachah (kingdom) might be abased, that it might not exalt itself, but that by being shomer over his brit it might stand.

|15| But he rebelled against him in sending his malachim into Mitzrayim, that they might give him susim and