

provoke the eyes of His kavod.
 |9| The show of their countenance doth testify against them; and they make known their chet like S'dom; they conceal it not. Oy to their nefesh! For they do ra'ah unto themselves.

|10| Say ye to the tzaddik, that it shall be tov with him; for they shall eat the p'ri of their deeds.

|11| Oy to the rasha! It shall be rah with him; for what his hands have wrought will be done to him.

|12| As for My people, children are their nogesim (taskmasters), and nashim rule over them. O My people, they which lead thee cause thee to go astray, misleading and swallowing up the Derech Orkhot (way of paths) of thee.

|13| Hashem hath stood to accuse, and standeth for Din (judging) the Amim (Nations).

|14| Hashem will enter into mishpat with the Ziknei Amo (Elders of His People), and the sarim thereof; for ye have eaten up the kerem (vineyard); the plunder of the oni is in your batim (houses).

|15| What mean ye that ye crush Ami, and grind the faces of the aniyim? saith Adonoi Hashem Tzva'os.

|16| Moreover Hashem saith, Because the Banot Tziyon are haughty, and walk with stretched forth necks and winking [flirtatious] eyes, walking and tripping along as they go, and making a tinkling with their feet [ankle rings];

|17| Therefore Adonoi will strike with a scab the kodkod (top of the head) Banot Tziyon, and Hashem will lay bare their nakedness.

|18| In Yom Hahu, Adonoi will take away the fine show of their tinkling ornaments about their feet, and their headbands, and their crescent necklaces,

|19| The earrings, and the bracelets, and the veils,

|20| The diadems, and the ankle chains, and the girdles, and the perfume bottles, and the lechashim (amulets),

|21| The taba'ot (rings), and nose rings,

|22| The machalatzot (festal robes), and the mantles, and the cloaks, and the charitim (money purses),

|23| The hand mirrors, and the sedinim (linen coverings), and the tzenifot (turbans), and the veils.

|24| And it shall come to pass, that instead of fragrance there shall be stench; and instead of a sash, a rope; and instead of well-set hair, baldness; and instead of a rich cloak, a wrapping of sak (sackcloth); and branding instead of yofi (beauty).

|25| Thy men shall fall by the cherev, and thy gevurah in milchamah.

|26| And her gates shall lament and mourn; and she being desolate shall sit upon ha'aretz.

4 And in Yom Hahu (that day) sheva nashim (seven women) shall take hold of one man, saying, We will eat our own lechem, and wear our own clothes; only let us be called by thy shem, to take away our disgrace.
 |2| In Yom Hahu shall the Tzemach Hashem be beautiful and glorious [See the word "kavod," *Isaiah 11:10*], and the p'ri ha'aretz shall be the ga'on (pride) and glory for them that are escaped [see the word *she'ar remnant, Isaiah 11:11*] of Yisroel.

|3| And it shall come to pass, that he that is left in Tziyon, and he that remaineth in Yerushalayim, shall be called kadosh, even every one that is

hakatuv lachayyim (*recorded for life....Rosh Hashana theme, see Shemot 32:32; Tehillim 69:28; Daniel 12:1; Malachi 3:16*) in Yerushalayim:

|4| When Adonoi shall have washed away the filth of the Banot Tziyon, and shall have purged the dahm of Yerushalayim from the midst thereof by the Ruach Mishpat, and by the Ruach Ba'er (Spirit of Burning).

|5| And Hashem will create upon the whole place of Mt Tziyon, and upon her assemblies, an anan and smoke by yom, and the shining of a flaming eish by lailah; for upon all the kavod shall be a Chuppah.

|6| And there shall be a Sukkan for a shade in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

5 Now will I sing of my beloved a shirat dodi touching His kerem (vineyard). My beloved had a kerem (vineyard) in a very fruitful hill;

|2| And He dug it up, and gathered out the stones thereof, and planted it with the choicest vine, and built a migdal in the midst of it, and also made a yekev (winepress) therein; and He looked that it should bring forth anavim (grapes), and it brought forth b'ushim (wild grapes).

|3| And now, O inhabitants of Yerushalayim, and Ish Yehudah, judge, now, between Me and My kerem (vineyard).

|4| What could have been done more to My kerem (vineyard), that I have not done in it? Why, when I looked that it should bring forth anavim, brought it forth b'ushim?