

|17| That hath taken off his yad from the oni, that hath not received neshekh (usury) nor tarbit (interest), hath executed My mishpat, hath walked in My chukkot; he shall not die for the avon aviv, he shall surely live.

|18| As for aviv, because he cruelly oppressed with extortion, spoiled his brother by a robber's violence, and did that which is not tov among his people, hinei, even he shall die in his avon.

|19| Yet say ye, Why? Doth not the ben bear the avon (iniquity, guilt) of the av? When the ben hath done that which is mishpat and tzedakah, and hath been shomer over all My chukkot, and hath done them, he shall surely live.

|20| The nefesh that sinneth, it shall die. The ben shall not bear the avon of the av, neither shall the av bear the avon of the ben; the tzedakat hatzaddik shall be upon him, and the rishat rashah shall be upon him.

|21| But if the rashah will turn from all his chattot that he hath committed, and be shomer over all My chukkot, and do that which is mishpat and tzedakah, he shall surely live, he shall not die.

|22| All his peysha'im that he hath committed, they shall not be remembered against him: in his tzidkat that he hath done he shall live.

|23| Have I any pleasure at all in the mot rashah? saith Adonoi Hashem. And not that he should make teshuvah from the darkhei of him, and live?

|24| But when the tzaddik turneth away from his tzedek, and committeth iniquity, and doeth according to all the to'evot that the rashah doeth, shall he live? All his tzedek

that he hath done shall not be remembered; in his ma'al (unfaithfulness) that he hath committed treachery, and in his chattat that he hath sinned, in them shall he die.

|25| Yet ye say, The Derech Adonoi is not proper. Hear now, O Bais Yisroel: Is My Derech not proper? Is it not the drakhim of you that are not proper?

|26| When a tzaddik turneth away from his tzedek, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die.

|27| Again, when a rashah turneth away from his wickedness that he hath committed, and doeth that which is mishpat and tzedakah, he shall save his nefesh alive.

|28| Because he considereth, and turneth away from all his peysha'im that he hath committed, he shall surely live; he shall not die.

|29| Yet saith Bais Yisroel, The Derech Adonoi is not proper. O Bais Yisroel, is My Derech not proper? Is it not the drakhim of you that are not proper?

|30| Therefore I will judge you, O Bais Yisroel, every one according to the drakhim of him, saith Adonoi Hashem. Make teshuvah, and turn yourselves from all your peysha'im, so avon shall not be your michshol (stumbling block, downfall).

|31| Cast away from you all your peysha'im, whereby ye have committed peysha; and get you a lev chadash and a ruach chadashah [*i.e.*, *regeneration, new birth see Yn 3:3*]; for why will ye die, O Bais Yisroel?

|32| For I have no pleasure in the mot of him that dieth, saith Adonoi Hashem; therefore, make teshuva and live!

19 Moreover take thou up a kinah (lament) for the nasi'im of Yisroel,

|2| And say, What is immecha, a lioness? She lay down among arayot (lions), rearing her cubs among young lions.

|3| And she brought up one of her cubs; it became a strong lion, and it learned to tear teref (prey); it devoured adam.

|4| The Goyim also heard of him; he was trapped in their shachat (pit), and they brought him with hooks unto Eretz Mitzrayim.

|5| Now when she saw that in vain she had waited, and her tikvah (hope) was lost, then she took another of her cubs, and made him a strong lion.

|6| And he went up and down among the arayot (lions), he became a strong lion, and learned to tear the teref, and devoured adam.

|7| And he destroyed their strongholds, and he laid waste their towns; and eretz and the fulness thereof became desolate, through the sound of his roaring.

|8| Then the Goyim set against him on every side from the medinot (provinces), and spread their reshet (net) over him; he was trapped in their shachat (pit [trap]).

|9| And they put him in a neckstock with hooks, and brought him to Melech Bavel; they brought him into metzodot (fortresses), that his voice should no more be heard upon the harim of Yisroel.

|10| Immecha is like a gefen (vine) full of shoots, planted by the mayim; she was fruitful and full of branches by reason of mayim rabbim.

|11| And she had strong branches that became the shivtei moshlim (scepters of rulers),