

and I will cut him off from the midst of My people; and ye shall know that I am Hashem.

[9] And if the navi be induced to make a pronouncement, I Hashem have induced that navi, and I will stretch out My yad against him, and will make him shmad from the midst of My people Yisroel.

[10] And they shall bear the punishment of their avon; the punishment of the navi shall be even as the punishment of him that inquireth of him;

[11] That Bais Yisroel may go no more astray from Me, neither be made tameh any more with all their peysha'im; but that they may be My people, and I may be to them Elohim, saith Adonoi Hashem.

[12] The Devar Hashem came again to me, saying,

[13] Ben adam, when erez sinneth against Me by persistent ma'al (faithlessness, treachery), then will I stretch out Mine yad upon it, and will break the matteh lechem thereof, and will send ra'av (famine) upon it, and will cut off adam and behemah from it;

[14] Though these three anashim--Noach, Daniel, and Iyov--were in it, they would deliver but their own nefesh by their tzedakah, saith Adonoi Hashem.

[15] If I cause chayyah ra'ah (wild beasts) to pass through ha'aretz, and they bereave it of children, so that it be desolate, that no one may pass through because of the beasts;

[16] Though these sheloshet ha'anashim were in the midst of it, as I live, saith Adonoi Hashem, they shall deliver neither banim nor banot; only they shall be delivered, but ha'aretz shall be desolate.

[17] Or if I bring a cherev upon that land, and say, Cherev, pass through ha'aretz;

so that I cut off adam and behemah from it;

[18] Though these sheloshet ha'anashim were in it, as I live, saith Adonoi Hashem, they would deliver neither banim nor banot, but they only themselves would be delivered.

[19] Or if I send a dever (plague) into that land, and pour out My chemah (fury) upon it in dahm, to cut off from it adam and behemah;

[20] Though Noach, Daniel, and Iyov were in it, as I live, saith Adonoi Hashem, they would deliver neither ben nor bat; they would but deliver their own nefashot by their tzedakah.

[21] For thus saith Adonoi Hashem: How much worse will it be when I send My four severe judgments upon Yerushalayim--the cherev, and the ra'av (famine), and the chayyah ra'ah (wild beast), and the dever--to cut off from it adam and behemah?

[22] Yet, hinei, therein shall be left a remnant that shall be brought out, both banim and banot; behold, they shall come forth unto you, and ye shall see their derech and their doings; and ye shall be consoled concerning the ra'ah that I have brought upon Yerushalayim, even concerning all that I have brought upon it.

[23] And they shall console you, when ye see their drakhim and their doings; and ye shall know that I have not done without cause all that I have done in it, saith Adonoi Hashem.

15 And the Devar Hashem came unto me, saying,

[2] Ben adam, how is the etz hagefen (wood of the grapevine) better than any

tree, or than a branch which is among the trees of the forest?

[3] Shall wood be taken thereof to do any work? Or will men take a yated (peg) of it to hang any vessel thereon?

[4] Hinei, it is cast into the eish for fuel; the eish devoureth both the ends of it, and the middle of it is charred. Is it fit for any melachah (work)?

[5] Hinei, when it was tamim (whole), it was fit for no work; how much less shall it be fit yet for any work, when the eish hath devoured it, and it is charred?

[6] Therefore thus saith Adonoi Hashem: As the etz hagefen among the trees of the forest, which I have given to the eish for fuel, so will I give the inhabitants of Yerushalayim.

[7] And I will set My face against them; they shall go out from one eish, and another eish shall devour them; and ye shall have da'as that I am Hashem, when I set My face against them.

[8] And I will make ha'aretz desolate, because they have committed ma'al (unfaithfulness, betrayal of a trust), saith Adonoi Hashem.

16 Again the Devar Hashem came unto me, saying,

[2] Ben adam, cause Yerushalayim to know her to'avot (abominations),

[3] And say, Thus saith Adonoi Hashem unto Yerushalayim: Thy origin and thy birth are from Eretz HaKena'ani; avicha was HaEmori (the Amorite)