

to his drakhim.

[21] And it came to pass in the twelfth shanah of our Colus, in the tenth month, on the fifth day of the month, that one that had escaped out of Yerushalayim came unto me, saying, The Ir (City, Jerusalem) has fallen [*see Ezek. 24:26*].

[22] Now the Yad Hashem was upon me in the erev before he that was escaped arrived; and He had opened my mouth before he came to me in the boker; and my mouth was opened, and I was no more dumb.

[23] Then the Devar Hashem came unto me, saying,

[24] Ben Adam, they that inhabit those ruins of Admat Yisroel speak, saying, Avraham was one, and he inherited HaAretz; but we are rabbim; HaAretz is given to us for an inherited possession.

[25] Therefore say unto them, Thus saith Adonoi Hashem; Ye eat al hadahm [*Leviticus 19:26*] and lift up your eyes toward your gillulim, and do shefach dahm—even so shall you inherit the possession of HaAretz?

[26] Ye rely upon your cherev, ye work toevah, and ye defile every one his neighbor's isha; and shall ye inherit as a possession HaAretz?

[27] Say thou thus unto them, Thus saith Adonoi Hashem: As I live, surely they that are in the ruins shall fall by the cherev, and him that is in the open sadeh will I give to the wild animals to be devoured, and they that be in the metzudot (strongholds) and in the me'arot (caves) shall die of dever (plague).

[28] For I will make HaAretz most desolate, and the ga'on (pride, pomp) of her oz (strength) shall cease; and the harim of Yisroel shall be

desolate, that none pass through.

[29] Then shall they know that I am Hashem, when I have made HaAretz a desolation and a waste because of all their to'avot which they have committed.

[30] Also, thou Ben Adam, the Bnei Amecha still are talking against thee by the kirot (walls) and in the doorways of the batim (houses), and speak one to another, every one to achiv (his brother), saying, Come, now, and hear what is the Davar that cometh forth from Hashem.

[31] And they come unto thee as Am cometh, and they sit before thee as Ami, and they hear thy devarim, but they will not practice them; for with their mouth there is agavim (lusts), but their lev pursueth after their betza (unjust gain).

[32] And, hinei, thou art unto them nothing more than one with a kol yafeh (beautiful voice) who sings shir agavim (sensual love songs) and can play well on a musical instrument; for they hear thy devarim, but they do them not.

[33] And when this cometh to pass—hinei, it will come—then shall they know that a navi hath been among them.

**34** And the Devar Hashem came unto me, saying,

[2] Ben Adam, prophesy against the ro'im (shepherds) of Yisroel, prophesy, and say unto them, Thus saith Adonoi Hashem unto the ro'im (shepherds); Oy to the ro'im (shepherds) of Yisroel who are ro'im tending to themselves! Should not the ro'im (shepherds) be ro'im tending to the tzon (flock)?

[3] Ye eat the chelev, and ye clothe you with the tzemer

(wool), ye slaughter the healthy; but ye are not ro'im that tend the tzon.

[4] The weak have ye not strengthened, neither have ye healed that which was cholah (sick), neither have ye bound up the nishberet (injured ones), neither have ye brought back that which was straying, neither have ye sought haovedet (the lost); but with chazekah (force) and with perek (harshness, severity) have ye ruled them.

[5] And they were scattered, because there is no ro'eh; and they became okhel (food) to kol chayyat hasadeh, when they were scattered.

[6] My tzon wandered through all the harim, and upon every high givah (hill); yes, My tzon was scattered upon all the face of ha'aretz, and none did search or seek after them.

[7] Therefore, ye ro'im, hear the Devar Hashem:

[8] As I live, saith Adonoi Hashem, surely because My tzon became a prey, and My tzon became okhel to kol chayyat hasadeh, because there was no ro'eh, neither did My ro'im (shepherds) search for My tzon, but the ro'im (shepherds) were ro'im tending to themselves, and tended not My tzon;

[9] Therefore, O ye ro'im, hear the Devar Hashem:

[10] Thus saith Adonoi Hashem: Hineni, I am against the ro'im; and I will require an accounting for My tzon at their yad, and cause them to cease from being ro'im to the tzon; neither shall the ro'im (shepherds) be ro'im tending to themselves any more; for I will save My tzon from their mouth, that they may not be okhel for them.

[11] For thus saith Adonoi Hashem: Hineni,