

<sup>1</sup>وَكَانَ إِلَيَّ كَلَامُ الرَّبِّ،<sup>2</sup> يَا ابْنَ آدَمَ، اجْعَلِي وَجْهَكَ نَحْوَ أُورُشَلِيمَ وَتَكَلِّمْ عَلَى الْمَقَادِسِ وَتَبَّأْ عَلَى أَرْضِ إِسْرَائِيلَ،<sup>3</sup> وَقُلِّي لَأَرْضِ إِسْرَائِيلَ، هَكَذَا قَالَ الرَّبُّ، هَتَدًا عَلَيْكَ، وَأَسْأَلُ سَيْفِي مِنْ غِمْدِهِ قَاطِعٌ مِنْكَ الصَّدِيقَ وَالشَّرِيرَ<sup>4</sup> مِنْ حَيْثُ أَنِّي أَقْطَعُ مِنْكَ الصَّدِيقَ وَالشَّرِيرَ، فَلِذَلِكَ يَخْرُجُ سَيْفِي مِنْ غِمْدِهِ عَلَى كُلِّ بَشَرٍ مِنَ الْجَنُوبِ إِلَى الشَّمَالِ.<sup>5</sup> قَتِّلْ كُلَّ بَشَرٍ أَنِّي أَنَا الرَّبُّ، سَلْتُ سَيْفِي مِنْ غِمْدِهِ. لَا يَرْجِعُ أَيْضًا.<sup>6</sup> أَمَّا أَنْتَ يَا ابْنَ آدَمَ فَتَهْذُ بِالنَّكْسَارِ الْحَقَّوِينَ، وَبِمَرَارَةِ تَهْذُ أَمَامَ عُيُونِهِمْ.<sup>7</sup> وَيَكُونُ إِذَا سَأَلُوكَ، عَلَى مَا تَهْذُ. أَنْتَ تَقُولُ، عَلَى الْخَيْرِ، لِأَنَّهُ جَاءَ قَبْدُوكَ كُلُّ قَلْبٍ، وَتَرْجِي كُلَّ الْأَيْدِي وَتَبْأَسُ كُلُّ رُوحٍ، وَكُلُّ الرُّكَبِ تَصِيرُ كَالْمَاءِ، هَا هِيَ آتِيَةٌ وَتَكُونُ، يَقُولُ السَّيِّدُ الرَّبُّ.<sup>8</sup> وَكَانَ إِلَيَّ كَلَامُ الرَّبِّ، يَا ابْنَ آدَمَ، تَبَّأْ وَقُلْ، هَكَذَا قَالَ الرَّبُّ، سَيْفٌ سَيُفْ حُدَّدٌ وَصُقِلَ أَيْضًا.<sup>10</sup> قَدْ حُدِّدَ لِيَذْبَحَ دَبْحًا. قَدْ صُقِلَ لِيَبْرُقَ. فَهَلْ تَبْتَهَجُ. عَصَا ابْنِي تَزْدَرِي بِكُلِّ عُودٍ.<sup>11</sup> وَقَدْ أَعْطَاهُ لِيُصْقِلَ لِيُمْسِكَ بِالْكَفِّ. هَذَا السَّيْفُ قَدْ حُدِّدَ وَهُوَ مَصْفُوكٌ لِيُسَلَّمَ لِيَدِ الْقَاتِلِ.<sup>12</sup> اصْرُخْ وَوَلُولُ يَا ابْنَ آدَمَ، لِأَنَّهُ يَكُونُ عَلَى سَعْيِي وَعَلَى كُلِّ رُؤَسَاءِ إِسْرَائِيلَ. أَهْوَالٌ يَسْبَبُ السَّيْفُ تَكُونُ عَلَى سَعْيِي. لِذَلِكَ أَصْفِقُ عَلَى قَحْذِكَ.<sup>13</sup> لِأَنَّهُ أَمْتَحَانُ. وَمَاذَا إِنْ لَمْ تَكُنْ أَيْضًا الْعَصَا الْمُرْدِيَّةُ يَقُولُ السَّيِّدُ الرَّبُّ.<sup>14</sup> فَتَبَّأْ أَنْتَ يَا ابْنَ آدَمَ وَأَصْفِقُ كَفًّا عَلَى كَفِّ، وَلِيُعِدَّ السَّيْفُ نَائِلَةً. هُوَ سَيْفُ الْقَتْلِ، سَيْفُ الْقَتْلِ الْعَظِيمِ الْمُحِيقِ بِهِمْ. لِيَوْبَانِ الْقَلْبِ وَتَكْثِيرِ الْمَهَالِكِ، لِذَلِكَ جَعَلْتُ عَلَى كُلِّ الْأَبْوَابِ سَيْفًا مُتَقَلِّبًا. أَه. قَدْ جُعِلَ بَرَأَقًا. هُوَ مَصْفُوكٌ لِلدَّبْحِ.<sup>16</sup> أَنْصَمَ. يَمِّنَ. انْتَصَبَ. شَمَلٌ حَيْثُمَا تَوَجَّهَ حَذُّكَ.<sup>17</sup> وَأَنَا أَيْضًا أَصْفِقُ كَفِّي عَلَى كَفِّي وَأَسْكُنُ عَصِيي. أَنَا الرَّبُّ تَكَلَّمْتُ.<sup>18</sup> وَكَانَ إِلَيَّ كَلَامُ الرَّبِّ،<sup>19</sup> وَأَنْتَ يَا ابْنَ آدَمَ عَيْنٌ لِنَفْسِكَ طَرِيقَيْنِ لِمَجِيءِ سَيْفِ مَلِكٍ بَابِلَ. مِنْ أَرْضٍ وَاحِدَةٍ تَخْرُجُ الْإِثْنَانِ. وَاصْنَعْ صُوءَةً عَلَى رَأْسِ طَرِيقِ الْمَدِينَةِ.<sup>20</sup> عَيْنٌ طَرِيقًا لِيَأْتِيَ السَّيْفُ عَلَى رِيَّةِ بَنِي عَمُونَ وَعَلَى يَهُودًا فِي أُورُشَلِيمَ الْمُنِيَعَةِ.<sup>21</sup> لِأَنَّ مَلِكَ بَابِلَ قَدْ وَقَفَ عَلَى أَمِّ الطَّرِيقِ، عَلَى رَأْسِ الطَّرِيقَيْنِ لِيَعْرِفَ عِزَاقَةً. صَقَلَ السَّهَامَ. سَأَلَ بِاللَّزَافِيمِ. تَطَرَّ إِلَى الْكَيْدِ.<sup>22</sup> عَنْ يَمِينِهِ كَانَتْ الْعِزَاقَةُ عَلَى أُورُشَلِيمَ لِيُوضَعَ الْمَجَانِقُ، لِيَفْتَحَ الْقَمَ فِي الْقَتْلِ، وَلِيَرْفَعَ الصَّوْتَ بِالْهَتَافِ، لِيُوضَعَ الْمَجَانِقُ عَلَى الْأَبْوَابِ، لِإِقَامَةِ مِثْرَسَةٍ لِبَنَاءِ

<sup>1</sup>And the word of the LORD came unto me, saying,<sup>2</sup> Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,<sup>3</sup> And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.<sup>4</sup> Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:<sup>5</sup> That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.<sup>6</sup> Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.<sup>7</sup> And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.<sup>8</sup> Again the word of the LORD came unto me, saying,<sup>9</sup> Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:<sup>10</sup> It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.<sup>11</sup> And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.<sup>12</sup> Cry and howl, son of man: for it shall be upon my people,

بُرْج. <sup>23</sup> وَتَكُونُ لَهُمْ مِثْلَ عِرَاقَةِ كَادِبَةٍ فِي عُيُونِهِمُ  
 الْخَالِفِينَ لَهُمْ خَلْفًا. لَكِنَّهُ يَذْكُرُ الْإِثْمَ حَتَّى يُؤْخَذُوا. <sup>24</sup> لَذَلِكَ  
 هَكَذَا قَالَ السَّيِّدُ الرَّبُّ، مِنْ أَجْلِ أَنَّكُمْ ذَكَّرْتُمْ بِإِثْمِكُمْ  
 عِنْدَ انْكِسَافِ مَعَاصِيكُمْ لِإِطْهَارِ حَطَايَاكُمْ فِي جَمِيعِ  
 أَعْمَالِكُمْ، فَمِنْ تَذَكُّرِكُمْ تُؤْخَذُونَ بِالْيَدِ. <sup>25</sup> وَأَنْتِ أَيُّهَا  
 النَّجِسُ الشَّرِيرُ، رَئِيسُ إِسْرَائِيلَ الَّذِي قَدْ جَاءَ يَوْمُهُ فِي  
 زَمَانٍ إِنَّهُمُ النَّهَائِيَّةُ، <sup>26</sup> هَكَذَا قَالَ السَّيِّدُ الرَّبُّ، انْزِعِ  
 الْعِمَامَةَ. أَرْقِعِ النَّاحِ. هَذِهِ لَا تِلْكَ. أَرْقِعِ الْوَضِيعَ، وَضِعِ  
 الرَّفِيعَ. <sup>27</sup> مُنْقَلِبًا مُنْقَلِبًا مُنْقَلِبًا أَجْعَلُهُ. هَذَا أَيْضًا لَا يَكُونُ  
 حَتَّى يَأْتِيَ الَّذِي لَهُ الْحُكْمُ فَأَعْطِيهِ إِبَاهُ. <sup>28</sup> وَأَنْتِ يَا ابْنِ  
 آدَمَ قَتَبْتَنِي وَقُلْتُ، هَكَذَا قَالَ السَّيِّدُ الرَّبُّ فِي بَيْتِي عَمُورٍ  
 وَفِي تَغْيِيرِهِمْ، سَيْفٌ. سَيْفٌ مَسْلُورٌ لِلدَّبْحِ. مَصْفُولٌ  
 لِلْغَايَةِ لِلتَّبْرِيقِ. <sup>29</sup> إِذْ بَرَوْنَ لَكَ بَاطِلًا، إِذْ يَعْزِفُونَ لَكَ كَذِبًا  
 لِيَجْعَلُوكَ عَلَى أَعْتَاقِ الْقَتْلَى الْأَشْرَارِ الَّذِينَ جَاءَ يَوْمُهُمْ  
 فِي زَمَانٍ إِنَّهُمُ النَّهَائِيَّةُ. <sup>30</sup> فَهَلْ أَعِيدُهُ إِلَى عَمْدِهِ. أَلَا فِي  
 الْمَوْضِعِ الَّذِي خُلِقْتُ فِيهِ فِي مَوْلِدِكَ أَحَاكِمُكَ. <sup>31</sup> وَأَسْكُبُ  
 عَلَيْكَ غَضَبِي، وَأُفْنِغُ عَلَيْكَ بِتَارِ غَيْطِي، وَأَسْلَمُكَ لِيَدِ  
 رِجَالٍ مُتَحَرِّقِينَ مَاهِرِينَ لِلْإِهْلَاكِ. <sup>32</sup> تَكُونِينَ أَكْلَةً لِلنَّارِ.  
 دَمُّكَ يَكُونُ فِي وَسْطِ الْأَرْضِ. لَا تُذَكِّرِينَ، لِأَنِّي أَنَا الرَّبُّ  
 تَكَلَّمْتُ.

it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh. <sup>13</sup> Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord GOD. <sup>14</sup> Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. <sup>15</sup> I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter. <sup>16</sup> Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. <sup>17</sup> I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it. <sup>18</sup> The word of the LORD came unto me again, saying, <sup>19</sup> Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. <sup>20</sup> Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. <sup>21</sup> For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. <sup>22</sup> At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount,

and to build a fort.<sup>23</sup> And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.<sup>24</sup> Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.<sup>25</sup> And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,<sup>26</sup> Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.<sup>27</sup> I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.<sup>28</sup> And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:<sup>29</sup> Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.<sup>30</sup> Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.<sup>31</sup> And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.<sup>32</sup> Thou shalt be for fuel to

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the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it .