

<sup>1</sup> عَلَى مَرْصَدِي أَقِفْ وَعَلَيَّ الْجِصْنَ أَتَّصِبْ، وَأَرَأَيْتَ  
لَأَرَى مَاذَا يَقُولُ لِي، وَمَاذَا أَجِيبُ عَنْ سَكَوَائِي.<sup>2</sup> فَأَجَابَنِي  
الرَّبُّ، أَكْتُبِ الرُّؤْيَا وَأُنْقِشْهَا عَلَى الْأَلْوَحِ لِيَرُكَّضَ  
قَارِئُهَا،<sup>3</sup> لِأَنَّ الرُّؤْيَا بَعْدُ إِلَى الْمِيعَادِ، وَفِي الْتَهَانَةِ تَتَكَلَّمُ  
وَلَا تَكْذِبُ. إِنْ تَوَاتَتْ فَاتَنْظُرْهَا لِأَنَّهَا سَتَأْتِي إِيَّانَا وَلَا  
تَتَأَخَّرُ.<sup>4</sup> هُوَذَا مُنْفِخَةٌ غَيْرُ مُسْتَقِيمَةٍ نَفْسُهُ فِيهِ. وَالْبَارُّ  
بِإِيمَانِهِ يَحْيَا.<sup>5</sup> وَحَقًّا إِنَّ الْحَمْرَ غَادِرَةٌ. الرَّجُلُ مُتَكَبِّرٌ وَلَا  
يَهْدَأُ. الَّذِي قَدْ وَسَّعَ نَفْسَهُ كَالْهَابِئَةِ، وَهُوَ كَالْمَوْتِ فَلَا  
يَسْبُغُ، بَلْ يَجْمَعُ إِلَى نَفْسِهِ كُلَّ الْأَمِيمِ، وَصَبُّهُ إِلَى نَفْسِهِ  
جَمِيعُ السُّعُوبِ.<sup>6</sup> فَهَلَا يَنْطَلِقُ هَؤُلَاءِ كُلُّهُمْ يَهْجُو عَلَيْهِ وَلَعَزَّ  
شَمَاتَتِهِ بِهِ، وَيَقُولُونَ، وَبَلْ لِلْمُكَبِّرِ مَا لَيْسَ لَهُ. إِلَى مَتَى.  
وَلِلْمُنْقَلِ نَفْسَهُ زُهُونًا.<sup>7</sup> أَلَا يَقُومُ بَعَثَةٌ مُقَارِضُوكَ  
وَيَسْتَبْقِطُ مَرْغَزُوكَ، فَتَكُونُ غَنِيمَةً لَهُمْ.<sup>8</sup> لَأَنَّكَ سَلَبْتَ  
أَمَّا كَثِيرَةً، فَبَقِيَّةُ السُّعُوبِ كُلُّهَا تَسْلِبُكَ لِدِمَاءِ النَّاسِ  
وَطَلَمَ الْأَرْضَ وَالْمَدِينَةَ وَجَمِيعَ السَّاكِنِينَ فِيهَا.<sup>9</sup> وَبَلْ  
لِلْمُكْسِبِ بَيْتُهُ كَسْبًا شَرِيرًا لِيَجْعَلَ عَشَّةً فِي الْعُلُوِّ لِيَنْجُو  
مِنْ كَفِّ السَّرِّ.<sup>10</sup> تَامَزَتْ الْخِزْيُ لِيَتَبَيَّنَ. إِذَا دَاةُ سُعُوبٍ  
كَثِيرَةٍ وَأَنْتَ مُحْطِي لِنَفْسِكَ.<sup>11</sup> لِأَنَّ الْحَجَرَ يَصْرُخُ مِنَ  
الْخَائِطِ فَتُجِئُهُ الْجَائِزُ مِنَ الْحَسَبِ.<sup>12</sup> وَبَلْ لِلنَّابِي مَدِينَةٌ  
بِالدَّمَاءِ، وَلِلْمُؤَسَّسِ قَرْيَةٌ بِالْإِثْمِ. أَلَيْسَ مِنْ قِبَلِ رَبِّ  
الْجُنُودِ أَنَّ السُّعُوبَ يَتَّبِعُونَ لِلنَّارِ، وَالْأَمَمَ لِلنَّاطِلِ  
يُعْيُونَ.<sup>14</sup> لِأَنَّ الْأَرْضَ تَمْتَلِئُ مِنْ مَعْرِفَةِ مَجْدِ الرَّبِّ كَمَا  
تُعْطِي الْمَيَّاهُ الْبَحْرَ.<sup>15</sup> وَبَلْ لِمَنْ يَسْقِي صَاحِبَهُ سَافِحًا  
خُمُوكَ وَمُسْكِرًا أَيْضًا، لِلنَّظَرِ إِلَى عَوْرَاتِهِمْ.<sup>16</sup> قَدْ سَبَعْتَ  
جُزْأً عَوَضًا عَنِ الْهَجْدِ. فَاسْتَرْبِ أَنْتَ أَيْضًا وَاكْشِفْ  
عُرْلَتَكَ. تَدُورُ إِلَيْكَ كَأْسُ يَمِينِ الرَّبِّ، وَفِيَاءُ الْخِزْيِ عَلَى  
مَجْدِكَ.<sup>17</sup> لِأَنَّ طَلَمَ لُبَّانٍ يُعْطِيكَ وَاعْتِصَابُ التَّهَانِمِ الَّذِي  
رَوَّعَهَا، لِأَجْلِ دِمَاءِ النَّاسِ وَطَلَمَ الْأَرْضَ وَالْمَدِينَةَ وَجَمِيعَ  
السَّاكِنِينَ فِيهَا.<sup>18</sup> مَاذَا تَقَعُ التِّمْتَالُ الْمَنْحُوثُ حَتَّى تَحْتَهُ  
صَانِعُهُ، أَوِ الْمَسْبُوكُ وَمُعْلَمُ الْكَذِبِ حَتَّى إِنَّ الصَّانِعَ  
صَنَعَهُ يَكْذِبُ عَلَيْهَا، فَيصْغُ أَوْثَانًا بُكْمًا.<sup>19</sup> وَبَلْ لِلْقَائِلِ  
لِلْعُودِ، اسْتَبْقِطْ. وَلِلْحَجَرِ الْأَصَمِّ، ائْتِبْهُ. أَهْوُ يَعْلَمُ. هَا هُوَ  
مَطْلِبٌ بِالذَّهَبِ وَالْفِصَّةِ، وَلَا رُوحَ الْبَيَّةِ فِي دَاخِلِهِ.<sup>20</sup> أَمَا  
الرَّبُّ فِيهِ هَيْكَلٌ قُدْسِيهِ. فَاسْكُنِي قُدَّامَهُ يَا كُلَّ الْأَرْضِ.

<sup>1</sup> I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd.<sup>2</sup> And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.<sup>3</sup> For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.<sup>4</sup> Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.<sup>5</sup> Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:<sup>6</sup> Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!<sup>7</sup> Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?<sup>8</sup> Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.<sup>9</sup> Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!<sup>10</sup> Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.<sup>11</sup> For the stone shall cry out of the wall, and the beam out of the timber shall answer

it.<sup>12</sup> Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!<sup>13</sup> Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?<sup>14</sup> For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.<sup>15</sup> Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!<sup>16</sup> Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.<sup>17</sup> For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.<sup>18</sup> What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?<sup>19</sup> Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.<sup>20</sup> But the LORD is in his holy temple: let all the earth keep silence before him.