

of Israel. 25 But I, Jehovah, will speak, and what I speak will come forthwith to pass; it will be no longer delayed. In your own days, O House of Disobedience, I will both speak and fulfil My word, says the Lord Jehovah!

Another saying, current everywhere, was not less unworthy. Men sneeringly insinuated that "the visions which Ezekiel¹ saw were for the long future; his prophecies, for distant times." In contradiction to this, they were now told from Jehovah Himself, that none of His words, spoken through His true prophets, would fail of present fulfilment. The pretended prophets who spoke "according to their own hearts," were next directly attacked.

3 Woe²—cried Ezekiel—to the impious³ prophets, who follow not Jehovah, but their own fancy, and give out visions that they have not seen! 4 Thy prophets, O Israel, these impious prophets, have not built up the tottering state, but have brought it nearer its fall, as foxes, burrowing in rotten walls, undermine them daily 4 5 Ye have not gone out before the gaps of the tottering jedar,⁵ to defend it; nor have ye tried to build it up and repair it, round Israel, or taken your stand in the van of the battle in the day of Jehovah!

¹ Lit., "this one."

² Ezek. xiii. 1-5.

³ Folly and impiety were related ideas among the Hebrews; the word here primarily means "foolish."

⁴ Wilton (*Negeb*, p. 138) thinks the jackal is intended; but the word Shual is from Shaal—"to go down into the depth," in allusion to the burrowing of the fox in the earth.

⁵ Heb. *gadair*. For meaning of *jedar*, see vol. iv. p. 218. The loose wall of dry stones round the vineyard had been undermined by winter storms, for the prophet has changed his figure, but these men have not, like faithful keepers of the vineyard, stood outside the gaps by night to keep wild beasts from breaking in, nor have they filled them up and strengthened the weak and shaking jedar, to make the vineyard safe.