

**YHWH, the Good Shepherd, Who Is Against the Wicked, Self-Serving Shepherds,  
Will Come to Shepherd Them Himself,  
Along With His Servant David (Chapter 34)**

34:1 And YHWH's word came to me, saying: 34:2 Son of Adam / Humanity prophesy over / against Israel's shepherds; prophesy, and you shall say to them, to the shepherds: In this way my Lord YHWH spoke: Woe, shepherds of Israel, who were shepherding them(selves)! Is it not the flock the shepherds should shepherd / tend to / feed? 34:3 You people eat the fat [meat], and you clothe (yourselves) with the wool; you slaughter the fat (sheep), (but) the flock you do not shepherd / tend to / feed! 34:4 You did not strengthen the weak (sheep); and the sick you did not heal; and the crippled you did not bind up; and the one thrust aside you did not return; and for the one perishing you did not search; and with force / violence you dominated / ruled over them, and with harshness / severity! 34:5 And they were scattered, for lack of a shepherd; and they became food for every beast of the field; and they were scattered. 34:6 My flock go astray in all the mountains, and upon every high hill; and across all areas of the land, My sheep are scattered. And there is no one seeking (for them), and there is no one searching (for them). 34:7 Therefore, shepherds, listen to YHWH's word: 34:8 As I live--it is a saying of my Lord, YHWH--Because My sheep have become an object of plunder, and My sheep have become food for every beast of the field, because of not having a shepherd, and My shepherds have not searched for My sheep; and the shepherds have shepherded themselves, but / and My flock / sheep they have not shepherded. 34:9 Therefore, you who are shepherds, hear YHWH's word: 34:10 In this way my Lord YHWH spoke: Look at Me--I (am) against the shepherds; and I will seek My flock from their hand! And I will cause them to cease from shepherding flock(s)! And the shepherds will no longer shepherd them! And I will deliver My flock from their mouth(s)! And they will not be for them for food / eating (any more)! 34:11 For in this way my Lord YHWH spoke: Look at Me--(it is) I! And I will seek My flock; and I will inquire (concerning) them. 34:12 Like a shepherd's inquiring (concerning) his herd, in the day of his being among his scattered flock--so I will inquire (concerning) My flock; and I will deliver them from all the places where they were scattered, on a day of cloud(s) and heavy cloud(s). 34:13 And I will bring them out from the peoples, and I will gather them together from the lands, and I will bring them into their land; and I will tend to / pasture / tend / feed them on Israel's mountains, along the wadis, and in all the land's dwelling-places. 34:14 In good pasture I will shepherd them, and on Israel's mountain-height(s) will be their habitation(s). There they will lie down in a good habitation; and they will graze on rich pasture, upon Israel's mountains. 34:15 I, I will shepherd / tend / pasture / feed My flock; and I, I will cause them to lie down--(it is) a saying of my Lord, YHWH. 34:16 I will seek out the lost; and I will return the banished; and I will bind up the crippled; and I will strengthen the diseased; and the fat ones and the strong ones I will destroy--I will shepherd them with justice. 34:17 and you (feminine plural), My flock--in this way my Lord YHWH spoke: Look at Me--judging between sheep and sheep, (between) rams and he-goats. 34:18 Is it too small for you--the pasture, the good one, you graze--and what is left over of your pasture you trample with your feet? And you drink clear water, and the remaining water you trample with your feet! 34:19 And My flock graze (what) your feet trampled and (the water)

your feet trampled they drink. 34.20 Therefore, in this way my Lord YHWH spoke to them: Look at Me--(it is) I--and I will judge between fat sheep and (between) lean sheep. 34.21 Because you push with side and with shoulder, and you gore all the diseased with your horns, until you have scattered them outside [the flock]. 34.22 And I will save / deliver My flock, and they will not again be an object of plunder; and I will judge between sheep and sheep. 34.23 And I will raise up over them one shepherd, and he will shepherd them--My servant David--he will shepherd them, and he will be to them for a shepherd. 34.24 And I, YHWH, will be to them for a God; and My servant David--a prince [*nasiy*] in their midst. I, YHWH, I said (it). 34.25 And I will cut for them a covenant of peace / welfare; and I will cause evil beast(s) to cease from the land. And they will live in the wilderness in security; and they will sleep in the forests. 34.26 And I will give them, and all around My hill, a blessing; and I will cause the rain-shower to fall in its season--they will be rain-showers of blessing. 34.27 And the field's tree will give its fruit, and the land will give its produce; and they will be upon their land in security. And they will know that I (am) YHWH, when I break (the) bars of their yoke. And I will deliver them from (the) hand of those enslaving them. 34.28 And they will not again be an object of plunder for the nations; and the land's wild animal(s) will not devour them; and they will live for the security / securely, and there will be / is no one making them afraid. 34.29 And I will raise up for them a plantation for a name / fame; and they will not again be gathered together by famine in the land; and they will not again bear the reproach of the nations. 34.30 And they will know that I, YHWH their God (am) with them. And they (are) My people, Israel's Household. (It is) a saying of my Lord, YHWH. 34.31 And you are My flock, flock of My pasturing; human being(s), you (plural) (are); I (am) your God. (It is) a saying of my Lord, YHWH.

**YHWH, the Good Shepherd,  
Who Is Against the Wicked, Self-Serving Shepherds,  
Will Come to Shepherd Them Himself,  
Along With His Servant David (Chapter 34)<sup>1853</sup>**

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1853

Rabbi Fisch entitles **chapter 34** "Past Selfish Shepherds and Future Ideal Shepherds." He comments that "As a prerequisite to Israel's recovery and regeneration, the former corrupt and selfish leaders must be replaced by conscientious and noble rulers. Hence the prophet's first message in his program of reconstruction is devoted to Israel's past and future governors..."

"[YHWH] himself will intervene on behalf of His flock. He will gather them from among the nations and bring them back to their homeland. A scion [descendant of a noble family] of the house of David, a just and ideal ruler, will reign over them; then they will enjoy prosperity, security and peace...With this chapter, **Jeremiah 23:1-8** may be compared." (P. 228)

1      הָיִי רָעִים מֵאַבְדָּיִם

Alas! (for the) shepherds causing to perish,

(continued...)

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<sup>1853</sup>(...continued)

וּמִפְצֵיִם אֶת־צֹאן מִרְעִיתִי

and scattering (the) sheep / flock of My pasture!

נֹאֵם־יְהוָה:

(It is) a saying of YHWH.

2 לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Therefore in this way YHWH of Israel spoke,

עַל־הִרְעִים הִרְעִים אֶת־עַמִּי

concerning the shepherds, the ones shepherding My people:

אַתֶּם הִפַּצְתֶּם אֶת־צֹאנִי וַתִּדְחִינֶם

You (plural) scattered My sheep / flock, and banished them (into exile),

וְלֹא פָקַדְתֶּם אֹתָם

and you did not visit (to nurture and guide) them!

הִנְנִי פֹקֵד עֲלֵיכֶם אֶת־רָע מַעַלְלֵיכֶם

Look at Me—visiting you with (the) evil of your deeds!

נֹאֵם־יְהוָה:

(It is) a saying of YHWH.

3 וְאֲנִי אֶקְבֹּץ אֶת־שְׂאֵרֵי־צֹאנִי

And I, I will gather up (the) remnant of My sheep / flock,

מִכָּל הָאֲרָצוֹת אֲשֶׁר־הִדְחִיתִי אֹתָם שָׁם

from all the lands where I scattered them.

וְהִשְׁבֹּתִי אֹתָהֶן עַל־נוֹהֵן

And I will return them upon / to their habitation,

וּפְרוּ וּרְבוּ:

and they will be fruitful and increase / multiply!

4 וְהִקְמַתִּי עֲלֵיהֶם רֹעִים

And I will raise up over them shepherds,

וּרְעוּם

and they will shepherd them;

וְלֹא־יִירָאוּ עוֹד

and they will not be afraid again;

וְלֹא־יִחָתוּ

and they will not be dismayed;

(continued...)

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<sup>1853</sup>(...continued)

וְלֹא יִפְקְדוּ

and they will not be visited (with punishment)--

נֶאֱמַר יְהוָה:

(it is) a saying of YHWH.

5 הִנֵּה יָמִים בָּאִים

Look! Days (are) coming--

נֶאֱמַר יְהוָה

(it is) a saying of YHWH--

וַהֲקִמֹתִי לְדָוִד צִמְחַ צְדִיק

and I will raise up for David a sprout / growth, a righteous one,

וּמֶלֶךְ מֶלֶךְ וְהַשְׂכִּיל

and a king will reign, and he will be prudent / prosper,

וַעֲשֶׂה מִשְׁפָּט וְצֶדֶק בְּאֶרֶץ:

and he will do justice and righteousness in the land!

6 בְּיָמָיו תִּשָּׁע יְהוּדָה

And in his days, Judah will be delivered / saved;

וְיִשְׂרָאֵל יִשְׁכֵן לְבֶטַח

and Israel will settle down / dwell for the security / securely.

זֶה שְׁמוֹ אֲשֶׁר יִקְרָאוּ

And this (is) his name by which He will call him:

יְהוָה | צְדִקְנוּ:

YHWH Our Righteousness!

7 לָכֵן הִנֵּה יָמִים בָּאִים

Therefore, Look--Days (are) coming--

נֶאֱמַר יְהוָה

(it is) a saying of YHWH--

וְלֹא יֹאמְרוּ עוֹד

and they will no longer say / swear,

חַי־יְהוָה אֲשֶׁר הָעֵלָה

(As) YHWH lives, Who brought up

אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם:

(the) children of Israel from (the) land of Egypt.

(continued...)

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<sup>1853</sup>(...continued)

- 8 כִּי אִם־חַי־יְהוָה אֲשֶׁר הֵעִלָּה  
But rather, (As) YHWH lives, who brought up,  
נִאֲמַיְהוָה  
–(it is) a saying of YHWH--  
וְאֲשֶׁר הֵבִיא אֶת־זֶרַע בֵּית יִשְׂרָאֵל  
and Who brought in descendant(s) of Israel’s house  
מֵאֶרֶץ צָפוֹנָה  
from (the) land to (the) north,  
וּמְכֹל הָאָרְצוֹת אֲשֶׁר הִדְחִיתִים שָׁם  
and from all the lands where I thrust them out;  
וַיֵּשְׁבוּ עַל־אֲדָמָתָם:  
and they will live upon their ground.

“There is no more common symbol in the ancient Near East for kings and rulers than the metaphor of the shepherd. YHWH is absolutely against the self-serving shepherds of his people, who have taken advantage of their position to further their own welfare, but who have not genuinely cared for the flock, especially the weak, the sick, and those who are lost. He will hold all such shepherds accountable for their failures.

“But that is not the end--YHWH himself promises to act as the Good Shepherd of the flock. He will stand in judgment over the rams and goats who have trampled the pasture and muddied the water. He will be their great Shepherd, and he will raise up his servant David to be their prince--forming a new covenant of peace (absence of war, presence of prosperity) with them, as he breaks all the bars of their yoke (foreign domination, with the worship of ‘dung idols’) and brings them back to their land of plenty!”

Christians rightly understand this prediction of a “new David” as being fulfilled in Jesus Christ—who certainly acted as the good shepherd of the sheep, without the military associations of the “old David.” See in the **New Testament John 10**, where Jesus is depicted as stating, “I am the good shepherd. The good shepherd lays down his life for the sheep.” What do you think? Have you made Jesus your personal shepherd? He will lead you and guide you, and make your life fruitful for the Kingdom of God. He will never abuse you, like these shepherds of old.

This entire **chapter 34** is a marvelous passage filled with instruction for those who want to be leaders of [YHWH’s] people in the assembly of YHWH / Church today!

(continued...)

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<sup>1853</sup>(...continued)

Reimer entitles **34:1-31** “Shepherds and Sheep.” He comments that “The move toward restoration continues by way of further warning and indictment. Ezekiel develops the picture of the community and its leaders as flock and shepherds (used throughout **Jeremiah**). In **Ezekiel**, the metaphor is seen only in **chapter 34** and in **37:24**. The brief oracle in **Jeremiah 23:1-8** focused only on the shepherds, and this is Ezekiel’s starting point (**Ezekiel 34:1-16**—but here Ezekiel goes on to address the sheep (**verses 17-31**).” P. 1554)

Reimer entitles **34:1-16** “Wicked Shepherds and the Good Shepherd.” He comments that “The passage moves from condemnation (**verses 1-10**) to restoration (**verses 11-16**). As in **Jeremiah**, the punishment of negligent shepherds (the leaders of the people) precedes the promise of a faithful shepherd, although the two prophets differ on details. The passage is emphatic that the role of the shepherd is to ensure the safety and well-being of the flock. This has been the distinctive failure of Judah’s leaders.” (P. 1554)

Reimer comments on **34:1-10** that “Often in **Ezekiel** a concise accusation leads to a lengthy description of consequences and punishments. Here, the proportions are reversed. The situation is presented in **verses 1-6**, it is summarized in **verses 7-8**, and judgment is announced in **verses 9-10**.” (P. 1554)

Matties comments on **chapter 34** that “In speaking of Israel’s transformation, Ezekiel begins by addressing the problem of leadership. Through the image of a shepherd and his sheep, [YHWH] intends to reassert Divine Kingship over Israel...The chapter includes an indictment and a judgment on Israel’s kings (**verses 1-10**), [YHWH’s] intention to act on behalf of the victimized sheep (**verses 11-16**), a word of assurance to the flock in the form of an allegorical oracle of judgment (**verses 17-22**), and a renewed assertion of [YHWH’s] covenantal solidarity (**verses 23-31**). The chapter introduces a renewal of the integral relationship between [YHWH], people, and land; it asserts [YHWH’s] sovereignty; and it recovers the royal vocation as servant of [YHWH].” (P. 1207)

Matties states that in **verses 1-10** “Ezekiel levels a woe oracle against Israel’s leaders (**verses 1-6**) and offers words of judgment against them (**verses 7-10**)...In **verses 1-6** he depicts how the shepherds have exploited their positions to serve themselves, have failed to carry out their responsibilities in caring for the weak and vulnerable members of society, and have ruled oppressively (see also **Jeremiah 23:1-6**). Shepherd imagery is a common motif of ancient Near Eastern royal ideology (see also **Numbers 27:16-17**; **1 Kings 22:17**). Israel’s kings are ultimately responsible for Israel’s demise.” (P. 1207)

Darr entitles **chapter 34** “The Lord Is Your Shepherd; You Shall Not Want.” She comments that “With **Ezekiel 34**, the reader arrives at the onset of what commentator Daniel Block calls ‘the gospel according to **Ezekiel 34:1-48:35**.’ To be sure, optimistic prophecies have appeared in some preceding chapters (e.g., **11:14-21**; **17:22-24**; **28:25-26**); and negative comments will surface not only in **chapter**  
(continued...)

<sup>1853</sup>(...continued)

**34**, but also in some subsequent oracles. The present prophecy of salvation, however, marks a genuine turning point in the prophet's ministry. Henceforth, he will speak frequently of Yahweh's future rescue of Israel, of its restoration to the homeland, and of conditions that will pertain there.

“**Ezekiel 34** draws upon (and draws together) a rich array of Israel's religious imagery, traditions, and motifs: the metaphors, common in the ancient Near Eastern world, that a king (whether Divine or human) is a shepherd, and his subjects are the flock; Day of the Lord allusions; the (new) exodus; God's everlasting covenant with David and his dynasty; blessings associated with fidelity to the covenant forged at Sinai; and the establishment of a future ‘covenant of peace’...

“The chapter commences with a prophecy of punishment addressed to the past shepherds of Israel (**verses 2-10**). This may seem a strange way to launch an oracle of salvation, but the reader soon discovers that the shepherds' loss will be the flock's gain.,,

“**Verses 11-16** proclaim that Yahweh, the Good Shepherd, will seek out the sheep scattered among the nations and return them to their homeland, there to graze upon the mountains of Israel and to drink from the land's water-courses. The Lord's care for the flock is the antithesis of the former shepherds' miscare...Verse 16b functions as a pivot between previous and following verses. Yahweh will destroy the fat and strong members of the flock, whose offenses are detailed in **verses 17-21**, and tend the sheep with ‘justice.’ Not only do the rams and he-goats (the flock's most powerful members) feed on the best pasturage and drink the clearest water, but also they oppress the rest of the flock by trampling the remaining pasturage beneath their feet and muddying the water with their hooves. Therefore, Yahweh will judge between the ‘fat sheep’ and their victims, the ‘lean sheep’ who have been scattered far and wide...

“Yahweh intends to raise up over the flock one shepherd, ‘My servant David.’ Here, Ezekiel speaks not of the resurrection of Israel's second king, but of the reestablishment of the Davidic dynasty. Despite his earlier, brutal denunciation of Judah's last rulers...he anticipates the restoration of Israel's only legitimate royal line.

“Promising the establishment of an unconditional ‘covenant of peace,’ Ezekiel describes a future free of dangers (wild animals, oppressive and insulting nations, famine) and filled with blessings security, seasonal rains, lush vegetation). The people will know that Yahweh is with them, and that they are God's Own. The chapter concludes with the reassuring words, ‘You are My sheep, the sheep of My pasture; and I am your God, says the lord God.’” (Pp. 309-310)

1854

Hilmer comments that the shepherds of Israel were “those responsible for providing leadership, especially the kings and their officials (see **2 Samuel 7:7**; **Jeremiah 25:18-19**), but also the prophets  
(continued...)

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

And YHWH's word came to me, saying:

34:2 בֶּן־אָדָם הַנְּבִיא עַל־רוּעֵי יִשְׂרָאֵל

Son of Adam / Humanity prophesy over / against Israel's shepherds,<sup>1855</sup>

הַנְּבִיא וְאָמַרְתָּ אֲלֵיהֶם לְרָעִים

prophesy, and you shall say to them, to the shepherds,

כֹּה אָמַר אֲדֹנָי יְהוִה

In this way my Lord YHWH spoke:

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<sup>1854</sup>(...continued)

and priests (see **Isaiah 56:11** and **Jeremiah 23:9-11**). Ezekiel had earlier singled out the princes, priests and prophets for special rebuke (**chapter 22**). To call a king a shepherd was common throughout the ancient Near East. For David's rise from shepherd to shepherd-king see **Psalms 78:70-71**." (P. 1274)

<sup>1855</sup>

Rabbi Fisch comments that "The allusion is to the kings, princes and leaders. The earliest occurrence of this metaphor of shepherd and flock to signify leader and people is in the plea of Moses: that the congregation of the Lord be not as sheep which have no shepherd (**Numbers 27:17**)." (P. 228)

Reimer comments that "The metaphor of shepherds for the rulers of the community has ancient roots and was widespread in the ancient Near East (e.g., on Tammuz, **8:14-15**). In the **Old Testament**, David is the shepherd-king par excellence (**2 Samuel 5:2**; **Psalms 78:70-72** [Yes, but the **Hebrew Bible** will not let its readers forget David's sins and failures both as a leader and as a father!]), but preeminently, it applies to [[YHWH] / YHWH of Armies] Himself (e.g., **Psalms 80:1**). Jesus identifies himself as the 'good shepherd' (**John 10:11, 14**)." (P. 1554)

Darr asks, "Who are these shepherds? Critics agree that the prophet employs a metaphor common throughout the ancient Near East, i.e., a king is a shepherd. The Sumerian king list, for example, says of Etana, a post-flood ruler of Kish, 'Etana, a shepherd, he who ascended to heaven (and) who consolidated all countries, became king and ruled 1,560 years.' In the prologue to his law code, Hammurabi, a ruler of the Old Babylonian Dynasty, identified himself as 'Hammurabi, the shepherd, called by Enlil am I.' Block cites two ancient Near Eastern similes employing shepherd (= king) and flock (= subjects) imagery. The first, a Babylonian proverb, asserts that 'a people without a king (is like) sheep without a shepherd.' The second, from Egypt, expresses the same idea: without a king, the people are 'like a flock gone astray without a shepherd.'" (P. 310)

הוֹי רֹעֵי־יִשְׂרָאֵל אֲשֶׁר הָיוּ רֹעִים אוֹתָם

Woe, shepherds of Israel, who were shepherding them(selves)!<sup>1856</sup>

הֲלוֹא הַצֹּאן יִרְעוּ הָרֹעִים:

Is it not the flock the shepherds should shepherd / tend to / feed?

34:3<sup>1857</sup> אַתְּ־הַחֶלֶב תֹּאכְלוּ

You people eat the fat [meat],

וְאַתְּ־הַצֹּמֵר תִּלְבְּשׁוּ

and you clothe (yourselves) with the wool;

הַבְּרִיאָה תִּזְבַּחוּ

you slaughter the fat (sheep),<sup>1858</sup>

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1856

Rabbi Fisch's translation has "Woe unto the shepherds of Israel that have fed themselves!" He comments that "Instead of promoting the welfare of the people and safeguarding their interests, their aim was to enrich themselves at the expense of the masses."

Translations of the Hebrew רֹעִים אוֹתָם, **ro(iym) otham** vary from "that do feed themselves," to "who have been tending yourselves," to "who have been feeding themselves," to "who only take care of yourselves," to "who feed themselves." The Greek translation (**Rahlfs**) asks, μή βόσκεισιν ποιμένες ἑαυτούς, "do shepherds feed themselves?" The verb βόσκειω has the same ambiguity as the Hebrew רָעָה, both of them meaning "feed," but involving more than feeding, i.e., tending to, "pasturing," etc.

Reimer notes that "The failure here is not simply a matter of neglecting the sheep but of benefitting at the cost of the flock." (P. 1554)

1857

Reimer comments on **34:3-6** that "These verses pointedly describe how the shep-herds misused their power by using it for their own gain rather than for the good of the people. Because of this covenant neglect (**Leviticus 26:33; Deuteronomy 28:64**) the sheep were scattered." (P. 1554)

1858

Hilmer comments that the eating, clothing, and slaughter were "legitimate rewards for shepherds. Their crime was that they did not care for the flock." (P. 1274)

הִצֵּאן לֹא תִרְעֵנִי:

(but) the flock you do not shepherd / tend to / feed!<sup>1859</sup>

34:4 אֶת־הַנְּחַלּוֹת לֹא חִזַּקְתָּם

You did not strengthen the weak (sheep);

וְאֶת־הַחֹלִי לֹא־רִפֵּאתָם

and the sick you did not heal;

וְלִנְשֻׁבְרֹת לֹא חִבַּשְׁתָּם

and the crippled you did not bind up;

וְאֶת־הַנְּדָחֹת לֹא הִשְׁבַּתָּם

and the one thrust aside you did not return;

וְאֶת־הַאֲבֵדֹת לֹא בִקַּשְׁתָּם

and for the one perishing you did not search;<sup>1860</sup>

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1859

Rabbi Fisch comments that “The only concern of the rulers was to increase their possessions by extortionate demands and acts of injustice. Even after having pandered to their greed, they gave no thought to the needs of the masses.” (P. 229)

1860

Rabbi Fisch notes that “All these terms [weak...sick...driven away...lost] have the feminine form, since they apply to classes of sheep which need extra care from a shepherd. They correspond to the poor, oppressed, widows, orphans, etc. among the population.” (P. 229) It is somewhat of a “male chauvinist” view, as if there were not poor sick men, widowers, little boys, etc., also very much in need of shepherding. Compare

**Jeremiah 50:6,**

צֹאן אֲבָדוֹת (הָיָה) [הִיָּן] עִמִּי

A flock of lost / perishing (sheep), My people became

רְעִיָּהֶם הִתְעוּם הָרִים (שׁוֹבְבִים) [שׁוֹבְבוֹם]

their shepherds led them astray, (on) mountains turning them back;

מִהָר אֶל־גְּבֻעָה הִלְכוּ

(continued...)

וּבְחֹזֶקַּהּ רָדִיתֶם אֹתָם

and with force / violence you dominated / ruled over them,

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<sup>1860</sup>(...continued)

from a mountain to a hill they walked / wandered.

שָׁכְחוּ וְרֵבָצָם:

They forgot their resting-place / fold.

**Matthew 18:12-14,**

12 Τί ὑμῖν δοκεῖ;

What do you think?

ἐὰν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα

If a certain man should have a hundred sheep,

καὶ πλανηθῆ ἓν ἐξ αὐτῶν,

and one of them has gone astray,

οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη

will he not leave the ninety-nine on the mountains

καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

and having one, he will search (for) the one that went astray?

13 καὶ ἐὰν γένηται εὐρεῖν αὐτό,

And if he should happen to find it,

ἀμὴν λέγω ὑμῖν ὅτι

truly, I say to you, that

χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα

he rejoices over it more than over the ninety-nine,

τοῖς μὴ πεπλανημένοις.

the ones not having gone astray.

14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς

In this way, it is not the desire before the Father of yours, the One Who is in heavens

ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.

that one of these little ones should perish.

**Luke 19:10,**

ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου

For the son of the man came

ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

to seek and to save the lost.

וּבְפָרֶךְ:

and with harshness / severity!<sup>1861</sup>

34:5 וַתִּפְּוֹצֵינָה מִבְּלֵי רֵעָה

And they were scattered,<sup>1862</sup> for lack of a shepherd;

וַתִּהְיֶינָה לְאֹכְלָה לְכָל-חַיַּת הַשָּׂדֶה

and they became food for every beast of the field;<sup>1863</sup>

וַתִּפְּוֹצֵינָה:

and they were scattered.<sup>1864</sup>

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1861

Rabbi Fisch comments that these bad shepherds have not ruled “with consideration and justice.” (P. 229)

Darr states that “Greenberg reminds us that the phrase ‘with force’ describes the brutal oppression the Israelites endured under king Jabin of Canaan (**Judges 4:3**), while ‘harshness’ characterizes the Egyptians’ savage treatment of the enslaved Hebrews (**Exodus 1:13-14**). Israel’s shepherds have treated their own flock as would foreign tyrants and taskmasters!...The reader is surely struck by Ezekiel’s metaphorical account of how his fellow Judeans entered exile [‘they became food for every beast of the field’] ...All of God’s scattered people appear as helpless victims of their rulers’ neglect and abuse.” (P. 311)

1862

Hilmer comments that “scatter” is a word “often used by Ezekiel to describe Israel’s exile and dispersion.” (P. 1274) It is a verb, פּוֹץ, **puts**, which means “be dispersed,” “scattered” when used of Israel. In the **Qal**, **Ezekiel 11:17, 20:34, 41; 28:25**, as a flock **Jeremiah 10:21; Ezekiel 34:6, 12**; In the **Hiphil**, Israel caused to scatter among the nations **Deuteronomy 4:27; 28:64; Jeremiah 9:15; Ezekiel 11:16; 12:15; 20:23; 22:15; 36:19; Nehemiah 1:8; Deuteronomy 30:3, Jeremiah 30:11**; with לְ, “to,” **Ezekiel 34:21**; absolute, **Jeremiah 13:24; 18:17**; under figure of a flock, **Jeremiah 23:1, 2; Deuteronomy 32:26**.

1863

Rabbi Fisch states that “Unprotected by their rulers, the people became the prey of neighboring peoples.” (P. 229)

1864

(continued...)

34:6 יִשְׁגּוּ צֹאנִי בְּכָל-הַהָרִים וְעַל כָּל-גִּבְעוֹת רָמָה

My flock go astray in all the mountains, and upon every high hill;

וְעַל כָּל-פְּנֵי הָאָרֶץ נִפְצְוּ צֹאנִי

and across all areas of the land, My sheep are scattered.

וְאִין דּוֹרֵשׁ

And there is no one seeking (for them),

וְאִין מְבַקֵּשׁ:

and there is no one searching (for them).<sup>1865</sup>

34:7 לְכֵן רְעִים שְׁמְעוּ אֶת-דְּבַר יְהוָה:

Therefore, shepherds, listen to YHWH's Word:

34.8 חִי-אֲנִי נְאֻם יְהוָה אֲדַנִּי יְהוָה

As I live<sup>1866</sup>--it is a saying of my Lord, YHWH--

אִם-לֹא יֵעַן הָיִיתָ-צֹאנִי לְבָז

Because My sheep have become an object of plunder,

וְתַהְיֶינָה צֹאנִי לְאֹכְלָה לְכָל-חַיַּת הַשָּׂדֶה

and My sheep have become food for every beast of the field,<sup>1867</sup>

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<sup>1864</sup>(...continued)

Rabbi Fisch comments that “As sheep flee in all directions when attacked by a beast of prey, so was the population dispersed through the inroads upon them.” (P. 229)

<sup>1865</sup>

Rabbi Fisch comments that “The leaders proved useless in the national crisis. They could not rally their people who fled in panic to hide in the mountains and hills from the invader.” (P. 230)

<sup>1866</sup>

For this phrase “As I live” in the mouth of YHWH, see footnote 461. It is a “Divine oath.”

<sup>1867</sup>

(continued...)

מֵאֵין רֹעֶה

because of not having a shepherd,

וְלֹא־דָרְשׁוּ רְעֵי אֶת־צֹאֲנִי

and My shepherds<sup>1868</sup> have not searched for My sheep;

וַיִּרְעוּ הָרֹעִים אוֹתָם

and the shepherds have shepherded themselves,

וְאֶת־צֹאֲנִי לֹא רְעוּ:

but / and My flock / sheep they have not shepherded.

34.9 לְכֵן הָרֹעִים

Therefore, you who are shepherds,

שְׁמְעוּ דְבַר־יהוָה:

hear YHWH's word:

34.10 כֹּה־אָמַר אֲדַנִּי יְהוָה

In this way my Lord YHWH spoke:

הִנְנִי אֶל־הָרֹעִים

Look at Me--I (am) to / against the shepherds;

וְדָרְשָׁתִי אֶת־צֹאֲנִי מִיָּדָם

and I will seek My flock from their hand!

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<sup>1867</sup>(...continued)

Hilmer notes that the wild animals are a metaphor for “hostile foreign nations; but see **verse 28**, where they are contrasted.” (P. 1274)

<sup>1868</sup>

Rabbi Fisch comments on the phrase “My shepherds,” that “Since the people of Israel is ‘My sheep,’ the rulers are described as ‘My shepherds,’ perhaps with the implication ‘they are answerable to Me’ (compare **verse 10**).” (P. 230)

וְהִשְׁבַּתִּים מִרְעוֹת צֹאן

And I will cause them to cease from shepherding a flock(s)!<sup>1869</sup>

וְלֹא־יִרְעוּ עוֹד הָרְעִים אוֹתָם

And the shepherds will no longer shepherd them!

וְהִצַּלְתִּי צֹאנִי מִפִּיהֶם

And I will deliver My flock from their mouth(s)!

וְלֹא־תִהְיֶינָה לָהֶם לְאֹכְלָה:

And they will not be for them for food / eating (any more)!<sup>1870</sup>

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1869

Rabbi Fisch comments that “[YHWH] will hold the shepherds to account for the loss of the flock....Their status as rulers will be brought to an end.” (P. 230)

Reimer states that “No punishment is identified except that this situation must stop, and Divine intervention ensures that it does (see **verses 11-16**).” (P. 1554)

1870

Rabbi Fisch comments that “The extortionate governors are scathingly described as beasts of prey.” (P. 230)

Darr reflects that “The shepherd / flock metaphor is ancient but enduring. Its significance for Christian ministry is reflected in our use of ‘pastor’ to refer to ordained ministers. Ministers serve as shepherds obedient to God. They are not self-appointed, nor are they engaged primarily by the flock. Instead, they are called by God to Divine service.

“Pastoring is not, however, the sole responsibility of ordained ministers. To the contrary, authentic leadership requires ‘pastoral’ care. Everyone who, in one way or another, in one arena or another, exercises authority and influence would do well to consider how the shepherd metaphor might impact his or her mindset and actions. Pastoring begins with the psalmist’s full awareness that ‘the earth is the Lord’s and all that is in it / the world, and those who live in it.’ (**Psalm 24:1 NRSV**). As leaders and caretakers, we are not to use persons, things, and situations to personal advantage. Neither exploitation nor neglect is acceptable. Rather, we are to act as God’s stewards, protecting and providing for those who are entrusted to our care, but belong to God. **Ezekiel 34** has much to say to leaders of every ilk, be they politicians, health care providers, supervisors, teachers, pastors, or parents.” (P. 312) Yes, indeed!

34.11<sup>1871</sup> כִּי כֹה אָמַר יְהוָה אֲדַנִּי יְהוָה

For in this way my Lord YHWH spoke:

הֲנִי-אֲנִי

Look at Me—(it is) I!

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1871

Reimer comments on **verses 11-16** that “[YHWH] intervenes to reverse, step by step, the process described above. He successively undoes the damage inflicted by the failed shepherds (**verses 2-6, 8**) by seeking the scattered (**verse 12**), gathering (**verse 13**) and feeding them (**verse 14**), and ensuring they live in security (**verse 15**)...

“On the announcement of [YHWH] Himself as Shepherd (**verse 15**), see **verse 23**. The summary in **verse 16** portrays the judgment of the shepherds and the restoration of the flock as two aspects of a single work of [YHWH]. In **John 10:9**, Jesus speaks of the sheep finding ‘pasture’ (evoking **Ezekiel 34:14**.” (Pp. 1554-55)

Matties likewise states that “[YHWH] intends to search out the sheep that have been scattered (**verse 11**). **Verses 12-16** include a list of verbs with [YHWH] as the One searching, rescuing, gathering, feeding, healing and nurturing. The sheep will again have good pasture, and the weak and injured will be strengthened. [YHWH] alone will be the Shepherd (**verse 15**; see also **Psalms 23**; **Isaiah 40:11**; **John 10:1-18**). The result will be restored experience of public justice. **Verse 16** echoes **verse 4** and anticipates the judgment of **verses 17-22**.” (P. 1207)

Rabbi Fisch entitles **verses 11-22** “[YHWH] Will Be Their Shepherd.” He comments that “Having dismissed the unfaithful herdsmen, [YHWH] Himself will assume the role of Shepherd.” (P. 230)

Darr comments that “‘A God is a shepherd’ metaphor was well-established in the ancient Near East. The Babylonian Deity Marduk, for example, is exalted by other Deities Who say, ‘May He shepherd all the Gods like a flock.’ Egyptian hymns speak of the Gods as Herdsmen, and so on. Within the **Hebrew Bible**, this metaphor appears most famously in **Psalms 23** (‘The Lord is my Shepherd, I shall not want’) but also in other texts (e.g., **Psalms 80:1a**: ‘Give ear, O Shepherd of Israel, You Who lead Joseph like a flock!’ See also **Micah 4:6**; **7:14**; **Jeremiah 23:3**: ‘Then I Myself will gather the remnant of My flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply’; and **Isaiah 40:11**: ‘He will feed His flock like a shepherd; He will gather the lambs in His arms, and carry them in His bosom, and gently lead the mother sheep’).” (P. 312)

וְדַרְשֵׁתִי אֶת־צֹאֲנִי

And I will seek My flock,<sup>1872</sup>

וּבְקִרְתֵּימָם:

and I will inquire (concerning) them.<sup>1873</sup>

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1872

Hilmer's translation has "I Myself will search for My sheep." He comments that "Having dealt with the faithless shepherds (**verses 1-10**), [YHWH] committed Himself to shepherd His flock." (P. 1274) See **Jeremiah 23:3-4**,

3 וְאֲנִי אֶקְבֹּץ אֶת־שְׂאֵרֵי־צֹאֲנִי

And I, I will gather up (the) remnant of My sheep / flock,

מִכָּל־הָאֲרָצוֹת אֲשֶׁר־הִדְחֵתִי אֹתָם שָׁם  
from all the lands where I scattered them.

וְהִשְׁבֵּתִי אֹתָהֶן עַל־נְוֵהָן

And I will return them upon / to their habitation,

וּפְרוּ וּרְבוּ:

and they will be fruitful and increase / multiply!

4 וְהִקְמַתִי עֲלֵיהֶם רְעִים

And I will raise up over them shepherds,

וְרְעוּם

and they will shepherd them;

וְלֹא־יִירָאוּ עוֹד

and they will not be afraid again;

וְלֹא־יִחָתוּ

and they will not be dismayed;

וְלֹא יִפְקְדוּ

and they will not be visited (with punishment)--

נֹאמֵי־יְהוָה:

(it is) a saying of YHWH.

1873

Darr comments that "God will not withdraw from the sheep, but will actively search them out... and examine (בקר, *baqar*) them. The piel verb from the root *baqar* can mean 'to seek' but also 'to inquire' in the sense of inspecting something. In **Leviticus 13:36**, it describes a priest's inspection of a

(continued...)

34.12 כְּבִקְרַת רֹעֵה עֶרְרוּ

Like a shepherd's inquiring (concerning) his herd,

בְּיוֹם־הַיּוֹתוֹ בְּתוֹךְ־צֹאֲנוֹ נִפְרָשׁוֹת

in the day of his being among his scattered flock--<sup>1874</sup>

כֵּן אֶבְקֵר אֶת־צֹאֲנֵי

so I will inquire (concerning) My flock;

וְהִצַּלְתִּי אֹתָהֶם מִכָּל־הַמְּקוֹמֹת אֲשֶׁר נִפְצְצוּ שָׁם

and I will deliver them from all the places where they were scattered,<sup>1875</sup>

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<sup>1873</sup>(...continued)

person's skin for signs of disease (yellow hair); in **Leviticus 27:33**, it refers to the examination of an animal in order to determine its fitness for sacrifice." (Pp. 312-313)

<sup>1874</sup>

Rabbi Fisch comments that "As the shepherd goes in search of strayed sheep, so will [YHWH] seek out His dispersed Flock. Ehrlich connects *niphrashoth* with a similar root in Arabic meaning 'torn (by wild beasts)'; the interpretation will then be: as a shepherd makes an examination of his flock after an attack to discover which have been injured." (P. 231)

We think it is a mistake to attempt to discover the meaning of classical Hebrew words (from at least five centuries before the Christian era), in the Arabic language which is a much later phenomenon. From an Internet article entitled "The Arabic Language," by Professor Samir Abu-Absi, we quote:

"The earliest known example of Arabic is an inscription found in the Syrian desert dating back to the fourth century A.D. The pre-Islamic Arab tribes who lived in the Arabian peninsula and neighboring regions had a thriving oral poetic tradition. But it was not systematically collected and recorded in written form until the eighth century A.D. This poetic language, probably the result of the fusion of various dialects, came to be regarded as a literary or elevated style which represented a cultural bond among different tribes." And while we respect the work of Ehrlich, we think his attempts to understand biblical Hebrew on the basis of Arabic parallels is mistaken and misleading.

<sup>1875</sup>

Hilmer comments that "Babylon was not the only place where the Israelites had gone." (P. 1274)  
(continued...)

1875 (...continued)

See **Jeremiah 43:1-7**,

- 1 וַיְהִי כְּכֹלֹת יִרְמְיָהוּ לְדַבֵּר אֶל-כָּל-הָעָם  
And it happened as Jeremiah finished speaking to all the people,  
אֶת-כָּל-דְּבָרֵי יְהוָה אֱלֹהֵיהֶם  
all of YHWH their God's Words  
אֲשֶׁר שָׁלַחַּ יְהוָה אֱלֹהֵיהֶם אֵלָיְהֶם  
with which YHWH their God sent him to them,  
אֵת כָּל-הַדְּבָרִים הָאֵלֶּה:  
all of these words,
- 2 וַיֹּאמֶר עֲזַרְיָה בֶן-הוֹשֵׁעַיָּה  
and Azaryah, son of Hoshayah, spoke,  
וַיִּזְחַן בֶּן-קָרַח וְכָל-הָאֲנָשִׁים הַזֵּרִים  
and Yochanan, son of Qareach, and all the men, the insolent ones,  
אֹמְרִים אֶל-יִרְמְיָהוּ  
saying to Jeremiah,  
שִׁקְרָה אַתָּה מְדַבֵּר  
(It is) a lie you are speaking!  
לֹא שָׁלַחַּךְ יְהוָה אֱלֹהֵינוּ לֵאמֹר  
YHWH our God did not send you, saying  
לֹא-תָבֹאוּ מִצְרַיִם לְגוֹר שָׁם:  
You people shall not enter Egypt, to be temporary residents there!
- 3 כִּי בָרוּךְ בֶּן-נְרִיָּיָה מְסִית אֶתְךָ בָּנוּ  
Because Baruk, son of Neriyyah, is inciting you against us,  
לְמַעַן תֵּת אֶתָּנוּ בְיַד-הַכַּשְׂדִּים  
in order to give us into (the) hand / power of the Chaldeans,  
לְהַמִּית אֶתָּנוּ  
to put us to death,  
וּלְהַגְלוֹת אֶתָּנוּ בַבֶּל:  
and to take us as exiles to Babylon!
- 4 וְלֹא-שָׁמַעַ יוֹחָנָן בֶּן-קָרַח  
And Yochanan, son of Qareach, did not listen,  
וְכָל-שָׂרֵי הַחֵיָלִים וְכָל-הָעָם  
and all (the) officials of the armies, and all the people,

(continued...)

בְּיוֹם עָנָן וְעַרְפָּל:

on a day of cloud(s) and heavy cloud(s).<sup>1876</sup>

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<sup>1875</sup>(...continued)

בְּקוֹל יְהוָה לָשֶׁבֶת בְּאֶרֶץ יְהוּדָה:

to YHWH's voice, to dwell in (the) land of Judah.

5 וַיִּקַּח יוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחַיִּלִּים

And Yochanan, son of Qareach, and all (the) officials of the armies, took

אֶת כָּל־שְׂאֵרֵי יְהוּדָה

(the) whole remnant of Judah,

אֲשֶׁר־שָׁבוּ מִכָּל־הַגּוֹיִם אֲשֶׁר נִדְחוּ־שָׁם

who had returned from all the nations where they had been banished,

לָגוּר בְּאֶרֶץ יְהוּדָה:

to live as temporary residents in (the) land of Judah,

6 אֶת־הַגְּבָרִים וְאֶת־הַנְּשִׁים וְאֶת־הַטַּף

the men and the women / wives, and the children,

וְאֶת־בָּנוֹת הַמֶּלֶךְ

and (the) daughters of the king,

וְאֵת כָּל־הַנֶּפֶשׁ אֲשֶׁר הֵנִיחַ נְבוּזַרְאֲדָן רֶב־טַבָּחִים

and every person whom Nebhuzaradhan, Captain of the guard caused to remain

אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שַׁפָּן

with Gedhalyahu, son of Achiyqam, son of Shaphan,

וְאֵת יִרְמְיָהוּ הַנָּבִיא

and with Jeremiah the prophet,

וְאֶת־בָּרוּךְ בֶּן־נְרִיָּהוּ:

and with Baruk, son of Neriyyahu.

7 וַיָּבֹאוּ אֶרֶץ מִצְרַיִם

And they entered (the) land of Egypt;

כִּי לֹא שָׁמְעוּ בְּקוֹל יְהוָה

because they did not listen in / to (the) voice of YHWH.

וַיָּבֹאוּ עַד־תַּחְפָּנְחָס:

And they came as far as Tachpanches.

34.13 וְהוֹצֵאתִים מִן־הָעַמִּים

And I will bring them out<sup>1877</sup> from the peoples,

וְקִבַּצְתִּים מִן־הָאָרְצוֹת

and I will gather them together from the lands,

וְהִבִּיאֹתִים אֶל־אֲדָמָתָם

and I will bring them into their land;

וְרָעִיתִים אֶל־הַרֵי יִשְׂרָאֵל

and I will tend to / pasture / tend / feed them on Israel's mountains,<sup>1878</sup>

בְּאִפְיקֵים וּבְכֹל מוֹשְׁבֵי הָאָרֶץ:

along the wadis, and in all the land's dwelling-places.<sup>1879</sup>

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<sup>1876</sup>(...continued)

Hilmer notes that this day of clouds and heavy clouds / darkness is “the Day of [YHWH] that had come upon Israel when Jerusalem fell in August of 586 B.C.E. (see 7:7).” (P. 1274)

<sup>1877</sup>

Hilmer notes that “The promises of restoration—begun in **11:17** and repeated in **20:34, 41-42; 28:25**—find special emphasis in this part (**chapters 33-39**) of **Ezekiel** (see **36:24; 37:21; 38:8; 39:27**).” (P. 1274)

<sup>1878</sup>

Rabbi Fisch comments that “The hills of Palestine are now mostly barren as the effect of centuries of neglect in which the top soil has been washed away, but in ancient times they were fertile areas.” (P. 231)

Hilmer says, “Compare the tone of **6:3-7** with judgment now past (see **verse 12**). The mountains perhaps represented the scene of salvation.” (P. 1274)

<sup>1879</sup>

Darr comments that “In describing God's future salvific activity, Ezekiel draws from vocabulary rooted in Israel's exodus (from Egypt) and entrance (into Canaan) traditions. Yahweh will *bring* them *out* from the peoples and *gather* them from the countries, and *bring* them *into* their own land...Under the direct care of Yahweh...the Israelites will undertake a new exodus, even greater than the first, because God will bring them out from the lands of *multiple* peoples, gathering them from *all* the nations. More  
(continued...)

34.14 בְּמִרְעָה-טוֹב אֶרְעֶה אֹתָם

In good pasture I will shepherd them,<sup>1880</sup>

וּבְהָרֵי מְרוֹם-יִשְׂרָאֵל יִהְיֶה גִוְהָם

and on Israel's mountain-height(s) will be their habitation(s).

שָׁם תִּרְבְּצֶנָה בְּנוֹה טוֹב

There they will lie down in a good habitation;

וּבְמִרְעָה שְׂמֵן תִּרְעִינָה אֶל-הָרֵי יִשְׂרָאֵל:

and they will graze on rich pasture, upon Israel's mountains.

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<sup>1879</sup>(...continued)

than the Judean exiles in Babylonia are in view here. Yahweh intends to retrieve all members of flock Israel including, one supposes, the descendants of those Northern Israelites scattered abroad in the wake of Ephraim's defeat by the Assyrians in 721 B.C.E. and the Judeans who fled to Egypt in the aftermath of Jerusalem's fall." (P. 313)

1880

With this statement, compare:

**Isaiah 40:11**, which states concerning YHWH,

כְּרֹעֵה עֶרְוֹ יִרְעֶה

Like one shepherding his flock, He will shepherd;

בְּזְרְעוֹ יִקְבֹּץ טְלָאִים

in His Arm He will gather together lambs;

וּבְחִיקוֹ יִשָּׂא

and on His Chest He will carry (them);

עֲלוֹת יִנְהַל:

He will guide those giving milk (to their lambs).

**John 10:11**,

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός.

I, I am the shepherd, the good one;

ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν

the shepherd, the good one, lays down / gives up his life / innermost being

ὑπὲρ τῶν προβάτων·

on behalf of the sheep.

34.15 אֲנִי אֶרְעֶה צֹאֲנִי

I, I will shepherd / tend / pasture / feed My flock;

וְאֲנִי אֶרְבִּיצֵם

and I, I will cause them to lie down--<sup>1881</sup>

נֵאֻם אֲדֹנָי יְהוִה:

(it is) a saying of my Lord, YHWH.

34.16 אֶת־הָאֲבֵדֹת אֶבְקֹשׁ

I will seek out the lost;<sup>1882</sup>

וְאֶת־הַנִּדְחֹת אָשִׁיב

and I will return the banished;

וְלִנְשֵׁבֶת אֶחַבֵּשׁ

and I will bind up the crippled;

וְאֶת־הַחֹלִי אֶחַזֵּק

and I will strengthen the diseased;

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1881

Rabbi Fisch comments that “A dutiful shepherd watches over his flock both when the sheep are feeding and when they lie down to rest.” (P. 231)

Darr states that “**Verse 15**, with its initial emphatic pronoun (*‘I will be the Shepherd of My sheep’*) speaks of rest and security for the flock and stirs thoughts of Psalm 23:2 (*‘He makes me lie down in green pastures’*).” (P. 313)

1882

Rabbi Fisch comments that this is “in contrast to what is described in **verse 4**.” (P. 231)

וְאֶת־הַחֲזָקִים וְאֶת־הַחֹזְקִים אֶשְׂמִיד

and the fat ones and the strong ones I will destroy--<sup>1883</sup>

אֶרְעֵנָה בְּמִשְׁפָּט:

I will shepherd them<sup>1884</sup> with justice.<sup>1885</sup>

34.17<sup>1886</sup>

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1883

Rabbi Fisch states that “The ancient versions read *eshmor* (I will guard) for *ashmid* (I will destroy), and most moderns emend accordingly. But, as Lofthouse remarks, ‘The thought is now passing from the shepherds to the sheep; of the latter, those who have misused their strength are to be punished like the former. [YHWH] does not act like other shepherds nor like the kings who favor the strong and rich.’” (P. 232)

1884

Literally, it, i.e., the flock.

1885

Yes, when God deals with His flock, it will be in terms of justice! Those who have abused their strength will be punished.

Darr reflects on **verses 11-16** that “In Israel’s ancient Near Eastern world, kings were expected to ‘tend’ their subjects justly, especially those who were most vulnerable to abuse: widows, orphans, the poor, infirmed, and displaced [immigrants]. Israel’s past shepherds neglected such responsibilities, Ezekiel charges (**verse 4**). But Yahweh, Israel’s Divine King, shepherds the entire flock including its weakest members (**verse 16**). How a society and its leaders treat those who struggle against disadvantages speaks volumes about that society’s true values—not the ones it professes to hold, but those revealed in policy and action. North American society provides all too stark examples of our failure to imitate the Divine Shepherd. Too often the elderly are neglected, the homeless are disparaged, the sick are stigmatized, and foreigners are exploited.” (P. 314)

1886

Reimer entitles **34:17-31** “The Flock: Problems and Prospects.” He comments that “The remainder of the chapter is addressed to the flock in three stages: **verses 17-22** condemn victimization within the flock; **verses 23-24** return to the provision of a faithful shepherd; and **verses 25-31** attend to the implications of renewal for the natural world.” (P. 1555)

Matties comments on **34:17-22** that “Now turning to the entire flock (called ‘My flock’ in **verse 22**) and extending the metaphor slightly, [YHWH] focuses on the ruling class and their treatment of  
(continued...)

וַאֲתַנְּה צֹאֲנֵי

and you (feminine plural), My flock--

כֹּה אָמַר אֲדֹנָי יְהוִה

in this way my Lord YHWH spoke:

הֲנִנִּי שֹׁפֵט בֵּין-שֵׂה לְשֵׂה

Look at Me--judging between sheep and sheep,

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<sup>1886</sup>(...continued)

others. They denied the flock access to food (**verse 18**) and have brutalized and scattered them (**verse 21**).” (P. 1207)

Reimer comments on **34:17-22** that “The structure is much like that of **verses 1-10**. Behavior within the flock is described and condemned in **verses 17-19**, and the consequent Divine intervention is described (**verses 20-22**), which includes a reiteration of the charges (**verse 21**). The ‘you’ now addresses the flock rather than its shepherds.” (P. 1555)

He comments on **34:17-19** that “The previous oracle concluded with a statement of ‘justice’ (**verse 16**, Hebrew *mishpot*); this pertains not only to the rulers but also to the people themselves. The selfish greed, which not only monopolizes but also squanders the resources of the community, is ‘judged’ (**verse 17**, Hebrew *shophet*, related to *mishpot*). Ezekiel’s oracle anticipates Jesus’ teaching in **Matthew 25:31-46**.” (P. 1555)

Darr entitles **verses 17-31** “Yahweh Arbitrates, Establishes, and Initiates.” Within that text, she sees three units: **verses 17-22**, “Inter-Flock Conflict”; **verses 23-24**, “Israel Tended by One Shepherd, God’s Servant David”; and **verses 25-32**, “A Covenant of Peace.”

She comments on **verses 17-22** that “Yahweh declares...the intention to judge or arbitrate between strong and weak sheep. The reasons why such arbitration is necessary are identified in a series of accusations expressed as questions (**verses 18-19**). **Verse 20**...promises Yahweh’s intervention on behalf of the lean sheep...In **verse 22** God declares ‘I will save My flock’; as a consequence, they will no longer be ravaged...One certainly presumes that God’s intervention will bring inter-flock conflict to an end. The strong sheep will not continue to bully the weak.” (P. 315)

And we say, Oh yes. We still face this problem of “bullying”—both in our homes, in our schools, in our churches, and in our nations! Please, Yahweh / Lord Jesus, intervene in Your flock! Save us from bullying! Darr comments, “Today, **chapter 34** speaks with a piercing relevance the prophet could not have imagined.” (P. 314) Amen!

לְאֵילִים וְלִעֲתוּדִים:

(between) rams and he-goats.<sup>1887</sup>

34.18 הַמְעַט מִכֶּם הַמְרֵעָה הַטוֹב תִּרְעוּ

Is it too small for you—the pasture, the good one, you graze--

וְיִתֵּר מִרְעֵיכֶם תִּרְמְסוּ בְּרַגְלֵיכֶם

and what is left over of your pasture you trample with your feet?

וּבְמִשְׁקַע־מַיִם תִּשְׁתּוּ

And you drink clear water,

וְאֵת הַנּוֹתָרִים בְּרַגְלֵיכֶם תִּרְפְּשׁוּן:

and the remaining water you trample with your feet!<sup>1888</sup>

34.19 וְצֹאֲנֵי מִרְמָס רַגְלֵיכֶם תִּרְעִינָה

And My flock graze (what) your feet trampled

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1887

Rabbi Fisch comments that “God will judge between the oppressed poor and their rich oppressors...These [the rams and the he-goats] are the strong among the flock which push the others aside at the time of grazing: a figure for the unscrupulous powerful members of the nation.” (P. 232)

Hilmer likewise comments that the rams and goats are “people of power and influence who were oppressing poorer Israelites. This prophetic word shows the same concern for social justice found elsewhere in the prophets (see **Isaiah 3:13-15; 5:8; Amos 5:12; 6:1-7; Micah 2:1-5**). Compare the treatment of slaves Jeremiah observed (**Jeremiah 34:8-11**).” (P. 1274) Yes indeed! And how the Church has needed to hear the prophetic call for social justice throughout history, and still today—when those calling for social justice are belittled as “socialists” or “liberals,” or “progressives.” If caring for social justice means being called a “socialist” or a “liberal,” we should be proud to wear those labels!

1888

Rabbi Fisch comments that “The charge against [the rams and the he-goats] is two-fold: not only did they appropriate the best for themselves, but they spoiled what was left over which could have been of benefit to the rest.” (P. 232)

וּמִרְפֵּשׁ רַגְלֵיכֶם תִּשְׁתִּינָה:

and (the water) your feet trampled they drink.

34.20<sup>1889</sup> לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֱלֹהֵיכֶם

Therefore, in this way my Lord YHWH spoke to them:

הֲנִי־אֲנִי

Look at Me--(it is) I--

וּשְׁפַטְתִּי בֵּין־שֶׁה בְּרִיָּה וּבֵין שֶׁה רָזָה:

and I will judge between fat sheep and (between) lean sheep.

34.21 יַעַן בָּצַד וּבְכַתֵּף תִּהְדָּפוּ

Because you push with side and with shoulder,

וּבְקַרְנֵיכֶם תִּנְגְּחוּ כָּל־הַנְּחָלוֹת

and you gore all the diseased with your horns,

עַד אֲשֶׁר הִפִּיצוּתֶם אוֹתָנָה אֶל־הַחוּצָה:

until you have scattered them outside [the flock].

34.22 וְהוֹשַׁעְתִּי לְצֹאֲנִי

And I will save / deliver My flock,

וְלֹא־תִהְיֶינָה עוֹד לְבָז

and they will not again be an object of plunder;

וּשְׁפַטְתִּי בֵּין שֶׁה לְשֶׁה:

and I will judge between sheep and sheep.

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1889

Reimer comments on 34:20-22 that “The description of the classes of sheep implies oppressive exploitation apart from failed leadership. The assertion of judgment that begins and ends this oracle distinguishes it from the next element in the chapter.” (P. 1555)

Rabbi Fisch entitles **verses 23-31** “Appointment of an Ideal Shepherd Over the Nation.”

Reimer comments on **34:23-24** that “Ezekiel’s announcement of a Davidic shepherd (**verse 23**; compare **37:24**) is similar to **Jeremiah 23:5-6**,

- 5 הִנֵּה יָמִים בָּאִים  
 Look! Days (are) coming /have come–  
 נֹאמַיְהוָה  
 (it is) a saying of YHWH–  
 וְהִקְמַתִּי לְדָוִד צֶמַח צְדִיק  
 and I will raise up for David a sprout / growth, a righteous one,  
 וּמֶלֶךְ מִלְּךְ וְהִשְׁפִּיל  
 and a king will reign, and he will be prudent / prosper,  
 וְעָשָׂה מִשְׁפָּט וְצְדָקָה בְּאֶרֶץ:  
 and he will do / make justice and righteousness in the land!
- 6 בְּיָמָיו תִּשָּׁע יְהוּדָה  
 And in his days, Judah will be delivered / saved;  
 וְיִשְׂרָאֵל יִשְׁכֵן לְבֶטַח  
 and Israel will settle down / dwell for the security / securely.  
 וְזֶה-שְׁמוֹ אֲשֶׁר-יִקְרָאוּ  
 And this (is) his name by which He will call him:  
 יְהוָה | צְדָקָנוּ:  
 YHWH Our Righteousness!

“The covenant formula in **Ezekiel 34:24** affirms the relationship of [YHWH] and people. Because it is in such close proximity to **verse 15**, some commentators see a tension between those taking up the role of shepherd: is the shepherd Divine (**verse 15**) or human (**verse 23**)?...The dilemma may be solved by appeal to editorial layering, or in assuming a hierarchy of Divine shepherd over human shepherd...A Christological reading finds here an anticipation of the Divine-human nature of the Messiah. Such a reading explains **John 10:11-18**, where, in claiming to be the ‘good shepherd,’ Jesus claims to be both the Davidic Messiah (**Ezekiel 34:23**) and the incarnate God of Israel (**verse 15**; compare **John 1:14**). Ezekiel’s uneasiness with any king except [YHWH] is seen in designating David as prince (Hebrew *nasi*’).” (P. 1555)

Matties comments on **34:23-31** that “After [YHWH’s] initiative in stepping in on behalf of the victimized, [YHWH] announces positive actions to recreate wholeness, blessing, and restoration of  
 (continued...)

וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד

And I will raise up over them one shepherd,

וְרֹעֶה אֹתָהֶן

and he will shepherd them--

אֶת עַבְדִּי דָוִד

My servant David--<sup>1891</sup>

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<sup>1890</sup>(...continued)

covenant relationship...A new Davidic figure anticipates **37:24-28** (see also **Jeremiah 23:5; 30:8-10; 33:17-26; Isaiah 9:6-7; Hosea 3:5; Amos 9:11**). This figure as both servant and prince (Hebrew *nagid*)

is common in **Ezekiel**...Unlike those who have gone before, his role follows upon the initiative of [YHWH] the Shepherd (see also **verse 15**)...

“The transformed covenant of peace echoes the blessings in **Leviticus 26:4-13**. [YHWH] will restore security by banishing wild animals (instruments of judgment; see also **Ezekiel 5:17; 14:15, 21; 33:27**) by restoring the fruitfulness of the land, and by liberating it from foreign oppressors. The modified recognition formula highlights renewal of covenant relationship and certainty of Divine Presence (**verse 30**)...At **34:31** the text returns to the original metaphor of shepherd and sheep, affirming that the transformation depends entirely on [YHWH], their Shepherd and their God.” (P. 1208)

Darr entitles **verses 23-24** “Israel Tended by One Shepherd, God’s Servant David.” She comments that “References to David as shepherd and as Yahweh’s servant ruler fit sublimely into their context. On the one hand, tradition remembers David, the youthful shepherd, as a faithful tender of his father’s flock—one who risked his own life in order to protect the animals entrusted to his care (**1 Samuel 7:34-35**). David’s actual shepherding style was the antithesis of the evil shepherds’ (metaphorical) ‘tending.’ On the other hand, tradition remembers David as Israel’s king par excellence, the ruler for whom God established an unconditional, everlasting covenant: ‘your house and your kingdom shall be made sure forever before me; your throne shall be established forever’ (**2 Samuel 7:16**; see also **Jeremiah 33:17, 20-21, 25-26**). Critical though he be of Judah’s final kings, Ezekiel still insists that its only legitimate dynasty will be reinstated in Israel’s future.” (P. 316)

<sup>1891</sup>

Rabbi Fisch comments that “The allusion is to the Messianic age. The sufferings caused by unjust rulers having ended by the intervention of God, Israel will enjoy peace and prosperity under the sway of an ideal shepherd, of whom David is the prototype.” (P. 233)

(continued...)

הוּא יִרְעֶה אֹתָם

he will shepherd them,

וְהוּא־יִהְיֶה לָהֶן לְרֹעֶה:

and he will be to them for a shepherd.

34.24<sup>1892</sup> וְאֲנִי יְהוָה אֱהִי־לָהֶם לֵאלֹהִים

And I, YHWH, will be to them for a God,<sup>1893</sup>

וְעַבְדִּי דָוִד נָשִׂיא בְתוֹכָם

and My servant David--a prince [*nasiy*] in their midst.<sup>1894</sup>

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<sup>1891</sup>(...continued)

Hilmer notes that the phrase “My servant David” means “a ruler like David and from his line (see **Psalm 89:4, 20, 29; Jeremiah 23:5-6**).” (P. 1275) Since Ezekiel has depicted the end of the present Davidic line of kings, here he affirms that in the future “new David,” that line of Davidic kings will be restored. And we Christians believe that this is exactly what has happened in Jesus Christ.

<sup>1892</sup>

Darr comments that “Yahweh’s promise of a future ‘covenant of peace...is followed by a description of its attending blessings; the eradication of dangerous beasts, such that one can nest securely throughout the land, including its least hospitable regions; lush vegetation sustained by adequate and reliable seasonal rains; and freedom from oppression and fear. Here, we find one of the fullest descriptions of Israel’s understanding of *shalom* as more than the absence of hostility or tension. *Shalom* ‘speaks of wholeness, harmony, fulfillment, humans at peace with their environment and with God’ (quoting Block)...

“According to Bernard Batto, certain of Israel’s prophets (Hosea, Ezekiel, Deutero-Isaiah, Zechariah) adopted the covenant of peace motif, which had grown and developed over the centuries [finding it in their myths of primeval times]. But they unlatched it from the primeval period and projected it into the future (**Hosea 2:18-25; Isaiah 54:10; Zechariah 8:10-12; Ezekiel 37**). So, for example, in the present passage and in **Isaiah 54:9-10**, the assuaging of Yahweh’s anger is followed by God’s promise to establish an eternal covenant of peace with Israel.” (Pp. 316-317)

<sup>1893</sup>

Rabbi Fisch states that “The acceptance of the sovereignty of God will precede the rule of the Messianic prince.” (P. 233) And we ask, Does the text really say this? Or does it not imply that both the reign of God and of His Messiah will coincide?

<sup>1894</sup>

(continued...)

אֲנִי יְהוָה דִּבַּרְתִּי:

I, YHWH, I said (it).

34.25<sup>1895</sup>

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<sup>1894</sup>(...continued)

Hilmer comments that “[YHWH] announced a theocracy, a kingdom where He would be King and the earthly king a ‘prince’ (compare **Ezekiel 37:25**,

וַיֵּשְׁבוּ עַל-הָאָרֶץ

And they shall dwell upon the land

אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב

which I gave to My servant, to Jacob,

אֲשֶׁר יֵשְׁבוּ-בָהּ אֲבוֹתֵיכֶם

in which your fathers dwelt;

וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד-עוֹלָם

and your children and their children until long-distant time;

וַיֵּשְׁבוּ עָלֶיהָ הַמָּוָה

and they shall dwell upon it,

וְדָוִד עַבְדִּי נָשִׂיא לָהֶם

and David My servant (will be) a prince / leader for them

לְעוֹלָם:

to / for long-lasting-time!

**Ezekiel 44:3; 45:7; 45:16-17; 46:2-18; Ezekiel 48:21-22** [all of these passages depicting the duties and prerogatives of the prince within the new temple, an earthly prince who identifies himself with the common people.]” (P. 1275) We say, Jesus Christ certainly did this! Instead of identifying with the ruling priests in Jerusalem, Jesus identified with the “common people” in “Galilee of the Nations,” with the Samaritans and other people considered by Ezra / Nehemiah and “Orthodox Judaism” as unclean and outcasts, who would defile the “pure people of the Lord.”

1895

Reimer comments on **34:25-31**: “The Covenant of Peace announced in **verse 25** extends the renewal of life from the human community to the natural world. These effects also come in tandem [alongside each other; together] with the Messianic age in **Isaiah 11:1-9**. Covenant curses have been prominent until this point, but the covenant also entailed blessings (compare **Leviticus 26:4-6; Deuteronomy 28:8-14**)... ‘They shall be showers of blessing’ refers not only to literal rain but also to abundant blessings from [YHWH]...**Ezekiel 34:31** returns explicitly to the pastoral metaphor to draw the threads of the chapter together.” (P. 1555)

וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם

And I will cut for them a covenant of peace / welfare;<sup>1896</sup>

וְהִשְׁבַּתִּי חַיֵּה-רָעָה מִן-הָאָרֶץ

and I will cause evil beast(s) to cease from the land.

וַיֵּשְׁבוּ בַּמִּדְבָּר לְבִטָּח

And they will live in the wilderness in the security / securely;

וַיֵּשְׁנוּ בַּיַּעֲרִים:

and they will sleep in the forests.<sup>1897</sup>

34.26 וְנָתַתִּי אוֹתָם וְסָבִיבוֹת גְּבֻעָתִי בְרָכָה

And I will give them, and all around My hill, a blessing;

וְהוֹרַדְתִּי הַגֶּשֶׁם בְּעֵתוֹ

and I will cause the rain-shower to fall in its season--

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1896

Rabbi Fisch comments that “The new covenant will ensure peace and security from all hostile forces. The evil beasts may be interpreted figuratively of bad rulers and aggressive neighbors or literally (compare **Ezekiel 14:15**).” (P. 233)

Hilmer comments that “All of [YHWH’s] covenants aim at peace (see **Genesis 26:28-31; Numbers 25:12; Isaiah 54:10; Malachi 2:5**). This covenant (the ‘new covenant’ spoken of by **Jeremiah, 31:31-34**) looks to the final peace, initiated by Christ (**Philippians 4:7**) and still awaiting final fulfillment. ‘Peace’ (Hebrew *shalom*) is more than absence of hostility; it is fullness of life enjoyed in complete security.” (P. 1275)

1897

Rabbi Fisch comments that “Normally these [wilderness and forest] are the places where wild beasts roam and are dangerous to human beings. Under the new covenant they will become safe (compare **Hosea 2:20**).” (P. 233)

גְּשָׁמֵי בְרָכָה יִהְיוּ:

they will be rain-showers of blessing.<sup>1898</sup>

34.27 וְנָתַן עֵץ הַשָּׂדֶה אֶת-פְּרִיֹו

And the field's tree will give its fruit,

וְהָאָרֶץ תִּתֵּן יְבוּלָהּ

and the land will give its produce;

וְהָיוּ עַל-אֲדָמָתָם לְבֶטַח

and they will be upon their land in the security.

וַיֵּדְעוּ כִּי-אֲנִי יְהוָה

And they will know that I (am) YHWH,

בְּשִׁבְרִי אֶת-מִטּוֹת עֲלֵם

when I break (the) bars of their yoke.<sup>1899</sup>

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1898

Rabbi Fisch comments that “Israel, now regathered in the holy land round about [YHWH’s] hill (Zion), will be blessed with what He provides for the people...showers of blessing, i.e., showers which bring blessing in the form of abundant harvests.” (Pp. 233-34)

Hilmer comments that the “showers in season” mean the “autumn rains, which signal the beginning of the rainy season, and spring rains, which come at the end (compare **Jeremiah 5:24**).” He adds, with reference to the “showers of blessing,” that “Blessing, the power of life promised to [YHWH’s] people through Abraham (**Genesis 12:1-3**), is beautifully symbolized in the life-giving effects of rain.” (P. 1275)

1899

Rabbi Fisch states that “the bars of their yoke” means “their servitude in captivity.” (P. 234)

Hilmer states that “The bars [of yokes] were wooden pegs inserted down through holes in the yoke and tied below the animal’s neck with cords (**Isaiah 58:6**) to form a collar (compare **Ezekiel 30:18** [the yoke bars of Egypt]; **Leviticus 26:13** [YHWH has broken the yoke bars of Egypt and enabled Israel to walk erect]; **Jeremiah 27:2** [Jeremiah is told to make straps and yoke bars, and put them on his neck]; **28:10-13** [Hananiah breaks Jeremiah’s wood yoke-bars, but Jeremiah later replaces them with iron yoke-bars]). The entire picture represents foreign domination.” (P. 1275)

וְהִצַּלְתִּים מִיַּד הָעֹבְדִים בָּהֶם:

And I will deliver them from (the) hand of those enslaving them.

34.28 וְלֹא־יְהִי עוֹד בַּזְּ לַגּוֹיִם

And they will not again be an object of plunder for the nations;

וְחַיַּת הָאָרֶץ לֹא תֹאכְלֵם

and the land's wild animal(s) will not devour them;<sup>1900</sup>

וַיֵּשְׁבוּ לַבִּטָּח

and they will live for the security / securely,

וְאֵין מַחְרִיד:

and there will be / is no one making them afraid.

34.29 וְהִקְמֹתִי לָהֶם מִטַּע לְשֵׁם

And I will raise up for them a plantation for a name / fame;<sup>1901</sup>

וְלֹא־יְהִי עוֹד אֶסְפִּי רָעַב בְּאֶרֶץ

and they will not again be gathered together by famine in the land;

וְלֹא־יִשְׂאוּ עוֹד כְּלִמַּת הַגּוֹיִם:

and they will not again bear the reproach of the nations.<sup>1902</sup>

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1900

Rabbi Fisch comments that “The figure of the flock is continued.” (P. 234)

1901

Rabbi Fisch’s translation has “a plantation for renown.” He states that this means “The land of Israel will be famed far and wide for its extraordinary fertility.” (P. 234)

1902

Rabbi Fisch’s translation has “neither bear the shame of the nations any more,” and he comments that “The inhabitants of the holy land will no more suffer the humiliation of having to look to other nations for material assistance.” (P. 234) See **Ezekiel 22:4**.

34.30 וַיִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אִתָּם

And they will know that I, YHWH their God (am) with them.

וְהָמָּה עַמִּי בֵּית יִשְׂרָאֵל

And they (are) My people, Israel's Household.<sup>1903</sup>

נֹאֵם אֲדֹנָי יְהוָה:

(It is) a saying of my Lord, YHWH.

34.31 וְאַתָּן צֹאֲנִי צֹאֵן מִרְעִיתִי

And you are My flock, flock of My pasturing;

אַדָּם אַתֶּם

human being(s), you (plural) (are);<sup>1904</sup>

אֲנִי אֱלֹהֵיכֶם

I (am) your God.

נֹאֵם אֲדֹנָי יְהוָה:

(It is) a saying of my Lord, YHWH.<sup>1905</sup>

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1903

Hilmer notes that this is “covenant language (compare **Ezekiel 11:20; Exodus 6:7; Hosea 1:9**), though the exact wording of this verse has no parallel elsewhere in **Ezekiel**.” (P. 1275)

1904

Rabbi Fisch comments that “When Israel acknowledges God, then He treats him as a human being and not as an animal, although he is designated sheep. So the verse is explained by some Jewish commentators. Kimchi’s interpretation is: only if one follows the teachings of the *Torah* does he deserve the description of man. This way of explaining the words hardly suits the context. An alternative is: ‘You (plural) are My flock, nay, you are more, you are Adam (so the Hebrew), My special creation of old’ (Barnes).” (P. 234)

1905

Darr reflects on **34:25-31** that “Fertile soil, freedom from foe and fear—who among us does not yearn for such conditions? But if, for the prophet, the covenant of peace comes only as a result of  
(continued...)

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<sup>1905</sup>(...continued)

Divine volition, then what remains for humans to do? What role have we to play in setting the world right? It is one thing to acknowledge Yahweh as Creator and Liberator. It is quite a different thing passively to await God's creative and liberating activity. Ezekiel's metaphor affirms that ultimately, God is the Source of salvation. But we are not sheep. We are, **Genesis** insists, created in God's image and entrusted with dominion over all other living things. Ironically, exercising dominion is an act of servanthship. It demands responsibility; it certainly is not license to exploit God's 'very good' creation." (P. 319)