

THE BOOK
OF
The Prophet Ezekiel

A NEW ENGLISH TRANSLATION

With Explanatory Notes

AND PICTORIAL ILLUSTRATIONS



BY

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CAMBRIDGE, MASS.



New York

DODD, MEAD, AND COMPANY

1899

London

JAMES CLARKE AND COMPANY

Stuttgart

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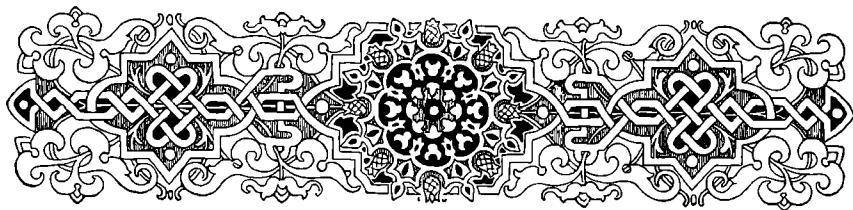
PAUL HAUPT



PRINTED BY

The Friedenwald Company

BALTIMORE, MD., U. S. A.



Introductory Remarks



THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) 10 *to weary the unlearned, who need not know so much; and trouble the learned, who know it already.* The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the 15 Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore.

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism.

Explanation of Critical Marks.

(1) < > (*i. e.* V = *Versions*) indicate a reading adopted on the authority of 25 the Ancient Versions (*Septuagint, Peshita, Targums, Vulgate, &c.*, in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. viii, under LXX, Pesh., Targ., Vulg.). The marks ^a, ^b, &c. indicate that the footnotes (*cf.* below, p. vi, l. 25) to which those letters refer are omitted in the Ancient Versions. Punctuation marks 30 enclosed in < > (*e. g.* *Joshua*, p. 22, l. 15) indicate that this punctuation has been adopted on the authority of the Ancient Versions.

(2) < > (*i. e.* c = *conjecture*) indicate Conjectural Emendations.

(3) < > (*i. e.* 1, the first letter of the Hebrew word נקוד *niggdā* 'punctuation') indicate changes involving merely a different division of the consonantal 35

text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D.

- (4) * * (i. e. Q = *Qèrê*) indicate that the marginal reading (Heb. *Qèrê* 'what is to be read') has been adopted instead of the *Kèthib* 'what is written.'
- 5 (5) * * indicate changes introduced by reason of Parallel Passages.
- (6) * * indicate Doubtful Words or Passages.
- (7) * * indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.
- (8) * * indicate departures from the Masoretic reading of the consonantal
10 text, which are supported by the Ancient Versions.
- (9) In cases where critical marks occur without any letters or words between them (< >, v, &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.
- (10) * * indicate words implied, but not expressed, in the Hebrew. These
15 marks, therefore, take the place of *Italics* in the Authorized Version.
- (11) [] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in []; see e. g. p. 21, ll. 8. 9; p. 29, ll. 5. 6; p. 30, ll. 3. 4; p. 60, l. 16; p. 87, l. 17.
- 20 (12) | indicates transposition of the Masoretic ":", which marks the end of a verse in the Hebrew Text; cf. p. 47, l. 9; p. 76, ll. 2. 13. 14; p. 79, l. 37; p. 80, l. 27; p. 82, l. 31.
- (13) indicate Corrupt and Unintelligible Passages.
- (14) * * * * * indicate Lacunæ in the Hebrew Text.

Footnotes.

Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; see *Leviticus*, p. 91, ll. 3 ff.; p. 95, l. 11; p. 100, l. 44; *Judges*, p. 47, ll. 5 ff.; *Isaiah*, p. 209, ll. 33 ff.; *Ezekiel*, p. 94, l. 14; p. 95, l. 37; p. 104, l. 49, &c.

Marginal Figures.

- In the Explanatory Notes the figures in the margin on the right refer to the chapters and verses commented on; the figures in the margin on the left merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in
35 the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are placed in the outer margin.

Heavy-faced Numerals.

- Heavy-faced numerals are used instead of Roman letters to distinguish the
40 number of the chapter from the number of the verse; e. g. Ps. 88, 8 = Psalm lxxxviii, verse 8; but Pss. 88. 89 = Psalm lxxxviii and Psalm lxxxix.

References to Biblical Passages.

- References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is
45 occasionally not the same in the Hebrew and in the English Bibles. Where the numeration of the Hebrew text differs it has sometimes been added in parenthesis (e. g. p. 133, l. 31; p. 135, l. 19; p. 190, l. 38).

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for *son* (e. g. *Ezekiel ben-Buzi* = *Ezekiel, the son of Buzi*); *Sheól* (Heb. *shē'ól*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asheráh*, the sacred post or pole beside an altar (see *Ezekiel*, p. 106, l. 47); 5 *Negeb*, the steppe-like region in the South of Palestine (see *Judges*, p. 49, l. 8); *Arabah*, the deep depression of the Jordan Valley extending from the Sea of Galilee to the eastern gulf of the Red Sea (see *Ezekiel*, p. 201, l. 51); *Selah* at the end of certain stanzas in the Psalms (see *Psalms*, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. 109, 6); *Hallelujah* (Ps. 104, 35 10 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (cf. Jas. 5, 4; Rom. 9, 29 = Is. 1, 9) in the name JHVH *Sabaoth*, JHVH of the Hosts, i. e. the God of the armies of Israel (1 Sam. 17, 45; cf. Ps. 44, 9; 60, 10 = 108, 11). For JHVH, see below, List of Abbreviations, p. viii.

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *á* is like the *a* in *far* or *father*; *í* is the *i* in *marine*; and *ú* = *oo* in *cool*; *ê* = *a* in *name*; short *ï* = *i* in *pin*; &c. (e. g. *Tel-Abú-Qudés* = *Tel-Aboo-Koodace*). As to the consonants, *j* and *y* 20 are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); ' is the Arabic *Ain*, the voiced form of the Arabic *h* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of our *s* (with an *inner rounding*) which affects the pronunciation of the following 25 vowels (e. g. *çín*, not = *seen*, but more like *sane*; *çá* = *saw*, &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Aksa* for *el-Aqçá*; see *Psalms*, p. 235, l. 38).

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be 30 referred to HENRY SWEET'S *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY'S remarks on the spelling of *ax* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press).

Abbreviations.

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings.

2, or 3, &c., after the title of a book stands for second or third editions, respectively.—For E², &c., see E, &c.

^a stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by ^α ^β, respectively; e. g. 2, 14^{αβ} (*Judges*, p. 54, l. 36) refers to the second clause (^β) of the first part (^a) of the verse (*and*

delivered them to spoilers who despoiled them).

ad loc. = On the passage (Lat. *ad locum*).

ARV = Authorized and Revised 40 Versions.

AV = Authorized Version.

AV^m = Authorized Version, margin.

^b = Second part (or second line) 45 of a verse; see ^a.

^c = Third part (or third line) of a verse; see ^a.

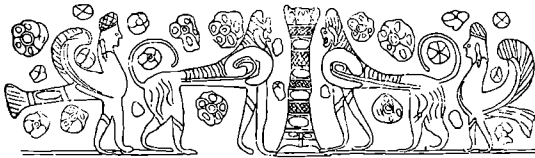
c., or C. = Chapter.

- cc., or CC. = Chapters.
 Cant. = Song of Solomon (*Canticles*).
 Ch., or Chr., or Chron. = Chron-
 5 icles.
 d = Fourth part (or fourth line) of
 a verse; see ^a.
 D = Deuteronomy, or the author of
 Deuteronomy; see *Joshua*, p. 44, l. 11;
 10 *Judges*, p. 46, l. 15; p. 53, l. 10.
 E = Ephraimitic Document; see
Joshua, p. 45, l. 48; *Judges*, p. 46, l. 24.
 E² = Later additions to E; see
Joshua, p. 45, l. 49; *Judges*, p. 46, l. 40.
 15 f. = and the following verse (or
 line, or page, &c.).
 ff. = and the following verses (or
 lines, or pages, &c.).
 H = The Law of Holiness (Lev.
 20 17-26); see *Leviticus*, p. 56, l. 22.
 J = Judaic Document; see *Joshua*,
 p. 45, l. 44; *Judges*, p. 46, l. 23.
 J² = Later additions to J; see
Joshua, p. 45, l. 45.
 25 JE = The Prophetic Narrative of
 the Hexateuch, composed of J and E;
 see *Joshua*, p. 45, l. 51.
 JHVH = the Hebrew name of the
 Supreme Being, erroneously written
 30 and pronounced *Jehovah*. The true
 pronunciation is *Yahway*, or *Jahvéh*, the
j = *y*, as in *Hallelujah*, and the *e* as
 in English *where, there*; the first *h*
 35 should be sounded as an aspirate, and
 the accent is on the last syllable. The
 monstrous form *Jehovah* (which is a
 combination of the consonants of JHVH
 with the vowels of the Hebrew word for
 Lord, *Adonai*) was first introduced by a
 40 Franciscan Friar, PETRUS GALATINUS,
 in 1516 A. D. See *Psalms*, p. 163, ll. 36 ff.
- K. = Kings.
 LXX = Septuagint, the ancient
 Greek Version of OT, made in Egypt
 by Hellenistic Jews (3^d-1st cent. B. C.)
 M = margin. Cf. AV, RV.
 NT = New Testament.
 OT = Old Testament.
 P = Priestly Code; see *Leviticus*,
 p. 56; *Joshua*, p. 44, 19; *Judges*, p.
 92, 41.
 P* = Later additions to P; see
Joshua, p. 46, l. 7; *Leviticus*, p. 58, l. 7.
 Pesh. = Peshita, the earliest Syriac
 Version of the Old Testament.
 pl., or plur. = plural.
 PSBA = Proceedings of the Society
 of Biblical Archæology.
 R = Redactor or editor.
 R^D = Deuteronomistic editors; see
Joshua, p. 46, l. 24.
 RJE = Redactor of JE; see *Joshua*,
 p. 46, l. 21; *Judges*, p. 46, ll. 26, 45.
 R^P = Priestly editors; see *Joshua*,
 p. 46, l. 19.
 RT = Received Text; see above,
 p. vi, l. 7.
 RV = Revised Version.
 RV^M = Revised Version, margin.
 S., or Sam. = Samuel.
 sing. = singular.
 Sir. = Ecclesiasticus (The Wisdom
 of Jesus, the son of Sirach).
 Targ. = Targum, the Jewish trans-
 lation or paraphrase of the Scriptures
 in the Western Aramaic dialect.
 v., or V. = Verse.
 vv., or VV. = Verses.
 Vulg. = Vulgate, the ancient Latin
 Version of the Bible, made by St.
 Jerome about 400 A. D.
 ZA = *Zeitschrift für Assyriologie*.

For a complete List of Abbreviations (including a large number which
 would not require explanation if the present Translation were for the exclusive
 use of American or English readers) as well as for the extremely instructive
 45 Extracts from the Preface to the Authorized Version, admirably illustrating the
 principles which have guided us in preparing this new translation of the Scrip-
 tures, the reader may consult the Introductory Remarks prefixed to the Books
 of Judges, Isaiah, and Psalms, pp. VII-XII.



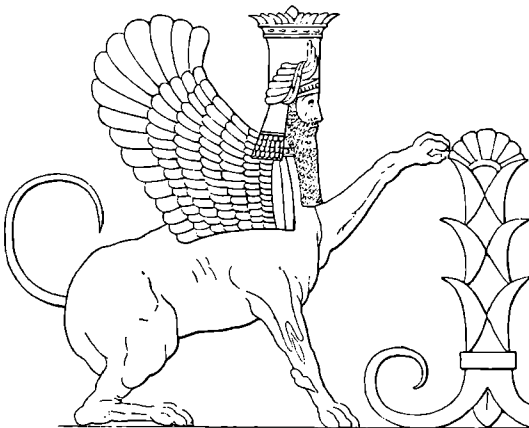
I. LION-EAGLES SEIZING A DEER.
From the royal mantle of Assurnâcirpal
(B. C. 884-860). Assyrian Relief.



2. SACRED POST FACED BY TWO LIONS
and two human-faced birds. From a Greek vase,
Cerveteri (CONZE, *Melische Thongefässe*).
See p. 106, l. 48; p. 183, l. 10; p. 189, l. 20b.



3. KYPRA, THE ETRUSCAN JUNO,
with sacred bird, centaurs, animals, and human
figures. From Clusium. Supposed to be not later
than Ezekiel's time.

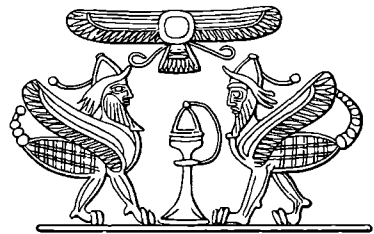


4. HUMAN-FACED, WINGED LION
touching a sacred tree (LAJARD, *Mithra*).
See p. 183, l. 37.

Ezekiel



5. WINGED FIGURE
(perhaps goddess) carrying a child
(perhaps the emblem of a soul).
From the so-called *Harpy tomb*,
Xanthos, Lycia (about 550 B. C.).



6. SCORPION-MEN
adoring a sacred post (*cf.* No. 2), above
which is a winged sun (LAJARD,
Mithra). See p. 183, l. 21 and *cf.* the
second of the two Assyrian bronze
vessels figured on p. 151, also GEO.
SMITH, *Chaldean Account of Genesis*,
ed. A. H. SAYCE, p. 97. [These scor-
pion-men may symbolize insects carry-
ing pollen to female flowers; *cf.* below,
p. 183, l. 19.—P. H.]

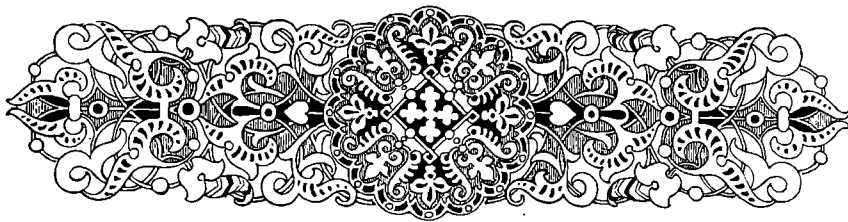


7. WINGED DEMON,
or god, seizing two unicorns (see
Psalms, p. 173). Over a sacred cone
stands the winged bust of a deity
(British Museum). See p. 183, l. 21.

To face p. 1

ORIENTAL COMPOSITE CREATURES

(See pp. 95, 183)



Ezekiel



Israel's Sin and Doom

(Chapters 1-24; B. C. 592-587)



The Prophet's Call

(1, 1-3, 21)



The Consecrating Vision.

5 N the thirtieth¹ year, in the fourth month, on the 1, 1
fifth day of the month, as I was among the
captives by the river Chebar,² the heavens were
opened, and I saw visions of God;³ and the hand 3
10 of JHVH was on <me> there. And I beheld, and 4
lo, a furious wind came from the North,⁴ <and> a
mighty cloud with fire interfused, surrounded by
brightness, and out of the midst of it gleamed
something like shining metal.^{5, 6} And out of the 5
15 midst of it appeared the forms of four Creatures;⁶ and this was
their appearance: they had <the same> form; each had four faces 6

1, 2 "on the fifth day of the month,"³ that is, in the fifth year of the captivity of
3 King Jehoiachin; <it came to pass>, that is, the word of JHVH came to the
priest Ezekiel ben-Buzi, in the land of the Chaldeans, by the river Chebar

*
4 ⁶ out of the midst of the fire⁹

1, 7 and four wings; their legs were straight, and the soles of their feet were like the sole of a calf's foot; they shone like burnished bronze;⁵ and hands⁶ of a man were under their wings on their four sides.* As to the likeness of their faces,⁷ all four had in front the face of a man, on the right the face of a lion, on the left the face of a bull, and behind the face of an eagle. ⁸Above their heads were extended two of their wings, whereof one was joined to that of its neighbor on either side, while the other two wings covered the body. They went straight forward, whithersoever the spirit impelled them to go thither they went, and turned not as they went. And in the midst of the Creatures was an appearance like burning coals of fire,⁸ like torches,⁷ and the fire gleamed, and out of the fire issued lightning.⁹

15 And I beheld and lo, four wheels¹¹ on the earth beside the four Creatures. The appearance of the wheels¹² was like a *tarshish-stone*¹²—the four had the same form—and their appearance and construction were as if one wheel were within another. They moved whither their four sides faced, and turned not as they went. The felloes and spokes⁷ of the four were full of eyes¹³ round about. When the Creatures moved, the wheels moved beside them, and when the Creatures rose up from the earth, the wheels rose up; whithersoever the spirit impelled them to go thither they went,⁹ for the spirit of the Creature¹⁴ was in the wheels. When those moved, these moved; when those stood, these stood; and when those rose up from the earth, the wheels rose up beside them; for the spirit of the Creature¹⁵ was in the wheels.

22 And on the heads of the Creature¹⁶ was something like a firmament,¹⁴ crystalline in appearance, stretched out and resting on their heads. Under the firmament their wings were stretched out straight, two touching each other,* and two covering the body 30

I, 8. 9 *and the four had faces and wings, their wings touched one another; they did not turn as they went: each went straight forward⁹

*
11 ⁸and their faces and⁹ 13 ⁷it went up and down among the creatures⁹

*
14 ⁶and the Creatures ran back and forth, went and came like lightning¹⁰

*
15 the Creatures 16 and their construction

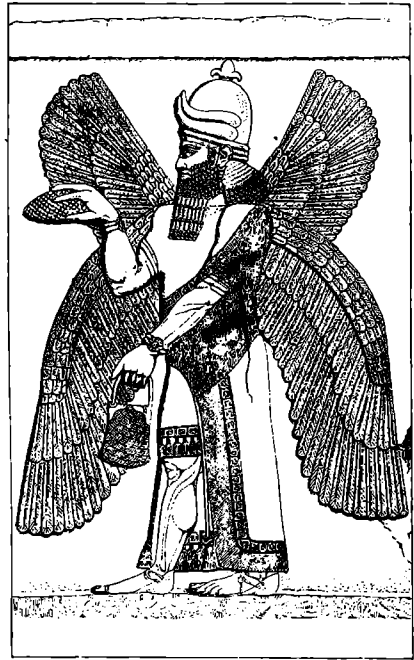
*
18 ⁷they were high and dreadful—and their felloes

*
20 ⁸there the spirit impelled them to go, and the wheels rose up beside them

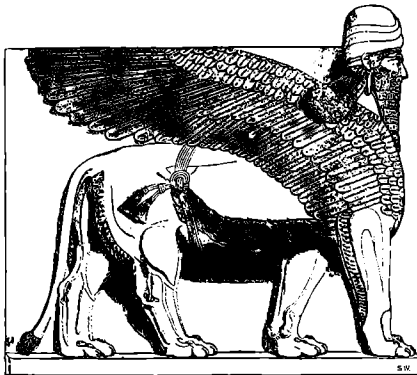
*
22 terrible 23 ⁸two covering them ⁸them



1. EAGLE-HEADED DEITY.
From Khorsabad.
See p. 182, l. 22.



3. FOUR-WINGED DEITY.
From Khorsabad.
See p. 183, l. 25.



2. HUMAN-HEADED COLOSSAL LION.
From the Northwestern Palace,
Nimrod.
See p. 183, l. 31.

Ezekiel



4. HUMAN-HEADED, WINGED BULL-DEITY.
From the Palace at Khorsabad and now
in the Louvre, Paris.
See p. 155, l. 5; p. 178, l. 24; p. 183, l. 31.

To face p. 2

ASSYRIAN CHERUBIC FIGURES

(See pp. 95, 155, 183)

3 Son of man, what thou findest eat; eat this book, and go and speak
2 to the House of Israel. I opened my mouth, and He made me eat
3 th<e> book, saying to me: Son of man, eat and take into thee
this book which I give thee. And I ate it; it was as sweet as
honey¹ in my mouth.

5

4 Then He said to me: Son of man, go to the House of Israel,
5 and speak my words to them. Not to a people of strange speech
6 and foreign tongue art thou sent,^a no<r> to many peoples of strange
speech and foreign tongue, whose words thou wouldst not under-
7 stand; if I sent thee^b to them, they would hear thee!² But the 10
House of Israel will not be willing to hear thee, for they are not
willing to hear me—all the House of Israel are bold and stub-
8. 9 born. Behold, I make thee as bold and as stubborn as they; thy
face I make like adamant, harder than flint; be not afraid of them,
10 nor dismayed at them³—verily, they are a rebellious House. And 15
He said to me: Son of man, all my words that I shall speak to
11 thee receive in⁴ thy mind and hear with thine ears; and go to the
captives, the sons of thy people, and speak to them, and say to
them: Thus says the Lord, JHVH—whether they hear or forbear.
12 And the spirit lifted me up, and I heard behind me the 20
sound of a great rustling, (as) the Glory of JHVH (arose)⁴ from its place,
13 (the sound of the wings of the Creatures touching one another,
and the sound of the wheels beside them,)⁵ the sound of a great
14 rustling. The spirit lifted me up, and carried me off, and I went
away 'deeply stirred, and the hand of JHVH was strong upon me. 25
15 And I came to the captives at Tel-abib,⁶ by the river Chebar,⁷ and
sat there among them seven days dismayed.⁶

16 And at the end of seven days came to me this word of
17 JHVH: Son of man, I appoint thee watchman⁷ to the House
of Israel; when thou hearest a word from my mouth, thou shalt 30
18 warn them from me. When I say to the wicked: Thou shalt
die, then, 'if thou speak not to <the> wicked to warn him from his
wicked way, so as to save his life, he⁸ shall die on account of
19 his iniquity, but his blood will I require at thy hand. And if

3, 5 ^ato the House of Israel

6 ^bnot

14 ^cbitter

15 ^dwho were dwelling

^eand to where they were dwelling

18 ^fif thou warn him not

^gthe wicked man

thou warn a wicked man, and he turn not from his wickedness 3
and wicked way, he shall die on account of his iniquity, but thou
hast saved thyself. And when a righteous man turns from his 20
righteousness and does evil, and I put a stumbling-block⁷ before
5 him, he shall die; if thou warn him not, he shall die on account
of his sin, and none of the righteous deed^{8a} which he has done
shall be remembered, but his blood will I require at thy hand.
But if thou warn him^a not to sin, and he sin,⁸ he shall die in 21
his sin,⁸ but thou hast saved thyself.



Approaching Siege of Jerusalem

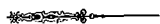
(3, 22-7, 27)

Preface: The Prophet's Mouth is closed.

THE hand of JHVH was laid on me,⁷ and He said to me: 22
15 Arise, go forth to the valley,⁹ and there I will speak with
thee. Then I arose and went forth to the valley, and lo, there 23
the Glory of JHVH was standing, like the Glory that I saw by
the river Chebar. And I fell on my face. And the spirit entered 24
into me, and set me on my feet, and He spoke with me, and said
to me: Go, shut thyself up in thy house. And, as for thee, son 25
20 of man, lo, I will put bonds on thee and therewith bind thee,¹⁰
and thou shalt not go forth among them. I will cause thy tongue 26
to cleave to thy palate, and thou shalt be dumb,¹¹ and shalt not be
a reprovcr to them—verily, they are a rebellious House. But 27
when I speak with thee, I will open thy mouth, and thou shalt
25 say to them: Thus says the Lord, JHVH—let him hear who will,
and let him forbear who will,—verily, they are a rebellious House.

The Siege.

AND do thou,¹ son of man, take thee a tile,² and set it before 4, 1
thee, and portray thereon a city,³ and lay siege to it: 3 build 2



3, 21 ^a the righteous

21 ⁸ not

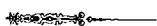
22 ⁷ there

4, 1 ³ Jerusalem

4 a tower against it, and throw up a mound against it, and pitch
camps against it, and round about set battering-rams⁴ against it;
3 and take thee an iron plate,⁵ and set it as an iron wall between
thee and the city, and set thy face toward it; and so let it be in
a state of siege, and to it do thou lay siege. This is a sign to 5
the House of Israel.

4 And do thou lie on thy left side, and ~~be~~ bear the punishment
of the House of Israel;^a and for the number of days that thou thus
5 liest thou shalt bear their punishment. I assign thee for the
years of their punishment an equal number of days, ~~one~~ hundred 10
and ninety days; so shalt thou bear the punishment of the House
6 of Israel. And, having accomplished these ~~days~~, thou shalt lie on
thy right side,^b and bear the punishment of the House of Judah
7 forty days; a day for a year I assign thee.⁶ And thou shalt turn
thy face and thy bared arm toward the siege of Jerusalem, and 15
8 prophesy against her. Lo, I put bands on thee, and thou shalt
not turn from one side to another⁷ till thou hast finished the days
9 of thy siege. Take thee wheat and barley, and beans and lentils,
and millet and spelt,⁸ and put them into a vessel, and make bread
of them; the number of days that thou liest on thy side (~~one~~ 20
10 hundred and ninety days) thou shalt eat it. Thy food^r thou shalt
eat ~~<~~ by weight, twenty shekels a day; at set times shalt thou
12 eat it. Thou shalt ~~prepare~~ it in the form of barley cakes, and
11 bake it in their presence on human dung.⁹ Water thou shalt
drink by measure, one sixth of a hin; thou shalt drink it at set 25
13 times.¹⁰ And He^e said: Thus shall the Israelites eat their bread
14 unclean among the nations whither I will drive them. And I said:
Ah, Lord, JHVH, from my youth till now I have not been defiled;
I have not eaten what died of itself or was torn by beasts, nor
15 has abominable flesh entered my mouth.¹¹ He said to me: See, I 30
permit thee cow's dung instead of human dung; on it thou mayst
16 prepare thy bread. And He said to me: Son of man, I am
about to break the staff of bread¹² in Jerusalem; they shall eat
bread by weight and in terror, and drink water by measure and
17 in dismay, in order that, lacking bread and water, they may all be 35
stricken with dismay and pine away under their punishment.

5, 1 And do thou, son of man, take thee a sharp sword,ⁱ and use
it as a barber's razor, passing it over thy head and thy beard;
2 and take balances, and divide ~~the hair~~. A third part burn in

4, 4 ^a thereon6 ^b again10 ^r which13 ^e JHVH

the fire within the city when the days of the siege are completed; 5
a third part^a smite with the sword round about the city; and a
third part scatter to the wind.^b But take a few of them, and 3
wrap them in thy skirts; and of these again take some and cast 4
5 them into the fire and burn them.^c

And say^d to the whole House of Israel: Thus says the Lord, 5
JHVH: This is Jerusalem. In the midst of the nations^e I have set
her, and round about her are the lands. And she has wickedly 6
rebelled against my ordinances more than the nations, and against
10 my statutes more than the lands that are round about her; they
have rejected my ordinances, and have not followed my statutes.
Therefore thus says the Lord, JHVH: Because ye have been more 7
rebellious than the nations which are round about you, in that ye
have not followed my statutes nor kept my ordinances, but have
15 done^f according to the ordinances of the nations which are round
about you, therefore thus says the Lord, JHVH: Behold, I also am 8
against thee, and I will execute judgment in the midst of thee in
the sight of the nations,^g and I will do to thee what I have never 9
before done, and the like of which I will not do again, because
20 of all your abominations: in the midst of thee fathers shall eat 10
their sons, and sons shall eat their fathers.^h I will execute judg-
ment on thee, I will scatter the whole remnant of thee to every
wind. By my life!ⁱ says the Lord, JHVH, because thou hast defiled 11
my sanctuary with all thy detestable and abominable things,^j I also
25 will deal furiously;^k mine eye shall not spare, and I will not have
pity. A third part of thee shall die by pestilence and perish with 12
hunger in the midst of thee, and a third part shall fall by the
sword round about thee, and a third part I will scatter to every
wind, and pursue them with the sword. Thus will my anger 13
30 spend itself, and I shall appease my fury on them and be content,
and they shall understand that I, JHVH, have but given expression to
my just indignation^l when I have vented my fury on them. I will 14
make thee, among the nations which are round about thee, a desola-
tion and a scorn in the eyes of every passer-by. And thou shalt 15
35 be an object of scorn and derision, an occasion of instruction and
dismay to the nations that are round about thee, when I execute
judgment on thee in anger, and in fury, and in furious rebukes.^m



5, 2 ^atake

*

4 ^cfrom them shall go forth a fire²

^band I will pursue them with the sword²

7 ^dnot

15 'I, JHVH, have said it

5, 16 when I send against you my arrows^a of evil, which shall destroy you:^b I will send on you grievous famine, and break your staff of
 17 life, and I will send against you wild beasts, and they shall bereave you, and through you shall pass pestilence and blood, and a sword will I bring upon you.¹² I, JHVH, have said it. 5

Against the Mountains.

6, 1. 2 FURTHER came to me this word of JHVH: Son of man, set thy face toward the mountains¹ of Israel and prophesy
 3 against them, and say: Mountains of Israel, hear the word of the Lord, JHVH. Thus says the Lord, JHVH, to the mountains and to 10
 the hills, to the ravines and to the valleys: Behold, I bring a
 4 sword against you; I will destroy your high-places,² and your altars shall be demolished, and your sun-pillars³ broken, and I will
 5 cause your slain to fall down before your idols,⁴ and I will scatter
 6 your bones⁵ about your altars. In all your dwelling-places the 15
 cities shall be waste and the high-places desolate, so that your altars shall be waste and <desolate>, and your idols be broken and annihilated, and your sun-pillars hewn down, and your works
 7 blotted out, and the slain shall fall in the midst of <them>, and ye
 8 shall learn that I am JHVH; <and> when there shall be among the 20
 nations some of you who have escaped the sword, when ye are dispersed in the lands, then those of you who escape shall remember me among the nations whither you are carried captive; <and> I
 9 will crush the hearts which have adulterously turned⁶ from me, and consume the eyes which have adulterously turned toward 25
 their idols, and they shall loathe themselves for the wicked things
 10 they have done⁷—for all their abominations; and they shall learn that I, JHVH, have not vainly said that I would do them this evil.
 11 Thus says the Lord, JHVH: Clap thy hands,⁸ and stamp thy feet, and cry: Woe! because of all the⁹ abominations of the House 30
 of Israel; for they shall fall by the sword, by famine, and by
 12 pestilence. He who is far off shall die by pestilence, and he who is near shall fall by the sword, and he who⁶ is besieged shall

5, 16 ^aof famine

^bwhich I will send to destroy you

17 ^cfamine and

6, 5 ^dand I will set the corpses of the Sons of Israel before their idols

8 ^eand I will reserve

9 ^fwhich have turned

11 ^gwicked

12 ^hsurvives and

die by famine,⁹ and I will satiate my fury on them. *They* shall 6, 13
learn that I am JHVH when their slain lie in the midst of their
idols round about their altars, on every high hill, on all mountain-
tops, and under every green tree and every leafy terebinth,¹⁰ places
5 where they offered sweet savor¹¹ to all their idols. I will stretch 14
out my hand against them, and make the land waste and desolate
from the Wilderness to *R*iblah,¹² in all their dwelling-places; they
shall learn that I am JHVH.

The Doom of the Nation.

10 **A**ND this word of JHVH came to me: Son of man, thus says 7, 1. 2
the Lord, JHVH, to the land of Israel:

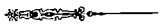
An end¹ *is* come! the end is come on the four quarters of
the land! Now the end is on thee, and I will hurl mine anger 3
upon thee, and judge thee according to thy ways, and requite
15 thee for all thine abominations. I will not show compassion, I will 4
not have pity, but I will requite thee for thy deeds, and thine
abominations shall be in the midst of thee; ye shall learn that I
am JHVH.

Thus says the Lord, JHVH: Calamity *on* calamity! Behold it 5
20 comes! there comes an end! The end is come! against thee it 6
awakes!² Behold, it is come! The doom is fallen on thee, O 7
inhabitant of the land! the time draws on; the day is near, *a*
day³ of turmoil *on the* mountains!^{3a}

Behold, the day! behold, it is come! the doom is come forth! 10
25 the rod has blossomed! insolence has budded! violence is grown 11
into a rod of wickedness!⁵

The time is come! the day is at hand! Let not the buyer 12
rejoice, nor the seller mourn!⁶ There is wrath on all her people;
the seller shall not regain⁷ what he has sold, though *he* be still 13
30 alive,⁸ and no one shall strengthen his life by iniquity.

Sound the trumpet! make you ready! But no one advances 14
to battle;⁸ my wrath is on all her people. The sword is without, 15



7, 8 ^anow will I shortly pour out my fury on thee, and accomplish mine anger
against thee, and judge thee according to thy ways, and requite thee for all
9 thine abominations. Mine eye will not spare, neither will I have pity; accord-
ing to thy ways will I recompense thee, and thine abominations shall be in the
midst of thee; ye shall learn that I, JHVH, do smite⁴

*

13 ^bfor vision is on all her multitude; he shall not regain⁷

7 and pestilence and famine within! He who is in the field shall die
 by the sword, and him who is in the city famine and pestilence
 16 shall devour, and, if some escape, they shall be on the mountains
 like doves of the valleys,⁹ all of them mourning, every one in his
 17 punishment! All hands shall be slack, and all knees unstable as
 18 water! They shall gird themselves with sackcloth, terror shall
 cover them, on all faces shall be shame, and on all heads bald-
 19 ness! Their silver they shall cast into the streets, and their gold
 they shall regard as an unclean abomination;¹⁰ their silver and gold
 shall not save them on the day of JHVH's wrath;¹¹ therewith 10
 they shall not satisfy their appetite. It has been the stumbling-
 20 block of their iniquity; the beauty of its ornament they have turned
 into pride, and therefrom have they fashioned the images of their
 abominable and detestable things.¹² Therefore I will make it an
 21 unclean abomination to them, and will give it to strangers as a
 prey, and to the fiercest people¹³ of the earth as a spoil, and they
 22 shall profane it.¹⁴ I will turn my face from them, and my cherished
 23 city shall be profaned: robbers shall enter it, and profane it;¹⁵ for
 the land is full of bloody crime, and the city is full of violence.
 24 I will bring the cruelest of nations,¹⁶ and they shall take possession 20
 of their houses! I will put an end to the pride of <their strength>,
 and their sanctuaries shall be profaned!¹⁴
 25 Anguish comes! They will seek peace, and there shall be
 26 no peace! Calamity on calamity will come, and there will be rumor
 on rumor! A vision will be sought in vain from the prophet, 25
 and no legal instruction will be got from the priest, nor counsel
 27 from the elders.¹⁶ ¹⁷The prince will clothe himself with dismay,
 and the hands of the people of the land will tremble! <According
 to> their own way will I treat them, and by their own judgments
 will I judge them; they shall learn that I am JHVH. 30



7, 23 ^amake the chain¹⁵



27 ^bthe King will mourn

Vision of the Sin of Jerusalem,

THE CITY ABANDONED BY JHVH. ITS DOOM AND ITS RESTORATION.

(CC. 8-11; Aug. or Sept., 591 B. C.)

IN the sixth year, in the sixth month, on the fifth day of the 8, 1
 5 month, as I was sitting in my house, and the Elders of Judah
 were sitting with me,¹ the hand of the Lord, JHVH, fell on me
 there. And I saw, and lo, a form like that of <a man>,² from 2
 what seemed his loins downward* and upward, <like fire>, like the
 gleam of shining metal. And he stretched forth the form of a 3
 10 hand, and took me by a lock of my hair; and the spirit³ lifted
 me up between earth and heaven, and brought me, in visions of
 God, to Jerusalem, to the door of the north gateway of the inner
 +court+,⁴ where stood the image which provokes the just indignation
 +of JHVH+. And lo, there was the Glory of the God of Israel, like 4
 15 the vision which I saw in the valley.

And He said to me: Son of man, turn thine eyes northward! 5
 I turned mine eyes northward, and beheld, north of the altar-gate,
 at the entrance, that image which provokes +His+ indignation.⁵ He 6
 said to me: Son of man, seest thou what they are doing, the
 20 great abominations the House of Israel are here practicing, so that
 I must leave my sanctuary? Thou shalt see yet greater abominations.
 And He brought me to the door of the court, and I looked, 7
 and lo, a hole in the wall. He said to me: Son of man, dig 8
 into the wall. I dug into the wall, and beheld a door. And 9
 25 He said to me: Enter, and see the wicked abominations which they
 are here practicing.⁶ I entered and looked, and lo, every form 10
 of reptile and beast,⁷ all manner of <abominations>, and all the
 idols of the House of Israel were portrayed on the wall round
 about. And seventy⁸ men, of the Elders of the House of Israel, 11
 30 one of whom was Jaazaniah ben-Shaphan,⁹ were standing before
 them, every man with a censer in his hand, and the odor of
 the cloud of incense ascended. He said to me: Seest thou, son 12
 of man, what the Elders of the House of Israel are doing in
 secret, every one in his chamber filled with pictures? They think,
 35 JHVH does not see us, JHVH has left the land.¹⁰ And He said to 13
 me: Thou shalt see yet greater abominations which they are

8,¹⁴ practicing. And He brought me to the door of the north gateway¹¹ of the house of JHVH, and behold, there were sitting the women,¹⁵ weeping for Tammuz.¹² And He said to me: Seest thou, son of¹⁶ man? thou shalt see yet greater abominations than these. And He brought me into the inner court of the house of JHVH, and⁵ behold, at the *very* door of the Temple of JHVH, between the porch and the altar, were about twenty-five men,¹³ with their backs to the Temple of JHVH and their faces to the East, and they were worshipping the Sun in the East!¹⁴

17 And He said to me: Seest thou, son of man? Is it too slight¹⁰ a thing for the House of Judah to practice the abominations which they are here practicing but they must fill the land with violence, and still further provoke me to anger? Behold, they are sending a¹⁸ stench to *my* nostrils!¹⁵ But I, too, will act with fury! I will not show compassion, I will not have pity! With a loud voice¹⁶ shall¹⁵ they cry in my hearing and I will not hear them!

9,¹ And He cried in my hearing with a loud voice: Approach, ye executioners of the city,¹ every man with weapons of slaughter² in his hand! Thereupon six men² came from the road leading to the Upper Gate³ that faces northward, every one with a weapon of²⁰ slaughter in his hand, and in the midst of them a man² clothed in linen,⁴ with a writer's ink-horn⁵ at his side; and they came³ and stood beside the bronze altar.⁶ Now the Glory of the God of Israel had ascended from the Cherub,⁷ on which it rested, and had gone to the threshold of the Temple. And He called to²⁵ the man clothed in linen who had a writer's ink-horn at his side,⁴ and *said* to him: Pass through the city,⁸ and put a mark⁸ on the foreheads of the men who sigh and sorrow over all the abominations⁵ which are practiced in the midst of it. And to the others He said in my hearing: Pass through the city after him, and smite! show³⁰ no compassion, have no pity! old men, young men and virgins, children and women slay utterly! but touch no one on whom is the mark; and begin at my sanctuary. And they began with the⁷ Elders who were in front of the Temple. Then He said to them: Defile the Temple, and fill the courts with slain! go forth³⁵ and⁸ slay in the city! While they were slaying, and I was left alone, I fell on my face, and cried out: Alas, O Lord, JHVH! wilt Thou destroy *the* remnant of Israel in pouring out Thy fury on Jeru-⁹ salem? He said to me: The iniquity of the House of Israel and



Judah is exceedingly great: the land is full of blood, and the city 9 is full of injustice; they think that JHVH has left the land, that JHVH does not see.⁹ And I, on my part, will show no compassion, 10 I will have no pity; I will inflict on them the requital of their 5 deeds. And behold, the man clothed in linen, with the ink-horn 11 at his side, reported: I have done as Thou commandedst me.

“And” He said to the man clothed in linen:⁹ Go into the 10, 2 midst of the chariot,² under the Cherub<s>,³ and fill thy hands with coals of the fire⁴ which is between the Cherubs, and scatter it over 10 the city.⁵ And in my sight he went in. Now the Cherubs were 3 standing on the right side of the house when the man went in, and the cloud filled the inner court. Then the Glory of JHVH 4 ascended⁶ from the Cherub<s> to the threshold of the house,⁷ and the house was filled with the cloud, and the court was full of 15 the brightness of the Glory of JHVH. The sound of the wings 5 of the Cherubs could be heard as far as the outer court,⁸ like the voice of El-Shaddai when He speaks. When He commanded the 6 man clothed in linen to take fire from the midst of the chariot,⁹ he went in and stood by the chariot. And “he”⁹ put forth his hand⁷ 20 to the fire which was in the midst of the Cherubs,¹ and took some, and went out.”

The Cherubs identified with the Creatures of the Chebar.¹¹

AND I saw, and lo, four wheels beside the Cherubs, one beside 9 each Cherub, and the appearance of the wheels was like that 25 of the *tarshish*-stone. The four were alike in form; it was as if 10 one wheel were within another “at right angles”. They moved for- 11 ward whichever way their four sides faced; they turned not as they went, but moved toward the point to which their front looked, not turning as they went. “The felloes and spokes” of the four 12

10, 1 “I looked, and lo, on the firmament which was on the heads of the Cherubs there appeared above them something like a sapphire, in form like a throne

*
2 “and said 6 “from the midst of the Cherubs

*
7 “the Cherub “from between the Cherubs

*
“and took and placed it in the hand of the man clothed in linen [wings¹⁰

8 “and there was visible on the Cherubs the form of a man’s hand under their

*
12 “and all their body¹² “and their wings¹² and the wheels

10, 13 were full of eyes round about.* +And+ in my hearing the wheels
 16 were called 'chariot.'¹³⁸ When the Cherubs moved, the wheels
 moved beside them, and when the Cherubs spread their wings
 to rise from the ground, the wheels did not leave their side.
 17 When these stood, those stood, and when these rose, those rose 5
 with them.⁷
 18 Then the Glory of JHVH left the threshold of the house, and
 19 took its stand over the Cherubs. And the Cherubs spread their
 wings and rose from the ground in my presence, the wheels being
 beside them as they went forth, and stood at the door of the east 10
 gateway¹⁶ of the house of JHVH, and over them was the Glory of
 the God of Israel.
 20 These were the Creatures that I saw under the God of Israel
 21 at the river Chebar, and I recognized them as Cherubs.¹⁷ Each
 had four faces and four wings, and under their wings was the 15
 22 semblance of human hands. And as to the semblance of their
 faces, they were the +same+ faces that I saw at the river Chebar.⁸
 And as for them, they went every one straight forward.

Denunciation of the War-party in Jerusalem,

and Promise of Restoration to the Exiles.

20

11, 1 **A**ND the spirit lifted me up, and brought me to the east¹ gateway
 of the house of JHVH, and behold, at the door of the gateway
 were twenty-five² men, among whom I saw Jaazaniah ben-Azzur,
 2 and Pelatiah ben-Benaiah, princes of the people. And He said to
 me: Son of man, these are the men who are devising iniquity and 25
 3 counseling evil in this city, who say: This is no time to build
 4 houses; the +city+ is the caldron, and we are the flesh.³ Therefore
 5 prophesy against them; prophesy, son of man! And the spirit⁴ of
 JHVH fell on me, and He said to me: Say: Thus says JHVH: So
 ye say, O House of Israel, and the thoughts of your minds I know. 30
 6 Ye have multiplied the slain in this city, ye have filled its streets



10, 12 *their wheels

*

14 ⁸and each had four faces: the face of the first was the face of a Cherub, that
 of the second the face of a man, the third the face of a lion, and the fourth
 15 the face of an eagle; and the Cherubs rose up—they are the Creatures that I
 saw at the river Chebar¹⁴

*

17 ⁷for the spirit of the Creature was in them¹⁵

22 ⁸their appearance



Ezekiel

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To face p. 14

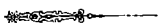
MOUNT OLIVET AS SEEN FROM MOUNT ZION

(See p. 117, l. 36)

with slain.⁵ Therefore, thus says the Lord, JHVH: Your slain, **II**,⁷ whom ye have laid in the midst of it, they are the flesh, and it is the caldron, and you <I> will bring out of it.⁶ Ye fear the sword, ⁸ and the sword will I bring on you, says the Lord, JHVH. I will ⁹ bring you out of it, and give you into the hands of strangers, and execute judgment on you. Ye shall fall by the sword; on ¹⁰ the border of Israel⁷ I will judge you, and ye shall learn that I am JHVH. It shall not be a caldron for you, and ye shall not be ¹¹ flesh within it; on the border of Israel will I judge you, and ye ¹² shall learn that I am JHVH whose statutes ye have not followed, and whose ordinances ye have not kept, but ye have done according to the ordinances of the nations that are about you. And, while ¹³ I was prophesying, Pelatiah ben-Benaiah died.⁸ And I fell on my face, and cried with a loud voice: Alas, O Lord, JHVH, wilt Thou ¹⁵ make an end of the remnant of Israel?

Then this word of JHVH came to me: Son of man, it is thy ¹⁴,¹⁵ brethren,^a thy fellow-<exiles>,¹⁰ yea, all the House of Israel, the whole of it, of whom the inhabitants of Jerusalem say: They are far away from JHVH;¹¹ to us the land is given as a possession. ²⁰ Therefore say: Thus says the Lord, JHVH: True, I have sent them ¹⁶ far away among the nations, and scattered them over the lands. I will be their sanctuary¹² a while in the lands whither they are gone, ^aand then I will gather <them> from the nations, and assemble ¹⁷ <them> from the lands whither <I have> scattered <them>, and give ²⁵ <them> the land of Israel;¹³ they shall go thither, and take out ¹⁸ of it all its detestable and abominable things; and I will give them ¹⁹ «a new» heart, and put a new spirit¹⁴ within <them>: I will take away the heart of stone out of their bosom, and give them a heart of flesh, that they may follow my statutes, and keep my ²⁰ ordinances and do them; they shall be my people, and I will be ³⁰ their God. But <these>,¹⁵ who are devoted to <>¹⁶ their detestable and ²¹ abominable things, I will inflict on them the requital of their deeds, says the Lord, JHVH.

And the Cherubs spread their wings, and the wheels were ²² beside them, and the Glory of the God of Israel was over them. ³⁵ The Glory of JHVH ascended from above the midst¹⁷ of the city, ²³ and took its stand on the mountain which is on the east of the city.¹⁸ And the spirit lifted me up, and brought me to the land ²⁴



II, 15 ^athy brethren⁹

¹⁷ ^atherefore say: Thus says the Lord, JHVH

taken in my snare; I will bring him to Babylon, to the land of **12** the Chaldeans, and it he shall not see, and there shall he die.⁶ And **14** all who are about him, his supporters⁷ and all his troops, I will scatter to every wind, and pursue them with the sword. They shall **15** learn that I am JHVH when I disperse them among the nations and scatter them over the lands. A few of them I will save from **16** sword, famine, and pestilence, that they may recount all their abominations among the nations whither they shall go.⁸ They shall learn that I am JHVH.

10 Then this word of JHVH came to me: Son of man, eat thy **17. 18** bread with quaking, and drink thy water with trembling and anxiety,⁹ and say to the people of the land: Thus says the Lord, **19** JHVH, concerning the inhabitants of Jerusalem in the land of Israel: They shall eat their bread with anxiety, and drink their water with **15** dismay, that the land may be shorn of all that it contains, for the wickedness of all who dwell in it, that the inhabited cities may be **20** waste, and the land desolate.¹⁰ So shall ye learn that I am JHVH.



Against Popular Skepticism

and the Current Prophesying.

20 **A**ND this word of JHVH came to me: Son of man, what is this **21. 22** saying¹¹ that ye have in the land of Israel: "The days go by, and no vision is fulfilled"?¹² Therefore, say to them: Thus **23** says the Lord, JHVH: I will make this saying¹¹ cease, and it shall be no longer repeated in Israel; but say to them: "The days **25** are at hand, and the fulfilment of every vision." There shall be no **24** longer any vain vision or flattering divination¹³ in the midst of the House of Israel. For I, JHVH,¹⁴ will speak a word, and it shall be **25** performed, it shall be no longer delayed; yea, in your days, O rebellious House, I will speak a word and perform it,¹⁵ says the **30** Lord, JHVH.

Then this word of JHVH came to me:¹⁶ Son of man, behold, **26. 27** the House of Israel say: The vision that he sees is for many days

12, 25 ¹⁴will speak that which¹⁴

12, 28 hence, and he prophesies for remote times. Therefore, say to them: Thus says the Lord, JHVH: None of my words shall be any longer deferred, for I will speak a word, and it shall be performed, says the Lord, JHVH.

13, 1. 2 Further came to me this word of JHVH: Son of man, prophesy 5 against the prophets of Israel,¹ <prophesy>, and say <to them>:² 3 Hear the word of JHVH: Thus says the Lord, JHVH: Woe to those who prophesy out of their own minds and according to what 4 they have not seen!³ Like jackals on ruins are thy prophets,⁴ O 5 Israel. Ye mount not into the breach, nor build a wall for the 10 House of Israel, that ye may stand up in battle on the day of 6 JHVH.⁵ They see idle visions and they <divine> lies,³ saying: "JHVH says," when JHVH has not sent them, and then they expect the 7 fulfilment of their words. Do ye not see idle visions and utter lying divinations, saying: "JHVH says," when I have not spoken? 15 8 Therefore thus says the Lord, JHVH: Because ye speak vanity and see lies, therefore behold, I am against you, says the Lord, 9 JHVH. My hand shall be against the prophets who have idle visions, and who divine lies; they shall not be included in the assembly of my people, nor be inscribed in the register of the 20 House of Israel;⁶ to the land of Israel they shall not come; and 10 ye shall learn that I am the Lord, JHVH. Whereas they lead my people astray, saying "Peace!" when there is no peace, and, if 11 some one build a wall, they whitewash it;⁷ <therefore>, say to those who whitewash it:^a There shall be an overwhelming rain, 25 and <I will send> hailstones,⁸ and a furious wind shall <burst forth>, 12 and behold, the wall shall fall;⁸ shall it not <then> be said to you: 13 Where is the whitewash which ye applied to it? Therefore, thus says the Lord, JHVH: In my wrath I will let loose a furious wind, and in mine anger there shall be an overwhelming rain, and in 30 14 fury <I will send> hailstones to consume it. So will I break down the wall which you have whitewashed, and cast it down to the ground, and its foundation shall be laid bare, and it shall fall; and ye shall be consumed in the midst of it, and ye shall learn that 15 I am JHVH. Thus will I sate my fury on the wall and on those 35 who whitewash it,⁹ and <it shall be said> to you: "Where" is the 16 wall, and "where" are those who whitewash it, the prophets of Israel who prophesy concerning Jerusalem and see visions of peace for her, when there is no peace? says the Lord, JHVH.

13, 11 ^a it shall fall

⁹ <which> shall fall

The Prophetesses.

AND do thou, son of man, set thy face against the daughters 13, 17
 of thy people¹⁰ who prophesy out of their own minds, and
 do thou prophesy against them, and say: Thus says the Lord, 18
 5 JHVH: Woe to the women who sew amulets¹¹ on all wrists, and
 make fillets¹² for the heads of persons of every height, to hunt
 lives!¹⁴ And ye profane me¹⁴ to my people for handfuls of barley 19
 and pieces of bread,¹⁵ and ye slay¹³ those who should not die, and
 keep alive those who should not live, by your lying to my people,
 10 who listen to your lies.¹⁶ Therefore thus says the Lord, JHVH: I 20
 am against your amulets wherewith ye hunt lives,¹⁶ and I will tear
 them from *their* arms, and set *free* those whom ye hunt;¹⁶ and 21
 I will tear off your fillets, and deliver my people out of your
 hand, and they shall no longer be in your hand as prey; and
 15 ye shall learn that I am JHVH. Because ye *discourage*¹⁷ the 22
 heart of the righteous with lies when I have not discouraged him,
 and strengthen¹⁷ the hands of the wicked so that he shall not turn
 from his evil way and be saved alive, therefore ye shall no longer 23
 see idle visions, and practice divinations, but I will deliver my
 20 people out of your hand;¹⁸ and ye shall learn that I am JHVH.



The Lord will not answer Idolaters.

AND certain of the Elders of Israel came to me, and sat with 14, 1
 me.¹ Thereupon this word of JHVH came to me: Son of 2. 3
 man, these men have taken their idols to their heart, and have
 25 set in their path the stumbling-block of their iniquity;² shall I let
 myself be consulted by them?³ Therefore speak with them, and 4
 say to them: Thus says the Lord, JHVH: Any man of the House
 of Israel who shall take his idols to his heart, and set in his path
 the stumbling-block of his iniquity, and shall go to a prophet, I,
 30 JHVH, will answer him myself,⁴ according to the multitude of his
 idols, that I may seize the House of Israel by their heart,⁵ because 5

13, 18 ^a will ye hunt souls to my people, and keep souls alive for yourselves?¹³

*

20 ^b as birds

14,6 they have abandoned me for all their idols. Therefore say to the House of Israel: Thus says the Lord, JHVH: Turn ye, turn away from your idols, and from all your abominations turn your face 7 away. For, any man of the House of Israel, or of the aliens⁶ that dwell in Israel, who shall abandon me, and take his idols to 5 his heart, and set in his path the stumbling-block of his iniquity, and shall go to a prophet that the prophet may consult me for 8 him, I, JHVH, will answer him myself:⁷ I will set my face against that man, and <make> him a sign and a by-word, and cut him off⁸ from among my people; ye shall learn that I am JHVH. 10

Prophets who are deceived.

9 **W**HEN a prophet is deceived and speaks a word, I, JHVH, have deceived that prophet, and I will stretch out my hand against 10 him, and destroy him⁹ out of the midst of my people Israel. And they shall bear their punishment; as the punishment of him who 15 11 consults, so shall be the punishment of him who prophesies, that the House of Israel may no more go astray from me, nor any longer be defiled with all their transgressions; but they shall be my people, and I will be their God, says the Lord, JHVH.



A Wicked Nation cannot be saved by a Few Good Men.

12.13 **T**HIS word of JHVH came to me: Son of man, if a land sin against me by acting faithlessly, and I stretch out my hand against it, and break its staff of bread, and send famine into it, and 14 cut off from it man and beast, if these three men, Noah, Daniel, and Job¹⁰ were in it, they would by their righteousness save themselves 25 15 <alone>, says the Lord, JHVH. If I send wild beasts throughout the land and they depopulate it, so that it become waste and no one 16 pass through it because of the beasts,—though these three men were in it, by my life!¹¹ says the Lord, JHVH, they would save neither sons nor daughters; they alone would be saved, and the land would 30 17 be waste. Or, if I send a sword into that land, and say: “Sword, 18 pass through the land,” and I cut off from it man and beast,—if these three men were in it, by my life!¹² says the Lord, JHVH, they

would save neither sons nor daughters, but they alone would be 14 saved. Or, if I send pestilence into that land, and pour out my 19 fury on it in blood, and cut off from it man and beast,—if Noah, 20 Daniel, and Job were in it, by my life!¹¹ says the Lord, JHVH, they 5 would save neither son nor daughter; they by their righteousness would save themselves alone.¹²

And so, thus says the Lord, JHVH, how much more¹³ shall 21 this be the case, when I send my four deadly judgments, [] Famine, Wild Beasts, [Sword], and Pestilence¹⁴ on Jerusalem, to cut off from 10 her man and beast! And, should there be left survivors in her, sons 22 and daughters, who should escape and come forth to you, then, when ye see their way and their doings, ye will be consoled for the evil that I have brought on Jerusalem, for all that I have brought on her; they will console you when ye see their way and 23 15 their doings, for ye will perceive that it was not without cause that I did all that I did to her,¹⁵ says the Lord, JHVH.



Israel worthless as the Wild Vine.

THIS word of JHVH came to me: Son of man, of what use, in 15, 1. 2 comparison with other woods, is the wood of the vine, the 20 wild stock of the forest?¹ Is its wood used to make anything? 3 is even a peg got from it to hang a vessel on? It is thrown into 4 the fire to be consumed: the fire consumes its two ends, and its middle is burnt up; is it then fit for any work? When it is whole, 5 it is used for nothing; how much less can it be put to any use 25 when fire has consumed it and it is burnt up!

Therefore thus says the Lord, JHVH: As the wood of the wild 6 vine^a is delivered to the fire to be consumed, so do I deliver up the inhabitants of Jerusalem; I will set my face against them; they 7 are come out of fire,² and fire shall consume them, and <they> shall 30 learn that I am JHVH when I set my face against them and make 8 the land desolate, because they have been unfaithful to me, says the Lord, JHVH.



15, 6 ^a which

Jerusalem the Unfaithful Spouse.¹

16, 1. ² FURTHER came to me this word of JHVH: Son of man, set
 3 forth before Jerusalem her abominations, and say: Thus says
 the Lord, JHVH, to Jerusalem: Thine origin and thy nativity are from
 the land of the Canaanites: thy father was «an» Amorite, and thy
 4 mother a Hittite.² And as to thy nativity, on the day when thou
 wast born thy cord was not cut, thou wast not washed in water
 5 to cleanse thee, thou wast neither salted³ nor swaddled. No eye had
 pity on thee to do one of these things out of compassion for thee,
 but thou wast cast forth in the open field, in contempt for thy per- 10
 6 son, on the day when thou wast born.⁴ And I passed by thee, and
 saw thee «lying» in thy blood, to be trodden under foot, and I
 7 said to thee «when thou wast thus lying» in thy blood: Live!⁵ I
 «brought thee up» «and» made thee like the growth of the field:
 thou didst wax and grow up, and didst attain the «age of marriage»: 15
 thy bosom was formed, and thy hair was grown; but thou wert
 8 naked and bare.⁵ Then I passed by thee, and saw thee, and lo,
 thou hadst come to the time of marriage; and I spread my skirt
 over thee,⁶ and covered thy nakedness, and «swore» «the marriage-
 vow» to thee,⁷ and entered into a covenant with thee,⁸ says the 20
 9 Lord, JHVH; thus thou becamest mine. I bathed thee in water,
 10 and washed thy blood from thee, and anointed thee with oil. I
 clothed thee with embroidered garments, and shod thee with *takhash*-
 11 skin, and girded thee with fine linen, and robed thee in «silk».⁹ I
 decked thee with ornaments, putting bracelets on thine arms, a 25
 12 chain about thy neck, a ring in thy nose,¹⁰ rings in thine ears, and
 13 a splendid crown on thy head. Thus wert thou adorned with gold
 and silver, and clothed with fine linen, «silk», and embroidery; and
 didst eat fine flour and honey and oil; and didst wax very beauti-
 14 ful.⁶ And thy renown went forth among the nations for thy 30
 beauty¹²; it was perfect by reason of the splendor wherewith I
 endued thee, says the Lord, JHVH.

15 But thou didst trust to thy beauty, and didst trade as a harlot
 on thy renown, and didst lavish thy harlotries on every one who
 16 passed by.¹³ Thou tookest thy garments and madest thee shrines 35



16, 6 «and I said to thee «lying» in thy blood: Live!

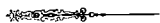
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13 ⁶ and didst prosper unto royal estate¹¹

15 ⁷ to him it will be¹⁴

of the pieces,¹⁵ and didst play the harlot therein.* Thou tookest thy 16, 17
 fair ornaments of gold and silver, which I had given thee, and madest
 thee images of men,¹⁷ and didst play the harlot with them; thine 18
 embroidered garments thou didst take and didst robe them; mine
 5 oil and mine incense thou didst set before them; my bread which 19
 I gave thee, the fine flour and oil and honey¹⁸ wherewith I fed thee
 thou settest before them as a sweet savor,¹⁹ ^asays the Lord, JHVH.
 Thou tookest thy sons and thy daughters whom thou borest me, 20
 and these didst thou sacrifice unto them to be devoured.²¹ Was
 10 thy harlotry so small a thing that thou must needs slay my sons 21
 and deliver them up by devoting them to thine images? And in all 22
 thine abominations and thy harlotries thou didst never remember the
 days of thy youth when thou wast naked and bare and layest in
 thy blood to be trodden under foot.

15 And after all thy wickedness (Woe! woe unto thee! says the 23
 Lord, JHVH) thou didst build thee an altar²² and make thee a shrine 24
 in every street; at every street-corner didst thou build thy shrine, 25
 and make thy beauty an abomination, offering thyself to every
 passer-by, and multiplying thy harlotries. Thou didst play the 26
 20 harlot with thy neighbors, the Sons of Egypt,²³ great of flesh, multi-
 plying thy harlotries to provoke me to anger.⁷ And being unsated, 28
 thou didst play the harlot with the Sons of Assyria,²⁵ and having
 played the harlot with them thou wert still not sated. Then thou 29
 didst extend thy harlotry to the land of traffic,²⁶ Chaldea, but even
 25 this did not sate thee. How consumed wert thou by passion, says 30
 the Lord, JHVH, in that thou didst all this, the deed of an abandoned
 harlot, in that thou didst build thine altar at every corner, and 31
 make thy shrine in every street! But in that thou didst scoff at
 hire thou wert unlike a harlot:⁸ to all harlots gifts are given, whereas 33
 30 thou gavest thy gifts to all thy lovers, and didst bribe them to
 come to thee from every side for thy harlotries. Thy conduct was 34
 contrary to the custom of women, in that thou didst solicit to
 harlotry, and wert not solicited, and in that thou gavest hire, and
 hire was not given thee;²⁸ thus wert thou the contrary.



16, 16 ^athey are not coming, and it shall not be¹⁶

19 ^band it was²⁰

*

27 ^cand behold, I stretched out my hand against thee, and cut off thy portion, and
 delivered thee up to the anger of those who hated thee, the daughters of the
 Philistines, who were ashamed of thy way, ^dwhich was ^elewdness²⁴

*

32 ^fthe adulteress, with a husband, receives strangers²⁷

Fate of Zedekiah.

An Allegory.

17, 1. 2 **T**HIS word of JHVH came to me: Son of man, put forth a
 3 riddle and propound a parable to the House of Israel, and say:
 Thus says the Lord, JHVH: A great eagle,¹ long-winged, broad-
 pinioned, with full plumage, and of divers colors,² came to Leb-
 4 anon, and took away the top of a cedar;³ the topmost of its
 twigs he plucked, and carried it to the land of traffic, and set
 5 it in the city of merchants.⁴ He took some of the seed of the
 land,⁵ and planted it in a fertile field. . . .⁶ By abundant streams 10
 6 he set it as a slip, that it might sprout and become a spreading
 vine of low stature, whose branches should turn toward him, and
 its roots be under him, that it might become a vine, and produce
 branches and shoot forth boughs.⁷

7 But there was ~~another~~⁸ great eagle,⁹ with long wings and 15
 thick plumage, and behold, toward him this vine bent its roots,
 and toward him sent forth its branches from the bed in which it
 8 was planted, that he might water it. Yet was it set in good soil,
 by abundant waters,¹⁰ that it might bring forth branches, bear fruit,
 9 and be a noble vine. Say thou: Thus says the Lord, JHVH: 20
 Shall it prosper? Shall he¹¹ not tear up its roots and pluck off
 its fruit, so that all its sprouting leaves shall wither?¹² nor will ~~the~~
~~other~~ ~~do aught~~¹³ with strong arm and mighty host¹⁴ when it is
 10 plucked up by the roots. Lo, it is planted! shall it prosper?
 Shall it not wither when the east wind strikes it?—wither in the 25
 bed wherein it is growing?

11. 12 Then this word of JHVH came to me: Say to the rebellious House:
 Know ye not what this means? Say thou: Behold, the King of
 Babylon came to Jerusalem, and took her king and her princes,
 13 and carried them to his ~~own~~ city of Babylon. He took one of the 30
 royal family, and made a covenant with him, and imposed an oath
 14 on him, and the mighty men of the land he carried off, that it
 might be a lowly kingdom, not exalting itself, that he¹⁵ might
 15 keep and maintain his covenant. But he rebelled against him,
 sending ambassadors to Egypt, asking for horses and a large army. 35
 Shall he who does such things prosper? shall he escape? shall
 16 he break his covenant¹⁶ and escape?—By my life! says the Lord,
 JHVH, in the land of the King who made him king, whose oath
 he despised and whose covenant he broke, with him in Babylon
 17 shall he die. And Pharaoh shall do nothing for him with a great 40

army and a mighty host in the war,¹⁷ when mounds are thrown 17
up and towers built, to cut off many lives. He has despised his 18
oath and broken his covenant; lo, he gave his hand, yet has he
done all these things; he shall not escape! Therefore, thus says 19
5 the Lord, JHVH: By my life! mine oath which he has despised and
my covenant which he has broken, I will bring on his head. I 20
will spread my net about him, he shall be taken in my snare,
and I will bring him to Babylon, and enter into judgment with
him there for the treason which he has committed against me.
10 And all his <choice>¹⁸ men in all his bands shall fall by the sword, 21
and the survivors shall be scattered to every wind,¹⁹ and ye shall
learn that I, JHVH, have spoken.

Thus says the Lord, JHVH: Yet will I myself take +a branch+ 22
from the top of the lofty cedar, and set it out; from the topmost
15 of its twigs I will pluck a tender one, and plant it on a high and
lofty mountain; I will plant it on Israel's high mountain,²⁰ and it 23
shall put forth boughs and bear fruit, and become a noble cedar,
and under it shall dwell all birds of every feather, in the shadow
of its branches shall they dwell. And all the trees of the field 24
20 shall be taught that I, JHVH, abase the high tree, exalt the low tree,
dry up the green tree, and make the dry tree green.²¹ I, JHVH,
have said it, and I will do it.²²



Law of Individual Responsibility.

THIS word of JHVH came to me: What mean ye by using 18, 1, 2
25 this proverb in the land of Israel: "The fathers eat sour
grapes, and the children's teeth are set on edge"?¹ By my life! 3
says the Lord, JHVH, never again shall ye use this proverb in Israel!
Behold, all souls are mine, the soul of the father as well as the 4
soul of the son is mine; the soul that sins, it +alone+ shall die.²
30 If a man be righteous, doing justice and righteousness, if he eat 5, 6
no +meat+ +with the blood+,³ nor lift up his eyes to the idols of
the House of Israel, defile not his neighbor's wife, nor approach
a woman <in her uncleanness>,⁴ oppress no one, restore his pledge,⁵ 7
commit no pillage, give bread to the hungry and clothe the naked,
35 lend not at interest, nor take increase,⁶ withdraw his hand from 8
iniquity, execute true judgment between man and man, follow 9

18 my statutes and obey my commandments and do *them*,⁷—he is righteous; he shall live, says the Lord, JHVH.

10 And if he beget a son, a violent man, a shedder of blood,^a
 11 who does none of these things, *but* eats *meat* *with the blood*,
 12 defiles his neighbor's wife, oppresses the poor and needy, commits
 13 pillage, restores not the pledge, lifts up his eyes to idols, commits
 13 abomination, lends on interest and takes increase,⁶—shall he live?
 He shall not live; he has done all these abominations,^c he shall
 die, and he alone shall be responsible for his own death.

14 And if he *in turn* beget a son who sees all the sins 10
 15 which his father has done, and *fears* and does not likewise, eats
 no *meat* *with the blood*, nor lifts up his eyes to the idols of the
 16 House of Israel, defiles not his neighbor's wife, oppresses no one,
 exacts no pledge, commits no pillage, gives bread to the hungry
 17 and clothes the naked, withdraws his hand from *iniquity*, takes no 15
 interest or increase,⁶ keeps my commandments and follows my
 statutes,—he shall not die for the iniquity of his father: he shall
 18 live. His father, because he practiced oppression and committed
 pillage^d and did what was not good among his people, behold,
 19 he died for his iniquity. But ye say: Why should the son not 20
 bear *the consequences of* his father's iniquity? If the son execute
 justice and righteousness, keep all my statutes and do *them*, he
 20 shall live. The person who sins,—he shall die. A son shall not
 bear *the consequences of* his father's iniquity, and a father shall
 not bear *the consequences of* his son's iniquity. The righteous- 25
 ness of the righteous shall be put down to his own account, and
 the wickedness of the wicked to his own account.

21 If the wicked turn from all the sins which he has committed,
 and keep all my statutes,¹⁰ and execute justice and righteousness,
 22 he shall live; he shall not die.¹¹ None of the transgressions which 30
 he has committed shall be remembered against him; for the right-
 23 eousness which he has done he shall live. Have I any pleasure
 in the death of the wicked? says the Lord, JHVH. If he turn
 from his ways, shall he not live?

24 And if the righteous turn from his righteousness and commit 35
 iniquity, and practice all the abominations of the wicked,^e none of
 the righteous deeds that he has done shall be remembered: for



18, 10 ^a who does *to* a brother any one of these things⁸

*

18 ^d on a brother⁹

24 ^e shall he live?

the treason that he has committed and for the sin that he has 18
 been guilty of, for them he shall die. Yet ye say: The way of the 25
 Lord is not right. Listen, House of Israel! Is my way not right?
 Rather, is it not your way that is not right? If a righteous man 26
 5 turn from his righteousness and do iniquity, he shall die []; for the
 iniquity that he does, <[therefor]>¹² he shall die. And if a wicked 27
 man turn from the wickedness which he does, and do justice and
 righteousness, he shall save his life. He <fears> and turns from all 28
 the transgressions which he has committed; he shall live, he shall
 10 not die. Yet the House of Israel say: The way of the Lord is 29
 not right. Are my ways not right, O House of Israel? Rather,
 is it not your ways that are not right?¹³

Thus, O House of Israel, I judge you every one according 30
 to his ways, says the Lord, JHVH. Repent and turn from all your
 15 transgressions, that they be not a stumbling-block of iniquity to
 you! Put away from you all the transgressions which ye commit 31
 against <me>¹⁴ and make you a new heart and a new spirit!¹⁵ And
 why will ye die, O House of Israel?¹⁶ I verily have no pleasure 32
 in the death of any one who dies, says the Lord, JHVH.¹⁷ There-
 20 fore turn and live!



Elegy on Jehoahaz and Jehoiaquin.

Do thou utter a Lament¹ over the prince<>² of Israel, and say: 19, 1. 2

LIKE³ a lioness was thy mother,⁴ || among the lions,—
 Amid young lions she couched, || she reared her whelps.
 25 And one of her whelps⁵ she brought up, || he became a young 3
 He learned to seize his prey, || and men he devoured.⁶ [lion;
 Against him the nations⁷ <cried out>⁸ || in their pit he was taken; 4
 Away they led him with hooks, || to the land of Egypt.

She saw that she waited in vain, || her hope—it had perished. 5
 30 Of her whelps <another>⁹ she took, || a young lion she made him.
 He moved to and fro among lions, || became a young lion, 6
 He learned to seize his prey, || and men he devoured.⁶
 Their <dwelling-places he ravaged>¹⁰ || their cities¹¹ he wasted. [ing.¹² 7
 Dismayed were the land and its fulness || at the sound of his roar-

- 19, 8 The nations¹³ cried out against him, || from neighboring lands on all
 About him they spread their net, || in their pit he was taken, [sides,
 9 [] Away they led him 'with hooks' || to the King of Babylon,^a
 '[In a cage they confined him "]',¹⁴ [Israel.
 That his voice no more should be heard || on the mountains of 5



Lament over the Crushed Nation.

- 10 **T**HY mother was like a vine¹⁶ || in a 'vineyard' ¹⁷ planted by waters,
 Fruitful and full of branches, || by reason of plentiful waters.
 11 One of its mighty branches || became <a> royal sceptre<,>¹⁸
 To the clouds its stature towered, 10
 Lofty, amid the mass of its boughs.
 12 But in wrath was the vine plucked up, || cast down to the ground,¹⁹
 The east wind withered its fruit,
 Broken off was its mighty branch, || withered, consumed by fire.
 13 In the wilderness²⁰ now it is set, || in a land dry and thirsty, 15
 14 Fire is gone forth from the branch, || has consumed its boughs.²¹ ^B
 Now has the vine no mighty branch, || no royal sceptre.

This is a Lament, and a Lament it is become.



Past Apostasy and Punishment

and Coming Deliverance of Israel.

20

- 20, 1 **I**N the seventh year,¹ on the tenth day of the fifth month, cer-
 tain of the Elders² of Israel came to consult² JHVH, and sat before
 2. 3 me. Then this word of JHVH came to me: Son of man, speak to
 the Elders of Israel, and say to them: Thus says the Lord, JHVH:



19, 9 ^a they brought him into strongholds¹⁵

14 ^B its fruit

Have ye come to consult me? By my life! I will not be con- 20
 sulted by you, says the Lord, JHVH. Wilt thou judge them, son 4
 of man, wilt thou judge them? Set before them the abominations
 of their fathers, and say to them: Thus says the Lord, JHVH: 5
 5 On the day that I chose Israel, and swore to the offspring of the
 House of Jacob, and made myself known to them in the land
 of Egypt, and swore to them, saying: I am JHVH, your God,—on 6
 that day I swore to them that I would bring them out of the
 land of Egypt to a land which I had given³ them, <a land>
 10 flowing with milk and honey, the glory of all lands.⁴ I said to 7
 them: Cast away every man the abominations⁵ of his eyes, defile
 not yourselves with the idols of Egypt;⁶ I am JHVH, your God.
 But they rebelled against me, and would not hear me; they did 8
 not cast away the abominations of their eyes, nor forsake the idols
 15 of Egypt. Then I resolved to pour out my fury on them and
 to accomplish mine anger upon them in the land of Egypt.⁷

But I dealt with them⁸ for my Name's sake,⁸ lest it should 9
 be profaned⁹ in the sight of the nations¹⁰ in the midst of whom
 they were, and in whose sight I had made known to them my pur-
 20 pose to bring them forth from the land of Egypt. I brought 10
 them forth from the land of Egypt, and brought them into the
 Wilderness. I gave them my statutes¹¹ and taught them my 11
 ordinances, which if a man do, he shall live. I gave them my 12
 sabbaths¹² also, to be a sign between me and them, that they
 25 might know that it was I, JHVH, who sanctified them. And the 13
 House of Israel rebelled against me in the Wilderness; my
 statutes they did not follow; they rejected my ordinances, which
 if a man do, he shall live, and my sabbaths they sorely profaned;
 so I resolved to pour out my fury on them in the Wilderness
 30 to consume them.¹³

But I dealt with them¹⁴ for the sake of my Name, that it 14
 might not be profaned in the eyes of the nations in whose sight
 I had brought them forth. I swore to them, indeed, in the 15
 Wilderness that I would not bring them into the land which
 35 I had given them, <a land> flowing with milk and honey, the
 glory of all lands; because they rejected my ordinances, and did 16
 not follow my statutes, and profaned my sabbaths; for their hearts
 were set on their idols. But mine eye had pity¹⁴ on them, 17
 and I refrained from destroying them, and did not consume them
 40 in the Wilderness. I said to their children in the Wilderness: 18
 Follow not the statutes of your fathers, and observe not their

strong hand and outstretched arm and outpoured fury; and I **20, 35**
 will bring you into the Wilderness of the peoples,²⁶ and there I
 will plead against you face to face;²⁷ as I pleaded against your **36**
 fathers in the Wilderness of the land of Egypt, so I will plead
5 against you, says the Lord, JHVH; I will cause you to pass under **37**
 the rod, and I will bring you in *man by man* *<by tale>*;²⁸ I will **38**
 sever from you those who rebel and transgress against me,²⁹ I will
 bring them forth from the land where they sojourn, but into the
 land of Israel they shall not come;²⁹ and ye shall learn that I
10 am JHVH. And as for you, O House of Israel, thus says the **39**
 Lord, JHVH, go, let every man serve³⁰ his idols!³¹ But afterward
 ye shall surely hear me, and ye shall no longer profane my sacred
 Name through your gifts and your idols; but on my sacred **40**
 mountain, on the high mountain of Israel, says the Lord, JHVH,
15 there shall all the House of Israel, all of it, worship me;^a there
 will I accept them, and there will I require your offerings and the
 best of your oblations in all your consecrated things. In your **41**
 sweet savors I will accept you when I bring you again from the
 nations and gather you from the lands among which ye are dis-
20 persed, and through you my sanctity shall be manifested³³ in the
 sight of the nations; and ye shall perceive that I am JHVH when **42**
 I bring you to the land of Israel, the land which I swore to give
 to your fathers; there ye shall remember your ways and all the **43**
 practices wherewith ye have defiled yourselves, and ye shall loathe
25 yourselves for all the wickedness which ye have committed; and **44**
 ye shall learn that I am JHVH when I deal with you for the
 sake of my Name, not according to your evil ways and corrupt
 practices, O House of Israel, says the Lord, JHVH.



Fire and Sword against Israel and Ammon.¹

30 **T**HIS word of JHVH came to me: Son of man, turn thy face **45. 46**
 toward the South,² and preach against the South, and pro-
 phesy against the forest³ of the field in the South, and say to the **47**
 forest of the South: Hear the word of JHVH: Thus says the



20 Lord, JHVH: Behold I kindle in thee a fire⁴ which shall devour every green tree and every dry tree in thee; the blazing flame shall not be quenched, and all faces shall be scorched thereby
48 from South to North, and all men shall see that I, JHVH, have kindled it: it shall not be quenched. 5

49 And I said: Ah, Lord, JHVH! they say of me: Is he not speaking riddles?⁵

21, 1.2 Then this word came to me from JHVH: Son of man, turn thy face toward Jerusalem, and preach against ~~her~~ sanctuaries, and
3 prophesy against the land of Israel, and say to the land of Israel: 10
Thus says JHVH: Behold, I am against thee, and I will draw my sword from its scabbard, and cut off from thee righteous and
4 wicked.⁶ Because I cut off from thee righteous and wicked, there-
fore goes my sword forth from its scabbard against all human-
5 kind, from South to North, and all shall know that I, JHVH, have 15
drawn my sword from its scabbard: it shall not be sheathed.⁷

6 And thou, son of man, sigh; with heart-breaking⁸ and with
7 bitterness sigh before their eyes. And when they shall say to thee: Wherefore dost thou sigh? thou shalt say: Because of the tidings; for it comes, and every heart shall tremble, and all hands 20
shall be feeble, and the spirit of all shall faint, and all knees shall be weak as water. Behold it comes, and it shall come to pass, says the Lord, JHVH.

8.9 This word of JHVH came to me: Son of man, prophesy and say: Thus says JHVH: Say: 25

A sword, a sword!⁹
Sharpened and polished!
10 Sharpened to slay!
Polished to ~~flash forth~~ lightning!^a

11 It is given to ~~the slaughterer~~ 30
To grasp with the hand!
It is sharpened⁹ and polished
For the hand of the slayer!

12 Shriek and howl, son of man, for it is ~~drawn~~ against my people, against all the princes of Israel; they are delivered over to 35
the sword together with my people; therefore smite upon thy thigh,



21, 29 to «flash forth» lightning!²⁶ because in lying visions and with false divination it was told thee²⁷ that thou shouldst «therewith» smite the necks of the wicked who were to be slain,²⁸ whose day had
30 come, in the time of their final punishment. Return it to its scabbard! In the place where thou wast created, in the land
31 where thou wast born, I will judge thee. I will pour out my anger upon thee, I will blow on thee the fire of my wrath, and I will deliver thee into the hand of ruthless men, forgers of
32 destruction.²⁹ Fuel for fire shalt thou be, thy blood shall be in the land, thou shalt not be remembered; for I, JHVH, have spoken it! 10



Arraignment of Jerusalem.

22, 1. 2 **T**HIS word of JHVH came to me: Son of man, wilt thou judge, wilt thou judge the bloody city? Then show her
3 all her abominations, and say: Thus says the Lord, JHVH: O city, that sheddest blood in the midst of thee that thy time may
4 come, and makest idols for thyself that thou mayst be defiled; of the blood which thou hast shed thou art guilty, and by thine idols which thou hast made thou art defiled, and thou hast brought on thy day «of doom», and thy «time» «of reckoning».¹ Therefore I give thee up to the scorn of the nations and to the mockery
5 of all the lands. Those of them which are near and those which are far shall mock thee, thou infamous one, full of tumult.
6 Behold, in thee the princes of Israel all use their power to shed
7 blood.² In thee father and mother are despised, in thee the stranger is oppressed,³ in thee orphan and widow are wronged.
8 My sacred things thou contemnest, my sabbaths thou profanest.
9 In thee are those who slander in order to shed blood. In thee «flesh» is eaten «with the blood».⁴ In thee lewdness⁵ is committed:
10 men take their fathers' concubines; women unclean through «their
11 monthly» impurity are approached; one man acts vilely with his
neighbor's wife; another lewdly contracts a defiling marriage with his daughter-in-law; another marries his sister, the daughter of
12 his father. In thee bribes are taken to shed blood, thou takest interest and increase, and oppressest thy neighbor by extortion,⁶
13 and me thou forgettest, says the Lord, JHVH. Behold, I smite 35

my hands together⁷ at the extortion thou practicest and at the **22**
 blood which is in the midst of thee. Will thy heart be firm or **14**
 thy hands strong in the days when I deal with thee? I, JHVH,
 have spoken it and I will do it! I will scatter thee among the **15**
5 nations and disperse thee through the lands, and consume out of
 thee thine impurity, and <I> will be profaned through thee in the **16**
 eyes of the nations,⁸ and thou shalt learn that I am JHVH.

Further came to me this word of JHVH: Son of man, the **17. 18**
 House of Israel, all of them, are become dross to me, copper
10 and tin and iron and lead in the furnace; dross of silver are they.⁹

Therefore, thus says the Lord, JHVH: Because ye are all become **19**
 dross, therefore, behold, I will gather you into the midst of Jerusa-
 lem. As silver and copper and iron and lead and tin are gathered **20**
 into the furnace that fire may be blown on them and they be
15 melted, so will I gather you in my anger and in my fury, and
 cast you in and melt you. Yea, I will gather you and blow on **21**
 you the fire of my wrath, and therein shall ye be melted. As **22**
 silver is melted in the furnace, so shall ye be therein melted; and
 ye shall learn that I, JHVH, have poured out my fury on you.

20 This word also came to me from JHVH: Son of man, say to **23. 24**
 her: Thou art a land without <rain> or shower on the day of
 indignation,¹⁰ <whose princes-royal> in the midst of her are like a **25**
 roaring lion that rends his prey; they devour men, they seize on
 treasure and wealth, they make many a widow in the midst of her.
25 Her priests violate my law and profane my sacred things; no dis- **26**
 tinction do they make between sacred and common, no difference do
 they teach between unclean and clean; from my sabbaths they hide
 their eyes, and among them I am profaned. Her nobles in the **27**
 midst of her are like wolves that rend their prey, shedding blood,
30 destroying lives, to get dishonest gain. Her prophets daub <walls> with **28**
 whitewash,¹¹ seeing false visions and divining lies for them, saying:
 "Thus says the Lord, JHVH," when JHVH has not spoken.¹² The **29**
 people of the land practice oppression and commit robbery, wrong
 the poor and needy, and <deal> unjustly with the stranger.¹³ I **30**
35 have sought among them a man who should build the wall and,
 for the land, stand before me in the breach, that I should not
 destroy it; but I have found none.¹⁴ Therefore I pour out my **31**
 indignation on them, with the fire of my wrath I consume them;
 for their deeds I requite them, says the Lord, JHVH.

Aholah and Aholibah.

23, 1. 2 **T**HERE came to me this word from JHVH: ¹ Son of man, there
 3 were two women, daughters of one mother. They played the
 harlot in Egypt ² in their youth: <°> there were their bosoms pressed,
 4 and there were their virgin breasts handled. Their names were 5
 Aholah, ⁴ the elder, and Aholibah, ⁴ her sister. They became mine, ⁵
 5 and bore sons and daughters. ⁶ Aholah played the harlot, though
 6 she was my wife; she doted on her lovers, the Assyrians, 'high
 dignitaries', ⁶ clothed in purple, prefects and governors, stately
 7 youths all of them, cavaliers riding on horses; she bestowed her 10
 harlotries on them, choice men of Assyria were they all; and on
 8 whomsoever she doted, with all their idols she defiled herself. ⁷ Nor
 did she give up her harlotries continued from Egypt on; in her
 youth they had lain with her, and handled her virgin bosom and
 9 lavished their harlotry on her. Therefore I delivered her into the 15
 hands of her lovers, into the hands of the Assyrians on whom she
 10 doted. They uncovered her nakedness, her sons and her daughters
 they took, and her they slew with the sword; so she became a
 warning to women, and punishment was inflicted on her. ⁸

11 Her sister Aholibah saw this, yet she carried her doting and 20
 12 her harlotries beyond those of her sister. On the Assyrians she
 doted, prefects and governors, 'high dignitaries', ⁶ clothed in choice
 13 raiment, cavaliers riding on horses, stately youths all of them. ⁹ I
 14 saw that she was defiling herself; they both took one way. She
 carried her harlotries further: she saw men portrayed on walls, figures 25
 15 of Chaldeans portrayed in vermilion, ¹⁰ their loins girded with sashes,
 their heads adorned with fillets, looking all of them like captains,
 portraits of Babylonians, ¹¹—Chaldea was the land of their nativity.
 16 When she saw them, she doted on them, and sent messengers to
 17 them in Chaldea. ¹² The Babylonians went in unto her for the 30
 embrace of lust, and defiled her with their harlotry, so that she
 18 was <sated> with them, and turned from them with loathing. ¹³ Thus
 she revealed her harlotries and her shame, and I turned with
 19 loathing from her as I had turned from her sister. +Yea+ she
 increased her harlotries, remembering the days of her youth when 35
 ' 20 she played the harlot in the land of Egypt. ² She doted on her
 21 paramours who in their lust were like asses and stallions. ¹⁴ So



23, 3 °they played the harlot³

*

4 ⁸ as for their names, Aholah is Samaria, and Aholibah is Jerusalem



Ezekiel

To face p. 38

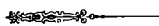
ROYAL ASSYRIAN COSTUME

(See p. 130, l. 50)

didst thou seek to repeat the lewdness of thy youth when thy **23** breast was handled and thy youthful bosom pressed in Egypt.²

Therefore, Aholibah, the Lord, JHVH, thus says: Behold, I am **22** about to stir up thy lovers against thee, from whom thou hast **5** turned with loathing, and I will bring them against thee on every side: the Babylonians, all the Chaldeans, Pekod, and Shoa, and **23** Koa,¹⁵ and all the Assyrians with them, stately youths, prefects and governors all of them, captains and high dignitaries,⁶ all riding on horses; they shall come against thee with many chariots and **24** **10** cars,¹⁶ and with a host of peoples; with shield, buckler,¹⁶ and helmet shall they set themselves against thee round about; and I will entrust judgment to them, and they shall pass sentence on thee; I will direct my indignation against thee, and they shall deal **25** with thee in fury; thy nose and thine ears they shall cut off,¹⁷ **15** and the rest of thee shall fall by the sword; they shall carry off thy sons and thy daughters, and the rest of thee shall be consumed by fire; they shall strip thee of thy garments, and take **26** away thy fair jewels. So will I remove thy lewdness from thee, **27** and thy harlotry continued from the land of Egypt, and thou shalt **20** not lift up thine eyes to them, and Egypt¹⁸ thou shalt remember no more. For thus says the Lord, JHVH: Behold, I deliver thee **28** into the hands of them whom thou hatest, into the hands of them from whom thou hast turned with loathing; and they shall deal **29** with thee in hatred, and take away all the fruit of thy labor, and **25** leave thee naked and bare, and the shame of thy debaucheries shall be revealed.¹⁹ Thy lewdness and thy harlotries have done **30** this to thee in that thou hast prostituted thyself to the nations by defiling thyself with their idols. In the way of thy sister thou **31** art gone, and I will give her cup into thy hand. Thus says the **32** **30** Lord, JHVH: Thy sister's cup thou shalt drink; it is deep and large,—thou shalt be held in scorn and derision! it holds much,—thou shalt be full of drunkenness and affliction!—a cup of con- **33** sternation and desolation, the cup of thy sister!²⁰ thou shalt **34** drink it and drain it,⁸ and tear thy breasts; for I have spoken it, says **35** the Lord, JHVH. Therefore thus says the Lord, JHVH: Because **35** thou hast forgotten me and cast me behind thy back, therefore do thou bear also thy lewdness and thy harlotries.

JHVH said to me: Son of man, wilt thou judge Aholah and **36** Aholibah? Then show them their abominations! They have com- **37**

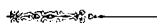


23 mitted adultery, and there is blood²² on their hands: with their
 idols they have committed adultery, and also their own sons whom
 38 they bore to me they have offered to them to be devoured. And
 this further they have done to me: they have defiled my sanc-
 39 tuary²³ and profaned my sabbaths; when they sacrificed their sons 5
 to their idols, they went the same day into my sanctuary and pro-
 40 faned it; behold, thus they have done within my house. And
 further:²⁵ they sent for men to come from afar,²⁶ to whom a mes-
 senger was sent, and behold they came; for whom they²⁷ did wash
 themselves, paint their eyes with kohl,²⁸ and deck themselves with 10
 41 ornaments, and did sit on a stately divan, with a table spread before
 42 it, whereon they²⁷ set mine incense and mine oil;²⁹ and there was
 the sound of <music>;³⁰ <they sent> for men of the common sort,³¹⁸
 drunkards from the Wilderness,³³ on whose hands they put bracelets,
 44 and on their heads splendid crowns.³⁴⁷ Men went in unto <them> as 15
 one goes in unto a harlot; so they went in unto Aholah and Aholibah
 45 <to commit lewdness>.³⁶ But righteous men³⁷ shall inflict on them
 the punishment of adulteresses and of women who shed blood; for
 46 adulteresses they are, and blood is on their hands! Thus says the
 Lord, JHVH: Bring up a host against them, and deliver them over 20
 47 to violence and pillage! let them⁶ be stoned with stones³⁸ and hewn
 with swords, let their sons and daughters be slain, and their houses
 48 burned with fire! Thus will I cause lewdness to cease in the land,
 and all women³⁹ will take warning, and will not imitate your lewdness.
 49 I will requite you for your lewdness; the sins of your idols ye shall 25
 bear, and ye shall learn that I am the Lord, JHVH!



Divine Wrath on Jerusalem. The Rusted Caldron.

24, 1 I N the ninth year, in the tenth month, on the tenth day of the
 2 I month, came to me this word from JHVH: Son of man,
 write down the name of this day; on this very day the King of 30
 3 Babylon has invested Jerusalem.¹ And speak a parable to the



23, 38 ^a the same day ²⁴

42 ^b brought in ³²

43 ^c . . . ³⁵

*

47 ^d the host

24, 2 ^e this very day ²

rebellious House, and say to them: Thus says the Lord, JHVH: 24
Set on the caldron,³ set it on, pour water into it, put the pieces 4
into it, every good piece, thigh and shoulder, fill it with choice
bones, take the choice of the flock,⁴ pile «wood»⁵ under it, boil the 5
5 «pieces»,⁵ and let the bones seethe within it.⁶

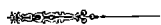
For thus says the Lord, JHVH: Woe to the bloody city, that 6^a
caldron full of rust, wherefrom the rust is not yet gone!⁷ For 7
the blood she has shed is still in her, on the bare rock she has
put it, she has not poured it out on the ground, so that it might
10 be covered with earth;⁸ to rouse fury, to take vengeance I have 8
put her blood upon the bare rock, that it might not be covered.
Therefore thus says the Lord, JHVH: Woe to the bloody city! I 9
will pile high the wood! Heap on the wood, kindle the fire, 10
cook the flesh, and brew the broth!^a Take out the pieces, piece 6^b
15 by piece; for them let no lot be cast;¹⁰ then set it empty¹¹ on the 11
coals, that it may be heated, that its copper may glow, that its
impurity may be melted, its rust consumed; . . .¹² yet is 12
not its great rust removed from it by fire.⁸

Because I would have cleansed thee, and thou didst not become 13
20 clean, thou shalt be cleansed no more from thine impurity till I sate
my fury on thee.¹⁴ I, JHVH, have spoken; it comes, and I will do 14
it! I will not go back, nor pity, nor repent! According to thy
ways and thy works will «I» punish thee, says the Lord, JHVH.¹⁵



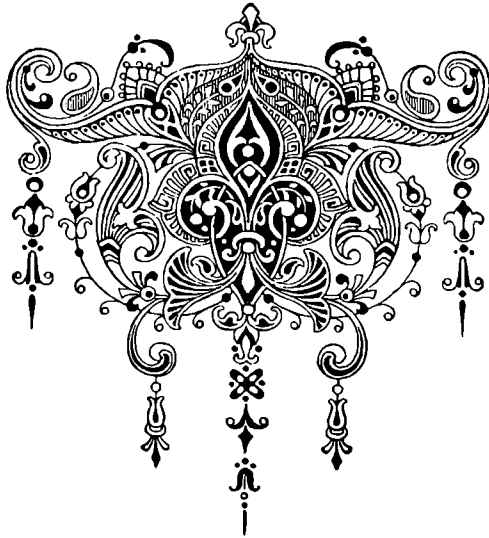
Death of the Prophet's Wife.

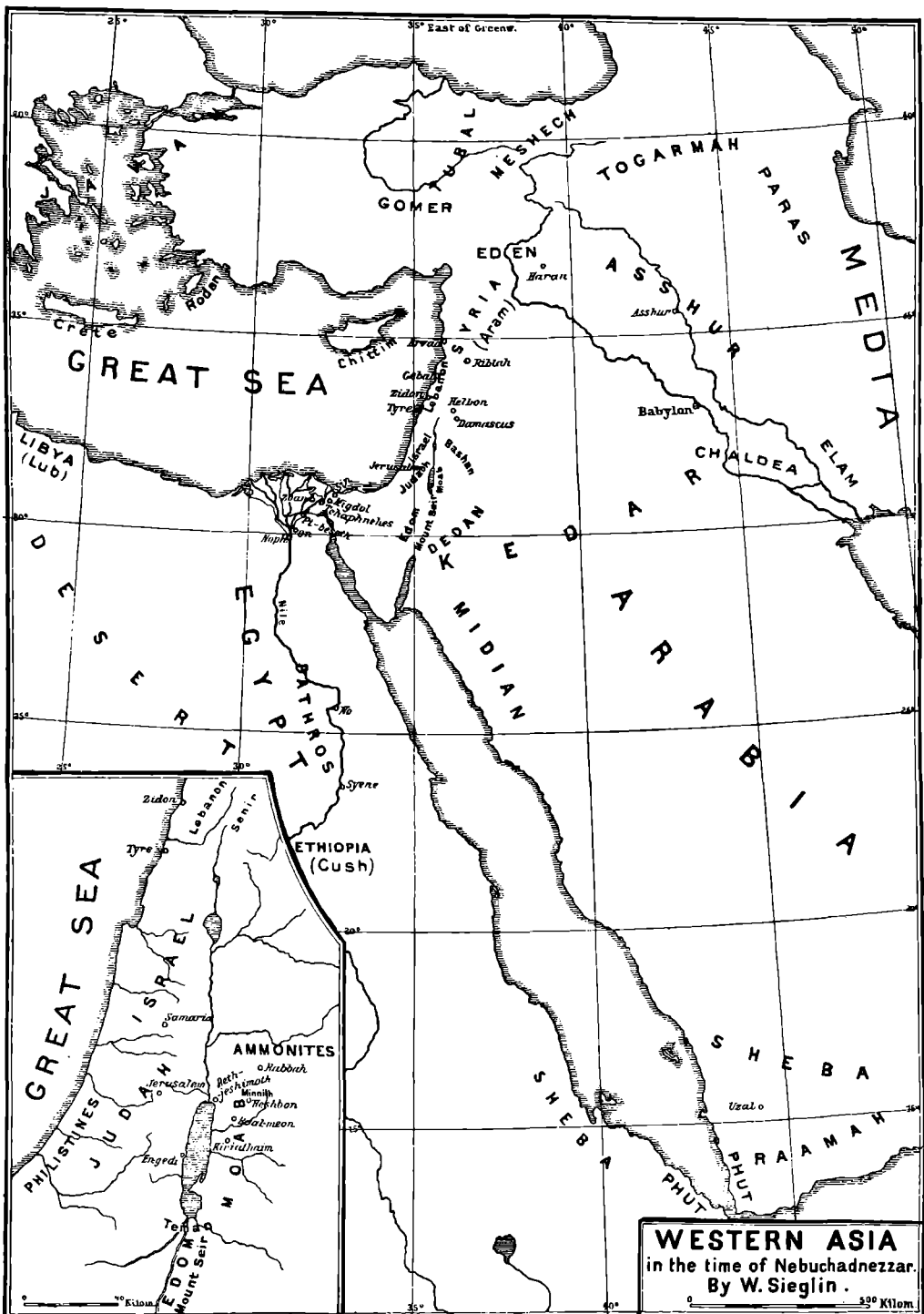
25 FROM JHVH came this word to me: Son of man, I take 15.16
from thee the desire of thine eyes¹⁶ at a stroke; yet shalt
thou not mourn, nor weep, nor shed tears. Sigh in silence, make 17
no mourning for the dead,¹⁷ put on thy turban and thy sandals,
cover not thy beard, and eat no «funeral» bread.¹⁸ I spoke to the 18
30 people in the morning, and in the evening my wife died, and on
the morrow I did as I had been commanded. The people said 19
to me: Wilt thou not tell us what it means for us, that thou so
doest? I said to them: This word of JHVH came to me: Say to 20.21

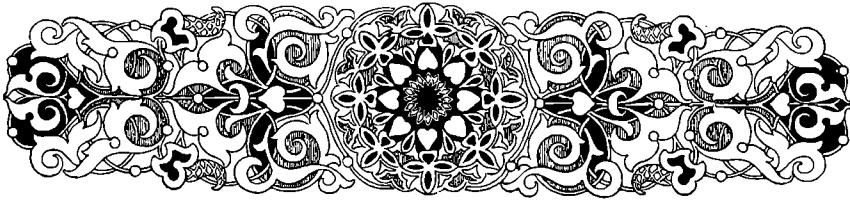


24, 10 ^aand let the bones be burned⁹ * 12. 13 ^bits rust, in thine impurity (lewdness)¹³

24 the House of Israel: Thus says the Lord, JHVH: I am about to
 profane my sanctuary, the pride of your strength, the desire of
 your eyes, the delight of your souls; and your sons and daugh-
 22 ters whom ye have left behind shall fall by the sword. Ye shall
 do as I do: ye shall not cover your beards, nor eat funeral 5
 23 bread; your turbans shall be on your heads, and your sandals on
 your feet; ye shall not mourn nor weep, but ye shall pine away
 24 in your iniquities, and ye shall moan one to another. Ezekiel shall
 be a sign to you: just as he does shall ye do when it comes;¹⁹
 then ye will learn that I am the Lord, JHVH. 10
 25 And thou, son of man, on the day when I take from them
 their strength, their glorious joy, the desire of their eyes, the
 26 delight of their souls, and their sons and daughters, on that day
 27 will a fugitive come to thee to bring thee tidings.²⁰ On that day
 shall thy mouth be opened to the fugitive, and thou shalt speak 15
 and be no longer dumb,²¹ and thou wilt be a sign to them, and
 they will learn that I am JHVH.







Oracles against the Nations

(Chapters 25-32; B. C. 587-566)

Against Ammon.



5 HIS word from JHVH came to me: Son of man, 25, 1. 2
turn thy face toward the Sons of Ammon,¹ and
prophesy against them, and say to the Sons of 3
Ammon: Hear the word of the Lord, JHVH. Thus
says the Lord, JHVH: Because thou saidst: Aha!²
10 over my sanctuary when it was profaned, and over
the land of Israel when it was laid waste, and over
the House of Judah when they went into captivity,³
therefore, I will give thee to the Sons of the East⁴ as a posses- 4
sion: they shall pitch their tents in thee, and set in thee their
dwellings; they shall eat thy fruit, and they shall drink thy
15 milk; and I will make Rabbah⁵ a pasture for camels, and the 5
land of the Sons of Ammon a grazing-place for flocks; and ye
shall perceive that I am JHVH. Thus says the Lord, JHVH: 6
Because thou didst clap thy hands and stamp thy feet^a in
malicious exultation over the fate of the land of Israel, therefore 7
20 I will stretch out my hand against thee, and make thee the spoil of
the nations, and cut thee off from the peoples, and cause thee to
perish out of the lands;⁶ I will destroy thee, and thou shalt learn
that I am JHVH.

Against Moab.

25 T HUS says the Lord, JHVH: Because Moab^{7b} said: Behold, 8
the House of Judah is become like all the nations, there- 9
fore I will lay open the flank of Moab,⁷ from the cities of its
border to the glory of the land, Beth-jeshimoth, Baal-meon and

25, 6 ^a and didst rejoice with all

8 ^b and Seir

9 ^c from the cities

as the sea brings up its waves; they shall destroy the walls of Tyre 26,4
and break down her towers, and I will scrape her dust from her,
and make her a bare rock; a place to spread nets shall she be in 5
the midst of the sea; for I have spoken, says the Lord, JHVH; she
5 shall be a prey to the nations, and her daughters on the mainland 6
shall be slain with the sword; and they shall learn that I am JHVH.

Thus says the Lord, JHVH: Behold, I bring against Tyre 7
Nebuchadrezzar,⁴ King of Babylon, from the North, King of kings,⁵
with horses and chariots and horsemen and a host <of> many
10 peoples. Thy daughters⁶ on the mainland will he slay with the 8
sword; he will build towers against thee, and throw up a mound
against thee, and set a roof of shields⁷ against thee; he will 9
direct the shock of his battering-rams against thy walls, and hew
down thy towers with his axes. Because of the multitude of his 10
15 horses their dust will cover thee; at the sound of horsemen and
cars and chariots thy walls will shake, when he enters thy
gates as one enters a city taken by storm; with the hoofs of his 11
horses he will trample all thy streets, thy people he will slay
with the sword, and thy mighty pillars will go down to the
20 ground. They will make a spoil of thy riches and a prey of thy 12
merchandise, break down thy walls and tear down thy pleasant
houses, and thy stones and thy timber and thy dust they will cast
into the midst of the waters. I will still the music of thy songs, 13
the sound of thy harps shall be heard no more. I will make thee 14
25 a bare rock, a place to spread nets shalt thou be; thou shalt be
rebuilt no more;⁸ I, JHVH, have spoken, says the Lord, JHVH.

Thus says the Lord, JHVH, to Tyre: Shall not the coasts shake 15
at the sound of thy fall, when the wounded groan and slaughter
is made in the midst of thee? Then all the princes of the sea⁹ 16
30 will come down from their thrones, and lay aside their robes, and
strip off their embroidered garments; they will clothe themselves
with trembling, they will sit on the ground and tremble every
moment, and shudder for thee. They will utter a lamentation¹⁰ 17
over thee, and say to thee:

35 How art thou^a <vanished> from the sea, || O city renowned!^a
<Thou> didst impose thy terror || on all <its> inhabitants!
Now tremble the coasts || on the day of thy fall!" 18



26, 17 ^aperished

^athat was mighty in the sea, she and her inhabitants

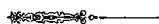
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18 ^adismayed are the isles in the sea at thine outgoing

26, 19 For thus says the Lord, JHVH: When I make thee a desolate city, like the cities that are not inhabited, when I bring up the
 20 deep over thee, and the mighty waters cover thee, then will I thrust thee down with those who descend to the Pit,¹¹ to the people of old time;¹² and I will make thee dwell in the Under- 5 world, in primeval wastes,¹³ with those who descend to the Pit, so that thou abide not, nor have a place¹⁴ in the land of the living;
 21 to destruction¹⁵ I give thee over, and thou shalt not be; thou shalt be sought and no more for ever be found, says the Lord, JHVH.

Commerce of Tyre.¹

27, 1, 2 **F**URTHER came to me this word of JHVH: Son of man, utter
 3 a lament² over Tyre; say to Tyre that dwells at the entrance of the sea, the merchant of the nations to many coasts: Thus says the Lord, JHVH: Thou, O Tyre, saidst: I am perfect in beauty.³
 4 In the heart of the seas was thine anchorage.⁴ Thy builders per- 15 fected thy beauty. Of cypresses from Senir⁵ they fashioned all thy planks, a cedar of Lebanon they took to make thee a mast, 5 of oaks of Bashan⁵ they made thine oars, thy deck they made of 6 ivory⁵ inlaid in cedarwood from the isles of Chittim.⁵ Of fine linen,⁵ with embroidered work from Egypt, was thy canvas, to serve 20 thee as ensign; of blue and purple stuffs from the coasts of Elishah⁵ was thy cabin.⁵
 8 The inhabitants of Zidon and of Arvad⁶ were thy rowers; 9 thine own skilled men, O Tyre, were thy pilots. The Elders of Gebal and her skilled men dwelt in thee as thy calkers.⁶ [All the 25 ships of the sea and their sailors were thine to carry on thy 10 commerce. Cush and Lub and Phut⁷ were in thine army, thy men of war; shield and spear they hung up in thee; they gave 11 thee splendor. The people of Arvad⁸ were on thy walls round about, and the people of Gammad⁹ were in thy towers; they 30 hung their shields upon thy walls round about; they perfected thy beauty.
 12 Tarshish¹⁰ was thy merchant because of thy great wealth of every kind; it furnished thy wares of silver, iron, tin, and lead.¹¹
 13 Javan, Tubal, and Meshech¹² were thy merchants; with slaves and 35 14 vessels of copper¹³ they supplied thee. From the House of Togarmah¹⁴ came to thee horses⁸ and mules. The people of Ro-dan¹⁵



27, 11 ^aand thine army⁸

14 ^band horses

were thy merchants, many coasts¹⁵ were thy tributary traders; 27
 horns of ivory and ebony¹⁵ they paid thee as tribute. <Edom>¹⁶ 16
 was thy merchant because of the multitude of thy wares; with
 carbuncles, purple, embroidered work, fine linen, pearls, and jasper¹⁶
 5 they furnished thee. Judah and the land of Israel were thy mer- 17
 chants, supplying thee with wheat of Minnith¹⁷ and pannag¹, and
 honey, and oil, and balm.¹⁷ Damascus was thy merchant because 18
 of the abundance of thy wares and thy riches of every sort; with
 wine of Helbon¹⁸ and white wool | * they supplied thee. From Uzal²⁰ 19
 10 thou gottest iron skilfully wrought, cassia, and calamus.²¹ Dedan²² 20
 was thy merchant in saddle-cloths for riding. Arabia and all the 21
 princes of Kedar²³ were thy tributary traders; in lambs, rams, and
 goats they were thy traders. ⁶Sheba²⁴ and Raamah²⁵ were thy mer- 22
 chants; with the best of all sorts of spices and all precious stones
 15 and gold they supplied thee. Haran, Canneh, and Eden,⁷ Asshur 23
 and Chilmad;²⁶ ⁶were thy merchants, bringing choice garments, 24
 mantles of blue and embroidery, stuffs of various colors, and
 strongly bound skeins.²⁷ Ships of Tarshish²⁸ brought thee thy 25
 wares] and full thou wert, and very glorious²⁹ in the heart of the seas.
 20 Into the high seas thy rowers brought thee; but the east wind 26
 shattered thee³⁰ in the heart of the seas. Thy wealth, thy wares 27
 and merchandise, thy mariners, pilots, and calkers, thy tradesmen,
 and all thy men of war who were in thee, and all the crowd that
 was in the midst of thee fell into the midst of the sea on the
 25 day of thy fall. At the sound of the cry of thy pilots the sur- 28
 rounding regions tremble; and all rowers and sailors and pilots of 29
 the sea³¹ disembark from their ships and stand on the land, lift 30
 up a wail over thee and utter a bitter cry, cast dust on their
 heads, and sprinkle themselves with ashes, shave their heads³² for 31
 30 thee, and gird themselves with sackcloth, weep for thee in bitter-
 ness of soul with bitter mourning. In their wailing they utter an 32
 elegy³³ over thee, and lament over thee, saying:

Who was glorious ³⁴ as Tyre When thy wares came from the seas, 35 By the greatness of thy wealth and thy wares <Now> art thou shattered <in> the ————— seas, ³⁵	in the midst of the sea? thou didst furnish many nations. 33 thou didst enrich the kings of the earth. in the depths of the waters; 34
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27, 19 ^aVedan and Javan¹⁹22 ⁶the merchants of

*

23 ⁷the merchants of Sheba²⁶⁶were thy merchants

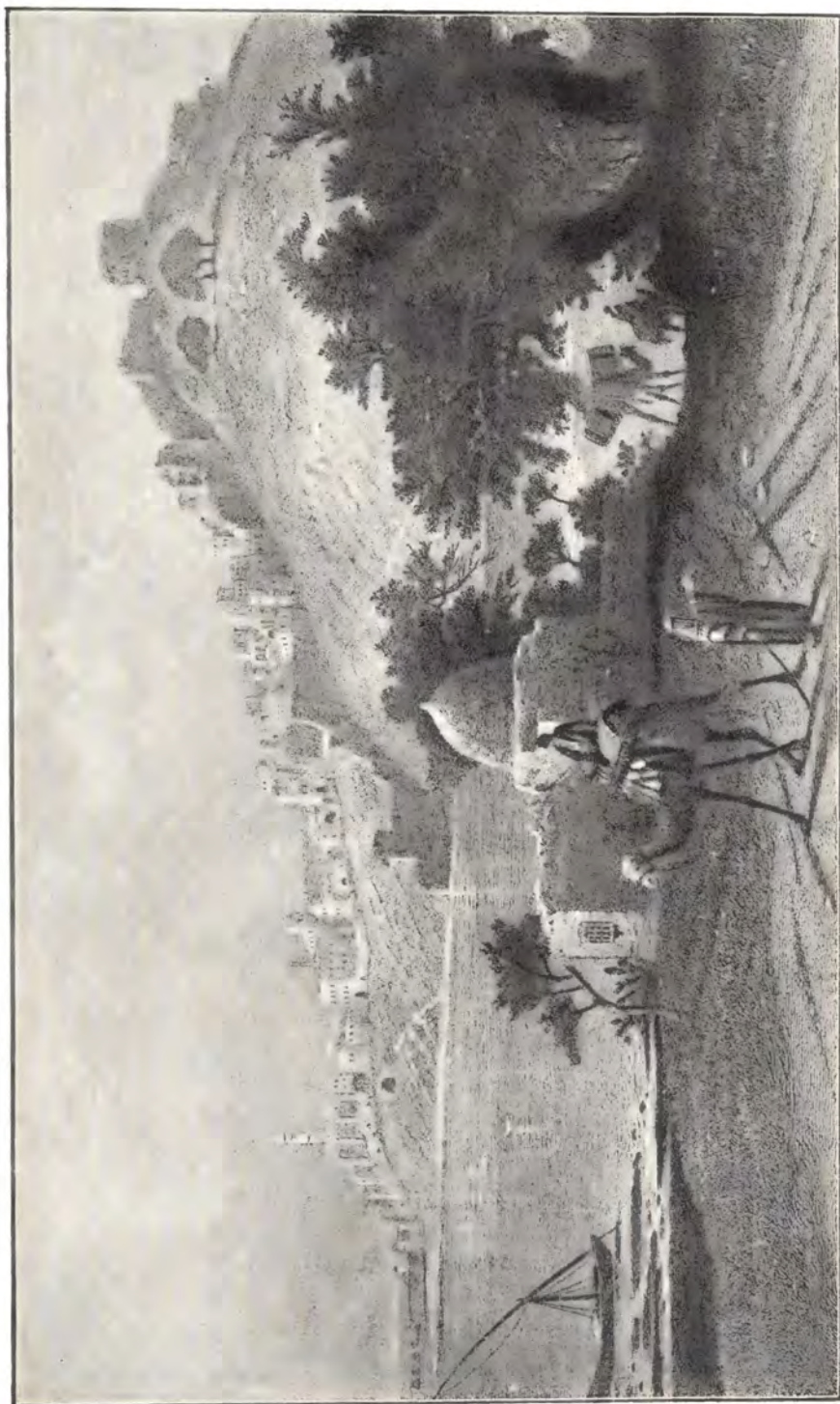
- 27 Thereinto³⁶ have fallen thy wares and all thy people.
 35 All the inhabitants of the coasts are dismayed at sight of thee.
 Their faces are convulsed, their kings shudder.
 36 The merchants of the peoples are shocked.³⁷
 Thou art come to destruction,³⁸ and shalt be no more for ever. 5

The King of Tyre.

- 28, 1. 2 THIS word also came to me from JHVH: Son of man, say to the prince of Tyre:¹ Thus says the Lord, JHVH: Because thou art proud, and sayest: "I am a god,"² I dwell in a divine abode in the heart of the sea," and yet thou art a man and not a god, 10
 3 though thou thinkest thyself a god—yea, thou art wiser than
 4 Daniel,³ no <sage>⁴ can be compared with thee, by thy wisdom⁵ and thine understanding thou hast gotten thee riches, and gathered gold
 5 and silver in thy treasures, by thy great wisdom and thy traffic thou hast increased thy riches, and thou art full of pride because 15
 6 of thy riches—therefore thus says the Lord, JHVH: Because thou
 7 equalest thyself to a god, therefore I bring against thee strangers, the most terrible of the nations;⁶ they shall draw their sword
 against the beauty of thy wisdom, and desecrate thy splendor;⁷
 8 they shall thrust thee down into the pit; in the midst of the seas 20
 9 thou shalt die the death of the slain.⁸ Wilt thou still say in the presence of thy slaughterer: "I am a god"? A man thou art, for-
 10 sooth, and no god, in the hand of him who <slays> thee. The death of the uncircumcised⁹ thou shalt die, by the hand of strangers;
 I have declared it, says the Lord, JHVH. 25
 11. 12 And JHVH further said to me: Son of man, utter a lament¹⁰ over the King of Tyre, and say to him: Thus says the Lord, JHVH: Thou wast ,¹¹ full of wisdom¹² and perfect in
 13 beauty. In Eden,¹³ the garden of God, thou wast; of every precious stone was thine adornment, ruby, topaz, and jasper, *tarshish-* 30
 stone, onyx, and beryl, sapphire, carbuncle, and emerald;¹⁴ of gold was the work of thy¹⁵ On the day when thou wast
 14 created^a I placed thee <with¹⁶ the> Cherub on the sacred mountain of God,¹⁷ ^aand+ thou didst walk amid the fiery
 15 stones.¹⁸ Perfect thou wast in thy ways from the day when thou 35
 16 wert created till iniquity was found in thee.¹⁹ Through the greatness of thy traffic²⁰ thou wert filled with violence, and didst sin;

28, 13 ^a they were prepared

14 ^a thou wast



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ZIDON

(See p. 155, t. 46)

To face p. 48

so I cast thee out as profane²¹ from the mountain of God, and <the> 28
 Cherub . . . expelled²² thee from amid the fiery stones. Thou 17
 wast filled with pride²³ by thy beauty, thy wisdom was corrupted
 by thy splendor. I cast thee to the ground, I delivered thee over
 5 to kings to feast their eyes on thee. By the greatness of thy 18
 guilt, by the iniquity of thy traffic, thou hast profaned thy <sanctity>;²⁴
 therefore I brought forth fire²⁵ from the midst of thee, it has con-
 sumed thee, I reduced thee to ashes on the earth in the sight of
 all who were looking at thee. All that know thee among the 19
 10 nations are dismayed at thee; thou art given over to destruction,
 and thou shalt be no more for ever.



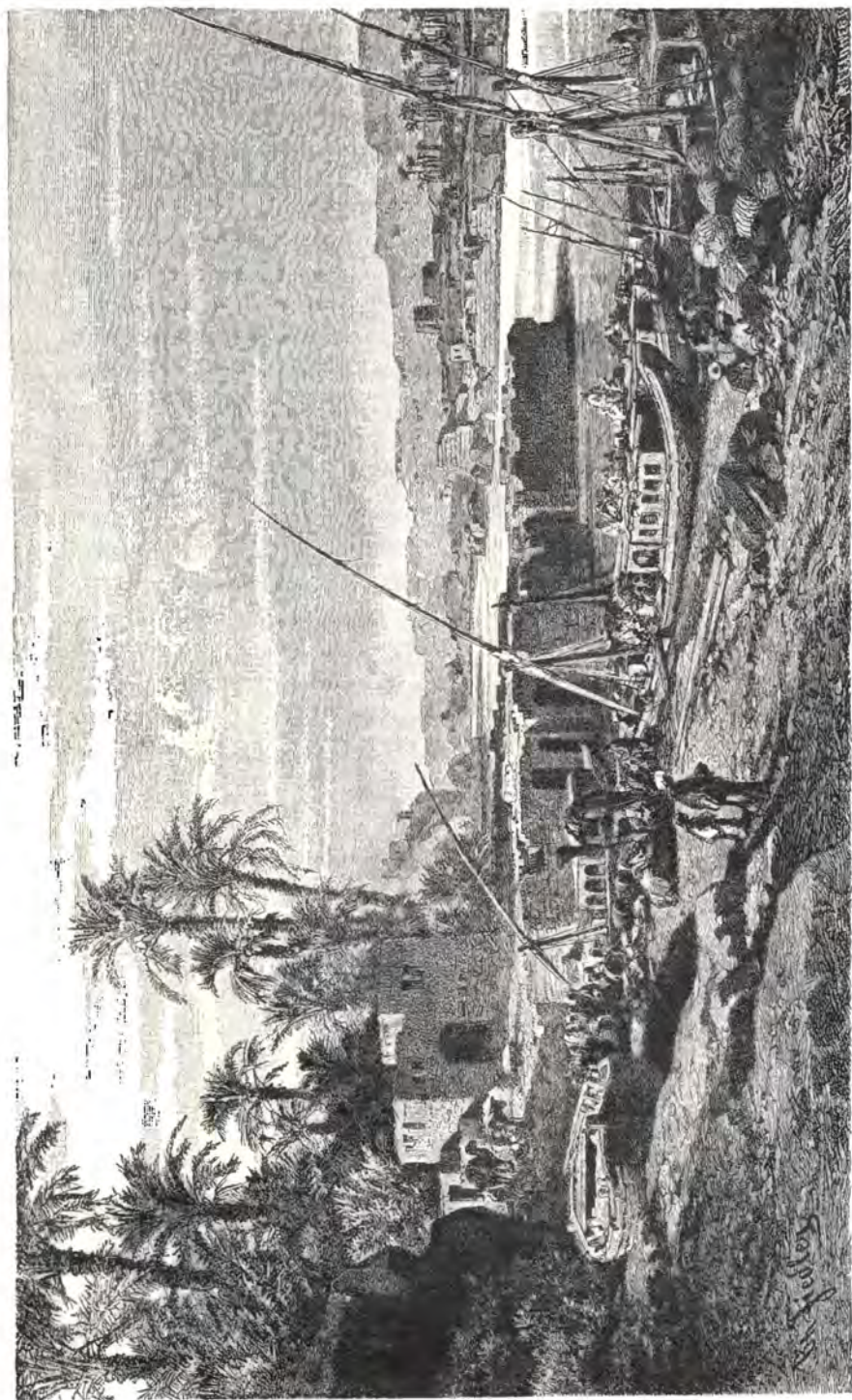
Against Zidon.

THIS word of JHVH also came to me: Son of man, turn thy 20. 21
 face toward Zidon, and prophesy against her, and say: Thus 22
 15 says the Lord, JHVH: Behold, I am against thee,²⁶ O Zidon, and I
 will manifest my glory in the midst of thee. They shall learn that
 I am JHVH when I inflict punishment on her, and manifest in her
 my sanctity.²⁷ Into her will I send pestilence, and in her streets 23
 blood, and the slain shall fall in the midst of her by the sword
 20 <drawn> against her round about, and they shall learn that I am
 JHVH.

The Future of Israel.

OF all the malignant neighbors of the House of Israel not one 24
 shall any longer be to them a pricking briar or a piercing
 25 thorn; they shall learn that I am the Lord, JHVH.

Thus says the Lord, JHVH: When I gather the House of 25
 Israel from the peoples among whom they are scattered, and mani-
 fest my sanctity through them in the sight of the nations, then
 shall they dwell in their own land which I gave to my Servant
 30 Jacob; they shall dwell therein securely,²⁸ and build houses and 26
 plant vineyards, yea, dwell securely, when I punish all that do
 despite to them round about them; they shall learn that I am
 JHVH, their God.



E. Knight

SYENE

(See p. 157, l. 39)

To face p. 50

longer shall it be the reliance of the House of Israel, nor a remem- 29
brancer of iniquity,¹² when they turn to it for help; they shall learn
that I am the Lord, JHVH.

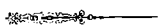
Egypt as Wages for Nebuchadrezzar.

5 **I**N the twenty-seventh year,¹³ in the first month, on the first 17
day of the month, this word of JHVH came to me: Son of 18
man, Nebuchadrezzar, King of Babylon, caused his army to make
a great effort against Tyre: every head was made bald and every
shoulder was galled;¹⁴ yet neither he nor his army had any return
10 from Tyre for the effort he made against her. Therefore thus says 19
the Lord, JHVH: Behold, I give to Nebuchadrezzar, King of Babylon,
the land of Egypt, and he shall^a seize her as spoil, and take her
as prey; and this shall be the pay of his army: as his pay, for 20
which he served, I give him the land of Egypt,⁸ says the Lord,
15 JHVH.¹⁶

On that day, to the House of Israel will I cause a horn¹⁷ to 21
push forth, and to thee I will give utterance of speech¹⁸ in the
midst of them; they shall learn that I am JHVH.

Desolation of Egypt.

20 **A**LSO this word of JHVH came to me: Son of man, prophesy 30, 1. 2
and say: Thus says the Lord, JHVH: Wail +and cry+: Woe
worth the day! The day is near! The day of JHVH is near, a day 3
of clouds, the time +of judgment+ of the nations¹ it will be! The 4
sword will come upon Egypt, and there will be trembling in Cush
25 when the slain fall in Egypt; and they will carry away her people,
and her foundations will be torn down. Cush,² and Phut, and Lu, 5
and all the Arabians, and <all> the <Cherethites> with them, will
fall by the sword. Thus says JHVH: Those who uphold Egypt 6
shall fall, and the pride of her strength shall come down; from
30 Migdol to Syene³ shall they fall by the sword, says the Lord,
JHVH; they shall be desolate among the lands that are desolate, 7
and its cities shall be +waste+ among cities that are wasted.
They shall learn that I am JHVH when I kindle a fire in Egypt, 8
and all her helpers are shattered. On that day messengers shall 9
35 go forth from me⁴ in ships to strike dread into Cush in its security;
there shall be trembling upon them <on> the day of Egypt; for
behold, it comes. Thus says the Lord, JHVH: I will destroy the 10



29, 19 ^a carry away her multitude, and¹⁵

20 ⁸ because they wrought for me¹⁵

30 people of Egypt by the hand of Nebuchadrezzar, King of Babylon.
 11 He and his people with him, the most terrible of the nations, shall
 be brought in to destroy the land; they shall draw their swords
 12 against Egypt, and fill the land with slain; and I will make the
 River⁵ dry, and sell the land to hard men, and lay it waste and 5
 all that is therein, by the hand of strangers. I, JHVH, have said it!
 13 Thus says the Lord, JHVH:⁶ "I will abolish the «magnates» of
 Memphis; and a prince «in» the land of Egypt there shall no longer
 14 be. I will put fear in the land of Egypt: I will make Pathros⁷
 15 desolate, and kindle a fire in Zoan, and punish Thebes, and pour 10
 out my fury on Pelusium, the stronghold of Egypt, and cut off the
 16 people of «Memphis». I will kindle a fire in Egypt: «Syene» shall
 writhe in pain, and Thebes shall be stormed and «her walls
 17 breached through»; the young men of «On and Bubastis shall fall
 18 by the sword, and these «cities» shall go into captivity; in Tehaph- 15
 nehesh the day shall be dark when I there break the «rod»⁸ of Egypt;
 the pride of her power shall cease in her; clouds shall cover her,
 19 and her daughters⁹ shall go into captivity. I will punish Egypt;
 they shall learn that I am JHVH!

Pharaoh's Arms to be Broken.

20 **I**N the eleventh year, in the first month, on the seventh day of
 21 the month came this word of JHVH to me: Son of man, I
 break the arm¹⁰ of Pharaoh, King of Egypt, and it shall not be
 bound up so that healing applications may be made, and bandages
 put on, to make it strong to grasp the sword.¹¹ 25
 22 Therefore thus says the Lord, JHVH: I am against Pharaoh,
 King of Egypt, and I will break his arm,¹² and make the sword
 23 drop from his hand; I will scatter Egypt among the nations, and
 24 disperse them over the lands; I will strengthen the arms of the
 King of Babylon, and put my sword in his hand, and break the 30
 arms of Pharaoh, so that he shall groan before him like a man
 deadlly wounded.
 25 I will strengthen the arms of the King of Babylon, and the
 arms of Pharaoh shall fall; they shall learn that I am JHVH when
 I put my sword in the hand of the King of Babylon; he shall 35
 26 stretch it out over the land of Egypt; and I will scatter Egypt
 among the nations,¹³ and disperse them over the lands; they shall
 learn that I am JHVH!

Destruction of the Mighty Cedar, Pharaoh.

IN the eleventh year, in the third month, on the first day of 31,1
the month, came to me this word of JHVH: Son of man, say 2
to Pharaoh, King of Egypt, and to his people: Whom art thou
5 like in thy greatness?

Behold, there was "a cedar on Lebanon, with fair branches" 3
and lofty of stature, whose top was in the clouds. Waters nour- 4
ished it, the deep³ made it grow, <causing> streams to encircle
<its> plantation, and sending forth canals to all⁴ <its> soil. There- 5
10 fore its stature rose above all trees of the field, its boughs became
many and its branches spread wide, because of much water. In 6
<its boughs>⁵ all the birds of the air made their nests, under its
branches all the beasts of the field brought forth their young, and
in its shade dwelt <a host of many nations.>⁵ It was beautiful in 7
15 its greatness, in the length of its branches; for its roots were by
many waters. Cedars in the garden of God⁶ could not compare 8
with it, fir-trees did not equal its boughs, nor plane-trees its
branches; no tree in the garden of God was like it in its beauty,<⁶
in the great number of its branches; all the trees of Eden,⁸ in the 9
20 garden of God, envied it.

Therefore thus says the Lord, JHVH: Because <it> was lofty in 10
stature, and its top reached the clouds,⁹ therefore I delivered it 11
into the hand of the mightiest of the nations;⁷ and strangers, the 12
most terrible of the nations, cut it down and cast it on the
25 mountains, and its branches fell into all the valleys, and its boughs,
broken off, lay in all the ravines of the earth; from its shadow
departed all the peoples of the earth;¹¹ on its ruin sat all the 13
birds of the air, and on its branches were all the beasts of the
field; to the end that no trees <growing> by waters may exalt them- 14
30 selves in their stature, and that none that are nourished by water
may lift their tops to the clouds:¹² for all of them are delivered
over to death,¹⁴ to the Underworld, in the midst of the sons of
men, <with> those who go down to the Pit.

31,3 "Asshur: ² and a shady thicket² 4 "the trees of 6 ⁶ in its branches

*

9 "beautiful I made it⁷ 10 "and its heart was proud because of its height

*

11 "who dealt with him according to his wickedness; I drove him forth¹⁰

*

12 ⁶ and cast it away 14 "nor that their mighty ones stand up in their height¹³

- 31, 15 Thus says the Lord, JHVH: On the day that he went down to Sheol I made the deep¹⁵ mourn^a for him, restraining its streams so that many waters were stayed; I clothed Lebanon in blackness for him, and all the trees of the field drooped on his account.¹⁵ With the noise of his fall I shook the nations, when I brought him down to Sheol with those who go down to the Pit, and on the <earth> all the trees of Eden,¹⁶ the choicest and best of Lebanon, all that are nourished by water, were comforted.¹⁷ They also shall go down with him to Sheol, <with> those who were slain by the sword;¹⁸ and his <helpers>, who dwelt in his shadow¹⁰ in the midst of the nations, <shall perish>.
- 18 Whom art thou^a like in glory and greatness among the trees of Eden?¹⁶ Yet shalt thou be brought down with the trees of Eden to the Underworld: in the midst of the uncircumcised shalt thou lie, with those who were slain by the sword.¹⁸ 15

This is Pharaoh and all his people, says the Lord, JHVH.

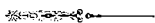


Lament over Pharaoh and Egypt

(C. 32)

Fall of Pharaoh.

- 32, 1 IN the <eleventh>¹ year, in the twelfth month, on the first day of
 2 the month, this word of JHVH came to me: Son of man, utter a lament over Pharaoh, King of Egypt, and say to him: Thou <likenest thyself to> a lion of the nations, yet art thou <only> like the monster² in the sea, spouting <water> from thy <nos-trils>,³ and troubling the waters with thy feet, and fouling the
 3 streams. Thus says the Lord, JHVH: I will spread my net about
 4 thee,⁷ and <bring> thee up in my net; I will cast thee down upon the ground,⁵ on the face of the field will I hurl thee; I will cause all the birds of the air to settle on thee, and with thee
 5 will I sate <all the beasts of the earth>; I will lay thy flesh on
 6 the mountains, and fill the valleys with thy <carcass>;⁶ I will make



31, 15 ^a I covered <it>.

*

18 ^b thus ¹⁹

32, 3 ^c with a host of many peoples⁴

32 speak to him,²⁰ with his helpers, out of the midst of Sheol, saying:²¹ <Descend ye>, <lie ye down> <with> the uncircumcised, <amid>
 22 those who are slain by the sword. There is Assyria,²² with all her host <about her grave>, all of them slain, fallen by the sword,
 23 whose graves are set in the uttermost parts of the Pit,^a because
 24 they caused terror in the land of the living. There is Elam,²⁴ with all her host about her grave, all of them slain, fallen by the sword, gone down uncircumcised to the Underworld, because they caused terror in the land of the living, and they bear their shame
 26 with those who go down into the Pit.^b There is Meshech-
 Tubal,²⁶ with all her company <about her grave>, all of them uncircumcised, slain by the sword, because they caused terror in
 27 the land of the living; and they lie not²⁷ down with the fallen warriors²⁷ <of old>²⁸ who went down to Sheol with their weapons of war, with their swords under their heads,²⁹ and their <shields> 15
 on their bones, because the terror <of their might> was in the land
 28 of the living. Thou, too, among the uncircumcised^c shalt lie down,
 29 with those who are slain by the sword.³¹ There is Edom,³² her kings and all her princes, who are laid in their might with those who are slain by the sword, they shall lie down with the uncir- 20
 30 cumcised and with those who go down into the Pit. There are the princes of the North,³³ all of them, and all the Zidonians, who are gone down, ^dslain<^> in the terror of their might, and lie <with> the uncircumcised, with those who are slain by the sword, and
 31 bear their shame with those who go down to the Pit. Them shall 25
 Pharaoh see, and shall be comforted³⁵ for all his <army>,^e says the
 32 Lord, JHVH. Because <he> caused terror in the land of the living, he shall be laid among the uncircumcised, with those who are slain by the sword, Pharaoh and all his people, says the Lord, JHVH.

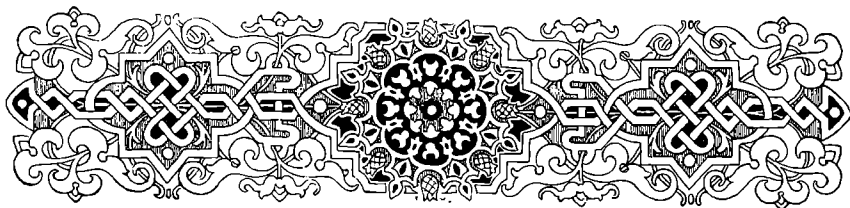


32, 23 ^aand her host is about her grave, all of them slain, fallen by the sword²³

*
 25 ^bin the midst of the slain they have made her a bed with all her people, their graves about her, all of them uncircumcised, slain by the sword, because their terror was put on the land of the living, and they bear their shame with those who go down into the pit, in the midst of the slain he is set²⁵

*
 28 ^cshalt be crushed and³⁰ 30 ^dwith the³⁴ 'put to shame³⁴

*
 31 ^eslain by the sword, Pharaoh and all his army



Restored Israel

(Chapters 33–48)

Moral and Political Reconstruction

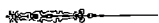
(CC. 33–39)

Function of the Prophet.



10 **H**ERE came to me this word of JHVH:¹ Son of man, 33, 1. 2
speak to the sons of thy people, and say to them:
When I bring the sword on a land, and the
people of the land take one of their number and
make him their watchman—if he see the sword 3
coming on the land and blow the horn to warn
the people, then whosoever hears the sound of the 4
horn and takes not warning, and the sword come
and take him away, he shall² be responsible for his own death.
15 He heard the sound of the horn and took not warning, he shall
be responsible for his own death; but ^{the watchman}, inasmuch as
he ^{gave} warning, has saved himself. But, if the watchman, when 6
he sees the sword coming, blow not the horn, and the people are
not warned, and the sword come and take away one of them, he
20 is taken away on account of his iniquity, but for his death I will
hold the watchman responsible.

As for thee, son of man, I have made thee watchman to the 7
House of Israel; when thou hearest a word from my mouth, thou
shalt warn them from me. When I say to the wicked: "Thou 8
25 shalt surely die—then, if thou speak not to warn the wicked ^{to}
^{turn} from his way, he³ shall die⁴ for his iniquity, but I will hold
thee responsible. But if thou warn the wicked to turn from his 9
way, and he turn not, he shall die for his iniquity, but thou hast



- 33,¹⁰ saved thyself. And say thou, son of man, to the House of Israel:
 Thus do ye say: Our transgressions and sins rest on us, and through
¹¹ them we waste away;⁵ how, then, can we live? Say to them: By
 my life! says the Lord, JHVH, I desire not that the wicked die, but
 that he turn from his way and live.⁶ Turn ye, turn ye from your 5
 evil ways! Why will ye die, O House of Israel?
- ¹² And say thou, son of man, to the sons of thy people: The
 righteousness of the righteous shall not save him on the day of
 his transgression; as to the wickedness of the wicked, he shall not
 fall thereby on the day that he turns from his wickedness; and as ¹⁰
 to the righteousness of the righteous, he shall not live thereby on
¹³ the day that he sins.⁷ When I say to the righteous: (Thou) shalt
 surely live, and he trusts in his righteousness and does iniquity,
 none of his righteous acts shall be remembered, but, for the iniquity
¹⁴ which he has done, he shall die. And when I say to the wicked: ¹⁵
 Thou shalt surely die, and he turns from his sin and does that
¹⁵ which is lawful and right, ⁸ restores the pledge, gives back whatever
 he has taken by robbery, follows the statutes which give life,⁹ doing
¹⁶ no iniquity—he shall surely live, he shall not die; none of the sins
 that he has committed will be remembered against him; he has ²⁰
¹⁷ done what is lawful and right, he shall surely live. Yet the sons
 of thy people say: The way of the Lord is not right;¹⁰ but it is
¹⁸ their way that is not right! When the righteous turns from his
¹⁹ righteousness and does iniquity, he shall die thereby, and when the
 wicked turns from his wickedness and does what is lawful and ²⁵
²⁰ right, he shall live thereby. Yet ye say: The way of the Lord
 is not right. I will judge you every one according to his ways,¹¹
 O House of Israel!

The Prophet hears of the Capture of the City.

- ²¹ **I**N the ~~eleven~~¹² year of our captivity, in the tenth month, ³⁰
 on the fifth day of the month, a man who had escaped from
²² Jerusalem came to me, and said: "The city is smitten." Now the
 hand of JHVH had been on me the evening before the fugitive
 came, and He had opened my mouth in expectation of his coming
 to me in the morning; so my mouth was opened,¹³—I was silent ³⁵
²³.²⁴ no longer. Then this word of JHVH came to me: Son of man, the
 inhabitants of these ruins¹⁴ in the land of Israel are wont to say:
 Abraham was ~~but~~ one ~~man~~, and he received the ~~whole~~ land as
 a possession,¹⁵—since we are many, the land is ~~certainly~~ given us as

a possession.¹⁶ Therefore say to them: Thus says the Lord, JHVH: 33, 25
 Ye eat *‘flesh’* with the blood, and worship idols, and shed blood;
 shall ye possess the land?¹⁷ Ye resort to the sword, ye commit 26
 abominations, ye defile your neighbors’ wives; shall ye possess the
 5 land? Thus shalt thou say to them: Thus says the Lord, JHVH: 27
 By my life! they who are in the ruins shall fall by the sword,
 and him who is in the open field I give to beasts to be devoured,
 and they who are in mountain-fastnesses and caves shall die by
 pestilence; I will make the land waste and desolate, and the pride 28
 10 of its power shall cease, and the mountains of Israel will be deso-
 late, because no one will pass through them; and they will under- 29
 stand that I am JHVH, when I make the land waste and desolate
 because of all the abominations which they have done.

As for thee, son of man, the sons of thy people talk about 30
 15 thee in the streets and at the doors of their houses, and say^a one to
 another: Come, hear what the word is that JHVH sends *‘to-day’*.¹⁸
 They come to thee as people come, and sit before thee,^b and hear 31
 thy words and do them not; *‘falsehoods’*²⁰ are in their mouths,^c
‘and’ their hearts are set on their own gain. Thou art to them 32
 20 like a song of love,²¹ beautifully sung and excellently played; they
 hear thy words and do them not. But when it comes to pass 33
 (behold it comes!) they will learn that there was a prophet
 among them.

Rapacious Shepherds of Israel and Restoration of the Nation.

25 **T**HIS word of JHVH also came to me:¹ Son of man, prophesy 34, 1.2
 against the shepherds² of Israel, prophesy and say to them:⁶
 Thus says the Lord, JHVH: Woe to the shepherds of Israel, who
 have fed themselves! Should not shepherds feed the flock? Ye 3
 have taken the *‘milk’*⁴ and clothed yourselves with the wool, the
 30 fatlings ye have killed; the flock ye have not fed.⁵ The weak 4
 ye have not strengthened, the sick ye have not healed, the crippled
 ye have not bound up, what was driven away⁶ ye have not
 brought back, what was lost ye have not sought, and *‘the strong’*⁷
 ye have ruled with rigor. So they were scattered because there was 5
 35 no shepherd, and became food for all the beasts of the field.⁸ My 6
 flock wandered on all the mountains, and on every high hill, and⁹



33, 30 ^a one to another¹⁹

31 ^b my people¹⁹

^c they utter

34, 2 ^d to the shepherds³

5 ^e and were scattered⁸

6 ^f my flock⁸

34 were scattered all over the face of the earth, and there was none
 7 who searched and none who sought them. Therefore, ye shep-
 8 herds, hear the word of JHVH: By my life! says the Lord, JHVH,
 inasmuch as my flock are become the prey and the food of all
 the beasts of the field,⁹ because there was no one to tend them, 5
 (for <the shepherds> cared not for them, but fed themselves, and my
 9 flock they fed not,) therefore, ye shepherds, hear the word of JHVH:
 10 Thus says the Lord, JHVH: Behold, I am against the shepherds,
 and I will require my flock at their hands, and put a stop to
 their tending <my> flock; no longer shall the shepherds feed them- 10
 selves, but I will rescue my flock from their mouths, and they shall
 be no longer food for them.¹⁰

11 For thus says the Lord, JHVH: I will interpose and search
 12 for my flock and seek them out.¹¹ As a shepherd seeks out his
 flock when <his sheep >are dispersed, [on the day of cloud and 15
 darkness],¹² so will I seek out my flock and deliver them from
 13 all the places whither they are scattered.[] I will take them from
 the peoples, and gather them from the lands, and bring them into
 their own land, and feed them on the mountains of Israel, in the
 14 valleys, and in all the habitable parts of the land. With good 20
 pasture will I feed them, and on the high mountains of Israel
 shall their grazing-place be; there shall they lie down in a good
 15 place, and feed on rich pasture in the mountains of Israel. I
 myself will tend my flock, and I will lead them to pasture, says
 16 the Lord, JHVH. The lost I will seek, what is driven away I will 25
 bring back, the crippled I will bind up, the sick I will strengthen,
 and the fat and the strong I will <watch over>; I will duly tend
 17 them. As for you, my flock, thus says the Lord, JHVH: I will
 18 judge between the <weak> sheep and the rams and he-goats.¹³ Is it
 not enough for you to feed on the good pasture, but ye must 30
 needs trample with your feet the rest of your pastures? and to
 drink of clear water, but ye must needs foul the rest with your
 19 feet, so that my sheep must eat what ye have trampled, and drink
 what ye have fouled with your feet?

20 Therefore thus says the Lord, JHVH:¹⁴ I will intervene and 35
 21 judge between the fat sheep and the lean sheep, because ye
 push with side and shoulder, and thrust with your horns all the
 22 feeble till ye scatter them abroad; I will deliver my flock, and
 they shall be no longer a prey, and I will judge between sheep



and sheep. I will set over them one shepherd to tend them, namely **34, 23** my Servant, David;¹⁴ he shall tend them and he shall be their shepherd. And I, JHVH, will be their God,¹⁵ and my Servant, **24** David, shall be prince among them; I, JHVH, have said it. I will **25** make with them a covenant of peace, and banish wild beasts¹⁶ from the land, so that they may dwell securely in the wilderness and sleep in the woods. I will set them^a round about my hill,⁸ and I will **26** send rain¹⁷ in its season, <a rain> of blessing;¹⁸ the trees of the field **27** shall yield their fruit, the earth shall yield its increase, and they **10** shall be secure in their land, and shall understand that I am JHVH when I break the frame of their yoke,¹⁹ and deliver them from the hand of those who made them bondmen; they shall be no **28** more a prey to the nations, the beasts of the land shall not devour them, they shall dwell securely, and none shall make them afraid; **15** and I will provide them with a <fruitful> soil²⁰ so that they shall **29** be no more consumed with hunger in the land, and shall no more suffer the taunts²¹ of the nations. And they shall understand that **30** I, JHVH, am their God,⁸ and that they, the House of Israel, are my people, says the Lord, JHVH. 'My flock are ye, the flock that I **31** tend,¹ and I am your God,²² says the Lord, JHVH.²³

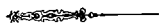


The Land of Israel

(CC. 35. 36)

Desolation of Edom.

25 **T**HIS word of JHVH, further, came to me: Son of man, turn **35, 1. 2** thy face toward Mount Seir,¹ and prophesy against it, and say **3** to it: Thus says the Lord, JHVH: I am against thee, Mount Seir; I will stretch out my hand against thee and make thee waste and desolate; I will lay waste thy cities, and thou shalt be a desolation; **4** thou shalt learn that I am JHVH. Because thou didst cherish per- **5** petual enmity against the Sons of Israel, and didst deliver them **30** over to the sword in the time of their calamity (the time of their



34, 26 ^a and

*

30 ⁸ with them

⁸ a blessing

31 ¹ and ye

¹ it shall be

¹ men

35.6 destructive punishment),² therefore, by my life! says the Lord, JHVH,* thou ~~art~~ guilty of⁴ blood, and blood shall pursue thee. I
7 will make ~~thee~~, Mount Seir, a waste and a desolation, and cut off
8 from thee comer and goer. I will fill thy mountains with thy slain;
thy hills and thy valleys and all thy ravines,—in them shall fall 5
9 those who are slain with the sword. I will make thee a perpetual⁵
desolation, thy cities shall not be inhabited, and ~~thou~~ shalt learn
10 that I am JHVH. Because thou saidst: The two nations and
the two lands⁶ shall be mine, ~~I~~ will take possession of them
11 (although JHVH was there⁷), therefore, by my life! says the Lord, 10
JHVH, I will deal ~~with thee~~ according to the anger and envy
wherewith thou actedst through thy hatred of them, and I will
12 make myself known in ~~thee~~ when I judge thee. Thou shalt ~~then~~
learn that I, JHVH, have heard all the revilings which thou utteredst
against the mountains of Israel, saying: “They are desolate, they are 15
13 given us to devour;” and ~~thou~~ spokest loftily against me with many
words; I heard it!

14.15 Thus says the Lord, JHVH:⁸ As thou didst rejoice over ~~my~~
land⁹ because it was desolate, thus will I deal with thee:⁹ desolate
shalt thou be, Mount Seir, and all Edom, all of it. They shall 20
learn that I am JHVH!

Promise to the Mountains of Israel.

36,1 **AND** do thou, son of man, prophesy to the mountains¹ of Israel, and say: O mountains of Israel, hear the word of JHVH.
2 Thus says the Lord, JHVH: Because the enemy said of you: Aha! 25
3 the ancient heights² are become our possession—therefore prophesy and say: Thus says the Lord, JHVH: Inasmuch as ye were
‘scowled’ at and reviled on all sides, and became the possession of other nations, and were the talk and evil gossip³ of people,
4 therefore, O mountains of Israel, hear the word of the Lord, JHVH: 30
Thus says the Lord, JHVH, to the mountains and to the hills, to the ravines and to the valleys, to the desolate wastes and to the deserted cities, which are become the prey and the scorn of the
5 other nations round about,—therefore, thus says the Lord, JHVH:

35,6 "blood I will make thee, and blood shall pursue thee:

14 ^s when the whole earth rejoices I will make thee desolate^s

15 ⁷ the possession of the House of Israel

In fiery indignation I speak of the other nations, and particularly 36
of Edom,⁴ the whole of it, who assigned to themselves my land
as a possession with malicious joy and bitter contempt, that they
might possess⁵ it as a prey. Therefore prophesy to the land of 6
5 Israel, and say to the mountains and to the hills, to the ravines
and to the valleys: Thus says the Lord, JHVH: Behold, in my
indignation and in my fury I speak, because ye suffer the taunts
of the nations. Therefore, thus says the Lord, JHVH: I swear that 7
the nations that are round about you shall bear their own shame!⁶
10 But ye, O mountains of Israel, shall shoot forth your branches and 8
yield your fruit to my people Israel, for shortly shall they come.
I am with you, and will care for you, that ye be tilled and sown; 9
I will put many people on you, all the House of Israel, the whole 10
of them, and the cities shall be inhabited and the waste places built;⁷
15 men and beasts shall be numerous upon you, and shall increase 11
and be fruitful; I will cause you to be inhabited as in your
former estate, and do better to you than in your beginnings; ye
shall learn that I am JHVH; yea, I will cause men—ay, my people, 12
Israel—to walk on you, and they shall possess you, and ye shall
20 be their property, and shall no more bereave them⁸ of children.

Thus says the Lord, JHVH: Because men say to thee: Thou 13
devourest men and bereavest thy nation of children, therefore thou 14
shalt no more devour men, nor any longer bereave thy nation of
children, says the Lord, JHVH. No longer will I permit the 15
25 reproach of the nations against thee to be heard, and the taunts
of the peoples thou shalt bear no more; for thou shalt no more
bereave thy nation of children, says the Lord, JHVH.

Cleansing of Israel.

30 THERE came to me this word also from JHVH: Son of man, 16. 17
when the House of Israel dwelt in their land, they defiled it
by their ways and their deeds;⁹ in my sight their ways were like
the most abominable ceremonial impurity.¹⁰ Thereupon I poured out 18
my fury on them for the blood which they had shed in the land,¹¹
and because they had defiled it with their idols; I scattered them 19
35 among the nations, and they were dispersed over the lands; accord-
ing to their ways and their deeds I judged them. But when they 20
came to the nations whither they went, and caused my sacred
Name to be profaned in that men said: "These are the people of



36,²¹ JHVH, and are come out of His land,"¹² then I took pity on my sacred Name, which the House of Israel caused to be profaned among the nations whither they went.

22 Therefore say to the House of Israel: Thus says the Lord, JHVH: Not for your sake¹³ do I act, O House of Israel, but for 5 my sacred Name which ye have made profane among the nations
23 to whom ye are come; I will make sacred my great Name,¹⁴ which is become profane among the nations, which ye have made profane among them; and the nations shall learn that I am JHVH, (says the Lord, JHVH), when through you I shall manifest my 10
24 sanctity in their sight. I will take you from the nations and gather 25 you from all the lands, and bring you into your own land. I will sprinkle pure water on you, and ye shall be pure from all
26 your impurities;¹⁵ from all your idols I will purify you; I will give you a new heart and put within you a new spirit:¹⁶ I will 15 take the heart of stone out of your bosom and give you a heart
27 of flesh; my own spirit I will put in you; I will cause you to 28 follow my statutes and observe and perform my ordinances. Ye shall dwell in the land which I gave to your fathers; ye shall
29 be my people, and I will be your God; I will deliver you from 20 all your impurities. I will call to the grain and make it abundant,
30 I will not send famine on you; I will make the fruit of the trees and the increase of the fields abundant, that ye may no longer
31 labor under the reproach of famine among the nations.¹⁷ Then shall ye remember your wicked ways and your deeds that were not 25
good, and shall loathe yourselves for your iniquities and your
32 abominations. But be it known to you, not for your sake shall I do this,¹⁸ says the Lord, JHVH; be ashamed and abashed for your ways, O House of Israel!

33 Thus says the Lord, JHVH: On the day when I cleanse you 30 from all your iniquities I will cause the cities to be inhabited, and
34 the waste places shall be built; the land that was desolate shall be tilled (whereas it was waste in the sight of all who passed by),
35 and men shall say: "This land which was desolate is become like the garden of Eden;¹⁹ the cities that were waste, desolate, and ruined 35
36 are fortified and inhabited." The nations, that remain around you, shall understand that I, JHVH, have rebuilt the ruined cities and replanted the desolate land.²⁰ I, JHVH, have said it, and I will do it!

37 Thus says the Lord, JHVH: In this, furthermore, I will allow the House of Israel to consult²¹ me, that I may do it for them: I 40
38 will increase their numbers, like a flock; like the sacrificial flock,²¹

37 my spirit⁸ in you, and ye shall live, and I will place you in your land; ye shall be convinced that I am JHVH.⁸ I have said it, and I will do it, says JHVH.

Union of the two Branches of the People.

15. 16 **T**HIS word also came to me from JHVH:⁹ Do thou, son of man, 5
take a stick¹⁰ and write on it: Judah¹¹ and the Sons of Israel
attached to him; then take another stick and write on it: Joseph^{12 a}
17 and all the House of Israel attached to him; then bring them
18 together so that they may be one stick in thy hand. When the
sons of thy people shall say to thee: Wilt thou not tell us what 10
19 this means? say to them: Thus says the Lord, JHVH: I am about
to take the stick of Joseph, which is in the hand of Ephraim,
and the tribes of Israel attached to him, and unite them with the
20 stick of Judah,⁸ and they shall be one <stick> in <his>¹⁴ hand. Let
the sticks on which thou shalt write be in thy hand in their sight. 15
21 Then say to them: Thus says the Lord, JHVH: I am about to
take the Sons of Israel from the nations whither they are gone,
and gather them from all sides, and bring them to their own
22 land. I will make them one nation in the land, on the mountains
of Israel, and there shall be one king over them all; they shall 20
be no longer two nations, nor be any longer divided into two
23 kingdoms.¹⁵ They shall be no more defiled with their idols and
their abominations and all their transgressions, I will save them
from all their <backslidings>,¹⁶ wherein they have sinned; I will
cleanse them, and they shall be my people, and I will be their 25
24 God. My Servant, David,¹⁷ shall be king over them, there shall
be one shepherd to them all, my ordinances they shall follow, my
25 statutes they shall observe and perform. They shall dwell in the
land which I gave to my Servant, Jacob, wherein <their> fathers
dwelt; they and their sons and their sons' sons shall dwell therein 30
26 for ever, and David, my Servant, shall be their prince for ever:¹⁸ I
will make with them a covenant¹⁹ of peace, an everlasting cove-
nant with them it shall be; I will establish them and multiply
them, and set my sanctuary in the midst of them for evermore,
27 and my dwelling-place shall be with them; I will be their God, 35
28 and they shall be my people; and the nations shall learn that I,
JHVH, do make Israel sacred, when my sanctuary²⁰ shall be in the
midst of them for evermore.



37, 16 ^a the stick of Ephraim

19 ⁸ and make them one stick¹³

Triumph of the Lord

Manifested in the Overthrow of Gog and the Final Establishment of Israel.

(Chapters 38, 39)

THIS word of JHVH, moreover, came to me: Son of man, turn 38, 1. 2
 5 thy face toward Gog,¹ of the land of Magog,² prince of Rosh,³
 Meshech, and Tubal,⁴ and prophesy against him, and say: Thus 3
 says the Lord, JHVH: I am against thee, O Gog, prince of Rosh,
 Meshech, and Tubal! I will⁴ bring thee up⁶ and all thine army, 4
 horses and horsemen, all of them clothed in complete armor, a
 10 mighty host, all of them with shield and buckler, wielding swords,
 Paras, Cush, and Phut⁷ with them, all with buckler and helmet, 5
 Gomer⁸ and all its hordes, the House of Togarmah⁸ from the 6
 extreme North and all their hordes, many peoples with thee.
 Be thou prepared, yea, prepare thyself, thou and all thy host 7
 15 assembled unto thee, and hold thyself in reserve for <me>.⁹ *After 8
 many days thou shalt be mustered for service, after many years
 thou shalt come against the land which has been restored from
 'desolation', against the nation which has been gathered from
 many peoples,⁸ and is now dwelling in security. Thou shalt 9
 20 advance like a storm, like a cloud shalt thou come to cover the
 land,⁷ thou and all thy hordes, and many peoples with thee.

Thus says the Lord, JHVH: On that day a thought will come 10
 into thy mind, and thou wilt form an evil design, and say: I will 11
 go up against the land of villages,¹¹ I will go to those who are
 25 peaceable—all of them dwelling in security, dwelling without walls,
 and having no bars or gates—to get booty, to carry off prey, 12
 to turn thy hand against the re-peopled wastes, against the people
 gathered from the nations, accumulating possessions and property,
 dwelling at the centre of the earth.¹² Sheba and Dedan¹³ and <their> 13
 30 merchants, Tarshish¹³ and all her <traffickers>¹⁴ will say to thee: Art
 thou come to get booty? Hast thou gathered thy host in order
 to plunder, to carry off silver and gold, to seize possessions and
 property, to get much booty? Therefore, prophesy, son of man, 14

❖❖❖❖❖

38, 4 *turn thee, and put hooks into thy jaws, and 5

*

8 ⁸ against the mountains of Israel, which were a perpetual desolation, but she
 has been brought out from the nations¹⁰

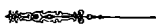
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9 ⁷ thou shalt be

38 and say to Gog: Thus says the Lord, JHVH: Yea, on that day,
 15 when my people Israel are dwelling in security, thou wilt <bestir
 thyself> and come from thy place in the extreme North, thou and
 many peoples with thee, all riding on horses, a numerous army,
 16 a mighty host; thou wilt come up, after many days,¹⁵ against my 5
 people Israel like a cloud, to cover the land; yea, I will bring
 thee against my land, that the nations may learn what I am, when
 through thee¹⁶ I manifest myself to them as worthy of reverence.¹⁷

17 Thus says the Lord, JHVH: <Thou art> he of whom I declared
 in former days, (by my servants, the Prophets¹⁸ of Israel, who in 10
 those days prophesied during many years,) that I would bring thee
 18 against them. And on that day, the day when Gog shall come
 against the land of Israel, says the Lord, JHVH, my fury will be
 19 roused. Yea, in my indignation, in the heat of my wrath I declare:
 On that day there shall be a great earthquake in the land of 15
 20 Israel; all the fishes of the sea, and the birds of the air, and the
 beasts of the field, and all reptiles that creep on the ground, and
 all men who are in the land, shall tremble at my presence; the
 mountains will be rent asunder, and the cliffs will topple over,
 21 and every wall will fall to the ground; I will summon every 20
 <terror>¹⁹ against him, says the Lord, JHVH; the sword of every man
 22 will be against his brother; I will plead against him with pestilence
 and blood, and I will rain, on him and his hordes and the many
 peoples that are with him, an overwhelming flood and hailstones,
 23 fire and brimstone.²⁰ I will manifest my greatness and my sanctity 25
 and make myself known to many nations; they shall learn that I
 am JHVH.

39,¹ And do thou, son of man, prophesy against Gog, and say:¹
 Thus says the Lord, JHVH: I am against thee, O Gog, prince
 2 of Rosh, Meshech, and Tubal! I will <lead> thee and <guide>² thee, 30
 and bring thee from the extreme North, and bring thee against
 3 the mountains of Israel; and I will strike thy bow from thy
 left hand, and make thine arrows drop out of thy right hand.
 4 On the mountains of Israel shalt thou fall, thou and all thy
 hordes and the peoples that are with thee; to ravenous birds 35
 of all sorts and to beasts of the field will I give thee to be
 5 devoured; on the open field shalt thou fall; I have declared it,
 6 says the Lord, JHVH. I will send fire on Magog and on those
 who dwell in security in the lands of the coasts;³ they shall learn



39 and +all+ riding-beasts, of heroes and all men of war, says the Lord, JHVH.



General Conclusion.

21 **T**HUS will I manifest my glory among the nations, and they shall all see the requital which I inflict, and the hand which 5
22 I lay on them. The House of Israel, from that day on, shall be
23 convinced that I am JHVH, their God.¹⁸ The nations shall learn that
the House of Israel went into captivity for their iniquity,¹⁹ because
they were unfaithful to me; and so I hid my face from them, and
delivered them into the hand of their adversaries, and they all fell 10
24 by the sword; according to their uncleanness and their transgres-
sions I requited them, and hid my face from them.²⁰

25 But now,²¹ says the Lord, JHVH, I will restore the fortunes of
Jacob, and have mercy on the whole House of Israel, and I will
26 be jealous for my sacred Name.²² They shall forget²³ their shame 15
and all the faithlessness which they have displayed toward me,
when they dwell in their own land in security, with none to make
27 them afraid, when I bring them back from the nations and gather
them from the lands of their enemies, and manifest my sanctity,
28 through them, in the sight of the^a nations. They shall understand 20
that I, JHVH, am their God,²⁴ in that I caused them to go into
captivity among the nations, and then gathered them into their own
29 land. I will no longer leave any of them there, nor any longer
hide my face from them,²⁵ when I shall have poured out my spirit²⁶
on the House of Israel, says the Lord, JHVH.

25



39, 27 ^a many



WEST



Ezekiel

To face p. 70

VIEW OF EZEKIEL'S TEMPLE

(See p. 190, l. 27)

40 and its jambs two cubits; the vestibule of the gateway was at the
 10 inner end. The guard-rooms of the east gateway were three on
 each side, the three having the same dimensions, and the pilasters
 11 on both sides were of one measurement. He measured the width
 12 of the door of the gateway ten cubits.* There was a sill in front 5
 of the guard-rooms one cubit +wide+ on each side, and the guard-
 13 rooms were six cubits on each side. He measured the gateway
 from roof to roof¹⁸ of the guard-rooms twenty-five cubits wide, +door
 14 opposite door.¹⁹ He +measured+ the +vestibule twenty+ cubits, and
 adjoining the +vestibule+ +of the gateway+ was the court round about. 10
 15 +From+ the front of the entrance-court of the gate to the front of
 16 its vestibule was fifty cubits. The guard-rooms and their pilasters
 had latticed windows²⁰ within the gateway round about, and so the
 +vestibule+ had windows round about within; and beside its jambs
 stood palm-trees.²¹

15

Outer Court and other Outer Gateways.

17 **H**E brought me into the outer court,²² and there were halls
 and a pavement made round about the court, thirty halls
 18 fronting on the pavement. The pavement was on the side of the
 gateways, its breadth was equal to their length; this was the 20
 19 lower pavement.²³ He measured the distance from the +inner+ front
 of the lower gate to the outer front of the inner court one hundred
 cubits.²⁴^a

20 +He brought me+ to the north²⁵ gateway of the outer court
 21 +and+ measured its length and its breadth; it had three guard- 25
 rooms on each side; its pilasters and its vestibule corresponded to
 the measurement of the first gate; its length was fifty cubits and
 22 its breadth twenty-five cubits; its windows and its vestibule and its
 palm-trees were of the same dimensions as those of the east gate;
 23 seven steps led up to it, and its vestibule was +within+. There was 30
 a gateway to the inner court opposite the north gateway, +like the
 gateway+ on the east; and he measured from gate to gate one
 hundred cubits.

24 Then he brought me southward,²⁵ and there was a gate on the
 south, and he measured its jambs and its vestibule; the dimensions 35
 25 were the same as in the others. It and its vestibule had windows

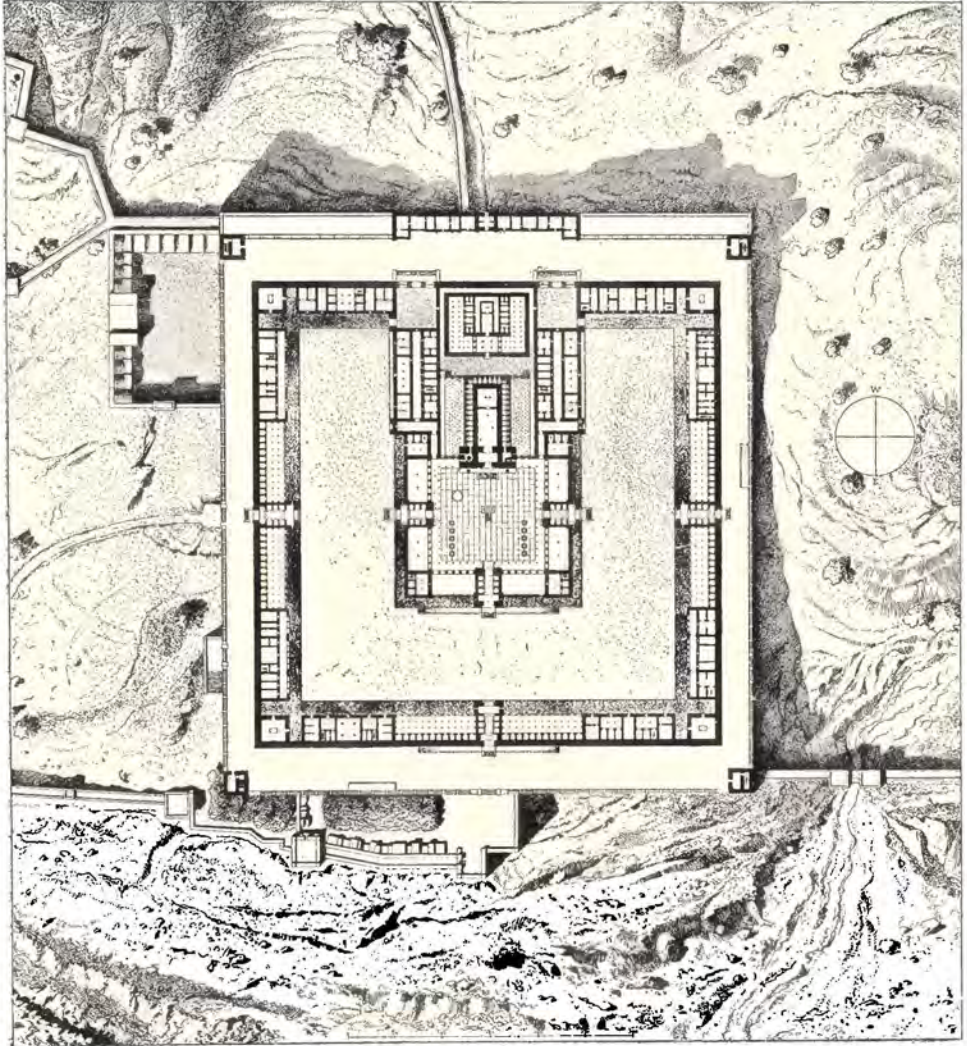


40, 11 * the width of the gateway was thirteen cubits¹⁷

*

19 ^a on the east and on the north

WEST



Ezekiel

To face p. 72

PLAN OF EZEKIEL'S TEMPLE

(See p. 190, l. 26)

round about like those of the other gates; it was fifty cubits long ⁴⁰ and twenty-five cubits wide. Its stairway had seven steps, its ²⁶ vestibule was <within>, and it had palm-trees beside its jambs, one on each side. There was a gateway to the inner court on the ²⁷ 5 south, and he measured from gate to gate* one hundred cubits.

Inner Court.

Its Gateways, Sacrificial Tables, and Priests' Halls.

THEN he brought me to the inner court²⁷ at the south gate- ²⁸ way, and measured the south gateway; the dimensions were ¹⁰ those of the others; its guard-rooms, pilasters, and vestibule were ²⁹ of like size with theirs; it and its vestibule had windows round about; it was fifty cubits long and twenty-five cubits wide;^e its ³¹ vestibule faced the outer court, there were palm-trees beside its jambs, and its stairway had eight steps.

¹⁵ Then he brought me to the east side of the inner court, and ³² measured the gateway, which had the same dimensions as the others; its guard-rooms, pilasters, and vestibule were of like size ³³ with theirs; it and its vestibule had windows round about; it was fifty cubits long and twenty-five cubits wide; its vestibule faced the ³⁴ ²⁰ outer court, there were palm-trees beside its jambs, +one+ on each side, and its stairway had eight steps.

Then he brought me to the north gateway and measured it; ³⁵ the dimensions were the same as before; its guard-rooms, pilasters, ³⁶ and vestibule <were of like size with the others>; it <and its vesti- ²⁵ bule> had windows round about; it was fifty cubits long and twenty-five cubits wide; its <vestibule> faced the outer court, there were ³⁷ palm-trees beside its jambs, +one+ on each side, and its stairway had eight steps.

There was a chamber²⁹ whose door opened into the <vestibule> ³⁸ ³⁰ of the gateway,³⁰ in which the burnt-offering was washed.³¹ In ³⁹ the vestibule of the gateway there were two tables on each side, on which the burnt-offering,³² the sin-offering, and the guilt-offering were slain; outside³³ the door of the gateway on the north were ⁴⁰ two tables, and on the other side of the vestibule of the gateway

40, 27 * southward²⁶

*

wide²⁸

30 ²⁹ and there were vestibules round about, twenty-five cubits long and five cubits

*

40 * one who goes up to

- 40, 41 two tables, +that is+ four tables within and four without the gateway,
 42 +in all+ eight tables³⁴ on which +the animals+ were slain. There
 were also four tables³⁵ of hewn stone, each a cubit and a half
 long, a cubit and a half broad, and a cubit high, on which were
 laid the instruments used in slaying the burnt-offerings and the
 43 bloody offerings; and +borders+³⁶ one hand-breadth +in width+ were
 fixed within on the tables round about +for+ the flesh of the offering.
 44 Then +he brought me+ outside the⁸ gate, and in the inner
 court were +two+ halls,³⁷ +one+ by the north gate facing the south,
 45 the other by the +south+ gate facing the north. And he said 10
 to me: This hall, which faces the south, is for the priests who
 46 have charge of the house,³⁸ and the hall which faces the north is
 for the priests who have charge of the altar; they are the Zadok-
 ites, those of the Levites who may come near to JHVH to serve
 Him.³⁹ 15
- 47 And he measured the court,⁴⁰ one hundred cubits long and
 one hundred cubits wide, an exact square. And the altar was in
 front of the Temple.

The Porch of the Temple.

- 48 THEN he brought me to the porch⁴¹ of the Temple, and 20
 measured the jambs of the porch on each side five cubits
 +thick+; the width of the entrance was +fourteen cubits, and the
 jambs of the entrance were+ three cubits +wide+ on each side.
 49 The length of the porch was twenty cubits, and its breadth
 +twelve+ cubits; the ascent to it was by +ten+ steps. And the 25
 jambs had pillars,⁴² one on each side.

The Nave.

- 41, 1 THEN he brought me to the nave¹ of the Temple, and meas-
 2 ured the jambs six cubits thick² on each side. The width
 of the door was ten cubits, and the side-walls of the door were 30
 five cubits on each side.

He measured its length forty cubits and its width twenty cubits.



40, 42 ^a for the burnt-offering

44 ⁸ inner

41, 1 ⁷ the breadth of the tent

The Holy of Holies.

THEN he came to the inner room,³ and measured the jamb 41,3
 of its door two cubits +thick+, and the +width of the+ door
 six cubits, and the width of its +jambs+ seven cubits. He meas- 4
 5 ured its length twenty cubits and its breadth twenty cubits in front
 of the nave. And he said to me: This is the Holy of Holies.

The Side-Cells.

HE measured the wall of the Temple six cubits +thick+. And 5
 the +interior+ width of the side-structure⁴ was four cubits
 10 round about the Temple. The side-cells were in three stories, 6
 thirty on each story. There were +rebate-ments+ all around in the
 wall of the Temple for +the joists of+ the cells to rest on, so that
 they should not be inserted in the wall of the Temple. Thus the 7
 +interior+ width of the cells +increased+ as they went up, +according
 15 to the enlargement of the rebatement+ upward round about the
 Temple.^a

There was an ascent +from+ the lower story +to the middle,
 and from the middle to the upper+.^b And around the Temple was 8
 a raised platform, the foundation of the side-cells, a long rod high,
 20 that is, six cubits and +six+ hand-breadth(s). The outer wall of the 9
 side-structure was five cubits +thick+, and the part +of the platform+
 left uncovered +was five cubits+ +wide+. +Between+ the cells and the 10
 chambers was a space of twenty cubits round about. The door+s 11
 of the side-structure opened on the uncovered part +of the platform+,
 25 one toward the north and one toward the south; the width of
 the uncovered part was five cubits round about.

The building⁵ which faced the +rear+ Temple-court on the west 12
 was seventy cubits wide, its wall was five cubits thick, and it was
 ninety cubits long.

30 Then he measured the Temple⁶ one hundred cubits long, and 13
 the Temple-court with the +west+ building and its walls one hun-
 dred cubits long.⁷ The width of the east front of the Temple 14
 together with the Temple-court was one hundred cubits.⁸ Then he 15^a
 measured the length of the +west+ building in front of the rear
 35 Temple-court, and its +galleries+⁹ on both sides, one hundred cubits.

41, 7 ^a therefore there was width to the house above

^b to the middle

Interior of the Temple.

41, 15^b 16 **T**HE nave <and> the inner room and the <porch>^a | were <panel-
ed>,¹⁰ and all three had <latticed>¹¹ windows round about. <The
Temple was covered> with wood round about <from> the floor
17 to the windows^b <and from> the door to the inner room¹² and 5
without.¹³ On all the walls round about in the inner room and
18 in <the nave>^c were carved Cherubs and palm-trees,¹⁴ a palm-tree
standing <always> between two Cherubs. The Cherubs had two
19 faces, the face of a man turned to the palm-tree on one side, and
the face of a lion turned to the palm-tree on the other side; they 10
20 were carved on all the Temple round about: from the floor to
the <roof> the Cherubs and the palm-trees were carved. The
21 wall^d of the nave^e | was quadrangular.¹⁵

22 <In front of> the Holy Place¹⁶ was something that resembled | an
altar, <made> of wood,¹⁷ three cubits high, two cubits long, <and 15
two cubits wide>; it had <projecting> corners, and its <base> and sides
were of wood. And he said to me: This is the table that stands
before JHVH.

23 The nave and the Holy Place¹⁶ had each a two-leaved door;¹⁸
24 each leaf had^f two swinging <wings>, two to each door-leaf. 20
25 Cherubs and palm-trees were carved on them^g as on the walls.
26 There was a wooden *ab*¹⁹ in front of the porch without. And there
were closed windows and palm-trees on both side-walls of the
porch.²⁰^h

Chambers for the Priests.

42, 1 **T**HEN he took me out to the outer court on the north, and
2 <thence> led me to the chamber-buildingⁱ which faced the
Temple-court <on the south> and the hall-building on the north.
2 <Its length was one hundred cubits, on the north <side>, and its
3 width fifty cubits. <There was a tier of> galleries in the third story. 30



41, 15 ^a of the court 17 ^b and the windows were covered above ^c measures

*
20 ^d of the nave

21 ^e door-post

24 ^f each leaf had

*
25 ^g on the doors of the nave

26 ^h and the side-cells of the house and the *abs*¹⁹

42, 2 ⁱ in front of

*
3 ^j in front of the twenty <cubits> of the inner court and the pavement of the outer court

42, 18 rod. Thereupon he turned to the south side, and measured five
 20 hundred* +cubits+ by the measuring-rod. On the four sides he
 measured its wall round about, five hundred +cubits+ long and five
 hundred +cubits+ wide, to mark the boundary between the sacred and
 the common. 5

Entry of the Lord into the Temple.

43, 1. 2 **T**HEN he took me to the gate^a that faced the East, and lo
 the Glory of the God of Israel came from the East,¹ and His
 voice was like the sound of many waters, and the earth shone
 3 with His Glory.⁷ The appearance² which I saw was like that which 10
 I saw when <He> came to destroy the city,^a +or+ like that which I saw
 4 at the river Chebar.³ I fell on my face. The Glory of JHVH
 5 entered the Temple by the east gate. Then the spirit lifted me
 up, and took me into the inner court, and lo, the Glory of
 6 JHVH filled the Temple.⁴ Then I heard one speaking to me from 15
 7 the Temple, <the> man⁵ meanwhile standing beside me, and He said
 to me: Son of man, <this is> the place of my throne, the place for
 the soles of my feet, where I will dwell in the midst of the Sons
 of Israel for ever. The House of Israel, they and their kings,
 shall no more defile my sacred Name with their idolatry,⁶ and with 20
 8 the corpses of their kings⁷ by putting their threshold near my
 threshold, and their door-posts alongside of my door-posts, with
 only a wall between me and them, thus defiling my sacred Name
 by the abominations which they committed, for which reason I
 9 destroyed them in my anger. Now, let them remove their idolatry⁶ 25
 and the corpses of their kings from me, then I will dwell in the
 midst of them for ever.

Exhortation.

10 <AND> do thou, son of man, show the House of Israel the
 11 **A** Temple,⁹ <its form and its> pattern, <that they may be> 30
 ashamed of all that they have done; <describe> the Temple, its
 construction, its exits and its entrances, and make known to them
 all its forms, ordinances,⁷ and regulations; write them down in their
 sight, that they may observe and perform all its forms¹⁰ and
 ordinances. 35



42, 18 ^a rods 43, 1 ^a the gate 3 ⁷ and as the appearance ^a and appearances

*

7 ⁷ 'when they die:⁸ 10 ¹ that they may be ashamed of their iniquities 11 ⁷ forms

Regulations for the Temple.

THIS is the law for the Temple. On the top of the mountain **43**,¹² its whole territory shall be most sacred.¹⁰ This is the law for the Temple.

Altar of Burnt-offering.

THESE are the measures of the altar¹¹ in cubits of a cubit ¹³ and a hand-breadth: *The* base shall be one cubit *high* and one cubit wide, with a border around its edge a span wide. This is the height of the altar: From the *top* of the base^a to the ¹⁴ lower ledge shall be two cubits, and the width one cubit; and from the smaller ledge to the larger ledge four cubits, and the width one cubit. The hearth of the altar shall be four cubits ¹⁵ *high*, and above the hearth of the altar shall be the horns, *one cubit* *high*. The hearth of the altar shall be twelve *cubits* ¹⁶ square, the upper ledge fourteen *cubits* square, the base one cubit ¹⁷ wide round about, and its border a half-cubit wide. Its steps shall face the East.¹²

Consecration of the Altar.

THEN he said to me: Son of man, thus says the Lord, JHVH: ¹⁸ ²⁰ These are the ordinances for the altar: On the day when it is finished, in order that burnt-offerings may be offered and blood sprinkled upon it, thou shalt give to those Levitical priests who are ¹⁹ of the family of Zadok,¹³ who approach me, (says the Lord, JHVH,) to serve me, a bullock for a sin-offering.¹⁴ *They* shall take some of its ²⁰ blood and apply it to the four horns, and to the four corners of the ledge, and to the border round about;¹⁵ thus shall *they* cleanse ²¹ it and make atonement for it. *They* shall take the bullock, the sin-offering, and it shall be burned in the appointed place of the Temple, outside the sanctuary.¹⁶ On the second day *they* shall ²² present a he-goat¹⁷ without blemish as a sin-offering, and shall cleanse the altar as they cleansed it with the bullock. *And* ²³ when *they* have made an end of cleansing it, *they* shall present a bullock and a ram without blemish: them shall *they* present ²⁴ before JHVH, and¹⁸ sprinkle salt¹⁸ on them, and offer them as a ²⁵ burnt-offering to JHVH. Seven days shall *they* provide daily¹⁹ a ²⁶ he-goat for a sin-offering; and a bullock and a ram without blemish *for a burnt-offering* shall they provide | seven days, *and* shall make

43, 14 ^a on the ground

²⁴ ¹⁸ the priests

44, 28 They shall have no³² inheritance: I am their inheritance;³³ ye shall give them no possession³³ in Israel: I am their possession.³⁴
 29 The cereal offering, and the sin-offering and the guilt-offering,³⁵ these they shall eat, and every 'devoted' thing³⁶ in Israel shall be
 30 theirs. The best of all the first-fruits³⁷ of everything, and of every 5 oblation³⁸ of everything, of all your oblations, shall belong to the priests, and the best of your 'dough'³⁹ ye shall give to the priest,
 31 that a blessing may rest on your houses. The priests shall eat nothing, whether bird or beast, that has died a natural death or has been killed by beasts.⁴⁰ 10

Apportionment of Land for Temple, Levites, City, and Prince.

45, 1 **W**HEN ye allot the land as possession, ye shall set aside a reservation to JHVH,¹ a sacred portion² of the land twenty-five thousand 'cubits' long^a and 'twenty' thousand 'cubits' wide; it
 3 shall be sacred throughout its whole extent.⁴ Out of this area 15 ye shall reserve a space twenty-five thousand 'cubits' long and
 4 ten thousand 'cubits' wide,^b as a most sacred portion' of the land: it shall belong to the priests who serve in the sanctuary, who draw near to serve JHVH, and in it shall be their houses and 'grounds'.⁴
 2 Of this a square of five hundred 'cubits' shall be for the sanctuary, 20
 5 with an open space fifty cubits 'wide' around it. And a space twenty-five thousand 'cubits' long and ten thousand 'cubits' wide shall belong to the Levites, the ministers of the Temple; theirs it
 6 shall be as a possession, 'for cities to dwell in'.⁵ The territory of the city ye shall make five thousand 'cubits' wide and twenty- 25
 5 five thousand 'cubits' long, beside the sacred reservation; it
 7 shall belong to the whole House of Israel. The prince shall have the land on both sides of the sacred reservation² and the territory of the city, facing the two on the west and on the east, and equal in length to one of the portions 'of the tribes' from 30
 8 the west border to the east border | 'of' the land. It shall be his possession in Israel; and the princes 'of Israel'⁶ shall no more oppress my people,⁷ but shall give the land to the House of Israel according to their tribes.

45, 1 ^a long³3 ^b and in it shall be the sanctuary⁴4 ^c sacred⁴

Weights and Measures.

THUS says the Lord, JHVH: Enough, O princes of Israel! **45, 9**
 Put away violence and oppression! practice equity and justice! relieve my people from your unjust ejections! says the
 5 Lord, JHVH. Ye shall have just balances, a just ephah, and a just 10
 bath.⁸ The ephah and the bath shall be of one measure: the 11
 bath shall contain the tenth part of a homer, and the ephah the
 tenth part of a homer; the homer shall be the standard of measurement. And the shekel shall be twenty gerahs; <five> shekels shall 12
 10 be valued as five, and <ten> shekels as ten,⁹ and the maneh shall
 be <fifty> shekels.

The Prince provides the Material of the Sacrifices.

THIS is the oblation¹⁰ that ye shall offer: the sixth part of an 13
 ephah out of every homer of wheat, and 14 the sixth part of
 15 an ephah out of every homer of barley. And the proportion of 14
 oil* shall be the tenth part of a bath out of every cor, the <cor>
 being ten baths;⁸ and one lamb out of every two hundred <lamb>, from 15
 <all the families> of Israel, for the cereal offering, the burnt-offering,
 and the peace-offering, to make atonement for them, says the Lord,
 20 JHVH. All the people⁷ shall contribute this oblation to the prince 16
 in Israel, and it shall be the prince's duty to furnish the burnt- 17
 offering, the cereal offering and the libation; in the feasts, the new
 moons, and the sabbaths, in all the festivals of the House of Israel
 he shall provide the sin-offering, the cereal offering, the burnt-
 25 offering and the peace-offering, to make atonement for the House
 of Israel.

Stated Offerings.

THUS says the Lord, JHVH: In the first month, on the first 18
 day of the month, ye shall take a bullock without blemish,
 30 and make atonement for the sanctuary.¹¹ The priest shall take 19
 some of the blood of the sin-offering, and apply it to the door-posts
 of the Temple, and to the four corners of the ledge of the altar,
 and to the posts of the gate of the inner court. So shall ye do 20
 also in the <seventh month, on the first day> of the month, on
 35 account of any one who has erred or is dull of understanding,¹² and
 ye shall make atonement for the Temple.



45, 14 *·in· a bath of oil

⁸ for ten baths make one homer

16 ⁷ of the land

- 45, 21 In the first month, on the fourteenth day of the month,¹³ ye shall hold the feast of the Passover:¹⁴ «seven» days unleavened¹⁵ bread shall be eaten. On that day the prince shall provide a bullock as a sin-offering for himself and for all the people of the land; and during the seven days of the feast he shall provide daily, as a burnt-offering to JHVH, seven bullocks and seven rams without blemish, and a he-goat daily as a sin-offering; as a cereal offering he shall provide an ephah to a bullock and an ephah to a ram, and of oil a hin to an ephah.
- 25 In the seventh month, on the fifteenth day of the month, at the Feast,¹⁶ he shall provide in like manner seven days, for sin-offerings, for burnt-offerings, for cereal offerings, and for oil.

Offerings for Sabbaths and New Moons.

- 46, 1 **T**HUS says the Lord, JHVH: The gate of the inner court facing eastward shall be closed during the six working-days, but shall be open on the sabbath day and on the day of the new moon.¹ The prince shall enter from without by the vestibule of the gate, and shall stand at the door-post of the gate;² and the priests shall offer his burnt-offering and his peace-offering, and he shall worship at the threshold of the gate, and then go out; and the gate shall not be closed until the evening. The people of the land shall worship before JHVH at the door of that gate³ on the Sabbaths and New Moons. The burnt-offering which the prince shall offer to JHVH on the sabbath day⁴ shall be six lambs without blemish and one ram without blemish, the cereal offering being an ephah to a ram, and^a for the lambs what he will, and of oil a hin to an ephah. And on the day of the new moon⁴ it shall be a bullock without blemish and six lambs and a ram without blemish, with an ephah to a bullock and an ephah to a ram as cereal offering, and for the lambs what he will, and of oil a hin to an ephah.
- 8 When the prince comes he shall enter by the vestibule of the gate, and shall go out the same way.⁵ But when the people of the land come into the presence of JHVH on the feast-days, he who enters by the north gate to worship shall go out by the south gate, and he who enters by the south gate shall go out by the north gate; no one shall return by the gate at which he

46, 5 ^a the cereal offering

entered, but every one shall go out straight onward.⁶ The prince 46, 10 shall enter with them when they enter, and go out when they go out.

On the feast-days and festivals the cereal offering shall be an 11 5 ephah to a bullock and an ephah to a ram, for the lambs what he will, and of oil a hin to an ephah. When the prince makes a 12 freewill-offering,⁷ a burnt-offering or peace-offering as freewill-offering to JHVH, the east gate shall be opened for him, and he shall make his burnt-offering and his peace-offering as he did on the 10 sabbath day; he shall then go out, and the gate shall be closed after him.

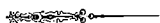
He shall daily⁸ provide a yearling lamb without blemish as a 13 burnt-offering to JHVH; every morning shall he provide it. And 14 as a cereal offering he shall every morning provide with it the 15 sixth part of an ephah and the third part of a hin of oil to moisten the fine flour, as a cereal offering to JHVH, a continual^a ordinance. He shall provide the lamb and the cereal offering and the oil 15 every morning, a continual burnt-offering.⁹

The Prince's Right to alienate his Landed Property.

20 **T**HUS says the Lord, JHVH: If the prince make a gift to any 16 of his sons out of his inheritance, it shall belong to his sons; it is their possession by inheritance.¹⁰ But if he make a gift 17 out of his inheritance to one of his servants, it shall be his till the year of release,¹¹ and shall then revert to the prince; but the 25 inheritance of his sons shall belong to them. The prince shall 18 not oppress the people⁸ by taking any part of their inheritance;¹³ out of his own possession he shall provide for his sons, that none of my people be scattered from their possessions.

Kitchens for Priests and People.

30 **T**HEN he took me through the entrance which was by the 19 gate to the north row of the priests' sacred chambers,¹⁴ and I saw there a place on the extreme western side. And he said to 20 me: This is the place where the priests shall boil the guilt-offering and the sin-offering, and bake the cereal offering,¹⁵ so as not to 35 bring them into the outer court, and thus make the people sacred.¹⁶ Then he took me to the outer court, and made me pass along the 21



46 four corners of the court, and I saw that there was a court in
 22 each corner of the court: in the four corners of the court were
 <small> courts, forty +cubits+ long and thirty +cubits+ wide; all four
 23 were of the same size. . . .¹⁷ There was a colonnade around
 each of the four, and places for boiling were arranged under the
 24 colonnades on every side. And he said to me: These are the
 kitchens, where the ministers of the Temple shall boil the sacrifices
 of the people.

The Fertilizing Stream.

47,¹ **T**HEN he brought me back to the door of the Temple, and 10
 lo, water issued¹ from under the threshold of the Temple east-
 ward—the Temple faced the east—and the water came down
 <°> on the south side of the Temple, to the south of the altar.
 2 Then he took me out through the north gate, and led me round
 on the outside to the outer east gate, and lo, water was flow- 15
 3 ing on the south side.³ As the man went forth eastward, with a
 line in his hand, he measured one thousand cubits, and led me
 4 through water ankle-deep; again he measured one thousand +cubits+,
 and led me through water knee-deep; again he measured one
 5 thousand +cubits+, and led me through water hip-deep; again he 20
 measured one thousand +cubits+, and it was a stream that I could
 not ford: the water was deep enough to swim in, a stream which
 6 could not be forded. And he said to me: Seest thou, son of
 7 man? Then he took me back to the bank of the stream, ⁸and lo,
 on the bank of the stream were very many trees on both sides.⁴ 25
 8 He said to me: This water goes forth to the eastern region,
 descends to the Arabah,⁵ and goes to the +Dead+ Sea, into the
 9 <salt water>, which shall then become fresh. Every living thing
 that moves, wherever <the stream> comes, shall live; the fish shall
 10 be very many.⁷ Fishers shall stand on it from En-ge-di to En-eglaim;⁷ 30
 a place for the spreading of nets shall it be; <its> fish⁸ shall be
 11 like the fish of the Great Sea,⁹ very many.¹⁰ <But> its marshes and
 its pools shall not be freshened:¹¹ they shall be left for +the gathering
 12 of+ salt.¹² On the stream, on each bank, shall grow every sort of

47, 1 ¹from under²

7 ⁸as I was returning

9 ⁷for this water shall flow thither, and it shall become fresh, and wherever the
 stream comes there shall be life⁶

10 ⁸according to their kinds⁸

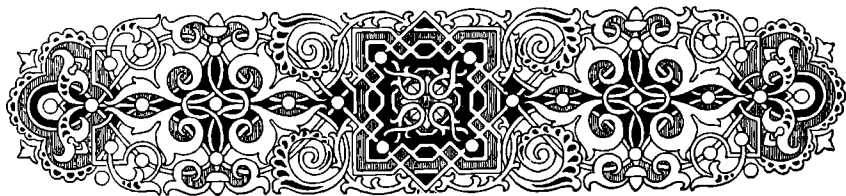
48, 2 «from east border to west border», Dan,² one «portion». Next to Dan,
 3 from east to west, Asher, one. Next to Asher, from east to west,
 4 Naphtali, one. Next to Naphtali, from east to west, Manasseh,
 5, 6 one. Next to Manasseh, from east to west, Ephraim, one. Next
 7 to Ephraim, from east to west, Reuben, one. Next to Reuben, 5
 from east to west, Judah, one.

8 On the border of Judah, from the east end to the west end, shall
 be the reservation³ which ye shall set aside, twenty-five thousand
 «cubits» wide, and in length equal to one «tribal» portion from east to
 9 west; and the sanctuary shall be therein. The reservation⁴ which ye 10
 shall set aside for JHVH shall be twenty-five thousand «cubits» long
 10 and «twenty» thousand «cubits» wide. The sacred reservation shall be
 for the following persons: for the priests⁵ «a portion» twenty-five
 thousand «cubits long» from east to west and ten thousand «cubits»
 wide from north to south, and the sanctuary of JHVH shall be 15
 11 therein—for the «consecrated» priests, the Zadokites,⁶ who kept
 my charge and went not astray, as did the Levites, when the
 12 Israelites went astray—and it shall be a reservation for them
 out of the reservation of the land, a space most sacred, adjoining
 13 the «south» border of the Levites; and «for» the Levites «a portion» 20
 adjoining the «north» border of the priests,⁷ twenty-five thousand
 «cubits» long and ten thousand «cubits» wide. The whole⁴ shall be
 twenty-five thousand «cubits» long and «twenty» thousand «cubits»
 14 wide. And none of this choice part of the land shall be sold or
 exchanged or alienated:⁸ it is sacred to JHVH. 25

15 The width of five thousand «cubits» that remains of the twenty-
 five thousand «cubits» shall not be sacred, «but shall be left» for the
 city, for dwellings and common lands, and the city shall be in the
 16 midst of it. This shall be its measurement:⁹ it shall be four
 17 thousand five hundred «cubits» square, and its common lands shall 30
 18 extend two hundred and fifty «cubits» on every side. The rest of the
 length, alongside of the sacred reservation, ten thousand «cubits» on
 the east and ten thousand «cubits» on the west, «shall belong to
 the city»,¹⁰ and its produce shall be the food of the inhabitants of
 19 the city; the inhabitants of the city shall come from all the tribes 35
 of Israel.

20 The whole reservation, that is, the sacred reservation «and»
 the territory of the city, ye shall make twenty-five thousand
 «cubits» square.





Notes on Ezekiel



5 ZEKIEL ben-Buzi was (according to the statement of his Book) carried captive to Babylon with Jehoiachin, B. C. 597, and there prophesied from 592 to 570. The dates of his birth and death are unknown. He was a priest (probably a Zadokite; see note 13 on c. 44) of the Jerusalem Temple, and doubtless had the education proper to his position: training in the civil and ritual law, and study of the prophetic and historical literature of his people. His Book appears to show acquaintance with the thought of Jeremiah, and we should
10 naturally suppose that he knew that prophet personally (for Jeremiah was a very prominent figure in Jerusalem about the year 600), but he makes no mention of him. In exile he came in contact with the advanced Babylonian civilization, from which he seems to have appropriated material.*

He lived at a time when important changes were going on in Jewish life. The
15 natural growth of the nation, stimulated by a century of Assyrian influence, was leading it to broader moral and religious conceptions. The old naïve polytheism was beginning to lose its hold on the people, and the deeper thinkers had already passed far beyond it. The necessity of a firmer national-religious organization, which should control the thoughtless popular cults, had made itself felt. The
20 childish popular notion of moral responsibility was passing into an ethical system which held the individual strictly accountable for his conduct. Literary composition was becoming more elaborate and ambitious. In a word, the nation, in the persons of its advanced thinkers, had reached a stage of reflection, in which it was undertaking to deal seriously with the great problems of life.

25 A century of experience intervenes between the first group of Prophets (Amos, Hosea, Isaiah, Micah) and the second (Zephaniah, Habakkuk, Jeremiah, Ezekiel), and the point of view had changed. Some general ideas remained, but the religious situation was in important respects no longer the same. Ezekiel is at one with his predecessors in insisting on certain
30 points: that JHVH alone is God of Israel, and Israelitish worship of other deities a fatal sin; that JHVH requires obedience to the moral law; that alliances with foreign peoples are hurtful; that JHVH is ruler of the whole world, and conducts its affairs, including the history of the mightiest kingdoms, in the interests of Israel; that He will punish Israel for its unfaithfulness to Him



* Cf. below, p. 92, l. 2, also note 6 on c. 1; n. 14 on c. 14; n. 13 on c. 28; n. 28 on c. 32; n. 5 on c. 44; n. 4 on c. 46.

(i. e. mainly its worship of other deities), but will save a remnant, and eventually establish the nation in obedience and prosperity. The Prophet's view of life is in its essence an impressively moral one: life, for him, is union with JHVH and obedience to Him, and JHVH is the ideal of truth and justice. Ezekiel does not wholly rise above the old physical and moral anthropomorphism: he still thinks of JHVH as of bodily shape like a man, as subject to human passions of indignation and anger, and as confining His paternal care to Israel. Yet even here he has the germ of universal ideas. In particular, his conception of the unitary life of the world, under one divine government, is vigorously presented.

In common with Jeremiah he holds that the future of the nation belongs to the exiles, and that they are individually responsible to JHVH for their actions. Both these ideas were forced on the two Prophets (possibly Ezekiel learned them from Jeremiah) by the circumstances of the time. It was evident that Jerusalem was doomed, and it followed that the new nation was to be formed from the captives. But not all of them were worthy: some were idolaters and immoral, and the mass had to be sifted; to this end they should be tried one by one, and the unworthy ones not allowed to return to Canaan. This view, briefly stated by Jeremiah, is enforced at great length by Ezekiel, and indicates a turning-point in the national idea of JHVH and of the national-religious life.

Ezekiel's special contribution to the thought of his time is his elaborate scheme (cc. 40-48) of a new national constitution. The chief feature of the scheme is separation of the civil from the ecclesiastical power, or rather, the complete independence of the latter—a most important point for the later development. How far this idea had been already discussed in Jerusalem (doubtless it had presented itself) we do not know, but Ezekiel is the first to give it shape. In connection with this he draws up a ritual code, which stands, in general, midway between Deuteronomy and Lev. 17-26 (the so-called *Law of Holiness*); and he definitely announces the establishment of a secondary class of Temple-ministers, the Levites, formed from the priests of the rural shrines. His Temple seems to be planned after that of Solomon. He is conscious that he is instituting reforms: part of the old legislation he calls *not good* (c. 23), which means that the moral and religious sense of his time had outgrown it. The whole ritual scheme needed reconstruction (Deuteronomy had begun it, but had not gone far enough), and it was fortunate that the initiative in this movement fell into the hands of a man who combined fondness for ritual with moral stringency.

It is a mark of genius in him that he saw the need so clearly, and responded to it with so much wisdom. It is not without justice that he has been called the 'Father of Judaism.'

On the other hand, his attitude toward the Ritual affects his ethical position. Though he has the same general high ethical code as the other Prophets, yet he puts infractions of the ceremonial usage on the same level with offenses against the moral law, and he does not distinguish between variations of social custom and fundamental moral principles (c. 22). To this must be added that he, like the other Prophets, shows no moral recognition of foreign nations: the civilization of Egypt and Tyre is nothing to him. This one-sidedness no doubt gave him all the greater power as a national reformer.

His personal friendliness to Nebuchadnezzar and Babylon is only an apparent exception to his anti-foreign feeling: Babylon is to him JHVH's instrument for rooting out the evil from Israel and re-establishing the nation in purity and peace; thinking of Babylon, not as a centre of religious thought, but as the sword of God, he chooses to ignore her idolatry. But he was not

unaffected by her culture. It is likely that his large scheme of national worship drew some of its features from the Babylonian ritual. It is next to certain that his geographical knowledge and his acquaintance with the stories of the primeval time were greatly enlarged by his residence in Chaldea. Though he is not to
 5 be considered as the author of Gen. 2-11, it is probable that he took part in the collection of materials out of which, in combination with other traditions, those narratives, in their present form, were afterward elaborated. The elements of his opening vision are Babylonian.

He seems to have lived a peaceful and honored life in Chaldea. The
 10 exiles had their own houses and lands, and their own government by Elders, with probably no greater burden than the payment of ordinary taxes to the Babylonian government. The Prophet was often visited and consulted by Elders and people. Whether he had personal relations with the King or with civil and ecclesiastical officers we do not know. A pathetic episode in his history is
 15 the death of his wife (24, 15-27).

A considerable part of his prophecies seem not to have been spoken. He describes himself as being dumb from the year 592 to the year 585. In any case the prophecies must have been carefully written out; they are elaborate literary productions, and were doubtless revised toward the close of his career.
 20 His style is uncouth and labored, and full of repetitions, phrases and formulas; but, on the other hand, he has great power of cumulation, and his discourses are eloquent from their mass of details. He is fond of proverbs and allegories, and makes frequent use of the elegy. His visions and symbolical acts differ from those of earlier Prophets in being more elaborate, and in showing more
 25 plainly the marks of literary construction. In him we see the beginning of the apocalyptic tendency which followed the decay of prophecy. He is the last of the line of great Prophets, the creators of the Israelitish ethical-national monotheism; he is the first of the great ritual reformers and creators of the Torah, and he is the first of the seers who conceived and represented the his-
 30 tory of the world as a drama culminating in Israelitish supremacy.

His Book is a rich storehouse of the geographical, historical, moral, and religious ideas of his time. He was clearly a man of wide literary and social interests; and, though his ability to appreciate certain foreign civilizations was almost destroyed by his national narrowness, he showed himself a typical Jew
 35 in the respect that he appropriated foreign elements of thought without in any particular abandoning his national point of view. He is perhaps the most interesting personality in the great group of Prophets: he is ardent, self-confident, bold, relentless, hopeful; and these qualities are reflected in his writings.

He has always been wondered at: in the first century of our era it was a
 40 question among the Jewish doctors whether he should not be denied a place in the Canon on the ground that he contradicted the Law; and his opening vision (like the first chapter of Genesis) was thought too full of mystery to be read by any but mature persons. GROTIUS compared him to Homer for knowledge, and SCHILLER said that he would like to learn Hebrew in order to read
 45 Ezekiel in the original.

It is fortunate that his book has come down to us substantially as it left his hand. Here and there a scholar has called some part of it in question, but the great body of expositors are agreed that, with the exception of errors of copyists and a few scribal additions, it is genuine. In this respect it stands
 50 in marked contrast with the Books of Isaiah, Micah, Jeremiah, and Zechariah. Its immunity from extensive additions has been probably due in part to the fact that it gives a full and cheering picture of the future of the nation; much of the supplementary work of the ancient editors is to be ascribed to the desire to relieve the gloom of the Prophetic portraiture of Israel.

The Book divides itself naturally into two parts: (A) *The Prophecies Proper* (1-39), and (B) *The Vision of Reconstruction* (40-48). The Prophecies fall into three divisions: (a) The Predictions of the Destruction of Jerusalem (1-24); (b) The Predictions against Foreign Nations (25-32); (c) The Promises of the Restoration of Israel (33-39); or 40-48 may be attached to 33-39 as part of the picture of restoration. The Hebrew text is in bad condition.



Notes on Chapters 1-24



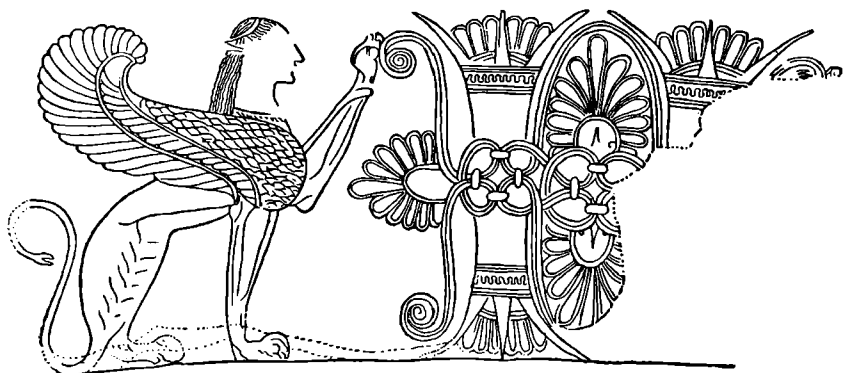
Notes on Chapter 1.

(1) The *thirtieth year*, if the number be correct, refers not to the Prophet's 1,1 age (which would be otherwise expressed in Hebrew), nor to the finding of the Book of the Law, 2 Kings 22, B. C. 621 (which does not appear to have been used as an epoch), but to some unknown epoch, probably Babylonian, perhaps the accession of Nabopolassar, founder of the New-Babylonian kingdom, about B. C. 626, according to the Canon of Ptolemy. But the text is uncertain; see 15 note 3.

(2) [The *Chebar* is mentioned on one of the Babylonian contract-tablets disinterred during the American excavations at Nippur, SE of Babylon, on the western bank of the Shatt en-Nil (the large canal east of the Euphrates). These contract-tablets (most of which are now deposited in the Imperial Ottoman Museum, Constantinople) were found, toward the end of May 1893, on the clay floor of a room (18 x 9 ft.) more than 20 ft. below the surface of the central part of the north-western ridge of the ruins of Nippur. This room contained the business archives of a wealthy and influential Babylonian firm, known as *Murashû Sons of Nippur*, which flourished in this ancient city during the second half of 25 the fifth century B. C. All of the 730 business-documents discovered are dated in the reign of Artaxerxes I. (B. C. 464-424) and Darius II. (423-405), and they yield valuable information regarding the life and local government in the Babylonian province of the Persian empire in the times of Ezra and Nehemiah (the cup-bearer of Artaxerxes I.). Many of the business transactions refer to 30 the cultivation of the ground around Nippur. There is no doubt that a considerable number of Jewish exiles carried away by Nebuchadnezzar were settled in Nippur and its neighborhood. Several of the names of Jewish exiles mentioned in the Books of Ezra and Nehemiah are found in the business-documents of Nippur; for instance, *Bebai*, *Bezai*, *Nekoda*, *Pedaiah*, *Shabbethai*, 35 *Zebadiah*, &c.; in Babylonian: *Bibâ*, *Biçâ*, *Niqudu*, *Padâva*, *Shabbatâ'a*, *Zabdtâ'a*. The cuneiform name of the Chebar is *nâr Kabari*, that is, *The Great River* or *The Grand Canal* (cf. the name of the *Canale Grande* in Venice). It must have been a large navigable canal at Nippur, probably the present *Shatt en-Nil* which divides the mounds of Nippur into two approximately even halves. It 40 traverses the ruins from NW to SE and is about 120 feet (36 m) wide. Accord-

ing to Dr. JOHN P. PETERS (*Nippur*, New York, 1897, vol. 2, pp. 106. 192) the Shatt-en-Nil represents an ancient ship-canal, which left the Euphrates at Babylon, about 60 miles to the NW, emptying into the Euphrates near Warka (Erech). Some of the most important cities of the country were situated on the course of this great canal. Cf. LAYARD, *Nineveh and Babylon*, p. 551; LOFTUS, *Chaldea and Susiana* (London, 1857), pp. 101. 238. Professor FRIEDRICH DELITZSCH, in his book on the location of Paradise, was inclined to identify the Shatt-en-Nil with the ancient canal which is called *Arakhtu*, that is, (water-) course, in the historical inscriptions of the Assyrian kings; but the *Arakhtu* must have been one of the great canals north of Babylon; see *Andover Review*, 5, 543, note 1 (May, 1886). The contract-tablet (No. 84) on which the name *nâr Kabari* occurs is dated in the 41st year of Artaxerxes I. (4th day of the 1st month, i. e. March, 424 B. C.).—P. H.]

(3) Verses 2.3 (except the last clause of v. 3) appear to be an addition, 2.3 by a scribe, defining the strange date in v. 1 by the epoch of Jehoiachin's deportation (B. C. 597/6), which latter is the one employed in the rest of the Book. Why another epoch should be used in v. 1 is not clear. Elsewhere the



FEMALE WINGED SPHINX.

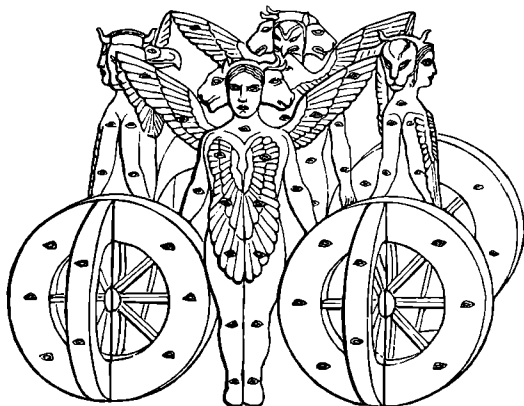
Prophet gives year, month, and day, but mentions the epoch only in 33, 21; 40, 1 (*our captivity*). Possibly *thirtieth* (v. 1) is an early scribal error for *fifth*. Or it may be an emendation by a late scribe who desired to reconcile Jeremiah's 70 years of exile (Jer. 25, 11) with Ezekiel's 40 years (Ez. 4, 6).*

(4) JHVH seems to come, not from Jerusalem, but from the remote North, 4 which is apparently thought of as the place of His abode (28, 14); cf. the Babylonian conception (Is. 14, 13). However, the ordinary route from Jerusalem 25 to Babylon approached the latter city from the north (cf. note on 20, 46), and it may be this route that is here referred to (so D. H. MÜLLER, *Ezech. Stud.*). He appears in a storm-cloud, as in Ex. 20, &c. (cf. note on Ps. 18, 10).

(5) The appearance of shining metal and burnished bronze (v. 7) gives splendor to the picture.

* V. 2 is probably a gloss on the expression (v. 1) *on the fifth day of the month*, which it repeats and explains; and similarly, v. 3, as emended, is attached to the expression *and it came to pass*, with which the Hebrew text of v. 1 begins (omitted in the translation as unnecessary); the addition describes the writer, who speaks in v. 1 in the first person; or the gloss may be on the expression *and was* (end of v. 3, literally *and there was the hand &c.*); cf. Jer. 1, 1-3 with the following verse of that chapter.

(6) For the symbolical Creatures, cf. c. 10; 1 Kings 6, 23-27. The form of 1, 5 the Creatures is made up by the Prophet's imagination out of Babylonian material (human-headed, winged lions and bulls; eagle-headed men, &c.); they bear a close resemblance (except in their upright form) to the guardian bull-deity (see note 16 on c. 28). Such composite forms, which go back to a remote antiquity, come originally from the old animal-worship. For the Phœnician and Babylonian-Assyrian figures, see MAX OHNEFALSCH-RICHTER, *Kypros*, Plates 77-114; RAWLINSON, *Ancient Monarchies*, 1, 137; 2, 29. 30. 563, and compare above, the two full-page illustrations facing pp. 1 and 2. The engraving on 10 page 94 shows a female winged Sphinx adoring a sacred tree (from a Greek vase in the British Museum); cf. note 21 on c. 40 and note 14 on c. 41. Ezekiel's Creatures are parts of the chariot, and its throne-attendants. The accompanying figure of the Cherub-chariot (from RIEHM's Dictionary of the Bible) is an attempt to represent the Creatures; the throne (vv. 22. 26) rests on 15 them. Cf. Rev. 4. The wheels, however, did not revolve one within the other: they merely gave this impression when looked at from the front; see below, l. 44. Moreover, in accordance with the emendations adopted in v. 18 and in the parallel passage 10, 12, there were eyes in the spokes as well as in the rims, but not 25 in the bodies and the wings of the Cherubs. The rendering *spokes*, however, is doubtful; see below, l. 52.



RECONSTRUCTION OF CHERUB-CHARIOT.

10

(7) The symbolic meaning of the faces, though not referred to in the text, is apparent; the man's face, as being of greatest dignity, is appropriately turned to the 35 front.

(8) The coals of fire suggest an altar (Is. 6, 6). 13

(9) The parts of the text here omitted are glosses or errors of copyists. 4-13

(10) V. 14 represents the chariot as in constant motion, which is contrary to 14 the general representation in cc. 1-3. 8-10.

(11) The wheels belong to the throne-bearing chariot (v. 26), and, as an 40 essential instrument of its locomotion, are endowed with the same life that dwells in the Creatures (v. 21). They stand near the middle points of the four sides of a square, one wheel beside each Creature, the axis of each being at right angles to that of its neighbor, so that, looked at from the front, the 45 appearance was that of a wheel revolving within a wheel. Thus the chariot could move, in solemn fashion, north and south, or east and west, without turning. The wheels in Dan. 7, 9 are doubtless derived from this figure. The small circles in the middle of each of the four sides of the square in the engraving on page 96 mark the points where the four Cherubs stood.

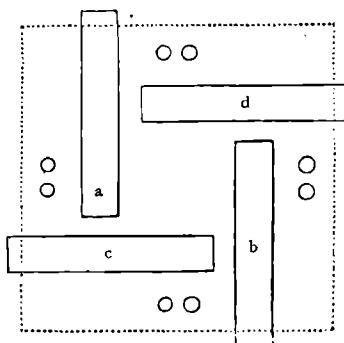
(12) An unknown precious stone (*ichrysolite* or *topaz*). 16

(13) The *eyes* in the felloes and spokes symbolize the divine omniscience. 18 The rendering *spokes* is not certain; the Heb. word (literally *hands*) signifies some sort of support or attachment; it is the word translated by ARV in 1 Kings 7, 33 *axletrees*. Possibly it means *binding-rods* connecting the hub 55 with the carriage.

(14) The *firmament* (literally *expanse* or *extended surface*) is the foot-^{I, 22} pavement of JHVH (cf. Ex. 24, 10), here the floor of the chariot; the reference is to the visible heaven, the crystalline expanse on which JHVH was supposed to sit (in v. 26 there is a sapphire-colored pavement above the firmament).

- 5 The firmament is supported by the Creatures who thus act as throne-bearers; a similar function is mentioned in the Babylonian Poem of the Flood, col. II, l. 44 (*Records of the Past*, 7, 138); cf. JENSEN, *Babylonian Cosmology*, p. 389, and contrast JASTROW, *The Religion of Babylonia and Assyria* (Boston, 1898), p. 500.

- 10 (15) *Shaddai* is an old-Hebrew name of deity, of uncertain meaning, but is not found in pre-Exilic writings. The combination *El-Shaddai* occurs only in Ezekiel (twice, including v. 24, in which *El* is conjecturally inserted) and in the Priestly Document in Genesis and Exodus; the old name was revived in literature, and identified by and is supported by the Creatures.



POSITION OF WHEELS OF THE
CHERUB-CHARIOT.

priestly writers with 24 *El*, the general name for the deity (cf. JHVH Elohim in Gen. 2, 4^b ff.).

(16) V. 25 is a 25 corrupted repetition of the preceding sentence.

(17) JHVH, as 26 King, sits on the heavenly throne (here resting on a sapphire-like floor, cf. v. 22; and Ex. 24, 10), which both moves on wheels

- (18) The anthropomorphic details are probably to be taken literally; the deity (though the ethical idea of Him was high) was doubtless at this time conceived of as being in human shape (so Gen. 1, 26; cf. 5, 3). But His form is here sublimely indistinct (cf. MILTON, *Par. Lost*, 2, 672 f.). For an earlier picture see Ex. 24, 10 (E¹). Cf. note 31 on c. 16 and notes on 5, 13; 20, 21.

- (19) The vision (which is plainly the work of reflection; cf. note 3 on c. 28) is intended to declare that the God of Israel was come, in all His glory, to dwell with the exiles in Babylonia, which was now, and, till the restoration to Canaan, was to be, the centre of the national life. This severance of the divine presence from the Temple is an almost revolutionary conception; cf. Jer. 7, 4-14; 3, 16. JHVH returns to the Temple in 43, 2.

Notes on Chapter 2.

- (1) The title *son of man* (employed by JHVH, but never used by the 2, 1 Prophet of himself) emphasizes human weakness in contrast with divine might, and embodies Ezekiel's controlling conception of the power of the God of Israel. In OT it is the poetic or elevated expression for *human being* (Is. 51, 12; Job 25, 6; Ps. 8, 4); in Dan. 7, 13 the equivalent Aramaic expression is used of Israel (more precisely, of the faithful, holy Israel). *One like a son of man*, that is, one in human form, stands in contrast with the Four Beasts described in the preceding verses of the seventh chapter of Daniel. The human form, as opposed to the bestial, symbolizes that the last kingdom (that is the kingdom of the Israelite Saints) will not be, like the Gentile kingdoms (the Babylonian, Median, Persian, and Graeco-Macedonian), a supremacy of brute force, but a supremacy essentially spiritual, ushered in by the power of God (BEVAN, *Daniel*, p. 119; cf. N. SCHMIDT in *Journal of Biblical Literature*, vol. 15, pp. 36-53). In the Similitudes of Enoch (46, 1. 2; cf. Dan. 7, 13) the *Son of Man* is the Messiah.

(2) A divine energy took possession of him; this is the Prophet's standing 2, 2 expression for the visional state. The *spirit* is a supernatural being, a member of JHVH's heavenly court, acting as God's agent in affecting men's minds and bodies (1 Kings 22, 21, 24; 1 Sam. 10, 6; 2 Sam. 23, 2; Is. 61, 1, *al.*); cf. note 5 on 11, 5. Ecstasy was at first the ordinary condition of prophetic utterance (1 Sam. 19, 24; Mic. 1, 8); it was gradually dispensed with, as prophecy became reflective and moral, and in Ezekiel it seems to be chiefly literary form; cf. note 3 on c. 40.

(3) All the Prophets down to the return from Exile regard the nation as 3 *rebellious* (that is, *idolatrous*; in Assyrian the words for *sin* mean also *rebellion*); the term expresses with peculiar exactness Ezekiel's conception of the national career, which he regards as one unbroken apostasy.

(4) Ezekiel, though not without tenderness (24, 16), seems to have been by 6 nature bold and aggressive; his denunciations of Israel are characterized by 15 an unsparing and even fiercely exultant tone.

(5) Cf. Jer. 1, 9; 15, 16. The eating of a book indicates a literary conception of prophecy different from that of preceding Prophets, but in accordance with the literary growth of the nation.

Notes on Chapter 3.

20 (1) The words, though full of woe, were sweet because from God; Jer. 3.3 15, 16.

(2) Here, and elsewhere in Ezekiel, Israel is represented as more rebellious 6 against truth than other peoples; the case is stated more exactly by Jeremiah, who says that Israel changed its worship more readily than any other nation 25 (Jer. 2, 10-12). This was especially true in the seventh century B. C., when Israel, a vassal nation, was attracted by the splendid cults of its more advanced Assyrian conquerors (2 K. 23; Jer. 44, 15-19). The horror of the Prophets at this state of things was deepened by the belief that Israel had been singled out from all the nations by the one true God to be the recipient of His kindness 30 (Amos 3, 1, 2). Cf. below, note on 5, 7.

(3) Compare Jeremiah, chapter 1, verses 17-19. 9

(4) Instead of the impossible *blessed be the glory of JHVH* of the Received 12 Text, the change of one Hebrew letter gives the intelligible rendering: *as the Glory of JHVH arose*.

35 (5) The Prophet had received the book and his commission in the presence 13 of the throne-bearing chariot; now he is carried off, and hears the chariot moving behind him, with its wheels and Creatures. He does not say whither it goes; but the movement implies the divine activity, and the sound reminds him that he bears a commission from God.

40 (6) He is dismayed by the seriousness of the situation, the evil impending 15 over his people. The exiles formed a colony, not far from Babylon; the exact position of Tel-abib is not known. Those who had been carried off by Sargon in 722 B. C. (2 Kings 17) dwelt much farther north, and we have only allusions to them (Ezek. 37). Cf. Jer. 6, 11; 15, 17.—[The name *Tel-abib* is probably = 45 Assyrian *tîl abûbi* 'hill of the deluge,' a name given in Babylonia to the numerous mounds formed by the disastrous floods that had swept over the face of the land before the establishment of a system of irrigation.—P. H.]

(7) The Prophet's moral commission, vv. 16-21 (expanded in c. 33); cf. 17 Amos 2, 11; Is. 6, 10; Jer. 6, 17. The principles expressed are: that a man's 50 earthly fortune depends on his moral conduct; that the moral character of his life is in his own hands; that the prophet is bound to watch over men's lives,

to strengthen the good, and to warn the bad. Yet God, the author of all things, may put a stumbling-block before a righteous man (v. 20), and cause him to fall; this conception is a survival from crude popular ideas of the deity, and involves a moral contradiction which the Prophet seems not to have in mind.

(8) We must change the Hebrew so as to read: *if a righteous man, warned by you, sin, he shall die, but you shall not be held responsible*; cf. c. 33. The verse thus gives the converse of the case stated in v. 20. The life and death spoken of are physical; there is special reference to the impending national calamity and restoration, but a general principle is also involved. This is the earliest known formulation of the idea of moral responsibility of man for man.

(9) The Prophet receives his final instructions in a neighboring valley, in the presence of the Theophany.

(10) The connection shows that it is JHVH who binds him, that is, commands him to stay in his own house and not go forth to exhort the people in public; exhortation would be thrown away on their rebellious minds (2, 3).

(11) The expression *thou shalt be dumb* means not that the Prophet was to become physically incapable of speech (as some recent writers hold), but that he determined not to address the people in public; this resolution he maintained until the news came of the fall of the city (33, 22), so that his silence lasted about six years. This procedure shows that Ezekiel was profoundly discouraged and doubtful as to the capacity of the people to receive instruction; he was not without contempt for them; Jeremiah, on the contrary, lived in public. Ezekiel received the Elders in his house (8, 1; 14, 1; 20, 1), but reserved his public message till it should be confirmed by the capture of Jerusalem. The discourses of this intermediate period (cc. 4-33) appear to have been written, but not delivered, and they may have been revised after the catastrophe.

Notes on Chapter 4.

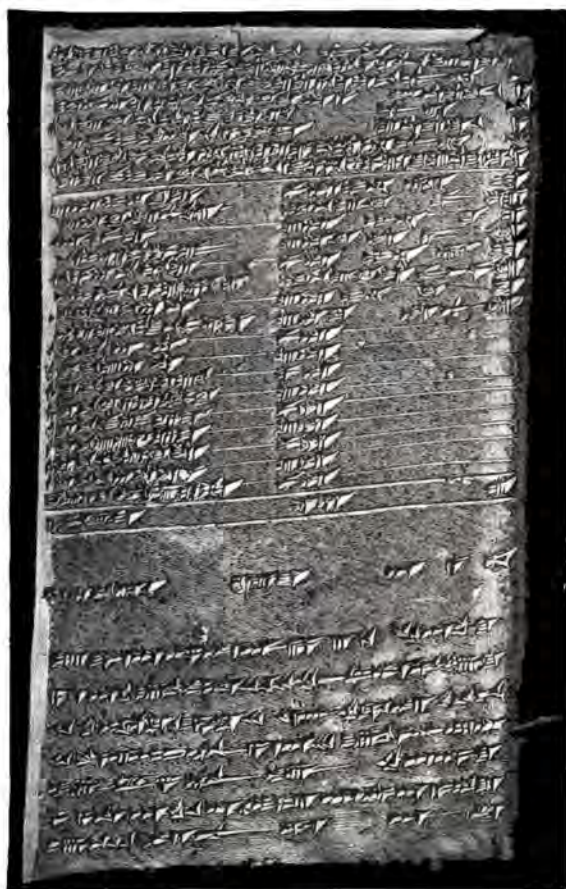
(1) Here begins the series of denunciatory discourses, extending through c. 24. Jerusalem is to be destroyed, the greater part of the people left in Canaan are to be slain, only a remnant being preserved as a fearful reminder of JHVH's wrath. The siege did not begin till four years later (24, 1. 2); the whole of this part of the Book was probably revised by the Prophet toward the end of his life.

(2) [That is, a clay tablet, the common writing-material in Assyria and Babylonia. For this purpose the cuneiform scribes selected clay as oily and free from sand as possible. After it had been washed several times and kneaded, it was shaped into a long roll, which was repeatedly pressed flat and rolled out in every direction. In this way the material acquired a uniform consistency, and all air-bubbles were expelled—a very important precaution, as a single air-bubble might shatter a tablet into fragments during the process of baking. After the clay had attained the proper consistency it was pressed by the hands into a symmetrical cake, out of which a piece, somewhat smaller than the tablet to be prepared, was cut with a knife. This piece was then molded at the edges with the fingers, and the corners rounded, so that one surface was convex, the other (that on which the tablet rested) somewhat concave.

The accompanying illustration shows the reverse of one of the best preserved clay tablets in the Cuneiform Collections of the British Museum. It contains a hymn to the Queen of Heaven, Istar, composed in the pre-Semitic idiom of Babylonia, the so-called Sumerian, and accompanied by an interlinear version

in Semitic Assyrian. The British Museum possesses two duplicates of this text, 4, 1 and a late Babylonian copy was found in a collection of Babylonian clay tablets acquired, in 1886, by the Royal Museum, Berlin, 5 and edited by the American Assyriologist, Dr. GEO. A. REISNER. An English translation of this tablet was given by Professor SAYCE in vol. 5 10 (p. 157) of *Records of the Past* (London, 1875) and on p. 269 of *The Hibbert Lectures for 1887*. A 15 better translation has been recently published in the Breslau thesis of an American pupil of Prof. FRIEDRICH DELITZSCH, 20 the Rev. EDGAR J. BANKS, of Greenfield, Mass. (*Sumero-Babylonian Hymns*, Leipzig, 1897, pp. 27-31). The 25 size of the original tablet is $5\frac{1}{2} \times 3\frac{1}{16}$ in.

For writing, a stick of box-wood was used, one end of which was 30 cut into an exact square; this end of the stylus was cut away obliquely, so that one of the corners of the end formed a 35 somewhat acute angle. The stylus was held like a pen, and the pressure was applied chiefly to the upper edge in the direction of the point, with a slight inclination toward 40 the left. Long, straight lines were apparently made by means of a thin and very smooth thread.



ASSYRIAN CLAY TABLET.

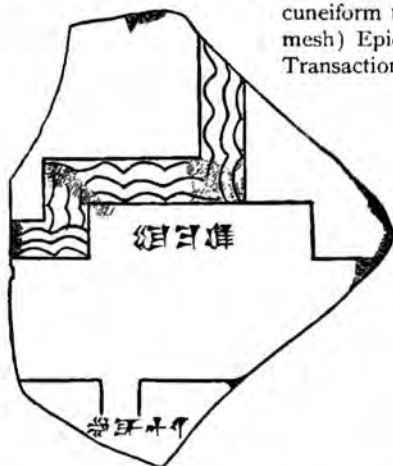


STYLUS FOR CUNEIFORM WRITING.

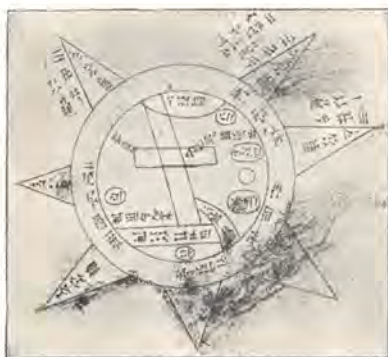
When the tablet was very large, small wooden pegs were inserted into blank spaces of the inscribed side before turning, in order to prevent obliteration of the writing. These pegs were consumed during the process of baking. 45 After the writing was finished the tablet was dried by exposing it to the sun for a day or two. About a week after drying it was placed in the oven, probably protected by some earthen case to prevent its coming in direct contact with the flame.

These directions for the making and engraving of clay tablets are based on various experiments conducted by the most skilful modern cuneiform scribe, the Rev. Dr. R. ZEHNPFUND, of Hecklingen, Anhalt, who succeeded in reproducing a number of Assyro-Babylonian clay tablets, for instance, the Chaldean

Flood-Tablet as restored in HAUPT's edition of the cuneiform text of the Babylonian Nimrod (or Gilgamesh) Epic (see below, note 28 on c. 32). Cf. the Transactions of the Stockholm Congress of Orientalists



PEN-AND-INK DRAWING OF BABYLONIAN
DIAGRAM OF A PART OF BABYLON.



PEN-AND-INK DRAWING OF BABYLONIAN
MAP OF THE WORLD.

10

15

20

25

30



PLAN OF A PART OF BABYLON.

(Leyden, 1893), vol. 2 (Semitic Section 1^b), p. 272.

Several of the clay tablets disinterred in the valley of the Euphrates and Tigris contain plans, diagrams, maps, &c. We have, for instance, a plan of a part of the city of Babylon and a map of the disk of the earth surrounded by the ocean imagined as a broad, circular stream.

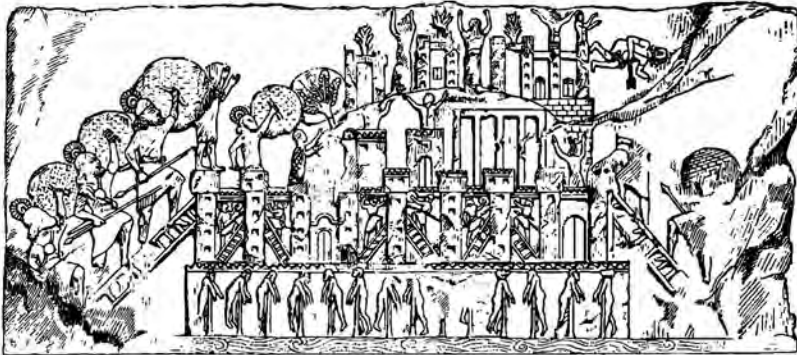
In the diagram of a part of the city of Babylon the wavy lines indicate the Euphrates, and the cuneiform characters below the river designate that part of Babylon as the district of *Tuma*. The exit below is the Gate of the Sun. The oval black spot in the upper left-hand corner of the photographic reproduction of this tablet is merely the label of the British Museum.

The Babylonian tablet with the map of the world is of dark brown clay. The two large concentric circles represent the universal sea encircling the disk of the earth; the cuneiform characters between these two circles designate it as the *Bitter Stream* or *Salt-Water River*. These circles were evidently drawn with a pair of compasses: we can still see the hole in the centre

where the point of the instrument rested; at the surface of the tablet the diameter 4
of this hole is nearly $\frac{1}{8}$ in.; the points of the Babylonian compasses cannot
have been very fine. The
diameter of the outer circle
5 in the original is 6.5 cm. ($2\frac{5}{8}$
in.), the inner 4.2 ($1\frac{1}{4}$ in.).
The cuneiform characters in
the triangular spaces on the
outer circle (for instance, in
10 the upper left-hand corner of
the lower part of the tablet)
expressly designate those
regions beyond the *Bitter*
Stream as islands. There
15 seem to have been originally
seven of these triangles; but
most of them are broken
away. On the left-hand side
of each of these islands the
20 respective distances are given.
It is interesting to note that
on the left of the mutilated
triangle above, where we
now have the large hole in
25 the tablet, we find in addition
to the statement of the dis-
tance (*Three double leagues*
between them) the remark:
Where the sun is not seen.
30 The smaller circles within the
inner of the two large circles
represent cities in the valley
of the Euphrates. The parallel lines running from above downward indicate
the Euphrates traversing the long rectangle of the city of Babylon. The prin-
35 cipal part of Babylon is situated on the left or eastern bank of the Euphrates.



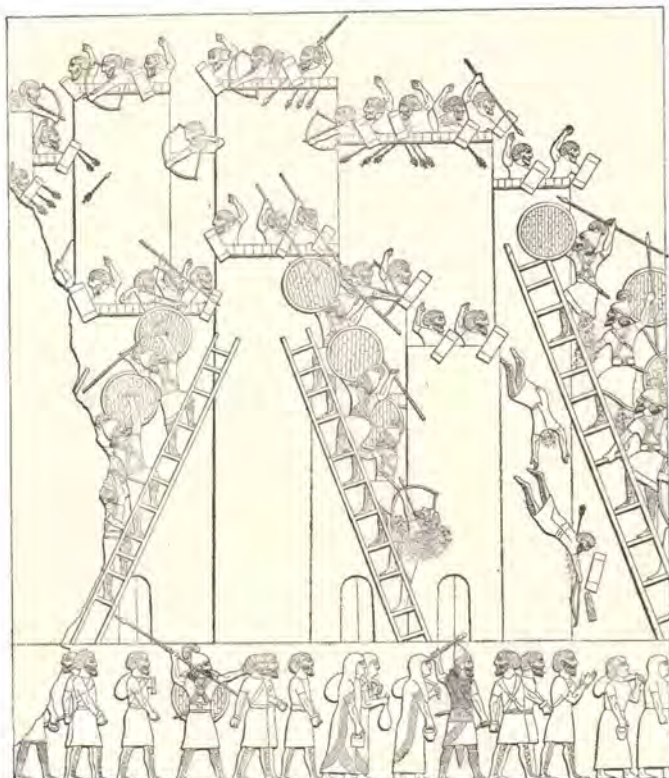
BABYLONIAN MAP OF THE WORLD.



CAPTURE OF A CITY (BAS-RELIEF FROM KHORSABAD).

The left bank is marked, in the upper right-hand corner, as *shadû* 'east.'
Lower down, in the South, the Euphrates does not empty into the sea, but

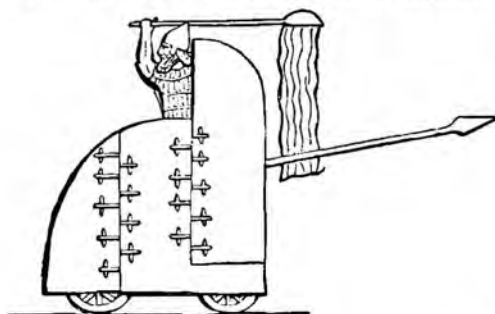
into the *apparu*, that is, the *Swamp*, precisely as the medieval Arabic geographers 4 assert that the Euphrates loses itself in the swamps of Southern Babylonia. See also note on Josh. 18, 4.—P. H.]



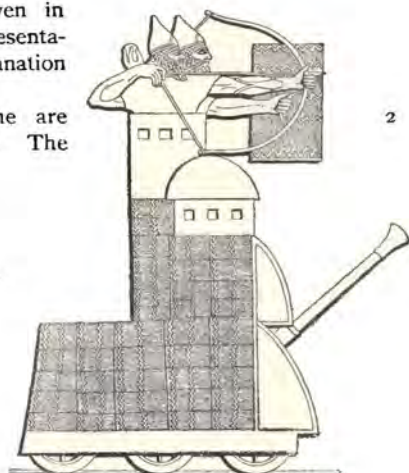
CITY TAKEN BY ASSAULT (FROM KOUYUNJIK).

(3) The text of the discourses is given in 5 cc. 4. 5, in which we have a symbolical representation of the siege of Jerusalem, with an explanation of the symbolism.

(4) The methods of siege of the time are illustrated in the Assyrian wall-sculptures. The



ASSYRIAN BATTERING-RAM.



ASSYRIAN BATTERING-RAM (NIMROOD).

towers and mounds were made high enough to enable the besiegers to discharge 4 missiles at the defenders on the walls and in the streets. The *battering-rams* were variously constructed: in some the head was like that of a spear, in others it was blunt. The word *ram* (here retained in the familiar name) is not



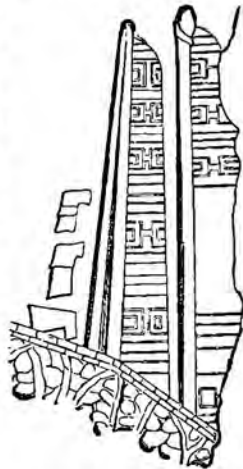
ROMAN BATTERING-RAM.

5 strictly proper: the Babylonian engine, so far as the monuments indicate, never had the ram's head (Lat. *aries*) which we find, for instance, in the accompanying illustration from the arch of Septimius Severus (erected in Rome 203 A. D.). The Hebrew word (*kar*) appears to mean *batterer* or *demolisher*. The engine for throwing stones was a lofty structure, and rested on a mound or an inclined plane; the stones thrown 15 were of irregular shape. See RAWLINSON, *Anc. Mon.* 1, 470 ff.; LAYARD, *Monuments*, 2, pl. 21; BILLERBECK, in the Johns Hopkins Contributions to Assyriology, vol. 3, especially pp. 178 ff. Compare note on 26, 8. The Heb. word for *battering-ram* 25 used in 26, 9 is different.

(5) The iron plate perhaps means that JHVII (personated by the Prophet as achin (597 B. C.). This would bring us to 747 B. C., a date which marks no

the besieger) conceals His face from the city in wrath, and holds Himself aloof; it is no longer His abode.

(6) The duration of the 6 punishment, vv. 4-8. For Israel, that is, the Northern kingdom, the period is 190 years (so we must read with the Greek Bible, instead of the Hebrew 390). The term of Judah, forty years, is included in the larger term. The number *forty* is a round number for the Judean exile, just as the same number is assigned to Egypt (29, 12. 13), and for Israel an additional 150 is 3 reckoned backward from the deportation of Jehoi-



ASSYRIAN BALLISTÆ.

significant event, though there was a partial deportation by Tiglath-pileser about 740 B. C. (2 Kings 15, 29, and see G. SMITH's *Assyrian Canon*, pp. 117, 123). The number is probably intended to point, according to the loose chronology of the time, to the fall of Samaria, 722 B. C. The two branches of the nation, Israel and Judah (cf. 37, 15-28), are both to be relieved from punishment and restored to Palestine at the end of a generation; the Prophet's foresight was partially confirmed by the restoration of 538 B. C. The assignment of the right side to Judah is intended to indicate precedence in dignity and in divine favor for that branch of the people, it being the seat of the Jerusalem priesthood and to the Davidic dynasty.

(7) That is, perhaps, he was not to turn during that portion of the day 8 when he was performing the symbolical action (to continue it uninterruptedly was physically impossible); but it is doubtful whether the action was really performed. A certain liberty of movement is given him, that he may eat his 15 food (v. 9), and stretch out his arm in a gesture of threat (v. 7).

(8) The inferior grains and vegetables mixed with the wheat, and the small 9 daily allowance (20 shekels=about half a pound; cf. note 8 on c. 45) indicate the scarcity of a siege; in like manner the daily allowance of water was only about a pint.

(9) A ceremonially unclean material (Deut. 23, 13). Such a threat was 12 terrible to the ancient mind; to touch the unclean (that is, what was *taboo*) was to trench on what was sacred, and to destroy or imperil the friendly relations between the worshiper and the deity. Animal dung (perhaps the dung of clean animals) was apparently not unclean (v. 15); the dung of domestic animals, 25 especially camels, is still used as fuel in many parts of Syria. The threat of v. 13 is not withdrawn in v. 15; only the Prophet is relieved from the performance of a defiling act.

(10) Verses 11 and 12 are transposed in order to gain a more natural con- 11 nection with the words *thou shalt eat it* at the end of v. 10.

(11) See Deut. 14, 3-21, a law which had been drawn up not long before 14 Ezekiel's time. The ritual term rendered *abominable*, or *refuse*, (see Notes on Leviticus, p. 69, l. 48) or *unclean meat* (nearly equivalent to *taboo*) is used (Lev. 7, 18; 19, 7) of the sacred flesh of the peace-offering if the eating thereof was deferred till the third day, and (Is. 65, 4) of the flesh of mice and 35 other creatures eaten in certain foreign or secret cults (cf. W. R. SMITH, *Rel. Sem.*², p. 343, n. 3); it appears to mean forbidden sacrificial flesh. What died of itself or was slain by beasts was unclean (Lev. 17, 15) because it had not been killed with religious rites. Until the legislation of Deuteronomy (621 B. C.) it had not been lawful to eat flesh except at a sanctuary; permission to eat 40 at home is given in that code (Deut. 12, 10-28). But the old rule, as here stated (v. 14), was retained.

(12) Cf. Lev. 26, 26; Psalm 105, 16. 16

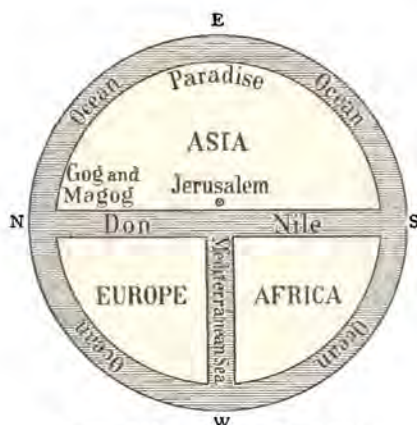
Notes on Chapter 5.

(1) The destiny of the inhabitants of Jerusalem, vv. 1-4: one third perish 5, 1 45 in the city during the siege; one third are slain outside the city in battle with the besiegers or in attempting to escape; one third are scattered in exile; a few are preserved, and of these a portion perish. A very small part survives.

(2) The phrases in the Received Text: *and I will pursue them with the* 2, 4 50 *sword* (v. 2), and *from them shall go forth a fire* (v. 4) are glosses taken from, or suggested by, the explanation given in the following paragraph of this chapter (see v. 12).

(3) The introduction of these words, after the Greek Bible, seems necessary 5, 5 in order to make the transition to the discourse of JHVH; but the text is here in disorder.

(4) An allusion to the belief that Jerusalem was the navel or centre of the earth (cf. 38, 12); so Delphi among the Greeks (Pindar, *Pyth.* 4, 131), and so China is called by the Chinese. On medieval maps Jerusalem appears as the centre of the world. The second of the two accompanying maps of the world is from a manuscript (1417 A. D.) of the Geography of Pomponius Mela (40 A. D.), preserved at Reims.



MEDIEVAL WHEEL-SHAPED MAP.



MEDIEVAL MAP OF THE WORLD.

(5) The omission of the *not* of the Hebrew text is required by the con- 7
 nection and justified by the parallel passage 11, 12 (on which see note). Israel
 was not worse than the surrounding nations either in morals or in religion:
 it practiced the naive polytheism and popular morals of the time. But to the
 strenuous Jahvism of the Prophets this seemed horrible, and in fact Israel
 15 showed itself very facile toward the attractive Assyro-Babylonian cults. Further,
 there was probably a growing fondness for deeper religious methods, as,
 for example, the worship of Adonis (8, 14; see Is. 17, 10), which was of the
 nature of a mystery (somewhat like the Eleusinian mysteries); cf. Jer. 2, 10-13.
 All moral and religious precepts and rules, even those known to other nations,
 20 are here considered as enacted by the God of Israel (cf. Mal. 1, 11 and Notes
 on the Psalms, p. 176, l. 37), but His people are more guilty than others because
 they have had better instruction; cf. Am. 2, 11; 4, 6-11; Hos. 6, 5; Jer. 2 and
 above, notes on 2, 3; 3, 6.

(6) It is a characteristic idea of Ezekiel that Israel's punishment will be 8
 25 visible to the nations, who will thus come to reverence JHVH as a just and
 powerful deity. This conception of Israel's God as standing in relation with
 all peoples is a step toward pure monotheism.

(7) The horrors of a siege. 10

(8) The oath by the life of a deity or a man (both most sacred things) was 11
 30 common (Jud. 8, 19; 1 Sam. 25, 26). As an oath was thought essential to
 emphatic assertion, JHVH must necessarily swear by Himself (Epistle to the
 Hebrews 6, 13).—Cf. Jer. 9, 13-16 (Heb. 12-15).

(9) What here rouses JHVH's anger is the ritual disobedience of the people.
 The *detestable and abominable things* are symbols of other deities. Heterolatry
 35 (that is, worship of other gods) was an offense against the national deity, and

it was an added insult to Him that idolatrous worship should be maintained in the Jerusalem temple (2 Kings 23, 4. 6. 11. 12). Heterolatry and idolatry were not necessarily immoral, though in this case there had been immoral accompaniments (v. 7). It is the worship of other gods than Israel's national deity that the Prophet here has in mind. He connected the ritual with the sole worship of JHVH, and this again with the moral law. In his mind Jahvism was a unity composed of moral and ritual elements, and between these elements he makes no distinction; this lack of ethical clearness belonged partly to the time, partly to his priestly training.

(10) The *deal furiously*, instead of the unintelligible expression of the Received Text, is taken from 8, 18. Or, from v. 8, we may adopt the expression: *I also am against thee*. Cf. Jer. 13, 14; 21, 7.

(11) JHVH's *just indignation* (AV, *zeal*) comes from His regard for His own honor (20, 41; 36, 22). The vivid anthropomorphism of this passage expresses the Prophet's keen indignation at the sin, moral and ritual, of the people: JHVH is content when He has vented His furious anger. The basis of Ezekiel's conception of God is the old anthropomorphic conception (see note 18 on c. 1, p. 96, l. 27), though it is morally purified and elevated.

(12) The picture of a conquered and devastated land, such as Judah already was in part, and was destined to be more completely, under the Babylonian invasion.

Notes on Chapter 6.

(1) With this chapter cf. Lev. 26, 14-39. The land of Israel consists of a central mountain-range sloping down to narrow plains by the Mediterranean and the Jordan; hence the term *Mountains of Israel* for the land (cf. 1 Kings 20, 23).

(2) The *high-place* was a local shrine devoted to the worship of JHVH or some other deity; it was apparently so called because in early times hill-tops were favorite places of worship. Such shrines were scattered over the land by hundreds, and were regarded as lawful sanctuaries by the Israelitish religious leaders down to the eighth century (1 Sam. 9, 12; 1 Kings 3, 4; 18, 30). The people cherished them as necessary features in the worship handed down to them from the fathers. But the immoral and non-Jahvistic elements of this worship led the earliest of the writing Prophets to protest against it (Amos 7, 9; Hos. 10, 8), and, after the fall of Samaria (722 B. C.), the increasing importance of the Jerusalem temple and the growing feeling toward ritual unity induced the attempt to suppress it; the movement to suppress, begun by Hezekiah (715-690 B. C.) and continued by Josiah (640-609 B. C.; cf. 2 Kings 18, 4; 23, 5) finds legal expression in Deuteronomy (12, 2. 10. 11). But it is evident, from Jeremiah and Ezekiel, that it had been beyond the power of the reformers to root out the popular practice, which did not vanish till the return from exile. The high-place cult was harmless enough in itself, but it hindered national ritual organization, and lent itself to immorality, and was therefore properly denounced by the Prophets. Cf. Jer. 7, 31-34.

(3) The *khammānim* or *sun-pillars* were posts, pillars, or obelisks, connected with the worship of a Baal of the Sun (cf. the Phœn. deity *Baal-khammān*), as the *asherāhs* were with that of Astarte (cf. Is. 17, 8); they stood beside the altars, and were probably ancient forms and emblems of the deity. They seem to have been of wood (pointing to old tree-worship; see below, note 10), or of stone. Cf. Notes on Lev. 26, 30; Jud. 3, 7; 6, 25. On the Sun-worship then prevalent see 8, 16; 2 Kings 23, 4. 5. 11. For the altars see note 6 on c. 9, *Judges*, p. 83, and the full-page illustration facing p. 6 of *Leviticus*. The cut here given represents a simple stone altar found by BOTTA at Khorsabad (cf.

note 9 on c. 40). Each of the vertical faces is divided by two ledges, between which is a lion-claw ornamentation; this form of ornament was probably suggested by some connection between the lion and the deity to whom the altar was consecrated. The top of the altar is a plain slab, on which were placed the victims; on the edge of the slab is an inscription.

By the altar commonly stood a *maççebâh* (pillar); in the subjoined illustration (from the Necropolis Hagia Paraskevi, Cyprus) a *maççebâh*, standing between a lion and an ibex, is adored by two men.



ASSYRIAN ALTAR.

then have an inferior place in Sheol; cf. 1 Sam. 31, 11-13; Ezek. 32, 17-32, and JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 512, 568.

(6) Lit. *their adulterous heart which has turned from me*; cf. Notes on Lev. 17, 7; Jud. 2, 17.

(7) The aim of the punishment is the repentance of the remnant (vv. 8-10), who in captivity will have time for reflected. In general, however, the land of exile, was less unhappy than might be expected. Cf. the picture of Jewish captives in Assyria, on p. 206 of the Notes on the Psalms, and above, p. 102.

(8) The gestures and the exclamation express both horror and exultation; cf. 21, 17; 22, 13; 25, 3. The Prophet rejoices in the condemnation of the sin which he abhors.

(9) See chapter 5, verses 2, 12.

(10) The custom of sacrificing under trees was a survival of the old tree-worship; in earliest times the tree was itself divine, later it became sacred to some deity; cf. Gen. 12, 6; Jud. 4, 5; 2 Sam. 5, 24; see also Notes on Isaiah,

(4) Compare the note on Leviticus 26, 30, where this word is rendered by *felishes*. The precise signification of the Hebrew term (*gillûl*) is not certain, but it represents some object of worship (see v. 9).

(5) To scatter the bones was to deny burial, and this, according to ancient ideas, was to mar the future of the dead, inasmuch as they would

In the illustration given below (from Kouyunjik) the women, leading their children, have their household stuff in sacks thrown over the shoulder. Men were more roughly treated, being urged on with blows, and sometimes cruelly punished the condition of captives, when they had reached



CYPRIOTE CYLINDER.



CAPTIVES CARRIED TO ASSYRIA.

p. 147, l. 19; p. 212, no. 3; Notes on Judges, p. 74, l. 22. The preference for 6 hill-tops was sometimes, perhaps, a question of convenience, such places being isolated and quiet; sometimes it was due to a supposed manifestation of the presence of the deity. The cult here spoken of was old-Canaanitic, thence 5 borrowed by the Israelites. Cf. Ez. 20, 28.

(11) The expression *sweet savor* (or *fragrance*), properly *savor of appeasement* or *satisfaction*, originally implied that the deity ate the material of sacrifice; cf. Gen. 8, 21; Ps. 50, 13. Later it came to mean simply an acceptable offering (frequent in Lev. and Num.). The word *savor* indicates a refinement 10 of the earlier conception; the food is taken by the deity not solid, but in delicate, volatilized form. Cf. notes on Lev. 1, 3. 9, note 19 on Ez. 16, and note 21 on 20, 28.

(12) That is, from the south of Judah to the land of Hamath in Northern 14 Syria (Jer. 52, 9), the whole Israelitish land from south to north (2 Kings 14, 25). 15 The reading of the Hebrew text, *Diblah*, does not suit the connection, *Diblah* (*Diblathaim*, *Diblathan*) being in Moab east of the Dead Sea in the South (Num. 33, 46; Jer. 48, 22). The difference between *d* (ד) and *r* (ר) in the Hebrew alphabet is very slight; see note on Josh. 6, 18.

Notes on Chapter 7.

20 (1) The capture of Jerusalem by the Babylonians, and the temporary anni- 7, 2 hilation of the national life (586 B. C.). The following passage, vv. 2-11, is dithyrambic in tone, and the meaning is not throughout clear. There is a natural division into paragraphs beginning with the expression: *the end* (or *day*, or *time*) *comes* (or *is come*).

25 (2) The Hebrew text has a paronomasia that cannot be reproduced in English: *haqqêç* ('the end') *heqîç* ('awakes').

(3) The *mountains* stand for the whole land, which is full of the turmoil 7 of invasion; cf. 6, 2; Jer. 3, 23.

(4) VV. 8. 9 are substantially identical with vv. 3. 4, and are probably the 8. 9 30 repetition of a copyist. The Greek Bible arranges the material of vv. 1-9 in an order different from that of the Hebrew, a fact which shows that the text was in confusion at an early period.

(5) Picture of the moral depravity of the people of Jerusalem. The rest 11 of v. 11 in the Hebrew text is unintelligible.

35 (6) In spite of the imminent danger, trade (perhaps partly in the property 12 of the exiles) flourished in Jerusalem. This, says the Prophet, is idle; the city is to be destroyed, and no man shall enjoy the fruits of his trading, or suffer loss therefrom.

(7) Lit. *return to*. There seems to be a reference to the law of the Year 13 40 of Jubilee (Lev. 25, 10. 11 ff.). But if the seller does not regain his alienated property, why has he not reason to mourn? Because, says the Prophet, the nation will be broken up, and questions of property will cease to have interest. We expect in v. 13 the parallel statement that the buyer will gain nothing; but this cannot be got from the Hebrew text. The omission of 13^a as gloss is 45 unnecessary; the clause gives a good sense. On the other hand, the expression *though he be still alive*, which is lacking in the Greek Bible, might be omitted without detriment to the sense of the verse.

(8) Cf. Jer. 6, 1; 4, 5. 19. The people lose heart and are crushed, vv. 14-18. 14

(9) Those who escape to the neighboring mountains, like lost and helpless 16 50 doves, shall be no better off than the slain; cf. Jer. 40, 11. 12; 41, 16-18. The fugitives seem to have founded a permanent colony in Egypt.

(10) In the famine produced by the siege (Jer. 38, 9), money, incapable of 19 procuring food, shall be flung away with contempt, as if it were ceremonially

impure. For the term *unclean abomination* (Heb. *niddáh*) see 22, 10; Lam. 1, 17; 7 Lev. 12, 2; Num. 19, 9; Zech. 13, 1. It expresses the highest degree of ceremonial uncleanness.

(11) This sentence has perhaps been introduced by a scribe from Zeph. 5 1, 18, or it may have been a saying familiar to Ezekiel in Jerusalem.

(12) Further, their silver and gold is accursed because it has been used 20 for the ornamentation of idols; cf. Is. 30, 22. This is a striking witness to the prevalence of idolatry in Jerusalem.

(13) The Chaldeans are called fierce and cruel robbers from the point of 21. 24 10 view of the result; Ezekiel generally speaks of Nebuchadnezzar in a friendly tone as the minister of JHVH's vengeance (see above, p. 91, l. 49). Jeremiah advised surrender to the King of Babylon (Jer. 38, 17); of this Ezekiel says nothing, but speaks solely of the capture of the city.

(14) A sacred city, or temple, or other sanctuary was desecrated by the 15 entrance of strangers, that is, persons who did not belong to the circle of worshipers of the deity of the place. JHVH here abandons His sacred places and delivers them over to enemies.

(15) The words *make the chain* convey no meaning in this connection. 23

(16) The functions of the three advisory classes of the community are here 26 20 indicated: the prophets report JHVH's decisions in special cases; the priests explain the oral or written ceremonial and civil law of the sanctuaries; the elders give the opinions of experienced politicians; cf. Jer. 18, 18.

(17) *Prince* (Heb. *nasí*) is Ezekiel's constant title for Zedekiah (12, 10. 12; 27 21, 25, and cf. 19, 11); he does not call him *King*; the expression in the 25 Hebrew: *the King will mourn* (not in the Greek Bible), is probably therefore a scribal addition. The title *King* is used by Ezekiel of rulers of Judah in 37, 22. 24; 43, 7. 9 only, and in these passages the Greek Bible has *ruler*. Why Ezekiel prefers *nasí* is not clear; it seems not to be used contemptuously, since he employs it of the civil head of the new community (45, 7 *al.*), but it may 30 express subordinate authority (vassalage under Babylonian sovereignty); also in cc. 45-48 the prince is a less important person than the priest. Cf. the Greek Bible in 1 Kings 11, 34.



Notes on Chapter 8.

(1) The old civil organization was preserved by the exiles. The Elders 8, 1 35 often visited the Prophet, whose official position they respected, to ask if he had any word from JHVH. On this occasion he falls into the ecstatic state in their presence.

(2) See 1, 26. 27, in accordance with which we may here read, following 2 the Greek Bible, *a man* (Heb. *ish*) instead of *fire* (Heb. *esh*) in the Received 40 Text.

(3) See note on 2, 2 (p. 97, l. 2). 3

(4) In the gateways of the inner court the vestibules faced outward and the doors inward (40, 31. 34. 37); thus the Prophet stood within the inner court, and, looking through the gateway, could see the image, which stood in 45 the outer court near the entrance of the gateway.

(5) The image that aroused JHVH's indignation was still standing where 5 it had formerly stood (v. 3). It was, perhaps, an Asherah-image such as that

which Manasseh (B. C. 690-643) set up in the enclosure of the Temple (2 Kings 8 21, 7); if this was destroyed by Josiah (B. C. 623; cf. 2 Kings 23, 4), another may have been set up after his death. The name *image* of (that is, which provokes His just) *indignation* (AV, *image of jealousy*), is given to this particular idol apparently because it stood openly at the altar-gate, usurping the rights of the God of Israel, and forcing Him to leave His sanctuary (v. 6). The precise nature of the worship connected with it is unknown. Cf. note on Jud. 3, 7. The cult of the Phœnician Asherah is illustrated by a number of terra-cotta objects excavated in Cyprus. The figure here given (height 7½ in.) is probably as early as Ezekiel. As to the following four illustrations, the first two represent the front and back of a Terra-cotta Cone (probably used as a censer). We see, in front, Astarte in a niche, apparently dancing around a flute-player (the figure of the third dancer is broken off). This was probably a votive offering (height 5½ in.). These Cypriote objects are perhaps all of Ezekiel's time.



IMAGE OF ASTARTE.



TERRA-COTTA OBJECTS FOUND IN CYPRUS.

(6) The next stage in the national idolatry is the secret worship on the part of the Elders. The position of the chambers and the path by which the Prophet reaches them are not clear, but the rooms were somewhere in the structure of the gateway.

(7) The *reptiles and beasts* probably represented forms of old-Israelitish worship (cf. 2 Kings 18, 4); a borrowing of Egyptian cults is improbable, and

there is no trace of such worship (except snake-cult; *cf.* note on Is. 6, 2) in the 8 contemporary Phœnician remains. The Greek Bible omits these two terms, but the connection suggests something mysterious, mystic cults like those of 5 Is. 65, 3-5, secret services to which only the initiated were admitted.



CYPRIAN VESSEL IN SHAPE
OF A RING-DANCE.



CYPRIAN RING-DANCE.

(8) A round number, as in Ex. 24, 1; there is no reference to a court of 11 law.

(9) Jaazaniah
10 was perhaps connected with the men mentioned in 2 Kings 22, 10; Jer. 36, 10; 39, 14, in any case 15 a prominent man.

(10) The Elders could hardly have believed that JHVH had really left the 20 land (they no doubt held that He was inseparably attached to it), but they acted as if they so believed; *cf.* Psalm 10, 11; 25 Is. 29, 15, and note on Ez. 9, 9.

(11) The outer gate. The door was 30 on the outside (40, 22), so that the women sat outside the enclosure of the Temple.

(12) Tammuz is the Babylonian *Dumuzi* (Du'ûzu), perhaps originally the spirit, or god, of grain, whose annual death and resurrection were celebrated



WORSHIP OF ADONIS.

12

14

in popular festivals (*cf.* FRAZER, *The Golden Bough*, I, 278). In Syria and Phœnicia similar rites were performed in honor of a spirit or deity who was termed *The Lord* (Phœn. *Adôn*, Greek *Adónis*; see Lucian, *De Syria dea*). The illustration on page 111 (from a silver dish of Curium, on the southern coast of Cyprus, and now in the Metropolitan Museum, New York) represents Adonis, with an apple, and Astarte, on couches, facing a sacred table, a procession of musicians, and a procession of worshipers bearing gifts to a sacred table (*cf.* *Am. Journal of Archaeology*, 1888, pl. vii). The woman behind the musicians carries in her right hand an amphora, and in her left a 'garden of Adonis'; *cf.* Notes on Isaiah, p. 146. The Israelites seem to have borrowed this cult in the seventh century from Assyria; they may possibly, however, have got it earlier from the Phœnicians (see Is. 17, 10). In later times the festival contained licentious features; whether or not these obtained in Ezekiel's day is uncertain; to him this cult is abhorrent because it is not worship of JHVH. The mythical interpretations of the rites connected Tammuz with Ishtar (see *Records of the Past*, I, 143; 9, 127; *cf.* JASTROW, *Religion of Babylonia and Assyria*, Boston, 1898, pp. 482. 564. 574, &c.), and Adonis with Astarte (and so with Aphrodite; *cf.* note on Jud. 2, 13).

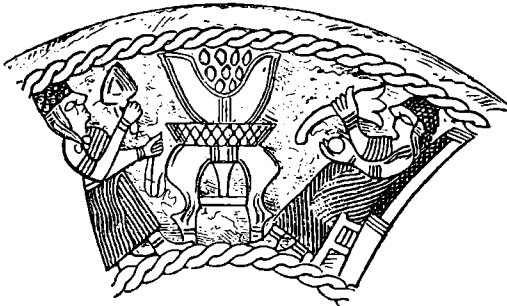
(13) *Twenty-five* (LXX, *twenty*) is a round number, of no special significance (11, 1).

(14) Sun-worship also was probably borrowed from Assyria; of its details in Jerusalem we know nothing; see 2 Kings 23, 5. 11. The persistence of these foreign cults among the Jews (the Prophet speaks apparently of his own time) after the reform of Josiah (621 B. C.) is noteworthy.

(15) The Hebrew has: *they are stretching out* (literally, *sending*) *the branch to their nose*. This is commonly explained as a ritual procedure, as in certain Cyprian pictures (OHNEFALSCH-RICHTER, *Kypros*, pp. 137 ff.), in which the worshipers (or deities) hold flowers to their noses; according to SPIEGEL (*Iranische Alterthumskunde*, 3, 571) a similar ceremony existed among the Persians. The flower or branch would be in this case a symbol of the deity, derived from tree-worship (*cf.* note 10 on c. 6).

Our illustration is from the edge of a bronze dish (found at Idalium) representing women dancing before a goddess seated on a throne, with a sacrificial table. But there are serious difficulties in the way of this interpretation of our passage. The Hebrew verb can hardly be rendered *putting* (or, *holding*); it means *sending*. Moreover, the connection requires an expression of anger or disgust on JHVH's part, parallel to *they provoke me to anger*; and it is not likely that the Prophet, after finishing his account of the idolatries, and beginning his denunciation, would go back and introduce a single feature of idolatrous ritual. Adopting the old Jewish reading *my nose* (or *nostrils*), and rendering *zemorâh* by *stench* instead of *branch* (or, changing it to *zôrâh*, Num. 11, 20, *loathing*, a *loathsome thing*), we have an expression that fits well into the context. *cf.* Is. 65, 5; Amos 4, 10. The signification *crepitus ventris* and then *bad odor* is given to *zemorâh* by Rabbinical expositors (Kimchi, Rashi); *cf.* Hor. *Sal. i*, 9, 70.

(16) This sentence is perhaps an erroneous scribal repetition from the following verse (9, 1).



CYPRIAN WORSHIPERS OF ADONIS HOLDING
FLOWERS TO THE NOSE.

Notes on Chapter 9.

(1) This is rendered by some translators: *the visitation of the city* 9, 1 *approaches*.

(2) Supernatural beings in human form (as in Gen. 18, 2), agents of 2 JHVH's destructive work (*cf.* note on Jud. 2, 1); the six together with the scribe make up the round number seven.

(3) See 2 Kings 15, 35; Jer. 20, 2; the exact situation is unknown, but it was on the north side of the enclosure of the Temple, the side on which the outer court seems to have been ordinarily entered (46, 9).

(4) For the linen dress worn by persons of exalted position, see Dan. 10, 5; 12, 6.

(5) The ink-horn contained both ink and pens.

(6) The bronze altar may have been older than Solomon, as it is not mentioned in the account of the construction

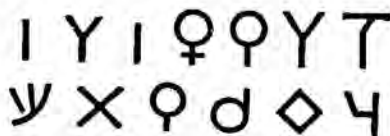


MODERN ORIENTAL INK-HORN.

of Solomon's temple (1 Kings 6), or this omission may be the error of a copyist; if we may trust 1 Kings 8, 64, it was not large, since the king had to use the middle of the court for his dedicatory sacrifices; according to 2 Kings 16, 10-16 it was almost entirely superseded by the new stone altar of Ahaz 25 (736-715 B. C.) to which Ezekiel's altar is similar (Ezek. 43, 13-17); it now stood north of the altar of Ahaz (2 Kings 16, 14).

(7) The Cherub is here introduced abruptly; see note on 10, 20.

(8) A simple cross-mark of the shape of the Phœnician letters $\dagger \times \dagger$,



ARAB TRIBAL MARKS.

allude to the old custom of marking a man with the sign or mark of his tribe or deity (*cf.* Gen. 4, 15), which may have been the origin of tattooing. See W. R. SMITH, *Kinship and Marriage in Early Arabia*, pp. 212 ff.; STADE, *ZAT*, 14, 250 ff. [The marks (Arab. *wusûm*) given above were copied by Professor SACHAU on his journey in Syria and Mesopotamia toward the end of 1879. They are engraved on a large stone, north of the ruins of an extensive building (probably the apse of a basilica) in the western part of the village of Abû-Hanâyâ, on the western bank of the Euphrates, SE of Aleppo, NE of Bâlis (Barbalissus). The ruins of Abû-Hanâyâ seem to be remnants of the ancient city of Eragiza (or *Erraziga*, Assy. *Arazîq*) which is mentioned in the Talmud 45 (*Argiz*), also in the inscriptions of Tiglath-Pileser I. (about 1100 B. C.); see *Records of the Past*², vol. 1 (London, 1888), p. 113, l. 64 and *cf.* ED. SACHAU, *Reise in Syrien und Mesopotamien* (Leipzig, 1883), pp. 119. 134. 136.—P. H.]

(9) See note 10 on chapter 8. Jeremiah and Ezekiel strenuously combat the 9 popular belief that JHVH would not leave Israel, whatever its faults (Jer. 50 7, 4-15)—a belief which was a natural result of the ancient conception of the relation between the Deity and His people. The body of the nation was yet far from comprehending the moral side of religion.

a natural and easy 3 form; see Job 31, 35; Rev. 13, 16, &c. The function of the man with the ink-horn is 4 merely to mark the faithful. The procedure appears to

Notes on Chapter 10.

(1) With this chapter cf. c. 1. V. 1 breaks the connection between 9, 11 10, 2 and 10, 2, and belongs by its contents to the section vv. 9-22; but it is difficult to find a place for it there, and it is better omitted. It appears to assume that the Glory has returned from the threshold (9, 3) to the Cherubs; on this point see below, note 6.

(2) The Hebrew word (*galgāl*, a collective term) here rendered *chariot* means properly *mass* (or *system*) of *wheels*; a different word (*ofān*) for *wheel* is used in cc. 1. 2. To render the former word as literally as possible, and at the same time distinguish the two terms, we might translate the former (*galgāl*) by *whirling wheels* (as RV), or *whirler*, or *wheelwork*; but, as the reference is to the lower part of the *chariot*, this more common word may be employed. The same word *galgāl* is used in 23, 24; 26, 10 of the Assyrian and Babylonian war-chariots. In the use of *galgāl* in our passage there may be an allusion to the *whirlwind*, in which sense the term occurs in Ps. 77, 18; cf. Is. 5, 28. Compare below, note 13 (p. 115, l. 13).

(3) The *Cherubs* are here introduced (as in 9, 3) without explanation; below (v. 20) they are identified with the *Creatures* of c. 1. Name and thing were doubtless familiar to priests (and probably to people) from the figures in the Temple. What the form of the Cherub of the Temple was we do not know, but Ezekiel has probably here modified it.

(4) For the *coals of fire*, see 1, 13; in Is. 6, 6 the scene is in the Temple, and the coal of fire is taken from the altar; here also there may be an altar between the Cherubs. Cf. Rev. 6, 9; 8, 3.

(5) A second visional representation of destruction (see 9, 7).

(6) The object of the statement (v. 3) that the Cherubs were standing on 4 the south (right) side of the Temple is not clear. V. 4 assumes that the Glory was on the Cherubs; we may infer that it had moved since 9, 3, though no such movement is mentioned, and v. 1 was perhaps inserted to indicate 30 this change of position. This difficulty disappears if we take the first clause to be a repetition of 9, 3^a, and (changing the text) render: *Now the Glory of JHVH had risen from the Cherubs to the threshold of the house*. If this change of text seem unwarranted, we must suppose, as is said above (l. 5), an unmentioned change of place.

(7) By passing to the Temple JHVH declares Himself lord of that house, and it is thus, as God of Israel, that He commands the destruction of the city.

(8) A doubtful verse, apparently a weak imitation of 1, 24. The distance 5 to the outer court could not have been very great, nor does it appear how it was known that the sound was heard as far as to that point. The verse 40 should be, perhaps, omitted.

(9) The Prophet describes in detail this procedure, so fateful for the city; 7 he wishes to represent it as JHVH's deliberate act. The Hebrew text says that a Cherub took the fire and gave it to the man; but this does not agree with the command as stated in vv. 2. 7, according to which the man himself 45 was to take it; it is better, therefore, to omit the references to the Cherub, which were perhaps inserted to avoid the man's apparent irreverence in entering the area of the divine chariot.

(10) V. 8 of the Hebrew text is substantially given in v. 21^b. It is here 8 added to explain the act of the Cherub referred to above; if that be omitted, 50 this verse should be deleted.

(11) Verses 9-22 (description of the Cherubs) are parallel to 1, 15-21 9 (description of the Creatures of the Chebar). The section vv. 9-17 is omitted

by some scholars as a scribal copy of the parallel section in c. 1, and here 10 out of place. On this point see note on v. 20.

(12) The text of v. 12 should be assimilated to that of 1, 18, on which see 12 note. The reference being to the wheels, the mention of bodies and wings is 5 inappropriate. Another proposed reading, following 1 Kings 7, 33-34, is: *and all their spokes and their fellows and their binders and their undersettlers were full &c.*

(13) Why it was thought necessary to identify the *wheels* (Heb. *ofannim*) 13 with the *chariot* or *whirler* (Heb. *galgal*; see above, note 2) is difficult to 10 explain. To the latter may have been attached some sense which does not appear in the text. It seems to be connected with the Cherubs as the *ofannim* with the Creatures. [Perhaps the Prophet meant to intimate that the *whirlwind* is JHVH's chariot (*cf.* Ps. 18, 10); he therefore states that he heard the *wheels* (the chariot) called *whirlers* (see note 2).—P. H.]

(14) VV. 14, 15 of the Heb. interrupt the description of the wheels, and 14, 15 belong properly with vv. 20, 21, of which they seem to be a variant repetition. We might substitute v. 14 for v. 21^a, but it seems more probable that v. 14 is a gloss to v. 21. Moreover, the *face of an ox* of 1, 10 is here replaced by *face of a Cherub*, an improbable expression, since Ezekiel gives no intimation 20 that he regards the Cherub as identical with an ox-faced human figure. If the verse be retained, *ox* should probably be substituted for *Cherub*.

(15) The words *for the spirit of the Creature was in them* were probably 17 inserted from 1, 20 by a scribe, since Ezekiel appears to avoid mention of the *Creature* till he has finished his description of the Cherubs (v. 20).

(16) JHVH leaves the Temple by His usual way of ingress and egress, the 25 east gate (44, 1-3). The vision of the Glory reappears in c. 43, when JHVH enters the house (that is, the enclosure of the Temple) by the same gate (v. 4). He now stands facing the city, and we expect a report (like that of 9, 11) from the man charged to burn the city (10, 2.6), but none is recorded. The 30 omission may have been intentional (it being taken for granted that the order would be carried out), or it may be due to scribal error. See note on 11, 23.

(17) C. 10 is the reproduction of c. 1, with some differences of order: in 20 c. 1 we have the cloud (v. 4), the Creatures (vv. 5-14), the wheels (vv. 15-21), the throne and the form of JHVH (vv. 22-28); in c. 10 (after the form of 35 JHVH has been given in 8, 2) the Glory (v. 4), the Cherubs, introduced without description (vv. 5-8), the wheels (vv. 9-18), the Cherubs (vv. 21, 22). The Prophet's purpose is to exhibit JHVH's determination to destroy Jerusalem. He first describes the Theophany in Chaldea, in order to show that the God of Israel, supposed by the people to be inseparably connected with Jerusalem, 40 had left His land. Then he portrays the destructive divine presence in the Temple, and declares it to be identical with the other. It is meant to be an impressive declaration of doom. The borrowing of material from Babylonian sources and the repetition are both in accordance with Ezekiel's manner. But there is another reason for the repetition: the *Creatures* of the Chebar he 45 declares, when they appear in the Temple-court, to be *Cherubs*,—forms associated with the inner shrine of the Temple (1 Kings 6, 23): the most sacred presence has left the oracle and departed to Chaldea. The origin and meaning of the word *Cherub* are as yet unknown. Solomon's Cherubs are guardians of the inner shrine, and those of Gen. 3 are guardians of the sacred garden. The 50 Prophet appears merely to elaborate the older conception in identifying Solomon's Cherubs with the composite forms which his imagination had constructed in Babylonia. His Temple-Cherub (41, 18) has only two faces, and Solomon's had perhaps only one face. The *Cherub* seems to have been originally a subordinate divine being who acted as guardian of sacred places and as bearer of

the divine throne or chariot (*cf.* note on Ps. 18, 10 and above, note 13; see 10 also note 16 on chapter 28).

Notes on Chapter 11.

(1) A third vision of destruction. The outer east gate was especially 11, 1
5 sacred (44, 2); JHVH now remains outside the wall.

(2) A round number. LXX has *about twenty-five*. Whether these are the same with the *twenty-five* of 8, 16 is uncertain. The two men named are not otherwise known.

(3) That is, war, not peaceful occupation, is our present affair; we are 3
10 here and must fight it out. The walls of the city would protect them, they thought, as the caldron protects the flesh. The war-party, headed by certain princes and prophets, believed that successful defense was possible; see Jer. 26, 8; 27, 16; 28, 11; 32, 3; 38, 4; *cf.* the siege of the city by Titus (70 A. D.). Such a belief seems to us madness, but it did not so seem to the Jerusalem
15 aristocracy and people. The city was, in fact, strong, and stood a siege of eighteen months. *Cf.* BILLERBECK in the Johns Hopkins Contributions to Assyriology, vol. 3 (1898), p. 166.

(4) The term *spirit* seems here to be used in a somewhat different sense 5
from that of 2, 2 (on which see note) and 11, 1. There it is a being who
20 exerts physical force; here it is an energy which *falls* on the Prophet, or a divine presence which fills his soul. *Cf.* 1 Sam. 10, 10, where the spirit of God comes on Saul, and he falls into prophetic ecstasy. We have here the same general conception—a divine or semi-divine being takes possession of the man—but the result is a reflective, not an ecstatic state, and the *spirit* is more
25 nearly allied to the being of God. A still closer alliance of the two appears to be indicated in Joel 2, 28, where the spirit is said to be *poured out*, as if it were a part of God's essence or thought. These passages show a movement away from the old idea of the *spirit* as an independent being.—In 36, 26 the term means the *human mind*.

(5) Those who had fallen in the defense of the city. 6

(6) The Prophet fiercely turns the figure against the war-leaders: only the 7
dead victims of the war-policy should remain in the city, the leaders should be taken out and slain.

(7) The headquarters of the King of Babylon, Jer. 52, 27. VV. 11, 12 are 10
35 lacking in the Vatican MS of the Greek Bible, and may be a scribal insertion to point the moral distinctly.

(8) *Cf.* 9, 8. Why Pelatiah only, and not Jaazaniah, is slain is not apparent. 13
The slain man represents the war-party, and in general the disobedient element of the nation.

(9) The repetition of *thy brethren* is improbable. 15

(10) The Received Text reads: *the men of thy redemption*,—a strange and difficult expression, perhaps = *thy kinsmen* (see Lev. 25, 25). The translation here given requires only a slight change in the Hebrew text and is supported by the Greek Bible.

(11) The god was held, in the old national religion, to be attached to the land (1 Sam. 26, 19; 2 Kings 5, 17), and thus banishment from Canaan (to Chaldea, for example) was excision from JHVH and from property-rights in the land; those who remained on the soil would then be sole possessors of JHVH and of all that He had given the nation; *cf.* Jud. 11, 24.

(12) Denial of the crude popular view; JHVH will be a sanctuary to His 16
people even on foreign soil; His presence will be to them all that the Temple was. This revolutionary conception, that JHVH and His blessing were not

bound to the soil of Canaan, arose in the general moral advance of the **II** Israelitish people, but owed much to the Exile, which severed Israel from its land.

(13) The Prophet goes a step further: the exiles alone, as being the true **17** Israel, shall possess the land. It does not appear that the exiles were better, **5** morally or religiously, than the people who remained in Jerusalem (Ezekiel's standing designation of the former is *rebellious House*; cf. **2, 3**), but the logic of the situation forces the Prophet to his present utterance. Two things seemed to him certain: that Jerusalem would be destroyed, and that the nation would be preserved; it followed that the exiles constituted the nation.

10 (14) It was essential that the new nation, to escape the fate of the old, **19** should be obedient to JHVH. The *new spirit* means not regeneration in the modern sense, but a general disposition to obey the Law of JHVH, especially to avoid idolatry. How this disposition was to be produced the Prophet does not say. The nation remained morally about the same after the return from **15** exile (537 B. C.), but naturally, through its intellectual advance, discarded idolatry.

(15) The people of Jerusalem, who, says Ezekiel, were to have no share **21** in the coming national blessedness.

(16) The sense requires the omission of *heart* before *detestable* &c.; a slight change in the Hebrew text gives the appropriate word *after* (whose heart **20** is *after* their detestable things, that is, *who are devoted to their detestable things*).

(17) The *midst of the city* = *within it*, in contrast with the mountain, which **23** was without it.

(18) The Mount of Olives (cf. 2 Sam. **15, 30**; Zech. **14, 4**, and Notes on the Psalms, p. 235, no. 2, l. 6). JHVH leaves the city, and, presumably, returns **25** to Chaldea. The Cherub-chariot appears no more till **43, 1-3**. The Prophet introduces it on three decisive occasions: when he receives his commission, when the doom of Jerusalem is announced, and when the new Temple, the centre of the new nation, is exhibited.

In order to gain a record of the performance of the command of **10, 2, 6**, **30** the suggestion has been made that we should read in v. 23: *And they descended on the Mount (of Olives) east of the city, and a column of smoke arose out of the midst of the city*. This gives a natural conclusion to the vision, but the change of text is hardly warranted by the Ancient Versions and other evidence. We also expect the man to appear and announce (as in **9, 11**) that **35** he has obeyed his instructions.

Mount Olivet (now *Jabal et-Tûr*) is the ridge on the east of Jerusalem, somewhat more than a mile in length, its summit being about 220 ft. above Moriah and about 2700 ft. above the level of the sea. On its slope Solomon (about 950 B. C.) built a number of shrines of foreign deities which remained **40** till Josiah's time (620 B. C.); later, at various times, churches, tombs, and mosques were erected. On the summit, in an Arab village, stands a modern Church of the Ascension on a site said to have been chosen by the Empress Helena (A. D. 325). Near the base is the traditional Garden of Gethsemane, containing a modern Chapel of the Agony. A considerable number of olive- **45** trees remain on the hill. The full-page illustration facing p. 14 shows the three roads leading over the summit.

(19) The second mention of the *spirit* is tautological, and is better omitted. **24**

(20) This ought to have impressed them deeply; but it does not seem to **25** have done so; cf. **12, 1**; **33, 30-33**.

Notes on Chapter 12.

(1) The Prophet endeavors to convince the skeptical exiles that Jerusalem **12, 3** will be captured and its people carried into captivity.

(2) The city-wall.

- (3) Apparently an allusion to the blinding of King Zedekiah at Riblah 12, 6 (586 B. C.); cf. 2 Kings 25, 6. 7 = Jer. 39, 6. 7.
- (4) It is doubtful whether such acts as these were really performed. 7
- (5) V. 10 should perhaps be omitted. It is unnecessary for the connection, 10
5 and the Hebrew text is in such disorder that it is difficult to give a translation of it. It may be a gloss.
- (6) The fate of Zedekiah; see Jer. 52, 11; cf. above, note 3. 13
- (7) Princes, priests, and prophets of Jerusalem. 14
- (8) See 5, 3. 4. The result would be the consoling of the exiles (14, 22. 23) 16
10 by showing the divine mercy in their deportation and the divine justice in the fate of Jerusalem, and by proclaiming JHVH's power to Israel and to the other nations (cf. v. 20). The demonstration of JHVH's might is often referred to by Ezekiel, his conviction being that the God of Israel would be generally revered if His superiority in strength to other deities were proved.
- (9) Another symbolical action, looking in the same direction as the one 18
15 described in v. 7.
- (10) The siege and the following desolation of the land by the enemy; cf. 20
4, 9-17; 35, 10-12. Such passages as this may have been revised by the Prophet toward the end of his life.
- (11) The Hebrew term *mashâl* sometimes means *proverb*, but this sense is 22
20 not appropriate here; what is meant is a popular *saying*.
- (12) Though prophets and diviners were very generally esteemed and resorted to, there was, nevertheless, widespread skepticism among the people on one point, namely, the predictions of the destruction of Jerusalem. This
25 came simply from the delay of the fulfilment. Jeremiah and others had long been threatening punishment, but it did not come, and the people grew confident and careless. So far did this go that the failure of such predictions passed into a popular scoffing jest: *Nowadays*, the people said, *prophecies are not fulfilled*. The Prophet declares that this jesting shall cease.
- (13) The deafness of the people to the threats of the strenuous prophets 24
30 was nourished by the assuring words of the other class of prophets, described in c. 13; cf. Is. 30, 10.
- (14) The omission of these words is necessary in order to secure clearness. 25
- (15) The exiles, among whom also there was skepticism, should witness
35 the fulfilment of the prediction of Jerusalem's fall.
- (16) VV. 26-28 are a repetition of vv. 23-25, probably uttered or written 26
on a different occasion. When Ezekiel collected his prophecies, such similar utterances would naturally be put side by side.

Notes on Chapter 13.

- (1) Prophecy had long been an organized institution in Israel, and appears 13, 2
40 to have been especially prominent in the second half of the seventh century; it had become a respectable and remunerative profession, which men adopted, not always from high motives. Naturally, the majority of the prophets, though probably well-meaning persons, were not characterized by moral profundity
45 or political insight, and their superficial conventionalism excited the contempt and indignation of intense souls like Jeremiah and Ezekiel. They are therefore denounced as a class; see Jer. 2, 8; 5, 31; 14, 14; 23, 9-40. They are charged with immorality also, though it is not likely that, as a class, they were worse than other men.
- (2) This rendering, which follows the Greek Bible, is clearer and more
50 vigorous than the Hebrew, which reads: *prophecy against the prophets of*

Israel who prophesy, and say to those who prophesy out of their own mind. 13

The expression *the prophets . . . who prophesy* contains an improbable tautology, and the rest of the sentence occurs in the next verse. We might also, by the omission of two words in the Hebrew text, read: *prophets of Israel who*
5 *prophesy out of their own mind* (as in v. 17).

(3) The source of the real prophet's utterance was held to be a vision sent 3 by JHVH; he spoke what he saw (*cf.* the note on Is. 2, 1). The foolish or sham prophet spoke out of his own mind, or else from an idle, unreal vision. It was believed that JHVH Himself sent lying words into prophets' mouths (1 Kings
10 22, 19-23; Ezek. 14, 9; Deut. 13, 1-5); it seems also to have been held that the prophets were sometimes inspired by false gods (Jer. 2, 8). The vision was often subjectively real, the product of intense brooding: a picture flashed before the seer's mind, and was believed to come from the deity, as dreams also were held to have a divine origin. Ezekiel's visions, on the other hand, are the
15 product of reflection and literary art. As both true and false visions might come from JHVH, the only decisive ground of distinction between them was the material of the prophet's utterance; if this was contrary to JHVH's law, it was false (Deut. and Ezek. as above). Doubtless there were many Israelitish prophets who, by their moral feebleness, merited the denunciations of Jeremiah
20 and Ezekiel. The judgment of these latter was, however, affected by political considerations also: all prophets who favored resistance to the Chaldeans were looked on as false, though such men, even if blind to the political situation, may well have been morally pure (Hananiah, Jer. 28, and *cf.* the tone of Habakkuk). The ethical position of Jeremiah and Ezekiel, noble as it is in
25 many respects, is impaired by their failure to distinguish between political insight and moral truthfulness.

(4) They were destructive, or at best useless. 4

(5) For the *day of JHVH* see note on Isaiah 2, 12. 5

(6) The Israelites, like many other nations of antiquity, were organized in 9
30 families (each comprising several households), clans, and tribes (*cf.* Josh. 7, 14); and registration in these (by common knowledge, or by writing) was necessary in order to possess land and enjoy the privileges of citizenship. Not all the exiles, said Ezekiel, should return to Canaan; *cf.* 20, 38 and note on Psalm 69, 28.

(7) That is, if some one propose some wild scheme, they give it their 10
35 prophetic sanction. They encourage the inadequate attempts of the people to resist the Chaldeans, and deceive them with false hopes of conquering peace; *cf.* Jer. 6, 14.

(8) Overthrown by the Chaldeans, whose attack is compared to a violent 12
storm (vv. 13, 14).

(9) The furious indignation of the Prophet is intelligible when we recollect 15
40 that he regarded the condition of Jerusalem as irredeemably bad, and saw hope for the future only in the exiled band. Yet none the less he denounces the war-prophets for helping on the destruction of the city by their counsels; their fundamental error, in his view, was that they believed in the possibility of peace
45 for this corrupt community. What, then, of Josiah's 'Reform' carried out only thirty years before (2 Kings 22, 23)? All that Josiah effected was sacerdotal centralization: he broke up the rural shrines, and removed their priests to Jerusalem, but did not affect the moral and religious ideas of the people.

(10) In the free old Hebrew life women played a great rôle (1 Sam. 18, 7; 17
50 Jer. 9, 17 (Heb. 16); not a few of them were prophets and diviners; besides those mentioned by name (Deborah, Jud. 4; Huldah, 2 Kings 22, 14; Noadiah, Neh. 6, 14) there must have been many more (*cf.* 1 Sam. 28; Ex. 22, 18, and in Arabia the prophetess Sajâh, a contemporary of Mohammed). Here they

form an important class, and their fault is the same as that of the prophets: **13** they have no moral seriousness, and practice divining as a trade.

(11) Some sort of wristband having magic virtue, capable of warding off demons and bringing good luck; the word occurs only here and in v. 20. Amulets seem to



CYPRIAN AMULET.

metals and stones, and served as ornaments. Cf. Gen. **35**, 4; Jud. **8**, 24; Hos. **2**, 13; Is. **3**, 21; and see Pliny **37**, 12; WILKINSON, *Anc. Egypt*, c. 9; LANE, *Mod. Egypt*, I, xi; OHNEFALSCH-RICHTER, *Kypros*, pp. 306 ff., 337 ff. (of the Text). Our illustration represents an amulet found in a Cyprian tomb. It is of gold, hollow, and open at one end.

(12) Apparently another species of amulet (only here and in v. 21), a sort of hanging head-cover, varying in length according to the height of the person. A similar word, Lev. **13**, 6-8, means *eruption, breaking out of pimples*.



ASSYRIAN FILLET.

(13) The second half of v. 18 cannot be satisfactorily translated, and predict life and good fortune, and to *slay* (v. 19) is to predict death. The women *hunted lives* in that they based their predictions not on moral grounds but on pay, ignored the relation between character and life, and fostered the immoral popular craving for fortune-telling.

(14) It was in the name of JHVH that the soothsaying was carried on; 19 He was thus associated with immoral practices, and His Name, which should have been kept sacred (held apart from all things evil), was made *profane*, 35 *common* (allied with ordinary, impure life). The *Name* also is equivalent to the person; cf. **36**, 20.

(15) The fee was often in kind; cf. 1 Sam. **9**, 7, 8.

(16) The habit of consulting fortune-tellers was probably universal, as, in fact, it has been common in all times and countries. The methods of divining used 40 by the women are not stated; they probably employed the usual means: dreams, visions, lots, and incantations, including necromancy. Cf. JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 247, 404 ff.

(17) By predictions of bad luck for the righteous and good luck for the 22 wicked. For descriptions of these two classes of persons, see c. **18**.

(18) The Prophet, with uncompromising moral instinct, detects and de- 23 nounces these practices, which to most people seemed harmless and useful. He sees that they are incompatible with an ethical conception of the character of JHVH.

Notes on Chapter 14.

(1) They came in order that the Prophet might consult JHVH for them **14**, 1 (v. 3), the divine word coming to him in vision or dream. This sort of inquiry was prompted not by moral or religious feeling, but by political curiosity: the Prophet was looked on as a machine for announcing the divine purposes. In his indignation he turns fiercely on them.

(2) That which caused them to fall into sin: their idols. Even the leaders 14,3 of the exiles are here said to be idolaters. In fact, the Israelites had always been worshipers of idols (Am. 5, 26; Jud. 8, 27; Ezek. 20, 16).

(3) They supposed that any worshiper of JHVH might, as a matter of 5 course, consult Him. This was the old national view, according to which homage to other gods did not trench on the rights of the national deity; the mass of the Israelites of this time were heathen, and held the heathen opinion that the various gods were not jealous one of another. The Prophet declares that JHVH is jealous, and will answer in friendly fashion those only who serve 10 Him alone. This was new doctrine for the Elders.

(4) With punishment.

(5) With a deadly grip. 4.5

(6) Foreigners who had (like Ruth) given up their own countries, and 7 adopted Israelitish life and religion; the Hebrew term is that which in the LXX and NT is rendered *proselyte* (cf. notes on Lev. 17, 8; 25, 6). Such 15 persons, if not adopted into some family and clan, did not have full rights of citizenship, and labored under serious disadvantages. In Deuteronomy (14, 29) they are classed with Levites and orphans as persons needing special sympathy. They were often oppressed (Ezek. 22, 7); the feeling of obligation toward them increased with the moral sense of the community. They were 20 subject, with exceptions (Deut. 14, 21), to the civil and religious law of the nation. Cf. 47, 22.

(7) The repetition (see v. 4) is in Ezekiel's style, and also, perhaps, suggests that this prophecy was actually spoken.

(8) Slay him. The threat (never executed) of excision for idolatry and 8 25 ritual offenses is peculiar to Deut. and the priestly legal writings; see Deut. 13; Lev. 17, 10; 7, 20; Num. 9, 13; Gen. 17, 4; similarly Deut. 7, 1-5 describes a state of things that never existed.

(9) See note 3 on c. 13. Ezekiel nowhere states the general proposition 9 that JHVH is the producer of all moral actions; he does not say that JHVH causes the wickedness of the wicked (c. 33), or the sin of Israel (though he hints this in 20, 25). The case of prophecy was peculiar. It was looked on 30 as a real supernatural endowment (Deut. 13, 1-5), and as such could come only from JHVH (2 Kings 22, 23). Yet in the Prophet's mind it was no less certain that JHVH must punish all sin. He does not trouble himself to solve 35 the apparent moral contradiction, but wisely holds fast to his two facts. It is his practical way of dealing with the eternal question of divine absoluteness and human freedom.

(10) Three ancient worthies, probably known, in Ezekiel's time, only by 14 tradition. The earlier (Judaic) form of the story of the Flood in Genesis is by 40 most critics referred to the eighth century B. C., by others to the time of the Exile. Daniel was famous for wisdom (Ezek. 28, 3). The book which bears his name was written in the second century (165/4) B. C. According to this book he was at this time (about B. C. 590) in Babylon, and in high position (Dan. 2, 48), but Ezekiel shows no knowledge of such a person. The Book of 45 Job is post-Exilic (about B. C. 350-300). Cf. Jer. 15, 1.

(11) On the oaths in vv. 16, 18, 20 see note on 5, 11. The repetition 16 expresses determination.

(12) It was probably a current opinion that Jerusalem, even if its people 20 were wicked, might (according to the principle of Gen. 18, 32) be spared for the sake of its righteous men. This opinion connects itself with the ancient 50 principle of solidarity, and is opposed by Ezekiel as giving false hopes. The question of justice for the righteous he does not consider, so intent is he on impressing the people with the fate of Jerusalem.

(13) Jerusalem had sinned beyond measure; instead of one judgment (as 14, 21 the land in vv. 13-20) she was to be visited by four; how could she be spared?

(14) [For the *four deadly judgments* (v. 21), *Famine, Wild Beasts, Sword, and Pestilence* (vv. 13-19), compare the beginning of the fourth column of the 5 eleventh tablet of the Babylonian Gilgamesh Epic, containing the cuneiform account of the Deluge. Here Ea addresses Bel as follows: *Instead of causing a Flood, let lions and leopards come and diminish mankind, or let famine or pestilence come and depopulate the land.* Instead of *wild beasts* the cuneiform text has *lions and leopards* (or *tigers*); the *sword* is not referred to in the 10 Babylonian epic. Cf. JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), p. 505.—P. H.]

(15) See note 8 on chapter 12, verse 16.

23

Notes on Chapter 15.

(1) The Israelites doubtless believed (as other ancient nations believed) that 15, 2 their God could not abandon them to their and His enemies. Ezekiel says contemptuously that JHVH will treat them like a worthless wild vine (Jer. 2, 21): they shall not commit idolatry with impunity (v. 8).

(2) They have already been punished, and shall be punished still more.

7

Notes on Chapter 16.

(1) An elaborate allegory (like that in Hos. 2), in which Israel's polytheism 16, 1 or idolatry is represented, in Oriental realistic fashion, as a series of adulteries. Both branches of the nation are included; the sense of national unity was distinct. Cf. Jer. 3.

(2) The genealogy is moral, not ethnical. Jerusalem, says Ezekiel, is 3 heathen in life; he names Amorites and Hittites as representative of the pre-Israelitish population of Canaan.

The history of these two peoples, especially their relation to Canaan, is by no means clear. In the Egyptian accounts, covering the period B. C. 1400-1200, the Amorites appear to occupy the region of the Orontes river (now 30 *el-'Âṣi*, west of Homḡ-Emesa) around the Lake of Homḡ (Qadas), and their territory is disputed between the Egyptians (especially under Seti I. and Ramses II.) and the powerful Hittites who had been waging war with Egypt for more than a century. The Egyptians gradually withdrew, leaving the Aramean territory in possession of their rivals. These had been advancing 35 southward since some time before B. C. 1400, and probably now (B. C. 1300-1100) controlled a considerable part of the land of Canaan. They were then forced to fall back before the rising power of the Assyrians and by the 9th century had become insignificant; they were finally crushed by Sargon (cf. Is. 20, 1), B. C. 717.

In OT the Amorites (derived from Canaan, Gen. 10, 16) are placed on the 40 east of the Jordan (Num. 21), and in the central region, in the mountains (Num. 13, 29; Jos. 11, 3) and in the plain (Jud. 1, 34-35), and there are hints of their presence in the South (Gen. 14, 13) and in the North (Deut. 3, 9). In Am. 2, 9 and in the Ephraimitic document (Gen. 15, 6, &c.) the name stands 45 for the body of Canaanite peoples (so *Canaanite* in the Judaic document).

The explanation of this OT representation is not apparent; it may be that the Amorites once occupied the greater part of the territory from Kadesh to the Dead Sea, and were in part destroyed by the Hittites, in part absorbed by the Israelites. The Hittites also in OT are widely distributed in Canaan; 50 they are in the North (2 Sam. 24, 6, LXX; 1 Kings 4, 24), in the hills (Jos.

11, 3), in the South (Gen. 23, 3), and the whole land is said to be theirs 16 (Jos. 1, 4). The two peoples are confounded together (thus Hebron is assigned to both, Gen. 13, 18; 14, 13; 23, 2. 3). Possibly the people who came from the north (where the territory was both Amorite and Hittite) were called indiscriminately by both names. How they came south, and what their relation was to other Canaanite races, is not clear. In any case the Prophet uses the names as standing for the whole mass of the pre-15 Israelitish population. On the Hittites cf. W. H. WARD, in *Recent Research in Bible Lands* (Philadelphia, 1896); JENSEN, in *S. S. Times*, 1893, 20 [and his *Hittiter und Armenier* (Strassburg, 1898). According to JENSEN the language of the so-called Hittite inscriptions is Indo-25 out a country, then (according to the national tradition) living in Egypt under the control of a foreign power.



HITTITE DEITY.

European, an older form of Armenian. Our illustration, from a relief at Ivritz in Cilicia (NW of the birthplace of St. Paul, Tarsus), represents a Hittite (or, rather, *Hatian*) deity: the *Baal of Tarsus*. Cf. JENSEN, *op. cit.*, pp. 145. 161.—P. H.]

(3) The use of salt, as 4 healthful for newborn children, was wide-spread; the custom may have been connected originally with the dedication of the child to the deity.

(4) The allusion (in vv. 5 4. 5) is to the feeble beginnings of the nation, first wandering in Canaan with-

(5) In Egypt the people increased in numbers, but were without national 7 organization and independence.

(6) The customary ceremony symbolizing connubial cohabitation; see Ruth 8 30 3. 9.

(7) In ancient times the deity was frequently regarded as the husband of the tribe or nation; so often in OT. At first the relation was thought of as physical, the god being human in form (Gen. 6, 1. 2); in the Prophets it is wholly moral.

35 (8) At Sinai. VV. 9-13 symbolize the glory of the nation's achievements, especially its conquest of Canaan. Its moral and religious outfit seems to be included in the material of its power.

(9) Of the four materials mentioned in this verse the meaning of the 10 second and the fourth is doubtful. The first and the third, *embroidered garments* and *fine linen*, are mentioned in 27, 7 as Egyptian products imported by Tyre.

The *embroidery* is interpreted by the Greek, Latin, and Syriac Versions to mean *work of various colors*, by the Targum *work in pictures or patterns*; the two meanings are probably identical. The mention of this fabric in Jud. 5, 30 45 seems to show its existence in Canaan at an early date.

The word rendered *fine linen* (Heb. *shesh*) occurs elsewhere in Gen. 41, 42 (in a narrative of the 9th or 8th century), in the post-Exilic description of the Tabernacle, Ex. 25-39, and in Prov. 31, 22. It appears to be an Egyptian product; whether it was wholly of flax, or a mixture of flax and cotton, and what 50 its relation was to the materials called in Hebrew *badh*, 9, 2, and *bûç*, 27, 16 (probably a late word), is uncertain; the use of the three words shows that they signify some fine material, such as *batiste*.

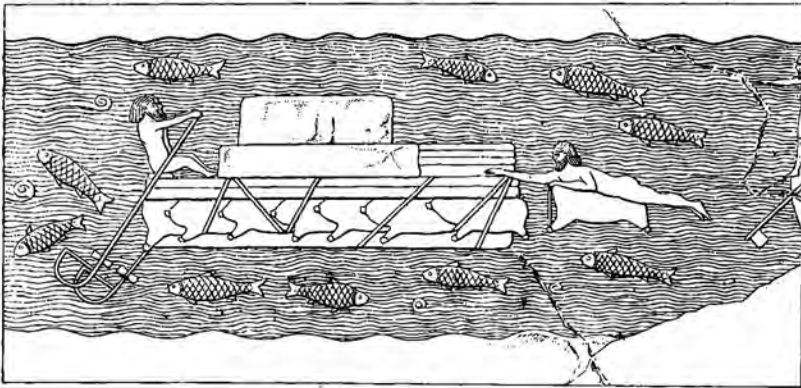
The second term (Heb. *tákhash*, elsewhere only in Ex. 25-39 and Num. 4) was not understood by the Ancient Versions; the Greek Bible renders it by

hyacinthine, the Vulgate has *violet-colored*, the Targum *costly*, the Syriac Ver- 16
sion leaves it untranslated. From the connection it must signify the skin of



DUGONG.

some animal, but the evidence hardly suffices to determine what animal is meant. The medieval Jewish translation *badger* (Rashi, AV) rests apparently 5 on the authority of the Talmud (*Shab. 28, 1*) in which the *tákhash* is described



ASSYRIAN RAFT SUPPORTED BY INFLATED SKINS.

as an animal of this sort (cf. BOCHART, *Hieroz.* 987 ff.); or this explanation may have been suggested by the assonance of the German word for *badger*, viz. *Dachs* (Lat. *taxus*). The badger is, however, found in Asia, and its skin



ASSYRIANS CROSSING A RIVER ON INFLATED SKINS.

may have been used for shoes. The rendering *seal* (RV, *sealskin*) is supported mainly by the Arabic word for *dolphin*, *porpoise*, viz. *tákhas*, and by

the fact that an animal of the cetacean family is found in the Red Sea, viz. a **16** herbivorous swimming mammal, known as the *dugong* (*Halicore cetacea*), whose skin is used for making sandals (ROBINSON, *Bibl. Res.* 1, 171). To this rendering it is objected by FRIEDRICH DELITZSCH that the Assyrian word
5 *lakhishu* represents an animal, the inflated skins of which were used to support rafts, or single individuals, on the Euphrates and Lake Van, and which



PREPARATION OF INFLATED SKINS FOR RAFTS.

must have been common in that region; the seal, which is not found in the Persian Gulf, would then be out of the question, and DELITZSCH suggests *sheep*; but the reading of the first syllable of the Assyrian word is doubtful, and the
10 Assyrian word explained by DELITZSCH as *sheep* means *inflated*, an inflated skin (Assyr. *gabshû*). The preparation of these inflated skins is represented on the



MODERN KELLEK ON THE TIGRIS.

Assyrian wall-sculptures, and *kelleks*, that is, rafts supported by inflated skins of sheep or goats, are still in use on the Tigris. Nor does this species of rafts seem to be confined to Mesopotamia: the African explorer, Count
15 GOETZEN, relates that, in the summer of 1894, he crossed the rapid stream of the Lowa, a large tributary of the Congo, by means of a canoe and raft con-

structed of inflated goat skins (*Journ. Am. Orient. Soc.*, vol. 18, p. 170). In the 16 uncertainty as to its meaning, the Hebrew word *lákhash* is better left untranslated. [Of all the explanations proposed the rendering *dugong* seems most probable.—P. H.]

- 5 The last word in the list (which occurs only here and in v. 13) is equally obscure. The Greek Bible has *woven with hair*, the Vulgate *subtilibus*, the Targum *dyed*, the Syriac Version apparently leaves it untranslated. The authority of the great Jewish commentator Rashi (1040–1105 A. D.) for his rendering *silk* is uncertain. Silk, probably brought to Western Asia from China and India
10 by the Persians, does not occur in Ezekiel's enumeration of Tyrian wares in c. 27, nor is it mentioned in Europe before the time of Aristotle (B. C. 384–322); it is not known to have been dyed by the Phœnicians till some time after the 6th century B. C. The word is perhaps a scribal error; in v. 13 it may be an erroneous repetition of the preceding word, and the clause in v. 10 may have
15 been then added to bring the statement into accordance with that of v. 13. The verb *cover* would indicate that a veil (Gen. 24, 65) or some loose garment (1 Kings 11, 29) is intended.

- (10) A common ornament of women;
20 see Hos. 2, 13; Is. 3, 21, &c.

- (11) These words, an introduction of the real into the allegory,
25 are probably a gloss.

- (12) The growth of the nation, for the Northern Kingdom up to the fall of Samaria
30 (722 B. C.), and for the Southern Kingdom a century later.

- (13) The adoption of the Canaanitish cults;
35 Jud. 10, 6; 2 Kings 17, 7–11; Hosea 2, 2–13.

- It was the old custom, never objected to till the time of the writing Prophets (B. C. 760 ff.). Each little community had its Baal or lord (*cf.* notes on Jud. 2, 13), and JHVH was the Baal of the Israelites. The name Baal became
40 offensive to the Prophets as non-Israelitish, and Ezekiel here follows up the indictment of Hosea (Hos. 2).

- (16) The last sentence of the verse is here omitted as unintelligible in this connection.

- (17) Images of gods in human shape, probably Canaanitish (*cf.* 1 Kings 17
45 15, 13); of the forms of these images we have no details.

- (18) *Honey*, not used in the later Israelitish ritual (Lev. 2, 11), may here 19 be meant as a heathen offering (it was used by Babylonians and Greeks); or the rule of Lev. 2, 11 may not have been in force in Ezekiel's day.

- (19) *Sweet savor* = acceptable offering; *cf.* note 11 on c. 6.

- 50 (20) These words are unintelligible in this connection.

- (21) In the worship of Melech (Moloch). The first distinct mention of 20 the sacrifice of children (2 Kings, 16, 3) is under Ahaz (736–715 B. C.), the time when Judah came into closer relations with Syria and Assyria (2 Kings 16, 10); its introduction (or extension) at this time appears to have been due



MODERN ORIENTAL NOSE-RING.

This was not really de- 12 fection from the national deity. The people never ceased to worship JHVH, but with their naïve 13 polytheistic culture, they adopted naturally, without thinking that there was any wrong in it, the 14 worship of their more cultivated neighbors (*cf.* Notes on Judges, p. 44, l. 29).

- (14) These words of the Received Text are unintelligible in this con- 15 nection.

- (15) Shrines (high- 16 places) in tent-like form.

partly to foreign influence, partly to the growth of the religious consciousness, 16 which was accompanied by a demand for intenser religious methods. It is uncertain how far it was practiced by the Israelites before this period; they may have begun early to imitate their neighbors of Moab and Ammon. The story, in Gen. 22, of the attempted sacrifice of Isaac was probably not composed earlier than the time of Ahaz, and may refer to the practice of the eighth century. An ancient custom of this sort appears to be indicated in the older (Judaic) version of the Decalogue, Ex. 34, 20. Cf. Ezek. 20, 25. 26. On Jephthah's daughter see Notes on Judges, p. 80, l. 33.

10 (22) Or, vaulted place of worship. The preceding idolatry was largely 24 rural; this is in Jerusalem itself. Cf. Jer. 2, 28.

(23) Ezekiel appears to assume that Israel adopted some Egyptian cult, 26 but there is no hint of this in the earlier prophetic and historical books or in the worship, and it is, therefore, highly improbable; cf. 20, 8; 23, 3. The 15 Prophet perhaps refers to political alliances (29, 7).

(24) This verse interrupts the enumeration of national defections; it is 27 probably a gloss, perhaps suggested by v. 57.

(25) Assyrian astral worship appears to have been introduced under Man- 28 asseh (690-643 B. C.; cf. 2 Kings 21, 3), who was a vassal of the Assyrian 20 King, and to have continued to Ezekiel's day (Ezek. 8, 16). At the same time there was great devotion to augury and magical arts (2 Kings 21, 6), as there was in the period of decay of the Græco-Roman religion. Cf. Is. 47, 12. 13. See note 16 on c. 13.

(26) Cf. Is. 43, 14; Ezek. 17, 4; 23, 14-17. The Chaldean worship was 29 substantially identical with the Assyrian. The Chaldeans were a tribe in Baby- 25 lonia who got control of that country toward the end of the seventh century B. C. The new Chaldean dynasty was established by Nabopolassar (B. C. 626), the father of Nebuchadnezzar. By Jeremiah and Ezekiel the country is commonly called Chaldea. Its situation was specially favorable for the building up 30 of a great commerce. For the wisdom of the Chaldeans, cf. JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 362. 384. 403.

(27) V. 32 of the Received Text is a gloss which breaks the connection. 32

(28) Israel, says the Prophet, gained nothing and suffered much from its 34 political and religious relations with other peoples. National isolation (the 35 general rule in antiquity) had its advantages for self-development; the Prophets urged it to the utmost because they believed that the sole worship of JHVH was essential to the true life of Israel. In point of fact, Israel gained much in general culture from other nations without swerving from its path to mono- theism, and in the progress of civilization isolation necessarily gave way to union.

40 (29) Deut. 22, 24. The punishment of a free woman for adultery in the 40 law (Deut., Lev.) was death, but the penalty was mitigated as early as the 3^d century B. C. (Prov. 6, 35).

(30) The reference here (vv. 35-41) is to the attack of the Chaldeans, in 41 which, however, the smaller peoples near Judah appear to have joined; 45 25, 3. 6. 8. 12. 15. Israel would cease to give hire because its national existence would be destroyed.

(31) An anthropomorphic representation, the appeasement of JHVH's anger 42 by the punishment of the offenders; but see another side in vv. 62. 63. Cf. note 18 on c. 1.

50 (32) The second clause of this verse, which declares that JHVH's anger will now cease, is opposed to the context (v. 43 declares His purpose to punish), and should be omitted.

(33) The words of the Received Text here omitted are irrelevant in this 43 connection, inasmuch as Israel's lewdness has been the subject of the whole 55 discourse.

(34) Not an abandonment of the allegory and a reference to actual conubial infidelity among the Canaanites (*cf.* v. 49), but a free use of the allegory to represent the Hittite (Canaanite) idolatry, leaving out of view the relation of these peoples to JHVH.

(35) Referring to the religious sacrifice of children (*cf.* above, note 21).

(36) Samaria was larger and Sodom smaller than Jerusalem.

(37) Dependent cities; *cf.* note on Joshua 15, 28.

(38) Ezekiel's estimate of Sodom is noteworthy; he appears not to have in mind the story of Gen. 19. His picture was perhaps drawn from the tradition of his time. Sodom appears to have vanished from the scene before the Israelites entered Canaan. It seems to have been the head of a confederation of cities (Gen. 14). It may have been destroyed by foreign invasion, or by loss of commerce, or by some catastrophe of nature, possibly by an earth-



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SOUTHERN BAY OF THE DEAD SEA.

quake and an explosion of petroleum (see notes on Gen. 19). It was situated near the southern extremity of the Dead Sea, probably in the region which is now covered by the shallow waters of the Southern Bay of the Dead Sea.

(39) Less guilty in the eyes of the Law. It is not probable that the idolatry of Jerusalem was greater in extent than that of Sodom and Samaria, and it was morally not worse except so far as it was more conscious. The Prophet doubtless had in mind what he considered the greater nearness of JHVH to Jerusalem which made its neglect of Him the more heinous. In fact, though the Temple in Jerusalem has associated Him particularly, in our minds, with that city, He was as much worshiped in Samaria as in Jerusalem.

(40) That Samaria, that is, the Northern Kingdom, should be restored was a part of the Prophet's hope for the nation (*c.* 37). There was also expectation of the restoration of other peoples: of Egypt (29, 14), Moab, Ammon, and Elam (Jer. 48, 47; 49, 6, 39); *cf.*, for the hope entertained some centuries later,

- Is. 19, 24. Thus Israel would dwell in the midst of a peaceful community of 16 nations, its supremacy as the special people of JHVH being acknowledged. In accordance with this large-hearted plan Ezekiel here thinks of the restoration of Sodom, that is, in general, of the region once occupied by that city.
- 5 (41) Israel, put on an equality with Sodom and Samaria, would have noth- 54 ing to boast of in the retrospect.
- (42) Idolatry. The Received Text has *wickedness*, but *nakedness* is required 57 by the verb (*displayed*), and by the allegory (see vv. 36. 37. 39). The sense is: as in thy prosperity thou didst scorn Sodom (which had been destroyed for its 10 wickedness), so now art thou, in thy humiliation, scorned by thy neighbors.
- (43) Edom (but not *Aram*, that is, Syria) and Philistia were at this time troublesome enemies to Jerusalem (c. 25). For the reading of the Received Text (*Aram* instead of *Edom*) cf. Notes on Judges, pp. 57, l. 26; 90, 21 and notes on Ez. 6, 14; 27, 16.
- 15 (44) Cf. 34, 23-31; 36, 25-27; 37, 21-28, and notes on those passages. 60 The new covenant was a re-enactment and a moral expansion of the old (represented for the Prophet by the legislation at Sinai), which Israel (v. 59) had despised and broken by its idolatry.
- (45) Inferior to Israel, and dependent on it for religious guidance. The 61 20 word *daughters* also implies tenderness of relation, a family-union of nations—a part of the great prophetic thought of the religious unification of the world. This was to be brought about solely through JHVH's faithfulness to His covenant. Israel, in accepting His blessings, was to recognize its own infidelity and incapacity.
- 25 (46) Punishment must precede (v. 42); then JHVH forgives, as a husband 63 forgives an erring wife, or a father disobedient children. What is here promised is the re-establishment of the national life in Canaan.

Notes on Chapter 17.

- (1) Nebuchadnezzar, King of Babylon; see v. 12. Cf. Jer. 27. 37. The 17, 3 30 exiles appear to have been in communication with Jerusalem; cf. 33, 21; 24, 2. The date of this prophecy is not given.
- (2) Of splendid appearance.
- (3) The majestic cedar of Lebanon is the royal Davidic House (vv. 12. 13), the topmost twig is King Jehoiachin (597 B. C.) and the princes (2 Kings 24, 15).
- 35 Contrast 31, 3.
- (4) Chaldea and Babylon; see note 26 on c. 16. 4
- (5) The royal family (see v. 13). Mattaniah, the youngest son of King 5 Josiah (B. C. 640-609) was made king (B. C. 597-586), taking the name *Zedekiah* (2 Kings 24, 17).
- 40 (6) The word omitted (omitted in RV also) is unintelligible, probably a scribal slip.
- (7) The purpose of the Babylonian King was that Judah should be a quiet 6 vassal kingdom, making no pretensions to independence (v. 14).
- (8) The reading *another* instead of *a* (as the Hebrew has it) is found in 7 45 the Greek, Latin, and Syriac Versions.
- (9) Hophra (*Apries*), King of Egypt (v. 15; Jer. 37, 5-7; cf. Jer. 27, 1-3, reading *Zedekiah* instead of *Jehoiachin*). It was hoped that Egypt would be a match for Babylon, in which case the whole Palestinian seaboard would throw off the Chaldean yoke.
- 50 (10) Judah, as vassal of Babylon, was established under favorable conditions, 8 and, says the Prophet, might have been prosperous and happy, but for a mad desire for independence.
- (11) The King of Babylon (v. 16). 9

(12) The reference, as v. 17 shows, is to the vanity of the hopes which **17** were based on Egypt. The King of Egypt did advance toward Jerusalem (Jer. **37**, 5), but speedily fell back, apparently without fighting (though Josephus, *Ant.* x, 7, 3, declares that he was defeated). Jeremiah says nothing of a battle; **5** **2 Kings 24** does not mention the interposition of Hophra.

(13) An emendation (suggested by v. 17) of an obviously corrupt Hebrew word.

(14) The expression *strong arm and mighty host* looks like an erroneous scribal phrase inserted, with slight changes, from v. 17.

10 (15) The King of Judah. **14**

(16) In accepting the position of King, says the Prophet, Zedekiah promised obedience to the King of Babylon. But the right of revolt is undeniable; Zedekiah's error was not the violation of an obligation, but lack of political wisdom. Ezekiel, however, holding submission to Babylon to be the only policy **15** and the will of JHVH, has no patience with Zedekiah, and treats him with unrestrained contempt.

(17) Hophra (Jer. **37**, 5) effected nothing but a brief interruption of the **17** siege of Jerusalem. That the Chaldeans remained near the city during the Egyptian inroad appears to be suggested by Jer. **37**, 11-13.

20 (18) The reading *choice* (cf. **23**, 7) instead of the doubtful *fugitive* is **21** obtained by a simple transposition of two letters.

(19) Jer. **39**, 1-9.

(20) Jerusalem shall be the capital of the restored nation (the twig planted **23** by JHVH), which, under a Davidic king, shall become very great, having **25** supremacy over all peoples.

(21) Exalt feeble Israel, and abase its powerful enemies. In times of depression there came into existence the opinion that power was connected with wickedness; cf. Is. **2**, 11-17; **26**, 5; 1 Sam. **2**, 4-9; Ps. **113**, 7-9. JHVH's government of the world thus manifested itself in the reversal of existing conditions. **30**

(22) Compare **22**, 14; **36**, 36; **37**, 14 and the note on Psalm **75**, 4.

Notes on Chapter 18.

(1) This proverb (cf. Jer. **31**, 29) expresses a fact of life, and in that sense **18**, 2 remains always true; children do suffer for the sins of parents. Further, it **35** expressed for Ezekiel's contemporaries an ancient legal principle, resulting from the old crude notion of tribal solidarity (Josh. **7**, 24, 25; Ex. **20**, 5); this was set aside by the growth of the Israelitish moral sense (Deut. **24**, 16; 2 Kings **14**, 6). Finally, it was understood, in a mechanical way, by the people as setting forth the personal relation between man and God; thus rewards and **40** punishments were conceived of as heritable, and the sense of personal moral accountability was dimmed.

(2) Ezekiel (following Jeremiah, with elaborate illustration), lays down the **4** rule of absolute individual responsibility. The announcement of this principle (in Deut. **24**, 16; Jer.; Ezek.) marks an epoch in Israelitish ethical development; it is a point to which all growing societies necessarily come. Here, **45** indeed, it is limited to Israel, and has special reference to the discrimination between the good and the bad among the exiles, and the determination of what persons shall return to Canaan (see c. **33**); nevertheless a general principle is involved.

50 (3) Cf. **33**, 25; Deut. **12**, 23. An old religious rule (1 Sam. **14**, 32-34), 6 connected with the belief that the blood, as containing the life, was sacred (that is, ultimately, divine); cf. the note on Lev. **3**, 17. The text is changed so

as to agree with 33, 25; eating *on the mountains* (as the Hebrew reads) was 18 not a ritual offense: it is a different thing from worshipping at rural shrines (6, 3-4).

(4) The *uncleanness* is that of menstruation; see 22, 10; 36, 17; Lam. 5 1, 17; Lev. 12, 2; 15, 19-24. On the grounds of this regulation see W. R. SMITH, *Religion of the Semites*, sec. ed., pp. 447 f. The menstrual discharge, like the blood, was held to be connected with the life, and therefore sacred or *taboo*, and defiling (*cf.* above, p. 104, ll. 21. 32 and note on Josh. 6, 17).

(5) On the *pledge* see Deut. 24, 10-13; Lev. 6, 2.

10 (6) In the non-commercial Israelitish community to demand interest on 8 money was regarded as extortion (*cf.* Lev. 25, 36; Ps. 15, 5). Between the terms *interest* (Deut. 23, 19) and *increase* (Lev. 25, 36; Prov. 28, 8) there seems to be no essential difference.

(7) This undistinguishing mingling of the moral and the non-moral (vv. 9 15 5-9) belonged to the times, religion being a part of the civil law and containing many survivals of crude early customs and ideas; the same thing existed in medieval Europe.

(8) This phrase is corrupt in form, and adds nothing to the sense. The 10 rendering *who does to a brother any one of these things* is somewhat forced.

20 (9) The word *brother* is out of place in this connection, and is no doubt a 18 scribal error.

(10) The *statutes* are moral and ceremonial, including sacrifice. The con- 21 ception is still largely national, and is wholly legal; morality is a matter of divine statute. This last is a step forward in the organization of moral con- 25 ceptions, giving them divine as well as human sanction.

(11) Men have power of themselves to turn from evil to good, or from good to evil. Men's deeds determine their lot in life. Nothing is said of inward experience, repentance, change of heart; these are involved, but the stress is not laid on them. The life and death spoken of are physical.

30 (12) The transposition of the expression *therefor*, based on the Septuagint, 26 adds to the clearness and force of the sentence; the second clause explains wherefor the man dies.

(13) The Prophet's earnest insistence shows that his doctrine was not gen- 29 erally accepted.

35 (14) The expression *against me* is required by the rules of Hebrew con- 31 struction.

(15) On *new heart* and *new spirit* see note on 11, 19.

(16) The immediate object of the discourse is to induce the people to turn from their sins by showing that their fate was in their own hands (*Why 40 will ye die?*). The Prophet looks on life as a mass of actions.

(17) The statement that God does not desire the death of him whose sins 32 bring on him death (that is, the wicked, v. 23), is here meant specifically for the Israelites. How far Ezekiel would have extended it to non-Israelites we have no means of determining. The conflict between God's desire and His 45 judicial action is assumed by the Prophet without remark.

Notes on Chapter 19.

This chapter, whose softer tone is in striking contrast with the fierce denunciations amid which it stands, belongs chronologically after c. 33.

(1) In the Hebrew Lament or Elegy (*qináh*; see Professor BUDDE in *The 19, 1* 50 *New World*, vol. 2), each line or verse consists of two short clauses, the second, which is the shorter of the two, giving a mournful cadence (see the Book of Lamentations). The law of the rhythm is not always carefully observed, and it is sometimes impossible to reproduce the rhythmical effect in English.

(2) The sing. *prince*, as the Greek Bible reads, is in accord with the fol- 19
lowing sing. predicates; the Heb. *princes*, however, may be understood as
referring to the three kings.

(3) *Like* is obtained by the insertion of one Hebrew letter; the form thus 2
5 becomes parallel to that of v. 10. The translation of RV, *What was thy mother?*
a lioness, is rhythmically bad, and *How was thy mother a lioness!* is syntactically
obscure and doubtful.

(4) The Israelitish nation. The allegory represents the nation as the mother
of mighty monarchs.

10 (5) Jehoahaz (B. C. 609) the son of Josiah (B. C. 640-609), 2 Kings 23, 31-34. 3
He was personally insignificant, but represents the decaying fortunes of Judah.

(6) The expression *men he devoured* is a poetical allusion to royal prowess.

(7) The *nations* is put generally for the Egyptians. 4

(8) A slight change of vowels gives *cried out* (=raised a hue and cry)
15 instead of the inappropriate *heard* of the Received Text.

(9) Jehoiachin (B. C. 597), 2 Kings 24, 8-16; Jer. 22, 24-30. His father 5
(the elder brother of Jehoahaz), Jehoiakim (B. C. 608-597), is here omitted
because he died in peace on the throne.

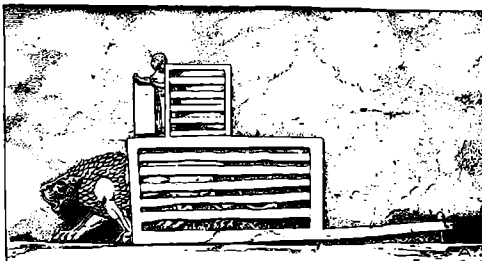
(10) *Their dwelling-places he ravaged* is an emendation for the impossible 7
20 *knew their palaces* of the Received Text; other proposed readings are: *broke*
down their palaces (an inappropriate act for a lion) and *couched in his lair*
(which is not violent enough for the context).

(11) Instead of *cities* we might, by a slight change in the Hebrew, read
forests; but this seems unnecessary.

25 (12) The description is poetically colored; Jehoiachin does not seem to have
been an able prince, but his unhappy fate excited the sympathy of patriots;
after long imprisonment he saw better days (2 Kings 25, 27. 30). His depor-
tation (B. C. 597) is the point from which Ezekiel dates his prophecies (cf. note 3
on c. 1).

30 (13) The Chaldeans. Contrast v. 4^a.

(14) VV. 8.9 are an expanded parallel to v. 4, but the Hebrew text is in a 8
9 confused state. The line *in a cage they confined him with hooks* (which in the
Hebrew stands at the beginning of v. 9) must be transposed, and *with hooks*
must be attached to the clause following, *Away they led him* (cf. v. 4). Lions
35 were transported and kept, by the Assyrians, in cages formed of thick bars of
wood. When the animal was to be hunted, an attendant raised the door of



ASSYRIAN LION'S CAGE.

the cage, and allowed him to
go out. [Captured princes of
nations conquered by Assyrian
kings were sometimes confined
in cages. Sardanapalus (669-625
B. C.), for instance, relates, in
the cuneiform account of his
Arabian campaign, that he placed
certain princes of the Kedarenes
(cf. note on 27, 21), with dog-
collars around their necks, in
cages at the east gate of Nineveh.
(Cf. Assurb. Prism, cols. viii,

50 II. 29; ix, III, SCHRADER'S *Keilinschriftl. Bibliothek*, vol. II, pp. 217. 219. 229;
see also Esarh. II, 4, *op. cit.*, p. 129). The Heb. word for *cage* in our passage is
an Assyrian loanword.—*Away they led him with hooks* means, with cords
fastened to hooks, or rings, passed through the nose (the nasal septum), or
the jaws, or through the lower lips, as shown in the subjoined illustration,

from a relief at Khorsabad, as well as on the great dolerite monolith of Esar-haddon (*cf.* Ezra 4, 2), found at Zinjirli in Northern Syria (NE of the Gulf of Alexandretta and NW of Aleppo), and now in the Royal Museum, Berlin. *Cf.* 29, 4; 38, 4; Is. 37, 29 (= 2 Kings 19, 28); also Job 41, 2.—P. H.]

(15) The expression *they brought him into strongholds*, 10 which in the Hebrew stands after *the King of Babylon*, is a gloss (which abandons the allegory) on *In a cage they confined him*.

(16) The second allegory represents the nation as a wide-spreading fruitful vine, one of whose great branches becomes a king (Zedekiah, B. C. 597-586), who destroys both himself and his mother (that is, the nation).

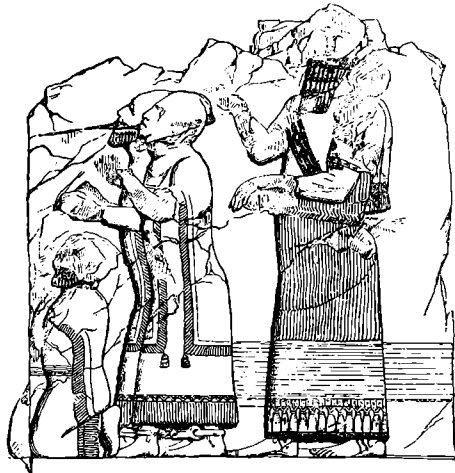
(17) The reading *in a vineyard*, instead of the impossible *in thy blood* of the Hebrew, is got by a slight change of the consonants.

(18) The Hebrew has the plural: *its mighty branches became royal sceptres*, 11 that is, the nation produced a succession of kings. This gives a good sense in itself, but the context (see v. 14) calls for a reference to a single ruler (and so the Greek Bible understands it). One stately branch (Zedekiah) towers to the clouds (so properly RV^M) amid the mass of boughs (that is, in the midst of the people). This is, of course, an idealizing picture of nation and king; 30 Zedekiah was a weak and worthless ruler, and is denounced unsparingly by Ezekiel; see 17, 16; 21, 25 (Heb. 30) and *cf.* above, note 12.

(19) The capture of Jerusalem (B. C. 586) by the Chaldeans, and the 12 destruction of the national political life (vv. 12-14). There is no longer a king (v. 14); Zedekiah was blinded and carried to Babylon (2 Kings 25, 7), 35 but of his subsequent fortunes we have no information; Ezekiel does not mention him in 33, 21, or after that date. He is here (v. 14) charged with being the author of the destruction of the city; if he had submitted, the city would have been spared (*cf.* Jer. 38, 20-23).

(20) The *wilderness* represents the desolate state of the nation. 13

(21) The Received Text reads: *Fire is gone out from the branch of its* 14 *boughs, has devoured its fruit*; but the *fruit* is already withered by the east wind (v. 12), and is here better omitted. V. 14 appears to sum up the situation: the mighty branch, itself set on fire (v. 12), has communicated the fire to the whole vine. The description was written after the destruction of Jerusalem 45 (B. C. 586), of which it speaks as an existing fact.



CAPTIVES WITH HOOKS PASSED THROUGH
THEIR LOWER LIPS.

10



Notes on 20, 1-44.

20, 1

(1) That is, 590 B. C.

(2) On *Elders* and *consult* see notes on 8, 1 and 14, 1.(3) Instead of *searched out* (which is used only of reconnoitering or spying 6 out, Deut. 1, 33; Jud. 1, 23, &c.) read *given* as in v. 15.

(4) Ex. 3; Deut. 11, 9-12. Ezekiel gives a striking summary of the religious history of the nation, independent both in its historical statements and in its view of JHVH's relation to the early times. Cf. Neh. 9; Ps. 105.

(5) *Abominations* = idols. 7

10 (6) Nothing is said in our Pentateuch of such a prohibition. The Israelites of that time, a band of roving tribes, seem not to have adopted Egyptian worship. See note 23 on c. 16. The Prophet, looking at the past from his own point of view, infers that there must have been a law against Egyptian worship.

15 (7) Perhaps a tradition in Ezekiel's time; it is not in the narrative as we 8 have it. Whether the Israelites were idolaters, in the wider sense, in the Egyptian period is uncertain (cf. note on 16, 26 and 23, 3). They no doubt had household images (*Teraphim*; see note on 21, 21), and Am. 5, 26 may express the belief that in the Wilderness they had other images, but text and sense of that passage are doubtful.

20 (8) That His reputation as a powerful deity might not suffer by His 9 apparent inability to do what He had promised.

The *Name* represents the person of the deity, and here = *reputation* (as in 16, 14; Ps. 72, 17). So the expressions *for the sake of Thy Name* (Ps. 25, 11), *for the sake of the glory of Thy Name* (Ps. 79, 9) refer to JHVH's purpose 25 to maintain His character for protection and kindness. Cf. Mal. 1, 11; see also the note on Lev. 24, 11.(9) To *profane* the name of a deity is to refuse it reverence.(10) The *nations* are the Egyptians, and perhaps the Canaanite peoples; cf. Ex. 15, 14, 15, with which Ezekiel was probably acquainted.30 (11) The Prophet doubtless has in mind the original Book of Deuteronomy, 11 i. e. cc. 12-26 (which he must have seen in Jerusalem, 2 Kings 22, 8), the *statutes* of which are mostly against idolatry, and also the priestly *tôrâh* (or *ritual law*) of his time, which had been growing for centuries. But the contents and tone of his own collection of laws (44-46) show that our Books 35 of Leviticus and Numbers and much of Exodus were not yet in existence in his day. Before the entrance into Canaan the Israelitish tribes had probably nothing but the simplest (unwritten) rules of ritual and morals. The earliest code, commonly known as *The Book of the Covenant* (cf. Notes on Leviticus, p. 83, l. 9), Ex. 21, 2-22, 19 (Heb. 18), belongs to the 9th or 8th century.40 (12) The Sabbath, which had hitherto been a simple popular festival (2 Kings 12 4, 23; Is. 1, 13), was now (especially among the exiles, deprived of the Temple-worship) becoming more prominent and beginning to assume the character which after a while made it the pivot of the Jewish religious organization: cf. Jer. 17, 21-27; Is. 56, 2; 58, 13. The Sabbath was, probably, originally a taboo 45 day (cf. above, p. 131, l. 8), but was gradually organized in the interests of morals and religion; for the view that it was originally a day of propitiation see JASTROW, in the *Am. Journ. of Theology*, April, 1898.

50 (13) Ex. 32, 10; Deut. 9, 14. A more favorable view of the early religious 13 character of the nation is taken in Hos. 2, 15; of this period there were no doubt varying traditions and interpretations. The first written records (in David's time, about B. C. 1000) appear to have been annals of the time. The traditions of the earlier periods were not set down till a couple of centuries later.

(14) A motive additional to that of v. 9 (cf. note 8).

17

(15) The anthropomorphism, though gross, is to be taken literally. Cf. note 20, 21 18 on c. 1.

(16) The introductory particle (literally *also* or *moreover*) really suggests 23 the contrast between the severity of vv. 23, 24 and the lenity of v. 22, and is 5 better rendered by *yet*: *though I withdrew my hand* (v. 22), *yet I swore to scatter them*.

(17) See Deut. 5-11, and the parallel parts of Exodus and Numbers. These narratives represent the ideas of later times; the nomadic Hebrews had no such religious history before their entrance into Canaan (cf. Notes on 10 Judges, p. 44), and the conditions were not such as to suggest the thought of exile—an idea which does not appear till the Assyrians come on the scene (Am. 5, 27; about B. C. 750).

(18) Ezekiel appears to regard the devotion of first-born children as an old 26 national custom, and therefore, of course, instituted by JHVH. In that case it 15 was JHVH to whom the children were offered. See note 21 on c. 16. It is impossible that the Israelites, before or after the entrance into Canaan, should have *devoted* (that is, sacrificed) all their first-born children; no such custom existed among the Canaanites. Theoretically the first-born, like all firstlings, belonged to the deity (Ex. 22, 29 = Heb. 28) and were redeemed (Ex. 13, 13). 20 The Canaanitish peoples at times sacrificed children (2 Kings 3, 27; Deut. 12, 31; Jer. 7, 31; Lev. 18, 21; cf. G. F. MOORE, in *Journ. of Bibl. Lit.*, vol. 16, Boston, 1897, p. 164), and the custom was probably adopted from them by the Israelites. In Ezekiel's time the better public opinion repudiated such sacrifices. The Prophet explains the contradiction by declaring that JHVH in 25 giving such deadly ordinances intended to teach the people the evil of them by destructive punishment. The attitude of JHVH is differently described in Jer. 7, 31; 19, 5, where He declares that He did not command this thing. Jeremiah (unlike Ezekiel) had little sympathy with the ritual (Jer. 7, 22), and did not think it necessary to regard it as a divinely ordered custom.

(19) The Canaanitish worship, which the Israelites, an undeveloped nomadic 30 people, readily adopted. See Judges, Samuel, Kings, *passim* and compare note 10 on c. 6.

(20) *Offensive* is *exasperating, irritating, producing or provoking anger*; the Hebrew is literally *the provocation of their oblations*.

(21) For the technical term *sweet savor* = *sacrifice, oblation*, literally 35 *satisfying, acceptable odor*, cf. note 11 on c. 6.

(22) This verse is a bit of popular etymology, probably a gloss by a scribe; 29 it seems less likely that the Prophet would insert such a remark in an address of JHVH. The play upon words in the Hebrew is simple: *māh hab-bā māh* 40 *ashér attēm bā'im shām*.

(23) Literally *to practice harlotry after* (Jud. 2, 17; see the note on Lev. 30 17, 7), that is, as an unfaithful wife (cf. c. 16); but the ritual term *harlotry* is ambiguous,—it refers to idolatry simply, but it is likely to be taken in a moral sense, and is better paraphrased: *to go in faithlessness after or to go* 45 *astray after* (see note on Jud. 2, 17) or *to forsake to follow &c.* *Abominations* = idols or deities (cf. above, note 5).

(24) The seriousness of the situation is revealed by this long and striking 31 review of the national offenses; they should see that consultation was not a matter of course.

(25) The national inclination to idolatry is put as a national resolve. The 32 words express contempt for idolatry, a contempt that, so far as we know, was felt at that time nowhere in the world but in Israel (not even in Persia). The adoration of images, harmless in itself, was condemned by the religious instinct of the Prophets as, at that time, inseparably connected with low con-

ceptions of the deity. The movement against the worship of images seems to 20 have begun as early as the eighth or the ninth century B. C. (Ex. 20, 4).

(26) The wilderness between Babylonia and Canaan, contiguous to various 35 peoples. Cf. Is. 40, 3-5.

5 (27) A legal expression, the old English *implead*, to contend against one in a court of justice.

(28) The reading *by tale*, instead of the Hebrew *in* (or, *by*) *the bond of 37 the covenant*, is given by the Greek Bible; the form of the Hebrew text is doubtful, and its meaning obscure.

10 (29) The sifting of the exiles. All, having been brought out from Chaldea 38 into the Wilderness, were there to be passed under the rod, like sheep, one by one (*by tale*), each being examined. The bad would be left in the Wilderness, the good would go on to Canaan.

The actual procedure was different. Most of the exiles appear to have 15 remained in Babylonia; those who returned became one with the people who had not been carried away. The movement toward monotheism, both in Babylonia and in Canaan, was part of the general intellectual and moral growth. Idolatry lingered for a time (Zech. 13, 2), but was speedily outgrown. Whether any considerable portion of the exiles was absorbed in the surround- 20 ing populations is uncertain. The Samaritan secession (Neh. 13, 28; Jos., *Ant.* xi, 7, 2; 8, 2-4) took place when monotheism was well established (about B. C. 430, or possibly fifty years later); the date given by Josephus (about B. C. 334) seems to be too late.

(30) The Greek Bible has *put away* instead of *serve*, but this misses the 39 25 contrast which appears to be intended.

(31) This exhortation is ironical. The sense is: no matter how set you may be in your ways now, hereafter you shall obey me. The obedience is largely ceremonial (vv. 39-41); the point is that JHVH alone, and no other god, shall be worshiped.

30 (32) The omitted phrase *in the land* is superfluous,—a gloss to explain 40 *mountain* or *there*.

(33) That is, I shall be revered as a deity, honored as one able to restore 41 the fortunes of His people. The rendering of ARV, *I shall be sanctified*, has for us a moral content not found in the original. *Sacred* is here the opposite 35 of *common*, *profane*. Compare Lev. 10, 3.

Notes on 20, 45-21, 32.

(1) VV. 45-49 should stand in the next chapter, as in the Hebrew. 45

(2) The *South* is Palestine. Babylonia, where the Prophet now dwelt, was 46 regarded as being in the north (though it was east of Jerusalem), because 40 the route for caravans and armies passed northward through Syria to the Euphrates. Compare note 4 on chapter 1.

(3) *Forest* is equivalent to *land*.

(4) The invasion of Nebuchadnezzar, B. C. 588 (2 Kings 25; cf. Jer. 30, 23, 24; 47 32, 28, 29).

45 (5) The people were obstinately skeptical as to the fate of the city; their 49 spokesman in Jerusalem was the prophet Hananiah (Jer. 28), who represented the traditional faith in the national God.

(6) So 20, 47. In the terrible destruction wrought by the Chaldeans there 21, 3 could be no distinction of persons.

50 (7) Till it have done its work. 5

(8) Literally *with breaking of loins*, the physical effect which OT attributes 6 to great anguish of soul. In ancient life generally, violent bodily sensations are

connected with emotion; cf. Jer. 4, 19; Job 4, 14. 15. See also the violent out- 21
cry and the gesture of dismay in v. 12; cf. 6, 11; 21, 17; 22, 13.

(9) The Prophet's passionate grief vents itself in a wild ode to the aveng- 9
ing Chaldean sword (vv. 9-11).

5 (10) The Hebrew text is in bad condition, part of it (here omitted) yielding 10
absolutely no sense.

(11) The *trial* is the time of testing for the people, which is to result in 13
their purification; cf. Jer. 20, 12; Pss. 66, 10; 139, 23; Is. 28, 16.

(12) The words omitted are unintelligible.

10 (13) Various attempts have been made to emend the phrase here omitted. 14^a
The present Hebrew text is unintelligible. ARV render: *and let the sword be
doubled the third time*; but a sword cannot be *doubled*, and *third time* is not
a correct rendering, and would be here meaningless. The most natural emenda-
tion would be: *Say: It is the sword of the fallen*. Other renderings are: *Let*
15 *the sword of heroes bereave* or *Curve the hand for a third sword* or *Seize*
the sword with the hand. The first of these requires somewhat violent changes
in the Hebrew; the others do not agree with the context, in which the
avenging sword (of the Chaldeans) is described as *the sword of the slain*.

(14) This paragraph, vv. 14^b-16, is a prose parallel to the Ode, vv. 9-11. 14^b

20 (15) The sword *surrounds* the victims (the people of Jerusalem), so that
they cannot escape.

(16) It is appointed to turn to all sides; the four points of the compass 16
are got from the Hebrew by simple changes. Another emendation is: *Make
thyself sharp toward the right and the left*.

25 (17) The agitation of the Prophet (expressed in the preceding paragraphs 18
of this chapter) seems to have been caused by the news that the King of
Babylon had set out on the march to Jerusalem.

(18) The capital city of Ammon, about twenty-five miles northeast of 20
Jericho; it was rebuilt by Ptolemy Philadelphus (B. C. 285-246), and called
30 after him Philadelphia; its site is supposed to be represented by the ruins
called 'Ammân. See CONDER, *Heth and Moab*, c. 5, and cf. note on Jud. 11, 4.

(19) We should perhaps read: *to Rabbah of Ammon and to Jerusalem*
of Judah.

(20) Dramatic representation of the King's hesitation as to his point of 21
35 attack. The methods of divination are the usual ones: arrows variously
inscribed were thrown into a vessel, shaken, and one drawn out, the inscription
on which decided the question (used also by the pre-Mohammedan Arabs and
by certain tribes of the North American Indians); *Teraphim* were North Semitic
household gods (Gen. 31, 19; 1 Sam. 19, 13; Hos. 3, 4), or, perhaps, deities of
40 a more general character (cf. note 7 on Jud. 17, 5); the method of consulting
them is not known (it was probably by lot). The liver, as seat of life (cf.
Lam. 2, 11) was sacred, and its color and form indicated good or bad fortune.

(21) The expression rendered in RV: *which have sworn oaths unto them* 23
cannot be so translated; it is perhaps a gloss, but is now in such form as to
45 be beyond translation.

(22) Their insensate confidence reminds JHVH of their career of disobe-
dience, and drives them on to their fate. They regard the Prophet's prediction
of the capture of the city as a vain (that is, untrustworthy) divination.

(23) Zedekiah (B. C. 597-586), who was, however, rather weak than wicked. 25

50 (24) The King shall be discredited, and the state turned topsy-turvy. 27

(25) The future Davidic king who shall reign over the united nation
(37, 21-24) on the return from exile.

(26) Repeated from vv. 9, 10, but in a different sense. There it is the sword 28
of the Chaldeans sent by JHVH against Israel; here it is the sword of Ammon

unsheathed against Israel by national hate. Ammon was the lifelong enemy 21 of Israel; see Jud. 3, 13; 11, 4; 1 Sam. 11, 1; 14, 47; 2 Sam. 8, 12; Am. 1, 13; Jer. 49, 1; 1 Macc. 5, 6, 7.

(27) The Ammonites, relying on their prophets and diviners, expected vic- 29 tory. Some attack, not mentioned in our historical documents, seems to be referred to; see, however, 25, 3.

(28) The people of Jerusalem; it is the time of the attack of the Chaldeans.

(29) The Chaldeans shall invade Ammon, and the latter may sheathe her 31 useless sword. With this description of the Chaldeans compare the similar 10 description in 7, 21-24.

Notes on Chapter 22.

(1) The Hebrew reads: *Thou hast brought on thy days, and art come to* 22, 4 *thy years*. The emendation is based partly on the context, partly on the Ancient Versions. A single day of judgment (the destruction of the city) is 15 intended (v. 3). The second clause, written in full, reads: *and hast brought on thy time* +of reckoning+; the verb is here omitted as not necessary to the sense.

(2) By form of law; cf. 1 Kings 21. 6

(3) See Ex. 22, 21, 22; Lev. 19, 34; cf. note 6 on c. 14. Care for the *stranger* 7 (Heb. *ger*, a resident alien, who did not have the rights of a citizen, and was 20 therefore peculiarly exposed to oppression) is an attractive feature of the Israelitish legislation of this time (cf. note on Lev. 17, 8).

(4) See note 3 on chapter 18. 9

(5) Only one of the acts mentioned under this head (vv. 9-11) has a really moral character; the others are either ceremonial (approaching an unclean 25 woman), or old legal marriage-customs, such as appropriating the concubines of a deceased father (cf. 1 Kings 2, 13; 2 Sam. 16, 22; Gen. 35, 22; 49, 3; Herod. 3, 68; Hom. *Il.* 9, 453, and see W. R. SMITH, *Kinship and Marriage in Early Arabia*, Cambridge, 1885, pp. 88, 270), or marrying one's half-sister (Gen. 30, 12). That marriage with a daughter-in-law was formerly legal in Israel may 30 be inferred with probability from Gen. 38. As culture increased, public opinion turned more and more against such marriages, and began to formulate itself in Ezekiel's time; they are prohibited in the *Law of Holiness* (Lev. 17-26), the compilation of which was probably begun a few years after this chapter was written; see Lev. 18, 8, 9, 15.

(6) Similar offenses are mentioned by preceding Prophets; they are the 12 universal social crimes.

(7) In grief and horror; see note on 21, 6. 13

(8) By the destruction of the nation's political existence, whereby He will 16 become, in the eyes of the nations, a non-sacred person, not worthy to be 40 revered as a deity, inasmuch as they will suppose Him incapable of protecting His own people; cf. 20, 9; 36, 20-23.

(9) Israel is here (vv. 18-22) the dross consumed in the smelting-furnace, 18 not the purified silver. Contrast Is. 1, 25. On ancient methods of smelting see RAWLINSON, *Phœnicia*, c. 10. Cf. also Deut. 4, 20; 1 Kings 8, 51; Jer. 11, 4.

(10) A land morally and religiously unrefreshed and desolate. *Rain*, 24 instead of *cleansed* (v. 24), and *whose princes-royal*, instead of *conspiracy of her prophets* (v. 25), are given by the Greek Bible and are required by the connection.

(11) Compare note 7 on chapter 13. 28

(12) See c. 13; Jer. 23, 32-40. On vv. 25-27 see notes on c. 18. The charge that the priests do not teach the people the difference between sacred and common, and clean and unclean, probably refers to the fact that the ritual

law had been added to in Ezekiel's time, and the priests (or some of them) 22 failed to observe the new requirements; this seems to have been particularly true of the sabbaths, for the observance of which more stringent regulations had been made. The priests doubtless acted for the most part in ignorance: 5 neglect of ritual is not a fault of the class.

(13) This second arraignment, by class (vv. 25-29), is the same in substance as the first (vv. 3-12), with the omission of vv. 10, 11, and the addition of v. 28. Cf. Zeph. 3, 1-4.

(14) Jeremiah and his friends were then in the city, but Ezekiel's words 30 refer to the people and the rulers. Cf. Jer. 7, 1-15; 5, 1.

Notes on Chapter 23.

(1) A variation of the allegory of c. 16, both branches of the nation being 23, 1 here described.

(2) See note 23 on c. 16.

15 (3) The expression *they played the harlot* (cf. above, note on 20, 30) is a scribal addition, not found in the Greek Bible.

(4) Aholah (or more accurately *Ohlâh*) means a *dwelling* (literally *tent*), 4 Aholibah (or rather *Ohlîbâh*) = *my dwelling is in her* (a name like Hephzibah = well-pleasing, literally *my delight is in her*, Is. 62, 4). The first name 20 indicates that JHVH dwelt in Northern Israel, the second that His dwelling-place was in Judah. The two women occupy the same relation to Him; the religious cult of the Northern Kingdom was looked on by the Prophets as corrupt, but not as heretical; see Am. 5, 21-24 (cf. Is. 1, 11-17); Hos. 2-4; 8, 12. It is only in Exilic and post-Exilic historical writings (1 Kings 12, 31; 2 Chr. 13, 25 9-11) that the charge of heresy is made.—The sentence omitted at the end of this verse is a gloss, an interpretation unnecessary and not in Ezekiel's manner.

(5) In the Exilic code (see Lev. 18, 18) it is forbidden to marry the sister of a living wife. Either Ezekiel did not accept this new rule (in the eighth century such marriages were lawful, Gen. 29, 27), or he thought that an allegory 30 might ignore it.

(6) The reading *high dignitaries* (Heb. *rabbîm*, as in Jer. 39, 13; RV, *chief 6 officers*) is obtained by dropping one letter. Another emendation, perhaps preferable, gives *warriors* (Assyr. *qurâde*). The *neighbors* of RV is inappropriate (Assyria was not neighbor to Israel), and the rendering *famous* is improbable. 35 The word recurs in vv. 12, 23.

(7) Political alliance (*doting*, v. 6) led, says the Prophet, to the adoption of 7 Assyrian cults prior to the fall of Samaria (722 B. C.). Nothing is said of this by the Prophets of that period; see Amos and Hosea. The stellar worship mentioned in 2 Kings 17, 16 may have been Assyrian. Political relations with 40 Assyria began under Ahab (854 B. C.) and Jehu (842 B. C.); see 2 Kings 15, 19, 20, 29. The literal references to idolatry, here and in vv. 30, 39, are perhaps glosses; elsewhere in this chapter idolatry is described as lewdness.

(8) Capture of Samaria (B. C. 722), 2 Kings 17.

(9) After the death of Hezekiah (B. C. 690), the Assyrian worship became 12 popular in Jerusalem, and so remained till the fall of the city (B. C. 586); 2 Kings 21; Ez. 8; Jer. 44, 15-19. Relations with Assyria began under Azariah (Uzziah) about 741 B. C.; see 2 Kings 16, 7; Is. 7; 2 Kings 18, 19.

(10) These figures may have been actually seen, or the expression may be 14 merely a way of saying that reports of the Chaldean power had been heard.

50 (11) The plate facing p. 38 shows the Assyrian royal costume, which the 15 Babylonian closely resembled. The latter consisted of a fringed robe reaching to the ankles, over which, apparently, was a close-fitting vest reaching to the

knees; both these garments were richly embroidered. The girdle or sash was 23 worn over the vest; the tiara was like that of the Assyrian kings. The dress of the high civil and military officers (of which few details are given on the monuments), though less magnificent than that of the king, was doubtless rich 5 in material and ornament; so we may judge from the tone of Ezekiel, who must have been familiar with it. See RAWLINSON, *Anc. Mon.*, 1, 485 ff.; 3, 1 ff. The king figured on the plate facing p. 38 is the Conqueror of Samaria, Sargon (cf. Is. 20, 1), the father of Sennacherib.—For *fillets* see above, notes on 13, 18.

10 (12) Palestine was held by Egypt from the battle of Megiddo, B. C. 608 16 (2 Kings 23, 29) till the battle of Carchemish, B. C. 605, where the Egyptian power was crushed by Nebuchadnezzar (2 Kings 24, 7), and Judah then became a vassal of Babylonia; 2 Kings 24; Ezek. 17. On the worship introduced from

Babylon see Ezek. 8. Judah's relations with Assyria and Babylonia were closer than those of the Northern Kingdom, and its opportunity for borrowing religious customs better (v. 11).

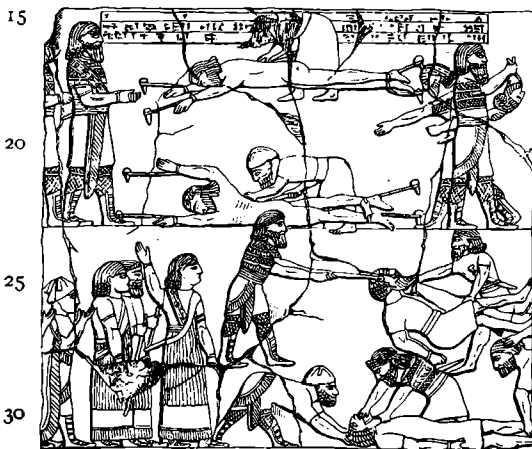
(13) Became weary of the 17 Babylonian yoke; 2 Kings 24, 1. 20; cf. Jer. 27, 1-8.

(14) Allusion to the great 20 political power of Babylon.

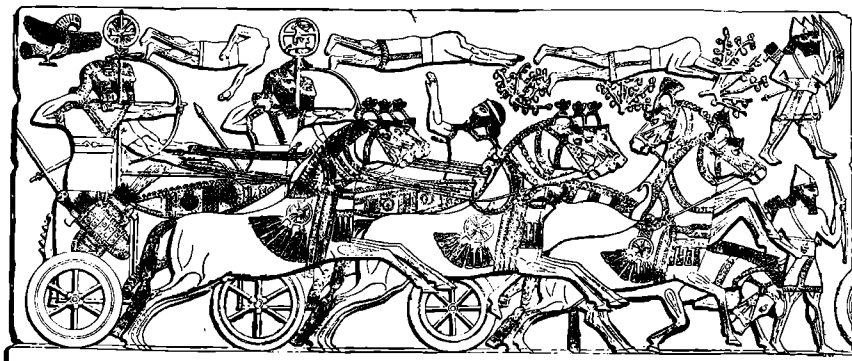
(15) Provinces of the Baby- 23 lonian empire, apparently on the border of Elam (cf. note on 32, 24). Assyria also, conquered by Babylon, was a province of the empire, which comprehended a host of peoples (v. 24) from all Western Asia.

(16) The word *cars*, lit. 24

wheels, seems to be a general term for military vehicles. Cf. note 2 on c. 10.— 35 For *shield* and *buckler* see note on 39, 9.



MUTILATION OF ASSYRIAN CAPTIVES.



ASSYRIAN WAR-CHARIOTS (NIMROOD).

(17) Such mutilation of captives was common in Babylonian and other 25 ancient warfare. King Assurnâcirpal (B. C. 884-860), for instance, states in

col. i, l. 117 (*cf.* l. 92 and ii, 115) of his cuneiform annals (*Records of the Past*, 23 vol. 3, London, 1874, p. 50; SCHRADER, *Keilinschriftliche Bibliothek*, 1, p. 71) that he cut off hands and fingers of the captives, or nose and ears, &c.; *cf.* the illustration on p. 140, from a relief at Kouyunjik, Room 33, also the story of Zopyrus, Herod. 3, 154, and RAWL., *Ancient Monarchies*, i, c. 7. In the same chapter RAWLINSON describes the Assyrian war-chariots (see the accompanying engravings from sculptures at Nimrood, the ancient Calah, and com-



ASSYRIAN BATTLE-SCENE (FROM NORTH-WEST-PALACE, NIMROOD).

pare the illustrations in the Notes on The Psalms, pp. 175. 192).

(18) Alliance with Egypt against Assyria and Babylon was a favorite policy 27 of the Israelitish governments, but it was always opposed by the Prophets, who feared all foreign social and religious influence; Is. 30, 1-5; 31, 1; Jer. 37, 5 (Josiah was an exception, 2 Kings 23, 29). Egypt 15 was better known and a milder suzerain than Assyria or Babylon.

(19) Jerusalem shall be conquered by Nebuchadnezzar, and thus the folly of her political and 20 religious apostasy demonstrated.

(20) Exile and political annihilation.

(21) The unintelligible expression and *gnaw its sherds* must be 25 omitted, or changed to *and drain its dregs*.

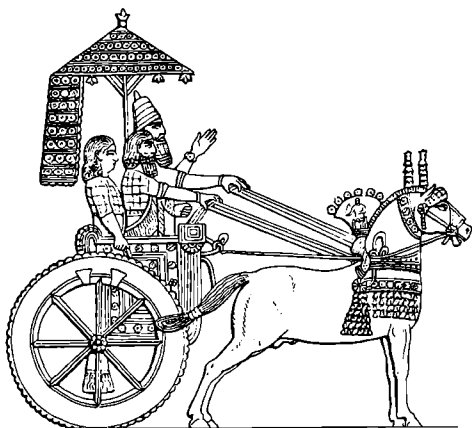
(22) Child-sacrifice. With this verse begins a new picture of the national idolatry. See notes on 30 16, 20; 20, 26.

(23) The most flagrant offense was the practice of foreign cults in the 38 Temple at Jerusalem; 2 Kings 16, 10-18; 21, 4. 5; 23, 4. 6. 7. 11. 12.

(24) The expression *the same day* (lit. *on that day*) is here, by error of scribe, introduced into the Hebrew from the next verse.

(25) Description (vv. 40-44) of idolatrous worship under the figure of a 40 harlot receiving visitors; *cf.* Jer. 4, 30.

(26) The men *from afar* represent foreign cults.



ASSYRIAN CHARIOT OF THE TIME OF SENNACHERIB.

(27) In vv. 40, 41 the Hebrew addresses the woman (Jerusalem) in the singular; for the sake of clearness the third pers. plural is here used, as in the context.

(28) *Kohl* or *kohol* (as in *alcohol*, which comes to us from the Arabic) is a fine powder of antimony (*stibium*) and galena, used for blackening the inner edge of the eyelids (*cf.* E. W. LANE, *Manners and Customs of the Modern Egyptians*, vol. 1, pp. 14 ff.); the Hebrew term is *pūk* (2 Kings 9, 30; Job 42, 14), and *kohl* (which occurs in OT only in this verse) appears to be a borrowed word, perhaps found by Ezekiel in Babylonia (Assyr. *gukhtu*?).

(29) The offerings due to JHVH were set before foreign deities.

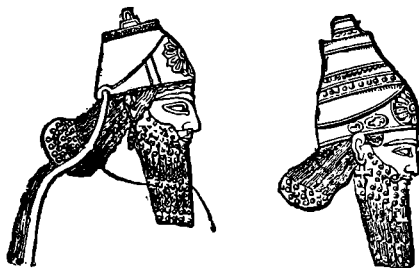
(30) The reading of the Greek Bible, *music*, is preferable to that of the Hebrew, *a multitude at ease*, which is not clear or appropriate; *cf.* 26, 13. Music was an ordinary accompaniment of religious festivals (Am. 5, 23; *cf.* Notes on the Psalms, p. 217, l. 11), and drunkenness was common (Is. 28, 7; Hos. 4, 11; Deut. 14, 26; *cf.* 1 Cor. 11, 21).

(31) The *men of the common sort* indicates the extent of the idolatry, which included all accessible cults.

(32) The Hebrew text of v. 42 is difficult. The omission of the expression *brought in* seems to be the simplest way of securing a good sense.

(33) The reference to the *Wilderness* is apparently intended to indicate the contemptible character of the men who are crowned by the two women (that is, the low nature of the cults practiced by Israel).

(34) The *splendid crowns* refer to the elaborate head-dress worn by certain races of the ancient East, *e. g.* the Assyrians. The Assyrian royal head-dress was a tiara rising in a graceful curve and surmounted by a peak-like projection. It was generally ornamented with a succession of bands of more or less elaborate patterns, the lowest band generally so rising in front as to give space for a rosette and similar ornaments. The height of the tiara varied in different periods; it appears to have been made of cloth or felt, and to have been of three colors: red, yellow, and white. The ornaments were probably embroidered in threads of gold, side of the back hair. See RAWLINSON, *Anc. Mon.* I, 486 f., and *cf.* OHNEFALSCH-RICHTER, *Kypros*, Plates xii. xlv. xlviii; also the picture of King Sargon in the full-page illustration facing p. 38.



ASSYRIAN HEAD-DRESS.

or were composed of thin gold plates attached to the cloth. Sometimes the king wore a simple band or fillet (see above, notes on 13, 18), with rosette in front, and fringed and ornamented ribbons, one hanging down on each

(35) V. 43 is an intelligible gloss, which refers in some way to the unchastity (idolatry) of the two kingdoms.

(36) Idolatry.

(37) Not the Babylonian conquerors; the expression represents the ideal justice that will be executed.

(38) As adulteresses; compare Deut. 22, 24 and note on Ez. 16, 40.

(39) Other nations.

Notes on Chapter 24.

(1) 2 Kings 25, 1; Jer. 52, 4. The date (B. C. 588 or 587) was added later by the Prophet.

(2) The expression *this very day* is repeated in the Hebrew by scribal error. 24

(3) The *caldron* is Jerusalem, the *pieces of flesh* its inhabitants, the *rust* 3 (v. 6) its impurity, moral and ceremonial. The whole is a picture of the siege. Compare the somewhat different representation in 11, 1-13.

(4) As if for a feast. It is not said that the act was performed by the 5 Prophet. Cf. c. 4 and above, p. 104, l. 13; also below, note 3 on c. 40.



HIRED MOURNERS SINGING DIRGES FOR THE DEAD.

(5) Instead of the first *bones* a slight change in the Hebrew gives *wood*, which is required by the connection; so also *pieces* must be read, as in v. 4.

(6) The highest and best of the people of Jerusalem shall suffer.

10 (7) V. 6^b is out of place here, but follows naturally after v. 10 where the 6 process of boiling is described.

(8) The blood of injustice and of child-sacrifice. See c. 22. According to 7 ancient ideas human blood, a sacred thing, was, if left visible, dangerous and cried out to the deity for vengeance; if covered with earth (so that it could 15 not be seen by the deity), it was harmless; Lev. 17, 13; Job 16, 18; cf. Gen. 4, 10. JHVH here leaves the blood visible that He may take vengeance (v. 8).

(9) The expression *let the bones be burned* must be omitted as incorrect, 24, 10 since elsewhere (v. 5) the bones are boiled.

(10) They are not to be distributed by lot as in an ordinary feast, but to be scattered (allusion to exile). This act naturally follows the cooking (v. 10).

5 (11) The caldron is now empty, and, in order to purify it, is again subjected 11 to a heating-process, but in vain (vv. 11. 12).

(12) The sentence rendered in RV: *she hath wearied herself* (margin: *me*) 12 *with toil* is corrupt beyond translation.

(13) The word *rust* is repeated by error at the end of v. 12, and at the begin- 13 ning of v. 13 the Hebrew has *in thine impurity* (a scribal error), to which is added the gloss *lewdness*.

(14) Jerusalem is beyond cleansing; there is nothing for her but destruction.

(15) The Greek Bible here adds an amplification of this sentence; whether 14 it is from a Hebrew MS, or is simply the addition of a Greek scribe, is uncertain. It reads: *Therefore will I judge thee according to thy bloodshed, and according to thy devices will I judge thee, thou impure, notorious, and exceedingly provoking one.*

(16) That is, *thy wife*. This is the only occasion on which Ezekiel shows 16 tenderness of feeling. Toward the people he is uniformly hard (except in c. 18) up to c. 32; after that he is sympathetic and encouraging, but not tender.

(17) On mourning-customs see 2 Sam. 15, 30; Mic. 3, 7; Jer. 16, 7; Lev. 17 13, 45. Grief was shown by the reversal of ordinary habits of dress: head and feet were left bare, and the beard, the ornament of manhood (*cf.* 2 Sam. 10, 4), was covered out of sight. The friends of the family were invited to a 25 funeral feast, and hired mourners (*cf.* Hor. *Ars poet.* 431: *qui conducti plorant in funere*) accompanied the rich to their graves, singing dirges for the dead (*cf.* Jer. 9, 17; Am. 5, 16; Eccl. 12, 5). *Cf.* the cut on p. 143 and note 12 on c. 32.

(18) Instead of *bread of men* (which is here meaningless) read by slight change of the Hebrew, *bread of mourning* (or *mourners*) or *funeral bread*, as 30 in Hos. 9, 4; and so in v. 22.

(19) They should be crushed into silence when the news came of the 24 capture of the city. There seems no sufficient reason to doubt that in reality the Prophet's wife died, and that he acted as is here described, though it is possible that the picture is purely an imagined symbol, see c. 4. He uses 35 every expedient to force on the people belief in the impending fall of the city; for till they believed this, they would not turn from their evil ways.

(20) See chapter 33, verse 21. 26

(21) See 3, 26. The truth of his predictions having been exhibited, he can 27 then speak with hope of being listened to. The exiles did not believe that 40 Jerusalem could fall.



Notes on Chapters 25-32.

THE interval between the investment of the city by the King of Babylon (24, 2) and the reception of the news of its capture (33, 21) is represented as a period of waiting; the Prophet turns from Israel, and directs his 45 denunciations against foreign nations. These prophecies were not all delivered in this interval (see the dates prefixed to or indicated in the various chapters);

but the arrangement is ideally appropriate, since the punishment of enemies properly precedes the final establishment of the nation. In Jeremiah the predictions against foreign peoples are put together at the end of the Book in the Hebrew (46-51), in the middle in the Greek (25, 14-31, 44). In Isaiah 5 they are placed more loosely in the middle (13-23; cf. Notes on Isaiah, p. 130, l. 12).

Notes on Chapter 25.

(1) A Semitic people, dwelling east of the Jordan, neighbors and constant enemies of the Israelites. Cf. Zeph. 2, 8-11; Jer. 49, 1-6, and see note on Ezek. 21, 28.

(2) Compare Isaiah 44, 16 and note on Psalm 40, 15.

(3) The date of the prophecy is after the destruction of the city. The charge brought is not of military assault (but see 2 Kings 24, 2), but only of exultation; the Ammonites may have seized on some of the Israelitish territory (Jer. 49, 1). Jeremiah (49, 6) has a

enmity against Israel was of the same sort as Israel's enmity against Ammon, and the two peoples were morally on a par. There is no extra-national sympathy in Ezekiel's mind. The absence of such sympathy (the result of imperfect social intercourse) was one of the defects of ancient morals. Ammon retained its nationality down to the Maccabean period (1 Macc. 5, 6), after which it vanishes from history.



BEDOUIN.

word of promise for 3 Ammon, Ezekiel none. Cf. Ezek. 21, 28-32.

(4) Heb. *Benê Qêdem*, the nomadic tribes (Bedouins) of the adjoining eastern desert (cf. the cut on p. 146 and *Psalm*, p. 224, fig. 5; also note on Jud. 6, 3).

(5) Cf. 21, 20.

(6) The Prophet's attitude is not ethical, but national. Ammon's

(7) A Semitic people, dwelling east of the Dead Sea. Their language was 8 nearly identical with Hebrew (cf. the notes on Is. 15, 2.4 and the translation of the *Moabite Stone* in *Records of the Past*, New Series, vol. 2, pp. 200 ff.), and their civilization the same as that of the Israelites. They were conquered 40 by David (about 1000 B. C.), later were tributary to the Northern Kingdom, and to Assyria, and were now subject to Babylon. They had been severely treated by Israel, and took their revenge when Jerusalem was captured. The Moabite King Mesha (about 850 B. C.) in his inscription on the famous Moabite Stone (cf. Notes on Isaiah, p. 213, no. 7) speaks of Israel just as Ezekiel speaks 45 of Moab. Cf. Zeph. 2, 8-11; 2 Kings 24, 2.

(8) Of the three cities mentioned, the first (now *Ain Surweimeh*) is on the 9 extreme north, near the Dead Sea; a little to the southeast of this is the second (now *Tel Ma'in*), and still to the south the third (now *Qureiyât*). See CONDER, *Palest.*, pp. 253, 257; G. A. SMITH, *Histor. Geogr. of the Holy Land*, c. 26. A 50 fuller form of *Baal-meon* is *Beth-baal-meon* (Josh. 13, 17). Both forms of the name occur on the Moabite Stone. The cut on p. 146 represents part of the noble gorge (the *Callirrhoe* of Josephus) in which are the hot baths resorted

to by Herod in his last illness. The hot springs are 1600 ft., and the top 25 of the cliffs 2500 ft., above the level of the Dead Sea. *Kiriathaim* is mentioned in l. 10 of Mesha's inscription. Cf. Jer. 48 for a fuller picture of Moab.



MODERN BEDOUINS FROM THE NEIGHBORHOOD OF DAMASCUS.

(9) A Semitic people dwelling to the south and southeast of the Dead 12 Sea. They were conquered by David, but finally, with varying fortunes, became independent (2 Kings 8, 20; 16, 6, where read *Edomites* instead of *Syrians*; cf. Notes on Judges, p. 57, l. 27), till they fell under the Assyrian power. They



UPPER ZERQA MÂ'ÎN NEAR BAAL-MEON.

were subdued by John Hyrcanus I. (about 125 B. C.), and compelled to accept circumcision and the Jewish law (Joseph., *Ant.* xiii, 9, 1); but not long after 10 this (B. C. 40) an Edomite (Idumean) family (the Herodian) obtained the Jewish throne (Jos., *War*, i, 6, 2). The tradition regarded Israel and Edom as closely

akin (Gen. 25, 25-26; Mal. 1, 2). They doubtless spoke the same language, 25 and had the same civilization; the sages of Edom were renowned (Obad. 8; Job 2, 11). About B. C. 621 the relations between Edom and Israel appear to have been friendly (Deut. 23, 7-8). But, at the time the Prophet wrote, the 5 Israelites had come to feel bitter hatred toward the Edomites, the reason of which seems to have been an attempt on the part of the latter to get a portion of the spoils of Jerusalem when it was captured by the Chaldeans (Obad. 11; Ps. 137, 7). This feeling continued, and in the Talmud, Edom, as a typical enemy, stands for Rome. Cf. 49, 7-22. The Edomites, like the Ammonites, 10 were absorbed, not long after the Roman conquest (B. C. 64), in the population of Palestine.

(10) From north to south; Am. 1, 11; Jer. 25, 23.

13

(11) A Semitic people, of unknown beginnings (Gen. 10, 14), similar to the 15 Israelites in language and general culture. According to some Egyptologists 15 the Philistines were pirates from southwestern Asia Minor, who conquered the sea-coast of Canaan about the time (B. C. 1100) that the Israelites were getting possession of the interior. The two peoples, as neighbors, were enemies, and so continued till the Philistines vanished from history after the Maccabean time.

(12) The Cherethites were one of the principal tribes of the Philistines 16 20 (David's body-guard, 2 Sam. 8, 18).

(13) Ezekiel's attitude toward all these peoples is determined not by 17 religious or moral but by political considerations, and has nothing to do with the moral and religious greatness of Israel; cf. Zeph. 2, 4-7; Jer. 47.

Notes on Chapter 26.

(1) The prophecies against Tyre form, from a literary point of view, the 25 26, 1 most splendid and interesting section of Ezekiel's book. Tyre seems to have been not unfriendly to Israel from David's time on, and in Zedekiah's reign (B. C. 597-586) wished to enter into a league with that king against Babylon (Jer. 27, 1-3). This last fact gives the clue to the Prophet's position: in his 30 view the enemies of Nebuchadnezzar were the enemies of יהוה and of Israel, the inciters to fatal revolt; he treats Tyre as he treats Zedekiah (17, 12-21). See also below, note 3. Tyre was not behind Babylon in moral and religious culture. Cf. Is. 23; Jer. 47, 4, and see below, notes 6, 8, and note 4 on c. 27.

(2) The number of the month is lost; as the destruction of Jerusalem is 35 assumed (v. 2), the date must be later than the fifth month (Jer. 52, 12).

(3) Apparently Tyre rejoices that Jerusalem, her commercial rival, the com- 2 commercial gate (or market) of the nations, is taken out of the way; but Jerusalem does not seem to have occupied such a position. The precise meaning is not clear, but it is evident that Tyre is represented as exulting over the fall of 40 Jerusalem, and this is an additional reason for the Prophet's hostility. Another rendering of the last clause of v. 2 (got by a slight change of text) is: *she who was full* (populous) *is now laid waste*. This gets rid of the direct statement that Tyre was (commercially) benefited by the fall of Jerusalem, but the difficulty of the expression *gate of the nations* remains. It is better to retain 45 the Received Text, in which the exultation of Tyre is directly expressed. The prophecy was uttered after the capture of Jerusalem in 586 B. C.

(4) The king's name is spelled by his contemporaries, Jeremiah and Ezekiel, 7 more correctly with *r* instead of *n* (Nebuchadnezzar = Bab. *Nabû-kudurri-uçur*, 'May Nebo protect my labor'); the change of *r* to *n* (Nebuchadnezzar) occurs 50 only in later writings, as 2 Kings 24, 25, Chronicles, Ezra, Daniel.

(5) A title found in some Assyrian inscriptions.

(6) Dependent cities. The chief part of Tyre was on an island. The city 26, 8 is first mentioned by an Egyptian traveler of the fourteenth century B. C. (*Records of the Past*¹, Vol. 2, p. 111); it appears to have been subdued by the

Assyrians in the ninth century (by King Assurnâcirpal, 884-860 B. C.; see *Records of the Past*¹, Vol. 3), but kept up a stubborn fight, and had maintained a sort of independence till now.

(7) Not a sort of *testudo*, formed by shields joining one another, which the assailants held in a sloping position above their heads, as represented in the accompanying engraving from the Column of Trajan, Rome;* but a large wicker structure which protected the besiegers against the missiles of the besieged. See BILLERBECK, in the Johns Hopkins Contributions to Assyriology, Vol. 3, p. 175, and the two cuts on p. 149. Compare note on 4, 2.

(8) Ezekiel himself informs 14 us (29, 17-20) that this prediction was not completely fulfilled: Nebuchadnezzar got no booty from his attack on Tyre. The Prophet's foresight was at fault, as his whole attitude toward Tyre was ill-judged. As to the date and results of the siege we have no precise information; according to Menander (Joseph, *Confl. Ap.* 1, 21) it lasted thirteen years.



ROMAN TESTUDO.

Tyre is referred to in NT (Matt. 11, 21; Acts 12, 20) as a flourishing city and so continued down to the end of the thirteenth century of our era, when it fell into decay. In the eighteenth century A. D. it was again occupied, and now contains about 6000 inhabitants, one half of whom are Persian 40 Metawileh (a Moslem schismatic sect). See RAWLINSON, *Phœnicia*; PIETSCHMANN, *Phönizier* (in the ONCKEN series), 61 ff., 302 ff.; STANLEY, *Sinai and Pal.*; LE STRANGE, *Palestine under the Moslems*, c. 9; CONDER, *Palestine*, p. 111; and cf. Notes on Isaiah, p. 148 and p. 212, no. 4.

(9) Rulers of maritime places, dependents or allies of Tyre.

(10) This elegy is here given as it stands in the Greek Bible, the form 17 there being simpler and more symmetrical than in the Hebrew. The additions found in the Hebrew text seem to be due to scribal expansion: to *vanished* is added *perished*; the *renowned city* is further described as *mighty in the sea, she and her inhabitants* (the mention of *inhabitants* is out of place, the personage described being the city); the line *dismayed are the isles* (or *coasts*) 50

*The white marble shaft known as the *Columna Trajana* was erected by the architect Apollodorus, of Damascus, in 113 A. D. The monument is covered with Reliefs representing the campaigns of the Emperor against the Dacians.

which are in the sea at thine outgoing is parallel to tremble the coasts in the day of thy fall, and might be retained, with the substitution of some word for isles and the omission of the words *which are in the sea*, but, like the other additions, it appears to be a gloss. These passages being omitted, the Hebrew text still calls for emendation in several places.

(11) Sheol.

(12) The *people of old time* are the former generations now dead; Tyre is to pass out of the land of the living into the death-in-life of the nether world.

(13) According to the translation here given, Sheol (*primeval wastes*) is conceived of as a land barren of cultivation. Cf. the Babylonian mythological poem of Ishtar's Descent to Hades, SAVCE, *Hibbert Lectures*, 1887, pp. 221 ff.; JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 565 ff. The Received Text reads *like primeval wastes*, comparing Tyre in Sheol to ancient ruins and desolate lands, a sense good in itself; yet, in this connection, the expression seems to be parallel to *in the Underworld*, and to contain a description of Sheol.

(14) Instead of the meaningless *set glory* of the Hebrew, we must read *nor have a place*, as in the Greek Bible.

(15) Political destruction; cf. note on v. 14.



ASSYRIAN SOLDIER,
PROTECTED BY
SHIELD, UNDER-
MINING A WALL.

Notes on Chapter 27.

(1) This is the completest description we have of the commerce of Tyre, and is an important geographical and archeological document; see RAWLINSON, *Phœnicia*, c. 9.

(2) The whole chapter is called a *lament*, but the elegy proper is contained in the final section, vv. 32-36.

(3) It was probably the most beautiful city of that time. Ezekiel's minute knowledge of its life came doubtless both from Jewish and from Babylonian sources.

(4) The city is portrayed as a ship—maritime commerce was the source of its prosperity; on Phœnician ships see PERROT-CHAPIEZ, *Histoire de l'Art*, &c., 3, 517; RAWLINSON, *Phœn.*, 272 ff. The accompanying engraving represents a terra-cotta model of a Phœnician ship, from Amathus on the southern coast of Cyprus. For ancient notices of Tyre see MOVERS, *Phœn.*, ii, 1, pp. 188 ff. Tyre, like Delos, was called, by late Latin and Greek poets, a *floating island* (LUCAN, *Pharsalia* 3, 217: *Tyros instabilis*); see MOVERS, *op. cit.*, p. 201.



TERRA-COTTA MODEL OF PHœNICIAN SHIP.

- (5) The materials (vv. 5-7) are the best that the world afforded.—*Senir* is 27, 5-7 the Amorite (and probably the Babylonian) name of Mount Hermon (Deut. 3, 9); cf. 1 Kings 5, 8. The oaks of *Bashan* (v. 6) were famous (Is. 2, 13), and have not yet disappeared.—*Chittim* (Gen. 10, 4) is Cyprus (so called from the city Kition=Larnaka) and probably certain neighboring Mediterranean coasts and islands.—Ivory, for boxes and vases, was very early used in Egypt, whence it may have been carried to Chittim. It is mentioned in the Amarna tablets (about 1400 B.C.) as having been brought, as a present, from Babylon to Egypt. The Egyptian ivory panels in the subjoined engravings were 10 found in Nimrood (Calah). They may have been carried from Egypt to Assyria.—On *linen* (v. 7) see above, p. 123, l. 46.—The many-colored sails served in ancient times as distinguishing marks (cf. Is. 33, 23).—*Elishah* (Gen. 10, 4) is probably the coast of Greece.—The *cabin* seems to have been a tent built on the deck; cf. note 4 on c. 30.
- 15 (6) Tyre was at this time the chief city of Phœnicia, the rest of the 8, 9 country being tributary to her.—*Zidon* (i. e. 'Fishing-place'), about twenty miles



EGYPTIAN IVORY PANELS, FROM NIMROOD (CALAH).

north of Tyre, the oldest, and formerly the most powerful, of the Phœnician cities; cf. note 26 on c. 28.—*Arvad* (Aradus) in the extreme north of Phœnicia, is the island of *Ruâd*, opposite Tartûs, eighty miles above Zidon.—*Gebal* 20 (Byblos), v. 9, about half-way between Zidon and Arvad.

The terms *rowers* and *calkers* express the commercial and political subordination of these cities to Tyre.

(7) The Hebrew text has *Paras and Lud and Phut*, in which the first word 10 is generally rendered *Persia*, and the second identified with the *Ludim* of Gen. 25 10, 13. But it is highly improbable that Tyre drew soldiers from the remote and hardly known Persia, and the existence of a *Lud* in Egypt is very doubtful (see W. M. MÜLLER, *Asien und Europa*, p. 115). For *Lud* (here and in Gen. 10, 13) we should probably read *Lub*, that is, the *Libyans*, tributaries of Egypt, dwelling on her northwest border. Instead of *Paras* read *Cush*, in conformity 30 with the parallel list in 30, 5. *Phut* (Gen. 10, 6) was an African people, dwelling southeast of Egypt and on the opposite Arabian coast, near the strait of Bâb-el-Mandeb (see BRUGSCH, *Ägypten*, p. 110; MÜLLER, *l. c.*).

According to this emended statement it was in part from Egypt and her dependencies that Tyre recruited her army. Our information regarding the

relations between the two countries at this time (see 26, 1) is meagre, but the two were generally bound closely together, commercially and otherwise.

The figure of the ship is strictly maintained in vv. 4-9^a. 25^b-36; the paragraph 9^b-25^a describes the commerce of the city. Because of this apparent abandonment of the allegory some expositors regard vv. 9^b-25^a as a later interpolation. It may be so; yet the description of the commerce is naturally connected with the ship, and Ezekiel is fond of such minute details (*cf.* cc. 16. 20).

(8) Before *on thy walls* the Hebrew has *and thine army* (RV, *with thine army*). This expression, which is unintelligible, might be changed to *in thine army*, as in v. 10; but the connection seems to call for a geographical or ethnical term. The Hebrew may also be read *and Cilicia*, or, by a slight change, *and Hethlon* (48, 1); but, as the commercial relations of Tyre with these countries are uncertain, it is, perhaps, better to omit the expression.

(9) An unknown name, for which it has been proposed to substitute *Zemar* (Gen. 10, 18). The Greek Bible has *guards*. The similarity of the geographical points of view of Ezekiel and Gen. 10 is to be noted; that chapter was probably drawn up or completed about this time. It omits Persia in its map of the world, as Ezekiel probably omits it in his.

(10) *Tartessus*, in Spain beyond the straits of Gibraltar (Herod. 4, 152), a Phœnician colony. *Cf.* notes on Is. 23, 6; Ps. 72, 10, and below, note 28.

(11) For the silver, *cf.* Jer. 10, 9; the other metals were found in Spain, or perhaps brought from other regions, possibly Cornwall in England.

(12) See Gen. 10, 2. *Javan* is Ionia in Asia Minor; for *Tubal* and *Meshech* see note on 32, 26. For the connection of Ionia with slave-trade, *cf.* Joel 3, 6.



ASSYRIAN BRONZE VESSELS.

(13) Copper is now found in Asia Minor, and occurs in very early Babylonian remains; to the Greeks it came from Cyprus (*copper*, Lat. *cuprum* = *Cyprian metal*), and the Assyrians received it from the region between Assyria and Armenia. As a rule, copper was used with an alloy of tin (10-25 per cent.). The Biblical word for *copper* is also employed for *bronze* (the alloy of copper and tin). In Assyria vessels, weapons, and other metal implements were made of bronze down to 800 B. C. Iron was not used in the valley of the Euphrates and Tigris before 1000 B. C. The sword of Rammân-nirari I. (about 1350 B. C.), now deposited in the British Museum, is made of bronze (see *Trans. Soc. Bibl. Archaeology*, 4, 1876, p. 347, and *cf. Revue Archéologique*, 1883, p. 145). The accompanying illustrations represent two Assyrian bronze dishes found at Nimrood (Calah) and now in the British Museum. The most

important of the Assyrian monuments in bronze hitherto discovered is the 27 decoration of the gates of the palace of Shalmaneser II., at Balawât; cf. Notes on the Psalms, p. 206, l. 10, and note on Josh. 6, 19.

(14) Gen. 10, 3. Usually identified with Armenia, though this is uncertain: 14 5 Central Asia is the home of the horse. The second *horses* is omitted as a gloss; the Hebrew word does not mean *war-horses*.

(15) *Rodan* (so the Greek Bible, not *Dedan*, see v. 20 and cf. note on 6, 14) 15 is Rhodes, and the *coasts* are Mediterranean; the enumeration passes from northwestern Asia to the sea. The *ivory* and *ebony* may have been brought 10 by the Rhodian Phœnicians from Africa and India.

(16) So the Syriac Version has it, and so we should probably read, instead 16 of Heb. *Syria* (cf. note 43 on c. 16), since the latter is mentioned below (v. 18); the list now descends to the south of Canaan. The *pearls* and precious stones may have come from that region, and also the *embroidered work*.

15 The *fine linen* and *purple* are difficult; they are omitted in the Greek Bible, and may belong to Syria or to some other land; *fine linen* (Heb. *bûç = byssus*), a kind of batiste, was a product of Egypt (cf. above, p. 123, l. 50), and *purple* is referred in v. 7 to Elishah.

(17) Perhaps the place of that name east of the Jordan, Jud. 11, 33. *Pannag* 17 20 is unknown. Instead of these two words it has been proposed to read *spicery* (Gen. 43, 11) and *wax*.—*Balm* is the aromatic resin exuding from the mastic-tree (*Pistacia lentiscus*), a product of Gilead; Gen. 37, 25; Jer. 8, 22.

(18) A place near Damascus, 18 famous for its wine, probably to be identified with the modern district of *Halbûn*. In an inscription of Nebuchadnezzar occurs the expression *wine of * * Çimmin, Hilbûn, Aranabân*, and this has been suggested here (*wine of Helbon and Zimmin and Aranan*), instead of the Hebrew *wine of Helbon, and white wool, Wedan and Javan*. This emendation is attractive, but omits, without sufficient ground, the word here rendered *white*.

(19) The *Vedan* and *Javan* 19 of the Heb. must be omitted; the first of these names is unintelligible, and the second has already (v. 13) been introduced.

(20) *Uzal* (so properly RVM) is in Southern Arabia, Gen. 10, 27.

(21) *Cassia* and *calamus* (sweet cane or sweet flag, *Acorus calamus*) were 45 used by the Jews in the preparation of the sacred oil; Is. 43, 24; Ex. 30, 23-24.

(22) In Northern Arabia, south of Edom; 25, 13; Gen. 25, 3.

(23) A nomadic people in the north of Arabia, southeast of Edom; Gen. 21 25, 13; Is. 21, 17; 42, 11; 60, 7; Jer. 49, 28.

(24) The great commercial people of Yemen, who retained their pre-emi- 22 nence till after the beginning of our era. Cf. Jer. 6, 20; Is. 60, 6; Job 6, 19; Ps. 72, 10, 15. The Sabeans were famous (*Par. Lost*, 4, 162).

(25) *Raamah*, Gen. 10, 7, near the Persian Gulf.

(26) *Merchants of Sheba*, after *Eden* in the Hebrew, is a scribal repetition 23 from v. 22 (where also *merchants* is an insertion).—*Haran*, in Northwestern



BRANCH OF MASTIC-TREE.

- Mesopotamia (*cf.* Gen. 11, 31), a sacred city and centre of trade.—*Canneh*, 27 perhaps Calneh in Babylonia (Gen. 10, 10), or Calno (Is. 10, 9) in Assyria.—*Eden* (the first vowel is slightly different from that of the *Eden* of Gen. 2; Ezek. 28, 13), the Aramean district around Birejik (where the Euphrates becomes 5 navigable), W of Haran, N of Mitân (*Joshua*, p. 48, l. 12), between Edessa and Aintab; *cf.* 2 Kings 19, 12.—Asshur may be here introduced as representing the crowning-point of Tyre's commercial greatness, but we expect a more particular designation of place, alongside of the other particular places, and the text is perhaps corrupt.—*Chilmad* is identified with *Kalwâdha*, near Baghdad.
- 10 MEZ (*Gesch. der Stadt Harran*) reads the verse: *Haran and the Edenites were thy merchants; Asshur and all the Medes were thy merchants.*
- (27) The text is in a bad condition. 24
- (28) *Ships of Tarshish*, large merchantmen (*cf.* our term *Argosies*, meaning originally vessels of Ragusa in Dalmatia). See Is. 2, 16; 23, 1. 14; 60, 9; 15 Ps. 48, 7 and above, note 10.
- (29) Or, *heavily laden*.
- (30) The shipwreck (capture of the city). 26
- (31) The inhabitants of the Mediterranean coasts. 29
- (32) Originally the hair seems to have been cut off and deposited in the 31 grave, in order to maintain a vital connection with the dead friend; later the hair-cutting became a mere ceremony. The original significance of the dust and ashes is not clear,—they were, perhaps, originally the dust of the grave and the ashes of the funeral pile, and the ritual act expressed the identity of the living with the dead. *Cf.* note on Lev. 21, 5.
- 25 (33) The elegy, vv. 32-36, is in Ezekiel's masterly manner, poignant and 32 picturesque.
- (34) *Glorious* is an emendation of the unintelligible expression of the Hebrew (RV, *like her that is brought to silence*).
- (35) The Septuagintal reading of v. 34^a commends itself by its appropriate- 34 ness, and should be adopted.
- (36) In v. 34^b the Hebrew has: *all thy people in the midst of thee*; the change of one letter gives *into the midst of it* (the sea), which accords better with the verb *fall*.
- (37) The rendering *hiss at thee* (ARV; and so LUTHER, *pfeifen dich an*) 36 35 conveys a wrong impression; it is not scorn that is meant, but horror and grief.
- (38) On the fate of Tyre see note on 26, 14.

Notes on Chapter 28.

- (1) The prince as representative of the glory of the city. According to 28, 2 the Greek historian Menander (*Joseph. Cont. Ap.* 1, 21) the king at this time 40 was Ithobal II. (Ethbaal = *Devotee of Baal*).
- (2) The Prophet makes the King speak from the point of view of polytheism; *cf.* Is. 14, 13. 14. Certain ancient kings (those of Egypt and of Assyria, for example) believed themselves to be physically allied to the gods; whether or not the King of Tyre shared this belief is uncertain. The word *god* may 45 be simply a rhetorical expression of power and glory. So the city is called a *divine abode* because of its splendor.
- (3) An ancient Hebrew sage; see note 10 on c. 14. 3
- (4) Instead of *sage* the Received Text has *hidden thing* (RV, *secret*); but, as the following verb probably means not *hide* (RV), but *be equal, comparable* 50 to (as in 31, 8), the reading of the Greek Bible, *wise* (or, *sage*) is preferable. The reading *magician* also is possible.
- (5) The *wisdom* of Tyre is here commercial; in v. 5 the sense is: *by thy 4 great cleverness in trade.*

(6) The Chaldeans; cf. 30, 11; 31, 12; 32, 12.

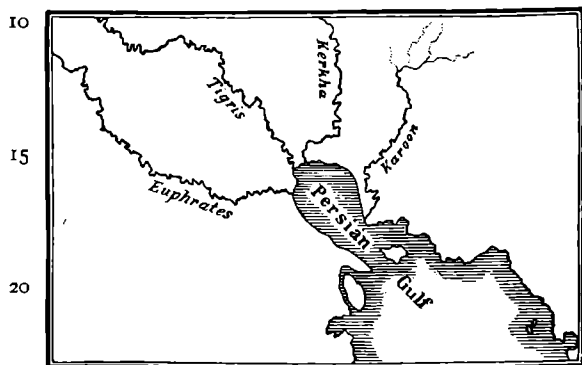
28, 7

(7) The *splendor* of the king, because it claims to be divine (v. 2), shall be *profaned*.

(8) A death which deprives one of sacred burial (cf. note on 31, 17).

8

5 (9) According to Herodotus (2, 104) the Phœnicians practiced circumcision, 10 and, in that case, *uncircumcised* meant for them, as for the Hebrews, *outside the national pale, unclean*, therefore not entitled to honorable burial, or to an honorable place in Sheol; cf. 32, 19. 32; Jer. 9, 25. 26.



FORMER MOUTHS OF FOUR RIVERS EMPTYING INTO THE PERSIAN GULF.

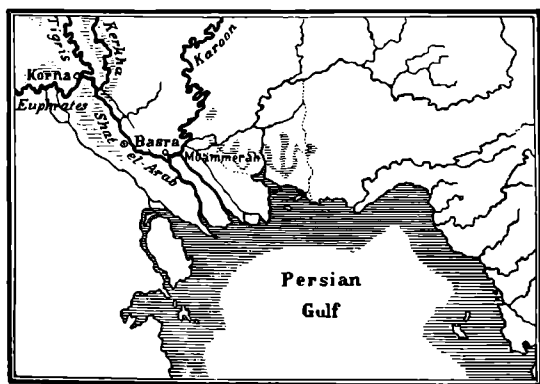
(10) This *elegy* is not 12 in the usual poetic form. The Prophet's tone is one of triumph rather than of pity. The text in vv. 12-16 is in places corrupt.

(11) No satisfactory sense can be got from the omitted words, *sealer* (or, *seal-ring*) of . . . (RV, *thou sealest up the sum*).

(12) The expression *full of wisdom* is omitted in the principal MS of the Greek Bible, and by some modern editors.

25 of Eden is similar to, yet different from, that in Gen. 2. The Prophet had before him not the latter, but a fuller Babylonian narrative, out of which that in Genesis also was probably drawn up; cf. the old *Hymn of Creation*, in *Rec. of the Past*², vol. 6, p. 109. The position of the Babylonian Eden here referred to 30 is unknown; it was probably in the north (v. 14), and so possibly was situated the original Eden of Genesis (the present text of Gen. 2, 8-14 is the result of numerous modifications).

[According to the Babylonian Gilgamesh Epic (cf. 35 above, note 14 on c. 14) Paradise was situated in the South at 'the mouth of the rivers,' viz. Euphrates, Tigris, Karoon, and Kerkha, all of which emptied separately into the Persian Gulf. The Jewish exiles in Babylonia, however, appear to have transferred 45 Paradise to the sources of the Euphrates and Tigris in the north, because they believed that God dwelt in the North,



PRESENT DELTA OF EUFRATES.

50 and not, as of old, at Horeb; cf. the notes on Ez. 1, 4; Is. 14, 13; and JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 506. 577.—P. H.]

(14) The Hebrew has nine stones, the Greek Bible twelve (cf. Ex. 28, 17-20), the Syriac eight,—scribal differences. The names and characters of most of the stones are doubtful.

(15) Some adornment, now impossible to determine (ARV, *tabrets* and 28 *pipes*; others, *settings* and *ouches*).

(16) So the Greek Bible. The King is not a Cherub, but (like Adam in 14 Gen. 2. 3) is in the sacred garden under the charge of a Cherub. The Cherub 5 here performs the function of the Assyro-Babylonian bull-deities (*lamassu, shedu*), as guardian of a sacred place (so in Gen. 3). Cf. note 6 on c. 1 and note 17 on c. 10; see also No. 4 in the full-page illustration facing p. 2.

(17) The mountain is identical with the garden (v. 13); it is the private park of the gods, in which privileged human beings were permitted to dwell 10 on certain conditions. It seems to have been in the North (cf. Is. 14, 13); so the Hindoo *Meru*. The private residence of the gods was perhaps placed in the North (see p. 154, l. 49) as a region of mystery; it was on a mountain as a lofty and mysterious place.

(18) Stones of divine fiery splendor, marks of the divine ownership of the 15 mountain; possibly an allusion to *aërolites* (cf. JASTROW, *op. cit.*, p. 490 below).

(19) The whole description shows the impression made on the Prophet's 15 imagination by the greatness and splendor of Tyre. Her king, he says, dwelt with the gods, but only so long as he was morally good: the overthrow of Tyre is represented as punishment for its sin (pride and violence); in Ezekiel's 20 conception (26, 2) this sin was chiefly hostility to Israel, which was antagonism to the God of Israel (28, 2).

(20) The Prophet here for the moment abandons his comparison, and intro- 16 duces the real Tyre.

(21) That is, no longer sacred; as a denizen of the sacred mountain he 25 was sacred. Probably some mythical story, now unknown, underlay this picture. Cf. the Babylonian *Hymn of Creation* referred to above, p. 154, l. 28.

(22) Cf. Genesis, chapter 3, verse 24.

(23) The representation returns to the actual city (vv. 17-19). 17

(24) The term *sanctity* (so we must read, instead of *sanctuaries*) contem- 18 30 plates both the dweller in the sacred mountain, and the city regarded (as Jerusalem and many ancient cities were regarded) as specially consecrated to, and favored by, a deity.

(25) The consuming fire issues from the city itself: its own sin destroys 35 it. The picture of the dismay felt by the allies of Tyre and other peoples at its fall is doubtless in accordance with the facts.

(26) Zidon, as a prominent anti-Babylonian city (Jer. 27, 3), is involved in 22 the punishment of her suzerain, Tyre. We have no account of hostile relations between Zidon and Jerusalem. Compare Gen. 10, 19; Jud. 1, 31; 1 Kings 17, 9; Jer. 47, 4; Is. 23, 2; Zech. 9, 2; Joel 3, 4.—Zidon has been a relatively pros- 40 perous city from the time of Ezekiel to the present day. Under the Persians it was the most important place in Phœnicia till its destruction by Artaxerxes Ochus (B. C. 351). From this blow it gradually recovered, and was renowned, at the beginning of our era, for its wealth and learning; it was captured by the crusaders and retaken by Saladin (A. D. 1187), and has since, under Moslem 45 rule, enjoyed a fair degree of prosperity. The present town (called *Ḥaidā*) stands on a low hill which juts into the Mediterranean, and its gardens and orchards are described as charming. In and near it have recently been found many remains of antiquity, especially a number of very important sarcophagi, among them the Sarcophagus of King Tabnith (4th cent. B. C.), now preserved 50 in the Imperial Ottoman Museum, Constantinople (see the cut on p. 156). The style of construction of this sarcophagus shows Egyptian influence. The inscription states that there is no silver or gold in the tomb, adjures all persons not to open it, since such an act would offend Astarte (see p. 110), and invokes a curse on any one who shall violate the king's repose.

(27) As a deity worthy of reverence and honor. No ethical consideration 28 is mentioned.



SARCOPHAGUS OF TABNITH.

(28) The point of view is national and political (as in v. 24); the paragraph 26 gives the definition of *sanctity* (v. 25). Israel's enemies are to be put out of the way (v. 24); the Prophet contemplates a speedy, prosperous re-establishment of the kingdom in Palestine.

Notes on Chapter 29.

(1) Seven months before the fall of Jerusalem in 586 B. C.; Jer. 52, 6. Cf. 29, 1 the predictions in Jer. 46.

10 (2) The Prophet's hostility to Egypt is political and religious. The counts 2 in his indictment are two: first, her independence of JHVH (29, 3), and then, the disastrous political results to Israel of the Egyptian alliance (29, 6, 7). The first of these might equally have been brought against Babylon; but Ezekiel was friendly to Babylon, and therefore hostile to its rival (30, 10; 15 29, 17-21). The Prophet has, however, deeper grounds for his position. In common with his predecessors (Hos. 11, 7; Is. 30, 1-5; 31; Jer. 46, 17, 25) he especially 20 opposed alliance with Egypt from the conviction that it could only hinder the pre-eminence of the worship of JHVH and the 25 ship of JHVH and the true national growth; under Babylon, he believed, this growth would be possible.

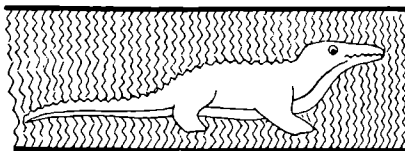
Further, in the contest between the great Powers Egypt was plainly succumbing; it was political wisdom for Israel to throw in its lot with the conqueror. In the end both the great Powers passed away, but both became important 30 centres of Jewish thought.



SOBK, THE GOD OF FAYŪM.

Egypt and Judah were united by their common antagonism to Assyria and Chaldea; their friendly relations were interrupted only for a moment by the battle of Megiddo in B. C. 609 (2 Kings 23, 29).

(3) Or *dragon* (AV), that is the crocodile, the symbol of Egypt and of her king; cf. notes on 32, 2; Is. 27, 1; Ps. 74, 13. The crocodile and the fish (v. 4) symbolize all the political power of Egypt. The crocodile was sacred to the god of Fayûm, *Sobk* (Greek *Suchos*, Strabo 17, 10 811). The cut on page 156 represents this god in the form of a sacred crocodile. On the base is a Greek inscription in honor of Ptolemy XIII. (80-52 B. C.). The original, of black granite, is preserved in the Royal Museum, Berlin. The annexed illustration, showing a



EGYPTIAN CROCODILE.

crocodile in the water, is from the Rock-tombs of Beni-Hasan. (4) The Hebrew has throughout (except once in v. 3, and in v. 9) the plural *streams*, which is generally explained to mean the Nile and its canals regarded as branches (cf. Is. 7, 18; 19, 6; 37, 25), and so may be taken as the whole mass of Egyptian river-waters, = *The River*, that is, the Nile. The plural is by some explained as *amplificative*, and as simply = *the Nile* [cf. note on Ps. 42, 6, also Ps. 24, 2 where *floods*, or more accurately *rivers*, = The Great River, that is, the Ocean, which was imagined as a broad circular stream encircling the disk of the earth; see above, p. 100, l. 34.—P. H.] The plural forms of the Hebrew text should perhaps be changed to singular.

(5) Possibly an allusion to the deification of the Egyptian kings; more probably an allusion to their political pretensions, and their failure to acknowledge the supremacy of the God of Israel. In this regard Egypt was like all the nations, but she was a great Power, and therefore to be specially humbled. *Made it*, as in v. 9, is a necessary emendation for the corrupt Hebrew *made me*.

(6) The Chaldean conquest of Egypt; see below, note on v. 17.

(7) See above, note 2. Egypt proved untrustworthy against Sargon, B. C. 711 (Is. 20), Sennacherib, B. C. 701 (cf. 2 Kings 18, 21), and Nebuchadnezzar (Jer. 37, 5-8).

(8) On the *shaking* or *breaking of the loins* see note on 21, 6.

(9) *Migdol*, in the extreme north; *Syene* (modern *Aswân* or *Assuân*; cf. Is. 49, 12), in the extreme south (lat. 24° N.); *Cush*, the country south of Egypt.

Syene, the chief city of the southernmost province of Upper Egypt and terminus of the mail steamers on the Lower Nile, is situated at the First Cataract, opposite the island of Elephantine, 730 miles from the Mediterranean. It was famous, as early as the xiith dynasty (about 2000 B. C.), for its granite quarries (hence the name *syenite*). It maintained a certain importance under the Ptolemies (332-30 B. C.) and the Romans (the satirical poet Juvenal was banished to it by Domitian, 81-96 A. D.), and was the seat of a bishopric. After various mutations of fortune under the Moslems it reached, under Turkish rule, its present status. It has a mixed population (Fellahin, Nubians, Greeks, Turks, and Copts) of about 6500, and, as a way-station of the trade between Egypt and the Soudan, presents a lively appearance.

(10) A round number, about the duration of a generation. The dispersion and restoration here spoken of (vv. 12-14) never took place, but Egypt, permanently crippled (B. C. 605) by Nebuchadnezzar (v. 20), fell an easy prey to Cambyses (B. C. 527), and was never afterwards a great Power (cf. v. 15). The Prophet's picture of its future is substantially correct. Its rival, Babylon, had succumbed to the Persians eleven years earlier (B. C. 538).

(11) *Pathros* is probably Upper Egypt, here put for the whole land; Gen. 29, 14 10, 14; Is. 11, 11; Jer. 44, 1.

(12) Reminding JHVH of Israel's reliance on Egypt, and so leading Him to 16 punish Israel; cf. 21, 23, 24.

5 (13) B. C. 570, written after the failure of Nebuchadnezzar's attempt on Tyre 17 (B. C. 585-572), and here inserted when the prophecies were collected, by the Prophet or some other editor. See note 8 on c. 26. The King of Babylon invaded Egypt B. C. 568, one year after the deposition of Hophra (Apries) by Aahmes (Amasis); see Jer. 44, 30; Herod. 2, 169, and the inscription of Nebuchadnezzar, cited by SCHRADER, *Cuneiform Inscriptions and OT*, 2, 50.

(14) From the constant carrying of burdens, gabions, &c. 18

(15) The expressions *carry away her multitude* (v. 19) and *because they 19 wrought for me* (v. 20), both lacking in the Greek Bible, are better omitted. The first is inappropriate because the paragraph refers not to deportation, but 15 to spoliation; the second, intended as an explanation of JHVH's graciousness to a foreign king, is not in the manner of Ezekiel, who accepts Nebuchadnezzar, without explanation, as JHVH's instrument (cf. above, p. 91, l. 50).

(16) Whatever the history of Nebuchadnezzar's attack on Tyre, the result, 20 as far as booty is concerned, was disappointing, and Egypt is now given him 20 as compensation; his invasion of Egypt appears to have been successful.

(17) Symbol of power (Mic. 4, 13; Lam. 2, 3; Ps. 132, 17), derived from 21 horned animals; here Israel's restoration to national independence and prosperity, thought of by the Prophet as destined to occur in his own lifetime. There seems to be no reference to an individual leader; cf. note on 37, 24.

25 (18) For the *utterance of speech* (lit. *opening of mouth*) see 33, 22.

Notes on Chapter 30.

(1) Egypt and her allies and dependencies, who, it now (B. C. 587-86) 30, 3 seemed certain, would succumb to Babylon.—For the *day of JHVH* compare 13, 5 and note on Is. 2, 12.

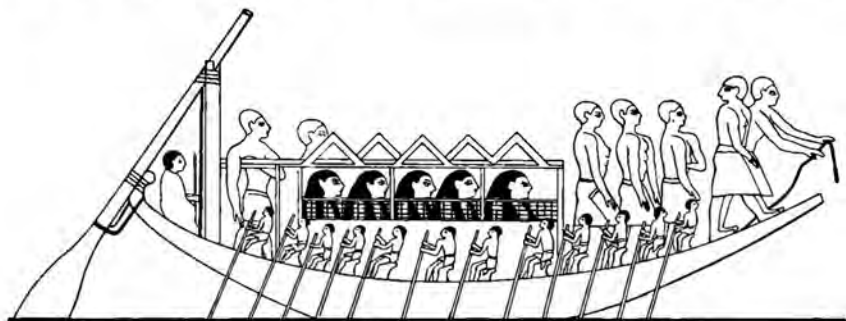
30 (2) See note 7 on chapter 27. The Hebrew reads: *Cush and Phut and Lud 5 and all the Arabians and Chub and the Sons of the Land of the League*.—*Cush* and *Phut* were dependencies of Egypt; after the fall of the Cushite (Ethiopian) dynasty (about B. C. 650) Psammetichus (B. C. 663-610) got control of the whole of the Cushite territory.—*Lud* might suggest the Lydian (Carian) mercenaries 35 who about this time were brought to Egypt; but the connection points to the name of an Egyptian province, and we should probably read *Lub*, = Libyans, which term the Greek Bible here introduces.—On the *Arabian* tribes which wandered near the Egyptian border cf. 1 Kings 10, 15; Jer. 25, 20, 24.—*Chub* is an unknown word, perhaps a miswriting of *Lub*, or, of the word for *all* (Heb. 40 *kol*).—For the unintelligible *Sons of the Land of the League* we obtain *Cherethites*, a Philistine people (25, 16; 2 Sam. 8, 18), by changing one letter and omitting (as a gloss) *sons of the land*. We thus get a succession of names extending from the region south of Egypt to the northwest, and thence into Asia. The Philistine territory seems to have been at this time held by Egypt; 45 cf. Jer. 47, 1.—Compare the list of names in Is. 66, 19.

(3) See note 9 on chapter 29.

(4) Envoys dispatched from Egypt by ship up the Nile (see the cut on p. 9 158 and cf. Is. 18, 1, 2), here described as sent by JHVH, who inflicts the punishment on the land. A slight change of text gives the reading: *swift mes- 50 sengers shall go forth to strike dread* (cf. Is. 18, 2), which is pertinent, but offers no advantage over the present text.

(5) Compare the note on 29, 3 (p. 157, l. 17).

(6) The reference in the Hebrew to the destruction of the idols of Egypt 30, 13 (omitted in the Greek Bible) is improbable, since the Prophet elsewhere in this section (cc. 29-32, and so in all his denunciations of foreign peoples) has in



EGYPTIAN SHIP.

mind only the general political and religious situation; he thinks of Egypt as 5 an enormous political Power, haughtily regardless of JHVH and Israel. For this reason *magnates* of the Greek Bible is to be preferred to the Hebrew *idols*; the change requires the omission of one letter (one of two *l*'s).

(7) Enumeration of prominent Egyptian districts and cities (vv. 14-18). 14
Pathros, see note 11 on c. 29.—*Zoan* (Greek *Tanis*, modern *Ḥân*), Num. 13, 22,
 10 near Lake Menzaleh (cf. note on Ps. 78, 12).—*Thebes* (Heb. *Nô-Amôn*), capital



NILE NEAR THEBES.

of Upper Egypt.—*Pelusium* (Heb. *Šîn*), on the northeastern frontier.—*Memphis* (Heb. *Nôph*), capital of Lower Egypt (see Notes on Isaiah, p. 213, No. 9).—*Syene*, see note 9 on c. 29.—*On* (Greek *Heliopolis*) near Memphis, modern *En-Shems* ('Fountain of the Sun'), near Cairo.—*Bubastis* (Heb. *Pi-beseth*, Egypt. 15 *Pabast*, 'House of the cat-goddess Bast'), modern *Tel-Basta* near *Zaqâzîg*.—*Tehaphnehês*, Jer. 2, 16, Greek *Daphnê*, modern *Defenneh*, a few miles south-east of Tanis.

(8) *Rod*, instead of *bars of the yoke* (34, 27) of the Hebrew, must be read. 18

(9) The *daughters* are cities; see v. 17 and cf. notes 37 and 45 on c. 16.

20 (10) A crushing blow, a reference perhaps to the defeat of Hophra (B. C. 21 587), Jer. 37, 7, or perhaps generally to the overthrow of Egypt. The Greek Bible has *arms*, as in v. 22.

(11) VV. 21 and 22-26 form two paragraphs, parallel but independent prophecies of the same thing.

(12) The words *that which is strong and that which was broken* are a 30, 22 scribal addition, introduced to bring the prediction of ruin into accord with v. 21, which was understood to say that one arm only had been broken.

(13) See note 10 on chapter 29.

26

Notes on Chapter 31.

(1) The word here omitted is, in the Hebrew, *Assyria*, which is, in this 31, 3 connection, out of place, and may be the corruption of a word for *cedar* (see Notes on Isaiah, p. 176, l. 37); a gloss. It is Pharaoh who is compared to a mighty cedar of Lebanon.



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CEDAR OF LEBANON.

10 The Lebanon cedar (*Abies cedrus* or *Cedrus Libani*) is a large and beautiful evergreen tree, with narrow leaves; its seeds are produced in large

squamose cones; the horizontal spray, with flat upper surface, shows at a distance 'like a green carpet' (MILLER). It avoids moist places, preferring the slopes of the hills. The fine-grained white wood, which is quite different from the reddish wood of the American cedar (*Juniperus Virginiana*), is said to be proof against boring insects; on account of its durability it was much used for building purposes and for masts. The tree is indigenous from Mount Taurus to the Himalayas, and was formerly abundant on the Lebanon and the adjacent ranges. On Mount Lebanon only a few groves now remain, of which the principal is that of Besherri. There are still some noble trees, 60, 70 and 100 feet high. Many of them are disfigured by the barbarism of visitors, and the number is steadily diminishing. Some of the trees are supposed to be more than 3000 years old. There were doubtless sacred trees among them in ancient times, but there is no reference to sacred cedars in OT. Specimens of the tree are now growing in England, Switzerland, and other parts of Europe. Cf. Notes on Isaiah, p. 212, no. 3 and the full-page illustration facing p. 72 of *Psalms*.

(2) The expression *and a shady thicket* is not appropriate as a part of a tree; we might read *like a shady thicket*.

(3) Allusion to the Nile and its canals; the river is called the *deep* (Heb. 4 *tēhôm*, Gen. 1, 2) on account of its great mass of water, or because it was regarded as a part of the ocean, from which rivers were held to spring (Deut. 8, 7; cf. Deut. 4, 18; Ex. 20, 4; Gen. 7, 11).

(4) The Hebrew has *all the trees of the field*, in which *trees* is probably an insertion from the next sentence; the description is concerned solely with the one tree.

(5) A standing figure (vv. 5, 6) of political greatness; see Dan. 4, 11, 12. 6 Instead of the Hebrew *all the many nations* (RV *great* is incorrect), the Greek Bible has *all the multitude of nations*; but *all* is not appropriate, and a slight change of letters gives *host*.

(6) See chapter 28, verse 13.

(7) The Hebrew *beautiful I made it* (omitted in the Greek Bible) is out of keeping with the objective character of the description.

(8) On *Eden* see notes on 28, 13, 14.

(9) The expression here omitted abandons the figure, and introduces the King in his own person; but it is obviously the Prophet's intention to maintain the figure into v. 14. The overthrow is described as past; the paragraph, vv. 10-17, was perhaps written after the successful invasion by the Chaldeans (B. C. 568).

(10) An inappropriate gloss: *wickedness* cannot be affirmed of a tree; *drove him forth* is marginal explanation of v. 12; and the Hebrew text is in other points suspicious.

(11) The nations exulting over fallen Egypt: birds and beasts, which formerly sought the shelter of the tree, now (v. 13) sit in triumph on its fallen trunk.

(12) A warning to all nations not to grow great, since JHVH will then destroy them; cf. 17, 24; Is. 2, 12-17. The underlying conviction in the Prophet's mind is that great foreign nations, as they do not serve JHVH, are His enemies and the enemies of Israel (but this conception, for certain reasons, did not include Babylon; cf. above, p. 91, l. 49). The prophetic instinct was true in so far as of all the great religions of Western Asia and of Africa only that of Israel has survived.

(13) The omitted clause is a gloss explanatory of the allusions in the context. The *mighty ones* are trees, and the expression (which here interrupts the connection) is parallel to the preceding *that no trees . . . exalt themselves in their stature*.

(14) Political destruction. The trees are personified (without losing their 31 character as trees), and are represented as descending, along with human beings, to Sheol, the *Pit* or *Underworld* (p. 163, l. 17).

(15) The Nile (see note 3), standing for Egypt, mourns the fall of the 15 King, and all the trees lament for this one which was greater than even a cedar of Lebanon. In the rest of the chapter allegory and reality are mingled.

(16) The *trees of Eden* stand for great rulers; cf. v. 9. 16

(17) Consoled because he, the mighty monarch, is overthrown; but they, his rivals, and all his allies (v. 17) shall also, as enemies of Israel and JHVH, 10 perish and go down to Sheol. Cf. Is. 14, 8-20. It is obviously the trees of the upper earth that are referred to, not (as in the Hebrew) of the Underworld.

(18) The two classes of persons mentioned in vv. 17, 18, the uncircumcised 17 and those who fall in battle, have inferior positions in Sheol, but no particulars respecting their situation are given (cf. 32, 18-32); it is apparently lack of 15 religious burial that brings this misfortune on them; see 28, 8-10; Is. 14, 20, and cf. JASTROW, *Rel. of Babyl. and Assyr.*, pp. 512, 581, 601. The distinctions of position in Sheol are generally based on earthly rank and ritual, the kings and great warriors retaining their pre-eminence; only in Is. 14, 20 and Ezek. 32, 22-32 there is possibly the suggestion of a moral ground,—an advance on 20 the earlier conception.

(19) The meaningless *thus* of the Hebrew, before *like*, is lacking in the 18 Greek Bible, and should be omitted. We should, perhaps, read here and in v. 2 above: *who can compare with thee?*

Notes on Chapter 32.

25 (1) This date accords better than the Hebrew (*twelfth*) with the preceding 32, 1 and following dates.

(2) Cf. 29, 3-5. The crocodile is inferior to the lion; Pharaoh thinks him- 2 self the mightiest of kings, but he is only a troublesome king of Egypt. The Greek Bible has not this contrast: *thou art become like a lion of the nations* 30 *and as the dragon in the sea*. The reading *likenest thyself to a lion of the nations* (Heb. *O lion of the nations, thou art destroyed*) is obtained by the insertion of the preposition *to* and a slight change in the verb. Other emendations proposed are: *A lion of the nations comes upon thee, how art thou* *brought to naught!* or *Woe to thee, O Pharaoh, how art thou brought to* 35 *naught!* The *monster* is a huge water-beast, symbol of Egypt in Is. 51, 9; cf. Lam. 4, 3; Job 7, 12; Gen. 1, 21. In Ex. 7, 9, 10, 12 (the Priestly Narrative) it is apparently used for the animal which in v. 15 (in the Judaic Narrative) is called *serpent*. Here (and in 29, 3-6) the *monster* is by some identified with 40 the mythical dragon of Is. 27, 1; Ps. 74, 13; Job 7, 12. Possibly features of the myth colored the Prophet's picture, but he seems to have the Egyptian crocodile more immediately in mind. Cf. above, p. 157, l. 4.

(3) The emendation *nostrils* (Heb. *streams*) is simple and gives a good sense; cf. Job 41, 12.

(4) Explanatory gloss, interpreting the *net* (and rightly) as meaning the 3 45 invading peoples; but such interpretation does not belong in the text.

(5) Two figures are employed: Pharaoh (Egypt) is the dead crocodile 4 (vv. 3-6), and the extinguished luminary of heaven (7, 8), along with which sun, moon, and stars are darkened (eclipse and clouds).

(6) *Carcass* is literally *putrescence* (and *worms*). 5

50 (7) *Thy blood* of the Hebrew is a gloss explanatory of *outflow*, and *up to* 6 (or *on*) *the mountains* is a scribal insertion from the preceding verse.

(8) *Announce* (= *spread the news of*) is emendation of the Hebrew *bring*, 32, 9 which gives no sense.

(9) See note 12 on c. 31.

10

(10) See note 10 on c. 29.

13

5 (11) Untroubled by foot of man or beast. The Hebrew has *their waters* 14 and *their streams*, the *their* referring to Egypt.

(12) Dirges were sung usually by professional wailers, who were ordinarily 16 women; Jer. 9, 17; Eccl. 12, 5 (cf. JASTROW, *Rel. of Babyl. and Assyr.*, p. 604, and above, p. 143 and note on 24, 17). Here, by a fine personification, the 10 wailers are the nations.—The text is in bad condition.

(13) A characteristic passage, effective by its realism and its repetition of 17 phrases.

(14) This date (taken from the Greek Bible) follows naturally on 31, 1; 32, 1.

(15) That is, *chant their descent*; see verse 16.

15 (16) The nations mentioned are those who are to be conquered by 18 Nebuchadnezzar.

(17) The *Pit*, the *Underworld*, and *Sheol* are synonymous terms.

(18) With all thy pretensions thou art no better than other nations, and 19 must submit to a fate like theirs.

20 In vv. 19-25 the Hebrew and the Greek Bible differ greatly, neither text being satisfactory.

(19) See note 18 on c. 31. The omitted expression interrupts the discourse. 20

(20) Cf. Is. 14, 9. 10.

21

(21) In the Greek Bible the address of the warriors to Egypt is as follows:

25 *Be thou in the depth of the Pit! To whom art thou superior? Descend and lie with the uncircumcised, among those who are slain with the sword!*

(22) Assyria (and so the other peoples) is personified (vv. 22, 23) as a 22 mother (*ancestress*) or princess lying or sitting in state, surrounded by her warlike sons. The graves, by a natural transference of earthly conditions, are 30 represented as being in the Underworld. The extreme regions of the Pit (*Sheol*), as places of least honor, are assigned to conquering, destructive peoples. The Prophet's criteria are perhaps (like Dante's) partly personal (national), partly moral; the nations that he here names are enemies of Israel or of Babylon, but probably he also deems that they are outside the pale of the 35 true religious and moral life. Assyria was conquered by Babylon about B. C. 606.

(23) The sentence of v. 23, here omitted, is repetition of part of v. 22. 23

(24) The region lying east of the Lower Tigris. It was conquered by Assyria 24 about 650 B. C., but seems to have become independent on the fall of the Assyrian empire (about 606 B. C.), and to have been in Ezekiel's time hostile to 40 Babylon; cf. Jer. 49, 34-39. [The *great and noble Asnapper*, that is, the conqueror of Elam and its capital Susa, King Assurbanipal (669-625 B. C.) peopled Samaria with Elamites, Susians, &c. (Ezr. 4, 10). The cut on p. 164 represents the Elamite (or Susian) bas-relief in the gorge of Kul-i-Fir'aun, in the northeastern part of the plain of Mâl-Amir (SE of Susa, about 50° E of Greenwich) in the 45 Persian province of Khûzistân. The length of this monument is 5 ft. 6 in., and the height averages 4 ft. The design is bold, and the execution good. The faces of all the figures have been purposely mutilated. The long cuneiform inscription traversing the figures is in a perfect state of preservation. It is written in the Elamite (or Susian) language, which is an older form of the 50 idiom of the second species of the trilingual Akhæmenian inscriptions at Behistun, &c. The agglutinative language of Elam is neither Semitic nor Aryan.

The principal figure in this relief represents the Elamite King Takhkhi-khi-kutur, the son of Khanni. For the musical instruments in the hands of the

three upper figures on the right, *cf.* Notes on the Psalms, pp. 226. 232, figs. *v* 32 and *gg*. The animal beneath the figure of the Elamite harper is an ibex, and the three heads under this animal represent heads of the mouflon or mountain-sheep. Behind them, one above the other, are three animals, turned upon their backs and probably dead, which appear to represent wild boars (or, perhaps, the carcasses of the three mouflons), but are much mutilated. The two men below are leading an animal, probably a bullock, to a mushroom-shaped altar, over which a third figure extends his hands. *Cf.* SAYCE in the Transactions of



ELAMITE BAS-RELIEF OF KUL-I-FIR'AUN.

the Sixth Congress of Orientalists (Leyden, 1885), Part ii, section 1, pp. 649-651
 10 (a translation of the cuneiform inscription is given *ibid.*, pp. 681-697 and pp. 705 f.); DIEULAFOY, *L'Acropole de Suse* (Paris, 1888-92); BILLERBECK, *Susa* (Leipzig, 1893); WEISSBACH in the Transactions of the Royal Society of Saxony, Vol. 14, No. vii (Leipzig, 1894).—P. H.]

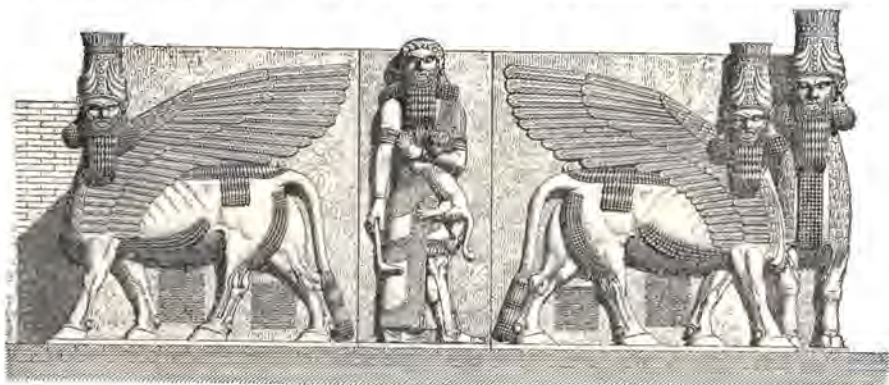
(25) Verse 25 is a doublet, a repetition of verse 24. 25

15 (26) The region lying north of Assyria and between the Caspian and Black 26 Seas, inhabited by a nomadic people (*Moschi* and *Tibareni*, Herod. 3, 94), whom Ezekiel expects to invade Israel; *cf.* 38, 2, and note on 27, 13.

(27) The *not* of the Hebrew is omitted in the Greek Bible. The latter 27 classes the *warriors of old* (so we must read instead of *uncircumcised*) with 20 those mentioned in v. 21. The Hebrew distinguishes between the two classes:

with these famous old warriors, buried in their armor, Meshech-Tubal is not 32 worthy to lie.

(28) Or, *with the heroes, the Nephilim of old time* (Gen. 6, 4), to whom in any case the reference here is. They are the mythical and legendary warriors of folklore, like Nimrod, Gilgamesh (Izdubar), Etana, and Hercules. We



GILGAMESH STRANGLING A LION, FLANKED BY WINGED HUMAN-HEADED BULLS.

have here another example of the close relation between Ezekiel's time and the stories in Gen. 1-11; cf. Ezek. 28, 13-15. [Compare especially the description of Hades in a fragment of the cuneiform Gilgamesh Epic where Eabāni tells his friend Gilgamesh: *In the house, O my friend, which I entered, there dwell*
 10 *the master and the magician, dwell the priest and the prophet, dwell the anointers of the temples of the great gods, dwells Etana, dwells Gir, &c.*; see GEO. SMITH, *Chaldean Account of Genesis*, ed. A. H. SAYCE (London, 1880), p. 237; SAYCE, *Hibbert Lectures for*
 15 *1887*, p. 62; JEREMIAS, *Izdubar-Nimrod* (Leipzig, 1891), p. 44. For the Babylonian Gilgamesh epic and the Etana legend, cf. JASTROW, *Rel.*
 20 *of Babyl. and Assy.*, pp. 467-528. Our illustration, from the façade of the palace of Sargon in Khorsabad and now in the Louvre, represents the Babylonian hero, Gilgamesh, strangling a lion. Etana's flight is figured on a Babylonian seal-cylinder in the possession of SIR HENRY PEEK. Etana was tempted by the Eagle to mount with him to the dwellings of the gods in the
 30 heavens. They fly so high that the earth appears like a bed in a garden, and the ocean (cf. above, p. 100, l. 34) like a tub. But suddenly they are thrown down from the lofty regions, and Etana is brought down to Sheol, to the very recesses of the Pit (Is. 14, 15; cf. Ezek. 28, 16). The dogs looking up to Etana and the eagle correspond to the howling dogs on Greek representations of
 35 Ganymede.—P. H.]



ETANA'S FLIGHT.

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(29) Thus warriors were buried. In the next clause we expect mention of some part of the armor, and the emendation *shields* may be accepted. It is

difficult to understand the statement of the Received Text, that *their iniquities* **32** *were on their bones*. We can hardly say that their evil deeds clung to their bodies, and deprived them of fit burial and of honorable places in Sheol; for this conception is not in keeping with ancient ideas, and these warriors appear **5** to have had honorable places.

(30) The expression of the Hebrew, *shall be crushed*, is probably doublet **28** of *shall lie down*.

(31) This verse appears to interrupt the enumeration of peoples, or else to form the close of the original list. The wording of the paragraphs on **10** *Edom* and the *North* differs from that of the preceding paragraphs, and the last four verses of this chapter may be an addition by the Prophet or by some other person. V. 28, as conclusion, would resume the direct address of v. 19 (*thou*), and vv. 31. 32 would form a second conclusion. If v. 28 be regarded as a scribal insertion and vv. 29. 30 as original, we may suppose that the **15** different tone of these last is due to the different light in which Edom and Phœnicia were looked on by Ezekiel: thus, the expression *because they caused terror* may have been omitted because they were not regarded as conquering and destructive peoples.

(32) On *Edom* see note on **25**, 12-14. The terms *king* and *prince* are **29** 20 synonymous in Ezekiel (*cf.* note 2 on c. 44).

(33) The region north of Palestine, that is, Phœnicia and the adjoining **30** countries, Syria, &c.

(34) The Hebrew *with* before *slain* is better omitted (see v. 26), and *put to shame* is here meaningless, and is lacking in the Greek Bible. On the other **25** hand, since the Zidonians (like the Edomites, v. 29) were probably circumcised, we should probably insert *with* before *uncircumcised*.

(35) Compare note 17 on chapter 31.

31



Notes on Chapters 33-39



Notes on Chapter 33.

30 (1) This impressive description of the Prophet's moral responsibility forms **33**, 1 an appropriate introduction to the picture of the religiously and morally restored people. It is an expansion of 3, 16-21, and is in part identical with 18 (which, however, deals only with the people's responsibility); it has Ezekiel's characteristic abundance of repetitions. The figure is taken from the watch on the **35** walls of a city; *cf.* Jer. 6, 17. For the *horn* of the watchman see Notes on the Psalms, p. 222 and p. 220, l. 22.

(2) The *shall* here, and in similar passages throughout this chapter, **4** expresses יהוה's determination to punish the sinner and save the righteous. The Prophet is thinking not of the operation of natural law (which would be **40** indicated by *will*), but of the Divine Will.

(3) The word *wicked* is twice in this verse unnecessarily inserted in the 33, 8 Hebrew.

(4) Physical death is meant. The Prophet has in mind the coming crisis when the wicked will not be allowed to enter Canaan with the restored people; 5 *cf.* 20, 38, and such passages as 6, 8. 9.

(5) *Cf.* 24, 23. The people recognize the fact that their disasters come 10 from their evil conduct, but they are none the less disheartened by their misfortunes (*cf.* Jer. 14, 7). The Prophet's design is to encourage them to moral effort and to faith in JHVH.

10 (6) It was their own fault; JHVH desired that His people should live, but 11 the condition of life in the new nation was righteousness. Ezekiel repeats the idea of Am. 5, 24; Is. 1, 18-20, but with a more detailed statement of the moral question. Here, as in c. 18, he relaxes his bitterness, and shows kindly regard for the nation's welfare.

15 (7) An assertion of the absoluteness of the relation between conduct and 12 earthly destiny (vv. 12-16); see notes on c. 18. The possibility of change of character is recognized: a good man may become bad, a bad man good.

(8) The Received Text repeats *the wicked* before *restores the pledge* at 15 the beginning of v. 15.

20 (9) That is, prosperous earthly life (*cf.* Lev. 18, 5) is gained by obedience to those statutes the nature of which is indicated in the context.

(10) The popular theory was that the national deity, exercising a lax royal 17 or paternal authority, would overlook offenses for the sake of past good conduct, or, on the other hand, acting as ruler, would punish present evil in spite 25 of repentance. The Prophet presses the strenuous moral view, which has two sides: JHVH will punish present evil in spite of past good, and will reward present good in spite of past evil. Ezekiel is looking to the future new nation; he wishes to persuade his fellow-countrymen to abandon idolatry and all bad customs, and begin a new life of obedience. Thus he reaches the idea 30 of individual responsibility not by the path of speculative thought, but through the practical necessities of the situation.

(11) Individual responsibility, as in c. 18.

20

(12) *Eleventh* (so in the Syriac Version) instead of the *twelfth* of the 21 Hebrew. The city was taken in the fourth month of the eleventh year (Jer. 35 52, 6), and six months would be ample time for a fugitive to reach Babylonia.

(13) See 3, 26. 27. His prediction having been fulfilled, he could speak 22 with the hope of being listened to, and he now proceeds to press home his teaching.

(14) The wasted city and land.

24

40 (15) Abraham has the promise of the land in Gen. 15, 7 (Judaic Writer) and 17, 8 (Priestly Writer).

(16) The popular view that the national deity's gift of land (Jud. 11, 24) was independent of moral considerations. The opposite view follows (vv. 25-29).

(17) On the details in vv. 25. 26 see notes on 18, 6-8; *cf.* 22, 6-12.

25

45 (18) Superficial, non-moral curiosity. It was the custom to go to the 30 Prophet (regarded merely as a seer) to ask for the latest divine news about current events (*cf.* Acts 17, 21). The people, standing in their doors, or on the streets, by the walls of their houses, made the Prophet and his words the subject of gossip. It appears that his dumbness did not extend to private 50 communications; *cf.* 8, 1; 14, 1.

(19) The expressions *one to another* (v. 30) and *my people* (v. 31) are glosses.

(20) The Hebrew *love* (a writing induced by the same word in the follow- 31 ing verse) does not suit the connection so well as the Greek *falsehoods*.

(21) Cf. Is. 5, 1, and the title of Ps. 45. The fondness of the ancients for 33, 32 love-songs is well known. The expression may be also rendered *lovely song*. The instruments of music were, in such cases, stringed, but their particular form is not known; cf., however, the Appendix to the Notes on The Psalms, 5 *Music of the Ancient Hebrews*, especially pp. 222 ff.

Notes on Chapter 34.

- (1) Here begin the Prophecies of Promise. 34, 1
- (2) The rulers, kings and others; cf. Jer. 2, 8; Zech. 11. The indictment 2 relates to the political direction of national affairs. How far the unhappy condition of things was due to the political folly of the kings and princes we have now little means of judging; cf. Jer. 38. A petty kingdom had little chance against the great Powers.
- (3) The Hebrew has: *to them, to the shepherds*, in which the second clause is marginal explanation of the first.
- 15 (4) *Milk* in the Greek Bible, instead of *fat* in the Hebrew, is obviously the 3 better reading.
- (5) Verses 3-4 give a general picture of a bad shepherd, representing bad government in general.
- (6) By thieves. 4
- 20 (7) *The strong* is supported by v. 16, and by the Greek Bible.
- (8) The expressions *and were scattered* (end of v. 5) and *my flock* (which 5. 6 in the Hebrew stands after *were scattered*, v. 6) are glosses or erroneous repetitions.
- (9) Verses 5-8 allude to subjugation and exile. Judea became the vassal 8 of Assyria, Egypt, and Babylon, and was exposed to the attacks of Edom and other neighboring peoples.
- (10) The present government should be destroyed; see 21, 25-27. 10
- (11) Verses 11-13 describe the restoration of the nation to Canaan. The 11 rulers proving incompetent, JHVH Himself will interpose; so, later, Is. 63, 5.
- 30 It was the old-Israelitish view that the deity interposed mainly in emergencies.
- (12) In v. 12 the shepherd is not *among his sheep* (as AV has it) *that are* 12 *scattered*; and *in the day of cloud and darkness* gives the occasion of the dispersion, and must be transposed accordingly.
- (13) When the people are in Canaan, JHVH Himself will act as a wise and 17 just ruler (vv. 14-19), supplying the wants of all, and especially interposing between the rich and powerful of the people on the one hand and the poor and weak on the other; see 22, 6; Jer. 34, 8-17 (release of Hebrew slaves); 7, 5. 6. Defense of the poor has always been one of the chief functions of rulers in lands where courts of law are not properly organized.
- 40 (14) A new king of the Davidic family, to ascend the throne on the return 23 of the exiles from Babylonia. The Prophet looked for the restoration of the Davidic dynasty; the conditions, however, made this impossible.
- (15) Worship of other deities shall be abolished. 24
- (16) When the country was desolate, wild beasts increased. 25
- 45 (17) Palestine was dependent for its fertility on the stated rains in autumn 26 and spring.
- (18) The Hebrew of v. 26 reads: *And I will make them and what is about my hill a blessing, and I will send down the shower in its season—showers of blessing there shall be*. In the Greek Bible we find: *And I will set them about* 50 *my mountain, and I will give you (read them) the rain, a rain of blessing*. The latter reading is preferable, and is here adopted, with one addition.

(19) *Cf.* note on Lev. 26, 13. Our illustration represents an Oriental yoke 34, 27 as used in Syria. It consists of a crosspiece (*a-b*) which is laid on the necks of the oxen, the *frame* (lit. *bars*, that is, the wooden forks *c*) enclosing the necks and fastened below by thongs or 5 cords (*d*). The pole of the vehicle is passed through the loop of the rope in the centre, between *f* and the short stick *h-i*, the point of the tongue resting at *g* between *e-e*.



ORIENTAL YOKE.

10 (20) The Hebrew *a plantation of renown* (that is, a land famous for its fertility) is not probable; the following sentence demands here a simple expression of fertility, and this is given by the *plantation of peace* in the Greek Bible, 15 that is, of prosperity, fruitfulness.

(21) They will not be taunted with the desolation and barrenness of the land; see 36, 13.

(22) JHVH, as distinct from other deities, was the national deity of Israel, 31 as distinct from other nations. The old crude idea is, however, conceived by 20 Ezekiel in a broader and morally higher way.

(23) The Hebrew text of vv. 30, 31 is not in good condition; the changes here made are suggested partly by the Greek Bible, partly by the Hebrew itself.

Notes on Chapter 35.

(1) See note 9 on c. 25; Mount Seir is the name of the country, Edom 35, 2 25 of the country and the people (apparently also of a deity, 2 Sam. 6, 10). The deliverance of Israel is to be accompanied or preceded by the destruction of its bitterest enemy. For Seir see *Judges*, p. 64, l. 38.



VIEW OF MOUNT SEIR.

(2) Literally, *punishment of the end*, that is, the capture of Jerusalem, the 5 end of the city and of the state (7, 2); *cf.* Obad. 10, 11. The prophecy was 30 therefore written after B.C. 586.

(3) The omitted phrase is an insertion from the latter part of the verse. 6

(4) The *hast not hated* of the Hebrew contradicts the context; a simple change, supported by the Greek Bible, gives *art guilty of*.

(5) Egypt was to be restored (and, according to Jer. 49, 6, Ammon), but 35, 9 not Edom. Cf. Is. 23, 17, 18, and see note 9 on c. 25 (above, p. 147).

(6) The northern and southern divisions of Israel, here regarded as two 10 distinct nations.

5 (7) See 48, 35. The soil of Israel was sacred to JHVH (2 Kings 5, 17), but Edom, as a worshiper of another deity (1 Kings 11, 1, 2), paid no regard to this fact.

(8) The words omitted from v. 14 are a doublet, after v. 15. 14

(9) The picture of JHVH here given is anthropomorphic, national, non-moral; 15
10 the Prophet is carried away by his hatred of Edom, which seems to us to exaggerate the power of that people; but at the moment, when Jerusalem was helpless, the Edomite hostility was deeply felt.

Notes on Chapter 36.

(1) See note 1 on c. 6. 36, 1

15 (2) The mountains which had long been the abode of Israel. 2

(3) See v. 13. The *nations* are Edom and other neighbors. 3

(4) See notes on c. 35. After the fall of Jerusalem (B. C. 586) the neigh- 5
boring peoples hoped to get shares of the Israelitish territory. These local strifes are here treated as involving fundamental religious truth.

20 (5) *Possess* is a simple emendation of the obviously corrupt Hebrew word (RV, *cast it out*), which does not accord with the facts, and is an inappropriate form of expression.

(6) Shall be desolate and despised. (7) On the return from exile. 7, 10

(8) By war, pestilence, famine, and wild beasts (cf. 14, 21; Rev. 6, 8). 12

25 Israel shall be politically independent and strong, and socially prosperous.

(9) Their idolatry (v. 18).—(10) On the *impurity* see notes on 7, 19; 18, 6. 17

(11) The *blood* is that of child-sacrifice, perhaps also of judicial murder; 18
see 16, 36; 23, 37; 22, 4, 6.

(12) The inference was that JHVH was not able to protect His people, and 20
30 was, therefore, not a deity that it was worth while to worship (see 20, 9). To remove this reproach from Himself (the profanation of His Name) and gain honor among the nations He restores Israel (vv. 21-23). This view of JHVH's action must be taken in connection with Ezekiel's conviction that the true worship of the God of Israel carried with it general goodness of life.

35 (13) See 20, 41-44; Deut. 9, 4-6; Am. 3, 2. The Prophet's conception of 22
the relation between Israel and its God was strenuously moral; although, nay, because it was His own people, He would strictly punish its sin. But His Name was inseparably connected with Israel, and to that fact the nation owed its preservation.

40 This ignoring of the nation is not found in Hosea, Jeremiah, and the Second Isaiah (cf. Notes on Isaiah, p. 209, l. 17), who represent JHVH as acting out of love to the people. For Ezekiel the central idea in religion is sacredness—of God, People, Temple, Ritual—a principle of fundamental importance when rightly conceived.

45 (14) Ezekiel lays more stress on JHVH's regard for His Name (see v. 32) 23
than on the idea of a covenant between Him and the people (cf. Jer. 31, 31-34). The Prophet's residence in a foreign land, and his keen sense of the social inferiority of his people and consequently of their national deity, would naturally lead him to hope that JHVH would demonstrate His claims to respect
50 by some striking exhibition of power. The Assyrians and Babylonians regarded their deities as superior to all others, and Ezekiel probably had occasion to

observe this belief. Cf. Is. 42-48, and especially 48, 11. The Prophet may perhaps be understood as meaning that reverence for God, as the moral ideal, is the foundation of true religion. 36

(15) Idolatries. 25

5 (16) *Heart* is the term for the whole inward being (including thought, 26 feeling, and will), and *spirit* is practically synonymous with it. The *new heart* is the disposition to worship JHVH alone, and obey all His commandments, moral and ritual, and this is His *own spirit* (v. 27), that is, a spirit or disposition formed by Him, and acting in accordance with His demands (cf. note 4 to c. 11). The heart of *flesh* is one that is impressible and docile. How this new disposition is to be produced the Prophet does not say; he probably thought of it as the immediate creation of JHVH. This conception, of the inward reconstruction of a nation is profound and noble, and is substantially identical with the later (New Testament) idea of regeneration. It was in a 15 sort realized; not, as the Prophet expected, in a moment, but by a long process of moral training.

(17) In the Prophet's conception obedience to JHVH and national physical 30 well-being are inseparably connected.

(18) On the ignoring of the nation in comparison with the divine Name 32 see note on v. 22. It is doubtless meant as consolation to the people when the Prophet declares that their deliverance does not depend on their deserts.

(19) On the *garden of Eden* see notes on 28, 13. 14. 35

(20) The manifestation of JHVH's power to the nations is the restoration 36 of the land, not the purification of the people (v. 33), which is represented as 25 the condition or necessary accompaniment of the restoration. The restoration would be a visible and intelligible event, and would gain Him glory; the natural condition was worship of Him alone.

(21) In addition to a fertile land there shall be a numerous population. 38 To a priest the picture of the great festivals came as a natural comparison, 30 when the Temple-courts and the streets of the city were crowded with animals to be first offered and then joyously feasted on. This desired consummation is to be gained by prayer to JHVH; He will graciously permit Israel to *consult* Him (v. 37), that is, to ask counsel from Him and beg for His blessing.

Notes on Chapter 37.

35 (1) In vision. The word *JHVH* of the Hebrew is probably a gloss. We 37, 1 should perhaps read: *and the spirit carried me out and set me &c.*; cf. 2, 2; 3, 12. 14.

(2) See chapter 3, verse 22.

(3) The *voice* (or *sound*) of the Hebrew is a scribal insertion which inter- 40 rupts the discourse.

(4) *Breath* (= *spirit*) and *wind* are in form identical in Hebrew as in 9 many other languages, and in the earliest ideas of men the two things were identical; but the breath of man was conceived to have been breathed in by the deity, as in Gen. 2, 7. The process here is the same as in Genesis.

45 (5) The Prophet gives the interpretation of the vision. His object here, as 11 in the preceding chapter, is to encourage the despondent exiles. The nation is politically dead—can it live again? (v. 3). The answer is that JHVH can accomplish this, were it as hard as resuscitating dry bones; the nation, its national life revived, shall return to Canaan (v. 12). The connection here 50 excludes a reference to the idea of personal resurrection. The first expression of that idea in the Old Testament is found in the second century B. C., in the Book of Daniel (12, 2). Jewish thought may have been meantime

growing toward it (as, possibly, in Is. 26, 19, 4th or 3^d cent. B. C.), but in 37 this chapter the Prophet's own words exclude it: he identifies the dead bones with his living contemporaries (vv. 11, 12).

(6) See chapter 33, verse 10.

5 (7) The expression *O my people*, in vv. 12, 13, is a gloss. 12, 13

(8) That is, that I am the God of Israel, who is able to rescue His people 14 from the most desperate straits.—The *spirit* is identical with the *breath* of v. 9; JHVH will infuse new political life into the nation, and re-establish it in its own land.

10 (9) The nation being restored to its land, the next thing is its political 15 unification.

(10) Literally *wood*, that is, a *piece of wood*. The significance of the sym- 16 bolical act is not the restoration of the genealogical oneness of the two branches of the nation (for this had never ceased to exist), but their political

15 reunion.

(11) The Southern Kingdom, including parts of Simeon and Benjamin. *Israel* was at first the name of the northern group of tribes (2 Sam. 19, 40), but later stood for the whole nation (1 Sam. 13, 13). The first occurrence of the name is in an inscription of Merneptah, about 1300 B. C. (PETRIE, *Contemp.* 20 *Review*, May, 1896; MÜLLER, *The Independent*, July 9, 1896; STEINDORFF, *ZAT* 16; *Revue Bibl. Internat.*, July, 1896; SPIEGELBERG, *Zeitschr. f. Ägypt. Spr.*, 1896; GRIFFITH, *Proc. Soc. Bibl. Archaeology*, Nov. 2, 1897), in which it appears to designate a tribe, or group of tribes, dwelling in the centre of northern Canaan, though its significance is as yet uncertain. Compare Notes on Judges, 25 p. 45, l. 40; Notes on Joshua, p. 47, l. 6.

(12) Joseph is here identical with Ephraim, and stands for the Northern Kingdom, in which Ephraim was the controlling tribe (see Hosea, *passim*). The Hebrew inserts *the stick of Ephraim*, which seems to be a gloss, suggested by v. 19.

30 (13) The clause *and make them one stick* is a doublet of the following. 19

(14) Judah's. The Hebrew has *my* (JHVH's) *hand*, but the reading *his* (Septuagint, Vulgate) is better, because it accords with the expression *in the hand of Ephraim* and with the Judean hegemony involved in the Davidic king (v. 24). At this time the idea of the supremacy of Judah was natural, since 35 Ephraim had long ceased to have an organized existence.

(15) The division into two kingdoms in Jeroboam's time about B. C. 933 (a 22 return to the old condition which had been temporarily broken up by David and Solomon) was looked upon as an evil by the later Prophets; see Am. 9, 11; Hos. 3, 5 (these passages are probably not from the Prophets in whose Books 40 they stand); Jer. 23, 5-8. In fact, it diminished the political power of the people, hindered religious unification, and in general retarded the advance of the national life.

(16) *Backslidings* is an emendation for the inappropriate *dwelling-places* of 23 the Hebrew; cf. RV, margin.

45 (17) The Prophet assumes the continuance of the dynasty of David, but it 24 is uncertain whether or not he has in mind any particular representative of the royal house. The sons of Zedekiah were slain (B. C. 586; see 2 Kings 25, 7), but other members of the Davidic family doubtless remained (cf. Zech. 4, 14; 6, 13; Ezra 1, 8).

50 (18) That is, the rule of the Davidic dynasty shall be perpetual. The *for* 25 *ever* is to be taken literally; the Prophet expected the perpetual endurance of the nation's political life. The distinction between the northern and southern branches of the kingdom disappeared after the Exile, though the Davidic dynasty was not restored. Cf. Pss. 18, 50; 132, 12.

(19) The content of the covenant (involving the obligation of each party) 37, 26 is given in the following verses.

(20) The Temple was held to be the special dwelling-place of JHVH (this 28 limitation in space is still maintained by Ezekiel, notwithstanding JHVH's temporary withdrawal, 8, 6), and His presence would make Israel sacred, that is, a people set apart from other peoples and reserved for the special use and service of JHVH. This intense nationalism belonged to the times, and doubtless materially aided, if it was not absolutely essential to, the development of Israel's religion; it was closely connected with the Israelitish power of religious 10 organization.

Notes on Chapter 38.

It would seem that when the prophecies of cc. 38. 39 were composed, the Scythians still menaced Western Asia, and an attack by them is regarded by Ezekiel as not very distant. Cf. note 6 below, and note 18 on c. 39.

15 (1) A name, otherwise unknown, perhaps made by Ezekiel from *Magog* 38, 2 by dropping the initial syllable, which in Hebrew might be a prefix denoting *place of*. It is hardly the Lydian *Gyges* (Assyr. *Gugu*) or the *Gagu* who is connected with the region east of the Lower Tigris, since the land Magog lies farther north (see note 4), though its exact position is not certain. In the 20 New Testament Apocalypse (Rev. 20, 8) Gog becomes a people alongside of Magog. It is not clear why Gog is not called Prince of Magog. The rendering *chief prince of Meshech and Tubal* (AV, RV^M) is not probable.

(2) That is, perhaps, the Scythians; see Gen. 10, 2.

(3) The precise position of *Rosh* is unknown (it is certainly not Russia); 25 a land *Râsh*, on the western border of Elam (cf. note 24 on c. 32), is mentioned in the cuneiform inscriptions.

(4) Meshech and Tubal are north of Assyria (cf. v. 15 and 39, 2: *from the extreme North*); see note 12 on c. 27, and note 26 on c. 32. Cf. Gog and Magog on the medieval wheel-shaped map figured above, p. 105.

30 (5) The expression omitted is inappropriate because it involves compulsion, 4 while elsewhere throughout this section Gog acts of his own free will; and further, *turning* is without meaning in this connection; [the words may be a misplaced gloss on 39, 2]. Ezekiel, knowing no other formidable enemy, anticipates one more struggle for Israel, an invasion by these terrible nomads, then 35 victory and unbroken peace.—For *hooks in the jaws* see note on 19, 9.

(6) There is no notice, in the OT or elsewhere, of such an invasion of Israel in or after this time. From these nomadic peoples an irruption was at any time possible; see Herodotus' account (1, 73. 103-106) of the invasions of Western Asia by the Scythians, which he puts in this period (cf. Jer. 1, 15; 6, 22).

40 (7) Of these names no satisfactory explanation has been given. As *Gog* 5 appears to represent the region lying south of the eastern extremity of the Caspian Sea (*Meshech, Tubal, Togarmah*; see above, l. 27), the home of the Scythian hordes, these allies might be expected to be somewhere in this region. But no satisfactory geographical identification of them offers itself.

45 The rendering *Persia* for *Paras* is very doubtful. It is not clear that the Assyrians and Babylonians were acquainted, before the time of Darius Hystaspis (B.C. 521-486), with the kingdom which we call Persia. The cuneiform material bearing on this point is collected by SCHRADER (KGF, pp. 169 ff.), who concludes that the *Parsua* (*Parsuash, Barsua*) in the inscriptions of 50 Shalmaneser IV. (B.C. 727-722), Sargon (722-705), Sennacherib (705-681), and others is not Persia, but a region near Atropatene (the modern Persian province *Azerbeijân*). If the name really = Persia, it must be understood not as the kingdom of Cyrus and Darius, but as a land of half-civilized tribes.

The African *Cush* and *Phut* (see notes on 27, 10 and 30, 5) appear to be here out of the question; for the former the Asiatic *Cassites* (see note on Gen. 10, 8), east of the Lower Tigris, seem to be too far south, but no other ethnical name suggests itself; and the latter also remains without explanation. 5 These names may be corrupted forms; or, they may represent regions unknown to us (the Prophet intends to be geographically accurate); in any case they must be understood in accordance with the connection.

(8) *Gomer* (Gen. 10, 2), perhaps the same with the cuneiform *Gimir*, a people dwelling near Cappadocia, and to be connected with the Cimmerians 10 (Herod. 1, 15, 16).—On *Togarmah* (Armenia?) see note 14 on c. 27.

(9) The order to the invading force to hold itself in readiness (vv. 7-9). 7 The invasion is not imminent. The nomads were probably just now elsewhere occupied, but JHVH holds them in reserve, and will dispatch them at the proper time, a time distant, according to the Prophet's view, yet within sight; cf. note 15 15. JHVH controls all movements of the nations.

(10) The passage omitted from v. 8 is syntactically difficult, and appears 8 to be a gloss, or a combination of three glosses (to *land*, *desolation*, and *gathered*).

(11) Israel was a rural people, with few large or fortified cities besides 11 20 Jerusalem.

(12) An expression meant perhaps to be geographically accurate (Palestine 12 was in fact near the centre of the earth as known to Ezekiel), though any ancient people would probably look on its own land as the centre of the world; see note 4 on c. 5.

(13) See notes 24, 22, 10 on c. 27. 13

(14) The Hebrew *lions* (instead of *traffickers*) is here unnatural; the peoples mentioned are interested in commerce, and their traffickers are on the lookout for the sale of the spoils of a prosperous nation.

(15) Literally, *in the latter part* (or *end*) *of the days*, an expression chrono- 16 30 logically indefinite, to be interpreted by the context, but always involving the idea of a final arrangement of things. In Gen. 49, 1; Num. 24, 14; Deut. 4, 30 (all apocalyptic passages), it represents a space of several centuries, in Jer. 23, 20; Dan. 10, 14, a generation or two. Here the connection indicates the shorter period. See note 18 on c. 39.

(16) *Gog* of the Hebrew is a gloss on *thee*. 35

(17) See notes 8, 33 on c. 20. The function of *Gog* is, by his defeat, to procure honor to the God of Israel.

(18) The allusion is uncertain, perhaps to such predictions as Zeph. 1, 17 14-18; 3, 8; Jer. 6, 22-25, possibly to prophecies that have not been preserved. 40 The Northern nomads could not have been for any long time an occasion of apprehension to Israel, hardly earlier than about 630 B. C.

(19) *Terror* is an emendation of the Hebrew *my mountains*, which gives 21 no sense; the full expression in the Hebrew is: *I will summon against him all my mountains a sword*, in which *sword* appears to be an insertion from 45 the following clause.

(20) All nature trembles at the presence of JHVH, and discharges its fury 22 against the impious invaders. In the Prophets the *day of JHVH* (cf. note on 13, 5) is always terrible; He then appears as a God of power and wrath. Here the representation is similar to that of later semi-apocalyptic prophecies, 50 Joel 2, 30, 31; Zech. 14, 4, with violent physical effects, which are meant to be taken literally: JHVH Himself will destroy the invaders. For *flood* and *hailstones* compare 13, 11, 13.

Notes on Chapter 39.

(1) The prediction of c. 39 is parallel to, but distinct from, that of c. 38, 39, I and was perhaps written at a different time. The picture in vv. 2-7 corresponds to that in 38, 18-23, only here the details of defeat in battle are given.

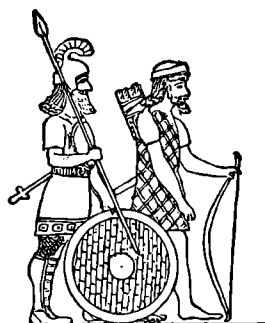
(2) In v. 2 the first two verbs are doubtful in form and meaning, but the 2 general sense is plain. Cf. above, p. 173, l. 32.

(3) These *coasts* seem to be the shores of the Caspian Sea, where the 6 allies of Gog dwell; possibly the reference is to the traders of the Red Sea 10 and of the Mediterranean (38, 13).

(4) On *day* see note 20 on c. 38.

(5) [*Buckler* (Heb. *magén*, Greek *aspis*, Lat. *clipeus*) is the smaller, *shield* 8 (Heb. *šinnáh*, Greek *thyreós*, Lat. *scutum*) the larger piece of defensive armor.

According to 1 Kings 10, 16 f.; 2 Chr. 9, 15 f. the shields seem to have been at least twice as large as the bucklers. The Roman shields were about 4 ft. long, 2½ ft. wide, and 3 in. thick. The diameter of the Assyrian round buckler (or target) was about 30 in. Shields and bucklers were generally made of wood, wickerwork, or matting, covered with leather; or of several layers of thick leather. The leather was rubbed over with oil (2 Sam. 1, 21; Is. 21, 5; cf. Verg. *Aen.* 7, 626), which made the weapons of the enemy glide off more



ASSYRIAN BUCKLER.



ASSYRIAN SHIELD.

readily. Occasionally shields and bucklers were made of bronze (1 Kings 14, 27), 30 and in exceptional cases they were overlaid even with gold (1 Kings 10, 16; 14, 26; cf. 2 Sam. 8, 7). Several Assyrian bucklers of bronze (cf. note 13 on c. 27) were found by LAYARD in the ruins of Nimrood (Calah).

For the Assyrian bucklers and shields cf. the cuts on pp. 101, 102; *Psalms*, p. 192; and for the shield-roofs, or screens, see note 7 on c. 26. —P. H.]

(6) *Seven* is a round number.

(7) Verses 9, 10 give a new picture of the enormous size of Gog's army and the completeness of its defeat.

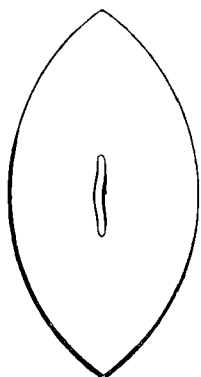
(8) A famous monument of Gog's overthrow and Israel's triumph. *Renown* (or, more exactly, of

renown) is the reading of the Greek Bible, instead of the Hebrew *there*; the 50 latter is in Hebrew *shâm*, the former is *shêm*.

(9) *Abarim* (so the Hebrew word may be read) is the name of a mountain (Deut. 32, 49; Jer. 22, 40), but the name may also have been applied to a valley in the mountains. The position, east of the northern extremity of the



BACK OF BUCKLER.



BACK OF SHIELD.

Dead Sea, suits the Prophet's description, and the place, outside the sacred 39 land, is a fit burial-ground for the invaders. The translation *Valley of those who pass through* gives no satisfactory sense; the word rendered *those who pass through* is used of the searchers (vv. 14, 15), of whom there can be no 5 question here, and it cannot be understood of the invaders.

(10) The omitted words are unintelligible, perhaps a gloss. *It shall stop those who pass through* (the searchers? or travelers in general?) conveys no meaning. The Greek has: *they shall build up the mouth of the valley round about*, that is, perhaps, the burial-place will be enclosed by a wall; but the 10 expression is obscure.

(11) After the mass of dead bodies have been buried, the searchers or 14 traversers shall scour the land in order to mark the smallest remains of the corpses.

(12) The months during which the people are burying the dead.

15 (13) The Hebrew has: *and the name of the city also shall be Hamonah*, 16 but no city has been mentioned. The sentence seems to be the remark of a scribe, or a corrupt repetition from the context, possibly from v. 11.

(14) Change of representation. In the preceding paragraph the bodies of 17 the enemy are buried, here they are devoured. In both cases the meaning is 20 complete destruction. The two paragraphs were perhaps composed at different times.

(15) Hebrew *zēbakh*, the sacrifice in which, after a portion of the meat had been offered to the deity, the rest was eaten by the worshippers (*cf.* Notes on Leviticus, p. 60, ll. 18-25; p. 85, ll. 26 ff.). There is no sacrifice in this case, 25 but all feasting in Israel was sacrificial, and the ordinary term is here employed.

(16) Bashan was famous as a grazing region; see also 27, 6; Pss. 22, 12; 18 68, 15.

(17) *Fat* is by some editors changed to *flesh*, to agree with v. 18; the 19 change does not affect the sense. The tone of exultation is in Ezekiel's 30 manner; *cf.* cc. 25-32.

(18) This seems to indicate that the Prophet did not regard the invasion 22 of Gog as very far off; the destruction of the invaders is represented as a main means of leading Israel to a true knowledge of JHVH, and this change of mind is thought of as synchronous with the restoration to Palestine (vv. 35 26, 27 and c. 36).

(19) A demonstration, first, of JHVH's power, since it will appear that it 23 was not through His want of power that Israel went into captivity; and then, of His justice, since He punished sin even in His own people.

(20) Ezekiel (like the Prophets from Amos onward) conceives of humanity 24 and human history as a unity. All the movements of all the nations are held to be so directed by JHVH that they shall manifest His glory and lead to the establishment of His people in peace. Even the far-off Northern nomads are brought into the action of the drama of history. The idea of a unitary divine government of the world is here expressed with perfect clearness, though the 45 conception of the divine purpose is limited by the Prophet's national feeling.

(21) Now, at the impending restoration, in contrast with the time of pun- 25 ishment (vv. 23, 24) which has lasted till now.

(22) See note 8 on c. 20. This motive, taken in its highest significance, is absolutely sufficient: true knowledge of God is human perfection.

50 (23) The Hebrew *bear* is not appropriate; the sentence is one of promise. 26 The difference involves only a diacritical point (ִ for ֵ).

(24) JHVH is thus proved to be, first, the God of Israel; then, a God who 28 punishes sin; finally, a forgiving and faithful God. Israel's severe experience is to discipline the nation into knowledge and stability.

(25) The restoration is to be final: Israel will be a new people, will no more go astray, and no more be punished, and none of the people shall remain in exile. Two generations later the Prophet would not have written thus.

- 5 (26) *Poured out my spirit on* = *put my spirit in*. The verb *pour out* is followed in OT by the name of a liquid (Jud. 6, 20; 1 Sam. 7, 6; Ezek. 22, 4), or of a quality or an emotion of the soul of him who pours (16, 5; 7, 8; Ps. 42, 4), or of an emotion or quality produced by God in the mind of man (Zech. 12, 4); it is in this last way that it is here used. The expression *pour out my spirit* occurs elsewhere in OT only in Joel 2, 28, 29, where it means
10 *put a prophetic spirit (or power) in men's minds*; here it = *endow Israel with the spirit of obedience*. See notes on 36, 26; 37, 14. Cf. the related use of *spirit* in Is. 48, 16 (a gloss) and 61, 1, and see note on Jud. 3, 10.



Notes on Chapters 40-48



Notes on Chapter 40.

- (1) B. C. 572.—Instead of the *first month* (which is the reading of the 40, 1 Greek Bible) the Hebrew has *the beginning of the year* (Heb. *rosh ha-shanah*). This latter expression occurs only here in OT; in later Hebrew it means *New Year's day*, and is probably here due to a late scribe to whom the term
20 was familiar. The Hebrew here makes the tenth day of some month (the month is not given) New Year's day, and as in Lev. 25, 9 the year apparently begins on the tenth day of the seventh month, it might be supposed that Ezekiel here adopts this reckoning, the ecclesiastical year, possibly, beginning on the tenth day, in distinction from the civil year, which began
25 on the first day (cf. Lev. 23, 24 for another reckoning). But this is uncertain, and as Ezekiel everywhere else in his chronological statements gives, or intends to give, the month, the Greek reading here appears to be in any case preferable to the Hebrew.

- (2) The words *thither* (v. 1) and *He brought me* (v. 2) interrupt the dis-
30 course, and must be omitted.

- (3) The *vision* is here a literary device. The Prophet's purpose is to 2 propose a new ritual constitution for the restored nation, and the following description, made up of minute particulars (and thus differing from the visions of Amos, Isaiah, and Jeremiah), is the work of reflection. The material of the
35 vision is, no doubt, largely drawn from Ezekiel's personal knowledge of the Temple and the current ritual, but probably contains new suggestions of his own. [Just as Homer does not describe the completed shield of Achilles, but the genesis of the shield (*Il.* 18, 468-607) so Ezekiel does not give a bald description of the completed structure, but makes the new Temple rise before
40 the eyes of his readers. Instead of saying, the wall enclosing the Temple

should be one cubit high and one cubit wide, he introduces the divine messenger (see note 7) measuring the dimensions of the structure, one after the other. A description of successive acts is always more vivid than an enumeration of coexistent objects; cf. the symbolical acts in Ezek. 4, 1-5, 4, &c. and LESSING'S *Laocoon*, xvi-xix; see also, above, notes on 1, 28; 2, 2; 10, 7. 20; 12, 7; 13, 3; 24, 5. 24.—P. H.]

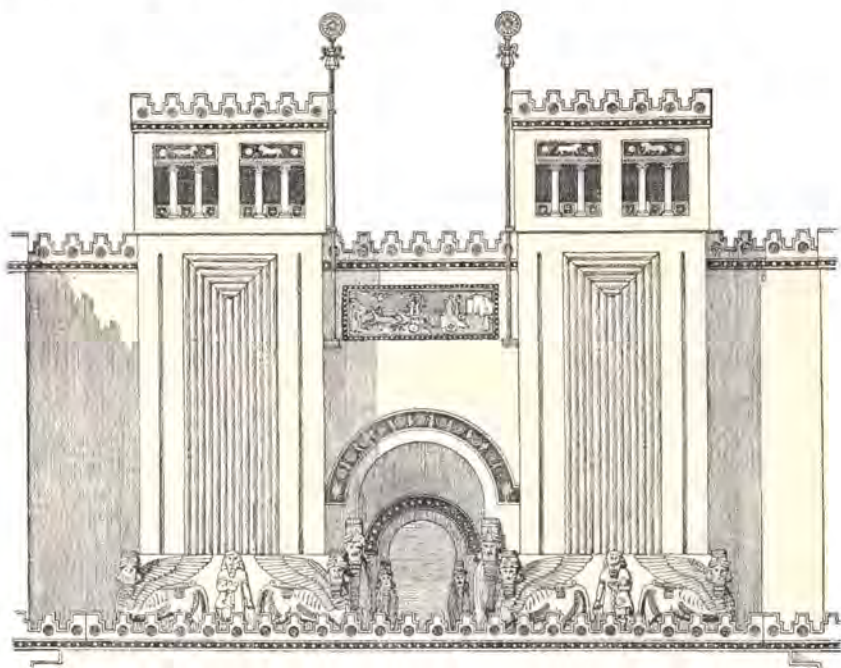
(4) The hill of the Temple, Zion, here conceived of as greatly increased in height, as in Is. 2, 2; Mic. 4, 1 (contrast Ps. 42, 6). This physical change (like that in Zech. 14, 4) seems to be meant literally.

10 (5) The buildings of the new Temple, in size resembling a city, as the following description sets forth. Cf. the plate facing p. 70.

(6) The Hebrew text has *on the south*, which is less natural than the *opposite* of the Greek Bible.

(7) A divine messenger, not otherwise defined. He is simply a figure in 15 the imaginative picture (as in 9, 1; Zech. 2, 1), acting as guide and expounder. The *bronze* (that is, *shining*) appearance belongs to his supernatural character (cf. 1, 7).

(8) A strong line for long measurements.

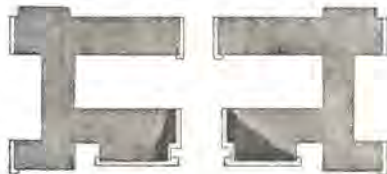


ASSYRIAN GATEWAY.

(9) The rendering *gateway* is here employed for the elaborate entrance, 20 which was closed by *gates* at the two extremities. Our illustration represents the triumphal gateway at the southeastern façade of the Palace of Sargon in Khorsabad as reconstructed by the French architect, VICTOR PLACE, who continued BOTTA'S excavations at Khorsabad in 1852. For the sculptures flanking the gateway see above, p. 165. The diagram given on p. 179 is the plan of the 25 southwest gateway of the Palace of Sargon (see the full-page illustration facing p. 38). Cf. the restoration of the southern city-gate of Zinjirli in the Reports

on the Oriental Collections in the Royal Museum, Berlin, Part xii (Berlin, 40 1898), p. 112 (see also *ibid.* pp. 126. 130. 184 and plate xxx).

(10) The Prophet feels that the ritual law is of extreme importance. In fact, 4 the nation now needed a stricter ritual 5 than had yet been recognized. Ezekiel formulates the usages of the priestly circle, usages which had been especially growing since the publication of Deuteronomy, B. C. 621.



PLAN OF ASSYRIAN GATEWAY.

(11) Various cubits appear to have been in use among the Israelites (Deut. 3, 11; 2 Chron. 3, 3), the origin and length of which are uncertain. We shall probably not be far wrong if we take Ezekiel's *long cubit* as 18 inches, and the *rod*, therefore, as 9 feet.* 15 The outer wall, around the whole enclosure (the *house*), is about 750 feet square (42, 20), 9 feet high, and 9 feet thick. In the temple of Amen at Thebes (Karnak) the great peristyle court is 275 ft. by 338 ft., and the great hypostyle hall is 170 ft. by 338 ft., its roof being supported by 134 columns. The enclosure of the temple of Bel-Merodach at Babylon (completed

by Nebuchadnezzar) was, according to Herodotus (1, 181) about 1200 feet square. The present enclosure of the *Haram eshsherif* in Jerusalem, that is the artificial platform of the ancient Temple area on Mount Zion (see Notes on the Psalms, p. 235, no. 2, l. 11), is about 1500 feet by 1000 feet, the special area of the *Dome of the Rock* being about 550 feet by 500 feet. With the whole following description of the structure of the Temple cf. 1 King 6. 7; Jer. 52, 17-23; 2 Chron. 3. 4.

[Ezekiel's long cubit may have been somewhat longer than half a yard or 18 inches; it was probably 21 in., or even 21¾.† All ancient measures and weights (except, perhaps, the Egyptian) were derived from Babylonia, and the standard of Babylonian metrology is the graduated rule on the statues of Gudea (about 2800 B. C.), disinterred by the French excavations at Telloh (cf. Notes on the Psalms, p. 224, l. 18) and now in the Louvre. Telloh is

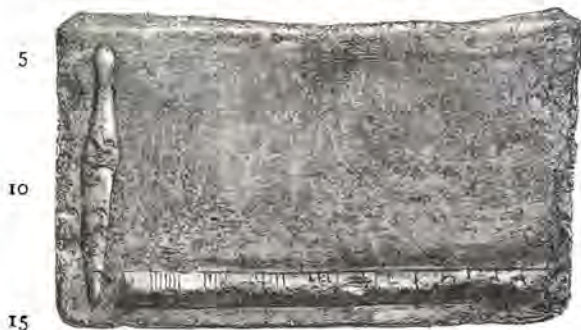
situated in Southern Babylonia, about five miles east of the Shatt-el-Hai (an ancient canal connecting the Euphrates and Tigris), 60 miles north of Mugheir



* A Hebrew *rod* contained 6 cubits (or half-yards) just as our modern *rod* (or *pole*, *perch*) = 6 (or, more accurately, 5½) yards. As a cubit = ½ yard, a Heb. rod = 3 yards or 9 feet; so the Heb. rod is but one-half of a modern rod (perch, pole).

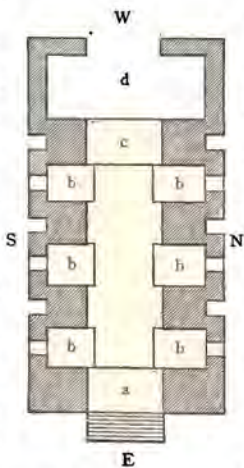
† Consequently, we may safely add one-sixth to all the dimensions as given below.

(Ur of the Chaldees), and 45 miles east of Warka (Erech). Two of the Telloh statues have on their laps a tablet with a stylus (see above, p. 99, ll. 27 ff.)



TABLET ON THE KNEES OF THE STATUE.

or a little more than $\frac{3}{8}$ in.,* and some of these digits are subdivided into six *lines*. An ordinary cubit contains 30 digits, that is, $19\frac{3}{8}$ in. (or 495 mm), and a double-cubit (or yard) = $39\frac{3}{8}$ (or 996 mm). A Babylonian foot (= 20 digits or $\frac{2}{3}$ cubit) is about 13 in. (or 330 mm). The Babylonian bricks in our Museums are, as a rule, 13 in. square. The 16 digits on the rule of Gudea represent $\frac{1}{4}$ yard or $\frac{1}{2}$ cubit. This is $10\frac{1}{2}$ in.† (265.6 mm), 1 digit more than the ordinary half-cubit of 15 digits. We know that there was, beside the ordinary cubit, a longer cubit, the so-called *royal cubit*, which was equal to $\frac{3}{2}$ of a Babylonian foot, that is, $21\frac{3}{4}$ in. (or 550 mm). Herodotus (i, 178) states that the royal cubit was 3 digits longer than the ordinary cubit. This would seem to be more correct than Ezekiel's statement that the long cubit was a hand-breadth or 4 digits longer than the ordinary cubit. The longer cubit of 33 digits = $21\frac{3}{4}$ in. (or 550 mm) seems to have been used in all Assyrian and Babylonian buildings as the standard of measure. The Egyptian cubit was $\frac{3}{8}$ in. shorter, viz. = $20\frac{3}{8}$ in. (or 527 mm). The inscriptions on the statues of Gudea are translated in *Records of the Past*,² vol. 2 (London, 1889), pp. 75-105 and in SCHRADER'S *Cuneiform Library*, KB iii, 1 (Berlin, 1892), pp. 27-65. For the metrological questions cf. LEHMANN in the *Transactions of the Berlin Anthropological Soc.*, July 1896, pp. 452-458.—P. H.]



EAST OUTER GATEWAY.

(12) Instead of *came* 6 we must read *brought me*, as in vv. i. 17.

(13) The Prophet is led

(14) The words omitted are a corrupt repetition of the preceding clause.

(15) The construction of the gateway was as follows: it was 75 feet long 7

*A Babylonian *digit* (the sixteenth part of a cubit) = $\frac{1}{4}$ nail, English measure (16 nails = 1 yard).

†The graduated portion of the rule is $10\frac{1}{2}$ in., while the entire length of the rule is $10\frac{3}{4}$ in. (see above, l. 13). The rule of Gudea (on statue E) is, therefore, a *line-measure* (French *étalon à traits*, German *Strichmass*), not an *end-measure* (French *étalon à bouts*, German *Endmass*).

from east to west (v. 15), and half that space wide (v. 13). On ascending the outer steps (seven in number, vv. 22.26) one came into the *threshold* (a), a space 15 feet wide from north to south (v. 11) and 9 feet deep (v. 6), which was the thickness of the encircling wall (v. 5), from east to west. Through the gateway ran a passage-way from outer threshold to inner threshold, 15 feet wide (excluding sills) and 42 feet long, on each side of which were 3 *guard-rooms* (vv. 7.10) for officers in attendance, each 9 feet square (b) with a projecting sill or slight barrier in front of it, 18 inches wide (v. 12); these rooms were separated by solid or pierced masses of wall (v. 7), $7\frac{1}{2}$ feet long from east to west. At the western extremity of the passage-way (v. 7) was the *inner threshold* (c), of the same size as the outer one (a). Then came the *vestibule* (v. 9), $31\frac{1}{2}$ feet from north to south by 12 feet from east to west (d), flanked on the west by jambs or masonry 3 feet thick, the doorway between them being 15 feet wide. The Greek Bible agrees here substantially with the Hebrew Text.

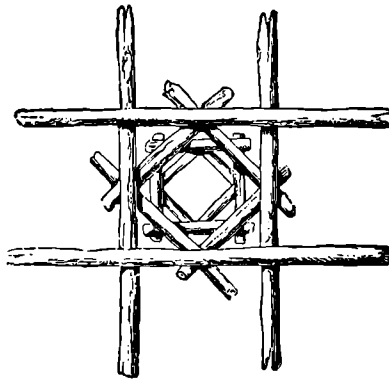
(16) Verse 8 is a meaningless gloss, omitted in the Greek Bible. 8

(17) The omitted statement (*the width of the gateway was thirteen cubits*) conflicts with v. 15 and with all the other measurements. It has been proposed to read *the way of the gateway* (= the width of the gateway proper) was thirteen cubits, and then, in v. 12, to understand not that the *sill* was one cubit wide, but that it extended one cubit into the gateway. This is possible, but seems less pertinent than the reading here adopted. 11

(18) Over the whole roof; the outer walls of the gateway were about $2\frac{1}{4}$ feet thick. 13

(19) *Door opposite door* is obscure, possibly meaning that the measurement was squarely transverse, and that one door stood exactly opposite another. 25

(20) Perhaps mere openings between beams; the object was simply to admit light and air. The accompanying illustration represents an Armenian louver, that is, an opening 30



ARMENIAN LOUVER.

in the centre of the roof of a house, frequently found in Armenian villages. As to the possibility that the Assyrian halls were roofed with beams laid horizontally, cf. LAYARD, *Nineveh*, 2, 259. The guard-rooms and vestibules here described might easily have been so roofed. 16

(21) The palms were real trees (in the Temple they were carved, 41, 18; 1 Kings 6, 29); they were probably survivals of the ancient sacred tree, the symbol of deity (coming originally from tree-worship; cf. above, p. 107, 1. 52), common in Assyrian sculptures, and thus stood appropriately at the entrance, as, in our illustration (from a Greek vase) on p. 182 the tree stands beside the altar. Such sacred trees appear to have been of various species. 45

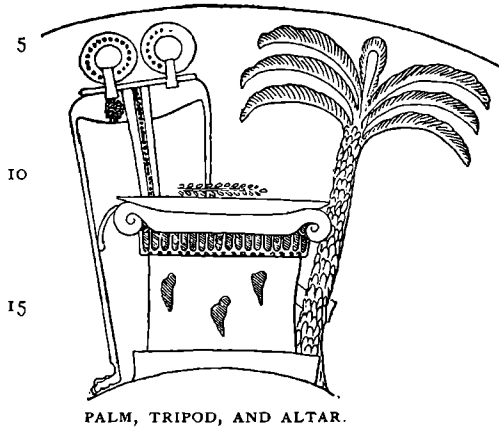
[The cut (from the Northwest Palace, Nimrood) on p. 182, below, represents a cultivated fig-tree (*figus carica*)* with two human-bodied, winged genii holding strings of wild figs in their left hand, evidently for the purpose of caprifigation (cf. Amos 7, 14). The wild figs (*caprifigi*) are infested with minute

*For a more realistic Assyrian representation of fig-trees cf. the plate facing p. 48 of *Isaiah*.

hymenopterous insects (*Blastophagæ grossorum*) which effect fecundation by 40 bringing the pollen of the male flowers into contact with the stigma of the

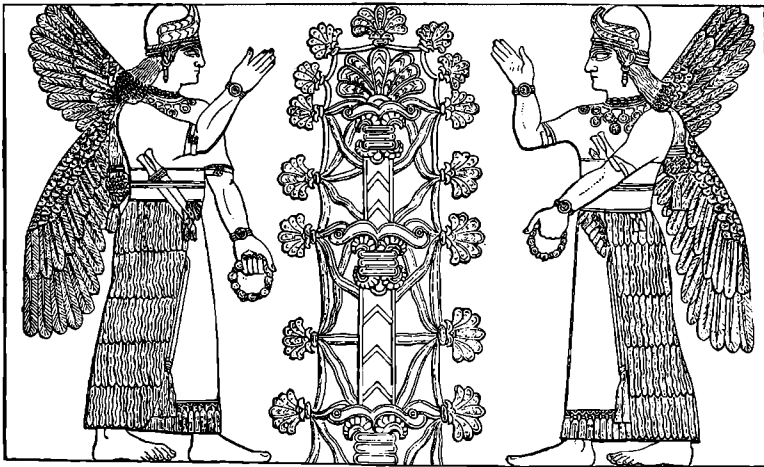
female flowers (cf. Pliny, *Nat. Hist.* 15, 21). The French traveler BALTHASAR DE MONCONYS relates that he was told during his stay at Alexandria, Egypt (February, 1647), that the women of the Greek islands used to hang rosaries of wild figs over the branches of the cultivated fig-trees.

Herodotus (1, 193) confuses this caprifigation of fig-trees (Greek *erindazein*) with the artificial fecundation (Greek *olyntházein*) of the female date-palm (*phœnix dactylifera*), which is effected by applying the pollen of the male flower to the stigma of the female flowers which eventually grow into dates



PALM, TRIPOD, AND ALTAR.

(cf. Theophr. *Hist. plant.* ii, 2, 6; 7, 4; Pliny 13, 7). In fig. 1 on the plate facing p. 2 we see an eagle-headed, winged deity with a cone-shaped object in his right hand and a bucket (or basket) in his left. This cone represents the male palm-inflorescence stripped of its spathe and with the flowers open and ripe 25 for scattering the pollen, while the bucket (or basket) probably contained a fresh supply of male flowers; (if the pollen-bearing inflorescences were carried



ASSYRIAN SACRED TREE.

loose, much of the fecundating meal or farina would be lost). This cross fertilization of date-trees is still practiced in Persia and all along the North of Africa (in Arabic it is called *tállaga* or *lúggaha*). It is indispensable to a crop 30 of edible dates. In such regions as Assyria the prosperity, and often the very existence, of the population, depended on the date-crop; even in modern times a failure of the date-crop amounts to a famine. This importance of the date-palm gave the palm the character of a sacred tree, and its artificial fecundation

was looked upon as a religious ceremony, while in a more advanced age this act became symbolic of fruitfulness and prosperity in general. 40

The fact that the ancient Assyrians knew the sexes of the date-palm is proved by a cuneiform vocabulary (ii R 46, no. 21, ll. 29. 30) where *gishimmaru* 5 *zikaru*, 'a male date-palm,' is distinguished from *gishimmaru sinnishtu* 'a female date-palm.' Most of the date-palms represented on the Assyrian monuments are female: below the plumose head of foliage we generally find, on each side of the straight, rough stem (often with offsets at its foot), pendant bunches of fruit; see the illustrations above, p. 125, and Notes on the Psalms, pp. 98. 148. 10 175. 192.

The representations of the various sacred trees are, of course, very much conventionalized (but not more so than the figures of plants or of animals in heraldry); cf. above, p. 94, where we find a female winged sphinx before the conventionalized form of a palm-tree; also the sacred tree between two griffins 15 in a part of the decoration of the François Vase at Florence (PSBA, June, 1890, pl. iv, fig. 18). A still more conventional form of the Assyrian palm appears in the palmette (often called the honeysuckle ornament) common in Greek and other ancient architecture.

The winged genii figured in the act of fecundating the female flowers may 20 have originally symbolized the winds* carrying the pollen from the male flowers to the female. In another sculptured group (PSBA, June, 1890, figs. 14. 20; cf. above, No. 6 on the plate facing p. 1) the winged sun (see *Isaiah*, pp. 143. 180) is held by ropes in the hands of two kneeling figures over a palm-tree, for the purpose of ripening the fruit, while behind them stand two winged figures with 25 palm-cone and basket ready to fecundate it. These Assyrian human-bodied, winged genii are the prototypes of the winged angels to whose forms we are accustomed. At the time of Ezekiel there were probably no other types in the world answering the description of the four wings and the hands below them (Ezek. 1, 8; 10, 21) except those Babylonian-Assyrian figures. The four 30 different faces of the composite creatures described by the Prophet (Ezek. 1, 10; 10, 14) correspond to the various winged figures with heads of men or eagles and the bodies of bulls, lions, or men, which we find on the Assyrian monuments (see the plate facing p. 2 and the Notes, on p. 95). The alternate Cherubim and wheels of Ezekiel's vision (1, 15; 10, 9; cf. p. 95, l. 48) strikingly 35 recall the winged Assyrian deities presenting palm-cones to a wheel-like object (PSBA, June, 1890, fig. 16) which seems to be intended to represent the head of a palm as seen from above or below; cf. No. 4 on the plate facing p. 1, where we find, in a group from Persepolis, the head of the palm-tree given in the conventional form of a half-rossette, while the drawing of the stem 40 of the palm-tree is almost naturalistic. The four forms of Ezekiel's Cherubim reappear in the four Apocalyptic Creatures of Revelation (Rev. 4, 7), and finally we meet this mystic quaternion again in the symbols of the four Evangelists (St. Matthew: angel, symbolizing intellect; St. Mark: lion, symbolizing majesty; St. Luke: bull, symbolizing strength; St. John: eagle, symbolizing swiftness).† 45 Cf. E. B. TYLOR, *The Winged Figures of the Assyrian and other Ancient Monuments* in the *Proceedings of the Society of Biblical Archaeology* (PSBA), June, 1890 (vol. 12, pp. 383-393); E. BONAVIA, *Sacred Trees of the Assyrian Monuments* &c. in *The Babylonian and Oriental Record*, vols. 3 and 4 (London, 1888-1890); CARUS STERNE, *The 'Experimentum Berolinense' in Ancient*

* Cf. the wings of the winds in Pss. 18, 10; 104, 3, and the figure of the demon of the Southwest wind in *Isaiah*, p. 172.

† The distribution of these symbols among the four Evangelists varies occasionally, but the bull is always connected with St. Luke.

Assyria in Prometheus, No. 95 (Berlin, 1891), p. 675; JASTROW, *Religion of Assyria and Babylonia* (Boston, 1898), p. 663.—P. H.]

(22) Through the vestibule-door the Prophet passes into the adjoining court. 17 The halls, used for festive and other purposes (*cf.* 1 Sam. 9, 22; Jer. 35, 4), stood on the east, north, and south sides of the court (on the west was a great building connected with the Temple); see the plates facing p. 70 and 72, respectively. Their dimensions are not given; they were probably of one story, and of moderate size; it is not stated whether they were separate, or formed a continuous building, or whether they had a colonnade in front.

(23) *Lower*, in distinction from that of the inner court, which was on a higher level. The pavement ran around three sides of the court in front of the halls; its width was the length of the gateway (75 feet) less the thickness of the outer wall (9 feet) and the depth of the halls (not given,—probably from 15 to 20 feet).

(24) The width of the outer court was 150 feet. 19

(25) The north and south (v. 24) gateways are in all respects similar to that on the east (v. 6).

(26) The measurement would here naturally be northward, not *southward* as in the Received Text. 27

(27) The gateways of the inner court are identical in construction with those of the outer court, except that the vestibule is on the outer side, facing the outer court (see vv. 38-43). The ascent to them is by eight steps (instead of seven), and thus the inner court is a platform raised above the level of the outer court. A similar arrangement obtained in Assyro-Babylonian Temples (RAWLINSON, *Ancient Monarchies, Babylonia*, c. 5), the object being probably to make grades of isolation and sacredness.

The accompanying diagram represents the ground plan of the larger temple of King Assurnâcirpal (884-860 B. C.); *a* is the outer court; *b*: the outer gateway flanked by winged bulls; *c*: the vestibule; *d*: the inner gateway; *e*: the nave; *f*: the holy of holies with altar; *g*: priests' apartments.

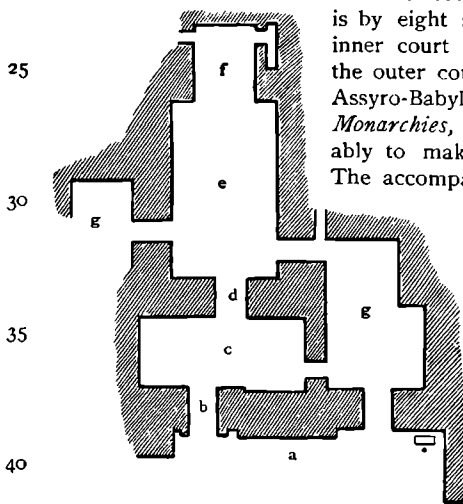
(28) V. 30 is a corrupt repetition from the context, breaking the connection; see vv. 33-34.

(29) It seems impossible to cover the precise description of this chamber; the Hebrew and Greek texts differ, and neither gives an intelligible account. It is uncertain whether there was a chamber for each of the three gateways, or only for one, and if for one, for which one; and it is uncertain whether the chamber was within or without the gateway.

(30) Probably the east inner gateway.

(31) In the Greek Bible: *its porches &c. served as a drain* (for carrying off the blood).

(32) Omitted in the Greek Bible; the statements in the text are too brief to enable us to decide on such a point. The description assumes a general knowledge of the conditions.



PLAN OF ASSYRIAN TEMPLE (NIMROOD).

(33) Heb. *outside one who goes up to the door* is an unnatural description 40, 40 of the position of the tables. The rendering *at the stairs of the entry* (RV^M) is hardly admissible.

(34) There were 5 eight tables for the slaughter of victims (vv. 39-41), four within the vestibule, and four without (^a); 10 hence it was that the vestibule faced the outer court, so that the animals and drains could be more easily 15 managed.

(35) One probably near each couple of slaughtering tables, so that there were 20 which the flesh was hung after the animal was cut up.

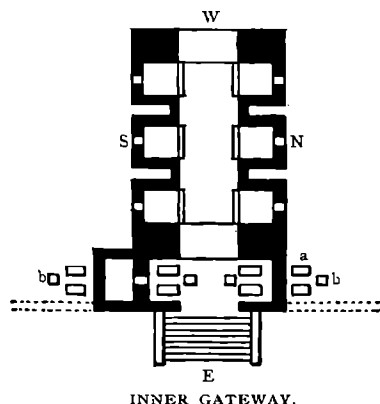
(37) These halls had pillars or colonnades in front (42, 6).—The Greek 44 Bible reads: *and he brought me into the inner court, and behold, in the inner court* &c., which is, perhaps, preferable to our revised Hebrew text.

(38) That is, 25 the Levites, the degraded priests, 44, 10-14. They seem to have done all the work in 30 the Temple (slaughtering animals &c.) except the offering on the altar; see 44, 11; 46, 24.

(39) The Zadokites are the sacrificers; see 44, 15. 16. The expression *come* 40 *near to JHVH* denotes the act of approaching the altar, which was, in the original conception, the table 45 for food set before the deity (cf. note on 41, 22).

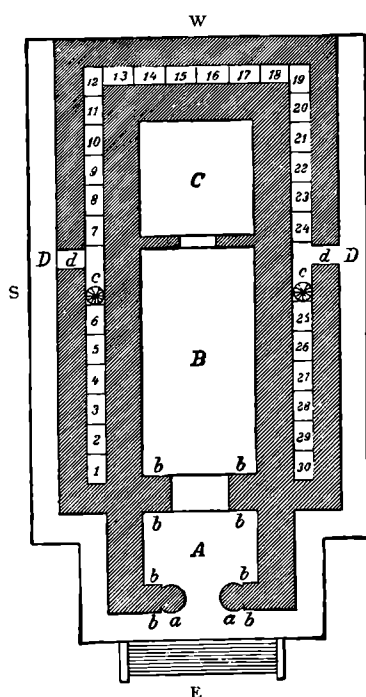
(40) The inner 50 court, 150 feet square, in front of the Temple.

the numbers 1-30 indicate the *side-cells* in the first story (p. 187, l. 43); *a*: the *pillars* (see next page); *b*: the *jamb*s (see above, l. 33); *c*: the *winding stair-* 55 *ways* (p. 188, l. 8); *d*: the two *doors* opening on the platform (p. 188, l. 5).



twelve tables in all: 41 eight large slaughtering tables, and four smaller ones (^b) on which were laid the instruments used in killing the sacrificial animals. Elaborate preparations were made for the slaying of the victims.

(36) Translation 43 and sense doubtful. 42 The *borders* (RV *hooks*) were apparently projections on



PLAN OF THE TEMPLE.

(41) The Greek 45 Bible gives the correct measurements. The porch (A) is 30 x 18 feet (cf. 1 Kings 6, 3); its entrance is 21 ft. wide, flanked by masonry (jambs) 4½ feet wide and 7½ feet thick. It 48 is a guard to the interior. The Temple stood on an elevated platform, approached by ten steps. In the accompanying diagram, A represents the *porch* (see above, l. 29); B is the *nave* (see below, p. 187, l. 2); C: the *Holy of Holies* (p. 187, 47 l. 11); D: the raised *platform* (p. 187, l. 37); the

(42) The pillars (*a, a*) correspond to the Jachin and Boaz of Solomon's temple (1 Kings 7, 15-22). It is uncertain whether they stood just within the entrance-

way, or in the porch in front of the jambs (*b*).

Their dimensions are not given; Solomon's pillars are said to have

been 27 feet high.

Similar shafts existed in Egyptian and Phœnician temples, and Solomon's

Phœnician architects may have known the form in Phœnicia, or taken it from Egypt; in

Tyre there were two pillars sacred to Melkart, the Tyrian Baal (Herod. 2, 44). These

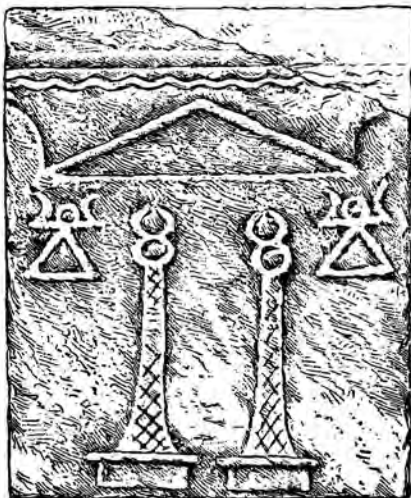
two pillars in front of a temple. Solomon's pillars had ornamental bronze capitals (1 Kings 7, 16); the subjoined illustration represents the capital of a

Cyprian votive stele from the sanctuary of Aphrodite in the eastern Acropolis of Idalium, Cyprus, and now in the museum at Cyprus. [According to W. R. SMITH,

l. c., the details of the bronze pillars of Solomon, as described in 1 Kings

7, point to huge candlesticks or cressets

pp. 60, 61 of *Leviticus*). These cressets probably represent the oldest type of



CARTHAGINIAN PILLARS.



CYPRIOTE CAPITAL.



CYPRIAN COIN.



CYPRIAN COIN.



COIN OF BYBLOS.

pillars appear to be developments from simple stone-pieces which were either altars or representations of the deity. For the view that Solomon's pillars were actually used as fire-altars see W. R. SMITH, *Religion of the Semites*², pp. 487 ff. The accompanying engraving represents a Carthaginian votive stele dedicated to the goddess Tanith-Artemis (the 'heavenly virgin,' a form of Astarte), with

which were probably fed with the fat of the sacrifices (*cf.* Lev. 3, 3. 9. 14; 4, 8. 35 &c.). Similar twin detached candelabra are represented on Cyprian coins as

standing before the temple of Paphos (see the first of the three cuts given below, also the illustrations of Assyrian sacrifices on

fire-altar, and the word *arial*, generally translated *altar-hearth* (see 45, 13 and

Isaiah, p. 154, l. 34) may have meant originally such a sacrificial cresset.—P. H.]

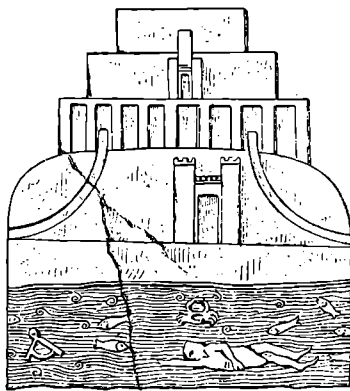
Notes on Chapter 41.

(1) The larger room, Hebrew *hēkāl* (*B*, see above, p. 185, l. 46 and p. 184, 41, 1 l. 36). The plan of the temple was one common in antiquity, two rooms representing different degrees of separateness and mystery. The term *hēkāl*, representing the main part of the interior, is sometimes used for the whole structure; see Jer. 7, 4; Ezek. 8, 16; Ps. 5, 7 (Heb. 8). In Ex. 26, 33 the outer room is called *the sacred* (or *holy*) *place*.

(2) The thickness of the wall, 9 feet (v. 5). The door was 15 feet wide, the sidewalls, or jambs, 7½ feet, the width of the nave 30 feet, and its length 10 (from east to west) 60 feet; cf. 1 Kings 6, 2. 17.

(3) The entrance to the inner room (*C*; p. 185, l. 48) was 9 ft. wide, the 3 rest of the width of 30 ft. being taken up by a wall 3 ft. thick. The room was 30 ft. square, as in Solomon's temple. In 1 Kings 6, 16 it is called *debîr*, 'rear-room,' the special abode of the deity, the most sacred place. Ezekiel does 15 not use the old term *debîr*, perhaps because it had in his mind undesirable associations, or perhaps because he preferred the more ritually expressive term *Holy of Holies*. Except in the descriptions of the Temple in 1 Kings 6. 7. 8; 2 Chr. 3. 4. 5, *debîr* occurs only once, Ps. 28, 2; synonymous with it is *the inner house*, 1 Kings 7, 50. The *Holy of Holies* in 1 Kings 6, 16; 7, 50; 8, 6 appears 20 to be a gloss descriptive of earlier terms; the expression may have come into use about Ezekiel's time, at first in priestly circles. With the dimensions of the interior of the Temple proper (90 x 30 ft.) compare those of the Parthenon (about 200 x 80 ft.), the Madeleine in Paris (about 300 x 120 ft.), Saint Paul's in London (475 x 125 ft.), the Senate Chamber in the Capitol at Washington 25 (113 x 81 ft.).

(4) Cf. 1 Kings 6, 5-10; the description there, as here (vv. 5-11), is 5 meagre, and the following account is only tentative. The service of the Temple seems to have required a number of 30 adjoining rooms, perhaps for the storage of utensils, gifts, &c. Around the Temple, probably on two sides 35 only (north and south, not west) ran a raised platform (*D*; p. 185, l. 50) about 10 ft. high and 21 ft. wide (v. 8). 40 On this was built the three-story structure, containing 90 rooms (v. 6). The rooms in the first story (p. 185, 45 l. 53) were 6 ft. wide (v. 5), and about 12 ft. long (the length extent, a Babylonian temple-tower of three stories, and the altar of burnt-offering (see note on 43, 13) is practically a Babylonian temple-tower on a small 50 scale, or, rather, the temple-tower is, as it were, a huge altar. The Egyptian pyramids appear to be a subsequent modification of the primitive Babylonian



ASSYRO-BABYLONIAN TEMPLE-TOWER
OF THREE STORIES (FROM A
RELIEF OF KOUYUNJIK).

around the Temple being about 360 ft.). In the second story the width of the rooms increased, probably by 1½ ft. (vv. 6. 7; 1 Kings 6, 6), the thickness of the wall of the house, 7½ feet at the base (v. 9), being by that much diminished, and so in the third story; the supporting beams of the upper stories rested on the ledges made by the recession of the wall (v. 6). [Thus the interior of the Temple resembled, to a certain

temple-towers; the stories or steps characteristic of the Babylonian temples are 41 still preserved in the Step-Pyramid of Sakkara (*Saqqāra*), the oldest architectural monument extant in Egypt.—P. H.]* Of the platform there remained a



STEP-PYRAMID OF SAKKARA.

free, uncovered width of $7\frac{1}{2}$ feet (v. 9), and on this opened (v. 11) the two
5 doors (*d*; p. 185, l. 55); there was no access to the cells from within the Temple, the sacredness of the interior being thus guarded. The stories were connected by a winding stairway (v. 7; 1 Kings 6, 8), which must have been very narrow (*c*; p. 185, l. 55). At the foot of the platform ran an open way, 30 feet wide (v. 10), around the three sides (that is, S, E, and N, but not W).
10 Compare the diagram in note 41 on chapter 40 (p. 185, below).

(5) The West building, 135 feet long from north to south, 105 feet wide 12 from east to west, abutted on the encircling wall, and faced the rear Temple-court or space 30 feet wide which ran around the Temple. The architectural details and the uses of this building are not given; it may have been used for
15 storage.

(6) Namely, wall of the porch: 5 (40, 48); breadth of porch: 12 (40, 49); 13 wall of nave: 6 (41, 1); length of nave: 40 (41, 2); wall of inner room: 2 (41, 3); length of inner room: 20 (41, 4); wall of Temple: 6 (41, 5); side-cells: 4 (41, 5); wall of side-cells: 5 (41, 9).

20 (7) From east to west, namely, court 20 (v. 10), depth 70, walls 5 each (v. 12). Cf. below, p. 196, l. 44.

(8) The Temple proper 20, and, on each side, the wall 6, the side structure 14 containing the cells 9, the uncovered platform 5, the court 20.

(9) If 90 cubits (v. 12) be the interior length, then this with the walls makes 15^a
25 100, and the galleries must have been in the thickness of the wall. The term so rendered (*attiq* or *attūq*) is of uncertain meaning.

(10) The Hebrew text is here emended after 1 Kings 6, 4. 15.

15^b



* It seems improbable that the Babylonian forms were derived from the Egyptian; nor is it likely that the two arose independently.

(11) Literally, *windows of closed* (or, *inframed*) *beams*, simple openings 41, 16 between the beams, in the façade, and perhaps on the sides, if the side structure containing the cells was not as high as the Temple. Cf. the illustration in note 20 on c. 40 and the façades of the temples of Byblos and Paphos as represented 5 on the coins in note 42 on the same chapter. The height of the Temple is not given by Ezekiel, but was presumably the same as that of Solomon's temple, viz., 45 feet. The roof was perhaps supported by pillars (1 Kings 10, 12); beams would hardly suffice in a building 30 feet wide.

(12) The whole interior of the nave was boarded or paneled, and, it must 17 be supposed, the inner room also, though that is not said; cf. 1 Kings 6, 15.

(13) If this be a correct reading, it refers to the porch (see above, p. 185, l. 43), which was a partially enclosed room.

(14) 1 Kings 6, 29. On the palm-trees see note 21 on c. 40. The Cherubs 18 here differ in form from those of c. 1, having only two faces. Ezekiel may 15 have copied this form from Solomon's temple, or he may have added details.

The Cherub is the survival of an old figure of a supernatural being, probably familiar to the Phœnician architects of Solomon's temple. The attitude here described (two figures facing the sacred tree) is common in Phœnician ornamentation (for example,



CYPRIAN SCARAB.

in Cyprus). The annexed cut represents a large Cypriote scarab with two composite, divine creatures facing a sacred tree which is crowned with a crescent moon. To the Prophet the Cherub was doubtless a symbol of divine power.

(15) Or, after 1 Kings 21 6, 33: *the door of the nave had square posts*, that is, the opening was quadrangular, in contrast with that of the inner room, which was pentagonal (1 Kings 6, 31). V. 21 would then belong with v. 23.

(16) *Holy* (or *sacred*) *place* here = *Holy of Holies*.

(17) The table of show-bread, on which was laid the *bread of JHVH* (cf. 30 44, 7; Lev. 21, 6), originally believed to be literally the food of the deity, but now (in Ezekiel's time) understood symbolically (see Ps. 50, and cf. the Roman *lectisternia*). Here, the table is of wood; in Solomon's Temple (1 Kings 7, 48), it was overlaid with gold. No mention is here made of a golden altar and its 35 appurtenances, or of a candelabrum (1 Kings 7, 48. 49; Ex. 30, 1-10; 25, 31-39); unless our Hebrew text be defective, this omission would indicate that Ezekiel was not acquainted with these things: he would hardly omit the altar by design. It is possible that the altar of incense was an Exilic or post-Exilic addition to the ritual. The table, however, was of the nature of an altar 40 (*altar-like*), though the offering on it was not burnt. It was $4\frac{1}{2} \times 3 \times 3$ feet. For the golden table of show-bread in Herod's temple, see the illustrations in *Psalms*, pp. 218. 220.

(18) Each door-frame consisted of four parts, so that it might be partly opened, if need be.

(19) A term of uncertain meaning; apparently indicating some sort of 45 structure in front of the porch. The word occurs elsewhere only in 1 Kings 7, 6, where, however, the text seems to be corrupt.

(20) The words omitted form part of an incomplete sentence, perhaps a 26 marginal note, not now intelligible.

Notes on Chapter 42.

(1) On the northern and southern sides of the inner court, facing the 42, 1-13 Temple, were two three-story buildings, each 150 x 75 feet, which served as

refectories and as dressing-rooms (44, 19) for the priests (vv. 1-13). They 42 were not pillared like the priests' halls (40, 44-46), but in the third story there were galleries which did not project beyond the walls, but took up part of the interior space (vv. 3.5.6); the third story was supported by interior 5 pillars. The purpose of the galleries is not clear. In front of each building was a passage-way, 15 feet wide (v. 4), and facing the outer court was a wall which extended only half the whole length, the centre being left empty (vv. 7.8). The doors for ordinary entrance opened on the passage-way, being on the north in the north-building (v. 4), and on the south in the south-building. 10 The entrance from the lower level of the outer court was on the east (vv. 9. 10^a). VV. 10^b-12 repeat these details for the south-building.

(2) V. 14 is the repetition of 44, 19, and is there in place, but not here. 14

(3) The whole enclosure is 500 cubits, or 750 feet, square. From east to 15-20 west: outer gate 50 cubits, outer court 100, inner gate 50, inner court 100, 15 temple 100, rear space and building 100. From north to south: outer gate 50, outer court 100, inner gate 50, inner court 100, inner gate 50, outer court 100, outer gate 50. The cubit as unit (instead of the *rod* of the Hebrew) is required by the preceding details, and is given by the Septuagint. The inversion of vv. 18.19 gives the natural direction, east, north, west, south. The Temple, 20 with its courts, if the dimensions given above be correct, might have stood on the summit of the hill, and, in that case, there is no need to suppose that Ezekiel's plan was ideal. On the dimensions of the temples of Solomon, Ezekiel, Zerubbabel, and Herod see Josephus, *Ant.* vii, 3; xi, 4; xv, 11; *War*, i, 21; v, 5; STADE, *Geschichte Israel's*; PERROT and CHIEPZ, *Histoire de l'Art*, 25 iv; *Palestine Exploration Fund, Quarterly Statements*, 1880-1897. CHIEPZ's plan of the Temple-area (see the plate facing p. 72) is good, but his restoration (see the plate facing p. 70) is somewhat fanciful. There is no authority for the enormous towers which he places at the gates, and he probably exaggerates the ornamentation. Nevertheless the structure, as Ezekiel conceived it, was an 30 imposing one, and its details were well fitted to embody his idea of ecclesiastical elaboration.

Notes on Chapter 43.

(1) The conception of the deity as dwelling in, and coming from, the region 43.2 of sunrise belongs to a stratum of nature-worship, from which the expression 35 in the text was handed down. Hence also the greater sacredness of the east gate (v. 4). In the Prophet's mind, of course, the idea was free from heathen coloring. In OT JHVH is usually described as coming from His ancient abode in the south (Jud. 5, 4; Deut. 33, 2; Hab. 3, 3; Ps. 68, 7.8=8.9, Heb., though in v. 8 of this Psalm the words *this is Sinai* may be a gloss; cf. Jud. 5, 5); 40 in Ezek. 1, 4 He comes from the north (see note on that verse); here He must come from the east in order to enter by the east gate. Probably the Prophet does not discard the old idea of JHVH's residence in the south; it serves his purpose to employ this other conception, which may be old-Israelitish, or may have been taken from a Babylonian circle of religious ideas.

45 (2) Instead of *appearance* we might read *glory*, after 3, 23.

(3) Cf. 3, 23; 8, 4. The cherub-chariot re-appears.

(4) In the vision of cc. 8-10, JHVH, estranged from Jerusalem, does not enter 5 the Temple-building (8, 4; 9, 3; 10, 4. 18. 19). Here, in the vision of restoration, He resumes His residence in the house, from the midst of which He 50 speaks (v. 6). As the Prophet now again enters into direct relations with JHVH, the *spirit* (2, 2 &c.) once more becomes his guide.

(5) The guide with the measuring-rod, who has yet other explanations of 6 the buildings to give (v. 18).

(6) AV *whoredom*, that is, worship of other deities in the Temple (2 Kings 43, 7 23; Ezek. 8); cf. notes on 6, 9 and 20, 30.

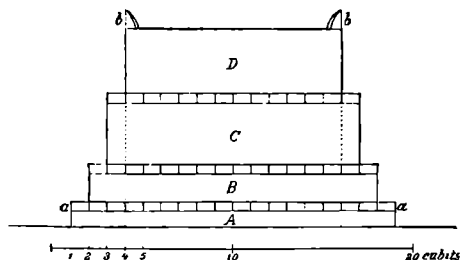
(7) The Jerusalem temple (one of many shrines in the land) had been up to that time little more than the royal chapel, controlled by the kings (2 Kings 12, 4-7. 18; 16, 10-18; 18, 15). Their palace adjoined the Temple, the two buildings being within the same enclosure (*threshold near threshold*, v. 8), with a private approach from palace to sanctuary (1 Kings 10, 5; 2 Kings 11, 16. 19; cf. Jer. 26, 10). So the sepulchres of the kings in the *City of David* (1 Kings 11, 43), that is, the city on the hill of Zion (see *Psalms*, p. 235), were, as it appears, in close proximity to the Temple. The custom, natural in the royal period, when the king controlled religious as well as civil affairs, became offensive to the growing feeling of ecclesiastical sacredness, and is put by Ezekiel in the same category with idolatry.

(8) A scribal gloss on *corpses*. The connection calls for the rendering *when they die* or *in their death* (RV^M), not *their high-places* (ARV).

(9) In the new order of things the Temple is to be taken out of the royal 10 jurisdiction, and the ritual of sacrifice is to form the centre of the religious life of the nation. The speaker here is JHVH Himself.—The words omitted (*that they may be ashamed of their iniquities*) are a scribal insertion from a 20 following clause.

(10) No part of the mountain-top was to be given up to royal residence or 12 to any other secular use.

(11) The plan of the great altar in the court is as follows: a base (A) 27 13 feet square and 18 inches high, with a molding (a) about 9 inches wide; on 25 this is set a square (B) of 24 feet, 3 feet high; on this a square (C) of 21 feet, 6 feet high; and above this (D) the hearth (Heb. *ariel* = *hearth of God*; contrast above, p. 30 186, l. 42), 18 feet square and 6 feet high, on which the victim was laid; at the four corners are the *horns* (b), 18 inches high, originally, per- 35 haps, projections to which the vic- tims were tied; the height of the whole (excluding the horns) is 11 cubits, about 17 feet. It is not of



ALTAR OF BURNT-OFFERING.

bronze, but (like Ahaz's altar, 2 Kings 16, 10-14) of stone. This type of altar, common in antiquity, is a development out of the rudely squared stone on which 40 sacrifices were offered in early times (Gen. 28, 18; Jud. 6, 20; see *ibid.* p. 83). The approach to the hearth is by an ascent (v. 17), which the law (probably for decency's sake) required to be solid (Ex. 20, 26 forbids the use of steps, the ascent being doubtless by an inclined plane beneath which was a solid structure resting on the ground). For reconstructions of the altar, see PERROT and 45 CHIEPIEZ, *Histoire de l'Art*, 4, 334, and cf. RAWLINSON, *Phœnicia*, pp. 166 ff. The description of the great altar does not appear in the account of Solomon's temple in 1 Kings 6. 7; the omission is probably due to the copyists, for the altar is mentioned in 2 Kings 16, 14 (also in 2 Chr. 4, 1, though not in 4, 11-16). Compare, above, p. 106, l. 51; p. 187, l. 48, and the engraving on p. 192.

(12) In vv. 12-17 the speaker is not mentioned. From the character of the 17 contents, it should be the man with the measuring-rod, who appears again in v. 18.

(13) The Jerusalem priestly guild, to which Ezekiel himself doubtless 43, 19 belonged; see note 13 on c. 44.

(14) The term *sin* is here used in a purely ritual, non-ethical sense. Any altar, according to ancient ideas, was *common*, that is, not sacred, till it had 5 been sprinkled with the sacred blood of a victim, whereby it was brought into touch with the deity. *Atonement* (v. 20) thus means the act of taking it out of the category of common things, and making it the special property of the deity. Compare Notes on Leviticus, p. 66, l. 22; p. 62, l. 41; p. 60, l. 26.

(15) The *horns*, *ledge*, 20 and *border*, prominent parts and convenient for sprinkling, represent the whole altar.

(16) The precise spot is 21 not stated; it was perhaps on the north side (Lev. 1, 11). That portion of the animal which was not offered on the altar, or eaten, had to be otherwise disposed of (since it was sacred), and was usually burnt (Lev. 4; 6, 24-30). The custom of burning the remains outside of the sanctuary may have arisen from the fact that the altar was in early worship not near the sanctuary; in 25 Canaan, sanctuaries were commonly on hill-tops (*cf.* above,



PHOENICIAN ALTAR, MALTA.

p. 108, l. 2), whereas altars would be naturally placed near water. In later times 30 the custom may have been simply the continuation of ancient usage (*cf.* note on Josh. 5, 2), or it may have been a matter of convenience.

(17) The precise ritual significance of the substitution of *goat* for *bullock* 22 on the second day is not known to us; the variation was doubtless intended to secure completeness of procedure, and probably rests ultimately on some 35 tribal relation to the animals in question (*cf.* Notes on Leviticus, p. 73, l. 16); so in case of the *ram* of v. 23.

(18) The use of *salt* in sacrifice originated perhaps at a time when offerings 24 were regarded as the food of the deity (*cf.* Lev. 3, 11), or, more precisely, as meals partaken of by the deity and the worshipers, and salt was added as 40 an ordinary part of food. The eating of salt is still in the East a bond of brotherhood.

(19) Except that on the first day (v. 19) the sin-offering was a bullock, 25 and (according to the Text) there was no burnt-offering, though this last may be an inadvertent omission.

45 (20) The similar ceremony described in Ex. 29, 10-20 differs from this in 26 certain details.

Notes on Chapter 44.

(1) See 43, 4, and note 1 on c. 43.

44, 2

(2) That is, the King (*cf.* above, p. 109, l. 29), who occupies a prominent 3 50 and peculiar position in Ezekiel's scheme, having, not ecclesiastical authority, but important duties and privileges (cc. 46, 48).

(3) To partake of the sacrificial feast.

(4) He is to enter the outer court at some other point (perhaps by the

north gate), but to enter and leave the east gateway through the vestibule, 44 which is the royal sacred festival hall. This is one of the privileges of his rank.

(5) That is, the special rules for conducting the service of the Temple. 5 Possibly Ezekiel had seen the organization of some Babylonian temple, and had 5 thence got suggestions for his own scheme.

(6) The subordinate service of the pre-Exilic Jerusalem Temple seems to 7 have been performed by foreigners (vv. 6-8). Naturalized non-Israelites, from the neighboring Canaanite peoples, were numerous in Judea, serving in the king's body-guard (2 Sam. 8, 18; 2 Kings 11, 4-7), and sometimes occupying 10 positions of eminence (2 Sam. 18, 2; 23, 39). The Temple servants, who performed menial duties, were perhaps captives or slaves; cf. Ezra 8, 20, where the *Nethinim* (i. e. persons given, devoted) are said to have done the work of the Levites in David's time, that is (since in David's time there was no distinction between priests and Levites), they were the inferior Temple servitors; 15 cf. also the expression (Neh. 7, 60) *the Sons of Solomon's Servants*.

(7) *Bread, fat, and blood* are the main parts of the offering, originally the food of the deity (cf. above, p. 189, l. 31; p. 192, l. 38, and contrast Ps. 50, 13).

(8) A new provision, called forth by the increased feeling of the sacredness 9



GREEK INSCRIPTION FROM THE INNER COURT OF THE TEMPLE OF HEROD.

of the Temple. The Jewish historian, Josephus, (137-100 A. D.) relates that at 20 the stone enclosure of the inner court of the Temple of Herod (72 B. C. - 4 A. D.) there were columns with inscriptions in Latin and Greek, cautioning foreigners, on penalty of death, against entering the inner court. Even the Romans permitted the Jews to execute any non-Jew who did not heed this warning. One of these inscriptions was found in 1870, by the French archeologist M. 25 CLERMONT-GANNEAU. The Greek inscription on this tablet reads as follows: Μηδενά αλλογενή εισπορευεσθαι εντος του περι το ιερον τριφυκτου και περιβολου ος δ' αν ληφθη εαυτω αυτιος εσται δια το εξακολουθειν θανατον, that is: *No stranger shall come within the balustrade and enclosure around the Temple; whoever is caught will be responsible to himself for his death, which will ensue* (see *Revue Arch.*, 30 1872, p. 220, and *Quart. Statement of Pal. Explor. Fund*, Aug. 1871).

(9) The priests (v. 13) of the rural shrines, displaced by Josiah (2 Kings 44, 10 23, 8. 9). The movement for the centralization of the national worship (formulated in Deut. 12. 14), carried on under Josiah (B. C. 622), included the suppression of all sanctuaries except that at Jerusalem, and the removal of the 5 rural priests of JHVH to the capital, where they were supported in the Temple. The Deuteronomist (Deut. 18, 6-8) grants them full priestly functions, but according to 2 Kings 23, 9 they were not allowed to offer sacrifices, and Ezekiel takes the same position (v. 13). There seems to have been, at first, doubt as to how to deal with them; the question was finally settled in the 10 way indicated by Ezekiel. As to the idolatrous priests (*kemarim*), they are here accepted as servitors; according to 2 Kings 23, 5 those of Judah were suppressed by Josiah, while according to 2 Kings 23, 20 the priests of Samaria were slain.

(10) The functions of these degraded Levitical priests were three (vv. 11-14): 11 They were porters, guards, and general servants in the buildings and at the gates of the Temple; they slew the sacrificial beasts; and they served the people in the preparation of the offerings, and in the preparation and distribution of the parts that were to be eaten by the worshipers. That is, they took the place of the old servitors, relieving the sacrificers of all menial work.

(11) Formerly (before Josiah's time, 622 B. C.) they had been priests in the 13 full sense of the term; here they are degraded from that position as a punishment for officiating at the rural shrines, which by Ezekiel (though not in 2 Kings 23, 8. 9) are called idolatrous; these were mostly shrines of JHVH, but their cult was probably corrupt, and in any case they interfered with the national 25 unity of worship. In the treatment of them, Ezekiel is less discriminating and more ritually thoroughgoing than the reformers of Josiah's time appear to have been.

(12) In this paragraph we have the origin of the distinction in grade 14 between Levites and priests. Up to this time the two terms are synonymous: 30 every priest is a Levite, and every Levite a priest (so in Deut. 18); after this the term *Levite* denotes a Temple minister who has not the right to offer sacrifice. This is the sense in which the term is used in the post-Exilic literature (as, for example, in certain parts of the middle Books of the Pentateuch).

(13) When Abiathar was deposed by Solomon, Zadok was appointed by 15 the King head of the Jerusalem priesthood (1 Kings 2, 27. 35), and his family remained in charge of the Temple from that time on. From 1 Sam. 2, 27-36; 1 Kings 2, 17 we may probably infer that Abiathar belonged to the House of Eli, but of Zadok's family nothing is known (the list of names in 1 Chron. 6 is 40 a post-Exilic genealogical construction). Ezekiel's preference for the Zadokites was probably determined largely, if not wholly, by the fact that they were the priests of the Jerusalem Temple; it is hardly possible that they kept entirely aloof from the idolatrous customs of the seventh century.

(14) See note 7.

(15) *Linen* was used for the sake of cleanliness, for example by the 17 Egyptian and Syrian priests, Herod. 2, 37; Lucian, *De Syria dea*, 42 (*white garments*); cf. Lev. 6, 10; 16, 4; Ex. 28, 42; 39, 28.

(16) The clause *and in the Temple*, lacking in the Greek Bible, is unnecessary, being implied by the context; it was probably added by a scribe for the 50 sake of fulness.

(17) The meaning of the word, rendered in RV *anything that causes sweat*, 18 is doubtful. Sweat, it is true, was held to be unclean; cf. the Egyptian customs (Herod., *l. c.*).

(18) The expression *to the outer court* is repeated in the Hebrew by scribal 55 inadvertence.

(19) See 42, 1-13. An official priestly garment communicated its sacredness to those who touched it, and made them 'holy' or taboo, and therefore unfit for common (non-sacred) occupations; this inconvenient result was avoided by a change of garments. Cf. Notes on Lev. 6, 18, 27; Josh. 7, 12.

5 (20) With the following regulations (cc. 44-46) cf. those of Lev. 17-26, a 20 law-book the kernel of which seems to have been drawn up near Ezekiel's time (see Notes on Leviticus, p. 56, l. 23; p. 101, ll. 17, 34).

(21) Lev. 21, 5. Shaving the head was a widespread mourning-custom (Deut. 14, 1; Jer. 16, 6; Herod. 2, 36), originally, perhaps, an offering of hair to the deity, involving temporary uncleanness or taboo and therefore to be avoided by priests (cf. v. 25). Letting the hair grow long (or *hang loose*) was also perhaps connected with a vow (cf. the Nazirites), and would interfere with the priest's discharge of his duties. With these customs there were at this time, possibly, idolatrous associations (Deut. 14, 1). The Greek Bible, 15 here and in Lev. 10, 6; 21, 10 (cf. AV) renders *they shall not uncover the head* as a sign of mourning, which gives in itself a good sense (cf. 2 Sam. 15, 30; Jer. 14, 3; Ezek. 24, 17), but does not furnish a contrast to the preceding clauses.

(22) Lest it should prevent proper performance of duty. The prohibition 21 extended only to his term of sacerdotal duty. Cf. Lev. 10, 9.

20 (23) Lev. 21, 7, 13, 14. That is, no woman who has been united to a non- 22 sacred person; the object of the rule is to maintain the ceremonial sacredness of the priestly office. Whether women divorced from priests are included in this prohibition is not clear.

(24) A knowledge necessary to a strict ritual organization, and useful at 23 25 that time to guard the people against idolatry.

(25) Priests had been civil judges from early times, as Eli and Samuel; 24 see Hos. 4, 6; Deut. 21, 5; Jer. 18, 18; Ezek. 7, 26.

(26) *Tôrâh* 'law' was chiefly made by legal decisions of priests. There had also been non-sacerdotal judges (elders, chiefs, princes), and this class is 30 probably not here excluded. The civil and ritual codes were inseparably connected, religion forming a part of daily life.

(27) See cc. 45, 46, and note 12 on c. 20.

(28) Members of his immediate family, who are his blood-relations; his wife 25 is therefore excluded, and his married sister (or married daughter) has passed 35 into another family,—a survival of the old clan-law. The object is to secure him against interruptions in the performance of his duties. The rule in Lev. 21, 11 is more stringent.

(29) The connection requires the mention of *defilement* (so the Syriac), and 26 the cleansing is naturally complete at the end of the seven days (CORNILL).

40 (30) The *into the sanctuary* (lacking in the Greek Bible) is an unnecessary 27 scribal addition.

(31) See note 14 on c. 43. The *sin* here is ceremonial.

(32) The connection shows that the negative is necessary.

(33) Cf. Num. 18, 20; Deut. 10, 9; 18, 2; Josh. 13, 14, 33; 18, 7. The terms 45 *inheritance* and *possession* are here identical in meaning: in Israel property was, as a rule, acquired by inheritance.

(34) That is, they are to be maintained by the Temple, as in vv. 29-31, and 48, 11. The priest could, however, hold private property (Lev. 22, 11). Ezekiel's provision of food for the priest is larger and preciser than had before 50 been made; see Deut. 18, 1-5. In earlier times the priests had a part of the offerings (1 Sam. 2, 13-16), but their share was not clearly defined by law. For later legislation see Lev. 5, 13; 8, 31; 10, 17; Num. 18, 8-20. The tithe seems to have been established in the time of the early monarchy (Am. 4, 4), and was gradually developed (Num. 18, 21-32); it is not mentioned by Ezekiel,

who accepts the existing custom. Cf. W. ROBERTSON SMITH, *Relig. Sem.*,² pp. 44 245-252. 458.

(35) Cf. Deut. 18, 2-4; Lev. 2.6.7; Num. 18, 8-20; 28.29. The cereal 29 offering (Heb. *minkhâh*) was of unbaked flour, with salt and oil, sometimes with 5 frankincense (accompanied by a drink-offering or libation of wine); the sin-offering (Heb. *khattâth*) was usually a bullock or a goat, chiefly for ceremonial offenses; the guilt-offering (Heb. *ashâm*) was an animal (lamb, ram, goat, or bird) for ceremonial offenses (such as touching a dead body) or civil offenses (such as false swearing). Compare Notes on Leviticus, p. 60. Ezekiel here 10 doubtless follows and enlarges existing customs; but he is the first to treat *ashâm* and *khattâth* as sacrifices; before this they were pecuniary fines (2 Kings 12, 16). The terms are sometimes used for *guilt* or *sin* in general (Gen. 26, 10; Hos. 10, 28; Ezek. 35, 6).

(36) Anything consecrated (Heb. *khêrem*) to the deity; for example, by a 15 vow (cf. note on Lev. 27, 28 and note on Josh. 7, 1).

(37) A common rule among agricultural peoples, the deity being regarded 30 as the giver and owner of all increase of land, and entitled to the first and best. See *Judges*, p. 44, l. 28.

(38) Any portion of one's property offered to the deity in gratitude for 20 past favors, or in hope of future favors. Through such gifts temples often became rich.

(39) Num. 15, 20. 21; Neh. 10, 37; the word is of doubtful meaning.

(40) Lev. 22, 8. The rule is an old one, and applied to all the people, 31 Ex. 22, 31; Lev. 17, 15; see above, p. 104, l. 37.

Notes on Chapter 45.

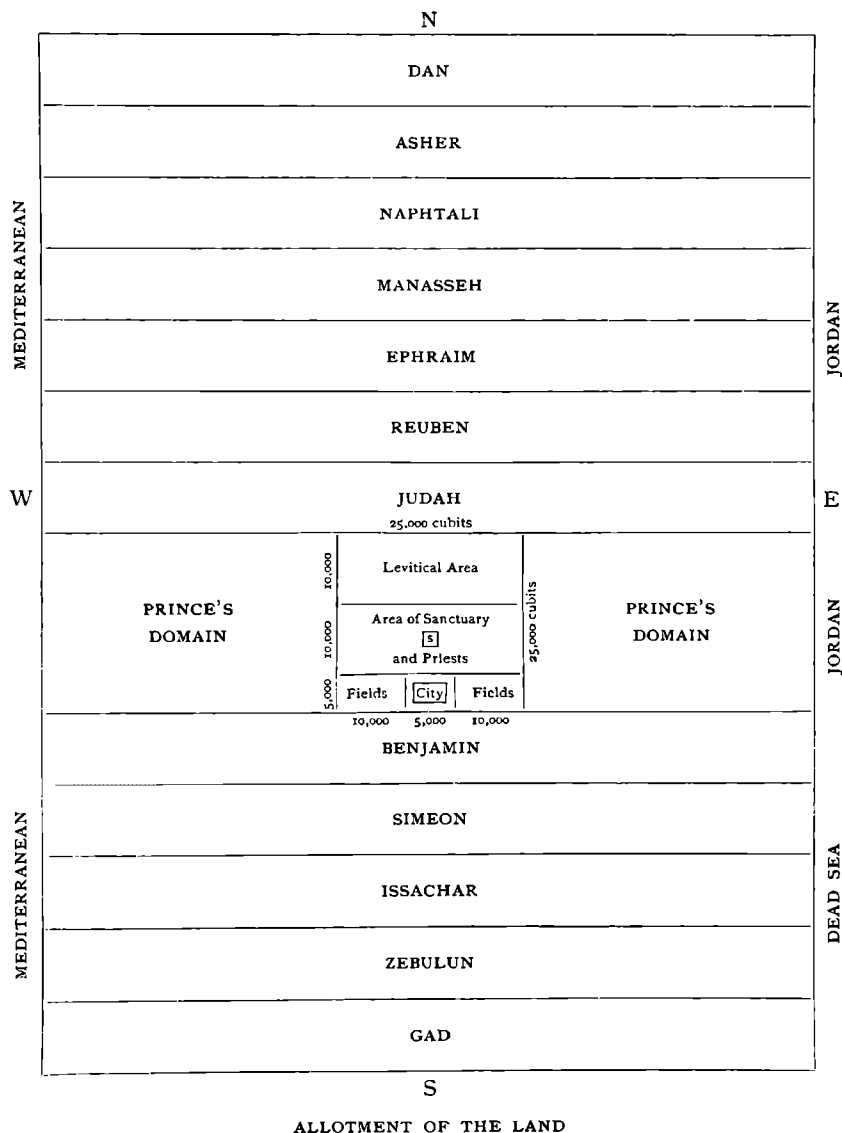
(1) Literally, *offer an oblation to JHVH* (so ARV); cf. 48, 8 ff. and *Leviticus*, 45, 1 p. 69, l. 28. Expecting the whole land of Canaan to belong to Israel on the return from Exile, Ezekiel makes ample arrangements for the Temple and its ministers. The Temple is to be independent of both prince and people, a 30 provision necessary to its security against such dangers as had threatened it in the past.

(2) The reserved territory (excluding the domains of city and prince) is to be 25,000 cubits from east to west by 20,000 cubits from north to south, a rectangle about 7 miles by 6, including Zion and the adjacent territory. The 35 Levites are on the north, and south of them is the area of the sanctuary (within which are the priests). This area is about 7 miles by 3, all of which, except the area of the Temple (about 750 feet square), is given to the priests. The city territory lies south of the area of the sanctuary, and measures about 7 miles by 1½. The prince's domain bounds the sacred territory and the 40 domain of the city on east and west, reaching to the Jordan on one side and to the Mediterranean Sea on the other. Cf. the diagram on p. 197.—For the Heb. cubit see above, p. 179, l. 36.

(3) The word *long* is repeated in the Hebrew text by scribal error. *Long* 45 refers here to the extent from east to west; the *width* is the extent from north to south.

(4) The transposition of vv. 2 and 3.4 seems to be required by the con- 3.4 nection, the ground of the sanctuary (v. 2) falling within that of the priests (vv. 3.4). On this account the expression *and in it shall be the sanctuary* (which is substantially given in v. 2) is better omitted; we must also omit the 50 superfluous *sacred* at the beginning of v. 4. At the end of v. 4 the Hebrew text reads: *and a sanctuary for the sanctuary*, an inappropriate expression, for which, by an easy emendation, we may read *and grounds*.

(5) So the Greek Bible. The cities are all in the Levitical area, which was ^{45, 5} about 7 miles long and 3 miles wide, a space large enough to contain a good number of cities of the Canaanite type. The post-Exilic legislation modified this arrangement (Num. 35, 1-8), but it does not appear that its plan was ever



5 carried out; after the Exile the Jews were never completely masters of Palestine. Before the Exile the Levites (except the priests at Jerusalem and other well-appointed shrines) dwelt in the various communities, and seem to have been regarded as objects of charity (Deut. 12, 12. 19; 14, 29); cf. the story of Micah's Idols and the Migration of the Danites in Jud. 17. 18.

(6) The addition of *Israel* (as in the Greek Bible) is obviously proper. 45, 8

(7) The kings had exercised arbitrary power; Ezekiel provides for a sort of constitutional limitation of royal authority.

(8) Lev. 19, 36. The *epháh* was for dry measure, the *bath* for liquid.* The 10-12 dimensions of the *homer* and the value of the Hebrew silver *shekel* are not accurately known; the former is variously estimated at from 6 to 14 cubic feet, the latter was probably equal in weight to about 220 grains and worth about 60 cents or 2/6 (*cf.* Notes on Lev. 5, 15; 27, 3) or, more accurately, 55 cents or 27 pence (but the purchasing power of silver was then at least ten times as great as now). Money seems not to have been coined at this time; *cf.* Jer. 32, 9. In the Hebrew monetary system 50 shekels make one *manêh* (mina), in the Babylonian 60; but in Hebrew weights a *manêh*, it would seem, was 60 shekels (so we may understand the *royal weight*, 2 Sam. 14, 26). Thus a Hebrew talent of money was 3000 shekels (*cf.* Ex. 38, 25), but a talent of 15 weight 3600 shekels. See SCHRADER, *Cuneiform Inscriptions and the OT*, I, 127 ff. Dr. G. A. REISNER thinks that the ratio of gold to silver among the Old Babylonians was certainly far in excess of 1:13½, perhaps 1:30. *Cf.* note on Josh. 7, 21. [Several specimens of Assyro-Babylonian weights have come to light (bronze lions; stone ducks, or rather swans; stone barrel-cylinders, &c.).

20 The annexed figure shows an Assyrian bronze weight which was found near the entrance of one of the gates at Khorsabad (see above, p. 178, l. 23). It represents a lion in a quiet posture, with his forefeet stretched out, on a square base. This lion-weight is of solid bronze, cast in a single piece, with the plinth and the ring attached to the back. Most of these weights bear inscriptions in cuneiform and Aramaic characters. In the ruins of Nimrood (Calah) LAVARD found a whole series of bronze lion-weights, of various dimensions, diminishing in size from the largest, which was about



ASSYRIAN BRONZE WEIGHT.

35 one foot in length, to the smallest, which scarcely exceeded an inch. On Assyrian bronze, see above, p. 152, l. 3. For the metrological questions *cf.* C. F. LEHMANN in the Transactions of the Berlin Anthropological Society, June 20, 1891, pp. 515-532; July 18, 1896, pp. 438-458; Transactions of the Eighth International Congress of Orientalists, Semitic Section Ib, pp. 167-249 (Leyden, 1893); see also W. H. WARD in Proceedings of the American Oriental Society, October, 1885, p. lvi.—P. H.]

(9) This declaration that five must be (just) five, and ten (just) ten, that 12 is, that there must be accuracy and fairness of weight, indicates that laxity in this regard then prevailed among the Israelites. *Cf.* Lev. 19, 35.

45 (10) The proportions were to be: of cereals, one sixtieth; of oil, one hundredth; of lambs, one two-hundredth. These dues were to be given to the prince (v. 16), who should then provide material for all sacrifices (v. 17). This is a regulation of the old custom; for the pre-Exilic kings had provided the

*[According to the most probable computation an *epháh* or *bath* was equal to 36.44 liters or 77 American pints (Heb. *log*: Lev. 14, 10); *cf.* Notes on Isaiah, p. 135, l. 35.—P. H.]

public offerings (2 Sam. 24, 24; 1 Kings 8, 63; 9, 25; 2 Kings 16, 13). The prince is thus the head and representative of the people, and is at the same time strictly subordinated to the priests in the conduct of public religious service. This excellent arrangement was never carried into effect; it was, in fact, not adopted by the post-Exilic legislation, because the actual social conditions after the return to Palestine were very different from those contemplated by Ezekiel. The high-priest became the civil as well as the ecclesiastical head of the community.

(11) Twice in the year (vv. 18.20) atonement was to be made for the sanctuary; it was to be kept constantly in contact with JHVH by blood, and its sacredness thus maintained. The Temple, the altar, and the inner court-gates were in this way to be purified. See 43, 18-27. From some such rite as this (see Lev. 23, 27) arose later one part of the solemn ceremonial of the great Day of Atonement as described in Lev. 16, 11-16; cf. Notes on Leviticus, 15 p. 80, ll. 7-17.

(12) The repetition was for the sake of any who might have erred through inadvertence or through ignorance (cf. Lev. 4). Such errors sullied the sacredness of the Temple and had to be atoned for. In Lev. 16 the sins of the nation are borne away by the goat to the realm of the demon Azazel (cf. notes 4 and 20 14 on Lev. 16).

(13) Abib (later the Babylonian name, Nisan, was adopted), corresponding to our March-April. See Deut. 16, 1; Lev. 23, 5; Josh. 4, 19.

(14) The original Passover was probably a pastoral spring-festival, with animal sacrifices. When the Hebrews settled in Canaan (cf. Notes on Judges, 25 p. 44, ll. 10. 31) they would naturally adopt the agricultural festivals of the land, connected with the spring harvest (*Firstfruits* and *Unleavened Bread*), summer harvest (*Weeks*), autumn harvest (*Tabernacles*), and the two spring-festivals would be united. The earliest codes (Ex. 23, 14. 15; 34, 18, and so Deut. 16, 16) mention only one of these two, namely, that of Unleavened Bread, which thus seems to have been at first the more important; the Passover appears in Deut. 16, 1-4 and Lev. 23, 5 (where it is distinguished from the Bread feast). Ezekiel is the first to give a ritual of sacrifice; that of Num. 28, 16-25 is nearly the same. The description in Ex. 12 is a late elaboration. Ezekiel does not mention the summer festival; whether he designedly left it out as being of secondary importance, or whether the omission is an error of scribes, is uncertain. On the original meaning of the word *Passover* (Heb. *pēsakh*) see *Journ. of Bibl. Lit.*, vol. 16 (Boston, 1897), p. 178, and H. C. TRUMBULL, *The Threshold Covenant*, c. 5. The Heb. word seems to denote a (religious) *dance* or *leap* (cf. note on Jud. 21, 21).

(15) [The bread was unleavened because it was prepared from the first fruits of the barley harvest; leaven would have involved the use of flour of the former harvest.—P. H.]

(16) The Feast of Booths or Tabernacles, the final harvest-home, the great festival of the year. Its ritual development may be traced in the successive codes: Ex. 34, 22 (J); 23, 16 (E); Deut. 16, 13-15; Ezek. 45, 25; Lev. 23, 39-42 (H). 34-36 (P); Num. 28, 26-31 (P*). Certain other festivals not here mentioned (see Lev. 23; Num. 28. 29) appear to have been definitely organized after Ezekiel's time.

Notes on Chapter 46.

(1) These being days of special offerings, when throngs came to the Temple. Cf. note on Is. 1, 13.

(2) The vestibule opened on the outer court. The prince entered the outer court, probably by the north gate (see note 4 on c. 44), came to the vestibule

of the inner east-gate and passed through to the threshold, that is, the room 46 at the inner end. The procedure of the prince is thus minutely ordered that it may be understood that, though certain privileges are accorded to his rank, he has no authority, such as the pre-Exilic kings assumed, within the sacred 5 precincts. He may not enter the more sacred court, which was reserved for the priests,—a differentiation of sanctity in courts which seems to have been introduced by Ezekiel.

(3) Standing in the outer court, not entering the gateway with the prince. 3

(4) For a slightly different ritual see Num. 28, 9-15. As the week was, 4-7 10 in origin, the fourth part of a lunation, the sabbath (or weekly day of rest) and the new moon (the first day of the month) were festivals of the same nature (taboo days which came to be connected with the worship of the moon), and are constantly coupled together (2 Kings 4, 23; Amos 8, 5; Is. 1, 13), though it is uncertain whether or not the new moon was subject to the taboos (see below, 15 l. 22) which attached to the sabbath. At this time, the former seems to have been the more solemn of the two, since its burnt-offering was larger (by a bullock) than that of the latter. To the Jews in exile, away from Temple and sacrifice, the sabbath, as a day of cessation of work, became the natural season of religious gatherings, and hence the characteristic and distinctively 20 sacred day (Lev. 23, 3). We probably have here the faint beginning of the synagogue, which took definite shape 400 years later. Cf. note on Is. 56, 4. On the Sabbath as an ancient taboo day see *Journ. of Bibl. Lit.*, vol. 18 (1899).

[In the Babylonian Calendar the seventh day of the week is marked as a day of rest (more accurately, as a *dies nefastus*; cf. Ovid, *Fasti*, 1, 47): the 25 prince is warned not to eat any flesh cooked over coals, he must not change his clothes, or bring any sacrifices, must not ride in a chariot, must not render any decisions; the physician must not treat any patient, &c. Also the nine-teenth day of the month was regarded by the Babylonians as a sabbath, probably because it was the 49th day, the seventh sabbath, after the first day of 30 the preceding month. Cf. A. H. SAYCE, *Hibbert Lectures* (London, 1888), p. 71, and MORRIS JASTROW, JR., in *Amer. Journ. of Theology*, April, 1898.—P. H.]

(5) That is, he shall not enter the inner court; see note 2 above. 8

(6) To avoid the confusion of crowds meeting one another. 9

(7) In addition to the stated offerings. The east inner-gate is opened for 12 35 the prince as before; the sacrifice was prepared at the inner door of this gate.

(8) The daily sacrifice was an old institution (1 Kings 18, 29), but its early 13 details are not clear. Ezekiel here mentions only a morning sacrifice (burnt-offering); in 2 Kings 16, 15 there is besides an evening cereal-offering; after the Exile the evening sacrifice is a burnt-offering (Num. 28, 3.4). It seems 40 likely that the omission of the evening sacrifice here is due to a faulty text (though the daily sacrifice is not mentioned at all in Lev. 23).

(9) The burnt-offering (Heb. *olâh*) was properly anything which was burnt 15 on the altar, and thus given wholly to the deity, whose food it was originally held to be (cf. above, p. 193, l. 17); it thus stood in contrast with those offer- 45 ings which were in part eaten by the worshiper. It might be merely the part consumed by fire, but the term came to be equivalent to *holocaust* (Heb. *kātil*). Compare Notes on Leviticus, p. 60, l. 4. The daily sacrifice (called in Hebrew, after the Exile, *tamid* 'the continual,' Num. 28, 6) grew to be the characteristic feature of the sacrificial worship (Dan. 8, 11; 12, 11).

50 (10) Within his own family the prince may bestow his landed property in 16 perpetuity. The relation of citizenship to land was a part of the old-Israelitish clan-organization; permanent alienation of land from the family was forbidden (cf. Num. 36 and Notes on Leviticus, p. 98, l. 6). To *inherit* (or *possess*) the

land was equivalent to having a share in national privileges (Ps. 37, 11; Matth. 46 5, 5). The prince is to be subject to property-laws like any other citizen; the reason is given in v. 18.

(11) Apparently not the seventh year release of debts and slaves (Heb. 17 5 *shemittâh*, Deut. 15; Jer. 34, 14), but the fiftieth year release of land (Heb. *derôr*, or *yobél* 'jubilee,' Lev. 25, 10); this latter does not appear in the literature before the Exile, but some such custom probably existed earlier. Cf. preceding note and Notes on Leviticus, p. 97, l. 41.

(12) The *out of their possession* of the Received Text is copyist's repetition. 18

(13) The kings had been arbitrary and tyrannical in this respect, but not without protest (Naboth, 15 1 Kings 21).

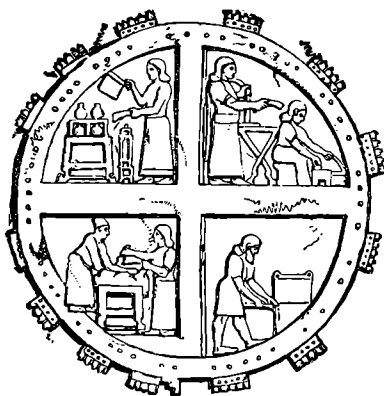
(14) In the inner court; see chapter 42, verses 1-13.

(15) There were two sets of kitchens, one for the sacrifices of which the priests ate (42, 13; 44, 29), the other for the

25 sacrifices of the people. The former (vv. left-hand corner) two cooks are preparing an animal; a boiling-process appears to be figured in the lower right-hand corner; above is a campstool. The cooks are apparently all men.

30 (16) See note 19 on chapter 44.

(17) The word omitted is unintelligible; it seems to be canceled in the 22 Heb. text.



ROYAL ASSYRIAN KITCHEN, NIMROOD.

19. 20) were in the northwest and southwest corners of the inner court, or were separate buildings near these points; the latter (vv. 21-24) were in the four corners of the outer court. The cut given here represents parts of a kitchen of the time of Assurnâcirpal (B. c. 884-860). On a four-legged table are four water-jugs; on a similar table (lower

Notes on Chapter 47.

(1) This representation is possibly based on an actual spring or other 47, 1 water-source on the Temple hill, but it is probably the creation of the Prophet's imagination. [He may have heard of the eastern source of the Jordan, viz. the *Nahr Bânîâs*, which issues as a large stream of pure water from the mouth of a cave (the Grotto of Pan) at the base of a cliff (100 feet high) on the western end of the hill of the citadel of Bânîâs (Cæsarea Philippi; cf. note 40 on Josh. 11, 17), about an hour E of Tel el-Qâdî (*Judges*, p. 92, l. 5).—P. H.] The Temple area was in later times supplied with water by an aqueduct. See ROBINSON, *Biblical Researches*, 1, 301; 3, 248.

(2) The omitted expression (lacking in the Greek Bible) is an inappropriate scribal repetition from the preceding clause.

(3) The stream runs on the south side of the centre line of the area, its 2-5 destination being a point south-east of the city. At the distance of a mile from the Temple it becomes unfordable. How it received its accession of water is not said; it was a real stream, but apparently a special creation by God, and not dependent on ordinary conditions. Cf. note 14 below.

(4) It fertilized the desolate tract through which it ran; cf. Eccl. 2, 6. 7

(5) The deep depression (now called the Ghôr) of the Jordan Valley and 8 the Dead Sea, and south of the Sea to the Gulf of Akabah. Cf. Notes on Judges, p. 64, l. 39; Notes on Isaiah, p. 159, l. 14; note 10 on Joshua, c. 3.

(6) A doublet of the preceding statement.

47, 9

(7) *En-gedi* (that is, *Fountain of the Kid*), called also Hazazon-tamar (perhaps = *District of the Palm*, 2 Chr. 20, 2) was a place in the Wilderness of Judah, situated at about the middle of the western shore of the Dead Sea (Jos. 15, 62; 1 Sam. 24, 1; Cant. 1, 14; 2 Chr. 20, 2), S of Râs el-Feshkha (see below, l. 28); cf. St. JEROME's Commentary on Ezekiel; Jos., *Ant.* ix, 1, 2; Pliny 5, 17 (*Engada, oppidum secundum ab Hierosolymis fertilitate palmetorumque nemoribus, nunc alterum bustum*). Its site is marked by the modern name 'Ain Jidi, a spring of sweet, but very warm water (82° Fahr.) which contains a large number of small black snails. This spring is situated several hundred feet up the slope of the mountains, and its little silver thread bounds and skips, kid-like, from rock to rock. The cliffs of Engedi are the strongholds of the 'wild goats' or Syrian ibexes. The soil of the region is fertile, and the town was probably ancient. It is the most charming spot on the western shore of the Dead Sea. Here, in the twelfth century, the Crusaders had a sugar-mill.—The name *En-eglaim* occurs only here, and the position of the place so called is uncertain; it is probably not the same with the Eglaim of Is. 15, 8. We can only surmise that it was on the western shore of the Dead Sea.

(8) The expression *according to their kinds*, wrongly placed in the Hebrew, is here inapposite, and is best omitted.

(9) The *Great Sea* is the Mediterranean; cf. Josh. 1, 4.

(10) While the Sea of Galilee absolutely swarms with fish, no living being can exist in the nauseous mineral waters of the Dead Sea; its waters, purified



SHORE OF DEAD SEA NEAR RÂS EL-FESHKHA.

from salt by the stream, would now support life. [The accompanying illustration (from Lieutenant LYNCH's *Narrative of the U. S. Expedition to the River Jordan and the Dead Sea*, Philadelphia, 1849) shows the shore of the Dead Sea in its northwestern portion near the cape Râs el-Feshkha, E of Bethlehem. LYNCH says (*op. cit.*, p. 275): "The scene is one of unmixed desolation. Except the cane-brakes, clustering along the marshy stream which disfigured, while it

sustained them, there was no vegetation whatever; barren mountains, fragments 47
of rocks, blackened by sulphureous deposit, and an unnatural sea, with low,
dead trees upon its margin, all within the scope of our vision, bore a sad and
sombre aspect. We had never before beheld such desolate hills, such calcined
5 barrenness." *Salt* is to the Semites a symbol of perpetual desolation; cf. note
on Jud. 9, 45. For the southern bay of the Dead Sea see above, p. 128.—P. H.]

(11) Literally *be healed* or *made wholesome*. 11

(12) A portion is reserved for the supply of salt necessary to human life.

(13) Compare Psalm 1, 3; Jer. 17, 8. 12

10 (14) The statement is to be taken literally: a real stream would transform the
infertile land and the noxious Sea for the restored Israelitish people. Similar
physical transformations are mentioned in Is. 11, 6-9; Zech. 14, 4. 8. 10. 11;
Joel 3, 18; they occur in Exilic and post-Exilic writings. Such physical
changes seemed neither impossible nor strange to the thought of that time;
15 they were held to be necessary for the complete happiness of the nation, and
no concern was felt as to the means by which they were to be effected.
Ezekiel speaks of this stream in the same tone in which he describes the
Temple and the division of the land; all are equally real to him. In his mind
the national life was one, and he does not distinguish between its physical and
20 its moral and religious elements.

(15) With this description compare that in Num. 34; the two are closely 13
connected, and the text of Ezekiel has in some cases to be emended after that
of Numbers. The boundary is constructed in general from the prosperous times
of the monarchy. Cf. also 2 Sam. 24, 5-7.

25 (16) The Hebrew text here appends the remark: *Joseph has two shares*
(or *districts*). Levi falling out (44, 28), having in fact never had a tribal pos-
session, the number twelve is maintained by reckoning Joseph as two, as indeed
Ephraim and Manasseh, from the beginning of the abode in Canaan, had been
separate tribes. But the words, which are unnecessary and interrupt the state-
30 ment, are a gloss intended to point out how the number of tribes remains
twelve after the withdrawal of Levi.

(17) The northern line is not clear, the boundaries of Hamath and Hauran 15-17
and the position of Hazar-enan being unknown. Hethlon is identified by some
(*Revue Biblique*, Jan. 1895) with *Adlûn*, on the Mediterranean, not far north of
35 Tyre, and Hazar-enan with *Hazûreh*, a little northeast of Baniâs. The line seems
to have started from a point on the Mediterranean Sea near Tyre, and to have
run eastward, near the parallel of 33° 15', to Dan (*Baniâs*, see above, p. 201,
l. 39). The other places also (except Damascus), mentioned here and in Num-
bers, are unknown.

40 (18) On the east the boundary-line is formed by the Jordan (and the Dead 18
Sea and the Sea of Galilee or Sea of Chinnereth; see note on Josh. 12, 3).
All the old territory east of the river is excluded; it had always been loosely
attached to the main territory on the west. The line probably ran east of the
two seas (Chinnereth and the Dead Sea), cf. Num. 34, 11. 12.

45 (19) Tamar has not been identified; it must have been not far from the
southern extremity of the Dead Sea.

(20) The line runs through Kadesh, along the Brook of Egypt (the Wâdy 19
el-'Arîsh; contrast Josh. 15, 4) to the Mediterranean Sea.

(21) Resident aliens (Heb. *ger*, the term which in the Greek Bible is ren- 22
50 dered *proselyte*; cf. notes on Ps. 118, 4; Is. 56, 1) had now become an important
class in the nation. They had adopted the worship of *Ἰηὺν* and were to all
intent and purposes Israelites, and it was doubtless felt by many to be both
just and politic to give them full rights of citizenship. The attitude toward

them varied, however, at different times; see Deut. 23, 2-8; 17, 15; 14, 29; Is. 47 56, 3-8. Cf. note 6 on c. 14.

Notes on Chapter 48.

(1) See 47, 15-17. The Hebrew text of this verse is in disorder.

48, 1

(2) The arrangement of the tribes follows the old geographical distribution as closely (with two exceptions) as may be under the changed conditions, the tribes east of the river being transferred to the west. In the centre is the sacred reservation (lit. *oblation*; see note 1 on c. 45); on the north are Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah (which changes places with Benjamin); on the south are Benjamin, Simeon, Issachar, Zebulun, Gad; the Leah and the Rachel tribes are not distinguished by location (contrast note on v. 31). We should expect Reuben to be on the south, and Gad on the north. The tribal portions extend from the Mediterranean to the Jordan (or to one of the eastern seas, that is, the Sea of Galilee and the Dead Sea), and the land, excluding the reservation, is about 200 miles long from north to south, but whether the portions are all of one size is not said; the expression *equally* in 47, 14 (literally *one as another*) is not perfectly definite. The Sanctuary remains in its old place (see *Revue Biblique*, Jan. 1895, p. 35).

(3) Cf. 45, 1. The whole reservation, including the prince's domain, and 8 reaching from the sea to the river. For the meaning of *width* and *length* in this connection, see above, p. 196, l. 44.

(4) Excluding the territory of the city; contrast v. 20.

9

(5) This is the whole domain of the Temple, within which was the portion 10 proper of the priests (45, 2-4). The whole space was about seven miles by 25 three in extent; see above, p. 196, l. 36; also p. 179, note †. There is no mention here of cities for the priests (Josh. 21, 4), but the space assigned them is nearly as large as that of the Levites.

(6) See note 13 on chapter 44.

11

(7) Immediately south of the portion of Judah.

13

(8) Cf. Lev. 25, 32-34. Alienation of the land would be fatal to the inde- 14 pendence of the priests and Levites.

(9) The domain of the city was about seven miles by a mile and a half; 16 the city proper was about a mile and a quarter square; the common land for general city purposes extended 125 yards on every side; the rest of the 35 land, nearly nine square miles, was devoted to agricultural purposes. As the city did not stand in any tribal portion or belong to any tribe, its inhabitants were to be drawn from all the tribes (v. 19). The present city of Jerusalem (excluding the suburbs) has a circuit of about 2½ miles and a population of fifty or sixty thousand; Ezekiel's city must (unless he expected the land 40 to be leveled) have run into the valleys of Hinnom and the Kidron (cf. Notes on the Psalms, p. 235, no. 2, l. 5), between which Jerusalem has always stood.

(10) The prince's domain enclosed the reservation on the eastern and 21 western sides, extending to the Mediterranean on one side and to the Jordan and the Dead Sea on the other side. He was thus the protector of the sacred 45 area and in part identified with it: the state was to foster religion without controlling it.

(11) See chapter 47, verse 19.

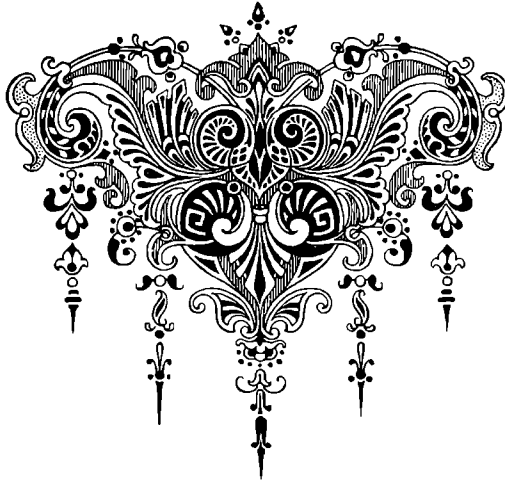
28

(12) Literally *outskirts*, *outer boundary*; cf. Num. 34, 4. 5. 8. 9. 12; Josh. 30^a 15, 4. 7. 11; 16, 3. 8; 17, 9. 18; 18, 12. 14. 19; 19, 14. 22. 29. 33, and note 5 on 50 Josh. 15.

(13) How the gates stood in the old city we do not know; here they are 31 arranged symmetrically: on the north are represented three sons of Leah (Gen.

29, 31-35; 30, 1-24; 35, 18); on the east the two sons of Rachel, and one of 48 her handmaid; on the south three of Leah; on the west two of Leah's handmaid, and one of Rachel's. Levi is included, and Joseph is reckoned as one; this being a formal recognition of the national-ethnical relations of the tribes.

5 (14) That is, *JHVH is there*, the sacred descriptive name (as in Jer. 23, 6; 35 Is. 9, 6), signifying that *JHVH* will now abide with His people for ever (37, 26-28).



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