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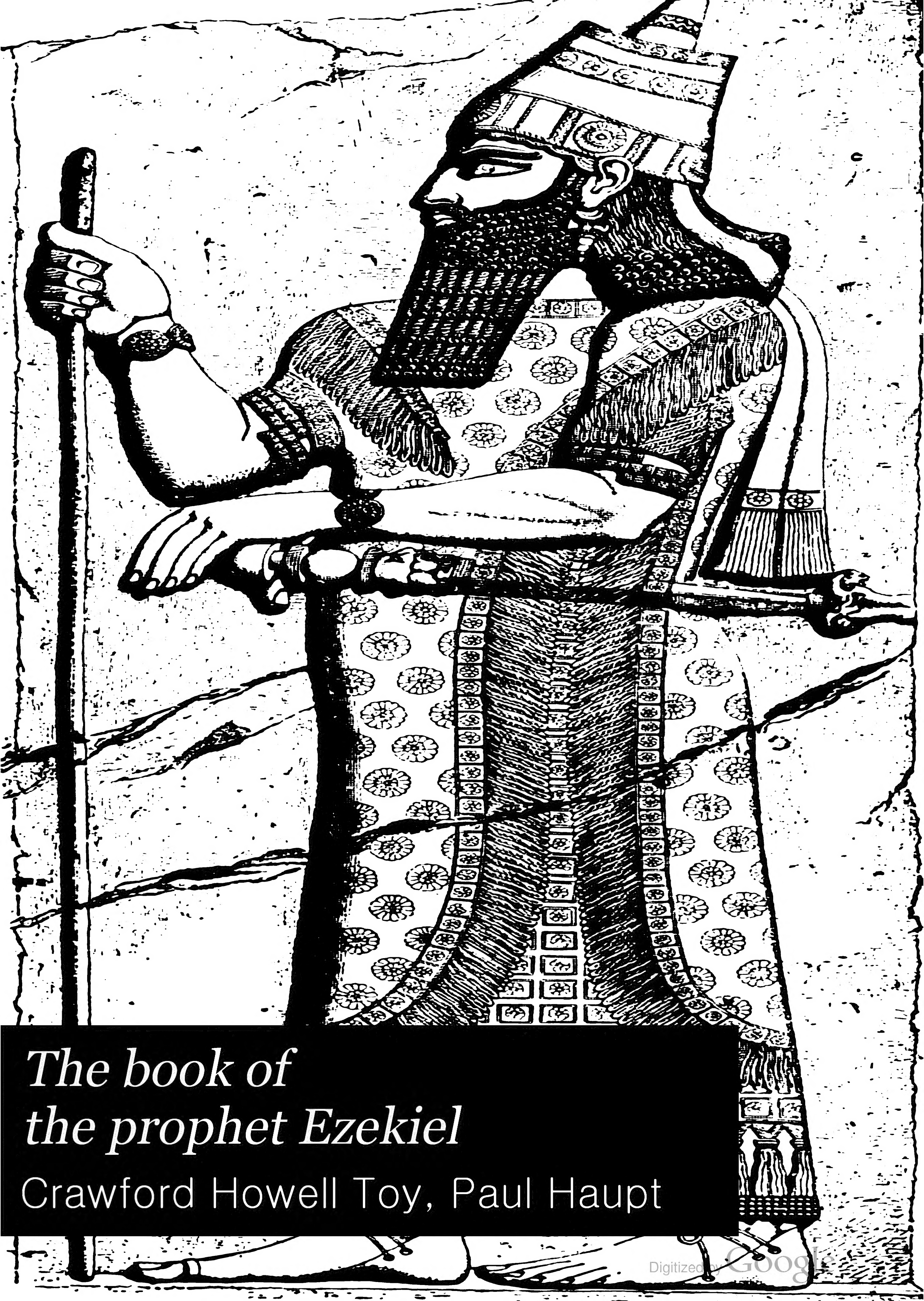
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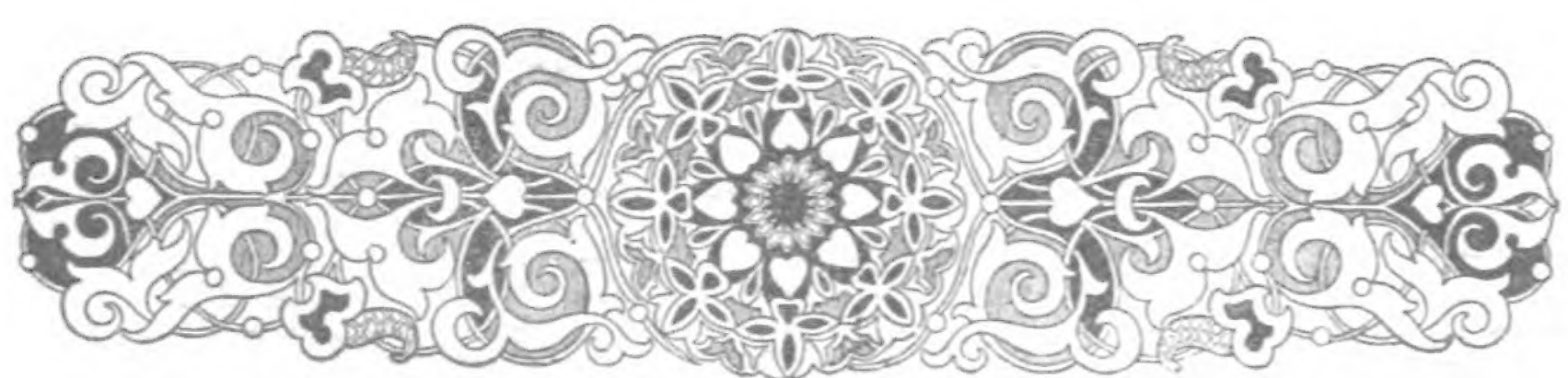




*The book of  
the prophet Ezekiel*

Crawford Howell Toy, Paul Haupt

B., Eng  
509



Explanation of JHVH, &c.

For JHVH (that is, *Yahway*), the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*, see Introductory Remarks prefixed to the Translation, p. viii, l. 28<sup>a</sup>.

Explanations of Critical Marks, Footnotes, Marginal Figures, Heavy-faced Numerals, References to Biblical Passages, Untranslated Hebrew Words, Transliterations of Oriental Names, Spelling, Abbreviations, are given in the Introductory Remarks, pp. v – viii.

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**The Book of Ezekiel**

TOY



3  
THE SACRED BOOKS  
OF THE  
**Old and New Testaments**

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations



PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

**Paul Haupt**

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY  
BALTIMORE



PART 12

*The Book of Ezekiel*

TRANSLATED BY

C. H. TOY



**New York**

DODD, MEAD, AND COMPANY

1899

**London**

JAMES CLARKE AND COMPANY

**Stuttgart**

DEUTSCHE VERLAGS-ANSTALT

Bible. O.T. Ezekiel. English. 1899.

# THE BOOK

OF

# The Prophet Ezekiel

A NEW ENGLISH TRANSLATION

With Explanatory Notes

AND PICTORIAL ILLUSTRATIONS

BY

C. H. TOY, LL. D.

PROFESSOR IN HARVARD UNIVERSITY  
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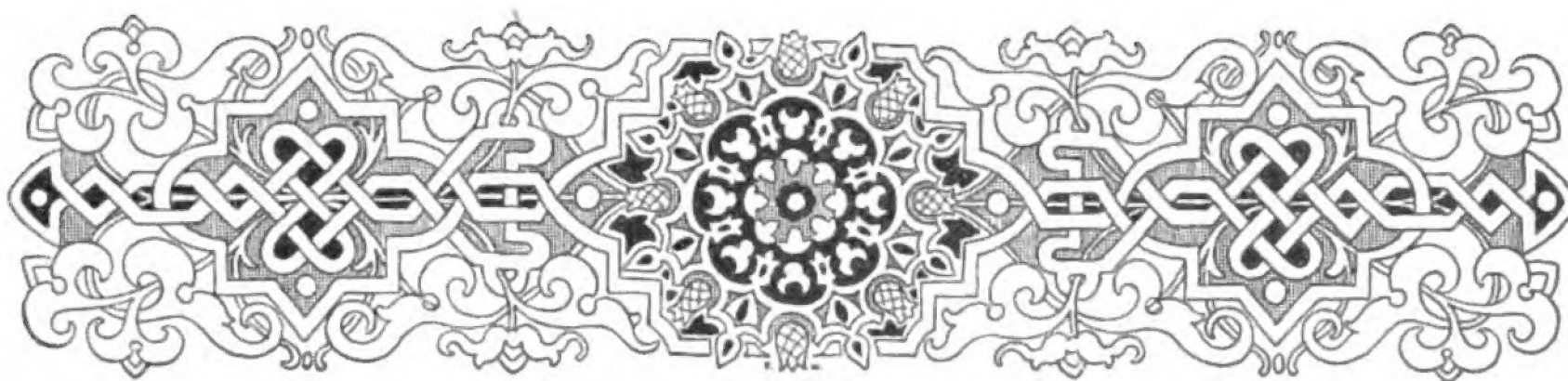
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p. 12

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## 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) *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 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 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 <sup>a</sup>, <sup>b</sup>, &c. indicate that the footnotes (*cf.* below, p. vi, l. 25) to which those letters refer are omitted in the Ancient Versions. Punctuation marks 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.* ַ, the first letter of the Hebrew word נִקּוּד *nīqqûd* 'punctuation') indicate changes involving merely a different division of the consonantal



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 = *Qêrê*) indicate that the marginal reading (Heb. *Qêrê* 'what is to be read') has been adopted instead of the *Kêthib* '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 (•, •, &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. Pss. 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 *ɪ* = *i* in *pin*; &c. (e. g. *Tel-Abû-Qudês* = *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. *çin*, 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 E<sup>2</sup>, &c., see F, &c.

<sup>a</sup> stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by <sup>a</sup> <sup>b</sup>, respectively; e. g. 2, 14<sup>a</sup><sup>b</sup> (*Judges*, p. 54, l. 36) refers to the second clause (<sup>b</sup>) of the first part (<sup>a</sup>) 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<sup>M</sup> = Authorized Version, margin.

<sup>b</sup> = Second part (or second line) 45 of a verse; see <sup>a</sup>.

<sup>c</sup> = Third part (or third line) of a verse; see <sup>a</sup>.

c., or C. = Chapter.

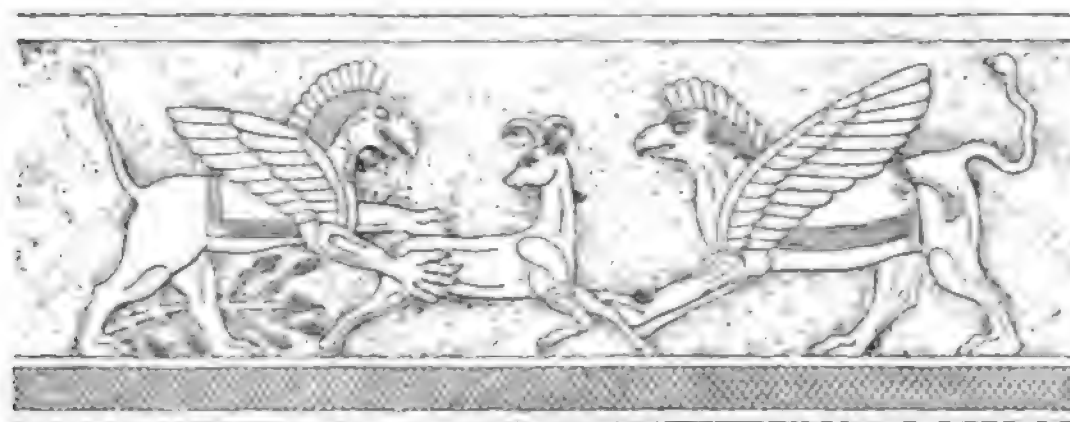


cc., or CC. = Chapters.  
 Cant. = Song of Solomon (*Canticles*).  
 Ch., or Chr., or Chron. = Chronicles.  
 5 d = Fourth part (or fourth line) of a verse; see <sup>a</sup>.  
 D = Deuteronomy, or the author of Deuteronomy; see *Joshua*, p. 44, l. 11;  
 10 *Judges*, p. 46, l. 15; p. 53, l. 10.  
 E = Ephraimitic Document; see *Joshua*, p. 45, l. 48; *Judges*, p. 46, l. 24.  
 E<sup>2</sup> = 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.  
 J<sup>2</sup> = Later additions to J; see *Joshua*, p. 45, l. 45.  
 25 JE = The Prophetical 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* should be sounded as an aspirate, and  
 35 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.

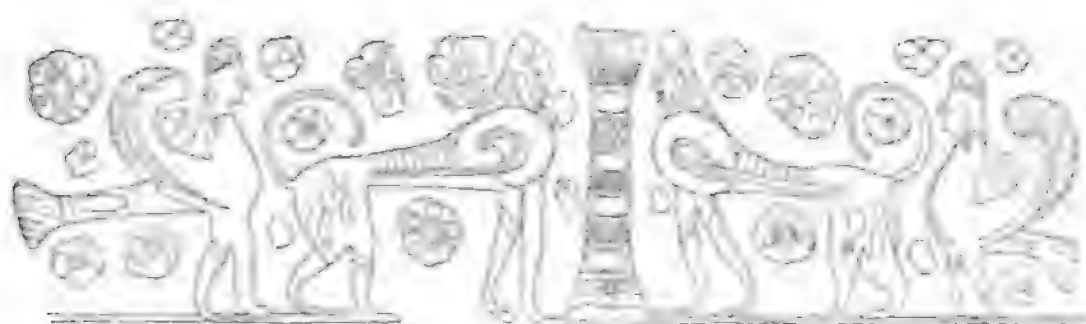
K. = Kings.  
 LXX = Septuagint, the ancient Greek Version of OT, made in Egypt by Hellenistic Jews (3<sup>d</sup>-1<sup>st</sup> cent. B. C.)  
<sup>M</sup> = margin. Cf. AV, RV.  
 NT = New Testament.  
 OT = Old Testament.  
 P = Priestly Code; see *Leviticus*, p. 56; *Joshua*, p. 44, 19; *Judges*, 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<sup>D</sup> = 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<sup>P</sup> = Priestly editors; see *Joshua*, p. 46, l. 19.  
 RT = Received Text; see above, p. vi, l. 7.  
 RV = Revised Version.  
 RV<sup>M</sup> = Revised Version, margin.  
 S., or Sam. = Samuel.  
 sing. = singular.  
 Sir. = Ecclesiasticus (The Wisdom of Jesus, the son of Sirach).  
 Targ. = Targum, the Jewish translation 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 Scriptures, the reader may consult the Introductory Remarks prefixed to the Books of Judges, Isaiah, and Psalms, pp. VII-XII.





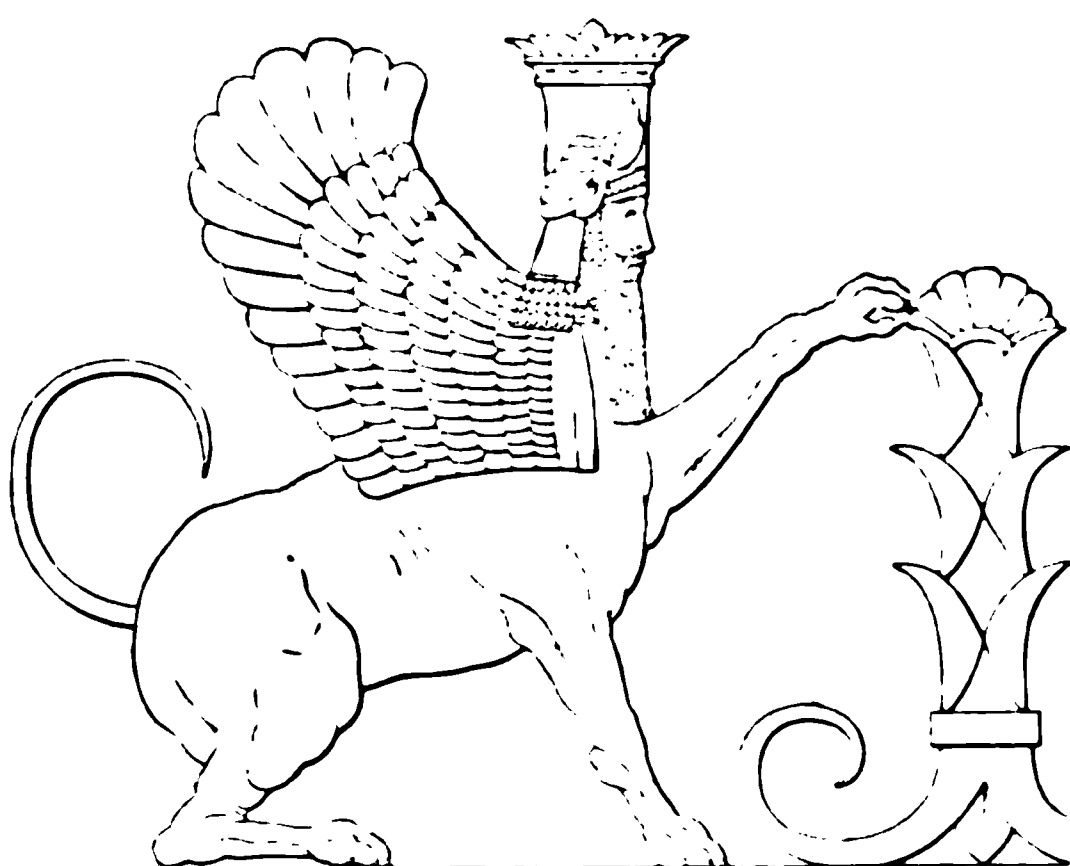
1. LION-EAGLES SEIZING A DEER.  
From the royal mantle of Assurnâcirpal  
(B. C. 884-860). Assyrian Relief.



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. 20<sup>b</sup>.



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

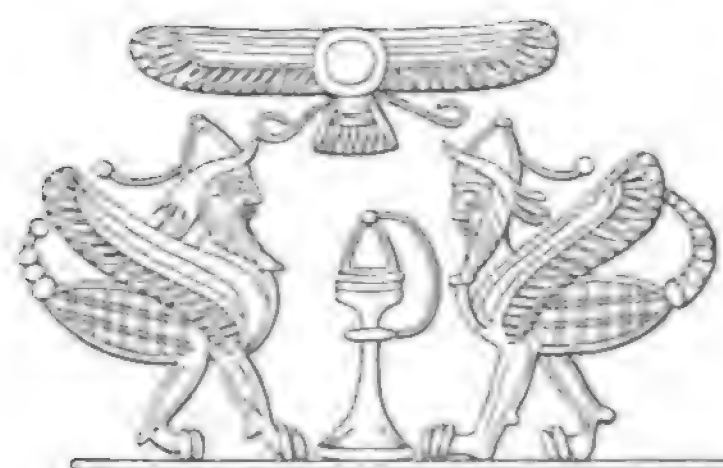


4. HUMAN-FACED, WINGED LION  
touching a sacred tree (LAJARD, *Mithra*).  
See p. 183, l. 37.

*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.]



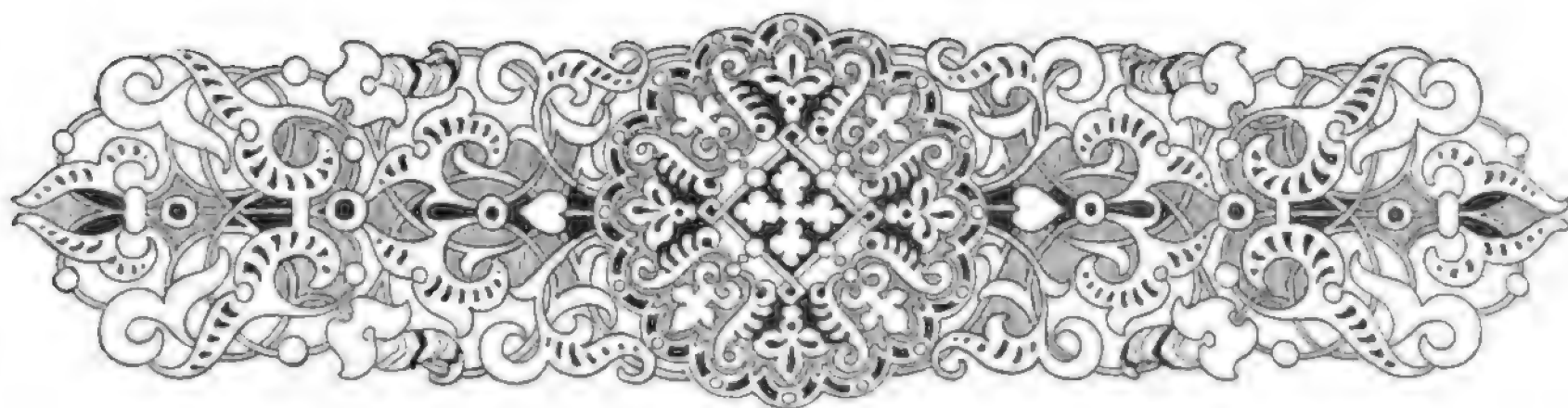
7. WINGED DEMON,  
or god, seizing two unicorns (see  
*Psalms*, p. 173). Over a sacred cone  
stands the winged bust of a deity  
(British Museum). See p. 183, l. 21.

*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

10

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

1, 2 <sup>a</sup>on the fifth day of the month,<sup>3</sup> 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 <sup>a</sup>out of the midst of the fire<sup>9</sup>

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;<sup>5</sup> and hands<sup>6</sup> of a man were under their wings on their four sides.\* As to the likeness of their faces,<sup>7</sup> all four had in front the face of a man, on the right the face of a lion, on the left<sup>5</sup> the face of a bull, and behind the face of an eagle. <sup>8</sup>Above their heads were extended two of their wings, whereof one was joined to that of its neighbor on either side, while the other two<sup>12</sup> wings covered the body. They went straight forward, whithersoever the spirit impelled them to go thither they went, and turned not<sup>10</sup> as they went. And in the midst of the Creatures was an appearance like burning coals of fire,<sup>8</sup> like torches,<sup>7</sup> and the fire gleamed, and out of the fire issued lightning.<sup>6</sup>

15 And I beheld and lo, four wheels<sup>11</sup> on the earth beside the four Creatures <v>. The appearance of the wheels<sup>11</sup> was like a tarshish-stone<sup>12</sup>—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. 18 The felloes and spokes<sup>7</sup> of the four were full of eyes<sup>13</sup> round about. 19 When the Creatures moved, the wheels moved beside them, and 20 when the Creatures rose up from the earth, the wheels rose up; whithersoever the spirit impelled them to go thither they went,<sup>6</sup> for 21 the spirit of the Creature<sup>8</sup> 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 25 spirit of the Creature<sup>8</sup> was in the wheels.

22 And on the heads of the Creature<sup>8</sup> was something like a firmament,<sup>14</sup> crystalline in appearance,<sup>6</sup> stretched out and resting on 23 their heads. Under the firmament their wings were stretched out straight, two touching each other,<sup>6</sup> and two covering<sup>1</sup> 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 forward<sup>9</sup>

11 \*and their faces and<sup>9</sup>

13 \*it went up and down among the creatures<sup>9</sup>

14 \*and the Creatures ran back and forth, went and came like lightning<sup>10</sup>

15 \*the Creatures

16 \*and their construction

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

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

22 \*terrible

23 \*two covering them

^ them

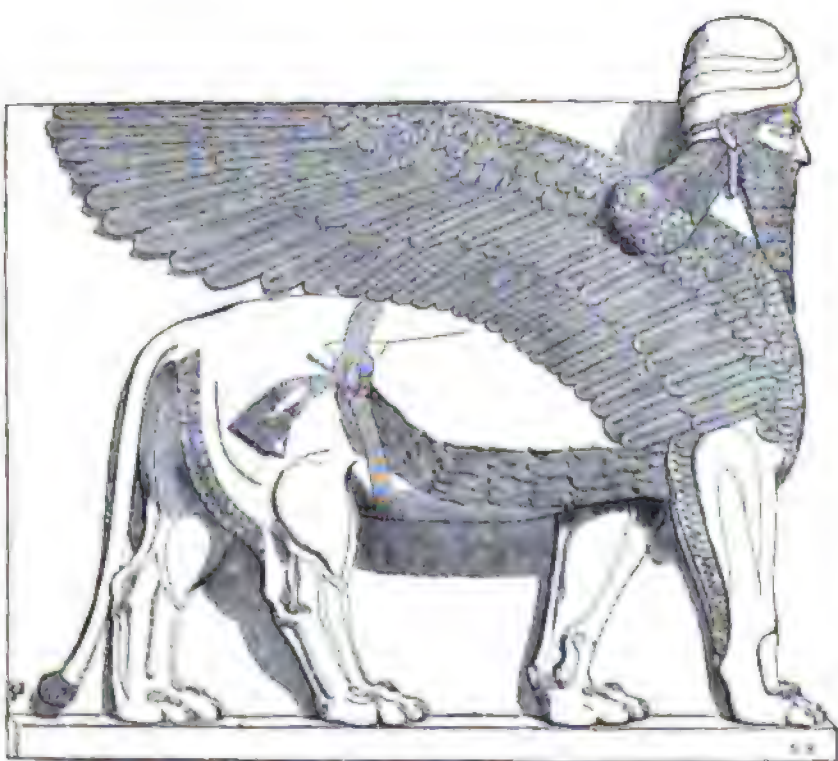




**1. EAGLE-HEADED DEITY.**  
From Khorsabad.  
See p. 182, l. 22.



**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)





And when they moved I heard the sound of their wings, as the 1, 24  
 sound of many waters, like the voice of *El-Shaddai*,<sup>15</sup> the sound  
 of a tumult like that of a host; and when they stood still, they  
 folded their wings.\* Above the firmament which was on their heads 26  
5 was something that resembled a sapphire, whereon was the form  
 of a throne, and on the form of the throne<sup>17</sup> was a form like that  
 of a man.<sup>18</sup> And I saw an appearance like shining metal or fire, 27  
 surrounded by brightness; from what seemed his loins, upward and  
 downward, I saw an appearance like fire, surrounded by brightness:  
10 like the bow that appears in the cloud after rain, such was the 28  
 brightness round about.

It was the appearance of the likeness of the Glory of JHVH.<sup>19</sup>  
 And I beheld, and fell on my face, and I heard the voice of one  
 who spoke.

### The Prophet's Mission.

AND He said to me: Son of man,<sup>1</sup> stand upon thy feet, I will 2, 1  
 speak with thee. And the spirit<sup>2</sup> entered into me as He 2  
 spoke to me, and made me stand upon my feet, and I heard Him  
 who spoke to me.

20 He said to me: Son of man, I send thee to the rebellious<sup>3</sup> 3  
*House* of Israel,<sup>4</sup> who have rebelled against me, they and their  
 fathers,<sup>5</sup> unto this very day.<sup>6</sup> I send thee to them, and thou shalt 4  
 say to them: Thus says the Lord, JHVH. And they, whether they 5  
 hear or forbear (for they are a rebellious House) shall learn that a  
25 prophet has been among them. And thou, son of man, fear them 6  
 not,<sup>7</sup> and fear not their words, though briars and thorns be with  
 thee and thou dwell among scorpions; fear not their words, and  
 be not dismayed at their looks, for they are a rebellious House;  
 but speak my words to them, whether they hear or forbear — 7  
30 for they are a rebellious *House*.

And thou, son of man, hear what I speak to thee. Be not 8  
 rebellious, like the rebellious House; open thy mouth, and eat<sup>8</sup>  
 what I give thee. And I beheld, and lo, there was stretched forth 9  
 to me a hand, wherein was the roll of a book, and He unrolled it  
35 before me, and it was written within and without, and in it was  
 written lamentation, and mourning, and woe. And He said to me: 3, 1

—————

I, 25 \*and there was a sound above the firmament that was on their heads; when  
 they stood still they folded their wings<sup>16</sup>

\*

2, 3 <sup>10</sup>nations \* <sup>7</sup>have sinned against me \* 4 <sup>8</sup>and the children are bold and stubborn

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  
honey<sup>1</sup> in my mouth.

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,<sup>a</sup> no<r> to many peoples of strange  
speech and foreign tongue, whose words thou wouldst not under-  
7 stand; if I sent thee<sup>b</sup> to them, they would hear thee!<sup>2</sup> 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 them<sup>3</sup>—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 in 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)<sup>4</sup> from its place,  
13 (the sound of the wings of the Creatures touching one another,  
and the sound of the wheels beside them,)<sup>5</sup> 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,<sup>6</sup> by the river Chebar,<sup>7</sup> and  
sat there among them seven days dismayed.<sup>6</sup>

16 And at the end of seven days came to me this word of  
17 JHVH: Son of man, I appoint thee watchman<sup>7</sup> 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, he<sup>8</sup> shall die on account of  
19 his iniquity, but his blood will I require at thy hand. And if



3, 5 <sup>a</sup>to the House of Israel

6 <sup>b</sup>not

14 <sup>c</sup>bitter

15 <sup>d</sup>who were dwelling

<sup>e</sup>and to where they were dwelling

18 <sup>f</sup>if thou warn him not

<sup>g</sup>the 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-block<sup>7</sup> 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<sup>8a</sup> which he has done  
shall be remembered, but his blood will I require at thy hand.  
But if thou warn him<sup>a</sup> not to sin, and he sin,<sup>b</sup> he shall die in 21  
his sin,<sup>8</sup> 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,<sup>7</sup> and He said to me: 22  
Arise, go forth to the valley,<sup>9</sup> and there I will speak with  
15 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,<sup>10</sup>  
and thou shalt not go forth among them. I will cause thy tongue 26  
to cleave to thy palate, and thou shalt be dumb,<sup>11</sup> and shalt not be  
a reprover 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,<sup>1</sup> son of man, take thee a tile,<sup>2</sup> and set it before 4, 1  
thee, and portray thereon a city,<sup>3</sup> and lay siege to it:<sup>3</sup> build 2

3, 21 <sup>a</sup>the righteous

21 <sup>b</sup>not

22 <sup>c</sup>there

4, 1 <sup>d</sup>Jerusalem



4 a tower against it, and throw up a mound against it, and pitch  
camps against it, and round about set battering-rams<sup>4</sup> against it;  
3 and take thee an iron plate,<sup>5</sup> 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 ~~bear~~ the punishment  
of the House of Israel;<sup>a</sup> 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,<sup>b</sup> and bear the punishment of the House of Judah  
7 forty days; a day for a year I assign thee.<sup>6</sup> 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 another<sup>7</sup> till thou hast finished the days  
9 of thy siege. Take thee wheat and barley, and beans and lentils,  
and millet and spelt,<sup>8</sup> 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<sup>7</sup> thou shalt  
eat ~~by~~ 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.<sup>9</sup> Water thou shalt  
drink by measure, one sixth of a hin; thou shalt drink it at set 25  
13 times.<sup>10</sup> And He<sup>b</sup> 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.<sup>11</sup> 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 bread<sup>12</sup> 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,<sup>1</sup> 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 <sup>a</sup>thereon6 <sup>b</sup>again10 <sup>c</sup>which13 <sup>d</sup>JHVH

the fire within the city when the days of the siege are completed; 5  
a third part\* smite with the sword round about the city; and a  
third part scatter to the wind.<sup>6</sup> 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.<sup>7</sup>

And say<sup>3</sup> to the whole House of Israel: Thus says the Lord, 5  
JHVH: This is Jerusalem. In the midst of the nations<sup>4</sup> 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<sup>5</sup> 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,<sup>6</sup> 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.<sup>7</sup> I will execute judg-  
ment on thee, I will scatter the whole remnant of thee to every  
wind. By my life!<sup>8</sup> says the Lord, JHVH, because thou hast defiled 11  
my sanctuary with all thy detestable and abominable things,<sup>9</sup> I also  
25 will deal furiously;<sup>10</sup> 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<sup>11</sup> 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,<sup>12</sup>

— ~~—~~ —

5, 2 \* take

<sup>6</sup>and I will pursue them with the sword<sup>2</sup>

\*

4 'from them shall go forth a fire<sup>2</sup>

7 'not

15 'I, JHVH, have said it

5, 16 when I send against *you* *my* arrows<sup>a</sup> of evil, which shall destroy you:<sup>b</sup> 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.<sup>12</sup> I, JHVH, have said it.

5

### Against the Mountains.

6, 1. 2 **F**URTHER came to me this word of JHVH: Son of man,  
set thy face toward the mountains<sup>1</sup> 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,<sup>2</sup> and your  
altars shall be demolished, and your sun-pillars<sup>3</sup> broken, and I will  
5 cause your slain to fall down before your idols,<sup>4</sup> and I will scatter  
6 your bones<sup>5</sup> 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 dis-  
9 persed in the lands, then those of you who escape shall remember  
me among the nations whither you are carried captive; *<and* I  
will *○* crush *○* the hearts which have adulterously turned<sup>6</sup> 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 done<sup>7</sup>—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,<sup>8</sup> and stamp thy  
feet, and cry: Woe! because of all the<sup>9</sup> 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 who<sup>10</sup> is besieged shall

5, 16 <sup>a</sup>of famine<sup>b</sup>which I will send to destroy you17 <sup>'</sup>famine and

\*

6, 5 <sup>a</sup>and I will set the corpses of the Sons of Israel before their idols

\*

8 <sup>'</sup>and I will reserve9 <sup>'</sup>which have turned

\*

11 <sup>'</sup>wicked12 <sup>a</sup>survives and

die by famine,<sup>9</sup> 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,<sup>10</sup> places  
5 where they offered sweet savor<sup>11</sup> 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*,<sup>12</sup> 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 end<sup>1</sup> *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!<sup>2</sup> 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*  
day of turmoil *on the* mountains!<sup>3</sup>

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!<sup>5</sup> . . . . .

The time is come! the day is at hand! Let not the buyer 12  
rejoice, nor the seller mourn!<sup>6</sup> There is wrath on all her people;  
the seller shall not regain<sup>7</sup> what he has sold, though *he* be still 13  
30 alive,<sup>8</sup> and no one shall strengthen his life by iniquity.

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

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7, 8 <sup>a</sup>now 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 smite<sup>4</sup>

13 <sup>a</sup>for vision is on all her multitude; he shall not regain<sup>7</sup>



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,<sup>9</sup> all of them mourning, every one in his  
 17 punishment! All hands shall be slack, and all knees unstable as 5  
 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;<sup>10</sup> their silver and gold  
 shall not save them on the day of JHVH's wrath;<sup>11</sup> 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.<sup>12</sup> Therefore I will make it an  
 21 unclean abomination to them, and will give it to strangers as a 15  
 prey, and to the fiercest people<sup>13</sup> of the earth as a spoil, and they  
 22 shall profane it.<sup>14</sup> I will turn my face from them, and my cherished  
 23 city shall be profaned: robbers shall enter it, and profane it;<sup>\*</sup> for  
 the land is full of bloody crime, and the city is full of violence.  
 24 I will bring the cruelest of nations,<sup>15</sup> 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!<sup>14</sup>  
 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.<sup>16</sup> <sup>17</sup>The 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 \*make the chain<sup>15</sup>27 <sup>17</sup>the 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,<sup>1</sup> the hand of the Lord, JHVH, fell on me  
 there. And I saw, and lo, a form like that of <a man>,<sup>2</sup> 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 spirit<sup>3</sup> 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>,<sup>4</sup> 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.<sup>5</sup> 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.<sup>6</sup> I entered and looked, and lo, every form 10  
 of reptile and beast,<sup>7</sup> <all manner of> <abominations>, and all the  
 idols of the House of Israel were portrayed on the wall round  
 about. And seventy<sup>8</sup> men, of the Elders of the House of Israel, 11  
 30 one of whom was Jaazaniah ben-Shaphan,<sup>9</sup> 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.<sup>10</sup> And He said to 13  
 me: Thou shalt see yet greater abominations which they are

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8, 2 \*fire

8, 14 practicing. And He brought me to the door of the north gateway<sup>11</sup> of the house of JHVH, and behold, there were sitting the women, 15 weeping for Tammuz.<sup>12</sup> And He said to me: Seest thou, son of 16 man? thou shalt see yet greater abominations than these. And He brought me into the inner court of the house of JHVH, and 5 behold, at the +very+ door of the Temple of JHVH, between the porch and the altar, were about twenty-five men,<sup>13</sup> with their backs to the Temple of JHVH and their faces to the East, and +they were worshipping+ the Sun in the East!<sup>14</sup>

17 And He said to me: Seest thou, son of man? Is it too slight 10 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 a 18 stench to <my> nostrils!<sup>15</sup> But I, too, will act with fury! I will not show compassion, I will not have pity! With a loud voice<sup>16</sup> shall 15 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,<sup>1</sup> every man with weapons of slaughter 2 in his hand! Thereupon six men<sup>2</sup> came from the road leading to the Upper Gate<sup>3</sup> that faces northward, every one with a weapon of 20 slaughter in his hand, and in the midst of them a man<sup>2</sup> clothed in linen,<sup>4</sup> with a writer's ink-horn<sup>5</sup> at his side; and they came 3 and stood beside the bronze altar.<sup>6</sup> Now the Glory of the God of Israel had ascended from the Cherub,<sup>7</sup> on which it rested, and had gone to the threshold of the Temple. And He called to 25 the man clothed in linen who had a writer's ink-horn at his side, 4 and +said to him: Pass through the city,<sup>8</sup> and put a mark<sup>8</sup> on the foreheads of the men who sigh and sorrow over all the abominations 5 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! show 30 6 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 the 7 Elders who were in front of the Temple. Then He said to them: Defile the Temple, and fill the courts with slain! go forth' and 35 8 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

9, 4 \*JHVH

° through Jerusalem

7 ' and they went forth

8 ° all

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.<sup>9</sup> 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:<sup>10</sup> Go into the 10, 2  
midst of the chariot,<sup>2</sup> under the Cherub<s>,<sup>3</sup> and fill thy hands with  
coals of the fire<sup>4</sup> which is between the Cherubs, and scatter it over  
10 the city.<sup>5</sup> 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  
ascended<sup>6</sup> from the Cherub<s> to the threshold of the house,<sup>7</sup> 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,<sup>8</sup> 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,<sup>7</sup>  
he went in and stood by the chariot. And ‘he’<sup>9</sup> put forth his hand’ 7  
20 to the fire which was in the midst of the Cherubs,<sup>9</sup> and took some,  
and went out.’

### The Cherubs identified with the Creatures of the Chebar.<sup>11</sup>

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

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

12 ‘and all their body<sup>12</sup>

‘and their wings<sup>12</sup> and the wheels

10, 13 were full of eyes round about.<sup>a</sup> And in my hearing the wheels  
 16 were called 'chariot.'<sup>13b</sup> 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.<sup>7</sup>

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  
 gateway<sup>16</sup> 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.<sup>17</sup> 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.<sup>8</sup>  
 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 AND the spirit lifted me up, and brought me to the east<sup>1</sup> gateway  
 of the house of JHVH, and behold, at the door of the gateway  
 were twenty-five<sup>2</sup> 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.<sup>3</sup> Therefore  
 5 prophesy against them; prophesy, son of man! And the spirit<sup>4</sup> 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 <sup>a</sup> their wheels

\*

14 <sup>b</sup> and 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 Chebar<sup>14</sup>

\*

17 <sup>c</sup> for the spirit of the Creature was in them<sup>15</sup>

22 <sup>d</sup> their appearance





L. Schuler

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To face p. 14

# MOUNT OLIVET AS SEEN FROM MOUNT ZION

(See p. 117, l. 36)





with slain.<sup>5</sup> 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.<sup>6</sup> Ye fear the sword, **8**  
 and the sword will I bring on you, says the Lord, JHVH. I will **9**  
**5** 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 Israel<sup>7</sup> 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**  
**10** 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.<sup>8</sup> 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,<sup>9</sup> thy fellow-<exiles>,<sup>10</sup> yea, all the House of Israel, the  
 whole of it, of whom the inhabitants of Jerusalem say: They <are>  
 far away from JHVH;<sup>11</sup> 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 sanctuary<sup>12</sup> a while in the lands whither they are  
 gone, <sup>13</sup>and 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;<sup>13</sup> 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 spirit<sup>14</sup> 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**  
**30** ordinances and do them; they shall be my people, and I will be  
 their God. But <these>,<sup>15</sup> who are devoted to <it><sup>16</sup> 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**  
**35** beside them, and the Glory of the God of Israel was over them.  
 The Glory of JHVH ascended from above the midst<sup>17</sup> of the city, **23**  
 and took its stand on the mountain which is on the east of the  
 city.<sup>18</sup> And the spirit lifted me up, and brought me to the land **24**

**II, 15** <sup>9</sup>thy brethren<sup>9</sup>

**17** <sup>17</sup>therefore say: Thus says the Lord, JHVH

11 of the Chaldeans, to the captives, in the vision\* of God; and the  
25 vision that I saw went up away from me. And I told the captives  
all that JHVH had shown me.<sup>20</sup>



### Speedy Exile of King and People symbolically announced.

12, 1. 2 **A**ND this word of JHVH came to me: Son of man, thou dwellest 5  
in the midst of the rebellious House, who have eyes to see  
and see not, and ears to hear and hear not; verily, they are a  
3 rebellious House. And do thou, son of man, prepare thee by day  
in their presence luggage as though for exile,<sup>6</sup> and go like an exile  
from thy house to another place in their sight; perhaps they will 10  
4 understand, though they are a rebellious House.<sup>7</sup> Bring out by day  
in their sight thy things as though luggage for exile, and do thou  
go forth in the evening, in full view, as one goes forth into exile.  
5 In their sight dig through the wall,<sup>2</sup> and <go> forth therethrough;  
6 in their sight bear <thy belongings> on thy back, <go> forth in the 15  
dark, covering thy face that thou see not the ground,<sup>3</sup> for I have  
7 made thee a sign to the House of Israel. And I did as I was  
commanded: I brought out my belongings by day as though lug-  
gage for exile, and in the evening I dug through the wall,<sup>7</sup> and  
<went> forth in the dark, bearing <them> on my back in their sight.<sup>4</sup> 20  
8. 9 And this word of JHVH came to me in the morning: Son of  
man, has not the House of Israel, the rebellious House, said to  
10 thee: What doest thou? Say to them: Thus says the Lord, JHVH:  
<This bearing <of luggage> has reference to the prince in Jerusalem  
and to all the House of Israel who are in the midst of <her>.><sup>5</sup> 25  
11 Say: I am a sign to you; as I have done, so shall it happen to  
12 them: they shall go into exile and captivity. And the prince who  
is in the midst of them shall bear <his burden> on his back, in  
the dark <he shall go forth>, <he> shall dig through the wall to <go>  
out therethrough, he shall cover his face so that he shall not 30  
13 see the ground.<sup>6</sup> I will cast my net over him, and he shall be

II, 24 \*by the spirit<sup>19</sup>

\*

12, 7 <sup>7</sup>with my hand

12, 3 <sup>6</sup>and go forth as an exile

12 <sup>4</sup>with his eyes



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.<sup>6</sup> And 14  
all who are about him, his supporters<sup>7</sup> and all his troops, I will  
scatter to every wind, and pursue them with the sword. They shall 15  
5 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 abomi-  
nations among the nations whither they shall go.<sup>8</sup> 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,<sup>9</sup> 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.<sup>10</sup> 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  
saying<sup>11</sup> that ye have in the land of Israel: "The days go  
by, and no vision is fulfilled"?<sup>12</sup> Therefore, say to them: Thus 23  
says the Lord, JHVH: I will make this saying<sup>11</sup> 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 divination<sup>13</sup> in the midst of the  
House of Israel. For I, JHVH,<sup>14</sup> 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,<sup>15</sup> says the  
30 Lord, JHVH.

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

12, 25 <sup>14</sup>will speak that which<sup>14</sup>

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,<sup>1</sup> <prophesy>, and say <to them>:<sup>2</sup>  
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!<sup>3</sup> Like jackals on ruins are thy prophets,<sup>4</sup> 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.<sup>5</sup> They see idle visions and they <divine> lies,<sup>3</sup> 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;<sup>6</sup> 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;<sup>7</sup> <therefore>, say to  
those who whitewash it:<sup>8</sup> There shall be an overwhelming rain, 25  
and <I will send> hailstones,<sup>9</sup> and a furious wind shall <burst forth>,  
12 and behold, the wall shall fall;<sup>8</sup> 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,<sup>9</sup> 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 \*it shall fall

<sup>9</sup><which> shall fall

### The Prophetesses.

AND do thou, son of man, set thy face against the daughters **13, 17**  
 of thy people<sup>10</sup> 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 amulets<sup>11</sup> on all wrists, and  
 make fillets<sup>12</sup> for the heads of persons of every height, to hunt  
 lives!<sup>a</sup> And ye profane me<sup>14</sup> to my people for handfuls of barley **19**  
 and pieces of bread,<sup>15</sup> and ye slay<sup>13</sup> 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.<sup>16</sup> Therefore thus says the Lord, JHVH: I **20**  
 am against your amulets wherewith ye hunt lives,<sup>b</sup> and I will tear  
 them from *their* arms, and set *free* those whom ye hunt;<sup>c</sup> 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*<sup>17</sup> the **22**  
 heart of the righteous with lies when I have not discouraged him,  
 and strengthen<sup>17</sup> 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;<sup>18</sup> 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.<sup>1</sup> 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;<sup>2</sup> shall I let  
 myself be consulted by them?<sup>3</sup> 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,<sup>4</sup> according to the multitude of his  
 idols, that I may seize the House of Israel by their heart,<sup>5</sup> because **5**

**13, 18** <sup>a</sup> will ye hunt souls to my people, and keep souls alive for yourselves?<sup>13</sup>

<sup>\*</sup>  
**20** <sup>b</sup> 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 aliens<sup>6</sup> 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:<sup>7</sup> I will set my face against that man, and <make> him a sign and a by-word, and cut him off<sup>8</sup> 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 him<sup>9</sup> 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 Job<sup>10</sup> 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!<sup>11</sup> says the Lord, JHVH, they would save neither 30 17 sons nor daughters; they alone would be saved, and the land would 18 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!<sup>11</sup> 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!<sup>11</sup> says the Lord, JHVH, they **5** would save neither son nor daughter; they by their righteousness would save themselves alone.<sup>12</sup>

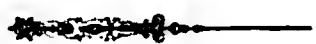
And so, thus says the Lord, JHVH, how much more<sup>13</sup> shall **21** this be the case, when I send my four deadly judgments, [ ] Famine, Wild Beasts, [Sword], and Pestilence<sup>14</sup> on Jerusalem, to cut off from **10** her man and beast! And, should there be left survivors in her, sons **22** 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,<sup>15</sup> says the Lord, JHVH.



### Israel worthless as the Wild Vine.

**T**HIS 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?<sup>1</sup> 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\* 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,<sup>2</sup> 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** \*which



## Jerusalem the Unfaithful Spouse.<sup>1</sup>

16, 1. 2 **F**URTHER 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.<sup>2</sup> 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 salted<sup>3</sup> 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.<sup>4</sup> 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!<sup>5</sup> 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.<sup>5</sup> 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,<sup>6</sup> and covered thy nakedness, and swore the marriage-  
 vow to thee,<sup>7</sup> and entered into a covenant with thee,<sup>8</sup> 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.<sup>9</sup> I  
 decked thee with ornaments, putting bracelets on thine arms, a 25  
 12 chain about thy neck, a ring in thy nose,<sup>10</sup> 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.<sup>11</sup> And thy renown went forth among the nations for thy 30  
 beauty<sup>12</sup>; 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.<sup>13</sup> Thou tookest thy garments and madest thee shrines 35

---

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

\*

13 <sup>a</sup>and didst prosper unto royal estate<sup>11</sup>

15 <sup>b</sup>to him it will be<sup>14</sup>

of the pieces,<sup>15</sup> and didst play the harlot therein.<sup>a</sup> Thou tookest thy **16, 17**  
 fair ornaments of gold and silver, which I had given thee, and madest  
 thee images of men,<sup>17</sup> 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 honey<sup>18</sup> wherewith I fed thee  
 thou settest before them as a sweet savor,<sup>19</sup><sup>b</sup> says 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.<sup>21</sup> 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 altar<sup>22</sup> 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,<sup>23</sup> great of flesh, multi-  
 plying thy harlotries to provoke me to anger.<sup>7</sup> And being unsated, **28**  
 thou didst play the harlot with the Sons of Assyria,<sup>25</sup> and having  
 played the harlot with them thou wert still not sated. Then thou **29**  
 didst extend thy harlotry to the land of traffic,<sup>26</sup> 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:<sup>c</sup> 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;<sup>28</sup> thus wert thou the contrary.

**16, 16** <sup>a</sup>they are not coming, and it shall not be<sup>16</sup>

**19** <sup>b</sup>and it was<sup>20</sup>

**27** <sup>c</sup>and 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, which was lewdness<sup>24</sup>

**32** <sup>d</sup>the adulteress, with a husband, receives strangers<sup>27</sup>

16, 35.36 Therefore, O Harlot, hear the word of JHVH! Thus says the Lord, JHVH: Because thy harlotry was lavished and thy nakedness uncovered in thy harlotries with thy lovers,\* and <in> the blood  
 37 of thy sons which thou gavest them, therefore I will assemble all thy lovers with whom thou tookest pleasure, all whom thou lovedst 5 with all whom thou hatedst; yea, I will assemble them against thee from every side, and display thy nakedness unto them, and they  
 38 shall see all thy nakedness; I will judge thee as women who break wedlock and shed blood are judged, and I will inflict on thee  
 39 the bloody requital of furious indignation; I will deliver thee into 10 their hands, and they shall tear down thine <altars> and break down thy shrines, and strip thy garments off thee and take off thy fair  
 40 adornment, and leave thee naked and bare; and they shall bring up a host against thee, and stone thee with stones,<sup>29</sup> and hew thee to  
 41 pieces with their swords, and burn thy houses with fire, and +so+ 15 punish thee in the sight of many women; and I will stop thy  
 42 harlotry; hire also thou shalt no more give.<sup>30</sup> Thus will I bring  
 43 my fury against thee to rest.<sup>31</sup><sup>a</sup> Because thou hast not remembered the days of thy youth, and hast <provoked> me with all these things, I also will requite thee for thy deeds, says the Lord, JHVH.<sup>33</sup><sup>v</sup> 20

44 Behold, every one who uses proverbs shall quote this proverb  
 45 of thee: "As the mother, so the daughter." Thou art the daughter of thy mother, who scorned her husband<sup>34</sup> and her children,<sup>35</sup> and thou art the sister of thy sisters, who scorned their husbands and their children. Thy mother was a Hittite and thy father an Amorite; 25  
 46 thine elder<sup>36</sup> sister was Samaria, with her daughters,<sup>37</sup> who dwelt on the north of thee, and thy younger sister, who dwelt on the south  
 47 of thee, was Sodom, with her daughters. But not in their ways didst thou walk, nor according to their abominations didst thou act (that were a small thing!) but thou wast more corrupt in all thy 30  
 48 ways than they. By my life! says the Lord, JHVH, thy sister, Sodom, with her daughters, has not done as thou, with thy daugh-  
 49 ters, hast done. Behold, this was the sin of thy sister, Sodom: pride, fulness of bread, and careless ease were in her and her daughters, and the poor and the needy she took not by the hand;<sup>38</sup> 35

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16, 36 \*and with all the idols of thine abominations

\*  
 42 <sup>a</sup>and my indignation shall depart from thee, and I will be quiet, and will be no longer angry<sup>32</sup>

\*  
 43 <sup>v</sup>and hast thou not added lewdness to all thine abominations?

they waxed proud, and committed abomination in my sight, and I **16, 50**  
 took them away, as <thou> sawest. Nor did Samaria sin the half **51**  
 of thy sins. Thou hast committed more abominations than they,  
 and hast justified thy sisters by all the abominations which thou  
**5** hast committed. Do thou also bear thine ignominy in that by thy **52**  
 sins thou hast pleaded for thy sisters; in that thou didst act more  
 abominably than they, they are more righteous than thou;<sup>39</sup> do  
 thou also, therefore, suffer shame and bear thine ignominy because  
 thou hast justified thy sisters.

**10** But I will restore their fortunes, the fortune of Sodom and her **53**  
 daughters and of Samaria and her daughters,<sup>40</sup> and <I will restore>  
 thy fortune together with theirs, that thou mayst bear thine ignominy **54**  
 and be ashamed<sup>41</sup> of all that thou hast done in consoling them.  
 Thy sisters, Sodom with her daughters and Samaria with her daugh- **55**  
**15** ters, shall be restored to their former estate, and thou with thy  
 daughters shalt be restored to thy former estate. Thy sister, **56**  
 Sodom, was not mentioned by thee in the time of thy pride, before **57**  
 thy <nakedness><sup>42</sup> was displayed, as <now it is, when thou art> the  
 scorn of the daughters of <Edo>m<sup>43</sup> <and> the daughters of the  
**20** Philistines round about who treat thee with scorn. The penalty **58**  
 of thy lewdness and of thine abominations thou bearest, says JHVH.

For thus says the Lord, JHVH: I do to thee as thou hast **59**  
 done, in that thou hast despised thine oath and broken thy cove-  
 nant. But I, <unlike thee>, will remember my covenant with thee **60**  
**25** in the days of thy youth, and I will establish an everlasting cove-  
 nant<sup>44</sup> with thee; and thou shalt remember thy ways, and shalt be **61**  
 ashamed when thou receivest thy sisters, the elder and the younger,  
 when I give them to thee as daughters,<sup>45</sup> though not by virtue of thy  
 covenant <with me>. Yea, I will establish my covenant with thee, **62**  
**30** and thou shalt learn that I am JHVH; that thou mayst remember **63**  
 and be ashamed, and never again open thy mouth for shame, when  
 I forgive<sup>46</sup> thee all that thou hast done, says the Lord, JHVH.

**16, 57** \*and all that are  
 round about her



## Gate 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,<sup>1</sup> long-winged, broad- 5  
 pinioned, with full plumage, and of divers colors,<sup>2</sup> came to Leb-  
 4 anon, and took away the top of a cedar;<sup>3</sup> the topmost of its  
 twigs he plucked, and carried it to the land of traffic, and set  
 5 it in the city of merchants.<sup>4</sup> He took some of the seed of the  
 land,<sup>5</sup> and planted it in a fertile field. . . .<sup>6</sup> 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.<sup>7</sup>

7 ' But there was <another><sup>8</sup> great eagle,<sup>9</sup> 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,<sup>10</sup> 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 he<sup>11</sup> not tear up its roots and pluck off  
 its fruit, so that all its sprouting leaves shall wither?<sup>12</sup> nor will <the  
 other> <do aught><sup>13</sup> with strong arm and mighty host<sup>14</sup> 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 he<sup>15</sup> 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 covenant<sup>16</sup> 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,<sup>17</sup> 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><sup>18</sup> men in all his bands shall fall by the sword, 21  
and the survivors shall be scattered to every wind,<sup>19</sup> 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,<sup>20</sup> 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.<sup>21</sup> I, JHVH,  
have said it, and I will do it.<sup>22</sup>



### 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"?<sup>1</sup> 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.<sup>2</sup>  
30 If a man be righteous, doing justice and righteousness, if he eat 5. 6  
no <meat> <with the blood>,<sup>3</sup> 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>,<sup>4</sup> oppress no one, restore his pledge,<sup>5</sup> 7  
commit no pillage, give bread to the hungry and clothe the naked,  
35 lend not at interest, nor take increase,<sup>6</sup> 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,<sup>7</sup>—he is righteous; he shall live, says the Lord, JHVH.

10 And if he beget a son, a violent man, a shedder of blood,<sup>8</sup>  
 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  
 14 abomination, lends on interest and takes increase,<sup>6</sup>—shall he live?  
 He shall not live; he has done all these abominations, 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,<sup>6</sup> 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<sup>9</sup> 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,<sup>10</sup> and execute justice and righteousness,  
 22 he shall live; he shall not die.<sup>11</sup> 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,<sup>7</sup> none of  
 the righteous deeds that he has done shall be remembered: for

18, 10 \* who does to a brother any one of these things<sup>8</sup>

\*

18 <sup>9</sup> on a brother<sup>9</sup>

24 <sup>7</sup> 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]~~<sup>12</sup> 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?<sup>13</sup>

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~~,<sup>14</sup> and make you a new heart and a new spirit!<sup>15</sup> And  
 why will ye die, O House of Israel?<sup>16</sup> I verily have no pleasure **32**  
 in the death of any one ~~who~~ dies, says the Lord, JHVH.<sup>17</sup> There-  
**20** fore turn and live!



### Elegy on Jehoahaz and Jehoiaquin.

Do thou utter a Lament<sup>1</sup> over the prince~~s~~<sup>2</sup> of Israel, and say: **19, 1. 2**

**L**IKE<sup>3</sup> a lioness was thy mother,<sup>4</sup> || among the lions,—  
 Amid young lions she couched, || she reared her whelps.  
**25** And one of her whelps<sup>5</sup> she brought up, || he became a young **3**  
 He learned to seize his prey, || and men he devoured.<sup>6</sup> [lion;  
 Against him the nations<sup>7</sup> cried out,<sup>8</sup> || 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~~<sup>9</sup> 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.<sup>6</sup>  
 Their ~~dwelling-places~~ he ravaged,<sup>10</sup> || their cities<sup>11</sup> he wasted. [ing.<sup>12</sup> **7**  
 Dismayed were the land and its fulness || at the sound of his roar-

19, 8 The nations<sup>13</sup> 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,\*  
 [In a cage they confined him "],<sup>14</sup> [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 vine<sup>16</sup> || in a 'vineyard'<sup>17</sup> planted by waters,  
 Fruitful and full of branches, || by reason of plentiful waters.  
 11 <One of> its mighty branches || became <a> royal sceptre<>,<sup>18</sup>  
 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,<sup>19</sup>  
 The east wind withered its fruit,  
 Broken off was its mighty branch, || withered, consumed by fire.  
 13 In the wilderness<sup>20</sup> now it is set, || in a land dry and thirsty, 15  
 14 Fire is gone forth from the branch, || has consumed its boughs.<sup>21</sup>  
 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,<sup>1</sup> on the tenth day of the fifth month, cer-  
 tain of the Elders<sup>2</sup> of Israel came to consult<sup>2</sup> 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 \*they brought him into strongholds<sup>15</sup>

14 <sup>16</sup>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 given<sup>3</sup> them, <a land>  
10 flowing with milk and honey, the glory of all lands.<sup>4</sup> I said to 7  
them: Cast away every man the abominations<sup>5</sup> of his eyes, defile  
not yourselves with the idols of Egypt;<sup>6</sup> 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.<sup>7</sup>

But I dealt with them for my Name's sake,<sup>8</sup> lest it should 9  
be profaned<sup>9</sup> in the sight of the nations<sup>10</sup> 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 statutes<sup>11</sup> and taught them my 11  
ordinances, which if a man do, he shall live. I gave them my 12  
sabbaths<sup>12</sup> 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.<sup>13</sup>

But I dealt with them 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 pity<sup>14</sup> 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



20, 19 ordinances, nor defile yourselves with their idols. I am JHVH,  
 your God; follow my statutes, and observe my ordinances, and do  
 20 them; keep my sabbaths sacred, and let them be a sign between  
 me and you, that ye may learn that I am JHVH, your God.  
 21 But the children rebelled against me; they did not follow my 5  
 statutes nor observe my ordinances to do them, which if a man  
 do, he shall live, *and* my sabbaths they profaned. Then I  
 resolved to pour out my fury on them,<sup>15</sup> to accomplish mine anger  
 22 on them in the Wilderness. But I withdrew my hand, and dealt  
*with them* for the sake of my Name,<sup>8</sup> that it might not be pro- 10  
 faned in the eyes of the nations in whose sight I had brought  
 23 them forth. Yet<sup>16</sup> I swore to them in the Wilderness to scatter  
 24 them among the nations and disperse them over the lands,<sup>17</sup> because  
 they did not execute my ordinances, but rejected my statutes and  
 profaned my sabbaths, and their eyes were set on the idols of their 15  
 25 fathers.<sup>7</sup> Moreover I gave them statutes that were not good, and  
 26 ordinances whereby they should not live, and I defiled them  
 through their gifts, through their devoting all their firstborn,<sup>18</sup> that  
 I might destroy them, so that they might learn that I am JHVH.  
 27 Therefore speak to the House of Israel, son of man, and say 20  
 to them: Thus says the Lord, JHVH: Herein, moreover, your  
 28 fathers blasphemed me, committing treason against me: I brought  
 them to the land which I had sworn to give them, and wherever  
 they saw a high hill or a leafy tree,<sup>19</sup> there they offered their  
 sacrifices, there presented their offensive<sup>20</sup> oblations, there proffered 25  
 their sweet savors,<sup>21</sup> and there poured out their libations.\*  
 30 Therefore say to the House of Israel: Thus says the Lord,  
 JHVH: Do ye defile yourselves after the manner of your fathers,  
 31 forsake me to follow<sup>23</sup> their abominations, defile yourselves *with* all  
 your idols by presenting your gifts, by offering your sons in fire, 30  
 unto this day, and shall I be consulted by you, O House of  
 Israel?<sup>24</sup> By my life! says the Lord, JHVH, I will not be con-  
 32 sulted by you. And what ye have in mind shall not be, in that  
 ye say: We will be like the nations, like the families of the lands,  
 33 and worship wood and stone.<sup>25</sup> By my life! says the Lord, JHVH, 35  
 with strong hand and outstretched arm and outpoured fury I will  
 34 be king over you; and I will bring you forth from the nations  
 and gather you from the lands whither ye are scattered, with

20, 29 \*and I said to them: what is the high-place to which ye go, and so it has  
 been called high-place to this day<sup>22</sup>

strong hand and outstretched arm and outpoured fury; and I <sup>20, 35</sup> will bring you into the Wilderness of the peoples,<sup>26</sup> and there I will plead against you face to face;<sup>27</sup> as I pleaded against your <sup>36</sup> fathers in the Wilderness of the land of Egypt, so I will plead <sup>5</sup> against you, says the Lord, JHVH; I will cause you to pass under <sup>37</sup> the rod, and I will bring you in *man by man* *<by tale>*;<sup>28</sup> I will <sup>38</sup> sever from you those who rebel and transgress against me,<sup>29</sup> I will bring them forth from the land where they sojourn, but into the land of Israel they shall not come;<sup>29</sup> and ye shall learn that I <sup>10</sup> am JHVH. And as for you, O House of Israel, thus says the <sup>39</sup> Lord, JHVH, go, let every man serve<sup>30</sup> his idols!<sup>31</sup> 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 <sup>40</sup> mountain, on the high mountain of Israel, says the Lord, JHVH, <sup>15</sup> there shall all the House of Israel, all of it, worship me;\* 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 <sup>41</sup> 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- <sup>20</sup> persed, and through you my sanctity shall be manifested<sup>33</sup> in the sight of the nations; and ye shall perceive that I am JHVH when <sup>42</sup> 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 <sup>43</sup> practices wherewith ye have defiled yourselves, and ye shall loathe <sup>25</sup> yourselves for all the wickedness which ye have committed; and <sup>44</sup> 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.<sup>1</sup>

<sup>30</sup> **T**HIS word of JHVH came to me: Son of man, turn thy face <sup>45. 46</sup> toward the South,<sup>2</sup> and preach against the South, and prophesy against the forest<sup>3</sup> of the field in the South, and say to the <sup>47</sup> forest of the South: Hear the word of JHVH: Thus says the

<sup>20, 40</sup> \*in the land<sup>32</sup>

20 Lord, JHVH: Behold I kindle in thee a fire<sup>4</sup> 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?<sup>5</sup>

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.<sup>6</sup> 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.<sup>7</sup>

6 And thou, son of man, sigh; with heart-breaking<sup>8</sup> 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!<sup>9</sup>

Sharpened and polished!

10 Sharpened to slay!

Polished to <flash forth> lightning!<sup>10</sup>

11 It is given to <the slaughterer> 30

To grasp with the hand!

It is sharpened<sup>11</sup> 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,

for there is a trial,<sup>11</sup> . . . . .<sup>12</sup> says the 21, 13  
Lord, JHVH.

And thou, son of man, prophesy, and smite hand against 14  
hand. . . . .<sup>13</sup>

5 It<sup>14</sup> is the sword of the slain, the great sword of the slain,  
that surrounds<sup>15</sup> them, that hearts may tremble and the <fallen> 15  
be many at all their gates; <they are delivered over to> the  
<slaughter> of the sword; <verily>, it is made like lightning, it is  
whetted for slaughter. Turn thee <O sword> to the <rear>, to the 16  
10 right, to the <front>, to the left, whithersoever thine edge is appointed  
<to turn>!<sup>16</sup> And I also will smite hand on hand, and I will 17  
appease my fury! I, JHVH, have spoken!

Then came to me this word of JHVH:<sup>17</sup> Do thou, son of man, 18. 19  
mark thee two roads for the sword of the King of Babylon to  
15 take; let the two start from one region, and set a sign-post<sup>a</sup> for  
the path of the sword at the head of the road to <each> city: to 20  
Rabbah<sup>18</sup> of the Sons of Ammon, and to Judah, <and> Jerusalem <in  
the midst> thereof.<sup>19</sup> For the King of Babylon stands at the fork of 21  
the road, at the head of the two roads, to practice divination; he  
20 shakes the arrows, he consults the Teraphim, he looks at the  
liver.<sup>20</sup> Into his right hand comes the lot <marked> Jerusalem,<sup>b</sup> to 22  
open the mouth with a <cry>, to lift up the voice in a shout, to  
set battering-rams against the gates, to throw up mounds, to build  
towers. To them, indeed, it seems a vain divination.<sup>c</sup> But they 23  
25 remind<sup>22</sup> me of their iniquity, that they may be captured.

Therefore thus says the Lord, JHVH: Because ye remind me 24  
of your iniquity in that your transgressions are manifested, and your  
sins appear in all your misdeeds,—because ye <remind> me, ye  
shall be captured. And thou who art to be slain, thou wicked 25  
30 one,<sup>23</sup> prince of Israel, whose day is come in the time of final  
punishment, thus says the Lord, JHVH: Away with the mitre! 26  
Snatch off the crown! <These are no more>! Exalt the low!  
Abase the high! Ruins, ruins, ruins I make it!<sup>24</sup> Yea, these shall 27  
not be till he come who has the right to them,<sup>25</sup> and I give  
35 them to him.

And further, son of man, prophesy and say: Thus says the 28  
Lord, JHVH, concerning the Sons of Ammon and concerning their  
reviling: Say: A sword! a sword! unsheathed to slay, polished

—————

21, 19 <sup>a</sup> engrave

22 <sup>b</sup> to set battering-rams

23 <sup>c</sup> . . . . .<sup>21</sup>



21, 29 to «flash forth» lightning!<sup>26</sup> because in lying visions and with false divination it was told thee<sup>27</sup> that thou shouldst «therewith» smite the necks of the wicked who were to be slain,<sup>28</sup> 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.<sup>29</sup> 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».<sup>1</sup> 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.<sup>2</sup> In thee father and mother are despised, in thee the stranger is oppressed,<sup>3</sup> in thee orphan and widow are wronged. 25  
 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».<sup>4</sup> In thee lewdness<sup>5</sup> is committed:  
 10 men take their fathers' concubines; women unclean through «their  
 11 monthly» impurity are approached; one man acts vilely with his 30  
 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,<sup>6</sup>  
 13 and me thou forgettest, says the Lord, JHVH. Behold, I smite 35

my hands together<sup>7</sup> 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,<sup>8</sup> 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.<sup>9</sup>  
 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,<sup>10</sup> <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,<sup>11</sup> seeing false visions and divining lies for them, saying:  
 "Thus says the Lord, JHVH," when JHVH has not spoken.<sup>12</sup> The **29**  
 people of the land practice oppression and commit robbery, wrong  
 the poor and needy, and <deal> unjustly with the stranger.<sup>13</sup> 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.<sup>14</sup> 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: <sup>1</sup> Son of man, there  
 3 were two women, daughters of one mother. They played the  
 harlot in Egypt <sup>2</sup> in their youth: <\*> there were their bosoms pressed,  
 4 and there were their virgin breasts handled. Their names were 5  
 Aholah, <sup>4</sup> the elder, and Aholibah, <sup>4</sup> her sister. They became mine, <sup>5</sup>  
 5 and bore sons and daughters. <sup>6</sup> Aholah played the harlot, though  
 6 she was my wife; she doted on her lovers, the Assyrians, high  
 dignitaries, <sup>6</sup> 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. <sup>7</sup> 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. <sup>8</sup>  
 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, <sup>6</sup> clothed in choice  
 13 raiment, cavaliers riding on horses, stately youths all of them. <sup>9</sup> 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 vermillion, <sup>10</sup> their loins girded with sashes,  
 their heads adorned with fillets, looking all of them like captains,  
 portraits of Babylonians, <sup>11</sup>—Chaldea was the land of their nativity.  
 16 When she saw them, she doted on them, and sent messengers to  
 17 them in Chaldea. <sup>12</sup> 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. <sup>13</sup> 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. <sup>2</sup> She doted on her  
 21 paramours who in their lust were like asses and stallions. <sup>14</sup> So

23, 3 \*they played the harlot<sup>3</sup>

\*

4 <sup>6</sup> as for their names, Aholah is Samaria, and Aholibah is Jerusalem



*Enkel*

*To face p. 32*

**ROYAL ASSYRIAN COSTUME**

*See p. 127, 128.*





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

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,<sup>15</sup> and all the Assyrians with them, stately youths, prefects and governors all of them, captains and high dignitaries,<sup>6</sup> all riding on horses; they shall come against thee with many chariots and **24**  
**10** cars,<sup>16</sup> and with a host of peoples; with shield, buckler,<sup>16</sup> 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,<sup>17</sup>  
**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 Egypt<sup>18</sup> 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.<sup>19</sup> 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!<sup>20</sup> thou shalt **34** drink it and drain it,<sup>8</sup> 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, 33** \* Samaria

**34** <sup>8</sup> and gnaw its sherds<sup>21</sup>

23 mitted adultery, and there is blood<sup>22</sup> 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 tuary<sup>23\*</sup> 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:<sup>25</sup> they sent for men to come from afar,<sup>26</sup> to whom a mes-  
 senger was sent, and behold they came; for whom they<sup>27</sup> did wash  
 themselves, paint their eyes with kohl,<sup>28</sup> and deck themselves with 10  
 41 ornaments, and did sit on a stately divan, with a table spread before  
 42 it, whereon they<sup>27</sup> set mine incense and mine oil;<sup>29</sup> and there was  
 the sound of <music>;<sup>30</sup> <they sent> for men of the common sort,<sup>31<sup>o</sup></sup>  
 drunkards from the Wilderness,<sup>33</sup> on whose hands they put bracelets,  
 44 and on their heads splendid crowns.<sup>34<sup>r</sup></sup> 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>.<sup>36</sup> But righteous men<sup>37</sup> 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 them<sup>4</sup> be stoned with stones<sup>38</sup> 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 women<sup>39</sup> 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 month, came to me this word from JHVH: Son of man,  
 write down the name of this day;<sup>1</sup> on this very day the King of 30  
 3 Babylon has invested Jerusalem.<sup>1</sup> And speak a parable to the

23, 38 \* the same day<sup>24</sup>

42 <sup>o</sup> brought in<sup>32</sup>

43<sup>r</sup>. . . . .<sup>35</sup>

\*  
 47 <sup>o</sup> the host

24, 2 <sup>1</sup> this very day<sup>2</sup>

rebellious House, and say to them: Thus says the Lord, JHVH: **24**  
Set on the caldron,<sup>3</sup> 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,<sup>4</sup> pile wood<sup>5</sup> under it, boil the **5**  
**5** pieces,<sup>5</sup> and let the bones seethe within it.<sup>6</sup>

For thus says the Lord, JHVH: Woe to the bloody city, that **6**<sup>a</sup>  
caldron full of rust, wherefrom the rust is not yet gone!<sup>7</sup> 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;<sup>8</sup> 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!<sup>a</sup> Take out the pieces, piece **6**<sup>b</sup>  
**15** by piece; for them let no lot be cast;<sup>10</sup> then set it empty<sup>11</sup> on the **11**  
coals, that it may be heated, that its copper may glow, that its  
impurity may be melted, its rust consumed; . . . .<sup>12</sup> yet is **12**  
not its great rust removed from it by fire.<sup>9</sup>

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.<sup>14</sup> 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<sup>c</sup> punish thee, says the Lord, JHVH.<sup>15</sup>



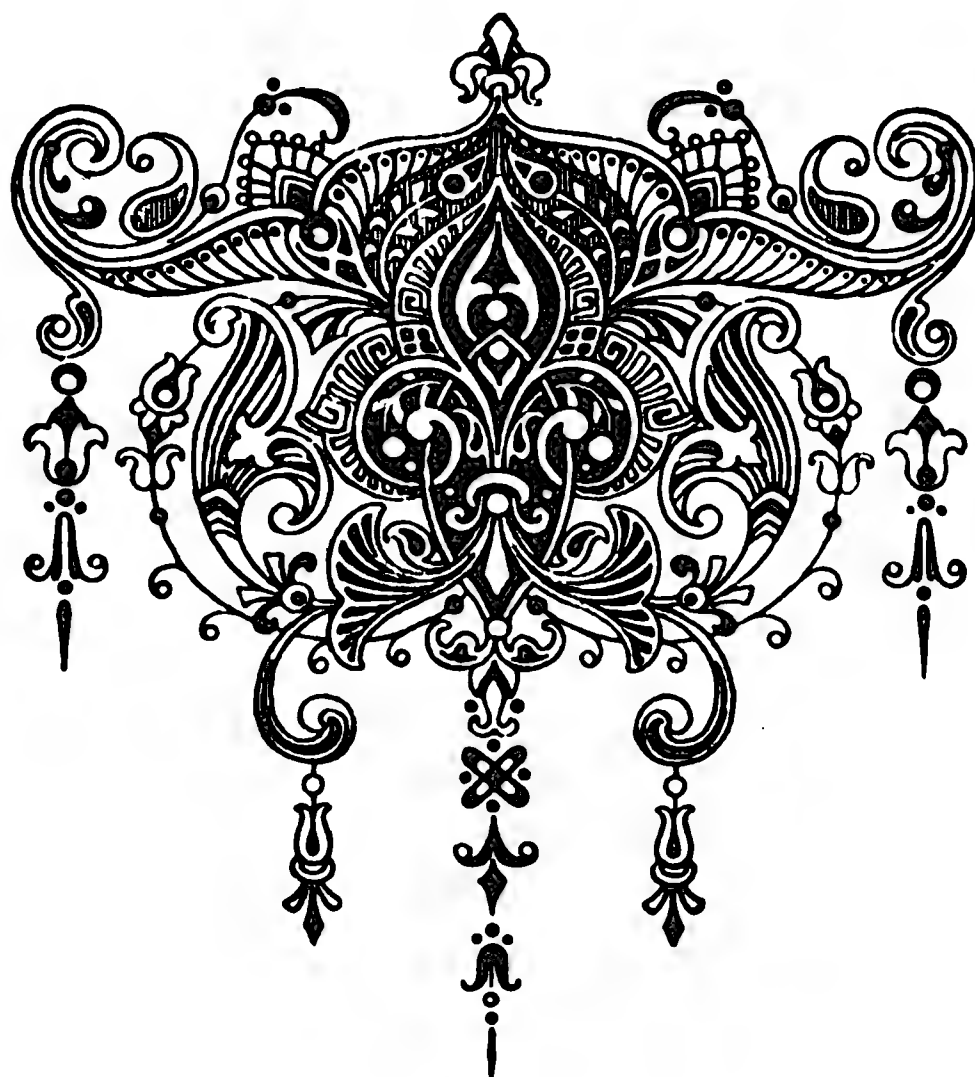
### Death of the Prophet's Wife.

**25** FROM JHVH came this word to me: Son of man, I take **15.16**  
from thee the desire of thine eyes<sup>16</sup> at a stroke; yet shalt  
thou not mourn, nor weep, nor shed tears. Sigh in silence, make **17**  
no mourning for the dead,<sup>17</sup> put on thy turban and thy sandals,  
cover not thy beard, and eat no funeral bread.<sup>18</sup> 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**

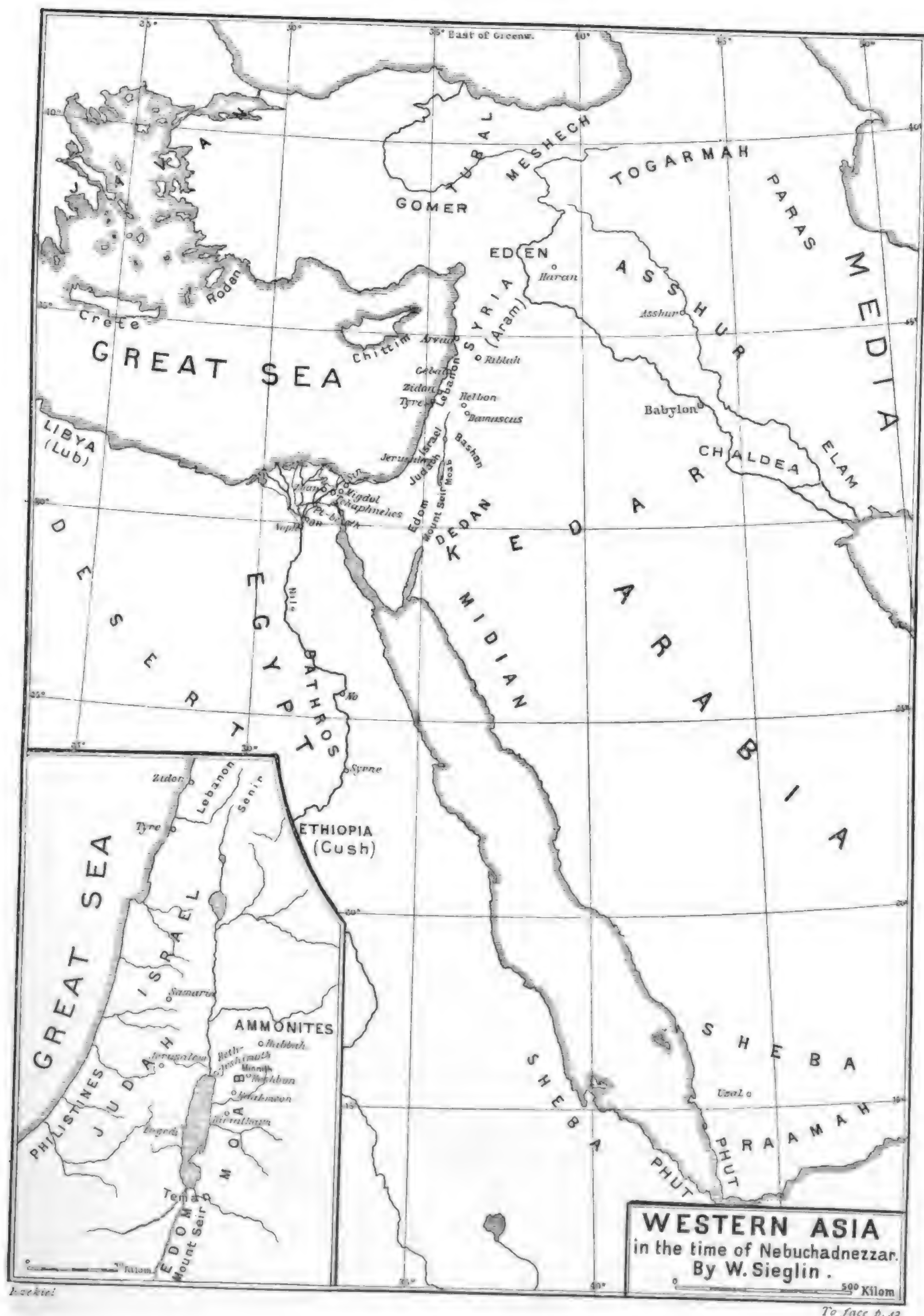
**24, 10** <sup>a</sup>and let the bones be burned<sup>9</sup> \* **12. 13** <sup>a</sup>its rust, in thine impurity (lewdness)<sup>13</sup>

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.<sup>20</sup> On that day  
shall thy mouth be opened to the fugitive, and thou shalt speak 15  
and be no longer dumb,<sup>21</sup> and thou wilt be a sign to them, and  
they will learn that I am JHVH.

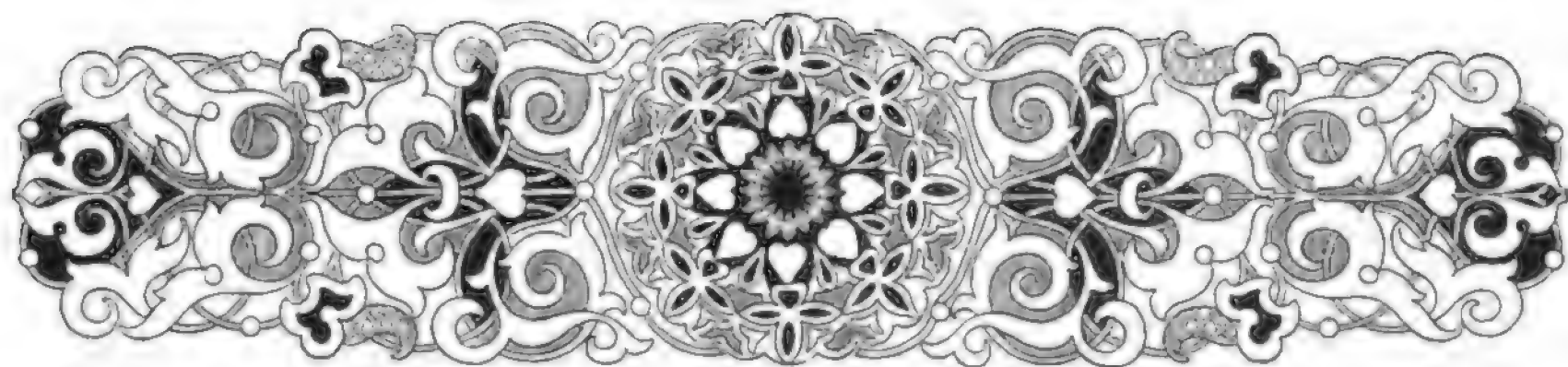






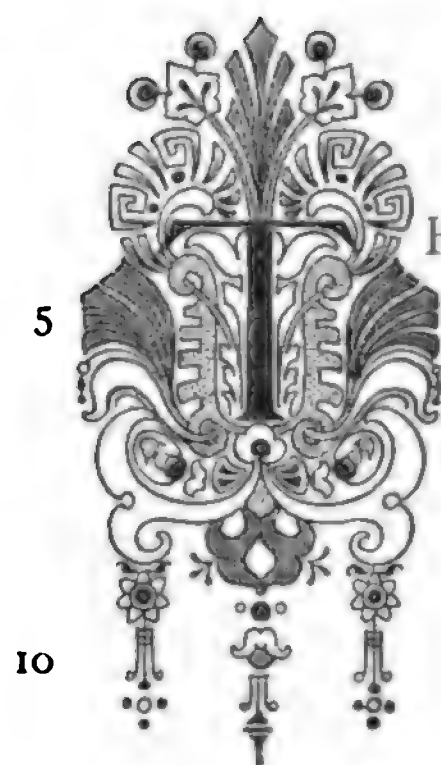
To face p. 42





## Oracles against the Nations

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



### Against Ammon.

5 **T**HIS word from JHVH came to me: Son of man, **25, 1. 2**  
 turn thy face toward the Sons of Ammon,<sup>1</sup> 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!<sup>2</sup>  
 over my sanctuary when it was profaned, and over  
 10 the land of Israel when it was laid waste, and over  
 the House of Judah when they went into captivity,<sup>3</sup>  
 therefore, I will give thee to the Sons of the East<sup>4</sup> 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 Rabbah<sup>5</sup> 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<sup>a</sup> 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;<sup>6</sup> I will destroy thee, and thou shalt learn  
 that I am JHVH.

### Against Moab.

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

**25, 6** <sup>a</sup>and didst rejoice with all

**8** <sup>b</sup>and Seir

**9** <sup>7</sup>from the cities

25, 10 Kiriathaim;<sup>8</sup> I will give it, along with the Sons of Ammon, to the Sons of the East as a possession, that the Sons of Ammon  
11 may be no more remembered among the nations, and on Moab will I inflict punishment, and they shall learn that I am JHVH.

### Against Edom.

12 **T**HUS says the Lord, JHVH: Because Edom<sup>9</sup> has acted  
revengefully toward the House of Judah, and has incurred  
13 grievous guilt by taking revenge, therefore, thus says the Lord,  
JHVH, I will stretch out my hand against Edom, and cut off from  
it man and beast, and make it desolate: from Teman unto Dedan<sup>10</sup> 10  
14 they shall fall by the sword; I will execute my vengeance on  
Edom by the hand of my people Israel, and they shall do to  
Edom according to my anger and my fury; and she shall feel  
my vengeance, says the Lord, JHVH.

### Against the Philistines.

15 **T**HUS says the Lord, JHVH: Because the Philistines<sup>11</sup> acted  
revengefully, and took revenge with scorn of soul, seeking  
16 to destroy Israel in perpetual hate, therefore, thus says the Lord,  
JHVH, I will stretch out my hand against the Philistines, and  
17 cut off the Cherethites,<sup>12</sup> and destroy the rest of the sea-coast, and 20  
execute grievous vengeance on them with furious rebukes; and  
they shall learn that I am JHVH when I execute my vengeance  
on them.<sup>13</sup>



### Against Tyre<sup>1</sup>

(26, 1-28, 19)

#### The Capture of Tyre.

26, 1 **I**N the eleventh year in the \* \* \*<sup>2</sup> month, on the first day  
2 of the month, came to me this word of JHVH: Son of man,  
because Tyre has said concerning Jerusalem: Aha! the gate of  
the nations is broken, it is opened toward me, I shall be full, 30  
3 she is laid waste,<sup>3</sup> therefore, thus says the Lord, JHVH, I am  
against thee, O Tyre: I will bring up many nations against thee,

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,<sup>4</sup> King of Babylon, from the North, King of kings,<sup>5</sup>  
with horses and chariots and horsemen and a host <of> many  
**10** peoples. Thy daughters<sup>6</sup> 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 shields<sup>7</sup> 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;<sup>8</sup> 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 sea<sup>9</sup> **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 lamentation<sup>10</sup> **17**  
over thee, and say to thee:

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

18

26, 17 <sup>a</sup>perished<sup>b</sup>that was mighty in the sea, she and her inhabitants

\*

18 <sup>c</sup>dismayed 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,<sup>11</sup> to the  
 people of old time;<sup>12</sup> and I will make thee dwell in the Under- 5  
 world, in primeval wastes,<sup>13</sup> with those who descend to the Pit,  
 so that thou abide not, nor have a place<sup>14</sup> in the land of the living;  
 21 to destruction<sup>15</sup> 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.<sup>1</sup>

27, 1.2 FURTHER came to me this word of JHVH: Son of man, utter  
 3 a lament<sup>2</sup> 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.<sup>3</sup>  
 4 In the heart of the seas was thine anchorage.<sup>4</sup> Thy builders per- 15  
 5 fected thy beauty. Of cypresses from Senir<sup>5</sup> they fashioned all  
 thy planks, a cedar of Lebanon they took to make thee a mast,  
 6 of oaks of Bashan<sup>5</sup> they made thine oars, thy deck they made of  
 7 ivory<sup>5</sup> inlaid in cedarwood from the isles of Chittim.<sup>5</sup> Of fine  
 linen,<sup>5</sup> with embroidered work from Egypt, was thy canvas, to serve 20  
 thee as ensign; of blue and purple stuffs from the coasts of Elishah<sup>5</sup>  
 was thy cabin.<sup>5</sup>  
 8 The inhabitants of Zidon and of Arvad<sup>6</sup> 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.<sup>6</sup> [All the 25  
 ships of the sea and their sailors were thine to carry on thy  
 10 commerce. Cush and Lub and Phut<sup>7</sup> were in thine army, thy  
 men of war; shield and spear they hung up in thee; they gave  
 11 thee splendor. The people of Arvad<sup>8</sup> were on thy walls round  
 about, and the people of Gammad<sup>9</sup> were in thy towers; they 30  
 hung their shields upon thy walls round about; they perfected  
 thy beauty.  
 12 Tarshish<sup>10</sup> was thy merchant because of thy great wealth of  
 every kind; it furnished thy wares of silver, iron, tin, and lead.<sup>11</sup>  
 13 Javan, Tubal, and Meshech<sup>12</sup> were thy merchants; with slaves and 35  
 14 vessels of copper<sup>13</sup> they supplied thee. From the House of Togar-  
 15 mah<sup>14</sup> came to thee horses<sup>14</sup> and mules. The people of Ro-dan<sup>15</sup>

27, 11 <sup>a</sup>and thine army<sup>8</sup>

14 <sup>a</sup>and horses

were thy merchants, many coasts<sup>15</sup> were thy tributary traders; 27  
 horns of ivory and ebony<sup>15</sup> they paid thee as tribute. <Edom><sup>16</sup> 16  
 was thy merchant because of the multitude of thy wares; with  
 carbuncles, purple, embroidered work, fine linen, pearls, and jasper<sup>16</sup>  
 5 they furnished thee. Judah and the land of Israel were thy mer- 17  
 chants, supplying thee with wheat of Minnith<sup>17</sup> and *pannag*, and  
 honey, and oil, and balm.<sup>17</sup> Damascus was thy merchant because 18  
 of the abundance of thy wares and thy riches of every sort; with  
 wine of Helbon<sup>18</sup> and white wool | \*they supplied thee. From Uzal<sup>20</sup> 19  
 10 thou gottest iron skilfully wrought, cassia, and calamus.<sup>21</sup> Dedan<sup>22</sup> 20  
 was thy merchant in saddle-cloths for riding. Arabia and all the 21  
 princes of Kedar<sup>23</sup> were thy tributary traders; in lambs, rams, and  
 goats they were thy traders. <sup>a</sup>Sheba<sup>24</sup> and Raamah<sup>25</sup> 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,<sup>7</sup> Asshur 23  
 and Chilmad,<sup>26</sup> <sup>a</sup>were thy merchants, bringing choice garments, 24  
 mantles of blue and embroidery, stuffs of various colors, and  
 strongly bound skeins.<sup>27</sup> Ships of Tarshish<sup>28</sup> brought thee thy 25  
 wares]and full thou wert, and very glorious<sup>29</sup> in the heart of the seas.  
 20 Into the high seas thy rowers brought thee; but the east wind 26  
 shattered thee<sup>30</sup> 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 sea<sup>31</sup> 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 heads<sup>32</sup> 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  
 elegy<sup>33</sup> over thee, and lament over thee, saying:

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

27, 19 <sup>a</sup>Vedan and Javan<sup>19</sup>

\*

23 <sup>r</sup>the merchants of Sheba<sup>26</sup>22 <sup>a</sup>the merchants of<sup>a</sup>were thy merchants

27 Thereinto<sup>36</sup> 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.<sup>37</sup>  
 Thou art come to destruction,<sup>38</sup> 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:<sup>1</sup> Thus says the Lord, JHVH: Because thou  
 art proud, and sayest: "I am a god,"<sup>2</sup> 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,<sup>3</sup> no <sage><sup>4</sup> can be compared with thee, by thy wisdom<sup>5</sup> 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;<sup>6</sup> they shall draw their sword  
 against the beauty of thy wisdom, and desecrate thy splendor;<sup>7</sup>  
 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.<sup>8</sup> 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 uncircumcised<sup>9</sup> 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 lament<sup>10</sup>  
 over the King of Tyre, and say to him: Thus says the Lord,  
 JHVH: Thou wast . . . . .,<sup>11</sup> full of wisdom<sup>12</sup> and perfect in  
 13 beauty. In Eden,<sup>13</sup> the garden of God, thou wast; of every pre-  
 cious stone was thine adornment, ruby, topaz, and jasper, *tarshish*- 30  
 stone, onyx, and beryl, sapphire, carbuncle, and emerald;<sup>14</sup> of gold  
 was the work of thy . . . . .<sup>15</sup> On the day when thou wast  
 14 created\* I placed thee <with<sup>16</sup> the> Cherub . . . . . on the  
 sacred mountain of God,<sup>17</sup> and thou didst walk amid the fiery  
 15 stones.<sup>18</sup> Perfect thou wast in thy ways from the day when thou 35  
 16 wert created till iniquity was found in thee.<sup>19</sup> Through the great-  
 ness of thy traffic<sup>20</sup> thou wert filled with violence, and didst sin;

28, 13 \*they were prepared

14 <sup>8</sup> thou wast



*Eye level*

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*To face p. 48*

## **ZIDON**

*(See p. 155, l. 46)*





so I cast thee out as profane<sup>21</sup> from the mountain of God, and <the> 28  
 Cherub . . . expelled<sup>22</sup> thee from amid the fiery stones. Thou 17  
 wast filled with pride<sup>23</sup> 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>;<sup>24</sup>  
 therefore I brought forth fire<sup>25</sup> 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.*

**T**HIS 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,<sup>26</sup> 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.<sup>27</sup> 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.*

**O**F 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,<sup>28</sup> 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.

## Against Egypt

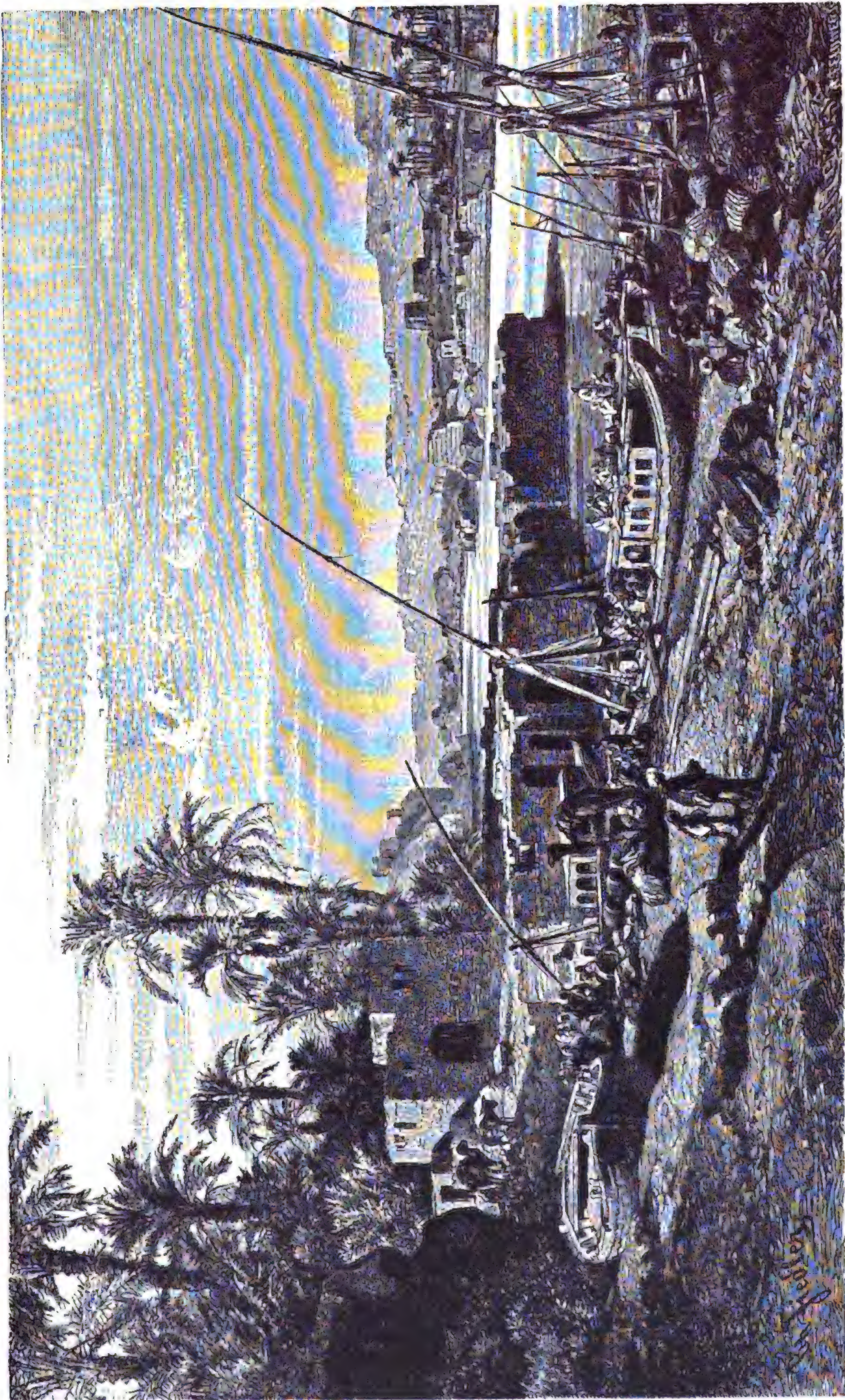
(CC. 29-32)

### Overthrow and Restoration of Egypt.

29, 1 **I**N the tenth year, in the tenth month, on the twelfth day of  
 2 the month<sup>1</sup> came this word of JHVH to me: Son of man, turn 5  
 thy face toward Pharaoh, King of Egypt, and prophesy against  
 3 him, and against all Egypt.<sup>2</sup> Speak and say: Thus says the Lord,  
 JHVH: I am against thee, Pharaoh, King of Egypt, the huge  
 monster<sup>3</sup> which lies in the midst of his River,<sup>4</sup> that says: "The  
 4 River is mine, and I have made it."<sup>5</sup> I will put hooks in thy 10  
 jaws, and make the fish of thy River<sup>4</sup> cleave to thy scales; and  
 I will draw thee up out of the midst of thy River,<sup>4</sup> with all the  
 5 fish of thy River<sup>4</sup> that cleave to thy scales. I will hurl thee  
 into the Wilderness, thee and all the fish of thy River; on the  
 open field shalt thou fall, thou shalt not be gathered nor collected; 15  
 to wild beasts of the earth and to birds of the air will I give  
 6 thee as food;<sup>6</sup> and all the inhabitants of Egypt shall learn that I  
 am JHVH. Because <thou> hast been a staff of reed to the House  
 7 of Israel—when they grasped thee with the hand thou didst break,  
 and didst tear the whole <hand>, and when they leaned on thee 20  
 8 thou didst break,<sup>7</sup> and didst cause their loins to <shake><sup>8</sup>—therefore  
 thus says the Lord, JHVH: I bring the sword upon thee, and I  
 9 will cut off from thee man and beast. The land of Egypt shall be  
 a desolation and a waste, and they shall learn that I am JHVH,  
 10 because he said: "The River<sup>4</sup> is mine, and I made it." Therefore 25  
 I am against thee, and against thy River,<sup>4</sup> and I will make the  
 land of Egypt a waste of utter desolation from Migdol to Syene,<sup>9</sup>  
 11 ay, to the border of Cush. No foot of man shall traverse it, and  
 no foot of beast shall traverse it, and it shall be uninhabited forty  
 12 years. I will make the land of Egypt a desolation among the lands 30  
 that are desolate; her cities, among the cities that are laid waste,  
 shall be a desolation forty years; I will scatter the Egyptians among  
 the nations and disperse them among the lands.

13 Thus says the Lord, JHVH: At the end of forty years<sup>10</sup> I will  
 gather the Egyptians from the peoples among whom they were 35  
 14 dispersed; I will restore the fortunes of Egypt, and bring them  
 back to the land of Pathros,<sup>11</sup> the land of their birth, and there  
 15 they shall be a weak kingdom. It shall be the weakest of king-  
 doms, and never again lift itself up against the nations; I will  
 16 diminish them so that they shall not rule over the nations. No 40





To face p. 50

**SYENE**

(See p. 157, l. 39)





longer shall it be the reliance of the House of Israel, nor a remem- 29  
brancer of iniquity,<sup>12</sup> 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,<sup>13</sup> 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;<sup>14</sup> 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<sup>a</sup> 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,<sup>b</sup> says the Lord,  
15 JHVH.<sup>16</sup>

On that day, to the House of Israel will I cause a horn<sup>17</sup> to 21  
push forth, and to thee I will give utterance of speech<sup>18</sup> 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 nations<sup>1</sup> 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,<sup>2</sup> and Phut, and Lu-b, 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 Syene<sup>3</sup> 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 me<sup>4</sup> 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 <sup>a</sup> carry away her multitude, and <sup>15</sup>

20 <sup>b</sup> because they wrought for me <sup>15</sup>



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  
 River<sup>5</sup> 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:<sup>6</sup> 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 Pathros<sup>7</sup>  
 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  
 neh<sup>8</sup> the day shall be dark when I there break the <rod><sup>8</sup> of Egypt;  
 the pride of her power shall cease in her; clouds shall cover her,  
 19 and her daughters<sup>9</sup> 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 arm<sup>10</sup> 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.<sup>11</sup> 25  
 22 Therefore thus says the Lord, JHVH: I am against Pharaoh,  
 King of Egypt, and I will break his arm,<sup>12</sup> 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  
 deadly 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,<sup>13</sup> and disperse them over the lands; they shall  
 learn that I am JHVH!

30, 13 <sup>a</sup>I will destroy the idols \* 22 <sup>b</sup>that which is strong and that which was broken

### Destruction of the Mighty Cedar, Pharaoh.

**I**N 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 <sup>a</sup> cedar on Lebanon, with fair branches<sup>b</sup> 3  
and lofty of stature, whose top was in the clouds. Waters nour- 4  
ished it, the deep<sup>c</sup> made it grow, <causing> streams to encircle  
<its> plantation, and sending forth canals to all<sup>d</sup> <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><sup>e</sup> 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.<sup>f</sup> 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 God<sup>g</sup> 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,<sup>h</sup>  
in the great number of its branches; all the trees of Eden,<sup>i</sup> 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,<sup>j</sup> therefore I delivered it 11  
into the hand of the mightiest of the nations;<sup>k</sup> 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;<sup>l</sup> 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:<sup>m</sup> for all of them are delivered  
over to death,<sup>n</sup> to the Underworld, in the midst of the sons of  
men, <with> those who go down to the Pit.

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31, 3 <sup>a</sup> Asshur<sup>1</sup>      <sup>b</sup> and a shady thicket<sup>2</sup>      4 <sup>c</sup> the trees of      6 <sup>d</sup> in its branches

\*

9 <sup>e</sup> beautiful I made it<sup>7</sup>      10 <sup>f</sup> and its heart was proud because of its height

\*

11 <sup>g</sup> who dealt with him according to his wickedness; I drove him forth<sup>10</sup>

\*

12 <sup>h</sup> and cast it away      14 <sup>i</sup> nor that their mighty ones stand up in their height<sup>13</sup>

31, 15. Thus says the Lord, JHVH: On the day that he went down to Sheol I made the deep<sup>15</sup> mourn\* 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.<sup>15</sup> 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,<sup>16</sup> the choicest and best of Lebanon, all that are nourished by water, were comforted.<sup>17</sup> They also shall go down with him to Sheol, <with> those who were slain by the sword;<sup>18</sup> and his <helpers>, who dwelt in his shadow in the midst of the nations, <shall perish>.

18 Whom art thou<sup>18</sup> like in glory and greatness among the trees of Eden?<sup>16</sup> 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.<sup>18</sup>

15

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



## Lament over Pharaoh and Egypt

(C. 32)

### Fall of Pharaoh.

32, 1. **I**N the <eleventh><sup>1</sup> year, in the twelfth month, on the first day of 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 monster<sup>2</sup> in the sea, spouting <water> from thy <nose> trils,<sup>3</sup> and troubling the waters with thy feet, and fouling the streams. Thus says the Lord, JHVH: I will spread my net about thee,<sup>7</sup> and <bring> thee up in my net; I will cast thee down upon the ground,<sup>5</sup> 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 will I sate <all the beasts of the earth>; I will lay thy flesh on the mountains, and fill the valleys with thy <carcass>;<sup>6</sup> I will make

31, 15 \*I covered <it>

18 <sup>18</sup> thus <sup>19</sup>

\*

32, 3 <sup>7</sup> with a host of many peoples<sup>4</sup>

the earth drink thine outflow,\* the ravines shall be full of thee; 32  
 when I extinguish thee I will cover the heaven and darken its 7  
 stars; I will cover the sun with clouds, and the moon shall not  
 give her light; all the lights of heaven I will darken over thee, 8  
 5 I will put darkness on thy land, says the Lord, JHVH; and I will 9  
 trouble the hearts of many peoples when I announce<sup>8</sup> thy destruc-  
 tion among the nations, to lands that thou knowest not; I will 10  
 cause many peoples to be dismayed for thee, and their kings shall  
 shudder for thee when I brandish my sword before them; they .  
 10 shall tremble every moment, every one for his own life, in the day  
 of thy downfall.<sup>9</sup>

### Desolation of Egypt.

FOR thus says the Lord, JHVH: The sword of the King of 11  
 Babylon shall strike thee. I will cause thy people to fall 12  
 15 by the sword of warriors, all of them the most terrible of the  
 nations; they shall spoil the pride of Egypt; all her people  
 shall be destroyed; I will destroy all her beasts that dwell beside 13  
 her many waters; neither foot of man nor hoof of beast shall  
 trouble them any more.<sup>10</sup> I will make the waters settle, and the 14  
 20 streams I will cause to flow smoothly like oil,<sup>11</sup> says the Lord,  
 JHVH, when I make the land of Egypt a desolation, when it is 15  
 despoiled of all that is within it, and I smite all who dwell therein;  
 they shall learn that I am JHVH.

This is a Lament; let it be chanted, let the daughters<sup>12</sup> of the 16  
 25 nations chant it; over Egypt and all her people let them chant it,  
 says the Lord, JHVH.

### Descent of Egypt to Sheol.<sup>13</sup>

IN the twelfth year, in the first month,<sup>14</sup> on the fifteenth day 17  
 of the month, this word of JHVH came to me: Son of man, 18  
 30 wail for the people of Egypt, send them down,<sup>15</sup> thou and the  
 daughters of mighty nations,<sup>16</sup> to the Underworld, with those who  
 go down into the Pit.<sup>17</sup>

Whom dost thou surpass in beauty?<sup>18</sup> Descend and lie down 19  
 with the uncircumcised; amid those who are slain by the sword<sup>19</sup> 20  
 35 lie down, thou and all thy people. The mighty warriors shall 21

32, 6 \*thy blood, up to the mountains<sup>7</sup>

\*

20 <sup>8</sup>they shall fall; to the sword she is given

32 speak to him,<sup>20</sup> with his helpers, out of the midst of Sheol, saying:<sup>21</sup> <Descend ye>, <lie ye down> <with> the uncircumcised, <amid>  
 22 those who are slain by the sword. There is Assyria,<sup>22</sup> 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,<sup>a</sup> because 5  
 24 they caused terror in the land of the living. There is Elam,<sup>24</sup>  
 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.<sup>b</sup> There is Meshech- 10  
 Tubal,<sup>26</sup> 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 not<sup>27</sup> down with the fallen  
 warriors<sup>27</sup> <of old><sup>28</sup> who went down to Sheol with their weapons  
 of war, with their swords under their heads,<sup>29</sup> 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<sup>c</sup> shalt lie down,  
 29 with those who are slain by the sword.<sup>31</sup> There is Edom,<sup>32</sup> 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,<sup>33</sup> all of them, and all the Zidonians, who  
 are gone down, <sup>d</sup>slain-<sup>e</sup> 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 comforted<sup>35</sup> for all his <army>,<sup>f</sup> 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 <sup>a</sup>and her host is about her grave, all of them slain, fallen by the sword<sup>23</sup>

25 <sup>b</sup>in 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 set<sup>25</sup>

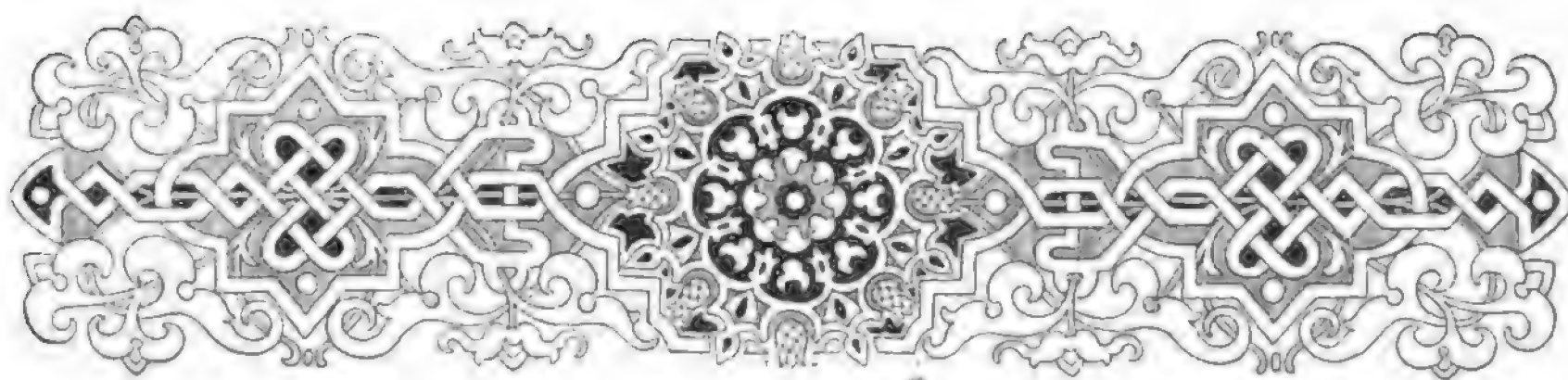
28 <sup>c</sup> shalt be crushed and<sup>30</sup>

30 <sup>d</sup> with the<sup>34</sup>

<sup>e</sup> put to shame<sup>34</sup>

31 <sup>f</sup> slain by the sword, Pharaoh and all his army





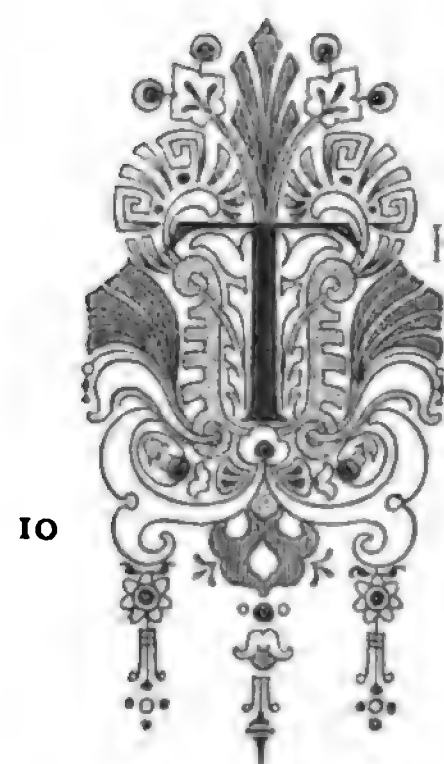
## Restored Israel

(Chapters 33-48)

### Moral and Political Reconstruction

(CC. 33-39)

#### Function of the Prophet.



10 **T**HERE came to me this word of JHVH:<sup>1</sup> 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 shall<sup>2</sup> be responsible for his own death.  
 15 He heard the sound of the horn and took not warning, he shall 5  
 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, he<sup>3</sup> shall die<sup>4</sup> 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, 8 <sup>1</sup>O wicked man<sup>3</sup>

<sup>3</sup> the wicked<sup>3</sup>

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;<sup>5</sup> 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.<sup>6</sup> 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.<sup>7</sup> 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, <sup>8</sup> restores the pledge, gives back whatever  
he has taken by robbery, follows the statutes which give life,<sup>9</sup> 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;<sup>10</sup> 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,<sup>11</sup>  
O House of Israel!

### **The Prophet hears of the Capture of the City.**

21 **I**N the ~~eleven~~-th<sup>12</sup> 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,<sup>13</sup>—I was silent 35  
23. 24 no longer. Then this word of JHVH came to me: Son of man, the  
inhabitants of these ruins<sup>14</sup> in the land of Israel are wont to say:  
Abraham was ~~but~~ one ~~man~~, and he received the ~~whole~~ land as  
a possession,<sup>15</sup>—since we are many, the land is ~~certainly~~ given us as

a possession.<sup>16</sup> 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?<sup>17</sup> 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\* one to  
 another: Come, hear what the word is that JHVH sends *•to-day•*.<sup>18</sup>  
 They come to thee as people come, and sit before thee,<sup>19</sup> and hear **31**  
 thy words and do them not; *•falsehoods•*<sup>20</sup> are in their mouths,  
*•and•* their hearts are set on their own gain. Thou art to them **32**  
**20** like a song of love,<sup>21</sup> 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:<sup>1</sup> Son of man, prophesy **34, 1. 2**  
 against the shepherds<sup>2</sup> of Israel, prophesy and say to them:<sup>3</sup>  
 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•*<sup>4</sup> and clothed yourselves with the wool, the  
**30** fatlings ye have killed; the flock ye have not fed.<sup>5</sup> The weak **4**  
 ye have not strengthened, the sick ye have not healed, the crippled  
 ye have not bound up, what was driven away<sup>6</sup> ye have not  
 brought back, what was lost ye have not sought, and *•the strong•*<sup>7</sup>  
 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.<sup>8</sup> My **6**  
 flock wandered on all the mountains, and on every high hill, and<sup>9</sup>

**33, 30** \* one to another<sup>19</sup>

**31** <sup>19</sup> my people<sup>19</sup>

<sup>19</sup> they utter

**34, 2** <sup>2</sup> to the shepherds<sup>3</sup>

**5** <sup>8</sup> and were scattered<sup>8</sup>

**6** <sup>8</sup> my flock<sup>8</sup>

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,<sup>9</sup> 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.<sup>10</sup>

11 For thus says the Lord, JHVH: I will interpose and search  
 12 for my flock and seek them out.<sup>11</sup> As a shepherd seeks out his  
 flock when <his sheep are> dispersed, [on the day of cloud and 15  
 darkness],<sup>12</sup> 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.<sup>13</sup> 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: 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

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34, 20 \*to them

and sheep. I will set over them one shepherd to tend them, namely **34, 23**  
 my Servant, David;<sup>14</sup> he shall tend them and he shall be their  
 shepherd. And I, JHVH, will be their God,<sup>15</sup> and my Servant, **24**  
 David, shall be prince among them; I, JHVH, have said it. I will **25**  
**5** make with them a covenant of peace, and banish wild beasts<sup>16</sup> from  
 the land, so that they may dwell securely in the wilderness and sleep  
 in the woods. I will set them<sup>a</sup> round about my hill,<sup>b</sup> and I will **26**  
 send rain<sup>17</sup> in its season, <a rain> of blessing;<sup>18</sup> 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,<sup>19</sup> 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> soil<sup>20</sup> so that they shall **29**  
 be no more consumed with hunger in the land, and shall no more  
 suffer the taunts<sup>21</sup> of the nations. And they shall understand that **30**  
 I, JHVH, am their God,<sup>c</sup> and that they, the House of Israel, are my  
 people, says the Lord, JHVH. 'My flock are ye, the flock that I **31**  
**20** tend,<sup>d</sup> and I am your God,<sup>22</sup> says the Lord, JHVH.<sup>23</sup>



## 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,<sup>1</sup> 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**  
**30** petual enmity against the Sons of Israel, and didst deliver them  
 over to the sword in the time of their calamity (the time of their

**34, 26** <sup>a</sup> and

<sup>b</sup> a blessing

<sup>c</sup> it shall be

<sup>d</sup> with them

**31** <sup>e</sup> and ye

<sup>f</sup> men



35, 6 destructive punishment),<sup>2</sup> therefore, by my life! says the Lord, JHVH,\* thou <art guilty of><sup>4</sup> 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 perpetual<sup>5</sup>  
 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 lands<sup>6</sup> shall be mine, <I> will take possession of them  
 11 (although JHVH was there<sup>7</sup>), 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:<sup>8</sup> As thou didst rejoice over <my  
 land>’ because it was desolate, thus will I deal with thee:<sup>9</sup> 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 **A**ND do thou, son of man, prophesy to the mountains<sup>1</sup> 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 heights<sup>2</sup> 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 gossip<sup>3</sup> 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<sup>3</sup>

\*

14 <sup>8</sup> when the whole earth rejoices I will make thee desolate<sup>8</sup>

\*

15 <sup>9</sup> the possession of the House of Israel

In fiery indignation I speak of the other nations, and particularly 36  
 of Edom,<sup>4</sup> the whole of it, who assigned to themselves my land  
 as a possession with malicious joy and bitter contempt, that they  
 might possess<sup>5</sup> 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!<sup>6</sup>  
 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;<sup>7</sup>  
 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 them<sup>8</sup> 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;<sup>9</sup> in my sight their ways were like  
 the most abominable ceremonial impurity.<sup>10</sup> Thereupon I poured out 18  
 my fury on them for the blood which they had shed in the land,<sup>11</sup>  
 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,"<sup>12</sup> 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 sake<sup>13</sup> 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,<sup>14</sup> 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;<sup>15</sup> from all your idols I will purify you; I will give you a new heart and put within you a new spirit:<sup>16</sup> 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.<sup>17</sup> 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,<sup>18</sup> 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;<sup>19</sup> 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.<sup>20</sup> 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 consult<sup>21</sup> me, that I may do it for them: I 40 38 will increase their numbers, like a flock; like the sacrificial flock,<sup>21</sup>

like the flock in Jerusalem at her festivals, so the ruined cities 36 shall be filled with flocks of men, and they shall be convinced that I am JHVH.



## Restored Nationality

(Chapter 37)

### National Resuscitation.

THE hand of JHVH was laid on me, and He carried me out 37, 1  
by the spirit,<sup>1</sup> and set me down in the midst of the valley,<sup>2</sup>  
and it was full of bones. He led me among them in every direc- 2  
tion, and lo, there were very many on the surface of the valley,  
and they were very dry. He said to me: Son of man, can these 3  
bones live? I said: O Lord, JHVH, Thou knowest. He said to 4  
me: Prophesy to these bones, and say to them: Ye dry bones,  
hear the word of JHVH. Thus says the Lord, JHVH, to these 5  
bones: Behold, I put breath into you, and ye shall live; I will 6  
put sinews on you, and clothe you with flesh, and lay skin on you,  
and put breath into you, and ye shall live, and shall understand  
that I am JHVH. I prophesied as I was commanded, and<sup>7</sup> as I 7  
prophesied, there was a rattling, and the bones came together, bone  
to bone. I beheld, and lo, there were sinews on them, and flesh 8  
had clothed them, and skin covered them; but there was no  
breath in them. He said to me: Prophesy to the breath! prophesy, 9  
son of man, and say to the breath:<sup>4</sup> Thus says the Lord, JHVH:  
From the four winds<sup>4</sup> come, O breath, and breathe into these dead  
bodies that they may live! I prophesied as He commanded me, 10  
and the breath came into them, and they lived, and stood upon  
their feet, an exceedingly great host. He said to me: Son of man, 11  
these bones are the whole House of Israel.<sup>5</sup> Behold, they say: Our  
bones are dry, our hope is gone, we are ruined.<sup>6</sup> Therefore, 12  
prophesy and say to them: Thus says the Lord, JHVH: I will open  
your graves, and raise you from your graves,<sup>7</sup> and bring you into  
the land of Israel. Ye shall be convinced that I am JHVH when 13  
I open your graves, and raise you from your graves.<sup>8</sup> I will put 14

37, 1 <sup>1</sup> of JHVH \* 7 <sup>7</sup> there was a sound<sup>3</sup> \* 12 <sup>7</sup> O my people<sup>7</sup> \* 13 <sup>8</sup> O my people<sup>7</sup>

37 my spirit<sup>8</sup> in you, and ye shall live, and I will place you in your land; ye shall be convinced that I am JHVH.<sup>8</sup> 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:<sup>9</sup> Do thou, son of man, 5  
 take a stick<sup>10</sup> and write on it: Judah<sup>11</sup> and the Sons of Israel  
 attached to him; then take another stick and write on it: Joseph<sup>12</sup>  
 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,<sup>8</sup> and they shall be one <stick> in <his><sup>14</sup> 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.<sup>15</sup> They shall be no more defiled with their idols and  
 their abominations and all their transgressions, I will save them  
 from all their <backslidings><sup>16</sup> 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,<sup>17</sup> 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:<sup>18</sup> I  
 will make with them a covenant<sup>19</sup> 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 sanctuary<sup>20</sup> shall be in the  
 midst of them for evermore.

37, 16 \*the stick of Ephraim

19 <sup>8</sup> and make them one stick<sup>13</sup>



## 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,<sup>1</sup> of the land of Magog,<sup>2</sup> prince of Rosh,<sup>3</sup>  
 Meshech, and Tubal,<sup>4</sup> 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 will<sup>5</sup> bring thee up<sup>6</sup> 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 Phut<sup>7</sup> with them, all with buckler and helmet, 5  
 Gomer<sup>8</sup> and all its hordes, the House of Togarmah<sup>8</sup> 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>.<sup>9</sup> 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,<sup>9</sup> and is 'now' dwelling in security. Thou shalt 9  
 20 advance like a storm, like a cloud shalt thou come to cover the  
 land,<sup>7</sup> 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,<sup>11</sup> 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.<sup>12</sup> Sheba and Dedan<sup>13</sup> and 'their' 13  
 30 merchants, Tarshish<sup>13</sup> and all her 'traffickers'<sup>14</sup> 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

\*

8 <sup>9</sup> against the mountains of Israel, which were a perpetual desolation, but she  
 has been brought out from the nations<sup>10</sup>

\*

9 '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,<sup>15</sup> 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 thee\* I manifest myself to them as worthy of reverence.<sup>17</sup>

17 Thus says the Lord, JHVH: <Thou art> he of whom I declared  
 in former days, (by my servants, the Prophets<sup>18</sup> 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><sup>19</sup> 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.<sup>20</sup> 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:<sup>1</sup>  
 Thus says the Lord, JHVH: I am against thee, O Gog, prince  
 2 of Rosh, Meshech, and Tubal! I will <lead> thee and <guide><sup>2</sup> 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;<sup>3</sup> they shall learn

—\*—

that I am JHVH. I will make my sacred Name known in the 39,7  
midst of my people Israel, and I will no more suffer my sacred  
Name to be profaned; the nations shall learn that I, JHVH, am  
sacred in Israel.

5 Behold, it comes! and it will be accomplished! says the Lord, 8  
JHVH; this is the day of which I have spoken.<sup>4</sup> They who dwell 9  
in the cities of Israel will go forth, and use as firewood and  
burn the weapons, bucklers and shields,<sup>5</sup> bows and arrows, pikes and  
spears; they will use them as firewood seven<sup>6</sup> years, not taking 10  
10 wood from the field, nor cutting it in the forests, for they will  
use the weapons as firewood;<sup>7</sup> and they will spoil those who  
spoiled them, and prey on those who preyed on them, says the  
Lord, JHVH.

On that day I will give Gog a place of <renown>:<sup>8</sup> a grave in 11  
15 Israel, the valley of <A.b.a.rim>,<sup>9</sup> on the east of the <Dead> Sea;<sup>\*</sup> there  
will they bury Gog and all his multitude, and its name will be the  
Valley of Hamon-Gog. The House of Israel will bury them, in 12  
order to cleanse the land, seven months; all the people of the 13  
land will engage in the burial, and it will bring them renown on  
20 the day when I manifest my glory, says the Lord, JHVH. They 14  
will select men<sup>11</sup> to be constantly employed in traversing the land  
and burying<sup>12</sup> those who remain on the face of the land, in order to  
cleanse it; at the end of seven months<sup>12</sup> they will make the search.  
The searchers will pass through the land, and when one sees the 15  
25 bone of a man, he will set a mark by it until the buriers <come  
& bury it in the valley of Hamon-Gog.> So shall they cleanse 16  
the land.

And do thou, son of man, says the Lord, JHVH, say to 17  
birds of every sort and to all beasts of the field:<sup>14</sup> Assemble and  
30 come, gather from all quarters to my feast;<sup>15</sup> I prepare for you  
a great feast on the mountains of Israel, and ye shall eat flesh  
and drink blood. The flesh of heroes shall ye eat, the blood of 18  
princes of the earth shall ye drink, of rams, of lambs, of goats  
and bullocks, fatlings of Bashan all of them;<sup>16</sup> ye shall eat fat<sup>17</sup> till 19  
35 ye be full, and drink blood till ye be drunken, at the feast that I  
prepare for you; yea, at my table ye shall have your fill of horses 20

---

39, 11 \*and it shall stop those who pass through<sup>10</sup>

\*  
14 <sup>10</sup> those who pass through

\*  
16 <sup>7</sup> and the name of the city also shall be Hamonah<sup>13</sup>

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.<sup>18</sup> The nations shall learn that  
the House of Israel went into captivity for their iniquity,<sup>19</sup> 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.<sup>20</sup>

25 But now,<sup>21</sup> 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.<sup>22</sup> They shall forget<sup>23</sup> 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 nations. They shall understand 20  
that I, JHVH, am their God,<sup>24</sup> 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,<sup>25</sup> when I shall have poured out my spirit<sup>26</sup>  
on the House of Israel, says the Lord, JHVH. 25



39, 27 \* many



WEST



*Ezekiel*

*To face p. 70*

**VIEW OF EZEKIEL'S TEMPLE**

*(See p. 190, l. 27)*





## Civil and Religious Reconstruction

(Chapters 40-48)

### The new Temple

(40, 1-47, 12)

#### Introduction.

**I**N the twenty-fifth year<sup>1</sup> of our captivity, in the <first month>,<sup>1</sup> on 40, 1  
the tenth day of the month, in the fourteenth year after the  
taking of the city, on that very day the hand of JHVH was laid  
on me, and He brought me,<sup>2</sup> in a divine vision <>,<sup>3</sup> to the land of 2  
10 Israel, and set me down upon a very high mountain,<sup>4</sup> whereon was  
a city-like mass of buildings<sup>5</sup> <opposite me>.<sup>6</sup> Thither He brought 3  
me, and there was a man whose appearance was like bronze,<sup>7</sup> with a  
flaxen<sup>8</sup> line and a measuring-rod in his hand, and he was standing  
in the gateway.<sup>9</sup> The man said to me: Son of man, behold with 4  
15 thine eyes, and hear with thine ears, and give heed to all that I  
shall show thee; for to the intent that thou shouldst be shown it  
wert thou brought hither; declare all that thou seest to the House  
of Israel.<sup>10</sup>

#### The encircling Wall.

20 **A**ND behold, a wall enclosing a temple; and in the man's hand 5  
was the measuring-rod six cubits long, the cubit<sup>11</sup> being equal  
to a cubit and a hand-breadth, and he measured the breadth of the  
wall one rod, and its height one rod.

#### East Outer Gateway.

25 **H**E <brought me><sup>12</sup> to the east gateway,<sup>13</sup> and ascended its steps, 6  
and measured the threshold of the gate one rod wide.<sup>7</sup>  
The guard-rooms<sup>15</sup> were one rod long and one rod wide; between 7  
the guard-rooms were spaces of five cubits; the threshold of the  
gate, at the vestibule of the gate at the inner end, was one rod  
30 <wide>.<sup>8</sup> He measured the vestibule of the gateway eight cubits, 9

40, 1 <sup>1</sup>thither<sup>2</sup>

2 <sup>2</sup>He brought me<sup>2</sup>

\*

6 <sup>7</sup>and one threshold one rod wide<sup>14</sup>

\*

8 <sup>8</sup>and he measured the vestibule of the gateway within, one rod<sup>16</sup>

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 roof<sup>18</sup> of the guard-rooms twenty-five cubits wide, door  
 14 opposite door.<sup>19</sup> 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 windows<sup>20</sup> within the gateway round about, and so the  
 vestibule had windows round about within; and beside its jambs  
 stood palm-trees.<sup>21</sup> 15

#### Outer Court and other Outer Gateways.

17 HE brought me into the outer court,<sup>22</sup> 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.<sup>23</sup> He measured the distance from the inner front  
 of the lower gate to the outer front of the inner court one hundred  
 cubits.<sup>24</sup><sup>25</sup>

20 He brought me to the north<sup>25</sup> 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,<sup>25</sup> 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

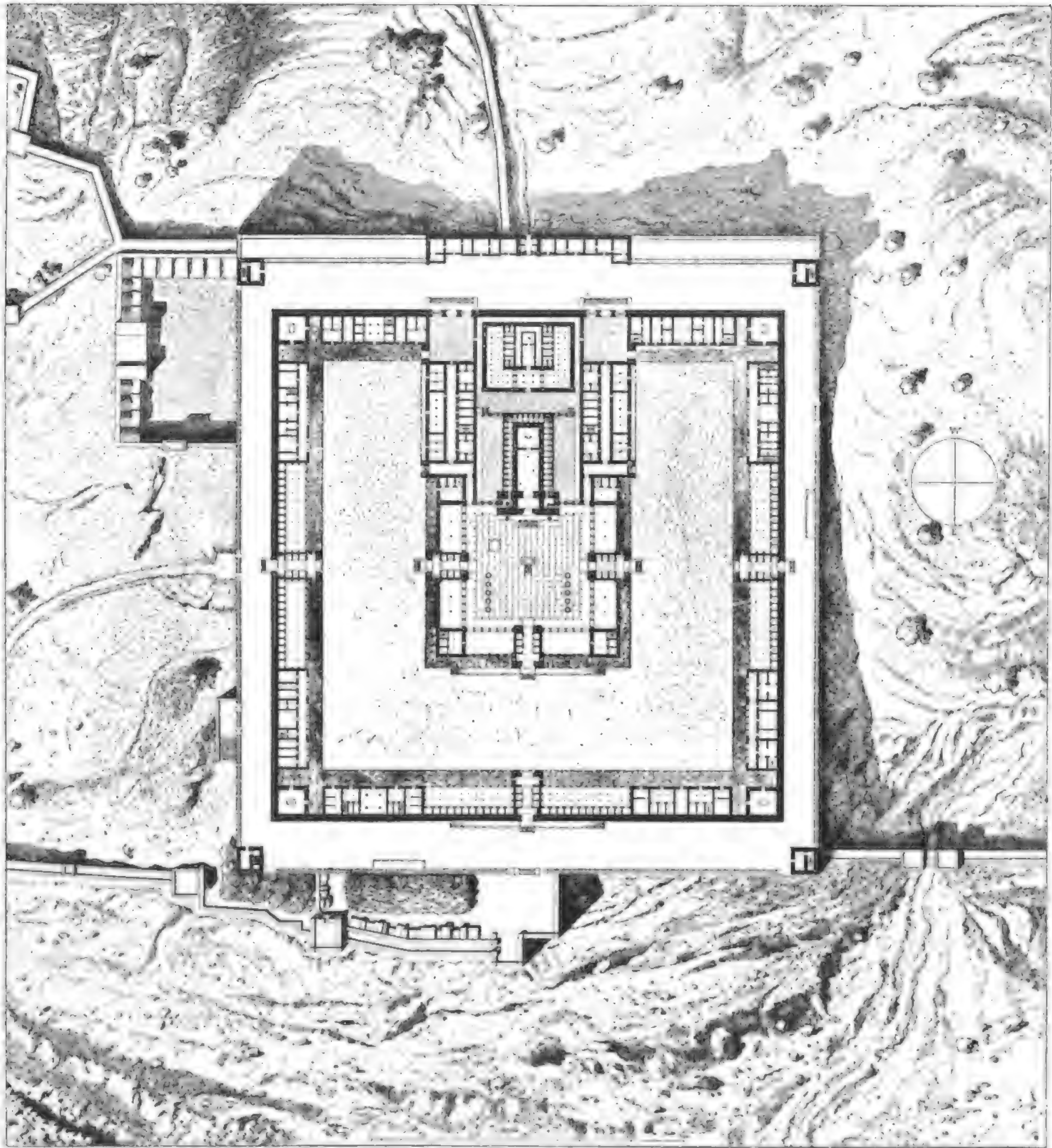
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40, 11 \*the width of the gateway was thirteen cubits<sup>17</sup>

\*

19 <sup>18</sup> 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 <sup>40</sup> and twenty-five cubits wide. Its stairway had seven steps, its <sup>26</sup> 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 <sup>27</sup> south, and he measured from gate to gate\* one hundred cubits.

### Inner Court.

Its Gateways, Sacrificial Tables, and Priests' Halls.

**T**HEN he brought me to the inner court<sup>27</sup> at the south gate- <sup>28</sup> way, and measured the south gateway; the dimensions were <sup>10</sup> those of the others; its guard-rooms, pilasters, and vestibule were <sup>29</sup> of like size with theirs; it and its vestibule had windows round about; it was fifty cubits long and twenty-five cubits wide;<sup>28</sup> its <sup>31</sup> vestibule faced the outer court, there were palm-trees beside its jambs, and its stairway had eight steps.

<sup>15</sup> Then he brought me to the east side of the inner court, and <sup>32</sup> measured the gateway, which had the same dimensions as the others; its guard-rooms, pilasters, and vestibule were of like size <sup>33</sup> with theirs; it and its vestibule had windows round about; it was fifty cubits long and twenty-five cubits wide; its vestibule faced the <sup>34</sup> 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; <sup>35</sup> the dimensions were the same as before; its guard-rooms, pilasters, <sup>36</sup> and vestibule <were of like size with the others>; it and its vestibule had windows round about; it was fifty cubits long and twenty-five cubits wide; its <vestibule> faced the outer court, there were <sup>37</sup> palm-trees beside its jambs, +one+ on each side, and its stairway had eight steps.

There was a chamber<sup>29</sup> whose door opened into the <vestibule> <sup>38</sup> of the gateway,<sup>30</sup> in which the burnt-offering was washed.<sup>31</sup> In <sup>39</sup> the vestibule of the gateway there were two tables on each side, on which the burnt-offering,<sup>32</sup> the sin-offering, and the guilt-offering were slain; outside<sup>33</sup> the door of the gateway on the north were <sup>40</sup> two tables, and on the other side of the vestibule of the gateway

40, 27 \*southward<sup>26</sup>

\*

30 <sup>28</sup> and there were vestibules round about, twenty-five cubits long and five cubits

\*

40 'one who goes up to

wide<sup>28</sup>

40, 41 two tables, *that is* four tables within and four without the gateway,  
 42 *in all* eight tables<sup>34</sup> on which *the animals* were slain. There  
 were also four tables<sup>35</sup> 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*,<sup>36</sup> 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 the<sup>8</sup> gate, and in the inner  
 court were *two* halls,<sup>37</sup> *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,<sup>38</sup> 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.<sup>39</sup> 15  
 47 And he measured the court,<sup>40</sup> 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 porch<sup>41</sup> 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,<sup>42</sup> one on each side.

### The Nave.

41, 1 THEN he brought me to the nave<sup>1</sup> of the Temple, and meas-  
 2 ured the jambs six cubits thick<sup>2</sup> on each side.<sup>3</sup> 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 <sup>1</sup>for the burnt-offering

44 <sup>8</sup>inner

41, 1 <sup>2</sup>the breadth of the tent

### The Holy of Holies.

THEN he came to the inner room,<sup>3</sup> 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 *jamb*s 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-structure<sup>4</sup> 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 *rebate*ment upward round about the Temple.\*

There was an ascent *from* the lower story *to* the middle, and from the middle *to* the upper.<sup>6</sup> 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 building<sup>5</sup> 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 Temple<sup>6</sup> one hundred cubits long, and 13 the Temple-court with the *west* building and its walls one hundred cubits long.<sup>7</sup> The width of the east front of the Temple 14 together with the Temple-court was one hundred cubits.<sup>8</sup> Then he 15<sup>a</sup> measured the length of the *west* building in front of the rear 35 Temple-court, and its *gallerie*s<sup>9</sup> on both sides, one hundred cubits.

41, 7 \* therefore there was width to the house above

<sup>a</sup> to the middle

## Interior of the Temple.

41, 15<sup>b</sup>.16 **T**HE nave <and> the inner room and the <porch><sup>a</sup> | were <panel-  
 ed>,<sup>10</sup> and all three had <latticed><sup>11</sup> windows round about. <The  
 Temple was covered> with wood round about <from> the floor  
 17 to the windows<sup>b</sup> <and from> the door to the inner room<sup>12</sup> and 5  
 without.<sup>13</sup> On all the walls round about in the inner room and  
 18 in <the nave><sup>c</sup> were carved Cherubs and palm-trees,<sup>14</sup> 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<sup>d</sup> of the nave<sup>e</sup> | was quadrangular.<sup>15</sup>  
 22 <In front of> the Holy Place<sup>16</sup> was something that resembled | an  
 altar, <made> of wood,<sup>17</sup> 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 Place<sup>16</sup> had each a two-leaved door;<sup>18</sup>  
 24 each leaf had<sup>f</sup> two swinging <wings>, two to each door-leaf. 20  
 25 Cherubs and palm-trees were carved on them<sup>g</sup> as on the walls.  
 26 There was a wooden *ab*<sup>19</sup> in front of the porch without. And there  
 were closed windows and palm-trees on both side-walls of the  
 porch.<sup>20</sup>

## Chambers for the Priests.

42, 1 **T**HEN he took me out to the outer court on the north, and  
 <thence> led me to the chamber-building<sup>1</sup> 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

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41, 15 <sup>a</sup> of the court      17 <sup>b</sup> and the windows were covered above      <sup>c</sup> measures  
 \*  
 20 <sup>d</sup> of the nave      21 <sup>e</sup> door-post      24 <sup>f</sup> each leaf had  
 \*  
 25 <sup>g</sup> on the doors of the nave      26 <sup>h</sup> and the side-cells of the house and the *abs*<sup>19</sup>  
 \*  
 42, 2 'in front of  
 \*  
 3 'in front of the twenty <cubits> of the inner court and the pavement of the outer  
 court

In front of the chambers was a passage-way ten cubits wide,\* and <one 42, 4 hundred> cubits <long>. Their doors were on the north. The 5 upper chambers were smaller <than the others>, the galleries, <diminishing> their size in comparison with the lower and middle. They 6 were built in three stories, and had no pillars like the pillars of the <outer> <halls>; hence the <upper stories> were smaller than the lower and the middle. The outer wall, bounding the chambers on 7 the side of the outer court, in front of the chambers, was fifty cubits long, that is, the length of the chamber-building on the 8 outer court was fifty cubits, while in front of the Temple it was 10 one hundred cubits. Below these chambers was the entrance-way 9 on the east, when they were approached from the outer court, at 10<sup>a</sup> the <beginning> of the <outer> wall.

On the <south> <also>, in front of the Temple-court and the 10<sup>b</sup> 15 <hall->building, there were chambers, with a passage-way in front of 11 them; they were similar to the chambers on the north, having the same length and width, the <same> exits and arrangements; and their 12 doors<sup>b</sup> were <on> the south; there was a door at the beginning of the way,<sup>c</sup> in front of the <outer> wall, on the east as one approached 20 them <from the outer court>.

Then he said to me: The chambers on the north and south, 13 facing the Temple-court, are the sacred chambers, wherein the priests who approach JHVH shall eat the most sacred offerings; there they shall deposit the most sacred offerings, the cereal offer- 25 ing, the sin-offering, and the guilt-offering; for the place is sacred.<sup>d</sup>

#### Measurement of the whole Temple-enclosure.

HAVING finished the measurements of the inner Temple, he 15 took me out to the east gate, and measured the whole <outer> circuit.<sup>3</sup> He measured the east side<sup>e</sup> five <hundred><sup>f</sup> <cubits> 16 30 by the measuring-rod. He <turned, and> measured the north side 17 five hundred<sup>g</sup> <cubits> by the measuring-rod. Then he turned to the 19 west side, and measured five <hundred><sup>h</sup> <cubits> by the measuring-

42, 4 \* on the inside

12 <sup>a</sup> and the doors of the chambers which

<sup>c</sup> the way

\*

14 <sup>d</sup> when the priests enter them, they shall not go out from the sanctuary to the outer court, but shall there deposit the garments in which they ministered, for they are sacred; they shall put on other garments and approach what pertains to the people<sup>2</sup>

\*

16 <sup>e</sup> with the measuring-rod

<sup>f</sup> rods

17 <sup>g</sup> rods

19 <sup>h</sup> rods



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<sup>a</sup> that faced the East, and lo  
 the Glory of the God of Israel came from the East,<sup>1</sup> and His  
 voice was like the sound of many waters, and the earth shone  
 3 with His Glory.<sup>2</sup> The appearance<sup>2</sup> which I saw was like that which 10  
 I saw when <He> came to destroy the city,<sup>3</sup> +or+ like that which I saw  
 4 at the river Chebar.<sup>3</sup> 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.<sup>4</sup> Then I heard one speaking to me from 15  
 7 the Temple, <the> man<sup>5</sup> 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,<sup>6</sup> and with 20  
 8 the corpses of their kings<sup>7</sup> 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 idolatry<sup>6</sup> 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,<sup>9</sup> <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,<sup>7</sup> and regulations; write them down in their  
 sight, that they may observe and perform all its forms<sup>8</sup> and  
 ordinances.

35

42, 18 \* rods      43, 1 <sup>a</sup> the gate      3 <sup>1</sup> and as the appearance      <sup>2</sup> and appearances  
 \*  
 7 <sup>3</sup> 'when they die:<sup>8</sup>      10 <sup>4</sup> 'that they may be ashamed of their iniquities      11 <sup>5</sup> 'forms

### Regulations for the Temple.

**T**HIS is the law for the Temple. On the top of the mountain **43, 12** its whole territory shall be most sacred.<sup>10</sup> This is the law for the Temple.

### Altar of Burnt-offering.

**T**HESE are the measures of the altar<sup>11</sup> 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<sup>\*</sup> 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.<sup>12</sup>

### Consecration of the Altar.

**T**HEN 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,<sup>13</sup> who approach me, (says the Lord, JHVH,) to serve me, a bullock for a sin-offering.<sup>14</sup> *<They>* shall take some of its **20** blood and apply it to the four horns, and to the four corners of the **25** ledge, and to the border round about;<sup>15</sup> thus shall *<they>* cleanse it and make atonement for it. *<They>* shall take the bullock, the sin- **21** offering, and it shall be burned in the appointed place of the Temple, outside the sanctuary.<sup>16</sup> On the second day *<they>* shall **22** present a he-goat<sup>17</sup> 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, and<sup>18</sup> sprinkle salt<sup>18</sup> on them, and offer them as a **35** burnt-offering to JHVH. Seven days shall *<they>* provide daily<sup>19</sup> a **25** 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 **26**

**43, 14** \* on the ground

**24** <sup>18</sup> the priests

43, 27 atonement for the altar, and purify and consecrate it.<sup>20</sup> At the end of these days, on the eighth day and thereafter, the priests shall offer your burnt-offerings and your peace-offerings on the altar; then I will accept you, says the Lord, JHVH.

### Regulations for Levites and Priests.

44, 1 **T**HEN he took me back to the outer gate of the sanctuary  
 2 which faces the East; and it was closed. And He<sup>a</sup> said to me: This gate shall remain closed; it shall not be opened, and no one shall enter by it; for the God of Israel, JHVH, has entered by  
 3 it,<sup>1</sup> therefore it shall remain closed. «Only» the prince,<sup>2b</sup> he may sit 10  
 therein to eat bread in the presence of JHVH;<sup>3</sup> he shall enter by way of the vestibule of the gate, and by that way he shall go out.<sup>4</sup>  
 4 Then he took me, by way of the north gate, to the front of the Temple, and I beheld, and lo, the Glory of JHVH filled the  
 5 Temple.<sup>7</sup> And I fell on my face. And He<sup>d</sup> said to me: Son of 15  
 man, give heed, observe with thine eyes and hear with thine ears all that I shall tell thee respecting all the ordinances of the Temple of JHVH and all its laws,<sup>a</sup> and mark well the «prescriptions concerning» entering the Temple by all the exits of the sanctuary.<sup>5</sup>  
 6 Say to the rebellious, the House of Israel: Thus says the 20  
 Lord, JHVH: Enough of all your abominations, O House of Israel, 7  
 in that ye have brought foreigners,<sup>6</sup> uncircumcised in heart and flesh, to be in my sanctuary to profane it,<sup>c</sup> when ye offered me bread, fat, and blood;<sup>7</sup> so «ye» have violated my covenant with all  
 8 your abominations! Ye have not kept the charge of my sacred 25  
 things, but have set «them» as keepers of my charge in my sanctuary. «Therefore», | thus says the Lord, JHVH: No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among  
 10 the Israelites, shall enter my sanctuary.<sup>8</sup> But those Levites who withdrew from me when Israel went astray,<sup>9</sup> who went astray after 30  
 11 their idols, they shall suffer punishment; they shall be servants in my sanctuary, having oversight at the gates of the Temple, and serving in the Temple: they shall slay the burnt-offering and the bloody offering for the people, and they shall wait on them and  
 12 serve them;<sup>10</sup> because they served them in the presence of their 35  
 idols, and were a stumbling-block of iniquity to the House of Israel, therefore I have sworn concerning them, says the Lord,

44, 2 <sup>a</sup> JHVH      3 <sup>b</sup> the prince      4 <sup>c</sup> of JHVH      5 <sup>d</sup> JHVH      7 <sup>e</sup> my Temple

JHVH, that they shall suffer punishment: they shall not approach 44, 13  
me to act as priests to me,<sup>11</sup> so as to approach any of my sacred  
and most sacred things, but they shall bear the reproach <for> the  
abominations which they have committed: I will make them 14  
5 keepers of the charge of the Temple for all its work, for all that  
is to be done therein.<sup>12</sup>

But the Levitical priests, the Zadokites,<sup>13</sup> who kept the 15  
charge of my sanctuary when the Israelites went astray from  
me, they shall approach me to serve me, and shall stand in my  
10 presence to offer to me fat and blood,<sup>14</sup> says the Lord, JHVH. They 16  
shall enter my sanctuary, and they shall approach my table to serve  
it, and they shall keep my charge. When they enter the gates of 17  
the inner court, they shall wear linen<sup>15</sup> garments; they shall have  
on nothing of wool when they are serving in the gates of the  
15 inner court.<\*> They shall wear linen turbans on their heads, and 18  
linen breeches on their loins.<sup>16</sup> But when they go out to the outer 19  
court<sup>17</sup> to the people, they shall put off the garments wherein they  
were serving, and lay them in the sacred chambers, and put on  
other garments, lest they make the people sacred<sup>19</sup> by their gar-  
20 ments. And<sup>20</sup> they shall neither shave their heads, nor let their 20  
hair grow long; they shall trim their hair.<sup>21</sup> No priest shall drink 21  
wine when he enters the inner court.<sup>22</sup> They shall not marry a 22  
widow or a divorced woman, but only an Israelite virgin, or the  
widow of a priest.<sup>23</sup> And they shall teach my people the difference 23  
25 between the sacred and the common, and instruct them how to  
distinguish between the unclean and the clean.<sup>24</sup> In legal contro- 24  
versies they shall act as judges,<sup>25</sup> judging according to my pre-  
scriptions. And they shall observe my laws<sup>26</sup> and my statutes in all  
my feasts, and shall maintain the sacredness of my sabbaths.<sup>27</sup> A 25  
30 priest shall not approach a corpse and thus incur uncleanness,  
except in the case of father, mother, son, daughter, brother, or  
unmarried sister.<sup>28</sup> After he has <incurred defilement>,<sup>29</sup> seven days 26  
must elapse, <then shall he be clean>; and on the day when he 27  
goes <\*> into the inner court, to serve in the sanctuary, he shall  
35 offer his sin-offering,<sup>31</sup> says the Lord, JHVH.

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44, 17 \*and in the Temple<sup>16</sup>

18 <sup>16</sup>they shall not gird themselves with <any-thing that causes> sweat,<sup>17</sup>

19 <sup>17</sup>to the outer court<sup>18</sup>

27 <sup>18</sup>into the sanctuary<sup>30</sup>

44, 28 They shall have ~~no~~<sup>32</sup> inheritance: I am their inheritance;<sup>33</sup> ye shall give them no possession<sup>33</sup> in Israel: I am their possession.<sup>34</sup>  
 29 The cereal offering, and the sin-offering and the guilt-offering,<sup>35</sup> these they shall eat, and every 'devoted' thing<sup>36</sup> in Israel shall be  
 30 theirs. The best of all the first-fruits<sup>37</sup> of everything, and of every 5 oblation<sup>38</sup> of everything, of all your oblations, shall belong to the priests, and the best of your 'dough'<sup>39</sup> 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.<sup>40</sup>

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,<sup>1</sup> a sacred portion<sup>2</sup> of the land twenty-five thousand 'cubits' long<sup>3</sup> and <twenty> thousand 'cubits' wide; it  
 3 shall be sacred throughout its whole extent.<sup>4</sup> Out of this area 15 ye shall reserve a space twenty-five thousand 'cubits' long and  
 4 ten thousand 'cubits' wide,<sup>5</sup> as a most sacred portion<sup>6</sup> 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'.<sup>4</sup>  
 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>.<sup>5</sup> The territory of the city ye shall make five thousand 'cubits' wide and twenty- 25  
 5 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 reservation<sup>2</sup> 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><sup>6</sup> shall no more oppress my people,<sup>7</sup> but shall give the land to the House of Israel according to their tribes.

45, 1 <sup>3</sup>long<sup>3</sup>3 <sup>5</sup>and in it shall be the sanctuary<sup>4</sup>4 <sup>6</sup>sacred<sup>4</sup>



*Weights and Measures.*

**T**HUS 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* ejectments! says the  
 5 Lord, JHVH. Ye shall have just balances, a just ephah, and a just 10  
 bath.<sup>8</sup> 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 measure-  
 ment. And the shekel shall be twenty gerahs; *five* shekels shall 12  
 10 be valued as five, and *ten* shekels as ten,<sup>9</sup> and the maneh shall  
 be *fifty* shekels.

*The Prince provides the Material of the Sacrifices.*

**T**HIS is the oblation<sup>10</sup> that ye shall offer: the sixth part of an 13  
 ephah out of every homer of wheat, and *the* sixth part of  
 15 an ephah out of every homer of barley. And the proportion of 14  
 oil<sup>a</sup> shall be the tenth part of a bath out of every cor, the *cor*  
 being ten baths;<sup>b</sup> and one lamb out of every two hundred *lambs*, 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 people<sup>c</sup> 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.*

**T**HUS 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.<sup>11</sup> 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,<sup>12</sup> and  
 ye shall make atonement for the Temple.

45, 14 <sup>a</sup> *in* a bath of oil<sup>b</sup> for ten baths make one homer16 <sup>c</sup> of the land

- 45, 21 In the first month, on the fourteenth day of the month,<sup>13</sup> ye shall hold the feast of the Passover:<sup>14</sup> «seven» days unleavened<sup>15</sup> 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<sup>5</sup> 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<sup>10</sup> the Feast,<sup>16</sup> 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,<sup>15</sup> but shall be open on the sabbath day and on the day of the new moon.<sup>1</sup> The prince shall enter from without by the vestibule of the gate, and shall stand at the door-post of the gate;<sup>2</sup> 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;<sup>20</sup> and the gate shall not be closed until the evening. The people of the land shall worship before JHVH at the door of that gate<sup>3</sup> on the Sabbaths and New Moons. The burnt-offering which the prince shall offer to JHVH on the sabbath day<sup>4</sup> shall be six lambs without blemish and one ram without blemish, the cereal<sup>25</sup> offering being an ephah to a ram, and<sup>a</sup> for the lambs what he will, and of oil a hin to an ephah. And on the day of the new moon<sup>4</sup> 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<sup>30</sup> 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.<sup>5</sup> 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<sup>35</sup> 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 <sup>a</sup>the cereal offering

entered, but every one shall go out straight onward.<sup>6</sup> 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,<sup>7</sup> a burnt-offering or peace-offering as freewill-offering to JHWH, 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 daily<sup>8</sup> provide a yearling lamb without blemish as a 13 burnt-offering to JHWH; 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 JHWH, a continual<sup>9</sup> ordinance. <He> shall provide the lamb and the cereal offering and the oil 15 every morning, a continual burnt-offering.<sup>9</sup>

#### **The Prince's Right to alienate his Landed Property.**

20 **T**HUS says the Lord, JHWH: 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.<sup>10</sup> 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,<sup>11</sup> 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 people<sup>12</sup> by taking <any part> of their inheritance;<sup>13</sup> 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,<sup>14</sup> 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,<sup>15</sup> so as not to 35 bring them into the outer court, and thus make the people sacred.<sup>16</sup> Then he took me to the outer court, and made me pass along the 21

46, 14 \*perpetual

18 <sup>12</sup> out of their possession<sup>12</sup>

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. . . .<sup>17</sup> 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 issued<sup>1</sup> 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.<sup>3</sup> 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, <sup>8</sup>and lo,  
 on the bank of the stream were very many trees on both sides.<sup>4</sup> 25  
 8 He said to me: This water goes forth to the eastern region,  
 descends to the Arabah,<sup>5</sup> 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.<sup>7</sup> Fishers shall stand on it from En-gedi to En-eglaim;<sup>7</sup> 30  
 a place for the spreading of nets shall it be; <its> fish<sup>8</sup> shall be  
 11 like the fish of the Great Sea,<sup>9</sup> very many.<sup>10</sup> <But> its marshes and  
 its pools shall not be freshened:<sup>11</sup> they shall be left for +the gathering  
 12 of+ salt.<sup>12</sup> On the stream, on each bank, shall grow every sort of

47, 1 <sup>1</sup>from under<sup>2</sup>

7 <sup>8</sup>as I was returning

\*

9 <sup>7</sup>for this water shall flow thither, and it shall become fresh, and wherever the  
 stream comes there shall be life<sup>6</sup>

\*

10 <sup>8</sup>according to their kinds<sup>8</sup>

tree whose fruit is edible; their leaves shall not wither, nor their fruit fail;<sup>13</sup> monthly they shall bear fresh fruit; for their water issues from the sanctuary, and their fruit shall be for food, and their leaves for healing.<sup>14</sup>

### Boundaries of the Land.<sup>15</sup>

**T**HUS says the Lord, JHVH: 'This' is the border whereby ye shall divide the land according to the twelve tribes of Israel.<sup>16</sup> Ye shall share it equally; for I swore to give it to your fathers, and it shall fall to you as your possession.

<sup>10</sup> This is the border of the land on the North:<sup>17</sup> From the Great Sea<sup>9</sup> by Hethlon to the frontier of 'Hamath as far as Zedad', 'thence' on to Beroth-Sibraim, which is on the line between the territories of Damascus and Hamath, 'and' to Hazar-'enan', which is on the border of Hauran; 'that is', the border shall run from <sup>15</sup> the sea to Hazar-'enan', the territory of Damascus<sup>8</sup> lying to the north.' 'This' is the northern border.

On the East:<sup>18</sup> 'Between' [] Damascus, '[Hauran]', Gilead and the land of Israel the Jordan shall be the border, from the 'northern' line to the Eastern Sea 'and' as far as Tamar.<sup>19</sup> This is the <sup>20</sup> eastern border.

On the South:<sup>20</sup> From Tamar<sup>19</sup> to Me-meribah (that is, Kadesh), 'thence' to the Brook 'of Egypt and' to the Great Sea.<sup>9</sup> 'This' is the southern border.

On the West: The Great Sea<sup>9</sup> from the 'southern' line to a <sup>20</sup> point opposite the frontier of Hamath.<sup>17</sup> This is the western border.

Ye shall divide this land among you according to the tribes <sup>21</sup> of Israel. Ye shall allot it as a possession to yourselves and to <sup>22</sup> the aliens<sup>21</sup> who dwell among you, who have begotten children among you, and they shall be reckoned as native among the <sup>30</sup> Israelites; with you shall they be allotted a possession among the tribes of Israel; ye shall assign the alien his possession in the <sup>23</sup> tribe in which he dwells, says the Lord, JHVH.

### Allotment of the Land.

<sup>35</sup> **T**HESE are the Names of the Tribes:<sup>1</sup> On the northern <sup>48, 1</sup> border, 'from the sea', by Hethlon, to the frontier of Hamath 'and' to Hazar-enan, the territory of Damascus being on the north,'

47, 13 \*Joseph 'has' two shares

17 <sup>8</sup> and north

<sup>9</sup> and the border of Hamath

48, 1 <sup>8</sup> beside Hamath



48, 2 from east border to west border, Dan,<sup>2</sup> 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 reservation<sup>3</sup> 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 reservation<sup>4</sup> 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 priests<sup>5</sup> 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,<sup>6</sup> 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,<sup>7</sup> twenty-five thousand  
 cubits long and ten thousand cubits wide. The whole<sup>4</sup> 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:<sup>8</sup> 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:<sup>9</sup> 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,\* 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.

—

48, 18 \*beside the sacred reservation

And the residue shall belong to the prince;<sup>10</sup> the land on both 48, 21  
sides of the sacred reservation and the territory of the city, extending  
on the eastern side of the reservation of twenty-five thousand cubits  
to the east border, and on its western side to the west border,  
5 parallel to the tribal portions, shall be the prince's domain, and  
the sacred reservation (that is, the sanctuary of the Temple and the 22  
domain of the Levites) and the territory of the city, shall be  
enclosed by it; it shall lie between the borders of Judah and  
Benjamin.

10 The Rest of the Tribes: On the south line of the reserva- 23  
tion from east end to west end, Benjamin, one portion. Next 24  
to Benjamin, from east to west, Simeon, one. Next to Simeon, from 25  
east to west, Issachar, one. Next to Issachar, from east to west, 26  
Zebulun, one. Next to Zebulun, from east to west, Gad, one. 27

15 On the border of Gad, on the south side, the boundary<sup>11</sup> shall 28  
run from Tamar to Me-meribah (that is, Kadesh) and thence to  
the Brook of Egypt, and along this to the Great Sea.

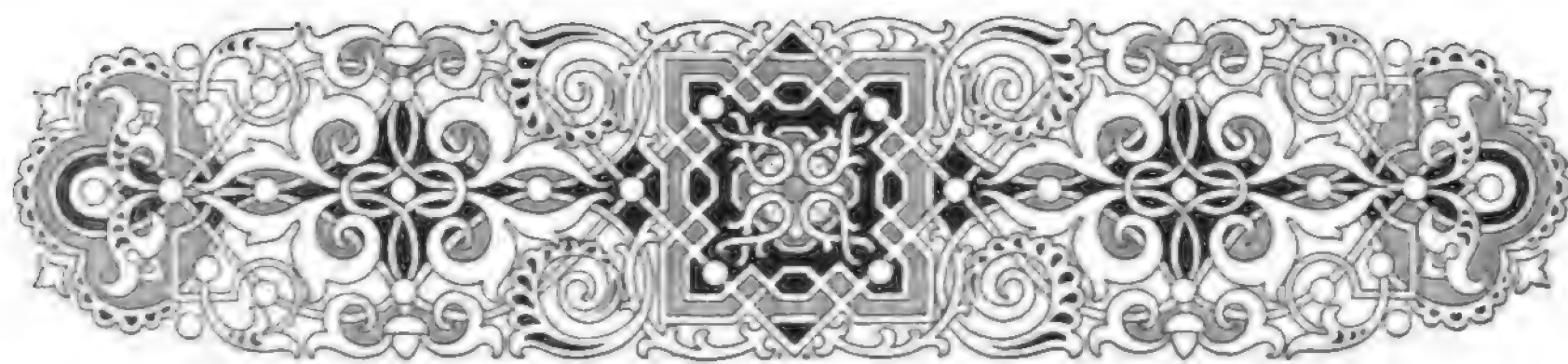
This is the land which ye shall allot as possession to the 29  
tribes of Israel, and these shall be their portions, says the Lord,  
20 JHVH.

These shall be the dimensions<sup>12</sup> of the city: The Gates<sup>13</sup> of 30<sup>a</sup>. 31<sup>a</sup>  
the City shall be named after the tribes of Israel. On the north 30<sup>b</sup>  
side four thousand five hundred cubits, and the three gates<sup>14</sup> shall 31<sup>b</sup>  
be: the Gate of Reuben, the Gate of Judah, the Gate of Levi.  
25 On the east side four thousand five hundred cubits, and the three 32  
gates shall be: the Gate of Joseph, the Gate of Benjamin, the  
Gate of Dan. On the south side four thousand five hundred 33  
cubits, and the three gates shall be: the Gate of Simeon, the  
Gate of Issachar, the Gate of Zebulun. And on the west 34  
30 side four thousand five hundred cubits, and the three gates shall  
be: the Gate of Gad, the Gate of Asher, the Gate of Naphtali,  
—the whole circuit eighteen thousand cubits. And the name of 35  
the city from that day shall be: JHVH SHÂMMAH.<sup>14</sup>

48, 21 <sup>a</sup>in the midst of it



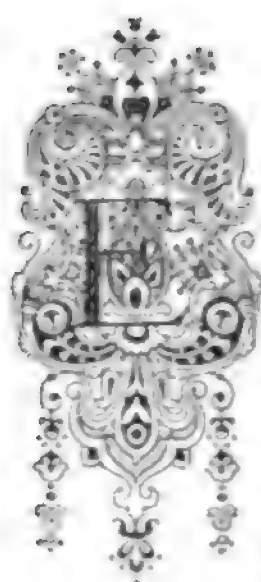
31 <sup>b</sup>on the north



## Notes on Ezekiel



5



**E**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 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 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 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.

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 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

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\*Cf. below, p. 92, l. 2, also note 6 on c. I; 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



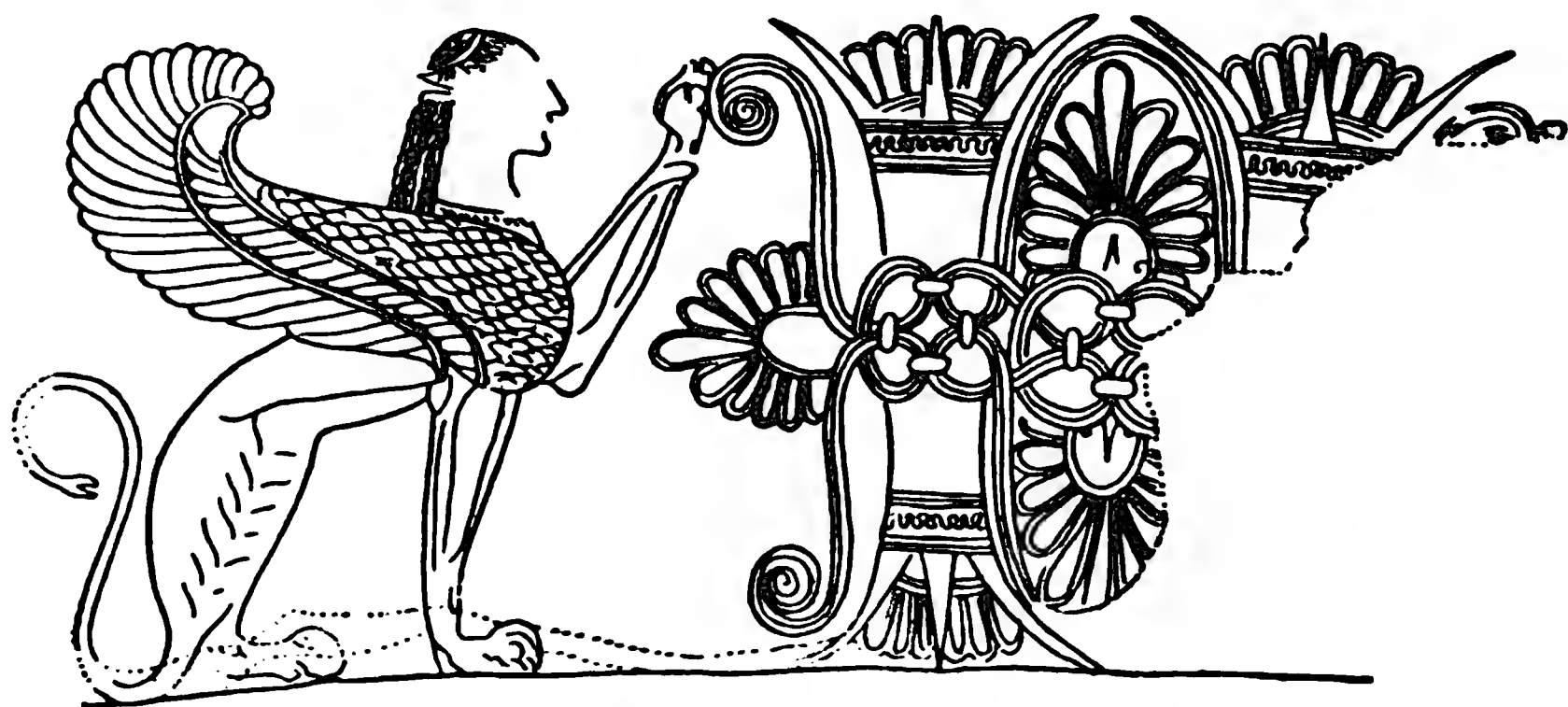
### Notes on Chapter 1.

(1) The *thirtieth year*, if the number be correct, refers not to the Prophet's 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 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 (18x9 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 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 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*, *Zebadiah*, &c.; in Babylonian: *Bibâ*, *Biçâ*, *Niqudu*, *Padâva*, *Shabbatâ'a*, *Zabdî'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 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 1 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 5 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 10 *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 *nār Kabari* occurs is dated in the 41<sup>st</sup> year of Artaxerxes I. (4<sup>th</sup> day of the 1<sup>st</sup> 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 15 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*. 20 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).

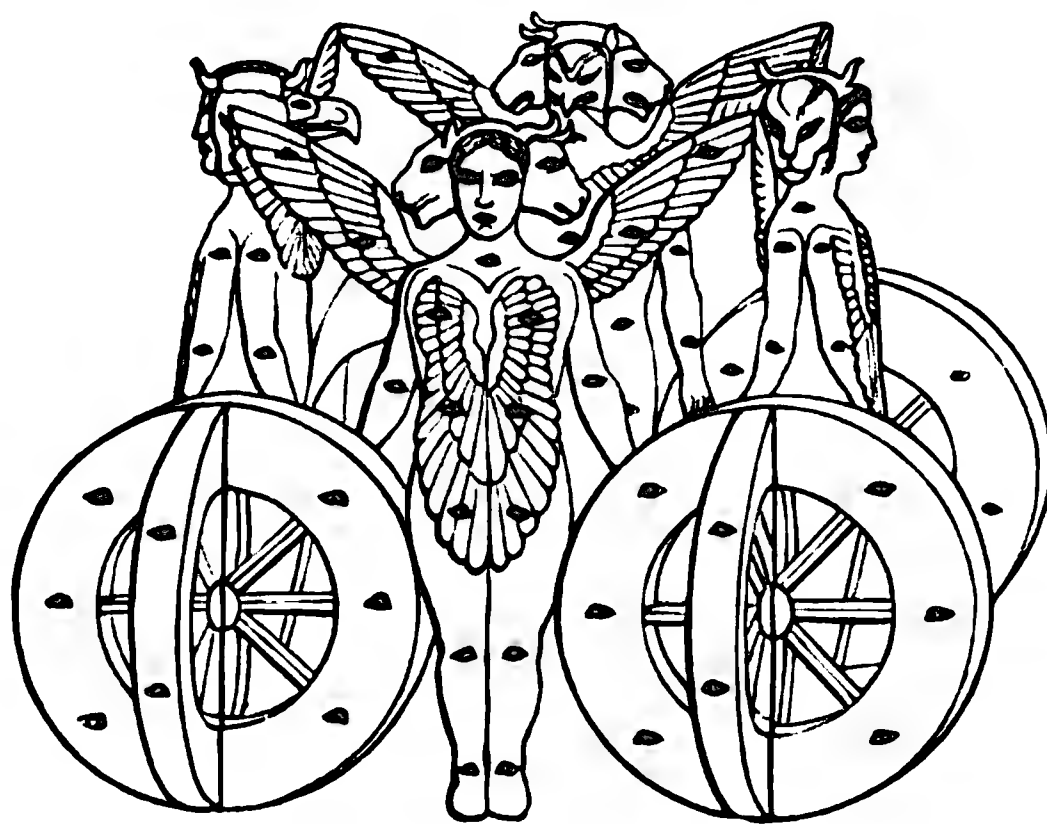
(5) The appearance of shining metal and burnished bronze (v. 7) gives splendor to the picture.



\*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 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 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 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 in the bodies and the wings of the Cherubs. The rendering *spokes*, however, is doubtful; see below, l. 52.

(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 front.



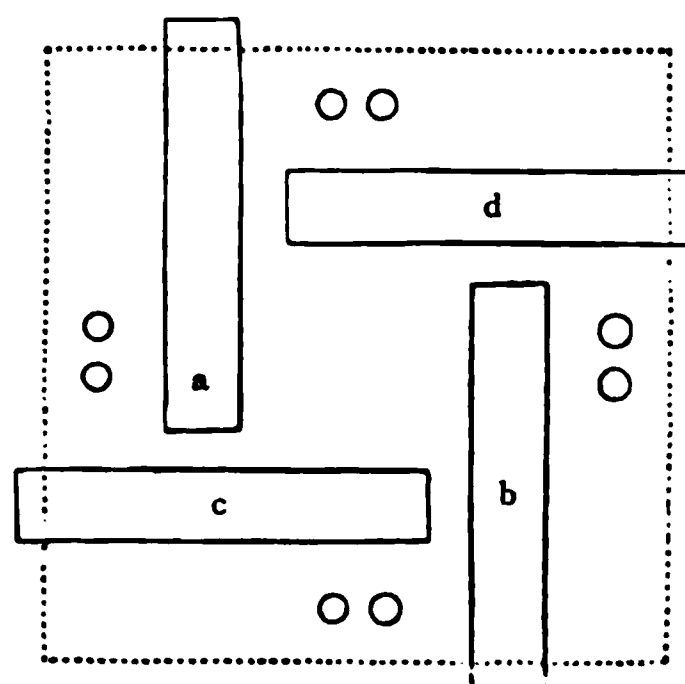
RECONSTRUCTION OF CHERUB-CHARIOT.

- (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 the general representation in cc. 1-3. 8-10. 14
- (11) The wheels belong to the throne-bearing chariot (v. 26), and, as an 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 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. 15
- (12) An unknown precious stone (*chrysolite* 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 with the carriage. 55

(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  
15 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 litera-  
20 ture, and identified by  
25 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<sup>b</sup> 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  
30 is here sublimely indistinct (*cf.* MILTON, *Par. Lost*, 2, 672 f.). For an earlier picture see Ex. 24, 10 (E<sup>1</sup>). *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  
40) 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  
35 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  
40 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*,  
45 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 Græco-Macedonian), a supremacy of brute force,  
50 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 10 *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 concep- 8 tion of prophecy different from that of preceding Prophets, but in accordance with the literary growth of the nation.

### Notes on Chapter 3.

(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*.

(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.

(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 *til 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.

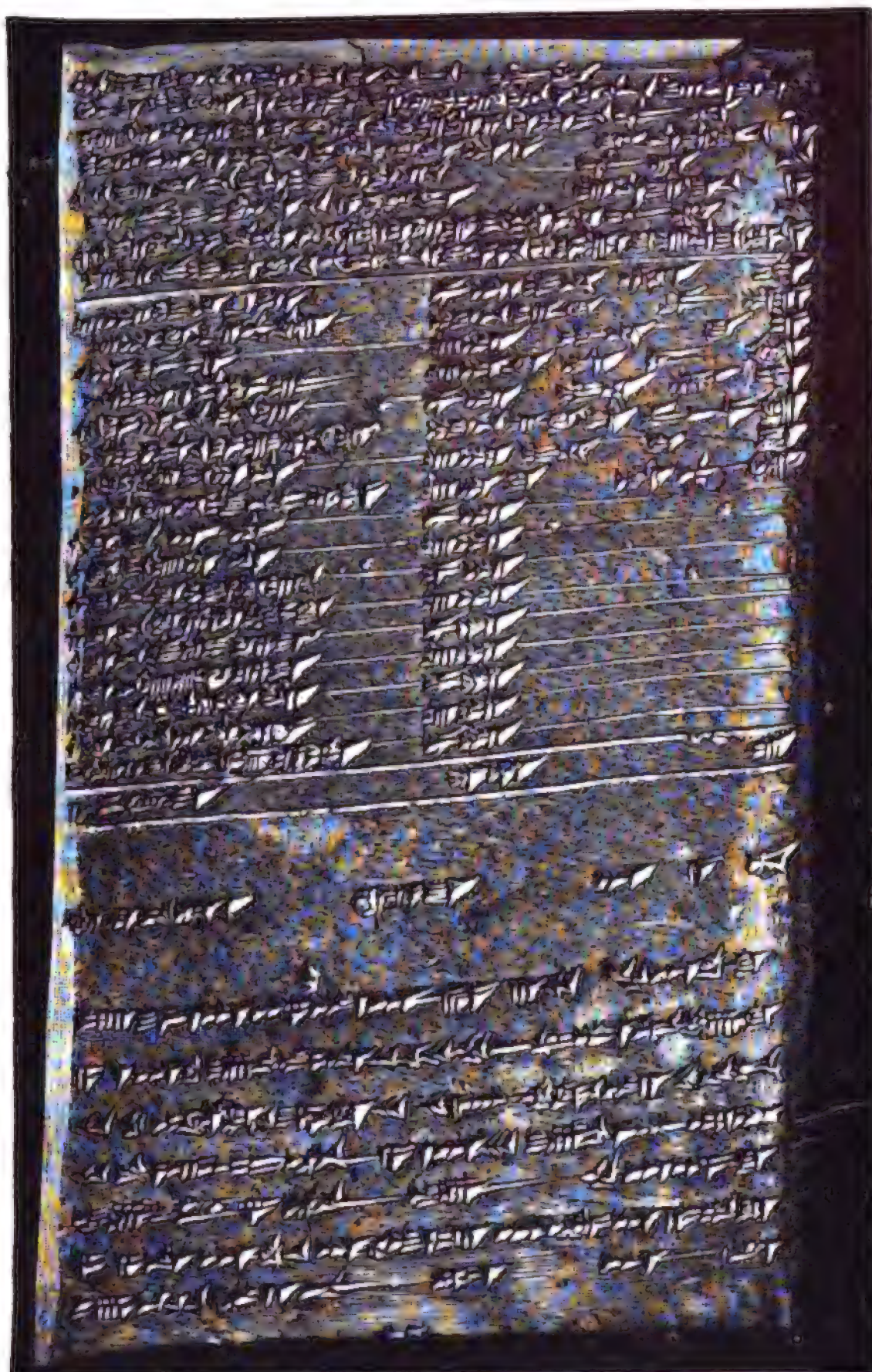
(2) [That is, a clay tablet, the common writing-material in Assyria and Babylonia. For this purpose the cuneiform scribes selected clay as oily and free from sand as possible. After it had been washed several times and kneaded, it was shaped into a long roll, which was repeatedly pressed flat and rolled 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  $5\frac{3}{8} \times 3\frac{1}{8}$  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.

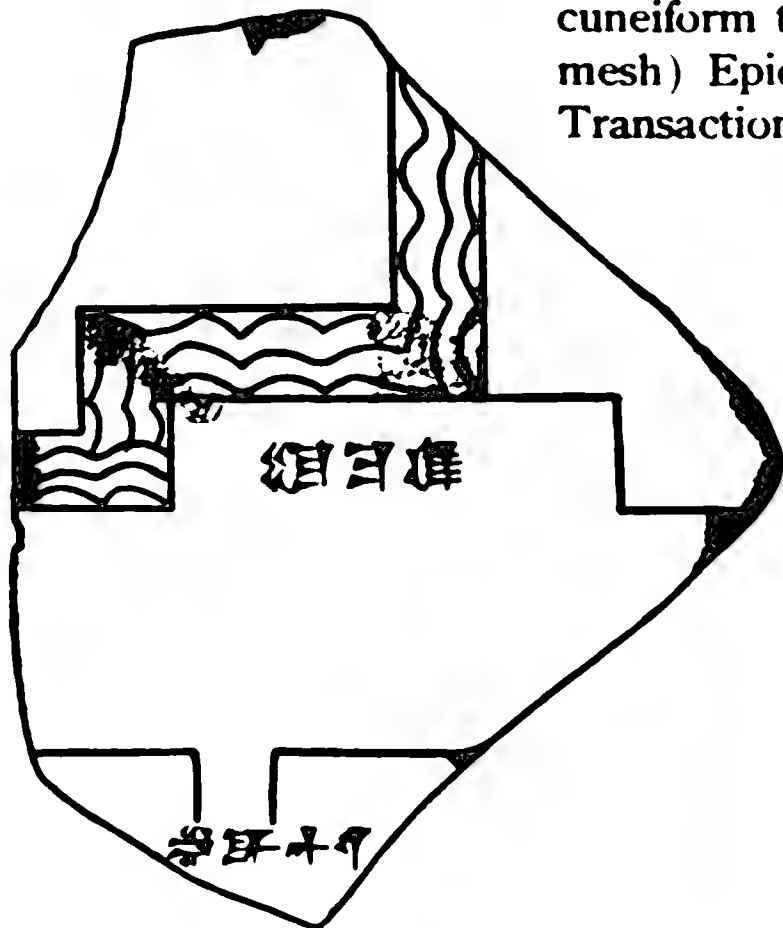


STYLUS FOR CUNEIFORM WRITING.

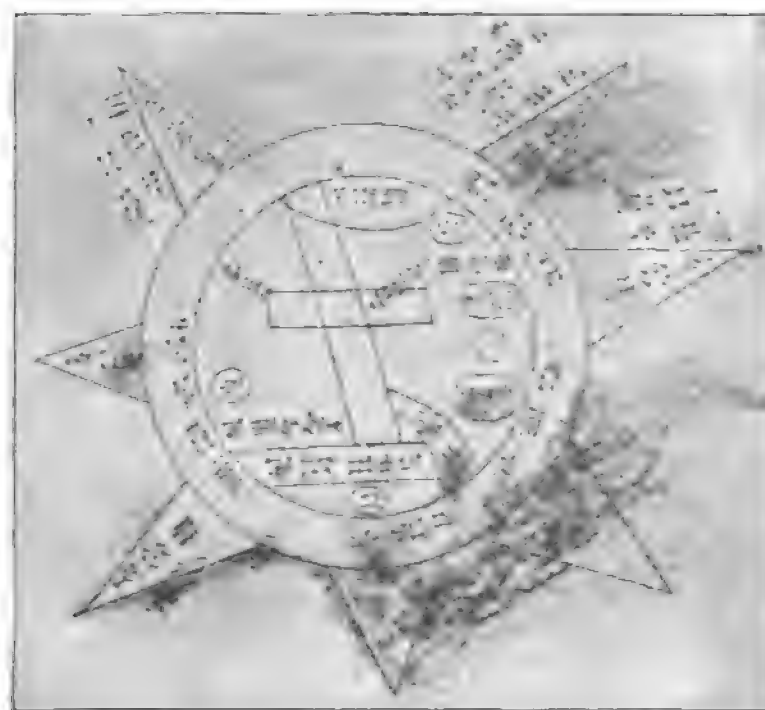
When the tablet was very large, small wooden pegs were inserted into blank spaces of the inscribed side before turning, in order to prevent obliteration of the writing. These pegs were consumed during the process of baking. 45 After the writing was finished the tablet was dried by exposing it to the 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 4  
on various experiments conducted by the most skilful modern cuneiform scribe,  
the Rev. Dr. R. ZEHNPUND, of Hecklingen, Anhalt, who succeeded in repro-  
ducing a number of Assyro-Babylonian clay tablets, for instance, the Chaldean  
5 Flood-Tablet as restored in HAUPT's edition of the  
cuneiform text of the Babylonian Nimrod (or Gilga-  
mesh) 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.



PLAN OF A PART OF BABYLON.

(Leyden, 1893), vol. 2 (Semitic  
Section 1<sup>b</sup>), 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 sur-  
rounded 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

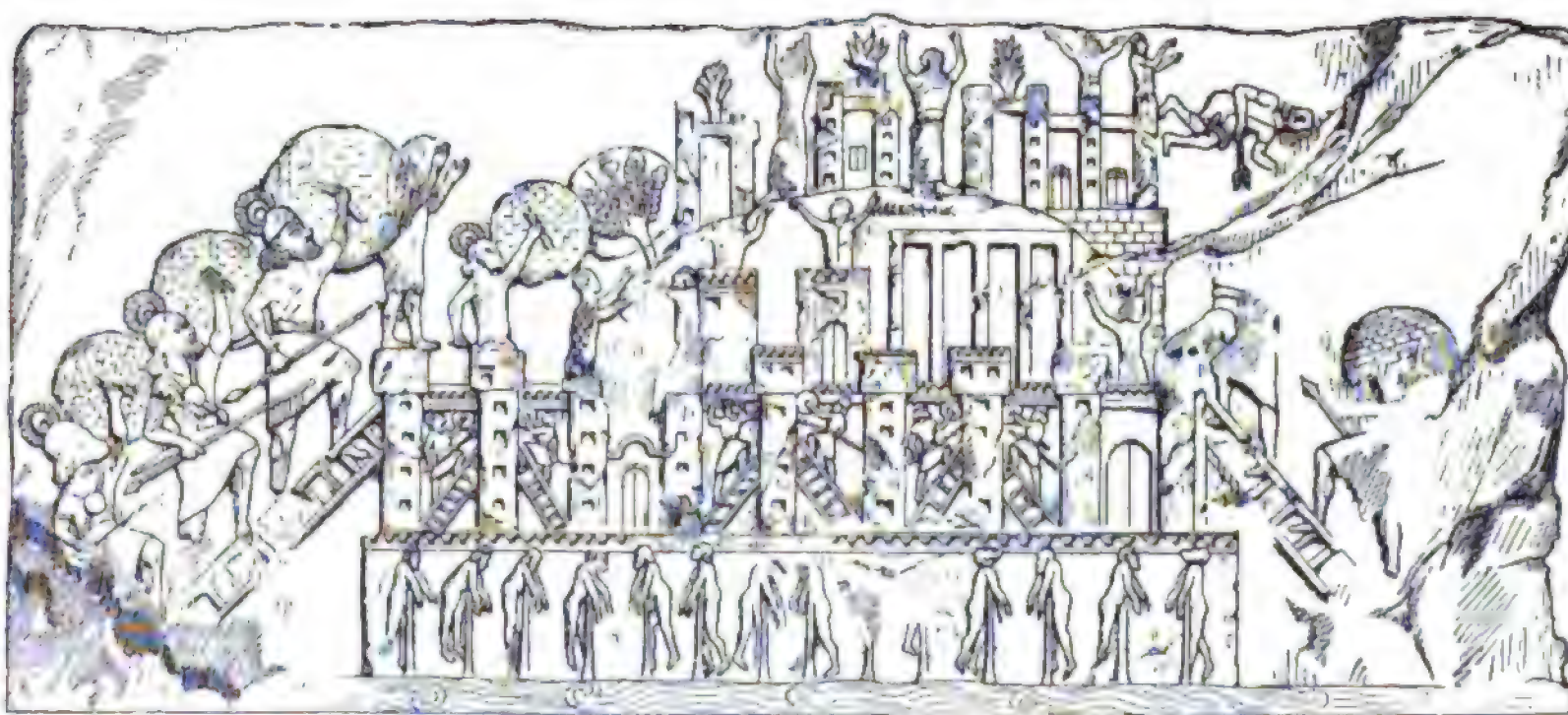
35 brown clay. The two large concentric circles represent the universal sea  
encircling the disk of the earth; the cuneiform characters between these two  
circles designate it as the *Bitter Stream* or *Salt-Water River*. These circles were  
evidently drawn with a pair of compasses: we can still see 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 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 distance (*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 principal part of Babylon is situated on the left or eastern bank of the Euphrates. 35



BABYLONIAN MAP OF THE WORLD.

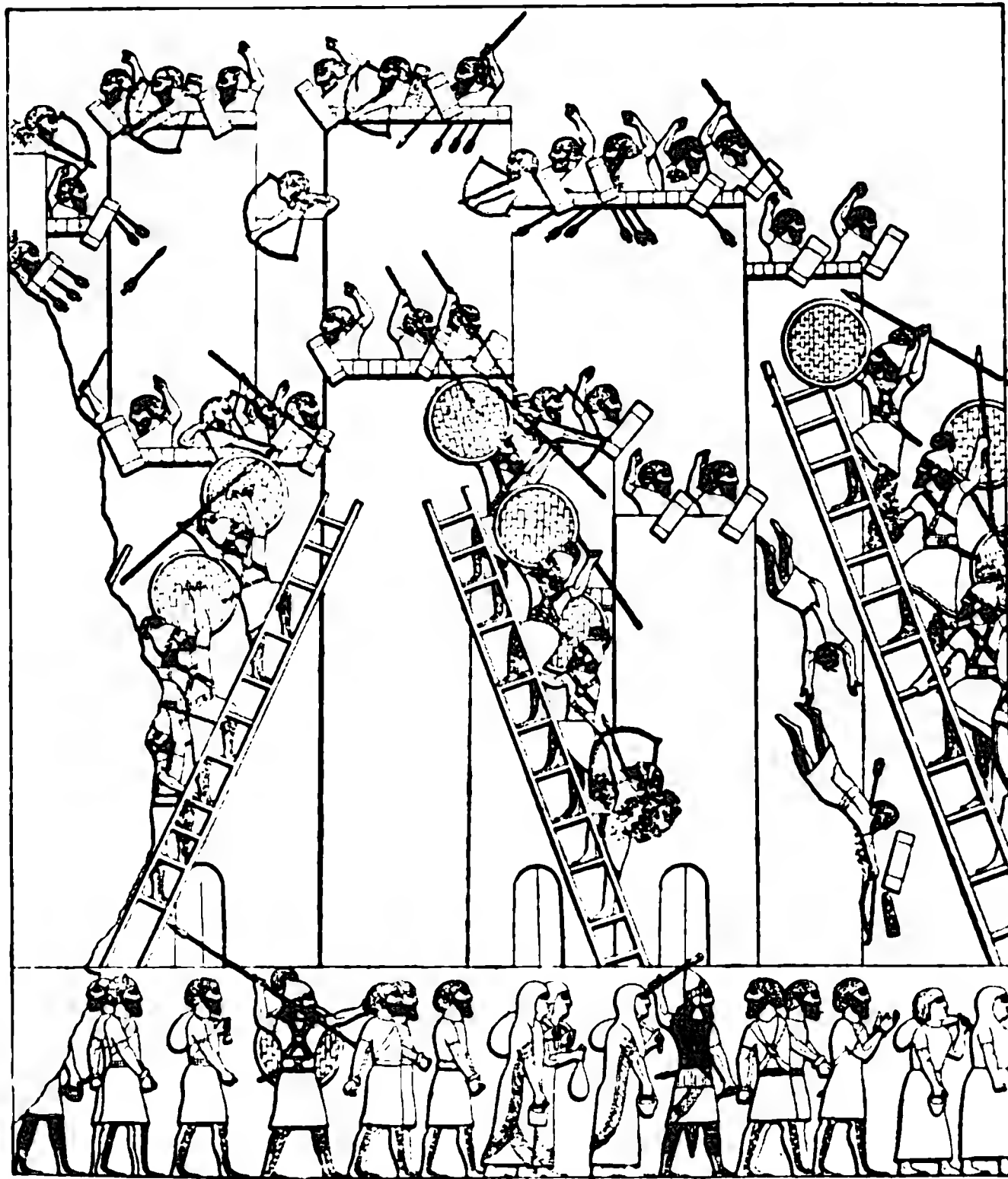


CAPTURE OF A CITY (BAS-RELIEF FROM KHORSABAD).

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



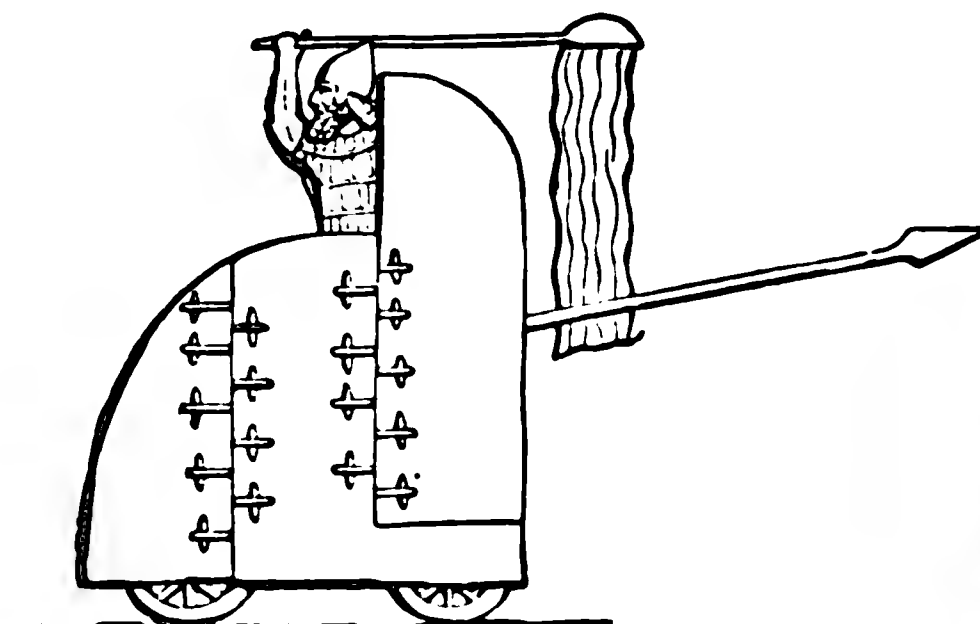
into the *apparu*, that is, the *Swamp*, precisely as the medieval Arabic geographers 4 assert that the Euphrates loses itself in the swamps of Southern Babylonia. See also note on Josh. 18, 4.—P. H.]



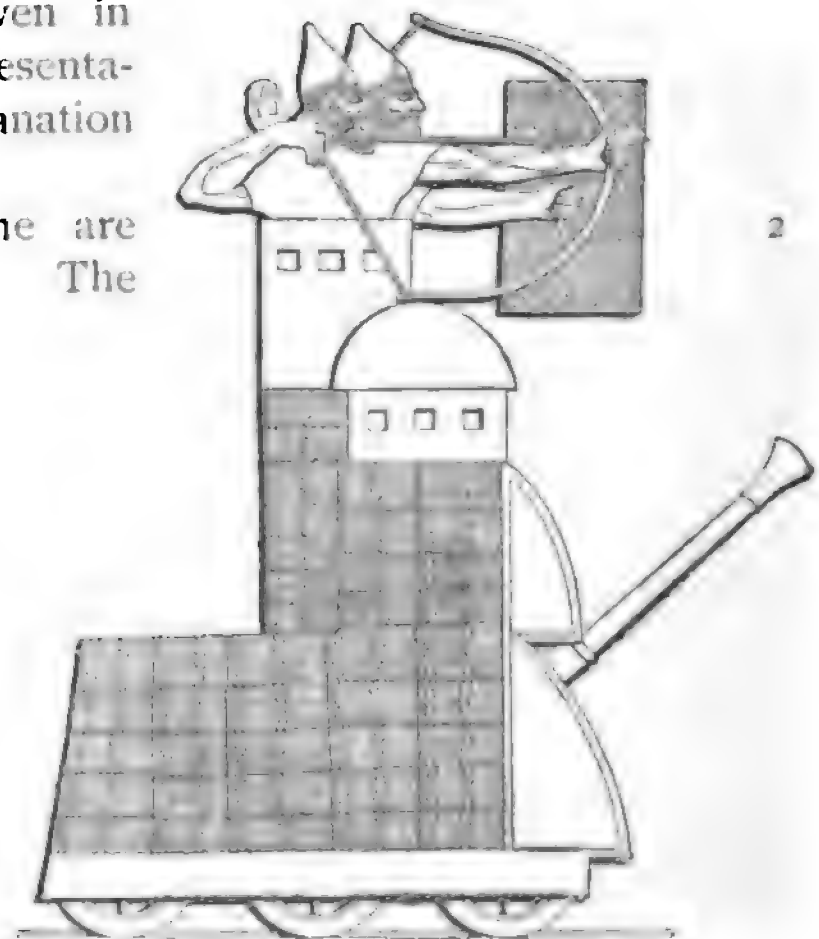
CITY TAKEN BY ASSAULT (FROM KOUYUNJIK).

(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).

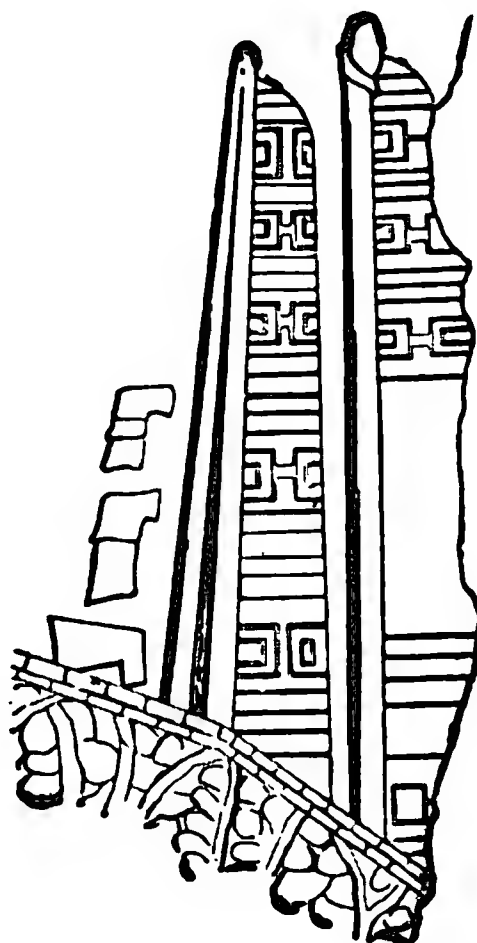


towers and mounds were made high enough to enable the besiegers to discharge 4 missiles at the defenders on the walls and in the streets. The *battering-rams* were variously constructed: in some the head was like that of a spear, in others it was blunt. The word *ram* (here retained in the familiar name) 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* 10 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 20 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.



ASSYRIAN BALLISTÆ.

(5) The iron plate perhaps means that JHVH (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-



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 the Davidic dynasty.

(7) That is, perhaps, he was not to turn during that portion of the day 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 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 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 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, 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 connection 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 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 other creatures eaten in certain foreign or secret cults (*cf.* W. R. SMITH, *Rel. Sem.*<sup>2</sup>, 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 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.

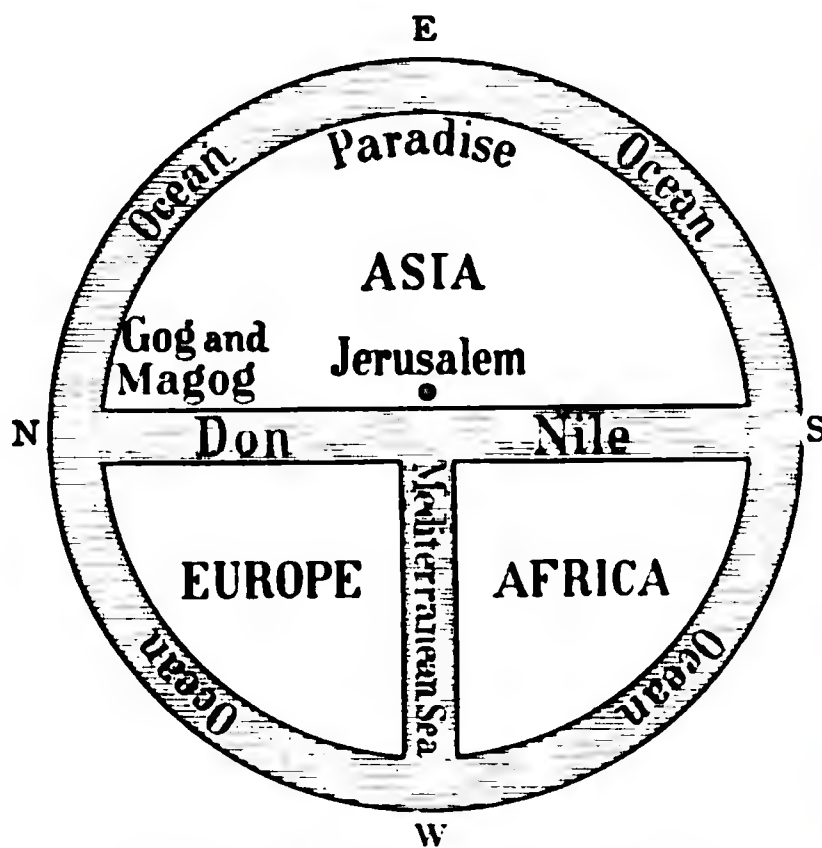
### Notes on Chapter 5.

(1) The destiny of the inhabitants of Jerusalem, vv. 1-4: one third perish 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 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 naïve 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 5 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 5 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 (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 13 own honor (20, 41; 36, 22). The vivid anthropomorphism of this passage 15 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 17 20 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 6, 2 central mountain-range sloping down to narrow plains by the Mediterranean 25 and the Jordan; hence the term *Mountains of Israel* for the land (cf. 1 Kings 20, 23).

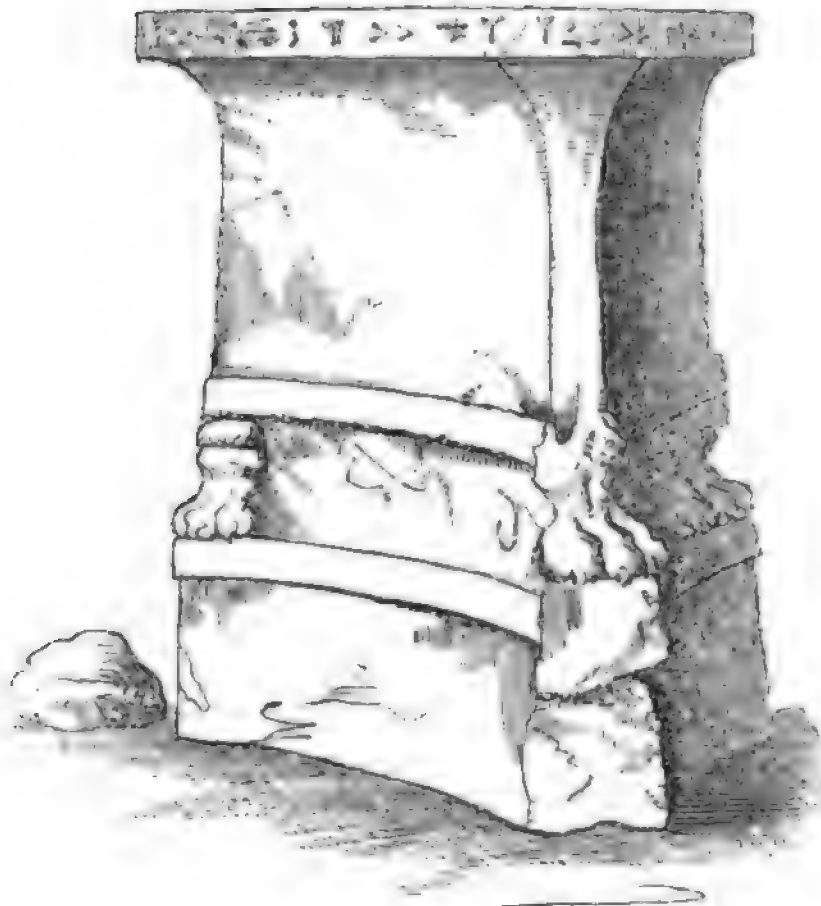
(2) The *high-place* was a local shrine devoted to the worship of JHVH or 3 some other deity; it was apparently so called because in early times hill-tops were favorite places of worship. Such shrines were scattered over the land by 30 hundreds, and were regarded as lawful sanctuaries by the Israelitish 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. 35 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 40 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.

45 (3) The *khammānīm* or *sun-pillars* were posts, pillars, or obelisks, connected 4 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), 50 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 6 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 10 edge of the slab is an inscription.

By the altar commonly stood a *maççebáh* (pillar); 15 in the subjoined illustration (from the Necropolis Hagia Paraskevi, Cyprus) a *maççebáh*, 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 25 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. 30 2, 17.

(7) The aim of the punishment is the repentance of the remnant (vv. 8-10), who in captivity 35 will have time for reflected. In general, however, the condition of captives, when they had reached the land of exile, was less unhappy than might be expected. Cf. the picture of 40 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 45 horror and exultation; cf. 21, 17; 22, 13; 25, 3. The Prophet rejoices in the condemnation of the sin which he abhors.

50 (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 *fetishes*. The precise signification of the Hebrew term (*gillûl*) is not certain, but it represents some object of worship (see v. 9).

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

tion. In the illustration 9 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.



CYPRIOTE CYLINDER.



CAPTIVES CARRIED TO ASSYRIA.

11

12



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-Canaanitish, 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: *haqqēṣ* ('the end') *heqīṣ* ('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<sup>a</sup> 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 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 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. *nasi*) 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 *nasi* 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

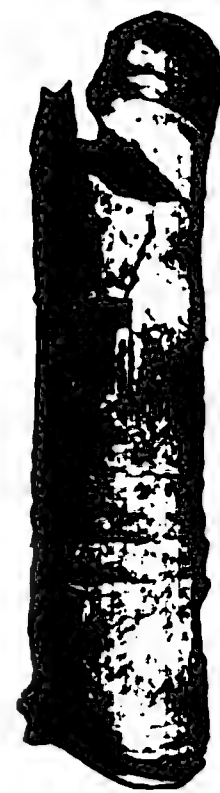
(4) In the gateways of the inner court the vestibules faced outward and the doors inward (40, 31. 34. 37); thus the Prophet stood within the inner court, and, looking through the gateway, could see the image, which stood in 45 the outer court near the entrance of the gateway.

(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* 5 of (that is, which provokes His just) *indignation* (AV, *image of jealousy*), is given to this particular idol apparently because it stood openly 10 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 20 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 25 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 30 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 9 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 35 structure of the gateway.

(7) The *reptiles and beasts* probably, represented forms of old-Israelitish 10 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.

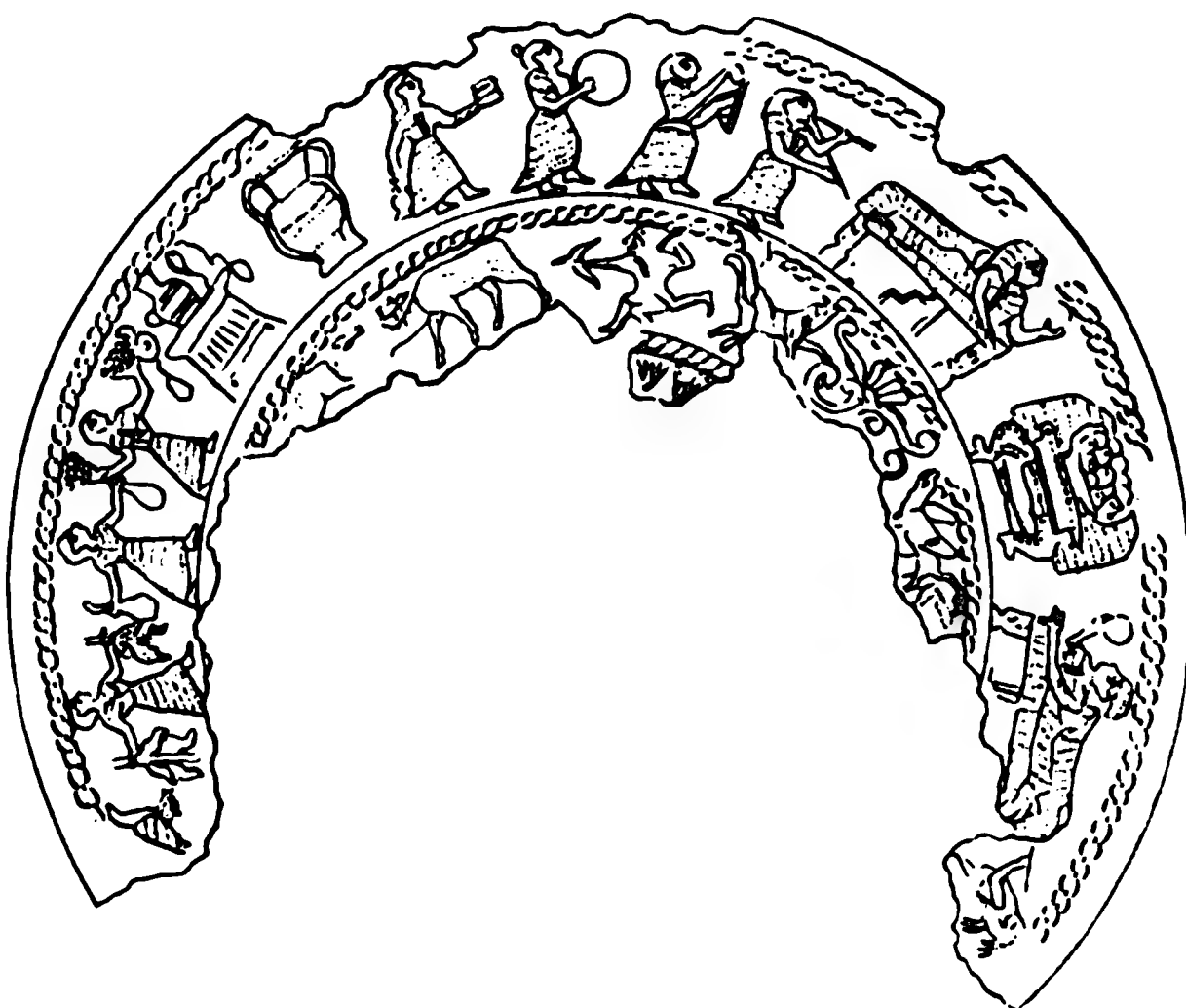
(8) A round number, as in Ex. 24, 1; there is no reference to a court of 11 law.

(9) Jaazaniah  
10 was perhaps con-  
nected 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 believ-  
25 ed; *cf.* Psalm 10, 11;  
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 8  
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  
5 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';  
10 *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 con-  
tained 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.  
15 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 16  
20 (II, 1).

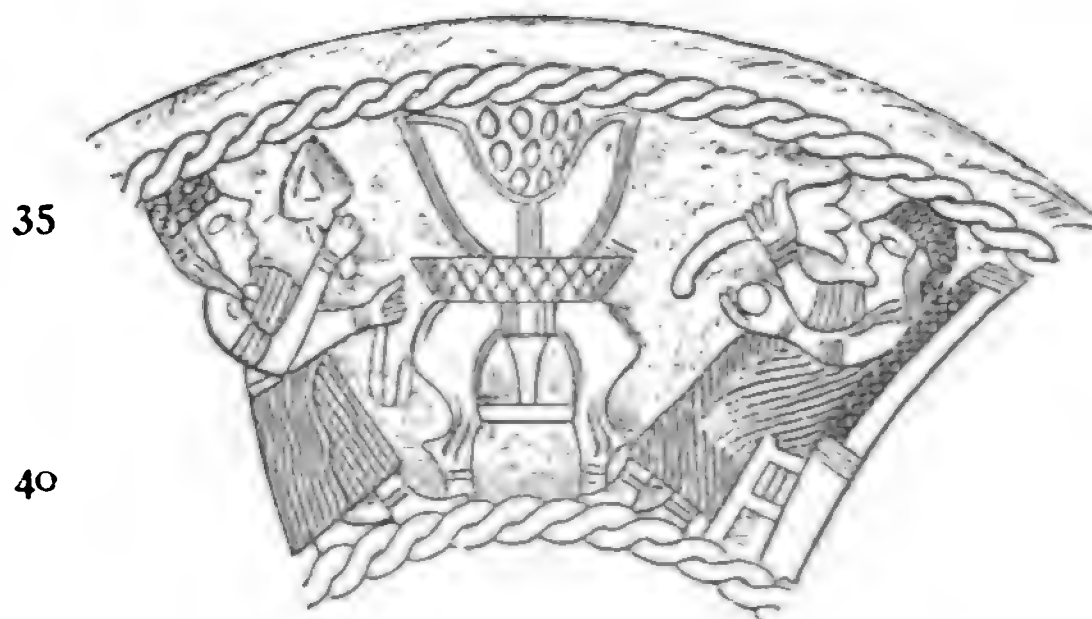
(14) Sun-worship also was probably borrowed from Assyria; of its details  
in Jerusalem we know nothing; see 2 Kings 23, 5, 11. The persistence of these  
foreign cults among the Jews (the Prophet speaks apparently of his own time)  
after the reform of Josiah (621 B. C.) is noteworthy.

(15) The Hebrew has: *they are stretching out* (literally, *sending*) *the branch* 17  
*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 wor-  
shipers (or deities) hold flowers to their noses; according to SPIEGEL (*Eranische*  
*Alterthumskunde*, 3, 571) a similar ceremony existed among the Persians. The  
30 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, *hold-*  
*ing*); it means *sending*. More-  
over, the connection requires  
an expression of anger or dis-  
gust on JHVH's part, parallel to

45 *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 *zemoráh* by *stench* instead of *branch* (or,  
50 changing it to *zoráh*, 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 *zemoráh* by Rab-  
binical expositors (Kimchi, Rashi); *cf.* Hor. *Sat.* i, 9, 70.

(16) This sentence is perhaps an erroneous scribal repetition from the fol- 18  
55 lowing 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).

10 (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.

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



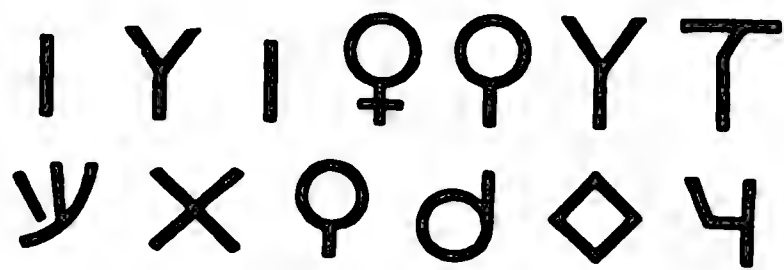
MODERN ORIENTAL INK-HORN.

20 of the construction

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 30 on 10, 20.

(8) A simple cross-mark of the shape of the Phœnician letters † x †,



ARAB TRIBAL MARKS.

35 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 40 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. *Araziq*) 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*<sup>2</sup>, 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.

## 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  
5 that the Glory has returned from the threshold (9, 3) to the Cherubs; on this point see below, note 6.

(2) The Hebrew word (*galgál*, a collective term) here rendered *chariot* means properly *mass* (or *system*) of *wheels*; a different word (*ofán*) for *wheel* is used in cc. 1. 2. To render the former word as literally as possible, and at  
10 the same time distinguish the two terms, we might translate the former (*galgál*) 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 *galgál* is used in 23, 24; 26, 10 of the Assyrian and Babylonian war-chariots. In the use of *galgál* in our passage there may be an  
15 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  
20 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.

25 (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<sup>a</sup>, 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.

35 (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<sup>b</sup>. 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 felloes 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<sup>a</sup>, 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 19 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 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 Israel, shall possess the land. It does not appear that the exiles were better, 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.

(14) It was essential that the new nation, to escape the fate of the old, 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 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 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 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 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 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, 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 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 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-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.

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

### Notes on Chapter 12.

(1) The Prophet endeavors to convince the skeptical exiles that Jerusalem 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 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 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 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 *mashál* sometimes means *proverb*, but this sense is 22 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 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 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  
5 virtue, capable of ward-  
ing off demons and bring-  
ing good luck; the word  
occurs only here and in  
v. 20. Amulets seem to



CYPRIAN AMULET.

10 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.

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



ASSYRIAN FILLET.

25 (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  
30 but on pay, ignored the relation between character and life, and fostered the immoral popular craving for fortune-telling.

have been originally fe- 18  
tishes, inanimate objects  
(worn on the person), in  
which a spirit was be-  
lieved to dwell; in pro-  
cess of time they came  
to be made of precious

is therefore better omitted. By considerable changes of the Hebrew text we may get the reading: *will ye slay and keep alive?* that is, will ye deal with men for your own selfish purposes only? and this (given substantially in RV) is doubtless the sense of the passage.

To *keep alive* is to

(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.

45 (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.

50 (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 30 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 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 50 the sake of its righteous men. This opinion connects itself with the ancient 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 25 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 Homṣ-Emesa) around the Lake of Homṣ (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 9<sup>th</sup> century had become insignificant; they were finally crushed by Sargon (cf. Is. 20, 1), B. C. 717.

40 In OT the Amorites (derived from Canaan, Gen. 10, 16) are placed on the 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-Israelitish population. On the Hittites cf. W. H. WARD, in *Recent Research in Bible Lands* (Philadelphia, 1896); JENSEN, in *S. S. Times*, 1893, [and his *Hittiter und Armenier* (Strassburg, 1898). According to JENSEN the language of the so-called Hittite inscriptions is Indo-European, an older form of Armenian. Our illustration, from a relief at Ivriz in Cilicia (NW of the birth-place 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 without a country, then (according to the national tradition) living in Egypt under the control of a foreign power.



HITTITE DEITY.

(5) In Egypt the people increased in numbers, but were without national 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 9<sup>th</sup> or 8<sup>th</sup> 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

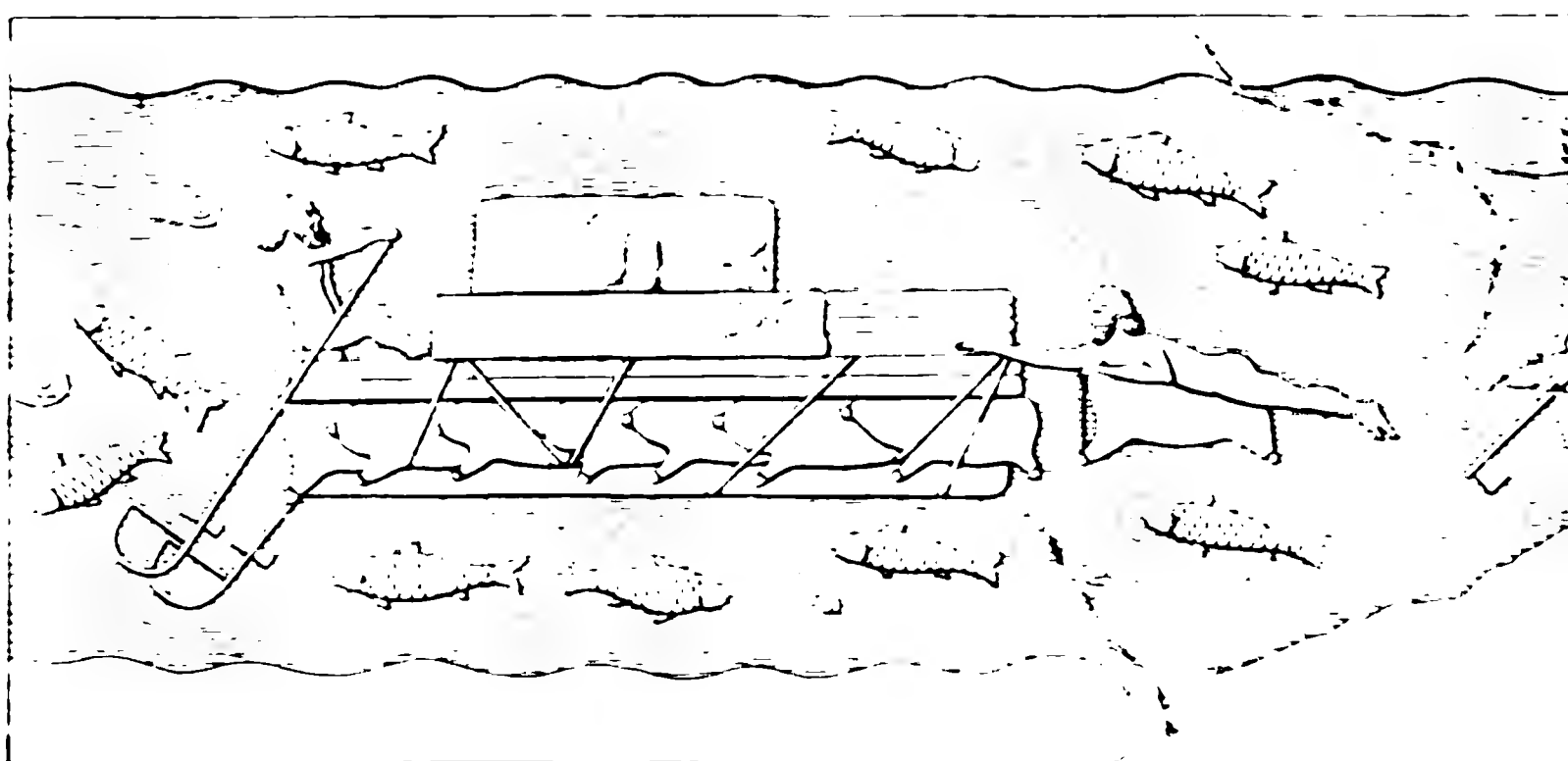


*hyacinthine*, the Vulgate has *violet-colored*, the Targum *costly*, the Syriac Version leaves it untranslated. From the connection it must signify the skin of



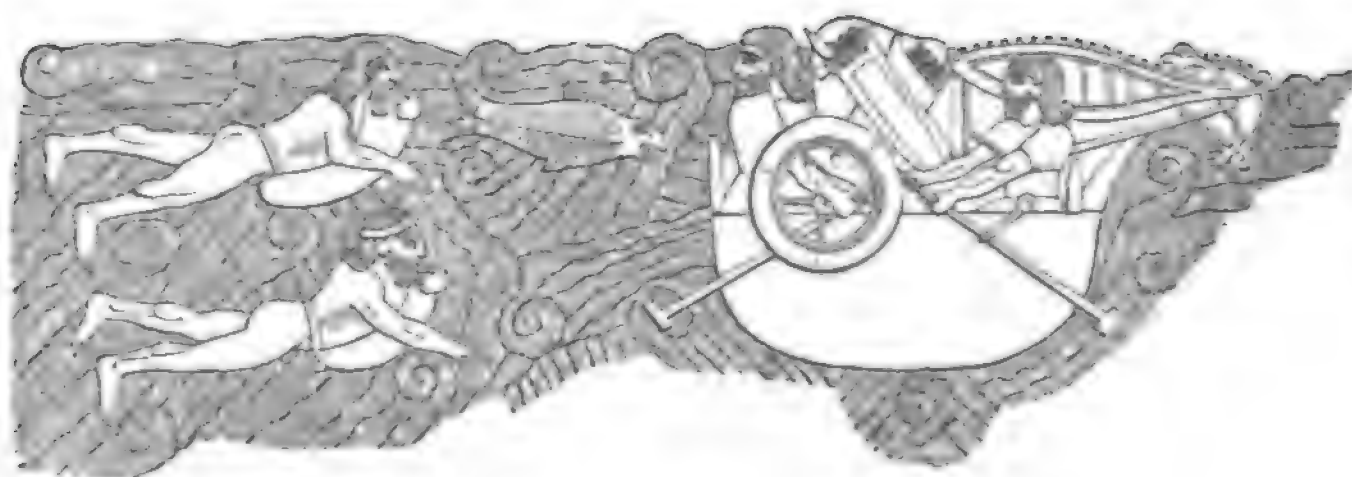
DUGONG.

some animal, but the evidence hardly suffices to determine what animal is meant. The medieval Jewish translation *badger* (Rashi, AV) rests apparently 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.

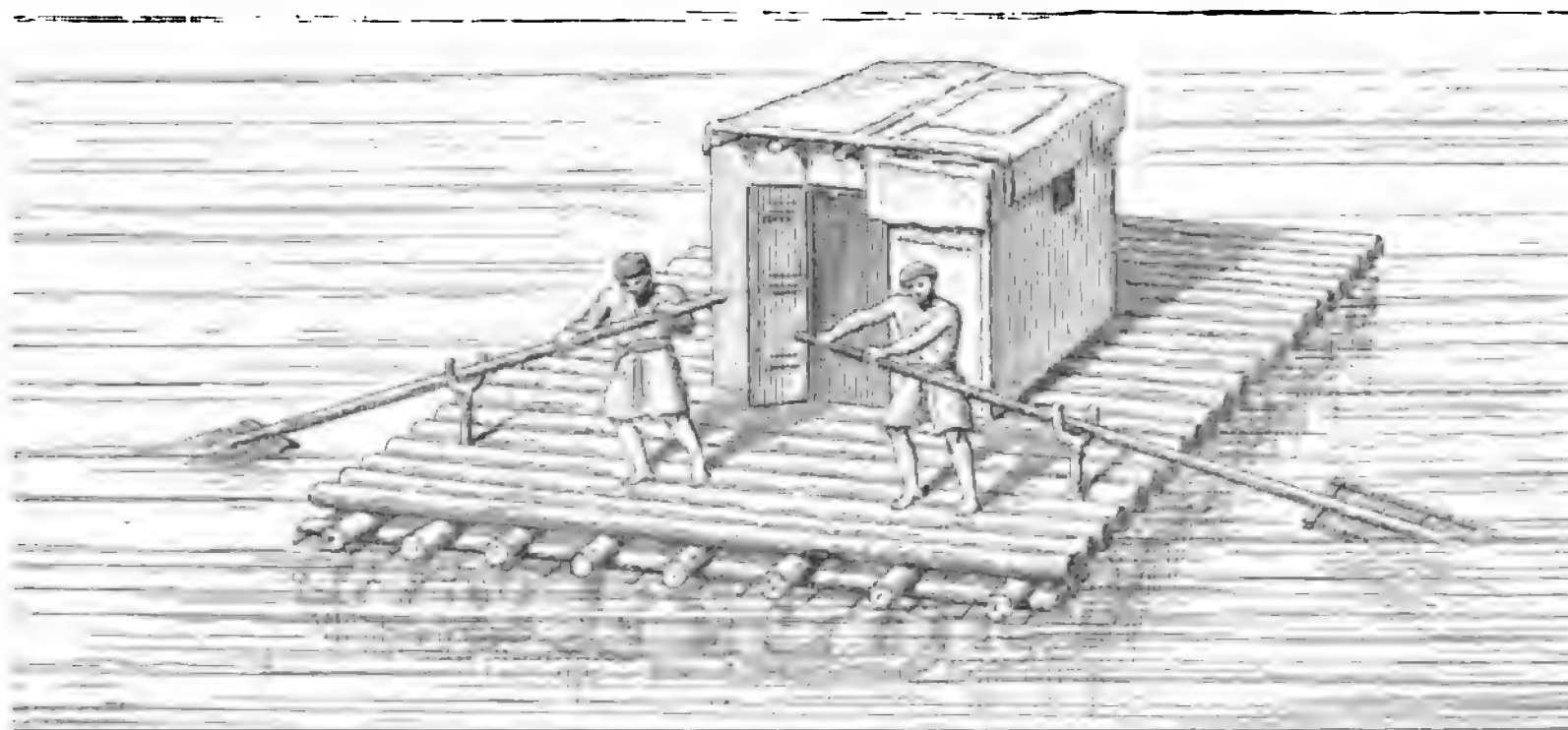
may have been used for shoes. The rendering *scal* (RV, *scalskin*) is supported mainly by the Arabic word for *dolphin*, *porpoise*, viz. *túkhas*, and by

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.* I, 171). To this rendering it is objected by FRIEDRICH DELITZSCH that the Assyrian word  
**5** *lakhiṣhu* 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 *tákhash* 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 6<sup>th</sup> 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 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 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 Babylonia 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 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 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 monotheism, 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<sup>d</sup> 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 con- 16, 45  
nubial 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.

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

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

46

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

(38) Ezekiel's estimate of Sodom is noteworthy; he appears not to have 49  
in mind the story of Gen. 19. His picture was perhaps drawn from the  
10 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 confedera-  
tion 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  
15 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 52  
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  
20 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 53  
25 a part of the Prophet's hope for the nation (*c.* 37). There was also expecta-  
tion 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 nothing to boast of in the retrospect. 54

(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 prom- 15 ised 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 depres- 24 sion 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 con- 30 ditions.

(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 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 develop- 45 ment; it is a point to which all growing societies necessarily come. Here, 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 worshiping 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. 7

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 (*qînâh*; 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.

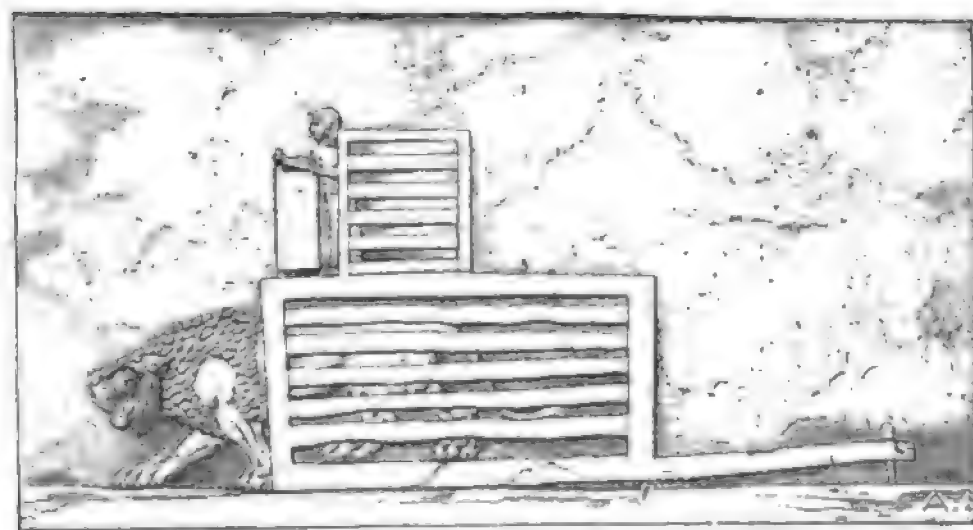
(10) *Their dwelling-places he ravaged* is an emendation for the impossible 7  
20 *knew their palaces* of the Received Text; other proposed readings are: *broke*  
*down their palaces* (an inappropriate act for a lion) and *couched in his lair*  
(which is not violent enough for the context).

(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<sup>a</sup>. 8

(14) VV. 8.9 are an expanded parallel to v. 4, but the Hebrew text is in a 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 11. 29; ix, 111, 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 19 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 5 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 repre- 15 sents 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 20 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 25 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<sup>M</sup>) 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

40 (21) The Received Text reads: *Fire is gone out from the branch of its 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.



## Notes on 20, 1-44.

- (1) That is, 590 B. C. 20, 1
- (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 worships. 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.
- (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.
- (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 50 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 28 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: *má h hab-ba má h* 40 *ashér attém bá'im shám*.

(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<sup>a</sup>  
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<sup>b</sup>-16, is a prose parallel to the Ode, vv. 9-11. 14<sup>b</sup>

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 discrowned, 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. 20, 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 50 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. 3

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 *Ohláh*) means a *dwelling* (literally *tent*), 4 Aholibah (or rather *Ohlibáh*) = *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. *rabbím*, as in Jer. 39, 13; RV, *chief officers*) is obtained by dropping one letter. Another emendation, perhaps preferable, gives *warriors* (Assyr. *quráde*). 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 (*dotting*, 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. 10

(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 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 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.

(12) Palestine was held by Egypt from the battle of Megiddo, B. C. 608 (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).

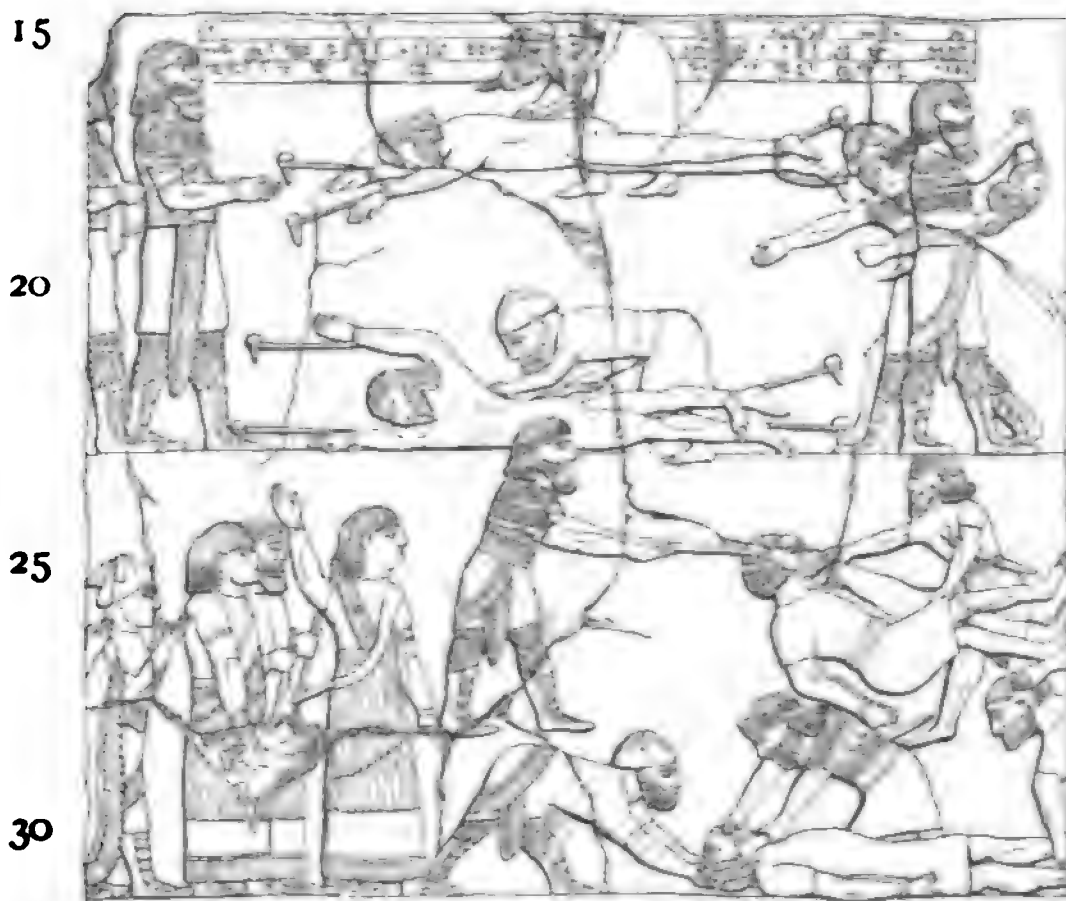
(13) Became weary of the Babylonian yoke; 2 Kings 24, 1. 20; *cf.* Jer. 27, 1-8.

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

(15) Provinces of the Babylonian 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.

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



MUTILATION OF ASSYRIAN CAPTIVES.



ASSYRIAN WAR-CHARIOTS (NIMROD).

(17) Such mutilation of captives was common in Babylonian and other 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  
10 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 con-  
quered by Nebuchadnezzar, and  
thus the folly of her political and  
20 religious apostasy demonstrated.

(20) Exile and political anni-  
hilation.

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

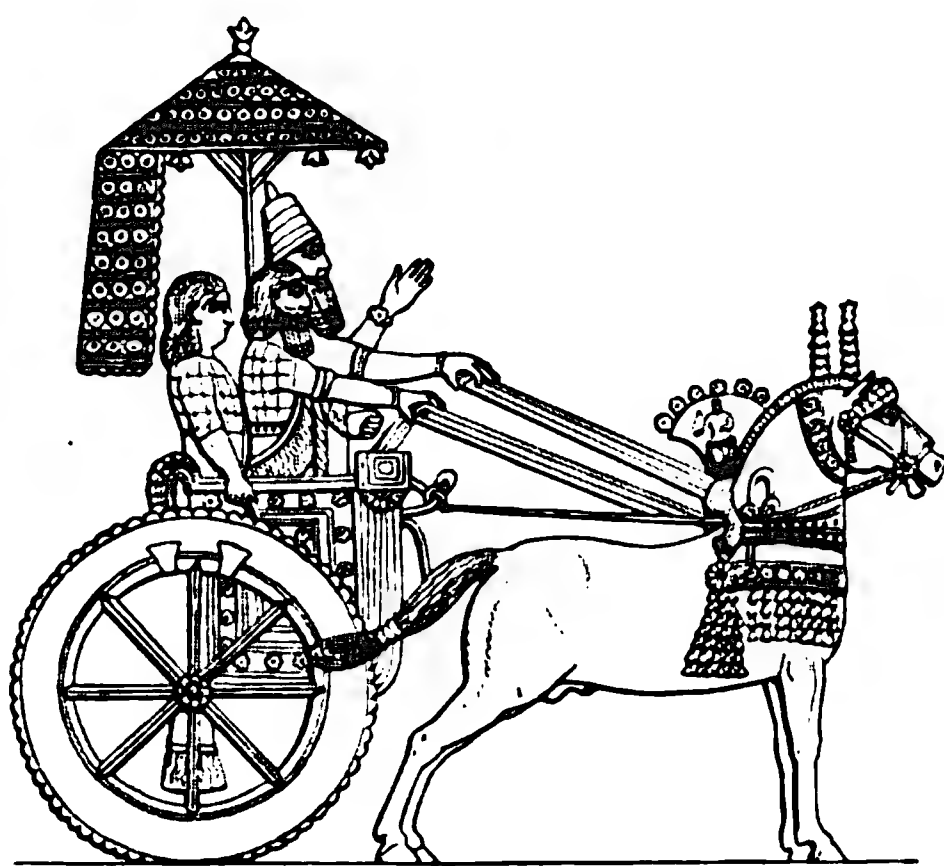
(22) Child-sacrifice. With this  
verse begins a new picture of the  
national idolatry. See notes on  
30 16, 20; 20, 26.

(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.

35 (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.

29

33

34

37

(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. I, 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. *gukhlu?*).

(29) The offerings due to JHVH were set before foreign deities. 41

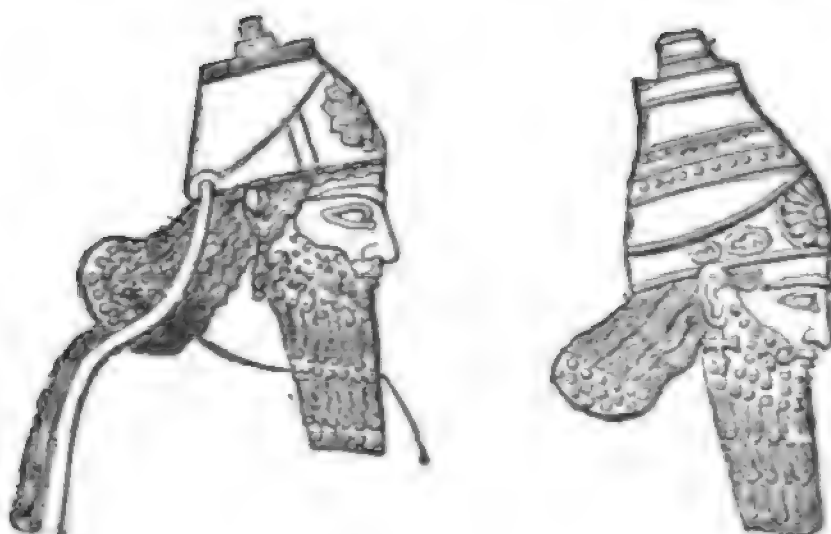
(30) The reading of the Greek Bible, *music*, is preferable to that of the Hebrew, *a multitude at ease*, which is not clear or appropriate; *cf.* 26, 13. Music was an ordinary accompaniment of religious festivals (Am. 5, 23; *cf.* Notes on the Psalms, p. 217, l. 11), and drunkenness was common (Is. 28, 7; Hos. 4, 11; Deut. 14, 26; *cf.* 1 Cor. 11, 21). 42

(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). 20

(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-RIECHTER, *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 unintelligible gloss, which refers in some way to the unchastity (idolatry) of the two kingdoms. 43

(36) Idolatry. 44

(37) Not the Babylonian conquerors; the expression represents the ideal justice that will be executed. 45

(38) As adulteresses; compare Deut. 22, 24 and note on Ez. 16, 40. 47

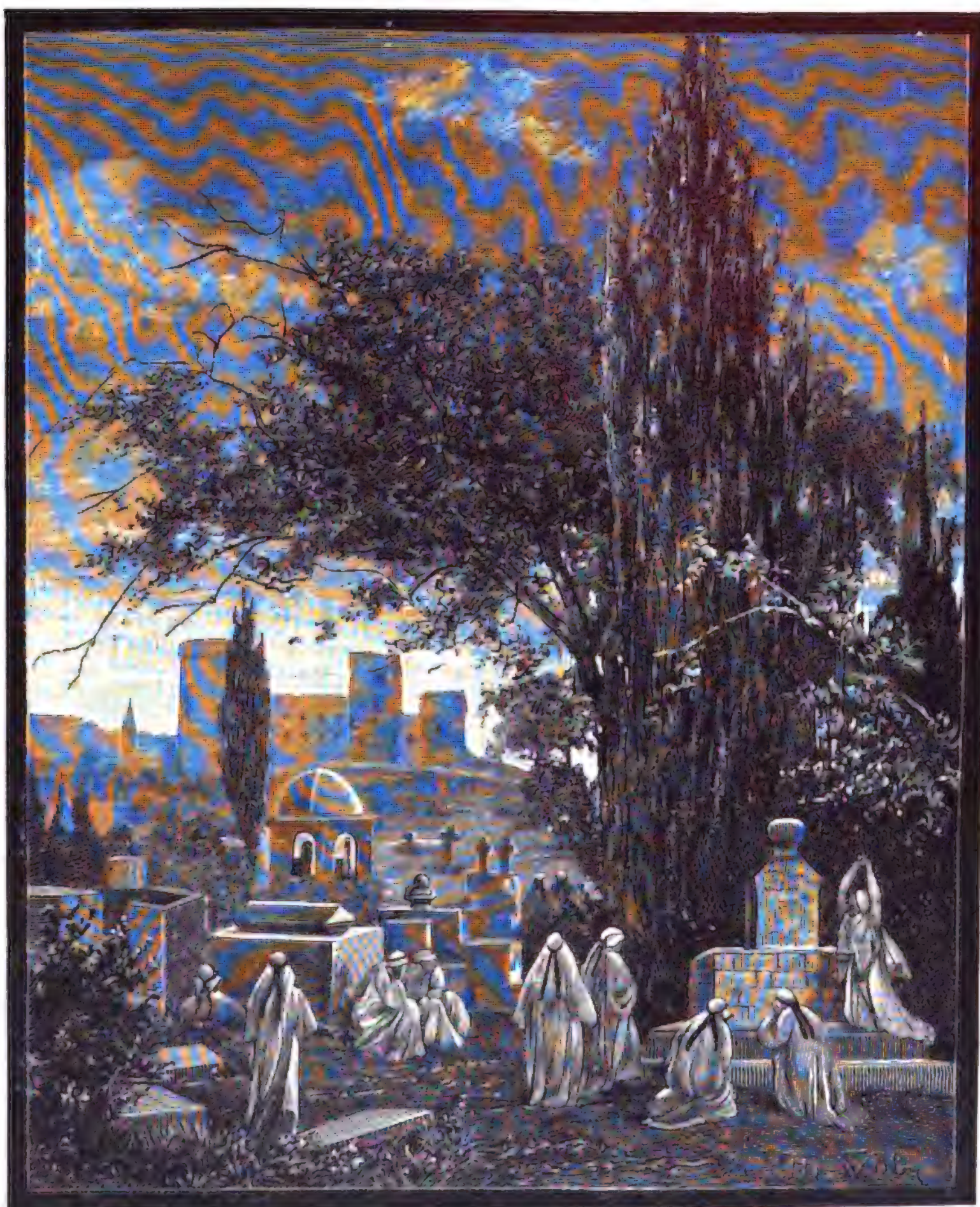
(39) Other nations. 48

### Notes on Chapter 24.

(1) 2 Kings 25, 1; Jer. 52, 4. The date (B. C. 588 or 587) was added later 24, 2 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.  
 5 (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<sup>b</sup> 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 6<sup>b</sup> 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  
10 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  
15 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  
20 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 **24** 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 **25, 2** enemies of the Israelites. Cf. Zeph. **2, 8-11**; Jer. **49, 1-6**, and see note on **10** 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 **20** is not of military assault (but see 2 Kings **24, 2**), but only of exultation; the Ammonites **25** may have seized on some of the Israelitish territory (Jer. **49, 1**). Jeremiah (**49, 6**) has a



BEDOVIN.

word of promise for **3** Ammon, Ezekiel none. Cf. Ezek. **21, 28-32**.

(4) Heb. *Benê- 4 Qédem*, the nomadic tribes (Bedouins) of the adjoining eastern desert (cf. the cut on p. 146 and *Psalms*, p. 224, fig. 5; also note on Jud. **6, 3**).

(5) Cf. **21, 20**.

(6) The Pro- **7** phet's attitude is not ethical, but national. Ammon's **35** 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.

(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 Suweimeh*) 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 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.

25 (1) The prophecies against Tyre form, from a literary point of view, the 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 JHVH 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 mercial *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-kudurrî-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.

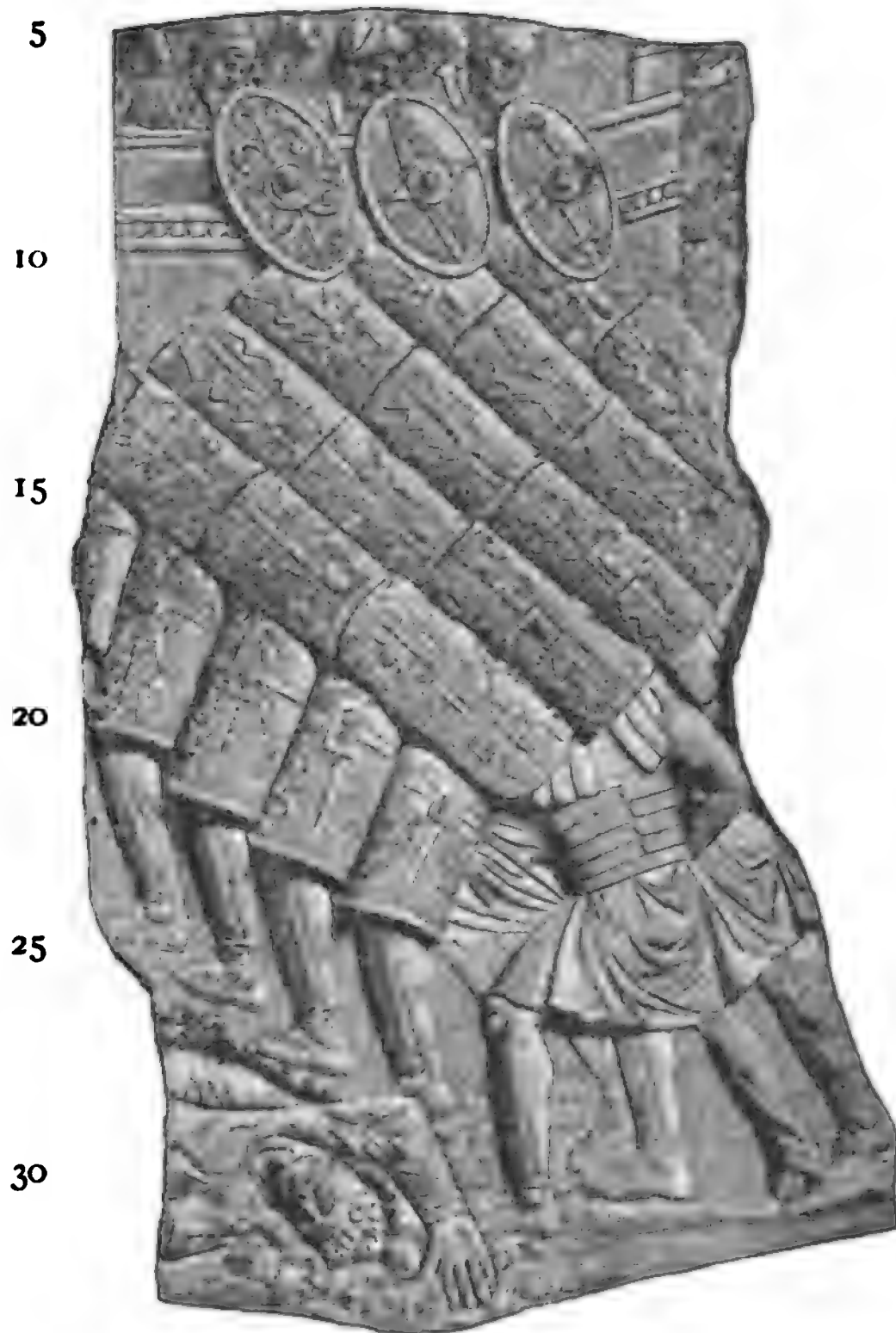


(6) Dependent cities. The chief part of Tyre was on an island. The city 26, 8 is first mentioned by an Egyptian traveler of the fourteenth century B. C. (*Records of the Past*<sup>1</sup>, Vol. 2, p. 111); it appears to have been subdued by the

Assyrians in the ninth century (by King Assurnâcirpal, 884-860 B. C.; see *Records of the Past*<sup>1</sup>, 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, *Cont. Ap.* 1, 21) it lasted thirteen years.



ROMAN TESTUDO.

35 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. 16

45 (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.

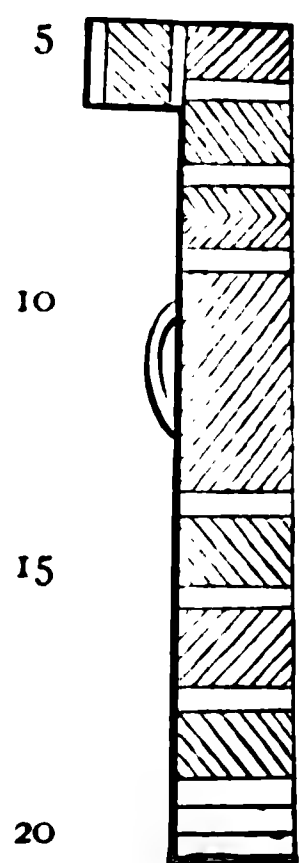
(11) Sheol.

(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, SAYCE, *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.



LARGE  
ASSYRIAN  
SHIELD  
(NIMROD).



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, 27, 1 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.

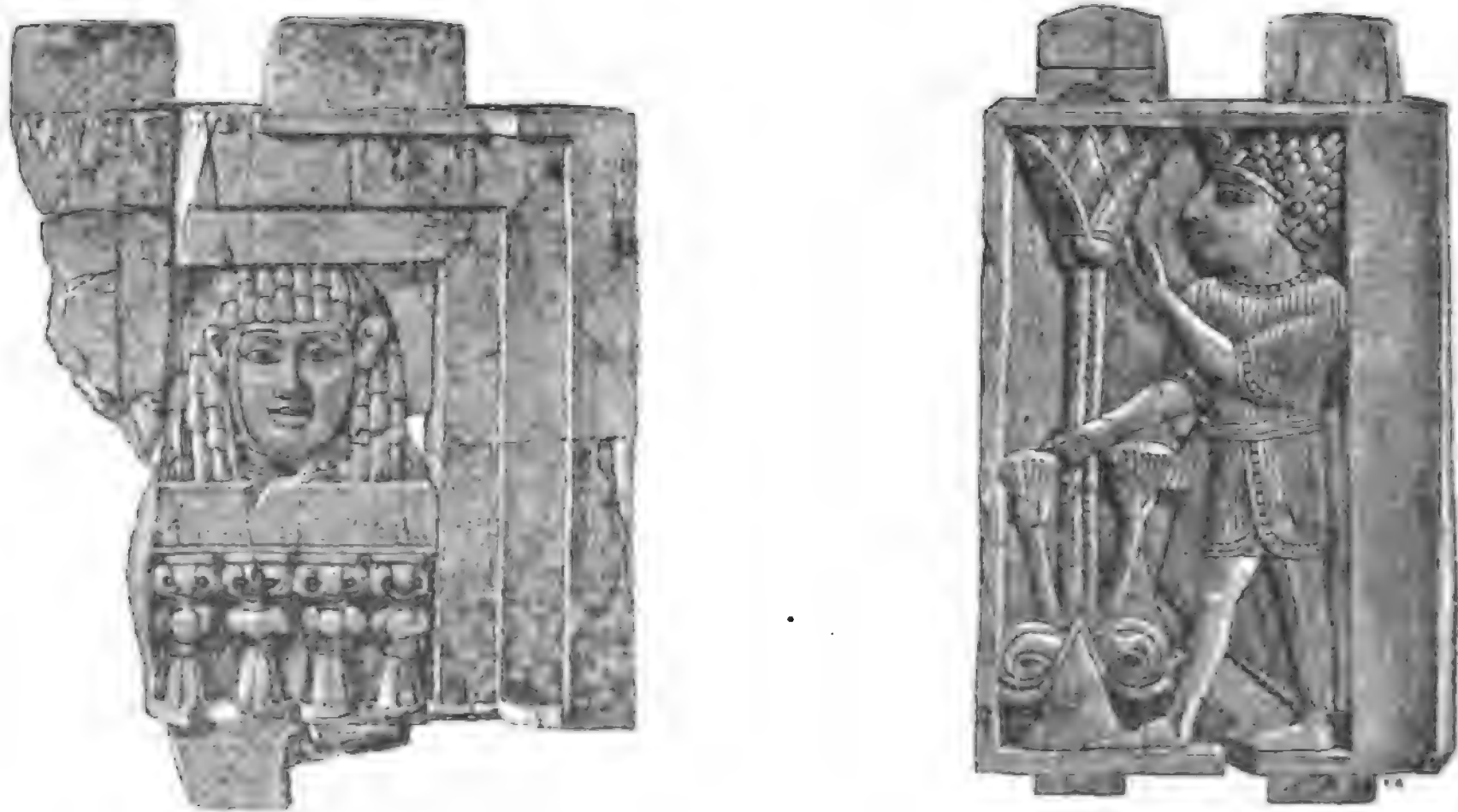
(4) The city is portrayed as a ship—maritime commerce was the source of its prosperity; on Phœnician ships see PERROT-CHIEPIEZ, *Histoire de l'Art*, &c., 3, 517; RAWLINSON, *Phœn.*, 272 ff. The

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 5 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 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 *Ruád*, 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<sup>a</sup>. 25<sup>b</sup>-36; the paragraph 9<sup>b</sup>-25<sup>a</sup> describes the commerce of the city. Because of this apparent abandonment of the allegory some expositors regard vv. 9<sup>b</sup>-25<sup>a</sup> 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 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 Arana-ban*), 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.



BRANCH OF MASTIC-TREE.

(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. 20

(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 Sabeian spices 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

- 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 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<sup>a</sup> commends itself by its appropriate- 34 ness, and should be adopted.
- (36) In v. 34<sup>b</sup> 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 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 Phoenicians 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.

(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.

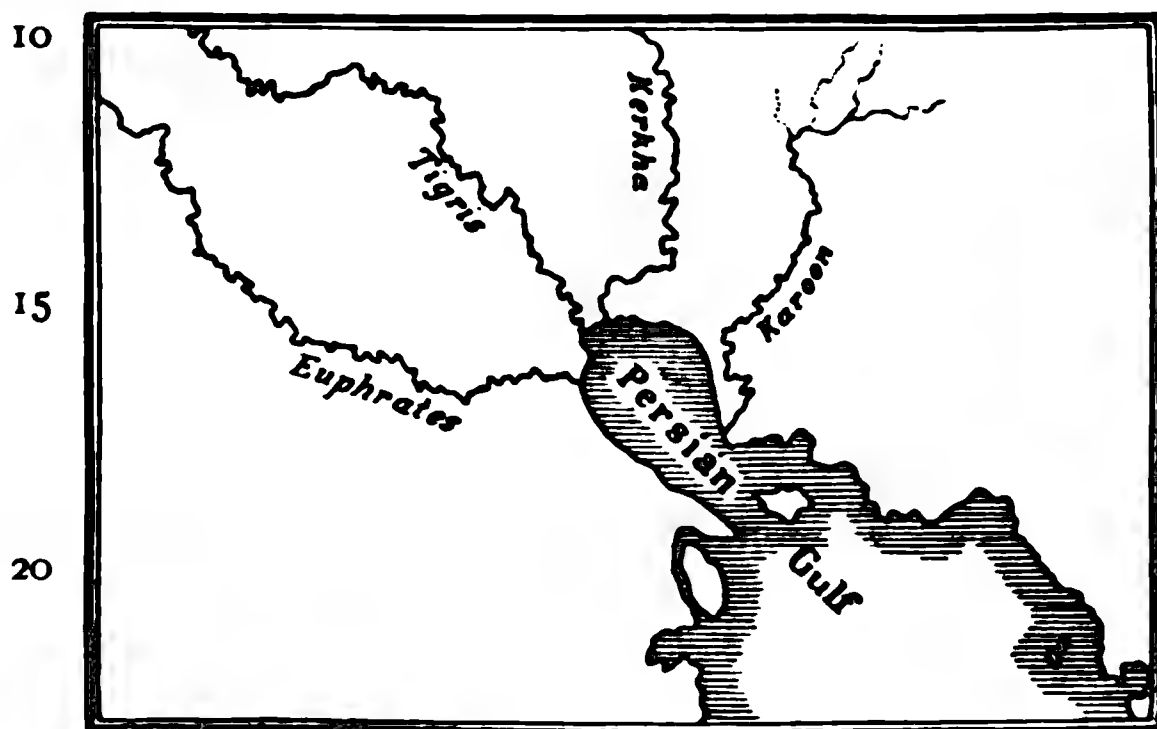
(13) The description 13

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*<sup>2</sup>, 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).

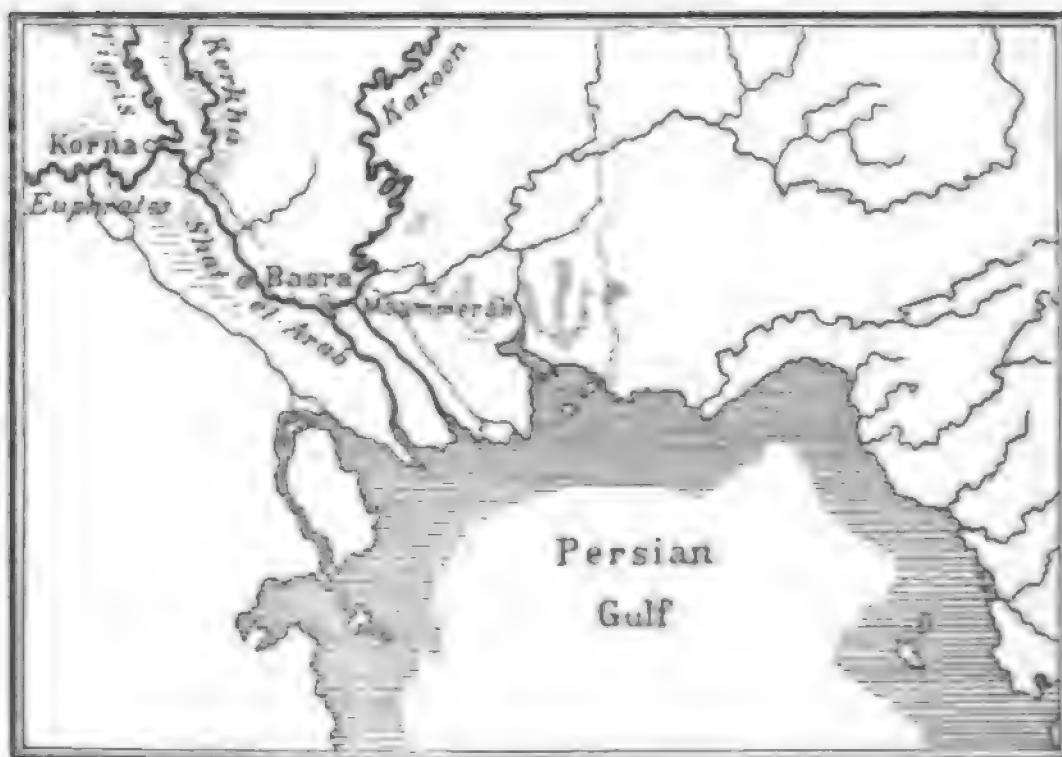
[According to the Babylonian Gilgamesh Epic (*cf.* 35 above, note 14 on c. 14) Paradise was situated in the South at 'the mouth of the rivers,' *viz.* Euphrates, Tigris, Karoon, 40 and Kerkha, all of which emptied separately into the Persian Gulf. The Jewish exiles in Babylonia, however, appear to have trans- 45 ferred Paradise to the sources of the Euphrates and Tigris in the north, because they believed that God dwelt in the North,

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.



FORMER MOUTHS OF FOUR RIVERS EMPTYING INTO THE PERSIAN GULF.



PRESENT DELTA OF EUPHRATES.

(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*, *shedû*), 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

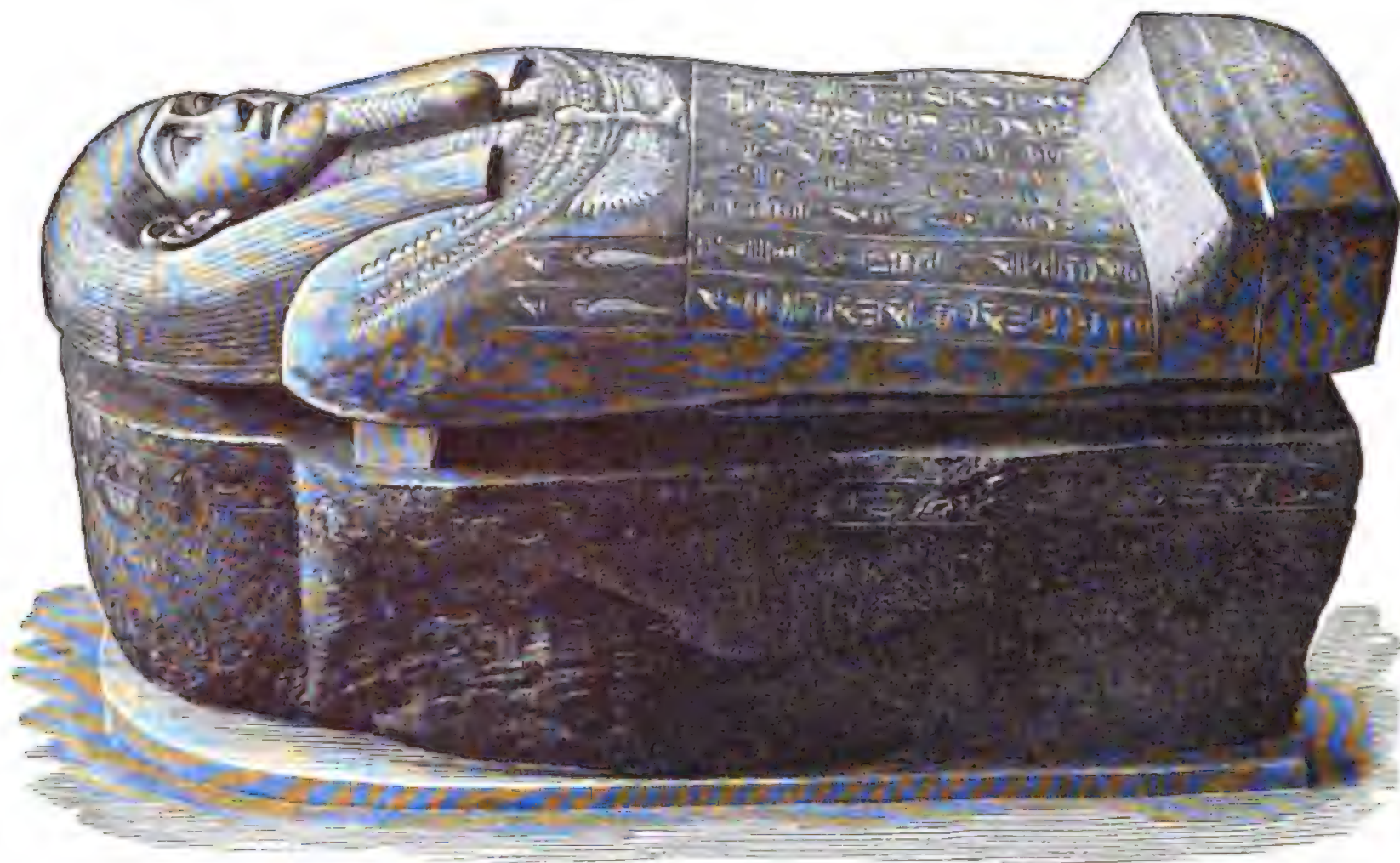
(24) The term *sanctity* (so we must read, instead of *sanctuaries*) contem- 18 30 plates both the dweller in the sacred mountain, and the city regarded (as Jerusalem and many ancient cities were regarded) as specially consecrated to, and favored by, a deity.

(25) The consuming fire issues from the city itself: its own sin destroys it. The picture of the dismay felt by the allies of Tyre and other peoples at 35 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 *Çaidâ*) 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 (4<sup>th</sup> 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 predominance of the worship of JHVH and the 25 ship of JHVH and the

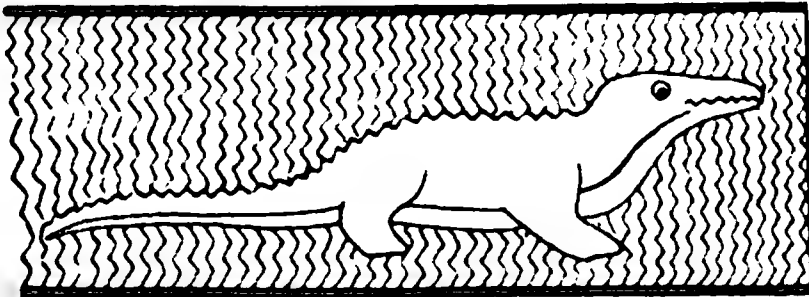


SOBK, THE GOD OF FAYÛM.

25 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.

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 crocodile in the water, is from the Rock-tombs of Benî-Hasan.



EGYPTIAN CROCODILE.

(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. 5

(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 35 (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 xii<sup>th</sup> 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 Cambyes (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.

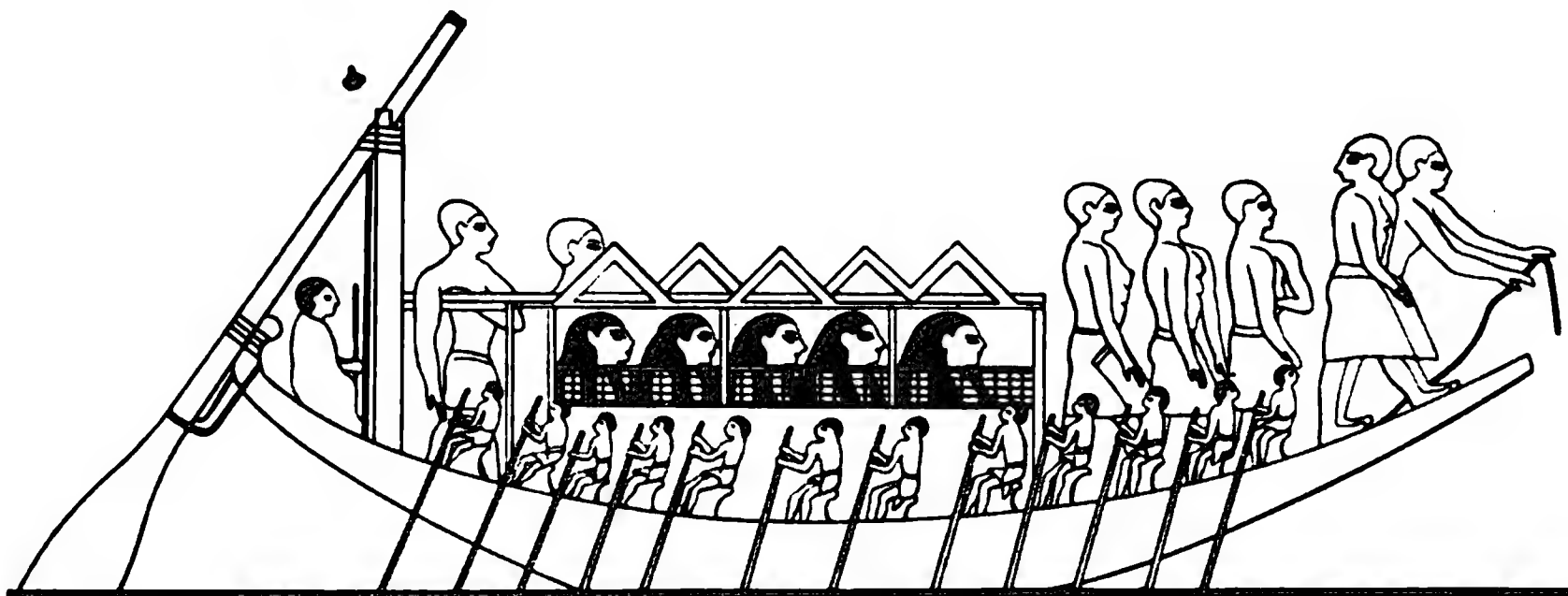
30 (2) See note 7 on chapter 27. The Hebrew reads: *Cush and Phut and Lud* 5 *and all the Arabians and Chub and the Sons of the Land of the League*.—*Cush* and *Phut* were dependencies of Egypt; after the fall of the Cushite (Ethiopian) dynasty (about B. C. 650) Psammetichus (B. C. 663-610) got control 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. 6

(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). 12

(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 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 *Çân*), 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. *Sîn*), 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 *Zaqâzîq*.—*Tehaphnehés*, Jer. 2, 16, Greek *Daphnæ*, 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 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 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 *tšhóm*, 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. 8

(7) The Hebrew *beautiful I made it* (omitted in the Greek Bible) is out of keeping with the objective character of the description. 9

(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 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 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.

(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, 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 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 religious burial that brings this misfortune on them; see 28, 8-10; Is. 14, 20, and cf. JASTROW, *Rel. of Babyl. and Assy.*, 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 the earlier conception.

(19) The meaningless *thus* of the Hebrew, before *like*, is lacking in the 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.

(1) This date accords better than the Hebrew (*twelfth*) with the preceding and following dates.

(2) Cf. 29, 3-5. The crocodile is inferior to the lion; Pharaoh thinks himself 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 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 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 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 invading peoples; but such interpretation does not belong in the text.

(5) Two figures are employed: Pharaoh (Egypt) is the dead crocodile (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*).

(7) *Thy blood* of the Hebrew is a gloss explanatory of *outflow*, and *up to* (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 Assy.*, 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 Mál-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. **32** and *qq*. 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  
5 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

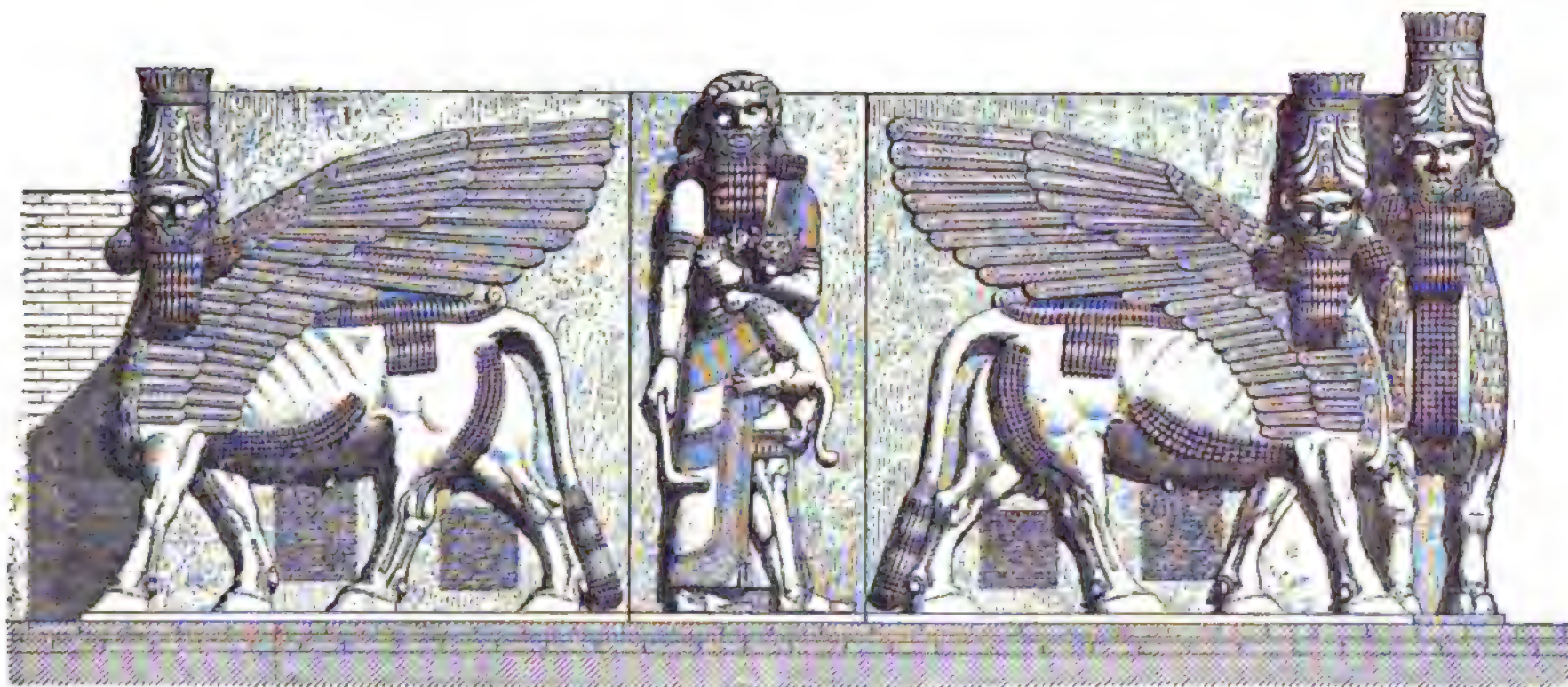
15 (26) The region lying north of Assyria and between the Caspian and Black **26** Seas, inhabited by a nomadic people (*Moschi* and *Tibareni*, Herod. 3, 94), whom Ezekiel expects to invade Israel; *cf.* **38**, 2, and note on **27**, 13.

(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*,  
 15 ed. A. H. SAYCE (London, 1880), p. 237; SAYCE, Hibbert Lectures for 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 Assyr.*, 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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 35 Ganymede.—P. H.]

(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 charac-  
teristic 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 JHVH'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*.



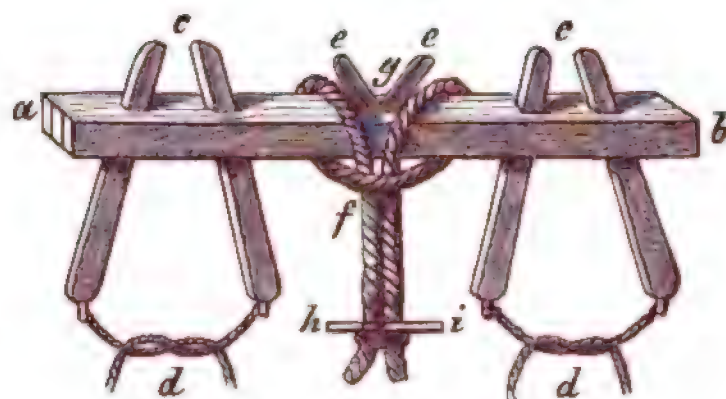
(21) Cf. Is. 5, 1, and the title of Ps. 45. The fondness of the ancients for 33, 32 love-songs is well known. The expression may be also rendered *lovely song*. The instruments of music were, in such cases, stringed, but their particular form is not known; cf., however, the Appendix to the Notes on The 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*.



29

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.

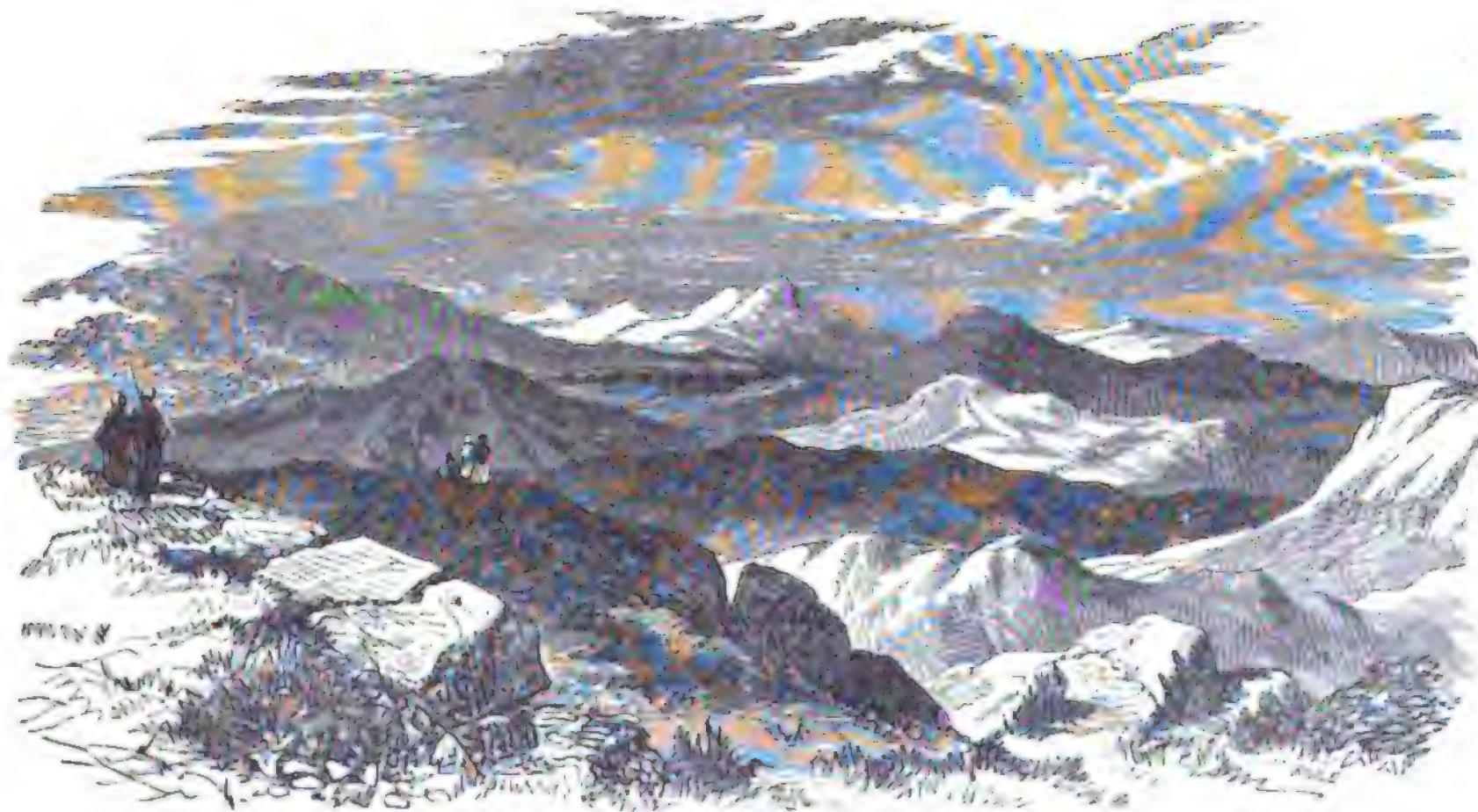
(21) They will not be taunted with the desolation and barrenness of the land; see 36, 13.

(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.

(15) Idolatries.

(16) *Heart* is the term for the whole inward being (including thought, 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 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 well-being are inseparably connected.

(18) On the ignoring of the nation in comparison with the divine Name 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.

(20) The manifestation of JHVH's power to the nations is the restoration of the land, not the purification of the people (v. 33), which is represented as 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. To a priest the picture of the great festivals came as a natural comparison, 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.

(1) In vision. The word *JHVH* of the Hebrew is probably a gloss. We 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 interrupts the discourse.

(4) *Breath* (= *spirit*) and *wind* are in form identical in Hebrew as in 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.

(5) The Prophet gives the interpretation of the vision. His object here, as 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 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, 4<sup>th</sup> or 3<sup>d</sup> 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<sup>M</sup>) 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 *Rāsh*, 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.

25 (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.

35 (16) *Gog* of the Hebrew is a gloss on *thee*.

(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 *hail-stones* compare 13, 11. 13.

## Notes on Chapter 39.

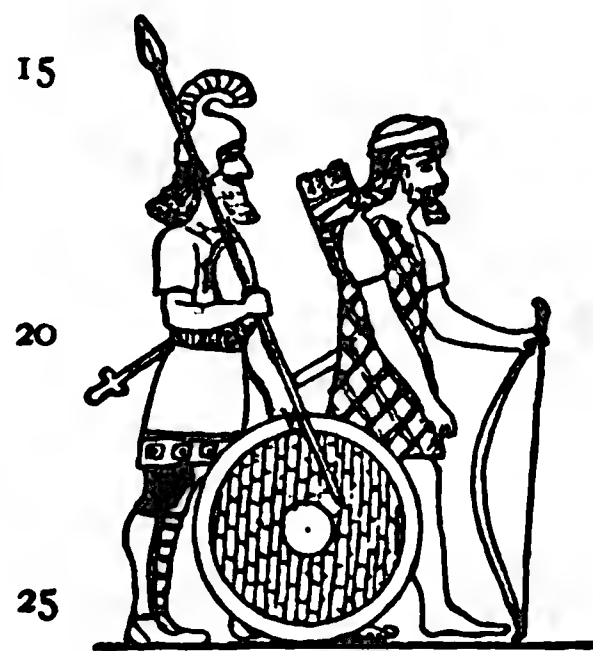
(1) The prediction of c. 39 is parallel to, but distinct from, that of c. 38, 39, 1 and was perhaps written at a different time. The picture in vv. 2-7 corresponds to that in 38, 18-23, only here the details of defeat in battle are 5 given.

(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. 8

(5) [*Buckler* (Heb. *magén*, Greek *aspis*, Lat. *clipeus*) is the smaller, *shield* 9 (Heb. *šinnáh*, Greek *thyreós*, Lat. *scutum*) the larger piece of defensive armor.



ASSYRIAN BUCKLER.

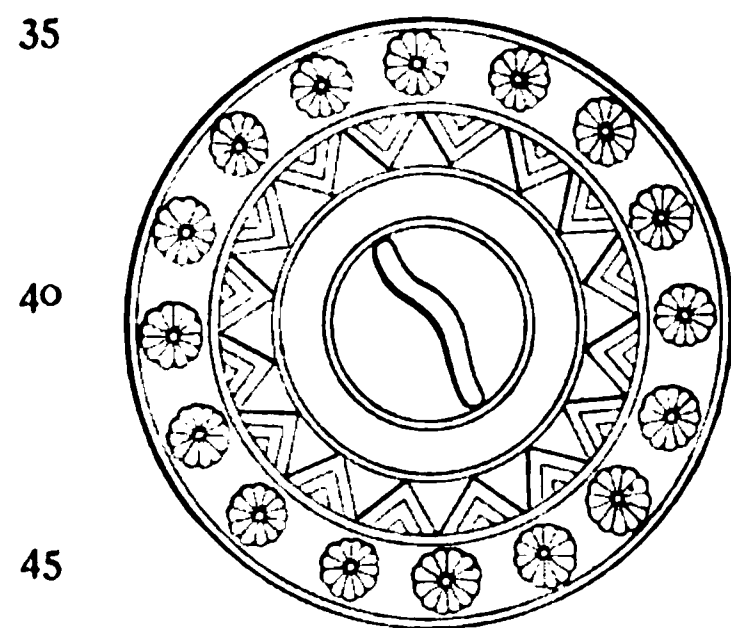
According to 1 Kings 10, 16 f.; 2 Chr. 9, 15 f. the shields seem to have been at least twice as large as the bucklers. The Roman shields were about 4 ft. long, 2½ ft. wide, and 3 in. thick. The diameter of the Assyrian round buckler (or target) was about 30 in. Shields and bucklers were generally made 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 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.



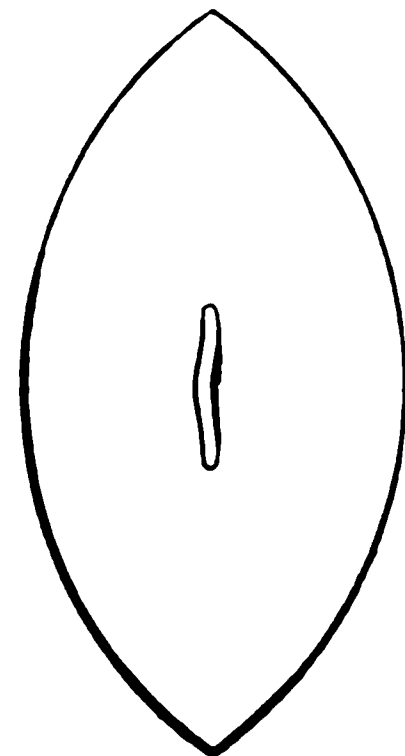
BACK OF BUCKLER.

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



BACK OF SHIELD.

*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) *Albarim* (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



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 *zébakh*, the sacrifice in which, after a portion of the meat had been offered to the deity, the rest was eaten by the worshipers (*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 *be'ar* is not appropriate; the sentence is one of promise. 26 The difference involves only a diacritical point (ב' for ב').

(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*  
 10 *out my spirit* occurs elsewhere in OT only in Joel 2, 28. 29, where it means *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-shanáh*). 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.]

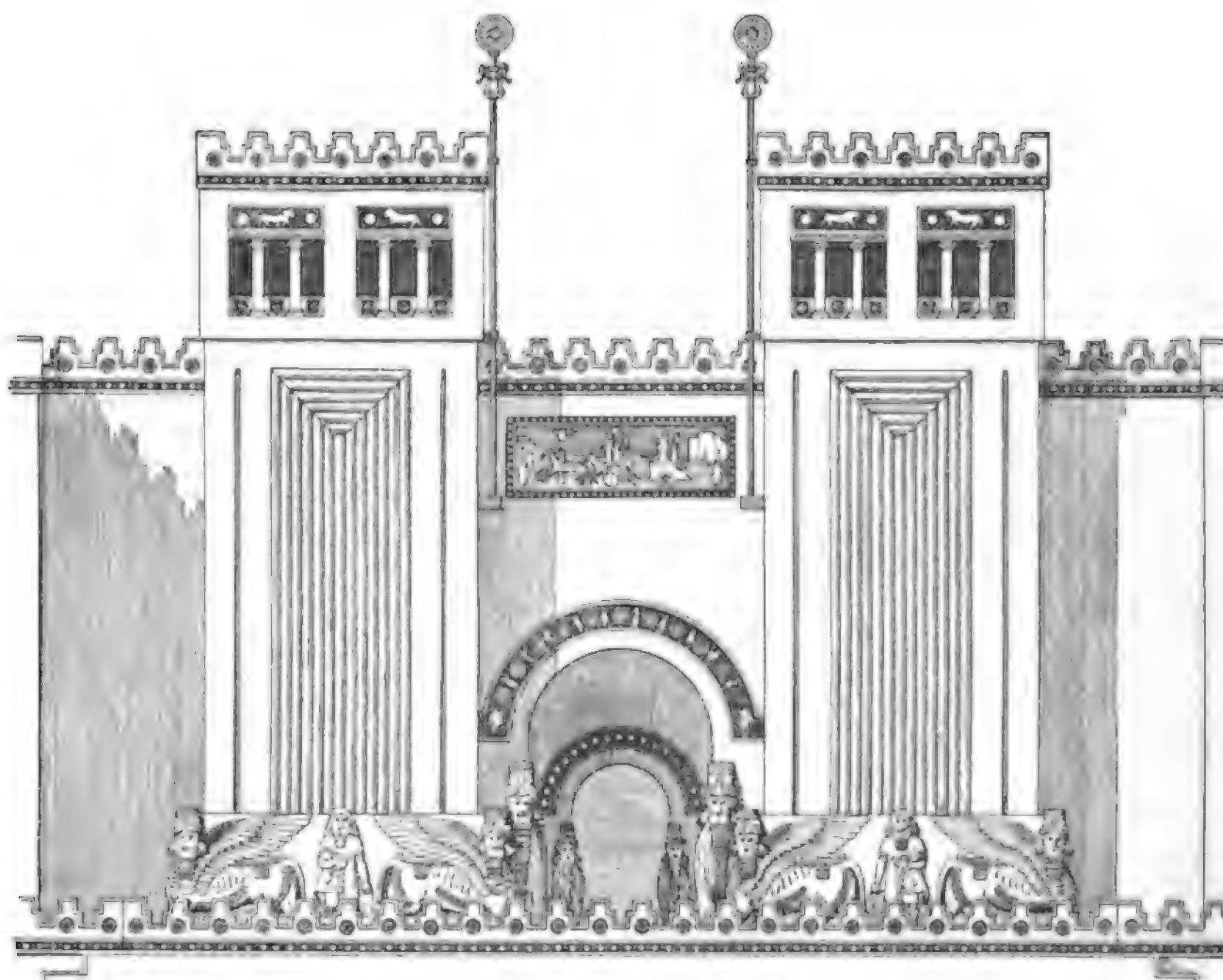
(4) The hill of the Temple, Zion, here conceived of as greatly increased in height, as in Is. 2, 2; Mic. 4, 1 (contrast Ps. 42, 6). This physical change (like that in Zech. 14, 4) seems to be meant literally.

(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 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.

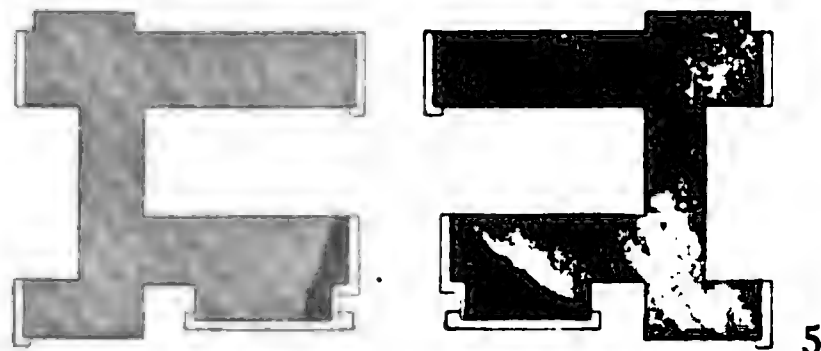


ASSYRIAN GATEWAY.

(9) The rendering *gateway* is here employed for the elaborate entrance, 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 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.

10 (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

20 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.

25 [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

45 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 40 statues have on their laps a tablet with a stylus (see above, p. 99, ll. 27 ff.)



TABLET ON THE KNEES OF THE STATUE.

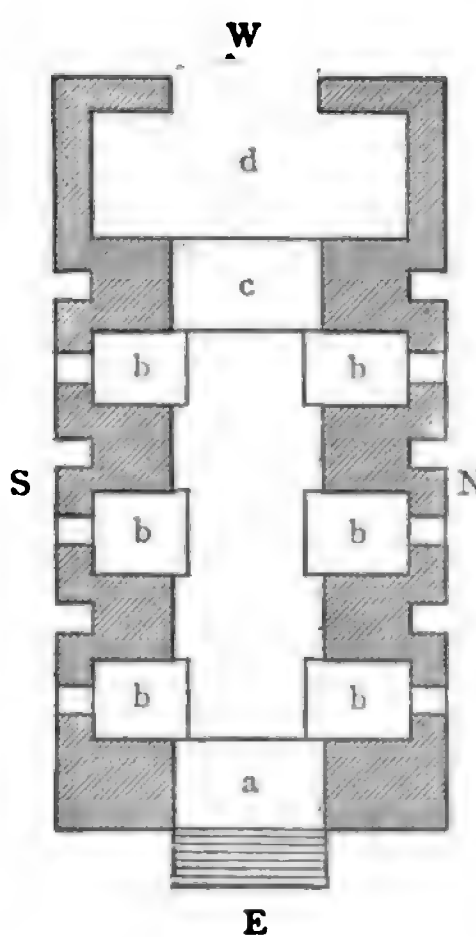
and a graduated rule, and on one of these tablets (statue B) we find, besides these implements, a neatly engraved plan of a fortress with towers, gates, &c. (cf. note on Josh. 18, 4). The tablet here figured is about  $7\frac{1}{2} \times 12\frac{1}{2}$  in. and about  $1\frac{5}{8}$  in. thick; the stylus is  $6\frac{3}{8}$  in. long; and the rule  $10\frac{3}{4}$  in. long,  $\frac{3}{4}$  in. wide, and  $\frac{3}{8}$  in. thick. This rule is divided into 16 *digits* or finger-breadths of 16.6 mm

or a little more than  $\frac{5}{8}$  in.,\* and some of these digits are subdivided into six *lines*. An ordinary cubit contains 30 digits, that is,  $19\frac{5}{8}$  in. (or 495 mm), 20 and a double-cubit (or yard) =  $39\frac{5}{8}$  (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-

25 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 30  $\frac{2}{3}$  of a Babylonian foot, that is,  $21\frac{3}{4}$  in. (or 550 mm). Herodotus (I, 178) states that the royal cubit was 3 35 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 40 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 45 (probably from the north side, 8, 3) outside the wall to the east gate, which was the most sacred entrance (44, 2).

(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



EAST OUTER GATEWAY.

buildings as the standard of measure. The Egyptian cubit was  $\frac{7}{8}$  in. shorter, viz. =  $20\frac{7}{8}$  in. (or 527 mm). The inscriptions on the statues of Gudea are translated in *Records of the Past*,<sup>2</sup> 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.]

(12) Instead of *came* 6 we must read *brought me*, as in vv. I. 17.

(13) The Prophet is led

\*A Babylonian *digit* (the sixteenth part of a cubit) =  $\frac{1}{2}$  *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 40  
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  
5 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 pro-  
jecting 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  
10 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  
15 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*) 11  
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  
20 *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.

(18) Over the whole roof; the outer walls of the gateway were about  $2\frac{1}{4}$  13  
feet thick.

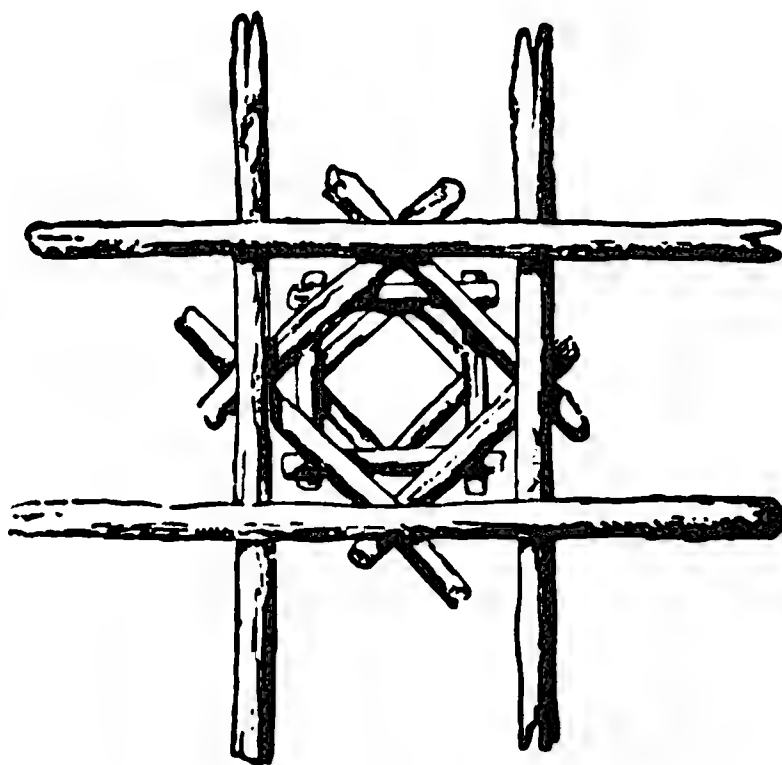
25 (19) *Door oppo-*  
*site door* is obscure,  
possibly meaning that  
the measurement was  
squarely transverse,  
30 and that one door  
stood exactly oppo-  
site another.

(20) Perhaps  
mere openings be-  
35 tween beams; the  
object was simply to  
admit light and air.  
The accompanying  
illustration represents

40 an Armenian louver,  
that is, an opening

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,  
l. 52), common in Assyrian sculptures, and thus stood appropriately at the  
45 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.

[The cut (from the Northwest Palace, Nimrod) on p. 182, below, represents  
a cultivated fig-tree (*figus carica*)\* with two human-bodied, winged genii  
50 holding strings of wild figs in their left hand, evidently for the purpose of  
caprification (cf. Amos 7, 14). The wild figs (*caprifici*) are infested with minute



ARMENIAN LOUVER.

in the centre of the  
roof of a house, fre-  
quently found in Ar-  
menian villages. As  
to the possibility  
that the Assyrian  
halls were roofed  
with beams laid hori-  
zontally, cf. LAYARD, 16  
*Nineveh*, 2, 259. The  
guard-rooms and ves-  
tibules here described  
might easily have  
been so roofed.

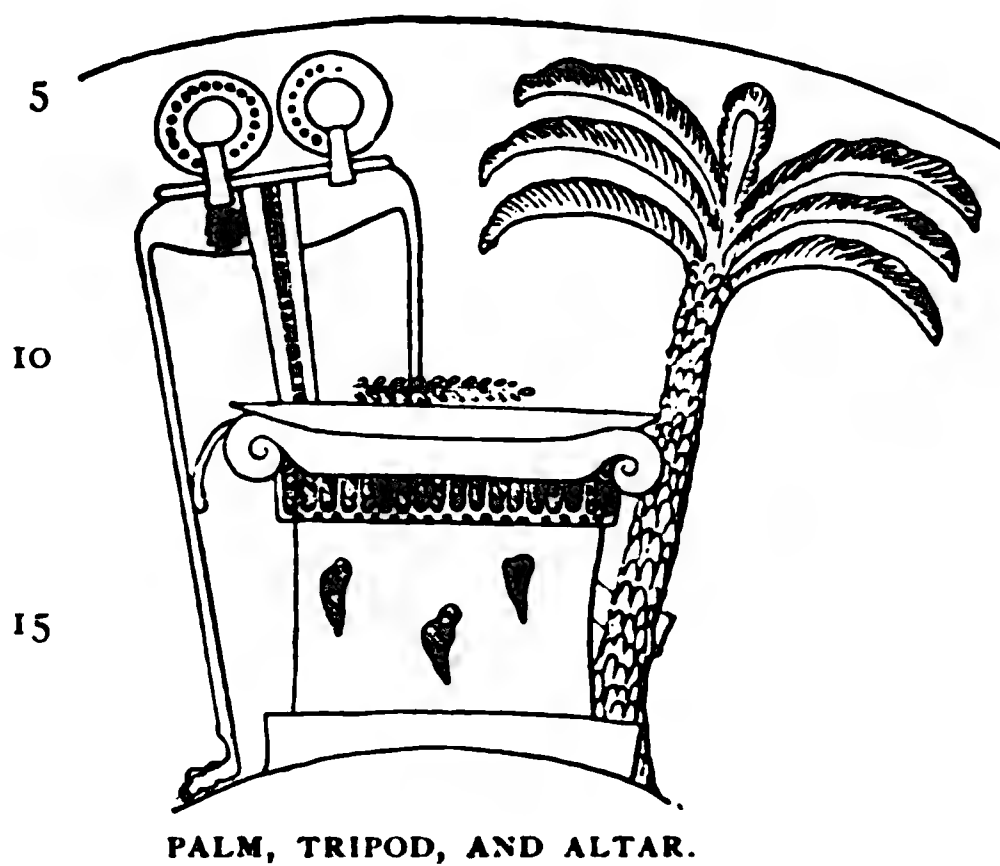
(21) The palms  
were real trees (in  
the Temple they were

\*For a more realistic Assyrian representation of fig-trees cf. the plate facing p.  
48 of *Isaiah*.

hymenopterous insects (*Blastophaga grossorum*) which effect fecundation by bringing the pollen of the male flowers into contact with the stigma of the

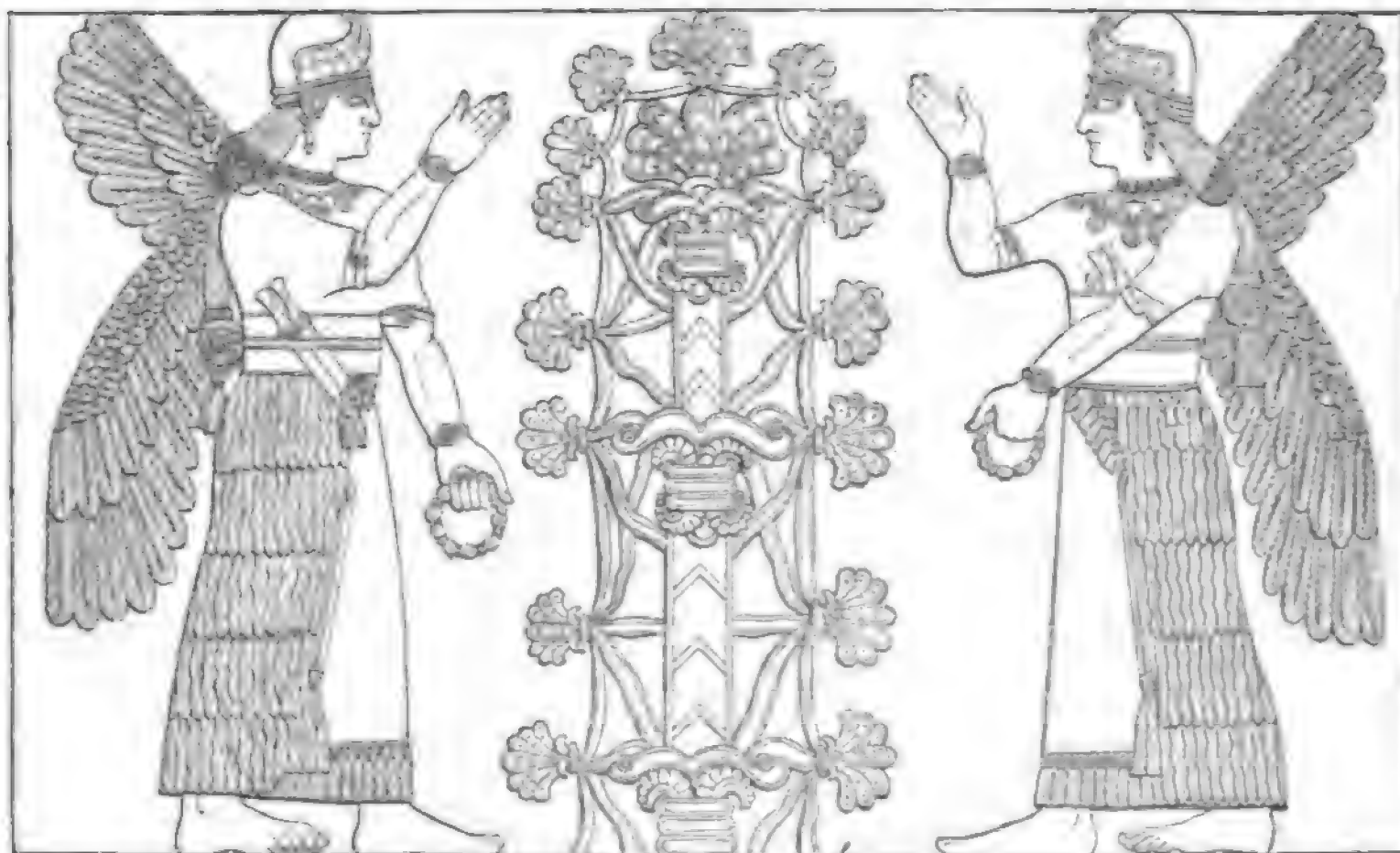
female flowers (cf. Pliny, *Nat. Hist.* 15, 21). The French traveler BALTHASAR DE MONCONYS relates that he was told during his stay at Alexandria, Egypt (February, 1647), that the women of the Greek islands used to hang rosaries of wild figs over the branches of the cultivated fig-trees.

Herodotus (1, 193) confuses this caprifigation of fig-trees (Greek *erinázein*) with the artificial fecundation (Greek *olyntházein*) of the female date-palm (*phoenix 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 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 *fallaga* or *laqqaha*). It is indispensable to a crop 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.

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 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 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 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 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 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 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-rosette, while the drawing of the stem 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 swiftmess).†

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. BONAIVIA, *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 40*  
*Babylonia and Assyria* (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),  
5 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.

10 (23) *Lower*, in distinction from that of the inner court, which was on a 18  
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).

15 (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 20  
that on the east (v. 6).

(26) The measurement would here naturally be northward, not *southward* 27  
as in the Received Text.

20 (27) The gateways of the inner court are identical in construction with 28  
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

25 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*  
30 *Monarchies, Babylonia*, c. 5), the object being prob-  
ably to make grades of isolation and sacredness.  
The accompanying diagram represents the ground  
plan of the larger temple of King  
Assurnâsirpal (884-860 B. C.); *a* is  
the outer court; *b*: the outer gate-  
way flanked by winged bulls; *c*: the  
vestibule; *d*: the inner gateway; *e*:  
35 the nave; *f*: the holy of holies with  
altar; *g*: priests' apartments.

(28) V. 30 is a corrupt repetition 30  
from the context, breaking the con-  
nection; see vv. 33-34.

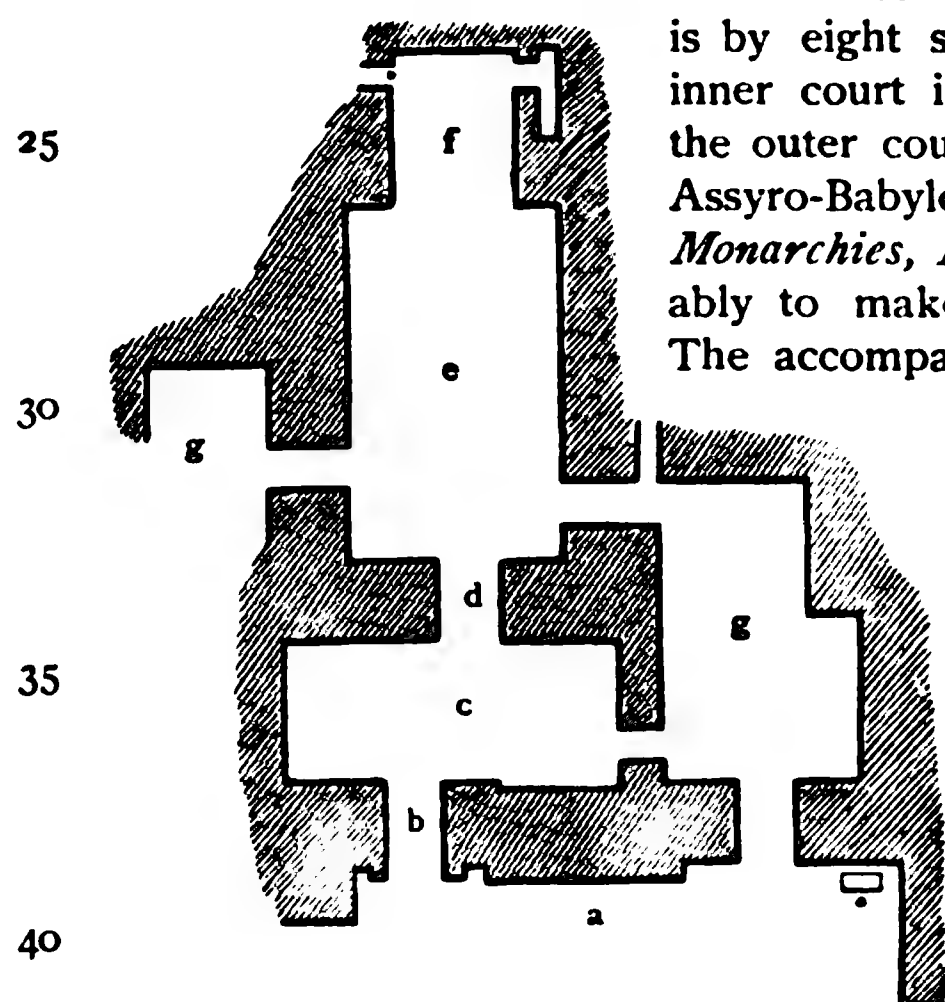
(29) It seems impossible to re- 38  
cover the precise description of this  
chamber; the Hebrew and Greek  
texts differ, and neither gives an

intelligible account. It is uncertain whether there was a chamber for each of  
45 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).

50 (32) Omitted in the Greek Bible; the statements in the text are too brief 39  
to enable us to decide on such a point. The description assumes a general  
knowledge of the conditions.



PLAN OF ASSYRIAN TEMPLE (NIMROD).

(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<sup>M</sup>) 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.

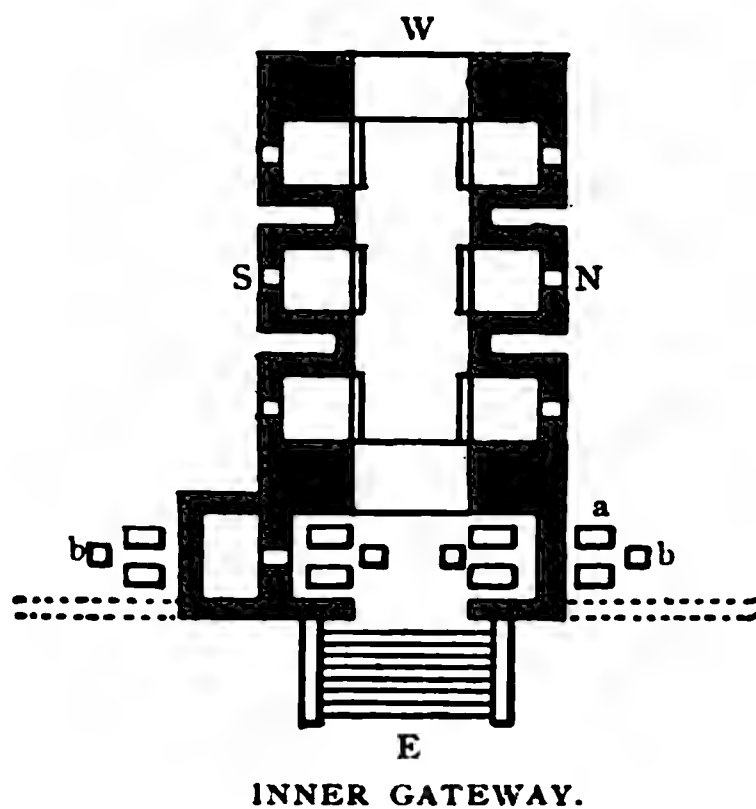
(37) These halls had pillars or colonnades in front (42, 6).—The Greek 44 Bible reads: *and he brought me into the inner court, and behold, in the inner court* &c., which is, perhaps, preferable to our revised Hebrew text.

(38) That is, 25 the Levites, the degraded priests, 44, 10-14. They seem to have done all the work in 30 the Temple (slaying 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.

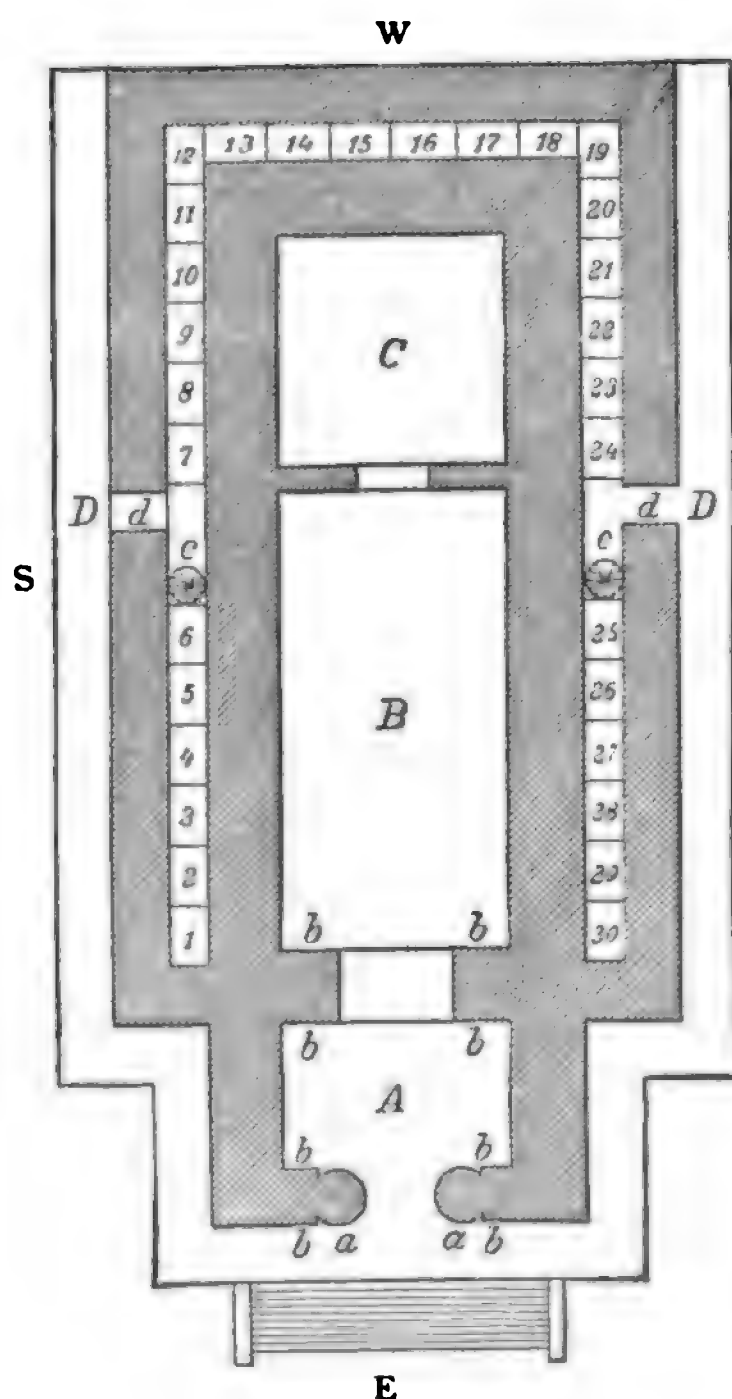
the numbers 1-30 indicate the *side-cells* in the first story (p. 187, l. 43); *a*: the two *pillars* (see next page); *b*: the *jamb*s (see above, l. 33); *c*: the *winding stair-ways* (p. 188, l. 8); *d*: the two *doors* opening on the platform (p. 188, l. 5).



INNER GATEWAY.

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

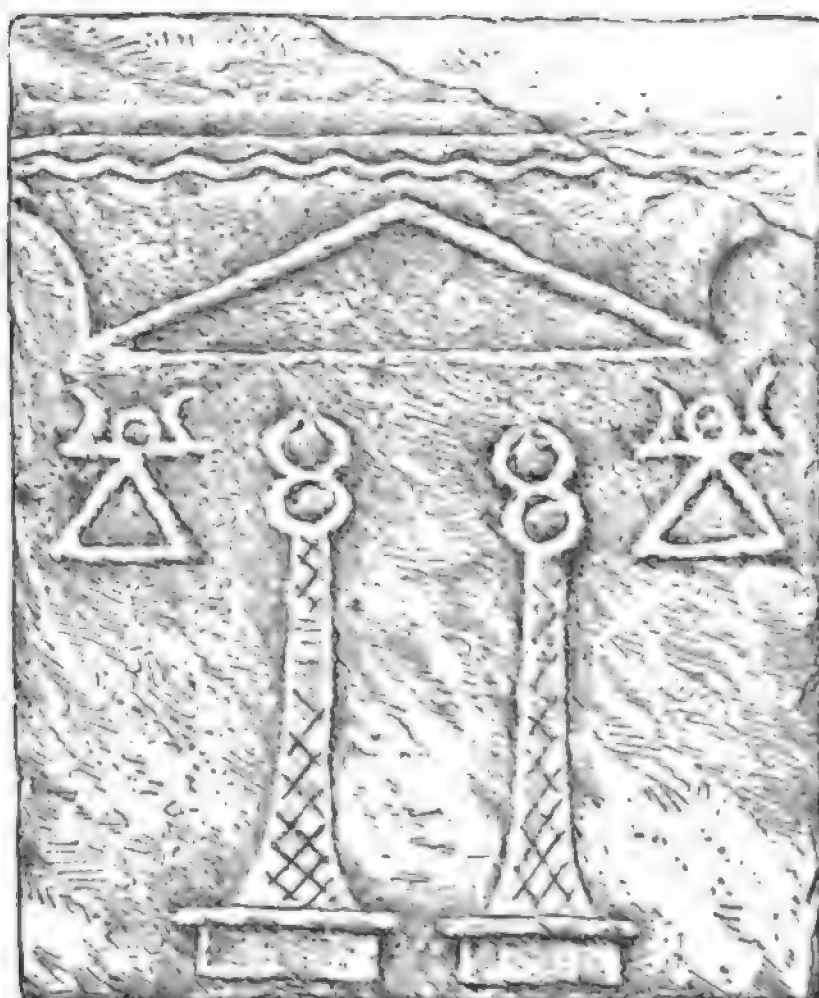


PLAN OF THE TEMPLE.

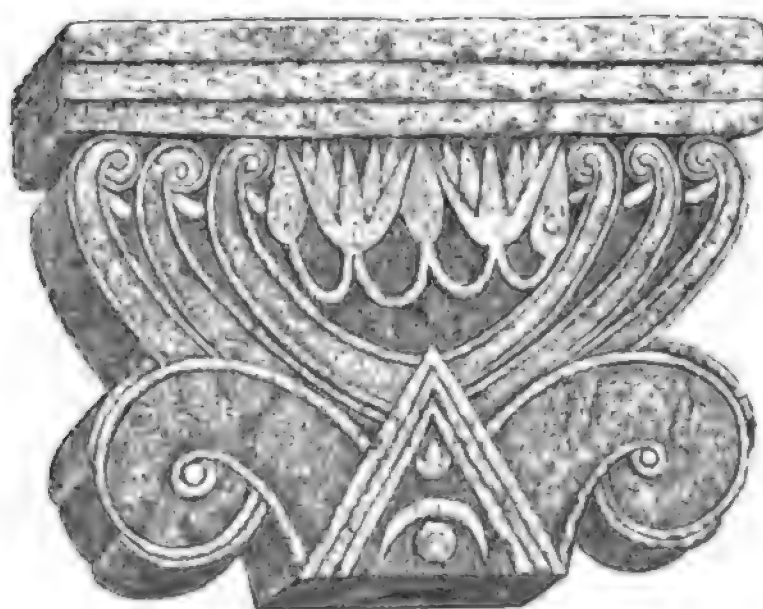
(41) The Greek 45 Bible gives the correct measurements. The porch (A) is 30 x 18 feet (*cf.* 1 Kings 6, 3); its entrance is 21 ft. wide, flanked by masonry (jambs) 4½ feet wide and 7½ feet thick. It 46 is a guard to the interior. The Temple stood on an elevated platform, approached by ten steps. In the 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

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*<sup>2</sup>, 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



CARTHAGINIAN PILLARS.



CYPRIOTE CAPITAL.

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



CYPRIAN COIN.



CYPRIAN COIN.



COIN OF BYBLOS.

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.]

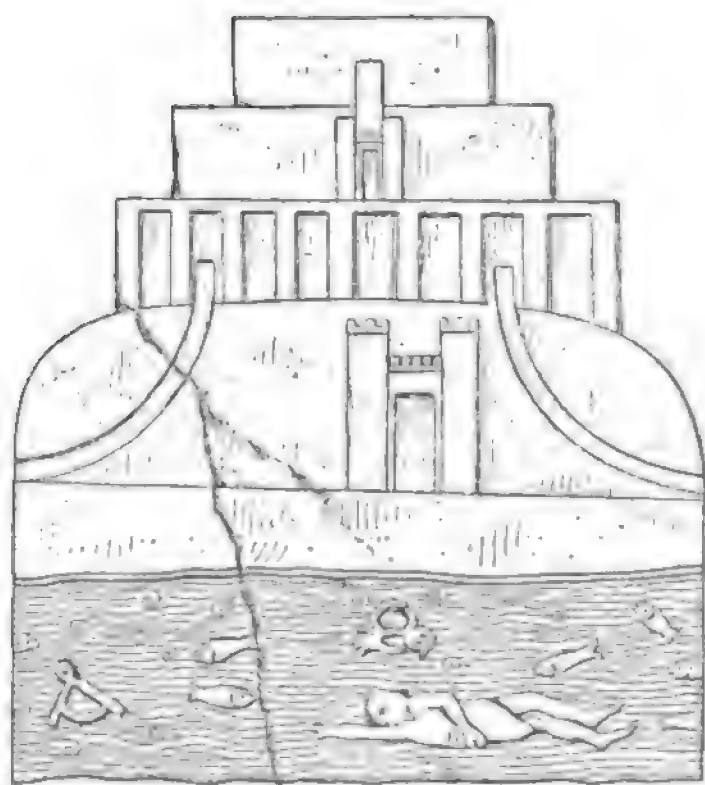
## Notes on Chapter 41.

(1) The larger room, Hebrew *hêkál* (*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 *hêkál*, 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 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 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 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 meagre, and the following account is only tentative. The service of the Temple seems to have required a number of adjoining rooms, perhaps for the storage of utensils, gifts, &c. Around the Temple, probably on two sides 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). On this was built the three-story structure, containing 90 rooms (v. 6). The rooms in the first story (p. 185, 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 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 (*Sagqâra*), 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<sup>a</sup>  
25 100, and the *galleries* must have been in the thickness of the wall. The term  
so rendered (*attiq* or *attûq*) is of uncertain meaning.

(10) The Hebrew text is here emended after 1 Kings 6, 4. 15.

15<sup>b</sup>

\*It seems improbable that the Babylonian forms were derived from the Egyptian;  
nor is it likely that the two arose independently.

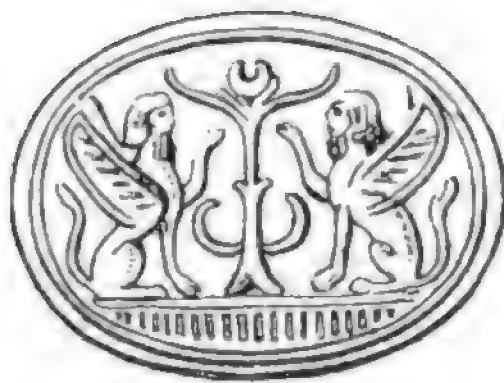
(11) Literally, *windows of closed* (or, *inframed*) *beams*, simple openings 41, 16 between the beams, in the façade, and perhaps on the sides, if the side structure containing the cells was not as high as the Temple. Cf. the illustration in note 20 on c. 40 and the façades of the temples of Byblos 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*. 22

(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 25 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<sup>a</sup>).  
 VV. 10<sup>b</sup>-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 CHIPIEZ, *Histoire de l'Art*,  
 25 iv; *Palestine Exploration Fund, Quarterly Statements*, 1880-1897. CHIPIEZ'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  
 30 ornamentation. Nevertheless the structure, as Ezekiel conceived it, was an  
 imposing one, and its details were well fitted to embody his idea of ecclesias-  
 tical 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

(3) Cf. 3, 23; 8, 4. The cherub-chariot reappears.

(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 restora-  
 tion, 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.

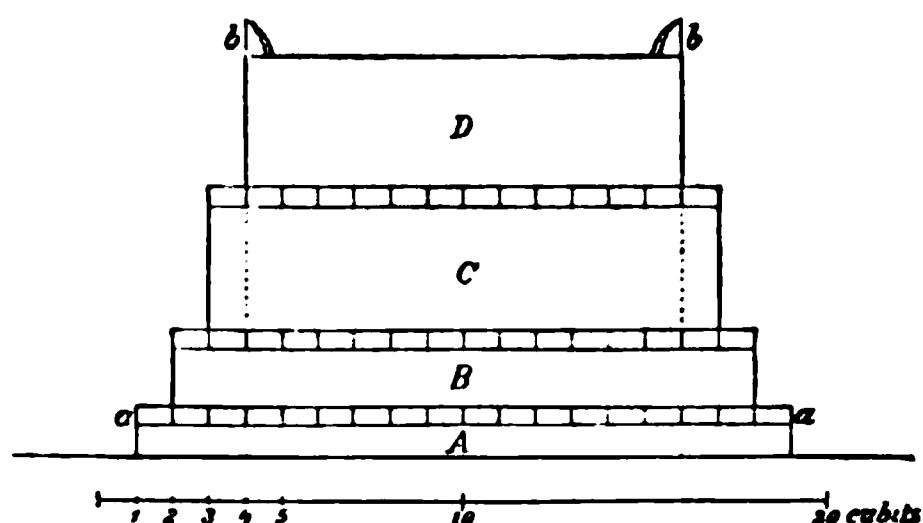
(8) A scribal gloss on *corpses*. The connection calls for the rendering *when they die or in their death* (RV<sup>M</sup>), not *their high-places* (ARV).

(9) In the new order of things the Temple is to be taken out of the royal 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 following clause.

(10) No part of the mountain-top was to be given up to royal residence or 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. 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, perhaps, projections to which the victims 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 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 CHIPIEZ, *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.

50 (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.



PHŒNICIAN ALTAR, MALTA.

(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 Canaan, sanctuaries were commonly on hill-tops (*cf.* above,

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 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: Μηθυνα αλλογενη εισπο|ρευεσθαι εντος του πε|ρι το ιερον τρυφακτου και|περιβολου ος δ' αν λη|φθη εαντω αιτιος εσ|ται δια το εξακολου|θειν 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 (*kemanim*), 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 20 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 45 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 sacred- 44  
ness 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  
10 (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 inter-  
fere with the priest's discharge of his duties. With these customs there were  
15 at this time, possibly, idolatrous associations (Deut. 14, 1). The Greek Bible,  
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 con-  
nected, 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. 28
- (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.*,<sup>2</sup> 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. *minkháh*) 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. *khattáth*) was usually a bullock or a goat, chiefly for ceremonial offenses; the guilt-offering (Heb. *ashám*) 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 *ashám* and *khattáth* 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. *khérem*) 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.

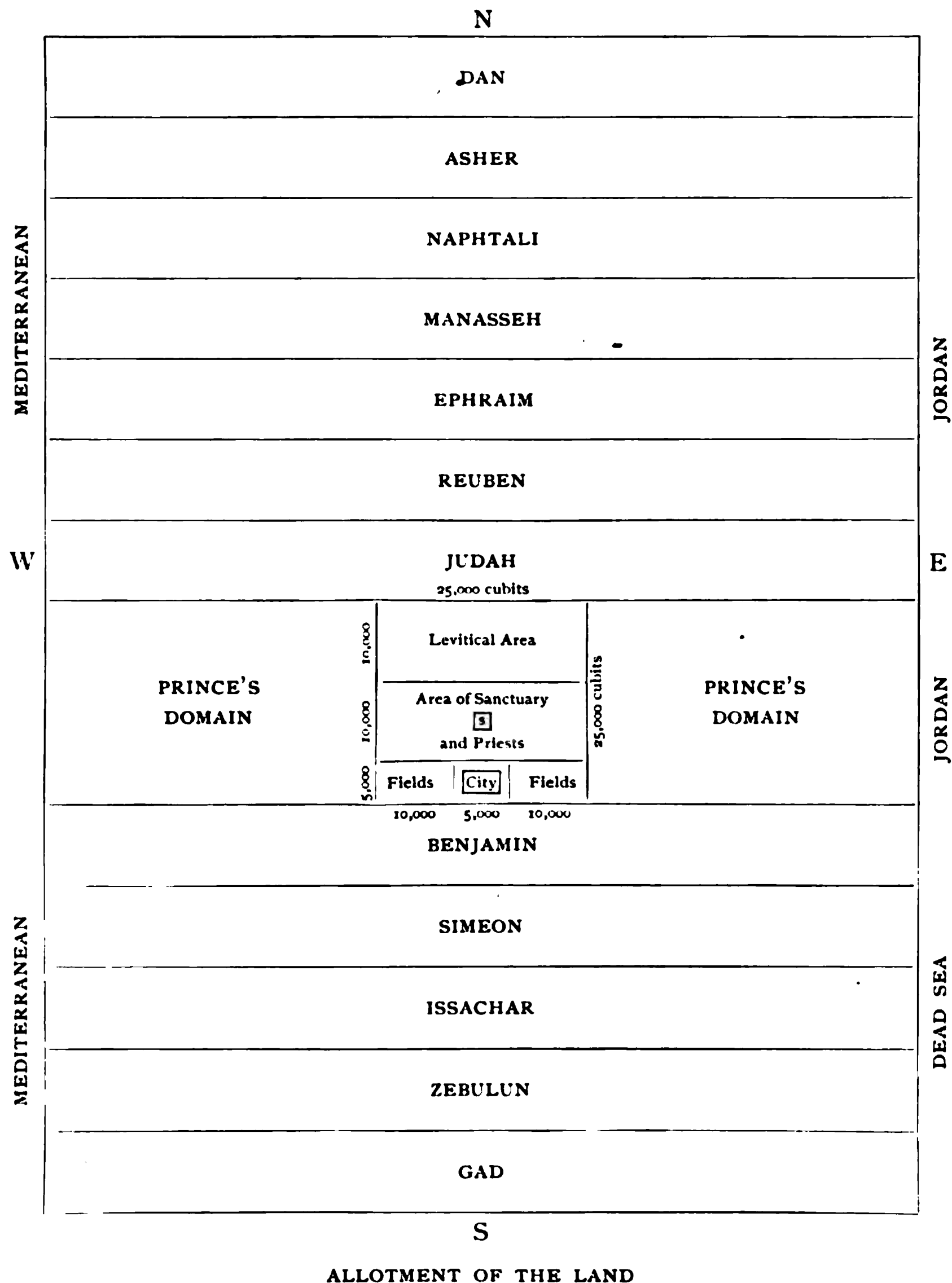
(1) Literally, *offer an oblation to JHVH* (so ARV); cf. 48, 8 ff. and *Leviticus*, 45, 1 p. 69, l. 28. Expecting the whole land of Canaan to belong to Israel on the return from Exile, Ezekiel makes ample arrangements for the Temple and its ministers. The Temple is to be independent of both prince and people, a provision 30 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  
5 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  
10 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 *manéh* (mina),  
in the Babylonian 60; but in Hebrew weights a *manéh*, 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



ASSYRIAN BRONZE WEIGHT.

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) LAYARD found a  
whole series of bronze lion-weights,  
of various dimensions, diminishing in  
size from the largest, which was about

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,  
40 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 hun- 13  
dredth; 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, 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 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, 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. *pésakh*) 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 nineteenth day of the month was regarded by the Babylonians as a sabbath, probably because it was the 49<sup>th</sup> 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. *'oldh*) 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. *kātl*). 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

10 (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 20 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.



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 repre- 20 sents 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

30 (16) See note 19 on chapter 44.

(17) The word omitted is unintelligible; it seems to be canceled in the 22 Heb. text.

### Notes on Chapter 47.

(1) This representation is possibly based on an actual spring or other 47, 1 35 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.

45 (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.

50 (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 palmorumque 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 *Adlun*, on the Mediterranean, not far north of  
35 Tyre, and Hazar-enan with *Hazûreh*, a little northeast of Bâniâs. 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 (*Bâniâs*, 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 JHVH and were to all  
intents 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
- 5 (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, 15 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 20 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 three in extent; see above, p. 196, l. 36; also p. 179, note †. There is no 25 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
- 30 (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. 30a 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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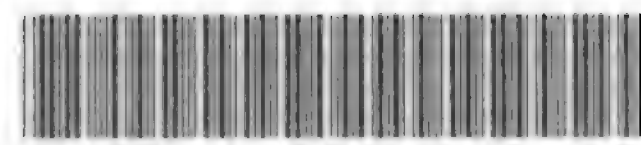
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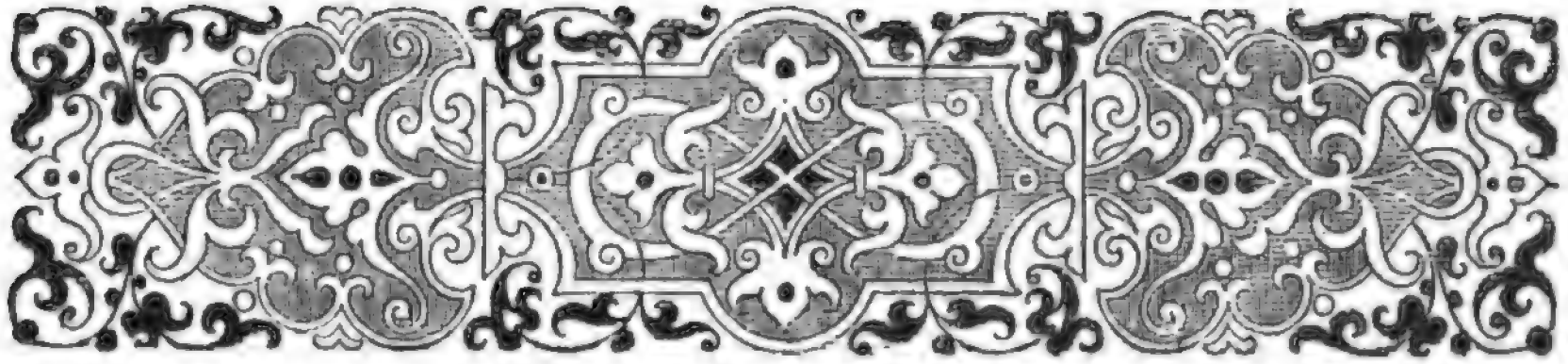




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- (א) 1.3.2 בחמשה לחדש היא השנה החמישית לנלות המלך יויכין: י-יה- היה דבר יהוה אל יחזקאל בן בוזי הכהן בארץ כשדים על נהר כבר \* (ב) 4 מתוך האש
- (ג) 9.8 ופניהם וכנפיהם לארבעתם: חבלת אשה אל אחתה כנפיהם לא יספו בלכתן איש אל עבר פניו ילכו: \* (ד) 11 ופניהם \* (ה) 13 היא מתהלכת בין החיות
- (ו) 14 והחיות יצוא ושוב כמראה הקנקן: \* (ז) 16.17 החיות \* (ח) 16 ומעשיהם
- (י) 18 וגבה להם ויראה להם ונפתם \* (י) 18 שמה הרוח ללכת והאופנים ינשאו לעמתם
- (א) 22 הגורא \* (ב) 23 לאיש שמים מכסות להנה
- (ג) 23 להנה \* (ד) 26 ויהי קול מעל לרקיע אשר על ראשם בעמדם תרפינה כנפיהן:

- 1,27 מלמעלה: ואֵרָא כְּעֵין חֲשַׁמֶּל כְּמֵרָאָה אֵשׁ יֹנְגָהּ לֵה סְבִיב מֵמֵרָאָה מִתְּנִיו וּלְמַעְלָה  
 28 וּמֵמֵרָאָה מִתְּנִיו וּלְמַטָּה רֵאִיתִי כְּמֵרָאָה אֵשׁ יֹנְגָהּ לוֹ סְבִיב: כְּמֵרָאָה הִקְשֵׁת אֲשֶׁר  
 יְהִיָּה בַעֲנַן בְּיוֹם הַנֶּשֶׁם כֵּן מֵרָאָה הַגִּגֵּה סְבִיב  
 הוּא מֵרָאָה דְּמוּת כְּבוֹד יְהוָה וְאֵרָאָה וְאֵפֶל עַל פָּנָיו וְאֲשַׁמַּע קוֹל מִדְּבָר:  
 2,2 א וַיֹּאמֶר אֵלַי בֶּן אָדָם עֲמֹד עַל רִגְלֶיךָ וְאִדְּבַר אֵתְךָ: וַתָּבֹא בִי רוּחַ כַּאֲשֶׁר דִּבֶּר אֵלַי 5  
 וַתַּעֲמִידֵנִי עַל רִגְלֵי וְאֲשַׁמַּע אֵת מִדְּבָר אֵלַי:  
 3 וַיֹּאמֶר אֵלַי בֶּן אָדָם שׁוּלַח אֲנִי אוֹתְךָ אֶל בֵּית־יִשְׂרָאֵל «הַמּוֹרְדִים אֲשֶׁר מֵרְדּוּ  
 4 בִּי הֵמָּה וְאֲבוֹתֵם עַד עַצֵּם הַיּוֹם הַזֶּה:» אֲנִי שׁוּלַח אוֹתְךָ אֲלֵיהֶם וְאֲמַרְתָּ אֲלֵיהֶם  
 ה כֹּה אָמַר אֲדֹנִי יְהוָה: וְהֵמָּה אִם יִשְׁמְעוּ וְאִם יִחְדְּלוּ כִּי בֵית מְרִי הֵמָּה וַיִּדְּעוּ כִּי  
 6 גִּבְיָא הִיָּה בְּתוֹכָם: וְאַתָּה בֶּן אָדָם אֵל תִּירָא מֵהֶם וּמִדְּבָרֵיהֶם אֵל תִּירָא כִּי סָרְבִים 10  
 וּסְלוֹנִים אוֹתְךָ וְאֵת־עַקְרָבִים אַתָּה יוֹשֵׁב מִדְּבָרֵיהֶם אֵל תִּירָא וּמִפְּנֵיהֶם אֵל תַּחַת  
 7 כִּי בֵית מְרִי הֵמָּה: וּדְבַרְתָּ אֵת דְּבָרֵי אֲלֵיהֶם אִם יִשְׁמְעוּ וְאִם יִחְדְּלוּ כִּי «בֵּית־מְרִי הֵמָּה:  
 8 וְאַתָּה בֶּן אָדָם שִׁמַּע אֵת אֲשֶׁר אֲנִי מִדְּבָר אֲלֶיךָ אֵל תְּהִי מְרִי כְּבֵית הַמְּרִי  
 9 פֶּצֶה פִּיךָ וְאָכַל אֵת אֲשֶׁר אֲנִי נָתַן אֲלֶיךָ: וְאֵרָאָה וְהִנֵּה יָד שְׁלוֹחָה אֵלַי וְהִנֵּה בְּיָדִי  
 י מִגִּלְת־סֵפֶר: וַיִּפְרֹשׁ אוֹתָהּ לִפְנֵי וְהִיא כְּתוּבָה פָּנִים וְאַחֲרֵי וּכְתוּב יְעִלֶיךָ קִינִים 15  
 3,2 א וְהִנֵּה וְהִי: וַיֹּאמֶר אֵלַי בֶּן אָדָם אֵת אֲשֶׁר תִּמְצָא אָכֹל אָכֹל אֵת הַמִּגִּלָּה הַזֹּאת  
 3,2 וְלֶךְ דִּבֶּר אֶל בֵּית יִשְׂרָאֵל: וְאִפְתַּח אֵת פִּי וַיֹּאכְלֵנִי אֵת הַמִּגִּלָּה<sup>8</sup>: וַיֹּאמֶר אֵלַי בֶּן  
 אָדָם בְּטֶגֶן תֹּאכַל וּמַעֲיֵךְ תִּמְלֹא אֵת הַמִּגִּלָּה הַזֹּאת אֲשֶׁר אֲנִי נָתַן אֲלֶיךָ וְאָכַלְתָּ:  
 וְתִהְיֶה בְּפִי כְּדֹבֶשׁ לְמַתּוֹק:  
 4,4 וַיֹּאמֶר אֵלַי בֶּן אָדָם לֶךְ בָּא אֶל בֵּית יִשְׂרָאֵל וּדְבַרְתָּ בְּדִבְרֵי אֲלֵיהֶם: כִּי לֹא 20  
 6 אֵל עִם עֲמֻקֵּי שִׁפָּה וְכִבְדִּי לִשְׁוֹן אַתָּה שְׁלֹחִי: «לֹא אֵל עֲמִים רַבִּים עֲמֻקֵּי שִׁפָּה  
 וְכִבְדִּי לִשְׁוֹן אֲשֶׁר לֹא תִשְׁמַע דְּבָרֵיהֶם אִם־» אֲלֵיהֶם שְׁלַחְתִּיךָ הֵמָּה יִשְׁמְעוּ אֲלֶיךָ:  
 7 וּבֵית יִשְׂרָאֵל לֹא יֵאָבֹד לִשְׁמַע אֲלֶיךָ כִּי אֵינָם אֲבוֹתֵם לִשְׁמַע אֵלַי כִּי כָל בֵּית יִשְׂרָאֵל  
 8 חֻזְקִי מִצַּח וְקִשֵּׁי לֵב הֵמָּה: הִנֵּה נָתַתִּי אֵת פִּנְיִךְ חֻזְקִים לְעֵמֶת פְּנֵיהֶם וְאֵת מִצַּח  
 9 חֻזֵּק לְעֵמֶת מִצַּח: כְּשִׁמְרֵי חֻזֵּק מִצַּח נָתַתִּי מִצַּח לֹא תִירָא אוֹתָם וְלֹא תַחַת 25  
 י מִפְּנֵיהֶם כִּי בֵית מְרִי הֵמָּה: וַיֹּאמֶר אֵלַי בֶּן אָדָם אֵת כָּל דְּבָרֵי אֲשֶׁר אִדְּבַר אֲלֶיךָ  
 11 קַח בְּלִבְכֶּךָ וּבְאֹזְנֶיךָ שִׁמַּע: וְלֶךְ בָּא אֶל הַגּוֹלָה אֶל בְּנֵי עַמֶּךָ וּדְבַרְתָּ אֲלֵיהֶם וְאֲמַרְתָּ  
 אֲלֵיהֶם כֹּה אָמַר אֲדֹנִי יְהוָה אִם יִשְׁמְעוּ וְאִם יִחְדְּלוּ:  
 13,12 וְתִשְׁאַנֵּי רוּחַ וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל בְּרוּם: כְּבוֹד יְהוָה מִמְּקוֹמוֹ: וְקוֹל  
 כְּנָפֵי הַחַיּוֹת מְשִׁיקוֹת אֵשׁ אֶל אוֹתָהּ וְקוֹל הָאוֹפָנִים לְעֵמֶתָם וְקוֹל רַעַשׁ גְּדוֹל: 30  
 14,10 וְרוּחַ גִּשְׁאֲתָנִי וְתִקְחֵנִי וְאֶלְכֵנִי בַחֲמַת רוּחִי וַיֵּד יְהוָה עָלַי חֻזְקָה: וְאֲבֹא אֶל  
 הַגּוֹלָה תֵּל אֲבִיב<sup>9</sup> יַעֲלֶה גֹהֵר כְּבָרִי וְאֶשֶׁב שָׁם שִׁבְעַת יָמִים מְשֻׁמִּים בְּתוֹכָם:  
 17,16 וַיְהִי מִקְצֵה שִׁבְעַת יָמִים «הִיָּה» דִּבֶּר יְהוָה אֵלַי לֵאמֹר: בֶּן אָדָם צִפֵּה נִתְתִּיךָ  
 18 לְבֵית יִשְׂרָאֵל וְשִׁמַּעְתָּ מִפִּי דִבֶּר וְהוֹדֵרְתָּ אוֹתָם מִמֶּנִּי: בְּאֲמָרִי לְרַשַׁע מוֹת תָּמוּת 35  
 יִלֹּא דְבַרְתָּ לְהוֹדִיר «ה־רַשַׁע מִדְּרָכּוֹ הִרְשָׁעָה לְחִיתּוֹ הוּא<sup>1</sup> בְּעֹנֹו יָמוּת וְדָמוֹ מִיֶּדֶךָ  
 19 אֲבָקֶשׁ: וְאַתָּה כִּי הוֹדֵרְתָּ «ה־רַשַׁע וְלֹא שֶׁב מִרְשָׁעוֹ וּמִדְּרָכּוֹ הִרְשָׁעָה הוּא בְּעֹנֹו יָמוּת  
 כ וְאַתָּה אֵת נַפְשֶׁךָ הַצֵּלְתָּ: וּבִשְׁוֹב צָדִיק מִצְדָּקוֹ וְעָשָׂה עוֹל וְנָתַתִּי מִכְשׁוֹל לִפְנֵי  
 הוּא יָמוּת כִּי לֹא הוֹדֵרְתָּ בַחֲסָאָתּוֹ יָמוּת וְלֹא תִּזְכֹּרֵן צְדָקָתִּי־וֹ אֲשֶׁר עָשָׂה וְדָמוֹ

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- (ט) 3,2 אֵל גִּים • (פ) קִשְׁעוּ בִי • (ז) 4 וְהַגִּימִים קִשְׁי פָּנִים וְחֻזִּי לֵב • (ח) 3,2 הוֹאֵת  
 (ט) 3,2 אֵל בֵּית יִשְׂרָאֵל • (י) 6 לֹא • (י) 14 מֵר • (י) 3,2 הִשְׁבִּים  
 (י) 10 וְאֲשֶׁר הֵמָּה יוֹשְׁבִים שָׁם • (י) 18 וְלֹא הוֹדֵרְתָּ • (י) 1 רַשַׁע

מידך אבקש: ואתה כי הזהרתו לבלתי חטא<sup>א</sup> והוא חטא בחטאתו ימות ואתה 3,21  
את נפשך הצלת:

ותהי עלי<sup>ז</sup> יד יהוה ויאמר אלי קום צא אל הבקעה ושם אנכר אותך: ואקום 23,22  
5 ואצא אל הבקעה והנה שם כבוד יהוה עמד ככבוד אשר ראיתי על נהר כבר  
ואפל על פני: ותבא בי רוח ותעמדני על רגלי וינכר אתי ויאמר אלי בא הפגר 24  
בתוך ביתך: ואתה בן אדם הנה נתתי עליך עבותים ואסרתוך בהם ולא תצא כה  
בתוכם: ולשונך אדביק אל חפך ונאלמט ולא תהיה להם לאיש מוכיח כי בית 26  
מרי המה: ובכברי אותך אפתח את פך ואמרת אליהם כה אמר אדני יהוה 27  
10 השמע ישמע והתדל יחדל כי בית מרי המה:  
ואתה בן אדם קח לך לבנה ונתת<sup>י</sup> אותה לפניך וחקות עליה עיר<sup>ה</sup>: א,4  
ונתת<sup>י</sup> עליה מצור ובנית עליה דִּיק ושפכת עליה סללה ונתת<sup>י</sup> עליה מחנות 2  
ושם עליה כרים סביב: ואתה קח לך מחבת ברזל ונתת<sup>י</sup> אותה קיר ברזל 3  
בינך ובין העיר והכינת<sup>י</sup> את פניך אליה והיתה במצור וצרת עליה אות היא 15  
לבית ישראל:  
ואתה שכב על צדך השמאלי ונשאת את עון בית ישראל<sup>י</sup> מספר הימים 4  
אשר תשכב עליו תשא את עונם: ואני נתתי לך את שני עונם למספר ימים - ח  
מא-ה- ותשעים יום ונשאת עון בית ישראל: וכלית את אלה ושכבת על צדך 6  
הימני<sup>ב</sup> ונשאת את עון בית יהודה ארבעים יום לשנה נתתיו לך:  
20 ואל מצור ירושלם תכין פניך וזרעך חשופה ונבאת עליה: והנה נתתי עליך 7,8  
עבותים ולא תהפך מצדך אל צדך עד כלותך ימי מצורך: ואתה קח לך חפץ<sup>ג</sup> 9  
ושערים ופול וערשים ודחן וקפצים ונתת<sup>י</sup> אותם בכלי אחד ועשית אותם לך ללחם  
מספר הימים אשר אתה שוכב על צדך - מא-ה- ותשעים יום תאכלנו: ומאכלך תאכל<sup>ד</sup> 1  
במשקול עשרים שקל ליום מעת עד עת תאכלנו: וענת שערים תעשיגה והיא 12  
25 בנללי צאת האדם תענגנה לעיניהם: ומים במשורה תשתה ששית ההין מעת עד 11  
עת תשתה: ויאמר<sup>ה</sup> ככה יאכלו בני ישראל את לחמם ממא בנוים אשר אדיחם 13  
שם: ואמר אלה אדני יהוה הנה נפשי לא מקפאה ונבלה וטרפה לא אכלתי 14  
מנעורי ועד עתה ולא בא בפי בשר פגול: ויאמר אלי ראה נתתי לך את צפיי<sup>עי</sup> 10  
הבקר תת גללי האדם ועשית את לחמך עליהם: ויאמר אלי בן אדם הנני שבר 16  
30 מפה לחם בירושלם ואכלו לחם במשקל ובדאגה ומים במשורה ובשפמון ישתו:  
למען יחסרו לחם ומים ונשמו איש ואחיו ונמקו בעונם: 17  
ואתה בן אדם קח לך חרב חדה תער הגלבים תקחנה לך והעברת על א,5  
ראשך ועל זקנך ולקחת לך מאוני משקל וחלקתם: שלשית באור תבעיר 2  
בתוך העיר כמלאת ימי המצור ויאת השלשית תפה בחרב סביבותיה והשלשית  
35 תורה לרוח<sup>י</sup>: ולקחת משם מעט במספר וצרת אותם בכנפך: ומהם עוד תקח 4,3  
והשלכת אותם אל תוך האש ושרפת אתם באש<sup>ג</sup> -ואמרת- אל יכלי בית ישראל:  
כה אמר אדני יהוה זאת ירושלם בתוך הגוים שמתיה וסביבותיה -ה-ארצות: ויאמר 6,ה  
את משפטי לרשעה מן הגוים ואת חקותי מן הארצות אשר סביבותיה כי במשפטי  
מאסו וחקותי לא הלכו בהם: לכן כה אמר אדני יהוה יען המלתיכם מן הגוים 7

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(א) 3,21 צדיק • (ב) לא • (ג) 22 שם • (ד) א,4 את ירושלם • (ה) 4 עליו  
(ו) 4,6 שנית • (ז) 4,1 אשר • (ח) 13 יהוה  
(י) 5,2 לקחת • (י) ותרב אריק אחריהם • (ל) 4 מפגו תצא אש

- 5 אשר סביבותיכם בחקותי לא הלכתם ואת משפטי לא עשיתם וכמשפטי הגוים  
 8 אשר סביבותיכם -עשיתם: לכן כה אמר אדני יהוה הנני עליך גם אני ועשיתי  
 9 בתוֹכך משפטים לעיני הגוים: ועשיתי בך את אשר לא עשיתי ואת אשר לא  
 10 אעשה כמלו עוד יען כל תועבתך: לכן אבות יאכלו בנים בתוֹכך ובנים יאכלו  
 11 אבותם ועשיתי בך שפטים וזריתי את כל שאריתך לכל רוח: לכן חי אני נאם  
 5 אדני יהוה אם לא יען את מקדשי טמאת בכל שקוציך ובכל תועבתך וגם אני  
 12 אעשה בחמה: ולא תחוס עיני וגם אני לא אחמול: שלשתך בדבר ימותו וברעב  
 יכלו בתוֹכך והשלשית בתרב יפלו סביבותיך והשלשית לכל רוח אורה ותרב  
 13 אריק אתריהם: וכלה אפי והנחותי חמתי במ והנחמתי וידעו כי אני יהוה  
 14 דברתי בקנאתי בכלותי חמתי במ: ואתנך לתרבה ולחרפה בגוים אשר  
 10 סביבותיך לעיני כל עובר: והיית -חרפה וגדופה מוסר ומשמה לגוים אשר  
 16 סביבותיך בעשותי בך שפטים באף ובחמה ובתכחות חמה: בשלחי את תנייז  
 הרעים בכם אשר היו למשחית-<sup>8</sup> ורעב אסף עליכם ושברתי לכם מטה לחם:  
 17 ושלחתי עליכם יחיה רעה ושפלך ודבר ודם יעבר בך ותרב אביא עליך אני  
 יהוה דברתי:  
 15  
 6,2.א ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל הרי ישראל והנבא  
 3 יעליהם: ואמר הרי ישראל שמעו דבר אדני יהוה כה אמר אדני יהוה להרים  
 4 ולגבעות לאפיקים ולגיאיות הנני אני מביא עליכם תרב ואפדתי במותיכם: ונשמו  
 ה מובחותיכם ונשברו חמניכם והפלתי חלליכם לפני גלליכם: -וזריתי את עצמותיכם  
 6 סביבות מובחותיכם: בכל מושבותיכם הערים תתרבנה והבמות תישמנה למען  
 20 יחרבו וי-ש-מו מובחותיכם ונשברו ונשבתו גלליכם ונגדעו חמניכם ונמחו מעשיכם:  
 8.7 ונפל חלל בתוכים וידעתם כי אני יהוה: יהיה-י- בהיות לכם פליטי תרב בגוים  
 9 בהארותיכם בארצות: וזכרו פליטיכם אותי בגוים אשר נשבו שם-<sup>9</sup> -ושברתי את  
 לפם הזונה-י- מעלי ואת עיניהם הזנות אחרי גלליהם ונקטו בפניהם על הרעות  
 1 אשר עשו לכל תועבתיהם: וידעו כי אני יהוה לא אל תנם דברתי לעשות להם  
 25 הרעה הזאת:  
 11 כה אמר אדני יהוה הפה בכפך ורקע ברנלך ואמר אח-על כל תועבות-י-  
 12 בית ישראל אשר בתרב ברעב ובדבר יפלו: הרחוק בדבר ימות והקרוב בתרב  
 13 יפול -י- והנצור ברעב ימות וכליתי חמתי במ: וידעו-י- כי אני יהוה בהיות חלליהם  
 בתוך גלליהם סביבות מובחותיהם על כל גבעה רמה בכל ראשי ההרים ותחת  
 30 כל עץ רענן ותחת כל אלה עקבה מקום אשר נתנו שם ריח ניחח לכל גלליהם:  
 14 ונשיתי את ידי עליהם ונתתי את הארץ שקמה ומשמה ממדבר -י- בלטה בכל  
 מושבותיהם וידעו כי אני יהוה:  
 7,2.א ויהי דבר יהוה אלי לאמר: ואתה בן אדם כה אמר אדני יהוה לאדמת  
 3 ישראל קץ יבא בא הקץ על ארבע- כנפות הארץ: עתה הקץ עליך ושפכתי  
 4 אפי בך ושפמתיך כדרכיך ונתתי עליך את כל תועבותיך: ולא תחוס עיני עליך  
 ולא אחמול כי דרכיך עליך אתן ותועבותיך בתוֹכך תהיין וידעתם כי אני  
 יהוה:  
 6.ה כה אמר אדני יהוה רעה -ת-ת רעה הנה באה: קץ בא בא הקץ הקיץ

—18—

- (א) 5.7 לא • (ב) 5, מו, אני יהוה דברתי • (ג) 16 הרעב • (ד) אשר אשלח אותם לשחקתכם  
 (ה) 17 רעב • (ו) 6.ה ונתתי את פני בני ישראל לפני גלליהם • (ז) 8 והותרתי  
 (ח) 6.9 אשר • (ט) אשר סר • (י) 11 רעות • (יא) 12 והנשאר



עליך הנה בא: באה הצפירה עליך יושב הארץ בא העת קרוב היום יום 7.7  
מהומה על הדרים:

הנה היום הנה בא: יצאה הצפירה צץ המטה פרח הזדון: החמס קם למטה 11.  
רשע . . . . .

5 בא העת הציע היום הקונה אל ישמח והמכר אל יתאבל כי חרון יעל כל 12  
המונה: כי המכר אל הממכר לא ישוב ועוד בחיים חיתו<sup>8</sup> ואיש בעונו חיתו 13  
לא יחוקק:  
14 תקעו יתקוע והכיני הכף ואין הלך למלחמה כי תרוני יעל כל המונה: 14  
התרב בחוץ והדבר והרעב מבית אשר בשדה בתרב ימות ואשר בעיר רעב ודבר 15  
10 יאכלנו: ופלטו פליטיהם והיו יעל הדרים כיוני הג'את כלם המות איש בעונו: 16  
כל הידים תרפינה וכל ברכים תלכנה מים: וחגרו שקים וכפתה אותם פלצות ויעל 18.17  
כל פנים בושא ובכל ראשיהם קרחא: בספם בחוצות ישליכו וזהבם לנדה יהיה 19  
כספם וזהבם לא יוכל להצילם ביום עברת יהוה נפשם לא ישבעו ומעיהם לא  
ימלאו כי מכשול עונם היה: וצבי עריו לגאון שם-הו וצלמי תועבתם י-שקוציהם כ  
15 עשו בו על כן נתתיו להם לנדה: ונתתיו ביד הזרים לבז ול-עריצ- הארץ לשלל 21  
וחללוהו: והסבתי פני מהם וחללו את צפוני ובאו בה פריצים וחללוהו: זכי 23.22  
הארץ מלאה משפט דמים והעיר מלאה חמס: והבאתי רעי גוים וירשו את בתיהם 24  
והשבתי גאון עו-ם ונחלו מקדשיהם:  
קפדה בא ובקשו שלום ואין: הוה על הוה תבוא ושקעה יעל שמועה תהיה כה. 26  
20 ובקשו חזון מנביא יואף ותורה תאבד מכהן ועצה מוקנים: ו-ונשיא ילבש 27  
שקמה וידי עם הארץ תבהלנה י-דרכם אעשה אתם ובמשפטיהם אשפטם וידעו  
כי אני יהוה:

ויהי בשנה הששית ביששי בחמשה לחדש אני יושב בביתי ווקני יהודה א, 8  
25 יושבים לפני ותפל עלי שם יד אדני יהוה: ואראה והנה דמות כמראה א-ש 2  
ממראה מתניו ולמטה: וממראה מתניו ולמעלה כמראה א-ש כעין החשמל: וישלח 3  
תבנית יד ויקחני בציצת ראשי ותשא אתי רוח בין הארץ ובין השמים ותבא אתי  
ירושלמה במראות אלהים אל פתח ה-שער הפנימי: הפונה צפונה אשר שם  
מושב סמל הקנאה המקניא: והנה שם כבוד אלהי ישראל כמראה אשר ראיתי 4  
30 בבקעה:

ויאמר אלי בן אדם שא נא עיניך דרך צפונה ואשא עיני דרך צפונה והנה ה  
מצפון לשער המזבח סמל הקנאה הזה בבאה: ויאמר אלי בן אדם הראה אתה 6  
מהי הים עשים התועבות הגדלות אשר בית ישראל עשים פה לרחקני מעל  
מקדשי ועוד תשוב תראה תועבות גדלות: ויבא אתי אל פתח החצר ואראה 7  
35 והנה חר אחד בקיר: ויאמר אלי בן אדם חתר נא בקיר ואחתר בקיר והנה פתח 8  
אחד: ויאמר אלי בא וראה את התועבות הרעות אשר הם עשים פה: ואבוא 9  
ואראה והנה כל תבנית רמש ובהמה כל ש-ו-צ-ים וכל גלולי בית ישראל  
מחקה על הקיר סביב סביב: ושבעים איש מוקני בית ישראל ויאזניהו בן שפן 11

7.8 (א) עתה מקרוב אשפוך חמתי עליך וכליתי אפי בך ושפטתיך כדרכיך ונתתי עליך את כל  
9 תועבותיך: ולא תחוס עיני ולא אחמול כדרכיך עליך אתן ותועבותיך בתוכך תהיין וירעתם  
כי אני יהוה ימכה:

(ז) 23 עשה הרמק

(8) 13 כי חזון אל כל המונה לא ישוב

(4) 8.2 אש

(6) 27 המלך יתאבל

- 8,12 עמד בתוכם עמדים לפניהם ואיש מקמרתו בידו ועתר ענן הקטרת עליה: ויאמר אלי הֲרֵאִית בן אדם אשר זקני בית ישראל עשים בחשך איש בחדרי משכיתו כי אמר: אין יהוה ראה אתנו עוב יהוה את הארץ: ויאמר אלי עוד תשוב תראה תועבות גדלות אשר המה עשים: ויבא אתי אל פתח שער בית יהוה אשר אל הצפונה והנה שם הנשים ישבות מִכְּבוֹת את התמוז: ויאמר אלי הֲרֵאִית בן אדם עוד תשוב תראה תועבות גדלות מאלה: ויבא אתי אל חצר בית יהוה הפנימית והנה פתח היכל יהוה בין האולם ובין המזבח כעשרים וחמשה איש אתריהם אל היכל יהוה ופניהם קדמה והמה משתחוים קדמה לשמש:
- 17 ויאמר אלי הֲרֵאִית בן אדם הנקל לבית יהודה מעשות את התועבות אשר עשו פה כי קלאו את הארץ חמס וישבו להכעיסני והנם שלחים את הזמורה אל 10 אפי: וגם אני אעשה בתמה לא תחוס עיני ולא אחמל וקראו באוני קול גדול ולא אשמע אותם:
- 9,א ויקרא באוני קול גדול לאמר קרבו פקדי־את העיר ואיש כלי משחתו בידו: והנה ששה אנשים באים מדרך שער העליון אשר קפנה צפונה ואיש כלי מִפְּצוֹ בידו ואיש אחד בתוכם לִבָּשׁ בדים וקסת הספר במתניו ויבאו ויעמדו אצל מזבח 15 הנחשת: וכבוד אלהי ישראל נעלה מעל הכרובים אשר היה עליהם אל מפתן הבית ויקרא אל האיש הלבש הבדים אשר קסת הספר במתניו: ויאמר: אלי־ו עבר בתוך העיר והתויתָו על מצחות האנשים הנאנחים והנאנקים על כל התועבות הנעשות בתוכה: ולאלה אמר באוני עברו בעיר אתריו והכו י־אל תחוס עיניכם 6 ואל תחמלו: זקן בחור ובתולה וסף ונשים תהרנו למשחית ועל כל איש אשר עליו התו אל תגשו וממקדשי תחלו ויתלו באנשים הזקנים אשר לפני הבית: ויאמר אליהם מפאו את הבית ומלאו את הח־צֹת חללים צאו־ו והכו בעיר: 7 ויהי כהפוחם י־ו־אני י־נ־שאר־ ואפלה על פני ואועק ואמר אהה אדני יהוה ה־משחית אתה את י־שארית ישראל בשִׁפְכְךָ את חמתיך על ירושלם: ויאמר אלי עון בית ישראל ויהודה גדול במאד מאד ותמלא הארץ י־דמים והעיר מלאה קִמָּה כי אמרו 25 עוב יהוה את הארץ ואין יהוה ראה: וגם אני לא תחוס עיני ולא אחמל דרכם בראשם נתתי: והנה האיש לִבָּשׁ הבדים אשר הקסת במתניו משיב דבר לאמר עשיתי כאשר צויתני:
- 10,2 ויאמר אל האיש לִבָּשׁ הבדים בא אל בינות לגלגל אל תחת לכרובים־ ומלא חֲפִנִיךָ גחלי אש מִבִּיֹּנוֹת לִכְרָבִים וזרק על העיר ויבא לעיני: והכרבים 3 עמדים מימין לבית בל־ו־א האיש והענן קלא את החצר הפנימית: וירם כבוד יהוה מעל הכרובים־ א־ל מפתן הבית ויפלא הבית את הענן והחצר מלאה את 4 נגה כבוד יהוה: וקול כנפי הכרבים נשמע עד החצר החיצנה כקול אל שדי בדברו: ויהי בצותו את האיש לִבָּשׁ הבדים לאמר קח אש מבינות לגלגלי 6 ויבא ויעמד אצל האופן: וישלח־ו את ידו־ו אל האש אשר בינות הכרבים־ 35 ויקח ויצא־ו:
- 9 ואראה והנה ארבעה אופנים אצל הכרובים אופן אחד אצל י־כרוב אחד וואופן אחד אצל י־כרוב אחד ומראה האופנים כעין אבן תרשיש: ומראהם דמות

— יחזקאל —

- (א) 9,4 יהוה • (ב) בתוך ירושלם • (ג) 7 ויצא • (ד) 8 כל
- (ה) 10,א ואראה והנה ע־ל הרקיע אשר על ראש הכרבים כאבן ספיר כמראה דמות כפא נראה עליהם: • (ו) ויאמר • (ז) 6 מבינות לכרובים • (ח) 7 הכרוב • (ט) מבינות לכרובים
- (י) 7 וישא ויתן אל חֲפִנִי לִבָּשׁ הבדים • (יא) 8 וירא לכרבים תבנית יד אדם תחת כנפיהם:

אחתי. לארבעתם כאשר יהיה האופן בתיך האופן: בלכתם אל ארבעת רבועיהם 10,11  
 ילכו לא יסבו בלכתם כי המקום אשר יפנה הראש אחריו ילכו לא יסבו בלכתם:<sup>א</sup>  
 וגפיהם וידיהם<sup>ב</sup> מלאים עינים סביב לארבעתם: לאופנים להם קורא הגלגל באזני:<sup>ג</sup> 13,12  
 ובלכת הכרובים ילכו האופנים אצלם ובשאת הכרובים את כנפיהם לרום מעל 16  
 הארץ לא יסבו האופנים גם הם מאצלם: בעמדם יעמדו וברומם ירומו אותם<sup>ד</sup> 17  
 ויצא כבוד יהוה מעל מפתן הבית ויעמד על הכרובים: וישאו הכרובים את 19,18  
 כנפיהם וירופו מן הארץ לעיני בצאתם והאופנים לעפתם ויעמדו: פתח שער בית  
 יהוה הקדמוני וכבוד אלהי ישראל עליהם למעלה:  
 היא החיה אשר ראיתי תחת אלהי ישראל בנהר כפר ואדע כי כרובים כ  
 10 המה: ארבעה פנים לאחד וארבע כנפים לאחד ודמות ידי אדם תחת כנפיהם: 21  
 ודמות פניהם המה הפנים אשר ראיתי על נהר כבר<sup>ה</sup> ואותם איש אל עבר 22  
 פניו ילכו:  
 ותשא אתי רוח ותבא אתי אל שער בית יהוה הקדמוני הפונה קדימה א,11  
 והנה בפתח השער עשרים וחמשה איש ואראה בתוכם את יאזניה בן עזר ואת  
 15 פלטיהו בן בניהו שרי העם: ויאמר אלי בן אדם אלה האנשים החשבים און 2  
 והעצים עצת רע בעיר הזאת: האמרים לא בקרוב בנות בתים היא הסיר ואנחנו 3  
 הבשר: לכן הנבא עליהם הנבא בן אדם: ותפל עלי רוח יהוה ויאמר אלי אמר 4  
 כה אמר יהוה כן אמרתם בית ישראל ומעלות רוחכם אני ידעתי: הרביתם 6  
 חלליכם בעיר הזאת ומלאתם חוצתיה חלל: לכן כה אמר אדני יהוה חלליכם 7  
 20 אשר שמתם בתוכה המה הבשר והיא הסיר ואתכם א-וציא מתוכה: תרב יראתם 8  
 ותרב אביא עליכם גאם אדני יהוה: והוצאתי אתכם מתוכה ונתתי אתכם ביד 9  
 זרים ועשיתי בכם שפטים: בתרב תפלו על נבול ישראל אשפות אתכם וידעתם י  
 כי אני יהוה: היא לא תהיה לכם לסיר ואתם לא תהיו בתוכה לבשר יעל נבול 11  
 ישראל אשפת אתכם: וידעתם כי אני יהוה אשר בחקי לא הלכתם ומשפטי לא 12  
 25 עשיתם וכמשפטי הגוים אשר סביבותיכם עשיתם: ויהי כהנבאי ופלטיהו בן בניה 13  
 מת ואפל על פני ואזעק קול גדול ואמר אהה אדני יהוה כלה אתה עשה את  
 שארית ישראל:  
 ויהי דבר יהוה אלי לאמר: בן אדם אחיך י- אנשי נ-לתך וכל בית ישראל 10,14  
 כלאי אשר אמרו להם יושבי ירושלם יחזקו מעל יהוה לנו ינתנה הארץ למורשה:  
 30 לכן אמר כה אמר אדני יהוה כי הרחקתם בגוים וכי הפיצותם בארצות ואהי 16  
 להם למקדש מעט בארצות אשר באו שם: י וקבצתי את-הם מן העמים ואספתי 17  
 את-הם מן הארצות אשר ה-פצות-ם בהם ונתתי ל-הם את אדמת ישראל: ובאו 18  
 שמה והסירו את כל שקוציה ואת כל תועבותיה ממנה: ונתתי להם לב חדש 19  
 ורוח חדש אתן בקרב-ם והסרתי לב האבן מכשרם ונתתי להם לב בשר:  
 35 למען בחקתי ילכו ואת משפטי ישמרו ועשו אתם והיו לי לעם ואני אהיה להם כ  
 לאלהים: ואלה אתרי שקוציהם ותועבותיהם לבם הלך דרכם בראשם נתתי גאם 21  
 אדני יהוה:

—18—

- (א) 10,12 וכל בשרם • (ב) וכנפיהם והאופנים • (ג) אופניהם  
 (ד) 14 וארבעה פנים לאחר פני האחר פני הכרוב ופני השני פני אדם והשלישי פני אריה והרביעי  
 (ה) 15 פני נשר: וירופו הכרובים היא החיה אשר ראיתי בנהר כבר:  
 (ו) 17 כי רוח החיה בהם • (ז) 21 ארבעה • (ח) 22 מראיהם  
 (ט) 11,10 אחיך • (י) היא • (יא) 17 לכן אמר כה אמר אדני יהוה

II,22 וישאו הכרובים את כנפיהם ויִרְמוּ מעל הארץ. והאופנים לעֲמַתָם וכבוד  
 23 אלהי ישראל עליהם מלמעלה: ויעל כבוד יהוה מעל תוך העיר ויעמד על ההר  
 24 אשר מקדם לעיר: ורוח נשאתני ותבאני כשדימה אל הגולה במראה  
 כה אלהים ויעל מעלי המראה אשר ראיתי: ואֲדַבֵּר אל הגולה את כל דברי יהוה  
 אשר הראני:

5

II,22.א ויהי דבר יהוה אלי לאמר: בן אדם בתוך בית הַמָּרִי אתה יושב אשר עינים  
 3 להם לראות ולא ראו וְ-אֲזַנִּים להם לשמע ולא שמעו כי בית מרי הם: ואתה בן  
 אדם עשה לך כלי גולה. יומם לעיניהם וגלית ממקומך אל מקום אחר לעיניהם  
 4 אולי יראו כי בית מרי המה: והוצאת כלִיךָ ככלי גולה יומם לעיניהם ואתה תצא  
 6.ה בערב לעיניהם כמוצאי גולה: לעיניהם תתן לך בקיר וְ-יֵצֵאת בּוֹ: לעיניהם על  
 כתף תשא בעלְמָה ת-צ-א פניך תכסה ולא תראה את הארץ כי מופת נתתיך  
 7 לבית ישראל: ואעש כן כאשר צויתי כלי הוצאתי ככלי גולה יומם ובערב ותתתי  
 לי בקיר-ז בעלְמָה י-צאתי על כתף נשאתי לעיניהם:  
 9.8 ויהי דבר יהוה אלי בבקר לאמר: בן אדם הלא אמרו אליך בית ישראל  
 י בית הַמָּרִי מה אתה עשה: אמר אליהם כה אמר אדני יהוה י-על הנשיא המשא  
 11 הזה בירושלם ויעל כל בית ישראל אשר המה בתוכה: אמר אני מופתכם כאשר  
 12 עשיתי כן יעשה להם בגולה בשבי ילכו: והנשיא אשר בתוכם יעל כתף ישא  
 בעלְמָה י-צא בקיר יתת-ל-צ-א-ת בּוֹ פניו יכסה יען אשר לא יראה-ה: את  
 13 הארץ: ופרשתי את רשתי עליו ונתפש במצודתי והבאתי אתו בבלה ארץ כשדים  
 14 ואותה לא יראה ושם ימות: וכל אשר סביבתיו יִעֲזָבֵהָ וכל אֲנָפִיו אָזְרָה לָכֵל  
 15 ורוח ותִּרְבֵּ אֲרִיק אַחֲרֵיהֶם: וידעו כי אני יהוה בהפיצי אותם בגוים ווריתי אותם  
 16 בארצות: והותרתי מהם אנשי מספר מחרב מרעב ומדבר למען יספרו את כל  
 תועבותיהם בגוים אשר באו שם וידעו כי אני יהוה:  
 18.17 ויהי דבר יהוה אלי לאמר: בן אדם לחמך ברעש תאכל ומימך בקִּזָּה  
 19 ובדָּאָנָה תשתה: ואמרת אל עם הארץ כה אמר אדני יהוה ליושבי ירושלם יעל  
 אדמת ישראל לחמם בדָּאָנָה יאכלו ומימיהם בשִׁמְמוֹן ישתו למען תִּשָּׂם ארצה  
 כ ממלאה מחמם כל הישבים בה: והערים הנושבות תחרבנה והארץ שִׁקְמָה תהיה  
 וידעתם כי אני יהוה:  
 22.21 ויהי דבר יהוה אלי לאמר: בן אדם מה המשל הזה לכם על אדמת ישראל  
 23 לאמר יארכו הימים ואבד כל חוון: לכן אמר אליהם כה אמר אדני יהוה  
 השבתי את המשל הזה ולא ימשלו אתו עוד בישראל כי אם דבר אליהם קרבו  
 24 הימים ודבר כל חוון: כי לא יהיה עוד כל חוון שָׂוָא ומקָם חלק בתוך בית  
 כה ישראל: כי אני יהוה אֲדַבֵּר דבר ויעשה לא תמשך עוד כי בימיכם בית הַמָּרִי  
 אדבר דבר ועשיתיו נאם אדני יהוה:  
 27.26 ויהי דבר יהוה אלי לאמר: בן אדם הנה בית ישראל אמרים החוון אשר  
 28 הוא חוה לימים רבים ולעתים רחוקות הוא נבא: לכן אמר אליהם כה אמר אדני  
 יהוה לא תמשך עוד כל דברי אשר אדבר דבר ויעשה נאם אדני יהוה:

III,2.א ויהי דבר יהוה אלי לאמר: בן אדם הנבא י-על נביאי ישראל הנבא ואמרת  
 3 אליהם שמעו דבר יהוה: כה אמר אדני יהוה הוי על הנביאים מלבם-

— יחזקאל —

(א) II,24 ברוח • (ב) II,3 וגלה • (ג) II,7 ביד • (ד) II,12 לעין (ה) הוא

(ו) II,27 אדבר את אשר • (ז) III,2 לנביאי מלבם • (ח) III,3 חנבלים אשר הלכים אחר רוחם



ולבלתי ראוי: כשעלים בתרבות נביאך ישראל היו: לא עליהם בפרץ- וחנדרו I3,4  
 נדר על בית ישראל לעמד במלחמה ביום יהוה: חזו שוא וקסמ-י כזב -אמרים 6  
 נאם יהוה ויהוה לא שלחם ויחלו לקים דבר: הלוא מחזה שוא חזיתם ומקסם 7  
 כזב אמרתם -אמרים נאם יהוה ואני לא דברתי:  
 5 לכן כה אמר אדני יהוה יען דפרכם שוא וחזיתם כזב לכן הנני יעליכם נאם  
 אדני יהוה: ו-נטיית- ידי יעל הנביאים החזים שוא והקסמים כזב בסוד עמי לא 9  
 יהיו וככתב בית ישראל לא יפתבו ואל אדמת ישראל לא יבאו וידעתם כי אני  
 אדני יהוה: יען וביען המעו את עמי לאמר שלום ואין שלום והוא בנה חץ י  
 והנם מחים אתו תפל: אמר אל מתי תפל יהיה גשם שופך ו-אֶת־גִּי אבני 11  
 10 אלנביש ורוח סערות יתבקע: והנה נפל הקיר הלוא יאמר אליכם איה הטיח  
 אשר מחתם: לכן כה אמר אדני יהוה ובקעתי רוח סערות בחמתי וגשם שטף 13  
 באפי יהיה ואבני אלנביש בחמה -אֶת־ךְ לְקִלְהָ: והרסתי את הקיר אשר מחתם 14  
 תפל והנעתיהו אל הארץ ונגלה יסדו ונפלה וכליתם בתוכה וידעתם כי אני  
 יהוה: וכליתי את חמתי בקיר ובמחים אתו תפל ו-אֶת־ךְ לְכֶם איה הקיר ואיה-י 15  
 15 המחים אתו: נביאי ישראל הנבאים -עַל־ יְרוּשָׁלַם והחזים לה חזון שלם ואין שלם 16  
 נאם אדני יהוה:  
 ואתה בן אדם שים פניך אל בנות עמך המתנבאות מלפניהן והנבא עליהן: 17  
 ואמרת כה אמר אדני יהוה הוי למתפרות כסתות על כל אצילי יד- ועשות 18  
 -מספחות על ראש כל קומה לצודד נפשות: ותחללנה אתי אל עמי בשעלי 19  
 20 שערים ובפתותי לחם להמית נפשות אשר לא תמותנה ולחיות נפשות אשר לא  
 תחיינה בכזבכם לעמי שמעי כזב: לכן כה אמר אדני יהוה הנני יעל כסתותיכנה כ  
 אשר אתנה מצדדות -ב-ם את הנפשות- וקרעתי אתם מעל זרועתייהם ושלחתי  
 את הנפשות אשר אתם מצדדות אתי: יִתְפָּשִׁים: וקרעתי את מספתיתכם והצלתי 21  
 את עמי מידכן ולא יהיו עוד בידכן למצודה וידעתן כי אני יהוה: יען הכא-יב- 22  
 25 לב צדיק שקר ואני לא הכאבתיו ולחוק ידי רשע לבלתי שוב מדרכו הרע להחיותו:  
 לכן שוא לא תחזינה וקסם לא תקסמנה עוד והצלתי את עמי מידכן וידעתן כי 23  
 אני יהוה:

ויבואי אלי אנשים מזקני ישראל וישבו לפני: ויהי דבר יהוה אלי לאמר: א I4,2  
 30 בן אדם האנשים האלה העלו גלוליהם -אל לבם ומכשול עונם נתנו נכת פניהם  
 האדרש אדרש להם: לכן דבר אותם ואמרת אליהם כה אמר אדני יהוה איש 4  
 איש מבית ישראל אשר יעלה את גלוליו אל לבו ומכשול עונו ישם נכת פניו  
 ובא אל הנביא אני יהוה נענית לו ב-י ברב גלוליו: למען תפש את בית ישראל ה  
 כלבם אשר גזרו מעלי כגלוליהם כלם: לכן אמר אל בית ישראל כה אמר אדני 6  
 35 יהוה שובו והשיבו מעל גלוליהם ומעל כל תועבתיכם השיבו פניהם: כי איש איש 7  
 מבית ישראל ומהגר אשר יגור בישראל ויגור מאחרי ויעל גלוליו אל לבו ומכשול  
 עונו ישם נכת פניו ובא אל הנביא לדרש לו בי אני יהוה נענה לו ב-י ונתתי 8  
 פני באיש ההוא ו-שִׁמְתִּיהוּ לְאוֹת וְלִמְשָׁל: והכרתיו מתוך עמי וידעתם כי  
 אני יהוה:  
 40 והנביא כי יפתה ודבר דבר אני יהוה פתיתי את הנביא והוא ונטייתי את 9

---מִנְחָה יְחֻקָּאֵל---

(α) I3,11 ויפל • (β) תפלנה • (γ) 18 הנפשות תצודרנה לעמי ונפשות לכנה תחיינה

(δ) לפרחות

Ezek.

(δ) כ לפרחות

2

14 ירי עליו והשמדתיו מתוך עמי ישראל: ונשאו עונם כעון הדרש כעון הנביא  
 11 יהיה: למען לא יתעו עוד בית ישראל מאחרי ולא יפמאו עוד בכל פשעיהם  
 והיו לי לעם ואני אהיה להם לאלהים נאם אדני יהוה:  
 13.12 ויהי דבר יהוה אלי לאמר: בן אדם ארץ כי תחטא לי למעל מעל ונשיתי  
 ידי עליה ושברתי לה מטה לחם והשלתי בה רעב והכרתי ממנה אדם ובהמה: 5  
 14 והיו שלשת האנשים האלה בתוכה נח דנאל ואיוב המה בצדקתם ינצלו נפשם  
 15 נאם אדני יהוה: לו חיה רעה אעביר בארץ ושפלתה והיתה שקמה מבלי עובר  
 16 מפני החיה: ושלשת האנשים האלה בתוכה חי אני נאם אדני יהוה אם בנים  
 17 ואם בנות יצילו המה לבדם ינצלו והארץ תהיה שקמה: או חרב אביא על הארץ  
 18 והיא ואמרת חרב תעבר בארץ והכרתי ממנה אדם ובהמה: ושלשת האנשים 10  
 האלה בתוכה חי אני נאם אדני יהוה לא יצילו בנים ובנות כי הם לבדם ינצלו:  
 19 או דבר אשלח יעל הארץ ההיא ושפכתי חמתי עליה בדם להכרית ממנה  
 כ אדם ובהמה: ונח דנאל ואיוב בתוכה חי אני נאם אדני יהוה אם בן אם בת  
 יצילו המה בצדקתם יצילו נפשם:  
 21 כי כה אמר אדני יהוה אף כי ארבעת שפמי הרעים חרב ורעב וחיה רעה 15  
 22 ודבר שלחתי יעל ירושלם להכרית ממנה אדם ובהמה: והנה נותרה בה פלטה  
 המוצאים בנים ובנות הנם יוצאים אליכם וראיתם את דרכם ואת עלילותם  
 23 ונחמתם על הרעה אשר הבאתי על ירושלם את כל אשר הבאתי עליה: ונחמו  
 אתכם כי תראו את דרכם ואת עלילותם וידעתם כי לא חנם עשיתי את כל אשר  
 עשיתי בה נאם אדני יהוה:

20

15.2.א ויהי דבר יהוה אלי לאמר: בן אדם מה יהיה עץ הגפן מכל עץ הזמורה  
 3 אשר היה בעצי היער: הִיָּקַח ממנו עץ לעשות למלאכה אם יקחו ממנו יתד  
 4 לתלות עליו כל כלי: הנה לאש נתן לאכלה את שני קצותיו אכלה האש ותוכו  
 ה נחר היצול למלאכה: הנה בהיותו תמים לא יעשה למלאכה אף כי אש אכלתהו 25  
 ויתר ונעשה עוד למלאכה:  
 6 לכן כה אמר אדני יהוה כאשר עץ הגפן בעץ היער נתן לאש לאכלה  
 7 כן נתתי את יושבי ירושלם: ונתתי את פני בהם מהאש יצאו והאש תאכלם  
 8 וידעו כי אני יהוה בשמי את פני בהם: ונתתי את הארץ שקמה יען מעלו  
 מעל נאם אדני יהוה:

30

16.2.א ויהי דבר יהוה אלי לאמר: בן אדם הודע את ירושלם את תועבתיה:  
 3 ואמרת כה אמר אדני יהוה לירושלם מכליתך ומלדיתך מארץ הכנעני אבך  
 4 יאמרי ואמך תמית: ומולדותיך ביום הִלְדַת אותך לא כרת שָׂרֵךְ ובמים לא  
 ה רחצת למשעי והקמלת לא הקמלת והקתלת לא תתלת: לא חסה עליך עין לעשות 35  
 לך אתת מאלה להקמלה עליך ותשליכי יעל פני השדה בנעל נפשך ביום הִלְדַת  
 7.6 אתך: ואעבר עליך ואראך מתבוססת בדמך ואמר לך בדמך חיי: רביתך  
 כצמח השדה נתתיך ותרבי ותגדלי ותבואי בעת דוֹדֶיִם שְׂדֵי־ךָ נִכְנָו ושערך צִמָּח  
 8 ואת עֵדֶם וְעָרִיָה: ואעבר עליך ואראך והנה עת דִּדִים ואפרש כנפי עליך  
 9 ואכסה ערנותך ואשבע לך ואבוא בברית אתך נאם אדני יהוה ותהיי לי: וארחצך 40  
 י במים ואשטף דמך מעליך ואסכך בשמן: ואלבשך רקמה ואנעלך תחש ואחבשך  
 12.11 בשש ואכסך משי: ואענך עדי ואתנה צמידים על ידך ורביד על גרונך: ואתן

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(ב) 16.6 ואמר לך בדמך חיי

(ג) 15.6 אשר

נום על אפך ועגילים על אוניך ועטרת תפארת בראשך: ותעדי זהב וכסף 16,13  
 ומלבושך שש ומשי ורקמה סלת ודבש ושמן אכלת<sup>א</sup> ותיפי במאד מאד<sup>ב</sup>: ויצא 14  
 לך שם בגוים בִּיפִיךָ כי כליל הוא בהדרי אשר שמתי עליך נאם אדני יהוה:  
 ותבטחי בִּיפִיךָ ותוני על שמך ותשפכי את תזונתיך על כל עובר<sup>ג</sup>: ותקחי 16,15  
 5 מבגדיך ותעשי לך במות מלאות ותוני עליהם: ותקחי כלי תפארתך מזהבי 17  
 ומכספי אשר נתתי לך ותעשי לך צלמי זכר ותוני בם: ותקחי את בגדי רקמתך 18  
 ותכסים ושמי וקמרתִי נתת<sup>ד</sup> לפניהם: ולחמי אשר נתתי לך סלת ושמן ודבש 19  
 האכלתיך ונתתיהו לפניהם לריח ניחח<sup>ה</sup> נאם אדני יהוה: ותקחי את בגדיך ואת כ  
 בנותיך אשר ילדת לי ותובחים להם לאכול המעט מתזונתיך: ותשחטי את 21  
 10 בני ותתנים בהעביר אותם להם: ואת כל תועבתיך ותזונתיך לא זכרת<sup>ו</sup> את ימי 22  
 נעורייך בהיותך עירם ועריה מתבוססת בדמך:  
 ויהי אחרי כל רעתך אוי אוי לך נאם אדני יהוה: ותבני לך גב ותעשי לך 24,23  
 רמה בכל רחוב: ע-ל כל ראש דרך בנית רמתך ותתעבי את יפִיךָ ותפשיקי את כה  
 רגליך לכל עובר ותרבי את תזונתיך: ותוני אל בני מצרים שכניך גְדְלִי בשר 26  
 15 ותרבי את תזונתיך להכעיסני: ותוני אל בני אשור מבלתי שבעתך ותזנים וגם 28  
 לא שבעת: ותרבי את תזונתיך אל ארץ כנען כשדימה וגם בזאת לא שבעת: 29  
 מה אמלה לפתך נאם אדני יהוה בעשותך את כל אלה מעשה אשה זונה שלמה: ל  
 בכנותיך גפך בראש כל דרך ורמתך עשית<sup>ז</sup> בכל רחוב ולא היית<sup>ח</sup> כזונה לקבץ 31  
 אתנן: וי לכל זנות יתנו גְדָה ואת נתת את נדנך לכל מאהביך ותשחדי אותם 33  
 20 לבוא אליך מסביב בתזונתיך: ויהי כך הפך מן הנשים בדאנותיך ואחרך לא 34  
 זונה ובתך אתנן ואתנן לא נתן לך ותהי להפך:  
 לכן זונה שמעי דבר יהוה: כה אמר אדני יהוה יען השפך נחשתך ותגלה לה. 36  
 ערוֹתך בתזונתיך על מאהביך<sup>ט</sup> ויכדמי בגיך אשר נתת להם: לכן הגני מקבץ  
 את כל מאהביך אשר עִבְבָתָּ עליהם ואת כל אשר אהבת על כל אשר שנאת 37  
 25 וקבצתי אתם עליך מסביב ונליתי ערוֹתך אליהם וראו את כל ערוֹתך: ושפמתיך 38  
 משפמי<sup>י</sup> נאפות ושפכת דם ונתתי בך<sup>י</sup> חמה וקנאה: ונתתי אתך בידם והרסו 39  
 נפִיךָ ונתצו רמתיך והפשיטו אותך בגדיך ולקחו כלי תפארתך והניחו עירם  
 ועריה: והעלו עליך קהל ורגמו אותך באבן ובחקקו בתרבותם: ושרפו בתיך 41,40  
 באש ועשו בך שפטים לעיני נשים רבות והשבתך מזונה וגם אתנן לא תתני  
 30 עוד: והגתתי חמתי בך: יען אשר לא זכרת<sup>י</sup> את ימי נעוריך ותרגזי לי בכל 43,42  
 אלה וגם אני הא דרכך בראשך נתתי נאם אדני יהוה:  
 הנה כל המשל עליך ימשל לאמר כאמה בתה: בת אפך אף נעלת אישה 44,43  
 ובניה ואחות אחותיך אף אשר נעלו אנשיהן ובניהן אפכן תתית ואביכן אמרי:  
 ואחותך הגדולה שמרון היא ובנותיה היושבת על שמאולך ואחותך הקטנה ממך 46  
 35 היושבת מימינך סדם ובנותיה: ולא בדרכיהן הלכת וכתועבותיהן עשית<sup>י</sup> כמעט 47  
 זאת ותשחתי מהן בכל דרכיך: חי אני נאם אדני יהוה אם עשית סדם ואחותך 48  
 היא ובנותיה כאשר עשית את ובנותיך: הנה זה היה עון סדם ואחותך נאון 49

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16,13 (א) ותצחתי למלכה	16,15 (ב) לו יהי	16 (ג) לא באות ולא יהיה
19 (ד) ויהי	22 (ה) היית	[ומה:]
27 (ו) והנה נשיתי ידי עליך ואגרע חֶקֶךָ ואמנך בנפש שזאנתיך בנות פלשתים הנכלמות מדרכך		
32 (ז) האשה המנאפת תחת אישה תקח את זרים:	36 (ח) ועל כל גלולי תועבותיך	
42 (ט) וקרה קנאתי ממך ושקמתי ולא אכעס עוד	43 (י) ולא עשית את חזמה על כל תועבתיך	

16, נִשְׁבַּעְתָּ לַחֵם וּשְׁלֹתָ הַשֶּׁקֶט הִיָּה לָהּ וּלְבָנוֹתֶיהָ וַיֵּד עָנִי וְאֲבִיּוֹן לֹא הִחְיִיקָהּ: וַתִּנְבְּהָנָה  
 51 וַתַּעֲשֵׂנָה תוֹעֵבָה לִפְנֵי וְאָמִיר אֶתְהֶן כֹּאֲשֶׁר רָאִיתִי: וְשִׁמְרוֹן כַּחֲצִי תַּפְאֲתֶיךָ לֹא  
 תַּמְאָה וּתְרַבִּי אֶת תוֹעֵבוֹתֶיךָ מֵהֵנָּה וְתִצְדָּקִי אֶת אֲחֻוֹתַיִיךָ בְּכֹל תוֹעֵבֹתֶיךָ אֲשֶׁר  
 52 עָשִׂיתִי: גַּם אֶת שְׂאֵי כָל־מִתְךָ אֲשֶׁר פִּלַּלְתָּ לְאֲחֻוֹתַיִיךָ בַּתַּפְאֲתֶיךָ אֲשֶׁר הִתְעַבְתָּ מֵהֶן  
 5 תִּצְדָּקְנָה מִמֶּךָ וְגַם אֶת בּוֹשׁ וְשֹׂאֵי כָל־מִתְךָ בְּצִדְקַתְךָ אֲחֻוֹתֶיךָ:  
 53 וּשְׁבַתִּי אֶת שְׁבִיתָהֶן אֶת שְׁבִית סָדָם וּבְנוֹתֶיהָ וְאֶת שְׁבִית שִׁמְרוֹן וּבְנוֹתֶיהָ  
 54 וְשֶׁב־תִּי שְׁבִיתֶיךָ בַּתוֹכָהֶנָּה: לְמַעַן תִּשְׂאֵי כָל־מִתְךָ וְנִכְלַמַּת מְכֹל אֲשֶׁר עָשִׂיתָ בְּגִחְמֶךָ  
 נָה אֶתְּנֶן: וְאֲחֻוֹתֶיךָ סָדָם וּבְנוֹתֶיהָ תִּשְׁבֹּן לְקִדְמָתָן וְשִׁמְרוֹן וּבְנוֹתֶיהָ תִּשְׁבֹּן לְקִדְמָתָן וְאֶת  
 56 וּבְנוֹתֶיךָ תִּשְׁבִּינָה לְקִדְמָתָן: וְלֹא הִיָּתָה סָדָם אֲחֻוֹתֶיךָ לְשִׁמּוּעָה בַּסֵּךְ בְּיוֹם גְּאוֹנֶיךָ:  
 57 בְּסָרְסָם תִּגְלֶה יַעֲרִיף־תְּךָ כִּמוֹ עֵת־הָהִיא תִּרְפֹּת בְּנוֹת אֲדָם: וְ-בְנוֹת 10  
 58 פְּלִשְׁתִּים הַשְּׂאֲמוֹת אוֹתְךָ מִסְכִּיבִי: אֶת זִמְתְּךָ וְאֶת תוֹעֵבוֹתֶיךָ אֶת גִּשְׁמֵי־נָאִם  
 יְהוָה:  
 59 כִּי כֹה אָמַר אֲדֹנִי יְהוָה וְעָשִׂיתִי אוֹתְךָ כֹּאֲשֶׁר עָשִׂיתָ בּוֹיָה אֱלֹהִים לְהַפֵּר  
 61.8 בְּרִית: וְזָכַרְתִּי אֲנִי אֶת בְּרִיתִי אוֹתְךָ בְּיָמֵי נְעוּרֶיךָ וְהִקִּימֹתִי לְךָ בְּרִית עוֹלָם: וְזָכַרְתָּ  
 אֶת דְּרִכְיֶךָ וְנִכְלַמְתָּ בְּקִתְּךָ אֶת אֲחֻוֹתֶיךָ הַגְּדֹלוֹת מִמֶּךָ אֵל הַקְּטָנוֹת מִמֶּךָ וְנָתַתִּי 15  
 62 אֶתְהֶן לְךָ לְבָנוֹת וְלֹא מִבְּרִיתֶךָ: וְהִקִּימְתִּי אֲנִי אֶת בְּרִיתִי אִתְּךָ וַיִּדְעַתָּ כִּי אֲנִי יְהוָה:  
 63 לְמַעַן תִּזְכְּרִי וּבִשְׁמֹתִי לֹא יִהְיֶה לְךָ עוֹד פֶּתַח וְפֶה מִפְּנֵי כָל־מִתְךָ בְּכַפְרִי לְךָ לְכֹל  
 אֲשֶׁר עָשִׂיתָ נָאִם אֲדֹנִי יְהוָה:

17,2.א וַיְהִי דְבַר יְהוָה אֵלַי לֵאמֹר: בֶּן אָדָם חוֹד חִידָה וּמִשַּׁל מִשַּׁל אֶל בֵּית יִשְׂרָאֵל: 20  
 3 וְאָמַרְתָּ כֹה אָמַר אֲדֹנִי יְהוָה הַנָּשָׂר הַגְּדוֹל גְּדוֹל הַכְּנָפִים אֲרֶךְ הָאָזֵר מִלֵּא הַנוֹצָה  
 4 אֲשֶׁר לוֹ הַקְּמָה בֹּא אֶל הַלְּבָנוֹן וַיִּקַּח אֶת צִמְרֵת הָאֵרֶז: אֶת רֹאשׁ יְנִיקוֹתָיו קָטַף  
 ה וַיְבִיאוּהוּ אֶל אֶרֶץ כְּנָעַן בְּעִיר רַכְלִים שָׁמָּה: וַיִּקַּח מִזֶּרַע הָאֶרֶץ וַיִּתְּנֶהוּ בַּשָּׂדֶה זֶרַע-  
 6 עַל מֵיִם רַבִּים צִפְצָפָה שָׁמָּה: וַיִּצְמַח וַיְהִי לְגִפֶּן סִרְתָּת שֶׁפִּלְתָּ קוֹמָה לַפְּנוֹת דְּלִיּוֹתָיו  
 7 אֵלָיו וּשְׂרָשׁוֹ תַּחְתִּיו יִהְיוּ וְתִהְיֶה לְגִפֶּן וְתַעֲשֶׂה בָדִים וְתִשְׁלַח פְּאֻרוֹת: וַיְהִי גִשְׁם אֶת־רִי- 25  
 גְּדוֹל גְּדוֹל כְּנָפִים וְרַב נוֹצָה וְהִנֵּה הַגִּפֶּן הַזֶּה הָיָה כַּפְּנָה שְׂרָשִׁיָּהּ אֶל־לִי וְדְלִיּוֹתֶיהָ שִׁלְחָה  
 8 לוֹ לְהַשְׁקוֹת אוֹתָהּ מִעֲרֻנוֹת מַטְעָה: אֵל שָׂדֶה טוֹב עַל מֵיִם רַבִּים הִיא שְׁתוּלָה  
 9 לַעֲשׂוֹת עֲנָף וּלְשָׂאת פֵּרִי לְהִיּוֹת לְגִפֶּן אֲדָרַת: אָמַר כֹּה אָמַר אֲדֹנִי יְהוָה הִתְצַלַּח  
 הָלֹא אֶת שְׂרָשִׁיָּהּ יִנְתֵּק וְאֶת פְּרִיָּהּ יִקְוֶם וַיִּבֶשׁ כָּל מְרִפִּי צִמְחָתָהּ: וְלֹא בּוֹלַע גְּדוֹלָהּ  
 י וּבְעַם רַב יַעֲשֶׂה בְּנִתְּךָ אוֹתָהּ מִשְׂרָשִׁיָּהּ: וְהִנֵּה שְׁתוּלָה הִתְצַלַּח הִלָּא כְּנַעַת בָּהּ 30  
 רוּחַ הַקִּדִּים תִּיבֶשׁ יִבֶשׁ עַל עֲרֶגְתָּ צִמְחָהּ תִּיבֶשׁ:

12.11 וַיְהִי דְבַר יְהוָה אֵלַי לֵאמֹר: אָמַר נָא לְבֵית הַמֶּרִי הֲלֹא יִדְעֶתֶם מִה אֱלֹהִים אָמַר  
 הִנֵּה בֹא מֶלֶךְ בָּבֶל יִרְשָׁלַם וַיִּקַּח אֶת מַלְכָּהּ וְאֶת שְׂרָיָהּ וַיָּבֵא אוֹתָם אֵלָיו בְּבִלְהָ:  
 13 וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אֹתוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאֵלָה וְאֶת אֵילֵי הָאֶרֶץ לִקַּח:  
 14.10 לְהִיּוֹת מִמְּלָכָה שֶׁפִּלְתָּ לְבִלְתִּי הַתְּנַשָּׂא לְשִׁמְרֵי אֶת בְּרִיתוֹ לַעֲמֹדָה: וַיִּמְרָד בּוֹ לְשַׁלַּח 35  
 מִלְּאֲכָיו מִצָּדִים לְתֵת לוֹ סוּסִים וְעַם רַב הִצִּילָה הַיִּמְלָכָה הָעֹשֶׂה אֱלֹהִים וְהַפֵּר בְּרִית  
 16 וְנִמְלַם: וַיְהִי אֲנִי נָאִם אֲדֹנִי יְהוָה אִם לֹא בַּמָּקוֹם הַמֶּלֶךְ הַמְּמַלֵּךְ אֹתוֹ אֲשֶׁר בָּזָה  
 17 אֶת אֱלֹהֵי וְאֲשֶׁר הִפָּר אֶת בְּרִיתוֹ אֹתוֹ בַּתּוֹךְ בָּבֶל יָמוּת: וְלֹא בַּחִיל גְּדוֹל וּבִקְהָל  
 רַב יַעֲשֶׂה אוֹתוֹ פֶּרַעַה בַּמִּלְחָמָה בְּשִׁפְךָ סִלְלָה וּבְבִנּוֹת דִּיק לְהַכְרִית גִּפְנוֹת רַבּוֹת:  
 18.19 וְכֹה אֱלֹהִים לְהַפֵּר בְּרִית וְהִנֵּה נָתַן יָדוֹ וְכָל אֱלֹהִים עָשָׂה לֹא יִמְלָכָה: לָכֵן כֹּה אָמַר 40  
 אֲדֹנִי יְהוָה חִי אֲנִי אִם לֹא אֱלֹהִים אֲשֶׁר בָּזָה וּבְרִיתִי אֲשֶׁר הִפִּיר וְנָתַתִּיו בְּרֹאשׁוֹ:  
 כ וּפְרָשְׁתִּי עָלָיו רֶשֶׁתִּי וְנִתְפַּשׁ בַּמִּצּוֹדֹתִי וְהִבִּיאוּ אוֹתוֹ בְּבִלְהָ וְנִשְׁפַּמְתִּי אֹתוֹ שֵׁם מַעֲלָז

— יחזקאל —



אשר מעל בִּי: ואת כל מִבְּתָרֶיךָ בכל אֲנָפִי בחרב יפלו והגשאים לכל רוח 17,21  
יִפְרְשׁוּ וידעתם כי אני יהוה דברתי:

כה אמר אדני יהוה ולקחתי אני מצִמְרַת הארז הרמה ונתתי מראש יִנְקוּתִי 22  
רֶךְ אֶקְטֹף ושתלתי אני על הר גִּבְהָ וּתְלוּל: בהר מְרוֹם יִשְׂרָאֵל אֲשַׁתְּלֶנּוּ וְנִשְׂאָ 23  
עֵנָף וְעֵשָׂה פְרִי וְהָיָה לָאָרֶז אֲדִיר וּשְׁכָנוּ תַחְתָּיו כָּל צִפּוֹר כָּל כֶּנֶף בְּצֵל דְּלִיּוֹתָיו 5  
תִּשְׁכְּנֶנָּה: וידעו כל עַצֵּי הַשָּׂדֶה כִּי אֲנִי יְהוָה הַשְׁפַּלְתִּי עֵץ גִּבְהָ הַגִּבְהָתִי עֵץ שֹׁמֵל 24  
הַבִּשְׁתִּי עֵץ לַח וְהִפְרַחְתִּי עֵץ יֵבֶשׁ אֲנִי יְהוָה דְּבַרְתִּי וְעָשִׂיתִי:

ויהי דבר יהוה אלי לאמר: מה לכם אתם משלים את המשל הזה על אדמת א. 18,2  
יִשְׂרָאֵל לֵאמֹר אֲבוֹת יָאֵכְלוּ בֶסֶר וּשְׁנֵי הַבָּנִים תִּקְהִינָה: חֵי אֲנִי נָאִם אֲדֹנִי יְהוָה 10  
אִם יִהְיֶה לָכֶם עוֹד מִשַּׁל הַמֶּשֶׁל הַזֶּה בִּישְׂרָאֵל: הֵן כָּל הַנַּפְשׁוֹת לִי הִנֵּה כִנְפֹשׁ 4  
הָאֵב וְכִנְפֹשׁ הַבֵּן לִי הִנֵּה הַנַּפֶּשׁ הַחַטָּאת הִיא תָמוּת: ואִישׁ כִּי יִהְיֶה צָדִיק וְעָשָׂה ה 5  
מִשְׁפָּט וְצִדְקָה: יֵעַל הָדָם לֹא אֲכַל וְעֵינָיו לֹא נִשְׂאָ אֶל גִּלּוּלֵי בֵּית יִשְׂרָאֵל וְאֵת 6  
אִשְׁתִּי רָעָהּ לֹא טָמָא וְאֵל אִשָּׁה יִבְגְּדֶתָּהּ לֹא יִקְרַב: ואִישׁ לֹא יוֹנֶה חִבְלָתוֹ יָשׁוּב 7  
יֹשֵׁב גִּלּוּלָה לֹא יִגּוֹל לַחֲמוֹ לָרֶעִב יִתֵּן וְעִירָם יִכְסֶּה בְּנֹד: בְּנֹשֶׁךְ לֹא יִתֵּן וְתִרְבִּית 15  
לֹא יִקַּח מִעוֹל יֹשֵׁב יָדוֹ מִשְׁפָּט אִמָּת יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ: בְּחֻקֹּתַי יִהְלֹךְ וּמִשְׁפָּטִי 9  
שֹׁמֵר לַעֲשׂוֹת אֲתָם צָדִיק הוּא חֵיהּ יִחְיֶה נָאִם אֲדֹנִי יְהוָה:

והוליד בן פְּרִיץ שֹׁפֵךְ דָּם: וְהוּא אֵת כָּל אֱלֹהִים לֹא עָשָׂה כִּי אֵם-אֵל הָדָם י. 11  
אֲכַל וְאֵת אִשְׁתִּי רָעָהּ טָמָא: עֲנִי וְאֲבִיוֹן הוֹנָה גִּלּוּלֹת גּוֹל חִבֵּל לֹא יֹשֵׁב וְאֵל 12  
הַגִּלּוּלִים נִשְׂאָ עֵינָיו תוֹעֵבָה עָשָׂה: בְּנֹשֶׁךְ נָתַן וְתִרְבִּית לָקַח וְחֵי לֹא יִחְיֶה אֵת כָּל 13  
הַתוֹעֵבוֹת הָאֵלֶּה עָשָׂה מוֹת יוֹמָת דָּמִיו בּוֹ יִהְיֶה:

והנה הוליד בן וַיֵּרָא אֵת כָּל חַטָּאת אֲבִיו אֲשֶׁר עָשָׂה וַיֵּרָא וְלֹא יַעֲשֶׂה כָהֵן: 14  
עַל הָדָם לֹא אֲכַל וְעֵינָיו לֹא נִשְׂאָ אֶל גִּלּוּלֵי בֵּית יִשְׂרָאֵל אֵת אִשְׁתִּי רָעָהּ לֹא טו 15  
טָמָא: ואִישׁ לֹא הוֹנָה חִבֵּל לֹא חִבֵּל וְנִגְלָה לֹא גּוֹל לַחֲמוֹ לָרֶעִב נָתַן וְעָרַם כֶּסֶף 16  
בְּנֹד: מַעֲלִי הִשִּׁיב יָדוֹ נֹשֶׁךְ וְתִרְבִּית לֹא לָקַח מִשְׁפָּטִי עָשָׂה בְּחֻקֹּתַי הֵלֵךְ הוּא לֹא 17  
יָמוּת בְּעוֹן אֲבִיו חֵיהּ יִחְיֶה: אֲבִיו כִּי עָשָׂה עֶשֶׂק גּוֹל גִּלּוּלָה וְאִשְׁרָ לֹא טוֹב עָשָׂה 18  
בְּתוֹךְ עַמּוֹ וְהִנֵּה מָת בְּעוֹנוֹ: וְאִמְרָתָם מִדָּע לֹא נִשְׂאָ הַבֵּן בְּעוֹן הָאֵב וְהַבֵּן 19  
מִשְׁפָּט וְצִדְקָה עָשָׂה אֵת כָּל חֻקֹּתַי שֹׁמֵר וַיַּעֲשֶׂה אִתָּם חֵיהּ יִחְיֶה: הַנַּפֶּשׁ הַחַטָּאת כ 20  
הִיא תָמוּת בֵּן לֹא יִשָּׂא בְּעוֹן הָאֵב וְאֵב לֹא יִשָּׂא בְּעוֹן הַבֵּן צִדְקַת הַצָּדִיק עָלָיו 30  
תִּהְיֶה וְרִשְׁעַת הָרָשָׁע עָלָיו תִּהְיֶה:

והרשע כי יָשׁוּב מִכָּל חַטָּאתֵינוּ אֲשֶׁר עָשָׂה וּשְׁמַר אֵת כָּל חֻקֹּתַי וְעָשָׂה 21  
מִשְׁפָּט וְצִדְקָה חֵיהּ יִחְיֶה לֹא יָמוּת: כָּל פִּשְׁעָיו אֲשֶׁר עָשָׂה לֹא יִזְכְּרוּ לוֹ בְּצִדְקָתוֹ 22  
אֲשֶׁר עָשָׂה יִחְיֶה: הַחֲפֶז אַחֲפֶז מוֹת רָשָׁע נָאִם אֲדֹנִי יְהוָה הֲלֹא בָשׁוּבוֹ מִדְּרָכֵי-וֹ וְחֵיהּ: 23  
וּבָשׁוּב צָדִיק מִצִּדְקָתוֹ וְעָשָׂה עוֹל כָּל הַתוֹעֵבוֹת אֲשֶׁר עָשָׂה הָרָשָׁע-ז' כָּל 24  
צִדְקָתֵינוּ אֲשֶׁר עָשָׂה לֹא תִזְכְּרֶנָּה בְּמַעַלּוֹ אֲשֶׁר מַעַל וּבַחֲטָאתוֹ אֲשֶׁר חָטָא בָּם יָמוּת: 35  
וְאִמְרָתָם לֹא יִתְּכֵן דֶּרֶךְ אֲדֹנִי שָׁמְעוּ נָא בֵּית יִשְׂרָאֵל הַדְּרָכִי לֹא יִתְּכֵן הֲלֹא דְרָכֵיכֶם כֹּה 36  
לֹא יִתְּכֵנוּ: בָּשׁוּב צָדִיק מִצִּדְקָתוֹ וְעָשָׂה עוֹל וּמָת [] בְּעוֹלוֹ אֲשֶׁר עָשָׂה-[עֲלִי-ו-] יָמוּת: 26  
וּבָשׁוּב רָשָׁע מִרִּשְׁעָתוֹ אֲשֶׁר עָשָׂה וַיַּעַשׂ מִשְׁפָּט וְצִדְקָה הוּא אֵת נִפְשׁוֹ יִחְיֶה: וַיֵּרָא- 28,27  
יְיָ-אֱלֹהֵי. מִכָּל פִּשְׁעָיו אֲשֶׁר עָשָׂה חֵיהּ יִחְיֶה לֹא יָמוּת: וְאִמְרוּ בֵּית יִשְׂרָאֵל לֹא יִתְּכֵן 29  
דֶּרֶךְ אֲדֹנִי הַדְּרָכִי לֹא יִתְּכֵנוּ בֵּית יִשְׂרָאֵל הֲלֹא דְרָכֵיכֶם לֹא יִתְּכֵנוּ: 40

לִכֵּן אִישׁ כִּדְרָכֵיו אֲשַׁפֵּט אֶתְכֶם בֵּית יִשְׂרָאֵל נָאִם אֲדֹנִי יְהוָה שׁוּבוּ וְהִשִּׁיבוּ ל 31  
מִכָּל פִּשְׁעֵיכֶם וְלֹא יִהְיֶה לָכֶם לִמְכָּשׁוֹל עוֹן: הַשְׁלִיכוּ מֵעֲלֵיכֶם אֵת כָּל פִּשְׁעֵיכֶם אֲשֶׁר 31

—18-17 יחזקאל—

18,32 משעתם ב- ועשו לכם לב חדש ורוח חדשה ולמה תמְתו בית ישראל: כי לא אתפן כמות הפת נאם אדני יהוה והשיבו וחיו:

19,א ואתה שא קינה יעל נשיא- 19,9 ויבאָהוּ נבַחַחִים יֵאלֵם־לְכָל־מֶלֶךְ־זָבָל־  
2 יִשְׂרָאֵל־: וְאָמַרְתָּ יִי־תִתְּנֶהוּ יִבְסוּנָה  
יִי־מָה אִמְךָ לִלְבִּיָא בֵּין אַרְיוֹת לְמַעַן לֹא יִשְׁמַע קוֹלוֹ יֵעַל הָרִי יִשְׂרָאֵל־:  
יִבְתּוֹךְ נִכְפָּרִים יִרְבֹּצָה רִפְתָּה נֹרִיָּה: [עוֹד] 5  
3 וְתַעַל אֶחָד מִגְּרִיָּה כַפִּיד הִיָּה וְיִלְמַד לְמִרְךָ מִרְךָ אָדָם אֲכָל־:  
4 וְיִשְׁמָעוּ יַעֲלִיו נוֹיִם בְּשַׁחְתָּם נִתְפַּשׁ אֶל אֶרֶץ מִצְרַיִם: 10  
וְיִבְאָהוּ בַחַחִים 11 וְיִהְיֶה לָהּ מִפֶּה־עוֹ וְתִגְבֶּה קוֹמְתוֹ אֶל שִׁבְמ־מִשְׁלִי־  
ה וְתֵרָא כִּי נִחַלָה אֲבָרָה תִקְוָתָה וְיִרָא בְּגִבּוֹהוּ עַל מִים שְׁתוּלָה  
וְתִקַּח אֶחָד־מִגְּרִיָּה כַפִּיר שְׁמַתְהוּ: 15  
6 וְיִתְהַלֵּךְ בְּתוֹךְ אַרְיוֹת כַּפִּיר הִיָּה וְיִלְמַד לְמִרְךָ מִרְךָ אָדָם אֲכָל־:  
7 וְיִי־עַל־מִעֲנִיתֵיהֶם וְעִרְיָהֶם הִתְרִיב הַתְּפִיר־וְיִכְשֵׁ מִפֶּה אֵשׁ אֲכַלְתֶּהוּ:  
8 וְיִתְּשֶׁם אֶרֶץ וּמִלֵּאָה מְקוֹל שְׁאֲנָתוֹ: 13 וְעַתָּה שְׁתוּלָה בַּמִּדְבָּר בָּאֶרֶץ צִיָּה וְצִמָּה:  
9 וְיִתְּנוּ עָלָיו נוֹיִם סָבִיב מִמִּדְּיוֹת 14 וְתִצָּא אֵשׁ מִיָּה־מִפֶּה בְּדִיקָה־אֲכָלָהּ  
וְיִפְרֹשׁוּ עָלָיו רִשְׁתָּם בְּשַׁחְתָּם נִתְפַּשׁ: 20 וְלֹא הִיָּה בָּהּ מִפֶּה שִׁבְמ־מִשְׁלִי־  
[עוֹ]

קינה היא ותהי לקינה:

20,א ויהי בשנה השביעית בתמישי בעשור לחדש באו אנשים מזקני ישראל לדרש  
3-2 את יהוה וישבו לפני: ויהי דבר יהוה אלי לאמר: בן אדם דבר את זקני ישראל  
ואמרת אליהם כה אמר אדני יהוה הִלְדַּרְשׁ אֶתִּי אַתֶּם בָּאִים חִי אֲנִי אִם אֲדַרְשׁ  
4 לָכֶם נָאִם אֲדֹנִי יְהוָה: הִתְשַׁפֵּט אַתֶּם הִתְשַׁפֵּט בֶּן אָדָם אֶת תוֹעֵבֹת אֲבוֹתָם  
ה הוֹדִיעֶם: וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנִי יְהוָה בְּיוֹם בָּתְרִי בְיִשְׂרָאֵל וְאִשָּׁא יָדִי לְזוֹרַע  
בֵּית יַעֲקֹב וְאֶדְעֶה לָהֶם בָּאֶרֶץ מִצְרַיִם וְאִשָּׁא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם:  
6 בְּיוֹם הַהוּא נִשְׁאֲתִי יָדִי לָהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֶל אֶרֶץ אֲשֶׁר יִנְתְּתִי לָהֶם 30  
7 -אֶרֶץ- זָבֹת חֶלֶב וְדִבְשׁ צִבִּי הִיא לְכָל הָאֲרָצוֹת: וְאָמַר אֲלֵיהֶם אִישׁ שְׁקוּצֵי עֵינָיו  
8 הַשְׁלִיכוּ וּבְגִלּוֹלֵי מִצְרַיִם אֶל תִּשְׁמְאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיִּמְרוּ בִּי וְלֹא אָבּוּ לִשְׁמָע  
אֵלַי אִישׁ אֶת שְׁקוּצֵי עֵינֵיהֶם לֹא הַשְׁלִיכוּ וְאֶת גִּלּוֹלֵי מִצְרַיִם לֹא עֲזָבוּ וְאָמַר לְשַׁפֵּךְ  
9 חֲמָתִי עֲלֵיהֶם לְכָלֹת אֶפֶי בָהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם: וְאָעַשׂ לְמַעַן שְׂמִי לְבַלְתִּי הִחַל  
לְעִינֵי הַגּוֹיִם אֲשֶׁר הֵמָּה בְּתוֹכָם אֲשֶׁר נֹדַעְתִּי אֲלֵיהֶם לְעִינֵיהֶם לְהוֹצִיאֵם מֵאֶרֶץ 35  
11- מִצְרַיִם: וְאֹצִיאֵם מֵאֶרֶץ מִצְרַיִם וְאֶבְאֵם אֶל הַמִּדְבָּר: וְאֶתֵּן לָהֶם אֶת חֻקוֹתַי וְאֶת  
12 מִשְׁפָּטֵי הַדֹּעֲתִי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחֵי בָהֶם: וְגַם אֶת שְׁפָתוֹתַי נִתְּנִי  
13 לָהֶם לִהְיוֹת לְאוֹת בִּינִי וּבִינֵיהֶם לְדַעַת כִּי אֲנִי יְהוָה מִקְדָּשָׁם: וַיִּמְרוּ בִּי בֵּית יִשְׂרָאֵל  
בַּמִּדְבָּר בַּחֻקוֹתַי לֹא הִלְכוּ וְאֶת מִשְׁפָּטֵי מֵאֶסוּ אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחֵי בָהֶם  
14 וְאֶת שְׁפָתַי חָלְלוּ מְאֹד וְאָמַר לְשַׁפֵּךְ חֲמָתִי עֲלֵיהֶם בַּמִּדְבָּר לְכָלֹתָם: וְאָעַשׂה לְמַעַן 40  
טו שְׂמִי לְבַלְתִּי הִחַל לְעִינֵי הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים לְעִינֵיהֶם: וְגַם אֲנִי נִשְׁאֲתִי יָדִי לָהֶם  
בַּמִּדְבָּר לְבַלְתִּי הִבִּיא אוֹתָם אֶל הָאֶרֶץ אֲשֶׁר נִתְּנִי -לָהֶם אֶרֶץ- זָבֹת חֶלֶב וְדִבְשׁ צִבִּי

— יחזקאל —

(א) 19,9 יבאָהוּ במצדות

(ב) 14 פריה

היא לכל הארצות: יען במשפטי מאסו ואת חקותי לא הלכו בהם ואת שבתותי 20,16  
חללו כי אחרי גלוליהם לבם הלך: ותחס עיני עליהם משחתם ולא עשיתי אותם 17  
כלה במדבר: ואמר אל בניהם במדבר בתוקי אבותיכם אל תלכו ואת משפטיהם 18  
אל תשמרו ובגלוליהם אל תפמאוו: אני יהוה אלהיכם בחקותי לכו ואת משפטי 19  
שמרו ועשו אותם: ואת שבתותי קדשו והיו לאות ביני וביניכם לדעת כי אני כ 5  
יהוה אלהיכם: וימרו בי הבנים בחקותי לא הלכו ואת משפטי לא שמרו לעשות 21  
אותם אשר יעשה אתם האדם וחי בהם את שבתותי חללו ואמר לשפך חמתי  
עליהם לכלות אפי בם במדבר: והשכלתי את ידי ואעש למען שמי לבלתי החל לעיני 22  
הגוים אשר הוצאתי אתם לעיניהם: גם אני נשאתי את ידי להם במדבר להפיץ 23  
אתם בגוים ולורות אותם בארצות: יען משפטי לא עשו וחקותי מאסו ואת שבתותי 10  
חללו ואחרי גלולי אבותם היו עיניהם: וגם אני נתתי להם חקים לא טובים כה  
ומשפטים לא ידעו בהם: ואממא אותם במתנותם בהעביר כל קמר רחם למען 26  
אשפם למען אשר ידעו אשר אני יהוה:

לכן דבר אל בית ישראל בן אדם ואמרת אליהם כה אמר אדני יהוה עוד 27  
15 ואת גרפו אותי אבותיכם במעלם בי מעל: ואביאם אל הארץ אשר נשאתי את 28  
ידי לתת אותה להם ויראו כל נבעה רמה וכל עץ עכות ויזבתו שם את זבחייהם  
ויחגו שם בעם קרבנם וישמו שם ריח נחוחיהם וישיכו שם את נסכיהם: 29  
לכן אמר אל בית ישראל כה אמר אדני יהוה הברוך אבותיכם אתם ל  
נממאים ואחרי שקוציהם אתם זנים: ובקשאת מתנתיכם בהעביר בניכם באש אתם 31  
20 נממאים ב-כל גלוליכם עד היום הזה- ואני אדרש לכם בית ישראל חי אני  
נאם אדני יהוה אם אדרש לכם: והעלה על רוחכם היו לא תהיה אשר אתם 32  
אמרים נהיה כגוים כמשפחות הארצות לשרת עץ ואבן: חי אני נאם אדני יהוה 33  
אם לא ביד חזקה ובורוע נטויה ובחמה שפוכה אמלך עליכם: והוצאתי אתכם 34  
מן העמים וקבצתי אתכם מן הארצות אשר נפוצתם בם ביד חזקה ובורוע נטויה  
25 ובחמה שפוכה: והבאתי אתכם אל מדבר העמים ונשפמתי אתכם שם פנים אל לה  
פנים: כאשר נשפמתי את אבותיכם במדבר ארץ מצרים כן אשפם אתכם נאם 36  
אדני יהוה: והעברתי אתכם תחת השבט והבאתי אתכם במס-פֶּֿרֶץ: וברותי 38,37  
מכם המרדים והפושעים בי מארץ מגוריהם אוציא אותם ואל אדמת ישראל לא  
יבואו: וידעתם כי אני יהוה: ואתם בית ישראל כה אמר אדני יהוה איש גלוליו 39  
30 לכו עבדו ואחר אם אינכם שמעים אלי ואת שם קדש לא תחללו עוד במתנותיכם  
ובגלוליכם: כי בהר קדש בהר מרום ישראל נאם אדני יהוה שם יעבדני כל בית מ  
ישראל כלה-ז- שם אָרְצָם ושם אדרוש את תרומתיכם ואת ראשית משאותיכם בכל  
קדשיכם: בריח ניתח ארצה אתכם בהוציא אתכם מן העמים וקבצתי אתכם מן 41  
הארצות אשר נפצתם בם ונקדשתי בכם לעיני הגוים: וידעתם כי אני יהוה 42  
35 בהביאי אתכם אל אדמת ישראל אל הארץ אשר נשאתי את ידי לתת אותה  
לאבותיכם: וקברתם שם את דרכיכם ואת כל עלילותיכם אשר נממאתם בם 43  
ונקטתם בפניכם בכל רעותיכם אשר עשיתם: וידעתם כי אני יהוה בעשותי אתכם 44  
למען שמי לא כדרכיכם הרעים וכעלילותיכם הנשחתות בית ישראל נאם אדני יהוה:

ויהי דבר יהוה אלי לאמר: בן אדם שים פניך דרך תימנה והפך יעל דרום א. 21,2  
40 והגבא יעל יער השדה נגבדה: ואמרת ליער הנגב שמע דבר יהוה כה אמר אדני 3

— יחזקאל —

(א) 20,29 ואמר אלחם מה הקמה אשר אתם הקאים שם ויקרא שמה קמה עד היום הזה:

(ז) 20,2 בארץ

(פ) 37 חברית

21 יהוה הגני מצית בך אש ואכלה בך כל עץ לח וכל עץ יבש לא תכבה להבת  
 4 שלהבת ונצרכו בה כל פנים מנגב צפונה: וראו כל בשר כי אני יהוה בערתי  
 ה לא תכבה: ואמר אלהי אדני יהוה המה אמרים לי הלא ממשל משלים הוא:  
 7.6 ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל ירושלם והפף יעל  
 8 מקדש-ה והנבא יעל אדמת ישראל: ואמרת לאדמת ישראל כה אמר יהוה הגני  
 9 יעליך והוצאתי חרבי מתערה והכרתי ממך צדיק ורשע: יען אשר הכרתי ממך  
 י צדיק ורשע לכן תצא חרבי מתערה יעל כל בשר מנגב צפונה: וידעו כל בשר  
 11 כי אני יהוה הוצאתי חרבי מתערה לא תשוב עוד: ואתה בן אדם האנח  
 12 בשברון מתנים ובמרירות תאנח לעיניהם: והיה כי יאמרו אליך על מה אתה  
 נאנח ואמרת יעל שמועה כי באה ונקם כל לב ורפו כל ידים וקהתה כל רוח 10  
 וכל ברקים תלכנה מים הנה באה ונהיתה נאם אדני יהוה:  
 14.13 ויהי דבר יהוה אלי לאמר: בן אדם הנבא ואמרת כה אמר יהוה אמר

תרב חרב 21,16 ויתן אתה ליטובת  
 הוהיה וגם מרוטה: לתפוש בכף 15  
 למען טבח טבח הוהיה 16  
 למען יהיה ברכ מרטה: 17  
 17 זעק והילל בן אדם כי היא היתה בעמי היא בכל נשיאי ישראל מגורי אל תרב  
 19.18 היו את עמי לכן ספק יעל ירך: כי בחן . . . . . נאם אדני יהוה: ואתה  
 בן אדם הנבא והך כף יעל כף . . . . . תרב חללים היא תרב חללים- 20  
 כ הגדולה החדרת להם: למען למוג לב והרבה הג-כשלים על כל שעריהם נת-נו-  
 21 לט-בתת חרב א-ך עשויה לברק מ-כ-פה לטבח: התאחרי הימיני הקדימי השמילי  
 22 אנה פניך מקורות: וגם אני אפה כפי יעל כפי והנחותי חמתי אני יהוה דברתי:  
 24.23 ויהי דבר יהוה אלי לאמר: ואתה בן אדם שים לך שנים דרכים לבוא חרב  
 כה מלך בבל מארץ אחת יצאו שניהם ויד-ז בראש דרך עיר בראש-ו דרך יעיר 25  
 26 תשים לבוא חרב את רבת בני עמון ואת יהודה ו-ירושלם ב-ו-כ-ה: כי עמד  
 מלך בבל יעל אם הדרך בראש שני הדרכים לקסם קסם קלקל בחצים שאל  
 27 בתרפים ראה בכבוד: בימינו היה הקסם ירושלם לפתח פה ב-צ-ח להרים קול  
 28 בתרועה לשום כרים על שערים לשפך סללה לבנות ד-ק: והיה: כקסום שוא  
 בעיניהם-ז והוא מזכיר עון להתפוש: 30  
 29 לכן כה אמר אדני יהוה יען הו-כ-דכם עונכם בהגלות פשעכם להראות  
 ל חפאותיכם בכל עלילותיכם יען יהו-כ-דכם בכף תתפשו: ואתה חלל רשע נשיא  
 31 ישראל אשר בא יומו בעת עון קץ: כה אמר אדני יהוה הסיר המצנפת והרים  
 32 העקרה זאת לא היה השפלה הגבה והגבה השפיל: ענה ענה ענה אשימנה  
 גם זאת לא היה עד בא אשר לו המשפט ונתתיו: 35  
 33 ואתה בן אדם הנבא ואמרת כה אמר אדני יהוה יעל בני עמון ויעל חרפתם  
 34 ואמרת תרב חרב פתוחה לטבח מרוטהי למען יהיה ברכ: בחוות לך שוא בקסם  
 לה לך כזב לתת אותה: יעל צוארי חללים רשעים אשר בא יומם בעת עון קץ: השב  
 36 אל תערה במקום אשר נבראת בארץ מקרותיך אשפט אתך: ושפכתי עליך זעמי  
 37 באש עברתי אפית עליך ונתתיך ביד אנשים בערים תרשי משחית: לאש תהיי 40  
 לאכלה דמך יהיה בתוך הארץ לא תזכרי כי אני יהוה דברתי:

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(א) 21.16 או נשיא שבט בני מאסת כל עץ • (ב) 16 חרב • (ג) 24 ברא  
 (ד) 27 לשום קרים • (ה) 28 להם • (ו) שבעי שבועות להם • (ז) 33 להכיל



ויהי דבר יהוה אלי לאמר: ואתה בן אדם הַתְּשַׁפֵּט הַתְּשַׁפֵּט אֶת עֵיר הַדְּמִים א.22.2  
והודעתה את כל תועבותיה: ואמרת כה אמר אדני יהוה עיר שפכת דם בתוכה 3  
לבוא עתה ועשתה גלולים עליה לְקַמָּאָה: בדמך אשר שפכת אֲשַׁמֵּת וּבְגִלּוּלִים 4  
אשר עשית מִמָּאת וּתְקִירֵי יִי־מִי־ךָ וּתְבִי־אָ עִתְךָ־ עַל כֵּן נִתְּחִיךְ וְרַפָּה לְנוּסִים  
וְקַלְסָה לְכָל הָאֲרָצוֹת: הַקְּרִבוֹת וְהַרְחָקוֹת מִמֶּךָ יִתְקַלְסוּ בְךָ מִמָּאת הַשֶּׁם רַפָּת ה 5  
הַמְדוּמָה: הִנֵּה נְשִׂאֵי יִשְׂרָאֵל אִישׁ לֹרְעוּ הִיוּ בְךָ לְמַעַן שֹׁפֵךְ דָּם: אֲב וְאִם הִקְלוּ 7.6  
בְךָ לִגְר עָשׂוּ בַעֲשָׁק בְּתוֹכְךָ יָתוֹם וְאַלְמָנָה הוּנּוּ בְךָ: קִדְּשִׁי בֵּית וְאֵת שַׁבְּתִי 8  
חֲלַלְתָּ: אֲנֹשִׁי רֵכִיל הִיוּ בְךָ לְמַעַן שֹׁפֵךְ דָּם וְעַל הַיָּדִים אָכְלוּ בְךָ זִמָּה עָשׂוּ בְּתוֹכְךָ: 9  
עֲרֹנֹת אֲב גִּלָּה בְךָ מִמָּאת הַגִּידָה עָנּוּ בְךָ: וְאִישׁ אֶת אִשְׁתּוֹ רָעָדָה עָשָׂה תוֹעֵבָה י.11  
וְאִישׁ אֶת כְּלָתוֹ מִמָּא בִּזְמָה וְאִישׁ אֶת אִתְּוֹ בֵּת אָבִיו עָנָה בְךָ: שָׁחַד לִקְדוֹ בְךָ 12  
לְמַעַן שֹׁפֵךְ דָּם נָשֶׁךְ וְתִרְבִּית לִקְחָתָהּ וּתְבַצְעִי רָצִיךְ בַּעֲשָׁק וְאֵתִי שִׁכְתָּה נָאֻם אֲדֹנִי  
יְהוָה: וְהִנֵּה הִפִּיתִי כְּפִי יַעַל בְּצִעֲךָ אֲשֶׁר עָשִׂיתָ וְעַל דְּמִי־ךָ אֲשֶׁר הִיוּ בְּתוֹכְךָ: 13  
הִיעַמְד לִפְנֵי אִם תִּחְזַקְנָה יָדֶיךָ יְבִימִים אֲשֶׁר אֲנִי עָשָׂה אוֹתְךָ אֲנִי יְהוָה דְּבַרְתִּי 14  
וְעָשִׂיתִי: וְהַפִּיצוֹתִי אוֹתְךָ בְּנוּסִים וּזְרִיתִיךָ בָּאֲרָצוֹת וְהִתְפַּלְתִּי מִמֶּךָ: וְנִחַלְתִּי בְךָ 16.16  
לְעֵינֵי גוֹיִם וִידַעְתָּ כִּי אֲנִי יְהוָה: 15

ויהי דבר יהוה אלי לאמר: בן אדם הִיוּ לִי בֵּית יִשְׂרָאֵל לְסִי־נִי כָּלֵם נִחַשְׁתָּ 18.17  
וּבְדִיל וּבְרוּל וְעוֹפֶרֶת בְּתוֹךְ כּוֹר סָנִים כֶּסֶף הִיוּ: לֵכֵן כֹּה אָמַר אֲדֹנִי יְהוָה יַעַן 19  
הַיּוֹת כָּלֵכֶם לְסָנִים לֵכֵן הִגֵּנִי קִבֵּץ אֶתְכֶם אֶל תּוֹךְ יְרוּשָׁלַם: יִכְבְּצָתָ כֶּסֶף וְנִחַשְׁתָּ כ 20  
וּבְרוּל וְעוֹפֶרֶת וּבְדִיל אֶל תּוֹךְ כּוֹר לִפְתָּת עָלָיו אֲשֶׁר לִהְיוֹתִיךָ כֵּן אֶקְבֵּץ בְּאִפִּי  
וּבְחִמְתִּי וְהִנֵּחְתִּי וְהִתְכַּתִּי אֶתְכֶם: וְכִנְסַתִּי אֶתְכֶם וְנִפְתַּחְתִּי עֲלֵיכֶם בְּאֵשׁ עֲבַרְתִּי 21  
וְנִתְכַתֶּם בְּתוֹכָהּ: כֹּהֲתוֹךְ כֶּסֶף בְּתוֹךְ כּוֹר כֵּן תִּתְכּוּ בְּתוֹכָהּ וִידַעְתֶּם כִּי אֲנִי יְהוָה 22  
שֹׁפְכִתִּי חִמְתִּי עֲלֵיכֶם:

ויהי דבר יהוה אלי לאמר: בן אדם אֲמַר לֵה אֶת אֶרֶץ לֹא מִמֶּ-מֶ-רָה הִיא 24.23  
לֹא נִשְׁמָה בְּיוֹם זֶעַם: אֲ-שֶׁר גִּ-שִׁי־אִיָּהּ בְּתוֹכָהּ כֹּאֲרִי שׂוֹאֵן מִרְף מִרְף נִפְשׁ אָכְלוּ כֹה  
חֶסֶן וִיקָר יִקְחוּ אֲלִמְנוֹתֶיהָ הִרְבוּ בְּתוֹכָהּ: כֹּהֲנִיהָ חֲמָסוֹ תוֹרָתִי וַיַּחֲלִלוּ קִדְּשִׁי בֵּין 26  
קִדְּשׁ לַחֹל לֹא הִבְדִּילוּ וּבֵין יִשְׁמָא לְקָדוֹר לֹא הוֹדִיעוּ וּמִשְׁבַּתוֹתַי הִעֲלִימוּ עֵינֵיהֶם  
וְאָחֹל בְּתוֹכֶם: שְׂרִיָּה בִּקְרָבָה כּוֹזָאִים מִרְפִּי מִרְף לְשֹׁפֵךְ דָּם לֹאֲבָד נִפְשׁוֹת לְמַעַן 27  
בִּצַּע בִּצַּע: וְנִבְיֵאִיָּה מַחֲוֹ לֵהֶם תִּפְלֵ חוּיִם שׂוֹא וְקִסְמִים לֵהֶם כּוֹז אֲמָרִים כֹּה אָמַר 28  
אֲדֹנִי יְהוָה וִיהוָה לֹא דִבַּר: עִם הָאֶרֶץ עֲשָׂקוּ עֲשָׂקוּ וְגוֹלוּ גוֹל וְעֵנִי וְאֲבִיוֹן הוּנּוּ 29  
וְאֵת הַגֵּר עֲשָׂא בְּלֹא מִשְׁפָּט: וְאֲבָקַשׁ מֵהֶם אִישׁ גֹּדֵר גֹּדֵר וְעַמְדָּה בְּפֶרֶץ לִפְנֵי בַּעַד ל 30  
הָאֶרֶץ לְבִלְתִּי שְׁחַתָּהּ וְלֹא מִצָּאתִי: וְאֲשַׁפֵּךְ עֲלֵיהֶם זַעַםִּי בְּאֵשׁ עֲבַרְתִּי כִלְיֹתִים דִּרְכֶם 31  
בְּרָאשִׁם נִתְּתִי נָאֻם אֲדֹנִי יְהוָה:

ויהי דבר יהוה אלי לאמר: בן אדם שתיים נשים בנות אם אתת היו: א. 23, 2  
 35 ותוניתה במצרים בנעוריהן-<sup>ב</sup> שמה מעכו שדיהן ושם עשו דדי בתוליהן: ושמותן 4.3  
 אהלה הגדולה ואהליבה אחותה ותהיינה לי ותלדנה בנים ובנות: ותון ה  
 אהלה תתני ותעגב על מאהביה על-אשור יד-בים: לבשי תכלת פחות 6  
 ומגנים בחורי חמד כלם פרשים רכבי סוסים: ותתן תונותיה עליהם מבוחר 7  
 בני אשור כלם ובכל אשר עגבה בכל גלוליהם נממאה: ואת תונותיה 8  
 40 ממצרים לא עזבה כי אותה שכבו בנעוריה והמה עשו דדי בתוליה וישפכו  
 תונותם עליה: לכן נתתיה ביד מאהביה ביד בני אשור אשר עגבה עליהם: 9

(א) 22.4 שנותיך \* (ב) 23.3 זנו \* (ג) 4<sup>ב</sup> ושמותן שמרון אהלה וירושלם אהליבה  
Ezek. 3

23. המה גלו ערנותה בניה ובנותיה לקחו ואותה בחרב הרגו ותהי שם לנשים ושקצים עשו בה:

11 ותרא אחותה אהליבה ותשתת ענבתה ממנה ואת תזנותיה מזוני אחותה:  
12 על בני אשור ענבה פחות וסגנים ירבים לבשי מכלול פרשים רכבי סוסים  
14.13 בחורי חמד כלם: וארא כי נטמאה דרך אחד לשתייהן: ותוסף אל תזנותיה ותרא  
15 אנשים מחקים על הקיר צלמי כשדים חקקים בששור: תגדרי אזור במתניהם  
סרוחי סבולים בראשיהם מראה שלישים כלם דמות בני בבל כשדים ארץ מולדתם:  
17.16 ותענב עליהם למראה עיניה ותשלח מלאכים אליהם כשדימה: ויבאו אליה בני  
18 בבל למשכב ידיים ויטמאו אותה בתזנותם ותישבעו בם ותקע נפשה מהם: ותגל  
תזנותיה ותגל את ערנותה ותקע נפשי מעליה כאשר נקעה נפשי מעל אחותה: 10  
19.2 ותרכה את תזנותיה לזכר את ימי געוריה אשר זנתה בארץ מצרים: ותענבה על  
21 פלגשיהם אשר בשר חמורים בשרם וזרמת סוסים זרמתם: ותפקדי את זפת געוריה  
בעשאת ב-מצרים ודיך למעך שדי געוריה:  
22 לכן אהליבה כה אמר אדני יהוה הנני מעיר את מאהבך עליך את אשר  
23 נקעה נפשך מהם והבאתים עליך מסביב: בני בבל יכל כשדים פקוד ושוע וקוע 15  
יכל בני אשור אותם בתורי חמד פחות וסגנים כלם שלישים וירבים רכבי סוסים  
24 כלם: ובאו עליך יבאצן רכב וגלגל ובקהל עמים צנה ומגן וקובע ישימו עליך  
כה סביב ונתתי לפניהם משפט ומשפט במשפטיהם: ונתתי קנאתי בך ועשו  
אותך בחמה אפך ואזניך יסירו ואחריתך בחרב תפול המה בניך ובנותיך יקחו  
27.26 ואחריתך תאכל באש: והפשיטוך את בגדיך ולקחו כלי תפארתך: והשקתי ופתך 20  
ממך ואת זנותך מארץ מצרים ולא תשאי עיניך אליהם ומצרים לא תזכרי עוד:  
28 כי כה אמר אדני יהוה הנני נתנך ביד אשר שגאת ביד אשר נקעה נפשך מהם:  
29 ועשו אותך בשנאה ולקחו כל יגיעך ועובדך ערם ועריה וגלגל ערנות וגוניך יאפתך  
31.3 ותזנותיך עשה אלה לך בזנותך אתרי נזים על אשר נטמאת בגלוליהם: בדרך  
32 אחותך הלכת ונתתי כוסה בידך: כה אמר אדני יהוה כוס אחותך תשתי העמקה 25  
33 והרבה תהיה לצחק וללעג מרבה להכיל: שפרון ויגון תפלאי כוס שמה ושקמה  
34 כוס אחותך: ושתיית אותה ומצית<sup>8</sup> ושדך תגתקי כי אני דברתי נאם אדני  
לה יהוה: לכן כה אמר אדני יהוה יען שכתת אותי ותשלכי אותי אתרי נגך וגם את  
שאי ופתך ואת תזנותיך:

36 ויאמר יהוה אלי בן אדם הִתְשַׁפּוּט את אהלה ואת אהליבה והגר להן את 30  
37 תועבותיהן: כי גאפו ודם בדיהן ואת גלוליהן גאפו וגם את בניהן אשר ילדו לי  
38 העבירו להם לאכלה: עוד זאת עשו לי טמאו את מקדשי<sup>9</sup> ואת שבתותי חללו:  
39 ובשחתם את בניהם לגלוליהם ויבאו אל מקדשי ביום ההוא לחללו והנה כה עשו  
40 בתוך ביתי: ואף כי תשלחנה לאנשים באים ממרחק אשר מלאך שלוח אליהם  
41 והנה באו לאשר רחצת כחלת עיניך ועדית עדי: וישבת על מפה כבודה ושלחן 35  
42 ערוך לפניך וקמרת ושמני שמת עליה: וקול המון שדים בה ואל אנשים מרב  
אדם<sup>10</sup> סובאים ממדבר ויתנו צמידים אל ידיהם ועמרת תפארת על ראשיהם: 40  
44 ויבוא אליהן כבוא אל אשה זונה כן באו אל אהלה ואל אהליבה לעשת זמה:  
מה ואנשים צדיקים המה ישפמו אותה משפט נאפות ומשפט שפכות דם כי נאפת  
46 הנה ודם בדיהן: כי כה אמר אדני יהוה העלה עליה קהל ונתן אתהן לזוה 40

(ז) 38 ביום ההוא

(ח) 34 ואת חרשיה תגרמי

(ט) 23.33 שפרון

(י) 43 ואמר לגלה נאפים עת יונה תזנותיה והיא

(כ) 42 סובאים

ולבו: ורִגְלֵי עֲלִיהֶן אֲכֹנִי וּבְרָא אוֹתָהֶן בְּתִרְבוֹתָם בְּנִיהֶן וּבְנִתֵיהֶן יִהְיוּ וּבְתִיהֶן 23.47  
בְּאֵשׁ יִשְׂרְפוּ: וְהִשְׁבֹּתִי זֶמֶה מִן הָאָרֶץ וְנִסְּרוּ כָל הַגִּשְׁמִים וְלֹא תַעֲשֶׂינָה כּוֹפְתִכֶּנָּה: 48  
וְנִתְּנוּ זִמְתִּכֶּנָּה עֲלֵיכֶן וְחִמָּאִי גִלּוּלִיכֶן תִּשְׁאִינָה וִידַעְתֶּם כִּי אֲנִי אֲדֹנִי יְהוָה: 49

וַיְהִי דְבַר יְהוָה אֵלַי בְּשָׁנָה הַתְּשִׁיעִית בְּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרֵי לַחֹדֶשׁ לֵאמֹר: 24.א  
בֶּן אָדָם כְּתוּב לְךָ אֶת שֵׁם הַיּוֹם הַזֶּה סֶמֶךְ מֶלֶךְ בָּבֶל יֵעַל יְרוּשָׁלַם בְּעֶצֶם הַיּוֹם 2  
הַזֶּה: וּמִשָּׁל אֶל בֵּית הַמְּרִי מִשָּׁל וְאִמְרַת אֱלֹהִים כֹּה אָמַר אֲדֹנִי יְהוָה שְׁפֹת הַפִּיר 3  
שְׁפֹת וְגַם יֵצֶק בּוֹ מִים: אִסְףָּ נִתְחִיקָה אֵלֶיהָ כָּל נֶתַח טוֹב יָרֵךְ וְכֹתֶף מְבוֹרַע עֲצָמִים 4  
מֵלֵא: מִבְּתֵר הַצָּאן לְקוֹחַ וְגַם דֹּר הָעֲצָיִם תִּתְחִיקָה נֶתַח יִתְחִיקָה גַם כְּשֶׁלּוֹ עֲצָמֶיהָ 5  
בְּתוֹכָהּ: 10

לִכֵּן כֹּה אָמַר אֲדֹנִי יְהוָה אוֹי עִיר הַדְּמִים סִיר אֲשֶׁר תִּלְאֲתָהּ בָּהּ וְחִלְאֲתָהּ 6א  
לֹא יֵצֵא מִמֶּנָּה: כִּי דְמָה בְּתוֹכָהּ הִיא עַל צַחִית סִלַּע שְׁמִתָּהּ לֹא שִׁפְכָתָהּ עַל 7  
הָאָרֶץ לִכְפֹּת עֲלֵיו עֹפֶר: לְהַעֲלוֹת חֲמָה לְנֶקֶם נֶקֶם נִתְּתִי אֶת דְּמָה עַל צַחִית סִלַּע 8  
לְבִלְתִּי הַפְּסוֹת: לִכֵּן כֹּה אָמַר אֲדֹנִי יְהוָה אוֹי עִיר הַדְּמִים גַּם אֲנִי אֲגִדִּיל הַמְדוּרָה: 9  
15 הִרְבָּה הָעֲצִים הַקָּלֶקֶל הָאֵשׁ הַתֵּם הַבָּשָׂר וְהַקֶּסֶת הַמְּרִקָחָה: לְנִתְחִיקָה לְנִתְחִיקָה הוֹצִיָּאָה 6ב  
לֹא נָפַל עֲלֶיהָ נוֹרָל: וְהַעֲמִידָהּ עַל גַּחְלִיהָ רָקָה לְמַעַן תִּחַם וְתִרָה נַחֲשָׁתָהּ וְנִתְּכָה 11  
בְּתוֹכָהּ מִמֵּאֲתָה תִּתֵּם חִלְאֲתָהּ: 8-ולֹא תֵצֵא מִמֶּנָּה רַבַּת חִלְאֲתָהּ בְּאֵשׁ: 12  
יַעַן מְדַרְתִּיךָ וְלֹא מְדַרְתִּי מִסְּמֵאֲתָךְ לֹא תִמְדְּרִי עוֹד עַד הִנֵּחִי אֶת חֲמָתִי בְּךָ: 13  
אֲנִי יְהוָה דִּבַּרְתִּי בָּאָה וְעָשִׂיתִי לֹא אִפְרַע וְלֹא אֲחֹס וְלֹא אֶנְחֹם כְּדֹרְכֶיךָ וְכַעֲלִילוֹתֶיךָ 14  
20 שִׁפְטִי-תִיךָ נָאִם אֲדֹנִי יְהוָה:

וַיְהִי דְבַר יְהוָה אֵלַי לֵאמֹר: בֶּן אָדָם הֲנִי לִקַּח מִמֶּךָ אֶת מַחְמַד עֵינֶיךָ 16.א  
בְּמִנְפָּה וְלֹא תִסְפֹּר וְלֹא תִכְבֶּה וְלֹא תִבּוֹא דְמַעַתְךָ: הֲאֵנֶק דָּם יֵאָבֵל יִמְתִּים לֹא 17  
תַעֲשֶׂה פֶּאֶרֶךְ חֲבוּשׁ עֲלֶיךָ וְנַעֲלִיךָ תִשִּׁים בְּרַגְלֶיךָ וְלֹא תַעֲטֶה עַל שְׁפָם וְלֶחֶם 18  
אֲזִינִים לֹא תֹאכַל: וְאֶדְבַּר אֶל הָעָם בְּבִקְרָה וְתִמַּת אֲשִׁיתִי בְּעָרֶב וְאֶעֱשֶׂה בְּבִקְרָה כְּאֲשֶׁר 19  
25 צִוִּיתִי: וַיֹּאמְרוּ אֵלַי הָעָם הֲלֹא תִגִּיד לָנוּ מָה אֱלֹהִים לָנוּ כִּי אַתָּה עָשִׂיתָ: וְאָמַר אֱלֹהִים 19.ב  
דְּבַר יְהוָה הִיא אֵלַי לֵאמֹר: אָמַר לְבֵית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנִי יְהוָה הֲנִי מַחֲלֵל 21  
אֶת מִקְדָּשִׁי נְאוֹן עֲזָכֶם מַחְמַד עֵינֵיכֶם וּמַחְמֵל נַפְשֵׁכֶם וּבְנִיתֶכֶם וּבְנֹתֵיכֶם אֲשֶׁר 22  
עֲזַבְתֶּם בְּתִרְבַּי יִפְלוּ: וְעָשִׂיתֶם כְּאֲשֶׁר עָשִׂיתִי עַל שְׁפָם לֹא תַעֲמֹו וְלֶחֶם אֲזִינִים לֹא 23  
תֹאכְלוּ: וּפֶאֶרְיֵכֶם עַל רִאשֵׁיכֶם וְנַעֲלִיכֶם בְּרַגְלֵיכֶם לֹא תִסְפְּרוּ וְלֹא תִכְבוּ וְנִמְקַתֶּם 24  
30 בְּעֹנֹתֵיכֶם וְנִהְיִיתֶם אִישׁ אֶל אָחִיו: וְהִיא יִחְזָקָאֵל לָכֶם לְמוֹפֶת כָּל אֲשֶׁר עָשִׂה 24  
תַעֲשׂוּ בְּבֹאָה וִידַעְתֶּם כִּי אֲנִי אֲדֹנִי יְהוָה:

וְאַתָּה בֶּן אָדָם הֲלֹא בְּיוֹם קָחְתִּי מֵהֶם אֶת קָעוֹם מִשּׁוֹשׁ תִּפְאָרְתָּם אֶת מַחְמַד כֹּה 25  
עֵינֵיהֶם וְאֶת מִשָּׁא נַפְשָׁם בְּנִיהֶם וּבְנֹתֵיהֶם: בְּיוֹם הַהוּא יִבּוֹא הַפְּלִיט אֵלֶיךָ 26  
לְהַשְׁמָעוֹת אוֹנִים: בְּיוֹם הַהוּא יִפְתַּח פִּיךָ אֶת הַפְּלִיט וְתִדְבַּר וְלֹא תִאֲלָם עוֹד וְהִיִּית 27  
35 לָהֶם לְמוֹפֶת וִידַעוּ כִּי אֲנִי יְהוָה:



וַיְהִי דְבַר יְהוָה אֵלַי לֵאמֹר: בֶּן אָדָם שִׁים פִּנִּיךְ אֶל בְּנֵי עַמּוֹן וְהִנְבֵּא עֲלֵיהֶם: 25.2.א  
40 וְאִמְרַת לְבְנֵי עַמּוֹן שִׁמְעוּ דְבַר אֲדֹנִי יְהוָה כֹּה אָמַר אֲדֹנִי יְהוָה יַעַן אֲמַרְךָ הָאֵח 3  
עַל-מִקְדָּשִׁי כִּי גָחַל וְעַל-אֲדֹמַת יִשְׂרָאֵל כִּי גִשְׁמָה וְעַל-בֵּית יְהוּדָה כִּי הִלְכוּ

— יחזקאל —

(ז) 24.י. והעצמות יִהְיוּ

(ב) 24.2 את עצם היום

(ז) 23.47 קָהֵל

(ע) 23.12 חִלְאֲתָהּ: בְּסִמְאֲתָךְ זִמְתָּה

(ב) 24.12 תִּתֵּם חִלְאֲתָהּ

25.4 בגולה: לכן הנני נתן לבני קדם למוֹרֶשֶׁה וישָׁבוּ מִירוּתֵיהֶם בְּכֹךְ וְנָתַנּוּ בְּכֹךְ מִשְׁכָּנֵיהֶם  
ה הֵמָּה יֹאכְלוּ פֶרֶךְ וְהֵמָּה יִשְׁתּוּ חֶלֶבֶךְ: וְנָתַתִּי אֶת רִבְּהָ לָנוּה גְמִלִים וְאֶת בְּנֵי  
6 עֲמֹן לִמְרִיץ צֶאֱן וְיִדְעֻם כִּי אֲנִי יְהוָה: כִּי כֹה אָמַר אֲדֹנִי יְהוָה יֵעַן מִחֲאֹךְ יָד  
7 וְרָקַעַךְ בְּרִגְלִי וְשָׁאֲמָךְ בְּנִפְשִׁי עַל אֶרֶם יִשְׂרָאֵל: לָכֵן הִנְנִי נֹשֵׁתִי אֶת יָדִי  
עֲלֶיךָ וְנָתַתִּיךָ לְבָנִי לְנוֹיִם וְהִכְרַתִּיךָ מִן הָעַמִּים וְהִאֲבֹדְתִיךָ מִן הָאֲרָצוֹת אֲשֶׁמִּידֶךָ  
5 וְיִדְעַת כִּי אֲנִי יְהוָה:

9.8 כֹּה אָמַר אֲדֹנִי יְהוָה יֵעַן אָמַר מֹואָב בֶּן-נֶחֱמִי הִנֵּה כָּל הַנְּנוֹיִם בֵּית יְהוּדָה: לָכֵן  
הִנְנִי פֹתַח אֶת כְּתָף מֹואָב וְ- מַעְרִים מִקְצֵהוּ צָבִי אֶרֶץ בֵּית הַיְּשִׁימוֹת בְּעַל מַעֲוֹן  
י וְקִרְיַת-יִמָּה: לְבָנִי קָדָם עַל בְּנֵי עֲמֹן יִנְתַּתִּיהָ לְמוֹרֶשֶׁה לְמַעַן לֹא תֹאכַר בְּנֵי עֲמֹן  
11 בְּנוֹיִם: וּבְמֹואָב אֲעֲשֶׂה שְׁפָטִים וְיִדְעוּ כִּי אֲנִי יְהוָה:  
12 כֹּה אָמַר אֲדֹנִי יְהוָה יֵעַן עֲשׂוֹת אָדָם בְּנֶקֶם נֶקֶם לְבֵית יְהוּדָה וְיֹאשְׁמוּ אִשׁוּם  
13 וְנִקְמוּ-נֶקֶם: לָכֵן כֹּה אָמַר אֲדֹנִי יְהוָה וְנָשַׁתִּי יָדִי עַל אָדָם וְהִכְרַתִּי מִמֶּנָּה אָדָם  
14 וּבִהֵמָה וְנָתַתִּיהָ תְּרִבָּה מִתִּימָן וּדְרָגָה בְּחָרֵב יִפְּלוּ: וְנָתַתִּי אֶת נִקְמָתִי בָאָדָם בְּיָד  
עַמִּי יִשְׂרָאֵל וְעָשׂוּ בָאָדָם כַּאֲפִי וְכַחֲמָתִי וְיִדְעוּ אֶת נִקְמָתִי נָאֻם אֲדֹנִי יְהוָה:  
15 כֹּה אָמַר אֲדֹנִי יְהוָה יֵעַן עֲשׂוֹת פְּלִשְׁתִּים בְּנִקְמָה וְיִנְקְמוּ נֶקֶם בְּשָׂאֲמָ בְּנִפְשִׁי  
16 לְמִשְׁחִית אִיכַת עוֹלָם: לָכֵן כֹּה אָמַר אֲדֹנִי יְהוָה הִנְנִי נֹשֵׁתִי יָדִי עַל פְּלִשְׁתִּים  
17 וְהִכְרַתִּי אֶת כְּרָתֵיהֶם וְהִאֲבֹדְתִי אֶת שְׂאֵרֵיהֶם חוּף הַיָּם: וְעָשִׂיתִי בָּם נִקְמֹת גְּדוֹלוֹת  
בְּתוֹכָהֶם חֲמָה וְיִדְעוּ כִּי אֲנִי יְהוָה בְּתַתִּי אֶת נִקְמָתִי בָּם:

26.2.א וְהִי בַעֲשָׂתִי עֲשֶׂה שָׁנָה בְּאַחַד לַחֲדָשׁ הִיא דְּבַר יְהוָה אֵלַי לֵאמֹר: בֶּן אָדָם  
יֵעַן אֲשֶׁר אָמַרְהָ צֹר עַל יְרוּשָׁלַם הָאֵת נִשְׁבְּרָה דְּלָתוֹת הָעַמִּים נִסְכָּה אֵלַי אִפְּלָאָה  
3 הַתְּרִבָּה: לָכֵן כֹּה אָמַר אֲדֹנִי יְהוָה הִנְנִי עֲלֶיךָ צֹר וְהִעֲלִיתִי עֲלֶיךָ נְיוֹם רַפִּים כְּהֶעֱלֹת  
4 הַיָּם יִגְלִיו: וְשָׁחַתוּ חֹמֹת צֹר וְהָרְסוּ מִגְדָּלֶיהָ וְסָתַתִּי עִפְרָה מִמֶּנָּה וְנָתַתִּי אוֹתָהּ  
ה לְצִחִיחַ סֹלַע: מִשְׁמַח תִּרְמִים תִּהְיֶה בְּתוֹךְ הַיָּם כִּי אֲנִי דִבַּרְתִּי נָאֻם אֲדֹנִי יְהוָה  
6 וְהִתָּה לְבֹנוֹיִם: וּבְנוֹתֶיהָ אֲשֶׁר בְּשָׂדֶה בְּחָרֵב תִּהְרַגְנָה וְיִדְעוּ כִּי אֲנִי יְהוָה:  
7 כִּי כֹה אָמַר אֲדֹנִי יְהוָה הִנְנִי מֵבִיא יָעַל צֹר נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל מִצָּפוֹן  
8 מֶלֶךְ מַלְכִים בְּסוּס וּבִרְכָב וּבִפְרָשִׁים וּבִקְהָל עַמִּים רַבִּים: בְּנוֹתֶיךָ בְּשָׂדֶה בְּחָרֵב  
9 יִהְרַג וְנָתַן עֲלֶיךָ דִּיק וְשֹׁפֵךְ עֲלֶיךָ סִלְלָה וְהָקִים עֲלֶיךָ צִנָּה: וּמִחִי קִבְּלוּ יִתֵּן בְּחִמּוֹתֶיךָ  
י וּמִגְדָּלְתֶּיךָ יִתֵּן בְּחִרְבוֹתָיו: מִשְׁפָּעַת סוּסֵי יִכָּסֵּךְ אֶבְקָם מִקּוֹל פֶּרֶשׁ וּגְלָגַל וּרְכָב  
11 תִּרְעַשְׁנָה חוֹמוֹתֶיךָ בְּבוֹאוֹ בְּשַׁעְרֶיךָ כַּמְּבֹאֵי עִיר מִבְּקָעָה: בְּפִרְסוֹת סוּסֵי יִרְמָס אֶת  
12 כָּל חוֹצוֹתֶיךָ עִמָּךְ בְּחָרֵב יִהְרַג וּמִצְבוֹת עֹז לְאֶרֶץ תִּרְדּוּ: וְשָׁלְלוּ חֵילְךָ וּבֹזוּ רִגְלֶתְךָ  
13 וְהָרְסוּ חוֹמוֹתֶיךָ וּבְתִי חֲמֹדְתֶךָ יִתְּצוּ וְאֲבַנֶּיךָ וְעִצֶּיךָ וְעֶפְרָךְ בְּתוֹךְ מִים יִשְׁיֻמוּ: וְהִשְׁבַּתִּי  
14 הַמּוֹן שִׁירֶיךָ וְקוֹל כְּנוֹרֶיךָ לֹא יִשְׁמַע עוֹד: וְנָתַתִּיךָ לְצִחִיחַ סֹלַע מִשְׁמַח תִּרְמִים תִּהְיֶה  
לֹא תִבְנֶה עוֹד כִּי אֲנִי יְהוָה דִּבַּרְתִּי נָאֻם אֲדֹנִי יְהוָה:  
15 כֹּה אָמַר אֲדֹנִי יְהוָה לְצוֹר הֲלֹא מִקּוֹל מַפְלָתְךָ בְּאֵנֶךָ חָלַל פְּהֹרֵג תִּהְרַג בְּתוֹכְךָ  
16 יִרְעָשׁוּ הָאִיִּים: וְיִרְדּוּ מֵעַל כְּסֹאוֹתָם כָּל נְשִׂאֵי הַיָּם וְהִסִּירוּ אֶת מַעֲלִיָּהֶם וְאֶת בְּנֵי  
17 רִקְמָתָם יִפְשְׁטוּ חֲרָדוֹת יִלְבָּשׁוּ עַל הָאֶרֶץ יִשְׁבוּ וְתִרְדּוּ לְרִגְעִים וְשִׁמְמוֹ עֲלֶיךָ: וְנִשְׁאָו עֲלֶיךָ  
קִינָה וְאָמְרוּ לָךְ

אֵיךְ יִגְשַׁבֵּת מִיָּם הָעִיר הַהִלָּלָה  
אֲשֶׁר נִתְּנָה-תַּתִּיתָ-לָּהּ לְכָל יוֹשְׁבֵיהָ:  
עָתָה יִתְּרִדוּ תְּאֵיִם יוֹם מִפְּלָתְךָ:  
40

(א) 25.6 וְתִשְׁמַח בְּכָל (ב) 8 וְשַׁעִיר (ג) 9 מַהֲעֵרִים (ד) 26.17 אֲבֹדָת  
(ה) 26.17 אֲשֶׁר הִתַּת חוֹקָה בֵּים חֵיָא וְיִשְׁבִּיָּה (ו) 8 וּנְבַהֲלוּ הָאִיִּים אֲשֶׁר בֵּים מִצְּאֹתְךָ



- כי כה אמר אדני יהוה בתתי אתך עיר נתרבת כערים אשר לא נושבו בה עלותי: 26,19  
 עליך את תהום וכסוף המים הרבים; והורדתך אל- יורדי בור אל עם עולם והושבתך כ  
 בארץ תחתיות יב־תרבות מעולם את יורדי בור למען לא תשבי ולא יתניצבי  
 בארץ חיים; בלהות אתנך ואינך ותבקש ולא תמצאי עוד לעולם נאם אדני יהוה: 21  
 ויהי דבר יהוה אלי לאמר: ואתה בן אדם שא על צר קינה: ואמרת לצור א-27,3  
 הי־שבת על מבואת ים לכלת העמים אל איים רפים כה אמר אדני יהוה צור  
 את אמרת אני כלילת יפי: בלב ימים גבולך פִּיךָ כללו יפִיךָ: ברושים משגיר 4  
 בנו לך את כל לחתיך: ארז מלבנון לקחו לעשות תרן עליך: אלונים מבִּשֶׁן עשו 6  
 משוטך קרשך עשו שֶׁן יבתאשרים: מאי כתיב: שש ברקמה ממצרים היה מפרשך 7  
 להיות לך לגס תכלת וארגמן מאי אלישה היה מכסך: 10  
 ישבי צידון וארנך היו שטים לך חכמך צור היו בך המה חבליך: זקני נבל 8,9  
 וחכמיה היו בך מחזיקי בדקך • כל אניות הים ומלחיהם היו בך לערב מערבך:  
 כוש ולוב: ופוט היו בחילך אנשי מלחמתך מגן וכובע תלו בך המה נתנו הדרך: י  
 בני ארנך על חומותיך סביב וגמדים במגדלותיך היו שלטיהם תלו על חומותיך 11  
 סביב המה כללו יפִיךָ: 15  
 תרשיש סתרתך מרב כל הון בכסף ברזל בדיל ועופרת נתנו עזבוניך: יון 12,13  
 תובל ומשך המה לכלך בנפש אדם וכלי נחשת נתנו מערבך: מבית תוגרמה 14  
 סוסי־ם ופרדים נתנו עזבוניך: בני ל־דן לכלך איים רפים י־חלית ידך קרנות 15  
 שֶׁן וה־בנים השיבו אשכך: א־ם סתרתך מרב מעשך בלפך ארגמן ורקמה 16  
 ובין וראמות וכרפד נתנו בעזבוניך: יהודה וארץ ישראל המה רכליך בחפץ מניית 17  
 ופִּגֶּן ודבש ושמן וצרי נתנו מערבך: דמשק סתרתך מרב מעשך מרב כל הון 18  
 בין תלבון וצמר צחרו: • בעזבוניך נתנו: • מ־אואל ברזל עשות קִידָה וקנה במערבך 19  
 היה: דָּן רכלתך בבגדי חפֶּשׁ לִרְכָּבָה: עָרָב וכל נשיאי קָדֶר המה סתרי ידך כ.21  
 בכרים ואילים ועתודים בם סתריך: • שֶׁבֶא ורעמה המה רכליך בראש כל בשם 22  
 ובכל אבן יקרה וזהב נתנו עזבוניך: תָּרָן וכֶּנֶה ועֶדֶן אֲשׁוּר כִּלְמֶדֶי: המה רכליך 23,24  
 במכללים בגלומי תכלת ורקמה ובגנזי ברמים בחבלים חֲבָשִׁים ואֲרָזִים יבם רכלתך:  
 אניות תרשיש רכליך • ב־מערבך • ותמלאי ותכבדי מאד בלב ימים: כה  
 במים רפים הִבָּאוּךְ השטים אתך רוח הקדים שֶׁכֶּךְ בלב ימים: הונך ועזבוניך 26,27  
 מערבך מלחך וחבליך מחזיקי בִּדְקֶךְ וערבי מערבך וכל אנשי מלחמתך אשר בך  
 ו־יִכָּל קֶהֱלֶךְ אֲשֶׁר בתוכך יפלו בלב ימים ביום מפלתך: לקול זעקת חבליך ירעשו 28  
 מ־בְּצִדֶיךָ: וירדו מאניותיהם כל תִּפְשֵׁי מִשׁוֹם מלחים כל חבלי הים • ע־ל הארץ 29  
 יעמדו: והשמיעו עליך בקולם ויזעקו מרה ויעלו עפר על ראשיהם בֶּאֱפֶר יתפלשו: ל  
 והקריחו יֶעֱלֶיךָ קָרָחָה וחגרו שקים ובכו יֶעֱלֶיךָ במר נפש מספֶּד מר: ונשאו יֶעֱלֶיךָ 31,32  
 בניהיהם קינה וקוננו עליך
- |    |                            |                 |
|----|----------------------------|-----------------|
| 35 | מי כצור כי־בִּידָה         | בתוך הים:       |
|    | בצאת עזבוניך מימים         | השבעת עמים רבים |
|    | ברב הוניך ומערבך           | העשרת מלכי ארץ: |
|    | עת־ה־ נש־בִּרְתָּ • ב־ימים | במעמקי מים      |
|    | מערבך וכל קֶהֱלֶךְ         | בתוכי: נפלו:    |
| 40 | כל יִשְׁבֵי האיים          | שממו עליך       |
|    | ומלכיהם שֶׁעָרוּ שֶׁעָר    | רעמו פני־ה־ם:   |
|    | סתרים בעמים                | שרקו עליך       |
|    | בלהות היית                 | ואינך עד עולם:  |

- 28,2.א ויהי דבר יהוה אלי לאמר: בן אדם אמר לנגיד צר כה אמר אדני יהוה יען  
גבה לבך ותאמר אל אני מושב אלהים ישבתי בלב ימים ואתה אדם ולא אל  
4.3 ותתן לבך כלב אלהים: הנה חכם אתה מדגאל חכמים לא עממוד: בחכמתך  
ה ובתבונתך עשית לך חיל ותעש זהב וכסף באוצרותיך: ברב חכמתך ברקלתך  
6 הרבית חילך ויגבה לבבך בחילך: לכן כה אמר אדני יהוה יען תתן את לבבך  
7 כלב אלהים: לכן הנני מביא עליך זרים עריצי גוים והריקו תרבותם על יפי  
9.8 חכמתך וחללו יפתך: לשחת יורידוך ומת: ממותי חלל בלב ימים: האמר תאמר  
אלהים אני לפני הרגך ואתה אדם ולא אל ביד מחלליך: מותי ערלים תמות ביד  
זרים כי אני דברתי נאם אדני יהוה:
- 12.11 ויהי דבר יהוה אלי לאמר: בן אדם שא קינה על מלך צור ואמרת לו כה  
13 אמר אדני יהוה אתה יחותם תבניתו מלא חכמה וכליל יפי: בעדן גן אלהים  
היית כל אבן יקרה מסכתך אדם פסדה ויהלם תרשיש שהם וישפה ספיר נפך  
14 וברקת וזהב מלאכת יתפיך ונקביך בך: ביום הבראך: יאת: ה-כרוב: א-  
15 י-גתתך בהר קדש אלהים: בתוך אבני אש התהלכת: תמים אתה בדרכיך מיום  
16 הבראך עד נמצא עולתה בך: ברב רכלתך מלא: תוכך חמס ותחטא ואחללך מדר  
17 אלהים ואפוך ה-כרוב: מתוך אבני אש: גבה לבך ביפיך שחת חכמתך על  
18 יפתך על ארץ השלכתך לפני מלכים נתתך לראוה בך: מרב עוניך בעול  
רכלתך חללת יקדשך ואוצא אש מתוכך היא אכלתך ואתנך לאפר על הארץ  
19 לעיני כל ראך: כל יודעך בעמים שממו עליך בלחות היית ואינך עד עולם:
- 20
- 22.כ ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל צידון והגבא עליה: ואמרת  
כה אמר אדני יהוה הגני עליך צידון ונכבדתי בתוכך וידעו כי אני יהוה בעשותי  
23 בה שפטים ונקדשתי בה: ושלחתי בה דבר ודם בתוצותיה ונפל: חלל בתוכה  
בתרב עליה מסביב וידעו כי אני יהוה:
- 24 ולא יהיה עוד לבית ישראל סלון ממאיר וקוץ מכאב מכל סביבתם השאמים  
25 אותם וידעו כי אני אדני יהוה:
- כה אמר אדני יהוה בקבצי את בית ישראל מן העמים אשר נפצו במ  
26 ונקדשתי במ לעיני הגוים וישבו על אדמתם אשר נתתי לעבדי לעקב: וישבו  
עליה לבטח ובנו בתים ונטעו כרמים וישבו לבטח בעשותי שפטים בכל השאמים  
אתם מסביבותם וידעו כי אני יהוה אלהיהם:
- 30
- 29,2.א בשנה העשרית בעשרי בשנים עשר לחדש היה דבר יהוה אלי לאמר: בן  
3 אדם שים פניך אל פרעה מלך מצרים והגבא עליו ועל מצרים כלה: דבר ואמרת  
כה אמר אדני יהוה הגני עליך פרעה מלך מצרים התניף הגדול הרבץ בתוך יארו  
4 אשר אמר לי יארי ואני עשיתי: ונתתי חתים בלתיך והדבקתי דגת יאריך  
35 בקשקשתך והעליתך מתוך יאריך ואת כל דגת יאריך בקשקשתך תדבק:  
ה ונמשכת המדברה אותך ואת כל דגת יאריך על פני השדה תפול לא תאסף  
6 ולא תקבלי לחית הארץ ולעוף השמים נתתך לאכלה: וידעו כל ישרי מצרים כי  
7 אני יהוה יען היותך משענת קנה לבית ישראל: בתפושם בך בכף פרוץ ובקעת  
8 להם כל כף ובהשענם עליך תשבר והמערות להם כל מתנים: לכן כה אמר  
40 אדני יהוה הגני מביא עליך תרב והכרתי ממך אדם ובהמה: והיתה ארץ מצרים  
לשקמה ותקבה וידעו כי אני יהוה יען אמר יאר לי ואני עשיתי: לכן הגני

יעליך ויעל יאריך ונתתי את ארץ מצרים לתרבות חרב שקמה ממגדל לאסנה 29  
ועד גבול כוש לא תעבר בה רגל אדם ורגל בהמה לא תעבר בה ולא תשב 11  
ארבעים שנה ונתתי את ארץ מצרים שקמה בתוך ארצות נשמות ועריה בתוך 12  
ערים מתרבות תהיין שקמה ארבעים שנה והפצתי את מצרים בגוים וזריתים  
5 בארצות:

כי כה אמר אדני יהוה מקץ ארבעים שנה אקבץ את מצרים מן העמים 13  
אשר נפצו שמה ושכתי את שכות מצרים והשכתי אתם ארץ פתרום אל ארץ 14  
מכורתם והיו שם ממלכה שקלה מן הממלכות תהיה שקלה ולא תתנשא עוד 15  
על הגוים והמעמטים לבלתי רדות בגוים ולא יהיה עוד לבית ישראל למבטח 16  
10 מזכיר עון בפנותם אותיהם וידעו כי אני אדני יהוה:

ויהי בעשרים ושבע שנה בראשון באתר לחדש היה דבר יהוה אלי לאמר: 17  
בן אדם נבוכדראצר מלך בבל העבד את חילו עבדה גדולה יעל צר כל ראש 18  
מקרח וכל כתף מרוסה ושכר לא היה לו ולחילו מצר על העבדה אשר עבד  
עליה: לכן כה אמר אדני יהוה הנני נתן לנבוכדראצר מלך בבל את ארץ מצרים 19  
ושלל שללה ובזז בזה והיתה שכר לחילו: פעלתו אשר עבד בה נתתי לו את כ  
ארץ מצרים 8 נאם אדני יהוה:  
ביום ההוא אצמיח קרן לבית ישראל ולך אתן פתחון פה בתוכם וידעו כי 21  
אני יהוה:

20

ויהי דבר יהוה אלי לאמר: בן אדם הנבא ואמרת כה אמר אדני יהוה הילילו א, 30,2  
הה ליום: כי קרוב יום וקרוב יום ליהוה יום ענן עת נזים יהיה: ובאה תרב 4.3  
במצרים והיתה תלקלה בכוש בנפל חלל במצרים ולקחו המונה ונהרסו יסודותיה:  
כוש ופוט ולוב וכל הערב וכליז ה-כ-י-ת-א אתם בתרב יפלו: כה אמר ה.6  
25 יהוה ונפלו סמכי מצרים וירד גאון עזה ממגדל סנה בתרב יפלו בה נאם אדני  
יהוה: ונשמו בתוך ארצות נשמות ועריה בתוך ערים נתרבות תהיינה: וידעו כי 7.8  
אני יהוה בתתי אש במצרים ונשברו כל עזריה: ביום ההוא יצאו מלאכים מלפני 9  
בצים להתריד את כוש קטח והיתה תלקלה בהם וביום מצרים כי הנה באה:  
כה אמר אדני יהוה והשכתי את המון מצרים ביד נבוכדראצר מלך בבל: הוא 11.1  
30 ועמו אתן עריצי גוים מובאים לשחת הארץ והריקו תרבותם על מצרים ומלאו  
את הארץ חלל: ונתתי יארים תרבה ומכרתי את הארץ ביד נעים והשכתי ארץ 12  
ומלאה ביד זרים אני יהוה דברתי:

כה אמר אדני יהוה 8 והשכתי אל-ים מנף ונשיא יב-ארץ מצרים לא יהיה 13  
עוד ונתתי יראה בארץ מצרים: והשכתי את פתרום ונתתי אש בצען ועשיתי 14  
35 שפטים בגא: ושפכתי חמתי על סין מעוז מצרים והכרתי את המון נ-י: ונתתי 16.10  
אש במצרים חול תחיל ס-י-ן וגא תהיה להפקע ונפרצו ח-מ-ת-י-ה: בחורי יאון 17  
ופי קטת בתרב יפלו והנה בשבי תלכנה: ובתחפנתם חשך היום בשברי שם את 18  
מ-י-ה מצרים ונשבת בה גאון עזה היא ענן יכסנה ובנותיה בשבי תלכנה:  
ועשיתי שפטים במצרים וידעו כי אני יהוה: 19  
40 ויהי באת עשרה שנה בראשון בשבעה לחדש היה דבר יהוה אלי לאמר: כ  
בן אדם את זרוע פרעה מלך מצרים שברתי והנה לא תבשה לתת רפאות לשום 21  
חתול לחבשה לחזקה לתפש בתרב:

---חוקאל ---

(א) 29,19 ונשא המנה • (ב) 29, כ. אשר עשו לי • (ג) ה, 30 ובני ארץ • (ד) 31 והאבדתי גלולים

- 28,2.א ויהי דבר יהוה אלי לאמר: בן אדם אמר לנגיד צר כה אמר אדני יהוה יען  
נבה לבך ותאמר אל אני מושב אלהים ישבתי בלב ימים ואתה אדם ולא אל  
4.3 ותתן לבך כלב אלהים: הנה חכם אתה מדנאל חכמים לא עממוד: בחכמתך  
ה ובתבונתך עשית לך חיל ותעש זהב וכסף באוצרותיך: כרב חכמתך ברקלתך  
6 הרבית חילך וינבה לבבך בחילך: לכן כה אמר אדני יהוה יען תתן את לבבך  
7 כלב אלהים: לכן הגני מביא עליך זרים עריצי נזים והריקו תרבותם על יפי  
9.8 חכמתך וחללו יפעתך: לשחת יורידוך ומת: ממותי חלל כלב ימים: האמר תאמר  
אלהים אני לפני הרגך ואתה אדם ולא אל ביד מחלליך: מותי ערלים תמות ביד  
זרים כי אני דברתי נאם אדני יהוה:
- 12.11 ויהי דבר יהוה אלי לאמר: בן אדם שא קנה על מלך צור ואמרת לו כה  
13 אמר אדני יהוה אתה יחותם תבנית מלא חכמה וכליל יפי: בעדן גן אלהים  
היית כל אבן יקרה מסכתך אדם פטדה ויהלם תרשיש שהם וישפה ספיר נפך  
14 וברקת וזהב מלאכת תפיך וינקביך בך: ביום הבראך: ואתה יה-פרוב-ל  
טו ינתתך בהר קדש אלהים: בתוך אבני אש התהלכת: תמים אתה בדרכיך מיום  
16 הבראך עד נמצא עולתה בך: ברב רקלתך מלא: תוכך חמם ותחמא ואחללך מהר  
17 אלהים ואבוד יה-כרובי מתוך אבני אש: נבה לבך ביפך שחת חכמתך על  
18 יפעתך על ארץ השלכתך לפני מלכים נתתך לראוה בך: מלב עוניך בעול  
רקלתך חללת יקדשך ואוצא אש מתוכך היא אכלתך ואתנך לאפר על הארץ  
19 לעיני כל ראיד: כל יודעך בעמים שממו עליך בלדת היית ואינך עד עולם:
- 20
- 22-כ ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל צידון והנבא עליה: ואמרת  
כה אמר אדני יהוה הגני עליך צידון ונכברתי בתוכך וידעו כי אני יהוה בעשותי  
23 בה שפטים ונקדשתי בה: ושלחתי בה דבר ודם בתוצותיה ונפלי חלל בתוכה  
בתרב עליה מסביב וידעו כי אני יהוה:
- 24 ולא יהיה עוד לבית ישראל סלון ממאיר וקוץ מכאב מכל סביבתם השאמים  
אותם וידעו כי אני אדני יהוה:
- כה אמר אדני יהוה בקבצי את בית ישראל מן העמים אשר נפצו במ  
26 ונקדשתי במ לעיני הנוים וישבו על אדמתם אשר נתתי לעבדי ליעקב: וישבו  
עליה לבטח ובנו בתים ונמסעו כרמים וישבו לבטח בעשותי שפטים בכל השאמים  
אתם מסביבותם וידעו כי אני יהוה אלהיהם:
- 30
- 29,2.א בשנה העשרית בעשרי בשנים עשר לחדש היה דבר יהוה אלי לאמר: בן  
3 אדם שים פניך אל פרעה מלך מצרים והנבא עליו ועל מצרים כלה: דבר ואמרת  
כה אמר אדני יהוה הגני עליך פרעה מלך מצרים התניף הגדול הרבך בתוך יאריו  
4 אשר אמר לי יאר- ואני עשיתי: ונתתי חתים קלתיך והדבקתי דגת יאריך  
35 בקשקשתך והעליתך מתוך יאריך ואת כל דגת יאריך בקשקשתך תדבק:  
ה ונמשחת המדברה אותך ואת כל דגת יאריך על פני השדה תפול לא תאסף  
6 ולא תקבד- לחית הארץ ולעוף השמים נתתך לאכלה: וידעו כל ישרי מצרים כי  
7 אני יהוה יען היותך- משענת קנה לבית ישראל: בתפושך בך בכף- תרוץ ובקעת  
8 להם כל כ-ף ובהשענם עליך תשבר והמערדת להם כל מתנים: לכן כה אמר  
9 אדני יהוה הגני מביא עליך תרב והכרתי ממך אדם ובהמה: והיתה ארץ מצרים  
י לשקמה ותקרה וידעו כי אני יהוה יען אמר יאר לי ואני עשיתי: לכן הגני



יעליך ועל יאריך ונתתי את ארץ מצרים לתרבות חרב שקמה ממגדל לסונה 29  
ועד גבול כוש לא תעבר בה רגל אדם ורגל בהמה לא תעבר בה ולא תשב 11  
ארבעים שנה ונתתי את ארץ מצרים שקמה בתוך ארצות נשמות ועריה בתוך 12  
ערים מתרבות תהיין שקמה ארבעים שנה והפצתי את מצרים בנוים וזריתים  
5 בארצות:

כי כה אמר אדני יהוה מקץ ארבעים שנה אקבץ את מצרים מן העמים 13  
אשר נפצו שמה: ושבתי את שבות מצרים והשבתי אתם ארץ פתרום אל ארץ 14  
מכורתם והיו שם ממלכה שקלה: מן הממלכות תהיה שקלה ולא תתנשא עוד 15  
על הגוים והמעצמות לבלתי רדות בנוים: ולא יהיה עוד לבית ישראל למבטח 16  
10 מזכיר עון בפנותם אתריהם וידעו כי אני אדני יהוה:

ויהי בעשרים ושבע שנה בראשון באתר לחדש היה דבר יהוה אלי לאמר: 17  
בן אדם נבוכדראצר מלך בבל העבד את חילו עבדה גדולה על צר כל ראש 18  
מקרה וכל כתף שרופה ושכר לא היה לו ולחילו מצר על העבדה אשר עבד  
עליה: לכן כה אמר אדני יהוה הנני נתן לנבוכדראצר מלך בבל את ארץ מצרים 19  
ושלל שללה ובזז בזה והיתה שכר לחילו: פעלתו אשר עבד בה נתתי לו את כ  
ארץ מצרים נאם אדני יהוה:  
ביום ההוא אצמית קרן לבית ישראל ולך אתן פתחון פה בתוכם וידעו כי 21  
אני יהוה:

20

ויהי דבר יהוה אלי לאמר: בן אדם הנבא ואמרת כה אמר אדני יהוה הלילו א, 2, 30  
הה ליום: כי קרוב יום וקרוב יום ליהוה יום ענן עת גוים יהיה: ובאה חרב 4.3  
במצרים והיתה חלקלה בכוש בנפל חלל במצרים ולקחו המונה ונהרסו יסודותיה:  
כוש ופוט ולוכי וכל הערב וכליז ה-כ-ר-ת-א אתם בחרב יפלו: כה אמר ה. 6  
25 יהוה ונפלו סמכי מצרים וירד גאון עזה ממגדל סונה בחרב יפלו כה נאם אדני  
יהוה: ונשמו בתוך ארצות נשמות ועריו בתוך ערים מתרבות תהיינה: וידעו כי 7.8  
אני יהוה בתתי אש במצרים ונשברו כל עזריה: ביום ההוא יצאו מלאכים מלפני 9  
בצים להתרד את כוש בַּמַּחַח והיתה חלקלה בהם וביום מצרים כי הגה באה:  
כה אמר אדני יהוה והשבתי את המון מצרים ביד נבוכדראצר מלך בבל: הוא 11.1  
30 ועמו אתן עריצי גוים מובאים לשחת הארץ והריקו תרבותם על מצרים ומלאו  
את הארץ חלל: ונתתי יארים תרבה ומכרתי את הארץ ביד נעים והשבתי ארץ 12  
ומלאה ביד זרים אני יהוה דברתי:

כה אמר אדני יהוה והשבתי אל-ים מנף ונשיא ב-ארץ מצרים לא יהיה 13  
עוד ונתתי יראה בארץ מצרים: והשבתי את פתרום ונתתי אש בצען ועשיתי 14  
35 שפטים בנא: ושפכתי חמתי על סין מעוז מצרים והכרתי את המון נ-ף: ונתתי 16.17  
אש במצרים חול תחיל ס-ן ונא תהיה להבקע ונפרצו ח-מתייה: בתורי יאון 17  
ופי בַּמַּחַח בחרב יפלו והנה בשבי תלכנה: ובתחפנתם חשך היום בשברי שם את 18  
מ-מדי מצרים ונשבת בה גאון עזה היא ענן יכסנה ובנותיה בשבי תלכנה:  
ועשיתי שפטים במצרים וידעו כי אני יהוה: 19

ויהי באתר עשרה שנה בראשון בשבעה לחדש היה דבר יהוה אלי לאמר: כ 40  
בן אדם את זרוע פרעה מלך מצרים שכרתי והנה לא תבשה לתת רפאות לשום 21  
תתול לחבשה לחזקה לתפש בחרב:

— יחזקאל —

(א) 29,19 ונשא המנה • (ב) 29, כ אשר עשו לי • (ג) ה, 30 ובני ארץ • (ד) 31 והאבדתי גלולים

30,22 לכן כה אמר אדני יהוה הנני יעל פרעה מלך מצרים ושברתי את זרעתי  
 24,23 והפלתי את החרב מידו: והקצותי את מצרים בגוים וזריתם בארצות: וחזקתי  
 את זרעות מלך בבל ונתתי את חרבי בידו ושברתי את זרעות פרעה ונאק נאקות  
 כה חלל לפניו: והחזקתי את זרעות מלך בבל וזרעות פרעה תפלנה  
 וידעו כי אני יהוה בתמי חרבי ביד מלך בבל ונמטה אותה יעל ארץ מצרים: 5  
 26 והקצותי את מצרים בגוים וזריתי אותם בארצות וידעו כי אני יהוה:  
 31,א ויהי באחת עשרה שנה בשלישי באחד לחדש היה דבר יהוה אלי לאמר:  
 2 בן אדם אמר אל פרעה מלך מצרים ואל המונו אל מי דמית בגדלך:  
 3 הנה ארץ בלבנון יפה ענף-ז: וגבה קומה ובין עבתי היתה צפרתו:  
 4 מים גדלוהו תהום למטתו את נהרתיה הלי-כה: סביבות מפע-י ואת תעלתיה 10  
 ה שלחה אל כלי שדה: על כן גבהה: קמתו מכל עצי השדה ותרבינה סרעפתי  
 6 ותארכנה פארתי-י ממים רבים בשלתי-י: יקגנו כל עוף השמים ותחת פארתי  
 7 ילדו כל חית השדה ובצלו ישבו קהל גוים רבים: ויף בגדלו בארץ דליותו  
 8 כי היה שרשו יעל מים רבים: ארזים לא עממהו בנן אלהים ברושים לא דמו  
 אל סעפתי וערמנים לא היו כפארתי כל עץ בנן אלהים לא דמה אליו ביפי-ו 15  
 9 ברב דליותו ויקנאוהו כל עצי עדן אשר בנן האלהים:  
 , לכן כה אמר אדני יהוה יען אשר גבה: בקומה ויתן צפרתו אל בין עבותי-י:  
 12,11 ואתנהו ביד אל גוים-ו: ויכרתהו זרים עריצי גוים ויפשוהו יעל ההרים ובכל  
 גאות נפלו דליותו ותשברנה פארתי בכל אפיקי הארץ וירדו מצלו כל עפי  
 13 הארץ: על מפלתו ישכנו כל עוף השמים ויעל פארתי היו כל חית השדה: 20  
 14 למען אשר לא יגבהו בקומתם כל עצי מים ולא יתנו את צפרתם אל בין  
 עבתי-י כל שתי מים כי כלם נתנו למות אל ארץ תחתית בתוך בני אדם אל  
 יורדי בור:  
 15 כה אמר אדני יהוה ביום רדתו שאלה האבלתי-ג: עליו את תהום ואמנע  
 נהרותיה ויפלאו מים רבים ואקדר עליו לבנון וכל עצי השדה עליו עקפה: 25  
 16 מקול מפלתו הרעשתי גוים בהורדי אתו שאלה את יורדי בור וינחמו בארץ-ו: כל  
 17 עצי עדן מבחר וטוב לבנון כל שתי מים: גם הם אתו ירדו שאלה את-י חללי תרב  
 ועוזי-י ישב-ו: בצלו בתוך גוים יאבדו:  
 18 אל מי דמית-י בכבוד ובגדל בעצי עדן והורדת את עצי עדן אל ארץ תחתית  
 בתוך ערלים תשכב את חללי תרב 30  
 הוא פרעה וכל המונו-י נאם אדני יהוה:

32,א ויהי ב-ע-שתי עשרה שנה בשני עשר חדש באחד לחדש היה דבר יהוה אלי  
 2 לאמר: בן אדם שא קינה על פרעה מלך מצרים ואמרת אליו אל- כפיר גוים  
 יהפית ואתה כתניף בימים ותנח בנחירותך ותדלח מים ברנליך ותרפם נהרותם: 35  
 4,3 כה אמר אדני יהוה ופרשתי עליך את רשתי-ג: והעליתי-ך בתרמי: ונמשתיך בארץ  
 על פני השדה אמילך והשכנתי עליך כל עוף השמים והשבעתי ממך יכל יחית  
 ה.6 הארץ: ונתתי את בשרך על ההרים ומלאתי הגאות יקמתך: והשקיתי ארץ

— יחזקאל —

- (א) 30,22 את החנקה ואת הנשכרת • (ב) 31,3 אשור • (ג) וחרש מצל • (ד) 4 עצי  
 (ה) 31,6 בסעפתי • (ו) 9 יפה עשיתי • (ז) 31,7 ורם לבנו בנבתו  
 (ח) 11 עשו יעשה לו כרשעו נרשתיהו • (י) 12 ויפשוהו • (יא) 14 ולא יעמדו אליהם בגבהם  
 (יב) 16 כפתי • (יג) 16 תחתית • (יד) 18 ככה • (טו) 32,3 בקהל (טז) עמים רבים

צִפְתָּךְ וּאֶפְקִים יִמְלֹאן מִמֶּךָּ; וּכְפִיתִי בַכְּבוֹתָךְ שָׁמַיִם וְהַקְדַּרְתִּי אֶת כְּכַבְּיהֶם שֶׁשֶׁשׁ 32.7  
 בַּעֲנַן אֲכַסְנוּ וַיִּרְחַל לֹא יֵאֵר אֲוֵרוֹ; כָּל מֵאוּרֵי אֹר בְּשָׁמַיִם אֲקִדְרִם עֲלֶיךָ וְנָתַתִּי 8  
 חֹשֶׁךְ עַל אֶרֶץ נָאִם אֲדֹנִי יְהוָה; וְהִכְעַסְתִּי לֵב עַמִּים רַבִּים בְּהִגְיָדִי שְׂכָרְךָ בְּגוֹיִם 9  
 אֶל אֶרְצוֹת אֲשֶׁר לֹא יָדַעְתָּם; וְהִשְׁמֹתִי עֲלֶיךָ עַמִּים רַבִּים וּמַלְכֵיהֶם יִשְׁעֲרוּ עֲלֶיךָ 1  
 שֶׁעַר בַּעֲוֹפֵי תְּרִבִּי עַל פְּנֵיהֶם וְתִרְדּוּ לִרְנָעִים אִישׁ לִנְפֹשׁוֹ בְּיוֹם מִפְּלֹתְךָ; 5  
 כִּי כֹה אָמַר אֲדֹנִי יְהוָה תְּרִב מֶלֶךְ בָּבֶל תִּבְּוֹאֵךְ; בְּתִרְבוֹת נְבוֹרִים אֲפִיל הַמוֹנֵךְ 12.11  
 עֲרִיצֵי גוֹיִם כֻּלָּם וְשִׁדְדוּ אֶת גִּזְיוֹן מִצְרַיִם וְנִשְׁמַד כָּל הַמוֹנֵה; וְהִאֲבֹדְתִי אֶת כָּל 13  
 בְּהִמְתָּה מֵעַל מֵיִם רַבִּים וְלֹא תִדְלַחְתָּ רִגְלִי אֲדָם עוֹד וּפְרִסוֹת בְּהִמָּה לֹא תִדְלַחְתָּ;  
 אֲזִי אֲשַׁקֵּעַ מִימֵיהֶם וְנִהְרֹתָם כֶּשֶׁמֶן אֹלֶיךָ נָאִם אֲדֹנִי יְהוָה; בְּתִתִּי אֶת אֶרֶץ מִצְרַיִם 14.10  
 שְׁקֵמָה וְנִשְׁמָה אֶרֶץ מִמְּלֵאָה בְּהַפּוֹתִי אֶת כָּל יוֹשְׁבֵי בָהּ וַיִּדְעוּ כִּי אֲנִי יְהוָה; 10  
 קִינָה הִיא וְקוֹנְנוֹהָ בְּנוֹת הַגּוֹיִם תְּקוֹנְנָה אוֹתָהּ עַל מִצְרַיִם וְעַל כָּל הַמוֹנֵה 16  
 תְּקוֹנְנָה אוֹתָהּ נָאִם אֲדֹנִי יְהוָה;  
 וַיְהִי בִשְׁתֵּי עֶשְׂרֵה שָׁנָה בְּרֵאשִׁית שָׁנָה עֶשְׂרִית לְחֹדֶשׁ הָיָה דְּבַר יְהוָה אֵלַי 17  
 לֵאמֹר: בֶּן אָדָם נִהְיָה עַל הַמּוֹן מִצְרַיִם וְהוֹרְדָהוּ יְהוָה וּבְנוֹת גּוֹיִם אֲדָרָם אֶל אֶרֶץ 18  
 תַּתִּיתוֹת אֶת יוֹרְדֵי בּוֹר; 15  
 מִמֵּי נַעֲמַת רְדָה וְהִשְׁכַּבְהָ אֶת עֲרֵלִים; בְּתוֹךְ חֲלָלֵי תְּרִבִּי יֵשְׁכִיב יְהוָה יְהוָה 19.16  
 וְכָל הַמוֹנֵךְ: יִדְּבָרוּ לוֹ אֲלֵי נְבוֹרִים מִתּוֹךְ שְׁאוֹל אֶת עֲזָרֵי יְרֵדוּ יִשְׁכְּבוּ אֶת- 21  
 הָעֲרֵלִים בְּתוֹךְ- חֲלָלֵי תְּרִבִּי: שָׁם אֲשׁוּר וְכָל קְהֵלָה סְבִיבוֹתַי יִקְבְּרֻנָהּ: כָּל־חֲלָלִים 22  
 יֵאֲפִלִּים בְּתִרְבִּי: אֲשֶׁר נָתַנּוּ קִבְרֹתֶיהָ בִּירְכַתִּי בּוֹר<sup>1</sup> אֲשֶׁר נָתַנּוּ תְּהִיתֵם בְּאֶרֶץ חַיִּים; 23  
 שָׁם עֵילִם וְכָל הַמוֹנֵה סְבִיבוֹת קִבְרֹתָהּ כָּל־חֲלָלִים יֵאֲפִלִּים בְּחֶרֶב אֲשֶׁר יִרְדּוּ 24  
 עֲרֵלִים אֶל אֶרֶץ תַּתִּיתוֹת אֲשֶׁר נָתַנּוּ תְּהִיתֵם בְּאֶרֶץ חַיִּים וַיִּשְׁאוּ כָל־מָתָם אֶת יוֹרְדֵי  
 בּוֹרִי: שָׁם מִשְׁךְ תָּבֵל וְכָל הַמוֹנֵה סְבִיבוֹתַי יִקְבְּרֻנָהּ: כָּל־חֲלָלֵי תְּרִבִּי כִּי 26  
 נָתַנּוּ תְּהִיתֵם בְּאֶרֶץ חַיִּים: וְלֹא יִשְׁכְּבוּ אֶת נְבוֹרִים נְפִלִים מֵעֵילִים אֲשֶׁר יִרְדּוּ 27  
 שְׁאוֹל בְּכָלִי מִלְחָמָתָם וַיִּתְּנוּ אֶת תְּרִבוֹתָם תַּחַת רֹאשֵׁיהֶם וְתִהְיֶינָם עַל עֲצֻמוֹתָם  
 כִּי תְּהִיתַת נְבוֹרֵתֶם בְּאֶרֶץ חַיִּים: וְאַתָּה בְּתוֹךְ עֲרֵלִים יֵשְׁכֵב אֶת חֲלָלֵי תְּרִבִּי: 28  
 שְׁמָה אֲדוֹם מַלְכִּיהָ וְכָל נְשִׂאֶיהָ אֲשֶׁר נָתַנּוּ בְּנִבּוֹרָתָם אֶת חֲלָלֵי תְּרִבִּי הֵמָּה אֶת 29  
 עֲרֵלִים יִשְׁכְּבוּ וְאֶת יוֹרְדֵי בּוֹר: שְׁמָה נְסִיכִי צִפּוֹן כָּל־חֲלָלֵי תְּרִבִּי אֲשֶׁר יִרְדּוּ- חֲלָלִים ל  
 בְּתִיתֵם יֵאֲבֹרֻתָם-<sup>2</sup> וַיִּשְׁכְּבוּ יְהוָה עֲרֵלִים אֶת חֲלָלֵי תְּרִבִּי וַיִּשְׁאוּ כָל־מָתָם אֶת יוֹרְדֵי  
 בּוֹר: אוֹתָם יִרְאֶה פְּרַעְיָה וְנָחֵם עַל כָּל-חֲלָלֵי תְּרִבִּי נָאִם אֲדֹנִי יְהוָה: כִּי נָתַן אֶת תְּהִיתוֹ 32.31  
 בְּאֶרֶץ חַיִּים וְהִשְׁכַּב בְּתוֹךְ עֲרֵלִים אֶת חֲלָלֵי תְּרִבִּי פְּרַעְיָה וְכָל הַמוֹנֵה נָאִם אֲדֹנִי 30  
 יְהוָה:



וַיְהִי דְּבַר יְהוָה אֵלַי לֵאמֹר: בֶּן אָדָם דְּבַר אֶל בְּנֵי עַמֶּךָ וְאָמַרְתָּ אֲלֵיהֶם אֶרֶץ אֲנִי 35  
 כִּי אֲבִיא עֲלֵיהֶם תְּרִב וְלִקְחוּ עִם הָאֶרֶץ אִישׁ אֶחָד מִקְצֵיהֶם וְנָתַנּוּ אוֹתוֹ לָהֶם לְצַפָּה:  
 וְרָאָה אֶת הַתְּרִב בָּאָה עַל הָאֶרֶץ וְתִקַּע בְּשׁוֹפָר וְהוֹדִיר אֶת הָעָם: וְשָׁמַע הַשֹּׁמֵעַ 4.3  
 אֶת קוֹל הַשֹּׁפָר וְלֹא נִזְדָּר וְתִבּוֹא תְּרִב וְתִקְחֶהוּ דָמוֹ בְּרֹאשׁוֹ יְהוָה: אֶת קוֹל ה

— יחזקאל —

(א) 32.כ יפלו (ז) חרב נתנה

(ז) 32.6 סדמך אל ההרים

(ח) 23 ויהי קהלה סביבות קברתה כלם חללים נפלים בחרב

(ט) 24 בתוך חללים נתנו משכב לה בכל המונה סביבותיו קברתה כלם ערלים חללי חרב כי נתן תהיתם בארץ חיים וישאו כלמתם את יורדי בור בתוך חללים נתן:

(י) 28 תשבר • (ז) 32.ל את • (ח) בושים • (י) 31 חללי חרב פרעה וכל חילו

Ezek.

- 33.6 השופר שמע ולא נזר דמו בו יהיה והוא יזהיר נפשו מלם: והצפה כי יראה את החרב באה ולא תקע בשופר והעם לא נזר ותבוא חרב ותקח מהם נפש הוא בעונו נלקח ודמו מיד הצפה אדרש:
- 7 ואתה בן אדם צפה נתתיך לבית ישראל ושמעת מפי דבר והזהרת אתם  
8 ממני: באמרי לרשעים: מות תמות ולא דברת להזהיר רשע מדרכו הוא<sup>1</sup> בעונו  
9 ימות ודמו מידך אבקש: ואתה כי הזהרת רשע מדרכו לשוב ממנה ולא שב  
10 מדרכו הוא בעונו ימות ואתה נפשך הצלת: ואתה בן אדם אמר אל בית ישראל  
11 כן אמרתם לאמר כי פשעינו וחטאתינו עלינו ובם אנחנו נמקים ואיך נחיה: אמר  
אליהם חי אני נאם אדני יהוה אם אחפץ במות הרשע כי אם בשוב רשע מדרכו  
וחיה שובו שובו מדרכיכם הרעים ולמה תמותו בית ישראל:  
12 ואתה בן אדם אמר אל בני עמך צדקת הצדיק לא תצילנו ביום פשעו  
ורשעת הרשע לא יבשל בה ביום שובו מרשעו יצדקת הצדיק לא יוכל  
13 לחיות בה ביום חטאתו: באמרי לצדיק חיה יתחיה והוא במח על צדקתו  
14 ועשה עול כל צדקתי לא תזכרנה ובעולו אשר עשה בו ימות: ובאמרי לרשע  
15 מות תמות ושב מחטאתו ועשה משפט וצדקה: חלל ישיב<sup>2</sup> גולה ישלם בחקות  
16 החיים הלך לבלתי עשות עול חיו יחיה לא ימות: כל חטאתי אשר חטא לא  
17 תזכרנה לו משפט וצדקה עשה חיו יחיה: ואמרו בני עמך לא יתכן דרך אדני  
18 ומה דרכם לא יתכן: בשוב צדיק מצדקתו ועשה עול ומת בהם: ובשוב רשע  
19 מרשעתו ועשה משפט וצדקה עליהם הוא יחיה: ואמרתם לא יתכן דרך אדני  
איש כדרכיו אשפוט אתכם בית ישראל:  
20 ויהי ב-ע-שתי עשרה שנה בעשרי בחמשה לחדש לנלותנו בא אלי הפליט  
21 מירושלם לאמר הקתה העיר: ויד יהוה היתה עלי בערב לפני כוא הפליט ויפתח  
22 את פי עד בוא אלי בבקר ויפתח פי ולא נאלמתי עוד: ויהי דבר יהוה אלי  
23 לאמר: בן אדם ישבי בתרבות האלה על אדמת ישראל אמרים לאמר אחד היה  
24 כה אברהם וירש את הארץ ואנחנו רבים לנו נתנה הארץ למונשה: לכן אמר  
25 אליהם כה אמר אדני יהוה על הדם תאכלו ועיניכם תשא אל גלוליכם ודם  
26 תשפכו והארץ תירשו: עמדתם על חרבכם עשיתם תועבה ואיש את אשת רעהו  
27 סמאתם והארץ תירשו: כה תאמר אליהם כה אמר אדני יהוה חי אני אם לא  
אשר בתרבות בחרב יפלו ואשר על פני השדה לחיה נתתיו לאכלו ואשר במצדות  
28 ובמצודות בדבר ימותו: ונתתי את הארץ שקמה ומשמה ונשבת גאון עזה ושממו  
29 הרי ישראל מאין עובר: וידעו כי אני יהוה בתתי את הארץ שממה ומשמה על  
כל תועבתם אשר עשו:  
ל ואתה בן אדם בני עמך הגדברים כך אצל הקירות ובפתחי הבתים ודברתי<sup>3</sup>  
31 איש את אחיו לאמר באו נא ושמעו מה הדבר היוצא מאת יהוה: ויבואו אליך  
כמבוא עם וישבו לפניך ושמעו את דבריך ואותם לא יעשו כי כו-בים בפיהם<sup>4</sup>  
32 יאמרו בצעם לבם הלך: והנך להם כשיר ענבים יפה קול ומטב נגן ושמעו את  
33 דבריך ועשים אינם אותם: ובבאה הנה באה וידעו כי נביא היה בתוכם:  
34.2 ויהי דבר יהוה אלי לאמר: בן אדם הנבא על רועי ישראל הנבא ואמרת  
אליהם כה אמר אדני יהוה הרי רעי ישראל אשר היו רעים אותם הלוא הצאן  
3 ירעו הרעים: את היקל-ב תאכלו ואת הצמר תלבשו הבריאה תזכרו הצאן לא  
4 תרעו: את הנחלות לא חזקתם ואת החולה לא רפאתם ולנשכרת לא חבשתם

— יחזקאל —

(א) 33.8 רשע • (ב) רשע • (ג) 33.10 רשע • (ד) 33.ל חר את אחד  
(ה) 31 עמי • (ו) המה עשים • (ז) 34.2 לרעים



- ואת הנדחת לא השבתם ואת האבדת לא בקשתם ויהי-יחזקאל רדיתם-<sup>א</sup> בפרך: **34**  
ותפוצינה מבלי רעה ותהיינה לאכלה לכל חית השדה-<sup>ב</sup>: ישנו צאני בכל ההרים <sup>6</sup>  
ועל כל נבעה רמה ועל כל פני הארץ נפצו-<sup>ז</sup> ואין דורש ואין מבקש: לכן רעים <sup>7</sup>  
שמעו את דבר יהוה: חי אני נאם אדני יהוה אם לא יען היות צאני לבו <sup>8</sup>  
ותהיינה צאני לאכלה לכל חית השדה מאין רעה ולא דרשו <sup>ה-רעים-ם</sup> את צאני <sup>5</sup>  
וירעו הרעים אותם ואת צאני לא רעו: לכן הרעים שמעו דבר יהוה: כה אמר <sup>9</sup>  
אדני יהוה הנני יעל הרעים ודרשתי את צאני מידם והשבתים מרעות צאני-<sup>י</sup> ולא  
ירעו עוד הרעים אותם והצלתי צאני מפיהם ולא תהיין להם לאכלה:  
כי כה אמר אדני יהוה הנני אני ודרשתי את צאני ובקרתים: כבקרת רעה <sup>12.11</sup>  
עדרו ביום היות-<sup>8</sup> צאנו נפרשות [ביום ענן וערפל]: כן אבקר את צאני והצלתי <sup>10</sup>  
אתהם מכל המקומות אשר נפצו שם-<sup>9</sup>: והוצאתים מן העמים וקבצתים מן הארצות <sup>13</sup>  
והביאותים אל אדמתם ורעיתים יעל הרי ישראל באפיקים ובכל מושבי הארץ:  
במרעה טוב ארעה אתם ובהרי סרום ישראל יהיה נהם שם תרבענה כנה טוב <sup>14</sup>  
ומרעה שמו תרעינה יעל הרי ישראל: אני ארעה צאני ואני ארביצם נאם אדני <sup>15</sup>  
יהוה: את האבדת אבקש ואת הנדחת אשיב ולנשברת אחבש ואת החולה אחזק <sup>16</sup>  
ואת השמנה ואת החזקה אשמר-<sup>17</sup> ארענה במשפט: ואמנה צאני כה אמר אדני <sup>17</sup>  
יהוה הנני שפט בין שה לשה לאילים ולעתודים: הקעט מכם המרעה הטוב <sup>18</sup>  
תרעו ויתר מרעיתכם תרמסו ברגליכם ומשקע מים תשתו ואת הנותרים ברגליכם  
תרפשו: וצאני מרמס רגליכם תרעינה ומרפש רגליכם תשתינה: <sup>19</sup>  
לכן כה אמר אדני יהוה-<sup>20</sup> הנני אני ושפטתי בין שה בריה ובין שה כזה: כ  
יען בצד ובכחף תהלפו ובקרניכם תנגחו כל הנחלות עד אשר הפיצותם אותנה <sup>21</sup>  
אל החוצה: והושעתי לצאני ולא תהיינה עוד לבו ושפטתי בין שה לשה: והקימתי <sup>23.22</sup>  
עליהם רעה אחד ורעה אתהן את עבדי דויד הוא ירעה אתם והוא יהיה להן  
לרעה: ואני יהוה אהיה להם לאלהים ועבדי דוד נשיא בתוכם אני יהוה דברתי: <sup>24</sup>  
וכרתי להם ברית שלום והשבתים חיה רעה מן הארץ וישבו במדבר לבטח וישנו כה <sup>25</sup>  
ביערים: ונתתי אותם סביבות גבעתי-<sup>26</sup> והורדתי הגשם בעתו גשם-<sup>27</sup> בככה-<sup>28</sup> ו  
ונתן עץ השדה את פריו והארץ תתן יכולה והיו על אדמתם לבטח וידעו כי <sup>27</sup>  
אני יהוה בשברי את מטות עלם והצלתי מיד העבדים בהם: ולא יהיו עוד בז <sup>28</sup>  
לגוים וחית הארץ לא תאכלם וישבו לבטח ואין מחריד: והקמתי להם מטע <sup>29</sup>  
של-<sup>30</sup> ולא יהיו עוד אקפי רעב בארץ ולא ישאו עוד כלפת הגוים: וידעו כי אני יהוה ל <sup>30</sup>  
אלהיהם-<sup>31</sup> והמה עמי בית ישראל נאם אדני יהוה: צאני צאן מרעיתי-<sup>32</sup> אתם <sup>31</sup>  
יצאני אליהם נאם אדני יהוה:
- ויהי דבר יהוה אלי לאמר: בן אדם שים פניך יאל הר שער והנבא עליו: **35.2.א**  
ואמרת לו כה אמר אדני יהוה הנני יעליך הר שער ונמיתי ידי עלך ונתתך <sup>3</sup>  
שקמה ומשמה: עריך תרכה אשים ואתה שקמה תהיה וידעת כי אני יהוה: יען <sup>4.ה</sup>  
היות לך איבת עולם ותגר את בני ישראל על ידי תרב בעת אידם בעת צון קץ:  
לכן חי אני נאם אדני יהוה-<sup>ג</sup> אם לא <sup>ל-דם אש-מ-ת</sup> ודם ירדפך: ונתתי את הר <sup>7.6</sup>  
שער לשקמה ומשמה והכרתי ממנו עבר ושב: ומלאתי את הריו חלליו נבעותיך <sup>8</sup>  
וניאותיך וכל אפיקיך חללי תרב יפלו בהם: שקמות עולם אתנך ועריך לא <sup>9</sup>  
תשבנה וידעת: כי אני יהוה: יען אמרך את שני הגוים ואת שתי הארצות לי <sup>40</sup>

(א) 34.4 אתם ו	•	(ב) 34.ה ותפוצינה	•	(ג) 6 צאני	•	(ד) 12 בתוך
(ה) כ אליהם	•	(ו) 26 ברכה	•	(ז) יהיו	•	(ח) 34.ל אתם
(י) 31 ואתן	•	(י) אדם	•	(ל) 35.6 כי לדם אעשך ודם ירדפך		

- 35.11 תהינה וירשתי-ה יהוה שם היה: לכן חי אני נאם אדני יהוה ועשיתי-ך. כאפך  
 12 וכקנאתך אשר עשית. משנאתי-ך במ וגודעתי בך. כאשר אשפוך: וידעת כי  
 אני יהוה שמעתי את כל נאצותיך אשר אמרת על הרי ישראל לאמר שממתי  
 13 לנו נתנו לאכלה: ותגדיל- עלי בפך- והעתרת- עלי דברי-י. אני שמעתי:  
 14.14 כה אמר אדני יהוה: כשמתוך-י לארצי. על אשר שמה כן אעשה לך  
 שמה תהיה הר שער וכל אדם כל-ה וידעו כי אני יהוה:  
 36.1 ואתה בן אדם הנבא -על- הרי ישראל ואמרת הרי ישראל שמעו דבר יהוה:  
 2 כה אמר אדני יהוה יען אמר האויב עליכם האח שם-מות עולם למורשה היתה  
 3 לנו: לכן הנבא ואמרת כה אמר אדני יהוה יען ויביען ל-שם-י ושאלך אתכם  
 4 מסביב להיותכם מורשה לשארית הגוים ותעלו על שפת לשון ודפת עס: לכן  
 10 הרי ישראל שמעו דבר אדני יהוה כה אמר אדני יהוה להרים ולנבעות לאפיקים  
 ולנאיות ולתרבות השממות ולערים הנעזבות אשר היו לבו וללעג לשארית הגוים  
 ה אשר מסביב: לכן כה אמר אדני יהוה אם לא באש קנאתי דברתי על שארית  
 הגוים ועל אדום כלי-ה אשר נתנו את ארצי להם למורשה בשמת-י לבי.  
 6 בשאם נפש למען ו-ה-ה יבי-ה: לכן הנבא על אדמת ישראל ואמרת להרים  
 15 ולנבעות לאפיקים ולנאיות כה אמר אדני יהוה הנני בקנאתי ובחמתי דברתי יען  
 7 כלמת גוים נשאתם: לכן כה אמר אדני יהוה אני נשאתי את ידי אם לא הגוים  
 8 אשר לכם מסביב המה כלמתם ישאו: ואתם הרי ישראל ענפכם תתנו ופריכם  
 9 תשאו לעמי ישראל כי קרבו לבוא: כי הנני אליכם ופניתי אליכם ונעבדתם  
 י ונורעתם: והרביתי עליכם אדם כל בית ישראל כל-ה ונשבו הערים והתרבות  
 20 תבנינה: והרביתי עליכם אדם ובהמה ורבו ופרו והושבתי אתכם כקדמתיכם  
 12 והיטבתי לכם- מראשתיכם וידעתם כי אני יהוה: והולכתי עליכם אדם את עמי  
 ישראל וירשוך והיית להם לנחלה ולא תוסף עוד לשכלם:  
 14.13 כה אמר אדני יהוה יען אמר-י לכם אכלת אדם ומשכלת נויך היית: לכן  
 14.13 אדם לא תאכל עוד ונויך לא תשכל-י עוד נאם אדני יהוה: ולא אשמיע עיליך  
 25 עוד כלמת הגוים ותרפת עמים לא תשאי עוד ונויך לא תשכל-י עוד נאם אדני יהוה:  
 17.16 ויהי דבר יהוה אלי לאמר: בן אדם בית ישראל יושבים על אדמתם ויטפאו  
 18 אותה בדרכם ובעלילותם כקמאת הנדה היתה דרכם לפני: ואשפך חמתי עליהם על  
 19 הדם אשר שפכו על הארץ ובגלוליהם טפאוה: ואפיץ אתם בגוים ויזרו בארצות  
 כ כדרכם ובעלילותם שפטים: ויבוא-י אל הגוים אשר באו שם ויחללו את שם  
 21 קדשי באמרי-י עם יהוה אלה ומארו יצאו: ואחמל על שם קדשי אשר  
 22 חללוהו בית ישראל בגוים אשר באו שמה: לכן אמר לבית ישראל כה אמר אדני  
 יהוה לא למענכם אני עשה בית ישראל כי אם לשם קדשי אשר חללתם בגוים  
 23 אשר באתם שם: וקדשתי את שמי הגדול המחלל בגוים אשר חללתם בתוכם  
 24 וידעו הגוים כי אני יהוה נאם אדני יהוה בהקדשי בכם לעיניהם: ולקחתי  
 35 אתכם מן הגוים וקבצתי אתכם מכל הארצות והבאתי אתכם אל אדמתכם:  
 כה וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גלוליכם אטהר אתכם:  
 26 ונתתי לכם לב חדש ורוח חדשה אתן בקרבכם והסלתי את לב האבן מבשרכם  
 27 ונתתי לכם לב בשר: ואת רוחי אתן בקרבכם ועשיתי את אשר בחקי תלכו  
 28 ומשפטי תשמרו ועשיתם: וישבתם בארץ אשר נתתי לאבותיכם והייתם לי לעם  
 29 ואנכי אהיה לכם לאלהים: והושעתי אתכם מכל טמאותיכם וקראתי אל הדגן

(פ) 35.14 לנחלת בית ישראל

(א) 35.14 כשפח כל הארץ שמה אעשה לך

(ב) 36.1 לחם

(ז) 36.1 כל

והרביתי אתו ולא אתן עליכם רעב; והרביתי את פרי העץ ותנובת השדה למען ל<sup>36</sup>  
 אשר לא תקחו עוד תרפת רעב בנוים; וזכרתם את דרכיכם הרעים ומעלליכם<sup>31</sup>  
 אשר לא טובים ונקמתם בפניכם על עונתיכם ועל תועבתיכם; לא למענכם אני<sup>32</sup>  
 עשה נאם אדני יהוה יודע לכם בוש והפלטו מדרכיכם בית ישראל;  
 כה אמר אדני יהוה ביום מהרי אתכם מכל עונותיכם והושבתי את הערים<sup>5</sup>  
 ונבנו התרבות; והארץ הנשמה מעבד תחת אשר היתה שקמה לעיני כל עובר;<sup>33</sup>  
 ואמרו הארץ הלזו הנשמה היתה כנן עדן והערים התרבות והנשמות והנהרסות לה<sup>34</sup>  
 בצורות ישובו; וידעו הגוים אשר ישארו סביבותיכם כי אני יהוה בניתי הנהרסות לה<sup>36</sup>  
 נסעתי הנשמה אני יהוה דברתי ועשיתי;  
 כה אמר אדני יהוה עוד זאת אדרש לבית ישראל לעשות להם ארבה אתם<sup>10</sup>  
 כצאן אדם; כצאן קדשים כצאן ירושלם במועדיה כן תהיינה הערים התרבות<sup>37</sup>  
 מלאות צאן אדם וידעו כי אני יהוה;  
 היתה עלי יד יהוה ויוציאני ברוח ויניחני בתוך הבקעה והיא מלאה א<sup>37</sup>  
 עצמות; והעבירני עליהם סביב סביב והנה רבות מאד על פני הבקעה והנה<sup>2</sup>  
 יבשות מאד; ויאמר אלי בן אדם תתחיינה העצמות האלה ואמר אדני יהוה אתה<sup>15</sup>  
 ידעת; ויאמר אלי הנבא על העצמות האלה ואמרת אליהם העצמות היבשות<sup>3</sup>  
 שמעו דבר יהוה: כה אמר אדני יהוה לעצמות האלה הנה אני מביא בכם רוח ה<sup>4</sup>  
 וחיותם; ונתתי עליכם גידים והעלתי עליכם בשר וקרמתי עליכם עור ונתתי<sup>6</sup>  
 בכם רוח וחיותם וידעתם כי אני יהוה; ונבאתי כאשר צויתי ויהי-<sup>7</sup>  
 20 והנה רעש ותקרבו עצמות עצם אל עצמו; וראיתי והנה עליהם גידים ובשר עלה<sup>8</sup>  
 וי-ק-ם עליהם עור מלמעלה ורוח אין בהם; ויאמר אלי הנבא אל הרוח הנבא בן<sup>9</sup>  
 אדם ואמרת אל הרוח כה אמר אדני יהוה מארבע רוחות באי הרוח ופתי  
 בהרונים האלה ויחיו; והנבאתי כאשר צוני ותבוא בהם הרוח ויחיו ויעמדו על  
 רגליהם חיל גדול מאד מאד; ויאמר אלי בן אדם העצמות האלה כל בית ישראל<sup>11</sup>  
 25 המה הנם- אמרים יבשו עצמותינו ואברה תקנתנו נגורנו לנו; לכן הנבא ואמרת<sup>12</sup>  
 אליהם כה אמר אדני יהוה הנה אני פתח את קברותיכם והעליתי אתכם  
 מקברותיכם-<sup>13</sup> והבאתי אתכם אל אדמת ישראל; וידעתם כי אני יהוה בפתחי  
 את קברותיכם ובהעלותי אתכם מקברותיכם-<sup>14</sup> ונתתי רוחי בכם וחיותם והנחתי  
 אתכם על אדמתכם וידעתם כי אני יהוה דברתי ועשיתי נאם יהוה;  
 ויהי דבר יהוה אלי לאמר; ואתה בן אדם קח לך עץ אחד וכתב עליו סו<sup>16</sup>  
 ליהודה ולבני ישראל חב-<sup>17</sup> וילקח עץ אחד וכתוב עליו ליוסף וכל בית ישראל  
 חב-<sup>18</sup> וקרב אתם אחד אל אחד לך-<sup>19</sup> והיו ילעץ יאחד-<sup>20</sup> בידך; וכאשר יאמרו<sup>17</sup>  
 אליך בני עמך לאמר הלוא תגיד לנו מה אלה לך; דבר אליהם כה אמר אדני<sup>19</sup>  
 יהוה הנה אני לקח את עץ יוסף אשר ביד אפרים ושבטי ישראל חב-<sup>21</sup>  
 35 אתם עליו-<sup>22</sup> עץ יהודה-<sup>23</sup> והיו ילעץ יאחד-<sup>24</sup> בידך; והיו העצים אשר תכתב עליהם כ  
 בידך לעיניהם; ודבר אליהם כה אמר אדני יהוה הנה אני לקח את בני ישראל<sup>21</sup>  
 מבין הגוים אשר הלכו שם וקבצתי אתם מסביב והבאתי אותם אל אדמתם;  
 ועשיתי אתם לגוי אחד בארץ בהרי ישראל ומלך אחד יהיה לכלם- ולא יהי-<sup>22</sup>  
 עוד לשני גוים ולא יחצו עוד לשתי ממלכות-<sup>23</sup> ולא יפצאו עוד בגלוליהם<sup>24</sup>  
 40 ובשקוציהם ובכל פשעיהם והושעתי אתם מכל משׁובתיהם אשר חטאו בהם

— יחזקאל —

(א) 37. א יהוה	•	(ב) 7 קול	•	(ג) 12 עמי
(ד) 13 עמי	•	(ה) 16 עץ אפרים	•	(ו) 17 לאחרים
(ז) 19 את	•	(ח) ועשיתם	•	(ט) אחד
	•	(י) אחד	•	(יא) 22 למלך
	•		•	(יב) 23 לא

37,24 וקדשתי אותם והיו לי לעם ואני אהיה להם לאלהים: ועבדי דוד מלך עליהם  
 כה ורועה אחד יהיה לכלם ובמשפטי ילכו וחקותי ישמרו ועשו אותם: וישבו על הארץ  
 אשר נתתי לעבדי ליעקב אשר ישבו בה אבותי-הם וישבו עליה המה ובניהם  
 26 ובני בניהם עד עולם ודוד עבדי נשיא להם לעולם: וכרתי להם ברית שלום  
 ברית עולם יהיה אותם ונתתים והרבית אותם ונתתי את מקדשי בתוכם לעולם: 5  
 28.27 והיה משכני עליהם והייתי להם לאלהים והמה יהיו לי לעם: וידעו הגוים כי אני  
 יהוה מקדש את ישראל בהיות מקדשי בתוכם לעולם:

38,2.א ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל גוג ארץ המגוג נשיא  
 3 ראש משך ותבל והנבא עליו: ואמרת כה אמר אדני יהוה הנני יעליך גוג נשיא 10  
 4 ראש משך ותבל: והוצאתי אותך ואת כל חילך סוסים ופרשים לבשי מכלול  
 ה כלם קהל רב צנה ומגן תפשי תרבות כלם: פרס כוש ופוט אתם כלם מגן וכובע:  
 7.6 גמר וכל אנפיה בית תוגרמה ירכתי צפון ואת כל אנפיו עפים רבים אתך: הפן  
 8 והכן לך אתה וכל קהלך הנקהלים עליך והיית לי- למשמר: מימים רבים תפקד  
 באחרית השנים תבוא יעל ארץ משובבת מחרבה מקבצת מעמים רבים וישבו 15  
 9 לבטח כלם: ועלית כשואה תבוא כענן לכפות הארץ אתה וכל אנפך ועמים  
 רבים אתך:

י כה אמר אדני יהוה והיה ביום ההוא יעלו דברים על לבבך וחשבת מחשבת  
 11 רעה: ואמרת אעלה על ארץ פרוזות אבוא השקמים ישבי לבטח כלם ישבים  
 12 באין תומה וברית ודלתים אין להם: לשלל שלל ולבו בו להשיב ידך על תרבות 20  
 13 נושבות ועל עם מאסף מגוים עשה מקנה וקנן ישבי על ספור הארץ: שבא ודן  
 וסחריה תרשיש וכל אכליה יאמרו לך הלשלל שלל אתה בא הלבנו בו הקהלת  
 14 קהלך לשאת כסף וזהב לקחת מקנה וקנן לשלל שלל גדול: לכן הנבא בן אדם  
 ואמרת לגוג כה אמר אדני יהוה הלא ביום ההוא בשבת עמי ישראל לבטח  
 טו תעל-: ובאת ממקומך מירכתי צפון אתה ועמים רבים אתך רכבי סוסים כלם קהל 25  
 16 גדול וחיל רב: ועלית על עמי ישראל כענן לכפות הארץ באחרית הימים תהיה  
 והביאותך על ארצי למען דעת הגוים אתי בהקדש בכ לעיניהם-:

17 כה אמר אדני יהוה -אתה הוא אשר דברתי בימים קדמונים ביד עבדי  
 18 נביאי ישראל הנבאים בימים ההם שנים להביא אותך עליהם: והיה ביום ההוא  
 19 ביום בוא גוג על אדמת ישראל נאם אדני יהוה תעלה חמתי באפי: ובקנאתי 30  
 באש עברתי דברתי אם לא ביום ההוא יהיה רעש גדול על אדמת ישראל:  
 כ ורעשו מפני דני הים ועוף השמים וחית השדה וכל הרמש הרמש על האדמה  
 וכל האדם אשר על פני האדמה ונהרסו ההרים ונפלו המדרגות וכל חומה לארץ  
 21 תפול: וקראתי עליו לכל - תך-דה- נאם אדני יהוה חרב איש באחיו תהיה:  
 22 וגשפמתי אתו בדבר ובדם וגשם שוטף ואבני אלגביש אש וגפריית אמטיר עליו 35  
 23 ועל אנפיו ועל עמים רבים אשר אתו: והתנדלתי והתקדשתי ונודעתי לעיני גוים  
 רבים וידעו כי אני יהוה:

39,א ואתה בן אדם הנבא על גוג ואמרת כה אמר אדני יהוה הנני יעליך גוג  
 ב נשיא ראש משך ותבל: ושבתך ושאתך והעליתך מירכתי צפון והבאותך

— יחזקאל —

(א) 38.4 ושובבתך ונתתי חחים בלחיך

(ב) 8 על תרי ישראל אשר היו לתרבה תמיד והיא מעמים הוצאה

(ג) 16 גוג

(ד) 9 תהיה



על הרי ישראל: והכיתי קשתך מיד שמאולך וחציך מיד ימינך אפיל: על הרי 39.4.3  
 ישראל תפול אתה וכל אנפך ועמים אשר אתך לעיט צפור כל כנף וחית השדה  
 נתתך לאכלה: על פני השדה תפול כי אני דברתי נאם אדני יהוה: ושלחתי 6.  
 אש במנוג ובשבי האיים לבטח וידעו כי אני יהוה: ואת שם קדשי אודיע בתוך 7  
 עמי ישראל ולא אחל את שם קדשי עוד וידעו הגוים כי אני יהוה קדוש בישראל: 5  
 הנה באה ונהיתה נאם אדני יהוה הוא היום אשר דברתי: ויצאו ישרי ערי 9.8  
 ישראל ובערו והשיקו בנשק ומגן וצנה בקשת ובחצים ובמקל יד וכלמח ובערו  
 בהם אש שבע שנים: ולא יסאו עצים מן השדה ולא יחטבו מן היערות כי בנשק י  
 יבערו אש ושללו את שלליהם ובזזו את בזויהם נאם אדני יהוה:  
 10 והיה ביום ההוא אתן לגוג מקום לשם קבר בישראל גיג: יעקבדים קדמת הים  
 וקברו שם את גוג ואת כל המזנה וקראו גיא המון גוג: וקברום בית ישראל 12  
 למען פהר את הארץ שבעה חדשים: וקברו כל עם הארץ והיה להם לשם יום 13  
 הקברי נאם אדני יהוה: ואנשי תמיד יבדילו עברים בארץ מקברים: את הנותרים 14  
 על פני הארץ למדורה מקצה שבעה חדשים יחקרו: ועברו העברים בארץ וראה 15  
 עצם אדם ובנה אצלו ציון עד קברו אתו המקברים אל גיא המון גוג: וסדרו 16  
 הארץ:  
 ואתה בן אדם כה אמר אדני יהוה אמר לצפור כל כנף ולכל חית השדה 17  
 הקבצו ובאו האספו מסביב על זבחי אשר אני זבח לכם זבח גדול על הרי ישראל  
 ואכלתם בשר ושתיכם דם: בשר גבורים תאכלו ודם נשיאי הארץ תשתו אילים 18  
 כרים ועתודים פרים מריאי בשן כלם: ואכלתם חלב לשבעה ושתיכם דם לשפרון 19  
 מזבחי אשר זבחתם לכם: ושבעתם על שלחני סוס ורכב גבור וכל איש מלחמה כ  
 נאם אדני יהוה:  
 ונתתי את כבודי בגוים וראו כל הגוים את משפטי אשר עשיתי ואת ידי 21  
 אשר שלמתי בהם: וידעו בית ישראל כי אני יהוה אלהיהם מן היום ההוא והלאה: 22  
 25 וידעו הגוים כי בשנם גלו בית ישראל על אשר מעלו בי נאסתר פני מהם  
 ואתנם ביד צריהם ויפלו בחרב כלם: כסמאתם וכפשעיהם עשיתי אתם ואסתר 24  
 פני מהם:  
 לכן כה אמר אדני יהוה עתה אשיב את שבית יעקב ורחמתי כל בית כה  
 ישראל וקנאתי לשם קדשי: ונשז את כלמתם ואת כל מעלם אשר מעלו בי 26  
 30 בשבתם על אדמתם לבטח ואין מתריד: בשובבי אותם מן העמים וקבצתי אתם  
 מארצות איביהם ונקדשתי במ לעיני הגוים: וידעו כי אני יהוה אלהיהם בהגלותי 28  
 אותם אל הגוים וכנסתים אל אדמתם ולא אותיר עוד מהם שם: ולא אסתיר 29  
 עוד פני מהם אשר שפכתי את רוחי על בית ישראל נאם אדני יהוה:



35

בעשרים וחמש שנה לנלותנו בראשון: בעשור לחדש בארבע עשרה שנה א, 40  
 אחר אשר הפתה העיר בעצם היום הזה היתה עלי יד יהוה ויבא אתי: א במדא-ת 2  
 אלהים: אל ארץ ישראל ויניחני על הר גבה מאד ועליו כמבנה עיר מנגדי: 3  
 40 ויביא אותי שמה והנה איש מראהו כמראה נחשת ופתיל פשתים בידו וקנה 3  
 המדה והוא עמד בשער: וידבר אלי האיש בן אדם ראה בעיניך ובאונך שמע 4

... יחזקאל ...

(ט) 39.11 וחממת היא את העברים \* (פ) 14 את העברים \* (ז) 16 וגם שם עיר המזנה

(ח) 27 רבים \* (ט) 40.4 השנה \* (י) שמה \* (י) 2 הביאני

- 40 וישם לבך לכל אשר אני מראה אותך כי למען הראותך- הבאתי- הגה הנד את כל אשר אתה ראה לבית ישראל:
- ה והגה תעמה מחוץ לבית סביב סביב וביד האיש קנה המדה שש אמות באמה וטפח ויקד את רחב הבנין קנה אחד וקומתו קנה אחד:
- 6 ויביאני אל שער אשר פניו דרך הקדימה ויעל במעלתי וימד את סף 5 השער קנה אחד לרחב-: והתא קנה אחד ארך וקנה אחד לרחב ובין התאים חמש אמות וסף השער מאצל אלם השער מהבית קנה אחד: 8 ויקד את אלם השער 9 שמנה אמות ואילי- שמים אמות ואלם השער מהבית: ותאי השער דרך הקדים שלשה מפה ושלשה מפה מדה אחת לשלשתם ומדה אחת לאילים מפה ומפוי: 12.11 וימד את רחב פתח השער עשר אמות: ונבול לפני התאות אמה אחת מפה 10 ואמה אחת- מפה והתא שש אמות מפוי ושש אמות מפוי: וימד את השער מנן 13 התא לנגו לרחב עשרים וחמש אמות פתח נגד פתח: וימד את ד-א-ל-ם 14 ע-ש-רים אמה ואל א-ל-ם: השער יהצר סביב סביב: וימעל פני יאיתון י-ה-ש-ער 16 עדי לפני אלם השער הפנימי חמשים אמה: וחלונות אסמות אל התאים ואל איליהם: לפנימה לשער סביב סביב וכן לאלם- חלונות סביב סביב לפנימה 15 ואל איל תפריים:
- 17 ויביאני אל החצר החיצונה והנה לשכות ורצפה עשוי לחצר סביב סביב 18 שלשים לשכות אל הרצפה: והרצפה אל כתף השערים לעמדת ארך השערים 19 הרצפה התחתונה: וימד רחב מלפני השער התחתונה לפני החצר הפנימי מחוץ 20 מאה אמה:
- כ ויביאני אל- השער אשר פניו דרך הצפון לחצר החיצונה ד-מדד ארכו ורחבו: 21 ותאמי שלושה מפוי ושלשה מפוי ואילי- ואלמו היה כמדת השער הראשון 22 חמשים אמה ארכו ורחב חמש ועשרים באמה: וחלונות ואילמו ות-י-מ-ד-ם כמדת 23 השער אשר פניו דרך הקדים ובמעלות שבע יעלו בו ואילמו לפני-מה: ושער לחצר 25 הפנימי נגד השער לצפון כשער- ילקדים וימד משער אל שער מאה אמה:
- 24 ויולכני דרך הדרום והנה שער דרך הדרום ומדד אילי- ואילמו כמדות 26 כה האלה: וחלונות לו ולאילמו סביב סביב כהחלונות האלה חמשים אמה ארך 26 ורחב חמש ועשרים אמה: ומעלות שבעה עליהו ואילמו לפני-מה- ותפריים לו 27 אחד מפוי ואחד מפוי אל אילי-: ושער לחצר הפנימי דרך הדרום ויקד משער 30 אל השער- מאה אמות:
- 28 ויביאני אל חצר הפנימי בשער הדרום וימד את י-ש-ער הדרום כמדות האלה: 29 ותאמי ואילי- ואלמו כמדות האלה וחלונות לו ולאילמו סביב סביב חמשים אמה 31 ארך ורחב עשרים וחמש אמות: ו-י- ואילמו אל חצר החיצונה ותפריים אל אילי- ומעלות שמונה מעלי-:
- 32 ויביאני אל החצר הפנימי דרך הקדים וימד את השער כמדות האלה: 35 33 ותאמי ואילי- ואלמו כמדות האלה וחלונות לו ולאילמו סביב סביב ארך חמשים 34 אמה ורחב חמש ועשרים אמה: ואלמו לחצר החיצונה ותפריים אל אילי- מפוי 36.ה ויביאני אל שער הצפון ומדד כמדות האלה: תאמי אילי- ואלמו כמדות

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- (א) 40.6 ואת סף אחד קנה אחד לרחב • (ב) 8 ויקד את אלם השער מהבית קנה אחד: • (ג) 11 ארך השער שלוש עשרה אמות • (ד) 12 נבול • (ה) 19 הקדים והצפון • (ו) 27 דרך הדרום • (ז) 40.ל ואלמות סביב סביב ארך חמש ועשרים אמה ורחב חמש אמות:

האלה ותלונות לו ילאלמו. סביב סביב ארך חמשים אמה ורחב חמש ועשרים 40  
אמה: ואלמו לחצר החיצונה ותמרים אל אילימו מפו ומפו ושמנה מעלות 37  
מעלימו:

ולשכה ופתחה בא-ל-ם השער. שם ידחו את העלה: ובאילים השער שנים 38.39  
5 שלחנות מפו ושנים שלחנות מפה לשחוט עליהם העולה והחמאת והאשם: ואל מ  
הכתף מתוצה לפתח השער הצפונה שנים שלחנות ואל הכתף האחרת אשר  
לאלם השער שנים שלחנות: ארבעה שלחנות מפה וארבעה שלחנות מפה לכתף 41  
השער שמונה שלחנות עליהם ישחטו: וארבעה שלחנות<sup>1</sup> אבני גזית ארך אמה 42  
אתת ותצי ולחב אמה אתת ותצי וגבה אמה אתת עליהם יניחו את הקלים  
10 אשר ישחטו את העולה בם והזבח: והשפתים מפה אחד מוכנים בבית סביב 43  
סביב אל השלחנות לבשר הקרבן:  
ויביאני חוצה לשער<sup>2</sup> והנה לשכות שתיים בחצר הפנימי אתת אל כתף 44  
שער הצפון ופניה דרך הדרום אתת אל כתף שער הדללים יפניה דרך הצפון:  
וידבר אלי זה הלשכה אשר פניה דרך הדרום לכהנים שמרי משמרת הבית: מה 45  
15 והלשכה אשר פניה דרך הצפון לכהנים שמרי משמרת המזבח המה בני צדוק 46  
הקריבים מבני לוי אל יהוה לשרתו:  
וימד את החצר ארך מאה ולחב מאה אמה מרבעת והמזבח לפני 47  
הבית:

ויביאני אל אלם הבית וימד איל אלם חמש אמות מפה וחמש אמות מפה 48  
20 ולחב השער ארבע עשרה אמה וכתפות השער שלש אמות מפו ושלש אמות  
מפו: ארך האלם עשרים אמה ורחב שתי עשרה אמה ובמעלות עשר יעלו 49  
אליו ועמדים אל האילים אחד מפה ואחד מפה:  
ויביאני אל ההיכל וימד את האילים שש אמות רחב מפו ושש אמות רחב א, 41  
מפה ב: ורחב הפתח עשר אמות וכתפות הפתח חמש אמות מפו וחמש אמות 2  
25 מפו וימד ארכו ארבעים אמה ורחב עשרים אמה:  
ובא לפנימה וימד איל הפתח שתיים אמות והפתח שש אמות ורחב כתפות 3  
הפתח שבע אמות: וימד את ארכו עשרים אמה ורחב עשרים אמה אל פני 4  
ההיכל ויאמר אלי זה קדש הקדשים:  
וימד קיר הבית שש אמות ורחב הצלע ארבע אמות סביב סביב לבית סביב: ה  
30 והצלעות צלע אל צלע שלשים יסלש פעמים ומגרעות בקיר אשר לבית לצלעות 6  
סביב סביב להיותם אחוזים ולא יהיו אחוזים בקיר הבית: והרחב<sup>3</sup> נוסף למעלה 7  
למעלה לצלעות כימוסף מהקיר למעלה סביב סביב לבית.  
ו-מן התחתונה יעלה על התיכונה ומן התיכונה על העליונה: ויסביב 8  
לבית גבה סביב סביב מאסדות הצלעות מלז הקנה שש אמות אצילה:  
35 רחב הקיר אשר לצלע אל החוץ חמש אמות ואשר מנח חמש אמות 9  
בין צלעות אשר לבית ובין הלשכות רחב עשרים אמה סביב לבית סביב י  
סביב: ופתח הצלע למנח פתח אחד דרך הצפון ופתח אחד לדרום ורחב מקום 11  
המנח חמש אמות סביב סביב:  
והבנין אשר אל פני הגזרה פאת דרך הים רחב שבעים אמה וקיר הבנין 12  
40 חמש אמות רחב סביב סביב וארכו תשעים אמה:  
ומדד את הבית ארך מאה והגזרה והבניה וקירותיה ארך מאה אמה: 13

— יחזקאל —

(א) 40.מ. לעולה \* (ב) 42 לעולה \* (ג) 44 הפנימי  
(ד) 41.א. רחב האהל \* (ה) 7 על כן רחב לבית למעלה \* (ו) לתיכונה  
Ezek.  
5

41,14 ורחב פני הבית והגזרה לקדים מאה אמה: ומדד ארך הבנין על פני הגזרה  
 אשר על אחריה ואחריה: ממו וממו מאה אמה:  
 16 וההיכל והפנימי והאלם: | ספ-ונ-ים והלונ-י: י-שקפ-ים י-אטמ-ים סביב  
 17 לשלשתם: | הבית חפוי: עץ סביב סביב מ-הארץ עד החלונות | ומאפתח ועד  
 18 הבית הפנימי ולחוץ ועל כל הקיר סביב סביב בפנימי ובהיכל: | עשוי כרובים  
 19 ותמרים ותמרים בין כרוב לכרוב: ושנים פנים לכרוב | ופני אדם אל התמרה ממו  
 20 ופני כפיר אל התמרה ממו: עשוי על כל הבית סביב סביב | מהארץ יעד: | הפסן-  
 21 הכרובים והתמרים עשויים: וקיר: | ההיכל: | רבעה:  
 22 ו-ל-פני הקדש ימראה כמראה | ימזבח עץ שלוש אמות גבה וארכו שתיים  
 אמות ורחבו שתיים אמות ומקצעתיו לו וא-דגו וקירתיו עץ וידבר אלי זה 10  
 השלחן אשר לפני יהוה:  
 24,23 ושתיים דלתות להיכל ולקדש: ושתיים יצא-עאות מוסבות לדלתות שתיים לדלת  
 כה אחת ושתיים לדלת אחת: ועשויה אליהן כרובים ותמרים כאשר עשויים  
 26 לקירות ועב עץ על פני האולם מהחוץ: וחלונות אטמות ותמרים ממו וממו על-  
 כתפות האולם:  
 15

42,א ויוציאני אל החצר החיצונה | דרך הצפון ויבאני אל הלשכה אשר נגד  
 2 הגזרה ואשר נגד הבנין אל הצפון: | | הארך אמות ימאה פ-א-ת הצפון והרחב  
 4,3 חמשים אמות: | אתיק על פני אתיק בשלשים: ולפני הלשכות מהלך עשר אמות  
 ה רחב: | וארך אמה ימאה ופתחיהם לצפון: והלשכות העליונות קצרות כי יאצילו 20  
 6 אתיקים מהנה מהתחלנות ומהתיכונות בנין: כי משלשות הנה ואין להן עמודים  
 7 כעמודי הח-צ-ונות על כן נאצל מהתחלנות ומהתיכונות מהארץ: ונגד אשר  
 לחוץ לעמדת הלשכות דרך החצר החיצונה על פני הלשכות ארכו חמשים אמה:  
 8 כי ארך הלשכות אשר לחצר החיצונה חמשים אמה ויהנה על פני ההיכל מאה  
 9 אמה: ומתחת הלשכות האלה המבוא מהקדים ל-בוא להנה מהחצר החיצונה: 25  
 י בראש גדר החצר  
 11 דרך הד-ל-ים על פני הגזרה ועל פני הבנין לשכות: | יורדך לפנייהם כמראה  
 הלשכות אשר דרך הצפון כארךן כ-רחבן יוכ-מוצאיהן וכמשפטיהן ויפתחיהן |  
 12 וילארום פתח בראש דרך בפני הגדרת החיצונה דרך הקדים בבואן:  
 13 ויאמר אלי לשכות הצפון ו-לשכות הדרום אשר על פני הגזרה הנה לשכות 30  
 הקדש אשר יאכלו שם הכהנים אשר קרובים ליהוה קדשי הקדשים שם יניחו  
 קדשי הקדשים והמנחה והחטאת והאשם כי המקום קדש:  
 14 וכלה את מדות הבית הפנימי והוציאני דרך השער אשר פניו דרך הקדים  
 17,16 ומדד: סביב סביב: מדד רוח הקדים חמש מאות: | בקנה המדה י-ס-ב | ו-י-מדד

- 41,14 החצר • (א) 16 והחלונות מכפות • (ב) 17 על מעל • (ג) 18 דלתות שתיים • (ד) 19 אל דלתות ההיכל • (ה) 20 נגד העשרים אשר לחצר הפנימי ונגד רצפה אשר לחצר החיצונה • (ו) 21 אל הפנימית • (ז) 22 כן • (ח) 23 וכל • (ט) 24 וכפתוי הלשכות אשר דרך • (י) 25 דרך • (יא) 26 בבאם הכהנים ולא יצאו מהקדש אל החצר החיצונה ושם יניחו בגדיהם אשר ישרתו בהן כי קדש הנה ילכשו בגדים אחרים וקרבו אל אשר לעם: • (יב) 27 בקנה המדה • (יג) 28 קנים • (יד)



רוח הצפון חמש מאות<sup>א</sup> בקנה המדה [ ] : יסבב אל רוח הים ימדד חמש מאות<sup>ב</sup> 42,19  
בקנה המדה: [י-סב-ב] אל רוח הדרום ימדד חמש מאות<sup>ג</sup> בקנה המדה: לארבע 18. כ  
רוחות מדד: חומה לו סביב סביב ארך חמש מאות ורחב חמש מאות להבדיל  
בין הקדש לחל:

5 ויולכני אל השערה אשר פנה דרך הקדים: והנה כבוד אלהי ישראל בא א. 43,2  
מדרך הקדים וקולו כקול מים רבים והארץ האירה מכבדו: יהמראה אשר ראיתי 3  
כמראה אשר ראיתי בבא-י לשחת את העיר-ל כמראה אשר ראיתי על נהר ככר  
ואפל על פני: וכבוד יהוה בא אל הבית דרך שער אשר פניו דרך הקדים: 4  
ותשאני רוח ותבאני אל החצר הפנימי והנה מלא כבוד יהוה הבית: ואשמע ה. 6  
מְדַבֵּר אלי מהבית ו-ה-איש היה עמד אצלי: ויאמר אלי בן אדם -זה- מקום כסאי 10  
ו-זה- מקום כפות רגלי אשר אשכן שם בתוך בני ישראל לעולם ולא ימטאו עוד  
בית ישראל שם קדשי המה ומלכיהם בזונתם ובפגרי מלכיהם: בתתם ספם 8  
את ספי ומוזותם אצל מוזותי והקיר ביני וביניהם וימטאו את שם קדשי בתועבותם  
אשר עשו וְאָכַל אותם באפי: עתה ירחקו את זונתם ופגרי מלכיהם ממני ושכנתי 9  
15 בתוכם לעולם:

י-אתה בן אדם הגד את בית ישראל את הבית<sup>י</sup> ומדאת-י: י-תכנתי-י: י  
וינכלמו מכל אשר עשו יִצְרָתָהּ. הבית ותכונתו ומוצאו ומובאו וכל צורת-י 11  
ואת כל חקתי<sup>ג</sup> וכל תולתי<sup>י</sup> הודע אותם וכתב לעיניהם וישמרו את כל צורתי<sup>י</sup>  
ואת כל חקתי ועשו אותם:

20 זאת תורת הבית על ראש ההר כל נבלו סביב סביב קדש קדשים הנה זאת 12  
תורת הבית:

ואלה מדות המזבח באמות אמה אמה וספח יחיק יאמה גבה ואמה 13  
רחב וגבולה על שפתה סביב זרת יאחתי וזה גבה המזבח: מראש היחיק עד 14  
העזרה התחתונה שמים אמות ורחב אמה אחת ומהעזרה הקטנה עד העזרה  
25 הגדולה ארבע אמות ורחב יאמה: והיא יאאל ארבע אמות ומהארץ<sup>א</sup> אל ולמעלה 10  
הקרנות אמה: והארץ<sup>א</sup> אל שתי עשרה ארך בשתי עשרה רחב רבוע על 16  
ארבעת רבעיו: והעזרה ארבע עשרה ארך בארבע עשרה רחב על ארבעת רבעיה 17  
והגבול סביב אותה חצי האמה והחיק לה אמה סביב ומעלתהו יפגות קדים:  
ויאמר אלי בן אדם כה אמר אדני יהוה אלה חקות המזבח ביום העשותו 18  
30 להעלות עליו עולה ולזרק עליו דם: ונתתי אל הכהנים הלוי אשר הם מורע 19  
צדוק הקרבים אלי נאם אדני יהוה לשרתני פר בן בקר לחטאת: ולקח-י מדמו כ  
ונת-נו על ארבע קרנתיו ועל ארבע פגות העזרה ועל הגבול סביב וחטאו-י  
אותו וכפרו-הו: ולקח-י את יפר החטאת ושרפו במפקד הבית מחוץ למקדש: 21  
וביום השני יקחו-י שער עזים תמים לחטאת וחטאו את המזבח כאשר חטאו 22  
35 בפר: י-בכלות-י מחטא יקריב-י פר בן בקר תמים ואיל מן הצאן תמים: 23  
והקרבים לפני יהוה והשליכו עליהם מלח והעלו אותם עלה ליהוה: שבעת 24. כה  
ימים יעשו-י שער חטאת ליום ופר בן בקר ואיל מן הצאן תמימים יעשו 26  
ימים: י-כפרו את המזבח וטהרו אתו ומלאו ידי-י: ויכלו את הימים והיה ביום 27  
השמיני והלאה יעשו הכהנים על המזבח את עולותיכם ואת שלמיכם ורצאתי  
40 אתכם נאם אדני יהוה:

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(\*) 42,17 קנים • (ב) 19 קנים • (ג) 18 קנים • (ד) 43,27 שער • (ה) 3 וכמראה  
(ז) 7 יבמות • (ח) 43,27 יכלמו מעונותיהם • (י) את  
(א) 11 אם • (ב) וכל צולתו • (ג) 14 הארץ • (ד) 24 הכתנים

- 44,2.א וישב אתי דרך שער המקדש החיצון הפנה קדים והוא סגור: ויאמר אלי<sup>א</sup>  
השער הזה סגור יהיה לא יפתח ואיש לא יבא בו כי יהוה אלהי ישראל בא בו  
3 והיה סגור: איך הנשיא<sup>א</sup> הוא ישב בו לאכול לחם לפני יהוה מדרך אולם השער  
יבוא ומדרכו יצא:  
4 ויביאני דרך שער הצפון יעל פני הבית וארא והנה מלא כבוד יהוה את  
ה-בית: ואפל יעל פני: ויאמר אלי<sup>ב</sup> בן אדם שים לבך וראה בעיניך ובאזניך שמע  
את כל אשר אני מדבר אתך לכל חקות בית יהוה ולכל תורתיו ושמת לבך  
למבוא הבית בכל מוצאי המקדש:  
6 ואמרת אל יבית הימרי אל בית ישראל כה אמר אדני יהוה רב לכם מכל  
7 תועבתיכם בית ישראל: בהביאכם בני נכר ערלי לב וערלי בשר להיות במקדשי<sup>10</sup>  
לחללי בהקריבכם את לחמי חלב ודם ויתפרו את בריתי ב-כל תועבתיכם:  
9.8 ולא שמרתם משמרת קדש ותשימום לשמרי משמתי במקדשי: לכך וכה  
אמר אדני יהוה כל בן נכר ערל לב וערל בשר לא יבוא אל מקדשי ב-כל בן  
י נכר אשר בתוך בני ישראל: כי אם הלויים אשר רחקו מעלי בתעות ישראל  
11 אשר תעו מעלי אחרי נלוליהם ונשאו עונם: והיו במקדשי משמתי פקדות יעל<sup>15</sup>  
שערי הבית ומשמתי את הבית המה ישחטו את העלה ואת הזבח לעם והמה  
12 יעמדו לפנים לשמרתם: יען אשר ישרתו אתם לפני נלוליהם והיו לבית ישראל  
13 למכשול עון על כן נשאתי ידי עליהם נאם אדני יהוה ונשאו עונם: ולא יגשו אלי  
לכהן לי ולנשת אל כל קדשי אל קדשי הקדשים ונשאו כלמתם ב-תועבותם  
14 אשר עשו: ונתתי אותם שמרי משמרת הבית לכל עבדתו ולכל אשר יעשה בו:<sup>20</sup>  
15 והכהנים הלויים בני צדוק אשר שמרו את משמרת מקדשי בתעות בני  
ישראל מעלי המה יקרבו אלי לשרתני ועמדו לפני להקריב לי חלב ודם נאם  
16 אדני יהוה: המה יבאו אל מקדשי והמה יקרבו אל שלחני לשרתני ושמרו את  
17 משמתי: והיה בבואם אל שערי החצר הפנימית בגדי פשתים ילבשו ולא יעלה  
18 עליהם צמר בשרתם בשערי החצר הפנימית: פארי פשתים יהיו על ראשם<sup>25</sup>  
19 ומכנסי פשתים יהיו על מתניהם: ובצאתם אל החצר החיצונה<sup>א</sup> אל העם יפשטו  
את בגדיהם אשר המה משמתיים בם והניחו אותם בלשכת הקדש ולבשו  
כ בגדים אחרים ולא יקדשו את העם בבגדיהם: וראשם לא ינלחו ופרעם לא  
21 ישלחו כסום יכסמו את ראשיהם: ויין לא ישתו כל כהן בבואם אל החצר  
22 הפנימית: ואלמנה וגרושה לא יקחו להם לנשים כי אם בתולת מורע: ישראל<sup>30</sup>  
23 והאלמנה אשר תהיה אלמנה מכהן יקחו: ואת עמי יורו בין קדש לחל ובין טמא  
24 לטהור יודיעם: ועל ריב המה יעמדו למשפט במשפטי משפטהו ואת תולתי  
כה ואת חקתי בכל מועדי ישמרו ואת שבתותי יקדשו: ואל מת אדם לא יבוא:  
למקאה כי אם לאב ולאם ולבן ולבת לאח לאחות אשר לא היתה לאיש יפטאו:  
27.26 ואחרי טמא שבעת ימים יספרו לו וטהרו: וביום באו אל החצר הפנימית<sup>35</sup>  
לשרת בקדש יקריב חטאתו נאם אדני יהוה:  
28 ו-לא יתהיה להם נחלה אני נחלתם ואחזה לא תתנו להם בישראל אני  
29 אחזתם: המנחה והחטאת והאשם המה יאכלום וכל תרם בישראל להם יהיה:  
ל וראשית כל בבורי כל וכל תרומת כל מכל תרומותיכם לכהנים יהיה וראשית

(ס) 44,2 יהוה • (פ) 3 נשיא • (ז) 4 יהוה • (ב) 44,2 יהוה  
(ה) 7 את ביתי • (ז) 17 וביתת • (ה) 18 לא יחננו ביוני  
(ח) 19 אל החצר החיצונה • (ו) 22 בית • (ז) 27 אל הקדש

עריסותיכם תתנו לכהן להניח ברכה יעל ביתך: כל נבלה וטרפה מן העוף ומן 44,31  
הבהמה לא יאכלו הכהנים:  
ובהפילכם את הארץ בנחלה תרימו תרומה ליהוה קדש מן הארץ ארץ א, 45  
חמשה ועשרים אלף ולחב עשרים אלף קדש הוא בכל גבולה סביב: ומן 3  
הקדה הזאת תמוד ארץ חמשה ועשרים אלף ורחב עשרת אלפים ו-ז קדש קדשים ו-8  
מן הארץ: הוא לכהנים משרתי המקדש יהיה הקרבים לשרת את יהוה והיה להם 4  
מקום לבתים ו-למגורשים: יהיה מזה אל הקדש חמש מאות בחמש מאות מרבע 2  
סביב וחמשים אמה מגרש לו סביב: וחמשה ועשרים אלף ארץ ועשרת אלפים ה  
רחב יהיה ללויים משרתי הבית להם לאחזה ו-לערים לשבת: ואחזת העיר תתנו 6  
חמשת אלפים רחב וארץ חמשה ועשרים אלף לעמדת תרומת הקדש לכל בית 10  
ישראל יהיה: ולנשיא מזה ומזה לתרומת הקדש ולאחזת העיר יעל פני תרומת 7  
הקדש ויעל פני אחזת העיר מפאת ים יפה ומפאת קדם קדימה וארץ לעמדת  
אחד החלקים מגבול ים אל גבול קדים ו-הארץ: והיה לו לאחזה בישראל ולא 8  
יונו עוד נשיאי ישראל את עפי והארץ יתנו לבית ישראל לשבטיהם:  
כה אמר אדני יהוה רב לכם נשיאי ישראל חמס ושד הסירו ומשפט וצדקה 9  
עשו הרימו גרשתיכם מעל עמי נאם אדני יהוה: מאזני צדק ואיפת צדק ובת י  
צדק יהי לכם: האיפה והבת הכן אחד יהיה לשאת מעשר החמר הבת ועשרת 11  
החמר האיפה אל החמר יהיה מתכנתו: והשקל עשרים נרה חמשה שקלים 12  
חמשה ועשרה שקלים עשרה וחמשים שקל המנה יהיה לכם:  
זאת התרומה אשר תרימו ששית האיפה מחמר החטים וששית האיפה 13  
מחמר השערים: וחק השמן וחק השמן מעשר הבת מן הכר עשרת הבתים הכר: ושה 14, 15  
אתת מן הצאן מן המאמים מכל משפחות ישראל למנחה ולעולה ולשלמים  
לכפר עליהם נאם אדני יהוה: כל העם יהיו אל התרומה הזאת לנשיא בישראל: 16  
ועל הנשיא יהיה העולות והמנחה והנסך בחנים ובחדשים ובשבתות בכל מועדי 17  
בית ישראל הוא יעשה את החטאת ואת המנחה ואת העולה ואת השלמים לכפר 25  
בעד בית ישראל:  
כה אמר אדני יהוה בראשון באחד לחדש תקח פר בן בקר תמים וחטאת 18  
את המקדש: ולקח הכהן מדם החטאת ונתן יעל מזוזת הבית ויעל ארבע פנות 19  
הקזרה למזבח ועל מזוזת שער החצר הפנימית: וכן תעשה בשבועי ב-אחד לחדש כ  
מאיש שנה ומפתי וכפרתם את הבית: 30  
בראשון בארבעה עשר יום לחדש יהיה לכם יחג יהפסח שבעת ימים מצות 21  
יאכל: ועשה הנשיא ביום ההוא בעדו ובעד כל עם הארץ פר חטאת: ושבעת ימי 22, 23  
החג יעשה עולה ליהוה שבעת פרים ושבעת אילים תמימים ליום שבעת הימים  
וחטאת שעיר עזים ליום: ומנחה איפה לפר ואיפה לאיל יעשה ושמן הין לאיפה: 24  
בשביעי בחמשה עשר יום לחדש בחג יעשה כאלה שבעת הימים כחטאת כה 35  
כעלה וכמנחה וכשמן:  
כה אמר אדני יהוה שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי א, 46  
המעשה וביום השבת יפתח וביום החדש יפתח: ובא הנשיא דרך אולם השער 2  
מחוץ ועמד על מזוזת השער ועשו הכהנים את עולתו ואת שלמיו והשתחוה על  
מפתן השער ויצא והשער לא יסגר עד הערב: והשתחוה עם הארץ פתח השער 3  
ההוא בשבתות ובחדשים לפני יהוה: והעלה אשר יקרב הנשיא ליהוה ביום 4

(א) 45 ארץ • (ב) 3 ובו יהיה (ז) המקדש • (ד) 4 קדש  
(י) 14 הבת השמן • (י) כי עשרת הבתים חמר • (ז) 16 הארץ

- ה, 46 השבת ששה כבשים תמימים ואיל תמים: ומנחה איפה לאיל ולכבשים מתת ידו  
 6 ושמן הין לאיפה: וביום החדש פר בן בקר תמיים וששת כבשים ואיל תמיים  
 7 יהיו: ואיפה לפר ואיפה לאיל יעשה מנחה ולכבשים כאשר תשיג ידו ושמן הין  
 לאיפה:  
 9.8 ובבוא הנשיא דרך אולם השער יבוא ובדרכו יצא: ובבוא עם הארץ לפני  
 יהוה במועדים הבא דרך שער צפון להשתחוות יצא דרך שער נגב והבא דרך  
 שער נגב יצא דרך שער צפון: לא ישוב דרך השער אשר בא בו כי נכתו יצא:  
 • והנשיא בתוכם בבואם יבוא ובצאתם יצא:  
 11 ובתנים ובמועדים תהיה המנחה איפה לפר ואיפה לאיל ולכבשים מתת ידו  
 12 ושמן הין לאיפה: וכי יעשה הנשיא נדבה עולה או שלמים נדבה ליהוה ופתח  
 10 לו את השער הפנה קדים ועשה את עלתו ואת שלמיו כאשר יעשה ביום השבת  
 ויצא וסגר את השער אחרי צאתו:  
 13 וכבש בן שנתו תמים יעשה עולה ליום ליהוה בבקר בבקר יעשה אתו:  
 14 ומנחה יעשה עליו בבקר בבקר ששית האיפה ושמן שלישית ההין לרם את  
 15 הפלת מנחה ליהוה חק-ת-ב תמיד: יעשה את הכבש ואת המנחה ואת השמן  
 בבקר בבקר עולת תמיד:  
 16 כה אמר אדני יהוה כי יתן הנשיא מתנה לאיש מבניו מנחלתו היא לבניו  
 17 תהיה אחתם היא בנחלה: וכי יתן מתנה מנחלתו לאחד מעבדיו והיתה לו עד  
 18 שנת הדרור ושביה: לנשיא אך נחלת- בניו להם תהיה: ולא יקח הנשיא מנחלת  
 העם להונתם מאחזתו ינחל את בניו למען אשר לא יקצו עמי איש מאחזתו:  
 20 19 ויביאני במבוא אשר על כתף השער אל ילשכות הקדש אל הכהנים הפנות  
 כ צפונה והנה שם מקום ברכת-ים יפה: ויאמר אלי זה המקום אשר יבשלו שם  
 הכהנים את האשם ואת החפאת יאשר יאפו יאפו יאפו את המנחה לבלתי הוציא אל  
 21 החצר החיצונה לקדש את העם: ויוציאני אל החצר החיצונה ויעברני אל ארבעת  
 22 מקצועי החצר והנה חצר במקצע החצר חצר במקצע החצר: בארבעת מקצועות  
 23 החצר חצרות קטנות ארבעים ארך ושלושים רחב מדה אחת לארבעתם: וטור  
 24 סביב להם סביב לארבעתם ומבשלות עשוי מתחת המירות סביב: ויאמר אלי  
 אלה בית המבשלים אשר יבשלו שם משרתי הבית את זבח העם:  
 א, 47 וישבני אל פתח הבית והנה מים יצאים מתחת מפתן הבית קדימה כי פי:  
 2 הבית קדים והמים ירדים: מכתף הבית הימנית מנגב למזבח: ויוציאני דרך שער  
 30 צפונה ויקבני דרך חוץ אל שער החוץ והפונה ידרך קדים והנה מים מפכים מן  
 3 הכתף הימנית: בצאת האיש קדים וקו בידו וימד אלף באמה ויעברני במים מי  
 4 אפסים: וימד אלף ויעברני במים מי ברכים וימד אלף ויעברני במים מי  
 ה מתנים: וימד אלף נחל אשר לא אוכל לעבר כי גאו המים מי שחו נחל אשר  
 7.6 לא יעבר: ויאמר אלי הריאת בן אדם ויולכני וישבני על- שפת הנחל: והנה על-  
 35 8 שפת הנחל עץ רב מאד מזה ומזה: ויאמר אלי המים האלה יוצאים אל הגלילה  
 הקדמונה וירדו על הערבה ובאו היפה אל המים- ה-מוצ-ים ונרפאו המים:  
 9 והיה כל נפש חיה אשר ישרץ אל כל אשר יבוא שם ה-נחל- וחיה והיה הדנה  
 • רבה מאד: והיה יעמדו עליו דגנים מעין נדי ועד עין עגלים משטוח לתרמים יהיה:  
 11 תהיה דנת-ו-] כדנת הים הגדול רבה מאד: ו-בצ-תי-ו ונבאיו ילא ירפאו למלח  
 40

— יחזקאל —

- (א) 46 מנחה • (ב) 14 עולם • (ג) 18 מאחזתם  
 (ד) 22 מקצועות • (ה) 47 א. מפתח • (ו) 7 בשובני  
 (ז) 47.9 כי באו שמה המים האלה וירפאו וחי כל אשר יבוא שמה הנחל • (ח) 47.1 למיניה



נתנו: ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל לא יבול עלהו ולא 47,12  
יתם פריו לחדשו יכפר כי מימיו מן המקדש המה יוצאים והיה פריו למאכל  
ועלהו לתרופה:

כה אמר אדני יהוה יאה יגבול אשר תתנחלו את הארץ לשני עשר שבטי 13  
ישראל: ונחלתם אותה איש כאחיו אשר נשאתי את ידי לתתה לאבותיכם ונפלה 5  
הארץ הזאת לכם בנחלה:

וזה גבול הארץ לפאת צפונה מן הים הגדול ידרך תתלן לבוא יחמת 10  
יצדדה: פרותה סבבים אשר בין גבול דמשק ובין גבול חמת חצר ע-י-נ-ן אשר יעל 16  
גבול חורן: והיה גבול מן הים חצר עינין גבול דמשק-ב צפונה-ז יא את פאת צפון: 17  
ופאת קדים -בין חורן ו-בין דמשק ו-בין הגלעד ו-בין ארץ ישראל הירדן 18  
גבול עיד הים הקדמוני תמיר יא את פאת קדימה:  
ופאת נגב תימנה מתמר עד מי מריבות קדש נחלה אל הים הגדול יא את 19  
פאת תימנה נגבה:

ופאת ים הים הגדול -ה-גבול עד נכח לבוא חמת זאת פאת ים: כ  
וחלקתם את הארץ הזאת לכם לשבטי ישראל: והיה תתלו אותה בנחלה 22,21  
לכם ולהגרים הגרים בתוכם אשר הולדו בנים בתוכם והיו לכם כאזרח בבני  
ישראל אתכם יתלו בנחלה בתוך שבטי ישראל: והיה בשבט אשר נר הגר 23  
אתו שם תתנו נחלתו נאם אדני יהוה:

ואלה שמות השבטים מקצה צפונה מן הים ידרך תתלן לבוא חמת חצר א, 48  
עין גבול דמשק צפונה ימפאת קדים יעד פאת ימה דן אחד: ועל גבול דן 20  
מפאת קדים יעד פאת ימה אשר אחד: ועל גבול אשר מפאת קדים יעד פאת 3  
ימה נפתלי אחד: ועל גבול נפתלי מפאת קדים יעד פאת ימה מנשה אחד: 4  
ועל גבול מנשה מפאת קדים יעד פאת ימה אפרים אחד: ועל גבול אפרים מפאת 6,ה  
קדים יעד פאת ימה ראובן אחד: ועל גבול ראובן מפאת קדים יעד פאת ימה 7  
25 יהודה אחד:

ועל גבול יהודה מפאת קדים יעד פאת ימה תהיה התרומה אשר תרימו 8  
חמשה ועשרים אלף רחב וארך כאחד החלקים מפאת קדים יעד פאת ימה  
והיה המקדש בתוכו: התרומה אשר תרימו ליהוה ארך חמשה ועשרים אלף 9  
ורחב עשרים אלף: ולאלה תהיה תרומת הקדש לכהנים צפונה חמשה ועשרים  
אלף וימה רחב עשרת אלפים וקדימה רחב עשרת אלפים ונגבה ארך חמשה 30  
ועשרים אלף והיה מקדש יהוה בתוכו: לכהנים המקדשים מבני צדוק אשר שמרו 11  
משמתי אשר לא תעו בתעות בני ישראל כאשר תעו הלויים: והיתה להם 12  
תרומה מתרומת הארץ קדש קדשים יעל גבול הלויים: ו-ל-לויים לעמם גבול 13  
הכהנים חמשה ועשרים אלף ארך ורחב עשרת אלפים יחל ארך חמשה ועשרים  
אלף ורחב עשרים אלף: ולא ימכרו ממנו ולא ימרו ולא יעביד ראשית 14  
הארץ כי קדש ליהוה:

וחמשת אלפים הנותר ברחב על פני חמשה ועשרים אלף חל הוא לעיר 10  
למושב ולמגרש והיתה העיר בתוכה: ואלה קדושתיה פאת צפון חמש מאות 16  
וארבעת אלפים ופאת נגב חמשי מאות וארבעת אלפים ומפאת קדים חמש מאות  
וארבעת אלפים ופאת ימה חמש מאות וארבעת אלפים: והיה מגרש לעיר צפונה 17  
חמשים ומאתים ונגבה חמשים ומאתים וקדימה חמשים ומאתים וימה חמשים

—18—

(ז) וגבול חמת

(ח) 17 וצפון

(י) 47,13 יוסף חבליים

(1) 16 חכש

(2) 48,א אל יד חמת והיו לו

48,18 ומאתים: והנותר בארך לעמדת תרומת הקדש עשרת אלפים קדימה ועשרת אלפים  
 19 יפה יאהיה לעיר: והיתה תבואתה ללחם לעבדי העיר: והעבד העיר יעבדוהו  
 מכל שבטי ישראל:

כ כל התרומה חמשה ועשרים אלף בחמשה ועשרים אלף רביעית תרימו  
 את תרומת הקדש יאת: אחת העיר:

21 והנותר לנשיא מזה ומזה לתרומת הקדש ולאחת העיר קדימה: יעל פני חמשה  
 ועשרים אלף תרומה עד גבול קדימה ויפה על פני חמשה ועשרים אלף עד גבול

22 יפה לעמדת חלקים לנשיא והיתה תרומת הקדש ומקדש הבית: ויאת הלויים  
 יאת אחת העיר בתוך אשר לנשיא יהיה בין גבול יהודה ובין גבול בנימן לנשיא  
 יהיה:

10 24.23 ויתר השבטים מפאת קדמה עד פאת יפה בנימן אחד: ועל גבול בנימן  
 כה מפאת קדימה עד פאת יפה שמעון אחד: ועל גבול שמעון מפאת קדימה עד פאת

26 יפה יששכר אחד: ועל גבול יששכר מפאת קדימה עד פאת יפה זבולן אחד:

27 ועל גבול זבולן מפאת קדמה עד פאת יפה נד אחד:

28 ועל גבול נד אל פאת נגב תימנה יאהיה יהגבול מתקדמי מריבת קדש 15  
 נחלה עד- הים הגדול:

29 זאת הארץ אשר תפילו יבנחלה לשבטי ישראל ואלה מחלקתם נאם אדני  
 יהוה:

ל ואלה תוצאת העיר יושערי העיר על שמות שבטי ישראל: מפאת צפון חמש

31 מאות וארבעת אלפים מדה: [] יושערים שלושה: שער ראובן אחד שער יהודה 20

32 אחד שער לוי אחד: ועל פאת קדימה חמש מאות וארבעת אלפים ושערים

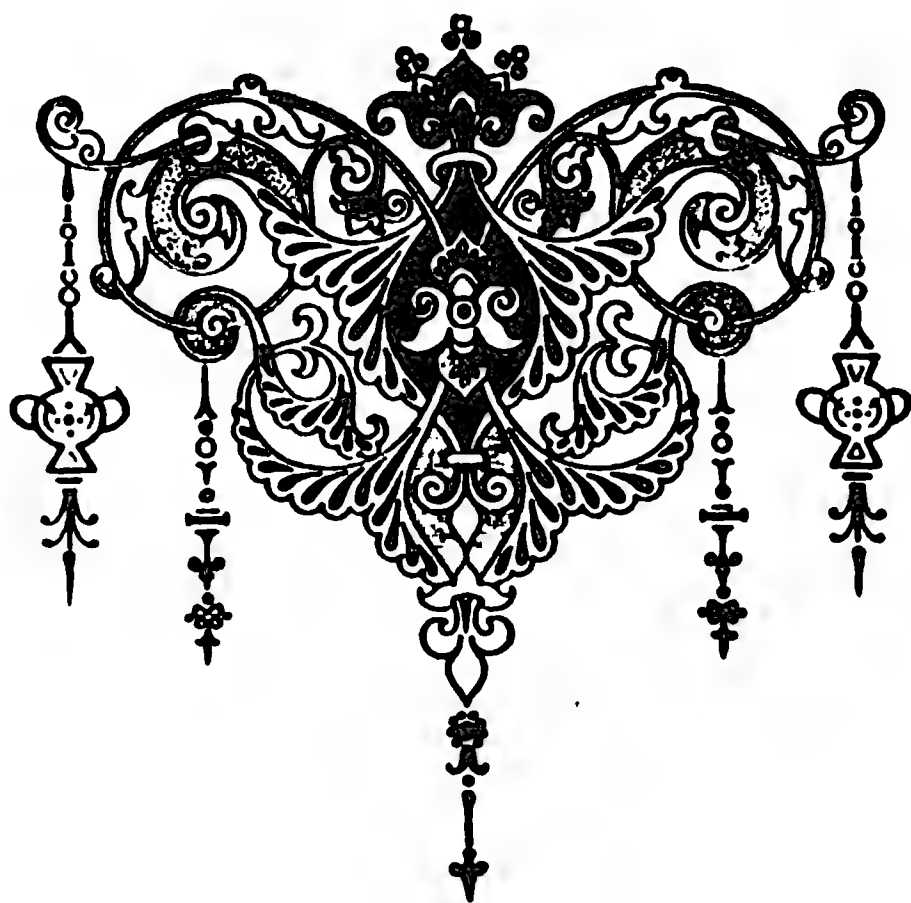
33 שלשה יושערי יוסף אחד שער בנימן אחד שער דן אחד: ופאת נגבה חמש מאות

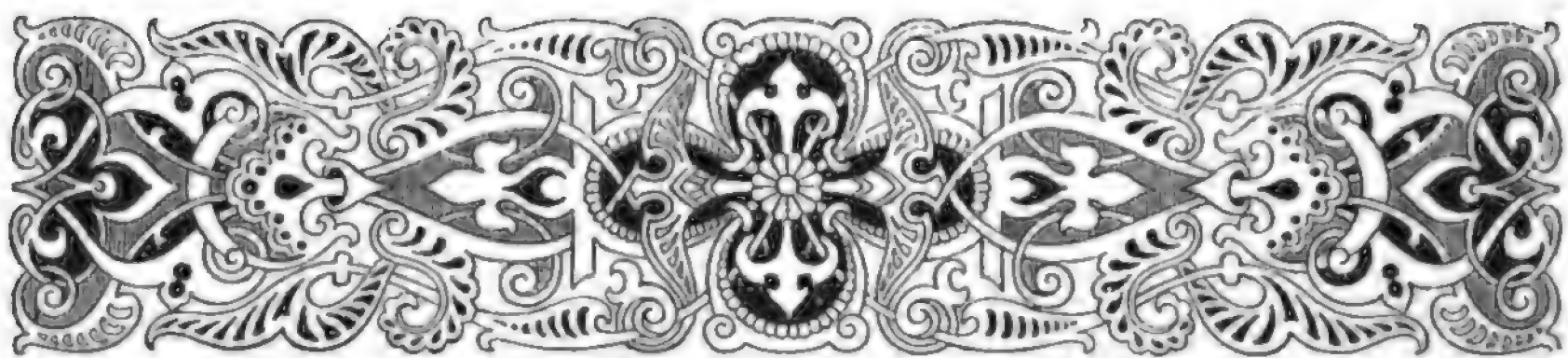
וארבעת אלפים מדה ושערים שלשה שער שמעון אחד שער יששכר אחד שער

34 זבולן אחד: יפאת יפה חמש מאות וארבעת אלפים יושעריים שלשה שער נד

לה אחד שער אשר אחד שער נפתלי אחד: סביב שמנה עשר אלף ושם העיר מיום 25

יהוה שמה:





### — Critical Notes on Ezekiel —

- 1 (1-3) A double introduction, the history of which is uncertain. V. 1 has been regarded as a fragment (initial ויהי) obscure by reason of the loss of what once preceded it (SPINOZA, *Tract. Theol.-Pol.* 10, 12. 13). It may be in a sense a fragment, but is not on that account necessarily spurious; cf. Jer. 1, 4, in which the ויהי refers not to vv. 1-3, but to some fact in the writer's mind, or to some utterance not recorded. MERX (JPT 9, 73) thinks that the verse is misplaced, belonging by its date (30<sup>th</sup> year) after 29, 17 (27<sup>th</sup> year). CORNILL. rejects it on account of the supposed strangeness of the expression ואני (but this is the regular form of introduction of the subordinate explanatory clause), the supposed incorrectness of 10 בנהר הגולה (but the bank of the river was *among the captives*, 3, 15), and the initial ויהי. According to EWALD vv. 2. 3 interrupt the connection; but, as they give a necessary chronological datum, they must be regarded as an insertion by the Prophet himself. The two vv. (omitting 3<sup>b</sup>) have in fact the appearance of a gloss on v. 1. The expression *on the fifth of the month* (in which the month itself is 15 strangely omitted) seems to be quoted and explained, the name of the Prophet is given, and the Chebar is described as being in Chaldea. Such a statement is usually (as in Jeremiah) prefixed to the prophecy; here it is inserted in the middle of a sentence, and is better taken out of the text and placed in the margin. See PETERS, *Journ. Bibl. Lit.*, Vol. 2, Part 1, pp. 38. 40 [and WINCKLER, *AT Untersuchungen*, 1892, pp. 94--96]. PETERS further, from 6 καὶ ἐγένετο, acutely takes the impossible היה (v. 3) as corruption of ויהי, likewise quoted by the scribe from v. 1. This, indeed, presupposes an inversion of the order of the glosses, and it may be simpler to take היה (which is ignored by 330) as doublet of following היה (so CORN.), but then the καὶ ἐγένετο is not accounted for. CORN., though 25 he omits v. 1, adopts from it and inserts (v. 2) the number of the month (רביעי). HAUPT suggests that the היה דבר יהוה וני of v. 3 may be gloss on ותהי וני of the same verse; this gives a natural connection between text and gloss, but (if היה be regarded as corruption of ותהי) does not so satisfactorily explain 6 καὶ ἐγένετο, which more naturally = ויהי. 30
- In 3<sup>b</sup> 3, ויהי עליו שם יר יהוה, the reading of 6 עלי is preferable; the Prophet's own expression (3, 14. 22; 8, 1) is thus put into his mouth. 3, 14, 6, is doubtful. The omission of vv. 2. 3<sup>a</sup> is strongly favored by the fact that elsewhere throughout the Book (24, 24 is not really an exception) the Prophet writes in the first person. 35

The number *thirty* in verse 1 must be left as an unsolved problem. It is

- I not probable that the verse gives any other reckoning than that which is found everywhere else in the Book, that is, from the deportation of Jehoiachin. But the date *thirtieth year* is too late: c. 8, which presupposes the vision of c. 1, falls in the 6<sup>th</sup> year; the concluding section, cc. 40-48, in the 25<sup>th</sup> year; and 29, 17 (27<sup>th</sup> year) is merely an added remark. May it be that v. 1 did not originally give the year, which was then supplied by a scribe in v. 2, and later got into v. 1 in corrupt form? Possibly, also, an original  $\eta$ , = 5, was changed into  $\lambda$ , = 30; WINCKLER (see above, p. 41, l. 20) suggests השלישי or הרביעי in place of שלשים. The change to 30 may be the emendation of a scribe to bring the 70 years of Jer. 25, 11 into accord with the 40 years of Ezek. 4, 6 (cf. BERTHOLET *ad loc.*). If *thirty* be retained, it must be understood as referring to a Babylonian epoch rather than to the finding of the Book of the Law (2 K 22), B.C. 621.

[The cuneiform name of the נהר כבד is *nār Kabari*, that is, *The Great River* or *The Grand Canal*. It occurs on a contract-tablet from Nippur (SE of Babylon), dated in the 41<sup>th</sup> year of Artaxerxes I., 4<sup>th</sup> day of the 1<sup>st</sup> month, *i. e.* March 424 B.C. It may have been the present *Shatt en-Nil*, the large navigable canal (about 120 feet wide) which divides the mounds of Nippur into two approximately even halves. See GESSEN-BUHL, p. xi and cf. English Translation of *Ezekiel*, p. 93, ll. 16 ff. — P. H.]

- (4) Before ענן insert ו, with ט. In the order of the details ט differs from מ, but offers no advantage over it.

מ; מטלקח; ט ελαστροπτον (and so S), perhaps = מלהבת (GRÄTZ, *Emendationes*); ז *involvens*. On a possible stem לקח *gleam* or *burn* see P. RUBEN, *Crit. Remarks* (London, 1896), p. 15.

מ is an unnecessary gloss on מתוכה; ט has this and other additions.

- (5) מ; דמות; ט ως ὁμοίωμα.

מ; אדם; read אחת, after the norm of v. 16; מ אדם (and so ט) does not accord with the following description. For מ להנה ט has ἐπ' αὐτοῖς (עליהן?), giving the sense: *a general human form was impressed on them*. For defense of this sense see HITZIG and CORNILL.

- (6) מ להם, ט, superfluous, and perhaps better omitted. ט adds a computation of the whole number of faces (64) and sides (256). WINCKLER, *Allorient. Forsch.*, I, 347-349, omits v. 6<sup>a</sup> as gloss, on the ground that the creatures cannot have more than one face each; but why cannot this freedom be allowed a vision?

- (7) מ; ישרה; שור (WINCKLER).

For מ רגל ענל ט has καὶ πτερῶται οἱ πόδες αὐτῶν, = וכנפים לרגליהם, an impossible reading. ט סגולין (after which Rashi ענל, and cf. LEVY, *Chald. WB.*); Α, στρόγγυλον. It is doubtful, however, whether ט and Α here rest on a Heb. text different from that of מ; they may give free renderings of מ, or they may have taken exception (as does CORN., who reads ענלה) to the introduction of an animal which was associated with idolatry (a sacrificial animal, however, Lev. 9, 2). HITZ. omits the clause as lacking in ט, doubtful in form, and interrupting the unity of vv. 6. 7.

מ נצצים; ט σπινθηρες; EWAŁD = *feathers* or *wings* (cf. נצה, 17, 3); F. PERLES, *Analekten zur Textkrit. d. AT*, p. 45, cites נציץ (= נצה) from ט to Job 39, 13, 45 regards ט αἱ πτέρυγες αὐτῶν as representing נציצים, and adopts this reading (*their wings were like shining bronze*). But ט here has part., as מ, and the epithet *shining* is not specially appropriate for wings, even if נציץ (= נצה) could be proved to be Hebrew.

מ קלל, only here and Dan. 10, 6, a word of doubtful origin; ט apparently ελαστροπτων, ט מצלהב *shining*; ז *candentis*. CORN. identifies it with the ελαφρα of ט, and connects it with כנפיהם, v. 8 (וכנ' קלות); but it is form and appearance that the verse is dealing with.



- I (8) K<sup>h</sup>thb ידו is copyist's error; read Q<sup>r</sup>ē ירִי. 𐤒 𐤕𐤕𐤔.
- (9) The last three words of v. 8 and the whole of v. 9 in 𐤀 consist of marginal annotations, and of phrases repeated from the following context (vv. 10-12). 𐤀𐤓𐤁𐤀 is a scribe's title to v. 10, and 𐤀𐤓𐤁𐤀𐤓 a similar title to v. 11; or, the last three words of v. 8 form a title to vv. 10, 11. The text of 𐤒 is simpler: *καὶ τὰ πρόσωπα αὐτῶν τῶν τεσσάρων οὗ ἐπεστρέφοντο ἐν τῷ βαλίζειν αὐτὰ ἕκαστον ἀπέναντι τοῦ προσώπου αὐτῶν ἐπορεύοντο*. But this also seems to be repetition from v. 12, and here interrupts the description. See CORN., WINCKLER, *Altorient. Forsch.*, BERTHOLET.
- (10) The verse is unsymmetrical and incomplete in form: we expect in connection 10 with each face the designation of direction, and the expression 𐤀𐤓𐤁𐤀. This last is lacking after the first face, and only two directions (*right* and *left*) are given. To supply another, WELLH. (in SMEND) changes 𐤀𐤓𐤁𐤀 (v. 11) to 𐤀𐤓𐤁𐤀𐤓 *inwards*, which, however, is hardly appropriate (𐤀𐤓𐤁𐤀𐤓 would be more natural), and is not here in the right place. CORN., further, after the first face (𐤀𐤓) inserts 15 𐤀𐤓𐤁𐤀. It is better to leave 𐤀 as it is, or to make a complete conjectural reconstruction (so SIEGFRIED in KAUTZSCH). GRÄTZ inserts 𐤀𐤓𐤁𐤀 after 𐤀𐤓 and 𐤀𐤓𐤁𐤀𐤓 after 𐤓𐤁. Adopting these forms we may further insert 𐤀𐤓𐤁𐤀 in the description of the first face; SIEGFR., rendering freely, and WINCKLER (see note on v. 6) omit the 𐤀𐤓 throughout. 20
- (11) 𐤀𐤓𐤁𐤀 𐤀, 𐤒, is scribal repetition from v. 9.  
𐤀𐤓𐤁𐤀; read 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀; the correct expression is given in the deleted repetition in v. 9; the 𐤀𐤓 of 𐤀, an easy corruption, is impossible.
- (12) 𐤀𐤓𐤁𐤀 𐤀, 𐤒, perhaps scribal complement.
- (13) 𐤀𐤓𐤁𐤀 is here meaningless; 𐤒 𐤀𐤓𐤁𐤀. Read 𐤀𐤓𐤁𐤀 (or 𐤀𐤓𐤁𐤀). 25  
𐤀𐤓𐤁𐤀 is a change made to bring the expression into accord with 𐤀𐤓𐤁𐤀. Read 𐤀𐤓𐤁𐤀 with 𐤒.  
In 𐤀𐤓𐤁𐤀 the 𐤀 is possibly the generic article, but more probably scribal repetition of preceding 𐤀.  
The following expression, 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀, is a marginal explanation of the 30 torch-like coals of fire, introduced by the usual 𐤀𐤓; see PETERS, *loc. cit.* The fem. participle may agree with 𐤀𐤓, and the note may have been intended for that word (but *cf.* HITZ.). The coals appear, however, from 10, 2, not to have been in motion; the annotator perhaps had in mind the flashes of lightning. 𐤒 omits 𐤀𐤓, and makes the participle plural, as explanatory of 𐤀𐤓𐤁𐤀, which is masc. (but 35 *cf.* Jud. 4, 4).
- (14) 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀, 𐤒, is corrupt in form; 𐤀𐤓𐤁𐤀 is apparently for 𐤀𐤓𐤁𐤀, but the inf. abs. are difficult; 𐤀𐤓𐤁𐤀 is for 𐤀𐤓𐤁𐤀. The motion described is improbable.
- (15) 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀, 𐤒, is an inapposite insertion not found in 10, 9; the object of the 40 vision is the 𐤀𐤓𐤁𐤀, not the 𐤀𐤓𐤁𐤀.  
Similarly 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 (though so found by 𐤒) is to be corrected after 10, 9 (and so 1, 16), 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀.  
𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀; 𐤒 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀. Read 𐤀𐤓𐤁𐤀. The reading of 𐤀𐤓𐤁𐤀 is obscure and inappropriate; each wheel stood not by one of the faces, but by one of the 45 creatures. CORN. suggests that the error came from a form 𐤀𐤓𐤁𐤀 (𐤀 corrected to 𐤀, but not deleted) to which the following 𐤀 was attached; so 𐤀𐤓𐤁𐤀 from 𐤀𐤓𐤁𐤀.
- (16) To 𐤀𐤓𐤁𐤀 prefix 𐤀, with 𐤒.  
𐤀𐤓𐤁𐤀 (first occurrence), 𐤒, scribal addition lacking in 10, 9, out of keeping with the following clause. 𐤀𐤓𐤁𐤀, masc.; read fem. 𐤀𐤓𐤁𐤀. 50  
𐤀𐤓𐤁𐤀, 𐤒, perhaps scribal complement, after preceding clause; but *cf.* 10, 10. It may have been omitted by 𐤒 from its similarity to the following word.
- (17) 𐤀𐤓𐤁𐤀, scribal error for 𐤀𐤓; see v. 12. The sense required is not *on*, but *in the*

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- I (25) V. 25 of מ, ויהי קול מעל לרקיע אשר על ראשם בעמדם תרפינה כנפיהן, is scribal repetition from the preceding and succeeding context.
- (26) After כסא insert עליו, with ט, and omit the same word further on in the verse.
- (27) מ, כמראה אש בית לה סביב מ, omitted by CORN., perhaps scribal repetition in מ, perhaps scribal omission in ט. In any case the impossible בית must be changed to וננה, after the last clause of the verse; the fire is not *within* the *ashmal*, but encloses it (v. 4). The בית comes from an Aramaizing scribe. GRÄTZ מבית.
- 2 (1) [For אדם בן אדם cf. WEILHAUSEN, *Skizzen und Vorarbeiten*, part 6 (Berlin, 1899), 10 p. 196. — P. H.]
- (2) ט + καὶ ἀνέλαβέ με καὶ ἔξηρέ με, gloss after 3, 14. On the other hand, ט omits the כאשר דבר אלי of מ. כ' here = *when*, elsewhere in Ezekiel = *as*. Before מרבר ט found קול.
- (3) מ בני מ, but בית (so ט) is Ezekiel's standing expression; see vv. 5.6.7.8. 15  
מ + אל נרים, א, ט, a strange term; the sing. is often used in OT for Israel as a whole, and the plur. occurs in Ezek. (35, 10; 37, 22, but not 36, 13. 14) for the two branches of the nation; but the plur. is not used for the nation as a whole. The word was inserted by an editor, perhaps on account of the following plur. part. 20  
מ; CORN. writes מ, unnecessarily.
- מ + פשעו בי, interruptive gloss.
- (4) מ + והבנים קשי פנים וחוקי לב + מ, gloss after 3, 7, here an interruption of the sense. By omitting a different set of words we might read *the fathers rebelled against me, and the children are stubborn* &c. The present text of מ seems to have arisen from a coalescence of two parallel readings. 25  
מ, א, ט, is repetition from v. 3, but here appropriate.
- (5) Instead of מ היה, ט (followed by CORN.) had אתה, εἶ σύ, or perhaps היית. מ is better, for after the statement *thou art a prophet* the *in their midst* would be unnecessary and unnatural.
- (6) ט μηδὲ ἐκστῆς ἀπὸ προσώπου αὐτῶν, where מ has מדבריהם; the wording of ט is apparently assimilation to the form of the latter part of the verse. 30  
ט διότι παροιστρήσουσι καὶ ἐπισυστήσονται ἐπὶ σέ κύκλῳ, which CORN. adopts, but מ accords better with following ואת עקרבים. For מ סרבים וסלונים GRÄTZ proposes 'צרבים כס' (21, 3; Prov. 16, 27).  
מ, scribal error for את *with*; CORN. בתך, after ט ἐν μέσῳ. 35
- (7) Before מרי insert בית, here necessary. So ט; ט.
- (8) מ שמע את אשר אני מרבר מ; ט ἀκούε τοῦ λαλοῦντος, against the other Versions and against the connection.
- (9) מ בו, referring to י, is strange, though י is masc. in one other place (Ex. 17, 12); we should probably read בה. 40
- (10) מ אליה, not so good as עליה, as in 37, 16-20. The material on which one writes is introduced by אל only in Jer. 30, 2; 36, 2; 51, 60, and in these passages also we should write על. Before מר the usual preposition is ב, as in Ezek. 13, 9.
- 3 (1) מ אשר תמצא אכול מ, א, ט, omitted by CORN., but supported by Jer. 15, 16 45 (OREILI), of which it is perhaps an imitation. *What is given thee receive, what is written in this roll*, a paraphrase of מ.
- (2) מ + הואת, א, ט, scribal repetition from preceding verse.
- (3) ט takes בטנך (στόμα perhaps scribal error for σῶμα) and מעיך as nom. and the verbs as Qal and Nif., a good sense, though hardly preferable to מ. 50  
The apparently Aramaizing תאכל should probably be pointed תאכל.  
תאכלה, required by the connection; so ט. The ת- of מ is euphonic (originally energetic), as in Ex. 9, 18; Num. 32, 42; Jer. 44, 19; Job 31, 22; the accents

- 3 in these places are some disjunctive some conjunctive. [Cf. *Beitr. z. Assy.* 1, 10. — P. H.]
- (5)  $\text{אל}$   $\text{וכברי לשון}$   $\text{אל}$ , but favored by the similar expression in the next verse. It is hardly insertion from Ex. 4, 10, rather it is a familiar expression.  $\text{אל בית ישראל}$ , an inappropriate old gloss (found in  $\text{אל}$ ) which contradicts 5 the whole context; it could be retained only by inserting before it  $\text{כי אם}$ . With  $\text{אל}$  insert  $\text{ו}$  before  $\text{לא}$ . —  $\text{אל}$   $\text{וכברי לי}$   $\text{אל}$ , supported by  $\text{אל}$ ;  $\text{אל}$  CORN., SIEGFR., as repetition from v. 5; it is, however, a natural and probably original repetition.
- (6)  $\text{אל} + \text{οὐδὲ σιβαροὺς τῇ γλώσσῃ}$ , seems to be doublet.  $\text{אל} + \text{לא}$  after  $\text{אם}$ , which yields no satisfactory sense; neither the adversative (*but*) 10 nor the strong asseverative rendering is here in place. Better omit  $\text{לא}$ , with  $\text{אל}$  (SMEND); or, with GRÄTZ, write  $\text{לי}$ , and take the clause as expressing unreal condition; only the statement *foreign peoples would hear* brings out the contrast of v. 7. The apodosis here is without introductory  $\text{ו}$ ; cf. DRIVER, *Tenses*, c. 11. For defense of rendering *but* for  $\text{אם לא}$ , see HITZ. D. H. MÜLLER (*Ezech.-Stud.*, 15 p. 30) renders *If I (emphatic) had not sent thee to them, they would hear thee, i. e., they would receive the Prophet as friend, but not as divine messenger. But the text does not emphasize the pronoun, nor is this conception found elsewhere in prophetic writings. [ $\text{לא} = \text{לי}$  forsooth; see p. 63, l. 42. — P. H.]*
- (8)  $\text{אל}$   $\text{חוק}$   $\text{אל}$   $\text{κατισχύσω}$ , adopted by CORN.  $\text{S}$  has verbs for both adjectives of 20 the verse.
- (9)  $\text{אל}$   $\text{נתתי מִצְחָק}$   $\text{אל}$ . It is a natural complementary expression, and so far suspicious; but it is in Ezekiel's manner.
- (11)  $\text{אל}$   $\text{אֵרִי}$   $\text{אל}$ . On divine names in Ezekiel see CORN., *Ezech.* 172-5. The choice of names appears to be in general so arbitrary that I confine myself to noting 25 the differences between  $\text{אל}$  and  $\text{אל}$ .
- (12)  $\text{ברום}$ , emendation, after 10, 4, of S. D. LUZZATTO and HITZ. (CORN.) for the inappropriate  $\text{ברוך}$ . Latter may be scribal corruption; MERX (JPT 9, 75) and GEIGER (*Urschrift* 318) regard it as intentional change to avoid an unworthy conception of  $\text{ברום}$ , according to MERX, being taken as = *divinity*, and 30 the verse thus seeming to say that God put off His Godhead. But  $\text{המ}$  is used in Rabbin. literature not for *divinity*, but as a paraphrase for *God* (see *Shabb.* 13<sup>b</sup>, and the references in BUXT. *Lex.*), and such a usage is improbable for Ezekiel's time. D. H. MÜLLER (*Ezech.-Stud.*, p. 16) thinks that  $\text{אל}$  is sustained by the  $\text{קדוש}$  of Is. 6, 3.4, and that Ezekiel below lays stress rather on  $\text{הנשא}$  than 35 on  $\text{רום}$ . But this does not relieve the text of its difficulties, or recognize the bearing of 10, 4 on it.
- (13)  $\text{אל}$   $\text{καὶ ἰδὼν φωνήν}$ , where  $\text{ἰδὼν}$  seems to be for  $\text{ἰδοὺ}$  (cf. 1, 25) which is here possible, but unnecessary.  $\text{אל}$   $\text{τοὺ σείσμοις}$ , for  $\text{אל}$   $\text{רעש}$ , a very improbable rendering. 40
- (14)  $\text{אל}$   $\text{ותקחני}$  is thrown out by CORN. as being nowhere else used of the  $\text{רום}$ ; it is, however, no less fitting than  $\text{נשא}$ , and cf. 2, 2; 11, 1.  $\text{אל} + \text{מר}$ ,  $\text{אל}$   $\text{VS}$ , is inappropriate — the Prophet is neither *bitter* nor *sad*, only greatly moved; but  $\text{מר}$  might naturally be inserted by a scribe. Many  $\text{אל}$  could have  $\text{μετέωρος}$ , which may represent a corruption of  $\text{מר}$  ( $\text{רם}$ ?), or may be insertion 45 from next verse.
- (15) [For  $\text{אל}$   $\text{אֵרִי}$  = Assy. *til abibi* see English Translation of *Ezekiel*, p. 97, l. 44. — P. H.]  $\text{אל} + \text{הישיבים}$ , scribal complement; cf. 1, 1.  $\text{אל}$   $\text{אל}$ , copyist's error for  $\text{על}$ , which is Ezekiel's usage;  $\text{אל}$   $\text{על}$ .  $\text{אל}$   $\text{ואשר המה יושבים שם}$ , in which the  $\text{ו}$  is copyist's error, and the rest gloss on 50  $\text{קבר}$ . Q<sup>re</sup> adds to the confusion by writing  $\text{ואשר}$  for  $\text{ואשר}$ . The Versions follow  $\text{אל}$  ( $\text{אל}$  misreading several words). [The  $\text{ו}$  before  $\text{ואשר}$  is the Waw explicativum (*that is, where they were dwelling*); see note on Is. 17, 8; Jud. 17, 3<sup>b</sup>. — P. 11.]



- 3 מַשְׁמִים, here stative; see GES.-KAUTZSCH<sup>6</sup> § 53,e; EW. § 122<sup>c</sup>; there is no need to point as Polel (after Ezr. 9,3.4).
- (16) וַיְהִי; write הִי, as in the Prophets generally, and everywhere else in Ezek., 26,1; 29,17 *et al.*; the פֶּסֶק in the middle of the verse perhaps led a scribe to make a new beginning (CORN.). GRÄTZ, taking the 'ד as sign of a lacuna, would supply וַיֵּאסְרוּנִי בַעֲבוּרֵי; but this seems improbable. 5
- (18) תַּמּוֹת, for which ט (θανατωθήσθε) seems to have had תַּמּוֹת, which is the legal phrase, and cf. 18,13; but the Prophet may have varied his phraseology. וְלֹא הוֹדִירוּ + וַיְהִי, tautologous, and, from comparison of 33,8, better omitted. CORN. (against ט) writes וְלֹא נֹחַר, that is, *if he do not accept the divine warning*; 10 but the point here and in c. 33 is manifestly the effect of the Prophet's warning. Before וַיֵּשַׁע (first occurrence) insert article. וְהַרְשָׁעָה ט, perhaps scribal insertion. — וַיֵּשַׁע + וַיְהִי, scribal complement.
- (19) הַרְשָׁעָה הוּא ט. The verse should perhaps be emended after 33,9; it has the appearance of having been expanded by scribes. The וַיֵּשַׁע of וַיְהִי should 15 have the article.
- (20) וְלֹא תֹכֵי צִדִּיק וַיְהִי, CORN. as being unsupported by the parallelism; but it seems to be in keeping with the context.
- (21) In וְהוֹדִירוּ צִדִּיק either ו or צִדִּיק must be omitted (cf. v. 19). The latter seems to be a gloss, and the ו should be retained (against ט). 20 וַיֵּשַׁע (second occurrence), ט, scribal complement. וְהוּא לֹא חָטָא חַיִּי יִחִיָּה כִּי נִזְקֵר וַיְהִי. The relation of this verse to the preceding demands the statement that the righteous man, if he sin, shall die (REUSS, CORN.). Read וְהוּא חָטָא בְּחַטְאוֹ יָמוּת; cf. 33,13.18. CORN. suggests that the present text is a correction to avoid the statement that a righteous man, though warned, might sin 25 and die. The reading is old, being given by ט.
- (22) וַיֵּשַׁע + וַיְהִי, ט; a reference to the place indicated in v. 15 would here be too remote.
- (25) נִתְּנָו וַיְהִי, and in next line: וַאֲמָרוּ; but it is JHVH who binds him; the impersonal form of וַיְהִי may be scribal change to avoid an unpleasant anthropomorphism. 30 Read נִתְּנָו וַאֲמָרוּ. ט have pass. (δέδονται, *data*), which may be free rendering of וַיְהִי; CORN. נִתְּנָו.
- (27) וַיְהִי, אֲרִנִּי ט.
- 4 (1) CORN. arranges the verses of c. 4 in the following order: 4.5.6.[7].8.9.12.13. 35 14.15.1.2.3.10.11.16.17, meaning to separate sharply the two symbolic acts (the siege of the city, and the bearing of the nation's sin); but it seems to be the Prophet's purpose to combine the two. In CORN.'s arrangement vv. 10.11 are out of place, since they do not naturally connect themselves with v. 3 (though they might well stand before v. 16), and in v. 4, with which he begins, the 40 introductory בֵּן אָדָם is wanting. See note on v. 12. [לְבָנָה means here, of course, a *clay tablet*, not *tile* (AV) or *Ziegelstein* (SIEGFRIED in KAUTZSCH); cf. BERTHOLET *ad loc.* and see English Translation of *Ezekiel*, p. 98, ll. 37 ff. — P. H.] וְהוּא יְרוּשָׁלַם + וַיְהִי, gloss (though found in all Versions). 45
- (2) [כִּרִּים has no connection with כִּר *lamb*; the Babylonian battering engine had no ram's head like the Roman *arietes*; see English Translation of *Ezekiel*, p. 103, l. 6. The stem seems to be כִּר = Assy. *karāru* 'to pull down, destroy' DEL. HW 355<sup>b</sup>; contrast MEISSNER's *Supplement*, p. 50<sup>b</sup>) or כִּר may be = Assy. *kāru* 'wall' (DEL. HW 349<sup>b</sup>). — P. 11.] 50
- (3) BÄR notes that הַכִּינָתָה (with final ה) occurs only here; the ה is not original.
- (4) שָׁמָּה... עָלָיו וַיְהִי; read, with CORN., נִשְׁמָה, and עָלָיו, in accordance with 4<sup>b</sup>.5.6; the attitude prescribed by וַיְהִי is impossible. WELLM. (in SMEND) reads שָׁמָּה and

- 4 עלִיךְ, making JHVH lay the load; this removes the difficulty of posture, but the suggestion of the context is better.
- (5) אל שלש מאות; read, with 6, מאה (so all recent critics). The reading of אל arose from the desire (probably a teaching of the schools) to make the two terms of punishment represent the traditional abode in Egypt (390 + 40 = 430). The number 190 gives a possible chronology; the *term. a quo* is the capture of Samaria, B.C. 722, and the *term. ad quem* B.C. 557 (40 years from 597), which gives 165 years for the captivity of Israel; 390 is historically impossible, and the Prophet has an actual chronology in mind. In v. 4 6 (except a few Cursives) has 150 after הימם, probably the addition of a 6 scribe; the number is obtained by subtracting 40 from 190, which latter is held to include the captivity of Judah. 5
- (6) אל + שנית, 6 AVS, scribal complement.
- (7) Omitted by CORN. as presenting a physically impossible action (v. 8); but this is scarcely a difficulty, since it is not probable that the acts of the vision were really performed by the Prophet, nor is it clear that the posture was impossible. 15
- אל חשופה; 6 στερεώσεις, = חזק, and so 6S; 3 *extentum* (*exertum*); ΣSII = אל. The word, though somewhat strange, is intelligible.
- (8) אל מצורִיךְ is changed unnecessarily by CORN. to שכנך על צדך; a variation from the phraseology of v. 6 is not unnatural.
- (9) אל חפִּין is hardly original (see 45, 13); read חטים. 20
- אל שלש מאות; read, with 6, מאה, as in v. 5.
- (10) אל אשר תאכלנו, scribal expansion; read, with 6, תאכל.
- (12) אל תאכלנה; עשה is the appropriate verb, as in v. 15 (though אכל is possible). Read תעשינה. — אל והיא, 6 (except H-P 62) 6S; anticipation for emphasis.
- אל צאת, according to GEIGER, *Urschr.* 410, intentional softening of the objection- 25
- able צאת.
- (11) אל, passing over v. 11, refers to v. 10; *thou shalt eat* (read *prepare*) *it*, that is, the food of v. 10. The reference to water in v. 16 makes it improbable that v. 11 is scribal insertion; it is better to invert, with HAUPT, the order of vv. 11, 12. For CORNILL's treatment of the passage see note on v. 1. 30
- (13) 6 και ἐρεῖς ταῦτε λέγει Κύριος ὁ θεὸς τοῦ Ἰσραὴλ οὕτως φάγονται οἱ υἱοὶ τοῦ Ἰσραὴλ ἀκαθάρτα ἐν τοῖς ἔθνεσιν, the second half of which is simpler than אל, though not therefore necessarily original. The ויאמר יהוה of אל has its brusqueness in its favor, and there is no apparent reason for the אלהי ישראל of 6. The יהוה, however, is better omitted, in accordance with v. 16, as *explicitum*. 35
- (14) 6 Κύριε θεὲ Ἰσραὴλ; אל ארני יהוה.
- 6 + ἐν ἀκαθαρσίᾳ after אֶתְמַחֵם, scribal complement.
- (15) K<sup>c</sup>thib צפועי; read Q<sup>c</sup>rē צָפִיעִי as the commoner substantive form, though K<sup>c</sup>thib is allowable. The word occurs only here in O<sup>T</sup>, and it is impossible to say what was the pronunciation in Ezekiel's time. 40
- 5 (1) 6 ὑπὲρ ξυρόν, = מחער *sharper than a barber's razor*, an attractive reading, which, however, would require the omission of תִּקְחֶנָּה לךְ (so actually S). The insertion of כ before תער (SΘS), though permissible, is not necessary (see 4, 12, and cf. GRS-KAUTZSCH<sup>26</sup>, § 118, w). 45
- אל גלבים, GĀĀTZ חטים.
- (2) אל באור, 6 ἐν πυρί. We should expect אש, but the possibility of אור = *fire* is shown by Is. 47, 14, and by Is. 31, 9 (if the text be correct).
- 6 makes four divisions by repeating the first of אל.
- אל + לקחה, superfluous, scribal addition (CORN.); prefix the ו to the following word. 50
- אל + אחריהם, gloss, after v. 12, here an interruption of the description.
- (4) אל + אש + אש, gloss, the omission of which is necessary if the next-following correction be adopted.

- 7

- 5 **א** is somewhat better, in this connection, than **ב** ἐπιγνώση; the address in 2 pers. begins in the next verse.
- (14) **א** **ב**, which for the **ב** of **א** had **ב**. Here are two different texts, each of which is possible, but the **ב** of **א** has not the same justification here as in 16,55. **א** may be repetition of preceding word, or insertion from 5 v. 15.
- (15) **א** **ב**, scribal error for **א** (**ב**).  
Of the four initial terms of **א** only two are given by **ב**, στενακτὴ καὶ δηλαιστή (which two are omitted is doubtful); and CORN. accordingly emends to **א** **ב**, after 6,14. In view of the impassioned character of the discourse the 10 abridgment of **ב** is at least doubtful; the **א** might be changed to **א** so as to get a common phrase, but the strangeness of **א** is in its favor. Cf. PAUL RUBEN, *Crit. Remarks*, p. 11, who takes **א** (**ב**) as = *object of abhorrence*, a sense here appropriate, but hardly demonstrable; **א** = *lesson, warning*. The *dismay* of **ב** is free rendering. 15  
In <sup>b</sup> the same question arises as to **א** **ב**, which may be doubtfully retained.
- א** **ב**, interruptive insertion, after v. 17.
- (16) **א** **ב**, point **א**, to agree with the following statement.  
**א** **ב**, insertion from next clause. The general declaration *when I send my 20 evil arrows* is first made, and the particulars are then given.  
**א** **ב**, **א**.  
**א** **ב**; the connection requires the second person.  
**א** **ב**, **א** **ב**, doublet of preceding clause.  
**א** **ב**, **א** **ב**, a parallel clause to the following, but not superfluous. 25
- (17) **א** **ב**, interruptive repetition, from preceding verse.
- 6 (1) With this chapter cf. Lev. 26,25-40; the resemblances between the two passages are so numerous as to suggest that they belong to the same period.
- (2) **א** **ב**, write **א**, in accordance with Ezekiel's usage after **א**, and with **ב** 30 **א**.
- (3) **א** **ב** (*bis*), **א** **ב**.  
**א** **ב** (defective for **א**), **א** **ב** (cf. **א** Jud. 10,4); better **א**, as in 35,8.  
**א** **ב**; **א** 3 sing. fut. pass., = Heb. 3 plur., as the next two verbs. 35
- (4) **א** **ב**, perhaps from scribal oversight; it is appropriate to **א**.
- (5) **א** **ב**, scribal repetition of preceding clause; cf. Lev. 26,30.
- (6) For **א** **ב** CORN. writes **א**, in order to get a literal description of the desolation of the land; but the **א** were also in the **א**, 1 S 9,12; 40 cf. Ezek. 16,24.  
**א** **ב** and **א** **ב**, (which CORN. follows), perhaps scribal expansion. For **א** read **א** (GRÄTZ, SIEGFRIED), with **א**. For **א** GRÄTZ suggests **א**.  
**א** **ב**, and omitted by CORN. It is a proper general expression, 45 and may have fallen out of **א** by *homoteleuton*.
- (7) **א** **ב**; better **א** (CORN.), the slain falling in the midst of the idols, as in v. 13. — After **א** GRÄTZ adds **א**.
- (8) **א** **ב**, yields no good sense, and breaks the connection. For **א** Ew. (followed by SMEND) writes **א**, which he attaches to v. 7: *ye shall learn that 50 I, JHWH, have spoken*. The transition is perhaps best made (CORN.) by **א**, which might easily have fallen out owing to its similarity to the preceding **א**; but it is a question whether we should not simply omit **א**, and read (as in v. 13) *and*



- 6 *ye shall learn that I am JHVH when there shall be* &c. S retains יהוה, and omits בהיות.  
 יהוה; the י is scribal miswriting.  
 (9) אשר (second occurrence), א, is scribal insertion.  
 אשר I have been broken, is here unintelligible; א δμώμοκα = נשבעתי. The simplest emendation is that of WELLH. in SMEND, אשר. CORN. בשברי.  
 אשר קר, א, insertion for clearness, but unnecessary and contrary to OT usage; cf. Hos. 9, 1 &c.  
 אשר, א, omitted by CORN. as scribal addition after 20, 13; it is, however, in Ezekiel's manner. -- Before לכל we should, perhaps, insert ו. 10  
 (10) V. 10 reads in א: καὶ ἐπιγνώσονται διότι ἐγὼ Κύριος λελάληκα. The plus of א may be scribal insertion, though it is here not forced; cf. Jer. 35, 17.  
 (11) אשר, א. — אשר; read על, with א ἐπί; cf. Jer. 4, 28.  
 אשר, א, superfluous, and contrary to the general rule of *stat. constr.* (cf. PHILIPPI, *Stat. Constr. im Hebr.*, pp. 8 f.). 3 *abominaciones malorum*; S connects 15 the two terms by ו; EW. takes ו as in apposition with ות; SMEND retains it as adj., citing Is. 28, 1 (on which cf. EW. 289, PHILIPPI, *loc. cit.*); CORN., SIEGFR. אשר, א.  
 (12) The order of א in the first two clauses of v. 12 is inverted in א.  
 אשר, א, gloss to הנצור, which was wrongly taken to be from נצר (HITZ.). 20  
 (13) אשר, as if address to the exiles; but the reference, as appears from v. 12, is to the people in Jerusalem. Read וידעו. א has second person throughout this verse except in last clause. אשר, scribal error for על.  
 אשר and ותחת כל אלה עברה, CORN. retains these, and rejects the other two phrases of א as common expressions and therefore natural glosses. 25 But the procedure of א is best accounted for by retaining all of א, of which, we may suppose, the Hebrew text of א had lost a part, or which the א translator undertook to simplify; the fulness of א is not unnatural.  
 (14) אשר is here inappropriate; there is no known place *Diblah* answering to the geographical requirements of the passage; the natural emendation is רבלתה 30 (J. D. MICHAELIS); see Jer. 52, 10, in which passage א has the same miswriting, while א is correct (ORIELLO).  
 אשר, א 2. pers. plural.
- 7 (2) א + εἰπόν before כה אשר, Greek complement, cf. 39, 17 (SM.); EW., HITZ., CORN., 35 SIEGFR. insert אשר; 39, 17 has אשר after א' א, not before it.  
 אשר, א.  
 Insert בא, with א, after first קן, which in א is left suspended; cf. v. 6.  
 (3) In vv. 3-9 the order of א differs from that of א, the verses standing as follows: 6 (3 words). 7. 8. 9. 3. 4. 5 (4 words), that is, vv. 3-5 are put after 6-9. The explanation of this diversity appears to be that א section 2-9 consists of two parallel parts, 2-4 and 5-9, and the copyists early introduced confusion by mingling the two. 40 א omits parts of vv. 5. 6; it is simpler to omit 8. 9, which present a slightly expanded form of 3. 4. We thus obtain a distinct form for 5-7, and the section 2-13 appears to consist of four similar dithyrambic utterances, 2-4, 5-7, 10. 11, 12. 13. 45 HITZ. sees two recensions in 3-7 and 8-11. CORN. א 3. 4, and arranges the rest: 6 (part). 7 (part). 8. 9. 5. 6 (part). 10. 7 (part).  
 אשר; read שפכתי, as in v. 8 (so GRÄTZ).  
 (5) אשר, א.  
 אשר, inappropriate; the rendering *an evil*, *a unique evil* is syntactically and 50 lexicographically inadmissible; read, with א (سحق, בחר), תחת or אחר.  
 (6) For אלך of א read עליך, after v. 2, and so בא for באה.  
 (7) אשר; read עליך.

- 7 **יום מהומה על ההרים**. Read **היום מהומה ולא הר הרים**. This reading, requiring only a slight change of the Hebrew, agrees with the context and with the tone of the whole passage. The clause was early corrupted: **הר** is not a Heb. word, and if we read **הירד shout** (Is. 16,9.10), the resulting sense is here out of place. **ט** **μετὰ θορύβου** **εὐδὲ μετὰ** **ν. σωλὺ**, perhaps = **לא במהומה ולא בהררם** (SCHLEUSNER), 5 corrupt and meaningless form of **מ**. **ג** *gloriae* (הר) *montium*. **ס** omits. **ז** **במצרי** **מוריא** *in the strongholds of the mountains*, where **מצר** perhaps represents the same word in the Hebrew (see 33,27). The whole passage may be incomplete and corrupt; for other proposed readings see HIRTZ. and CORN.
- הפקרה** GRÄTZ; **הצפירה**. 10
- (8.9) **עתה מקרוב אשפוך חמתי עליך וכליתי אמי בך ושפמתיך כדרכיך ונתתי עליך את כל תועבותיך + מ** **ולא תחום עיני ולא אחמול כדרכיך עליך אתן ותועבותיך בתוכך תהיין וידעם כי אני יהוה מכה**. Omit these verses (8.9) as doublet of 3.4. The additions, consisting of familiar words and expressions, might easily be made by scribes. In the improbable **מכה** at the end (**ט** **טזטז ט**) there is perhaps the trace of a **כי** or a **כה**, (see be- 15 ginning of v. 5, before which v. 9, as doublet of v. 4, seems to have stood). CORN. retains 8.9, and rejects 3.4; but the latter are to be preferred on account of their relative curtness.
- (11) **לא מהם ולא מהמנם ולא מהמם ולא נה בהם + מ**. The second clause, **ט**, is corrupt repetition of the first, and the first seems to be a corruption of the last clause of 20 v. 7; **ט** **καὶ οὐ μετὰ θορύβου εὐδὲ μετὰ** **σπουδῆς**, cf. **ט** in v. 7: **ט** **μετὰ θορύβου** **εὐδὲ μετὰ** **σωλὺ**. In any case **מ** is unintelligible. CORN. **וקמל הקמה מה הם ומה** **המונם** *and the sceptre shall wither; what are they and what their pomp?* which is ingenious but introduces a conception foreign to the connection.
- (12) **מ** **אל**, scribal error for **על**. 25 **ט**, omitted by CORN. as in any case superfluous. That it is old is shown by the corrupt repetition in next verse; it appears to be a refrain; cf. v. 14.
- (13) **חיתו**, read **חיתם** **מ**. The clause (three words) is omitted by **ט**, and is perhaps a gloss to the preceding clause. The sense of **מ** (sustained generally by the 30 Versions) seems to be: the social life shall be broken up by exile; no exile shall return however long he live, and no one shall maintain his life in (or, by) his iniquity. Thought and wording are not clear, and CORN. entirely changes the text in <sup>b</sup> so as to read *and the buyer shall not keep what he has bought with his money*. SIEGFR. omits <sup>b</sup>. Cf. BERTHOLET. 35
- ט**, **כי חזון אל כל המונה לא ישוב + מ**, corrupt repetition of preceding words (vv. 12.13). **יתחזקו** **מ**, read the transitive **יחזק**, necessary from the connection.
- (14) **מקעו בקעו והכין הכל מ**. A suspicious expression; **תקעו** occurs nowhere else in the sense of *horn, trumpet*, and **הכל** is difficult (**ט** **במני ונא** *with arms*). Read with CORN., **תקעו תקעו והכינו הכן**, two infs. abs. 40
- על** **מ**, write **על**. — This last clause is lacking in **ט**; see note on v. 12.
- (16) **כיוני הנאיות כלם המות מ**. **τὸ πᾶντας ἀποκτενῶ**, = **וכלם אמית**; **ס** **מלמל מלמל**, whence HIRTZ. **המתי**, and CORN. **וכלם המות**. But the meaning seems to be, not that the fugitives are slain, but that they wander homeless like stray doves; cf. I S 26,20; Is. 38,14 [and PAUL. RUBEN's *Crit. Remarks*, p. 6, l. 31. — P. II.] 45
- (18) After **מ** **בושה** **ט** inserts **ἐπ' αὐτοῦς**, whence CORN. **תעלה**; the addition of **ט** seems to be merely the full writing of a scribe, = **עליהם**. **מ** is favored by the form of <sup>b</sup>.
- (19) **בספם ונהבם לא יוכל להצילם ביום עברת יהוה מ**. **ט**, perhaps insertion from Zeph. 1, 18. The immediate context here refers to the satisfaction of appetite; still a general 50 affirmation of this sort is not out of place in the whole connection. The clause may have fallen out of **ט** through similarity of **יהוה** and **יהוה** [cf. Notes on Isaiah, p. 107, l. 12. — P. II.]

- 7 (20) **וְכִי עָרִיו לְנָאֹן שָׁהוּ** **א**, omitted by CORN. as feeble and interruptive. That it is old is shown by its presence in **ט**, and the difficulties seem not great enough to call for its deletion. The charge is that they have made their wealth their pride, which was shown in ritual display, *cf.* v. 24; 24,21; 30,6. Point **שָׁהוּ**. **א** **שְׁקִיזֵיהֶם**, **א** **ט**, but Ezekielic; see 11,18. Prefix **ו** to **ש**. 5
- (21) **וְשָׁעִי** **א** **ט** **τοῖς λοιμοῖς**. Read, with CORN., **עָרִיצִי**, *cf.* 28,7; 30,11; 31,12; 32,12. **וְחָלְלוּהוּ**; write **Q<sup>c</sup>rê** **וְחָלְלוּהוּ**.
- (22) **וְחָלְלוּ** **א** **ט** **μιαίνουσι**, and CORN. **וְחָלְלוּ**, possible but unnecessary. CORN. takes the following verbs as preterits, and refers the pollution of the Temple to the Israelites, rendering: *and I turn my face from them, for they have defiled my precious treasure* (the Temple), *and entered it, and profaned it*, as in 23,39. This keeps the same reference for the pronouns throughout the verse, and gives in itself a good sense, offering a reason for the punishment in the idolatry of the people. Yet the reason is given in v. 23, and the connection favors the reference of the profanation of v. 22 to the invaders of the city. 15  
The **וְחָלְלוּ** **א** **ט** **μιαίνουσι** (**ἡπείχετο** **λεγει**) is to be understood of the Jews, the rest of the invaders. Point **בָּה**.  
For **וְחָלְלוּ** **א** **ט** has **ἐπισκοπήν**, = **מִקְדָּה** or some form from **צָפַה**.  
**וְחָלְלוּ** **א** **ט** **μιαίνουσι**, omitted by CORN. as misplaced representative of **עָרִיצִי**, v. 21. **αὐφύλακ- τας** may be free rendering of **וְחָלְלוּ** **א** **ט** **μιαίνουσι** (SCHLEUSNER, who refers to **ט** **א** 23,39); 20  
CORN. takes it to be interpretation of the **בָּה** (careless, irreverent entrance into the Temple).
- (23) **וְעָשָׂה הָרְמוֹק** **א** **ט** **καὶ ποιήσουσι φερέμω**, the meaning of which is not clear; *I fac conclusionem*; CORN. **וְעָשָׂה הָרְמוֹק** **א** **ט** **καὶ ποιήσουσι φερέμω** *raise and empty!* see HIRTZ. Some threat of punishment is involved, but the text is corrupt beyond emendation. 25  
**וְעָשָׂה הָרְמוֹק** **א** **ט** **καὶ ποιήσουσι φερέμω**, lacking in **ט** (**πλήρης λαὸν**), omitted by CORN., SIEGFR., but here not out of place; for the thought, *cf.* 22,25-27. GRÄTZ **וְעָשָׂה הָרְמוֹק**.
- (24) **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט**, whence it may have fallen out by *homoteleuton*. The threat that their houses should be taken was not a small one. 30  
**וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω**. — Instead of **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω** points **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם**.
- (26) **וְעָלָה** **א** **ט**, scribal error for **עָלָה**.  
After **וְעָלָה** **א** **ט** CORN. inserts **וְעָלָה**, something like which is necessary; the complete expression is best obtained by supplying **וְעָלָה**, see end of v. 25.
- (27) **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט**, scribal doublet of following clause; Ezekiel always uses **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω** and never **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω** of Zedekiah, who is here referred to. 35  
**וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω**; read **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם**, as in **ט**, and **א** 7,3.8.9; 18,30, &c.; **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** could not here introduce the instrument.
- 8 (1) **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω**. The date is uncertain. In **ט** the interval between 1,2 and 40 8,1 is 384 days, in **א** 413 days. SMEND thinks that the latter is correction introduced (after the change in 4,5 from 190 to 390) to gain the time required by 3,16 and 4,5.6 (= 397 days). But if the 40 of 4,6 be retained (as it is by SM.), the time required is 7 + 390 + 40, for which **א** does not suffice (*cf.* DAVIDSON), unless (HIRTZ.) we suppose an intercalated month in the 5<sup>th</sup> year. See note on 4,6. 45  
**וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω** may be accidental assimilation to following **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם**. [*Cf.* WINCKLER, *l. c.*, 96.]  
**וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω** and **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω**.
- (2) **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** **א** **ט** **καὶ ποιήσουσι φερέμω**, read **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם**, as 1,26 (according to MERX, JPT 9,75, a re- 50  
censional change).  
**וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם** stands in **א** before the first **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם**, but not before the second. We may omit it here, with **ט**; or better, insert it before second **וְהָבֵאתִי רָעִי נְיָם וְיָרְשׁוּ אֶת בָּתֵּיהֶם**, after 1,27, and in accordance with Ezekiel's general manner of describing the vision.

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- 8 (היכל) that is here meant, in contrast with the previously mentioned enclosure (ביח).

On the spelling of אולם see BÖTTCHER, *Neue Ährenlese* (on Ezek. 40, 16), LAG. *Mith.* 1, 100, and CORN.'s note here. The prevailing form in א is אולם or אֶלֶם, rarely Q<sup>r</sup>ê אֶלֶם. But in Ezek. 40, 16-36 occur the forms אֶלֶם and אֶלֶם, and 5 have αἰλαμ (see FIELD, *Hexapla*). As the etymology of the word is uncertain, and the Masoretic and Græco-Jewish traditions of the form of technical architectural terms cannot be confidently relied on, we have little to guide us in the determination of the spelling. It is, however, to be observed that the א text in which the form אֶלֶם or אֶלֶם occurs (found only in plur.) is specially corrupt, and 10 the authority of א in such a case is not great; it seems better, therefore, to write אולם or אֶלֶם. It is possible that the 2 is a later pronunciation of 1. [Cf. also HAUPT, *The Assyrian E-vowel*, Baltimore, 1887, p. 14, No. 9; DELITZSCH, HW 32; ZA 11, 351, and for the change of *u* and *e*, Notes on Isaiah, p. 100, l. 32. — P. 11.] א כעשרים וחמשה, א שֶׁאֵלֶם; see 11, 1. The numbers in Ezek., א and א, are 15 somewhat uncertain, and there is little ground here for choice; *twenty* may have been taken in א as round number, or *twenty-five* in א may be in imitation of 11, 1.

א קשחיתם, scribal error; omit the second ת.

א קרקה, א, perhaps scribal omission, the word being not absolutely necessary, 20 and perhaps Heb. gloss.

- (17) א כי מלאו את הארץ חמס, deleted by GUNKEL, *Chaos*, p. 142, n., as incorrect gloss; חמס is not before referred to in c. 8, but is naturally suggested from c. 7. א וישבו להכעיסני, א א, but a natural heightening of the picture; cf. 16, 26. א אפם. Read אפי, after the חקוני סופרים, and take ונורה in sense of *stench*, or 25 read נרה; the connection requires an expression of disgust or anger on JUIV's part. A reference to a ritual act is out of the question. Cf. Deut. 33, 10; Am. 4, 10. The Versions are discordant. א they send (*shame*, בהתא, perhaps =) a *stench* to their nostrils; א they snort (נחנח) with their nostrils, perhaps taking ו as = *noise*; א follows א. א αὐτοὶ ὡς μυκτηρίζοντες they are as scornors 30 [turn up their noses], which seems to be a free translation of an expression not understood. Possibly the Hebrew text of א did not have ונורה (J. P. PETERS), and the translators supplied ו: they put the hand to the nose. But it would then be hard to account for the ו of א; even to late emending scribes the connection would not suggest a Cyprian or Persian ritual act, which, moreover, would 35 be alien to Israelitish ideas. א αὐτοὶ ἐκτίνουσιν τὸ κλῆμα ὡς μυκτηρίζοντας, obviously a partial correction after א. Σ, freely, καὶ ὡς ἀφίεντες εἰσὶν ἤχον ὡς ἄσμα διὰ τῶν μυκτῆρων αὐτῶν. It is possible that ונורה here has the sense of *crepitus ventris*, *stench* (Qamḥi, Rashi). If this seem improbable, we may read ורה, as in Num. 11, 20 (ורא). The change to אפי then becomes necessary. 40 The coarseness of the expression is not an objection to it; but it is unnecessary to go to the length of the Jewish commentators translating ו by *crepitus ventris* [cf. Hor. Sat. i, 9, 69. 70 *vin' tu curtis Judæis oppedere* = καταπέρδειν], or by *membrum virile*; see LEVY, NIHWB. Cf. BUXTORF, s. v. ונורה, J. H. MICH., *Bibl. Heb.*, on this verse, and BREITHAUPT's note in his translation of Rashi. HITZ. 45 takes ו as = *sickle*: the Judeans, as it were, cut off their own noses. GUNKEL, l. c., they snort the snort (ורמה) from (מעל) their noses.

- (18) אחמל; HAHN, GINSBURG: אחמל.

א וקראו באוני קול גדול ולא אשמע אותם, א א, perhaps expanded scribal repetition from following verse.

50

- 9 (1) א קקרות, read sing., as in Is. 60, 17; א ἡ ἐκδάλησις; א visitationes; א render as concrete noun, as the connection suggests. CORN., SIEGFR. the visitations of the

- 9 *city are come near.* This sense is intelligible and appropriate, but it is to be observed that כ', when so used, is elsewhere sing., and is always preceded by יום, or עת, or שנת, except in Mic. 7,4, where the text is doubtful (כ' seems to be gloss), and that בוא would be more appropriate than קרב in this connection. קרב may be pointed either as Qal or as Piel. 5
- וַאִישׁ כָּלִי מִשְׁחָתוֹ בִּירוֹ אֵל, CORN., GRÄTZ, SIEGFR. as repetition from next verse, on the ground that no איש has been mentioned, פקדות being abstract. This difficulty disappears when כ' is taken as concrete. The difference between א's renderings of the clause in vv. 1 and 2 is probably translator's variation.
- (3) וַאֲלֵי הַכְּרוֹב אֵל; write plur., with א and in accordance with the general usage 10 in c. 10. [The name כרוב may be Babylonian; it does not mean *powerful*, however, but *propitious*, syn. *damqu*; cf. *šedu dumqu*, *lamassu damqu* &c. — P. H.]
- וַאֲלֵי הַכְּרוֹב אֵל; אֵל זִלְזָל; CORN. הַכְּרוֹב, as in v. 11.
- (4) אֵל, יהוה-אֵל, superfluous. 15
- Read Q<sup>re</sup> אֵלֵי instead of K<sup>thib</sup> אֵלֵי.
- וַאֲלֵי יְרוּשָׁלַם, scribal explanation; אֵל מֵסֶחַת יְרוּשָׁלַם, preceding clause.
- וַאֲלֵי יְרוּשָׁלַם; אֵל מֵסֶחַת יְרוּשָׁלַם.
- (5) Read Q<sup>re</sup> אֵל and עֵינֵיכֶם instead of K<sup>thib</sup> עַל and עֵינֵיכֶם.
- (6) בתולה אֵל, omitted by CORN. as destroying the symmetry of the clause, and as included in the נשים, but here appropriate as complementary to בחור; see Jer. 20 51,22; Lam. 1,18; 2,21; Zech. 9,17; 2 Chr. 36,17; ψ 148,12. If any one of the five terms of אֵל is to be omitted, it should be וְקָנִים.
- וְקָנִים, omitted by CORN. as false gloss, on the ground that the reference must be to the men in 8,16, who are not called וְקָנִים; these latter, however, may have been Elders (in the Prophet's view) as well as those in 8,11. 25
- (7) וְקָנִים אֵל. The וְקָנִים, אֵל (ἐκπορευόμενοι καὶ κόπτετε), interrupts the sense, and should be omitted. The command is given here, the fulfilment in v. 11. CORN. fills out אֵל by inserting והכו after וְקָנִים.
- For וְקָנִים אֵל write וְקָנִים אֵל, with CORN., SIEGFR., after אֵל ὁδοῦς; this accords better with the following statement, *they went forth, and smote in the city.* 30
- (8) וְקָנִים אֵל, וְקָנִים אֵל, omitted by HIRTZ. and CORN. as false form and unnecessary. EWALD וְקָנִים אֵל. It is descriptively effective, yet not so obvious as to suggest a gloss. The order of words is strange; read וְקָנִים אֵל (as in Is. 49,21), or, more simply, וְקָנִים אֵל (cf. Is. 49,21). The וְקָנִים first perhaps fell out, and was then inserted in the wrong place. On the MSS readings see BÄR and DE 35 ROSSI. [The K<sup>thib</sup> וְקָנִים אֵל can hardly be explained as *scriptio plena* for וְקָנִים אֵל; it seems to be a fusion of וְקָנִים אֵל and וְקָנִים אֵל (HIRTZIG); cf. KÖNIG, *Lehrgeb.* 1,266.]
- וְקָנִים אֵל, אֵל.
- וְקָנִים אֵל before וְקָנִים אֵל, unnecessary and inappropriate.
- (9) Instead of וְקָנִים אֵל (GINSB.) BÄR writes חֲסִים [cf. Gen. 6,11], against the MS evidence; 40 see DE ROSSI. The Versions (אֵל λαῶν = עַמִּים, corruption of וְקָנִים) had וְקָנִים אֵל.
- וְקָנִים אֵל, חֲסִים אֵל, CORN., after 7,23, writes חֲסִים אֵל, GRÄTZ וְקָנִים אֵל. וְקָנִים אֵל may be retained, = *injustice*, from וְקָנִים אֵל (cf. Ex. 23,2; Mal. 3,5), though the sense is doubtful. וְקָנִים אֵל is here not appropriate, and חֲסִים אֵל is graphically too remote from וְקָנִים אֵל. 45
- (10) וְקָנִים אֵל; לא יחוס מימרי אֵל; to avoid the anthropomorphism; אֵל, with similar freedom, אֵל, which CORNILL adopts.
- (11) Instead of אֵל K<sup>thib</sup> וְקָנִים אֵל Q<sup>re</sup> writes כָּל אֵשׁ, which is found in no Version, and is unnecessary. 50
- 10 (1) This chapter presents serious difficulties: it has a fragmentary appearance, and it is not easy to explain the order of the verses. The chief difficulty lies in the parts relating to the Cherubs, vv. 1.8-22; but as these verses are obviously

10 intended to identify the *Creatures* of c. 1 with the *Cherubs* of the Temple, and are in general supported by the Versions, they must be retained (CORN. vv. 8-17). The order in c. 10 differs from that in c. 1: 10,1 (*throne*)=1,26; 10,8 (*hand*)=1,8; 10,9-13 (*wheels*)=1,15-18; 10,14 (*4 faces*)=1,10; 10,16,17 (*motion*)=1,19-21. C. 1 describes first *Creatures*, then *wheels* and *throne* (with *divine form*); c. 10 5 first *throne* (*divine form* in 8,2), then *wheels*, *Cherubs* — an exact reversal. D. H. MÜLLER, *Ezech.*, pp. 20 ff., explains this from the Prophet's different positions in the two cases: in c. 1 his attention is naturally, says MÜLLER, first attracted by the foundation of the vision, while in c. 10, the chariot being on the south of the Temple (v. 3), he could at first see only its top, since the corner 10 of the Temple-wall intervened. More probably the diversity arises from the fact that c. 1 gives the formal description, while c. 10, presupposing c. 1, mentions only the points required by the writer's purpose. Thus, v. 8 (which, however, is probably a scribal insertion) accounts for the *hand* of v. 7; vv. 9-22 state the main resemblances between *Cherubs* and *Creatures*. Each chapter may be used for 15 the criticism of the other, but absolute identity of the two cannot be assumed.

V. 1 seems doubly out of place: it separates 9,11 from 10,2, is remote from its own context vv. 9-22, and is best bracketed, with CORN., SIEGFR. It might be regarded as a fragmentary introduction to a new section (we expect the *man* on the throne, as in 1,26) in this fragmentary chapter; it may somehow be connect- 20 ed with the change of position of the chariot (v. 3); but its connection with the context is so loose that it is here unintelligible as a part of the narration, nor can it well be placed after v. 8. Cf. HITZIG, MÜLLER, BRTHOLLET.

אל; ש; ש; write על; CORN. ש.

אל; ש; ש; whether there is expansion in אל or compression in ש is 25 uncertain.

- (2) אל + ויאר, after הברים, scribal repetition.  
אל; כרוב, sing; ש plur., here necessary.
- (3) The suffix in בנאו is better omitted, with ש; נאו is perhaps from accidental inversion of the last two letters of נוא. Verses 3-5 are a parenthetical explanation 30 of the situation, the narration of v. 2 being resumed in v. 6. Since 8,3.4 the cherub-chariot has changed its place from north side to south side, but the movement has not been mentioned (see v. 5).
- (4) Instead of the ויאר of אל CORN., against ש, writes נעלה יי וכבוד, after אל 9,3, of which he regards our passage as the repetition, rendering *Now the Glory of JHVH* 35 *had risen up from the Cherub*. This change simplifies the description; but, since there appear to be omissions in the Heb. text, it is perhaps better to retain אל, with the understanding that the *Glory* has changed position since 9,3, though the fact is not mentioned.

אל; כרוב; write plur., as in v. 2.

אל; את הענן והחצר קלאה אל, CORN. on the ground that the obvious intention is to express the contrast that the cloud fills the court while the Glory of JHVH fills the Temple, though the converse is said in the text. The cloud, however, may be supposed to accompany the divine person to the threshold of the house, while His brightness shines over the court. 40

- (5) For על מפתח write אל מ' as in 9,3.

The *sound of the wings* is apparently an allusion to the movement assumed in v. 3; according to HITZ. (on 1,24) it was produced by the flapping of the wings on the bodies when the chariot came to a stand.

אל שרי is characteristic of P, with which document Ezekiel has no little in common. 50 The verse is regarded by CORN., SIEGFR. as a later addition.

D. H. MÜLLER (pp. 26f.) holds that the Cherubs from which the כבוד rose (here and in 9,3) are those not of the chariot, but of the Temple, and that it is here

- 10 and now (and not in c. 1) that JHVH leaves His sanctuary in Jerusalem. But on this supposition it is not easy to explain the vision of c. 1. The Prophet is perhaps to be thought of as now standing in the outer court.
- (6) **אל** מבינות לכרובים + **אל**, scribal insertion from the following verse.
- (7) **אל** הכרוב and מבינות לכרובים, **אל**, which thus begins the verse as if with the statement that the man himself takes the fire, but in the second clause says that it was given him. As in the command of v. 2, of which this is the fulfilment, no intermediate person is mentioned, it seems better to omit such references here. In <sup>b</sup> we may read (after v. 2) **וישא וימלא את חפניו ויצא**, or, what is perhaps more probable, we may omit the clause **לבש הברדים** (so HITZ., 10 CORN., SIEGFRIED). V. 8, which accounts for the Cherub's hand, must then be deleted. The procedure in v. 7 may have been suggested to a scribe by Is. 6,6, where, however, the circumstances are different. Somewhere in this connection we should expect the man to return (as in 9,11) and report. His report is not mentioned, and seems to have fallen out of the text without leaving a trace behind. CORN. introduces an allusion to it by a transformation of 11,23.
- (9) The section vv. 9-17 is omitted by CORN. and SIEGFR. as a scribal repetition out of c. 1, induced by the remark in 20-22. The variations between this description and that of c. 1 rather seem to indicate that this is from the hand of the Prophet, who is concerned to exhibit the identity of the Cherubs with the Creatures. **אל** הכרוב; omit the article (twice in v. 9).
- (11) **אל** האחר, **אל** אחרי, less well; we expect an indication of the direction of the motion.
- (12) See note on 1,18. The original of **אל** is probably the same here as there, but here it has been further expanded, with the purpose of supplying the chariot completely with eyes: before **ונביהם** is placed **וכל גשםם**, and after **ויניהם** is added **וכנפיהם**; as the paragraph is occupied with the wheels, the assignment of eyes to the bodies and wings of the Cherubs is out of place. **אל** ואופניהם and **והאופנים**, glosses, having no syntactical connection with the text.
- (14) **אל** וארבעה פנים לאחר פני האחר פני הכרוב ופני השני פני אדם והשלישי פני (vv. 14.15) **אל** אריה והרביעי פני נשר: וילפו הכרובים היא החיה אשר ראיתי בנהר כְּבָר in **אל**, and the two verses interrupt the description of the wheels. The description of the cherub-faces is given below in vv. 21.22, and there is here besides the strange substitution of *cherub-face* for the *bull-face* of 1,10. Ezekiel does not identify the face of his Cherub with that of the bull either in c. 1 or in 41,19, and the Assyro-Babylonian bull-deities and lion-deities are human-faced. Verses 14.15 must be omitted here, nor is there any place in the chapter where they can be appropriately put; they are a scribal insertion, partly from c. 1, and partly from the context (<sup>b</sup>15 from <sup>a</sup>20). In any case, **אל** הכרוב should be changed to **שור**, and **פני** omitted before **השני**, and probably before **האחר** (in v. 9, the pointing of **אופן** is apparently scribal error). V. 14 is regarded as gloss by HITZ., SMEND, CORN., SIEGFR.
- (17) **אל** כי רוח החיה בהם - **אל**, scribal insertion from 1,20; Ezekiel reserves the use of **חיה** till his identification of **כרוב** and **חיה** in v. 20 (CORN.), as in c. 1 he makes no mention of **כרוב**.
- (18) **אל** מעל ספנת הבית **אל**; **αὐτὸς ἐπὶ τῆς θύρας**; but see 9,3; 10,4.
- (19) **אל** בעצמותם, omitted by CORNILL as marring the parallelism. **אל** ויעמד, sing.; write plural.
- (21) Omit second **אל** of **ארבעה**, as in next clause.
- (22) **אל** **αὐτὸς ἐπὶ τῆς θύρας** **αὐτὸς ἐπὶ τῆς θύρας**, after **ראיתי**, scribal insertion from v. 20. **אל** מראיהם, marginal remark which has got into the text.



- II (3) **ל** לא בקרוב בנות בתים **ל**; **ל** οὐχὶ προσφάτως οἰκοδομῶνται αἱ οἰκίαι; E.W. adopts the interrogative form, and CORN. and SIEGFR. the whole reading of **ל**, but the categorical rendering (HITZ., SMEND, DAVIDSON) agrees better with the context (expectation of war). The war-party says not *Our houses* (fortifications?) *are just rebuilt, we are safe*, but *This is no time for the peaceful occupation of housebuilding* (cf. Jer. 29, 5), *war is imminent, we are safely enclosed in Jerusalem*. 5
- (6) **ל** חלליכם; **ל** νεκροὺς ὑμῶν, and GRÄTZ חלליכם.  
**ל** חלל; **ל** τραυματιῶν; CORN. חללים. **ל** repeats חלל as in 35, 8; **ל** has rhetorical variation.
- (7) **ל** אדני, **ל**. 10  
**ל** הוציא; read 1 p. אדני, with **ל**.
- (8) **ל** אדני, **ל**.
- (11) Verses 11. 12 of **ל**, **ל**, **ל**, are an appendage (v. 10 ends with the formal concluding phrase), made from vv. 7. 10 and 5. 7, yet possibly added by the Prophet himself in a revision. They are regarded as spurious by HITZ., omitted by CORN., and 15 bracketed by REUSS. A similar resumptive statement occurs in 13, 15. Before **ל** תהיו insert לא, the negative being here regular, if not necessary. **ל** אל, scribal error for על.
- (13) **ל** אדני, **ל**. — Before כלל the interrog. ה may have fallen out, through preceding ה.
- (15) Omit second אַתָּךְ of **ל**, **ל**, **ל**; repetition of copyist, giving an emphasis unnatural 20 in this connection.  
**ל** נִלְתָּךְ; **ל** αἰχμαλωσίας. Write נִלְתָּךְ (or נִלְתָּךְ), as the connection requires.  
**ל** וַתִּקְוּ; point as perf. וַתִּקְוּ (HITZ., after Rashi, Abarbanel). The Jerusalemites simply describe the fact, as appears from the following clause.  
**ל** הארץ, omitted by CORN. as *explicitum* which has entered the text from the 25 margin. היא and הארץ exclude each the other. הארץ is supported by **ל**, and is required by the connection, there being no antecedent to היא; the latter may be regarded as the insertion of an Aramaizing scribe. If the verse be a fragment, an antecedent to היא may have fallen out; but this is a conjecture not to be employed except on strong grounds. 30
- (16) **ל** אדני, **ל**.
- (17) **ל** לכן אָמַר כה אמר אדני יהוה + **ל**. This phrase, though found in all the Versions (except that **ל** omits אָמַר) is better omitted as an interruption of the discourse, probably a copyist's repetition from the preceding verse. If it be retained, the form of **ל** is better. 35  
**ל** אתכם (twice); **ל** αὐτούς. Read אתכם, as the connection requires.  
**ל** נִפְצוּתָם; **ל** διέσπειρα αὐτούς. Read הִפְצוּתָם.  
**ל** לכם; read להם, after **ל**.
- (19) **ל** אָחֵר; **ל** ἑτέραν, = אָחֵר; **ל** אָחֵר; **ל** חֵר may be corruption of חֵר. Read חֵר as in 36, 26 (so CORN.). HITZ., SMEND, ORIELI, and SIEGFR., following **ל**, write אָחֵר, 40 which also gives a good sense. Cf. the similar passage, Jer. 32, 39, where **ל** has אָחֵר, and **ל** ἑτέραν, but **ל** אָחֵר and **ל** חֵר. The confusion between the readings חֵר, אָחֵר and אָחֵר began early.  
**ל** בְּקִרְבָּנָם. Read בְּקִרְבָּנָם, as the connection requires, and so **ל**.
- (21) **ל** וְאֵל לֵב, and so **ל**, but the expression *their heart goes to the heart of their* 45 *detestable things* is intolerable. **ל** quorum cor post offendicula . . ambulat; **ל** וְחֵר. These give the general sense, and so HITZ. וְחֵר, which SMEND accepts. But the Prophet passes in v. 21 to a class of persons different from those of v. 20, and the transition is better marked by CORN.'s emendation (adopted by DAVIDSON and SIEGFR.) וְאֵלָּה אַחֲרֵי *but as for these, their heart goes after their* 50 *idols*. HITZ.'s reading is graphically easier, but leaves the sentence incomplete. One Heb. MS has כל instead of לֵב, an unsatisfactory scribal attempt at emendation. GRÄTZ וְאֵלָּה אֵל כָּל.

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- 12 We get a satisfactory text by omitting the **הא** **לעין** of **א**. Hitz. omits **הא** **א** **הא** of **א**, against v. 6; CORN. and SIEGFR. follow **א**.
- (14) **Κῆθιβ** **עורה**, **Q'rê** **עור**; read **עור**, cf. 30,8; 32,21; and so we must read in 31,17. Sing. **עור** in concrete sense, = *helper*, is used in OT only of individuals, always of God except in Gen. 2,18.20 (Eve); for Hos. 13,9, see Nah. 3,9. 5
- (19) **א** **אדני**, **א**. — In **א** **ליושבי** the **ל** must be taken as = *concerning*, or changed to **על**. **א** **ל**; write **על**, as in v. 22, and with **א**.
- (22) **א** **כל**, **א** **ἀπόλωλεν** **δραστης**, which is more energetic.
- (23) **א** **אדני**, **א**.  
**א** **וְרָבִי**; **Σ** **ῥαββί**, probably a free rendering of **א** (CORN. 'a guess'); EW. **רָבִי**, 10 after Is. 28,21; CORN. **א** **וְרָבִי**, after Ezek. 7,7; 22,4, and SIEGFR. regards this as probable. The reading of **א**, supported by **א**, is intelligible; for the close relation between **דבר** and **חזק**, see Is. 2,1.
- (25) **א** + **אשר** **את** **אשר**, repetition of copyist; see the expression in the next clause and in v. 28. **א** **λαλήσω** **τοὺς** **λόγους** **μου** **λαλήσω** **καὶ** **ποιήσω** = **ואעשה** **ואדבר** **ואדבר** 15 (adopted by CORN.), which may be miswriting of **א**, or may have come from the text **דבר** **ואדבר** by repetition of the verb. The next two verbs **א** puts in 1 p. instead of 3 p.; the difference is not important.  
**א** **אדני**, **א**.
- (27) **א** **אמרים**; **א** **λέγοντες** **λέγουσιν** = **אמרים** **לאמר**. Before this, **א** inserts **ὁ** **παραπικραίνων** = **הקרי**, which may have arisen out of **אמרים**. 20
- (28) **א** **אדני**, **א** (twice).  
**א** **וְרָבִי**; **א** **λαλήσω** = **אדבר**, which CORN. adopts. **א** is favored by the similar expression at the end of v. 25.  
**א** **ואעשה**, **א** **ποιήσω**, perhaps free rendering of **א**, perhaps = **עשיתי**; cf. **א**, v. 25. 25  
The two sections vv. 21-25 and 26-28 are parallel predictions, probably written at different times.
- 13 (2) **א** **ל**, write **על**, with **א**, the section being directed *against* the prophets.  
**א** **הנבאים**; read imp. **הנבא**, with **א** **καὶ** **προφητεύσεις**, the part. being a meaning- 30 less repetition. The text has been not a little worked over by the scribes; thus **א** here adds **להן**.  
**א** **לנביאי** **מלכם**, an impossible construction; a part. at least would be necessary, as in v. 17; read **אליהם**, with **א** **πρὸς** **αὐτούς**. The reading of **א** seems to be a gloss on **אליהם** (after v. 17), which expelled the latter from the text (cf. CORN.). 35  
HITZ., SIEGFR. retain **א**.
- (3) **א** **אדני**, **א**.  
**א** **הנביאים** **הנבאים** **אשר** **הלכים** **אחר** **רוחם**; **א** **οὐαὶ** **τοῖς** **προφητεύουσιν** **ἀπὸ** **καρδίας** **αὐτῶν** = **על** **הנבאים** **מלבם**, from which **א** appears to have been expanded by the insertion of **הנבאים** as gloss, and the substitution of the final clause: 40 (CORNILL).
- (5) **א** **עליתם**; **א** **ἔστησαν** = **עמדו**. The change of person, as in vv. 4.5.6 in **א**, is common; **א** simplifies.  
For **א** **פרצות** read sing., after **א**, with CORN., STADE, the **ת** being dittography from following word. 45  
**א** **במלחמה**, **א**, perhaps gloss, perhaps expelled in **א** (**οἱ** **λέγοντες**) by **לאמר** or **האמרים**.
- (6) **א** **וקם**. Read verb **קם**, with **א** **μαντευόμενοι**. Or, two inf. abs. **והקם** **והקם** may be read.  
**א** **האמרים**, omit the article, as the clause is a simple circumstantial one. 50
- (7) **א** **ואמרים**, omit **ו** (circumstantial clause). The whole clause is lacking in **א**, and may be scribal repetition after v. 6.
- (8) **א** **אדני**, **א** (twice). — **א** **אליכם**, write **עליכם**, **א** **ἐφ' ὑμᾶς**.

- 13 (9) **ח** היתה **ח**; **ח** ἐκτενῶ = גמית, which is Ezekiel's term in threats (14,9 *al.*), and is here the probable reading.  
**ח** אל; write על. — **ח** ארני, **ח**.
- (10) **ח** והנם **ח**; **ח** καὶ αὐτοί = והנם.
- (11) **ח** ויפל **ח** (י is unnecessary). Though **יפל** stands in all the Versions, it is an unexpected anticipation of v. 12, and should be omitted, probably doublet of **יפל** (so CORN.).  
 For **ח** היה CORN. writes הנה, with **ח**; but it is better, after v. 13, to read היה. GRÄTZ takes it as imperative.  
**ח** ויאמנה **ח**; **ח** καὶ ὠσα, whence WELLH. (in SMEND) ויאמנה; CORN. **ח**. The rendering *ye* is improbable. If it be taken as verb, its object may be **ח** (ח), or **ח** (ח); the latter construction is adopted by CORN., the former is favored by v. 13. If the construction of **ח** be followed, **ח** is left suspended; it is hardly possible to take it as relative clause (*Ἰ lapides . . . desuper irruentes*), and it must be omitted. 15
- ח** **ח**, Piel; point as Nif'al (**ח** βαγθήσεται).  
 (13) **ח** ארני, **ח**.  
 After **ח** insert **ח**, **ח** ἐπιδῶ. CORN. reads **ח**, omitting following **ח**.  
 (15) **ח** ואמר **ח**; write Nif'al ואמר, with **ח**, and as in **ח** v. 12.  
**ח** **ח** (twice); read **ח**, after v. 12. [**ח** may mean *where?* Compare **ח** Gen. 20 42,7, &c., **ח**, Assy. *anu*, Arab. *أَيْنَ*. Ass. *anu* means both *where?* and *there is not*; see DELITZSCH, HW, p. 48<sup>b</sup> below and p. 49<sup>a</sup> above. **ח** *en* is a later modification of *an*; comp. *rašū, rēšū*, &c. — P. H.]
- (16) V. 16 of **ח** is explanation of the preceding figure, probably added by the Prophet, since it seems too long and formal for a scribal gloss. It is bracketed by CORN., 25 but retained by SMEND, SIEGFR. as an exclamation.  
**ח** אל; read על, with **ח**.  
 (18) **ח** ארני, **ח**.  
**ח** **ח**; omit the terminal י, probably scribal miswriting from following י. י is sing. of class, like following ראש. We may also write ירים. 30  
**ח** **ח**; omit the article as here out of place; **ח** ἐπιβόλαια.  
**ח** **ח**; הגפשות תצורדנה לעמי וגפשות לכנה תחיינה **ח** **ח** αὶ ψυχὰς διεστράφησαν τοῦ λαοῦ μου καὶ ψυχὰς περιποιούντο; **ח** *et cum caperent animas populi mei vivificabant animas eorum* (להן); **ח** *the souls of my people ye hunt, and your own souls ye keep alive* (so substantially **ח**, but paraphrasing). The idea given in **ח** is the 35 only one that suits the connection (so Rashi, HITZ.); but the expression of the genitive by **ח** and **ח** is hard, and the latter word is lacking in **ח**. CORN. omits both these as glosses, and for **ח** writes **ח** (after v. 19); this change of verb is without Versional authority, and introduces prematurely the antithesis *kill . . . save* of v. 19. The reading **ח** **ח** **ח** would give a good sense, but 40 has no other support. The expression is better omitted as in its present form unintelligible.
- (19) **ח** לעמי; **ח** λαψ, adopted by CORNILL.
- (20) **ח** אל, scribal error for על. — **ח** **ח**; read **ח** (HITZ.), with **ח**.  
**ח** **ח**, **ח**, perhaps gloss, more probably here scribal repetition from the 45 end of the verse.  
**ח** **ח**, where the pronoun of the 2 p. makes a false reference; read **ח**. CORN. brackets **ח** **ח** on the ground that **ח** **ח** does not occur in the parallel clause in v. 21.  
**ח** **ח**, a false form and here meaningless. CORN.'s happy emendation **ח** 50 **ח** is to be adopted: *I will set free the souls* &c.  
**ח** **ח**; **ח** εἰς διασκορπισμόν, perhaps = **ח**, cf. 6,5; **ח** *ad volandum*, from Aram. **ח**; **ח** freely, **ח**, **ח**. The word is apparently a gloss by an



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though, with CORN. and against 6, we omit the following נתחך. HALÉVY, *Rev. des Ét. Juives*, Vol. 24, pp. 30 ff., רעננה *flourishing*. After the command to live (v. 6) we expect a statement of what JHVH did for the rescued infant (so DAVIDSON); read רביתך, from which might easily come (the ך falling out by reason of the following כ) רבי רבבה and רבי 6. GRÄTZ בה רבי. 5

שדים; read שריך, with 6.

בְּעֵרֵי עֲרִיִם. Emend, with SMEND, after v. 8, to בעת דורים; WEILLH. (in SMEND) ער ערים (also proposed by J. D. MICHAELIS; cf. HAUPT's note on Gen. 18, 12 in BALL's *Genesis*, p. 118, l. 49); HALÉVY, בעת עריים. The reading of 6 is scribal change to avoid *vox inhonesta*. 10

(8) ארני, 6.

(9) On the use of the verbs סוך and משה cf. H. WEINEL in ZAT '98, p. 19.

(10) [The combination of חוש with Assy. *taxšû* 'sheep' is impossible. There is no Assyrian word *taxšû*. Instead of *taxšû* we must read *gabšû* (cf. DEL. HW 194<sup>a</sup> and 705<sup>a</sup>), and this word does not mean *sheep* but *inflated skin* either of sheep 15 (Assyr. *imneru*) or of goats (Assyr. *ensu*). *Gabšû* is derived from *gubšû* 'mass, fullness, inflation,' just as *maxrû* 'first' from *maxru* 'front,' קרמא from קרם; see DELITZSCH, *Ass. Gr.* § 65, No. 37; NÖLD., *Syr. Gr.* § 135. — P. H.]

(13) K<sup>ethib</sup> ששי; read Q<sup>ere</sup> שש.

K<sup>ethib</sup> אכלתי; read Q<sup>ere</sup> אכלת. The final י in perf. 2 sing. fem. seems in Ezek. to 20 be not an old form but a scribal error.

ומצלקי לקלוכה + 6, omit as gloss giving the political explanation of the preceding figure.

(14) ארני, 6.

(15) לו יהי + 6, 6, and unintelligible; probably a gloss, whose origin cannot now 25 be traced with certainty; HALÉVY לו יהי *whosoever he be*. See next note.

(16) לא יהיה ולא, an ancient gloss. 6 καὶ οὐ μὴ εἰσέλθῃς οὐδὲ μὴ γένῃται; 3 sicut non est factum neque futurum est = לא יהיה ולא (and so Σ); 6 לא כרכר ולא כרחוי 6 not according to what was right and proper, perhaps the free rendering of the same text as that of 3. We have here the 30 gloss of v. 15 with the added לא באות, which is perhaps for לו באות. CORN. transfers these two words to v. 15, and reads there לו באות ולו היית, which is perhaps intelligible as a gloss, but should not be admitted into the text; the use of באות of the female is at least doubtful (DAVIDSON). Possibly the glossator wrote simply לו היית as a comment on, or expansion of, the concluding statement of v. 15, and 35 the words got into vv. 16 and 19 by error of copyists, and in mutilated form; in v. 16, further, scribal miswriting inserted לא באות, which may have come from the preceding במות לך.

(18) K<sup>ethib</sup> נתתי; write Q<sup>ere</sup> נתת.

ושקמי וקסרתי נתתי לפנים 6 is omitted by CORN. as an insertion from v. 13, and 40 in the next verse he omits שקמי וקסרתי. His grounds are that *honey* was not a lawful offering (Lev. 2, 11), and that the verse-division is here disturbed, v. 19 being the only one in the indictment (vv. 16-20) which does not begin with וקסרתי; by throwing vv. 18 and 19 into one he gains the desired symmetry, and the excessive length of the new verse he avoids by the omissions. So far 45 as regards the honey, Ezekiel is here speaking of unlawful cults; nor is it certain that the rule of Lev. 2, 11 obtained in his time. The mention of *flour* and *oil* is to be expected; for a Greek libation of *honey* (instead of *wine*) to the Sun-god see Ath. 15, 48. [Honey was offered also to the gods of Babylonia; see Neb. Grot. i, 20; ii, 33; cf. SCHRADER's *Keilinschriftliche Bibliothek*, 3, 2 (Berlin, 50 1890), pp. 33. 37; DELITZSCH, *Handwörterbuch*, p. 280<sup>b</sup> below s. v. *ximêtu*. — P. II.] CORN.'s criticism of the verse-division is acute; but, in the absence of other sufficient grounds for his omissions, it is better to accept the irregularity,

- or to throw vv. 18 and 19 together without regard to length, or even to insert וחקי at the beginning of v. 19.
- (19)  $\text{א} + \text{יהי}$ , gloss; see note on v. 16 above.  
For  $\text{א} \text{האכלתך}$ ,  $\text{S}$  ( $\text{ܐܠܚܡܝܬܟ}$ ) read  $\text{מאכלתך}$ . —  $\text{א} \text{ארני}$ ,  $\text{A}$ .
- (20)  $\text{א} \text{לי}$ ,  $\text{A}$ . 5  
CORN. omits  $\text{מִתּוֹנוֹתֶיךָ}$  as grammatically suspicious, and the whole of v. 21 as identical in meaning with, and a gloss on, v. 20<sup>b</sup>. The passage omitted by him, however, is an appeal based on v. 20. In  $\text{מִתּוֹנוֹתֶיךָ}$  it is better, with Q<sup>r</sup>ê, to insert י before ך; see v. 15.
- (22)  $\text{א} \text{ואת כל תועבתך ותונתך}$ ;  $\text{A}$   $\text{τοὺτο παρὰ πᾶσαν τὴν πορνείαν σου} = \text{ואת על כל}$  10  
 $\text{תונתך}$ .  
 $\text{K}^{\text{thl}}$   $\text{בִּלְחֵבְתִּי}$ ; read, as in margin,  $\text{זכרת}$ .  
 $\text{א} + \text{היית}$ ,  $\text{S}$ ;  $\text{A}$   $\text{ἐξήσας} = \text{חייט}$ , after v. 6.
- (23)  $\text{א} \text{אוי אי לך}$ ,  $\text{A}$ ; possibly a gloss, more probably omitted in  $\text{A}$  by scribal error. 15  
 $\text{א} \text{ארני}$ ;  $\text{A}$ .
- (25)  $\text{K}^{\text{thl}}$   $\text{בִּלְחֵבְתֶּיךָ}$ ; read plur., with Q<sup>r</sup>ê,  $\text{תונתך}$ . —  $\text{א} \text{אל}$ ; read  $\text{על}$ , with  $\text{A}$ .
- (26)  $\text{א} \text{תונתך}$ ; read  $\text{תונתך}$ .
- (27)  $\text{א} \text{והנה נמיתי ידי עליך ואנרע תקך ואתנך בנפש שנאותך בנות פלשתים הנכלמות מדרך ומה}$   $\text{א} + \text{מה}$ .  
This verse, though found in  $\text{A}$ , is to be omitted as interrupting the list of infidelities (Egypt, Assyria, Chaldea), and as chronologically out of place. It is an old gloss, added by a copyist who felt that the Philistine domination ought not to go unmentioned. The representation of the Philistines as ashamed of Israel's idolatry is strange. In any case  $\text{ומה}$  (here syntactically impossible) must be regarded as a gloss on  $\text{מִדְּרֶכְךָ}$ . HALÉVY, *l. c.*, defends the verse.
- (29)  $\text{א} \text{קנען}$ ,  $\text{A}$ ; perhaps scribal omission in the Greek, perhaps insertion in  $\text{A}$  from 25 17,4. CORN. omits כ'; HALÉVY reads (here and in 17,4)  $\text{מִאֲרֶץ כ'}$ .  
For  $\text{א} \text{תונתך}$  (read plur.)  $\text{A}$  has (by scribal error)  $\text{τὰς διαθήκας σου}$ ; cf. note on v. 30.
- (30)  $\text{א} \text{מה אַמְלָה לִבְתֶּךָ}$ , a somewhat difficult expression, for which, however, the Versions suggest no satisfactory emendation.  $\text{A}$   $\text{τί διαθῶ τὴν θυγατέρα σου}$ ; perhaps = 30  $\text{מה אַעֲשֶׂה לִבְתֶּךָ}$  (see Hos. 11,8);  $\text{A}$   $\text{ܐܢܝܐ ܠܒܝܐܬܝܐ}$ , perhaps same text as that of  $\text{A}$ ;  $\text{S}$  *in quo mundabo cor tuum?* (and so ΣΘΜεμ),  $\text{אמלה}$  being derived from  $\text{מל}$  *circumcise*, in the tropical sense (CORNILL); for similar readings of  $\text{SH}$  see FIELD.  $\text{A}$  had our text *how great the wickedness of thy heart!* (whence GRÄTZ גרלה for 'א). The expression *how weak thy heart!* fits not badly into the con- 35  
nection;  $\text{לבתך}$  may be old copyist's error for  $\text{לבך}$ , or possibly the feminine form was invented or adopted (it is ἀπαξ λεγ.) in allusion to the idea of weakness (SMEND). CORN. writes  $\text{מה לי לביתך}$ ,  $\text{διαθήκη}$  being suggested by the  $\text{διαθῶ}$  of  $\text{A}$  and the *testamento tuo* of the Coptic and Arabic Versions; but this hardly suits the connection. HALÉVY proposes the doubtful  $\text{לבה}$  of Ex. 3,2. 40  
 $\text{א} \text{ארני}$ ,  $\text{A}$ . — Instead of  $\text{א} \text{שְׁלֵשָׁת}$   $\text{A}$  has  $\text{καὶ ἐξεπόρνευσας τρισσῶς} (= \text{שְׁלֵשָׁת}) \text{ἐν ταῖς θυγατρῶν σου}$ .
- (31) In  $\text{א} \text{בבנותך}$  omit the י. —  $\text{K}^{\text{thl}}$   $\text{עֲשִׂיתִי}$  and  $\text{הִיִּיתִי}$ ; read Q<sup>r</sup>ê  $\text{עֲשִׂיתִי}$  and  $\text{הִיִּיתִי}$   $\text{א} \text{קלם}$  *despise*, unsuitable;  $\text{A}$   $\text{συνδύουσα}$ ; read, with GRÄTZ,  $\text{קבץ}$  (cf. 22,20; 2 Chr 24,5); HIRTZ.  $\text{קשם} = \text{קש}$ ; CORN.  $\text{לָקַט}$  (Gen. 47,14). 45
- (32)  $\text{א} \text{ואישה המנאפת תחת אישה תקח את זרים}$   $\text{א} + \text{זרים}$ , an old gloss (SMEND), found in  $\text{A}$  (with variations from  $\text{א}$ ); a general observation, here out of place and an interruption of the sense.
- (34)  $\text{א} \text{בתונתך}$ ; read Hif. inf.  $\text{בהונתך}$ , and connect with the following clause (so EWALD, SMEND, DAVIDSON). 50  
The following words  $\text{ואתחריך לא ונה}$  are omitted by CORN. as an interruptive and obscure gloss; but, the correction of the preceding word being made, they are a necessary part of the antithesis.



- 16 וְהָיָה לְהַקֵּד אֹהֶל, deleted by CORN. as superfluous and interruptive. It is lacking in 8, and might be dispensed with; but it gives an effective ending to the sentence.
- (36) אֹהֶל, אֹהֶל. <sup>5</sup>  
 אֹהֶל, for which ORELLI suggests בִּשְׁתֵּךְ, and SMEND חֲנוּתִיךְ; but the text is to be retained, the word probably having an obscene sense. אֹהֶל, and so the old Jewish interpreters; see GEIGER *Urschr.* 391.392 and the notes of HITZ., CORN., DAVIDSON, BERTH., and FRIEDR. DEL. (in BÄR). [Cf. post-Biblical נְחֹשֶׁת *under part, lower portion* (LEVY, NHCW, p. 374<sup>b</sup> below). Assy. *šupīlu ša sin-ništi* 'pudenda mulieris' is not derived from the stem שָׁפַל, but from *šupīlu*, a Šaf'el of the Piel of שָׁפַל = שָׁפַל to subdue (see DELITZSCH's *Handwörterbuch*, p. 514). However, שָׁפַל may be an old Šaf'el of שָׁפַל = שָׁפַל, just as Assy. *šakdnu* 'to make' is a Šaf'el of שָׁפַל to be. The *p* in *ušpīlu* is due to partial assimilation of the *ב* to the preceding causative *š*; cf. Assy. *dišpu* 'honey' Mand. דִּישְׁפָּא (NÖLD., MG, § 51) = *dišbu*, *dibšu* = (דִּישְׁפָּא); see *Reitr. z. Assy.* 1, 2. — P. H.] <sup>10</sup>  
 אֹהֶל + וְהָיָה לְהַקֵּד אֹהֶל, omit, with CORN., as old gloss (found in אֹהֶל) making direct mention of idolatry. — For the following וְכִדְמִי בְּנִיךְ אֲשֶׁר he writes וְנִדְמִיךְ, but there seems to be no ground for throwing out the reference to child-sacrifice. For אֹהֶל כִּדְמִי read (with אֹהֶל) כִּדְמִי, as is required by the connection.
- (37) אֹהֶל; read עֲנַבָּת, with GRÄTZ, HAL., as in 23, 5 *al*; עֲנַבָּת *pleasant* is here hardly <sup>20</sup> suitable.  
 אֹהֶל, found in the Versions, is omitted by CORNILI. as a gloss, the first half being repetition, the second introducing the hand of enemies as means of punishment instead of the malicious joy of supposed friends, as the context has it. It seems to be rhetorical repetition with explanatory addition, = *whether thou art now on friendly or unfriendly terms with them, or, not only the enemies* (which was to be expected), *but also these thy friends.* <sup>25</sup>
- (38) אֹהֶל; omit the י, the plur. being uncalled for.  
 אֹהֶל, but in accord with v. 36.  
 אֹהֶל + וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה; read וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה (see 23, 25). The text has been influenced by following וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה; CORN. conjectures וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה. <sup>30</sup>
- (39) אֹהֶל; write plur. גְּבִיךְ, to accord with following רַבָּת.
- (41) אֹהֶל; HALÉVY אֹהֶל. <sup>35</sup>  
 אֹהֶל, from אֹהֶל. CORN. transfers this word and the rest of v. 41 to v. 42 after בְּךָ.
- (42) אֹהֶל + וְקִנְיָאָה, rejected by CORN. and SIEGFR. on the ground that it contains a promise, which is out of place in this strain of denunciation. DAVIDSON takes it to express the completion of punishment, the thought of the paragraph being then summed up in v. 43. It does not accord with the context, and should be omitted as a gloss, or changed into a threat. <sup>40</sup>
- (43) וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה; write וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה. — וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה; write Hif. וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה. <sup>45</sup>  
 אֹהֶל; read בְּרִאשֶׁךְ, with אֹהֶל. — אֹהֶל, אֹהֶל. <sup>50</sup>  
 אֹהֶל, an inappropriate statement, since וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה (here introduced as something additional) has been the subject of the whole paragraph. For אֹהֶל, HALÉVY reads וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה. — For וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה HALÉVY reads וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה.
- (45) The adjective phrases of אֹהֶל, וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה, and אֹהֶל, omitted by CORN. as meaningless, express religious faithlessness; they seem almost a necessary pendant to the preceding statements *thou art the daughter of thy mother* &c. — אֹהֶל; write plur. אֹהֶל.
- (47) וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה; write וְנָתַתִּיךְ דָּם חֶמֶה וְקִנְיָאָה. <sup>50</sup>  
 אֹהֶל, an unknown word. SCHULTENS, EW., HITZ., SIEGFR. = Arab. *ḥāṣ* only; FRIEDR. DELITZSCH (in BÄR) = Assy. *qifū* 'a little'(?); ORELLI: *a little*, from *qif* to cut; SMEND, GRÄTZ, DAV.: corruption from *qif*; CORN.: not original. It is not

- 16 expressed by  $\text{AVS}$ , and might be omitted; but, as the temporal sense of  $\text{כמעט}$  is here not appropriate, we may read  $\text{זאת}$  for  $\text{קט}$ , which brings out the contrast in the two clauses, as in  $\text{חטוך הוה חוביך אילהין}$ . [An Assyrian word *qiflu* 'a little' does not exist. In the Charter of Nebuchadnezzar I, col. i, l. 19 we must read *saxxi*; see HILPRECHT's edition of the text, Leipzig, 1883, p. 2, n. 3 and DELITZSCH's HWB 493. *Saxxu* means perhaps *pit, well* (בור); cf. *שחח, שחח, שחח*,  $\text{ר}$  for  $\text{ר}$  as in *xursāniš* &c. Cf. also *me šaxātu*, ASKT 114, 14 where *šaxātu* is perhaps plur. of *שחח*. The  $\text{n}$  of the verbal stem *שחח* is secondary (against DELITZSCH, *Prol.* 119); cf. Syr.  $\text{ܠܚܫܐ}$  &c., Assy. *bāru* 'to catch,' originally in a pit (באר). — P. H.] 10
- (48.50)  $\text{אדני}$ ,  $\text{א}$ . —  $\text{ראיתי}$ ; read  $\text{ראית}$ ;  $\text{I vidisti}$ . 15
- (51)  $\text{K}^{\text{thl}}\text{ב}$   $\text{אחותך}$  and  $\text{עשיתי}$ ; read  $\text{אחותיך}$  ( $\text{Q}^{\text{rē}}$ ) and  $\text{עשית}$ .
- (52)  $\text{א}$   $\text{לאחותך}$ ; read plur.  $\text{לאחותיך}$ .
- $\text{א}$   $\text{52}^{\text{b}}$  (beginning with  $\text{אח}$ ) omitted by CORN. as repetition of  $\text{52}^{\text{a}}$ ; it seems to be repetition by the Prophet for emphasis. 15
- (53)  $\text{א}$   $\text{ושבות}$ ;  $\text{א}$   $\text{ושבות}$ ; read  $\text{ושבתי}$ .
- (54)  $\text{א}$   $\text{בנחמך אתן}$ ;  $\text{א}$   $\text{έν τῷ παρηγοίῳ με}$ , possibly from  $\text{הנעם}$ , more probably corruption of  $\text{παρηγορεῖν}$  ( $\text{ΑΣ}$ ). We might then read  $\text{בנחמי}$  (as GRÄTZ suggests), and this would suit the statement of v. 53, while  $\text{א}$  is supported by the general context (vv. 51-53). 20
- (57)  $\text{א}$   $\text{רעתך}$ ; read  $\text{רעתך}$ , with CORN., after v. 36;  $\text{רעת}$  is interpretation.  $\text{א}$   $\text{עת}$ ;  $\text{א}$   $\text{εἰς τοὺς αἰῶνες}$ ; read  $\text{עמה היית}$ , as the connection demands.  $\text{א}$   $\text{אדם}$ ; read, with  $\text{S}$ ,  $\text{אדם}$ , Edom, and not Syria, being Israel's enemy at this time. The following words  $\text{א}$   $\text{וכל סביבותיה}$  ( $\text{א}$   $\text{S}$ ), are a gloss, here out of place. Before following  $\text{א}$   $\text{בנות}$  insert  $\text{א}$ . 25
- (59)  $\text{אדני}$ ,  $\text{א}$ .  $\text{K}^{\text{thl}}\text{ב}$   $\text{ועשית}$ ; read  $\text{Q}^{\text{rē}}$   $\text{ועשיתי}$ . For the  $\text{א}$  CORN. substitutes  $\text{כי}$ , which he transfers from the beginning of the verse; this is unnecessary if the verb be taken in present time.
- (61)  $\text{א}$   $\text{בקחתך}$ ;  $\text{א}$   $\text{בקחתי}$ . The latter reading is regarded as probable by HRRZ., and adopted by CORN., GRÄTZ; but the reading of  $\text{א}$  agrees well with the context. On the readings of  $\text{A}$  and  $\text{Θ}$  cf. FIELD's note. 30
- (63)  $\text{אדני}$ ,  $\text{א}$ .
- 17 (3)  $\text{אדני}$ ,  $\text{א}$ . 35
- (5)  $\text{א}$   $\text{קח}$ ,  $\text{א}$   $\text{S}$ ; error of copyist, perhaps from preceding  $\text{א}$   $\text{קח}$ .  $\text{I ut firmaret radicem}$ , and  $\text{א}$   $\text{למקור נצביה}$  seem to be mere attempts to supply a probable sense, as is the *he placed it* of RV. No Hebrew word  $\text{קח}$  is known.
- (6)  $\text{א}$   $\text{פראות}$ ; read  $\text{פארות}$  (so GINSBURG); the connection calls for a synonym of  $\text{ברים}$ ; see 31, 5.6.8. On the true reading of  $\text{א}$  see notes of DE ROSSI, BÄR-DEL., and 40 GINSBURG.
- (7)  $\text{א}$   $\text{אחר}$ ; read  $\text{אחר}$ , with  $\text{SSJ}$ .  $\text{א}$   $\text{עליו}$ , read  $\text{אליו}$ , with  $\text{א}$   $\text{πρὸς αὐτόν}$ . — In  $\text{ורליותיו חן}$  make suff. fem.
- (8)  $\text{א}$   $\text{אל}$ ; write  $\text{על}$ , as in v. 5.
- (9) Before  $\text{אמר}$   $\text{א}$  inserts  $\text{אמר}$ , and CORN.  $\text{לכן}$ , a natural introduction more 45 easily inserted than omitted.
- $\text{אדני}$ ,  $\text{א}$ .  $\text{א}$   $\text{תעלה}$ ; insert the interrog.  $\text{ה}$ , probably fallen out by reason of the preceding  $\text{ה}$  (HITZIG).  $\text{א}$   $\text{ויבש כל מרפי צמחה תיבש}$ . This expression, difficult as it stands, might be assimilated in form to the last clause of v. 10 by inserting  $\text{ויבש תיבש}$  before  $\text{ויבש}$ ; but it is better, with CORN., SIEGFR., to omit the  $\text{ויבש תיבש}$  here. 50
- $\text{א}$   $\text{ולא בורע גדולה ובעם רב למשאות אותה משרשיה}$ . The clause presents various

- difficulties. That it refers to the second eagle seems certain (so Rashi, HITZ., CORN.) from the interpretation (vv. 12-21) of the allegory: vv. 3-6 are explained in 12-14; 7 in 15; 8.9<sup>a</sup> in 16; 10 in 18ff.; 9<sup>b</sup> must be explained in 17, and we expect it to say that *he* (the eagle) *will not avail when it* (the vine) *is plucked up*. As the text stands, it naturally refers to the first eagle, but in any case it is defective. Following v. 17 we may insert *עשה* after *עם רב* and, in accordance with the context, write *בנמץ* or *בנמץ* (*ἐκσπόμα*) for *למשאות*; this last is a corrupt form, for *משאת* (*cf.* OLS. § 199<sup>e</sup>), or in some way affected by following *אותה*. CORN. inserts *יבוא* after *ולא*, and for *לם* writes *שאת* *ליום*; but *נשא* is never used of plucking up a tree. HITZ. takes *לם* as = *to elevate* (to prosperity), a sense that does not agree with the *מש*. GRÄTZ *ילאח לם*. For prep. *ל* we must write *ב*, after the *במלחמה* of v. 17: *during the plucking up*. There still remains the difficulty that in part of this clause (*עם רב*) the figure of the allegory is abandoned, and these two words should perhaps be deleted.
- (10) *ו* and *חכש* at the end of the verse, *^* CORNILL; the Versions here vary without materially affecting *ו*. 15
- (14.16) *ו*; GRÄTZ *לעבד*, after *ע*. — *ו*, *אדני*, *^*. 16
- (17) *ו*; GRÄTZ *יעשה*. 17
- ו*, *רבות*, *^*; perhaps omission of Greek copyist by *homoteleuton*. 18
- (19) *ו*, *אדני*, *^*. 19
- ו*, apparently from *פור*, though found elsewhere (*ψψ* 33, 10; 89, 34), is probably *scriptio plena* for *הפור*, from *פור*. 20
- (20) *ו* 20<sup>b</sup>, beginning with *והביאותיהו*, *^*, deleted by CORN. The statement that Zedekiah shall be taken to Babylon seems not out of place here, though it is not easy to account for its absence from *ו*; possibly the eye of the *ו* scribe skipped from *בבלה* to *בכל*, and *והב* was afterwards omitted as unintelligible. 25
- ו*; GRÄTZ *במעלו*. 26
- (21) *ו* *מברקו* (*Q<sup>r</sup>é*); read *מברקו*, as in 23, 7. *ואת כל מ* is lacking in *ו*, and is possibly gloss on following *אנפיו*; it is omitted by CORN. 27
- (22) *ו*, *אדני*, *^*. 28
- ו*, *הרמה ונתתי*, *^*, fits the parallelism, though it may be omitted without serious loss. The text of *ו* in this verse shows some confusion. The construction of *נתתי*, without expressed object (*cf.* following *שתלתי*), is to be noted. CORN. follows *ו*. GRÄTZ *ונטעתי*. 29
- (23) CORN.'s emendation *פארה* for *פרי* is attractive, as the cedar is not properly a fruit-bearing tree; but the text here appears to follow that of v. 8, where the nouns are the same, and the verbs change places, and *פרי* may be used in the general sense of *product*; *ו* *καρπόν*. 35
- After *ו* CORN. inserts *כל חיה*, as in 31, 6. GRÄTZ *השדה* *כל ח*. 40
- 18 (2) At beginning of the verse *ו* inserts *בן אדם*, an expression easily inserted or omitted. 41
- ו* *על ארמת ישראל*; *ו* *ἐν τοῖς υἱοῖς Ἰσραὴλ*; *cf.* 12, 22 where in this expression, in a similar connection, *ו* agrees with *ו*. 42
- (3) *ו*, *אדני*, *^*. — *ו*, *לכם*, *^*. 45
- ו*; *λεγομένη*; CORN. *מושל*. 46
- (6) *ו* *אל ההרים*; read *על ההרים*, after 33, 25. Eating with the blood was a ceremonial crime, but not eating on the mountains; see W. ROBERTSON SMITH, *Religion of the Semites*<sup>2</sup>, 343; *cf.* English Translation of *Leviticus*, p. 87, l. 10. 47
- ו* *נגדה*, read *בנגדה* (Lev. 15, 20, CORNILL) or *מפאת הנדה* (Ezek. 22, 10, SMEND); 50
- ו* *γυναῖκα ἐν ἀφένδρῳ οὖσαν*. 51
- (7) *ו* *חוב*; read *שוב* (CORN.), which accords better with the construction in vv. 12. 16; *חוב*, moreover, is an Aramaic word, not found elsewhere in OT as noun (verb

- 18 in Dan. 1, 10), and the collocation חבלתו חוב is difficult. — HALÉVY, RÉJ, Vol. 24, p. 48, objects to the fem. form חבלה, and reads חבל השיב ישיב.
- (9) אמת; read אתם, with ⚙ αὐτδ, as in v. 19. — ארני, ⚙.
- (10) אה, apparently corrupted doublet of the following clause; the unintelligible אה is probably repetition out of אהר (DAVIDSON). ⚙ has for this and the following clause: καὶ ποιοῦντα ἁμαρτήματα ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ τοῦ δακάλου οὗ ἐπορεύθη, which gives a good sense, and is adopted by CORN. and SIEGFR., but seems rather to be a paraphrase of the text of אה (SMEND) with the form of which it is not easily brought into relation. The omission of the last clause of v. 10 gives tolerable clearness to the text. This clause possibly arose from a miswriting of the words (as emended) in v. 11: עשהביאמםעלהרם, the אה having been afterwards added. The ποι. ἁμ. of ⚙ may represent עשה חטאות, and the rest may be a gloss after v. 14. 5
- (11) כי נם; read אם, ⚙ ἀλλὰ καὶ. — אל הקרים; read על הרם, as in v. 6.
- (13) For BÄR's תועבות (GINSBURG writes תעבות. 15
- (14) וירא; ⚙ φοβήθη, CORN. וירא, SIEGFR. וירא; the latter reading accords best with the context; cf. GINSBURG's note. 20
- BÄR קהן; GINSB. קהן.
- (15) הקרים; read הרם, as in v. 6.
- (16) BÄR ערם; GINSBURG ערום.
- (17) מעני; read עול, as in v. 8 and in ⚙.
- (18) אה + אה, unintelligible gloss, or accidental insertion of a copyist.
- (20) K<sup>thib</sup> רשע; insert article with Q<sup>re</sup>.
- (21) K<sup>thib</sup> חטאתו; read Q<sup>re</sup> חטאתיו.
- (22) לו, ⚙. 25
- (23) ארני, ⚙. — מורכיו; read sing. with ⚙. — BÄR הלא; GINSB. הלוא.
- (24) אה + וי, ⚙, insertion of Hebrew scribe, an interruption of the thought. K<sup>thib</sup> צדקתו; read Q<sup>re</sup> צדקתיו.
- (26) עליהם + אה, ⚙, which inserts עליו after following עשה; this reading is supported by v. 24, and is to be adopted. For עליהם GRÄTZ reads הוא. 30
- (28) וירא, read וירא, as in v. 14; ⚙, omitted by CORN. and SIEGFR. as scribal insertion from v. 14, appropriate there but not here. The contrast expressed in v. 14 is not found here, but the ascription of fear to the sinner is appropriate. The word may have dropped out of ⚙ by scribal accident. 35
- K<sup>thib</sup> וישוב; Q<sup>re</sup> וישב; read ושב.
- (29) יתכן; read plur. יתכנו, to agree with the plur. subject. ⚙ here has sing. subject and verb.
- (30) לכן, ⚙, perhaps lost by *homoteleuton* with preceding יתכן. 40
- ארני, ⚙.
- (31) בם; read בי, with ⚙ (HITZ.), as the connection requires; בם, moreover, is not an allowable complement to פשע; for the construction SIEGFR. compares Jer. 33, 8. 45
- (32) ארני, ⚙.
- והשיבו וחי, ⚙; a natural conclusion to the discourse, perhaps added by a scribe.
- 19 (1) אל, scribal error for על.
- נשיא; read sing. נשיא, with ⚙, and to agree with the sing. pron. in next verse; so EW., HITZ., CORN., DAVIDSON, ORELLI. [The plural in such cases, however, may be *amplificative*; see note on 29, 3; cf. ψψ 24, 2; 42, 7; 105, 15; 137, 1, &c. 50 and Notes on Isaiah, p. 109, l. 9. — P. H.]
- (2) The rhythm of the verse is in disorder, and the word מה, found in all the Versions, offers serious difficulties. The translation *What was thy mother?* not only



- 19 mars the elegiac rhythm, but gives an unsatisfactory thought, and does not accord with v. 10. *How was thy mother a lioness!* is impossible both in Hebrew and in English or German; *quare mater tua leona inter leones cubavit* is out of the question. Read וָסָח (cf. Cant. 2,9), which gives an opening like that of v. 10, and prefix ל to לָבִיא. This change (the verse-division being made at אֲרִיּוֹת) 5 restores the rhythm not unsatisfactorily; but rhythm and sense are improved by transposing רַבְצָה after כָּסְרִים (so CORN.). BUDDÉ (ZAT 2, 1 ff.) inserts a second ר' in this place. 6 follows 7, only giving ἐγενήθη for רַבְצָה.
- (4) 7 וַיִּשְׁמְעוּ; read, with HITZ. וַיִּשְׁמְעוּ *raised a cry*. The following אֲלֵיו must then be changed to עָלָיו. 10
- (5) 8 נִוְחָלָה; 6 ἀπὸ πῶς αὐτῆς; CORN. נִוְחָלָה *acted unwisely*. 8 is unsatisfactory, whether we render *waited* or *delayed*, but nothing better presents itself. Possibly we should read נַחֲלָה, Nif. of חָלָה *sick* (cf. 34,4; Is. 17,11), or נִחָלָה *he was removed* (cf. Mic. 4,7), or נִדָּח *he was carried off*. 15
- 9 אָחֵר; read אָחֵר, with 6.
- (7) 10 7 וַיֵּדַע אֶלְמָנוֹתָיו is unintelligible. 6 καὶ ἐνέμετο (= יָרַע) ὡς ἠρπάσει αὐτοὺς (מָעַן?). *he walked in his might*, free rendering after 6. 8 *he destroyed his castles* (or, *palaces*). 9 *didicit viduas facere*. EW. אֶרְמָנוֹתֵיהֶם, to which HITZ.'s objection that יָרַע may be used of breaking vessels but not palaces (for which נָחַץ is the word) seems to hold. HITZ.'s own emendation וַיַּעַר אֶל מְעֻנוֹתָיו *he carried off his* 20 *prey to his lair* is somewhat remote, and so that of CORN., who changes HITZ.'s verb to וַיִּרְבֵּץ, *he lay down in his lair*, referring to Ps. 104,22; 139,3. MARTI (cited by SIEGFR.) reads וַיִּרְבֵּץ *and he multiplied his widows* (suggested also by DAVIDSON), but the connection favors a reference to some physical destruction. GRÄTZ וַיִּרְבֵּץ (Is. 13,22, אֶרְמָנוֹת or אֶלְמָנוֹת; the same objection lies to רָצַץ as 25 to יָרַע above. It is perhaps impossible to restore the text with certainty. The connection seems to require for אֶלְמָנוֹת some parallel to עֲרִיָּהֶם, and for the verb a sense akin to *destroy*, a parallel to הִחָרִיב; I suggest וַיַּעַר לְמַעַנְתֵּיהֶם *and he ravaged their dwellings* (cf. Jer. 31,28 where this verb occurs as synonym of various expressions of destruction). 30
- 11 וַיַּעַר עֲרִיָּהֶם may appropriately be said of a lion, and CORN.'s emendation וַיַּעַר עֲרִיָּהֶם seems unnecessary.
- (8) 12 For 8 וַיִּתְּנוּ, which has no object expressed, CORN. writes וַיִּכְתְּרוּ *beset*, after 9 וַיִּשְׁמְעוּ, *convened*. As in the parallel and equivalent expression in v. 4, וַיִּשְׁמְעוּ, 35 the appropriate object of the verb (קוֹל, cf. Neh. 12,42 with Josh. 6,10) is omitted, so here קוֹל is omitted; render *and the nations cried out against him*; cf. DAVIDSON. The Versions support 8, of which 9 give free renderings. GRÄTZ וַיִּתְּנוּ.
- (9) 13 8 וַיִּתְּנוּ בַּסּוּנָה must be placed after בָּבֶל, and וַיִּבְאֵהוּ after בַּחֲחִים as in v. 4; he is led to Babylon, and there kept in a cage. The words וַיִּבְאֵהוּ בַּמַּצְרוֹת are clearly 40 a gloss (possibly after 17,20) on וַיִּתְּנוּ בַּסּוּנָה (CORN.). 6 καὶ ἐλσῆγαγεν αὐτὸν εἰς φυλακὴν. [For 8 סוּנָה write סִנָּר = Assy. šigāru 'cage'; see *Hebraica* 1,226 (for Heb. ס = Assy. š, see note on 16,4). In the passages quoted by LEVY, *Neuhebr. Wörterb.* s. v. סוּנָה we must read סוּנָה = ساجور *collar of a dog* (contrast *Beitr. z. Assy.* 1,372 below). The pronunciation סוּנָה instead of סִנָּר (cf. BROCKEL- 45 MANN s. v.) is, of course, derived from our passage. — For חֲחִים see notes on the English Translation of *Ezekiel*, p. 132, l. 53. — P. 11.]
- 14 8 וַיִּתְּנוּ; write עָל. — The קִינָה-rhythm fails in 9<sup>b</sup>.
- (10) 15 VV. 10-14 form a second קִינָה with not very well defined elegiac rhythm. 16 בְּרִמָּה; read בְּרִמָּה, a word which is possibly contained in 6 ὡς ἀνθὸς ἐν ἰοῦδ = 50 בְּרִמָּה. EDW. CALMET (cited, with disapproval, by HOUBIGANT) בְּרִמָּה; EW. בְּרִמָּה; CORN., SIEGFR. omit. Rashi, רִמִּין, *thou art like one whose mother was a vine*. • Cf. BÖTTCH. in *Stud. u. Krit.*, 1850, pp. 604 ff.

- 19 (11) Instead of **מפלות** and **שבמי** of **א** write sing., with **ט**, and as in v. 14; and make the predicates sing. here and in v. 12, and, in accordance with these changes, omit plur. ending in **משלים**. [The plural forms, **מפלות** and **שבמי**, however, may again be *amplificative*; see above, p. 70, l. 50. — P. II.].  
For **א** **עבותים** *thick branches* (so CORNILL) read **עבות** *clouds*. 5
- (14) **והוצא אש מטפה בדיה פריה אכלה א**. The connection of v. 14 with preceding context is not clear: the vine is cast down, the branch is burned (v. 12), the vine is transplanted (v. 13); whence, then, the fire of v. 14? If the verse be retained as a concluding resumptive statement, then, since the purpose seems to be to say that the destruction of the nation comes from the royal house, and since the 10 **בד' ממ' בדי** is inapposite, it is better to omit **פריה**, with **ט**, take **בדי** as object of **אכלה**, and (with CORN.) insert article before **מטה**.  
Instead of **למשול** write **משל** as in emended text of v. 11.
- 20 (1) **א** **ישראל**; **ט** **αἰὸν Ἰσραηλ**, and so CORN.; see note on 14, 3. 15  
(3) **א** **אלהם**; write **אליהם**. — **א** **אדני** **ט** (twice).  
(5) **א** **אדני** **ט**. — **א** **ישראל**; **ט** **τὸν αἰὸν Ἰσραηλ**.  
**א** **וּמִשָּׁא יְדִי לְרֹעַ בֵּית יַעֲקֹב** and the following **א** **לָהֶם** and **וּמִשָּׁא יְדִי** are regarded by CORN. as glosses; HITZ. thinks the second an insertion that interrupts the connection. They are found in **ט** (the first, however, as **αὐτῶν ἐξ ὧν**), and may be only 20 redundancies of style.  
(6) **א** **נתתי**; **ט** **ἡτολμασα**; **3** *provideram*; write **נתתי**, as in v. 15. **א** **תור** is used only of *reconnoitering* or *spying out* (Deut. 1, 33).  
Before **נתתי** insert **א** **ארץ**, with **ט**.  
(7) **א** **אלהם**; write **אליהם**. 25  
(9) **א** **וּמִשָּׁא**; CORN. (after **3**) not so well: **וּמִשָּׁא**. The general term **עשה** is here needed. — **א** **החל**; point as infinitive.  
(10) **א** **לְהוֹצִיאַם מֵאֶרֶץ מִצְרַיִם**. CORN. retains the former, and omits the latter as marring the parallelism and here inappropriate. It is a redundancy which appears to belong to the style of the 30 chapter.  
(13) **א** **אתם**; GINSBURG **אתם**.  
(14) **א** **וּמִשָּׁא**; CORN. **וּמִשָּׁא**, as in v. 9. — **א** **החל**; point as infinitive, as in v. 9.  
(15) After **נתתי** the sense requires the insertion of **לָהֶם**, as in **ט**.  
Before **נתתי** insert **א** **ארץ**, with **ט**; cf. v. 6. 35  
(21) Before **הַבָּנִים** **ט** inserts **καὶ** = **גם**. — **א** **אתם**; GINSBURG **אתם**.  
(22) **א** **וְהִשְׁבֵּיתִי אֶת יְדִי אֵלָיו**, **ט**, perhaps scribal insertion.  
**א** **וּמִשָּׁא**; CORN. **וּמִשָּׁא**, as in v. 9. — Point **החל**.  
(26) **א** **לִמְעַן אֲשֶׁר יֵדְעוּ אֲשֶׁר אֲנִי יְהוָה** **ט**, omission or insertion of scribes.  
(27) **א** **אדני** **ט**. — **א** **עוד זאת** **ט**, not so well, **ἔως τούτου** = **עד זאת**. 40  
(28) **א** **וַיִּתְּנוּ שֵׁם בָּעֵם קִרְבָּנָם** **ט**, scribal plus or minus. — **א** **עבת**; GINSB. **עבת**.  
(29) V. 29 of **א** **וְאִמָּר אֲלֵהֶם קֵה הַבָּמָה אֲשֶׁר אֲתָם הַבָּאִים שָׁם וַיִּקְרָא שְׁמָהּ בָּמָה עַד הַיּוֹם הַזֶּה**, is an ancient insertion, also found in **ט**, an etymological gloss, improbable for Ezekiel, who nowhere else gives an etymology; cf. FRIED'S note; I.A.G., *Mitth.* 1, 213.  
(30) **א** **אדני** **ט**. 45  
The interrog. **ה** before **בדרך** is omitted by CORN. (against **ט**) as inappropriate and probably repetition of preceding **ה**. The interrogative form is, however, natural and vigorous.  
(31) **א** **וּבְשָׂאת** **ט** **καὶ ἐν ταῖς ἀπαρχαῖς**, = **ובראשית**, which CORN. adopts, but the parallelism (בהעביר) favors **א**. 50  
**א** **לכל**; read **בכל**, with **ט**. — After **היום עד** insert **היה**, with **ט**. — **א** **אדני** **ט**.  
(33.36) **א** **אדני** in both verses, **ט**.  
(37) **א** **במספר**; **ט** **ἐν ὧν**. Read **במספר**, with EW., SMEND. The **הברית** is

- 20 copyist's repetition of the following וברותי (LAG., *Prov.*, v; GGN 1882, pp. 168 ff. = *Mith.* 1,91). CORN. במוקר. On HITZ.'s emendation פרת ברת pan of purifying see KLOST. (in STRACK-ZÖCKLER), KITTEL (in KAUTZSCH), BUDDÉ (in HAUPT), on 2 Sam. 13,9. To the reading במספר CORN. objects that 'מ means not tale, count (*Zählung*) but only number (*Zahl*), and that a synonym of שבט is here demanded. But in 1 Chr. 9,28 we have *they brought them in by tale* ('בם), and both שבט and ברותי (v. 38) refer to a process of numbering.
- (38) א; בי א; = כי, not preferable to א. — יבוא; read plur. יבואו.
- (39) א; לכו עברו א; εἰδπατε, = אברו, or correction to avoid the apparent command to practice idolatry. HITZ., after א; בערו; CORN. העבירו put your idols away (pass your idols through the fire), SIEGFR. burn your idols; but הע does not mean burn, and to pass idols through fire (i. e. offer them up) would be an unexampled procedure (according to CORN. it is suggested by vv. 26.31). א is favored by the antithesis ואחר = but afterwards, not and then.
- אם אינכם שמעים א; εἰ ἢ οὐκ εἰσακούετε, so as to agree with preceding 15 clause; HITZ., CORN., אם אשכם. א ironically bids them serve idols now, declaring that hereafter they shall serve JHVH alone; א seriously commands the destruction of idols. The harder reading seems preferable. As to the possibility (denied by HITZ.) of participle instead of imperf. in future negative conditional clause, cf. EW. § 335<sup>b</sup>; GRS-KAUTZSCH<sup>26</sup>, § 159, v. 20
- (40) א; בארץ א; omit, with CORN., as apparently dittography out of ארצה, and here dragging and superfluous. GRÄTZ omits the ב of בכל.
- (43) א; אשר עשיתם א; כל א; scribal plus or minus.
- (44) א; למען שמי לא א; εἰς τὸ ὄνομα μου μὴ βεβηλωθῇ, the last word being insertion after vv. 9.14.22. — א; ארני, א; בית ישראל א; 25
- 21 (1) א (followed by 33, ARV) improperly includes א 21,1-5 in c. 20.
- (2) א; אל (twice); write על.
- תשמנה, דרום, נגב א; write θαιμαν, Δαγων, Ναγεβ for א; נגב, א; 30
- (7) Before א; בן אדם א; inserts לכן הנבא. — א; אל; write על (twice).
- מקדשים א; τὰ ἁγία αὐτῶν; write מקדש; for the plural, cf. 7,24.
- (8.9) א; אל and אליך א; write עליך and על.
- (9) א; צפון א; write ξως βορρᾶ.
- (12) א; אל; write על.
- (14) א; (BÄR and GINSBURG) ארני, with edd. Brix., Ven. 1518, 1521, Complut., al.; see 35 DE ROSSI. The reading יהוה seems preferable because Ezekiel nowhere else has 'א alone in his own utterances; see 18,25.29; 33,17.20, and cf. CORNILL. *Proleg.*, p. 173.
- (15) א; יהיה לך א; read, with CORN., יהל. SMEND, SIEGFR., GRÄTZ, היות (εἰς ὅπως γένῃ), which is graphically simpler, but does not so well suit in the (apparently) identical expression in v. 33. 3 ut splendeat, 3 لحيه, are free renderings of א; 40 א gives a loose paraphrase.
- או נשים שכם בני מאסח כל עץ א; For these words, which are unintelligible, no satisfactory emendation has been proposed, and they are better omitted. There is possibly an allusion to 19,10-14; cf. note on v. 18 below. See SMEND, CORN., 45 DAVIDSON, SIEGFR., GRÄTZ, BERTHOLET. [Cf. FRIEDRICH DELITZSCH in *Zeitschrift für Keilschriftforschung*, vol. 2, p. 390; ZA 1,51, *Prol.* 135,1; WB 333; HWB 47<sup>b</sup>; C. LEVIAS, *A Grammar of the Aramaic Idiom contained in the Babylonian Talmud*, Cincinnati, 1896, § 185 = *Hebraica* 13,78. -- P. H.]
- (16) א; ויתן א; GRÄTZ, 1 pers. sing. — א; לקרטה; write למובה, from the parallelism (הורג). 50 The error was probably caused by the preceding ברתה. CORN. omits it and the two preceding words.
- א; תרב, a gloss which interrupts the connection.

- 21 (17) על אל for אל.
- (18) ומה אם נם שבט מאסת לא יהיה אל, connected with the omitted clause of v. 15, and equally unintelligible. Cf. the שבט מושל of 19, 14.
- (19) ותכפל חרב שלישה אל. The text is meaningless, but stands in all the Versions. A natural emendation would be: ואמר חרב נכשלים, but it is graphically not easy. 5  
CORN., ותכפל חרב שלישים *let the sword of heroes bereave*, simple and ingenious, but not natural; שלישים means not *heroes* but *officers* (here not appropriate), and the sword in the text is described by its relation to the slain, not to the slayers. HITZ., ותכף לחרב שלישה *curve (the hand) for a third sword*. PETERS, ותכף לחרב (omitting שלישה as gloss), taking the verb in the sense (not elsewhere found) 10 *to seize with the hand*. These are both graphically attractive; but, according to the context, the sword cannot be in the Prophet's hand.  
המחררת; εἰσέσεις (so 338); GRÄTZ.  
חרב חללים הנדולה; read חרב חלל הנדול, in accordance with preceding clause.
- (20) חללים; ol δσθενοντες; read חללים, parallel to חללים. 15  
נחנו לטבח, נתח אכח. On an Assyrian אכח as synonym of טבח see FRIED. DELITZSCH in *Zeitschrift für Keilschriftforschung*, 2, 395; [cf. *Heb. Langu.* 29; *Prol.* 75; AW 27. The Assyrian stem אכח = טבח, however, does not exist. DELITZSCH does not give it in his HWB, p. 5<sup>b</sup>, and *ibid.* p. 299<sup>a</sup> he admits that the synonym of *maqāḥu* 'rack' II R 23,9 a.b is *naḥḫaḫū*, not *nabbaḫū* = 20 *na'baḫū*, מאבח (see *Beitr. z. Assyrl.* 1, 176 s. v. *naḥḫaḫū*, and cf. ZDMG 40, 729 below). Instead of *abluḫū* 'torture' *Prol.* 75, 3; AW 27 (cf. ZIMMERMAN, *Russpsalmen*, 93) DELITZSCH reads now *aphuḫū* (see HWB, 112). — P. 11.]  
אח; read אך. εὔ. CORN., חרה *sharp*, with 3 *acuti*.  
The doubtful ἀπαξ λεγ. מעפה is better written מרפה, as in vv. 14, 15, with EW., 25 SMEND, CORN., GRÄTZ.
- (21) אל gives four terms, of which two are *right* and *left*, for the directions of the sword. It seems better, with BÜTTCHER, to get the other two directions by changing אל התאחרי to התאחרי אל, and הקרימי to הקרימי אל. CORN. retains התאחרי, deriving it from חדר (εἰδύου), and, with ε, omits השימי as miswriting of השמילי, 30 which the scribe forgot to cancel. ε gives only the two directions *right* and *left*.  
פניך; 3 1 pers. suff.; GRÄTZ, פסיותך.
- (22) After התחתי CORN. inserts במ, to complete the expression.  
For אל אל write על, as in vv. 17, 19.
- (24) אחר; write fem. אחת. 35  
אל + ברא after וך, ε, scribal repetition of following אל ברא (SMEND).  
אל + ברא after ער, ε π' ἀρχής; write ראש.  
After following רך insert ער, to make the phrase complete, *at the head of the road to each city* (cf. SMEND).
- (25) וירושלם בתוכה; ε και ἐπὶ ἱερουσαλημ ἐν μέσῳ αὐτῆς; write בתוכה. 40
- (26) אל; write על (so ε).
- (27) אל + לשום קרים, here out of place, copyist's repetition of same phrase in this verse below. [For קרים, see above, p. 47, l. 46.] CORNILL, שרים, *to appoint captains*.  
אל + ברצח, *in slaughter (crushing)*, here inappropriate; ε ἐν βίῃ. Write ברצח (HOUBIGANT cited by ROSENMÜLLER), a noun which may probably be assumed 45 from the verb יצח *shout*, Is. 42, 13 (though this verb is apparently not in ε) and Zeph. 1, 14, ε σκληρά (SMEND). CORN. holding this noun to be doubtful, writes רנה. [Cf. Assyrian *ḫirxu* 'shout,' af. *ḫurru* 'to shout.']
- (28) אל + להם, unnecessary alongside of בעניהם.  
אל + שבועות להם, unintelligible gloss (perhaps on קסום), ε. ΑΘ, EW., *they* 50 *think they have weeks upon weeks* (שבועות).
- (29) אל, אדני, ε.  
אל; point as חללים (twice). אל is scribal, incorrect form.





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- 23 is possible, but so general an expression is here not unnatural. It is better to point שָׁמַיִם as elsewhere in the Book.
- (12) אֵל; read אֵל. קָלִיִּים; read רִבִּים, as in v. 5; [contrast above, p. 76, l. 48].
- (13) וְיָרָא אֵל; Ew. וְיָרָא. — For 13<sup>a</sup> CORN. proposes וַיִּבְרָא אֵלֶיהָ וַיִּשְׁמָאוּ. The first pers. 5 is appropriate here, JHWH speaking as an observer. אֵל follows אֵל.
- (14) אֵל; read אֵלֶיךָ. — K<sup>th</sup> אֵלֶיךָ; read Q<sup>re</sup> אֵלֶיךָ.
- (15) אֵל; point אֵלֶיךָ, from the connection, and with the Versions. For the various Greek renderings of אֵלֶיךָ, and origin of the corrupt reading of אֵל παραβαπτει, see HOLMES-PARSONS. 10
- (16) K<sup>th</sup> אֵלֶיךָ, Q<sup>re</sup> אֵלֶיךָ; see Ew. 191<sup>c</sup>, OLSH. 228<sup>b</sup>, GKS.-KAUTZSCH<sup>26</sup> § 48, d, KÖNIG, 1,645.
- (17) אֵלֶיךָ; GEIGER (*Urschrift*, 398), not so well, אֵלֶיךָ. אֵלֶיךָ; read וְשָׁבַע, after a suggestion of CORNILL's; *was sated* fits the connection much better than *was defiled*; cf. 16,28.29. 15
- (18) אֵלֶיךָ, omitted by CORNILL (against אֵל) as carelessly written, as containing a doublet, and as interrupting the sense. It may be equally well understood as fulness of expression.
- (19) In vv. 19.20 אֵל has the verbs 2 sing. fem. On אֵלֶיךָ (v. 20) see note on v. 16. 20
- (20) אֵלֶיךָ; GRÄTZ אֵלֶיךָ as = *memb. vir.*, with אֵל αἰδοῖα, but this seems to be the sense of אֵלֶיךָ.
- (21) אֵלֶיךָ and אֵלֶיךָ; read אֵלֶיךָ, with אֵל, and אֵלֶיךָ, after אֵל, v. 3. HITZ., SM. *בעשותם מ' when they, the Egyptians, &c.* CORN. אֵלֶיךָ, taking אֵל as a softened expression for אֵלֶיךָ, and אֵלֶיךָ as agent, and so this last term is taken 25 by REUSS, DAV., SIEGFR.; but in v. 3 אֵל is name of place. Point אֵלֶיךָ, as in v. 3. Cf. GEIGER, *Urschr.* 397. GRÄTZ אֵלֶיךָ.
- (22) אֵלֶיךָ, אֵל.
- (23) GRÄTZ deletes אֵלֶיךָ, comparing v. 15; it may be sufficient to cancel the אֵל. 30
- אֵלֶיךָ; read אֵלֶיךָ; see above, p. 76, l. 43. WINCKLER (*AT Untersuch.* 178) omits אֵלֶיךָ on the ground that *Pekod*, *Šōa* and *Qōa* did not belong to Assyria. To avoid this difficulty insert אֵל before אֵלֶיךָ. [In his *Allorient. Forsch.*, second series, 2,254 (1899) WINCKLER proposes to read אֵלֶיךָ (= Assyrian *Sutū*) instead of אֵלֶיךָ, and אֵלֶיךָ instead of אֵלֶיךָ (*the Babylonians, all the Chaldeans, Pekod, the Suteans and Kir*, with the gloss *all Assyrians*; cf. 35 Arrian iii, 8,5 and Crit. Notes on Isaiah, p. 197, l. 37. — P. H.]
- (24) אֵלֶיךָ, a δπ. λεγ., not understood by the Versions. אֵלֶיךָ = אֵלֶיךָ, as in 26,7, adopted by CORN., GRÄTZ; but the geographical notice, appropriate in the historical statement of c. 26 (whence it was perhaps inserted by a Greek scribe), is not so natural here. אֵלֶיךָ and אֵלֶיךָ *with arms*, followed by 40 RV, but the weapons are mentioned farther on in the verse. For later Jewish renderings, see Rashi, ed. BREITHAUPT. The connection favors the sense *multitude*, and it is better either so to understand אֵלֶיךָ, or, with BÖTTCHER, SMEND (who refer to 26,10), to read אֵלֶיךָ (cf. HITZ.). FRIEDR. DELITZSCH (in BÄR) finds the stem in Assyrian *eqinšī* (Flood-tablet 1,43), which he takes as = 45 *heap together, collect*. [The stem of *eqinšī*, however, is אֵלֶיךָ = אֵלֶיךָ, Aram. אֵלֶיךָ (see Gen. 45,17, E) *lude*; cf. ZIMMERN, *Busspsalmen* 98,2; FRIEDR. DELITZSCH, *Prolegomena* 176; JENSEN, *Kosmol.* 413,77; and especially BELSER in *Beitr. zur Assyriol.* 2,142. In his HWB 556<sup>a</sup> DELITZSCH takes the stem אֵלֶיךָ to *lude* to be identical with אֵלֶיךָ to *fill*; cf. MEISSNER, *Supplement*, p. 80<sup>a</sup>. — P. H.] In the un- 50 certainty as to the meaning and existence of אֵלֶיךָ it may be allowed to remain in the text (taken as = *multitude*), and the preposition אֵל should be inserted before it. It is omitted by REUSS and SIEGFRIED.

- 23 **א** קובע; **ש** φυλακήν; CORN. (but not after **ש**) כרים, which suits the connection; but **א** also yields a good sense.
- (25.26) **א**, v. 25<sup>b</sup>, beginning with **המה**, and v. 26 are omitted by CORN. as interpolation; the passage has somewhat the appearance of an explanation, but is in place. It is given in all the Versions. 5
- (28) **א** שנאת; EW., holding this to be not in keeping with the connection, ונאת or ונית; CORN. omits it. It is a bit of realism; cf. 16, 37.
- (29) **א** חמתך; omit ו, and delete סוף פסוק of v. 29 with **ש**, taking ומו' ותו' as subject of following עשה.
- (30) **א** עשו may be retained as perf. or inf. abs., or we may write plur. עשו. 10  
For **א** על אשר **ש** has καί.
- (32) **א** אדני, **ש**.  
**ש** gives vv. 32.33 in shorter form than **א**, omitting **תהיה לצחק וללעג** (32) and **ושקמה** and **שמרון** (33). The plus of **א** may be scribal insertion, especially the interjected phrase in v. 32 (explanatory gloss), but this is not clearly the case. 15  
SIEGFR. brackets as glosses the words addressed to Jerusalem in both verses (תהיה &c. in v. 32, and the first three words in v. 33), thus gaining a simple and clear sentence. CORN. omits **לצחק וללעג**, with **ש**, in v. 32, and reads **תמלא** in v. 33. GRÄTZ places **והרחבה** next after **ומרבה להכיל**. The text of **א**, with its interjected exclamations, may be retained, except that **שמרון**, **ש**, should probably 20 be omitted as gloss; cf. above, note on 4<sup>b</sup> (so HAUPT).
- (34) **א** ואת חרשיה תגרסי + **א**; **ש** καὶ τὰς νεομηνας αὐτῆς ἀποστρέψω, = ואת חרשיה and a doubtful verb (HITZ. suggests נטר). **ש**, followed in part by GRÄTZ, has the improbable reading *thou shalt shave thy hair*. **א** must be rendered *its sherds thou shalt crush* (Num. 24,8), an inappropriate conception. For **א** ח' HITZ., 25 would read *שמריה its dregs*, and CORN., accepting this, proposes *ש' תגמאי drain its dregs*, an attractive conjecture but for the rare verb גמא. DE WETTE, REUSS *lick* for 'ג'. The expression is better omitted, with SIEGFR.
- א** ושריך תגמאי, **ש**, though hard, may be retained.
- (34.35) **א** אדני (twice), **ש**. 30
- (38) **א** + **א**, ביום ההוא + **ש**, inapposite insertion from next verse.
- (40) The mixture of persons and numbers in vv. 40-42, bizarre to modern taste, is sustained in general by all the texts. **ש** omits **תשלחנה** in v. 40, and for **לאשר** has εὐθύς. CORN. makes all the predicates 3 pers. plur., and GRÄTZ all the suff. plur. fem. — For **א** באו לאשר, GRÄTZ reads **והנה באו מאשור**. 35
- (41) **א** לפני; the suff. in **ש** is 3 plur. fem., in **ש** 3 plur. masc.; **א** עליה, **ש** 3 plur. fem. suff. The sense of **א** is good.
- (42) **א** שָׁלוֹ; **ש** ἀμυνάς. Read **שרים**, cf. 26, 13. — For **א** ואל GRÄTZ suggests **ואף**.  
**א** + **א**; omit as doublet or corrupt repetition of following **סובאים** (**ש**); **ש** has ἤκοντα, and **ש** adducebantur et veniebant. The connection favors **א** סובאים. 40  
CORN. makes a text widely different from that of **א**.  
**א** ויריהן and ראשיהן, with fem. suffixes referring to the two women; write suff. הם since it is obviously the men that are adorned.
- (43) **א** + **א** תנוותיה ויהא (יִנוּתָהּ (Q<sup>c</sup>ré) יִנוּתָהּ (עֲתָהּ (Q<sup>c</sup>ré) ואמר לבָּלָה נָאִפִּים עַתָּה (Q<sup>c</sup>ré) to be omitted as probably a gloss, and in any case an interruption of the description, and un- 45 translatable. It is a comment on the conduct of the women, but the original text is irrecoverable. **ש** καὶ εἶπα, Οὐκ ἐν τούτοις μοιχεύουσιν; καὶ ἔργα πόρνῆς καὶ αὐτὴ ἐξεπόρνευσεν. The readings of the Hexapla give little help; see FIELD's notes. Cf. also CORN.'s emendation and note.
- (44) **א** אליה; read אליהן, from the connection. 50  
**א** ויבוא, point as plur., with **ש** (probably); cf. following באו. The expression וי' אל' is omitted by CORN.H.I.  
**א** אשת הנקה; **ש** τοῦ ποιεῖσαι ἀνομίαν. Read לעשות ומה. [For ומה cf. on Jud. 20,6.]



- 23 [For vv. 40-44 *cf.* PAUL RUBEN's *Crit. Remarks*, p. 22. — P. H.]
- (45) In מוֹתָם make the suffix fem., הן (*cf.* DIEHL *Pron. pers. suff.*, Giessen, 1895).
- (46) עליהם; read עליהן [see, however, note on Jud. 19,24. — P. H.]
- (47) רגמו; read inf. abs. רגום, in accordance with preceding and following constructions, and with ט. 5
- קהל + מ, found in all Versions; omit, with CORN., as inappropriate after the change of the preceding verb; perhaps scribal repetition from preceding verse. Make the suff. in מניחם and בניהם feminine [*cf.* above, l. 3].
- (49) ונתנו; 3 pers. sing. — ארני, א ט. 10
- 24 (2) מ + היום, copyist's insertion from the end of the verse, here out of place. — אל, error for על.
- (3) אל בית מ; ט ελ. — ארני, א ט. 15
- The second שם of מ, א ט, may be accidental repetition, or it may be for emphasis.
- (5) מבחר; ט מבחר. 15
- העצים, an old miswriting for העצים (BÖTTCHER, EWALD). רתחיה, error induced by preceding רתח; read נתחיה *pieces*, v. 4 (SMEND; *cf.* HITZ.).
- (6) ארני, א ט. 20
- V. 6<sup>b</sup> of מ, beginning with לנתחיה, is better, with CORN., transposed to follow v. 10, where it agrees with the *empty* of v. 11, while in 6<sup>a</sup> there is no mention of *pieces*. With this omission the connection between the *rust* of 6<sup>a</sup> and the *blood* of 7 becomes clear.
- (7) [חיה has no connection with Assyr. *cuçil*; *cuçil* means *marsh, fen-land* or an 25 *artificial island* in the midst of a lake. — P. H.] שמתהו, שמתהו; ט 1 pers. sing., as in v. 8, but the retaliatory tone of v. 8 is thus lost.
- (9) ארני, א ט. 30
- אוי עיר הקמים, א ט, is possibly insertion from v. 6<sup>a</sup>; but, though an interruption of the description, it stands not inappropriately at the beginning of this fresh address.
- (10) הרקח המרקחה (in all Versions) *brew the broth*; so Σ3 (probably also ΑΘ) and Rashi; ט ελαττωθη δ ζωμός, perhaps for εψηθη δ ζ. (so S); *order the troops*; see HITZ., SM., CORN.; SIEGFR. omits it as uncertain in meaning. According 35 to Rashi the meaning of the stem, both here and in Ex. 30,25.33 (*the anointing oil*), is *to make a mixture*. מ + ו, והעצמות יחרו, א ט, is best omitted as scribal insertion, on account of the strangeness of the expression; the bones are not burned but boiled; see v. 5. Here insert v. 6<sup>b</sup> of מ, נפל עליה גורל, לא נפל עליה הוציאה; see above, note 40 on (6), l. 21.
- (11) ונתכה בתוכה טמאתה תתם קלאתה מ. CORN. takes exception to this clause as ill-written and meaningless; but is not this mention of the purpose to remove the impurity presupposed by the interpretation given in v. 13? טמאתה in our verse might be considered interpretation of קלאתה (though it should then stand second 45 instead of first), but the two may naturally be mentioned.
- (12) מ + תאנים קלאתה, א ט, corrupt repetition of the preceding words, and here meaningless. The sense *she has wearied herself* (or *me*) *with toil*, if it could be got from the words, is here out of place. 50
- Before the next following clause CORN. inserts כי, omitting ו.
- (12.13) מ + ומה: בטמאתה, meaningless. 'ח is scribal repetition of the same word standing just before, 'ט is repetition from 'ט below, and ומה is explanatory gloss. The words break the connection between vv. 12 and 13.

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- 25 Assy. stem *šlū* (impf. *isīl*), a synonym of *qullulu* (cf. KING, *Magic*, No. 11, 10, DEL.) seems to mean *to slight, to neglect*; the synonym *nācu*, on the other hand, which may be identical with Heb. נָאָ (cf. DEL. HW 646<sup>b</sup>), does not occur in any connected text. — P. H.]  
 מלמחית; Θ εξαλείψαι (cf. Θ in 9,6); GRÄTZ מלמחית. 5
- (17) מלמחית, א, Θ, possibly scribal addition.
- 26 (1) The month, fallen out of מל, is not supplied by the Versions, but, as the destruction of the city is here assumed, the date must be later than the fifth month (Jer. 52, 12). 10
- (2) מלמחית; CORN. מלחית, with reference to 38, 11; GRÄTZ מלחית.  
 מלמחית; Θ ἡ πλήρης; Θ מלחית; HITZ. מלחית; SIEGFR., CORN., GRÄTZ מלחית.  
 The fulness seems to be more naturally said of Tyre, as in מל (cf. 27, 25), and the curt antithesis in מלמחית, without expression of subjects, is appropriate in this exclamatory sentence. 15
- (3) מלמחית, א, Θ.  
 מלמחית; Θ ὡς ἀναβαίνει, = בעלות, and so 38. Our word (Hif. instead of Qal) might be scribal imitation of preceding מעלית (CORN.); yet the construction of Qal with מלחית is difficult; the ל is hardly distributive (HITZ.), or original Aramaizing sign of acc. (SMEND). For ל, 38 have ב; 3 *mare fluctuans*. If we write 20 Qal inf., ל should be changed to ב; it is perhaps better to retain Hif., and omit ל as the insertion of an Aramaizing scribe. Cf. v. 19.
- (4) בלמחית; GINSBURG מלמחית.
- (7) מלמחית before מלחית, א, Θ; so, too, v. 5. — מלמחית; write מלחית; Θ ἐπὶ σέ.  
 מלמחית; write מלחית; write מלחית, with Θ καὶ συναγωγῆς ἐθνῶν πολλῶν. 25  
 WELLH. (in SM.) מלמחית, but the reference appears to be to a number of peoples, not as in 17, 15, but as in 32, 3.  
 There is no ground for referring vv. 7-15 to the siege of Tyre by Antigonus, B.C. 315-313 (MANCHOT, JPT, 14, pp. 423 ff.).
- (9) מלמחית; Θ καὶ τὰς λόγχας (מלחית) αὐτοῦ ἀπέναντί σου; 3 *et vineas et aricles*. 30  
 There seems to be no reason for departing from מל.
- (10) מלמחית; Θ καὶ τῶν τροχῶν τῶν ἀρμάτων, less probable; the acervation of terms is after Ezekiel's manner. CORN. omits מלחית, to preserve symmetry.
- (11) מלמחית; Θ κατὰξεί = יוריר. There is little to choose between the two readings.
- (12) Θ puts all the verbs in v. 12 in the sing., continuing Nebuchadnezzar as subject; 35 here also it is hard to decide between Θ and מל. The sing. seems more natural, but might for that very reason be written by a Hebrew or Greek scribe.  
 מלמחית; Θ ἐμβαλεῖ; GRÄTZ מלמחית.
- (14) מלמחית, א, Θ. Θ has Κύριος in v. 15; on what grounds is not clear.
- (15) מלמחית; Θ ἐν τῷ σπῆσαι μάχαιραν (מלחית), two equally good readings. Instead 40 of מלמחית point as Qal, מלחית.
- (17) [The plur. מלחית is *amplificative*; cf. Gen. 1, 10; ψ 24, 2; and above, p. 70, l. 51.—P. H.]
- (17.18) The elegy in Θ reads thus:—  
 Πῶς κατελύθης ἐκ θαλάσσης, ἡ πόλις ἡ ἐπαινετή,  
 Ἡ δοῦσα τὸν φόβον αὐτῆς πᾶσι τοῖς κατοικοῦσιν αὐτήν; 45  
 Καὶ φοβηθήσονται αἱ νῆσοι ἀπ' ἡμέρας πτώσεώς σου.
- This commends itself by its simplicity and symmetry, and is to be adopted instead of the longer form in מל; a comparison of the two texts will make it evident how the additions in מל have arisen.
- (19) To מלמחית add suff. י as in preceding מלחית. 50  
 Between vv. 19-21 (destruction by the sea) and vv. 1-6 (destruction by the nations) there is no discrepancy (MANCHOT, JPT, 14, 446); the former is made possible by the latter, or is poetical statement of the latter. The two descriptions are

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- 27 (*Onom.*<sup>2</sup> 367, from the Armenian name for Cappadocia) וַיִּקְרִי; *Pygmaei*; CORN. וַיִּקְרִי, Gen. 10, 18. Cappadocia seems too remote. *Zemar*, occurring in Gen. 10, 18 along with Arvad, is more probable, but still an uncertain name. The word seems to be the name of a people, and, till a satisfactory emendation is reached, must stand as in **א**. Cf. BERTHOLET. 5
- (12) After כסף **ט** has καὶ χρυσόν, here improbable; *gold* is nowhere else in OT mentioned in connection with Tarshish (SMEND).  
 [נתן (= Assy. *naḏnu*, DEL. IIW 450<sup>b</sup>, c) means *to sell*, and עֲזָבוֹן (= Assy. *uzūbu*, HW 35<sup>a</sup>, from *ezēbu* 'to let'; cf. MEISSNER, *Supplement*, p. 4<sup>b</sup>) is some stipulated compensation (syn. מערב; cf. vv. 27, 33); נתן בעֲזָבוֹן = *to give up for a consideration*. We must prefix the ב *pretii* (GES.-KAUITSCH<sup>26</sup> § 119, p) throughout to עֲזָבוֹן and delete it before the objects sold. In v. 13 e.g. we must read . . . כסף] instead of נתנו עֲזָבוֹן; בכסף; so, too, in v. 13: . . . אדם] נתנו עֲזָבוֹן; contrast STADE, *Akad. Reden und Abhandl.* (Giessen, 1899), p. 132. — P. H.] 10 15
- (14) וַיִּקְרִי, corrupt doublet of following וַיִּקְרִי; or else, scribal addition to preceding סוּסִים. It is found in **ט**, which renders it ἵππεις; but it must here mean *horses*; **ט** omits וַיִּקְרִי, which, however, it is better, with CORN., to retain as natural accompaniment of סוּסִים, and to suppose that it has fallen out of **ט** by scribal error. פרשים, being identical in meaning with סוּסִים, is hardly original. 20
- (15) וַיִּקְרִי; read וַיִּקְרִי, with **ט**, וַיִּקְרִי coming below, v. 20.  
 Instead of **א** סְחָרָה point סְחָרָה.  
 K<sup>2</sup>thib וחובנים; write Q<sup>2</sup>rē חֻבָּנִים. On the word cf. H. LEWY, *Sem. Fremdwörter im Griech.*, pp. 35 f.
- (16) אֲרָם; read, with **ט** (ἀνθράκους) and **א**, אֲרָם, the progression here being from 25 south to north, and Syria coming in v. 18. The details of the products of Edom are doubtful. **ט** omits אֲרָם and בֹּץ, retaining the other textile fabric, וַיִּקְרִי, for which CORN. suggests וַיִּקְרִי (a precious stone), as in 28, 13. After וַיִּקְרִי **ט** inserts ἐκ Θαρσεως = מִתְרַשִּׁישׁ, and for וַיִּקְרִי וַיִּקְרִי writes the proper names καὶ Λαμυθ καὶ Χορχος (**ט** Λαμυθ καὶ Κορχος). HITZIG, regarding the mention 30 of textile stuffs between precious stones as improbable, would omit these three words; CORN. gets rid of them by emendations and omissions. In **א** and **ט** we have two different texts, and our ignorance of the Edomite commerce makes it difficult to decide between them. Possibly **א** presents a mixture of two verses, one (with precious stones) relating to Edom, the other (with stuffs) relating to Syria. 35 Except here, אֲרָם and בֹּץ are not mentioned in the description of the commerce of Tyre, vv. 12-25.
- (17) בְּחִטִּי מִנִּיחָה; **ט** ἐν σίτου πρῶται καὶ μύρω; **א** סִיחָה; **ט** בְּחִטִּי רִחוֹשׁ. The second word may be the name of a product. CORN. בְּחִטִּים וְנִכְאָה *wheat and spicery*, see Gen. 43, 11, an attractive emendation; GRÄTZ בְּחִטִּים וְמוֹר. **א** rice 40 seems to be a guess (or, for רִחוֹשׁ?), **ט** רִחוֹשׁ perhaps *balsam*. As 'מ may be the name of a place [cf. Jud. 11, 33], **א** may be doubtfully retained.  
**א** π. λεγ.; **ט** κασία *cassia*; **א** מִלֵּךְ *millet* [cf. מִלֵּךְ, Mishn. פֶּרֶז]; **ט** קְלוּיָא = Heb. קְלוּיָא *roasted grain*; **א** balsamum. It appears to be here meant as a sort of grain; CORN. emends to וַיִּקְרִי *wax* [cf. HOFMANN, *Phön. Inschriften*, p. 15]. 45
- (18) בְּרִבִּי מִעֲשִׂיךָ **ט**.  
 וַיִּקְרִי וַיִּקְרִי וַיִּקְרִי. **ט** καὶ ἔρια ἐξ Μιλήτου καὶ οἶνον. CORN., after an inscription of Nebuchadnezzar (see SCHRADER, COT 2, 22): *wine of . . . Cinnamon, Hilbun, Aranaban*; [cf. WINCKLER in KB iii, 2, 33, 23 and C. J. BAILL. in PSBA (Feb. 7 '88) p. 217. — P. H.], writes וַיִּקְרִי וַיִּקְרִי, omitting וַיִּקְרִי as repetition of וַיִּקְרִי. This 50 emendation has the advantage of accounting for וַיִּקְרִי וַיִּקְרִי as miswriting of a text-word, and is ingenious and attractive; but see next note. וַיִּקְרִי may signify some color (cf. **א** *coloris optimi*, and Jud. 5, 10), or may be the name of a

- 27 place. [According to WINCKLER, *Mittheil. der Vorderasiat. Gesellschaft* (Berlin, 1896) pp. 203 ff. צמר means perhaps *grapes*; cf. GES.-BUHLER, 709<sup>b</sup>.]
- (19) מן + וין. 6 omits וין, which is corrupt doublet of the following word. *Dan* or *Vedan* (RV) is out of the question, and *Nedan* (EW., SMEND) is introduced in the next verse. But also וין (6 καὶ οἶνον), standing here without connection, is to be regarded as corruption of preceding בִּין; the rendering *Javan* is precluded by the occurrence of that name in v. 13. The order of words in מן has been greatly changed by scribes. 5
- The following מִנְיָן, pointed מִנְיָן (6 ἐξ Ασηλ), must be transposed after נְתַנּוּ (so 6), in order that the Damascus-verse may end with the regular formula נְתַנּוּ בְעֻבְדֹנֶיךָ [cf. above, p. 83, l. 8], the verse-division being made after ג'; v. 19 is thus devoted to Uzal, as v. 18 to Damascus.
- (20) מן בְּגִדֵי חֹפֶשׁ; 6 (supported by 26) μετὰ κτηνῶν ἐκλεκτῶν.
- (22) מן רְכִלִּי. This word is out of keeping with the norm of Ezekiel's sentence throughout the list of countries. It is either a very old scribal repetition (it is found in 6), or the corruption of the name of a place; CORN. writes חֲוִילָה (Gen. 10, 7) which, he thinks, could not well be wanting here. The connection between Ezekiel and Gen. 10 is close; there are, however, many names in that chapter that he does not mention.
- (23) מן רְכִלִּי שָׁבָא, repetition from preceding verse, here meaningless, though 6 found it in its Hebrew text. 20
- מן רְכִלְתֶּךָ. The word can hardly stand alongside of the following חֲמָה רְכִלִּי (which expression is supported by Ezekiel's usage, vv. 13. 17. 21. 22), and the concluding word of the verse. MEZ, *Gesch. d. Stadt Harran*, 1892 (cited by SIEGFR.) writes חֲמָה רְכִלִּי וְכָל מְרִי וְכָל מְרִי, in which וְכָל מְרִי and וְכָל מְרִי 25 (GRÄTZ 'מ' וְכָל) strongly commend themselves. — For כִּנָּה CORN. writes כִּלְנָה.
- (24) מן בְּרִשִׁים; GRÄTZ ברשִׁים. — מן בְּמִרְכָּלְתֶּךָ; read, with CORN., בָּם רְכִלְתֶּךָ, after v. 21; this gives a proper end to the sentence, which in מן is incomplete. [For גְּלוּמִים cf. note on Isaiah 3, 23, *ibid.* p. 82, l. 13. — P. 11.]
- (25) מן מַעֲרֹבָךְ; 6 (πλοῖα) ἔμποροι σου ἐν τῷ πλήθει ἐν τῷ συμμικτῷ σου, in which ἐν τῷ πλήθει, = בְּרִב, is doublet out of preceding רְכִלִּי. Read מַעֲרֹבָךְ; 30
- מן seems to have arisen from the ש of תְּרִישִׁי and corruption of רְכִל into רות. The preposition is after the construction in vv. 17. 22. 24. Α, ἐλειτούργει σοι, = שְׁתַּחֲוֶה, and so CORN., DAVIDSON; but the expression *ships of Tarshish served thee* is not natural. 6 in *ships of the sea they rowed* (שִׁימִין), and *brought thee wares*, 35
- whence SMEND suggests בְּ שָׁרֵי לֶךְ, and GRÄTZ שְׁתַּחֲוֶה. HITZ. שְׁתַּחֲוֶה; SIEGFR. omits 'ש as unintelligible, and CORN. 'מ as gloss.
- (27) מן מַעֲרֹבָךְ (first occurrence), omitted by HITZ., CORN., GRÄTZ (?), as gloss which destroys the symmetry of the sentence. 40
- מן וּבְכָל; omit ב, scribal error.
- (28) מן לִקְוֹל וְעֶקֶת חֲבִלֶיךָ יִרְעָשׁוּ מְגִשְׁוֹת; 6 πρὸς τὴν κραυγὴν τῆς φωνῆς σου οἱ κυβερνήται σου φόβῳ φοβηθήσονται, transposing 'p and 't, transferring suff. from 'n to 'p, and reading some word = φόβῳ in place of מן מְגִשְׁוֹת. The connection supports the general form of מן: the pilots of the sinking ship cry out, their cry shakes the earth (cf. Jer. 49, 21). But מן מְגִשְׁוֹת common land is inappropriate; REUSS, SM. take it as = *coasts*; 3 *classes*; EW. *fleets*; RVM *waves*; CORN., GRÄTZ write מַרְעָשׁ (after 6 φόβῳ), a word that does not elsewhere occur in OT; SIEGFR. omits; REUSS attaches מַרְעָשׁ of v. 27 to v. 28; CORN. writes מַרְעָשׁ for מן וְעֶקֶת, after 26, 15; 31, 16; 32, 10. But these passages and Jer. 49, 21 indicate here a word for *land* or *structure*, possibly הָאֲרָצוֹת or מְגִלִּיךָ, better מַבְצָרֶיךָ, cf. Jer. 5, 17; Josh. 19, 29. 50
- (31) קָרְחָה, not קָרְחָה (HAHN), is the form given in BÄR and GINSBURG. V. 31 is lacking in 6, and is omitted by CORN. as expansion of the preceding verse; the omission in 6 may be scribal oversight.

- 27 (32) אֵל; write עלֵךְ.   
 אֵל, understood by 3 (*carmen lugubre*) as from נָה; 6 ol ulol αὐτῶν. CORN. omits. Write גְּנִיחָם.   
 אֵל (BÄR, GINSB.), not כְּרֵמָה; the word affords no sense, the Versions give nothing better, and CORN.'s emendation כְּרֵמָה *glorious*, commends itself as being graphically deducible from the word in the text and as offering an appropriate contrast to the destruction described in v. 34. D. H. MÜLLER כְּרֵמָה *like a* 5  
 [rock-cliff].
- (33) אֵל, רַבִּים, 6.   
 (34) אֵל נִשְׁבַּרְתָּ בְּיָמֶיךָ; 6 νῦν συνετρίβης ἐν θαλάσῃ. Read עָתָה נִשְׁבַּרְתָּ בְּיָמֶיךָ. Some MSS have the perf. (DE ROSSI). 10  
 בתוכך; read, with CORN., בְּתוֹכְךָ.
- (35) אֵל kal ἔδδακρυσεν τὸ πρόσωπον αὐτῶν (and so 3); 3 *mutaverunt vultus*; CORN. רָעַם, GRÄTZ וָעַם, neither of which suits פָּנִים. The verb רָעַם is unsatisfactory, but nothing better suggests itself. For פָּנִים read פָּנִיָּה.   
 (36) After בְּעָמִים CORN. inserts שְׁמָחוּ, to complete the elegiac rhythm. 15
- 28 (1) WINCKLER (*AT Untersuch.*, pp. 114 f.) holds that c. 28 was not written by Ezekiel, his grounds being that the section vv. 11-19 is a weak imitation of c. 27, that 1-10 (in which Tyre is destroyed by JHVH) is parallel to c. 26 (in which the destroyer is Nebuchadnezzar), and that the reference to Daniel and the חֲרָסִים (v. 3) 20 points to a late post-Exilic date. These considerations do not appear to be decisive. We have here a series of denunciations of Tyre, like those against Egypt in cc. 29-32, with natural resemblances and differences. In v. 3 the reference is to *sages* who might easily belong to the 6th century B.C.
- (2) אֵל, אֲדָנִי, 6. 25  
 (3) אֵל, הָנָה; 6 קָלָה. — K<sup>cl</sup>hūl, see note on 14, 14.   
 אֵל, חֲרָסִים. CORN. חֲרָסִים, on which WINCKLER bases an argument (see above, l. 21): 'ח is a term of P, and might have been used by Ezekiel. Cf. 31, 8.   
 The stem עָמַם has here not the sense *hide* or *deep, obscure*, but = *reach to*, 30  
 [equal].
- (6) אֵל, אֲדָנִי, 6.   
 (8) אֵל וְכָתָב; write וְכָתָב in accordance with Ezekiel's usage in 2 sing. masc.; the ה is probably late scribal addition.   
 (9) אֵל מַחֲלֵלֶךְ; point מַחֲלֵלֶךְ, sing., parallel to הָרָג. 6 omits בִּיד מ', which, however, is here desirable. (10) אֵל, אֲדָנִי, 6. 35
- (12) אֵל חֲרָסִית, unintelligible in אֵל and the Versions. 6 ἀποσφραγισμα δμοιωσεως, and so 3; 6 רָמִי לִמְנָה רְצוּרָתָא, *like a painted vessel*, reading apparently חֲרָסִית (so Rashi, who renders it *painting*). [חֲרָסִית (cf. 43, 10) seems to be = Assyr. *taknitu* 'careful preparation, model' (DEL. HW 338<sup>a</sup>); for חֲרָסִית cf. Hag. 2, 23; Jer. 22, 24; Cant. 8, 6; the expression means *one who is under special care and* 40  
*protection, a special protégé or favorite* (6 ἀποσφραγισμα δμοιωσεως, i. e., *an impression of the same seal*, is practically equivalent to עָשׂוּי בְּצֶלֶם, i. e. *cast in same mold*; cf. note on Gen. 1, 26). The description in the following verse presupposes this metaphor of the *model signet-ring*. חֲרָסִית is Hebrew, not Assyrian; Assyriology can shed no light on this problem (contrast CORNILL and BERTHOLET 45  
*ad loc.*), though we may find same day the corresponding Assyrian term *kunlūk* (or *qunlūq*; DEL. HW 589) *taknīti*. — P. 11.]   
 אֵל, חֲרָסִית, 6, perhaps gloss on the preceding words, after vv. 3, 4.
- (13) In the number of precious stones given in v. 13 the Versions vary (6 12, 3 9, 3 8), and in so uncertain a detail there seems no reason for departing from אֵל. 50  
 BÄR יִשְׁפָּה; GINSB. יִשְׁפָּה, on the authority of the majority of MSS and of the Venice edition of 1524-25.   
 אֵל, יִשְׁפָּה, apparently technical goldsmith's terms, whose meaning has not

- 28 been discovered.  $\Theta$  τοὺς θησαυροὺς σου καὶ τὰς ἀποθήκας σου, and so  $\mathfrak{S}$ ;  $\mathfrak{I}$  *decoris tui et foramina tua*. No satisfactory explanation has yet been proposed.  $\mathfrak{M}$  + כוננו,  $\wedge$   $\Theta$ , an interruption of the sense, apparently the insertion of a scribe who thought a verb necessary to תפיד ונקבך. The כונן פסוק must be placed after כך, so as to read *in the day when thou wert created I placed thee with the Cherub*. Cf. DAVIDSON. 5
- (14)  $\mathfrak{M}$  את; point את, with  $\Theta$  μετδ; the King is not the Cherub, but is under his supervision — a fuller picture than is given in Gen. 2.3. Before כרוב insert the article, with  $\Theta$ , and in accordance with the context.  $\mathfrak{M}$  + ממשח הסוכך,  $\wedge$   $\Theta$ , here meaningless or inappropriate, a gloss or addition to 10 bring this figure into connection with the Cherub of the Temple. הסוכך is taken from 1 K 8,7, and ממשח (which cannot have anything to do with anointing) is probably a corruption of some other term. It does not occur in v. 16.  $\mathfrak{I}$  *exten-* *tus*, perhaps = ממשח, Pu. part. [Cf. also Assy. *mašānu* 'to measure,' Aram. *ܡܡܫܚ* which, according to JENSEN in BROCKELMANN's *Lex. Syr.*, is a Babylonian 15 loan-word, the genuine Aramaic stem being *ܡܠܫ* (with *l* = *ܠ*, *ܠܫ*); cf. *جسمان* and *جثمان*, *ܡܡܫܚ* and *ܡܡܫܚ* &c.; see also *Beitr. z. Assy.* 1, 181, n. 99. *ܡܡܫܚ* might be interpreted to mean *colossus*; cf. *ܡܡܫܚ* *ܡܡܫܚ* &c., and הסוכך is perhaps the *protector*, the *guardian deity* (Assyr. *ilu mušallimu* or *lamassu damqu*); see DEL. HW, p. 381<sup>b</sup> and English Translation of *Ezekiel*, p. 155, l. 6. — P. H.] Cf. also 20 GUNKEL, *Chaos*, p. 148, and A. LOISY, *Revue d'hist. et de lit. rel.*, 1896, pp. 233 ff.  $\mathfrak{M}$  ונתת; omit ו, and connect the verb with preceding את הכרוב.  $\mathfrak{M}$  + היתה. Either this word or התהלכה must fall out, the two saying the same thing. The 'הר קדש אל' is natural complement to נתת את הכרוב.  $\Theta$  has ἐγενή- 25 θης in both places. The presence of הית in  $\mathfrak{M}$  is more easily accounted for, as scribal insertion or as doublet from preceding אלהים.
- (15)  $\mathfrak{M}$  ברךך;  $\Theta$  ἐν ταῖς ἡμέραις σου, perhaps by dittography of the Greek scribe from following ἡμέρας. CORN. omits.
- (16)  $\mathfrak{M}$  קלו; read מלך.  $\Theta$  ἐπλησας = מלא, adopted by CORN., SIEGFR., GRÄTZ. This may be the right reading, or the final n may have been added by a scribe from 30 following תוך.  $\mathfrak{M}$  ואללך;  $\Theta$  ἐτραυματίσθης = ואללך.  $\mathfrak{M}$  כרוב; write הכרוב, with  $\Theta$ . —  $\mathfrak{M}$  + הסוכך; see v. 14.
- (17)  $\mathfrak{M}$  שח; GRÄTZ שח. After שח  $\Theta$  inserts διὰ πλῆθος ἀμαρτιῶν σου, which CORN. adopts, omitting 35 the same expression from the beginning of v. 18, where also it is found in  $\Theta$ . The position of the words in  $\mathfrak{M}$  is not unsuitable.
- (18)  $\mathfrak{M}$  אללך;  $\Theta$  ἐβεβήλωσα. —  $\mathfrak{M}$  שחך; the connection requires שחך.
- (19) [ $\mathfrak{M}$  שחך,  $\Theta$  στενάζουσιν, miswritten for στυγνάζουσιν (so  $\Theta$  AMr); see note on 40 Is. 46,8. — P. H.]
- (22)  $\mathfrak{M}$  ארני,  $\wedge$   $\Theta$ .  $\mathfrak{M}$  ידעו;  $\Theta$  γνῶση; in vv. 23.24 both  $\mathfrak{M}$  and  $\Theta$  have 3 pers. plur.
- (23)  $\mathfrak{M}$  בהי בה,  $\wedge$   $\Theta$ , possibly insertion of the Hebrew scribe, more probably omission of the Greek scribe by *homoteleuton*.  $\Theta$  had כך instead of  $\mathfrak{M}$  בה, and the 2 pers. pron. throughout the section, vv. 22.23; this is easier for us, but the 45 change of pronoun is frequent in Hebrew, and  $\Theta$  probably here writes freely in  $\mathfrak{M}$  ונפלל; read ונפל. [Greek style.
- (24)  $\mathfrak{M}$  מלאיר; GRÄTZ מלאיר. —  $\mathfrak{M}$  ארני,  $\wedge$   $\Theta$ .
- (26) At the end of the verse  $\Theta$  adds καὶ ὁ θεὸς τῶν πατέρων αὐτῶν. 50  $\mathfrak{M}$  מלאיר; GINSBURG מלאיר.
- 29 (1)  $\mathfrak{M}$  gives 10<sup>th</sup> year, 10<sup>th</sup> month, 12<sup>th</sup> day;  $\Theta$  12<sup>th</sup> year, 10<sup>th</sup> month, 1<sup>st</sup> day. The dates in 30,20; 31,1 make  $\mathfrak{M}$  more probable.





- 30 connection suggests כול [incorrect *scriptio plena* for כל; cf. Jer. 33,8 כתיב]; 6 has Αβυες, which may be for לוב here or for preceding מוט; we may read כל, and change לור to לוב (so S). — After Jer. 25,20 (in which מלשמים follows on ערב) the unintelligible 6 ארץ הברית 6 and בני ארץ הברית (25,16), with CORN., SIEGFR.; the ארץ ב' may be gloss. 5
- At the end of the verse 6 has εν αὐτῇ, = בה, as 6 (and 6) in v. 6, a natural insertion or omission.
- (6) 6 ארץ יהוה 6, כה ארץ יהוה 6, looks like a scribe's formula inserted to mark the beginning of a paragraph; yet cf. the equally difficult v. 10, where 6 has the formula. CORN. omits, with 6, and inserts the כה of 6 (v. 5) at beginning of this verse. 10
- 6 ארץ 6.
- (9) 6 מלכני 6, omitted by CORN. — For the following 6 מלכני 6 has σπεύδοντες = רצים or מצים; the latter was read by some Greek codd. (εσπεύδοντες), and is adopted by CORNILL. מל might be omitted as doublet of the preceding word, מלכים, and the reading *swift messengers* (מלכים אצים) is simple and satisfactory (cf. 15 Is. 18,2, מל' קלים). On the other hand, the text of 6 is good (messengers sent by מל, and ships, as in Is. 18,2), and from it that of 6 may be derived without difficulty; 6 may be retained as the harder.
- 6 מלכני 6, syntactically not easy, but its absence is more easily accounted for than its presence, and see Jud. 8,11. 20
- מלכני 6, כיום מצרים; read כיום מ', with 6 and BÄR and GINSBURG.
- (11) 6 ארץ 6, perhaps fallen out by similarity to preceding word. 6 wrongly connects הוא ועמו with preceding יד.
- (12) 6 ומלכני את הארץ ביד רעים 6, a clause parallel to the following; whether insertion or omission is doubtful. 25
- (13) 6 והמלכני גלולים 6, to be omitted; Ezekiel has in mind throughout the chapter the political relations only.
- 6 מלכני 6; read מלכני 6.
- 6 מלכני 6; read מלכני 6. 6 καὶ ἀρχοντας Μέμψεως ἐκ τῆς Αἰγύπτου καὶ οὐκ ἔσονται ἔτι, omitting the rest of the verse, from which (Μέμψεως being corrupt repetition) we have מלכני 6; between this and 6 there is little ground of choice. 30
- (14) 6 ארץ 6; את פתרום 6; and CORNILL מ' ארץ.
- (15) 6 נא; read נה, with 6, נה being mentioned in the preceding verse. GRÄTZ מנא 35
- Jer. 46,25; cf. Nah. 3,8.
- (16) 6 סין 6; read סין or סין, which the geographical relations favor.
- 6 ונה צרי יומם 6. RV, and Noph shall have adversaries (AV, distresses) in the daytime, doubtful in translation and sense. 6 καὶ διαχυθήσεται ὕδατα = מים, favored by SMEND, but not natural. The connection suggests the storming of a city, and CORN.'s emendation commends itself: ונפרצו חמתיק its walls (shall be) 40 broken through. REUSS, seine Mauern (sollen) durchbrochen (werden). SIEGFR. omits.
- (17) 6 והנה בשבי תלכנה 6 and they (the cities) shall go into captivity; 6 αὐτὰναι, in contrast with preceding בתורי; but the meaning is given in v. 18, ובנותיה ב' תל', in which ב' refers to cities. 45
- (18) 6 מוטות 6; better sing. מטה sceptre.
- (21) 6 לחבשה 6, perhaps repetition from preceding לחבשה, or gloss on לשום חבול; yet this last is repetition of first חבשה, and an additional repetition does not seem out of place in this excited utterance.
- (22) 6 אל 6; read על. 50
- אל 6. These words are a scribal insertion intended to harmonize the sing. ורע of v. 21 with the plur. ורעת of v. 22; it is explained that not only the already broken arm (v. 21) but also the sound one is to be broken. The

- 30 affirmation of v. 21 is, however, identical with that of vv. 22.26; the two paragraphs, independent predictions, declare the ruin of Egypt. The verb in v. 21, **שכרתי**, is to be taken as general assertion, and as expressing the same fact as the future **ושכרתי** in v. 22. **Ⲫⲗⲁⲑ** have two adjectives, the second being variously rendered, no rendering except that of **ⲪⲁⲐ** (**συντριβομένους**) representing **ⲗ**; **Ⲫ** omits the second.
- (23) V. 23 of **ⲗ** is omitted by CORN. as being identical with 26<sup>a</sup>, and here interrupting the parallelism of vv. 22 and 24. It appears, however, to occupy the same position in the subsection 22-24 as 26<sup>a</sup> in the subsection 25.26. It is found in all the Versions. 10
- (24) **ⲗ** **ושכרתי את ורעות פרעה ונאק נאקוה ללל לקניו**; **Ⲫ** **καὶ ἐπιδείξει αὐτὴν ἐπ' Αἴγυπτον καὶ προνομεύσει τὴν προνομήν αὐτῆς καὶ σκυλεύσει τὰ σκύλα αὐτῆς**. We seem to have here not two recensions of one original text, but two texts, both of which have claims to acceptance: **Ⲫ** has the standing expression, **ⲗ** is more picturesque. Possibly, however, **ⲗ** and **Ⲫ** give each a part of a longer original. In regard to the **ἐπιδείξει αὐτὴν** it is to be observed that the expression (Hif. of **בוא** with **חרב**) occurs in Ezekiel only of JHVH, and we should, therefore, in any case expect the 1. pers. here. 15
- (25) **ⲗ** **אל**; read **על**. 20
- 31 (3) **ⲗ** + **אשור**, an old gloss, found in **Ⲫ**; made by a scribe who saw here an allusion to Assyria. J. D. MICH., EW., SMEND, ORELLI read **ⲗ** **ⲁⲥⲱⲣ** and take it as in construct relation with following **ⲁⲣ**; but this is syntactically hard. REUSS suggests **ⲗ** **ⲁⲥⲱⲣ**, with **ⲁⲣ** as gloss; CORN. reads **ⲗ** **ⲁⲥⲱⲣ**, and changes **ⲁⲣ** to **ⲁⲣⲓⲣ**. But as **Ⲫ** renders **ⲁⲣ** in 27, 5 by **κυπρίσσοις**, and has the same word here, it is simpler 25 to omit **ⲁⲥⲱⲣ**. It is omitted by SIEGFR. Cf. note on 27, 6.
- ⲗ** **ⲙⲉⲗⲥ ⲙⲉⲗⲥ**, **Ⲫ** **ⲙⲉⲗⲥ**, and a shady forest, an improbable description of a tree; the Versions, except **Ⲫ**, take it freely as = *with thick foliage*. GRÄTZ changes **ⲙ** to **ⲕ**, but this also gives an improbable comparison. The context suggests adj. + noun. The expression appears to be a gloss. [Cf. WELLH. on **ψ** 72, 16.] 30
- (4) **ⲗ** **ⲙⲉⲗⲥ**, **Ⲫ** **ⲙⲉⲗⲥ**; read **ⲙⲉⲗⲥ**, causative, as in parallel **ⲗ** **ⲙⲉⲗⲥ**. **ⲗ** **ⲙⲉⲗⲥ**; read **ⲙⲉⲗⲥ**, to agree with the context, the reference being to **ⲁⲣ**. **ⲗ** **ⲙⲉⲗⲥ**. The **ⲙⲉⲗⲥ** is to be omitted as inappropriate; the canals carry water to the soil, not to the other trees, which do not here come into consideration. The word was introduced from the expression in the next verse. It seems 35 better also to write **ⲙⲉⲗⲥ** instead of **ⲙⲉⲗⲥ**, in which the article probably comes from **ⲙⲉⲗⲥ** in v. 5; the suffix is needed here as in **ⲙⲉⲗⲥ**.
- (5) For **ⲙⲉⲗⲥ** write **ⲙⲉⲗⲥ**; the Aramaizing form in **ⲙ** is probably due to a scribe. **ⲗ** **ⲙⲉⲗⲥ**, perhaps scribal doublet. V. 5 should end with **ⲙⲉⲗⲥ**; see next note. 40
- (6) **ⲗ** **ⲙⲉⲗⲥ**. The preceding word, pointed in **ⲗ** **ⲙⲉⲗⲥ**, *when it shot them* (the branches) *forth*, is here forced and unnatural, though the verb is properly employed in 17, 6. The two terms, **ⲙⲉⲗⲥ** and **ⲙⲉⲗⲥ** (only one of which is given in **Ⲫ**) appear to be parallel, one an explanation of the other. HITZ. (and so apparently REUSS) omits **ⲙⲉⲗⲥ**; but CORN. pertinently observes that the commoner 45 word (here **ⲙⲉⲗⲥ**) is more likely to be the gloss, and it seems better, with him, to omit **ⲙⲉⲗⲥ**, and point **ⲙⲉⲗⲥ**, taking **ⲙⲉⲗⲥ** as in Cant. 4, 13 (cf. Is. 16, 8).
- ⲗ** **ⲙⲉⲗⲥ**; **Ⲫ** **ⲙⲉⲗⲥ** **ⲙⲉⲗⲥ**; **Ⲫ** *coetus gentium plurimarum*. The self-contradictory combination of **ⲙⲉⲗⲥ** and **ⲙⲉⲗⲥ** (= *many*, not *great*, as in RV) is found only here and in **ψ** 89, 51, and in the latter passage the text is corrupt (see notes 50 of CHEYNE and WELLH.). Read, with **Ⲫ** and GRÄTZ, **ⲙⲉⲗⲥ** (cf. the gloss in 32, 3, and Is. 17, 12), notwithstanding the suggestion of **ⲙⲉⲗⲥ** from the context. REUSS omits **ⲙⲉⲗⲥ**.

- 31 (7)  $\text{אל}$  is better written  $\text{על}$ , which is the word for *beside*, cf. 17,5.8; a similar correction should probably be made in Is. 11,5; Jer. 41,12, *al*.
- (8)  $\text{כפראתיו}$ , copyist's error for  $\text{כפארתיו}$ , as in v. 5.
- (9)  $\text{אל} + \text{יפה עשיתיו}$ ,  $\text{יפה}$ ,  $\text{ע}$ , insertion of a scribe to introduce reference to divine agency, inappropriate in this purely descriptive piece. 5
- (10)  $\text{אל}$ ,  $\text{ארגי}$ ,  $\text{ע}$ . —  $\text{נבהת}$ ; write 3 pers.  $\text{נבה}$ , to accord with the context.  $\text{אל}$   $\text{וְרָם לִכְבוֹ}$ ;  $\text{ע}$   $\text{καὶ ἐλδον}$ ; CORN.  $\text{וירא}$ . But the whole expression  $\text{וְרָם לִכְבוֹ}$  must be omitted as gloss; the  $\text{ל}$  mars the well-maintained allegory.
- (11)  $\text{אל} + \text{עשו יעשה לוֹ כרשעו נרשתיהו}$ , in which neither  $\text{רש}$  nor  $\text{נר}$  is appropriate for a tree; though found in the Versions (except  $\text{ע}$ ), it must be regarded as a gloss 10 (like the paraphrase of  $\text{ע}$ ) pointing to the King of Egypt.  $\text{ע}$   $\text{καὶ ἐποίησε τὴν ἀπώλειαν αὐτοῦ}$ , the Heb. of which is uncertain (only  $\text{נר}$  is omitted). CORN.  $\text{ויעל עליו בנרון}$  *he went up against it with an a.v.* SIEGFR. omits.
- (12)  $\text{אל}$ ; read  $\text{על}$ . —  $\text{פראתיו}$ , copyist's error for  $\text{פארתיו}$ , as in v. 8. 15  
 $\text{וירדו מצלו}$ . For the verb HITZ. writes  $\text{וירדו}$ , CORN.  $\text{ויתרדו}$ , GRÄTZ  $\text{ויתרדו}$ , but a change of text seems hardly necessary.  
 $\text{אל} + \text{ויפשוהו}$  (second occurrence), an old gloss, found in  $\text{ע}$ , but an inappropriate remark and an interruption of the sense, due to the same feeling that prompted the insertion in v. 11, or repetition of same word above.  $\text{ע}$   $\text{καὶ ἠδδφισαν αὐτόν}$ ; CORN.  $\text{ויפשו}$  *and were dismayed*. 20
- (13)  $\text{אל}$ , for  $\text{על}$ . —  $\text{פראתיו}$ , copyist's error for  $\text{פארתיו}$ , as in vv. 8.12.
- (14)  $\text{אל} + \text{ולא יעמדו אליהם בנבקהם}$ . These words (found in  $\text{ע}$ ) appear to be a gloss, perhaps after 10<sup>b</sup>; the sentence becomes symmetrical by their omission. CORN. (with  $\text{ב}$ ) omits  $\text{אליהם}$  and (with  $\text{ע}$ ) the following  $\text{כי}$ , and thus also gains symmetry. But in vv. 3.5.10 only two points are given in the description of the tree, that 25 it is *exalted in stature*, and that its *top is in the clouds*; even when the suspicious  $\text{אלי}$  is omitted,  $\text{יעמדו}$  still seems out of place.
- (15)  $\text{אל} + \text{כפתי}$ ,  $\text{ע}$ , interruptive explanatory gloss. —  $\text{עלפה}$ ; point as Pual,  $\text{עלפה}$ .
- (16)  $\text{אל}$   $\text{וינחמו}$ ; GRÄTZ  $\text{וינחמו}$ .  
 $\text{אל} + \text{תחתית}$ ,  $\text{ע}$ ; the reference is to the rival earthly kingdoms, as in v. 9. 30  
 $\text{אל}$   $\text{וטוב}$ ,  $\text{ע}$ , which read  $\text{ו}$  before  $\text{מקחר}$ ; the plus of  $\text{אל}$  may be gloss.
- (17)  $\text{אל}$  is better read  $\text{אח}$ ;  $\text{ע}$   $\text{ἐν}$ .  
 $\text{אל}$   $\text{וירעו}$  here gives no satisfactory sense, whether as *arm*, *might* (SMEND, REUSS), or *seed* = *underwood* (CORN.) or *aftergrowth* (ORFELD). Read  $\text{עוריו}$  (so also GRÄTZ), as in 30,8; 32,21. DAVIDSON, *arm* = *helpers*. 35  
The following  $\text{ישבו}$  of  $\text{אל}$  is better written  $\text{ישבי}$ , with  $\text{ע}$   $\text{οἱ κατοικοῦντες}$ .  
 $\text{אל}$   $\text{בתוך נזים}$ ;  $\text{ע}$   $\text{ἐν μέσῳ τῆς ζωῆς αὐτῶν ἀπώλοντο}$  =  $\text{אבדו חיהם אבדו}$ . The  $\text{ח}$  is here improbable; the verb is appropriate, and we may insert  $\text{יאבדו}$ . The preceding  $\text{ירדו}$  is to be pointed as impf.
- (18) Instead of  $\text{אל מי נפית}$  CORN. writes  $\text{נפית איך}$  *how hast thou perished!*  $\text{אל}$  is supported by 31,2, and by  $\text{ע}$  here; yet one expects a reflexive form, as in  $\text{ע}$  31,2. 40  
 $\text{אל} + \text{נקה}$ ,  $\text{ע}$ , unintelligible, probably copyist's repetition from following  $\text{בקבור}$ , or perhaps for  $\text{אתה}$ .  
 $\text{אל}$   $\text{בבבור ובגורל בעצי ערן}$ ,  $\text{ע}$ , perhaps omitted in  $\text{ע}$  by *homoteleuton*, though 45 possibly a gloss of the Hebrew scribe. GRÄTZ omits  $\text{את עצי ערן}$  as dittogram.  
 $\text{אל}$   $\text{והנדרת}$ ;  $\text{ע}$   $\text{κατάβηθαι καὶ καταβιβάζεσθαι}$ . The  $\text{רדה}$ , read by  $\text{ע}$ , may be the source of  $\text{אל}$   $\text{ככה}$ ; see 32,19.  
 $\text{אל}$   $\text{המונו}$ ;  $\text{ע}$   $\text{οὕτως}$ . —  $\text{אל}$   $\text{Κῆθιβ}$   $\text{המונה}$ ; Q<sup>c</sup>  $\text{ῥέ}$ .
- 50
- 32 (1)  $\text{אל}$   $\text{בשתי עשרה}$ ; read  $\text{בעשתי עשרה}$ , with  $\text{S}$ , which accords with the order of 30,20 and 31,1.
- (2)  $\text{אל}$   $\text{כפיר נזים}$  (*O lion of the nations, thou art undone*) (REUSS, ORFELD, SIEGFR.)



32

is contrary to the opening words of the *qînûhs* in 31,2.18, and does not do justice to the contrast suggested by following **וְאַתָּה כְּתִנִּין**. It is less difficult to take the words as expressing a comparison (so the Versions) and read **אֵל כִּי נִי** **אֵל** may have fallen out by reason of preceding **אֵליו**, and **נ** have been inserted from preceding **נ**: *thou art like a lion &c., but thou art &c.*, the first clause being sarcastic; but the connection suggests a reflexive form (Hithp. **הִתְחַיֵּית**), the **נ** being easy miswriting for **ה**. CORN. **נִי** **אֵל** **כִּי** **נִי** *a lion of the nations* (Nebuchadnezzar; cf. 31,12) *is upon thee! how art thou undone!* This helps the halting rhythm, but the allusion to N. is not natural here. GUNKEL, *l. c.*, *thou wert like a lion-whelp* (**כִּי** **נִי**); but **נִי** **כִּי** is not a possible expression. BER-THOLME reads **אֵל** **לִךְ** **פָּרַעַה** **מִה** **וְנִי**.

**וְאַתָּה**, introducing a contrasted comparison; **וְ**, not so well, attaches **אֵל** to preceding clause, and puts the **ו** before **כְּתִנִּין**.

**וְ** **בְנִיְהוֹתָיִךְ**; read, with EW., **בְּנִיְהוֹתָיִךְ**; see Job 41,12. GUNKEL, *Chaos* 72 retains **וְ**, seeing here an allusion to the mythical *dragon* = *sea*. For further proposed emendations of v. 2, see CORNILL.

(3) **וְ** **אֲדִנִּי**, **וְ**.

**וְ** **בְּקֶהֱל עַמִּים רַבִּים** + **וְ**, an interpreting gloss (see note on 31,6). **וְ**, omitting **בְּקֶהֱל**, **δίκτυα λαῶν πολλῶν**, but this also introduces alien matter.

**וְ** **וְהַעֲלִיתִךְ**; read, after **וְ**, **וְהַעֲלִיתִךְ**; the verb was made plur. in **וְ** to agree with **עַמִּים**.

(4) **וְ** **עַל** **פְּנֵי** **הַשָּׂדֶה** **אֲמִלְךָ**, **וְ**, which here, by copyist's error, introduces an expression from v. 6. The phrase of **וְ** is omitted by CORN. as destroying the rhythm; it seems, however, to be an allowable parallelism.

**וְ** **חַיִּית כָּל** **הָאָרֶץ**, an unexampled order of words. **וְ** had **כָּל** before **חַיִּית** also. It is better to transpose **חַיִּית** and **כָּל**; cf. 34,28.

(5) **וְ** **רְמוֹתָךְ** *height* here gives no sense; **Σ** (and perhaps **Σ**) **רְמוֹתָךְ** *thy putrescence, thy corpse*; **SH** *worm*; **וְ** **αἵματος** (probably a guess); **Σ** *sanie tua*. Read **רְמוֹתָךְ**, or better sing. **רְמוֹתָךְ**, which affords a good parallel to **בְּשָׂרְךָ**. GRÄTZ, **רְמוֹתָךְ**. CORN. rejects v. 5 as inept since the beast is devoured in the preceding verse; 30 but such rhetorical cumulation is permissible.

(6) **וְ** **מִן** **הַיָּם** **אֵל** **הַיָּם**. The **מִן** is gloss explanatory of the unusual **מִן** *thy outflow*, and **אֵל** **הַיָּם**, here out of place, is copyist's insertion from preceding verse.

(9) **וְ** **שְׂבִיךָ**; **וְ** **αἰχμαλωσίαν σου**, whence CORN. and STADE **שְׂבִיךָ**. To this emendation, in itself attractive, there are serious objections: it is not captivity but 35 destruction with which the chapter is dealing; the effect is to terrify the peoples (HITZ.); the expression *bring thy captives among the nations* is unexampled and improbable (Num. 31,12 is different); and the parallel v. 10 calls for a reference to destruction here (DAVIDSON pertinently compares *when I brandish my sword*). It is better to retain **שְׂבִיךָ**, and as to **הִבִּיא**, either to take it in the sense of spread- 40 ing news (so HITZ., REUSS; but this is hard), or change it against all the Versions, to **הִגִּיד** or **הִשְׁמִיעַ**. It seems better to read **בְּהִגִּיד**, which in the old-Hebrew script is nearly identical with **בְּהִבִּיא**. SIEGFR. retains **וְ**, rendering *ruins, wreck*, a doubtful sense.

**וְ** **עַל**; read **אֵל**.

45

(10.11) **וְ** **בְּעוֹפֵי**; GRÄTZ **בְּעוֹפֵי**. — **וְ** **אֲדִנִּי**, **וְ**.

(13) BUNDE finds the rhythm of v. 13 faulty, and CORN., to secure symmetry, omits **אֵרֶם** and **בְּהֵמָה**, and, to avoid repetition, changes the second **תְּלַחֶם** to **תְּרַפֶּשֶׂם**, as in v. 2. It is doubtful whether rhythmical perfection should be insisted on in such a discourse.

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(14) **וְ** **אֲשַׁקֶּע**; **וְ** **ἡσυχάσει**, = **אֲשַׁקֶּע**. — **וְ** **אֲדִנִּי**, **וְ**.

(15) **וְ** **בְּהִנִּי**; **וְ** **ὅταν διασπερῶ**, and CORN. **בְּהִנִּי**, which he connects with the emendation **שְׂבִי** of v. 9.

- 32 (16) **א** וקוננוה; **ס** reads 2 pers. sing. (referring to the Prophet), and inserts ו before following בנות. The reference to the Prophet seems less likely than the indefinite 3 pers. plur. Some Heb. codd. have 3 plur. imperf.
- (17) The month has fallen out in **א**, but is given in **ס**; after שנה insert בראשון (cf. v. 1).
- (18) **א** הָמֶן; **ס** ἡμῶν. CORN. writes פֶּרַעַה מֶלֶךְ, on the ground that the King is the person addressed in the following description; the Prophet, however, does not distinguish between King and people.  
**א** אותה; read, with HITZIG, אִתָּה. GRÄTZ, עֵתָה בִּינֹת נָרִים.
- (19) In vv. 19-25 **א** and **ס** differ both in wording and in order, and neither offers a satisfactory text. Especially in vv. 19-22 the emendations of **א** must be largely conjectural; see HITZ., EW., SMEND, CORN., SIEGFR., and BERTHOLOFF. V. 19, with the first three words of v. 20, is placed by **ס** in v. 21, after נְבוֹרִים (a brief phrase being interposed), and constitutes the address of the warriors to the King; **ס** omits 21<sup>b</sup>, which is the address in **א**, and is nearly identical with 19.20<sup>a</sup> of **א**. **ס** is simpler, but the repetition of **א** is in keeping with the style of the section. [For vv. 19ff. compare the description of Hades in a fragment of the Babylonian Nimrod Epic (ed. HAUPT, pp. 17.19); see *Beitr. z. Assyriol.* 1, 318f.; A. JEREMIAS, *Isduhar-Nimrod* (Leipzig, 1891) p. 43; GEO. SMITH, *Chaldean Account of Genesis* ed. SAYCE (London, 1880) p. 237 (German edition, p. 197) and cf. English Translation of *Ezekiel*, p. 165, l. 7. — P. H.]
- (20) **א** יָפְלוּ חֶרֶב נִקְנָה + **א**. The second and third of these words, wanting in **ס**, are to be omitted as affording no sense, and the omission of the first helps to introduce order. V. 20 of **א** stands thus in **ס**: ἐν μέσῳ μαχαίρας τραυματῶν (read τραυματῶν μαχαίρας) πεσσοῦνται μετ' αὐτοῦ καὶ ἀποθνήσκουσι πάντα ἡ ἰσχυρὰ 25 αὐτοῦ = כל המונו ויפלו אתו ושכב כל המונו. In accordance with this the unintelligible מְשָׁכְנו of **א** may be changed to שכב. Further, in v. 20, to preserve the form of address, אותה must be changed to אִתָּה, and המונה to המוניה. Verses 19. 20 are thus retained as address of the Prophet, as in 31, 18; 32, 2.
- (21) The abrupt transition of **א** from 2 pers. to 3 pers. makes a difficulty, and **ס** similarly passes from 3 pers. to 2 pers.  
**א** קְחוּ שִׂיחַ שֶׁאֵל אֶת עֹרֵי **א**; **ס** ἐν βδθαι βδθου γίγναι, = בִּינְכְתִי בֹר הִיא, as in v. 23. The texts are wholly different, and both are hard; **א**'s combination of Egypt and its helpers is, however, in accordance with Ezekiel's usage (see 30, 8; 31, 17). The verbs in 21<sup>b</sup> must be made imperatives, and the form made parallel to 19<sup>b</sup>. 20<sup>a</sup>. Instead of יִרְדּוּ שִׁכְבוּ write יִרְדּוּ שִׁכְבוּ. Insert אֶת before הערלים, and בתוך before חללי.
- (22) The same order should be observed, as far as possible, in the descriptions of the various nations. Instead of סְבִיבוֹתַי קְבִירוֹתֵי read סְבִיבוֹת קְבִירוֹת, as in 24<sup>a</sup> of **א** and in 22 of **ס**.  
**א** הַנְּפִלִים; read נְפִלִים, but the word is suspicious, cutting in two a familiar expression, and ought perhaps to be omitted.
- (23) **א** ויהי קהלה סְבִיבוֹת קְבִירוֹתָה כָּלֵם חֲלָלִים נְפִלִים בְּחֶרֶב + **א**, copyist's repetition out of v. 22.  
**א** חֲמִית **א**; read חֲתִיתָם, as in v. 26.
- (24) **א** הַנְּפִלִים; read נְפִלִים, as in 22.
- (25) Of v. 25 **ס** has only the two words near the end: בתוך חללים. The verse consists of repetitions out of the preceding description, and even the words found in **ס** are better omitted, after the norm of v. 30 (at end).
- (26) **א** סְבִיבוֹתַי קְבִירוֹתֵיהָ **א**; read סְבִיבוֹת קְבִירוֹת, as in v. 22.  
**א** מְחַלְלֵי **א**; read חֲלָלֵי, as throughout the section. The מ is copyist's repetition from preceding word.
- (27) **א** וְלֹא יִשְׁכְּבוּ **א**; **ס** ἐκκοιμήσαν (and so S). The negative is better retained with HITZ., SMEND, CORN., SIEGFR., SKINNER (*Expos. Bible*), the verse apparently

- 32 contrasting the burial of Meshech-Tubal with that of the warriors of the olden time. Of these, as of the others, it is said that they were a terror while they were alive, but the difference is that the *gibborim* are buried in their armor. מַעֲרִלִּים; ὁ ἀπ' αὐῶνος. Read מַעֲרִלִּים (HITZ.).  
Instead of נַפְלִים CORN. writes גַּפְלִים, and refers to Gen. 6,4 — a possible but unnecessary emendation. On נַפְלִים cf. SCHWALLY, ZA '98, pp. 142 ff.  
For מַעֲרִלִּים CORN. writes צִנֹּתָם *their shield* (SIEGFR. plur.), completing the warrior's outfit, and getting rid of the *iniquity*; the latter term is hardly possible, and CORN.'s emendation is appropriate; write plur., to correspond with רַאשֵׁיהֶם. HITZ. עֲרוֹתָם (cf. 37,6.8). 10
- (28) מַעֲרִלִּים; read, with HITZ., CORN., after שׁ, מַעֲרִלִּים (see v. 29).  
מַעֲרִלִּים, ὁ, found in ὁ and (sub asterisco) in ὁ; probably corrupt doublet of following תַּשְׁכֵּב. GRÄTZ תַּשְׁכֵּב, which gives a good sense, but this verb does not occur elsewhere in the paragraph.  
This verse, with its 2. pers. sing., corresponds to v. 19, and forms a natural ending to the discourse. In the next two verses the style of address is different from that of vv. 22-27, and vv. 31.32 form a second ending (with 3. pers. sing.) to the discourse. We must either take v. 28 as an interpolation, or regard vv. 29-32 as a paragraph added by the Prophet or by a scribe. Cf. BERTHOLET and English Translation of *Ezekiel*, p. 166, l. 8. 15
- (29) ὁ appears not to have read מַלְכִּיהָ, but its text is here in disorder; it omits אֲדָמָה (in place of which stands ἡ δούλησάν), and for אֲשֶׁר apparently had אֲשֶׁר; there is no obvious reason for mentioning both מַלְכִּיהָ and אֲשֶׁר, the two terms being synonymous in Ezekiel (HITZ. refers to מ' and אֲדָמָה used of Edom in Gen. 36,31.40), but it is not clear that מ' should be deleted. 20
- (30) מַעֲרִלִּים; read, after v. 27, בַּחֲתִית מַעֲרִלִּים. ὁ σὺν τῷ φόβῳ αὐτῶν καὶ τῇ ἰσχύϊ αὐτῶν. — BĀR צִיִּנִי; GINSBURG צִיִּנִי.  
מַעֲרִלִּים, ὁ, meaningless for the text, a gloss of uncertain origin.  
Before מַעֲרִלִּים insert אֶת (or בְּתוֹךְ), as in 28. The prep. seems preferable after תַּשְׁכֵּב [cf. DRIVER's note on Lev. 15,18]; in the preceding vv. it is omitted after יָרָד. 25  
Though the usage is not clear, here (v. 30) אֶת before מַעֲרִלִּים should probably be omitted, with ὁ.  
On the etymology of נָסִיךְ (Assyr. *nasāku* 'to appoint') cf. DELITZSCH, HW 472, and WEINER, ZA '98, p. 17.
- (31) מַעֲרִלִּים; ὁ βασιλεὺς Παρᾶω. 35  
מַעֲרִלִּים, ὁ, a gloss or copyist's repetition from v. 32. More exactly, ὁ read חֵל for the הַמֶּן of מַעֲרִלִּים, and probably הַמֶּן should be read for the חֵל in מַעֲרִלִּים; the repetition would then be exact. Read חֵל, with ὁ, for מַעֲרִלִּים.
- (32) מַעֲרִלִּים; read נָתַן, according to the norm of the chapter, and retain K<sup>th</sup>lb תַּחֲתִי (Q<sup>re</sup> תַּחֲתִי). The 1 pers. was probably written in order to introduce divine agency. — מַעֲרִלִּים K<sup>th</sup>lb תַּחֲתִי; read Q<sup>re</sup> תַּחֲתִי. 40



- 33 (5) מַעֲרִלִּים; read הַמֶּן, with WEILH. (in SMEND), as in v. 3, the מַעֲרִלִּים manifestly referring to the watchman. 45
- (8) מַעֲרִלִּים (first occurrence), ὁ, probably copyist's repetition, ὁ 3,18; the following מַעֲרִלִּים (after הַמֶּן) also is better omitted as gloss; see note on 3,18.
- (11) מַעֲרִלִּים and הַמֶּן, ὁ.
- (12) מַעֲרִלִּים, ὁ, perhaps scribal insertion, but not out of place. 50  
The concluding clause of v. 12 is in disorder. מַעֲרִלִּים בְּיָמֵי תַּחֲתִי, which is not parallel in form to the preceding clause, and furnishes no antecedent for בְּיָמֵי. ὁ omits בְּיָמֵי and the two following words; *et justus non poterit*

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- 34 (6)  $\mathfrak{M} + \text{צאני}$  (second occurrence),  $\wedge$   $\mathfrak{S}$ , insertion of subject, or gloss.  
 (8)  $\mathfrak{M}$   $\text{רעי}$ ; read, with  $\mathfrak{S}$ ,  $\text{הָרָעִים}$ ;  $\text{JHVH}$  nowhere else calls the evil rulers *my shepherds*.  
 [ $\mathfrak{M}$   $\text{רעי}$  may have been abbreviation for  $\text{רָעִים}$ ; cf. note on Is. 38,12. — P. 11.]  
 CORN. omits  $\text{צאני את דרשו רעי}$  as an improbable redundancy.  
 (9)  $\mathfrak{M}$   $\text{שמעו דבר יהוה}$ ,  $\wedge$   $\mathfrak{S}$ , not indispensable, but appropriate; scribal plus or minus. 5  
 (10)  $\mathfrak{M}$   $\text{אל}$ ; write  $\text{על}$ .  
 $\mathfrak{M}$   $\text{צאן}$ ; write, with  $\mathfrak{S}$ ,  $\text{צאני}$ ; the  $\text{י}$  has fallen out of  $\mathfrak{M}$  through following  $\text{ו}$ .  
 (11)  $\mathfrak{M}$   $\text{אדני}$ ,  $\wedge$   $\mathfrak{S}$ .  
 For  $\mathfrak{M}$   $\text{אני ודרשתי}$   $\mathfrak{S}$  has  $\text{ἰδοὺ ἐγὼ ἐκζητήσω}$ , free translation.  
 (12) V. 12 is in disorder in  $\mathfrak{M}$  and in  $\mathfrak{S}$ . First, for  $\text{היוותו}$  read  $\text{היות}$ , as in  $\mathfrak{S}$ , and then 10  
 omit  $\text{בתוך}$ , which, though found in  $\mathfrak{S}$ , appears to have been added as a necessary connective, after the suffix had been attached to  $\text{היות}$ . The significant fact  
 about the *day* is that on it the sheep are scattered, not that the shepherd is  
 then with the sheep. Further, the expression at the end of the verse,  $\text{ביום עֲנֵן}$   
 $\text{וַעֲרָפֶל}$ , there out of place, is to be transposed after  $\text{נִפְרָשׁוּת}$ , furnishing the reason 15  
 for the scattering of the flock. In  $\mathfrak{S}$  it occurs at the end of the verse, and also,  
 with the order of the two synonyms reversed, after  $\text{היות}$ , giving an intolerable  
 sense, and being probably scribal displacement; its occurrence at the end of  
 the verse may also be explained as the repetition of a Hebrew copyist, followed  
 by  $\mathfrak{S}$ , which thus adopts the errors of  $\mathfrak{M}$ , and adds its own. CORN., following  $\mathfrak{S}$ , 20  
 writes at the beginning  $\text{ביום סופה}$  (referring to Am. 1,14), omits the following  
 four words, and in the rest of the verse adopts the text of  $\mathfrak{M}$ .  $\mathfrak{JG}$  reproduce  $\mathfrak{M}$ ;  
 for  $\mathfrak{M}$   $\text{נִפְרָשׁוּת}$   $\mathfrak{S}$  has  $\text{נִפְרָשׁוּת}$ , passing apparently by error of eye from  
 first to second  $\text{ביום}$  (in the emended text).  
 (13)  $\mathfrak{M}$   $\text{אל}$ , miswriting for  $\text{על}$ . (14)  $\mathfrak{M}$   $\text{אל}$ ; write  $\text{על}$ . 25  
 (15) After  $\mathfrak{M}$   $\text{ארביצם}$   $\mathfrak{S}$  has  $\text{καὶ γινώσκονται ὅτι ἐγὼ εἰμι Κύριος}$ .  
 (16)  $\mathfrak{M}$   $\text{ואת השמנה}$ ,  $\wedge$   $\mathfrak{S}$ , perhaps scribal insertion.  
 $\mathfrak{M}$   $\text{אשמיר}$ ,  $\mathfrak{S}$   $\text{φυλάξω}$ . Write  $\text{אשמיר}$ , as the connection requires.  
 Before following  $\mathfrak{S}$  inserts  $\text{ו}$ .  
 (20)  $\mathfrak{M} + \text{אליהם}$ ,  $\wedge$   $\mathfrak{S}$ , here inappropriate. 30  
 (21)  $\mathfrak{S}$  has the simpler form  $\text{ἐπὶ ταῖς πλευραῖς καὶ τοῖς ὤμοις ὑμῶν διωθεῖσθε καὶ}$   
 $\text{τοῖς κέρασιν ὑμῶν ἐκερατίζετε καὶ πᾶν τὸ ἐκλείπον ἐξεθλίβετε}$ ; the plus of  $\mathfrak{M}$   
 may be scribal expansion.  
 (23)  $\text{בְּאֵרֶתִי}$ ; GINSBURG, on the authority of "the majority of MSS,"  $\text{הקמתי}$ .  
 $\mathfrak{M}$   $\text{הוא ירעה אתם}$ ,  $\wedge$   $\mathfrak{S}$ . 35  
 (25)  $\mathfrak{M}$   $\text{לכמח}$ ,  $\wedge$   $\mathfrak{S}$ , possibly gloss. —  $\text{Κῆθιβ}$   $\text{ביעורים}$ ; write  $\text{Qῆrē}$   $\text{ביערים}$ .  
 (26)  $\mathfrak{M}$   $\text{וסכיבות}$ ; omit the initial  $\text{ו}$ , with  $\mathfrak{S}$ .  
 $\mathfrak{M} + \text{ברכה}$ ,  $\wedge$   $\mathfrak{S}$ , probably repetition from end of verse.  
 CORN.  $\text{ונתתי להם רביבים}$ , omitting  $\text{נִבְעָתִי}$ .  
 $\mathfrak{M}$   $\text{נשמי}$ ; better  $\text{נשם}$ , as above in the verse. 40  
 $\mathfrak{M} + \text{יהיו}$ ,  $\wedge$   $\mathfrak{S}$ , complementary insertion.  
 (29)  $\mathfrak{M}$   $\text{מִשְׁעֵלֶשׁ}$ ,  $\mathfrak{S}$   $\text{φυτὸν εἰρήνης}$ ; read  $\text{שֶׁלֶם מ'}$  *a well-appointed plantation* (so SIEGFR.);  
 CORN.  $\text{שֶׁלֶם מ'}$  *a rich (better unimpaired) plantation*. HITZ. maintains  $\mathfrak{M}$  *a plan-*  
*tation for renown* (so RV), but the expression is hard.  
 (30)  $\mathfrak{M} + \text{אמם}$ ,  $\wedge$   $\mathfrak{S}$ , destroys the parallelism. —  $\mathfrak{M}$   $\text{אדני}$ ,  $\wedge$   $\mathfrak{S}$ . 45  
 (31)  $\mathfrak{M} + \text{ואתן}$ ,  $\wedge$   $\mathfrak{S}$ , which had the  $\text{אמם}$  at the end of the clause;  $\text{אתן}$  is perhaps cor-  
 ruption of following  $\text{צאני}$ . The omission of  $\text{ואתן}$  gives the proper emphasis to  
 the sentence.  
 $\mathfrak{M} + \text{אדם}$ ,  $\wedge$   $\mathfrak{S}$ , perhaps corruption of following  $\text{אמם}$ , or (CORN.) insertion from  
 36,37; it is here meaningless. GRÄTZ  $\text{מרעית אדמתי}$  (Zech. 13,5). 50  
 Before  $\text{אני}$  insert  $\text{ו}$ , with  $\mathfrak{S}$ .

35 (2,3)  $\mathfrak{M}$   $\text{על}$ ; write  $\text{אל}$ . Cf. 6,2; 21,2.7; 25,2. —  $\mathfrak{M}$   $\text{אליך}$ ; write  $\text{עליך}$ .

- 35 (5) מ; בני מ; οἱ αἰ. The text of מ is confused: in ἐν χειρὶ ἐχθρῶν the last word, = אִיבִים, seems to represent מ אִיבִים.
- (6) מ; כי לך אֶעֱשֶׂה וְדָם יִרְדָּף + מ; מ, corrupt repetition of following clause. לְדָם אֶשְׁמַת, yields no sense; מ εἰς αἷμα ἵμαρτες. Read, with CORN., מ אֶשְׁמַת.
- (7) For מ; לְשִׁמְמָה וְשִׁמְמָה read, with HITZ., מ, as in v. 3: 33, 28. 29. The first ש is not a possible form. מ; עֵבֶר וְשִׁב; מ ἀνθρώπους καὶ κτήνη, variation of a familiar expression; cf. 14, 13; 36, 11, αλ.
- (8) מ; אֶת תְּרִיו מ, καὶ ἐνπλήσω τῶν τραυματιῶν βουνούς; but this introduces an improbable order, since after מלא the thing filled regularly precedes that with which it is filled. CORN.'s objection, that *its mountains* is improbable since it is *Mount Seir* that is addressed, is not valid; the Prophet has in mind the land, which contained both mountains and valleys. Variation of pers., as in vv. 7. 8, is not uncommon in O.T. — מ; חֲלָלִים; GRÄTZ חללים.
- (9) K<sup>c</sup>thib תִּשְׁבְּנָה; Q<sup>c</sup>rē תִּשְׁבְּנָה, miswriting of תִּשְׁבְּנָה (CORN.). Write תִּשְׁבְּנָה (Qal of 15 יִשְׁב); CORN. תִּשְׁבְּנָה. — מ; וְיִדְעָתָם; write וְיִדְעָתָם, with מ.
- (10) מ; וְיִרְשְׁנוּהוּ; write וְיִרְשְׁנוּהוּ, with מ; the sing. being called for by the context.
- (11) מ; אֲדִנִּי מ. מ; וְעָשִׂיתִי מ; מ; καὶ ποιήσω σοι. Read וְעָשִׂיתִי; CORN. וְעָשִׂיתִי בְךָ. מ; עָשִׂיתָה מ; write עָשִׂיתָ. 20
- Of v. 11<sup>b</sup> מ gives a much shorter form than מ. מ; וְכִנְיָתָהּ אֲשֶׁר עָשִׂיתָה מ; מ; כִּנְיָתָהּ אֲשֶׁר עָשִׂיתָה מ; מ; κατὰ τὴν ἐχθρὰν σου, = כִּנְיָתָהּ. מ (adopted by CORN.) commends itself by its simplicity, but its minus may be due to *homocoteleuton* (עָשִׂיתָ and עָשִׂיתָ).
- מ; מִשְׁנָאֲתֶיךָ; write מִשְׁנָאֲתֶיךָ. The expression is deleted by GRÄTZ as dittogram. 25
- מ; בָּם (first occurrence), מ; מ, perhaps scribal complement.
- מ; בָּם (second), מ; מ; read בְּךָ, with the sense that JHVH is to be made known through them, rather than to them; מ; מ; may be an interpretation after v. 12.
- (12) מ; כָּל מ; מ; קוֹל = קוֹל, not improbable.
- מ; אֲשֶׁר אָמַר עַל ה' י' לֵאמֹר שִׁמְמוּ מ; מ; ὅτι εἶπας τὰ ὅρη ἱσραὴλ ἔρημα. מ's full formula of quotation is here suitable. — K<sup>c</sup>thib שִׁמְמוּ; write Q<sup>c</sup>rē שִׁמְמוּ. 30
- (13) מ; וְתִגְדִּילוּ מ; מ; בְּפִיכָם; write sing., with מ.
- מ; וְהִעֲתִירָם עָלֶיךָ בְּרִיכָם מ; מ. A Heb. verb עָתַר in the sense of *rich, plentiful*, is, as CORN. points out, doubtful (the stem has not this sense in Pr. 27, 6, and the text of Jer. 33, 6 is not certain); and what is here demanded by the connection is 35
- a verb of quality rather than of quantity. No satisfactory emendation offers itself: הִעֲתִיר occurs only in the senses *proceed, move*; הִעֲתִיר is not unsuitable in meaning, but is not supported by the Versions. Θ, ἐβοήσατε; 3 *derogastis*; 36 מִנָּא. HITZ. is no doubt right in regarding this עָתַר as the Aramaic form of Heb. עָתַר. The expression is omitted by CORNILL but symmetry seems to require a clause here, and the text may be retained, with change of plur. endings to singular. Its form, however, is probably due not to Ezekiel, but to an Aramaizing scribe. 40
- (14.15) Verses 14.15 contain a doublet, מ and מ being both corrupt. כִּשְׂמֹחַ כָּל הָאָרֶץ yields no sense; it cannot be rendered *to the joy of the whole earth* (ORELII). 45
- The following emendation, proposed by CORN., brings out the malicious joy of Edom, and its occasion, namely, the desolation of the Israelitish territory. The shorter and more original form is found in 14, where כִּשְׂמֹחַ כָּל הָאָרֶץ is, after the norm of 15<sup>a</sup>, to be read כִּשְׂמֹחַתָּה לְאַרְצִי, and נִחַלְתָּ בֵּית יִשְׂרָאֵל is explanatory gloss to אֲרָצִי or אֲרָץ. 50
- (14) מ; מ; אֲדִנִּי of מ.
- (15) Instead of מ; אֲשֶׁר CORN. writes כִּי.
- מ; כָּלָה מ; מ; καὶ ἐξαναλωθήσεται, = וְכָלָה. — After מ יהוה מ has ὁ θεὸς αὐτῶν.

- 36 (1) אל; write על, with ט.  
 (2) וּבְמִזְבְּחֵי; וּבְמִזְבְּחֵי ט, ἑστηκότες, = שְׁמִימִת or חֲרִבוֹת; the former is perhaps graphically the easier. Deut. 32, 13; Mic. 3, 12 hardly support 'ב', which term Ezekiel uses elsewhere only of idolatrous shrines; CORN. שְׁמִימִת.  
 (3) יַעַן וּבִיעַן; write יַעַן וּבִיעַן, as in 13, 10. 5  
 שְׁמִימִת; read שְׁמִימִת snort, as in Is. 42, 14 (HITZ.), the initial נ having fallen out through the preceding י. CORN. שְׁמִימִת, after v. 5.  
 (4) אֲרִנִי (twice), ט.  
 (5) כָּלָה; write כָּלָה, as in margin.  
 כָּלָה ט, ἀντὶ τοῦτο, a rendering which does not affect the read- 10  
 ings of 25, 6. 15 (on which see notes).  
 For בְּשֵׁלֶב (τὸ μετ' εὐφροσύνης) read בְּשֵׁלֶב.  
 בְּשֵׁלֶב ט, ἐξέκρινον, representing גִּישׁ.  
 CORN. regards ἐξέκρινον as rendering not of מְרִשָּׁה (which he takes to be corruption of מִרְשָׁה), but of some form like לְמַח (whence לְמַח), and suggests 15  
 (לְמַח) may be corrupt repetition of some neighboring word, as מִרְשָׁה, or, what is perhaps better, of מִרְשָׁה, which was then miswritten under the influence of מִרְשָׁה. For לְבוֹ we may write לְבוֹ, so that the expression will mean to possess it and to plunder it; cf. לְבוֹ לְבוֹ. GRÄTZ, (after v. 4), omitting 'מג', — simpler and perhaps preferable. 20  
 (6) אֲרִנִי, ט.  
 (7) לָכֵן אֲמַר אֲרִנִי יְהוָה, ט, but preferable after לָכֵן.  
 אֲלֵךְ or אֵל = אֵל; אֵל ט, אֵל ט.  
 (8) יִשְׂרָאֵל, ט, perhaps gloss. (10) K<sup>ε</sup>thib; write Q<sup>ε</sup>re. כָּלָה.  
 (11) וּרְבוּ וּקְרוּ, ט, here natural, but possibly scribal addition. 25  
 After וְהִסְבֵּיתִי (וְהִסְבֵּיתִי) insert לָכֵן, here necessary; so ἑστηκότες.  
 (12) In 12-15 and 13, 14 the passage from plur. to sing. pron. may be rhetorical variation from mountains to land, or scribal inadvertence.  
 (13) אֲמַר; write אֲמַר (after יַעַן), with CORNILL and SIEGFRIED-STADE. K<sup>ε</sup>thib; write Q<sup>ε</sup>re. אֲמַר. 30  
 (14) תְּכַשְׁלִי; write תְּכַשְׁלִי, as in preceding verse.  
 (15) וְנוֹיֵךְ לֹא [תְּכַשְׁלִי] תְּכַשְׁלִי עוֹד; miswriting for תְּכַשְׁלִי. The clause of וְנוֹיֵךְ לֹא [תְּכַשְׁלִי] תְּכַשְׁלִי עוֹד, is perhaps scribal repetition from preceding verse.  
 אֵלֶיךָ; write אֵלֶיךָ, as in 19, 4; 27, 30, and with ט.  
 (17) Before כְּמִקְרָא ט has καὶ ἐν ταῖς ἀκαθαρταῖς αὐτῶν = וּבְמִמְאֻתָּם, probably repeti- 35  
 tion of following word.  
 (18) V. 18<sup>b</sup> of 11, from על הדם to end, ט, perhaps gloss.  
 (20) וַיָּבֹאוּ; write plur. וַיָּבֹאוּ. — Omit להם, with ט.  
 בָּאֵר; write בָּאֵר, with ט, and omit following להם.  
 (22) אֲרִנִי, ט.  
 (23) נָא אֲרִנִי יְהוָה, ט, perhaps insertion of Hebrew scribe, perhaps omission of Greek copyist by homoteleuton.  
 (27) אֲתָּה אֲשֶׁר, cf. EW. §§ 333<sup>a</sup>. 337<sup>b</sup>; GES.-KAUTZSCH<sup>26</sup>, § 157, c. GRÄTZ עֲדָה אֲשֶׁר.  
 (33) אֲרִנִי, ט.
- 37 (1) יהוה + יהוה, after רוח, *explicitum*; ט<sup>v</sup> takes it as subject of preceding verb. The expression ר' י' occurs elsewhere in Ezek. only in 11, 5 where it is appropriate; in 11, 24 יהוה has אֱלֹהִים, which is there difficult, and the ר' is better omitted. Here the ר' might be taken as subject of the verbs after יהוה. 45  
 (3) אֲרִנִי, ט<sup>v</sup>. 50  
 (5) אֲרִנִי, ט. — רוח וחיותם; ט, πνεῦμα ζωής = רוח חיים.  
 (7) קול + יהוה, ט, gloss or doublet to רעש, — an interruption of the construction.

- 37 **¶** omits עצמות, and takes preceding verb as causative 3 sing.; scribal omission or insertion.
- (8) **¶** ויקרם; **S** take it as Nif., and this form is favored by the connection; **¶** ἀνέβαινεν.
- (9) **¶** ארני **¶**. — **¶** הרוח **¶**, perhaps insertion of *explicitum* by a scribe. 5
- (10) **¶** והנבאתי **¶**, Hithp., for which CORN. writes Nif'al, on the ground that Ezekiel uses Hithp. only in 13, 17, and there in a special sense. As Hithp. and Nif. are used elsewhere interchangeably, it is doubtful whether this point can be pressed.
- (11) **¶** והנה; write הנה, the following part. requiring an expressed subject. **¶** attaches והנה to the part., omits הנה, and has Κύριος after וי אלי. 10
- (12) **¶** ארני **¶**.  
**¶** עמי **¶**, both here and at end of v. 13 (where it is found in **¶** but is lacking in **S**) a gloss. In any case the reading of **¶** in v. 13 (τοῦ ἀναγαγεῖν . . . τὸν λαόν μου), not according in form with preceding clause, is less probable than that of **¶**. It is not necessary to regard עמי as original in v. 13 (CORN.) in order 15 to explain its presence as gloss in v. 12.
- (16) K<sup>thlf</sup> חבירו; write Q<sup>ré</sup> חבריו.  
**¶** אחד; **¶** δευτέραν = אחד, here unnecessary; the contrast is expressed by the two אחד.  
**¶** + אפרים, an old gloss, found in **¶**, introduced from v. 19, but here inappropriate, since the connection requires that only the tribal name be given, and it is *Joseph* that is contrasted with *Judah*. GRÄTZ על אפי.  
K<sup>thlf</sup> חבירו; write Q<sup>ré</sup> חבריו.
- (17) **¶** והיו לעץ אחד; write, with **S** (عشاق واحد), והיו לעץ אחד, 25  
**¶** בידך, from which easily come text of **¶**, and that of **¶** εἰς ῥάβδον μίαν τοῦ δῆσαι  
ἐαυτὰς καὶ ἔσονται ἐν τῇ χειρὶ σου. In **¶** the אחד לעץ was repeated by a scribe, and in its own place it was corrupted into לאחדים; in the text of **¶** one of these phrases was modified into a word (HITZ., CORN. לאפרים) which was rendered by δῆσαι.
- After **¶** אחד אל אחד GRÄTZ inserts ועשיתם, as in **¶** v. 19. 30
- (19) **¶** ארני **¶**. — K<sup>thlf</sup> חבירו; write Q<sup>ré</sup> חבריו.  
**¶** ונתתי אתם עליו את עץ יהודה ועשיתם לעץ אחד והיו אחד בדי **¶**  
**¶** και δώσω αὐτοῦς ἐπὶ τὴν φυλὴν Iouδα καὶ ἔσονται εἰς ῥάβδον μίαν τῇ χειρὶ Iouδα. Following the corrected form of v. 17, we may read בידו אחד לעץ והיו עץ יהודה ועשיתם לעץ אחד. The עץ את עליו is awkward scribal expansion, and אחד לעץ ועשיתם a doublet; the 35  
last אחד of **¶** is naturally אחד לעץ. Instead of τῇ χειρὶ Iouδα of **¶** it is better to write בידו, the substantive being, as more explicit, less probable than the suffix.
- (21) **¶** את בני **¶** and מסביב; **¶** πάντα οἶκον, and ἀπὸ πάντων τῶν περικύκλῳ αὐτῶν.  
**¶** also writes τὴν γῆν τοῦ Iσραηλ for **¶** אדמתם (cf. v. 19).  
BÄR אליהם; GINSBURG אלהם. 40
- (22) **¶** + לבל, scribal repetition introducing a tautology.  
K<sup>thlf</sup> יהיה; write Q<sup>ré</sup> יהיו. — **¶** + עור **¶**, repetition of copyist.
- (23) **¶** ובשקציהם ובכל פשעיהם **¶**, possibly addition of scribe.  
**¶** מושבתיהם here meaningless; **¶** ἀνομιῶν. Read מושבתיהם, with SMEND, *al*.  
GRÄTZ, סמאתיהם . . . והשיבתי (36, 29). — **¶** ואני אהיה **¶**; **¶** καὶ ἐγὼ Κύριος ἔσομαι. 45
- (25) **¶** אבותיכם; write, with **¶**, אבותיהם, as the syntax requires.
- (26) **¶** ונתתם והרבית אתם **¶**, either Greek omission through similarity of initial words (נתתם and ונתת), or plus of the Hebrew scribe. The נתתם (lacking in **S**), in absolute sense, makes a difficulty, and in 17, 22, where it occurs in **¶**, it is lacking in **¶**; still, such a sense cannot be called improbable. 50
- (28) **¶** את ישראל **¶**; **¶** αὐτούς. The Hebrew expression is perhaps the *explicitum* of a scribe.



- 38 (1) WINCKLER (in Part 4 of the Second Series of his *Altorientalische Forschungen*) regards this Section as an appendix, composed in the time of Alexander the Great, between the battles of the Granicus and Issus (B. C. 334-333). Israel, he remarks, has long since returned from exile (not in Babylonia but) among the nations (38,8.12.17). The *chief* (38,2) is Alexander, who has become prince of Meshech (Phrygia) and Tubal (Cappadocia); the *isles* or *coasts* (39,6) are the Grecian lands; 38,5 (mention of Paras, Cush, Phut, that is, Persia and the country south of Egypt) is a later insertion. The basis of this section is the contest, described in the Babylonian cosmogonic poem, between Tiāmat and the celestial gods (*cf.* GUNKEL, *Schöpfung und Chaos*), here applied, with explanatory remarks, to the situation of Israel at a definite time; and a third hand has added the closing exhortation, from 39,22 (or, 23) to the end.

To this ingenious exposition there are at least two serious objections: Alexander would have been called *King of Greece*; and he would have been regarded not as an enemy, but as a savior.

- (2) Whether **אש ראש** is the same with the **תירס** of Gen. 10,2, and, if so, which is the right spelling, is uncertain. [A land **אש** does not exist (contrast Crit. Notes on Isaiah p. 166, l. 18); **נשיא ראש** must mean *chief prince* (so AV); *cf.* **כהן וראש** *chief priest* 2 K. 25,18; Ezr. 7,5; 2 Chr. 19,11. Several chiefs ruled over the tribes of **מסך ותבל**, but above them all was a **נשיא ראש**. According to WINCKLER (*l. c.* p. 166) **נשיא** is an explanatory gloss on **אש**; but if it were a gloss it would probably not have been repeated in v. 3. In **ש 110,6**, which was written at the time of Zerubbabel, **אש על ארץ רבה** refers to the King of Persia, **אש על ארץ רבה** = *gag-qaru rapastu* in the Akhæmenian inscriptions (*cf.* Crit. Notes on Isaiah, p. 199, note \*\*). Nor is there a land **מנו**; **נו** is chief prince of **מסך ותבל**; **ארץ המנו** is an interpolation (not found in v. 3 and 39,1) which is derived from Gen. 10,2, and in that passage **מנו** seems to be a corruption of **נו** due to the influence of the following **ומרי** (see HOLZINGER *ad loc.*). 1 Chr. 1,4 naturally depends on the passage in Genesis. In Ezek. 39,6 **ש** read **מנו** for **נו** (**ש**Cr, it is true, has **מאש**). **מאש** seems to be used there as a collective name for tribes **מירכתי צפון** (v. 15; 39,2). **נו** may originally be not a proper name but an appellative; note the gentilicium *Gagla* (= Northern barbarian) in the first letter of WINCKLER's translation of the Amarna tablets (KB 5, p. 5, l. 38; *cf.* the excursus on the Amarna tablets in the English Translation of *Joshua*, p. 51, l. 29). **נו** may therefore be a term like our *Great Mogul* or the German *Grossturke* (= English *Grand Turk, Grand Seignior*). Several appellatives have for a long time been looked upon as proper names (**פרעה, תרתן, רב-סרים, רבשקה, &c.**) **נו** is certainly not an 'echo' of the Lydian *Gyges*; nor can it have any connection with the Greek **Ἰγυγος** (WINCKLER, *l. c.*, p. 164, n. 2). — P. II.]

- (3) **עלך אל**; write **אלך אל**.
- (4) For **אלך אל** **ש** has simply **καὶ συνδξω σε**; the other Versions follow **אלך**; **συνδξω** may be rendering of **שוב** (Is. 49,5) or of **הוצ** (2 S 10,16). **שוב**, however, must here mean *turn back*, and is then out of position; it should stand after **וני ח' ב'** (SMEND, *cf.* 29,4; Is. 37,29). This last expression is suspicious, since it implies coercion, while Gog is JHVH's willing Minister (v. 7). It seems better to omit, with CORN., the whole phrase before **והוצ**. The verb **ש** is variously rendered by the Versions: **ש** *circumagant*; **ש** *לגנב*; **ש** *περι-στρέψω*; **ש** *אשרל*. It is omitted by SIEGFR. as corrupt form. [**שובבתיך ונתתי חתים** **ש** **בלתיך** may be a misplaced gloss on **ושבבתיך ונשאתיך** in 39,2; but these two verbs should be transposed to the beginning of v. 4. — P. II.]
- אלך אל** **ש** **πέλται καὶ περικεφαλαῖαι καὶ μάχαιραι**. HIRZ. objects to **ש** as inappropriate for cavalry, (but the army was not necessarily composed of cavalry only), and CORN. adopts the text of **ש**. In such enumerations

- 38 of particulars there are chances of errors both in  $\mathfrak{M}$  and in  $\mathfrak{S}$ , and the shorter text is not necessarily the better.
- (5)  $\mathfrak{M}$  is strange in this enumeration of Northern peoples; we should perhaps read לור, which is added in  $\mathfrak{S}^A$  and many other  $\mathfrak{S}$  codd. (H-P 87.88.22.26, *al.*) and  $\mathfrak{S}^H$ .
- (7) להם  $\mathfrak{M}$ ; read לי, with  $\mathfrak{S}$ , as the context requires. 5
- (8)  $\mathfrak{M}$  is grammatically confused; predicates (הוצאה, מקבצת) are used of ארץ which properly belong only to עם, and there is an abrupt transition from 3 sing. fem. to 3 plur. Further, the clause על הרי . . . הוצאה is parallel to, and explanatory of, the preceding clauses; it cannot be taken ( $\mathfrak{J}$ , SIEGFR.) as dependent on what goes before (*a land . . . gathered . . . to the mountains* [ $\mathfrak{S}$  וְהָרֵי] of Israel).  $\mathfrak{S}$  10 transposes: *thou shalt come against the mountains . . . and against a land*. Order is partly restored by the omission of הוצאה . . . על הרי (so CORN.), which appears to be composed of two glosses. We should perhaps also insert עם after פָּחַרְבּ (*cf.* v. 12), though it is possible that ארץ may here be used, by rhetorical license, as = עם. — For אל ארץ read על ארץ. 15
- Instead of פָּחַרְבּ we must, from the parallelism, read מַחֲרֶבָה.
- (9)  $\mathfrak{M}$  תהיה cannot be construed. GRÄTZ inserts before it באחרית הימים, as in v. 16, which is syntactically hard; better omit ת', with REUSS, CORN., SIEGFR.
- (11) Before השקמים  $\mathfrak{S}$  has ἐπελ (CORN. על), probably a free translation; after הש' in  $\mathfrak{S}$  stands ἐν τῇ ἡσυχίᾳ = השקם, perhaps scribal addition in Hebrew text of  $\mathfrak{S}$ . The 20 following ישבי לבטח כלם is thrown out by CORN., on account of the ישבים of the next clause, as stylistically improbable.
- $\mathfrak{M}$  באין חומה  $\mathfrak{M}$ ; באין חומה  $\mathfrak{S}$  ἐν τῇ ἡσυχίᾳ ἐν τῇ ἡσυχίᾳ.
- (12) אל  $\mathfrak{M}$ ; write על.
- (13)  $\mathfrak{M}$  קמריה is highly improbable, if not impossible; traders would not be called 25 lions by Ezekiel; read רכליה, a common word in c. 27, and sufficiently like כ' to account for the corruption; CORN. כנעניה.
- For the sake of the symmetry, which is suggested by the form of the sentence, the preceding וסחרי is better written with suffix, וסחריה.  $\mathfrak{S}$  (לפר) ואמא  $\mathfrak{S}$  and so  $\mathfrak{S}$ ; 30  $\mathfrak{S}$  kings.
- (14)  $\mathfrak{M}$  ארני  $\mathfrak{S}$ . . . .  $\mathfrak{S}$  ארני  $\mathfrak{S}$  gives no sense;  $\mathfrak{S}$  ἐπελθῶν. Read פָּעֹר.
- (16)  $\mathfrak{M}$  +  $\mathfrak{S}$ , גוּ +  $\mathfrak{S}$ , gloss.
- (17)  $\mathfrak{S}$  inserts וְשָׁמַיִם after יהוה; there seems to be here, either in  $\mathfrak{M}$  or in  $\mathfrak{S}$ , a confusion with the preceding verse.
- The interrog. ה is better omitted, with  $\mathfrak{S}$ , before אמה; there is no propriety here 35 in a question; the statement is meant to be positive.
- $\mathfrak{M}$  הַנְּבָאִים  $\mathfrak{S}$ , an easy omission or insertion.
- $\mathfrak{M}$  שנים may be retained as = *for years*, but the construction is suspicious;  $\mathfrak{S}$  connect it by ו with ימים;  $\mathfrak{J}$  in *diebus illorum temporum*.
- (18)  $\mathfrak{M}$  באפי  $\mathfrak{S}$ ;  $\mathfrak{S}$  omits ב before the next noun, and combines קנאתי and חקתי as 40 subject of תַּעֲלֶה. For the construction תַּעֲלֶה באף, *cf.* ש' 18,9.
- (21)  $\mathfrak{M}$  לכל הרי חרב  $\mathfrak{S}$ , an unnatural expression;  $\mathfrak{S}$  παν φύβον. Read תַּרְדֵּה (CORN., ORELLI); חרב is perhaps repetition from next clause. —  $\mathfrak{M}$  ארני  $\mathfrak{S}$ .
- (23) After והתקדשתי  $\mathfrak{S}$  has καὶ ἐνδοξασθήσεται = ונִקְבְּדָתִי, one of the few cases in which the plus is in the Greek. CORN. thinks it in favor of  $\mathfrak{S}$  that its text offers two 45 Hithpa'els and two Nif'als, but the symmetry may be *contra* as well as *pro*. נִקְבְּדָתִי may be doublet of נִדְעָתִי, or may have fallen out through resemblance to it.
- 39 (1)  $\mathfrak{M}$  ארני  $\mathfrak{S}$ ; so, 100, vv. 10. 13. 17. 20. 50
- (2) וששאתי is regarded by GRÄTZ as corrupt repetition of preceding word [*cf.* above, p. 99, l. 49].
- עליך; write אליך  $\mathfrak{M}$ . (5)  $\mathfrak{M}$  ארני  $\mathfrak{S}$ .



- 40 (1)  $\Theta$  begins the chapter with  $\kappa\alpha\iota \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ . —  $\text{אל}$  בראש השנה (an expression found nowhere else in OT),  $\Theta$   $\acute{\epsilon}\nu \tau\acute{\omega} \pi\rho\acute{\omega}\tau\omega \mu\eta\nu\acute{\iota}$ . Read  $\text{בְּרֵאשִׁית}$ . The month is necessary here. The *New Year's Day* of  $\text{אל}$  is probably a later scribal corruption or paraphrase; a year could not begin on the tenth day of the month, except possibly for jubilee (Lev. 25,9), and that is improbable (*cf. K'osh ha-Shandh*, 8<sup>b</sup>). In support of  $\text{אל}$  see notes of HITZ., SMEND. Possibly  $\text{אל}$  read  $\text{בְּרֵאשִׁית}$ , *cf.* Ex. 12,2.3. 5
- $\text{אל} + \text{שָׁמָּה}$ ,  $\Theta$ , scribal insertion, which interrupts the connection.
- (2)  $\text{אל}$  במראות;  $\Theta$   $\acute{\epsilon}\nu \delta\rho\acute{o}\sigma\epsilon\iota$ ; read sing.  $\text{מֵרָאָה}$ , which is more accurate.  $\text{אל} + \text{הַבְּיָאֲנִי}$ ,  $\Theta$ , insertion induced by the  $\text{שָׁמָּה}$ , which made a new sentence necessary. —  $\text{אל}$  אל; write  $\text{עַל}$ . 10
- $\text{אל}$  מִפְּנֵי;  $\Theta$   $\acute{\alpha}\pi\acute{\epsilon}\nu\alpha\nu\tau\iota$ . Read  $\text{מִפְּנֵי}$ ; the statement *in front* is here more natural than *on the south*.
- (4)  $\text{אל}$  הַרְאוּתְהָ; omit the two final  $\pi$ 's, which are either vowel-letters, or copyist's repetition from the following letters. 15
- (5)  $\text{אל}$  וְקוֹמָה; read  $\text{וְקוֹמָתוֹ}$ .
- (6)  $\text{אל}$  וְיִבּוֹא; read  $\text{וְיָבִיאֲנִי}$ , as in vv. 1.17 &c.  $\text{K}^{\text{c}}\text{th}\text{sb}$  במעלתו; write  $\text{Q}^{\text{r}}\text{e}$  במעלתו. For  $\text{אל}$   $\text{וְיַעַל בְּמַעְלָתוֹ}$   $\Theta$  has  $\acute{\epsilon}\nu \acute{\epsilon}\pi\tau\acute{\alpha} \acute{\alpha}\nu\alpha\beta\alpha\theta\mu\omicron\iota\varsigma$  = *במעלת שבע*, supplying the number of steps to be expected here. Yet, in vv. 22.26 the number (in the other gates) is introduced in a more formal manner, and it is perhaps here inserted by the Greek scribe for the sake of completeness. 20
- $\text{אל}$  וְאֵת שְׁתֵּי אַחֲרֵי קִנְיָה אַחֲרֵי רִחַב -  $\Theta$ , copyist's repetition from preceding clause, here meaningless.
- (7)  $\text{אל}$  וּבֵין הַמְּאִים;  $\Theta$   $\kappa\alpha\iota \tau\omicron \alpha\iota\lambda\alpha\mu$  (=  $\text{אֵיל}$ )  $\acute{\alpha}\nu\acute{\alpha} \mu\acute{\epsilon}\sigma\sigma\omicron\nu \tau\omicron\upsilon \theta\epsilon\eta\lambda\alpha\theta$ . The *pilaster* ( $\text{אֵיל}$ ) is here certainly to be supplied in thought, though the original text may say simply *the space between*. [ $\text{א}$  has no connection with Assy. *tl*. The Assy. word does not mean *chamber* but *incantation*. In the passage II R 23,4<sup>a</sup> we must read *a-rat-ti-i* instead of *amar ti*; see DELITZSCH, IIW 141<sup>b</sup>; 701<sup>b</sup>; *cf.* MEISSNER'S *Supplement*, p. 18<sup>a</sup>. — I<sup>a</sup>. II.] 25
- In vv. 7<sup>b</sup>.8  $\Theta$  gives the dimensions of the second and third  $\text{מִקְדָּשׁ}$  (*guard-rooms*) at length (the numbers are the same as for the first), while  $\text{אל}$  in 7<sup>b</sup> gives the inner  $\text{הָקֵדֶשׁ}$  or *vestibule*. The two texts are entirely different, and show the hands of revisers; but both are probable, and we have no clear grounds for choosing between them. — On  $\text{אֵילִם}$  or  $\text{אֵלִים}$  see note on 8,16.
- (8)  $\text{אל} + \text{וְיָקֵד אֵת אֵלֶם הַשְּׁעָרַיִם מִקְדָּשׁ אַחֲרֵי}$ , copyist's repetition from preceding sentence. 35
- (9)  $\text{K}^{\text{c}}\text{th}\text{sb}$  וְאֵלֵי; write, after  $\text{Q}^{\text{r}}\text{e}$ , וְאֵלֵי (the medial  $\text{י}$  in  $\text{אֵילִם}$  is better expressed).
- (10)  $\text{אל}$  לְאֵילִם; write  $\text{לְאֵילִים}$ .
- (11)  $\text{אל} + \text{וְשָׁרָה עֲשָׂרָה אַמּוֹת}$ , old gloss (SMEND), found in  $\Theta$ , except that the latter has  $\epsilon\upsilon\rho\omicron\varsigma$  for  $\text{אַרְבָּע}$ ; but even with this change the statement contradicts 40 11<sup>a</sup>, and for the number *thirteen* there seems to be no place in the description. CORNILL transposes 11<sup>a</sup> after 12, thus gaining unity in the arrangement of the details; but whether the original had this unity is doubtful.
- (12) Before  $\text{וְאֵת}$  the insertion of  $\text{מִפְּנֵי}$  is syntactically necessary. 45
- $\text{אל} + \text{גְּבוּל}$ , copyist's repetition, breaking up the clause  $\text{וְאֵת מִפְּנֵי}$ . V. 12<sup>b</sup>, from  $\text{וְהָאָהָל}$  to end, is omitted by CORN. as superfluous. The sing.  $\text{אָהָל}$  is strange, and should, perhaps, be changed to plural, though the word may be used for the whole structure on both sides of the passage-way.
- (13) Instead of  $\text{אל}$   $\text{גָּבֹהַּ}$  (twice)  $\Theta$  has  $\tau\omicron\iota\chi\omicron\varsigma$ , which CORN. adopts as relieving the obscurity of the measurement. As we are ignorant of the architectural methods and expressions of Ezekiel's time, it is perhaps better to keep the harder phrase of  $\text{אל}$ , and understand  $\Theta$  as an interpretation; the measurement *from roof to roof* seems to mean *over all*. — For  $\text{אל}$   $\text{מִפְּנֵי הָאֵתִיב}$ , CORN. writes  $\text{מִפְּנֵי הָאֵתִיב}$  (*cf.* v. 15), 50



- 40 which, however, departs too far from **א** and **ט**, and is unnecessary. GRÄTZ suggests a combination of **א** and **ט**: **מגן ומקיר התא**, and the reading **מקרה** *from the beam*. SIEGFR. omits 13<sup>b</sup>. 14. 15 as unintelligible.
- (14) **א** **ויעש**; read, with CORNILL, **ויעש**, following v. 13; SMEND **אך**.  
**א** **האילים**; read, after **ט**, **האילים**.  
**א** **ששים**, an impossible number; write, with **ט**, **עשרים**. After this word CORNILL inserts, not with great probability, the **פתח נגד פתח** of v. 13.  
**א** **ואל האילים הוצר השער** and *the gateway adjoined the pillar of the court*, which yields no sense. **ט** **θεειμ της πύλης**, whence EWAID: **ואל האילים הוצר השער**, but the court did not, properly speaking, adjoin the guard-rooms. SMEND throws out **איל**, rendering: *and adjoining the court was the gateway*. DAVIDSON: *and adjoining the porch (אלם) was the court round about the gate*. The clause is omitted in **S**, and by CORN. Read **ואל אלם השער הוצר**, and *the court adjoined the vestibule of the gateway*, that is, one passed from the vestibule into the court, a statement that explains the position of the vestibule. The transposition of **הוצר** 15 and **השער** offers no serious difficulty, and the reading **אלם (איל א)** is favored by **ט**.
- (15) **א** **ועל**; read **ומעל**, as this gives one terminus of the measurement; the other terminus is given further on by **על לפני**, which must be read **עד לפני** (CORNILL omits **על**).  
**א** **היאמותן**; write **קרתן** **האיותן**, which is, perhaps, for **איותן** or **איותן** (st. **אח**); 20 the word occurs only here. Transpose and read **השער איותן** *from the vestibule of the gateway*; **ט** **το αἶθριον της πύλης ἔσωθεν εἰς τὸ αἶθριον αἶλαμ της πύλης ἔσωθεν**; **αἶθριον** = **לפני**, and **ἔσωθεν** = **החיצוני**, instead of **האיותן**, a reading which is not improbable.
- (16) **א** **אליהם**; write **אליהם** *their wall-pillars*.  
**א** **לאלמות**; write **לאלם**. The sing. is necessary, as there was only one vestibule to each gateway.  
In following **ומלונות** omit the initial **ו**. — **א** **אל** (three times); **ט** **ἐπὶ**.  
At end of v. 16 **ט** has **ἐνθεν καὶ ἐνθεν** (of the palm-trees), = **מפה ומפה**, a natural and not improbable reading.
- (17.18) **א** **החיצונה**; **ט** **ἔσωτέραν**. In v. 18 **ט** renders the first **רצפה** by **στοαί**, the second by **περίστυλον**, as in v. 17; it probably had a text different from that of **א**. CORN. brackets **התחתונה** **הר** as suspicious, since it seems to have no place in the structure.
- (19) Before v. 19 CORNILL inserts **ושער לחצר הפנימי נגד השער לקדים**, as vv. 23. 27, but 35 the detailed statement in v. 19 compared with that in these verses does not favor the insertion.  
After **והר** **ט** has **της αὐλῆς**, a proper explanation, but perhaps unnecessary. Farther on, **ט** read **שער** instead of **א** **הצר**; between the two readings there is no serious difference.
- א** **+ והצפון והקדים**, gloss or scribal corruption. **ט** **της βλεπούσης κατὰ ἀνατολὰς. καὶ ἡγαγέ με ἐπὶ βορρᾶν καὶ ἰδοὺ πύλη** = **שער** **והנה הצפון והקדים**, in which the first word is a corruption of **קדים**, while the **הצפון** may be the word of our text, (displaced in **א**). It is simpler, however, to read, at the beginning of v. 20, **והנה אל השער**. The wording of **א** is here somewhat different from that 45 of the parallel v. 24. — **א** **והשער**; **ט** **καὶ ἰδοὺ πύλη**, not so well.
- (20) Before **והצר** insert the connective **ו**.
- (21) **א** **והצר**, write **קרת** **והצר**. — **א** **והצר** and **והצר**; write **והצר** and **והצר**.
- (22) **א** **והצר** and **והצר**; write **קרת** **והצר** and (with omission of **י**) **והצר**. For **והצר** write **והצר** (twice in this verse).  
**א** **לפניהם**; read **לפניהם**, after **ט** **ἔσωθεν**. SIEGFR. omits this and the preceding word.
- (23) **א** **והצר**; read, with **ט**, **בשער לקדים**. GRÄTZ renders **ט** by **בשער**.
- (24) **א** **והצר**; write **והצר**; see on 40, 9. For **והצר** write **והצר**. Before these words

- 40  $\Theta$  has αὐτήν καὶ τὰ θεε καί, cf. v. 29; these details are, both in  $\mathfrak{M}$  and in  $\Theta$ , uncertain.
- (25)  $\mathfrak{M}$  ואילמו; write ואלמו. — V. 25<sup>b</sup> is omitted by CORNILL as unnecessary repetition.
- (26) For עלותו write sing. עלתו ( $\Theta$  αὐτῇ = לו) and for ואילמו write ואלמו.  
 $\mathfrak{M}$  לפנייהם; read לפנייהם, after  $\Theta$  ἔσωθεν. SIEGFR. omits 'לפ' 'וא', as in v. 22. 5  
 At the end of the verse write איליו for K<sup>e</sup>thib אלו.
- (27) At the beginning of the verse  $\Theta$  had ונער שער הקצר; CORN. ומנער שער לחצר. The shorter form of  $\mathfrak{M}$  ונער שער seems here preferable, since it is not obscure.  
 $\mathfrak{M}$  + הדרום ררך,  $\wedge$   $\Theta$ , repetition from the preceding clause; the measurement would be more naturally northward, since the Prophet does not reach the inner 10 gate till v. 28.
- (28) The second דרום is lacking in  $\Theta$ , and is in fact not necessary. If it be retained the article must be omitted in השער.
- (29) The Q<sup>r</sup>e plur. forms אליו (איליו), תאו, and the like, and the K<sup>e</sup>thib מלך are to be written throughout this chapter, and it will be unnecessary to note them. 15  
 V. 29<sup>b</sup> (= 25<sup>b</sup>) is omitted by CORNILL.
- (30)  $\mathfrak{M}$  + ואלמות סביב סביב ארך שער ועשרים אמה ורחב חמש אמות  $\wedge$   $\Theta$ , copyist's repetition from preceding verse.
- (32)  $\mathfrak{M}$  אל הקצר הפנימי ררך הקרים  $\wedge$   $\Theta$  εἰς τὴν πύλιν τὴν βλέπουσαν κατὰ ἀνατολὰς = לא השער הפונה ונ' two equally good readings. GRÄTZ, holding that the east has 20 been sufficiently treated above, proposes to read דה west for דרים.
- (33) V. 33<sup>b</sup> = 29<sup>b</sup>. 25<sup>b</sup> of  $\mathfrak{M}$ , is omitted by CORNILL. (34)  $\mathfrak{M}$  Q<sup>r</sup>e עליו;  $\Theta$  αὐτῇ.
- (36) Following the norm of v. 33, after ואלמו insert הלאה תחת, and after לו insert ואלמו. — V. 36<sup>b</sup> = 25<sup>b</sup>, is omitted by CORNILL.
- (37)  $\mathfrak{M}$  ואילו; read ואלמו, with  $\Theta$ , and from the connection. 25  
 $\mathfrak{M}$  עליו;  $\Theta$  αὐτῇ = לו or אלו. Three times, here and in vv. 26. 34,  $\Theta$  has this reading, which, for its shortness, might be preferable, but for the  $\mathfrak{M}$  readings in vv. 6. 49, in which forms of הלע are maintained. Where הלע is employed, it may be better to write the preposition ב before the numeral.
- (38-43) In vv. 38-43 the texts of  $\mathfrak{M}$  and  $\Theta$  differ widely, so that, instead of attempting to 30 construct an eclectic text, it will be better to give  $\Theta$  in full.  $\Theta$ : 38 τὰ παστοφόρια αὐτῆς καὶ τὰ θυρώματα αὐτῆς καὶ τὰ αἰλαμμων αὐτῆς ἐπὶ τῆς πύλης τῆς δευτέρας ἔκρυσιν 39 ὅπως σφάζουσιν ἐν αὐτῇ τὰ ὑπὲρ ἁμαρτίας καὶ ὑπὲρ ἀγνοίας 40 καὶ κατὰ νώτου τοῦ ῥόακος τῶν ὀλοκαυτωμάτων τῆς βλεπούσης πρὸς βορρᾶν δύο τράπεζαι πρὸς ἀνατολὰς κατὰ νώτου τῆς δευτέρας καὶ τοῦ αἰλαμ τῆς πύλης 35 δύο τράπεζαι κατὰ ἀνατολὰς 41 τέσσαρες ἔνθεν καὶ τέσσαρες ἔνθεν κατὰ νώτου τῆς πύλης ἐπ' αὐτὰ σφάζουσιν τὰ θύματα κατέναντι τῶν ὀκτώ τραπέζων τῶν θυμάτων 42 καὶ τέσσαρες τράπεζαι τῶν ὀλοκαυτωμάτων λίθιναι λελαξευμέναι πήχεος καὶ ἡμίσεος τὸ πλάτος καὶ πήχεων δύο ἡμίσεος τὸ μῆκος καὶ ἐπὶ πήχυν τὸ ὕψος ἐπ' αὐτὰ ἐπιθήσουσιν τὰ σκεύη ἐν οἷς σφάζουσιν ἐκεῖ τὰ ὀλοκαυτωμάτα 40 καὶ τὰ θύματα 43 καὶ παλαιστήν ἔξουσιν γείσος λελαξευμένον ἔσωθεν κύκλῳ καὶ ἐπὶ τὰς τραπέζας ἐπάνωθεν στέγας τοῦ καλύπτεσθαι ἀπὸ τοῦ ὕετοῦ καὶ ἀπὸ τῆς ξηρασίας. Neither  $\mathfrak{M}$  nor  $\Theta$  gives a satisfactory text in vv. 38-43, and the details of the sacrificial arrangements can hardly be recovered. See SMEND, CORNILL, DAVIDSON, SIEGFRIED, GRÄTZ, BERTHOLET. For the principal differences of 45  $\mathfrak{M}$  and  $\Theta$  in this section cf. especially ll. 49-53 and p. 105, ll. 4-7. 9-11. 15-17.
- (38)  $\mathfrak{M}$  השערים; write sing. השער.  
 $\mathfrak{M}$  שם;  $\Theta$  שני, here meaningless;  $\Theta$  ἔκρυσιν drain seems to be connected with  $\mathfrak{M}$  וחי, washed;  $\mathfrak{M}$  הלעה תא,  $\wedge$   $\Theta$ . 50
- (39) 39<sup>a</sup>  $\wedge$   $\Theta$ , which connects 38 with שושל.  
 In 39<sup>b</sup> הלעה  $\wedge$   $\Theta$ , which does not clearly indicate any place for the slaying of the הלע.

- 40 עליהם; write אליהם.
- (40) אל + לעולה, probably gloss; the description of the side-wall as being *outside a person going up to the door* instead of *outside the door* is unnatural.   
 ⚡ ρόακος (in some MSS ρύακος), apparently the rendering of a derivative of רוח, read instead of אל; מחוצה; אל עולה was read by ⚡ עולה; לפתח השער אל; הפונה; 5  
 after the first and second שלחנות ⚡ inserts קדימה, i. e. it gives two tables by the sidewall of the drain, and two by the vestibule.
- (41) עליהם; write אליהם.  
 עליהם ישחטו הזבח נגר שמונה שלחנות הזבח; שמונה שלחנות יעליהם ישחטו אל; from which the הובח after ישחטו might be adopted. 10
- (42) ⚡ is identical with אל.  
 אל + לעולה, scribal repetition from below where it is said, both in אל and in ⚡, that these tables were for the implements of sacrifice, and for זבח as well as עולה.  
 עליהם; write אליהם. — In אל ויניחו omit the initial ו, with ⚡.
- (43) מלמעלה מכפים לכפות מקסר ⚡ ואל השלחנות; נויט; ⚡ λελαξευμένον; מוכנים אל; 15  
 מוכר; coverings for the tables are not improbable, though why they should be protected from dryness is not clear.  
 The ו in ואל is better omitted so that v. 43 shall form one sentence.  
 Before following בשר insert ל.
- (44) At the beginning of v. 44 insert, with ⚡, ויביאני, marking a new paragraph. 20  
 חוצה, write חוצה. ⚡ has καὶ εἰσήγαγέ με εἰς τὴν αὐλὴν τὴν ἑσωτέραν = ומחוצה, omitting לשער אל. Retaining this last we must omit הפנימי, since it is not the inner gate through which the Prophet is led. The לח' הם' is, perhaps, repeated by ⚡ from next clause.  
 Before לשכות insert, with ⚡, והנה, and for following שרים read, with ⚡, שטים. 25  
 אחת; read with ⚡, אחת, parallel to the following אחת (אחר אל).  
 ופניהם, ופניה.  
 הקרים, miswriting for הדרום (so ⚡), which the connection shows. The whole verse is omitted by SIEGFRIED as incurably corrupt.
- (48) אל (second); ⚡ αλ. Read איל, which is required by the context. 30  
 ארבע עשרה אמה וכתפות השער, with ⚡, השער. The width of the doorway is not three cubits (as in אל), but fourteen cubits, with two jambs of three cubits each, which gives twenty cubits for the whole front, as in v. 49. The words fell out of אל by *homoteleuton*.
- (49) עשתי אל; read, with ⚡, שתי, giving 1-2 cubits for the breadth of the porch from 35  
 east to west, which accords with the other measurements: outer wall 5, porch 12, wall of temple 6, outer room 40, dividing wall 2, inner room 20, wall 6, annex 4, outer wall 5, = 100 cubits for whole length of Temple-building from east to west (DAVIDSON).  
 אשר אל; read, with ⚡, עשר; the statement of the number of steps is here 40  
 necessary.
- 41 (1) רחב האהל + אל, ⚡, a gloss noting that the details in the text regarded the breadth of the Temple, or comparing them with the measurements of the אהל in Exodus; Ezekiel does not use אהל for the Temple. 45
- (3) For ופתח CORNILL writes ורחב הפתח, not improbably, though the רחב is easily understood.  
 After ורחב insert, with ⚡ ἐπαιμύδας, כתפות; the sidewalls must be mentioned in order to give the whole width; ⚡ (more fully than אל) πηχῶν ἐπὶ ἐνθεν καὶ πηχῶν ἐπὶ ἐνθεν. 50
- (4) וקנה אלי ההיכלה; אל פני ההיכל אל.  
 (5) הפלע אל; ⚡ πλευράς; cf. יציע, 1 K 6, 5, where ⚡ has μέλαθρα *ceilings* or *roofs*.  
 CORNILL writes סביב סביב, in order to introduce the side-structure before it

41

is described; but, to get orderly arrangement, he is obliged to transpose freely, and it seems unlikely that the original had this formal orderliness. For his construction of the complicated material of this chapter and the next, see his notes.

- (6) מלששים ושלשים; τριάντα τρις δὲς (=פעמים). Read מלששים ושלשים *thirty three times*, that is, three stories of 30 cells each; 1 K 7, 4. 5.

5

מלששים; διδωμεν, which is its rendering of מנעוֹת in 1 K 6, 6; מ' should probably be read here, in spite of the graphic difficulty; if the מ were omitted because of preceding מ, מנעוֹת might perhaps come from מנעוֹת; CORN.'s emendation מנעוֹת is ingenious, but the word does not elsewhere occur in this sense (*rebate-ments*). GRÄTZ מוסבות or מנעוֹת *winding stairway*, after מ' rendering of לולים in 1 K 6, 8, and of נסבה in Ezek. 41, 7 (so Rashi). A *stairway* is a desideratum in the next verse, but in this verse (as in 1 K 6, 6) the point is the way in which the side-chambers were attached to the house.

מלששים; write להיותם. The להיות מנעוֹת is thrown out by CORNILL as repetition from the next following phrase.

15

מלששים; ולא יהיו מנעוֹת; 1 Kings 6, 6 לחוֹת מנעוֹת, the meaning being probably the same. Verses 6-11 are omitted by SIEGFRIED as unintelligible.

- (7) מלששים; καὶ τὸ εὐρύς. Read מלששים. The next word ונכבה is to be read (after CORNILL נוספה) נוספה *and the width increased*.

מלששים; κατὰ τὸ πρόσθεμα ἐκ τοῦ τοίχου. Read מלששים מהקיר. It is possible, however, that there lurks in this clause some expression for the mode of ascent from story to story (so Σ3), corresponding to the לולים of 1 K 6, 8, whether this word means *winding stair* (ἐλκτική) or *trap-door*. Such a term is to be expected here, but it seems impossible to discover it.

מלששים; על פני רחב לבית למעלה; apparently repetition from the context. מלששים δια- πλατύνεται ἀνωθεν, whence we might read למעלה רחב למעלה.

מלששים; read, with מלששים, וכן.

After מלששים insert (according to 1 K 6, 8) על התיכונה ומן התיכונה. The following לתיכונה must then be omitted.

- (8) מלששים; καὶ τὸ θραεὶ τοῦ οἴκου, perhaps out of 'לרא (1ΔV.). A verb *to see* is improbable, as the Prophet nowhere else uses such a form in the description of the measurements. Read מלששים; CORNILL מוסדה *foundation*.

מלששים may be doubtfully retained in the sense of *raised platform* (DAV., SIEGFR.).

CORN. takes the verses in the order 7.9.11.8.10.12.

מלששים; write מוסדות.

35

מלששים; διαστήματα, = מנעוֹת; מלששים *space, breadth*. Possibly = *to the elbow* (13, 18), as a measure of the cubit. It is omitted as unintelligible by REUSS, CORNILL.

- (9) After מנח insert, with S, מנח, to which the main objection is that the same measurement is given in 11<sup>b</sup>; yet such a repetition is not improbable.

40

The בית (first occurrence) must be read בין to correspond to the following בין. CORNILL מנח סביב ליצוֹע ולבית *there was a free space &c.*, omitting the בית, for which מ' has ἀνὰ μέσον = בתוך or בין.

- (15) מלששים; write, after מלששים, ומלששים.

- (15.16) A new paragraph begins with וההיכל in v. 15, and the following word must be connected by ו, as in מ'. The מלששים at the end of v. 15 must be ignored.

- (15) מלששים; write מלששים. The three parts of the house, namely, *naue*, *adytum*, and *porch*, are thus given.

The following מלששים is rendered by מ' τὸ ἔξωτέρον, = מלששים, but is better omitted, as there is only one porch.

50

- (16) The predicate is given in מלששים, for which read, after 1 K 6, 9 [*cf.* Hagg. 1, 4], מלששים *paneled* = מ' πεπατυμένα.

A new sentence begins with the next word of מלששים, which must be



41 written חלונִי, in construction with the following words. These stand in מל  
 חלונִי, for which must be read, with 1 K 6, 4, חלונִי, *latticed*, that  
 is, the *windows* consisted of the openings between beams, through which light  
 could come; so Θ δικτυωταί, ὑποφάσεις. They were placed in the three parts  
 of the building, and were, according to מל, חלונִי, which gives no sense, and 5  
 seems to be wanting in Θ (it is deleted by CORN.); a sense may be got by read-  
 ing חלונִי, the common position of windows in ancient Western Asiatic temples,  
 but the words are better omitted (see below, l. 15).

In the following sentence Θ accords loosely with מל, though with additions  
 that yield no good meaning. The description of the interior boarding is parallel 10  
 to the statement in 1 K 6, 10. The doubtful מל. לעז. חלונִי is rejected by CORN.,  
 who writes חלונִי *covered, ceiled*, after 2 Chr. 3, 5, where Θ has ἐσλῶ, as here, and  
 his emendation may be accepted. Then, following a hint in Θ (ὁ οἶκος), we may  
 bring the sentence into general accord with 1 K 6, 10 by inserting חלונִי before  
 חלונִי; מל חלונִי is possibly miswriting of this word. The vertical extent of the board- 15  
 ing is given in the following clause, in which for the חלונִי of מל, write חלונִי,  
 after Θ ἐκ τοῦ ἐδάφους.

The next statement of מל, חלונִי, must be omitted as unintelligible; it  
 is not at all probable that the windows were covered, or that such a detail, if  
 given, would be given here; the supposition of an insertion is strengthened by the 20  
 minuter particulars and repetition of Θ καὶ αἱ θυρίδες ἀναπτυσσόμεναι τρισσῶς  
 εἰς τὸ διακύπτειν, in which it does not appear why the windows (the window-  
 shutters) should be triply folded, or how this would specially serve the purpose  
 of looking through (and the windows were not meant to be looked through; --  
 this is a later interpretation). 25

(16-26) The section vv. 16-26 is one of the most difficult of the Book.

(17) The חלונִי of מל yields no sense, and must be thrown out; Θ is equally obscure:  
 καὶ ἕως πλησίον τῆς ἐσωτέρας καὶ ἕως τῆς ἑξωτερικῆς. מל may be understood as  
 giving the horizontal extent of the boarding by writing ח before חלונִי. On this  
 sentence see DAVIDSON. 30

The new sentence begins with חלונִי (read חלונִי), v. 17, and the initial ח in  
 חלונִי must be omitted.

חלונִי; write חלונִי, to answer to חלונִי.

חלונִי, is to be omitted as meaningless, probably a gloss.

(20) V. 20 gives the vertical (as v. 17 the horizontal) extent of the ornamentation. 35  
 חלונִי; Θ ἕως τοῦ φανώματος. Read חלונִי.

The next sentence begins with חלונִי, for which Θ seems to have read חלונִי;  
 CORN. has חלונִי, omitting חלונִי, but מל gives a good sense.

The first חלונִי is copyist's repetition.

Instead of חלונִי SMEND, after 1 K 6, 31. 33, prefers חלונִי, holding this necessary by 40  
 reason of the חלונִי (v. 21); but a reference to the door seems here out of place, and  
 it is better, with Θ, to omit חלונִי.

(21) חלונִי; write, with Θ, חלונִי.

In חלונִי omit the article, and so in חלונִי (v. 22).

(22) After the second חלונִי insert, with Θ, to complete the measurement, חלונִי 45  
 חלונִי, fallen out by *homoteleuton*.

חלונִי; Θ καὶ ἡ βῆσις αὐτοῦ. Read חלונִי.

(24) חלונִי (second); read, after 1 K 6, 34, חלונִי.

חלונִי + חלונִי, copyist's repetition, and the ח is to be prefixed to the following  
 חלונִי. 50

For the sake of uniformity חלונִי may be written instead of חלונִי, after חלונִי.  
 חלונִי; write חלונִי, to make the expression correspond to the  
 preceding.

- 41 (25) **א** + **ל** **הַיָּדָוּת הַהִיכָל**, explanatory gloss to preceding word; but it limits the carving to the doors of the nave, instead of including those of the adytum.
- (26) **א** + **וְהַעֲבִיט הַבַּיִת וְהַעֲבִיט**, a gloss or a continuation of the text, now unintelligible, perhaps a brief table of contents (PETERS). **Θ** **καὶ τὰ πλευρὰ τοῦ οἴκου ἐξυγμμένα** (**Θ** **ἐξυλιωμένα**). The nature of the **ב** is unknown. 5
- 42 (1) **א** **הַחֲצוֹנָה**; **Θ** **ἐσωτέραν** (perhaps scribal error for **ἐξωτέραν**), less probable, since the preceding scene lies in the inner court.  
**א** + **הַדָּרֶךְ**, copyist's repetition. **Θ** **κατέναντι τῆς πύλης τῆς πρὸς βορρᾶν**, a not improbable detail. 10  
**Θ** gives the number of chambers as five.
- (2) **א** **ל פְּנֵי**, **א** **ל**, **Θ**, gloss. To **אֶרֶץ** prefix the article, and write **מִפְּנֵי** instead of **הַפְּנֵי**.  
**א** **מִפְּנֵי**; **Θ** **πρὸς**. Read **מִפְּנֵי**.
- (3) **א** + **וְהָיָה אֲשֶׁר לְחֻצֵּי הַפְּנִימִי וְנָגַד רָצוֹנָה אֲשֶׁר לְחֻצֵּי הַחֲצוֹנָה**, an old gloss, 15 standing in different form in **Θ**, apparently an explanation of the preceding description (v. 1), but here out of place, and an interruption of the description. On the **Θ** **διαγεγραμμένοι** as = *erased* see J. P. PETERS, *Journ. Bib. Lit.* 12, 47.
- (4) **א** + **הַפְּנִימִי**, **א** **ל**, **Θ**, gloss, intended to give a precise statement of the position of the walk between the two parts of the chamber-building. 20  
**א** **וְהָיָה**; read, with **Θ**, **וְהָיָה**.  
**א** **מִפְּנֵי**; read, with **Θ**, **מִפְּנֵי**.
- (5) **א** **וְהָיָה**; **Θ** **ἐξείλετο**. Read **וְהָיָה**, as in v. 6 (Nif'al).
- (6) **א** **וְהָיָה**; read, with **Θ**, **וְהָיָה**. (7) **א** **ל**; read **על**.
- (8) **א** **וְהָיָה**; point, after **Θ**, **וְהָיָה**. 25
- (9) **Κῆθλβ** **וּמִתְחַתָּה לְשַׁכּוֹת**; read **Κῆθλβ** **וּלְשַׁכּוֹת**.  
Retain **Κῆθλβ** **מִבְּנֵי** *entrance*, and write, after **Θ**, **מִבְּנֵי** instead of **א** **מִבְּנֵי**.
- (10) **א** **וְהָיָה**; read **וְהָיָה**, after v. 12.  
**א** **וְהָיָה**; read **וְהָיָה**.  
With **וְהָיָה** begins a new sentence. 30  
**א** **וְהָיָה**; read, with **Θ**, **וְהָיָה**, the description now turning to the south chamber-building.
- (11) **א** **וְהָיָה וְכַתְּבֵהֶם**; read, after **Θ**, **וְכַתְּבֵהֶם**.  
**א** **וְכַתְּבֵהֶם**; write **וּפְתַחְהֶם** as beginning of a new sentence, as in v. 4, at end.
- (12) **א** + **וְהָיָה וְכַתְּבֵהֶם**. The first two words are doublet of the preceding, 35 and in place of the last two may be written **ל**, as in v. 4.  
**א** **וְהָיָה**; write **וְהָיָה**, and connect with **וּפְתַחְהֶם** above.  
**א** + **וְהָיָה**, copyist's repetition.  
**א** **וְהָיָה**, a corruption; perhaps to be read **וְהָיָה**, after v. 9. CORNILLI. **וְהָיָה**, after v. 9. 40
- (13) Before the second **וְכַתְּבֵהֶם** insert **ו**, with **Θ**, as the connection requires.
- (14) **א** + (v. 14): **וְהָיָה וְכַתְּבֵהֶם** **וְהָיָה וְכַתְּבֵהֶם** **וְהָיָה וְכַתְּבֵהֶם**. This statement, copied from 44, 19, is, as CORN. points out, as irrelevant here as it is appropriate there. CORN. keeps the first clause, writing, after **Θ**, **וְהָיָה וְכַתְּבֵהֶם**. 45
- (15) **א** **וְהָיָה**; omit the final **ו**, which has no antecedent. **Θ** inserts as object **τὸ ὑπόδειγμα τοῦ οἴκου** *the plan of the house*.
- (16) At the beginning of the measurement **Θ** gives the man's position: **καὶ ἔσται κατὰ νώτου τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολᾶς**, possibly correct, but more probably a gloss on the Hebrew text. 50  
**א** + **וְהָיָה**, repetition from the end of the clause.  
**Κῆθλβ** **מִפְּנֵי**; read **Κῆθλβ** **מִפְּנֵי**.  
**א** + **וְהָיָה**. This word, lacking in **Θ** here and in v. 17.18.19, is to be omitted in

- 42 all these places; it is a scribal insertion induced by the word קנה. The unit, אמה, is left to be supplied. — [For the Hebrew *cubit* see English Translation of *Ezekiel*, pp. 179f.]
- (16.17) אִל סביב מדר; read, with א, סבב וקדר. א, with fuller statement, καὶ ἐπέστρεψε πρὸς βορρᾶν καὶ διεμέτρησε. So אִל in vv. 18.19. 5
- (17) אִל סביב; read וסבב, and insert at beginning of v. 18.
- (18) אִל אֵת; read אֵל.
- Before קדר insert ו, here and in v. 19; verses 18 and 19 are better transposed, with א, so as to gain the regular order: east, north, west, south.
- (20) אִל מדרו; read מדר. 10
- אִל לחל *profane*; א προτειχίσματος *outwork*, = הל, which is improbable. The limits of the sacred territory are wider in 45, 4; 48, 12, and CORN. therefore throws out this clause (לחל . . . להב') as unintelligible. DAV. suggests that the terms *sacred* and *profane* are here used relatively: the Temple-enclosure is sacred in comparison with the land lying outside. 15
- 43 (1) אִל + שער, copyist's repetition. — At end of verse א adds καὶ ἐξήγαγέν με.
- (3) אִל + וקברא, copyist's repetition.
- אִל בבאי; read, with א, בבאו, as the sense requires.
- אִל + וקראות, א, probably old repetition of copyist, though א has καὶ ἡ δρασις τοῦ ἀρματος οὗ Ἰδον. — אִל אל (twice) for על.
- (6) At the beginning of v. 6 א has καὶ ἔστην καὶ ἰδοὺ φωνὴ ἐκ τοῦ οἴκου λαλοῦντος πρὸς μέ, a parallel reading to that of אִל.
- אִל ואיש; write, with א, והאיש.
- (7) אִל אֵת מקום; write, with א, here and after אֵת מקום, א, less well, ἐδρακας, = 25 חוית, perhaps corruption of חו.
- אִל + אֵת (point אֵת with אֵת, SMEND, BERTHOLET), gloss, explanatory of אֵת, or corruption of following word. א ἐν μέσῳ αὐτῶν, = אֵת, cf. following אֵת.
- (10) To אֵת prefix ו, with א. 30
- אִל + ויקלמו מעונותיהם, old doublet (found in א) of the similar phrase in the next verse (which reads differently in א), here an interruption.
- אִל וקדרו; א καὶ τὴν δρασις αὐτοῦ. Read וקדרו. Omit following אֵת, which was inserted after the corrupt verb. [אֵת אֵת may be a remnant of the original reading מראתו]. 35
- אִל ותכניתו; write, after א, ותכניתו.
- (11) The following אֵת in ואם may be omitted, or, with א (αὐτοί), אֵת may be written.
- אִל צורת; א καὶ διαγράφεις. Read צורת.
- Κῆθλο; write Κῆθλο, and so in the succeeding cases. The following וקל צורתו is to be omitted as error of copyist. 40
- (12) אִל אֵת ואת תורת הקבית, א, א, perhaps scribal repetition from the beginning of the verse.
- (13) In וקל write the article instead of the ו, the word beginning the measurement.
- Omit the article in the unit האמה, and after it insert, from א, אֵת, which is here 45 necessary.
- אִל האמה; write fem., without art. אמת. — אֵת; write, with א, אֵת.
- (14) אִל ומהחיק הארץ; א ἐκ βάθους τῆς ἀρχῆς τοῦ κοιλώματος αὐτοῦ; א, omitting the חיק. Read מראש החיק, omitting הארץ; the measurement of the altar proper begins at the top of the חיק. Otherwise we may read מראש בארץ from 50 the base (which is) at the bottom. CORN.'s מראש חיק is hard. For אֵת ארבע he writes אֵת וחצי.
- אִל ותחבה אמה; omit the article; GRÄTZ אמה.

- 43 (15) **וההרואל** **אל**. The better form for the word is **אריאל**, or **אראל** (in Inscr. of Mesha); **ש** twice ἀρῶν, once ἀρῶν. [Cf. CHEYNE on Is. 29, 1].  
**אל** **ארבע**; read, with **ש**, **אמה**.  
 See CORNILL's notes for his construction of the numerical details of the altar.
- (17) Instead of **אל** inf. **פנות** read, with SIEGFRIED, part. **פנות**. 5
- (18) **אל** **ארני יהוה**; **ש** **יהוה אלהי ישראל**, so in v. 19. Cf. CORNILL, *Ezekiel*, p. 174.
- (20) **אל** **ולקחה** and **ונתתה**; read, with **ש**, **ולקחו** and **ונתנו**. The priests are throughout the officiators as in vv. 22.25 of **אל**.  
**אל** **קננותיו**; **ש** explicitly **κέρατα τοῦ θυσιαστηρίου**.  
**אל** **והפאתה**; read **וחטאו**, after **ש**. — **אל** **וכפרתהו**, **ש**, perhaps gloss. Read **וכפרוהו**. 10
- (21) **אל** **ולקחה**; read, with **ש**, **ולקחו**. (22) **אל** **תקריב**; read **יקחו**, after **ש**.
- (23) **אל** **בכלותה**; write **בכלותם**, from the connection, and prefix **ו**, with **ש**.  
**אל** **תקריב**; read **יקריבו**, with **ש**.
- (24) **אל** **והקריבתם**; read **והקריבום**; **ש** **καὶ προσοίσετε**.  
**אל** **הפניהם**, unnecessary if the first verb of the sentence be made 3 pers.; it 15 stands in **ש**, in which the verb is 2 pers.
- (25) **אל** **תעשה**, and so **ש**; read **יעשו**, as at end of verse.
- (26) The **סוף פסוק** at the end of v. 25 is to be disregarded, and the Oriental K<sup>thib</sup> (given as K<sup>thib</sup> in HAHN, noted by GINSBURG in margin, but not mentioned in BÄR) to be kept. — Read Q<sup>re</sup> **יקיו** at end of verse. 20
- (27) **אל** **ויכלו את הימים**; **ש**, perhaps gloss. — **אל** **ארני**, **ש**.
- 44 (2) Omit **אל יהוה** as *explicitum*.
- (3) **אל** **את הנשיא**; **ש** **οὐδὸς**. Read **אך**, for **את**. The second **נשיא** is copyist's repetition. K<sup>thib</sup> **אכול** (Q<sup>re</sup> **אכל**) may be retained. 25
- (4) **אל** **כבוד יהוה את בית יהוה**; **ש** **πλήρης δόξης ὁ οἶκος τοῦ Κυρίου**. Read **כלא** **כבוד יהוה את הבית**.
- (5) **אל יהוה** (first occurrence) omit as *explicitum*.  
**אל** **מוציא המקדש**; **ש** **κατὰ πάσας τὰς ἐξόδους αὐτοῦ ἐν πᾶσι τοῖς ἁγίοις**, but the briefer text of **אל** seems preferable. 30
- (6) **אל** **אל פרי**; **ש** gives the full expression **πρὸς τὸν οἶκον τὸν παραπικραίνοντα**; read **בית המרי**, as in c. 2.  
**אל** **ארני יהוה**; **ש** **Κύριος ὁ θεός**.
- (7) **אל** **את ביתי**, **ש**, *explicitum*, gloss.  
**אל** **את לחמי**; **ש** **לחם**. We may, however, take **אל לחמי** as a general term, defined 35 by **חלב ודם**; cf. v. 15.  
**אל** **ויפרו**; write, with **ש**, **ויפירו**, as the sense requires.  
**אל** **אל כל**; write **בכל**, with **ש**.
- (8) V. 8<sup>a</sup> of **אל**, ending with **קדשי**, is lacking in **ש**, and is perhaps gloss.  
**אל** **והשימון**; correct the form to **והשימון** (HITZ.). 40  
**אל** **לכם**; write, with **ש**, **לכן**, and attach to v. 9.
- (9) **אל** **ארני יהוה**; **ש** **Κύριος ὁ θεός**. — **אל** **לכל**; write, with **ש**, **בכל**.  
**אל** **בני ישראל**; **ש** **οἴκου Ἰσραήλ**, here not so well.
- (10) **אל אשר תעו** is not so easily accounted for (as scribal insertion) as its omission in **ש**; one is in the same way tempted to omit it in the English translation. 45
- (11) **אל** **לפניהם**; **ש**, defining the pronoun, **ἐναντίον τοῦ λαοῦ**.
- (12) **אל** **ארני יהוה**; **ש** **Κύριος ὁ θεός**.  
**אל** **ונשאו עונם**, **ש**, perhaps scribal repetition out of the next verse, yet appropriate here.
- (13) **אל** **על**; write **אל**; **ש** **πρός**. — **אל** **והעבדתם**; make the prefix **ב**, with **ש**. 50
- (15) **אל** **בני**; **ש** **בית**. At the end of the verse **ש** has **Κύριος ὁ θεός**.
- (17) **אל** **וכתתה**, **ש**, probably a scribal expansion, the service in the house being taken for granted in the text; if retained, it is better written **וכתתה**.



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area is for the priests' houses and commons (see 48, 15), corresponding to the cities and commons in Lev. and Num.

- (5)  $\text{לְעָרִים לְשָׁכָה}$ ;  $\text{ἡ πόλεις τοῦ κατοικεῖν}$ . Read  $\text{לְעָרִים לְשָׁכָה}$ , see Num. 35, 2 (HITZIG). Ewald's  $\text{לְשָׁכָה}$ . See SIEGFRIED's note.
- (7)  $\text{לְעָמָה}$  and  $\text{קָרְמָה}$ ; write  $\text{קָרְמָה}$  and  $\text{לְעָמָה}$ . The  $\text{קָרְמָה}$  and  $\text{קָרְמָה}$  seem unnecessary, 5 but may be original fullness of writing.
- (7.8)  $\text{אֵל נָבוֹל קָרְמָה לְאַרְץ}$ ; write, after  $\text{ἡ}$ ,  $\text{אֵל נָבוֹל קָרְמָה לְאַרְץ}$ . The following  $\text{יְהִי}$  is to be written  $\text{וְיָהִי}$ ;  $\text{ἡ καὶ ἔσται}$ .
- After  $\text{נְשִׂאֵי}$  (pointed as constr. plur.) insert  $\text{יִשְׂרָאֵל}$ , with  $\text{ἡ}$ .
- $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ ;  $\text{ἡ καὶ τὴν γῆν κληρονομήσουσιν οἶκος Ἰσραὴλ}$ . The Greek 10 offers a common and natural expression, but, on the other hand, the connection favors the reference in the  $\text{אֵל}$  to the royal power.
- (9)  $\text{אֵל אֲדֹנֵי יְהוָה}$  (twice);  $\text{ἡ Κύριος θεός}$ . CORNILL objects to the absolute construction of  $\text{רַב לָכֵן}$ ; but, besides Deut. 3, 26, see 1 K 19, 4. 15
- (12)  $\text{עָשָׂה}$ ; read, with  $\text{ἡ}$ ,  $\text{עָשָׂה}$ . The next  $\text{עָשָׂה}$  is to be written  $\text{עָשָׂה}$ , and the following  $\text{וְהָאָרֶץ}$ . See  $\text{ἡ}$ .
- (13)  $\text{וְשִׁשִּׁיתָם}$ ; the construction requires  $\text{וְשִׁשִּׁיתָם}$ .
- (14)  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ , grammatically hard, and an interruption of the sense. On this verse see PETERS, *Journal of Biblical Literature* 12, 49. 20
- The first  $\text{חָמֵר}$  must be changed to  $\text{הָמֵר}$ , since the preceding clause calls for a statement of the relation of the  $\text{בֵּית}$  to the  $\text{חָמֵר}$ . The rest of the verse,  $\text{כִּי עָשָׂה הָמֵר}$ , may be omitted as doublet or explanatory gloss; or, if this be retained, with  $\text{ἡ}$ , the preceding clause must be thrown out. But it seems more likely that the second clause is a gloss intended to bring the  $\text{חָמֵר}$  into relation with the 25 familiar  $\text{חָמֵר}$ .
- (15)  $\text{מִלְּפָנֶיךָ יִשְׂרָאֵל}$ , unintelligible; read, with  $\text{ἡ}$ ,  $\text{מִלְּפָנֶיךָ יִשְׂרָאֵל}$ .  $\text{אֲדֹנֵי יְהוָה}$ ;  $\text{ἡ Κύριος θεός}$ , and so in v. 18.
- (16) Omit  $\text{הָאָרֶץ}$ , with  $\text{ἡ}$ ; 46, 3 is different.
- (18) For sing.  $\text{הָאָרֶץ}$   $\text{ἡ}$  has plural, address to the people or to the body of priests;  $\text{אֵל}$  30 is equivalent, only individualizing. In v. 20  $\text{ἡ}$  has singular.
- $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ ;  $\text{ἡ τοῦ ἐξιλασασθαι}$ .
- (20)  $\text{בְּשִׁבְעָה בְּחֹדֶשׁ}$ ; read, with  $\text{ἡ}$ ,  $\text{בְּשִׁבְעָה בְּחֹדֶשׁ}$ , the feast of the seventh month following naturally on that of the first month in v. 18.
- For  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$  CORNILL reads  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ , referring to the priest, but the address is prob- 35 ably to the people.
- (21)  $\text{בְּאַרְבָּעָה עָשָׂר יוֹם}$ . It is noteworthy, as SMEND points out, that the feast is here put on the fourteenth day, while in v. 25 the corresponding feast is on the fifteenth, and one is tempted (with CORNILL) to read  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ , as in Lev. 23, 6; SMEND suggests that the text may have been changed to accord with P. On the other hand, 40  $\text{ἡ}$  has here the same reading as  $\text{אֵל}$ , and the relation between Ezekiel and Lev. 17—26 makes it possible that the rule of Lev. 23, 5 existed at this time. It seems safer, therefore, to retain the reading of  $\text{אֵל}$ .
- $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ ; read, with all Ancient Versions,  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ . The order  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$  is strange, and though  $\text{אֵל}$  is supported by  $\text{ἡ τὸ πρῶτα ἔσται}$ , it is better to transpose the 45 two words. [For the origin of the custom of eating unleavened bread at the feast of the Passover, see the note in the English Translation of *Ezekiel*, p. 199, l. 40. — P. H.]

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- (1)  $\text{אֲדֹנֵי יְהוָה}$ ;  $\text{ἡ Κύριος θεός}$ , and so in v. 16. 50
- (5)  $\text{אֲדֹנֵי יְהוָה}$ , superfluous, lacking in v. 7, and, with CORNILL, better omitted.
- (6)  $\text{אֲדֹנֵי יְהוָה}$  must be singular,  $\text{אֲדֹנֵי יְהוָה}$ .
- (9)  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$  is better written  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$  or  $\text{וְהָאָרֶץ יִהְיֶה לְבֵית יִשְׂרָאֵל}$ .

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- 47 For the וַיַּעֲבְרֵנִי of א stands in Θ *kal* διηλθεν = וַיַּעֲבֵר, which CORN. adopts (and so twice in v. 4), and renders *and one could pass through*, in contrast with the *one could not pass through* of v. 5. Neither text has decidedly the advantage over the other.
- (4) א; read constr. מי; HITZ. suggests that מי was written because מי ברינים was מימי רגלים. 5  
After following וַיַּעֲבְרֵנִי insert במים, according to the norm of the parallel clauses.
- (5) א; omitted by CORNILL, possibly doublet, but apparently rhetorical repetition.
- (6) The preposition is omitted by BÄR and GINSBURG before שפת הנחל, where the 10 Oriental codd. had אל; insert על with Θ, Qamhi. See DE ROSSI's note.
- (7) א + גשונני, gloss, or copyist's repetition, an interruption of the sense. For א אל read על, with Θ.
- (8) א; read, with L<sup>1</sup> and CORNILL, after S (L<sup>1</sup>, *putrid*), אל המים החמוצים. 15
- (9) א; read, with Θ, הנחל. EWALD and SIEGFRIED נחלם. The second part of the verse consists of repetitions which, though found in Θ, appear not to be original. After א וַיַּעֲבֵר, CORN. inserts המים, and omits the rest of the verse. It is better to omit <sup>b</sup> altogether (so HAUPT).
- (10) K<sup>1</sup>lib יעמדו may be retained; Q<sup>1</sup>rē יעמדו. 20  
א; read, with Θ, יהיה. CORNILL omits היתה... קשמות, referring to the different use of the expression in 26, 5. 14.  
א; is here difficult, and is best omitted; for the use of the term see Gen. 1, 11. 12, *al.*; if it be retained, it should be written למינה, and placed after רנתם (א) or after רנת הים הנורא (so HAUPT). 25  
For רנתם write, with Θ, and as the connection requires, רנתו.
- (11) א; write וַיַּעֲבֵר, with Q<sup>1</sup>rē and Θ, and after the emendation of OLSH. (בצה). Omit the ו in לא.
- (12) א; write יהיה Q<sup>1</sup>rē.
- (13) א; Κύριος θεός, and so in v. 23. 30  
For נה read מה. Before נבול we expect the article.  
א + חסר, a gloss pointing out that, Levi being omitted, the number 12 is gained by counting Joseph as two (the 'ח is to be pointed as dual). Θ had the words in slightly different form (πρόσθεσις σχοινίσματος), but did not understand them. They here interrupt the connection, and it is not likely that Ezekiel 35 would have inserted in this place so well known a fact. The term חסר, also, is strange, the proper word being חלק (CORNILL).
- (15) After הנורא we should expect, from Num. 34, 7. 8, the mention of Mount Hor, and CORN. accordingly inserts it. The plus or minus is hard to determine. 40  
א must be written דרך.  
The אן breaks up the standing phrase לבוא חמת, and must be placed after חמת.
- (16) It is possible that our סבירים is intended for the סביר of Num. 34, 9. 45  
א; read עין, after Num. 34, 9, and our v. 17, in which the עין is to be so written.
- (17) א + וַיַּעֲבֵר, repetition of copyist. 50  
א, and not in Numbers. It seems impossible to make anything out of a reference to Hamath after the easternmost point of the boundary has been stated to be Hazar-enan.  
א is for זאת, as in v. 20.
- (18) א (four times); write בין, with Θ and according to the demands of the connection. 50  
א for ער.



- 47      **א**; read **א** or **א** (SMEND), as in v. 19, and in **א** (Φοινικῶνος).  
**א** for **א**. The same error in v. 19.
- (20) **א**, **א** (Zei); write **א**; CORN., SIEGFR. **א** forms the boundary.
- (22) **א**; write Hif. **א**, as at the beginning of the verse, and in **א**.
- 5
- 48      (1) **א**; write **א**, as in 47, 15.  
**א**, **א**, better omitted (though read by **א**), as in 47, 17.  
**א** + **א** (SMEND, CORN. **א**), unnecessary, and an interruption of the order.  
**א**; read, according to the norm of the following verses, **א**.  
**א** **א**.
- 10
- (9) **א**; the necessary **א** is given by **א**.
- (10) **א** and **א**, lacking in **א**, may be scribal addition, or original fulness of expression.  
**א**; **א** = **א**, adopted by CORNILL, who refers to 43, 12, but here not probable; it is the **א** itself, and not its character as mountain, that here comes into consideration; cf. the similar expression in v. 15.
- (11) **א**; write **א**.
- (13) **א**; read, with **א**, **א**, as the sense requires.  
**א**; write **א** (CORNILL).
- 20
- א**; read **א**, as in v. 9, with **א**, and after the other measurements.
- (14) **א**; read Nif. sing., with **א**, and in accordance with the following clause.  
**א**; write, with **א**, CORNILL, Hofal, **א**; SIEGFRIED 3 plur. Hif. **א**. Write **א**.
- (18) **א**; read **א** (after CORN., REUSS), and omit the following **א** 25  
**א** (repeated from preceding clause). The limits of the city proper having been stated above, this verse gives the area devoted to agriculture. Or, we might retain the text of **א**, only transposing **א** after **א**, and adding **א**.  
**א** **א** = **א**, see 45, 7; so also **א**. CORN. **א**.  
**א**.
- 30
- (20) **א**; read **א**, required by the connection.
- (21) After **א** insert **א**, according to the norm of the following clause (**א** twice).  
For the first **א** write **א**, and for the second write **א**.
- (21.22) Omit **א** and the prefix **א** (twice) in **א**. These changes are necessary in 35  
order to gain a connection between vv. 21 and 22. The **א** (v. 21) is described as containing the **א** (v. 21), the **א** and the **א** (v. 22), the whole being enclosed by the prince's domain. CORN., SIEGFR. omit v. 22. GRÄTZ understands **א** (v. 21) as parenthesis, and omits **א** 40  
**א** at end of v. 22. The text is in serious disorder, and the double statement of the northern and southern boundaries of the royal territory seems unnecessary.
- (25) [For the name **א**, i. e. **א** see KITTEL's note on 1 Chr. 7, 1 and BALL's remarks on Gen. 30, 18. *Issachar* may be = **א**; in Assyrian **א** + **א** or **א** + **א** always become **א**; for instance *karassu* 'his stomach' for *karaššu* (DEL. 45 § 51). — P. H.]
- (28) **א**; write **א**. — Before **א** insert the article. — **א**; write, with **א**, **א**.
- (29) **א**; write the ordinary expression **א**. — **א**; **א** **א**.
- (31) The statement in 31<sup>a</sup>, of how the gates were named, is here singularly placed, interrupting the description of the boundaries, and having the appearance of an 50  
afterthought. Though **א** has the order of **א**, it is better, with CORN., SIEGFR., GRÄTZ, to suppose an early displacement, and transpose, arranging vv. 30. 31 in the order: 30<sup>a</sup>. 31<sup>a</sup>. 30<sup>b</sup>. 31<sup>b</sup>. The **א** at the end of v. 31<sup>a</sup> must then be omitted.

113  
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48 [צמנה] might be retained, but 31<sup>a</sup>, ושערי העיר על שמת שבטי ישראל, seems to be a gloss, with the *Waw explicativum* (see above, p. 46, l. 52) on שער ראובן ונו' in 31<sup>b</sup> (or on ושם העיר ונו' in 35<sup>b</sup>). — P. H.]

(32) In ושער omit the ו.

(34) Before פאת insert ו as elsewhere in this paragraph.

5

שערים must be written שעריהם as in the preceding verses.



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THE BOOK  
OF THE  
**Prophet Ezekiel**

CRITICAL EDITION OF THE HEBREW TEXT

WITH NOTES

BY

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*Leipzig*

J · C · HENRICH'S'SCHE BUCHHANDLUNG

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PREPARED

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UNDER THE EDITORIAL DIRECTION OF

PAUL HAUPT

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY, BALTIMORE

PART 12

*The Book of Ezekiel*

BY

C·H·TOY



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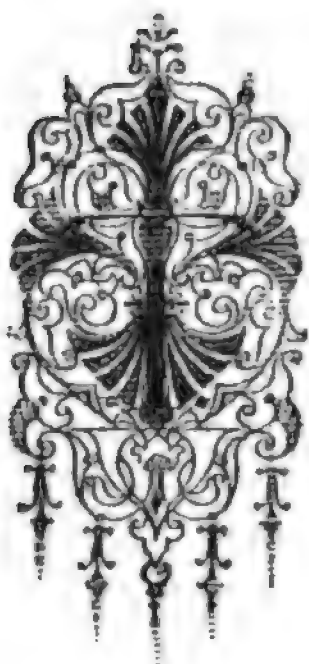
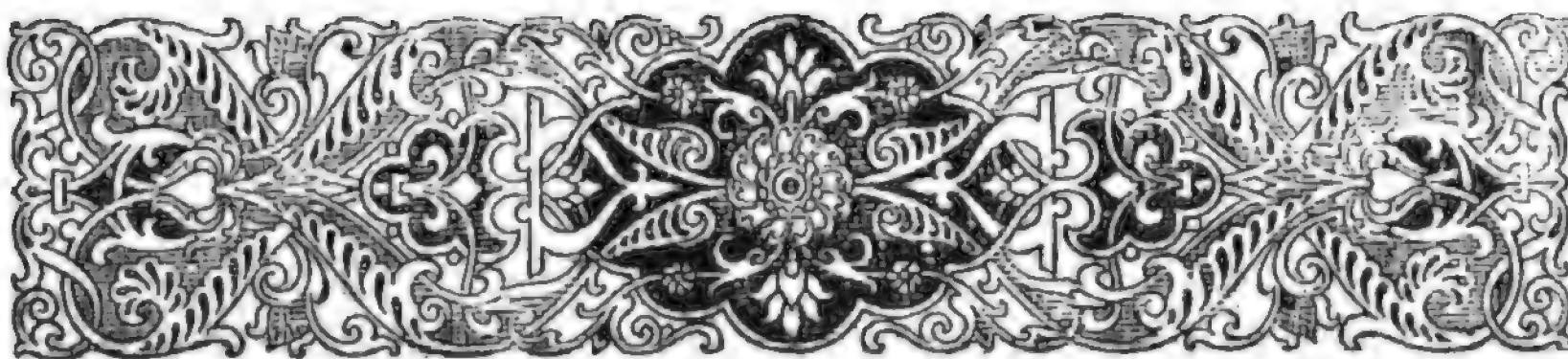
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**The Book of Ezekiel**

TOY



THE present edition of the *Sacred Books of the Old Testament* in Hebrew exhibits the reconstructed text on the basis of which our new Version in the *Polychrome Bible* has been prepared by the learned contributors mentioned on the inside page of the back cover.

5

Departures from the Received Text are indicated by critical marks: —  $\cdot\cdot$  (*i. e.* V = *Versions*) designate a reading adopted on the authority of the Ancient Versions ( $\cdot^a$ ,  $\cdot^b$ , &c. indicate that the respective glosses relegated to the foot of the page are omitted in the Versions, esp.  $\cdot^c$  (*cf.* Ezek. 32, 20); —  $\cdot\cdot$  (*i. e.* c = *conjecture*) are used for 10 Conjectural Emendations; and  $\cdot\cdot$  (*i. e.* נקוד = *נקוד*), for changes involving merely a departure from the Masoretic points, or a different division of the consonantal text (*e. g.* בְּתַשְׁרִים, 27, 6). A פסוק | indicates transposition of the Masoretic פסוק סוף; —  $\cdot\cdot$  are used in cases where the קרי has been adopted instead of the כתיב, and  $\cdot\cdot$  for changes introduced by reason of Parallel Passages. 15 A small note of exclamation (*e. g.* 9, 9) calls attention to readings deliberately preferred on the strength of some Heb. MSS or early printed editions of good authority. Doubtful Words or Passages are enclosed in notes of interrogation ( $\cdot\cdot$ ). Occasionally two critical marks are combined, *e. g.*  $\cdot^a\cdot$ , *i. e.* Deviations from the Received Text suggested by the Versions as well as by Parallel Passages; 20 or  $\cdot^a\cdot$ , *i. e.* Departures from the Masoretic points, supported by the Versions, &c.  $\square$  calls attention to transposed passages (*e. g.* 34, 12), the traditional position of the words in the Received Text being marked by  $\square$  while the transposed words are enclosed in  $[\ ]$ . In cases where two or three consecutive words are transposed the traditional sequence is indicated by 1 2 3 &c. respectively prefixed to the 25 individual words (*e. g.* 19, 9). Transposition of consonants is indicated by figures above the respective letters (*e. g.* 19, 10). Passages corrupted beyond emendation are indicated by . . . ., while \*\*\* point to *Lacunæ* in the original. *Cf.* English Translation of *Ezekiel*, p. v.

The Ancient Versions are referred to in the *Notes* under the following 30 abbreviations: — M = Masoretic Text; LXX = LXX; T = Targum; S = Peshita; SH = Syro-Hexapla; A = Saadya's Arabic Version; L = *Vetus Latina*; J (*i. e.* St. Jerome) = Vulgate (JA = Codex Amiatinus); A = Aquila; Θ = Theodotion; Σ = Symmachos.  $\mu$  denotes the Samaritan recension of the Pentateuch.  $\cdot^A$  means Codex Alexandrinus (A),  $\cdot^{Cr}$  = Codex rescriptus Cryptoferratensis (Γ), 35  $\cdot^{Du}$  = Fragmenta rescripta Dublinensia (O),  $\cdot^L$  = Lucianic recension (Λ);  $\cdot^{Mr}$  = Codex Marchalianus (Q),  $\cdot^S$  = Sinaiticus (Ⲛ),  $\cdot^V$  = Vaticanus (B).

The heavy-faced figures in the left margin of the *Notes* (1, 2, 3, &c.) refer to the chapters, the numbers in ( ) to the verses of the Hebrew text. The mark  $\wedge$  means *omit(s)* or *omitted by*.

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E. H. Toy

# The Book of Ezekiel

in Hebrew

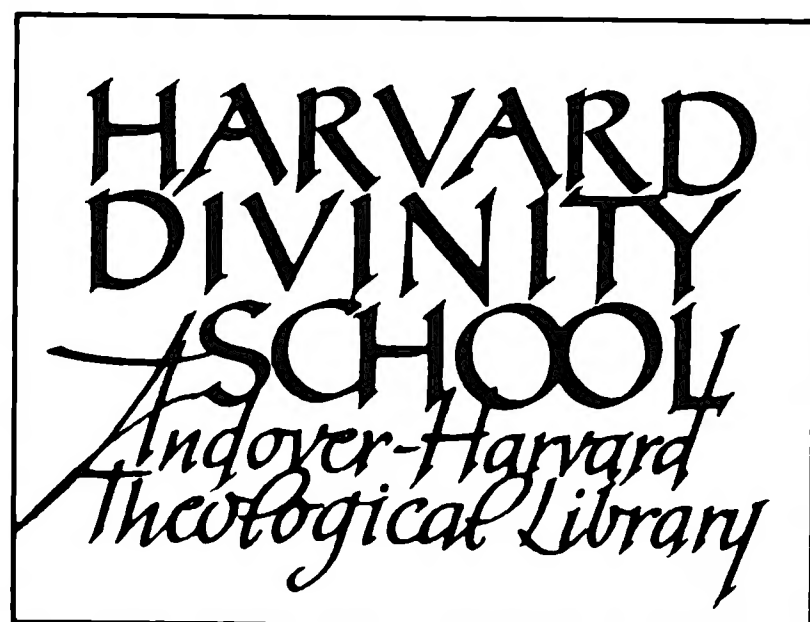














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