

<CHAPTER 25> ¹

II. Oracles Against the Foreign Nations 25:1 - 32:32

A. Ammon, Moab, Edom and Philistia 25:1 – 17

a. Ammon 15:1 – 7

¹ The Word of the Lord came to me. ² “Mortal! Turn to the Ammonites ² and prophesy (*or, denounce*) them! ³ Tell the Ammonites: Hear the word of the Sovereign Lord. This is what the Sovereign Lord declares: Because you were delighted to say ‘Aha’ ³ when the sanctuary was profaned (*or, desecrated*) and the land of Israel had become like a wasteland and the people of Judah were sent into exile. ⁴ I will assuredly hand you over to the people of the East (*or, the Kedemites*) ⁴ as a possession, and they will set their encampments among you and make their encampments ⁵ in your midst. They will eat your produce (*or, fruit*) and drink your milk. ⁶ ⁵ I will make Rabbah ⁷ a camel pasture (*or, camel yard*) and turn the towns of the Ammonites into a resting place for sheep (*or, a sheep fold*). Then you will know that I am the Lord.”

⁶ “This is what the Sovereign Lord declares: Because you have clapped your hands and stomped your feet and rejoiced, being inwardly filled with scorn against the land of Israel, I have stretched out my hand against you, and will hand you over as booty ⁸ to the nation; and I will cut you off from the peoples and will obliterate you as a country. I will wipe you out. ⁹ Then you will know that I am the Lord.” ¹⁰

2. Moab 25:8 – 13

⁸ “This is what the Sovereign Lord says: Because Moab ¹¹ said, ‘Look at the house of Judah. It is like all the other nations.’ ¹² ⁹ Therefore I will destroy all the towns along its frontier --- the edge of the Moabite plateau (*or, the flank of Moab*): ¹³ Beth-Jeshimoth, ¹⁴ Baal-Meon, ¹⁵ and Kiriathaim ¹⁶ which are the finest towns. ¹⁰ I will give it along with the Ammonites to the people of the East (*or, the Kedemites*) as a possession that the

¹ This chapter begins Part 2 of Ezekiel’s message with oracles against the nations that have mistreated Israel and Judah

² Literally: “set your face toward the Ammonites.”

³ LXX: “rejoiced against my sanctuary.” An alternate translation would be: “you celebrated when my temple was destroyed.”

⁴ These were inhabitants of the desert. LXX: “children of Kedem” So also in v. 10.

⁵ The Hebrew word “*twrym*” means “dwelling of nomads.”

⁶ LXX: “fatness.”

⁷ This was the chief city of Ammon. LXX: “*τη πολιν Αμμων.*”

⁸ LXX: “*εις διαρπαγην.*”

⁹ LXX: “*απωλεια.*”

¹⁰ The Nabateans invaded from the desert and took over the power and land that had been Ammonite.

¹¹ So: LXX. Hebrew: “Moab and Seir.”

¹² LXX: “*Ισραηλ και Ιουδα.*”

¹³ LXX: “I will weaken (*literally: paralyze*) the shoulder of Moab.” “*παραλω.*” I.e.: the edge of the Moabite plateau. Hebrew: “cities from its river.”

¹⁴ Modern: “Tel el-Azeimeh,” 2 ½ miles from the Dead Sea.

¹⁵ Modern: “Main,” 9 miles east of the Dead Sea.

¹⁶ Modern: “el-Qoreiyet,” about 10 miles from Baal-Meon. All cities were north of the river Arnon.

Ammonites may no longer be remembered ¹⁷ among the nations. ¹⁸ ¹¹ I will carry out judgment on Moab. Then they will know that I am the Lord.” ¹⁹

3. Edom 25:12 – 14

¹² “This is what the Sovereign Lord declares: Because Edom acted revengefully against the people of Judah, Edom has become grievously guilty ²⁰ by taking vengeance on them. ¹³ Therefore this is what the Sovereign Lord says: I will stretch out my hand against Edom, destroying all men and beasts; and I will reduce the land into a desert. The people will be destroyed by war ²¹ as far as Tenan ²² to Dedan. ²³ ¹⁴ I will wreak my vengeance on Edom by the hand of my people Israel. What they will do in Edom which will be determined by the extent of my anger and fury. They will know my vengeance, says the Sovereign Lord.” ²⁴

4 Philistia 25:15 – 17

¹⁵ “This is the word of the Sovereign Lord: Because the Philistines acted wrongfully and took vengeance and determined to destroy with continuing enmity’ ¹⁶ Realize that this is what the Sovereign Lord says: I will assuredly stretch out my hand against the Philistines, and I will cut off the Cherethites, ²⁵ and destroy ²⁶ the coastal lands. ¹⁷ I will wreak great vengeance on them with infuriating, ferocious punishment. Then they will know that I am the Lord when I lay my vengeance on them.” ²⁷

<CHAPTER 26>

B. Oracles against Tyre 25:1 – 21 ²⁸

1. The Fate of Tyre 25:1 – 5

¹ In the eleventh year, on the first day of the month, ²⁹ the word of the Lord came to me. ² “Mortal, because Tyre gloated over Jerusalem, saying ‘Aha! The gate of the people is broken, ³⁰

¹⁷ LXX: “that there may be no remembrance of the children of Ammon.”

¹⁸ These last words are omitted in many LXX manuscripts.

¹⁹ Not long after Ezekiel made this prophecy Moab was overrun by Nabatean tribesmen and ceased to be an independent nation.

²⁰ LXX: “και εμνησικακησαν και εξεδικησαν δικην.”

²¹ Literally: “by the sword.”

²² Perhaps the reference is to Tawilan, not far from Petra.

²³ The location is not certain. Perhaps it is modern el-‘ula.

²⁴ The last of the Edomite survivors were incorporated into the Jewish race after they were subdued by Judas Maccabaeus.

²⁵ These were possibly foreign mercenaries. LXX: “the Cretans.” Codex A: “judge the seacoast.”

²⁶ There is a word play in Hebrew. The word for “cut off” and the name “Cherethites” are very similar.

²⁷ After Maccabean times the Philistines completely vanished. The crimes of the nations can be described as: 1. Ammon – gloating at Judah’s misfortune. 2. Moab: -- contempt for Judah and rejection of her claim to be a peculiar people with a uniquely and powerful God. 3. Edom: -- revenge. 4. Philistines: -- vengeance.

²⁸ There are four oracles in this chapter: 1 – 6; 7 – 14; 15 – 18; and 19 – 21. Some scholars feel this chapter is from late Judaism and leans toward apocalypticism. Many scholars feel the date is possibly 587 BCE.

²⁹ Which month in the Hebrew calendar is not indicated. CB: “the eleventh month on the first day of the month.” The date is determined from the removal of king Jehoiachin when he is taken to Babylon.

³⁰ This is probably a reference to the commerce which was conducted by Jerusalem and Judah. Now, with the fall of Jerusalem Tyre assumed it would leap forward and capture the comers previously conducted by

it has swung open to me;
I will be replenished,³¹
now that she is laid waste.’³²

3 Therefore this is what the Sovereign Lord says:

I am certainly against you, O Tyre!

I will cause as many nations to oppose you
as the sea provides in the movement of the waves.³³

4 They will destroy the walls of Tyre,
and demolish her towers.

I will scrape her soil from her,
and leave her as a bare rock.³⁴

5 She will be in the midst of the sea,
a place to spread nets;³⁵

for I have spoken says the Sovereign Lord.

She will become a source of spoils for the nations,
and her neighboring towns³⁶ on the mainland³⁷
will be killed by the sword.

6 Then they will know that I am the Lord!

a. Nebuchadrezzar to destroy Tyre 26:7 - 14

7 “This is what the Sovereign Lord says:

I will bring Nebuchadrezzar³⁸ the king of Babylon
the king of kings, from the north
with horses, chariots and cavalry:
a host of soldiers!³⁹

8 I will destroy your neighboring towns with the sword,
the towns that are on the mainland.

A siege will be set up against you,
and a mound will be thrown up,
and a roof of shields will be [*moved against your walls*].⁴⁰

Jerusalem and Judah which were along the main commercial road. TEV: “her commercial power is gone. She won’t be a rival any more.”

³¹ LXX: “η πληρης.”

³² LXX: “Aha, she is crushed: the nations are destroyed: she is turned to me. She that was full is made desolate.”

³³ There is a play on words in Hebrew: “many nations” and “the sea” provide that Hebrew word play.

³⁴ Ancient Tyre was located on an island a ½ mile off the shore, with a suburb on the mainland. Tyre (the word means ‘rock’) in the 10th century BCE had a causeway that was built by Hiram I, doubling the harbor potential since there was a suitable harbor not only on the island but also on the mainland. There is something almost apocalyptic about the wording of this chapter. The ultimate fulfillment took place when Alexander the Great razed what remained of the island city and actually did scrape the island bare.

³⁵ LXX: “refurbishing nets.”

³⁶ Literally: “daughters.” So: here and in verse 8. MFT: “townships.”

³⁷ Literally: “in the field.” So: here and in verse 8.

³⁸ Nebuchadrezzar is a more accurate transliteration than the traditional Nebuchadnezzar.

³⁹ Some scholars feel this last phrase is a scribal gloss. The LXX has: “a concourse of very many nations.” The phrase is found in three Hebrew MSS where it literally says: “an assembly, even many people.”

9 He will direct the crash of battering rams
 against your walls, and use his axes.⁴¹
 He will break down your towers.⁴²

10 His horses will be so many
 that the dust they raise will cover you.
 Your wall will shake
 at the noise of the cavalry, and chariot wheels,
 when he enters your gates
 as one enters a city whose walls have been breached.

11 He will trample on all of your streets
 with the hoofs of his horses.
 He will kill your inhabitants with the sword,
 and will break down your mighty pillars.⁴³

12 They will plunder your wealth,
 and loot your merchandise.
 They will raze your walls,
 and destroy your pleasant dwellings.
 Your stones, timbers and soil
 will be hurled into the water.⁴⁴

13 I will cause the music to cease.
 Your songs and the sound of your lyres
 will no longer be heard.

14 I will make you a bare rock;
 you will be a place for drying nets.
 You will never be rebuilt,
 for I, the Lord have spoken
 says the Sovereign Lord.

3. *Lamentations for the Princes of the Sea 26:15 – 18*

15 “This is what the Sovereign Lord says to Tyre: Will not the coastal lands quake
 at the sound of your fall, when the wounded moan, when slaughter⁴⁵ is taking place in
 your midst?⁴⁶ 16 Then all the rulers of the sea⁴⁷ will forsake their thrones and remove
 their robes,⁴⁸ and strip off their embroidered garments. They will clothe themselves with

⁴⁰ Under this ‘roof of shields’ soldiers could work at destroying the base of the walls of the city. There is a question about the Hebrew choice of words. The word in the MT is a word for a small shield though normally a large shield, having a different Hebrew name, would be used for that purpose.

⁴¹ Literally: “swords.” Swords, however, would hardly be enough to assist in breaking down the city gates that were being pounded by battering rams.

⁴² The siege of Tyre by Nebuchadrezzar lasted 13 years. 587 – 574 BCE.

⁴³ The Hebrew word: “*twbcm*” can mean “sacred pillars” as those that were described by Herodotus.

⁴⁴ NEB: “Your wealth will become spoil, your merchandise will be plundered, your stones, your timbers and your rubble will be dumped into the sea.” LXX: “*θαλασσης.*”

⁴⁵ LXX: “*εντω σπασαι μαχαιραν.*”

⁴⁶ JB: “When they hear of your fall, the groans of your wounded and the havoc inside your walls will not the islands shake?”

⁴⁷ These were the coastal communities politically aligned with Tyre and commercially united in their shipping interests.

⁴⁸ LXX: “their crowns from their heads.”

trembling, ⁴⁹ and be crouched on the ground, shuddering continuously, being horrified. ¹⁷ They will intone dirges (*or, lamentations*) over you, and say to you:

‘How you have vanished ⁵⁰ from the sea.

Once you were mighty on the sea,
you and your inhabitants,
O, city of renown;
for you imposed terror ⁵¹
on all of humankind.

¹⁸ Now all the coastlands tremble
on the day on which you have fallen.

Yes, the islands that are in the sea
are terrified at your passing!”

4. Tyre’s descent into Sheol 26:19 – 24

¹⁹ “This is what the Sovereign Lord says: I will make you a ruined city ⁵² like cities that are uninhabited. I will bring ⁵³ the sea up over you ⁵⁴ and the great waters will cover you, ²⁰ I will hurl you down with those who descend into the Pit (*or, Sheol*), ⁵⁵ to people of old, and I will make you dwell in the nether world among primeval ruins, with those who go down to the Pit (*or, Sheol*), so that your location will not be inhabited or have place ⁵⁶ in the land of the living. ²¹ I will bring you to a dreadful end, ⁵⁷ and you will be no more; though you are sought you will never be found again, says the Sovereign Lord.”

<CHAPTER 27>

C. A Lamentation over Tyre 27:1 – 36 ⁵⁸

1. Construction and Manning of the Ship 27:1 – 9a

¹ The word of the Lord came to me: ² “Now you, Mortal, intone a dirge ⁵⁹ over Tyre, ³ and say to Tyre:

You who dwell at the gateway (*or, entrance*) to the sea,
who are the merchant for the people on many coastlands,
this is what the Sovereign Lord says:

O Tyre, you have boasted,
‘I am perfect in beauty.’

⁴ Your domain is the high seas;
your builders perfected your beauty. ⁶⁰

⁴⁹ NEB: “loin cloths.”

⁵⁰ So: LXX & Old Latin. Hebrew: “inhabited.” TAN: “How you have perished, you who were peopled from the seas.”

⁵¹ LXX: “δουσα τον φοβον αυτης.”

⁵² LXX Codex A adds: “which was strong in the sea, she and her inhabitants.”

⁵³ LXX: “εν τω αναγαγειν.”

⁵⁴ NEB: “the primeval ocean.”

⁵⁵ The abode of the dead. “The Pit” was a common designation for “Sheol.”

⁵⁶ So: LXX. Hebrew: “I will give beauty.”

⁵⁷ Literally: “give you terrors.”

⁵⁸ This dirge has another dirge within it: verses 32 – 36.

⁵⁹ TEV: “funeral song.”

⁶⁰ Cf.: ANET pp. 296 – 297.

- 5 All of your planks were made
of wood from Senir.⁶¹
They took a cedar from Lebanon
to make a mast for you.
- 6 Oars were made of wood
from the oaks of Bashan.⁶²
Your decks were made of pine⁶³
from the coasts of Cyprus (*or, Chittim*) ---
inlaid with ivory.
- 7 Your sails were made
with finely embroidered Egyptian linen,
providing a distinguishing mark on your ensign.
The blue and purple came from the coasts of Elishah⁶⁴
to provide the color for your awning.⁶⁵
- 8 The inhabitants⁶⁶ of Sidon and Arvad⁶⁷
were your oarsmen.
Skilled men of Zemer⁶⁸
served as your sailors (*or, pilots*).
- 9 The experienced men of Gebal⁶⁹ were skilled
in calking the ship's seams (*or, making repairs*).⁷⁰

2. *The Mercenary Soldiers Serving Tyre 27:9b – 11*

- All the ships of the sea
along with their crews
were based in your harbor.
- 10 Persia, Lydia and Cyrene⁷¹
were in your army,
as your fighting troops.
They hung their shields and helmets in you,
giving you great splendor.
- 11 The men of Arvad and Helech⁷²
guarded your walls on all sides,
and the men of Gammad⁷³ (*or, the valiant ones*)
were stationed for defense in your towers.

⁶¹ An Ammonite name for Hermon.

⁶² N. W. Trans-Jordan, east of the Sea of Chinnereth.

⁶³ TAN: "boxwood."

⁶⁴ Perhaps Cyprus. Some scholars feel it was northern Spain.

⁶⁵ JB: "deck tent."

⁶⁶ LXX: "καὶ οἱ ἀρχόντες σου."

⁶⁷ Modern "Erwad," an island two miles from the mainland, about 25 miles north of Tyre.

⁶⁸ Cf.: Genesis 10:18. Perhaps the location is "Tel Kazel." Translators often do a slight emendation to make the text easier to translate and understand. Literally: "you skilled men Tyre."

⁶⁹ The modern name is "Byblos."

⁷⁰ Cf.: ANET p. 27a.

⁷¹ Literally: "Lud and Put."

⁷² Possibly Cilicia.

⁷³ The word might signify a location in Syria or the word could be translated as "valiant ones."

They hung their shields all around your walls,
perfecting your beauty!”

3. *Places with which Tyre Traded 27:12 – 25a*

¹²”Tarshish ⁷⁴ traded with you because of your great wealth and the large variety of goods. Silver, iron, tin, and lead were exchanged for your wares. ¹³ Javan ⁷⁵ Tubal and Meshech ⁷⁶ traded with your merchants: their trade goods were slaves and bronze (*or, copper*), exchanging these for your merchandise. ¹⁴ Beth-Togarmah ⁷⁷ exchanged work horses, war steeds, and mules for your wares. ¹⁵ The men of Rhodes ⁷⁸ traded with you. Many coastal lands were specialized markets for you, providing you with tribute payments of ivory tusks and ebony. ¹⁶ Edom engaged in business with you because of your abundance, and the quality of your merchandise. They traded emeralds (*or, turquoise*), purple, and embroidered work, coral, agate and fine linen for your wares. ⁷⁹ ¹⁷ Judah and the land of Israel also traded with you. They dealt with you to obtain your merchandise: wheat, olives and early figs, honey, oil and balm. ⁸⁰ ¹⁸ Damascus was your customer because of your abundant goods and great wealth, obtaining wine of Helbon, ⁸¹ ¹⁹ and from Uzai. ⁸² They traded for your wares, desiring cinnamon (*or, cassia*) and sweet cane (*or, syrup*). ²⁰ Dedan ⁸³ traded with you, having saddle cloths for riding. ²¹ Arabia and all the chiefs of Kedar whose tribes border you are your favorite traders in lambs, rams and goats. ²² The merchants of Sheba ⁸⁴ and Raamah ⁸⁵ traded with you. They exchanged the finest of all the spices along with precious gems and gold for your wares. ²³ Haran, Canneh, Eden, Ashur and Chilmad traded with you. ⁸⁶ ²⁴ These traded with you, as those who dealt in choice garments, fabrics of blue and embroidered work, carpets, colorful materials bound with cords to assure safe keeping. ⁸⁷ ²⁵ The ships of Tarshish traveled for you with merchandise.” ⁸⁸

⁷⁴ Traditionally this has been deemed to be Spain. More recent scholarship has found a location on the Island of Sardinia with the Phoenician name: “Tarshish.” Either are a very logical possibility.

⁷⁵ Ionia in Asia Minor.

⁷⁶ Tubal and Meshech (or Mushki) were one on the east, the other on the west of the Taurus mountain range. Herodotus felt that these were farther north in the mountains south east of the Black Sea. LXX reads the Hebrew differently.

⁷⁷ Armenia.

⁷⁸ So: LXX. Hebrew: “Dodan.”

⁷⁹ NEB: “purple garnets, brocade and fine linen, black and red jasper for your staple wares.”

⁸⁰ In portions of this sentence the Hebrew is uncertain. NEB: “offering wheat from Minnith, and meal, syrup, oil and balsam, as your imports.”

⁸¹ Possibly Allepo. LXX: “δοναμεως σου οινος.” NEB: “Damascus was a source of your commerce, so many were your undertakings, from its abundant resources offering wines...”

⁸² Hebrew uncertain. Uzai might be a reference to the capital of Yemen.

⁸³ Modern “el-Ula,” south of Temin.

⁸⁴ Scholars are divided as to whether this is Ethiopia or the southern region of the Arabian peninsula, about 1200 miles south of Jerusalem.

⁸⁵ Southern Arabia, probably along the Persian Gulf.

⁸⁶ These are centers in the same area as Haran where Abraham spent some time and had relatives.

⁸⁷ TAN: “many colored carpets tied up with cords, and preserved with cedar”

⁸⁸ Literally: “your travelers your merchandise.” LXX: “εμποροισου.”

4. *Sinking of the Ship 27:25b – 36*

“You were filled and heavily loaded,
on the high seas.
26 Your oarsmen have brought you out
into the high seas;
the east wind has wrecked you
on the high seas.
27 Your wealth, your wares, your merchandise,
your seamen and pilots,
your repair men, your merchants,
and all your warriors who are with you
along with your entire company
who are in your midst;
will sink into the depths of the sea
on this disastrous day which marks your downfall.

28 “At the sound of the shouting of your pilots
the countryside shakes,
29 and all the oarsmen, mariners and pilots
gather on the shore,
30 wailing loudly over you,
with bitter keening.
They throw dust on their heads
and cover themselves with ashes.
31 They shave their heads for you,
and wear sackcloth as their clothing,
weeping bitterly over you in lamentation.⁸⁹
32 In their wailing they intone a dirge for you, [*O Tyre*],
and lament⁹⁰ concerning you’

[*This is their dirge.*]

‘Was anyone ever destroyed as Tyre was?
Destroyed into the depths of the sea!’⁹¹
33 When your wares came from the sea
you satisfied many people
with your vast resources and merchandise.
You enriched the kings of the earth!
34 Now you are wrecked by the sea,
lying in the depths of the water.
Your merchandise and all your crew
have sunk with you.⁹²

⁸⁹ LXX: “Now you are broken in the sea, your traders are in the deep waters, and all your company within you; all the rowers have fallen.”

⁹⁰ LXX: “καὶ θρηνημα Σαρ.”

⁹¹ NEB: “with her buildings piled off shore?”

⁹² LXX: “παυτες οι κωπηλται σου.”

35 All the inhabitants of the coastal lands
 are aghast at your fate,
 and their kings are horribly fearful.
 Their faces are distorted and they sense panic.⁹³

36 The merchants among the people hiss at you.
 You have come to a dreadful end,
 and you will never be restored’.”⁹⁴

<CHAPTER 28>

*D. Prophecies Concerning Tyre and Sidon 28:1 – 26*⁹⁵

1. Oracle against Tyre 28:1 – 10

¹ The word of the Lord came to me: ² “Mortal, tell the prince⁹⁶ of Tyre: This is what the Sovereign Lord declares!

Because you have become arrogant (*or, haughty*)⁹⁷
 and you have said, ‘I am a god,
 for [*like a god*] I sit on the seat of the gods,
 surrounded by the sea.’

Yet you are only mortal and not a god
 though you consider yourself to be equal to a god.⁹⁸

³ You are indeed wiser than Daniel (*or, Danel*);⁹⁹
 no secret can be kept from you!¹⁰⁰

⁴ By your wisdom and your understandings
 you have gotten wealth for yourself,
 and have amassed gold and silver
 into your treasury.

⁵ “By your great shrewdness in trade
 you have increased your wealth
 and your heart has become haughty due to your wealth.¹⁰¹

⁶ Therefore this is what the Sovereign Lord says:
 Because you consider yourself
 an equal to a god,¹⁰²

⁷ therefore I will bring strangers to attack you:
 the most ruthless among the nations,
 and they will wage war¹⁰³

⁹³ LXX: “και εδακρυσεν το προσωπον αυτων.”

⁹⁴ CEV: “Your death was gruesome and you are gone forever.”

⁹⁵ In this chapter the prophet does not use allegories but speaks directly of the dire consequences to befall Tyre and Sidon.

⁹⁶ The Hebrew word “*dygn*” is not the usual word used for a prince, which would be: “*ayxn*”. The ruler’s name was Thob(a)l II. The Hebrew word that is used literally is: “the one in front” or “the leader.”

⁹⁷ JB: “Being swollen with pride.”

⁹⁸ Tyre regarded itself as a city that was all-powerful, super-human and virtually eternal. This caused a feeling of incredible arrogance in Tyre.

⁹⁹ The name has two different spellings in Ezekiel. Cf.: 4:14, 20; Daniel 1:17-20; 2:47; 4:18.

¹⁰⁰ Cf.: ANET p. 149d.

¹⁰¹ CB: “You are puffed up with pride.”

¹⁰² NEB: “Because you try to think the thoughts of a god.”

against the wisdom you prize,
 and they will destroy your splendor.¹⁰⁴
 8 They will thrust you down into the Pit,
 and you will die the death of one who is murdered;
 going to a watery grave.¹⁰⁵
 9 Will you still say: 'I am a god'
 in the presence of someone determined to murder?
 You are certainly a mortal, and not a god
 in the hands of those who wound you.¹⁰⁶
 10 "You will die a violent death by the hand of foreigners
 as one who is uncircumcised,
 for I have spoken, says the Sovereign Lord."¹⁰⁷

2. *A Dirge over the King of Tyre 28:11 – 19*

11 Moreover the word of the Lord came to me:¹² "Mortal, intone a dirge over the
 king of Tyre, and say to him, This is what the Sovereign Lord declares:
 You were the example of perfection,¹⁰⁸
 filled with wisdom.
 13 You were living in Eden, the garden of God.¹⁰⁹
 Every precious gemstone was your adornment:
 ruby, topaz, jade,
 chrysolite, onyx, jasper,
 lapis lazuli, turquoise, and emerald,
 and these were all mounted in gold
 and were engraved.¹¹⁰
 They were made for you
 on the day in which you were created.
 14 I granted you an anointed guardian cherub
 when you were living on the sacred mountain of God,
 when you lived in the midst of those sparkling gems.¹¹¹
 15 Your conduct was blameless during those days
 in which you were still young,
 until iniquity was found in you.
 16 In the abundance of your trading

¹⁰³ Literally: "unsheathe their swords."

¹⁰⁴ Hebrew unclear! CB: "against your subtle beauty and stain your splendor."

¹⁰⁵ Literally: "in the heart of the seas."

¹⁰⁶ LXX Codex A adds: "in the multitudes of those that wound you."

¹⁰⁷ TAN adds a footnote: "According to popular belief those who die uncircumcised and those left unburied are relegated to a lower level of the nether world."

¹⁰⁸ Hebrew uncertain! Literally: "were the one setting a pattern."

¹⁰⁹ LXX: "you were the delight of the paradise of God."

¹¹⁰ Hebrew unclear! The varieties of stone are not able to be definitely identified. NEB: "your jingling beads were of gold and the spangles were made for you on the day of your birth." JB: "the gold of which your flutes and tambourines are made." Several Hebrew words in this verse apparently have either Ugaritic or Akkadian sources. The LXX is no help in understanding the intention of the verse.

¹¹¹ Literally: "the stones of fire."

you were filled ¹¹² with violence and you sinned
 so I hurled you down as a profane thing ¹¹³
 from the sacred mountain of God,
 and the guardian ¹¹⁴ cherub drove you out ¹¹⁵
 from the midst of the sparkling gems.
 17 You became haughty because of your beauty;
 you have corrupted your wisdom for the sake of your splendor.
 I have hurled you to the ground.
 I exposed you before royalty
 that they might feast their eyes on you.
 18 Because of the multitude of your evil deeds
 in you dishonesty,
 you profaned my sanctuaries.¹¹⁶
 I caused fire to flare up in you (*or, your land*),
 and it devoured (*or, consumed*) you,
 reducing you to ashes on the earth
 which took place in the sight of everyone.
 19 All who know you among the nations
 are appalled at your doom.
 You have come to a terrifying end
 and forever will no longer exist.”

3 Oracle against Sodom 28:20 – 23 ¹¹⁷

20 The word of the Lord came to me: 21 “Mortal, turn toward Sidon and denounce
 her. 22 Say: “This is what the Sovereign Lord says:
 Behold, I am your enemy, O Sidon,
 and I will manifest my glory ¹¹⁸ in your midst.
 All will know that I am the Lord
 when I wreak judgments in her,
 and manifest my holiness in her.
 23 I will send a plague into her;
 and cause blood to flow in her streets. ¹¹⁹
 The dead will lie in the streets ¹²⁰
 through the destruction of those who oppose.
 Then you will know that I am the Lord!”

¹¹² LXX: “επλησασ.” Hebrew literally: “they filled your midst.”

¹¹³ LXX: “και ετραυπατισθης.” MFT: “I expelled you as a profane thing from the hill of God.”

¹¹⁴ TAN: “sheltering.”

¹¹⁵ LXX: “και ηγαγε σε.”

¹¹⁶ Hebrew uncertain. LXX: “I profaned.” Hebrew “your sanctuaries” though “my” seems to fit more clearly.

¹¹⁷ Many scholars feel the remainder of this chapter is the hand of an editor, not Ezekiel.

¹¹⁸ Literally: “glorify myself.” LXX: “και χυωση.”

¹¹⁹ LXX: “εν ταις πλατειαις σου.”

¹²⁰ Literally: “will fall to be judged in her midst.”

4. Restoration of the House of Israel 28:24 – 26

²⁴ “As for the nation of Israel: it will no longer be subjected to the pricking briars or painful piercing thorns of troublesome neighbors who harass them and have treated them with scorn. They will come to know that I am the Sovereign Lord.

²⁵ “This is what the Sovereign Lord says: When I gather the nation of Israel from the nations of the earth among which they have been dispersed, and manifest my holiness in them in the sight of the nations, they will be residing in their own land ¹²¹ which I had given to my servant Jacob. ²⁶ They will live serenely ¹²² in it, and they will build homes and plant vineyards. They will live securely when I execute judgments on all their neighbors who surround them --- those who have treated them with scorn. Then they will know that I am their Sovereign Lord.” ¹²³

<CHAPTER 29>

E. Oracles against Egypt 29:1 – 21 ¹²⁴

1. Oracle against Pharaoh 29:1 – 16

a. The Fate of Pharaoh 29:1 - 5

¹ In the tenth year, in the tenth month, on the twelfth day of the month, [*following the exile taking place and the imprisonment of King Jehoiachin*], the word of the Lord came to me. ¹²⁵ ² “Mortal, turn to Pharaoh king of Egypt ¹²⁶ and prophesy against him and the people of Egypt: Speak, ³ saying: This is what the Sovereign Lord declares!

“Behold, I am against you,
Pharaoh King of Egypt,
mighty monster lying in the midst of the stream, ¹²⁷
that says: ‘The Nile is my own;
I made it.’ ¹²⁸

⁴ I will put hooks in your jaws,
and make the fish of your streams adhere to your scales, ¹²⁹
and I will pull you up, out of the midst of your streams,
which cling to your scales.

⁵ I will fling you into the desert;
you and all the fish from your stream.
You will be left lying in the open fields
and be un-gathered (*and un-buried*). ¹³⁰

I have given you as food
for the beasts of the earth and the birds of the air.” ¹³¹

¹²¹ Literally: “ground.”

¹²² LXX: “in hope.”

¹²³ These verses allude to the widespread diaspora of the Jews.

¹²⁴ In chapters 29 – 32 there are seven oracles against Egypt.

¹²⁵ Many scholars feel the date is January 6, 587 BCE, one year after the beginning of the siege of Jerusalem.

¹²⁶ The Pharaoh at that time was Hophra who was of the 25th dynasty. (588 – 569 BCE)

¹²⁷ Some scholars identify this with the Leviathan of Job 41. The Hebrew word for “stream” is plural in Hebrew, perhaps describing the Nile delta. LXX: “ο ποτομοι.” CF: ANET 61 – 68, 137.

¹²⁸ So: LXX: “εποιησα αυτος.” Literally in Hebrew: “I made it myself.”

¹²⁹ The reference seems to be to the officers under the Pharaoh.

¹³⁰ “And un-buried” appears in several Hebrew MSS and in the Targums.

b. The Sword is to Come Upon Egypt 29:6 – 9a

- 6 “Then all the inhabitants of Egypt will know
that I am the Lord,
because you have only been a staff made of reed.¹³²
- 7 When [*Israel*] held it in their hand (*or, turned to you for help*) it splintered.
They wrenched their backs
and tore their shoulders.
for you were feeble (*or, broke*)
and made [*Israel’s*] legs unsteady.¹³³

8 “Assuredly, this is what the Sovereign Lord declares: I will bring a sword against you and will kill men and beasts. 9 The land of Egypt will be a desolation and in ruin. Then they will know that I am the Lord.”

C. Desolation and Restoration 29:9b - 16

“Because you said: ‘This Nile is mine and I made it,’¹⁰ Assuredly, I am against you and against your streams,¹³⁴ and I will make the land of Egypt an utter ruin and totally desolate it from Migdol¹³⁵ to Syene,¹³⁶ as far as the border of Nubia (*or, Ethiopia, Cush*).¹¹ No human or beast will traverse it. It will be uninhabited for forty years. ¹² I will make the land of Egypt a desolation in the midst of a desolate area for forty years including the cities that have been destroyed. I will scatter¹³⁷ the Egyptians among the nations and disperse them among the countries.

¹³ “This is what the Sovereign Lord declares! At the end of forty years I will gather the Egyptians from the people among whom they were scattered,¹⁴ and will restore the fortunes of the Egyptians and bring them back to the land of their origin, the land of Pathros,¹³⁸ their original home, and there they will be reinstated in a very lowly kingdom.¹⁵ It will be the lowest (*or, weakest*) of kingdoms, and will never again exalt itself above the other nations and I will make the Egyptians so insignificant that they will never again rule over any other nation. ¹⁶ It will never again be a source of help for the nation of Israel, recalling¹³⁹ their iniquity, when they seek aid for then they will know that I am the Sovereign Lord.”

¹³¹ LXX: “I will quickly cast you down and all the fish of your river. You will fall on the face of the plains and will not be gathered under any circumstances. I have given you food for the wild beasts of the earth and for the birds of the air.”

¹³² MFT: “a poor staff of reed to Israel.”

¹³³ LXX: “When they took hold of you with their hand, you broke it, and when every hand was clapped against them, and when they leaned on you, you were completely broken and crushed the loins of all of them.”

¹³⁴ LXX: “παντας τους ποταμους σου.”

¹³⁵ The location was in the extreme north of Egypt. The name means “tower.” Present day Tel el-heir.

¹³⁶ The location was in the extreme south of Egypt at the location of the first cataract on the Nile.

¹³⁷ LXX: “pulverize.”

¹³⁸ Pathros was located in Upper Egypt.

¹³⁹ Some translators use: “bringing to mind.”

2. Egypt as Nebuchadrezzar's Wages 29:17 – 21

17 In the twenty-seventh year, in the first month on the first day of the month, ¹⁴⁰ the word of the Lord came to me: ¹⁸ “Mortal, Nebuchadrezzar, king of Babylon launched his attack against Tyre, which involved of hard labor. It was so difficult that those [*who carried dirt to build ramps*) were made bald, and their shoulders were scraped raw; yet neither he nor his army obtained remuneration from his siege against Tyre. ¹⁴¹ ¹⁹ Assuredly this is what the Sovereign Lord declares: Behold, I will give the land of Egypt to Nebuchadrezzar, king of Babylon; and he will carry off its wealth (*or, multitude*) ¹⁴² and deposit it, along with the spoils which will become payment for his entire army. ²⁰ I have given him the land of Egypt as a recompense for which he labored because he worked for me, says the Sovereign Lord.” ¹⁴³

[²¹ “On that day I will cause a horn ¹⁴⁴ to appear (*as a fresh shoot*) to the people of Israel ¹⁴⁵ and I will give you the freedom to speak with them ¹⁴⁶ that they might know that I am the Lord.] ¹⁴⁷

<CHAPTER 30>

F. Coming Doom of Egypt 30:1 – 26

1. The Day of the Lord 30:1 - 5

¹ The word of the Lord came to me. ² “Mortal, prophesy, and say: This is what the Sovereign Lord says:

“Wail, ‘Alas for the day!’

³ The day is near,
the day of the Lord is near. ¹⁴⁸

It will be a day of clouds,
a time of doom for the nations. ¹⁴⁹

⁴ A sword will come to pierce Egypt,
and there will be anguish in Ethiopia, ¹⁵⁰
where the warriors die, ¹⁵¹
and the treasures are seized. ¹⁵²
and there will be total destruction.

¹⁴⁰ Scholars think of this as being April 10, 570 or April 26, 571 BCE.

¹⁴¹ MFT: “to make a great effort against Tyre, till every soldier’s head was rubbed bald, and every shoulder galled by the great effort against them.” Soldiers were often paid based on the spoils of the captured cities. Nebuchadrezzar could pay his troops out of the booty taken from Egypt. At Tyre this was a different situation.

¹⁴² The Hebrew and LXX Codex A have “multitude.”

¹⁴³ LXX: “In return for his service wherewith he served against Tyre, I have given him the land of Egypt.” Codex A adds: “for all they did for me.”

¹⁴⁴ Some scholars feel this is a reference to the Messiah. See: Psalm 132:17. A symbol of strength.

¹⁴⁵ LXX: “to all the house of Israel.”

¹⁴⁶ Literally: “will open your lips among them.”

¹⁴⁷ Some scholars feel this verse is added by a later editor. TAN: “I will endow the House of Israel with strength; and you shall be vindicated among them. And they shall know that I am the Lord.”

¹⁴⁸ Some scholars feel that the date was New Year’s Day, a day of promise.

¹⁴⁹ TAN: “An hour of [*involving*] nations.”

¹⁵⁰ Literally: “Cush.” The area was south of Egypt, including portions of Sudan and Ethiopia. It was sometimes called Nubia.

¹⁵¹ JB: “where the slaughtered fall.”

¹⁵² LXX Codex A adds: “and they will take her multitudes.”

5 [Ethiopia, Put, Lud, and Arabia along with Libya and all the people from lands that have made a treaty ¹⁵³will be killed in war.”] ¹⁵⁴

2. *Egypt and Her Helpers 30:6 – 9*

6 “This is what the Lord says:
Those who support Egypt will fall,
and her proud might will sink
from Migdol to Syene. ¹⁵⁵
They will experience the horrors of war within them
says the Sovereign Lord.
7 They will be desolate in the midst of desolate nations,
and their cities will be considered as completely destroyed.
8 They will understand that I am the Lord
when I will have burned Egypt,
and all her mercenaries are destroyed. ¹⁵⁶

9 On that day I will send out ¹⁵⁷ swift ¹⁵⁸ messengers who will strike terror on the unsuspecting Ethiopians, and their day will be turned into anguish concerning Egypt’s doom. Assuredly it will soon come!” ¹⁵⁹

3. *Nebuchadrezzar will Destroy Egypt 30:10 – 12*

10 “This is what the Sovereign Lord declares:
I will halt the wealth ¹⁶⁰ of Egypt,
by the hand the king of Babylon.
11 He and his accompanying troops:
(the most treacherous among the nations)
will be brought in to ravage the land.
They will unsheathe their swords against Egypt,
and fill ¹⁶¹ the streets with corpses.
12 I will dry up the Nile, ¹⁶²
and I will allow the transfer of the land to evil men. ¹⁶³
I will devastate the entire land and all that is within it,
giving it into the hands of foreigners.
I the Lord have spoken!” ¹⁶⁴

¹⁵³ These lands all adjoined Egypt. These nations had entered into a mutual defense treaty and were ready to send mercenaries should Egypt face a dangerous enemy. Hebrew uncertain..

¹⁵⁴ Some scholars feel this verse was a later insertion into the text.

¹⁵⁵ See footnote for 29:9, footnotes 135, 136.

¹⁵⁶ Literally: “helpers are broken.”

¹⁵⁷ LXX: “σπευδοντες.”

¹⁵⁸ So: LXX. Literally: “they.”

¹⁵⁹ CB: “On that day shall messengers go forth from my presence in ships to strike terror upon Ethiopia in its security. And writhing shall seize them on the day of Egypt’s doom; For Lo! It comes.”

¹⁶⁰ So: LXX & Syriac. Hebrew: “in ships.” An alternate translation with different vowel points would be: “multitudes.”

¹⁶¹ LXX: “και πλησθησεται.”

¹⁶² LXX Codex A adds: “and I will sell the land into the hand of the wicked.”

¹⁶³ JB: “hand the country over to brigands.”

¹⁶⁴ Cf.: ANET p. 445a.

4. The Lord will Destroy Egypt 30:13 – 19

- 13 “This is what the Sovereign Lord declares:
I will destroy the fetishes (*or, idols*),¹⁶⁵
and put an end to the images¹⁶⁶ in Memphis.
There will no longer be a prince¹⁶⁷ in the land of Egypt;
so I will terrify the land of Egypt.¹⁶⁸
- 14 I will make Pathros (*or, Upper Egypt*) desolate,
and I will set fire to Zoan.¹⁶⁹
I will carry out judgment on Thebes.¹⁷⁰
- 15 I will pour my wrath on Pelusium,¹⁷¹
the bastion of Egypt.
I will destroy the wealth of Thebes,¹⁷²
- 16 I will set fire to Egypt;
Pelusium will be in great agony;¹⁷³
Thebes will be breached
and its walls will be destroyed.¹⁷⁴
- 17 The young men of On¹⁷⁵ and Pi Beseth¹⁷⁶ will fall,
and the women will be taken into captivity.
- 18 At Tahpanhes¹⁷⁷ the day will be dark
when I break its being dominated by Egypt¹⁷⁸
and her proud might will come to an end..
She will be covered by a cloud,
and her daughter (*or, her towns*) will go into captivity.
- 19 I will carry out judgment on Egypt in this way,
for then they will know that I am the Lord.”

¹⁶⁵ LXX Codex A adds: “destroy the idols and put down.”

¹⁶⁶ Literally: “futile ones.” LXX: “μεγιστανας.” MFT: “magnates.”

¹⁶⁷ LXX: “και ουκ εσονται.”

¹⁶⁸ LXX: “and they will be no more.”

¹⁶⁹ Modern Sar –el-Hajar.

¹⁷⁰ Present day Luxor. Cf.: ANET p. 8b.

¹⁷¹ Present day Tell Farama. Some scholars doubt that verses 15 – 19 are poetry. The Hebrew is such that, while it might be poetry, there is some reason to question it.

¹⁷² LXX: “I will pour out my wrath on Sals the strength of Egypt, and will destroy the multitudes of Memphis.”

¹⁷³ LXX: “And I will set fire to Egypt; and Syene, will be exceedingly troubled, and there will be a breaking in Diospolis, and waters will be poured out.” “Agony” in LXX:

“και παραχη παραχθησεται Συνηη.”

¹⁷⁴ Hebrew unclear. Cf.: ANET p. 8b. The translation follows the versions. Hebrew: “and Memphis, distresses by day.” LXX: “και διαχυθησεται υδατα.”

¹⁷⁵ Present day Tell Hosn.

¹⁷⁶ Present day Tell Basta.

¹⁷⁷ Present day Tell Defenneh.

¹⁷⁸ Literally: “bars of the yoke.: LXX: “σκηπτρα.”

5. *The Arms of Pharaoh will be Broken 30:20 – 26*

²⁰ “In the eleventh year, in the first month ¹⁷⁹ on the seventh day of the month the word of the Lord came to me. ²¹ “Mortal, ¹⁸⁰ I have broken the arm ¹⁸¹ of Pharaoh, king of Egypt, and it has not been bound up to heal it by binding it so that it might be restored in strength to be able to wield a sword. ¹⁸² ²² Assuredly this is what the Sovereign Lord says: Let it be clear: I am against Pharaoh, King of Egypt and I will break his arms, both the strong one and the one that was broken, and I will make the sword fall from his hand (*or, he will be defeated*). ²³ I will scatter the Egyptians among the surrounding nations and disperse them though the entire countryside. ²⁴ I will strengthen the arms of the king of Babylon, and place my sword into his hand (*or, I will have him carry out my will*). I will break the arm of Pharaoh, and he will wail (*or, groan*) like a one who is morally wounded. ¹⁸³ ²⁵ [I will strengthen the arm of king of Babylon, but the arms of Pharaoh will fail,] ¹⁸⁴ and they will know that I am the Lord. When I put my sword into the hand of the king of Babylon, he will stretch out his hand against the land of Egypt. ²⁶ [I will scatter the Egyptian army among the nations and disperse them through the countries.] ¹⁸⁵ Then they will know that I am the Lord.”

<CHAPTER 31>

G. *Downfall of the Great Cedar 31:1 – 18*

1. *Egypt as the Great Cedar 31:1 – 9*

¹ In the eleventh year, in the third month, on the first day of the month, [*following the captivity of Jehoiachin*] ¹⁸⁶ the word of the Lord came to me. ² “Mortal, tell Pharaoh, king of Egypt and all his subjects: ¹⁸⁷

“To whom are you comparing yourself with your haughtiness?

³ Look at Assyria ¹⁸⁸ [*for you are like her*].

She was a cedar of Lebanon
with its beautiful branches ¹⁸⁹

¹⁷⁹ This oracle is dated either April 19, 586 BCE or April 29, 587 BCE. Pharaoh Hophra had sent his army to help defend Jerusalem after pleas from King Zedekiah when King Nebuchadrezzar had begun to besiege Jerusalem. After the fall of Jerusalem King Nebuchadrezzar moved toward Egypt to conquer it. It was his intention to attack Pharaoh Hophra but by the time of Nebuchadrezzar’s arrival Pharaoh Hophra had been killed in a civil war. The general who took over as Pharaoh was Ahmose II who, to keep the proper appearance, married the daughter of Pharaoh Hophra, taking her as his third wife. This took place during the 26th Dynasty of Egypt.

¹⁸⁰ Some scholars feel the poetry resumes through verses 21 - 26.

¹⁸¹ Scholars feel this is a reference to Pharaoh Hophra’s loss when his army was used as mercenaries by King Zedekiah of Judah.

¹⁸² JB: “None has bound up his wound to heal it, given it a bandage, or a dressing to make the arm strong enough to wield the sword again.”

¹⁸³ LXX: “και επατει αυτην επ Αιγυπτον και προνομευσει την προνομην αυτης και σκυλευσει τη σκυλα αυτης.”

¹⁸⁴ Some scholars feel this is a later interpolation.

¹⁸⁵ Some scholars feel this is a later interpolation.

¹⁸⁶ Some scholars feel the date would be June 21, 587 BCE.

¹⁸⁷ Several translators use the word “hordes.”

¹⁸⁸ Some scholars emend the Hebrew word for “Assyria” by changing one consonant so it will read: “I will liken you to...” Egypt is called upon, no matter whether the Hebrew MT word or the emended word is used to consider Assyria. At the height of its power Assyria had conquered Egypt and ruled over it. Later it

and exceedingly tall,
 its top piercing the clouds.¹⁹⁰
 4 The waters nourished it,
 the subterranean waters made it grow,
 making its rivers to flow
 around the place where it was planted,
 sending forth its streams more to it
 than to all the other trees of the forest.
 5 Therefore it became exceedingly tall,
 higher than all the trees of the forest.
 Its branches were thick
 due to the abundant water
 it's shoots became plentiful
 because of the amount of water
 that reached it.
 6 All varieties of birds of the air
 made their nests on its branches,
 and in the shade of its branches
 all the beasts of the field
 gave birth to their young
 and all the nations of the earth
 were at ease under its shade.
 7 It was beautiful in its great height
 and the span of its branches¹⁹¹
 for its roots went down to abundant water.
 8 Not even the cedars in the garden of God,
 no cedar had comparable branches
 and the fir trees were not comparable
 with respect to beauty.
 No tree in the garden of God
 was as beautiful!
 9 I made it beautiful
 with the profusion of its branches.
 It was the envy of the trees of Eden
 in the garden of God.”

2. *Its Fall and Descent to Sheol 31:10 – 18*¹⁹²

10 “This is therefore assuredly what the Sovereign Lord says: Because you [Egypt] towered high and your power has ascended to the clouds, and you have become

had been conquered by the Babylonians and at the time Ezekiel’s prophecy in chapter 31 it was virtually a non-entity among the nations. The prophet gives a clear warning in this allegory of the Great Cedar.

¹⁸⁹ LXX adds: “and shady leaves.”

¹⁹⁰ Literally: “thick boughs.” LXX: “its top reached the middle of the clouds.”

¹⁹¹ LXX: “δια το πλεθθος.”

¹⁹² In Hebrew the description of what will happen in Egypt is still described as what will happen to the Great Cedar. This translation makes a slight change in verses 10 - 11 for the sake of better understanding using words that speak specifically to and about Egypt as to what will transpire.

arrogant due to your power, ¹¹ I will expel you, giving you into the hands ¹⁹³ of the mightiest of nations (*or, a foreign ruler*) who will surely deal with you as your wickedness deserves. I have rejected you. ¹⁹⁴ ¹² Strangers, the most treacherous among the barbarians, will fell you and abandon you, and you will be scattered and shattered along the water courses of the land. All the nations will separate themselves from you and you will be outcasts.

¹³ “No birds will continue to perch on the fallen trunk, ¹⁹⁵
and the beasts will no longer reside under your branches.

¹⁴ ”All this is so that no trees by the water may grow to lofty heights or have their tops piercing the clouds, and no trees that have a good water source may reach to that great height.

“For they are all consigned to death
to the lowest part of the nether-world ¹⁹⁶
among mortals who descend into the Pit.

¹⁵ “This is what the Sovereign Lord says: When it goes down to Sheol ¹⁹⁷ I will make the deep waters mourn, ¹⁹⁸ and restrain the rivers, and many waters will be stopped: I will clothe Lebanon in gloom for it, and all the trees of the field, will wither away because of you. ¹⁹⁹ ¹⁶ I will make the nations quake at the crash of its fall, when I hurl it down to the world of the dead (*or, Sheol*) with those who descended to the Pit: and all the well watered trees of Eden. ²⁰⁰ The choicest and best ²⁰¹ of Lebanon, all that are well watered, will be consoled in the nether-world. ¹⁷ They will also go down to the abode of the dead (*or, Sheol*) ²⁰² with it, to those who are killed by the sword, along with its allies who dwelt ²⁰³ under the shadow among the nations ²⁰⁴ will perish. ²⁰⁵

¹⁸ ”To whom are you compared? Which one of the trees? The trees of Eden? You will be felled to the nether-world with the trees of Eden! Yet you [*Egypt*] will be among the uncircumcised, with those who are killed by a sword. This is the fate of Pharaoh and his multitude, declares the Sovereign Lord.”

¹⁹³ LXX: “I delivered him into the hands of the prince of the nations..”

“εποιησε την απωλειαν αυτου.”

¹⁹⁴ TAN: “They threaten it as befitting its wickedness. I banished it.” JB: “I have destroyed it.”

¹⁹⁵ The translation returns to the descriptive manor of the allegory after the two verses which hopefully set the intention and direction of the allegory.

¹⁹⁶ TAN includes a footnote: “To which popular belief relegated those who died uncircumcised or by the sword.”

¹⁹⁷ This word is often used for the nether-world. Some translate the word as “place of inquiry.”

¹⁹⁸ Literally: “subterranean waters.” “Underground streams mourn” might be a suitable translation.

¹⁹⁹ TAN: “On the day it went down to Sheol I closed the deep over it and covered it. I held back its streams, and the great waters were checked. I made Lebanon mourn deeply for it, and all the trees of the field languished on its account.” LXX translation of “wither away” “επελυθησαν.”

²⁰⁰ LXX: “delight comforted him in the heart.”

²⁰¹ LXX: “και ται εκλεκτα.”

²⁰² TAN: “They also descended into Sheol.”

²⁰³ LXX: “οι κατοικουντες.”

²⁰⁴ LXX: “εν μεσω της ζωης αυτων απωλονηπ.”

²⁰⁵ This verse becomes a description of the general downfall of the nations. The last portion of this verse is obscure in Hebrew.

<CHAPTER 32>

H. Lamentations over Pharaoh in Egypt 32:1 – 32 ²⁰⁶

1. Lament over Pharaoh 32:1 – 16

¹ In the twelfth year, in the twelfth month, ²⁰⁷ on the first day of the month the word of the Lord came to me: ² “Mortal, intone a dirge ²⁰⁸ over Pharaoh, king of Egypt. Say to him:

You consider yourself to be a lion ²⁰⁹ among the nations,
but you are merely a dragon in the sea.

You throw about froth in your river, ²¹⁰
churning up the water with your feet, ²¹¹
and making it muddy. ²¹²

³ This is what the Sovereign Lord declares:

I will spread out a net over you
with a large number of people; ²¹³
and I ²¹⁴ will draw you up in my dragnet. ²¹⁵

⁴ I will hurl you to the ground (*or, away from your natural element*); ²¹⁶
and will vanquish you on the open field,
and cause all the birds of the air
to come to rest on you (*or, to feed on you as carrion*),
and the animals from the entire earth
(*or, the scavengers of earth and sky*) to gorge themselves on you.

⁵ I will scatter your flesh on the mountains ²¹⁷
and fill the valleys with your remains. ²¹⁸

⁶ I will drench the land --- even the mountains ---
with your gushing blood ²¹⁹
until the watercourses will be filled with your blood. ²²⁰

²⁰⁶ In this oracle Pharaoh is depicted as a dragon about to be captured and destroyed. It is dated March 585 BCE, though some scholars choose to be more specific: March 3, 585 BCE.

²⁰⁷ LXX Codex A has the twelfth month. Other LXX MSS have the tenth month.

²⁰⁸ Some scholars refer to this as a “taunt song.”

²⁰⁹ The people of Israel thought of themselves as a lion. “The lion of Judah.” Egypt, however, depicted itself in the form of a lion’s body in the sculpture of the sphinx.

²¹⁰ LXX: “you butt, or push with the horn.” Some scholars emend the Hebrew word to read: “in your nostrils” NEB: “scattering water with its snout.” Others: “spouting water from your nostrils.”

²¹¹ Literally: “fouled by stomping.”

²¹² LXX: “You made assault with your rivers and disturbed the waters with your feet and trampled the rivers.” Pharaoh is depicted as feeling his power is great whereas Ezekiel depicts it as blind, uncontrollable and destructive power.

²¹³ LXX: “και αναξω σε.”

²¹⁴ So: LXX & Vulgate. Hebrew: “they.”

²¹⁵ LXX: “I will bring you up with my hook.”

²¹⁶ LXX: “πεδια πλησθησεται σου.”

²¹⁷ The Hebrew is uncertain.

²¹⁸ LXX: “saturate the mountains with your blood.” TAN: “rotting flesh.” NEB: “and in the valley are the worms that feed on it.”

²¹⁹ Some scholars feel these lines are either a gloss or they are corrupted.

²²⁰ LXX: ⁵ “and I will throw your flesh on the mountains, and I will saturate them with your blood. ⁶ and the land will be drenched with your dung.”

- 7 When I extinguish you, I will shroud ²²¹ the heavens
and darken the stars;
I will cover the sun with a cloud,
and the moon will not give its light.
- 8 All the luminaries of heaven
will be darkened above you,
and bring darkness on your land,
declares the Sovereign Lord!
- 9 “I will vex the hearts of many nations
when I announce your destruction to the nations,
even to nations of which you have never heard.
- 10 I will stun them and nations will be appalled
and their kings will be aghast because of you.
When I brandish my sword before you,
they will tremble constantly ---
every one for his own life;
on the day of your downfall.
- 11 “This is what the Lord declares:
The sword of the king of Babylon will come to you.
- 12 I will cause your hordes to die
by the sword of mighty warriors,
all of them the most ruthless
among the nations.
They will bring destruction to the splendor of Egypt,
and its population will die.
- 13 I will destroy all its cattle
that are around its watering holes,
and there will no longer be any people
to muddy any watering holes,
nor will there be any animals to do so.
- 14 Then I will cause the water to settle and be clear,
and cause the rivers to run like oil,
declares the Sovereign Lord.
- 15 “When I make the land of Egypt desolate
and when the land is stripped of all that fills it,
for when I strike all its residents,
they will know that I am the Lord.”

16 This is the dirge ²²² which will be intoned ²²³ by the women of the nations.
They will intone it again and again over Egypt and over all her hordes declares the
Sovereign Lord:

²²¹ LXX: “εν τω σβεσθηβαι σε.”

²²² LXX: “και θρηνησει αυτον.”

2. *Egypt Goes Down to the Nether-world* 32:17 – 32 ²²⁴

17 In the twelfth year, in the first month on the fifteenth day the word of the Lord came to me.

18 “Mortal, wail over the horde of Egypt,
and consign them to the earth,
both she and her satellite possessions, ²²⁵
that they descend to the nether-world;
to those who have gone down to the Pit.” ²²⁶

19 “Do you feel you are the most beautiful?
Go down, and be laid with the ungodly.” ²²⁷

20 “They will fall amid those who are killed by the sword
and all the multitudes ²²⁸ will be with her.

21 The powerful leaders ²²⁹ will speak to them,
with allies, out of the midst of Sheol.
They will come down, lying still, with the ungodly,
having been killed by warfare.

22 ²² Assyria lies with all her teeming multitudes around her grave who were all slain with the sword. ²³ Their graves are in the deep recesses of the Pit, and her allies are buried around her grave, all them killed in warfare (those who once spread terror in the land of the living).

²⁴ “Elam ²³⁰ is there and all her teeming multitudes around her grave, who were slain with the sword, who are now with the ungodly in the nether world. (These men struck terror in the land of the living). They bear the same burdens as all who have descended into the Pit. ²⁵ They have a resting place among the slain, the teeming multitudes buried around them, all of them ungodly, slain by the sword, though once they struck terror as they spread over the land of the living, and have become the disgrace of those who have gone down to the pit. Their place is among those who were slain.

²²³ There were professional women mourners. These wailing women are commissioned to chant these words of lamentation over Egypt.

²²⁴ The repetition of some of the wording implies poetry but it is impossible to reconstruct the passage as poetry, though an attempt has been made. Scholars are divided in their understanding of the date in Hebrew. Some read this as the twelfth year, the first month of the year, the fifteenth day --- others: the twelfth year, the twelfth month, the fifteenth day. This passage speaks of the concept of death but this does not intend, because of its somewhat poetic nature, to help understand the Bible’s teachings of the afterlife. It simply presents the common view of death held by people in the Near East.

²²⁵ Hebrew unclear.

²²⁶ Hebrew unclear. Ezekiel repeatedly reminds his listeners and readers that there will be a separation. Johannes Pederson: *Israel: its Life and Culture* Vols. 1 -2 “Sheol is the entity into which all graves are merged.... Where there is a grave, there is Sheol, and where there is Sheol there is a grave.”

²²⁷ Literally: “the uncircumcised.” In this ‘sitz im Leben’ it seems that “the ungodly” is a more suitable translation. This will continue in the translation through the remainder of this chapter.

²²⁸ The Hebrew is obscure. Literally: “they have drawn her away and all her multitudes.” LXX:

“και κοιμηθησεται πασα η ισχος αυτου.”

²²⁹ Possibly the reference is to Pharaoh and other rulers of great nations whose thoughts agreed.

²³⁰ The people of Elam were of Semitic origin but spoke a different language. They lived east of the Tigris river and had been formidable warriors, second only to Assyria.

26 “Meshech and Tubal ²³¹ are there and all their teeming multitudes around her grave, all of them ungodly, slain by the sword; (for they spread terror in the land of the living). 27 They will not rise ²³² for an honorable burial as did the heroes of ancient times who went down to Sheol, fully armed for war, whose swords were laid at their heads and their shields on their bones ²³³ (the terror of the mighty men of the land of the living). 28 (So you [O *Pharaoh*] will be broken and lie among the ungodly, with the teeming multitudes; slain by the sword.)

29 “Edom is there: her kings and all her princes who were mighty and were slain by the sword are around her grave, all of them ungodly, with those who go down to the Pit.

30 “All chiefs of the north are there --- all of them --- and all of the Sidonites who have gone down in shame, having been slain by the sword, lying as the ungodly, all being together, as those who go down to the Pit.

31 “When Pharaoh sees them, he will be consoled for all his multitude, his entire teeming multitude, slain by the sword, 32 had spread terror in the land of the living. Therefore he will be laid among the ungodly, with those who had been slain by the sword: Pharaoh and all his multitudes! This is what the Sovereign Lord declares!”

<CHAPTER 33>

III. Restoration of Israel 33:1 – 39:24

A. Oracles on Responsibility, etc. 33:1 – 33

1. The Prophet as Watchman 33:1 – 7

1 The word of the Lord came to me: 2 “Mortal, speak to the nation and say to it: If I bring the sword (*or, war*) into the land, and the citizens of the country select a person from among them to be their watchman (*or, sentinel*); 3 and if the watchman sees the sword (*or, war*) coming and blows the trumpet and warns the people; 4 then if anyone who hears the sound of the trumpet and ignores the warning; and the sword (*or, war*) ²³⁴ comes and kills him, his blood will be on his own head. 5 He heard the sound of the trumpet ²³⁵ and ignored the warning; his blood will be on himself. If he had heeded the warning he would have saved his life. 6 But if the watchman (*or, sentinel*) sees the sword (*or, war*) coming and does not blow the warning trumpet, that person is taken away in his iniquity and I will require the watchman’s (*or, sentinel’s*) blood.” ²³⁶

7 “So, Mortal, you have been made a watchman (*or, sentinel*) for the nation of Israel; whenever you hear a message from my mouth, you must transmit this message as a warning. 8 When I say to the wicked, ‘O wicked people, ²³⁷ you will surely die’ and if you do not speak to dissuade them from their wicked ways and turn them away from wickedness and they die in their iniquity, you will be held accountable for their blood; ²³⁸

²³¹ These were remnants of the Hittite people.

²³² The word “not” is omitted in the LXX. ”και εκοιμηθησαν.”

²³³ The Hebrew is obscure. The translation is a slight emendation of the Hebrew.

²³⁴ LXX: “η ρομφαια.”

²³⁵ Reading the opening phrase in the Hiphil instead of the Niphal of *brxh*. “He who gave warning with the trumpet has saved his life.” LXX: “And he that hears the trumpet will surely hear but not take heed and the sword will come on him, overtaking him. His blood will be on his head.”

²³⁶ The prophet feels that ignorance is no excuse, for the lack of knowledge itself is a sin.

²³⁷ This is possibly dittography.

²³⁸ TAN: “I will demand a reckoning for his blood from you.”

but if you warn the wicked that they should renounce their evil ways and they do not renounce them, they will die in their iniquity but you will have saved your life.”

2. *New Oracle on Individual Responsibility 33:10 – 20*²³⁹

10 “You, Mortal, speak to the nation of Israel This is what you have been saying: ‘Our transgressions and our sins weigh heavily on us. We waste away²⁴⁰ because of them; how then can we survive?’ 11 Declare to them: As I live; says the Lord, I have no pleasure in the death of the wicked, but that the wicked change their ways and live. Turn away! Come back from your evil ways, for why will you die,²⁴¹ O nation of Israel? 12 Mortal, announce to the members of your nation,²⁴² The righteousness of the righteous will not save themselves when they transgress; and as for the wickedness of the wicked – cause them to turn, to mend their ways, turning from their wickedness; and they will not fall. [The righteous will not be able to live based on their righteousness when they have sinned.]²⁴³ 13 Even though I say to the righteous²⁴⁴ that ‘they will surely die,’²⁴⁵ yet if one’s righteousness is relied on, yet one commits iniquity, the righteousness will not be remembered for due to the iniquity that has been committed death will result. 15 Again, though I say to the wicked; ‘You will surely die,’ yet if you turn from your sin, doing what is lawful and right, 15 if you pay back what is owed, return what has been taken through robbery, and live as people are expected to live,²⁴⁶ does not commit iniquity, the result will assuredly be that you will live and not die. 16 None of the sins that have been committed will be remembered and held against that person, for what is lawful and right has surely been done.²⁴⁷

17 “Yet, the members of your nation say:²⁴⁸ ‘The way of the Lord is unjust’; but it is their own way of life that is unjust.²⁴⁹ 18 When the righteous turn from their righteousness and commit iniquity, they will die as a result. 19 When the wicked renounce their wickedness, and do what is lawful and right they will live as a result. 20 Yet you say, ‘The way of the Lord is unjust.’ O people of Israel, I will judge each one of you in accordance with your way of life.”

3. *The Fugitive brings News of Jerusalem’s Fall 33:21 – 22*

21 “In the twelfth year²⁵⁰ of the exile, in the tenth month and the fifth day of the month, a fugitive who was a refugee from Jerusalem came to me and said, ‘The city has fallen!’ 22 The Lord’s hand had been on me the evening before the fugitive arrived and he

²³⁹ This section: verses 10 – 20 is considered by some scholars to be a sermon for the exiles.

²⁴⁰ Literally: “be sick at heart.” NEB: “we are rotting away.”

²⁴¹ The LXX translation could properly be translated as “do you die.”

²⁴² Literally: “the sons of your people.”

²⁴³ Some scholars feel this is an insertion by a later editor.

²⁴⁴ LXX Codex A adds: “Then you will live, and.”

²⁴⁵ The LXX Codices A, O, C, & L read: “ζηση.”

²⁴⁶ Literally: “follows the statutes of life.”

²⁴⁷ LXX: “by them he will live.”

²⁴⁸ See footnote 242.

²⁴⁹ NEB: “The Lord acts without principle, but it is their ways that are unprincipled.” So also in V. 20.

²⁵⁰ Eight Hebrew MSS, Syriac & LXX have “eleventh year.” If it is the twelfth year the fugitive would arrive a year and a half after the fall of the city of Jerusalem. Scholars are divided concerning this dating. Some scholars feel this would be January 585 BCE.

opened my mouth so that by the time the man came to me the following morning my speech had been restored.”²⁵¹

4. *Presumption and Punishment of Those in Judah 33:23 – 29*

²³ The word of the Lord came to me: ²⁴ “Mortal, the inhabitants of these waste places in the land of Israel keep saying, ‘Abraham was only one individual, yet he was granted permission to live in the land, but we are many individuals; the land surely is ours to possess.’ ²⁵ Inform them: This is what the Sovereign Lord declares: You eat meat with the blood²⁵² [*not properly drained from the flesh*] (*or, not kosher*), and raise your eyes to your fetishes (*or, idols*) and shed blood. Yet you expect to possess the land? ²⁶ You rely²⁵³ on the sword, conduct abominable activities. Each of you seduces his neighbor’s wife. Yet you expect to possess the land?²⁵⁴

²⁷ “Say this to them: This is what the Sovereign Lord declares: As I live, surely those who are [*residing*] in the ruins (*or, waste places*) will be killed and whoever is in the open field²⁵⁵ I have allotted as carrion for the birds, and those in fortresses (*or, strongholds*) and caves will die of disease (*or, plague*). ²⁸ I will make the land desolate, a waste land, bringing an end to her pride. The mountainous areas will be so desolate that no one will pass through. ²⁹ When I have made the land desolate and a waste land and an abomination, it will be realized that I am the Lord and the people will also realize what they have done.”

5. *Ezekiel Regarded Only as a Singer of Love Songs 33:30 – 33*

³⁰ “As for you, Mortal, your fellow countrymen²⁵⁶ who converse together about you, along the walls and at the entries²⁵⁷ of their houses, say to one another ‘Come, let us see what word comes from the Lord.’ ³¹ They throng toward you, and try to sit before you as my people, and they hear what you say but they will not respond; for they speak of loving but their hearts are set on profit.²⁵⁸ ³² To them you are like one who sings love songs with a beautiful voice and plays well on a musical instrument,²⁵⁹ for they hear what

²⁵¹ Cf.: Ezekiel 3:22f.

²⁵² It is possible that the Hebrew word: *sdh l[* should be read as *syrhh l[*, meaning “on the mountains.”

Some scholars translate accordingly.

²⁵³ Literally: “stand.” Scholars are divided as to whether the MT should be used or an emendation should be used, which would say, “your sword is attractive.”

²⁵⁴ LXX Codex A: ²⁵ Therefore say to them, that is what the Sovereign Lord says: you will eat with blood and you will raise your eyes to idols, and you will shed blood, and you will inherit the land? ²⁶ You stand by your sword, you have done abominable things, and have defiled everyone’s neighbor. Will you inherit the land?”

²⁵⁵ Literally: “surface of the field.”

²⁵⁶ Literally: “the sons of your people.”

²⁵⁷ LXX: “porches.”

²⁵⁸ The Hebrew is obscure. Literally: “for loves in their mouth they are doing.” It is possible that the Hebrew word should be read as ‘lies in their mouth.’ TAN: “Loving words on their lips, but they continue their greedy ways.”

²⁵⁹ This might be translated as: “As far as they are concerned you are an entertainer who sings love songs or plays the harp.” NAB: “You are a ballad singer, with a pleasant voice and a clever touch.”

you say, but they will not obey. ³³ When the time comes, and it surely will, --- then they will know that a prophet has been among them.” ²⁶⁰

<CHAPTER 34>

B. *The Shepherds of Israel and their Sheep 34:1 – 31* ²⁶¹

1. *Judgment on the Shepherds 34:1 – 10*

¹ The word of the Lord came to me: ² “Mortal, prophesy doom to the shepherds (*or, leadership*) of Israel. Prophesy, and tell them: To the shepherds of Israel: ²⁶² This is what the Sovereign Lord says: Oh shepherds of Israel who have been looking out for ²⁶³ yourselves --- should you not be looking out for the sheep? ³ You eat the curds, clothe yourselves in wool, slaughter the fatlings of the flock, yet you have not tended (*or, fed*) the flock. ²⁶⁴ ⁴ You have done nothing to assist the weak, done nothing to heal the sick (*or, diseased*), never bandaged the injured, have not brought back those who strayed, looked for those who were lost, but have been in charge of them [*as herdsmen*] with force and brutality. ²⁶⁵ ⁵ Without a reliable shepherd my sheep were scattered, ²⁶⁶ because there was no shepherd, and they became prey for all the wild beasts. ⁶ My flock was scattered, ²⁶⁷ wandering over the mountains and every hill. My sheep were scattered over all the face of the earth with no one bothering to search or look for them.

⁷ “Therefore, you shepherds, hear the word of the Lord: ⁸ As I live, says the Sovereign Lord, my sheep have been plundered and become spoils [*for their enemies*] and prey for the wild beasts, for lack of shepherds; (for my shepherds ²⁶⁸ have not bothered with my sheep, only being concerned about themselves and not concerned about looking out for the welfare of my flock). ⁹ Therefore: you shepherds, hear the word of the Lord! ¹⁰ This is what the Sovereign Lord says: ²⁶⁹ Behold, I am opposed to the shepherds and I will see that my shepherds are held accountable. I will put a stop to their feeding of the flock since the shepherds are solely concerned about their own welfare. I will rescue my sheep from their mouths that they might not become prey on them any more.” ²⁷⁰

²⁶⁰ John B. Taylor comments: “Ours is not the only age that treats God’s spokesmen as if they were public entertainers.”

²⁶¹ It is not unusual in Hebrew Scripture for the word “Shepherd” to be used as the “ruler or leader of the people.” That is the reference here in chapter 34.

²⁶² In the LXX “say to them” is omitted. “To the shepherds” “μη βοσκουσιν οι ποιρηνες” is omitted in Codex A.

²⁶³ TAN: “tending.”

²⁶⁴ NEB: “You consume the milk, wear the wool and slaughter the fat beasts, but you do not feed the sheep.”

²⁶⁵ LXX: “και το ισχορον.”

²⁶⁶ The opening phrase of the sentence is omitted in Syriac. LXX: “τα προβατα μου.”

²⁶⁷ This is omitted by the LXX, possibly as dittography.

²⁶⁸ LXX: “οι ποιμενες.”

²⁶⁹ LXX Codex A: “Hear the word of the Lord.”

²⁷⁰ LB: “I will take away their right to feed the flock --- and take away their right to eat. I will save my flock from being taken for their food.”

3. The Sovereign Lord as the Good Shepherd 34:11 – 16

¹¹ “This is what the Sovereign Lord says: Behold! I, myself, will search for my sheep and I will find them. ¹² As a shepherd seeks out his flock ²⁷¹ when some of his sheep have become scattered, so I will seek out my sheep ²⁷² and I will rescue them from all the places where they have been scattered on the day of clouds and thick darkness. ¹³ I will bring them out from among the gentiles ²⁷³ and gather them from their countries of residence and bring them back into their own land, and I will feed them on the mountains of Israel, by the fountains and all the inhabited places of the country. ¹⁴ I will feed them, providing good grazing land and their pasture will be on the mountain heights of Israel. There they will lie down in lush pastures, and feed on the plentiful land of the mountains of Israel. ¹⁵ I myself, will be the shepherd of my sheep and I will make them lie down ²⁷⁴ says the Sovereign Lord. ¹⁶ I will seek the lost, and I will bring back those who strayed. I will bind up the injured, strengthen the weak, and watch over those who are fat as well as those who are strong. I will watch over them, feeding them and deal justly with them.” ²⁷⁵

3. Judgment Between Sheep and Sheep 34:17 – 22

¹⁷ “As for you, O flock ²⁷⁶ this is what the Sovereign Lord says: Be assured that I will judge between one sheep and another. To the rams and the bucks: ¹⁸ Was it not enough for you to feed on the good pasture? Was it necessary for you to trample the rest of your pasture; and was it not enough to be able to drink clear water? ²⁷⁷ Was it necessary for you to muddy the water by roiling it with your feet? ¹⁹ My sheep had to graze on what you have disturbed (*or, spoiled*) with your feet, and drink what you have roiled with your feet!

²⁰ “Assuredly this is what the Sovereign Lord says to them: I, myself, will judge between the stout and the scrawny sheep. ²⁷⁸ ²¹ Since you shove with flank and shoulders; butting all who are weak ²⁷⁹ with your horns, till you have scattered them afar. ²⁸⁰ ²² I will rescue my flock. They will simply be spoils. I will judge between sheep and sheep.” ²⁸¹

²⁷¹ Literally: “when he is among his sheep.”

²⁷² LXX: literally: “drive them away.” Codex A: “gather.”

²⁷³ So: LXX. Hebrew: “the people.”

²⁷⁴ Literally: “cause to lie down.” LXX adds: “και γνωσεντω οτι εγω ειμι κυριος.”

²⁷⁵ The Hebrew is a bit obscure. This translation is based on a slight emendation which seems to express the concept more clearly. JB: “I shall look over the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them.”

²⁷⁶ LXX: “και υμεις τιροβατα.”

²⁷⁷ LXX: “standing water.” Literally: “water that has settled.”

²⁷⁸ This translation is based on a slight emendation. The Hebrew is unclear.

²⁷⁹ LXX: “και παν το εκλειπον εξεθλιβετε.”

²⁸⁰ LXX: “and have treated the fainting cruelly.” These are described by John B. Taylor as “the oppressive nobles of the bullying merchant class. Those who were powerful and prosperous had been greedily taking for themselves from the poor.”

²⁸¹ TAN: “one animal and another.” LB: “which is plump and which is thin.”

4. The Messianic King and the New Shepherd 34:23 – 24

²³ “I will appoint a single ²⁸² shepherd, [*a ruler like*] my servant David, and he will feed them: he will feed them and be their shepherd. ²⁴ I, the Lord, will be their God and my servant David. ²⁸³ will be a prince among them! I, the Lord have spoken!”

5. The Covenant of Peace 34:25 – 31

²⁵ “I will establish ²⁸⁴ a covenant of peace with them and I will banish the vicious beasts from the land, so that they may live securely in the wilderness and sleep in the forest. ²⁶ I will bless them, as well as the surrounding hills: ²⁸⁵ I will send down the showers in their seasons, ²⁸⁶ they will be showers of blessing. ²⁷ The trees of the courtyard (*or, fields*) will bear fruit, and the earth will yield its produce. [*My people*] will be secure in their land. They will know that I am the Lord, when I grant freedom from oppression, ²⁸⁷ (*or, break the people’s chains*) and rescue them from those who enslaved them. ²⁸ They will no longer be the spoils (*or, plunder*) of other nations, ²⁸⁸ nor will they be devoured by the beasts of the land, for they will dwell in security and they will no longer be terrified by others. ²⁹ I will provide for prosperous ²⁸⁹ planting ²⁹⁰ so that they will no longer be victims of famine ²⁹¹ in the land, and no longer bear the taunts of the nations. ³⁰ They will know that I, the Lord their God, am with them and that they, the people of Israel, are my people, says the Sovereign Lord.

³¹ [“You are my flock, the sheep of my pasture, ²⁹² and I am your God. This is truly the word of the Sovereign Lord.”] ²⁹³

<CHAPTER 35>

C. Oracle Against Mount Seir 35:1 – 15

¹ The word of the Lord came to me: ² “Mortal, look with opposition toward Mount Seir ²⁹⁴ and prophesy against it. ³ Say to it, This is what the Sovereign Lord declares:

²⁸² LXX: “ετερον.”

²⁸³ LXX: “και Δαυιδ.” A reference to a Messianic, Davidic ruler who will rule with wisdom and justice.

²⁸⁴ LXX adds: “to David.”

²⁸⁵ Hebrew uncertain.

²⁸⁶ The reference is to the autumnal showers and the latter rains which were spring rains.

²⁸⁷ Literally: “the bar of their yoke.”

²⁸⁸ NEB: “No longer be despoiled by the nations.”

²⁸⁹ So: LXX & Old Latin: “ειρηνες.” Hebrew literally: “renown.”

²⁹⁰ Hebrew uncertain. LXX & Syriac: “plantation for peace” This translation requires the transposition of consonants, thus an emendation. TAN: “I will establish for them a planting of renown.” CB: “soil renowned for its fruitfulness.”

²⁹¹ Literally: “those gathered due to famine.”

²⁹² So: LXX & Old Latin. Literally: “pasture you are men.”

²⁹³ Some scholars feel this verse is a later insertion by an editor. Ezekiel is in the prophetic tradition of Amos. Social justice and freedom from oppression of the poor by the rich was important to him.

²⁹⁴ Mount Seir is a name for Edom, the highland east of Arabah. Cf. Genesis 25:25. It is probable that Edom tried to capture at least a portion of Israel at the time of the collapse of Jerusalem, therefore causing

“Behold, I am your enemy, Mount Seir.²⁹⁵

I will stretch out my hand against you;

making you a desolate wasteland.²⁹⁶

4 I will demolish your towns,

and you will become a desolation.

Then you will know that I am the Lord.²⁹⁷

5 “Because you cherished a lasting enmity²⁹⁸ you let the people of Israel be slaughtered with the sword in the time of their disaster, at the time of their final punishment [*for their sin*].²⁹⁹ 6 Therefore, as I live, says the Sovereign Lord, I will prepare you for bloodshed and death will pursue you because you are guilty of murder.³⁰⁰ 7 I will make Mount Seir totally desolate and I will see to it that no one will pass through it.³⁰¹ 8 I will cover your mountains with corpses along with your green hills, valleys and ravines (*or, watercourses*) [in which they will die as the result of war.]³⁰² 9 I will make you desolate forever, and your cities will never be habitable. Then you will know that I am the Lord.

10 “Because you said, ‘These two nations and these two countries³⁰³ belong to us,³⁰⁴ and we will take possession of them,’ (even though the Lord was there.)³⁰⁵ 11 Assuredly, as I live, says the Sovereign Lord, I will repay you based on the extent of the anger³⁰⁶ jealousy (*or, envy*) and [hatred shown]³⁰⁷ toward my people.³⁰⁸ They will be aware of my punishing you and bringing you to judgment. 12 You will know that I, the Lord, have heard all the taunts³⁰⁹ you have made against the mountains of Israel, saying,

Ezekiel to speak against Edom at this point. There are three accusations against Mount Seir: 1. Perpetual hatred and attacks. 2. Aspirations to obtain more territory. 3. Arrogant boasts and cruel gloating.

²⁹⁵ TAN: “I am going to deal with you.”

²⁹⁶ LXX: “καὶ σὺ ἐρημὸς ἐσθι.”

²⁹⁷ Some scholars feel the poetry continues through verse 9 though BHS does not suggest this. Cf. NEB.

²⁹⁸ TAN: “Harbored an ancient hatred.” NEB: “You have maintained an immemorial feud.”

²⁹⁹ The enmity between Israel and Mount Seir (Edom) can be traced back to Genesis 25 and the days of Jacob.

³⁰⁰ The Hebrew is uncertain. It is thought by some scholars that there is a scribal error and the verse should read, with the LXX: “you are guilty of blood” “εἰς αἷμα ἠγαρτες,” or as literally in Hebrew: “you have hated blood.”

³⁰¹ The reference is apparently to buyers and sellers.

³⁰² Literally: “the sword will fall.” Some scholars feel this is a later interpolation.

³⁰³ Scholars are not in agreement concerning the two nations / countries: Israel and Judah or Mount Seir (Edom) and Canaan.

³⁰⁴ After 587 BCE Edom attempted to rule the kingdom of Israel and the kingdom of Judah.

³⁰⁵ The Hebrew is uncertain. An emendation would yield: “and the Lord heard it.”

³⁰⁶ LXX: “κατὰ τὴν ἐχθρὰν σου.”

³⁰⁷ Some scholars feel this is a later insertion into the Ezekiel text.

³⁰⁸ LXX Codex A adds: “and according to your jealousy which you have vented is your hatred against them.”

³⁰⁹ LXX: “τῆς φωνῆς.”

‘They are laid desolate. They are given to us to devour.’¹⁴ You boasted about being against me, magnifying yourselves and repeatedly slandering me. I have heard it!

¹⁴ ”The Sovereign Lord declares: The entire earth will rejoice³¹⁰ when I cause you to become desolate! ¹⁵ Just as you reigned over the devastation of the people of Israel because it was desolate; so you, O Mount Seir and all of Edom will be entirely destroyed. Then they will know that I am the Lord.”³¹¹

<CHAPTER 36>

*D. Restoration of the Mountains and the People of Israel 36:1 – 38*³¹²

1. Judgment on Gentile Nations 36:1 – 7

¹ “O, Mortal, prophesy to the mountains of Israel, and say, O mountains of Israel,³¹³ listen to the word of the Lord. ² The Sovereign Lord says: The gloating enemy said to you, ‘Aha, those ancient heights³¹⁴ have become our possession!’ ³ Therefore prophesy, and say, This is what the Sovereign Lord says: Just because³¹⁵ you have been left desolate and crushed on every side, seized by the riff-raff of the world, becoming the subject of talk (*or, gossip*)³¹⁶ by others, ⁴ therefore, O mountains of Israel, hear the word of the Sovereign Lord: This is what the Sovereign Lord says when speaking to the mountains and the hills, the ravines and the valleys (*or, watercourses*), the desolate valleys and deserted cities, which became a prey and the subject of ridicule to all the surrounding nations.

⁵ “Assuredly the Sovereign Lord says: I speak in my heated indignation³¹⁷ against the other nations, especially Edom³¹⁸ who appropriated³¹⁹ my land for itself.³²⁰ as a possession with whole hearted glee and utter disdain, that it might possess³²¹ it and plunder it. ⁶ [Prophesy concerning the land of Israel, and say to the mountains and hills, to the watercourses and valleys. This is what the Sovereign Lord declares:]³²² In my heated jealousy and wrath, because you have suffered the ridicule of the nation ⁷ therefore

³¹⁰ LXX: “To the joy of the earth.”

³¹¹ LXX: “and you will know.” The words prior to this in verse 15 are omitted in the LXX. The LXX ends the verse with the words: “ο θεος αυτων.”

³¹² The prophet presents the hope of: 1. a new land. 2. renewed people to dwell in that land.

³¹³ LXX: “τος ορεισι.”

³¹⁴ The word in Hebrew is usually translated as “high places.” LXX: “ερημα.”

³¹⁵ The Hebrew of verse 3 is hardly understandable without the help of some emendations.. Literally: “because, by the cause.” LXX: “Because you have been dishonored and hated.”

³¹⁶ LXX: literally: “tip of the tongue.”

³¹⁷ TAN: “blazing wrath.”

³¹⁸ LXX: “Idumea.”

³¹⁹ NASB: “appointed.”

³²⁰ The Hebrew is unclear. NEB: “For Edom, swollen with triumphant scorn, seized on my land to hold it up to public contempt.”

³²¹ So: 1 Hebrew manuscript. MT: “drive out.”

³²² Some scholars feel this is a later insertion.

this is what the Sovereign Lord says: I vowed (*or, swore*)³²³ that the nations that surround you will themselves bear punishment for their taunts.”

2. Restoration of the Mountains of Israel 36:8 – 15

8 “You, O mountains of Israel will sprout branches³²⁴ and yield fruit for my people Israel: for their return is at hand.³²⁵ 9 Behold, I will care for you and will turn to you and you will be tilled and sown; 10 and I will cause a sizable population for the people of Israel: the cities will be resettled and the wastelands will become fruitful. 11 I will bring about an increase in the male population as well as an increase in animals and there will be an increase in tilled fields for the land will be inhabited as in former times.³²⁶ I will see to greater prosperity than ever before. Then you will know that I am the Lord.’¹² [Yes, I will let people walk³²⁷ on your soil, even my people, Israel. They will possess the land and this will be their own domain (*or, heritage*) and you will never again have your children taken away from you (*or, enslaved by invaders*).]³²⁸

13 “This is what the Sovereign Lord says: Because people say of you, ‘You are a land that devours men, and you bereave your nations children (*Israel & Judah*).’¹⁴ Assuredly, you will no longer devour men and no longer bereave your nation and your birthrate will rise and our infant mortality will drop sharply says the Sovereign Lord.³²⁹

15 “I will not let you hear any more reproach (*or, jibes*)³³⁰ of the nations, and you will no longer bear the disgrace of the people and no longer cause your nation to stumble,³³¹ says the Sovereign Lord.”

3. The House of Israel Punished for Its Wrongdoing 36:16 – 21

16 The Word of the Lord came to me: 17 “Mortal, when the people of Israel lived in their own land they defiled it in their own ways by vile acts. In my sight their conduct was like the uncleanness of a menstruous woman’s discharge.³³² 18 So I poured out my wrath on them³³³ [for the blood which they had shed in the land, for the fetishes (*or, idols*) with which they defiled it.] 19 I scattered them among the nations, and they were

³²³ Literally: “lifted up my hand.”

³²⁴ Literally: “branch of you.” LXX: “την σταφυλην ... ομων.”

³²⁵ LXX: “But my people will eat your grapes and your fruits, O mountains of Israel, for they are anticipating their coming.”

³²⁶ LXX: “your beginning” which would give the thought that the people would dwell in the land as they had at the beginning of the establishment of Israel.

³²⁷ LXX: “γεννησω.”

³²⁸ Some scholars feel this is an addition to the text. Some scholars feel the reference to the enslavement of children is a reference to their children being used by other nations as idol sacrifices or used as slaves.

³²⁹ Some scholars feel that the mountains, as used here, are a justifiable personification. LXX: “There will no longer be heard any reproach against you by the nations and you will no longer bear the reviling of the nations, says the Sovereign Lord.”

³³⁰ MFT: “I will no longer allow any sneer of the nations against you.”

³³¹ The Hebrew word could also be read as “bereaved” in verses 13 & 14.

³³² Cf.: Leviticus 15:19.

³³³ LXX Codex A adds: “for the blood which they shed in the land, and they have defiled it with their idols.” Some scholars feel this is an explanatory gloss.

dispersed through the nations. I punished them in accordance with their deeds. I judged them. ²⁰ When they came to the nations, ³³⁴ [wherever they came,] ³³⁵ they profaned (*or, bereaved*) ³³⁶ my holy name, and people said to them, ‘These are the people of the Lord, and yet they had to leave their land!’ ²¹ Because of this I have had concern ³³⁷ for my holy name which the people of Israel used profanely among the nations to which they had come.”

4. Restoration of Israel 36:22 – 32

²² “Now then: tell the people: This is what the Sovereign Lord says: It is not for your sake, ³³⁸ O people of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. ²³ I will vindicate (*or, sanctify*) ³³⁹ my great name which has been profaned among the nations, and the result will be that the nations will know that I am the Lord, declares the Sovereign Lord, when through you I will vindicate my holiness before their eyes. ²⁴ I will take you from these nations and gather you from all the foreign lands, and bring you into your home land. ²⁵ I will sprinkle clean water on you and you will be clean from all your uncleanness (*or, impieties*), and from all your disgusting fetishes (*or, idols*). I will cleanse you. ²⁶ I will give you a new heart, and a new spirit and I will remove the heart of stone from your bodies and give you a heart of flesh. ²⁷ I will put a spirit within you, and cause you to walk in accordance with my statutes (*or, laws*) and be careful to observe my rules. ³⁴⁰ ²⁸ You will reside in the land which I had given to your ancestors; and you will be my people, and I will be your God.

²⁹ “I will cleanse you from your defilement; and I will call out to the grain to cause it to become an abundant harvest. There will not be recurring famines. ³⁰ I will see to it that the trees will give abundant amounts of fruit and that you will never again be humiliated among the nations with the disgrace of famine. ³¹ Then you will remember your evil ways, and your deeds that were not good; and you will loathe yourselves for your iniquities and your detestable practices. ³² It is not for your sake that I will act, says the Sovereign Lord, let that be known to you! Be ashamed and confounded because of your misconduct, O people of Israel.”

5. The Cities and Waste Places Restored 36:33 – 36

³³ “This is what the Sovereign Lord says: On that day when I will have cleansed you from all your iniquities, I will repopulate your cities (*or, resettle them*) and supplies will be reestablished in the waste places. ³⁴¹ ³⁴ The land that is desolate will be tilled in place of the desolation that had been seen by all passers by. ³⁵ They will say: ‘This land was once desolate but now it is as fruitful as the garden of Eden: and the land that had been desolate is now revived: cities are inhabited and fortified!’ ³⁶ Then the nations that remain around you will know that I, the Lord, have rebuilt the revived places and

³³⁴ Literally: “the nations they came to.”

³³⁵ This is possibly a gloss.

³³⁶ “Bereaved” is found in a number of manuscripts.

³³⁷ Literally: “compassion.”

³³⁸ LXX: “for your sakes” or “to you.”

³³⁹ LXX: “and I will sanctify my great name.”

³⁴⁰ This verse hints at the Suffering Servant concept of Isaiah.

³⁴¹ Literally: “the waste places will be rebuilt.”

replanted that which was destroyed. I the Lord am declaring this promise which will be fulfilled!”

6. *The Increased Population 36:37 – 38*

³⁷ “This is what the Sovereign Lord declares: I will also let the people of Israel ask me to act for them: to increase their male population like the increases in a sheep fold. ³⁸ Like a flock for sacrificing ³⁴² that fills Jerusalem, so too at the time of religious festivals the ruined city will be filled with a population that knows that I am their Sovereign Lord.”

<CHAPTER 37>

E. The Spiritual Rebirth of the People 37:1 - 28

1. Vision of the Valley of Dry Bones 37:1 – 14 ³⁴³

¹ The ³⁴⁴ hand of the Lord was upon me, and he brought me out by the spirit of the Lord, and set me down in the mist of the valley (*or, plain*): it was filled with bones. ³⁴⁵ ² He led me ³⁴⁶ among these bones; ³⁴⁷ and there were many spread across the valley (*or, plain*). ³⁴⁸ The bones were very dry. ³ He said to me: “Mortal, can these bones live again?” I replied, “O Sovereign Lord, you alone know!” ³⁴⁹ ⁴ Again he spoke to me, saying: “Prophecy over these bones, and say to them: “O dry bones, hear the word of the Lord. ⁵ This is what the Sovereign Lord declares: Attention! I will cause breath (*or, spirit*) ³⁵⁰ to enter you, and you will live. ³⁵¹ ⁶ I will lay tendons (*or, sinews*) on you, and will cover you with flesh (*or, muscles*) and you will have skin develop over you, and I will put breath ³⁵² into you. You will know that I am the Lord.”

⁷ I therefore prophesied as I had been commanded to do. ³⁵³ There was a voice ³⁵⁴ and suddenly there was a rattling, ³⁵⁵ and the bones joined together, bone being joined to bone. ³⁵⁶ ⁸ As I looked around tendons (*or, sinews*) appeared, flesh (*or, muscles*) grew,

³⁴² Literally: “flock of holy things.”

³⁴³ This vision predicts the restoration of Israel based on the concept of the resurrection of the dead, though it is not intended to teach about the resurrection. The location of the valley is perhaps the same as the valley in 3:23. Some scholars feel the location was near Jerusalem but the symbolism seems to require a Babylonian location. We need to remember that this was a vision and must consider the nature of the valley in that light.

³⁴⁴ LXX: ”και εγενετο.”

³⁴⁵ This figure might be that of a deserted battlefield. LXX: “αυθροπινον.”

³⁴⁶ LXX: “in a circle.”

³⁴⁷ NEB: “he made me pass all around them.”

³⁴⁸ LXX: “on the face of the plain.”

³⁴⁹ John Skinner in the *Expositors Bible* says, p. 348, “That God by a miracle could restore the dead to life no devout Israelite ever doubted.” Cf.: I Kings 17; II Kings 4:33ff. 13:21.

³⁵⁰ It could also be translated as “the wind” or “the breath of life.”

³⁵¹ The Hebrew word: “xwr” can be translated as “wind, spirit, or breath,” making it difficult to translate. So also in verses, 5, 6, 8 -10, & 14. “Live” in LXX is “ζωθης.”

³⁵² LXX: “my breath.”

³⁵³ The Hebrew word is “yryw[“” However, 3 Hebrew MSS have the Hebrew word “yng[“ which became the basis for the translations by the LXX, Old Latin, Syriac & Vulgate.

³⁵⁴ Some scholars translate the Hebrew word as “thunder.”

³⁵⁵ Presumably the bones coming together, though some scholars assume this was an earthquake.

³⁵⁶ LXX: “There was a shaking and the bones approached each one to his joint.”

“και προς ηγαγε.”

covering them and skin formed over them,³⁵⁷ but there was no breath in them. 9 Then he said to me: “Prophesy to the breath, prophesying, Mortal. Say, to the breath (*or, wind, spirit*). This is what the Sovereign Lord says: O breath (*or, spirit*) come from the four winds, and breathe into the slain that they may live again. 10 So I prophesied as he commanded me and the breath (*or, spirit*) entered them, and they lived, and stood on their feet; and exceedingly huge multitude.”³⁵⁸

11 Then he said to me, “Mortal, these bones depict the entire nation of Israel. Be assured!³⁵⁹ They say, ‘Our bones are dried up, our hope is gone,³⁶⁰ we are doomed.’ 12 Therefore prophesy, and say to them: This is what the Sovereign Lord says: Look! I will open your graves, and lift you from your graves, O my people; and I will restore you to your home in the land of Israel.³⁶¹ 13 You will know that I am the Lord, when I open your graves, and lift you from your grave, O my people. 14 I will place my spirit within you, and you will live, and I will place you on your own soil.³⁶² Then you will know that I, the Lord, have spoken, and I have done it, declares the Lord.”³⁶³

2. *The Allegory of the Two Sticks 37:15 – 28*

15 The word of the Lord came to me. 16 “Mortal, take a stick and write on it, ‘For Judah³⁶⁴ and the Israelites³⁶⁵ associated with him.’ Then take another stick and write on it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him.’³⁶⁶ 17 Join the sticks together, forming one stick, that they may become one in their own land. 18 When³⁶⁷ people say to you, ‘Won’t you tell us what you mean by this action?’ 19 Say to them,³⁶⁸ This is what the Sovereign Lord declares! Be attentive! I am about to take the stick of Judah³⁶⁹ (which is in the land of Ephraim) and this tribe (*or, clan*) of Israel, associated with him. I will join to it the stick of Judah, and make them one stick that they may be as one in my hand.³⁷⁰ 20 They will respond: ‘We are the sticks on which you have inscribed in your own hand right before our eyes.’ 21 Then declare: This message comes from the Sovereign Lord. I will take the people of Israel from the nations³⁷¹ among whom they have gone, and I will gather them from all the regions and bring them to their

³⁵⁷ LXX: “skin came on them above.”

³⁵⁸ NAB: “A vast army.”

³⁵⁹ LXX: “και αυτοι.”

³⁶⁰ Hebrew literally: “we have been cut off for us.” Some scholars revise the word divisions of the MT in the last clause causing it to read “our thread [*of life*] is cut off.” This has not been popularly accepted. See Ezekiel’s allegory in 19:5. The Zionist song which has been popular is “we have not lost our hope.”

³⁶¹ A new figure is introduced: that of families as over against the bones lying in a battle field (vss. 12 – 13) and thought by some to be a later addition to the text.

³⁶² JB: “I will resettle you on your own soil.”

³⁶³ In Hebrew there is a play on words in verses 11 – 14.

³⁶⁴ Hebrew: “Joseph, that is, Ephraim.” Some scholars feel that instead of “sticks” the Hebrew word “c[” should be translated as “wood” rather than “stick.” NEB accepts this, reading, “Take one leaf of a wooden tablet and write on it.”

³⁶⁵ JB: “Joseph, the wood of Ephraim, and all the house of Israel loyal to him.”

³⁶⁶ LXX: “that are added to him.”

³⁶⁷ LXX; “και εσται οταν.”

³⁶⁸ LXX: “τυ και ερει ζ.”

³⁶⁹ LXX: “φυλην.” “the tribe of Judah.”

³⁷⁰ LXX: “και εσονται εις ραβδον ιδιαν εν τη χειρι Ιυδα.”

³⁷¹ At this point Ezekiel’s message is futuristic, describing the messianic kingdom or the last days.

own land; 22 and I will make them into one nation in the land ³⁷² on the mountains of Israel; and one ruler will rule ³⁷³ all and there will never again be two nations. Nor will there ever be division into kingdoms. 23 Nations will defile themselves with their fetishes (*or, idols*) and their abhorrent actions, or with any of their transgressions; but I will save them from all their failures whereby they have sinned, ³⁷⁴ and will change them. They will be my people and I will be their God. ³⁷⁵

24 “My servant David will be the ruler over them; and they will all have one shepherd. They will follow my ordinances (*or, rules*) and be faithful in observing my laws. 25 They will reside in the land where their ancestors had resided. This is the land I had given to my servant Jacob, and to their descendants and their children’s children will reside there forever. ³⁷⁶ My servant David will be their ruler forever. 26 I will make a covenant (*or, compact*) of peace (*or, friendship*) with them; it will be an everlasting covenant with them; and I will bring them ³⁷⁷ and their population will greatly increase due to my eternal presence with them. 27 My presence will be with them; and I will be their God and they will be my people. 28 Then the nations will know that I am the Lord, the sanctifier of Israel, when my sanctuary is in their midst forever.” ³⁷⁸

<CHAPTER 38>

F. The Gog and Magog Oracles 38:1 – 39:29 ³⁷⁹

1. Introduction 38:1 - 2

¹ The word of the Lord came to me. ² “Mortal, condemn ³⁸⁰ Gog ³⁸¹ [in the land of Magog,] ³⁸² the head ruler of Meshech and Tubal. Prophecy against him.

2. Gog and the Hordes 38:3 - 9

³ “Say to him, This is what the Sovereign Lord decrees” I am against you, ³⁸³ O Gog, ³⁸⁴ head ruler of Meshech and Tubal, ⁴ and I will turn you around and put hooks in

³⁷² LXX: “τῶ γῆ μιαι καί.”

³⁷³ LXX: “there will be one prince for them.” The double usage of the word translated as “ruler” may be the result of dittography.

³⁷⁴ An alternate translation could be: “from all the occasions in which they have sinned.”

³⁷⁵ JB: “I will rescue them from all the betrayals they have been guilty of. I shall cleanse them; they shall be my people and I will be their God.”

³⁷⁶ LXX Codex A adds: “here and their children and children’s children for ever.”

³⁷⁷ So: Targums. The Hebrew and LXX are not in agreement as to the text.

³⁷⁸ TAN: “and when my sanctuary abides among them forever this nation will know that I the Lord do satisfy Israel.”

³⁷⁹ Chapters 38 & 29 seem to interrupt Ezekiel’s sequence. One papyrus MSS, the Scheide Papyrus, places chapters 38 – 39 after chapter 36. Some scholars feel chapters 38 – 39 are simply a suitable conclusion to the previous chapters of Ezekiel. These scholars feel that chapters 40 – 48 are a separate appendix.

³⁸⁰ Literally: “set your face toward.”

³⁸¹ Gog is thought by some to be a symbolic name taken from the great king of Lydia – Gygos. Ma Gog is thought to by some to be a gloss, an Akkadian expression -- “Mat Gog” or, the Land of Gog. The other names Meshech and Tubal, Gomer and Beth-Togarmah are countries around the Black Sea. These were the northern most areas known to the Hebrews at that time and a traditional direction for the fear of an invasion.

³⁸² The LXX inserts: “Rhos the chief prince.” Codex A has: “Gog and the princes of Rhos.” Meshech and Tubal, as two national groups appear in Babylonian writings but their location is not clear.

³⁸³ TAN: “I am coming to deal with you.”

your jaws ³⁸⁵ and I will lead you out together with your army, horses and riders along with all of your armored cavalry, a great number who are armed with small and large shields and who wield swords. ³⁸⁶ 5 Persia, Cush, and Put ³⁸⁷ are with them, every one of which is armed with shield and helmet. 6 Gomer ³⁸⁸ and all its cohorts, Beth-Togarmah ³⁸⁹ from the most remote parts of the north with all their hordes – countless warriors accompanying you!

7 “Be prepared! You and all your regiments you have mustered and take command of them. ³⁹⁰ 8 [After many days you will be mustered.] In future years you will go against this land which will be restored from battles, a land where people from many nations will gather on the mountains of Israel, [which had, in the past, been a constant wasteland] ³⁹¹ its people being brought out from the nations and all of them dwell securely. 9 You will advance like a hurricane, you and your hordes will swarm over the land, covering it like a cloud, along with many camp followers.”

3. Gog's Plot 38:10 – 13

10 “This is what the Sovereign Lord says: On that day thoughts ³⁹² will come into your mind, and you will revise an evil scheme, and say, ‘I will invade a land of unprotected villages, I will overrun the tranquil people who reside there in apparent security, and all of them residing without walls, with no protective bars or gates; 12 intending to seize and carry off plunder; assail the former wasteland which now is inhabited by people who had come from other nations, who are livestock breeders and merchants and now reside in the center of the earth. ³⁹³ 13 Sheba and Dedan ³⁹⁴ and the traders ³⁹⁵ from Tarshish ³⁹⁶ and all its villages ³⁹⁷ will say to you: ‘Have you come to pillage? Have you assembled your hordes to steal and pillage, to take silver and gold, to travel off with their livestock and goods, to seize an immense treasure?’”

³⁸⁴ Some read the Hebrew insertion: “Xar” which is a particle in Hebrew which means chief as: “the prince of Rosh which some scholars consider to be Russia, translating: “the prince of Rosh, of Moseth and Tubal.”

³⁸⁵ Cf.: Ezekiel 29:3 – 4.

³⁸⁶ LXX: “μεχαι και περικ εφαλαιαι και μαχαιραι.”

³⁸⁷ Cush could also be called Nubia and is a portion of present day Sudan. Put was located in a portion of Lybia.

³⁸⁸ Gomer was probably Gimirrai of the Assyrians, or: the Cimmerians of Greek literature which locates it originally along the Black Sea.

³⁸⁹ Probably the reference is to Armenia. “Beth Togarnah” or “the House of Togarnah.”

³⁹⁰ LXX: “for me.” TAN: “and hold yourself in reserve for them.” Another possible translation could be: “and you will be their rallying point.” Some scholars feel this is a later insertion.

³⁹¹ This is possibly a later editorial addition.

³⁹² LXX: “words.”

³⁹³ Literally: “the navel of the earth.” It was a common concept that nations felt they were the true center of the earth. Cf.: Delphi, Greece.

³⁹⁴ The reference is perhaps to an important trading center in Arabia.

³⁹⁵ The Hebrew is unclear. Several emendations are used by translators. LXX & Syriac: “its villages.”

³⁹⁶ LXX; “Carthaginian.” Codex A has: “Chalcedon.”

³⁹⁷ NASV: “all its young warriors.” LXX: “και πασαι αι κωμαι αυτων.”

4. Gog to Come Against Israel 38:14 – 16

¹⁴ “Therefore, Mortal, prophesy, and say to Gog:: This is what the Sovereign Lord says: On the day when my people Israel are living safely, rouse yourself,³⁹⁸ ¹⁵ and come from your territory in the farthest north, bringing many people with you, all of them being mounted cavalry, a mighty army! ¹⁶ You will advance on my people Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know when it is through you, O Gog, that I vindicate (*or, manifest*) my holiness, for this will take place before your eyes.”

5. Destruction of Gog’s Forces 38:17 – 23

¹⁷ “This is what the Sovereign Lord declares: Are you the one of whom I spoke in the past through my servants the prophets of Israel, who in those days prophesied for years that I would bring you against me?

¹⁸ “On that day, when Gog comes against the land of Israel, says the Sovereign Lord, my wrath³⁹⁹ will be stirred up! ¹⁹ In my jealousy⁴⁰⁰ and my blazing wrath. ⁴⁰¹ On that day a terrible earthquake will strike the land of Israel. ²⁰ The fish of the sea and the birds of the air and the beasts of the field, and all creeping things that creep on the ground, and all the people that are on the face of the earth, will tremble at my presence and the mountains will be leveled, and the cliffs will topple⁴⁰² and every wall will tumble to the ground. ²¹ I will summon every sort of terror⁴⁰³ against Gog, says the Sovereign Lord. Every man’s sword⁴⁰⁴ will be against his brother. ²² I will enter into judgment with Gog, using disease and bloodshed and cause torrents to fall on him and his hordes and the many people with him will suffer for torrential rains and hailstones along with fire and brimstone (*or, burning sulfur*). ²³ This is how I will show my greatness and my holiness and make myself known to those of many nations. Then they will know that I am the Lord.”

<CHAPTER 39>

6. Destruction and burial of Gog’s Hordes 39:1 – 16⁴⁰⁵

¹ “You, O Mortal, prophesy against Gog and say: The Sovereign Lord says: Take note! I am against you, O Gog, chief prince of Meshech and Tubal; ² I will turn you around and drive you onward,⁴⁰⁶ and take you up from the distant parts of the north and lead you against the mountains of Israel.⁴⁰⁷ ³ Then I will strike your bow out of your left hand, and will cause your arrows to fall from your right hand. ⁴ You will fall on the mountains of Israel, you and all your battalions, and the people that are with you, and I will give you as carrion to every variety of bird of prey and to the wild beasts who will

⁹ ³⁹⁸ So: LXX. “εγερθηση.”

³⁹⁹ LXX: “και οργη μου.”

⁴⁰⁰ LXX: “και ο ζηλος μου.”

⁴⁰¹ Literally: “my wrath will come up in the nostrils (*or, face*).”

⁴⁰² NASB: “The steep pathways will collapse.”

⁴⁰³ So: LXX. Hebrew literally: “sword of all my mountains.”

⁴⁰⁴ LXX: “φοβον.”

⁴⁰⁵ The Hebrew is semi-poetic in this chapter.

⁴⁰⁶ The Hebrew is uncertain. KJV: “and leave but a sixth part of thee.” The Hebrew word has a related word which is the word for “six.” The root word, however, means “to drive, to thrust, or to lead on.”

⁴⁰⁷ LXX: “raise you up on the extremity of the north, and I will bring you up on the mountains of Israel.”

devour you. ⁵ You will be slain in the open field ⁴⁰⁸ for I have spoken, says the Sovereign Lord.

⁶ [*“While all this is taking place*] I will send fire on Magog and on those who reside securely in the coastlands; ⁴⁰⁹ and they will know that I am the Lord. ⁷ I will make my name know in the midst of my people Israel; and I will never again let my holy name be profaned. The nations will know that I am the Lord, the Holy One of Israel. ⁴¹⁰ ⁸ Be assured that it is coming, and it will occur, ⁴¹¹ declares the Sovereign Lord. That is the day of which I have spoken.

⁹ “Then those who inhabit in the cities of Israel (*or, the residents of Israel*) will go out and [*gather up weapons*] to use as firewood, including large and small shields, arrows, clubs, hand pikes ⁴¹² and lances ⁴¹³ and they use these to make their fires, there being sufficient wood for seven years. ¹⁰ No wood will need to be gathered from the fields or chopped down in the forest, for they will use the wood of the weapons as their fuel supply. They will loot and plunder those who had looted and plundered them, declares the Sovereign Lord.

¹¹ “In that day I will designate a burial site ⁴¹⁴ for Gog in the Valley of the Travelers, east of the Sea. ⁴¹⁵ This will block the path of Gog’s army ⁴¹⁶ for this is the place where their multitudes will be buried. It will be called the Valley of Gog’s Multitude. (*or, Hamon-gog*). ¹² For seven months the people of Israel will be bringing corpses in order to cleanse the land. ⁴¹⁷ ¹³ All the people of the land will be a source of honor to these on the day I display my glory, says the Sovereign Lord. ¹⁴ They will appoint certain men to continually ⁴¹⁸ traverse the land and bury ⁴¹⁹ the remains of those who had invaded the land, so as to cleanse it. They will have searched for seven months in order to cleanse the land. ¹⁵ When those who had been designated to search had traversed the land, .as they made their rounds, a marker was to be placed where remains were found with the intent that those who had been appointed to bury would then take the remains to the Valley of Gog’s Multitude (*or, Hamon-gog*); ¹⁶ (a city, Hamonah (*or, Multitudes*)). In this manner the land will be cleansed.” ⁴²⁰

⁴⁰⁸ Literally: “face of the field.”

⁴⁰⁹ JB: “islands.”

⁴¹⁰ Eight Hebrew MSS and several versions have “the Holy One of Israel.”

⁴¹¹ TAN: “It has come, it has happened.”

⁴¹² A hapax legomenon. LXX: “hand staves.”

⁴¹³ NEB: “throwing stick and lance.”

⁴¹⁴ The Hebrew is uncertain. Should it read “a place there” or “a place bearing the name?” An emendation that has been suggested is: “a place of renown.” NEB: “I will give to Gog, instead of a burial ground in Israel, the valley of Avarim east of the Sea (*that is, the Dead Sea*).” Avarim is a transliteration of the Hebrew, not a translation. The Coptic has “the mountains of Avarim” which would include Mt. Nebo, since it would the area east of the Jordan and south of the Arnon river.

⁴¹⁵ LXX Codex A: “την θαλασσαν.”

LXX: “και περικοοδομησουσιν το περιστομον της φαραγγος.”

⁴¹⁶ To block the path would signify that no army would march over warrior’s graves, thus effectively preventing any invasion from that direction.

⁴¹⁷ Hebrew uncertain.

⁴¹⁸ TAN: “permanently.”

⁴¹⁹ Hebrew literally: “bury the travelers.”

⁴²⁰ KJV follows the medieval pointing. Present day scholars make a very slight emendation using “X” which can be either of two letters depending whether a dot is on the right or left side. By reading the letter

7. *Gog's Hordes and Horses at the Lord's Sacrificial Feast 39:17 – 24*

17 “As for you, O Mortal, this is what the Sovereign Lord says: Speak to the birds of every variety, and all the beasts of the field.

“Assemble, gathering together from all directions to partake of the sacrificial feast which I have prepared for you (*or, them*), a great sacrificial feast that I have had prepared for you (*or, them*) and you will eat the flesh and drink the blood [*of the fallen invaders*]. 18 You will eat the flesh of those powerful warriors ⁴²¹ and drink the blood of the princes of the earth --- and of goats, bulls, all of the fatted animals ⁴²² of Bashan. ⁴²³ 19 You will eat until you are satiated with all the fat, ⁴²⁴ and drink blood until you are drunk, at the sacrificial feast which I have prepared for you. 20 At my table you will sate yourselves with horses and riders ⁴²⁵ who were bold invaders, heroes of lands and foot soldiers says the Sovereign Lord.

21 “Here I will manifest my glory among the nations; and all the nations will experience my judgment as it is being carried out and my hand which I have wielded against them.

22 “The people of Israel will know from that day forward, that I am the Sovereign Lord. 23 The nations ⁴²⁶ will realize that the people of the nation of Israel were taken into captivity for their own evil actions, because they dealt treacherously with (*or, rebelled against*) me, I hid my face from them and delivered them into the hand of their adversaries and they all fell in battle. 24 I dealt with them in exactly the same manner which they deserved because of their transgressions. (I averted my face from them.)”

8. *Restoration of the Fortune of Israel 39:25 – 29*

25 “Assuredly, this is what the Sovereign Lord says: I will now restore (*or, return the captives*) the fortunes of Jacob and have mercy on the entire population (*or, house*) of Israel: and I will be zealous (*or, jealous*) of my holy name. 26 They will bear their shame ⁴²⁷ and all the treachery they had perpetrated against me. Then they will dwell securely in their land with no one to cause them to have fear. 27 When I will have returned them from their living among other people and have gathered them from other nations and through them, I will have vindicated my holiness among the nations. 28 Then they will know that I am the Lord, their God because it was I who sent them into exile among the nations and then later gathered them ⁴²⁸ into their own land. I will cause none to remain among the nations any more. 29 I will never hide my face any more from them, (*or, I will*

with the dot on the side not selected by the MT makes much better sense in translation. LXX:

και καθαρισσεται.”

⁴²¹ LXX: literally: “giants.”

⁴²² NEB: “buffaloes.”

⁴²³ This region was located in Trans-Jordan and noted for its cattle.

⁴²⁴ NEB: “cram yourselves with fat.”

⁴²⁵ The Hebrew either reads: “chariot horses” or “horses and riders.” The MT is not intelligible. LXX:

“και αναβατην.” “and riders.”

⁴²⁶ LXX: “παντα τα εθνη.”

⁴²⁷ Reading a ‘shin’ for a ‘sin.’ Cf. footnote 419. This results of the word meaning; “bear” in place of “forget.”

⁴²⁸ LXX: “εν τω επιφανηναι με αυτοις.”

be vindicated) when I pour out my Spirit on the house of Israel, declares the Sovereign Lord.”

<CHAPTER 40>

IV. Visions of the Restored Community 40:1 – 48:29

A. The Temple Arrangements: Outer and Inner Courts 40:1 – 49

1. Ezekiel at the Temple Mount 40:1 – 5

¹ In the twenty-fifth year of our exile ⁴²⁹ at the beginning of the year (*or, during the first month*), ⁴³⁰ on the tenth day of the month, in the fourteenth year after the city [*of Jerusalem*] was conquered: on that very day the hand of the Lord came over me, ² bringing me though a divine vision into the land of Israel, and set me down on a very high mountain to [*the south of*] ⁴³¹ which was a structure like a city in front of me. ⁴³² ³ When he brought me there I saw a man who appeared as if he was made of bronze. ⁴³³ He had a linen [*measuring*] line and a measuring reed as he stood by the gateway. ⁴ The man said to me, “Mortal, look carefully, ⁴³⁴ and listen attentively, paying close attention to all I will show you, for you were brought here in order that I might show this to you. Declare all this to the house of Israel.”

⁵ [The temple was surrounded by a wall. The man was holding a measuring rod that was six long cubits (*10 ½ feet*) in length. ⁴³⁵ He measured the thickness of the wall ⁴³⁶ which was one reed (*10 ½ feet*); as was the height thereof.] ⁴³⁷

2. The East Gate of the Outer Court 40:6 – 16

⁶ Then he went toward the eastern gateway, climbing the stairs, ⁴³⁸ and measured the threshold (*or, entrance hall*) of the gate, it being one reed deep. ⁴³⁹ (*10 ½ feet*) ⁷ The side rooms (*or, the guard rooms*) were one reed long (*10 ½ feet*) long, and one reed (*10 ½ feet*) wide. The space between the side rooms (*or, guard rooms*) was five cubits wide (*8 ¾ feet*) wide. The threshold of the gate to the inner vestibule (*or, porch*) ⁴⁴⁰ was one reed (*10 ½ feet*) at the inner end. ⁸ Then he measured the vestibule (*or, porch*) of the gateway

⁴²⁹ The reference to the exile is that of king Jehoiachin.

⁴³⁰ Many scholars feel the date is April 17, 672 BCE or April 28, 573 BCE. Due to several calendars that were used – but slightly different – the variance in date occurs. If the latter date is correct it would be the beginning of the New Year. It might also be, according to some, the Day of Atonement.

⁴³¹ The words “on the south of” are found in Hebrew but omitted by the LXX.

⁴³² This translation is based on the reading of “dlm” instead of “plkm.” LXX: “There was as it were the frame of a city before me.”

⁴³³ TAN: “shone like copper.”

⁴³⁴ Literally: “look with your eyes.”

⁴³⁵ A “long cubit” was the length of the fore-arm plus a hand breadth. Many translators use the word “rod” though the Hebrew text always uses the word “reed.”

⁴³⁶ LXX: “across the front wall” or “the first (or, outer) wall.”

⁴³⁷ Some scholars feel this is a later interpolation.

⁴³⁸ LXX: “εν επτα απαβαθμοις η αιλαμ ανα μεσον.” In Hebrew it is, literally: “he climbed on the stairs.”

⁴³⁹ The Hebrew literally is: “deep, and one threshold one reed deep” which is possibly the result of dittography. LXX: “deep, the first threshold, one reed deep.”

⁴⁴⁰ MT seems to use a word that could be translated as “lobby.” CEV: “passage way” here and elsewhere in this chapter.

which was eight cubits (*fourteen feet*),⁴⁴¹ 9 and its pilasters (*or, jambs*) were two cubits (*3 ½ feet*) and the vestibule of the gate was at the inner end.⁴⁴² 10 (There were three side rooms on either side of the east gate. These rooms (*or, guard rooms*) were all the same size, and the pilasters (*or, jambs*) on either side were the same size.) 11 He measured the width of the opening of the entry which was ten cubits (*17 ½ feet*). The width of the passageway⁴⁴³ to the entry was thirteen cubits (*12 ¾ feet*).¹² There was a partition (*or, barrier*) which projected into the front of the room⁴⁴⁴ extending one cubit (*21 inches*) on either side.⁴⁴⁵ The side rooms (*or, guard rooms*) were six cubits (*10 ½ feet*) square.)¹³ Then he measured the west gate (*or, entry*) from the back wall of one side room which resulted in a span of twenty-five cubits (*43 ¾ feet*) from door to door.¹⁴ He measured the vestibule (*or, porch*) to be twenty cubits (*35 feet*)⁴⁴⁶ and the vestibule (*or, porch*) extended around --- reaching the [*outer*] court.⁴⁴⁷ 15 From the front of the entrance⁴⁴⁸ to the porch on the opposite end was fifty cubits. (*87 ½ feet*)¹⁶ The gateway had window openings⁴⁴⁹ around about, narrowing toward the inside into the pilasters (*or, jamb*) in the side rooms and likewise the vestibule (*or, porch*)⁴⁵⁰ had windows⁴⁵¹ with frames inside, and the pilasters (*or, jambs*) were decorated with palm trees.⁴⁵²

3 The Thirty Chambers Around the Court 40:17 – 19

17 Then he brought me into the outer court, and there were rooms and a paved terrace going around the entire court. There was a total of thirty rooms, four on this terrace of the outer court which was one hundred cubits in length. (*175 feet*)⁴⁵³ 18 The paved terrace reached from one end to the other, covering the entire space of the inner

⁴⁴¹ Most Hebrew MSS have “gateway facing the temple. It was one reed deep. Then he measured the portico of the gateway: it...”

⁴⁴² LXX: “and the porch of the gateway (near the porch of the gate) eight cubits; and the porch of the gate was inward” TAN: “Next he measured the vestibule of the gate and it measured eight cubits and its supports two cubits; the vestibule of the gate was at its inner end.”

⁴⁴³ This translation is an emendation, reading “krd” “passageway” for “lra” “length.” Many scholars feel the word should be “ten” and this is reflected in their translations. As it is in Hebrew it does not balance out to have an appropriate form.

⁴⁴⁴ LXX: “των θειμ.”

⁴⁴⁵ LXX: “και ευθεν.”

⁴⁴⁶ LXX: “και το αιθριον του αιλδμ της πολλης.”

⁴⁴⁷ Verse 14 seems to be corrupt in that this translation is based on an emendation and comparison with the LXX text. Hebrew: “and he made the joists sixty cubits, and to the jamb of the court was the gateway around about.”

⁴⁴⁸ LXX: “εξοθεν.”

⁴⁴⁹ NASB: “shuttered windows.” MFT: “latticed loop holes (or, were splayed).” This is based on I Kings 6:4. It should possibly be translated as “windows with recessed frames.” The Talmud and Targums have “windows.”

⁴⁵⁰ LXX: “τοις αιλαμ θοριδες.”

⁴⁵¹ NEB: “loopholes.”

⁴⁵² LXX: “and [*there were secret*] windows to the chambers, and to the porch within the gate of the courtyard round about, and in the same manner windows to the proches around about within; and on the porch [*there were*] palm trees on this side and on that side.”

⁴⁵³ LXX: “της πολλης.”

courtyard to the lower pavement.⁴⁵⁴ 19 He measured the distance from the front of the lower gate to the outer court⁴⁵⁵ which was one hundred cubits. (175 feet)

4. The North and South Gates of the Outer Court 40:20 – 27

20 He led me to the north and there was a northerly gate being a gate for the outer court. He measured the length and the width. 21 It had rooms (*or recesses*),⁴⁵⁶ three on either side and its pilasters (*or, jambs*) and its vestibules (*or, porches*)⁴⁵⁷ were the same size as those of the first gate; its total was fifty cubits (87 ½ feet) and its total width was twenty-five cubits. (43 ¾ feet) 22 Its windows, vestibule (*or, porch*) and decoration were identical in size as those of the eastern gate and the stairway was comprised of seven steps that led to it. Its porch was located at the inner end.⁴⁵⁸ 23 Just as with the eastern gate the distance was calculated to be one hundred cubits (175 feet) to the gate of the inner court; and the measurement from gate to gate was one hundred feet (175 feet).

5. The Three Gates of the Inner Court 40:24 – 27

24 He led me to the south side where he measured the gate as well as its pilasters (*or, jambs*) and its vestibule (*or, porch*); these also being identical in dimension. 25 There were windows all around and in its vestibule (*or, porch*) the windows were also identical with the windows that had been seen previously. The length was fifty cubits (87 ½ feet) and the width was twenty-five cubits. (43 ¾ feet) 26 There was a stairway of seven steps leading up to it, and its vestibule (*or, porch*) was on the inner end. It had palm trees incised as decorations on its pilasters (*or, jambs*) which were identical on either side. 27 This inner court had a southern gate which he measured and the distances were again identical --- one-hundred cubits. (175 feet)

5. The Three Gates of the Inner Court 40:28 – 37

28 He brought me to the inner court by the southern gate, and measured the southern gate. It was identical in size to the others. 29 Its guard (*or, side*) rooms, its pilasters (*or, jambs*) and its vestibule were all identical in size with the rooms in other areas of the temple, as were the windows, the vestibules (*or, porches*), being fifty cubits (87 ½ feet) long and twenty-five cubits (43 ¾ feet) wide. 30 (There were vestibules (*or, porches*) which were twenty-five cubits (45 ¾ feet) long and five cubits (8 ¾ feet) wide.⁴⁵⁹ 31 Its vestibule (*or, porch*) faced the outer court, and the decorative palm trees were identical in size and location on the pilasters (*or, jambs*). The stairway had eight steps.

32 Then he brought me to the inner court on the east side and measured the gate; it was the same size as the others. 33 Its side rooms, its pilasters (*or, jambs*) and its vestibule

⁴⁵⁴ LXX: “and the porticos were behind the gate according to the length of the gates, as a lower peristyle.” The Hebrew has two additional words, the meaning of which is unclear.

⁴⁵⁵ LXX: “της πολης.”

⁴⁵⁶ Literally: “the guardrooms were there.”

⁴⁵⁷ LXX: “and the passage-ways.” “και τη αιλαμω.”

⁴⁵⁸ LXX: “εσοθεν.”

⁴⁵⁹ The text of the LXX says “twenty-five cubits.” The reading in Hebrew is uncertain. A number of translators have the vestibules identical in size with those of verse 29.

(*or, porch*) were identical in size with the others, as were the windows all around which also were fifty cubits high (*87 ½ feet*) and twenty-five cubits (*43 ¾ feet*) wide. ³⁴ Its vestibule (*or, porch*) faced the outer court, and it also had palm trees incised into its pilasters (*or, jambs*) on either side. Its stairway had eight steps.

³⁵ Then he took me to the north gate, and he measured it. It was the same size as the others. ³⁶ Its guard (*or, side*) rooms, its pilasters (*or, jambs*), and its vestibule (*or, porch*) were identical in size with the others, ⁴⁶⁰ as were its windows: their size being fifty cubits (*87 ½ feet*) by twenty-five cubits. (*43 ¾ feet*) ³⁷ The vestibule (*or, porch*) ⁴⁶¹ faced the outer court and it had palm trees incised into the pilasters (*or, jambs*) on either side, and there was a stairway with eight steps.

6. Sacrifice at the North or East Gate of the Inner Court 40:38 – 43

³⁸ There was a room with its door entering into the vestibule (*or, porch*) of the gates. ⁴⁶² This was where the burnt offerings were to be washed. ³⁹ At the entry of the vestibule (*or, porch*) there were two tables on either side, on which the burnt and the sin offerings as well as the guilt offerings were to be slaughtered. ⁴⁶³ Outside ⁴⁶⁴ the vestibule (*or, porch*) ⁴⁶⁵ at the entrance of the north gate two tables were located on each side of the vestibule (*or, porch*) of the gate. ⁴¹ Four tables were in the inside and four tables in the vestibule (*or, porch*) on each side of the gate: thus eight tables in all, on which the sacrifices were slaughtered. ⁴² Additionally there were four tables of dressed stone for the burnt offerings, a cubit and a half by a cubit and a half (*2 ½ feet by 2 ½ feet*) square and one cubit (*21 inches*) high, ⁴⁶⁶ on which the tools were laid with which the burnt offerings [and the sacrifices] ⁴⁶⁷ were slaughtered: ⁴³ hooks (*or, pegs*) ⁴⁶⁸ a hand breadth long ⁴⁶⁹ were fastened around and above the tables ⁴⁷⁰ where the flesh of the offering was to be laid.

7. Two Chambers on the North and South 40:44 – 47

⁴⁴ Then he brought me to the inner court, and there were two rooms in the inner court, ⁴⁷¹ one located beside of the north gate facing south and the other beside the north

⁴⁶⁰ The Hebrew lacks “they were identical in size with the others.” These words are based on verses 29 & 34.

⁴⁶¹ This is based on the LXX and a comparison with verses 26, 31 & 34. LXX literally: “καὶ τὰ ἀλᾶμμοι.”

⁴⁶² So: versions. Hebrew: “at the jambs of the gates.”

⁴⁶³ LXX: “and its chambers and its doorways and the porches at the second gate served as a drain.” Codex A adds: “and there they will wash the whole burnt-offering, 39 and in the porch of the gate were two tables on this side and two tables on the other side.”

⁴⁶⁴ Literally: “shoulder.”

⁴⁶⁵ So: versions. Hebrew: “to him who gives up.”

⁴⁶⁶ The remainder of this verse would read well following verse 43.

⁴⁶⁷ Some scholars feel this was a later insertion.

⁴⁶⁸ MFT: “ledges.”

⁴⁶⁹ NIV: “double pronged hooks.”

⁴⁷⁰ Some scholars feel this should be translated as: “a rim, a handbreadth wide went around the tables.” The LXX adds: “and over the tables up above was an awning to shelter from the rain and the heat.”

⁴⁷¹ So: LXX. “δύο ἐξεδραῖ.” Hebrew: “and from without the inner gate were chambers for singers.”

gate.⁴⁷² 45 He told me, “This room which faces south is for the priests who are in charge of the temple, 46 and the room that faces north is for the priests who are in charge of the altar; these being the sons of Zadok, who alone are those descendants of Levi who were allowed to come near and minister to him.”

47 He measured the [inner] court which formed a square,⁴⁷³ being a hundred cubits long and a hundred cubits wide (117 feet by 175 feet), and the altar was in front of the temple.

8. Vestibule of the Temple 40:48 – 49

48 Then he took me to the vestibule (or, porch) of the temple and measured the pilasters (or, jambs) of the vestibule (or, porch) which was five cubits on each side 8 ½ feet) and the width of the gates was fourteen cubits (24 ½ feet), and the side wall of the gate had a three cubit (5 ½ foot) partition (or, barrier) on each side.⁴⁷⁴ 49 The length of the vestibule (or, porch) was twenty cubits (35 feet) and the width twelve cubits (19 ¼ feet).⁴⁷⁵ The stairway led up to it,⁴⁷⁶ and there were pillars beside the pilasters (or, jambs) on either side.

<CHAPTER 41>

B. Nave, Inner Room and the Appointments 41:1 – 26

1. Nave of the Temple 41:1 - 4

1 Then he brought me to the nave (or, central room)⁴⁷⁷ and measured the pilasters (or, jambs) on each side. The width of the pilasters (or, jambs)⁴⁷⁸ was six cubits (10 ½ feet). 2 The width of the entrance was ten cubits (17 ½ feet) and the side walls⁴⁷⁹ of the entrance were five cubits (8 ¼ feet) in height⁴⁸⁰ on both sides and measured forty cubits (70 feet) in length and twenty cubits (35 feet) in width. 3 Then he went into the inner room⁴⁸¹ and measured the pilasters (or, jambs) by the entrance which were two cubits (3 ½ feet) wide; and the width⁴⁸² of the entrance was six cubits (10 ½ feet) and the sidewalls⁴⁸³ of the entrance were seven cubits (12 ¼ feet) high.⁴⁸⁴ 4 He measured the length of the

⁴⁷² So: LXX. “προς νοτον.” The Hebrew is generally emended to correspond with the LXX.

⁴⁷³ JB: “it was a quadrangle.”

⁴⁷⁴ The text is unclear. Hebrew: “and the breadth of the gate was three cubits.” LXX adds: “14 cubits and the flanking wall of the gate was three cubits.”

⁴⁷⁵ The LXX has “twelve” and the Hebrew has “eleven.”

⁴⁷⁶ LXX: “και επι δεκα απα βαθμων.”

⁴⁷⁷ Hebrew “Hekhal” is of Sumerian origin and means “temple.” TAN: “great hall.” TEV: “central room.” The text of this chapter is difficult to translate and therefore is dependant on the interpretation of the translator.

⁴⁷⁸ So: LXX. Hebrew: “tent.” LXX: “το ευρος του αιλαμ.”

⁴⁷⁹ Literally: “shoulders.”

⁴⁸⁰ So: LXX. Most Hebrew MSS have “sides, the width of the tent.”

⁴⁸¹ The Hebrew word for “inner room” “*dehbir*” is usually translated as “oracle” for this was a holy place.

⁴⁸² LXX: “και τας επωμιδας.”

⁴⁸³ So: LXX. Hebrew: “width.”

⁴⁸⁴ LXX: “ευθεν και μηχθν επταενθεν.”

room; twenty cubits (35 feet) and its width twenty cubits (35 feet), beyond the nave. He said to me: “Is this the most holy place (or, *This is the most holy place*).”

2. Side Chambers 41:5 – 11

5 Then he measured the depth of the wall of the temple, ⁴⁸⁵ six cubits (10 ½ feet); and the width of the side chambers ⁴⁸⁶ which was four cubits (7 feet) located entirely around the temple. 6 These side chambers were in three levels, ⁴⁸⁷ one over another, thirty in each level. These were offset all around the wall of the temple ⁴⁸⁸ to serve as supports for the side chambers so that they should not be supported by the wall of the temple. ⁴⁸⁹ 7 The side chambers became wider as they rose from level to level. ⁴⁹⁰ This would correspond to the enlargement of the offset ⁴⁹¹ from level to level round about the temple. On the side of the temple a stairway led upward and thus one could go from the lower level to the top level ⁴⁹² through the middle level. ⁴⁹³ 8 I also saw that the temple had a raised platform round about; ⁴⁹⁴ the foundation of the side (or, *storage*) chambers measured a full reed of six long cubits. (10 ½ feet) 9 The thickness of the outer wall of the side chambers was five cubits (8 ¾ feet) and the part of the platform which was left free ⁴⁹⁵ was five cubits (8 ¾ feet) between the platform ⁴⁹⁶ of the temple and the 10 chambers of the court were twenty cubits (35 feet) wide round about the temple on all sides. ⁴⁹⁷ 11 The door of the side (or, *storage*) chambers opened on to that portion of the platform that was left free, one door toward the north, and another toward the south. The width of the part ⁴⁹⁸ that was left free was five cubits (8 ¾ feet) round about. ⁴⁹⁹

⁴⁸⁵ Literally: “house” and in the remainder of the chapter. Earlier in the chapter “tent” was used.

⁴⁸⁶ These were a series of small side rooms.

⁴⁸⁷ LXX: “twice ninety.”

⁴⁸⁸ CB: “rebatelements in the wall, all round the house of the chambers to rest on.”

⁴⁸⁹ The Hebrew of verse 6 is obscure. Some scholars feel that apparently the rooms above the ground floor were larger in size and on the top floor were even larger. They assume that this was not apparent from the outside but only in the inside of the building. LXX: “And the sides were twice ninety, side against side; and [*there was*] a space in the wall of the house at the sides round about, that they should be for them that take hold of them to see that they should not at all touch the walls of the house.”

⁴⁹⁰ TAN seems to disregard the text and follows the Targum. “The winding passage of the side chambers widened from story to story.” TEV: “two wide stairways.” Hebrew literally: “it was surrounded.”

⁴⁹¹ So: versions. Hebrew: “for the encompassing of the temple.”

⁴⁹² NRSV: “The passageway of its side chambers widened from story to story; for the structure was supplied with a stairway and around the temple one ascended from the bottom story to the uppermost story by way of the middle one.”

⁴⁹³ Scholars feel that verse 7 is so obscure that there must be some corruption in it.

⁴⁹⁴ LXX: “και το θραελ του οικου.” NIV: “I saw that the temple had a raised base all around it, forming the foundation of the side rooms.”

⁴⁹⁵ LXX: “ανα μεσον των πλευρων.”

⁴⁹⁶ So: versions. Hebrew: “house of the side chambers.”

⁴⁹⁷ CEV: “and the nearer buildings thirty feet away.” Some scholars choose to transpose verses 9 and 10.

⁴⁹⁸ LXX: “του Φθτοζ.”

⁴⁹⁹ LXX: “the width of the remaining space was five cubits in extent round about.” CEV: “The stone base extended eight feet beyond the outside wall of the storage rooms.”

3. The Structure West of the Temple 41:12

¹² The building that faced the temple on the west side was seventy cubits (122 ½ feet) wide and the wall of the building was five cubits (7 ½ feet) wide all around about, and its length was ninety cubits. (157 ½ feet) ⁵⁰⁰

4. Measurements of the Temple and Yard 41:13 – 15a

¹³ Then he measured the temple, a hundred cubits (175 feet) long, and the yard and the building along with its walls were a hundred cubits (175 feet) long; ¹⁴ also, the width of the east front of the temple along with the yard totaled a hundred cubits. (175 feet) ¹⁵ Then he measured the length of the building facing the yard ⁵⁰¹ which was located on the west side and its galleries ⁵⁰² on either side was a hundred cubits. (175 feet)

5. Details of the Temple Decoration 41:15b -26

The nave (*or, central room*) of the temple and the inner room (*or, the king's place*) and the outer ⁵⁰³ vestibule (*or, porch*) ¹⁶ were paneled ⁵⁰⁴ and there were windows all around that had receding frames. ⁵⁰⁵ Over against the threshold the temple was paneled with wood (*or, wainscoted*) all around, from the floor up to the windows (the windows were able to be covered). ¹⁷ On the space above the door, the inner room, and outside, the walls round about in the inner room, and the nave (*or, central room*) were carved figures ⁵⁰⁶ ¹⁸ of cherubim and palm trees: a palm tree between two cherubs. Each cherub had two faces. ¹⁹ The face of a man toward the palm tree on one side and the face of a young lion toward the palm tree on the other side. They were carved (*or, incised*) on the entire temple, round about, ²⁰ from the floor to above the door cherubim and palm trees were incised into the wall. ⁵⁰⁷

²¹ The doorposts of the nave (*or, central room*) were squared, and the front of the holy place there was something resembling ⁵⁰⁸ ²² a wooden altar, ⁵⁰⁹ three cubits (5 ¼ feet) high, two cubits (3 ½ feet) wide; ⁵¹⁰ its corners were bare, and its walls were of wood. He said to me: “This is the table which is before the Lord.” ⁵¹¹ ²³ The nave (*or, central room*) and the holy place ⁵¹² each had double doors. ²⁴ The doors had two leaves, ⁵¹³ two swinging leaves for each door. ⁵¹⁴ ²⁵ Cherubim and palm trees were carved in the doors of the nave (*or, central room*) which were identical to those carved in the walls,

⁵⁰⁰ The function of this building is not understood.

⁵⁰¹ Some scholars feel the Hebrew word should be translated as “passageway.”

⁵⁰² So: versions. Hebrew is unclear.

⁵⁰³ So: versions. Hebrew: “of the court.”

⁵⁰⁴ So: LXX; “πεφατωμρνα.” Hebrew: “thresholds.”

⁵⁰⁵ So: versions.

⁵⁰⁶ So: versions. Hebrew; “measures and carved.”

⁵⁰⁷ So: versions. Hebrew: “and the wall.”

⁵⁰⁸ Hebrew unintelligible.

⁵⁰⁹ LXX: “ως οπισθ θοσταστηρου.”

⁵¹⁰ The Hebrew omits “two cubits.” LXX: “και το ευρος πηγων δυο.” TAN: “A wooden altar three cubits high, two cubits long and having inner corners, and its length and its walls were of wood.”

⁵¹¹ This was the table on which the showbread was laid. Cf. Exodus 25; 40; and I Kings 7:88.

⁵¹² TAN: “shrine.”

⁵¹³ LXX: “δυο θυρωματα.” These were presumably similar to folding doors since each door was made of two “swinging leaves.”

⁵¹⁴ The text of verses 23 – 24 is not clear.

and there was a canopy ⁵¹⁵ (*or, lattice of wood*) in front of the portico outside. ²⁶ There were recessed windows and palm trees on either side, on the side walls of the vestibule (*or, porch*). ⁵¹⁶

<CHAPTER 42>

C. *The Priest's Chambers 42:1 – 20*

1. *Chambers to the North of the Temple Yard 42:1 – 10a* ⁵¹⁷

¹ Then he led me out into the inner ⁵¹⁸ court, toward the north, and he brought me to the [*priestly*] chambers ⁵¹⁹ which were opposite the temple yard and opposite the building on the north side. ⁵²⁰ ² The building whose long side ⁵²¹ was to the north was one hundred cubits (*175 feet*) long and its width was fifty cubits. (*87 ½ feet*) ⁵²² ³ The adjoining inner court was twenty cubits (*35 feet*) which faced the pavement which was part of the outer courtyard. ⁵²³ It was comprised of three levels of galleries ⁵²⁴ that were side by side ⁴ In front of the chambers was an inside ⁵²⁵ passage which was ten cubits (*17 ½ feet*) wide and a hundred cubits (*175 feet*) long, ⁵²⁶ and their doors were toward the north. ⁵ The upper chambers were shorter (*or, narrower*) because the corridor took away from the building space ⁵²⁷ from the lower and middle chambers of the building. ⁶ [There were no pillars on these levels like those found in the outer ⁵²⁸ court;] since the upper rooms were recessed from the ground upward beginning with the lower and middle levels. ⁵²⁹ ⁷ This was a wall ⁵³⁰ on the outside, parallel to the chambers toward the outer court, opposite the chambers, being fifty cubits (*87 ½ feet*) long. ⁸ The chambers facing the outer court were fifty cubits (*87 ½ feet*) long, while those facing the sanctuary were

⁵¹⁶ So: versions. Hebrew: “vestibule, and the side chambers of the temple and of the canopies.” LXX Codex A: “εξυλωμενα.” Hebrew uncertain.

⁵¹⁷ Verses 1 – 11 are rather obscure. Scholars feel the text must have become corrupted.

⁵¹⁸ So: LXX. LXX Codex A “the center and supports of” Hebrew: “outer.”

⁵¹⁹ These are different from the side rooms in 41:5 – 11.

⁵²⁰ TAN: “that ran parallel to the northern end of the vacant space and the structure.” LXX: “he brought me eastward, opposite to the northern gate and he brought me in, and behold five chambers near the vacant space and the northern partition.”

⁵²¹ So: LXX. Hebrew: “doors.”

⁵²² TAN; “the width of the façade was one hundred cubits and its depth was fifty cubits.” In this chapter from time to time the word “reed” is used instead of “cubit.”

⁵²³ Literally: “the north entrance.”

⁵²⁴ The meaning of the Hebrew word is uncertain. TAN: “ledge by ledge.” NASV: “gallery corresponding to gallery in three stories.” A footnote says “or passageway.” LXX: “ornamented accordingly as the gates of the inner court, and arranged accordingly as the paristyles of the outer court, with triple porticos fronting one another.”

⁵²⁵ This word, the meaning of which in the Hebrew sentence is questionable is omitted in the LXX and Syriac.

⁵²⁶ So: LXX and Syriac. Hebrew: “a way of one cubit.” LXX Codex S: “επιπηχεις εκατον το μηκος.”

⁵²⁷ TEV: “The rooms on the upper level of the building were narrower than those at the middle and lower levels because they were set farther back,” MFT uses the word “gangway” instead of “corridor.” TAN; “Here its upper chambers were cut back, because ledges took away from them as construction proceeded backward from the bottom ones and then from the middle ones.”

⁵²⁸ So: LXX. The Hebrew lacks the word “outer.”

⁵²⁹ TAN: “That is why the rise proceeded by steps from the ground, from the bottom one, and from the middle ones.”

⁵³⁰ The Hebrew word usually would be translated as “fence.” Possibly this implies a “party wall.”

one hundred cubits (175 feet) long. 9 Below those chambers was an entrance on the east, to enter the outer court;⁵³¹ 10 where the outside wall begins.⁵³²

2. *Corresponding Chambers to the South of the Temple Yard 42:10b – 12*

On the south side⁵³³ opposite the yard and opposite the building there were chambers 11 with a passage in front of them, which were similar to the chambers on the north side, being the same length and width,⁵³⁴ with the same exits⁵³⁵ and arrangements. 12 Below the south chambers was an entrance toward the east side which brought one to the passage and opposite this was a dividing wall.⁵³⁶

3. *Use of the Chambers 42:13 – 14*

13 Then he said to me: “The northern and southern chambers opposite the yard are the consecrated chambers (*or, the Debir in which the priests reside*) for those priests who approach the Lord⁵³⁷ for here is where they will eat the most holy offerings; here they will deposit the most holy offerings – the cereal offering, the sin offering, and the guilt offering, for this place is holy. 14 When the priests enter the holy place, they will not go out of it into the outer court without laying aside their priestly vestments in which they minister for these are holy. They will put on other vestments before they approach that which is for the general population.”

4. *Over all Measurements of the Temple Area 42:15 – 20*

15 When he had finished measuring the interior of the temple area he led me out of the gate which faced east, and measured the surroundings of the temple. 16 He measured the east side with the measuring reed⁵³⁸ measuring five hundred cubits (875 feet). 17 Then he turned and measured the north side, five hundred (875 feet) cubits by the measuring reed. 18 He then turned and measured the south side:⁵³⁹ five hundred (875 feet) cubits by the measuring reed. 19 Turning to the west side he measured five hundred (875 feet) cubits by the measuring reed.⁵⁴⁰ 20 He measured all four sides. There was a wall surrounding it, measuring five hundred cubits (*or, 875 feet*) in length as well as five hundred cubits (*or,*

⁵³¹ TAN adds: “which one entered from the east in order to gain access to them from the outer court.”

⁵³² So: versions. Hebrew: “in the breadth of the wall and the court.” NRSV: “the width of the passage is fixed by the wall of the court.”

⁵³³ Literally: “east.”

⁵³⁴ LXX: “και κατα το εδμος αυτων.”

⁵³⁵ Hebrew: “and all their exits.”

⁵³⁶ The Hebrew is very obscure in verse 12. Hebrew: “and according to the entrance of the chambers that was toward the south was an entrance at the head of the way. The way before the dividing wall toward the east as one enters them.” So: versions. LXX: “[So were the measures] of the chambers toward the south and according to the doors at the entrance of the walls, as it were the distance of a reed for light and eastward as one went in by them.”

⁵³⁷ LXX: “the sons of Zadok.” “οι υιοι Σαδδουκ.”

⁵³⁸ LXX: “and he stood behind the gate looking eastward, and measured five hundred cubits with a measuring reed.”

⁵³⁹ LXX: “west.”

⁵⁴⁰ In verse 18 the LXX uses the word “west.” In verse 19 the LXX uses the word “south” whereas the Hebrew has “south” in verse 18 and “west: in verse 19.

875 feet) in width, to make a separation between the consecrated and the unconsecrated.
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<CHAPTER 43>

D. The altar of Burnt Offering 43:1 – 29

1. Return of the Presence of the Lord 43:1 – 5⁵⁴²

¹ Afterward he brought me to the gate, the gate facing east. ² The presence (*or, glory*) of the God of Israel came from the east: and the sound of his coming was like the sound of mighty waters; and the earth was radiant with God's presence (*or, his presence shone*).⁵⁴³ ³ The vision⁵⁴⁴ was like the vision which I had when he was about to destroy the city, and like the vision when I had seen him by the river (*or, canal*) Chebar.⁵⁴⁵ Then I prostrated myself.⁵⁴⁶

⁴ As the presence (*or, glory*) of the Lord entered the temple, by the gate facing east, ⁵ the spirit carried (*or, lifted*) me, and brought me to the inner court: and the presence (*or, glory*) of the Lord filled the temple.

2. The Lord Speaks from the Inner Sanctuary 43:6 – 12

⁶ I heard someone's voice though his voice appeared to be coming from the temple. ⁷ He said to me: "O Mortal, This is the place⁵⁴⁷ of my throne and the place for the soles of my feet, where I will reside in the midst of the people of Israel⁵⁴⁸ forever. The house of Israel will not defile my holy name again, neither they nor their kings, by their licentious pagan rites, and by honoring the corpses of their kings⁵⁴⁹ ⁸ by setting their threshold by my threshold and their doorposts next to my doorposts with only a wall between me and them.⁵⁵⁰ They have defiled my holy name by their abominable practices which they have committed. Therefore I have consumed them in my anger. ⁹ Now let them abolish their idolatry and the corpses (*or, memorial effigies*) of their kings and I will dwell in their mist forever.⁵⁵¹

⁵⁴¹ LXX: "between the sanctuary and the outer wall, that [*belonged*] to the design of the house." Some scholars feel the temple area to be 23,000 by 20,000 cubits, one half of which was the designated "most sacred place."

⁵⁴² Twenty years earlier Ezekiel had a vision of the departure of the glory of the Lord. Now he pictures the Lord's return.

⁵⁴³ LXX: "and there was a voice of an army as the sound of many redoubling their shouts, and the earth shone." TEV: "the dazzling light of the glory of God."

⁵⁴⁴ So: LXX "και η ορασις." Hebrew: "and like the vision."

⁵⁴⁵ This vision had taken place 19 years prior to the vision of chapter 43.

⁵⁴⁶ Prostration is a position of humility, submission and prayer.

⁵⁴⁷ JB: "dais." LXX: "εορακας."

⁵⁴⁸ LXX: "εν εις κατασκηνωσει το ονομα μου."

⁵⁴⁹ A possible translation might be: "by the steles of their kings at those high places." Some variant of this suggestion is felt by scholars to present the meaning of the Hebrew. Some scholars feel that Hebrew kings were buried within the temple compound. This would virtually wipe out the difference between the sacred and the secular, or, the sacred and profane.

⁵⁵⁰ These verses present several difficulties. One possibility is that royal burials were made in the temple area. Another possibility is that royal palaces were located within the temple area. A third possibility is that there was only a wall between the temple area and the royal palace.

⁵⁵¹ There is to be no form of idolatry or ancestor worship, even of royalty, among the people of Israel.

10 “You, O Mortal, plainly declare to the house of Israel explaining to them the temple and its appearance and plan so that they will be ashamed of their evil practices!⁵⁵²
 11 If they are ashamed⁵⁵³ of all they have done portray⁵⁵⁴ the temple, its arrangements, its exits, and its entrances,⁵⁵⁵ and its entire form and make it clear to them about all its ordinances and all of its laws. Put it in writing in their presence so that they may follow and carry out all its laws and its regulations (*or, ordinances*),⁵⁵⁶ 12 There is the law of the temple! The surrounding territory on or near the top of the mountain will be most holy. This is the law of the temple.”⁵⁵⁷

3. *The Altar of Burnt Offerings 43:12 – 17*

13 “These are the dimensions of the altar in [*long*] cubits: (the cubit being a cubit plus a handbreadth.) The base (*or, gutter*)⁵⁵⁸ of the altar will be one cubit (*21 inches*) high, and one cubit (*21 inches*) wide with a rim of one span (*9 inches*) around its edge.⁵⁵⁹
 14 This will be the height of the altar: from the base on the ground to the lower ledge two cubits (*3 ½ feet*) with a breadth of one cubit (*21 inches*); and from the smaller ledge to the largest ledge four cubits (*or, 7 feet*) with a breadth of one cubit, (*21 inches*)¹⁵ and the altar hearth, four cubits (*7 feet*); and from the altar heart projecting upward, four horns, each being one cubit.⁵⁶⁰ (*21 inches*)¹⁶ The altar hearth will be square twelve cubits long by twelve cubits wide. (*21 feet by 21 feet*)¹⁷ There also will be a square fourteen cubits long by fourteen cubits wide (*24 ½ feet by 24 ½ feet*), and its base (*or, gutter*) one cubit (*21 inches*) round about.⁵⁶¹ The steps (*or, ramp*) of the altar will face east.”⁵⁶²

4. *Regulations for Construction of the Altar 43:18 – 27*

18 “He said to me: O Mortal, this is what the Sovereign Lord says: These are the ordinances for the altar! On the day when it is erected for burnt offerings to be made on it and for flinging blood against it, 19 you will give the Levitical priests of the family of Zadok, who draw near to me to minister to me, says the Sovereign Lord, a young bull from the herd for a sin offering. 20 You will take some of its blood and put it on the four horns of the altar and on the four corners of the ledge, and on the rim around the altar. Thus you will cleans the altar, and make atonement for it. 21 You will also take a bull of the sin offering, and it is to be burnt in the appointed place belonging to the temple,

⁵⁵² Verses 19 – 12 are thought by some to belong after 42:20.

⁵⁵³ LXX: “και λημψονται τη κολασιν αυτων.”

⁵⁵⁴ So: LXX. Hebrew: “the form of.”

⁵⁵⁵ LXX Codex A adds: “its goings out and its comings in.”

⁵⁵⁶ LXX has “laws.” Hebrew has “its whole form.” “Regulations” in the LXX is “my commands.”

⁵⁵⁷ The LXX: “this is the law of the house.”

⁵⁵⁸ Another possible translation is: “its gutter.” The Hebrew word is possibly from an Akkadian source for platform or a raised place which was considered to be the bosom of the earth. Or: based on a different root word it could be a “gutter,” assuming the word had an Assyrian origin. The two root words differ slightly. Qyx or qwx.

⁵⁵⁹ TEV: “all around the base of the altar was a gutter, 20 inches deep 20 inches wide with a rim at the outside edge 10 inches high.”

⁵⁶⁰ TAN: “four cubits.”

⁵⁶¹ TEV” “the gutter was 20 inches wide.”

⁵⁶² The altar was built in three stages. Each had sides that were 2 cubits shorter than the one beneath. Thus they were respectively 12, 14, 16 cubits in length. The total height not counting the horns was virtually equivalent to the size of the altar in Solomon’s temple.

outside the sacred area, ²² On the second day you will offer a ram (*or, male goat*) without blemish for a sin offering and the altar will be purged, as it was cleansed with the bull. ²³ When they have completed the rituals ⁵⁶³of purging (*or, cleansing*) the altar you will offer a bull [*from the herd*] without blemish, and a ram from the flock without blemish. ²⁴ You will present them before the Lord, and the priests will sprinkle salt ⁵⁶⁴on them and offer them up as a burnt offering to the Lord. ²⁵ For seven days you will provide a goat each day for a sin offering, also a bull and a ram from the flock without defects (*or, blemishes*) all of which are to be provided. ²⁶ Seven days they will make expiation (*or, atonement*) for the altar and purify it, thus consecrating it. ⁵⁶⁵ ²⁷ When they have completed these days then, from the eighth day onward the priests will be able to offer your burnt offerings, your peace offerings, ⁵⁶⁶ and I will accept you, says the Sovereign Lord.” ⁵⁶⁷

<CHAPTER 44>

E. Ordinances Concerning Ministries in the Sanctuary 44:1 – 13

1. The closed Outer East Gate 44:1 - 3

¹ Then he brought me back to the outer gate of the sanctuary, which faces east; and it was shut. ² He ⁵⁶⁸ said to me, “This gate will remain closed; it will not be opened. No one will enter through it for the Lord, the God of Israel has entered through it. Therefore it will remain closed. ⁵⁶⁹ ³ Only the prince ⁵⁷⁰ may sit in the gatehouse to eat bread before the Lord; but must enter and leave by way of the vestibule (*or, porch*) of the gate area; and leave in the same way.” ⁵⁷¹

2. The Prophet is Brought Before the Temple 44:4 - 5

⁴ Then he led me by way of the north gate to the front of the temple; and I beheld the glory (*or, the presence*) of the Lord which filled the Lord’s temple; and I prostrated myself. ⁵ The Lord said to me: “Mortal, keep in mind; look closely and listen carefully to everything I will relate to you regarding all the regulations (*or. Laws*) for the temple of the Lord and all the instructions that deal with those who may be admitted ⁵⁷² into the temple as well as the instructions dealing with those who are to be excluded from the temple.”

⁵⁶³ LXX Codex A says: “you have finished.”

⁵⁶⁴ Cf.: Leviticus 2:13; Mark 9:49. Salt signified covenant keeping. An Arab expression is ‘There is salt between us.’ After eating with one another those who ate together are to be friends for at least 3 days.

⁵⁶⁵ JB: “it will be inaugurated.” The Hebrew word is possibly of Assyrian origin.

⁵⁶⁶ The peace offering virtually became a communal meal for the temple officers. Only the fat was burnt on the altar. The remainder was eaten as an expression of communion between themselves and God.

⁵⁶⁷ The aim of sacrifice was to establish the worshiper as being accepted by God. This is God’s moment at the conclusion of chapter 43!

⁵⁶⁸ So: versions. Hebrew: “The Lord.”

⁵⁶⁹ The understanding is that God has entered his sanctuary. Now the entry is closed. Thus God will remain in his sanctuary. It would be profane for individuals to use the gate God used when entering his sanctuary.

⁵⁷⁰ Literally: “only the prince, the prince.” The second “the prince” is omitted by Syriac and LXX.

⁵⁷¹ Literally: “in his way.” The East gate had been called “Haram esh – Sherif.” or “The Golden Gate” which has been walled up for centuries.

⁵⁷² Literally: “set your heart on the entrance.”

3. Proscription of Foreigners 44:6 - 9

6 “Tell the rebellious people ⁵⁷³ of the house of Israel: ‘This is what the Sovereign Lord declares: O people of Israel, I will no longer tolerate your disgusting abominations. 7 The temple is profaned by admitting aliens, the uncircumcised, for in admitting foreigners who are uncircumcised in both heart and flesh, permitting them into my sanctuary profanes my temple. When you offer up my food, ⁵⁷⁴ the fat and bread, you have violated my covenant with your disgusting activities. 8 You have not discharged your duties ⁵⁷⁵ concerning holy things, but you have appointed aliens to be in charge of my sanctuary!’ ⁵⁷⁶

9 “Therefore this is what the Sovereign Lord says: No aliens, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel will enter my sanctuary.” ⁵⁷⁷

4. The Levites Service in the Sanctuary 44:10 - 14

10 “The Levites who forsook me (*or, distanced themselves from me*), going astray and turning to their idols when Israel went astray, will suffer (*or, bear*) their punishment. 11 They will be attendants, doing menial service, having oversight [*as porters*] at the gates of the temple and doing other menial chores in the temple. They will slaughter [*the animals for*] burnt offerings and the sacrifice for the people. They will also wait on the people and serve them. 12 Because they conducted the worship of fetishes (*or, idols*) and became ⁵⁷⁸ a stumbling block of iniquity to the people of Israel. Therefore I have sworn ⁵⁷⁹ concerning them, declares the Sovereign Lord, ⁵⁸⁰ that they will bear their punishment. 13 They will not approach me, serving as priests, nor will they come near any of my sacred things or those that are most sacred; but they will bear their shame, because of the abominable conduct they have carried on in the past. 14 I will, however, designate (*or, appoint*) them as watchmen to be in charge of the temple, to do all the menial chores and everything that must be done in the temple.”⁵⁸¹

5. Regulations for the Zadokites 44:15 – 31

15 “The Levitical priests, the descendants of Zadok, who kept being responsible for my sanctuary when the people of Israel strayed from me, will come near to minister to

⁵⁷³ LXX: “provoking people.” “προς τον οικον τον παραπικραινοντα.”

⁵⁷⁴ LXX: “my bread, flesh and blood.”

⁵⁷⁵ LXX Codex A adds: “and you have not kept the charge of my holy things.”

⁵⁷⁶ Literally: “as keepers of my sanctuary.” Levites who had not been loyal to the Sovereign Lord were to be demoted from the priesthood because of their contacts with idolatry. The descendants of Zadok were loyal --- even during the difficult times. They continued to have standing as priests. They must, however, follow instructions.

⁵⁷⁷ The aliens often were prisoners of war who were assigned to temple duties by the ruler. Cf.: Zechariah 14:21. Verse 9 in the LXX is: “Therefore this is what the Sovereign Lord says: No alien, uncircumcised in heart or uncircumcised in the flesh will enter into my sanctuary, of all the children of strangers that are in the midst of the house of the Lord.”

⁵⁷⁸ LXX: “και εγενετο.”

⁵⁷⁹ Literally: “’lifted up my hand.”

⁵⁸⁰ The LXX ends the sentence here.

⁵⁸¹ The duties of the Levites were: 1. Oversight over the temple gates and as janitors or policemen. 2. Service in the temple including slaughtering of sacrificial animals, and assisting in the kitchens. 3. Ministering to the people and helping in ritual duties.

me and they will attend to me by offering to me the fat and the blood, says the Sovereign Lord. ¹⁶ They will enter my sanctuary, and they will approach my table, to minister to me, and they will be responsible for my worship. ¹⁷ When they enter the gates of my inner court ⁵⁸² they will wear their linen vestments (*or, robes*); they are to wear nothing made with wool, ⁵⁸³ while they minister within the gates of the inner court. ¹⁸ They will wear linen turbans ⁵⁸⁴ on their heads and linen drawers (*or, undergarments*). They are not to wear a belt with their clothing nor anything that will cause them to perspire. ¹⁹ When they go out into the outer court of the people, they will remove their vestments (*or, robes*) in which they have been ministering and deposit them in the sacred chamber, and they will wear other vestments (*or, robes*), lest they communicate holiness (*or, they have contact with these sacred vestments*) ⁵⁸⁵ to the people with their garments. ²⁰ They will not shave their heads or let the hair be untrimmed. ⁵⁸⁶ Their hair and beards should be properly trimmed. ²¹ No priest is to drink wine when it is his responsibility to enter the inner court. ²² They are not to marry ⁵⁸⁷ a widow or a divorcee, but only a virgin who is a true member of the house of Israel, though they are permitted to marry the widow of a priest. ²³ They will teach my people how to distinguish between what is sacred (*or, holy*) and what is profane (*or, common*), and show them how to distinguish between that which is clean and that which is unclean. ²⁴ In legal matters they will act as judges ⁵⁸⁸ and will judge according to my rules. They will preserve my laws and statutes as well as all my appointed feasts and will keep my Sabbaths holy. ²⁵ [*A priest*] will not contaminate (*or, defile*) himself by going near [*or, touching*] a corpse: however for a father or mother, a son or daughter, brother or unmarried sister it is permissible for them to defile themselves. ²⁶ After a priest has become contaminated (*or, defiled*) seven days must elapse and then he will be clean. ⁵⁸⁹ ²⁷ On the day in which he goes to the holy place, into the inner court to minister in the holy place, he will offer his sin offering says the Sovereign Lord.

²⁸ "Priests are not to own property; ⁵⁹⁰ I am their only property and you will grant them no possession of property in Israel: I am their property (*or, possession*). ²⁹ They will eat the cereal offering, the sin offering, and the guilt offering; and every dedicated thing in Israel will be theirs. ³⁰ The first of all the first fruits of every kind, and gifts of offerings of all kinds from all your offerings ⁵⁹¹ will belong to the priests. You will also give the priests the first loaf of bread when you bake, that a blessing may rest on your dwelling. ³¹ The priests will not eat any carrion, bird or beast or anything that died or natural causes or was killed by an animal."

⁵⁸² LXX Codex A adds: "and within."

⁵⁸³ Cf.: Leviticus 6:10; 16:4; 23 for the law regarding linen.

⁵⁸⁴ LXX: "miters."

⁵⁸⁵ It was felt that the lay people would be harmed if they touched the priestly garments. Additionally, this would avoid the suspicion of contagion between what was holy and what was common.

⁵⁸⁶ It was customary for those who were bereaved to shave their heads as a symbol of their grief.

⁵⁸⁷ Literally: "take as wives for themselves."

⁵⁸⁸ The word in Greek seems to infer the judging of capital cases.

⁵⁸⁹ So: Syriac. Hebrew lacks: "and then he will be clean."

⁵⁹⁰ NEB: "own no patrimony in Israel. I am their patrimony."

⁵⁹¹ Literally: "heave offerings."

<CHAPTER 45>

F. The Sacred District and Its Environs 45:1 – 25

1. The Sacred District and the Property of the City and the Prince 45:1 – 9

1 “When you allot ⁵⁹² the land as a possession (*or, an inheritance*), you will set aside as a gift (*or, as a sacred reserve*) for the Lord a portion of the land as a sacred region, twenty-five thousand cubits (*8 ½ miles*) long and twenty thousand cubits (*6 2/3 miles*) wide. ² From this an enclosure, a plot that is five hundred by five hundred cubits (*8 1/3 miles*) square, will be set aside for the sanctuary, having fifty cubits (*90 yards*) of open space around it. ⁵⁹³ ³ In this sacred portion (*or, holy district*) you will measure off a section of twenty-five thousand cubits (*8 1/3 mile*) in length and ten thousand cubits (*3 1/3 miles*) in width which will be the sanctuary, the most sacred place. ⁴ It will be the sacred portion of the land; ⁵⁹⁴ it will provide housing for the priests, who minister in the sanctuary and are qualified to minister to the Lord, and it will be a place for housing a holy place: ⁵⁹⁵ namely, the sanctuary. ⁵ Another section, twenty-five thousand cubits (*8 1/3 miles*) in length and ten thousand cubits (*3 1/3 miles*) wide will be for the Levites who minister at the temple, as their possession, for cities in which to live. ⁵⁹⁶

⁶ “Alongside the sacred portion that is reserved as a sacred area you will also reserve, for the possession of the city, an area which is five-thousand cubits wide and twenty-five thousand cubits (*1 2/3 miles by 8 1/3 miles*) long. This will be the possession of the entire house of Israel.

⁷ “The prince will have, as his possession, ⁵⁹⁷ the land facing the side of the holy district on both sides, and the property of the city, alongside the holy district and the property of the city on the west, ⁵⁹⁸ and to the east corresponding in length to one of the tribal portions, and extending from the western ⁵⁹⁹ to the eastern boundary of the land. ⁶⁰⁰
⁸ It is to be his property in Israel. My prince will not oppose my people any more! They will let the house of Israel have the land according to their tribes.

⁵⁹² The Hebrew word is normally translated as “heave offerings” in the KJV. In actuality it is a levy or compulsory contribution. LXX has at the onset of chapter 45: “and when you measure the land for an inheritance you shall set apart first fruits to the Lord.”

⁵⁹³ CB: “from this area you shall measure off a section, twenty-five thousand cubits long, and ten thousand cubits broad, as the most sacred portion of the land;” Many scholars move verse 2 to follow verse 4. The thought seems to flow more naturally with that change.

⁵⁹⁴ The Targums have: “a pasture land for cattle.”

⁵⁹⁵ LXX: “sanctification.”

⁵⁹⁶ So: LXX. Hebrew: “twenty chambers.”

⁵⁹⁷ The LXX could be translated as: “The prince (*shall have a portion*) out of this, and out of this (*there shall be a portion*) for the possession of the city, in front of the first-fruits of the sanctuary.”

⁵⁹⁸ NIV: “The prince will have the land bordering each side of the area formed by the sacred district, and the property of the city. I will extend westward from the west side and eastward from the west side and eastward from the east side, running lengthwise from the western to the eastern parallel to one of the tribal portions.”

⁵⁹⁹ LXX: “θαλασσαν.”

⁶⁰⁰ About 7 square miles were set aside for Jerusalem, towns for priests and Levites were to be constructed there.

9 “This is what the Sovereign Lord declares: Enough, O prince of Israel! Put away violence and oppression,⁶⁰¹ and execute justice and righteousness. Halt your eviction⁶⁰² of my people, says the Sovereign Lord.”

2. Regulations for Weights and Measures 45:10 – 12

10 “You will have an honest balance, (*or, scale*), an honest ephah⁶⁰³ and an honest bath.⁶⁰⁴ 11 The ephah and the bath will be the same measure,⁶⁰⁵ the bath containing one tenth part of an homer,⁶⁰⁶ and the ephah one tenth of an homer; the homer will be the standard measure. 12 Your shekel will contain twenty gerahs⁶⁰⁷ and your mina [*scale*] will have weights of ten, twenty-five and fifteen shekels.”

3. Contributions to the Prince 45:13 - 17

13 “This is the offering which you will make: one sixth of an ephah from each homer of wheat, and one sixth ephah from each homer of barley,¹⁴ and according to the rule for a portion of oil,⁶⁰⁸ one tenth of a bath from each cor of oil (A cor,⁶⁰⁹ like an homer, contains ten baths.) 15 One sheep from each flock of two hundred is to be given from the families of Israel. This is the offering: grain (*or, cereal*) offerings, burnt offerings and offerings of well being (*or, peace offerings*), to make atonement for them, says the Sovereign Lord. 16 All the people of the land will join with the prince in Israel in making this offering. 17 It will be the prince’s duty to furnish the burnt offerings, grain (*or, cereal*) offerings, and libation (*or, drink*) offerings at the feasts: the New Moons, Sabbaths, all the appointed feasts of the house of Israel. It will be his obligation to provide the sin offerings, grain (*or, cereal*) offerings and offerings of well being (*or, peace offerings*) to make expiation (*or, atonement*) for the house of Israel.”

4 Regulations for the Feasts of the First and Seventh Months 45:18 – 25

18 ”This is what the Sovereign Lord says: In the first month, on the first day of the month, you will take a young bull from the herd, without any blemish and you will cleanse the temple. 18 The priest will take some of the blood of the sin offering and put it on the door posts of the temple, the corners of the ledge⁶¹⁰ of the altar, and the posts of the gate of the inner court. 20 You will do the same on the seventh day of the month, for

⁶⁰¹ TAN: “rapine.” MFT: “Cease haranguing and despoiling the people, relieve my people of your evictions.”

⁶⁰² NASV: “expropriations.”

⁶⁰³ An ephah was a dry measure 6.52 bushels.

⁶⁰⁴ A bath was a liquid measure 6 gallons. Cf.: ANET p. 388d.

⁶⁰⁵ LXX: “the appointed measure.”

⁶⁰⁶ 57 ½ gallons or 6.524 bushels. Literally: “an ass (*or, donkey*) load.”

⁶⁰⁷ The Hebrew word is uncertain. It is presumably 1/20 of a shekel. A Mesopotamian “mina” apparently was 60 shekels in value. CB: (five shekels will be five shekels and ten shekels will be ten shekels.)

⁶⁰⁸ Hebrew uncertain. So: versions. Hebrew: “oil, the bath the oil.”

⁶⁰⁹ A cor is 6.524 bushels.

⁶¹⁰ Hebrew uncertain.

any sin caused by unwitting or ignorant persons you will make atonement in the temple for the people. ⁶¹¹

²¹ “In the first month on the fourteenth day of the month you will celebrate the feast of the Passover. For seven days you will not eat unleavened bread. ²² On that day the prince will provide on behalf of himself ⁶¹² and all the people of the land (*or, the entire population*), a young bull for a sin offering. ²³ On the seven days of the festival he will provide, as a burnt offering to the Lord seven young bulls and seven rams without blemish, on each of the seven days a male goat, daily, as a sin offering. ²⁴ He will provide a grain (*or, cereal*) offering an ephah (*6.2 bushels*) of grain for each bull and an ephah (*6.2 bushels*) for each ram and a hin ⁶¹³ for each ephah of choice flour (*or, grain*). ²⁵ In the seventh month on the fifteenth day of the month, and for seven days the same provisions are to be made for the feast of the Tabernacles (*or, booths*). Provision for sin offerings ⁶¹⁴ burnt offerings and cereal (*or, grain*) offerings, and for the oil.”

<CHAPTER 46>

G. Further Regulations 46:1 - 24

1. The Prince's Offerings on the New Moon and Sabbath 46:1 – 8

¹ “This is what the Sovereign Lord says: The gate of the inner court that faces east will be shut on the six working days: ⁶¹⁵ but on the Sabbath day it will be opened and on the day of the New Moon it will also be opened. ² The prince will enter by the vestibule of the gate⁶¹⁶ from outside and will take his stand by the post of the gate, the priests will offer his burnt offering, and his well being (*or, peace*) offerings, and he will worship ⁶¹⁷ at the threshold of the gate. Then he will go out, but the gate will not be shut until evening. ⁶¹⁸ ³ The people of the land will prostrate themselves (*or, worship*) at the entrance of that gate, before the Lord on the Sabbaths and on the New Moon. ⁴ The burnt offering that the prince offers to the Lord on the Sabbath day will be six unblemished lambs and n unblemished ram. ⁵ The grain (*or, cereal*) offering along with the ram will be an ephah (*6.2 bushels*) of fine flour as an offering with the ram, he must offer ⁶¹⁹ an hin (*1 ½ gallon*) of oil to accompany each ephah. (*6.2 bushels*) ⁶ On the day of the New Moon he will offer a young bull that is without any blemish, and six lambs and a ram, none of which have any blemishes.⁷ As a grain (*or, cereal*) offering he is to provide an ephah (*6.2 bushels*) [*of fine flour*] with the bull and an ephah (*6.2 bushels*) with a ram and the lambs: as much as he is able, together with a hin (*1 ½ gallon*) of oil to each ephah. ⁸

⁶¹¹ LXX: “on the first day of the month you will take a rate” [*Codex A adds: “from everyone that is ignorant and from him who is simple minded.”*]

⁶¹² LXX: “on behalf of his house.”

⁶¹³ According to Josephus 6 hins equaled 1 bath, or about 5 ½ quart. 1 ½ gallons with each bushel of grain.

⁶¹⁴ LXX: “as required whole burnt offerings, and the freewill-offerings and the oil.”

⁶¹⁵ The outer gate was permanently closed. Cf. 44:2 footnote 569.

⁶¹⁶ LXX inserts: “inner.” Hebrew and LXX Codex A: “outer.”

⁶¹⁷ TAB: “He will then bow low.”

⁶¹⁸ The prince would be able to have a full view of the central altar but was not permitted to set foot in the inner court which was reserved for priests and Levites.

⁶¹⁹ Literally: “a gift of his hand.”

When the prince enters, he will go in by way of the vestibule of the gate and he will go out the same way.”

2. Arrangements for Entering and Leaving the Temple 46:9 – 10

⁹ “When the people of the land come before the Lord at the designated feasts ⁶²⁰ whoever enters by the north gate intending to worship will leave by the south gate, and whoever enters by the south gate will leave by the north gate. No one is to return by way of the gate by which entry was made. each will go out straight ahead. ¹⁰ When people go in the prince will enter with them; and when they leave he will also leave.”

3. Regulations for Sacrifice 46:11 – 15

¹¹ “At the feasts and the appointed seasons the grain (*or, cereal*) offerings, along with a young bull will be an ephah (6.2 bushels) of flour which is also required for the offering of a ram. An offering of lambs requires as much as one is able to give together with a hin (1 ½ gallons) of oil. ¹² When the prince provides a freewill offering: either a burnt offering or a well being (*or, peace*) offering as a freewill offering to the Lord, the gate facing east will be opened for him, and he will offer his burnt offering or well being (*or, peace*) offering as he does on the Sabbath day. Then he will go out, and after he has gone out the gate will be shut. ¹⁵ He will provide an unblemished yearling lamb as a burnt offering to the Lord each day: morning by morning. ¹⁴ He will provide the grain (*or, cereal*) offering with it, morning by morning, with 1/6th of an ephah and 1/3rd of a hin of oil to moisten the fine flour, ⁶²¹ as a grain(*or, cereal*) offering to the Lord. This is a perpetual ordinance for a continual burnt offering. ⁶²² ¹⁵ Thus the lamb and the grain (*or, cereal*) offering and the oil will be provided morning by morning for a continual offering.”

4. Gifts and Inheritances from the Prince’s Property 46:16 – 18

¹⁶ “This is what the Lord says: If the prince makes a gift to any of his sons and of his hereditary property, it will belong to his sons. It is their property by inheritance. ¹⁷ But if he makes a gift as a part of his hereditary property to one of his servants it will be his until the year of liberty. ⁶²³ Then it will revert to the prince. Only his sons may keep a gift from his inheritance.

¹⁸ “However, the prince will not be aggressive, commandeering the inherited possessions of the people for himself by any form of oppression. The people, in that way, will not be scattered and distant from their inherited property, which will result in none of the people becoming dispossessed of their rightful inheritance.” ⁶²⁴

5. Cooking Arrangements in the Temple 46:19 – 24

⁶²⁰ TAN: “fixed occasions.”

⁶²¹ The fine flour would be very similar to our “semolina flour” which has no husks or bran.

⁶²² Literally: “perpetual ordinances continually.”

⁶²³ NEB: “the year of manumission.” Cf.: Leviticus 25. The property would revert back to the original owner or his heirs every 50 years, called the Year of Jubilee.”

⁶²⁴ The reference here is to “The Year of Jubilee,” sometimes called “The Year of Liberty.”

19 Then he brought me through the entrance which was at the side of the gate, to the north, to a row of the holy chambers for the priests, and there I saw a place at the extreme western end of the chambers. 20 He said to me, “This is the place where ⁶²⁵ the priests will boil the guilt offerings, the sin offerings, and where they will bake the grain (or, cereal) offering, in order to bring [*the loaves of the bread of the Presence*] into the outer court and so transmit holiness to the people.”

21 Then he brought me into the outer court, and led me to one of four corners of the court; and in each corner of the court there was a court. 22 In the four corners of the court were small unroofed enclosures, ⁶²⁶ each being forty cubits (70 feet) long and thirty cubits (52 feet) wide. These four corner enclosures were all the same size. 23 On the inside, around each of the four courts was a row of masonry equipped with hearths that were built into the bottom of the rows of masonry round about. 24 Then he said to me, “These are the kitchens where those who minister at the temple will boil the sacrifices of the people.”

<CHAPTER 47>

H. The River Whose Water Flows from the Temple 47:1 – 23 ⁶²⁷

1. The Sacred River 47:1 – 12

1 Then he brought me back to the entrance of the temple; and I saw that water was issuing from beneath the threshold ⁶²⁸ (or, platform) of the temple toward the east (for the temple faced east); and the water was flowing down from the south end of the threshold ⁶²⁹ of the temple, south of the altar. ⁶³⁰ 2 Then he brought me out using the north gate, and led me around the outside of the outer gate; (the one that faces toward the east) and the water was gushing out on the south ⁶³¹ side.

3 Going along the east side, with a [*measuring*] line in hand the man measured a thousand cubits (1500 feet), and then led me through the water, and it was ankle deep. ⁶³² Additionally he measured a thousand cubits (1500 feet) further out and led me through the water; and it was knee-deep. Again he measured a thousand cubits (1500 feet) and led

⁶²⁵ LXX: “καὶ ἐκεῖ.”

⁶²⁶ So: Mishnah. The Hebrew is difficult. It could be referring to courts or secluded unroofed courts.

LXX: “μικρὰ.” Codex A has “κρὰ.”

⁶²⁷ The symbolism of verses 1 – 12 express the blessings that flow from the presence of God in his sanctuary also extend to other places and other lands.

⁶²⁸ The temple is described as being built on a raised platform. The Hebrew word can mean from the side of the temple or flowing from the threshold. The question is: should the Hebrew word be read as “ftkm” or “ztfm.” The LXX has: “Then he brought me to the entrance of the house; and behold, water issued from under the porch eastward for the front, the house looking eastward.”

⁶²⁹ The Hebrew is unclear. TAN: “the south of the altar, under the south wall of the temple.”

⁶³⁰ Ezekiel sees the future of Israel in in terms of paradise also for Gentiles. The thought of Ezekiel is not unique. Similar thoughts are found in Ugaritic writings.

⁶³¹ LXX: “right.”

⁶³² Literally: “water of ankles.” LXX: “water of remission.” Because of this, historically, the passage was used to speak of baptism though the inference is only based on the mis-translation by the LXX scholars.

me through the water ⁶³³ and it was waist deep. ⁵ Again he measured a thousand cubits (*1500 feet*) and it was a river that I could not pass through, for the water had risen; it was deep enough to swim in, a river that could not be passed through. ⁶³⁴ ⁶ He said to me, “Mortal: have you seen this?”

Then he led me along the brink of the river. ⁷ As I returned I saw, on the brink of the river, a great profusion of trees on both sides of the river. ⁸ He told me, “This water flows toward the eastern region and goes down into the Arabah, ⁶³⁵ where it enters the brackish water of the sea (*or, the sea of foul water*) ⁶³⁶ which will become fresh. ⁶³⁷ ⁹ Wherever the river flows, living creatures that swarm will have it as a source of life, and there will be an abundance of fish; so this water goes there, that the waters of the sea might become fresh: and everything will live where the river goes. ¹⁰ Fishermen will stand along the entire distance of the sea; from En-Gedi ⁶³⁸ to En-eglaim, ⁶³⁹ for it will be a place to spread out nets; its fish will be very plentiful, like the fish of the Great Sea (*or, the Mediterranean Sea*). ¹¹ But its swamps and marshes will not become fresh; they are to be sources of the salt supply. ¹² On the banks, on both sides of the river, all kinds of trees will grow for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit. ⁶⁴⁰ each month; because the water for them comes from the sanctuary. Their fruit will be for food and their leaves are medicinal.”

3. *Boundaries of the Land 47:13 – 20*

¹³ This is what the Sovereign Lord says: “These are the boundaries by which you will divide the land for inheritance among the twelve tribes of Israel. ⁶⁴¹ (Joseph will have two portions.) ⁶⁴² ¹⁴ You will divide it equally. I swore to give it to your ancestors, and this land will fall to you as your inheritance. ⁶⁴³

¹⁵ “This will be the frontier of the land: on the north side from the Great Sea by way of Hethlon ⁶⁴⁴ to the entrance of Hamath, ⁶⁴⁵ and on to Zedad, ⁶⁴⁶ ¹⁶ Berothah,

⁶³³ LXX: “and he passed through the water.” ¹² Hebrew MSS, Syriac, Vulgate & Targums reflect the translation above.

⁶³⁴ LXX: “the water acted proudly.”

⁶³⁵ The Arabah ravine is a rift that goes beyond the Dead Sea, but is not as deep as the Dead Sea. It is the valley in which the Jordan river lies. The Dead Sea is sometimes called the “Sea of Arabah.”

⁶³⁶ So: Syriac. Hebrew: “the entrance of Zedad, Hamatah.”

⁶³⁷ TAN: “wholesome.” Literally: “become heated.”

⁶³⁸ Present day “Tell ej-Jurn.”

⁶³⁹ Possibly Ain Feslkha, 2 miles from Khirbet Qumran

⁶⁴⁰ LXX: “Every fruit tree will grow on both sides of the river and the fruit will not decay on them, nor will the fruit fall. The trees will produce the early crop (the first fruits) because the water comes from the sanctuary and their fruit will be for subsistence and the foliage for health.”

⁶⁴¹ LXX adds: “they are given by lot to the twelve tribes.”

⁶⁴² The two sons of Joseph were considered as ½ tribes beginning in Moses’ time. Ephraim & Manasseh. Since Levi (the priestly tribe) was given a special location because of their service as priests the end result still remained at twelve tribes.

⁶⁴³ LXX: “You will inherit it each in accordance with his brother’ portion of the land that I raised up with my hand to give it to your fathers: and this land will be yours by lot.”

⁶⁴⁴ Modern: Heitela.

⁶⁴⁵ Modern: “Hama.”

Sibraim (which lies on the border between Damascus and Hamath) as far as Hazor. ¹⁷ So the frontier will run from the sea to Hazar-enon ⁶⁴⁷ which is along the northern border of Damascus, with the border of Hamath to the north. ⁶⁴⁸

¹⁸ ‘On the east side the frontier will run from Hazarenon ⁶⁴⁹ between Hauran and Damascus, ⁶⁵⁰ along the Jordan between Gilead and the land of Israel ⁶⁵¹ to the eastern sea, and as far as Tamar. ⁶⁵² This will be the east side.

¹⁹ ‘On the south side, the frontier will run from Tamar ⁶⁵³ as far as the waters of Meribah-Kadesh, then to the brook of Egypt (*Wad\di el-Arish*) to the Great Sea. This will be the south side.

²⁰ ‘On the west side: the Great Sea will be the frontier to a point opposite the Pass of Hamath (*or, Lebo Hamath*). This will be the western border.

²¹ ‘So you will divide this land among you according to the tribes of Israel. ²² You will allot it ⁶⁵⁴ as an inheritance for yourselves and for all the immigrant aliens (*or, foreigners*) who reside among you and raise their families among you. You will accept them as citizen Israelites. ⁶⁵⁵ They will be allotted an inheritance along with you among the tribes of Israel. ²³ In whatever tribe these immigrant aliens (*or, foreigners*) ⁶⁵⁶ settle, there you will assign their inheritance, says the Sovereign Lord.”

J. Allotment of the Tribal Territories 48:1 – 35 ⁶⁵⁷

1. Tribes North of the Sacred Portion and City Property 48:1 – 7

¹ ‘These are the names of the tribes: beginning at the northern border ⁶⁵⁸ from the sea by way of Hethlon ⁶⁵⁹ to the entrance of Hamath, or as far as Hazar-enon (which is on the northern border of Damascus next to Hamath), and extending from the east side to the west, ⁶⁶⁰ Dan: one portion. ² Bordering on the territory of Dan, from the east to the west: Asher: one portion. ³ Bordering on the territory of Asher, from the east side, the territory

⁶⁴⁶ So: LXX. “to the entrance of Zeddad, Hemath.” Modern Sadad.

⁶⁴⁷ Modern Qarqutein is the area in which Herhlon and Heitela are found in Lebanon.

⁶⁴⁸ The Hebrew is obscure.

⁶⁴⁹ So: versions. Omitted in Hebrew.

⁶⁵⁰ Hebrew: obscure.

⁶⁵¹ LXX Codex A adds: “and the border of Amath will be the northern border.”

⁶⁵² So: Syriac. Hebrew: “you shall measure.”

⁶⁵³ LXX adds: “the city of palm trees.”

⁶⁵⁴ LXX: “you will cast it.”

⁶⁵⁵ Literally: “native-born.”

⁶⁵⁶ LXX: “proselytes.”

⁶⁵⁷ Chapter 48 presents a blueprint of the allotment of territory. Apparently the tribal lands were to be of equal length, running east and west, ignoring natural geographical features.

⁶⁵⁸ LXX: “corner” or “end.”

⁶⁵⁹ TAN: “along the Hethion road [*from*] Lebo=Hamath to Hazar-enon.”

⁶⁶⁰ LXX: “These are the names of the tribes from the northern corner, on the side of the descent that draws a line to the entrance of Emath the palace of Aelom (*Hamath in Hebrew*) the border of Damascus northward on the side of Emoth.”

of Naphtali: one portion. 4 Bordering on the territory of Naphtali, from the east side, the territory of Manasseh: one portion. 5 Bordering on the territory of Manasseh, from the east side, the territory of Ephraim: one portion. 6 Bordering on the territory of Ephraim, from the east side, the territory of Reuben: one portion. 7 Bordering on the territory of Reuben, from the east side, the territory of Judah: one portion.”⁶⁶¹

2. Special Territory for Priests, Levites, City and Prince 48:8 – 22

8 “Bordering on the territory of Judah, from the east to the west side is the territory (*or, portion*) which is to be set apart: twenty-five thousand [*cubits*] (*8 1/3 miles*) in width and in length identical with the tribal portions, with the sanctuary in the midst of the territory. 9 The allotment which is to be set apart for the Lord will be twenty-five thousand (*8 1/3 miles*)⁶⁶² cubits in length, and twenty-five thousand cubits in width. (*6 1/3 miles*)⁶⁶⁴ 10 This will be the territorial allotment for the holy portion. The priests will have an allotment measuring twenty-five thousand (*8 1/3 miles*) cubits on the northern side, to ten-thousand cubits (*3 1/3 miles*) in width from the north to south,⁶⁶³ and twenty-five thousand (*8 1/3 miles*) cubits in length on the southern border, with the sanctuary located in the midst of it.⁶⁶⁴ 11 This will be for the consecrated⁶⁶⁵ priests⁶⁶⁶ who are descendants of Zadok, who kept my mode of worship⁶⁶⁷ and did not go astray when others of the people of Israel went astray, even as the Levites did. 12 It will belong to them as a special property from within the holy allotment, as the territory of the Levites 13 Along side the territory for the priests and Levites there will be an allotment twenty-five thousand (*8 1/3 miles*) in width and the entire length will be twenty-five thousand cubits (*8 1/3 miles*) and ten thousand (*3 1/3 miles*) cubits wide. The entire area will be twenty-five thousand (*8 1/3 miles*) cubits by ten thousand (*3 1/3 miles*) cubits. 14 None of that area will be sold or exchanged so as not to alienate the choice portions⁶⁶⁸ of the land, for it is sacred forever.

15 “The remainder: five thousand (*1 1/3 mile*) cubits wide and twenty-five thousand (*8 1/3 miles*) in length will be for ordinary (*or, profane*) use by the city, for dwellings, and for open areas [*all around the city*] in the midst of which the city will be located. 16 These will be the dimensions: the north side four thousand five hundred cubits, and the identical size on all sides (*or, 1 1/2 miles square*).¹⁷ The city will have suburbs (*or, pasture land*) all around it, which will be two hundred fifty cubits (*147 yards*) wide, all around the city. 18 The remainder of the length along side the holy place will be ten thousand (*3 1/3 miles*) wide to the east and same distance to the west. It will be along side

⁶⁶¹ Interestingly the tribes that receive their allocations receive them based on their closeness of relationship to Jacob. The tribes which stem from Judah’s wife Rachel are closest. The tribes by concubinage are allotted the farthest territories.

⁶⁶² So: versions. Hebrew: “ten thousand.” Literally: “ten thousand in breadth on the west, ten thousand in breadth on the east, two-thousand five hundred in length on the south.”

⁶⁶³ Hebrew unclear. LXX: “out of this shall be the first-fruits of the holy things to the priests northward 25,000 [*in length*] and toward the west 10,000, [*Codex A adds: in breadth, and southward 25,000.*])

⁶⁶⁴ LXX: “Και το ορος των αγιων εσται εν μεσω αυτου.”

⁶⁶⁵ The Hebrew implies the concept of being sanctified.

⁶⁶⁶ LXX: “τοις ιερυσι τοις ηγιασμενοις υιους.”

⁶⁶⁷ JB: “who maintained my liturgy.”

⁶⁶⁸ Literally: “the first fruits of the land.”

the holy portion. Its produce will provide food for the municipal workers. ⁶⁶⁹ 19 The municipal workers ⁶⁷⁰ from all the tribes of Israel will till it. 20 The entire portion which you will set apart ⁶⁷¹ will be thirty five thousand (*7 1/3 square miles*) cubits square. That is the holy portion along with the property of the city.

21 “What remains on both sides of the holy portion, and the property of the city will belong to the prince and will extend twenty-five thousand (*8 1/3 miles*) cubits on either side of the sacred area. Lying parallel to the tribal land, ⁶⁷² this property belongs to the prince. The holy portion which contains the sanctuary will be adjacent to the north, leaving space to hold a procession. 28 The property of the Levites and the property of the city ⁶⁷³ will be in the midst of that which belongs to the prince. The portion of the prince will be between the territory of Judah and the territory of Benjamin.”

3. Tribes South of the Sacred Portion of the City Property 48:23 - 29

23 “As for the rest of the tribes: bordering on the sacred and city property from east to west Benjamin, one portion. 24 Bordering on the property of Benjamin from east to west will be Simeon, one portion. 25 Bordering on the property of Simeon from east to west will be Issachar, one portion. 26 Bordering on the property of Issachar from east to west will be Zebulun, one portion. 27 Bordering on the property of Zebulun from east to west will be Gad, one portion. 28 Bordering on the property of Gad, to the south the boundary will be from Tamar to the waters of Meribah-Kadesh. From there the boundary will extend to the border of Egypt, (*or, Wadi-el-Arish*) and from there to the Great Sea. 29 This is the land you will allocate to the tribes of Israel as an inheritance. These are the divisions, declares the Sovereign Lord.”

4. The City of Jerusalem 48:30 - 35

30 “These will be the exits of the city: to the north side which is to be four thousand five hundred cubits (*1 1/2 miles*) by measure 31 there will be three gates: ⁶⁷⁴ the gate of Reuben, the gate of Judah and the gate of Levi; ⁶⁷⁵ the gates of the city being named after the tribes of Israel. 32 On the east side which is to be four thousand five hundred cubits (*1 1/2 miles*): the gate of Joseph ⁶⁷⁶ the gate of Benjamin, and the gate of Dan. On the south side which is to be four thousand five hundred cubits (*1 1/2 miles*): the gate of Simeon, the gate of Issachar, and the gate of Zebulun. 34 On the west side which is to be four thousand five hundred cubits (*1 1/2 miles*): the gate of Gad, the gate of Asher, and the gate of Naphtali. 35 The circumference of the city will be eighteen thousand (6 miles) and the name of the city from now on will be called:

“THE LORD IS HERE.” ⁶⁷⁷

⁶⁶⁹ TEV: “be used as farmland by the people who live in the city.” This land is to be devoted to those who worked in the city to cultivate, both industrial and agricultural workers.

⁶⁷⁰ LXX: “οἱ δὲ ἐργαζόμενοι.”

⁶⁷¹ Literally: “open.”

⁶⁷² LXX” “τῶν μερεδῶν.”

⁶⁷³ Literally: “and from the property for the Levites and from the property of the city.”

⁶⁷⁴ Literally: “according to the name of.”

⁶⁷⁵ Levi had not been assigned any land since they were included in the Priestly/Levitical land.

⁶⁷⁶ Joseph is awarded a gate name. The two 1/2 tribes of Joseph (Ephraim and Manasseh) are omitted.

⁶⁷⁷ “Yahweh – Shammah.” The glory of heaven is the ultimate culmination.