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THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE BOOK OF EZEKIEL

BY

G. A. COOKE, D.D.

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PREFACE

It is many years ago since Dr. Briggs and Dr. Driver, now passed to their rest, invited me to undertake the commentary on Ezekiel in this series.¹ The task has lasted longer than I expected, owing to the claims of other work ; but I do not regret the delay, for it has enabled me to take into account the latest contributions to the study, and to mature my own judgement.

In recent years the study of Ezekiel has undergone something like a revolution. When Cornill's great edition appeared in 1886 the main problem was the textual one ; now the problem is concerned with wider issues, those of the higher criticism, and there is every reason to welcome the advance. It is no longer possible to treat the Book as the product of a single mind and a single age. Our superficial impression of its unity must give way under a more searching analysis, and we are told to revise our whole conception of the prophet's personality and teaching. The student finds himself torn in opposite directions. On the one hand he is shewn a prophet reduced to insignificance, and completely dwarfed by the redactor ; the so-called prophecies turn out to be *vaticinia ex eventu*, the redactor deals merely in conventional phrases and worn-out ideas ; and this representation is based upon a logic which seems irrefutable, and upon an array of evidence from which there seems to be no escape. On the other hand, the student, while determined to go where the facts lead him, begins to doubt whether this representation does justice to all the facts ; he asks himself whether a mechanical logic can be trusted as a guide through a region of mystery : the

¹ Dr. Briggs died in June 1913, Dr. Driver in February 1914.

Book strikes him as charged with an atmosphere of spiritual intensity, and he declines to empty it of all serious meaning. I am free to confess that again and again I have felt uncertain as to which side holds the truth. We must admit a large element of editorial activity, not only in the arrangement of the oracles, but in the glosses and alterations which have been introduced into the text. Ultimately, however, it is a question of the point of view. We may start with minds made up against allowing supernatural influence under any form, or we may believe in the action of the divine Spirit upon the human; we shall arrive at different results. In dealing with a work of prophecy the latter point of view seems to be the more reasonable.

The late Dr. A. B. Davidson prefaced his commentary on Ezekiel (1892) with the remark that 'the student of the Book must take leave of his task with a certain sense of defeat.' I can echo the words from my own experience, for I am well aware that my judgement has often been at fault, and that I have failed to solve all the difficulties of the text. But I am thankful to say that the words do not express altogether what I feel; for I have won something positive and distinct, which I hope will be shared by my readers, and that is an impression of Ezekiel which bears the authentic signs of a prophet: an awful perception of God, a nature at home in both worlds, faith and courage on a heroic scale, uncompromising hatred of sin, hopefulness for the coming age. His authority had a marked effect upon the thought and practice of the generation which followed him; much of his teaching is taken up and carried further in the New Testament. His permanent value consists especially in this, that he represents the principles of Law and Prophecy in combination. Both are abiding elements in the life of religion. Personal contact with God, the vision, the moral fire, which belong to Prophecy, are needed to vitalize the outward institutions; and equally, the discipline of ordered rite and obligation is

needed to train the spiritual outlook, and to save Prophecy from self-will and the empty fate of dreams.

An English commentary on Ezekiel has long been due. It is nearly thirty years since Dr. Redpath published his volume in the Westminster series (1907), and Dr. Lofthouse his in the *Century Bible* (n.d., ? 1909); both were designed for the ordinary English reader; the present work has kept the Hebraist in view as well. It has not been considered necessary to compile a bibliography of modern literature on the subject, since Herrmann has done that fully in his commentary (1924), and special treatises which have been published later are referred to in the notes.

Among friends who have helped me in various ways, I wish to single out for special thanks Dr. Stephen Langdon, Shillito Professor of Assyriology; Mr. G. R. Driver, Fellow of Magdalen College and University Reader in Comparative Semitic Philology, Oxford; Professor B. I. Sové of the Russian Orthodox Theological Institute in Paris, who has taken much trouble to complete my liturgical references; and Dr. Paul Kahle, Professor in the University of Bonn, who has given me advice on more than one occasion.

G. A. COOKE

CHRIST CHURCH, OXFORD
St. Mary Magdalen's Day, 1936.

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PRINCIPAL ABBREVIATIONS

'A Aquila's Greek Version
א Arabic Version (in Walton's Polyglot)
AJBL.	. . .	. <i>American Journal of Biblical Literature</i>
AJSL.	. . .	. <i>American Journal of Semitic Literature</i>
Akk.	. . .	. Akkadian, the Semitic language of Babylonia
Ar.	. . .	. Arabic
Aram.	. . .	. Aramaic
B-L.	. . .	. Bauer und Leander <i>Historische Grammatik der hebräischen Sprache</i> 1922
Baer	. . .	. Baer <i>Liber Ezechielis</i> 1884
Barth	. . .	. Barth <i>Die Nominalbildung in den semitischen Sprachen</i> 1894
Be.	. . .	. Bertholet <i>Das Buch Hesehiel</i> 1897
cas. pend.	. . .	. casus pendens
CIS.	. . .	. <i>Corpus Inscriptionum Semiticarum</i>
Clar. B.	. . .	. <i>Clarendon Bible</i> (O.T. 1926-32)
Co.	. . .	. Cornill <i>Das Buch des Propheten Ezechiel</i> 1886
Complut.	. . .	. Complutensian Polyglot 1514-17
constr. st.	. . .	. construct state
c.w.c.	. . .	. cum waw consecutivo
D	. . .	. Deuteronomy, Deuteronomist
Dav., Davidson	. . .	. A. B. Davidson <i>Ezechiel</i> (Cambridge Bible) 1892
Davidson Synt.	. . .	. A. B. Davidson <i>Hebrew Syntax</i> 1894
DB., HDB.	. . .	. Hastings <i>Dictionary of the Bible</i>
Delitzsch AHWB.	. . .	. Friedrich Delitzsch <i>Assyrisches Handwörterbuch</i> 1896
Driver	. . .	. S. R. Driver <i>Hebrew Tenses</i> 3 1892
Driver LOT. ⁹	. . .	. S. R. Driver <i>Introduction to the Literature of the Old Testament</i> 9 1913
E	. . .	. Elohist
ע	. . .	. Ethiopic Version (in Walton's Polyglot)
Ehrl.	. . .	. Ehrlich <i>Randglossen zur hebräischen Bibel, Ezechiel</i> 1912
Enc. Bibl.	. . .	. <i>Encyclopaedia Biblica</i>
EVV.	. . .	. English Versions
Ew. Synt.	. . .	. Ewald <i>Syntax of the Hebrew Language</i> transl. Kennedy 1881
Exp. T.	. . .	. <i>Expository Times</i>
Fr. Hist. Gr.	. . .	. <i>Fragmenta Historicorum Graecorum</i> , Paris 1885

Ⲅ	Greek Version (Septuagint)
Ⲅ ^B	Greek Version cod. Vaticanus
Ⲅ ^A	Greek Version cod. Alexandrinus
Ⲅ ^Q	Greek Version cod. Marchalianus
Ⲅ ^r	Greek Version cod. Cryptoferratensis
Γ-K.	Gesenius-Kautzsch <i>Hebrew Grammar</i> transl. Cowley 1910
Ges.-Buhl.	Gesenius-Buhl <i>Handwörterbuch</i> ¹⁵ 1910
H	Holiness Law, Lev. 17-26
Ⲯ	Hebrew text without vowel signs
He., Herrm.	Herrmann <i>Ezekiel</i> 1924
Hi.	Hitzig <i>Der Prophet Ezekiel</i> 1847
Hö.	Hölscher <i>Hesekiel</i> 1924
J	Jahvist
Ja.	Jahn <i>Das Buch Ezekiel</i> 1905
JPOS.	<i>Journal of the Palestine Oriental Society</i>
JQR.	<i>Jewish Quarterly Review</i>
JTS.	<i>Journal of Theological Studies</i>
Ⲛ	Koptic Version
KAT. ³	Schrader <i>Die Keilinschriften und das Alte Testament</i> , ³ ed. Zimmern und Winckler, 1905
KB.	<i>Keilinschriftliche Bibliothek</i> i.-vi., 1889-1900
Kenn.	Kennicott <i>Veteris Testamenti Hebraicum cum Variis Lectionibus</i> 1776-80
Kim., Kimḥi	David Kimḥi Commentary on Ezekiel in the Rabbinic Bible
„ „ <i>Rad. Lib.</i>	David Kimḥi <i>Radicum Liber</i> ed. Biesenthal und Lebrecht 1847
„ „ <i>Mikkhol.</i>	David Kimḥi <i>Mikkhol Yophi</i> ed. Rittenburg, 1842, 1868
Kittel	Kittel <i>Biblia Hebraica</i> ² 1913, ³ 1931 (<i>Ezekiel</i>)
Kön.	König <i>Lehrgebäude der hebräischen Sprache</i> i. (1881), ii. (1895), iii. (1897, <i>Syntax</i>)
Kr.	Kraetzschmar <i>Das Buch Ezekiel</i> 1900
Kt.	Kethibh, Hebrew text
Ⲙ	Old Latin Version
<i>Lex, Oxf. Lex.</i>	<i>Hebrew and English Lexicon</i> , ed. Brown, Driver, Briggs 1906
Ⲛ	Massoretic text
Mass.	Massôrâ
Midr. R.	Midrash Rabbâ
MVAG.	<i>Mitteilungen der vorderasiatischen Gesellschaft</i>
NSI.	G. A. Cooke <i>North-Semitic Inscriptions</i> 1903
OLZ.	<i>Orientalische Literaturzeitung</i>
om.	omit, omits, omitted
<i>On. Sacr.</i>	Eusebius <i>Onomastica Sacra</i> , ed. Lagarde 1870 ; ed. Wutz 1914

OTLAE.	. . .	. . .	Jeremias <i>Old Testament in the Light of the Ancient East</i> , Engl. transl. 1911
P.	. . .	. . .	Priestly Code
PG.	. . .	. . .	<i>Patrologia Graeca</i> , Migne
PL.	. . .	. . .	<i>Patrologia Latina</i> , Migne
Phoen.	. . .	. . .	Phoenician
PEFQ St.	. . .	. . .	<i>Palestine Exploration Fund Quarterly Statement</i>
pl.	. . .	. . .	plural
Pliny HN.	. . .	. . .	Pliny <i>Historia Naturalis</i>
pr. n.	. . .	. . .	proper name
prs.	. . .	. . .	proposes
Q.	. . .	. . .	Qerê, Hebrew margin
Q. ^{or}	. . .	. . .	Qerê, Hebrew margin Oriental school (Baer <i>Ex.</i> 108-112)
R. of S. ^a.	. . .	. . .	W. R. Smith <i>Religion of the Semites</i> , ed. Stanley A. Cook 1927
Ra.	. . .	. . .	Rashi Commentary on Ezekiel in the Rabbinic Bible
R ^D	. . .	. . .	Deuteronomic Redactor (Joshua, Judges etc.)
R ^{JE}	. . .	. . .	Redactor of JE
Rev. Bibl.	. . .	. . .	<i>Revue Biblique</i>
Ro.	. . .	. . .	Rothstein <i>Ezechiel</i> in Kittel <i>Biblia Hebraica</i> ^{1. 2} ; <i>Das Buch Ezechiel</i> 1922
Rogers Cun. Par.	. . .	. . .	R. W. Rogers <i>Cuneiform Parallels to the Old Testament</i> 1912
de Rossi	. . .	. . .	de Rossi <i>Variae Lectiones Veteris Testamenti</i> 1784-98
RVm.	. . .	. . .	Revised Version margin
§	. . .	. . .	Syriac Version (Peshitto)
§ ^b	. . .	. . .	Syro-Hexaplar Version
Σ	. . .	. . .	Greek Version of Symmachus
Schm.	. . .	. . .	Hans Schmidt <i>Die Grossen Propheten</i> 1923
Sept. J.W.	. . .	. . .	Thackeray <i>Septuagini and Jewish Worship</i> 1921
sg.	. . .	. . .	singular
Siegf.	. . .	. . .	Siegfried <i>Hesekiel</i> in Kautzsch <i>Die Heilige Schrift</i> 1890
Sm.	. . .	. . .	Smend <i>Der Prophet Ezechiel</i> 1880
Stade	. . .	. . .	Stade <i>Lehrbuch der hebräischen Grammatik</i> 1879
Steuern.	. . .	. . .	Steuernagel <i>Einleitung in das Alte Testament</i> 1912
Strack <i>Prol. Crit.</i>	. . .	. . .	Strack <i>Prolegomena Critica in Vetus Testamentum Hebraicum</i> 1873
suff.	. . .	. . .	suffix
Ⓢ	. . .	. . .	Targum
Ⓢ ^o Ⓢ ^a	. . .	. . .	Targum Onkelos, Targum Jonathan
TB.	. . .	. . .	Talmud Babli
T. u. B. ^a.	. . .	. . .	Gressmann <i>Altorientalische Texte und Bilder zum Alten Testament</i> ² 1926

Θ	. . .	. Greek Version of Theodotion
TJ.	. . .	. Talmud Jerushalmi
Torrey	<i>Ps.-Ez.</i>	. Torrey <i>Pseudo-Ezekiel</i> 1930
Toy	. . .	. Toy <i>The Book of Ezekiel</i> (in P. Haupt's series) 1899
¶	. . .	. Vulgate Version
Vrs.	. . .	. Versions
Weing.	. . .	. cod. Weingartensis ed. Ranke 1871
Wirc.	. . .	. cod. Wirceburgensis ed. Ranke 1871
Wright	<i>Ar. Gr.</i>	. Wright <i>Arabic Grammar</i> ³ 1896
ZA.	. . .	. <i>Zeitschrift für Assyriologie</i>
ZATW.	. . .	. <i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZDMG.	. . .	. <i>Zeitschrift der deutschen morgenländischen Gesellschaft</i>

“ Amongst the four great ones, our prophet Ezekiel is the greatest. I compare not their extraction and race ; for, though Ezekiel were *de genere sacerdotali*, of the Levitical and priestly race . . . Esay was of a higher, for he was of the extraction of their kings, of the blood royal. But the extraordinary greatness of Ezekiel, is in his extraordinary depth, and mysteriousness.”

Dr Donne Sermon cv., *Works* vol. iv. 407, ed. Alford.

INTRODUCTION

§ I. *Arrangement and Growth of the Book*

A VISION of God in His glory and holiness, enthroned yet in motion, approaching to reveal Himself outside the land of Israel: this conveyed to Ezekiel in Babylonia a call to prophecy. It determined the substance of his message. He could never forget what he had seen and heard, and the reader is intended to bear it in mind throughout ($3^{23} 8^4 10^{15} 20. 22 43^3$). Accordingly the Book begins with a narrative of the vision written in the first person, ch. 1.

Three main subjects are dealt with in the chapters which follow: denunciation of Israel's sin and warning of the inevitable punishment, chs. 2-24; judgements upon Foreign Nations, especially Tyre and Egypt, chs. 25-32; the restoration of Israel in the future, chs. 33-48. Thus the Book falls into three parts, the third being subdivided into chs. 33-39, which describe the outward and inward renewal of the nation, and chs. 40-48, which outline a scheme for the future temple as seen in vision. On the face of it, therefore, the Book gives the impression of being arranged on a definite plan; and the impression is strengthened by noticing the dates which occur, more or less in chronological order, at the head of the various sections. A study of these dates may well provide something like a clue to the way in which the Book arrived at its present state.* At the top of next page will be found a table of the references. In (6) and (12) the number of the month has fallen out by accident, but it can be restored from internal evidence. Accident again may be the reason why no date occurs in the long stretch between (3) and (4); originally, perhaps, the symbol in 12^{3-7} had a date attached to it, like the symbolic acts under (2).† The year in (6) should probably be altered from *the eleventh to the twelfth*; $26^1 n$. In seven of the dates C differs from M , as noted on $8^1 20^1 29^1 32^1. 17 33^{21} 40^1$; some of these differences appear to be intentional, others are merely mistakes, and the balance of probability is generally in favour of M . Though the

* Steuernagel *Einleitung in d. A.T.* (1912) 575 f.; Eissfeldt *Einleitung in d. A.T.* (1934) 416 ff.

† Eissfeldt l.c. 420 f.

	Day	Month	Year	B.C.	Ezekiel		
Part I.	(1)	5	iv.	5	July 593	11. ²	Inaugural vision, 11-31 ⁵ .
"	(2)	12	iv.	5	July 593	31 ⁶	Three symbolic acts, 41-3. 8-11 51-4.
"	(3)	5	vi.	6	Sept. 592	81	Vision in the temple, 8-11.
"	(4)	10	v.	7	Aug. 591	20 ¹	Warnings from the past, 201-44.
"	(5)	10	x.	9	Jan. 588	24 ¹	Parable of the pot; be- ginning of the siege, 241-27.
Part II.	(6)	1	—	11	— 586	26 ²	Guilt and punishment of Tyre, 261-281 ² .
"	(7)	12	x.	10	Jan. 587	29 ¹	Against Pharaoh and Egypt, 291-16.
"	(8)	1	i.	27	Apr. 571	29 ¹⁷	Nebuchadrezzar's con- quest of Egypt, 2917-21.
"	(9)	7	i.	11	Apr. 587	30 ²⁰	Against Pharaoh, 30 ²⁰⁻²⁶ .
"	(10)	1	iii.	11	June 587	31 ¹	Against Pharaoh, 311-18.
"	(11)	1	xii.	12	Feb.-Mar. 585	32 ¹	Dirge over Pharaoh, 321-16.
"	(12)	15	—	12	— 585	32 ¹⁷	Egypt in She'ol, 3217-32.
Part III.	(13)	5	x.	12	Jan. 585	33 ²¹	News of Jerusalem's fall, 33 ²¹⁻²⁹ .
"	(14)	10	[vii.]	25	[Oct.] 573	40 ¹	Vision of the future temple, 40 ff.

text of Ezekiel has been badly preserved, there is no reason for thinking that the dates have suffered more than other parts of the Book.

The list given above shews that on the whole a chronological order is observed, and that most of the dates point to 588-585 B.C., the years just before and after the fall of Jerusalem in 586. Yet the arrangement of the literary material has not observed the order of time at all closely. Thus, to take Part I. : the date in each case will be found to apply only to the narrative or discourse which immediately follows; it does not cover the entire interval until the next date appears, an important principle which Kraetzschmar and Herrmann have established. For instance, the passage 31^{6b-21}, between (2) and (3), belongs to the period of (13); the vision in 11¹⁻¹³ implies a date shortly before 586, and must have been committed to writing after the events at Riblah, 11^{9. 10}; while the message of comfort, vv. 14-21, is out of harmony with Ezekiel's denunciations at the earlier period of his ministry; if this, and other assurances to the same effect, e.g. 16⁵⁹⁻⁶³ 17²²⁻²⁴ 20⁴⁰⁻⁴⁴, were actually written by Ezekiel, their natural place would be among the prophecies of his later period, when he changed his tone. Ch. 21 cannot be dated by (4), since it represents the final catastrophe as near at hand.

The dates in Part II. throw still clearer light on the composition of the Book. Again to some extent they follow a chronological order; but the order has been broken by an

evident intention to collect together all the Prophecies on Foreign Nations. Thus we have a group of prophecies against Tyre and another group of prophecies against Egypt; but they do not stand in the order of their dates, cp. (6) and (7) ff. And the reason, perhaps, is this. The prophecy 20¹⁷⁻²¹, which bears the latest date in the Book, was inserted among the Egyptian oracles because it foretells the conquest of Egypt by Nebuchadrezzar; but it also contains a reference to the siege of Tyre, and therefore, in spite of the dates, the Tyrian oracles were placed before the Egyptian. Incidentally, this collection of prophecies had the further effect of separating 3²²⁻²⁷ 4^{4. 5. 8} from 24^{26. 27} 33^{21. 22}. There is an obvious relation between the passages; moreover, the symbol in 3²²⁻²⁷ 4^{4. 5. 8} only becomes intelligible when it is connected with the close, not the beginning, of Ezekiel's earlier period, with the date (13), not (2); see pp. 44. 46. 273. 367.

In Part III. the crucial date is No. (13); it marks a turning-point in Ezekiel's ministry. When the news of Jerusalem's fall arrived his enforced silence and inactivity came to an end; the *reprover* could take up the task of a *watchman*; henceforward his outlook is fixed upon the blessedness and security of the coming age. How then are we to account for the vast upheaval foretold in chs. 38 and 39? It seems to undermine the whole tenor of Ezekiel's message at this period. We can only suppose that the apocalypse contained in these two chapters was inserted here by a later hand. Eleven years after (13) comes the vision of the future temple, dated 573; it occupies the leading place in the final section of the Book, chs. 40-48. But outside the narrative of the vision, room has been made for additions which do not belong to Ezekiel's time; they reveal the aims and experiments of his successors.

The dates, therefore, have something to tell us about the composition of the Book. How far can they be taken seriously? So long ago as 1847 Hitzig pronounced them a 'spurious and arbitrary invention' (*Der Proph. Ez.* p. x.); in recent years Hölscher has treated them as the device of a late redactor (*Ezekiel* 108, 125 f., 147), Torrey, as due to the interpolator who contrived the system which begins at 1¹ (*Pseudo-Ez.* 59). But may not Ezekiel himself have intended to give dates to his oracles? Both before and after him we find dates attached to prophecies in Isaiah and Jeremiah, Haggai and Zechariah; it is at least conceivable that Ezekiel followed an established practice. Such dates as those of his call, his wife's death, and the final catastrophe, would remain stamped on his mind; the same may be said about the visions in chs. 8 ff., 40 ff.

We may conclude, then, that from the beginning the Book

was arranged on a plan, in three main divisions, or four, if we subdivide Part III. into chs. 33-39 and 40-48. This fundamental plan may well go back to Ezekiel himself; and we may even suppose that he intended his oracles to follow the order in which they were delivered. His original design, however, was altered by the editor or editors who collected his prophecies and rearranged them on a somewhat different plan, which aimed at grouping together all the Prophecies on Foreign Nations. And, in fact, editorial hands have been at work throughout the entire Book, disturbing the author's intention, and at many points confusing the situation, to the despair of the commentator, yet often enriching Ezekiel's own work with the reflexions of a later age.

§ 2. *The Authorship of the Book*

Our examination of the dates suggests that the Book of Ezekiel is an anthology of prophetic oracles delivered at various times, and collected by editors into its present form. In this respect it resembles other prophetic books. The question now arises, How much of the Book can be assigned to the prophet himself? In favour of the traditional authorship there is at least the fact that most of the prophecies and narratives are written in the first person. This does not settle the question, however; for an editor might well imitate the practice of his author; yet it does imply a model for imitation, and we know that prophets were accustomed to write in this way, e.g. Isaiah, chs. 6, 8, Jeremiah, chs. 2-6, 13, 16 etc. But the problems of Ezekiel cannot be so easily settled. Until the beginning of the present century the traditional authorship was accepted by most scholars, though not by all (Hölscher *Hesekiel* I); now it is questioned by the more thoroughgoing criticism of the last few years. Kraetzschmar in his Commentary (1900) defends Ezekiel's authorship in the main, and accounts for the difficulties of the text by supposing that alternative or parallel versions have been copied into it, with the motive of preserving every scrap that could be claimed for Ezekiel. Kraetzschmar counts some twenty-three major instances of duplication; and in principle his theory has been accepted by Budde, Gressmann, Steuernagel, and others. Undoubtedly duplicates occur, e.g. 3^{16b-21} and 33⁷⁻⁹; 10⁸⁻¹⁷ and ch. 1; 18²¹⁻²⁵ and 33¹⁰⁻²⁰; 43¹⁻¹² and 44¹⁻⁸; a few may be put down to the prophet, e.g. 7²⁻⁴ || 7⁵⁻⁹ 18²¹⁻²⁵ || 18²⁶⁻²⁹; most of them are clearly editorial, e.g. 10^{18, 19} || 11^{22, 23}. The chief objection to the theory is that so many of the alleged parallels when examined turn out to be not parallel at all. The theory is pushed too far.

Herrmann in his *Ezechielstudien* (1908) carried the critical study of the Book a stage forward by his fresh and minute analysis, which has influenced all subsequent investigation. Herrmann does not give up Ezekiel's authorship, as his commentary shews (1924), but he would recognize freely the part which editors have played in shaping the Book as we have it; at the same time he believes that Ezekiel himself was often his own editor, and adapted earlier utterances to later occasions, as, for example, the acted prophecy of the exile, 12¹⁻¹⁶. The present Commentary owes much to Herrmann's analysis and exposition.

Hölscher, in his treatise *Hezekiel: der Dichter und das Buch* (1924), breaks fresh ground and attempts to set the prophet in a wholly new light. Briefly stated his theory is this. Ezekiel in Babylon among the exiles of 597 saw two visions: the first called him to prophesy (1⁴⁻²⁸ only), the second shewed him the idolatry going on in the temple (8¹⁻¹⁷ 9¹⁻⁷ 11²⁴⁻²⁵); thus he became the prophet of doom and of nothing else (2¹⁰); his whole attention was fixed on the siege and fall of Jerusalem (4¹⁻² 9. 10 5¹⁻²); with Jerusalem he included Tyre and Egypt in his threats of destruction (27 28¹²⁻¹⁹ 30²¹ 31³⁻⁸ 32² 18-27). His brief oracles, sixteen in number, are invariably cast into the form of poetry; the rest of the Book, i.e. all the prose portions, was written generations later by redactors, who incorporated Ezekiel's prophecies of doom but balanced them by promises of restoration; since the former had been fulfilled by the catastrophe of 586, so, it was hoped, the latter would be realized in time. Hölscher's view cannot be set aside merely because it is an extreme one. He has honestly faced the difficulties, and every student of Ezekiel has much to learn from his critical handling of the text, as the pages of this Commentary will shew; yet the general result of his method is to empty the Book of all serious value. One point may be mentioned here because it is not separately dealt with in the notes which follow. Hölscher exaggerates the contrast between the poetical passages and the prose. In form they are distinct enough, but in substance they agree; the same personality comes out in both, the same idiom of thought and language, unless we are to imagine that the redaction went deeper than even Hölscher would allow. The connexion between the prose and the poetry has been well argued, with abundant illustrations, by Kessler in *Die innere Einheitlichkeit des Buches Ezechiel* 1926.

Another attempt to solve the problems of the Book was published by Torrey in 1930, under the title of *Pseudo-Ezekiel*. He maintains that the prophecies were all addressed, not to the

exiles, but to the people of Judah and Jerusalem, summoning them to repent; the Babylonian setting is due to an interpolation prompted by the Chronicler's unhistorical conception of the captivity. The sins alluded to are those which prevailed in the reign of Manasseh (2 K. 21¹⁻¹⁸); the *thirtieth year of 1¹* can be nothing else than the 30th of Manasseh. The author of the 'prophecies,' really *vaticinia ex eventu*, e.g. chs. 4-7 12^{12f.} 17 24^{16-18.} 25 33^{21-29.} 30-33 35, put himself into the place of one of the prophets mentioned in 2 K. 21^{10ff.} 24², and, writing under a pseudonym like 'Daniel,' 'Enoch,' 'Ezra,' endeavoured to bring home the lesson of Manasseh's evil reign. He belongs to the line of apocalyptic writers, and to the time of Alexander the Great, when the last of the prophets had passed away. Chs. 40-48 give the scheme of a Jerusalem priest, c. 230 B.C., for a more imposing temple than that of Zerubbabel. Such in the merest outline is Torrey's daring *tour de force*; a detailed reply to it has been written by Spiegel in the *Harvard Theological Review* xxiv. (1931) 245-321; the reader should also consult Sellin *Gesch. d. jüd. Volkes* II. (1932) 39 f.

More representative of current tendencies is Hertrich's *Ezechielprobleme*, which appeared in 1932. Sobriety of judgement and appreciation of Ezekiel's message mark this scholar's work, which may be briefly summarized as follows. Ezekiel never went to Babylonia; the people whom he addresses are 'the house of Israel' (eighty-three times) not the exiles of Tel Abib; he is dwelling in Jerusalem, 'in the midst of the rebellious house' (12²). All his efforts to rouse the conscience of the people met with no response; he seemed to be bound with cords and imprisoned within doors. He resorted to symbolic acts, which, supposing that the scene lay in Jerusalem, must have conveyed a plain moral, whereas in Babylonia they would be grotesquely out of place. In fact, we must get rid of our conception of Ezekiel as an ecstatic and a visionary. He visited the temple in the flesh and witnessed the idolatries going on there (chs. 8-11); his indignant protest struck the leader dead (11¹³). Similarly with other events upon the plane of actual history, Nebuchadrezzar's first assault, Zedekiah's attempt to escape by night, the death of the prophet's wife (24^{2.} 15ff. 12⁶⁻¹²); Ezekiel witnessed them with his bodily eyes; there is no need to imagine that he possessed the gift of second sight; he was in Jerusalem all the time! Now we can understand why he knew so well what people were thinking and saying (8¹² 12^{22.} 27 18² 21⁵ 33¹⁰ 37¹¹). When at last the siege was over, he could point the inhabitants to 'these ruins' (33²⁴), as an object-lesson. Granted that he was prophesying in Jerusalem between 597 and 586 B.C., Ezekiel becomes, like

Isaiah and Jeremiah, a prophet on the spot, dealing with the realities of the crisis in the name of God.

Herrtrich's argument is persuasively put forward; * it creates an intelligible situation, and gives a natural meaning to some allusions which are otherwise difficult to explain. But the question arises, How are we to account for the Babylonian setting, which is either indicated or assumed throughout the Book? Herrtrich replies that it is due to a later redactor, who assembled the fragments of Ezekiel's Jerusalem oracles, and refitted them to the circumstances of the exiles. His purpose was to enforce the lessons of Jerusalem's fall, and to convince his fellow-exiles that Jahveh was still revealing Himself, in Babylonia as in the Holy Land. We are to assume, then, that the inaugural vision of ch. 1, the eating of the scroll in ch. 2, the prophet's translation in his trance from Babylonia to Jerusalem and back, 8²⁻³ 11^{24, 25}, the similar movements described in 37¹ 40^{1, 2} 47^{1ff.}, are a literary device. Similarly with the extraordinary incidents mentioned above (11¹³ 24^{2, 15ff.} 12⁶⁻¹²); the only alternative is to suppose that Ezekiel was gifted with second sight; and both Hölischer and Herrtrich declare that no scientific person nowadays believes in such a thing. Both critics are candid enough to admit that they hold *a priori* views of what is possible and not possible in the domain of the spirit. And after all, what relief do they give us? It is just as hard to believe in the highly imaginative redactor as to accept the statements in the text. The experiences recorded in chs. 2-4. 8. 9. 24 would be put into different language at the present day; but that is no reason why we should question the spiritual reality which lay behind them.

Then as to Ezekiel's audience. No doubt we find it difficult to adjust ourselves to the position of a prophet in Babylonia hurling his denunciations at the inhabitants of Jerusalem across 700 miles of desert. The only people who could hear him or witness his acted parables were the small company of his fellow-exiles; yet he seems to address them as 'the house of Israel,' 'the rebellious house,' steeped in every crime; or

* It has convinced Dr. J. Battersby Harford, whose *Studies in the Book of Ezekiel* (1935) will be found useful in several ways. For example, he investigates the use of the term *house of Israel*, and shews that primarily it refers to the men of Jerusalem and Judah, sometimes to those of the North as well, e.g. 6¹¹ 14^{4, 11}. In the chapters which speak of Israel restored it includes both North and South, e.g. 28^{24f.} 34³⁰ 36¹⁰⁻³⁷ 37¹¹ 39¹²⁻²⁹ and the passages in 40-48; in 11¹⁶ the phrase is applied to the exiles, but may be an addition, in 37¹⁶ the reading is uncertain (pp. 31 f. 77-101). He is thus able to question the special meaning which Dr. James Smith attaches to the term in *The Bk. of Ez., a new Interpretation* (1931).

again it is implied that they constitute the hope for the future (see *infra* pp. 60. 124. 369); often we are at a loss to know whether he is thinking primarily of the elders sitting before him (14¹), or of his countrymen at home. It is a case for the exercise of some imagination. To a man of Ezekiel's temperament the unseen was more vividly present than the seen, every faculty of his nature was engaged on Jahveh's side, he could speak of nothing, he could think of nothing, but the dishonour which Israel had done to Jahveh, and the punishment which was about to follow. His words might reach only the ears that were listening, but his attention was fixed upon the nation at large. Mere distance does not count in the range of a prophet's message. Isaiah, Nahum, Zephaniah, Jeremiah could address nations far away from Jerusalem; why not Ezekiel, in the opposite direction? Tyre and Egypt came within his purview, why not the land of Judah? It is not for us to set limits to a prophet's vision.

In favour of the view that Ezekiel never went to Babylonia it is pointed out that he shews himself to be well acquainted with the state of feeling in Jerusalem. This no doubt is true; but the popular sayings which he quotes (*above*, p. xxii.) may have been partly gathered from the exiles; and there is reason to believe that intercourse between Jerusalem and Babylonia, which had been going on for years (23¹⁶. 40), was not altogether closed even by the captivity of 597: Jeremiah could exchange letters with the exiles (*Jer.* 29¹⁻³. 25-29); we hear of no hindrance put in the way of the refugee from the smitten city, 24²⁶ 33²¹; while at all times news travels quickly in the East. Another argument carries weight with Hertrich: Ezekiel says nothing about the sufferings of the exiles, which must have been severe (*e.g.* *Lam.* 1¹¹. 19 2¹¹. 12. 20 4^{3ff.}, *Jer.* 19⁹); he has no charges to bring against the Babylonian masters; no complaint ever passes his lips; is not this a proof that he never suffered exile himself? We may wonder at Ezekiel's silence, yet we can account for it. Israel's apostasy and the inevitable doom occupied his mind to the exclusion of everything else; he had no feeling to spare for any hardships of his own; and though he was not blind to the character of the Babylonians (7²¹ 12¹³ 23²⁵ 28⁷ 30¹¹), he regarded them as the instruments of God's purpose, and accepted the situation because he knew how to interpret it (see pp. 182. 281. 372).

We are now in a position to draw some conclusions on the authorship of the Book. In Part I. the passages which immediately follow the dates and allude to definite occasions may be regarded as the work of Ezekiel, *chs.* 1. 3-5. 8. 20. 24. There can be little doubt about the poems embedded in the prose,

15¹⁻⁵ 16³⁻¹⁴ 17³⁻¹⁰ 19²⁻⁹. 10-14 21¹⁴⁻²² [9-17]; even Hölscher assigns them to the prophet. There are other passages about which it is not possible to speak with the same degree of confidence, e.g. chs. 13. 14. 18. 22. 23; their style lacks vivacity and sounds continually the same note, although some of the repetitions may be due to later hands; yet making every allowance for textual uncertainty and scribal alterations, there is no sufficient reason to question their authorship; in substance they agree with Ezekiel's point of view and that of his contemporaries; they reflect the conditions of his time.

There need be no hesitation about the poetical elements in Part II.; they are dated, they deal freshly with the actual situation in each case, chs. 26-29. 30-32; the prophet was evidently roused by the intensity of his feelings and gives the rein to his imagination. On the other hand, the five oracles in ch. 25 have a more generalized form; with them may be grouped the short oracle on Sidon, 28²⁰⁻²⁴; all six were collected, whether from Ezekiel's utterances or not we cannot be sure, to widen the circle of denunciation.

The undated prophecies in Part III., chs. 34-37, are in keeping with Ezekiel's thought and attitude elsewhere, but the tone is changed. His prophecies of doom had been fulfilled; he can now speak hopefully about Israel's future. In ch. 34 he develops an oracle of Jeremiah (23¹⁻⁶) on lines of his own: Jahveh Himself will act as Shepherd (*ch.* 34¹⁵⁻²²), and so will the future David, who is hailed with the title of prince (34²³⁻²⁴ *ct.* the *king* and *sprout* of Jer. 23⁵ 33¹⁵). The address to the mountains of Israel, 36¹⁻¹⁵, forms a counterpart to 6¹⁻⁷; with it the prophecy against Edom, ch. 35, seems to be connected. In ch. 37 the prophet gives expression, under striking imagery, to his most deeply cherished hopes: the revival of his nation, its reunion under a single shepherd-prince, Jahveh's dwelling-place established in the midst for evermore. On the other hand, chs. 38-39 introduce an element foreign to the picture; they disturb the peace which has settled down upon the restored Israel; the two chapters appear to be a later insertion.

The last section of the Book raises its peculiar problems. Both Hölscher (l.c. 208) and Hertrich (l.c. 120) insist that Ezekiel had nothing to do with chs. 40-48. Clearly there has been much expansion by successive hands; yet this fact does not throw doubt upon the authorship of the main narrative. In the conception of an ideal temple the prophecies of restoration, chs. 34. 36. 37, reach their fitting climax. The vision described in 40-42 43¹⁻¹² 44¹⁻⁸ 47¹⁻¹² corresponds with the visions in chs. I-3. 8-II; the desecration of the former temple, which led Jahveh to abandon it (8-II), is balanced by Jahveh's

solemn return to hallow it afresh (43¹⁻¹² 44¹⁻⁸). Some think that 20³² hints at a proposal to set up an altar for Jahveh in Babylonia; the interpretation may be questioned (*infra* p. 213); but at any rate 20⁴⁰⁻⁴⁴ prepares the way for chs. 40 ff., more plainly still 37¹⁹⁻²⁸, by its forecast of the national unity, the prince, the sanctuary of the future. When and where could this ideal have taken shape? Not during the post-exilic period, after the temple had been rebuilt on a scale which, however modest (Hag. 2³, Ezr. 3^{12f.}), was yet adequate to the needs of religion. Only in Babylonia, and during the exile, when the ancient temple had been burned and its worship brought to an end (2 K. 25^{9ff.}), could a prophet have dreamt of a sanctuary such as his heart desired; at no other time, certainly not in the days of Zerubbabel and his colleagues, would it have been possible to contemplate a priesthood limited to the Šadoķites, and to make no mention of the office of high priest (Sellin *Geschichte* ii. 50).

One important element in chs. 40-48 remains to be noticed. It consists of legislative proposals or experiments which, when compared with D and P, are found to stand midway between them, and to shew the closest connexion with H. Attention is drawn to the points of resemblance and difference in the Commentary as they occur (pp. 481. 489-94. 501-9. 511. etc.). Most of these regulations were put forward, not by Ezekiel, but by his successors; they belong to the period when new needs and new ways of dealing with them were under consideration, the period which intervened before the Priestly Code arrived at its settled form.

The foregoing enquiry has dealt with the problem of authorship only in outline; for details the reader can consult the introductory notes to the chapters. So far we have been led to believe that the general plan of the Book, and to some extent the arrangement of the prophecies, may go back to Ezekiel himself. Though the distinction between the poetry and the prose is strongly marked, the points of contact between them suggest a common source. About the passages which are dated and refer to definite situations we can say with some confidence that Ezekiel was the author; other passages can be assigned to him because they bear the stamp of his mind and habit of speech; with regard to other passages of a more general character we must be content with an open verdict. And everywhere, throughout the Book, successive editors have been at work, collecting stray oracles, adding comments of their own, emending what seemed to be at fault, sometimes lighting up dark places with a ray of hope. The closing chapters, in particular, seem to have invited supplements of various kinds.

And everywhere much uncertainty prevails about the text, due partly to the usual accidents of transmission, but even more to the extraordinary nature of the events described. The copyist found himself in difficulties over rare words and obscure architectural terms; well-meant explanations of readers became incorporated from the margin, only to lead to worse confusion. We may blame the scribes; yet the very state of the text, with all its corruptions and inaccuracies, bears witness to the eager handling of those who studied it.

§ 3. *The Personality and Teaching of Ezekiel*

A singular and complex personality emerges from these writings. At first Ezekiel's harshness repels us, but in the end we are won over by his loftiness of soul. He lived in an imaginative world of his own; he was liable to be seized by supernatural excitation, and such a person is always difficult to understand. He was not like other men, or even like other prophets; if he had been, he would not have responded to his calling.

Different strains of nature seem to have been woven into his character. He was a priest as well as a prophet. The priestly instinct shews itself in his reverence for holy things, his horror of profaning them, his care for the ordinances of worship, his conception of the ideal temple. Earlier prophets, Amos, Isaiah, Hosea, Jeremiah, had fulminated against the religious practice of their times, which assumed that religion consisted of mechanical acts apart from conduct. In Deuteronomy an attempt was made to connect organized religion with morality as taught by the prophets. In Ezekiel the combination is carried further; one effect of his teaching was to shew that law and prophecy must be allies, not antagonists, in the service of religion.

Again, he united an intense imagination with a curious, even prosaic, love of detail. This comes out in a way which, though not peculiar to Ezekiel, is more characteristic of him than of other prophets. He was accustomed to deliver his message by symbolic acts. Ten at least are described: 4^{1-3, 9-15}; 5¹⁻⁴; 3^{25, 26} 4^{4-6, 8, 13}; 12³⁻⁷; 12¹⁷⁻²⁰; 21¹¹⁻¹²; 24³⁻⁵; 24¹⁵⁻²⁴; 37¹⁵⁻¹⁷. It is not always certain that they took place in the sight of onlookers (pp. 50, 55); some of them seem incapable of being literally performed, and all may have been enacted by the prophet in his trance, as Maimonides supposed, 'it was in a prophetic vision . . . that he did all these actions which he was commanded to do' (*Guide for the Perplexed* ii. ch. 46, Friedländer's transl. 246).

This combination of opposite qualities may account for another peculiarity, the contrast between his prose and poetry. Nearly all the prophets express themselves at times in verse, as Dr. Donne perceived long ago * when he speaks of 'thy eagle-sighted prophets' as

'Those heavenly poets which did see
Thy will, and it express
In rhythmic feet.'

But in Ezekiel's case we are tempted to doubt whether prose which is so monotonous and verse which is so skilful and impassioned could have been composed by the same author. As noticed above (p. xxi.), Hölscher has his own way of accounting for the difference; yet once we allow that Ezekiel possessed the prophetic temperament in an exceptional degree, we can understand how, at one moment, he would be seized with passion, and at another would write down his message in a calmer mood. It seems to have been the practice for a prophet, or one of his disciples, to embody the substance of his teaching in a narrative form. Jeremiah affords an illustration: he tells his story in the first person (e.g. Jer. 3⁶⁻¹⁸ 7¹⁻⁸³ 11¹⁻¹⁴), and intersperses it with lyrical passages (e.g. Jer. 15⁵⁻⁹ 10²¹ 17⁹ 10. 14-18 18¹⁸⁻²³ 20⁷⁻¹⁸); in one instance the same oracle occurs first in its poetic form and then in prose (Jer. 22¹⁰⁻¹²).† Ezekiel follows this practice in 16³⁻¹⁴ 15³⁻³⁴ 17³⁻¹⁰ 11-21 23³⁻³⁴ 36-49 24^{3b-5} 6-14. At the same time the text has been so much damaged by editors and readers that the prophet himself cannot be held responsible for all the tedious repetitions; yet we must admit that Ezekiel's style, even at its best, lacks the picturesque quality of Isaiah and Nahum, the sensitive fervour of Jeremiah, the fine rhetoric of Deuteronomy; it belongs to the silver, not the golden, age of Hebrew literature.

Allusion has just been made to the prophetic temperament. Ezekiel lived habitually among the realities of the supernatural world, and no other prophet tells us so much about the manner of his inspiration. While the elders were sitting round, the ecstasy would seize him; he felt himself transported through the air, and in the spirit his eyes were opened to look upon the things of God. His visions are frequent: 1¹⁻²⁸ 3¹⁻³ 8¹ 11²⁵ 12²⁷ 37¹⁻¹⁴ 40¹⁻⁴ 47¹⁻¹²; in this respect he belongs to the later race of prophets. Amos indeed saw five visions; Isaiah and

* *The Litany*; *Works* vol. vi. 536; cp. also vol. v. 385 ed. Alford, 'the style of the Scriptures is a diligent, and an artificial style; and a great part thereof in a musical, in a metrical, in a measured composition, in verse.'

† T. H. Robinson *Hist. of Isr.* i. 427.

Jeremiah describe the visions in which they received their call ; but, with the exception of Habakkuk (ch. 2), the other pre-exilic prophets hardly refer to the subject. Not till Ezekiel and Zechariah does the vision become prominent, and in Zechariah it appears to be a literary device. This cannot be said of Ezekiel ; but another link between him and Zechariah is the interpreting angel who accompanies the seer and explains the revelations (40^{3f.} 45 41^{4.} 22 42¹³ 43^{6f.} 44^{2.} 5 47^{1f.} ; cp. Zech. 1^{9f.} 2¹⁻⁴ 3⁶ etc.). Moreover, Ezekiel's prophesying tends to pass into apocalypse ; though chs. 38 and 39 probably do not come from him, there is not the same question about such passages as 7⁵⁻¹² 20³³⁻⁴⁴ 28^{25f.} 34²⁵⁻³¹ 36^{8-15.} 33-36 47¹⁻¹². In prophecy after the exile apocalyptic features become more strongly marked.

So far we have noticed the opposite elements which Ezekiel's personality displays : they were unified and controlled by an overwhelming sense of God. The revelation at the time of his call made an impression which was never effaced, the revelation of God as unspeakably glorious, sovereign, holy, just. It prostrated him, while it enkindled him for his task. And a sterner one no man could be given. Isaiah was told that his message would fall on unheeding ears, but at times he was allowed to hope that a remnant would escape disaster, not so Ezekiel (p. 60) ; Jeremiah was bidden stand as an iron pillar and a brasen wall against the people, and his ministry became one long conflict with his natural feelings ; but Ezekiel betrays no inward struggle ; he is heart and soul on Jahveh's side. The 'rebellious house' must be given over to punishment either by the sword or by exile ; Jahveh can no longer dwell in a temple polluted by idolatry. Let everything perish, so that God remain and His Godhead be acknowledged ! The Day is near, the end is come, Israel's doom is sealed (7⁷ 13⁵ 36³³). Ezekiel feels acutely that Jahveh's honour has been outraged ; he lays emphasis on *jealousy* as the motive which determines the divine action : it incites Jahveh to punish Israel, lest they should think that He overlooked their sin, it leads to their restoration, lest the heathen should imagine that He lacked the power (5¹⁸ 16³⁸⁻⁴² 20^{9.} 22. 24 36^{5f.} 22 39²⁵⁻²⁹). All through the Book there sounds the refrain, 'they shall know,' 'that ye may know, that I am Jahveh' (p. 71). For the heathen Ezekiel saw no other prospect than a forced acknowledgement of Jahveh's sovereignty ; the Babylonians merely served His purpose to punish Israel ; divine vengeance would overtake the pride and luxury of Tyre, the gross idolatry of Egypt ; in the coming age one and all would be rendered powerless to attack the settled peace of Israel.

Again, Ezekiel is deeply concerned to vindicate God's

justice (14²³ 18⁵⁻²⁰ 33¹⁰⁻²⁰). Events were leading men to question it: good and bad alike had suffered from national disaster, and worse was to come; if God were just, He would not permit such indiscriminate hardship. Religion as understood at the time seemed unable to cope with the problem, when Ezekiel took it up. He insisted upon two things: first, a new apprehension of the truth that God desires not the death but the repentance of the wicked; and secondly, the freedom and responsibility of the individual (11¹⁷⁻²⁰ 18^{23, 30-32} 33¹¹). Each man is free from bondage either to his own past career, or to his people's guilt; each man is responsible for his own conduct, and must decide for himself whether he will 'live' or 'die.' Jeremiah had attempted to face the question (31²⁹), but Ezekiel deals with it much more fully, not indeed in all its various issues, yet in such a manner as the needs of the hour required. In ch. 18 and 33¹⁰⁻²⁰ he is not trying to formulate an abstract doctrine; rather he has a critical situation before him, and is doing his best to meet it religiously. It was a great achievement to have proclaimed the freedom and responsibility of the individual, the foundation of all moral living; to him it was due more than to any one else that, in spite of all trials to faith, religious minds could hold fast to a belief in God's absolute justice.

When his earlier prophecies had been fulfilled by the overthrow of Jerusalem, Ezekiel felt able to enlarge upon other aspects of the truth. Jahveh, holy and righteous, could now reveal Himself as the Shepherd of His people, who would gather the dispersed, and nourish them in a land supernaturally transformed. The Author of life and Giver of all spiritual gifts, He was prepared to regenerate the nation inwardly and outwardly (34¹¹⁻¹⁵ 36²⁴⁻²⁶ 37¹⁻¹⁴); notwithstanding Israel's breach of faith, the relation between Jahveh and His people was indestructible, and would be secured by an everlasting covenant (37²⁶, cp. 16⁶⁰).

It cannot be said that Ezekiel looks forward to a Messiah in the proper sense of the term. He does indeed contemplate an ideal David, not, however, as a righteous ruler or captain, but as the necessary head of a restored and united nation (34^{23, 24} 37¹⁵⁻²⁴, cp. 21³² *n*). The prospect which fills the last part of the Book is that of a new community. When he argued the freedom and responsibility of the individual (18 33¹⁰⁻²⁰), Ezekiel had no thought of preaching an individualistic type of religion; if he is now to become a *watchman*, warning every man of danger and pointing out the way of safety (33²⁻⁷, cp. 3¹⁷), it is with the aim of building up a society of men and women whose hearts were turned to God, a nation organized

on the principle of holiness and brought into regular contact with the temple, where the divine Presence dwells and radiates holiness throughout the land (40-42 43¹⁻¹² 44¹⁻⁸ 47¹⁻¹²). This ideal of a nation converted into a church took possession of the best minds; it dictated the priestly legislation of a subsequent age, so that in a real sense Ezekiel may be regarded as the father of Judaism. None of the prophets exercised such a far-reaching influence upon the religious life of his people. He had his limitations; they were the limitations of a temper naturally austere and uncompromising. It was no time to dream of Israel's mission to the world outside; the moment called for concentration, not expansion; if the true religion was to be saved from foundering among the ruins, it must be safeguarded at all costs. Under God's providence Ezekiel was the man inspired to meet the crisis, and by his unshaken constancy to preserve the faith and hand it on for further revelations.

One point remains to be noticed: the connexion between Ezekiel and the book of Jeremiah. It is evident that Ezekiel has borrowed from his predecessor many turns of language as well as figures.* Their ideas often coincide, as, for instance, in their opinion of contemporary prophecy, their attitude towards the Babylonian power, their rooted distrust of Egypt.† As to the certainty of national punishment, both prophets are at one; they set a new value upon the individual; because they believe in the indestructible relation between Jahveh and Israel, they predict the gathering and return of the exiles.‡ At the same time these cases of borrowing and agreement do not rob Ezekiel of his originality. If he adopts a suggestion, it is to develop it in his own way (see pp. 156. 195 f. 242. 375. 400 f.). His visions and acted parables, such features of his teaching as the conception of the new Israel, mark him out as an original genius. In the deepest sense a man's originality is shewn by his convictions, by what he thinks about God and the sins and needs of mankind; applying this test to Ezekiel, the quality of his genius stands out in its true light.

§ 4. *The Historical Background*

Ezekiel belonged to a priestly family which served the temple in Jerusalem; we may suppose, therefore, that in early life

* E.g. for turns of language, Ez. 5¹⁷ 7¹⁴. 28 11¹⁷. 20 12²⁴ 13¹⁰ 14¹⁸. 17. 22. 22 18⁵ 20⁸. 23⁴. 26¹⁰. 19 28²⁸ 29⁸. 14 34¹² 39²². For figures, see 12³ 15³ 22¹⁷⁻²² 34²². 36²⁵. 38.

† E.g. Ez. 13²⁻¹⁴ 14⁸⁻¹¹; 17¹¹⁻²¹ 21¹⁻²² [20⁴⁶⁻²¹ 27]; 29 30.

‡ E.g. 5¹² 14¹⁴ 22¹⁸⁻²²; 18²². 30¹⁰; 34²² 37²⁶⁻²⁸; 11¹⁷ 20³⁴. 41f. 28 30 etc. Numerous parallels with Jeremiah will be found in the notes on these passages. Smend has a list in his commentary, pp. xxiv. f.

he had some knowledge of the events which made the 18th year of Josiah notable, the discovery of the law-book in the temple, and the religious reforms which followed (621 B.C. ; 2 K. 22³⁻²⁰ 23¹⁻²⁰). The critical view, though some recent authorities challenge it, that the book of the law contained the substance of Deut. 12-26, has the solid support of two facts: Josiah's reformation attempted to carry out the principles of Deuteronomy, and Ezekiel's thought and teaching were based upon them. But Josiah had hardly consolidated his measures when he was slain by Pharaoh Necho in circumstances which are obscure. Fresh light, however, is thrown upon the situation by the Babylonian Chronicle, first published in 1923 (Gadd *The Fall of Nineveh*). The empire of Assyria was breaking up under pressure from the Babylonians and their allies, the Medes and Scythians. The king of Egypt, following the policy of his predecessors, set out on a campaign to prop up the falling power of Assyria, not, as the book of Kings states, to fight against it (2 K. 23²⁹); his object was to strengthen the only bulwark that could check the danger of a Babylonian invasion. Josiah, it would seem, disagreed with this policy, and perhaps meditated asserting his independence; the Pharaoh 'put him to death when he saw him at Megiddo,' says 2 K. 23²⁹; there is no record of a battle.* After the death of Josiah (608 B.C.), Necho sent the young king Jehoahaz, Josiah's son, as a prisoner from Riblah to Egypt, where he died soon afterwards; and then proceeded to exercise the power of a suzerain over Judah by imposing a tribute on the land, and appointing El-jakim king under the changed name of Jeho-jakim (2 K. 23³¹⁻³⁵, Jer. 22¹⁰⁻¹², Ez. 19²⁻⁴).

With the fall of Nineveh in 612 B.C. the empire of Assyria collapsed, and the neo-Babylonian or Chaldaean empire became heir to its possessions. Pharaoh Necho resolved to make one last attempt to resist the Babylonian advance; he penetrated with an army as far N. as Carchemish on the Euphrates, and there, in 605 B.C., he was defeated by Nebuchadrezzar, son and successor of Nabo-polassar, Jer. 46². Fortunately for the Egyptians, Nebuchadrezzar did not follow up his victory, because he was recalled to Babylon to secure his succession

* Josephus *Ant.* x. 5, 1 agrees with this interpretation of the Bab. Chronicle, Gadd l.c. 16. Herodotus ii. 159 mentions a victory won by Necho over the Syrians at Magdalos, followed by the capture of Kadytis, ?=Kadesh on the Orontes; this suggests a battle in N. Syria. The tradition given in 2 C. 35²⁰⁻²⁴ may contain an element of truth, but the Chronicler identifies this expedition with the later Egyptian campaign which ended at Carchemish 605 B.C. See Robinson *Hist. of Isr.* i. 424. Prof. Welch remarks, 'What happened at Megiddo was not so much a battle as a court-martial,' *ZATW.* 1925, 257.

as king. After Carchemish Egypt gave up attempting to pursue her policy in Asia; her failure and the withdrawal of her troops made a deep impression on Judah (Jer. 46³⁻¹²); Nebuchadrezzar became undisputed master of Syria and Palestine from the Euphrates to the Egyptian frontier (2 K. 24⁷), and Judah became a Babylonian province.

About the conditions there during this eventful period we learn much from Jeremiah. He saw clearly that trouble was in store for Jerusalem (Jer. 12⁷⁻¹⁷), and did his utmost, by warnings and symbols, to prepare the people (Jer. 13^{1-14. 18. 19} 25⁸⁻¹¹). In the city itself feeling was divided; a loyal circle no doubt shared Jeremiah's faith; a larger circle, not unfriendly to the principles of the law-book, deluded themselves into thinking that they had a pledge of security in the possession of the temple (Jer. 7⁴ 26¹⁻⁹); more numerous was the party of reaction, which looked upon the untimely death of Josiah as a sign that the reforms would bring no good: there was more to be gained by propitiating the dominant powers, and returning to the heathen practices which Manasseh had introduced (Jer. 7¹⁶⁻²⁰ 13²⁷ 17¹⁻⁴). Ezekiel paints a dark picture of the religious state of the country as he knew it, Ez. 16 20²⁷⁻³⁸ 23. Nothing in the way of leadership was to be expected from the king, Jehoiakim, whom Jeremiah describes as a selfish and oppressive ruler (Jer. 22¹³⁻³⁰). In his fifth year, 603/2, the political situation became so threatening that a general fast was proclaimed (ib. 36⁹), but the king treated Jeremiah's grave warnings with contempt (ib. 36^{20ff.}). Perhaps it was at this time, 2 K. 24¹ says vaguely 'in his days,' that Jehoiakim refused to pay his tribute, and Nebuchadrezzar retaliated by stirring up the neighbouring peoples to attack Judah (ib. v.²); in 598 B.C. he brought an army himself into Palestine. Jehoiakim died, possibly by violence, before the blow fell, and his young son Jehoiachin had to bear the brunt of the attack. Resistance was hopeless. Nebuchadrezzar carried off the young king and his court and some 8000 principal citizens with their families (with few exceptions, Ez. 24²¹). Jehoiachin, whose fate Jeremiah laments in 22²⁶⁻³⁰, remained a prisoner in Babylon for thirty-seven years (2 K. 24⁸⁻¹⁶ 25²⁷). Among the captives in 597 was the youthful priest Ezekiel.

Nebuchadrezzar made Mattaniah, uncle of Jehoiakim,* king

* 2 K. 24¹⁷ describes Mattaniah as *uncle* of Jehoiakim, i.e. a son of Josiah; but 2 C. 36¹⁰ makes him a *brother* of Jehoiakim, so Josephus *Ant.* x. 7, 2 and Ⓞ in 2 K. 24¹⁷. But Ⓞ gives Ἰωακίμ as the name both of Jehoiakim (2 K. 23³⁶) and of Jehoiachin (2 K. 24⁸), and thereby introduces confusion; in this respect not much reliance can be placed upon Ⓞ as against Ⓜ. See further the footnote on p. 205 infra.

over the depleted state, and changed his name to Şedekiah. The new king took an oath of allegiance to the Babylonian overlord (Ez. 17¹³), and for a time kept his word. He seems to have been a man of good intention, at any rate he had the grace to consult and protect Jeremiah; Ezekiel speaks of him with impatience, if not contempt (Jer. 37. 38, Ez. 12¹⁰⁻¹⁶ 17¹¹⁻¹² 21³⁰⁻³² [25-27]). He was unable to withstand the ruinous advice of his counsellors to make a bid for independence and to rely upon Egypt for support. A general revolt of the neighbouring nations, Moab, Ammon, Edom, Tyre and Sidon, was set on foot, and envoys arrived in Jerusalem to secure the co-operation of Judah; the folly of the course was denounced by Jeremiah, but prophets in Jerusalem foretold the speedy break-up of the empire scarcely yet consolidated (Jer. 27-29). In 594, the fourth year of Zedekiah, it appears that a rumour of the plot had reached the Babylonian court; Zedekiah sent a deputation, perhaps to carry the tribute and allay suspicion—he may even have gone himself (Jer. 51⁵⁹)—at any rate charged with a letter from Jeremiah, advising the Judæan exiles to settle down, and pay no attention to the prophets who were falsely raising their hopes (Jer. 29¹⁻²³).

Meanwhile in Egypt Pharaoh Necho died in 594; his successor, Psammetich II., 594-588, does not seem to have interfered in the affairs of Syria. With the accession of Pharaoh Hophra' in 588 Egyptian ambitions revived, and, it is significant, the party in Jerusalem which looked to Egypt for help was roused to fresh activity. Zedekiah could not resist the pressure brought to bear upon him; in 588, the ninth year of his reign, he took the fatal step, and rebelled against the king of Babylon (2 K. 24²⁰, Ez. 17¹⁵⁻¹⁸). The moment appeared to be propitious. The two leading powers, Egypt and Tyre, the two singled out by Ezekiel for special denunciation, were evidently determined to resist the threat of Babylonian supremacy. Nebuchadrezzar at once retaliated in full force. He moved his armies into N. Syria, and made Riblah on the Orontes his headquarters, whence he could launch campaigns against states of Phœnicia and the rebels farther south. He marched with the main army against Jerusalem in 588.

The city, in spite of famine and alarm, held out for two and a half years. A brief respite came when the long-expected help from Egypt seemed to be on the way; Pharaoh Hophra' advanced so far into Palestine that Nebuchadrezzar had to withdraw from the siege in order to deal with him. Jeremiah describes the relief of the inhabitants, excessive but short-lived (Jer. 34^{8ff.} 37⁵⁻¹⁰); he shared none of the popular hopes; he adhered to what he had always said, that nothing could save

the city, and that the only right course was to surrender it. This sounded thoroughly unpatriotic; to look upon the Babylonians as agents of Jahveh's righteous will and Nebuchadrezzar as His servant (Jer. 25⁹ 27⁶ 43¹⁰) was too high a doctrine for king and people. Accordingly Jeremiah had to bear in prison the stigma of preaching treason (Jer. 37¹¹⁻²¹), but his behaviour throughout the crisis admits of a very different explanation. He took the long view; he saw that in the interests of religion the nation must be preserved, surrender and exile were preferable to the risk of annihilation, even though the city and temple were destroyed, religion would survive; a divine purpose lay behind the visitation; let the divine will be accepted! * In July 586, the nineteenth year of Nebuchadrezzar (according to 2 K. 25⁸, Jer. 52¹²), † the end came; a breach was made in the walls, and the Chaldaeans entered the city. Zedekiah with some of his guard tried to escape and make his way across the Jordan, but he was captured 'in the plains of Jericho' and carried prisoner to Riblah, where the Babylonians decreed his fate; his sons were slain before his eyes, he himself was blinded, taken to Babylon, and imprisoned till his death (2 K. 25¹⁻⁷, Jer. 39¹⁻⁷ 52⁴⁻¹¹, Ez. 12^{12, 13} 21²⁴⁻²⁸ [19-23] 24^{2, 25-27} 33²¹). The destruction of the temple and city followed a month later; a majority of the inhabitants of Judah were carried into exile, and the leading citizens were put to death at Riblah (2 K. 25⁸⁻²¹, abridged from Jer. 52¹²⁻²⁷). No estimate of the number is given in 2 K. 25; but from vv. 11, 12 it may be inferred that the city population was deported, while of the rural inhabitants of Judah only the poorest were left behind to till the land. In Jer. 52²⁸⁻³⁰ (not found in \mathfrak{G}) we find exact figures for three deportations, in 598, 587, 582. The precision of the figures, which amount to a total of 4600 persons, at first sight suggests a good authority for the statement; on the other hand, a third Babylonian campaign is nowhere else mentioned in the O.T., and the only allusion to anything of the kind occurs in Jos. *Ant.* x. 9, 7, which speaks of a campaign against Coele-Syria, an attack on the Moabites and Ammonites, and then on Egypt and a deportation of Jews resident there. The last allusion, however, does not confirm the third captivity of Jer. 52³⁰, which surely cannot refer to

* CAH. iii. 400 points out the striking parallel in Josephus *War* V. 9, 2-4, VI. 2, 1. The Jewish historian tells how, during the siege of Jerusalem in A.D. 70, he maintained that God was on the side of the Romans, and that Jerusalem was being punished for its sins; repeatedly he counselled surrender, *ὅνα γνῶτε μὴ μόνον Ῥωμαίοις πολεμοῦντες ἀλλὰ καὶ τῷ θεῷ* (V. 9, 4).

† According to Jer. 52²⁸ the eighteenth year, i.e. 587; the author of this fragment followed a different reckoning.

the Jews in Egypt. It is not certain how the passage is to be understood. Begrich (*Chronologie* 201) shews good reason for treating Jer. 52³⁰ (the third captivity) as a doublet of 52²⁹ (the second captivity), following different systems of counting which vary by four years. If this is correct, the total, 832 + 745, will be 1577 persons, corresponding to 300 or 400 heads of families; this must be only a portion of the exiles. Kittel (*Geschichte* iii. 61 f., edn. 1927) calculates that in 586 some 15,000 men, 30-40,000 including women and children, went into exile with Zedekiah; counting the 20-30,000 of the previous captivity, this will make a total of some 50-70,000 transported to Babylonia. The population left behind may be reckoned at about 3500 men, or 20,000 souls in all.

Thus Israel's career as an independent nation came to an end. Gedaliah was appointed by the Babylonians governor of the province, and for a short time he contrived to establish himself at Mizpah. At first there seemed to be some prospect of security for the survivors. We hear of pilgrims coming to Jerusalem with offerings in their hands, for though the temple lay in ruin, the sanctity of the place was recognized, and the altar still existed (Jer. 41⁵, cp. Lam. 4¹). But Gedaliah was treacherously murdered by Ishmael, a descendant of the royal house and a protégé of the Ammonite king who took the Babylonian side. Fear of reprisals induced the Jewish community to emigrate into Egypt, whither they forced Jeremiah to accompany them; and there presumably he died (Jer. 40-44, 2 K. 25²²⁻²⁶).

From various hints we gather that the neighbouring peoples took advantage of Judah's helpless condition to pour into the country, and thus introduced a number of foreign elements. The Edomites in particular seized the opportunity to vent their ancient spite (Ez. 25^{12ff.} 35¹⁻¹⁵, Obad. 12-14, Ps. 137⁷, Lam. 4^{21f.}). Unoccupied lands lay at the mercy of invasions from the East. The Ammonites, who had joined in the revolt against Babylon (Jer. 27^{2ff.}), but afterwards thought better of it and submitted in time (Ez. 21³³⁻³⁷ [25-32]), exulted over the fall of Jerusalem, and took some share in the murder of Gedaliah; though nominally they were vassals of Babylon, yet they had designs upon the land of Israel, and in the course of time managed to obtain a footing and practise hostile intrigues, as we learn from Neh. 2¹⁰ 6^{17ff.} 13^{4f.}. The Philistines were ready enough to take vengeance for former humiliations by occupying the Judæan highlands (Ez. 25¹⁵). At this period a movement of Jerahmeelites and Calebites into the neighbourhood of Bethlehem is most likely to be placed (1 C. 2²⁵⁻³³. 42-50).

Besides Egypt, Phœnicia was the power most capable of

resisting the advance of Babylonia in Ezekiel's time. From Herodotus ii. 161 we learn that Apries, as he calls Pharaoh Hophra, 'made war upon Sidon, and engaged the king of Tyre in battle by sea'; this happened probably in 588 B.C., and as a result of the engagement Phoenicia joined Egypt in the war which ended with the fall of Judah. About the year 585 Nebuchadrezzar found himself compelled to turn his attention to the chief stronghold of the Phoenician power, and began the siege of Tyre. It lasted for a long while, without any decisive victory; for Ezekiel, who at the time of Jerusalem's capture had prophesied a similar fate for Tyre (ch. 26), frankly admitted in after years that his prophecy had not been fulfilled, and that Nebuchadrezzar had gained nothing from 'the service which he had served against' the impregnable city (29¹⁷⁻²⁰, dated 571). Josephus tells us that the siege lasted 13 years, *c. Ap. i. 21*; he dates the beginning of it in the *seventh* year of Nebuchadrezzar, but the text is open to question, and *seventh* may be an error for *seventeenth*.* In the end the city, exhausted but not overthrown, was spared, it seems, on the condition of recognizing the Babylonian supremacy, and, at least after 570, had to submit to a resident Babylonian official, who is referred to in certain contract-tablets of the period (Unger *ZATW. 1926, 214 ff.*). Nebuchadrezzar's own inscriptions are silent on the subject. After the siege Tyre lost its predominance, and Sidon took its place as the chief city of Phoenicia.

In the prophecy just referred to Ezekiel maintains that though the Babylonians had earned no wages in Jahveh's service against Tyre, they will receive in compensation the spoils of Egypt (29^{19, 20}). At a later period, in 567-8, Nebuchadrezzar determined to measure strength with the Pharaoh Amasis. He appeared on the frontier of Egypt, and reached the Delta; but at this point his inscription is broken off (Langdon *Neubab. Königsinschr. 206 f.*). Of his further success all that can be said is that Amasis gave up attempting to instigate revolts in Palestine, and Nebuchadrezzar was statesman enough to be content with what he had gained (Breasted *Hist. of Anc. Egypt 415 f.*). There is no evidence that he conquered Egypt, or inflicted the disasters which Ezekiel had foretold (see pp. 325 ff. *infra*). †

The state of the Jews in Babylonia is nowhere described,

* So Thackeray *Jos. vol. i. 227* (in Loeb's classics), following Ewald and others; Niese *Jos. Op. V. 30* proposes to read 'in the seventh year of the reign of Ithobal began Neb. to besiege Tyre.' Hölcher *Hesekiel 20 ff.*, relying on the text of Josephus, dates the siege 598-586, and discredits Ez. 29¹⁷⁻²⁰ as a late supplement.

† The account of a conquest of Egypt in Neb.'s twenty-third year (582) in *Jos. Ant. x. 9, 7* is probably an exaggeration of the partial success won against Amasis.

though something about it can be learned from incidental allusions. The two Hebrew words for exiles, *gôlâ*, *gâlûth*, mean properly *emigrants*, *migration*, rather than *captives*, *captivity*; they do not suggest people loaded with chains or shut up in prison. Some prominent persons, like Jehoiachin and Zedekiah, were no doubt kept under restraint; the majority, however, were reduced to serfdom, and driven to support themselves by manual labour in the fields, or on Nebuchadrezzar's buildings, or in other forms of industry. As time went on a good many became slaves (Ezra 2⁶⁵), others engaged in commerce and became prosperous, as the contract-tablets from Nippur have revealed (see pp. 4 f. 42). From the letter which Jeremiah addressed to the exiles of 597 it may be gathered that they were free to settle down and live with their families and make homes; the prophet counselled them to seek the peace of the city where they dwelt, and to pray for it, 'for in the peace thereof shall ye have peace' (Jer. 29¹⁻⁷). From Ezekiel we learn that the Jews were allowed to form colonies, in which they had houses of their own, and were free to come and go within the settlements, and to maintain their traditional organization into clans, with elders at the head (Ez. 3^{15. 24} 8¹ 14¹ 20¹ 33³¹). Yet we cannot doubt that their lot was hard. The toilsome journey of 700 miles across the desert left its mark of suffering; forcible banishment from home and possessions, a sense of defeat and subjugation to an alien power outside the land of Jahveh, were bitter trials, and the cries wrung from them still pierce our hearts (Lam. 1^{3-6. 12. 19f. 5¹⁻¹⁵}; Is. 42²² 51²³, Pss. 129. 137). To a great extent the national religion had already broken down. In the latter days of the Judæan monarchy foreign beliefs and practices had been introduced; so Jeremiah tells us in his word 'concerning all the Jews which dwelt in the land of Egypt' (Jer. 44), and what became of their religion a century later we know from the letters of the Jewish colonists at Elephantinê (Cowley *Aramaic Papyri* Nos. 7. 21. 22. 30-32. 44). Such people in Babylon, already half paganized, were soon 'mingled among the heathen and learned their works.' They succumbed and were lost in the crowd.

On the other hand, it is equally clear that a certain number remained true to the higher religion. The principles of Deuteronomy and the spiritual teaching of Jeremiah had not been altogether fruitless. Ezekiel himself was a tower of strength; and though few might accept his interpretation of the national calamities, yet he was consulted; he could always count on an audience, however unpalatable his words might be, and however startling his acted parables (Ez. 12^{1f.} 14¹ 20^{1f.} 33³⁰⁻³³). It is

significant that, like Jeremiah, he regarded the exiles as the hope of the future (see pp. 60. 124. 364). Amid all their grief, some there were who cherished a proud love of their country, and kept alive the national spirit (Ez. 24²¹). Such exercises of religion as were possible in a foreign land continued to be practised by the faithful; particularly we notice that a new emphasis was laid upon the observance of the Sabbath and the rite of circumcision, as signs which distinguished Jews from heathen (Ez. 11¹⁶ 20¹² 28¹⁰ 31¹⁸ 32¹⁹). There were prophets, too, among the Gôlâ, who readily caught the ear of their countrymen when they announced a speedy return and the break-up of the Babylonian power; the authorities punished them severely, Jeremiah at home repudiated their delusions, and Ezekiel did the same, though perhaps he had chiefly in mind the false prophets of Jerusalem (Jer. 29, and see pp. 138. 150). The exiles of 597 had brought with them misleading guides as well as true ones; among the last was Ezekiel himself, and he was allowed to fulfil his ministry without hindrance. The priests who were carried away from temple and altar must, of course, have found the greater part of their duty gone; but there is evidence that they turned their attention into other directions. The observance of Sabbath and circumcision, abstinence from unlawful meats, came under their supervision, perhaps also a certain amount of moral instruction (Ez. 44^{23f.}); as the temple ritual could no longer be carried out, we may date from this period the rise of a non-sacrificial worship consisting of prayer and reading and psalmody, which afterwards developed into the worship of the synagogue. And in those circles which had the aims of Deuteronomy at heart priestly activity took the form of collecting national traditions and records, and passing judgement on them from the Deuteronomic point of view. Moreover, there was always the future to be kept in prospect. Ezekiel himself committed to writing a measured plan for a new temple, together with regulations for its ministry. And he was not alone in this effort of reconstruction, theoretical as it had to be; for the analysis of chs. 40-48 reveals a process of experiment and discussion going on in priestly circles, and carrying further the task which he had begun. These labours in the course of several generations ripened into official recognition as the Priestly Code.

Thus it appears that, to a large extent, the Jews of Babylonia were left free to maintain their traditions and practise their religion. The hardships of the exile seemed to some a proof that Jahveh was unable to protect His own; the better minds discovered that though temple and altar were gone, Jahveh was not gone; He could make known His will and character

even outside His land. As a matter of fact, Israel's loss of political independence marked the beginning of its religious life as a community pledged to the service of the one true God, and destined to preserve the essence of religion for the benefit of mankind at large.

§ 5. *Text and Versions*

In the Hebrew Bible perhaps no book, except 1 and 2 Samuel, has suffered more injury to its text than Ezekiel. The causes which led to this misfortune have been indicated above, p. xxvii.; our problem is to recover a text which shall be free from alterations and corruptions, and so far nearer to the original. It becomes necessary, therefore, to examine the Versions, which were translated from an earlier form of the Hebrew text than that which we have in our Bible. First in importance stands the Alexandrian Greek Version or Septuagint (G), made in the 2nd cent. B.C., centuries before the Massoretic text (M) reached its present state in the 5th–8th cents. A.D. Other translations into Greek were produced in the 2nd cent. A.D. by Aquila, Symmachus and Theodotion ('A, Σ, Θ). These are known mainly through the work of Origen, who copied them into his *Hexapla*,* of which only the Septuagint column, with insertions from Theodotion, has survived, and that in a Syriac rendering (S^b) of the 7th cent. A.D. Fragments of these Greek versions exist also in quotations from the Fathers, especially St. Jerome, who is fond of quoting Symmachus, and in some MSS of G, especially Cod. Marchalianus. The other versions in Syriac (S), Latin (L and V), Arabic (A), Ethiopic (E), have their importance, but directly or indirectly they are dependent upon G; the Old Latin (L) † rarely differs from G; Jerome's translation (V), though made from the Hebrew, was influenced by G and 'A Σ Θ. The Targum (T) ‡ stands by itself; it is not so much a translation into Aramaic as a paraphrase, designed for purposes of edification; the Hebrew text which it implies hardly differs from the Massoretic.

The characteristic features of the Versions of Ezekiel have been so thoroughly investigated by Cornill in the Prolegomena to his Commentary that there is no need to restate them.

* Field *Origenis Hexaplorum quae supersunt* (Oxford, 1875). The renderings of 'A Σ Θ are taken from this edition, Tom. ii.

† In Sabatier's edn. 1743; the Weingarten MS. of the Prophets, 5th cent., ed. by Ranke 1868, and the Würzburg MS. of the Prophets, 5–6th cent., ed. by Ranke 1871; both exist only in fragments.

‡ The text used is that of Lagarde *Prophetiae Chaldaice*, Leipzig, 1872.

But since the publication of Cornill's work in 1886 much has been done to place the evidence of \mathcal{C} , the primary Version, before the student in a convenient form. Swete's edition, *The O.T. in Greek* vol. iii. (1894, 21899), prints the text of Cod. Vaticanus (\mathcal{C}^B), with a brief apparatus below shewing the variants of Cod. Alexandrinus (\mathcal{C}^A), and Cod. Marchalianus (\mathcal{C}^M), and fragments of Cod. Cryptoferratensis (\mathcal{C}^F). Thackeray's three articles in *JTS.* iv. (1903), his *Grammar of the O.T. in Greek* (1909), his *Septuagint and Jewish Worship* (Schweich Lectures 1920), are of special value for the study of Ezekiel; Jahn's Commentary (1905) attempts a thoroughgoing restoration of the Hebrew on the basis of \mathcal{C} ; Herrmann's treatise *Die Gottesnamen im Ezechieltexte* (1913) has established results which have a bearing not only upon the criticism, but upon the history of the text.

In the following pages two objects have been kept in view. First, by comparing \mathcal{C} with \mathcal{M} when they disagree, we may hope to find out which offers the better reading; the comparison will often bring to light the alterations and corruptions which the text of \mathcal{M} has undergone. Only clear instances are given; for details, reference must be made to the critical notes. The second object is to illustrate the general character of \mathcal{C} . We must understand the nature of our weapon before we use it. Let the evidence of \mathcal{C} and \mathcal{M} be weighed in each case and considered on its merits, without a bias in favour of one side or the other.

A. *The superiority of \mathcal{C} to \mathcal{M} in cases where they differ.*

I. \mathcal{C} implies a Hebrew text free from words and phrases which appear to be additions or glosses in \mathcal{M} :

I ⁸ . 11. 14. 16. 24. 27.	I8 ²⁴ . 32.	35 ¹⁵ .
2 ^{4a} .	19 ¹³ .	36 ¹⁸ .
3 ¹ . 5.	20 ²⁶ . 28.	37 ⁷ . 12. 23.
4 ⁶ . 13.	23 ³² . 33. 38.	38 ¹⁶ .
5 ¹⁴ . 15. 16.	25 ⁸ . 9.	39 ¹¹ . 14. 27.
6 ¹² .	26 ²¹ .	40 ² . 28. 30.
7 ²⁰ . 27.	27 ¹⁸ .	41 ¹ .
8 ² . 11. 18.	28 ¹² .	42 ¹⁶ . 17. 18. 19.
10 ¹² . 14.	29 ¹⁹ . 20.	43 ³ . 11. 27.
11 ¹¹ . 12. 15.	30 ³ . 4. 13.	44 ⁷ .
13 ⁷ . 20.	31 ³ . 15. 16. 18.	45 ¹⁶ .
15 ² .	32 ³⁰ . 31.	46 ¹² . 14. 18. 22.
16 ²² .	33 ⁸ . 12. 15. 31.	47 ¹ .
17 ⁹ . 20b. 21a.	34 ^{2A} . 23. 31.*	48 ¹⁰ .

* 34^{2A} i.e. 34² in cod. A; so throughout these lists.

2. \textcircled{S} implies a Hebrew text free from the scribal errors, corruptions, displacement or omission of words, which \textcircled{M} exhibits :

1 ^{13. 15.}	27 ^{3. 16.}	41 ^{3. 6. 7. 9.}
2 ⁷ 44 ^{8.}	28 ^{16. 23.}	41 ^{22.}
3 ^{19.}	30 ^{13.}	42 ^{4. 6. 10. 16. 17.}
5 ^{4.}	31 ^{3. 15.}	43 ^{6. 10. 11. 13. 15.}
11 ^{7.}	32 ^{9. 27.}	44 ^{6.}
13 ^{22.}	33 ^{31.}	45 ^{1. 2. 5. 12.}
16 ^{7. 31. 36. 53.}	35 ^{11.}	45 ^{20. 21.}
18 ^{17. 18. 31.}	36 ^{14.}	46 ^{6. 9. 16. 17.}
21 ^{20. 22} [\textcircled{M} 24. 27].	37 ^{16. 23.}	47 ^{9. 13. 15.}
22 ^{4. 24. 25.}	38 ^{14.}	47 ^{18. 19. 20.}
23 ^{21A. 41. 43. 44.}	40 ^{2. 12. 16. 19.}	48 ^{11. 13. 16.}
24 ^{10.}	40 ^{22. 26.}	48 ^{21. 28.}
25 ^{7.}	40 ^{23. 32. 36. 37.}	48 ^{29. 34.}
26 ^{15. 19. 20.}	40 ^{43. 44. 48. 49.}	

3. \textcircled{S} implies a Hebrew text which did not contain the dittographs or doublets now standing in \textcircled{M} :

1 ^{20. 23. 25b.}	19 ^{14.}	32 ^{22. 25. 28.}
5 ^{13.}	20 ^{40.}	33 ^{8.}
7 ^{11b.}	21 ^{16. 20} [\textcircled{M} 21. 24].	35 ^{6.}
12 ^{3.}	23 ^{42.}	40 ^{6. 8.}
13 ^{5.}	24 ^{12.}	42 ^{11.}
16 ^{6.}	27 ^{18. 19.}	43 ^{1.}
17 ^{5. 10.}	29 ^{4. 10A.}	44 ^{19.}
18 ^{9. 32.}	30 ^{9.}	48 ^{16.}

B. *The superiority of \textcircled{M} to \textcircled{S} in cases where they differ.*

I. \textcircled{S} confuses similar Hebrew words :

1 ^{7.}	21 ^{14. 23} [\textcircled{M} 19. 28].	35 ^{5A.}
6 ^{9.}	23 ^{34. 41. 43.}	40 ^{7. 41. 49.}
7 ⁸ [\textcircled{M} 9]. 23 9 ^{9.}	24 ^{17. 25.}	40 ^{19. 25. 40.}
7 ^{26.}	25 ^{15.}	41 ^{11. 12. 13. 15. 16.}
8 ^{3. 5.}	27 ^{7. 16. 19. 35.}	42 ^{1.}
9 ^{7.}	29 ^{6.}	43 ^{2. 3. 10.}
13 ^{14.}	31 ^{7.}	44 ^{11. 18.}
16 ^{2.}	32 ^{32.}	45 ^{11.}
17 ^{3.}	33 ^{32.}	47 ^{2. 11. 15.}
20 ^{4. 6. 13. 15. 31.}	34 ^{6. 29.}	48 ^{15. 35.}

2. \textcircled{S} confuses similar Hebrew letters :

- \beth with \daleth , and *vice versa*, 3²⁵ 12¹⁹ 27³³ 31⁷ 32^{6. 12} 44¹⁷ 48²⁸.
 \beth with \daleth , and *vice versa*, 7^{5. 7} [\textcircled{M} 8. 3] 19¹⁰ 20³⁸.
 \beth with \daleth , and *vice versa*, 19¹² 20^{6-15. 46} 21² [\textcircled{M} 7] 34¹¹ 36⁸.

- נ with ץ, ἐπιτηδεύματα = עלייה for גללים 6⁹ I4⁶ 20^{43, 44} 2I²⁴
 [פמ 29] 36³¹; I3⁵ 27^{4, 20, 28}.
 ד with כ, 20⁴⁷ [פמ 21³] 28¹⁰ 29¹⁵.
 ד with כ, and *vice versa*, 7¹⁴ 23²³ 36¹².
 ד with ד, and *vice versa*, 3⁹ 7²⁵ IO¹¹ I3^{5, 9, 18, 20} I6^{4, 7, 8}
 I7⁸ I9^{10, 12} 20^{39, 46} 2I^{12, 16} [פמ 17, 21] 23^{17, 21, 34}
 27^{6, 11, 35} 32^{5, 6, 12, 29, 30} 34^{11, 16, 23A} 4I²⁸ 48¹⁴.
 ד with ה, 22³⁰.
 ה with ה, and *vice versa*, 3^{7, 8} I6²² 24²³ 45¹³ 47⁹.
 ו with ו, and *vice versa*, I6²² 24¹³ 43¹² 47^{18, 19}.
 ו with ו, 7¹³ 25¹³ 48^{10, 35}.
 ו with ו, 32²⁷.
 ט with ש, I6³⁰.
 ך with ך, I9¹⁰.
 פ with כ, 47²².

3. Ⓢ, owing to the absence of vowel signs in the Hebrew text, confuses words written with the same consonants, but pronounced differently :

I ^{24A} .	I6 ^{30, 50, 61} .	39 ¹¹ .
5 ⁶ .	24 ^{12, 17} .	40 ⁴⁰ .
7 ²⁴ I2 ²³ I6 ⁴¹ 23 ^{27, 48}	26 ¹⁰ .	42 ²⁰ 48 ¹⁵ .
34 ¹⁰ .	27 ^{4, 6, 13, 21, 32} .	43 ⁷ .
9 ² .	32 ³⁰ .	47 ^{11, 12} .
II ¹⁵ 35 ¹⁵ .	33 ³² .	48 ³⁵ .
I3 ^{10, 11, 14, 15} 22 ²⁹ .	34 ³ .	
I3 ¹¹ .	35 ⁵ .	

4. Ⓢ misunderstands or guesses the sense of פמ :

3 ^{7, 8, 15} .	22 ^{5, 12} .	4I ^{20, 21, 25} .
4 ^{5, 7} .	23 ^{15, 43} .	4I ^{22, 26} .
7 ⁴ [פמ 7] 12. 14. 23.	24 ^{9, 16, 17, 22, 23} .	42 ^{3, 5} .
9 ^{2, 3, 11} IO ^{4, 18A} 47 ¹ .	27 ^{9, 27} .	42 ^{7, 10, 12} .
II ^{16, 17} .	27 ^{15, 17, 24, 25} .	43 ^{7, 9} .
I2 ^{10, 11, 14} .	28 ^{12, 13, 16} .	43 ¹¹ .
I3 ^{5, 11} .	32 ^{2, 4, 6, 18} .	44 ^{2, 20} .
I4 ^{4, 5} .	33 ¹² .	45 ^{3, 5} .
I5 ^{4, 5} .	34 ² .	45 ^{7, 10, 19, 20} .
I6 ^{3, 4, 10, 27, 30, 31, 33} .	36 ⁷ .	46 ^{12, 19} .
43.	37 ¹⁸ .	47 ² .
I7 ⁹ .	38 ^{9, 11} .	47 ^{12, 13, 19} .
I8 ¹⁰ .	39 ^{4, 9, 13} .	47 ²³ .
IO ^{11, 14} .	40 ⁶ .	48 ¹ .
20 ^{1, 6, 47} .	4I ⁹ .	48 ^{12, 20} .
2I ^{9, 12, 15, 21, 30} [פמ 14.	4I ^{13, 14} .	48 ²⁸ .
17. 20. 26. 36].	4I ¹⁹ .	

אש	ἀρχων 7 ²⁷ 19 ¹ 26 ¹⁶ 27 ²¹ 30 ¹³ 32 ²⁹ 38 ^{2f.} 39 ^{1.} 18; ὁ ἡγούμενος 45 ⁷ ; ὁ ἀφηγούμενος 21 ^{12.} 25 [¶¶ 17. 30] 22 ⁸ 45 ^{8f.} 16 ^{f.} 22 46 ^{2.} 4. 8. 10. 12. 16. 18 48 ^{21f.} .
עזר	ελαστήριον 43 ^{14.} 17. 20; ἱερόν 45 ¹⁹ .
עליל	ἐνθυμήματα 14 ²³ 24 ¹⁴ ; ἐπιτηδεύματα 20 ^{43.} 44 21 ²⁴ [¶¶ 29]; εἰδωλα 36 ¹⁷ ; ἁμαρτία ^B ἀνομία ^A 36 ¹⁹ .
צמר	ἐπίλεκτα ^B ἐκλεκτα ^A 17 ³ ; ἐκλεκτα ^B ἐπίλεκτα ^A 17 ²² ; ἀρχή 31 ^{3.} 10. 14.
צנח	θυρεοί 23 ²⁴ ; ὄπλων 26 ⁸ ; κοντοῖς 39 ⁹ .
צד	Σόρ chs. 26 27 [10 times]; Τύρος chs. 28 29 [5 times].
קבץ	συνάγειν 16 ⁸⁷ etc. [7 times]; εἰσδέχεσθαι 11 ¹⁷ etc. [5 times]; ἀθροίσω 36 ²⁴ .
ראשי	ἀπαρχή 20 ³¹ [¶¶ ΠΝΣΒ] 40 44 ³⁰ ; πρωτογενήματα 44 ³⁰ 48 ¹⁴ .
רמח	ἐκθέμα 16 ²⁴ ; τὰ πορνεία σου 16 ²⁵ ; τὴν βάσιν σου 16 ^{31.} 39.
רש	σίκλοι 4 ¹⁰ 45 ¹² ; στάθμα 45 ¹² .
תרות	ἀπαρχή 20 ⁴⁰ 44 ³⁰ 45 ¹ [and 15 times]; ἀφαιρέματα 44 ³⁰ ; cp. 45 ¹⁵ 48 ⁸ .
תשיש	θαρσεῖς 1 ¹⁶ ; ἀνθραξ 10 ⁹ 28 ¹³ ; Καρχηδόνοι 27 ^{13.} 25 ^A 38 ¹³ ; ἔμποροι 27 ^{25BA} ; Θαρσός 27 ^{25A} .

5. ¶ contains double renderings. Some instances are :

1²³ 3⁶ 9⁹ 13¹¹ 16^{14.} 30. 31. 38^{A.} 49 17²³ 20^{13A.} 18 21²⁰ [¶¶ 25] 23²⁹ 26⁸ 27^{25A} 31^{15A} 32^{29A} 34¹⁴ 41¹⁶ 42^{10b} 43¹⁷ 44²⁴ 47^{19.} 20.

The following are some cases of dittography :

3¹² 20²⁸ 31¹⁸ 32²⁶ 40^{6.} 7 47²⁰.

6. ¶ transliterates Hebrew words which were unintelligible, or had no equivalents in Greek :—

ἀβανά 20 ²⁹ ct. 6 ⁶ 16 ¹⁶ .	θαρσεῖς 1 ¹⁶ ct. 10 ⁹ 28 ¹³ .
איל 40 ⁴⁸ 41 ³ ; אילעו 40 ^{9.} 21. 24 ^{π.} .	τὸ θεέ, θαιηλαθά, τὰ θεείμ 40 ^{6A.} 7 ^{π.} .
אילאם [אילאם] 8 ¹⁶ 40 ^{6.} 7. 9. 16. 22.	τὸ θραέλ 41 ⁸ .
31. 48 41 ² ; אילאμμון 40 ²¹⁻²⁹ .	τὸ μαναά ^B μαννά ^A 45 ²⁵
33-38.	46 ^{5.} 7. 11. 14 ^{f.} 20.
אריהל 43 ^{15.} 16.	ἦ μνά 45 ¹² .
גלגל 10 ¹³ ct. v. ² .	ῥαμμωθ ^A λαμμώθ καὶ χορχόρ 27 ¹⁸ .
גומור 45 ^{11.} 13. 14.	σίκλοι 4 ¹⁰ 45 ¹² ct. 45 ¹² .
עין 45 ²⁴ 46 ¹¹ .	τὸ χερουβ 10 ⁹ 28 ^{14.} 16 41 ¹⁸ ; τὰ
זמμά 24 ^{18A} .	χερουβείν 10 ^{1π.} 20 41 ^{18.} 20. 25.

In the following cases the Hebrew word is not only transliterated but given an intelligible meaning in Greek :

ἡ Ἀραβία (הערבה) 47 ⁸ .	κριτὰς Σιδῶνος ^A Κρητὰς (כרתים)
ἄρμονία (המון) 23 ⁴² .	25 ¹⁶ .
[ὑδωρ] ἀφέσεως (מי מים) 47 ³ .	ἐν ὄρμη (בחמה) 3 ¹⁴ .
βάρβαροι (בערים) 21 ³¹ [פפ 36].	ἐπὶ τῶν ὄρμων (על חומותיהן) 27 ¹¹ .
βόθρος (בור) 26 ²⁰ 31 ¹⁴ .	οὐαὶ ἐπὶ οὐαί (הוה על הוה) 7 ²⁶ .
ἡ Γαλιλαία (הגליל) 47 ⁸ .	[ζώνη] σαπφείρου (הספר) 9 ² .
	τέμενος (תמן read תמן) 6 ⁴ 6.

ANALYSIS

PART I.

THE SINS OF ISRAEL, AND THE APPROACHING PUNISHMENT: CHS. 1-24.

- a. *Ezekiel's Call in Babylonia, 1¹-3²⁷.*
- b. *Prophecies in Act, 4¹-5¹⁷.*
- c. *Against the Mountains of Israel, 6¹-14.*
- d. *The End is come! 7¹-27.*
- e. *The Vision of Idolaters in the Temple; Punishment by Slaughter and Fire; the final Departure of Jahveh from the Sanctuary, Chs. 8-11.*
- f. *Prophecies against Jerusalem, Chs. 12-19.*
- g. *Further Denunciations, Chs. 20-24.*

PART II.

ORACLES AGAINST FOREIGN NATIONS: CHS. 25-32.

- a. *Against Ammon, Moab, Edom, the Philistines, Ch. 25.*
- b. *Three Oracles against Tyre, Chs. 26-28.*
- c. *Seven Oracles against Egypt, Chs. 29-32.*

PART III.

ISRAEL'S RESTORATION: CHS. 33-48.

- a. *Transitional to Part III., Ch. 33.*
- b. *Israel brought back; its land transformed, Chs. 33-37.*
- c. *An Apocalypse, Chs. 38. 39.*
- d. *The Temple and Community of the Future, Chs. 40-48.*

COMMENTARY

PART I.

THE SINS OF ISRAEL, AND THE APPROACHING PUNISHMENT: CHS. 1-24.

a. EZEKIEL'S CALL IN BABYLONIA, 1¹-3²⁷.

Ch. 1, 1-3. Introduction and Title.—The opening verse is written in the first person, and is evidently meant to be the prophet's own Introduction to the narrative of his call. He gives a date to the vision which transformed his life; but *the thirtieth year* was found to be not generally intelligible, and some annotator inserted an explanation, v.², identifying the obscure date in v.¹ with a well-known era: the call took place in *the fifth year of king Jehoiachin's captivity*, i.e. in 593 B.C. Then, in v.³, follows the Title, written in the third person and referring to Ezekiel by name; it is cast into the form which usually serves as a heading to collections of prophetic writings, e.g. Jer., Hos., Joel, Mic., Zeph., Hag., Zech., and comes from an editorial hand; in the present case, however, the customary date (cp. Jer. 1², Hos. 1¹, Mic. 1¹ etc.) is not mentioned, no doubt because the editor found v.² already in the text. The first three verses, therefore, reveal a combination of as many sources, which has the result of breaking the connexion between v.¹ and v.⁴. If with several Hebr. MSS & S we read at the end of v.³ *and the hand of Jahveh came upon me there*, instead of *fit's upon him*, the sentence will belong to the Introduction, not to the Title.

1. *Now it came to pass in the thirtieth year, in the fourth (month), on the fifth of the month*] Many attempts have been made to find a clue to this mysterious date: see the Additional Note pp. 6f. Our first impression is that by reckoning back thirty years from 593 B.C., the date of Ezekiel's call according to v.², we should arrive at some event which was used to mark the beginning of a new era; but no such event is known to us. The most plausible explanation is that which has been suggested

by Begrich, *Die Chronologie der Könige von Isr. u. Juda*, 1929, 206 f. He points out that, as the month and the day are the same in vv.¹⁻³, it is probable that the year referred to in both verses is the same also. By a process which is too intricate to be unfolded here, he has discovered that varying systems of chronology have been followed in Kings and Chron.; between two of these systems there is a difference of twenty-five years, which corresponds with the difference between the thirtieth year and the fifth year of the captivity.—*in the fourth (month)*] i.e. Tammuz, mid-June to mid-July. In old Israel the months were called by their Canaanite names, such as Abib, Bul, Ethanim, and the year began in the autumn, Ex. 23¹⁶ E 34²² J; but towards the end of the pre-exilic period a change was introduced, probably under the influence of Babylonian custom; the year was made to begin in the spring, and the months were called by numbers, not by names. So always in Ez. and in Jer., the compiler of Kings, Hag., Zech., Chr., P (e.g. Ex. 16¹ 19¹ etc.). A further change appears in the post-exilic literature, and the Bab. names of the months came into fashion, with or without the numbering, e.g. Zech. 1⁷ 7¹, Neh. 1¹ 2¹, Ezr. 6¹⁵, Esth. 3⁷.—*among the exiles*] lit. *in the midst of the Gôlá*, not necessarily in a crowd, for *in the midst* can have a general sense, e.g. Lev. 17⁸. 10. 13, 2 K. 4¹³. That Ez. was alone when his call came may be inferred from 3¹⁵; when the ecstasy seized him in the company of others, he mentions the fact, 8¹ 20¹.—*beside the river Kēbar*] where the Jewish colony was settled, in a foreign country among the heathen; Jahveh can reveal Himself there as well as at Sinai or in Israel, cp. Jer. 29¹³. 14. The river Kēbar (v. 3¹⁵. 23 10¹⁵. 20. 22 43³) can be identified with some probability. On two contract-tablets found at Nippur, one dated the 22nd, and one the 41st year of Artaxerxes I., i.e. 443 and 424 B.C., occurs the Babylonian equivalent of Ez.'s phrase, *nāru kabari*—the great river, the grand canal (Hilprecht-Clay *Bab. Exped. of the Univ. of Penns.* ix., 1898, pp. 26 ff., Nos. 4 and 84). This was probably the artificial watercourse which started from the Euphrates above Babylon, ran first in a S.E. direction, and after about 60 miles passed through Nippur, where it still divides the site into almost equal parts; and it can be traced more or less through the interior of the country till it joins the Euphrates again below Ur. Centuries of neglect have allowed this *great river* to become dry and silted up, but in Ez.'s time it must have brought fertility into the wide alluvial plain enclosed by the Euphrates and Tigris. The Sumerians called it *the Euphrates of Nippur* (*Purāt Nippur*); the Babylonians and Jews, *the great river* (*nāru kabari, nēhar kēbār*); its modern name among

the Arabs is *the river Nile (Shatt en-Nil)*. Recent excavations at Nippur have discovered abundant evidence of Jewish settlements in the neighbourhood, from the 5th cent. B.C., and perhaps earlier, down to the 7th cent. A.D. See Haupt in Toy's *Ezekiel (SBOT.)* 93 f.; Hilprecht *Explorations in Bible Lands*, 1903, 411 ff.—*the heavens were opened*] Elsewhere in the O.T. the heavens are opened for destruction and judgement Gen. 7¹¹ P, Is. 24¹⁸, or for blessing Mal. 3¹⁰; but here for the vision of God, as in later apocalyptic writings 3 Mac. 6¹⁸, Ap. Bar. 22¹, T. Levi 2⁸ 5¹ 18⁶, T. Jud. 24² (for the outpouring of the Spirit); in the N.T. Mt. 3¹⁶, Mk. 1¹⁰, Jn. 1⁵¹, Acts 7⁵⁶ 10¹¹, Rev. 4¹. Strictly speaking, it was a storm, not an opening of the heavens, which preceded this first vision; but the expression is applicable to the whole series of similar disclosures.—*and I saw visions of God*] i.e. visions in which God was seen, as v.²⁸ implies; the gen. is objective. We must take this to mean that the prophet was allowed to see, not God directly, but *visions of God, an appearance of the glory of Jahveh* (v.²⁸). A distinction is to be observed. In His absolute Being God surpasses the reach of human apprehension; but there is a relative aspect of His Being, which He has revealed in vision to prophets and saints; 'the large face and the small face,' as the Talmud puts it (*Hag.* 13b). Scripture expresses the distinction by means of opposite statements; e.g. in the O.T. Ex. 33^{20. 23} and 24¹⁰, Is. 6⁵; in the N.T. Jn. 1¹⁸ 14⁹, 1 Tim. 6¹⁶, 1 Jn. 4¹³. The prophetic vision, in the N.T., is granted to all who are filled with the Spirit of Christ, Acts 2¹⁶⁻¹⁸. The phrase *visions of God* occurs again in 8³ 40², but with a different meaning (Co. 163); the gen. is subjective, 'visions which God bestows,' in which the prophet is transported from Babylonia to Jerusalem. The difference was perceived by \mathfrak{U} , which renders here, 'and I saw in the vision of prophecy which rested upon me the glorious vision of the Shekinâ of Jahveh'; while the other passages are paraphrased, 'and brought me in the vision (8³), in the spirit (40²) of prophecy which rested upon me from before Jahveh.'—2. A gloss on *the fifth day of the month* in v.¹, explaining *the thirtieth year*.—*the exile of king Jehoiachin* took place in 597 B.C.; see 2 K. 24¹⁰⁻¹⁶, and, for the use of this era, 2 K. 25²⁷=Jer. 52³¹. Ezekiel was among the inhabitants of Jerusalem carried away by Nebuchadrezzar, 33²¹ 40¹.—3. The editorial Title of the Book.—*The word of Jahveh 'which' came*] \mathfrak{H} has *coming it came* i.e. *verily came*, EV. *came expressly*; but the emphatic repetition of the verb is unsuitable in the present case, and is probably due to the scribe who inserted the Title, and wished to connect it with v.². Like other prophetic books, Hos., Joel, Mic., Zeph., this originally started with the formula *the word of J' which came*; so Budde.

The *coming* of the divine message is frequently mentioned in Jer. (29 times); in Ez. it is specially emphasized, and with the addition *unto me* (48 times, ct. Jer. 11 times), not merely because the Book is written in the first person; the prophet lays stress on the objective character of the message, and the frequent access of his inspiration.—*unto Ezekiel, the son of Buzi, the priest*] Evidently from an editor's hand, for the prophet himself always uses the first person. In one other place he is referred to by name in the third person, viz. 24²⁴; but there Jahveh is speaking. *Ezekiel* (יְחִזְקִיאל) = 'God strengthens'; also a priest's name, 1 C. 24¹⁶. Proper names of this type, formed by an imperfect preceding the divine Name *El*, are comparatively late and very rare, when borne by individuals as distinct from tribes; the only instance in the period just before the exile is *Ishmael* Jer. 40^{8ff.}, which in earlier usage was a tribal name, Gen. 16¹¹ J. Rather more common are names formed by an imperfect followed by *Jah*, e.g. *Hezekiah* (יְחִזְקִיָּהוּ) = 'Jah strengthens,' but none earlier than the 8th cent. Does *the priest* refer to the son or to the father? The analogy of 'Isaiah, the son of Amos, the prophet,' Is. 37² 38¹, cp. Jer. 28¹, Zech. 1¹, makes it probable that the designation belongs to the person named first. This is generally the case, e.g. 1 S. 22¹¹; 1 K. 4², cp. 1 C. 5³⁰ [6¹⁰]; Jer. 21¹, cp. 2 K. 25¹⁸; Ezr. 8³³, cp. Neh. 3⁴; though sometimes the office goes with the second name, e.g. 1 C. 27⁵, 2 C. 24²⁰, sometimes it is applicable to either, e.g. Ex. 38²¹, 1 K. 1⁴², Jer. 20¹. *Buzi* is not mentioned again; *the Buzite* Job 32^{2.6}, a tribal name, is different.—The editorial Title defines *beside the river Kēbar* v.¹ by *in the land of the Chaldaeans* 12¹³.—*and the hand of Jahveh came upon him there*] Ez. is accustomed to describe in this way the sudden seizure which plunged him into an ecstasy, 3²² 8¹ *there fell* 33²² 37¹ 40¹; cp. also 3¹⁴, Is. 8¹¹, 1 K. 18⁴⁶, 2 K. 3¹⁵; he was peculiarly sensitive to the divine pressure, or 'hand,' 2⁹ 8³. As the text stands, the words must belong to the Title; but there is some uncertainty about the reading; 12 Hebr. MSS CS have *upon me*; if this be original, the words will belong to the Introduction, and they are characteristic of Ez.'s own writing. The insertion of the Title may have brought about the change of *upon me* to *upon him*.

A combination of sources in vv.¹⁻³ is now generally recognized, e.g., without mentioning the commentaries, by Peters *AJBL*. xi. (1892) 38 f.; Winckler *AT Untersuchungen* (1892) 94 ff.; Rost *OLZ*. (1904) 390; Budde *Exp. Times* xii. (1900-1901) 39 ff., *Gesch. d. althebr. Lit.* (1906) 150², *AJBL*. l. (1931) 20 ff.; Berry *AJBL*. li. (1932) 54-57.

Additional Note on 'the thirtieth year.'—(a) Counting back

from 593 B.C., the only event of importance which happened c. 623, so far as the records go, was the discovery of the Book of the Law in the 18th year of Josiah, c. 621, 2 K. 22⁸; and *the thirtieth year* was understood to refer to this by \mathfrak{C} , and by Jerome in loc., 'a duodecimo [2 C. 34³] anno Josiae, regis Juda, quando inventus est liber Deuteronomii in templo Dei.' But the finding of the Book is never used for purposes of dating, though Herrmann thinks that, in the priestly circle to which Ez. belonged, the adoption of Deut. as the law of the state may have seemed to mark the beginning of a new age. (b) \mathfrak{K} imhi in loc. says that his father Joseph explained the date to be the thirtieth year of the current jubile-period; there is no evidence, however, for a reckoning by jubiles. (c) Something might be said for a Babylonian era, if one were known; such, for instance, as the foundation of the neo-Bab. empire by Nabopolassar in 625 B.C., though it is unlikely that Ez., of all men, would have dated his call by an event in an alien world. Rothstein (*Comment.*) thinks that originally the sentence ran *in the thirteenth year of Nebuchadrezzar king of Babylon*, on the analogy of Jer. 52^{29, 30}; this would be exactly 593 B.C.; later accidents or corrections may have reduced the text to its present form. (d) Duhm makes the suggestion (*Jeremia* 202), developed by Marti *Enc. Bibl.* col. 775, and adopted by Bertholet (*Comment.*) and Hölischer (*Hesekiel* 44), that the true reading is *in the fifth year*, cp. v.²; this was altered to *the thirtieth year* i.e. of the exile, by a scribe who, on the assumption that the exile lasted seventy years, imagined that thirty had passed when Ez. received his call, and in this way reconciled Jer.'s seventy years (25¹¹ 29¹⁰) with Ez.'s forty (4⁶). (e) Origen seems to have been the first to explain *the thirtieth year* as referring to the prophet's age: 'Ezechiel cum triginta esset annorum, apertos vidit coelos,' and he goes on to quote Lk. 3²³, *Hom. in Ez.* i. § 4 (*PG.* xiii. 672). In recent times Co., Kr., Budde, have revived this ancient opinion. No other prophet, it is admitted, begins by mentioning his age when the call reached him; but the plea that no other prophetic book begins quite like Ezekiel's hardly meets this objection; moreover, the text must be altered if it is to mean 'when I was thirty years old.' Josephus declares that the prophet was a lad ($\pi\alpha\iota\varsigma$ $\acute{\omega}\nu$, *Ant.* x. 6, 3) at the time of his call; but this is merely an inference from the case of Isaiah and Jeremiah.

Ch. I, I. י"ח at the beginning of a book has lost its sense of connexion or consequence, and means no more than *Now*, cp. Josh., Jud., 1 and 2 S., Jon., Ru., Esth.—[בשלישם שנה]. The structure of the v. resembles that of 8¹, Neh. 1^{1b}. The Hebr. for *thirty years old* is שנה שנים בן, Gen. 41⁴⁶, Num. 4³; and to fit this meaning into the syntax of v.¹ we must read

recognized, though he hardly dared to put it into words, the Presence of *the glory of Jahveh*, vv.^{27. 28}.

Like other prophets, Ezekiel began his ministry by a direct, personal encounter with Jahveh. This experience not only convinced him of the Supreme Reality, but imparted the truth which he was to proclaim. The revelation of God's Being and purpose came to him in the form of a vision, seen in a state of ecstasy, and it constituted his call to the work of a prophet. Moses, Amos, Isaiah, Jeremiah received their call in the same way (Ex. 3, Am. 7¹⁵, Is. 6, Jer. 1⁴⁻¹⁰); but Ezekiel describes the spiritual event much more fully than any of his predecessors. The central Object of the vision is the Glory of the divine Presence, seated in splendour yet not stationary, for the Living Creatures with their wings, the wheels and the spirit which impels them, are engaged in giving movement to the throne: it is as though Jahveh, Lord of heaven and earth, had travelled to reveal Himself in distant Babylonia.

The impressiveness of the climax, however, is somewhat marred by the accumulation of intervening details. Ezekiel, we may suppose, was more concerned to note down every feature of the vision than to produce a literary effect, with the result that his narrative lacks the solemn grandeur of Is. 6. To some extent the obscurity of vv.⁴⁻²⁸ is due, not to the prophet, but to the incorporation of glosses (in vv.^{4. 20. 21. 23. 24. 25}), accidental repetitions (in v.¹¹ of vv.^{8b 9a}, in v.¹² of v.^{9b}, in v.¹⁴ of v.¹³, in v.²⁵ of vv.^{28a. 24b}, in v.^{27a} of v.^{27b}), and the corruption of Hebrew forms (e.g. v.¹⁸). With the help of G and the other Versions it is possible to recover more intelligible readings (e.g. vv.^{5. 11. 13. 15. 16. 20. 23. 24. 25. 27}); but even then the text remains difficult, owing to the difficulty of the matter with which it deals. Such marvels had never been seen before, and the prophet labours to make distinct to his readers what was dazzlingly clear to his own eyes.

Herrmann would account for the awkward structure of the narrative by connecting vv.^{4. 5} with vv.^{27. 28}, and regarding this as the original draft, and vv.⁶⁻²⁶ as an after-thought introduced by the prophet himself; but the explanation, though attractive at first sight, has not been adopted for reasons which will appear below.—4. *And I looked, and behold*] So 2⁹ 8^{2. 7. 10} 10^{1. 9} 44¹, to mark the prophet's general perception, or perception of fresh details, during the trance; similarly in the visions of Zechariah (2^{1. 5} 5⁹ 6¹) and Daniel (8³ 10⁵). The impf. with *waw* consecutive occurs at stages in the narrative, vv.^{15. 24} [25]. 27.—*a tempestuous wind*] or hurricane, such as accompanied a theophany, cp. 1 K. 19¹¹, Job 38¹ 40⁶, Zech. 9¹⁴. Sudden storms of great violence are apt to arise in the Euphrates

valley during the cold season * ; the prophet may have watched one in his waking hours, and unconsciously allowed it to determine the form of his vision.—*coming from the north*] i.e. from the direction in which he happened to look. It is questionable whether *the north* has any special significance. Some would find an allusion to the Babylonian idea of the north as the home of the gods, cp. Is. 14¹³ (see Gressmann *Eschatologie* 115); or to the north as the quarter from which trouble might be expected, cp. 26⁷ 38⁶⁻¹⁵ 39², Jer. 1^{13ff.} 4⁶ 6¹; but Ezekiel would never connect a manifestation of Jahveh with pagan mythology, and the present vision cannot be interpreted as a presage of calamity. A Jew in Babylonia might look for Jahveh's coming from the south, either the far south (Dt. 33², Jud. 5⁴, Hab. 3³, Zech. 9¹⁴) or Jerusalem (21³ [20⁴⁷], the scene of judgement); but His approach from the north, if significant at all, shewed that He had no local dwelling-place; it may be a hint at His transcendence.—*a great cloud*] The sense requires a conjn.; read 'and' a great cloud, with 8 Hebr. MSS. Ⓔ. For the cloud cp. the theophanies described in Ex. 19¹⁶, Ps. 18^{11f.} [10f.] 77¹⁸ [17]. Logically and grammatically *and it had a brightness round about* should come next, as in Ⓔ, for *it* (mas.) must refer to *the cloud*. The *brightness* Ⓔ φέγγος is distinguished from the fire Ⓔ πῦρ as a diffused light is distinguished from a flame; so in vv. 13. 27 10⁴, Ps. 18¹³ [12]=2 S. 22¹³; cp. Hab. 3⁴—*and a streaming fire*] lit. 'a fire taking hold of itself' i.e. forming a continuous stream; RVm. paraphrases *flashing continually*; only again Ex. 9²⁴ J; Ⓔ in both places πῦρ ἐξασπάρον.—*and in the midst of it*] i.e. the fire (fem.)—*as the gleam of electrum*] The Hebr. *hashmal*, only here and v. 27 8², denotes some kind of bright metal; it is a foreign word, and most likely identical with the Akk. *ešmarû* = polished bronze, and the Egypt. *hesmen*? = bronze (W. M. Müller *Enc. Bibl.* col. 1227). The Versions render *electrum*, which was applied by the ancients to two different things, (1) an artificial or natural alloy of gold and silver, pale yellow in colour, and highly valued; and (2) yellow amber imported from the Baltic: in the latter sense *electrum* is used by Homer, and this may be the meaning intended

* Cp. Chesney *Narr. of the Euphrates Expedition*, 1868, 251-7. 'Dense masses of black clouds, streaked with orange, red, and yellow, appeared coming up from the WSW., and approaching us with fearful velocity. . . . The clouds by this time were quite terrific. Below the darkest of them there was a large collection of matter, of a dark crimson colour, which was rolling towards us at an awful rate. . . . All became calm and clear as before, and barely 25 minutes had seen the beginning, progress, and termination of this fearful hurricane. This whirlwind of the desert had swept across the river *only*, extending but very little above and below the spot where the steamers were.'

by the Vrs. here (Ridgeway *Enc. Bibl.* col. 134), but not by the Hebr. *hashmal*, for there is no evidence that amber was imported into Palestine as early as the 6th cent. B.C.; and the cognate words in Akkadian and Egyptian certainly denote a metal. To render as *the appearance* or *as the colour* RV., lit. *eye*, fails to do justice to the metaphor: in similar connexions *the eye* implies a sparkling surface, vv.⁷ 16. 22. 27 8² 10⁹; cp. Dan. 10⁶ (from v.⁷ here), Num. 11⁷, Pr. 23³¹.—The v. seems to have been expanded by several additions. Originally perhaps it ran *And I looked, and behold a tempestuous wind coming from the north, and a great cloud and a streaming fire.* As noted above *and it* (lit. *he*) *had a brightness round about* does not fit its position; the phrase, together with *like the gleam of electrum*, occurs again in v.²⁷, where both are in place; *and in the midst of it . . . in the midst of the fire* has all the appearance of a gloss on *and in the midst of it* v.⁵. So He. Hö., Sprank *Stud. zu Ezech.* (1926) 31 f.—5. *And in the midst of it*] referring to *the fire* v.⁴.—*The likeness of four living creatures*] mentioned again only in this ch., and in 3¹³ 10¹⁵ 17. 20. The prophet does not call them Cherubim, for they were unlike the figures which he remembered in the temple at Jerusalem; he gives them a vaguer, general name, *hayyôth* 'living beings,' a designation adopted later for creatures of the same symbolic character, though with different functions, in Dan. 7³ 17, Rev. 4⁶⁻⁹, 5⁶. 8. 14 (ζῴα) etc. Not till 10¹⁵ 20 are the *hayyôth* recognized as Cherubim. In the description of his visions Ez. has to search for analogies in the world of sense; how inadequate he feels them to be is shewn by his constant use of the word *likeness* (15 times). The Living Creatures are *four* in number, because, as will presently appear, they stood facing the four quarters, one on each side of a square; at the same time, the number gives symmetry to the structure of the moving throne.—*and this was their appearance*] may refer to what precedes, e.g. Job 14³ 18²¹ 20²⁹, or to what follows, e.g. ch. 43¹³ (pl.) 47¹⁵, Ex. 3¹²; here prob. to the latter.—*the likeness of a man was theirs*] They were standing upright, and so far the human form predominated in their aspect, though the next vv. portray figures unlike anything human. ♂ represents *was theirs* lit. *was to them* by ἐν' αἰσίοις, ♂ om.; see phil. note.—6. Each of the Living Creatures had *four faces and four wings*. The four faces (vv.^{10f.}), we may imagine, looked towards the four quarters; the four wings were used for motion and support (vv.¹¹ 23f.). No doubt a recollection of what he had seen or heard of in a waking state determined the forms which the prophet saw in ecstasy. He would remember the two-winged Cherubim in the temple (1 K. 6²⁷), perhaps also the six-winged

Seraphim in Isaiah's vision; while the conception of supernatural beings as half-human and half-animal was widely spread in the ancient Semitic world. Ez. may not have been thinking directly of the composite monsters carved on Babylonian palaces and temples, but the traditional forms of Egyptian and Babylonian sculptures were familiar enough, and must have affected his imagination. For illustrations of gods or genii with two or four wings, and composite in form, see *Jeremias O.T. in the Light of the Anc. East* Figs. 65-7, 122, 193-9; Gressmann *T. u. B.*² Abb. 367, 378-83*.—(*belonging*) to each, to them] Not (*belonging*) to each of them, which would be differently expressed in Hebr.; probably to them, which EF omit, is a faulty repetition of the preceding word.—7. The text and meaning of the v. are doubtful. The first three words=lit. *and their feet (were) an upright foot*. We might render *feet* by *legs*, for the word is sometimes used of the lower limbs, e.g. Gen. 49¹⁰, Is. 6² 7²⁰ etc., but even then the grammar can hardly stand. ES give *their legs were upright*, and this perhaps is as good a restoration as any. The following sentence runs lit. *and the sole of their feet was as the sole of a calf's foot*. $\text{T}'\text{A}$ Co. and others read the last words differently, *the sole of their feet was rounded*; but *rounded* (see 1 K. 7²³. 31 10¹⁰) cannot properly describe the sole of the foot. The original form of the text is beyond recovery: what the writer means to say is that the Living Creatures presented a combination of human and animal types.—*and they sparkled like the gleam of burnished bronze*] Probably referring to *their legs*, so Dan. 10⁶, Rev. 1¹⁵, though the genders disagree, *sparkled* being mas. and *legs* lit. *feet* always fem. The meaning of the vb. (only here) is decided by that of the same root in Arabic; the noun derived from it occurs in Is. 1³¹, hence E renders 'and (there were) sparks as flashing brass.' EF (condens, so Rashi) agree in this guess at the meaning of *kālāl*, from a root=be slight, swift; as applied to metal the epithet probably had a technical sense, like the *polished bronze* of 1 K. 7⁴⁵. In Dan. 10⁶ the expression is imitated from here. E after rendering *kālāl* by *ἐξασπράττων*,

* Nothing quite like the four faces or heads has so far been discovered. A certain analogy may be seen in the Egypt. capitals carved on each of the four sides with the face of the goddess Hat-hor (*Petrie Researches in Sinai*, Figs. 101-4, 111; Proksch in *Budde's Festschr.*, 1920, 145 n.); and in two Hittite reliefs, one from Senjerli in NW. Syria, representing the guardian of the city-gate as a winged lion with two heads (*Ausgr. in Sendschirli* iii. Pl. xliii. No. 1, dating from 10-8 cent. B.C.; *Garstang Land of the Hittites* 294; *Jeremias* l.c. Fig. 201); and a similar relief from Carchemish (*Hogarth Carchemish* i. Pl. B. 14). The fullest treatment of the subject is given in *Ebert Reallexikon der Vorgeschichte* viii. (1927) 195 ff. s.v. Mischwesen.

adds a second translation as an attempt to give a more strictly etymological equivalent, 'and their wings were light,' i.e. swift; Co. takes this to be the original form of the text, but the sense is poor, and Dan. 10⁸ supports 𐤀. Though it is not expressly stated, we may picture the Creatures with two legs and two feet each, since they are standing upright and have human hands (Herrm.). See next note.—8. *And the hands of a man were upon their four sides*] might mean that each of the Creatures had four hands (so Kr.); but this can hardly be intended. The phrase (cp. v. 17 10¹¹ 43^{16. 17}) may equally well mean *upon the sides of the four of them*, their sides as they stood in a square; and 10¹¹ shews that the hands could be used in human wise. The Babylonian genii are similarly represented with two hands and two legs; see Gressmann l.c. Abb. 367, 379. The hands were *below their wings* and visible on each side, because one pair of wings was extended. For *the hands of a man* (Qerê, Kim., & hand) the Kethib reads wrongly *and his hand (that) of a man*, which the Rabbis explain mystically as the hand of Jahveh, 'which is spread out under the wings of the Living Creatures to receive penitent sinners,' TB. *Pesahim* 119a.—In the text of vv. 8^{b. 9} as it stands two sentences have become entangled; the simplest way of clearing up the confusion is to transfer *and their faces* from v. 8^b to v. 9^b, and to substitute these words for *and their wings* in v. 9^a. Read therefore, *and their wings belonging to the four of them* (8^b) *were joined one to another* (9^a); *and their faces* (8^b) *turned not when they went* (9^b). Both statements are repeated in v. 11 and in v. 12; prob. the repetition is due to the accidental mistakes of copyists and the zeal of annotators. & does not recognize the sentence about the wings, and connects *their faces* (8^b) with *turned not* (9^b).—9. The four pairs of wings seemed to be *coupled together* (cp. Ex. 26³), touching one another at the tips, cp. 1 K. 6²⁷: thus they formed a square.—*each one went in the direction of his face*] towards which he looked, i.e. straight in front, v. 12^a 10²²: for *direction* lit. region, side, cp. Ex. 25³⁷, Josh. 22¹¹. Though the Hebr. word for *living creatures* is fem., no consistency is observed in the use of genders; sometimes the pronouns (in Hebr. pronominal suffixes) which refer to the *hayyôth* are fem., e.g. in vv. 5. 9. 10. 11. 12, but more often mas., e.g. in vv. 6. 7. 8. 9. 10. 11. 13 etc., partly because the predominating aspect was that of male figures, partly because Hebr. writers instinctively preferred mas. forms to fem.; perhaps, too, the author or the copyist had the mas. *cherubim* in his mind all the time. St. Jerome finds a mystical significance in the mixture of genders, particularly in the Hebr. idiom used in vv. 9. 23 (יָמִין and שְׂמֵאל, *each and other*, lit. *man, woman*): 'ideo

post mulierem virum posuit in persona eadem, ne sexum in coelestibus putaremus, cum in uno atque eodem juxta proprietatem Hebraicam, idem et vir et mulier appellatur' (on v.²³).—*they turned not round when they went*] In whatever direction they moved, the Living Creatures presented the same front: there was no need to turn round.—10. The four faces. Their positions from the point of view of the spectator are mentioned only in the case of the second and of the third. Evidently the text is disarranged; by restoring the second half of the v. so as to agree with the first, we obtain *the face of a man and the face of a lion were on the right of the four of them, and the face of an ox and the face of an eagle were on the left of the four of them* (so He.). A less satisfactory expedient is to supply 'in front' and 'behind' in the case of the first and fourth faces (Co. Siegf. Ro. etc.) In 10⁴ the order is cherub, man, lion, eagle; in Rev. 4⁷, lion, calf, man, eagle; only the last holds the same place in the three lists. The symbolism of the faces is well explained by the Rabbis: 'man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One,' Midr. R. *Shemoth* § 23 (on Ex. 15¹); similarly TB. *Hagiga* 13b. Christian writers interpreted the four faces as symbols of the Evangelists, foreshadowing τετραμορφον τὸ εὐαγγέλιον (Iren.), τετραγώνον εὐαγγέλιον (Orig.). Irenaeus seems to have been the first to play with this fancy; he identified the man with Matthew, the lion with John, the ox with Luke, the eagle with Mark. A different series of identifications, however, became more popular: man—Matthew, lion—Mark, ox—Luke, eagle—John: so Jerome (in loc.), Ambrose (*Prol. in Luc.*), Gregory the Gt. (*Hom. iv. in Ezech.*), and Adam of St. Victor, in his two hymns *de SS. Evangelistis*. Athanasius thinks differently: man—Matthew, lion—Luké, ox—Mark, eagle—John (*Op. t. ii. 155*). Augustine (*Op. t. iii. 546*), followed by Bede, makes yet another transposition: man—Mark, lion—Matthew, ox—Luke, eagle—John. Trench, *Sacred Latin Poetry* 60–70, gives the text of the hymns and reff.—11. Apparently this v. mentions, first, a characteristic of all four Living Creatures, and then certain particulars about each. But the text is unintelligible as it stands. The opening word *and their faces* has crept in by mistake, perhaps from v.^{8b}; it is omitted by G¹L; the RVm. rendering *And thus were their faces* merely attempts to make some kind of sense. After *upwards* G¹ inserts *to the four of them*, which stands in v.^{8b}, and should be repeated here; the ungrammatical sentence which follows must be corrected

to agree with v.^{9a}, so G.S. Read, then, *And their wings were spread out upwards (the wings belonging) 'to the four of them'; in each, two were coupled 'one with another.'*—and two covered their bodies] Similarly v.²³; for G's reading see phil. n. In Is. 6 the Seraphim have six wings, using two to cover their faces since they are engaged in adoration; the same is said of the ζῶα in Rev. 4⁸. Here, however, the Creatures are not worshipping, but giving support and movement to the throne; this may account for the difference in the number of their wings. Dante notes that the *animali* of his vision had six wings, so that he agreed with John, who differed from Ezekiel, *Purg.* xxix. 100ff.—12. Again a repetition (cp. v.^{9b} and v.^{9b}), with a further particular added: whichever way their faces turned, the Living Creatures moved by a common impulse. They could move in any direction, and not only towards one of the four quarters, without changing their position.—*the spirit*] i.e. the vital energy or impulse by which God from His throne acted upon them; cp. v.²⁰ 10¹⁷: 'for within them Spirit lived, Attendant on their Lord,' says Milton *Par. L.* vii. 204f. God's action upon nature (Gen. 1²), and upon His people (ch. 39²⁹, Is. 44³, Zech. 12¹⁰), takes effect similarly by *the spirit* which proceeds from Him. In Ez.'s ecstasies *the spirit* impels his movements, 2² 8³ n.—*as they went*] G.S. om.; but H agrees with v.⁹ 10¹¹.—13. *And 'between' the living creatures was 'an appearance' as of burning coals of fire, as the appearance of 'torches', moving to and fro between the living creatures.* So far at least, with the help of G, the text must be emended to make grammar and sense. Perhaps this does not go far enough: *as the appearance of torches* may be a gloss on *an appearance as of coals*, or a mere doublet; and *it was moving to and fro between the living creatures* another gloss, explaining how the *fire* could be compared with *torches* (Peters, Toy, Kr.); thus reading *and between the living creatures was an appearance as of burning coals of fire.* But the glosses, if they be such, were already in the text used by G; moreover the *torches* and *moving to and fro* add an unexpected, vivid detail, such as the mere annotator does not usually insert. The v. as a whole mentions another remarkable element in the vision, namely, the fire, radiating a diffused light (cp. v.⁴), and sending out flashes, from the centre of the square formed by the Living Creatures: it is alluded to again in 10⁷. So elsewhere in descriptions of a theophany: with *the burning coals of fire* cp. Ps. 18³ [8]; with the *torches* cp. Gen. 15¹⁷ JE, Ex. 20¹⁸ E; with the *lightning* cp. Ps. 18¹⁵ [14] 77¹⁹ [18].—14. In v.¹³ the torch-like flames move to and fro between the Living Creatures, and the central fire sends out lightning; here the Living

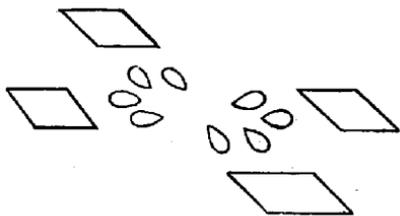
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to agree with v.^{9a}, so $\mathfrak{E}\mathfrak{S}$. Read, then, *And their wings were spread out upwards (the wings belonging) 'to the four of them'; in each, two were coupled 'one with another.'*—and two covered their bodies] Similarly v.²³; for \mathfrak{E} 's reading see phil. n. In Is. 6 the Seraphim have six wings, using two to cover their faces since they are engaged in adoration; the same is said of the $\zeta\hat{\omega}a$ in Rev. 4⁹. Here, however, the Creatures are not worshipping, but giving support and movement to the throne; this may account for the difference in the number of their wings. Dante notes that the *animali* of his vision had six wings, so that he agreed with John, who differed from Ezekiel, *Purg.* xxix. 100 ff.—12. Again a repetition (cp. v.^{9b} and v.^{8b}), with a further particular added: whichever way their faces turned, the Living Creatures moved by a common impulse. They could move in any direction, and not only towards one of the four quarters, without changing their position.—*the spirit*] i.e. the vital energy or impulse by which God from His throne acted upon them; cp. v.²⁰ 10¹⁷: 'for within them Spirit lived, Attendant on their Lord,' says Milton *Par. L.* vii. 204 f. God's action upon nature (Gen. 1²), and upon His people (ch. 39²⁹, Is. 44³, Zech. 12¹⁰), takes effect similarly by *the spirit* which proceeds from Him. In Ez.'s ecstasies *the spirit* impels his movements, 2² 8³ n.—as they went] $\mathfrak{E}\mathfrak{S}$ om.; but \mathfrak{H} agrees with v.⁹ 10¹¹.—13. And 'between' the living creatures was 'an appearance' as of burning coals of fire, as the appearance of 'torches', moving to and fro between the living creatures. So far at least, with the help of \mathfrak{E} , the text must be emended to make grammar and sense. Perhaps this does not go far enough: as the appearance of torches may be a gloss on an appearance as of coals, or a mere doublet; and it was moving to and fro between the living creatures another gloss, explaining how the fire could be compared with torches (Peters, Toy, Kr.); thus reading *and between the living creatures was an appearance as of burning coals of fire*. But the glosses, if they be such, were already in the text used by \mathfrak{E} ; moreover the torches and moving to and fro add an unexpected, vivid detail, such as the mere annotator does not usually insert. The v. as a whole mentions another remarkable element in the vision, namely, the fire, radiating a diffused light (cp. v.⁴), and sending out flashes, from the centre of the square formed by the Living Creatures: it is alluded to again in 10⁷. So elsewhere in descriptions of a theophany: with the burning coals of fire cp. Ps. 18⁹ [81]; with the torches cp. Gen. 15¹⁷ JE, Ex. 20¹⁸ E; with the lightning cp. Ps. 18¹⁵ [14] 77¹⁹ [18].—14. In v.¹³ the torch-like flames move to and fro between the Living Creatures, and the central fire sends out lightning; here the Living

Creatures themselves dart about like lightning. The v. seems to be merely a miswritten gloss on the last words of v.¹³; \mathfrak{C}^b omits it altogether; so most moderns.—15. Vv.¹⁵⁻²¹ describe the wheels.* *And I saw the living creatures, and behold, a wheel was on the ground beside the living creatures, appertaining to 'the four of them.'* On a nearer view, the prophet discerned a fresh feature. \mathfrak{C} om. *the living creatures* in cl. a; but the word is not superfluous if we take it to indicate the point of departure: 'looking again at the living creatures, I saw, and behold' etc. The *ground* is perhaps not the earth, but the supernatural plane on which the vision rested. Judging from 10^a the Creatures stood rather higher than the wheels, at the height, say, of their axles. \mathfrak{H} reads the last two words of the v. (*appertaining*) to *his four faces*, which is supposed to mean 'on the front side of each of the four'; but *his faces* is om. by \mathfrak{C}^b , and has arisen by corruption. The wheels ('ophannim) appear in later apocalyptic literature. Thus in Dan. 7⁹ the author mentions them because he is borrowing from Ez., but they no longer have any function, since the throne is not in motion but *set* upon the firmament; similarly En. 14¹⁸, which imitates Dan. Sometimes the wheels are left out, e.g. T. Levi 3⁴ⁿ. 5¹; but where they remain, it is in a new character. As Ophannim they are personified, and become an order of angels, ranking with the Cherubim and Seraphim, En. 61¹⁰ 71⁷; and with the Seraphim and the holy Hayyôth and the ministering Angels in the seventh heaven, TB. Hag. 12b, 13b (where *the wheel* is explained as 'a certain angel'), Rosh Hash. 24b, Derek' Ereş R. ch. 2, and Jewish Prayer Book, at the *Qedûshâ* in the Morning Service (Singer's edn. 39). See Weber *Jüd. Theol.*² 168, 205; Schechter *Aspects of Rabb. Theol.* 28, 32; Charles *Rev. i.* 120.—16. The appearance (cl. a) and construction (cl. b) of the wheels: they gleamed with a yellow radiance, and, viewed from the angle at which the spectator stood, they seemed to revolve one within another. The account is confused by two insertions, and *their construction* in cl. a, and *their appearance* in cl. b; both are om. by modern editors following \mathfrak{C} : cp. the similar incongruities in vv.^{8b} 11^a. Read, *And the appearance of the wheels ' ' was as the gleam of tarshish, and the four of them were alike, ' ' and their construction was as though one wheel were in the midst of another.* In appearance the 'fervid wheels' shone with a bright colour (cp. Dan. 7⁹, En. 14¹⁸), like that of *tarshish*, a precious stone of some kind: the name

* Perhaps solid discs, like those of the chariot illustrated in Meissner *Bab. u. Ass. ii.* Abb. 21. On the other hand, the wheels of Assyrian, Hittite, and Egyptian war-chariots were spoked; Gressmann *T. u. B.*² Abb. 105, 106, 137; Hogarth *Carch. i.* Pl.¹B 10.

tells us where it came from, but nothing as to its colour or quality. *Chrysolite* is the equivalent generally given by the Vrs., thus E in 28¹³, Ex. 28²⁰ 39¹³ [E 36²⁰]; A here and 10⁹, Dan. 10⁶; so Joseph. *Ant.* iii. 7, 5, *War* v. 5, 7; Y chrysolithus 10⁹ 28¹³ and Ex., Dan. ll.cc. But what did the ancients understand by chrysolite? More than one kind of stone may have been called by this name. Petrie argues in favour of the bright-yellow opaque jasper, which was engraved in Egypt and Babylonia at all periods (*HDB*. s.v. Stones, Precious); Myres (*Enc. Bibl.* col. 4807) prefers a yellow transparent stone, called chrysolithus by the later Greeks, of which large specimens were found in Spain, aureo fulgore translucentes (Pliny *HN.* xxxvii. 42 f.); this was probably the citrine or yellow quartz called topaz in modern trade, to be distinguished from the precious or Brazilian topaz, which was unknown to the ancients. The tradition that Tarshish is to be looked for in the furthest west (cp. E 's rendering *Carthaginians* in 27¹². 25 [cod.^A] 38¹³), and identified with Tartessus in S. Spain, has much to recommend it still, in spite of recent opinions to the contrary (Ramsay *Pauline and other Studies* 276; Cheyne *Enc. Bibl.* col. 4898); see Skinner *Genesis* 198 f.; Gray *Isaiah* 56.—as though one wheel were in the midst of another] So 10¹⁰. Probably it is a mistake to picture the wheels as bisecting each other at right angles (as in the illustration given by Toy *Ezek.* 95); for one revolved beside each Creature (v.¹⁶), and the four Creatures stood in a square, as is implied by the position of their outstretched wings (vv.^{8b}. 9a. 11) and of the central fire (v.¹³ 10⁶. 7); hence the wheels, which were not connected by any mechanism, formed another square outside. The prophet was looking at the whole group from an angle, because he could see all four wheels at the same time; seen from this point, they would appear to be revolving one within another. The accompanying plan attempts to shew the relative positions.*—17. *They moved on each of their four sides* 'and' turned not when they moved] i.e. all four wheels moved together in whatever direction the throne travelled; like the Living Creatures (vv.^{9b}. 12), they had no need to turn in order



* Schmidt *Eucharisterion* i. (1923) 122 gives a design based upon the same view as that taken, independently, above. The plan drawn by Proksch *Die Berufungsvision Hesekiels* in Budde's *Festschrift*, 1920, 149 is similar.

to face the particular direction taken. The supernatural world is not governed by the laws of the world we live in : no wonder that the prophet's sentences are far from clear, and that he finds it difficult to convey any intelligible idea of movements so contrary to all known laws. The word paraphrased *their sides*, lit. *quarters* cp. 43^{16, 17}, must refer to the four sides of the square formed by the Living Creatures (*their fem.*). $\mathfrak{E}\mathfrak{S}$ omit the first *when they moved* ; the word belongs to the end of the v. The wheels moved together without changing their relative positions. In cl. b \mathfrak{S} adds 'to the place towards which their principal head turned to go they followed it,' an interpolation based upon 10¹¹.—18. The opening words read, *And their backs, and they had height, and they had terror*. The text is corrupt, and can only be restored by conjecture, with some help from the Versions. Clearly *and their backs* (ונביהון) is a miswritten form of *felloes, rims* (נבות) ; *and height was to them* (ונבה להם) looks like a dittograph of the preceding word (ונביהון) ; *and terror was to them* (ויראה להם) is represented in \mathfrak{E} by *and I saw them* (= וראו להם), and both \mathfrak{S} and \mathfrak{V} treat the word as a derivative of the verb *to see*. We may restore, *And I looked, and behold* (cp. vv.^{4, 15}) *they had felloes* ; or, keeping closer to the text, *And they had felloes, and I looked at them, and behold their felloes were full of eyes* etc. The eyes on the rims of the wheels may symbolize life and intelligence (Kr.). Ch. 10¹² seems to say that not only the wheels, but the Living Creatures too, were *full of eyes*, apparently exaggerating or misunderstanding the present passage ; so Rev. 4⁸ ; cp. Dante *Purg.* xxix. 94 ; Milton *Par. L.* xi. 129 f.—19. The point insisted upon in this and the next two vv. is the unity between the Living Creatures and the wheels *close to them* (v.¹⁵), *parallel to them* (v.²⁰), *below them* (10²), in their movements : it was due to an impulse common to them all.—20. This v. repeats what has been said in v.¹⁹, with the addition of a reference to *the spirit*, already associated with the Hayyôth, and now introduced to account for the movements of the wheels ; so again in v.²¹ 10¹⁷. Obviously an overloaded passage. The second *thither the spirit (inclined) to go* is to be omitted with some Hebr. MSS $\mathfrak{E}\mathfrak{S}$ as a gloss on *whither*. The subj. of *they went* is the Hayyôth in v.¹⁹ ; but by altering the position of the conjn., \mathfrak{E} makes *the wheels* the subj., and thus improves the text. Read, *Whithersoever the spirit (inclined) to go the wheels went, 'and' they were lifted up alongside of them, for the spirit of the living creature(s) was in the wheels*. Contrary to the usage of this ch. *the living creature(s)* is in the sing., which may be explained here and in v.²¹ 10^{15, 17, 20} as a collective ; to get rid of this irregularity by altering the text is to obliterate what

may well be a token of the secondary character of vv.^{20, 21}.—**21.** Again, the unity between the Living Creatures and the wheels, explained in the same way. The v. says nothing more than v.²⁰, but says it with greater force. Probably both vv. are early alternative glosses on v.¹⁹, of which v.²¹ is the better preserved (Herrm.); in the parallel description in ch. 10 it will be noticed that 10^{16, 17} reproduce vv.^{19, 21}, and pass over v.²⁰. The prons. in vv.¹⁹⁻²¹ (*beside them, parallel to them, when they moved* etc.) are mas. though they refer to a fem. subject, the *hayyôth*; see v.⁹ n.—**22.** Over the heads of the Living Creatures appeared what looked like a firm and level *platform*; presently this is seen to furnish the base of Jahveh's throne (v.²⁶). Each of the more impressive features of the vision is described by a comparison, vv.^{5, 10, 13, 22, 26, 28}. In speaking of supernatural realities the prophet can only suggest a *likeness* to familiar things. For *ff*'s *living creature* we should read the plur.; the sing. may be defended in vv.^{20, 21}, but not here. The rendering *firmament*, E στερέωμα, Y firmamentum, hardly does justice to the Hebr. *râkî'a* vv.^{23, 25, 26}, which means something made firm and flat by stamping. In later literature the word is used of the sky, by P in Gen. 1, and in Ps. 19²¹ 150¹, Dan. 12³, Sir. 43⁸ [Hebr.]. E reads *as it were a firmament*, which may be original; for, as Co. observes, Ezekiel uses the word in its strict sense of a firm, levelled surface; but when later on the word was applied to the sky, it would be natural for a copyist to drop the particle of comparison.—*as the gleam of 'ice]* in colour and brilliance. The rendering *ice* (so C) is well established by etymology and usage, cp. Job 6¹⁶ 37¹⁰, Ps. 147¹⁷; but *crystal*, so called from its resemblance to ice, is also possible, and in this sense the word was understood by E and Y , and taken over in Rev. 4⁶. The epithet *terrible* is not appropriate either to *ice* or to *crystal*, and should be omitted with E ; it may be a miswritten form of the word which follows.—*spread out upon (or above) their heads]* E 'upon their wings,' probably by a misunderstanding; for it is nowhere stated that the firmament was supported by the wings; see vv.^{23, 24}.—**23.** *And underneath the platform the wings were (extended) straight one towards another]* A pregnant construction, with a verb understood. The outstretched wings of each Creature joined the tips of the next pair of wings on either side, as stated in vv.^{9a, 11}; below the *râkî'a* the wings extended horizontally. In the same way the colossal Assyrian genii are sometimes represented with the upper edge of their wings in a straight line; see Gressmann *T. u. B.*², Abb. 378, 381, and the Hittite sculptures, ib. Abb. 390, and Garstang *Land of the Hittites* Pl. lxxxi. 1. Instead of *straight* E has two words, 'stretched

out, flapping,' the latter an addition from 3¹³, the former a free paraphrase of 𐤁, or else a translation of the word which belongs properly to v.^{22b} and is repeated by 𐤂 here.—The other pair of wings was used to cover the body; the whole of cl. b seems to be derived from a marginal reference to v.¹¹, where the fact has already been pointed out. The sentence is too clumsy to be original: 𐤂 read it in a simpler form, [*and*] *each had two covering their bodies*, which gives the sense required.—24. Yet one more feature to be mentioned, before the climax is reached: the thunderous sound of the wings. It is compared to *the sound of many waters* (cp. 43², Is. 17¹²) in a place where cataracts and streams abound Ps. 42⁸ [71] 93⁴. Whether the other comparisons are original may be doubted; they add little to the effect, and all three are omitted by 𐤂³. Thus *like the voice of Shaddai* may be an insertion from 10⁵ (see n.); *the noise of a storm-wind* (?), as *the noise of a camp*, in spite of the uncommon word for *storm-wind* (?), are slipped into the sentence in a way that suggests an after-thought; see next v.—*when they stood still they slackened their wings*] i.e. they let them sink. For grammatical reasons *their wings* should be the subj.; read, therefore, with 𐤂, 'and' *when they stood still their wings 'became slack.'*—25. As the text stands, another *voice* is heard coming from above the firmament. It cannot be the divine voice, for Jahveh does not speak till v.^{28b}. Kr. proposes to take over the words which seem to be superfluous in v.²⁴, reading, 'And there came a noise from above the firmament which was over their heads, a noise of a storm-wind (?), as the noise of a camp'—i.e. the noise made by the mustering of the heavenly host, cp. Gen. 32³. But this is to introduce an episode out of keeping with the rest of the vision, and to build too much upon an insecure text. For the v., which is omitted entirely by 9 MSS and in part by 3, owes its existence to a series of scribal errors. Thus *voice* may be due to an inadvertent copyist who had already written the word twice in v.²⁴ (as originally read); *and behold a voice* is all that 𐤂 contains; then followed the accidental repetitions, of cl. a from v.²⁶ and of cl. b from v.²⁴; finally *and behold* (וַיִּרְאֶה) was wrongly copied as *and there came* (וַיָּבֵר). Reading, then, *And behold* with 𐤂, continue with v.²⁶, dropping the conjn. in 𐤂: *And 'behold,' ' ' above the platform* etc.—26. Avoiding definite outlines, and with the reticence of a holy fear, Ez. describes the throne and the Form upon it. The features of the vision already seen, together with the current conception of Jahveh as seated upon the Cherubim (2 K. 19¹⁵=Is. 37¹⁶, Ps. 80² [1]), would have prepared the prophet's mind for what was coming:—the vision of Jahveh on the *throne* of supreme dominion (cp. Is. 6¹, 1 K. 22¹⁹=

2 Chr. 18¹⁸, Dan. 7⁹), usually imagined as established in heaven (cp. Is. 66¹, Ps. 11⁴, 103¹⁹), but here seen in motion (cp. Ps. 18¹¹ 110), approaching the earth for the purpose of a revelation. The throne, resting upon the platform, seemed to be made of *sapphire*, like the pavement under the feet of Jahveh in Ex. 24¹⁰. Some lustrous blue marble is meant, such as lapis lazuli, which was highly valued in the ancient world, and suits the descriptions of 'sapphire' given by Theophrastus (*Fragm.* ii. § 23 ὡσπερ χρυσόπαστος 'as it were sprinkled with gold dust') and Pliny (*HN.* xxxvii. § 39 in his [sappiris] enim aurum punctis collucet caeruleis); the precious stone now called sapphire was almost unknown before the time of the Roman empire. C₁ alters the description to make it agree with Ex. 24¹⁰, reading 'as the appearance of a sapphire stone, the likeness of a throne above it'; the sapphire thus becomes the basis, not the material, of the throne. But there is no occasion to alter *ff.*—*a likeness as the appearance of a man*] Cp. v. 5 8²; C₁ ὁμοίωμα ὡς εἶδος ἀνθρώπου. No doubt in Hebr. religion God was thought of as wearing a human form, supernaturally glorified, e.g. Am. 7¹⁻⁷, Is. 6¹⁻², Ex. 33¹⁷⁻²³, Jer. 1⁹, Zech. 1⁸. 10 (?), Dan. 7⁹, and such is the idea underlying the language of Gen. 1^{26f.}. The natural instinct to conceive of God in this way, though immeasurably below the truth, yet had something prophetic about it; in the N.T. the divine Christ is said to have laid aside His glory, ἐν ὁμοιώματι ἀνθρώπων γενόμενος Phil. 2⁷.—27. The Form on the throne. 'Royal his shape majestic, a vast shade In midst of his own brightness' (Keats *Hyperion*). Two degrees of light seem to be indicated: the upper part of the Form shone with *the gleam of electrum* (cp. v. 4), the lower with *the appearance of fire* (cp. 8²). The first of these comparisons is duplicated by the addition of *as the appearance of fire which had a covering* (lit. *a house*) *round about*; this may mean that the upper part looked like a fire enclosed and so far dimmed, while the lower part glowed like an open fire (Ehrlich). But the words are doubtful both in sense and grammar; C₁³ om. them, and they may be an incorrect form of the final sentence of the v., which they resemble closely. C₂ avoids all mention of the *loins*, and renders 'an appearance of glory (*jekâr*) such as the eye cannot see nor bear to look upon,' and says this twice for greater emphasis.—*and he had a brightness round about*] The mas. pron. shews that the reference is to Jahveh in a burning ring of light; cp. v. 4.—28. This light resembled the colours of a rainbow; so Rev. 4³ from here; there can be no allusion to the sign of the covenant, for Gen. 9¹² comes from P. As he reaches the climax, the prophet is careful to 'keep the door of his lips': *it*, i.e. the entire subject of these

last vv., *was the appearance of the likeness of the glory of Jahveh*. He will not name Jahveh directly, but resorts to a circumlocution. Cp. the description in Enoch 14¹⁸ⁿ, based upon the present passage. In Ezek. *the glory of Jahveh, the glory of the God of Israel*, denotes an outward manifestation of the divine Presence, seen by the prophet in ecstasy, but invisible to the natural eye, 3¹². 23 8⁴ 9³ 10⁴. 18f. 11^{22f}. 43². 4. 5 44⁴. With the possible exception of Ex. 33¹⁷⁻²³ ?J, this meaning first occurs in the present passage. In the earlier literature *the glory of Jahveh* meant something quite different: the power and majesty of Jahveh displayed in nature and history, a fundamental conception with Isaiah and his followers, Is. 6³ 3⁸, Hab. 2¹⁴, and prob. Num. 14²¹ JE; outside the visions of Ez. the term occurs once in this sense, 39²¹, cp. 28²² 39¹³. But within the visions *the glory of Jahveh* is always an appearance of light and splendour indicating the divine Presence. From Ez. this usage was taken over by writers of the Priestly School, though they apply it to a manifestation visible to the natural eye: the fire in which Jahveh appeared at the Giving of the Law, Ex. 24¹⁶⁻¹⁸, and the fiery glow which shone through the cloud resting upon the tabernacle, Ex. 16¹⁰ 29⁴³ 40^{34f}, Lev. 9⁶. 23, Num. 14¹⁰ 16¹⁹ 17⁷ [16⁴²] 20⁶; similarly in passages based upon P, 1 K. 8¹¹=2 C. 5¹⁴ 7². The influence of Ez. may further be traced in Is. 40⁵ 58⁸ 60^{1.2}. See Gray *HDB*. ii. 184-6; Kautzsch *ib.* v. 639 f.; and Morgenstern *Hebr. Union Coll. Annual* vi. (1929) 35 f. for the possible connexion between the Glory and the ceremony at Maṣṣoth and Sukkoth; cp. 44² n., 45²⁵ n., and Ps. 24⁷ⁿ. 118^{19f}. Later Jewish theology used δόξα (N.T. e.g. Rom. 9⁴), *jekārâ* (Ⓢ), *shekîná* (Talm., Midr.) as equivalents for *the glory of Jahveh* in the sense which is characteristic of Ez. and P; see Abelson *Immanence of God in Rabb. Lit.* App. ii. In the N.T. this *glory* belongs to the manifestation of Christ, Lk. 9³², Jn. 1¹⁴, Tit. 2¹³, Jas. 2¹, 1 Pet. 4¹⁴.—*when I saw it I fell upon my face*] So again after a similar appearance, 3²³ n. 11¹³ 43³ 44⁴. In his state of ecstasy the prophet saw the vision *before* he fell upon his face; the ecstasy, therefore, was not brought on by a cataleptic seizure, as some think (Herrm. *Ezechielstudien* 73).

Ezekiel himself does not call 'the fiery-wheeled throne' a chariot (*merkābhâ*); in later times, however, the word came to be applied not only to the throne, but to the whole vision. The first step in this direction can be seen in 1 C. 28¹⁸, where the ark with the cherubim is called *the chariot* (המרכבה הכרובים), but Ⓢ τὸ ἄμμα τῶν χειρῶν βεῖν); a further stage is illustrated by Ⓢ's text in ch. 43³ ἡ ὄρασις τοῦ ἁμματος. By the time of Ben Sira the usage had established itself, thus Ecclus. 49⁸ 'the vision

of glory which he (God) shewed him upon the chariot of the cherubim,' but in the Hebr. text 'and he (Ez.) described the mixed beings (יְנִי lit. kinds) of the chariot'; and in an early Mishnâ (*Hag.* ii. 1) the *Chariot* i.e. Ez. 1 is combined with the *Creation* i.e. Gen. 1 to denote the two matters which are to be expounded only to a prudent person. To this day the Synagogue reads Ez. 1 in Hebrew only, on the first day of the Feast of Weeks. A whole cycle of legends gathered round the objects of Ez.'s vision, which became a favourite topic for speculation. See Streane *Chagigah* 55; *Jew. Enc.* viii. art. Merkabah, and iii. art. Cabala. The angelic Throne Bearers in the Kur'an 69, 17 and 40, 7 come ultimately from Ezekiel; see Klein *Rel. of Islam* (1906) 66.

Ch. i. 4. אַשׁ סְחֻלְקָתָא For the reciprocal Hithp. cp. יִלְכְּדוּ Job 41⁹.—[חֻשֵׁל] With an uncommon *ā* in the second syll., cp. אֹשֶׁל v. 15 אֹשֶׁל Ps. 63, B-L. § 26 n. On philological grounds the connexion between חֻשֵׁל and the Akk. *ešmarû* need not be questioned; Brockelmann *Kurzgef. vergl. Gr.* 104. The Eg. *hesmen* is prob. the same word; Kön. ii. 99. In Akk. *ešmarû*, often with *ibbu* 'shining,' has not been found earlier than the 8th cent. B.C.; see KB. ii. 202; Langdon *Neubab. Königinschr.* 316. The word seems to be foreign in Akk. itself, though the original source cannot be discovered; Landersdorfer thinks of a Sumerian derivation, without giving any actual instance of the word in use; *Sumer. Sprachgut im AT.* 70 f.; Zimmermann *Akk. Fremdw.* 59. The Rabbis explained חֻשֵׁל as an acrostic for either חַיִּים אֵשׁ כְּסִלְלוֹת חַיִּים 'fiery beings who speak,' or עֵינַי חַיִּים כְּסִלְלוֹת חַיִּים 'at times silent, at times speaking.' In the Talm. there is a curious story to illustrate the dangerous properties of חֻשֵׁל, *Hag.* 13 a; see Ra. and Kim. in loc.—[חֻשֵׁל] חֻשֵׁל adds *καὶ φέγγος ἐν αὐτῷ*, a superfluous gloss.—5. [רַבָּה] Contr. from רַבָּה, the *ו* being radical, cp. שָׁבוּת, נוּחַ, בָּטָח. The ending *m'* to denote an abstract becomes common in the later language under the influence of Aramaic; but so far as the form goes, there is no evidence that רַבָּה is borrowed from Aram.; Driver *Journ. Phil.* xi. 216; Kautzsch *Aram. im AT.* 106. Outside Ez. the word occurs 2 K. 16¹⁰, Gen. 1²⁶, 5¹. ³ P+5 times in late literature.—[סְחֻלְקָתָא] Sing., with the original *ay* of the termination contr. to *š*; so in Gen. 41²¹, Nah. 2⁵, Dan. 1¹⁵.—[לְהַקְדִּים] So v. 23 bis, 42⁹, Zech. 5⁹ (all); see v. 11 n. The longer forms of the suffs. 3 pl. m. and f. are found only with preps., e.g. סְחֻלְקָתָא 16⁹¹ 42⁵ etc., and, with the exception of בְּרִינָה Gen. 41¹⁹, occur mostly in P and not earlier than Jeremiah. For לְהַקְדִּים & here has *ἐπ' αὐτοῖς*, which, according to Co. Herrm., implies עליהן *above them*. Adopting this correction, Herrm. maintains that רַבָּה אֵימָר = רַבָּה אֵימָר אֵימָר in v. 20, i.e. that the reference is to Jahveh Himself. But does *ἐπ' αὐτοῖς* imply עליהן? In v. 20, as Sprank points out (*Studien z. Ez.* 29), & renders על by *ἐπι* with the gen., *ἐπι τοῦ ὁμοιωματος*, while to express *above* unequivocally Ez. uses a stronger idiom, עליו כְּסִלְלוֹתָא v. 20, which & renders *ἀνωθεν*; cp. also v. 20, where על . . . סְחֻלְקָתָא = & ὑπεράνωθεν . . . ὑπέρ. Thus it is not prob. that *ἐπ' αὐτοῖς* implies an original עליהן; it is only a little more expressive than *αὐτοῖς*, 'belonging to them in outward semblance.'—6. [פְּנִיָּה] The pl. = not *face* as usually, but *faces*; so 10¹⁴, 21 41¹⁸ and 'פ' 7¹⁸ 21².—[אֲרֻכֵּי כַנְפֵיָם] The dual is used for pl., because the wings were thought of in pairs, so 10²¹, Is. 6², and cp. ch. 7¹⁷. Two pairs of wings are meant, as v. 11^b shews. In Philo of Byblus' exposition of Phoen. mythology the god Kronos has four wings, δύο μὲν ὡς ὑπέρμαρα,

δύο δὲ ὡς ὑψιμένα (Euseb. *Fr. Hist. Gr.* iii. 569; on the coins of Gebal he is represented with six, *NSI.* 350 and *Pl.* ix. 11. \mathfrak{C} gives to each Creature 16 faces and 64 wings! an extravagance which illustrates \mathfrak{C} 's method, and is well explained by *Co.* 128 f.—[למאת להם] The second ל marks a dat., rather than a gen.; 'to each of them' would be לאחת להם, e.g. *Dt.* 25⁶, 1 *K.* 19²² 22¹³. חיות is mas. though it refers to חיות; see v.¹⁰ n. \mathfrak{S} om. both words; repetitions are often ignored by \mathfrak{S} , e.g. v.¹⁷; *Co.* 150.—7. [רנלי ישרה] אֶשְׂרֵיהֶם עַל רַגְלֵיהֶם *legs of an ox*, so He.; but the emendation robs the next words of their point; for what difference can be observed between an ox and a calf in respect of legs and feet (*Hö.*)? [καὶ περὶ τοὶ οἱ πόδες αὐτῶν, confusing כף with כנף—[אָנל—אָנל] עָנֹל 'rounded,' *A στρόγγυλον*, so Rashi.—[נצצים] Arab. *nāḍa* = to sparkle, flash. The subj., if it is חיות, understood from the context, ought to be expressed by the pron. וְהָיָה נְצִיצִים; if רנלי is referred to, נְצִיצִים should be fem. The latter construction is the less open to objection, since in this ch. mas. forms often occur where strict grammar requires fem., perhaps because the writer, or transcriber, was thinking of כְּרוּבוֹת.—8. [וְהָיָה] וְהָיָה *Kt.*, וְהָיָה *Q.*; cp. 1 *K.* 15¹⁵, 2 *K.* 17¹³, 1 *C.* 6¹¹. עַל כַּף *Vv.*⁸ and ⁹ are wrongly divided. Ehrlich may be right in supposing that in v.^{8b} עַל כַּף was incorrectly written for עַל כַּף; the correct form was then written over it or in the margin, whence it crept into the text; but instead of striking out the incorrect form a copyist transcribed them both. Read וְהָיָה לְאַרְבַּעַת תְּבֵרֵי אִשָּׁה אֶל אַחַת; וְנִפְתָּח לָא יִסְבּוּ בְלִבְתָּן וְנִפְתָּח וְנִפְתָּח Sprank, *Studien zu Ezechiel* (1926) 32 f., cancels vv.^{8. 9} altogether; v.^{8a} as derived from 10⁷⁻⁸, and vv.^{8b. 9a} as a misplaced gloss on v.¹¹; then, to form a parallel with v.¹², corresponding to the parallel between vv.^{8b. 9a} and v.¹¹, v.^{9b} was introduced later, and the subj. of יִסְבּוּ was supposed to be the *ḥayyōth* understood.—10. Read in cl. לְאַרְבַּעַת לְאַרְבַּעַת; the hypothesis that וְנִפְתָּח וְנִפְתָּח had accidentally fallen out, and then was restored together with לְאַרְבַּעַת, the catchword indicating the clause to which וְנִפְתָּח belongs.—The confusion of genders in vv.⁶⁻¹³ has been referred to; see on vv.^{7. 9. 12}. Sprank l.c. 40 f. maintains that it is due to the influence of ch. 10. The writer of ch. 10 tried to adapt ch. 1 to the prepossessions and speculations of a later day: in ch. 10 the חיות had come to be regarded as כְּרוּבוֹת; hence the fem. suffixes are to be assigned to the author of ch. 1, who is describing the חיות, and the mas. suffixes to the author of ch. 10, who wishes to introduce the כְּרוּבוֹת. Further, Sprank argues that in the original form of the vision the חיות had each only one face, that of a *man*, like the cherubim over the ark; v.¹⁰ has been interpolated from 10¹⁴, which again is the product of later conceptions shaped by the monstrous figures of Babylonian art. The description of the moving throne, with its wheels (vv.¹⁶⁻²²) and the thunder of its supporting wings (vv.²³⁻²⁵), owes its origin to speculations on the problem, What became of the ark in 586 B.C.? It was miraculously wheeled away into heaven, said the writer of ch. 10! In his close examination of the text of chs. 1 and 10, Sprank sometimes contributes a point of value. There may have been an interchange of influence between chs. 1 and 10, but the stronger influence prob. came from ch. 1, rather than vice versa. The suggested clue to the confusion of genders breaks down, if it is systematically followed out; while the treatment of the text of 10¹⁰, and indeed the whole theory of 'Ladespekuation,' seems to be arbitrary and unfounded.—11. [כְּנִפְתָּח] A nominat. pendens, followed by three descriptive clauses; 'their wings: they were separate . . . joining . . . covering.—[כַּלְסֵיהֶם] In *Ez.* 6 times; in the *Hex.*, characteristic of *P. Gen.* 6¹⁸ 7²⁰ + 10 times; elsewhere 6 times. \mathfrak{C} here ἀνωθερ.—[מְכַסּוֹת אֶת גּוֹיָהֶֿנָּה] \mathfrak{C} ἐπέκλυπτον ἐπάνω τοῦ σώματος αὐτῶν 'they covered over their body.'

transcribers'; *Oxf. Lex.* 41 a. And for these reasons: (a) על and לא are interchanged in the same verse, e.g. 21¹² 44¹³, Is 22¹⁵, Jer. 18¹¹ etc.; (b) in parallel phrases in different books, e.g. 2 S. 6¹⁰ || 1 C. 13¹³, 1 K. 22⁶ || 2 C. 18⁸, 2 K. 18²⁷ || Is. 36¹³, Mic. 4¹ || Is. 2²; sometimes in the same book, e.g. Ez. 1¹² אש אלא and v.²⁰ אש על, v.³ and 33²², 18⁶, 11 and v.¹⁵; in some cases the MSS differ, e.g. 23⁴² 44¹³ 45¹⁰; (c) ער as a rule has ἐπι when לא=על. Berry, in *Am. JBL.* xxxiv. (1915) 25, observes that the interchange is more marked in the last section of Ezekiel than in the earlier chs.; for example, in chs. 1-3 לא=unto 22 times, =upon once; על=upon 14 times, =unto twice; whereas in chs. 40-48 לא=unto 73 times, =upon 39 times, and על=upon 40 times, =unto 3 times; thus in the sense of upon לא occurs almost as often as על in the chs. last named. In the original text of Ez. על and לא were distinguished, but by the beginning of the 2nd cent. B.C. the soft sound of y lost its force and became identical with that of א. The Mass. text of Ez. belongs to the period of confusion. Peters *ib.* xii. (1893) 52. For ער 1. ערפ. ער οὐδ' ἂν ἦν ἡ νεφέλη, ἐκεῖ τὸ πνεῦμα τοῦ παρεῖσθαι, with ἡ νεφέλη added to make the meaning clearer.—[ערתם] parallel to them, 3¹³ 10¹⁰ 11²² (of the wheels and hayyōth) 42⁷ 45⁶, 7 48¹³, 18, 21.—[רוח החיה] Following ער πνεῦμα ζωῆς (so v.²¹ 10¹⁷), Hitzig renders 'spirit of life'; but this would be רוח החיה; in all three places Hō. would read רוח חיה 'a living spirit'; so Sprank l.c. 63, who finds here the initial stage of the process by which the Ophannim came to be personified. Kr. רוח אחז 'one impulse'; but that is sufficiently expressed by the text as it stands. רוח is either a coll. sing., or distributive, 'each living creature,' the writer thinking of the one beside each wheel (Be.).—22. על ראשי החיות 1. על ראשי החיה. ער על ראש, as in vv.²⁵, 26 10¹. For החיה 3 Hebr. MSS Vrs. החיה.—[קראע] The form implies a pass. sense, like קראע, קראע, קראע etc. In קאל קראע=(a) to stamp 6¹¹ 25⁸, and trans. stamp upon 2 S. 22⁴³; (b) to make firm e.g. the earth, Is. 42⁵ 44²⁴, Ps. 136⁶. In Piel the word means to hammer out metal, overlay, hence קראע plates Num. 17³, and Phoen. קראע plating, NSI. 75 f.; in Hiph. it is applied to the skies Job 37¹⁸, as solid and wide. But it is the Pi. which expresses the idea of extension, while the קאל denotes rather firmness, and קראע is derived from the קאל. See Skinner *Genesis* 21 f.—[הקרה] ice; so in Akk. karāhu=be cold, karhu=cold; Klauber *Am. JSL.* xxx. (1914) 278.—[הנראה] Kr. נראה was seen, cp. 10^{1b}; but a verb would hardly be idiomatic in this position.—23. לאיש שחם מכסת להנה. The repetition gives a distributive sense; but the repeated words are prob. a dittograph, and om. by 12 Hebr. MSS ערפ. Moreover, in the second sentence the grammar is strained: 'covering them—their bodies,' with the accus. in appos. to להנה. ער for both sentences has simply ἐκάστω δύο ἐπικαλύπτουσαι τὰ σώματα αὐτῶν i.e. לאיש שחם מכסת, om. להנה; ש implies לאיש שחם מכסת את נותיהם om. להנה and the second להנה, but maintaining the repetition. ער points to the original form of the text. How, then, did להנה get in? It may have been a marginal note, referring to the second pair of wings already mentioned in v.¹¹, and from the margin it slipped into the text; finally the whole sentence, with להנה in it, was inadvertently recopied. ער^a after ט'.ס'. αὐτῶν adds τῷ σώματι τὰ πρόσωπα αὐτῶν, i.e. each had a pair covering their faces, making six wings in all: an attempt to conform to the description to that of Is. 6². On the form קראע see v.⁵ n.—24. ער^b om. כחנה . . . בקול שר . . . ער^a ως φωνήν ἱκανοῦ ἐν τῷ παρεῖσθαι αὐτὰ φωνή τοῦ λόγου ως φωνή παρεμβολῆς, a hexaplaric insertion from Θ; with this interpretation of the כחנה as=λόγος, i.e. קראע ער and Jews agree; F multitudinis, i.e. חסנה. In Jer. 11¹⁴, the only other place where the word (קראע) occurs, ער renders περιτομῆς αὐτῆς =הכחנה, ע and Rashi as=חנה, SF Kim. as=קראע. In Ar. the √הכל=to weep copiously; it is also used

outwardly embodied in Solomon's temple. There the two Cherubim stood in the inner sanctuary, guarding the ark with their outstretched wings (1 K. 6²³⁻²⁵). Some think that the ark itself was supposed to represent the throne of Jahveh, and Jer. 3^{16f.} lends a certain plausibility to this view; perhaps, however, this was not the original conception, and the Cherubim supporting the mercy-seat (*kappōreth*) represented the throne; then the ark, properly a chest and not a throne, must have been introduced later, and given more significance, until the angelic supporters of the *kappōreth*-throne became mere decorative additions on the lid of the ark. Such is the view put forward by Hans Schmidt; * but whether it be accepted or not, the divine throne and the Cherubim belonged to the common tradition. There was nothing, however, quite like the four-faced *hayyōth* in the temple at Jerusalem; yet mixed human and animal forms were widely used as religious symbols in Egyptian and Babylonian art (cp. 1 K. 7²⁹), and reminiscences of these may have coloured the prophet's thought. †

Ezekiel, like Isaiah, saw Jahveh sitting upon a throne; but in Is. 6, the throne is stationary, here it is seen to travel. The difference corresponds with the situation in each case. Isaiah was in the temple at Jerusalem, Ezekiel far away in Babylonia; and when he saw Jahveh approaching on the throne of heaven, his imagination pictured wheels to account for the movement; a naïve device, but in keeping with the characteristic habit of his mind. Whether the wheels were suggested by some object or idea familiar to the prophet is an open question. Bertholet (12 f.) points to the four-wheeled *stands* or wagons in the temple, ornamented with lions, oxen, and cherubim (1 K. 7²⁹) ‡; Gunkel thinks of the popular tales in which Jahveh was supposed to journey in a heavenly chariot (*Das Märchen im A.T.* 1921, 59 ff.); Reitzenstein, of current speculations, influenced by Iranian symbolism, on the movements of the heavenly bodies; § yet another recent theory has been alluded

* *Eucharisterion* i. (1923) 132 ff. The text of Ex. 25¹⁸⁻²² 30⁶, Num. 7⁸⁹ P has to be treated somewhat freely to yield this sense, as Schmidt allows.

† Schmidt l.c. 124 n., and Sprank *Studien. z. Ez.* (1926) 42 f., question the direct influence of Babylonian sculptures.

‡ See the illustrations in Burney *Hebr. Text of Kings* 90 ff.

§ *Das iranische Erlösungsmysterium* (1921) 248 f. He refers to the activities ascribed to the supreme Persian deity, called in Gk. *Αἰών*, and quotes the following verse from Nonnus *Paraphr. of St. John's Gosp.* x. 102 (4-5 cent. A.D.): εἰσβκε μῦμαι αὐτομάταις ἀψίτων ἑλιξ κυκλοῦμενος Αἰών. In R.'s opinion, Nonnus borrowed the image, not from his Bible reading, but from the store-house of Alexandrian poetry, which was tinged with Iranian mythology. R. also mentions *Αἰωνόφθαλμος* as a title of ἀπλόγητος Αἰών. In a full-length review of Reitzenstein, Gressmann

to above (p. 24). None of these explanations is quite convincing.

The preceding notes have called attention to Herrmann's view (1924) that the first draft of ch. 1 consisted only of vv. 4. 5. 27. 28, and that this was filled out later by the prophet himself. Similarly Hölscher (1924) draws a distinction between the vv. which mention the bare fact of the vision and those which describe it in detail. But he pushes his argument further: vv. 4. 28 give the authentic record; Ez. saw only the storm-cloud flashing with light, and fell to the ground in terror, but, like St. Paul on the way to Damascus, he had no sense of the details; vv. 5-27 were added long after by an editor who was merely drawing upon literary sources. Certain features of Ez.'s vision, it is true, resemble other descriptions of a theophany in the O.T.; but the literary sources furnish no precedents for the combination of wonders portrayed in this chapter.

The vision as a whole revealed to the prophet an awful indication of the divine purpose. The fact that it occurred in Babylonia proved that Jahveh is not confined to any one place. And if He can thus travel outside the land of Judah to visit the exiles, though now it is to warn them of coming judgement, at another time it might be to restore them to their home. So far, perhaps, an element of hope, though a faint one, enters into the revelation; but the main object of Jahveh's self-disclosure is to summon the prophet to denounce the sins of Israel, and to proclaim that punishment is about to fall.

No attempt to paint a picture of the vision can ever be successful, for the reason that the imagery is symbolic, not pictorial (cp. Westcott *Epp. of St. John* 335). Raphael, with the instinct of an artist, recognized this; in his well-known picture at Florence, now in the Pitti Palace, he treats the description freely, and selects only such features as can be reproduced on canvas. Representations of the Cherubim and the throne in early Christian art have been collected, in a remarkably complete form, by W. Neuss *Das Buch Ezechiel in Theologie u. Kunst bis z. Ende d. xii. Jahrhunderts* (Münster in Westf. 1912), pp. 154 ff., 159 ff., 190 ff., 230 ff. The same work illustrates from sarcophagi, mural paintings, and illuminated MSS, the temple-vision (ch. 8) and the vision of the dry bones (ch. 37).

Ch. 2, 1-7. The prophet's commission. *And he said unto me, Son of man*] So v. 3¹. 3. 4. 10 in this section. The title *son of man* (*ben 'ādhām*) has a special emphasis in Ez.; it occurs

with less caution declares that in Ez. 1¹⁵⁻²¹ we have the earliest evidence of the effect produced by Iranian beliefs upon Jewish apocalyptic: *Zeitschr. f. Kirchengesch.* xli. (1922) 172 f.

87 times, when God speaks to the prophet. According to Hebr. idiom *son of* denotes a member of a class (e.g. *son of a foreigner* 44⁹; *son of a prophet* Am. 7¹⁴ etc.), and the second word is a collective. Outside Ez. *son of man*=mankind in general, e.g. Num. 23¹⁹, Is. 51¹², Jer. 49¹⁸, Ps. 85¹⁴, Job 25⁶; as applied to an individual it is peculiar to Ez.; Dan. 8¹⁷ is based upon the present passage, and the Aram. equivalent in Dan. 7¹³ has a different meaning, as the context shews. The title answers to Ez.'s habit of thought: as a creature he receives from his Creator a designation which is all that a mere man can claim; as a prophet he is the mouthpiece, and nothing more, of the divine will.—*stand upon thy feet*] 'It is man erect, man in his manhood, with whom God will have fellowship and with whom he will speak' (Davidson). Jacens sermonem Dei audire non poterat, says Jerome, and refers to Ex. 34², Dan. 10¹¹. Cp. Acts 26¹⁶.—2. *And a spirit entered into me*] The divine impulse (see 1¹² n.) is often noted by Ez. in connexion with his ecstasies; thus 3^{12, 14, 24} 8³ 11^{1, 5, 24} 37¹ 43⁵. The *spirit* instigates his bodily movements, but does not, except in 11⁵, convey the divine word; that is imparted through visions. See Jepsen *Nabi* (1934) 27.—*according as, or when he had spoken unto me*] The construction as in Gen. 7⁹ 18³³ 20¹³ etc. ~~¶~~ om. the words, substituting 'and lifted me up and took me,' from 3¹⁴.—*and I heard one speaking unto me*] Almost a repetition of 1^{28b}; but that is not a sufficient reason for treating 2^{1, 2} as a later expansion (Hölscher *Hesekiel* 52). The two passages may well describe different stages in the prophetic apprehension. When the vision ended he fell upon his face, and only heard a mysterious voice; now he has risen to his feet, prepared to listen, and he hears one speaking words which he can understand. Not unlike this is Samuel's advance in apprehension at the time of his call, 1 S. 3⁴⁻¹⁰.—3. *I send thee*] So of prophets, Is. 6⁸, Jer. 1⁷; of apostles, Mk. 6⁷, Mt. 10⁵, Lk. 9² cp. 10¹—*unto the sons of Israel*] ~~¶~~ *unto the house of I.*, which is the usual phrase on Ez., 83 times, as against *sons of I.* 10 times. Jeremiah shews the same preference, though not so strongly marked, *house of I.* 20 times, *sons of I.* 9 times; in Amos and Hosea the occurrences are about equal. Perhaps Babylonian usage, e.g. *bit Humri* ('house of Omri'), *bit Ammanu* ('house of Ammon') had some influence upon Jer. and Ez. Though the prophet could only reach his fellow-exiles, his mission is to the nation as a whole, at home and in Babylonia; see Introduction, pp. xxiii. f., and cp. 3¹¹ and 4.—*unto the rebellious nations*] The Hebr. is not strictly grammatical; and *nations* can only mean *heathen*, not Israel and Judah (as in 36¹³ 37²²). ~~¶~~ om. *nations*, reading 'who provoke me,' which makes good sense, though confusing *rebel* (מִרְד) with *provoke* (מִרָה). We

may read therefore *unto the rebellious ones*, cp. 20³⁸ and 17¹⁵; it is possible that *nations* was inserted to avoid calling Israel 'rebellious' the first time that the name appears; Geiger *Urschrift* 267, and Co., who cps. 2 S. 12¹⁴.—*they and their fathers have transgressed against me*] Ez. can see no signs of goodness in Israel's past; a theme which he develops in chs. 16 and 23. Jeremiah took a similar view, e.g. Jer. 2²⁰ 7^{24f.} 22²¹ 32³⁰, and it comes out in the Dtc. compilers of the historical books. But Ez. goes further than any of them in unqualified condemnation.—*to this very day*] Again 24² bis 40¹; lit. *to the bone* i.e. inner substance (cp. Ex. 24¹⁰, Job 21²³), *of this day*; the phrase was evidently current in priestly circles, for it occurs 5 times in H, Lev. 23^{14, 21, 28-30}, and was adopted by P, Gen. 7¹³ 17^{23, 26} etc. (9 times).—4. E^{PL} om. the first half of the v.; it interrupts the connexion, and may have been added from 3⁷. After *they and their fathers* have been condemned in v.^{3b}, it seems needless to single out the sons for blame. With *stiff-necked* (not again) cp. *stiff-necked* Ex. 32⁹ R^{JB} 33³ J⁵ R^{JB} 34⁹ J, Dt. 9^{8, 13}, Acts 7⁵¹.—*thus saith Adonai Jahveh*] Cp. 3^{11, 27}, where again Ez. is told to begin his prophesying with these words. The use of the two-fold Name *Adonai Jahveh* is one of the remarkable features of the Book; it has been made the subject of detailed investigation by Herrmann in *AT Studien* dedicated to R. Kittel, 1913, 70-87, *Die Gottesnamen im Ezechieltexte*. The double Name occurs 217 times, and, according to Herrmann's analysis, (a) in the announcement of the divine message, 122 times; (b) at the conclusion of a prophetic oracle, 81 times; (c) when the prophet addresses God directly, 5 times. There remain nine instances: *I am A.J.* 5 times, *the word of A.J.* 3 times, *the hand of A.J.* once. At the same time it is to be noticed that *Jahveh* alone is used just as often, 218 times, (a) in the formula *I am Jahveh, they (or thou, ye) shall know that I am J.*, 87 times; (b) in the gen. after a construct state in such phrases as *the word, the hand, the glory of J.*, 131 times. Thus we can make out a certain distinction in the usage, as Herrmann maintains: where a special emphasis seems fitting, as at the beginning and end of a prophecy, or in addressing the Godhead, the Name is *Adonai Jahveh*; on the other hand, where Jahveh Himself is speaking, or where the reference is to a property of God, the Name is *Jahveh* alone. Yet it may be questioned whether any such distinction was always felt or intended; for why should *thus saith J.* be used 4 times as well as *thus saith A.J.* 122 times, *'tis the oracle of J.* 4 times and *'tis the oracle of A.J.* 81 times, *I am J.* and *I am A.J.* both 5 times? Herrmann would explain these divergencies from the normal usage as due to error in the text.

When we turn to the Greek Version, we find that the two-fold Name, so far from being reproduced consistently throughout, is translated in different ways in different sections of the Book. The full equivalent of *Adonai Jahveh* would be κύριος κύριος; but to take E^B alone, in 1¹-20³⁸ κύριος κύριος seldom occurs; in 20³⁹-30²², only now and then; in chs. 31-39 it predominates; in chs. 40-48 there is no uniformity, though in chs. 43 and 44 κύριος ὁ θεός comes into use (κύριος once), while in chs. 45-48 κύριος θεός appears in every case. Altogether in E^B *Adonai Jahveh* is rendered by κύριος κύριος 56 times, and by κύριος 159 times. This variation in the rendering shews, beyond doubt, that the Gk. translation was made by several hands, a fact which has been established by Dr. St. J. Thackeray, and supported by other evidence (*JTS.* iv. 1903, 398-411); independently Prof. Herrmann, in the treatise referred to above (1913), arrived at the same result; though Thackeray postulates two collaborators, i.e. in 1-27, 40-48 and 28-39 (excepting 36²⁴⁻³⁸), instead of Herrmann's three.

From the figures which have been given it will be seen that H^A and E^B agree in less than a quarter of the cases where *Adonai Jahveh* occurs; and the question arises, which of the two forms of the text, the Hebrew or the Greek, is the more faithful to the original? In other words, Did Ezekiel himself write the two-fold Name, or is the usage to be ascribed to his editors and copyists? Herrmann believes that in all the 217 instances H^A represents the original, and the variations of E^B are due to the preferences of different translators; Cornill and Rothstein, on the other hand, only allow *Adonai Jahveh* to be original where E^B gives κύριος κύριος; and Cornill makes the suggestion that in chs. 43-48, where E^B renders κύριος ὁ θεός (43-44) and κύριος θεός (45-48), the original reading was *Jahveh Elohim*, a view which has not met with acceptance. But there is another possibility. *Adonai Jahveh* may be a sort of scribal direction to pronounce *Adonai* where *Jahveh* stands in the text (see Blau *Jewish Enc.* xii. 118, Thackeray *Sept. and Jewish Worship* 121 f.). The custom of substituting *Adonai* for the ineffable Name began earlier than is often imagined; it can be traced perhaps as far back as the fourth cent. B.C., at any rate to a time before the Greek Version was made, for, as Thackeray points out, the translators constantly render *Jahveh* by κύριος i.e. *Adonai*. But when the text of Ez. assumed its present form the rule had not yet become rigid; neither the Hebr. copyists nor the Gk. translators felt at liberty to enforce it in every instance; so that what we seem to discover in Ez. is a tentative, early stage of the movement which ended in the punctuation of *Jahveh* everywhere in the O.T. with the

vowels of *Adonai* or *Elohim*. It is possible, of course, that the prophet himself used the two-fold Name now and again (Cornill, Thackeray); but if such were the case, later scribes have so greatly extended his usage that it can no longer be recovered, and \mathfrak{C} cannot be relied upon for any help towards identifying the actual instances.—5. *hear . . . forbear*] So v. 7 3¹¹; cp. 3²⁷; *forbear* lit. *cease*. Of the alternatives the second is the more probable, as the next clause implies.—*a rebellious house*] Such is Ez.'s invariable estimate of his countrymen, repeated 15 times, 2⁵. 6. 7 [corr.] 8 3⁹. 26. 27 12² bis 3. 9. 25 17¹² 24³ 44⁶ [corr.]; cp. Acts 7⁵¹. The phrase may have been adopted from Is. 30⁹ *rebellious people*; the post-exilic term is *rebellious sons* Num. 17²⁵ ^[10] P.—*they shall know*] by the fulfilment of his predictions *that a prophet has been among them*: Ez.'s version of the test proposed in Dt. 18²¹., cp. Jer. 28⁹. Neither his fellow-exiles, nor his countrymen left behind in the land of Israel, would listen to him, or if they listened would not take him seriously (see v. 4 3⁷ 21⁵; 12²². 27; 33³⁰⁻³²). It was always a prophet's lot to be in opposition, and to deliver a message which his people did not want or expect (cp. Is. 6¹⁰, Jer. 1¹⁷.). But here Ez. is comforted with the assurance, repeated at the beginning of his second period (33³³), that the truth which he utters and his Lord reveals will in the end be recognized: *they shall know that a prophet* etc. finds its counterpart in *they shall know that I am Jahveh*, which echoes through the Book.—6. *But thou, son of man*] So v. 8; 23 times in Ez., and usually to introduce a new topic; see v. 1 n.—*be not afraid of them*] Cp. Jer. 1⁸.—*and of their words be not afraid*] An unpleasing repetition, which may be avoided by reading with \mathfrak{C} *be not dismayed*, thus making cl. a correspond with cl. b; cp. 3⁹. The use of the verbs *afraid*, *dismayed* in parallelism is a point of style affected by the literature of the time, e.g. Dt. 1²¹ 31⁸, Josh. 8¹ 10²⁵, Jer. 23⁴ 30¹⁰ 46²⁷; and imitated in 1 and 2 Chr. —*though briers and thorns be with thee*] There is an alliteration in the Hebr., cp. 19¹³ 23³³; and for the expression cp. Gen. 3¹⁸, Is. 5⁶ 7²⁴.. The meaning of the first noun, which occurs only here, is inferred from the context; that of the second is well supported, cp. 28²⁴ *a pricking thorn* (\mathfrak{C} σκόλοψ). The Vrs. render the two words differently; see phil. note.—*and thou sittest upon scorpions*] So rather than *dwellest among*. The prophet must expect hostility even from his companions in exile.—7. *And thou shalt speak*] Repeated 3¹¹.—At the end of the v., 27 Hebr. MSS \mathfrak{C} & \mathfrak{S} read 'for they are a house of rebellion,' the usual phrase, v. 5 n.; *house* has fallen out by accident, cp. 44⁸.

Ch. 2, 8–3, 3. The manner of the prophet's inspiration.
8. *be not thou rebellious*] Cp. the Servant's words in Is. 50⁵.—

hear . . . unto thee] Cp. 3¹⁰ 44⁵.—and eat] See on 3¹.—9. And I looked, and behold] See 1⁴ n.—a hand stretched forth] Cp. Jer. 1⁹. In Jeremiah's case the contact was direct, in Ez.'s indirect. The two prophets have much in common, but in temperament and religious attitude they were not alike, and the difference comes out in the manner of their inspiration.—the roll of a book] Cp. Jer. 36².⁴, Ps. 40⁸ [71]; a long and full roll, probably of skin; in Egypt papyrus was used, but not in Palestine or Babylonia. The normal length of a roll was 20 to 30 ft. (Maunde Thompson *Gk. and Lat. Palaeogr.* 46). $\text{\textcircled{E}}$ renders κεφαλὴ βιβλίου (see phil. n.).—10. written within and without] Cp. Ex. 32¹⁶, where, however, the wording is different, and Rev. 5¹. A roll was usually written on one side only; this was so full that its contents ran over the front and covered the back.*—lamentations and mourning and woe] Lamentations (*kînîm*)=elegiac utterances generally, not merely elegies written in the *kînâ* measure (19¹.¹⁴ 27² 32².¹⁸); mourning, only again Ps. 90⁹=a sigh, Job 37²=a rumbling of thunder; and woe implying a slight correction of the text, cp. Am. 5¹⁶, Jer. 9⁹. The prophecies of the first period, 593 to 586 B.C., are filled with denunciations and threats; then, in the second period, they speak mainly of restoration and the new age; it would follow, therefore, from the present description of its contents that the roll was occupied with the burden of Ez.'s message during the first seven years of his ministry. Hölscher, on the other hand, believes that the 'genuine' Ezekiel dealt only in threats, and prophesied only to the people of Jerusalem; everything in the Book that speaks of restoration and is addressed to the exiles comes from an anonymous prophet of a much later age (*Hesekiel* 40 ff. 51 f.; and briefly to the same effect *Gesch. der isr. u. jüd. Religion*, 1922, § 60). No doubt the Book has been enlarged by later additions, such, for example, as the passages which seek to relieve the threatened doom with a ray of hope, 16⁶⁰⁻⁶³ 18³⁰⁻³² 20⁴⁰⁻⁴⁴; but Hölscher pushes his theory too far, and fails to do justice to the contents of chs. 12-24, which seem rather to shew that, while Ez. insisted upon the approaching punishment of Jerusalem, he tried also to make his hearers perceive the justice of it. See further Introduction, p. xxx.

Ch. 2, 1. $\text{\textcircled{E}}$] The prep. $\text{\textcircled{E}}$ with suffs. is thus pronounced in Ez. 19 times (6 times defect., 13 times plenē); the same pronunciation is met with in Jer. (12 times) and in 1 K. 20-2 K. 8 (11 times), and occasionally in

* Mediaeval theologians found a significance in the writing within and without; thus, 'Liber scriptus intus et foris: foris quantum ad sensum litteralem; intus vero, quantum ad sensum mysticum sub littera latentem.' Nicolas de Lira, Prol. to the works of Walafriidus Strabus, Migne *PL.* t. cxiii. p. 33.

later books. It seems to represent a real variation in popular speech, though without special significance; for the usual pronunciation, אָמַן etc., is also found in these books (13 times in Ez.), even in the same verse, e.g. 1 K. 22²⁴, 2 K. 6¹⁶. If the peculiarity were due to a mere whim of the scribes it should appear over a wider area. See Kôn. ii. 296 ff.—

2. [ומאן בני דוּחַ] Ε + και ἀνελαβέν με και ἐξήρην με, an explanatory addn. from 3¹⁴, cp. 3²² n.—[אָמַן אָמַן קָרְבִּי אֵלַי] The sign of the accus. with an indefinite obj. may be intentional, to define and yet to leave something undefined; see 1²⁸ n. Ε αὐτοῦ λαλοῦντος? = אָמַן קָרְבִּי, a constr. usually avoided in Hebr.; if αὐτοῦ be not a corruption of τοῦ, cp. v.⁸ (Co.). קָרְבִּי Hithp. ptcp., cp. 43⁶, Num. 7⁸⁰, 2 S. 14¹³. In meaning, however, the Hithp. can hardly differ here from the usual Piel; the vocalization prob. originated in some such fanciful reason as Rashi gives in loc.: קָרְבִּי would be used of a man speaking to his companion face to face, but קָרְבִּי of the Shekiná speaking in his own presence in glory.—3. אל בני [ישראל] Ε πρὸς τὸν ὄλκον τοῦ 'I., as in 35⁶ 37²¹ 43⁷ 44⁸ 15; and vice versá 'יש' Ε ol wól 'I. 3¹ 12²⁴ 37¹⁶. This seems to shew that the Hebr. text which lay before the Gk. translators used the abbreviation λουῦν; further evidence is to be found in the rendering of בְּיִשְׂרָאֵל by ὄλκον τοῦ 'I. in 12²³ 20⁶ and by ἐν τοῖς υλοῖς 'I. in 44²⁸. For the abbreviation of בְּיִשְׂרָאֵל cp. Josh. 21²⁷ עַשְׂרֵהוּ יוֹ עַשְׂרֵהוּ יוֹ Chr. 6⁵⁶ (וגו).—[נָגַם וְהוֹדִיעַם] The omission of the art. in a case like this can sometimes be explained; see Dr. § 209 (2), G-K. § 126 x; but since there are other objections to נָגַם besides the grammatical one, it is better to om. the word, with ΕΛ. The alternative is to read נָגַם (G-K. l.c. Kr. Ro. etc.); but *unto a nation of the rebellious ones* is not a probable expression, and נָגַם is hardly ever used in the constr. st. before a gen., Zeph. 2⁵ being the only clear instance, ? Is. 18⁷.—[פָּשַׁע בִּי] ΕΛ Co. Ro. etc. om.; but ΕΛ is supported by 20²⁸.—5. [וְיָדַע . . . וְהִסָּה] See Dr. § 123 (a). ΕΛS om. והסָה, so Co. Kr. [אָמַן יִהְיֶה—] the pron., however, adds force to the sentence. ΕΛS Ε η προσηλυτισμῶν, so ΕΛSΑ, and similarly in v.⁷, ? = יִהְיֶה or יִהְיֶה; but in 3¹¹ ἐνδύσων, 3²⁷ ἀπειθεῖται, shewing that Ε understood יִהְיֶה correctly. Perhaps in the copy before Ε יִהְיֶה was written indistinctly here and in v.⁷ S throughout renders *afraid*, under the influence of Ε. Ε in each case, 'whether they will receive instruction, or whether they will withhold themselves from sinning.' Ε generally tries to tone down the wickedness of Israel.—[הִיָּה] Ε εἰ σὺ, so ΕΛS, prob. exegetical; but in 33³³ הָעַ, S thou; Ε is to be preferred.—6. [וְיִסְרְבֶיהֶם אֵל תִּימָא] Ε μηδὲ ἐκαστῆ ἀπὸ προσώπου ἀδελφῶν = חַח = חַח = חַח, so ΕΛS (= אֵל תַּחַח), varying the verb, rightly; but ΕΛS's וְיִסְרְבֶיהֶם may be retained, to avoid אֵל תַּחַח twice in the same v.—[בְּנֵי סַרְבִּים וְלִטְוִים אֲמָר] concessive; cp. Is. 54¹⁰, Jer. 4⁸⁰ 14¹² etc. For סַרְבִּים cp. Aram. סַרְבִּים in Targ. and Talm. and סַרְבִּים prob. has the same sense. The סַרְבִּים does not occur in O.T.; but in Hebr. Sir. 4⁸ אֵל תַּחַח עַם הָאֵל it = *contradict.*, 41² (?); in Aram. it = *contradict.*, *tell lies*. The latter meaning is adopted by the Vrs., which treat the two words as ptcps., Ε παροιστήσονται και ἐπιαυστήσονται ἐπὶ σέ 'they will contradict and set against thee,' S 'they gainstay and reject thee,' i.e. סַרְבִּים, taking סַרְבִּים from סַרְבִּים Ps. 119¹¹⁸, Lam. 1¹⁵. But Hebr. idiom requires a subj. before the ptcp.; so in spite of the uncertainty about סַרְבִּים, the traditional rendering *briers*, implied by ΕΛ, may stand, and it agrees well with עַקְרִים in the next cl. For אֲמָר Ε freely ἐπὶ σέ κύκλω.—[אָמַן עַקְרִים אֵל] Sometimes אֵל is used with verbs which denote not motion *towards*, but rest *by* or *at*, e.g. 3¹⁵ (with ישׁ, cp. 1 K. 13²⁰) וְיִוֹ 17⁸ 31⁷ 40¹⁸ 43³ 47⁷; in some of these cases אֵל = על, and here על *beside*, *upon* gives a realistic touch. Ε ἐν μέσῳ, so ΕΛS = בְּתוֹךְ; Toy Kr. suggest אֵל *with* as the original prep.—8. [אֵלֶיךָ . . . שָׁמַע] Ε ἀκουε τοῦ λαλοῦντος πρὸς σέ as in v.², om. אֵלֶיךָ; ΕΛ is supported by 44⁵.—9. [וְהָיָה בִּי] Suff. mas.,

scripture. In Ps. 19¹¹⁽¹⁰⁾ 119¹⁰³ the words of God are 'sweet' in themselves; here they are the reverse, and only found to be 'sweet' when the bitter truth is obediently received. Rev. 10¹⁰ quotes this v., but gives it a different turn by the addition of 'and when I ate it my belly was made bitter,' drawing a contrast, which Ez. does not make, between *my mouth* and *belly*; cp. Dante *Purg.* xxxii. 44 f.

This passage throws some light upon the nature of prophetic inspiration. On the one hand, a prophet does not discover the truth by any reasoning of his own, it is revealed to him by a Power external to himself; on the other hand, it is revealed only to one who has been specially called to receive a word from God. Again, a prophet's inspiration, so far from overwhelming his natural faculties, quickens and uplifts them: not only the language which he speaks, but the particular truth which he has to proclaim, is coloured and to some extent determined by his own individuality. He responds with something of his own to the divine approach; so that the truth which emerges is due neither to God's action alone, nor to man's effort alone; it is due to both.

Ch. 3, 1. חַמְצָא *findest* in an indef. sense, *meet with, light upon* as in 2 K. 22⁸ 23²⁴ etc. The *Qal* can hardly have the sense of *Hiph.* in Lev. 9¹², 13¹⁸ *which is presented to thee* (Ehrl.).—כִּי בֵית יִשְׂרָאֵל 22 Hebr. MSS כִּי בֵית יִשְׂרָאֵל 'שׁ; but see v.⁴ and 2^{3 n.}—2. וּמַחְצָא *Et dirivocēn*, perh. to harmonize with the 3 p. in the next vb. There is no need to alter חַמְצָא.—וּמַחְצָא has crept in from v.¹; *Et om.* and most moderns.—3. חַמְצָא . . . חַמְצָא The jussive in 2 p. is very rare, except after אַי; cp. 1 S. 10⁸, Dan. 9²⁶; Dr. § 50 (γ) *Obs.* חַמְצָא point the vbs. חַמְצָא . . . חַמְצָא, so *V* venter tuus comedat, et viscera tua complebuntur; the change is no improvement.—אֲשֶׁר אֵינִי נֹחֵן לְךָ *Et freely τῆς δεδουμένης εἰς σέ.*—וּמַחְצָא i.e. וּמַחְצָא, *Et kal ἐφαγον αὐτήν.* G-K. § 49 e.—לְקַחְתִּי The adj. may be neuter, lit. *a sweet thing*, G-K. § 132 a note; but it is better to point as a subs. חַמְצָא Jud. 9¹¹ or חַמְצָא Pr. 16²¹ 27⁹. For לְ= *in respect of*, limiting the comparison, cp. Gen. 41¹⁹, Ex. 24¹⁰, Dt. 34^{10a}.

Vv. 4-9. The prophet's mission.—This passage repeats 2³⁻⁷, but with greater emphasis on the contumacy of the house of Isr.: they are worse than the barbarians; foreigners would listen, but Israel will not! As the text stands, the prophet is warned, both before and after his act of eating, that the mission on which he is sent will be a difficult one; and it is quite conceivable that the double warning belongs to the original narrative. This, however, has been questioned. Kr. sees in 3⁴⁻⁹ an alternative version of 2³⁻⁷; but though the main idea is the same in both, it differs in expression, esp. in 3⁵. 6. 7a. Accordingly Hö. finds in this and similar cases evidence of successive enlargements of the text, and regards 3⁴⁻⁹ as earlier than 2³⁻⁷, because superior in style, and connects it directly with

2^{1, 2}. The problem will meet us constantly throughout the Book: we have to choose between a theory of parallel recensions (Kr. Steuern. etc.), or of later editorial expansions (Hö.), and the possibility that Ez. himself made additions to the first draft of his narrative (He.). A good deal can be said in favour of each of these explanations, but any one of them may be pushed too far. In the present instance there is no sufficient reason for denying Ez.'s authorship of both passages.—4. *hence! go unto the house of Isr.*] See on v.¹ and 2³; § feeling the difficulty renders, 'go unto the exiles, to the house of Isr.'—*and speak about my words*] An unnatural expression and contrary to idiom; perhaps, with merely a change of pronunciation, it should read *and speak when I speak*, cp. v.²⁷ (Ehrl.).—5. The prophet is not sent to a nation which talks a barbarous language. *A people of deep lip and heavy tongue* means a people whose speech sounded guttural and thick to Hebrew ears; the Greeks called foreigners *βάρβαροι* for the same reason. The phrase of *deep lip* occurs in Is. 33¹⁹ and may be taken from there; of *heavy tongue*, again in Ex. 4¹⁰, though in a different sense, 'slow in utterance.' See crit. n.—*unto the house of Isr.*] The words are not properly attached to the sentence, shewing that they are a gloss, recognized, however, by all the Vrs. The mention of Israel is not in place till v.⁷.—6. The prophet is not sent to the heathen world in general. V.⁵ speaks of nations whose language sounded barbarous, v.⁶ of nations whose language was not understood; cp. Dt. 28⁴⁹. The words of *deep lip and heavy tongue* seem to be accidentally repeated from v.⁵; they spoil the contrast which is drawn in the two vv., and are om. by S.—*verily, had I sent thee unto them, they would hearken unto thee*] The ambiguous Hebr. must be rendered in this way to suit the allusion to *many nations* in the preceding clause; *they*, unlike Israel, would not reject the prophet's mission. Elsewhere Ez. charges Israel with surpassing the nations in wickedness, 5^{6f.} 16^{47f.}; cp. Mt. 11²¹⁻²⁴.—7. *But the house of I.*] Now comes the contrast; cp. Is. 1^{3b}.—*they are not willing to hearken*] Cp. 20⁸.—*hard-browed and stiff-hearted*] Cp. 2⁴. The first expression, lit. 'hard of forehead,' suggests a pushing ox or ram, cp. Jer. 5³, Is. 48⁴. The prophet will meet with fierce opposition from his own countrymen.—8. Yet he receives encouragement: God will give him hardness equal to theirs. For the thought in this and the next v. cp. Jer. 1⁸. 17^{f.} 15²⁰, Is. 50⁷.—*hard . . . hard*] Perhaps there is a play on the prophet's name, Ezekiel=*God strengthens, hardens*.—9. *As adamant*] A figure for hardness, Zech. 7¹², or sharpness Jer. 17¹; elsewhere the word='a thorn' Is. 5⁶ 7^{24f.}.—The passage ends in the same way as 2³⁻⁷. To denounce without flinching the sins of the nation,

and to proclaim the inevitable punishment—such is the hard task laid upon the prophet.

Ch. 3, 4. עֲבַדְתָּ בְּנֵי־בְרִיָּהּ 'ב' וְנָגַדְתָּ = *speak about*, Dt. 6⁷ 11¹⁹ etc., *Lex.* 181, 4.c.; נָגַדְתָּ Dt. 3²⁶, 1 K. 13¹⁸, but in senses which cannot be intended here. The Vrs. imply נָגַדְתָּ, but may be rendering freely; if this were the original reading, why was it altered to the difficult בְּנֵי־בְרִיָּהּ? Ehrl's suggestion to point נָגַדְתָּ is therefore plausible.—5. עָמַד עִמָּי וְנִבְרִי לִשְׁנָן עָמַד עִמָּי λὰδν βαθύγλωσσον, om. 'ל' ג'. For the sg. coll. with pl. adj. cp. v. 16, 1 S. 13¹⁶, Is. 9⁴. For שׁ || ל' cp. Is. 28¹¹ 33¹⁹; both are in the genit. of specification (=Arab. accus.), cp. 16²⁸ 17⁸. 6. 7 etc. Kōn. iii. § 336 h. Some would om. לשׁן וְנִבְרִי with עָמַד as an explanatory gloss from Ex. 4¹⁰; but the repetition of the phrase in v. 6 favours its presence here.—אֵל בֵּיהּ אִישׁוֹ The asyndeton is harsh; אֵל בֵּיהּ is wanted to give the necessary antithesis; clearly a note from the margin.—6. אֵל עָמַד οὐδέ=אֵל, so *LXX* neque.—עָמַד עִמָּי עָמַד ἀλλοφώνους ἢ ἀλλογλώσσους, an alternative rendering, cp. עָמַד 1²³ 9⁹ 13¹¹ 16¹⁴ etc.—וְנִחַנְתָּ אִתְּךָ אֵל אֵמַר After a negative אֵל אֵמַר expresses an antithesis, *but*, e.g. Gen. 24^{37f.}, Ps. 131^{1f.}; when no negative precedes it introduces an asseveration, e.g. 5¹¹ 35⁶ 36^{8, 7}; taking it in either sense, אֵל אֵמַר would mean that Ez. *was* sent to the nations, which is against the context. Literally אֵל אֵמַר= 'if (it be) not (so)—' leaving the aposiopesis to be supplied in thought by 'may I forswear myself'; but this is to push the literal meaning too far. It is better to suppose that אֵל אֵמַר had lost its strict sense, and had come to be used for an emphatic *surely*; so G-K. § 149 b; Ewald *Synt.* § 358 b. Then the clause which follows must be taken as a virtual hypothesis, *had I sent thee unto them*; Dr. § 154. The Mass. tradition is against the pointing אֵל אֵמַר=the later אֵלֵי Kōh. 6⁹, Est. 7⁴, suggested by Kōn. iii. § 390 x. It has been proposed to read אֵמַר עָמַד καὶ εἰ *LXX*, or to om. אֵמַר and read אֵל, θ ὄφελον, but the text need not be altered.—8. וְנִקְוֶה Pl. with עָמַד, cp. 21²¹, Gen. 4²¹, Is. 29²².—וְנִקְוֶה אֵמַר καὶ τὸ νεῖκος σου καταχύσω, as in v. 7 φίλονεκοι confusing נַקְוֶה with נַקְוֶה, and taking נִקְוֶה as נִקְוֶה (so Co. Ja.).—9. וְנִשְׁמַר עָמַד διὰ πάντος=וְנִשְׁמַר; the confusion of נִשְׁמַר with נִשְׁמַר is frequent in עָמַד, e.g. 10¹¹ 16⁴ 19¹² 21¹² 23²¹. עָמַד om. נִשְׁמַר, so Co. Ja. Ro. ?

Vv. 10–15. The prophet's mission: he goes to fulfil it.—Vv. 10, 11 may be understood as a final charge to the prophet. He has received his message (2⁸–3³), and twice he has been warned to look for opposition (2³⁻⁷ 3⁴⁻⁸); his mission to the house of Israel (3⁴) is now renewed in the form of a mission to the Gôlâ, 3¹⁰⁻¹¹. The vision departs, and the prophet sets out, still under the influence of his ecstasy, so that when he reaches the chief colony of the exiles he continues for some time unable to speak or move, 3¹²⁻¹⁵. The repetitions here, vv. 4 and 11, 2⁴. 5. 7 and 3¹¹, raise the question whether the text can be in its original state. Hölscher finds three 'sendings,' 2³ 3⁴. 11; he reduces them to one, and accounts for the other repetitions in 2³–3¹⁵ as also due to successive redactors. But it is an exaggeration to speak of three 'sendings'; at most there are two, vv. 4, 11, the one general, the other particular. Ez. himself may have added a sentence here and there to emphasize certain points; the passage can reasonably be explained very much as it stands.

As he recalled this crisis in his life, the prophet was more concerned to give a faithful account of what happened than to write a perfectly coherent narrative. He was overwhelmed by the vision; he could not at first realize the nature of his task; it needed explanation and his doubts and fears had to be met, more than once. The same hesitation, and the same divine forbearance, is recorded in the case of Jeremiah (1⁴⁻¹⁰. 11-19), 'Daniel' (10⁸⁻²¹), and others; cp. Acts 9¹⁰⁻¹⁶. In the present section v.¹³ appears to be a later insertion.—10. *all my words which I shall speak unto thee*] As Kr. points out, the commission to prophesy doom (2⁸⁻¹⁰) must not be interpreted too narrowly; other revelations were to be expected. Cp. Acts 26¹⁶.—*thy heart*] In Hebr. psychology the heart is the seat, not of the emotions, but of the intelligence (e.g. Is. 6¹⁰, Ps. 90¹², Job 34¹⁰. 34), and of moral purpose and resolve (e.g. 1 S. 7³, 1 K. 8⁵⁸. 61).—11. *to the Gôlâ, to the sons of thy people*] The prophet's mission was to *the house of Israel* generally, v.⁴; but in practice it was necessarily confined to the exiles, his fellow-countrymen; *the sons of thy people* as in 13¹⁷ 33². 12. 17. 30 37¹⁸, Dan. 12¹ (all). The latter may mean the people of Judah as distinguished from the people of Israel (2 K. 17³³); but this is not certain; both may be included.—*thus saith Adonai Jahveh*] See on 2⁴.—*whether they will hear* etc.] Cp. 2⁵ n.—12. *and a spirit carried me*] Cp. 2² n. Sometimes the divine impulse lifted the prophet above the earth, 8³ 11²⁴; but here the context implies (v.¹⁴) that he was borne along, still under the influence of the ecstasy, so perh. 11¹ 43⁵; the word can have both meanings (e.g. 1 K. 18¹², Is. 40²⁴ 41¹⁶), and there is no need to cut out the phrase here, retaining it only in v.¹⁴. Cp. Lk. 4⁵ ἀναγών, Hermas Vis. i. 1³ καὶ πνευμά με ἔλαβεν καὶ ἀπήνεγκέν με, referring to an exaltation of the spirit, not to a bodily lifting.—*behind me*] Shewing that he had already turned and started on his way; hitherto he had been fronting the vision.—*the noise of a great earthquake*] made by the departure of the divine throne as it left the ground; cp. v.¹³ 37⁷ 38¹⁹. Elsewhere an earthquake marks the approach of a theophany, 1 K. 19¹¹, Zech. 14⁴.—*Blessed be the glory of J'. from his place*] suggests an anthem of the heavenly host, but we are not told that it was uttered or heard. Can *his place* by itself (ct. Mi. 1³) mean heaven? The vagueness of the term was understood by the Rabbis to imply that God's *place* is unknown and unapproachable, Talm. B. Hagîga 13b. The text must be at fault. With a slight change, proposed independently by Hitzig and Luzzatto, read *brûm* for *bârûk*, and tr. *when the glory of J'. rose from its place*; cp. 10⁴. 16¹. 19 and 1²⁸ n. In the morning service of the Synagogue the sentence is used at the *Kedûshâ* (*Prayer Bk.*

edn. Singer 39).—13. As the text stands, *and the noise* must be governed by *and I heard* in v.¹². The v. seems to be the comment of a reader on *the noise of a great earthquake* v.¹², interpreted to mean *the noise of a great roar*, and to refer to the noise made by the wings of the Living Creatures (cp. 1²⁴) *touching one another*, though the word used, lit. *causing to kiss*, does not imply a loud sound. At the end of the v., the words of v.¹² on which the comment was written have been copied into the text, along with the comment itself.—14. *And a spirit carried me*] Or, *Now a spirit had carried me*; but the change in the usual narrative form, v.¹², may be intended to give variety; so prob. 11²⁴. The prophet felt himself to be under Jahveh's direct control as he set out to the scene of his future ministry, overpowered by what he had seen and heard. For the effect produced by the divine spirit see Giesebrecht *Die Berufsbegabung d. A.T. Propheten* (1897) 146–8; he proposes to om. the reference to the *spirit* in v.¹². Cp. 8³ n.—*and I went bitterly*] lit. *in bitterness* (see phil. n.), describing the reaction which followed a state of strong excitement; the fuller form would be more intelligible *in bitterness of (my) soul* as in 27³¹, Is. 38¹⁵, Job 7¹¹ 10¹. But the word, though forcible and unusual, is not above suspicion; Gr³ omit it, and many regard it as a gloss on the next phrase (Hi. Co. Toy He. Hö.).—*in the heat of my spirit*] Cp. Jer. 6¹¹ 15¹⁷.—*and the hand of J' upon me was strong*] Elsewhere *the hand of J'* produces the ecstasy (1³ 8¹, Is. 8¹¹, 2 K. 3¹⁵), or superhuman strength (1 K. 18⁴⁶); here it exerts control over mind and body.—15. *And I came unto the Gôlâ at Tel Abîb*] Up to this moment, we gather, the prophet had been living in an unnamed colony on the banks, or in the neighbourhood of the Grand Canal (1¹); and there he had seen the vision. Now, in obedience to the divine command (3¹¹), he goes to the colony at Tel Abîb, the principal seat of the exiles (note *the elders of Judah, of Israel* 8¹ 14¹ 20^{1.3}); apparently this was also *beside the river Kēbar*, if the text be right; here he remains and settles in a house, v.²⁴. *Tel Abîb* 'house of green ears' is merely a Hebrew-sounding form of the Bab. *tîl-abûbi* 'hill of the storm-flood,' a common name in Babylonia at all periods, and given to the sand-hills on the plain which are thrown up by the action of wind and water; see, for instance, Code of Hammurabi col. xliii. l. 79; prism inscr. of Tiglath-pileser i., *KB.* i. 22, 26, 34 etc. Within a radius of five to ten miles E. and N. of Nippur many such mounds exist, and have disclosed traces of Jewish settlements. A conspicuous mound, about a mile to the E. of the ancient bed of the Shaṭṭ en-Nîl, Hilprecht thinks may be the site of Ezekiel's Tel Abîb (*Explors. in Bible Lands* 411). For other

Bab. place-names of this type cp. Tel Melah, Tel Harshâ Ezr. 2⁵⁹ = Neh. 7⁵¹; Tel 'Assar 2 K. 19¹² = Is. 37¹².—*that dwelt beside the river Kēbar, and (i.e. namely) who dwelt there*] One or other of these sentences must be a gloss, though \mathfrak{E} recognizes both. The first has been questioned on the ground that it contradicts cl. a, which implies that Tel Abîb was at some distance from the scene of the vision, cp. v. 23 43³; but the Grand Canal flowed for many miles through the country, and, as explained above, Ezekiel's earlier dwelling-place (Γ^1) as well as his later were apparently both in the neighbourhood of this great water-course. The second sentence raises more serious objections; it is weak both in grammar and sense, and looks like an explanatory note; 2 MSS and \mathfrak{S} om. it.—*and I sat there seven days awe-struck*] lit. *showing terror*; cp. Ezr. 9^{3f.}. The prophet took time to recover from the prostrating effects of his call; cp. Acts 9⁹. No special significance need be found in the number *seven*; in the parallel case 2 Esdr. 13⁵⁸ it is 'three days.'

Ch. 3, 12. אַשְׁמַע \mathfrak{E}^B καὶ ἤκουσα . . . καὶ ἤκουσα, an accidental repetition; cp. in \mathfrak{E} 20²⁸ 32²⁶ 40¹⁸ 47²⁰.—[בָּרוּךְ] In the old writing כ and ב might easily be confused. Geiger *Urschrift* 318, thinks that בָּרוּךְ was deliberately altered to בָּרוּךְ to avoid the mention of God as 'rising'; but such an alteration is more recondite than the other instances which Geiger quotes. To make sense \mathfrak{E}^A inserts λεγόντων, \mathfrak{S} saying (as elsewhere in \mathfrak{S} , e.g. 30³ 36⁶, see Co. 150).—13. וְקוּל] \mathfrak{E} καὶ ἴδον φωνήν, so $\mathfrak{H}A$; prob. a corruption of καὶ ἰδού.—[כַּשְׁמָח—] \mathfrak{E} περισσομένων *slapping*; see 1²³ n.—14. וְ] For the adverbial accus. cp. 27⁵⁰, Is. 33⁷, Zeph. 1¹⁴(?). \mathfrak{E}^B \mathfrak{S} om.; but \mathfrak{E}^{AQ} μετέωρος (so $\mathfrak{H}A$)? = רָם or רָם, cp. \mathfrak{E} 10¹⁸. 19 17²³, though perh. introduced from v. 15. Ja. after Hi. treats כִּי as part of בָּרוּךְ רַחֵם, which was intended to be a correction of רַחֵם רַחֵם. The latter is ἐν ὄρμῃ τ. πν. μου in \mathfrak{E} , cp. 23⁴³ ἁρμονία, 27¹¹ ὄρμος, the Hebr. word being both transliterated and made intelligible in Gk.; Thackeray *Gramm. of O.T. in Gk.* 38. Hö. regards v. 14ⁿ as an interpolation, on the ground that the opening words repeat v. 12 (but see above), and that וְ is used with a different sense in the two halves of the v.; but what other word was available?—15. וְ] \mathfrak{E} , not recognizing the pr. n., renders μετέωρος καὶ περιήλαθον, connecting with תלה (cp. κρεμάσω 17²³ תלה) and סבב.—[וְהַיְשִׁיבִים אֵל אֵל] Sometimes אֵל occurs after vbs. not implying motion, in the sense of *at, by*, see 2⁶ n.; in these cases אֵל need not be a substitute for על, as \mathfrak{E} take it here. The ptcp. is separated from its subj. rather awkwardly by the intervention of וְ, and some would om. the latter, but without sufficient reason.—אשר התה עם \mathfrak{E} ; τοὺς δευτερας ἐκεῖ = אשר התה עם. The Q. וְהַיְשִׁיבִים is impossible, though adopted by \mathfrak{T} וְהַיְשִׁיבִים and *I settled*, \mathfrak{Y} et sedi ubi illi sedebant (a double rendering). For וְהַיְשִׁיבִים = *namely*, introducing a gloss, cp. Is. 17⁸; G-K. § 154 note.—[קָשְׁיִים] The Hif. is inwardly transitive; see G-K. § 53 d and § 67 cc. Some would point קָשְׁיִים Poel ptcp. intrans. *appalled*, as in Ezr. 9³², Job 21⁶. \mathfrak{E} has ἀναστρεφόμενος, the usual rend. of שָׁב, but this is inconsistent with the foregoing ἐκάθισα. The later recensions give Ἄ ἠρεμάζων, Σ ἀδμονῶν, Θ θανμάζων. \mathfrak{Y} moerens.

Ch. 3, 16a. The date of the symbolic acts in chs. 4 and 5. Two insertions, vv. 16b-21 and 22-27. At the end of the seven

days' stupor the prophet receives a command to perform the three symbols, 4¹⁻³. 8-17 5¹⁻⁴, predicting the siege of Jerusalem, the hardships it will bring, the destruction and scattering of the inhabitants. With this message of doom the First Period of Ez.'s ministry begins. V. 16^a, we must suppose, originally led up to 4^{1st}; the connexion has been broken by the two insertions, vv. 16^b-21 and 22-27. In the middle of v. 16 the Massoretic text has a space (*piskâ*), to shew that the context is interrupted at this point. Vv. 16^b-21, which repeat, sometimes verbatim, the language of 33⁷⁻⁹, and add nothing essential to the thought, have been inserted here with the object, it would seem, of stating at the outset a conception of the prophet's task which was not realized till a later stage. Where the two passages are compared, vv. 16^b-21 appear to be the less original; they do not spring naturally out of their context, and they expand the terms of 33⁷⁻⁹ in a way which suggests the hand of an editor. Vv. 22-27 can only be made intelligible if they are connected with 4⁴. 5. 8, and then with 24²⁶. 27 33²². 23; like vv. 16^b-21 they belong to the end of the First Period. They have been inserted here by the editor who understood the symbol of the exile in 4⁴. 5. 8 to refer to the *siege* of Jerusalem, and so grouped it wrongly with the three symbols at the beginning of the First Period. It was the same editor who broke the connexion between 24²⁶. 27 and 33²¹. 22 by inserting the prophecies on Foreign Nations, chs. 25-32. This clue to the perplexities of 3¹⁶-5⁴ was first suggested by Rothstein *Comment.* 877 ff., 935 f.; it has been worked out by Sellin *Gesch.* ii. 39 ff., and adopted by Eissfeldt *Einl.* 419. See Introduction p. xix.—17.=33⁷. *I have appointed thee a watchman*] Cp. 33². 6, 1 S. 14¹⁶, 2 S. 13³⁴; and fig. of the prophets, Jer. 6¹⁷, Is. 56¹⁰. The designation implies that the prophet is charged not only with a message to the nation, but with the duty of warning individuals. This conception of the office, first met with in Jer. l.c., was specially impressed upon Ez.; it corresponds with the doctrine which he expounds in ch. 18. ¶ here and in 33⁷ renders 'speculatorem dedi te.' *—18.=33⁸. *and thou hast not warned him, nor spoken to warn the wicked man from his wicked way*] The text has been filled out by the doubling of *warn* and *wicked*. Originally perhaps it ran as in 33⁸ *and thou hast not spoken to warn the wicked man from his way*; ¶ and § om. some of the tautology. These verbal additions may be due to scribes or readers; they do not look like the expansions in vv. 20. 21, which come rather from the editor who introduced

* The phrase is applied to St. Hilary of Arles when he was made a bishop: 'speculatoris suscept officium,' says his biographer. *Vita Hilarii* viii. 11 (*PL.* l. 1229).

the fragment of ch. 33.—*to cause him to live*] Not in 33⁸; a scribal addition.—*he, wicked man, shall die because of his iniquity*] So 33⁸; but \mathfrak{C} implies a better reading, *that wicked man* etc. Tr. *because of* rather than *in*: this seems to be required by 18¹⁷ 'because of the iniquity of his father,' 22⁴ 'because of thy blood'; tr. similarly in v.¹⁹ 18¹⁸ 33^{8, 9}; cp. 4¹⁷ n.—19.—33⁹ with the addition of *from his wickedness and . . . wicked*. In cl. b, though \mathfrak{C} 's reading is preferred by some, the text of \mathfrak{H} has the support of 33⁹.—20. The case of the righteous man who turns apostate: if he has received no warning he shall die, and the prophet shall be held responsible. An elaborated form of 33^{13, 18}.—*and he commits injustice*] The expression occurs again in chs. 18 and 33, elsewhere only in Lev. 19^{15, 85}, Dt. 25¹⁸.—*and I put a stumbling-block before him*] The righteous man has turned apostate, and Jahveh puts occasions of stumbling in his way, not to test his loyalty—he has gone too far for that—but to bring about his fall and punishment. The severity of God's justice was always uppermost in the prophet's mind. We may find the idea contained in the text harsh and repellent: but it was not the time to dwell upon other aspects of the divine Nature. Cp. above p. 44 and 20²⁵ n.; and the conception of judgement in St. John's Gospel, 9³⁹. The stumbling-blocks are specified in 7¹⁹ (money), 14³ (idolatry), 18³⁰ (immoral conduct), 44¹² (worship at the high places).—*and his righteous acts which he hath done shall not be remembered*] So 18²⁴ 33¹³ similarly, but without *which he hath done*, om. by \mathfrak{C}^B here.—21. Three cases have been put, vv. 18. 19. 20; now comes a fourth. Strictly, the counter-statement to v.²⁰ should be: if the erring righteous has been warned and yet sins, he shall die, and the prophet shall not be held responsible. Instead of this, another possibility is suggested: if the erring righteous has been warned and he sins no more, he shall live, and the prophet shall not be held responsible. There is no equivalent to this in chs. 18 and 33.—*if thou hast warned him, the righteous man*] An improbable construction; read with Vrs. *if thou hast warned the righteous man*.—*that the righteous man sin not*] The word *righteous man* has slipped out of its proper place; rd. with \mathfrak{C} *that he sin not, the righteous man shall surely live*. The rest of the v. may be rendered lit. *for (in that case) he will have been warned, and thou wilt have delivered thy soul*. The responsibility of the watchman is emphasized here more strongly than in 33¹⁻⁹; in ch. 18 it is not mentioned.

Ch. 3, 16. ויהי . . . ויהי] The sequence betrays a disturbance of the original narrative; Ez. normally writes יהיה 26³ + five times, cp. 1¹ n. The second יהי is not in \mathfrak{C} ; \mathfrak{S} = יהיה.—17. והוזהרה . . . והשמעה] A virtual hypothesis, cp. 7¹⁶ 18¹⁰⁻¹³ 33⁸ 39¹⁵; Dr. § 149.—18. ולא הוזהרה] anticipates

ו' ולא דברה להוודר ר' and one or other must be an addition; $\mathfrak{E}\mathfrak{S}$ recognizes both; the parallel in 33^s shows that the added phrase. Again $\mathfrak{E}\mathfrak{L}\mathfrak{S}$ om. הרשעה, which does not appear in 33^s. Before מדינו \mathfrak{E} inserts ἀποστροφή=שוב (cp. v. 19), merely, perhaps, to make the sense clear (Co. 101). After הרשעה comes a further addition, not in 33^s, לתיחיו in \mathfrak{E} τοῦ ζῆσαι=לתיחיו. The fem. of רשע only here and v. 19.—[הוא רשע] So 33^s; the second word must be expegetical of the first, a questionable piece of grammar. \mathfrak{E} ὁ ἀνομος ἐκείνος, in 33^s αὐτὸς ὁ ἀνομος i.e. הרשע הוא, cp. v. 19. \mathfrak{E} —[בנעתי] For the causal sense of the prep. cp. further Lev. 26³⁹, Dt. 24¹⁸, Jer. 31³⁰.—19. הרשעה and מרשעו ו' [מרשעו ומדינו הרשעה הוא] are additions. \mathfrak{E} recognizes them, however, reading ἀπὸ τῆς ἀνομίας ἀπὸ τοῦ καὶ τῆς δόξου, ὁ ἀνομος ἐκείνος κ.τ.λ.=במרשעו ומדינו הרשע שהוא; but this makes cl. a end rather weakly.—20. ועשה . . . בשבו. For the constr. cp. 5¹⁶ 12¹⁶ 13^s 18²³. 24. 26 39²⁷ 43^s etc.; Dr. § 118.—[בצדקו] In Ez. צדק only again in 45¹⁰, and with a special meaning; rd. כצדקתו as in 18²⁴ 33¹⁸, the form proper to this connexion. \mathfrak{E} implies this, ἀπὸ δικαιοσύνης ἀπὸ.—[ולא חוכין צדקתו] Kt. sg., Q. pl. agreeing with the pl. vb. \mathfrak{S} reads both vb. and noun as sg. For the Kt. cp. 18²⁴ 33¹⁸; but Q. *righteous acts* is to be preferred; the pl. denotes the acts which carry out the idea of the sg., G-K. § 124 f. Cp. Is. 64^s, Jer. 51¹⁰ (of man); Jud. 5¹¹, 1 S. 12⁷ (of God).—21. [הוודרה צדק] The noun identifies the allusion made by the suff.; cp. 10^s בנאו האיש 14^s 34^s 37¹⁹ 44⁷; but in most of these cases the text is uncertain, and the explanatory noun has been inserted. Kōn. iii. § 340 n. The Vrs. read הוודרה צדק.—[הוודרה צדק] $\mathfrak{E}\mathfrak{L}\mathfrak{S}$ transfer צדק to cl. b; thus \mathfrak{E} ὁ δίκαιος ζῆσαι=צדק חיו יחיה=צדק חיו om. and it has been proposed to rd. הצדק הוא חיה (cp. v. 19. \mathfrak{E}); but חיו יחיה is a standing phrase in this context, 18¹⁰. 17. 19. 21. 28 33¹⁸. 16^s.—[כי נודר . . . העלת] For pf.=fut. pf. after כ' cp. 1 S. 14¹⁰ 20²²; Dr. § 17.

Vv. 22–27. The text as it stands raises insuperable difficulties: v. 25 seems to be a variant of 4⁸; v. 26 contradicts v. 27; v. 27 *I will open thy mouth* must be related in some way with 24²⁶. 27 33²¹. 22, probably as an editorial connecting link. The prophet is told to shut himself up in his house, and to enact in dumb show the duration of the exile, which will last so long as he lies bound upon his side, each day counting as a year. When the news of Jerusalem's fall arrives he will be set free; he will no longer be a *reprover*, as he had been since his call. The episode thus belongs to the close of the First Period of Ez.'s ministry; in the Second, his prophecies deal with restoration and the ideal future. The entire passage, according to the solution proposed above, originally stood in the following order: 3^{22–24} 4⁴. 5. 8 3²⁶ 24²⁶. 27 33²¹. 22.—22. *the hand of Jahveh came upon me there*] \mathfrak{E} om. *there*; probably it is no part of the original text, but a harmonizing addition.—*go forth to the valley*] the wide plain of Babylonia, with mountains in the distance. This is the proper meaning of *bik'á*, cp. Gen. 11², Josh. 11¹⁷; other words, such as *gai*' or *'emek*, are used for a valley among the mountains. Ez. distinguishes the visions in the valley-plain (8⁴ 37¹²) from his inaugural vision beside the river Kēbar (v. 23 1¹². 10¹⁵. 20. 22

43⁸).—23. Alone and in the open country he sees again *the glory of Jahveh standing*, i.e. the manifestation of the divine Presence in light and splendour; cp. 1²⁸ n. This time it was *the glory only*, as in 9³ 10⁴ 43²², apart from the throne and its accompaniments.—*and I fell upon my face*] Cp. 1²⁸. It is difficult to say whether these acts, the going forth, the falling down, the standing up again, took place in the body or in the spirit. Probably all such movements are to be understood as visionary, at any rate where it is said that *the spirit of Jahveh came upon* the prophet; he fell into a trance, and his actions occurred in that condition, as here and in ch. i.—24. *And a spirit etc.*] See on 2¹. 2.—*shut thyself within thy house*] The public ministry of the prophet is suspended; he is to carry out the symbol in private.—25. *they shall put cords upon thee and bind thee*] The subject is the people, as the context implies; but no definite acts of hostility are recorded in the Book. The v. is a mistaken form of 4⁸, where it is Jahveh who binds on the cords.—26. *I will cause thy tongue to cleave to thy gums*] A figure for speechlessness, as in Job 29¹⁰, Ps. 137⁶; cp. Ps. 22¹⁶ (15), Lam. 4⁴.—*and thou shalt not be a reprover unto them*] At his call he had been charged with the task of denunciation, vv. 4-9, cp. Am. 5¹⁰, Is. 29²¹; that task is now suspended while he carries out the symbol of the exile during the days indicated in 4⁴. 5. 8.—*for they are a rebellious house*] The hardened wickedness of the people makes punishment inevitable.—27. This v. seems to be an attempt to relieve the difficulty raised by vv. 25-26. Some reader wished to point out that the speechlessness was intermittent only, and broken off *whenever I speak with thee*; otherwise how could the prophet have uttered the speeches which belong to the next seven years? But the reader's difficulty vanishes when we recognize that vv. 25. 26 belonged originally to the end of the first seven years of Ez.'s ministry, and not to the present context. Note that the repetition of *the rebellious house* comes unexpectedly after v. 26 has brought the indictment to an end.—*He that heareth let him hear etc.*] The prophet's word will tend to confirm men in their attitude, whether of obedience or of neglect; see 2⁵ n., and cp. Dan. 12¹⁰, Rev. 22¹¹.

Various attempts have been made to solve the problems of this ch. One in particular deserves notice. In the *Theol. Stud. u. Krit.* for 1877, pp. 391 ff., Klostermann tried to show that Ez.'s speechlessness (3²⁵. 26), his seven days' stupefaction (3¹⁵), his falling to the ground (1²⁸ 3²³), his prolonged rigidity (4⁴⁻⁸), were all symptoms of an organic nervous disease, which Klostermann calls catalepsy, though physicians have now abandoned the use of the term. At first sight the argument looks plausible; yet even on Klostermann's own grounds of

medical science, it is open to the objection that an organic disease of this kind would be inconsistent with the spiritual and intellectual elevation of such a man as Ezekiel. His experiences, in fact, belong to the region of psychology, not of pathology. Like other prophets, and to an unusual degree, he possessed a temperament keenly sensitive to the influences of the unseen world, which rendered him liable, in moments of heightened meditation, to lose his ordinary consciousness and pass into a state of ecstasy. Such a state, however, was brought on by activity of the spirit rather than by bodily disease. No doubt it was accompanied by outward manifestations; * but the speechlessness referred to in v.²⁶, so far from being the pathological condition known as aphasia, indicates under a figure the suspension of his liberty of utterance; and similarly, the *opening of the mouth* v.²⁷ represents, not the healing of his organs, but free, unhindered speech, as it means elsewhere, 16⁶⁸ 24²⁷ 29²¹; cp. 1 S. 2¹.

Hölscher (58 ff.) takes the view that vv.^{16b}. 22-26, with the possible exception of v.^{24b}. 'go shut thyself within they house,' come from the redactor who planned the Book in its present form, and invented the episode of Ez.'s *dumbness* in order that a period of literal silence might be followed by a period of free utterance, and that in this way a place might be found in the Book for the prophecies of restoration, chs. 34-37. If such were the redactor's purpose he did not set about it in a very obvious fashion. But there is no need to resort to any such tortuous explanation, nor does Hölscher support it by any convincing evidence. *Dumbness*, as shewn above, means abstaining from the prophetic task of being a *reprover*; and it may be admitted that Ez.'s own prophecies have been expanded and altered by later hands, e.g. in chs. 8-11, without assigning the greater part of the Book to an imaginary collector of anonymous prophecies; cp. above p. 35.

Ch. 3, 22. אִתְּךָ = אִתְּךָ, see 2¹ n.—23. כִּכְבוֹד עַל כַּחֲמוֹס הָדְרָסִיס וְכַחֲמוֹס הָדֹדָא, an exegetical addition; cp. in עַל 2² 5⁹ 25⁸ 28¹³ 31¹⁸ 43².—25. וְהָיָה Prophetic pf., here beginning a description of the future; Dr. § 14 a. The subj. of this and the next vb. is the exiles, understood from the context, and referred to in בְּחֻמְכֶם. וְהָיָה imply וְהָיָה. The Eth. Version reads both vbs. in the 1st pers., probably on the analogy of 4⁸; but there is no support for this in the textual tradition, though some adopt the reading.—[אִתְּךָ] The Vrs. render the pl. as if the subj. were 'the heavenly powers.'—[בְּחֻמְכֶם] עַל ἐκ μέσου ἀδράω, perh. confusing כ with ס; cp. in עַל 27²⁸ εἶδες (= סַמְעֶמָה) for בְּחֻמְכֶם, 44¹⁷ 48²⁸.—26. אֲמַרְיָא אֵל חֲכַד עַל σὺ ἐδῆσω, paraphrasing.—[אֲמַרְיָא] Dr. § 104.

* For the activity of the characteristic sort of consciousness which takes place in mystical experiences see the note in Kirk *Vision of God* (1931) 197 f.

b. PROPHECIES IN ACT, 4¹-5¹⁷.

In the present text there are five : *a*, the prophet mimics the siege of a city, 4¹⁻³ ; [*b*, he lies bound for a long time, first on one side, then on the other, vv. 4⁴⁻⁶, 8] ; *c*, he eats coarse and scanty food, vv. 9⁻¹¹ ; *d*, he is told to eat food cooked in an unclean way, vv. 12⁻¹⁵ ; *e*, he shaves his head and beard, and treats the hairs significantly, 5¹⁻⁴. Each of these symbolic acts is explained: thus *a* represents the siege of Jerusalem, 4^{1b. 7} 5⁵⁻¹⁰ ; *b*, the exile of Israel and of Judah, 4^{5b. 6a} ; *c*, the scarcity during the siege, vv. 16. 17 ; [*d*, the pollution incurred by the exile, v. 13] ; *e*, the destruction of the ungodly, their dispersion, and the judgement which will pursue them, 5¹¹⁻¹⁵.

This analysis shows that the text has undergone alteration or enlargement. The symbols of the siege and its consequences, *a*, *c*, *e*, are interrupted by the symbols of the exile, *b*, *d* ; 4⁷ belongs naturally to vv. 1⁻³, and vv. 16. 17 to vv. 9⁻¹¹. Various attempts have been made to recover the original form of the narrative. Cornill rightly distinguishes the symbols of the siege from those of the exile, but his re-arrangement of the text on the basis of this distinction is too arbitrary to be convincing. Kraetzschmar finds parallel versions in vv. 10. 11. 16. 17 and vv. 9. 12⁻¹⁵, though scarcity, one would think, could hardly be regarded as an alternative to uncleanness ; he shews that v. 7 belongs to vv. 1⁻³, and detects a metrical form in the vv. mentioned. Herrmann proposes a more intricate theory. He believes that the symbols in 4¹⁻³, 4⁴⁻⁶, 7, 8, in vv. 9. 12⁻¹⁵, and in 5^{1. 2}—three in all—originally referred to the siege of Jerusalem. Then, at a later stage, the prophet adapted these symbols to the actual course of events, and introduced allusions to the exile by inserting *the left* (side) in 4⁴, and including Judah by the addition of vv. 6. 9^b ; further, the eating of mixed grains, due to the hardships of the siege, vv. 10^f. 16^f., was converted into a sign of the defilement caused by the exile, v. 13, and made a definitely unclean act by vv. 12⁻¹⁵. In this way the three original symbols were increased to five when the siege of Jerusalem was followed by the exile of Judah. Hölscher arrives at a similar result by a more direct method. Starting from 3²⁴, he finds the original text in 4^{1. 2. 9a. 10. 11} 5^{1. 2}, which turn out to be a poem of three strophes, each containing eight lines of three beats ; this is all that can be assigned to Ez., and it refers only to the siege ; the symbols of the exile and of the defilement caused by it (4⁴⁻⁶, 8. 13) were added later. So was 5^{3. 4} : the last symbol (5^{1. 2}) has been enlarged so as to apply to the godless members of the community, such as we read of in Malachi and Third Isaiah.

The view adopted here is that the symbol of the exile, *b*, was enacted while the prophet lay bound in his house, 3^{25, 26}; it has nothing to do with the symbols of the siege, *a*, *c*, *e*, and belongs to a different and later period; the numbers of the days=years in 4^{5b, 9b} were added by a reader who wished to make definite what the original text had not defined; 4¹²⁻¹⁵ has been turned into a symbol of the exile by the insertion of *v*.¹³. Originally, therefore, three symbols only were described here, and all three portray the severity of the siege and its consequences.

Ch. 4, 1-3. The prophet mimics the siege of a city. Elsewhere Ez. makes use of symbolic actions to enforce his message, e.g. 6¹¹ 12³⁻¹² 24¹⁶⁻²⁴ 37¹⁶⁻²⁰; and other prophets did the same, e.g. 1 K. 11^{30ff.} 22¹¹, Is. 20²⁻⁴, Jer. 13¹⁻¹⁴ 19^{1ff.} 27^{2ff.} 28¹⁰⁻¹⁴ 35^{2ff.}, Acts 18⁶ 21^{10ff.}; in some cases, perhaps, these actions may have been intended to produce upon persons at a distance the effect of sympathetic magic, e.g. 2 K. 3¹⁶ 13^{16ff.}, Jer. 25^{15ff.}; the curse was supposed to exert a similar influence; so Sellin *Gesch.* ii. 36. Usually Ez.'s actions were performed in the presence of onlookers; at other times they took place only in the prophet's imagination or vision, as perhaps 37¹⁶⁻²⁰, and Jer. 25^{15ff.}, Zech. 11⁷⁻¹⁴. Here the dialogue in *vv.*¹³⁻¹⁵ suggests that the prophet was in a state of trance when he heard and answered the divine voice; and we may suppose that he remained in this condition while he performed the actions described. 1. *And thou, son of man*] The formula introduces a new topic (2^a n.), of which the sub-divisions are marked by *and thou* *vv.*^{3, 4, 9}.—*a flat brick or tile*] of soft, kneaded clay, on which the Babylonians drew their plans and maps; see illustrations in *Toy Ezek.* 100 f. The Hebr. word *l'bhēnā*= 'brick' or 'pavement' (Ex. 24¹⁰) may be borrowed from the Bab. *libittu* pl. *libnāte*, with the same meanings.—*and portray upon it a city*] Cp. 23¹⁴ of figures portrayed upon a wall. Probably it was the ground-plan, not the model, of a city which Ez. was told to represent. The drawing and writing on the clay would be done with a triangular-pointed stylus, usually of wood; a unique specimen in bone from Kish is now in the Ashmolean Museum, Oxford.—*Jerusalem*] Appended to the indefinite *city* in a way which suggests an early explanatory addition.—2. *and set siege-works against it, and build a rampart against it, and throw up a mound against it*] All prob. delineated on the plan rather than modelled in clay. For these operations cp. Dt. 20²⁰, Mic. 4¹⁴, Is. 29³ (*siege-works*); ch. 17¹⁷ 21²⁷ 26⁸ (*rampart, mound*). The *rampart* was used for the wheeled towers, from which the *breakers* were worked, and archers shot arrows and stones; the *mound*, of earth *thrown up*

(lit. *poured*, 2 S. 20¹⁵, 2 K. 19³²) out of baskets, connected the rampart with the city walls, Jer. 32²⁴. Assyrian bas-reliefs shew in vigorous detail how a siege was carried on; see illustrations in Toy 101 f.; Gressmann *Texte u. Bilder*² ii. Abb. 132, 134.—*and set breakers against it*] Beams shod with blunt iron points or spear-heads, see Meissner *Bab. u. Ass.* i. 108 ff.; the word occurs only again in 21²⁷; in form it is identical with a Hebr. word for *lambs*, but it comes from a different root=*dig through*. The Assyrians did not use *arietes*; Y was no doubt thinking of the Roman battering-rams; one is represented on the arch of Sept. Severus at Rome, A.D. 203. U gives βελουράσις i.e. batteries where catapults were stationed, T *outlook-posts* (or *-men*). U's rendering of this v. should be compared with Lk. 19⁴³.—3. *a plate of iron*] The saucer-shaped pan or griddle used for baking, a household utensil which would be close at hand. The cake-offerings of the *minhâ* were prepared on it, Lev. 2⁵ 6¹⁴ 7⁹ (all).—*and thou shalt set it as a wall of iron between thee and the city*] The meaning of the symbol is not at once clear. The plate of iron may stand for the fortifications or walls set up between the besieging host and the city (Rashi etc.), and thus denote the iron severity of the siege; or it may be intended for the invincible barrier between God and His city erected by the people's sin, cp. Is. 59² (Ibn Ezra etc.).—*and thou shalt settle thy face against it*] i.e. against the city. The phrase *set thy face* occurs frequently in Ez. (6² etc.) with a hostile sense; but here the word is stronger, *settle, fix*. The prophet acts the part of Jahveh, and besieges Jerusalem with a fixed determination which nothing can break down, as though an iron wall surrounded the city. The iron plate, therefore, seems to represent the severity of the siege: it becomes a *symbol* to the *house of Israel*. The barrier of sin does not strictly fit the context.—*and it shall be in the (state of) siege, and thou shalt besiege it*] i.e. the city. The language is redundant and inexact; the word which in v.²=*siege-works*, here and in vv. 7. 8 5²=*siege*; *be in the (state of) siege* is a weakened form of *enter into the (state of) siege*, 2 K. 24¹⁰ 25². As so often in this Book, the question arises, whether Ez. himself is responsible for these faults of style, or whether they are to be put down to his editors. Hölcher takes the latter view, and very likely he is right.—*the house of Israel*] means the nation as a whole, except in vv. 4-6 and 37¹⁶, where the context makes a distinction between the N. Kingdom and Judah. See Introduction, p. xxiii.

Vv. 4-8. *The duration of the exile*.—Originally, we are to suppose, these vv. stood between 3²⁴ and 2⁵. *And thou lie upon thy left side*] The *left* indicates the North, i.e. Ephraim, the Northern Kingdom of Israel; see 16⁴⁶, and

cp. Gen. 14¹⁵, Josh. 19²⁷.—*and set the iniquity of the house of Israel upon it*] i.e. upon the left side. What can this mean? Elsewhere, as at the end of this v., and in vv.^{5, 6}, the phrase is *bear the iniquity*; and so Co. Toy would read here, om. *upon it*. Closer to the traditional text is Wellhausen's suggestion (in Sm.) to read *and I will set . . . upon thee*; so Kr. Ro. Sellin, no doubt rightly. The Hebr. 'āwōn is used both for *iniquity*, e.g. 7¹⁹ 14^{3, 4, 7}, and for *the punishment of iniquity*, e.g. Gen. 4¹³, Is. 40²; and to *bear 'āwōn* means either to bear punishment for one's own iniquity e.g. ch. 14¹⁰ 44^{10, 12} (cp. 16⁵⁸), or for the iniquity of others as in this and the following vv., also in P, e.g. Lev. 10¹⁷ 16²², Num. 30¹⁶ [15]. A significant parallel to the usage here occurs in Is. 53¹² *he bare the sin* i.e. the consequences of the sin of many. See further Driver *LOT*⁹ 50. For the understanding of the symbol it is important to see that the reference is not to the period of Israel's sinning (Ra. Kim. and Jews *), but to the period during which Israel undergoes punishment for sin.—*the house of Israel*] i.e. the whole nation, see on v.³. After (*for*) *the number of the days* Ⓔ³ has an addition (om. in a few cursives and edns.) *a hundred and fifty+days* cod.^A. We need not suppose that this was originally in Ⓔ; it seems rather to be a calculation inserted by a Gk. scribe, and obtained by subtracting the 40 years of Judah's captivity (v.⁶) from the total 190 (Ⓔ v.⁵).—5. *And I assign to thee the years of their iniquity*] The prophet is not told how long the exile is to last, but how long he is to suffer for Israel's guilt. Some student of prophecy, however, was tempted to supply exact figures, and to distinguish between the exile of Israel and the exile of Judah (v.⁵). Accordingly he inserted *three hundred and ninety days*, so ⒺSY. It is incredible that any man could lie prostrate on one side for such a length of time and retain his senses. In India, as is well known, Hindu ascetics perform astonishing feats of self-torture and endurance †; but the analogy carries little weight, for Ez. was not a mentally deranged fakir. Still, the annotator's 390 days=years (v.⁶) has to be accounted for. Assuming, as the whole description suggests, that the reference is to the exile, we notice that the number in v.^{9b} represents the entire period; and since elsewhere the restoration of Israel and Judah is imagined as taking place simultaneously (16⁵³ 36¹⁰ 37^{16t}, Jer. 3¹⁸), the 390 years must include the 40 years of Judah's exile (v.⁶ 29¹¹); i.e. 390=350 for Israel+40 for Judah. But what can be the starting-point of this reckoning? Israel was

* 'God chastised Ezekiel in order to wipe away the sins of Israel,' TB. *San.* 39a.

† See J. C. Oman *Mystics, Ascetics, and Saints of India* (1903) ch. ix.

not in captivity for 390 years, or for 350 years before Judah. From the fall of Samaria in 722 B.C. to the fall of Jerusalem in 586 B.C. was 136 years; on this reckoning, therefore, ff is clearly wrong. E has 190 both here and in v.^{9b}, a more reasonable figure. If the starting-point was the deportation by Tiglathpileser in 734 B.C. during the reign of Pekah (2 K. 15²⁹), and if Ez. was writing in 593 B.C., the year of his call, the interval amounts to 141; in round numbers 150 years of Israel's captivity were gone, 40 years for Judah were still to come. On these assumptions we can account for E 's figure; at any rate it is intelligible: why, then, was it altered to 390 in ff ? Perhaps some scribe, thinking that the whole period referred to Israel's *sinning* (see on v.⁴), felt it to be more appropriate to count the guilt of the Northern Kingdom from the time when the breach took place under Rehoboam, c. 890 B.C.; from that date to 586 B.C., according to the chronology of the Books of Kings, was 394½ years, or 390 in round numbers. It will be noticed that ff 's figure implies a date *after* the fall of Jerusalem 586 B.C., and not the year of Ez.'s call 593 B.C., as we should gather from the context. Herrmann gives up the number altogether, and believes that vv.⁴⁻⁶ originally continued vv.¹⁻³: 'Jerusalem will be besieged for . . . days, corresponding to the years of the house of Israel's i.e. *Judah's* guilt'; everything outside this theme comes from the hand—probably Ez.'s own—which adapted the symbolism of the siege to fit the exile; traces of the adaptation can be discovered in vv.⁴ (*the left inserted*)^{9. 9b. 13}. Hölscher regards the symbolism of the exile and all connected with it, i.e. vv.¹²⁻¹⁵ 5^{3-4a}, as the invention of a much later age. The view adopted here is that the symbol of the exile belongs to the description in 3²⁴, and was followed by 3²⁶ 24^{26. 27} 33^{21. 22}.—6. *thou shalt lie upon thy right side a second time*] i.e. towards the South, cp. 16⁴⁶ 47^{1. 2}, Ps. 89¹³ [12]. The word *a second time*, om. by E & S , is superfluous and evidently a gloss; in fact the whole of this v. must be regarded as secondary, and part of the intruded comment.—*forty days, each day for a year*] Forty years, obviously a round number, seems to have been equivalent to a generation, the traditional period of the wandering in the wilderness (Am. 2¹⁰ 5²⁵; so in D and P, e.g. Dt. 1³ P, 2⁷, Num. 14^{33f}. P), during which an entire generation died out. It is possible that Ez. himself added at a later time the forty days for Judah (so Herrm. Sellin); at any rate he forecasts a similar period for the punishment of Egypt, 29^{11f}. Ez.'s calculation is often supposed to be inconsistent with the seventy years mentioned in Jer. 25^{11f}. 29¹⁰; but Jeremiah is referring, not to the exile, but to the period of Babylonian supremacy in Syria,

609-538 B.C. Strictly, the exile of Judah may be said to have lasted 59 years from the first captivity, or 48 years from the second, 597 or 586-538 B.C. Here for the first time occurs the pregnant use of a *day for a year*; it was adopted by P, Num. 14³⁴; and this veiled method of counting prophetic periods was carried further by the apocalyptic writers, e.g. one week=seven years, Dan. 9^{24, 27}. See Box *Ezra-Apoc.* 115 f.—do I assign it to thee] Cp. v.⁵. It must refer to the *iniquity* of Judah; but the pron. is not recognized by GSV, and should be omitted.—7. This v. has been thrust out of place by the insertion of vv.⁴⁻⁶; it belongs to the symbol of the siege, vv.¹⁻³. The prophet is to *fix his face*, as in v.³, and prepare for action with *bared arm*, his outer garment being removed, like a warrior stripped for the fight, cp. Is. 52¹⁰. And not only by act, but by word also he is to threaten the city; from this ch. to the end of ch. 24 denunciation forms the burden of his prophesying. Clearly this symbol implies that he is not reduced to silence; see 3^{26 n.}—8. *And behold, I put cords upon thee*] The original form of 3²⁶, where the binding is attributed to the people. The binding by Jahveh must, of course, be visionary; on the other hand we can imagine that the symbol was literally performed. It is possible that both interpretations are to be combined: what he had experienced in vision the prophet carried out in act.—*until thou have finished the days of thy siege*] Some MSS and edns. read the plur., which Kimḥi explains as referring to the *sieges* of Samaria and of Jerusalem; but the plur. form is merely due to accident or misunderstanding. The word is the same as in vv.^{2-3, 5}; but the meaning *siege* does not agree with the symbol of the exile. Etymologically we might render *binding* (so Siegfr. Be. Hö.), though the word is never actually used in that sense; perhaps it has been substituted for a different word conveying the sense of *restraint, bondage*.—9-11. **Second symbol of the siege: coarse and scanty food.** The prophet is told to make bread of mixed grains, *wheat, barley, beans, lentils, millet, spelt*. This has been understood to involve ceremonial uncleanness; but the law against unnatural mixtures, Dt. 22⁹⁻¹¹, Lev. 19¹⁹, contains no such prohibition, nor does the Mishnaic tract *Kil'āyim*, which deals with the subject. Jewish commentators would have been quick to recognize an infringement of the law; but Ibn Ezr., Kim., Abarbanel, explain the strange mixture as indicating the hardships of the siege: hunger would drive the people to live on food not usually eaten in this way or cooked in one vessel. V.^{9a} belongs to the series vv.^{1-8, 7}. Four out of the six kinds of grain are mentioned in 2 S. 17²⁸; *millet* only here; *spelt* (Ex. 9³², Is. 28²⁵) is a

cereal very like wheat, and used for bread (Dillmann on Ex. 9³², Nowack *Hebr. Arch.* i. III n.). For *lentils* cp. Gen. 25³⁴, 2 S. 23¹¹.—9b. The reference to lying on one side for 390 (or 190) days does not belong to cl. a; probably it was introduced as a later interpretation; see on v.⁵. Herrm. thinks it significant that the allusion here to the 390 days of vv.⁴⁻⁵ makes no mention of the second period of 40 days for Judah, v.⁶; the latter, therefore, must have been inserted *after* the addition of vv.⁴⁻⁵.—10. The food is to be not merely coarse but scanty, *twenty shekels a day*. Taking the shekel as = c. 224 grains by the heavy Phoenician standard (cp. 45¹² n.), this would amount to a little over 9 oz. In England, during the Great War, the ration of staple foods for men on sedentary work was 10 $\frac{7}{8}$ oz.; *Times*, 30 Jan. 1918.—*at stated times thou shalt eat it*] So v.¹¹; i.e. at a certain time on one day and at the corresponding time on the next. The phrase only again in 1 C. 9²⁵, prob. in the same sense, which is that found in the Talm., and given by Jewish interpreters, who explain that the food was to be eaten, not twice in the day, but once in the twenty-four hours (Ḳim.). RV.'s *from time to time* is not in accordance with Hebr. usage.—11. The allowance of water was to be equally scanty: *a sixth part of a hin*. The *hin* (or εἰν, but χούσ Lev. 19³⁶) was a liquid measure = c. 1 $\frac{1}{2}$ gallons, so that one-sixth = c. 2 pints. Josephus *Ant.* iii. 8, 3; 9, 4 says that the *hin* = two Attic choes, hence Jerome here:—porro HIN duos χούσ Atticos facit: quos nos appellare possumus duos sextarios Italicos, i.e. roughly 2 pints. The word *hin* seems to come from the Egypt. *hwn* = 'a jug,' so a measure, which, however, was much smaller than the Hebr. Elsewhere the *hin* is mentioned in connexion with the oil (Ez.), and the oil and wine (P), which accompanied the *minhā*, Ez. 45²⁴ 46^{5, 7, 11, 14}, Num. 15⁴⁻⁷ 28¹⁴ etc.—Vv. 12-15. **A further hardship: food cooked in an unclean way.** *And (as) a cake of barley thou shalt eat it*] What can it refer to? Obviously not to anything in vv.^{10, 11}; the nearest antecedent is the mixed food in v.⁹. Verses 12-15 belong in fact to the description in vv.⁹⁻¹¹, but add a fresh particular: the prophet is told to eat food cooked in a revolting manner which involved pollution, v.¹⁴ (see Dt. 23¹³⁻¹⁵ [12-14]); this has been explained in v.¹³ to signify the defilement caused by the *exile*, quite out of keeping with the context. The barley-cake would be baked on hot stones (cp. 1 K. 19⁶); and for fuel the prophet was told to use *human excrements*. This he was to do *before their eyes*, as in 12³⁻⁷ 21¹¹ [6] 37²⁰ 43¹¹. Ez.'s symbolic actions always take place in public, either literally, or, as here, in imagination.—13. The v. reads like a gloss or later addition; it breaks the connexion between the end of v.¹² and the beginning of v.¹⁴.

Ez. writes *And Jahveh said unto me* or *And he said unto me*, but, curiously enough, never *And Jahveh said*. \mathfrak{E} has *And thou shalt say*, *Thus saith Jahveh the God of Israel*; but this formula, with the second divine Name, is not used by Ez., though it occurs in \mathfrak{E} v.¹⁴ 43¹³ and 20^{47A}; we may retain, however, \mathfrak{E} 's version, except *the God of Israel*. The words *their bread, whither I will thrust them* are om. by \mathfrak{E} ; the former may be an explanation of the indefinite *unclean*, and the latter a phrase copied from Jer. 24⁹ (+six times), and not used by Ez. Thus, on the basis of \mathfrak{E} , the text of this inserted v. will read *And thou shalt say, Thus saith Jahveh, so shall the sons of Israel eat unclean (food) among the nations*. Illustrate from Dan. 1⁸, Tob. 1¹⁰⁻¹². A land where Jahveh is not worshipped must be unclean, Am. 7¹⁷, and the products of the soil unclean also, Hos. 9³¹; according to the old idea, Palestine alone is Jahveh's land.—14. *Ah! Lord Jahveh*] So 9⁸ 11¹³ 21⁵; the cry of Jeremiah when he is expostulating with Jahveh, Jer. 1⁶ 4¹⁰ 14¹³; cp. also Josh. 7⁷, Jud. 6²². With \mathfrak{E} 's $\text{Μηδαμῶς, Κύριε cp. Acts 10}^{14}$.—*my soul has never been made unclean*] i.e. defiled by eating *tāmē'* (forbidden food). Ez. pleads the dietary laws which, as a priest, he had scrupulously observed. He mentions particularly two kinds of unclean meat, the *dead body* of an animal which has died of itself (*n'bhēlā*), and *flesh torn* by wild beasts (*ṣ'rēphā*), prohibited mainly no doubt because the blood could not have been thoroughly drained, Dt. 12¹⁶ and Lev. 17^{11-14, 15}. The rule against eating *ṣ'rēphā* goes back to the Book of the Covenant, Ex. 22³⁰ [31]; in D *n'bhēlā* may not be eaten by an Israelite, though it may be given to the *gēr* or sold to a foreigner, Dt. 14²¹. In the later legislation both kinds are absolutely forbidden to priests, Lev. 22⁸ H and Ez. 44³¹; for others the rule appears to have been less stringent, Lev. 17¹⁵ H, 7²⁴ P.—*nor hath there entered my mouth [any \mathfrak{E} Y] abominable flesh*] According to Lev. 19⁷ H, 7¹⁸ P, the flesh of the peace-offering, when three days old, becomes *abominable* or *refuse meat* (*piggūl*), i.e. unclean and not to be eaten; in Is. 65⁴ this technical term is applied to the flesh of unlawful sacrifices eaten in secret cults (*R. of S.*³ 343); here it is used in a wider sense of food ceremonially unclean. The barley-cake, though it was to be cooked in a way which involved pollution, could not properly be termed *n'bhēlā* or *ṣ'rēphā* or *piggūl*; the exaggerated language betrays the prophet's consternation at the mere thought of such defilement.—15. The protest wins a concession. Dried cow-dung or camel-dung is still used for fuel by the Bedouin and fellahin. The substitution would not make the food clean, for all food among the heathen must be unclean (v.¹³); but it would save the act of cooking from

uncleanness.—16. This and the following v. connect with vv.^{10. 11.} *I break the staff of bread*] The figure as in 5¹⁶ 14¹³, Lev. 26²⁶, Ps. 105¹⁶, cp. Is. 3¹ (prob. a gloss based upon Ez., with a different word for *staff*). The language of vv.^{10. 11.} is repeated here with heightened emphasis; cp. 12^{18. 19}, Jer. 49²³, Josh. 22²⁴ (*horror, anxiety*).—17. *and that they may be horrified*] or *awe-struck*, a word characteristic of Ez. and Lev. 26; see phil. n.—*and they shall rot away because of their iniquity*] So 24²³ 33¹⁰, Lev. 26³⁹; and see 3¹⁸ n. These two vv. may well have been appended later, on the strength of Lev. 26^{26. 39}, to add some extra terrors to the symbol of the siege.—Ch. 5, 1-4. The third symbol: the prophet's hair burned, cut up, and scattered. Having portrayed the siege and its hardships, *a* and *c*, the prophet now deals with the fate of the inhabitants, *e*, that is to say, with what happened before the exile; hence *b* and *d*, which refer to the exile, interrupt the chronological sequence, and most likely were inserted later.—*a sharp knife*] The usual rendering *sword* would be unsuitable, as, for instance, in Josh. 5²¹. Perhaps the word was chosen because it veiled a threat; see 21^{8-10. 13-51}.—*as a razor of the barbers thou shalt take it to thee*] Explaining the sense in which *sword* is used. The explanation is not altogether superfluous; at the same time it may be a gloss (Hö.). The three-fold *take to thee* rouses a suspicion of the annotator's hand in this v.—*and thou shalt cause it to pass over thy head and beard*] See Is. 7²⁰; shaving by the king of Assyria meant making a clean sweep of the inhabitants. Among the Hebrews and the Babylonians shaving was sometimes a figure of disgrace (2 S. 10⁴) or of mourning (Is. 15², Jer. 41⁵ 48³⁷); both ideas may be hinted at here.—*weighing-scales*] Because the hair was to be measured into equal parts.—2. The treatment of the hair signifies the fate in store for the people left in Jerusalem, fire, sword, expulsion; by one means or other not a soul would escape. Such seems to be the primary thought. As Isaiah in his inaugural vision (6^{13a}), Ez. contemplates a total annihilation.—*burn in the flame*] There is no need to read *fire* (Co. Ro.), for the sake of agreement with v.⁴; cp. Is. 31⁹ 44¹⁶ 47¹⁴ (*flame*).—*in the midst of the city*] To omit the words as a gloss on *in the flame* (Hö.) leaves the situation undefined. If this symbol is connected with the first 4¹⁻³, as *when the days of the siege are fulfilled* suggests, then we must picture the *city* as that which was mapped upon the clay tablet. We need not, however, press the point: all is taking place in vision.—*and thou shalt take the third, smiting with the sword round about it*] i.e. the city. In the Hebr. the syntax does not run naturally; it is relieved by the omission of *thou shalt take*, which may have come in from v.¹; *round about it*

is a conventional phrase from the context, vv.^{5-6, 7} etc., and the antecedent of the pron. stands a long way off. Further, the v. has been filled out by the addition of *and the sword I will draw out after them* from v.¹²: it introduces a disturbing 1st pers. and injures the unity of the symbol. Though the Vrs. follow 𐤁𐤃 , we may restore the text thus: *and the third shalt thou smite with the sword, and the third shalt thou scatter to the wind.*—3. *And from there*] i.e. from the last third, where it lay strewn.—*in thy skirts*] With Vrs. read *in thy skirt*, lit. *extremity* (cp. 16⁸) of a long, flowing garment, which could be drawn up and used as a pouch, Hag. 2¹².—4. Of the hairs secured in the *skirt* some are to be thrown into the *fire*, not the *flame* of v.², for these are not in the city, but scattered to the winds. Though some of the inhabitants escaped at first, a further judgement would pursue them in their flight, and destroy them, see v.¹² 20³⁴⁻³⁸. Yet not all: *some* of the hairs are to be burned, the rest, it is implied, remain safe. The wholesale extermination portrayed in vv.¹⁻² is slightly modified in vv.^{3-4a}; just as some survive the judgement in 20^{34ff. 40-44}. Possibly this modification, together with the idea of a further judgement, was an after-thought.—*from it shall come forth a fire unto all the house of I.*] *From it* (mas., in 𐤁𐤃 wrongly fem.) seems to refer generally to the last act of judgement; the fire, since it goes forth against all the house of Isr., cannot be the fire mentioned in cl. a. The text as it stands conveys no clear meaning; we must follow 𐤁𐤃 and *thou shalt say unto all the house of I.*, transferring the words to the beginning of v.⁵. This, however, leaves v.⁴ with the weak ending *from it shall come forth a fire*; which may have been no part of the original text, but intruded on the basis of 19¹⁴ (Co. Ro. He. Hö.).

Vv. 5-17. A commentary on 4¹⁻⁵: explaining symbol *a*, vv.⁵⁻¹⁰, and symbol *e*, vv.¹¹⁻¹⁵.—5. *This is Jerusalem*] See 4¹⁻³.—*in the midst of the nations I have set her*] The idea of Jerusalem being the central city of the earth is here first put into words, and more definitely in 38¹²; it sprang, we may think, from a prophetic interpretation of Israel's choice and destiny among the peoples of the world. It was taken up by later mystical writers, e.g. Eth. Enoch 26¹¹. 'I went from thence to the middle of the earth, and I saw a blessed place in which there were trees . . . a holy mountain . . . a stream'; Jub. 8^{12, 19} 'Mount Zion, the centre of the navel of the earth.' Similarly in Rabbinic theology, 'the world was created from Zion' Talm. B. Yôma 54b; 'the Sanhedrin sits on the navel of the world,' because it sits in the temple, *San.* 37a. Influenced, no doubt, by the Jewish belief, but for an additional reason, Christian writers of the middle ages adopted the same view;

e.g. Dante *Inf.* xxxiv. 114 speaks of Jerusalem as the *colmo*, the culminating point of the northern hemisphere, because our Lord died there, at the centre of the world. From the 4th cent. onwards Ps. 74 [Y 73]¹² was quoted in this connexion, e.g. Jerome on the present v. See also the Mappa Mundi illustrated in *Enc. Brit.*¹¹ xvii. 638 f., and the material collected in J. Jeremias *Golgotha*, 1926, 40 f.—*lands*] The plur. is characteristic of Ez., cp. v.⁹ 6⁹, in all 27 times; Lev. 26³⁶. 39; in P 6 times; in Jer. 7 times, and in no other prophet. The usage thus belongs to the later literature. Driver *LOT*⁹. 297.—6. *and she shewed rebellion against*] For the verb cp. 20⁸. 13. 21, Dt. 1²⁶. 43.—*in doing more wickedly than the nations*] The accusation as in v.⁷ 16^{47f.}, cp. 11¹²; Jer. 2^{10f.} 18¹³, 2K. 21⁹.—The next two phrases recur in Ez. and H: *rejected my judgements* 20¹³. 16 cp. 24; Lev. 26⁴³ cp. 15; *walk in (my) statutes* v.⁷ 11²⁰ 18⁹. 17 etc. (18 times in all); Lev. 18³. 4 20²³ 26³; compiler of Kings, 1 K. 3³ etc. (4 times); Jer. 44¹⁰. 23. The two words *judgements* and *statutes* (*hukkôth*) are often combined in Ez., e.g. v.⁷ 11¹². 20+8 times, in H, e.g. Lev. 18⁴. 5. 26+5 times, and especially in D, always in the order *statutes* (*hukkîm*) and *judgements*, e.g. Dt. 4¹. 5. 8. 14. 45+18 times; ct. Jer. 1¹⁶ 4¹² *judgements* alone. There is a distinction in the meaning of the two words; *judgements* are the provisions of civil and criminal law, *statutes*, lit. *things engraven*, and so *fixed*, are positive enactments or institutions, moral, ceremonial, civil. See Driver *Deut.* 62.—7. *Because ye were a multitude* (?) So the Rabb. explain; but the vb. occurs only here, and most modern scholars accept Böttcher's slight emendation, *because ye shewed rebellion*, the word used in v.⁶. The Vrs. imply the reading of פא .—*and according to the judgements of the nations round about you ye have not done*] For *judgements* we might render *laws, ordinances*; see above. The very heathen act up to their lights, but Israel has not been so consistent and loyal; a more emphatic version of the thought of v.⁶. Some 30 Hebr. MSS סע , however, omit the negative: and the statement would be equally true, see 11¹²; but the omission of the negative is more easily accounted for than the insertion, and פא has the support of ע . For *the nations* (*goyim*) *round about you* cp. vv. 14. 15 11¹² 36⁴. 7, Lev. 25⁴⁴; in Dt. 6¹⁴ 13⁸ *peoples* (*ammim*).—8. *Behold, I even I am against thee*] A common phrase in Ez., e.g. 13⁸ 21⁸ [31] 26³ etc., eleven times, always followed by . . . *and I will* . . . or an equivalent; Jer. 21¹³ 51²⁵, Nah. 2¹⁴ 3⁵ (all).—*and I will do judgements*] See crit. note, and v.¹⁰ n. The prophet insists repeatedly that the divine judgements on Israel are to take place *in the eyes of the nations* both as an example, and to vindicate Jahveh's Godhead and essential Nature before the world: 20⁹. 14. 22. 41 22¹⁶ 28²⁵

38²³ 39²⁷, Lev. 26⁴⁵. Cp. vv. 14. 15.—9. *And I will do . . . not done*] Cp. the similar threat in Is. 7¹⁷.—10. *Fathers shall eat sons*] Illustrating the horrors of the siege, cp. Dt. 28⁵³, Jer. 19⁹, Lev. 26²⁹; they seem to have been actually realized, Lam. 4¹⁰, cp. the incident 2 K. 6²⁹.—*I will do on thee acts of judgement*] A phrase characteristic of Ez., cp. vv. 8. 15 11⁹ 23¹⁰ 25¹¹ 28²². 26 30¹⁴. 19, of God's acts; once of man's, 16⁴¹; only besides in Ex. 12¹², Num. 33⁴ P, cp. 2 C. 24²⁴.—*and I will scatter . . . to every wind*] So vv. 2. 12 12¹⁴ 17²¹, perhaps from Jer. 49³². 36. Cp. the similar phrases *scatter among the lands* 6⁸ 12¹⁵ etc., and *among the nations* Lev. 26³³ etc.—*all thy remnant*] *sh'érith*. Ez. holds no doctrine of a remnant among the people of Jerusalem who will survive the coming disaster; on the contrary, they will be scattered and destroyed, 9⁸ 11¹³ (cp. on v. 4 above). So far he agrees with Jeremiah, e.g. Jer. 6⁹ 8³ 15⁹ 24⁸⁻¹⁰ 42¹⁵⁻¹⁷. 19-22 44¹². 14. 28. Jeremiah, however, combines with this relentless view the prospect of mercy and restoration for the *remnant* 23³ 31⁷; so, too, Zeph. 3¹³, Zech. 8^{6.11} 11¹², 'Mic.' 2¹² 4⁷ 5^{6.7}, 'Is.' 11¹¹⁻¹⁶. In earlier prophecy, Isaiah, though at times he looks forward to a total destruction of people and city (6^{11-13a} 5^{13f}. 22¹⁴ 29¹⁻⁶, ? 32⁹⁻¹⁴), yet at other times he believes firmly that a *remnant* (*sh'ár*) will return and be converted to Jahveh, 7³ 10²⁰⁻²² (? Is.), 28⁵ (? Is.). Ez. fixes his hopes for the future, not on any survivors from the overthrow of Jerusalem, but on the faithful among the exiles in Babylon: out of them the new Israel will be created, chs. 33-37. Cp. on 11¹⁴⁻²¹.—11. *As I live, is the oracle of Adonai Jahveh*] This solemn asseveration in the mouth of Jahveh Himself occurs 13 times in Ez., e.g. 14¹⁶. 18. 20 etc., far more frequently than in any other prophet; it is in accordance with his austere conception of the reality of the divine Being and of the divine resentment against sin. Cp. the similar *As I live*, 17¹⁹ 20³ 33²⁷.—*because thou hast made my sanctuary unclean*] The vb. is fem., the subj. being Zion or Jerusalem understood. Both Ez. and the Law of Holiness cherish a peculiar reverence for the sanctuary; they dread any act of profanation, e.g. 8⁶ 23^{38f}. 25³ 43^{7f}. 44⁷ cp. 24²¹, Lev. 19³⁰ 20³ 21¹². 23 26². In this connexion P speaks of *my dwelling* Lev. 15³¹, *my sanctuary* Num. 19²⁰.—*detestable things*] Hebr. *shikkûs*, false gods and their rites and images, cp. 7²⁰ 11¹⁸. 21 20⁷. 8. 30 37²³, Jer. 4¹ 7³⁰, Hos. 9¹⁰, Zech. 9⁷; cp. *shékes* 8¹⁰, applied to unclean beasts, and see W. R. Smith *Kinship* 309. Cf. om. the word here. The form implies what is hateful and hostile to God, like *piggûl* 4¹⁴, *gillûl*, *kibbûs* Is. 57¹³, *sakkûth* Am. 5²⁶.—*therefore also I will withdraw*] Apparently intended to mean *withdraw my eye* i.e. *my favour*, cp. Job 36⁷; but this use of the vb. without an obj. expressed is highly questionable.

A slight variant appears in 10 MSS (and Q^o, Baer p. 108) *I will cut down*, so Σ ΘΥ confringam; but nothing in the context suggests *fell*ing trees. The word must be corrupt; some strong expression is wanted, such as *I will loathe thee*, cp. 16⁴⁵, implied perhaps by Γ ἀπόσωμαί σε, Ξ abjiciam te, Σ.—*and mine eye shall not spare*] So, of God, 7⁴. 9⁸ 8¹⁸ 9¹⁰ (with *nor will I pity*, as here), 20¹⁷; of man, 9⁵ 16⁵, Dt. 7¹⁶+four times, Gen. 45²⁰ E. The repeated use of the phrase implies that the contrary is Jahveh's usual attitude (He.).—12. The third part of hair *burnt in the flame* v.^{2a} is here explained to mean death by pestilence and famine; the treatment of the two other thirds requires no explanation, so v.^{2b} is merely repeated. The triad *pestilence, famine, sword* (6^{11r}. 7¹⁵ 12¹⁶ 14¹³. 17. 19, cp. 33²⁷) Ez. adopts from Jeremiah, who uses them as a standing formula, e.g. Jer. 14¹²+14 times; *the sword and the pestilence* also in Lev. 26²⁵.—*and the sword I will draw out after them*] A further judgement awaits the fugitives; they will be not only scattered but put to the sword; this is hinted at in v.⁴, and stated in almost the same words in Lev. 26³³. For the thought cp. Am. 9⁴, Jer. 9¹⁵ 15⁹. The expression *I will draw out*, lit. *empty, the sword* again in 12¹⁴, cp. 28⁷ 30¹¹, Ex. 15⁹.—13. *and I will wreak my fury upon them*] lit. *bring my fury to rest*, cp. 16⁴² 21²² 24¹³. The prophet is possessed by the idea that the fall of Jerusalem is a token of Jahveh's anger, equally pitiless and just; only complete destruction will satisfy it. The conviction is prominent at this period, see 7³⁻⁹ 8¹⁸ 9⁵. 10. Γ om. *I will wreak*, but the vb. may well stand.—*and I will take vengeance*] lit. *I will obtain ease* by disburdening myself of anger; cp. Is. 1²⁴. Again Γ om.; possibly the word is a dittograph of the preceding *I will wreak*.—*and they shall know*] Jahveh will be recognized as the true God by the accomplishment of His word spoken by the prophet. To give solemn attestation to a threat, Ez. frequently closes a sentence or paragraph with *I Jahveh have spoken (it)*, e.g. vv.¹⁵. 17 17²¹ 21²². 37 17. 32] 23³⁴ 26¹⁴ 28¹⁰ 30¹² 34²⁴ 36³⁶ 37¹⁴ 39⁵. The prophet lays stress upon *jealousy* as the motive which determines Jahveh's action in two opposite ways: it incites Him to punish His people, lest they should think Him indifferent to sin, 16³⁸. 42; it leads to their restoration, lest the heathen should question His power, 36^{5ff}. 38¹⁹ 39²⁵⁻²⁹; cp. Is. 59¹⁷.—14. There is some uncertainty about the text of this v. Thus, instead of *and for a reproach among the nations* Γ reads *and thy daughters*, perhaps owing to an obscurity in the Hebr. MS; *among the nations which are round about thee* belongs properly to v.¹⁵, and may have been accidentally written here. The v. gains in force if we read *and I will make thee a desolation in the eyes of every passer by*

(Ro. He. Hö.) ; cp. Lev. 26³¹ (*desolation*) ; and v.⁸ above, 36³⁴, 1 K. 9⁸=2 C. 7²¹, Jer. 18¹⁶ 19⁸ 40¹⁷, Zeph. 2¹⁵.—15. and she shall become] Read with Vrs. *and thou shalt become*, to agree with the rest of the v.—*a reproach and a taunt, a chastisement and a devastation*] This piling up of synonyms can hardly be original. \mathfrak{C} recognizes only two words out of the four, but which two cannot be determined. The words for *taunt* and *chastisement* (?='admonition,' 'warning example,' not again in this sense) are both open to doubt. It was to be an added humiliation that the heathen should look on and mock at the fate of Jerusalem.—*when I do acts of judgement on thee*] See v.¹⁰ n.—*in anger and wrath and rebukes of wrath*] The first couple again in Mic. 5¹⁴, the second in ch. 25¹⁷, and in both connected with *vengeance*, which some propose to substitute for the first *wrath*. \mathfrak{C} reads the whole *in the rebuke of my wrath*, and this is perhaps the best that can be done with the sentence.—*I Jahveh have said (it)*] The divine *dixi* (He.) ; see on v.¹³.

Vv. 16. 17. These vv. seem to be an appendix made up of conventional phrases, which do not connect with what goes before, and add nothing to the exposition of the symbols in vv. 5-10. 11-15. Why is *famine* singled out in v.¹⁶, when all four plagues are named in v.¹⁷? The language bears marks of inaccuracy and repetition.—*the evil arrows of the famine among them*] Read *my evil arrows among you* ; though *famine* is attested by the Vrs., it is prob. a miswritten form of the Hebr. *the evil* ; *my arrows* $\mathfrak{C}\mathfrak{S}$, cp. Dt. 32²³ ; a change in the pron. at the end is required by the context.—*which have become a ruin*] Read with \mathfrak{C} *and they shall become* ; for *ruin* (lit. an abstract, *destruction*) cp. 9⁶ 21³⁶ [31] 25¹⁵, Jer. 5²⁶, Ex. 12¹³ P.—*which I will send to destroy you*] A marginal gloss or various reading inserted into the text ; the same applies to *and famine will I bring upon you in addition* ; both clauses are omitted by \mathfrak{C} , and must have found their way into \mathfrak{H} later than \mathfrak{C} ; at any rate, they were not in the Hebr. MS which \mathfrak{C} used. For *break the staff of bread* see 4¹⁶ n.—17. The four plagues, *famine, evil beasts, pestilence and blood, sword*, are mentioned again in 14²¹, and perh. borrowed from there ; cp. the four in Jer. 15³, and the three in v.¹² above ; *pestilence and blood* (in Hebr. an alliterative phrase, 28²³ 38²²) are prob. intended for a single plague.—*evil beasts and they shall make thee childless*] So, almost in the same words, Lev. 26²² ; \mathfrak{C} paraphrases *and I will punish thee*. For the threat cp. Ex. 23²⁹, Dt. 32^{24f.} ; and see 2 K. 17²⁵.—*and a sword I will bring upon thee*] Similarly 6³ 11⁸ 14¹⁷ 29⁸ 33², Lev. 26²⁵ ; not an expression used by other prophets.

This ch. raises in an acute form the question, What is the relation between Ez. and Lev. 26? How close it must have been

appears from the preceding notes; in fact, so striking are the parallels of thought and phrase that Ez. himself has been suggested as the author of Lev. 26. This opinion, however, is no longer held. Rather, we may suppose, the Law of Holiness (Lev. 17-26) was once in existence as a separate document before it was combined with the Priestly Code, and, together with fragments of a similar character,* passed from hand to hand in the priestly circle to which Ez. belonged. Since he knew and made use of this body of laws and instructions, it probably took shape before his time, but not long before, and in much the same period. Such is the result of Driver's careful discussion in *LOT*⁹, 147-152; he gives a list of other parallels, which occur especially in chs. 11, 24, 34, 36, 37. See also Carpenter-Harford *Comp. of the Hex.* 277-284.

A different view, however, must be mentioned. Hölscher, in accordance with his general theory, regards the whole of ch. 5, except vv. 1 and 2, as the work of a redactor, and not as prophecy at all: it is 'literary rhetoric post eventum' (*Hesek.* 60 cp. 30 f.). The points of contact with H, therefore, are not due to the prophet Ez., but to this redactor, who wrote, long after Ez.'s time, in the style of the older priestly school which produced the Law of Holiness. The argument is both weighty and, at first sight, plausible; but the effect of it is to empty ch. 5, and similar passages, of all serious meaning. The characteristics which Hölscher assigns to the redactor may just as well belong to Ez. in his less impassioned moments, when he is enlarging upon the revelations conveyed to him in the prophetic trance. It is not denied that the text has received additions at the hands of successive editors and readers, which to some extent are responsible for the *longueurs* of the Book; but can we draw the line between the work of the redactor and that of the prophet so decisively as Hölscher does? The very rigour of his argument rouses a distrust of his far-reaching conclusions.

Ch. 4, 1. אַחַד יְרוּשָׁלַם] The def. obj. in appos. to the indef. עִיר is strictly ungrammatical, and betrays the annotator; cp. Is. 7¹⁷ אַחַד כָּלֵךְ אֲשֶׁר ²⁰,— 2. סָמָר]—either a *state of siege* vv. 3, 7, 8, 5², Dt. 20¹⁹, or *siege-works* Dt. 20²⁰; the latter is meant here, as the works are specified.—קָרָן] in form an Aram. ptp. of קָרַן—in Aram. *look out, watch* (Aph.); hence Rabb. *tower* (Ibn. Ezr. in loc.); but 2 K. 25⁴=Jer. 52⁴ suggests a *rampart*; ἔργα πολεμικῶνας, Ἔ munitions. The Akk. *šipku* (noun) is similarly

* The following passages should be compared:

Ex. 6⁴⁻⁸ 7⁴ 12^{12, 13} with Ez. 5^{10, 15} 11²⁰ etc., 20^{5, 6, 15, 23, 28, 42} 36⁷ 47¹⁴; 11¹⁵ 25^{4, 10} 33²⁴ 36^{2, 3, 5}.
 Ex. 31^{13, 14a} with Ez. 20^{12, 13, 16, 20, 21, 24} 22^{6, 28} 23³⁸ 44²⁴.
 Lev. 10^{9a, 10-11} with Ez. 44²¹; 22²⁶ 44²³.
 Num. 15³⁷⁻⁴¹ with Ez. 6⁹.

possibly a dialectical form, B-L. 556. אָמַר Dt. 23¹⁴, elsewhere אָמַר Is. 4⁴ etc., אָמַר; אָמַר by dissimilation of the δ vowel, G-K. § 27 w. For the *hillath* form from $\sqrt{ע}$ stem cp. אָרַךְ, אָלַךְ, אָרַךְ, Kōn. ii. 164; the --- is immovable in constr. st. In v. 16 אָמַר is om.; here it may be a gloss from the margin, אָמַר om.—[אָמַר] So Baer, following Mass.; it must be, like אָמַר, 2 m. s. with suff. from $\sqrt{ע}$ denom. אָמַר, so אָמַר; אָמַר *ἐγκράψεις αὐτά*; the vb. only here. The weakened ending אָמַר for אָמַר may be dialectical, B-L. 404. The form is discussed by Kîmhi; he mentions the right explanation, but adopts the wrong one, viz. that it = אָמַר 3 f. pl. 'women shall bake.' Kōn. i. 496 f.—13. אָמַר [אָמַר יְהוָה] אָמַר καὶ ἐρείς Ταδὲ λέγει Κύριος ὁ Θεὸς Ἰσραὴλ. This title, which is not used by Ez., appears again in אָמַר v. 14 and 43¹⁸, also in 20⁴⁷ cod. A; it seems to imply that the Hebr. MS. which lay before the translators used abbreviations for the tetragrammaton which were expanded in various ways; here Κύριος ὁ Θεὸς Ἰσρ. points to 'יהוה' for יהוה; אָמַר 38⁸⁰ shews that one *godh* was taken as יהוה, cp. 41²²; and ' could stand either for יהוה e.g. 45⁸ אָמַר, or for יהוה e.g. 37¹⁹ אָמַר. The rendering here and v. 14 43¹⁸ makes it clear that אָמַר was not in the Hebr. text used by אָמַר. See Thackeray *Sept. and Jewish Worship* 122.—[אָמַר אָמַר אָמַר] shall eat their bread as an unclean thing; the adj. is an accus. of condition, i.e. a tertiary predicate; cp. 24¹¹, Gen. 37², Num. 14³⁷, Davidson *Syn.* § 32 Rem. 2; Kōn. iii. § 327 v. But אָמַר implies a better text.—14. אָמַר אָמַר יהוה אָמַר Μηδαμὸς, Κύριε Θεὸ Ἰσραὴλ. אָמַר similarly 20⁴⁹ [Hebr. 21⁵] Μηδαμὸς, κύριε Κύριε, but 9⁸ Οἱμοι, Κύριε, 11¹³ Οἱμοι οἱμοι, Κύριε. See on v. 13.—[אָמַר] לא. It is rare for לא to stand before the ptc., whether the ptc. be predicative as here, Dt. 28⁸¹, Job 13³, or attributive e.g. ch. 22²⁴, Jer. 2⁸, Dr. § 162 n. אָמַר οὐ μεμάρται ἐν ἀκαθαρσίᾳ? = לא נִשְׁמָא בְּנִשְׁמָא; so Co. Ro.; but אָמַר may be merely attempting to give a fuller rendering of the pass. (He.)—[אָמַר] אָמַר + כל. The pointing אָמַר may be intended to suggest אָמַר *detested thing* 5¹¹ etc.—15. אָמַר Kt. אָמַר Q. אָמַר. The meaning is clear from the Ar. and Eth.—16. אָמַר [בְּשִׁוּיָהּ] אָמַר with *desolation*, ct. v. 11 where אָמַר renders אָמַר rightly בְּשִׁוּיָהּ. In 5¹⁶ אָמַר renders אָמַר by אָמַר, and here evidently confuses אָמַר with אָמַר. Co. 129, however, supposes that אָמַר here read אָמַר.—17. אָמַר [לְמַטֵּן יִחַסְרֵי] אָמַר only the conjn. for לְמַטֵּן, as frequently, e.g. אָמַר 14¹¹ 16⁸⁴ etc., Co. 148.—[אָמַר] The vb. אָמַר in Ez. 25 times, in Jer. 10 ts., in 2 and 3 Is. 10 ts., in Lev. 26 (and not elsewhere in Hex.) 7 ts. Ez. prefers the noun אָמַר 22 ts., Jer. 15 ts.; Jer. prefers אָמַר 24 ts., Ez. once (23³²).—Ch. 5, 1. אָמַר חָרַב חַיָּה Is. 49², Ps. 57⁶, Pr. 5⁴.—[אָמַר הַגְּבִיטִים תִּקְחֵנָה] Of the two accusatives, the second, specifying the further object, is put first for emphasis; cp. אָמַר 17⁶ 19⁴, Gen. 27³⁷, Ps. 81⁶, and Num. 15²⁰, Is. 26⁴; Kōn. iii. § 327 u. v. חַיָּה is rendered as though בְּחַיָּה, prob. to bring out the sense, by אָמַר ὅτι (for ὡς) ξυρὸν κουρέως אָמַר. אָמַר. perh. from the Akk. *galābu*; in Phoen. אָמַר *barbers* attached to a temple, אָמַר, נִלְבַּ א. pr. n., NSI. 20A¹² 27⁵; in Aram. אָמַר *shave*.—2. אָמַר [שְׁלִישִׁי] אָמַר throughout the ch. *τὸ τέταρτον* because in v. 12 אָמַר and רִבֵּעַ were counted as two judgements, whereas אָמַר treats them as one. The Gk. translators sometimes deliberately alter numbers in אָמַר for exegetical or harmonic reasons, e.g. אָמַר 10²¹ 41⁴ 42¹ 43²² 45¹⁴, 15. [בְּמַלְאָה] Ges. § 74 h. אָמַר—[אָמַר] The impf., attached without waw, forms a circ. cl. denoting concomitance, cp. אָמַר 24¹¹ אָמַר, Is 3²⁶ 29⁴; but the constr. is awkward here; and וְלִקְחָהּ, though recognized by אָמַר, should be regarded as an insertion. Read אָמַר אָמַר corresponding to אָמַר אָמַר—[אָמַר] אָמַר אָמַר אָמַר, to bring up the number of acts to four, in accordance with the theory of four judgements. In אָמַר the clause is marked as an addn.—[אָמַר] אָמַר, לכל רַחֵם, conforming to vv. 10. 12 etc.—6. אָמַר [וְיִתְקַן אָמַר] The Hiph. of אָמַר is construed sometimes with אָמַר of the

do not occur again in \mathfrak{C} . Co. suggests ששח וששח; but see 4¹⁸ n. For נקמה point נקמה as elsewhere, Is. 43²⁸ etc. \mathfrak{C} seems to have read a word like נקמה.—וגדולה ת.—וגדולה ת. Again \mathfrak{C} represents the four words by two, ἐν ἐκδικήσει θυμῶ μου=החתי; \mathfrak{S} also=החתי. For ונתחתו רנו \mathfrak{C} ונתחתו רנו, so in 25¹⁷, wrongly connecting נתחתו with חת.—16. ובלתי cannot be parallel to בעשותי in v. 15, because ובלתי אני י' ובלתי אני intervenes and marks the close of a period. V. 16 is thus a fragmentary note, out of construction with what precedes, and equally disconnected with what follows.—הרעב הרעב \mathfrak{C} τὰς βολίδας μου τοῦ λιμοῦ \mathfrak{S} 'my evil arrows of famine'; but if הרעב is right, הרעב must be omitted, as grammar requires (Dr. § 193). For חתו read חתו, and for חתו חתו read חתו with \mathfrak{C} καὶ ἐσοῦνται.—חתי though 1st pers. is pointed as a jussive, cp. חתי Dt. 18¹⁸, Hos. 9¹⁵; merely a Massoretic fancy for the normal חתי, Ges. § 109 d; but B-L. 279, 301 n. regard the form as a jussive.—In vv. 14, 15, 16 \mathfrak{C} represents the Hebr. text as it probably was before \mathfrak{H} had become overloaded with later additions. The witness of \mathfrak{C} is often valuable in this respect, e.g. in \mathfrak{C} 8^{18b} 11^{11. 12} 13^{7b} 17^{20b. 21} 20^{25b} 28^b etc.—17. עלים \mathfrak{C} ἐπὶ σέ, sing. as in the rest of the v. The interchange of plur. and sing. in \mathfrak{H} betrays the carelessness of the annotator.—חתי \mathfrak{C} καὶ τιμωρήσομαι σε, as in 14¹⁵; a free rendering, \mathfrak{F} usque ad internecionem \mathfrak{S} 'and I will destroy you.'—חתי Co. om. as unsuitable to חתי, and making five plagues instead of four; but the Vrs. recognize it.—חתי \mathfrak{C} + κυκλόθεν=חתי, a conventional addn.

c. AGAINST THE MOUNTAINS OF ISRAEL, 6¹⁻¹⁴.

Ch. 6. In chs. 4 and 5 the prophet has announced the siege of Jerusalem and the exile of its populace; now he takes a survey of the whole land. He launches his threats against the *mountains of Israel* as contaminated by the popular worship, against the *high places* where the sanctuaries stood, against the *idols and altars* connected with them. Nominally the worship was offered to Jahveh, but in practice it could hardly be distinguished from heathenism. Ezekiel was not the first to realize the dangers which were undermining the religion of the people. Prophets before him had denounced the high places; according to 2 Kings 23, a reformation had been attempted by Josiah in 621 B.C., with the aim of cleansing the land and centralizing worship in Jerusalem: but Ezekiel makes no allusion either to his predecessors or to Deut. 12. It is unsafe to draw large conclusions from his silence. He was far away in Babylonia; the one thing which absorbed and excited him was the state of religion in Israel as he knew it before he left the country in 597. Hölscher assigns ch. 6 to a redactor writing some 150 years after Ezekiel; but so far as we can judge, an attack on the local sanctuaries and their idols would have been beside the mark just before the time of Nehemiah, when the circumstances had wholly changed.

By way of contrast, ch. 36¹⁻¹⁵ should be noticed: the prophet again surveys the *mountains of Israel*, and, in altered tones, utters a promise of restoration.

It is clear that several hands have been at work on the

present chapter. The original address can be followed in vv.¹⁻⁴ and ¹³⁻¹⁴; vv.⁵⁻⁷ do little more than repeat what has just been said; vv.⁸⁻¹⁰ deal with the exiles abroad, not with the people at home; while vv.¹¹ and ¹² stand by themselves, a fierce comment on vv.¹⁻⁴, ^{13f.} or vv.⁸⁻¹⁰, and no part of the address.

Ch. 6, 2. *Set thy face against*] One of Ez.'s phrases, e.g. 13¹⁷ 21²⁻⁷ [20^{4b} 21²] (9 times), expressive of his habitual opposition to the beliefs and practices of popular religion.—*the mountains of Israel*] Characteristic features of the country; here and 33²⁸ inviting a judgement, but, in the prophet's later period, a blessing 34^{13f.} 36^{4. 8} 37²²; at other times remembered with pride and affection 19⁹ 35¹² 38⁸ 39^{2. 4. 17}. The phrase is peculiar to Ez. (16 times).—3. *the mountains and the hills, the ravines and the valleys*] Again in 35⁸ 36^{4. 6}. *Mountains and hills* are generally mentioned when the prophets speak of idolatry, e.g. Is. 2¹⁴ 65⁷, Jer. 2²⁰ 3^{2. 6}, Hos. 4¹³, Dt. 12²; *ravines* lit. *channels* (oftener in Ez. than in other books) and *valleys* were frequented for impure rites and the cult of Moloch, e.g. Is. 57⁶, and cp. 'the valley of Ben Hinnom' 2 K. 23¹⁰, Jer. 19^{2ff.}.—*I am bringing a sword upon you*] Cp. 5¹⁷ n. The land itself is involved in the guilt of its inhabitants; an idea which occurs elsewhere in the O.T., e.g. Gen. 3¹⁷ J, Num. 35³³ P, Is. 24⁵, Jer. 3², Ps. 106³⁸; in the N.T. see Rom. 8²⁰⁻²².—*your high places*] Hebr. *bâmôth*, the special name for the local sanctuaries, founded in many cases by the Canaanites, and from them taken over by Israel and used for the worship of Jahveh, e.g. 1 S. 9^{12ff.}, 1 K. 3⁴ 18^{19ff.}. But the *bâmôth* were associated with traditions and practices which tended to degrade the religion of the people, as the prophets saw, Am. 7⁹, Hos. 4¹³ 10⁸, and in Josiah's time an attempt was made to get rid of them; in the interests of reform the higher religion aimed at the centralization of worship, Dt. 12^{2ff.}. This aim was no doubt Ezekiel's too, for he seems to take for granted the principle of a single sanctuary, though he says nothing about the law in Deuteronomy. Strictly *bâmâ* denotes a high place, and the local sanctuaries are called 'houses' i.e. temples 'of high places' 1 K. 12³¹ 13³²; but often the word is used for the sanctuaries themselves, and such verbs as *to make* Moabite Stone l. 3, 2 C. 21¹¹, or *build* 2 K. 17⁹, or *pull down* 2 K. 23⁸, are found in connexion with it. The derivation is unknown; a play on the form *bâmâ*, not an etymology, is given in 20²⁹. Probably the word was borrowed from the Canaanites, and belonged to the common Semitic vocabulary; thus the Assyrians used it in the literal sense of *heights*, e.g. *bamâti ša šadî* 'heights of the mountains' KB. i. 18, and cp. Dt. 32¹³, Am. 4¹³, Is. 58¹⁴.—4. *your altars*] See 2 K. 21³; formally the mountains are still addressed, though the people

are in the prophet's mind.—*your ba'al-images*] Hebr. *hammānīm* i.e. prob. images of Ba'al hammān=*the glowing Ba'al*, a title which occurs in Phoenician, and countless times on the Punic tablets from Carthage; NSI. 104. These *hammānīm*, corresponding to the Ἀμμωνεῖς of the Phoenician temples (Philo Bybl. *Fr. Hist. Gr.* iii. 564), were introduced into Israel towards the end of the 7th cent., to judge from the use of the word in the O.T., first here and v.⁸, then Lev. 26³⁰, Is. 17⁸ and 27⁹ (with *'ashêrīm*), 2 C. 14⁴ [5] 34⁴. 7. In 2 C. 34⁴ the *hammānīm* are said to have stood upon the altars, and *hew down* is the verb applied to them, as in v.⁶ below. The rendering *sun-images* Rashi etc., RV., is due to a mistaken identification with the late Hebr. word for 'sun,' *hammā* Is. 24²³ 30²⁶; at the same time these images may have been connected with the sun-worship in the temple, 8^{16f.}—*your slain*] i.e. those slain upon you, viz. the mountains.—*before your idols*] to shew how helpless they are, and to defile them with corpses. The word for idols, *gillūlīm*, seems to have gained currency through Ez. (39 times, only besides in Lev. 26³⁰, Dt. 29¹⁶, Jer. 50² and six times in the compiler of Kings). The root means *to roll*, but how it came to be used of *idols* (ἱδωλα) is far from clear. Perhaps, from the primary sense of something *rolled*, the name was given to an unworked block of stone regarded as the dwelling-place of a spirit or demon; cp. *gelūlōth*=a group of sacred stones, Josh. 22¹⁰. This is Baudissin's explanation, ZDMG. lviii. 395 ff.; see also Gray *Sacrifice* 104. The pronunciation *gillūlīm* is merely artificial, prob. intended to express detestation; see phil. n. and 5¹¹ n.—5. The first half of the v. is omitted by \mathfrak{C}^B : it merely repeats and expands the substance of v.^{4b}. The second half cannot belong to vv.¹⁻⁴, for *your bones* is out of place in an address to *mountains*; moreover, the sudden change from the 3rd to 2nd pers. pl. (*their idols* v.^{5a} . . . *your bones* v.^{5b}) can hardly be original. The sentence *I will scatter your bones round your altars* has a certain vigour, which suggests that it may have belonged to v.^{4b} see Jer. 81²⁻²; its present position, however, is unsuitable, because according to v.⁴ the altars have been destroyed. Prob. the whole v. is a later insertion on the basis of Lev. 26³⁰.—6. The mountains are no longer addressed, but the people; there is nothing, however, to indicate the transition. The v. is secondary, and again based upon Lev. 26³⁰. 31.—*in all your dwelling-places*] So v.¹⁴ 37²³ (? text); the phrase belongs to H, Lev. 23³. 14. 21. 31, and P, Ex. 12²⁰ 35³, Lev. 3¹⁷ 7²⁶, Num. 35²⁹.—*the cities shall be laid waste and the high places desolated, in order that your altars may be laid waste and 'desolated'*] The repetitions betray the hand of the annotator. The second *desolated* is read *shall be*

held guilty in אָ; but the latter verb is always used of persons, not of things, e.g. Hos. 10² 14¹; a slight alteration in the Hebr. gives *desolated*, the proper parallel to *laid waste*: so אָשַׁף. In אָ the word is om.—*your idols shall be broken and made to cease*] The second vb. as in 30¹⁸ 33²⁸, Is. 17³. אָ om., but prob. both vbs. should be retained.—*and thy works shall be wiped out*] אָ om.; the vb. not again in Ez.—7. *And the slain shall fall in the midst of you*] i.e. in the midst of those of you who survive; *then you will recognize that I am Jahveh*. The latter is here a conventional expression, rounding off the inserted vv.⁵⁻⁷; it does not come properly till v.¹⁰, as the climax of the section. *And the slain . . . of you* merely repeats v.⁴, though *slain* is in the sing. coll., as 11⁶.—Vv. 8-10 have no direct connexion with vv.¹⁻⁴. 13-14; they introduce a fresh topic, the remnant (v.^{8a}), and the lessons of the exile (vv.⁹. 10). There is no need to question the prophet's authorship; he may have added the vv. himself at a later time (Herrm.).—*And I will leave a remnant, when there are among you those that escape the sword . . . then* (v.⁹) *those of you that escape shall remember*] Such appears to be the construction: 'when I leave a remnant . . . then . . . shall remember.' But the text is not quite certain: the verb translated 'I—will—leave—a—remnant' occurs nowhere else in this sense; it requires a separate obj., e.g. 'I will leave of them a few men,' 12¹⁶; אָ om. the word. The following clause *when there are among you* is om. by אָ; but the same construction occurs in v.¹³, and may thus be defended here.—*scattered among the lands*] Frequently in Ez., 12¹⁵ 20²³ 22¹⁵ 29¹² 30²³. 26; only again Ps. 106²⁷.—9. *then those of you that escape shall remember*] Ez. has no doctrine of a remnant, see 5¹⁰ n.; he is thinking of those who escape from the visitation, and in exile lay to heart the lessons of God's discipline; elsewhere the restoration to the homeland produces this effect; see 16⁶¹. 63 20⁴³ 36³¹ (all with *remember*); and 11¹⁷⁻¹⁹ 39^{26f.}. In this connexion *remember* means 'call to mind in the present,' not 'recall a memory of the past'; cp. Jer. 51⁵⁰, Jon. 2⁸, Zech. 10⁹, Ps. 42⁷ [63].—The next clause but one should read '*and I will break*' *their heart*, as the Vrs. suggest. Here Jahveh breaks the heart in order to create penitence; usually it is grief or penitence which causes the broken heart, Ps. 34¹⁹ [18] 51¹⁹ [17], Jer. 23⁹ etc.—*their heart which goes a-whoring . . . and their eyes which go a-whoring*] The zeugma after *break* is harsh, and only tolerable because some words intervene. This metaphorical use of *go a-whoring*, in the sense of deserting Jahveh, was most likely derived from the licentious customs of Canaanite religion; see chs. 16 and 23, and Driver *Deut.* 339 f. —*and they shall feel a loathing against their own selves*] So 20⁴³

36³¹.—on account of the evils which they have done, in short, all their abominations] One or other of these phrases seems to be a later addition. \mathfrak{C}^B om. the first, which, however, is supported by 20⁴³; the second has more the look of a scribal note, based on the similar idiom in Lev. 16^{18. 21}.—10. And they shall know that I am Jahveh] One of Ez.'s most characteristic expressions; with the vb. in the 2nd or 3rd pers. it occurs 63 times. The effect, often indeed the motive, of Jahveh's action, whether in punishment or in pardon, whether directed towards Israel or towards the heathen, is to bring about a recognition of His sole Godhead and supreme power. As a rule the sentence comes at the beginning or end of a decree of judgement (e.g. vv. 13. 14 7^{4. 9. 27} 11^{10. 12} etc.); but on occasion it sums up a promise of restoration (e.g. 20⁴² 34²⁷ 36^{11. 38} 37¹³¹. 39²⁸). Like a refrain it sounds throughout the prophecies. See Driver *LOT*.⁹ 295.—not in vain have I spoken] The accents in \mathfrak{H} treat this clause as separate from the preceding; \mathfrak{C}^B reduces both to one, and they shall know that I the Lord have spoken, then cp. 5¹³ n. The shorter form of text, however, is not invariably the more original, and in favour of \mathfrak{H} is the unconventional wording of cl. b.—Vv. 11 and 12 stand by themselves as a dramatic aside, rather than as part of the address: they begin with the formula which marks a fresh section. The symbolism recalls chs. 4 and 5, and the two vv. may have been transferred from ch. 5; the threats repeat those of 5¹²⁻¹⁷.—Smite with thy palm and stamp with thy foot] Gestures of malignant satisfaction; cp. 21^{19. 22} [14. 17] 22¹³ 25⁶. The prophet can even exult over the coming vengeance.—and say, Aha!] Cp. 25³ 26² 36². An exclamation of joy rather than of pain: \mathfrak{C} Εἶπε εἶπε. It is the German *Schadenfreude*, the Greek ἐπιχαίρεκακία (Arist. *Eth. Nic.* ii. 7, 35), for which English has no equivalent. Unlike Hos. and Jer., Ez. betrays little pity for his countrymen; he is wholly on Jahveh's side.—for all the abominations of evils of the house of Israel] To make grammar om. of evils with \mathfrak{C} . Of course it was not the abominations which made the prophet exult, but the penalty which was sure to overtake them. In the language of heat or irony this can be taken for granted; there is no need to omit all the abominations (with Kr.) in order to save the prophet's logic. For the three plagues cp. 5¹² n.—12. the distant . . . the near] So 22⁵, Jer. 25²⁸, Est. 9²⁰, Dan. 9⁷, but with the order inverted, as \mathfrak{C} here.—and he that is left and he that is preserved] \mathfrak{C} om. and he that is left, which may well be an early gloss on the next word. This was taken by \mathfrak{C} to mean *besieged*, a sense which is sometimes, though wrongly, given to the word in Is. 1⁸, Jer. 4¹⁶; but *besieged* does not suit the present context. The proper rendering is *preserved*,

lit. *watched* (for *watch* cp. Is. 26³, Ps. 12⁸ ^[71] 32⁷ etc.), and so the word was interpreted in the gloss preceding it. The v. should be compared with Is. 13¹⁵.—*and I will spend my fury upon them*] Similarly 5¹³ 7⁸ 20^{8, 21}, cp. 13¹⁵.—Vv. 13 and 14 go back to the subject of vv. 1-4, and point the moral: the destruction of the high places and idols, and the desolation of the land, will convince the disloyal that Jahveh is very God. V. 13^a repeats the substance of vv. 4^b and 5^b.—*And ye shall know*] The 2nd pers. plur. follows naturally after v. 4, but not after v. 12. The 3rd pers. pl. *their slain* etc. does not suit an address to the people, and \mathfrak{C} reads the 2nd pers. pl. throughout. Perhaps this was altered to the 3rd pers. when v. 13 was placed where it now stands.—*on all tops of the mountains . . . and under every thick terebinth*] has a more original ring (cp. 20²⁸) than *upon every high hill . . . and under every green tree* (Dt. 12², 1 K. 14²³, 2 K. 16⁴ 17¹⁰, Jer. 2²⁰ 3⁸), which may be a conventional gloss, though the latter, and not the former, stood in the text which \mathfrak{C} translated: the two together can hardly be original. Like the Canaanites before them, the Hebrews regarded certain mountains as sacred, and generally built their sanctuaries on hilltops. Such well-known holy places as Mišpah, Geba', Gibe'ah, Gibe'on, Ramah, Nob, Shiloh, and Jerusalem itself, were all on hills, as the first five names imply; see Jud. 21¹⁹, 1 S. 13⁷ 5¹¹. 10^{3, 5, 10} 21¹¹, 2 S. 5⁷ 6², 1 K. 3⁴. Worship under sacred trees, believed to be inhabited by the *numen*, was very ancient, and still goes on in Syria; illustrations abound in early literature, e.g. Gen. 12⁶ 18¹ J. 35⁴, Ex. 3², Josh. 24²⁶ E, Jud. 4^{6, 11} 6¹¹ 9³⁷, 2 S. 5²⁴ etc. See Frazer *Folk-lore in the O.T.* iii. 52 ff., 64 ff.—*the place where they offered a soothing odour*] Cp. Lev. 26³¹; *place*, as in Arabic, may denote a sanctuary, cp. Gen. 12⁶ J. 22^{31, 9} 28¹¹ E 19 J; \mathfrak{C} om. The phrase *a soothing odour*, lit. 'a smell of rest,' belongs to the ancient terminology of sacrifice. It occurs in one early passage, J's narrative of the deluge, Gen. 8²¹, and the Babylonian original of the story uses a similar expression, 'the gods smelt the savour' (*ilāmi išinu iriša*, Gilgamesh Epic xi. 160 f., *KB.* vi. 240); both accounts describe a sacrifice offered with the aim of propitiating the Deity, in the belief that the sacrificial smoke would have a *soothing* effect upon the divine anger. Such was the crude, primitive idea; but later on it underwent a change. In P the phrase is used constantly (38 times) in connexion with the regular, daily sacrifices, which were not offered to make a propitiation, at any rate that was not their main intention. Accordingly the *soothing odour* must have lost its old significance, it was no longer thought of as appeasing the divine wrath, but had become a symbol of the divine pleasure in an act of

worship faithfully performed; hence the rendering in C $\delta\sigma\mu\eta\ \epsilon\upsilon\omega\delta\iota\alpha\varsigma$. See Gray's discussion, *Sacrifice in the O.T.* 76 ff.; Skinner *Genesis* 157. Ezekiel uses the term four times; in three of them, 6¹³ 16¹⁹ 20²⁸, he is speaking of sacrifices offered to idols; very likely the idea of appeasing wrath was present in such cases; we cannot feel sure that the same should be said about 20⁴¹, where Jahveh Himself promises to accept Israel as a soothing odour.—14. And I will stretch forth my hand against them] Ez. is fond of the expression, e.g. 14⁹. 13 16²⁷ etc. (8 times); it appears occasionally in the earlier and later literature, Is. 5²⁵ 23¹¹, Zeph. 1⁴, Jer. 51²⁵ (cp. 6¹² 15⁶ Hiph.). Ex. 7⁶ P.—and I will make the land a desolation and a desert] So 33²⁸. 29 35³, and with slight variations 23³³ 32¹⁵ 35⁷. The phrase and I will make the land a desolation is frequently used by Ez., e.g. 15⁸ 29¹² etc. (7 times), and seems to be based upon Jer. 9¹⁰ 34²².—from the wilderness to 'Riblah'] i.e. from the farthest South to the ideal boundary in the North; the latter was usually described as 'the entrance to Hāmāth,' 47¹⁶ 48¹; but Riblah, c. 50 miles S. of Hāmāth, is named here instead, perhaps for the sake of its painful associations, 2 K. 23³³ 25⁶. 20¹. H and C read from the wilderness of Diblathah, but no such place existed; the correction was suggested by J. D. Michaelis; see phil. n.—in all their dwelling-places] See v. 6 n.

Ch. 6, 3. Kt. Qere (Baer). Normally the pl. abs. of K would be K 2 K. 2¹⁶ Kt.; but for ease in pronunciation the K was moved so as to separate the palatals g and y ; hence K 7¹⁸ 31¹² 32⁵ 36⁴. 6 and 2 K. 2¹⁶ Q., the K being perhaps retained from the sing. K — K Zech. 14⁴ or K Is. 40⁴. In the pl. constr., however, there was no need to transpose the K , as the short vowel (e.g. in K) would coalesce with the y to form the diphthong ai , ℓ , hence K 35⁸. The omission of the yodh in K is probably a mere scribal error. See Kön. ii. 58; B-L. 582.— K See 5⁸ n. Some MSS om. K , so perhaps C idou .— C ἐξολοθρευθήσεται probably = K , so He.; but H suits the context better.—4. C om. the verb, and renders C τα τεμένην ὑμῶν , as in v. 6. Elsewhere C renders the word vaguely, C $\text{τὰ ξύλινα χειροποίητα}$ Lev. 26³⁰, C βδελύγματα Is. 17⁸ etc.; possibly here C looked like C , and this was both transliterated and made into a Gk. word; cp. 3¹⁴ 7²⁸ 21³¹ [38] 47³, notes. The long vowel in C was originally δ , to judge from the Phoen. Ἀμμουνείς , Ἀβδῆμουνος (= C), and the Lat. Hammoni Jovi, *NSI.* 104.— C An artificial pronunciation, intended to suggest C . As in Hebr. the unhewn sacred stone came to be given the form of an idol, so in Aram. C was used for stone, not in the natural state, but drafted, or shaped into a pillar, e.g. Ezr. 5⁸ 6⁴; in the Palmyrene Tariff i. 9 C = C Gk. text i. 11; *NSI.* 334. The trn. *rolled, blocks* of stone, mentioned above, goes back to Gesenius *Thes.*, who thought that the word was applied in derision to *dei lapidei*. The Jews, e.g. Ibn Ezr. on Lev. 26³⁰, connect with C 4¹². 15 *dung*; so recently Kr. C gives various equivalents: C , the most frequent, 14⁵. 7 etc., C , 6⁴. 8, C (— C) 14³. 4, C 30¹³ C , and C 14⁸ etc. The last rendering implies a confusion

with עליה (see 20^{43f} ע), and may shew, as Thackeray points out, that the Hebr. text was read aloud to the Gk. translators, and the ג of ילולים mispronounced as ע (*Sept. and Jewish Worship* 33, 39). Other instances of this confusion in ע are 13⁵ נר mispronounced as ער; 27⁴ as נבלים as בעלים; 27²⁰ as בבניו; 27²⁸ as מנרשות (כ). Some further examples of mistakes in ע, perhaps due to dictation, may be collected here: 6⁹ δμώμοκα = נשבעתי; 13¹⁴ μετ' ἐλέγχων = בתוכחם; 35¹² τῆς φωνῆς = קול; 41¹⁸ διακόπτειν = שקה; 48¹⁰ οὐ καὶ τὸ ἄρπος = ורר.—6. [תשקנה] as though from אשׁוּ (Kim. *Rad. Lib.* s.v., Kōn. i. 436), a root which is only known in one derivative, ישׁוּן waste. The usual Hebr. for *be desolate* is שׁם; so point תשקנה for 'שׁ, like שׁם 12¹⁹ 19⁷, Gen. 47¹⁹; G-K. § 67 p. *dd*; Stade § 536 a.—ויאשׁוּ = אשׁוּ ויצרן Σ καὶ ἀφανισθῶσι. Ε om. ויאשׁוּ . . . ותשבתי . . . ותמו סעשינם. It is not always certain that the shorter text of Ε represents the original more faithfully than Σ. In cases where Σ has clearly been glossed, the omissions of Ε point to a purer state of the text, e.g. 5¹⁴. 15. 16; but here the three terms do not seem to be explanatory additions inserted in an earlier text; the whole v. is secondary, and existed in a longer and a shorter form.—8. [והותרו] as the text stands, may be taken as the protasis to ויהיו v. 9; but the syntax is cumbrous, and the meaning of והותרו questionable. A temporal clause with the infin. והותרו follows immediately in a way which is contrary to Hebr. idiom, though v. 13 has something similar. Either והותרו or בהיות לכם must be struck out: of the two והותרו has the support of Ε and Σ; Ε in vobis, probably = Σ rather than Ε. If we om. והותרו with Ε^B, we must suppose that the word was inserted to form the beginning of a fresh sentence; then בהיות might be attached to the end of v. 7, 'they shall know . . . when there are among you some who survive'; but v. 8 has no connexion with v. 7, and introduces an entirely new topic. To relieve the grammar, Co. Toy suggest היתה בהיות לכם cp. Gen. 4⁸, 1 S. 16¹⁶. 23; it is better simply to admit the uncertainty of the text at this point.—[קתרויותיכם] For the מ' of the inf. constr. treated as a fem. pl. cp. קתרויותי 16²¹; sometimes in nouns מ' is treated similarly, e.g. קתרויותי 16¹⁵, and מ'— e.g. קתרויותי 16²⁸, and מ'— e.g. קתרויותי 35¹¹ (s.v.l.); B-L, 253.—9. [אשר נשברתי את לבם] The Niph. cannot be right, though a word beginning with ג is implied by Ε δμώμοκα, see v. 4 n.; Ε'ΑΣΘ שברתי אשר Ε quia contrivi; Σ probably = נשברתי (Co.). Read נשברתי, and with Ε om. אשר as repeated by mistake for נשברתי. Then אשׁוּ will be the sign of the accus., and not a prep.; Kōn. iii. § 288 a.—אשר נשבר Ε om., rightly. נקטתה cp. Hos. 9¹. [נקטתה] for נקטתה Niph. of קט, cp. Job 10¹ נקטתה (= נקטתה) for נקטתה, נקטתה, נקטתה; B-L, 404. An ע' root, probably a by-form of קטן to loathe, is established by 20⁴³ 36²¹ נקטתה, ?16⁴⁷ קט, Ps. 95¹⁰ אקט, also by the Akk. *hātu, nahātu* with the same meaning (Fr. Delitzsch *Beitr. f. Ass.* i. 246 and 242 f.). The attempt made by Eitan *Journ. Pal. Or. Soc.* iii. 137 f. to postulate a קטן || קטת, Eth. *katit* = 'thin' is unconvincing; see on 16⁴⁷.—[לכל תועבותיהם] For לכל at the end of an enumeration, as regards all, in brief, cp. 44⁹, Jer. 19¹⁸, Lev. 16¹⁸. 21, Gen. 9¹⁰ P (19 or 20 times); *Lex.* 514 b. Perhaps ל may be not the preposn., but an emphatic particle, like the Ar. *lā*, Akk. *lā* = *surely*; G-K. § 143 e.—10. [אלהיהם] G-K. § 119 ii.—11. With He. *Hō l* = *etia* (exclam.) as in 25³ 26² 36² etc. In 18¹⁰ 21²⁰ אשׁוּ occurs in a text which is corrupt.—'שׁ Hebr. idiom requires רעה to be taken as a gen., 'abominations of evils,' βδελύμασιν κακῶν θ; but om. רעה with Ε; G-K. § 128 c.—12. [יבוח] Ε συντελεσθησεται = יבוח (5¹²), which, however, does not go well with יבוח immediately following.—13. [וירעהם] Σ harmonizing reads וירעה. The suff. denotes a partitive gen., 'the slain of them'; so Num. 31⁸, Josh. 13²², Is. 34³.—[והחל אתם] . . . ותח כל אלה עבתם.

The absence of the conjn. with כול is another reason for taking this to be the primary text; there was current also עין רעון כל עין רעון וחה כל עין רעון וחה, as represented by C^B ; then came the combination of both in H^A .— G-K , § 130 c; C^A u^b , but in some MSS r^b u^b , so S^b .—[ניחית] In form an inf. Po'lel from נח, strictly נוח, then by dissimilation of vowels נוח; cp. נידו from נד, ניוץ from נז; B-L. 475, Kön. ii. 489; differently, Barth *Nominalb.* § 142. The verb n^b h^b h^b = 'bring to rest,' is used in Akk. as the technical term for appeasing the angry deity; *KAT*³ 610 n.—14. C^A S^A S^A cannot = 'from the wilderness of Diblathah,' as the punctuation intends, because the second word is an accus. = 'to Diblath,' not a gen.; I. S^A S^A S^A (C^A D^b e^b b^b l^b a^b t^b h^b a^b) (so Jer. 52⁹. 26. 27, 4 Regn. 23³³ cod.^A) follows H^A , shewing that the mistake was ancient; the letters ν and d are easily confused both in the archaic and in the square character, cp. 3⁹ n. S (edns. Walton, Lee) 'desolate more than the land of Dablath,' but in the Ambr. and other MSS 'and I will make the land a destruction and an astonishment from the wilderness of Dablath,' Co. 140 f.

d. THE END IS COME! 7¹⁻²⁷.

The chapter begins with four short oracles, vv.²⁻⁴. 5-9. 10-11. 12-13, which strike the same note of warning, and pass it on from one to another—the end is come, the time is come, the day is near, the day approaches. Thus vv.⁵⁻⁹ partly echo and partly repeat vv.²⁻⁴; vv.¹²⁻¹³ take up the refrain of vv.¹⁰⁻¹¹; while the last two oracles have words in common with the first two, v.¹⁰ with v.², v.¹² with v.⁷. The rest of the prophecy, vv.¹⁴⁻²⁷, develops the theme in detail. How are these repetitions to be explained? Vv. 2-4. 5-9 seem to be little more than alternative versions of a single oracle (Co. Be. Kr. He.); Hö. thinks that vv.²⁻⁴ come from a later hand than that of the first redactor, to whom he assigns the ch. as a whole. The question does not admit of any clear answer; we may perhaps suppose that Ez. uttered several oracles on this subject, and that they have been grouped together as a kind of prelude to the longer discourse, vv.¹⁴⁻²⁷.

The reiteration of such terms as *the end, the day, my wrath, my fury* seems at first to connect the overthrow of Jerusalem with the final catastrophe of all things. Some of this language goes back to the beginning of written prophecy (e.g. Am. 8²), some of it comes from Jeremiah (see on vv.⁵. 15. 26), some of it is used elsewhere in this Book (see on vv.⁷. 15. 21); particularly the allusion to *the four corners of the earth* v.^{2b} suggests that the disaster is world-wide, and concerns more than *the country of Israel* v.^{2a}. Yet, as compared with Is. 24, for example, the chapter does not deal with eschatology properly speaking; rather it shews that, in the inevitable course of the divine judgements, Jerusalem is doomed to fall.

Originally, no doubt, the four oracles were composed in a rhythmical form, which can still be recognized here and there;

thus v.³ contains four lines in the 3:3 measure, and similarly v.⁴, if we omit the first *upon thee* with \mathfrak{C} ; vv.¹⁰ and ¹² are remarkable for their 2:2 rhythm. Attempts to find a strophical plan in vv.¹⁻¹³ have not been successful, probably because none ever existed. In many places the text is corrupt and unintelligible (see on vv.⁶. 7.¹⁰. 11. 13. 16), and contains numerous glosses, a sign of early disorder. \mathfrak{C} gives a different arrangement from \mathfrak{M} in the opening verses; thus \mathfrak{M} 3-5= \mathfrak{C} 7-9, \mathfrak{M} 6-9= \mathfrak{C} 3-6; the general effect in \mathfrak{C} is to bring the parallel passages together, 2 in \mathfrak{M} being followed by 6a, 8 and 9 by 3 and 4. Co. in the main reconstructs the text on this basis, but the result only leaves the impression that \mathfrak{M} 's arrangement is better.

The chapter stands under the date given in 11ⁱ, 593 B.C., six or seven years before the capture of Jerusalem; this, however, is too early, for the prophet sees the disaster actually approaching, as it did in the year 588-7 B.C. We are therefore led to conclude that the date at the head of a section does not necessarily cover everything that follows until the next date is given (Kr.).

Ch. 7, 2. *And thou, son of man, 'say']* adding *say* with $\mathfrak{C}\mathfrak{S}$; this is in Ez.'s manner, cp. 11⁵ 39¹⁷.—*concerning the country of I. (There is) an end!*] The catastrophe is local, and affects Palestine: *the country of I.* as often in Ez., e.g. 11¹⁷ 12¹⁹ etc. (17 times).—*the end is come upon the four extremities of the earth*] From another point of view the catastrophe is world-wide; for Jahveh's judgements surpass the boundaries of place and nation. The use of the phrase in Is. 11¹² (cp. Job 37³ 38¹³) shews that *the earth* rather than *the land* is the right translation. The universal, however, passes at once to the particular, for v.³ goes back to Judah and Jerusalem. The inconsistency, such as it is, should not be pressed: it often happens that the prophets, especially when their outlook becomes apocalyptic, view the local and particular on a background of the universal. Something of the kind appears in St. Mark 13, where the fall of Jerusalem (vv.¹⁴⁻²³) is connected with the end of the dispensation (vv.²⁴⁻²⁷). Amos was the first to announce *the end is come* (Am. 8²), and from him the phrase came to be associated with eschatological ideas, vv.². 6, Hab. 2³, Gen. 6¹³ P, Dan. 8¹⁷. 19, 9²⁶ \mathfrak{C} , 11²⁷. \mathfrak{C} here renders 'the punishment of the end,' conforming to 21³⁰. 31 [25. 29] 35⁵.—3. *Now is the end upon thee*] The fem. pron. refers to the *country of I.* v.², or to Jerusalem understood.—*and I will send forth my anger against thee*] So Ps. 78⁴⁹, Job 20²³. There is no need to alter the text with \mathfrak{S} 'I will pour out' v.⁸.—*and I will judge thee according to thy ways*] So v.⁸ 18³⁰ 24¹⁴ 33²⁰ 36¹⁹.—*and I will*

lay upon thee all thine abominations] To the Hebr. mind guilt carried with it the punishment of guilt. This pregnant idiom is characteristic of Ez., cp. vv.^{4, 8, 9} 23⁴⁹; and the similar 'put their way upon their head' 9¹⁰ 11²¹ 22³¹.—4. *mine eye shall not spare . . . pity*] See 5¹¹ n.—5. *An evil, one evil! Lo, it is coming!*] Probably intended to mean 'an evil, a final evil'; one may perhaps have this sense when the context requires it, e.g. 1 S. 26⁸ *one*, i.e. a final, *stroke*; and *one* may be rendered *unique* when applied to Jahveh, e.g. Dt. 6⁴, Zech. 14⁹ (Cant. 6⁹ is ambiguous); but *final, supreme*, is too much to read into the word here. Moreover, the text is open to doubt: some 30 MSS and ℣ give *an evil after an evil*; and, following S, Toy renders *calamity on calamity*; in each case writing questionable Hebrew. Kr. thinks that originally the text ran *an evil, an evil*, with the word repeated for emphasis, as in 21³² [27] 35⁷, and that *one* was inserted by a reader to mark the crowning disaster of 586 B.C. No doubt the prophet had that calamity in mind; but the exact wording of this sentence must remain doubtful. *Lo! it is coming*; the subject is left undefined, and all the more fearful; so elsewhere, vv.^{6, 10} 21¹² [7] 30⁹ 33³³ 39⁸; and without *behold* 24¹⁴. Perhaps the phrase was borrowed from Jer. 10²². The whole of cl. b is om. by G.—6. *An end is come, come is the end.—it is awakened against thee*] In the Hebr. there is a play on the words for the *end* and *awakened*, *hakkēs hēkīs*, which favours the originality of the expression; similarly Am. 8² plays on *kēs* 'end' and *kayis* 'summer fruit.'—*Lo, it is coming!*] See on v.⁵. Co., after G, would reduce ⁵ and ⁶ to *the end is come*. Rather than attempt to construct a perfectly consistent text, it seems better to suppose that the prophet delivered several oracles on the same subject in much the same language: the grouping of these oracles together has led to confusion and redundancy in detail.—7. The meaning of this v. is very doubtful. G om. the first sentence, which contains the obscure word *s̄phirā*, repeated in v.¹⁰, where again G om. it; textually, therefore, the word is suspect. The root from which it appears to come means *to plait, interweave*, as in the Arab. *ḍafara*; in Mishnaic Hebr. the verb is used of a basket-maker *plaiting* a round, and the noun denotes the *rim* or *border* of a basket, e.g. T. Jer. *Shabb.* vii. fol. 10c, viii. fol. 11b; hence comes the word *s̄phirā* in Is. 28⁵, and clearly means something *plaited*, a *chaplet*. And this meaning has been adopted here, either in a literal sense, e.g. by © *πλοκή*, which is not quite impossible in v.¹⁰, or more frequently in a metaphorical sense, e.g. by RV. *doom*, with the marginal renderings *the turn*, or *the crowning time*, for which there is not the slightest authority. The

versions and early interpreters only guess; see phil. n. Since neither Arab. nor Aram. offers any sure clue to the meaning, it is possible that the word may be of Babylonian origin. A verb *šapâru* has not yet been found; but in the Amarna Tablets 158, 23, 30 and 43, 4 the noun *šapuruu* and the adj. *šapru* occur, apparently in the sense of *slander, slanderous* (Knudtzon, p. 1503). The verb perhaps conveyed the idea of maltreating by word or deed, and a derivative might well mean *mischief* or *injury*, which would suit the present passage and v.¹⁰. This, however, is hardly more than a suggestion.*—‘upon’ thee, *O inhabitant of the land*] So Is. 24¹⁷, in an eschatological context.—*come is the Time, near is the Day*] Usually the prophets write *near is the day of Jahveh*, 30³, Is. 13⁶, Jo. 1^{15b} 2¹ 4¹⁴ [3¹⁴], Ob. 15, Zeph. 1⁷. 14, Zech. 14¹; but here *the Time, the Day* are used in a sense too well known to need further definition, cp. v.¹², Jo. 1^{15a}, Mal. 3¹⁹ [4¹], Dan. 12¹, Heb. 10²⁵. At an earlier period, and in the popular mind, *the day of Jahveh* meant His appearance in power to overthrow the enemies of the nation †; indeed *the day* came to be almost another name for a defeat which meant a victory for Israel, e.g. the day of Midian Is. 9³, of Jezreel Hos. 2², of Egypt Ez. 30⁹. But the prophets, as far back as Amos, made a stand for a different interpretation; they insisted that the Day would bring, not Jahveh’s victory over the enemy outside, but Jahveh’s judgement upon Israel itself, e.g. Am. 5¹⁸, Is. 2^{12ff.} 13⁹, Jer. 30⁷, Ez. 7¹⁹ 13⁵ 36³³, Mal. 3¹⁹ [4¹]. By Ez. and other post-exilic prophets the word was used with an additional significance: the Day was to consummate the overthrow of heathenism, Jer. 46¹⁰, Ez. 30^{2ff.} 38^{10. 14} 39^{8. 11. 13}, Zech. 14³, and usher in the age of blessedness, 39²², Mal. 3²⁰ [4²].—The rest of the v. is textually uncertain. After *the Day* a word seems to have fallen out; probably we should read ‘a day’ of panic, as Is. 22⁵; so RV., in part following $\mathfrak{U}\mathfrak{S}\mathfrak{Y}$ *prope est dies occisionis.—and not of joyful shouting, upon the mountains*] So RV. attempts to render; but the grammar and sense are so doubtful that the sentence is best left untranslated. The Vrs. afford no help.—8. A repetition of v.³, except that for *the end is upon thee* we have here *soon I will pour my fury upon thee*; for *and I will send forth* (v.³), here *and I will accomplish*.—9. Repeats v.⁴ almost verbatim. Probably vv.³⁻⁴ and ⁸⁻⁹ are merely doublets of our oracle.—(who) smites] Not in v.⁴; the Hebr., though supported by \mathfrak{G} , is ungrammatical and corrupt.—10. In a brief, poetical

* Made by Mr. G. R. Driver, privately.

† Holscher *Gesch. d. isr. u. jüd. Rel.* (1922) 105 quotes as a parallel the Assyrian invocation of the fire-god: ‘may thy dreadful day overtake the foe.’ He questions, as against Gressmann, the antiquity of eschatological ideas and language among the Hebrews, *ib.* 154.

form this v. gives the substance of the prophecy; we have in fact here one of those summary oracles which, it would seem, furnished the prophets with a starting-point for their discourses. The rhythm at once attracts notice. As the text stands, the v. contains five lines with two beats in each—

- a Behold the day!*
b Behold it comes!
c Gone forth is the s^ephîrâ!
d Blossomed, the rod!
e Sprouted, the insolence!

Now a verse containing four lines, or six lines, in the 2 : 2 measure is by no means uncommon, e.g. Ps. 46⁷ 161 48² 111, Is. 21⁴, or Is. 4² 21³.⁷ (see Gray *Forms of Hebr. Poetry* 167); but a group of five lines in this measure does not often occur, though we find it again in v.¹² if the text is right, Is. 21⁵ and ? Ps. 48³ 121. Further, the parallelism here is complete in the case of lines *a* and *b*, *d* and *e*, but owing to the uncertainty of the word *s^ephîrâ* (see on v.⁷), we cannot tell whether line *c* is parallel to *b* or to *d*. The line thus introduces a disturbing element into the metrical structure, and probably formed no part of the original text. It is omitted by G^B.—In veiled language the oracle announces that all is ripe for judgement: the tree has burst into leaf and flower! Lines *d* and *e* are somewhat enigmatical. The word *rod* can be applied in more than one sense; it may mean *the branch* of a vine, for instance, as in 19¹¹⁻¹⁴, or *the staff* of a ruler, e.g. Jer. 48¹⁷, Ps. 110²; here apparently it symbolizes the royal power, the dynasty of Jerusalem, either as an *offshoot* of David's line (cp. 19^{11a}, and Is. 11¹ where, however, a different word is used), or as holding the *sceptre* of authority. The *rod* may also be a weapon, as in Is. 10⁵.²⁴ 30³², and the Rabbis think of Nebuchadrezzar (Ra. Kim.); there may be a hint of castigation in the choice of the word; but the prophet has Israel in mind, not Babylon, and Israel as represented by its chief. Similarly with line *e*. The figure is continued by the verb *sprouted*, though the abstract *insolence* does not make a good parallel with the concrete *rod*: it is a dark allusion to the ruling class, Zedekiah and his court. Again the Rabbis refer to 'the wicked Nebuchadnezzar' (Ra.), and quote Jer. 50³¹ in support of the interpretation (Kim., following T); on the contrary, it is Israel's arrogance which has reached the climax; the instruments of judgement, the Babylonians, are not mentioned till vv.²¹⁻²⁴. If line *c* belongs to the original text, and is not a gloss from the margin, it may be rendered so as to fit the figure of the tree, '*sprung up* is the (? mischief),' the verb as in Is. 11¹, Job 14².—11. No

satisfactory sense can be extracted from this v. The translation given in RV. and margin runs, 'Violence is risen up into a rod of wickedness; not from them, nor from their multitude, nor from their wealth: neither shall there be wailing for them'; this is enough to shew the hopeless state of the text. The corruption must have begun early, for the Vrs. imply more or less what we have in *ffl.* A clue towards an intelligible meaning is given by \mathfrak{C}^B , which renders the opening words *and he shall break in pieces the support* (lit. *rod*) *of the wicked*; an incongruous clause follows, and the last is omitted. Perhaps the v. originally contained something of this kind: 'the branch of wickedness shall be broken in pieces, and their tumult shall be brought low.'—12. *The Day* (cp. v. 7) will overwhelm all social institutions. As the text stands, this v., like v. 10, contains five lines with two beats in each, supposing that the fifth line runs *for-anger* (is) *on-all-her-tumult*. But this line has probably been inserted from vv. 13, 14, and in all three cases it is om. by \mathfrak{C}^B ; the omission not only produces a more normal measure (see on v. 10), but restores the connexion of v. 13 with v. 12a. To judge from the *mourning* of the seller, there seems to be an allusion here to the forced sale of hereditary lands, a matter which was apt to rouse strong feeling in Israel, 1 K. 21^{3, 6}; cp. *ch.* 46¹⁸, Lev. 25²³, Num. 36⁷. For *the buyer* and *the seller* cp. Is. 24².—13. *For the seller shall not return unto the (? land) sold*] Since the time of Jerome the words have been understood to refer to the jubile year (so *Kim.*), when the original owner is to *return unto* the lands which he has sold, Lev. 25^{13, 27f.}; we have no evidence, however, that the jubile existed as a social institution before the fall of Jerusalem, and the present passage is too vague to prove that it did. The connexion with v. 12a goes below the surface: we should expect 'let not the seller mourn—because he cannot recover his property'; instead of that, the prophet says 'let not the seller mourn, mourning will be useless—because in the break-up of the nation there will be no returning to ancestral lands, property and inherited rights will disappear.' In this way the text may be explained (*Toy*); otherwise we must suppose that v. 13a is the gloss of a reader who saw that, in the coming judgement, it would be impossible to carry out the jubile law (*Be. Kr.*).—A corrupt line follows: lit. *and still in life is their life*. How can this possibly mean 'even though he were alive at the time of the jubile'? The words must have crept into the text later than the Gk. version; perhaps they are a miswritten form of the last sentence of the v.—*for a vision against all her tumult shall not return*] Again a corrupt line, and again not recognized by \mathfrak{C}^B ; it is made up of words incorrectly repeated from cl. a (*shall not return*) and

vv. 12b. 14b.—and each man—his life is in his iniquity—they shall not strengthen themselves] \mathfrak{C}^B reproduces this in the form 'and a man shall not hold fast to the iniquity (\mathfrak{C} eye) of his life.' The original text is beyond recovery. On the basis of Co.'s conjecture, Ro. proposes for the whole v. : 'For the seller shall not return to the thing sold, And the buyer shall not retain the thing bought.' This at any rate gives two parallel and rhythmical lines—all that \mathfrak{C}^B represents in this v.—14. Apparently the text says, *they have sounded the trumpet and prepared everything, but no one goes to the war.* Again we can only resort to conjecture. A plausible emendation of the v. is, *Sound ye the trumpet, and prepare the weapons of war*, see phil. n. ; the divine Speaker summons His army to execute the judgement ; for the idea see Hos. 5⁸, Jer. 4⁵, Jo. 2¹, and Is. 13⁴ ; with *preparing* weapons cp. 38⁷, Nah. 2⁴. The last sentence of the v., *for my fury is upon all her tumult*, may be original at this point, and from here copied into vv. 12. 13, though \mathfrak{C}^B leaves it out in all three places.—15. *the sword . . . and the pestilence and the famine*] Cp. 33²⁷ and 5¹² n.—in the field . . . in the city] Cp. Jer. 14¹⁸. The whole v. echoes the language of Jeremiah.—16. In 5¹² the scattered are to be pursued by the sword ; in 6^{8f}. the remnant that escape will 'remember me' and repent ; here the fugitives can only look for some miserable fate, such as may be illustrated from Jer. 40^{11f}. 41^{18f}., after the fall of Jerusalem. But the text in detail is open to question : lit. it runs *And if their fugitives fly, they shall be upon the mountains like doves of the valleys, all of them growling (!), each because of his iniquity.* This cannot be right. We may turn *doves of the valleys* into *moaning doves*, cp. Is. 38¹⁴ 59¹¹ ; but the words are not attested by \mathfrak{C}^B , and may be an explanation of the following phrase, after it had become corrupted. The verb in *all of them growling* is used of bears or dogs, e.g. Is. 59¹¹, Ps. 59⁷. 15 [6. 14], and does not suit the context here ; \mathfrak{C} reads *all of them I will put to death*, \mathfrak{S} preferably *all of them will die*, agreeing well with *each because of his iniquity* (cp. 3¹⁸ n.). Originally perhaps the v. read somewhat like this : 'and their fugitives shall fly upon the mountains ; all of them shall die, each because of his iniquity' ; though it may fairly be objected that death comes too soon, if the next vv. continue the description of the fugitives.—17. *All their hands shall drop, and all knees shall flow down in water*] i.e. shall be as weak as water : repeated in 21¹² [7] ; the first phrase in Is. 13⁷ Jer. 6²⁴. The people referred to in vv. 17-18 seem to be the *fugitives* of v. 16 ; if so, the reading of $\mathfrak{C}\mathfrak{S}$ in v. 16, which threatens them with death, must be understood as anticipating their fate.—18. *Girding with sackcloth*, and making *baldness* by shaving the front of the head or plucking out the

hair, were signs of humiliation and misery; cp. 27³¹ 44²⁰, Is. 15^{2f.} 22¹², Jer. 48³⁷, 1 K. 20³¹. They were also accompaniments of mourning, e.g. Gen. 37³⁴, Jer. 16⁶, Mi. 1¹⁶; but sorrow for the dead is not referred to here, nor penitence for sin (ct. 68^{f.}).—*and shuddering shall cover them*] Cf. Ps. 55⁶ [5].—19. The prophet turns from the fugitives to the inhabitants of Jerusalem reduced to desperation in the siege: they spurn their idols; the gold lavished upon images becomes *an unclean thing*. The word marks the extreme of impurity. In the Law it is a technical term for ceremonial defilement due to menstruation (Lev. P and H, so Ez. 18⁶ 22¹⁰), or to the touching of a corpse (Num. P); here it is applied to the defilement of idolatry, as in v.²⁰ 36¹⁷; cp. Zech. 13¹, Lam. 1¹⁷, Ezr. 9¹¹, 2 C. 29⁵. The prophet speaks with the horror of a priest.—*their silver and their gold . . . the wrath of Jahveh*] A quotation from Zeph. 1¹⁸, inserted after the Gk. version was made.—*because it had become a stumbling-block of their iniquity*] The gen. is objective, 'a stumbling-block which leads to iniquity'; the phrase again in 14^{3. 4. 7} 18³⁰ 44¹².—20. *And the beauty of its ornament 'they' have turned into pride*] Referring to the silver and gold of the image, v.¹⁹. פא reads *he* (i.e. Jahveh) *has turned*; but the Vrs. make the verb plur., and this agrees with the plur. vb. which follows, *they have made therefrom*.—*and the images of their abominations'*] פא adds *their detestable things*, a gloss, as the absence of the conjn. shews; עב^{B} om.—21. *And I will give it into the hand of strangers*] So 11⁹, the reference is to the gold and silver of vv.^{19. 20}. The *strangers* are no doubt the Babylonians, 28¹⁰ 30¹² 31¹²—in Ez.'s mind *the wicked of the earth* (cp. v.²⁴), or as he calls them elsewhere 'the terrible ones of the nations,' i.e. the most terrible, or terrifying nation, 28⁷ 30¹¹ 31¹² 32¹²; indeed עב by its rendering τοῖς λοιμοῖς τῆς γῆς implies that *the terrible ones* was read here for *wicked* (so Co. Toy). The prophet thinks of the heathen world as godless, and of the Babylonians as the worst among them.—*for a spoil*] So 23⁴⁶ 25⁷ 34^{8. 22}, but in each case of persons, not things.—22. *And I will turn away my face from them, and they shall defile my treasured (place) from them, i.e. the Israelites; they shall defile, i.e. the Babylonians, the robbers of cl. b. It happens that turn away my face is nowhere else used of Jahveh; but no exception need be taken to the phrase in itself (Jud. 18²³, 1 K. 8¹⁴, 2 K. 20²).—my treasured (place) or my hidden (one)*] Jerome explains rightly, 'arcanum meum, quod significat Sancta sanctorum,' and refers to the violation of the temple by the Babylonians, Antiochus Epiphanes, Pompey, Vespasian, Titus; Kim. adopts the same interpretation. There is suppressed emotion in the word; though it is not again applied

to Jerusalem or the sanctuary, similar terms of endearment are found in 24^{21, 25}.—*enter into it*] i.e. the city (fem.).—23. The first two words have been rendered *make the chain*, on the strength of a similar noun in 1 K. 6²¹, Is. 40¹⁹ and the vb. in Nah. 3¹⁰; and the prophet is supposed to be called upon to perform a symbolic act. In that case the summons ought to be prefaced with 'the word of Jahveh came to me, saying,' or something of the kind; moreover, *the chain* is not suggested by what follows. But no reliance can be placed upon \mathfrak{H} ; $\mathfrak{C}\mathfrak{S}$ attach the words to the end of v.²², reading *and they shall make*. We cannot be sure how the text originally ran.—*the land is full of a sentence for bloodshed*] Cp. 23⁴⁵ Dt. 19⁶ 21²². \mathfrak{C} , however, does not recognize *a sentence for*, and it may be a gloss on the obscure word translated *chain*: its omission improves the sense and parallelism. Then cp. 9⁹.—24. Going back to v.²¹, the v. threatens the houses and sanctuaries in the city. *And I will bring in the vilest heathen*] See on v.²¹. \mathfrak{C}^{PL} om. cl. a, perhaps by an oversight, for both cl. a and cl. b begin with words of similar form.—*and I will put an end to the pride of 'their strength'*] So 1 MS and \mathfrak{C}^{P} ; \mathfrak{H} *the pride of (the) strong*, so $\mathfrak{C}\mathfrak{S}\mathfrak{Y}$; *but the pride of their (your, her) strength* is Ez.'s usual phrase, e.g. 24²¹ 30^{6, 18} 33²⁸, Lev. 26¹⁹.—*and their sanctuaries shall be profaned*] Not the temple, for that is profaned by Jahveh Himself, 24²¹, but, as the plur. shews, the private sanctuaries on the roofs of houses and in the gardens (Kr.).—25. *Shuddering comes!*] The noun occurs only here; but the root, which means *to roll up*, can be applied to the skin wrinkled through fear, as in \mathfrak{S} Ps. 119¹²⁰ for the Hebr. *bristle up*. With the end of the line cp. 13^{10, 16} from Jer. 6¹⁴ 8¹¹.—26. *Ruin upon ruin shall come*] Like the succession of disasters which befell Job, see Job 6². The form of the sentence is perhaps imitated from Jer. 4²⁰.—*and rumour upon rumour*] lit. *report*, in an ominous sense; cp. 21¹² [7], Jer. 10²² 51⁴⁶.—The revelation of Jahveh's will is no longer to be communicated through the usual channels: a sure sign of irreligion and despair, cp. 1 S. 3¹ 28^{6, 15}. This part of the v. seems to be based on Jer. 18¹⁸, with *elders for wise man*, cp. Lam. 2^{9f.}. *And they shall seek a vision from (the) prophet*; we must supply in thought 'and shall find none'; some would restore the missing word or words to the text. The parallelism would be improved by reading 'and the vision shall be cut off from the prophet'; but perhaps the text may stand. *instruction shall perish from the priest*; such is the meaning of *tôrâ* here, rather than *law* in the sense of a written code. *Priests* are frequently associated with *prophets* as representatives of religion in Jerusalem before the exile; cp. 22^{25f.}. The *elders* are the men of position called

in to advise the king or the people, e.g. 2 K. 23¹, Jer. 26¹⁷.—27. *The king mourneth*] \mathfrak{C}^B om. the words, and it is a question which text we are to prefer. Ez. uses the title of *king* when alluding to Jehoiachin 17¹², and to the kings of the past generally 43^{7, 9}, and to the one king who will reign over the one people hereafter 37^{22, 24}. But he avoids the title when he is speaking of Jehoahaz and Jehoiachin 19¹, and of the reigning king Zedekiah 12¹² 21³⁰ [25], and even of the future David 34²⁴ 37²⁵; he calls them *prince*, *nāsī'*. We notice in Ez. a tendency, hinted at in Dt. 17¹⁴⁻²⁰, to lower the claims of the temporal power; cp. Zech. 3¹⁻⁸, 6⁹⁻¹⁵. The head of the ideal community in the new Jerusalem is consistently called *nāsī'*; 44³ may come from Ez. himself, at any rate the allusions to the *prince* in 45^{7f. 16f. 22} 46^{2f. 16f. 48^{21f.}} shew that the priestly successors of Ez. were legislating on the principle that Jahveh alone is the King of Israel (cp. 1 S. 12^{12. 19}). And \mathfrak{C} goes even further in getting rid of the title *king*; 17¹² is the only passage in which \mathfrak{C} allows it to remain; in the other passages ἀρχων is substituted 37^{22. 24}, οἱ ἡγούμενοι in 43^{7, 9}, in the present v. *the king mourneth* is left out altogether. It would seem, then, that \mathfrak{C} tries to enforce the theocratic principle more strongly than Ez., and for this reason \mathfrak{H} 's text is preferable to \mathfrak{C} 's; the reference to *the king* has been deliberately passed over; see Hölischer *Hes.* 68; Hertrich *Ezechielprobl.* 122 ff. Moreover, \mathfrak{H} 's reading balances well with v. 26; three classes are mentioned there, and here we have the king, the princes, and the common people. For *nāsī'* in this sense, 'members of the ruling class' (sing. collective), not necessarily of the royal family, cp. 21¹⁷ [12] 22⁶.—*shall clothe themselves with terror*] For the word, cp. 19⁷ (vb.), 23³³ 26¹⁶ (vb.); it also means *devastation* 6¹⁴—*the people of the land*] The use of this expression has a significant and varied history. In the earlier literature *the people of the land* are referred to occasionally, and mean the common people, of Egypt for instance, Gen. 42⁸ E, Ex. 5⁶ J, or the natives of Canaan, Num. 14⁹ JE, cp. Gen. 23^{7. 12} P. It is in 2 Kings, however, and writers of the exile period, that the phrase becomes frequent, shewing perhaps that, in the later days of the monarchy, class-divisions began to be more conspicuous than before. Thus here and in 22²⁹ 45²² *the people of the land* are distinguished from the king and the leaders of the nation, cp. 2 K. 11^{14. 18-20}, Jer. 52²⁵, Hag. 2⁴, Dan. 9⁶; in Zech. 7⁵, Sir. 50¹⁹ [Hebr.] they are distinguished from the priests; or, without distinction from any other class, they represent the general population of Israel, e.g. 39¹³ 46^{3. 9} (cp. 2 K. 16¹⁵), Lev. 20^{2. 4}, 2 K. 21²⁴=2 C. 33²⁵, 2 K. 23³⁰=2 C. 36¹, and this is the sense which Ez. has in mind when he speaks to those left behind in Judah, as well as to his fellow-

exiles, 12¹⁹ 33². Then in the age of Judaism the phrase is applied, with a touch of contempt, to the unclean and unreformed people of Palestine, Ezr. 4⁴, cp. Ezr. 10^{2, 11}, Neh. 10³¹ (plur.). Finally, in the Mishnâ it means the multitude who know not the Law (cp. Jn. 7⁴⁹), the vulgar herd, e.g. *Aboth* ii. 5 [6] 'no one of the people of the land is pious.' See further, Schürer *Gesch. d. jüd. Volkes*³ ii. 400.—'according to' *their way*] so with **אֲשֶׁר** for *on account of their way* אֲשֶׁר; cp. vv.^{3, 8}.—*and by their own judgements will I judge them*] So 23²⁴ 44²⁴ Q.; for the idea cp. Lev. 26^{23f}, Ps. 18^{27b} [26b].

Ch. 7, 2. [לְאִרְכָּה] For the ל of relation after a verb of speaking cp. 21⁸, Gen. 20^{13b} 21⁷, Ps. 110¹.—קָקַן אֲשֶׁר Ἡέρας ἡκαί, 2 Hebr. MSS קָקַן בָּא אֲשֶׁר, inserting the vb.; § freely 'the end is come upon the land of I.' But the brevity of אֲשֶׁר is impressive, and to read קָקַן בָּא אֲשֶׁר as in v.⁶ rather spoils the effect.—[אֲרִבְעָה כְּנֹפֶת הָאֵרֶץ] Kt. has a fem. numeral with a fem. noun, cp. 40²⁶ ז; G-K. § 97 c: Q. gives the normal אֲרִבְעָה. Lit. *the four wings of the earth*; the same idiom was current in Akk., *hippât samê* (u) *iršiti*, Del. Ass. *HWB*. 340. אֲשֶׁר here and in Is. 11¹² ai *réssapes arrépu-ges ḥṣ ḡṣ ḡṣ*, ct. 37⁸ and Rev. 7¹.—3. [וְשִׁלַּחְתִּי אִמִּי בָר] אֲשֶׁר om. אִמִּי and renders בָר ἐπὶ σέ=עִלֶּיךָ. In the next phrase כִּרְרִיךְ is misread 'בָר', so v.⁵ [Hebr. 8]; for the confusion of כ with ב cp. אֲשֶׁר 19¹⁰ 20³⁸.—4. אֲשֶׁר om. the first עִלֶּיךָ, and the omission gives a 3:3 line; cp. v.⁹.—[בִּי דִרְבִּיךָ] 12 MSS כִּרְרִיךְ as in v.⁹; but normally in this expression *thy ways* is the direct obj.—For the pl. *ye shall know* אֲשֶׁר אֲשֶׁר read the sing., which suits the context better.—5. [רָעָה אַחַת רָעָה] The Rabbin take אַחַת in the sense of *complete, unique*; thus Ra. 'a disaster complete and unique above all others, the destruction of the temple'; so Kim., who also mentions the reading of אַחַת. The Hebr. for 'one evil after another' would be אַחַת אַחַת cp. Is. 27¹², קֹחַ. 7²⁷. § implies אַחַת; this would mean 'one evil in exchange for another,' cp. Ex. 21^{23f}, 1 K. 20^{39, 42}. None of these emendations gives a satisfactory text.—[וְהָיָה בָאֵה] The ptc. normally requires the subj. to be expressed, Dr. § 135 (6); but in this phrase it is not defined, and the fem. is used to convey the idea of indefiniteness, cp. 12²⁶ וְהָיָה בָאֵה, 33³³ וְהָיָה בָאֵה, 38¹⁶ וְהָיָה בָאֵה. The sense in which the phrase is used elsewhere makes it prob. that רָעָה is *not* to be taken as the subj.; thus קָקַן in v.⁶ and יָמִים in v.¹⁰, both of which are mas., cannot be subjs. of the בָאֵה which follows in each case.—6. § reads the whole v. 'the end is coming, and it has brought distress upon thee' (four words); i.e. § om. קָקַן and בָאֵה—it frequently om. repetitions (Co. 149 f.)—and reads וְהָיָה בָאֵה. —7. [וְהָיָה בָאֵה] אֲשֶׁר here and in v.¹⁰ renders by *conitio*, § by an Aram. word of similar sound *šiphwāyā=he-goat*; Ra. and Kim. explain of the light and splendour (Is. 28⁶) of the *dawn* (Aram. *šaphrā*), hence the AV. *morning*; ἈΣ *προσάσφατος*, which Jerome explains *contemplationem et prospeditionem*, while he himself prefers to render the Hebr. *contractio*. אֲשֶׁר gives מְלִכּוּתָא *kingdom*, obtaining this sense from Is. 28⁶. The Arab. *qafara*, it may be added, also has the meaning 'to go quickly, spring, leap in running,' which may be the sense of the vb. in Jud. 7⁸ *decamp* (Burney in loc.).—[קָרִיב הַיּוֹם מְרוֹמָה] Acc. to the accents *near is the day of panic*, impossible grammatically. Disregarding the accents, מְרוֹמָה may be taken as a nom. (not a gen.) in apposition to הַיּוֹם, G-K. § 127 g. It is better, however, to restore the text קָרִיב הַיּוֹם מְרוֹמָה. אֲשֶׁר supplies a negative as the missing word, ὅ μὲν ἄρα ἄσφατος cp. v.¹¹; so Lag. Kr.; then מְרוֹמָה must=*noisy revel*, as in Am. 3⁹.—[וְהָיָה הַיּוֹם מְרוֹמָה] The translation *joyful shouting* is based on the guess, which goes back to the Jewish

commentators, that $\eta\lambda$ & λ is another form of $\eta\lambda$ a *joyous cry*, of those who tread the grape or win a fight, Is. 16¹¹, Jer. 25³⁰ 48³³ 51¹⁴. $\eta\lambda$ 'a joyous cry on the mountains' might be an extreme instance of the objective gen., though usage (Ges. § 128 *h*) hardly warrants such an explanation. To read $\eta\lambda$ $\eta\lambda$ relieves the grammar, but does not account for $\eta\lambda$. Gr^B $\text{ou} \mu\epsilon\tau\alpha \omega\delta\acute{\iota}\tau\omega\upsilon$ is an attempt to make sense of a corrupt text. Some Vrs. treat $\eta\lambda$ as $\eta\lambda$ *splendour* Ps. 45⁴; so 'A *καὶ οὐκ ἐπιδοξότης*, Θ and Ξ et non gloriae montium. S om., Ψ 'and there is none to be saved in the strongholds of the mountains.'—8. מִתְּרִיב of time, a rare usage; cp. Dt. 32¹⁷, Job 20⁶ ('of short duration').—9. בְּיַדְּכֶם Gr^B $\delta\iota\omicron\tau\iota \tau\acute{\alpha}\varsigma \omicron\delta\omicron\upsilon\varsigma \sigma\omicron\upsilon$ Ξ sed vias tuas i.e. כִּי יַדְּכֶם as v.⁴. S combines both= כִּי כֹר .—The ptc. without the art. at the end of cl. b arouses suspicion: Is. 52⁹ 66⁹ shew the correct idiom. As Toy says, the word may be a miswritten form of מִתְּרִיב on the beginning of v.⁶, before which v.⁹=v.⁴ seems to have stood.—10. Gr^B on the basis of vv.^{5a} 6^a reads $\text{Διότι τάδε λέγει Κύριος Ἰδού τὸ πέρασ ἡμερᾶ Κυρίου}$ i.e. $\text{כִּי כֹר מִתְּרִיב}$ Gr^B ἡ ἡμέρα Κυρίου is a weak equivalent of Ez.'s impressive $\text{הַיּוֹם הַזֶּה בָּא$ cp. vv.⁷ 13.— Gr^B om.; fem. ptc. with indefinite subj.; see v.⁶ n.—צִמָּה Gr^B om.; Gr^A $\text{Ἄθ' ἐξῆλθεν ἡ πλοκή}$. Jer. here renders Gr^A *egressa est complexio*; ct. his rendering in v.⁷. Ψ as in v.⁷.— Gr^B $\text{εἰ καὶ ἡ βάβδος ἤρθηκεν}$. What *ei* καὶ represents is not clear; the combination occurs again in Gr^B very rarely, Num. 16²⁹= וְ... אִם , Job 31³⁰= וְ... אִם , Jer. 2^{28A}= אִם , Ez. 21¹⁸ 12^{18A} ἐὶ εἰ καὶ=אִם אִם . Perhaps, then, *ei* καὶ implies $\text{וְ$ or אִם . Co. thinks that *ei* is attested as original in Gr^B by the variant $\text{ἰδού ἡ ἡμέρα κείνη}$ i.e. Κῦ (=Κυρίου)+εἰ . See Co. 80 f.—11. $\text{וְעַתָּה מִתְּרִיב עַל כֹּסֵי הָרָע}$ For ל cp. i S. 22¹³, Mic. 2⁸, Zeph. 3⁸ קֹסֵי הָרָע (Gr^B S); but in each case with reference to a person, not to a thing such as רָע . It is possible to render $\text{וְעַתָּה מִתְּרִיב עַל כֹּסֵי הָרָע}$ a *rod against wickedness*, for the genit. see G-K. § 128 *h*; but in v.¹⁰ מִתְּרִיב has nothing to do with chastisement; the word ought to bear the same meaning in both vv. 'A $\text{ἀδικία ἀνέστη εἰς βάβδον ἀθεσίας}$, Σ $\text{ἡ πλεονεξία ἔστηκεν εἰς πρόσκλισιν}$ (מִתְּרִיב from מִתְּרִיב =*incline*) ἀνομίας , Ξ *iniquitas surrexit in virga impietatis*, so S, Ψ 'robbers have risen up to support the wicked'—all attempting to make some sense of the unintelligible מִתְּרִיב . Gr^B gives $\text{καὶ συντριψέει στήριγμα ἀνόμου}$ i.e. $\text{וְעַתָּה מִתְּרִיב עַל כֹּסֵי הָרָע}$ —There can be no doubt that מִתְּרִיב and $\text{וְעַתָּה מִתְּרִיב}$ are respectively dittographs. Nothing is to be made of מִתְּרִיב . Ra. Kim., followed by AV. marg., render מִתְּרִיב 'wailing,' as though from מִתְּרִיב Mic. 2⁴; some moderns compare Ar. *n'aha*=*'be eminent'*, so RV. *eminency*, cp. Gr^A $\text{ὡραϊσμός ἐν αἰτοῖς}$, Σ $\text{ἐκ τοῦ κάλλους αὐτῶν}$, all resorting to precarious guess-work. About 18 MSS read מִתְּרִיב , hence SΨ requires. Gr^B om. the dittographed words, $\text{וְעַתָּה מִתְּרִיב}$, as often in similar cases, cp. v.^{12a}. 1²⁰. 2^{5b} 5¹³ etc. Gr^B represents the last half of the v. by $\text{καὶ οὐ μετὰ θορύβου οὐδὲ μετὰ σπουδῆς}$, conforming to v.⁴ Gr^B =7 מִתְּרִיב . For the entire v. Ro. suggests $\text{הַיּוֹם הַזֶּה (ἡμέρα) ὡς ἡμέρα ἡμέρας}$, perhaps as good a restoration as any. For Ψ's paraphrase, 'not of them [nor of their sons, Reuchlin MS], nor of their tumult, nor of their sons' sons,' see Co. 134.—12. $\text{וְעַתָּה מִתְּרִיב}$ v.¹⁴. Ψ om. $\text{וְעַתָּה מִתְּרִיב}$, characteristically avoiding the anthropomorphism.—13. $\text{וְעַתָּה מִתְּרִיב}$ Perhaps a miscopied form of the line $\text{וְעַתָּה מִתְּרִיב}$. S renders freely, 'and again there is no life in their life,' inserting a negative, as in 1¹⁴.— $\text{וְעַתָּה מִתְּרִיב}$ A corrupt repetition of $\text{וְעַתָּה מִתְּרִיב}$ in v.^{12b}, cp. v.^{14b}.— $\text{וְעַתָּה מִתְּרִיב}$ (מִתְּרִיב בענין חייו לא יתחוק) Gr^B $\text{καὶ ἀνθρώπος ἐν ὀφθαλμῷ ζωῆς αὐτοῦ οὐ κρατήσει}$ i.e. $\text{וְעַתָּה מִתְּרִיב}$ לא יתחוק (cf. Gr^B Zech. 5⁶, Ps. 72⁷), Ξ et vir in iniquitate viae suae non confortabitur, neither Vrn. recognizing the suff. in $\text{וְעַתָּה מִתְּרִיב}$; the Hiph. implied by Gr^B 's κρατήσει , and S; 'hold fast,' is an improvement on the Hithp. of מִתְּרִיב . Ro. conjectures for the whole

appears a description of the heavenly throne, repeating many details of ch. i. (g) In 10¹⁹⁻²² the cherubim make movements as if about to depart, though the actual departure does not occur till 11²²⁻²⁵; apparently the passage has been inserted at this point owing to the addition of (h) 11¹⁻²¹, which introduces an assembly of twenty-five princes engaged in a mischievous plot, and claiming to be the true Israel as opposed to the exiles; the prophet denounces them, and his words take effect with awful suddenness vv. 1-13; a prophecy of restoration follows vv. 14-21. The analysis of these chs. reveals a lack of order which seems to indicate an expansion of the original draft. Stray notes or alternative accounts bearing on this vision were current, we may suppose, and room was made for them in chs. 8-II. Thus (h) must be one of such insertions, for according to 9¹⁻¹¹ 10²⁻⁷ the ungodly have been extirpated and the city reduced to ashes; (f) may have been suggested by 8⁴; and (h) because the scene is the same as in (b).

Ch. 8, 1. *And it came to pass in the sixth year, in the sixth month, on the fifth day of the month* [i.e. Aug.-Sept. 592-1 B.C.; \mathfrak{C} reads *the fifth month* i.e. July-Aug. The last date mentioned (11¹) is June-July 593-2, a year and two months earlier. It has been suggested that the present date was arrived at by an editor, who added the 7 days of 3¹⁰ to the 390 of 4⁵⁻⁹, i.e. 397 days in all. But a year and two months=413 days, 16 too many; or, if we follow \mathfrak{C} , a year and one month=383 days, 14 too few; moreover, no reliance can be placed upon the number in 4⁵⁻⁹. Probably, then, Ez. himself was responsible for the date. Nothing is gained by adopting \mathfrak{C} 's alteration: the *fifth month* may have been assimilated to the *fifth day* (Toy).—*as I was sitting in my house, with the elders of Judah sitting before me*] Cp. 2 K. 6³². The elders of Judah were evidently living close at hand in the Jewish colony. These *elders of Israel* as they are called in 14¹ 20¹⁻³, seem to have been leading men or representatives of the *Gôlâ* (cp. Jer. 29¹), not *elders* in the official sense of former days (see 7²⁶ n.).—*that the hand of Jahveh fell upon me*] Producing the ecstasy: so of the *spirit of Jahveh* in 11⁵; *ct. came upon me* in 1³.—2. *a likeness as the appearance of 'a man'*] \mathfrak{M} reads of *fire* ('esh), but \mathfrak{C} of *a man* (Hebr. 'ish); the reading of \mathfrak{C} is to be preferred, because it corresponds with a *likeness as the appearance of man* ('ādhām) in 1²⁶. This was 'no messenger, no angel' (Is. 63⁹ \mathfrak{C}).^{*} As at the inaugural vision, so now,

* Many have taken the description to refer to one of Jahveh's messengers, like the angelic guide in 40³. So Hans Schmidt in his commentary *Hesekiel* (1923) 404 and in *Eucharisterion* (1923) i. 125. But 40³ describes a being of inferior splendour.

it is Jahveh Himself in human form, glowing with supernatural splendour, who appears to the prophet, and speaks to him (note *my sanctuary* v.⁶, *to provoke me* v.¹⁷), and announces the hour of visitation 9¹. The prophet's perception is at once 'dim but definite,' and his language betrays the hesitation of profound reverence; cp. 1⁵.²⁶ notes. \mathfrak{C} omits *as the appearance* here and in the next phrase, thereby improving the flow of the verse; on the other hand, the repetition is characteristic, cp. 1^{13f}.^{26f}. 10¹ 40³ 42¹¹ 43³. Like the divine Form in 1²⁷, the lower part seemed ablaze with *fire*, and the upper part flashed as *the appearance of shining, as the gleam of electrum*, see 1⁴ n. \mathfrak{C} again abbreviates, and reads only *as the appearance of electrum*. But the fuller text of \mathfrak{H} may well be original, though the word for *shining* (*zōhar*, of the sky) is rare and late in Hebr., and occurs again only in Dan. 12³; it is a stronger word than *brightness* (*nōgah*) in 1⁴.²⁷.—3. *the figure of a hand*] Cp. 10⁸; a somewhat unexpected use of the word generally meaning *image* v.¹⁰, Dt. 4¹⁶⁻¹⁸, Ps. 106²⁰; and in P, the *pattern* or *building plan* of the tabernacle or of an altar Ex. 25⁹.⁴⁰, Josh. 22²⁸; so 2 K. 16¹⁰, Ps. 144¹² etc. The Vrs. here and 10⁸ render as though the word=*likeness*.—*And he took me by a lock of my head*] In his trance the prophet imagined himself miraculously transported from Babylonia to Jerusalem; at the end of the vision he is carried back 11²⁴. He makes the journey again, also in a state of trance, 40¹.²; cp. 3¹⁴.²² 37¹. Such visionary movements are sometimes recorded in the case of prophets, e.g. 1 K. 18¹², 2 K. 5²⁶, Is. 21⁶, Hab. 2¹; cp. Mt. 4^{1ff.}, Lk. 4^{1ff.}. This is the only account in the O.T. of an ecstatic experience which speaks of being carried by the forelock; * and from this passage is borrowed the story of Habakkuk's transportation in Bel and the Dragon vv.³⁶.³⁹; perhaps also the verse from *The Gosp. according to the Hebrews* quoted by Origen PG. xiv. col. 132, where Jesus is made to say, 'Even now has my mother the Holy Spirit seized me by one of my hairs (ἐλαβέ με . . . ἐν μιᾷ τῶν τριχῶν μου), and borne me to the great mountain of Tabor.' In Moslem legend Gabriel is related to have carried Mohammed by a single hair. *and a spirit lifted me up . . . and brought me*] Cp. 3¹².¹⁴ 11¹.²⁴ 43⁵, 1 K. 18¹²; and Zech. 5⁹, 2 S. 18⁹, 1 C. 21¹⁶ *between the earth and the heaven*. The distinction between *the hand of Jahveh* and *the spirit* seems to be that the one gave the impression of a visible, the other of an invisible agency: the hand appeared

* A parallel from Assyria is published by Ebeling *Tod u. Leben nach den Vorstellungen der Babylonier* (1931) 6: the tablet relates how an Assyrian king dreamt that he descended to the Underworld, and felt himself seized by the forelock and brought before the god Nergal.

to grasp the prophet by the forelock, the spirit impelled his movement. Both are mentioned together in 3¹⁴ 37¹. Some find here two parallel versions, one assigning the movement to the hand of Jahveh, the other to the spirit (e.g. Steuernagel *Einkl. in d. A.T.* 582). Hö. regards *the spirit* as introduced on dogmatic grounds to soften the expression, and makes Jahveh the subj. of *lifted me up* and *brought me*, altering the vbs. from fem. to mas.; he would treat 3¹². 14 11¹ 37¹ in the same way. But it is quite intelligible that, in the prophet's imagination, both *the hand* and *the spirit* had each its effect upon him. See Giesebrecht *Die Berufsbegabung* (1897) 147.—*in visions of God*] Cp. 40²; i.e. visions granted by God, the plur. denoting the series of visions, as Gen. 46²; \mathfrak{T} rightly here 'in the vision of prophecy,' similarly in 11²⁴ 40². Cp. Milton *Par. Lost* xi. 376 f. 'so both ascend In the visions of God,' and ib. xii. 121, 611 f.; *Iliad* i. 63 καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἔστυν. The phrase, has a different meaning in 1¹. All happened in vision: his body remained at home in the presence of the elders, his spirit travelled to Jerusalem.—*to the entrance of the gateway of the inner court which looks northwards*] The word 'court' has to be supplied, as in 42⁴. This *inner court* (10³, 1 K. 6³⁰), standing on a higher level than the rest, was known as *the court of Jahveh's house* (v. 10, 1 K. 7¹²), because it contained the temple; it is distinguished from *the other* or *the middle court* (1 K. 7⁸, 2 K. 20⁴), which contained the palace; and again, from *the outer court* (10⁶) or *the great court* (1 K. 7¹²), which enclosed the whole group of buildings. See the plan given by Benzinger *Enc. Bibl.* col. 3527, after Stade *Gesch.* i. 314. The temple itself, then, in pre-exilic times had only one court, and both were included within a larger court; in contrast with this plan, Ez.'s ideal temple has two courts of its own, and there are no secular buildings within the enclosed area, chs. 40 f. 43²¹.. The present description mentions not only the inner court, but a gateway on the N., apparently *the altar-gateway* of v. 5, *the upper gateway* of 9²; there was another on the E. 10¹⁰; and probably a third in the S. wall, communicating between the palace and the temple, 2 K. 11¹⁹, 2 C. 23²⁰. Each of the N. and E. gateways was faced by a corresponding gateway in the outer court. There is a distinction to be observed between the *gateway* (*shá'ar*), a covered building of some size, like a college lodge, and the *entrance* or *door* (*péthah*) within it. Probably we are to understand that Ez. was set down within the inner court, and south of the entrance to the N. gateway: this seems to be implied by v. 5.—*where was the situation of the image of jealousy that makes jealous*] We gather, then, that the image stood where Ez. was set down, on the inside of the N.

gateway of the inner court; yet he does not notice it till v.⁵, and there the image is seen, apparently, outside the N. gateway, in the outer court. Thus the image is mentioned here too soon, and placed in a different position from that described in v.⁵. Moreover, the text is not above suspicion. The word rendered *situation*, though used once of a city 2 K. 2¹⁹, properly means *dwelling-place*; E omits it, together with *jealousy*, and reads *that makes jealous* differently. The sentence, in fact, seems to be a marginal note on v.^{5b}, and out of place here (Co. Be. Ro. Hö.).—4. *And lo, there was the glory of the God of Israel*] This is not inconsistent with v.²: there Jahveh had grasped the prophet by what seemed to be a hand in order to transport him; here the prophet sees, in the temple, the outward manifestation of the divine Presence, cp. 1²⁸ n. The exact position implied by *there* is left undefined; it was somewhere near the N. gateway, v.³.—*according to the vision . . . in the valley-plain*] See 3²³.—5. Ez. was standing within the inner court, and when he looked in the *direction of the north*, i.e. through the gateway, he saw *on the north* of it, i.e. in the outer court, *the image of jealousy*. Such appears to be the situation. It must be the N. gateway (v.³) which is here called *the altar gateway*, so named, perhaps, because it was the one used by the people on their way to the altar, and the victims were driven through it; cp. Lev. 1¹¹.—*this (?) image of jealousy in the entrance*] What particular god was represented is not known. The word for *image* (*sēmel*) only occurs again in Dt. 4¹⁶, 2 C. 33⁷⁻¹⁵; but it was in general use among the Phoenicians for a *statue* of a god or goddess, and the form changes gender accordingly; e.g. the 4th cent. inscriptions from Cyprus, NSI. Nos. 13, 23, 25, 27. In 2 C. 33 the word is applied to the image which Manasseh set up in the temple, called in 2 K. 21⁷ 'the graven image (*pēsel*) of the 'ashērā'; Manasseh afterwards removed it, according to 2 C. 33¹⁵. This may be the very *sēmel*: to his horror Ez. found that it had been put back! He names it *the statue of jealousy*, i.e. which rouses Jahveh's jealousy, as the gloss in v.^{3b} explains. Idolatry of any kind was bound to kindle Jahveh's indignation, as Ez. frequently asserts, e.g. 5¹³ 16^{38. 42} 36⁶ 38¹⁹; and here was a heathen image actually within the precinct of the temple! Cheyne declares that a *statue of jealousy* is 'not a possible title' (*Enc. Bibl.* col. 749); the only objection to it, and not a serious one, is that all the heathen figures in the temple (v.¹⁰) would equally incur Jahveh's wrath. *This*, i.e. the above-named (v.³) should be omitted, as connected with the gloss v.^{3b}; the Hebr. for *in the entrance* is unique, and perhaps incorrect, but some word of the kind is wanted. E^B om. the

latter part of the v., possibly by some accident.—6. *Dost thou see what they are doing?*] The question and the occasion of it as in Jer. 7¹⁷.—*great abominations 'they are' doing here*] So G^B, omitting H's *which the house of Israel*, prob. a gloss from the margin. For *doing abominations* cp. vv.⁹. 13. 17 9⁴ 18¹³. 24 33²⁹ 43⁸ 44¹³, perh. from Dt. 20¹⁸; also Jer. 44²², 2 K. 21¹¹, 2 C. 36⁸.—*that (I should) go far from my sanctuary*] The subj. is not expressed. We might tr. *that they should go far from my sanctuary*, by offering worship in the outer court; but it is better to make Jahveh the subj., as the whole series of visions prepares the way for His departure from the temple, 11^{22f}.—*greater abominations*] There is an ascending scale in vv.⁶. 13. 15.

Vv. 7-13. Much of the detail in this vision escapes us, but the main features are intelligible. The prophet is shewn a dark scene of idolatry practised in secret by a company of leading citizens within the temple gateway. He is told to take them by surprise from behind. 7. *And he brought me to the door of the court*] This must be *the door of the gateway* mentioned in v.⁹; the subj. of the vb. is Jahveh. Ez. was standing within the inner court (v.⁵): now he is brought to the interior of the gateway, which had a large chamber, or chambers, attached to it; cp. the similar arrangement in the restored temple 40⁴⁴. Here he sees *a hole in the wall*, and then (v.⁸) he is told *to dig through the wall*: apparently this means that he is to enlarge the existing hole so that he can climb through into the chamber v.⁹. Having digged through the wall—in his trance he can perform feats impossible to him when awake—he sees *a door* opening into the chamber, perhaps opposite to the hole through which he had looked at first. With a certain lack of imagination, Co. objects to the absurdity of digging through the wall only to find the door of the chamber; he would delete v.^{7b}, and get rid of the whole of v.⁸; but he does not account for the existence of v.⁸, which all the Vrs. support. G makes the action less extraordinary by omitting v.^{7b} and *through the wall* twice in v.⁸; yet it recognizes *dig, and I digged*, so that the relief gained amounts to little. Steuernagel (*Einl.* 582, 596) thinks that vv.⁷ and ⁸ are different versions of the same episode: according to v.⁷ the hole is already there, while in v.⁸ Ez. is told to make it. This is hardly fair to the language, however; the two vv. can be combined at least as easily as they can be set at variance. Fantastic though the action seems, the purpose of it is intelligible: the prophet was to come upon the idolaters in the rear, and catch them *flagrante delicto*.—8. *Dig through the wall*] at the place, we imagine, where he saw the hole. For the vb. cp. 12⁵. 7. 12, Am. 9², Job 24¹⁶; Gunkel (*Schöpf. u. Chaos* 140) would give it a

more general meaning 'force through,' but without any real support from Jon. 1¹³. The *door* prob. connected the chamber with the gateway.—9. *the evil abominations*] \mathfrak{C}^B om. the adj., which may have come in from the margin: it is superfluous, and not found in v. 17.—10. *Incised* on the wall or carved in relief, the prophet sees the objects of this idolatrous worship. He calls them *every kind of detestable thing*, and *all the idols of the house of Isr.* The former is explained, no doubt rightly, by a gloss which \mathfrak{C}^B om., to mean *a representation of reptiles and beasts*. The word for *detestable thing* (*shékes*; cp. *shikkûš* 5^{11 n.}, applied to gods of the heathen) is the term used in P for anything ceremonially unclean Lev. 7²¹, and for creatures forbidden to be used as food Lev. 11^{10n.}; and since the two visions which follow disclose the worship of Tammuz and Shamash, it is likely that here also we have a cult imported from Babylonia rather than from Egypt: the figures on the wall, snakes, scorpions, mixed human and animal forms might have been borrowed from either Babylonian or Egyptian sources, e.g. Gressmann *T. u. B.*² ii. Taf. ix. x. cliii.—viii. The word *incised, engraved*, is used of Babylonian figures in 23¹⁴. Gunkel would go further, and identify the objects mentioned here with the dragons of chaos, especially as the rites were practised *in the dark*, v. 12 (l.c. 141). There is no record of these things having been removed from the temple by Josiah, 2 K. 23⁴⁻¹⁴, so probably they were introduced after his time, and indeed recently, when Zedekiah and his counsellors were driven to desperation by the approaching siege of Jerusalem. Such a degraded form of idolatry shews that the national religion had completely broken down. See S. A. Cook in *R. of S.*³ 625 f., and ib. 357.—11. *And seventy men*] Probably not *elders* in the strict sense (7^{26 n.}), but chief citizens or prominent men. The governing class would be the most inclined to adopt Babylonian rites for political reasons (Kr.). *Seventy* is no doubt a round number; e.g. Gen. 46²⁷, Ex. 15²⁷ 24¹ etc. The chamber must have been a large one.—*and Ja'azaniah the son of Shaphan was standing in the midst of them*] Evidently a well-known person of the time; prob. not the son of Shaphan the scribe, Josiah's chancellor, 2 K. 22³⁻⁸, for three sons of his are alluded to in the history of Jeremiah, Jer. 26²⁴ 29³ 36¹⁰⁻¹², and Ja'azaniah is not one of them. Nor can he certainly be identified with Ja'azaniah ben 'Azzur 11¹.—This parenthesis is followed most awkwardly by *standing* (plur.) *before them*. \mathfrak{C} om. the first *standing*, and reads the second as sing., making *before them* refer to the elders. This does not cure the disorder. The best remedy is to transfer the preceding parenthesis (Kr.); then everything falls into place: *and seventy men of the elders of*

the house of Isr. were standing before them (i.e. the sculptures), each with his censer in his hand, and Ja'azaniah the son of S. was standing in the midst of them. That before them refers to all the idols of the house of Isr. v.¹⁰ was clearly seen by Σ πρὸ τῶν γραφῶν Ἐ ante picturas.—and the smoke [cloud] of the incense was going up] The bracketed word is prob. an explanation of the ἄλ. rendered *smoke*. Ἐ om. *cloud*. Incense was freely used in the religious practice of the Babylonians, Assyrians, and Egyptians (Meissner *Bab. u. Ass.* ii. 84 f.; Wilkinson-Birch *Anc. Eg.* iii. 398 ff., 414 ff.); but it does not appear to have found its way into Israelite worship before the 7th cent. B.C., when many imitations of foreign rites came into fashion. Jeremiah is the first to mention it, and then as a costly, alien addition to the normal offerings; he calls it *l'bhônâ* rendered *frankincense*, a kind of resinous gum, Jer. 6²⁰ 17²⁸ 41⁵; so Lev. 2^{1f.} 15^{f.} 5¹¹ etc. Here the word is *k'fôreth*, which properly means *a burning*, the smoke of a sacrifice Is. 1¹³, Dt. 33¹⁰ (*k'fôrâ*), 1 S. 2²⁸, Ps. 66¹⁵; and then becomes in P and later literature the regular term for *incense*, a compound of fragrant powders, e.g. Ex. 30^{34ff.}, Lev. 10¹ 16¹², Num. 7^{14ff.}, 1 C. 6³⁴, 2 C. 2⁸. Thus the earliest reference to *k'fôreth* as used by Israelites in worship occurs in the present passage, and, significantly, in connexion with a heathen rite. It was not till later that incense came to hold a recognized place in the worship of Jahveh.—12. *Dost thou see, son of man*] So vv.^{15. 17} 47⁶.—*are doing in the dark*] By omitting *in the dark*, Ἐ seems to make the idolatry not secret but open, and practised in the gateway, not in the chamber, and to imply that the walls of the former were sculptured with figures v.¹⁰. Yet Ἐ's representation is not consistent, for it includes the sentence 'each of them in their secret chamber.' Co. follows Ἐ to a considerable extent, but fails to produce a satisfactory text; *in the dark* is too expressive a feature to be cancelled, and it agrees with the situation in vv.^{7. 8}, and with the saying which follows.—*each in the chambers of his imagery*] Text and meaning are equally uncertain. With the least of changes the sing. may be read for the plur.; but is it likely that each of the seventy elders had a chamber to himself? The rendering *imagery*, i.e. sculptured stone, though supported by Lev. 26¹, Num. 33⁵², can hardly be extracted from the root, nor is it found in the Vrs. They all render 'in his (Ἐ their) secret chamber'; this may be a guess or a paraphrase; it is not a translation. If the text is incorrect, we may plausibly alter it to 'each in the chamber of his hiding-place,' i.e. where he is hidden.—*For (they) are saying*] The omission of the subj. makes bad grammar; a slight emendation is desirable.—*Jahveh sees us not, Jahveh has*

forsaken his land] Ez. frequently quotes current sayings which reflect the state of the popular mind among both the exiles and the multitude at home. There are some thirteen in all, 9⁹ = 8¹² 11^{3, 15} 12^{22, 27} 18^{2, 25-29} 21⁵ 33^{10, 24, 30} 35¹² 37¹¹. A feeling of recklessness and despair runs through most of them: the outlook indeed was hopeless. *Jahveh sees us not*, cp. 9⁹, Ps. 94⁷; *Jahveh has forsaken his land* (cp. 9⁹): those who say so are driven to seek comfort elsewhere. Calamity applies its searching test. The superficially religious abandon their faith, like these elders, cp. Is. 49¹⁴; and Jahveh affirms that He has in truth *forsaken* them, Jer. 12⁷, Is. 54⁷. But the saints hold fast, even in their despair, and turn to God, Ps. 22² ¹¹, Lam. 5²⁰, and admit that God was just when He *forsook* His faithless people, Neh. 9²⁸, 2 C. 24²⁰; cp. Dt. 31¹⁷.—14. The wailings for Tammuz at the N. gateway. The spot may have been chosen for a special reason: was it because 'evil shall be let loose from the north,' as Kimḥi suggested? The modern Assyriologist remembers that the north had a fatal significance in the myth of Tammuz: the summer solstice, which brings the annual death of the god, brings the sun to its farthest point north of the equator (cp. Jeremias *OTLAE*. ii. 290). The prophet is still at the N. gateway; but now he is brought outside the door, into the outer court, where *the image of jealousy* stood v.⁵. Here, within the very precinct of *the house of Jahveh*, he witnesses another outrage: *the women sitting weeping for Tammuz*, in the attitude of mourners, cp. 26¹⁶, Job 2¹³, Lam. 2¹⁰. We may infer from Ezekiel's discovery that the worship of Tammuz, who is mentioned by name only here in the O.T., had lately been introduced into Jerusalem. It came from Babylonia, and can be traced there as far back as 3000 B.C., so that it is one of the oldest forms of religious worship in the world, and has not altogether disappeared even now. Tammuz (Akk. *Dūzū*, from the Sumerian *Dūmū-zi* = 'faithful son'), the youthful husband or son or lover of Ishtar, was looked upon as the god of vegetation and beneficent floods. Every year, at the time of greatest heat, when plants withered and rivers ran dry, he was believed to vanish into the Underworld, and in the following spring to return again; thus among the Babylonians, like Osiris among the Egyptians, he embodied a hope of resurrection and a return to material life. The time of his departure was celebrated with public dirges (Akk. *bikātu* = 'weeping,' from the same root as the word used here): many of these survive in Sumerian and Akkadian forms, for example:

" Alas, O hero, lord of healing.
Alas, my lord, my Damu.

Alas, god of wailing and shining eyes.
 He has gone, he has gone to the bosom of the earth.
 Thou hast gone on a journey that makes an end of thy people.
 With sighing for Damu, the lord,
 Has the hero gone unto the far away land which is not
 revealed." *

Traditionally the wailings took place in the 4th month (June-July), called Tammuz both by Babylonians and by Jews †; and the question arises whether it was this annual ceremony which Ez. witnessed. A negative answer seems at first to be required by v.¹, which dates the vision in the 6th month, 'E'lûl=Aug.-Sept., or, according to C's text, the 5th month, 'Ābh=July-Aug. This consideration, however, is not decisive; for the period of the wailings was determined in Babylonia by the rising of Sirius, and it has been calculated that in Ez.'s day, owing to the sun's progression, the star would appear in 'Ābh (see *KB.* ii. 248, 16 *kakkabu kašti* 'the bow star'=Sirius), a month later than in the remote age when the 4th month was chosen for the rite.‡ But, as we have seen, no reliance can be placed upon C's reading *the fifth month* v.¹, nor do we know that the ceremony was held in Jerusalem at the same time as in Babylonia; moreover, in the vision all the acts of heathen worship are going on simultaneously, as though they had been grouped together for the occasion. We cannot, then, feel sure that the prophet's vision was timed to coincide with the annual ceremony.

The cult was widely spread in ancient times. Some characteristic features of it appear in Egyptian religion, especially in the rites of Osiris-Isis, and among the Phoenicians in the worship of Adonis (Phoen. 'adon='lord,' hence the Gk. Ἄδωνις). But it was not till the 3rd cent. A.D. that Tammuz and Adonis were actually identified, and then first by Origen: 'he who is called Adonis among the Greeks is said to be named Thammouz among the Hebrews and Syrians' (*PG.* xiii. 797). Jerome in his commentary on the present v. takes the same

* Abbreviated from the Hymn to Tammuz in Rogers *Cum. Parallels to the O.T.* 130 f. These dirges have been collected by Zimmern *Sumerisch-Babylonische Tammuzlieder* (1907); *Bab. Hymnen u. Gebete* (1910) 10-20; Langdon *Sum. and Bab. Psalms* (1909) 299-341; *Bab. Liturgies* (1913) 97-103.

† C¹ Gen. 8⁶; C Cant. 1⁷; C ii. Esth. 3⁷. The Jews kept up the mournful character of the month by substituting national disasters for the heathen associations; see TB. *Ta'anith* iv. 6.

‡ See Langdon *Tammuz and Ishtar* (1914) 166 ff. Fotheringham in Langdon *ib.* 169 calculates that in the latitude of Arbela, N.E. of Nineveh, Sirius was rising c. 21 July in the 7th cent. B.C., c. 40 years before Ez.'s time.

view, no doubt on the authority of Origen : ' quem nos Adonidem interpretati sumus, et Hebraeus et Syrus sermo Thamuz vocat'; and he goes on to say, ' et anniversariam ei celebrant solemnitatem, in qua plangitur a mulieribus quasi mortuus, et postea reviviscens canitur atque laudatur.' Thus from Jerome, and ultimately from Origen, comes the rendering in \mathfrak{U} here, mulieres sedebant plangentes Adonidem, ct. \mathfrak{L} plangentes Thamnus, and $\mathfrak{E}^{\text{Ques}}$ θρηνοῦσαι τὸν Ἄδωνι, and the common confusion of the two divinities, e.g. by Milton *Par. Lost* i. 446-457; *Comus* 999 ff. In the historical forms of their worship they were quite distinct; Adonis was a local Phoenician god, and Tammuz, whose name has not been found in Phoenician, came from Babylonia; nevertheless the religious ideas associated with them grew out of a common root, far back in the time before the separation of the Semitic races.*

The worship of Tammuz survived well into the middle ages. Arab historians of the 10th and 14th cents. A.D. relate that the Syrians of Harran in N. Mesopotamia were accustomed to keep in the month Tammuz the feast of the mourning women (*el-bâkât*) in honour of the god Ta'ûz.† In a disguised form the worship goes on at the present day among the Yezîdis of Kurdistan, descendants of the ancient Assyrians, the emblem of whose rite is a bronze peacock (in Gk., ταῦς), which they call Melek Ta'ûs, i.e. prob. Tammuz.‡

There may be an allusion to Tammuz or Adonis in Dan. 11³⁷ (*the desire of women*), and in Zech. 12¹¹ (*the mourning of Hadad-rimmon*), more doubtfully in Jer. 22¹⁸ (*Alas! Adon*) and in \mathfrak{E} 3 Kingd. 12^{24m} (οὐαὶ κῆρυε, cp. 1 K. 14¹³).§ Cp. also Is. 17¹⁰ (*Adonis-plantations*), and the pr. n. Allôn-bâkûth Gen. 35⁸.—16. Ez. is now led from the outer court, where he saw the weeping women, to the inner court which contained the *house of Jahveh*: we are not told where he was stationed.—*at the door of the temple*] not *in* the doorway, because the porch would intervene; but in a general sense, *at the entrance*. The word for *temple*, *hêkâl*, was borrowed from the Akk. *êkallu*, which again goes back to the Sum. *ê-gal*='great house,' i.e. *palace*, and only rarely *temple*; in the O.T., however, it is used more

* See Baudissin *Adonis u. Esmun* (1911), a work in which much illustrative material is collected and handled with sound judgement; see pp. 96 f. 367 etc. Also Zimmern *Der Bab. Gott Tamûz in Abh. d. königl. sächs. Ges. d. Wiss.* (1909), 701-738.

† Baudissin III f. quotes Chwolson *Die Ssabier u. der Ssabismus* (1856) ii. 27, 607 f.; see also Frazer *Adonis Attis Osiris* (1907) 189.

‡ Lidzbarski *ZDMG.* li. (1897) 598 n.; *Church Quarterly Review* Apr. 1904; ib. 1908, 125; Wigram *Cradle of Mankind* (1923) ch. v.; Luke *Mosul and its Minorities* (1925) ch. ix.

§ Baudissin l.c. 91.

often in the sense of *temple* than of *palace*. The choice of such a word shews how deeply rooted in the Semitic mind was the monarchical conception of the Deity; God has His *palace* on the earth, just like the king. Here *hēkāl* denotes the nave of the temple, as distinct from the *porch* ('*ūlām*) and the *adytum* (*dēbhîr*), cp. 4r¹. 4. 20ⁿ, 1 K. 6⁵. 17. 33 etc.—*between the porch* at the E. end of the temple, 1 K. 6³, *and the altar* of burnt offering, 1 K. 8⁶⁴. This was the place where the priests offered prayer, Jo. 2¹⁷. Before the exile the inner court might be entered by the laity, esp. by the kings; in Ez.'s ideal temple laymen are excluded altogether.—*about twenty-five men*] 2 MSS \mathfrak{C} *about twenty men*, perhaps rightly, because *twenty-five* is not a round number in Hebr.; the *five* may have been added from 1r¹. It is true that *twenty* was the number of the Bab. sun-god (Jeremias l.c. 291); but this is hardly a reason for preferring \mathfrak{C} 's text.—*their backs toward the temple*] The priests offered prayer with their faces toward the temple, Jo. 2¹⁷; these idolaters turned the other way to mark their renunciation of Jahveh; cp. 2 C. 29⁶, Jer. 7²⁴. For the Rabbinic explanation of this attitude see TB. *Yōma* 77a.—*and they were worshipping the sun* '] \mathfrak{H} inserts a second *eastwards* superfluously; \mathfrak{C} ^B om. In early times the worship of the sun, Shamash, had been practised in Canaan, and probably here and there even by Israelites; so much is implied by the proper names Samson, Beth-shemesh, 'En-shemesh, city of Heres; but in an Assyrian form it was introduced into Israel by Ahaz and Manasseh, Jer. 8², 2 K. 23⁵. 11. The present passage shews that the cult was revived in the temple just before the fall of Jerusalem, with the hope of propitiating one of the chief Babylonian deities; * Torrey maintains that the prophet is describing from hearsay the idolatry of Manasseh's time (*Pseudo-Ez.* 66). An allusion to this v. occurs in the vivid account of the ceremonies at the feast of Tabernacles given by TB. *Sukka* v. 2-4: 'when they reached the east gate they turned their backs from E. to W., and said, "Our fathers who were in this place turned their backs on the temple and their faces towards the E., and worshipped the sun towards the E.; but we, our eyes are towards Jah." R. Jehudā says, They repeated again and again, "We belong to Jah, and raise our eyes to Jah";' the whole ceremony was a relic of nature-worship, thinly veiled.

* Evidence of sun-worship in the temple has been found in the name *parbar* (1 C. 26¹³), *the chamber of parvā* of the Herodian temple (TB. *Midd.* v. 3), on the supposition that *parbar* comes from the Sumerian *barbar* 'shining,' *ē-barbar* 'shining house,' the sun-temple at Sippar, Babylon, etc.; Gressmann *ZATW.* 1924, 323, *Box Clar. B., O.T.* v. 228; the view, however, is disputed, S. A. Cook *Rel. of Anc. Pal.* 134³.

Thackeray *Sept. and Jewish Worsh.* 63 f.; Oesterley in *Myth and Ritual* 134 f.—17. *Is it too light a thing . . . the abominations which they have done here*] The four acts of idolatry are committed *here*, in the temple precincts: but the following act is the crowning insult, typical of that *outrage* (*hāmās*) against Jahveh which fills the land. The word *hāmās* commonly means *violence* done by man to man, e.g. Gen. 6¹³, where it stands for the three cardinal sins, adultery, idolatry, bloodshed (Midr. R. Gen. § 31, 5); but Ez. sometimes uses it of wrong done to Jahveh Himself, 7²³ 12¹⁹ 22²⁶ (vb.).—*and they have yet further provoked me*] Though om. by $\mathfrak{C}^{\text{B}}\mathfrak{L}$, the words lead up to the final act of disloyalty.—*they hold forth the twig to their nose*] Some offensively idolatrous rite, the nature of which is not known. The word *zēmōrā* means *twig* or *branch* in 15², Is. 17¹⁰, Num. 13²³ JE, and comes from a root=*to prune* (a vine), Is. 5⁶. Jeremais (l.c. 29r) suggests a reference to the magic plant of life mentioned in Bab.-Assyr. hymns, but gives no proof that the smelling of this plant was an act of homage. According to Jewish interpreters, *their nose* is a silent correction for *my nose*, and *zēmōrā* signifies *ventris crepitus*. Hö. (p. 74 f.) would render *the phallus*. Such meanings, however, are merely deduced from the context, which no doubt implies some peculiarly insulting act. No help is to be obtained from the Vrs.—18. *I also will act with wrath*] Cp. 23²⁵. \mathfrak{C} adds *towards them*, which is wanted.—*and mine eye shall not spare*] Ez. knows of no mitigation; punishment will be pitiless. See 5¹³ n., 6¹¹ n.—*and they shall call in my ears with a loud voice*] clashes with 9¹ *and he called in my ears with a loud voice*; it is accidentally repeated from there. The remaining cl. *and I will not hear them* is based on such passages as Jer. 11¹¹, Zech. 7¹³. \mathfrak{C}^{B} om. the entire half verse.

Ch. 8, 1. ותפל . . . אני יושב . . . יויתי] The circumstantial cl., by its position before the principal vb. ותפל, draws attention to the moment when the event occurred; cp. Gen. 42²⁵, 1 K. 13²⁰, 2 K. 2¹¹; and the ptcp. in these cases is used like the ptcp. absolute in Gk. and Lat.; Dr. § 165.—ותפל עלי שם] \mathfrak{C} καὶ ἐγένετο ἐπ' ἐμέ=עלי=עמי, the more conventional or reverent expression.—2. רמות כפרת אש] \mathfrak{C} ὁμοιωμα ἀνδρός $\mathfrak{L}^{\text{welsch}}$ =רמות אש] \mathfrak{H} 's אש may be a deliberate change to avoid applying אש to the divine Form, Geiger *Urschr.* 343; or it may be assimilated to אש 1^{27b}. $\mathfrak{C}^{\text{B}}\mathfrak{L}$ follow \mathfrak{H} . \mathfrak{C} 's רמות חיון אשתא אש] shews that אש could only have been read אש, not אש which would be written אש, Co. 128. Hö. reduces the whole v. to *And I saw the likeness of a man*, supposing the rest to be glossed from 1²⁷.—תתקלה] The toneless ה־־ implies that the Massorā regarded תתקלה 1⁴ as the correct form; with = retained in pause, cp. בתקלה Ps. 78⁴⁷, and the list of pausal = and ־ in Baer *Ezech.* 117 f. The final ה־־ has no special significance; it may be intended for emphasis or ornament, or it may be merely a slip; cp. תתקלה 21⁸¹ 40¹⁹; B-L. 511. It can hardly be the Aram. art. (Hö.), for in all three cases the Hebr. art. is already written.—3. בציצת ראש] Here 'צ=a lock of hair,

but in Num. 15^{39, 39} the tassels attached to the flowing ends of garments, ct. Dt. 22¹². In Aram. the word is used in both senses, e.g. \mathcal{C} Cant. 5² ציצית 'the hair of my locks,' and \mathcal{C} Num. Dt. llcc. 'tassels.' Here, however, $\mathcal{C}\mathcal{S}$ render by a different word. \mathcal{C} om. בציצית and reads בראש, και ἀνέλαβεν με τῆς κορυφῆς μου, cp. Bel and the Dragon⁸⁸ και ἐπέλαβετο ὁ ἀγγέλους κυρίου τῆς κορυφῆς αὐτοῦ. 'ΑΘ here τοῦ κρασπέδου τῆς κορυφῆς μου (Co. 105). In Num. 15³⁸ⁱ \mathcal{C} uses κράσπεδα for ציצית, hence κράσπεδον Mt. 9²⁰ 14³⁶ etc.—'בציצית א' 7 MSS and the Vrs. read the sing. בציצית. Some would om. as a gloss, but on insufficient grounds.—עץ [הפנינים] Understand, not supply, הוצא (Dr. § 209, 1); or read הוצא הפנינים; in either case the general sense is the same.—[כסל הקנאה הסקנה.—] Sometimes א' ל' vbs. are inflected as ה' ל', G-K. § 75 qq, and הקנא may be a careless writing of הפקנא or תפקנא (so $\mathcal{C}\mathcal{F}$) added to explain הקנאה. \mathcal{C} misled by the anomalous form gives ἡ στήλη τοῦ κτωμένου=הקנא. \mathcal{S} alone does not recognize the word.—4. [בבור אלהי ישראל.] So in this vision 9² 10¹⁰ 11²² and 43² (all); but 2 MSS $\mathcal{C}\mathcal{L}$ בבור יהוה אלהי ישראל, combining the phrase with יהוה בבור, which also occurs in this vision 10⁴. 18 11²².—5. [שא נא עיניך.] Cp. Dt. 3²⁷ 4¹⁰.—[ירך] in the direction (accus.), specially common in Ez., e.g. 21² 40^{6, 10, 22} etc. (28 times); elsewhere 1 K. 8⁴⁴. 48 =2 C. 6³⁴. 38, Jer. 4¹¹, Job 24¹⁸.—[לשער המזבח.] $\mathcal{C}\mathcal{B}$ ἐπι τὴν πόλιν τῆς πρὸς ἀνατολάς ἄ ab aquilone ad portam orientalem \mathcal{S} 'of the eastern gate.' $\mathcal{C}\mathcal{B}$ may have read המזבח for המזבח; but Ez. always uses קרם, or variations of it, for East, e.g. v. 18 10¹⁰ 11^{1, 22}; and the eastern gateway would not suit the context v. 3.—[כסל הקנאה.] For the obj. gen. cp. Num. 5^{15, 28} כסל קנאה, 29 חררה ק' 29; G-K § 128 h. The emendations suggested by Cheyne (l.c.) כניאו 'ס' כניאו, and Gunkel Schöpf. u. Chaos 141 התקנה 'ס' cp. Ps. 68³¹, do not commend themselves. There is more to be said for the latter's further proposal, adopted by Be., to read 'ס' הק' כסל. It gets rid of the altar-gateway. There were many idolatrous altars in Jerusalem [Jer. 11¹³], and this כסל may have had one.—[התן] Om. as dependent on the gloss. v. 30.—[בצנאה] ἄ.λ., more correctly בצנאה 18 MSS Kenn., cp. בניה אנה, בניה, יולה, חררה, etc.; Kōn. ii. 165. Grätz, followed by Cheyne, suggests בצנאה, the usual word for entrance. $\mathcal{C}\mathcal{B}$ om. the entire sentence בנאה . . . והנה, and thus only refers to ἡ στήλη τοῦ κτωμένου in v. 3. $\mathcal{C}\mathcal{A}$ restores the missing line, rendering the latter part of it ἐν τῷ εἰσπορεύεσθαι [σε] αὐτὴν τὴν βλέπουσαν πρὸς ἀνατολάς. Cp. $\mathcal{C}\mathcal{A}$ 'at the eastern gate of the corner lo, the idol of jealousy in its entrance,' so \mathcal{B} .—6. [חראק אנה] \mathcal{C} ἑώρακας, hence Co. חראק; but cp. \mathcal{C} 39¹⁷ τέθυκα=חראק. [קתם.—] Kt. קה הם Q. For the coalescence of מה, only here before a guttural, cp. קתם Is. 3¹⁶, קנה Ex. 4².—[אשר בית ישראל.] $\mathcal{C}\mathcal{B}$ om., and as there is no art. with חקתה גילתה, the omission is prob. right. \mathcal{C} often om. expiatory glosses in $\mathcal{F}\mathcal{H}$, e.g. vv. 10, 11 (עני) 4¹³ 5¹⁰ 7²⁰.—[לרחוק מעל.] Inf. constr. with fem. ending, cp. לחסיה 16⁵, למסרה 21¹⁰; G-K. § 45 d. The absence of the subj. is particularly harsh; Ew. cps. Jer. 27¹⁰ ct. 15, a less extreme case; Synt. § 304 a, and see 13⁸ phil. n. Toy would rd. לרחוקי 'to remove me.' \mathcal{C} τοῦ ἀπέχεσθαι 'ΑΘ τοῦ μακρυνθῆναι imitate \mathcal{B} , but imply 'that (they) should abstain, be removed.' חקתה קאל with מעל as in 11¹⁸ 44¹⁰, Jer. 2²; the prep.=from attachment to, cp. 6⁹ 14⁵.—[ועור חשב] \mathcal{C} και ἐτι, ignoring חשב, so vv. 13, 15. In the case of the second גילתה 'n the context implies the comparative degree, so vv. 13, 15; Kōn. iii. § 308 a.—7. [ויבא אתי] The subj. is prob. הוה, who speaks in vv. 5, 6, 8.—[רח אתי] The use of אתי here and in v. 8 'אח, almost like an indefinite article, though occasionally found in earlier literature, becomes more frequent later, e.g. 1¹⁰ 9² 17⁷ 33², Zech. 5⁷, Dan. 8^{3, 13} 10⁶; Dav. Synt. § 19, 1. $\mathcal{C}\mathcal{B}$ om. cl. b, but $\mathcal{C}\mathcal{A}$ Θ $\mathcal{C}\mathcal{S}\mathcal{F}$ have it.—8. [פתח אתי] $\mathcal{C}\mathcal{B}$ θύρα $\mathcal{C}\mathcal{A}$ θύρα μία. Elsewhere in this ch. \mathcal{C} renders פתח τὰ πρόθυρα, distinguish the פ' of the gateway from the פ' of the chamber. $\mathcal{C}\mathcal{B}$ om. בקי

twice; E^A once, after וּמַחֲר , an improvement in style.—10. $\text{לֹל הַבְּנִיָּה רַחֵם$ כל הבניה רחם E^B om. $\text{וְכֹל הַבְּנִיָּה רַחֵם$ E^A supplies a rendering $\pi\alpha\sigma\alpha \delta\mu\omega\lambda\omega\iota\varsigma \epsilon\rho\pi\epsilon\tau\omega\upsilon \kappa\alpha\iota \kappa\tau\eta\sigma\iota\omega\varsigma$, so Θ . The last word רַחֵם must be in appos. to the two preceding nouns, an awkward construction which suggests that two preceding nouns, an awkward construction which suggests that two preceding nouns have been inserted as a gloss from Dt. 4¹⁷. רַחֵם is rendered $\mu\acute{\alpha}\tau\alpha\iota\alpha \beta\delta\epsilon\lambda\acute{\upsilon}\gamma\mu\alpha\tau\alpha$ by E , prob. a corruption of $\pi\alpha\rho\tau\alpha \tau\grave{\alpha} \beta\delta$. (Co.) = רַחֵם כל. E pl. רַחֵם . Then רַחֵם pass. ptc. sing. with a compound subj. may be explained as רַחֵם 2¹⁰ n. There is no need to get rid of רַחֵם (Ro.).— עַל הַקִּיר E עַל הַקִּיר E^A עַל הַקִּיר , but with no antecedent.— מְבִיב מְבִיב Cp. 37² and frequently in chs. 40–43, 2 C. 4³. The second מְבִיב is inserted in the marg. of E^B .—11. יֵאָחֲזֶנּוּ E^B Ἰεχονας , so in 11¹ E^A here Ἰεφονας .— וְאִישׁ מְקַטְרֶה Cp. 9³ 40⁸ 47³, Zech. 8⁴; Dr. § 159. מְקַטְרֶה only here and 2 C. 26¹⁹ for censers ; P uses מְקַטְרֶה lit. pan , shovel , e.g. Num. 16¹⁷ 17².— $\text{וְעוֹר עֵינַי קָטְרָה}$ The meaning of עוֹר עוֹר עוֹר can only be guessed from the context; E ἀτμός ; E vapor Σ' αθρό Ἐ γεφύρ = 'column of smoke.' Lev. 16¹³ has 'burn' from קָטְרָה in Pi. and Hiph. = burn a sacrifice, both in early and later literature, e.g. 1 S. 2¹⁶, Am. 4⁶, 1 K. 22⁴⁴, 2 K. 16¹³, 16, Ex. 30²⁰, Lev. 2⁹. In ch. 16¹⁸ 23⁴¹ ק denotes a perfume; so Pr. 27⁹. By a natural extension ק came to mean both the smoke and the powder which produced it, e.g. Ex. 30³⁷, Lev. 16¹³, sometimes ק מִסִּים Ex. 25⁶ 30⁷. Phoen. uses the same word, e.g. NSI. 44⁹. In Akk. the form is kurinnu .—12. בְּחֶשֶׁךְ E om. E^A Σ' ἄδᾶ add ᾶδᾶ = dark , conforming to vv. 9, 17. $\text{Ἄθ ἐν τῷ σκοτεινῷ Σ ἐν σκοτεινῷ}$.— $\text{אִישׁ בְּחָרִי מְשִׁבֵּה}$ Cp. Lev. 26¹ $\text{אִישׁ בְּחָרִי מְשִׁבֵּה}$; Num. 33⁵⁸ מְשִׁבֵּה = look out, hope ; Pr. 25¹¹ מְשִׁבֵּה מְשִׁבֵּה ; these passages imply that מְשִׁבֵּה was some kind of figured stone or carving. The root, however, does not = 'to carve,' as its use in Aram. and late Hebr. shews; מְשִׁבֵּה = 'to look out, hope'; hence 's' is supposed to mean 'an object at which one looks, which attracts the gaze.' In Is. 2¹⁶ מְשִׁבֵּה may perhaps have the sense of 'imagery'; in Ps. 73⁷, Pr. 18¹¹ מְשִׁבֵּה is used metaphorically, 'expectation, imagination.' The Vrs. do not recognize the meaning figured stones either here or in Lev. Num.: E renders $\text{ἐν τῷ κρυπτῷ τῷ κρυπτῷ ἀδῶν}$, and similarly Σ in abscondito cubiculi sui; E קָטְרָה מְשִׁבֵּה ? $\text{בְּחָרִי מְשִׁבֵּה}$ = 'each in the chamber of his hiding-place,' without necessarily giving the phrase a distributive sense.— כִּי אֲמַר־ם The ptc. normally requires the subj. to be expressed, v. 18 20³³ 21⁵ 33³⁴; Dr. § 135 (6). In the other cases where Ez. appears to break the rule, viz. 13⁷ 36¹³ 37¹¹, the text cannot be trusted. Here I. אֲמַר־ם as in 9⁹, or כִּי אֲמַר־ם —14. וְהָיָה , indicating an accus. of direction, has so far lost its significance that it can stand after a prep., cp. 34²¹ 40⁴⁰. 44; G-K. § 90 e. E $\text{τῆς βλεπούσης πρὸς βορρᾶν}$ Cp. E 'which opens toward the north.' Prob. τ. βλ. was added merely to ease the construction in Gk., cp. E 40¹⁹ 46⁹— וְהָיָה E γυναικες , not recognizing the art.— דַּמְזִי is derived from the Sum. Dümü-zi or Dämü-zi . In Akk. Dümü-zi is reduced to Dü'üzü and Düzü . The primitive a vowel has been preserved in Hebr., Syr. Thāmūzā , Arab. Tā'ūz ; but in Hebr. it is shortened, and the m doubled to secure the shortening. The latter feature is peculiar to Hebr. and to writings dependent on this v., so E Θαμμούζ , Θαμμούς , 7 MSS Holmes & Parsons, Θαμβούς no. 239 H-P. Further, the initial d has been sharpened to t in Hebr. and Arab., as already sometimes in Akk. Tamūzu , e.g. KB. vi. 90, 47 (the Descent of Ishtar) and ib. 168, 46 (the Gilgamesh Epic). The name with the art. דַּמְזִי is found only here, imitated by E τὸν Θαμμούζ and Σ Thāmūzā E דַּמְזִי . This curiosity may have been due to some Jewish scholar who derived the word from an imaginary Hebr. root, on the analogy of such forms as מְשִׁבֵּה etc. (Kön. ii. 150), and fancied that it must have been an appellative noun which required the article to turn it into a pr. n., like

תעל Jud. 6³²; קצצק I K. 16³³; קצצק Job. 1⁶; קצצק Ex. 23¹⁷.—15. אדם [בן אדם] After this, E^A E^B insert the clause עש פה . . . הנקל from v. 17^a.—16. פתח היכל [פתח היכל] Accus. loci, cp. פתח האהל Gen. 18^{1, 10} etc.; E^A correctly ἐπι τῶν προθύρων.—אילם In H^1 the pronunciation varies between אילם, אילם (40⁷⁻¹⁶. 39-49 etc.; I K. 6³ 7¹) and אילם, אילם (40¹⁶⁻³⁹). The etymology is uncertain. If the word comes from the Akk. *ellamu* 'front' 'before'—Kr. prefers *Elamtu*, i.e. 'the Elamite (hall)'—the initial vowel was ē , not ā , and איל[ā] the correct and older form; and this probability is increased by E^A 's transliteration *αλλάμ* in every case. Then we must suppose that a by-form איל[ā] was introduced, perh. under the influence of אילם but, and that איל[ā] survived among the Babylonians, from whom Ez. heard it (Kr.). On the other hand, as Toy points out, איל[ā] occurs in that section of the Book, 40¹⁸⁻³⁹, where H^1 is specially corrupt and the architectural terms uncertain; so that ē may be a later pronunciation of ā . See 40⁷ n.—אחיהו E^A τὰ ὀπίσθια αὐτῶν, so 3 Kingd. 7¹³ [=I K. 7²⁵]. E^A + δεδωκότες. E^B dorsa habentes, from Σ ἐχοῦρες.—קצקן presupposing a form קצק, Barth *Nominalb.* § 21 c; ct. קצקן II¹.—אחיהו E^A אהוּ = הוּם = הוּם v. 17.—מסחתיים explained by the Jews as a 'mixed' form, made up of מסחתי and מסחתי; Kim. *Rad. Lib.* 380. But in spite of Kōn. i. 566 f., the form is merely a scribal error for מסחתי, which is actually found in 15 MSS.—17. עשה [הנקל לביה יהי עשה] Strictly עשה is the subj., cp. I K. 16³¹ לנתי לקח; but here the subj. is strengthened by ען, which logically is redundant. Is. 49⁸ offers the closest parallel, עני עני, עני עני 'thy being my servant is too light a thing'; elsewhere the infinitive-subj. is strengthened by ל, e.g. 2 K. 20¹⁰. The counterpart of עני in this construction is ען, which occurs both with the infin. alone, e.g. Dt. 1⁶ 2², and with the infin. + ען, e.g. Ex. 9²⁸, I K. 12²⁸, cp. ch. 44⁶. See Kōn. iii. § 406 u.—אילם Ez., like Jer., uses 'ם in a trans. sense, 10³ 28¹⁶ 30¹¹ (? text), 43⁶ 44⁴. So Jer. 16¹⁸ 19⁴ 23²⁴.—אחיהו אל אהם [שליחם את הנסרה אל אהם] For H^1 hold, stretch forth cp. I S. 14²⁷, Jo. 4¹⁸. According to the Massorâ, אהם is one of the 18 טעמים וקני' תהי' אהם. Kr. suggests that אהם may be an opprobrious term for heathen sacrifices as a whole. Toy conjectures אהם from אה, 'a loathsome thing,' as in Num. 11²⁰. E^B guesses αὐτοὶ ὡς μυκτηρίζοντες, E^A αὐτοὶ ἐκτείνουσιν τὸ κλῆμα ὡς μυκτηρίζοντες, Σ καὶ ὡς ἀφιέρτες εἰσὶν ἕχρον ὡς ᾄσμα διὰ τῶν μυκτηρῶν αὐτῶν, 'A . . . πρὸς μυκτηρὰ αὐτῶν, Θ . . . εἰς τὸν μυκτηρὰ αὐτῶν. Σ 'snorting with their nostrils,' E^A 'they bring forth the stench to their noses,' E^B applicant ramum ad nares suas. In Palestine of the 6th cent. there could not have been an imitation of the Persian custom of holding a bunch of fragrant herbs before the mouth when at prayer, apparently to avoid defiling the glory of the sun. See Bartholomae *Altiran. Wörterb.* (1905) 947, s.v. *bareman*.

Ch. 9. The punishment of Jerusalem: the faithful are marked and spared, the guilty are put to death.

V. 1. And he proclaimed in my ears] A voice from heaven! The prophet hears it, though he is not himself addressed. The proclamation is best taken as a command: *Approach, ye executioners of the city!* It might be rendered *The visitations*, i.e. punishments, of the city approach, but elsewhere the plur. of the abstract noun *visitation* is applied in a concrete sense, overseers, officers, e.g. 44¹¹, 2 K. 11¹⁸, Jer. 52¹¹; and persons immediately appear in response, v. 2.—each with his destroying weapon in his hand] An erroneous repetition of the similar

sentence in the next v.—2. *And behold six men*] Heavenly beings in human form; with *the man clothed in linen* making seven. The number came to be regarded as significant of angelic rank; thus Tob. 12¹⁵ speaks of 'Raphael one of the seven holy angels,' who in Enoch 20¹⁻⁸ are distinguished by name and duty, cp. 81⁵ 87² 90^{21f.}; these are 'the seven angels who stand before God' Rev. 8²⁻⁶. Unconscious memories of the seven gods of the planets, venerated throughout the ancient East, no doubt determined the number and, in the later literature, the functions of these supernatural beings. See *KAT.*³ 404 f.; Jeremias l.c. 293.—*came by way of the upper gate which is turned towards the north*] Probably the upper gate (2 K. 15³⁵, 2 C. 27³) was the N. gateway of the inner court, which stood higher than the rest of the temple enclosure (cp. 40³⁴; see 8³ n.). The N. was the quarter from which, at this period, hostile forces would come, 26⁷, Jer. 1^{13f.}; but perhaps a threatening hint is not intended: the N. gateway offered the readiest access to the scene of the vision.—*each with his club in his hand*] Jer. 51^{20f.} illustrates the use of the club lit. *shattering weapon*, ἔκ πέλυσ. — *and one man in the midst of them clothed in linen garments*] Cp. vv.³⁻¹¹ 10²⁻⁶⁻⁷; hence, in apocalyptic literature, Dan. 10⁵ 12⁶⁻⁷. The colour of the clothing would be white, cp. Mk. 16⁵, Rev. 15⁶. Among Israelites, as among Babylonians (*KAT.*³ 591), priests and priestly persons wore linen garments when engaged in the sacred offices, e.g. 1 S. 2¹⁸ 22¹⁸, 2 S. 6¹⁴, Ex. 28⁴² etc.—*with a writer's inkhorn at his waist*] vv.³⁻¹¹. An eastern scribe, both in ancient times and now, carries his writing materials in this position; cp. Hymn to Gilgamesh, 'the mighty one who has the writing tablet in the girdle of his loins,' *KB.* vi. 268. The word for *inkhorn* (*keseth*) occurs only in this chapter: it seems to be a loan-word from the Egyptian, *gst*=a scribe's palette. Different tasks are assigned to the seven angels. Six have the duty of punishing the ungodly; their office recalls that of the destroying angel at the Exodus, and in the plague of David's time (Ex. 12²³, 2 S. 24¹⁶); and one, furnished with the materials of a scribe, is to write a mark on the brows of the faithful. The idea of a heavenly scribe was common to the Jews and their neighbours in Babylon and Egypt. Representations of Nabû, the writer of the Book of Fate, with a stylus in his hand, are specially frequent during the neo-Babylonian period; in Egyptian religion Thot exercised the same functions as Nabû: *KAT.*³ 404 f. The present narrative must have influenced the curious account of the seventy angel-shepherds in Enoch 89^{59f.}, who are to destroy a certain number of the sheep, while 'another,' i.e. the guardian angel of Israel, probably Michael, is told to

'observe and mark everything that the shepherds will do to those sheep,' and to 'record against every individual shepherd all the destruction he effects.' See Charles *Enoch* 200 f. and 28. Later Jewish interpretation identified the celestial scribe of Ez.'s vision with the angel Gabriel; TB. *Yôma* 77a, *Shabbath* 55a.—Before starting on their errands the seven angels took up their station *beside the altar of bronze*. This was Solomon's altar (1 K. 8⁶⁴, 2 C. 4¹), which had been moved to the N. of the stone altar set up by Ahaz (2 K. 16¹⁴); the space between the latter and the porch was occupied by the sun-worshippers 8¹⁶; so the angels had to stand beside the old altar.—3. In 8⁴ the Glory of Jahveh appears in the temple-court at a spot indicated vaguely by *there*, probably at or near the N. gateway: now the Glory appears on the cherubic throne, dismounts, and moves to the threshold of the temple, that Jahveh may give instructions to the seven angels. At the earlier appearance (8⁴) no mention is made of the Cherubim and the throne, but 9³ rather implies that they were present then as now; for the Glory is referred to as occupying its accustomed place *upon the cherub(im)*, and leaving it to take up a fresh position. Whence came the Glory and the throne? From heaven, according to ch. 1, which describes the vision seen in Babylonia; but here the prophet has been transported to Jerusalem; and we may well imagine, with the \mathcal{T} and the Jewish commentators on this verse, that the Glory came from the inner sanctuary of the temple, where it had always been since the ark was first brought in under the wings of the Cherubim, 1 K. 8^{6.7}. This old opinion has been revived by D. H. Müller, Kr., Schmidt (*Eucharisterion* i. 125); they would omit 10⁴ as a doublet of the present v., otherwise they follow the text: Jahveh moves to the threshold (9^{3a}), while the Cherubim with the vacant throne wait at the S. side of the temple (10³) until Jahveh remounts and departs (10¹⁸). As a *rationale* of the situation this is intelligible, but we must not overlook the complications of the existing text. Thus in ch. 10, vv. 3-6 have been interpolated, and, as Herrm. points out, they take no account of 9^{3a}; he maintains that both 9^{3a} and 10^{4a} interrupt their respective contexts, and that both can be removed without disturbing the narrative. This is true of 10^{4a}; but 9^{3a} is not altogether out of place as a parenthesis between vv. 2 and 3^b; possibly it may have stood originally elsewhere, e.g. before v. 1; at any rate, it supplies a statement which is wanted here, to account for the position of Jahveh and the presence of the Cherubim in 10^{2.7.18}.—*And the glory . . . was taken up from upon the cherub(im) upon whom it rested*] Ct. 10⁴ and the glory rose. For the cherub(im), here sing. in the Hebr., see the note on 10².—(and moved) to the threshold]

The *threshold* (10⁴. 18 47¹) is not mentioned in 1 K. 6 f., but from the description of Ez.'s temple, which reproduced the main features of Solomon's, it may be inferred that *the house* stood upon a platform reached in front by a flight of steps, cp. 41⁸⁻¹¹ and 40^{49a}; the *threshold* would be the space at the E. entrance, on this platform.—*and he called to the man*] resumes v.², after the parenthesis which narrates what had happened meanwhile, v.^{3a}.—4. *And 'he' said unto him*] So Θ^B ; Φ Jahveh; but the indication of the subj. is superfluous after v.^{3b}.—*set a mark upon the foreheads of the men who moan and groan for all the abominations*] So there were a few faithful left in Jerusalem; this is the only allusion that Ez. makes to them. The mark was intended to distinguish these from the idolaters, and also to shew that the person who bore it was under Jahveh's protection; in both respects, therefore, it resembled the blood on the lintel and door-posts of the Israelite houses, where Jahveh passed through to smite the Egyptians, Ex. 12²³ J. The protective value of the mark has its analogy in the sign given to Cain, Gen. 4¹⁵ J, which may have been tattooed on the forehead. And just as slaves and cattle were branded by their owners, the idea of divine ownership as well as protection was probably symbolized also; e.g. Code of Hammurabi §§ 226 f., Assouan Papyri No. 28, 4. 5 ed. Cowley; 1 K. 20⁴¹, Is. 44⁵; the signs referred to in Lev. 19²⁸ 21⁵, Dt. 14¹ indicated that the bearer belonged to a certain deity. This three-fold significance of the mark is applied metaphorically in the N.T., Gal. 6¹⁷ (στίγματα), Rev. 7³¹. (σφραγίσωμεν . . . ἐπὶ τῶν μετώπων, 14¹, from here), 13^{16f.} etc. (χάραγμα). For illustrations from heathen and apostate Jewish practice see 3 Macc. 2²⁹; Philo *de Spec. Leg.* i. 8; Herod. ii. 113; Deissmann *Bible Studies* 350 f.; W. R. Smith *Rel. of Sem.*³ 334 n. And cp. Dante *Purg.* ix. 112 f. The form of the *mark* is suggested by the word used, *tau*, the last letter of the Hebr. alphabet, written X in the ancient script; the simplest of signs to make, and as such it served to attest a document among both Hebrews (Job 31³⁵) and Babylonians (Meissner *Bab u. Ass.* i. 263 and Abb. 134, 135). Naturally such a sign was given a mystical interpretation by Christian writers. Jerome's note, reproducing Origen's, is of special interest. After noticing Θ 's δδς σημεῖον, and the more literal rendering of 'A Θ καὶ σημεῖώσεις τὸ θαῦ, he goes on to remark that *tau*, the letter which ends the alphabet, denotes the complete devotion of those who grieved for the national sins; and that *tau*, as the initial of *lóra*, denotes those who lived according to the *law*; and since *tau*, 'in the ancient Hebrew alphabet, which the Samaritans use to this day,' bore a likeness to the cross, it was a prophetic

symbol of the sign imprinted on the foreheads of Christians, a sign which they frequently use. The haggadic interpretation of the passage in TB. *Shabbath* 55a is also worth quoting: 'The Holy One said to Gabriel, Go and mark on the foreheads of the righteous a *tau* in ink . . . and on the foreheads of the wicked a *tau* in blood. . . . And why a *tau*? *Tau* means *thou shalt live* (*tihyeh*) and *thou shalt die* (*tāmūth*).—5. *And to these*] i.e. the six destroying angels.—*let not your 'eye' spare, and do not ye pity*] Hebr. text *eyes* ECS ; Hebr. marg. *eye*, many MSS H. See v.¹⁰ and 5¹¹ n.—6. Five classes of victims are named. Ez. is fond of groups; cp. 16³⁹ (five vbs.), 27²³ (five names); sometimes the group is made up of four 14²¹ 16^{4, 10}; more often of three 5¹⁵ 16^{9, 12, 19, 40, 49, 55} etc. Without regard to age or sex *ye shall slay with a view to destruction* (lit.).—*and begin from my sanctuary*] Heathen worship had penetrated even to the temple: this was the crowning act of apostasy. Cp. 1 Pet. 4¹⁷.—*and they began from the men, the elders, who were before the house*] i.e. the sun-worshippers between the porch and the altar, 8¹⁶; *the elders* may have been added to include the idolaters of 8¹¹ (Co. Be. al.), who are certainly meant by E 's reading *within the house*.—7. *Defile the house and fill the courts with slain*] Such a command, given by Jahveh Himself, is dreadful enough to imagine; but we cannot feel sure that it belongs to the original narrative. It comes too late. According to v.^{6b} the slaughter has begun already, starting from the sanctuary, so that the precincts have already been defiled with bloodshed. It has been suggested that *the house* means, not as in v.³ the temple itself, but the out-buildings; that v.^{6b} speaks only of *beginning*, while v.^{7a} describes the continuation of the slaughter; that instead of *courts* (*hāsērōth*) we should *streets* (*hūsōth*) with E . Such attempts at making v.^{7a} fit the context are better abandoned: it is either an alternative version of vv.^{6f}. (Kr.), or a latter addition, Hō would say inserted to ratify the act of desecration by an express order of Jahveh.—The rest of the v. *Go out, and they went out and smote in the city* needs some correction: prob. it should run *And he said unto them, Go out and smite in the city*, following hints from E and S .—8. *And it came to pass while they smote*] continuing the corrected form of v.^{7b}.—*that I was left (alive)*] Cp. Gen. 7²³. E om.; and some would strike out the words on the ground that the remark is self-evident (Co. Rost); but if not original, how did it find a place in the text?—*and I fell upon my face and cried out*] As a rule Ez. sides with Jahveh against the people: this is one of the rare occasions—11¹³ is perhaps the only other—when the prophet's feelings overcome him, and he intercedes for his countrymen; like

Abraham for the cities of the plain, Gen. 18²³⁻³² J, like Amos for the house of Jacob, Am. 7¹⁻⁶, like Jeremiah for the people of Judah, Jer. 14 f. With all his sternness, Ez. is not inhuman; when the time comes he can deliver a message of restoration, full of sympathy and hope, chs. 34-37.—*Ah! Lord Jahveh*] See 4¹⁴ n.—*art thou going to destroy all the remnant of Israel?*] Since the end of the N. Kingdom in 722 B.C. Judah was *the remnant of Israel*, and Judah had been reduced by the captivity of 597; it seemed as though Jahveh intended to destroy all the survivors of that disaster. Cp. 11¹³. & and some mods. om. *all*; but the exaggeration belongs to the fervour of the plea.—9. *the iniquity of the house of Israel and Judah*] The combination is unusual, and Kr. He. omit *and Judah*, for the reason that *the house of Israel* must have the same meaning as *the remnant of Israel* in v.⁸, in which case *and Judah* is superfluous. In v.⁸, however, *Israel* in itself, and apart from the word *remnant*, refers to the whole nation; here the inclusive sense is emphasized by *and Judah*.—*and the land is filled with bloodshed*] Some early editions read *violence*, but the bulk of MSS *bloodshed*, i.e. judicial murders, one of the causes of the exile, 2 K. 21¹⁶ 24³¹, Jer. 2³⁴ 7⁶ 22³; and child-murder in the service of idols, a prevalent crime, ch. 16^{20f.} 22² n.—*and the city is full of perverted justice*] lit. 'that which is perverted.' The noun occurs only here, and its meaning is inferred from the verbal term 'to pervert justice' Ex. 23⁶, 1 S. 8³; so T. It may be questioned, however, whether *that which is perverted* can by itself mean 'perverted justice.' Prob. the text is at fault; if *bloodshed* be the right reading in the previous clause, *violence* may be read here; cp. 7²³.—*they have said, Jahveh has forsaken the land*] Behind this popular saying (see 8¹² n.) lay the inveterate belief that Jahveh was bound to His people, as it were, by natural ties. So long as all went well, there was nothing to shake this conviction; but when calamity came, like that of 597, it was taken as a proof that the national God could not, or would not, defend His own; He had, in fact, deserted them. The whole aim of the higher religion, as taught by the prophets, was to moralize the relation between Jahveh and Israel, and to maintain that it depended on the people's righteousness; national calamity was a punishment for national sin. Though the prophetic doctrine seemed to have fallen on deaf ears, this passage shews that it had lodged itself in the consciences of men (Davidson).—10. *mine eye shall not spare, nor will I pity*] See 5¹¹ n.—*I will lay upon them a recompense for their deeds*] lit. 'I will set their way upon their head'; an expression characteristic of Ez., 11²¹ 16⁴³ 22³¹, cp. 17¹⁹, 1 K. 8³²=2 C. 6²⁸. The metaphor is similar in *his blood shall be on his head* 33⁴.—11. The linen-clad angel brings

back a report to Jahveh that his task has been carried out; he does not say that the other six have done theirs. Kr. suggests that the painful details of the execution have been deliberately cancelled. According to Hö., vv. 8-10 is an addition: the prophet's intercession comes too late, and is based on Am. 7¹¹, and makes use of conventional terms. On the other hand, it may fairly be regarded as an unusual and impressive feature.

Ch. 9, 1. [קָרְבָּי פָּקְדוֹת הָעִיר] Taking the vb. as קָל imperat. 2 pers. plur. with δ for $\dot{\iota}$, cp. קָרְבָּי 32²⁰, קָלִי, Jud. 9¹⁰, G-K. § 46 d; so S. The Mass. קָרְבָּי is prob. intended for קָל pf. 3 pers. pl., *the visitations of the city are near*; so $\text{C}\alpha$ ἤγγικεν ἡ ἐκδικαίσις τ.π. (=קָרְבָּי קָרְבָּי) $\text{C}\beta$ appropinquaverunt; it might also be Piel imperat. 2 pers. pl., *bring ye near*, but this is less suitable.—[קָשְׁתוֹ] From קָשְׁתִּי v. 9 5¹⁶ etc., with ׀ reduced before an added syll.; see B-L. 332, 534.—2. [שָׁעַר הָעֵלִיין] A few nouns were treated as definite enough in themselves to dispense with the art., e.g. שָׁעַר 40⁹ 43⁴ and הָעִיר 40²⁸. 8¹; but not always, e.g. שָׁעַר 40¹⁵. 19. 21. Cp. Dr. § 209 (1).—[אִשׁ קָשָׁה] The Hoph. ptc. only here; prob. the ׀ was written by mistake. Read either אִשׁ קָשָׁה like 43¹ (but ? text); or אִשָּׁה $\text{C}\alpha$ τῆς βλεπούσης, the usual expression 8³ 11¹ etc.—[בְּלִי טַפְּזוֹ] only here, cp. טַפְּזוֹ Jer. 51²⁰; $\sqrt{\text{קָשַׁ}}$ =Akk. *parāzu* 'shatter, slay,' in conjug. ii. 'slaughter.' $\text{C}\alpha$ πέλυξ 'ΑΣ σκευὸς διασκορπισμοῦ αὐτοῦ.—[לִקְּשׁ קָרְבִּים] The construction varies; the pass. ptc. may be in the abs. st., with its complementary noun in the accus., so v. 3 הִקְּשׁוּ הַקְּרִיִּים cp. 1 S. 2¹⁸, 1 K. 22¹⁰; or the pass. ptc. may be in the constr. st., with its noun in the gen., e.g. לִקְּשׁוּ הַקְּרִיִּים v. 11 10³. 6. 7, Num. 24⁴, Is. 36³².—[קָרַת הַסֵּפֶר] The derivation of 'ק from the Egyptian is due to D. H. Müller; the old explanation of קָרַת=קָרַח has been given up; see CAH. iii. 424. $\text{C}\alpha$, not understanding the word and pointing שָׁפֶר, gives ζώνη σαπφείρου, so S 'a loin-band of sapphire'; but $\text{C}\beta$ 'a scribe's tablet' F atramentarium scriptoris. 'Αθ κάστν γραμματέως 'A also μελανοδοχείον γρ. Hippolytus of Rome (died c. A.D. 235) speaks of Jesus Christ ὁ τὸ κάστν τοῦ γραμματέως περὶ τὴν ὄψιν φορῶν καὶ τὸ βαδδὶν τὸν ποικίλον χιτῶνα ἐνδεδυμένος, *Comm. in Dan.* iv. 57; Eisler *OLZ.* 1930, 585 ff.—3. [וּבְנִי א' ש' נִעַל] The vb. could be tr. as plupf., 'Now the glory . . . had been taken up'; but this rendering disguises the real nature of cl. a, which may be an intrusion into the text (He.). $\text{C}\alpha$ καὶ . . . ἀνέβη ἔ.σ.σ. not appreciating the Niph., for which cp. Ex. 40^{36f.}, Num. 9¹⁷. 21¹. 10¹¹ P.—[עֵלִיו . . . הִרְבּוּ] The sing. is prob. to be understood as collective; see on 10². $\text{C}\alpha$ ἀπὸ τῶν χερουβείν . . . ἐπ' αὐτῶν, i.e. עֵלִיהָ . . . הִרְבּוּ, which some read. For 'אשר היה עליו אל פשתן הב' S implies 'ל' אשר היה עליו אל פשתן הב'; but 'אשר היה עליו must refer to הִרְבּוּ.—[פֶּשֶׁת־הַבַּיִת] $\text{C}\alpha$ τὸ αἶθριον, i.e. atrium, so 10⁴. 18 cod.^A 47¹ 'ΑΣ τῶν οὐδῶν F limen.—[קָרַת הַסֵּפֶר] $\text{C}\alpha$ om. הספר.—4. [אִלּוּ] Kt. אִלּוּ Q.; 3 MSS אִלּוּ, a variation reflected in $\text{C}\beta$ לִי and לִי ($\text{C}\beta$); cp. בָּאִי and בָּאִי (6 MSS) 43³.—[וְהָחִיחַ חֲנֹךְ] The vb. is a denominative of חֵן, and occurs only here; 1 S. 21¹⁴ is corrupt. F et signa thau $\text{C}\beta$ וְהָחִיחַ חֲנֹךְ 'and set a mark' (*rúshmó*).—[בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלַם] $\text{C}\alpha$ om. בְּתוֹךְ הָעִיר; if either of the two terms is to be cancelled, the second looks more like a gl. than the first (Co.).—[וְהִנְאוּחִים הִנְאוּקִים] The $\sqrt{\text{נִאֹק}}$ only again 24¹⁷ 26¹⁵, Jer. 51⁵². For the paranomasia cp. 6¹⁴; and for the play on different vbs. alike in sound cp. Is. 22⁵, Nah. 2¹¹.—5. [בְּאֵזְנִי] $\text{C}\alpha$ ἀκουόντός μου. The only other instances of the genit. abs. in $\text{C}\alpha$ Ez. are 10¹³ 15⁶ 26¹⁰ ? 38⁸. S 'in my eyes'.—[עַל חַסֵּם] Kt., ח' אל Q. $\text{C}\beta$; cp. the tendency to ignore the distinction between the preps. עַל and אֵל, 1¹⁷ n.—6. [וְנִקְּוֹן בְּחֹר] $\text{C}\alpha$ S וְנִקְּוֹן. Ez.'s

fondness for groups of five, four, three has been illustrated from the (?) contemporary Law of Holiness, where the laws are sometimes arranged in groups of five, e.g. Lev. 18²¹, 19¹², 18¹, 17¹; Paton *Am. J. of Bibl. Lit.* 1897, 41 f. The parallel seems to be rather far-fetched.—תהרגו לשחית' ל here defines the aim or result of an action; cf. Is. 58⁴ לריב, Ps. 63¹⁰ לאשא, 69²² לאשא. For תהרגו see 5¹⁶ n.—על כל איש. There is no need to om. איש, on the ground that women were marked as well as men; for איש כל here = 'each,' 'every one.' \mathfrak{E} rightly *ἐπι πάντας ἐφ' οὐς*.—[התו] \mathfrak{E} τὸ σημεῖον ἌΘ \mathfrak{B} τὸ θαυ, thau—[באנאן שישוהקני] \mathfrak{E} ἀπὸ τ. ἀνδρῶν τ. πρεσβυτέρων. \mathfrak{E} ἀπὸ τ. πρεσβυτέρων which is marked as an addition by \mathfrak{E}^q .—7. [החצוה] \mathfrak{E} = חוצוה, prob. from 11⁶ τὰς ὁδοὺς.—[אצן אצן אצן] The pfs. with weak waw, though the construction can be defended (Dr. § 133), are unusually disagreeable. \mathfrak{E} 's text exhibits variations, but it treats והכו as imperat.; thus \mathfrak{B} *ἐκπορευόμενοι καὶ κόπτετε*, with the hexaplaric addition of *καὶ πατάξατε τὴν πόλιν* in some MSS. Other MSS read *ἐκπορευέσθε καὶ κόπτετε καὶ ἐξελεύσθε ἐντοπον τὴν πόλιν*. \mathfrak{S} 'go forth, kill in the city.' $\mathfrak{C}\mathfrak{Y}$ agree with \mathfrak{H} . A satisfactory reading can be obtained by pointing והכו, and om. ויצא as a dittogr. of יצא. So Wellh. and most mods.—8. [אנאן] Kt., [אצן] Q. It is hard to see what the Mass. intended by the latter. The Kt. was prob. understood as a fusion of [אצן] and [אצן], the ptcp. being altered to impf. c.w.c. to avoid introducing the apodosis with [אצן]; Kōn. i. 266. Kimhi offers two explanations, equally impossible; in his *Comment.* in loc. he argues for a mixed form of Niph. pf. [אצן] and \mathfrak{K} al impf. [אצן]; in *Mikhhlol* 54a, cp. *Rad. Lib.* 364, he prefers a combination of 1 pers. plur. and sing. \mathfrak{K} al impf., [אצן] (plur. of majesty) and [אצן]. The puzzle is due merely to the slip of a copyist; B-L. 357. We may read either [אצן] Niph. ptcp., a circumst. cl. with the ptcp. before the subj. for emphasis, 'I being left,' cp. יצא וישחח Is. 23¹⁶; or [אצן] Niph. impf. c.w.c. introducing the apodosis, with the pron. subj. after the verb, cp. ואתה אני I K. 19¹⁰; Dr. §§ 159, 78 n.—[אצן] The cohortative c.w.c. is rare in the prophets; only again 16¹¹, Jer. 11¹⁸ 32², Zech. 11¹³, Dr. § 69 *Obs.* Ro. [אצן] as 1²⁸ 11¹³.—[אצן] *through thy pouring*; for א in a causal sentence cp. 43⁸ בתה, 44⁷, Kōn. iii. § 403 a. The daghesh lene is written in infinitives with suff. 2 mas. sing. and plur., e.g. [אצן] Dt. 6⁷, [אצן] Lev. 23²⁹; but [אצן] etc.; B-L. 344.—9. [אצן] This is one of the phrases characteristic of P which begin to appear in Ez. (cp. 4⁴ n., 5¹⁰ n.); elsewhere only 16¹³(?), Gen. 17². 4. ²⁰, Ex. 1⁷ P. In the form [אצן] it occurs ch. 37¹⁰, and both in P Gen. 7¹⁹, Num. 14⁷ and in earlier literature Gen. 30⁴³ J, 1 K. 7⁴⁷ (Temple document), 2 K. 10⁴. \mathfrak{L} (Lagarde) [אצן], recognizing the duplication, so in 16¹³. \mathfrak{F} here and in 37¹⁰ nimis valde, in 16¹³ vehementer nimis.—[אצן] So Baer's text, following the earliest printed texts, Sincino 1485, Brescia 1494; and 7 MSS Kenn., 1 de Re. Otherwise the MSS read [אצן], which is implied by \mathfrak{E} *λαῶν πολλῶν*, [אצן] being misread [אצן] as in 7²⁸. Kim. in loc. recognizes the reading [אצן], but notes that [אצן] is found in some accurate copies. Modern edns., except Baer's, print [אצן].—[אצן] \mathfrak{L} . The Hiph. of [אצן] with [אצן] = 'pervert justice,' e.g. 1 S. 8³ etc., and even without [אצן] Ex. 23³, Mal. 3⁵; but the noun from the pass. stem can hardly mean so much. \mathfrak{E} *ἀδικίας καὶ ἀκαθαρσίας*, perh. a double rendering (cp. 1²³ n. 3⁶ n.), implying [אצן] = *ἀδικία* 45⁷, Gen. 6¹¹. 13 etc. Ehrl. He. conjecture [אצן] *yoke*, so *oppression* Is. 58⁶. \mathfrak{P} . Prob. the word is corrupted from [אצן], Co. Ro. [אצן] Pf., as 11¹⁵ 33¹⁰; usually in these quotations, a ptcp. pres.—10. עני . . . עני See 4¹² n. \mathfrak{E} om. the pers. pron. in this construction, *καὶ οὐ φείσεσαι*, but \mathfrak{E}^A *ἐγὼ εἶπα ἐγὼ εἶμυ*. \mathfrak{S} implies [אצן] in this construction, *καὶ οὐ φείσεσαι* to avoid the anthropomorphic עני.—[אצן] Pf. of resolve, cp. 21⁹; Dr. § 13.—11. [אצן] Kt. MSS Vrs.; and some MSS—an unnecessary correction,

Continuing the narrative of the vision, Ch. 10 records two grave incidents, Jahveh's command to strew fire upon the city, vv.^{2, 7}, and Jahveh's departure from the temple, vv.^{18, 19}. The rest of the ch. is made up of fragmentary notes which comment on the scene. Thus vv.^{1, 8-17} reproduce parts of ch. 1; vv.³⁻⁶ explain how the Cherubim came to be standing within reach of the linen-clothed angel, and where the Glory was stationed; v.²⁰ cp. v.¹⁵ identifies the *cherubim* of the present vision with the *hayyôth* of ch. 1; and a postscript is added in vv.^{21, 22}. Yet when these secondary elements are singled out, the remainder, vv.^{2, 7, 18, 19, 19, 20}, hardly represents an original form of the text; for vv.^{7, 19} shew signs of adaptation to the context, and after v.⁷ nothing is said about the execution of the sentence, ct. 9^{11b}, but see note on v.⁷. Several hands must have been at work upon this chapter, probably at various times; so that it becomes difficult to trace an intelligible order in the progress of the vision as a whole. No one line of interpretation can be more than an experiment; that proposed by Kraetzschmar, and modified here and there by Hans Schmidt and Herrmann, offers perhaps as good a clue as any through the tangle.

Ch. 10, 1. *And I saw*] The v. interrupts the connexion between 9¹¹ and 10²; it belongs to the series vv.⁸⁻¹⁷, which takes over certain features from ch. 1, but arranges them in a different order: thus the *firmament* or *platform* here comes before the *cherubim* and the *wheels*, ct. 1²².—*like sapphire stone*] As in 1²⁶, ספיר implies that the throne was made of sapphire, and C^B agrees, by reading עַל אֲרָבָיִם , i.e. upon the Cherubim; while C^A עַל אֲבִרֹן , i.e. upon the sapphire stone, follows the interpretation of C in 1²⁶.—*as the appearance of the likeness of a throne*] The throne is empty, and the attendant Cherubim are waiting till Jahveh is ready to mount and leave, 9³ 10^{2, 18, 19}; this suggested to the annotator a description of the Cherubim based on ch. 1.—2. *And he said*] The speaker is Jahveh, as in 9⁷⁻⁹; the original connexion has been broken by 9¹¹. The second *and he said* should be omitted, with C .—*unto the man clothed in linen*] In ch. 9 this angel is the protector of the faithful (9^{4 n.}); now he becomes the agent of destruction. As leader among his six fellow-ministers he is chosen for a task of peculiar awe: to approach the centre of the Cherubim, and take of the holy fire, and strew it upon the city. Thus all seven angels inflict the divine judgements, cp. Lev. 26^{21, 24} and Rev. 15¹. Hō. argues that since vv.² and ⁷ contradict ch. 9, both in the task assigned to the angel and in the command to destroy Jerusalem, they must have been inserted after 586 B.C.; so interpreted, the vision is robbed of all significance,

—Go in between the whirling wheels] RV. The Hebr. *galgal*, lit. a whirl, is used of a whirlwind, Ps. 77¹⁹ [18] 83¹⁴ [13], but also of war-chariots, ch. 23²⁴ and 26¹⁰ (sing.); Is. 5²⁸ and Jer. 47³ (pl.). The RV. rendering might be appropriate if the throne were in motion, but here it is stationary; hence *wheel-work*, as the Germans translate, comes nearer to the meaning. The use of *galgal* for *wheels*, instead of the usual *'ophannîm*, was felt to require some explanation, v.¹³.—*underneath the cherub(im)*] The four wheels were lower than the Cherubim, which stood perhaps at the height of the axles, cp. 1¹⁵ n. For the sing. *cherub* (cp. v.⁴ 9^a), *CSJ* give the plur.; but the sing. can be used in a collective sense, just as *living creature* is used in vv.¹⁵.¹⁷.²⁰ 1²⁰ n. From this point onwards, however, the plur. occurs.—*coals of fire from beneath the cherubim*] See 1¹³; and cp. Ps. 18¹³ [12]=2 S. 22¹³.—*and strew (them) upon the city*] Jerusalem is to be treated like Sodom and Gomorrah, Gen. 19²⁴ J; cp. ch. 38²², Ps. 11⁶. Ez. seems to have had in his mind the judgement on the cities of the plain; see 9⁸ n. and 16⁴⁷.—*in my sight*] Cp. v.¹⁹. The prophet's position is not stated; he was near the spot where the Glory stood (9^{3a}), and either at the S.E. of the temple (Kr.), or perhaps rather in the outer court, from which he saw the cloud (v.³) and heard the voice (v.⁵ Hö.).

A Note on the Cherubim.

The source and meaning of the Hebr. *k'arûbh*, *k'arûbhîm*, may now be considered fairly well ascertained. From the Akk. verb *karûbu*=‘bless, pray, intercede’ come the forms *karubu*, *kāribu*=‘one who prays, intercessor,’ applied to the winged, human-headed bulls, the *šêdu* and *lamassu*, which were set at the entrance of temples and palaces, and, as inferior divinities, were believed to intercede before the great gods. In the Babylonian Epic of Creation and elsewhere the title *karubu* occurs with the meaning of ‘intercessor.’* The Hebrews, then, borrowed the name, and to some extent the functions, of the

* To Prof. Langdon belongs the credit of establishing this point, *Epic of Creation* 1923, 190 note. In addition to Tabl. vii. l. 5, where *karubu* is applied, it seems, to a statue of Ea, he quotes three other passages: (1) *karibu* who is at the right side of the door of the shrine of . . ., King *Chronicles concerning Early Bab. Kings* ii. 84, 16, in an inscr. c. 990–955 B.C.; (2) *lamazzāti u karibāti* (fem. forms), images at the gates of a temple in Susa, prob. contemporary with (1), Scheil *Textes Élamites-Sémitiques* iv. 167, 6; (3) *karibi*, at two sides of a gate, 7th cent. B.C., Messerschmidt *Keilschrifttexte aus Assur* 75, 24. Langdon's explanation has been adopted and developed by Dhorme and Vincent in *Revue Biblique* xxxv. (1926) 328 ff., 481 ff.

kerubhim from Babylon, while they purged and elevated the conception. In the O.T. the Cherubim (*a*) are guardians of a sacred spot: they keep the way to the tree of life, Gen. 3²⁴; according to another version of the Paradise-legend, they inhabit Eden, the holy mountain of God, Ez. 28¹³⁻¹⁴. They have shed their Babylonian character of intercessors, and their Babylonian form of four-footed monsters. As represented in Solomon's temple, the Cherubim retain their function of guardians, standing with outstretched wings in the inner sanctuary, facing the nave, as though to repel intrusion and protect the ark, 1 K. 6²³⁻²⁸ 8⁷, 2 C. 3¹³, 5^{7f.} The same *motif* was carried out in the decoration of the walls and doors, 1 K. 6³¹⁻³⁵, and of the moveable lavers, 1 K. 7²⁹, a tradition which Ezekiel continued: Cherubim with two faces, a man's and a lion's, alternate with palms on the walls of his ideal temple, 41¹⁸⁻²⁰. The form of these symbolic figures is nowhere described; they were winged, they stood upright, and so far their aspect was human, and, we may suppose, their faces too. But another idea (*b*) was associated with the Cherubim in the sanctuary; the imagination pictured them as supporters of Jahveh's throne. God was thought of as 'sitting upon the cherubim,' 1 S. 4⁴, 2 S. 6², Is. 37¹⁶=2 K. 19¹⁵, Ps. 80³ 99¹, 1 C. 13⁶; see Gunkel *Die Psalmen* 429. Some recent scholars hold that the *kappōreth* or 'mercy-seat' was originally the throne, before it became merely the lid of the ark.* (*c*) A different conception of the Cherubim is implied by Ps. 18¹¹ 101 = 2 S. 22¹¹, cp. Ps. 104³, 1 C. 28¹⁸; they personified the wind and cloud of the hurricane, and thus served as the chariot of Deity. (*d*) In P's account of the tabernacle, the decorative tradition is followed, Ex. 26³¹ 36^{8, 35}, but we notice a change in the treatment of the figures. Two golden Cherubim, fronting each other, spread their wings over the ark, and were attached to the *kappōreth*, towards which they bent their faces, as though contemplating the mysteries which it covered, Ex. 25¹⁸⁻²⁰ 37⁷⁻⁹. The design resembles Egyptian rather than Babylonian types, though ultimately the winged guardians of an Egyptian shrine can be traced to Mesopotamia.† But the attitude of the Cherubim bending over the ark suggests a fresh conception: like the Seraphim of Is. 6³ (cp. Ps. 29^{1, 2, 9}, Job 38⁷), they were thought of as engaged in adoration.

Most of the ideas connected with the Cherubim are represented by the supernatural beings which Ezekiel saw. At

* Hans Schmidt *Eucharisterion* i. (1923) 137 ff.; Dhorme and Vincent l.c. 488. Cp. 1 C. 28¹¹ 'house of the *kappōreth*.'

† See illustrations in Gressmann *Texte u. Bilder*² ii. Abb. 391; *Rev. Bibl.* xxxv. 487.

first, when they appeared in Babylonia, by the Grand Canal, he could only call them *ḥayyōth*, for want of a better name; he had never seen or heard of anything quite like them. But when he saw them again, this time in Jerusalem and beside the temple, he realized what they were. True, the ark was not present, nor the *kappōreth*; but these mighty forms, attendant on the throne of Jahveh and giving it the motion of a chariot, must be none other than the Cherubim of the inner sanctuary, 10^{20b}!

In later literature, such as the Jewish Apocrypha (e.g. En. 20⁷ 61¹⁰ 71⁷), the *ḥayyōth* and *krûbhîm* of Ezekiel's visions became an exalted order of Angels, and reached their fullest development in the ζῶα of the Christian Apocalypse, engaged in perpetual worship, Rev. 4^{6n.} 5^{6n.} 6^{1n.} 7¹¹.

Ch. 10, 3. How came the Cherubim to be accessible to the man clothed in linen? What happened to the throne when the Glory left it and moved to the threshold of the temple, 9³? Some explanation is wanted; it is given here. The Cherubim with the empty throne were standing on the right side, i.e. the south, of the temple, waiting for Jahveh to remount. Whence the throne came we are not told: perhaps, as some think, from the inner sanctuary, where Jahveh was believed to sit enthroned. This attempt to clear up the situation forms part of a parenthesis, vv. 3-6, which breaks the connexion between vv. 2 and 7, and betrays the hand of an editor.—*and the cloud filled the inner court*] Cp. v. 4 1^{4 n.}; a token of the divine Presence, as in Ex. 33^{9f.} E, 1 K. 8^{10f.}. For the *inner court* see 8^{3. 16 n.}—**4.** The Glory now leaves the Cherubim, and takes up a position on the threshold of the temple. This has already been stated in 9^{3a}: if both passages are to hold good, we must suppose that in the meanwhile the Glory had remounted the throne, and then dismounted again to take up the same position as before. It is impossible to credit such an undignified series of movements. Moreover, v. 4 does not come naturally after v. 3, but merely repeats it in an exaggerated form. Clearly the entire verse is an after-thought. Kr. would cancel it as a doublet of 9³; with more insight Herrm. points out that the entire section, 10³⁻⁶, which is itself a later addition, takes no account of 9³, and does not presuppose it. V. 4 must be a still later insertion in the secondary passage 10³⁻⁶.—*the cloud . . . the brightness*] Cp. v. 3 and 1^{4. 27}.—**5.** *the sound of the cherubim's wings . . . like the sound of El Shaddai when he speaks*] See for the *sound* or *voice* of God Ex. 19^{16. 19} E, Dt. 4⁸⁸ 5^{24n.}, Ps. 29^{3n.}, Job 37²⁻⁵ 40⁹. The divine Name *El Shaddai* occurs in P, Gen. 17¹ 28³ 35¹¹ 43¹⁴ (R^p) 48³, Ex. 6³, and perhaps in J

Gen. 49²⁵ (read either *El Shaddai* with \mathfrak{E} Sam. S, or *Shaddai* alone). By itself *Shaddai*, without *El*, is found in 1²⁴ (\mathfrak{E} om.) and in J Num. 24⁴⁻¹⁶, thirty-one times in Job, and six times elsewhere. The usual rendering *God Almighty* has a certain support from \mathfrak{E} , which sometimes gives $\pi\alpha\nu\tau\omicron\kappa\rho\acute{\alpha}\tau\omega\pi$ (14 times in Job), and from \mathfrak{V} , mostly *omnipotens*; but it is uncertain whether this is really the meaning. The pronunciation *Shaddai*, which goes back at least to \mathfrak{E} ($\Sigma\acute{\alpha}\delta\delta\acute{\alpha}\iota$, here only) and \mathfrak{T} (always), implies that the word was derived from *shadhadh* = 'destroy,' e.g. 32¹²; so that it ought to mean 'the Destroyer,' not 'the Almighty.' To avoid this conclusion, however, the Jews resorted to an impossible etymology, and explained *Shaddai* as a compound, '(he) who is sufficient,' *ikavós*, as $\text{'}\Lambda\Sigma\textcircled{\text{O}}$ render it here and elsewhere; see Rashi on Gen. 17¹. It may be questioned whether the traditional pronunciation is correct. Probably it was *Shādhai*, and the origin of the Name is to be found in the Akk. *šadû*, the common word for 'mountain,' which sometimes occurs, along with the name of a deity, to form a pr. n., e.g. *Bel-šadûa*, *Marduk-šadûa* = 'Bel, Marduk, is my mountain,' cp. 'my rock' in Ps. 18² [9]. See Driver *Gen.* 404 ff.; Skinner *Gen.* 290 f.; G. R. Driver *The People and the Book* 91. Evidently there is some connexion between this v. and 1²⁴. On the one hand, *like the voice of Shaddai* in 1²⁴ has been added from here, for the Name occurs nowhere else in the Book, and the scribe who used the form *El Shaddai* belonged to a later age than Ez.'s; on the other hand, he drew upon 1²⁴ for the noise of the wings, and exaggerated it: even though the Cherubim *were standing* (v.³), their wings made a noise, dreadful to hear, reaching to *the outer court* (8³ n.). The v. has all the marks of an interpolation.—6. This v. seems to be merely a variant of v.²: there the man clothed in linen *went in* between the wheel-work; here we have the same again, with the addition of *and he stood beside one of the wheels*.—7. The text of this v., which continues v.², has suffered from editorial scruples. That 'the linen-clothed' should himself take fire from between the Cherubim seemed an act of presumption; accordingly, one of the Cherubim was made to take the fire and give it to the man. The first stage in the process of alteration is seen in \mathfrak{E} 's text, the final stage appears in \mathfrak{H} . Originally perhaps the v. ran: *and he stretched forth his hand unto the fire which was between the cherubim, and he took it, and went out*. Nothing is said about the destruction of the city. Was the narrative cut short to spare our feelings? Such an assumption is not necessary; for it often happens, as Hö. points out, that a prophet mentions a command without describing the execution of it; see for example Is. 8¹,

Jer. 19¹. 10 27²¹, Hos. 1⁴. 6. 9.—8. A long insertion begins here and extends to v.¹⁷. Some regard it as a fragment of another version of ch. 1, which was thought worth preserving on account of its variants (Kr.). More probably we have to do with a case of borrowing. For when the two passages are compared, ch. 1 gives an impression of being the more original by the logical order of its arrangement and the superiority of its text ; while 10¹. 8-17 suggests a transcriber making use of older material with a good deal of freedom, even of carelessness, e.g. vv.^{11b}. 14.* The main object of the insertion was, perhaps, to identify the *cherubim*, first named by Jahveh in v.², with the *hayyôth* of ch. 1 (Toy). *And there appeared belonging to the cherubim the figure of a man's hand*] This note is connected with the alteration which introduced *the hand of the cherub* in v.⁷, and comes from 1⁸. For *the figure of a hand* see 8³ n.—9=1¹⁵. 16^a, with the *cherubim* for the *living creatures*.—*like the gleam of tarshish stone*]=1¹⁶, with the addition of *stone*.—10=1^{16b}.—11. The first half of the v. must refer to the wheels (=1¹⁷) ; but the second half is so carelessly expressed that the reference may be either to the Cherubim (cp. 1¹²) or to the wheels. We may tr. *in whatever direction the foremost (cherub) faced, they* (the other cherubim) *went after him* ; then v.^{12a} will follow naturally with further particulars about the Cherubim. Or we may tr. *in whatever direction the front (wheel) faced, they* (the other wheels) *went after it* ; this has the merit of making the whole v. refer to the wheels, but does not connect properly with v.^{12a}.—*they turned not when they went*] The repetition, as well as the uncertainty about the subject referred to, shews that the v. is made up of fragmentary notes or glosses.—12. The text declares that the Cherubim as well as the wheels were full of eyes ; † but in 1¹⁸ this is said only of the *felloes* or *rims* of the wheels. The v. seems to be merely an exaggeration of 1¹⁸ in a confused form due to glosses. *And all their flesh and their backs and their hands and their wings*] & om. *and all their flesh*, but the omission does not help matters ; *and their backs* is a misunderstanding of the form rendered *and their felloes* in 1¹⁸. At the end of the v. the text reads (*belonging*) *to the four of them (were) their wheels*, i.e. the four Cherubim had their wheels beside them. But (*belonging*) *to the four of*

* Sprank's attempt to prove that, on the contrary, ch. 1 has been interpolated from 10¹. 8-17 is ingenious but not convincing ; *Stud. z. Ez.* (1926) 56-68.

† A remarkable illustration of this idea is given by a small bronze figure of the Egyptian god Bes, found in the Serapeum at Memphis : the figure has four extended wings and four arms, and the body is covered all over with eyes ; on each side of the head are four heads of animals. See Gressmann *Texte u. Bilder*² ii. 162 and Abb. 567.

them comes from 1¹⁸, where it refers to the *felloes*: *their wheels* must be struck out, as a miswritten form of *and the wheels* at the beginning of the sentence, or as a gloss from the margin. Read then *and the wheels were full of eyes round about the four of them*.—13. An explanatory note on the word *galgal*, i.e. *wheel-work*, which is applied to the wheels first in v.³, and again in v.⁶. It has found its way into the wrong place; for here it interrupts the account of the Cherubim vv.¹²⁻¹⁴. Kr. suggests that it should come after v.⁶.—14. This v. continues v.¹², and is based upon 1¹⁰; but, owing to accident or inattention, the text as it stands neither makes sense, nor follows its original correctly. Thus in cl. a we read *each had four faces*, but in cl. b *the face of the first (being) the face of the cherub, and the face of the second the face of a man*, i.e. each had a single face, a different one in each case, contradicting cl. a and 1¹⁰; moreover, *the cherub* is actually written by mistake for *an ox*. The Rabbis wondered what had become of the ox of 1¹⁰: 'Resh Lakish said, Ezekiel besought the Merciful One with regard to it, and He changed it into a cherub'! TB. *Ḥagiga* 13b. At any rate, with the help of §, cl. b can be brought into agreement with cl. a by reading *the first (being) the face of the cherub, and the second the face of a man*, thus conforming to the rest of the sentence, *and the third the face of a lion, and the fourth the face of an eagle*. It will be noticed that the faces do not come in the order of 1¹⁰. The whole v. is omitted by C^B.—15. Since the Cherubim are described further in v.¹⁶, and do not *raise themselves* for their departure till v.¹⁹, this v. must be regarded as a later gloss; both parts of it occur again in vv.^{19. 20. 22}. More than one hand has been at work on the additions made to this chapter. *Raised themselves* vv.^{17. 19} is a different vb. from *were lifted up*, or *lifted themselves up* in 1^{19. 20. 21}; perhaps the writers of the present v. and of v.¹⁷ took the word from v.¹⁹, where it may be original.—V. 16 is an expansion of 1¹⁹, with *kerúbhîm* for *hayyôth*.—*the wheels did not turn, they too, from beside them*] In v.¹¹ 1^{9. 12. 17} *they did not turn* means, they had no need to turn round in order to face the direction in which they were going; but here the meaning seems to be, the wheels did not turn away from beside the Cherubim. By omitting *they too, from beside them* with C^B it becomes possible to give *the wheels did not turn* the same sense as elsewhere. Moreover, C^B writes *they too* in cl. a, *the wheels, they too, went beside them*, and this is an improvement; *from beside them* in cl. b has been accidentally repeated.—17=1²¹ in a shorter form. The use of the word *the living creature(s)*, instead of *the cherub(im)* as in the rest of this ch., shews that the annotator was copying 1²¹.—18. The Glory of Jahveh now moves from

the threshold of the temple and stands upon the Cherubim, ready to leave. If, as seems probable, 9^{3a} formed part of the original narrative, we must suppose that there had been no change in the situation between 9^{3a} and 10¹⁸.—*from the threshold of the house*] So \mathfrak{C}^A ; but \mathfrak{C}^B *from the house*, as though the Glory had been stationed, not on the threshold, but within the sanctuary. In v.⁴, however, \mathfrak{C} agrees with \mathfrak{H} , and represents the Glory as on the threshold.—*and stood*] Again in v.¹⁹ and 11²³: hardly original in all three places. Ct. the phrase 'sitting upon the cherubim' (p. 113).—19. As we now read the narrative, Jahveh's departure takes place in two stages: first, the Glory moves to the E. gateway and stands there, v.^{19b}; then the Glory ascends 'from the midst of the city,' and stands on the E. hill outside, 11²². But when vv.¹⁸⁻¹⁹ are compared with 11²²⁻²³, it will be seen that they describe the same thing; so that what lies behind the present text is not two acts of departure, but one. Originally, we may suppose, it took place at this point: the Glory stood upon the Cherubim, v.¹⁸; the Cherubim lifted up their wings, and the wheels beside them, v.^{19a}; the Glory ascended from the city, and, after a pause on the E. hill, vanished out of sight, 11²³. The two and a half vv. preserve all the fragments that remain of the original narrative. The latter, however, received the addition of 11¹⁻²¹, and, according to 11¹, the incident occurred at the E. gateway of the temple; so the moving throne was made to pause there (10^{19b}), and thus allow 11¹⁻²¹ to be included in the vision.* Then the narrative had to be resumed (11²²) from the point where it had been interrupted (10^{19a}); hence arose the present form of the text, which gives the impression that the departure took place in two stages. In other words, 10^{19b} and 11²² are secondary, and due to the insertion of 11¹⁻²¹.†—*and they raised themselves from the earth*] The vb. as in vv.¹⁵⁻¹⁶⁻¹⁷, where, perhaps, it has been adopted from the present passage, which is earlier than vv.⁸⁻¹⁷.—*as I watched*] Cp. v.².—*when they went forth*] i.e. from the inner court to the outer. Co. would om. the words as a reader's addition, but without sufficient grounds.—*and he or it stood*] The sing. implies that the subj. of the vb. is *the glory of Jahveh*, v.¹⁸; on the other hand, the context suggests that *the cherubim* are the subj.; so to make sense $\mathfrak{C}\mathfrak{S}$ change the sing. to pl., *and they stood*. But to do this is to obliterate the origin of the clause; the lack of agreement in number between cl. a and cl. b is one sign among others that cl. b is a later addition; the scribe who made it took the vb. from 11²³.—*at the entrance of the eastern gateway*] Prob.

* Steuernagel *Einleitung in d. A.T.* 582.

† Sprank l.c. 67.

within the court, E ἐπὶ τὰ πρόθυρα, see 8³ n. Through this gateway Jahveh was seen returning to the temple, 43¹⁷.—20. The identity of the *cherubim* has already been recognized in v. 15. There the remark occurs in the section which reads like a later comment; here, at the close of the vision, the words are appropriate, and may well come from the prophet himself (Herrm.).—Vv. 21. 22 form a postscript to the foregoing, prob. by the editor who thought it necessary to reproduce parts of ch. I on the present occasion.—*four faces . . . four wings*] Cp. 1⁶. 11.—*and the likeness of human hands*] Cp. v. 7 1⁸.—22. *the faces which I saw*] E adds 'beneath the glory of the God of Israel'; one of the more considerable additions in E (cp. 1⁴ 24¹⁴ 28²⁰ 40⁷ 42⁵. 16), which seldom, if ever, inspire confidence.—*their appearance and themselves*] Supposed to be explanatory of *they were the faces which I saw*; but the grammar is barely possible, and the text corrupt. E^B gives simply *καὶ αὐτά*, which may be right: *and as for them, each went etc.*, cp. 1^{9b}. 12a.

Ch. 10, 1. אוראה ומה אל] S om. אוראה as in v. 9, and אל; but this need not imply a different text, Co. 149. For אל E gives ἐπάω, i.e. על or עלע.—כספעל . . . נראה] E om. both; S Θ=פ. Perhaps כספעל should be read before אכן כפיר as in 1²⁸.—2. The first ויארר has for its subj. יהוה understood from ויחייט 9¹¹.—הבריים] E τῆν στολήν vv. 6. 7; ct. τὸν ποδήρη 9². 3. 11.—The second ויארר is om. by E and most mods.—בנייה] The fem. pl. shews that the prep. בן was originally a noun, cp. מבייח 28²⁰ etc.—גלגל] The same form in Aram., Dan. 7⁹; but not on that account due to Aram. influence (Sprank *Stud. z. Ez.* 63); the form is good Hebr., Stade § 236 a; Barth *Nominalb.* § 138.—אל תחת לכרוב] E τ. τροχῶν τῶν ὑποκάτω τῶν χερουβελν E quae sunt subtus cherubim; an accommodation to Gk. and Lat. idiom, not necessarily implying לכרובים אשר תחת לכרובים.—3. [בנו האיש] The suff. with the inf. constr. anticipates the following genit; cp. כבאם הכהנים 42¹⁴, Job 29³; Kim. in loc. cps. Ex. 2⁹. Prob. in these cases the second word has been inserted as an explanation; Kön. iii. § 284 a. The Vrs. ignore the suff., and imply mods.—4. וירם] Ct. ועלה 9³.— E ἀπὸ τῶν χερουβελν, as in 9³; E 'with the cherub' in both places.—[על המפתח] E eis τὸ αἶθριον=אל in a pregnant sense '(and moved) to the threshold'; so S Θ; see 9³ n.—5. S , which often om. one of two synonyms, om. *Shaddai*.—6. [לבש הברים] E here and v. 7 τῆν στολήν τῆν ἄγιαν ct. τῆν στολήν v. 2; an explanatory addition such as E sometimes inserts, e.g. E v. 22 1⁷. 23 4⁴. 8. 14 9⁹ etc.—[האופן] Hebr. says the *wheel*, using the art. with the sing. to denote not the whole, but that part of the whole which belongs to the case in point; G-K. § 126 t.; E τῶν τροχῶν.—7. [הכרוב] Here the sing. must mean the *cherub* nearest to 'the man'; ct. v. 2, where the sing. לכרוב is collective. This change of meaning may well be an indication that the word is secondary; it was not found in the text which E^B rendered.—[בנייה לכרובים . . . מבייח לכרובים] The doubling reveals an annotator's hand. When הכרובים was inserted, the doubling was required to make the action clear; E om. For 'מבייח לכ' l. מבייח with c. 17 MSS, as in vv. 2. 6. הבריים . . . ויארר] This part of the expansion must have been made already in the text which lay before the Gk. translators.—8. וירא] E^B καὶ ἰδὼν=וירא, so S ; E^A καὶ ἰδού=וירא, and

idiom would be ארבעה פנים ארבעה פנים לאחד, as in v. 9, Is. 6², Ex. 36³⁰, Num. 13² etc. ער renders only one ארבעה, as in r^a.—[וארבע כנפים] ער wrongly δατὼ πτέρυγες, as though כנפ meant four pairs of wings; ct. ער 1^e.—22. [וירוחו פניהם רוחם הפנים] The pron., resuming the casus pendens, is attracted to the number of the pred. הפנים; cp. v. 16 n., Kön. iii. 349 h.—[אשר ראינו] ער + ὅσα ἑώρα θεοῦ Ἰσραήλ.—[בראיהם ואותם] is governed by אשר ראינו, and must be accus.; ואותם cannot be nom., as Kim. takes it, comparing (wrongly) Ex. 5¹⁹. ער om. בראיהם, and renders והמה, so Co. Ro. On the other hand, פח is implied by ע, ש 'and this was their appearance,' Et intuitus eorum et impetus (=אחם). Be. ingeniously suggests that ואותם is a miswriting of בואתם cp. v. 1⁹, 'and their appearance when they went forth was (this) . . .', so Kr.

Ch. 11, 1-21, an appendix to the Temple-vision, chs. 8-10; vv. 22-25, Jahveh's departure from Jerusalem, and the prophet's return in spirit to Babylonia. The section vv. 1-21 falls into two parts. Vv. 1-13 disclose within the precincts of the temple a group of leading men engaged in conference, when suddenly one of them falls down dead. Such a gathering comes unexpectedly after what has gone before, the annihilation of the ungodly (ch. 9), and the burning of the city (ch. 10). If the vision really belongs to the preceding series, room might be found for it after 8¹⁵ (Rothstein), but even then it would be out of keeping with the other visions, which reveal acts of idolatry, not, as here, a sinister design. It is probable, therefore, that vv. 1-13 were attached to chs. 8-10 merely because the scene was laid in the temple and the prophet felt stirred to denounce the coming judgement. The vision may have been seen just before the catastrophe of 586 B.C., and written down rather later, after the events at Riblah, vv. 9-10. The second part, vv. 14-21, conveys a message of hope to the exiles: apparently a still later addition, loosely connected with vv. 1-13, and awkwardly expressed. With regard to the remaining vv. 22-25, it has been pointed out above, p. 118, that the original account of Jahveh's departure is to be read in 10¹⁸. 19a 11²³; when 11¹⁻²¹ was inserted, it became necessary to resume the narrative with v. 22.

Ch. 11, 1. *And a spirit lifted me up and brought me*] Cp. 8³ⁿ. The phrase introduces a fresh incident, not a sequel.—*the eastern gateway of the temple which looks eastwards*] Cp. 10¹⁹ 44¹; here used as a place of meeting, cp. Jer. 26¹⁰. For the gateways and court of the pre-exilic temple see on 8³. *which looks eastwards* is superfluous, and may be a gloss (Ehrl. He. Hö.), perhaps to make it all the clearer that in this respect the old temple corresponded with the new, 44¹ 46^{1, 12} 47². The *twenty-five men* here are not the same as the twenty-five, or twenty, sun-worshippers in 8¹⁶.—*Ja'azaniah ben 'Azzur . . . and Pelatiah ben Beniah*] Evidently conspicuous persons, and known

to Ez. and his circle. In 8¹¹ a Ja'azaniah ben Shaphan is mentioned; if 'Azzur was the grandfather, this may be the same man; we cannot be sure. The ungodly have not been exterminated; the present vision, therefore, was not originally meant to follow that in ch. 9.—*princes of the people*] Again 2 C. 24²³; leading men or notables, addressed as *the house of Israel* in v.⁵, and called *elders* in 8¹¹.—2. *devising iniquity*] In Mic. 2¹ of schemes for the oppression of the poor; here the sense is prob. less restricted. What the *evil counsel* was depends on the meaning given to the next v. The words in *this city* cp. v.⁶ shew that the city had not been reduced to ashes, as 10².⁷ implies.—3. *who are saying*] Cp. v.¹⁵ and 8¹² n.—*the time is not near to build houses: it (i.e. the city) is the pot and we are the flesh*] Apparently the first sentence expresses a defiance of Ez.'s warnings, and the second a feeling of security; so the Jewish commentators. There is not going to be any destruction of the city, no need, therefore, to think of rebuilding the ruins; we are as safe in Jerusalem as the flesh in the pot! But this requires a good deal to be supplied in thought. The text of the first sentence can hardly be correct; G reads it 'Have not the houses lately been rebuilt?' *Nonne dudum aedificatae sunt domus?*: the princes congratulate themselves on the restoration of the city after the disaster of 597 B.C.; we are perfectly safe now! But v.² speaks of *an evil plan*, and this v. ought to say what it was. Something like *Shall we not at once build houses?* would give the meaning we want, a determination to ignore what the prophets had threatened, Ez. 5⁷⁻¹⁷ 6^{11f.} 9⁵⁻¹⁰, Jer. 15¹⁻⁴ 21^{9f.} 24⁸⁻¹⁰ 29¹⁶⁻¹⁹. The second sentence has the pith and homeliness of a popular saying; it expresses security cp. v.¹¹, and at the same time, perhaps, a further notion: *we are the flesh*, the valuable part of the nation; the rest, the exiles, are but refuse! V.⁷ suggests this; the prophet flings back the words in an opposite sense (He. Hō.). In 24³² the figure is applied differently,—5. *Then the spirit of Jahveh fell upon me*] Only here; in 8¹ it is *the hand* of Jahveh that falls. The prophet was already in a state of trance, gazing on the vision: while still in his trance he receives an inspiration to prophesy. Coleridge's line 'A dream remembered in a dream' (*Poems* ed. 1856, 228) speaks of a similar experience.—*and your thoughts I know*] lit. *the things that come up in your spirit*, cp. 20³²; the *heart* is more usual in this phrase, 14³.⁷ 38¹⁰, 2 K. 12⁵ etc. No secrets are hidden from God, Jer. 17¹⁰, Pr. 15¹¹, 1 C. 28⁹, cp. Is. 29¹⁵.—6. *Ye have multiplied your slain*] Probably alluding to the execution of political opponents, cp. 9⁹ n. and 7²³ 22⁶; these judicial murders had filled the streets with corpses. There may be an element of exaggeration in the

charge; and it is suggested that the *slain* were the victims of Babylonian atrocities in 597 or 586 B.C., for which the Jewish leaders, by their evil policy, were indirectly responsible (He.); or that the *slain* is to be understood figuratively of the oppressed (Kr.); but neither explanation does justice to the language.—7. *Your slain . . . they are the flesh, and it is the pot*] it means the city. The prophet retorts upon the leaders, v.³: your victims were the men of worth; the place of safety is for the ill-treated members of the nation! The flesh in the pot represents the slain; a rather forced application of the figure, it may be admitted; hence Kr. renders *the wounded*, i.e. the oppressed, as in v.⁶; but the context implies more than that, cp. 6⁷ 30¹¹. Without pressing the figure in detail, the general sense is that positions will be reversed.—*and you 'I' will bring forth*] as refuse, to be cast away.—8. *A sword ye feared*] You feared to be treated like the exiles; you fancy yourselves safe in Jerusalem; but you will share the fate of your countrymen! For the prophetic antithesis cp. 35⁶, Is. 66^{3b} 4^a. Rothstein would omit vv.^{8, 9a} on the ground that security, not fear, is in the mind of the leaders, and that the *sword* comes in v.¹⁰; but the connexion of thought between this v. and the preceding can be traced as suggested above.—9. For the *strangers* see 7²¹ n., and for *acts of judgement*, 5¹⁰ n.—10. *on the border of Israel*] See 6¹⁴ n. The reference is to the tragedy at Riblah, 2 K. 25¹⁸⁻²¹ = Jer. 52²⁴⁻²⁷. This v., at any rate, and perhaps v.⁹, must have been written after 586 B.C.—Vv. 11 and 12 are om. by Cr^B: a scribal note on vv.^{9, 10}. *It shall not be* has no proper antecedent; *pot . . . flesh* reproduce the words of v.⁷; v.^{11b} = v.^{10a}; v.^{12a} = v.^{10b}. In v.¹² it is the heathenism of Israel which calls for judgement, whereas in v.⁸ it is the blood-guiltiness of those in power. Moreover, v.¹² does no more than repeat the language of the Law of Holiness; see 5⁶ n.—13. While Éz. is delivering his prophecy, vv.⁴⁻⁹, Petaġiah suddenly dies; cp. Acts 5⁵. It is to be remembered that everything happened in vision. The prophet was shewn the leaders plotting together; still in his trance he felt himself moved to prophesy; he saw Petaġiah fall down dead; startled and dismayed he cried for mercy—all in vision. The narrative gives us to understand that the death of Petaġiah in Jerusalem occurred at the very moment when Ez. in Babylonia saw it happen, and that the vision was confirmed when news of the event arrived later on. The prophet, in fact, was endowed with what we should call second sight; he could see things at a distance and in the future; as, for example, the day on which the siege of Jerusalem began, the death of his wife, the moment when his dumbness should cease, 24^{2, 16, 27}; in each case the exercise of this faculty is assigned to the divine

inspiration.*—*and I fell upon my face*] Cp. 1²⁸ n.—*Ah! Lord Jahveh*] See 4¹⁴ n.; and for the prophet's intercession, 9⁸ n.—*'art' thou going to make a full end*] So 20¹⁷, Jer. 5¹⁸ 30¹¹ 46²⁸, Zeph. 1¹⁸.—Vv. 14–21 hold out to the exiles a promise of restoration, and denounce the people of Jerusalem. The connexion with the preceding vision is far from clear. Perhaps it was the prophet's question as to the future of Israel, v. 13, that induced some later writer to supply the kind of answer which Ez. would have given. The people left behind are wholly undeserving of pity, vv. 15^b. 21; the hope for the future lies with the dispossessed and scattered exiles, who will be brought back, and become the true people of God, vv. 17–20. A prophecy of consolation is out of harmony with Ez.'s tone at this period; and he cannot be responsible for the clumsy sentences of the present passage, which, however, does reflect his view of the exiles as compared with the inhabitants of Jerusalem; see 5¹⁰ n. and Jer. 24.—14. *And the word of Jahveh came to me, saying*] Cp. 6¹ 7¹ 12¹. The formula, introducing a fresh section, shews that vv. 15–21 were not the original sequel of vv. 1–13.—15. This and the next two vv. form one long sentence, which is twice interrupted by *therefore say, Thus saith Jahveh* vv. 16^a 17^a. To make the construction intelligible, translate: *Thy brethren . . . of whom the inhabitants of Jerusalem say . . . (v. 15) . . . because I removed them . . . and because I scattered them . . . and became to them . . . (v. 16) . . . therefore will I gather you (v. 17)*. In v. 15 the sentence is held in suspense, v. 16 resumes it, v. 17 introduces the apodosis.—*thy brethren ' . . . , the men of thy 'captivity'*] See crit. note. Ez.'s fellow-exiles are meant, perhaps, too, the exiles of 586 B.C.—*and the entire house of Israel*] Cp. 20⁴⁰ 35¹⁶ 36¹⁰; apparently the descendants of the Northern Israelites who were taken captive after the fall of Samaria in 722 B.C. The Jewish commentators find a reference in these two clauses to the captivities of the 8th and 6th cents.—*have said, 'They are' far away from Jahveh; to us the land is given for a possession*] ~~fit~~ *be far away*, imperat.; read the pf. The people of Jerusalem claimed to be the rightful heirs and owners of the land; see 33²⁴. Their words shewed that the crude old idea was still

* Hertrich *Ezechielprobleme* 1932, 87 ff., thinks that the explanation given above is incredible at the present day. His general view is that Ez. prophesied not in Babylonia, but in Jerusalem; accordingly, the prophet is here telling what took place in the temple before his bodily eyes; he was moved to denounce Pelatiah so strongly that the man fell down dead on the spot. Hertrich argues with much force, but his view involves the assumption that the narrative owes its present setting to a later editorial theory, which turned the prophet of Jerusalem into a clairvoyant in Babylonia, and made the episode occur in a vision. It seems less hazardous to take the narrative as it stands.

current: exile from the soil meant exile from Jahveh; cp. 1 S. 26¹⁹.—16. *I have scattered you among the lands*] So of the past 20²³ 28²⁵ 36¹⁹; and as a threat 22¹⁵, Dt. 28⁶⁴, Jer. 9¹⁵. Ez.'s phrases are used throughout this section.—*and I became to them a sanctuary in small measure*] Usage elsewhere shews that the advb. *but little, in small measure* has reference to degree rather than time, cp. 2 K. 10¹⁸, Zech. 1¹⁵. The exiles were deprived of Jahveh's Presence and of the sacrificial worship in the temple, yet they had not forfeited His protection, and it was His purpose to bring them back; for though God did not need the temple, the people did, cp. 2 Macc. 5¹⁹. ¶ paraphrases 'And I gave them synagogues which rank second to my temple'; hence the mediaeval Jewish name for a synagogue, 'little sanctuary.'—*among the lands whither they are come*] So 12¹⁶ 36²⁰. 21. 22 (the nations for the lands).—17. *therefore will I gather you*] The promise is frequently repeated, e.g. 20³⁴. 41¹. 28²⁵ 29¹³ 34¹³ 36²⁴ 37²¹ 38⁸ 39²⁷. Ez. takes up the language of Jer. and Deut.; see Jer. 23³ 29¹⁴ [? Jer.'s] 31^{8f.} [? Jer.'s] 32³⁷, Dt. 30³. 4. With the later prophets this *gathering* of the exiles is a constant theme, Is. 43^{5f.} 54⁷ 56⁸, Hos. 8¹⁰ (prob. an addition), Mic. 2¹² 4⁸, Zeph. 3^{19f.}, Zech. 10⁸. 10, Neh. 1⁹.—*and I will give you the country of Israel*] For the idea, in varying phraseology, cp. 20⁴² 28²⁵ 34¹³ 37²¹ 39²⁸. Again an echo from Jer. and Deut.; see Jer. 23³ 29¹⁴ 31¹²⁻¹⁴, Dt. 30⁵.—18. Restoration is to be the signal for reformation. The first task of the exiles on their return will be to put away *the detestable things* out of the land; so Jer. 4⁷, Zech. 9⁷, and see 5¹¹ n. The abominations of idolatry must be removed before the ideal nation of the future can come into existence; cp. 14⁶ 18^{30f.} 20⁴³ 36²⁵. 31 43¹⁰.—19. *And I will give them one heart and a new spirit*] Parallel to Jer. 32³⁹ *one heart and one way*, where ¶ [Jer. 39³⁹] reads 'another way and another heart,' a doubtful improvement on ¶. Similarly here ¶ reads 'another heart and a new spirit,' while 3 MSS and § give *a new heart and a new spirit*, in conformity with Ez.'s phrase elsewhere, 18³¹ 36²⁶, cp. Ps. 51¹² [101]; and ¶ writes the same epithet 'fearful' in both clauses. If this be original, ¶ may have been altered to match Jer. 32³⁹. According to Hebr. ideas, heart and spirit together constitute man's inner being, the *heart* his mental activities, the *spirit* his conscious life; but *spirit* has associations with the wind or energy of God (e.g. v.⁵), so where used of man the word suggests the presence of a divine element in human consciousness. As a whole, the expression means that God will bestow a new energy or will on sinful men.—*in the midst of 'them'*] So many MSS and the Vrs.; ¶ *in the midst of you.*—*and I will put away the heart of stone . . . a heart of flesh*] If the home-coming Jews

put away the external obstacles (v.¹⁸), Jahveh will *put away* the internal. For the figures cp. 36²⁶, Zech. 7¹², 2 Cor. 3³; Milton, *Par. Lost* xi. 2-5. Ez. always teaches that the community of the future is to be built up of converted individuals.—20. *walk in my statutes and observe my judgements*] Cp. v.¹² 5⁶ n.: the Deuteronomic ideal of religion; though *walk in my statutes* is a characteristic phrase of H.—*and they shall become to me a people, and I will become to them a God*] So 14¹¹ 36²⁸ 37²³. 27. The relation between Jahveh and Israel is conditional; it depends upon the people's loyalty. According to the popular idea, common to Semitic religions, the Deity was bound to His people by natural ties, so to speak; the prophets and law-givers, on the other hand, insisted that the bond was a moral one; cp. Hos. 1⁹. This double formula first becomes current in Jeremiah's teaching, e.g. Jer. 7²³ 11⁴ 24⁷ 30²² 31¹. 33 32²⁸; it is found in Dt. 29¹², cp. 26¹⁷. 18 2 S. 7²⁴—1 C. 17²², Zech. 8⁸; then in H, Lev. 26¹²; and once in P, Ex. 6⁷. Elsewhere P drops the correlative *they shall become to me a people*, Gen. 17⁷. 8, Ex. 29⁴⁵, Lev. 11⁴⁵, Num. 15⁴¹, similarly in H, Lev. 22³³ 25³⁸ 26⁴⁵, Ez. 34²⁴, for P carefully avoids any suggestion which would make the covenant a contract between two parties; it is wholly a self-determined act of God.—21. '*But these, after' their detestable things . . . their heart goeth*] So Co. and others for H 's unintelligible *but unto the heart of* etc. After v.²⁰ a change of subject is wanted; v.²¹ should be a final sentence on the inhabitants of Jerusalem. *Their heart goeth* requires the prep. *after*, cp. 20¹⁶ 33³¹; so TF .—22. When vv.¹⁴⁻²¹ with the additions in vv.¹⁴⁻²¹ were inserted, it became necessary to pick up the thread of the narrative from the point where the break had occurred; hence the present v. repeats the words of 10^{19a}. To make the link complete the editor ought to have written *and the wheels beside them 'raised themselves from the earth,'* so Co. Toy Kr.—*and the glory . . . above*] From 10^{19b}.—23. *And the glory went up from over the midst of the city*] The temple where the Glory had appeared was not in the midst of the city; but perhaps the words, if correct, need not be taken literally, though *from over the eastern gateway* 10^{19b} is what we should expect.—*and stood upon the mount which is on the east of the city*] i.e. the Mount of Olives, as T explains; cp. Zech. 14⁴. The Glory paused, as if unwilling to depart, or, perhaps, waiting for some movement on the people's side. There is a suggestive comment in the Midrash: 'R. Jonathan said, Three years and a half the Sh^ekîna stayed upon the Mount of Olives, in the hope that Israel would do penance; but they did none,' Midr. R. Lam. fol. 82; TB. *Rosh Hash.* fol. 31a enumerates ten stages by which the Sh^ekîna withdrew—'from the mercy-seat to the

cherub, from the cherub to the threshold,' and so on. The vision closes with the Glory standing outside the walls; Jahveh has abandoned His sanctuary and city. Lk. 19⁴¹⁻⁴⁴ offers a N.T. parallel.—24. *Then a spirit lifted me up*] The same divine energy which had transported the prophet in his ecstasy to Jerusalem carried him back to the Gôlâ; see 8^{3 n.}—*in the vision by a spirit of God*] The second term *by a spirit of God* looks like a gloss on the first, though both terms stood in the text which lay before \mathfrak{C} ; again, as in 8³, \mathfrak{T} renders 'in the spirit of prophecy.' It is possible, however, that *by a spirit* is the gloss, and that originally the phrase ran *in visions of God*, as in 1¹ 8³ 40².—*went up from me*] So of God after appearing in vision Gen. 17²² 35¹³ P.—25. *And I spake to the Gôlâ*] When the prophet returned to his normal state, he told his vision to the elders sitting before him, 8¹. With the words which Jahveh had caused me to see, i.e. in vision, cp. Am. 1¹, Jer. 38²¹.

Ch. 11, 1. עשיתם \mathfrak{C} 'about twenty-five'; no improvement, for 25 is not a round number in Hebr. Cp. \mathfrak{C} 8¹⁶ *ὡς εἰκοσι.*—יוני¹ \mathfrak{C} *Ἰεχονία* as in 8¹¹.—3. בקרוב לא בקרוב בנות בחים, only here, seems to = בקרוב 7⁵, Dt. 32¹⁷. \mathfrak{C} *οὐχὶ προσφάτως οἰκοδομησονται αἱ οἰκίαι*; for *οἰκοδομησονται*^B pf. indic. pass. = *φικοδομησονται*^A, see Thackeray *Gramm. of O.T. in Gk.* § 16, 4. \mathfrak{C} implies *הלא בקרוב בנות בחים*, for which we might read *הלא בקרוב בנות בחים* (Hö.), as § 'have we not built houses in the midst of it?' (= בקרוב). If the sentence is a question, לא must be corrected to הלא.—5. היה זיהו \mathfrak{C} *πνεῦμα.*—שעלה רוחכם. Usually על לב 14³ etc. \mathfrak{C} freely *τὰ διαβούλια τ. πνεύματος ὑμῶν.* יהוה ירעה has a sing. fem. suff. referring to a plur. antecedent; G-K. § 135 p. 6.—6. וכלאתם . . . והרביחם הלליכם. Two pfs. coupled by weak waw, because in sense they express a single idea, cp. Is. 5^{14a} 43¹², Ps. 38²⁰, and see 3^{6 n.} \mathfrak{C} renders הלליכם *τ. νεκροῦς ὑμῶν*? = מתיכם. For \mathfrak{C} the Or. schools write וכלאתם, noting that the yodh is superfluous.—הלל] Vrs. הללים.—7. שכתם \mathfrak{C} We expect a stronger word, and \mathfrak{C} writes one, *ἐπατάξατε*^B (? a corrupt form of *ἐτάξατε*, Co.), *ἐφθεύσατε*^A; there is no need, however, to substitute יהייתם or הרגתם for \mathfrak{C} . Or. Kth. והוא יהיא Q.—התיא Inf. abs.; but c. 50 MSS read אתיא rightly, cp. v. 9, and \mathfrak{C} imply it. Kim says 'התיא in place of אתיא.'—10. על נבול \mathfrak{C} *ἐπὶ τῶν ὀρέων*, a mistake for *ὄρων*; cp. in \mathfrak{C} 1 Regn. 10² *ὄρει Βερναμείν*, Jud. 2⁹ cod.^A, Ps. 77⁶⁴, and conversely Mal. 1³, Ps. Sol. 2³⁰ *ἐπὶ τ. ὀρέων* [i. *ὄρων*] *Αἰγύπτου.*—11. יהיא i.e. העיר understood from the suff. in בוחה v. 9.—[אחזם תהיי לא must be supplied, \mathfrak{C} S F. Sometimes the influence of the negative may extend from one clause to another, e.g. 16^{47a}, but hardly in such a case as this.—12. \mathfrak{C} gives a rendering of v. 11 and of the first sentence in v. 12, omitting the rest. \mathfrak{S} om. עשיתם . . . ובכשפתי by homoiotet. \mathfrak{C} F = \mathfrak{H} .—13. אהה \mathfrak{C} *οἱμοι οἱμοι*, ct. 4¹⁴—אהה—The omission of the interrogative particle is harsh; l. הקלה. G-K. § 150 a note. In this phrase אה is the prep., as Jer. 5¹⁸ shews.—15. אחיך אחיך. An accidental repetition; 5 MSS \mathfrak{C} read the word once.—[אנשי נאיהם] cannot mean 'the men of thy kindred'; for נאיהם = redemption Lev. 25²⁴, Ru. 4⁷, or the right, the price of redemption Lev. 25²⁶, 29, Ru. 4⁸, etc. \mathfrak{C} S imply the correct reading גולתה or גולתה נלה.—[כל ביה ישראל נלה] Ez. sometimes writes כל with a suff. after the word qualified, 14⁵ 29² 32¹², 30³⁶ 38¹⁵ 39¹⁸, cp. Ps. 8⁶ 67⁴, 6; and, to give additional emphasis, even when כל comes before the word, 20⁴⁰ 35¹⁶ 36¹⁰, cp. Num. 16⁸ P, Is. 14¹⁸,

to the fate of Zedekiah. At Jahveh's bidding, Ez. in the sight of all, plays the part of an exile; in the daytime he collects his bundle of necessaries, digs through the wall of his house as though forced to find an exit, and in the evening sets out on his journey. Such was the symbol as actually performed; but when he came to write it down some years later, Jerusalem had fallen (586 B.C.): the city was broken through, and Zedekiah was captured while attempting to escape by night, and carried off to Riblah, where his eyes were put out, and afterwards to Babylon, where he was thrown into prison, 2 K. 25⁴⁻⁷=Jer. 39²⁻⁷ 52⁷⁻¹¹. In the light of this tragedy the prophet looked back upon his symbolic actions six years before; he saw the hand of God in them; what he had represented as happening to the people could be applied to Zedekiah too, and he made such changes in his narrative as were required to bring out its full significance. Thus interpreted, 12¹⁻¹⁶ is neither an exact prediction of Zedekiah's end, for it is not the way of prophecy to forecast the future in detail; nor can we regard it as a *vaticinium ex eventu*, though some adopt this view (e.g. Sm. Hö.); the passage is to be understood in accordance with the analogy of prophecy, as Giesebrecht has shewn with admirable insight (*Die Berufsbegabung* u.s.w. 1897, 166-171). Glosses and corruptions obscure the text in places, but there is no great difficulty in distinguishing the original form of the symbols from the subsequent adaptation.

Ch. 12, 1. *And the word of Jahveh came unto me, saying*] The formula is repeated six times in this and the following sections, at the head of each, vv.^{8. 17. 21. 26} 13¹.—2. *thou art dwelling in the midst of a rebellious house*] The exiles at Tel Abib were no more inclined to heed the prophet's warnings than the people of Judah, cp. 3^{26f.}. In the words that follow, *which have eyes to see and they see not* etc. there may be an allusion to the acted prophecies in ch. 4; Jeremiah uses the same language, 5²¹, cp. Mk. 8¹⁸ and Is. 6^{9f.}.—3. *furnish thee to go into exile*] Lit. *make thee vessels of exile*; again an echo from Jeremiah, see 46¹⁹. For *make* in the sense of *prepare* cp. Jud. 6¹⁹, Neh. 13⁷; the *vessels* or *baggage* would be such necessities as exiles carry in bundles on their shoulders.*—' ' *by day in their sight*] *ff* prefixes *and go into exile*, merely an accidental repetition of the word before. The symbol was to be acted in daylight so that all could see; to make any impression on the 'rebellious house' publicity was essential, and at this time Ez. had some

* Trains of captives with their scanty baggage, escorted by soldiers to Assyria, are vividly portrayed on the sculptured panels from Kouyunjik (8th cent. B.C.); Layard *Monuments of Nineveh* Second Series 1853, plates 18, 19, 26, 33, 34.

hopes of his countrymen. But the emphasis on publicity seems exaggerated; *in their sight* (lit. *before their eyes*) occurs six times in vv.³⁻⁶, in some cases no doubt by accident.—*to another place*] Not necessarily far away, but far enough to show what the action meant.—4. *And thou shalt bring forth*] i.e. out of thy house, a detail added to the command in v.³.—*and thou shalt go forth in the evening before their eyes*] The baggage is prepared and brought out of doors in the daytime; at evening, when the air grows cooler, the exile is to start. Later on *the evening* was seen to have a further significance, v.¹².—*as men go forth into exile*] Lit. *as goings forth of exile*, abstract for concrete; cp. 26¹⁰ *as men enter* (lit. *as entrances*) *into a city*, and similarly 33³¹. The words may be a gloss on the previous sentence.—5. *In their sight dig thee through the wall, and 'go' forth by it*] Houses in Babylonia were built of sun-dried bricks. The word for *wall* here is *kîr*, which generally means the wall of a house or chamber, e.g. 1 S. 18¹¹, Am. 5¹⁹, ch. 8⁷; the *wall* of a city is *hômâ*, e.g. 26⁴.⁹, Jer. 39⁸. The prophet is told to force an exit from his house instead of leaving it by the usual way: a sign of ruined homes and desperate efforts to escape, cp. Am. 4³. As events turned out, the sign was read in a literal sense, v.¹². The causative form *bring forth* in פלל should be changed to the intrans. *go forth* Vrs., to avoid anticipating v.⁶ *thou shalt carry*; a similar change in the same vb. is needed in vv.^{6a}.^{7b}.—6. *in their sight*] should come at the end of v.⁵, as in vv.^{3a}.^{4a} and b.^{7b}, in each case at the end of a clause.—*in the thick darkness thou shalt 'go' forth*] The noun is very uncommon, and outside the present passage (vv.⁷.¹²) occurs again only in Gen. 15¹⁷ JE. It does not seem to be in place here; for Ez. was told to go forth *in the evening*, when people could see him (v.⁴); *thick darkness* would render his action invisible. Properly the word is connected with the allusion to Zedekiah's attempted escape under cover of night, v.¹²; it may have been inserted here and in v.⁷ when the prophet discovered what his going forth *in the evening* really meant.—*thy face shalt thou cover and not see the land*] How can this symbol be applied to the exiles? Giesebrecht thinks that it represents their grief, since it was the custom to *cover the head* (a different vb.) in time of calamity or sorrow, 2 S. 15³⁰, Jer. 14³², Est. 6¹² 7⁸. But nothing is said about grief in the instruction to the prophet: he is to cover his *face*, i.e. his eyes, and *not see the land*; clearly alluding to Zedekiah, not to the exiles. The whole sentence has been incorporated from v.¹² together with the latter's incorrect *not see* (for *not be seen*) and the gloss *the land*. It will be noticed that this piece of symbolism is not mentioned in v.⁷, which recapitulates the actions, ordered in vv.^{3-6b},—

for I appoint thee to be a sign] See v.¹¹ and 24^{24, 27}; cp. Is. 8¹⁸ 20³, Zech. 3⁸. Persons and deeds, as well as the spoken word, are sometimes used by God to convey the prophetic message.—7. *And I did as I was commanded*] Similarly 24¹⁸ 37⁷.—*I digged me through the wall by force*] Lit. *by hand*, which, as Is. 28³ shews, can have a figurative sense, *by strength*, or *power*, but hardly in prose as here. $\text{Q}^{\text{B}}\text{S}$ Co. Toy He. om. the word.—*in the thick darkness I 'went' forth*] Inserted here, as in v.⁶, to make the reference to Zedekiah more explicit.—8. *in the morning*] Cp. 24¹⁸.—9. The 'rebellious house,' i.e. Ez.'s fellow-exiles (cp. v.²ⁿ), had apparently asked the question on the previous evening, when the performance was over. For a similar enquiry and explanation cp. 24¹⁹⁻²¹.—10. *Say unto them*] This and the next v. begin with the same word *Say*; the sentences which come between, though they may be based upon a saying of Ez., do not agree with their present context. The text reads lit. *the prince (is) this utterance in [or against] Jerusalem and all the house of Israel which are in the midst of them*. See crit. note for the plausible explanation suggested by Hertrich. The *prince* comes too soon, for at this point the prophet is going to explain that his symbolic acts apply to the people and their captivity.—11. Omitting, therefore, the whole of v.¹⁰ except the first two words, and *Say* in v.¹¹, we may restore the text as follows: *Say unto them* (the colony at Tel Abîb), *I am a sign to you: as I have done so shall it be done to them* (the people of Jerusalem); *into exile, into captivity, shall they go*. This attempt to recover the original connexion follows Rothstein's conjecture in the main.—12. In this and the next two vv. the allusion to Zedekiah becomes plain. After the catastrophe of 586 B.C., Ez. recognized the full meaning of what he had prophesied in 592/1 B.C.: the symbols denoted not only the flight of the people from their ruined homes in the evening (vv.³⁻⁵), but Zedekiah's attempt to escape from the shattered city in the dark. As originally performed the prophet's actions gave no hint of Zedekiah's disguise and blinding; these particulars are now mentioned vv.^{12, 13}, and anticipated by insertions in vv.^{6, 7}. *And the prince who is in the midst of them*] Ez. avoids the title of *king* (*mélekh*) when speaking of Zedekiah, and always calls him *the prince* (*han-nāsi'*); cp. 7²⁷ n.—*he shall carry (his belongings) on the shoulder*] as about to go into exile, v.³ n.—*'and' in thick darkness he shall go forth*] See v.⁶ n., and cp. 2 K. 25⁴, Jer. 39⁴ 52⁷ *by night*.—*through the wall they shall dig to bring 'him' forth thereby*] The plur. subj. of *dig* will be Zedekiah's attendants. In the history it is said that the king fled *by way of the gate* on the S.E.—a trifling inconsistency; at the same time the prophet knew

that a breach was made in the city, 2 K. 25⁴, Jer. 39³ 52⁷, and recognized the point of forcing an exit v.⁷.—his face shall he cover 'in order that' he may not 'be seen' visibly'] So we must read the text, with some help from \mathfrak{C} . Lit. \mathfrak{H} runs his face shall he cover because he shall not see with the eye, he, the land. Not only is the grammar impossible, but the mention of Zedekiah's blinding premature; at this moment, while the king is trying to escape, the land must be Palestine, not Babylonia; the blinding does not come till v.¹³, when he is carried off to Riblah. \mathfrak{H} was led astray by reading the verb as active, he shall not see; but \mathfrak{C} knew the correct pronunciation, as well as the correct form of the preceding conjunction, and read in order that he might not be seen by the eye: Zedekiah covers his face, hoping by the disguise to elude recognition; cp. Job 24¹⁵. This makes excellent sense, and at the same time offers a clue to the text as we have it. Once on the wrong track, \mathfrak{H} had to provide an object for he shall not see, and wrote the land, suggested by v.¹³, adding he in reference to Zedekiah; while \mathfrak{C} , having started correctly with not be seen, but finding \mathfrak{H} 's addition already in the text, was driven to complete it with 'and he the land shall not see.'—13. And I will spread my net over him, and he shall be caught in my snare] Repeated in 17²⁰ cp. 19⁸ (of Jehoiachin), and in 32³ (of Pharaoh); for Jahveh imagined as a hunter cp. Hos. 7¹², Job 19⁶; here the significant thing is that He uses His implements, as in 21⁸ [31] He draws His sword, against Israel. The figures describe the capture of the king by the Babylonians.—and I will bring him to Babylon] Again in 17²⁰; see 2 K. 25⁷, Jer. 39⁷ 52¹¹.—but it he shall not see] The Jewish king, who had broken his oath of allegiance (17¹⁻²¹), had his eyes put out not only as a punishment, but to render him unfit to rule. This kind of barbarity was more characteristic of the Assyrians (e.g. KB. i. 113) than of the Babylonians; but the neo-Babylonian empire shewed that it would not be merciful, as the Babylonians had often been in the past (Rogers *Hist. of Bab. and Assyr.*⁶ ii. 520).—14. his 'helpers'] So \mathfrak{C} \mathfrak{LCS} ; \mathfrak{H} reads his help, the abstract used in a concrete sense, as in Gen. 2¹⁸, 20. The army of Zedekiah will be incapable of defending him.—and all his troops] An interesting word, because pure Akkadian, *agappu* = 'wing,' and only used by Ez., always in a metaph. sense like the Lat. *ala*; 17²¹ (of Judah), 38⁶, 9, 22 39⁴ (of Gog).—I will scatter to every wind etc.] See 5¹⁰ n. 12.—15. See 20²³ n. This v. refers to the people of Jerusalem, and so continues v.¹¹; it has been separated from its context by the insertion of vv.¹²⁻¹⁴. And they shall know etc. is the formula which brings the decree of judgement to a close; 6¹⁰ n.—16. And I will

leave of them a few survivors] Lit. *men of number*, i.e. men few in number; for the idiom cp. Gen. 34³⁰, Dt. 4²⁷, Ps. 105¹²; and especially Jer. 44²⁸; see 6^{8 n}. In the catastrophe which is coming upon Jerusalem, those who are not destroyed will be scattered among the nations and thus preserved, not for their own sake, however, or for the sake of the heathen, but for the sake of Jahveh's honour: to let the world know that the fall of the Jewish state was due to Israel's sin, and not to Jahveh's inability to protect His own. If Ezekiel so far mitigates his forecast as to allow that some few will escape the general ruin, his sole concern is to vindicate the ways of God. In his passion for the honour of Jahveh the prophet may seem both more and less than human; but only men of his stamp could save the true religion. Probably this v. is an afterthought, parallel to 14²¹⁻²³; for *I will leave of them a few survivors* can hardly refer to those mentioned in v.¹⁵, who are already dispersed and have escaped destruction; moreover, v.¹⁵ has ended the section with the concluding formula (Herm. *Ez.-studien* 95).—*and they shall know*] i.e. prob. the Jewish survivors, not the heathen: the subj. is the same as that of *they shall tell*.

Vv. 17-20. The prophet now represents symbolically the hardships of the siege. He had done this before, 4^{10f. 16f.}, and in much the same way; thus *eating with anxiety, drinking with dismay, the desolation of the land and people*, v.¹⁹, have their parallels in 4^{16. 17}. But the actions, though similar in aim, are designed to bring out different points, in ch. 4 the scarcity of provisions, here the terror which accompanies the meal, so that the present symbol cannot fairly be described as a weaker version of the other; the prophet may well have repeated himself with a different emphasis in detail. Cp. the symbolic action in 21^{11f. 16f.}.—18. *thy bread shalt thou eat with shaking*] The word *rā'ash* is generally used of an earthquake, e.g. 3¹² 37⁷, and, poetically, of forces in battle which seem to shake the earth, e.g. Is. 9⁴, Jer. 47³, Job 39²⁴ 41²¹; only here of a person, but cp. the verb in 27²⁸. Ⓔ renders μετ' ὀδύνης.—*and thy water . . . with trembling and anxiety*] Ⓔ has both words, but in v.¹⁹ only the second is repeated; perhaps *trembling and* are a scribe's addition.—19. *concerning the people of the land*] Those left behind in Judah, the general populace (*am hā-'āreṣ*) as distinct from the prince and ruling classes, 22²⁹ 45²² 46^{3. 9}, Jer. 34¹⁹ etc. The phrase does not refer to Ez.'s fellow-exiles.—*to the inhabitants of Jerus. in the country of Isr.*] has the look of an explanatory gloss on the preceding term.—*their bread . . . with anxiety and their water with horror . . .*] Cp. 4¹⁶. For *anxiety* cp. the vb. in 1 S. 9⁵ 10².—*in order that 'their' land may be desolate (and emptied) of its fullness*] A

pregnant construction, as in 32¹⁵, lit. *desolate from its fullness*, so as to be no longer full; E ἡ γῆ σὺν πληρώματι αὐτῆς and in 32¹⁵. An easier, but not necessarily more correct, form of the expression occurs in 19⁷ 30¹³ (*the land and its fullness* E καὶ τὸ πλήρωμα αὐτῆς. In H 's *her land* the pron. must refer to Jerusalem as representing the nation; better *their land*.—20. *And the inhabited cities shall be ruined*] Cp. 35⁴, Lev. 26³¹⁻³³. The next sentence merely repeats v. 19^b.

Ch. 12, 2. בחר בוח הכרז E ἐν μέσῳ τῶν ἀδικῶν αὐτῶν, a free rendering; H is supported by cl. b, cp. 2^{6, 7} etc.—[אונס] Vrs. 'אנ. S om. וְאֵלֶּיךָ and שָׁמַע, as usual in similar cases; Co. 150.—3. תלה [תלה] Dittogr. of תלה; the word anticipates וְנָחַל in cl. b and אָמַן in v. 4.—[תלה] S om. and the following לעיני, cp. v. 2 n.; indeed the whole sentence וְנָחַל . . . לעיני may be an explanatory gloss on cl. a (Herrm.).—[אני] E ὅπως εἰδῶσιν wrongly.—4. כְּלִי נֹגֵף E H om. the particle of comparison—לענין— E ^B S om. the second word, which, however, makes the phrase parallel to וְנָחַל in cl. a.—[במוצאי נולה] For the plur. in comparison cp. Gen. 21¹⁶. E ὡς ἐκπορεύεται αἰχμάλωτος (?=ה'ו) S 'as in captivity' H sicut egreditur migrans. Ro. suggests בְּנִיחַ אָמַן, but there is no need to alter H . Herrm. would om. וְנָחַל: לעיני as a gloss; v. 5, however, seems to require וְנָחַל at the beginning.—5. [התאזהר] The omission of an obj. is harsh; l. אָמַן.—6. לעיני S om., E =לך, which Ro. inclines to adopt.—[בעלש] וְנָחַל E ^B S ; 'ע prob. by metathesis from the root which occurs in Arab. *ghatala*='become covered with clouds.' E κεκρυμμένος, so vv. 7-12.—[הוציא] l. אָמַן cp. v. 12; see v. 5 n.—7. אָמַן אָמַן E κατὰ πάντα ὅσα ἐνετείλατό με S 'as he commanded me' H sicut praeceperat mihi Dominus; but H is supported by 24²⁸ 37⁷—[כני]— E H may be a miswritten form of כָּנִי. Kr. Ehrl. prs. בִּיתָךְ, not very happily.—[בע] וְנָחַל l. וְנָחַל' with Vrs.; E ^B S וְנָחַל.—10. אָמַן יהוה E κύριος κύριος. In chs. 1-20 this rendering occurs again only five times, 13²⁰ 14⁶, 20^{38, 39, 40}.—[הנשיא] הַנְּשִׂיאָה E [εἰς τὸν] τῷ ἀρχοντι κ.τ. ἀφηγουμένῳ (see Co. 70) E 'upon the prince is laid this burden' H super ducem onus istud S 'the prince shall bear this burden.' To recover the original form of vv. 10-11 it is better to adopt some such explanation as is suggested in the commentary; emendations, e.g. וְנָחַל Niph. ptc. (Be.), וְנָחַל (Kr.) for וְנָחַל, do not go below the surface.—[אשר] וְנָחַל (Kr.) for וְנָחַל, do not go below the surface.—[אשר] וְנָחַל, which make no sense here, stand with וְנָחַל at the beginning of v. 12, where they are in place. The pron. after the rel. (אשר) is not in itself objectionable, cp. 43¹⁹, Dr. § 199 *Obs.*; but for וְנָחַל I. בְּתוֹכָהּ if the word belongs here.—11. אָמַן מִפְּתָחַם 40 your symbol, addressing the audience. E does not recognize the suff., ἐγὼ τέρατα ποιῶ.—[לבו] . . . ילבו—[אשר] וְנָחַל referring to the people of Jerusalem. The sudden change from 2nd to 3rd pers. is awkward, and E did not understand it, οὕτως ἐσταί αὐτῶν. For uniformity S turns לָהֶם into לָבָם and יָבָם into יָלָבָם, destroying the sense.—[בגולה] בְּשִׁבְעֵי The asyndeton creates suspicion; the second word may be an alternative from the margin.—12. בְּתוֹכָם S = בְּתוֹכָם, cp. v. 11 n.—[בְּעֵלְפָה וְאֵם] Dr. § 125 defends the construction as an instance of the impf. with ׀, instead of the pf. c.w.c., introducing the apodosis, *in the thick darkness, then he shall go forth*,

and cps. 31¹¹ ואתהו 33³¹ ויבאו; but the present case is so unnatural that most prefer to read ובע' ירא with CrS; F om. the conjn., in caligine egrediatur.—והתוציא CrS יחחר.—והתוציא Cr τοῦ ἐξελθεῖν αὐτὸν=חצף Co. and many, S=אשר; better להוציא Kr.—ו'ען אשר— always =because, generally followed by a pf., once by an impf. 44¹², and then of a frequentative act in the past; but here because he used to see is impossible. Hence Co. and mods. read למען אשר=Cr ὅπως and S similarly, which Ez. uses elsewhere 20²⁶ 31¹⁴ 36³⁰ 46¹⁸.—למ' ירא'ה לע'ען.—Cr ὅπως μὴ ὀραθῆ ὀφθαλμῶ, preserving the true pronunciation נראה Niph. לע'ען not by the eye, but after the manner of the eye, visibly, ל of norm, cp. Is. 11³, and the phrase היר היר, and לע'ענים ו S. 16⁷ if =as the eyes (see).—[הוא אמ' הארץ] The erroneous punctuation ירא'ה required an obj., and אמ'ה לא יראה was suggested by יראה in v. 13; to make the subj. clear הוא was added. Cr και αὐτὸς ἦν γιν' οὐκ ὄψεται, merely rendering M's addition, with an addition of its own. S om. הוא לע'ען, and renders that he may not see the land, but the reference to Zedekiah's blinding comes too soon. T implies M's ע'ן אשר, makes לע'ען, and transposes הוא, 'because he was guilty, and he shall not see the land'; Co. 130.—13. [במסעותי] From צוד' to hunt, so an implement for hunting, a net 17²⁰, Ps. 66¹¹ (? text); also, by transference to the thing hunted, a prey, ch. 13²¹. In the Pss. צוד' comes from a different צוד'=fastness, e.g. Ps. 18³; this word is also written צוד' Is. 29⁷ and צוד' plur. צוד' ch. 19⁹ 33²⁷, hence Cr here ἐν τῇ περιστροφῇ μου. S simply צוד'. Accus. of direction, cp. ארץ פתחים 29¹⁴; usually 'א, e.g. 17⁴ 19⁴ 40².—14. [צודה] Q. צוד' ו. צוד' Cr τὸν βροχθὸν αὐτοῦ.—[אפיו] For the Akk. agappu cp. an inscr. of Tiglath-pileser ii. 'winged birds of the heaven whose wings (agappesum) were coloured purple,' Fr. Delitzsch Ass. HWB. 17. The word found its way into Aram. as צפא, צפא (Syr.)=wing. Cr paraphrases here τὸν ἀντιλαμβανόμενον αὐτοῦ, and elsewhere in three different ways, 38⁶ n. T 'his army,' S 'those who strengthen him.' Rashi and Kimhi explain rightly, לשון נבטים.—15. הויהי . . . הכפיצ' See 32²⁰ n.—16. [בדעת] See 5¹² n.—[באו] The pf.=a future pf.; Dr. § 17.—18. [ברעש] Ro. would alter to ברעהה, a less exaggerated term.—19. [תשם ארצה כסלה] The vb., as in 19⁷, may come from אש' (Oxf. Lex.), cp. אר' Is. 10¹⁶, אר' Ps. 49⁹; but more prob. from אשם (Ges.-Buhl. Lex.), cp. אר' Is. 7⁴, אר' Is. 24⁹; G-K. § 67 p. See 6⁸ phil. n. For ארצה 8 MSS read ארצם. In ארצה the מן is privative, cp. Is. 10¹⁸ 23¹ 62¹⁰; for the construction with ארצה cp., besides 32¹⁵, Lev. 26⁴⁸. Some would read here ארצם ומלאה or ארצן ומלאה as 19⁷ 30¹².—[במחסם] Here מן is causative, cp. Gen. 49¹², Is. 53⁶. Cr ἐν ἀσβεστῶ γάρ, confusing ב and כ; cp. in Cr 16⁹ 31⁷ 32⁶, 12 48²⁰ phil. notes. γάρ occurs only twice again in Ez., namely, 31¹⁷ 39¹⁶.—20. [הוערים] Cr κ. αὶ πόλεις αὐτῶν אר'—ועריהם.

Ch. 12, 21-14, 11. Prophets and People.—A collection of five oracles, dealing with the popular attitude towards prophecy (vv. 21-25); the misinterpretation of Ez.'s message (vv. 26-28); the falsehood of certain prophets and prophetesses (13¹⁻¹⁶. 17-23); the delusion of enquirers whose hearts were with their idols all the time (14¹⁻¹¹).

22. Ez. takes up a proverbial saying (māshāl cp. 18²¹. and 81² n.), which puts into words the popular idea that because the prophecies were not fulfilled they could be ignored.—*What mean ye by . . .* Cp. 18² 37¹⁸, Ex. 12²⁶, 2 S. 16².—*the days grow long, and every vision has perished*] A similar argument from delay is heard in N.T. times: 'all things continue as they

were from the beginning,' 2 Pet. 3⁴ and Mt. 24⁴⁸ 25⁵; see also *ch. 11³ n.* Here *vision* is not that which was seen by the prophet in his ecstasy (v. 2⁴), but the message conveyed to him, as in 7²⁸, Hos. 12¹¹, Hab. 2². Each prophecy, whether a threat or a promise, has become a dead letter.—23. *I will put an end to*] The tense is a perfect, marking the resolve. *¶ and I will reverse* vocalizing differently, see 7²⁴ phil. n.; *¶¶* is more expressive, in view of *they shall no more utter it.—the days draw near, and the contents of every vision*] There was an element of truth in the popular saying, and Ez. seems to admit it in his reply: there *has* been a delay, but the fulfilment of the prophecies is close at hand. Such a declaration deserves to be noticed. It is only when religion and morality are concerned that the prophets speak with certainty; as a rule they do not profess to say when their words will be verified on the lower plane of history. The use of *dābhār* lit. *word* for *contents* has no exact parallel elsewhere, though something like it occurs in Is. 2¹ 'the *word* which Is. *saw*,' Am. 1¹, Mic. 1¹; to match *draw near*, a verb would no doubt be suitable, and *§* actually gives 'the whole vision *shall come to pass*'; but the very strangeness of *¶¶* is arresting.—24. *there shall no more be any vain vision or flattering divination*] So Toy renders; for the language cp. 13⁶⁻⁹. 23 21³⁴ [28] 22²⁸, Jer. 14¹⁴, Zech. 10². The characteristic of *vain* or *deceiving* prophecy was that it merely echoed the wishes of the people, cp. Is. 30¹⁰. This v. does not naturally follow v. 23, and deals with a different matter; it stands by itself, and may have been introduced to form a link with ch. 13 (Herrm. *Ez.-stud.* 19).—25. Continuing v. 23: *there will be no delay; the present generation will see the fulfilment of whatever prophecies Jahveh may vouchsafe.—for I Jahveh will speak what word I will speak*] This Semitic idiom, known as the *idem per idem* construction, is used when 'the means, or the desire, to be more explicit does not exist,' e.g. 36²⁰, Ex. 31⁴ 33¹⁹; see Driver *Sam.*² 185 f. for further illustrations. A variety of the idiom (with pf. tenses) expresses resignation or a resolve, e.g. Gen. 43¹⁴, Est. 4¹⁶, Jn. 19²².—*it shall no longer be postponed*] The subj. is left undefined: the general scope of the prophecies; cp. 7⁵ n.

Vv. 26-28. A parallel to vv. 21-25, but not a mere variant. Ez. turns to the colony of exiles, and again starts from a current saying which expresses the popular attitude, this time towards his own prophecies. The people refuse to take them seriously on the ground that they refer to the distant future (cp. Jer. 5¹² 17¹⁵). The plea is not unlike that in vv. 21-25, and the answer is much the same. Unspiritual minds think only in terms of time, while prophecy insists upon truths which have nothing

to do with 'sooner' or 'later'; but to meet the people on their own ground, Ez. brings his message within the time-sphere: there will be no postponement, the divine words will take effect at once, v. 28, cp. v. 25.

Ch. 12, 22. [אבר כל חון] $\text{\textcircled{E}}$ om. כל, so Hi. Co. Kr., changing the sense; but $\text{\textcircled{E}}$ is supported by v. 23.—23. [אָפְּתִי] $\text{\textcircled{E}}$ και ἀποστρέψω=תָּשָׁב. This read as אָפְּתִי would be in Ez's manner; see 13¹³ phil. n.—[ולא ישבו עו] $\text{\textcircled{E}}$ brings out the sense by supplying an obj., και οὐκέτι μὴ εἰπωσιν τὴν παραβόλην ταύτην. Co. 102 gives other illustrations of this freedom; cp. v. 11 phil. n.—[וישאלו] $\text{\textcircled{E}}$ οἶκος τοῦ Ἰσρ., pointing to the use of 'ב' as an abbreviation of בַּח or בָּי, cp. in $\text{\textcircled{E}}$ 20⁵ 44²⁸; in $\text{\textcircled{H}}$ Josh. 21²⁷ וְאִם בְּעִשְׂרֵי יוֹם וְאִם בְּיָמֵי יוֹם. The frequent interchange of 'ש' בָּי and 'ש' בַּח is to be explained in the same way; 'ב' might stand for either. Cp. v. 24ⁿ, and Thackeray *Sept. J.W.* 123.—[והבר כל חון] $\text{\textcircled{E}}$ κ. λόγος πάσης ὁράσεως, Σ κ. καιρός. Such verbs as וְאִם Co., וְאִם Kr., וְאִם Ro. have been suggested for וְאִם.—24. [ולא יקטן] Constr. st. before an adj. treated as a noun, cp. [ולא יקטן] Is. 22²⁴, וְאִם ib. 28⁴; G-K. § 128 *w*. The form וְאִם only again 13¹. $\text{\textcircled{E}}$ μαρτυρούμενος=וְאִם.—[בית יש'] $\text{\textcircled{E}}$ בני יש', so $\text{\textcircled{E}}$ S. Cp. on v. 23.—25. הָיָה [ב' אִם] Prob. the Massorâ intends by the (purely fanciful) stop over וְאִם to make the phrase mean for *I am Jahveh* (so AV.), and thus to enforce the distinction between Jahveh and the false seers (Kim.).—[אשר אנכי נשא עליכם קינה] The nearest parallel is Am. 5¹ אשר אנכי נשא את אשר אנכי רב. Similarly v. 28. [אשר אנכי נשא את אשר אנכי רב] it resumes the obj. with emphasis, and it follows when it ought to precede the relative. The nearest parallel is Am. 5¹ אשר אנכי נשא עליכם קינה 49³⁴; for partial parallels see Jer. 14¹ 46¹ 47¹ 49³⁴; Kôn. iii. § 414 *g*. $\text{\textcircled{E}}$'s λαλήσω τοὺς λόγους μου λαλήσω does not necessarily imply a different reading, for the Hebr. could hardly be reproduced in Gk. $\text{\textcircled{E}}$ om. את. Many question the correctness of the text (Co. Toy Ro. He.), without sufficient grounds.—[וְאִם] $\text{\textcircled{E}}$ S imply וְאִם.—[ולא יקטן] The sudden change from mas. (וְאִם) to fem. is undoubtedly harsh; $\text{\textcircled{E}}$ S imply וְאִם $\text{\textcircled{E}}$ וְאִם, and all read וְאִם; but $\text{\textcircled{E}}$ is supported by the repetition in v. 28. For the fem. of the vb. to express an indefinite neuter cp. Jud. 11³⁹ ותה, Jer. 7³¹ ולתה; Kôn. iii. § 323 *f*.; cp. 7⁵ phil. n.—[בית יש'] $\text{\textcircled{E}}$ οἶκος Ἰ. ὁ παραπικραίνων λέγοντες λέγουσιν, inserting והכרי and לאמר, perhaps only expanding.—28. [ולא תכשב כל רב] Here, ct. v. 25, the fem. sing. vb. is construed with a pl. mas. subj.; the pred. coming first is neuter, cp. 41²⁶, Ps. 37³¹; Kôn. iii. § 348 *e* β. $\text{\textcircled{E}}$ =ישכנו $\text{\textcircled{E}}$ =ישכנו.—[אשר אנכי רב] וְאִם רב וְאִם, as שכן=ישכנו $\text{\textcircled{E}}$ =ישכנו. Cp. v. 25 *n*.; impf. with $\text{\textcircled{E}}$ resuming the casus pendens, cp. Jer. 13^{10b}, Ps. 115⁷; the pf. c.w.c. is more usual, Dr. § 123 (*a*). For וְאִם $\text{\textcircled{E}}$ λαλήσω λαλήσω, and for וְאִם και ποιήσω.

Ch. 13, 1-16. Against the prophets.—Ezekiel allows them the title; he does not deny their prophetic gift, but he charges them with abusing it. They have deceived themselves (v. 3) and misled the people (vv. 6, 7.), proclaiming peace when Jahveh meant the opposite (v. 10). They professed to speak in Jahveh's name, but they only said what the people wanted them to say. In 14¹⁻¹¹ Ez. gives further reasons for the falsehood of these misguided men.

As it stands, the passage is full of inconsistencies, which are best explained by supposing, with Rothstein, that two distinct oracles have been combined. In the one (A).

vv.^{2, 7, 8, 10, 12-16}, the prophets are addressed in the 2nd pers.; they seem to belong to the Jewish colony in Babylonia, where, as we learn from Jer. 29^{8f, 21-23}, such mischief-makers were busy. Their delusions about peace (vv.^{10, 16}), and the fate which is predicted for them (vv.¹²⁻¹⁵), show that the final destruction of Jerusalem has not yet taken place. To drive his lesson home Ez. uses a simile. He compares the people to a wall which is being daubed with whitewash: the wall will collapse when the storm comes, and those who daub it will be buried in the ruin (vv.^{10b, 12-15}). Such is the earlier oracle, fairly entire by itself; v.¹¹, which breaks the connexion between vv.¹⁰ and ¹², may be considered a scribal note.

In another group of vv. the prophets are referred to in the 3rd pers., vv.^{3, 5, 6, 9} (B). The catastrophe is over; those in Jerusalem who should have met the crisis with spiritual forces failed in their duty (vv.^{5, 6}); their prophecies have turned out false (v.⁶); they themselves are gone into captivity like the rest, and their punishment will be exclusion from the Israel of the future (v.⁹). Again we have a connected whole, setting aside the parenthesis in v.⁴. This later oracle, written after 586 B.C., has been interwoven with the other in a way which mars the uniformity of the passage, but completes the treatment of the general theme.

Both oracles are metrical in form, to judge from those vv. where the text is sound. Thus vv.^{7, 9c-f, 15} contain couplets, v.¹² a triplet, with three beats in each line; vv.^{10ab, 13, 14ab} couplets with four beats; v.^{8bc} is a couplet with five beats. When restored, v.² forms a triplet with three beats in each line; but owing to the state of the text, many details of structure and rhythm are quite uncertain.

2. Originally perhaps the v. ran

*Prophecy 'against' the prophets of Israel,
'Prophecy,' and say 'unto them,'
Hear ye the word of Jahveh.*

¶¶ reads the second line 'who prophesy, and say to the prophets out of their heart.' ¶^B, however, suggests that the ptcp. *who prophesy* should be altered to the imperat., and *prophets out of their heart* placed in the next v., and *unto them* substituted here. Then we obtain a line like 11⁴ (with the repeated word) 34² 37⁹.—3. Oracle B now begins, referring to the prophets in the third person. With the help of ¶ we may restore the v. thus: *Ah! the prophets 'who prophesy out of their own heart,' 'and concerning things which they never saw* i.e. these prophets were not inspired by Jahveh; they uttered the promptings of their own minds; they never saw the visions on which they

professed to base their words. See v.¹⁷ and Jer. 23¹⁶; cp. 1 K. 12³³, Neh. 6⁸. \mathfrak{H} 's text is ungrammatical and corrupt; lit. 'Ah! the senseless prophets who go after their spirit and by that which they have not seen.' The word for *senseless* may be a miswritten form of *out of their heart*. Grammar and usage are against *who go after their spirit*; \mathfrak{G} L om. the sentence; as a continuation of it *and by (or to) that which they have not seen* cannot be right, though, apart from the preceding clause, the words by themselves may mean *according to (or concerning) things which they never saw*.—4. *Like foxes among ruins (are) thy prophets, O Israel* ' '] \mathfrak{H} *thy prophets, O Israel, have been*; \mathfrak{G} om. the verb. This sudden address to the people falls outside the denunciation of the prophets, and reads like the exclamation of a scribe or student written on the margin. The point of comparison lies rather in the mischievous, destructive character of foxes, than in the fact that they haunt waste places.—5. *And 'they did not stand' in the breach ' ', (nor) build a fence about the house of Isr., for (it) to stand in the battle, in the day of Jahveh*] So \mathfrak{G} , reading the verbs as 3rd pers. pl.; this v. goes with vv.³ and ⁶, in which the prophets are spoken of, but not addressed directly. Jahveh charges them with having failed in their duty at the crisis. *They did not stand in the breach*: 22³⁰, Ps. 106²³ shew that this is the proper expression; \mathfrak{H} *ye did not go up into the breaches, nor did ye (\mathfrak{G} they) build a fence about* i.e. to protect; cp. 22³⁰, 1 S. 25¹⁶. Dropping the figures, these men, who should have been the spiritual leaders at a time of utmost need, contributed nothing in the way of foresight or encouragement to stop the invader or defend the city. Cp. Is. 51¹⁸.—*in the battle, in the day of Jahveh*] when Jerusalem was sacked by the Babylonians, 586 B.C. The first word, which is not recognized by \mathfrak{G} , should prob. be treated as a gloss (Co. Toy Kr.). For *the day of Jahveh* see on 7⁷.—6. *They have seen falsehood and 'divined' lies*] \mathfrak{H} *and divination of lies*; but a vb. (\mathfrak{G} H) improves the parallels. A similar account of the prophets comes again in 22²⁸; it is not denied that they saw visions (ct. v.³ above); but what they saw was the creation of their own deluded minds, and therefore *false*. The word for *divine* means, as Arabic usage shews, to obtain an oracle from a god by drawing lots (see 21²⁶ [211 n.]), which in certain circumstances was legitimate enough, e.g. Num. 17^{17f.}, Josh. 7^{14f.}; but the desire to gain knowledge of secret things easily led to superstitious practices, which were not legitimate in Israel, e.g. Ex. 22¹⁷ [18], Num. 23²³, Dt. 18^{10f.}, Lev. 19³¹; and the word, both verb and noun, came to be used in a disparaging sense of the oracles given by the 'false' prophets, cp. vv.^{7. 9. 23} 21³⁴ [29] 22²⁸, Is. 3², Mic. 3^{6. 7. 11},

Jer. 14¹⁴ 27⁹ 29⁸, Is. 44²⁵.—*who say 'Tis Jahveh's oracle*] using the formula of true inspiration, cp. v.⁷, Jer. 23³¹.—*while Jahveh has not sent them*] Cp. Jer. 23³¹ 29³¹, Neh. 6¹².—*and they hope for the word to be confirmed*] i.e. by Jahveh. The 'coming' of the word is the test, Dt. 18²⁰⁻²².—7. The v. continues v.², oracle A; the prophets are addressed in the 2nd pers.

*Have ye not seen a vision of falsehood,
And spoken a divination of lies?*

The first oracle brings forward the same charge as the second, v.⁶. Cp. 12²⁴ n.—*and are saying . . . spoken*] This half of the v. is om. by \mathfrak{C}^B , and may be a gloss repeating v.⁶ 22²⁸, Co. Ro. He.—8. *Because ye speak . . . therefore*] A mode of expression frequent in Ez., vv.^{22f.} 5^{7f.} 16^{38f.} 22¹⁹ etc.—*behold, I am against you*] See 5⁸ n.—9. From oracle B: the state is fallen; the prophets in exile. *And I will stretch forth my hand upon*] So \mathfrak{C} και ἐκτενῶ, conveying a decided threat, as in 6¹⁴ 14^{9.13}. \mathfrak{H} reads *and my hand shall be or come upon*; but Ez. uses this phrase to describe the inspiration of the true prophet, 1³ n.—*in the company of my people they shall not be*] The word *sôdh* here means *council*, not *counsel*; cp. Gen. 49⁸, Ps. 89⁸ [71] 111¹. In vv.⁹⁻²³ *my people* occurs six times: the true Israel as distinguished from the apostates.—*and in the register of the house of Israel they shall not be written*] The burgher-roll, which will contain the names of citizens in the coming age: such a register has been preserved in Ezr. 2=Neh. 7, purporting to be a list of those who returned from Babylonia, but actually a census of the post-exilic community in Palestine. It was natural to attach a religious sense to the civil register; the false prophets, says Ez., will never be entered on the roll of faithful Israelites. An earlier and similar conception is that of Jahveh's book, 'the book of life,' first mentioned in Ex. 32^{32f.} JE; cp. Is. 4³, Mal. 3¹⁶.—*and into the country of Isr. they shall not enter*] Ez. is contemplating the time when the scattered exiles will return to their ancient home: these prophets will have no part in the restoration. Evidently oracle B dates from the later period of Ez.'s ministry, chs. 33 ff.—*and 'they' shall know*] So \mathfrak{C} rightly, in agreement with the rest of the v.; \mathfrak{H} has the 2nd pers.—V. 10. continues the address to the prophets, v.⁸ (from A); but owing to the insertion of v.⁹ from B, the 2nd pl. verb and prons. have been altered to 3rd pl. (Rothstein). *Because, yea because 'ye' led astray*] The conjn. is repeated to give a solemn emphasis; again 36³, Lev. 26⁴³.—*saying Peace, when there is no peace*] v.¹⁶; the expression is first used by Jeremiah, Jer. 6¹⁴ 8¹¹.—*and he (my people) is 'as' one building a 'wall,' and 'they' (the prophets) are daubing it with white-*

wash] So the unintelligible text of fH may be mended, reading as with E , and they with G ; the contrast between the two sets of labourers thus becomes clear. fH has *and he is building a partition, and behold them daubing*; the strange word for *partition* is known only in post-biblical Hebr. and Aram., and seems to be a later variant of *wall* (cp. 12⁵ n.), the word used in vv. 12ⁿ, and implied by G here. Ez. compares the people to a mason putting up a wall, and the prophets to those who whitewash the outside, and add nothing to the solidity of the work. The same figure comes again in 22²⁸, with the same application. The word *tāphēl* 'whitewash,' which occurs only in these passages, is to be explained by a kindred root *tāphal*, which means 'to plaster over,' and, in a metaphorical sense, 'to flatter, use hypocrisy,' Ps. 119⁶⁹, Job 13⁴; cp. Mt. 23²⁷ *τάφους κεκοιμημένοις*, Acts 23³ *τοιῦτε κεκοιμημένοι*. The rendering 'untempered mortar,' AV., RV., is based upon a mistaken etymology.—V. 11 betrays its origin by the break which it introduces between vv. 10 and 12; it is a scribal comment on vv. 12, 13. The text can hardly be translated. *Say to the daubers of whitewash* ' '] fH adds *and let it fall* (*w'yippōl*), a dittograph of the preceding word (*tāphēl*), and om. by G S.—*there 'shall come' a flooding rain, and ' ' hail-stones shall fall*] fH *there came*; but the form ought to be the same as in v. 13, on which this v. is based, *there shall be or come*, G *καὶ ἔσται* S 'and I will give' H *erit enim*. fH reads the next sentence *and ye, O hail-stones, fall*, with a sudden apostrophe out of keeping with the context; for *and ye* G has *καὶ δώσω*, S does not recognize the word, E gives only a part of it; we may strike it out as due to some mistake.—*and a tempestuous wind shall 'burst forth'*] Again from v. 13.—12. *And lo, if the wall has fallen, will it not be said . . . ?*] Who is to blame for the downfall? The people have been ruined by the prophets.—*Where is the daubing*] The noun means simply *coating*, equivalent to the *whitewash* of v. 10.—13. *and so I will cause a tempestuous wind to burst*] lit. *a wind of tempests* (intensive pl.). The figure of the wall is continued: a tempest, the instrument of Jahveh's wrath, will be launched against it; cp. Is. 29⁶ 41¹⁶, Sir. 39²⁸.—*and a flooding rain*] Cp. 38²², and for the figure of the building overwhelmed by storms, Mt. 7²⁷, Lk. 6⁴⁹.—*and hail-stones in wrath 'shall fall'*] Elsewhere the divine judgements make use of hail, e.g. Ex. 9²²⁻²⁶, Is. 28¹⁷ 30³⁰, Job 38^{22f}, Sir. 39²⁹. The word for *hail* is found only in this passage and 38²², perhaps in Sir. 46⁵; a curious form (*'elgābhīsh*), which is not Hebr., but may be Babylonian; it has been identified with the Akk. *algamišū*, which prob. means 'crystal.' At the end of the v. fH reads *for annihilation*; but a verb is wanted, as G felt, and inserted

one, ἐν θυμῷ ἐπάξω εἰς συντέλειαν, § 'shall perish.' Co. makes the happy suggestion that *shall fall* was the original ending, as in v.¹¹, which transcribes most of this verse.—14. The wall collapses, and the prophets are buried beneath the ruins.—*and I will bring it to the ground*] Similarly Is. 25¹², Lam. 2².—15. *I will consume my fury*] 6¹² n.; with an impressive change from the intrans. form in v.¹⁴ *ye shall be consumed*.—*and I will say*] But the words which follow are unsuitable in the mouth of Jahveh; so read, merely altering the vowels, *and one says* or *and it shall be said* (as in v.¹²) Ὡς Co. Ro. He.—'where' is . . . and 'where' are] An exclamation of the onlookers, cp. v.¹². This slight change gives a more forcible text than ff' 's *no more is . . . and no more are*, which may have been altered when *one says* was vocalized *I will say* (Co.).—16. This v. interprets the figure; it is attached to v.¹⁵ without any connecting link. Co. Toy Kr. question its originality. The general destruction announced in v.¹⁵ brings the oracle to a striking end, without this rather tame explanation.

Ch. 13, 2. לאל על Q^r Vrs.—הנבאים] Niph. ptc., elsewhere pointed נבאים v.¹⁶ 38¹⁷ etc.; I. הנבא imperat. Ἐῖς^B καὶ προφητεύσεις. On the hexaplaric additions in Ἐ^A see Co. 70.—לנביאי מלכם.] An extreme case of the constr. st. before a prep.; cp. Is. 28⁹, Jer. 23²³, Hos. 7⁶; but Ἐ^A πρὸς αὐτούς=אליהם; the correct form of the phrase is prob. הנבאים קלכם, which belongs to the next v. Ἴ^A's reading may be a gloss based upon vv.³ 17.—3. הוֹי על הוֹי הוֹי הוֹי] As applied to the prophets, הוֹי would mean insensible to Jahveh's benefits, as in Dt. 32⁶ (of Israel). But Ἐ^A suggests a more forcible expression, τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν=הנבאים קלכם. It will be noticed that מלכם, מלכו, is connected with a *verb* in v.¹⁷, I K. 12³³ Q. Neh. 6⁸. Ἴ^A's הוֹי הוֹי, which Ἐ^A om., should be retained.—אשר הליכם אשר ריחם] The grammar can hardly be defended; in a rel. sentence the pers. pron. is required before the ptc. or adj., i.e. אשר הם הליכם; Dr. § 199 Obs.; Kōn. iii. § 60. The ptc. after אשר has scarcely a parallel; Is. 24², Koh. 8¹² may be similar, but Gen. 39²², Is. 30²⁴ are different. הליך אחר הוֹי can hardly mean *going after their own spirit*; the words may be the careless jotting of a scribe.—[לבלתי ראו.] Apparently a rel. clause with ל, taking up אחר. But לבלתי=τοῦ μή, so *as not to*, and is followed by the impf. Ex. 20²⁰, 2 S. 14¹⁴, or by the inf. constr. v.²² 20⁸ 14. 16. 22; where a pf. is found, as in Jer. 23¹⁴ 27¹⁸, the text is at fault. Dr. § 41 Obs. would read the impf. here, לבלתי יראו 'so that they (i.e. the people) should not see'; but the context shews that the prophets claim to see visions, not the people. Ἐ^A renders καὶ τὸ καθόλου μὴ βλέποντων. This suggests that לבלתי here may be a more emphatic ל (as in I S. 20²⁶), and not the negation of a final clause as it usually is; then we must suppose that the rel. is omitted, as in Is. 65¹, Jer. 2⁸, and the prep. a ל of reference, 'in relation to, concerning, things which they never saw.' So G-K. § 152 x. On this interpretation the words may be kept in the text; Ἐ^A ὁὐκ ἔστησαν ἐν στερεώματι=לא עמדו בפרצו. Ἐ^A ἴ^A have the sing. ἴ^A; the pl. ending arose from the initial letters of the following word.—[והגורו נר.] Sometimes the influence of the negative extends from the first cl. to the second, as in 16⁴⁷; G-K. § 152 z. The neg. is repeated by Ἐ^A ἴ^A, and Ro. would read וילא גורו; but Ἴ^A is supported by Ἐ^A καὶ

συνήγαγον πολυμία, confusing נגד with ערד, see 6⁴ phil. n.—[על ב' יש' for על in this sense cp. 1 S. 25¹⁸ חומוהו עליו ללענה.—חומהו היי עליו 25¹⁸ for it (i.e. ב' יש' to stand; the subj. of the inf. constr. is not expressed, but implied by the context; cp. v. 9, Gen. 13⁶ לשבח יהוה; Davidson *Syn.* § 91, Rem. 1. \mathfrak{C} οὐκ ἀνέστησαν οἱ λέγοντες, perhaps taking οἱ λέγοντες from v. 6. Co. suggests that the rendering points to a dittograph לאמר לאמר, cp. 21²⁰ [ל' in לטו=לא] \mathfrak{C} .—6. חוהו שוא וקסם כוב \mathfrak{C} βλέποντες ψευδῆ, μαρτυροῦμενοι μάταια. Co. prs. וקסם . . . חוהו inf. abs., cp. Jer. 23¹⁴; better וקסם . . . חוהו \mathfrak{E} et divinant. \mathfrak{C} renders by ptcp., \mathfrak{S} om. the whole cl. וקסם חוהו. The pf. with weak waw occurs rather often in Ez., e.g. v. 8 9⁷ (? text) 17¹⁸ 19¹² 20²². 37 25¹² 37². 7. 8. 10 40²⁴. 35 41³. 8. 13. 15 42¹⁵—a mark of transition from the classical to the later style. The same tendency appears in 2 Kings and Jer.; Dr. § 133. קים the Pi. of קים is used only in the later books, and here for the first time; Ru. 4⁷, Ps. 119²⁸. 108, Est. 9²¹. 297., Dan. 6⁸ (Aram.). The subj. of the inf. constr., understood from the context (v. 8 n.), is changed from that of the governing vb., they wait (for Jahveh) to confirm; cp. 16²⁰ 24⁷ לכסח עליו ערד . . . לא שבחתי. Is. 5². 4 ויקו לעשות עינים; the construction is often best rendered by the pass. in English; G-K. § 115 e. For קים חוהו cp. 1 K. 12¹⁶, 2 K. 23³; \mathfrak{S} 'to establish the word of captivity.' If אומהו חוהו counts as one beat, the v. contains four lines of three beats.—7. ויאמרו. Ptcp. without a subj.; see 8¹² phil. n. This makes the whole cl. suspicious (Co.).—8. וילכו. \mathfrak{C} adds εἰπὼν = אפר, in Ez.'s manner, e.g. 11⁵. 16. 17, 12¹⁰. תויתם . . . תויתם. See 3²⁰ phil. n. \mathfrak{C} renders ὁι λόγοι θυμῶν, and καὶ αἱ μαρτεῖαι θυμῶν μάταιαι. Can the latter be an irresistible word-play? cp. in N.T. Acts 8³⁰, Heb. 5⁸. There is no reason to suppose that \mathfrak{C} read the Hebr. differently from \mathfrak{H} , though \mathfrak{C} transposes שוא and כוב (חוהו and שוא go together in vv. 7. 9, 12²⁴), and \mathfrak{S} the two vbs. \mathfrak{S} om. the second וילכו.—ליכם of course = עליכם Vrs. Omitting אומהו חוהו, which is generally an editorial addition (2^d n.), v. 8¹⁰ forms a couplet in the 3:2 measure.—9. והיתה. \mathfrak{C} removes the ambiguity of the phrase in \mathfrak{H} . נבטרו. \mathfrak{C} ἐν πειδείᾳ (זמר) as if from נטר. For the confusion of נטר with נטר cp. vv. 18. 20 (זמר) and 7²⁵ phil. n.—נקת. The form is Aram., elsewhere only in late writings, e.g. Ezr. 2⁶², Est. 1²² = Hebr. נקת; Lagarde *Bild. d. Nom.* 175; Kautzsch *Aram. im AT.* 44 f.—The last four lines of the v. fall into two couplets with the 3:3 measure.—10. ויען ויבין. \mathfrak{C} ingeniously 'because they prophesied falsely, and because they led my people astray'; Co. 122.—הסעו I. הסעתו. The vb. only here and perh. in Cant. 1⁷; an Aramaizing form of the Hebr. והוא בנה חין—העה. \mathfrak{C} καὶ οὗτος οἰκοδομεῖ τοίχων, using the same word for wall as in vv. 12. 14. 15, where the Hebr. is קר. \mathfrak{C} found בנה חין in \mathfrak{H} , but recognizes a comparison, והוא בנה חין; the antecedent of חין is עמי in cl. a.—ויהו חסם. \mathfrak{C} καὶ αὐτοὶ ἀλείφουσιν ἀβόν. From a root akin to טפל = 'to plaster over,' Akk. *tapālu* = 'he smeared,' used similarly in a metaph. sense; the Rabb. and Aram. חסם = 'plaster.' The word חסם = 'tasteless,' חסם = 'unsavouriness,' in Job 1²² 6⁶, Lam. 2¹⁴ = Ar. *tufalun* 'spittle,' though spelt in the same way, is etymologically distinct. \mathfrak{C} paraphrases 'unmixed clay without straw,' \mathfrak{E} luto absque paleis; hence the rendering in EVV. and Θ ἀφροσύνη. \mathfrak{C} not understanding the word, tr. each time, and in 22²⁸, πεσείται = חסם; cp. v. 11 καὶ δώσω = אמתו, and 9² 11¹⁵ phil. notes.—The number of Aramaisms and words belonging to late Hebr. in vv. 6-10 is remarkable, קים v. 6, כוב v. 9, טעה, חין v. 10. Hölzner regards this as evidence of a very late handling of the passage after the Book had taken its present shape. The word חין certainly suggests something of

the kind.—11. היה בשם I. היה as in v.¹³ עי=יהה § ' and behold I am giving' ע 'there shall be.'—[אמנה] עי=יהה, ו' et dabo, § does not recognize the word, ע 'אלין' א' א'לין. Some copyist's error lies behind the word: I. הוא אלוני, taking the vb. as 3rd. pl. fem. For אלוני see next v.—[אמנה] The Pi. requires an obj., as in v.¹³; point אמנה Niph., cp. Is. 35⁶, Job 26⁸. So עי κ. παγίσεσται.—12. הלווא יאמר . . . הלווא נפל . . . For the hypothetical pf. with הנה cp. 14²² 15⁴, 2 S. 18¹¹, Hos. 9⁴; Dr. § 154. Here the apodosis is expressed by an impf. with an interrogative, cp. Num. 12¹⁴ [E., Am. 3⁸, Job. 7²⁰].—13. [ובקעה] It is in Ez.'s manner to begin a divine decree with a pf. c.w.c., e.g. 11¹⁷ 16⁵⁹ 25¹³ 30^{6, 10, 13} 32³ 34¹¹ 35¹¹; cp. 12²³ phil. n. The decree is prefaced with הנה אומר יהוה, in 35¹¹ with a solemn asseveration.—[ורח טעה] G—K. § 124 e.—[אמנה] The Hebr. version of Sir. 46⁵ reads ש[אמנה]ל[אמנה]. Some MSS write here אמניש, but the best authorities אמניש (Baer Ez. 82). The word used to be explained from the Arab., i.e. 'al+gibsu, cp. Job 28¹⁸=*crystal*; so *Oxf. Lex.*; Kôn. ii. 131, 417 and *Hebr. u. Sem.* (1901) 94; but see G—K. § 35 m. More prob. the origin of the word is to be looked for in Akk.; *algamišu* was first read in a bilingual hymn to the war-god, Ninurta, Abel-Winckler *Keilschrifttexte* (1890) 60 ll. 18 and 28, transl. by Langdon *Sem. Myth.* 123; the identification, suggested by Hommel *ZDMG.* 1892, 570, is accepted by Zimmern *Akk. Fremdw.* 60; in Egyptian the word now transcribed *ihbs*, a precious stone, corresponds in form; Müller *As. u. Eur.* 236. עי in v.¹¹ writes λίθους πετροβόλους εἰς τοὺς ἐνδύσους αὐτῶν (cp. 3 Regn. 6¹⁵), a double rendering, the first a guess, the second an attempt to derive the word from גניש+אל = גניש (?) = *crystal*; Ex. 22⁵ or = נפיש Hab. 2¹¹), א et dabo lapides magnos in juncturas eorum. In v.¹³ עי gives τ. λίθους τοὺς πετροβόλους, but in 38²² λίθους χαλάζης א lapidibus. עי renders in v.¹¹ lapides praegrandes, in v.¹³ lapides grandes, in 38²² lapidibus immensis; ע simply אמניש in all three places.—[בוחה] § = בוחה which makes a good parallel to באפי; the form, however, occurs already in cl. a.—[לכלה] Cp. 2 C. 12¹² for this adverbial use of ל; but the word is prob. a miscopied form of תפילה v.¹¹.—This v. seems to be a quatrain with four beats in each line.—14. בוחה . . . תפילה Fem., though the antecedent קיר is mas.; perhaps because the prophet's mind passed from the figure to the thing figured, viz. Jerusalem; Kôn. iii. 252 f. Some would correct to בוחי . . . תפיל. עי μετ' ἐλέγχων = בוחה. The measure of the v. is 4:4 and 3:3.—15. [אמר] I. ואמר or ואמר . . . ואמר I. ואמר . . . ואמר cp. v.¹². Haupt (in Toy) suggests that אמין actually means *where*? a later modification of אמ I S. 10¹⁴; cp. Akk. *anu*=both *where*? and *there is not*, Ar. 'aina. If such is the case, why does not the usage occur oftener?—The v. falls into two couplets of 3:3.—16. [חיון] עי om. But if the v. is rhythmical, חיון is needed to complete the measure.

Ch. 13, 17–23. Against the prophetesses.—Perhaps among the exiles in Babylonia, certainly at home in Judah, there were women who claimed the gift of prophecy (v.¹⁷), and pretended to be inspired by Jahveh (v.¹⁹). Prophetesses is too good a name for them; witches or sorceresses would suit the description better. They played upon the credulity of the people by magic arts, designed to injure the good and benefit the bad, contrary to Jahveh's will (v.¹⁹); they are denounced as enemies to religion (vv.^{20, 21}). Magic was always rife in ancient society; it was practised by women in Jerusalem, as Jer. 7¹⁸ 44^{17, 18}

seem to imply; and in Babylonia it haunted all minds and penetrated everywhere; see the *Maklu*-texts quoted by Jastrow *Rel. of Bab. and Ass.* ch. xvi., and cp. Mowinckel *Psalmstudien* i. (1921) 59 ff. With Am. 4¹⁻³, Is. 3^{18-4¹} 32⁹⁻¹², this makes one of the four passages in which women come under the prophets' scourge. The discourse ends with the customary formula: the two following vv. may be a later addition.

17. *the daughters of thy people*] See 3¹¹ n.—*who play the prophetess out of their own heart*] See on vv.²⁻³. The form of the vb. differs from that in v.², and gives a touch of contempt, cp. 1 K. 22¹⁰, Jer. 14¹⁴ 29²⁰. Only women who possessed the true gift are mentioned by name in the O.T., Miriam, Deborah, Huldah, Noadiah; besides these at all times were women of the kind described here, as 1 S. 28 shews.—18. *Ah! the women who sew bands upon all wrists*] From v.²⁰ 'I will rend them from off your arms' it may be inferred that the *bands* (only here and v.²⁰) were tied on the wrists of the sorceresses, perhaps to symbolize the binding power of their prayer when the Deity was invoked for an omen. So Ephrem Syrus in his comment on the v. (*Op.* t. ii. 176 E, ed. 1740, Syriac text): 'these are like amulets which they (the women) bind upon their arms, and bring forth an oracle for those who enquire of them from their arms, like magicians and soothsayers who utter cries'—an explanation which was not Ephrem's own, but derived from tradition, for Origen in the Hexapla notes that ὁ Ἑβραῖος has οὐαὶ ταῖς ποιούσαις φυλακτήρια; see W. R. Smith *Journ. of Phil.* xiii. (1885) 286 f. Another tradition, represented by the Vrs., took the word *bands* to mean *pillows*, ἔκ προσκεφάλαια, so the Jews and EVV. Recent discoveries, however, point to a different explanation. The phrase *upon all wrists* refers more naturally to the people who came in numbers to consult these women, than to the women themselves; so it would be the enquirers whose hands were bound, with the idea, we may imagine, of fastening the magic influence upon them, or of symbolizing the power to bind and loose which the sorceress claimed. This would agree with what we know of ancient magic: the tying and untying of knots was a regular trick in witchcraft (see Jastrow l.c. 270); and sometimes a small leaden figure was handcuffed to inflict an injury or a curse by proxy: sixteen such figures, with wire twisted round their arms or ankles, have lately been unearthed at Tell Sandahannah near Bēt Jibrīn, N.W. of Hebron (Bliss and Macalister *Excav. in Pal.* 1898-1900, pp. 154 f. and Pl. 85; also *Harvard Excav. at Samaria* (1924) i. 384, No. 10 and ii. Pl. 76 y). There is, of course, a difference between the latter practice and that which seems to be alluded to in the text; here it is the enquirer, not

the intended victim, who has his wrists bound; but in either case the principle of sympathetic magic was brought into play. If this explanation is correct, there must be some mistake in v.²⁰, as Co. suspected: perhaps we should read *I will rend them from off their arms for your arms.—and make ‘ ‘ coverings for the head (of persons) of every stature]* This kind of magical property was placed on the head, and apparently varied in length according to the person's height: but the wording is so improbable that we may well adopt the slight correction *for the head of every diviner* (fem.). The meaning of the word rendered *coverings* (only here and v.²¹) is unknown in Hebr., but in Akk. the root='loose,' 'dissolve'; hence the derivation of the names for these two amulets suggests that the one was used to *bind* and the other to *loose* (Herrm.), the former on the wrists of the enquirer, the latter on the head of the sorceress. A magical text from Babylonia illustrates the references in this v.: 'White wool which in spinning is doubled to his bed at the top and the foot bind. Black wool which in spinning is doubled on his left arm bind' (Haupt *Akk. u. Sum. Keilschrifttexte* 90 f., quoted in Del. *AHWB.* 678 as K. 246). See also Dante *Inf.* xx. 121-3.—*to hunt persons]* The plur. of *néphesh* does not mean *souls*, but *persons*, e.g. vv.^{19.20} 17¹⁷ 18⁴ 22²⁷; in H Lev. 18²⁹; in P Gen. 36⁶, Ex. 12⁴, Lev. 27² etc., or, with suffixes, *our-*, *your-*, *them-selves*, e.g. Gen. 9⁵ P, Dt. 4¹⁵, Josh. 23¹¹, Jer. 37⁹ etc.; similarly in the sing. 18⁴ 33⁸, Dt. 24⁷ 27²⁵, Prov. 28¹⁷. The object of the prophetesses was to make victims of those who consulted them; to say that they practised the form of witchcraft known as 'hunting souls' is to read too much into the language, and Frazer's comment on this passage in *Folk-Lore in the O.T.* ii. 510 ff. is largely beside the mark; see also S. A. Cook in *R. of S.*³ 635.—*ye hunt the persons of my people, but your own persons ye keep alive]* Meaning and text are both uncertain. As rendered, the sentence describes the malicious, self-interested designs of these women, who victimize others by witchcraft, and make a living by it for themselves. This sense, however, is not very naturally expressed, and we might tr. *Do ye hunt the persons of my people, and keep persons alive for yourselves?* i.e. do ye make victims of people, and restore them to health for your own advantage? This anticipates v.¹⁹, which, moreover, shews that the counterpart of *keeping alive* is *putting to death*, not *hunting persons*; accordingly some would treat the text as corrupt, and read here as in v.¹⁹, *ye put to death for ye hunt* (Co. Ro.). On the whole the first rendering is preferable; Toy can make no sense of the passage and strikes it out.—19. *And ye have profaned me among my people with handfuls of barley and crumbled pieces of*

bread] The sorceresses pretended to speak and act in Jahveh's name; it was gross profanity; in the minds of the people Jahveh had come to be associated with unholy superstitions. The reference is to divination with barley and crumbs, chosen for the purpose because both were used in the sacred offerings. It is true that P requires *fine flour* (*sōleth*) for the *minhâ*, and *barley* is mentioned in only one type of meal offering (Num. 5¹⁵), yet the latter was probably often accepted at the sanctuaries; while custom required the cakes of unleavened bread to be *crumbled* for the *minhâ* (Lev. 2^{5†}). Omens were sought by these means to find out whether the offering was accepted or not; a widely spread practice, known to the Greeks as *ἀλφιτομαντεία* and *κριθομαντεία*. W. R. Smith loc. cit., who first discovered the meaning of the passage, quotes a reference made by Bar Bahlul (middle of 10th cent.) to divination of this kind: 'men who give oracles with barley bread or the stones of fruit' (Payne Smith *Thes. Syr.* col. 3705). The older interpretation, that the women plied their trade for handfuls of barley and morsels of bread (as the Hebr. can also be rendered) i.e. for the smallest fee, may be given up.—*to put to death persons who should not die, and to keep alive persons who should not live*] When an offering was made on behalf of the sick, the sorceress would consult the omens of barley and crumbs, and declare whether the patient was to recover or not. Those *who should not die* are the righteous (cp. vv.^{20. 21}), those *who should not live* are the ungodly.—20. *I am against your bands 'wherewith' ye hunt the persons* ' ''] Other prophets denounce the magic and divination which were rife in Israel, e.g. Is. 2⁶ 8¹⁹, Jer. 27⁹, Mic. 5¹¹; the opposition of the Law is equally emphatic, e.g. Ex. 22¹⁷ [18] E, Dt. 18^{10. 11}, Lev. 19^{26. 31} 20^{6. 27} H. Such practices were invariably mixed up with heathen beliefs, and based upon superstitions wholly foreign to the ethical standards of Jahveh's religion. **AC** read *where*, but the sense requires the slight change to *wherewith* **CSV**. At the end of the sentence, and again at the end of the v., **AC** adds *into flying ones* i.e. for them to fly away; the word is om. by **CS** on the first occasion, but recognized by all the Vrs. on the second; it seems to be a gloss, more Aram. than Hebr., in both places.—*and I will rend them from off your arms*] The *bands*, then, were fastened on the arms of the sorceresses; but if the second explanation given above (v.¹⁸) be adopted, we must read *their arms* i.e. the arms of the *persons* just mentioned. A copyist who did not understand the practice referred to might easily make the mistake, the more readily because 2nd pers. suffixes predominate in the context. If **AC** be retained, the first explanation given on v.¹⁸ may stand.—*and I will let the persons whom ye hunt go*

'free' '] So Co. brilliantly corrects the ungrammatical text of פח , which reads *even persons*: for the phrase 'let go free' cp. Dt. 15^{12f.} 18, Jer. 34^{9f.}. At the end פח adds the gloss *into flying ones*.—21. *and they shall no more be in your power as things hunted*] Lit. *in your hand*. It was to gain an unlawful influence over their dupes that these women practised divination. *things hunted or a prey*, with reference to vv.^{18.} 20; in 12¹³ 17²⁰ the word means an implement for hunting, so a *net*.—Vv. 22–23 go back to say again what has just been said in vv.^{17–21}, and repeat phrases from vv.^{1–16}. There are other instances of a summary being attached to the end of a discourse, e.g. 5^{16.} 17 16⁶³ (cp. v.⁵⁴) 18³² (cp. v.²³); but we cannot be sure that the repetition is always due to the prophet himself. In 5^{16.} 17 we found reason to suspect a later addition; the present vv. seem to be of the same character; there is no connecting link to join them to what precedes, and v.²¹ brings the discourse to an end in the usual way.—22. *Because ye 'have pained' the heart of the righteous [falsely], although I have not pained him]* פח reads *because of discouraging the heart* etc.; but the same verb is wanted in both clauses, cp. Gen. 9⁶, Is. 10^{14a}, Jon. 4^{10f.} etc., and is read by GLT ; the restoration involves only a slight change. C^b om. *falsely*; it may be a word of explanation.—*to strengthen the hands of the wicked*] Cp. Jer. 23¹⁴.—*that he should turn from his evil way*] Cp. 3¹⁹ 18²³ 33^{9.} 11.—*to keep him alive*] GLSFY seem to have read the intrans. form, *that he should live*, καὶ ζῆσαι αὐτὸν V et viveret.—23. *ye shall not see falsehood*] Apparently copied from vv.^{6–9}, where the *prophets* are referred to.—*nor shall ye practise divination any more*] Another echo of vv.^{8.} 9.—*and I will deliver* etc.] Repeated from v.²¹.

Recent criticism tends to regard this chapter as the work of a writer living in Jerusalem, not in Babylonia; e.g. Torrey *Pseudo-Ez.* 35; Hertrich *Ezechielprobleme* 99 f. Hölischer treats the whole as a literary fiction expressing the contempt of a post-exilic age for the kind of prophecy which was in vogue at Jerusalem just before and after 586 B.C., *Hesekiel* 85 f. But the situation may well be that implied elsewhere (see pp. 35, 67, 123 f.): Ezekiel among the exiles is watching with grief and indignation the state of affairs at home. A fresh and discerning study of 'false' prophecy in Jepsen *Nabi* (1934), 210 ff., 217 ff. does much to explain the attitude of Jeremiah and Ezekiel.

Ch. 13, 17. הַתְּנַבְּאוֹת The Hithp. of נָבֵא only here in Ez.; the form in 37¹⁰ may be otherwise explained. In Arab. *tanabba'a* (V. conjug.) = 'he claimed to be a prophet.'—18. תְּנַבְּוֹתַי Pl. of תְּנַבְּוֹת from נָבֵא , as לְלֵתָהּ , לְלֵתָהּ from לָתַת ; Kōn. ii. 177. The meaning is to be explained from Akk. *kasû* = 'bind,' *kasitu* = 'band,' 'chain.' Del. *AHWB.* 342

הַשִּׁיבָה אֶת־הָאָדָם has won general acceptance. Ἐ τὰς ψυχὰς αὐτῶν = שׁוּבָה so ט; § om.—[לַפְרִיחוֹת] Ἐ eis διασκορπισμὸν. Though recognized by the Vrs. here, the word is prob. not original in either place.—21. לְכַוֵּן [Ἐ eis συστρόφη, keeping up the connexion with διαστρέφειν, συστρέφειν in vv. 18, 20.—22. הַכֹּאֵה [עַן הַכֹּאֵה. The Hiph. of כֹּאֵה does not occur again; the Niph. = 'be cowed'; l. הַכֵּיב, cp. v. 8 for the inf. constr. after עַן, or the pf. הַכֵּיבָה cp. 5¹¹ etc.—שָׁקֵר] An adverbial accus., *in falsehood, falsely*, cp. Ps. 35¹⁰, 119⁸⁶; Dr. § 193 *Obs.*; but the word is prob. not original here.—[וְלִהְיוֹת] The sense of the inf. constr. is determined by that of its antecedent, cp. 1 S. 8^{11c}, Jer. 17¹⁰, Ps. 104²¹; Dr. § 206.—[לְקִיּוּחַי] ? l. לְקִיּוּחַי.—23. For שָׁב many would read כִּיב || שׁוּב as in vv. 6^a, 9.

Ch. 14, 1-11. Against idolaters who consult a prophet : continuing 12²¹-13²³. Ez. has dealt with the false prophets; on this occasion he denounces the false-hearted people; the two reacted one upon the other. Though he addresses the exiles, his words are intended for Israel at large. Those who are idolaters at heart, when they consult a prophet, will receive no such oracle as they expect, but a direct and dreadful answer from Jahveh Himself, vv. 3-5. Sometimes, however, the prophet is deceived and a deceiver; again, the answer will come from Jahveh Himself, and both prophet and enquirer will be cut off from the community, vv. 7-10. Let Israel, then, turn from false worship, and enter into right relation with God! vv. 6, 11. Such seems to be the connexion of thought. Resemblances will be noticed between v. 8 and 13⁹ (oracle B), v. 3 and 20³.

1. *certain of the elders of Israel*] So 20¹; in 8¹ called the *elders of Judah*: leaders of the Jewish colony. It is not said that they came to consult the prophet on any particular point, though § inserts 'to enquire of the Lord'; they were in the habit of sitting before the prophet (cp. 33^{30f.}), waiting for any word that might be given him, perhaps hoping that he would have something to say about affairs at home.—3. *these men have raised their idols in their heart*] lit. *have caused . . . to ascend upon their heart*, so only here and vv. 4, 7; in the intrans. form the phrase means 'to rise up in the mind,' 'occur to,' 38¹⁰, Jer. 3¹⁶ 7³¹ etc., hence the trans. form might be tr. *cherished*. It is not certain that Ez. is accusing the exiles of idolatry; the vv. which follow shew that he is thinking of *the house of Israel* as a whole; cp. 6⁴ⁿ.—*the stumbling-block of their iniquity*] See 7^{19 n}.—4. *Speak with them and say unto them*] So 3²⁴ 20³. ט suggests *Prophecy and say unto them*, which is in Ez.'s manner, 34³ 37¹², but not necessarily more correct here.—*Every man of the house of Isr. who*] v. 7: a formula characteristic of H, Lev. 17³. 8. 10. 13 20²; it seems to invoke the authority of the Law to support the prophet's appeal.—*and shall come unto a prophet*] In this case a true prophet; for vv. 7ⁿ. state another

case, in which the prophet is a deceiver.—*I Jahveh will impart him an answer 'by myself'*] Instead of the ordinary form, the reflexive (Niph.) stem of the vb. is used here and v.⁷ to bring out the special character of the answer: it will come direct from Jahveh to the enquirer, without any intermediary, and, as the context implies, it will take shape in deeds, not words. An enquirer who is divided in his allegiance can have no fellowship with Jahveh, and therefore no knowledge of His will conveyed by an inspired prophet. פח reads at the end by it, with the marginal correction *coming* i.e. 'when he comes'; but neither is right; rd. *by or through myself* as in v.⁷.—*according to the multitude of his idols*] God will take him at his own vain word. Not in v.⁷, and possibly a gloss, though the clause is recognized by the Vrs.—5. *in order to seize the house of I. by their heart*] Jahveh's answer is a threat of punishment; it is designed to strike the people with terror.—*who are estranged from me*] Some would pronounce the vb. as in v.⁷, *who have apostatized from me*.—6. *turn ye and shew a turning*] Or *and turn (your faces)*, supplying in thought the obj. expressed in cl. b; but the former rend. is supported by 18³⁰. 32.—*all your abominations*] See 11¹⁸ n.—7. *Every man of the house of I., and of the sojourner who sojourns in I.*] See on v.⁴. For the sojourner (*gêr*) i.e. the resident alien, 22⁷. 29 47²²¹; see Driver *Deut.* 165 f.; the use of this standing phrase makes it clear that the prophet has in mind Israel as a whole, not his fellow-exiles alone. As the *gêr* enjoyed the privileges, so will he share the punishment of Israel, Lev. 20².—*who shall apostatize from me*] lit. 'dedicate himself away from following me'; cp. Hos. 9¹⁰.—*that he may raise his idols*] See on v.³. At the end of the v. tr. *to enquire of me for him* i.e. for the person who consults the prophet.—8. *And I will put my face against that man*] Cp. 15⁷. Another phrase common to עז . and ח , cp. Lev. 17¹⁰ 20³. 5. 6. The man who is at heart an apostate, and yet fancies that he can obtain an oracle from Jahveh, will be repudiated.—*and I will make him a sign and 'a proverb'*] For *sign*=*a warning example* cp. Num. 17²⁵, Dt. 28⁴⁶. פח has *proverbs*; but the plur. is unsuitable, and ע reads a sing., though in a different text, 'a desert and a desolation,' from 6¹⁴ 35³. For the idea cp. Dt. 28³⁷.—*from the midst of my people*] Cp. 13⁹.—9. עז . here goes deeper into the causes of false prophecy. Not merely self-delusion (13³. 6), and the influence of idolatrous clients (v.⁷), may lead a prophet to utter false oracles, but the divine will itself: *I Jahveh have deceived that prophet*. Such a statement is only intelligible when we remember that ancient habits of thought overlooked secondary causes, and attributed events directly to the action of God; see Am. 3⁶, Is. 45⁷. As a matter of fact

the false prophet had been guilty of previous sin; he had abused his spiritual faculties, and brought on himself spiritual blindness as the result; and because the consequences of his sin, no less than the moral law which he had violated, were God's ordinance, his spiritual blindness and deceit could be attributed to God. This line of reasoning, however, suggests no excuse for the guilty man; he is in no way relieved of responsibility, as may be seen from the parallel case in 1 K. 22^{21f.}. The lying spirit in Ahab's prophets is ascribed to Jahveh's permission, but obviously not to find an excuse for them; they had misused their prophetic gift by merely echoing the king's desires; their oracle is exposed as false. The problem is well discussed by Joyce *Inspiration of Prophecy* (1910) 130-137. There is no injustice, then, Ezekiel argues: deceived himself, the prophet has deceived others, and will be punished accordingly: *I will stretch forth my hand upon him, and destroy him from the midst of my people*, cp. v.⁸ and 6¹⁴ n. Moreover, the lying prophet will be used for the further purpose of punishing Israel for their apostasy: *they shall undergo their punishment, enquirer and prophet alike*, v.¹⁰. The responsibility is mutual; both are equally to blame; lit. *they shall bear their iniquity*, see on 4⁴.—II. This extirpation of idolatry and false prophecy is designed for a twofold purpose: to prevent Israel from leaving the path of loyalty, and to secure its right relationship with God. For *go astray from following me* cp. 44¹⁰ 48¹¹; *nor make themselves unclean by all their transgressions* cp. 37²³ and 20^{7, 18}, Lev. 18^{24, 30} H 11⁴³ P; *and they shall become to me a people* see 11²⁰ n.

Vv. 12-23. The absolute justice of Jerusalem's punishment.—First of all a general principle is laid down, vv.¹²⁻²⁰: when God punishes a guilty people, though the men most eminent for righteousness were living among them, the judgement will not be averted; the righteous men will be delivered, but no one else. Then the principle is applied to Jerusalem, vv.²¹⁻²³: God is about to inflict His judgements on the city; and since there are no righteous in it, no one will escape. Moreover, a miserable remnant will make their way to Babylonia, only to serve as specimens of the people of Jerusalem, and to shew how richly they merited their fate. The prophet is so keen to insist upon the divine justice, that he does not pause to consider how there would be any survivors at all. Vv.¹²⁻²⁰ may be compared with Gen. 18^{22b-33}; underlying both is a plea against indiscriminate judgement, but in this case the verdict is more severe. Jer. 7¹⁶ 15¹⁻⁴ affords a closer parallel: not even Moses and Samuel, famous for their intercessions, would obtain a hearing if they prayed for mercy! No doubt

the present passage suggests inferences on the responsibility of the individual and the merits of the fathers; but such matters do not seem to be in the prophet's mind; his concern is to vindicate the justice of Jerusalem's punishment (so Hö.). Some think that the passage must have been written after the catastrophe of 586. Yet there is evidence that in the earlier period of his ministry, 593-588, Ez. contemplated the entire destruction of Jerusalem and its inhabitants, e.g. 5¹² 9⁵⁻¹⁰ 10²⁻⁷ 11^{7ff.}, and this seems to have been his settled conviction, though he varied the details from time to time; cp. 9⁴ with 21^{3f. 8f.} [20^{47f.} 21^{3f.}]. 13. *A land, when it sins against me*] The case is stated with legal formality, cp. v. 9 phil. n.—*in committing transgression*] A phrase current in priestly circles, 15⁸ 17²⁰ 18²⁴ 20²⁷ 39²⁸; ten times in P, e.g. Lev. 5^{15. 21} [6²]; here probably for the first time. The four plagues enumerated in vv. 13-19 have already been threatened, 5^{16f.}; for *break the staff of bread* see 4¹⁶ n.—*and cut off from it man and beast*] So vv. 17. 19. 21 25¹³ 29⁸ cp. 21⁸ [3] 35⁷; an expression which may go back to Zeph. 1³, not long before Josiah's reformation.—14. The prophet names three typically righteous men, who, on account of their righteousness, were enabled to achieve a work of deliverance: Noah delivered his family, Gen. 6⁸ 7¹ J; Daniel, his companions, Dan. 1⁶⁻²⁰; Job, his friends, Job 42⁷⁻¹⁰; but the righteousness of all three together could not deliver the present generation. Ez. is not teaching any doctrine about the merits of the fathers, or the efficacy of their prayers, or the responsibility of the individual; he is simply heightening the picture of Jerusalem's guilt. His allusions must have been readily understood. Noah, of course, was familiar to readers of J's narrative of the patriarchs; the stories of the other two were current, so far as we know, not in writing but on the lips of the people. Daniel, we may suppose, was a Jew who, by his integrity and wisdom (28³ see note), rose to a high position at the Babylonian court; he may have lived near the time of Ezekiel; some features of his story were used by the author of *Daniel* to edify a later age. Similarly the author of *Job* made use of a popular tradition to provide a setting for his subject; in the Prologue and Epilogue he kept to the outlines of the story closely enough for us to understand Ez.'s allusion.—15. '*Or if I cause evil beasts to pass through*] A second case is put. With a slight correction the text conforms to the type of vv. 17. 19.—*and 'I' bereave it*] So 2 MSS $\mathfrak{C}\mathfrak{L}\mathfrak{Y}$; *and they* (sing. coll. in Hebr.) *bereave it*. The remainder of the v. echoes the language of Jer. 9^{9. 11}; cp. Zeph. 3⁶, Is. 34¹⁰, 60¹⁵ and ch. 33²⁸.—16. '*though these three men*] The conjunction is wanted, and found in many MSS $\mathfrak{C}\mathfrak{L}\mathfrak{S}$.—*they alone shall be delivered*] In ch. 18 Ez. works out his doctrine of individual

responsibility, and logically it may be inferred from his words here; but the passage as a whole is concerned with something else.—17. *Or if I bring a sword . . . man and beast*] So 29⁸; for the sword cp. 6³ 11⁸ 33².—19. *Or if I send a pestilence . . . with blood*] The two together in 5¹⁷, and both are recognized by the Vrs.; but *with blood* comes late in the sentence, and may be an after-thought; it does not occur in the recapitulation v.²¹.—*to cut off from it*] Cp. v.²¹ 17¹⁷; the phrase and the position of it recall Jer. 9²⁰ 44⁷ 47⁴.—21. *How much more when I send*] The argument is *a fortiori*: even if any righteous could be found in the city, they would not save it; as there are none, the sterner will be its punishment!—*my four sore acts of judgement*] Mentioned as hypothetical in vv.¹³⁻²⁰, now declared to be imminent. Perhaps Jeremiah was the first to draw up the list, Jer. 15^{2f.}; it is repeated with variations in Lev. 26²²⁻²⁶, and incorporated, it would seem from here, in the secondary passage *ch.* 5¹⁷. The number *four* implies completeness, with a hint at the four quarters of the earth; cp. Job 1¹⁵⁻¹⁹, Zech. 2^{1f.} [1^{18f.}], Rev. 9¹³⁻¹⁵. Haupt compares the Lion, Wolf, Famine, Pestilence in the Gilgamesh Epic xi. 4, 20-24. For *acts of judgement* see 5^{10 n.}—22. Strictly speaking the prophet is inconsistent. Here and elsewhere he prophesies the slaughter of the ungodly in Jerusalem (v.²¹ 5¹⁻⁴ 9^{1f.}). At this point it occurs to him to add a drastic touch: some might escape, but it would be only to exhibit themselves as object-lessons to their countrymen in exile. *And behold, should there be left in it survivors who 'lead out' sons and daughters*] So Vrs., **ff** *who are led out, (even) sons and daughters*. Some would omit *who lead out* as superfluous before *who come out*. If the word be retained, the meaning is that *the survivors*, lit. *the company escaping*, will bring their children with them into Babylonia; if omitted, the children *are* the survivors, the elders having been put to death.—*ye shall see their way and their doings*] In Ez. *doings* always has a bad sense, and, except in 21²⁹ [24], is always accompanied by *way(s)*, v.²³ 20^{43f.} 24¹⁴ 36^{17. 19}. The phrase comes from Jeremiah, Jer. 4¹⁸ 7^{3. 5} 18¹¹ 26¹³.—*and ye shall be consoled*] i.e. be satisfied in your own minds that the punishment was just; cp. 31¹⁶ 32³¹.—*even all that I have brought upon her*] Co. would om. as tautologous; but the repetition is impressive, and the Vrs. recognize it.—23. *And they shall console you*] The fugitives will convince the exiles of Jahveh's justice; this is the point to which the prophet has been leading up. It was due to Ez., more than to any one else, that the best religious thought in the times which followed held firmly to a conviction of Jahveh's righteousness in spite of all trials to faith: however much Israel might suffer, Jahveh

6¹⁴ 35³.—9. [הַיְהוּדִים בִּי פָתַח] For the order cp. v.¹³ 18⁵, 18 33², 6, 9; it is characteristic of the legal phraseology, e.g. Lev. 1² 4², Num. 6² 9¹⁰; Davidson *Syn.* § 130, 5. E^B πλανήθη=πεθε, and om. וְרָגַ. —10. [אִם יִשְׁתָּהוּ אֶת יְעָצָי] Dr. § 136 (δ).—10. [כִּי יִשְׁתָּהוּ אֶת יְעָצָי] Usually in this idiom the first is like the second, e.g. Gen. 44¹⁸, Dt. 1¹⁷; here the second is like the first, cp. Jud. 8¹⁸, Is. 24².—11. [לִשְׁמֹעַ לֹא] 19⁸ 25¹⁰ 26²⁰; outside Ez. only Zech. 12⁷, Ps. 119¹¹, 80 125³. Elsewhere לֹא אִשְׁרָא לִשְׁמֹעַ 31¹⁴ 36³⁰ 46¹⁸; outside Ez. only Num. 17³, Dt. 20¹⁸.—13. [אִרְיָ בִי מִהַחַת] The protasis begins with these words, and is resumed with וְיָי v.¹⁴; the apodosis comes at יְעָצָי v.¹⁴; For the construction cp. 33²⁻⁴, Num. 9^{10f}.—14. [יְעָצָי] The Pi.=strip off, spoil, Ex. 3²² 12³⁶; the Hiph.=deliver. Either with E^A point יְעָצָי; σωθήσονται, or better l. יְעָצָי, as in vv.¹⁶, 18.—15. [וְלוֹ] Read וְאוֹ=or if, cp. 1 S. 26¹⁰, Dr. § 143.—[וְלִשְׁמֹעַ] Read וְלִשְׁמֹעַ E^A κ. τιμωρήσομαι αὐτήν.—16. [שְׁמָע] Read 'שָׁ, as in vv.¹⁸, 20.—[יְעָצָי] E^A σωθήσονται=יְעָצָי, cp. v.¹⁴.—[הַחַת] E^A δὲ ἢ αὐτοί, so S^B =הַחַת, as in v.¹⁸.—19. [אֵל הַאָרֶץ] A^A or 'ה על E^A *épl.* —20. [אֵם הַחַת] S^B + כִּי, as in v.¹⁶.—[בַּת . . . בָּן] E^A =בָּנוּ . . . בָּנוּ, as in v.¹⁸.—[יְעָצָי . . . יְעָצָי] E^A ὑπολειφθῶσιν . . . ῥύσονται.—21. [כִּי כֹה] E^A om. כִּי.—When כִּי refers to a preceding sentence it denotes (a) *yea, when* i.e. *how much more when*, as here and 15⁵, 2 S. 4^{10f}, Pr. 21²⁷; (b) *yea, that* i.e. *how much more or less*, e.g. 1 S. 14³⁰, 1 K. 8²⁷, Pr. 11³¹. In the former case כִּי has a temporal sense, in the latter, it strengthens ἦα.—22. [הַיְהוּדִים נִתְּחַת] For the hypoth. pf. see 13¹² n.; here it is followed by the ptp. הָיָה יְהוּדָאִים in the apod., instead of the more usual impf. (e.g. Am. 3⁸, Job 7²⁰).—[הַחַת] Agreeing with שְׁמָע in thought, not in form. But E^A οἱ ἐξάγουσιν ἐξ αὐτῆς (+καὶ) υἱοῦς κ.τ.λ., S^B , gives a better construction; the word, however, may be a gloss, Kōn. iii. § 411 d.—[הַחַת] S^B =הַחַת E^A אֵינִי, agreeing with E^A om. the sentences between this and 'ע in v.²³, by homoioteleuton.—[וְנִתְּחַת] E^A κ. μεταμελήσειε.—[חַת כִּי אִשְׁרָא] A summary of the preceding thought, added loosely in the accus. of relation; *Ew. Syn.* § 272 (2), cps. Jud. 20⁴⁴, 46, Jer. 45⁴. E^A וְעַל הַיְהוּדָאִים אִשְׁרָא.—23. [וְנִתְּחַת] E^A κ. παρακαλέουσιν ὑμᾶς.—[נִתְּחַת] Many MSS הָיָה אִלּוּ, as 6¹⁰.

Ch. 15, 1-8. The Parable of the Vine.—Vv.²⁻⁵ contain a little poem on the wild vine, which produces no wood of any value, and can be used only for fuel; similarly the inhabitants of Jerusalem are fit for nothing but to be thrown on the fire, vv.⁶⁻⁸. Other prophets and poets compare Israel to a vine, but to the cultivated, fruit-bearing sort, and in order to shew how Israel has disappointed its early promise, Dt. 32³², Is. 5¹ⁿ, Hos. 10¹, Jer. 2²¹ (Gen. 49²², Ps. 80⁹⁻¹⁶ [8-15] are exceptions). But Ezekiel goes further: from the first Israel was worthless, and is now to be treated as it deserves. Characteristically he takes a despairing view of Israel's past and present, a view which he elaborates further in the next chapter. When freed from additions, vv.²⁻⁵ seem to fall into a lyric of four stanzas, remarkable for the skill of its parallelism, with two beats in each line, except in v.^{3b} (so Hölischer). In vv.⁶⁻⁸ no metrical form can be made out, though there is a certain rhythm in the language, due to the phrases taken up from vv.²⁻⁵. As elsewhere, Ez. appears to have delivered an oracle in verse, and then to have used it as the starting-point or text for his moral; cp. 7¹⁰, ch. 17. 21¹⁴⁻²² [9-17] 23³²⁻³⁴ etc.

2. The first stanza may be thus restored :

*How does the wood
Of the vine surpass
All trees ' ' of the forest?*

The vine is in the forest, not in the vineyard ; we are to think, therefore, of the wild vine and its trailing stalks as compared with the trees that grow timber. After *All trees* (sing. coll.) there follows in ~~the~~ *the twig which it is among the trees*, evidently added to explain the nature of the vine; the sentence is awkwardly expressed, and it spoils the metre. C^B om. *the twig*.—

3. *Is wood from it taken
To use for work?
Can a peg from it be taken
Whereon to hang any vessel?*

For the second line cp. 1 S. 8¹⁶, Ex. 38²⁴; for the *peg* cp. Is. 22^{23f.}.

4. *Lo, if for the fire
To devour it is given,
Both of its ends
The fire devours,
And its mid-part is burned;
Can it serve for work?*

The wild vine is only good for fuel. Hölscher would cancel the first two lines ; but metrically they are sound, and *give* or *become* for *devouring* (or *food*) is a favourite expression in Ez., v. 6 21³⁷ 132¹ 23³⁷ 29⁵ 34^{5. 8. 10} 35¹² 39⁴; similarly in H, Lev. 25⁶; in P six times, Gen. 1^{29f.} etc. *Both of its ends* is a touch to complete the picture, not a veiled allusion to N. and S. Israel, as some prosaically think. Cp. Is. 7⁴.—5. With trifling omissions, the v. runs :

*' ' When perfect, it was
Of no use for work;
Much less, when devoured, ' '
Is it useful for work.*

See phil. note.

6. The application of the parable. Jahveh Himself is the speaker : the inhabitants of Jerusalem are like the wood of the vine, *which I have appointed for the fire*, by a law of nature, as it were ; they shall be burned up, wholly destroyed. Such was the dreadful prospect which Ez. had constantly in his mind ;

though at times he hoped that the godly might be spared, e.g. 9⁴, and see 5¹⁰ n., yet his prevailing view contemplated no relief: Jerusalem is doomed to perish in flames; cp. 10²⁻⁷ 16³⁸⁻⁴² 22¹⁷⁻²² 23⁴⁷ 24⁹⁻¹⁴.—7. *And I will put my face against them*] So 14⁸.—*Have they escaped from the fire? then the fire shall devour them*] i.e. if any shall have gone forth from the burning city, yet they shall be burned in the end; there will be no survivors; though some may escape for the moment, their fate will overtake them, as Ez. says elsewhere, 5^{4, 12} 23²⁵. This gives a better sense to the whole v. than the rendering *from the fire they went forth, and the fire shall devour them*, which makes the first clause refer to the exile of 597 B.C., and the second to that of 586.—*And ye shall know*] Ez. here addresses his fellow-exiles, who will recognize the justice of Jahveh in the fate of the city.—*When I set my face against them*] Elsewhere always of the prophet, see 6² n.; in cl. a *put my face*.—8. *And I will make the land a desolation*] see 6¹⁴ n.; and for *committed transgression* see 14¹³ n.

Ch. 15, 2. ארז כּוֹס וְכַלּוֹתָם כִּי יִשְׁתַּחֲוֶה הָעֵץ.—*καὶ σὺ*.—*כּוֹס* lit. 'how does the wood of the vine become more (useful) than all trees of the forest?' The particular to which *more* refers is not expressed, but is left to be supplied by the reader; cp. Is. 10¹⁰ (in number), Job 11¹⁷ (in brightness) 28¹⁸ (in value). For the adverbial use of כּוֹס=*how*? cp. Gen. 44¹⁶, Ex. 10²⁶, 2 K. 4⁴³.—*וְכַלּוֹתָם* The first word (cp. 8¹⁷, Num. 13²³) must be in appos. to עץ הַגֶּן, and not the direct subj. of הָיָה, which is mas. The pf. הָיָה here seems unsuitable.—3. הַקָּהָה וְכַלּוֹתָם—*אֵת שְׁנֵי קְצוּתָיו*] See 13¹² n.—*לֹא אֲכַלְהָ*] See 23²⁷ n.—*הָיָה כַּת' עֲרִיבָתוֹן*, misunderstanding שְׁנֵי *two* as=*years*, cp. the converse in 4⁵ *years* rendered τὰς δύο, and קְצוּתָיו as though 'prunings.' אֲשׁוֹר tr. correctly.—*וְכַלּוֹתָם* Niph. of כּוֹס, Jer. 6²⁰; elsewhere כּוֹס Ps. 69⁴ 102⁴; Kōn. i. 368.—5. הָיָה כַּתּוּבָתוֹ] *כּוֹס* implies 'וכּוֹס'; neither *כּוֹס* nor *כּוֹס* etiam recognizes והָיָה; and the metre favours its omission. The use of הָיָה with a prep. is characteristic of Ez., e.g. כַּתּוּבָתוֹ 6^{8, 13} 16²² [cp. 30²¹; 37²⁸; 17^{8, 14} 20¹² 27⁷ 36³ 41⁸ 44⁷ (elsewhere frequent only in Chron.)]; 24¹⁰; the word is tautologous after אֲכַלְתֶּם, and is better removed. *כּוֹס* eis τέλος, as in v. 4. *כּוֹס*'s rendering of vv. 4 and 5 is noticeably free.—*וְכַלּוֹתָם* For the pf. c.w.c. involving a question see Dr. § 119 (γ), § 123 (β). *כּוֹס* eis ἔσται eis eis ἐργασίαν; *כּוֹס* הַכּוֹס *כּוֹס* 'how is it fit for, perhaps implying הַכּוֹס, an easier construction, but not necessarily more correct. Neither *כּוֹס* nor *כּוֹס* recognizes עָרִיב.—6. כַּתּוּבָתוֹ] *כּוֹס* + *כּוֹס* Some MSS *כּוֹס* (+ *כּוֹס*) *כּוֹס* But the sing. can be coll., as in v. 2 (restored), and need not be altered.—*כַּתּוּבָתוֹ*] Co. prs. as in v. 4; unnecessary.—7. *כַּתּוּבָתוֹ* *כּוֹס* bis 'my wrath,' so *כּוֹס* on the second occasion.—*כַּתּוּבָתוֹ*—The form of the sentence as 11⁸ חָרַב יִרְאֵם חָרַב אֲבִיָּא Job 19⁴; cp. also ch. 35⁷. For the hypothetical pf. see Dr. § 154, and cp. the pf. with הָיָה v. 4 sup. *כּוֹס* read *כּוֹס*; as *כּוֹס*; easier, but not so forcible. *כּוֹס* paraphrases 'and I will lay my punishment on them for the words of the law which were given from the midst of the fire' etc.—*כּוֹס* וְכַלּוֹתָם; but how shall they know, if all are burned up?

Ch. 16. The Unfaithful Spouse: an allegory of Jerusalem.—The theme of ch. 15 is taken up and carried further. (a) Vv. ³⁻¹⁴, ¹⁵⁻⁴³. Again the prophet starts with a poem, vv. ³⁻¹⁴, this time based on a popular story: a babe, exposed after birth, was found by a traveller, who saved her life, and then left her to grow up in the wilds; when he next passed by she had developed into maidenhood; thereupon he wedded her, and she became his queen, renowned for her beauty far and wide. Probably Ez. did not invent the story, for it is one of those tales which have always been popular favourites; moreover, some of the details hardly fit the application; but he used it for the purpose of his allegory. The foundling who becomes the king's bride is Jerusalem, i.e. Israel; though dowered with love and gifts, she proved unfaithful; her licentiousness passed all bounds; she deserves to be put to death as an adulteress. In other words, Israel throughout its history has shewn a vicious taste for the religion and morals of the Canaanites, and has forfeited its true position by seeking alliance with Egypt, Assyria, Babylon in turn. The hour of doom has arrived, vv. ¹⁵⁻⁴³. (b) Another discourse follows in vv. ⁴⁴⁻⁵². The allegory changes. Jerusalem is now taunted as the 'sister' of Samaria and Sodom; all three had broken their 'marriage' vows, and sunk to the level of the Canaanites, but Jerusalem to a degree which made her 'sisters' appear righteous in comparison. (c) When the time of restoration comes, the shame of Jerusalem will be all the deeper, for she will see her 'sisters,' whom she used to despise, reinstated before her, vv. ⁵³⁻⁵⁸. (d) Yet, such is Jahveh's mercy, in spite of ingratitude and breach of faith, the ancient covenant will be renewed; the 'sisters' will become 'daughters,' and Jerusalem, penitent and forgiven, will be bound to God for ever, vv. ⁵⁹⁻⁶³.

With regard to the date of these discourses (a) belongs to the period before the catastrophe of 586 B.C., because the punishment is still in the future; the same may be said of (b). The last two sections, which hold out the prospect of a restoration, agree with Ez.'s altered tone after the city had fallen, and especially with ch. 37.

Prophets before Ez. had used the figure of marriage to represent Israel's relation to Jahveh, e.g. Hos. 2⁴⁻²⁵ ¹²⁻²³. Jer. 2² 3^{1ff.}, cp. Is. 54⁵, and that of adultery for Israel's unfaithfulness, e.g. Is. 1²¹, Jer. 3¹⁻⁸. The first discourse is, in fact, an expansion of the theme of Is. 1²¹ and Hos. 2; we can scarcely doubt that Jeremiah's allegory, Jer. 3⁸⁻²⁵, was in Ez.'s mind; but the passion with which he elaborates the argument is all his own. Jeremiah indeed confessed that Israel had been a sinner from its youth, 3²⁵ 32³⁰; yet Ez. goes beyond his pre-

decessors : while they looked back to a purer, happier age in the past, e.g. Is. 1²⁸, Hos. 2¹⁵ 9¹⁰ 11¹, Jer. 2²¹, he can see nothing in Israel's history but an inbred bias towards heathenism ; what else is to be expected from one whose very origin was heathen, vv. 3. 45 ? This conviction of the nation's sinfulness marked out the prophets from other men ; herein lay their originality ; and among the prophets none went so far or so deep as Ezekiel (see on 14⁹ and cp. Mic. 3⁶). He returns to the subject again in ch. 20, and in the allegory of the Two Sisters, ch. 23.

There is much in this ch. which is repulsive to our taste. In the case of the poem, vv. 3-14, it must be remembered that Oriental story-tellers, both ancient and modern, observe no sort of reticence about physical details which, in the West, are considered unsuitable for a place in literature.

Ch. 16, 2. *Make Jerusalem know her abominations.*] Especially the worship of Baal and the horrid rites of Moloch ; popular religion assimilated the service of Jahveh to these native cults : it was sheer apostasy in the eyes of the prophets, cp. Jer. 32³⁰⁻³⁵. —3. Here begins the poem, composed, it would seem, in distichs or tristichs with four beats in each line, though lines with three beats occur in vv. 5-7. As elsewhere, e.g. ch. 15, owing to later additions and changes, the recovery of the original form of the text must be largely a matter of experiment. To Gunkel *Das Märchen im A.T.* 1921, 113 ff. and to Hans Schmidt *Die grossen Propheten*² 1923, 428 f., belongs the credit of recognizing the origin of the poem in one of those romantic stories which never lose their interest, and in all ages have been the delight of young and old. Most likely Ez. himself turned the story into verse ; no popular source would have contained such a couplet as the first.

*Thy breed and thy birth were of Canaan's land :
Thy father—an Amorite, and thy mother—a Hittite !*

From the religious point of view Jerusalem, i.e. Israel, had been heathen all along ; its infidelity was in the blood ; *father, mother*, stand for the stronger and weaker elements which produced this race of sinners. Literally there was enough truth in the prophet's language to give a sting to his sarcasm. For though the Hebrews came of an Aramaean stock (Dt. 26⁵ cp. Gen. 10²² P), and were immigrants into Canaan, yet they had a racial kinship with the natives, who were known as *Canaanites* (J's name, e.g. Gen. 10¹⁹ 12⁶, Josh. 7⁹, Jud. 1^{1ff.}) or *Amorites* (E's and D's name, e.g. Gen. 48²², Num. 21^{13. 21. 31f.}, Josh. 7⁷, Jud. 6¹⁰), just as the land is called *Amurru* and *Kinahhi*, *Kinahna*, in the Amarna letters (Knudtzon *El-Am. Tafeln* 1132 ff.).

And the natives themselves were of mixed race. One of the non-Semitic elements which they had absorbed was the *Hittite*, according to Hebrew tradition, v.⁴⁵, Gen. 27⁴⁶ 28¹, Josh. 1⁴ P. Of course the Hittites in the lists of the nations of Canaan (Gen. 15²⁰ etc.) cannot be identified directly with the great nation of Cappadocia, Carchemish and N. Syria, which had almost faded from Hebrew memory: they are generally supposed to have been settlements left behind in Canaan after Hittite invasions. But it cannot be proved that Hittite influences ever reached so far as Palestine; and the suggestion is now made that by *Hittite*, here and elsewhere in the O.T., we should understand a loose, unhistorical term for what was properly speaking *Subaraean*, the non-Semitic people of the land of Subartu, as it is called in ancient Bab. documents; a vast territory N. and N.W. of Babylonia, which included the lands of the Amurru, and extended into Palestine at least so far as to leave behind it traces which can still be followed (Ungnad *Die ältesten Völkerwanderungen Vorderasiens* 1923, 6 f.). With regard to Jerusalem itself Ez.'s taunt had a basis of literal fact. The earliest known governor, Abd-ḥiba or Arad-ḥiba, has a name which we ought apparently to call Subaraean rather than Hittite or Mitannian, for it implies that he was named after the Subaraean goddess *Hiba* or *Hepa*; perhaps the same designation should be given to Urijah the Hittite and Araunah (2 S. 11³¹-23³⁹ 24^{18ff.}); on the other hand Malki-šedek (Gen. 14¹⁸), Adoni-šedek (Josh. 10³ 5, cp. Jud. 1^{5ff.})—all names traditionally connected with Jerusalem—are pure Semitic; moreover, there is reason to believe that for a long time Jebusites lived in the city side by side with Israelites. This shameful account of Jerusalem's origin led the older translators to tone down the language; for the word rendered *breed*, lit. *extraction* or *place of digging* (only again 21³⁵ [301] 29¹⁴), *ESV* give *thy root*, *Σ³ ἡ ῥίζις [σου]*; *Ⓢ* transforms the entire sense, 'I will drive out the Amorites before you and bring the Hittites to nought.' According to R. Eliezer b. Hyrcanus in the Mishnâ the whole chapter was not to be read or translated in public, *Meg.* iii. 10 (Geiger *Urschrift* 346 f.).—4.

*And thy birth—on the day wherein thou wast born
Uncut was thy navel, none washed thee with water,
Nor rubbed thee with salt, nor swathed thee in bands.*

Heathen by parentage, the child received heathen treatment at its birth; it was denied the most elementary care, and left to perish out of doors. In the East, female infants are still sometimes exposed; the ancient Arabs even buried them alive, *Qur'an* 81, 8. In connexion with childbirth, Dr. Masterman

describes present-day customs in Palestine: 'As soon as the navel is cut the midwife rubs the child all over with salt, water, and oil, and tightly swathes it in clothes for seven days; at the end of that time she removes the dirty clothes, washes the child and anoints it, and then wraps it up again for seven days—and so on till the fortieth day,' *PEFQSt.* 1918, 118 f. Jerome in loc. writes, 'tenera infantium corpora dum adhuc uteri calorem tenent . . . solent ab obstetricibus sale contingi, ut sicciora sint, et restringantur.' This seems to be the common sense of the allusion to *being salted*, though Kr. discovers an act of dedication to the Deity by 'a covenant of salt' (Lev. 2¹³, Num. 18¹⁹, 2 C. 13⁵). Lit. the Hebr. runs, *with water thou wast not washed, nor salted at all, nor swathed at all. After thou wast not washed* פח adds a word, *לְמִישׁ'י*, of unknown meaning and dubious form; ת renders it 'for cleansing,' $\text{אֶתְּ אֵיִם סוֹרְהָיָא}$, H et aqua non es lota *in salutem*, which suggests to Jerome a reference to baptism. The word may be a gloss miswritten; $\text{C}^{\text{B}}\text{S}$ omit it, and most modern scholars. As rendered above, the v. is a tristich, with four beats in each line; but this metrical form is secured only by retaining *And thy birth*, which some would strike out as a mistaken variation of the following words, and by omitting *לְמִישׁ'י*.—5.

*No eye had compassion ' ' , or took pity upon thee ;
Thou wast thrown on the ' ' field, so abhorred was thy person,
On the day wherein thou wast born.*

The child was cast *on the field* i.e. the open country, exposed to wild beasts and violence, cp. 33²⁷, Ex. 22³⁰, Dt. 21¹ etc. For *no eye had compassion . . . pity* see 5¹¹ n.; more literally, *so as to take pity upon thee*, and l. 2 *in the loathing of* (i.e. felt for) *thy person*; the noun *loathing* is found only here, but the verb occurs in v.⁴⁵ and repeatedly in Lev. 26, vv.^{11.15} etc. In פח there is another *upon thee* after *compassion*, and the prosaic addition *to do for thee one of these things*, and *on the face of the field*; as restored, the v. contains two lines with four beats in each, and one line with three.—6. 7.

*And I passed ' ' and beheld thee struggling in thy blood,
And I said unto thee, ' In thy blood live, ' ' '
' And grow up ' like the herb of the field ' ' ' !
So thou didst grow up and wax tall, and arrive at ' full maidenhood, '
And ' thy ' breasts were formed, and thy hair grew ;
But thou wast unclothed and uncovered.*

Gunkel suggests that in the story, as the people would tell it, the traveller was a magician; his word gave life to the perishing babe. Having saved the child, he left it to grow up like the

flowers, in a state of nature. *In thy blood live* i.e. with thy blood upon thee continue in life; for *live* in this sense cp. 2 S. 12²². But *live* might also have the sense recover, revive, as from sickness or likelihood of death, e.g. Is. 38^{9, 21}. The rendering *in spite of thy blood* (Dav.) is possible, e.g. Lev. 26²⁷, Is. 47⁹, but less appropriate. Again there are obvious mistakes and enlargements in the existing text. In l. 1 ¶¶ inserts *upon (by) thee*; and gives l. 2 twice over, a mistake which is not found in 5 MSS ¶¶ S.—7. In l. 3 the reading *and grow up* is based upon ¶¶ S; ¶¶ has *and myriads* with the addition of *I made thee*; this spoils both sense and metre. The fourth line contains the meaningless words *and thou didst enter into an ornament of ornaments*; though the Vrs. imply the same text, it cannot be right; with a small correction read *thou didst enter into the time of menstruation*, or better, with S, *into the menses*. With *unclothed and uncovered*, lit. *nakedness and nudity*, cp. vv. 22. 39 23²⁹; there is a paranomasia in the Hebr., cp. 6¹⁴. The third and sixth lines contain three beats, the rest four.—8. Omitting later additions, we may render:

*And I passed ' ' and beheld thee, and 'twas thy time for love.
So I spread out my skirt ' ', and covered thy nakedness,
And I swore unto thee ' ', and thou becamest my own.*

When the traveller passed that way again, he found the child a lovesome maid, and, with the customary symbolic act, he claimed her as his bride. For the symbol cp. Ruth 3⁹, and see W. R. Smith *Kinship* etc. 87; *Rel. of Sem.*³ 674; Sale's transl. of the Koran (Warne) 56 and note; *Ruth* (Cambr. B.) 11. After *swore unto thee* some prosaic editor added *and I entered into a covenant with thee, saith the Lord Jahveh*; marriage as based upon mutual pledges could be described as a *covenant*, cp. Mal. 2¹⁴, Pr. 2¹⁷. But apart from metrical considerations, it is too soon to reveal the identity of the Traveller Unknown; that does not come out till the end, v. 14^b, and the reader is meanwhile kept in suspense. In l. 1 the Hebr. phrase is lit. *thy time was the time of loves*, the plur. denoting an abstract idea, as in 23¹⁷, Prov. 7¹⁸; with the end of l. 3 cp. 23⁴.—9. 10.

*' ' And I washed off thy blood ' ', and anointed thee with oil,
Clothed thee with broidered-work, and shod thee with leather,
Gave thee a turban of linen and a robe of silk.*

There was blood again (cp. v. 6), for by this time the babe had grown to maturity. She had lived as a wild thing in a state of nature; now she enters civilized life, and her deliverer prepares her for the bridal. In ¶¶ the first line begins with

And I washed thee (raḥaš) with water, probably an addition based on v.⁴; the true text has *I washed off (shafaph)*, a word used for *rinsing* the hands or a vessel, e.g. Lev. 15^{11t}, 1 K. 22³⁸, not of bathing the body. For *anointing* at the toilet cp. Ru. 3³. *Broidered-work* or variegated cloth was highly prized, v.¹³ 26¹⁶, Jud. 5³⁰, Ps. 45¹⁵ [14]. The exact meaning of *taḥash*, rendered *leather* above, is uncertain; the word may be identical with the Arabic *tuḥas*, the dugong or sea-cow, a kind of porpoise common in the Red Sea, the skin of which is used by the Bedouin for sandals; or it may be a loan-word, and represent the Egypt. *ths* = 'leather.' Delitzsch connects it with the Akk. *tahsu* = 'sheep,' used for the inflated skins underneath a raft; but the form and meaning of the Akk. word are questioned. The outer covering of the tabernacle was made of *taḥash*, Ex. 25⁵ 26¹⁴ etc., rendered *sealskins* in RV., with the marg. *porpoise-skins*; the AV. *badgers' skins* comes from the mediaeval Jews, who probably took over this sense from the Talmud, where the word is explained as meaning a ferret or squirrel, *Shabb.* 28a. The third line lit. runs *And I wound thee about with linen*, referring to head-gear; see the vb. in Ex. 29⁹, Lev. 8¹³. The word for *linen*, *shesh*, v.¹³ 27⁷, Ex. 25⁴ 28⁵.³⁹, seems to be borrowed from the old Egyptian š(e)s, which has this meaning; linen was worn in Egypt by persons of rank (Wilkinson *Anc. Egypt.* 1854, ii. 73), as in Israel by the high priest, Ex. 28³⁹. Ḳ renders βύσσος, and similarly Š, i.e. linen or cotton, a word which was adopted into Hebrew in the form *būš* as a later equivalent of the more ancient *shēsh*, Est. 1⁶ etc.; see further Dillmann *Exodus* 274 ff. The rest of the line is lit. *and I covered thee with silk*. So Rashi explains the Hebr. *mēshi*, only again v.¹³; it corresponds to the French *soie*. If *silk* is right, the material was not known before Ez.'s time; among Gk. writers σιρικὸς σιρικός (cp. Rev. 18¹²) does not make its appearance before the Macedonian conquest. The Vrs. were evidently uncertain: Ḳ τρίχαπτον = 'made of hair' or 'fine as hair,' Ṭ 'coloured garments,' Š 'fine linen,' Ḳ subtilia, in v.¹³ polymytum.—11. 12.

And I decked thee with ornaments: ' ' bands on thy wrists,
And a chain round thy throat, a ring on thy nostrils,
And hoops in thy ears, and a crown ' ' on thy head.

She was given everything that could gratify desire and excite admiration; see *Judith* 10⁴. For *decked* (lit. *ornamented*) with ornaments cp. 23⁴⁰, Is. 61¹⁰. The *bracelets*, the *nose-ring*, the *crown* made up the bridal jewellery, cp. Gen. 24²².³⁰.⁴⁷; according to Cant. 3¹¹ it was the bridegroom who received a *crown* for his wedding, here it is the bride; cp. also Rev. 21². Ḳ has a *crown of splendour*, as in 23⁴², Is. 62³, Prov. 16³¹ cp.

Jer. 13¹⁸; the descriptive term may be merely a convention; it overweighs the verse.—13.

' ' *Fine-flour and honey and oil were thy food :
Surpassing in beauty, thou didst rise to be queen !*

The bride was not only richly adorned, but nourished on the three typical gifts of the divine beneficence, see Dt. 32^{13f.}, Hos. 2¹⁰. *Fine-flour*, *sōleth*, E $\sigma\epsilon\mu\delta\alpha\lambda\iota\varsigma$, H *simila*, was the pure wheat separated from husk and bran, and as a rule provided for guests and the king's household, Gen. 18⁶, 1 K. 5²; it was offered in the *minhá*, 46¹⁴, Ex. 29^{2. 40} etc.* Moreover, since her deliverer turned out to be a prince, the bride was advanced to royal estate, lit. *thou didst prosper to royalty*. Though the words are not found in E (see 7²⁷ n.), and in S^b are marked with an asterisk, there is no reason for omitting them; indeed they are wanted to bring the story to its climax. Jerome in loc. explains that E left out the words for fear of offending the king of Egypt by alluding to the royalty conferred by God on Jerusalem! He interprets *honey* as the mystical gift of the Spirit, and in this connexion quotes the famous line from the Gospel according to the Hebrews, 'Even now has my mother the Holy Spirit seized me,' cp. 8³ n. At the beginning of the v. H has *and thou didst deck thee with gold and silver, and thy clothing was of linen and silk and brodered-work*. Though recognized by the Vrs., this sentence only repeats with variation the text of vv.^{10. 11}; there the adorning is the work of the princely lover, but this makes it the work of the bride herself; the former alone is consistent with the rest of the story (so Gunkel, Hö.).—14.

*And thy fame went forth among the nations for thy beauty :
Perfect it was through my adornment which I laid upon thee—
'Tis Jahveh's oracle.*

So far all is well. The foundling has become a queen, renowned for beauty and splendour; from first to last she has owed everything to her deliverer, now her husband, who is none other than Jahveh Himself! In vv.¹⁵⁻³⁴ the unhappy sequel is unfolded, still keeping to the outlines of the story, and adapting it to Israel's career. As a woman famed for her beauty Jerusalem is spoken of in Lam. 2¹⁵, and Tyre in ch. 27³

* See the careful investigation by Dalman in *Alltest. Studien für R. Kittel* 1913, 61-69, *Die Mehlartern im A.T.* From ref. in the Talm. and modern Palestinian usage he shews that *sōleth* was the pure inner substance of the corn, ground either coarse or fine, as distinct from the meal which contained the outer and darker skins of the wheat-berry.

28¹². Similar expressions, *beauty, adornment, prosper* (v.¹³), are used of the young king in Ps. 45.

Ch. 16, 2. הָרַחַץ אֶת *διαμάρτυραι* = אָרַץ, wrongly.—3. הַבְּלִיטָה] As the sing. is קָרַה 29¹⁴, *ú* might be expected in the pl., e.g. קָרַהוּ, קָרַהוֹת; the pl. of a process, as in חָרַח, אֶמְרָה Mic. 5¹, אֶמְרָהוּ Ps. 68²¹. The root כָּר prob. = *dig, bore*, Akk. *káru* = 'fell' (trees).—[בְּלִיטָה] = *hindred* Gen. 12¹, or *offspring* ib. 48⁶.—For הַבְּלִיטָה l. הַבְּלִיטָה with Vrs., and for אֶמְרָה l. אֶמְרָה as אֶר, as in v.⁴⁵.—4. [הַבְּלִיטָה] A casus pendens resumed by a synonym, cp. 10¹⁰ 33²; Kón. iii. § 341 f.—[הַבְּלִיטָה] Kt., הַבְּלִיטָה Q. v.⁵, Hoph. inf.; for the acc. after a pass. cp. Gen. 40²⁰, Ex. 27⁷; G-K. § 121 b.—[לֹא בָהּ שָׂרָה] בַּהּ is best taken as a pass. of קָרַה, cp. קָרַה 10¹³ n. For the doubled בָּ see Kim. *Mikhlol* 57 a; Driver *Sam.*² Addenda xix. f. gives a more complete list. The doubling of בָּ is usually not indicated in אֶר; it must have been suppressed later than אֶר, which still writes Σάρρα, Χαρράν, Ἰόμορρα etc. אֶר² οὐκ ἔδησας τοὺς μαστοὺς σου (= שָׂרָה cp. 3⁹ n.), but אֶר¹ ἔδησαν, which is supported by Orig. non alligaverunt ubera tua. The transl. in some codd. οὐκ ἐτμήθη ὁ ὀμφαλὸς σου is a late correction of אֶר by אֶר; Deissmann *Bibl. Stud.* 151 f.—[שָׂרָה] The אֶר = 'to behold'; and Kón. ii. 111 n. defends for my beholding. Others explain the last syll. as a Hebr. form of the Aram. nominal ending n'-. אֶר's אֶרְרָה for being cleansed is prob. a guess; and this transl. has been maintained by connecting the word with the Akk. *misu* = 'to wash'; but the Hebr. equivalent of *misu* is מָשַׁח Ps. 67, in Hiph. Josh. 14⁸, not מָשַׁח. The curious rend. of אֶר² τοῦ χριστοῦ μου = מָשַׁח may be due to a Christian interpolator.—[חָרַח לֹא חָרַח] Hoph. and Pu.; G-K. § 113 w. The vb. only here; the noun in 30²¹, Job 38⁹.—5. For אֶר אֶר read אֶר. The first עָרַח is superfluous.—[עָרַח] Inf. constr. cp. עָרַח Hos. 7⁴; G-K. § 45 d.—[אֶר פִּי הַשָּׂדֶה] l. על שָׂדֶה. עָרַח overcharges the line, though it is recognized by אֶר.—[נָשַׁח] Objective gen., cp. Is. 23⁵, Ob. 10.—6. [תְּבוֹסָה] The אֶר = 'tread down,' Is. 63¹⁸, Jer. 12¹⁰; the Hithpal., only again v.²², makes the action reflexive, and denotes the blind movements of the infant's limbs (Oxf. Lex.); אֶר *περφυμένον* = 'disordered, mingled.'—[בְּרִיחַ] l. בְּרִיחַ. אֶר² and v.²².—[בְּרִיחַ] Again read the sing. אֶר *ἐκ τοῦ αἵματος σου ζωή*, i.e. בְּרִיחַ, בָּ and מָ being confused, cp. 12¹⁹ n. The second חָרַח . . . אֶר is a dittograph; אֶר ingeniously finds a significance in the repetition: 'I said to you, By the blood of circumcision I will take pity on you; and I said to you, By the blood of the passover I will deliver you'; cp. אֶר v.²³ 21¹⁴.—7. [רַבְּנָה] אֶר² *πληθύνον*, אֶר² prefix *and*; so l. חָרַח. חָרַח and רַבְּנָה, continuing the speech. Then חָרַח must be om. with אֶר, though אֶר has it.—[בְּרִיחַ] i.e. the finest ornament, אֶר ad mundum muliebrem. But חָרַח is used of jewels, e.g. v.¹¹ 7²⁰, not of bodily beauty. Read חָרַח, though this gives one beat too much; so better with אֶר חָרַח, cp. Is. 64⁵, lit. *times*. אֶר *eis pólous pólous*, so אֶר and prob. אֶר, confusing חָרַח and רַבְּנָה; cp. 7²⁵ n.—[שָׂרָה] l. שָׂרָה. אֶר² Two abstr. nouns, forming the predicate; Dr. § 189(2).—8. [עָרַח] For the pl. cp. עָרַח 33¹¹, אֶר, Hos. 8⁹, Pr. 5¹⁹. אֶר *καὶ καιρὸς καταλύοντων* = עָרַח cp. v.⁷ n. 'A *καιρὸς συναλλαγῆς* i.e. 'sponsalia,' Θ κ. *μαστῶν*, Σ κ. *ἀγάπης*.—[מָשַׁח] 'my hand,' perhaps as less unbecoming, אֶר 'and I let down my word upon thee.'—9. [עָרַח] Prob. an addition, like עָרַח in vv.⁵ 6.⁸.—[רַפְּהִי] The raphé implies that dag. f. is omitted, i.e. that the עָרַח vb. is treated as אֶר, cp. 10¹⁶, 17.—10. [אֶרְרָה] Denom. from עָרַח *sandal*; the Hiph. in 2 C. 28¹⁶.—[אֶרְרָה] Kim. in loc. notes the exceptional אֶר with the impf. 1 sing., and cps. 2 S. 1¹⁰ אֶרְרָה; see Dr. § 66 n. 2.—For כָּרַח Del. *Ez.* xiv. proposes an Akk. etymology, *masu* = 'become bright, glisten.'—11. [אֶרְרָה] For this type of constr. cp. 1 S. 17²⁶ 20¹⁷, Jer. 31³; Kón. iii. § 329 e.—[אֶרְרָה] Explanatory, as אֶרְרָה v.⁷ and אֶרְרָה v.¹². אֶר *περιέθηκα* = אֶרְרָה Gen. 24⁴⁷, but

in v. 12 *ἄσπερα*.—For צמרים cp. also Num. 31⁵⁰; ריב only again Gen. 41⁴².—12. nose-ring Is. 3²¹; but also ear-ring Gen. 35⁴, Ex. 32^{2, 3}, prob. Jud. 8^{24d}, and so *ס* here 'rings of gold in thy ears,' substituting 'beryls on thy forehead' for *hoops* (Num. 31⁵⁰) *in thy ears*.—[וַיִּשְׂרָף תַּמְרוֹת] l. וַיִּשְׂרָף.—13. [שש] Kt., an error for שש Q.—[אֶזְרָאִי] This form of the pf. 2 f.s., with the old fem. ending, cp. אָמַי Kt. 36¹⁸, is used throughout this ch., e.g. vv. 18. 22. 31. 43. 47. 51, side by side with הָיִיתָ v. 22, שָׁבַע v. 28^f; so often in Jeremiah, e.g. 2^{20, 33}. 3^{4, 5} etc. The Mass. alters it as a rule to the ordinary form. The final *i* was generally unaccented, and therefore dropped; but sometimes it was lengthened, and retained, perhaps as a dialectical peculiarity; G-K. § 44 *h*; B-L. 310.—[וַיִּשְׂרָף] With the tone drawn back under the influence of waw consec.; Kim. *Mikhlol* 124 *a*; *Rad. Lib.* 144. Cp. [בְּכֹכַב מִבָּאֵר] See 9ⁿ. The doubling overloads the line, l. מִבָּאֵר.—[וַיִּנְגַל לְפָנֶיךָ] For the *l* after צִלָּה cp. 15⁴, Jer. 13^{7, 10} (in the sense 'to be good for').—14. [בְּהַרְרֵי] *Ἐ* has a double rend. *ἐν εὐπερεῖα ἐν τῇ ὑπαύρῳ*. Cp. in *Ἐ* vv. 30. 31 [בְּבִנְיָוֶן] ³⁸ cod. A, ⁴⁹; and 13^{6, 11f}. phil. n. *Σ* 'because of the crown (בְּלִיא) of thy beauty.'

Vv. 15-34. The story applied.—15. It is hard to tell whether the poem originally ended at v. 14, or went on to describe the degradation of the 'queen'; so far as the measure goes, the present v., a couplet with four beats in each line, continues the rhythm of the preceding vv.; but the formula at the end of v. 14 seems to mark the conclusion of the poem, and v. 15 the beginning of the application. *Thou didst wax confident in thy beauty and go a-whoring on account of thy fame*. In this figurative way the prophet alludes to the time when Israel settled in Canaan, and took to frequenting the Canaanite sanctuaries, cp. 20²⁸. Jeremiah dates the national decline from the same period, Jer. 2⁵⁻⁷; elsewhere Ez. carries it further back, to the days of the wandering 20^{23f}, and even to the 'youth' of the nation in Egypt, 23^{2f}. Pride led to Israel's fall, as it led to the fall of the king of Tyre, 28¹⁷; in each case the gifts which nourished pride were not the reward of merit, but wholly due to the divine bounty.—*to every passer-by*] *ἐπὶ πάντα πάροδον*, in *Ἐ* only again v. 25, 2 S. 12⁴; in *Σ* Jer. 14⁹ *ὡς πάροδος*=*Ἐ* *ὡς αὐτόχθων*. The use of *πάροδος*, properly 'a passage, a passing-by,' in the sense of 'a wayfarer,' is unknown to literary Greek, and found only in sepulchral inscriptions on the W. coast of Asia Minor and the adjacent islands; it is so remarkable as to raise a doubt whether the Gk. version of ch. 16 can be Alexandrian work. Dr. Thackeray believes that the original translators passed over this chapter, for the reason which induced them to omit the Uriah episode in 2 S. 11^{2ff}; *Sept. and Jewish Worship* 26 ff.; see also Deissmann *Light from the Anc. East* 296.—At the end of the v. occur the words *that it might become his* (?); *Ἐ*^p*Σ* om.; they are suspiciously like the end of v. 16, and prob. no part of the original text.—16. A more explicit allusion to the seats of idolatry and

unchastity: the *garments* bestowed by the divine Lover, vv.^{10, 13}, were used for base purposes; *thou didst make for thee high places decked with various colours*, referring to the variegated curtains of the tents set up on the high places, E εἶδωλα ῥαπτὰ; see 2 K. 23⁷ 'houses for the 'Ashērâ,' and cp. Is. 57²¹.—Nothing can be made of the last words of the v.:? (*the like things*) shall not come, neither shall it be (so). The Vrs. imply more or less the reading of M , E καὶ οὐ μὴ εἰσέλθῃ οὐδὲ μὴ γένηται, F sicut non est factum neque futurum est. The words may represent a partly illegible note on the last words of v.¹⁵.—17. The ornaments lavished by the Spouse, vv.¹¹⁻¹³, were used to make idols; cp. Ex. 32²ⁿ. E, Jud. 8²⁴⁻²⁷; here, no doubt, images of the Baals.—18. Similarly the choice raiment, v.¹⁰, was turned to an unworthy use, cp. v.¹⁶. On festal occasions the heathen Semites dressed up their idols and the sacred poles; cp. Jer. 10⁹.—*and my oil and my perfume thou didst set before them*] In 23⁴¹ these are set on the table for the anointing of guests at a luxurious banquet, cp. Pr. 27⁹; so here, they were set before the idols with a view to anointing them. Oil was used in this way, e.g. Gen. 28¹⁸ 35¹⁴; see *Rel. of Sem.*³ 232 f., 582 f. The word rendered *perfume* generally means *incense*, 8²¹ n., except in the passages just quoted.—19. The same perverted use was made of the food mentioned in v.¹³; cp. Hos. 2^{7, 10} [5. 8]. The clause *fine flour and oil and honey I gave thee to eat*, though recognized by the Vrs., seems to be an insertion from v.¹³; it does not fit into the structure of the sentence. Read *And my food which I gave thee thou didst set before them for a soothing odour*; cp. 6¹³ n. H adds *and (so) it was*, E F ; but the Hebr. word is prob. a faulty repetition of the preceding letters; S om.—20. *which thou didst bear to me*] E gets rid of the anthropomorphism by om. *to me*, T by paraphrasing 'from whom a holy race was destined to come forth before me.'—*and thou didst sacrifice them unto them (the idols) to be devoured*] Cp. 23³⁷.—The last words of the v. may be taken in connexion with v.²¹, and rendered, *Was it of thy whoredoms a small matter²¹ that thou shouldst slay my children?* But the construction is awkward, and a *small thing of thy whoredoms* may be a query from the margin. Here and in the next v. Ez. deals with the sacrifice of children, as he does again in 20^{26, 31} 23³⁷⁻³⁹. This barbarous rite, though known to the primitive Semites, as we may infer from Ex. 22²⁸ [29], and occasionally practised in the historical period (e.g. Jud. 11³⁹, 2 K. 3²⁷, Mic. 6⁷), was really an abuse of later times, revived or introduced by Manasseh, 2 K. 21^{6, 16} 24⁴, and stamped out by Josiah, 2 K. 23¹⁰. But the allusions in Jeremiah (7³¹ 19⁵ 32³⁵—the authorship of the last two passages is doubtful) and Ezekiel seem to shew that,

in the desperate days before the capture of Jerusalem, a revival of deep-seated superstitions took place; ordinary sacrifices were unavailing; the only hope seemed to lie in a more powerful and costly kind of offering. It was presented to Jahveh as *king, mēlekh*, pronounced in 𐤁 with the vowels of *bōsheth*, 'shame.' The technical phrase is *to make to pass over* to the Deity, v. ²¹, cp. Ex. 13¹² J , generally with the addition *by fire*, ch. 20³¹, 2 K. 16³; that is to say, the victim was first slain and then burnt, ch. 23³⁹, Gen. 22¹⁰; not in the temple, however, but outside, in the ravine below, at the place called *the tōpheth*, 2 K. 23¹⁰, Jer. 7³². The object of the burning was to get rid entirely of what was too sacred to be left unconsumed. Such a victim was not burnt on the altar, for it could not be thought of as the food of the Deity; by a 'false logic,' as W. R. Smith says, the gift-theory of sacrifice was strained to cover rites to which it had no legitimate application. These sacrifices are expressly forbidden in Dt. 12³¹ 18¹⁰, Lev. 18²¹ 20². See *Rel. of Sem.*³ 375, 394 f., 630 f.; Moore *Enc. Bibl.* col. 3184; Burney *Judg.* 331. Torrey *Pseudo-Ez.* ch. iii. argues that the allusions in Jer. and Ez. refer to the time of Manasseh, not to a revival in the latter days of Jerusalem.—21. *And thou didst slaughter my sons and give them up*] 8 MSS and G *thy sons*, perhaps to soften the expression, as in v. ²⁰; *give them up* i.e. to the idols, v. ²⁰.—*in making them to pass over*] Usually *by fire* is added, 20³¹, 2 K. 16³ 17¹⁷ 21⁶ 23¹⁰.—22. 'This in addition to all' *thy whoredoms*!] 𐤁 *and among* (?) *all thine abominations and whoredoms*; but the use of the prep. *among* is unprecedented; *all thine abominations* may come from v. ⁴³, which repeats some of the language here. G^B implies a better text, *τοῦτο παρὰ πᾶσαν τὴν πορνείαν σου*. Then continue with G '*and*' *thou didst not remember*. The rest of the v. alludes to the poem, vv. ⁶, ⁷.—23. *And it came to pass, after all thine evil—woe, woe to thee! saith Jahveh—*²⁴ *that thou didst build*] A parenthesis of this kind is unusual in Hebr., and G^B om. *woe, woe to thee*. Apparently *after all thine evil* refers to the adoption of Canaanite rites described under figures in vv. ¹⁵-²²; the prophet now turns to alliances with Egypt and Assyria, and gives them the same ugly colouring; vv. ^{24f}. will therefore represent, under the figure of harlotry, the overtures made by faithless Israel to these foreign powers.—24. *that thou didst build thee a mound* (?) *and make thee a raised height* (?) *in every street*] The word rendered *mound* (*gabh*) occurs again in vv. ³¹, ³⁹, and each time in parallelism with *a raised height* (*rāmā*). By etymology and usage *gabh* ought to mean a rounded protuberance, see 1¹⁸ phil. n.; *rāmā* occurs only in this ch., for 1 S. 22⁶ is doubtful; both words have been taken to refer to some kind of erections for purposes

of unlawful worship, e.g. \mathfrak{C} 'heathen altars,' \mathfrak{S} 'altars' vv.^{24. 31}, 'idol shrines' vv.^{25. 39}. The other Vrs. understand the words differently; thus \mathfrak{C} renders *gabh oikhma pornikón* v.²⁴, τὸ πορνείον vv.^{31. 39} (so \mathfrak{S} v.²⁴), \mathfrak{S} 'brothel,' \mathfrak{H} lupanar; and *râmâ*, ἔκθεμα = 'a sign' v.²⁴, τὰ πορνεία v.²⁵, βάσις vv.^{31. 39}, \mathfrak{H} prostibulum vv.^{24. 39}, signum prostitutionis v.²⁵, excelsum v.³¹. Jerome in loc. explains both words on the lines of \mathfrak{C} . These renderings may be only an inference from the context; on the other hand, they may preserve the sense given to *gabh* and *râmâ* in popular speech; and without forcing the etymology *gabh* could mean 'a vaulted chamber,' and *râmâ* 'an erection, booth,' possibly 'a raised sign.'—25. at ' 'the head of 'every' road] $\mathfrak{C}\mathfrak{C}$, as in v.³¹, cp. 21^{24. 26} [19. 21]; \mathfrak{H} at every head of a road.—thy beauty] Cp. vv.^{13. 14}.—The repulsive figure for Israel's alliances with foreign nations is used again in 23^{8. 17. 30. 40}; in Hos. 2^{4ff.} [2ff.] 4¹³, Jer. 2²⁰ 3² 5^{7f.} 13²⁷, Is. 57^{7f.} it is applied to Israel's intercourse with the Baalim; in Assumptn. Moses 5³ to the Maccabaeen agreements with Rome.—26. And thou didst go a-whoring to the sons of Egypt] The policy of seeking help from Egypt had a natural attraction for the small states of Palestine, especially when they were threatened by Assyria and Babylon. Thus in Isaiah's time it was the policy both of the N. Kingdom (2 K. 17⁴) and of Judah (2 K. 18²¹; Sennacherib, Taylor Cyl. col. ii. ll. 73 ff.), in spite of the opposition of the prophets on religious as well as political grounds, Is. 20⁶ 30¹⁻⁵ 31¹⁻³, Hos. 7¹¹ 12² [1]. The futility of expecting any advantage from an alliance with Egypt had been proved so often that it passed into a proverb, Is. 30⁷ 36⁶, 2 K. 18²¹, Ez. 29^{6f.}. Yet when the Babylonian army appeared, Jerusalem turned once more to Egypt, and this time Pharaoh did march to the rescue, but only created a temporary diversion, 17¹⁵⁻¹⁷, Jer. 37⁵⁻⁷.—gross in flesh] Cp. 23²⁰, also of the Egyptians: a coarse fling at the power of Egypt, cp. 17^{9. 17}.—to provoke me to anger] The word and rhythm recall the Dtc. style, cp. Dt. 4²⁵ 9¹⁸, Jer. 7¹⁸ 32²⁹, 2 K. 17¹⁷ 21⁶.—27. The prophet has spoken of overtures to Egypt; he turns next to the Philistines, and shews how Jahveh had used them to chastise Jerusalem by diminishing her portion (strictly, her allowance of food, cp. Gen. 47²², Pr. 30⁸ 31¹⁵), i.e. by occupying her territory. The Philistine raids in the time of the Judges and Saul cannot be meant, for they took place long before Judah began appealing to Egypt for help; we must come down later in the history. It may well be that the prophet refers to what happened in 701 B.C., at the time of the Assyrian invasion, as Sennacherib records it: 'his [Hezekiah's] cities which I had plundered I separated from his land, and gave them to Mitinti king of Ashdod, Padi

king of Ekron, and Šilbel king of Gaza, and diminished his land' (Taylor Cyl. col. iii. ll. 22 ff., *KB*. ii. 95); cp. Is. 17⁸, 2 K. 18¹³ and 2 C. 28¹⁸. There could hardly be a better comment on Ez.'s language; it removes all doubts as to the historical accuracy of his allusion. The bearing of this piece of evidence upon the present v. has been pointed out by Eissfeldt in *Palästina-Jahrbuch* xxvii. (1931) 58 ff. Jerusalem was delivered to the greed of the daughters of the Philistines, and even those heathen were put to shame by Israel's infidelity; for greed lit. soul cp. Ps. 27¹² 41³ [21]; and for daughters of the Philistines cp. 2 S. 1²⁰, or, if the word denotes cities, as is probable, cp. Is. 16², Ps. 48¹² [11].—by reason of thy disgraceful conduct] lit. thy way in lewdness. The word *zimmâ* is specially used of unchastity, and most often in Ez., vv. 43. 58 22⁹. 11 23²¹. 27. 29; in H Lev. 18¹⁷ 19²⁹ 20¹⁴, and occasionally elsewhere.—28. Under the same figure Ez. denounces past overtures to Assyria, such as were made in the days of Ahaz, 2 K. 16^{7E}, 2 C. 28¹⁶, and by the N. Kingdom also, 2 K. 15^{19f}, Hos. 5¹³ 7¹¹ 8⁹ 12² [1]; cp. ch. 23¹². The first half of the v. is repeated in the second, as though alternative forms of the sentence had been copied into the text. Read therefore, *And thou didst go a-whoring to the sons of A., nevertheless thou wast not satisfied, omitting and thou didst commit whoredom with them without being satisfied.* § often om. repetitions, and does so here; $\mathfrak{C} = \mathfrak{ff}$.—29. *And thou didst multiply thy whoredom's' (and go) to a land of commerce, to Chaldaea]* The reference is to intercourse with the Babylonians; cp. 23^{14ff}. One such attempt is mentioned in the time of Hezekiah, 2 K. 20¹²⁻¹⁹ = Is. 39¹⁻⁸, 2 C. 32³¹; but it was not the only one. Instead of *whoredom* \mathfrak{ff} , \mathfrak{C}^B with many Hebr. MSS and edns. reads the plur., and tr. τὰς διαθήκας σου: the translation is wrong, but the allusion is rightly understood. The word for *commerce* is *Canaan*, used not in the geographical sense, but as an appellative noun; cp. 17⁴, Hos. 12⁸, Zeph. 1¹¹ and Is. 23⁸; Pr. 31²⁴, Job 40³⁰ ('the Canaanite'). This usage grew up from the fact the Canaanites, i.e. the Phoenicians in particular, were traders; and so were the Babylonians, who are referred to here. From the earliest times they had a wide reputation for business and the organization of commerce; the great merchants lived in Babylon, and employed traders to distribute their goods abroad by caravan. See King *Hist. of Bab.* 181 f.; Jastrow *Civilizn. of Bab. and Ass.* ch. vi.; Meissner *Bab. und Ass.* i. 358 ff.—*in spite of this thou wast not satisfied]* For this meaning of the prep. cp. Lev. 26²⁷, Ps. 27³.—30. Apparently \mathfrak{ff} intends the opening words to be understood *How weak is thy heart!*; the Vrs. read them in a different way. Adopting the sense which the phrase

would have in Aram. and Akk., we may render *How am I filled with wrath against thee*, and continue *because of thy doing all these things*; see crit. note.—*the work or conduct of a headstrong harlot*] The adj. lit.=*domineering*; perhaps as in Arab. it means here *clamorous, foul-tongued*, so § 'insolent.'—31. Cp. vv.^{24f.}—*and thou didst not become like a harlot in 'gathering' wages*] A deeper degradation: instead of taking pay from her 'lovers,' Jerusalem actually paid them; this is enlarged upon in the vv. which follow. פח reads in *mocking*, an error for *in collecting*, עק Σ $\sigma\upsilon\rho\acute{\alpha}\gamma\omicron\upsilon\sigma\alpha$, §.—32. Tr. *The wife who commits adultery against her husband takes 'wages'*; so עק $\mu\omicron\sigma\theta\acute{\omega}\mu\alpha\tau\alpha$, פח *takes strangers* (l). The v. appears to be of secondary origin; it does not agree with the context, which is in the form of an address.—33. Jerusalem reversed the common practice; the *gift* came from her side; she had sunk so low as to *bribe her lovers*, and spend her *marriage-gifts* on them. A reminiscence of Hosea, who had used the same metaphor for N. Israel's unfaithfulness in purchasing the support of foreign nations, Hos. 8⁹ cp. Is. 57⁹; with *lovers* cp. Hos. 2⁷. 9. 12. 14 [5. 7. 10. 12], Jer. 22²⁰. 22 30¹⁴, Lam. 1¹⁹. The words for *gift* and *marriage-gifts* occur nowhere else in the O.T.; they are borrowed from Akk.—*in thy whoredoms*] Om., as an intrusion from the next v. or from the margin (Kr. He.).—34. *And in thee has taken place the contrary from (other) woman in thy whoredoms, 'that thou gavest hire, and hire was not given to thee'*] Enlarging on the previous v., in Ez.'s manner; but he need not be made responsible for the further repetitions, which look like alternative forms of the text, *and after thee no such whoredoms have been committed, and . . . and thou art become the contrary*; § om. both these sentences, cp. v.²⁸ n.

Ch. 16, 15. על סך] For the prep. cp. 28¹⁷ על יפעתך Gen. 24⁹, Num. 6²¹— הוטרך] The pl. suff. is added to the sing. by false analogy, as though אם = אמ ; similarly vv.²⁰. 22. 25. 33f. 36 23^{1f.} etc.; cp. 6⁸ n.— לו יהי —] To express purpose the juss. requires a preceding *waw*, which is rarely dispensed with, Dr. § 64 *Obs.*; here, however, the construction is impossibly harsh. עק α $\acute{\alpha}\nu\kappa$ $\epsilon\sigma\tau\alpha\iota$ = לא יהי —] Hex. ק $\alpha\iota\tau\acute{\omega}$ $\epsilon\gamma\lambda\epsilon\upsilon\sigma\upsilon$ = לו היי —] Kr. suggests לו היה לו cp. v.⁸. Co. transposes the end of v.¹⁶ to this place, and reads לו קמא ולו קיי cp. v.⁸; but בוא is not used of the woman.—16. ב' שלא —] Only again Gen. 30^{32a} = *spotted*, Josh. 9⁵ = *patched*.— עליהם —] Mas., though the antecedent is fem.; cp. 37². 4, G-K. § 135 o.—18. נתתי] Kt., see note on אכלתי v.¹⁸.—19. . . . ולחמי —] Cas. pend. resumed by pf. c.w.c. in a frequentative sense, Dr. §§ 129, 197(1); Kōn. iii. 367 h. But such a construction is so unexpected here, that it is better to read נתתי , or simply נתתי as in v.¹⁸; § om. the 'i, though עק has kai $\epsilon\theta\eta\kappa\alpha\varsigma$ $\alpha\upsilon\tau\acute{\alpha}$.—20. ולאכלו] for *devouring* i.e. to be devoured; the active inf., here with the subj. suppressed, is equivalent to a pass.; cf. 13⁶ n., מה לעשות Is. 5⁴, 2 K. 4¹⁴, Ex. 29²⁹, Num. 24²³, Josh. 2⁶; Kōn. iii. § 399 a; G-K. § 114 h k.— הספיק כחנותיך —] Followed by והספיק v.²¹, cp. Josh. 22¹⁷, Dr. § 76 (a). The כן is partitive rather than comparative; Kōn. iii. § 406 m renders it *because of*, unsuitably. עק ω

μικρὰ ἐξεπόρευσας.—21. [בהעביר אותם להם] \mathfrak{E} ἐν τῷ ἀποτροπιδίσεισθαί σε αὐτὰ αὐτοῖς, led astray by the omission of באש; similarly \mathfrak{S} , om. להם.—22. ותוניתך 'ת' ויאן כל ת' ותוניתך. I. For the confusion between ויאן and ויאן cp. 43¹² ואת חורו ואת \mathfrak{E} καὶ τὴν διαγραφήν, 47^{18, 19} ואת \mathfrak{E} ταῦτα, τοῦτο, 17 ואת \mathfrak{E} καὶ τὰ, \mathfrak{S} =ואו.—[א—לא] I. ויא.—[ישי נעתיך] Here and in v. 43 \mathfrak{E} ^B om. ישי.—[היית] is superfluous after כהייתך, \mathfrak{S} om. rightly. \mathfrak{E} ἐξήσας=ייתך, which will then be repeated incorrectly from וישיך חיי v. 9.—23. ויית \mathfrak{E} מאי יית, perhaps implying 'מה ייהי'—[רעתיך] I MS and $\mathfrak{E}\mathfrak{S}$ read as pl.— \mathfrak{T} interprets the repetition as involving a double sense; cp. יען ויען. 13¹⁰ 36³ \mathfrak{T} ; Co. 121 f.—24. [ורם] Some would alter to בנה in each case, cp. v. 16; but this is unnecessary.—25. [רשתיך] I MS and $\mathfrak{E}\mathfrak{S}\mathfrak{T}$ read the pl.—26. [גדלי בשר] For the genit. cp. 3⁶ n.; G-K. § 128 y. גדלי from גדל properly 'becoming great' Gen. 26¹³, 1 S. 2²⁸; perhaps intentionally varied from גדלי to convey the idea of 'swollen'.—27. [והנה נשיתי] \mathfrak{E} εὐν δὲ ἐκτείνω. \mathfrak{S} om. והנה.—[כנפוש שאמתיך] $\mathfrak{T}\mathfrak{S}$ כני, \mathfrak{E} שואתיך.—28. Cp. 24¹³ and Dr. § 193; the second word, as the Ar. idiom shews, is in the accus. \mathfrak{E} , not understanding the construction, renders ἐκ τῆς ὁδοῦ σου, ἡσέβησας. There is no need to strike out ומה as a gloss (Toy Kr.), or to read מודך חונתי (Ro.).—28. [בני א'] \mathfrak{E} Σ τὰς θυγατέρας, corrected to τοὺς υἱοὺς q etc., cp. בני v. 28.—[מכלתי שבצתי ותניתי] Omit; מכלתי with the inf. occurs only again in Num. 14¹⁶, though Dt. 9²⁸, Is. 5¹³ (מכילי) are similar. ותניתי with an accus. suff. instead of לא or אחי is most unusual; again in Jer. 3¹. $\mathfrak{E}\mathfrak{F}$ imply ותני. All three words are om. by \mathfrak{S} , whose evidence, however, must be received with caution, for it is the habit of \mathfrak{S} to om. synonymous expressions, e.g. v. 34 \mathfrak{S} ; see Co. 150.—For ותני nevertheless, connecting two sentences which imply a contradiction, cp. 20¹⁶, Neh. 5⁸, Koh. 6⁷.—29. [ואין ארץ כנען בשרמה] \mathfrak{E} ^B πρὸς γῆν Χαλδαίων, Ἄπρὸς γῆν Χαναταίων [⁹Χαναά] καὶ Χαλδαίων (Hexapl. addn.) \mathfrak{F} . Some om. כנען with \mathfrak{E} ^B; but it is difficult to see why the word should have been inserted in \mathfrak{H} , whereas \mathfrak{E} may have left it out as unintelligible. The Mass. Or. gives ארץ לכל Kt., מה אמה. 30.—47⁷ ברב, 32⁷ וברב, Is. 9¹¹ etc., and 47⁷ ברב, 30.—[לבתיך] elsewhere only in Pu'lal, e.g. Ps. 6³; the fem. לבתי=heart does not occur. \mathfrak{E} τί διαβῶ τὴν θυγατέρα σου, taking אמה as impf. I sg., and pointing לבתי, so \mathfrak{S} 'why should I judge thy daughter?'; Σ ἐν τινι καθαριῶ τὴν καρδίαν σου \mathfrak{F} in quo mundabo cor tuum \mathfrak{T} 'how strong was the wickedness of thy heart!' But אמה לבתי (מה) קה אמה לבתי G-K. § 75 qq) may be used in the sense found in Aram., e.g. סלא לבתיך, סלין לבתיך 'full of wrath against you, thee,' Cowley *Aram. Pap.* Nos. 37, 11. 41, 4; לבתי סלא 'full of wrath,' why is he full of wrath against me,' Lidzbarski *Altaram. Urkunden aus Assur* No. 1, 19. 20; this meaning goes back to the Akk. *libbātu* (pl.) 'wrath,' *anaku libbāti ša aḫīya amlā* 'I am filled with wrath against my brother,' Muss-Arnolt *Ass. Dict.* 476; the suff. in לבתיך will have the force of an obj. genit. G. R. Driver *JTS*. xxix. 393, and xxxii. 366.—[אשה ותה שלש] For אשה cp. Jud. 4⁸, 2 S. 15¹⁶ 20³. The Ar. *salīyat* is used of a loud-tongued woman; \mathfrak{S} misunderstanding, καὶ ἐξεπόρευσας τρισσῶς=שלוש, which \mathfrak{S} ^B asterisks.—31. [בבנותיך] By false analogy the מ' of the inf. constr. is treated as fem. pl., cp. 6⁸ n.; but some MSS and $\mathfrak{T}\mathfrak{S}\mathfrak{F}$ l. בבנותיך. \mathfrak{E} has a double rendering ἐν τ. θυγατέρας σου . . . ψκοδόμησας, cp. v. 14 n., and trs. ἐν πορευέων, see v. 24 n.—[רשתיך] \mathfrak{E} κ.τ. βάσιν σου, so v. 30; ct. ἐκθεμα v. 24.—[עשתי] Pf. continuing inf. constr., cp. v. 30 25⁶; Dr. § 118. But \mathfrak{S} om. עשתי, perhaps rightly.—[ולא הייתי] \mathfrak{E} misses the point, and om. the negative.—[למך] The vb.=to mock, and is used only in the Hithp. 22⁵, 2 K. 2²³, Hab. 1¹⁰. Read רשתי \mathfrak{S} .—32. [הכמותי] \mathfrak{E} adds ὁμοία σοι, as noted in \mathfrak{S} ^B.—[אך את וריים] In most cases where את stands before an indeterminate accus. there is doubt about the text, G-K. § 117 d. \mathfrak{E} =אתים, which in \mathfrak{H} has been incorrectly copied. Σ ἀλλορίους.—33. [נגה] So Mass., Kim., Baer, Ginsb.;

other edd. נָדָה; see 2¹⁰ n. The word is found in Ar. *naday* = 'rain,' then 'gift,' Lane *Lex.* 3030, but goes back to the Akk. *nidnu, nidintu* = 'gift.'—[נִדְנָה] is the Akk. *nudunnu* = 'gift,' but specially the gift of husband to bride at marriage, e.g. Code of Hamm. col. 28, 82, 29, 7, 37; see S. A. Cook *Moses and Ham.* 82; Delitzsch *Ez.* xiv. The Talm. נָדָה is a bride's outfit given by her father. The Akk. *nadānu* = 'give' is a form of [נָדָה]. With rare *o* vowel in impf., G-K. § 64 c; ct. נָדָה v. 21.—[נָדָה] i MS and G-S read sing. here and in next v.—34. [נָדָה] Only again Is. 29¹⁶ (?).—[נָדָה] The art. denotes the whole of the class, G-K. § 126 l.m.—[נָדָה] לא יונה ו' The pass. used impersonally, cp. נָדָה it was called 10¹³, Dt. 21^{3, 4}, Is. 16²⁰; G-K. § 121 a. For the pass. form. נָדָה cp. נָדָה v. 4 n. S om. the clause, and G om. לא, perh. not understanding the sense.—[נָדָה] S om.

Vv. 35-43. The judgement on the harlot.—35. For the address cp. 6⁸.—36. *Because thine excess (?) was poured out*] Again Ez. seems to have borrowed an Akk. word *nubšu* = 'abundance,' 'overflowing' of the Tigris, rain etc., but to have given it a bad sense, *extravagance, prodigality*; cp. 23⁴⁰⁻⁴² for luxurious expenditure out of the wages of iniquity. In form the word *nubšu* is identical with the ordinary Hebr. for bronze, hence G ἐξέχεας τὸν χαλκὸν σου. U, however, interprets 'thou didst uncover thy shame,' parallel to the following clause; and most scholars (Kim., Rashi etc.) adopted this sense before the Bab. derivation was suggested by Delitzsch *Ez.* xiv. f.—*and on account of all the idols of thine abominations, and 'by reason of' the blood of thy children which thou gavest to them*] i.e. to the idols, cp. vv.^{20, 21}: an insertion, but an early one, for it is represented by the Vrs. The direct mention of idolatry does not suit the allegorical treatment which is maintained throughout the passage; moreover, the context deals with foreign alliances, not with false gods.—37. By way of punishment, all the nations with whom Jerusalem has made friends will be gathered to look upon her humiliation and assist in carrying out her doom, cp. Lam. 1⁸; they are to be the executioners of the divine judgement. In ch. 25, however, Ammon, Moab, Edom and the Philistines are denounced for the part they took in the overthrow of Judah; similarly at an earlier time, Isaiah hails Assyria as the rod of Jahveh's anger, and then denounces the arrogance and savagery of the instrument, Is. 10⁶⁻¹⁷.—*with whom thou hast been pleasant*] Cp. Ps. 104³⁴; but a stronger expression is wanted, and with a slight change we may read *on whom thou hast doted*, the word which Ez. uses in this connexion, 23^{5, 7, 9}.—*in addition to those whom thou hast hated*] i.e. become wearied of, as in Dt. 22^{13, 16}, 2 S. 13¹⁵.—38. *And I will pass on thee sentences due to women who commit adultery and shed blood*] On each crime the sentence would be pronounced, hence the plur. (lit. 'judge thee with the judgements of'); but in the parallel 23⁴⁵ the word is sing.,

though repeated in each case; perhaps it is simpler to read the sing., with the Vrs. Death would be the penalty for fornication and child-murder, Lev. 20¹⁰, Dt. 22²² and Gen. 9⁶. In 23⁴⁵ the judgement is given, not by Jahveh, but by 'righteous men.'—and 'I will lay on thee' *wrath and jealousy*] The text gives and I will appoint thee blood of wrath and jealousy, which cannot be right. The suggested emendation involves a minimum of change, and is supported by 23²⁵ 'and I will lay my jealousy on thee,' cp. v. 4² below. \mathfrak{C} recognizes blood, but betrays uncertainty about the reading.—39. *give thee into their hand*] Cp. 11⁹ 23⁹. 28. For thy mound (?) . . . thy 'raised place' (?) see v. 2⁴ n.—they shall strip thee] So 23²⁶; the punishment threatened in Hos. 2⁵ 13¹. For *unclothed and uncovered* cp. v. 7.—40. *they shall bring up a company against thee*] The word *kāhāl* occurs fifteen times in Ez., especially in the sense of a multitude gathered for hostile purposes, e.g. 23²⁴. 46f.; the ecclesiastical sense of the word is later.—they shall stone thee with stones] The punishment of an adulteress, 23⁴⁷, Dt. 22²¹.—and cut thy limbs in pieces] The word only here, but found in Akk. and Arab. in this sense, cp. $\delta\iota\chi\omicron\tau\omicron\mu\epsilon\iota\upsilon$ Mt. 24⁵¹, Lk. 12⁴⁶; \mathfrak{C} $\kappa\alpha\tau\alpha\sigma\phi\acute{\alpha}\xi\omicron\upsilon\sigma\iota\upsilon$ σε.—41. *acts of judgement*] See 5¹⁰ n.—before the eyes of many women] who look on at the punishment, and take warning, cp. 23¹⁰. 48. Ez. lays emphasis on this feature of Jahveh's judgements: they take place *before the eyes* of the world, by way of a public example; see 5⁸ n.—42. *I will wreak my fury on thee*] Cp. v. 3⁸ and 5¹³. The passion of Jahveh's anger is described in strangely human terms: He will only feel relief when He has given full vent to it.—43. Cp. v. 2².—and thou didst 'enrage me'] So Vrs.; \mathfrak{H} *rage at me*.—therefore also, behold, I have (or will) set thy way on 'thy' head] i.e. I will lay on thee a recompense for thy deeds; see 9¹⁰ n. 3 MSS and \mathfrak{C} \mathfrak{S} supply the required *thy*.—Apparently the Hebr. text is intended to mean *And I will not do* (proph. pf.) *wickedness on account of all thine abominations* i.e. I will not incur blame by allowing Jerusalem to go unpunished, a most unnatural expression. The Hebr. marg. gives *and thou hast not done wickedness in addition to all thine abominations*, which can only make sense by being read interrogatively. \mathfrak{C} \mathfrak{S} omit *not*. The whole sentence may be an addition, incorrectly worded.

Ch. 16, 36. $\text{יַעַן הִשְׁבַּר נַחֲשׁוּ}$ Akk. *nahšū* from vb. *nahāšu* = 'abound, luxuriate.' Both \mathfrak{C} (ed. Lag.) $\text{חִלְףִי דִּמְיוֹנִי לִי בַחֲתִיךְ}$ and \mathfrak{S} 'because thou didst give thy divination' perceived that נַחֲשׁ here has not its usual significance. Kim. tries to establish \mathfrak{C} 's rendering from Talmudic usage, and Geiger *Urschrift* 391 ff. carries the attempt further; but the applications of נַחֲשׁ in Talm. throw no light on its meaning here. Geiger for יַעַן הִשְׁבַּר prs. to read הִשְׁבַּרְךָ 'thou didst strip,' cp. \mathfrak{C} , and for וְנִתְּלֶהָ to read וְנִתְּלֶהָ

the N. Kingdom, larger and more powerful than Judah, cp. 23^{4.38}; Sodom the *younger*, as being a less important place; the *daughters* are the dependent towns.—*on thy left*] i.e. the north, Gen. 14¹⁵, Josh. 19²⁷; *on thy right* i.e. the south, 1 S. 23¹⁹, Ps. 89¹³ ¹¹²¹.—The N. Kingdom was looked upon by Ez. and others as having largely succumbed to Canaanite influences; while Sodom, after its overthrow (Am. 4¹¹, Is. 1⁹ etc.), remained only a name of notorious wickedness.—47. Jerusalem has outdone her 'sisters' in guilt; for the thought cp. vv. 48. 51f. 5⁶ 23¹¹, Jer. 3¹¹ 23¹⁴, 2 K. 21⁹ || 2 C. 33⁹; also Mt. 11^{23f.}, Lk. 10¹².—*and according to their abominations thou hast (not) done*] The influence of the negative in the preceding clause extends to this.—*within a little* 'thou hadst dealt more corruptly than they] Such seems to be the meaning of the Hebr., though it does not suit the context, which insists that Jerusalem was not *almost* as bad as Sodom, but worse, v. 48. After *within a little* follows an unintelligible word, perhaps merely a faulty repetition of the letters which precede. See phil. note. The original form of the text at this point is uncertain.—49. The particulars of Sodom's guilt seem to be inferred from Jerusalem's, rather than from the tradition in Gen. 19. The reference to *pride* in Ecclus. 16⁸ is probably derived from here; *fullness of bread and prosperous ease* may be based upon the description of the Circle of Jordan in Gen. 13¹⁰; for *prosperity* cp. Pr. 1³². G^B's rendering of the latter phrase, ἐν εὐθηνία [† οἴνου^A] ἐσπατάλων serves to illustrate the language of Ecclus. 21¹⁵, 1 Tim. 5⁶, Jas. 5⁵. With *strengthened not the hand* cp. Zech. 14¹³.—50. *and I removed them as soon as I saw it*] Cp. Gen. 18²¹ 'I will go down now and see.' So G^BΣ; but the anthropomorphism gave offence, and the vb. was taken to be 2 fem. sing, by 1 Hebr. MS and G^Q ἈΣΘ καθὼς εἶδες, ὅςicut vidisti.—51. Samaria's sins are not enumerated, but, grievous as they were, Jerusalem is said to have doubled them, and *made Samaria to appear righteous*, relatively speaking, in comparison; cp. v. 52, Jer. 3¹¹ 23¹⁴.—52. *bear thy shame*] when thou seest how much better thy 'sisters' are; the phrase is peculiar to Ez., v. 54 32^{24f.} 30 etc. (ten times).—*in that thou hast decided in favour of thy sister's*] i.e. passed a favourable verdict on them as being righteous compared with thyself. The vb. *pillēl* means strictly 'to intervene,' e.g. 1 S. 2²⁵, Ps. 106³⁰. For the sing. l. *thy sisters*, Vrs.—Possibly cl. b, which merely repeats cl. a, is a variant text; Co. om., so He.—53. A further humiliation for Jerusalem: when the restoration comes, she will find herself treated in the same way as Sodom and Samaria, whom she had formerly despised, even standing in the third place after them. The prophet so far mitigates his severity as to speak of a coming restoration; but he lays no stress on it, and

such passages as 34²⁵ 37²⁶, which give expression to Ezekiel's change of view after the fall of Jerusalem; the vv. must have been appended later than vv. 44-58.—59. *For thus saith Jahveh: And I will do with thee as thou hast done*] So ¶¶; but this agrees neither with the preceding vv., which imply that Jerusalem had suffered for her guilt, nor with the promise of God's mercy which follows. Hence Co. proposes, *Thus saith Jahveh: When I have done with thee . . . then will I remember* (v.⁶⁰). The alteration is slight, and ¶ does not recognize *For* at the beginning.—*in that thou didst despise the curse in breaking the covenant*] There is no art. in the Hebr., but clearly the words refer to the *covenant* between Jahveh and Israel, and to the *curse* attached to it, e.g. Dt. 28¹⁵⁻⁶⁸, Lev. 26¹⁴⁻⁴³; cp. Lam. 2¹⁷, Mal. 2², Dan. 9¹¹. In 17^{16, 18} the language is similar, but the allusion different. If Israel fails to keep the terms, *the covenant is broken* on each side, e.g. 44⁷, Gen. 17¹⁴ P, Lev. 26¹⁵ H, Dt. 31^{16, 20}, Jer. 11¹⁰ 31³² (Israel) and Jer. 14²¹, Lev. 26⁴⁴ (Jahveh).—60. *then will I remember my covenant*] The first pers. is emphatic, as in v.⁶² 'and I will establish.' For the promise cp. Gen. 9¹⁵ P, Lev. 26^{42, 45}, also Ex. 6⁵ P.—*in the days of thy youth*] See vv.^{8, 22, 43}.—*and I will establish for thee an everlasting covenant*] The conception goes back to the teaching of Deuteronomy and the prophets of the exile period. They interpreted in a spiritual sense the traditional belief as to the relation between Jahveh and Israel: the sole condition of fellowship with God lay in Israel's observance of the moral law. And they looked forwards to a deepening of the relation; to what Jeremiah calls a *new covenant* (31³¹), and Ezekiel (37²⁶) and the second part of Isaiah (55³ 59²¹ 61⁸) an *everlasting covenant*, the outcome of Jahveh's faithfulness, nothing less than the indwelling of God and of God's law in the hearts of the faithful. This lofty conception may be said to mark the climax of the religion of the O.T. Outside the prophets, and except 2 S. 23⁵, an *everlasting covenant* is a term which belongs to P; it sealed the promise to all flesh (Gen. 9¹⁶), and to the family of Abraham (Gen. 17^{7, 19}, Ps. 105¹⁰=1 C. 16¹⁷); it prescribed the ordinances of circumcision, sabbath, and priestly dues (Gen. 17¹³, Ex. 31¹⁶, Lev. 24⁸, Num. 18¹⁹). Characteristic of P also is the verb to *establish* (so v.⁶²) in connexion with a covenant, e.g. Gen. 6¹⁸ 9^{9, 11, 17} etc., while Ezekiel uses the older phrase to *make lit. to cut*, 17¹³ 34²⁵ 37²⁶. In fact there is much in the language and thought of vv.⁵⁹⁻⁶³ which recalls a later idiom, and suggests the probability that they are an appendix added after Ez.'s time.—61. Jerusalem will be moved to shame when, at the restoration, she recovers her pre-eminence, and the 'sisters' become her 'daughters.' She

into six stanzas, with couplets or single lines in the 2 : 2 : 2 measure (vv.^{3. 6. 7. 8}), more often in the 3 : 3 (vv.^{4. 5. 6. 7. 9. 10}); but any attempt to recover the original form can be little more than guess-work. The explanation of the parable, vv.¹¹⁻²¹, is also in verse, with a prose passage introduced (vv.¹⁶⁻¹⁸). Hölscher regards vv.¹¹⁻²¹ as secondary on the ground that the events are not given in historical order, and that the meaning of the parable is too transparent to need a clue. The last objection might be brought against Mark 4¹³⁻²⁰, and is largely a matter of taste; it seems more reasonable to treat vv.¹⁻²¹ as a whole.

The political common-sense of the prophets deserves notice. In relation to the Babylonian power Ez. takes the same line as Jeremiah (ch. 27): it is useless to dream of independence; the only wise course is to accept the situation and to interpret it as revealing the divine purpose. Ez. sympathizes with the lot of Jehoiachin (v.⁴ 19^{8f.}), but he does not chafe under alien rule; on the contrary, he recognizes the leniency with which the Jews had been treated (vv.⁵⁻⁷), and the justice of the punishment which will follow any breach of faith (vv.^{9. 10} 21^{14ff. 19ff.] 20²⁵}). Zedekiah must have taken his oath of allegiance before Jahveh, for the prophet lays emphasis on the sacredness of the act: it is 'my oath,' 'my covenant.' He invests international agreements with high moral sanctions, which are binding upon nations as much as individuals.

The revolt of Zedekiah took place *c.* 588 B.C., and the present discourse may be dated in that year, since it alludes to negotiations with Egypt, vv.^{7. 15. 18}; cp. ch. 21 introd. The date given in 8¹ does not, therefore, cover all the contents of the section till the next date is mentioned, 20¹; ch. 17 is later than 592-1 B.C.

At the end, vv.²²⁻²⁴, a short passage of Messianic character has been added. It is based upon the foregoing poem, but the style and ideas point to a later time than Ezekiel's.

17, 2. *propound a riddle and utter a parable*] For the combination cp. Ps. 49^{5[4]}, 78². The word *hîdhâ*, *riddle*, here means a figurative speech, charged with a significance beyond that of the actual language; in Jud. 14¹² it has the sense of a 'conundrum'; elsewhere it is used of 'hard questions' 1 K. 10¹, or of an 'ethical problem' Ps. 49^{5[4]}, Pr. 1⁶. The other word, *māshāl* denotes a 'similitude,' 'allegory,' as in 24³, Is. 14⁴; it also means a 'by-word' ch. 16⁴⁴, a 'popular saying' 12²², and technically a 'sentence of ethical wisdom' Pr. 10¹.—3.

<i>The great vulture,</i>	<i>with great wings,</i>	<i>long pinions,</i>
<i>Thick feathered,</i>	<i>parti-coloured,</i>	<i>came to Lebanon.</i>

The *great vulture* is Nebuchadrezzar; Jeremiah uses the figure in speaking of the Babylonian armies, Jer. 4¹³ cp. 48⁴⁰ 49²². The Hebr. *nésher*, in vulgar Arab. *nîsr*, means the griffon vulture, not the eagle, to judge from the descriptions in Mic. 1¹⁶, Job 39³⁰, Mt. 24²⁸. It is doubtful whether *the great vulture* should be taken as a play upon *the great king*, for the title is Assyrian (cp. Is. 36⁴) rather than Babylonian; at any rate it does not occur in the inscriptions of Nebuchadrezzar.—*Thick feathered*] lit. *full of plumage*, cp. v. 7, Job 39¹³.—*parti-coloured*] lit. *to whom (belongs) the variegated work*, usually embroidered or woven cloth (e.g. 16¹⁰); but the primary sense of the root seems to refer to colour; hence the noun could be applied to a bird's feathers, and even to marble 1 C. 29². Perhaps Ez. was thinking of the coloured reliefs on the walls of Babylonian temples and gates rather than of the natural vulture (Herrm.).—*Lebanon*] A figure for the hill country of Judah, just as *the cedar* denotes the house of David:

*And took the crest of the cedar,
 4 Plucked off the top of its shoots,
 And brought it to a land of commerce,
 Planting it in a city of merchants.*

The last line of v. 3 belongs to v. 4.—*the crest of the cedar*] i.e. Jehoiachin, 2 K. 24¹⁰⁻¹⁶. The word for *crest* occurs only again in v. 22 and in the allegory on Pharaoh, 31^{3. 10. 14}, which has several points of contact with the present poem. Dante applies the figure of the eagle stripping the cedar to the Roman emperors who persecuted the Church, *Purg.* xxxii. 112 ff.—4. For *shoots* lit. *suckers* cp. v. 22, Hos. 14⁷, Ps. 80¹² [11], in the last two passages figuratively referring to Israel.—*a land of commerce*] lit. *land of Canaan*, see 16²⁰ n.; the allusion is to Babylonia. To take *Canaan* in the usual sense (Winckler *Altor. Forsch.* iii. 142) makes havoc of the interpretation.—*merchants*] Here, of Babylon; in 27^{13ff.} those trading with Tyre.—5.

*Then he took of the seed of the land,
 And put it in a seed plot,
 ' ' beside many waters,
 Planting it as a (?) willow.*

the seed of the land] A member of the royal family, cp. 1 K. 11¹⁴, 2 K. 11¹. When Jehoiachin was carried into exile, his uncle Zedekiah, son of Josiah Jer. 37¹, 1 C. 3¹⁵, was made king by Nebuchadrezzar 2 K. 24¹⁷, 2 C. 36¹⁰. The metaphor of the cedar-sprig is dropped, that of a vine now takes its place.—*a seed plot*] lit. *a field, or soil, of seed* i.e. suitable for sowing;

royalty, again in 2 K. 25²⁵=Jer. 41¹, Dan. 1³. Though only the late source, 2 C. 36¹³, mentions it, a pledge of allegiance must have been given by Zedekiah when Nebuchadrezzar set him on the throne.—*enter into a treaty*] lit. *an oath*; the phrase in Neh. 10³⁰; for *oath* || *covenant* cp. vv. 16. 19 16⁵⁹, Gen. 26²⁸ J, Sir. 41¹⁹ (Hebr.), and for the verb cp. 16⁸, 2 C. 15¹². Interpreted literally, the language implies the ancient ritual described in Gen. 15⁹⁻¹⁸ JE, Jer. 34^{18f.}: both parties had to pass between the pieces into which the sacrifice was *cut*, prob. to symbolize that they were taken within the mystical life of the victim. See W. R. Smith *Rel. of Sem.*³ 480 f. 691 f. Whether there was a sacrifice or not, Zedekiah would have invoked the name of Jahveh as witness to the covenant, v. 19 n.—*the chiefs*] lit. *the rams*, in a fig. sense, cp. 31¹¹ 32²¹ 34¹⁷; the *princes* of v. 12. The line is perhaps dependent on 2 K. 24¹⁵.—14. *to humble the kingdom*] Lit. *that the k. should become humble*. Nebuchadrezzar was determined to put a stop to further revolts (2 K. 24¹), and no doubt insisted upon humiliating terms v. 6, which Zedekiah agreed to accept as a condition of being made king. For the language cp. 29¹⁴ (of Egypt). At the end of the line a gloss on *humble* has found its way into the text, *that it should not raise itself*, perhaps from 29¹⁵, where the neighbouring words are similar.—*his covenant*] i.e. Zedekiah's.—*hold good*] lit. *stand*; cp. Is. 54¹⁰, Ps. 89²⁹ [28].—15.

*'But he sent' his messengers to Egypt,
To grant him horses and legions.
Shall he prosper, escape, who does this,
And break (his) covenant, and escape?*

Hezekiah had appealed to Egypt when Jerusalem was threatened by the Assyrians, and Isaiah denounced his policy as faithless (Is. 30¹⁻⁵ 31¹⁻³). Experience always proved how vain it was to look for help from Egypt (Is. 36⁶, Ez. 29⁶⁻⁷); but when once more the situation became desperate, no other course seemed open, and again the prophet of the day declares it to be ruinous. Zedekiah's appeal, however, was so far successful that Pharaoh Hophra sent an army to the relief of Jerusalem, and compelled the Babylonians to raise the siege (588 B.C.); but he had to give way when they arrived in force for the final assault (Jer. 37⁵⁻¹¹). Egypt itself was not conquered by Nebuchadrezzar, 568 B.C., as the prophets expected, 29¹⁹, chs. 31-32, Jer. 43⁸⁻¹³, 44³⁰ 46²⁰⁻²⁶, though its ambitions received a check (Kittel *Gesch.* iii. 5).—~~It~~ has *But he rebelled against him in sending*, a prosaic explanation from 2 K. 24²⁰; '*But he sent*' may have been altered to *in sending* when the preceding verb was introduced

were under Jahveh's protection; to break them was to dishonour the sacred Name, cp. Hos. 10⁴. For illustrations see Gen. 21^{32f.} E, 31⁴⁶⁻⁴⁹ J, Ex. 34¹⁵ JE, Josh. 9^{18f.} P, Jud. 11¹¹, 2 S. 5³. Outside Israel the same practice was observed; the treaty between the Hittites and Egyptians in the time of Ramses ii. invokes all the gods known to both races, and similarly the treaty between the Hittites and the Mitanni, and the Assyrian treaties (Müller *As. u. Eur.* 330; Cowley *Schweich Lects.* 1920, 44 f.; Meissner *Bab. u. Ass.* i. 139 f.). There was another occasion on which Zedekiah and his princes broke a covenant; it is described with indignation by Jeremiah, 34⁸⁻²².—*I will lay it on his head*] Usually *his* or *their way* is the object, see 9¹⁰ n.; here *it* refers generally to the oath and covenant.—20. *And I will spread . . . snare*] The same words in 12^{13a}, perhaps taken from here; at any rate the rhythmical form of the line suits this context and not the other.—The rest of the v. is in prose, and therefore no part of the original oracle; it is omitted by \mathfrak{C}^b .—*And I will bring him to B.*] Probably based upon 12^{13b}.—*and I will hold judgement with him there*] A conjugation of the verb *to judge* is used which suggests the examination and reply of the criminal; so 20^{35f.} 38²², Jer. 2⁸⁵. As a matter of fact, Zedekiah was judged at Riblah, and thence taken to Babylon, 2 K. 25^{6f.}, Jer. 52⁹⁻¹¹.—*'for' his transgression* etc.] See 14¹³ n.—21. \mathfrak{H} reads at the beginning *And as for all his fugitives*; but the text is insecure. \mathfrak{C}^b om. the words; \mathfrak{CS} imply *his choice ones*, which some scholars adopt, cp. 23⁷ (sing.), Dan. 11¹⁵ (plur.). It is probable that the words belong to the prose addition in v.²⁰, and were incorrectly copied when moved into their present position. Originally the line began *All his troops*, omitting the prep. *with* which stands in \mathfrak{H} . Cp. 12¹⁴ n.—*and the remnant be scattered*] \mathfrak{H} adds the conventional *to every wind*, cp. 12¹⁴ 5¹⁰ n.; the addition spoils the measure of the line.—The poem is closed with the solemn attestation *and ye shall know that I Jahveh have spoken (it)*; see 5¹³ n.

Vv. 22-24. The promise of a future king.—It is conveyed in highly figurative language, drawn from the poem vv.³⁻⁸, and from Ez.'s other writings. The prince of the future, a descendant of the royal line of David, will be brought back from exile to revive, on Israelite soil, the fallen kingdom of his ancestors (v.²²), which will become strong enough to protect its subjects, and far wider in extent (vv.^{23, 24}). Such a prospect Ez. certainly had in mind, for he alludes to it obscurely in 21³² [27], and expressly, at a later period of his ministry, in 34^{23f.} 37^{24f.}; while in the final period, represented by chs. 40-48, a different ideal has taken the place of the Davidic king. The

present passage, however, can hardly be Ez.'s work; it seems to have been added by a later hand to mitigate the severity of vv.¹³⁻²¹, and implies, as Hölscher says, that a descendant of David was living at the time; see the genealogies in 1 C. 3¹⁹⁻²², Ezr. 8²⁻³, Zech. 12¹⁰⁻¹⁴. Some have thought of Zerubbabel (Zunz *ZDMG.* xxvii. 678; Winckler *Altor. Forsch.* iii. 142 f.), but his date would be too early. The text has been filled out in places, though not sufficiently to disguise its rhythmical character; three stanzas can be detected, with lines in the 3:3 measure, written in a poor, imitative style; note the repeated *mountain, plant, dwell*.—22. 23. The poem is introduced by the formula which Ez. uses: *Thus saith [the Lord] Jahveh.*

*And I will take of the crest of the cedar ' ',
From the top of its shoots ' ', I will pluck (one),
And I will plant (it) on a high ' ' mountain,
23 On the mountain-height of Israel will I plant it.*

The figures of vv.³⁻⁴ are copied, but with a difference: what had been an act of violence will be turned into an act of grace; the pron. is emphatic, *I will take, I will plant*; Jahveh, instead of Nebuchadrezzar. After *cedar* \mathfrak{A} has two words *the lofty, and I will put*; \mathfrak{C}^B om. both, \mathfrak{S} the second. The epithet is conventional, and the verb needs an object and does not fit into the sentence.—*the top of its shoots* in v.⁴ is Jehoiachin, but now a scion of David's house; cp. *the Righteous Shoot* of Jer. 23^{5f.} 33¹⁵, Zech. 3⁸ 6¹².—*I will pluck (one)*] The object is readily supplied from the previous words; \mathfrak{A} gives *a tender (one)*, alluding no doubt to the depressed condition of the royal family, cp. Am. 9¹¹, Is. 11¹, Zech. 9⁹. But this is implied clearly enough in the context; the word was not recognized by $\mathfrak{C}\mathfrak{S}$, and may have been written by mistake.—*on a high ' ', mountain*] i.e. mount Zion, cp. 40², Is. 2²=Mic. 4¹. \mathfrak{A} has *on a high and heaped-up m.* The second word, found only here, adds one beat too many to the line, and is perhaps a corrupt repetition of *and I will plant*.—23. The first line of this v. forms a couplet with the last line of v.²². The *mountain-height of Isr.* is another designation of Zion, which occurs in 20⁴⁰ 34¹⁴; cp. Jer. 17¹² 31¹².—

*And it shall bear foliage and be fruitful,
And become a glorious cedar;
And all 'beasts' shall dwell underneath it,
'And' all birds ' ' shall dwell in ' ' its branches.*

The language of the first two lines comes from v.⁸ (*be fruitful lit. yield fruit*), but the *cedar* from v.³. The future revival of the Davidic family, at present living in obscurity and shorn of

its honours, is pictured similarly in Is. 11¹.—all 'beasts'] lit. *every kind of beast*. \mathfrak{M} reads *bird*; but birds are mentioned in the next line, moreover, they do not dwell underneath trees. The correction is suggested by \mathfrak{C}^A $\pi\acute{\alpha}\nu$ $\theta\acute{\eta}\rho\iota\omicron\nu$, and adopted by Gr. Co. Kr. In the fourth line \mathfrak{M} reads *every bird of every wing*, cp. Gen. 7¹⁴ P, and with slight variations ch. 39^{4, 17}, Dt. 4¹⁷ (so \mathfrak{S} here), Ps. 148¹⁰. The rhythm makes it probable that *of every wing* is an addition from Gen. 1.c. \mathfrak{M} further adds *in the shade of* before *its branches*, perhaps on the basis of 31^{6, 12}. The beasts and birds represent the subjects of the Israelite king, and the wide-spreading branches, the extent and security of his rule. For the image cp. 31^{6, 12}, Dan. 4^{9, 18} (12, 21), Mk. 4³², and the following sentence from Nebuchadrezzar's inscription No. 9, col. iii. 'in its (Babylon's) eternal shadow gathered all men for their welfare' (Langdon *Nebab. Königsinschr.* 94); cp. Baruch 1¹².—24.

*And all the trees of the field shall know
That I am Jahveh:
I have made humble the lofty tree,
Made lofty the humble tree,
Have withered the sappy tree,
Have ripened the withered tree.*

all the trees of the field] See 31^{4, 5, 15}; they stand for the heathen in contrast to Israel; the kingdom of the future will tower over other kingdoms, as the cedar over other trees. Ez.'s customary phrase (5¹³ n.) is modified to suit the figure: *the trees . . . shall know*; the heathen shall be convinced of Jahveh's divinity and power by the change in Israel's fortunes. There is no thought of conversion to the true religion.—*that I am Jahveh*] So the words are to be rendered, to suit the rhythm; not as \mathfrak{M} punctuates, *that I, Jahveh, have made humble*. Israel's restoration will lead the world to recognize Jahveh as He truly is, the only Lord of human life and the Controller of Israel's destiny; cp. Is. 45^{3, 5, 6} and Jer. 16²¹. Here, perhaps, this little appendix ended. The last four lines seem to be a still later addition, marked off by a group of artificial antitheses, which are based on the language of vv. 6, 10, 14; for *the sappy tree* as opposed to *the withered* cp. 21³ [20⁴⁷] and Luke 23³¹. Contrast the superior style of 36³⁶.—*I Jahveh have spoken, and I will do (it)*] One of Ez.'s formulae, 22¹⁴ 36³⁶ 37¹⁴; similarly 24¹⁴. Cp. v. 21 above.

Ch. 17, 13. וְיָבִיא אִתּוֹ Kr. would point וְיָבִיא אִתּוֹ , as 16⁸, to secure the customary *with him*, 1 S. 20⁸, 2 C. 23¹; but \mathfrak{M} is preferable.— אִלֵּי] Cp. Ex. 15¹⁵ and in Phoen. *NSI*. No. 10, 2. 150, 5(?)—14. $\text{לְשָׂרְתָא אֶת בְּרִיתוֹ}$ lit. *that [he] should keep his covenant*. The inf. with an unnamed subj. may be rendered by

a pass., cp. 13⁶ 16²⁰ notes.—[לעסרה] *that it should stand*, with a change of subj. The Bab. school gives לעסרו Q. ט = לעסרו; Γ και ισραηλειν αυτην = לעסרה. The suff. must refer to בריתו (so Γ Σ), not to סאלבה (RV.).—[לעסרה] For the inf. in a pass.-reflexive sense after 'ל' cp. 20⁹ 24⁸. § places these words before 'ש' להיות מ' ש'—15. [ויסרד בו שלח] For the constr. cp. v. 18. But perhaps וי. ושלח (Ro.).—[הקעשה] with irregular šēre, G-K § 93 77; the vocalization may be meant to imitate the constr. st. in עשה אהה Dt. 18¹² etc. Γ freely ó ποιῶν ἐναντία.—[ויהר ברית ושלח] might be tr. *if he break covenant, shall he escape?* Dr. § 149; but the context suggests that the words are parallel to the preceding interrog. sentence, Kōn. iii. § 415 v. For 'ה extending over a second clause cp. 13^{18b} 20³⁰ etc. § om. the words; ΓΤ render as though the text read ויפזר and ויפזל (so F).—16. [בסכסום הסלך . . . אהי] As in 1¹³ (?) 10¹⁰, 22 the resumption of the casus pendens is not exact; Kōn. iii. § 341 i. Ehrh. He. would ignore the accents, and read ובריתו אהי *and his covenant with him*; but the form of the sentence, which is clumsy, requires a resumptive pron. at this point.—[הסמלך אהי] Ptcp. referring to the past, cp. Gen. 27³³ 35³, Ps. 137⁷.—17. [בסלחמה] Vrs. om. the ב, perhaps because they did not understand how אה עשה could have a friendly sense; אהי = אהי. It is hardly necessary to emend the text, but יעשה for יעשה would remove all ambiguity.—'but with ambushes and towers,' inserting 'but,' and thus changing the sense; § sometimes indulges in free translations, Co. 148.—[נפשות רבות] Γ om. 'ר'.—18. [להפר . . . ובוה] Cp. v. 15; for the pf. with weak *waw* see 13⁶ n. Γ^B και ἠτίμωσεν, but ^A ὄτω ἦ. § 'because' = [נתן] Γ^B δέδωκα Δ^{QMS} δέδωκε.—[עשה] Γ + αυτην, perh. explanatory.—19. [אמר] Γ + אהי.—[לכן] So Ps. 33¹⁰; a slip, אהי comes from פיר, G-K § 67 v.—[וחתי] For the constr. cp. 44¹⁰, Is. 56^{6r}, Jer. 27¹¹; Dr. § 123 (a). Γ κ. δῶσω αυτην § = ותחיה, which is preferable.—20. [ועליו] אהי ש כעלו is not the direct obj., but an accus. specifying the sphere in which the action takes place, cp. I S. 12⁷ (? text). The constr., however, is harsh, and φ MSS read בעליו, 1 MS על כעלו so §; either would be better than אהי. F in praevaricatione. Γ^{AQ} supply a translation of the second half of the v. omitted by Γ^B.—21. [ואם כל כברתי] Kt., the plur. כברתי Q. and many MSS. G-K. § 117 m includes this among the cases in which אה stands before a *nominative*, to give emphasis. Undoubtedly it became common in Mishnaic Hebr. to use אה as a demonstrative before a noun not necessarily in the accus., Segal *Mishn. Hebr. Gr.* § 75; and 43⁷, Neh. 9¹⁹, 24, Dan. 9¹³ seem to be clear instances of the usage in the O.T. But many of the supposed occurrences given in *Lex.* 85 No. 3 rest upon doubtful texts; e.g. in 20¹⁸ 35¹⁰ 44³. אה is not supported by the Vrs. Kōn. iii. § 270 c.d. prefers to explain אה in all these instances as marking the accus. of the sphere. Not only is the grammar questionable, but the form כברתי was read כברתי by ΓΣ. The whole phrase, in fact, is corrupt; it belongs to v. 20, which perhaps ended with אהי, or something similar.—[בכל אנפיו] Cp. 12¹⁴ n. The prep. is perhaps part of the corrupt words which precede. Γ^B ἐν πάση παρατάξει αυτου Δ^Q και πάσας φυγαθείας αυτου (so Σ, = כברתי) ἐν πάση τη παρατάξει αυτου.—22. [אמר] [בה אמר] Γ^B + לכן Γ^A + δὴα τουτο ελεπον. Cp. v. 9 n.—[ולקחתי] The pf. c.w.c. at the beginning of a sentence, without any preceding incpf. to determine its meaning is rather frequent in Ez., cp. 25¹³ 30⁸, 10 32³; similarly after a divine oath or its equivalent, 5⁸ 21⁸ 34¹¹, 20 35¹¹ 44¹². Cp. Dr. § 119 (a).—[אני] § om. both times.—[במשנת] Γ^B ἐκ των ἐκλεκτων Δ^Q ἐπιλεκτων § 'from its choice one'; see v. 3 n.—[הרבה ותחי] Γ om., § om. 'ת'; in v. 3 אהי has no epithet. To read ונתעתי (Gr. Be.) anticipates ונתחתי.—[במאש יקחתי] Cp. v. 4. ΓΣ pass over יך, which may be a miswritten form of the beginning of אקחתי. Co. insists on the originality of the word, which 'ΑΣΘ render ἀπαλδον; if retained, it must be hyphenated

with קָרַע to count as one beat. Et ἐκ κορυφῆς καρδίας αὐτῶν ἀποκνῶ S 'and from its top I will pluck its heart.' Co. suggests that καρδίας αὐτῶν may be a hexaplaric corruption; he notes that Σ renders כָּרַע by ἐγκάρδιον in v.³ 31¹⁰ and by τὰς καρδίας αὐτῶν in 31¹⁴; if Σ rendered 'x here in the same way, a hexaplaric conflation may have produced the curious version of Et . After ἐκ κορυφῆς supr., Et^{10} insert καὶ δώσω ἀπὸ κεφαλῆς παραφυάδων αὐτῆς from Θ in the Hexapla; Co. 73.—[מלול] Pass. pterp. of לָלַל, whence לָּ e.g. 3¹⁵. Et καὶ κρεμάσω αὐτόν = וְקָלְחִיתִי, which may be a dittogr. of וְקָלְחִיתִי.—23. 'וְהָרַר יִשְׂרָאֵל' S om. כָּרַם; but then 'וְהָרַר יִשְׂרָאֵל' will mean 'the hill-country of Isr.' Josh. 11¹⁶, 21. Ro. would om. וְהָרַר; but then the phrase will not correspond with 20⁴⁰ 34¹⁴.—[וְהָרַר יִשְׂרָאֵל] So Et ; altered to וְהָרַר בֹּוֹשֵׁי v.⁸ by Co. Be. Kr. Ro. on the rather prosaic ground that the cedar is not a fruit-tree.—[וְהָרַר יִשְׂרָאֵל] Et^{10} = וְהָרַר יִשְׂרָאֵל, cp. v.⁸ n.—After וְהָרַר יִשְׂרָאֵל read וְהָרַר יִשְׂרָאֵל (Gr. Co. Kr.), and continue וְהָרַר יִשְׂרָאֵל.— Et^{10} πάν ὄρνεις καὶ πάν πετεινόν L , ἅ πάν θήμιον καὶ τὰ πετεινά, not understanding the Hebr. Om. כל כנף Ro.—[בְּצֵל לְיוֹמֵי חַשְׁמוֹן] In וְהָרַר יִשְׂרָאֵל the 3rd cons. of the root coincides with the n of the termination; cp. 32¹⁹, Gen. 4³³ etc. Et has a double rendering, ὑπὸ τῆν σκιὰν αὐτοῦ ἀναπαύσεται τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται (= חַשְׁמוֹן); cp. 13¹¹ 16¹⁴ n.—24. וְהָרַר יִשְׂרָאֵל] The pf. c.w.c. with no determining antecedent; it has assumed the functions of an impf., Dr. § 119 (a).

Ch. 18. The absolute justice of God, shewn in His treatment of the individual.—The popular view is wrong; national misfortunes are not to be explained by the sins of the fathers, vv.¹⁻⁴. There can be no question of the divine justice. Each man will be treated exactly as he deserves; he is responsible for himself, and no one else can take his place, vv.⁵⁻²⁰. Each is free to determine his conduct, unfettered by his own actions in the past; he can make what change he pleases, vv.²¹⁻²⁹. And God wants men to repent; He has no desire to punish; for He is benevolent as well as just, vv.³⁰⁻³². The chapter forms a connected whole. Some regard vv.²⁶⁻²⁹ as a parallel text to vv.²¹⁻²⁵ (Kr. He. Steuern.); but this may be only one more of the repetitions which occur throughout (Hö.).

In a style which reflects the labour of his thought, the prophet is feeling his way towards a general principle. He starts from a saying which was current in Jerusalem (Jer. 31²⁹), and had reached Tel Abib: 'The fathers used to eat sour grapes, and the children's teeth are blunted.' So the people were accounting for the disasters of the times: the present generation were not to blame; they were paying the penalty for the sins of Manasseh and the rest; for they took it for granted, as most men did, in spite of recent protests (Dt. 24¹⁶, 2 K. 14⁶), that guilt could be transmitted from father to son. If we are being punished for the sins of the fathers, what avails the moral struggle? And is it just? A note of self-acquittal, fatalism, despair, can be heard in the people's voice, and something deeper still, a question of God's justice. Ez. detects the point at once, and argues it out,

God deals with men as individuals responsible for their conduct; neither the sins nor the righteousness of others can affect the issue; the bad will 'die,' the good will 'live,' that is, forfeit or enjoy God's favour, as each deserves. And similarly in the case of each man's life: there is no such thing as a bondage which cannot be broken; each is free to renounce his past, whether for good or for evil. And the sinner can always repent; the door is open; God is ready to welcome the sinner who turns to Him. How, then, can God's justice be questioned?

It is not easy at once to reconcile this treatment of the individual with Ez.'s teaching elsewhere, his sweeping condemnation of the entire people in chs. 16, 20, 23, his forecast of a judgement which will fall on good and bad alike (21^{8, 9} [3. 4]), and permit of no escape (5¹² 7¹⁰⁻²⁷ 9⁵⁻¹⁰ 11⁷⁻¹² 14^{12f.}). Yet against this picture of wholesale punishment may be set a few passages which anticipate the teaching of ch. 18; thus the righteous are to be marked out by a sign (9⁴); they would at any rate deliver themselves (14^{14, 16, 18, 20}); repentance was still possible (14^{8, 11}). Thoughts on the divine justice had already dawned upon the prophet's mind, and now, at the instigation of the popular saying, he proceeds to develop them. In so far as the people were laying the blame on others, they were grievously mistaken; as for their being better than their fathers, they were worse (cp. ch. 8); Ez. had no good word to say of the reigning prince (chs. 15, 17). Yet he recognized a measure of right in the protest against indiscriminate punishment which underlay the common talk; and he argues that only the guilty will be punished, only the righteous will be spared; the judgement will fall upon each man as it finds him. To vindicate God's justice is the prophet's chief concern; but incidentally his argument gives a new value to the individual, shewn by the treatment which each receives at the hands of a righteous God. The subject is taken up again in 33¹⁰⁻²⁰; cp. 3¹⁶⁻²¹.

This line of teaching was not entirely strange. Jeremiah had seen that the old tribal conceptions must give way to a more spiritual religion, based upon personal relation to God (Jer. 14, 15, 17¹⁰ 31³¹⁻³⁴). Both prophets quote the saying about the sins of the fathers; but whereas Jeremiah declares that it will cease to be uttered in the ideal future, Ez. says *now*.* The nation was on the verge of ruin. According to popular beliefs,

* Hölscher *Die Profeten* (1914) 414 f. is surely right when he maintains that in vv. 1-20 the prophet is not laying down an abstract dogma, but dealing with an actual situation. See also Kessler *Die innere Einlichkeit d. B. Ez.* (1926) 71 f.

if the nation fell to pieces, the national religion would perish too; it was urgent, therefore, to insist that each man, however much involved in the general ruin, could enter into direct fellowship with God. Yet neither prophet dreamt of teaching a purely individualist type of religion; their aim was to build up a nation out of converted individuals.

Ch. 18 attempts to clear the air at a time of crisis, rather than to formulate a doctrine: from the latter point of view it is hardly successful. The problem has not been thought out in all its bearings. For instance, as Smend observes, the prophet thinks of the judgement as overtaking men unawares; it would therefore leave them no time to repent. Moreover, Ez. states his case without the qualifications which the facts of life suggest: obviously the individual is affected, for good or evil, by the society to which he belongs (see 16²⁻³); obviously, too, he has to pay the penalty for his own wrongdoing in the past. But it is not true that he is submerged in the mass, or held in the grip of a fate from which there is no escape. The responsibility and freedom of the individual lie at the root of all moral living; to have proclaimed this as the outcome of God's justice and desire for man's recovery was Ez.'s great achievement. He makes a distinct advance upon his predecessors, Jeremiah (as above) and Habakkuk (see Hab. 1². 3. 13 2⁴), who had asked how the righteousness of God was to be reconciled with the sufferings of God's people.* After Ezekiel, the author of Job takes up the problem, which in the meantime has become even more urgent. It is worth while to compare the two. Both start from a deep conviction of God's justice, both try to reconcile their creed with the sufferings of their times, both dispute the current explanations. But Ez., though he secures one valuable position, hardly realizes the complexity of the problem; Job pushes his search much further. To the question, Why do the righteous suffer? Ez. would reply, God discriminates between the good man and the bad; that is exactly what Job's friends maintain (Job 4⁷ 8²⁰), and it is shewn to be pitifully beside the mark! Incidentally some important considerations are suggested (Job 1⁹. 12 2⁶. 10 5^{17ff.} 36⁸⁻¹¹); and in the end Job finds, not a solution of the problem, but satisfaction in a new vision of God (Job 42^{5f.}). Similarly Ez. closes his argument with a call to turn and enter a new life of union with God's will (vv. 31. 32; cp. 24²⁴).

Ch. 18, 2. *What mean ye by repeating this proverb*] See 8¹² n. 12²² n.—*in the country of I.*] Cp. 12²². The saying, current in Palestine (Jer. 31²⁹), had reached Babylonia, and it seems that

* See Oesterley and Robinson *Hebr. Religion* (1930), 221 f.

the exiles were quoting it, v.²⁵. \mathfrak{C} has *among the sons of I.*, cp. v.³ *in I.*—*The fathers used to eat*] The verb is impf.; in Jer. perf.; in both places $\mathfrak{C}\mathfrak{S}$ imply a perf.—*the children's teeth are blunted*] Cp. Koh. 10¹⁰. \mathfrak{T} paraphrases, without reproducing the proverb, 'the fathers sinned, the children have been smitten.' Compared with the evil days of Manasseh, the age of Josiah and Zedekiah seemed vastly better, and the people imagined that they themselves were not to blame for the disasters of the times. They held to the traditional belief in the transmission of guilt, for which high authority could be invoked (Ex. 34⁷, Num. 14¹⁸ JE); at the same time they insinuated a protest against it, and in this respect Ez. took their side, as indeed Jeremiah had already done. The old idea was too firmly planted to be easily dislodged; it was still recognized officially even when it was being modified by the advance of religious thought, cp. Ex. 20⁵ R^D, Dt. 5⁹, Jer. 32¹⁸ with Dt. 24¹⁶, 2 K. 14⁶. The author of Job repudiated the idea altogether, Job 21¹⁹. 20.—3. *No more shall this proverb be repeated* '] \mathfrak{M} adds *by you*, $\mathfrak{C}\mathfrak{S}$ om. Jeremiah had prophesied that the proverb would cease in the great Hereafter (Jer. 31²⁷⁻³⁰); he may have thought that the popular belief (above) was too deeply rooted to be given up before that time. Meanwhile the crisis had become graver, and Ez., on divine authority (5¹¹ n.), declares that the proverb must be dropped at once. The judgement is about to fall on the existing generation; they are not to throw the blame on the fathers; but no one will suffer without just reason.—4. *all persons are mine . . . the person of the father as well as the person of the son*] So, rather than *souls . . . soul*; for the reference is not to the spiritual part of man, but merely to a man as such. 'Every individual person stands in immediate relation to God, all belonging to Him alike . . . each is treated by Him independently,' Driver *Ideals of the Prophs.* 66. For the plur. in this sense see 13¹⁸ n.—*it is the person that sins who shall die*] Jer. 31³⁰ 'each shall die in his iniquity.' *Die* (vv.¹³. 18 etc.), like its converse *live* (vv.⁹. 17. 19 etc.), has a mystical sense in this ch. The physical event of death comes to godly and ungodly alike; but only the former *live* to enjoy the future restoration; the latter *die*, they have no share in it.—5. Ez. now proceeds to illustrate the principle laid down in v.⁴. He takes three cases: the righteous man who perseveres in the ways of virtue (vv.⁵⁻⁹); this righteous man's son, who does not follow in his father's steps (vv.¹⁰⁻¹³); his son again, who renounces the father's wickedness (vv.¹⁴⁻¹⁷). In each case it is affirmed that the individual, and no one else, bears the responsibility for his conduct and for the treatment which he receives. Possibly

Ez. had in his mind the three generations represented by Hezekiah, Manasseh, and Josiah; or Josiah, his sons, and his grandson the exiled Jehoiachin. Two points may be noted. The sins enumerated are moral, rather than ceremonial offences, unless we alter the text in vv. 6. 11. 15; and the appeal is made to a familiar standard of right and wrong. The prophets always take for granted a tradition of morals, such as is found in the early Codes. Here the influence of Deuteronomy is marked (e.g. vv. 7. 8. 9. 16), and affinities with H appear, as elsewhere in Ez. (e.g. vv. 5. 7. 12. 16). Similar lists of sins and virtues are given in 22⁶⁻¹² 23^{37. 39}, Is. 33^{15f.}, Ps. 15 24³⁻⁶; add the striking catalogue in the Babylonian *Shurpu* series, where the exorcist questions his client about the moral and ritual offences he may have committed when possessed by demons; see Rogers *Cun. Parallels* 170 ff.; Gressmann *T. u. B.*² i. 324 ff.—*Now a man, if he be righteous, and do justice and righteousness*] A general statement, coming before the analysis. The form of the sentence is characteristic of the regulations in H (e.g. Lev. 19²⁰ 22^{14. 21} 24^{17. 19} 25^{26. 29}) and in P (e.g. Lev. 13⁴⁰ 15¹⁶ 27^{2. 14}, Num. 27⁸ 30³). Ez. adopts a phrase, *do justice and righteousness*, vv. 19. 21. 27 33^{14. 16. 19} 45⁹, used by Jeremiah and his school (Jer. 22^{3. 15} 23⁵ 33¹⁵, 2 S. 8¹⁵, 1 K. 10⁹). Θ here $\delta\kappa\alpha\iota\omicron\sigma\upsilon\eta\eta\gamma\eta\upsilon\alpha$ alone, but in vv. 19. 21 $\delta\iota\kappa.$ $\kappa\alpha\iota$ $\acute{\epsilon}\lambda\epsilon\omicron\varsigma$, in v. 27 $\kappa\rho\iota\mu\alpha$ $\kappa\alpha\iota$ $\delta\iota\kappa.$ —6. *hath not eaten upon the mountains*] vv. 11. 15 22⁹; i.e. taken part in sacrificial meals at the high places. Though the offence is not alluded to elsewhere in these terms, and at an earlier stage would not have been regarded as an offence at all, yet Ez. denounces the semi-idolatrous worship on the mountains, 6^{3f. 13} 16¹⁶ etc., cp. Hos. 4¹³, Jer. 2²⁰. W. R. Smith suggested that *eating upon the mountains* should be read, with a slight change, *eating with the blood*, in accordance with 33²⁵, where the context is much like the present one (*R. of S.*³ 343). This act is forbidden in Lev. 7²⁷ 19²⁶ cp. Zech. 9⁷, and no doubt would be looked upon with horror by Ez. But the correction, though widely accepted, is not necessary; it introduces a ceremonial transgression into a list which is chiefly, if not entirely, made up of moral offences; and it requires us to suppose either that the text has been intentionally softened, or that a copyist has written the word incorrectly, on four separate occasions.—*the idols of the house of I.*] For the *gillûlîm* see 6^{4 n.}; the worship of images is forbidden in Ex. 20^{4. 23} E 34¹⁷ J, Dt. 4^{15f.} 5^{8f.} 7²⁵ 27¹⁵, Lev. 19⁴ 26¹. The sin of *adultery*, vv. 11. 15 22¹¹ 33²⁶ is forbidden in Ex. 20¹⁴ E, Dt. 5¹⁷ 22²², Lev. 18²⁰ 20¹⁰, also by implication in the stories of J, Gen. 12¹⁴⁻¹⁹ 26⁸⁻¹¹ 39⁷⁻¹² and E, Gen. 20⁵⁻¹⁸. The *impurity* mentioned next, cp. 22¹⁰ 36¹⁷, is more of a ceremonial nature, and may be an

addition, as it does not occur when the list is repeated vv.^{11f.}; for the law see Lev. 18¹⁹ 20¹³ H, 15¹⁹⁻³⁰ P.—7. *Oppression*, vv.^{12. 16 22^{7. 29} 45⁸ 46¹⁸}; a different word for the same thing occurs in v.¹⁸ *practise extortion*, and both are used in the earlier legislation, Ex. 22^{20f.} [21f.] cp. 23⁹, Dt. 23¹⁷ [16¹] 24¹⁴ cp. Jer. 7⁶ 22³; the connexion with H is specially close, Lev. 19^{13. 33} 25^{14. 17}. E et hominem non constrictaverit, a rendering which suggested to Jerome in loc. a reference to the Gospel according to the Hebrews (see 16¹³ n.), in which, he says, it is placed among the greatest sins 'if a man have grieved the spirit of his brother.'—*his pledge* 'he restores] vv.^{12. 16 33¹⁶}. The duty of restoring pledges, e.g. a poor man's garment, is insisted upon in Ex. 22^{25f.} [28f.], Dt. 24^{10-13. 17}. A his pledge (which is for) debt, a difficult piece of grammar; debt is better omitted as a gloss or dittograph.—*Robbery with violence*, vv.^{12. 16 22²⁹ 33¹⁵} cp. Jer. 22³; this is forbidden, Lev. 19¹³ in H, and Lev. 5²³ in P; cp. Ex. 20¹⁵, Dt. 5¹⁷ (theft).—*Humanity* towards the needy v.¹⁶ is ordered in Dt. 15⁷⁻¹¹ cp. Dt. 14²⁹ 24¹⁹⁻²², Lev. 19^{9f.} 23²², Is. 58⁷, Job 31^{13ff.}.—8. *interest . . . increase*] vv.^{13. 17 22¹²}, Ps. 15⁵, Prov. 28⁸; forbidden in Ex. 22²⁴ [25], Dt. 23²⁰ [19], Lev. 25³⁵⁻³⁷. The reference is to interest on charitable loans; D allows this in dealings with a foreigner, Dt. 23²¹ [20]; but Ez. condemns it altogether. Interest in the modern sense, i.e. on money lent for commercial purposes, is an entirely different thing; see Driver *Exod.* 232 f.—*true justice*] Cp. Jer. 7³, Zech. 7⁹; commanded in E, Ex. 23^{1-3. 6-8}, in D, Dt. 16¹⁸⁻²⁰ 24¹⁷ 25¹ 27¹⁹; in H, Lev. 19^{15. 35}.—9. *in my statutes 'he has walked'*] v.¹⁷; see 5⁶ n. A walks; but the pf. (Vrs.) agrees better with the next cl.—*he has kept my judgements to do 'them'*] So E and 20²¹; A to do truth. A Dtc. expression, Dt. 5¹ 7¹¹ 11³² 12¹ cp. 2 K. 17³⁷.—*he shall surely live*] vv.^{17. 19. 21 20¹¹ 33¹⁵} cp. Am. 5⁴; *live* not merely in the physical sense, but *live* to enjoy the better time coming; cp. *die*, v.⁴ n. The ideal of the righteous man given in vv.⁵⁻⁹ is expressed in terms of practical conduct. 'The ancient mind fastened on the outward acts as revealing the inward state, while the modern mind goes directly to the internal condition,' Davidson in loc.; see also W. R. Smith *R. of S.* 3 676.—**Vv. 10-13.** The second generation: the wicked son of the righteous father.—10. *And if he beget a violent son, a shedder of blood*] For the first epithet cp. 7²² *robbers*, E λοιπόν. What follows is corrupt: lit. *and he do alas! even one of these*, (11a) *and has not done all these*; in each case *these* must refer to the virtues just enumerated, yet *do* and *not do* is applied to them! The simplest way to make the text intelligible is to omit v.^{10b} as inserted from Lev. 4², 'and he do even one of those,' which may have been written on the margin as

a parallel, and to leave v.^{11a} as it stands. \mathfrak{C} gives 'a shedder of blood and one that commits sin, (11) in the way of his righteous father he has not gone,' continuing with v.^{11b}; this looks like an attempt to make sense of an uncertain text.—11b. 'but' has eaten etc.] The list in vv.^{6ff.} is repeated.—12. has oppressed the poor and needy] So 22²⁹; see v.⁷ n.—has committed 'robbery' with violence] So with a slight correction to agree with vv.^{7. 16.}—'has' not 'restored' the pledge] \mathfrak{M} does not restore; the pf. is read by \mathfrak{C} .—has committed abomination] Esp. of idolatrous practices, as 16⁵⁰ 33²⁶, Dt. 13¹⁵ 17⁴. Co. strikes out the phrase as too general, and added from v.¹³; but the Vrs. found it in the text before them.—13. shall he live? he shall not live] Here comes the apodosis of the hypothetical sentence beginning *And if he beget* v.¹⁰; but the syntax is improved by following \mathfrak{C} *he shall not surely live.*—*he shall surely 'die'*] vv.^{21. 28} 33¹⁵ $\mathfrak{C}^{\text{ALS}}$; \mathfrak{M} *be put to death*, perhaps under the influence of Lev. 20^{9. 11ff.}—*his blood shall be upon him*] Cp. Lev. 20²⁷ and ch. 33⁵, Josh. 2¹⁹ ch. 33⁴ etc.—Vv. 14–17. The third generation: the righteous son of the wicked father.—14. Wickedness need be no more hereditary than righteousness.—16. has not taken a pledge] This goes further than vv.^{7. 12.}—17. has withdrawn his hand from 'iniquity'] So \mathfrak{C} , as in v.⁸; \mathfrak{M} *from the poor.*—18. practised extortion] Cp. 22^{7. 29}, Lev. 5²³.—*in the midst of his people*] Plur., i.e. his fellow-tribesmen, a sense which the plur. frequently has in P, e.g. Gen. 17¹⁴ 25⁸, Lev. 7²⁰, but not in Ez. Probably the Sg. should be read; cp. \mathfrak{S} 'my people.'—*behold, he has died because of his iniquity*] \mathfrak{S} = 'then he shall die,' as in v.^{26a} 33¹⁸; so Co. But \mathfrak{M} may well be right.—19. *And ye say*] vv.^{25. 29} 33^{17. 20}, Mal. 1² and often in Mal. The prophet directly attacks the belief that one generation is punished for the sins of another. Here and in v.²⁰ the expression used is not merely *bear the iniquity* (see 4⁴ n.), but *bear (part) in the iniquity*; cp. Num. 11¹⁷, Job 7¹³. 'God will deal with each according to his own doings, not according to the doings of others,' Church Village Sermons, 2nd Series 299.—20. The principle to which the foregoing argument has led can now be stated: the moral freedom of the individual. Though Jeremiah and the Dtc. school were moving in this direction (Jer. 31^{29f.}, Dt. 24¹⁶), Ez. was the first to work out a theory on the subject, in opposition to current beliefs (vv.⁵⁻⁹) and to the authority of the law (Ex. 20⁵). His teaching did not at once meet with general acceptance; for even Lev. 26, which is otherwise full of his spirit, adopts the traditional view (Lev. 26^{36. 39}); and opinion remained divided for centuries. The law itself spoke with different voices in Ex. 20⁵ and Dt. 24¹⁶,

as the Rabbis did not fail to notice ; * and an attempt was made to get over the contradiction by supposing that, in the case of the wicked children of a righteous father, punishment would be held in suspense, while the wicked children of a wicked father would be punished at once (*Mechilta of R. Simon* ed. Hoffmann 1905, 106). But Rabbinic opinion tended to side with Ezekiel, e.g. Talm. B. *Makkoth* 24a, 'Moses said, "Visiting the iniquity of the fathers upon the children"; Ezekiel came and cancelled it, "The soul that sinneth, it shall die."' On the other hand, the strictly legal, as distinct from the prophetic view, still found supporters, whose opinions are illustrated by Schechter *Some Aspects of Rab. Theol.* 188 f. Ezekiel's doctrine raises further questions on the subject of inherited guilt and original sin which lie outside the scope of a commentary. One adaptation of the present v., however, may be quoted as evidence of Jewish belief in the time of St. Paul (Rom. 5^{12ff.}), Apoc. Baruch 54¹⁹, 'Adam is not therefore the cause, save only of his own soul. But each one of us has been the Adam of his own soul.' See also Charles *Eschatology*, ch. v.; Williams *Fall and Original Sin* 72 ff.—Vv. 21-25. The prophet turns to another side of the question. If a man does not necessarily inherit the consequences of what his parents have done, neither does he lie under the ban of his own past: he is free to change his conduct. And Jahveh's prevailing desire is that he should turn from sin to righteousness; for God deals with men, not on the principle of mechanical retribution, but as a Person quick to perceive any change of attitude which will bring them into right relation with Himself. These vv. must have been in the mind of Origen when he wrote on the meaning of the divine forgiveness (*in Rom.* lib. ii. 1), a passage which goes to the root of the matter. It is quoted by Rashdall *Idea of Atonement* 273 ff.—21. *And the wicked man, if he turn back*] i.e. from evil; the basis of fellowship with God is moral conduct, as the prophets always maintain. For the form of the sentence cp. v. 5 n.—22. *None of the transgressions . . . shall be remembered against him*] For the thought and language cp. 33¹⁶.—23. *Do I indeed desire the death of the wicked . . . and not that he should return . . . and live?*] Cp. v. 32 33¹¹. 'The most precious word in the whole Book of Ezekiel' (Kr.). It leads directly to the positive affirmation of the N.T. in 1 Tim. 2⁴, 2 Pet. 3⁹.—24. *which the wicked does ' '] All adds (if he) does (them), shall he live?* cp. v. 13. But the words are omitted by **CSA**; they injure the sequence of thought.—*shall not be remembered*] Cp. 3²⁰ 33¹³.—*transgression . . .*] See 14¹³ n.—*in them*] Or, *on account of them*, cp. 33¹³.—25. *The way of the*

* Midr. R. Num. § 19¹⁴, translated in Schechter l.c. 186 f.

Lord is not equitable] lit. adjusted to the standard, a figure from the scales; cp. v. 29 33¹⁷, I S. 23. The *way* of Adonai is distinguished from the *ways* of the people; in v. 29 **¶** the distinction is not observed, but **¶** in both places keeps to the sing. The popular saying (cp. v. 19) implied a questioning of Jahveh's justice, which Ez. resented and did his best to combat.—Vv. 26–29 do little more than repeat, in a rather shorter form, what has just been said about the fall of the righteous (v. 26–24), the conversion of the wicked (v. 27–21, 22), the popular complaint (v. 29–25). Some think that the vv. are an alternative text or doublet of vv. 21f. 24f. (Kr. Steuern. He.); Hölscher, that they are only one more instance of the 'rambling style' of the 'redactor' (Hes. 105 n.): rather, we should say, of the writer's labouring thought.—26. *he shall die because of them*] But the doom of death is announced in the next clause, and *them* has no obvious antecedent. The sentence gains in clearness if the words are omitted.—'in it' he shall die] So **¶**; the addition of *in it* is wanted, cp. v. 24.—27. Forgiveness is promised on the condition of repentance or *turning back*; cp. Hos. 6¹ 14²ⁿ, Is. 1¹⁸ (?), Jer. 3^{12–14}.—*and has done justice*] The tense implies a definite act in the past; Vrs. *and do*, missing the point.—*he shall preserve himself alive*] In the sense of vv. 9, 17; in a different sense Ps. 22³⁰ [29].—28. *And he has seen*] Perhaps imitated from v. 14, and to be omitted with **¶**.—30. The house of Israel as a whole is rebellious, and the object of divine punishment, see 14^{12–23} (pp. 152 f.); but looked at as a group of individuals, each will be judged as he deserves, and each is capable of new life if he repents (He. *Ezechielst.* 128 f.). The latter view should be connected with 33^{1–9}, closely related to the present ch., where the prophet is charged with the office of a watchman responsible for warning individuals; so in the parallel 3¹⁷ⁿ.—*turn ye and shew a turning*] See 14⁶ n.—With a slight correction read and tr. *and 'they'* [i.e. your transgressions] *shall not become to you a stumbling-block of iniquity*; the latter is the phrase elsewhere, see 7¹⁹ n.—31. *make you a new heart*] Ct. 11¹⁹ 36²⁶ *I will give you*. Putting the opposite statements together it becomes clear that man's effort and God's grace are both needed in the work of regeneration. Phil. 2^{12f}. says the same.—*why then will ye die?*] So 33¹¹. For the idea cp. Prov. 8³⁶, Wisd. 1^{12, 13}.—32. *I desire not the death of any*] lit. *the death of him that is to die*. For the Hebr. idiom cp. 33⁴ 'and if the hearer hear,' cp. Dt. 17⁸, Is. 16¹⁰. The great word of v. 23 is repeated.

Ct. 18, 2. **¶** prefix אים מן.—[מה לכם אתם משלים.—For the ptc. in this constr. cp. Jon. 1⁹. Prob. אתם was introduced to provide a subj. for the ptc. (so accents), rather than to strengthen לכם (He.). **¶** om. משלים אתם

Baer, after Kim., cp. קָהָם 2 K. 17¹⁶ (pause). Some MSS, Edd. קָהָן, cp. קָהָם Job 16⁴ (Kim.).—15. Many MSS Vrs. וְאֵת אִשֶׁת.—16. [בַּתָּה בָּנֶיךָ] See v.⁷ phil. n.—17. [כַּעֲשֵׂי רֵשֵׁי יָדוֹ] כַּעֲשֵׂי. 2 MSS Kenn. אֶשׁ insert a neg., 'from the poor he has not withdrawn his hand,' to agree with their interpretation of the phrase; Co. 134, 154.—[בַּשֶּׁפֶּט] אֶשׁ δικαιούσῃ. 'because of,' v.¹⁸ 3¹⁸ n.—18. [אָבִיו] אֶשׁ, perh. rightly.—[וְאֵת אִשֶׁת] אֶשׁ καὶ ἀφάρτη ἀφάρτη; ἄφραγμα; ἄφραγμα; ἄφραγμα; also have the conjn.—[עַמִּי] In H ἔσται occurs in an established phrase, Lev. 17⁹ 19⁸; but in Lev. 19¹⁶ 21¹. 4. 14. 16 the pl. is doubtful. [וְהָיָה כִּתְּ] Pf., not ptc., because הָיָה has no suff.; אֶשׁ=יֵשׁ, S=בָּה, both om. הָיָה. For אֶשׁ see Dr. § 160 Obs.—19. [וְאִסְרֵם] Cp. vv.²⁶. 29 33¹⁷. 20. The pf. c.w.c. amounts to no more than an impf.—[כִּרְעוּ לֹא נִשְׂא] Dr. § 19.—[וְהָיָה . . . עֲשֵׂה . . .] A virtual hypothesis, Dr. § 154.—20. הרשע Q. When רשע צדיק occur together or in contrasted clauses, the art. is omitted with both or written with both, e.g. vv.²⁴⁻²⁷ 3¹⁸⁻²¹ 13²² 33¹²; רשע . . . הצדיק is therefore exceptional, and Q. rightly emends the text. אֶשׁ δικαιούσῃ ἀδικαίω . . . ἀνομία ἀνομία. [לֹא יִמָּוֶה] Cp. 2 S. 7⁸ with 1 C. 17⁴, and 1 K. 12¹⁶ with 2 S. 20¹.—[כִּתְּ] The parallel in v.³² and בְּשׁוֹבוֹ in cl. b suggest, read by 20 MSS.—[וְהָיָה . . . כִּשְׁבוֹ] Cp. v.²⁴ and 3²⁰ n.—[מִדְּבַרְכֵי] Without Kt., according to Mass.; but יִמָּוֶה אֶשׁ S and 33¹¹. אֶשׁ=הִרְעִי. [עֲשֵׂה וְהָיָה] The first word perh. repeated from עֲשֵׂה, and יב added from v.¹³.—[כָּל צָרְכֵי] Kt. sg., S; but Q. pl., agreeing with pl. vb., אֶשׁ, and 3²⁰ 33¹³. After תִּכְרֹתָ S adds לו cp. v.²².—[בְּהֵי מִוֹת] Dr. § 123 Obs.—25. [וְרִיבֵיכֶם . . . יִתְּנוּ] אֶשׁ sg.; cp. v.^{26b}.—26. [וְיָמָה עֲלֵיכֶם] S om., אֶשׁ om. עליהם. וְיָמָה may be a mistaken repetition of יָמָה, and [עֲלֵיכֶם] a miswritten form of כְּעֵלְוֹ (Kr.) or of [עֲלֵי] (Co. Be. Toy).—[קָלְךָ] 33¹⁸ from עֲלֵי, constr. st. עֲלֵי 28¹⁶ which is then inflected like קָלְךָ. אֶשׁ ἐν ἀδύο ἀποθαινεῖται=יָבִי, or עֲלֵי; the former agrees with Ez's usage.—27. [וְאִשֶׁר עֲשֵׂה] S om.—[וְעֲשֵׂה] Cp. 36⁸ וְעֲשֵׂה 44⁷ sic.—[וְעֲשֵׂה] Dr. § 118 Obs., Kōn. iii. § 366 h. For וְעֲשֵׂה אֶשׁ καὶ ποιήσῃ אֶשׁ et fecerit=וְעֲשֵׂה S om.—28. [וְהָיָה] G-K. § 75 f.—[וְהָיָה] Kt., a slip for וְהָיָה Q.—29. [וְאִשֶׁר] So 33¹⁷; cp. on v.¹⁹ supr.—[וְהָיָה] אֶשׁ sg.; so He., agreeing with v.^{26b}.—[וְרִיבֵיכֶם לֹא יִתְּנוּ] I. many MSS אֶשׁ, as in v.^{26b}; G-K. § 145 u. Four MSS אֶשׁ read 'ר' sg.—30. [כָּל פְּעֻעֵיכֶם] אֶשׁ and put away from you the worship of idols, i.e. כָּל פְּעֻעֵי, as in 14⁶; so Co.—[וְהָיָה לָכֵן לִכְבֹּשׁ עֵץ] אֶשׁ treats עֵץ as subj. of יהיה. It is better to ignore the accents and read יהי עֵץ, with פְּעֻעֵיכֶם as subj. The position of עֵץ shews that it is gen., אֶשׁ εἰς ὁδὸν ἀδικίας.—31. [בְּפִשְׁתֵּיכֶם בָּהֶן] אֶשׁ כִּי, rightly; cp. Jer. 33⁸.—32. [כִּבְשׁוֹתָם] For the idiom of the cognate ptc. see G-K. § 144 e; Driver Samuel² 132.—[וְהָיָה חֵי] אֶשׁ om., perhaps rightly; if the words are retained I. שׁוֹבוֹ. In אֶשׁ they are inserted.

Ch. 19. Two laments over Israel's princes, Jehohaz and Jehoiachin vv.²⁻⁹, Jehoiachin vv.¹⁰⁻¹⁴. Ezekiel could write fine poetry when he chose, and on this occasion the impulse came from a mixed emotion, his pride in the royal house of Judah, and his pity for the misfortunes of the young princes. He gives expression to his feelings in two laments, and, as he often does when roused to passion, he disguises narrative under a veil of allegory, and pictures the lioness and her whelps vv.²⁻⁹, the vine and her rods vv.¹⁰⁻¹⁴. Both poems are composed in the

kiná rhythm, frequently used for the *elegy*, e.g. 26¹⁷ 27^{3b-10a}. 28b-36 28¹²⁻¹⁹ (in part) 29³ 32^{2b}. 18b. 19, Am. 5², Lam. 1-4; each line falls into two unequal parts, with three beats in the longer and two in the shorter. The characteristic form is well sustained throughout both these elegies, though obscured here and there by the accidents of transmission.

When once we realize that the *mother* in vv.²⁻¹⁰ is Judah personified, and that vv.¹⁰⁻¹⁴ were written later than vv.²⁻⁹, the meaning of the allegories becomes clear. The first poem describes the youthful promise and melancholy fate of Jehoahaz and Jehoiachin, the one banished to Egypt (v.⁴), the other carried captive to Babylon (vv.⁸⁻⁹); this may well belong to the general period of the present section, 592-1 B.C. The intervening king Jehoiakim does not come into the elegy, because he did not share the misfortunes of his half-brother and his son, 2 K. 23³⁶-24⁶.* In the second poem we have a fresh allegory; it pictures the collapse of the nation as a whole, and again the fate of Jehoiachin (v.^{12c}), but this time with an allusion to the final ruin of the dynasty owing to Zedekiah's revolt (v.¹⁴), which shews that the poem must have been written after the events of 588-6 B.C.

The two poems are usually treated as one, and the *lioness* is taken to represent Hamutal, the wife of Josiah, and the *whelps* her two sons, Jehoahaz and Zedekiah; but this interpretation, though it may suit vv.²⁻⁹, cannot be carried through vv.¹⁰⁻¹⁴, and it has raised a number of difficulties. Hölischer has succeeded in removing them and making both allegories intelligible. He would assign only the first to Ezekiel; the second, he thinks, is the composition of a later redactor, chiefly on the ground that the images in vv.¹⁰⁻¹⁴ are borrowed from 17⁵⁻¹⁰, and used inconsistently; how can the vine, after its destruction v.¹², be planted in the wilderness v.¹³? But there is no sufficient reason for denying Ez.'s authorship of vv.¹⁰⁻¹⁴; he was merely making use of his favourite images drawn from the vine or the cedar (17²⁻¹⁰ 31³⁻⁸); and a poet must be allowed freedom in the play of his metaphors. We may conclude, then,

* J. Lewy, *Forsch. z. alten Gesch. Vorderasiens* 1925, 47, agrees that the *mother* vv.²⁻¹⁰ is Judah, but he makes vv.⁸⁻⁹ refer to Jehoiakim, who, he believes, was deported by Neb. in 601 B.C., 2 C. 36⁹. But the evidence of 2 C. l.c. hardly outweighs that of 2 K. 24¹⁰⁻¹⁶, and the year 601 for the supposed exile of Jehoiakim can only be obtained by altering the text of Jer. 52²⁹. A more prob. explanation of the dates in Jer. 52²⁸⁻³⁰ is suggested by Begrich, *Chronologie* 1929, 199, 201, viz., that vv.²⁹⁻³⁰ both refer to the captivity of 586 B.C., according to different reckonings. J. Lewy also adopts the Chronicler's view that Zedekiah was the *brother* of Jehoiachin, 2 C. 36¹⁰; so Jos. *Ant.* x. 7, 2. See, however, 1 C. 3¹⁸, 1⁸ (Z. was heir, not son, to Jeconiah) and 2 K. 24¹⁷.

that Ez. himself added the second poem, which is entirely in his manner, when the fate of Jehoiachin was completed by the exile of the nation and the downfall of the royal house in 586 B.C.

Ch. 19, 1. *take up a lamentation*] Hebr. *kind*, cp. 26¹⁷ 27² 28¹² 32², Am. 5¹, each time followed by a poem in the elegiac rhythm—*over the princes of I.*] Jehoahaz and Jehoiachin; Ez. calls Zedekiah also *prince*, see 7²⁷ n. For the plur. Ⓢ gives the sing., and many adopt the reading in view of the sing. pron. *thy mother* v.²; but Ⓢ is prob. correct, as will appear.—2-4.

How was thy mother a lioness among lions!
She couched in the midst of young-lions, rearing her
whelps.

³ *And she brought up one of her whelps,* till he grew a
young-lion;

And he learnt to tear the prey, devouring men.

⁴ *But nations 'shouted against' him;* in their pit he
was captured;

And they brought him in hooks to Egypt's land.

The allegory begins with a striking figure, which represents the nation as a *mother* of mighty kings. For the metaphor (Ⓢ 'the congregation of Israel') applied to the land or race cp. 16^{3, 45} (Hittite), 23², Hos. 2^{4, 7} 4⁵, Is. 50¹ (Israel), Ps. 87^{6f.}. Among modern scholars Sm. Dav. Hö. Herzog (*Die ethischen Anschauungen d. Proph. Ez.* 1923, 75 n.) understand *mother* in this sense; others, however, interpret literally of Hamutal, wife of Josiah, mother of Jehoahaz and Zedekiah, 2 K. 23³¹ 24¹⁸ (Be. Kr. Ro. Schmidt He.). But in v.¹⁰ *thy mother* must be a personification of Judah, and so most naturally here.—*a lioness*] The figure (cp. Num. 23²⁴ 24⁹) would at once conjure up a familiar sight, for lions were common in ancient Palestine; there are no less than five different words for them in Hebr. (Job 4^{10, 11}), three of which occur in this v.; they haunted the thickets by the Jordan (Jer. 49¹⁹ 50⁴⁴, Zech. 11³), the recesses of Mt. Hermon (Cant. 4⁸), and the desert S. of Judah (Is. 30⁶). The lion is believed to have disappeared from the country after the Crusades.—*couched*] Cp. Gen. 49⁹, Ps. 104²².—*her whelps*] For the metaphor cp. Gen. 49⁹ (Judah), Dt. 33²³ (Dan); Shakespeare *Henry V.* i. 2, 108 ff.

'Whiles his most mighty father on a hill
 Stood smiling to behold his lion's whelp
 Forage in blood of French nobility.'

3. *one of her whelps*] Jehoahaz, 2 K. 23^{31f.}, Jer. 22¹⁰⁻¹².—*a young-lion*] The *k^{phir}* seems properly to mean a half-grown

terrified the flocks; for the first half of the line cp. Am. 3⁴, Nah. 2^{12t}, Ps. 104²²; for the second, Mic. 5⁷. The Vrs. imply the language of *Am*, but do not elucidate it.—*Dismayed etc.*] lit. *the land was desolated and the fullness thereof*; cp. 12^{19 n.}—8–9.

And the nations laid against him 'snares' round about,
And spread their net over him, in their pit he was captured.

⁹ *And they put him in a cage ' ' and brought him to*
That his voice should not be heard ' ' Babylon's king ' ',
on the mountains of Israel.

Another lion-hunt is described. In v.⁴ Egyptians are the hunters, here Babylonians; but neither nation was particularly devoted to lion-hunting. Both descriptions are best illustrated from Assyrian sources, which record, in writing and sculpture, the exploits of the kings in pursuit of their favourite sport. See Meissner *Bab. u. Ass. i.* 73 f.—Instead of *snares*, *Am* reads *from provinces*, *Ḫ* ἐκ χωρῶν, which have nothing to do with the allegory; *snares* is Ez.'s word in 12¹³ 17²⁰, where again it is parallel with *net*. For the latter cp. v.^{4 n.}, and the illustration in Meissner l.c. no. 49.—*he was captured*] 2 K. 24⁸⁻¹⁶. —9. *in a cage*] Hebr. *sûgar*=Akk. *šigarû*. Both name and thing come from Assyria; thus the Rassam cylinder of Ašurbanipal (c. 645 B.C.) declares that the king put a captured prince into a cage (*šigarû*) to watch the eastern gate of Nineveh, col. viii. line 11; also ib. l. 29 and col. ix. l. 111 (*KB. ii.* 217, 219, 229). The Assyrian kings kept lions in wooden cages for hunting; a fine relief from the palace of Assurbanipal is shewn in Otto Weber *Ass. Kunst Abb.* 41. To explain the foreign word *in a cage* some early scribe inserted an equivalent in Hebr. *in hooks* (cp. v.⁴). Another gloss follows. In *Am* we read *and brought him to Babylon's king, and brought him into strongholds*: of the two sentences, which is text and which is gloss? Probably *and brought him to B.'s king* belongs to the poem, because it forms an excellent counterpart to v.^{4b} *and they brought him in hooks to Egypt's land*; and clearly the stanzas aim at the effect produced by repetition (vv.^{3b} and ^{6b}, ^{4a} and ^{8b}). Some critics, however, prefer to treat *and brought him into strongholds* as the original text. The Assyrians at any rate, and the Babylonians to a lesser degree, were accustomed to treat their prisoners with barbarous cruelty; Meissner l.c. 111 ff. and *Abb.* 38. 69.—*should not be heard*] *Am* adds *any more*, *Ḫ* om. rightly. For *the mountains of I.* see 6^{2 n.}

Vv. 10-14. The allegory of the vine and her rods. Again we have a picture of the state and pre-eminence of Jehoiachin; but his subsequent fall is set against a wider background. The nation has been carried into exile; Zedekiah's policy has brought about the ruin of his house. As compared with the other, this allegory is not so true to nature, nor are the images handled with the same skill.

- 10 *Thy mother was like a vine* ' ' *planted near water* ;
Fruit and foliage she bore, *through plentiful water.*
 11 ' *One* ' of her strong rods became *a rulers' staff* ;
His stature waxed high *among the thick-branches,*
And appeared in his height, *with his plentiful boughs.*

10. The allegory has much in common with 17⁵⁻⁸.—*Thy mother was like a vine*] For the comparison of Israel to a vine see Is. 5¹⁻⁷ 27^{2f.}, Ps. 80⁹ 110, Mk. 12¹⁻⁹=Mt. 21³³⁻⁴¹=Lk. 20⁹⁻¹⁶. *Thy mother* forms a link between the two poems, and shews that vv. 10-14 must have been written in dependence upon vv. 2-9 (Hö.); for while a lioness could naturally be spoken of as a mother, a vine could not, without the clue given by v. 12. After *like a vine* \mathfrak{M} has the impossible *in thy blood*; at first sight the old emendation *in a vineyard*, supported indirectly perhaps by \mathfrak{G} , looks attractive, but it does not inspire confidence. \mathfrak{S} \mathfrak{V} imitate \mathfrak{M} ; \mathfrak{U} , followed by the Jewish commentators, renders 'in thy likeness,' hence RV. marg.—*planted near water*] Cp. 17⁵; the language as in Jer. 17⁸, Ps. 1³; see also Gen. 49²², Num. 24⁶, Is. 44⁴ for well-grown trees beside water.—*Fruit and foliage she bore*] lit. *fruitful and well-foliaged she became*. The v. reproduces the language of 17⁸.—11. \mathfrak{M} reads *And her strong rods became staves of rulers*. But the plur. does not agree with the sing. verbs and pronouns which follow: $\mathfrak{G}^{\text{B}} \mathfrak{L} \mathfrak{A}$ read the sing., which may have been altered in \mathfrak{M} through a misapplication of the figure to the several princes of the royal house. With *her strong rod* vv. 12. 14 cp. Jer. 48¹⁷, Ps. 110²; with *a rulers' staff* v. 14 cp. Is. 14⁵, Gen. 49¹⁰, Zech. 10¹¹, Ps. 45⁷⁽⁶⁾. Toy would read *rulers* also as a sing., cp. v. 14. Many interpreters think that the *strong rod* is Zedekiah; but Jehoiachin is more probable, on account of v. 14.—*His stature waxed high*] Again in the allegory of the cedar, 31^{3. 10. 14}; for *stature* cp. 17⁸.—*among the thick-branches*] lit. *interwoven foliage*, \mathfrak{G} $\epsilon\nu$ μέσῳ στελεχῶν; again in 31^{3. 10. 14}, where, however, the reading should be *clouds*, which would not be suitable here.—*boughs*] The same as the word rendered *branches* in 17^{6. 7}.—The second and third lines of this v., and the first of v. 12, are written in the 2 : 2 rhythm.—

Vv. 12-14. The overthrow of the national life and the exile of Jehoiachin, for which Zedekiah was to blame.

of giving them the response they wanted, he reads them the lesson of Israel's history. If v.³² is to be taken literally, a movement was on foot among the exiles to assimilate themselves to their heathen surroundings, and some such tendency is quite conceivable. But people who were intending to 'become as the heathen' would hardly have resorted to such a person as Ezekiel; so perhaps the ch. is best understood in the same way as 14¹⁻¹¹. Though the prophet is speaking to the exiles, his words are aimed at a wider audience; he has in mind Israel as a whole. An old Jewish interpretation of v.³² has lately been revived: the elders (v.²) wanted to know what the prophet would say about a plan for setting up an altar and temple to Jahveh in Babylonia. In v.³² Ez. denounces the proposal; his own scheme for the future was very different, chs. 40-48; Rothstein *Comment.* 919; Menes *ZATW.* 1932, 272 f.; Eissfeldt *Einl.* 1934, 420. This interpretation, however, reads too much into the language of v.³², while the context, vv.^{29. 32b}, seems rather to have in view the state of religion at home (Sellin *Gesch.* ii. 27).

In all essentials the ch. seems to be constructed on a plan: Israel in Egypt vv.⁵⁻⁹; in the wilderness vv.¹⁰⁻¹⁴; in the wilderness and in Canaan vv.^{15-22. 23-26}; at each stage disobedient, yet spared by Jahveh. Israel in the present is no less idolatrous vv.³⁰⁻³²; and once again is to be led into the wilderness, and closely scrutinized vv.³³⁻³⁹; only those found faithful will enter a new life in the restored Zion vv.⁴⁰⁻⁴⁴.

This despairing view of the nation's history has already been elaborated in 14¹⁻¹¹ and ch. 16; it will appear again in ch. 23; it agrees with the verdict of the Dtc. compilers of the historical books, e.g. Jud. 2¹¹⁻²³, 2 K. 21¹⁰⁻¹⁵. In thought and language the ch. contains much in common with D and H. Its style is monotonous, and reflects the gloom of the outlook; yet the very repetitions produce a solemn impression. Some of these, however, may be later additions, e.g. the six allusions to the sabbath, based upon Ex. 31¹³ P from H, and vv.²⁷⁻²⁹, which stand outside the scheme. It is true that vv.^{29. 32} suggest Palestinian conditions, but not necessarily that they were addressed to people in Palestine; Ez. is speaking immediately to the exiles, but including the nation in his survey. As an imaginative relief the prophet pictures a second scene in the wilderness vv.³³⁻³⁹, and for a moment lifts the veil of the future vv.⁴⁰⁻⁴⁴: the divine purpose for Israel will not be defeated; Jahveh is bound to vindicate His character before the world! Some think that the dispersion and gathering referred to in vv.^{23. 41} imply that the general exile had already taken place,

and therefore that the ch. was written after 586 B.C.; this, however, is by no means clear.

Ch. 20, 1. *in the seventh year, in the fifth month, on the tenth of the month*] i.e. July–August 591 B.C., eleven months after the last date mentioned, 8¹.—*certain of the elders of Isr.*] See 14¹ n.—*to enquire of Jahveh*] They had some particular question to ask; ct. the elders in 14¹. Among the Sephardic Jews vv.²⁻²⁰ are read as the prophetic lesson accompanying Lev. 19¹⁻²⁰²⁷.—3. *shall I let myself be enquired of?*] v.³¹ 36³⁷. A similar refusal is given in 14³.—4. *Wilt thou judge, judge them?*] The interrogation has the force of an imperative; the vb. is repeated out of impatience, as in 22² cp. 23³⁶. Only in these passages is the prophet called upon to *judge* his countrymen, and each time the context explains what is meant—to set out the case against them.—Vv. 5–9. Israel in Egypt. Jahveh resolved to bring Isr. out of E. vv.⁵⁻⁶; gave them orders v.⁷; but they refused to obey v.^{8a}; He intended to punish them, [but relented] v.^{8b}; and for His name's sake did bring them out v.⁹.—5. *when I chose Isr.*] God's choice of Israel, only here in Ez., is mentioned first in D, Dt. 4³⁷ 7⁷ 10¹⁵ 14²; hence Jer. 33²⁴ and ii. Is., 41⁸⁻⁹ etc. See Driver *Deut.* 100.—*I lifted up my hand*] The gesture enforcing an oath, vv.^{6-15-23-28-42-36⁷-44¹³-47¹⁴} cp. Gen. 14²². The first *I lifted up my hand* is not followed, as everywhere else, by a clause giving the substance of the oath; the second does not go naturally with *I am Jahveh*; while the third (v.^{8a}) is in its proper place. The three together can hardly be original. Hi. Co. omit the two sentences in v.⁵, Be. one or other; Kr. thinks that v.^{8a} is a doublet of ^{8b}.—*the house of Jacob* in parallelism with *Israel* denotes the whole nation; cp. 39²⁵, Jer. 2⁴. The only other occasions when the name of Jacob is used in Ez. are 28²⁵ 37²⁵.—*I let myself be known to them in the land of Egypt*] See on v.⁹, and Ex. 4²⁹⁻³¹ J; cp. ch. 35¹¹ 36³² 38²³, Is. 19²¹.—*I am Jahveh your God*] vv.⁷⁻¹⁹, Jud. 6¹⁰ E²: an allusion to the revelation at the Bush, Ex. 3⁶ E 'I am the God of thy father.' The formula is characteristic of H (21 times), e.g. Lev. 18² etc.—6. *to bring them forth from the land of E.*] vv.⁹⁻¹⁰; again a reminiscence of Ex. 3⁸ⁿ. The phrase occurs in all the documents of the Pentateuch, but especially in D (20 times).—*which I have spied out for you*] A strong anthropomorphism, ct. Num. 10³³ JE, but supported by Dt. 1³³. The Vrs. soften the language, ἔδωκα ἡτοίμασα ἃ ὄμοσα ἔδωκα 'I have given,' cp. 38¹⁸ n.; some scholars would alter the text in favour of the weaker word, cp. v.¹⁵.—*flowing with milk and honey*] v.¹⁵, Jer. 11⁵ 32²²; not again outside the Pent.; in J and JE eight times, in D seven, in H once, Lev. 20²⁴.—*the beauty of all lands*] Not only the religious associations, but the natural charms of their

country were a source of pride to Jews in the later period, cp. Dt. 8⁷⁻¹⁰, ch. 25⁹. The expression comes perhaps from Jer. 3¹⁹; it is used also in Dan. 8⁹ 11¹⁶. 41. 45 (of Zion); cp. 'the pleasant land' Jer. 3¹⁹ 12¹⁰, Zech. 7¹⁴, Ps. 106²⁴, Enoch 89⁴⁰ 'a pleasant and glorious land.'—7. *the detestable things of his eyes*] to which his eyes turned in worship, vv.^{8. 30} 18⁸, Num. 15³⁹ P.—*defile not yourselves with the idols of E.*] vv.^{8. 18. 31} 23^{7. 30} 36¹⁸ 37²³; cp. Lev. 18^{24. 30}. For *idols* see 6^{4 n.}—8. *But they shewed rebellion against me*] vv.^{13. 21} 5^{6 n.}. No act of rebellion in Egypt is mentioned in Exodus, unless the people's protest against Moses and Aaron can be so regarded, Ex. 5²¹ J. —*would not hearken unto me*] Cp. 3⁷.—*the idols of E. they did not forsake*] Except in Josh. 24¹⁴ E, there is no other allusion to Israelite idolatry in Egypt; ch. 23³ refers more to politics than to religion; and all three passages have a rhetorical character. When Ez. and Jer. (e.g. 7^{25f.}) spoke of Israel's disobedience from Egyptian days, they may have been thinking of the wilderness period. In Egypt itself, the Hebrews, like other Semitic immigrants, no doubt practised the rites which were common to their race; many of these would have seemed heathen enough to the prophet. The evidence of archaeology suggests that the early Hebrews made use of Egyptian *objets de piété* in private life, but there is no proof of any widespread apostasy; at the same time the literary evidence goes to shew that Egyptian mythology had an influence upon Israelite (and Phoenician) ideas on such matters as the creation of the world, the origin of man etc., and at an earlier period than the corresponding Babylonian myths (see Yahuda *Die Sprache d. Pent. in ihren Bez. z. Agyptischen* i. 1929; Ed. Meyer *Gesch. d. Alt.* 2 ii. 2, 1931, 176-186; also S. A. Cook *Rel. of Anc. Pal.* 1930, 90-100). Ez.'s language probably gave rise to the later Jewish belief (2nd cent. A.D.) that some of the people at any rate abandoned their religion: the three days of darkness, Ex. 10^{22f.}, concealed from the Egyptians the death and burial of wicked Israelites, Midr. R. *Exod.* § 14; Moore *Judaism* ii. 362 f.—*and I thought*] *intended*, lit. *said* i.e. in my heart, vv.^{13. 21}, cp. Ps. 106²³ etc.—*to pour out my fury . . . to spend my anger*] v.²¹ 7⁸; for the first term cp. vv.^{13. 33. 34} 9⁸ 14¹⁹ 22²² 30¹⁵ 36¹⁸, Jer. 10²⁵, Is. 42²⁵; for the second cp. 5¹³ 6¹² 13¹⁵ (*spend my fury*). Here we must supply in thought *but I did not* or *but I relented*; there is a similar omission in v.^{13b}; only in v.¹⁷ is the fact stated. The Gk. translators felt that something was wanting, see v.¹⁴ crit. note.—9. *I wrought for my name's sake that it should not be profaned in the eyes of the nations*] vv.^{14. 22} cp. 44. Jahveh's *Name* expresses what He is, or has shewn Himself to be. If He did not lead His people out of Egypt, the nations would

say that He lacked the power (Num. 14¹⁶, Dt. 9²⁶), they would not recognize His Godhead, and so His *name* would be *profaned*; therefore Jahveh delivered His people. But while the prophet looks back upon Israel in the past, he is addressing the Israel of his own day; and the question arises, How is Jahveh to vindicate His moral character by punishing rebellion, and at the same time preserve His honour in the eyes of the world? The answer which the prophet arrives at is this: the disasters which have befallen Israel, and the still greater disasters soon to come (if the ch. was written before 586 B.C.), are the punishment for Israel's rebellion; Jahveh is bound by His moral character to inflict them; but in the course of time a restoration will take place, a striking act of power, which will prove to the world that Jahveh is the one holy God, vv. 40-44. Much the same argument is used in Num. 14¹³⁻¹⁷, which probably owes something to the present passage. The idea of Jahveh acting *for his name's sake* seems to occur first in Jer. 14^{7, 21}, and then to have been taken up by Ez. and ii. Is., e.g. Is. 48^{9, 11} etc. To *profane the name of Jahveh* means to cherish thoughts of Him, or attribute deeds to Him, inconsistent with His character as holy and unique; cp. v. 39 36²⁰⁻²² and 39^{7, 25} 43^{7, 8}; similarly in H, Lev. 18²¹ 19¹² 20³ 21⁶ 22^{2, 32}.—*the nations . . . in whose presence I let myself be known to them*] i.e. to the Israelites, v. 5; the Egyptians were looking on while Jahveh executed His intention to *bring Israel forth out of the land*.—**Vv. 10-14.** In the wilderness. Jahveh brought Isr. into the wilderness v. 10; gave them His laws vv. 11, 12; but they refused to obey v. 13a; He intended to punish them, [but relented] v. 13b; and for His name's sake did bring them into the wilderness v. 14.—**10.** *So I brought them forth out of the land of E.* is almost identical with the closing words of v. 9, and omitted by \mathfrak{S}^B . Some would strike out one or other of the two sentences (Co. Ro.); but the redundancy belongs to the style of the ch. (Toy), and the omission in \mathfrak{S}^B may be due to homoioteleuton.—**11.** *And I gave them my statutes and my judgements*] See on 5⁶. The allusion is to the giving of the Law at Sinai.—*which if a man do, he shall live in them*] v. 21; cp. Lev. 18⁵, Neh. 9²⁹. For the thought see 18^{9, 17, 19, 21} 33¹⁵, Rom. 10⁵, Gal. 3¹².—**12.** *Moreover, I gave them my sabbaths*] The sabbath was observed in old Israel both for religious purposes and on humanitarian grounds, Am. 8⁵, Is. 1¹³, 2 K. 4²³, Ex. 20⁸ E^D, 34²¹ J, Dt. 5¹⁴; and after the exile, for the same reasons, Is. 56² 58¹³, Neh. 13¹⁵⁻²², Jer. 17¹⁹⁻²⁷ and Ex. 31¹³⁻¹⁷ P. During the exile the sabbath acquired a new importance as marking the difference between Israelites and the surrounding heathen; it was a *sign* of dedication to Jahveh's service, v. 20, Ex. 31¹³; hence the reff. in Ez. to *profaning my*

sabbaths 22⁹. 26 23³⁸ and sanctifying my sabbaths 44²⁴, and the corresponding *keep my sabbaths* in H, Lev. 19³. 30 26², strike a new note. But the emphasis on the sabbath in this ch., vv. 12^f. 16. 20^f. 24, is so disproportioned as to suggest the handiwork of a later scribe, zealous for the Law. Thus the present v. is merely a quotation from Ex. 31¹³ P from H; the same may be said of v. 20. Whether the phrase *profaned my sabbaths* vv. 13. 16. 21. 24 has also been interpolated is not quite so evident; but in each case the wording of the clause hints at a secondary origin. Jahn and Hö. regard all six references to the sabbath as additions. The references in 46¹. 4. 12 come in one of the supplements to the Book.—*that they may know that I am Jahveh*] One constant purpose can be traced in all God's dealings with His people (vv. 12. 20. 26); it will determine the future in store for them (vv. 38. 42. 44):—that Israel shall learn to know Him as He is. Again and again Ez. insists upon reading the national history in the light of this divine purpose (6¹⁰ n.); his argument prepares the way for the still larger revelation given in Jn. 17⁸.—*I am Jahveh who sanctifies them*] cp. 37²⁸. The phrase is characteristic of H, Lev. 20⁸ 21⁸. 15. 23 22⁹. 16. 32, Ex. 31¹³.—13. Cp. v. 8.—*in my statutes* etc.] vv. 16. 19. 21 and see 5⁶ n.—*and they profaned my sabbaths exceedingly*] The history mentions only two instances of sabbath-breaking in the wilderness, Ex. 16²⁷f. J, Num. 15³²f. P.—*and I thought*] See on v. 7.—14. Cp. v. 9.—*the nations* etc.] So v. 22; cp. v. 8 n.—**V. 15-22.** Israel in the wilderness. Jahveh resolved not to bring them into Canaan, because of their disobedience vv. 15. 16; but He relented, and did not entirely destroy them v. 17; their children He charged to obey His laws vv. 18. 19; but they refused v. 21a; He intended to punish them v. 21b; but for His name's sake withheld the blow v. 22.—*not to bring them*] This time Jahveh carried out His resolve to punish; He did not allow the older generation to enter the Promised Land, Dt. 1³⁵ 2¹⁵, Num. 14²⁹. 30 P. See on v. 6.—16. Jahn, followed by He. *Ezechielst.* 22, regards this and the next v. as a gloss introduced by *because*, in the annotator's manner. V. 16, it is true, repeats v. 13, but v. 17 is necessary to the argument.—*after their idols their heart goeth*] See 11²¹ n.; *their idols* vv. 24. 39; ct. *the idols of Egypt* vv. 71. Israel in Canaan might have deserved this sweeping condemnation, but not Isr. in the wilderness; only two outbreaks of idolatry during the wanderings are recorded, Ex. 32¹⁻⁶ E, Dt. 9¹⁶ (the golden calf) and Num. 25¹⁻³ JE, Hos. 9¹⁰ (at Baal-peor); Ez. agrees with Hosea's view of the latter event.—17. *But mine eye spared them*] Cp. 5¹¹ n. Jahveh so far relented as to preserve the younger generation.—*a full end*] See 11¹³ n.—18. *And I said unto their sons*] See Dt. 1³⁹, Num. 14³¹. 33 P.

—19. Cp. v. 5. *keep my judgements and do them* is a Dtc. phrase, cp. 18⁹ n.—20. *Sanctify my sabbaths*] See on v. 12; for the command cp. 44²⁴, Ex. 20⁸, Dt. 5¹², Neh. 13²², Jer. 17²⁴. 27.—*that they may know*] See on v. 12.—21. The children, however, were no more obedient than their fathers; see on vv. 8. 11. 16.—22. *But I drew back my hand*] outstretched to smite; cp. for the figure Lam. 2³, Ps. 74¹¹. ¶ om. the clause; the corresponding vv. 9. 14 begin with *and I wrought*.—Vv. 23–26. In the wilderness and in Canaan. Jahveh resolved to punish them by dispersion [when they settled in Canaan] v. 23, because of their disobedience v. 24, and even forced them to incur His punishment vv. 25. 26.—23. *But I lifted up my hand*] The threat of exile from the land of Canaan is said to have been made to the people in the wilderness; the prophet, however, is writing from the point of view of Dt. 4²⁷ 28⁶⁴, Jer. 9¹⁵, Lev. 26³³ i.e. before or during the exile; for his language, *disperse . . . scatter*, cp. 12¹⁵ 22¹⁵ 36¹⁹ also 29¹² 30²³. 26 (of the Egyptians); add 6⁸ 11¹⁶. Probably Ps. 106²⁶. 27 is based upon the present verse.—24. Cp. vv. 13. 16.—25. *Therefore also I gave them statutes which were not good, and judgements in which they could not live*] A curious piece of casuistry, only intelligible on the writer's assumptions. In His anger God reversed the normal purpose of His laws (vv. 11^b. 21^a), with the object of leading to defilement and terror: He ordered the sacrifice of first-born children v. 26. This caused the people to revolt against a God who could make such a demand, and so they incurred His punishment. A similar line of reasoning is met with in 14⁹, Is. 6¹⁰: God could use the words of His prophets to make the people fatally blind. St. Paul argues that Law itself came in *ἵνα πλεονάσῃ τὸ παράπτωμα* Rom. 5²⁰. ¶ distorts the text, 'They made them decrees which were not right, and laws by which ye cannot be established.'—26. *And I defiled them through their gifts*] vv. 31. 39; in D and P of offerings made to Jahveh, Dt. 16¹⁷ (sing.), Ex. 28³⁸, Lev. 23³⁸, Num. 18²⁹. As the people had *made themselves unclean* by idolatry vv. 7. 18. 30. 31, so Jahveh *made them unclean* by these horrible sacrifices; cp. Lev. 26²³. 24, Ps. 18²⁷ [26].—*in that they caused to pass over [by fire v. 31] all that first openeth the womb*] See Ex. 13¹² J 22²⁸ [29] E, and the note on ch. 16²⁰. Among the Israelites child-sacrifice had long been abandoned in normal times; it is expressly forbidden in Dt. 18¹⁰, Lev. 18²¹; and an animal substitute was allowed Ex. 34²⁰ J; hence it is remarkable that Ez. interpreted the law Ex. 13¹² 22²⁸ [29] to require the sacrifice of children, and that he understood it to have been ordered by Jahveh. The phrase *all that first openeth the womb* is found in the early documents Ex. 13¹². 15 34¹⁹, and in P, Ex. 13², Num. 3¹² 8¹⁶ 18¹⁵.—

that I might horrify them] Cp. 4¹⁷ n.—in order that they may know . . . Jahveh] As here expressed, the phrase (v.¹³ n.) does not occur elsewhere in the Book; probably it is a late insertion, and is om. by S^b .—Only a man of rare spiritual intensity could have written these two verses, as Kittel points out, *Gesch. d. Volkes Isr.* iii. 1927, 169. The old popular idea that Jahveh brought about evil as well as good (see 14⁹ n.) was founded on a belief in His all-mightiness; but Ez. carried this further. To him God was all in all. Let the world go to ruin, let the nation, the individual, perish, so that God remain and His honour be exalted! Such heights of religious passion lie beyond the reach of the average man, only the heroes of religion attain to them; and Ezekiel belonged to the heroic type. There is no sufficient reason to deny him the authorship of the most striking feature of the present discourse; both thought and language are in keeping with the prose passages in other parts of the Book.—The case is different in vv. 27-29. Hölscher may be right in regarding these as an addition. The subject is the worship at the high places, which comes rather late in the catalogue of offences. The settlement in Canaan has been alluded to already in v.²³; v.²⁸ takes us back to the early days of the entrance into the land. Two or three expressions are without parallel in Ez., *blasphemed me* v.²⁷, *the provocation of their offering* v.²⁸, *poured out their libations* v.²⁸; the incongruous play on the word *bâmâ* v.²⁹ is not in Ez.'s manner; but most of all *Therefore speak unto the house of I.* v.²⁷ clashes with *Therefore say unto the house of I.* in v.³⁰, which ought to follow v.²⁶. The phraseology of these vv. agrees with P rather than with Ez.—*Therefore speak unto*] The only parallel is *Therefore speak with them* in 14⁴; usually the formula runs as in v.³⁰.—*again in this respect your fathers have blasphemed me*] The verb (cp. 2 K. 19⁶=Is. 37⁶) is not used by Ez.—*in committing transgression*] See 14¹³ n.—28. *And I brought them in . . . to give it to them*] Cp. v.⁴² 47¹⁴. The phrase is found in P, Ex. 6⁸, Num. 14³⁰.—*every high hill etc.*] See 6¹³ n.—*and there they gave the provocation of their offering, and there they set their soothing odours*] S^b om. *the provocation . . . they set*; some later annotator prob. expanded this by *and there they set their soothing odours* (sing. S^b). The plur. does not occur elsewhere; for the sing. cp. v.⁴¹ and 6¹³ n. While the victim or the wood of the sacrifice might be set on the altar (e.g. Gen. 22⁹, 1 K. 18²³), the word is not appropriate to odours. Ez. uses *provoke* in 8¹⁷ 16²⁶, but not *provocation*; *their offering*, Hebr. *ḳorbân*, is a common word in P, but not used in Ezek. (? text of 40⁴³).—*and there they poured out their libations*] There is no other reference to this practice at the *bâmôth*, though Jeremiah mentions it in connexion

with idolatrous rites, Jer. 7¹⁸ 19¹³ 44^{17ff.}, cp. 2 K. 16¹³.—29. *And I said, What is the bāmā whereunto ye are the comers?*] The question seems to be asked in contempt: were these (v.²⁸) fit places for Jahveh's worship? At the same time it is so worded as to suggest a fanciful etymology of *bāmā*, 'a place to which people come (*bā'im*)'; the explanation is given by d. b, imitating the form of similar word-plays, e.g. Gen. 19^{37f.} 26³³, Dt. 3¹⁴, Josh. 5⁹, Jud. 6²⁴ etc. The real etymology is not known, see 6³ n. There is no need to treat the verse, or the latter half of it, as a gloss; the whole section vv.²⁷⁻²⁹ seems to be an addition.—30. *Therefore say*] Here the words come in their proper place, ct. v.²⁷, introducing the divine command after the reasons for it have been stated, vv.⁵⁻²⁶.—*In the way of your fathers do ye pollute yourselves?*] An emphatic question asked in surprise, not doubt; equivalent to 'ye have indeed polluted yourselves.' Apparently the prophet accuses the exiles of idolatry, cp. vv.³²⁻³⁹; but he may be thinking chiefly of the people still at home.—*delectable things . . . go a-whoring*] vv.⁷⁻⁸ and 6⁹ n.—31. *namely, by bringing your gifts, by causing your children to pass over by fire*] So the sentence may be rendered, as explaining the way in which 'ye go a-whoring.' But it is most improbable that the exiles, if they are referred to, were guilty of child-sacrifice in Babylonia; the words are probably a gloss, derived from v.²⁶, on *do ye pollute yourselves* v.³⁰. The text says *by all your idols*, the construction as in Num. 5² 9⁶. 7. 10; but originally perhaps the sentence belonged to the end of v.³⁰; in that case transl. *in respect of all your idols unto 'this' day (fit unto to-day)*.—*and shall I be enquired of by you?*] The question takes the hearers back to v.³, and comes with all the more force after the long indictment.—32. *And your thought*] lit. *that which comes up in your spirit*, cp. 11⁵ n.: the intention to adopt heathen objects of worship. That the exiles planned to set up a sanctuary for Jahveh in Babylonia, contrary to the Dtc. law (Schmidt *Die Grossen Proph.*² 425), is by no means clear; above p. 213.—*forasmuch as ye are saying*] This movement is described ironically, as though the exiles were intending to worship mere lifeless blocks, *wood and stone*; for the language cp. Dt. 4²⁸ 28³⁶. 64 29¹⁶, 2 K. 19¹⁸=Is. 37¹⁸, Jer. 2²⁷. Herrmann treats vv.³²⁻⁴⁴ as an independent section, added after the fall of Jerusalem; but v.³² seems to be connected with what has gone before, and with the enquiry of the elders v.¹. The prophet gives them a striking answer: Jahveh will demonstrate His sovereignty, and lead the would-be idolaters into the desert, and judge them there vv.³⁰⁻³⁹.—33. Jahveh intends to act as King, *with a strong hand and outstretched arm*, v. 34, a Dtc. expression, Dt. 4³⁴ 5¹⁵ 7¹⁹ 11² 26⁸, Ps. 136¹² cp. 1 K. 8⁴², Jer. 21⁵;

the earliest form perhaps is the *outstretched hand* of Is. 9 and 10.—*with fury poured out*] See on v.⁸.—*I will be king over you*] Occasionally elsewhere of Jahveh as reigning over Israel, 1 S. 8⁷, Mic. 4⁷ cp. Is. 24²³, over the heathen Ps. 47⁹ ¹⁸¹; only here in a threatening sense.—34. *I will bring you forth from the peoples . . .*] The promise so often charged with hope and encouragement, e.g. v.⁴¹ 11¹⁷ n., is repeated for a different purpose.—35. *And I will bring you into the wilderness of the peoples*] Not for deliverance, but for judgement. A second desert-scene (vv.³⁴⁻³⁹) in contrast to the first (vv.¹⁰⁻²⁶); a fresh encounter between Jahveh and His people; this time with anger on the one side and guilt on the other! The idea of leading Israel again into the wilderness may be taken from Hos. 2¹⁶.¹⁷; there, however, Jahveh's purpose is to renew the appeal of His love, here to vindicate His outraged holiness. Jer. 31²¹. has been quoted as another parallel; but 'the wilderness' may be a figure for the exile—the interpretation is disputed. The *wilderness of the peoples* sounds ominously vague; the desert between Babylonia and Palestine.—*and I will hold judgement with you there*] v.³⁶, see 17²⁰ n.; *face to face*, see Gen. 32³¹, Ex. 33¹¹, Dt. 5⁴ 34¹⁰, Jud. 6²²; on each occasion, of a personal contact between God and man in circumstances of peculiar awe.—36. *the wilderness of the land of Egypt*] The desert beyond the E. frontier of Egypt. Various names are given to the desert of the wanderings, Shûr Ex. 15²² E, Sîn Ex. 16¹ P, Sînai Ex. 19¹¹ P, Pârân Num. 10¹² P, Şin Num. 20¹ P, but never the one here. Accordingly ⁶⁴A turn an unusual expression into a conventional one, with an addition, 'in the desert, *when I brought you forth out of the land of Egypt*,' a correction too obvious to be right.—37. *I will cause you to pass under the staff*] The figure is that of a shepherd collecting his sheep to count them and sort them out; cp. Jer. 33¹³, Lev. 27³².—*and I will bring you into the bond of the covenant*] Such apparently is the meaning of ⁶¹M; but the word for *bond* does not occur again, and *the covenant* is out of place in this connexion. ⁶¹M's reading can hardly be trusted; ⁶²S has simply by *number*, cp. Is. 40²⁶ etc.; ⁶³S *the chastisement of the c.*, so Co., omitting *the covenant* as a miswritten form of the word which follows in v.³⁸.—38. Logically the gathering should come first. The rebels and transgressors (cp. 2³ n.), collected out of the land of exile, will be separated as by a refining process, and not allowed to share in the future restoration. For Jahveh's *purging judgement* cp. Is. 1²⁵, Mal. 3²¹. Elsewhere *the land of their sojournings* means the land of Canaan, and is found only in P, Gen. 17⁸ 28⁴ 36⁷ 37¹, Ex. 6⁴.—39. *Adonai Jahveh*] From this point to 30²² ⁶⁴S renders, sporadically, *κύριος κύριος*; see

the note on 2⁴.—*go, serve each his idols*] The imperatives are to be understood ironically, cp. 1 K. 22¹⁵, Am. 4⁴, Nah. 3¹⁵. The idolaters may go where they please; only the faithful will remain.—*and afterwards, if ye do not obey me* — [] A strong threat: the blank is left to be filled by the imagination. For the idiom cp. Gen. 30²⁷ 50¹⁵, Ex. 32³².—*my holy name ye shall no more profane*] See on v.⁹; first in Am. 2⁷. In the later Pss. and Chron. Jahveh's *holy name* is honoured by worship, e.g. Ps. 105³ 106⁴⁷ 145²¹, 1 C. 16¹⁰. 35 29¹⁶.—*by your gifts and your idols*] See v.³¹ 23³⁸. 39.—Vv. 40–44. The scene in the wilderness changes to a scene in the land of Israel, when idolatry has been rooted out, and true worship made possible: a message of hope is attached to a threat of judgement; in 11¹⁴⁻²¹ 17²²⁻²⁴ this has been done by a later hand, perhaps here also. Or Ez. himself may have wished to counterbalance what he had previously written.—*in my holy mountain*] Only here in Ez.; the phrase occurs in the Pss., e.g. 2⁶ 3⁵ 15¹ etc. and Is. 11⁹=65²⁵ 56⁷ 57¹³ 65¹¹, Ob. 1⁶, Zeph. 3¹¹. It is explained by the addition of *the mountain-height of Isr.*, see 17²³ n., perhaps a gloss (Hö.).—*the entire house of I.*] See on 11¹⁵.—*in the land*] ~~SS~~ om., and many moderns. It is true that Ez. insists upon the close connexion between the land and the worship of Jahveh, e.g. 37²⁶1.; but the word comes in awkwardly, as if it were an after-thought; the place of future worship has been indicated clearly enough already.—*there will I accept them*] i.e. when they worship, v.⁴¹ 43²⁷; cp. 2 S. 24²³, Hos. 8¹³, Jer. 14¹². And Jahveh will not merely accept, but *ask for, seek*, the offerings of His people: a remarkable expression, cp. Dt. 23²². The only other prophet who uses the word in a similar way declares that Jahveh *asks for* moral service, not material gifts, Mic. 6⁸. Ezekiel, however, lays the stress upon worship; he was the last person to ignore the moral claim, but he took it for granted that faithful worship would be the natural expression of a faithful life. The prophets were often led to denounce the outward rites of religion in the interests of morality; but the full life of religion will offer sacrifice as well as practise righteousness, and admit no rivalry of obligation between the two.—*your contributions and your best gifts*] Two technical terms. The *contribution* or *obligation*, Hebr. *trûmâ*, was something *lifted off* a larger whole and dedicated to religious purposes, such as land for the temple 45¹. 6f. 48⁸⁻²⁰, or dues for the priests 44³⁰, or material for the public sacrifices 45¹³. 16. See Driver *Deut.* 142. The other term is more difficult: 'the *rê'shûth* of your gifts.' In Hebr. *rê'shûth* lit. *beginning, chief* has a general sense, and may refer either to time or to quality, *the first or the best*. Thus it is used of the *first-ripe* or *first-gathered* produce

elsewhere in \mathfrak{E} .—[והיה] \mathfrak{E} διαμαρτυρα αυτοους=דמקעו.5. אשא... ביום בחרי
 The constr. as in 47⁸, Driver § 127^B.—[בנישאל] \mathfrak{E} τὸν ὄλκον 'I, shewing
 that 'I might be taken as an abbreviation of היה; see 12²³ n.—[אשא ירי]—
 [אשא ירי] The first time \mathfrak{E} renders κ. ἐγγωρίσθη, the second and third times
 ἀντελαβόμεν τῇ χειρὶ μου, but in vv. 16. 23. 28. 42 correctly [ἐξήρα τῇ χειρᾶ
 μου. The variations point to some obscurity in the text of v. 5. The
 second ירי אשא certainly interrupts the sentence, and may be an accidental
 repetition.—6. [והיה] Following \mathfrak{E} S, Co. Toy Ro. He. read נתתי.— \mathfrak{E} +
 א, so in v. 15.—[צני] Cp. 25⁹ (of Moab), Is. 13¹⁹ (of Babylon), 23⁹ (of
 Tyre). \mathfrak{E} renders κηριον=הני, confusing ה with ש, cp. 34¹¹ ובקרתים=
 ἐπισκέψομαι αὐτά (תקריתם). In Dan. 8⁹ \mathfrak{E} renders צני βορρᾶν=צנש; cp. 19¹² n.
 —[לכל] ל of relation or sphere; Kōn. iii. § 330 r.—8. [איש] \mathfrak{E} S om.; the
 word may have crept in from v. 7.—9. [איש] \mathfrak{S} here and in vv. 14. 17. 22. 44
 'I pitied'—[אחלוס]. A late corrector of \mathfrak{E} would read καὶ οὐκ ἐποίησα.—
 [הקל] vv. 14. 22 Niph. inf. constr., with — to compensate for omission of
 d.f. (תקט), cp. [הקל] Lev. 21⁴. In all these places Toy Ro. point הקל Hiph.
 inf. constr.; the inf. after לבלתי is indeed often act., e.g. 13²² 22³⁰ 29¹⁵
 46²⁰; but sometimes reflex.—pass., e.g. 17¹⁴ 24⁸.—[איש] \mathfrak{E} S om.—
 11. [מי] . . . [אשר יעשה] vv. 13. 21, Dr. 13 r.—12. [נתם] suggests the beginning of a
 gloss; cp. נם in Hos. 5⁶ 6¹¹. \mathfrak{E} does not recognize נם here and in v. 15.—
 13. [ויסכו] \mathfrak{E} B seems to have read this as וישכו, and to have adapted
 the sentence accordingly as far as הלכו. \mathfrak{E} A carries the adaptation down
 to ויהי בהם, and continues with a doublet reproducing \mathfrak{E} . But the text
 of \mathfrak{E} is to be preferred; it agrees with vv. 8. 21.—[מאר] \mathfrak{S} om.; Co. 150.—
 14. [איש] \mathfrak{E} A καὶ οὐκ ἐποίησα \mathfrak{A} , cp. v. 22 and the late correction of
 \mathfrak{E} v. 9; an attempt to supply the missing statement 'but He relented,'
 'He did not carry out His resolve.'—15. [נתם] but, adversative, 16²⁸,
 Neh. 5⁸; so נם v. 23.—[נתח] נתח has fallen out; it is supplied by 4 Hebr.
 MSS \mathfrak{E} S F. \mathfrak{E} as in v. 6 adds ארץ, unnecessarily.—16. [נכסשו] כסשו
 As a rule the vb. follows ין immediately, but Ez. sometimes puts
 the obj. first for emphasis, v. 24 5¹¹ 34²¹ 36⁸; only again Lev. 26⁴³.—
 [ומה] [ומה] Here apparently מה stands with the nom.; see
 17²¹ n. But the reading is uncertain: \mathfrak{E} S F=בוקמתי, \mathfrak{S} om. the clause,
 \mathfrak{E} alone represents מה. For בהם . . . [הקו] see 5⁸ n.—[הללו] 15 Hebr. MSS
 \mathfrak{S} add מאד v. 13.—[ואחרי] [ואחרי] לבם הלכו— \mathfrak{E} = [ואחרי] לבם הלכו; no improve-
 ment.—17. [ומה] [ומה] with inf. constr. to express a negative consequence,
 cp. Is. 8¹¹ 21³, Jer. 13¹⁴.—18. [באוקי] For short \mathfrak{u} written with shûrêk
 cp. פניתי 23⁴¹, G-K. § 9 o.—[אל] [אל] \mathfrak{E} μή συναμαρτυροσθε καὶ μὴ μαίνεσθε,
 a doublet, cp. notes on v. 13 \mathfrak{E} A, 17²⁸ \mathfrak{E} .—21. [ומה] \mathfrak{E} κ. [ומה]
 παρεπικρανάν με καὶ τὰ τέκνα αὐτῶν, inserting נם, an improvement, and
 reading [ומה]—[ומה] \mathfrak{E} A (cod. Petrop. \mathfrak{E} A (cod. Weing.) S F. \mathfrak{S} om.
 עתה.—22. [ומה] Pf. with weak waw, as the following אשש shews.—
 [ומה] \mathfrak{S} =[ומה]. \mathfrak{E} A καὶ οὐκ ἐποίησα as in v. 14.—23. [ומה] but, cp.
 Ps. 129³ and תם v. 15, which is read here by some MSS and edd. \mathfrak{E} καὶ
 ἐξήρα? [ומה] [ומה] In spite of v. 13, [ומה] would be more
 usual, v. 16 5⁸, Lev. 26¹⁵, 43 etc.—For תם . . . [ומה] . . . therefore
 also (v. 25) see 5¹¹ 16⁴³ 23³⁵.—25. [ומה] \mathfrak{E} S=ומה, as in vv. 15. 23.—
 [ומה] [ומה] For the neg. adj. cp. Is. 65², Pr. 16²⁹.—[ומה] Dr.
 § 37^B.—26. [ומה] scil. באש v. 31. \mathfrak{E} ἐν τῷ διαπορεύεσθαι με, a mistaken
 interpretation; ct. \mathfrak{E} v. 31.—[ומה] [ומה] The Hiph. of שם followed by
 acc. of person= 'strike with terror' cp. 32¹⁰, Jer. 49²⁰ 50⁴⁵; with acc.
 of place= 'devastate' cp. 30¹², 14, Lev. 26³¹, 32 etc. \mathfrak{E} θως ἀφανίσω αὐτούς,
 but θ ενεκεν πλημμελείας αὐτῶν connecting with עש, so F propter delicta
 sua, Σ να πλημμελώσωσιν, \mathfrak{S} 'and I will destroy them.—[ומה] [ומה]
 Not so again in Ez. \mathfrak{E} A supplies the omission in \mathfrak{E} B. \mathfrak{S} 'and they
 shall know,' similarly א' [ומה] in 36³⁰ \mathfrak{S} .—27. [ומה] [ומה] cp.
 Job 33¹²; [ומה] is an adverbial accus. The whole clause anticipates

by the Mass. on Lev. 11³⁴.—יהוה] \mathfrak{E}^B *kýrios kýrios*, the only place in Ez. where \mathfrak{E}^B gives this rendering of יהוה; \mathfrak{E}^A *kýrios ó theós* \mathfrak{Q} *kýrios*.—39. יהוה יהוה] \mathfrak{E} *kýrios kýrios*, see on 2⁴.—לכו עברו] \mathfrak{E} *ἐξάρτε*, for which Co. suggests העבירו, cp. Zech. 13² *ἐξάρω*=עברו, לכו being repeated from יהוה; but \mathfrak{M} is forcible.—והאר] Adv. of time, followed by a vb. Though this usage occurs in older writings, it is specially frequent in the laws of P, e.g. Lev. 14⁸. 19 15²⁸, Num. 5²⁶ 6²⁰ 19⁷. \mathfrak{E} *κ. μετὰ ταῦτα*. \mathfrak{S} om.—אם אינם שומעים] For the suppression of the apod. see G-K. § 159 *ad*.; for the ptcp. in prot., Dr. § 137. It seems a pity to weaken the language by reading אם ישׁוׁע 'will ye not obey me?' Hi. Co. Be.—40. שררו] \mathfrak{E} *ἐπισκέψομαι*, hence Ro. אפס; but the Vrs. may be only paraphrasing.—והרה] In Ez. 21 times, in P 40 times, in H once, in D thrice; \mathfrak{E} here *τ. ἀπαρχὰς ὑμῶν*, elsewhere *ἀφαίρεμα, ἀφορισμὸς* 48⁸. In connexion with the sacrifices, 'n is the breast or leg which formed the priests' share of the peace offering Lev. 7¹⁴. 32. 34; the word does not imply any rite of elevation (הנחה)—ראשית] In Akk. *rēštu*, pl. *rēšēti*, is similarly used of the choicest offerings made to the gods, *the best oil, dates, produce*; Del. Ass. HWB. 606 f.—עֲשֶׂה] Sg. אפס Jud. 20⁴⁰, constr. אפס Gen. 43³⁴, pl. אפס ib.; B-L. 614. The word is used in the Phoenician tariffs for *payments*, NSI. Nos. 42, 1. 43, 1. \mathfrak{E} renders כ' ר' inaccurately *τ. ἀπαρχὰς τῶν ἀφορισμῶν ὑμῶν*.—בכך] Prob. *ε* *essentiae*; G-K. § 1191.—41. ברה יחח] may be an instance of *ε* *essentiae*, cp. v. 40, Is. 48¹⁰, which, however, would imply an improbable metaphor. \mathfrak{E} *ἐν ὄσμῃ εὐωδίας*.—43. כל ליליתוכם] \mathfrak{E} *ἐπιτηδεύματα* (om. כל), so v. 44 21²⁴ (\mathfrak{M} 29), 36³¹; see 6⁴ phil. note.—תקנו בפינים] \mathfrak{E} *κ. κόψεθε τὰ πρόσωπα ὑμῶν* (as in 6⁹) 'A *δυσχερστηθήσεσθε* Σ *μικροὶ φανήσεσθε ἐν αὐτοῖς* Θ *προσοχθεῖτε κατέναντι αὐτῶν*.—תשעו] \mathfrak{E} om., perhaps rightly; 'A Θ supply.—44. תשעו] \mathfrak{E} + *ούτως*, explanatory.—ישׁוׁע] \mathfrak{E} *ὅπως τὸ βρομά μου μὴ βεβηλωθῆ*, again an explanation.—יהוה] \mathfrak{E} om.

Ch. 21. The Sword of Jahveh.—Four oracles can be distinguished: (a) Judah will perish, like a forest burnt up by fire, Jahveh's sword will be drawn for its destruction, vv. 1-12 [20⁴⁵-21⁷]; (b) the Song of the Sword, the king of Babylon is to execute the divine judgement, vv. 13-22 [18-17]; (c) the sword on its way, Nebuchadrezzar arrives at the cross-roads, and the lot directs him to Judah, vv. 23-32 [18-27]; (d) the sword of Ammon, vv. 33-37 [28-32]. In (c) the allusion suggests a date in 588 B.C. when the king of Babylon set out to punish revolts in Tyre, Ammon and Judah. The situation is much the same as that which lies behind ch. 17, but it has become more threatening; the exiles watch anxiously from a distance; in Jerusalem people try to discredit the rumour of Nebuchadrezzar's approach; the prophet, however, exults in the coming doom, which he regards as an act of justice. Section (d) must have been added later, since it is based upon the three preceding ones, and mentions the shameful behaviour of Ammon after the fall of Jerusalem, v. 33 [28], cp. 25³. In many places the text of the chapter is extremely uncertain. The Sword-Song (b), in particular, has suffered so much at editorial hands as to be beyond recovery; still, the few unaltered lines that remain

give us some idea of a poem pitched in a key of excitement, almost frenzy, without a parallel elsewhere.

Ch. 21, 2 [20, 46]. *Set thy face in the direction of the south*] i.e. towards Judah, as the context shews. Geographically Judah lay due west of Babylon, where the prophet was living, but from the point of view of the coming destruction Judah lay in the south (cp. 26⁷, Jer. 1¹⁴); and it is Nebuchadrezzar's line of march that Ez. indicates at Jahveh's bidding. Three words for *south* occur in this v., the first two are used especially in chs. 40-48, the third, *négeb* lit. *the dry land*, means the barren region which stretches from the hill-country to the desert at the lower end of Palestine.—*and drop (thy word)*] The utterance of a prophet in his ecstasy sounded like water dropping from a tilted vessel, hence the verb came to be used of the prophetic discourse generally, v.⁷, Am. 7¹⁶, Mic. 2⁶⁻¹¹; Hölscher *Die Profeten* 150.—At the end of the v. read either *the forest of the field* i.e. of the open country, or *the forest of the south* as in v.³; by combining both ¶ requires the questionable transl. *in the south*. The land of Judah was more thickly wooded in ancient times than it is now (G. A. Smith *Hist. Geogr.* 80), but it can never have been covered with forest in our sense of the word; the prophet generalizes the aspect of the landscape for the purpose of his metaphor.—3. *Behold, I am about to kindle a fire, and it shall devour*] Jahveh used this instrument to destroy his enemies, cp. 30⁸⁻¹⁴, 16 39⁶, Am. 1^{4ff.}. A forest-fire suggests the image in Is. 9¹⁷ 10¹⁷⁻¹⁹, Jer. 21¹⁴, Zech. 11¹⁻³, Ps. 83¹⁶ [14]; the form of expression comes from Am. 1¹⁴, Jer. 17²⁷ 21¹⁴ 49²⁷ 50³² cp. 43¹², Lam. 4¹¹.—*every moist tree and every dry tree*] i.e. all trees alike; cp. 17²⁴, Lk. 23³¹.—*with unquenchable blaze of burning*] Two synonyms are connected together to emphasize the meaning common to both; the alliteration gives further point to the phrase, cp. 6¹⁴ n.—*and all faces from south to north shall be scorched by it*] i.e. the faces of those who are watching the conflagration; a similar idea in Is. 66²⁴. The vb. is unusual, but its sense is clear.—4. *And all flesh shall see*] Cp. vv.⁹⁻¹⁰. In Jer. and 2 Is. *all flesh* is to be judged (Jer. 25³¹ 45⁵, Is. 66¹⁶), or to recognize Jahveh's glory and act of salvation (Is. 40⁵ 49²⁶ 66³²); Ez. introduces *all flesh* to heighten the impressiveness of Israel's disaster.—5. *Ah! Lord Jahveh*] See 4¹⁴ n.—*They are saying of me, Is he not speaking in figures?*] See 8¹² n. The people could hardly fail to understand Ez.'s figurative language; what they refused to believe was its application to themselves. Their attitude was represented by the deluded Hananiah, Jer. 28.—6. The English Versions, following SSY , make ch. 21 begin here.—7. *Set thy face*] See. v.² n.—*'against its' sanctuaries*] ¶ *unto sanctuaries*. The

plur. refers to the temple and its precincts, cp. Jer. 51⁵¹, Ps. 73¹⁷; but the indeterminate plur. in 𐤇 cannot be right; 𐤇 ἐπι τὰ ἄγια ἀβρῶν.—*prophesy against the country of Isr.*] Cp. v.⁸ 7³ n. 12¹⁹ 36⁶.—8. Behold, I am against thee] See 5⁸ n.—I will bring forth my sword] The prophet varies the figure which he had used before, vv.³¹., to make his point clearer, in view of what the people were saying. For Jahveh's sword cp. v.¹⁰ 30^{24f.} 32¹⁰. The use of the figure may have started from the conception of Jahveh as a God of war, who fights on behalf of His people, Josh. 5¹³⁻¹⁵ J. The prophets develop the idea in their own way: Jahveh's sword defeats the enemies who, at different periods, threaten Israel's existence, Is. 31⁸, Jer. 50³⁵, Zeph. 2¹², Dt. 32^{41f.}. In a wider sense it is a sword of judgement on the ungodly, Jer. 25³¹, Is. 66¹⁶, and thus becomes a feature of apocalyptic imagery Is. 34⁵. Here the application is noteworthy. Jahveh's sword is drawn against Israel, and turns out to be the sword of the king of Babylon v.²⁴, cp. 12¹³=17²⁰. See further Gressmann *Eschatologie* 76 ff.—and I will cut off from thee righteous and wicked] Cp. 14¹³ n. This contradicts Ez.'s previous teaching (p. 195); but he is not now working out a theory, as in ch. 18, or gazing on the symbolic actors in a vision, as in 9⁴⁻⁶; he is in a passionate mood; he can think of one thing only—the sword and its victims. 𐤇 here and in v.⁹ reads ἄδικον καὶ ἀνομον, an interesting attempt to get over the contradiction; see the notes on 1²⁰ 4⁵ 7²⁷ for other modifications of the text made by 𐤇 on theoretical grounds.—9. Because I will cut off] Hebr. I have cut off, the perf. tense denoting a fixed resolve.—all flesh from south to north] This shews what is meant by cutting off righteous and wicked: wholesale destruction. The moral problem does not present itself. But in v.³ all flesh is looking on at the fire, and in v.¹⁰ is to recognize an act of God; here it is put to the sword; and since most of this v. repeats v.⁸, the whole of it may be a gloss or doublet, possibly based on a misunderstanding of scorched v.³ as burnt up; so Jahn, Herrm. *Ezechielst.* 22, Hö.—10. Herrm. l.c. regards cl. b as part of the gloss, but perhaps without sufficient reason. See v.⁴ n.—11. A prophecy in act. Jerusalem's fate is so certain that the prophet expresses the emotion with which the news will be received. For the symbolism cp. 12¹⁷⁻²⁰.—Groan, with breaking of loins] To signify emotional distress; cp. Lam. 1⁴. 8 11. 21^{f.}, and for the metaphor 23³³ (corr.), Ps. 22¹⁵ [14] 69²⁴ [23], Is. 38¹³, Nah. 2¹¹, Dan. 5⁶.—with bitterness . . . before their eyes] Cp. 27³⁰, Is. 33⁷, Zeph. 1¹⁴ and ch. 4¹² n.—12. It is for the tidings, because it cometh] Cp. 7²⁶ 16⁵⁶ 24¹⁴. 24; and see 33^{21f.} for Ez.'s behaviour when the news did come.—every heart shall melt] Cp. Is. 13⁷.—hands shall drop . . . knees shall flow

down] See 7¹⁷ n.—*every spirit shall grow faint*] usually *dim*, of the eyes, Gen. 27¹.—*it is coming and it will be brought about*] An emphatic statement, again in 39⁸. No subject is named, but the context shews that the fate of Jerusalem rises before the prophet's mind. Cp. 7⁵ n.

Vv. 13-22. The Song of the Sword was attached to vv.¹⁻¹⁰ probably on account of v.⁸, where Jahveh's sword is mentioned. Only traces of the original poem can be discovered behind the notes and alterations which have been intruded into the text. Such lines as appear to be intact are written in the 3 : 2 measure ; the six translated below fall into tolerable couplets ; but it is hardly possible to detect any arrangement of the couplets in strophes, though there seems to be a break between vv.¹⁷ and ¹⁹. And who is the speaker ? If the poem could be restored to its original form, we should most likely find that it is the prophet, not Jahveh, who utters this language of wild exultation. Later scribes, however, did not hesitate to alter the poem in such a way as to make Jahveh the Speaker, and thereby to give an impression which the poet never intended. These scribal annotations must have been introduced before the Versions were made, for the latter presuppose the existing text of \mathfrak{M} , though they afford little help towards correcting it. Equally disappointing in this case is the method of emendation by conjecture ; only a few of the experiments will be mentioned below : the text, in fact, is beyond hope of recovery.

An ancient parallel to the poem may be read in the Song of Lamech, Gen. 4^{23f.} ; for a modern one we may recall Siegfried's Song at the forging of his sword in Wagner's opera (*Siegfried* Act i., Scene 3).

13-14a. Editorial introduction.—14b.

Sword, sword! sharpened and burnished too!

The repetition strikes a note of emphasis and impatience, cp. 20⁴ 22² 33¹¹ ; *burnished* vv.^{15, 16}, lit. *made smooth, bare*, e.g. 29¹⁸, Is. 50⁸, of bronze 1 K. 7⁴⁵, of the Ethiopians' polished skin Is. 18⁷.—15. A prose expansion of the previous line : *in order to commit slaughter it is sharpened, in order 'to flash' lightning it is burnished ; \mathfrak{M} in order that lightning may belong to it*, which needs the correction suggested by Ps. 144⁶. The rest of the v. yields no sense : lit. *or we will rejoice, the sceptre of my son despising every tree*, cp. v.¹⁸. The Vrs. imply the text of \mathfrak{M} .—16.

And it has been given to the 'slayer'

*to wield with
(his) hand.*

¶ And he (or one) gave it to burnish; but the sword is already burnished, v.¹⁴; some word like *slayer* is wanted. The rest of the v. consists of marginal notes: *that is, sharpened is the sword, and it is burnished to be put into the hand of the killer.*—17. Cry and howl, son of man] Jahveh bids the prophet utter exclamations of grief, cp. 9⁸, Is. 15²⁻⁵ 16⁷, Mic. 1⁸, Jer. 48^{20, 31}.—*For it is come against my people*] With the language cp. 2 K. 24²⁰.—*it is against all the princes of Israel*] An expansion of the foregoing sentence; possibly it may here=*id est*, as in v.¹⁶.—*Victims of the sword are they, together with my people*] lit. *thrown down unto the sword*, the vb. only again Ps. 89⁴⁵ [44]; *together with etc.* repeats what has just been said.—*Therefore clap on the thigh*] In sign of morning, cp. Jer. 31¹⁹. Some of these phrases have both vigour and rhythm; but it is not likely that any part of the v. belonged to the original poem, for two reasons: Jahveh is the Speaker; the call to shew grief and mourning does not agree with the fierce satisfaction which the poem itself expresses.—18. The text gives no intelligible sense: *for the trial has been made, and what if even the despising sceptre shall be no more?* ¶ implies ¶.—19-21.

¹⁹ And let the sword be doubled, yea 'trebled,' and 'compass' them round,

²⁰ In order that many may stumble at every 'gate';

Sword! turned into lightning, grasped for the slaughter!

²¹ Cut sharply to right 'and' to left, wheresoever 'ordained'!

19. The v. begins *And thou, son of man, prophesy, and smite palm on palm.* How much of this belonged to the poem it is difficult to say; the gesture of exultation (see 6¹¹ n.) seems inconsistent with the action which follows.—*Let the sword be doubled, yea 'trebled'*] i.e. Smite with repeated strokes; ¶ a third time (?); but a passive vb. is wanted, ¶ ac triplicetur. Then ¶ continues with an explanation which separates the two halves of the line: *it is a sword of the slain, sword of the great one slain.* Some think that *the great one slain* means king Zedekiah, cp. v.³⁰; but the Hebr. is ungrammatical and corrupt.—*and 'compass' them round*] ¶ which compasses them round; the sense is improved by a slight alteration based upon ¶ και ἐκστήσεις αὐτούς. The verb occurs only here, but its meaning is clear from Ar. and Aram., *go round, encompass.*—20. The translation above is based upon such parts of the v. as fall into intelligible lines. ¶ *In order that heart may melt, and many be the stumblings at all their gates.* The first clause cannot be

right; *stumbings* might be altered to *stumpers*, implied by SS ; at the end S 's ἐπὶ πᾶσαν πύλην seems preferable to M . The words that follow are meaningless: *I have given? sword?—Sword! turned into lightning*] lit. *made into*, cp. v. 15. Ro. and Hö. agree in finding a 3:2 line here. The word rendered *grasped* occurs again in Is. 22¹⁷; its meaning is obtained from the Arabic: *unsheathed* would be possible, from a different Arabic root.—21. *Cut sharply to right 'and' to left*] lit. *sharpen thyself*, probably to be connected with *sharpened* in vv. 14, 15. After *to right* M has a word which is not recognized by $\text{S}(\text{T})\text{P}$; it is merely a miswritten repetition of *to left*.—*wheresoever 'ordained'*] lit. *whither thou art appointed*; cp. Jer. 24¹. M *whither thy face* (mas.) *is appointed* (fem.).—22. *And I too will smite my palm on my palm, and will wreak my fury; I Jahveh have spoken (it)*] For *wreak* lit. *cause to rest* see 5¹³ n. The meaning intended is that Jahveh will do what His prophet has done, and exult over the coming vengeance (v. 19), and carry out the threats which have been uttered. Ez. himself perhaps would not have shrunk from ascribing such language to Jahveh, see 22¹⁸; but it is difficult to believe that the author of the poem could have written this rather prosaic interpretation (so Ro. Hö.). If the v. was added as a foot-note, then Jahveh was not the Speaker in the original form of the song.

Vv. 23-29. Nebuchadrezzar at the cross-roads: Jerusalem or Ammon, which is it to be? The oracle points to Jerusalem!—24. *Make thee two ways*] The prophet is told to perform a symbolic action, as in chs. 4 and 5. He is to trace on the sand, we may imagine, two roads starting from the same point and leading in different directions.—*for the sword of the king of Babylon to come*] The meaning of the Song, vv. 14, 16, 19-21, is now revealed.—*from one land let both of them proceed*] i.e. from Babylon. As far as the Orontes valley the road to Jerusalem and Ammon would be the same; S. of Riblah it was bound to diverge, one branch leading S.W. into Palestine, the other S.E. to Rabbath-Ammon. Damascus was the point at which the ancient trade-routes separated; but Ez. was probably thinking of some spot in the Lebanon country.—*and a sign-post ' ' at the head of the way to a city²⁵ shalt thou make*] The text of M is confused and corrupt: *and a sign-post cut out at the head of the way to a city cut out²⁵ a way shalt thou make*. Evidently *cut out* is a miswritten form of *at the head*; there is only one letter's difference between the two in Hebr., moreover *cut out* means to *cut down* (trees) Josh. 17^{15, 18}; it is therefore used incorrectly. The second *cut out* should be restored to *at the head*, thus producing a repetition of the phrase *at the head of the way*, and the form of the text which is given by S . If this

be adopted, then two sign-posts are set up (so Co. Kr.), an excess of detail which is not favoured by the intentionally vague direction to a city. It seems best, therefore, to treat the repetition as a gloss, which has carried with it the incorrect word *cut out* to which it referred (so Ro. He.). For *sign-post* lit. *hand* cp. 1 S. 15¹², 2 S. 18¹⁸ (*monument*); for *the head of the way* cp. 16²⁵, where the roads diverge, called *the mother of the way* in v.²⁸.—25. *That the sword may go 'against' Rabbâ of the Ammonites*] The capital of Ammon, cp. 2 S. 12²⁶ 17²⁷, Dt. 3¹¹, Jer. 49², called Rabbâ for short 25⁵ etc., in Graeco-Roman times Philadelphia, now 'Ammân. It lay on the E. of Jordan, near the source of the Jabbok, 25 m. N.E. of the Dead Sea. The Ammonites were regarded as akin to Israel, but with feelings of repugnance, Gen. 19³⁶ⁿ. They had been plotting with Judah to throw off the yoke of Babylon, Jer. 27¹⁻³; so Nebuchadrezzar had as good reason to march against them as against Jerusalem.—and 'against' Judah 'and' Jerusalem 'into the midst thereof'] Ⓢ ἐν μέσῳ αὐτῆς, ❧ incorrectly fortified; perhaps Is. 25² 27¹⁰ or Is. 36¹ came into a reader's mind and suggested the epithet.—26. *For the king of Babylon stands at the parting of the way, at the head of the two ways, to obtain an oracle*] In vv. 24, 25 we have had a symbolic action with its meaning explained; now we have the description of a symbolic scene. Hô. denies Ez.'s authorship of this passage on the ground that it is not so logically constructed as the narrative in chs. 4 and 5. But the prophet may be allowed to vary his method. In Hebr. *the parting* is lit. *the mother of the way*, a metaphorical use of the word found both in Akk. and in Ar. to denote origin or source. The expression, however, was so unusual that a gloss has been added to it, *at the head of the two ways*. A halt is made *to obtain an oracle* or *to practise divination*, cp. 12²⁴ 13⁶. 9. 23, Dt. 18¹⁰, 2 K. 17¹⁷; the same word *kâsam* is used in Ar. of divination by drawing lots. Here the general term is followed by three particular kinds of divination.—*he shakes the arrows, enquires of the terâphim, looks at the liver*] Among the Arabs 'in the times of ignorance' it was the custom, especially before a campaign, to seek divine guidance by drawing lots (*kâsam* and *istakâsam*) with headless arrows inscribed with names; these 'were placed in a quiver, and whirled about, and the one which first fell out was supposed to express the decision of the god,' Driver *Deut.* 223 f. Like Rachel, Gen. 31¹⁹, Nebuchadrezzar had taken the *terâphim* with him, as being private property, cp. Jud. 17⁵, 1 S. 19¹³. 16; perhaps small images in human form, 1 S. l.c. The present v. connects them with *kêsem* (so 1 S. 15²³, Zech. 10²), shewing that they were used for obtaining an oracle, just as they are associated with the oracular

ephod in Jud. 18^{14, 17, 20}, Hos. 3⁴, and with necromancy in 2 K. 23²⁴, and with barbarous magic, Jerusalem Targum on Gen. 31¹⁹ (translated in *Judg.* Cambr. B. 160), doubtless based on tradition. Nothing certain can be said about the derivation of *terāphim*; for a suggestion see phil. n.; the word occurs only in the plural, and may refer to a single image, e.g. 1 S. 19^{13, 16}. It would be possible to render the phrase used here either *enquire of* (e.g. Jud. 1¹, 1 S. 22^{10, 13, 15}), or *enquire through* (e.g. Num. 27²¹ P, 1 S. 28⁸, 1 C. 10¹³); in the latter case the *terāphim* will be the medium rather than the source of the response; Burney *Judg.* 426. The third method of divination, *inspection of the liver*, was practised regularly by the Babylonians, prob. not so often in Israel, for it is mentioned only here in the O.T. According to primitive ideas the liver was the seat of life, because it is filled with blood; hence to obtain omens, from a living organ as it were, a sheep was first sacrificed, and then its liver was examined to find out the colour and marks which appeared on it. The clay model of a sheep's liver, divided by cross lines and inscribed with omens in each division, may be seen in the British Museum; it is photographed in *Cuneiform Texts* vi. Pl. 1 (frequently reproduced). Typical specimens of omens derived in this way are accessible; e.g. the ancient text from the time of Sargon king of Agadé, c. 2650 B.C., translated in King's *Chronicles concerning Early Bab. Kings* ii. 25 ff., and, of a much later date, the cylinder of Nabonid, 555-538 B.C., No. 7, translated in Langdon's *Neubab. Königsinschr.* 265-271*.—27. *In his right hand is the oracle 'Jerusalem']* i.e. the arrow marked with the name. **⊗** misses the point: 'the oracle against J.', so **⊗**.—*to set breakers*] The words belong to cl. b, where they properly stand; either a copyist or an annotator has inserted them in the wrong place.—*to open (his) mouth with a 'cry'*] So **⊗**, parallel with *to lift up (his) voice with a shout*; cp. the verb in Zeph. 1¹⁴, Is. 42¹³. The letters in **⊗** with a shattering have been accidentally transposed.—*to set breakers* etc.] For the language see 4² n.—28. *But they regard it as a false 'divination']* lit. *it becomes to them as . . . in their eyes*; the people of Jerusalem choose to believe that the oracle is false, and that Nebuchadrezzar is not really on his way. In **⊗** *divining* (vb.) should be read *divination* (noun).—The next words hardly make sense; lit. *those sworn with oaths are to them*, which has been taken to mean 'they have among them those who have been bound by oath,' referring to Zedekiah's pledge, 17¹⁶⁻¹⁸; or

* For a full discussion of this subject see Klauber *Pol.-Rel. Texte aus der Sargonidenzeit* (1913), xxviii. ff.; also M. Jastrow Jr. *An Omen School Text in O.T. and Sem. Studies in Memory of W. R. Harper* ii. (1908) 281-325.

'they have oaths of oaths' i.e. the most solemn oaths, referring to the vow made under the stress of the siege, Jer. 34^{8ff.}. But the word for *oath* might be rendered *seven* or *a week*, and this is the old interpretation, **𐤀** 'A⁶, some MSS of **𐤀**, Rashi; thus **𐤀** ingeniously 'sabbatorum otium imitans,' the Chaldaean is taking his time, think the people in Jerusalem, 'they have weeks upon weeks'; so Ew. Sm. The words, however, are om. by **𐤀**, and it is best to treat them as a marginal note on *to them* in the previous clause, intended to remind the reader of Zedekiah's oath; both the note and the word on which it was written have been copied into the text.—*but he brings iniquity to remembrance, that (they) may be seized*] This obscure, condensed expression seems to mean, that however much the people in Jerusalem may deceive themselves, Nebuchadrezzar is charged to punish them for their misdoings, and will lay hands upon the city. The term *he who brings iniquity to remembrance*, i.e. before a judge, has a forensic sense, equivalent to 'the prosecutor,' cp. v.²⁹ 29¹⁶ and similarly Num. 5¹⁵, 1 K. 17¹⁸, Is. 62⁶. Perhaps *seized* or *arrested* is used in the same way, cp. v.²⁹, Num. 5¹³; the subject of the vb. is left to be inferred.—29. *Because ye bring your iniquity to remembrance*] i.e. before Jahveh.—*when your transgressions were uncovered, in the revelation of your sins*] Cp. 16^{36, 57}. The reference may be either to Zedekiah's breach of faith, or generally to Israel's disloyal behaviour.—*because ye are remembered*] Perh. to be read *because ye bring (them) to remembrance*; a rhetorical (Kr.), or, more probably, an accidental repetition.—*ye shall be seized by hand*] i.e. forcibly arrested. **𐤀** reads *in them*, which some prefer to *by hand*.—Vv. 30–32. The prophet turns to the *prince of Israel*, and threatens him with deposition and the overthrow of his kingdom.—*And thou, dishonoured, wicked one*] So **𐤀**; but the construction of the same words in the plur. v.³⁴ suggests that *dishonoured among (the) wicked* may be more correct. For the meaning *dishonoured* or *defiled* cp. Lev. 21^{7, 14}; the rendering *to be wounded or slain* cp. v.¹⁹ is possible, but not so suitable.—*prince of Isr.*] Zedekiah; cp. 7²⁷ n. 12¹⁰.—*whose day is come*] v.³⁴ cp. 1 S. 26¹⁰, Ps. 37¹³ for *day* (of visitation) applied to a single person; the earlier prophets apply it to the whole people, e.g. Am. 5¹⁸.—*at the time of the iniquity of the end*] v.³⁴ 35⁵, when iniquity shall receive its chastisement in the captivity of the prince and the fall of the state. The oracle 7²⁻⁴ has much in common with this; see also 4⁴ n.—31. *Remove the turban, and lift off the crown*!] Cp. the apostrophe in Jer. 13¹⁸. Elsewhere *the turban* belongs to the priestly, not the kingly office, Ex. 28⁴ 29⁶, Lev. 8⁹. For the royal *crown* see Jer. 13¹⁸, 2 S. 12³⁰=1 C. 20²; and, a different word, 2 S. 1¹⁰, 2 K. 11¹²,

Ps. 89¹⁰ [39¹] 132¹⁸.—*this is not this! down with the high, up with the low!*] Proverbial expressions for a complete upset of the familiar order: this is no more this; everything is turned topsy-turvy. Cp. 17²⁴, i S. 2⁷, Ps. 75⁸ [71].—32. *Ruin, ruin, ruin will I make it!* Cp. the verb in Is. 24¹ 'turneth it upside down,' Lam. 3⁹. The substantive is repeated to express a superlative degree; cp. 7⁵⁻⁶ 35⁷, Jer. 6¹⁴ 8¹¹.—The words which follow cannot be right: lit. *this* (fem.) *has not been* (mas.). Ⓢ has 'Woe to her! Such shall she be,' referring to Jerusalem in ruins (so Co. Be. Hö.); Ⓢ om.—*until he come to whom the right belongs, and I will give it 'to him'*] A hint at the coming of one who will have the right to wear the crown, who will be a true king: *for the right* in this sense cp. Dt. 21¹⁷, Jer. 32⁷⁻⁸; the rendering *cujus est judicium* Ⓢ Σ does not suit the context. Perhaps Ez. had in his mind Gen. 49¹⁰ 'until he come whose it is,' with *shiloh* read or understood as *shello*; and Ⓢ seems to have noticed this possible allusion by rendering εως ου ελθη ψ καθηκει. Ⓢ finds in this and the previous v. a reference to Ishmael the murderer of Gedaliah: 'it [Zedekiah's crown given to Gedaliah] shall remain to him only until I bring upon him the vengeance of Ishmael son of Nethaniah, and I will deliver him into his hand.' Rashi and Kimhi are influenced by this interpretation; but later Jewish exegesis paraphrases in a Messianic sense, e.g. 'Our Rabbis say that this lifting up [v. 31] means that Jehoiachin shall have Shîlâ from his seed, that is, Zerubbabel; the complete lifting up shall not be until there come from his seed the king Messiah; and to him will I give the complete lifting up' (*Mešudoth David* in loc.). A word appears to be missing at the end of the v., lit. *and I will make him . . . or I will give it . . .* The simplest plan is to adopt the latter rendering and supply *to him* (He.).—Vv. 33-37. A threat against the Ammonites: though they had been passed over for Jerusalem (vv. 23-32), in the end they will fare worse. This oracle improvises freely on the theme of the Sword-Song vv. 14-23; but now the sword is Ammon's, not the Chaldaeans', as v. 35 shews; deceived, apparently, by false prophets, Ammon has drawn it against Israel in the hope of conquering Israelite territory after the fall of Jerusalem. The verses seem to be the work of an imitator, rather than of Ez. himself. Ammon's turn does not come till 25¹⁻⁷.—*and concerning their reproach* i.e. the reproach which they cast upon Israel when they treated it as an easy prey; cp. 25³⁻⁶ and 36¹⁵, Is. 51⁷.—*Sword, sword, drawn for slaughter, burnished in order to 'flash lightning'*] Based upon vv. 14, 15. Ⓢ has an unintelligible text, *to cause to devour* (?) or *to contain in order to (!) lightning*; the Vrs. try to make sense of this, but give no help. Co. Kr. emend, 'in

though without a causative sense. In the O.T., however, *שלהב* is not necessarily an Aramaism, but a rare survival from antiquity, which Aramaic brought into common use; other Shaphel forms in Hebr. are probably *שקעיה*, *שבלול*, G-K. § 55 i; Ges.-Buhl¹⁶ s.v.; Wright *Comp. Gr.* 204 f. In Akk. the Shapel is the normal causative stem, Del. *Ass. Gr.* §§ 120-124 a. Barth objects to this explanation, but on grounds which are not convincing; he would connect with the Ar. *shihāb* 'flame,' with inserted *ל*; *Etym. St.* 1893, 49, *Wurzelunters.* 1902, 59; but this would require *קעיה*. The Vrs. paraphrase, *Ἐ ἡ φλόξ ἡ ἐξαφθεῖσα* *Σ* 'the flame that is kindled' *Ἐ* 'to a destructive flame' *Ἐ* flamma succensionis.—[נצרה] The vb. only here, noun Lev. 13^{23, 28} 'burning ulcer,' adj. Prov. 16²⁷, =Akk. *šarābu* 'burn'; the Ar. *šarīma*, Aram. *צור* 'burn' are variations of the same root; Barth *Wurzelunters.* 41.—[נגב] *Ἐ* here and v.⁹ ἀπὸ ἀπηλώτου 'from the east,' prob.=מנגר; the confusion of נ with ג in *Ἐ* occurs again 28¹⁰, 29¹⁶ רבוה, 35^{5a} אינם.—5. [מכה] *Σ* *Ἐ* =תגם.—[מכשל ס'] *Σ* =תגם.—[מכה] 7.—*Ἐ* prefixes *קעיה*, which is in Ez.'s manner, 11⁴ 37¹² 38¹⁴ אר *Ἐ*^B [כה אמר יהוה] 8.—*Ἐ* =מ. *Ἐ* supply 'בה אמר אמני' so some Hebr. MSS.—om.; but *Ḥ* *Ḥ* *Ḥ* supply 'ען אמר' 26²²; cp. לכן. . . . [ען אמר] 26²²; cp. לכן. . . . The constr., then, is in Ez.'s manner; but *Ἐ* for לכן gives *σῦτως*, which 13 times in Ez.=כן, and *Ḥ* noticeably in agreement with *Ἐ*^A begins the v. with cl. b; so *shall my sword go forth from its sheath*; the textual evidence thus lends a slight support for the omission of cl. a. Otherwise the Vrs., with the exceptions noted, represent *Ἐ*.—[יהיה] Pf. as in 14^{2b}; Dr. § 13. —[אמנ] 10. ולא ח' *Ἐ* *Ḥ* *Ḥ* *Ḥ* [לא השנו] 10.—[צפתה] 1. [צפר] Pausal form of *תפאנן*—[כש] *Ἐ* *ἐν σπυριβῆν ὀσφίος σου*, cp. Ps. Sol. 8⁵ *σπυριβῆν ἢ ὀσφίος μου*.—[נבחריה] The noun א.ל. *Ἐ* *κ. ἐν δδόναις*, prob. a free rendering; ? ובצירים.—12. [אמרה] *Σ* + 'unto them'—[קם] Niph. of *קם* with *ו* for *ו* to mark intrans. sense, cp. 26² [קמה]—[קמה] Pi. with intrans. sense, G-K. § 52 k; but point as *קמה* Dt. 34.—*Ἐ* expands *הנה נבא קמה* *καὶ πᾶσα σὰρξ καὶ πᾶν πνεῦμα*.—[יהיה] is the prophetic perfect, and *יהיה* is pf. with weak waw because co-ordinate and simultaneous with *נבא* cp. 19¹²; Dr. § 132; Kön. iii. § 370 f. *Ἐ*^B om. *יהיה*, so Co. For the indefinite fem. see 12²⁶ n., and for the two verbs see Pr. 13^{12, 19}.—14. [הרב הרב] See König *Stilistik* u.s.w. 156. *Ḥ* makes the repetition refer to *two* swords; cp. 16⁸ n.—[הורה] Hoph. pf. 3 s.f. from *הור*.—For *קמה* l. *קמה* Pu., or *קמה* pass., pf. 3 s.f., to agree with the pf. preceding; so vv. 16. 16. G-K. § 20 i.—15. [קטן קטן] See 14⁵ n.—[קטן קטן] As an inf. constr. *קטן* is impossible; l. *קטן* Ro.—[קמה] Pausal form with d.f.; B-L. 287.—[אנ נשיש נ'] It has been suggested that *א*=Akk. *א* 'come then,' a cry of excitement, Kön. iii. § 355 e. *Ἐ* *eis παράλυσον* (?=אמרה, *Σ*) *σφάξε, ἐξουδενει, ἀπωσθὸ πᾶν εἶδον* (?=מכח בוי כאשׁ) *Ḥ* paraphrases, 'because the tribe of the house of Judah and Benj. rejoiced over the tribes of Isr. when they went into captivity, because they worshipped error and turned themselves to go astray after wooden images,' cp. *Ḥ* vv. 18. 21. 22 for the historical allusion.—16. [ויהן אהה] Indef. subj.; *Ḥ* *dedi*=ואהן.—[קמה] *Ἐ* *τοῦ κρατεῖν* with *ה* l. *קמה* Be. Kr., or *קמה* Toy.—[קמה] Anomalous constr., with pron. before the vb. anticipating the subj., cp. Ps. 87^{6b}, Ezr. 7⁶, 2 C. 32^{12, 30}; but *יהא* is prob. explanatory, =*id est*.—17. [יהא בכל] *Σ*=ובכל, so Kr.—[נה] *Ἐ* *παρουκῆσουσεν* (נה) *Ḥ* of *נה* only here. *Ḥ* of *נה* only here. [מנור אל הרב] G-K. § 130 a; *Ḥ* of *נה* only here. *Ḥ* of *נה* only here. [מנור אל הרב] *Σ* om. לכן. . . . מנור. [אל יד] *Ḥ* *ἐπι ἡδὲ χεῖρά σου*=על יד; cp. 3⁹ n., 23³⁴ *Ḥ*.—18. [נתן] Either Pu. pf. 3 s.m. (Abulwalid), or a noun (Kimhi); G-K. § 64 d.—[ויפה אם נש] For *אם נש* *Ḥ* *אם נש* Kr. conjectures *Ḥ*='Smite the palm, since this is

Ch. 22. The indictment of Jerusalem, set out in three distinct oracles: (a) vv.¹⁻¹⁶; (b) vv.¹⁷⁻²²; (c) vv.²³⁻³¹. The first (a) enumerates the crimes which have defiled the city of bloodshed; there are points of contact here with ch. 18, and with the Law of Holiness. The second (b) draws a moral from the smelting of ore: the fire of Jahveh's visitation will be no less searching. Some of the details are a trifle obscure, owing to disorder in the text, and vv.²¹⁻²² seem to be a later comment. Oracles (a) and (b) may well belong to the same date as ch. 21, the eve of the final catastrophe. In (c) the fall of Jerusalem is imminent, and in vv.³⁰⁻³¹ it has actually taken place: the land is blighted; every class, from highest to lowest, has not only failed in duty but is steeped in sin. This oracle, perhaps, comes from a later hand than Ezekiel's; it abounds in familiar phrases; the charges brought against different classes are based upon Zeph. 3^{1-4, 8}; at any rate, vv.³⁰⁻³¹ were added after 586 B.C. Hölscher, indeed, who assigns the whole chapter to his late 'redactor,' considers (c) to be later still; he takes *whose princes* v.²⁵ Ⓔ, like the *princes of Israel* v.⁶, to refer to the Judæan kings of the distant past, and thinks that the author of (c) denounces a bygone age in order to conceal his actual date. But it is much more likely that the *princes* are those alluded to in 19¹⁻¹⁴ or 21¹⁷ [12], the kings from Jehoahaz to Zedekiah. The general truth of Ezekiel's verdict on Jerusalem in its last days is fully borne out by Jeremiah, who is every whit as stern; see Jer. 5²⁶⁻³¹ (prophets, priests); 6²⁸⁻³⁰ (the smelting); 7⁴⁻²⁰ 26¹⁻⁶ (the coming destruction); 17¹⁹⁻²³ (sabbath-breaking); 22¹⁰⁻³⁰ (princes); 23¹⁻² (leaders); 23⁹⁻⁴⁰ 27^{14f.} 28^{1f.} (prophets).

V. 2. wouldst thou judge, judge, the city of bloodshed? then declare unto her] See 20⁴ n., and cp. 23³⁶. The last days of Jerusalem were darkened by bloodshed, repeatedly mentioned in this ch.: the murder of children in the service of idols, and murders committed under the pretext of policy; cp. 16^{20, 21}; 7²³ 23^{37, 39} 24^{6, 9} 33²⁵ 36¹⁸; 9⁹ n.—3. '*Woe to the city which sheddeth blood in the midst of her]* The addition of *Woe to*, which is read by Ⓔ and found in the parallel 24⁶, improves the sentence; on the other hand, *in the midst of her* belongs more suitably to the end of the v.—*that her time may come]* Cp. 7⁷⁻¹² 21^{30, 34} [25, 29], Is. 13²², Jer. 27⁷; it is the *time* for her to be judged.—*and fashioneth idols for herself to become unclean]* lit. *upon herself* i.e. as a burden, cp. 33¹⁰; but Ⓔ *in the midst of her*, perhaps rightly; then the words could be omitted in cl. a. *to become unclean* recalls the idiom of H, e.g. Lev. 19³¹.—4. *Because of thy blood]* See 3¹⁸ n.; not as Ⓔ *ἐν τοῖς αἵμασιν αὐτῶν*.—*and thou hast brought near thy days]* i.e. thy full number of days; but

the sing. would be more forcible, *thy day*, as in 21³⁰ [25], the day when the city will be destroyed, 'the day of thy breaking up', **U.**—and 'the time of thy years is come] Again, thy full number of years. **U** *thou art come unto thy years*; but the Vrs. give the better reading *time for unto*, which involves only a slight change (so Kr. Ro. He.); **U** also read *thou hast caused thy years to come* (so Be. He.).—For *reproach . . . derision* cp. 16⁵⁷ 21³³ [28] and Ps. 44¹⁴ [13].—5. *The near and the distant*] peoples or places, cp. 6¹² n.—*unclean in reputation and abounding in tumult*] For *reputation* lit. name cp. 16^{14t.}, and for *tumult* cp. 7⁷, Am. 3⁹, 2 C. 15⁵; **U** 'in iniquities.'—6. The general description of Jerusalem's sinful state is now followed by particulars. The *princes of Israel*, Zedekiah and his immediate predecessors, have used their power to commit acts of violence, lit. *have been each according to his arm in order to shed blood*, cp. vv. 9. 12. 27. Judicial murders seem to be meant, cp. 2 K. 21¹⁶ 24⁴.—7. For *treating father and mother with contempt* see the laws in Ex. 21¹⁷ E, Dt. 27¹⁶, Lev. 20⁹ H; for *extortion and oppression* see 18^{7. 18} n.—8. *my holy things thou hast despised, and my sabbaths thou hast profaned*] The vbs. are in the sing. fem., i.e. Jerusalem is addressed directly, as in vv. 12. 13; the rest of the oracle adopts a rather different mode of reference. For this reason, and on account of the brevity of the sentence, some regard the v. as secondary, Co. He. (?) Hō., perhaps without sufficient cause. **U** turns the vbs. into the 3rd pers. plural. For contempt of *my holy things* see on v. 26; for profaning the sabbath see 20^{20t.} n.; both were especially sins of the priesthood, v. 26.—9. *Informers have been in thee*] lit. *men of slander*. It was a common practice at the time to get rid of persons obnoxious to those in power by means of false accusations, Jer. 6²⁸ 9³. The crime is forbidden in Lev. 19¹⁶.—*they have eaten upon the mountains*] Prob. referring to idolatrous feasts at the 'high places'; see 18⁶ n.—*they have committed lewdness*] Hebr. *zimmâ*, v. 11='unchastity,' 16²⁷ n.; sometimes in a figurative sense, of false worship; but here literally, as the next vv. imply. Forbidden in Lev. 18¹⁷ 19²⁹ 20¹⁴.—10. *The nakedness of a father 'they' have uncovered*] The allusion is to marriage with a stepmother; Lev. 18^{7t.} 20^{11t.}, Dt. 23¹ [22³⁰] 27²⁰; see Driver *Deut.* 259. **U** *one has uncovered*; but the Vrs. read the plur., which agrees better with cl. b.—*a woman unclean from her impurity*] See 18⁶ n.; Lev. 18¹⁹ 20¹⁸.—11. For the sin of adultery see 18⁶ n., Lev. 18²⁰ 20¹⁰; for *defiling a daughter-in-law* see Lev. 18¹⁵ 20¹² and cp. Gen. 38¹⁶ E; for *humbling a sister* see Lev. 18⁹ 20¹⁷ and cp. Dt. 27²², 2 S. 13^{12t.}.—12. *Bribery*, like *slander* v. 9, has been the cause of bloodshed; it is denounced in the older codes, Ex. 23⁸ E, Dt. 16¹⁹ 27²⁵. For *interest* and

increase see 18⁸ n.—and thou hast made gain of thy fellows by oppression] lit. *hast cut off*, implying violence, cp. Jer. 6¹³ 8¹⁰; Jerusalem is addressed.—and me thou hast forgotten] Cp. 23³⁶. Social morality depends upon the remembrance of God.—13. *And lo! I smite my palm*] A gesture of scorn, cp. 6¹¹ n. 21¹⁹. 22 [14. 17].—on account of the gain which thou hast gotten] vv. 12. 27. For *gotten* lit. *made* cp. 28⁴ 38¹², Gen. 12⁵ P 31¹ J, Dt. 8¹⁷.—14. *Can thy courage endure*] lit. *thy heart*, cp. 2 S. 17¹⁰, Ps. 27¹⁴.—in the days that I will deal with thee] lit. *make, do*, in a hostile sense; cp. 17¹⁷ n. For the threat at the end of the v. see 17²⁴ n.—15. *disperse . . . scatter*] See 20²³ n.—16. *And thou shalt be profaned through thyself in the eyes of 'the' nations*] i.e. the nations will look upon Israel as profaned by being cast out of its own land; a barely intelligible idea. Elsewhere we read that Jahveh *profanes* His people by giving them over to the Babylonians (Is. 43²⁸ 47⁶), but not that the heathen would regard this as a profanation. With a slight change of text, from the 2nd to the 1st pers. (so Vrs.), the sentence may be rendered *And I shall be profaned through thee in the eyes of the nations* i.e. it will be Israel's fault if Jahveh is dishonoured for casting out His people: the heathen will say that He was unable to protect His own; cp. 20⁹ 36²⁰. This hardly seems to follow naturally as part of a threat, but perhaps it is the best that can be made of a difficult expression.—Vv. 17–22. A parable from smelting: Israel is the raw material, Jerusalem the furnace, Jahveh smelts the ore, and Israel comes out as dross! Other prophets make use of this figure to illustrate God's testing or purifying action, e.g. Is. 1²². 25, Jer. 6^{27–30} 9⁶, Zech. 13⁹, Mal. 3²¹; Ezekiel, to shew the baseness which the approaching judgement will reveal. He has in mind a silversmith's furnace; but his attention is fixed on the preliminary smelting, not upon the refining of silver. In ancient times silver was obtained by a two-fold process, and it holds good now-a-days, except when chemical means are used. First came the smelting of the argentiferous lead-ore, which was placed in a furnace provided with a forced draught by means of bellows. The ore was mixed with fluxes to ensure fusion, and melted with sufficient heat; then the furnace was tapped; the metallic lead was run out with the slag, which would float on the top, and, when cool, could easily be removed. The slag or dross contained the sulphides of *copper, tin, iron, lead*, and the other impurities of the ore. This is as far as Ezekiel goes, and he points to the result of the operation. A further process, however, was required to obtain pure silver. The metallic lead produced by the smelting was cut up and placed in a cupel, or crucible, made of bone-ash, and heated; the

cupel absorbed the baser elements, as a sponge absorbs water, until silver alone remained; if necessary this second process was repeated to get rid of all impurities, see Ps. 12⁷ 16¹, Jer. 6²⁹, Mal. 3⁵. The present passage is complicated by the repetitions in vv. 18-20; but the further repetition in vv. 21-22, which speaks of melting silver, not of dross, may be due to a later hand.

18. *The house of Isr. is become dross to me*] The *dross* is the refuse produced by smelting, and thus a symbol for what is worthless, Ps. 119¹¹⁹, Pr. 25⁴ 26²³. The people are like the crude ore which is put into the furnace—a compound of various minerals; the result of the firing, which has been anticipated at the beginning, is mentioned again, and in its logical position, at the end of the v.: *dross silver they are become* i.e. silvery dross, almost a contradiction in terms. Perhaps *silver* has been misplaced, and should come first on the list of metals; the sentence will then agree with v. 20, *all of them are silver and copper and tin* etc.; so Ro. He. Hö. The metals are in their natural state, cp. 27¹², Dt. 8⁹.—19. *because all of you are become dross, therefore, behold, I will gather you*] Again the result of the process is put before the process itself. Hölscher would strike out vv. 18^b and 19^a, to relieve the redundancies of the passage; it is better to endure them as characteristic of the writer.—

20. *'As' silver and copper . . . are gathered*] Not inconsistent with v. 18, but merely repeating it in the author's prolix manner.—*to blow fire upon it so as to melt it*] This was done by the bellows, cp. v. 21, Ecclus. 43⁴ [Hebr.] 'a furnace blown upon.'—*so will I gather (you) in my anger and in my fury*] Cp. 25¹⁴, similarly 21³⁶ 31¹; the combination occurs often in Jeremiah, e.g. 7²⁰ 32³¹ 37 42¹⁸ 44⁶.—*and I will put and melt you*] The first vb. does not suit the context, for the ore has already been put into the furnace. Read perhaps, with a slight change, *and I will blow*, the form which comes in the next v.; so Ro. Hö.—

21. *And I will assemble you*] This and the v. which follows do little more than repeat vv. 19^b 20, with some variation of language; probably they were inserted by an annotator who wished to give further emphasis to the threat (Jahn, He. *Ezechielst.* 23, Hö.). The word for *assemble*, ct. *gather* vv. 19^b 20, belongs to the later literature, e.g. Ps. 33⁷ 147², Koh., Esth., Neh., 1 Chr.; only again in this Book 39²⁸; and though not decisively an Aramaism, is normally used in Aramaic.—*and I will blow upon you with the fire of my wrath*] Cp. v. 31; imitated from 21³⁶ 31¹.—*and ye shall be melted in the midst of her*] As in v. 22, *her* must be Jerusalem, v. 19; the distance between the pron. and its antecedent is another sign of interpolation.—

22. *As silver is melted in the midst of a furnace*] The writer is no doubt thinking of the process described in vv. 18-20, but his

allusion is not quite exact. The parable speaks of the resulting dross; here, however, the melting of silver is referred to, and it has suggested the inference that, after all, an element of good existed in the people of Jerusalem. But that is to read too much into the language; the writer insists upon the divine wrath, v. 21; he gives no hint that any will escape the fire.

Vv. 23-31. A vindication of Jahveh's wrath against sinners in Jerusalem, princes, priests, nobles, prophets, common people, designed to impress upon each class a sense of guilt and deserved punishment; cp. 14²³. It seems that the oracle was delivered after the *day of indignation* v. 24; at any rate the tenses in vv. 30f. refer most naturally to the past. Much of the language, and the general treatment of the theme, is borrowed from Zeph. 3¹⁻⁴.⁸ (prob. post-exilic).—24. *Thou art a land not 'rained upon' nor wetted*] A drought, as it were, lies upon Israel; Jahveh's blessing is withdrawn; cp. 34²⁶, Lev. 26⁴, Dt. 11¹⁴, 1 K. 8^{35f.}. The earth itself seems to suffer for the guilt of its inhabitants, 6^{3 n.}, Is. 24⁵, Rom. 8²². \mathfrak{G} 's reading *not rained upon* suits the parallelism better than *not cleansed* \mathfrak{M} .—*in the day of indignation*] The day of Jerusalem's overthrow, when Jahveh's indignation took effect, v. 31 21³⁶ [31]; it was felt to be a *day of Jahveh's wrath* 7¹⁹, Lam. 1¹² 2¹. 21^{f.}, Is. 13¹³.—25. *'Whose princes' in the midst of her*] \mathfrak{G} ^B $\eta\varsigma$ $\sigma\iota$ $\acute{\alpha}\phi\eta\gamma\omicron\upsilon\mu\epsilon\nu\omicron\iota$. The list begins at the top of the social scale and ends with those at the bottom, v. 29; cp. 7^{26f.}. The *princes* (pl. of *nāsi'*) are members of the royal house, as distinguished from the official class or *nobles* (*sārīm*) in v. 27, cp. 17¹²; the difference is marked in Zeph. 1⁸. \mathfrak{M} has *Her prophets are a conspiracy in the midst of her*; but the *prophets* come in v. 28; it is not likely that they would be singled out twice; moreover, *conspiracy* does not agree with the figure which follows.—*are like a roaring lion tearing the prey*] From Zeph. 3⁸ 'her nobles (*sārīm*) among her are roaring lions': this shews that \mathfrak{G} 's reading in the previous clause is correct. For *tearing the prey* cp. v. 27; 19³.⁶ supplies a model for this and the next phrase.—*persons they devoured*] Either literally referring to bloodshed, or figuratively, to cruel extortion; cp. Mic. 3³, Ps. 14⁴.—*wealth and precious things they 'have seized'*] So \mathfrak{G} ^A \mathfrak{L} \mathfrak{S} \mathfrak{P} , \mathfrak{M} *seize*; but the other tenses in the context are perfects. Cp. Jer. 20⁵.—*her widows they have multiplied*] By the murders which were frequent in Jerusalem's latter days, see on v. 2 and cp. 11⁹. The circumlocution for murder Ex. 22²³, as in Jer. 15⁸, Ps. 109⁹.—26. *Her priests have done violence to my law, and have profaned my holy things*] From Zeph. 3⁴. Properly *my law is my direction*, cp. Dt. 33¹⁰; it had to do with the matters specified in the clauses which follow. 'They make money out of giving direction,' says Mic. 3¹¹; that may be the

offence alluded to here; 'profaning holy things' (cp. v.⁸) means especially the unlawful eating of sacrifices, Lev. 19⁸ 22¹⁵.—Like Jeremiah, e.g. 2⁸, Ezek. denounces the priests for neglect of duty. It was their business to declare the divine requirements on such matters as clean and unclean food, the fitness of animals to be sacrificed, and ceremonial purity, Lev. 10¹⁰ 11⁴⁷ 20²⁵; they had to see that the sabbath was observed (cp. 20¹² n.), and to instruct the people in ceremonial, perhaps also in moral, ordinances, 44^{23f.}; the latter passage implies that the priests took part in the administration of justice, cp. Dt. 17^{8f.}. For the expression *disregarded*, lit. *hidden their eyes from, my sabbaths* cp. Is. 1¹⁵, Lev. 20⁴. It is not the Name that is profaned (see 20⁹ n.), but Jahveh Himself.—27. *Her nobles*] From Zeph. 3³; *sârim* i.e. heads of important families, holders of office, cp. Ex. 18^{21f.} E, Dt. 1¹³⁻¹⁸. In Oriental communities the official classes were apt to be self-seeking and corruptible, Is. 1²³, Hos. 5¹⁰, Mic. 7⁸.—*like wolves*] Zeph. compares them also to lions; cp. v.²⁵.—*in shedding blood, destroying persons*] See notes on vv.^{8. 25} 13¹⁸. ☉ om. the second phrase, and so Co.; but there is no reason to regard it as a gloss to exaggerate the crime.—*in order to make gain*] Cp. vv.^{12f.}, Jer. 6¹³ 8¹⁰, Hab. 2⁹.—28. *And her prophets*] Cp. Zeph. 3⁴; these are accused of hypocrisy, delusion, superstition and false pretences; see notes on 13¹⁰ 21²⁸.—29. *The people of the land have practised extortion*] For the language cp. 7²⁷ 12¹⁹ and v.⁷ 18¹⁸. One would expect the common people to be objects of oppression and not the oppressors; Co. accordingly places v.²⁸ after v.²⁷, making *nobles* the subject; but it is quite possible that the commons followed the example of their superiors, and Jeremiah mentions the indifference of the humbler folk to Jahveh's warnings, Jer. 37².—*poor and needy . . . the stranger*] Cp. v.⁷ 18⁷ n.—*with injustice*] Cp. Jer. 22¹⁸, Pr. 13²³ 16⁸.—30. *And I sought from them one who would build a fence and stand in a breach*] To protect and reform Israel was specially the task of the prophets, 13⁶; but they, and all the natural leaders, failed when the crisis came. It is over, and the land destroyed, cp. 30¹¹. The same bitterness of disappointment finds a voice in other prophets of the time; e.g. Is. 51¹⁸ 59¹⁶ 63⁵.—*on behalf of the land*] i.e. offering intercession for it, cp. 45^{17. 22}, Jer. 7¹⁶ 11¹⁴.—31. *So I poured upon them my indignation, with the fire of my wrath . . .*] Reminiscent of Zeph. 3⁸; cp. vv.^{21. 22} 21³⁶ n.—*I have laid upon them a recompense for their deeds*] See 9¹⁰ n.

Ch. 22, 2. חתמה 4 MSS ערש give the word once.—חתימה Pf. c.w.c. with the force of a command; Dr. § 119 (β).—3. עיר שפחה ער, as in 24⁶, Ω πάλαι=ע'—אי.—לבוש—בא, not recognizing the ל, which, however, it renders correctly in לבשתי; but there is no certainty that ע

found בא in \mathfrak{M} .—[עשהה—] Pf. c.w.c. continuing a ptcip., cp. 33³⁰ 38⁸; Dr. § 117.—[עליה—] \mathfrak{E} καὶ αὐτῆς, but $\mathfrak{E}\mathfrak{S}$ בתוכה=בניה—[לְקַחְתָּהּ] 44²³. This form of the inf. constr. of בא only in H, Lev. 18²⁰. 23 19²¹ 22², and in P Lev. 15³².—4. [בָּרָךְ] l. \mathfrak{M} . [יִשְׂרָאֵל עַד שְׁמֹרַתְךָ—] The vb. in \mathfrak{M} =יְבֹאֵי an instance of the 2nd. sing. mas. being written after a 2nd sing. fem., cp. 23²²; G-K. § 47 k. But 2 MSS Q.^{or} and Vrs. read עַד for עַד, cp. v. 30 n. 33²² and 16⁷ n.; then יְבֹאֵי will be 3rd. sing. fem. and its neg subject, $\mathfrak{E}\mathfrak{S}$. The Hiph., however, is read by $\mathfrak{E}\mathfrak{F}$ i.e. [וְיָבֹאֵי—] Many MSS and edd. בָּרָכְתָּהּ. Only here, $\mathfrak{E}\mathfrak{S}$ Ps. 44¹⁴.—5. [תְּקַרְבוּהוּ מֵרָחֵק] $\mathfrak{E}\mathfrak{S}$ insert אֵלַי after 'רָחֵק'. The subsj. are fem., but the vbs. mas., perhaps to avoid a 3rd. pl. fem. form, G-K. § 145 f; or because the prophet is thinking of the inhabitants, Kōn. iii. § 205 e.—[וְתִקְרְבוּ] 2 K. 2²³, Hab. 1¹⁰.—'נִסְאֵה הַשָּׁמַיִם יִרְבֵּה הַמָּוֶה' See 3⁸ n. For הַמִּתְהַוֶּה Ro. prs. הִתְהַוָּה 16²⁷; but $\mathfrak{E}\mathfrak{S}$ may not have had any different text from \mathfrak{M} .—6. [אִישׁ לְרֵעֵהוּ חַוֵּה] l. of norm, denoting the principle according to which an act is done, e.g. לְרֵעֵהוּ Is. 32¹, לְרֵעֵהוּ 2 S. 15¹¹ etc. $\mathfrak{E}\mathfrak{B}$ πρὸς τοὺς συγγενεῖς αὐτοῦ συνεφέρωτο, cp. \mathfrak{E} Hos. 4¹⁴, Ps. Sol. 8¹⁰—a free rendering based upon a mistake (וְלֵוִי, so \mathfrak{S}); but Ἄσθ ἐν βραχίονι αὐτοῦ.—7. [עַד שֶׁבַע עָשָׂר] \mathfrak{E} ἄνω ἄνω=עַד שֶׁבַע עָשָׂר, as in v. 29, but not necessarily a difference in the text of \mathfrak{M} ; Co. 134f.—8. [וְנִשְׁבַּח] So v. 28 44⁸, 47⁸, 47⁸ Dt. 12²⁸, 47⁸ Ex. 29²⁷. The punctuation varies between 'רָחֵק' and 'רָחֵק'. The methekh shews that the Mass. intended, wrongly, the vowel in the first syll. to be pronounced ā; G-K. §§ 9 v. 93 r.—9. [אִישׁ וְרֵבִיל] The second word is an abstr. noun, elsewhere in the accus. after חָלַק. \mathfrak{E} wrongly ἀνδρες λησταί.—[אֵל הַרְיִים] \mathfrak{E} ἐπὶ τ. ὀρέων. Some would alter to הַרְיִים, cp. 33²⁵, Lev. 19²⁸; but as in 18⁶. 11. 15 the alteration is not certainly right.—11. [עַד שֶׁבַע עָשָׂר] $\mathfrak{E}\mathfrak{S}$ and $\mathfrak{E}\mathfrak{A}$.—12. [לְקַחְתָּהּ] $\mathfrak{E}\mathfrak{S}$ =בָּרָךְ.—[וְיִבְצַע עִמָּךְ] \mathfrak{S} =וְיִבְצַע עִמָּךְ. \mathfrak{E} συνετελέστω συντέλειαν (צַבֵּחַ Zech. 4²) κακίας σου=חַוֵּה. Perhaps פְּרַע יְרַע sing., cp. 2 S 12¹¹; G-K. § 93 ss.—13. [וְהָיָה] \mathfrak{E} ἐὰν δὲ $\mathfrak{S}\mathfrak{A}$ וְהָיָה, וְהָיָה $\mathfrak{E}\mathfrak{B}$ ἐπάξω χεῖρά μου \mathfrak{E} ἄχתי? =וְהָיָה to soften the expression. $\mathfrak{E}\mathfrak{A}\mathfrak{Q}\mathfrak{S}\mathfrak{B}\mathfrak{S}$ =וְהָיָה conforming to 21¹⁸. 22.—[וְיָרַד] l. וְיָרַד to agree with וְהָיָה. \mathfrak{S} 'the blood which is shed.'—14. [וְהָיָה] \mathfrak{E} ἐν εὐσ. \mathfrak{S} om.—[וְהָיָה] l. of time, cp. Mal. 3¹⁷; Lex. 516 f.—15. [וְהָיָה] \mathfrak{S} om. \mathfrak{E} κ. ἐκλείπει. . . —16. [וְהָיָה] Niph. pf. 2nd sing. fem. from חָלַק, the וְעַד verb being conjugated on the analogy of a strong verb, חָלַק standing for חָלַקְתְּ; B-L. 434; cp. וְהָיָה 7²⁴ n. But perhaps l. וְהָיָה. \mathfrak{E} κ. κατακληρονομήσω ἐν σοὶ Ἄ κ. κατακληροδοτήσω (both from חָלַק); \mathfrak{S} κ. κατατρώσω σε ἦ κ. βεβηλωθήσῃ (both from חָלַק). \mathfrak{E} 'and I will be sanctified' \mathfrak{S} 'and I will admonish thee.' Kr. prs. חָלַקְתְּ. Many MSS Vrs. וְהָיָה.—17. [בֵּן אָדָם] $\mathfrak{E}\mathfrak{A}$ +וְהָיָה.—[לְמֹנֶה] Kt. לְמִי Q.; elsewhere always plur. מִינִי.—'כלם נח' l. כלם נח, as in v. 20.—[בְּחַךְ כִּפְּי מִינִי כִּפְּי] As it stands, כִּפְּי must be an instance of apposition, the second word denoting a characteristic displayed by the *δross*, not the actual substance of it; so Dr. § 188. The explanation is hardly convincing here. \mathfrak{E} ἐν μέσῳ ἀργυρίου ἀναμειγμένους ἐστίν=וְהָיָה כִּפְּי מִינִי, a questionable improvement. Jahn [בֵּן . . . לְבֵן] l. לְבֵן . . . לְבֵן belongs to כִּפְּי, and וְהָיָה to כִּפְּי.—19. [וְהָיָה] The second [בֵּן] with וְהָיָה resumes the first pleonastically, so 16³⁵. 37 28^{6f}. 20⁸. 10 and cp. 36³. 4. 6. After [לְבֵן] $\mathfrak{E}\mathfrak{A}$ +εἰπὼν, \mathfrak{S} om. [לְבֵן] $\mathfrak{E}\mathfrak{B}$ Κύριος Ἄ κύριος κύριος ὁ θεός Ὁ κύριος κύριος.—[וְהָיָה] $\mathfrak{E}\mathfrak{B}$ ἐγένεσθε εἰς σὺνκρασιν μίαν=וְהָיָה, varying the tra. of מִינִי, ct. v. 18.—20. [קְרָבָה נַח] Cogn. accus. after כִּפְּי v. 19, cp. 16³⁸, Is. 33⁴, Jer. 22¹⁸ etc.; so \mathfrak{E} congregazione argenti. But on account of the following [בֵּן] the structure of the sentence is improved by reading קְרָבָה נַח or קְרָבָה $\mathfrak{E}\mathfrak{S}\mathfrak{S}$; cp. v. 22. 23⁴⁴ 34¹⁸ 35¹⁵.—[לְפָתָה] From נַח 21³⁶, Eccus. 43⁴ and נַח; in Akk. *nāpāhu*=blow upon, *nāpāhu*=a smith, often in Bab. contracts.—[וְהָיָה] Hiph., with \mathfrak{A} retained, cp. Jud. 20²¹, G-K. § 66 f; some would point as Niph. חָלַקְתָּ \mathfrak{E} τοῦ χωνευθῆναι \mathfrak{S} ; but the Hiph. corre-

two sisters, Ohölä (Samaria) and Ohölibâ (Jerusalem), defiled themselves by making overtures to the heathen, vv.^{3. 4}; then Samaria sought alliance with the Assyrians, vv.^{5. 6}; Jerusalem, with the Babylonians, vv.^{11. 14-17}; now Jerusalem has thrown them over, and is grovelling to Egypt once more, vv.¹⁹⁻²¹; but the only gain she can look for is the vengeance of her rejected partner, vv.²²⁻²⁷.

The punishment is further described in three paragraphs, vv.²⁸⁻³¹; ³²⁻³⁴; ³⁵, which do little more than give additional emphasis to vv.^{24b. 25. 27}.

Then comes a judgement-scene, vv.³⁶⁻⁴⁹. The allegory is still kept up, but applied in a different way. Instead of being treated separately, the two sisters are brought together for judgement, v.³⁶; their offence is more religious than political, it amounts in fact to adultery, vv.⁴⁰⁻⁴⁴, and as adulteresses they will undergo the legal punishment, vv.^{46. 47}. In several places the text is obscure here, especially in vv.^{42. 43}. This closing section appears to have been designed as an appendix to the poetical passage vv.¹⁻²⁷, and based upon it; other instances of the same arrangement are found in II¹⁴⁻²¹ I5⁶⁻⁸ I6⁵⁹⁻⁶³ 20⁴⁰⁻⁴⁴ 2I³³⁻³⁷ [28-32] 22²³⁻³¹.

The allegory itself, like the companion piece in ch. 16, was written in the form of a poem; this is clear from the rhythms and parallelisms which can be detected behind much alteration of the original text. But though Ezekiel writes in verse, he is more of a preacher than a poet. He makes use of imagery, but his images are not of the kind which constitute poetry. He is in deadly earnest; he can only think of Israel's career as one long tragedy; and he is determined to sting his people into an admission of their guilt.

The thorough-going criticism of Hölscher has set the composition of this chapter in a new light. He is careful indeed to claim no sort of certainty for his reconstruction of the poem, but he shews good reason for distinguishing primary from secondary elements in the text. Thus he points out that v.⁵ is repeated in substance by vv.^{7. 9}; v.⁶ occurs twice again with slight variations in vv.^{12. 13}; the entire group vv.⁷⁻¹⁰ seems to be made up of repetitions and enlargements; v.¹⁸ does not form the proper sequel of v.¹⁷. At the same time we must beware of judging an ancient author by our own notions of consistency. We need not be so positive as Hölscher that Ez. had nothing to do with the section vv.²⁸⁻³⁵, or accept the view that vv.³⁶⁻⁴⁹ were dictated by the criminal procedure of later Judaism.

2. *There were two women, daughters of one mother*] When the nation is thus personified, it is generally in a bad sense,

cp. 16^{44f}, Jer. 3^{14. 22} 49⁴.—3. *And in their youth they went a-whoring in Egypt*] Cp. v.¹⁹, and ct. Hos. 2¹⁷ 11¹, Jer. 2³ 3⁴. Throughout vv.¹⁻²⁷ the figure is used to describe Israel's efforts to make terms with foreign powers. A small nation situated between two great empires, and liable to become incidentally the victim of their rivalries, was always tempted to sue for the favour of one of them. But the prophets kept a keen eye on Israel's independence, for on it hung the distinctive character of the national faith. There is no record of any attempt to make alliance with Egypt in the days of Israel's youth; the prophet may be generalizing about the time when the tribes sojourned in Egypt under friendly conditions, Gen. 45¹⁰ 46²⁻⁵ E 47¹⁻⁴. 6^b J, Ex. 1⁵ E; but, as in 20⁸ (see note), the language is rhetorical.—*it was there that their bosoms were pressed, and there that their virginity was deflowered*] Cp. vv.^{8. 21}. S.—The first half of the v. forms a couplet with 2 : 2 beats; the second, a couplet with 3 : 3 beats.—4. *And their names were Ohôlâ the elder, and Ohôlîbâ her sister*] The names are figurative, cp. Is. 7³ 8³ 10²² 62⁴, Hos. 1^{4. 6}, and coined to suggest a bad sense. Both mean *tent*, the second with a slight increase of emphasis, in allusion, probably, to the tents set up on the high places for religious prostitution; see 16¹⁶ n. The point is that the sisters were alike, as in name so in guilt. Names of similar sound were occasionally given to children in Semitic families; Ewald cps. Ḥasan and Ḥusein, the two sons of 'Ali.—*and they became mine, and bare sons and daughters*] Jahveh is the Husband of the sisters and the Father of the children; cp. v.³⁷ 16^{8. 20}, Is. 1², Hos. 2¹. The relationship between Jahveh and His people is so intimate that only the symbolism of marriage can express it (cp. Jer. 2², Hos. 2²¹); Ez. develops the idea with unflinching realism.—*and their names were, Samaria Ohôlâ, and Jerusalem Ohôlîbâ*] An explanatory addition; the original poem would have left this to be inferred.—5. *Then Ohola while she was mine went a-whoring*] lit. *Ohola under me* i.e. while under the husband's authority, cp. Num. 5^{19. 20. 29} and ἡ ὑπανδρος γυνή Rom. 7²; Ḳur'an 66, 10 'the wife of Noah and the wife of Lot were under two of our righteous servants.'—*and she lusted after her lovers the Assyrians*] The worst interpretation is put upon Samaria's efforts to buy the favour of Assyria Hos. 7¹¹ 12², and her enforced payment of tribute 2 K. 17^{3. 4}. The vb. *lusted after* or *doted on* occurs only again in vv.^{16. 20}, Jer. 4³⁰, the derived noun in v.¹¹ 33³². For *lovers* i.e. foreign allies cp. v.²² 16³⁷, Jer. 30¹⁴, Lam. 1¹⁹. After *Assyrians* comes a word which must be transferred to v.⁶; the v. will then be a couplet with 3 : 3 beats.—6. *'Warriors' clothed in purple*] The first

word is written at the end of v.⁵ in **AM**, and given the meaning *near*; but the Assyrians were not neighbours of Samaria. Grammatically the word belongs to the beginning of this v., and the sense required is *warriors* parallel to *horsemen*; this may be obtained either by inference from late Hebr. and Aram. usage, or by altering the word slightly into an Akkadian form here and in vv.^{12, 13}. It need not be an objection that the word is not found elsewhere in this sense. With *clothed in purple* cp. v.¹² 38⁴ and 277.²⁴, Jer. 10⁹; the colour of the stuff, frequently referred to in Ex. and Num., is that implied by **G**'s *ἑκκίνθινα*.—*captains and commanders*] Together again in vv.^{12, 23}, Jer. 51^{23, 28, 57}, Dan. 3^{21, 27} cp. 6⁸; **G** ἡγουμένων καὶ στρατηγούς; both loan-words from Akkadian. The first, *pahoth* = *district governors* in Ass. inscriptions, is used in the O.T. of military officers under the kings of Assyria and Babylon, e.g. 2 K. 18²⁴ = Is. 36⁹ and ll.cc., more frequently of governors appointed by the Persian kings, Hag. 1¹, Neh. 2⁷ 5¹⁴ etc. The second word, *segānim*, is used similarly of Ass., Bab., and Persian prefects, e.g. Is. 41²⁵ and ll.cc., and even of Jewish officials in Neh. 2¹⁶, Ezr. 9² etc.; the title was adopted into Aramaic, and became localized in the Jewish community at Elephantinē, Cowley *Aram. Pap.* 8, 13, 10, 13, 18, 26, 9, 21.—*all of them fine young men*] lit. *young men of desire*, vv.^{12, 23}; cp. Am. 5¹¹, Is. 32¹².—*cavaliers riding on horses*] vv.^{12, 23} 38⁴. The Assyrian cavalry, like the Babylonian, excited both admiration and dread in Israel; see Is. 22⁷, Nah. 3²¹, Jer. 4²⁹, *ch.* 26^{7, 10}. Rhythm and sense are improved by arranging the clauses in the order of v.¹² (Hö.); the lines will then be 2 : 3 : 3 : 3.—**Vv. 7–10** probably do not belong to the original poem: v.⁷ repeats the substance of v.⁵ (Hö.); *all of them the choicest sons of Assyria* is a variant of the phrase in v.⁶; the defilement by *idols* cp. vv.^{30, 37, 39} lies outside the subject-matter of the allegory.—**8**. The v. goes back to Egyptian days, and adds nothing to v.³.—**9**. *Therefore I gave her into the hand of her lovers*] The formal *Therefore* belongs rather to the application of the poem than to the poem itself; *I gave* etc. cp. v.²⁸ 11⁹ 16³⁹ 21³⁶ [81]; *her lovers* cp. v.⁵.—*into the hand of the sons of A.*] An explanatory addition.—**10**. With the opening words cp. vv.^{18, 29} 16³⁶ phil. n.—*and she became a byword*] lit. *a name*, cp. 16¹⁴¹, here in a bad sense, though without the adj. which determines the meaning in 22⁵, Dt. 22^{14, 19}, Neh. 6¹³.—*and they did on thee acts of judgement*] See 5¹⁰ n., and cp. 16⁴¹.—**11**. The original poem again. Two lines at any rate fall into metre (3 : 3): *There her sister Oholiba saw (it), And outdid her in profligate lust*; the third line, *and her whoredoms more than the whoredoms of her sister*, merely enlarges upon the second, and

looks like an annotation. Samaria had polluted herself by alliances with Egyptians and Assyrians; Jerusalem, not only with them, but with Babylonians as well; her guilt was so much the greater.—12. This v. can hardly belong to the poem; it is made up of phrases borrowed from vv.^{5, 6}, and it disturbs the order of events. So far Samaria has been denounced for making friends with Assyria; now it is Jerusalem's turn, and her dealings with the Babylonians, vv.¹⁴⁻¹⁷. Probably, then, v.¹², with its allusion to *the sons of Asshur*, goes with the line added at the end of v.¹¹.—*After the sons of Assyria she lusted*] Though Jerusalem could be charged with making overtures to Assyria, e.g. in the time of Ahaz 2 K. 16^{7a}, yet the context shews that the prophet has now come down to his own days, when Babylon was the ruling power; the words are merely imitated from v.⁵.—*For near we should read warriors as in v.⁶.—clothed in perfection (?)*] Again in 38⁴, also of warriors; *perfection* is supposed to mean *gorgeous attire*, in which sense the pl. occurs 27²⁴. It is tempting to assimilate the text to that of v.⁶, as ~~TS~~ do; but ~~CV~~ recognize a different word here.—13. *And I saw that she was defiled*] By alliance with the Babylonians, v.¹⁷ 17^{3f}, not necessarily by adopting their false worship.—*way*] Of moral action in a bad sense, cp. v.³¹ 16^{47, 61} 18²³ 20⁴³, Jer. 22²¹.—14. *And she saw men figured on the wall*] Cp. 8¹⁰. Most likely the Babylonians had the same fashion as the Assyrians, and decorated the walls of their larger rooms with marble panels, carved with bas-reliefs and coloured, to a height of 10 or 12 ft. above the ground; Meissner *Bab. u. Ass. i.* 325 f.—*images of the Chaldeans*] Perhaps a note from the margin; the mention of the Chaldaeans comes too soon, anticipating v.¹⁵ (Hö.).—*figured in vermilion*] The language seems to imply that the background of the sculptures was painted. In Jerusalem at this period vermilion was introduced on the walls of the palace, in keeping with a foolish attempt at magnificence, as Jeremiah notes, 22¹⁴.—15. The v. seems to fall into two couplets, with three beats in each line: *Girt with a belt on their loins, Swathed in turbans on their heads, All of them looking like officers, A picture of Babylon's sons!* For the warrior's belt or loin-cloth cp. Is. 5²⁷; Gressmann *T. u. B.*² Abb. 142, 336; Meissner *Bab. u. Ass. i.* Abb. 17, 20. *Swathed in* lit. *to go free, hang over*, cp. 17⁶; here perhaps *bulging* or *protruding*, of the thick folds of the turbans lit. *things winded round*, only here. The etymology of *shálîshîm* suggests the third in rank; the title is used of Egyptian and Israelite military officers Ex. 14⁷ 15⁴, 2 K. 7² 10²⁵. *A picture*, or *in likeness of* adverbially as Is. 13⁴. At the end of the v. stands an annotation, *Chaldaeae, the land of their birth*, a traditional phrase

Gen. 11²⁶ 24⁷ J 31¹³ E, Jer. 22¹⁰ etc.—16. . . *the moment she saw them*] lit. *according to the sight of her eyes*, cp. Is. 11³, Koh. 11⁹.—*she sent messengers to them to Chaldaea*] The occasion is unknown; Kr. suggests that it was after the battle of Karkemish 605 B.C., when Nebuchadrezzar defeated Pharaoh Necho, and Jehoiakim made his submission, 2 K. 24¹.—17. The alliance with Babylon was degrading to Judah, cp. v. 13. —*her soul was alienated from them*] lit. *was dislocated*, Gen. 32²⁶; a figurative application of the word, cp. v. 18, Jer. 6⁸.—18. The text of cl. a in the Hebr. arouses suspicions. G agrees with H , while C varies the verbs and treats them both as passive, ‘was uncovered . . . was seen,’ cp. 16²⁷, Lev. 20¹⁷. But since *she uncovered her whoredoms* is not the usual phrase, the clause which follows may be a gloss or a variant (He.).—*and my soul was alienated from her, as my soul had been alienated from her sister*] In the context, vv. 17, 22, 28, this revulsion of feeling is ascribed to the lover, here to Jahveh. Such a transference need not be ruled out as unfitting, but the words give the impression of being a comment on v. 17^b.—20. The allusion here is to Judah’s overtures to Egypt for help when threatened by the Babylonians, cp. v. 27, Jer. 2¹⁸ 37⁷, Lam. 4¹⁷. The prophet denounces this humiliating policy, as he had already done in 16²⁶ 17⁷. 15 n., cp. 29¹⁶.—*and she lusted after their paramours*] i.e. the profligates among the Egyptians; elsewhere the word is only used of women, *concubines*; the Vrs. misunderstand or paraphrase. For the comparisons, which had become proverbial, see Hos. 8⁹, Jer. 2²⁴ (the wild ass), and Jer. 5⁸ 13²⁷ (horses). The prophet describes the Egyptians with greater repugnance than he feels for the Babylonians, vv. 14^t; the lasciviousness of the Egyptians was abhorrent to the Hebrews, cp. 16²⁶, Gen. 39⁷ J.—21. *And thou didst seek after the lewdness of thy youth*] The sudden change to the 2nd pers. makes it probable that this v. did not belong to the original poem (He. Hö.); *seek after*, only here in a bad sense, ct. Is. 26¹⁶; *thy youth* goes back to the time mentioned in v. 3.—‘*when the Egyptians squeezed thy paps*] See on vv. 3, 17. In trying to soften the language, H gets rid of the sense as well, *in making from Egypt thy paps* (!). Similarly with the next phrase: ‘*pressing the bosom of thy youth* has been altered to *for the sake of the bosom* etc. The same attempt to modify objectionable words is made by G ; cp. the renderings of G and S in v. 17. (crit. n.).—22. Now comes the retribution, vv. 22-35. Four threats are announced, each beginning with *thus saith [Adonai] Jahveh*, vv. 22-27, 28-31, 32-34, 35; the second repeats the first in more general terms; the third introduces a new figure of judgement, the *cup*; the fourth echoes a phrase of the second. Hölscher

thinks that only vv.²²⁻²⁷ (except ^{22a.} ^{23aβb}) were written by Ezekiel; but the evidence is hardly decisive; it is possible that the prophet himself may have added vv.²⁸⁻³⁵ to emphasize the theme of vv.²²⁻²⁷, and equally possible that later hands have been at work on this addition.—*Therefore . . . behold, I am about to*] As in 16³⁷ 22¹⁹ 25^{4, 9}, and cp. v.²⁸ below.—*stir up thy lovers . . . from every side*] Cp. vv.^{5, 9} 16^{33, 36, 37}.—*alienated*] Cp. vv.^{17, 18}.—23. So much of the v. as repeats the language of vv.^{6, 12} may be regarded as secondary (Ro. Hö.); note that *the sons of Asshur* are brought in again, with the Babylonians; see on v.¹².—*Pēkôd and Shô'a and Kô'a*] Pekod (cp. Jer. 50²¹) was the name of a powerful Aramaean tribe inhabiting the plain on the E. of the Tigris, not far from its mouth; in Ez.'s time the district was conquered by Nebuchadrezzar, and therefore belonged to the Bab. empire: *KB.* ii. 13, 41, 71, 107; Langdon *Neubab. Königsinschr.* 146 f. *mat Pukûdu*. The other two races (for *Shô'a* cp. Is. 22⁵) are most likely to be identified with the *Sutû* and the *Kutû*, who lived also on the E. of the Tigris, a good deal N. of the *Pukûdu*. The *Sutû* are mentioned as nomads of the Syrian desert in the Amarna Letters (16, 38, 40, 122, 34); in the 11th cent. they entered Babylonia, and then were forced into the plains E. of the Tigris; in alliance with Aramaean tribes they were constantly at war with Assyria, and never completely conquered: *KB.* ii. 55, 63, 69, 71, 73. The *Kutû* appear on Assyrian documents of the 7th cent., and as forming part of Babylonia in the time of Cyrus: *KB.* ii. 129, iii. (2) 127. Thus all three names would be known to Ez., and in his time Pekod certainly, and Shô'a and Kô'a probably, were within the Bab. empire, though at an earlier period the two last, as being further north, would have belonged to Assyria. Hence we may suppose that *all the sons of Asshur with them* is an addition to the v., which is concerned only with Oholiba and the Babylonians. For the remaining clauses see the notes on vv.^{5, 6}; here, however, ~~warriors~~ gives *renowned* cp. Num. 1¹⁶ 26⁹, instead of *warriors*.—24. *And they shall come against thee in multitudes* (?)] The meaning of the last word, which occurs only here, is a guess from the context. ~~comes~~ gives ἀπὸ *Boppâ* (so Co. Gr.); but *from the north* is hardly so appropriate here as in 26⁷; the other Vrs. did not understand the word.—*chariots and wheels and with a company of peoples*] Cp. the description of the Babylonian assault in 26¹⁰; for *wheels* cp. Is. 5²⁸, Jer. 47³; *company* again in vv.⁴⁶¹. 16⁴⁰ n.—*shield and buckler and helm*] The first two words in the parallel passage 38⁴; they go together in 39⁹, Jer. 46³, Ps. 35²; the former was the large shield sometimes carried in front of the warrior, 1 S. 17^{7, 41}, or fixed on the ground as a screen, *ch.* 26⁸; the

latter was worn on the arm. The word for *helm* is found only here and in 1 S. 17³⁸.—*they shall set against thee round about*] As in the siege of a city, 4², Jer. 50¹⁴.—*And I will hand over judgement to them*] lit. *put judgement before them*, cp. Dt. 11²⁶, 1 K. 8⁴⁶. The heathen are to be the judges; Jahveh commits to them the right to punish His people. Judah had been faithless to their covenant with Babylon, a natural result of their faithlessness to Jahveh; cp. 17^{7ff.} 19.—*and they shall judge thee by their judgements*] Cruel and savage, as the next v. describes; cp. 7²⁷. The present v. falls into six lines (4+2), with three beats in each.—25. *And I will lay my jealousy on thee*] Jahveh's *jealousy* means the same as His anger (cp. 16³⁸): the Babylonians will give effect to it. For *deal with thee* cp. v. 29 17¹⁷ n.; and 8¹⁸, Mic. 5¹⁴.—*they shall take off thy nose and thy ears*] The Babylonians were a milder race than the Assyrians, but they could mutilate their prisoners with equal barbarity; see 12¹³ n. Among the Egyptians it is said that an adulteress was punished by having her nose cut off, Diodorus Sic. i. 78.—*and they that survive of thee shall fall by the sword*] Cp. Am. 4² 9¹; the latter passage may be imitated here.—*they—thy sons . . . they shall take*] seems to come from v. 10.—*and they that survive of thee shall be devoured by fire*] See 15⁷ n., cp. Zech. 9⁴. The repetition suggests that the second half of the v. is either a variant of the first (Kr. He.), or a later insertion (Hö.).—26. This v. is borrowed from 16³⁹, and out of order; the stripping would come before the mutilation.—27. The v. falls into two couplets, with three beats in each line. With *I will make to cease* cp. v. 48 16⁴¹.—Vv. 28–31. A second threat of punishment, not quite so harsh as vv. 22–27. The Babylonians are not *lovers*, but *those whom thou hatest* v. 28; the punishment of the adulteress differs from that described in v. 25, she is to be *unclothed and uncovered* v. 29; in other words, the devastation of Jerusalem is near at hand (against Hö., who regards it as already past).—*Behold, I am about to . . .*] See on v. 22.—*deliver thee into the hands of*] Cp. 7²¹ n. 21³⁶ [31] and Jer. 22²⁵.—*alienated*] See on v. 18.—29. *deal with thee in hatred*] See on v. 25.—*unclothed and uncovered*] See on 16⁷.—*all thy produce*] As the fruit of toil, cp. Jer. 20⁶.—The last two words of the v. should belong to the next v.; the Vrs. lend some support for the transference.—30. '*Thy lewdness and thy whoredoms*' have *procured unto thee these things*] The wording and thought as in Jer. 4¹⁸.—*because thou didst go a-whoring after the nations, for the reason that thou didst defile thyself with their idols*] The poem deals with foreign alliances, vv. 11, 14–17, 19f.; secondary elements in it refer to defilement by idolatry, e.g. v. 7; here both seem to be combined.—31. *In the way of thy sister*] Reminiscent of v. 13.—*so I will*

swallow the dregs thereof,' cp. Job 39²⁴—*and tear out thy breasts*] In madness, 'through drinking the cup of reeling,' says Kimḥi; a violent phrase without parallel elsewhere, and not recognized by $\text{\textcircled{G}}$; perhaps a note from the margin, since the rhythm of the v. seems to exclude it.—With the concluding formula cp. 28¹⁰ 39⁵ and 5¹³ n.—35. A still further threat, cp. vv. 22. 28. 32, summing up those which have gone before. The language has a somewhat conventional tone; *forgotten me* cp. 22¹²; *cast me behind thy back* cp. 1 K. 14⁹, Neh. 9²⁶; *bear thy lewdness* etc. i.e. its consequences, cp. vv. 8. 27 and the phrase *bear iniquity* 4⁴ n.—Vv. 36–49. A new address, based upon the preceding poem, but developing its ideas in a different direction. The crimes to which the allegory now refers are Moloch-worship, defiling of the temple, sabbath-breaking, vv. 37–39, though the foreign alliances are hinted at again, vv. 40–44. And a further contrast appears. In vv. 1–35 the two 'sisters' are dealt with one after the other, following the course of their history; but here they are contemporaries; they will be judged together; and their punishment has not yet taken place. The text presents difficulties owing to glosses and corruptions, especially in vv. 42. 43. It will be noticed that in vv. 38–40a the verbs and pronouns are plural, while in vv. 40b–45 there is a mixture of plurals and singulars; in one set of passages Jerusalem is addressed or spoken of alone, vv. 40b. 41. 42a. 44a; in another, the two 'sisters' are combined, vv. 40a. 42b. 44b. 45. How is this to be explained? Kr. would say that two parallel versions have been incorporated side by side; so Steuernagel *Einkl.* 596; but in view of the uncertain character of the text, it seems more likely that a single version has been expanded by notes from the margin.

This new address, then, was added as an appendix to vv. 1–35, perhaps by Ezekiel himself, to fit a new situation which had arisen. What the circumstances were is not known; but those who heard or read the prophet's words would have understood him well enough (so He. *Ezechielst.* 23 ff.); the deplorable practices which are mentioned point to a time of desperate straits just before the destruction of Jerusalem, rather than to any time after 586. This seems more probable than Hö.'s view that Ohola and Oholiba represent, not Samaria and Jerusalem, but two typical women, whose punishment is intended to be a warning to the community in the days of the Second Temple.—36. *And Jahveh said unto me, Son of man*] The exact form of expression is found only here; it is, however, merely a variation of *And he said unto me*, 17 times; *and he said unto me, Son of man*, 15 times; *and Jahveh said unto me*, twice.—*Wilt thou judge?*] See 20⁴ n. The two sisters are to be

judged together, ct. vv.⁵⁻⁶ and vv.¹¹⁻¹⁹.—*and declare to them their abominations*] Cp. 16² 20⁴ 22²; with *declare* cp. 43¹⁰.—37. *They have committed adultery, and blood is in their hands*] Cp. v.^{45b} 16²⁰.³⁸; referring to the slaughter of children in the worship of Jahveh as Moloch. \mathfrak{C} tries to soften the people's guilt: 'behold, there are adulteresses among them and shedders of innocent blood,' cp. \mathfrak{C} 2⁵.⁷ 3¹¹.—From *and with their idols they committed adultery* to the end of the v. there follows what looks like a gloss on cl. a; see below on v.³⁹. The expressions are taken from v.⁴ 16²⁰.²¹; with *to be devoured* lit. *for devouring* cp. 15⁴ n.—38. *Again this they have done to me*] Introducing a gloss with *again*, cp. 20²⁷ n., and interrupting the connexion between vv.^{37a} and ³⁹ (Jahn, He. Hö.).—*made my sanctuary unclean*] Cp. 5¹¹ n. \mathfrak{A} adds *on that day* as in v.³⁹; \mathfrak{S} om. in both places. Perhaps the annotator knew of some special occasion, and expected the reader to remember it (He.).—*profaned my sabbaths*] See 20¹² n. 13. 16. 21. 24 22⁸.—39. The v. forms a continuation of v.^{37a}, so that, omitting the insertions, we may read, "For they have committed adultery, and blood is in their hands by their slaughter of their sons" etc. (Jahn partly, Hö.). Then the prophet goes on to say that, after offering sacrifice to Jahveh as Moloch, they entered the sanctuary to defile it; their mere presence was a desecration. Such sacrifices were resorted to when all others seemed unavailing, see 16²⁰ n.; they could not be distinguished, however, from sacrifices offered to false gods, see Ex. 34¹⁵ JE, Lev. 17⁷ H, Dt. 32¹⁷ JE, Ps. 106³⁷.—*and behold, thus did they within my house*] Probably, like the similar words at the beginning of v.³⁸, a later addition.—40. So far, false worship has been alluded to under the figure of adultery; now the figure changes to that of harlotry, which in vv.¹⁻²⁷ stands for foreign alliances. The two are connected by the opening words, '(As if this were not enough) furthermore they send.' Though the general sense is clear, it is awkwardly expressed: *Furthermore, they send for men coming from afar, to whom a messenger was sent, and behold, they came.* Interpreting the figure as in vv.¹⁻²⁷, this will refer to a petition for help dispatched to some far-off people, apparently beyond the *desert* v.⁴²; the tense of *they send* denotes the past either as vividly present or as often repeated, *they used to send.* Jer. 27³ speaks of messengers from nations outside Palestine coming to Jerusalem for the purpose of organizing a revolt against Babylon; something of the same kind may have happened from the side of Jerusalem when the Babylonian invasion was expected. For \mathfrak{S} 's readings see crit. n.—*for whom thou didst wash, paint thine eyes, and put on thine ornaments*] At this point begins the series of 2nd pers.

sing. verbs, see p. 256 above; Jerusalem alone is pictured. The sudden change from plur. to sing., and the clumsy attachment to the context, shew that this new sentence is either a variant or an addition from the margin. *wash . . . ornaments*, as a bride in preparation for marriage, 16⁹⁻¹¹, Ru. 3³, *paint thine eyes* i.e. with *kohl*, the Aram. and Ar. word represented by the vb. here; it was a black pigment usually made from powdered antimony, and painted round the eyes to increase their brilliance; cp. 2 K. 9³⁰, Jer. 4³⁰, Job 42¹⁴ where the word is *pūk*. **Ⓞ** ἐστιβίζου τοὺς ὀφθαλμούς σου.—41. *And thou didst sit on a 'tapestryed' couch*] So **ⓄⓄ**; see Prov. 7¹⁸, which explains the description. **Ⓜ** *on a glorious couch.—with a furnished table before it*] i.e. a table set out for a feast in front of the couch; cp. Is. 21⁵, Pr. 9².—*and my oil and my perfume thou didst lay upon it*] A quotation from 16¹⁸.—42. The first half of the v. is unintelligible in **Ⓜ**, lit. *and the sound of a tumult at ease (is) in her, and unto men by reason of the multitude of men brought in drenched with wine from the desert*. The words for *brought in* and *drenched with wine* (Nah. 1¹⁰, Pr. 23²⁰) are suspiciously alike; the second is probably a miswritten form of the first. Read, therefore, *And the sound of a tumult at ease is heard in her, by reason of the multitude of men coming in from the desert*. The v. pictures the crowd of 'lovers' who arrive at the invitation of Ohola and Oholiba, and adorn them with jewellery, such as would be given to a bride or courtesan; cp. 16^{11, 12}. The men from the *desert* would be Arabs or Moabites etc., cp. Jer. 27^{3ff}.—43. The v. is untranslatable. On the basis of **Ⓞ** Co. emends as follows, with general approval: *And I said, Like this have they not committed adultery? after the manner of a whore they go a-whoring*. The RV. and RVm. try to render **Ⓜ**, but without success.—44. *And 'they' went in unto her*] So **Ⓜ** MS and Vrs., cp. v. 17; **Ⓜ** reads the sing. *one went in.—a woman that is an harlot*] So 16³⁰, which has influenced the language here and in v. 43 (restored)—'to work' *lewdness*] **Ⓞ** τοῦ ποιῆσαι ἀνομίαν. **Ⓜ** incorrectly *women of lewdness*, **ⓄⓄ**.—45. *And righteous men, they shall sentence them with the sentence due to adulteresses and murderesses*] The double crimes, as in v. 37; and the *judgement* as in 16^{36ff}. But who are the *righteous men*? In vv. 22-27. 28-31 the punishment is carried out by the Babylonians, the heathen 'lovers'; similarly in 16^{36ff}.; but could they be described as *righteous men*, even to give an added sting to the humiliation of the 'sisters'? It is better to take the *righteous men* as representing the moral sense of the community, the *kāhāl* in v. 47 16⁴⁰. There is still enough conscience left in the nation to condemn the national guilt.—46. *Bring up a company against them*] For the *kāhāl* see 16⁴⁰ n.; in Ez. gener-

ally of a *company* assembled for hostile purposes. Hö. thinks that the later Jewish *ecclesia* is meant; but the absence of the article (see Ezr. 10¹²⁻¹⁴, Neh. 8²⁻¹⁷) renders this doubtful.—*And make them an object of terror and a spoil*] The phrase *make an object of terror or shuddering*, is used especially by Jeremiah, Jer. 15⁴ 24⁹ 29¹⁸ 34¹⁷; for a *spoil* cp. 7^{21 n.} and Jer. 2¹⁴ 30¹⁶.—47. *And they shall stone thee with stones* ' '] The punishment for adultery, cp. 16⁴⁰, Dt. 21²¹. **¶** at the end adds a *company*; but the word is superfluous.—*and cut thee down with their swords*] The vb., which denotes *cutting down* a forest, Josh 17¹⁵⁻¹⁸, does not go naturally with *swords*; perhaps the rare word used in 16⁴⁰ should be restored here.—*and their sons . . . slay, and burn their houses*] A combination of v. 25 and 16⁴¹.—48. *I will make lewdness to cease*] Cp. v. 27 16⁴¹.—*and all women shall take warning*] Cp. v. 10 16⁴¹. Jahveh's judgement is to be a public example; see 5^{8 n.}—49. *they shall lay . . . upon you*] Cp. the idiom in 9¹⁰ for requiting in recompense.—*bear the sins of your idols*] i.e. penalty for the sin of idolatry, cp. Lev. 20²⁰ and the frequent *bear iniquity* in Ez. 4^{4 n.}—*and ye shall know*] Mas.; the prophet is thinking of the people, not as in an allegory, but as they are.

Ch. 23. 2. If הוּ be omitted, the v. forms a couplet with 2 : 2 beats, beginning ' שחיתם ' .—3. וַעַן **¶** om.; but the measure, if 2 : 2, requires the word.—[שחיתם] The הַ־ locale has lost its significance, as in 32^{20f.} 48³⁵.—[אֶתְכֶם] Pu., Pi. לָקַח v. 21 (rest.), Kā. ptc. 1 S. 26⁷, Lev. 22²⁴ (all).—[אֶתְכֶם] lit. *they squeezed the paps of their virginity*, indef. subj.; the vb. is found only here and in vv. 8. 21 (rest.); Ar. furnishes an equivalent, *ghashiya*. Some think that הוּ has been inserted to tone down the expression; but Geiger argues that הוּ itself was felt to be so objectionable that it was altered to הוּי *love* in v. 17 16⁹, Pr. 7¹⁸ etc.; moreover, if the metre is 3 : 3, the beat on הוּ must be kept. **¶** paraphrase, so that it is uncertain whether the word was in their text or not. **¶** * τισὶ παρθελεύων αὐτῶν Σ τισὶ παρθελεύων αὐτῆς Ψ mammae pubertatis earum.—4. אֶתְכֶם . . . אֶתְכֶם **¶** **¶** Ὀσολλα . . . Ὀδολβα. אֶתְכֶם is the fem. of אָתְכֶם, invented to form a woman's name; cp. אֶתְכֶם 39¹⁶ (si v.l.). The ה of the final syll. has no mappiq, it is therefore not the suff. of the 3rd fem. sing.; what could *her tent* mean? On the other hand, in אֶתְכֶם the final syll. probably contains the preposition with suff., although no mappiq is written in the ה; for this name has a parallel in אֶתְכֶם the *pleasant one*, lit. *pleasure (is) in her*, 2 K. 21¹, Is. 62⁴; hence אֶתְכֶם would mean *the tented one*, lit. *tent in her*, the ה in each case being the binding vowel, rather than the suff. of the 1st pers. sing.; so Gray *Hebr. Pr. Names* 85, Sm. Be. Kr., as against König ii. 417, Ro. Other pr. nn. compounded with אֶתְכֶם are אֶתְכֶם Ex. 31⁶ P, the Phoenician אֶתְכֶם אֶתְכֶם C.I.S. i. Nos. 50, 54, the Edomite אֶתְכֶם Gen. 36² 41 P, the Sabaeen אֶתְכֶם C.I.S. iv. No. 434; in Sabaeen אֶתְכֶם = *family*.—5. אֶתְכֶם **¶** **¶** אֶתְכֶם render as though אֶתְכֶם, cp. Hos. 4¹²; but there is no need to alter **¶** [אֶתְכֶם] Bab. Massora אֶתְכֶם, G-K. § 63 m. The vb. in Ar. *'agiba* = 'wonder, admire.' For אֶתְכֶם i. e. אֶתְכֶם *near*. **¶** τὸς ἐγγύζουτας αὐτῆς, so **¶** **¶**, i.e. אֶתְכֶם, unsuitable in meaning. Either connect the word with אֶתְכֶם *battle* Ps. 78⁹, Job 38²³ etc., Syr. *ḫerobo*,

Jer. 21⁴ §, or read קרדים=Akk. *kurādē* 'bold men,' 'warriors,' Haupt (in Toy). Co. suggests קרדים v. 23 for this v. and v. 12. Ehrl. He. interpret 'those near' the king, as in Est. 1¹⁴.—6. מנהל From מנה, fem. of office, G-K. § 122r. The pl. is generally מנהל, but sometimes מנהל Ezr. 8²⁶, Neh. 27⁹, as in Aram., Dan. 3² etc.; Akk. *paḫātu*=(1) 'district,' (2) 'governor'; in the latter sense abbreviated from *bēl paḫati* 'lord of a district,' e.g. *KB*. ii. 54 f. 60 f. 126 f.—מנהל From Akk. *šaknu*, e.g. *KB*. ii. 40 f. 46 f. 72 f. In loan-words the Hebr. מ sometimes=Akk. §, see 19⁹ n., and the Hebr. מ=Akk. *h*, e.g. מנהל=*Tuklat-p.*, מנהל=*Sarukhin*.—7. מנהל For *āth=ōth* in this word see 16¹⁵ n.—מנהל אשר ענה The vb. ought to be followed by מנהל, cp. vv. 5. 9. עש § imply על מנהל; but עש is supported by the appositional 'מנהל מנהל'.—8. מנהל מנהל For מנהל, see 21ⁿ. and Driver on 2 S. 13¹⁴.—9. מנהל 1 Ms and § prefix מנהל.—10. מנהל עש לאלהמה, only again in עש 36³, 3 K. 9⁷, Tob. 3⁴ cod. א. § renders עש twice, as עש and עש, cp. 43⁷ §, Co. 155.—מנהל pl. of מנהל 2 C. 20⁹ (? text); 1. מנהל. עש § adds at the end of the v. *eis rās thygarēpas + aōthēs* ΔQ, a gloss, perhaps suggested by 16⁴¹ ἐνώπιον γυναίκων πολλῶν.—11. מנהל מנהל lit. and corrupted her lust more than she (did); the noun, only here, from the vb. in v. 5.—מנהל מנהל The accus. is governed, like מנהל, by מנהל; the prosaic מנהל seems to indicate an addition (Hö.).—12. מנהל 1. על v. 5.—מנהל In Ps. 50² מנהל=perfection, in ch. 27²⁴ מנהל=*splendid stuffs*. עש here מנהל 'fine garments,' א מנהל *veste varia*.—14. מנהל מנהל Pu. ptc. used as a substantive; cp. the adj. in מנהל מנהל Ps. 73¹⁰; G-K. § 128 w. But a slight change gives a better construction, מנהל מנהל, עש *andras éxwgaraphmévous*, so עש viros depictos. מנהל may have been suggested by 8¹⁰.—מנהל Perhaps from Akk. *seršer(r)u*='red paste,' *KAT*³. 649. In Jer. 22¹⁴ עש renders *μύλτος*='red ochre' *ἢ* sinopis (i.e. from Sinope, whence the colour came); here עש paraphrases *ἐν γραφίδι* (cp. 3 K. 6²⁸) עש 'in powders' *ἢ* coloribus. Hö. reduces the v. to מנהל מנהל מנהל מנהל.—15. מנהל מנהל The adj. מנהל (so Kim.) only here; pt. מנהל.—מנהל lit. 'overhanging in respect of turbans,' cp. Ex. 26^{12f}. of the curtain of goat's hair *overhanging* the back of the tabernacle. The $\sqrt{\text{מנהל}}$ is found in Ethiopic=involvere, circumplacare, Dillmann *Lex. Aeth.* col. 1225; this root is distinct from מנהל=*dīp, dye*. עש here *παρὰπατά=dyed*, Α τιάραι *πανταλ* Σ περιβεβλήματα Θ χαλάσματα ἀναδεδεμένα *ἢ* tiaras tinctas.—מנהל Sometimes explained as the third man in a war-chariot; but the Egypt. and Ass. representations shew only two men. See Driver on Ex. 14⁷. The word may have been borrowed from Akk., at any rate *šalsāa*='third in rank' may be compared; perhaps the Aram. מנהל Dan. 5⁷ has this sense. עש *δύοις τρισσῇ πάντων*, misunderstanding.—מנהל is connected by accents with מנהל; it belongs rather to what follows, Sm. Be. Kr. He. Hö. עש om. מנהל מנהל.—16. מנהל מנהל Kt. cp. v. 9 is to be preferred to מנהל מנהל Q. cp. v. 20, in which the cohortative מנהל is written abnormally with the impf. 3rd pers.; G-K. § 48 d.—מנהל Strictly, מנהל of norm, cp. 22⁹ n.—מנהל עש *eis γῆν X.*, so עש, explanatory.—17. מנהל מנהל *ἢ* *eis kōitēn kataλύontōn* i.e. מנהל for מנהל, so 16⁸; cp. 3⁹ n. § 'to lie with her,' cp. v. 3 n.—מנהל from מנהל, which seems to be a parallel form of מנהל vv. 18. 22. 28; cp. Ar. *wakā'a*='fall, befall'.—18. מנהל מנהל and not the first reveals the annotator. עש . . . מנהל . . . מנהל Nöldeke *Neue Beitr. z. sem. Sprachen* (1911), 198 f. considers that מנהל and מנהל vv. 22. 28 were two distinct roots, as it is unlikely that the language had formed a pf. from מנהל and an impf. from מנהל. Hurwitz *Root-Determinatives in Sem. Speech* (1913), 21 f. takes מנהל to be a Niph. of מנהל in process of formation, like מנהל Jud. 5⁵, מנהל Is. 19³. Kim. *Rad. Lib.* s.v. מנהל recognizes two roots, מנהל from מנהל, and מנהל Niph. of מנהל.—19. מנהל

Q. or וְהָיָה. \mathfrak{C} takes this and וְהָיָה as 2nd pers.—[בארן כרית] \mathfrak{C} *en Aiyúptw*. Ginsburg [ס' פרא.—לונד.] Dr. § 205.—20. [תפגגה] Impf. 3 f.s. with cohortative ending; see v. 18 n.—[תפגגה] So Baer's text, in accordance with the Mass.; the forms 'לָהּ, שָׁפָה have no Massoretic authority. The word, evidently of common gender, is found in Aram. אַרְהַלְ[י]ן pl. אַרְהַלְ, Gk. πάλλαξ, παλλακή, παλλακίς, and Lat. paellex, pelex, pellex: a foreign word, as its form indicates, and from a speech which used the ending— \mathfrak{z} for the nominative, and had connexions with eastern Armenia, Syria, Palestine, i.e. probably the Hittite, as Jensen argues, *ZDMG.* xlvi. (1894), 468 ff. The Vrs. paraphrase; \mathfrak{C} *ἐπι τοὺς Χαλδαίους \mathfrak{C} 'and she desired to become a concubine (אֲנָשָׁה) to them' \mathfrak{S} 'and she doted upon their doings.'—[תָּהָר] Only here; from the same root as תָּהָר. \mathfrak{C} *αἰδοία*.—21. [תָּהָר] I Ms. תָּהָר. \mathfrak{S} 'and I visited thee,' a mistake corrected in cod. Ambr. 'and thou didst visit' (seek after), Co. 57. 142.—[תָּהָר] To be restored 'ר תָּהָר, as in v. 3. \mathfrak{S} 'when thou wast deflowered in E.' \mathfrak{F} quando subacta sunt in Aegypto ubera tua, both as in v. 3; \mathfrak{C} also = אֲנָשָׁה. For \mathfrak{C} 's δ *ἐποίησεν ἐν Αἰγύπτῳ ἐν τῷ καταλύματι σου* = \mathfrak{r} for \mathfrak{r} see on v. 17.—[מָלַךְ] l. אַרְהַלְ Pi. or אַרְהַלְ Kal, so \mathfrak{C}^A (cp. \mathfrak{C} v. 3) \mathfrak{S}^B . \mathfrak{C}^B οὐ οἱ μαστοὶ νεότητός σου attempts to make sense of \mathfrak{M} .—23. [תָּהָר וְהָיָה] The identification of \mathfrak{w} and \mathfrak{w} with the *Sutá* and *Kutá*, also called *Su* and *Ku* for short, was first proposed by Fr. Delitzsch *Wo lag das Parad.*? 235 ff., and, though questioned by Winckler *Allor. Forsch.* ii. 253 ff., is now generally accepted; Hebr. added \mathfrak{v} and Akk. \mathfrak{t} as expletives to the original *Su*, *Ku*. \mathfrak{C}^B Φακοὺκ κ. Σοῦε κ. Τχοῦε \mathfrak{A} και Φοῦδ κ. Σοῦδ κ. Λοῦδ cp. 27¹⁰ 30⁵. \mathfrak{F} Phacoud et Sue et Couth \mathfrak{S} 'and Put and Lud and Κοα.' \mathfrak{A} invents a translation ἐπισκέπτῃν κ. τύραννον κ. κορυφαίον, hence \mathfrak{F} nobiles, tyrannosque et principes, on which Jerome notes, pro quibus in Hebraico habetur PHACUD et SUE et CUE.—[בָּנִי בְנֵי] \mathfrak{C}^A \mathfrak{S} = וְבָנִי, but the text cannot properly refer to Assyrians serving in the Bab. army; the words are best regarded as an addition.—[אֲנָשָׁה] = אֲנָשָׁה as in vv. 25. 29.—24. [תָּהָר] IO MSS Kenn. [תָּהָר]. The derivation from the Akk. *ēsin*[- \mathfrak{z}] = 'collect, heap up,' suggested in Baer *Ezech.* xi., is questioned; Haupt in *Toy Ezech.* 77 points out that the root is \mathfrak{w} , not \mathfrak{w} . The emendation [תָּהָר], which many adopt, gives the sense required, but the word should be in the accus. [תָּהָר], not in the constr. st., as the rhythm shews. \mathfrak{C} 'with weapons' \mathfrak{S} 'as armed men' \mathfrak{F} instructi, RV. 'with weapons,' after Rashi, Kim.—[תָּהָר] \mathfrak{C} = קָב.—[קָב] \mathfrak{C} בְּנֵי יִשְׂרָאֵל i.e. בְּנֵי only (cp. 26⁸); in 38⁴ \mathfrak{C} renders both words.—[קָב] I S. 17²⁶, elsewhere בְּנֵי 27¹⁰ 38⁵ etc. The word comes from a root no longer extant in Hebr. = 'to be hollow,' cp. Akk. *habá* 'reservoir,' *habátu* = תָּהָר 'cup,' Ar. *hab'un* 'cow, hood'; G. R. Driver *JTS.* xxiii. 409. \mathfrak{C} seems not to have understood קָב, and renders κ. βαλεῖ φυλακὴν ἐπὶ σέ κύκλω, hence Co. prs. 'כְּרִים יִשְׂרָאֵל'; but \mathfrak{F} need not be altered. \mathfrak{C}^Q \mathfrak{S}^B περικεφαλαιά[α] \mathfrak{C} תָּהָר 'helmets' (= סִמְלֵי v. 15), so \mathfrak{S}^B .—25. [תָּהָר] I S. 17²⁶. For the order cp. 18¹⁹. 27¹⁰. Dr. § 208 (3).—27. [תָּהָר] \mathfrak{C} κ. ἀποστρέψω as often, see 7²⁴ n.—[תָּהָר] l. תָּהָר, the form used in this ch. and in ch. 16; \mathfrak{w} with the second accus. and not with the first, though this occurs again in v. 35, hints at a mistake in the text.—[תָּהָר] See 18⁸ n.—28. [תָּהָר] A rare form of the suff. for תָּהָר, perhaps to bring out the verbal force of the ptc., cp. 25⁴; G-K. § 91 e.—[תָּהָר] [בְּנֵי יִשְׂרָאֵל] For the construction of the rel. in the gen. see G-K. § 138 e.—29. [תָּהָר] \mathfrak{C} πάντας τοὺς πόνους σου και τοὺς μόχθους σου, a double rendering, cp. in \mathfrak{C} 16¹⁴ 17²³ 20¹⁸ 26⁸ 32^{20A} 34¹⁴ etc.—[תָּהָר] A mistake for תָּהָר.—[תָּהָר] \mathfrak{C} \mathfrak{S} end the v. with תָּהָר, and \mathfrak{C} makes 'וְהָיָה' govern תָּהָר in v. 30. It is better to transfer both words, and to read תָּהָר \mathfrak{F} .—30. [תָּהָר] Inf. abs. governed by 'וְהָיָה' both words, and to read תָּהָר \mathfrak{F} .—30. [תָּהָר] Inf. abs. governed by 'וְהָיָה' both words, and to read תָּהָר \mathfrak{F} .—30. [תָּהָר] Inf. abs. governed by 'וְהָיָה' both words, and to read תָּהָר \mathfrak{F} . A few MSS l. תָּהָר, an easier*

reading; so Jer. 4¹⁸. The Vrs. naturally translate by a finite vb.—
 תנונו] Inf. with ך expressing the cause; Kōn. iii. § 403 a.—ממנו יא ב] Parallel to the preceding construction; in the pf. states a fact of definite occurrence, cp. 36¹⁸, Jer. 30¹⁴; Dr. § 118. **Ⓢ** imply ממנו cp. 3²⁰ 12¹⁵; smoother, but not necessary.—31. תנונו] Pf. c.v.c. without a direct antecedent; so especially in threats or promises, Dr. § 119 (a).—יב] 3 MSS **Ⓢ** plur.—32. תנונו תנונו תנונו] The change to the 3 fem. sing. reveals a gloss; the spelling תנונו, cp. Gen. 21⁶=תנונו Jer. 48²⁶¹., does not occur outside the Pent., except in Jud. 16²⁶ (l. תנונו). **Ⓢ**^{QΘ} supply a translation.—תנונו] A noun of this form=*much* does not occur elsewhere; pt. תנונו Hiph. ptcp 1., cp. Ex. 36⁵, 1 S. 1¹² etc.; so Σ ἡ πολλοὺς χωροῦσα Ἦ quae est capacissima. **Ⓢ** wrongly connects with the following v. τὸ πλεονάζον τοῦ συντελεῖσαι μέθην, so Kim.—33. תנונו] So Vrs., cp. 39¹⁹; but l. תנונו 2 MSS.—יג] **Ⓢ**^B κ. ἐκλύσεως, perhaps a corruption in the Gk. (Co.); **Ⓢ**^A κ. ἐκχεῶ ὄπως.—תנונו] 2nd pers. f., subject Jerusalem; Co. Kr. תנונו 3rd. pers. f., subj. הו, which would follow well after v.^{32b}; but there is no need to alter the traditional text, which makes הו accus., and in apposition to the two preceding words.—תנונו תנונו] l. תנונו הו **Ⓢ**=ו הו; a 3:2 line is thus obtained.—תנונו תנונו **Ⓢ**^B om. תנונו, Σαμαρειας, however, has been added by a later hand. **Ⓢ**^A transposes the clauses καὶ τὸ ποτήριον τῆς ἀδελφῆς σου Σαμαρειας ποτήριον ἀφανισμοῦ. An alternative guess at the second half of the line would be to om. תנונו תנונו הו and תנונו as glosses, thus leaving תנונו הו. The textual evidence alone does not decide the point; on the whole the reading adopted is preferable, as תנונו הו gives a good parallel to תנונו תנונו.—34. תנונו] **Ⓢ**^B κ. τὰς ἐορτάς=תנונו. **Ⓢ**^A κ. ἐκστραγγίεις, so 'ΑΣΘ as noted in ^Q **Ⓢ**.—תנונו תנונו] **Ⓢ** κ. τὰς νεομηνίας αὐτῆς ἀποστρέψω=תנונו תנונו תנונו (cp. 21¹⁷ n.) Ἦ et fragmenta ejus devalorabis, both imply **Ⓢ**, as do also 'ΑΣΘ κ. τὰ ὄστρακα αὐτοῦ κατατρέξεις ὡς ὄστρακα. **Ⓢ** freely 'thou shalt cut off thy hair.' **Ⓢ** תנונו cp. **Ⓢ** 'thou shalt make an end of,' and though **Ⓢ** occurs only in the Pss., the word is at any rate suitable here. Co. prs. תנונו swallow, Pi. as in Job 39²⁴, Hiph. Gen. 24¹⁷. For תנונו l. תנונו.—35. תנונו . . . תנונו] **Ⓢ** om.—תנונו . . . תנונו] See 5¹¹ n.—תנונו תנונו] **Ⓢ** ὁπίσω τοῦ σώματος σου cp. 1 K. 14⁹ **Ⓢ**^A, Neh. 9²⁶, perh. confusing תנונו with תנונו 1¹¹. 2³ etc. **Ⓢ** to avoid an unbecoming expression 'thou hast put far the fear of me from before thine eye' **Ⓢ** and hast yearned after thy false gods,' cp. 14⁸ n.—תנונו תנונו] Cp. Gen. 2¹⁹, 2 K. 15²⁷ etc. König iii. § 288 i supposes that the first of the two objects being nearer to the vb. was felt not to need the accus. sign so much as the second and more distant one. In v.²⁷ a different explanation is suggested.—37. תנונו] For the constr. cp. Jer. 3⁹ 29²³, Lev. 20¹⁰. The תנונו is either the sign of the accus., so Kōn. iii. § 211 h who cps. Pr. 6³², or the prep. In תנונו שכך (also תנונו) the Mass. regarded תנונו as marking the accus., e.g. Gen. 34² etc. Here the words are a gloss on תנונו.—תנונו] scil. the idols; Bomb. edns. תנונו wrongly.—תנונו] As the parallel תנונו תנונו 16²⁰ shews, תנונו is inf. constr. with the fem. ending, see Jer. 12⁹ and cp. Is. 56⁹, and with a verbal force. **Ⓢ** תנונו ἐμπύρων **Ⓢ**=תנונו, as in 20³¹.—38. תנונו] **Ⓢ**^Q gives a rendering supplied by 'ΑΣΘ.—39. תנונו] If the clause is joined directly to v.^{37a} the conjn. must be dropped. For תנונו cp. 20²⁷ n. and 16²¹.—תנונו] **Ⓢ**^B om., but א' and they entered my sanctuary unguardedly, ἀφύλακτως, on that day' **Ⓢ** 'my sanctuary and its secret places'; interesting additions, to mark the unlawfulness of the act.—תנונו] **Ⓢ** καὶ ὅτι **Ⓢ** om.—40. תנונו] lit. also it is that, quin etiam, cp. Hab. 2⁶ (si v.l.); the context here does not admit of the usual meaning, quanto magis or quanto minus. **Ⓢ**^B καὶ ὅτι א' καὶ **Ⓢ**=תנונו, connecting with the end of v.³⁹.—תנונו] **Ⓢ** om., Co. Be., an

word occurs it is twice *written* (here and Dt. 28²⁵) and five times *read* (Jer. II.c. 2 C. 29⁸); the more correct form וְהָיָה (cp. וְהָיָה Pr. 1²⁷ Q.), pointed וְהָיָה, is allowed to stand once, without Qere, Is. 28¹⁸.—47. וְהָיָה עֲלֵיךְ אֲבִן קֶהֱלִי] Gr imperat. κ. λιθοβολήσων, which suggests וְהָיָה inf. abs. continuing וְהָיָה v.⁴⁶, cp. Num. 15³⁵ P. For אֲבִן accus. cp. Lev. 24²³, Josh. 7²⁵, 2 C. 24²¹; ct. וְהָיָה 16⁴⁰. The subj. וְהָיָה is awkwardly placed, and leads Gr astray, λίθους ἐχλωσ; its position may well shew that it has been inserted to point out that וְהָיָה v.⁴⁶ is still the subj. (He.).—וְהָיָה] Cp. 21²² n.; Pi. inf. abs. continuing pf. c.w.c., cp. Jer. 13^{10d}, Zech. 12^{10b}; I. וְהָיָה—וְהָיָה] Usually וְהָיָה, see v.⁴⁶ n. The inconsistency of the suffixes throughout this passage illustrates the instinct to avoid fem. forms, and the hesitation felt in using them.—48. וְהָיָה] Gr κ. ἀποστρέψω, as v.²⁷.—וְהָיָה] Nithpa'el, only again in וְהָיָה Dt. 21⁸; in both cases with a reflexive-passive meaning, 'shall be disciplined,' 'take warning.' The Nithp. is common in Mishnaic Hebr.; see Segal *Gram. of Mishn. Hebr.* 66, Yellin *Journ. Palest. Or. Soc.* iv. 96. Some grammarians would remove these forms out of the O.T., and point וְהָיָה, וְהָיָה; G-K. § 55 k, Stade § 169 b.—וְהָיָה] The 2 pers. pl. f. suffix in וְהָיָה occurs only in Ez., v.⁴⁸ 13¹⁸, 20 (out of pause); see 1¹¹ n.—49. וְהָיָה] וְהָיָה=וְהָיָה, וְהָיָה.—וְהָיָה] So Baer, following Kim. *Rad. Lib.* 227; other edms. וְהָיָה; the form is modelled on that of הָיָה verbs with ' phonetic, G-K. § 76 b.

Ch. 24. The beginning of the final siege; the death of the prophet's wife; the coming change in his ministry.—The chapter is headed by a date which both prophet and people had good reason to remember, the tenth of the tenth month, 588 B.C., the day on which Nebuchadrezzar began the siege of Jerusalem. Ezekiel had long foreseen the event; now he feels himself inspired to repeat once more the burden of his message; and, as generally happens when his emotions are deeply stirred, he delivers a parable and performs a symbolic act. (a) The copper pot is set on the fire to boil flesh; then it is emptied, and set on the fire again that it may be melted, rust and all: a parable of Jerusalem and its inhabitants and its blood-guiltiness, vv.³⁻¹⁴. (b) The prophet is told that his beloved wife is about to die, and that he is not to observe the customary rites of mourning; the blow falls on the evening of the same day: a prophecy of the coming disaster, a sign that the people will be too stunned to indulge in grief, vv.¹⁵⁻²⁴. (c) The news of the city's fall, when it reaches Babylonia, will transform the prophet's ministry: he will be released from the limitations which have hitherto constrained him, vv.²⁵⁻²⁷.

While the general sense is clear enough, in detail much remains obscure. At the base of (a) lies a poem which can be traced, at any rate experimentally, beneath the handling of later scribes. In (b) a few lines of vv.^{16, 17} seem to fall into rhythm; but to obtain an orderly sequence, the narrative needs a good deal of re-arrangement: after all, the text can be made to yield a tolerable sense as it stands by supplying in

thought the links that are missing. With some minor corrections (c) becomes quite intelligible; the passage holds a place midway between 3²⁵⁻²⁷ and 33^{21, 22}; see pp. 44. 46. 53.

Vv. 1-14. The parable of the rusted pot.—The dates in this Book are reckoned from Jehoiachin's captivity; so *the tenth of the tenth month in the ninth year v.*¹ will be Jan. 588 B.C. The same day is mentioned in 2 K. 25¹, Jer. 39¹ 52⁴. During the exile, until 518 B.C., it was observed as a fast, Zech. 8¹⁹; and again after A.D. 70, at any rate by the Jews in Babylonia: 'the fast of the tenth month, that is on the tenth of Tēbeth (= Jan.), when the king of Babylon leaned against Jerusalem,' Talm. B. *Rosh hash-Shānā* 18b. It is possible, as Giesebrecht suggests (see below), that this date was observed because Ez. mentions it, and that 2 Kings and Jer. mention it because it was observed as a fast.—2. *Write thee down the name of the day, this very day*] The prophet has just become aware of the actual siege of the city: to have the date in writing will serve as evidence that his presentiment was correct, 'the people would know that there had been a prophet among them' (Kim.). Can *the day, this very day* be original? The two terms make a clumsy expression, and one or other may be supplementary. The text of **𐤀** is hardly supported by the Vrs.; thus **𐤄** does not recognize *the name*, though it has *day* twice; **𐤅** give *the name of this day*. The latter reading is all that need be said here, since *on this very day* comes at the end of the verse (Co. Toy). Ro. goes further, and reduces the whole to *this day*; but in view of what follows, it seems better to keep *the name*.—*the king of B. has invested Jerusalem on this very day!*] lit. *has leaned against* i.e. leaned his weight against, or upon **𐤄**; the word is used only here of besieging a city or delivering an attack in force: *this very day* (see 2³ n.) will then be the day on which the first attack was made. How did the prophet know of what was happening in Jerusalem hundreds of miles away? He had reason to believe that the siege was imminent; and as he was brooding over it, he heard Jahveh's voice (v.¹) communicating to him the news, and bidding him write it down. As a rule it was a message of doom or of restoration which Ez. received in his moments of prophetic ecstasy, but now and again he was permitted to see actual events taking place. At least one such occasion has occurred already, 11¹³; this, we may suppose, was another. Ez. in fact possessed the gift of second sight, which was intensified and directed when he passed into a trance. Some, however, deny this explanation altogether; see pp. 123 f. Thus Giesebrecht, *Die Berufsbegabung der Alties. Propheten* 1897, 161, 171 ff., thinks that Ez. obtained the date by reckoning back after the news of the

city's fall arrived, and that his calculation was divinely affirmed by the coincidence of his wife's death on the same day. But there is no need to regard the present passage as a *vaticinium ex eventu*; it is much more naturally explained as an instance of Ez.'s peculiar faculty for seeing remote events happening before his eyes, e.g. 8^{11, 16}.—3. *utter a parable*] Cp. 17² n.

*Set on, set on the pot,
And pour in water too :
⁴ Lay 'pieces of flesh' therein ' ',
Fill up with loin and shoulder ' ' !*

Set on, a word from the vocabulary of domestic life, cp. 2 K. 4³⁸. The prophet has been made aware of the opening attack on the city, and his mind is full of it as he sits down in front of the pot to boil a lamb for his meal; then the divine word comes again, and turns into a parable the menial act on which he is engaged. So, with Hans Schmidt, we may picture the occasion. It was not unusual for a prophet's inspiration to come while he was engaged in ordinary pursuits, or in connexion with homely scenes, e.g. Am. 7¹⁵, Jer. 1^{11, 13} 18^{2ff.}, 1 K. 17^{13f.}. The cooking-pot and its contents stand for Jerusalem and its population; in 11³ the same figure is used, but applied differently.—4. The lamb (v.⁶) had been already cut up into *pieces*, rendered above *pieces of flesh* to bring out the sense; cp. Ex. 29¹⁷, Lev. 1⁸ 8²⁰. \mathfrak{M} reads *her pieces* i.e. those destined for the *pot* (fem.); but *her* is better omitted with \mathfrak{G} . After *therein* \mathfrak{M} has inserted *each goodly piece*, obviously an explanation. Another superfluous phrase occurs in the last line of the v., which reads *with loin and shoulder, the choicest bones, fill up*; apparently the redundancy is nothing more than a scribe's mistake; *the choicest . . . the bones* has been copied into this v. from v.⁵. Each line of the poem contains three beats.—5.

*Take the choicest sheep,
And pile the 'logs' beneath it !
Boil, 'boil,' and 'seethe'
Its bones within it !*

The contents of the pot are to be well cooked: severe treatment is in store for the people of Jerusalem!—*pile*] A rare word, which properly means 'to move in a circle'; it is best taken as a verb with an imperative sense. \mathfrak{G} renders *and kindle*, perhaps guessing. In the third line \mathfrak{M} has *boil its boilings*. The meaning *boil* is clear from Job 41²³ cp. 30²⁷; but the combination *boil its boilings* is questionable; the noun does not occur elsewhere, and many favour the slight correction *its pieces* (vv.^{4, 6}); \mathfrak{G} , however, gives a rendering which repeats

the same word twice, and this may well be right; the repetition matches v.³ effectively. Instead of *¶ and seethed are its bones within it*, the context requires another imperative sing., not a perfect plur.; the last line will then have two beats.—6. At this point the formula *Therefore thus saith Jahveh* marks a fresh turn in the parable. A new figure is introduced, *the rust on the pot*, to be further developed in vv.^{9b, 11}; but the last half of the v. goes back to the contents of the pot, and states what is to be done with them. Evidently there is some disorder here; the simplest cure for it is to transpose the two halves of the v. (Jahn, Schmidt); cl. b will then complete the imagery of the cooking, and cl. a will begin the new figure of the rust. Read, therefore, cl. b immediately after v.⁵,

*One-by-one 'take out' the pieces,
Casting no lot thereon.*

The flesh is cooked, and the pot can now be emptied: in other words, the siege is followed by the expulsion of the inhabitants. The second line can only be understood by supposing that, when the deportation of 597 took place, lots were cast in some instances to decide who should go and who should remain: this time, says the prophet, there will be no alternative; everybody will have to go. For *take out* (imperat.) *¶* gives *he has taken it out*. Cl. a,

*Therefore thus saith ' ' Jahveh:
Woe to the city of bloodshed!
The pot whose rust is in it,
Whose rust is not departed.*

The opening formula is perhaps editorial; but the words fit the metre and may belong to the poem. *Woe to the city of bloodshed*] Alluding to the judicial murders and sacrifices of children which had become an ugly feature in the life of the city just before the siege. The words occur again in v.⁹, where they are probably not original; see also 22^{2, 3} 23³⁷. The *rust* is the blood-guiltiness which cleaves to Jerusalem, and had not been expiated: only the sternest measures can get rid of it.—7. Jerusalem's blood lay in the midst of her; *she set it on the bare rock, and did not pour it on the earth that it might be covered with dust*. Her guilt was open and unashamed; she paid no heed to the fact that blood uncovered calls for vengeance; cp. Gen. 4¹⁰, Is. 26²¹, Job 16¹⁸, Enoch 47^{1, 4}. See Schwally *Das Leben nach dem Tode* 52 f.; W. R. Smith *Rel. of Sem.*³ 417. For the *bare rock*, perhaps lit. *shining* in the sunlight, cp. v.⁸ 26^{4, 14}.—8. *I have put her blood upon the bare rock*] In v.⁷ it was Jerusalem's deed; here it is Jahveh's, in order that vengeance

may be taken. Both vv. are probably explanatory additions ; *to bring up wrath* does not occur elsewhere in Ez., *to take revenge* only in 25¹² (subj. Edom).—9. The first half of the v. repeats the opening sentences of v.⁶, and was probably added in consequence of the interpolated vv.^{7, 8}; $\text{\textcircled{B}}$ om. *Woe to the city of bloodshed!* In cl. b the poem continues :

‘ *And* ’ *I too will make the pile greater !*

The conj. $\text{\textcircled{C}}$ *καγώ*, adds just the weight to the antithesis which is wanted. In v.⁵ the prophet is told to pile on logs to boil the meat ; here Jahveh declares that He will kindle such a fire as will melt the pot itself ! For the *pile* see on v.⁵ ; the same form is found again in Is. 30³³.—10. *multiply the logs, kindle the fire, make an end of the flesh*] It is hard to see how this can be fitted in with what has gone before : according to v.^{6b} the flesh has been cooked and emptied out of the pot ; in v.^{9b} Jahveh declares that He will take the matter in hand Himself. The second half of the v. is corrupt ; lit. *and spice the spicings, and let the bones be burnt up* ; for *spice* cp. Ex. 30^{25, 35}, where the word is used of *mixing* the holy oil and the incense, 2 C. 16¹⁴ ; Kr. ingeniously emends to *empty out the broth*, cp. Jud. 6^{19, 20} ; the last and rather meaningless phrase *let the bones be burnt up* is om. by $\text{\textcircled{B}^{\text{L}}}$ (cod. Wirc.). The whole v. seems to be secondary and out of keeping with the context.—11. Read perhaps as follows :

*And ‘ I ’ will stand it empty on ‘ the ’ coals,
That its brass may become red-hot ‘ ’,
And be melted, ‘ ’ while its rust is consumed.*

The pot will be set empty on the fire, that the inevitable result may come about : there is no way of getting rid of the rust except by melting the vessel to which it clings ; to purge the city Jahveh will destroy it altogether. The same intention is declared in the poem 21¹⁷⁻²² [12-17]. $\text{\textcircled{M}}$ reads the imperat. *stand it* ; but Jahveh, not the prophet, is now dealing with the pot, so l. *and I will stand it*, continuing v.^{9b}. After *become red-hot* $\text{\textcircled{M}}$ has *and burn* ; the word is both ungrammatical and outside the metre. The words which follow *and be melted* in the Hebr., *in the midst of it, its uncleanness*, should be omitted as an interpretation. Schmidt proposes a different way of restoring the passage, keeping *And its uncleanness shall be melted in the midst of it*, and omitting *while its rust is consumed* ; but of the two sentences, the latter has the more original flavour, and the *rust* is better left with its significance to be guessed ; moreover, *melted in the midst of it* has occurred already in 22²¹.

—12. The whole v. is secondary and in part unintelligible. The first two words repeat the end of v.¹¹; the cl. which follows, *and its rust goes not out of it*, contradicts what v.¹¹ has just said; the last two words, *in the fire of its rust*, do not fit the context.—
 13. This v., like the preceding, is an addition, laying further stress on the impurity of Jerusalem: it seems to be a footnote on the theme of v.¹¹. The Vrs. shew that they were uncertain about the text and sense. *In thy uncleanness (which is) lewdness]* Cp. 16²⁷ 22⁹ n. The words do not belong here; they stand outside the construction of the sentence, though **Ⓢ** implies them.—*because I have purified thee]* It would be possible to render *I will purify thee*, the perfect denoting a divine resolve, cp. 21⁹ (4) n.; but a resolve hardly suits the next cl. *and thou art not purified*, which declares that Jahveh's judgements in the past have produced no effect.—*from thy uncleanness thou wilt not be purified any more until I wreak my fury upon thee]* So **Ⓜ**, connecting *from thy uncleanness* with what follows, rather than with the preceding vb.; cp. 5¹³ n. **Ⓢ^B** om. *because I have purified thee, and thou art not purified, from thy uncleanness.*
 —14. Here apparently comes the conclusion of the poem, following v.¹¹:

*I Jahveh have spoken, 'and' it comes;
 And I will do it, I will not refrain nor spare '':
 According to thy ways and thy deeds 'I' will judge thee,
 Is the oracle of Adonai Jahveh.*

'and' it comes] **ⓈⓈ** add the conjunction, which is wanted; usually the phrase runs *Lo, it is coming*, 7⁵ n. Some would strike out *it comes* (Jahn Ro.), but it gives a touch of emphasis to Ez.'s formula *I have spoken and I will do (it)*, 17²⁴ n.—*After nor spare* **Ⓜ** has *and I will not repent*, which **Ⓢ** om. For *refrain* lit. *break off* cp. Prov. 8³³.—*thy ways and thy deeds]* See 14²² n.—*'I' will judge thee]* So some MSS and the Vrs., in agreement with the context; **Ⓜ** *they have judged thee*, prophetic perfect.—The poem in vv.⁶⁻¹⁴ can be restored in more than one way; the above experiment is mainly based upon Hans Schmidt *Die Grossen Proph.* 1923, 441 ff.—**Vv. 15-27.** **The death of the prophet's wife, and the coming change in his ministry.** Ez. has been made aware of the day on which the siege began; now he learns, from the same divine source, of two momentous incidents which will affect him deeply, the death of his wife, and the end of his period of 'dumbness': both are brought into close relation with the fall of Jerusalem. From the prophet's behaviour, when 'the desire of his eyes' is taken from him, the people will learn how the final catastrophe

will plunge them into grief too stupefying for words or rites of lamentation; and when the news at length reaches the colony in exile, all restrictions on the prophet's ministry will be withdrawn. The narrative is much compressed; but it may be taken as it stands, without attempting to arrange it in a more logical order; the interpretations offered by Hans Schmidt and Kittel are here followed in preference to the rearrangements of Rothstein and Herrmann.—16. *Behold, I am about to take from thee the desire of thine eyes*] The 'phrase alone reveals that there was a fountain of tears sealed up within the breast of this stern preacher,' Skinner *Bk. of Ez.* 210. The *desire of thine eyes* means that which thine eyes delight in, vv.^{21, 25}, 1 K. 20⁶, *Ecclus.* 36²⁷ 45¹² (Hebr.).—*by a stroke*] i.e. a sudden and fatal disease, cp. *Num.* 14³⁷; the word usually denotes a plague, e.g. *Ex.* 9¹⁴, 2 C. 21¹⁴ etc.—The prophet is told to check his natural instincts when the blow falls; he is not to *lament* with loud cries or *weep*; the two together as in v.²³, *Gen.* 23², 2 S. 1¹², cp. *Is.* 22¹², *Joel* 2¹², *Est.* 4³.—*nor shall thy tear(s) come*] A prosaic gloss, om. by G.—As in the case of *Isaiah* (8¹⁻⁴, 18) and *Hosea* (1²⁻⁹ 3¹⁻⁴), so with *Ezekiel*, an incident in his private life is made to bear a wider, prophetic significance. The Talmud appreciates the point, but applies it wrongly: 'The Holy One chastises Ezekiel in order to wash away the iniquities of Israel,' *TB. San.* 39a. *Ez.*'s suffering is to be, not an atonement, but a symbol. With a like intent, *Jeremiah* was forbidden to enter the house of mourning, *Jer.* 16⁶.—17. The opening words apparently mean *Groan, keep still, or Groan, sigh*; for the first cp. 9⁴ phil. n., for the second cp. *Ps.* 4⁵ [14] 30¹³ [12], *Am.* 5¹³, *Lam.* 2¹⁰. But this does not agree with the command to abstain from all expression of grief; moreover, there is something wrong with the sentence which follows, *dead, mourning thou shalt not make*. The transposition *mourning for the dead* is too obvious a remedy; the error in the text must be more deep-seated, and earlier than the Vrs., which imply the consonants of *מל*. Co. boldly conjectures *Restrain thyself, be astonished, mourning thou shalt not make*, cp. *Gen.* 45¹, *Is.* 42¹⁴, 59¹⁶, *Ps.* 143⁴; *ch.* 3¹⁵; at any rate this gives the sense required, and keeps near to the Hebr. words.—*thy turban bind upon thee*] For the *turban* see 44¹⁸, *Is.* 61^{3, 10}; in mourning it would be removed, and dust scattered upon the head, *Josh.* 7⁸, 1 S. 4¹². The *sandals* were taken off, cp. 2 S. 15³⁰, *Is.* 20²; and the *moustache*, the lower part of the face, was covered, cp. the covering of the head 2 S. 15³⁰, *Jer.* 14³ and *Lev.* 13⁴⁵.—*and ordinary bread thou shalt not eat*, lit. *bread of men*, on the analogy of *Dt.* 3¹¹, *Is.* 8¹ *an ordinary cubit, stylus*; we know too little of the common speech at this period to rule

out the phrase as incredible. An easy correction is *bread of sorrows*, Hos. 9⁴ cp. Dt. 26¹⁴, Ecclus. 41² (Hebr.); but if that were the original reading, why did the scribes turn it into the difficult *bread of men*? The allusion is clear enough: friends and relatives were accustomed to assemble in the house of mourning for a funeral meal, which, it is probable, the deceased was supposed to share, Jer. 16⁷, Tobit 4¹⁷. Schwally *Das Leben u. d. Tode* 21 ff.—18. *And I spoke to the people in the morning*] What the prophet spoke is not told us; but from the context it seems most likely that he communicated to the people the divine *word* v.¹⁵ which he had received that morning (cp. 12⁹), viz. the announcement that he was about to lose *the desire of his eyes* and yet was to abstain from all outward signs of grief; hence we may render *And I spoke (it) or (thus)* i.e. the substance of vv.^{16, 17}. Rothstein, followed by Herrmann, proposes to read *And thou shalt speak*, continuing the divine command, and to insert here the speech vv.^{21, 24}; this involves the further transference of vv.^{25, 22, 23} to follow v.^{18aβ} *and my wife died in the evening*. No doubt the rearrangement places the narrative (vv.^{18aβ, 19, 20a}) and the discourse (vv.²⁵ from *shall it not be*, 22, 23) in a more logical sequence; but the text, which the Vrs. support as it stands, can be understood sufficiently well without so much alteration.—*and my wife died in the evening*] The prophet had not long to wait for the fulfilment of Jahveh's word: that very evening his wife died.—*and I did in the morning as I was commanded*] We must take this to be the *next morning* after his wife's death; so ס 'on the morning of the next day.' We can feel the tension of the brief words which record the facts. No private tragedy is allowed to interfere with his prophetic charge; he carried out his instructions; he had come into deep waters, and the tide was 'too full for sound and foam.'—19. The people were accustomed to visit Ezekiel in the expectation of receiving some divine message from his lips or unusual acts, cp. 8¹ 14¹ 20¹. They had listened to the announcement of his coming loss; not many hours later the news went round that his wife was dead; and when they visited him early the next day, they found him exhibiting none of those marks of sorrow which custom and ordinary human feeling led them to expect. Naturally, as on other occasions (e.g. 12⁹ 21¹²), they asked what his behaviour was intended to mean.—20. The prophet explains, and in doing so goes back to the *word* which he had received on the previous day: then it was the desire of his eyes, now it is the desire of the people's eyes which will be taken away, and the loss will be too grave for tears. The discourse reaches to the end of v.²⁴.—21. *I am about to profane my sanctuary*] i.e. by the action of the heathen

foe, cp. 7²⁴ 25³ 44⁷, Dan. 11³¹. It was the habit of the Hebrew mind to overlook secondary causes; the profaning of the sanctuary could be ascribed to Jahveh Himself.—*the pride of your strength*] Cp. v. 25, Lev. 26¹⁹; and see 7²⁴ n.—*the desire of your eyes*] See on v. 16. The next phrase reads *the compassion of your soul* i.e. the object of your soul's compassion. The Vrs. indeed recognize this sense, but the word occurs nowhere else as a noun, and it is suspiciously like *desire*; in the repetition v. 25 *uplifting of your soul*, i.e. that for which your soul longs, is the reading, and perhaps it should stand here too.—*your sons and your daughters*] From this we may infer that some members of the families in exile had been *left* behind in Jerusalem; cp. on v. 6.—*shall fall by the sword*] in the general destruction; cp. 23²⁵ n.—22. *And ye shall do as I have done*] Mourning will be out of place in the presence of a disaster so complete. Strictly speaking, the words are unsuitable in a discourse which begins with *Thus saith Jahveh* v. 21; but Ez. is expounding the oracle of vv. 16^t, rather than delivering it for the first time. The language is formally inconsistent both here and in v. 24, but readily understood. For the phrases see on v. 17.—23. *and ye shall rot away because of your iniquities*] Cp. 4¹⁷ n. and Lev. 26³⁹. —*and ye shall utter groans one to another*] In this sense only again in Ps. 38⁹ [13], Pr. 5¹¹; lit. the word denotes the roar of a lion or of the sea, Is. 5²⁹^t, Pr. 28¹⁵. Cp. Keats, 'Here, where men sit and hear each other groan; Where but to think is to be full of sorrow And leaden-eyed despairs.'—24. *And Ezekiel shall be a sign to you*] For the *sign* cp. v. 27 and 12⁶ n. In v. 22 he expounds, here he quotes the *word of Jahveh* v. 15, which, we may suppose, contained some such expression as 'thou shalt be a sign unto them.' It sounds strange at first that the prophet should mention himself by name; but if he is repeating what Jahveh had said to him, the language is natural enough, without requiring a rearrangement of the text into a speech of Jahveh (vv. 21. 24) and a speech of Ezekiel (vv. 22. 23), or treating v. 24 as an alternative version of vv. 22. 23 (Kr.); see on v. 18 above.—*when it comes*] The fall of Jerusalem is in the prophet's mind, though alluded to only by the indefinite *it*; cp. v. 14 21¹² [7] n. Ⓞ in exactly ὅταν ἔλθῃ ταῦτα.—*ye shall know that I am Jahveh*] The divine character will be vindicated, and Jahveh recognized to be the one true God, even at the cost of national disaster; the people are to find their consolation in that, as Ez. himself had done. Cp. the climax in Job 42⁵. —25. The catastrophe will bring a change in the prophet's ministry; it will release him from all restrictions; see 3²²⁻²⁷. The *day* in this v. is clearly the day of Jerusalem's fall; in v. 26 it is further defined as the *day* when the news reached Babylonia;

that will be the *day* for the 'opening of the mouth' v.²⁷.—*their place of refuge*] Here of Zion and the temple, cp. Dan. 11³¹; the latter is expressly named in v.²¹, which the present v. repeats.—*the joy of their beauty*] i.e. the beautiful object of their joy; of Zion, Ps. 48³ [2], Lam. 2¹⁵; of the temple, Is. 60⁷.—*that for which they long*] lit. *the uplifting of their soul or desire*; the meaning is explained by Dt. 24¹⁵ 'lifts up his soul (desire) towards it,' and Jer. 22²⁷ 44¹⁴; *uplifting* should prob. be read in v.²¹.—*their sons and their daughters*] come awkwardly after the preceding clauses, as though in apposition to them; the words have prob. been added from v.²¹.—26. The text implies that *the day* in vv.^{25, 26, 27} is the same throughout. But it is impossible that the day of Jerusalem's fall (v.²⁵) should be the day when the fugitive arrives (vv.^{26f.}); according to 33²¹ it took nearly a year and a half, at any rate six months (see note in 33²¹), for the news to travel. How, then, is the text to be explained? Some think that v.²⁶ was inserted by a reader to point out that the day referred to in vv.^{25, 27} was really the day of 33^{21f.} (Herrmann *Ezechielst.* 75 f., Hölscher 57). A simpler explanation is to read in the *day* for *In that day*, and to regard the present v. as continuing v.²⁵, defining it more closely, and forming the antecedent to v.²⁷, thus: *in the day that I take from them* (v.²⁵) . . . *in the day (when) the fugitive shall come* (v.²⁶) . . . *in that day shall thy mouth be opened* (v.²⁷). So Ro., Kittel *Gesch.* iii. 155. Through misunderstanding or carelessness the beginning of v.²⁶ was made to conform to the beginning of v.²⁷.—*a fugitive*] Hebr. says *the fugitive*, as present to the speaker's mind, though as yet unknown; Engl. does not use the definite article in such cases.—*to cause ears to hear*] The form of the verb in **פ** is more Aram. than Hebr.—27. *thy mouth shall be opened with the fugitive*] i.e. in conversation with; **ע** more suitably *towards*. Perhaps *with the fugitive* should be treated as a gloss (Ro. He. Hō.). For the *opening of the mouth* in the sense of free, unhindered speech, cp. 16⁶³ 29²¹. It is remarkable that Ez. should have foreseen this; another instance of the capacity noted in connexion with vv.^{1, 2} and 16. 17.—*thou shalt be dumb no longer*] See 3^{26, 27} 33²¹ and pp. 46. 48. He can now become a *watchman*, in the pastoral sense. His prophecies of doom will have been confirmed; he will be free to devote himself to building up a new community.—*and thou shalt be a sign to them*] This connects vv.²⁵⁻²⁷ with vv.¹⁵⁻²⁴ (He.).

Ch. 24, 2. פתוחוּךָ Kt., the scriptio plena is most unusual; cp. Hos. 8¹², Ps. 89²⁹, B-L. 306. The Q. alters to the normal פתוחוּךָ אֶת שֵׁם הַיּוֹם אֵת שֵׁם הַיּוֹם הַזֶּה [עַתָּה הַיּוֹם הַזֶּה] The second cl. in appos. to the first, an awkward construction which suggests a gloss. **Ε** εἰς ἡμέραν ἀπὸ τῆς ἡμέρας τούτης offers no

phrases in much the same way as in v.⁵.—11. The text of the transl. given above will be

ואעמירה על הנחלים ורקה
למען תחם נחשתה
ונתבה תחם הלאמה;

For ועמירה \mathfrak{M} 1. אעמירה or אעמירה.— \mathfrak{M} has על הנחלים ורקה, but the suff. is superfluous; $\mathfrak{C}^{\mathfrak{M}}$ (cod. Wirc.) imply על הנחלים ורקה, and om. ורקה, which, however is required by the figure; $\mathfrak{C}^{\mathfrak{A}}$ represents ורקה by ἐξηψήθη? = ולקה Lam. 4¹⁹; $\mathfrak{C}^{\mathfrak{Q}}$ etc. by κενή ἐξηψήθη, rendering ורקה twice (Field); \mathfrak{S} 'boiling' = רחה, as in v.¹⁰; \mathfrak{F} super prunas (so \mathfrak{S}) vacuam.— \mathfrak{M} disagrees with the fem. vbs. on each side, and disturbs the metre.—ונתבה בתוכה בטאתה תחם הלאמה The words 'ב' 'ת' may have been inserted in \mathfrak{M} on the suggestion of v.⁷ and 22²¹; $\mathfrak{C}^{\mathfrak{B}}$ = בתוך $\mathfrak{C}^{\mathfrak{A}}$ = בתוכה. ורקה from תחם with d.f. in the first radical, cp. יחם 47¹², G-K. § 67 g; the form is a compromise between תחם and תחום (as though עץ). The impf. ἀστυδέω is idiomatic, denoting concomitance, 'its rust being consumed,' Dr. § 163; cp. 5² n. The Vrs. = \mathfrak{M} .—12. ותחם הלאמה A ditto-graph of ותחם הלאמה v.¹¹, and om. by $\mathfrak{C}^{\mathfrak{I}}$ (cod. Wirc.). 'A ὅταν ταπεινωθήσεται ὁ ἴδς. \mathfrak{T} איתקליאת = כלאה. \mathfrak{S} 'like sickly figs' = חליות, Co. 57. \mathfrak{F} multo labore sudatum est.—[ורבה הלאתה] On the analogy of ורבה החרושה 22⁵, ורבה בנים 1 S. 2⁶, this should = 'she that is plentiful in her rust,' Ew. *Syntax* § 287 (1) n., G-K. § 132 c, not as $\mathfrak{C}^{\mathfrak{I}}$ πολὺς ὁ ἴδς αὐτῆς; but the text of this v. is so corrupt that the constr. here is open to doubt.—[באש הלאמה] $\mathfrak{C}^{\mathfrak{I}}$ καταίχθησεται (= ברש) ὁ ἴδς αὐτῆς \mathfrak{T} 'in the fire she shall be burned by reason of the multitude of her sins' \mathfrak{S} 'her punishment shall be completed' \mathfrak{F} neque per ignem (om. 'הל'). Rost *OLZ.* 1903, 444 thinks that the words were originally a gloss on v.⁸, which has carried הלאמה with it.—13. [בטאתך וכה] $\mathfrak{C}^{\mathfrak{B}}$ ἀπὸ ὧν ἐμαίνου σὺ, καὶ τί, taking 'ב' as inf. constr. and כ as = 'by reason of,' and reading 'and what?' for ומה (Hi. Co.). An attempt to improve on this rendering is made by $\mathfrak{C}^{\mathfrak{A}}$ 'Ἄσθ ἐν τῇ ἀκαθαρσίᾳ σου ζέμμα. \mathfrak{S} takes 'ב' as $\mathfrak{C}^{\mathfrak{B}}$, 'because thou didst defile thyself by harlotry.'—13. [ען טהרתך] $\mathfrak{C}^{\mathfrak{B}}$ om., $\mathfrak{C}^{\mathfrak{A}}$ 'Ἄθ καὶ οὐκ ἐκαθαρίσθης ἀπὸ ἀκαθαρσίας σου, om. טהרתך. \mathfrak{S} = \mathfrak{M} . 'A 'and because thou art cleansed,' Co. 57.—[לא תטהר עוד] $\mathfrak{C}^{\mathfrak{B}}$ ἐὰν μὴ καθαρίσθης ἔτι A καὶ ἔτι ἔσται ἐὰν μὴ καθαρίσθης.—14. [אשר] Ptcp. fem.; $\mathfrak{C}^{\mathfrak{I}}$ = ובאה.—[לא אפרע.] The impf. without the conjn. may be rendered as a circl. cl., 'without refraining,' Dr. § 162. \mathfrak{F} lit. = 'let go, let alone'; Kim here 'I will not turn back' i.e. from what I have determined, quoting the Talmudic לשפיע ורבה 'he who reads backwards.' Another Rabb. explanation is 'I will not undo the judgement decreed' cp. Ex. 32²⁵; see the *Comment.* of Mosheh b. Shesheth, ed. Driver, 59.—[ולא אנהם.] $\mathfrak{C}^{\mathfrak{I}}$ om.; Co. Schm.—[שפן] Cp. 23²⁴. \mathfrak{S} . Some MSS אשפן, $\mathfrak{C}^{\mathfrak{I}}$ κρινῶ σε $\mathfrak{C}^{\mathfrak{B}}$ \mathfrak{S} = אשפן.—At the end of the v. $\mathfrak{C}^{\mathfrak{A}}$ adds διὰ τοῦτο ἐγὼ κρινῶ σε κατὰ τὰ αἱματὰ σου, καὶ κατὰ τὰ ἐνθυμησάτά σου κρινῶ σε, ἀκάθαρτος ἢ ὄνομαστὴ καὶ πολλῆ τοῦ παραπικραίνειν = 'לכן אני אשפן אותך כרמיך ובעליותיך אשפן ממאת השם ורבה חסדי' merely based upon the preceding words and 22⁵. If the sentence had been originally in the text, it is difficult to see why \mathfrak{M} should have overlooked it; Co. 101, 332.—[נאם ארני יהוד.] $\mathfrak{C}^{\mathfrak{I}}$ (cod. Wirc.) om. ארני.—16. [תקשר] So Baer, cp. תקפל v.²¹, with d. lene to emphasize the beginning of a new syllable, G-K. § 13 c; this pointing, however, is rejected by Ginsburg *Introd.* 121. Against Jahn's suggestion, adopted by Hölischer, that קשר refers to Jerusalem, not to the prophet's wife, it is sufficient to refer to Kittel *Gesch.* iii. 156 f.—[בטאתך] $\mathfrak{C}^{\mathfrak{I}}$ ἐν παρατάξει \mathfrak{I} in praeparatione = אנפיו 17²¹.—[ולא תבוא רמעתך.] $\mathfrak{C}^{\mathfrak{Q}}$ οὐδ' οὐ μὴ ἔλθη δάκρυά σου.—17. [ראנן רב סחים] In a careful analysis of the stems *dām* and *dāmam*

in the Aram. form, cp. the Hithp. inf. הִתְקַדְּמָה Dan. 11²⁸; G-K. § 53^l, B-L. 362, 505. This curiosity is too interesting to be corrected; it may be due to a copyist, or to the influence of Aram. speech. Ez. himself would prob. have written $\text{לְהַשְׁמִיעַ בְּאָזְנוֹךָ}$. The Vrs. render freely, $\text{Ἐ τοῦ ἀναγγεῖλαι σοι εἰς τὰ ὦτα Ἑ}$ 'to cause thee to hear the tidings' ס 'and he will cause thee to hear with thy ears.'—27. אִם הַפְּלִיט $\text{Ἐ} =$ 'אל הַפְּ'; $\text{Ἑ} =$ 'הַפְּ' perh. explanatory.

PART II.

ORACLES AGAINST FOREIGN NATIONS: CHS. 25-32.

- a. *Against Ammon, Moab, Edom, the Philistines, Ch. 25.*
- b. *Three Oracles against Tyre, Chs. 26-28.*
- c. *Seven Oracles against Egypt, Chs. 29-32.*

PART II.

ORACLES AGAINST FOREIGN NATIONS: CHS. 25-32.

THIS Group separates the chapters which denounce the sins of Israel (1-24) from those which promise restoration and describe the community of the future (33-39, 40-48); the arrangement, therefore, seems intended to suggest that, as a prelude to the ideal state, enemies must be put out of action, and Israel made secure in its own land (34^{28f.}). Seven nations come within the circle of denunciations, the number possibly signifying completeness (cp. 3¹⁵ 9² and Am. 1-2, though Am. 2^{4f.} may be an addition); and all seven are Israel's neighbours, whether near, as Ammon, Moab, Edom, the Philistines (ch. 25), or farther off, as Tyre and Sidon, and Egypt (26¹ 28²⁴ 29¹ 32³²; cp. Jer. 25¹⁹⁻²⁶). Babylon is not included in the list; but Babylon, though the chief aggressor, stood apart from the rest, as being the instrument of Jahveh's justice, ordained, in the prophet's eyes, to punish Israel. Fourteen oracles can be counted; and with regard to their dates, the first four presuppose the destruction of Jerusalem in 586 B.C.; so does the fifth, 26². The first of the seven oracles against Egypt belongs to the year before, 29¹; while some years after, in 571 B.C., an appendix was added, 29¹⁷⁻²¹. Thus the oracles have been arranged according to their subject, originally perhaps by Ezekiel himself; the rearrangement out of chronological order may be assigned to his editors.

A difference of treatment is to be noticed. The first four are modelled upon the same lines; they are short, and composed of recurring phrases; those against Tyre and Egypt, on the other hand, are long, magnificent poems, full of colour and fire. Hölscher assigns only the poems to Ezekiel, the rest he puts down to later redactors, for reasons which are not convincing. The difference of treatment can be otherwise explained. In this Group are collected occasional prophecies, delivered as circumstances called for them; why limit Ezekiel to one style of utterance? Sometimes he would be short and stern; at other moments he would be roused to impassioned verse, especially when he thought of the pride and luxury of Tyre, and the pretentious heathenism of Egypt. This

is not to deny that the oracles have received late additions in a good many places, as will appear in the notes.

It was characteristic of the prophets to survey the nations outside Israel, and to regard them as under Jahveh's control, and as instruments for carrying out His purpose. If Israel had to be punished, for the sake of the true religion it had to be preserved; and from Israel the nations were to learn the truth, or acknowledge it by submission, otherwise they perished. This prophetic interpretation of history, limited as it is from the Christian point of view, yet in essentials can be said to stand: a nation's rank among the peoples depends upon the contribution which it makes to God's purpose for mankind, and upon its homage to His universal rule.

a. AGAINST AMMON, MOAB, EDMO, THE PHILISTINES, Ch. 25.

Ch. 25. Beginning at the N.E. of Jerusalem, where the Ammonite country lay, the prophet turns S. to Moab and Edom, then W. to the Philistines, thus describing a circle, and hurling denunciations as he goes. **Vv. 1-7. Against Ammon.** From early days the Ammonites had been hostile, Jud. 11^{4ff.}, 1 S. 11^{1ff.}, 14⁴⁷, 2 S. 8^{12f.}, 10^{1ff.}, Am. 1¹³⁻¹⁵, Zeph. 2⁸⁻¹⁰. During the Babylonian invasions they seem to have followed a double policy, allying themselves with Nebuchadrezzar against Judah 2 K. 24², and later on joining with Edom, Moab, Tyre and Sidon in an attempt to persuade Zedekiah to revolt Jer. 27^{1ff.}. After the fall of Jerusalem they seized the territory of Judah Jer. 49², and took the Babylonian side again Jer. 40¹⁴ 41¹⁰⁻¹⁵; the oracle in *ch.* 21²³⁻²⁷ [28-32] may refer to this latter period. Here Ez. denounces their malicious joy over Israel's misfortunes.—2. *Set thy face*] See 6² *n.*—3. *Because thou saidst Aha!*] Cp. 26² 36², Ps. 35^{21. 25}. This form of sentence *Because . . . therefore, behold* is followed throughout the present Group of oracles, vv. 6^{1. 81. 121}. (without *behold*) 15¹. 28⁶¹. 29⁶⁻⁸; cp. also 34⁸⁻¹⁰, 35⁵¹. 36³¹.—*concerning my sanctuary that it has been profaned*] A connecting link with 24²¹. Kr. treats the four oracles in this *ch.* as metrical. Rhythm there is, no doubt, and sometimes, e.g. in vv. 4. 5, an orderly metre; but no clear system can be made out.—4. *give thee up to the sons of the east*] The tribes of Arab and Aramaean stock who roamed the desert E. of Ammon, cp. Jud. 6^{3. 33}, Is. 11¹⁴, Jer. 49²⁸. Moab is to share the same fate, v. 10.—*and they shall settle their encampments in thee*] The noun is used of Bedouin camps, e.g. Gen. 25¹⁶, Num. 31¹⁰ P, cp. Ps. 60²⁸ [25], 1 C. 6³⁹, and implies a rude enclosure of stones. Doughty *Arabia Des.* i. 261 says that the Bedouin circuit, in some cases their oasis settlement, is called *dîra* by the

Arabs of to-day. The v. contains three couplets with three beats in each line.—5. *I will make Rabbâ an abode of camels*] For Rabbâ, in full Rabbath-bnê-'Ammon, the capital of the country, see 21²⁵ [20] n.; and for *abode* Is. 34¹³ 35⁷ 65¹⁰.—*and the sons of A. a place for sheep to lie down in*] Cp. Zeph. 2¹⁵. The O.T. writers nearly always speak of *the sons of A.*, even when referring to the land; Ps. 83⁸ [7] is an exception, and 1 S. 11¹¹ (to be corrected).—6. *Strike the hand and stamp with the foot*] Gestures of *Schadenfreude*; cp. 6¹¹ (with *smite* for *strike*). In Is. 55¹², Ps. 98⁸ to *strike the hand* is an expression of joy, not of malice.—*and thou didst rejoice with all despite in soul*] See 16⁵⁷ n. The phraseology is unusual; see crit. n.—7. *I will stretch forth my hand against thee*] Vv. 13. 16, cp. 6¹⁴ n.—*a spoil to the nations*] Cp. 26⁵ 34²⁸.—*Cut thee off . . . cause thee to perish*] So v. 16; with *from the peoples . . . from the lands* cp. 11¹⁷ 20³⁴. 41 34¹³. After the latter sentence ¶ adds, without any connecting *and*, the superfluous *I will destroy thee*. This and the preceding v. seem to be an addition, made up of Ez.'s phrases (so Hö.). The threat against Ammon is formally concluded by v. 5^b; in in vv. 3-5 the 2d pers. fem. is used, in vv. 6-7 the 2d pers. mas.; the language, esp. *strike* v. 6, and constructions suggest the work of a rather careless annotator.—Vv. 8-11. **Against Moab.** Oracles against Moab are to be found in Am. 2¹⁻³, Is. 15, 16, Jer. 48. In Zeph. 2⁸⁻⁹ Moab is denounced along with Ammon for their insults and greed.—8. *Because Moab ' ' said*] ¶ add *and Seir*, which ¶^b om. Seir belonged to Edom, not Moab; the name may be a miswritten form of the corrupt words in the next v.—*behold, like all the nations is the house of Judah*] A significant remark. The Moabites must have known that Judah claimed to be superior to themselves in possessing a God who would defend His own; to their surprise and satisfaction, Judah was no better off than other people; cp. Lam. 4¹².—9. *I will lay open the shoulder of Moab*] i.e. by destroying the cities, and so leaving the way open to enemies; the *shoulder* is the high ridge or tableland of Moab as seen from Jerusalem; cp. the use of the word in Is. 11¹⁴, Num. 34¹¹. After *Moab* follows *from the cities, from his cities, from his extremities*; the second word, om. by ¶ , is merely a dittograph of the first, which may be read *from 'Aro'er* (so partly Kr.); the last word may be given the meaning *in its whole extent*, a condensed expression for 'from one end to the other,' from south to north, in fact. 'Aro'er, prob.=Arâ'ir, a ruined site on the northern edge of the Arnon ravine, marked the limit of Moab's territory on the south; see Dt. 2³⁶ 3¹², Josh. 12² 13^{9, 16}; Mesha' says that he fortified it, Moab. St. l. 26. North of this lay the other three towns: *the beautiful land of Beth-haj'shîmôth*, cp. 20⁶ n. and

Num. 33⁴⁰, Josh. 12³ 13²⁰; the name survives (?) in the Wadi es-Suwême, 1½ m. N.E. of the Dead Sea; *Baal-Me'on*, Num. 32³⁸, Josh. 13¹⁷, Jer. 48²³, Moab. St. ll. 9. 30, now Mâ'in, 4 m. S.W. of Mâdebâ; *Kirjathaim*, Num. 32³⁷, Josh. 13¹⁸, Jer. 48¹⁻²³, Moab. St. l. 10, now perhaps Kureiyât, 7 m. N.W. of Dibon—but the name is a common one.—10. *To the sons of the east* ' ' *I have given it*] i.e. Moab, cp. v. 4; so with a slight correction **SS**; **M** reads *to the sons of the east* (connecting with *I will lay open . . . v. 9*); and *I will give it*. In each half of the v. **M** contains a gloss, *in addition to the sons of Ammon* cl. a, *the sons of Ammon* cl. b. The latter properly reads *that it* ' ' *should no more be remembered* etc. The two glosses must have been inserted earlier than **G**.—11. *do acts of judgement*] See 5¹⁰ n.—Vv. 12-14. **Against Edom**. The 'perpetual hatred' (35⁵) of Edom for Israel was all the more bitter on account of the traditional kinship between the two, Num. 20¹⁴ JE, Dt. 24. 8 23⁸; see further Am. 1^{11f.}, Is. 34^{5f.}, Jer. 49⁷⁻²², Lam. 4^{21f.}, Joel 4¹⁹ [3¹⁹], Mal. 1³⁻⁵. At the time of Jerusalem's fall the ancient feud broke out with a virulence which the Jews could never forget, Ob. 10^{f.}, Ps. 137⁷, Ecclus. 50²⁶ (l. *Seir*); and, as Ez. notes in his other prophecy against the Edomites, ch. 35, their greed shewed itself in a particularly offensive way, 35^{10-12f.}; cp. also 32²⁹.—12. *Because E. hath acted in taking vengeance*] The elaboration of the phrase gives emphasis, and **G** imitates it exactly, cp. v. 15. **S**, however, simplifies the construction, 'Because E. hath taken vengeance,' so Co.; but the unusual reading is to be preferred.—*and committed lasting wrong*] The form of expression denotes an irreparable injury; cp. Lev. 5^{19b}.—13. *cut off from it man and beast*] See 14¹³ n.—*make it a desolation*] Cp. 5¹⁴ 35⁴, Lev. 26³¹.—*from Teman* ' ' *to Dêdhân*] i.e. from N. to S. *Teman* was a district in N. or N.W. of Edom, Am. 1¹², Ob. 9, Hab. 3³, Jer. 49⁷⁻²⁰. Euseb. and Jerome mention a *Theman* 5 Roman miles from Petra, *Onom.* 155 f., 260, but no trace of the site exists; Lagrange would identify it with Shôbek, 7-8 hours N.E. of Petra (*Rev. Bibl.* 1897, 217). Dêdhân is here opposed to Teman as S. to N., within the territory of Edom; similarly in Jer. 49^{7f.} The *Onom.* 116 places Dedan 'in regione Idumaea' 4 m. from the mines of Feno, now Khirb. Fenân, N.E. of Shôbek; but the present passage and Jer. l.c. point rather to a situation in the S. of Edom. This Edomite Dedan is to be distinguished from the more important Dedan, much farther S., which Is. 21^{13f.}, Jer. 25²³ connect with Têma. The site of Têma, S.E. of the Gulf of 'Akâba, is well known; and recently discovered Minaean and Lihyanite inscriptions seem to shew that this Arabian Dedan was situated in the neighbourhood of el-'Elâ

(so pronounced, written el-'Ulâ='the heights'), not far S. of Têma. In the same way the (North Arabian) Dedan, mentioned in 27¹⁵ as trading in ivory and ebony, is to be regarded as a different tribe from the Dedan in 27²⁰ 38¹³, whose geographical connexions are with South Arabian tribes, Kedar, Sheba; cp. Gen. 10⁷, 1 C. 1⁹ and ct. Gen. 25^{2f.}, 1 C. 1³². See Meyer *Die Israeliten* u.s.w. 1906, 318 ff., and especially Jaussen et Savignac *Rev. Bibl.* 1910, 525 ff., *Miss. Archéol. en Arabie* ii. (1914) 75 f.—they shall fall by the sword] Cp. 24²¹; the subj. is the inhabitants understood.—14. *I will put my vengeance against E. into the hand of my people Isr.*] Perhaps a later addition. The vengeance, which Jahveh Himself will execute according to v.¹³, is here handed over to Israel; an idea which does not agree with Ez.'s conception of the future, and may reflect the hatred of a later day, He. Hö.; Jahn even thinks of the Maccabean age.—according to my anger and my fury] See 22²⁰ n.—Vv. 15-17. **Against the Philistines.** Other prophetic oracles on Philistia are Am. 1⁶⁻⁸, Is. 9¹¹ 14²⁹⁻³¹, Zeph. 2⁴⁻⁷, Jer. 47, ? Ob. 19. In Joel 4⁴ [3⁴] the Philistines are classed with Tyre and Sidon; but beyond the present passage there is no record of their hostility in 586 B.C.—15. *acted with revenge*] Similarly v.¹².—*and took vengeance with despite in soul*] See on v.⁶.—*for destruction with a perpetual enmity*] lit. so that it (i.e. Israel) should be a destruction; for the abstract noun cp. 5¹⁶ n., and for the last phrase, 35⁵.—16. *I will cut off the Kerēthim*] With a play on the name, cp. Am. 5⁵, Mic. 1¹⁰. 14^{f.}, Jer. 6¹. The Kerēthim were a tribe which had settled in the S. of Palestine, 1 S. 30¹⁴; in David's time they formed part of the royal bodyguard, 2 S. 8¹⁸ 15¹⁸ 20⁷; here they appear to be Philistines. Ⓞ^B renders Κρητες, as in Zeph. 2⁵; and opinion tends to favour the identification. Hebrew tradition connected the Philistines with *Kaphtor*, e.g. Am. 9⁷ (Ⓞ ἐκ Κυπραδοκίας), Dt. 2²³, Jer. 47⁴, probably identical with the Egyptian *Keftiu*, which seems to denote the Aegean islands, if not Crete itself; so Macalister *The Philistines* 1914, ch. i., Burney *Judges* xciv. This, however, is rendered doubtful by the discovery (1930-31) of the pr. n. *Krt*, i.e. prob. *Kereth*, in the Ras Shamra tablets. *Krt* was a semi-mythical king of Sidon, connected with the Negeb (cp. 1 S. 30¹⁴); perhaps then the Kerēthim were not Philistines or Cretans, but Phoenicians. See Jack *Ras Shamra Tablets* (1935), 38-41.—*and the rest of the sea coast*] Cp. Zeph. 2⁵, Jer. 47⁴.—17. *I will do great acts of vengeance*] lit. *vengeances*, an intensive plur., cp. Jud. 11³⁶, 2 S. 4⁸, Ps. 18⁴⁸ [47] 94¹.—*with furious rebukes*] Cp. 5¹⁵; Ⓞ om.

Ch. 25, 3. [עַן אִשְׁרָי] See 5⁷ n. For על 1. אל Ⓞ.—4. [וְהָיָה] See 23²⁸ n.—
 קָרַת וְהָיָה שִׁירֵי הַיָּם] The Pi. of שָׁב only here in O.T., but common in the

after a vb., but in poetry and later prose without a vb., cp. Mic. 1¹⁴ Nah. 1⁷, Zech. 4⁷, Lam. 4³. As the accents shew, עֲנִי נַחֲמֵנִי is in the accus., not gen. For 'ע' א' ב' ג' Ⓔ gives τοῦ ἐξαλείψαι ἕως ἐνός, cp. 9⁶ Ⓔ; ἕως ἐνός is a corruption of ἕως αἰῶνος⁴⁴. Ⓕ 'that they should destroy the perpetual friendship,' so Ephr. Syr., prob. a free rendering; Co. 147.—16. כְּהֵימָן] Ⓔ⁴ κριτὰς Σιδῶνος, cp. 3¹⁴ 6⁴ n. Ⓖ 'the people that ought to be destroyed' = כְּהֵימָן the usual form, and explaining it etymologically; Co. 122.—הֵימָן הָיוּ תַּיִם] Ⓔ τοὺς καταλοιποὺς τοὺς κατοικοῦντας τὴν παραλίαν, exegetical.

b. THREE ORACLES AGAINST TYRE, Chs. 26-28.

Ch. 26, 1-28, 19. Against Tyre.—No other prophet devotes so much attention to Tyre as Ezekiel, and the reason is to be found in the absorbing interest of the moment. Tyre was about to undergo a siege by Nebuchadrezzar: would the proud city share the fate of Jerusalem? On patriotic and religious grounds the Jewish exiles felt themselves to be involved in the issue. Ezekiel has no doubt that it will end in Tyre's overthrow and extinction (26); he anticipates its ruin in a magnificent dirge (27); and threatens its king with retribution (28).

For some time Tyre, with Sidon and other states of Palestine, had been restive under the Babylonian yoke; they formed an alliance to throw it off; but they could not act together promptly, and the movement came to nothing. This was in 594-3, the 4th year of Zedekiah, Jer. 27¹⁻⁷ (corr.). Then in 588 Pharaoh Hophra' set out to measure forces with the Babylonians in the north; he began by attacking Tyre and Sidon and other Phoenician cities, and compelled them to submit, (Herod. ii. 161; Diod. Sic. i. 68). This Egyptian supremacy, however, was shortlived. Ithobal II., the new king of Tyre, with his confederates, determined to free themselves from Egypt and at the same time attack the Babylonians. Their intention did not escape the vigilance of Nebuchadrezzar at Riblâ (2 K. 25²¹, Jer. 52⁹). After he had sacked Jerusalem he resolved to punish Tyre, and laid siege to it for thirteen years, 585-573, according to the Phoenician sources quoted by Josephus *Ant.* x. 11, 1; *c. Ap.* 1, 21. The siege appears to have been inconclusive, at any rate the Bab. inscriptions pass over it in silence; probably the city capitulated on favourable terms. Ezekiel had to admit later that the king and his host gained 'no reward for their hard service' 29¹⁸.

Ch. 26. The chapter falls into four parts: (a) Jahveh decrees the overthrow of Tyre vv. 2-6; (b) the forces of Nebuchadrezzar are to destroy the city vv. 7-14; (c) the effect of the disaster upon the onlooking nations vv. 15-18; (d) Tyre's descent to the Underworld vv. 19-21. Oracles (a) and (b) have a good deal in common, cp. v. 4 with vv. 9, 12, 14, and v. 5 with v. 14; (c) anti-

icipates some of the ideas and language of 27³²⁻³⁶, and (*d*), those of 31^{14, 16} 32^{18, 24, 29}. Kr. believes that (*a*) and (*b*) are alternative versions of the same poem; H \ddot{o} . treats the whole chapter as a compilation from Ezekiel's writings made by a late redactor. Neither view is adopted here. The oracles do not give the impression of being mere literary hack-work, they are composed with too much force and originality. It seems best to regard them as preludes to the longer poem in ch. 27, altered here and there by later hands, but in the main the work of the prophet himself. V. 1. *in the eleventh year on the first of the month*] the *eleventh year* will be 587-6; but in v.² the destruction of Jerusalem is referred to as a thing of the past, and according to 33²¹ the news did not reach Ezekiel till the *twelfth year*, 585. Both dates cannot be right; and since 33²¹ need not be changed, the date here must be read *twelfth* (Steuernagel). The number of the month has fallen out; probably it was *the eleventh or twelfth*, Febr. or Mar. 585, i.e. later than Jan. 585, when the news arrived.—2. *Tyre*, in Phoen. and Hebr. *Šôr*='rock,' was the most famous city of Phoenicia. In ancient times it stood upon a small rocky island, some 142 acres in area, half a mile from the mainland; 'dwelling in the heart of the sea,' as it was described both by Ezekiel, 27^{4, 25} 28², and by the Assyrians, *ashib kabal tamim* (KB. ii. 168 cp. 170, 172). This position was favourable for trade by sea, and a great security against attack; indeed, except by fleets, Tyre was almost impregnable, and even when cut off from the mainland the city itself often escaped capture. After Alexander's siege, 332 B.C., what was once an island became a peninsula, at the N. end of which the modern Šûr (6-7 thousand inhabitants) keeps alive the historic name and site. Other prophecies against Tyre are Am. 1^{9f.}, Is. 23, Jer. 25²² 47⁴, Joel 4^{4f.} [3^{4f.}], Zech. 9²⁻⁴.—*Because T. said against Jerusalem*] The indictment takes the same form as 25^{3, 8, 12, 15}.

*Aha! broken is the door of the peoples,
Passed over to me; I will fill me with 'the wasted one!'*

Now that Jerusalem is *broken*, caravans will no longer have to pay toll there. For *Passed over* i.e. into another's possession cp. Jer. 6¹². *Æ* reads *I will fill myself; she is laid waste*; vigorous, but not idiomatic; with a change of vowels the vb. can be turned into an adj., as above. *Æ* suggest 'the full one is wasted,' which would be suitable.—3.

*Behold, I am against thee, Tyre!
And I will bring up against thee many nations,
As the sea 'comes up' with its waves.*

Ezr. 7¹² and the inscr. *NSI*. 38. 200. It is true that the Assyrian kings from 1100-626 B.C. occasionally call themselves *šar šarrâni* (*KB*. i. 16, 56; ii. 150, 258), but the usual style is *šarru rabû*—‘the great king,’ cp. Is. 36⁴. The fact that N. is here alluded to as *king of kings*, as he is in Dan. 2³⁷, suggests that the present v. comes from an age after Ez., and is due to the editor who collected his oracles on Tyre. A different view has been put forward by Torrey, who regards *Neb. king of B.* as an insertion, and *I will bring upon T. a king of kings* as the original reading, referring to Alexander the Great, and the following vv. to the siege of 332 B.C. Torrey believes that the entire Book of Ez. is a composition dating from the Greek period; Marti’s *Festschrift* 1925, 284 f.—*with horses . . . and much people*] Perh. taken from v.¹⁰; cp. 38⁴.¹⁵. At the end 6 reads *and with a company of much people*, which may be right.—8.

*Thy daughters in the field with the sword he will slay,
And set against thee a rampart,
And throw up against thee a mound,
And erect against thee a shield.*

Thy daughters] Cp. v.⁶. For the *rampart* and *mound* cp. 4² 17¹⁷ 21²⁷ [22]. Siege-works, of course, were as useless as horses and chariots (vv.⁷.¹⁰) against the island-city; but Ez. pictures an attack from the mainland; and his description, so far from being ‘fantastic,’ as Hö. calls it, agrees exactly with what Esarhaddon did in 673, and Asshurbanipal in 668 B.C., when they besieged Tyre (Rogers *Cun. Par.* 358; *KB*. ii. 169). The city itself could only be taken by a blockade from the sea, or by building a mole from the mainland. Sennacherib tried the first method in 701 without success, according to Menander (*Jos. Ant.* ix. 14, 2); Alexander the Gt. adopted the second in 332, and thus brought up his troops and engines to the walls, but even then not without help from a fleet (Diod. xvii. 40-46).—The *shield*, cp. 23²⁴, was the large screen, like the Lat. *testudo*, fixed on the ground, under cover of which the walls of a city could be undermined; see the Assyr. types illustrated in Meissner *Bab. u. Ass.* i. 97; Gressmann *T. u. B.*² Abb. 132. 134.—9.

*And the blow of his siege-engine he will set against thy walls,
And thy towers he will break down with his weapons.*

Neither *blow* nor *siege-engine* occurs again in the O.T., and the transl. is only inferred from the meaning of the roots *to smite*, *to oppose*. In Akk. the words would mean ‘the fury of his battle’; but the parallelism here suggests some kind of instru-

ment of attack; cp. *breakers* 4² 21²⁷ [22].—*weapons*] lit. *swords*, in the wider sense of *tools*, cp. Ex. 20²⁵, Jer. 5¹⁷.—10.

*From the surge of his horses their dust shall cover thee ;
From the noise of horsemen and wheels and chariots
Thy walls shall quake, when he enters thy gates,
As one enters a breached city.*

surge] lit. *abundance*, of men or animals, 2 K. 9¹⁷, Is. 60⁶; or, metaphorically, *an overflowing* as of water, Job 22¹¹ 38³⁴, the sense which the root has in Aramaic.—*From the noise of horsemen*] Cp. Jer. 4²⁹, and for *wheels and chariots*, ch. 23²⁴.—*As one enters*] lit. *as the enterings*, acts of entrance; so the sing. in 33³¹. The first three lines have four beats in each, the last has three.—11.

*With the hoofs of his horses he will trample all thy streets,
Thy people with the sword he will slay,
And thy strong pillars shall come down to the earth.*

with the sword] Cp. v.⁶.—*Thy strong pillars*] Such as the *στήλαι δύο*, dedicated to Melkarth the Baal of Tyre, which Herodotus saw 'in the temple of Herakles' (ii. 44); they are mentioned also by Philo Bybl. (*Fr. Hist. Gr.* iii. 566); cp. also NSI. 102.—*come down*] Cp. Dt. 20²⁰ 28⁵², Is. 32¹⁹.—12.

*And they shall plunder thy wealth, and spoil thy merchandise,
And raze thy walls, and break down thy pleasure-houses,
And thy stones and timber and dust
They shall lay in the midst of water.*

⊗ reads all the verbs as sing., *he shall plunder* etc.; Herrm. considers this to be original, and that the text was altered to get rid of the exaggeration. For *merchandise* cp. 28⁵. 16. 18; *raze, break down* as in vv.⁴. 9.—13.

*And I will stop the tumult of thy songs,
And the sound of thy harps shall be heard no more.*

For *I will stop* ⊗ has *καταλύσει*, continuing its treatment of the passage. The *tumult of thy songs* may be borrowed from Am. 5²³.—14.

*And I will make thee a bare rock,
A spreading-place for nets thou shalt be ;
Thou shalt not be built any more ;
For I, Jahveh, have spoken it.*

The verse repeats vv. 4b. 5a. Many Hebr. MSS Ⓞ^a Vrs. omit *Jahveh*; but the word is required by the measure.

Vv. 15-18. Another oracle, marked off by the usual heading, v. 15, cp. vv. 3. 7. 19; it describes, as a preliminary to 27²⁸⁻³⁶, the impression which will be made, far and wide, by the overthrow of Tyre. Like the foregoing oracles, this is composed in verse, though the metrical form can only be recovered by disengaging it from later additions. The *kinâ* measure seems to prevail throughout.—15.

*At the sound of thy fall shall not ' ' the coast-lands
quake?*

Between the two halves of the line \mathfrak{H} has *when the wounded groans, when the sword slays* (Ⓞ) *in the midst of thee*. Rhythmically these words, read with the line above, form a couplet in the 3 : 2 measure; but the two clauses, each beginning with *when*, look like additions, and they hardly suit the description of a *fall* which sounds throughout the Phoenician world. For *the wounded groans* cp. Jer. 51⁵²; Ⓞ gives the correct reading for \mathfrak{H} 's *when one is slain with slaughter*, which thus becomes a repetition of the phrase in vv. 6. 8. 11.—The *coast-lands* are the shores and islands of the Mediterranean with which the Tyrian merchants traded; cp. v. 18 27^{3. 6. 7. 15. 35}, Is. 23^{2. 6}. The language of the line recalls v. 10 31¹⁶, Jer. 49²¹; *fall, downfall* is common in Ez. e.g. v. 18 27²⁷ 31¹⁶ 32¹⁰; in 31¹³ the word means *ruins*, cp. Is. 23¹³.—16.

*And they shall descend from their thrones— all the
princes of the sea,
' ' And strip off their garments of broidered-work, clothing
themselves with tremors;
On the earth shall they sit and tremble, ' ' and be
astonied at thee.*

For the imagery of the sea-kings cp. 27³⁵, Is. 14⁹.—At the beginning of the second line \mathfrak{H} contains the gloss *and they shall remove their robes*, for which Ⓞ gives ' and they shall take off the turbans from their heads,' cp. 24¹⁷.—*strip off*] Cp. 44¹⁹ and 16³⁹ 23⁶; for *broidered-work* cp. 16¹⁰.—*clothing themselves with tremors*] This figurative use of *clothing* is found in 7²⁷, Is. 59¹⁷, Ps. 35²⁶ 109²⁹. Instead of *tremors* (pl. only here), some would read *darkness*, cp. Is. 50³, Mal. 3¹⁴, i.e. the dark apparel of mourners: suitable, but hardly necessary.—Sitting on the ground was the attitude in mourning, e.g. Is. 3²⁶ 47¹ Job 2¹³, Lam. 2¹⁰.—After *tremble* \mathfrak{H} has *every moment*, perhaps

imitated from 32¹⁰.—*be astonished at thee*] So 27³⁵ 28¹⁹, Lev. 26³², —17. 18.

<i>And they shall raise over thee a lament,</i>	<i>and say</i>
	<i>of thee:</i>
<i>How art thou ' ' passed from the ' sea,'</i>	<i>O city</i>
	<i>renowned!</i>
<i>' ' ' She ' who struck with ' her ' terror</i>	<i>all ' its ' in-</i>
	<i>habitants!</i>
<i>¹⁸ Now shall the coast-lands tremble</i>	<i>' in ' the day</i>
	<i>of thy fall.</i>

These two verses have been much expanded by glosses; the above attempt to recover the original text is based mainly on \mathfrak{S} .—*a lament*] Cp. 27³² and 19¹ n.—*How art thou passed from the sea*] So \mathfrak{S} πῶς κατελύθης ἐκ θαλάσσης \mathfrak{IA} ; \mathfrak{H} reads *how hast thou perished, inhabited from the seas*; the first vb. is a gloss on the second which had become miswritten. Though Ez. frequently speaks of *seas* e.g. 27⁴. 25ⁿ, the sing. is required by *its inhabitants* in the next line. For *passed* lit. *made to cease* cp. v. 13 6⁸ etc.—*renowned*] lit. *praised*; cp. Is. 23⁸.—After the second line \mathfrak{H} contains the prosaic gloss *who was strong on the sea, she and her inhabitants*, om. by \mathfrak{S}^B . The third line follows \mathfrak{S} , *its* (mas.) *inhabitants* i.e. those of the sea (mas.); \mathfrak{M} reads the unintelligible *who struck* (plur.) *their terror on all her inhabitants*, for the expression, lit. *set her terror* cp. 32²³ⁿ.—18. \mathfrak{H} adds a tame sentence, repeating cl. a, *and the islands which are in the sea shall be affrighted at thy going forth*, om. by \mathfrak{S}^B .—Vv. 19-21. Tyre's descent to the Underworld. A conclusion in prose, with one line of verse at the end; closely resembling chs. 31, 32 in phraseology. 19. *a city laid waste*] Cp. 29¹² 30⁷ (of Egypt).—*like cities* etc.] Perhaps from Jer. 22⁶; cp. Jer. 6⁸ 20¹⁶, Job 15²⁸.—*when ' I ' bring up T'hom upon thee*] The Vrs. add the 1st pers. pron. *T'hom*, the nether sea, is almost a proper name here, as in 31¹⁵, Am. 7⁴.—20. *I will bring thee down (to be) with those that are down in the pit*] i.e. the inhabitants of the Underworld, as often in Ez. 31¹⁴. 16 32¹⁸. 241. 291., Is. 14¹⁹ 38¹⁸. The *pit*, a synonym of *Sh'öl*, was imagined as a vast subterranean cave with a narrow mouth like a well, Ps. 69¹⁶ [15]. For *bring down* in this connexion cp. 28⁸, Gen. 42²⁸ 44²⁹ J, 1 S. 2⁶, Is. 14¹¹. 15, ch. 31¹⁶ 32¹⁸.—*to the people of old*] The ancient dwellers in *Sh'öl*, cp. Lam. 3⁶, Ps. 143³.—*in a land of lowest depth*] So 32¹⁸. 24, cp. Lam. 3⁵⁵, Ps. 88⁷ [6]; an inversion of the phrase 'lowest parts of the earth' Is. 44²³ etc.—*like the waste places from of old*] Cp. Jer. 25⁹ 49¹³, Is. 58¹² 61⁴.—*be inhabited*] lit. *sit*, used figuratively of a city in 29¹¹ 35⁹ Kt. 36³⁵. The words which follow are corrupt, *and I will make glory*; \mathfrak{S}

existed in Hebr., e.g. Num. 34¹¹ P, as well as the commoner קָרַח = Aram. קַח, see 25⁶ n. In Hebr. קָרַח, Aram. קַח = lit. *be opposite*, usually *receive*; as a subs. קָרַח must be a loan-word from the Akk. *ḫablu* = 'battle.' It is interesting to find both words together in *Gilg. Epic* xi. l. 130 (*KB*. vi. 238) *ittarah meḥū abūbu ḫabla* = 'the storm (*meḥū*), the deluge, the battle, spent itself'; *meḥū* is often used of *fury* in battle, e.g. *ina miḥē taḥaziḥumu* = 'in the fury of their slaughter,' *Del. Ass. HWB*. 397; for *ḫabla* = 'battle' cp. *idkā ḫabalšu* = 'he summoned his battle' *ib.* 579. [Prof. Langdon]. יָרַח from קָרַח, like קָרַח I K. 12¹⁹ from קָרַח, for יָרַח, יָרַח; the sh^wa was then strengthened to יָרַח, which was pronounced as a full short *ō*, and to secure this pronunciation the following cons. was doubled. Cp. B-L. 582. ☞ freely κ. τὰς λόγχας αὐτοῦ ἀπέναντι σου δώσει, understanding 'κ in the sense of the Aram. prep. יָרַח *in front of*. —10. קָרַח וְיָרַח The vocalization of קָרַח is prob. intended as a binding form, to express the close connexion of the two terms, cp. וְיָרַח וְיָרַח Is. 33⁶, וְיָרַח וְיָרַח Is. 35²; Ewald *Synt.* § 339 a; Kōn. iii. § 337 s. ☞ סָקַח יָרַח וְיָרַח; there is no need to alter the text.—בְּנִיבָא. ☞ εἰσπορευομένου αὐτοῦ, cp. 9⁶ n.—בְּנִיבָא עַיַן בְּנִיבָא In 27³ the pl. is נְכֻזִּים *places of entrance*; the mas. may denote *acts of entrance*, cp. וְיָרַח 12⁴; for the pl. in comparisons see Kōn. iii. § 264 b. ☞ ὡς εἰσπορευόμενος εἰς πόλιν ἐκ πεδίου (= וְיָרַח), so ☞. For the rendering of Eth. Vrs. see Co. 39.—11. וְיָרַח . . . 'עַיַן בְּנִיבָא Pred. sg. after a compound subj., and influenced by the gen. sg., cp. 31¹⁵, Num. 19^{13, 20}, Is. 2¹¹, Joel 1²⁰. For וְיָרַח ☞ κατὰξέει, so ☞, hence Co. Ro. He. וְיָרַח; but note the קָל of וְיָרַח in ll.cc.—14. תְּנַח . . . תְּנַח The Vrs. take as 2 pers.; for the mas. vbs. after fem. subj. (understood from תְּנַח) cp. 22⁴ 23²². G-K. § 47 h.—15. וְיָרַח וְיָרַח So Mass., Kim. *Rad. Lib.* 83; Niph. inf. for וְיָרַח, but prob. the קָל was intended in this and similar cases, G-K. § 51 l. ☞ ἐν τῷ σπᾶσαι μάχαιραν i.e. וְיָרַח וְיָרַח.—16. וְיָרַח וְיָרַח. ☞ οἱ ἀρχοντες ἐκ τῶν ἐθνῶν τ. θαλ., explanatory.—וְיָרַח וְיָרַח. ☞ κ. ἀφελούνται τὰς μέτρας ἀπὸ τῶν κεφαλῶν αὐτῶν. ☞ = φη + τὸς.—וְיָרַח וְיָרַח Pl. intensive, cp. וְיָרַח v. 21. ☞ ἐκστάσει ἐκστήσονται, ☞☞ also have a sg. noun; hence Kr. Ro. He. וְיָרַח. Köhler in *Marti's Festschrift* 1925, 174 f. less happily וְיָרַח *girdles*.—וְיָרַח וְיָרַח ☞ τὴν ἀπωλειαν αὐτῶν cp. ☞ Job 20⁸, and *Ch.* 32¹⁰ τὴν πτώσιν αὐτῶν = וְיָרַח; similarly ☞☞; ☞ and shall not rest' = וְיָרַח וְיָרַח.—17. וְיָרַח וְיָרַח אֵיךְ אֲבָרָה שׁוֹנֵה שִׁיטָה I. אֵיךְ אֲבָרָה שׁוֹנֵה שִׁיטָה Niph. ptc. f. of וְיָרַח. Rashi mentions a variant pointing וְיָרַח 'of old.'—וְיָרַח וְיָרַח According to the accent, Pu. pf. 3 f.s. with the article; but prob. the קָל ptc. pass. was originally intended, rather than Pu. ptc. without כִּי, Barth *Nominalb.* 273.—וְיָרַח וְיָרַח . . . וְיָרַח וְיָרַח give a transl.—וְיָרַח וְיָרַח I. אֲשֶׁר נָתַח לְכַל יוֹשְׁבָיו I. אֲשֶׁר נָתַח לְכַל יוֹשְׁבָיו does not make sense; a mas. suff. is required to agree with וְיָרַח. ☞ = φη, but ☞ cod. Ambr. = ☞ 'how were all her inhabitants given up to destruction'; Co. 142.—18. וְיָרַח See G-K. § 87 e; but prob. a copyist's slip for וְיָרַח, cl. b.—וְיָרַח Accus. of time; but elsewhere the prep. occurs. 'בִּי, 27²⁷ 32¹⁰. ☞ אֶפְרָיִם הָיְתָה יוֹמָם וְלַיְלָה וְיָרַח וְיָרַח i.e. וְיָרַח וְיָרַח. ☞ בְּיָמָיו, but without וְיָרַח or וְיָרַח, Gen. 35¹⁸, Ps. 146⁴, this use of וְיָרַח is hardly intelligible.—19. וְיָרַח . . . וְיָרַח See 3²⁰ n.—וְיָרַח וְיָרַח I. וְיָרַח וְיָרַח. Like a pr. n. with the sign of the accus. and without the art; cp. וְיָרַח וְיָרַח. ☞ = וְיָרַח.—20. וְיָרַח וְיָרַח I. אֲשֶׁר יָרַח; but the vb. may be taken in a pregnant sense, cp. 32¹⁸. For וְיָרַח ☞ βόθρος, as in 31¹⁴ 32¹⁸, perh. chosen because it sounded like the Hebr.; cp. 21²⁰ n.—וְיָרַח וְיָרַח ☞ = וְיָרַח וְיָרַח The adj. used as a subs. in genit. to give heightened force; cf. וְיָרַח וְיָרַח 31^{14, 16, 18}. [בְּרִיבָא] Cod. Bab. 'נח; Baer *Ex.* 92. ☞ ὡς ἔρημον ἀλώνιον. [וְיָרַח וְיָרַח] I. וְיָרַח וְיָרַח. Ro., governed by the preceding neg.—21. וְיָרַח וְיָרַח Pl. intensive; for the abstr. noun see Dr. § 189 Obs.—

תחבש ולא תכבשׁ A commonplace, 1 S. 10²¹, 2 S. 17²⁰, Is. 41⁴².—
 ער ע' ל. ער לעולם

Ch. 27. A Lament over Tyre, connected historically with ch. 26. In this poem, one of the finest of Ez.'s compositions, Tyre is pictured as a gallant ship, manned by sailors from the Phoenician cities, and sailing proudly on the high seas, when it is overtaken by a storm and wrecked with all on board; seamen and merchants on every coast utter lamentations over the disaster, vv. ^{3b-9a}. ^{25b-36}. The poem is cut in two by a prose passage, vv. ^{9b-25a}, giving a catalogue of the merchandise which was brought to Tyre. As a record of Mediterranean commerce in the 6th cent. B.C. it possesses great interest and value, but it is not Ez.'s work; it has nothing to do with the allegory of the ship, and it has no prophetic significance. Some early reader wished to enlarge upon the glory of Tyre at the height of her prosperity. He had the poem before him, for he borrowed some of its language: e.g. *perfected thy beauty* vv. ⁴ and ¹¹; *wares* vv. ^{27a} and ^{12. 14} etc.; *mariners* vv. ²⁹ and ^{9b}; *abundance of wealth* vv. ³³ and ^{12. 18}; *goods* vv. ³⁴ and ^{9b. 13} etc.; *traffickers* vv. ³⁶ and ^{12. 15} etc. The passage may be compared with the list inserted at 28¹³.

2. *raise a lamentation*] Cp. 19^{1 n}. The poem is written in the *kinâ* measure.—3. *Concerning Tyre that sits at the entrances of (the) sea*] The plural need not be pressed, but it may refer to the two harbours, the *Şidonian* on the N. of the island, the *Egyptian* on the S.—*a merchant with the peoples to many coasts*] The word *merchant, trader*, is taken up and used frequently in vv. ¹³⁻²⁴.—After this editorial introduction, vv. ^{1-3a}, the poem begins at cl. b :

Tyre, thou hast said, I am perfect in beauty.

Cp. 28¹², Lam. 2¹⁵, ch. 16¹⁴.—4.

On the high seas were thy borders; ' they perfected thy beauty.

The island-city, bounded only by the sea, suggests the picture of a ship under sail. For the first phrase cp. vv. ^{25a}. 28², Ex. 15⁸, Ps. 46^{3 [2]}. Before *perfected* ~~all~~ inserts *thy builders*, or, as some MSS and $\text{\textcircled{G}}$ pronounce it, *thy sons*; but the word is not wanted; it may have been taken from the next v. The subject is indefinite, *men perfected*; the ship, not the town, is in view.—5.

*Of firs from Senîr they built-for-thee all ' thy ' planks ;
 Cedar from Lebanon they took to fashion a mast ' ' .*

Senîr was the Amorite name for Hermon, according to Dt. 3⁹; cp. Cant. 4¹³, 1 C. 5²³; in Akk. *Sanîru*, ' a peak in the region of

Lebanon' (KB. i. 141, temp. Shalmaneser ii., 860-825 B.C.); the Arab geographers give the name to the mountainous district N. of Damascus, i.e. Anti-Lebanon.— \mathfrak{A} reads *all planks*, dual, as running parallel on the deck, or corresponding on either side of the ship; the suffixed *thy* is required by the sense. At the end of the line \mathfrak{A} adds *upon thee*, which probably belongs, in a corrected form, to the next verse.—6.

<i>Of 'timber' from oaks of Bashan</i>	<i>they fashioned thy</i>
	<i>oars;</i>
<i>Thy boards they fashioned of 'pines'</i>	<i>from the isles of</i>
	<i>Kittim.</i>

Of timber] lit. logs, pl. of wood. So Ro. conjectures for *upon thee* v.⁵; by transferring the word a line of five beats is obtained.—*oaks of Bashan*] Cp. Is. 2¹³, Zech. 11². Bashan, Batanaea (Josephus), now eu-Nukrâ, was the name of the prairie land E. and N.E. of the Lake of Galilee, famous for its rich vegetation.—*Thy boards*] A coll. sing., the word used in Ex. 26^{15a} for the beams or frames of the tabernacle; here of the deck of the ship. In \mathfrak{A} *pin*es (*bith'asshûrim*) has been wrongly divided into *daughter of 'Ashurim* (*bath 'ashûrim*), and *ivory* (*shên*) has crept in by mistake, perhaps from v.⁷ *linen* (*shêsh*). It is not certain what the *t'asshûr* (see 31³ n.) was; probably some kind of conifer, such as the cypress (Is. 41¹⁹ RVm.); many think of the *sherbîn*, as the Arabs call the Lebanon juniper. The traditional rendering *box tree* (Is. 41¹⁹ 60¹³ RV.), though favoured by Tristram *Nat. Hist. of the Bible* 339 and the *Enc. Bibl.* col. 601, is unsuitable here; box wood might be inlaid with ivory for small ornamental articles, but if *ivory* goes out as an intrusion, there is no reason to keep the traditional *box wood*, which could not be used for ship-building.—*the isles of Kittim*] Strictly *Kittiyyim*, the people of Kition, on the S. coast of Cyprus, who gave their name to all the inhabitants of the island, see *NSI.* 56. The name then acquired a more general sense, and *the isles of K.* came to mean the islands and coasts of the Mediterranean, Gen. 10⁴, Num. 24²⁴, Is. 23¹⁻¹² etc., especially of Greece, Dan. 11³⁰, 1 M. 1¹ 8⁵. \mathfrak{P} here de insulis Italiae \mathfrak{C} 'from the region of Apollonia' (var. 'Italy').—7.

<i>Of linen with broidered-work</i>	<i>was thy sail ' ' ,</i>
<i>' ' And of purple from the isles of 'Elishâ</i>	<i>was thy awning.</i>

For *linen* (Hebr. *shêsh*) and *broidered-work* see 16¹⁰ n.; Egypt was famous for weaving this fine material; it was used for priestly vestments and for hangings, e.g. Ex. 28³⁹ 25⁴ P.—*sail*] lit. *spreading out*, in Job 36²⁹ of the clouds; cp. the verb in

Is. 33²³. The text adds *to be to thee a banner*; but, to judge from representations in art, ancient ships did not carry a pennon or flag, see the relief photographed in *Clar. Bible* O.T. iv. 81; the word, then, must mean *sail*, which, however, has just been named. The sentence is a gloss on the rare word for *sail*; it may be based on Is. 33²³. In the second line \mathfrak{M} reads of *blue-purple and red-purple*; the metre shews that *blue-purple* (see 23⁶ n.) is an addition for the sake of completeness, as the two words generally go together (26 times in Ex.). *Red-purple*, Ⓢ πορφύρα, was extracted from the murex, the shells of which are found to this day in large accumulations near Tyre. The Phoenicians were supposed to have invented purple dye, and they certainly produced and exported it; why, then, was *purple from the isles of 'Elishâ* used in preference to the native Tyrian? Perhaps because it was richer in colour and more costly. 'Elishâ, one of the 'sons' of Javan Gen. 10⁴, must have been somewhere on the Mediterranean coasts. It has been identified with the *Alašia* i.e. Cyprus of the TA. letters, Nos. 33-40; 'questionable, but possible,' says Knudtzon, who thinks rather of Carthage, traditionally founded by Elissa (Dido) the Tyrian princess (*El-Am. Tafeln* 1077 f.); so E. Meyer *Gesch. d. Altert.*² i. 673. Ⓢ paraphrases 'from the cities of Italy'; Eusebius identifies with Sicily (*On. Sacr.* 163, 40 f. Lagarde, ib. 250 Wutz). In *KB.* vi. 507 Jensen looks to the far west, N.W. Africa or beyond Tarshish, and suggests a connexion with the Gk. Elysium. Purple from the murex was obtained from most of these places, as Pliny shews, *HN.* ix. 60.—*awning*] or more vaguely *covering*, for shelter; used of the ark Gen. 8¹³, and of the tabernacle Ex. 26¹⁴ etc.; in Eg. and Assyr. ships it was made of cloth (Co.).—8. The crew of the ship, drawn from dependent cities, vv.⁸, ^{9a}.

Dwellers in Sidon and 'Arwâd were thine oarsmen;
Wise men 'of Semer' were in thee, they were thy sailors.

Sidon (see 28²¹), on the coast 25 m. N. of Tyre, had been in early times the chief city of the Phoenicians, who were known generally as the Sidonians (*NSI.* 54); but in the 6th cent. Sidon had become subordinate to Tyre, as this v. implies. Both cities had been forced into submission by Pharaoh Hophra' in 588 B.C., and both were attempting to recover their independence, Jer. 27³; in the end they yielded to Babylon, cp. Jer. 47⁴. Later on, under Persian rule, Sidon took the place of Tyre as the leading state of Phoenicia; Herod. vii. 89, viii. 67.—'Arwâd v.¹¹, Gen. 10¹⁸=I C. 1¹⁶, Aradus of the classical writers, now Ruâd, lay considerably N. of Sidon; the city stood on an island near the coast, and formed with Antarados and Marathos

on the mainland a single state. Its inhabitants had a reputation for being bold seamen; so Strabo describes them, *προσέθεσαν . . . φιλοπονίαν πρὸς τὴν θαλασσοργίαν*, xvi. 2, 14.—*Wise men* 'of *Ῥεμόν*'] The text reads *Thy wise men, O Ῥόρ*; but the senators of Tyre could hardly be sailors in the ship which represents Tyre! The context speaks of a crew furnished by subject towns; and Kr. conjectures *Ῥεμόν*, Σίμυρα, S. of Aradus, and mentioned with the latter in Gen. 10¹⁸; read then *the wise men of Ῥ.* (He. Hö.).—*sailors*] Only here and in vv.²⁷⁻²⁹, Jon. 1⁶; lit. *rope-pullers*.—9a.

The elders of Gēbal ' ' were in thee, repairers of thy seams.

The leading men of a famous Phoenician city acted as ship-carpenters on the proud vessel, cp. v.²⁷. *Gēbal*, the Gk. Bublos, now Jebel, half-way between Tripolis and Bērūt, held a place of prominence from very early times (see crit. n.). In recent years some ancient Phoenician inscriptions have been found in its cemetery; Dussaud *Syria* v. (1924) 135 ff., vi. (1925) 101 ff.; Vincent *Rev. Bibl.* 1925, 183 ff.; Montet ib. 1926, 321 ff.; Gressmann *T. u. B.*² 189 f. Taf. ccliv. ¶ reads *The elders of G. and her wise men were in thee*; either *and her wise men* or *were in thee* must be regarded as an expansion if the measure is to be preserved; cp. v.⁸.—*repairers of thy seams*] Cp. 2 K. 12^{6ff.} 13 22⁵.—At the end of this line the poem is interrupted by an allusion to the merchant-ships which crowded the harbour, v.^{9b}, and to the mercenaries in the Tyrian army, vv.¹⁰⁻¹¹. Then follows the long catalogue vv.^{12-25a}; in v.^{25b} the figure of the ship appears again, and the poem is continued from v.^{9a}.—9b. *and their mariners*] Only here and vv.²⁷⁻²⁹, Jon. 1⁵; an interesting word, because the Hebrews, who were not a sea-faring people, borrowed it from Aramaic, ultimately from the Babylonians.—*to barter for thy goods*] This phrase, which occurs repeatedly with variations in this ch., vv.^{13-17-19-25a-27a-33b}, points to *barter* as the principle upon which ancient trade was carried on. The different nations brought their *goods-for-barter* to Tyre, and exchanged them for Tyrian products.—10. 11. The mercenaries in the army of Tyre: barbarians from distant countries v.¹⁰, and contingents from Phoenician states near at hand v.¹¹.—*Pāras and Lūd and Pūt were in thy host*] *Pāras* 38⁵ most naturally means *Persia*, as often in Chr., Ezr., Dan., Est.; and there is no reason why the author of vv.^{9b-25a} should not have heard of the Persians even before Cyrus came upon the scene. Tyre may have employed them in her army. *Lūd*, as in Gen. 10²² P (⊗ Λούδ) will be the *Lydians* (⊗ Λυδοί, so Josephus) of W. Asia Minor; or possibly

the Akk. *Lubdu* between the upper Tigris and the Euphrates (KB. i. 177, 199; Winckler *AF.* ii. 47; Skinner *Gen.* 206). *Pûṭ* is certainly the Egyptian *Punt*, old Pers. *Putiyâ*, Akk. *Pûṭa*, i.e. the African coast of the Red Sea, Gen. 10⁶ P (Müller *As. u. Eur.* 114 f.). The names thus have no geographical connexion; they are chosen to shew that Tyre was powerful and rich enough to supply her army from the most distant lands; the assonance *Lûd and Pûṭ* probably decided the combination, cp. 30⁵, Jer. 46⁹, which would not offend the vague ideas of geography current in ancient times. On the other hand, some maintain that all three names represent Egyptian or N. African tribes, on the ground that in Gen. 10¹³ J=I C. 1¹¹ the *Ludim* belong to Egypt, and that late classical authors mention the Perorsi and Pharusii as N. African races (Pliny *HN.* v. 1 and 8; vi. 35; Strabo ii. 5, 33; xvii, 3, 3). *Pâras* is a possible equivalent of Pharusii (so He. 165. 304); but in view of the established meaning of *Pâras*, it seems much more likely that the former explanation is right. Toy alters the text to *Kûsh, Lûb and Pûṭ*, cp. 30⁵, but without sufficient reason. **⊗** always and wrongly gives $\Delta\iota\beta\upsilon\epsilon\varsigma$ for *Pûṭ* (in Is. 66¹⁹ $\Phi\omega\delta$ l. *Pûṭ* for *Pûl*).—*thy men of battle*] Cp. v.²⁷, Is. 41¹², Jer. 50³⁰.—*they hung in thee*] i.e. on thy walls, v.¹¹ 23²⁴, Cant. 4⁴, I Macc. 4⁵⁷.—*they gave thee splendour*] The subject is the foreign troops.—**11.** *The sons of 'Arwâd and . . .*] See on v.⁸. **Ⓐ** has *and thy host*, apparently copied by mistake from v.¹⁰. After *'Arwâd* another pr. n. is wanted; Co. suggests *Hethlôn* 47¹⁶ 48¹, in the neighbourhood of Hamâth; Halévy, with only a slight change, *Hélek* i.e. Cilicia, Akk. *Hilakku*; the name occurs on coins of Tarsus (4th cent.), *NSI.* 344. 407; but the context implies a town nearer to Phoenicia.—*and Gammâdim were on thy towers*] These people are not mentioned elsewhere; they may be the same as the *Kumidi* of the TA. letters, Nos. 116, 129, 132 etc., who lived perhaps in N. Syria; see Knudtzon 1214 f. They were evidently a Phoenician state, as their association with *'Arwâd* suggests. The Vrs. guess: **⊗** $\phi\iota\lambda\alpha\kappa\epsilon\varsigma$, so **⊗**; **Ⓣ** 'and also Cappadocians,' so 'A; Σ $\acute{\alpha}\lambda\lambda\alpha$ $\kappa\alpha\iota$ $M\eta\delta\omicron\iota$; **Ⓟ** *sed et Pygmaei*. Lagarde proposes *Gomërim*, from *Gomer*, the Armenian name for Cappadocia; Co. *Ṣemârim* Gen. 10¹⁸.—*their bucklers*] Cp. 2 S. 8⁷, 2 K. 11¹⁰, 2 C. 23⁹, Jer. 51¹¹, Cant. 4⁴. **⊗⊗Ⓟ**='quivers,' but this is not the meaning of the word.—*perfected thy beauty*] So v.⁴.—**12.** *Tarshish*] Most probably *Tartessus*, a Phoenician port in the S. of Spain, see 1¹⁶ n.; here and in 38¹³, Jer. 10⁹ mentioned on account of its exports from the Spanish mines; for the list of metals cp. 22^{18. 20}, Num. 31²² P. Strabo iii. 2, 8 f. and Diodorus v. 35 ff. speak of the silver, iron, tin and lead found in the region of

Tartessus. Ⓞ renders Καρχηδόνιοι, cp. Ⓞ Is. 23¹. 6. 10. 14; ♪ Carthaginienses.—*was thy trafficker by reason of (thy) great wealth of every kind*] Cp. vv.¹⁶. 18. 21. 36. Tyre's wealth attracted commerce from the furthest regions.—*silver . . . they exchanged for thy wares*] An accommodation to Engl. idiom; Hebr. puts the prep. *for* with the object given in exchange; *for silver* etc., so vv.¹³. 17. 22; in Engl. this *for* is untranslatable, and Ⓞ om. it here. Again, Hebr. says *they gave*, but uses the common word in a special sense when speaking of trade; the equivalent in Engl. is *they exchanged for*. The countries named in vv.¹²⁻²⁵ brought their products in ships or caravans, and *gave* them in exchange for the *wares* (vv.¹². 14 etc.) or *goods* (vv.⁹. 13 etc.) of Tyre: the two latter words are synonymous, e.g. vv.²⁷. 33.—13. *Javan, Tubal and Meshek*] The three together, Gen. 10² P, Is. 66¹⁹ Ⓞ; the last two in *ch.* 32²⁶ 38² 39¹. *Javan* is the name of the Ionians of Asia Minor; in Akk., *Jamnu, Jâmanu, Jâvanu* (Meissner *Bab. u. Ass.* i. 18, 100). This is the earliest mention of them in the O.T.; Ⓞ renders ἡ Ἑλλάς, the later sense, e.g. Zech. 9¹³, Dan. 8²¹. *Tubal and Meshek* lay in E. Asia Minor, on either side of the Anti-Taurus range; thus they are named together, as in Sargon's Cylinder Inscr. *KB.* ii. 41, and by Herod. iii. 94, vii. 78 Μόσχοι, Τιβαρηνοί. For *Tabal* see further *KB.* ii. 21, and for *Mušku* *ib.* i. 19; and Rogers *Hist. of Bab. and Ass.* ii. 166 ff.—*persons of men . . . they exchanged for thy goods*] Lit. *souls of men*, i.e. slaves, cp. Gen. 12⁵ 36⁶ P, 1 Macc. 10²³, Rev. 18¹³ (from here). In Joel 4 [3]⁸ there is a reference to Jewish slaves sold to the Greeks.—14. *Beth-Tôgarmâ*] Probably Armenia; in Gen. 10³ one of the 'sons' of Gomer; in *ch.* 38⁸ Gomer and B-T. are said to be 'in the recesses of the north.' From N. Asia Minor, then, came *horses and steeds and mules*, cp. 1 K. 10²⁸. The word for *steeds* generally means *horsemen*, e.g. 23⁶. 12, who would be out of place here; but occasionally the word seems to be used as a synonym for *horses*, e.g. Joel 2⁴, and perhaps Is. 28²⁸, Jer. 46⁴. Ⓞ om. *and mules*, hence Co. believes that only two kinds of animals are intended; he would keep the *mules* and drop the *steeds*. A copyist might easily confuse the words, which are much alike; but there is some support for the rendering *steeds*, and therefore the text may be kept.—15. *The sons of Dêdhân were thy merchants*] As *Dêdhân* comes later, v.²⁰, in its natural place among the Arabian lands, most moderns follow Ⓞ^B *vîoi* 'Podîow, and change the text to *Rodân* i.e. the Rhodians; and this agrees with the situation of the countries just mentioned. But *ivory and ebony* came from Africa and India; it is most unlikely that they would be brought to Tyre by way of Rhodes. The text should be retained, and *the sons of Dêdhân* understood as

an Arab tribe dwelling in the territory of *Edom* v.¹⁶ (for *Aram* אֲרָם), see 25¹³ n. ; the Dedânites may have traded from a district in the S. of Palestine, far from their original home near Teima in N.W. Arabia, v.²⁰. *Rev. Bibl.* vii. 1910, 527 ff.—*many coast-lands were traffickers in thy service*] Lit. *were the traffick of thy hand*, abstract for concrete, if the text is right, cp. v.²¹ ; *hand* sometimes=*power* e.g. Is. 3⁶ ; but the idea seems to be not *under thy control*, as though the coast-lands were subject, but rather that they were contributors to Tyre's wealth ; from the Red Sea ports *ivory and ebony* would be carried overland to the great Phoenician market. *Ivory* is lit. *horns of ivory* (1 K. 22³⁹), $\text{ὀδόντας ἐλεφαντίνους}$, the word in 1 K. 10²² is different ; *ebony*, so Σ Ψ Κίμ. , Hebr. *hobnim* probably from the Egypt. *hbn*, was imported from India (Virgil *Georg.* ii. 116) and Ethiopia (Herod. iii. 114), the latter country producing the most highly prized variety, Pliny *HN.* xii. 8 ; it is the heart-wood of the *diospyrus ebenus*, a tree which now grows in S. India and Ceylon.—*they rendered in gift to thee*] The noun occurs only here and in Ps. 72¹⁰ ; it seems to have been borrowed from Akk.—16. '*Edom*' was thy trafficker by reason of the abundance of thy 'goods'] אֲרָם reads *Aram*, ΣΘ Συρία , but Syria (Damascus) comes lower down, v.¹⁸ ; 6 MSS 'A Ἔ and moderns read *Edom*, which is implied by Ἔ ; the two are often confused, cp. 16⁵⁷ n. For אֲרָם thy works | thy goods Ἔ , cp. v.⁹ n. and v.¹². —*garnet, red-purple and broidered stuff and byssus and coral and red-jasper (?) they exchanged for thy wares*] It is surprising to find fabrics among precious stones ; the latter might well come from the mountains of Edom, but hardly the former. How did the text arise ? Ἔ om. *red-purple* and *byssus*, continuing with $\text{καὶ ποικίλματα ἐκ θασαρείς}$. The last word is the name of a precious stone in 1¹⁶ 10⁹ 28¹³ ; hence Co. ingeniously suggests that *broidered-stuff* (ποικίλματα) may be a corrupted form of the word for *rock crystal* 28¹³ ; then the v. will refer only to gems. Many adopt this emendation. On the other hand, it is possible that two texts have been combined in אֲרָם , one relating to Edom and its mineral products, the other, to Aram and its fabrics (so Toy). We do not know enough about the commerce of Edom to feel confidence in the proposed alteration of the text. The *garnet*, Hebr. נֹפֶהֶק 28¹³= ἀνθραξ Ἔ , was a stone in the second row of the high priest's breast-plate Ex. 28¹⁸=39¹¹, probably of a red colour, but not the ruby or carbuncle (28¹³ Ψ), which were unknown in ancient times. For *red-purple* cp. v.⁷ n. *Byssus*, Hebr. בִּשָׁש =*'fine linen'* ; it has been supposed that this was the Syrian variety of the Egyptian *shēsh* v.⁷ ; but if we read *Edom* for *Aram* this distinction vanishes ; in later Hebr. בִּשָׁש seems to mean the same

as the older word *shēsh*, and probably linen rather than cotton (*Enc. Bibl.* col. 2800). According to Rabb. tradition the Hebr. *ra'mōth* denotes *coral*, which is found in the warm waters of the Mediterranean and in the Indian Ocean; but the identification is uncertain. Ⓞ^B transliterates Λαμώθ [^]Ραμμώθ. *Red-jasper* is a conjectural equivalent of the Hebr. *kadhkōdh* ? = 'sparkle'; only again in Is. 54¹², where Ⓞ renders ἱάσπισ Σ καρχηδόνιον; here Ⓞ^B transliterates Κορχόρ [^]Κορχορύς. Supposing that the *r* is right, the rendering καρχηδόνιον points to the Carthaginian carbuncle of Pliny *HN.* xxxvii. 25; at any rate it was probably a red stone (Myers *Enc. Bibl.* col. 4810).—17. The products of the land of Israel: cp. Gen. 43¹¹ J, 1 K. 5²⁵, Acts 12²⁰.—*Wheat of Minnith and pannag*] In Jud. 11³³ Minnith is the name of a place in Ammonite territory, which could hardly be intended here. None of the Vrs. recognize a pr. n. By re-grouping the consonants, and with a slight addition Co. reads *wheat and spices* i.e. gum tragacanth, Gen. 37²⁵ 43¹¹. *Pannag* is a word of doubtful meaning; it may be borrowed from Akk., in which *pannigu* = a kind of meal or cake; Zimmern *Akk. Fremdw.* 38 f.—*and balm*] Cp. Gen. 37²⁵; it came especially from Gilead, Jer. 8²² 46¹¹; Ⓞ ῥήρινον i.e. resin.—*they especially for thy goods*] Cp. v. 13.—18. Exports from Damascus. The clause *for the abundance of thy works* is omitted by Ⓞ, and seems to be a gloss on the following *by reason of the abundance of all kinds of wealth*, cp. v. 12.—*wine of Helbôn* is mentioned twice in inscr. of Nebuchadrezzar (Langdon *Neubab. Königsinschr.* 90 ll. 22 f, 154 ll. 50 f.). The name survives in the modern Helbûn, three hours N. of Damascus, on Anti-Lebanon; vine-culture is still carried on there, Baedeker *Pal.* 7 298. Strabo xv. 22 speaks of the wine of Syria called the Chalybonian, which was drunk by the Persian kings.—*and tawny (?) wool*] For *wool* cp. 34⁸ 44¹⁷. The other word is doubtfully explained from the Arabic as meaning *whitish-red*, cp. Jud. 5¹⁰ 'tawny she-asses.' Ⓞ 'wool of Miletus,' ™ 'fine (or, Milesian) wool wrapped up,' Ⓢ 'white wool.' For the two words Co. suggests *and Simmin*, a place from which wine came, mentioned next to Helbôn in the neo-Bab. inscriptions just referred to.—19. Ⓜ reads the first half of the v. *Wēdhan and Javan M'e'uzzal they exchanged for thy wares*. Clearly the text is corrupt. At any rate *they exchanged for thy wares* must be transferred to v. 18 with Ⓞ, as the phrase elsewhere stands at the end of a verse. Of the various attempts to elucidate the remaining text, two may be considered. (a) In the above-named inscriptions a place *Izallu* occurs along with Helbôn etc., and this may underlie *m'e'uzzal*, which must then go into v. 18: *wine of Helbôn and Simmin and 'Izzal they exchanged for thy wares*.

The unintelligible *Wedhan and Javan* may be supposed to conceal the name of some place in Arabia which produced iron and spices; *Waddân* between Medîna and Mekka, though unknown to antiquity, would meet the requirements; v.¹⁹ will then read '*From Waddân bright iron, cassia and calamus were (brought) for thy goods.* Or (b) v.¹⁹ may begin with *M^euzzal*, read with some MSS and ~~SS~~ from '*Uzal*, a place in Arabia, Gen. 10²⁷ J=I C. 1²¹ (so Co.); *wēdhan and yavan* may be mis-written forms of *Dēdhân* v.²⁰ and *yeyn* 'wine' v.¹⁸ which have been copied in here by mistake; then v.¹⁹ will read *From Uzal bright iron, cassia and calamus* etc.—The epithet in *bright* or *smooth iron* is uncertain both in form and meaning; the vb. is used figuratively in Jer. 5²⁸. *Cassia* was imported from S. India; *calamus* (~~SS~~) usually denotes a *reed*; in RV. 'sweet calamus' = *kēnē bōsem* Ex. 30²³; 'sweet cane' = *kānē* Is. 43²⁴, Jer. 6²⁰. These spices would be brought from Arabia rather than from Damascus.—20. Here *Dēdhân* is associated with '*Arābh, Kēdhâr, Shēbhâ*, i.e. with the Hejâz, not with Edom as in v.¹⁵. This *Dēdhân* may be the ancient name of el-'Elâ, near Teima, where a Minaean inscr. has been found commemorating a certain El-wahab 'who died at Dedan,' *Rev. Bibl.* vii. (1910), 522. See further on 25¹³. From this district, near the N.E. coast of the Red Sea, were brought *garments of hōbhesh for riding*, i.e. saddle-cloths or trappings. The meaning of *hōbhesh* is not known; the corresponding word in Akk. denotes some kind of clothing.—21. '*Arābh and all the princes of Kēdhâr*] '*Arābh*, cp. 30⁵, Jer. 25²⁴, is a collective name for the nomad Bedouin of N. Arabia; in later times it was extended to the tribes, the '*Arbim*, of the whole Arabian Peninsula, who traded in gold and silver and sheep, 2 C. 9¹⁴ (cp. 1 K. 10¹⁵), 17¹¹ 21¹⁶ 22¹ 26⁷. *Kēdhâr* was also a nomad race in the Arabian desert, Gen. 25¹³ P, Jer. 2¹⁰ 49²⁸, Is. 42¹¹, renowned for their archers and flocks, Is. 21^{16f.} 60⁷. The land of *Arîbi* is mentioned in Assyri. inscrr. from the 8th to the 7th cent., e.g. *KB.* ii. 31, 55, 131, 215 ff. *Ķedhar* also comes into Asshurbanipal's campaign against Arabia, ib. 217, 223.—*they were traffickers in thy service with lambs and rams and goats*] Cp. v.¹⁵ n. and 39¹⁸, Dt. 32¹⁴, Is. 1¹¹, Jer. 51⁴⁰; these ministered to Tyre's wealth, and brought the animals used for sacrifice.—*with them* (the lambs etc.) *were thy traffickers*] The phrase may stand either here or in cl. a; it is not wanted in both places, though ~~SS~~ agrees with ~~fl.~~—22. *The merchants of Shēbhâ' and Ra'ēmâ, they were thy merchants*] The first word can hardly be right; Co. would substitute *Havîlâ*, which is named along with the two other countries in Gen. 10⁷ P. *Shēbhâ'* is the designation of a people living in S. Arabia, c. 1200 miles S. of Jerusalem, alluded to in the O.T. as remote,

and famous for the gold, frankincense and precious stones in which its merchants traded, 38¹³, 1 K. 10¹¹.¹⁰, Is. 60⁸, Jer. 6²⁰, Joel 4⁸, Ps. 72¹⁰.¹⁵, Job 6¹⁹. Most of these references come from literature of the 7th-6th cents. In the 8th cent. Shēbhā' is mentioned as paying tribute in the inscrr. of Tiglath-pileser iii. and Sargon, *KB*. ii. 21, 55; the latter references, and Job 1¹⁵, imply that there were Sabaeans living in N. Arabia. The Sabaean inscrr. discovered by Glaser (*CIS*. iv.) reveal the wealth and importance of the state; they are written in a language which resembles Ethiopic, and cover a long period, from c. 700 B.C. to the 6th cent. A.D., when the kingdom was finally destroyed. See *KAT*.³ 148 ff., Driver-Gray *Job* 16 f. *Rā'ēmā* Ⓞ³ 'Ραμά⁴⁹ 'Ραγμά is coupled with Shēbhā' in Gen. 10⁷ ('Ρεγγμά and 'Ρεγμα) = I C. 1⁹; it is no doubt the place mentioned in a Minaean inscr. as Ra'amât. The inscr. records that a Minaean caravan was attacked by hosts of Saba and Haulân on its way between Ma'an and Ra'amât in the S. of Arabia; see critical n. —the chief of all spices and all precious stones they exchanged for thy wares] *Spice*, Hebr. *bōsem*, Gk. *βάλσαμον*, was brought to Solomon by the queen of Shēbā', 1 K. 10².¹⁰, cp. 25; the word occurs also in the description of the anointing oil, Ex. 30²³ P. For *precious stones* cp. 28¹³, 2 S. 12³⁰, 1 K. 10².¹⁰¹.—23. *Hārân and Kanné and 'Eden*] We pass from the far S. to the far N. *Hārân* was an ancient city in N.W. Mesopotamia, 60 miles E. of Carchemish; it lay at the parting of the trade-routes to Carchemish, Nineveh and Damascus, a position which made it commercially important from the earliest times down to the middle ages. See Gen. 11³¹ 12⁴¹. P 27⁴³ J 28¹⁰ E 29⁴ J, 2 K. 19¹² (note *sons of 'Eden* in the context). In Akk. *Harrānu* means 'way,' 'caravan,' 'joint undertaking,' indicating the character of the place. *Kanné* is the Akk. *Kannu'*, probably in Mesopotamia, but not identified. Elsewhere in the O.T. *'Eden* is called B'ené-'Eden 2 K. 19¹² = Is. 37¹² and Bêth-'Eden Am. 1⁵, the Bît-Adini of the Assyr. inscrr., a district inhabited by Aramaeans on either side of the Euphrates, due S. of Hārân. See *KB*. i. 65, 105, 107 (9th cent.), and *KAT*.³ 39 f.—After *'Eden* Ⓜ adds *merchants of Shēbhā'*, who are out of place in this connexion; the words have been erroneously copied from v.²²; read with Ⓞ *they were thy merchants*.—*Asshur* 'and' *Kilmadh were thy 'merchants*] To judge from the context, *Asshur* is not the Assyrian empire, but the town situated on the W. side of the Tigris, between the points where the Upper and Lower Zab join the main stream, now the ruined site *Ḳal'at Šerḳat*. *Kilmadh*, apparently a land or town near Asshur, is quite unknown; for a suggested change in the reading see crit. note.—24. *with splendid apparel*] Cp. 23¹² 38⁴. Ⓞ om.

—with mantles of blue-purple and brodered cloth] The word for mantles, *g'ômîm*, is found only here, and is derived, prob. through Aram., from Akk. G^b recognizes only *blue-purple*.—and with carpets of coloured-stuff] The two words only here: the meaning of the first is clear from Aram., that of the second from Akk.—bound with cords and made secure] The last word can be explained from Arabic; it resembles the word for cedars, hence G $\kappa\upsilon\tau\alpha\rho\acute{\iota}\sigma\sigma\upsilon\alpha$ H cedros. At the end of the v. H reads (were) in thy place-of-merchandise i.e. market; dividing the consonants differently, read perhaps *with them*, i.e. the articles just named, (came) thy merchants.—25. Tarshish ships 'travelled for thee with' thy goods] Vessels large enough to make the long voyage to the W. of the Mediterranean, cp. 1 K. 10²² 22⁴⁹, Is. 2¹⁶ 23¹⁻¹⁴ etc.; these brought their cargoes to Tyre. H 's reading *thy travellers thy goods* needs two slight corrections; the vb. only again Is. 57⁹.—The second half of the v. resumes the poem from v.^{9a}, and continues the description of Tyre as a great ship.

And thou wast filled and heavily laden *on the high seas.*

Cp. v.⁴; lit. *in the heart of the seas*.—26.

By many waters they brought thee, *those rowers of thine.*
A wind from the east hath wrecked thee *on the high seas!*

Disaster overtakes the great merchant-ship; though capable of long voyages and manned by skilful sailors, it is broken by the east wind. For *break* i.e. *wreck* cp. 1 K. 22⁴⁹=2 C. 20³⁷, Jon. 1⁴; for the *east wind*, specially dangerous at sea, cp. Ps. 48¹⁷.—27. As H stands the v. reads *Thy wealth and thy wares, thy goods, thy mariners and thy sailors, repairers of thy seams, and traders for thy goods, and all thy men of battle who were in thee, and in all thy company who were in the midst of thee, fall into the heart of the seas in the day of thy fall*. Obviously the greater part of this is so much expansion, based upon the language of vv.^{8-9b-10} and 26¹⁸. The *sailors* come in the next v. Perhaps the v. originally contained the single line (so Hö.).

Thy wealth and thy wares sink down *in the heart of the seas.*

For *sink down* lit. *fall* cp. v.³⁴.—28.

At the sound of the cry of thy sailors *the suburbs (?) quake.*

The word rendered *suburbs*, originally *pasture-ground* (1 C. 5¹⁶), seems to be used in Ez. and P for the land round a town in which the community had rights, a common, 45² 48¹⁷, Lev. 25³⁴,

Num. 35²ⁿ, Josh. 21¹¹ⁿ. If this is the meaning here, the cries of the drowning sailors must be supposed to reach the shore ; but the ship founders on the high seas, v.^{26b}. Some word like *the depths* is wanted.—29-31.

<i>And they come down from their ships,</i>	<i>all that handle the oar,</i>
<i>Mariners, all sailors of the sea</i>	<i>stand ashore.</i>
³⁰ <i>And over thee utter their voice,</i>	<i>and bitterly cry,</i>
<i>And cast up dust on their heads,</i>	<i>rolling in ashes,</i>
³¹ <i>And make themselves bald for thy sake,</i>	<i>and gird them with sackcloth,</i>
<i>And weep over thee with bitterness,</i>	<i>in bitter mourning.</i>

The whole shipping world laments the loss of the splendid vessel. For the acts of mourning cp. the similar scene in 26¹⁶: *casting up dust*, cp. Josh. 7⁶, Job 2¹², Lam. 2¹⁰; *rolling in ashes*, cp. Mic. 1¹⁰, Jer. 6²⁶ 25³⁴; *making baldness* by plucking out the hair, cp. 7¹⁸ n.; *girding with sackcloth*, cp. 7¹⁸ n.—32.

<i>And over thee raise ' ' a lamentation,</i>	<i>and lament over thee :</i>
<i>' How ' is Tyre ' destroyed '</i>	<i>in the midst of the sea !</i>

raise a lamentation] Cp. v.². Before the noun \mathfrak{M} inserts *in their woes*, cp. 2¹⁰, \mathfrak{H} *carmen lugubre*, or, as some MSS and \mathfrak{S} pronounce the word, *their sons*; a gloss, which breaks the measure.—*and lament*] Cp. 32¹⁶, 2 S. 1¹⁷ 3³³.— \mathfrak{M} reads the second line *Who is like Tyre that is brought to silence?*] cp. Ps. 31¹⁸ [17]; but the form of the vb. is uncertain; the text needs a slight correction, for *How . . .* cp. 26¹⁷, Is. 14^{4, 12}, Ob. 5; *destroyed* cp. Is. 15¹, Jer. 47⁵, Ob. 5.—33.

<i>When thy wares went out by sea</i>	<i>thou didst satisfy ' ' peoples</i>
<i>With thy plentiful wealth and goods</i>	<i>thou didst make kings rich.</i>

by sea] lit. *on the side of seas*, seawards.— \mathfrak{M} gives *many peoples*, to heighten the effect; \mathfrak{S} om. the adj.—*plentiful wealth*] Cp. vv.^{12, 18, 27}.—*make kings rich*] lit. *enrich kings of (the) earth*.—34.

<i>' Now thou art wrecked on ' the seas,</i>	<i>in the depths of the water ;</i>
<i>Thy goods and all thy crew</i>	<i>in the midst of thee sunk !</i>

\mathfrak{M} lit. *in the time of (thee) broken*, i.e. what time thou art broken, a doubtful construction. Changing merely the vowels, 3 MSS and the Vrs. read as above; cp. v.²⁶ n.—*all thy crew or company*,

Ch. 28, 1-19. Prophecies against Tyre.—(a) vv.¹⁻¹⁰, the punishment of *the ruler of Tyre* for his self-exaltation; (b) vv.¹¹⁻¹⁹, a dirge over *the king of Tyre*, whose arrogance will shortly bring about his fall. In both passages the prophet is thinking, not so much of any particular individual, as of the nation whose character is embodied in the person of its chief; see vv.^{4. 5. 18} 29^{ff.}, and cp. the taunt-song, Is. 14⁴⁻²¹. (a) The ruler of Tyre has been led to imagine himself as more than human, and his city as impregnable, like the seat of the gods, vv.^{2. 6. 9}; such insolence will be punished by a shameful death at the hands of the Babylonians. Nothing is said of any outrage against Israel, ct. 26²; but it is taken for certain that Jahveh, the Lord of all, will punish wickedness outside Israel, wherever found, cp. Am. 1 and 2. The language shews a good many points of contact with other parts of the Book, especially with chs. 27 and 31; Hölischer indeed treats this section as the work of a redactor; yet there are original features about it which suggest rather a trial-piece or first draft composed by Ez. himself. Taken as they stand, vv.¹⁻¹⁰ are best regarded as unmetrical, though some of the lines fall into rhythm. The case is otherwise with (b), in unity and structure a poem of highly imaginative quality. Ez. here adapts to his purpose a version of the Paradise-story which was evidently current in his day; it differs in many respects from the narrative of Genesis 2 and 3, especially in retaining a larger and cruder element of mythology, as might be expected in a popular tradition. Again, Is. 14⁴⁻²¹ affords a close parallel; there the king of Babylon is compared, almost identified, with an astral myth; here a Paradise-myth provides the setting; the guilt and punishment are alike in each case. See also 32¹⁸⁻²⁷. 2. *The ruler of Tyre*] This title, *nāgīdh*, frequently given to the Israelite prince, cp. also Dan. 9^{25f.}, is used only here of a foreigner. According to Josephus *c. Ap.* i. 21, Ithobal ii. was king of Tyre during the great siege, 585-573 B.C.; the prophecy seems to date from a time just before the siege.—*Because thy heart was high, and thou saidst, I am a god*] Pride and self-deification are the sins of Tyre personified in its ruler, the outcome of its wealthy trade. For *high* i.e. *proud* cp. vv.^{5. 17} 16⁵⁰, and the parables 17²⁴ 19¹¹ 31¹⁰. *I am a god*, Hebr. *El*, is hardly a boast of divine descent (Frazer *Adonis* 13), but a blasphemous word of self-exaltation, cp. v.⁹.—*on the seat of Elohim I sit in the heart of the seas*] To its ruler the island city (27⁴ n.) seemed as unapproachable and secure as the *seat of God*. The rock upon which Tyre was built suggested the *mountain of God* vv.^{14. 16}, *the mountain of assembly*, as Is. 14¹³ calls it in the Babylonian manner. Another interpretation of the phrase is possible, but

more conjectural. The *seat of God* may have been an empty throne in the temple of Melkarth at Tyre, which the king presumed to claim; see S. A. Cook *Rel. of Ancient Palest.* 21 f., and cp. 2 Thess. 2⁴. The word in its Aramaic form occurs in certain Nabataean inscriptions which refer to the god Dūshara and his seat, perhaps a symbol of the deity's presence; but this meaning has been questioned, see *NSI.* 220 ff. 243.—3. *Lo, thou art wiser than Daniel*] Intended ironically, unless with Ⓞ we read *Art thou wiser, . . . ?* Tyre's wisdom consisted in amassing wealth by trade, v.⁴. *Daniel* is mentioned in 14^{14, 20} as famous for his righteousness, here for his wisdom; both qualities are illustrated by the Daniel of Dan. 1⁶⁻²⁰ 2⁴⁸ 4¹⁵ 5^{11, 14}. But the Daniel of Ez. may have been a patriarch, like Noah and Job; so Charles *Dan.* 17. Perhaps he was the Daniel (= 'justice of God') known to the proto-Phoenicians of Ugarit, c. 1400 B.C., as the hero who 'renders justice to the widow and orphan,' Jack *Ras Shamra Tablets* 1935, 22f.—*no secret thing can resemble thee*] The vb. occurs once again, 31⁸, where the meaning is *be compared with*, as the parallelism shews; but this does not agree, either in sense or in grammar, with *no secret thing*, a sing. subject with a verb in the plur. Ⓞ gives 'wise men did not instruct thee,' and some such word as *prudent men* or *magicians* (Co.) is wanted. The verb has been taken in a different sense which is found in Aram., and once in Hebr., Lam. 4¹, 'grow dim': 'no secret thing can grow dark (plur.) for thee'; but this will not suit 31⁸, and the grammatical difficulty remains.—4. *Thou hast gotten thee wealth, and gotten . . .*] See 22¹³ n. The second *gotten* is om. by Ⓞ^b ; Ⓞ^c substitute *gathered*. The poor style and repetitions of vv.^{4, 5} betray what seems to be an explanation of the nature of Tyre's wisdom; for *by thy merchandise* v.⁵ cp. 26¹².—6. *Therefore* introduces the sequel of v.², where the accusation begins; then the construction is taken up again in vv.^{6b, 7}. *Because . . . therefore*.—7. *behold, I am about to bring*] See 26⁷ n. *By strangers* are meant the Babylonians, as in 7²¹; *the most terrible nation*, as in 30¹¹ 31¹² 32¹².—*and they will draw out the sword against the beauty of thy wisdom*] See 5¹² n. Throughout the passage material wealth and prosperity are referred to, so that *swords against beauty* is not such an incongruous phrase as it sounds. There is a resemblance between the words for *beauty* and *splendour* in the next clause which raises a suspicion about the text; but the two terms occur together in v.¹⁷.—8. *To the pit*] i.e. to Sh'ôl, Job 33^{22, 24}, Ps. 55²⁴ [23].—*with the violent death of the wounded*] Hebr. *deaths*, intensive plural; for *wounded* cp. 26¹⁵ 30²⁴.—9. *Elohim am I*] Cp. on v.².—*before 'those' who kill thee*] So many MSS and Ⓞ^c , parallel to *those who*

wound thee; \mathfrak{M} reads the sing.—10. *the death of the uncircumcised thou shalt die*] A death of peculiar shame, see 31¹⁸ 32¹⁹. 21. 24ⁿ. The Phoenicians, who practised circumcision (Herod. ii. 104), would look upon the uncircumcised as mere barbarians.—*for I have spoken it*] Cp. 23³⁴ n.—Vv. 11-19. **A dirge over the king of Tyre.** Ez. makes use of a popular story which, we may suppose, ran somewhat like this: Once there lived in the garden of God, with the cherub who kept it, a glorious being, blameless by nature, gifted with wisdom and beauty; and he roamed at will among the flashing stones of paradise. Then came the tragedy. Elated by these tokens of favour, he grasped profanely at yet higher honours. Punishment followed swiftly: the cherub drove him from the garden on the sacred mountain, and hurled him to the earth. Just such another, says Ezekiel, is the king of Tyre, who for the same offence will meet with same fate. The story belonged, no doubt, to the common stock of Semitic myths, some of them preserved in the Babylonian epics, some in Phoenician traditions. A select few are to be found in Genesis, purged by the genius of Hebrew religion; in Ez. the purifying process has not gone so far. Certain features of the story as given here, the mountain of God, the stones of fire, the gemmed robe, can hardly be of Hebrew origin; they come rather from Babylonia; not that Ez. borrowed them directly, but the folk-lore upon which he drew had been steeped in Babylonian mythology from early times. It may be implied, but it is nowhere stated, that the chief character in the story was the first man.—12. *Raise a lamentation*] Cp. 27². The poem is written mainly in the *kinâ* rhythm, though it cannot strictly be described as a *dirge*.—*the king of Tyre*] Ct. v.². This title has not so far been found in Phoenician inscriptions; but we now know that at least as early as the 10th cent. B.C. the ruler of a Phoenician state was called *king*; in monuments of the 5th-4th cents. the designation is usual. Josephus gives a list of the kings of Tyre in the 6th cent. (c. *Ap. i.* 21), and Herodotus mentions the king of Tyre as second to the king of Sidon in the council of Xerxes, 5th cent. (viii. 67).—The first line of the poem pictures the king, who is identified in the next v. with the mythological hero of the paradise-story.

Thou art 'wise to perfection,' ' ' perfect in beauty!

\mathfrak{M} reads *Thou art sealing the measure*, which is supposed to mean 'Thou showest complete proportion.' Though the Vrs. follow \mathfrak{M} , the text must be corrupt: *seal* is never used in this metaphorical sense, and the word for *measure* only occurs again in 43¹⁰, where it probably means *pattern, model*. *Wise* is the attribute required (Kr.); and an early reader felt this, and

inserted *full of wisdom*, a gloss which is om. by 6; instead of *measure* we might perhaps read *to perfection*, with a small change; *wise to perfection* will then become a good parallel to *perfect in beauty*, for the latter cp. 16¹⁴ 27³, Lam. 2¹⁵. For the wisdom of Tyre cp. vv. 3. 7. 17, for its beauty cp. v. 17.—13.

*In Eden, God's garden, thou wast ;
Gems of all kinds were thy covering ;
and of gold*

*Was the work of thy tambours and ouches (?) ' ' in the
day thou wast formed ' '.*

The story of the favoured inhabitant of paradise : the king of Tyre is identified with him, just as the king of Babylon is compared or identified with another mythic figure, Is. 14¹². For *Eden and the garden of God* cp. 31^{9. 16. 18} 36³⁵, Gen. 2^{8ff.} 3^{11. 23f.}, Joel 2³, Sir. 40²⁷. Etymologically *Eden* is to be connected with the Akk. *edinu* = 'a plain,' not as a desert, but as capable of irrigation and fertility. To Hebrew ears, however, the name would suggest, by a play on the Akk. word, the idea of *delight, dainty food*, e.g. Gen. 49²⁰, Jer. 51³⁴, Ps. 36^{9 [8]}; hence 6 ἐν τῇ τρυφῇ τοῦ παραδείσου τοῦ θεοῦ, and similarly in 31^{9. 16. 18}, Gen. 3^{23f.}, Joel 2³; Philo *Leg. Alleg.* i. 45 Ἐδέμ, τοῦτο δέ ἐστι τρυφή; and Origen's mystical application to the Church as Paradisus deliciarum (*Bigg Christ. Platonists* 268 n.). So far the myth of a divine garden, an abode of bliss, has not been found in Babylonian sources (cp. *KAT.*³ 520); the nearest resemblance is 'the mountain of cedars,' the dwelling place of the gods,' see on v. 14.—*gems of all kinds were thy covering*] lit. *every precious stone was . . .* cp. 27²². This inhabitant of paradise was arrayed in a gorgeous robe decorated with jewels, like a heavenly being, cp. Dan. 10^{5f.} and Gressmann *Eschat.* 109 n. This conception may have come from Babylonia, where it was the custom to array the statues of the gods, especially of those who were associated with light, in garments ornamented with precious stones; a list of seven or eight such stones on a robe is given in an inscription copied from a much earlier one, *KB.* iii. 1, 140 f., and cp. Meissner *Bab. u. Ass.* ii. 85. At this point in the text of 6 a catalogue of the gems has been inserted by some reader who was tempted to specify them, and borrowed the names from the well-known list of stones on the pouch or 'breast-plate' of the high priest, Ex. 28¹⁷⁻²⁰ = 39¹⁰⁻¹³, which, of course, has nothing to do with the robe worn in paradise. Of the twelve stones taken from Exodus three dropped out, and some were rearranged. This probably happened after 6's version was made; for in 6 the list is complete, and stands

word for word as **Ⓔ** in Exodus, with the exception of one phrase (see crit. n.); moreover, the changes in **Ⓔ** can be accounted for as due to dissatisfaction with **Ⓔ**'s version; **Ⓔ** had given equivalents which involved a clash of colours, and to avoid this some rearrangement was made, and three of the twelve stones dropped out in the process. Hence it appears that the text in **Ⓔ** is later than **Ⓔ**; on the other hand, it is earlier than **Ⓒ** and **Ⓓ**, both of which agree with **Ⓔ** in giving nine stones; **Ⓔ** keeps eight. In Rev. 21^{19f.} the list is also taken from the breast-plate of the high priest, but adapted to fit a square ground-plan, three stones being set on each of the four sides. The textual history of the present passage is thus explained by Myres, *Enc. Bibl.* col. 4803 ff., and the following attempt to find equivalents for the Hebr. names is based upon his investigations: *red jasper* (or *carneelian*), *chrysolite* (yellow), *chalcedony* (or *rock crystal*, white), *yellow serpentine* (or *yellow jasper*), *malachite* (green), *green jasper*, *lapis lazuli* (blue), *garnet* (red), *rock crystal* (white, or *beryl green*). It must be understood that these identifications are in many cases far from certain.—. . . *and of gold Was the work of thy tambours and ouches*] Owing to the long prose insertion, only a fragment of the third line has survived; grammatically *of gold* seems to belong to the words which follow. Their meaning is obscure. The noun rendered *tambours* usually means a small drum or timbrel, Ex. 15²⁰, Is. 5¹²; but in Jer. 31⁴ it appears to denote an ornament, shaped like a tambourine. The second word ought to mean *piercings, grooves, ὕ foramina*; perhaps it was used for some kind of jeweller's work, such as settings for precious stones.—*in the day thou wast formed*] lit. *in the day of thy being created*, cp. v.¹⁵, Gen. 5² P; from the time of his creation this inhabitant of paradise was clothed in splendid raiment; contrast Gen. 2²³ J. The text as given by **Ⓔ** has suffered from additions, lit. *in thee in the day of thy being created they were prepared*; *in thee* may be an accidental repetition of the end of the preceding word; **Ⓔ** has *in thee*, and closes the verse, **Ⓔ** om.; *they were prepared* is not recognized by **Ⓔ**, and was probably added as an explanation.—14. Nothing can be made of **Ⓔ** *thou (art) the cherub anointing (?) that covers and I will place thee*. Obviously the denizen of the garden cannot be identical with the cherub. **Ⓔ** points to a better reading:

With the cherub . . . I placed thee,

i.e. as his companion, or under his charge. The word which follows *cherub* may mean *anoint*, so **Ⓔ** *κεχριμένον*, or *extend* (Aram.), so **Ⓓ** *extentus*, or *measure* (Akk.), so **Ⓔ** *καταμετρημένος*;

it may be an attempt to make some kind of sense out of a word which had become illegible; and *the cherub . . . that covers*, again in v.¹⁶, arouses the suspicion that the cherub of paradise has been assimilated to the cherubim of the ark (so Kim. Ra.), Ex. 25³⁰ 37⁹, I K. 8⁷. ☉ om. both *anointing* (?) and *that covers*.—

*On the ' ' mountain of Elohim thou wast,
Among stones of fire thou didst walk.*

The text has *the holy mountain*, but see v.¹⁶; the epithet is an intrusion; this *mountain* has nothing to do with 'my holy hill of Zion'; its counterpart is rather the Babylonian 'mountain of assembly in the recesses of the north' Is. 14¹³, or the mountain where the gods assembled to determine the decrees of fate (KAT.³ 592), or 'the cedar-mountain, dwelling place of the gods, shrine of Irnini' (i.e. Ishtar, seen by Gilgamesh and Eabani (*Gilg. Epic* v. 1, 6; *KB*. vi. 161). In Ez.'s story, then, the garden was situated on the mountain of Elohim,* a conception wholly foreign to the paradise-myth of Gen. 2. What can be meant by 'walking among stones of fire'? Again Babylonian mythology affords an explanation. In the Epic just quoted, one of the tablets, now much broken, appears to narrate that Gilgamesh came to the garden or park of jewelled trees, which lies by the eastern ocean (*Gilg. Epic* ix. 6; *KB*. vi. 208 ff.). Jensen suggested in 1900 that the present verse contains a reminiscence of this Babylonian paradise (*KB*. vi. 469), and the hint has been developed by Fr. Burrows in *Orientalia* xxx. 1928, 13. 15 f., who would place the garden and the mountain in the Island of the Blessed. The *stones of fire* will thus be the gems which gave splendour and brilliance to the garden. It is no new interpretation after all; for Kimhi in loc. tells us that his father used sometimes to explain the words in the sense of 'walking among precious stones, such as carbuncles, giving light like fire, which lead the way before thee in the place of lamps, to give light by night.' Perhaps the description of the mountain-throne of God in the Book of Enoch is ultimately derived from the *stones of fire*: 'I saw a place which burns day and night, where there are seven mountains of magnificent stones,' each one a coloured gem, and the

* *In Eden, God's garden. . . . On the mountain of Elohim thou wast.* Ez.'s description suggested the idea of the Earthly Paradise or Garden of Eden being situated on the top of a mountain, Dante *Purg.* xxviii., cp. *Par.* xxvi. 109 f., xvii. 113, and similarly in Moslem traditions, Asin *Islam and the Div. Com.* 122 ff. In the same way Milton describes Paradise as a plateau on the summit of a hill, 'the champain head Of a steep wilderness,' *PL.* iv. 134.

middle is like the throne of God, and all are encircled by fire, Enoch 18⁶⁻⁹ 24¹ 25³.—15. 16.

Blameless wert thou in thy ways from the day thou wast
formed,
Till vice was discovered within thee, 16 ' ' and thou
didst sin.
So 'thou wast' disgraced from the mountain of Elohim,
And the ' ' cherub 'destroyed' thee from the midst of
the fire-stones.

From his creation (cp. v.¹³) this favoured being lived a perfectly moral life, until he committed sin; what that was is told in v.¹⁷, here it is simply called *iniquity* ('āwel); then he was cast out by the cherub as profane, and his blissful existence in paradise came to an end. The parallel to Gen. 3 is obvious; but there the first man is not called *blameless* (tāmim, cp. Gen. 6⁹ 17¹ P), because his character was undeveloped and had to be proved; moreover, Jahveh Himself inflicted the punishment, which is here carried out by the cherub. A gloss from v.⁵ 26¹² 27¹². 18 has disturbed the text at the beginning of v.¹⁸, which reads in **AM** *by reason of the multitude of thy merchandise they filled the midst of thee with violence*; this not only breaks up the metre, but it anticipates the application to the king of Tyre which begins at v.¹⁷.—16. *and thou didst sin*] belongs to the last line of v.¹⁵.—*thou wast disgraced*] lit. *profaned*, cast out as profane from; sin was an outrage against the sanctity of the mountain. **AM** reads *and I disgraced thee*; but the 2nd pers., which was read by **G**, suits the context better; it may have been altered to the 1st pers. on account of Gen. 3²⁴. For *profaned* cp. vv.⁷. 18 7^{21f}.—**AM** reads the next line *And I destroyed thee, O covering cherub*; but this only carries on the confusion introduced by **AM** in v.¹⁴; *cherub* is to be taken as the subject of *destroyed*, and *covering* must again be omitted, with **G** in each case. The rhythm of the last two lines seems to be 3 : 4 (= 2 : 2).—17.

Thy heart waxed high in thy beauty depraving thy
wisdom;
For thy splendour, 'the mass of thy wickedness,' I will cast
thee to earth,
Will deliver thee up unto kings to gloat over thee.

The favoured and arrogant hero of the paradise-story is none other than the king of Tyre, whose pride will shortly be punished by a shameful overthrow. The language of vv.²⁻⁷ is taken up and fitted to the story.—*depraving*] lit. *thou hast ruined*.—*the mass of thy wickedness*] The words are placed here by **G**;

in **¶** they stand at the beginning of v.¹⁸, where **⊗** gives them a second time, wrongly.—*I will cast . . . will deliver*] There was no mention of Jahveh in the story; but now that the application of it is reached, He is introduced as speaking; the verbs are in the perfect tense (so vv.^{18, 19}), to denote a resolve and a certainty. For *cast thee to earth* cp. 19¹².—*unto kings to gloat over thee*] lit. *to see (their desire) on thee*, look on thee with exultation; for the idiom cp. Ob. 12, 13, Ps. 54⁹ [8] etc., and the similar language of the Moabite Stone l. 12 'for a gazing-stock to Kemôsh and to Moab'; see also Is. 14¹⁶. The *kings* represent *the most terrible nation* of v.⁷.—18. 19.

' ' *By thine iniquitous merchandise thou hast profaned thy sanctuary (?)*

So I will bring out a fire from the midst of thee; it shall devour thee;

And I will make thee dust on the earth, for all to behold thee.

¹⁹ *All thy friends in the nations are astonished at thee; Thou art become utterly terrified, and vanished for ever!*

The prophet turns from the king to the city, and predicts the ruin of Tyre itself. Hölscher indeed makes the entire poem refer to the city; but, throughout, the king has been merely the embodiment of the state, and in applying his moral the prophet passes naturally from the one to the other. For the opening words of v.¹⁸ in **¶** see above on v.¹⁷. The text of this line is uncertain. Would a Hebrew prophet accuse a heathen city of profaning its holy places, or *thy holy place*, as some MSS read? Not much is gained by altering the text to *thy holiness*, Σ Co. Toy; for that seems to include both the dweller in the sacred mountain and the city, whereas the context shews that the latter only is now in view. **⊗** reads *I have profaned*, too obvious a way of overcoming the difficulty. We cannot in fact be sure how the line originally ran, though its sense is clear: the wealth and pride of Tyre will be its ruin. As in v.17, the verbs denote prophetic certainty; to make this intelligible, they must be rendered by the future.—*a fire . . . devour thee*] Cp. 19¹² and Am. 1^{4ff.}, Jer. 48⁴⁵, Lam. 4¹¹.—*dust on the earth*] Clearly the city is meant.—19. *All thy friends*] lit. *all that know thee*. For *are astonished* see 26¹⁶ n.—The poem ends with the same line as the *kinâ* in ch. 27.

Ch. 28, 20-26. Against Šidon.—This is the only passage in the O.T. which treats Šidon independently of Tyre; ct. Is. 23, Jer. 47⁴, Joel 4¹⁻³, Zech. 9²⁻⁴. The oracle is worded in general terms⁸; it may date from the time when Šidon, along with Tyre, was making an effort for freedom, see 27⁸ n., i.e. before

found at Jebel-Byblos, Dussaud *Syria* v. 1924, 135 ff., vi. 1925, 101 ff.; Dunand *Rev. Bibl.* xxxix. 1930, 321 ff. These inscrs. have been assigned to the 13th cent., more prob. to the 10th. For the title *king* in the 5th-4th cents. see *NSI*. Nos. 3, 4, 5, 12, 13.—[אָהַב חוֹמֵי חָזָקֶיךָ] Some MSS omit a seal, so Ⓢ ἀποσφράγισμα ὁμοιώσεως (= ? תְּבִינָה), 'Α σφραγίς ἐτοιμασιῶν, ' thou art like a vessel (אָהַב=אָהַב) with a figure on it,' Ⓢ 'the seal of a likeness,' 'F signaculum similitudinis; but this rendering is foreign to the context. תְּבִינָה from אָהַב= 'to measure' 33²⁰ cp. תָּבַן Ex. 5¹⁸. Kr. conjs. to *wisdom, merchandise, and sanctuaries* v. 18; they do not indeed belong to the paradise-story, but to Ez.'s application, and so are indispensable.—[בְּלִילִי] Ⓢ στέφανος=Aram. בְּלִילִי 'crown'.—13. A comparison between three rows of stones in Ez. with the four in Ex. reveals the following changes: (a) יֵלֶם takes the place of בְּרָקָה, (b) the second row of Ez.=the fourth row of Ex., (c) the third row of Ez. has disappeared, (d) the last row in Ez.=the second in Ex., with סִפֵּר נֶפֶךְ for סִפֵּר יָהִלם. These changes seem to be due to Ⓢ's version in Exodus. The interpolator of Ez. took objection to some of Ⓢ's renderings in Exodus, particularly to σμάραγδος=בְּרָקָה. This identification had already led to a disturbance of the Hebr. text in Exodus, and יֵשַׁע, which originally stood 6th, as it still does in Ⓢ Ex., had been substituted for יֵלֶם the 12th stone. But the interpolator of Ez. was not satisfied with this alteration; he put יֵלֶם into the place of בְּרָקָה; and in order to keep יֵשַׁע in its original position as 6th, he inserted the fourth row of Ex. between the first and second rows of Ez., with the result that the third row dropped out. The latter is rendered in Ⓢ Ez. +καὶ ἀργύριον καὶ χρυσίον+καὶ λιγύριον καὶ ἀχάτην καὶ ἀμέθυστον, the addition being intended to explain λιγύριον as=ἤλεκτρον i.e. a mixture of gold and silver; perhaps חַיִּב, which in Ⓢ occurs after the list of stones and is recognized there by Ⓢ, may also have introduced an element of confusion (Myres, l.c. col. 4811).—[בְּרָקָה] So Baer, Ginsb., with כ *raphatum*, cp. קִשְׁטָה Pr. 15¹⁹, in accordance with Mass. tradition, implying a derivation from אָהַב to *anoint*; but the context requires קִשְׁטָה from אָהַב to *cover*, Ⓢ ἐνδέξασαι, Ⓢ.—[וְהָיָה] as it stands, can be explained as an accus. of limitation (Dr. § 193), referring to the ornaments which follow; but originally the word no doubt belonged to a preceding clause, now lost owing to the insertion of the catalogue.—כִּלְמָה, cp. Ex. 35^{32f.}; Ⓢ take it as a vb.=כִּלְמָה, ἐνέπιλθσας. The next two words are guessed by the Vrs.; Ⓢ τοὺς θησαυροὺς σου καὶ τὰς ἀποθήκας σου Ⓢ 'thou didst fill thy treasures'; and with precious stones thy storehouses'; 'F, however, opus decoris tui et foramina tua Σ ἔργον τοῦ τυμπάνου σου. 'T is misled by the Aram. חֲקָה=hole, 'thou hast not well considered thy body, that thou wast made with sockets and holes needful for thy preservation.' For נָקַב=goldsmith's work, Scheil *Rev. d'Ass.* xvii. 210 f. quotes the Akk. *nahibu*=a plaque engraved or decorated with gold, a bezel. נָךְ may be a dittograph from נָךְ. Ⓢ begins the next v. with ἀφ' ἧς ἡμέρας ἐκτίσθης, and om. וְנָנוּ, so Ⓢ; Ⓢ⁹ 'ΑΣΘ recognize the word, which was prob. added to supply a predicate for 'הָיָה.—14. [וְהָיָה] Ⓢ אַחַר כִּי בָרַב מִשְׁמַח הַבֶּכֶן. For Ⓢ אַחַר 1. the prep. אַחַר Ⓢ μετὰ τοῦ χερουβ, so Ⓢ. מִשְׁמַח ἄ.λ. from מִשַׁח i. =*anoint*, or from מִשַׁח ii. =Akk. *mašāhu* 'measure,' 'extend,' as in Syr.; hence Ra. and Kim. explain מִשַׁח מִשַׁח. 'T=Ⓢ, and thinks of the Cherubim in the temple, Ⓢ 'anointed and covering' 'F tu cherub extensus et protegens.—[וְהָיָה] The pf. c.w.c. is unsuitable; om. the *was* with Ⓢ.—[וְהָיָה קִישׁ] The Vrs.=Ⓢ, but קִישׁ is to be omitted as an early gloss.

—[בתוך אבני אש ההלכה] For אבני אש cp. Akk. *aban išāti* 'a stone of fire,' syn. with *hipindū* ? = 'pearls' or 'coral,' Del. *Ass. HWB.* 8, 286; Hommel *Die Insel der Seligen* 1901, 34 f. The plur may denote 'sparkling gems.' Kr. Ro. conjecture אל בני Ps. 29¹ 89⁷; but there is as little justification for the change as for Frazer's imaginary 'fire-walk at Tyre,' *Adonis* 88. For ההלכה Ⓢ l. ἐγερθῆς, some codd. ἐπορεύθης, and connects with v.¹⁵, so Ⓢ.—15. בדרכך [Co. Kr. om., but without sufficient reason; Ⓢ ἐν ταῖς ἡμέραις σου.—הַיָּמִים] Pausal form, cp. הַיָּמִים Dt. 28²⁴. 45. 61. 61; usually הַיָּמִים.—[עַל-הָרֶגֶל] So Hos. 10¹³, Ps. 92¹⁶ Q. 125³; עלה Ps. 92¹⁶ Kt., Job 5¹⁶; the old accus. ending with fem. noun, G-K. § 90 g. Kōn. iii. § 110 explains the constrn. with the mas. נכצא as an instance of the accus. after a pass. vb.; it is better to read עלך mas., the form used by Ez. e.g. v.¹⁸ 3²⁰ 18⁴ etc.—16. בך רכלתך מלו חזק חכם.—16. אגלויך קלויך, disturbing both sense and measure. קלויך (cp. 39²⁸), which is read by some MSS; Ⓢ=אגלויך, better. חזק Ⓢ תיך Ⓢ תאמיא σου Ⓢ explanatory. [ואחלק ב'] For the pregnant constrn. cp. 46¹⁸. Ⓢ kai ἐρπυσμαρθῆς=אחלק; the act. form and 1st pers. of Ⓢ may have been influenced by the following אבךך misunderstood, as well as by Gen. 3²⁴.—[אבךך קרב הסוכה] As pointed the vb. is Piel impf. 1 sing., for אבךךך with א elided, G-K. § 68 k., and 'כ' רם' is in the voc. Ⓢ reads καὶ ἤγαγεν σε, making 'כ' the subj. and om. 'רם' as in v.¹⁴; l. אבךךךך Piel pf. 3 sing.—Gunkel *Schöpfung u. Chaos* 148 thinks that a parallel myth is hinted at in Job 15⁷, and renders ונני ע' and didst thou steal wisdom for thyself?'; the *Urmensch* was admitted to the divine council, and then tried to possess himself of a higher prerogative. But ונני can hardly mean more than to *monopolize*.—17. עתה ⓈⓈ treat as pass., διεφθάρη ἢ ἐπιστῆται σου.—Read the second line, ignoring the points השלכתך על ארץ השבתך, Q. So Co. Kr. The pl. of ען is usually ענית, but the mas. appears in later writings, Is. 64⁹, Jer. 14⁷; or l. ענתך. [לראיה בך.—ענתך] This form of the inf. constr. only here, = לראיה (so l. MS); cp. the inf. שנתך, אנתך, and the noun ונתך. In the Moab. St. l. 12 ראיה=ירי Ⓢ Ⓢ δακά σε παραδειγματισθήναι.—18. מרב עניך To be transferred to v.¹⁷ with Ⓢ, which, however, renders the words again here.—[עני] Constr. st. of עני, G-K. § 93 u.—[חללה בקרשך] The pl. may denote a single sanctuary with its precincts, cp. 21⁷ n. Many MSS and edns. בן רשך. Σ τὸν ἀγίασμόν σου=קרשך. Ⓢ ἐβεβήλωσα τὰ ἱερά σου =חללה. Prof. Bevan *JTS.* iv. 1903, 500 f. defends Ⓢ, and thinks that Ez. treats the king as the occupant of the Tyrian sanctuary, and that the sanctuary itself was traditionally regarded as a symbol of paradise. But the present text is too insecure to bear the weight of an elaborate argument.—[אנצא . . . אנתך] Ⓢ renders by futures. For אנצא cp. אנתךך 31¹⁵, Kōn. iii. 87 note. 21. צירן [In the TA. letters *Ziduna*, Nos. 75, 85, 149 etc., and *Siduna* No. 92; in Ass. *Zidunnu*, *KB.* ii. 90 (Sennacherib's campaign against Phoenicia in 701 B.C.); Eg. *Di-(d)u-na*; Phoen. צירן, usually צירן (the people). *Sidon* is prob. to be connected with the deity Sid, found only in pr. nn., cp. √ציר to hunt; *NSI.* 91.—22. בתוכך l. ⓈⓈ.—[וידעו] Ⓢ kai γνῶση.—bis is read by some MSS and Ⓢ; but Ⓢ is to be preferred.—23. [ישלחך בה] l. Ⓢ in agreement with v.^{22a}. Ⓢ^B om. A kai ἐξαποστελῶ ἐπὶ σεαυτήν.—[ונפל] Ⓢ l. תפל with 4 MSS; the mistake is due to the foll. חל. Ⓢ κ. πεσοῦνται, so Ⓢ.—[בתוכך] So ΑΣΘ, Ⓢ om.—[עליה כס'] Ⓢ ἐν σοὶ περικύκλω σου, but Ⓢ is to be retained. [וירעו] Ⓢ=Ⓢ, Ⓢ^A kai γνῶση.—24. [ע' כמאיר] The vb. only again Lev. 13^{61f.} 14⁴⁴, of leprosy. Ⓢ σκόλοψ πικρίας και ἀκαθὰ δδύτης.—[בכבזי אה ביה יש'] Ⓢ=om. כל, as in v.²⁰.—25. [ע' שם ח' Cod. Hillel gives שם, Strack *Prol. Crit.* 115.—26. [אלהיהם] Ⓢ adds και ὁ θεὸς τῶν πατέρων αὐτῶν, possibly in the Hebr., Co. 101.

imitated in 39⁵; *thou shalt not be gathered nor collected*, apparently from Jer. 8² 25³³ *gathered nor buried*; Pharaoh's body will undergo the last indignity, and forfeit the rites of burial, cp. Is. 14²⁰; and be given for a prey to the *beasts and birds*, cp. 32⁴ 34^{5. 8. 28} 39⁴ and 1 K. 14¹¹ 16⁴ 21²⁴, 2 K. 9¹⁰.—6. *And all the dwellers of E. shall know*] Such is the purpose of Egypt's visitation in the person of its king—the acknowledgement of Jahveh's Godhead; the poem in 17²²⁻²⁴ ends in a similar way, and the idea is repeated in 32¹⁵. Hölscher would conclude the oracle with *leave thee to the desert* v.⁵; but the application is needed, and it is given here. The oracle, as restored above, will thus consist of six lines, all in the same 3 : 2 measure.—6b. *Because they have been the staff of a reed to the house of Isr.*] The people now take the place of the king. This and the next v. expand vv.^{5a. 6a} in the sense of 2 K. 18²¹—Is. 36⁶, where the same figure is applied to Egypt: a later addition, carelessly fitted into the context; *they* i.e. the dwellers of E. The Vrs. try to improve the connexion by rendering *thou hast been*.—7. *When they grasp thee by the hand, thou dost break*] *They* i.e. the house of Israel. In 2 K. 18²¹ the reed is broken and penetrates the hand; here it is grasped by the hand and pierces the shoulder.—*and thou shalt cause all loins among them to 'tremble'*] Cp. Ps. 69²⁴ [23]. \mathfrak{M} by mistake reads *cause to stand*.—Vv. 8-12. The prophet develops and applies his oracle vv.^{3-6a}: Egypt will be laid waste and its people scattered, punished in the same way as Israel; like Israel, too, it will be restored after an exile of the same duration, but not to a blessed future.—*I will bring upon thee a sword*] See 5¹⁷ n.—*cut off from thee man and beast*] See 14¹³ n.—9. *a desolation and a waste*] Cp. 12²⁰ 14^{15f.} 36⁴. The terms seem to go back to Jer. 4²⁷ 25^{11.} 18⁴⁴ 46^{6. 22} (? Jer.), and correspond with those in Lev. 26^{31. 33}.—*because he or one said*] Better *because thou sayest* $\mathfrak{S}\mathfrak{S}\mathfrak{P}$; cp. 25^{3. 8} 35¹⁰.—*the Nile is mine, and I have made (it)*] See on v.³.—10. *Lo, I am against thee and thy 'Nile'*] Cp. v.³. \mathfrak{M} has *thy Nile-streams*, but the sing. suits v.⁹.—*make E. 'a waste' 'and' a desolation*] Cp. 5¹⁴ 25¹³ 35⁴, Lev. 26³¹; \mathfrak{M} *wastes, a waste, a desolation*; the second word is a dittograph of the first, which should be read as a sing., $\mathfrak{S}\mathfrak{U}\mathfrak{S}$, in accordance with Ez.'s usage.—*from Migdol 'to' Syene*] The two places mark the extreme limits of Egypt from N. to S., cp. 30⁶. The name *Migdol* = 'a tower,' a loan-word in Egyptian (*ma-k-ti-ra*), was given to several frontier fortresses in the eastern Delta; but there must have been an important Migdol which was known to the prophets, e.g. Jer. 44¹ 46¹⁴; it has been identified with Tell el-Her, about half-way between Pelusium and Thel, on the N. border (Peet *Eg. and the O.T.* 141 f.). *Syēnē*, the Gk. form

of the Hebr. *S^ewên*, 30⁶ cp. Is. 49¹², Eg. *Sun*, Ar. 'Aswân, marked the southern limit, and *the border of Kûsh* i.e. Ethiopia; Joseph. *War* iv. 10, 5; Strabo xvii. 1, 3; Pliny *HN*. v. 10. The town stood on the right bank of the Nile, and is frequently mentioned in the Aramaic papyri found on the island of Yeb or Elephantinê opposite, e.g. Cowley *Aram. Pap.* Nos. 5, 6, 30, 31.—11. Egypt is to be not only devastated, but emptied of inhabitants, cp. 30⁷ 32¹³ 26²⁰ n.; the time-limit, therefore, introduced at the end of this v. and in v.¹², seems to be out of keeping with the threat of wholesale destruction, at any rate we do not expect such a vital qualification to be mentioned almost in parenthesis. Herrmann suggests that the *forty years* were added as an inference from the next section, vv.¹³⁻¹⁶; *Ezechielst.* 30 f.; this may well be the case.—12. *a desolation in the midst of desolated lands*] Egypt will become like the Arabian and Libyan deserts on either side of it; moreover, its people will be scattered abroad, cp. 20²³ n. Much of the v. occurs again in 30⁷. Perhaps not merely the *forty years*, but the whole of vv.^{11, 12} is secondary; the repetitions and poor style betray the annotator.—Vv. 13-16. A restoration after forty years; but the Egypt of the future will be a humble kingdom, limited to the southern half of the country. Similarly in Jer. 46²⁶ Egypt is to be repopled after its capture by Nebuchadrezzar; cp. Is. 19^{22, 25}.—*at the end of forty years*] The number recalls the period of the Jewish exile, 4⁶. Not that Jews and Egyptians will be restored at the same time, for it is not said when the exile of the latter will begin.—*I will gather . . .*] See 11¹⁷ n.—14. *And I will turn their fortunes*] See 16⁵³ n., Jer. 30³.—*bring them back to the land of Pathros*] Cp. Jer. 29¹⁴ 44¹. *Pathrôs*, Eg. *p-to-rês*, Akk. *Paturisi*, 'the south land,' was the native name for Upper Egypt, i.e. the country between Oxyrhynchus and Syene, of which the capital was Nehbet (now el-Kâb) and its twin city Nehen on the opposite bank of the Nile. Here it is described as Egypt's mother-land, or *place of digging*, cp. 16³ n.; it was more distinctively Egyptian than the northern territory of the Delta.—*a humble kingdom*] v.^{15a}, cp. 17¹⁴ n.; only half its former extent.—15. *neither shalt thou be lifted up*] Cp. 17¹⁴.—*diminish them*] Cp. Lev. 26²², Ps. 107³⁸.—16. *they shall no more be an object of confidence to the house of I.*] As in the Assyrian crisis, Is. 31¹⁻³ 36^{4ff.} = 2 K. 18^{19ff.}; and now in the Babylonian, Jer. 37⁵⁻¹⁰.—*bringing iniquity to remembrance*] i.e. before Jahveh, by turning to Egypt for help, instead of trusting to Him; cp. 21^{28, 29} 123. 241.—*when they, the house of Israel, turn after them, the Egyptians*; cp. the allegory in 17⁷.—Vv. 17-21. These vv. were added as an appendix to the prophecies collected

in chs. 29-32: such at least is the inference to be drawn from the date given here, New Year's Day (Apr.) 571 B.C., the latest date in the Book. Ezekiel's confident expectation of the fall of Tyre (26³⁻¹⁸ 27²⁶⁻³⁶ 28^{18f.}) had not been fulfilled; he admits as much in v.¹⁸; but he allowed his words to stand, because at this later date he looked for a further development. Though the Babylonians had earned no wages in Jahveh's service against Tyre, they will be fully compensated by the spoils of Egypt, vv.^{19, 20}. The present section belongs to the period between 573, when the siege of Tyre was raised, and 567-8, when Nebuchadrezzar set out to invade Egypt. How far he succeeded we cannot say, for the tablets which record his expedition are broken off (*KB.* iii. 2, 140 f.; *Rogers Cun. Par.* 363. 367); but there is no evidence that the Babylonians inflicted the complete disaster which Ez. had foretold, and again his prophecy was not fulfilled, at any rate not in the way expected. Like the prophecies of the fall of Tyre, this also was allowed to stand. The editor who collected the oracles in Part II. wished to preserve every scrap of Ez's utterances and made room for vv.¹⁷⁻²¹, although in point of time they break the sequence of the Egyptian prophecies.—18. *caused his army to serve a great service*] See p. 287. The hard labour spent upon the siege of Tyre is vividly suggested: *every head was made bald* by carrying loads, and *every shoulder was rubbed bare* by the chafing of the weights; for the language cp. 27³¹, Is. 18^{2, 7}.—*no wages*] The Babylonians were serving Jahveh's purpose, but they gained no pay: they failed to capture the city.—19. In compensation Nebuchadrezzar will be able to pay his troops out of the booty taken from Egypt.* He is mentioned by name as the agent used by Jahveh; cp. 30^{10, 24f.} 32¹¹, Jer. 43^{10f.} 44³⁰ 46¹³.—*and he shall carry off her wealth*] The context, as in 30^{4, 10}, requires the meaning *wealth*, rather than *multitude*; cp. Ps. 37¹⁶, Koh. 5⁹, 1 C. 29¹⁶. But \mathfrak{G}^B , as in 30⁴, om. the sentence; in both places it is probably an addition.—*spoil her and plunder her*] So 38^{12f.} 39¹⁰, Is. 10⁶; cp. *ch.* 30²⁴ \mathfrak{G} .—20. *As his recompense for which he served*] So the Hebr.; $\mathfrak{G}\mathfrak{S}$, however, understood the words differently, 'for his labour which he served against Tyre.'—(*for that*) *which they wrought for me*] A gloss, without grammatical connexion: $\mathfrak{G}^B\mathfrak{S}\mathfrak{A}$ om.—21. *In that day*] i.e. the day when

* Similarly the Assyrian monarchs paid their soldiers from the spoils of a captured city, e.g. Tukulti-Ninurta i. (c. 1260-1225 B.C.) is made to say with reference to Babylon, 'I counted the property of that city . . . into the hands of my people, and they took it away for their own wages.' *King Records of the Reign of Tukulti-Ninib* i. 117 l. 47. By favour of Mr. G. R. Driver.

Jahveh gives Egypt into Nebuchadrezzar's hand, vv.^{19. 20}. The words refer to what has just been said, cp. 24^{26f.} 30⁹; they have a different meaning in 38^{10. 14. 18f.} 39¹¹, which refer, as in the earlier prophets, to the coming age of judgement or blessing.—*I will cause a horn to sprout for the house of I.*] After its period of depression, Israel will be restored to vigorous life. The same expression occurs in Ps. 132¹⁷, where, however, the allusion is to the revival of the Davidic dynasty, cp. *the sprout* of Jer. 23⁵ 33¹⁵, Zech. 6¹². Here the promise is made to the people; *cause to sprout* has a figurative sense as in 2 S. 23⁵, Is. 45⁸ 61¹¹, Jer. 33¹⁵, and *horn*, as often, is a symbol of might or vigour, cp. 1 S. 2¹, Am. 6¹³, Ps. 92¹¹ [10]. *Kimḥi* sees a reference to Cyrus and the return; but the v. contains no prophecy of the ideal king. Whether Israel's recovery is to coincide with Egypt's restoration after the forty years of exile (vv.¹¹⁻¹⁶) we are not told.—*and to thee will I give an opening of the mouth in the midst of them*] *Them* must refer to the fellow-exiles of the prophet, though they have not been mentioned. Israel's revival will mark the fulfilment of Jahveh's words, and the prophet's mouth will be opened to utter a thanksgiving in the presence of those who had doubted and criticized, cp. 16⁶³. Hölscher is probably right in thinking that there is no reference to the enforced silence mentioned in 3²⁶ 24^{28f.} 33^{21f.}. The v. thus looks forward to the blessed future in store for Israel, after the divine judgements have been carried out—the theme which Ez. develops after the fall of Jerusalem.

Ch. 29, 2. כפזרים בלה. See 11¹⁵ n. Some edns. בלה, against the Mass.; Baer *Ezech.* 94.—3. [דבר] B^{B} om.—תפנים=*the jackals*, a slip, repeated in 32², for תפנין read by many MSS, U^{B} ; E^{B} $\text{r}\delta\text{r}$ δράκοντα F draco; E^{Q} notes that the Hebr. = $\text{r}\delta$ κήτος and refers to the crocodile.—יארין— S = יארין. The word means merely *river*, from the Eg. 'iotr, 'io', and so generally takes the art., as denoting the Nile; but cp. v.⁹, Is. 19⁷ 23³, Zech. 10¹¹. E^{B} = $\text{o}\iota$ ποταμοί, U^{B} E^{F} = יארין—אר. The suff., if used in a reflexive sense *made myself*, is most anomalous, hardly less so if it is taken as a dat. *made (it) for myself*, G-K. § 117 x; 1. עשיתי S or עשיתם E , agreeing with יאר or יארין with the object understood, as in v.⁹, would be equally correct. U^{C} 'mine is the kingdom, and I have subdued it.'—4. [תחתיה חיים] Dr. § 119 (a). E^{B} K^{A} K^{L} K^{M} K^{N} K^{O} K^{P} K^{Q} K^{R} K^{S} K^{T} K^{U} K^{V} K^{W} K^{X} K^{Y} K^{Z} K^{AA} K^{AB} K^{AC} K^{AD} K^{AE} K^{AF} K^{AG} K^{AH} K^{AI} K^{AJ} K^{AK} K^{AL} K^{AM} K^{AN} K^{AO} K^{AP} K^{AQ} K^{AR} K^{AS} K^{AT} K^{AU} K^{AV} K^{AW} K^{AX} K^{AY} K^{AZ} K^{BA} K^{BB} K^{BC} K^{BD} K^{BE} K^{BF} K^{BG} K^{BH} K^{BI} K^{BJ} K^{BK} K^{BL} K^{BM} K^{BN} K^{BO} K^{BP} K^{BQ} K^{BR} K^{BS} K^{BT} K^{BU} K^{BV} K^{BW} K^{BX} K^{BY} K^{BZ} K^{CA} K^{CB} K^{CC} K^{CD} K^{CE} K^{CF} K^{CG} K^{CH} K^{CI} K^{CJ} K^{CK} K^{CL} K^{CM} K^{CN} K^{CO} K^{CP} K^{CQ} K^{CR} K^{CS} K^{CT} K^{CU} K^{CV} K^{CW} K^{CX} K^{CY} K^{CZ} K^{DA} K^{DB} K^{DC} K^{DD} K^{DE} K^{DF} K^{DG} K^{DH} K^{DI} K^{DJ} K^{DK} K^{DL} K^{DM} K^{DN} K^{DO} K^{DP} K^{DQ} K^{DR} K^{DS} K^{DT} K^{DU} K^{DV} K^{DW} K^{DX} K^{DY} K^{DZ} K^{EA} K^{EB} K^{EC} K^{ED} K^{EE} K^{EF} K^{EG} K^{EH} K^{EI} K^{EJ} K^{EK} K^{EL} K^{EM} K^{EN} K^{EO} K^{EP} K^{EQ} K^{ER} K^{ES} K^{ET} K^{EU} K^{EV} K^{EW} K^{EX} K^{EY} K^{EZ} K^{FA} K^{FB} K^{FC} K^{FD} K^{FE} K^{FF} K^{FG} K^{FH} K^{FI} K^{FJ} K^{FK} K^{FL} K^{FM} K^{FN} K^{FO} K^{FP} K^{FQ} K^{FR} K^{FS} K^{FT} K^{FU} K^{FV} K^{FW} K^{FX} K^{FY} K^{FZ} K^{GA} K^{GB} K^{GC} K^{GD} K^{GE} K^{GF} K^{GG} K^{GH} K^{GI} K^{GJ} K^{GK} K^{GL} K^{GM} K^{GN} K^{GO} K^{GP} K^{GQ} K^{GR} K^{GS} K^{GT} K^{GU} K^{GV} K^{GW} K^{GX} K^{GY} K^{GZ} K^{HA} K^{HB} K^{HC} K^{HD} K^{HE} K^{HF} K^{HG} K^{HH} K^{HI} K^{HJ} K^{HK} K^{HL} K^{HM} K^{HN} K^{HO} K^{HP} K^{HQ} K^{HR} K^{HS} K^{HT} K^{HU} K^{HV} K^{HW} K^{HX} K^{HY} K^{HZ} K^{IA} K^{IB} K^{IC} K^{ID} K^{IE} K^{IF} K^{IG} K^{IH} K^{II} K^{IJ} K^{IK} K^{IL} K^{IM} K^{IN} K^{IO} K^{IP} K^{IQ} K^{IR} K^{IS} K^{IT} K^{IU} K^{IV} K^{IW} K^{IX} K^{IY} K^{IZ} K^{JA} K^{JB} K^{JC} K^{JD} K^{JE} K^{JF} K^{JG} K^{JH} K^{JI} K^{JJ} K^{JK} K^{JL} K^{JM} K^{JN} K^{JO} K^{JP} K^{JQ} K^{JR} K^{JS} K^{JT} K^{JU} K^{JV} K^{JW} K^{JX} K^{JY} K^{JZ} K^{KA} K^{KB} K^{KC} K^{KD} K^{KE} K^{KF} K^{KG} K^{KH} K^{KI} K^{KJ} K^{KL} K^{KM} K^{KN} K^{KO} K^{KP} K^{KQ} K^{KR} K^{KS} K^{KT} K^{KU} K^{KV} K^{KW} K^{KX} K^{KY} K^{KZ} K^{LA} K^{LB} K^{LC} K^{LD} K^{LE} K^{LF} K^{LG} K^{LH} K^{LI} K^{LJ} K^{LK} K^{LL} K^{LM} K^{LN} K^{LO} K^{LP} K^{LQ} K^{LR} K^{LS} K^{LT} K^{LU} K^{LV} K^{LW} K^{LX} K^{LY} K^{LZ} K^{MA} K^{MB} K^{MC} K^{MD} K^{ME} K^{MF} K^{MG} K^{MH} K^{MI} K^{MJ} K^{MK} K^{ML} K^{MM} K^{MN} K^{MO} K^{MP} K^{MQ} K^{MR} K^{MS} K^{MT} K^{MU} K^{MV} K^{MW} K^{MX} K^{MY} K^{MZ} K^{NA} K^{NB} K^{NC} K^{ND} K^{NE} K^{NF} K^{NG} K^{NH} K^{NI} K^{NJ} K^{NK} K^{NL} K^{NM} K^{NN} K^{NO} K^{NP} K^{NQ} K^{NR} K^{NS} K^{NT} K^{NU} K^{NV} K^{NW} K^{NX} K^{NY} K^{NZ} K^{OA} K^{OB} K^{OC} K^{OD} K^{OE} K^{OF} K^{OG} K^{OH} K^{OI} K^{OJ} K^{OK} K^{OL} K^{OM} K^{ON} K^{OO} K^{OP} K^{OQ} K^{OR} K^{OS} K^{OT} K^{OU} K^{OV} K^{OW} K^{OX} K^{OY} K^{OZ} K^{PA} K^{PB} K^{PC} K^{PD} K^{PE} K^{PF} K^{PG} K^{PH} K^{PI} K^{PJ} K^{PK} K^{PL} K^{PM} K^{PN} K^{PO} K^{PP} K^{PQ} K^{PR} K^{PS} K^{PT} K^{PU} K^{PV} K^{PW} K^{PX} K^{PY} K^{PZ} K^{QA} K^{QB} K^{QC} K^{QD} K^{QE} K^{QF} K^{QG} K^{QH} K^{QI} K^{QJ} K^{QK} K^{QL} K^{QM} K^{QN} K^{QO} K^{QP} K^{QQ} K^{QR} K^{QS} K^{QT} K^{QU} K^{QV} K^{QW} K^{QX} K^{QY} K^{QZ} K^{RA} K^{RB} K^{RC} K^{RD} K^{RE} K^{RF} K^{RG} K^{RH} K^{RI} K^{RJ} K^{RK} K^{RL} K^{RM} K^{RN} K^{RO} K^{RP} K^{RQ} K^{RR} K^{RS} K^{RT} K^{RU} K^{RV} K^{RW} K^{RX} K^{RY} K^{RZ} K^{SA} K^{SB} K^{SC} K^{SD} K^{SE} K^{SF} K^{SG} K^{SH} K^{SI} K^{SJ} K^{SK} K^{SL} K^{SM} K^{SN} K^{SO} K^{SP} K^{SQ} K^{SR} K^{SS} K^{ST} K^{SU} K^{SV} K^{SW} K^{SX} K^{SY} K^{SZ} K^{TA} K^{TB} K^{TC} K^{TD} K^{TE} K^{TF} K^{TG} K^{TH} K^{TI} K^{TJ} K^{TK} K^{TL} K^{TM} K^{TN} K^{TO} K^{TP} K^{TQ} K^{TR} K^{TS} K^{TT} K^{TU} K^{TV} K^{TW} K^{TX} K^{TY} K^{TZ} K^{UA} K^{UB} K^{UC} K^{UD} K^{UE} K^{UF} K^{UG} K^{UH} K^{UI} K^{UJ} K^{UK} K^{UL} K^{UM} K^{UN} K^{UO} K^{UP} K^{UQ} K^{UR} K^{US} K^{UT} K^{UU} K^{UV} K^{UW} K^{UX} K^{UY} K^{UZ} K^{VA} K^{VB} K^{VC} K^{VD} K^{VE} K^{VF} K^{VG} K^{VH} K^{VI} K^{VJ} K^{VK} K^{VL} K^{VM} K^{VN} K^{VO} K^{VP} K^{VQ} K^{VR} K^{VS} K^{VT} K^{VU} K^{VV} K^{VW} K^{VX} K^{VY} K^{VZ} K^{WA} K^{WB} K^{WC} K^{WD} K^{WE} K^{WF} K^{WG} K^{WH} K^{WI} K^{WJ} K^{WK} K^{WL} K^{WM} K^{WN} K^{WO} K^{WP} K^{WQ} K^{WR} K^{WS} K^{WT} K^{WU} K^{WV} K^{WW} K^{WX} K^{WY} K^{WZ} K^{XA} K^{XB} K^{XC} K^{XD} K^{XE} K^{XF} K^{XG} K^{XH} K^{XI} K^{XJ} K^{XK} K^{XL} K^{XM} K^{XN} K^{XO} K^{XP} K^{XQ} K^{XR} K^{XS} K^{XT} K^{XU} K^{XV} K^{XW} K^{XX} K^{XY} K^{XZ} K^{YA} K^{YB} K^{YC} K^{YD} K^{YE} K^{YF} K^{YG} K^{YH} K^{YI} K^{YJ} K^{YK} K^{YL} K^{YM} K^{YN} K^{YO} K^{YP} K^{YQ} K^{YR} K^{YS} K^{YT} K^{YU} K^{YV} K^{YW} K^{YX} K^{YY} K^{YZ} K^{ZA} K^{ZB} K^{ZC} K^{ZD} K^{ZE} K^{ZF} K^{ZG} K^{ZH} K^{ZI} K^{ZJ} K^{ZK} K^{ZL} K^{ZM} K^{ZN} K^{ZO} K^{ZP} K^{ZQ} K^{ZR} K^{ZS} K^{ZT} K^{ZU} K^{ZV} K^{ZW} K^{ZX} K^{ZY} K^{ZZ}

commonly.—6. יָמֵן הַיְיָ = יָמֵן הַיְיָ. — 7. קָבְצָהּ Kt., Q. קָבְצָהּ many MSS and edns. טָּ בִּיר = בָּכַסְתָּ = טָּ בִּיר 'when they took hold of thee by their hands (=בָּכַסְתָּ), thou didst pierce their hands,' om. חָרָן.— [וְהַשְׂמָנָה] With a play on שְׂמָנָה. In 2 K. 18²¹ שָׂמַן. — 8. οὐκ ἐλάσασαι so ὁὐκ ἐλάσασαι. — 9. יָמֵן אֲמָר. — 10. יָמֵן אֲמָר. — 11. יָמֵן אֲמָר. — 12. יָמֵן אֲמָר. — 13. יָמֵן אֲמָר. — 14. יָמֵן אֲמָר. — 15. יָמֵן אֲמָר. — 16. יָמֵן אֲמָר. — 17. יָמֵן אֲמָר. — 18. יָמֵן אֲמָר. — 19. יָמֵן אֲמָר. — 20. יָמֵן אֲמָר. — 21. יָמֵן אֲמָר.

Ch. 30 (a) Jahveh's day for the destruction of Egypt approaches, vv.¹⁻¹⁹; (b) Jahveh will use the Babylonians to break the arm of Pharaoh, vv.²⁰⁻²⁶. The first of these sections (a) seems to be a footnote to the previous chapter, the work of a writer who wished to add details to the announcement of Egypt's doom in 29⁸⁻¹⁶. 17-21. The fact that no date is given, the poverty of the language, the haphazard enumeration of the cities, all point to the secondary character of vv.¹⁻¹⁹. On the other hand (b) contains a dated oracle in rhythm (v.²¹), which is developed and applied in the following vv., probably by Ez. himself. With (a) cp. Jer. 44¹ 46^{14ff.}; with (b), Jer. 43¹⁰ 44³⁰. 2. Howl, alas for the Day!) Cp. Is. 13⁶, Joel 1¹⁵; the Day is used in a pregnant sense, of the coming punishment of the heathen, v.³; see 7¹ n.—3. near is the ' Day of Jahveh] So אֲנִי, the form elsewhere, Is. 13⁶, Joel 1¹⁵ 4¹⁴, Ob. 15, Zeph. 1⁷. 14; אֲנִי expands it to near is (the) Day, and near is the Day of Jahveh.—a Day of cloud, the time of the heathen shall it be] The first clause is perhaps copied from Joel 2², Zeph. 1¹⁵; the time in the sense of 7⁷. 12; cp. 21³⁰. 34 [25. 29] 22³ 35⁵, Is. 13²².—4. the sword shall come] Cp. 29⁸ 33³. 6.—anguish] Cp. v.⁹, Is. 21³, Nah. 2¹¹ (all).—and her wealth shall be captured] Lit. and (men) shall take. The

context here and in v.¹⁰ 29¹⁹ requires the meaning *wealth* rather than *multitude*, cp. Ps. 37¹⁶, Koh. 5⁹, 1 C. 29¹⁶; but, as in 29¹⁹, **Ⓞ** om. the sentence, which is prob. an addition in both cases.—5. A list of Egypt's provinces and allies, intended to enlarge the scope of the approaching disaster; see 27¹⁰ n. The v. seems to be a note jotted down on the margin; hardly an attempt is made to work it into the context.—*and all the mingled people*] or *mixed company*. The word (*'ēreb*) is used of non-Israelites attached to Israel, Ex. 12³⁸ J, Neh. 13³, and of foreigners attached to Egypt or Babylon, Jer. 25²⁰ 50³⁷. So **Ⓞ** πάντες οἱ ἐπίμικτοι, agreeing with **Ⓜ**; other Vrs., however, pronounced the word differently, *all the Arabs* (*'Arābh*), 'ΑΣ **Ⓞ** and many moderns, cp. 27²¹ n., Acts 2¹¹. A proper name is certainly expected, but the weight of tradition supports the former rendering; in Ps. Sol. 17¹⁷ *the mingled people* are mentioned along with *the sons of the covenant*.—*and Kūbh*] An unknown name, which should prob. be read *Lūbh*, with **Ⓞ**, the people who inhabited N. Africa, W. of Egypt; Nah. 3⁹, 2 C. 12³ 16⁸.—*the sons of the land of the covenant with them*] Apparently, the other people who were federated with Egypt. But the text is not certain; **Ⓞ** has *the sons of my covenant* and om. *with them*, implying a reference to the Israelites; so Jerome explains, de populo Judaeorum (cp. Acts 3²⁵); it is unlikely, however, that Israelites would be mentioned in such a casual way. Many follow **Ⓞ**, and altering *covenant* (*b^erīthī*) into the *K^erēthites* (*k^erēthī*), Co. Siegr. Toy Kr.; see 25¹⁶ n. It is better to leave **Ⓜ** as it stands, and to regard the whole v. as originally outside the text.—*shall fall by the sword*] Taken from the next v.—6. *Thus saith Jahveh, And the upholders of E. shall fall*] The introductory formula marks a new section, as in vv.² 10. 13; it should not, therefore, be omitted with **Ⓞ**. The *upholders* are prob. the *foundations* mentioned in v.⁴.—*the pride of her strength*] cp. v.¹⁸ 7²⁴ n.—*from Migdol 'to' Syene*] See 29¹⁰ n.—7. *And they shall be desolated*] The plur. refers to the *upholders* in v.⁹; but in cl. b we find *his cities*. To make smoother grammar **Ⓜ** should be corrected: *and she shall be desolated* (**Ⓞ**) . . . *her cities*. This v. repeats most of 29^{12a}.—8. *lay fire to E.*] cp. vv.¹⁴ 16.—9. *messengers ' ' shall go forth in ships*] The v. seems to be based upon Is. 18²; messengers are sent out from Egypt to warn Kūsh of the approaching catastrophe. Ethiopia is 'a land which rivers divide,' so the messengers travel in *ships*. After *messengers* **Ⓜ** has *from before me*, a dittograph which **Ⓞ** omits. The word for *ships* suits the context, and, if correct, comes from the Egyptian; the Vrs. read it 'hastening.'—*to terrify Kūsh* (dwelling) *securely*] An awkward expression, but just possible; **Ⓞ** om. *securely*.—

anguish] See v.⁴ n.—in the day of E.] i.e. of E.'s overthrow; cp. 'the day of Midian' Is. 9³, Hos. 2², and see *ch.* 7⁷ n.—*behold, it comes*] cp. 7^{5f.} 10.—10. *wealth*] See on v.⁴. *Nebuchadrezzar* is named as Jahveh's agent in the spoliation of Egypt, cp. 29¹⁹ n.—11. *he and his people with him*] The phraseology is reminiscent of P, e.g. Gen. 6¹⁸ 7⁷, Ex. 29²¹; Driver *LOT*.⁹ 132, no. 10.—*the most terrible nation*] See 28⁷ n.; *draw out their swords*, 5¹² n.—12. There has been some dislocation of the text here; perhaps the v. originally ran *And I will make Nile-streams dry ground, and devastate the land and its fullness, and sell the land into the power of strangers*. See crit. note. For *dry ground* cp. Gen. 7²², Ex. 14²¹ J etc.; *the land and its fullness* cp. 12¹⁹; *sell into the power of cp.* the phrase of the compiler in Jud. 2¹⁴ 3⁸ 4² etc.—Vv. 13-19. The destruction of the principal cities, three belonging to Lower, and five to Upper Egypt; they are named without any sense of their geographical position, as though the writer knew of them only by hear-say.—*And I will cause idols to perish*] Vv. 13-19 refer to the cities and possessions of Egypt, not to *idols*; Ⓞ³ om. the words, which seem to be addition suggested, perhaps, by 20^{7f.}, Jer. 43¹².—*And I will exterminate 'chiefs' from Nōph*] So Ⓞ μεριστᾶνας (= 'ēlīm), for Ⓜ false-gods (= 'ēlīlīm), a word not used in this Book; the verb as in v.¹⁰ 7²⁴ etc. *Nōph* v.¹⁶, Jer. 44¹ 46¹⁴. 19, Is. 19¹³, written *Mōph* in Hos. 9⁶, is Memphis, Judith 1¹⁰, Eg. *Mennōfer*, *Mennufe*, Gk. Μένφης, the principal town of Lower Egypt, on the left bank of the Nile, 10 miles S. of Cairo.—*And 'princes' from the land of E.*] The plur. (Ⓞ) suits the context better than Ⓜ's sing.; what *prince* could be meant? Then continue with the plur., *they shall be no more* Ⓞ.—*and I will put fear in the land of E.*] Not in Ⓞ; a weak expression, added later; *fear* does not belong to the vocabulary of the Book; in 1¹⁸ the reading is doubtful.—14. *Pathros* was the native name of Southern or Upper Egypt, see 29¹⁴ n. *Šō'an* is the Hebr., and Τάυις the Gk. form of the Eg. *S'nt*, in Lower Egypt, now *Sān*, an important city in the Eastern Delta, Num. 13²² JE, Is. 19¹¹ (? post-exilic) 30⁴ (8th cent.), Ps. 78¹². 43, Judith 1¹⁰. *Nō'*, Eg. *Nēt*, = 'city,' was the capital of Upper Egypt, called by the Greeks Thebes, on the right bank of the Nile, about 400 miles S. of Memphis; vv.¹⁵. 16, Jer. 46²⁵, Nah. 3⁸ *Nō'* of *Amon*; from the latter designation comes Ⓞ's Διὸς πόλις. With *lay fire to* cp. v.⁸; for *do acts of judgement* v.¹⁹ see 5¹⁰ n.—15. *I will pour out my fury*] Cp. 20⁸ n.—*Sin the stronghold of E.*] One of the fortresses on the north-eastern frontier; but Ⓞ could not identify it, and merely transliterates, probably because in the 2nd cent. B.C., its importance had declined and it was no longer a garrison town. The identification with Pelusium, Ⓟ and

Jerome, though widely accepted, is based upon a doubtful etymology, see crit. n.; at the same time it is likely enough that Sin lay in the neighbourhood of Pelusium (23 m. S.E. of Port Said); see W. M. Müller *Enc. Bibl.* col. 4628 f.—*the wealth of Nō'*] Cp. vv.^{4, 10}. As the text stands, *Nō'* is mentioned three times in vv.¹⁴⁻¹⁶.—16. *a fire*] Cp. vv.^{8, 14}.—*Sin shall writhe in anguish, and Nō' shall be breached*] The writer goes from Lower to Upper Egypt, from the Delta to Thebes! For *Sin* ⚡ gives Syene, v.⁶, which many prefer: two places which belonged to the same part of the country will then be mentioned together. But *Nō'* is repeated in this v., and why not *Sin*? For *writhe in anguish* cp. Jer. 5²²; for *breached* cp. 26¹⁰, 2 K. 25⁴.—The end of the v. reads *and Nōph distresses by day*, which requires a verb to be supplied, e.g. *shall have*; but the text is corrupt. Co. ingeniously emends *and its walls shall be broken down*, re-grouping the consonants, with a change in the last word; so Reuss, Toy, He.—17. *And the youths of 'Ōn' and Pibēseth*] Both in Lower Egypt. 'Ōn is Heliopolis (⚡), 7 m. N.E. of Cairo, Eg. 'nw, Akk. *Unu*, one of the oldest cities in Egypt, and famous for its temple of the sun-god; hence it is called Beth-shemesh in Jer. 43¹³. ⚡ intentionally alters the pronunciation to 'Aven i.e. 'nothingness,' but 'Ōn is kept in Gen. 41^{45, 50} 46²⁰. The youths were perhaps those in attendance at the temple, or neophytes in course of training by the priestly astrologers. *Pibēseth* is a Hebrew adaptation of the Eg. *P-ubastef*, ⚡ Βουβαστός, ☿ Bubastus, about 40 m. N.E. of Cairo, now Basta, near the station ez-Zakâzîk; the cat-headed goddess *Ubastet* was worshipped there, Herod. ii. 66 f.—*and they shall go into captivity*] The pron. and vb. are fem., and apparently refer to the two cities.—18. *And in Tēhaphnēhēs the day shall 'grow dark'*] So the Vrs. for ⚡ shall withhold (its light): the city called in Jer. 2¹⁸ 43^{7, 9} 44¹, Judith 1⁹ Tahpanhēs, ⚡^B Τάφναι ^A Ταφνάς (the form elsewhere) Δάφναι Herod. ii. 30, now Tel Defenneh, 10 m. W. of el-Ḳantara on the Suez Canal. Its situation close to the old caravan route from Syria afforded a convenient place of refuge to Jewish immigrants, Jer. 43⁷. The three cities named in vv.^{17, 18} all belonged to the Eastern Delta. For an account of recent explorations on the sites see W. M. Müller *Enc. Bibl.* col. 3770 and 4887.—*when I break there the bars of E.*] The bars (*mōtōth*) were the wooden pegs which passed through holes in the cross-beam (*ōl*=yoke), and kept it in position on the animal's neck; hence *the bars of the yoke* 34²⁷, Lev. 26¹³; the pegs were tied below by thongs (Is. 58⁶), and thus made a rough kind of collar. But *bars* and *yoke* seem to denote the same thing in Jer. 27² 28¹⁰⁻¹³, and perhaps here. Both words are used as a figure of tyranny, and of Egyptian tyranny in particular,

Lev. 26¹³ (on which the present v. may be based). The Vrs., pronouncing the word differently, give *rods*; the sing., however, is used when the word has a figurative sense, e.g. Is. 10^{5b. 24. 26}.—*pride of her strength*] Cp. v.⁶ n. 33²⁸—*a cloud shall cover her*] Cp. 32⁷.—19. Cp. v.^{14b}.—**Vv. 20-26.** An independent prophecy, dated three months later than 29¹. It refers to a defeat inflicted upon Pharaoh Hophra', v.²¹, apparently the reverse spoken of in Jer. 37⁵⁻⁸ cp. 34^{21b}; the prophet now foretells the total ruin which is in store for Pharaoh and Egypt. V.²¹ contains the oracle in rhythm, vv.^{22-24a. 25b} the development of it; vv.^{24b. 25a. 26} give four lines of the latter re-arranged—a suggestion from the margin.—The date is Apr. 587 B.C.—**21.** The poem may be restored, with Hölscher, thus:

*I have broken the arm of Pharaoh ' ' !
And lo, it has not been bound up,
With use of medicines (and) bandage ' ' ,
To brace it for holding the sword.*

Son of man at the beginning stands outside the rhythm. The perfect *I have broken* might be treated as prophetic, and rendered *I will break*; but the general sense of the oracle requires an allusion to the past: Pharaoh has lately been defeated, his final overthrow is still to come. After *Pharaoh* **¶** adds *king of Egypt*, which is om. by **Ⓞ**; for *breaking the arm* cp. Jer. 48²⁵ and 1 S. 2³¹; *With use of etc.* lit. *putting on medicines or healings, setting a bandage*, cp. Jer. 30¹³ 46¹¹ and ch. 16⁴, Job 38⁹ ('swaddling band'). **¶** adds *to bind it up*, a superfluous word, om. by **Ⓞ**, perhaps due to 29¹³.—**22.** *Therefore* introduces the application, as in 15⁶ 24⁶ 29⁸.—*and I will break his arms*] Taking up the figure in the poem, the prophet threatens a more severe defeat cp. 29¹⁷⁻²¹ 32¹¹; the singular in v.²¹ is changed to the plural. Some matter-of-fact reader has added a gloss, *the strong (arm) and the broken*: Hölscher is equally prosaic in his criticism of these vv.—*make the sword drop*] Cp. 39³.—**23.** *disperse . . . scatter*] So 29¹²; elsewhere the threat is applied to Israel, 20²³ n. Hö. thinks that it refers, not to the future, but to the past, and that the writer, long after Ez., has in mind the conquest of Egypt by Cambyses in 525 B.C., and the deportation of Psammeticus iii. to Susa. Hö.'s interpretation depends on his view that the present passage is the work of a redactor.—**24.** *strengthen the arms*] Cp. Hos. 7¹⁵.—*I will put my sword into his hand*] For Jahveh's sword see 21⁸ n. Sometimes it is drawn against Israel, 21⁸⁻¹⁰ 13-5], Jer. 12¹²; here, against Egypt, 29⁸, Jer. 46^{10. 14}, and the king of Babylon wields it, cp. v.⁴ 21²⁴ n. 32¹¹. The idea goes

to be distinguished from *ruin* רָחַק 25¹⁸ 29⁹ etc. from *חַרַב* ii. = *be in ruin, waste*.—(וכברתי את הארץ ביד רעים) B^{B} om.; A^{A} here = *into the hand*, but in cl. b *by the hand*; רעים is hardly the word expected, and looks like a miswritten form of ריח. A^{A} may be accounted for in some such way as this: the sentence had dropped out, as B^{B} shews, by accident; then *וכברתי את הארץ ביד רעים* plus *ביד רעים* (corrupted to רעים) was written in the margin, the latter words indicating the place in the text to which the missing sentence belonged; then the entire marginal note, רעים . . . וכברתי, was copied into the text in the wrong half of the v., and this must have been done after the Gk. version was made. So Herrm., plausibly.—13. A^{A} = 'א' כה א'—[האבות נ'—בי כה א'—] Cp. v. 6 n.; A^{A} give a rendering. —[אלילים—] אלים, 17¹⁸ 31¹¹ 32²¹.—[ונשאים—] B^{B} *καὶ ἄρχοντας Μέμφεως Ἄ Τάρεως*.—[לא יהיה—] A^{A} *καὶ οὐκ ἔσονται* B^{B} and there shall no more be a prince in the land of E., om. נתתי ויאה ופארין ס' (Co. 150).—[מרים . . נתתי—] B^{B} om.—14. [פטרס—] B^{B} F = פ' ארין, a correct explanation. —[עץ—] F Taphnis. —[בנא—] B^{B} *ἐν Διὸς πόλει*, the name current at the time, Strabo xvii. 1, 46 *αὶ Θῆβαι καλεῖται δὲ τὴν Διὸς πόλιν*. 'A *ἐν Βαυῶ Σ ἐν Νό Θ ἐν Νόι* C^{C} Alexandria, cp. 11²⁸ *הרר* C .—15. [סין—] B^{B} *Σαῖν Ἀ Ταρίν*. The identification with Pelusius, Πηλοῦσιον from *πηλός mud* (Strabo xvii. 1, 21 *ὠρῶμασται δ' ἀπὸ τοῦ πηλοῦ*), was prob. suggested by connecting סין with the Aram. סין *muḏ*, a very questionable etymology. The Eg. name, underlying סין, is not known.—16. *לח קחיל* Kt., better קחיל ה' Q.; the inf. abs. should be קחיל, G-K. § 73 d.—[סין—] B^{B} *Σύνηγη* = קון or קונה v. 6.—[ונא חחיה להבקע—] Dr. § 203. B^{B} *ἐν Διὸς πόλει ἔσται ἔκρημα (ἔκρηγμα 49)*.—[תת צר יום—] For constr. st. before an adverb see Kōn. iii. § 318 c. But the omission of the vb. leaves too much to be understood. B^{B} *κ. διαχυθήσεται ὕδατα ? = עפר* B^{B} C *καὶ ἐν Μέμφει πολέμιοι αὐθημερινοὶ attempts to make sense of A^{A} , B^{B} and Memphis shall become a ruin. And like water' (v. 17). With Co. 1. *קחיל קחיל קחיל* cp. 2 K. 14¹³, Neh. 1³ etc.—17. [כ'—] B^{B} *μεγαλοὶ ἡλίου πόλεως*, shewing that כ' was understood as א'ן; so Gen. II. cc., Ex. 1¹¹, Jer. 50¹³ [43¹³]. In Phoen. אן, NSI. 91. B^{B} 'and like water (v. 16) shall be the young men from Pibeseth,' om. א'ן. B^{B} *αὶ γυναῖκες*, an inference from the fem. pron.; it is unlikely that B^{B} found *עשנת* in the text; C *עשנת*. Ro. prs. *עשנת*, but *עשנת* would be required—too remote from *עשנת* to be probable.—[תת—] Pausal form with C , cp. *עשנת* Is. 13¹⁶, G-K. § 29 l.—18. [שש—] So the Mass. here and on Gen. 39⁹; Kim says in loc. *בשש' ונקרא בשבאל*. But B^{B} *ευσκοτάσει = עשנת* C^{C} F .—[משח—] B^{B} *σκήπτρα* F = עשנת, B^{B} = עשנת.—[מיתח—] For the pers. prs. as subject in cas. pend. see 4¹² n. B^{B} = מיתח, B^{B} om. מיתח. Kt.^{or} *הא Q.^{or} היא*, so Bomberg edn.—20. *היה . . . היה* See 1¹ n.—21. [אן ויע—] B^{B} *τοὺς βραχίονας*, missing the point of the sing. here as contrasted with the plur. in vv. 22^{or}.—[והנה לא—] B^{B} = לא.—[לתח רפאות—] To be read as one beat, to conform the line to the measure.—[תת—] Only here; in Job 38⁹ *תת*. B^{B} adds *ἐπ' αὐτόν*.—22. *הנה ומה ומה* Obviously an attempt to smooth out the disagreement between v. 21 and ומה here. The Vrs. felt the difficulty and tried to meet it, B^{B} by making the adjs. plural, τ. *βραχίονας αὐτοῦ τοὺς ἰσχυροὺς κ. τοὺς τεταμένους*, B^{A} dissatisfied with the rendering of נשבת add *καὶ τοὺς συντριβομένους*. 'A *τὸν κραταῖον καὶ ὑψηλὸν θ τὸν ἰσχυρὸν καὶ τὸν μεγάλον*. C paraphrases 'his strong powers by which he broke the kingdoms,' B^{B} om. the second adj., F *brachium ejus forte, sed constractum*, a sense which the Hebr. cannot fairly bear.—24. [ושברתי—] B^{B} and he will cut down' (*p'sak*).—[נתאק נאק—] The vb. again in Job 24¹²⁽⁹⁾; the noun in Ex. 2²⁴ 6⁶ P, Jud. 2¹⁸ D²; cp. the Akk. *nāku* (med. waw) = 'groan, lament.'—For לשיני . . . ושברתי B^{B} 's text implies *שליני ושלני ביה* וכו' על צדדים . . . לשיני 29¹⁹ (Comment.).—25. 'על א' ס' l. על.*

Ch. 31. Another oracle against Egypt, in the form of an allegory. Pharaoh is represented as a lofty pine with well-watered roots and ample boughs, the king of the forest, vv.²⁻⁹. Then the great tree is cut down, and becomes a prey to the creatures it had sheltered—a warning to the proud, vv.¹⁰⁻¹⁴. The fall of one so high sends a shock through the earth; and the Underworld receives the victim with mockery to a dishonoured grave, vv.¹⁵⁻¹⁸. The first part of the allegory, vv.²⁻⁹, is written in verse, and probably the other two parts also. The poem cannot have ended at v.⁹; some account of the overthrow must have followed, and it is contained in vv.¹⁰⁻¹⁴ and ¹⁵⁻¹⁸, though the text has been obscured by later hands. The chapter, then, may be regarded as a whole, and as written in a fairly uniform measure. So Gunkel treats it in *Das Märchen im AT*. 1921, 21 ff.; Hölscher will allow only vv.³⁻⁸ to be original and in poetry; Rothstein prints vv.^{2b-8} as verse, and the rest as prose. The attempt which is made below to recover the text of vv.^{10-14. 15-18} claims to be nothing more than an experiment.

The overthrow of Pharaoh (i.e. Egypt) is again the theme of 32¹⁻¹⁶; and in 32^{17ff.} we have another picture, more elaborate and weird, of his descent to the Underworld. Further, it is to be noticed that chs. 31 and 32 stand in close relation to Is. 14⁴⁻²⁰, the descent of the king of Babylon to Shē'ōl, and to Dan. 4⁷⁻¹¹ (10-14), the great tree in Nebuchrezzar's dream. What is the nature of this relation? A comparison between Is. 14 and Ez. 31 and 32 might at first suggest that the priority is to be given to Is. 14, which is far superior to Ez. in poetic quality; but the finer piece of literature is not necessarily the earlier (Gray *Isaiah* 252). More significant are the conceptions of Shē'ōl and the life after death which both disclose; some of these find no parallels in the earlier parts of the O.T.; they point to a comparatively late period; and if, as is assumed in this Commentary, Ez. lived at the time of the exile, we may suppose that both he and the author of Is. 14 made use of ideas which were current in the 6th cent. B.C. Further than that we cannot safely go; the question, On which side does the dependence lie? is best left undecided. With regard to Dan. 4, and accepting the exilic date of Ez., it is only reasonable to conclude that the imagery in Dan. is borrowed from our prophet (so Charles *Daniel* 89); Torrey, however, takes the opposite view, and believes that Ez. is dependent on Dan., which he assigns to c. 245 B.C. (*Pseudo-Ez.* 98).

1. The oracle is dated from 587 B.C., two months later than the preceding one, 30²⁰⁻²⁶; it contemplates a similar prospect.

—2. Pharaoh . . and his multitude] So v.¹⁸ 32¹². 16. 24-26. 31f.; cp. 30⁴ n.

To whom art thou like in thy greatness?

- | | |
|--|--|
| <p>³ Behold, a 'pine-tree' ' ',
and shady growth (?),
and among the 'clouds'</p> <p>⁴ Waters nourished it,
'carried' her streams
and sent forth her channels</p> <p>⁵ Therefore its stature rose lofty
and its limbs increased,</p> <p>⁶ In its 'shoots' ' ' nested
and under its boughs gave birth
and in its shade 'had' dwelling</p> <p>⁷ So it was beautiful in its height,
for its root made way</p> <p>⁸ No cedars could match it
No firs bore a likeness
and planes were as nothing</p> <p>⁹ Beautiful I made it,
And all Eden's trees envied it</p> | <p>of beautiful foliage
and lofty in stature;
rose its crest.
T^hôm reared it,
around 'its' plot,
to all trees of the field.
above all trees of the field;
and its boughs grew long
through plentiful water.
all birds of the heaven,
all beasts of the field,
' ' many nations.
in the length of its branches;
to plentiful water.
in the garden of God,
unto its limbs,
compared with its boughs</p> <p>in the mass of its branches,
' ' in the garden of God.</p> |
|--|--|

The poem is written in the 2 : 2 measure, and the lines fall into groups of three or two; cp. 17³. 6-8.—3. For *pine-tree* (t^e'asshûr) see 27⁶ n. \mathfrak{A} reads 'asshûr i.e. Assyria, which is obviously a mistake; that t^e'asshûr was the original reading is proved by the gloss *a cedar of Lebanon*, which has been inserted in \mathfrak{A} to explain the rare word.—*and shady growth*] lit. *and a wood* (?) *giving shade*; the rendering *wood*, however, is very uncertain; in 1 S. 23^{15ff.} the word seems to be a pr. n., in 2 C. 27⁴ it means *wooded heights* (plur.). \mathfrak{B} om. the whole phrase, perhaps because it baffled the translators.—*and among the clouds*] So vv.^{10, 14}, with a slight correction of the Hebr., which ought to mean *interwoven foliage*; see 19¹¹ n., and cp. Is. 14¹⁴. For *crest* see 17³ n., and the description of the tree in Nabuchadrezzar's dream, Dan. 4^{7ff.} (10ff.). The imagery seems strangely incongruous; nothing could be less suggestive of Egypt than the trees and scenery of Lebanon; the poet, however, writes from his own point of view, and in figures which would appeal to his countrymen. It has even been thought that he reproduces an existing myth of the tree of Paradise, or some popular legend (Gressmann *Éschat.* 104 ff., Gunkel *Das Märchen* 24); but this is to make too much of the words T^hôm, Eden, the garden of God, Sh'ôl; they have, of course, their associations with

mythology, and they are used because they lend colour and impressiveness to the description.—4. The *waters* are those of the Nile and its canals. As the king of Egypt is personified in 29³, so here is the River, and called *T^ehôm*=*Tiāmtu*, the Bab. dragon of chaos (Gen. 1²), a name which the Hebr. poets use as a synonym of the *deep*, especially the *sea*, e.g. 26¹⁹, Hab. 3¹⁰, Job 28¹⁴, but nowhere else of the Nile. *T^ehôm* is virtually a pr. n., and here fem., as in Gen. 7¹¹, Am. 7⁴, governing the fem. verbs which follow. Ⓞ ἡ ἄβυσσος.—*carried*] lit. *made to go*, Ⓞ ἦγαγεν, a necessary change of *℣*'s *it was going*.—*its plot*] lit. *its* (i.e. the pine's) *place of planting*; *℣* *her plot*.—*to all trees of the field*] As the context refers to the irrigation of the great pine, some would read *to all the* (or *its*) *field* i.e. that in which the pine grew, supposing that *trees* has come in from the next v.; but *to all the field* is not in itself quite intelligible, and perhaps the text of *℣* should be retained.—5. *and its limbs increased*] A rare word for *branches*, again in vv. 6⁸, cp. Is. 17⁶ 27¹⁰. Ⓞ^B om. the clause; but it suits the parallelism.—*through plentiful water*] If we are to insist upon symmetry, the words may be regarded as an addition suggested by v. 7; they are hardly wanted after what has been said in v. 4. *℣* reads here *in sending it forth*, which belongs to the next v.—6. *In its shoots*] The last word of v. 5, slightly altered in pronunciation; with this change, the next word *in its limbs* *℣* becomes unnecessary, and is seen to be an intrusion from v. 5. For the description in this v. cp. 17²³, Jer. 22²³, Ps. 104¹⁷. The resemblance between vv. 5. 6. 10 and Dan. 4⁷⁻¹⁴ [10-17] is particularly noticeable; probably both writers were making use of the same mythology (see on v. 3); Ez. cannot be borrowing from Dan., unless we accept Torrey's perverse dates (*Ps.-Ez.* 98).—*had dwelling*] *℣* *dwelt*, or *used to dwell*; the Vrs. agree with the slight change required. The reference is to Egypt's allies and dependants.—*many nations*] *℣* *all many nations*, an incorrect expression, due to *all* in the preceding lines; Ps. 89⁵¹ [50] cannot safely be quoted in support of *℣*.—8. *No cedars could match it in the garden of God*] For the verb see 28³ n.; this meaning suits the parallelism better than *darken* or *eclipse*. In 28¹³ *the garden of God* is referred to as an abode of splendour, here as famous for its trees, cp. Ps. 104¹⁶. Ⓞ ἐν τῷ παραδείσῳ τοῦ Θεοῦ as in Gen. 2.—*planes*] Only again in Gen. 30³⁷; so nearly all ancient authorities; Ⓞ wrongly *pin*s. The Oriental plane is common in the N. of Palestine and on the coast. Ⓞ understands the trees to represent powerful nations, as in vv. 16f.; here, however, they are introduced to fill out the picture of the pine's gigantic size. In *℣* the v. closes with an unmetrical line, which seems to be addition based on the context: *no tree*

in the garden of God is like it in its beauty.—9. Beautiful I made it] is om. by \mathfrak{S} , followed by some moderns (e.g. Toy, Hö.) on the ground that the divine agency is out of place; but it comes in vv.^{11. 15}. Of the two similar lines, vv.^{8b} and ^{9a}, the latter is rhythmically preferable.—Vv. 10-14. The second stanza, marked by the heading *Therefore thus saith Jahveh*, describes the overthrow of the proud tree, and the warning which its ruin gives to others.

- ¹⁰ For the reason that 'it' was lofty in stature,
And set its crest among the 'clouds,'
and its heart rose in its loftiness,
¹¹ I will deliver it up to a heathen chief,
'and he will' do to it as its guilt (deserves), and 'drive' it out.
¹² And strangers ' ' shall cut it down, and leave it on
the mountains,
And in all valleys its branches shall fall,
And its boughs be broken in all ravines of the earth,
And from its shade shall 'flee' all peoples of the earth
¹³ And on its ruin shall settle all birds of the heaven,
And unto its boughs shall come all beasts of the field;
¹⁴ That no 'trees' in their stature may rise aloft,
nor set their crests among the 'clouds,'
and none that drink water stand ' ' in their loftiness ' '.

There is much uncertainty about the text of these verses, and more than one way of attempting a restoration. The prevailing measure seems to be the same as in the first stanza.—10. *it was lofty*] So $\mathfrak{S}\mathfrak{Y}$; the context requires the third pers. instead of the second, \mathfrak{M} ; cp. vv.^{3. 5}.—At the end of the v. comes a line which, as it does not fit the measure, may be an addition; but the reference to pride of heart is appropriate, if not necessary; for the thought cp. 28^{6. 17}, Is. 14^{13f.}, for the wording cp. Dt. 17²⁰, Jer. 48²⁹, Dan. 11¹².—11. *I will deliver it up*] lit. *so I will give it into the hand of*, cp. 7²¹ 11⁹ 21³⁶ [31] etc.—*a heathen chief*] i.e. Nebuchadrezzar, as Kim. notes; lit. *a ram of nations*, in a figurative sense, cp. 17¹³ n.—The rendering of the last line is based upon a minimum of correction; the text in \mathfrak{M} cannot be right, lit. *he will surely do to him according to his guilt I have driven him out*. See crit. note. For the idea of recompensing guilt cp. Ps. 28⁴.—12. *And strangers shall cut it down*] The translation follows English idiom; in the Hebrew, however, the perfect or its equivalent is used, *have cut it down, left it, have fallen*, expressing a resolve or prophetic certainty. After

strangers an explanatory gloss has been inserted in **¶¶**, the most terrible nation, see 28⁷ n.—leave it on the mountains] This is said of the crocodile, i.e. Egypt, in 29⁵ 32⁴.—valleys . . . ravines] Together in 6³ 35⁸ 36^{4, 6}; and for valleys in this connexion cp. 32⁵.—from its shade shall flee] From the protection of Pharaoh, cp. vv.^{6, 17}; flee is a slight correction of **¶¶**'s rather colourless shall go down. Cp. Dan. 4¹¹ (14).—At the end of the v. **¶¶** repeats and they shall leave it, wrongly added from cl. a.—13. The tree when felled is pillaged by birds and beasts, like the dead body in 29⁵. For its ruin or downfall cp. 32¹⁰ (Egypt), 26^{15, 18} 27²⁷ (Tyre).—14. The downfall of the great pine is to serve as a warning against pride.—trees] is wrongly written trees of water in **¶¶**.—stand in their loftiness] **¶¶** and that their chiefs (lit. rams, v.¹¹) should not stand, all that drink water; but the introduction of a fresh subject, their chiefs, is awkward; the word is probably a miswritten gloss.—The warning can only be given to survivors who still remain on earth; but the last part of the v. in **¶¶** speaks of the other trees as dead and gone below; the warning comes too late! For all of them have been given to death, unto the land below, in the midst of the sons of men, unto those that are gone down to the pit. These sentences are based upon vv.^{17, 18}, and belong in fact to the next stanza, where the scene is laid in the Underworld; they have been copied in here by misunderstanding.—Vv. 15–18. The third stanza describes the consternation caused by the fall of the giant tree, the descent of Pharaoh to the Underworld, and his shameful end. The allegory of the trees is kept up in vv.^{15, 16}, but gives way gradually, until in vv.^{17, 18} no disguise remains. This time there is an addition to the introductory heading: Thus saith the Lord Jahveh in the day when he goes down to Sh^e'ól:

<p>I will make T^hóm mourn ' ' and will hold back her for it, streams, And (the) many waters shall and I will make Lebanon be stopped, sad for it, And all the trees of the field ' shall faint' for it.</p>	<p>16 At the sound of his fall I will cause nations to quake, When I bring him down to Sh^e'ól, with those down in the pit.</p>
<p>And on earth ' ' they shall comfort all the trees of themselves— Eden, The choice ones ' ' of Lebanon, all that drink water.</p>	<p>17 They too shall go down ' ' to to the slain by the Sh^e'ól, sword; and his ' helpers who dwell' in his among the ' living.' shade</p>

who had received no burial rites; they are imagined as lying undistinguishable in the nether world, and thus deprived of honourable remembrance.—The text and meaning of the second half of the v. are uncertain: lit. *and his arm they dwell in his shadow in the midst of nations*. With a slight change *and his arm* may be read *and his helpers* (Grätz, Toy, Kr. etc.; cp. Rashi and Kim. 'his arm and his helpers'), i.e. those who supported Pharaoh, cp. 30⁸ 32²¹. From hints suggested by 6^B the rest is made intelligible, *who dwell . . . in the midst of the living*, equivalent to 'in the land of the living,' 32^{24ff.}—18. *To whom art thou like?* The poem ends as it began with a question, here asked in irony by the inhabitants of the Underworld, cp. Is. 14¹⁶. **¶** adds the prosaic sentence *thus in glory and in greatness with the trees of Eden*, based on v.²; a late insertion, omitted by 6.—*and thou shalt be brought down with Eden's trees*] Pharaoh and his allies, as in v.¹⁷; the same form of the vb. as in Is. 14^{11, 15}.—*in the midst of the uncircumcised*] As the Egyptians practised circumcision, those who did not were considered outside the pale of civilization: to lie dead among them was the last indignity. Cp. 28¹⁰ n. 32^{19, 28ff.}, and Josh. 5⁹; Gressmann *T. u. B.*² ii. 52.—The subscription is like that in 19¹⁴ 32³².

Ch. 31, 3. אֲשֶׁר ל. אֲשֶׁר; the Vrs. follow **¶**.—[ארו לבנות] To be omitted as a gloss: it spoils the balance of the v.—[יפה ענף] See 17³ n.—[הרש כול] The first word may come from the same root as the Akk. *huršū*='a mountain planted with trees,' *harāšū*='to plant,' Jensen in *KB*. vi. 580; Aram. אֲשֶׁר= 'wood.' In Is. 17³ the word is not original. קַל Hiph. ptc. of ללל, with ׀, G-K. § 67 v.; cp. the Haph. ללל Dan. 4⁹. 6^{Aθ} και πυκνός ἐν τῇ σκέπη 6 'thick with its shade' 7 frondibus nemorosus.—[ענתי] From ענע=*weave, wind*, cp. 6¹³ 20²⁸; but ענתי from ענ=*clouds* 2 S. 23⁴, Ps. 77¹⁸ must be intended, and read also in vv.^{10, 14}; 6 *eis μέσσην νεφελῶν*.—4. תהום Without art., because almost a pr. n.—[מסעה . . . הלה] 1. פִּשְׁעָה . . . הִלִּיקָה. 6 ἤγαγεν κύκλω τῶν φυτῶν αὐτοῦ 6 'and by streams she encompassed his growth.'—[כל עץ השרה] Ro.'s שרה is better than השרה.—כל השרה.—[שלוה] Cp. 17⁷.—5. [על כן נבדא] Some (e.g. Hó.) would om. כן על as a prosaic addition. נבדא has the Aram. fem. ending, cp. 27³¹, כלל 36⁸, אֲחֻקִּיָּא 41¹⁶, Kōn. ii. 347.—[במעשתי] Ct. סעמתי vv.^{6, 8}; the ׀ inserted to ease the pronunciation, as in Aram., e.g. רבסא, Selle *De Aram. Libr. Ez.* 17.—[פארוהו] Kt. פארוהו Q. v.⁸; but פארוהו vv.^{8, 12f.} 17⁸. The ׀ is פאר, as the denom. פאר Dt. 24²⁰ shews. 6^B om. ׀, and renders ׀ ותארינהו κ. ἐπλάτυνθησαν οἱ κλάδοι αὐτοῦ, to which 6^{AQ} add κ. ὑψώθησαν αἱ παραφυάδες αὐτοῦ, so 6, thus supplying a transl. of both phrases in **¶**.—[בסם רבים בשלוה] It is possible, but not certain, that the first two words are an addition; the third should be pointed בִּשְׁלֹו, and transferred to the next v.—6. [במעשתי] Prob. an alternative to בשלוה, when the latter had slipped into the wrong place.—[קנו כל ענף] Cp. Is. 40⁶, Jer. 44¹², Kōn. iii. § 346 i.—[יָשְׁבוּ] 1. יָשְׁבוּ, with some MSS and the Vrs.—[כל נים רבים] 6 πάν πληθὸς ἐθνῶν 7 coetus gentium plurimorum; but the pleonastic כל is better omitted with 6.—7. [יָנִי] So Ben Asher., יָנִי Ben Napht.; Kim. *Rad. Lib.* 144 maintains that יָנִי is the correct pointing, cp. יָנִי. The vb. again in 16¹⁸ יָנִי.—

Ch. 32. The sixth and seventh prophecies against Egypt, both of them dated in the year 585 B.C., that is to say, after the destruction of Jerusalem. If the dating is correct, it accounts for the bitterness of the prophet's tone; Egypt had failed Jerusalem in the hour of utmost need. The first of these oracles, vv.²⁻¹⁶, falls into two parts; vv.²⁻¹⁰ describe the crocodile of Egypt, caught, slain, and devoured, vv.¹¹⁻¹⁶ the devastation of the land by the king of Babylon, echoing the threats of 29¹⁻¹⁶ 30²⁰⁻²⁶, 31²⁻⁹. The whole is called a *kiná* (v.¹⁶), in the sense not of a dirge, but of a tragic song, weighted with denunciations; some of it is written in poetical form, vv.²⁻⁸; the rest seems to be a prose enlargement of the theme. The second oracle, vv.¹⁷⁻³², is a *lamentation* over the descent of Egypt to the Underworld, a powerful work of imagination, and one of Ezekiel's most impressive compositions. The text has suffered a good deal at the hands of annotators; but when glosses and corrections have been set aside (vv.^{20. 21. 25}), the poem emerges in well-balanced stanzas, with lines in the 4:4 measure, vv.^{18. 19. 22-24. 26. 27}. Such is Hölscher's reconstruction of the original form, and none better can be suggested. Vv.²⁹⁻³² seem to be an addition made after Ezekiel's time.

1. *In the twelfth year, in the twelfth month, on the first of the month*] i.e. the end of February, 585 B.C., after the fall of Jerusalem (end of June, 586). But is the date correct? The Vrs. vary the figures; only **CV** agree entirely with **M**. Thus **G^BL** read *in the twelfth year, in the tenth month*, etc.; **G^SS** *in the eleventh year, in the twelfth month*, etc.; while Jerome in loc. notes that other interpreters (e.g. Aquila) give *the tenth year and the twelfth month*. On the main point, *the twelfth year*, **M** has the support of **G^B**, and is to be preferred, if only because the change to *the eleventh year* (**G^SS**) was evidently made in order to date the prophecies before the fall of Jerusalem, and earlier than 33²¹.—
2. *take up a lament*] Hebr. *kiná*, cp. 19^{1 n.}—*Young lion of nations, thou art destroyed!* The figure (cp. 19^{2ff.}) is applied to Pharaoh, as *the ram of nations* is applied to Nebuchadrezzar 31¹¹; in each case the literal meaning has vanished in the figurative application (Sm.). The Vrs. render incorrectly *thou art like* (31^{2. 8. 18}). In form the sentence does not match the two next lines; in substance it is even more out of keeping with the figure of the crocodile which follows; but this lack of harmony may not have been felt by the writer. The line thus stands by itself, as an exclamation or preface, much in the same way as 27^{3a} 31^{2b}. No convincing emendations have been proposed; and there is no need to cancel the line as a redactor's invention (Hö.).

*And thou (art) as a monster in the seas, and didst snort with
thy 'nostrils,'
And didst trouble water with thy feet, and foul their streams.*

The couplet describes the habits of the crocodile, as in 29³, not the mythical dragon of the ocean; the *seas . . . streams* are the Nile and its canals, cp. 31⁴. The rendering *nostrils* involves a slight correction of ~~th~~ *thy streams*, first suggested by Ewald, cp. Job 41¹²; for *didst snort* or *spout* lit. *cause to break forth*, cp. Job 40²³ (intrans.), Jud. 20³³ (trans.).—*didst trouble*] lit. *make muddy, turbid*; only again in v.¹³.—*foul*] lit. *trample*, cp. 34^{18f}, Prov. 25²⁶; *their streams* are those of the *water*.—Vv. 3-8. The introductory formula marks a fresh section. The verses which follow have the rhythm of poetry, but not a uniform measure, though lines of three beats predominate down to v.⁸.

*So I will spread over thee my net ' , and hoist thee
in my drag.*

⁴ *And I will leave thee on the land, on the open field will I hurl
thee.*

*And I will settle on thee all birds of the heaven,
And will sate with thee the beasts of all the earth.*

⁵ *And I will lay thy flesh on the mountains,
And fill the valleys with thy height (?),*

⁶ *And water 'the' land with thine issue ' ,
And ravines shall be filled with thee,*

⁷ *And I will cover the heaven when thou art quenched,
And will make its stars to be sad,
The sun I will cover with cloud,
And the moon shall not kindle its light.*

⁸ *All the bright lanterns of heaven will I sadden for thee,
And will lay darkness on thy land, saith Adonai Jahveh.*

Hölscher regards only the couplet in v.² as Ez.'s composition; and vv.³⁻⁸ as the handiwork of a redactor. But the latter section, if not written by Ez., is based upon his language and thought: the prophet may have repeated himself with variations in detail.—*spread over thee . . . hoist thee*] Reminiscences of 12¹³ 19⁸, where the capture of a lion supplies the figure, and of 29⁴ where the crocodile is brought ashore; the *net* was used in hunting lions, the *drag* for catching fish, e.g. 26⁵, Hab. 1¹⁵ⁿ. After *my net* ~~th~~ has by means of an assembly of many peoples, a gloss from the margin, based perhaps on 23²⁴; ~~th~~^B om. by means of an assembly.—4. The treatment of the carcass is described very much as in 29³⁻⁵. Without dropping the figure altogether, the writer contemplates a vast scene of slaughter; he has Egypt and its people in his mind all the time, and this

accounts for a description which would otherwise sound extravagant.—*hurl thee*] Cp. Jer. 16¹³ 22^{26, 28}.—*settle*] Cp. 31¹³, of birds alighting on their prey.—*sate with thee*] Cp. 39⁴.—5. With this v. cp. 31¹², where also the figure is developed until it becomes incongruous; in both places the author is thinking of the massacre of a whole nation; cp. 30^{4, 11}.—*with thy height* (?)] The word does not occur again: can it mean 'high heaps of bodies'? The old alternatives are *with thy blood* **GL**, and *with thy worm* **S**. Text and meaning must be left uncertain.—6. *water the land with thine issue*] i.e. with the *outflow* of thy blood, *ā.l.* The Jewish commentators explain, 'a land of swimming,' in which thou didst swim (Rashi), or on which the waters of the Nile swim (Kim.); but they take a wrong view of the construction. **M** adds *from thy blood, unto the mountains*; either an explanation of the unfamiliar word *outflow*, with *unto the mountains* added to heighten the effect; or *from thy blood* should come at the end of the v. in place of *from thee*.—*and ravines shall be filled with thee*] Cp. 31¹² 35⁸; Co. Kr. substitute *with thy blood* from cl. a; but the correction, though it gives a better balance to the line, is not necessarily right.—7. The destruction of Egypt is on such a scale that it darkens the sky and the stars as with garments of mourning, cp. 30¹⁸; the hyperbole goes further than 31¹⁵. Parallels are to be found in descriptions of the Day of Jahveh, Am. 5^{18, 20}, Joel 2¹⁰ 3⁴ [2³¹] 4¹⁵ [3¹⁵], Is. 13^{9f.}, Enoch 18¹⁴⁻¹⁶.—*when thou art quenched*] lit. *when (one) quenches thee*; Pharaoh is compared to a light. The word is used of extinguishing a fire or lamp, Is. 42³, 2 C. 29⁷, and figuratively in *ch.* 21^{3f.}, 2 S. 21¹⁷ etc.—*make . . . sad*] See 31¹⁵ n.—*the sun . . . cover*] Cp. Am. 8⁹, Is. 60¹⁹, Jer. 15⁹.—*and the moon . . .*] Similarly Is. 13¹⁰ 60¹⁹.—8. *the bright lanterns*] lit. *the luminaries of light*, a pleonasm perhaps due to metrical reasons; it was desired to have a 3:2 line here. For the heavenly *luminaries* cp. Gen. 1¹⁴⁻¹⁶ P, Ps. 74¹⁶; elsewhere (P) of the *light* in the tabernacle.—*darkness on thy land*] Cp. Is. 60².—9. This and the next v. are based upon chs. 30 and 31, and the chs. on the fall of Tyre, 26. 27; they appear to be a prose addition to the foregoing poem.—*I will provoke*] to hostile action against Egypt; the word is commonly used of Israel *provoking* Jahveh to anger, esp. in D, Jer., and the compiler of Kings.—*bring thy destruction among the nations*] The break-up of Egypt is to take place among the nations, and they will witness it. **S**, however, gives *thy captivity*, which suits *when I bring* better; for the captivity of Egypt see 29¹²⁻¹⁴. 19.—*upon lands*] **S** *unto a land*, the proper sequel to *thy captivity*; for the language cp. Jer. 15¹⁴ 16¹³ 17⁴ 22²⁸.—10. For the widespread consternation caused by the judgement

on Egypt cp. 31^{16a}; the effect of the fall of Tyre is described in similar terms, 26¹⁵⁻¹⁸ 27³⁵ 28¹⁹.—*when I brandish my sword*] lit. *cause to fly to and fro*; elsewhere the vb. is intrans., of birds flying Gen. 1²⁰, or the seraphim Is. 6², or serpents Is. 14²⁹ 30⁶. For Jahveh's sword see 21⁸ n. 30^{24f}.—*tremble every moment*] Cp. 26¹⁶ n.—*in the day of thy fall*] Cp. 26¹⁸ 27²⁷. Hölscher thinks that the allusion in vv.⁹⁻¹⁰ is not to Nebuchadrezzar's conquest, but to the subjugation of Egypt by Cambyses in 525 B.C.—**Vv. 11-16.** A new section, introduced by the customary formula, as vv.³⁻¹⁰: judgement on the king (vv.^{11, 12a}) is combined with devastation of the land (vv.^{12b-15}). The passage is clearly dependent on the short oracle v.² cp. v.¹³; and, like vv.⁹⁻¹⁰, seems to be an expansion of vv.³⁻⁸, but with the significant addition of *the sword of the king of Babylon*: some of the vv. fall into rhythm, and produce an impression of rhythmical prose rather than of poetry. Hölscher takes the view that the entire passage is secondary; on the other hand, Ez. may have composed both oracle (v.²) and comment.—*the sword of the king of Babylon*] Cp. 21²⁴ [19] 29⁸. Jahveh's sword, referred to in the previous v., turns out to be the sword of Jahveh's agent; the same representation as in 21^{8, 14ff.} [3. 9ff.] 30^{24f}.—**12.** *By the swords of mighty men*] Cp. 30¹¹, where *the most terrible nation* is also mentioned.—*thy multitude*] or *throng*; especially characteristic of the Egyptian chapters, e.g. vv.^{16, 18ff.} 30^{10, 15} 31^{2, 18}.—**13.** *its cattle, from beside many waters*] i.e. the cattle on the banks of the Nile, cp. Gen. 41^{2f}; see also ch. 29⁸.—*the foot of man shall not trouble them*] A rather weak application of v.². For the second *trouble them* & reads *trample them*, thus avoiding the repetition; cp., however, 28^{4, 5} 30⁶ 31⁸. The whole v. may be regarded as secondary in origin.—**14.** *Then will I make clear their waters*] lit. *cause to sink down*; the mud settles and the water becomes clear (so Rashi), cp. 34¹⁸ *clear* i.e. settled *waters*; and of the Nile, Am. 8⁸ 9⁵. The pron. *their* must refer to the *many waters* in v.¹³, not to Egypt, which is treated as fem., *her*. The comparison of a smoothly flowing stream to *oil* occurs only here; in Job 20⁶, Ps. 55²², Prov. 5³ the point of the comparison is different. Clear water and smooth stream, undisturbed by traffic or cattle, are signs of desolation.—**15.** A further insistence on the disaster which is coming; the v. is perhaps a later addition (Jahn, He. *Ezechielst.* 31, Hö.). **¶** *Al* has *when I make the land of E. a desolation and desolated*, see 6¹⁴ n.; better, with the Vrs., *when . . . a desolation, and the land shall be desolated*; for the rest of the sentence see 12¹⁹ n.—**16.** *It is a dirge, and they shall chant it as a dirge*] The subscription in 19¹⁴ 31¹⁸ is similar, and closes a preceding poem; but vv.¹¹⁻¹⁵ hardly constitute a poem,

and vv.³⁻⁸ are not written in the *kinā* rhythm. Both groups contain denunciations, or forecasts of calamity, so that *kinā* here must stand for a tragic poem rather than a dirge, which was sung after the blow had fallen. The subject of *they shall chant* is indefinite, 'people.'—*the daughters of the nations shall chant it*] Women were hired to act as mourners, Jer. 9^{16f.} So stupendous will be the fall of Egypt, that it will cause lamentation throughout all countries, cp. 31¹⁶ and on v.¹⁰ above.—*upon Egypt and all her multitude*] The allusion is to the country, as in vv.^{3-8, 11-15}, rather than to Pharaoh representing the country, v.². This v., like the preceding one, may be a later addition.—**Vv. 17-32.** Egypt's descent to the Underworld. The text has been filled out and altered in places, with the result that the original form of the poem cannot be recovered with certainty. Hölscher suggests a new way of dealing with the perplexities of vv.^{19-22, 25}; the translation which follows is mainly based upon his experiment. In vv.^{23, 26} the refrain must be restored for completeness.—**17.** Though the month is left out in the Hebr. text, a reader, with v.¹ in his mind, would naturally supply the *twelfth*, i.e. Mar. 585 B.C., a fortnight later than the previous date. **Ⓢ** inserts the *first month*, which is less probable. In a note on the margin of **Ⓢ**⁹ it is said that Origen marked τοῦ πρώτου μηνός with an obelus, and pointed out the uncertainty of the text ὡς πάντη ἀλόγως προσκειμένον.—**18.** The poem probably begins with this verse.

- Lament for the throng of Egypt, and sink it down ' ' ,
To the land ' below,' with those who are down in the pit!*
- ¹⁹ *Art fairer than any? Go down! and be laid
With the uncircumcised, ' ' slain by the sword!*
- ²² *There is Asshur and all its company, ' round its grave,'
All of them slain, fall'n by the sword,*
- ²³ *' ' Who caused terror in the land of the living;
[And they bear their disgrace with those who are down in the
pit.]*
- ²⁴ *There is Elam and all its throng, round its grave,
All of them slain, fall'n by the sword, ' '
Who caused ' terror' in the land of the living;
And they bear their disgrace with those who are down in the pit.*
- ²⁶ *There is Meshek ' ' and all its throng, ' round its grave,'
All of them uncircumcised, ' slain' by the sword,
' Who' caused ' terror' in the land of the living;
[And they bear their disgrace with those who are down in the
pit.]*

- ²⁷ So they lie ' ' with the mighty ones, fallen ' of old,'
 Who went down to Sh'öl with their weapons of war,
 And their swords were laid under their heads,
 And their ' shields ' are over their bones ' ' .
- ²⁸ So thou shalt lie ' ' among the uncircumcised,
 With the slain by the sword !

Lament] A rare word ; see 2¹⁰ n.—the throng of Egypt] Cp. v. ¹². The people is personified ; but Pharaoh seems to be thought of in v. ¹⁹ ; no clear distinction is drawn between Egypt and the monarch who represents it.—and sink it down] The prophet is to chant the going down of Egypt to Sh'öl, in accordance with Jahveh's threat, vv. ^{10ff.} ; cp. 26²⁰ (Tyre) 31¹⁶ (Egypt). After this line **A** adds it (l. thou) and the daughters of famous nations i.e. the prophet is to join with the women who wail over the downfall of Egypt, a hardly credible injunction ; perhaps the words are a gloss suggested by v. ¹⁶ (Hö.), though it must be older than **G**.—to the land below] lit. land of lowest depth, a plur. word, v. ²⁴ 26²⁰ ; but the sing. should probably be read as in 31^{14, 16, 18}.—down in the pit] Vv. ^{24f.} ^{29f.} ; see 26²⁰ n.—19. Art fairer than any ?] lit. whom dost thou surpass in beauty ? cp. 31². Pharaoh (or Egypt) is greeted with mockery ; what is become now of boastful pretensions ? When vv. ^{20b.} ²¹ are rightly understood, it will be seen that the question is not asked by the Shades, but by the poet ; in **G** it comes in v. ²¹.—be laid with the uncircumcised] Cp. v. ³² and 31¹⁸ n.—slain by the sword is taken over from v. ²⁰ to complete the line ; so **G** (v. ²¹).—Vv. 20. 21. Here the text becomes unintelligible. For v. ^{20a} **A** gives in the midst of the slain by the sword they shall fall, of which slain by the sword may be attached to v. ¹⁹, and they shall fall be omitted as an addition to fill out the sense. Hölscher shews good reason for believing that vv. ^{20b.} ²¹ formed no part of the original poem. Comparing the text of **A** with that of **G**, the latter seems preferable at first, because it places v. ¹⁹ after v. ^{21a}, and thus supplies the speech of the mighty chiefs (see below, v. ²¹) which is missing in **A** ; many scholars adopt this re-arrangement. But **G**'s text is no more satisfactory than **A**'s, as Toy perceives ; both go back to a marginal gloss which has been copied into **A** and **G** at different points. The gloss was written to explain that the question in v. ¹⁹ was asked by the mighty chiefs from the midst of Sh'öl, i.e. the Shades of the mighty men who had overthrown Egypt, v. ¹² 31¹¹—obviously not the mighty men of v. ²⁷, who are lying stiff and senseless in the grave ; **G** partly reproduces this, vv. ^{20b.} ^{21a}, but the gloss itself became corrupted, perhaps when it was copied into **A**. For v. ^{20b} **A** reads a sword is given, draw her (down) and all her

multitudes; **G**, and all his strength shall be laid asleep; both texts are corrupt.—21. **M** The mighty chiefs shall speak to him from the midst of *Sh'ól* with his helpers; **G**^B's version runs 'and the giants shall say to thee, Be in the depth of uproar [pit **G**^A]; to whom art thou superior?' For *mighty chiefs* lit. *rams of mighty men* see 31¹¹ n.; but the Hebr. is ambiguous, it could be the plur. of *Mighty God* Is. 9⁶ [61]; with *his helpers* cp. 30⁸ 31¹⁷ n.—**M** continues *they have come down, have lain (with) the uncircumcised*; but after *shall speak* in the previous clause we expect the words of the speech, and **G** supplies them by placing v. 19^a here.—Vv. 22–27. The prophet, like Dante, conducts us through the regions of the dead; but, unlike the scenes in the Inferno, these are peopled with the bodies of the slain, not with spirits in torment. Asshur, Elam, Meshek, once formidable powers, are now lying harmless in the ignominy of death: such is the fate in store for Egypt! The three stanzas, when cleared of later additions, produce by their monotony an effect of inexorable doom. Again the text of **M** differs a good deal from that of **G**.—*Asshur*] The Assyrian power comes first; its overthrow, twenty-seven years before the date at the head of this oracle, sent a shock throughout the world which Ez. and his countrymen had cause to remember. The fall of Nineveh, 'one of the greatest events in ancient history,' took place in 612 B.C.; the city was assaulted by the Babylonians with their allies the Medes and Scythians; its capture sealed the fate of Assyria, though for a time the kingdom was transplanted to Harran; *Gadd Fall of Nineveh* 1923, 15 ff.—*all its (lit. her) company*] Hebr. *kāhāl* 'congregation,' **G** συναγωγή; in vv. 24, 26 the corresponding word is *throng, multitude*.—*around its grave*] **M** *around him his graves*; but the form in v. 24 is the right one. The same correction has to be made in v. 26, in each case with the support of **GS**.—23. Clause *a* in **M** is secondary, made up of (1) *whose graves were set in the recesses of the pit*, an explanatory addition, (2) *and her company was around her grave*, perhaps a marginal correction of the similar sentence in v. 22. Then in clause *b* comes a phrase repeated from v. 22, *all of them slain, fallen by the sword*. Thus the only fragment of the original poem that remains in v. 23 is *who caused terror in the land of the living*, and this is all that **G** gives; for **G** has inserted the rest of **M** in v. 22. But originally the v. cannot have been so short; and to complete it Hō. restores the refrain *and they bear their disgrace with those who are down in the pit*, v. 24.—*Who caused terror*] The word for *terror* is peculiar to this ch. and 26¹⁷.—24. *Elam*, after Assyria, the next most formidable state, associated in Israelite minds with constant warfare; see Gen. 14¹⁻⁹, Is. 21² 22⁶, Jer. 25²⁵, Dan. 8²,

The Elamites inhabited the great plain E. of the lower Tigris and N. of the Persian Gulf, together with the mountainous region on the N. and E. (Del. *Parad.* 320); they were not Semites, though P in Gen. 10²² for geographical and political reasons makes Elam a son of Shem; and, while they used cuneiform for writing, they spoke a language of the Turanian type. In the 8th cent. B.C. Is. 22⁶ mentions Elam as providing, it seems, a contingent in the Assyrian army which was marching against Jerusalem. About 650 B.C. Asshurbanipal subdued the country, and celebrated his conquest on the sculptured slabs now in the Brit. Museum (Nineveh Gallery, nos. 45-56); in the post-exilic period Elam formed the nucleus of the Persian empire, Is. 21²; and some part of the Jewish Dispersion was settled within its borders, Is. 11¹¹, Jer. 49^{34ff.}.—After *fallen by the sword* **¶** has an addition, *who went down as uncircumcised to the land of depths.*—25. In **¶** the v. is represented only by the words *in the midst of the slain*, which in **¶** stand both at the beginning and at the end. The whole v. is made up of phrases from vv.^{24. 26}. The line *and they bear their disgrace with those who are down in the pit* preserves the refrain which is missing in v.²³.—26. *Meshek*] Akk. *Muski*. The people of this country were evidently known to the Israelites as a warlike and aggressive race, who had given trouble to the Assyrians for ages; see on 27¹³. They may be regarded as remnants of the old Hittite population which was gradually driven to the mountainous region in the extreme E. of Asia Minor, marked Kataonia on Sir W. M. Ramsay's map; see Winckler *Altor. Forsch.* ii. 131 ff.; *KAT.*³ 37. 68. 189. In P's genealogy Meshek, with Tubal etc., is counted among the sons of Japheth, Gen. 10², 1 C. 1⁵; the two are generally named together, 27¹³ 38²¹ 39¹, Is. 66¹⁹ **¶**; and a scribe has inserted the second name here, but without the conjunction; the reading *Meshek Tubal* cannot be right.—'round its grave'] Corrected to read as in vv.^{23. 24}.—'slain' by the sword] So, with a slight correction, to agree with vv.^{20f.}. The refrain should be added to complete the stanza.—27. *So they lie ' ' with the mighty ones*] The three great nations are now lying powerless in the grave, as dead as the ancient heroes of legend: and Egypt will soon be the same! **¶**, however, reads *they shall not lie*, meaning that Asshur, Elam and Meshek will descend to a lower depth than the *mighty ones*; but there is nothing in the context to suggest that the latter hold a place of dignity in She'öl, which will be refused to the three nations; to humiliate *them* further is not the poet's aim; he has Egypt in view. The negative in **¶** was introduced apparently under the mistaken idea that the *heroes*, like the *mighty chiefs* of v.²¹, were ranked in the Underworld higher

than the uncircumcised and those slain by the sword.—*fallen* 'of old'] So **G**; **A** *fallen from (the) uncircumcised*, which is less suitable. Co. proposed to read *the Nephilim of old* instead of *fallen* (*nôphêlîm*), cp. Gen. 6⁴, Num. 13³³, which certainly adds a picturesque touch; but there is no need to make the change, and *from of old* goes better with the verbal form *fallen* than with the noun *Nephilim* (Ro. Hö.).—*their swords were laid . . . their 'shields'*] The dead warrior was recognized by his weapons, just as the dead prophet by his mantle, 1 S. 28¹⁴. For *were laid* the Hebr. gives *they laid*; the active with an indefinite subj. (*men laid*) being equivalent to a passive. **A** reads *their iniquities*, so the Vrs.; but the word does not suit the context, and the slight change to *their shield(s)*, first proposed by Co., has been generally adopted; for *šinnâ*, the large shield, see 23²⁴ n. The v. ends with the line *For the terror of (the) mighty ones was in the land of the living*; but the text is uncertain. Thus **G**^B 'for they made all men [^A the giants] afraid in their life-time'; **S** 'for they wrought ruin by their might in the land of the living'; even if these renderings do not imply a different text, the objection remains that the line states a reason for this particular form of burial which is most improbable, namely, that the ancient heroes were a terror on earth. The sentence in fact is an addition, made up of borrowed phrases, and it destroys the symmetry of the stanza.—28. *So thou shalt lie*] **A** *shalt be broken and lie*; but the first verb is unsuitable and looks like a corrupted form of the second; **G**^B om. On the ground that the v. adds two lines to the four of the stanza, Hö. thinks that it does not belong to the original poem. But it drives home the moral, and effectively repeats the address to Pharaoh-Egypt with which the poem begins, v. 19; cp. 31¹⁸ n. —Vv. 29–32. The vv. were probably added later (Jahn, Hö.). Edom, the princes of the North, the Šidonians, minor nations on the Jewish borders, could hardly be ranked among the mighty dead, such as Asshur, Elam and Meshek, states which had fallen and belonged to the past; but here was an opportunity to plunge into Šh^e’ôl the detested enemies of the present! —29. *Edom*] See on 25^{12–14}.—*her kings*] Cp. Gen. 36³¹ P. The word is om. by **G**^B Co. Ro. al.; it may be a gloss on *and all her princes*.—*who were laid in their might with the slain*] Or *in spite of their might*, cp. v. 30; Kr. al. But the expression is hardly a probable one, and in v. 23 *were laid or set* goes with *her graves*; so perhaps we should read here *whose graves were set with the slain*; the difference in Hebr. is slight. **G**^B implies the text of **A**.—*they shall lie with (the) uncircumcised*] Cp. vv. 19, 21 (corrected). The Edomites were circumcised; but they are to lie with those who were not—a deep humiliation.—

30. *These are the chiefs of the north*] i.e. of the Syrian lands bordering on Phoenicia. The word for *chiefs* (*n^osikim*) is unusual, and belongs to the later literature, Josh. 13²¹ P, Mic. 5⁴.^[6] Ps. 83¹² ^[11], Dan. 11⁸.—*and all the Sidonians*] A general name for the Phoenicians, e.g. Dt. 3⁹, Josh. 13⁴⁻⁶, Jud. 3³, 1 K. 16³¹, used by the Assyrians, Greeks, and Phoenicians themselves; see *NSI*. 54. 352.—*with the slain*] The prep. is perhaps pregnant (*to be*) *with*, or it should be corrected *unto*; cp. v. 1⁶. $\text{\textcircled{C}}$ omits it.—*in the terror they caused by reason of their might they are ashamed*] The text is uncertain; *in their terror* (objective pron.) may be rendered *in spite of their terror*, cp. v. 2⁹; then *by reason of their might* will be an explanatory gloss, to which *they are ashamed* ($\text{\textcircled{C}}$ om.) probably belongs.—*and they shall lie uncircumcised with the slain*] The verb is prophetic; but the Sidonians and the neighbouring chiefs were circumcised, unlike Elam and Meshek, vv. 2⁴. 2⁶; read, therefore, *and they shall lie with the uncircumcised, the slain* etc., as in v. 2⁹, cp. v. 1⁹.—*and they shall bear their disgrace*] Imitated from vv. 2⁴. 2⁵.—31. *Them shall Pharaoh see, and be consoled for all his throng*] In the Underworld Pharaoh will mark the wretched fate of these people, and will be satisfied that he and his, who share it, have met with their deserts: a sorry consolation! Cp. 31¹⁶ and 14²² n.—*slain by the sword are Pharaoh and all his army*] After *shall see and be consoled* the words are unsuitable; they are repeated in v. 32^b, and om. by $\text{\textcircled{C}}$ ^b. A later addition.—32. *For I caused his terror*] So the Hebr. text and $\text{\textcircled{C}}$; but in vv. 2³. 2⁴. 2⁶ the subj. of the verb and the pron. with *terror* refer to the same persons; accordingly the Hebr. marg. corrects to *I caused my terror*; the true reading should be *he caused his terror*.—*in the midst of the uncircumcised*] The most ignominious end conceivable, cp. v. 1⁹ 31¹⁸ n.

Vv. 1⁸⁻³² and Is. 14⁴⁻²⁰ illustrate, more vividly than any other passages in the O.T., current notions of the Underworld. Thus (1) Sh^e’öl is a dark pit or hollow in the depths of the earth; (2) it is international; foreign and remote peoples are gathered there, as well as Israel’s enemies and neighbours; (3) distinctions of race and rank, familiar on earth, are preserved below, and can be recognized; (4) the dead lie prostrate, harmless and extinct, see on vv. 2⁰. 2¹; in Is. 14, however, the poet imagines them as having a shadowy existence, and capable of emotion and even of speech. With (1) cp. the Babylonian Arallû, sometimes a region, sometimes a great house, *Jastrow Rel. of Bab. and Ass.* ch. xxv., and Ps. 16¹⁰, Job 10²¹. 2². With (3) cp. *Gilgamesh Epic*, Tablet xii., ll. 20 ff., *Langdon Semitic Mythology* 264 f. With (4) cp. Is. 38¹⁸, Ps. 6⁶ ^[5] 30¹⁰ ^[9] 88¹¹⁻¹³ ^[10-12] 115¹⁷, Job 3¹⁷⁻¹⁹ 17¹⁶ 20¹¹ 21²⁶. These ideas

a gloss from v.²⁰, and the absence of the conjn. implies this. For בַּחַתִּים Σ gives ἡτιθέμενες ἢ paventes? = חַתִּים. חַתִּים with d.f. omitted; Kim. *Mikhlol* 41a cps. חַתִּים Jud. 8²; oftener with ק, e.g. חַתִּים ק; Kön. ii. 291. בּוֹשִׁים ptc. with *ō* retained, G-K. § 72 n.—וַיִּשְׁבּוּ . . . וַיִּשְׁאֲרֵם As the v. describes existing enemies, not the nations of vv.²²⁻²⁶ whose day is over, the impfs. c.w.c. must refer not to the past, but to the future, cp. וַיִּשְׁבּוּ v.²⁰. Ⓞ om. the conjn. in וַיִּשְׁבּוּ.—וַיִּשְׁאֲרֵם [פרעה 31.—βασιλεύς φ.—המנהג] Q. חַתִּים. Ⓞ = חַתִּים.—חַתִּים . . . חַתִּים [חללי . . . חללי] The clause added from v.^{32b}; הַמְּנַהֵג. In Ⓞ^A a transl. has been inserted from Θ.—32. [בארץ חיים.—נתן]. Ⓞ recognizes חַתִּים; Q. חַתִּים; L. נתן.—[ἐπὶ τῆς ζώης, cp. Ⓞ vv.^{24. 26. 27} and ct. v.²³.—וַיִּשְׁבּוּ] Ct. וַיִּשְׁבּוּ v.¹⁹, G-K. § 53 s.—[המנהג] Ⓞ + μετ' αὐτοῦ, cp. Ⓞ v.²⁰.

PART III.

ISRAEL'S RESTORATION: CHS. 33-37.

- a. *Transitional to Part III., Ch. 33.*
- b. *Israel brought back ; its land transformed, Chs. 34-37.*
- c. *An Apocalypse, Chs. 38, 39.*
- d. *The Temple and Community of the Future, Chs. 40-48.*

PART III.

ISRAEL'S RESTORATION

a. TRANSITIONAL TO PART III., CH. 33.

Ch. 33.—The chapter divides itself into four sections. (a) Vv.¹⁻⁹; the prophet is appointed a *watchman*, responsible for warning the house of Israel and every member of it. A similar passage has been placed at the beginning of his ministry, 3¹⁶⁻²¹, but belongs properly here, as the present context shews. (b) Vv.¹⁰⁻²⁰; each individual will be treated as he deserves by the rule of a perfect justice, and in accordance with God's good will towards man. The principle established in ch. 18 is re-stated. (c) Vv.²¹⁻²⁹; the news of Jerusalem's fall arrives. The prophet's utterance is set free; and his first word is directed to those who survive in the wasted land; the only future in store for them is further ruin. The passage is connected with 3²⁴⁻²⁷ and 24^{26f.}, see p. 46. (d) Vv.³⁰⁻³³; an oracle for the exiles. Hitherto they had listened with an idle curiosity; in the future they will recognize the truth of the prophet's message. Logically, perhaps, (c) and (d) should come before (a) and (b); but whatever the original order may have been, the four sections converge upon a turning-point in Ezekiel's ministry.

Thus (a) impresses upon him the responsibility both of the watchman and of the people; it was his duty to sound the note of warning, and theirs to act accordingly. For the past seven years he had proclaimed the approach of judgement, and the people had refused to pay attention; they must suffer the consequences. (b) This raised the question of divine retribution. He recalls one part of the conclusion reached in ch. 18, namely, that every man is free to change his life, for better or for worse. The opportunity is always open; and God desires not death for the guilty, but life for the penitent: a consideration which comes in appropriately at this point, when the prophet is about to turn from the divine judgement to the divine purpose of restoration. The section (c) which follows, though its contents are so important, seems to be introduced almost as a parenthesis. The prophet's tone is hardly altered by the momentous news; he still denounces

the old sins in the old way ; although his prophecies had been signally confirmed, it seems as if he could not at once adapt himself to the changed conditions. Yet in (*d*) a new prospect is opening ; the future, he knows, must lie with the exiles ; however disappointing their attitude had been, they would form the new Israel as described in chs. 34-37. This section is vaguely expressed. Hölscher regards it as a polemic dictated by a later age, when *the people of the land* were engaged in controversy with the *gôlá* ; Torrey treats (*c*) as an interpolation, and (*d*) as threatening a future judgement (*Pseudo-Ez.* 37 f.), but the explanation given above is equally possible, and more in keeping with the progress of Ez.'s thought.

V. 2. *the sons of thy people*] Vv.^{12. 17. 30} ; see 3¹¹ n.—*the people of the land take one of their number*] lit. *from the whole of them*, cp. Gen. 47², 1 K. 12³¹. The discourse begins with a parable, vv.²⁻⁶, drawn from a familiar practice ; in times of danger a watchman is posted on a tower or wall to give warning of the enemy's approach ; cp. 2 K. 9¹⁷.—Strictly speaking, this and the next two vv. form one long sentence ; the main hypothesis begins with *When I bring a sword* v.², and ends with *his blood shall be on his head* v.^{4b} ; the interval is filled with another hypothetical clause, *and if he sees the sword coming on the land, and sounds the alarm and warns the people* (v.³), *and any one hears . . . and shall not have taken warning, and 'the' sword shall have come and carried him off* (v.^{4a}). For the sword cp. 14¹⁷ 21^{14ff. 24. [9ff. 19]} ; for *sounding the alarm* with a trumpet cp. Am. 3⁶, Hos. 5⁸, Neh. 4^{13f.} ; for *his blood shall be on his head* see 18¹³ n.—5. *but he 'gave warning,' he has delivered himself*] The reference is to the watchman who had done his duty, cp. 3¹⁹. *And he having been warned*, referring to cl. a, makes no sense.—6. *and 'the' sword has come and carried off some persons of them*] The case is only an imaginary one, but it is stated as though an actual occurrence had taken place.—*he is taken in his iniquity*] 'Cut off even in the blossoms of my sin' (*Hamlet* i. 5, 76). Strictly, the moral condition of the unwarned citizen belongs to the application, vv.^{8. 9}, rather than to the parable ; the allusion to it may be intended to lead over from the one to the other.—*and his blood will I search for*] lit. 'exact an equivalent for,' cp. Gen. 42²², Ps. 9^{13 [12]} ; the law on the subject is laid down in Gen. 9⁵ P. Similarly, *to seek*, v.⁸ 3^{18. 20}, 2 S. 4¹¹.—7. The parable is applied. Jahveh appoints the prophet as watchman, with a responsibility towards both the nation and individuals. Vv.⁷⁻⁹ repeat 3¹⁷⁻¹⁹.—8. *When I say to the wicked man, O wicked man*] The repetition is probably accidental ; it is not found in 3¹⁸, nor in ~~ES~~ here.—*he, wicked man, shall die because of his iniquity*] So 3¹⁸ ; but perhaps l. *that*

wicked man.—Vv. 10-20. An expansion of the theme of vv. 1-9; the *watchman* as prophet is to proclaim God's desire that the individual should *live* in the highest sense (vv. 10-11), and that he is free to determine his conduct (vv. 12-16). This brings up again the problem of God's retributive justice. The answer given in ch. 18 is repeated with renewed emphasis, though, of the two cases discussed in 18⁵⁻²⁰ and 18²¹⁻²⁹, only the second presents itself now; the first may be taken for granted. Herrmann points out that Ez.'s doctrine of retribution is based upon his interest in practical religion (*Hesechielst.* 141); it is the teaching of a pastor, not of a speculative theologian.—10. As in ch. 18, the discussion takes its start from a popular saying (8^{12 n.}): *Thus ye have said, ct. v. 24 are saying, and v. 30 that talk together.* Ez. may have been reminded of what the people said twelve years before, when the calamities were fresh; cp. 9⁹ where the verb is perfect. But the point should not be pressed. *Our transgressions . . . how then shall we live?* The disasters which led to the first captivity had convinced the people of Judah that they were being punished for the sins of the nation such as Manasseh had encouraged (see p. 197). They had a sense of guilt, but little thought of penitence, and no faith in Jahveh's desire for their recovery: *how then shall we live?* In a later prophecy Ez. deals with this feeling of despair, 37^{3, 9f.}; for the present he insists on God's justice in punishing the sinful, and His mercy in willing their return. Impenitence despairs of life i.e. revival, faith prays for it, Ps. 119^{77, 116, 144}. With *we are rotting away in them* cp. 4¹⁷ 24²³.—11. For the divine oath see 5^{11 n.} God's desire is that men should repent and live, a re-affirmation of the great truth laid down in 18²³.—*Turn ye, turn ye*] Cp. 18^{30f.}. Ez. sometimes repeats a word to express impatience or passion, 20^{4 n.}; here to make the appeal more urgent. This emotional idiom is characteristic of the Second Isaiah, e.g. Is. 40¹ 51^{9, 12, 17} 52^{1, 11} and 57¹⁴ 62¹⁰.—12. A man's past does not necessarily determine his future; he is morally free either to sin or to repent. The principle has been laid down in 18²¹⁻²⁹; it is here applied to the hopeless attitude of the people, v. 10.—*and the wickedness of the wicked—he shall not stumble at it*] Wickedness leads to stumbling, Pr. 4¹⁹ 24¹⁶; repentance will arrest the fall.—The last half of the v. is awkwardly expressed: *lit. and the righteous shall not be able to live by it in the day of his sinning*; it spoils the parallelism of the two instances alleged in cl. a, and seems to be an addition. The case of *the righteous* is dealt with in vv. 13-15.—13. *When I say concerning the righteous, he shall surely live*] With some support from the Vrs. many read 'When I say to the righteous, Thou shalt surely live';

cp. v. 14 3¹⁸.—*and he trusts in his righteousness . . .*] The case stated in 3²⁰ 18²⁴.—14. *And when I say to the wicked . . . and he turns*] The case stated in 18²⁷.—15. *the pledge he—wicked man—restores*] The reference to the *wicked* is om. by \mathfrak{SS} ; it has been inserted from v. 14. For the *pledge and robbery by violence* see 18⁷ n.—*the statutes of life*] See 20¹¹ n.—*he shall surely live*] See 18⁹ n.—16. Penitence, testified by restitution and change of conduct, cancels past sin and secures 'life'; 18²².—17. As always, the prophet is jealous for the divine honour; God's justice must not be questioned; cp. pp. 194 f.—*the way of the Lord*] *Adonai*, as 18²⁹. Some MSS here and in v. 20 l. *Jahveh*, which \mathfrak{C} implies; \mathfrak{S} τοῦ Κυρίου.—18. =18²⁴.—19.=18²⁷.—20.=18²⁵; cp. ib. v. 29 and v. 17 supr.—*each . . . I will judge you*] So 18³⁰.—Vv. 21. 22. The news of Jerusalem's fall arrives *in the twelfth year, in the tenth (month), on the fifth of the month, of our captivity*: a memorable date in the prophet's life, because it marked the fulfilment of his warnings, and set him free to take up the task of reconstruction. The date given here, when compared with that in Jer. 39²=52⁵⁻⁷ (the capture of the city in the *fourth month of the eleventh year of Zedekiah*), seems to imply that it took a year and a half for the news to reach Babylonia; hence many propose to read *the eleventh year for the twelfth*, a slight correction which has some support in Hebr. and Gk. MSS, and is found in \mathfrak{S} ; this will reduce the interval to six months, a much more probable length of time; cp. Ezra's journey of 108 days from Babylonia to Jerusalem, Ezr. 7⁹ 8³¹. But there is no need to alter the text if, as seems probable, in Jer. and Kings the years are reckoned from autumn to autumn and the months from spring to spring, while in Ez. the Babylonian fashion of beginning the year in spring has come into use (1¹ n.). Thus *the eleventh year of Zedekiah* will be autumn 587—autumn 586, and *the twelfth year of our captivity* will be spring 586—spring 585, the month of August belonging to 586 on either system. To Steuernagel is due the credit of this acute explanation, *Einkl. in das A.T.* 539, 576; and it is adopted by Hö. 12 f. After a siege of two years and a half (24¹, 2 K. 25¹¹), 'a breach was made in the city,' and the Babylonians entered as conquerors, July 586 (Jer. 39²=52⁵⁻⁷); the news reached Ezekiel in Jan. 585.—*there came to me a fugitive*] Hebr. *the fugitive* i.e. the person whom the writer, not the reader, has before his mind; see 24²⁶ phil. note, and cp. Gen. 14¹³. Hö. thinks that the sing. is collective, a *party of fugitives*; but the sing. verb hardly supports this view.—*The city is smitten*!] i.e. attacked and captured, as in Jud. 1⁸⁻¹², 1 S. 30¹; the event, recorded in 2 K. 25⁴, Jer. 39²=52⁷, came to be used as the date of a new

era, *ch.* 40¹. The burning of the city took place a month later, August 586, 2 K. 25⁸⁻¹⁰=Jer. 52¹²⁻¹⁴; but that is not implied by the word *smitten*.—22. The prophet carries his narrative twelve hours back. *Now the hand of Jahveh had fallen 'upon' me in the evening before the coming of the fugitive, and he opened my mouth against (he) came unto me in the morning; then my mouth was opened, and I was no more dumb.* This moment had been foretold in 24²⁶⁻²⁷; the sign given there is now confirmed. While the general sense is clear, some confusion has crept into the text. On the night before the great news arrived the prophet was seized with an ecstasy; the speechlessness which he had been undergoing (3²²⁻²⁴ 4^{4, 5} 24^{26, 27}) passed away when the fugitive came to him in the morning. The narrative, however, is thrown into some confusion by the sentence *and he opened my mouth against (he) came*. It would seem that two glosses, or various readings, have found their way into the text; thus *and he opened my mouth* anticipates *then my mouth was opened*, while *against (he) came* repeats *before the coming*; remove these, and the text reads intelligibly *before the coming of the fugitive unto me in the morning*. The prophet was accustomed to receive a revelation when the hand of Jahveh fell on him; but we are not told of any on this occasion, unless vv.^{21, 22} stood originally at the head of vv.¹⁻²⁰, as Kr. and others think; the oracles vv.²³⁻²⁹ and ³⁰⁻³³ seem to be subsequent in point of time.—Vv. 23-29. A fresh revelation, not communicated during the trance just mentioned.—24. *The inhabitants of these ruins in the country of Israel are saying*] The prophet takes up a current expression of the people's mind (cp. v.¹⁰ *n.*). Those left among the ruins of the land were claiming to be its rightful owners: if one man, Abraham, was allowed to possess it (cp. Is. 51²), his descendants, now numbered by thousands, had all the stronger right. It is quality, not quantity, that constitutes the claim, answers the prophet. This report of what the people were saying could hardly have been brought by the fugitive, who had escaped when the city fell; some time must have elapsed for the notion to have gained currency; the change of tone from the despair of v.¹⁰ implies some interval, and agrees with the attitude expressed in 11¹⁵. How Ez. knew of this saying we cannot tell; it may have been brought by other refugees from Palestine, for intercourse between the two countries was probably going on throughout the exile-period. Again, the question arises, How could Ez. in Babylonia reasonably speak of *the inhabitants of these ruins*? It must be remembered that we are dealing with a highly imaginative temperament. In thought, we may suppose, he is at home again among the survivors of the catastrophe. All along, while absent in the

body, he has been present in the spirit with the people of his native land, and has done his utmost to awaken in them a sense of their guilt and danger: one last word, before he turns from them to the Israel of the future! The prophet's language can thus be interpreted in accordance with the situation which the Book as a whole describes. There is no need to infer that he was living in Jerusalem when he spoke, or that he never was in Babylonia at all (Torrey *Ps.-Ez.* 37 ff.). ☉ indeed omits *these*, but the harder reading of **𐤀** is to be preferred. The ruins of the land are enlarged upon in Jer. 33¹⁰ (probably not Jeremiah's).—25–29. Apparently there is still occasion to repeat the denunciations of 18^{6. 10-12} 22²⁻⁶ 23³⁷⁻³⁹. In Ez.'s view the better elements of the people had been carried into exile, and there was no future in store for those who were left behind (cp. pp. 60. 124); the land which they claimed would become a complete desolation, vv.^{28f.} Their ingrained idolatry is attested by Jer. 44 and the Aram. papyri of the 5th cent. (Cowley *Ar. Pap.* xviii. f.). It is strange that Ez. should have chosen this particular moment to renew his charges against the people in Palestine; and the dependence of the present passage upon ch. 18 and 5¹² 6¹⁴ has led some to think that we are listening here not to Ez. himself, but to an imitator (Toy, He.). Such a possibility cannot be denied. At the same time the position of these vv. may perhaps be accounted for on the lines suggested above.—*Ye eat with the blood*] i.e. before the blood of the animal has been drained off, see 18⁸ n. and cp. 1 S. 14^{32f.}; probably, however, we should read as in 18^{6. 11. 15} 22⁹ *ye eat upon the mountains*, alluding to sacrificial feasts at the high places.—*ye lift up your 'eyes' to your idols*] Cp. 18^{6. 12. 15}; for *shedding blood* cp. 18¹⁰ 22² n. Moral and religious offences such as these disqualified from all rights of 'inheritance.'—26. *Ye stand by your sword*] i.e. support yourselves by violence; cp. v.¹⁹ *by them he shall live*; Gen. 27⁴⁰, Dt. 8³. For *doing abomination* and *committing adultery* see 18^{12. 6} n.—27. The v. recalls the three plagues of 5¹² 14^{13f.}.—*in the strongholds and caves*] Used as places of refuge in troubled times, 1 S. 23^{14. 19. 29}; the two together in Jud. 6².—28. *a desolation and a desert*] V.²⁹; see 6¹⁴ n.—*the pride of its strength shall be put to an end*] So 30¹⁸; see 7²⁴ n. For *the mountains of Isr.* see 6² n.; *with none passing through* see 14¹⁵ n., and cp. Zech. 7¹⁴.—29. The apostate Israelites will learn by this visitation to recognize the true Godhead of Jahveh; cp. 6¹⁰ and 43⁸ 44¹³. As a rule, it is the heathen who are to learn the lesson, e.g. 20⁹ 25^{7. 11. 17} 30²⁶.—Vv. 30–33. The future lies in the hands of the *Gôlá*, and the prophet turns to them, but with some hesitation. Since his prophecies had been fulfilled so remarkably, the exiles had

changed their attitude, and become eager to listen. But did the change go below the surface? Will they rise to the new career which is opening for Israel? It is certainly coming. The passage thus leads up to Ez.'s prophecies of restoration, chs. 34 ff.—30. A vivid picture of Oriental life: excited groups talking in the shade of walls and houses. The construction of this and the next v. is as follows: *The sons of thy people who talk of thee together . . . and each talks to his fellow . . .*³¹ *they come to thee etc.* See v.² n. For *talk together* cp. Mal. 3¹³.¹⁶ and Ps. 119²³ (in a hostile sense). \mathfrak{M} gives *one with one, each to his fellow* (lit. *brother*); the two phrases mean the same thing, and the first is om. by \mathfrak{G} , probably rightly. So far from being indifferent, these exiles are keen to hear the prophet's message, and admit that it comes from Jahveh. Cp. Jer. 23³⁷; and for the current saying see v.¹⁰ n.—31. *as the people come in*] i.e. making a crowd, to hear the divine oracle, $\omega\varsigma$ $\sigma\upsilon\mu\pi\omicron\rho\epsilon\upsilon\epsilon\tau\alpha\iota$ $\lambda\alpha\acute{o}\varsigma$; \mathfrak{G} .—*and they sit before thee* '] Like the elders, 8¹ 14¹ 20¹. \mathfrak{M} adds *my people*, clearly a gloss, om. by $\mathfrak{G}\mathfrak{S}$.—*for 'lies' are in their mouth* '] So $\mathfrak{G}\mathfrak{S}$. \mathfrak{M} has an unintelligible *for loves in their mouth they are doing*; the word for *lies* was miswritten *loves* from v.³², and then *they are doing* was inserted to supply a verb.—*'and' their heart is going after their profit*] They are full of self-seeking, though a glorious prospect is opening before them; cp. the incapacity for a larger view implied by the questions in Mt. 19²⁷, Lk. 22^{24ff.}. For *going after profit* see I S. 8³, Is. 56¹¹. Outwardly there is much enthusiasm, inwardly little to support it; the situation may be illustrated by Is. 29¹³, Jer. 12^{2b}, Ps. 78^{36f.}, Mt. 15^{8f.}, Mk. 7^{8f.}, I Jn. 3¹⁸.—32. *And lo! thou art to them as a love-song*] lit. *a song of loves*; for the latter word, which has an ignoble sense, see 23⁵ n. and 23¹¹ for another form of the noun. But the next sentence speaks of a singer rather than a song; hence \mathfrak{M} should read *like one who sings of loves.—and has a beautiful voice and plays well*] Cp. I S. 16¹⁷, Ps. 33³.—33. *And when it comes*] The subj. is left undefined, cp. 12²⁵ n. Hitherto the crisis has brought judgement: now it leads to restoration. For *behold it is coming* see 7⁵ n.—*they shall know that a prophet has been among them*] So 2⁵. The prophet's function is to interpret history in the light of God's purpose for His people. However insensible and shallow the present generation, a new Israel will carry out God's purpose in the age which is about to dawn. Cp. Isaiah's declaration, Is. 29¹³.¹⁴. It is hardly necessary to treat this v. and 2⁵ as a redactor's additions (Hertrich *Ezechielprobleme* 127).

Ch. 33, 2. עליה . . . ארץ Dr. § 197 (2).—לקחה . . . אביא Dr. § 123 (β). $\mathfrak{G}\mathfrak{F}$ = לקחה. The sentence has a quasi-legal form, Lev. 1² 2¹ etc.; cp.

Ch. 34. Jahveh's flock.—The shepherds of the past and the Shepherd of the future, vv.¹⁻¹⁶. The good and bad members of the flock: Jahveh will judge between them, vv.¹⁷⁻²², and will raise up a David to be shepherd and prince, vv.^{23, 24}, and will render the land secure and fruitful for the sheep of His pasture, vv.²⁵⁻³¹. Usually the ch. has been regarded as a unity, but recent opinion inclines to treat vv.¹⁷⁻³¹ as a later supplement to vv.¹⁻¹⁶, and for the following reasons: there is a falling-off in style, marked by the repetitions in vv.^{17b, 20, 22} and ^{18, 19}; the figure changes unexpectedly, the 'shepherds' are no longer the kings of vv.¹⁻¹⁶, but leading members of the community; a judgement on Israel itself, designed to separate the good from the bad is alien to the temper and plan of chs. 34-37; the 'one shepherd . . . my servant David' is mentioned in vv.^{23f.} only to disappear until 37^{15f.}; the transformation of the land, vv.²⁶⁻³⁰, comes again in 36⁸⁻¹². The dependence of vv.^{17f.} on other literature is particularly noticeable; thus v.²⁵ adapts the 'covenant' of Hos. 2²⁰; vv.^{25-27a} are almost identical in thought and language with Lev. 26⁴⁻⁶. These considerations, put forward by Steuernagel (in part), Jahn and Hölscher, must affect our estimate of the chapter.

V. 2. Prophecy against the shepherds of Israel] The prophecy is cast into an allegorical form, suggested, like other allegories in Ez. (cp. pp. 159 f. 249), by Jeremiah, in this case by Jer. 23¹⁻⁴. The *shepherds* are native kings and rulers, as often in ancient literature, both Eastern and Western, e.g. the Akk. *rē'u* = 'shepherd, regent' (a ptc., as in Hebr.), Homer *Od.* iv. 532 *Ἀγαμέμνονα ποιμένα λαῶν*, and often, Dante *Par.* xxvii. 55 f., Milton *Lycidas* 114 ff.; so Moses Is. 63¹¹, David Ps. 78^{71f.}, Cyrus Is. 44²⁸, the Davidic prince *infr.* v.²³ 37²⁴. In Jeremiah the figure is used most frequently of cruel and selfish rulers, e.g. Jer. 2⁸ 10²¹ 22²² 23^{1, 2} 25³⁴⁻³⁶, though also of those who are faithful to their charge, Jer. 3¹⁵ 23⁴; in Ez. the usage is similar, vv.²⁻¹⁰ and v.²³ 37²⁴. Zech. 11^{4ff.} 15-17 13⁷ owes much to both prophets. See further on v.¹⁵.—*say unto them, to the shepherds]* The double direction can hardly be right; omit either *unto them* with G^B , or *to (concerning) the shepherds* with G^A ; the latter was perhaps the heading of the chapter, cp. Jer. 23⁹.—*Ah! the shepherds of Isr. who have been feeding themselves]* For the exclamation cp. 13^{3, 18}, Jer. 23¹. Ezekiel had no respect for the contemporary kings, see 17¹⁻²¹ 19¹⁰⁻¹⁴ 21³⁰⁻³² [25-27], though he betrays some sympathy with the fate of Jehoahaz and Jehoiachin, 19²⁻⁹. He shared Jeremiah's opinion of Zedekiah's immediate predecessors, Jer. 22¹⁰⁻³⁰.—3. *Ye eat the fat]* G^B pronounce *the milk* i.e. curd or cheese, cp. 1 S. 17¹⁸, which suits the context better; the eating of fat

animals is mentioned in the next clause but one.—*ye slaughter*] The word generally means *to sacrifice, to slaughter for sacrifice*, here *to slaughter for food*, as in 1 S. 28²⁴, 2 C. 18². Animals slain for food used to be presented at the altar, so that all eating of flesh had something of a religious character. In the course of time it became no longer possible to identify slaughter with sacrifice, as appears from Dt. 12²⁰⁻²³, where a modification of the primitive custom is sanctioned; and the word for *sacrifice* could be used simply for *slaughter*. See W. R. Smith *R. of S.* 3 238.—4. *The sickened ye have not cured, and the sick ye have not healed*] The first sentence is regarded as merely a variant of the second by Co. Hö.; it is not repeated in v.¹⁶ with the other epithets; but see crit. n.—*the lost ye have not sought*] Cp. Jer. 50⁶; and ct. vv.^{11, 12} below. In the N.T. cp. Mt. 18¹²⁻¹⁴, Lk. 15⁴ 19¹⁰.—*but with strength ye ruled them, and with rigour*] In Lev. 25^{43, 46, 53} *with rigour* is connected with the harsh treatment of slaves, which may be alluded to here; in Ex. 1^{13, 14} P with the oppression of Isr. in Egypt. \mathfrak{S} understood the sentence differently, 'and the strong ye overpowered with labour'; but \mathfrak{M} gives a better sense.—5. *And they were scattered because there was no shepherd*] For the idea cp. 1 K. 22¹⁷, Num. 27¹⁷ P, Mt. 9³⁶, Mk. 6³⁴. $\mathfrak{S}\mathfrak{S}\mathfrak{V}$ give *my sheep* as the subject, perhaps rightly.—*and became food for all beasts of the field*] So vv.^{8, 10}; see 15⁴ n. 29⁵ n.—At the end of the v. \mathfrak{M} repeats *and they were scattered*, which \mathfrak{S} carries over to the next v.; it may be part of a marginal note.—6. *My sheep wandered*] The vb. is hardly correct in form, and \mathfrak{S} omits it; *my sheep* ought to go with *were scattered* at the end of v.⁵. Looking at the text of vv.^{5, 6} as represented by \mathfrak{S} , it will be seen that *my sheep were scattered* occurs three times, twice in identical words, and once with the same verb in a different stem (v.^{6b}). The redundancy is best explained as due to a marginal note which has been incorporated into the text; probably the two vv. should be read, 'and my sheep ($\mathfrak{S}\mathfrak{S}\mathfrak{V}$) were scattered because there was no shepherd . . . the field; ⁶ on all the mountains . . . my sheep were scattered, with none to search and none to seek.'—*on every high hill*] See 6¹³ n. 20²⁸.—7. *Therefore, shepherds, hear ye the word of Jahveh*] So v.⁹, cp. 16³⁵ 36⁴, Jer. 42¹⁵ 44²⁸.—8. *As I live*] See 5²¹ n.—*became a spoil*] vv.^{22, 28} 26⁵ 36⁴, Jer. 2¹⁴ 49³².—*became food*] See v.⁵ n.—*and my shepherds did not search for my sheep*] The kings of Isr., however selfish and neglectful, were nevertheless Jahveh's shepherds, responsible to Him (v.¹⁰), and ruling by His sanction. $\mathfrak{S}\mathfrak{L}\mathfrak{S}$ *the shepherds*, a weaker reading. Some (Co. Kr. Hö.) would cancel the whole sentence, and it certainly overloads the v.; but \mathfrak{M} may well be original.—9. Repeats v.⁷; \mathfrak{S}^B om. *hear ye the word of Jahveh.*—

10. *Behold, I am against the shepherds*] See 5⁸ n.—*I will search for . . . at their hand*] See 33⁶ n.; the meaning, 'require an equivalent for,' is not quite the same as *seek out* in v.¹¹.—*make them cease*] See 23²⁷ n.—*deliver my sheep from their mouth*] The human oppressors are pictured as ravenous beasts, cp. Ps. 22²² [21], Lam. 2¹⁶ 3⁴⁶.—*food*] Cp. v.⁵.—11. *Behold, I even I*] So v.²⁰; cp. 5⁸ 6³.—*will search for my sheep and seek them out*] Jahveh Himself will assume the functions of the neglectful shepherds. The ideal of a Theocracy, which Ez. cherishes, arose out of the unhappy experiences of the people under the monarchy; as far back as the 8th cent. the conception rose before the mind of Hosea, e.g. Hos. 8⁴. 10 10³ 13¹⁰; it is definitely expressed in Jud. 8²³, 1 S. 8⁷ 10¹⁹ 12¹². 17 E² (later than Hos.). The kings were felt to be responsible for most of the evils in the national life, even for the destruction of the state; and religious minds took refuge in the belief that Jahveh was the true King of Israel. Zeph. 3¹⁵ should be noted in this connexion.—12. *in the day when he is in the midst of his sheep which are dispersed*] l. *in the day when his sheep are dispersed*; see crit. n.—*from all the places where they are scattered*] Not only Babylonia, but Egypt must be meant (cp. Jer. 24⁸ 43⁵⁻⁷ 44¹⁵. 26, Is. 27¹³), perhaps also Phoenicia and S. Arabia. There is an echo of Jeremiah in the phrase, Jer. 8³ 24⁹ 29¹⁴ (? Jer.) 40¹² (? Jer.), though he writes *driven for scattered*.—*in the day of cloud and thick darkness*] Prob. from Zeph. 1¹⁵ (temp. Josiah), the source also of Joel 2²; cp. Dt. 4¹¹, Ps. 97².—13. *I will bring them forth . . . gather them . . . bring them into their own country*] The promise of restoration is specially emphasized in this part of the Book; see the passages collected in the note on 11¹⁷. No doubt the language suggests a wider dispersion than existed in Ez.'s time, and Torrey believes that it points to the circumstances of the Jews in the 3rd cent. B.C. (l.c. 33. 106). But the Second Isaiah supports Ez., e.g. Is. 43⁵. 49¹², and such passages as Is. 11¹² (? exilic), Jer. 23³ 32³⁷: a certain imaginative freedom must be allowed to the prophets.—*on the mountains of Isr., etc.*] See 6². 3. 6 n.; the prophet speaks of them now in an altered tone; cp. 36¹.—14. *on the mountain-heights of Isr.*] Cp. 17²³ n. (sing., of Zion).—*shall be their abode*] Especially the abode of shepherds or flocks, 2 S. 7⁸, Is. 65¹⁰, also of camels *ch.* 25⁵. The pastoral and agricultural tradition was never lost throughout Israel's history, and coloured the national ideals of the future, e.g. Is. 32¹⁸ 33²⁰, Jer. 31¹². 24 33¹³.—*upon a fat pasture they shall feed*] See v.¹⁵ n., 1 C. 4⁴⁰.—15. *I will feed my flock, and I will make them lie down*] The first pers. pron. each time is emphatic: Jahveh Himself will act as the Shepherd of His people—a profound and moving thought, cp. v.¹¹ n., Is. 40¹¹, Jer. 31⁹,

Ps. 23¹ 74¹ 78⁵² 79¹³ 80² ^U 95⁷ 100³. Like much else in these chs., it leads up directly to the N.T., e.g. Jn. 10¹¹, Heb. 13²⁰, 1 Pet. 2²⁵ 5⁴, Rev. 7¹⁷. A Rabbinic comment is worth quoting: 'he who is on the watch for (the Messianic) salvation, the Holy One, blessed be He, will make him to lie down in the Garden of Eden, as it is said in Ez. 34¹⁵,' *Pesiḳta* R. xxxiv.—16. The divine Shepherd will care for precisely those who have no one else to care for them (cp. v. 4). This again receives fuller illustration and point in the Gospels, Mt. 18¹²⁻¹⁴=Lk. 15³⁻⁷ 19¹⁰, Jn. 10¹⁰⁻¹⁵. For the rescue of the *lost* and the *driven out* cp. Is. 11¹² 27¹³.—*but the fat and the strong I will destroy*] Some prefer the reading of ~~GLSD~~ *I will keep*, on the ground that it is more appropriate to the Shepherd; but ~~M~~ agrees better with the next sentence.—*I will feed them with judgement*] rather than 'as is fitting,' Herrm., who adopts ~~G~~'s reading *keep*. The divine Shepherd, if merciful, is also just and can be stern; for this use of *feed* cp. Mic. 5⁶, Zech. 11⁴⁻⁷, Ps. 2⁹. Again the N.T. gives expression to the same thought, Rev. 2²⁷ 12⁵ 19¹⁵; and cp. 6¹⁶ 'the wrath of the Lamb.'—Vv. 17-22. The figure changes: instead of the bad shepherds and the flock, vv. 1⁻¹⁶, we have the bad sheep among the flock; kings and princes give place to powerful, oppressive members of the community; the Shepherd of vv. 11ⁿ. is now the Judge, vv. 20-22. This change in the application of the figure goes along with a difference in style which seems to betray another hand; the matters dealt with also give the impression that vv. 17ⁿ. are not the sequel of vv. 1-16, but an appendix partly based upon the prophecies in chs. 36. 37. See above p. 373.—17. Here the *sheep* are addressed; the *shepherds* have had their warning. The *rams* and *he-goats* mean the leading men among the people, named together as in 39¹⁸, Is. 34⁶, Jer. 51⁴⁰; cp. *ch.* 17¹³ (*rams*), Is. 14⁹, Zech. 10³ (*he-goats*); acts of violence committed by the strong against the weak are mentioned in 22²⁴⁻²⁹ (? Ezek.). The threat of a divine judgement upon the community itself does not occur again in these chs., which picture an age of reformation and peace for Israel; and this is an additional reason for the view that vv. 17ⁿ. have been added to the original prophecy (Hö.). The judgement which divides the sheep from the goats anticipates the parable in Mt. 25^{31ⁿ}.—18. The people's natural leaders are charged with appropriating the best for themselves and damaging the means of life for others: it is the old prophetic protest, e.g. Is. 1²³ 3^{14^f}. 5⁸, Hos. 4⁷⁻¹¹ 7¹⁻⁶, Am. 3^{9^f}. 4¹⁻⁶, Mic. 3¹⁻³.—*ye feed upon the good pasture*] Ct. v. 14^a. Hitherto, vv. 2-16, the word has been used in the sense *cause to feed, tend, pascere*; here it is used in the sense *feed upon, pasci* (so v. 14^b).—*ye trample . . ye foul*] The images describe the

callous wrongs inflicted by the powerful classes, cp. v.¹⁹ 32². 13 n. —19. *And my sheep—that which your feet have trampled they feed upon*] Jahveh's sheep are the helpless and weak, as distinguished from the fat and the strong. The common rights of humanity are invaded by these selfish oppressors.—20. *Behold, I even I*] See v.¹¹ n.—21. *thrust all the sickly with your horns*] Cp. v.⁴, and Dt. 33¹⁷, 1 K. 22¹¹, Dan. 8⁴.—22. *And I will save*] Only again in this part of the Book, 36²⁹ 37²³. In Ez. the emphasis lies upon restoration rather than *salvation*, which 2 Isaiah mentions so often. One chief difference between the Old Testament and the New is this: in the O.T. Jahveh is always the Saviour of His people (Is. 63⁹), in the N.T. the Messiah is Saviour (Mt. 1²¹).—Vv. 23-31. At this point the prospect widens out. After the sheep have been saved, and the good separated from the bad, a fresh epoch begins: the flock is united and secure under the charge of one shepherd, a David, ruling over a land supernaturally transformed; and then the consummation—it will be known that Israel is Jahveh's flock, and Jahveh Israel's God! The figure in vv.¹⁷⁻²¹ is developed further, and thus forms a link between the two passages; but Hölscher may be right in regarding vv.²³⁻³¹ as a still later expansion, the work, perhaps, of more than one hand.—23. *And I will set over them one shepherd*] A significant phrase, associated in Am. 9¹¹ with *setting up* the fallen booth of David, and in 2 S. 7¹² with *setting up* the seed of David. Taken in conjunction with 37²⁴, the *one shepherd* implies a single flock, the union of the kingdoms; cp. the *μία ποιμνὴ, εἰς ποιμήν* of Jn. 10¹⁶. A contradiction has been detected between this and v.¹⁵: with Jahveh as the divine Shepherd, what room is there for a human shepherd? But the latter is not set up until the restoration has taken place (vv.¹¹⁻¹⁶); and if vv.^{23ff.} were subsequently attached, the inconsistency, such as it is, can easily be accounted for.—*even my servant David*] Not David brought to life again, nor 'a king from his seed' (Rashi), for in 37²⁵ *David* is to be prince for ever; but an ideal ruler such as David was (He. *Ezechielst.* 123). The conception is treated more fully in 37²²⁻²⁵, and goes back to Jer. 23^{5f.} 30⁹; Zech. 11¹⁶ is founded upon both. Kimhi agrees: *David*, he says, is 'the Messiah who shall arise from his seed in the time of salvation.' The hope of a new and better type of king seems to have sprung up in the closing days of the monarchy, when in despair of the present men looked to the future for relief; prophecies of the ideal king belong to the time just before, during, or after the exile, e.g. Is. 9⁶ 11¹ (Gray *Isaiah* 214), 32¹, Hos. 3⁵, Jer., Ez., Hag. 2²³, Zech. 3⁸ 6^{12f.} 9⁹, Ps. Sol. 17²³. *David* is given the title of *my servant*, v.²⁴ 37^{24f.}, like Jacob 37²⁵, just as the historic David, a

man after Jahveh's heart, came to be so styled, 2 K. 8¹⁹, Ps. 89⁴. 21 [3. 20], and in the headings of Pss. 18. 36.—*he shall shepherd them, and he shall be a shepherd to them*] & om. the former of these synonymous phrases, of which only one can be original.—**24.** *And I Jahveh will become God to them*] Cp. v. 31 and 11²⁰ n.—*and my servant David prince among them*] There was no desire for a restoration of the monarchy as hitherto understood; but the nation must have a head, and in 37²⁵ Ezekiel calls him *prince, nāsī'*, and *king, mēlek*, only in 37²². 24. In the community of the new age the title is never *mēlek*, and the *nāsī'* has a less prominent position than is assigned to him here, e.g. 44³ etc.; see 7²⁷ n. The ideal of the future has advanced in clearness from the vague hints in 16⁶⁰ 21³² [27]; cp. 17²²⁻²⁴ n.—**25.** *a covenant of peace*] ensured by the extermination of *hurtful beasts* (cp. v. 28), one of the plagues to which the country was liable, 14¹⁵. 21, Am. 3¹², Jer. 2¹⁵ 4⁷, Is. 31⁴. The promise, which is identical with Lev. 26⁶, may have been suggested by Hos. 2²⁰, where, however, the *covenant* is to render wild beasts harmless, cp. Is. 11⁶⁻⁸ 35⁹ 65²⁵, Job 5²². 23. A wider scope is given to the *covenant* in ch. 37²⁶.—*dwelling in the wilderness securely*] The emphasis on *securely*, vv. 25. 27. 28, shews how constant were the perils of life in early days.—*and sleep in the forests*] In ordinary times this would be dangerous, Jer. 5⁶, Ps. 104^{20†}.—**26.** *And I will make them and the places round about my hill a blessing*] A doubtful sentence. The context refers to the enhanced fruitfulness of the whole country; it is therefore out of place to mention the people and mount Zion in particular. The Vrs. recognize *round about my hill*, but & om. *a blessing*; the latter may have been taken up by mistake from the line below. The most probable emendation is *And I will give to them showers in their season*, parallel to the next clause. The *showers* (cp. Jer. 3³) will be what is sometimes called the *former rain*, which in Palestine falls in Oct.–Nov.—*and I will cause the rain to come down in its season*] i.e. the winter rain (*gēshem*, sometimes called the *latter rain*) from mid-December to March; it soaks the soil and fills the springs and cisterns before the dry season (May–Oct.); see Dt. 11¹⁴ 28¹², Zech. 10¹, Job 38^{28†}. The language resembles that of Lev. 26^{4a}.—*rains of blessing there shall be*] & better (*even*) *a rain of blessing*.—**27.** *the trees of the field . . . increase*] So Lev. 26⁴ cp. 20, Zech. 8¹², Ps. 67⁷ [8] 85¹³ [12]. The increased fertility of the land became a feature in Ez.'s descriptions of the new age, e.g. 36^{34†}. 47¹⁻¹².—*and in their country they shall be secure*] Similarly Lev. 26⁵; see v. 25 n.—*when I break the bars of their yoke*] See 30¹⁸ n., and cp. Lev. 26¹³, Jer. 2²⁰ 28^{10†}. 30⁸.—*from the hand of those who made bondsmen of them*] This expression, lit. *to work by means of another*, is applied

to slavery, Ex. 1¹⁴ P, Lev. 25^{39. 46}, Jer. 22¹³, and to the forced payment of tribute, as here, Jer. 25¹⁴ 27⁷ 30⁸.—28. *become a spoil to the nations*] Cp. v.⁸.—*they shall dwell securely, with none to make them afraid*] See 28²⁶ n., and the similar expressions in Lev. 26^{6. 6}; the second occurs in Jer. 30¹⁰=46²⁷, describing the future peace of Israel.—The close parallel between vv.²⁵⁻²⁸ and Lev. 26^{4-6. 13} raises questions which hardly admit of an answer: Was Ez. the author of both passages? or do both come from a common source? Quite possibly Lev. was the original; and there are other grounds for questioning Ez.'s authorship of vv.¹⁷⁻³¹ (p. 373).—29. *And I will set for them plantations for renown*] i.e. which shall be so productive as to be famous; cp. Dt. 26¹⁹, Jer. 13¹¹, Zeph. 3^{19f.}. We might render *a plant* Is. 61³, or *a place of planting* 17⁷ 31⁴ n.; in either case the sing. is probably intended to have a collective sense. If with $\text{\textcircled{S}}$ we read *peace* instead of *for renown*, the meaning *peaceful planting-places, plantations*, will follow suitably the description in v.²⁸.—*carried off by famine*] No more plagues, like those mentioned in 14^{13f.}.—*the shame of the nations*] Cp. 36^{6. 15} and 16⁵² n.; the shame of being despised by other peoples, 22⁴.—30. *that I . . . am with them*] The wording has no parallel in Ez.; when the idea is to be expressed fuller terms are used, e.g. 37²⁶⁻²⁸. Probably *with them* has been copied wrongly from *ye* (the same consonants in Hebr.) in v.³¹.—*and they are my people*] Cp. Hos. 2²⁵, Is. 51¹⁶ 63⁸, taken up in Zech. 13⁹. See 11²⁰ n.—31. *And ye are my sheep, sheep of my pasture*] The ideal relation between Jahveh and Israel, vv.^{11. 15}, is established in the blessed future; cp. 37^{24. 27}. $\text{\textcircled{M}}$ has an addition, which requires the rendering *And ye my sheep . . . are men*; then the meaning will be, in Kimhi's words, 'Inasmuch as ye are the sheep of my pasture, because I fed you with knowledge and understanding and intelligence, so ye are called men, and not sheep or cattle.' But this reads too much into the language, and *men* is om. by $\text{\textcircled{S}^{\text{L}}}$; the word may have crept in from below, 35² *son of man*. For the *sheep of my pasture* cp. Jer. 23¹, Ps 74¹ 79¹³ 95⁷ 100³.—*I am your God*] Without the conjunction, as often in H, e.g. Lev. 18⁴⁻⁶; but $\text{\textcircled{S}^{\text{Y}}}$ supply it, and, with several MSS, give the full formula *Jahveh your God*.

Ch. 34, 2. [רועי ישראל] For the Akk. *rē'u*, *rē'ātu* 'government,' see *KB*. ii. 36. 82 (Sargon, Sennacherib); iii. 2, 32. 54 (Nebuchadr.).—אליהם [לרועים] For the prep. with suff. anticipating the word following cp. 14⁴ 41²⁵ אליהן אל דלתהו; both textually uncertain, as are the instances given in *Kön*. iii. § 340 n.—היו רעים אותם] Cp. 43⁶; Dr. § 135 (5). $\text{\textcircled{S}}$ wrongly μη βόσκουσιν ποιμένες εαυτούς; for רעים אותם cp. vv.^{8. 10}, Ex. 5¹⁹, Jer. 7¹⁹. Occasionally, instead of the reflexive stem of the vb., the active is used with the objective $\text{\textcircled{M}}$ and a suff. to express *themselves*; here אותם is opposed to והואן.—3. [תקלב] $\text{\textcircled{S}}$ γάλα $\text{\textcircled{E}}$ lac=תקלב.—[הורגה] $\text{\textcircled{S}^{\text{Y}}}$ imply

Edom among the rest, 36¹⁻⁷. On such grounds as these the position of ch. 35 before 36 can be accounted for; and there is point in the contrast between the different future in store for *mount Se'ir* 35^{3, 7, 15} and *the mountains of Israel* 36^{1, 4, 8ff.}. On the other hand, ch. 36 speaks of all the neighbouring nations as hostile, but ch. 35 singles out Edom; hence it has been suggested (by Jahn, Herrm. *Ezechielst.* 35 f., Hö.) that ch. 35 was inserted after Ez.'s time to give the Edomites a more drastic treatment than they receive in 36⁵. We can hardly do more than balance probabilities; Ez. himself may have introduced the chapter to add emphasis to the threats in ch. 36. Herrmann in his *Commentary* has abandoned his earlier view, which Steuernagel also rejects (*Einkl.* 589 f.).

V. 2. *Set thy face against*] Cp. 25² 6² n.—*mount Se'ir*] The mountain range E. of the 'Arābā, from the S. of the Dead Sea to the Gulf of 'Akāba, the home of Esau, Gen. 32⁴ [31] J 36⁸ P, Dt. 2⁴¹, Josh. 24⁴ E. *Se'ir* (lit. *hairy* i.e. covered with brushwood) is sometimes used in a wider sense for the territory of Edom, which extended westwards from the 'Arābā to the S. of Judah; Dt. 33², Judg. 5⁴, Num. 20²³ 34³⁷. P. See Buhl *Gesch. d. Edomiter* 22 ff.—3. For the expressions in this v. see 5⁸ n. 6¹⁴ n.—4. *Thy cities . . . Jahveh*] Similarly 12²⁰.—5. *a perpetual enmity*] Cp. 25¹⁵. Edom's enmity was of long standing; tribal legends carry it back to the jealousy aroused in Esau, Gen. 27⁴¹ J; see also ch. 25¹² n. For the rendering *perpetual*, in the sense of continuous existence, cp. v. 9, 1 S. 27¹², Is. 56⁵, Ps. 78⁸⁶.—*deliver . . . to the sword*] lit. *pour into the hands of the sword*, cp. Jer. 18²¹, Ps. 63¹¹ [10] and 75⁹ [8]. Perhaps the Edomites joined forces with the Chaldeans in the final attack on Judah; this seems to be implied by the words which follow: *the time of their calamity*, cp. Jer. 18¹⁷, Ob. 13, *the time of the iniquity of the end*, cp. 21^{30, 34} [26, 29].—6. *As I live, saith Jahveh, 'Because thou art 'become guilty through' blood, so blood shall pursue thee*] For the form of the sentence cp. 11⁸. The blood-guiltiness of Edom was all the more unnatural because Edom was a brother-nation, Gen. 25²³ J, Dt. 23⁸ [7]. **¶** reads *because thou hast hated blood*, for which **Σ** gives *thy blood* i.e. thy blood-relationship, a meaning which is contrary to Hebr. usage. There can be little doubt that **Ⓞ** points to a better form of the text, *through blood thou art become guilty*, as 22⁴. The end of the v. refers to pursuit by murderers, so Rashi. After *says Jahveh* **¶** has *surely I will make thee blood, and blood shall pursue thee*, an incorrect version of the words which follow, and om. by **Ⓞ**; cp. the duplication in vv. 14, 15.—7. *and I will cut off from it [mt. Se'ir] him who passes to and fro*] A variation of the phrase 'cut off from it

man and beast' 14¹³. 17. 19. 21 25¹³ 29⁸, and 'cut off from thee righteous and wicked' 21^{8[3]}; *the comer and goer* was evidently a familiar term, cp. Ex. 32²⁷ E, Zech. 7¹⁴ 9⁸.—8. *And I will fill ' ' with ' ' slain thy hills]* **¶** *I will fill his mountains with his slain, thy hills . . .*; but Edom is addressed, and the 3rd pers. pron. is out of keeping with the rest of the verse; follow therefore **Ⓞ** in omitting *his mountains* and reading *slain or thy slain*. For *hills, valleys, ravines* see 6³ n.; and *for slain by the sword* cp. 31¹⁷¹. 32²⁰⁻³².—9. *perpetual devastations]* Cp. Jer. 25¹² 51^{26. 62}.—*shall not be inhabited]* So Hebr. text, lit. *shall not sit*, see 26²⁰ n.; Hebr. margin *shall not return*, cp. 16⁵⁵.—10. After the disaster of 586 B.C. Edom laid claim to the surviving population and territory, an act which the prophet regards as insulting to Jahveh, the real Owner of the land. If the future possession of Israel will not lie with the Jewish survivors, 33^{23a}, still less will it lie with the Edomites. The *two nations* are Israel and Judah (Ra. *Ḳim.*).—*we will possess it]* Sing., because the *two lands* are really one (*Kim.*).—*although Jahveh was there]* According to traditional belief, the land of Israel belonged to Jahveh, 2 K. 5¹⁷, Hos. 9³, Joel 2¹⁸ 4 [3]², Lev. 25²³, Ps. 85^{2 [1]}; and Zion in particular was His seat, 43⁷, Jer. 3¹⁷, Joel 4 [3]^{17. 21}. Though Jahveh had forsaken His land, 11²³, it was only till a purified Israel should return and occupy it; then Jerusalem will be given a new name, reaffirming the ancient belief, 48³⁵.—11. The punishment of Edom's spite. Indignant readers seem to have filled out the text; at any rate **Ⓞ**'s 'and I will do to thee according to thy hatred' is an improvement on the overloaded reading of **¶** *and I will do according to thine anger and thy jealousy which thou hast done out of thy hatred against them.—and I will let myself be known against ' thee ']* So of Jahveh revealing Himself to the nations, e.g. 38²³, Is. 19²¹; but also Israel, 20^{5. 9} n. For **¶**'s *against them* **Ⓞ** has the 2 pers. sing.—12. *all thy blasphemies]* as here or *revilings*, but similarly Is. 37³=2 K. 19³, Neh. 9^{18. 26}; with *I have heard* cp. Is. 37²⁹=2 K. 19²⁸.—*saying, It is devastated!]* So Hebr. text and **Ⓞ**; *They are devastated* Hebr. margin and **Ⓞ**. **Ⓞ** *The mountains of Israel are a devastation*, but **¶** may be kept.—*to us they are given to devour]* Cp. 15⁴ n. The Jewish survivors made a similar claim, 33²⁴.—13. *And ye magnified yourselves against me with your mouth]* Cp. Ob. 12, Zeph. 2^{8. 10}, Jer. 48^{26. 42}, Ps. 35²⁶. **Ⓞ** reads the sing., *thou hast magnified* etc., which agrees better with the context.—*and ye multiplied your words against me]* lit. *made excessive*, an Aramaic, not a Hebr. word; the sentence is probably the gloss of an Aramaic scribe, and **Ⓞ** omits it.—14. **¶** reads *as all the land rejoices a devastation will I make thee*. This corrupt text was emended on the margin,

nominative, see 17²¹ n. Ⓞ τὰ δὲ οὐρα ἔθνη καὶ αἱ δὲ οὐραὶ χυθαί, ⓄⓄⓄ. The Vrs. do not recognize אָ; but how could they reproduce it?—[התיינה—Fem. to agree with the nearest subj., Kōn. iii. § 349 l.—וירשנה—ⓄⓄⓄ=וירשנה—11. ועשיתי . . . לכן . . . לכן] For the construction cp. 25^{12, 18}; Kōn. iii. § 415 g; and for the pf. c.w.c. after an oath cp. 17²² n., Ex. 6⁸, Josh. 2¹⁴ etc.; Kōn. iii. § 367 x. After ועשיתי ⓄⓄ add לך, rightly.—[באפך . . . כשנאחק בם—ⓄⓄⓄ] ⓄⓄⓄ karā עַתָּה לְחַבְּרָתִי σου=כשנאחק בם; ⓄⓄⓄ=ⓄⓄⓄ. The form עַתָּה is prob. a scribal error for עַתָּה; cp. 6⁸ n. ⓄⓄ om. בם. בם. [נידעתי בם—12. אַחֲרָיִךְ אֲנִי] A noun of *kattāl* form, like בַּקָּרָה, with a guttural as second radical, cp. הַקָּרָה, G-K. § 84^b e. ⓄⓄ=אָתָּה קוֹלִי, possibly due to dictation, see 6⁴ n.—[אָמַרְתָּה עַל הַר יִשׂרָאֵל] See 33¹⁰ n. ⓄⓄ εἶπας. Τὰ ὄρη Ἰσραὴλ, ἔρημα εἶπ' ἐμὲ λόγους ὑμῶν?—[וְהָרִי יִשְׂרָאֵל] Kt., sing. referring to אֱרֶצְיָסְרָאֵל, cp. 26¹¹ n.; ⓄⓄ Q., plur. agreeing with הָרִי, cp. the following וְהָרִי; one of the former places in which the Qerê alters ה' to ו'; in Ez. see 23⁴³ 37²²; Ocllah No. 113. The word might also be read as a noun, וְהָרִי. —13. בְּפִיִּם. [וְהַעֲרִיתָם עַל רִבְרִיבִים—וְהוֹדוּ . . . בְּפִיִּי] The Aram. עֵרַת=Hebr. עֵרַת cannot be found for certain elsewhere in the O.T.; the text of Jer. 33⁸, Prov. 27⁸ is doubtful. ⓄⓄ 'and ye multiply,' so Ra. הרביתם. Θ κ. ἐβόησατε ἐπ' ἐμὲ λόγους ὑμῶν?—[וְרִיעוּסָם] The pf. with weak waw makes it additionally probable that the words are a late gloss (Toy, Torrey, al.). —14. [בְּשִׁבְחִי וְ] ⓄⓄ ἐν τῇ εὐφροσύνῃ πάσης τῆς ἔρημου ποιήσω σε. ⓄⓄ . . . to mt. Se'ir, which is situated in the joy of the whole earth.' Both imply the text of ⓄⓄ.—15. 'שִׂבְחָה תְהִיָּה הַר ש' The vb. is to be taken as 3rd fem., attracted to the gender of שִׂבְחָה; Kōn. iii. § 350 b. ⓄⓄ ἔρημος ἔσθ, ὅρος Σ.—[כָּל אֵירוֹם בְּלָה—] For the idiom see 11¹⁵ n. ⓄⓄⓄⓄ read בְּקָה אֶבְרָה. ⓄⓄⓄⓄ=וְרִיעוּ—[וְרִיעוּ—וְרִיעוּ] ⓄⓄⓄⓄ consistently read ὁ θεὸς αὐτῶν.

Ch. 36. Restoration: outward and inward.—The first half of the ch. (a) contains an address to the mountains of Israel, vv. 1-15; the second half (b), an address to the people, vv. 16-38. In the earlier days of his ministry Ez. had set his face against the mountains of Israel, to denounce their idolatrous associations, 6¹⁻⁷; now he turns to them with a promise of fertility and repopulation and deliverance from the heathen. Section (a) has been much expanded. In vv. 2-7 the formula *thus saith Adonai Jahveh* occurs no less than six times; originally no doubt the passage formed a single sentence, constructed on the usual lines: *Thus saith Jahveh, Because . . . Therefore . . . hear ye the word of Jahveh, Thus saith Jahveh . . . Behold, I . . .*, followed by the words of the divine oath. There are various ways in which a text of this kind may be selected out of vv. 1-7; Hölscher's suggestion is as good as any, namely, that vv. 1. 2. 4ab. 6b. 7 represent the primary form of the section. (b) The land thus restored will be occupied by a regenerated race; Israel, purified as by a rite of lustration and quickened by a gift of spiritual power, will then enter upon the ideal relation with Jahveh (vv. 24-28). The awful holiness of Jahveh had been profaned both by Israel and by the heathen (vv. 16-23); it will be reasserted in a manner which cannot fail to compel

attention; Israel's restoration will produce such an effect upon the heathen that they will acknowledge the supremacy of Jahveh (vv.³³⁻³⁶); the land will be re-peopled with men as numerous as the sheep offered in Jerusalem at the great festivals (vv.³⁷⁻³⁸). These last two passages, vv.³³⁻³⁶ and ³⁷⁻³⁸, appear to be supplementary. In section (b) Ez. is feeling his way, as he had done previously in ch. 18, towards a general statement of principle; his conception of the process by which Israel is to be regenerated foreshadows the fuller doctrine of the New Testament, especially that of St. Paul; see Davidson 266.

V. 1. *Prophecy unto the mountains of Isr.*] i.e. the land of Isr., of which mountains are the characteristic feature; cp. 'the mountain of Seir' i.e. the land of Edom, 35². The language reproduces that of 6²⁻³, in an altered tone.—2. *the enemy*] In particular the Edomites, who greedily claimed the deserted country, 25¹² 35¹⁰; but so did Ammon, Moab, the Philistines, Tyre, 25³⁻⁸⁻¹⁵ 26²: these, the rest of the surrounding nations, are mentioned below, vv.³⁻⁵⁻⁷.—*has said Aha! against you*] See 6^{11 n.} 25³; the spiteful exultation of Edom contributed to *the shame* v.⁶, which the land had to bear.—*and the ancient heights have become our possession*] If the text is correct, *heights* must refer to the high level of the country, so Ra., Kim. 'higher than all lands'; for *bâmôth* in this sense (ct. 6^{3 n.}), cp. Dt. 32¹³, Am. 4¹³. But Ⓞ suggests a more probable reading: *the perpetual devastation has become our possession*, cp. 35⁹; in the Hebr. the verb is sing. For *possession* cp. 11^{15 n.}, Ps. 83^{13 [12]}.—3. The opening words, *Prophecy . . . Because*, repeat vv.¹⁻²; the whole v. may be secondary.—*Because, yea because*] See 13^{10 n.}—*they devastated and crushed you*] An uncertain translation; Ⓞ 'because you were dishonoured and hated' may be nothing more than a guess. As rendered, the first verb, which elsewhere is intrans., has been given a trans. sense; for *crushed* cp. Am. 8⁴, Ps. 56² 57^{4 [3]}. Another rendering, which involves an emendation of the first verb, is *they gasped and panted after you*, as in Is. 42¹⁴; for *panted* cp. Job 5⁵ 7². Possibly we should transl. *they treated you spitefully and crushed you*. See crit. note.—*that you should become a possession*] repeats the end of v.².—*and you have been slandered and abused by people*] lit. *you have been raised on the lip of the tongue, and an (evil) report of people*; the first phrase occurs only here, but it is quite intelligible, for *lip* came to have the meaning of *speech*, e.g. Is. 19¹⁸, and *tongue* is used figuratively for *slander*, e.g. Jer. 18¹⁸, Ps. 57^{6 [5]} 140^{12 [11]}; with *(evil) report* cp. Jer. 20¹⁰ = Ps. 31^{14 [13]}, Num. 13³² 14³⁶ P.—4. *Therefore . . . hear ye the word of Adonai Jahveh, Thus saith Jahveh to the mountains . . . and the valleys*] See 6^{3 n.}; the original continuation comes,

perhaps, in v. ^{6bβ}, *Behold I will speak . . .*; the rest of this v. seems to be a later expansion (Hö.).—*the devastated ruins and the forsaken cities* hardly belong to a discourse addressed to the mountains.—*which became a spoil*] See 34⁸ n.—*the nations which are round about*] Cp. v. ⁷ and 5⁷ n.—5. *Surely I will speak . . . against the other nations*] A strong asseveration of Jahveh's resolve. This and most of the next v. are made up of repetitions and enlargements, which have not been woven into the texture of the speech; it is best to regard them as structurally independent.—*in the fire of my jealousy*] So Zeph. 1¹⁸ 3⁸. Jahveh's *jealousy* flashes out because the neighbouring nations have dared to seize His land (cl. b), and put His people to shame (v. ⁶). In 5¹³ 23²⁵ Jahveh's *jealousy* leads Him to punish His people, in 38¹⁹ to vindicate His sovereign holiness before the world, in 39²⁵ to bring about the restoration of Israel.—*and against Edom all of it*] The context speaks of *the other lit. the rest of the nations*; some later hand has specified Edom in particular.—*who assigned* (lit. *gave*) *to themselves my land as a possession*] Toy's rendering; *give* is used by Ez. in a great variety of senses. Cp. 35¹⁰, Ps. 83¹³ [12].—*with joy of (the) whole heart, with despite of soul*] Cp. 16⁵⁷ 25^{6, 15}.—*in order to drive it out for a spoil*] *it* i.e. the land, meaning the inhabitants of the land; but the text is suspicious, though the Vrs. imply something like it. See crit. n.—6. The v. down to *thus saith Adonai Jahveh* repeats much of vv. ^{3, 4}, with *the country of Isr.* in place of *the mountains of Isr.* which are the objects of the present address.—*Behold, I will speak in my jealousy and in my fury* formed perhaps the original continuation of . . . *to the ravines and to the valleys*, v. ^{4aββ} (Hö.). With *speak in my jealousy* cp. v. ⁶ 5¹³ 38¹⁹; the verb (pf.) must be taken as expressing a resolution.—*ye have borne the shame of nations*] i.e. the shame of occupation by foreigners and of their contempt, v. ² 16⁵² 34²⁹; *ye* are the mountains.—7. *Therefore . . . I lift up my hand*] Jahveh vows (cp. 20⁵ n.) to treat the nations as they have treated Israel. ☉ om. *thus saith Adonai Jahveh*, perhaps rightly; the formula stands in its proper place in v. ^{4b}; here it may have come in with the insertions vv. ^{5, 6}.—Vv. 8-15. The address to the mountains (vv. ^{1, 2, 4a, 6bβ, 7}) is continued with promises of fertility and repopulation; contrast the future of Edom, 35^{3, 7, 15}.—*ye shall put forth your foliage*] Cp. 17^{8, 23} 19¹⁰ 31³.—*for they shall soon come in*] lit. *for they have brought near* (proph. pf.) *coming in*; the subj. is *my people Isr.* A promise of return from the exile (cp. v. ²⁴), apparently in the near future. Ez. seems to have thought that the exile of Judah would last forty years, 4^{5, 6}; the prophets were apt to fore-shorten the time when their hopes would be fulfilled, so sure

were they of the fulfilment.—9. *Behold, I am to you-ward*] Elsewhere in a hostile sense, 5⁸ n.; but here Jahveh turns towards (similarly Lev. 26⁹) the mountains with a promise that they shall be tilled and sown, cp. v. 34, Dt. 21⁴, Koh. 5⁸ and the combination of metaphors in Jer. 18⁹ 24⁶, 1 Cor. 3⁹.—10. The v. begins in the same way as v. 11; cl. b is inappropriate to the mountains, cp. v. 4^b; as a whole the v. appears to be a secondary addition (He. Hö.).—*the entire house of Israel*] See 11¹⁵ n.; the restoration of the Northern and Southern Kingdoms comes in 37¹⁶ n.—With cl. b cp. v. 33, Is. 58¹² 61⁴, Mal. 1⁴, Job 3¹⁴ (?).—11. *And I will multiply upon you* follows v. 9, where the mountains are addressed; an increase of population is promised again in the second appendix, vv. 37. 38.—*and they shall be multiplied and fruitful*] An insertion, betrayed by the sudden change of person, and om. by G; the two words are characteristic of P, e.g. Gen. 1²². 28 and eight times; cp. also Lev. 26⁹.—*cause you to be inhabited as in your former time*] Cp. 16⁵⁵, and Jer. 30¹⁸; the reference might be 'to your former state,' were it not for the parallel term in the next cl.—*and do more good (to you) than in your past*] The reference is temporal; cp. Is. 40²¹ etc.—12. The mountains are still before the prophet's mind, upon you, but in cl. b they are referred to in the singular, as forming a range or hill-country. When ravaged by famine or wild beasts, they could be said to make the inhabitants childless, cp. vv. 13. 15 5¹⁷ 14¹⁵.—13. *Because 'they' say to 'thee'*] The land is now addressed as if it were a beast of prey which devoured its people, by not producing the necessaries of life, cp. Lev. 26³⁸ H, Num. 13³² P. It was liable to drought, mildew, and visitations of locusts, Am. 4⁷. 9, Joel 1, Hag. 1^{10f}. 2¹⁷, 1 K. 17^{1f}, Jer. 14¹⁻⁶. The nations round despised the country for its liability to famine, v. 30. Slight corrections are needed in the Hebr.—*thou dost make thy nation childless*] The word nation (*gôî*) is rarely applied to Israel and Judah in exilic and post-exilic prophecy; it is found again in v. 14 2³ (?) 35¹⁰ (spoken by enemies), 37²²; it carries a tone of reprobaton in Jer. 5⁹. 29 7²⁸ 9⁸ 12¹⁷, though not in ib. 31³⁵ 33²⁴, Is. 26². 15.—14. *thou shalt not 'make childless'*] So Hebr. marg. and Vrs., cp. v. 13; Hebr. text *thou shalt not cause to stumble*; the mistake is repeated in v. 15.—15. The shame of the nations was the occupation of the land by hostile neighbours, v. 9, as well as its destitution and impoverishment, v. 30.—*and thy nation . . . 'make childless'* has probably been copied from v. 14 by an oversight; G om.—Vv. 16-32; 33-36; 37-38; the coming salvation. Once again Ez. lays down the principle that Israel's disloyalty was bound to be punished by exile. But Jahveh cannot allow the exile to be permanent, because it leads to the profaning of His Name;

for His own sake, therefore, not for Israel's, He will restore them; moreover, He will so purify and change them inwardly that they will become loyal to Him henceforward. The transformation of the land and the return of Israel will have a profound effect upon the world at large and upon the nation itself. The Appendices emphasize the prosperity which is in store, the impression which it makes upon observers, vv.³³⁻³⁶, and the increase of the population, vv.^{37, 38}. In the Synagogue vv.¹⁶⁻³⁸ are read as the prophetic lesson, the *haphṭarah*, to Num. 19¹⁻²² (the rite of purification) on the Sabbath called *Pārah*, the *Red Cow*, in the last month of the ecclesiastical year; TB. *Megilah* iv. 4.—17. *they have defiled it*] Cp. Lev. 18^{25, 27f.}. The connexion between the present passage and the Law of Holiness is noticeable, see on vv.^{19, 20, 28}.—*by their way and by their doings*] Cp. v.¹⁹ 14²² n.—*like the defilement of a menstruous woman*] A figure for idolatry; see 7¹⁹ n. 18⁶.—18. *I poured out my fury*] See 20⁸ n.—*because of the blood which they had shed*] See 22² n.—*they have defiled it*] For the defilement by idols, *gillūlim*, see 20⁷ n. **Ⓢ** om. from *because of the blood* to the end of the v.; these sentences may be a late addition, enlarging on the figure used in v.¹⁷.—19. *dispersed . . . scattered*] For the formula see 20²³ n., Lev. 26³².—20. *And 'they' came to the nations whither they came*] i.e. to whatever nations they came; for the idiom see 12²⁵ n. In the Hebr. the first vb. is in the sing., probably by a slip, the second is in the plur. The Rabbis find this significant; they make the sing. *came* refer to God, in the sense that God went into exile with Israel; thus Kim. quotes in illustration 'In all their affliction He was afflicted'; and Rashi refers to Midrash R. Lam. (Introd. 15, fol. 38), which gives this imaginative comment, 'When Israel was in exile, God used to go round the houses of the nations to hear what they were saying. And what were they saying? "The God of this people punished Pharaoh and Sisera and Sennacherib and the like." The retort to this is, "But He is always young!"' The words [i.e. of the heathen] made Him too old (to do wonders in the present), so Ez. 36²⁰. Cp. Abelson *Immanence of God*, 130. 134.—*and they profaned my holy name*] Here it is the heathen who were guilty, ct. vv.^{21, 22f.}; they declared that Jahveh was unable to protect His people; cp. 20⁹ n. ³⁹ n., Lev. 18²¹.—21. Here, and in vv.^{22f.}, it is Israel who profaned the Name, by coming among the nations as exiles punished for rebellion against Jahveh. He will vindicate, *pity*, Himself by taking action. **Ⓢ** and *I had compassion upon them*; but **Ⓜ** is preferable, as the next v. shews.—22. *Not for your sake am I about to act . . . but for my holy name's sake*] *Act* is here used absolutely, without an

object, in the sense of *acting effectively*; cp. vv.³²⁻³⁷ 20⁹. 14. 22. The Godhead of Jahveh will be revealed in the coming deliverance. Both by the nations and by Israel His Name had been dishonoured. Israel had suffered dispersion, and the nations attributed the calamity to weakness on the part of Jahveh. Now Israel is to be gathered and brought home; and this act of power will convince the nations that Jahveh is no mere tribal deity, but the only supreme and holy God. Underlying the argument are the great conceptions that the revelation of the true God is conveyed through the history of Israel, and that God's ultimate purpose is to reveal Himself to all the world. In the N.T. these ideas are carried still further; e.g. Eph. 1³⁻¹⁰.—23. *And I will sanctify my great name*] i.e. Jahveh will assert His holiness by a revelation of Himself in power. For *my great name* see Mal. 1¹¹, Ps. 76² ^[1] 99³, Is. 33²¹ Ⓞ.—*profaned among the nations*] See on v.²¹.—*and the nations shall know that I am Jahveh*] Cp. v.³⁶ 29⁶ n. 37²⁸ 39⁷, Is. 37²⁰ 49²⁶.—*when I sanctify myself in you before their eyes*] So 38¹⁶; see 20⁴¹ n.—24. *And I will take you . . . gather you . . . bring you in*] See 11¹⁷ n. 34¹³ n. 37¹²⁻²¹. Ez. conceives of Israel's return as from first to last the act of Jahveh alone. Not by the overthrow of Babylon, nor by leave of the dominant State, are the exiles to go free, but by the operation of Jahveh's will upon the heathen, moving them to acknowledge His claim and carry out His purpose. Cp. Meinhold *Einführung i. d. A.T.*³ 269. The liturgical use of vv.²⁴⁻²⁸ is of interest, and goes back to early times. Thackeray has shewn that in Ⓞ these verses are distinguished from the rest of the Gk. translation of Ez. by marked peculiarities of language and style; and he suggests, with much probability, that the passage was incorporated from a lectionary of Jewish origin, and the work of the Palestinian-Asiatic school; *Sept. and Jewish Worship* 124. 129. Cp. v.¹⁶ n., and the Ⓞ renderings of vv.²⁵ and ³⁸ notes. In the Coptic Church vv.²⁵⁻²⁹ form the seventh lesson for the Blessing of the Waters on the eve of the Epiphany *; in the Greek Church, vv.²⁴⁻²⁸ are assigned to the vigil of Pentecost; in the English lectionary vv.²²⁻³⁶ stand as an alternative lesson for evensong on Whit Sunday (see v.²⁷).—25. *And I will sprinkle clean water upon you*] The language, of course, is figurative; the cleansing is the work of Jahveh Himself, as in Ps. 51⁴⁻⁹ ^[2. 7], an inward, spiritual purification of the entire people from the defilements of idolatry. R. 'Aḳibā gives the right interpretation: 'Happy are ye, Israel! Before whom do you cleanse yourselves, and who cleanses you? Your Father who is in heaven, as it is written, I will sprinkle etc,' TB. *Yômā* viii. 9. There can be

* *The Blessing of Waters*, Ld. Bute and Dr. Budge (1901), III f.

no allusion to any rite, such as those mentioned in Ex. 30¹⁷⁻²¹, Lev. 14⁵², Num. 5¹⁷ 19^{9, 17}, which were confined to special persons and occasions; **¶**, however, interprets the prophecy by the law in Num. 19: 'and I will forgive your sins, even as they are cleansed with the water of sprinkling and with the ashes of the cow of the sin-offering.' But though Ez. does not imply any ceremonial act, he remembered the priestly lustrations; he was priest as well as prophet, and in that joint capacity gave utterance to some of the deepest things in the O.T. (see He. in loc.). The nearest parallel to the present v. is 'the fountain opened for sin and impurity' of Zech. 13¹; cp. also Is. 4⁴. The N.T. application of the symbol may be found in Heb. 10²², Jn. 3⁵.—*I will cleanse you*] Cp. v. 33 37²³; and Jer. 33⁸, which perhaps suggested the idea. On the use of this v. as a lesson in the Synagogue see 45¹² etc.—26. I will give you a new heart and a new spirit] See 11¹⁹ n.; in both passages it is Jahveh who bestows the change; in 18³¹ His people are told to *make* it for themselves; the full truth is arrived at by combining the two statements, as in Phil. 2^{12, 13}, on which St. Augustine remarks, 'Nos ergo volumus, sed Deus in nobis operatur et velle; nos ergo operamur, sed Deus in nobis operatur et operari' (*de Don. Persev.* (tom. x. 838 ed. Ben.).—*and I will remove the heart of stone . . . and give you a heart of flesh*] Incidentally it may be noticed (with Dav. in loc.) that the O.T. does not regard *the flesh* as something evil, or as the peculiar haunt of sin. This verse holds an important place in Rabbinic discussions on the *yēšer hā-ra'*; it is the proof text for the belief that the evil inclination or tendency of human nature will ultimately be expelled by God. Two points are emphasized: (a) the process will be gradual, for the *yēšer hā-ra'* is like a high rock standing at the cross-roads, which caused men to stumble, until a king had it broken up by degrees, and cleared away, Midr. *Pesiḳta* fol. 165a (ed. Buber); and (b) this rooting out of the evil impulse will take place, not in the present world, but in the world to come, Midr. R. *Exod.* § 41, *Num.* § 17, *Cant.* § 2; Midr. *Tanḥuma Exod.* p. 114, *Lev.* p. 8 (ed. Buber). This passage also suggested the *stone* as one of the seven names of the *yēšer hā-ra'*, because the feet of Israel stumbled at it, TB. *Berākoth* fol. 32a, *Sukkah* fol. 52a and b. In each of these references the present v. is quoted. For the Rabbinic treatment of the subject see Bacher *Tannaiten* ii. (1890), 273 f., 546; Porter in *Yale Bibl. and Sem. Studies* (1901), 130 ff.; Schechter *Aspects of Rabb. Theol.* (1909) chs. 15 and 16; Moore *Judaism* i. (1927), 493. Ezekiel's conception corresponds to Jeremiah's *new covenant*, in which Jahveh's law is bestowed inwardly, and written on the heart;

as some of the Rabbis perceived, e.g. in Midr. R. Cant. § 2 and Midr. Tanhuma Exod. fol. 114 (in some MSS) Jer. 31³³ is referred to along with Ez. 36²⁶.—27. *And my spirit I will put within you*] The new spirit in man is to be supplemented by a gift of Jahveh's spirit, the divine energy which acts on human lives; cp. Ps. 51¹²⁻¹⁴ [10-12]. The gift or pouring out of God's spirit was a principal feature in the hopes of the coming age, e.g. 37¹⁴ 39²⁹, Is. 42¹ 44³ 59²¹, Hag. 2⁵, Joel 3¹⁻² [2²⁸. 29]; and in later times it was associated with the coming of the Messiah, Mk. 1⁷¹. The N.T. records the first stage in the fulfilment of the prophetic hope, Acts 2¹⁶⁻²¹; and St. Paul insists upon its continuance in the Christian Church, Rom. 8²³, Eph. 1^{13f}. 4³⁰.—*and I will bring it about that ye walk in my statutes and do them*] The opening expression is hardly paralleled in the Hebr. of the O.T.; the rest of the sentence recalls the language of H and D, e.g. Lev. 18⁴ 19³⁷ 20⁸ 25¹⁸ 26³ etc., Dt. 4⁸ (*keep and do them*) 7¹² 16¹² etc., Josh. 23⁸; see further ch. 5⁶ n., 37²⁴.—28. *ye shall dwell in the land*] See 28²⁵ n. The condition of the Jews' return to inhabit Canaan is faith and obedience to Jahveh's commandments, v. 27.—*which I gave to your fathers*] Cp. 20²⁸. 42 47¹⁴; so in Jer. 7⁷ 11⁵, going back to Dt. 1⁸. 35 11⁹. 21.—*become to me a people . . . become to them a God*] See 11²⁰ n., Lev. 26¹²: the ideal relation between Jahveh and Israel will be established.—29. *save you out of all your uncleannesses*] A pregnant expression, 'save by purifying you from'; cp. v. 25.—*I will call for the corn*] For Jahveh's command and the earth's response cp. Hos. 2³¹; also Jer. 31¹². For the form of phrase, cp. 2 K. 8¹. Similarly in Gen. 1, plants and animals are called into existence at the divine bidding; the earth was thought of as endowed with productive powers, Skinner Gen. 23; R. of S. 3 518.—30. The supernatural fertility of the soil is one of the tokens of the coming age; see 34²⁷ n.—*the reproach concerning famine*] The nations derided the barrenness of Canaan, cp. v. 15.—31. The v. is repeated from 20⁴³; see 6⁹ n. 16⁶³ n.—32. *Not for your sake*] See v. 22 n.; *let it be known to you* is parenthetical.—*be ashamed and confounded*] A phrase of Jeremiah; e.g. Jer. 14³ 22²² 31¹⁹, though also in Is. 41¹¹ 45¹⁶. 17 etc.—Vv. 33-36 seem to be an addition, for the section which begins at v. 18 is brought to an end by v. 32; *in the day when I cleanse you* v. 33 serves as a link between the two passages. This appendix describes the effect produced upon outsiders by the repopulation and fertility of Canaan, a proof of Jahveh's power and Godhead: thus it repeats the substance of vv. 8-15.—33. Cp. v. 10. Here and in v. 37 Ⓞ^B renders *Adonai Jahveh* by *ἀδωναι Κύριος* (see also v. 32 crit. n.); the only other place where Ⓞ^B has this transliteration is 1 Reigns [=1 Sam.] 11; in Ez. 28-39 the

usual equivalent is *κύριος* *Κύριος*, rarely *Κύριος*; see further the notes on 2^d 4¹³⁻¹⁴. This remarkable appearance of the title *ἄδωναι* *Κύριος* points to a special source; and Thackeray has shewn other reasons, mentioned in the critical notes below, for his view that the Gk. translation of vv.²⁴⁻³⁸ was originally a version made for lectionary use (l.c. 125).—34. *shall be tilled*] Cp. v.⁹.—*in the eyes of every passer-by*] See 5¹⁴ n.; the travellers come from the heathen nations, v.³⁶.—35. *as the garden of Eden*] See 28¹³ n. 31⁸ n.—*cities ruined, and thrown down, and laid waste*] Cp. v.³⁸; and illustrate from 30⁴, Am. 9¹⁴, Jer. 33¹⁰, Is. 54³.—*as fortified (cities) shall be inhabited*] See 26²⁰ n. and 2 K. 18¹³ 19²⁵, Is. 25² 27¹⁰. It is worth noticing that in the apocalyptic description of Israel in 38¹¹ the villages are not fortified.—36. *the nations shall know*] See on v.²³.—*have spoken (it) and will do (it)*] See on 17²⁴.—Vv. 37. 38. An appendix; like vv.³³⁻³⁸, perhaps added by Ez. himself (He.); the future increase of population, cp. the vision 37¹⁻¹⁴. V.³⁷ forms a link with the section vv.⁸⁻¹⁵.—37. *still in respect of this will I let myself be enquired of by them*] *this* refers to what follows, and the reflexive stem of the verb implies that Jahveh will respond to the people's petition; cp. 14³ 20³.³¹.—*to act for them*] Cp. v.²² n.—*I will multiply them with men like sheep*] Cp. v.¹¹ 37²⁶.—38. *Like sheep for the sacrifices*] lit. *sheep of holinesses*; the latter word is applied to sacrificial animals in Num. 18¹⁷ P, 2 C. 29³³. Again, as in v.²⁵, the prophet's priestly training calls up the symbol. He remembered the flocks of sheep driven on the way to the temple for sacrifice: as numerous will be the inhabitants of Canaan in the new age.—*like the sheep of Jerusalem in her set feasts*] Illustrate from 1 C. 29²¹ (David), 2 C. 7⁴ (Solomon), 29³³ (Hezekiah), 36⁷⁻⁹ (Josiah); the Chronicler may be transferring to the past the custom of his own day, but in pre-exilic Jerusalem the numbers of animals sacrificed on the great festivals were probably very large. ¶ paraphrases, 'As the holy people, as the people who are purified and come to Jerusalem at the time of the set feasts of Passover, so shall the cities of the land of Israel which were ruined become full of men.' Ez. specifies no particular feast; but ¶ thinks of a lustration at the opening of the year in preparation for the Passover, and, as in v.²⁵, interprets this section by the Pentateuchal lesson. Thackeray l.c. 128 f.—*full of sheep (that is) men*] *sheep* consisting of *men*; in Engl. 'men as numerous as sheep.' ¶ imitates the Hebr., *πλήρεις προβάτων ἀνθρώπων*. The expression repeats with emphasis what has been said at the end of v.³⁷; probably we ought not to read into it the ideas of Ps. 40⁷ [6] 51¹⁸ [17], Rom. 12¹.

Ch. 36, 1. 'אל הרי יש' Ⓢ ἐπὶ τὰ ὄρη Ἰσρα. = על. — 'הרי יש' Ⓢ τοῖς ὄρεσιν τοῦ Ἰσρα. = להרי, so Ⓢ ארני יהוה— is rendered κύριος Κύριος by Ⓢ in this ch., as normally in chs. 28-39, also Κύριος four times, and twice ἀδωναι Κύριος vv. 33, 37; see further on v. 33.—After האמ Ⓢ inserts 'and has said,' cp. 30² n.—[ובטח עליהם] Ⓢ ἔρημα αἰώνια = 'ע' שָׁמָח ע' ; 1. 'שָׁמָח ע' to agree with התה, ἔρημیان αἰώνια, 35⁹. Ⓢ om. the conjn.—3. [ען ביען] 1. 'ען וב'. as in 13¹⁰; Ⓢ ἀντι τοῦ, Σ ἀντι τοῦ καὶ ἀντι τοῦ.—[שָׁמַח וְשָׂאָה אֶת־אָזְנוֹ] The first word must be inf. constr., because it is governed by ען, the second, released from the immediate presence of the prep., becomes an inf. abs., cp. 21²⁰, Ex. 32⁶ etc.; G-K. § 113 e. (a) שָׁמַח is explained as קָל inf. constr. from שָׂח conjugated as ל'י, cp. הוֹיָה, הוֹיָה Ps. 77¹⁰, 11; G-K. § 67 r, B-L. 439; in this case שָׂח = be devastated must be given the meaning *devastate*. (b) In form שָׁמַח is Pi'el inf. constr. of שָׂח, an unknown verb assumed to = *throb with eagerness*, related to שָׂח = *gasp*; so Hitz., Sm., Barth *Wurzelunters.* 21; if such is the meaning, it would be better to read שָׂח; then שָׂח וְשָׂאָה would have the support of Is. 42¹⁴ שָׂח וְשָׂאָה אֶת־אָזְנוֹ, in the figure of a travelling woman; Dav., Toy, Kr. Apparently שָׂח represents two distinct roots, (i.) *gasp*, long after, (ii.) *trample on, crush*; the former suits (b), the latter suits (a). A third and better explanation (c) is suggested by Perles *JQR.* 1911, 110, who takes שָׁמַח as Pi. inf. constr. of שָׂח = *have malicious joy* in Jewish Aram. and Arab. (*shamita*); in Jew. Aram. the Pa. = *treat with malice, put to the ban*. Dhorme *Livre de Job* 210 adopts this explanation for Job 16⁷ (ל. השָׂחָה 'the malevolent,' cp. the form שָׂחָה). Ⓢ gives ἀτιμασθησάσθαι καὶ μωσθησάσθαι ὑμῶν, which suits (c). Ⓢ 'ye were dishonoured and burned and reviled,' a double rendering of שָׂח + שָׂחָה, Co. 155.—[וְתַעֲלֶינָה] The pointing gives a mixed form, partly Niph. וְתַעֲלֶינָה, partly Kāl וְתַעֲלֶינָה; B-L. 425.—4. [לְאִיפְסִים] Ⓢ Ⓢ; but as in 6³ the words go in pairs.—[לְבוֹ] Some l. לְבוֹ *contempt*, as a better parallel to לען, cp. Ps. 123⁴; but לוֹ does not occur in Ez.—5. [רבוני] The pf. is rare after לא, cf. Jer. 15¹¹; Dr. § 14 (a); usually, the impf. e.g. v. 7⁵ 5^{11b} 35⁶, or pf. c.w.c. e.g. 17¹⁹.—[וְעַל אָזְנוֹ קָאָה] 19 MSS Q. or קָאָה. The Mass. note, however, keeps to the text, with the remark that א is in the place of ה, as Kim. also maintains, *Mikhl.* 82b. But כלא is prob. merely a slip for כלה, cp. 31⁵ n.; B-L. 252. For כלה after the word it qualifies see 14⁶ n.—[שָׂמַח] See 16²⁷ n.—[בשמחה כל לב] *with joy of (the) whole heart* i.e. with whole-hearted joy; G-K. § 127 c. Elsewhere the usage is בכל לב, בכל פי, 2 K. 23³, Is. 9¹¹. לב is not recognized by Ⓢ.—[וְעַל אָזְנוֹ קָאָה] Apparently שָׂחָה is an inf. constr., Aramaic in form, like שָׂחָה, Num. 10², Dt. 10¹¹; G-K. § 45 e, Kön. iii. § 233 d, B-L. § 43 h; but apart from the strangeness of the form, שָׂח cannot suitably be applied to ארני. The Vrs. = Ⓢ, Ⓢ τοῖς ἀφαιρέσει ἐν προνομή (? = להם השכם לבו), Ⓢ 'in order to drive it out, to plunder it,' Ⓢ 'whom (i.e. souls) they take captive and despoil,' E et ejeccerunt ut vastarent. Co. conjns. לטמן מורשה, Gr. Toy ללען ולבן cp. v. 4. Possibly מורשה is a miswritten form of להם למורשה in the line above, and לבו of the next word.—6. [לְאִיפְסִים] Ⓢ Ⓢ, as in v. 4.—[וְעַל אָזְנוֹ קָאָה] Ⓢ τοῖς χεῖμαρρος + τοῖς βάπαις, only again 6³ in Ez. Ⓢ.—6. [רבוני] . . . The pf. after רבוני is most unusual, cp. 25⁷, Jer. 44²⁶ (? 3²²). As a rule רבוני is followed by a ptp.; the pf. therefore must express an intention with special emphasis.—7. [אם לא] Ⓢ ἐπὶ Ⓢ Ⓢ, as though אם לא were abbreviated א' לא and read as the prep. אל (על); possibly וישען 2 K. 6²⁷ may = י' לא י'— Ⓢ Ⓢ, cp. 12²³ n. 46¹⁹ n. Thackeray *Sept. and Jew. Worsk.* 123.—[אשר] Ⓢ רבוני ? רבוני, Co. 133.—[המה] Cp. 23⁴⁵ n.—8. [ענפנים תתנו ויפריכם השוא לעמי ישראל] Some MSS ענפנים, but the pl. occurs only in Ps. 80¹¹; the form ענפנים ענף shews a tendency to follow the analogy of segholate nouns; Kön. ii. 74, B-L. 557. Ⓢ renders τὴν σταφυλήν καὶ τὸν καρπὸν ὑμῶν καταφέγγεται ὁ λαὸς μου, reading ענבנים,

because, since Hos. 1⁹, מַנִּי was associated with this formula, Jer. 11⁴ 24⁷ 30²² (all); ct. ch. 11²⁰ 14¹¹ 37²³.—29. רָעַע ^{BAQ} λιμὼν, with λιμὼν by the corrector of ^B; a similar variant in Mk. 13⁸.—30. אֵל אֵלָּהִים אֵלָּהִים. See 14¹¹ n.—^B=אֵל . . . , cp. ^B 20²⁸.—עָוָה ^B om. [דַּרְפָּה רַעַע—Objective genit., which in Engl. has to be expressed by a prep. cp. מִן שָׁמַע יְהוָה 23⁴, עָוָה 26¹¹, אֵל אֵלָּהִים Jer. 6²⁸; G-K § 128 h. ^B λιμὼν ^A λαοῦ.—31. וְנִשְׁכַּח בְּנֵיהֶם—^B אֲשֶׁר לֹא חִנְּנִים—^B paraphrases 'infatuated.'—^B προσοχθεῖτε κατὰ πρόσωπον αὐτῶν († l. αὐτῶν=ὑμῶν αὐτῶν). This is the only instance of προσοχθίζεω in Ez.; ct. κόψονται [τὰ] πρόσωπα 6⁹ 20⁴³; in the latter places θ has προσοχθίζεω.—32. אֲדֹנָי יְהוָה ^B κύριος Κύριος, corrected ἀδωναι Κύριος. See on v. 33.—^B וַיִּוָּדע לָנֶם—For ל after וַיִּוָּדע cp. 20⁵, 1 S. 6³, Neh. 4⁹.—מַדְבְּרִים—^B וְלֹא חִנְּנִים—33. אֲדֹנָי יְהוָה ^B ἀδωναι Κύριος ^A κ̄ς ὁ θ̄ς ^Q κ̄ς κ̄ς ^L Adonai Dominus ^H Dominus Deus. In v. 37 ^B ἀδωναι Κύριος ^A κ̄ς κ̄ς ὁ θ̄ς ^Q κ̄ς κ̄ς. Co. 173 explains the peculiarity as a Hexaplaric interpolation, and he is followed by Herrm. *Die Gottesnamen im Ez.-texte* (1913, in Kittel's *Festschrift*) 83; but Thackeray's explanation is more probable, and has much else to support it.—34. הַתָּח אֲשֶׁר ^B instead of its having been, cp. Dt. 28⁶², only here in Ez.; more often because that, e.g. Dt. 28⁴⁷. ^B ἀντ' ὧν ὅτι, a combination characteristic of the Asiatic school (Thackeray); in ^B only in later portions of the Bks. of Reigns, 2 R. 12⁶. 10, 4 R. 18¹² 22¹⁹, and in Dt. 28⁶².—עָוָה ^B παροδεύοντος, so ^S in 33²⁸; ct. διοδεύειν 5¹⁴ 14¹⁵ and διαπορεύεσθαι 33²⁸ 39¹⁵. See 16¹⁴ n. (Comment.). ^B διοδεύοντος.—35. הַתָּח הַהָרִץ הַלְלוּ הַנֶּשֶׁכָּה. The fem. of the strengthened demonstrative הַתָּח, occurs only here; in 2 K. 4²⁵ the fem. is הַתָּח. The order is most unusual; Kōn. iii. § 334 η quotes 2 C. 1¹⁰ עֲבִיר אֶת הַמִּשָּׁם; cp. 2 K. 1¹³ עֲבִיר אֶת הַמִּשָּׁם; the text of Jer. 13¹⁰ is doubtful.—כִּנְיָן עָדָן ^B ὡς κήποις τρυφῆς, but elsewhere in Ez., when the ref. is to the Garden of Eden, ^B uses παράδεισος, 28¹⁸ 31⁸, 9, as in Gen. 2¹⁵ 3²⁹.—^B וְהוֹשַׁעְתֶּם—^B om., as often in the case of synonyms; Co. 149. [בְּצוּרַת יִשְׁבּוּ—] Circl. cl., expressed by a ptc. strictly in the accus.; in Engl. as must be supplied, cp. Is. 33¹ וְהוֹשַׁעְתֶּם, Jer. 17²⁵ רִבְבִים יִשְׁבּוּ . . . רִבְבִים יִשְׁבּוּ. Dr. § 161 (2). ^B= 'strong villages,' a free read.—36. כִּי אֲנִי יְהוָה ^B ὅτι ἐγὼ Κύριος ^A ὅτι ἐγὼ εἰμι Κύριος, the latter form characteristic of ^B in Ez. 28–39 outside this verse, e.g. 28²³ 29⁶ 37⁸.—37. עָוָה וְאֵת אֲדֹנָי. ^B om. an accus. of respect, 20²⁷ n. אֲדֹנָי Niph. tolerat., 14⁸ n.—^B אֲדֹנָי אֲדֹנָי אֲדֹנָי multiply, like vbs. of making, appointing etc., is followed by two accusats., the second being an accus. of specification, as the Arab. grammarians call it; G-K. § 117 ff., Dav. Syn. § 76, Rem. 3. ^B πληθυντῶν αὐτοῦ ὡς πρόβατα ἀνθρώπων.—38. וְהוֹשַׁעְתֶּם So Mass. As a rule methegh marks the long vowel in an open syll. two places from the tone; but the initial vowel of קָרַשִׁים is short, *hōdhashim*; the methegh, therefore, must in this case, as in קָרַשִׁים, קָרַשִׁים, 17⁶, 9, have a different significance, and indicate that קָ (k. hātiph) is written where קָ would be expected. With the art., always קָרַשִׁים 41⁴ 42¹³ etc. G-K. § 9 v; B-L. 184.—אֲדֹנָי אֲדֹנָי a genit. in an appositional sense, like פִּי אֲדֹנָי Gen. 16¹², פִּי אֲדֹנָי Is. 9⁵. That the construction is genitival may be seen from פִּי אֲדֹנָי Is. 29¹⁸, מִנִּי אֲדֹנָי Mic. 5⁴, עָלַי עֵשֶׂה Ps. 68³¹, and from the analogy of Arabic, Caspari-Müller *Ar. Gram.* § 460; Kōn. iii. § 337 c.

Ch. 37. Vision and Symbol.—(a) In vv. 1-14 the prophet sees in a vision the dry bones live; in (b) vv. 15-28 he foretells by a symbolic act the future union of the two kingdoms. The sections are recognized in ^B by a special title at the head of v. 1 and of v. 15. (a) As at the beginning of his ministry, Ez.

is supernaturally brought into a remote and solitary region, the plain of Babylonia, cp. 3²³; and there, in a state of trance, he sees the vision. Under the weird imagery of dry bones re-animated into living men is described a mighty act of Jahveh, who alone can do what to human eyes looks impossible, and bring to life a people which seemed to itself and others as good as dead. If Israel's restoration will be due solely to Jahveh's action (36²²⁻²⁴), so will be Israel's life in the coming age. The vision was intended to combat the despair which had settled upon the exiles, v.¹¹ 33^{10ff.}; Israel must learn that the present state is not the final one; life, not death, is God's will for His people (cp. 18³²). And the message is for the nation as a whole, v.¹¹. True, the Judæan exiles only are addressed; but they were the persons immediately concerned, and they must be roused from hopelessness if they were ever to take the lead in building up the future of the entire nation. Such inconsistency as there is can easily be understood; and the same may be said of the change in the symbolism of dry bones on the plain to dead bodies in the grave, vv.¹²⁻¹⁴ (so He.).

Two further points call for notice. The first is the curious mingling of the real with the imaginary. Before the physical eyes of the prophet lay visibly the familiar surface of the plain; but before the eyes of his mind, and just as visibly though, of course, not really there, lay the dry bones. This interchange of fact and phantasy is characteristic of visions of the kind; see Hölscher *Die Propheten* 47 f. Secondly, the vision refers to the present state of the living, not to the future state of the dead. Belief in a general resurrection had not yet arisen in Israel. At the same time the narrative must have produced a powerful effect on men's minds, and contributed towards the growth of such a belief as we meet with in Is. 26¹⁹ and Dan. 12; but even then the resurrection is confined to Israel, and regarded, not so much as an event in the future world, as the prelude to a new life in this.

(b) It is to be a life in which the old divisions will have passed away. The prophecy of the two sticks follows the same lines as 12^{3ff.} 3^{ff.} 21¹¹⁻¹² [5. 7] 24^{16ff.} 19. 21¹; there is the symbolic act, the enquiry as to its meaning, and the explanation. Hitherto Ez. had addressed himself to *Israel* or *the house of I.*, with his eye chiefly on Judah; but now he contemplates *the sons of Israel* as a whole, v.²¹. He had included Israel with Judah in his symbol of the exile, 4⁴⁻⁸, now he foretells that they will be united in the restoration: he must have known of exiles from the N. Kingdom, who had been carried to Assyria after 722 B.C. Jahveh will gather them, v.²¹, with their Judæan kinsfolk, into one nation on the mountains of Israel;

'and one king shall be king to them all.' Ez. uses the title, vv.²²⁻²⁴, which he deliberately avoids elsewhere, though in v.²⁵ the David of the future is called *nāsī'*, as in 34²⁴; this ideal *prince* will be a true *shepherd*, who will lead his people into ways of loyal, obedient conduct. Then the true relation between Jahveh and Israel will be brought about (cp. 36²⁸) and secured by a perpetual covenant; and Jahveh will return once more to His ancient dwelling-place (cp. 11²²⁻²⁵). The chapter is thus connected closely with the preceding prophecies; it brings to a fine conclusion the hopes and promises of Part III.

On the whole the text is well preserved, except at v.¹⁶ and at vv.¹⁹⁻²⁰, where glosses have introduced confusion. An early Latin version of vv.¹⁻¹⁴ (not that of *Æ*) is quoted in full by Tertullian *De Carn. Res.* § 29 (*Opera*, Pars iii. 66 f., Vienna Corp.); the text shews a noteworthy dependence on Theodotion.

The liturgical use of the chapter is ancient. In the Synagogue vv.¹⁻¹⁴ provide the *haphṭarā* for Passover and its Sabbath, corresponding to the Sidroth Ex. 33¹²⁻³⁴²⁶ and Num. 28¹⁹⁻²⁵; vv.¹⁵⁻²⁸ are the prophetic lesson on the Sabbath 'Wayyigash,' read with Gen. 44¹⁸⁻⁴⁷²⁷. In the services of the Church the passage vv.¹⁻¹⁴ ('omnium Ecclesiarum Christi lectione celebrata,' as Jerome says of it) was specially associated with Baptism at Lent and Easter; thus in all the Latin rituals it formed one of the lessons read at the baptism of catechumens on Easter Eve (Duchesne *Christ. Worsh.* 308; see also Conybeare and Maclean *Rit. Armenorum* 518. 523); in the Typicons of Jerusalem and Constantinople it is the prophetic lesson after mattins on Holy Saturday (Rahlfs *Die A. T. Lectionen der Griechischen Kirche* 133 in Mittheil. des Septuaginta-Unternehmens der k. Ges. d. Wiss. zu Göttingen, 1915); in some Syriac lectionaries it is a lesson for Easter Day itself, vv.¹⁶⁻²⁸ for Easter Eve (Burkitt *Early Syr. Lectionary System* 10. 30, Proc. of Brit. Acad., 1923). In some parts of the Church vv.¹⁻¹⁴ have been used at the commemoration and burial of the dead, e.g. on Friday of the Departed among the Nestorians (Maclean *E. Syrian Daily Offices* 269), and formerly in Russia at the burial of a priest. In the Church of England (Lectionary 1922) they are read on Whit Tuesday at mattins. For the representations of Ez.'s vision in early Christian art see the ref. to Neuss *Das Buch Ez. in Theol. u. Kunst* given on p. 30 above. A remarkable painting of the scene, dated 556 Seleucid era (=A.D. 244-5), has lately been found on the walls of a ruined synagogue at Dura-Europos on the Euphrates; *RB.* xliii. (1934) 117 f.

V. 1. *There came upon me the hand of Jahveh*] The opening is strangely abrupt; probably the date has fallen out; ct. 40¹. For *the hand* see 1³ n.—*and he brought me out in the spirit of Jahveh*] For *the spirit* see 8³ n. 11⁵⁻²⁴; the prophet felt himself to be impelled by a divine agency. Some would omit the second *of Jahveh*, but the repetition is in accord with usage, e.g. Gen. 19²⁴, Ex. 20⁷, 2 S. 7¹¹, Hag. 1¹³.—*he caused me to alight*,

lit. *to rest*] So 40², cp. 44³⁰; or, with a slight change, *set me down* cp. v.¹⁴. The place was the *wide plain* (*biḳ'ā*) where an earlier vision had been granted, 3²²: he must be alone, far from human habitations. To his mental sight *the plain* looked like an ancient battlefield strewn with bones of the slain (v.⁹).—2. The description is intended to shew how many they were, and how long they had been lying. If death had only just taken place, or if the soul had not altogether departed from the body, a revival might conceivably happen, 1 K. 17¹⁷ⁿ, 2 K. 4¹⁸ⁿ, Acts 20⁹ⁿ. (Kr.). Ct. John 11^{23. 24. 39}.—3. The question and answer are calculated to heighten the wonder about to be related; cp. Gen. 18¹³, Rev. 7^{13f}. It is obvious that the possibility of a revival did not occur to the prophet; at the time there was no established belief in a resurrection of the dead. The v. is quoted in 4 Macc. 18¹⁷ (just before or after the Christian era) where the context shews that belief in a future resurrection had become accepted by Judaism.—4. *ye dry bones hear*] Inanimate objects are spoken to dramatically as though they were able to respond; so the *wind* v.⁹, cp. 6³ 21³ [20⁴⁷] 36^{1. 4. 8}, Mic. 6², Mk. 4³⁹ 11^{14. 23}.—5. *I will bring a breath into you, and ye shall live*] anticipates, by a summary statement, what really belongs to the end. Cp. *the breath of life* Gen. 6¹⁷ 7²² P.—6. *spread skin over you*] The verb only here and v.⁸. Sir. 43²⁰ (Hebr.).—*breath* as in vv.^{5. 8-10} is *rūah*, cp. Gen. 2⁷ *n'shāmā*, Ps. 104³⁰ *rūah*.—7. *as I was commanded*] See 12⁷ n.; ⚡ as he commanded me, so v.¹⁰.—*and there was a noise as I prophesied*] One Hebr. MS and ⚡^B om. *noise*, and many moderns; then tr. *and it came to pass as I prophesied*. Perhaps *noise* was introduced as a gloss on *shaking*, suggested by 3^{12. 13}, where the two words occur together.—*that lo! a shaking*] The word may mean an *earthquake* (see 3¹² n. and 38¹⁹), sent by God to accompany the prophet's speech, so ⚡ σεισμός, Co. Kr., *Lex.*, or, as the words which follow seem to imply, the *rushing noise* made by the bones when they met and joined, Sm. Dav. Ro., cp. *the shaking of the earth* by a marching army Is. 9⁴ (5), Jer. 10²², or by chariots Jer. 47³, Nah. 3². The realism of the detail is characteristic of Ez.'s visions, e.g. chs. 1^{4. 8}.—8. *and skin was spread over them*] lit. *and one spread over them with skin*; the subj. is indefinite. But perhaps the passive should be read.—9. The bodies were complete but still prostrate: the final act of power, needed to make them live and rise, is introduced with special solemnity.—*Prophecy unto the breath*] i.e. the *rūah* of life (note the article), which comes ultimately from God, Gen. 2⁷. It is summoned from *the four quarters* of the globe *to breathe into* the bodies, and thus to animate the whole people. The phrase *four quarters* or *sides*, lit. *winds*,

had become an established expression in post-exilic Hebr., cp. 42²⁰, Zech. 2¹⁰ 6⁵, 1 C. 9²⁴, Dan. 8⁸ 11⁴, 4 Ezra 13⁵, though it goes back to an Akkadian idiom; this accounts for the use of the same word *rûah* in two such different senses. An alternative expression is *the four wings of the earth*, 7² phil. n. See the application of this passage in the *Odes of Solomon* No. 22, ll. 8-10. —*and breathe into these slain*] It was a battlefield, not a cemetery, that the prophet saw (Hö.); cp. v.¹⁰ *army*.—10. *The breath*] See vv.⁹. 14.—*an exceeding great army*] See v.⁹ and 9⁹ n. —‘They stood upon their feet, uttered a song (1 S. 2⁶), and died’ is the Rabbinic comment, Talm. B. *Sanhedrin* 92b.—Vv. 11-14. *The Vision explained*.—*the whole house of Israel*] The entire nation, not merely the Judæan exiles. The latter, however, must be referred to in the next cl.—the exiles whose saying reached the prophet’s ears.—*Lo! they are saying*] Cp. 8¹² n.—*our bones are dried up*] The metaphor as in Ps. 22¹⁶ [15] 102⁵ [4], Pr. 17²². —*and our hope is perished*] Cp. 19⁵ and the language of Job 7⁶ 11²⁰ 14¹⁹ 17¹⁵; also Pr. 10²⁸ 11⁷, Ps. 9¹⁹ [18]. The omission of *and* with **ETC** makes the three short sentences effectively abrupt.—*we are quite cut off*] Cp. Lam. 3⁵⁴; there is a touch of emotion in the Hebr. which cannot be reproduced.—12. *I will open your graves*] The application is not strictly consistent, for the bones in the vision are unburied, v.². The *graves* are meant figuratively, as the last cl. of the v. shews, ‘I will bring you into the country of I.’ Though an actual resurrection of the dead is not implied, the language may have influenced Job 14¹¹⁻¹⁴ 19²⁵. For the restoration to the land of Israel cp. vv.¹⁴. 21 36²⁴ n.—*my people*] **ES** om.; the word may be a gloss here (Co.) and in v.¹³ (Toy Kr. Ro. He.).—14. *I will put my spirit within you*] The divine energy first bestows the gift of life; then, when the nation is at home again, a further gift, enabling it to live in accordance with God’s will, is promised 36²⁷. Of course *my spirit* is not the same as *the breath* (or *spirit*) of v.⁹.—*I will settle you in your own country*] So Jer. 27¹¹, Is. 14¹ (exilic or post-exilic).—*I have spoken, and I will do (it)*] Cp. 17²⁴ n.—Vv. 15-28. *Israel’s restoration and unity*. This is the chief passage in which Ez. re-affirms the social ideal characteristic of the prophets: an age of peace under the government of a righteous ruler. Cp. Is. 1²⁶ 2^{4b} 9¹⁻⁶ 11¹⁻⁸. 13 16⁵ 32¹, Hos. 2²⁰ [18] 14⁵⁻⁸, Jer. 23^{5f}. 31⁴⁻⁶ 33¹⁵. The prophecies in Mic. 5^{1f}, Zech. 3⁸ 6¹² 9⁹. 10 are later than Ez.—16. The prophet is told to enact a symbol with two sticks, and to inscribe one with the name *Judah*, and the other with the name *Joseph*. The v. seems to have been filled out with explanatory notes which spoil the balance and harmony of the clauses, namely, *and the sons of Israel his companions, the stick of*

Ephraim, and the whole house of I. his companions; so Hölscher, who suggests that the annotator understood by *Judah* and *Joseph* the two tribes so named, not the two kingdoms; the other tribes associated with *Judah* and *Joseph* must therefore be inserted. At any rate, *the stick of E.* is generally recognized as a gloss. When freed from additions the v. will run *And thou son of man take thee one stick, and write on it 'Judah,' and take thee another stick, and write on it 'Joseph.'* The symbol evidently made a lasting impression, for it is imitated in *Zech. 11*⁷, where, however, the two *staves* (a different word) are given names but not inscribed.—17. The two sticks are to be joined lengthwise in the hand. The Hebr. writes *bring thee them together, one to the other, into one stick, and they shall become one.* Some follow \mathfrak{S} and om. *into one stick*; but the tautology, such as it is, makes the action all the more explicit. \mathfrak{S} om. the last *one*; in the Hebr. the word is plural (!), which denotes either a *few* Gen. 27⁴⁴ 29²⁰, Dan. 11²⁰, or as here *one and the same* Gen. 11¹.—18. *And 'it shall come to pass,' when the sons of thy people say unto thee, saying]* The Hebr. requires a slight correction which \mathfrak{S} implies. For the language cp. 33^{10. 24} n.—*Wilt thou not tell us . . . ?]* So 24¹⁹, and cp. 21^{5. 12} [20⁴⁹ 21⁷].—19. Jahveh explains the symbol: He is determined to bring about the union of the two kingdoms. Several additions have overloaded the text, which may be translated as follows, with the glosses in brackets: *Behold, I am about to take the stick of Joseph [which is in the hand of Ephraim, and the tribes of I. his companions], and I will join them [unto it] 'unto' the stick of Judah, and will make them one stick, and they shall become one in my hand.* The annotator, as in v.¹⁸, wishes to make it clear that *Joseph* represents *Ephraim*, and that the other northern tribes are to be included. In the next sentence *them* is written for *it*, because the people symbolized by *the stick* are meant, cp. v.²²; *unto it* is om. by \mathfrak{S} , and does not cohere with the words which follow. The end of the v. repeats the end of v.¹⁷, with the change of *in thy hand* to *in my hand*, i.e. Jahveh will Himself repeat the symbolic act which *Ez.* has performed; it sounds surprising, yet it is no more than what the preceding part of the v. affirms. The prophet still clings to figurative language, though he is now giving the interpretation of the figure. \mathfrak{S} reads *in the hand of Judah*, which Co. Ro. prefer to \mathfrak{M} ; another variant is *in his hand* one Hebr. MS \mathfrak{H} \mathfrak{E} w. Be. Toy; but \mathfrak{S} 's reading looks suspiciously like *in the hand of Ephraim* above, and may also be an explanatory addition. Sm. Kr. He. Hö. keep to \mathfrak{M} .—20. This v. seems to be out of place; it belongs to the symbolic action, note *before their eyes* cp. 4¹² n., rather than to the explanation. It may have been an alternative version of v.¹⁷ written

on the margin (Hö.).—21. The divine promise to take and gather the dispersed, and bring them into their own country, is renewed, v.¹² 36²⁴.—*the sons of Israel*] See 2⁸ n. This expression, instead of the usual *house of I.*, becomes frequent in the last division of the Book; it occurs five times in chs. 43–48.

—22. The hereditary division between the kingdoms is to be done away and the nation united; cp. Zech. 8¹³. This had long been a hope of the prophets, e.g. Is. 11¹³, Hos. 2² [1¹¹], Jer. 3¹⁸.—*I will make them into one nation in the land*] Cp. ll.cc. **Ⓢ** *in my land* cp. 36⁵ 38¹⁶; but **Ⓜ** is more suitable; *on the mountains of I.*, a phrase charged with sentiment, gives all the definition required; cp. 34^{13f.} 36^{4.8}.—*and one king shall be king to them all*] as in the early days of the monarchy. Only here and in v.²⁴ does Ez. give the title of *king* to the ideal ruler of the coming age; even in v.²⁵ he substitutes *prince*, the title which he generally uses, hence **Ⓢ** ἀρχων vv.^{22.24}, see 7²⁷ n.; but here, when contemplating the united kingdom he naturally speaks of its *king*. As a matter of fact the prophecy was never fulfilled in the way which Ez. imagined; the visible head of a united people never set up his throne in David's place. Centuries after Ez. the Hasmonean family succeeded in winning national independence (Simon, 141 B.C.) and establishing a dynasty (Aristobulus assumed the title *king*, 105 B.C.); their rule lasted a little over a hundred years, from 165 to 63 B.C.; it was a brief and disappointing copy of Israel's monarchy in the old days. The fulfilment of Ez.'s prophecy must be looked for in something larger than the literal fulfilment of his language.—

23. *make themselves unclean by their idols*] See 14¹¹ n.—*and by their detestable things and by all their transgressions*] See 5¹¹ n.; **Ⓢ** **Ⓜ** om. the clause, which may well be an insertion.—*I will save them from all their 'backslidings'*] Cp. 36²⁹. **Ⓜ** has *their dwellings*, a copyist's slip; the word *backsliding* does not occur again in Ez., but Jer. uses it, e.g. Jer. 2¹⁹ 3²².—*I will cleanse them*] See 36²⁵ n.—*a people . . . God*] So v.²⁷, see 36²⁸ n.—

—24. *my servant David (shall be) king over them*] The ideal ruler is called David here and in v.²⁵, as in 34²³. Kim. in loc. writes: 'the King Messiah's name is called David, because he shall be of the seed of David . . .; or he alludes to the resurrection' (i.e. to David redivivus).—*and they shall all have one shepherd*] As the *one king* is to rule over a united kingdom, so the *one shepherd* will have a single flock, 34²³; cp. Jn. 10¹⁶. The pastoral office was specially associated with David, both in the literal and in the figurative sense, 1 S. 16¹¹ 17³⁴, 2 S. 7⁸, Ps. 78⁷²; similarly the David of the future will have a pastoral charge, to watch over the morals and religion of his people. The ideas put forward in ch. 34 are more fully developed in the

present passage; at the same time it is noticeable that in Ez.'s sketch of the new community the prince holds a less exalted place than the *king* and *shepherd* here; he is overshadowed by the ministry of worship; his function amounts to little more than providing and attending the sacrifices on sabbaths and festivals, 44³ 46^{1-12, 16-18}. Perhaps the prophet was led to modify his conception of the chief office in the state. With the language of cl. b cp. 5⁶¹. 11²⁰ 20^{11, 19} 36²⁷.—25. *dwell in the land . . . my servant Jacob*] See 28²⁵ n. 36²⁸. For *your fathers* ~~SS~~ read *their fathers*, more in accordance with the context; with *their sons* etc. cp. 2 K. 17⁴¹.—*my servant David (shall be) their prince for ever*] See vv. 22, 24. Emphasis is laid on the permanence of the coming age. This passage is probably one of those alluded to in Jn. 12³⁴; cp. also Is. 9⁶ [7], 2 S. 7¹³, Ps. 89⁴⁷. [37.], Dan. 2⁴⁴, 7^{14, 27}.—26. *And I will make a covenant of peace for them*] There is to be no covenant *with* Israel; the ancient covenant had been broken again and again (cp. 16⁵⁹); but Jahveh promises to renew His intimate relations, and to grant a covenant *for* Israel, a gracious dispensation ensuring peace and security (16⁶² 34²⁵ cp. Num. 25¹² P, Is. 54¹⁰, Mal. 2⁵), when the nation is restored and the sanctuary established at the centre of the national life. See Torrey *Enc. Bibl.* col. 933.—*an everlasting covenant shall it be*] See 16⁶⁰ n. Then follows *with them and I will set them*, a marginal note which has been copied wrongly into the text; freed from this intrusion the v. continues *and I will multiply them* etc., cp. 36^{10f. 37f.}, Jer. 30¹⁹.—*and I will set my sanctuary in the midst of them*] So v. 28, varied by *my dwelling-place shall be above them* v. 27, and *I will dwell in the midst of them* 43⁹. The latter term finds a close parallel in H, Lev. 26¹¹; and then the establishment of Jahveh's *sanctuary* or *dwelling-place* in the midst of Israel becomes a leading principle in P, e.g. Ex. 25⁸ 29⁴⁵, Lev. 15³¹, Num. 5³. In the last part of the Book an attempt is made to carry into effect this announcement of the divine Will; the territory of Israel is mapped out in such a way that the temple occupies the centre of the land, and thence radiates holiness throughout the nation, 43⁹ 48^{8, 10, 21}; cp. Jn. 1¹⁴, Rev. 21³.—27. *And my dwelling-place shall be above them*] is probably to be understood of the physical elevation of the temple above the surrounding country, as Ez. saw it in vision 40², and other prophets too Is. 2²=Mic. 4¹. To interpret the words of Jahveh's dwelling in heaven above the earthly sanctuary is to go against the general sense of the passage. The prep. is certainly remarkable; no wonder that ~~SS~~ alter it into the easier *in them*.—*and I will become God to them*] Cp. Ex. 29⁴⁵ P, following 'and I will dwell in the midst of the sons of I.'—28. *do sanctify Israel*] See

20¹² n. The nations will recognize the Godhead of Jahveh by the effects of His special providence over Israel.

According to O.T. ideas of the blessed future, man is not translated to dwell with God, but God comes down to dwell with man, and His Presence transforms earth into heaven; cp. on 47¹⁻¹² p. 517.

Ch. 37, 1. היתה The pf. alone at the start of a narrative is so unusual that Ⓢ instinctively render היתה as though it were היתה. The tense is the same as in 40¹, but there it is introduced by the date. — ברוח יהוה Ⓢ = ברוחיה. Some om. יהוה as explanatory, and read ברוח Co. Toy Kr., but the Name is generally supported by the Vrs.; Ⓢ κ. ἐξήγαγέν με ἐν πνεύματι Κύριος. [הנהיגני] If the sense is rather set me down, the form הנהיג would be more usual; the same change should perhaps be made in 40². — Dr. § 160. Ⓢ ὁστέων ἀνθρώπων, so Ⓢ T, a needless explanation. — Pf. with weak waw, as in vv. 7. 8. 10; see 13⁸ n. — [עליהם] Cp. אליהם, mas. suff. though referring to עצמתו; 16¹⁸ n. — [מניב מניב] In 40⁵⁻⁴³¹² twenty-four times; see 8¹⁰. Ⓢ κυκλόθεν κύκλω. — [על פני הקרע]. — בנקרעה Ⓢ = [על פני הקרע]. — הנה . . . והנה Ⓢ om. the second הנה, E om. both; for the first Ⓢ gives הנה, and om. the second. For והנה² Ro. suggests והנה, like Zech. 1⁸; but the repetition is characteristic, cp. 2⁹ 8¹¹ 47¹¹, Am. 7¹⁻³. — [התחיתה] עצמתו is usually treated as fem. in vv. 3-5a (ct. 24^{10b}); in vv. 5b-8 the related suffs. are mas., because the bones are viewed as persons; see 1¹⁶ n. — [אחה ידעת] Ⓢ Κύριε, σὺ ἐπίσταται ταῦτα. — [ויאמר אלי] 6 MSS Kenn., Ⓢ ויאמר אלי. — 4. Ⓢ πνεύμα ζωῆς, perhaps an interpretation, but adopted by Co. Be. Ro. (*Die Nachgeschichte d. Sach.* 200). In the present context Ⓢ gives הנה the sense of God's spirit, v. 6 δῶσω πνεῦμά μου, v. 10 ἄ τὸ πνεῦμα ζωῆς. In Ⓢ this meaning does not come till v. 14 רוחי. — 6. [ויקראו] In Mishn. = 'form a crust,' applied to wine, e.g. TB. B. Bathr. 95b שיקרים ועל היין ארע; in Aram. = 'overlay.' — 7. [ונבאחי] See v. 2 n. — καθὼς ἐνετείλατό μοι (so Ⓢ 12⁷) כ' ב' צנ' = 3 Hebr. MSS Ⓢ T Ⓢ F. — העצמתו. Ⓢ render ויקרבו as transitive. — [עצם אל עצם] On the analogy of רעהו אל רעהו, denoting reciprocity; Kōn. iii. § 34. — 8. [ויקראם עליהם עור] קאל with indef. subj., and עור in accus. But Niph. ויקראם gives an easier construction, Ⓢ F extant in eis cutis. The Mass. requires the punctuation with k. haṭuph ויקראם, although there is only a conjunctive accent, and not a maḳkeph (as קל); Kim *Mikhl.* 17a; perhaps to avoid ־ before the initial guttural in עליהם, G-K. § 29 i note. — 9. [אל הרוח] Cp. עליהעצמתו v. 4. Ⓢ ἐπι τὸ πν. — [סארבע רוחות] So in Akk. *šari ivbitti* = 'the four winds,' e.g. *KB.* ii. 76 l. 164 of the four sides of a palace; ib. iii. 2, 80 l. 52; 90 l. 11 the four winds that bring floods and rain. Del. *AHWB.* 635. — [באי הרוח] Ⓢ om. הרוח, Q + Ⓢ πνεύμα. — [פרי] From נפח = Akk. *napāhu* 'inflamm, kindle,' used in connexion with the noun חיים Gen. 2⁷. Ⓢ renders by ἐμφυσᾶν 21²¹ 22^{20f}, Gen. 2⁷, 3 R. 17²¹, Tob. 11¹¹ [cod. א], Wisd. 15¹¹; in the N.T. Jn. 20²². — [ויהיו] 8 MSS Kenn. ויהיו; Dr. § 112. — 10. — [ונבאחי]

Cp. v. 2 n; the Hithp. with n assimilated, cp. הִתְנַחֵם Jer. 23¹⁸, חִתְּנָה ch. 5¹³; G-K. § 54 c; B-L. 440. Usually the Hithp. of נָבֵא 'to prophesy with ecstatic gestures' Num. 11²⁶⁻²⁷, 1 K. 18³⁰, or 'to play the prophet' ch. 13¹⁷; but sometimes 'to prophesy' without such accompaniments, 1 K. 22^{8, 18} (?), Jer. 26²⁰; see further Jepsen *Nabi* 5 ff. In vv. 4, 7, 9 the Niph. is used; but it is unnecessary to read נִבְּאָה here. Yellin *Journ. Pal. Or. Soc.* iv. 91 argues in favour of a *Hippaël* stem, הִתְנַחֵם, an interesting suggestion, though the alleged instances can be explained as cases of n being assimilated, or due to textual corruption. —[הוּלִי] ❧ wrongly συναγωγῆ, which=קלף 32²² 38¹⁶ etc.—[גוּלָה סֵאד סֵאד סֵאד] ❧ πολλῆ σφόδρα Ἀ μεγάλη σφόδρα ἈΣΘ σφόδρα σφόδρα. ❧ 'very many' ?=רַב סֵאד.—11. הוּלִי הוּלִי הוּלִי [כל ב' י' ש' הוּלִי] For the pron. following the predicate of Gen. 34²¹ 41²⁶; Dr. § 198. The gender of the pron. is affected by that of the nearest word, cp. 45¹ קוּשׁ הוּא . . . תְּרוּבָה.—[הוּלִי אֲמֹרִים] Ptcp. with indef. subj.; see 8¹² n. Perhaps correct to א' הוּלִי. The Vrs. all supply a subj. [וְנוֹרֵי לוֹ] אֲמֹרִים i.e. אֲמֹרִים. —[וְנוֹרֵי לוֹ] For the reflexive or ethic dat. see G-K. § 119 s, *Lex.* 516 col. a. ❧ διαπεφωνῆκαμεν, om. the dat., as Gen. 12¹, Num. 22²⁴, Josh. 7¹⁰.—12. אֲמֹרִים ❧ [וְנוֹרֵי לוֹ] ❧ τῶ ἀναγαγεῖν με ἐκ τῶν τάφων τῶν λαῶν μου.—16. אֲמֹרִים . . . אֲמֹרִים [עַן אֲמֹרִים] Two identical words repeated form a contrast, *one . . . another*; Am. 4⁷, Jer. 24⁸, Zech. 11⁷ ('א without the article); Ex. 18²¹, 1 S. 14⁴, 1 K. 12²⁸ ('א with the art.). ❧ om. אֲמֹרִים¹, and renders אֲמֹרִים² by δεύτερος i.e. אֲמֹרִים (so Ex. 18⁴); ❧ אֲמֹרִים . . . אֲמֹרִים. But the Hebr. idiom should not be altered.—[וְנוֹרֵי לוֹ] Hebr. uses ל (lit. *belonging to*) where in Engl. we write the simple name, cp. Is. 8¹, and frequently on old Hebr. or Can. seals, e.g. the simple name, cp. Driver *Schw. Lects.* 1908, 91, and on Phoen. coins *NSI.* 360 f. See *Lex.* 513 col. b.—[וְנוֹרֵי לוֹ] Kt. sing. coll., so v. 19; but [וְנוֹרֵי לוֹ] Q. is more suitable; for the plur. cp. Jud. 20¹¹ (adj.), Cant. 8¹².—[וְנוֹרֵי לוֹ] Ct. תִּקַּח in cl. a.; so l. here וְנוֹרֵי לוֹ with ❧. The ל in לקח could easily have arisen by mistake from לך.—[וְנוֹרֵי לוֹ] 1 MS and ❧ [וְנוֹרֵי לוֹ] 1 MS and ❧ בני.—17. קָרַב Pi. imperat. with — owing to the ק; Kim. *Mikhl.* 59 b quotes קָרַב Ps. 55¹⁰ and קָרַב Job 36².—[וְנוֹרֵי לוֹ] ❧ om., and places the words at the end of the v., as the equivalent of אֲמֹרִים, which suggests confusion with אֲמֹרִים. The pl. of אֲמֹרִים need not be questioned. ❧'s text και ἔσονται ἐν τῇ χειρὶ σου is rightly suspected by Co.—18. דָּבַר . . . דָּבַר [וְנוֹרֵי לוֹ] A sentence beginning with *and when* of the future is contrary to Hebr. idiom; 1. וְנוֹרֵי לוֹ וְנוֹרֵי לוֹ, with ❧ και ἔσονται ὅταν λέγωσιν. Further, it is usual to continue *and when* with a pf. c.w.c., not an imperat. (Dr. § 121 note); again ❧'s text implies the correct form, και ἔπεισ=וְנוֹרֵי לוֹ. See 33¹⁰ n. ❧ om. [וְנוֹרֵי לוֹ] For *so* after *in* an indirect question cp. Is. 41²² and Num. 13¹⁶, Ps. 39⁶.—[וְנוֹרֵי לוֹ] =what meanest thou? as in 18², Is. 22¹ etc. ❧ om. [וְנוֹרֵי לוֹ].—19. עָלִי הוּלִי, cp. עָלִי הוּלִי, except in the last cl.—[וְנוֹרֵי לוֹ] [ἐν Α] τῇ χειρὶ Ἰουδα, being read, or taken as an abbreviation of *עָלִי הוּלִי*.—20. ❧ =ל'ע'—[וְנוֹרֵי לוֹ] קח בידך ל'ע'.—21. [וְנוֹרֵי לוֹ] κύριος Κύριος Ἀ ἀδυναί κς ὁ θς.—22. [וְנוֹרֵי לוֹ] For λ introducing a new state or condition after *cp.* Gen. 12², Ex. 32¹⁰, Num. 14¹², Dt. 9¹⁴. ❧ om. [וְנוֹרֵי לוֹ] ❧ [וְנוֹרֵי לוֹ] ❧ om., so Co. Be. Ro.; but the repetition gives an emphasis which is not out of place.—[וְנוֹרֵי לוֹ] Kt., and Vrs.—[וְנוֹרֵי לוֹ] is rightly om. by ❧; ❧ transfers it to the beginning of v. 23, and om. the *cp.* after [וְנוֹרֵי לוֹ].—23. [וְנוֹרֵי לוֹ] renders the words, with ταῖς βασιλείαις αὐτῶν, a corruption of ἀσβείαις, for 'ב'; ❧ supplies a rendering from θ.—[וְנוֹרֵי לוֹ] For [וְנוֹרֵי לוֹ]

ἀνομιῶν αὐτῶν Σ (in Co.) ἀποστροφῶν αὐτῶν. One Hebr. MS de Rossi [אנומיותם. —24. סלך] Ⓢ = יסלך, but cp. v.²².—[אהר.—] Ⓢ om.—25. אנומיותם. I. אנומיותם. לעונותם. . . להם ונתיים.] Ⓢ^B transls. והם, and om. the rest of the sentence, which, however, is guaranteed by והם. Ⓢ^A 'AΘ supply a rendering of the whole.—26. אותם ונתתי Ⓢ μετ' αὐτῶν = עםם, against the general sense of the passage, and with Ⓢ om. נתתי. Herrm. accounts for the present text as follows: אותם ונתתי is a dittograph of the subsequent ונתתי; by accident דרביהי had fallen out, and it was written on the margin along with אותם, and from there copied into the text; by an oversight ונתתי was written twice, and became corrupted into אותם ונתתי. For ונתתי Ⓢ = ונתתיים, but the insecurity of Ⓢ's reading makes it doubtful whether such a word ever stood in the text, Co. 135.

PART III.—c. AN APOCALYPSE, CHS. 38. 39.

The invasion and defeat of Gog: a final act of Jahveh.

(a) The previous chapter closes with the promise that Jahveh's sanctuary shall be in the midst of Israel for ever. All danger from outside is past, for the surrounding nations have been put out of action (chs. 25–32); not a hint is given that any future crisis will occur when once the new age has dawned. Wholly unexpected, therefore, is the terrible invasion described in these two chapters. It takes place *after* God's people have been restored, 38⁸. 11f. 14. In other prophecies the overthrow of hostile powers is accompanied or followed by Israel's deliverance, which manifests the Godhead of Jahveh*; but here the order is reversed; and Jahveh shews Himself to be truly God by a vast defeat of heathendom. This conception of a final assault upon Israel in its state of blessedness came to have a profound influence upon later thought, e.g. Enoch 56⁵⁻⁸, 2 [4] Esdr. 13⁵. 8f. 3ff. The idea is taken over by the Christian Apocalypse, Rev. 20⁷⁻⁹, which foretells a last outbreak of hostility against the Church whensoever the thousand years shall end. With Ez. 39². 4. 17-20 cp. Rev. 16¹⁶ 19¹⁷. 18; and see further Charles *Rev.* ii. 187 ff.

(b) The invasion is to descend into Palestine from the far North, the immemorial home of mystery and peril. The countries named in 38² 39¹ lay to the E. and S.E. of the Black Sea, while Gog, the leader, seems to have connexions with Asia Minor. None of the historical nations take part in the attack; the invaders are remote barbarians, outside the civilized world, and known only by hearsay or tradition. What suggested the idea that they should one day join forces to sweep down upon Israel? It is significant that 38¹⁷ 39⁸ allude to words spoken in former days by *my servants the prophets*.

* E.g. the deliverance from Assyria Is. 10²⁴⁻²⁷ 14^{24f.}, Nah. 2¹. 3 [1¹⁵ 2²] 3¹⁸; from Babylon Is. 13¹⁹ 14¹ 43¹⁴⁻²¹ 45¹. 2. 13, Jer. 50³³⁻⁴⁰ 51⁸⁻¹⁰, Hab. 3^{13f.}; from the nations Is. 66^{18f.}, Ob. 15-21, Mic. 7¹⁴⁻¹⁷, Zeph. 2⁹⁻¹¹, Hag. 2^{21f.}, Zech. 14¹⁰⁻²¹; cp. also Ex. 15⁴⁻⁷.

Isaiah had announced the destruction of the Assyrian host at the very gates of Jerusalem (10²⁸⁻³⁴, chs. 29-31 in part); Zephaniah (1¹⁴⁻¹⁸) and Jeremiah (1^{13f.} chs. 4-6) not only foresaw but narrated an invasion by wild hordes from the North, Scythians, Herodotus calls them (i. 103. 106), on their way to Egypt; and these, though they do not seem to have made any direct attack upon Judah, left behind them a memory of terror, and in a later age came to be known darkly as *the Northern One*. At the time when Joel 2²⁰ was written, prophecy had begun to forecast a great and final conflict in the neighbourhood of Jerusalem, Joel 4 [3]⁹⁻²¹, Zech. 12^{3ff.} 14²⁻³. These predictions had not been fulfilled, but some fulfilment there was bound to be, and it is set out in the present chapters. They have a marked character of their own. The scale of the events, the vague outlines, the loosely-strung sequence of ideas, recall at once the features which belong to apocalyptic writings. And the language points in the same direction; it is modelled upon foregoing prophecies, here naturally those of Ezekiel (e.g. 38⁴⁻⁶. 8. 12f. 15f. 19. 22 39⁴. 7-9); it reproduces some of Jeremiah's expressions (e.g. Jer. 4^{6f.} 13. 24-26 5¹⁵ 6¹. 22f. 10²²); noticeable, too, is the prophetic idiom *in the latter years* or *days* (38⁸. 16), *in that day* (38¹⁴. 18 39⁸. 11), not found elsewhere in this Book. The two chapters, in fact, form an apocalypse, taking its rise from unfulfilled prophecy. Ezekiel was probably not their author, for, as noticed above, they do not fit into his plan for the coming age; and the order—restoration, attack, overthrow—finds its analogies in a later class of writings rather than in the prophets. If room had to be made for this insertion, a place between the promises of restoration (chs. 36-37) and the vision of the new community (chs. 40 ff.) seemed to be the most appropriate. At the close, 39²⁵⁻²⁹ may be a stray fragment of Ezekiel, or a later summary of his teaching; it has nothing to do with Gog, and implies that Israel is still in exile.

(c) The tendency of modern criticism has been to regard chs. 38 and 39 as the result of a combination of sources, parallel but distinct (so Toy, Kr., Gressmann *Eschat.* 181 ff., Steuernagel *Einl.* 591, Ro., He., Schmidt). It is pointed out that there are two accounts of Gog's invasion, 38²⁻⁴ and 39¹⁻²; in 38⁴⁻⁹ Jahveh instigates the campaign, while in 38¹⁰⁻¹³ Gog comes of his own accord, simply to plunder; in 38¹⁸⁻²² he is overthrown by earthquake and storm, in 39¹⁻⁶ he and his troops are still alive, and meet with disaster upon the mountains of Israel; in 39¹¹⁻¹⁶ the corpses are buried, in 39¹⁷⁻²⁰ they are devoured by birds and beasts of prey. The incongruities are obvious, but no reconstruction of the separate sources, or of a common background, has been carried out with success;

Rothst., Herrm., Schm., for example, all differ from each other; the hypothesis, in a word, has turned out to be unsatisfactory. The view that the chs. form a unity (with some additions) and describe the stages of a single drama, is now maintained by Hölscher, who sets these contradictions and prolixities in the right light; they are just what we find in other apocalyptic writings; the final catastrophe is looked at from various angles, without any attempt to trace a logical order in the sequence of events.

(d) Some scholars hold that in these chs. Ezekiel himself foretells the overthrow of *Babylon*, re-echoing the threats of Jer. 50 and 51 (so Ro. He.); stress is laid on the word *I will bring again* or *turn back* in 38^a 39², which is thought to imply that Jahveh means to send Gog in the first place against Babylon, before turning him to attack Israel: a large conclusion to draw from a slight hint, even if the word really means to *turn back*. Another form of the same interpretation, suggested by Ewald (*Die Proph. d. Alten Bundes* 1868, ii. 531) has been revived by Meinhold (*Einf. in d. A.T.*³, 1932, 268), namely, that Gog and his host represent Babylon itself under a disguise; cp. Enoch 56 and 57, where the Parthians and Medes assume the rôle of Gog and Magog. It is indeed remarkable that Ez. nowhere utters a direct prophecy against Babylon; on the analogy noted above under (a), we should expect the chief enemy of the time to be overthrown before Israel could be released; but Ez. probably had grounds of his own for keeping silence (see pp. 281. 372). As for another and final invasion by Babylon, after that of 584-6 B.C., there is no hint in the rest of the Book that Ez. ever contemplated such a thing. For the reasons which have been stated, these two chs. are best explained as an apocalypse composed after Ezekiel's day.

In the Synagogue 38¹⁸-39¹⁶ form the prophetic lesson read with Ex. 33¹²-34²⁶, Num. 29²⁶-31 on the Sabbath which falls within the festival of Sukkoth.

2. *Set thy face against*] See 35² n.—*Gog, land of the Magog*] Gôg is mentioned only in these chs. and in Num. 24⁷ Ⓞ (= *Agag* III)²³ Ⓞ Lucian. The name of the leader may have been taken from that of Gyges, a powerful king of Lydia c. 660 B.C., who is called *Gûgu* by Asshurbanipal (*KB.* ii. 173); another possibility is that *Gôg*, and *Gûgu* too, may go back to the ancient *Gagaia*, alluded to in one of the Amarna Letters (no. 1, line 38), as a land of barbarians (Knudtzon *El-Amarna Taf.* 1015). It has been thought that the author of these chs. came across the name in some myth or legend (Winckler *Altor. Forsch.* ii. 160 ff.; Gressmann *Eschat.* 182. 191); but, as Herrmann and Hölscher contend, Gog is too substantial a figure to be derived

from an incidental reference in a myth, even if such were known. The name was probably taken from tradition, and current at the writer's time. In **¶** *Gog* is followed by *land of the Magog* in loose apposition, which should be read *toward the land of Magog*, if a direction was intended; a pr. n. ought not to have the article. Here *Magog* is the name of a land, but in 39⁶ (prob.), Gen. 10² P=1 C. 1⁵, the name of a people, northern barbarians, so Jubilees 7¹⁹ 9⁸, Scythians according to Jos. *Ant.* i. 6, 1 and Jerome in loc.; **¶** seems to have thought of a people, ἐπὶ Γὼγ καὶ τὴν γῆν τοῦ Μαγῶγ, so **¶** 'toward G. and toward the land of M.'; in any case **¶**'s rendering prepared the way for the later view, which took *Gog* and *Magog* to be the names of two persons; and this is what they have become in Rev. 20⁸. With **¶** agrees Or. Sibyll. iii. lines 319 f., 512 'Woe to thee, land of G. and M.!' Rabbinic literature mentions *Gog* and *Magog* several times as leaders of the enemy destined to attack the faithful in the Messianic age, e.g. T.B. *Abōda Zāra* 3b 'they march against the Lord and against His Anointed,' so *Berākoth* 7b; Targum Jerus. on Num. 11²⁶ 'Eldad and Medad prophesied that, in the end of the days, *Gog* and *Magog* will come up against Jerusalem with their army, and will fall by the hand of king Messiah'; the Apoc. of Baruch 70⁷⁻¹⁰ speaks in similar terms. For further reff. see Bousset *Rel. d. Judentums* 206; and for the general subject of a last invasion, Moore *Judaism* ii. 344. 348. As noted above, the words *land of the Magog* are not fitted into the structure of the sentence; they look like a gloss, added by a reader who thought of Gen. 10² and was struck by the resemblance of *Magog* to *Gog*. Such is the prevailing view at present (Jahn, Ro. He. Hō. Schm.). If the words are a gloss, it is an ancient one, for all the Vrs. found it in the text. Outside the Bible *Magog* has not been discovered; in 39⁶ **¶** substitutes *Gog*.—*chief of Rosh, Meshek and Tubal*] So **¶** 20, v. 3 39¹; this is the most natural way of rendering the Hebr.; but (a) the name of a people or country called *Rosh* is not known, and the identifications so far suggested are not convincing; (b) elsewhere in Hebr., Akk. and Gk. *Meshek and Tubal* are coupled together, 27¹³ 32²⁶, Gen. 10²; both countries were in the E. of Asia Minor, perhaps Phrygia and Cappadocia (Winckler l.c. 103 ff.). The Mass. text by its accents intends *rōsh* to be taken as=*head*, and the phrase to be rendered *chief-head of M. and T.*, so **¶** 'Α ἀρχοντα κεφαλῆς **¶** principem capitis; Kim. and many moderns adopt this translation. The objection to it is a grammatical one; *chief leader of M. and T.* would be differently expressed in normal Hebr. Probably, then, *chief* is best regarded as an explanation of *rōsh*=*'head'*; originally the text ran

head of Meshek and Tubal.—3. Behold, I am against thee] See 5⁸ n.—4. I will turn thee about] So 39², implying some degree of force. In 39²⁷, Is. 49⁵ the meaning is to bring or turn back, which does not suit the present context (see above p. 408 (d)); to lead enticingly Is. 47¹⁰ is equally unsuitable.—I will put hooks in thy jaws, and bring thee forth] Cp. 29⁴ and 19^{4, 9}; hooks in a figurative sense here. Jahveh will compel Gog to set out on the raid; cp. Is. 43¹⁷. Ⓞ om. the whole sentence.—horses and cavalry clothed in gorgeous attire all of them] lit. clothed in perfection, i.e. either well-equipped or in panoply, cp. 23¹² 27²⁴; Ⓞ in breast-plates. With the phrase which comes next cp. 17¹⁷.—shield and buckler, grasping swords all of them] The first two words have no grammatical construction; Ⓞ reads shields and helmets and swords; the whole seems to be a gloss on gorgeous attire, which has incorporated the catch-word all of them. In v. 5^a the same thing occurs again (so He.). The long shield, 26⁸ n., would be unsuitable for horsemen.—5. Pāras, Kūsh and Pūt with them all of them buckler and helmet] i.e. the Persians, Ethiopians and East Africans. Persians might be expected in the northern host, but the others belong to an entirely different part of the world. The names were no doubt borrowed from the groups mentioned in 27¹⁰ 30⁵; all of them betrays another gloss on v. 4^a. The last two words, like the similar ones in v. 4^b, have no grammatical connexion with the rest of the sentence. The entire verse, therefore, has found its way into the text from the margin (Winckler, Jahn, Ro. He. Hō.).—6. Gomer] One of Gog's auxiliaries; in Gen. 10²=1 C. 1⁵ side by side with Magog. It was the name of a people called Gimirrai by the Assyrians, and Cimmerians, Κιμμέριοι, by the Greeks (e.g. Homer *Od.* xi. 14), who came originally from the N. of the Black Sea. Together with the Mannaeans and the Asguza (?=the Scythians, *KB.* ii. 147), they formed an element in the Aryan immigration which descended by way of the Caucasus into Asia Minor (Herod. i. 15. 16; iv. 11. 12; Strabo iii. 2, 12; vii. 2, 2). The Gimirrai first appear in the time of Sargon, when they attacked the kingdom of Urartu (Arāraṭ, Armenia); thence they seem to have moved westward, and, in the time of Sennacherib, overran Phrygia, and later, c. 657 B.C., the Lydian kingdom of Gyges (*KB.* ii. 173). It was during the 7th cent. B.C. that their power was at its height, and the Assyrian kings made great efforts to check their advance and drive them westwards (*KB.* ii. 129. 147. 175 ff.). Soon after this they disappear; but they left behind them a memorial in Gamir, the Armenian name for Cappadocia (Euseb. *Chron.* tom. i. p. 95; tom. ii. p. 12 Γόμερ, ἐξ οὗ Καππάδοκες, edn. 1818). Josephus identified them, wrongly, with the Galatians (*Ant.* i.

6, 1); classical historians connected them with Cilicia (Strabo i. 3, 21), the Rabbis with Germania (?=Karmania, TB. *Yôma* 10a), other Jewish writers regarded the name as equivalent to Magog or Tôgarmâ. See further Winckler *Altor. Forsch.* i. 484 ff.; *KAT.*³ 101 ff.; Skinner *Gen.* 196; Kittel *Gesch.*⁷ ii. 403 n. Jeremias *OTAE.* i. 276 quotes the letter to Sargon which first mentions the Gimirrai.—and all her troops] Vv.^{9.} 22 39⁴; see 12¹⁴ n.—Beth-Tôgarmâ] Probably in the N.E. of Asia Minor, the country corresponding to Armenia; 27¹⁴ n.—in the recesses of the north] Cp. v.¹⁵ 39², Ps. 48³ [21], Is. 14¹³; Jeremiah's phrase is *the recesses of the earth*, 6²² 25³² 31⁸ 50⁴¹; cp. Ps. Sol. 8¹⁶, Pompey is he who comes 'from the uttermost part of the earth.' Esarhaddon mentions the *Gimirrai* as 'hordes whose dwelling-place is far off,' *KB.* ii. 129.—7. *Be ready and make thee ready*] Cp. Am. 4¹², Jer. 46¹⁴; and for the type of sentence cp. 14⁶ 18³⁰, Jer. 17¹⁴, Ps. 102²⁷ [26].—and be thou to them a guard] Does this mean that Gog is to keep guard over his allies, lest they be taken by surprise (so Rashi), ☉ 'as an advance-guard'; or can we render, with an alteration supported by ☉, 'and be thou to me kept in reserve' i.e. in my service and under my orders? The word certainly means a *guard* in the active sense, e.g. Neh. 4³. 18^r.; it may have here a passive sense, 'a force kept in reserve,' so Hi. Co. and many, though such a meaning is not found in use.—8. *After many days thou shalt be mustered*] Cp. Is. 13⁴. In the previous v. Gog and his host are told to be ready, as it seems; this v. declares that the order to advance will not be given till the distant future. The apocalyptic idiom appears: *after many days*, cp. Is. 24²²; *in the latter years*, elsewhere *days*, e.g. v.¹⁶, Is. 2², Jer. 23²⁰ 30²⁴ etc.—*the land brought back from the sword* (i.e. the ravages of the sword), *gathered from many nations*] The allusion is vague, in keeping with the air of mystery which invests the great peril of the future, cp. vv.^{11.} 12. Israel's restoration has taken place long ago. For *gathered* see 36²⁴ n.—*upon the mountains of I.*] Cp. v.²¹ 39². 4. 17; 6² n. The expression is inconsistent with the deliberate vagueness of the previous clause (He.).—*a continual ruin*] See 5¹⁴ 33²⁴.—*and it was brought out from (the) peoples*] See 34¹³ n.; the subj. is the *land* i.e. the nation.—*and dwelling securely all of them*] Continuing *brought back*, *gathered* in cl. a; cp. v.¹¹ 39²⁶; 28²⁶ n. The text of this v. is overloaded and awkward in style; see crit. note.—9. *And thou shalt ascend, like a storm thou shalt come*] A figure of the invading host, as in Is. 10³; cp. Is. 21¹ 28².—*like a cloud covering the land thou shalt be*] Repeated in v.¹⁶; this figure seems to be taken from Jer. 4¹³ (☉ *like a cloud*), which describes the advance of the foe from the north.—10. *And it shall come to pass in that*

day] V.¹⁸ 39¹¹; this prophetic formula does not occur again in the Book. *day* is that of Gog's invasion, announced in vv.³⁻⁹.—*matters shall rise in thy mind*] lit. *heart*, as Jer. 3¹⁶ 7³¹ 44²¹, Is. 65¹⁷; Ez. uses *spirit*, 11⁵ 20³².—*devise an evil device*] Cp. 2 S. 14¹⁴, Est. 8³ 9²⁵, Dan. 11^{24f.}; the combination is frequent in Jer. 11¹⁹ 18¹¹ 49^{20. 30} 50⁴⁵.—11. In this and the next v. Gog's destination is mentioned in veiled terms; in vv.¹⁴⁻¹⁶ the veil is removed. *a land of unwall'd villages*] The meaning of the word is clear from Zech. 2⁸ [4], Est. 9¹⁹; cp. Jud. 5⁷. In the ideal age Israel would be living in unfortified towns, without fear of being attacked, cp. v.⁸; 36³⁵ gives a different picture.—*dwelling securely . . . having no bars and doors*] Imitated from Jer. 49³¹; in a fuller form, Dt. 3⁵, 2 C. 8⁵ 14⁶; cp. Sir. 49¹³.—12. The *evil device* is a campaign of plunder, v.¹³; cp. 29¹⁹ n. Like Sennacherib and Nebuchadrezzar, Gog has only self-interest in view; but, like them, he is the unconscious agent of Jahveh's purpose; cp. Is. 10^{5-11. 15. 24-26}, Jer. 25⁹⁻¹² 27⁶⁻⁸ 43¹⁰.—*to bring back thy hand upon*] & *my hand*, more consistent, but not necessarily right: the writer forgets for the moment that Gog is speaking. The hand reached out to the spoil will reach out again to gather what is left: such is the meaning of the verb, cp. Jer. 6⁹.—*inhabited ruins*] i.e. the ruined sites now occupied once more; cp. 12²⁰ 26¹⁹ 36¹⁰.—*a people collected from (the) nations*] Cp. v.⁸.—*who have gotten cattle and goods*] V.¹³. For *gotten* lit. *made* see 22¹³ n.; *cattle and goods* together as in Gen. 31¹⁸ 34²³ 36⁶, Josh. 14⁴ P. Israel once again at home is regarded as an agricultural people and self-supporting.—*the navel of the earth*] Hebr. *ṭabbūr ha'āres*, only again in Jud. 9³⁷. There, as the context shews, *ṭabbūr* denotes *a height*; but the meaning *navel*, given by & and ☉, ὀμφαλὸς τῆς γῆς umbilicus terrae, and well established in post-biblical Hebrew and in Aramaic, indicates the idea of centrality; the *height* was regarded as *central* in the land, i.e. the Canaanite hill-country. Here the people of Israel are said to *dwell on the navel of the earth*, just as, in 5⁵, Jerusalem is *set in the midst of the nations*; prominence may also be implied, for the ideal elevation of the land and temple was a cherished belief, see 37²⁷ n. and cp. 20⁶. The expression must have been a familiar one, since it is introduced here without preface or remark. It represents an idea which was in no way peculiar to Israel. Several of the great nations were accustomed to think of their most famous shrine as standing at the centre of the world: among the Babylonians the clearest evidence of this is the ancient map, in which the centre of the universe is marked at a spot to the S.E. of Babylon, probably Nippur (see the illustration in Jeremias Altor. *Geisteskultur*², 1929, Abb. 89. 90

Langdon *Sem. Mythology* 1931, 217); among the Greeks and Romans the conical stone in the temple of Delphi was 'called the mid-navel of the well-wooded mother (earth)' Pindar *Pyth.* iv. 131 f.; Aeschylus *Eum.* 40. 160; Livy xxxviii. 48 quondam commune humani generis oraculum, umbilicum orbis terrarum. On the strength, no doubt, of the present passage, the Jews regarded the land of Israel and Jerusalem in the same way. Besides the quotations from Rabbinic literature given in the note on 5⁵, the following may be added: 'as the navel is set in the centre of the human body, so is the land of Israel the navel of the world . . . situated in the centre of the world, and Jerusalem in the centre of the land of Israel, and the sanctuary in the centre of Jerusalem, and the holy place in the centre of the sanctuary, and the ark in the centre of the holy place, and the foundation stone before the holy place, because from it the world was founded' Midr. Tanhuma *Kedōshim* § 10 p. 78 ed. Buber; Jellinek *Bet ha-Midr.* v. p. 63 'Jerusalem as the navel (of the world).' A similar expression might be expected to occur in Babylonian sources, but so far none has been found. Some authorities indeed hold that the designation 'bond (*markasu* or *riksu*) of heaven and earth,' used of the seat or temple of a god (e.g. *KB.* i. 52. 174), denotes a middle point, and thus offers an equivalent of the Hebr. term; so Jeremias *Altor. Geisteskultur*² 109. 141 f.; Gressmann *T. u. B.*² i. 135; Fr. Burrows *The Labyrinth* (1935) 46-59. This interpretation, however, is disputed. It seems that the sacred city or temple was regarded as a 'bond' (*markasu*) uniting heaven and earth in a theological rather than a topographical sense, as a miniature of heaven and earth in one; Langdon *JRAS.* 1918, 441 ff.—13. 'Gog's campaign seems to set in motion the furthest ends of the world' (Jahn). Hope of plunder is the motive. For *Shēbhā'*, *Dēdhān*, *merchants of Tarshish*, see the notes on 27²². 20. 12. There is no need to treat the v. as a gloss, although it repeats phrases of v. 12; the exaggeration may be put down to the phantasy of the writer (Hö.).—*the merchants of Tarshish and all her villages (?)* \mathfrak{M} reads *and all her young lions (kephārim)*, for which \mathfrak{G} gives *and all her villages (kephārim)*; but *villages* in connexion with Tarshish are out of place; the word was probably corrupted before the time of \mathfrak{G} , and *traders* (as 27¹³) should be read, or *travellers* (as 27²⁵).—14. *in that day . . . shalt thou not know (it) ?* The question is rhetorical, and, in a speech of Jahveh, amounts to an affirmation; cp. Is. 40²¹ 43¹⁹. 'In that day' connects the invasion with a final crisis, which will occur after Israel's restoration, vv. 10-12. \mathfrak{T} adds to *know* an object, 'the deliverance of my might'; by itself the word gives a poor sense, and \mathfrak{G} suggests

the more forcible *be stirred up*, the verb used by Jeremiah in this connexion, e.g. Jer. 6²² 50⁴¹; cp. Is. 41². 25 45¹³, Joel 4 [3]¹².—15. The description of Gog's army is repeated from vv. 4. 6.—16. Parallel to v. 9.—*it shall happen*] The expression is most unusual, but not necessarily incorrect. Gog comes up of his own accord; at the same time Jahveh says *I will bring thee*; a divine purpose overrules, while it makes use of, the base human motive; see on v. 12. The overthrow of Gog on Jahveh's own land will lead the heathen to recognize the holiness of the true God; for the idea cp. v. 23 39²⁷ 20⁴¹ n. At the end of the v. **¶** cod. ^{Wire.} **S** omit *O Gog*, which comes in awkwardly where it stands. **¶** inserts the name in v. 17, where **¶** does not have it.—Vv. 17–23. The overthrow of Gog on the land of Israel by earthquake, mutual slaughter and dire calamities. '*Thou art*' *he of whom I spake . . . by my servants the prophets*] **¶** reads *Art thou he?*, but the interrogative is om. by **¶**, as the context requires. The allusion is to the prophecies of *former days* which had foretold an invasion on this fearful scale, such as Jer. 3–6, Zeph. 1¹⁴. 3⁸. It is implied that a considerable time had passed meanwhile; Ez. himself would not have alluded to the prophecies of Jeremiah in this way. For the reference to earlier prophets cp. Zech. 1⁴, Dan. 9²; and for *my servants the prophets* cp. Am. 3⁷, Jer. 7²⁵ (+five times) and the compiler of Kings (2 K. 17¹³+three times), apparently a post-exilic designation; Jepsen *Nabi* (1934), 222.—*who prophesied in those days years (ago)*] i.e. the 7th cent. Apparently *years* is intended to express 'long years ago.'—*to bring thee upon them*] i.e. upon the sons of Israel.—18. *And it shall come to pass etc.*] See on v. 10.—*my fury shall come up*] Cp. 24⁸, 2 S. 11²⁰, 2 C. 36¹⁶. **¶** om. *in my nostril*, **¶** paraphrase, to avoid the anthropomorphism.—19. *in my jealousy and in the fire of my wrath*] Cp. 21³⁶ 36⁵ n.—*a great earthquake*] Cp. the eschatological description in Zech. 14⁴¹.—20. The earthquake follows upon the *Presence* of Jahveh; cp. the theophany in 1 K. 19¹¹, Ps. 18¹⁶ [15], Is. 2¹⁹; animate and inanimate nature are alike involved. The writer may have been thinking of Jer. 4^{24–26} and Zeph. 1³. The language recalls that of P, both in the four-fold division of the animal kingdom, Gen. 9² (cp. 1 K. 5¹³, Job 12^{7–8}, Zeph. 1³), and in the phrases *creeping thing that creeps, and all mankind, which is upon the face of the ground*, Gen. 1²⁶ 7¹⁴. 21. 23 8¹⁷. The description of the final catastrophe in Orac. Sibyll. iii. 675 ff. is based upon the present passage. How Israel is to escape in the general overthrow is not considered; Gog and his army occupy the writer's thought.—*the steep places*] Only again Cant. 2¹⁴ (sing.); **¶** αἱ φάραγγες, **¶** = 'the towers.'—21. It is not clear how the opening sentence

is to be rendered: lit. perhaps, 'and I will summon against him to (or, in respect of) all my mountains a sword,' the object coming last for emphasis; the nearest parallel is then Jer. 25²⁹. Another, but improbable, rendering is, 'and I will cry against him, For all my mountains a sword!' then cp. Jud. 7²⁰. The text may well be corrupt; on the basis S^b some would read 'And I will proclaim against him every (kind of) trembling,' cp. 1 S. 14¹⁵, a dubious expression, and, as a correction, not altogether convincing.—*every man's sword shall be against his brother*] As in a panic; illustrate from Jud. 7²², 1 S. 14²⁰; cp. Hag. 2²², Zech. 14¹³ and Enoch 56⁷ 'they shall begin to fight among themselves,' of the last attack by the heathen, and 100¹ 'brothers one with another shall fall in death,' suggested by this v.—22. *I will hold judgement with him*] See 17²⁰ n.—For *pestilence and blood, rain and hail-stones, fire and brimstone* see 5¹⁷ n.; 13¹³ n., Gen. 7¹² J, Ps. 105³²; Gen. 19²⁴ J, Ps. 11⁶. The final overthrow of Gog is described in language borrowed not only from Ez., but from other prophetic writings (add Is. 28¹⁸, Joel 3³ to the passages already quoted), and such narratives as Ex. 9^{13ff.} 18^{ff.}. It is implied that God's people will be preserved as at the Exodus.—23. *I will shew myself great and holy, and make myself known in the eyes of the nations*] Cp. v. 16 5⁸ n.; Jahveh will reveal Himself to the world by acts of power, as He had done of old; see Ex. 7⁵ 14^{4.} 18 P 15^{11.} 14-16 J.

Ch. 38, 2. אל נוט] The usual prep. after שים פ, six times in Ez., על 29² 35²; S always ἐπι, but S^b should not be altered to על. [ארץ השבט.—על] To make grammar l. ארצה פ, ארצה פ, and treat the words as a gloss.—[נשיא ראש פשוט ותכל] If with S ΣΘ ראש is taken as a pr. n., then נשיא is a constr. st. before three genitives, cp. Dt. 8⁷, Is. 1¹¹ 22⁶ 37³, Jer. 33²⁶; but since ראש is unknown as the name of a people or country, נשיא is prob. a gloss, explaining that ראש here=leader. According to the accents, ראש are two co-ordinate constructs, like כהן בנה ציון Is. 37³², Kōn. iii. § 275 d; ראש head will then be used as in the term כהן הראש 2 K. 25¹⁸; so רב ראש 1 K. 14²⁹ etc., Num. 36¹, Josh. 19²¹; hence the chief head of M. and T. would be נשיא הראש לשבט ליהודה. Cheyne Enc. Bibl. col. 4162 for ראש proposes to read תורס, which follows תכל ומשך in Gen. 10²; תורס=Turusa, Τυρσησιολ (?=E-trus-cans), prob. the name of Pelasgian pirates who invaded Egypt in the time of Merneptah; W. M. Müller As. u. Eur. 356 ff., Enc. Bibl. col. 1242 n.—3. [הנני אלהי נוט ש] Cp. 30²². S ἰδοὺ ἐγὼ ἐπι ἀρχοντα, om. נוט.—4. [ושבכתך] The intensive stem of שכך; S here and 39² סנאףטו, S 'I will gather thee' F circumgam te.—[אתך . . . ותחתי] S om., S supplies a rendering. After אתך S adds 'from thy place.'—[לבוש צבחה] S ἐνδεδυμένους θώρακας ct. S 23¹². S 'clothed in armour' F vestitos loricas.—[צנה ונבגן] Supposed to be 'an accus. of relation,' but this relation is expressed by פ, so S =נבגן. S has πάλαι καὶ περικεφαλαίαι καὶ μάχαιραι=תורסו. The lack of grammatical construction and the uncertainty of the text shew that the sentence is

Niph. of עָר.—15. אַחַהּ וְעַ] do not recognize אַחַהּ, but the pron. is wanted.—[וְכַבִּי נֹסִים כָּל־ For this type of sentence cp. 39¹⁸ 32¹² 11¹⁵ n.—16. הַתַּיִה] ἔσται, taking 'n as 3 fem., with a neuter, impersonal sense, cp. 12²⁶; G-K. § 144 b. אַ 'thou shalt come' פ' eris, taking 'n as 2 fem. [לִכְתּוֹב דַּעַת] Inf. constr. after לִכְתּוֹב nine times in Ez., eleven in Jer.; not common in other prophets.—[וְהָיִים] 3 MSS and אַ בְּל הַי.—17. אַ [אֲרִי הַי] אַ adds τῶ Ἰωγ.—[וְהָאחַהּ הוּא אֲשֶׁר] The interrog., if in place at all, should be הַי, as in v. 14; perhaps הַי was dittographed from the end of the previous word. The 3rd pers. pron. is here a predicate, cp. 1 K. 21¹⁷ וְאֲנִי הוּא אֲשֶׁר; in both passages the change of person which follows is in accordance with sense rather than strict grammar, cp. Jer. 49¹²; Dr. § 200 Obs. 1. אֲשֶׁר represents the common object of two sentences, וְהַיִּים and הַיִּים אַחַר, cp. Jer. 32²⁵, Dan. 9²; Kōn. iii. § 414 k.—[כִּי־סִים הָיִים שְׁנַיִם] כִּי־סִים must be an accus. of time, answering the question, how long? G-K. § 118 k; cp. Dan. 11⁸ וְהָיָה שְׁנַיִם יַעֲשֶׂה 'he shall refrain for (some) years'; the text in 1 S. 29³, Dan. 11¹⁸, quoted in Kōn. iii. § 265 b, is not certain. The renderings in אַ=שְׁנַיִם and אַ=וְשְׁנַיִם הָאֵלֶּה are attempts to ease the construction.—18. For the softening of expressions regarded by the Vrs. as unsuitable, see notes on 8¹ 11²⁴ 20⁴³ 44⁷.—19. הַיִּהּ . . אַ לֹא] A strong asseveration, expressed here by אַ with impf., cp. Is. 5⁹, Jer. 22⁵, Job 1¹¹ 2⁵ 31³⁰.—20. אַ אֲפֹי] ἀπό προσώπου Κυρίου, perhaps implying the abbreviation אַ אֲפֹי; cp. Jon. 1⁹ אַ=δόλος Κυρίου, and conversely Jud. 19¹⁸ בְּנִית יְהוָה =τόν αἰκόν μου, Jer. 6¹¹ חֲכַח יְהוָה אַ, Thackeray *Sept. and J. Worsh.* 122; see also 37¹⁹ n. 45³ n., which shew that אַ might stand also for אַ אֲפֹי or אַ אֲפֹי.] From אַ, which in Ar. = 'to go step by step, climb,' hence the noun = 'step, staircase,' Aram. אַ אֲפֹי; etymologically, then, 'ladder-like heights,' such as the κλίμαξ Τυρώων. For the form אַ אֲפֹי Barth cps. אַ אֲפֹי, אַ אֲפֹי, אַ אֲפֹי, Nominalb. § 171 c. אַ=אֲפֹי is here dependent on אַ אֲפֹי, cp. Co. 155 gives other instances.—21. אַ אֲפֹי לְכָל הַי הַרְבַּ. For the accent see G-K. § 49 k. The accus. of the thing after אַ אֲפֹי = *summon* is unusual, but cp. Jer. 25²⁹, Hag. 1¹¹, Ps. 105¹⁶. The second rendering, suggested by Kōn. iii. § 354 b and p. 674, is hardly supported by Jud. 7²⁰; in a battle-cry *sword* should come first. The text of אַ אֲפֹי witnesses to the uncertainty of the Hebr.: אַ κ. καλέσω ἐπ' αὐτό καὶ πᾶν φόβον, corrected to πάντα φόβον μαχαίρας in A⁹, from which the reading אַ אֲפֹי אַ אֲפֹי has been proposed; for אַ of the thing after אַ אֲפֹי = *proclaim* cp. 2 K. 8¹, and for אַ before אַ collect. sg. cp. Gen. 2⁹ עַן אַ אֲפֹי, 7¹⁴ אַ אֲפֹי, but אַ before an abstract word like אַ אֲפֹי is hardly in accordance with usage. אַ 'and I will appoint him to fall by the sword upon the mountains of I.' om. אַ, and reading אַ אֲפֹי.—23. אַ אֲפֹי אַ אֲפֹי pointed with אַ for אַ, cp. Lev. 11⁴⁴ 20⁷; B-L. 328. אַ adds καὶ ἐνδοξασθήσονται.

Ch. 39, 1-16. The destruction of Gog and the burial of his host.—Vv. 1-16 repeat 38²⁻⁴, 14-17, 18-22, with variations in detail. The writer is describing, not a second invasion and overthrow, but the same events from a rather different point of view. Not content with one narrative, he must enlarge upon the subject, vv. 1-8, especially the numbers of the enemy, shewn by the quantity of weapons left behind, vv. 9, 10; and by the time it takes to bury the dead, for every trace of them must be removed to cleanse the land from pollution, vv. 11-16. The repetitions are due to the prolixity

of the author, rather than to a duplication of sources (cp. pp. 407 f.).

V. 1. The formula as in ch. 38, introducing the same prodigious theme; see on 38²⁻³.—2. *I will turn thee about and lead thee in*] Again the divine compulsion is put first, cp. 38⁴. The second verb occurs only here, but its meaning is tolerably certain.—*from the recesses of the north*] Cp. 38⁶⁻¹⁵.—*the mountains of I.*] Cp. vv. 4, 17 38⁸. Emphasis is laid upon the scene of the overthrow.—3. The invaders are armed with bows and arrows, like the northern horsemen in Jer. 4²⁹ 6²³; and the Assyrians, Is. 5²⁸. Jahveh strikes the weapons from their hands before any attack is made.—4. *on the mountains of I. thou shalt fall*] Similarly in Joel 4 [3]^{12ff.}, Zech. 14³⁻⁴ the last great conflict takes place in the neighbourhood of Jerusalem.—*to birds of prey of every kind and (to) beasts of the field for food*] lit. *to vultures of birds of every wing* etc.; cp. v. 17 17²³ n. The expressions occur elsewhere in Ez., see 29⁵ n. 15⁴ n.—5. *On the open field thou shalt fall*] Again from 29⁵. The concluding formula as in 5¹³ n.—6. *I will send a fire upon Magog*] From Am. 1^{4ff.}, Hos. 8¹⁴; and see note on 21³. *Magog* here seems to be the name of a people, parallel to *inhabitants of coast-lands*, 38² n. Ⓞ^B against the context renders *upon Gog*.—*and upon those who dwell* etc.] The reference must be to the various races from whom Gog drew contingents for his army, 38⁵; cp. 27³⁵.—*and they shall know*] v. 7 38¹⁶⁻²³.—7. The destruction of Gog and his multifarious host will be a revelation of Jahveh's holiness, both to the heathen, vv. 6^b. 7^b, and in the midst of Israel itself, v. 7^a.—*I will not let my holy name be profaned*] See 20⁹⁻³⁹ n.—*I am Jahveh, holy in Israel*] The idea as in 38²³, but the form of expression only here in Ez. Some MSS and Ⓞ^A Vrs. alter to 'I am Jahveh, the Holy One of Israel,' the title so common in Isaiah.—8. *Behold, it is coming and it will be brought about*] From 21¹²; the subject is impersonal; *it* means the dire event referred to in the context.—Vv. 9. 10. The numbers of the invading host may be judged from what they leave behind: their weapons will furnish Israel with fuel for seven years. The notion of burning enemy's weapons is imitated in Orac. Sibyll. iii. 725 ff.—*they shall kindle and burn weapons*] ⓄⓄ om. the second verb, which, however, need not be struck out; for the two are associated in Is. 44¹⁵, and there is a play on the words for *burn* and *weapons*. Usually *kindle* is followed by *fire* or an equivalent, as in cl. b and v. 10, but the word is used by itself again in Neh. 10³⁵; for *burn* cp. Ps. 78²¹, Ecclus. [Heb.] 43²¹.—10. *spoil their spoilers*] Cp. 29¹⁹ 38^{12f.}, Is. 10⁶. Former relations will be reversed, as in Is. 14² 51^{22f.}, Jer. 30¹⁶; how grievous they had been may be gathered from Is. 42²² 47⁶, Dt. 28³³.—Vv. 11-16.

The burial of Gog and his army: an event which will long be remembered in Israel, v.¹³. The bodies are so numerous that it takes the people seven months to bury them, for they cannot be allowed to remain where they lie, polluting the land. And to make sure that the work of cleansing shall be thorough, a commission is appointed to travel about and mark any relics that may have been left unburied. The place of burial is a gorge E. of the Dead Sea, within the Israelite area (v.¹¹), yet not part of the Holy Land; it will be known hereafter as the Valley of Gog's Host.—II. *in that day*] See v.⁸ 38¹⁸: the day when Jahveh will finally vanquish the forces of heathendom, v.¹³.—*a place where there shall be a grave in I.*] The words are to be understood in an ideal sense, for the next clause says that the place was E. of the (Dead) Sea, therefore outside the Holy Land strictly so called (47¹⁸), and in a district which belonged to Moab; but it was sometimes held by Israel in former days (e.g. 2 S. 8², 2 K. 3⁴⁻²⁴, Ps. 60¹⁰ [8]), and had Israelite connexions (e.g. Ru. 1¹²). The Hebr. expression *a place where* is peculiar, but the change made by the Vrs., *a place of renown*, does not suit the context so well.—*the valley of the passers through*] So *אֵל, ha-'ōberim*; but this is not a pr. n., and the pronunciation should be *ha-'ābārīm* i.e. the mount or range of the 'Abārim, a name which suggests a play on *way-farers* in the next sentence. It means lit. 'the parts beyond,' and at one time seems to have been given to the entire plateau E. of the Jordan, Jer. 22²⁰; though in later writings it is applied to the southern part, between Wadi Ḥesbān and the river Arnon, of which Mt. Nebo was a conspicuous feature, Num. 21¹¹ [*'Iyye-'Abārim*] 33⁴⁷, Dt. 32⁴⁹ P. Thus we are to think of the burial place as a valley in the mountain range N.E. of the Dead Sea, here called simply *the Sea*, as in 47⁸, Is. 16⁸, Jer. 48³²; in ch. 47¹⁸ *the eastern sea.—and it blocks the way-farers*] Not the same people as *the passers through*, v.¹⁴, though the words are identical. If the text is right, the meaning seems to be that the valley ends in a cul-de-sac, and has no passage through it; at one extremity the gorge is closed. For this description cp. Zech. 14⁵ and the valley of the mountains shall be stopped' RV. marg. The verb rendered *to block* occurs again only in Dt. 25⁴ of *muzzling* an ox, Ecclus. 48¹⁷ [Heb.] of *damming* hills to make a reservoir; the noun means a *bridle* in Ps. 39² [1]. Rashi, Kimḥi and others adopt this explanation; to suppose that the valley *blocks the way-farers* by the multitude of the corpses buried there is to anticipate what follows; no corpses have been mentioned so far. Gressmann *Eschat.* 184 f. finds an allusion to a mythological 'valley of the dead,' outside geography altogether; but the O.T. lends no support to such

an idea. Ⓞ 'and they shall build up the aperture of the valley,' Ⓢ 'they shall stop up the valley,' both om. *the wayfarers*.—The gorge in the 'Abārim is to receive a new name, *Hāmōn-Gōg*. In this Book *hāmōn*, lit. *sound*, so *a crowd*, is specially used of a heathen throng, 29¹⁹ 30⁴. 10. 15 31². 18 32¹⁶. 18. 20. 24^π.—12. The vast scale of the catastrophe is again emphasized, cp. v. 9; the burial will last for seven months.—*in order to cleanse the land*] The land of Jahveh was in a special sense holy, and bloodshed defiled it, 36¹⁸ 22² n., Num. 35^{33f}.; moreover, contact with the dead caused pollution, a traditional and primitive belief, e.g. 2 K. 23⁶. 20. In the Pentateuch there are many regulations, based no doubt upon early custom, which deal with this particular kind of uncleanness, e.g. Lev. 5² 11⁸. 24-28 21¹⁻⁴. 10f. 22⁴⁻⁷, Num. 5² 6⁶⁻¹² 9^{6f}. 10f., cp. Hag. 2¹³; the ceremonial of the red cow, Num. 19, and the analogous rite in Dt. 21¹⁻⁹, were designed as a purification after defilement by the dead; according to the narrative in Num. 31^{19f}. P, a national cleansing was rendered obligatory by the slaughter of the Midianites. These ideas and customs lie behind the present passage.—13. *all the people of the land*] Probably here the general population, without distinction of any particular class: see 7²⁷n. This burial will be a notable event in Israel's history, lit. *shall be to them for a name*, cp. 34²⁹, Zeph. 3^{19f}.; *in the day when I get me honour, or shew myself glorious*, cp. 28²².—Vv. 14-16. A further regulation about the burial, reflecting the horror of ceremonial uncleanness felt by a legalist age. After seven months spent in burying the dead, men are to be appointed with a continuous charge to search for and mark any bone that may have been overlooked.—14. *men on constant duty* lit. *men of continuity*; the phrase is explained on the analogy of *continual bread* Num. 4⁷ i.e. bread which is always there, 2 C. 2³ [4]; *continual burnt-offering* 46¹⁵ i.e. an offering which is constantly repeated. For *shall be set apart* cp. Dt. 4⁴¹ 19². 7, 1 C. 25¹, as distinct from Dt. 10⁸ (subj., Jahveh).—*to pass through the land and bury ' ' those left*] lit. *as passers through and buriers*. All inserts *together with those who pass through*, a manifest addition, om. by ⓄⓈ, confusing the commissioners (v. 15) with the whole company of the nation; the former are to supplement and complete the work done by the latter (vv. 12f.).—15. *if one see a human bone he shall erect a sign beside it*] i.e. a cairn, or single stone set upright; cp. 2 K. 23¹⁷, Jer. 31²¹ ('way-marks'). In Post-biblical Hebr. the verb is used of marking a sepulchre as unclean; e.g. 'on the first of (the month) Adar . . graves are marked (i.e. with lime)' TB. *Shekālīm* i. 1; *Mo'ed-Kāṭān* 6a.—16. *Moreover the name of (the) city shall be Hāmōnah*] The burial-place of an immense

number of bodies cannot be a *city*! Though **69** support **31**, the text is corrupt. Toy plausibly emends, 'and they shall bury there all his host' cp. v.¹¹; perhaps an early comment. Cl. b and they shall cleanse the land may have belonged originally to the end of v.¹⁵.—**Vv. 17-20. A great sacrificial feast.** Hölscher is doubtless right in believing that the account of Gog's overthrow ended at v.¹⁶; the invaders have been buried and cleared away; they are not mentioned again. The vv. which follow introduce a different topic, the great feast which Jahveh provides, not merely a sacrifice but a sacrificial meal: Jahveh's guests are birds and beasts of prey, and the victims not holy flesh, but the bodies of warriors and princes. It is a brief apocalypse, supplementary to the other, dealing with the fate in store for enemies of the Jews, whether Persians or Syrian Greeks. The imagery is adopted by the Christian seer, who places the great feast at the end of the millennial reign, Rev. 19¹⁷ ff.—**17.** The new passage opens with the introductory formula, cp. 38²¹. 39¹.—*all kinds of birds . . . beasts*] 'a flock of ravenous fowl,' *Par. Lost* x. 273 f. The present apocalypse has this point in common with the preceding, v.⁴. Perhaps the idea of Jahveh's sacrifice was taken from Is. 34⁶, Jer. 46¹⁰, Zeph. 1⁷⁻⁸; but here it is greatly magnified. See W. R. Smith *Rel. of Sem.*³ 254 n.; Gressmann l.c. 139.—*upon the mountains of I.*] The scene of Jahveh's tremendous act is the same as before, v.⁴ 38⁸.—**18. warriors . . . princes of the earth**] Cp. Enoch 46⁴⁻⁶. These are not members of Gog's army, who are described differently, 38³⁻⁷ 39⁴. They may be the Persian forces which attacked Palestine and Syria in the 4th cent. B.C. under Artaxerxes Ochus (*Jos. Ant.* xi. 7, 1; *c. Ap.* i. 194); or the Seleucid host under Antiochus III., whose campaign against Syria in the 3rd cent. B.C., greatly alarmed the Jews (? *Zech.* 9¹⁻³ 11¹⁻³; *Oesterley Hist. of Isr.* ii. 140. 172. 205 f.).—The bodies to be devoured are spoken of as though they were the choicest sacrificial victims; see 27²¹ n.—*fallings of Bashan*] Cp. Is. 1¹¹, Am. 5²². The rich pastures of Bashan (27⁶ n.) made the district famous for its cattle, Dt. 32¹⁴, Am. 4¹, Ps. 22¹³ [12].—**19. eat fat to satiety and drink blood to inebriation**] In the Law the fat and the blood of sacrifices, the holiest portions and regarded as the seat of life, were offered to Jahveh, not consumed by the worshippers, 44¹⁵, Lev. 3^{11ff.} 17, Gen. 9⁴ P; here they are devoured by beasts, an added horror. In early times the fat and the blood were not *allowed to be eaten*, at any rate; but it hardly follows that the writer must have derived this feature from early tradition, as Gressmann thinks, l.c. 139. For the language cp. Is. 23¹⁸ 55², Hag. 1⁶.—**20. ye shall be sated at my table**] Jahveh holds the feast: His guests are

vultures and jackals; perhaps render *sated with my table* i.e. my table-fare. See the note on 44¹⁶.—*with horses and riding-beasts*] The second word usually means *chariots*, but sometimes *chariot-horses* 2 S. 8⁴=1 C. 18⁴, or beast used for *riding*, such as the ass and camel Is. 21⁷.—**Vv. 21-29.** These verses have nothing to do with the apocalypses 38¹-39¹⁶ and 39¹⁷⁻²⁰; they give a summary of Ezekiel's teaching and form a conclusion to Part III. *b.*, chs. 34-37. There are indeed links between vv.^{21, 27} and v.¹³ 38^{16, 23} in the revelation of Jahveh's glory and holiness to the nations; but the thought is expressed elsewhere, e.g. 5^{8, 10}. The recognition of Jahveh's Godhead by Israel, and the recognition of Israel's guilt by the heathen, vv.²²⁻²⁴, are alluded to in 28²⁶ 34³⁰ 36²⁰⁻²³. Israel's return has not yet taken place, vv.²⁵⁻²⁹; when it comes, it will manifest Jahveh's holiness and justice leading to a fresh proof of His mercy, a prospect already contemplated in 20^{43f.} 36^{22, 24, 27}. The language shews signs of another hand than Ezekiel's, e.g. *from that day and onwards* v.²², *hid my face, their adversaries* v.²³, *lands of their enemies* v.²⁷.—**21.** *Jahveh's glory is set* i.e. shewn to the nations by judgements on them, cp. v.¹³ 38²³ 28²², and by recovering His people from the dispersion, vv.^{22, 27f.} 37²⁸.—**22.** *from that day and onwards*] i.e. the day of Israel's restoration, as the context implies, not *the day* of 38^{10, 18} 39¹¹; the phrase occurs again in Num. 15²⁸ P, 1 S. 18⁹.—**23.** *because they have transgressed against me*] Cp. 14¹³ n., and for the observation made by the heathen, Jer. 22⁹. Here should follow v.^{24a}.—*I hid my face from them*] Cp. vv.^{24, 29}, Dt. 31^{17f.}, Is. 8¹⁷ 54⁸ 64⁶, Jer. 33⁵, Mic. 3⁴. These words and the rest of the v. have found their way into the wrong place; they should come at the end of v.²⁴ (Herrm.).—*gave them into the hand of their adversaries*] Not again in Ez.; cp. Neh. 9²⁷.—*fell by the sword*] Cp. 23²⁵ 24²¹ etc.—**24.** *according to their uncleanness*] Cp. 36^{25, 29}. 6 reads the plur., which suits the parallelism better.—*have I dealt with them*] Cp. 17¹⁷ n. Here should follow v.^{23b} *and I hid . . . by the sword*.—**25.** *turn the captivity of Jacob*] Meant in the literal sense; see 16⁵³ n., Ps. 83² [1], Jer. 30¹⁸. Ez. rarely uses the name Jacob, see 20⁶ n.—*and pity the whole house of I.*] For the language cp. Jer. 33²⁶, and for the idea, Is. 14¹, Jer. 12¹⁵ 31²⁰.—*and I will be jealous*] For Jahveh's motive in the restoration see 36⁵ n.—*my holy name*] Cp. v.⁷.—**26.** *And they will bear their shame*] Cp. 15⁵² n.; not indeed the shame of being trodden down by the heathen (34²⁸), but an inward feeling of self-reproach when Israel remembers the past in the felicity of the present. The thought is unexpected and striking (cp. 16⁶¹); yet in spite of some uncertainty in the text, *all's bear their shame* has the support of the Vrs. The word *bear* might be

PART III.—*d.* THE TEMPLE AND COMMUNITY OF THE FUTURE,
Chs. 40-48.

In Part III. *b.* Ezekiel has portrayed his ideal of the coming age (see pp. 372. 390 f. 396 f.); now he takes up the task of carrying it into effect. He is the most practical of reformers, and not only a prophet, but a priest, deeply concerned with the organization of religion in the community of the future. We can imagine him poring over architectural plans and regulations for worship, when he fell into an ecstasy, and seemed to be transported from Babylonia to the land of Israel, and set down upon a mountain. There, in the spirit, he sees a building like a walled city; it turns out to be the temple; and in chs. 40-42 he describes its ground-plan, which is based partly on the lines of Solomon's temple, partly on the model of the walled and fortified sanctuaries in Babylonia.

Much of the detail in chs. 40-42 is difficult and obscure; but certain features stand out clearly. (1) The entire picture, including a part of what follows in chs. 43. 44, is set within the framework of a vision; we find ourselves in the natural world, but, without warning, in the supernatural also. (2) A heaven-sent messenger appears, whose function it is to measure the buildings, and to act as a guide. (3) This heavenly 'man' explains to the prophet the use and purpose of the various particulars which call for notice, bidding him convey the information to the house of Israel, 40⁸. 4. 45 41⁴. 22 42¹³. By the end of ch. 42 the survey is completed; the temple and its buildings are ready, but unoccupied, waiting only for the Presence of Jahveh to consecrate them, and set in motion the whole ministry of worship. Chs. 43 and 44 provide the sequel. The prophet sees the Glory of Jahveh enter by the eastern gateway and fill the sanctuary. The Guide is still present as interpreter, 43⁶ 44²⁻⁵ (corrected); but now Jahveh Himself speaks, and proclaims the holiness of the house and the rules which are to govern its worship. The speech ends with ch. 44; what follows is cast into quite a different form. In 46¹⁹⁻²⁴, however, the characteristic features of chs. 40-42 re-appear; the section must have dropped out of its proper setting in the description of the temple. The final stage appears to be reached in 47¹⁻¹², where the prophet sees the mystic waters flowing from the temple to the 'Arābā. Here we come upon the vision again, and the angelic Guide who measures and interprets, and the strange mingling of earthly things with heavenly. At this point, it seems, the prophet brought his writing to a close. It is a singularly appropriate and impressive one. The temple has been shewn, established once more, but on a grander

scale, as the holy dwelling-place of Jahveh, the centre of the national life, and a source of blessing to the land and people. The passages so far mentioned, 40-42, 43 and 44 (in part) 46¹⁹⁻²⁴ 47¹⁻¹², form a group which can readily be distinguished from the rest. Taken together, they lead up to the climax of the whole Book, and, according to the view adopted in this commentary, they may be regarded as the work of Ezekiel himself. Everything else in chs. 40-48 is later expansion.

This residue, 43¹³⁻²⁷ 44^{25-27. 31} 45-48 (omitting 46¹⁹⁻²⁴ 47¹⁻¹²), deals with a variety of topics, the temple-worship, regulations about the prince, the apportionment of the land. A few general characteristics may be noted. (a) Most of these additions have points of contact with the Vision. Thus the description of the altar, 43¹³⁻²⁷, supplements the passing reference in 40^{47b}; the rules for the priests in 44¹⁷⁻²⁴, and the provision made for them vv.²⁸⁻³⁰, are expanded in vv.^{25-27. 31} 45^{1-6. 13-15} 48⁹⁻¹⁴; the mention of the prince in 44³ suggested a list of the sacrifices due from him on certain days 45^{17. 21-25} 46¹⁻¹², and the assignment of land for his use 45^{7. 8}. But (b) the process of expansion did not end here; additions were made to the supplements themselves. For example, the prince's sacrifices are enumerated in (a); this may have led to the mention of sacrifices for expiation twice in the year, and of daily sacrifices at morning and evening, 45¹⁸⁻²⁰ 46¹³⁻¹⁵. Land was to be set apart for the prince (a); a note was added about the prince's rights over his property 46¹⁶⁻¹⁸; the last section of the Book, 48³⁰⁻³⁵ (the city) reads like a supplement to the apportionment of the land in 47^{13-48^{8. 23-29}}. (c) In some cases the additions resemble the style and language of P, e.g. 43¹⁸⁻²⁷ 45¹⁸⁻²⁰ 46¹³⁻¹⁵. This is particularly noticeable in 47^{13-48^{8. 20. 29}}, where the people are addressed in the second person plural, as in Num 34^{2. 7. 13}. An interesting state of things in Babylonia is thus disclosed: priestly circles were engaged in writing down current practice, suggesting plans for future legislation, and handing about drafts. Some of these experiments have been copied into Ezekiel's book and thus preserved; we may regard them as continuing the work which Ezekiel had begun. They take for granted a central sanctuary as required by D (7th cent.); they correspond to some extent with the Law of Holiness (6th cent.); in phraseology and general aim they shew how the Priestly Code was beginning to take shape before it arrived at a recognized, official form in the 4th cent.

At the end of the Book, 48³⁰⁻³⁵, appears an outline of the future city, inhabited by members of all the tribes (48^{18f.}), and entered by twelve gates, each bearing a tribal name. It is a symbol of national unity. Those who came after Ezekiel

were true to his ideal ; when he insisted upon the worth of the individual (ch. 18), it was not to encourage an individualist type of religion ; his aim and hope was to build up a nation out of converted sons of Israel (37¹⁵⁻²²). The old feuds and disloyalties of the past will have vanished ; the very site of the new Jerusalem will be shifted to a spot outside the temple ; and a change of name will mark a change in the city's character : 'Jahveh is there,' dwelling at the centre of a nation consecrated to His service ; cp. Rev. 21³. Like much else in the Book of Ezekiel, this ideal of the future leads directly up to the teaching of the New Testament.

The following analysis of chs. 40-48 is based upon the investigations of Herrmann, Steuernagel and Hölscher. An attempt is made to distinguish the several elements, without expressing any precise view of the connexion between them, or, except in the broadest sense, of the order in which they were originally composed. Here the present writer differs from the scholars just named ; he does not venture to go further than to maintain that the additions were made at various times by various hands.

- i. *The Vision* : 40-42, 43¹⁻¹² || 44¹⁻⁸, 44⁹⁻²⁴. 28-30 46¹⁹⁻²⁴ 47¹⁻¹². Ezekiel sees the temple ; an angel appears and measures the buildings, and acts as guide and interpreter. The prophet witnesses the return of Jahveh's Presence, and hears the divine voice. Finally he sees the stream which issues from the temple.
- (a) 40-42. The plan of the temple, its courts and chambers.
- (b) 46¹⁹⁻²⁴. Kitchens for the priests and people : a stray fragment. Perhaps vv.¹⁹⁻²⁰ should come after 42¹⁴, and vv.²¹⁻²⁴ after 40¹⁷.
- (c) 43¹⁻⁵ 44⁴. The entrance of Jahveh to consecrate the temple.
- (d) 44¹⁻². The outer eastern gateway closed.
- (e) 44³. The prince to use its vestibule.
- (f) 43¹⁰⁻¹² 44⁵. The prophet is told to announce the plan and regulations of the temple. Cp. 40⁴.
- (g) 43⁶⁻⁹ 44⁶⁻⁸. The speech of Jahveh, (g)-(j) : declaring that the temple has become His dwelling-place, and therefore is not to be desecrated as in the past.
- (h) 44⁹⁻¹⁶. The Levites to be subordinate ministers, the Şadoķites alone to serve as priests.

- (i) 44¹⁷⁻²⁴. Rules for the priests; their functions.
 (j) 44²⁸⁻³⁰. Provision for the priests.
 (k) 47¹⁻¹². The prophet sees the waters issuing from the sanctuary.
- ii. *Additions and Supplements*: 43¹³⁻²⁷ 44^{26-27, 31} 45 46¹⁻¹⁸
 47^{13-48³⁵}.
 A 43¹³⁻²⁷. The altar of burnt offering: an addition to 40⁴⁷.
 (a) vv.¹³⁻¹⁷. Its dimensions.
 (b) vv.¹⁸⁻²⁷. Its consecration.
 B 44^{26-27, 31}. Rules for the priests: a supplement to 44¹⁷⁻²⁴.
 C 45¹⁻⁹ 46¹⁶⁻¹⁸ 48⁹⁻²². The oblation for Jahveh.
 (a) 45¹⁻⁸ 48⁹⁻²². Land for the temple, priests, Levites, prince. 45⁹ a supplement to 45^{7, 8}.
 (b) 46¹⁶⁻¹⁸. The prince's rights over his land: a supplement to (a).
 D 45¹⁰⁻¹⁵. The oblation for sacrifices.
 E 45^{16, 17, 21-25} 46¹⁻¹². The prince's sacrifices.
 (a) 45^{17a} 46¹⁻¹¹, at festivals, new moons, sabbaths.
 (b) 45²¹⁻²⁵, at passover and tabernacles.
 45¹⁶, an alteration of 45¹³⁻¹⁵.
 45^{17b}, a gloss.
 46¹², a supplement.
 F 45¹⁸⁻²⁰ 46¹³⁻¹⁵.
 (a) 45¹⁸⁻²⁰. Two days of expiation in the year.
 (b) 46¹³⁻¹⁵. The daily sacrifice.
 G 47^{13-48⁸, 23-29}. The apportionment of the land.
 H 48³⁰⁻³⁵. The city, a supplement to G.

The following table shews the text as it stands, in relation to the above analysis:

40-42	i. (a)	44 ⁶⁻⁸	i. (g)
43 ¹⁻⁵	i. (c)	9-16	i. (h)
6-9	i. (g)	17-24	i. (i)
10-12	i. (f)	25-27	ii. B
13-27	ii. A	28-30	i. (j)
44 ^{1, 2}	i. (d)	31	ii. B
3	i. (e)	45 ¹⁻⁹	ii. C (a)
4	i. (c)	10-15	ii. D
5	i. (f)	16	ii. E (b)

45 ¹⁷	ii. E (a) (b)	46 ¹⁹⁻²⁴	i. (b)
18-20	ii. F (a)	47 ¹⁻¹²	i. (k)
21-25	ii. E (b)	13-48 ⁸	ii. G
46 ¹⁻¹²	ii. E (a) (b)	48 ⁹⁻²²	ii. C (a)
13-15	ii. F (b)	23-29	ii. G
16-18	ii. C (b)	30-35	ii. H

Chs. 40-42. The plan of the temple, its courts and chambers

Ch. 40, 1. The date of the Vision is New Year's Day in the *twenty-fifth year of our captivity* i.e. Oct. 573 B.C., two years before the latest date mentioned in the Book, 29¹⁷.—[*at the beginning of the year*] Was this in Nisan the first month, in spring, or in Tishri the seventh month, in autumn? Probably the latter, because *the tenth day of the month* is named, and the roth of the seventh month was New Year's Day according to Lev. 25⁹ H. In P, however, New Year's Day was moved to the 1st of the seventh month, and the 10th set apart for the Day of Expiation, Lev. 23²⁴, Num. 29¹. For *at the beginning of the year* (only here in the O.T.) $\text{\textcircled{G}}$ reads 'in the first month,' which is certainly more in agreement with the usage in this Book, e.g. 29¹⁷ 30²⁰. If we follow $\text{\textcircled{M}}$, then the New Age starts from the New Year. For beliefs and traditions connected with the New Year, whether in autumn or in spring, see W. R. Smith *R. of S.*³ 645; Thackeray *JTS.* xvi. 194.—[*after the city was smitten*] Cp. 33²¹. This reckoning by the fall of Jerusalem is given also in 2 [4] Esdr. 3¹.—[*on that very day*] See 2³ n.—[*the hand of Jahveh came upon me*] See 1³ n.—[*and he brought me thither*] The last word anticipates v.³, and is om. by $\text{\textcircled{SS}}$; and *he brought me* belongs to the beginning of v.³. The transportation, like that in 8³, takes place when the prophet passes into the ecstasy.—[*2. in visions of God*] See 8³ n.; and cp. 1¹ 11²⁴ 43³. The present passage has points of contact with ch. 8.—[*he brought me*] $\text{\textcircled{SS}}$ om. rightly.—[*and he caused me to alight*] So 37¹; better, with a change of vowel, *and he set me down.—upon a very high mountain*] Cp. 17²². Mt. Zion is idealized, as in the visionary pictures Is. 2²=Mic. 4¹, Zech. 14¹⁰; cp. Mt. 4⁸, Rev. 21¹⁰; similarly, Mt. Nebo Dt. 34¹⁻³. Throughout this vision the natural is strangely mingled with the supernatural.—[*as it were a city-like building*] The temple-buildings as a whole were walled round like a city. $\text{\textcircled{M}}$ adds *on the south* i.e. of the prophet coming from the N.; but $\text{\textcircled{G}}$ suggests the reading *over against (me)*, which may be right.—[*3. Jahveh brings the prophet to the building; then there appears a man, whose gleaming form (cp. 1⁷ n.) shews him to be no ordinary*

man ; he does not possess the splendour of the divine Being, 8² ; he resembles rather the angelic interpreter of Zech. 1⁹. 11. 13. 14 etc., Rev. 21¹⁵.—*with a flaxen cord in his hand*] for long dimensions, e.g. 47³, cp. Zech. 2⁵ ; and *the measuring reed* for the shorter ones. The Hebr. *reed* (*kāneh*) was six cubits or c. 9 ft. ; both word and measure came from Babylonia (Akk. *kānu* of six or seven cubits) ; the Gk. *κάνων* (and perhaps *ἀκάνων*) ultimately from the same source.—*at the gateway*] Probably the eastern, for that is the first to be described, v. 6⁶ ; but it may have been the northern (Kr.), the first which the prophet would reach on his arrival. The gateway was a large, elaborate building, vv. 9-16, with doors at the two extremities, vv. 11. 13 46³. Two illustrations of the temple-vision and its incidents are worth mentioning, both from early Babylonian monuments. (a) Gudea, governor of Lagash c. 2350 B.C., is represented in two of his statues as seated and holding on his knees the plan of a temple, with models of a stylus and a graduated rod (King *Hist. of Sumer and Akkad* 265 ; Meissner *B. u. A. i. Abb.* 175) ; an inscription of his reign, on a clay cylinder, tells how he was ordered in a dream to build a temple to the god Ningirsu, and shewn Nindub drawing a plan on a tablet of lapis-lazuli (King *ib.* 266 ; Thureau-Dangin *Sum.-Akk. Königsinschr.* 95). And (b) a relief, discovered at Ur in 1925, represents the Moon-god holding out to Ur-Nammu (c. 2409-2390 B.C.) the measuring rod and coiled line of the architect (Woolley *Times* 15 Apr. 1925 ; Langdon *Exp. T.* 1926, 73 ; Woolley *Ur of the Chald.* 1929, 131).—4. The prophet is solemnly charged to attend with all his faculties (cp. Is. 6⁹, Jer. 5²¹, Hag. 1⁶. 7), and to make known what he sees ; the command is repeated in 43¹⁰. 44⁵.—*in order to shew (it) thee wast thou brought hither*] Perhaps, with 6, *art thou come hither*.—5. The wall surrounded the whole area, which included the courts, the chambers and the temple proper (*the house*, vv. 471 etc.). No doubt the great Babylonian temples suggested the plan ; massive walls surrounded the courts, which were entered through imposing gateways, the whole looking like a fortress. Egyptian and Canaanite-Egyptian temples were laid out similarly ; see the plans in Gressmann *T. u. B.* 2 ii. nos. 469-71. 477. 481. 490-92 ; Rowe and Vincent *PEFQSt.* 1931, 12-21.—*a measuring rod of six cubits by the cubit and a handbreadth*] The expression is obscure ; most commentators and the RV. take it to mean that the rod was six cubits long, and that each cubit measured a cubit plus a handbreadth, implying that two cubits were in use, a longer one of 7 handbreadths = c. 20½ in., and a shorter one of 6 handbreadths = c. 17½ in., and that the longer one is referred to here ; the rod measured 42

i.e. 6×7 handbreadths. But the text is ambiguous. ססז at any rate took it to mean that the rod was six cubits, measuring by the cubit (*בן פתיח*), plus a handbreadth, not that *each* cubit measured 7 handbreadths; 37, i.e. $6 \times 6 + 1$, handbreadths was the length; only one standard cubit is referred to. Now among the Egyptians and Babylonians a longer cubit of 7 or 8 handbreadths and a shorter one of 6 were in use, and in Palestine itself traces of the longer Babylonian cubit have been discovered at Megiddo and Taanach; but at all periods the shorter Egyptian scale was the one commonly used by the Israelites, the 'ordinary cubit' of Dt. 3¹¹, measuring c. 17½ in. (Hill *Enc. Bibl.* col. 5292 f.). This short cubit appears to have governed the measurements of the temple and its courts from the time of the Jewish monarchy to the 1st cent. A.D.; such is the result of Prof. A. R. S. Kennedy's careful examination of the site (*Proc. of Victoria Inst.* xlvii. (1915), 290 ff.). He believes that the longer cubit was introduced during the Persian period, when, as we know from *Ezr.-Neh.-Chron.*, Persian standards came into use, at least for gold and silver; hence the Chronicler's remark, 2 C. 3³, that Solomon's temple was built 'by the former measure,' refers to the traditional short cubit, not to the longer one which had been adopted only in recent times. Prof. Kennedy suggests that, to make *Ez.*'s meaning clear, the present text should read 'six cubits by the cubit, and thirty-six handbreadths by the handbreadth,' on the analogy of 45¹⁰⁻¹⁴. Whatever may be thought of this correction, we can agree that if the prophet had wished to introduce the longer cubit, he would have expressed himself in unmistakable terms; and that his instructions, if based upon the longer Babylonian scale, were not carried out in the actual temples built after his day. At any rate, it is not safe to draw far-reaching conclusions about the longer cubit from a text which is not only obscure but probably corrupt; the text of 43^{13a} is equally uncertain, and may be derived from here. —*he measured the breadth of the building*] i.e. the thickness of the surrounding wall, c. 9 ft.; for *the building* cp. 42¹. The temple of the vision is measured to shew that the ideal is to be translated into fact; the ruins are to be rebuilt, cp. Jer. 31³⁹, Zech. 2²⁻⁸. Elsewhere *measuring* is done with a view to destruction, as in 2 S. 8^{2a}, 2 K. 21¹³, Is. 34¹¹, Am. 7⁷⁻⁹, Lam. 2⁸; or to mark out for preservation, as in 2 S. 8^{2b}, Rev. 11¹ (Charles in loc.). —**Vv. 6-16.** The eastern outer gateway comes first, Fig. i., because it lay in the direct line of approach to the temple itself; and it is described in detail because it was representative of the outer gateway, on the N. and S., Fig. ii. B'G H. We are to imagine a large building containing a threshold (vv.^{6, 11, 14}),

three cells on each side of the central passage (vv. 7. 10. 13. 16), a second threshold (v. 7) opening into a porch or vestibule (vv. 7. 9), and so into the outer court. Imposing gateways of this design were a feature of Babylonian temples; see the illustrations in Gressmann *T. u. B.*² ii. Abb. 474-7 and 481; Meissner *B. u. A.* i. Abb. 162 (a city gate). It must be borne in mind that the plans given here are drawn from W. at the top to E. at the bottom, not, as in modern plans, from N. to S.—6. *And he came to 'the' gateway which faces towards the east*] Elsewhere, *and he brought me*, vv. 17. 28. 32. 35. 48; so 1 MS., **ETS**. The gateway, *shá'ar*, refers to the whole structure, and is to be distinguished from *péthah*, the door or entrance vv. 11. 13.—*and he went up by its stairs*] The level of the outer court was at the height of these stairs above the ground outside. **S** om. the verb, and reads *by seven stairs*, probably from vv. 22. 26.—*the threshold* or entrance hall, Fig. i. *a*, was *one reed broad* i.e. 9 ft. thick, the thickness of the outer wall v. 5; the prophet, going from E. to W., gives what we should call the length. In this description *breadth* is generally the shorter dimension, and *length* the longer, irrespective of the direction. At the end of the v. **M** has *and one threshold one reed in breadth*, a mistaken repetition of the preceding clause, om. by **S**; the Hebr. is barely grammatical.—7. Within the gateway are six cells or guard-rooms, three on either side; each is six cubits square, and lighted by a narrow opening called a window, v. 16; towards the gangway inside each had a barrier or fence (v. 12), so that the Levitical guard (44¹¹) could see all who passed through; Fig. i. *d* and *e f g h*. A similar arrangement of cells appears in the excavated gateway of Gezer; Vincent *Canaan* 44 f.—*and between the guard-rooms were five cubits*] Fig. i. *g-j*, from E. to W. This intervening space was a block of masonry called the *jamb* (vv. 10. 16), five cubits thick, and pierced with a splayed opening (v. 16, Fig. i. *i*). **S** supplies the technical term for the space, 'and the *jamb* (sic l.) between the guard-rooms six cubits,' a not quite accurate description; 'six' should be *five*, as **M**. Some adopt the reading of **S**, but without sufficient reason, as the v. is dealing with the space, not the jamb.—*and the threshold of the gateway beside the vestibule*] Fig. i. *k*; a second threshold leading to the vestibule, *n*, and of the same size as the first v. 6; but the second was *beside the vestibule* which opened into the court, and *within* the gateway. At the end of the v. **S** adds the dimensions of the second and third guard-rooms; they are identical with those of the first. The addition may be original (Co. Be. Ro.), or perhaps merely a filling out of **M** on the basis of v. 10 (Kr. He.).—8. 9. *And he measured the vestibule of the gateway [within, one reed, 9 and*

he measured the vestibule of the gateway], eight cubits] The words within brackets are om. by many MSS and by **CSB**; they have been accidentally repeated. The measurement was *eight cubits* in length, Fig. i. *o-m*, not *one reed* (=6 cubs.) as **AM** says at the end of v.⁸.—*and its jamb two cubits*] Fig. i. *o-p*, the projecting wall-ends on each side of the entrance to the vestibule; they were two cubits thick, the thickness of the wall at the W. end of the gateway. These jambs were evidently an architectural feature, rather than mere wall-ends.—*and the vestibule of the gateway was within*] i.e. within the building v.⁷, and at the end nearest to the temple; in the three inner gateways the vestibule was at the end furthest from the temple, vv.^{31. 34} (Fig. ii. B-K, G-M, H-I).—10. The three guard-rooms (v.⁷), and the three jambs (v.⁹) were opposite each other, and had the same dimensions respectively; Fig. i. *d*; *g-j*.—11. The entrance of the gateway, 10 cubits broad, from N. to S.; Fig. i. *b-q*—*the length of the gateway was thirteen cubits*] This contradicts v.¹⁶, which gives 50 cubs. as the length of the gateway; moreover, so short a dimension as *thirteen cubits* ought to indicate breadth, and *ten cubits* is the breadth which has just been measured. Something must be wrong with the text; *the length* may be amended with a slight change to read *and the way* i.e. the passage down the gateway at its full breadth between the jambs; this measures *thirteen cubits*, Fig. i. *r-s*.—12. A barrier, perhaps a low wall (Hebr. *g^ebh^ul*, usually border), projected before the guard-rooms, *a cubit before each*, Fig. i. *r-g*, *s-t*; thus the width of the passage was reduced from 13 cubs. (v.¹¹) to 11. The words which follow in **AM** make no sense: *a barrier on this side* must be corrected to *on this side and that* i.e. on either side. Cl. b explains that the guard-rooms faced each other, and repeats their dimensions, cp. v.⁷.—13. *from the roof of each guard-room to its (opposite) roof*] This rather obscure expression may be taken to denote the entire width of the gateway, measured from the roof; it was 25 cubits, i.e. 1 cub. (thickness of outer wall)+6 (guard-room)+11 (passage)+6+1=25; Fig. i. *u-v*. For *roof* **CS** gives *wall*; no satisfactory emendation has been proposed.—*door opposite to door*] Apparently each guard-room had a door at the back opening into the outer court, Fig. i. *w*. As the measure is taken from N.-S. in this v., it is unlikely that *door . . . door* refers to the main entrances E. and W.—14. Lit. *And he made (the) jambs sixty cubits, and to the jamb of the court (was) the gateway round about*. This is unintelligible. With hints from **CS^B** read 'And he measured the vestibule twenty cubits, and adjoining the vestibule of the gateway (was) the court round about'; cl. a will then give the inside measurement of the

vestibule from N.-S., Fig. i. *x-y*; cl. b says that the surrounding court abutted on the vestibule, Fig. i. *z*, Fig. ii. B.—15. The total length of the gateway from E. to W., 50 cubits, Fig. i. *b-p*, i.e. 6 cubits (outer threshold, v.⁶) + 18 (guard-rooms, v.⁷) + 10 (two sets of jambs, v.⁷) + 6 (inner threshold, v.⁷) + 8 (vestibule, v.⁹) + 2 (jambs, v.⁹) = 50. The building was twice as long as its breadth (v.¹³): the same proportions were followed in the plan of the temple, Fig. iii. The text needs correction with the help of \mathfrak{G} ; read *And 'from' before 'the entry of the gateway' 'to' before the inner vestibules of the gateway, fifty cubits.*—16. *And splayed windows belonged to the guard-rooms and their jambs*] Perhaps these were merely openings in the wall. The word rendered *splayed* means *to stop, close*, and as applied to windows might mean *latticed or grated*; but \mathfrak{S} gives the more probable sense, 'slanting within and small without'; so 41¹⁶, 26, 1 K. 6⁴. In Fig. i. *d* these windows are not shewn.—*and likewise, belonging to the 'vestibule' (were) windows*] So \mathfrak{G} ; \mathfrak{M} *and likewise, belonging to the vestibules, and windows*; see Fig. i. *a'a'*. \mathfrak{G} also suggests a correction in the sentence which follows: *and belonging to 'its jambs' (were) palms*; some would add with \mathfrak{G} *on either side*; for *its jambs* cp. v.²⁶. \mathfrak{M} *and belonging to a jamb* etc. The wall-ends of the vestibule were carved with palm trees in relief, Fig. i. *b'b'*; Solomon's temple had the same kind of decoration; cp. 41^{18f}. The sacred tree was a favourite device on buildings and ceremonial vessels; see Gressmann *T. u. B.*² ii. Abb. 502. 504 (Jerusalem), 505 (Cyprus), 536 (Assyria).—Vv. 17–27. The outer court and the remaining gateways.—17. The outer court was arranged with chambers and a pavement against the surrounding wall, Fig. ii. C, D, E.—*and he brought me*] The movement introduces a fresh section, cp. vv.⁶, 28, 32.—*chambers*] Fig. ii. D. They were intended most likely for the people's use, and for store-rooms, sacrificial feasts and gatherings; cp. 1 S. 9²², Jer. 35^{2ff}. That they had pillars in front and were three storeys high has been inferred from 42⁶, which, however, may allude to quite different chambers; see v.⁴⁴ n.—*and a pavement*] Fig. ii. E; outside Ez. the word is found only in 2 C. 7³ of Solomon's temple, but really of the temple in the Chronicler's day; and in Est. 1⁹ of a Persian palace. According to the Letter of Aristeas § 88 'the whole floor is paved with stones'; but not so here, see on v.¹⁸. \mathfrak{G} renders *pavement* *περίστουλα*, and in the next v. *αἱ στοαί*, thus creating a colonnade round the court; but so far as is known the post-exilic temple had no such feature.—*thirty chambers against the pavement*] How they were disposed is not stated; perhaps there were ten on the E., N. and S. sides, each group of ten being divided by the gateways; it is

generally held that there were none on the W.; so Fig. ii. The four corners were occupied by the kitchens, 46²¹⁻²⁴, Fig. ii. X.—18. *the pavement was beside the gateways*, and it was as wide as the length of the gateways, i.e. 50 cubits, v.¹⁵. The words *the lower pavement* are loosely appended to distinguish this from the platform (*gabbá*) round the temple, which was on a higher level, 41⁸.—19. *he measured the breadth 'of the court' from before the lower gateway 'within']* $\text{\textcircled{S}}$ improves $\text{\textcircled{M}}$ by the additions *of the court and within*. The measurement is taken inside the court, from E. to W., Fig. ii. a-a: it came to 100 cubits. The outer gateway was *lower* than the inner one by eight stairs, v.³¹.—*to before the inner 'gateway' without]* So $\text{\textcircled{S}}$, reading *gateway* for $\text{\textcircled{M}}$ *court*.—*The east and the north]* These words may have been inserted after *and he led me* $\text{\textcircled{S}}$ had fallen out of the text, v.²⁰, to indicate that the previous section refers to the E. gateway, and that vv.^{20ff.} refer to the N. (so Herrm.); but they may be fragments of an illegible text.—20. A fresh movement (cp. v.¹⁷ n.), this time to the right. With $\text{\textcircled{S}}$ read '*And he led me towards the north, and behold, a gateway which faced towards the north, belonging to the outer court*'; cp. v.²⁴. Fig. ii. G.—21. The details of the N. gateway correspond to those of the E., vv.⁷⁻¹².—22. *and its windows and its vestibule]* The repetition of *and its vestibule* after v.²¹ cannot be right; read *and its windows and the windows of its vestibule*, in agreement with vv.^{25. 29. 33}.—*were according to the measure of the gateway]* Nothing is said about the measurements of the windows and palms in v.¹⁸; so read with $\text{\textcircled{S}}$ *were according to the gateway*. For the seven stairs see v.⁶ n.—*and its vestibule was 'inwards']* So $\text{\textcircled{S}}$, towards the interior of the court. $\text{\textcircled{M}}$ has *before them*.—23. *was opposite the gateway on the north, 'like the gateway' on the east]* So $\text{\textcircled{S}}$, for $\text{\textcircled{M}}$ *and on the east*; Fig. ii. G a-a.—24. The outer gateway on the south, corresponding to the gateways E. and N.; Fig. ii. H. For *and he led me* see v.²⁰.—*he measured 'its chambers,' its jambs]* $\text{\textcircled{S}}$ supplies *its chambers*, which has fallen out of $\text{\textcircled{M}}$; cp. vv.^{21. 29}.—*the measurements were the same as in the others]* lit. (were) *as these measurements*.—25. *And it and its vestibule had windows*; see v.²² n. Some, e.g. Kr. Ro., would rearrange the text of vv.^{24. 25} so as to follow the order in vv.^{20. 21}, (a) length and breadth, (b) guard-rooms, jambs, vestibule, (c) previous measurements, (d) length and breadth of the whole. It is true that the dimensions in v.^{25b} are not applicable to the immediate context, and $\text{\textcircled{S}}$ has tried to make the details conform to one type; but $\text{\textcircled{S}}$'s obvious desire for uniformity should be taken into account before we abandon the traditional text. The variations in $\text{\textcircled{S}}$ may be deliberate.—26. *and seven stairs (formed)*

its 'stairway'] The Hebr. needs some such correction as this, cp. vv. 31. 34. 37; or more radically, as in v. 23, 'and by seven stairs they ascended into it,' so שׁוּב et in gradibus septem ascendebatur ad eam.—and its vestibule was 'inwards'] So ס ; see v. 22 n. א again has *before them*.—27. The S. gateway of the inner court, corresponding to the S. gateway of the outer; Fig. ii. I a-a.—Vv. 28-47. The inner court; Fig. ii. F. This included the temple and its altar-court, the buildings connected with the temple, and the three gateways. Solomon's temple had only one court, enclosed within an area containing the royal palace and other buildings, see 8^a n. But there were grave risks in such a plan, as history had shewn only too well, 43⁷⁻⁹; the holiness of the temple needed more protection; henceforward there will be two courts, an outer one for the use of the laity, and an inner one for the priests only, 44^{7-16. 17. 21. 27} 46³. In principle the arrangement of the tabernacle followed these lines: there was a court in front (Ex. 27⁹⁻¹⁹), and it is implied that only the priests entered it (Lev. 6^{9. 19} [16. 26]). But the regulations of Ez. and P were not carried out till much later times. About the courts of the post-exilic temple we learn nothing from the O.T.; in the Maccabean period two are mentioned (1 M. 4^{38. 48}), and the laity had access to both, even to the altar of burnt offering, for it was found necessary, after the attack upon the high priest Alexander Jannaeus, to erect a wooden barrier round the altar and the *naos* to keep the multitude off, Jos. *Ant.* xiii. 13, 5. In Herod's temple there were two courts, strictly divided; the outer was open to all, even to Gentiles; the inner, guarded by a breastwork of stone, was laid out in three divisions, one enclosing the sanctuary itself and the priest's court, a second to the E. set apart for women, and a third on the W. for men. See Benzinger *Enc. Bibl.* cols. 4944-6.—28. The three gateways of the inner court, vv. 28-37; Fig. ii. I K M. The outer S. gateway had been measured, vv. 24-27; the measurement of the inner S. gateway follows naturally. Except in the position of the vestibules, the two sets of gateways corresponded to each other in every particular.—29. See vv. 24. 26 n.—30. The v. is unintelligible, and is om. by some MSS and by C^b : it has arisen by a mistaken repetition of v. 29.—31. The gateway had its vestibule at the end facing the outer court; this was the only difference between the inner and outer gateways.—and eight stairs (formed) its ascent] Cp. vv. 34. 37; Fig. ii. J. The inner court stood higher than the outer, cp. vv. 22. 26, and the temple on a platform higher still, cp. v. 49 C , the object being to contrive an ascending scale of holiness and isolation.—32. And he brought me into the inner court towards the east] But Ez. was already within the

inner court, v.²⁸; read therefore with **⊗** *unto the gateway that faces towards the east.*—33. Cp. v.²⁹.—34. *And its vestibule was 'towards' the outer court]* The Hebr. needs a slight correction, with **⊗**; cp. v.³¹. The stairs, Fig. ii. L.—35. The inner north gateway; Fig. ii. M.—36. Read as in vv.²⁹.³³ 'And its guard-rooms' and its jambs and its vestibule 'were according to these measurements,' and it 'and its vestibule' had windows.—37. Read as in vv.³¹.³⁴ *And its 'vestibule' was 'towards' the outer court;* so **⊗**. The stairs, Fig. ii. N.—Vv. 38-43. Arrangements for sacrifices at the inner gateway. Which of the three we are not told; but putting together vv.⁴⁰.⁴⁴ 43^{17b} 46^{2a}. (Co.), it may be concluded that the eastern inner gateway is meant, Fig. ii. K; the tables for the sacrifices were placed partly within and partly without the vestibule. Neither **⊕** nor **⊗** gives an intelligible text, and any attempt to clear up the obscurities must be largely conjectural.—38. In **⊕** the v. begins abruptly and makes no sense. The prophet had been standing at the northern gateway, vv.³⁵-³⁷; some notice of a change in his position must have fallen out, such as 'And he brought me to the entrance of the vestibule of the eastern gateway'; then, with a hint from **⊗**, we may follow **⊕**, and a room and its entrance were in 'the vestibule of the gateway.' The room seems to be constructed within the vestibule, perhaps, as Kr. suggests, within the thickness (6 cubits) of the nearest jamb or wall-front, Fig. ii. b; to place the chamber outside (Sm. Toy), would destroy the symmetry of the plan.—*there they rinse the burnt offering]* The plural refers to the ministering priests or Levites, cp. *they slay* v.⁴¹, *they go up* v.⁴⁹. The unusual word *rinse* occurs again in 2 C. 4⁸, and in connexion with the 'ôlâ, perhaps from here; but the meaning is evident from Is. 4⁴ (parallel to *wash*). The entrails and legs of the 'ôlâ, i.e. the parts naturally rendered unclean, have to be washed, Lev. 1⁹.—39. There were four tables, two on each side, within the vestibule, on which the sacrifices were slaughtered, Fig. ii. d. Perhaps *slaughter* is to be understood in a general sense; the manipulation of the flesh, rather than the actual killing (Dav.). Of the different kinds of sacrifice, three are named, probably because they were to be prepared on the tables. First, the *burnt offering*, 'ôlâ, which goes back to the earliest days, but seems to have become more common after the exile; it was wholly burnt upon the altar. Then the *sin-offering*, *hattâth*, which in Ez. is generally mentioned along with other sacrifices, e.g. 42¹³ 44²⁹ etc.; it was the chief feature in dedicatory and expiatory rites, 43^{19a}. 45^{18a}. Then the *guilt-offering*, 'âshâm, which occurs in Ez. along with the *sin-offering*, 42¹³ 44²⁹ 46²⁰; it was offered as a compensation or reparation for a due withheld,

and in this respect differed from the sin-offering (Nowack *Lehrb. d. Hebr. Arch.* ii. 235). This is probably the earliest mention of the latter two kinds of sacrifice. All three are linked together by the provisions of Lev. 1^{10r}. 6¹⁸ 7²; hence the omission of the *burnt offering* by S^b should not be adopted. The *peace-offerings*, which furnished the sacred meals, are noticeably absent from the list; they come in 43²⁷ 45¹⁷ 46^{2. 12}.

—40. *on the outer side, northwards of one going up to the entrance of the gateway*] This seems to shew that the inner eastern gateway is the one meant. Outside of it were four tables, two to the N., and two to the S. They were required for the slaughtering (or preparation) of the *zēbhah*, as v.⁴¹ S explains.—41. *Four tables on the one hand, and four tables on the other, at the side of the gateway, eight tables*] A has been explained to mean that there were four tables *on each side* of the gateway, two without and two within, making eight in all. Such no doubt was the arrangement; see Fig. ii. c c. But can the text be made to yield this sense? *Side* has just been used, v.⁴⁰, of the *outer side*; can it possibly mean *each side*, dividing the gateway as it were into two? This seems incredible. S om. *tables* twice, and thereby affords no relief. A better plan is to om. *on the one hand, and four tables on the other*; then at *the side of the gateway* will mean the *outside* as in v.⁴⁰. It does not matter much whether *eight tables* be kept, or dropped as a gloss based upon *two+two* v.³⁹ and *four* v.⁴¹. At the end of the v. S supplies *the sacrifice*, the missing object of *they slaughter*. Read, therefore, the v. as a whole, *And four tables at the side of the gateway, whereon they slaughter the sacrifice*; the four tables within the vestibule were intended for the sacrifices named in v.³⁹, the four tables without the gateway, for the *zēbhah* i.e. the sacrifices which included a sacred meal. As it stands, the text of A is so ambiguous and inconsistent with vv.^{39. 40} (see Herrm.) that some error must have crept in; the above reconstruction, which Kr. proposes, is as likely as any.—42. In addition to the four tables within the vestibule were four other *tables*, or rather low pedestals, of hewn stone, to hold the instruments used in preparing the *burnt offering*; Fig. ii. d. These four are not the same as the *tables* in vv.³⁹⁻⁴¹, for their dimensions, c. 26" × 26" × 17½", shew that they were not large enough to hold both the victim and the tools. As the pedestals were specially required for *the burnt offering*, they would naturally be placed near the room where the burnt offering was rinsed, v.³⁸.—*of hewn stones*] The material is mentioned; what the other tables were made of is not stated. Perhaps the words *were placed within* v.⁴³, which are meaningless where they stand, should be inserted at this point (Kr.).—*the burnt offering*

'] **¶** and **Ⓞ** and the sacrifice (*zébhaḥ*); but the word has the look of an addition. The *zébhaḥ* was killed outside, v.⁴¹ **Ⓞ**.—43. The text is badly preserved and obscure. Probably read cl. a 'And they had a rim of an handbreadth round about'; this, we may suppose, was a raised edge, lit. *lip*, of about 3 in.; so **Ⓞ** γείσος, ἈΣⓄ χείλη **Ⓞ** 'their rims' **¶** *labia eorum*. **¶** has a doubtful word in the dual (rendered *sheep-folds* in Ps. 68¹⁴ [13]), for which **Ⓞ** gives 'hooks.'—*fixed or placed within*] is unintelligible, and perhaps belongs to v.⁴².—Cl. b reads *and upon the tables the flesh of the offering*; obviously a corrupt sentence; the word for *offering*, *korbān*, is never used in Ez. (20²⁸ ? text). **Ⓞ** has an interesting variant: 'and over the tables above (were) awnings to cover from the rain and from the heat'; the reference will be to the tables outside, for those within were protected by the roof (v.¹³) of the gateway; but the resemblance to Is. 4⁶ 25⁴ arouses suspicion.—Vv. 44-46. Rooms or halls for the priests, outside the N. and S. gateways of the inner court; Fig. ii. O, O.—44. *And outside the inner gateway rooms of singers*] The rooms, however, were for the priests, v.⁴⁵, and had nothing to do with singers; further, *the inner gateway* must mean, according to vv.³⁸⁻⁴³, the eastern one, whereas the two chambers were attached to the N. and S. gateways. With the help of **Ⓞ** (corrections of **¶** in italics) read, 'And he brought me into the inner court, and, behold, two chambers in the inner court, one at the side of the north gateway, with its face toward the south; and one at the side of the south gateway, with its face toward the north.' These chambers, if they are those referred to in 42⁶, had pillars or colonnades in front (Toy). The *inner court* Fig. ii. F.—Vv. 45. 46. The Guide explains the purpose of the building, as on other occasions in chs. 40-42; see p. 425. *This chamber which faces toward the south*, i.e. that beside the N. inner gateway, is assigned to *the priests who keep the charge of the house*, i.e. who are responsible for the care of the temple-buildings as a whole, cp. 44¹⁶; elsewhere it is the Levites who have charge of the house, 44¹⁴, and reasons are given why this, among other duties, is laid upon them. The opposite chamber, v.⁴⁶, beside the S. inner gateway is for *the priests who keep the charge of the altar*, cp. Num. 18⁵; they are specially distinguished, v.^{46b}, as *members of the Šadoḳite family*; it is they who had served the temple at Jerusalem when the other priests had 'gone astray' at the local sanctuaries. This distinction in the ranks of the priesthood probably arose in the days of Josiah, 2 K. 23²¹; Ez. recognizes it, and enforces it for the future. See Kittel *Gesch.* 1929, iii. 393. It is possible that v.^{46b} may be an addition made by an ardent Šadoḳite on the basis of 44¹⁵, which it

anticipates in a rather clumsy way; so Rautenberg *ZATW.* xxxiii. 95 n.; Hölscher *Hesek.* 192 n.—47. The altar-court, Fig. ii. *efgh*, a square of 100 cubits, in front of the temple, like the court of the tabernacle in P, see v.²⁸ n. In the centre stood the altar, Fig. ii. P, which is mentioned only in passing, because the temple and its buildings are now the objects of attention; the detailed account of the altar does not come till 43¹³⁻¹⁷; see above p. 426.—Vv. 48. 49. The vestibule of the temple, Fig. iii. A. 48. The prophet is now brought to the E. front of the temple itself. He gives the measurements taken by his Guide; in v.⁴⁹, as it seems, the results of his own observation.—*the jamb of the vestibule* is the wall on each side of the entrance; its thickness from E.-W. was five cubits; Fig. iii. *a-b*, *c-d*.—*and the breadth of the gateway 'was fourteen cubits; and the side-walls of the gateway' three cubits on one side and three cubits on the other*] An opening, 14 cub. wide, formed the entrance; Fig. iii. *c-a*. The clause between inverted commas is supplied by Ⓢ; it has fallen out of Ⓜ by homoioteleuton. The *side-walls* lit. *shoulders* are the projections N. and S. on each side; *ib. b-e*, *d-f*; the word has this sense in 41².²⁶.—49. *The length of the vestibule was twenty cubits*] Fig. iii. *e-f*. As usual *length* is the longer dimension, from N.-S., and *breadth* is the shorter, from E.-W.; *ib. e-g*. For Ⓜ *eleven* l. with Ⓢ *twelve cubits*. In Solomon's temple the vestibule measured 20 × 10 cubits 1 K. 6³; the height is not given in 1 K., but in 2 C. 3⁴ it is 120 cubits according to Ⓜ, 20 cubits according to Ⓢ^A *Marg.* Ⓢ.—*and by 'ten' stairs was the ascent into it*] lit. *they ascend*, cp. vv.⁶.²².²⁶.³¹; the number is restored from Ⓢ, wrongly spelled in Ⓜ.—*and pillars were beside the jambs, one on each side*] Fig. iii. *h h*. The diameter of the pillars is not given; if it was 5 cubits, like the thickness of the walls, v.⁴⁸ (Kr.), the rounds in Fig. iii. should be slightly larger. Nothing is said about the purpose of these pillars: did they support the architrave of the entrance, or were they symbolical and not structural, an inheritance from Solomon? It seems natural to suppose that Ez. had in mind the two pillars of 1 K. 7¹⁵⁻²¹; but he does not give them the traditional names, perhaps because he wished to get rid of all semi-pagan associations. For a recent discussion of Jakin and Boaz see Robinson *Hist. of Isr.* i. 249 note.

Ch. 40, 1. Ⓢ begins with *καὶ ἐγένετο* = יהי, usual before a date, but not invariable, e.g. 29¹.—[בראש השנה] Akk. *šš šatti*; but Ⓢ *ἐν τῷ πρώτῳ μηνί* = בראשון, so Toy, *Gray Sacrifice* 301. On the whole Ⓜ is preferable.—[בשער] A noun, 20¹ 24¹, Lev. 25⁹ and five times in P.—[אחור אשר] Elsewhere 'אחור Dt. 24⁴, Josh. 9¹⁸ etc., or אשר alone Lev. 14⁴⁸, Jer. 41¹⁶.—[ויהא . . . יהיה יר י'] The change of subj. is usual in this connexion, 3²²

G-K. §§ 870; 122 u.—17. [החזרה] ἡ τὴν ἐσωτέραν, a mistake for τὴν ἐξωτέραν.—עַשׂוּ וְרַצַּח לְשׂוֹחַ The pass. ptcp. used impersonally with an accus., lit. 'there was made for the court in respect of chambers and a pavement,' cp. 41¹⁸, 45²¹ 46²³; Dr. § 135 (6) *Obs.* 3; for a different view of the construction see G-K. § 121 d. ἡ om. עַשׂוּ and renders לְשׂוֹחַ by παστοφόρια=*chambers* of priests, οἱ παστοφόροι=lit. bearers of shrines containing an image; 1 Macc. 4³⁸, Jos. *War* iv. 9, 12; F gazophylacia. The Mass. points פַּרְזָה, פַּרְזָה=Ar. *raṣapha*, to distinguish pavement from hot coal פַּרְזָה, פַּרְזָה=Ar. *raḍapha*; cp. פַּרְזָה and פַּרְזָה, פַּרְזָה and פַּרְזָה. For אֵל ה' ἡ ἡ ἐν τοῖς περιστύλοις='ת' על.—18. [הוצפה] Here ἡ has αὐτοῖς, again in 42³, 3 R. 6²¹ (all in ἡ); it is another term for *peristyle*. Jahn thinks that ἡ implies אַיִקִים in place of רַצַּח, and he would tr. אַיִקִים *colonnade*, a very doubtful sense. ἡ om. הַחֲתוּתָהּ 'ת', F om. 'ת'; Co. regards both words as an addition.—19. [וְיִסַּד רֶחֶב] I. וְיִסַּד רֶחֶב with ἡ; the absence of the art. from רֶחֶב shews that the following genit. has fallen out.—[וְהִנְחִיחָהּ] I. הִנְחִיחָהּ; the punctuators marked the fem. ending as incorrect by placing the accent on the syll. before. ἡ τῆς πύλης τῆς ἐξωτέρας ἔσωθεν=בְּיָמֵינוּ וְהָיוּ אֲנֵינוּ; but there is no reason to alter פִּל'ס [ה]וֹתָנוּ; on the other hand, כְּבֹרָה ἔσωθεν gives a good parallel to כְּתוּבָה. ἡ τῆς βλεπούσης κατ' ἀνατολάς, cp. v. 15.—[וְהָיוּ אֲנֵינוּ] I. 'עַשׂוּ וְרַצַּח' כְּבֹרָה אֲנֵינוּ, cp. v. 31 where רַצַּח is fem. ἡ τῆς πύλης τῆς βλεπούσης=הַפִּתְחָהּ 'עַשׂוּ.—[וְהָיוּ אֲנֵינוּ] ἡ connects with the sentences before and after, τῆς πύλης . . . τῆς βλεπούσης κατ' ἀνατολάς. καὶ ἡγαγέν με ἐπὶ βορρᾶν. Of this τ.βλ. κατ' ἀνατολάς may be a gloss on אֲנֵינוּ; the rest preserves the original beginning of v. 20, i.e. וְיִסַּד רֶחֶב וְיִסַּד רֶחֶב cp. v. 24.—20. [וְהָיוּ אֲנֵינוּ] I. וְהָיוּ אֲנֵינוּ, as vv. 6. 28. 29. 48 41¹. ἡ וְיִסַּד אֲנֵינוּ; ἡ=פִּל.—21. Read וְהָיוּ אֲנֵינוּ Q., וְהָיוּ אֲנֵינוּ Q., וְהָיוּ אֲנֵינוּ Kt. ἡ adds καὶ τοὺς φολίικας αὐτῆς=וְהָיוּ אֲנֵינוּ, which, however, comes in v. 23.—[וְהָיוּ אֲנֵינוּ] Sing. predicate with plur. subj.; Kōn. iii. § 349 s. So ἡ, but ἡ om. ה'וּ . . . וְהָיוּ אֲנֵינוּ.—[וְהָיוּ אֲנֵינוּ] τῆς βλεπούσης κατ' ἀνατολάς, a needless explanation. אֲנֵינוּ וְהָיוּ אֲנֵינוּ, cp. v. 25. 29. 33. אֲנֵינוּ וְהָיוּ אֲנֵינוּ, cp. v. 6 n.—22. Read וְהָיוּ אֲנֵינוּ אֲנֵינוּ וְהָיוּ אֲנֵינוּ.—[וְהָיוּ אֲנֵינוּ] See v. 6 n.—23. [וְהָיוּ אֲנֵינוּ] Usually אֲנֵינוּ is fem., v. 31 10³, 1 K. 6³⁸; but sometimes mas., vv. 27. 28. 44, Jer. 36¹⁰. One MS ἡ τῆς πύλης.—[וְהָיוּ אֲנֵינוּ] I. אֲנֵינוּ; so ἡ, cp. v. 22.—24. [וְהָיוּ אֲנֵינוּ] Pf. with weak waw, as in v. 35 41¹⁸. 15 42¹⁵; see 13⁶ n. Insert אֲנֵינוּ. ἡ=אֲנֵינוּ.—25. [וְהָיוּ אֲנֵינוּ] Cp. אֲנֵינוּ 47²², Gen. 39¹¹ כְּבֹרָה, Ps. 36⁶, but oftener in later books; G-K. § 35 n.; B-L. 227. [וְהָיוּ אֲנֵינוּ] אֲנֵינוּ וְהָיוּ אֲנֵינוּ; cp. v. 21 n.—[אֲנֵינוּ] Kt. אֲנֵינוּ as in v. 21.—26. [וְהָיוּ אֲנֵינוּ] The form שְׁבַע שְׁבַע with a fem. noun is incorrect, cp. 7² n. The Kt. אֲנֵינוּ is inf. constr., 'its going up'; Q. אֲנֵינוּ 'its ascents', pl. of אֲנֵינוּ, which, however, does not occur in this sense. Read וְהָיוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ or וְהָיוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ. ἡ καὶ ἐπὶ κλιμακτῆρας αὐτῆς favours the first.—[וְהָיוּ אֲנֵינוּ] I. אֲנֵינוּ אֲנֵינוּ with ἡ, as in v. 22.—[וְהָיוּ אֲנֵינוּ] Mas. in form and construction; see v. 16 n.—27. [וְהָיוּ אֲנֵינוּ] See v. 23 n.—[וְהָיוּ אֲנֵינוּ] ἡ inserts κατέναντι πύλης, as v. 23.—[וְהָיוּ אֲנֵינוּ] Many MSS and ἡ אֲנֵינוּ אֲנֵינוּ, as v. 23.—[וְהָיוּ אֲנֵינוּ] Possibly a gl.; not in v. 23. ἡ have the words, but ἡ om. as often in cases of repetition, e.g. 24³ 29¹¹. [וְהָיוּ אֲנֵינוּ] So 42³, but contrary to usage, e.g. vv. 19. 23. 47 etc.; 1. אֲנֵינוּ.—28. [וְהָיוּ אֲנֵינוּ] Prob. אֲנֵינוּ was regarded as sufficiently definite in itself to dispense with the art., cp. v. 31 47¹⁶ and 9² n.; on the other hand, see vv. 16. 23. 27, and many MSS here 1. אֲנֵינוּ. And see v. 23 n.—[וְהָיוּ אֲנֵינוּ] Perhaps a case of apposition, Dr. § 188 (1); but 22 MSS and ἡ 1. אֲנֵינוּ; better still om. אֲנֵינוּ with ἡ.—30. ἡ supply a rendering.—31. [וְהָיוּ אֲנֵינוּ] Cp. v. 28 n., ἡ τὴν αὐλήν τὴν ἐξωτέραν.—[וְהָיוּ אֲנֵינוּ] Kt. sing. is correct, as the context shews, ἡ τοῦ αἰδάμ, cp. v. 21 n.—[וְהָיוּ אֲנֵינוּ] I. אֲנֵינוּ. Kt. sing.; ἡ אֲנֵינוּ

nave v.¹. See Fig. iii. *p-q*, *p-r*. In 1 K. 6¹⁶⁻²⁰ the width of the entrance to the most holy place is not given; here it measures six cubits. At the end of v.³, for *מ* and the breadth of the entrance was seven cubits read with *ס* and the breadth of the side-walls of the entrance was seven cubits on the one side, and seven cubits on the other; see *p-o*, *q-s*.—4. The Guide took the measurement of the length, from E. to W., and of the breadth alongside the nave, from N. to S., Fig. iii. *s-t*, *s-u*; the latter is measured perhaps because it was the side which Ez. could see (Kr.). The measurements of the other sides are left to be inferred: the whole formed a square of twenty cubits, Fig. iii. C. —and he said to me, This is the most holy place] For the explanation by the Guide cp. v.²² and 40^{45 n}. The designation of the inner sanctuary as the most holy place occurs in 1 K. 6¹⁶ 7⁵⁰ 8⁶, 2 C. 3⁸. 10 4²² 5⁷ and in P Ex. 26^{33f.}, Num. 4⁴. 19. In *ch.* 43¹² 45³ 48¹² the phrase is applied in a more general sense to Mt. Zion, the entire temple, the 'oblation' of land; this wider application agrees with the usage of P, see for example Ex. 29³⁷ cp. Dan. 9²⁴ (the brazen altar); Ex. 30¹⁰. 29 (the incense-altar and all the furniture of the tabernacle); Lev. 6¹⁰. 18. 22 [17. 25. 29] 7¹. 6 10¹⁷ 14¹³, Num. 18⁹ cp. Ezr. 2⁶³, Neh. 7⁶⁵ (the sin-offering and other portions of the priests) and *ch.* 44¹³; in H Lev. 24⁹ (the shewbread). Hebrew employs the idiom to express the superlative degree, e.g. 'servant of servants,' 'the heaven of heavens,' 'the song of songs,' Gen. 9²⁵, Dt. 10¹⁴, Cant. 1, 1. Other names for the most holy place are *ה'בית* or 'back chamber,' 'adytum,' 1 K. 6⁵. 16 etc., 2 C. 3¹⁸, Ps. 28², and 'the inner house,' 1 K. 7⁵⁰.—5. See Fig. iii. *m-v*. The description which follows, vv.^{5b-11}, is no doubt based upon reminiscences of the pre-exilic temple, and to some extent on 1 K. 6⁵⁻¹⁰. Much of the detail is obscure; the general sense seems to be that a three-storeyed building was attached to the walls of the temple on each side, except at the E; the storeys each contained thirty small rooms or cells; those on the ground-floor were the smallest, Fig. iii. *v-w* and 1-30; those on the floors above were larger in proportion to the rebatements in the wall of the temple; for the wall, which was six cubits thick at the base (v.^{5a}), diminished in thickness, probably by a cubit, at each stage. Apparently these cells were intended to hold utensils, stores etc., such as were needed in the service of the temple. Cornill reconstructs the text so as to obtain an intelligible sequence; but, as Toy remarks, 'it seems unlikely that the original had this formal orderliness.' In cl. b *מ* has the breadth of the side-chamber was four cubits. The word for side-chamber lit. *rib*, *ס* *רִיב* *πλευρᾶς*, is here applied to the bottom storey, but in vv.⁶⁻¹¹ to the separate chambers. In 1 K. 6⁵ the building attached

to the temple-walls is termed *the wing* or *annexe*, lit. 'something spread'; and many would read the word here and in vv.^{9. 11}. This certainly makes for clearness: it is difficult to believe that the same word was intended to denote both the ground floor, indeed the whole building, and the chambers in it.—6. **AM** reads *And the side-chambers, chamber to chamber, three and thirty times*. With help from **G**, this may be corrected to *And the side-chambers, chamber over chamber, thirty, three times*; **TS** also imply *three times*; the chambers, that is to say, were in three storeys, each containing thirty diminutive cells, making ninety in all. The number seems excessive; and it has been pointed out that the Herodian temple, which was on a larger scale, had only 38 chambers, called *tâ'im* (cp. 40⁷ 'guard-rooms') in Mishnâ *Middoth* iv. 3; but this is hardly a sufficient reason for giving up the three times thirty cells; Herrm., for example, keeps only the three storeys, and omits *thirty*. For Josephus's account of the οἴκου τριστεγυοῦ in the later temple see *War* v. 5, 5.—The rest of the v. is unintelligible in **AM**: read perhaps *and 'rebatelements' were in the wall belonging to the house [to the side-chambers] round about, to serve as supports [and there were no supports in the wall of the house]*. For the corrupt word in **AM**, *rebatelements* may be adopted from **IK**. 6⁶. The words in brackets are best accounted for as explanatory glosses, the second bracketed sentence being based on **IK**. 6⁶ end. Herrm., who interprets the v. in this way, takes *supports* to be a technical term for the *holding ends* of beams which rested on a course of masonry, and did not pierce the wall. What seems to be meant is that the three storeys did not form one building with the temple; structurally they were distinct.—7. At each storey the side-chambers became wider, by a cubit, to judge from **IK**. 6⁶, and the wall of the temple diminished in thickness; a staircase connected the storeys, Fig. iii. x, x. Such appears to be the meaning, but as it stands the text is barely translatable, and can only be restored by conjecture, with more or less probability. *And it became wider and 'increased' upwards in respect of the side-chambers, 'according to the increase from' the wall upwards round about the house, inasmuch as the house 'was rebated' upwards*. See critical note; the subj. of *it became wider* is impersonal, 'there was a widening and an increase.' **GS** suggest that the v. should continue, *and 'from' the lowest floor one ascends 'by ladders' to the middle, 'and from the middle' to the upper storey*. The Hebr. *lâlîm*, rendered freely *ladders*, is an insertion from **IK**. 6⁸, where **SV** give 'winding stairs'; but post-biblical usage leads us to think rather of a well-shaft, or hollow passage, covered by a trap-door and ascended by ladders.—8. *And*

I saw 'a pavement' belonging to the house round about] Perhaps better *And there appeared* Ⓞ. For *Ḥ*'s height (*gōḥah*) the rendering *pavement* (*gabbâ*) is to be preferred, though the word does not occur elsewhere in the O.T.; cp. Jn. 19¹³ Γαββαθά. —the foundations of the side-chambers were a full reed (high), six cubits . . .] i.e. the house and its annexe stood on a platform raised six cubits above the level of the inner court: Fig. iii. D. The height was that of the ten steps (40⁴⁹ Ⓞ) which led up to the vestibule. At the end of the v. is a word of unknown meaning; it may be an architectural term, or merely the product of textual corruption.—9a. The outer wall of the *annexe* (so probably for the *side-chamber* *Ḥ*) was five cubits thick; Fig. iii. w-y.—Vv. 9b-11. The platform, Fig. iii. D, and the yard on three sides of the temple, Fig. ii. R. To begin with, two terms must be made clear: there is the *munnâh* or *free space* lit. *the space left free* from buildings, the platform or terrace called *the pavement* in v.⁸; and there is the *gizrâ* or *separate place*, a narrow court or yard round the temple. In *Ḥ* the two are kept distinct, but Ⓞ seems to identify them (see crit. n. on v.¹²), and thereby throws the plan into confusion. It is confused enough in the present text of *Ḥ*. Many scholars take v.^{9b} in connexion with v.¹⁰: *and the munnâh 'between' the side-chambers belonging to the house*¹⁰ *and between the rooms was in breadth twenty cubits*; but there are several objections to this. The breadth of the *munnâh* was five cubits v.¹¹, not twenty v.¹⁰; and the distance between the *side-chambers* and the *rooms* was twenty-five cubits, Fig. ii. S; moreover, it is surprising that the *rooms* should be mentioned as though they were already known, whereas they are not described till 42¹⁻⁹; and in this particular measurement we expect the *gizrâ* of twenty cubits, vv.¹²⁻¹⁴, to be counted. Then in v.¹¹ we are taken back to the *munnâh* and the *side-chambers*. Evidently there has been some disturbance of the text as well as corruption in detail. An easy improvement in logical order is obtained by transposing vv.¹⁰ and ¹¹; and to make the whole intelligible we may conjecture something of this kind: ^{9b} *and 'there was left' a free space 'beside the annexe' which belonged to the house* (so Bertholet); ¹¹ *and entrance's' to the 'annexe' belonged to the free space, one entrance on the north and one on the south, and the breadth of the ' ' free space was five cubits round about*; ¹⁰ *and the separate place was round about it, in breadth twenty cubits, round the house ' ' (so Co. Be.)*.—9b. and 'there was left'] A plausible correction of the anomalous Hebr.—'beside the annexe'] For *beside* *Ḥ* has the house of, Ⓞ 'between'; the latter reading has induced many to connect vv.^{9b} and ¹⁰, *between . . . between*; but against this see above.—11. From the *munnâh*, called the

pavement in v.⁸, there was access to the side-chambers on each side, Fig. iii. z, z. For the sing. *entrance* 𐤀𐤍 read the plur. with 𐤀. In Solomon's temple there was only one such entrance, on the S., 1 K. 6⁸.—10. The allusion to the *gizrâ* in v.¹² implies that it has been already mentioned; by transposing vv.¹⁰ and ¹¹ and restoring the word in v.¹⁰, where it is referred to by the *twenty cubits*, all becomes clear.—12. The large *building* behind the temple, Fig. ii. Q; its purpose is not explained; probably it was the building called the *parbâr* in 1 C. 26¹⁸, and the *par-wârim*='court,' 'open place,' in 2 K. 23¹¹. It measured seventy cs. in breadth, from E. to W., and ninety in length, from N. to S., within its walls; these were five cs. thick, except on the W. side, where the surrounding wall of the whole enclosure came (six cs. thick, 40⁵); see Fig. ii. i-j, j-l, i-k. The total measurements, therefore, were 80 × 100 cs., v.¹⁵. The *building lay in front of, alongside the separate place*, in Hebr. the *gizrâ* lit. 'the place cut off,' 'section,' which formed a yard twenty cs. in width on three sides of the temple, as the calculations in v.¹⁴ shew; Fig. ii. R.—Vv. 13-15a. Total measurements of the temple and its immediate surroundings. As a ruler 'length' is the larger dimension and 'breadth' the smaller, whatever the direction may be, cp. 40⁶ n. Four totals are given. First, v. 13, *the length of the house* from E. to W., 100 cubits, Fig. ii. m-n. This is made up of the jamb 5 cs. (40⁴⁸) + vestibule 12 (40⁴⁹) + jamb 6 (41¹) + nave 40 (v.²) + jamb 2 (v.³) + most holy place 20 (v.⁴) + wall 6 (v.⁵) + side-chambers 4 (v.⁵) + outer wall 5 (v.⁹) = 100. Second, *the length of the gizrâ and the binyâ* (the *building*) from E. to W., 100 cubits, Fig. ii. m-l; the *gizrâ* 20 + the wall 5 (v.¹²) + the *binyâ* inside 70 (v.¹²) + the outer wall 6 (40⁶) = 101. There is a slight discrepancy here, which need not be pressed; the outer wall of the *binyâ*, if it coincided with the surrounding wall of the whole area, was 6 cs. thick. The 20 cs. of the *gizrâ* are not given, unless we restore them in v.¹⁰, but they can be inferred from v.¹⁴. It is evident that there was no *munnaḥ* or platform at the west end of the temple. Third, v. 14, *the breadth of the east front of the house and the gizrâ* from N.-S., 100 cubits, Fig. ii. g-h. This is made up of the *gizrâ* 20 × 2 (see v.¹⁰ n.) + the *munnaḥ* 5 × 2 (v.¹¹) + outer walls of the side-chambers 5 × 2 (v.⁹) + the side-chambers 4 × 2 (v.⁹) + walls of the house 6 × 2 (v.⁵) + interior of the house 20 (v.⁴) = 100. Fourth, v. 15a, *the length of the binyâ alongside the gizrâ, which was at the back of it, and its corridors* (?), from S. to N., 100 cubits, Fig. ii. k-o. This is made up of the walls 5 × 2 (v.¹²) + the inside of the *binyâ* 90 (v.¹⁰) = 100. For *alongside* or *in front of* see v.¹²; *at the back*, or perhaps rather *the back parts of it*, i.e. of the *gizrâ*. The word rendered doubtfully

corridors v.¹⁶ 42³⁻⁵ may mean *passages*, if it is to be connected with an Akk. root = 'pass along.'—Vv. 15b–26. Particulars of the temple itself. V.^{15b} reads in **AM** *and the inner nave and the vestibules of the court*. This makes no sense; but with a hint from **G**, and taking over the first word of v.¹⁶ (corrected), we may tr. *and the nave 'and' the inner part* (i.e. the most holy place) *and 'its outer' vestibule were panelled*. For the inner part cp. v.³; for panelled or covered cp. 1 K. 6⁹ 7³⁻⁷, Jer. 22¹⁴, Hag. 1⁴.—16. This obscure v. may be conjectured to read: *and the splayed windows and the corridors (?) round the three of them, over against the threshold, were of shāhīph*—wood—all round. Apparently this is a further description of the panelling, which was carried out in *shāhīph*: the unique word, probably a loan from Akkadian, is explained by a gloss to mean *wood*. The v. seems to say that this choice material was used to panel the windows and corridors (or passages) of the vestibule, nave, and most holy place, all *three of them*. Toy thinks that there must have been pillars inside the temple to support the roof of a building 30 ft. wide, and that such are implied by 1 K. 10¹²; then the *corridors* (?) were the alleys between them. But this is little more than guess-work. The panelling reached 'from' the ground (see v.²⁰) to the windows; some would emend **AM** further, and read 'from the floor,' taking over the word from 1 K. 6¹⁵. The v. ends with *and the windows (were) covered*. Two suggestions for dealing with this enigmatical remark may be mentioned. One is to connect it with what precedes, and, striking out *and the windows* as a dittograph, to leave *covered* untranslated as a corrupt form of some technical term, 'from the ground to the windows were . . .' The other suggestion would connect *covered*, emended to a *covering*, with the next v., again omitting *and the windows*; then the reference will be to some kind of roof.—17. Another obscure v.: *over the entrance and as far as the inner house and to the outside; and on all the wall round about, in the inner (house) and the outer were . . .* Perhaps *and (there was) a covering* (as emended) should be brought over from the end of v.¹⁶. The second half of the v. seems to introduce the subject of the mural decorations, continued in v.¹⁸. At the end occurs the word *measures*; in compound phrases, e.g. 'men, a house, of measures' Num. 13³², Jer. 22¹⁴, this means 'tall men,' 'a large house'; but what can be the meaning here? Kr. connects the word with the beginning of v.¹⁸, and thus obtains 'gigantic figures'; a questionable device. Something equivalent to **G**'s 'were carved' is wanted. **G** makes the whole v. refer to the *cherubim* of v.¹⁸.—18. **AM** *And it (?) the wall, the house) was made with cherubim and palm-trees]* Cp. v.¹⁹. Perhaps *was 'the likeness'*¹⁸ *of cherubim and*

palm-trees wrought. A similar ornamentation is said to have been employed in Solomon's temple, in 1 K. 6²⁹, where, however, the statement has prob. been taken from the present passage. The cherubim symbolize the guardians of God's dwelling-place (see note p. 113); the palms perhaps represented the sacred tree which marked a sanctuary, cp. 40¹⁶ n.; similar ideas were associated with the tree of life and the cherubim in Eden, cp. 28¹⁴⁻¹⁶. The decorative scheme recalls the winged genii who fertilize the palm-tree on the walls of Ashurnāṣirpal's palace at Nimrūd; Brit. Mus. Nimroud Gallery Nos. 37, 38; Gressm. *T. u. B.*² ii. Abb, 256; S. A. Cook *Rel. of Anc. Pal.* 55, and Pl. V. 16. 18-20.—*each cherub had two faces*] Ct. 1⁶ 10^{14, 21}, where the cherubim are 'living creatures.'—19. *a young lion*] The word used in 19^{2ff.}.—20. *From the ground as far as the 'windows' the cherubim and the palm-trees were wrought 'on the' wall . . .]* **¶** says as far as over the entrance, cp. v. 17, **⊗** 'to the ceiling' cp. 1 K. 6¹⁵; but perhaps we should read as v. 16. The main point is that the decoration covered the walls from floor to roof. At the end of the v. **¶** reads *and the wall of the nave*, the last word being marked by the Mass. as suspicious; it should be struck out. **⊗** seems to have read *and the wall as 'and the sanctuary.'*—21. is untranslatable. Of various attempts to restore it, Rothstein's may be mentioned: '*and at the entrance of 'the nave were square doorpost's'*'; and '*in front of the holy place was 'an' appearance like the appearance*²² *of 'an' altar of wood.* Kr. emends more radically, and follows the text of 1 K. 6³¹: 'the jamb and the doorposts of the nave were square.' **⊗** renders 'and the temple had a square opening.' In whatever way the text be corrected, the reference is to the square entrance of the *hēkāl*. The second half of the v. says that *in front of (⊗) the sanctuary* appeared to be an altar, which, however, turned out to be the table of shewbread. Here as in v. 23 *the sanctuary is the most holy place* of v. 4; similarly in Lev. 16^{2f. 18f. 20. 27}, cp. Heb. 9^{8. 25} τὰ ἅγια.—22. Some slight corrections are needed, after **⊗**: 1. *three cubits was 'its' height, and its length two cubits, 'and its breadth two cubits'*; and it had ' ' corners and 'its base' and its walls of wood. For *corners* cp. 46^{21. 22} (of the court), Ex. 26²⁴ 36²⁹ (of the corner-frames of the tabernacle); and *its breadth two cubits*, om. by accident, is supplied by **⊗**; *its base* **⊗** is incorrectly written *its length* in **¶**, cp. Ex. 26^{19ff.}. The Guide explains (cp. v. 4 n.) the meaning and use of this piece of furniture, which stood in front of the most holy place. It looked at first like an altar, and it is actually called an altar in 1 K. 6³⁰ end (to be corrected by **⊗** 'and he made an altar of cedar before the adytum, and overlaid it with gold'). As it was made of wood,

without any metal covering, it could not have been an altar, and certainly not the altar of incense, which first appears in the latest stratum of P, Ex. 30¹⁻¹⁰; we are to think rather of an altar-like table such as is figured in Assyrian, Egyptian, Hittite and Phoenician sculptures; see the illustrations in Ball *Light from the E.* pp. 156. 200. 236; Gressm. *T. u. B.* 2 ii. Abb. 456. 457; Woolley *Carchemish* ii. Pl. B 30 no. 6. Ezekiel, in fact, associates the ideas of altar and table, without identifying them; see further on 44¹⁶. The size of the table 2 × 2 × 3 cs. is larger than that of the table in P 2 × 1 × 1½ cs., Ex. 25²³, and in Herod's temple 2 × 1 × 1½ cs. Jos. *Ant.* iii. 6, 6. For the table of *shewbread*, or rather of *presence-bread*, see Ex. 25²³⁻³⁰ P 40⁴ P², Lev. 24⁵⁻⁹ H, Num. 4⁷ P, 2 C. 29¹⁸.—23. Both the nave (*hēkāl*) and the sanctuary (*kōdēsh*) had doors, each divided into two leaves, like Solomon's temple, 1 K. 6³⁴. The text has been slightly disturbed and altered: read with **Ⓔ** *And the nave had two doors*,²⁴ *and the sanctuary had two doors*.—24. The balance of the v. is improved by introducing *leaves* lit. *ribs* from 1 K. 6³⁴: *two moveable 'leaves' had the doors*. **Ⓔ** shews how the rest of v. is to be corrected: *two (belonged) to the one door, and two to the other door*.—25. On these folding doors—the doors of the nave is a gloss—were wrought the same designs as on the walls. The second half of the v. runs: *and a ? of wood was in front of the vestibule outside*. The word 'ābh is an architectural term of unknown meaning, again in v.²⁶ (plur.); in 1 K. 7⁶ it is connected with the porch of Solomon's hall of pillars; we may guess something like a *projecting front* or *cornice*; **Ⓔ** 'strong beams,' so **Ⓕ** RV. 'thick beams'; **Ⓖ** 'a wooden beam,' as Kim. explains; **Ⓖ** 'overlaid with wood.'—26. The *splayed windows* (v.¹⁶ 40¹⁶) are unexpected on the *side-walls* (v.² 40⁴⁸ **Ⓔ**) of the vestibule, Fig. iii. b-e, d-f., and in combination with *palm-trees*. What we want is *cherubim*: these walls of the vestibule were decorated in the same way as the nave and its doors. **Ⓕ**, however, has the support of **Ⓔ**. For *palm-trees* **Ⓔ** reads *and he measured*, which is no improvement. The end of the v. is unintelligible: *and the side-chambers of the house and the 'ubbim* (pl. of 'ābh v.²⁵); this may be a marginal note on the contents of vv.⁵⁻⁷ 25 made by a reader, and afterwards incorporated into the text; so Peters ingeniously explains *Am. JBL.* xii. (1893), 48; he accounts for '(the) prince' in 44³ in the same way.

Ch. 41, 1. **Ⓔ** wrongly τοῦ αἰλάμ, as in 40⁷⁻¹⁶. 49.—**Ⓔ** inserts τοῦ αἰλάμ after τὸ εὔρος.—**Ⓔ** 1 MS Kenn. om. 'A has πλάτος τῆς σκηνῆς. Some suggest לָחָק וְחָדָק, which is merely a repetition.—2. **Ⓔ** To read וְחָדָק would match וְחָדָק, cp. 40²¹ n.; but **Ⓔ** = **Ⓕ** here and in v.⁴.—3. **Ⓔ** [Pf. c. weak waw; 13⁶ n. 40²⁴ n. Some

Bertholet prs. תַּשְׁרִי. Ⓢ και τὰ ἀπόλοιτα. After פּוֹד Ⓢ adds מוֹכַח עֲשֵׂה.—
 נחלג בַּי] Ⓢ ἀνά μέσον τῶν πλευρῶν=‘אחַ בַּי. Be. prs. תַּשְׁרִי תַּשְׁ; the art. is
 needed; for תַּי cp. Zech. 4¹².—11. כַּסֵּל זַנְיָהוּ] Ⓢ και αἱ θύραι τῶν
 ἐξεδρών ἐπὶ τὸ ἀπόλοιπον i.e. ‘לֵי נחלג זַנְיָהוּ; ? l. זַנְיָהוּ for נחלג זַנְיָהוּ.—[נחלג
 Perhaps l. נחלג || זַנְיָהוּ, Ⓢ τὴν πρὸς βορρᾶν, so Ⓢ.—מַסַּח עַל הַיָּדַי] There was
 something illegible in the text here, for Ⓢ gives κ. τὸ εὔρος τοῦ φάτος
 (?=מַסַּח) τοῦ ἀπολοιπου, Σ τοῦ τόπου τῆς προσευχῆς, another recension τοῦ
 ἀφευμένον. Ⓢ κַוַּי, ? a mistake for מַקַּח, Co. 155 Most likely עַל
 is a gloss.—[מַסַּח מַסַּח] Ⓢ om.—10. וְיִבְנֶה אֲנִי] The mention of the מַסַּח
 of 42¹⁻⁹ seems out of keeping with the context. Co. prs. וְיִבְנֶה מַסַּח מַסַּח
 וְיִבְנֶה מַסַּח מַסַּח; then מַסַּח prepares the way for the allusion in
 v. 12.—12. וְיִבְנֶה] See 40⁶ n. for the form; but in the next v. the form
 is וְיִבְנֶה, which perhaps should be restored here. Ⓢ και τὸ αἰθρίζον κατὰ
 πρόσωπον τοῦ ἀπολοιπου. For αἰθρίζον codd. ἄρ read διορίζον, from which
 αἰθρίζον has arisen by confusion in the uncial letters (Co.). Note that
 for וְיִבְנֶה vv. 12-15 Ⓢ uses τὸ ἀπόλοιπον, τὰ ἀπόλοιπα, the rendering of פּוֹד in
 vv. 9, 11 and of מַרְרָה in v. 15; in Ⓢ, and on the other hand, the מַסַּח and מַסַּח
 are quite distinct; see on v. 9^b (Comment.). For מַסַּח אַ cp. v. 4 n. מַסַּח from
 מַסַּח ‘to cut’; cp. מַסַּח מַסַּח Lev. 16³².—[מַסַּח מַסַּח] Elsewhere the point of
 the compass is indicated by מַסַּח e.g. 45⁷ 47²⁰, or by מַסַּח e.g. 40^{44f.}, but
 not by both. Ⓢ ὡς πρὸς θάλασσαν apparently om. מַסַּח; Ⓢ read מַסַּח as
 מַסַּח.—13. וְיִבְנֶה] v. 15, see v. 9 n.—[מַסַּח] is perhaps the technical term, and
 should be restored in vv. 12, 15 42¹⁻¹⁰, while וְיִבְנֶה=‘building’ in a general
 sense, 40⁵.—14. אַ בַּי] Ⓢ κατέναντι πηχῶν ἑκατόν, as
 though אַ בַּי מַסַּח, cp. Ⓢ Gen. 2¹⁴ 4¹⁶. Co. Ro. insert מַסַּח מַסַּח after
 עַל, an improvement, no doubt (cp. v. 15), but hardly necessary.—15.
 מַסַּח מַסַּח] For the compound prep. cp. 2 S. 5²³, 2 K. 9^{18f.}. Perhaps,
 however, to bring out its substantial force, מַסַּח מַסַּח should be pointed
 מַסַּח, cp. 8¹⁶. Ⓢ מַסַּח מַסַּח מַסַּח מַסַּח.—מַסַּח Kt. מַסַּח Q. MSS vary
 between מַסַּח and מַסַּח. The form of the suff., with an Aram. ending
 (cp. 31⁵ n.), is found only here, and may be due to a late Palestinian
 scribe. It has been suggested that מַסַּח comes from a root which in
 Akk.=‘pass along,’ *ēṣḫu*, hence *mētiḫu*=‘a passage’; G. R. Driver
JTS. xxxii. 363. Ⓢ τὰ ἀπόλοιπα, cp. v. 12 n.—Cl. b in Ⓢ reads και ὁ ναὸς
 και αἱ γωνίαι και τὸ αἰδάμ τὸ ἐξώτερον πεφαινωμένα. Hence l. מַסַּח מַסַּח
 מַסַּח מַסַּח. In 3 R. 7⁴⁰=2 K. 7³ ἐφάπυσεν=יָסַד.—16. מַסַּח=‘the
 thresholds’ is to be read עַל מַסַּח and connected with v. 15.—מַסַּח מַסַּח
 Ⓢ κ. θύριδες δικτυωταὶ ‘and latticed windows,’ ct. κρυπταὶ v. 20 40¹⁶.—
 [מַסַּח] Ⓢ ὑποφάσεις for which מַסַּח is conjectured by Bewer in Kitt.
Bibl. Hebr. 3. Co. prs. for the whole phrase מַסַּח מַסַּח מַסַּח ‘windows
 with frames closed in’ or ‘with narrow frames,’ cp. 1 K. 6⁴ and
 Burney’s note.—[מַסַּח] Perhaps a loan-word from Akk.; G. R. Driver
JTS. xxiii. 409 cps. *iṣ sīḫri*=*sīḫru* wood’; Prof. Langdon adds a ref.
 to Meissner *MVAG*. 1913, 2 p. 14 l. 12, where *sīḫru* is explained by the
 synonym *iṣṣu šalmu* ‘black wood.’ The Hebr. should be pointed מַסַּח,
 with שׁ (not שׁ, as Massorā) to=Akk. ṣ. Then מַסַּח is a gloss, explain-
 ing the ḏ.l., cp. 8¹¹ נַח אַר מַסַּח בְּבִנְיָהוּ 31³ מַסַּח אַר מַסַּח on מַסַּח.—
 מַסַּח מַסַּח] At least מַסַּח cp. v. 20 is required; Ⓢ κ. τὸ
 ἕδαφος κ. ἐκ τοῦ ἕδαφους (a doublet). Some would read מַסַּח 1 K. 6^{18f.}.
 מַסַּח may either be a corrupt form of some architectural term, or read
 מַסַּח, and transferred to v. 17, ‘And there was a covering . . .’; in
 either case מַסַּח is to be om. as a dittogr. At the end of the v. Ⓢ
 has κ. αἱ θύριδες ἀναπτυσσόμεναι τρισῶς εἰς τὸ διακύπτειν (? מַסַּח as if=מַסַּח),
 which seems to be a doublet of κ. θύριδες . . . κύκλω τοῖς τρισὶν ὥστε δια-
 κύπτειν at the beginning (Co.). Ⓢ does little to clear up the obscurities,
 though και ὁ οἶκος και τὰ πλησίον ἐξυλωμένα κύκλω gives the general sense.—
 17. מַסַּח מַסַּח] Questionable Hebr. V. 20 has מַסַּח מַסַּח מַסַּח as far as over the

namely 100 × 50 cubits, 41^{13f.} 42²: everywhere the symmetry of the plan is remarkable.—V. 1. *And he brought me forth* i.e. from the vestibule of the temple, 41²⁶, *into the outer court*, Fig. ii. C; 6^B has *into the inner court*, Fig. ii. F. Either may be right; but *the inner court*, the one nearest to the temple, is what we should expect. The prophet was led *in the direction of the north*, and took up a position from which he could obtain a view of the structure, perhaps at the E. end of the longer block, near the alley. 6 reads differently: 'towards the east, opposite the entrance which faces north' i.e. the prophet was led first in an easterly direction, and then N.E. Some of this may be original, but 'the entrance . . . north' seems to come from v.²—*and he brought me in unto the rooms which were over against the separate place and over against the binyâ on the north*] One block of rooms faced the *gizrâ*, and equalled it in length, 100 cs. (41^{16a}); the other faced the *binyâ on the north* i.e. the surrounding wall called *the building* in 40⁵, and was 50 cs. long, v.⁸; Fig. ii. R and A. These *rooms* (sing. collective) were for the use of the priests, vv.^{13. 14}; the same word denotes the thirty *rooms* for the people along the outside wall, 40¹⁷. 6^B reads differently: 'And he brought me in, and behold, five [6^A fifteen] chambers.' Some think that this may be original, cp. 40¹⁷ 8^{7. 14. 16} etc.; but *five* can hardly be the right number, and *fifteen* suggests that 6^A was thinking of the 30 (15 × 2) chambers round the outer court; in vv.^{7. 10. 11} the *rooms* are not numbered.—2. The *length* of the edifice from E. to W. was 100 cs., and the *breadth*, including the 10 cs. of the alley which divided the two block, was 50 cs. Fig. ii. p-q, h-r. Details of the text are incorrect and uncertain: for *Towards the front of (the) length* l. *The length*, so 6; for *at the entrance of the north* l. *on the side of the north*.—3. *over against the twenty which belong to the inner court, and over against the pavement which belongs to the outer court*] Apparently an explanation of the *breadth* mentioned in v.²: this *breadth* was bounded on the one side by the *twenty* cs. of the *gizrâ*, and on the other by the *rišpâ* or 'pavement' which ran along the wall of the outer court, 40^{17f.}. Such is the best that can be made of the obscure allusion; some treat it as a gloss on 'over against the separate place and over against the building' of v.¹, Be. Toy.—The *inner court* Fig. ii. F, the *outer court* ib. C.—*passage (?) in front of passage (?) in the third storey*] For the rendering see 41¹⁵ n. There was a gallery, it seems, on the top storey of each block, facing inwards.—4. *And before the rooms was an alley towards the inside*] i.e. between the two blocks, which perhaps is implied by *towards the inside*; many, however, om. the latter words with

Ⓔ as a needless addition. Ⓔ renders the *alley* or *walk* by *περίπατος*. Fig. ii. U and *p-s*. For Ⓔ a *way of one cubit* (!) read with Ⓔ a *length of one hundred cubits*, cp. vv.²⁻⁸. Fig. ii. *p-q*. The *doors* of the rooms in the longer block opened to the north, into the alley.—5. The rooms on the top storey were *shortened*, or reduced in size, by the open passage which ran along the building from W. to E. Render cl. b for the passages '*withdrew*' from them—from the lower and middle (rooms)—(so much of) the building. The word for *withdrew* is a correction of Ⓔ devoured on the basis of v.^{6b}; *from the lower and middle* is a gloss, om. by Ⓔ. Ⓔ gives a distorted version of Ⓔ, though possibly with an attempt to reproduce something original in the Hebr. at the end.—6. For *they were tripled*] i.e. in three storeys, Ⓔ *τριπλά, Σ τριστεγα*.—and *they had no pillars like the pillars of the 'outer' (rooms)*] The rooms on the top storey were open in front; they had no pillars, and in this respect they differed from *the outer (rooms)* Ⓔ, which had pillars. Can these latter be the thirty rooms of 40¹⁷? Was there a colonnade round the outer court? So far as we know, the post-exilic temple had nothing of the kind. Hence it seems that the reference must be to *the rooms* described in 40⁴⁴, Fig. ii. OO, and that they were pillared in front (so Toy *Ezek.* 185. 190). The *outer rooms* will then be, not those in the outer court, but those in the area outside the temple, Fig. ii. F. Ⓔ like the *pillars of the courts* is corrected by Ⓔ.—Cl. b explains that the top storey was *withdrawn*, or *set back*, from the front elevation of the two storeys below, *from the ground*; cp. v.⁵.—7-10a. The shorter of the two blocks, Fig. ii. S¹. Its *outer wall* extended eastwards from the end of the block for *fifty cubits*, ib. *r-t*; a special word is used, *gādhēr* usually '*fence*,' to indicate that it was not the wall of the block itself, though in a line with it; this party-wall ran *parallel to the rooms* of the longer block *which faced the outer court*, and *in front* of them.—8. The shorter block of rooms was *fifty cubits long*, half the length of the block on the temple side, Fig. ii. S¹ *t-u*; S *p-q*.—and *behold, in front of the temple a hundred cubits*] The exclamation is unsuitable; with slight changes, follow Ⓔ and read, *and they* (the rooms in the smaller block) *were in front of them* (the rooms in the larger block), *the whole a hundred cubits*; Fig. ii. *r-u*.—9. *And below these rooms was the entrance to them from the east, as one enters from the outer court*] Fig. ii. V. The entrance was at the E. end of the shorter block, up a flight of ten steps from the outer court to the level of the temple-platform; 40⁴⁹ n. The steps faced eastwards, unlike those of the N. gateway, 40³⁷.—10a. '*at the head of the outer*' party-wall] The words, thus restored, are to be joined to v.⁹, as in Ⓔ; the entrance stood

where the *gādhēr* began and the shorter block ended.—10b-12. The corresponding rooms on the S. side of the temple. At the beginning of this section some words must have fallen out, e.g. 'And he led me . . . and behold!' as 40²⁴. For *ℳ* towards the east l. towards the south with *ℳ*, or perhaps combine the two. At any rate the prophet must be brought to the southern blocks: they fronted the *gizrā* on the north, and the *binyā*, the surrounding wall, on the south, Fig. ii. SS¹; see v.¹ n., 41¹³ crit. n.—11. With a minimum of alteration read, *And a way was before them, 'according to the measures' of the rooms on the north, according to their length 'and according to' their breadth, and 'according to' all their exits and their dispositions and their entrances.* The way is the alley of v.⁴, which some would substitute here with *ℳ*. For *ℳ* according to the appearance *ℳ* has the word *measures*, cp. 40²⁴. 32. 35.—12. Nothing can be made of this v. as it stands; probably it should form a counterpart to vv.⁹. 10a, reading somewhat as follows: *And below the rooms which are on the south was a door at the head of the outer party-wall towards the east as one enters.* *ℳ* starts with *and according to the doors of the rooms*; *ℳ* has only *of the rooms*; in what follows, the unintelligible text of *ℳ* is restored from v.^{10a}. See Fig. ii. V.—Vv. 13-14. The purpose of these rooms.—*And he said to me*] Cp. 41⁴ n.—The rooms referred to are those in the longer block, which extended for a hundred cubits in front of the separate place, vv.¹¹. 10; they provided a place where the priests could eat the most holy things (cp. 44^{28f}. 46²⁰) and deposit the offerings. Nothing is said about the rooms in the shorter block and their purpose, unless some statement on the subject is to be found in v.¹⁴ (He.), or originally stood there (Kr.). The rooms are called *holy* because of the most holy things deposited in them; for the latter expression see 41⁴ n. It is worth noticing that *ℳ* speaks of the priests who are near to *Jahveh* (or perh. draw near) without distinguishing them further; but *ℳ* inserts 'the sons of Šadoq,' thus anticipating, like 40⁴⁶, the principle laid down in 44⁹⁻¹⁶. Moreover, it is taken for granted that the priests receive their maintenance from three classes of offerings, though the regulations do not come till 44⁹⁻¹⁶. 28-30; see Analysis i. (h) and (j) pp. 427 f. Possibly, as some think, vv.¹³. 14 are a later addition.—14. Cl. a runs lit. *And when they go in, the priests—and they shall not go forth from the sanctuary into the outer court ' '—there they shall deposit their garments.* This looks like a distorted version of 44^{19a}. If, as Kr. plausibly suggests, a sentence has fallen out, the v. may have read 'And those which are in front of the building, they are the rooms where they deposit their garments,' cp. v.¹³; then the v. was confused by adaptations from 44^{19a}.

The Vrs., however, do not imply the omission. Cl. b in **¶** stands as follows: *they shall put on other garments, and draw near to that which belongs to the people.* This again is a careless version of 44^{19b} 'and they shall put on other garments lest they make the people holy by their garments.' **¶** reads the v. differently in detail; the variations shew that the text has suffered much at the hands of readers and copyists.

Long ago Ewald made the suggestion (Herrm. *Ezechielst.* 51), carried further by Rautenberg *ZATW.* 1913, 97 ff., that this is the point to which certain stray fragments should be brought, and arranged in the following order: 42^{13, 14} rooms for the priests; 40³⁸⁻⁴³ tables for killing the sacrifices at the E. gateway; 46¹⁹⁻²⁴ kitchens for priests and people; 42¹⁵⁻²⁰ measurements of the whole. This improves the logical sequence, no doubt; but whether it represents the original draft of the narrative is another matter. It seems wiser to recognize rather than rearrange the additions which have been made at various times. See p. 427 and Analysis i. (b).

Vv. 15-20. Summary of the foregoing specification: the total measurements of the temple.—**15.** *When he finished the measurements of the inner house*] The following vv. shew that this includes all the buildings within the surrounding walls; **¶** 'of the house from within.' Here *the house*, as in 40⁶, means the whole complex.—*he brought me out to the eastern gateway*] i.e. to the point from which they had started, 40⁶. This surely need not imply that the prophet had been standing there all the time, while the angel went round to measure (He. Ho.).—*and he measured it*] Not the gateway, but the entire area. **¶** does not recognize it.—**16.** *the east side*] or *quarter*, lit. *wind*, vv. 17-20; see 37⁹ n.—*with the measuring reed*] The *reed* can mean both an instrument for measuring and a standard measure of six cubits, 40³ n.; here and in vv. 17-20, of course, the former. **¶** om. the phrase, rendering it, however, in cl. b.—*five hundred reeds*] A mistake, repeated in vv. 17-19, for *five hundred* i.e. cubits (understood); the mistake is due to the double meaning of *reed*. The court was not 3000 but 500 cubits square, v. 20 45²; Fig. ii. v-w. Thus from N.-S.: outer gateway 50 cs. (40²¹) + outer to inner gateway 100 (40²³) + inner gateway 50 (40³⁶) + inner court 100 (40⁴⁷) + inner gateway 50 + inner to outer gateway 100 + outer gateway 50 = 500.—*round about*] But the measure was taken on one side only; read, therefore, with **¶** *And he went round and measured*, transferring the word to v. 17.—**17.** The north quarter, Fig. ii. w-x. Again *reeds* must be om. with **¶** and in vv. 18, 19; at the end connect the last word with the next v.—**18.** The south quarter, Fig. ii. v-y. Read 'And' he went round to the south 'and' measured, cp. v. 19.

—19. The west quarter, Fig. ii. $y-x$. Read, 'And' he went round . . . 'and' measured.— \textcircled{C} transposes vv.¹⁸ and ¹⁹, thus obtaining the more natural sequence E.N.W.S., and many adopt the alteration, which, however, may be an attempt to improve upon \textcircled{M} (Kr.). The order in \textcircled{M} , namely E.N.S.W., follows that of the original measuring: Angel and prophet start from the E., 40⁶; then, turning to the right, they go N., 40²⁰; then S., 40²⁴; and they end at the W. with the temple and its buildings, the culmination of all, 40⁴⁸–41¹². It is significant that the Christian prophet, when he sees the Angel measure the walls of the heavenly Jerusalem, names the points of the compass in the same order as the text of \textcircled{M} ; Rev. 21¹³.—
 20. *Toward the four quarters he measured* '] Cp. Jer. 49³⁶, Dan. 8⁸ 11⁴, 1 C. 9²⁴. The length and breadth of the wall were each five hundred (cubits); Fig. ii. A.—The object of the wall was to distinguish between sacred and profane; cp. 22²⁶ n. 44²³; here sacred or holiness means the temple and its area, profane or that which is common means everything outside them. The phrase is a general one, and not quite consistent with 45¹⁻³ 48¹², where 'the oblation of the land' which surrounded the temple-area and lay outside of it, is called holy of holies; but this is hardly a sufficient reason for regarding v.^{20b} as a later addition (Rautenberg, He. Ho.); strict consistency is not to be expected.

Ch. 42, 1. וַיִּזְכֹּר אֱלֹהִים \textcircled{C} κ. εἰσάγαγέν με = וַיִּזְכֹּר אֱלֹהִים, but see cl. b.—[וַיִּזְכֹּר וַיִּזְכֹּר] Cp. 40¹⁷. \textcircled{B} τὴν ἐσωτέραν = וְהַיְתוֹנִי, \textcircled{A} τ. ἐξωτέραν.—[חָרִיךְ דָּרָךְ חָצוֹן] The first word is a mistaken anticipation of the second; \textcircled{S} om. \textcircled{C} κατὰ ἀνατολὰς κατέναντι τῆς πύλης τῆς πρὸς βορρᾶν = וְצָפוֹן נֹגַח פֶּתַח הַיָּם, so \textcircled{U} 'in the direction of the gate which opens in the direction of the N.', ? paraphrasing; Co. 135.—[וַיִּזְכֹּר אֱלֹהִים וַיִּזְכֹּר אֱלֹהִים] \textcircled{B} κ. εἰσάγαγέν με, καὶ ἰδοὺ ἐξέδραι πέντε, \textcircled{A} δέκα πέντε. In 40¹⁷ \textcircled{C} gives παστοφόρια for מַשְׁלֵל, but ἐξέδραι in 40⁴⁴; in the latter place (as here) \textcircled{C} inserts a number, δύο.—[וַיִּזְכֹּר וַיִּזְכֹּר] \textcircled{C} ἐχόμενοι τοῦ ἀπολλοῦ, identifying the הַיָּם with the הַיָּם, cp. 41¹² n.—[וַיִּזְכֹּר וַיִּזְכֹּר] \textcircled{C} κ. ἐχόμενοι τοῦ διορίζοντος, as in 41^{12f.} 15; according to \textcircled{M} , however, the הַיָּם behind the temple cannot be the הַיָּם here, toward the N.—2. וַיִּזְכֹּר אֱלֹהִים may be a dittogr. of the preceding וַיִּזְכֹּר אֱלֹהִים. \textcircled{A} supplies κατὰ πρόσωπον.—[וַיִּזְכֹּר אֱלֹהִים] I. הַיָּם הַיָּם; the art. with הַיָּם to balance הַיָּם cl. b; the art. with הַיָּם may be intended to refer to the הַיָּם in 41¹², but it is better omitted, and the phrase corrected to וַיִּזְכֹּר אֱלֹהִים as in v.⁸ 40¹⁹ 41¹⁵ etc. In 40²⁷ we find הַיָּם הַיָּם, but never הַיָּם הַיָּם. \textcircled{C} ἐπὶ πύλαις ἑκατόν.—[וַיִּזְכֹּר אֱלֹהִים] Probably l. 'צָפוֹן', cp. 47¹⁷ 48¹⁶. \textcircled{C} πρὸς βορρᾶν.—3. וַיִּזְכֹּר אֱלֹהִים \textcircled{C} διαγεγραμμένοι ἐν τρίτον αἱ πύλαι, ? taking וַיִּזְכֹּר אֱלֹהִים as a mistake for וַיִּזְכֹּר אֱלֹהִים. Peters *JBL*. xii. (1893), 47 f. suggests that the Gk. translators, after making their correction of וַיִּזְכֹּר אֱלֹהִים, recognized αἱ πύλαι as a gloss, and marked it διαγεγραμμένοι i.e. 'erased'; cp. the frequent note *hīrī* 'destroyed,' 'broken off,' written by Bab. scribes in the text (Del. Ass. *HWB*. 286a). On Peters' suggestion Cheyne *ib.* 95, while admitting it to be brilliant, says 'it is strange that this should be the only instance of such a note.'—[וַיִּזְכֹּר אֱלֹהִים] \textcircled{C} ἐστιχισμένοι ἀντιπρόσωποι.—[וַיִּזְכֹּר אֱלֹהִים] lit. in the thirds, cp. Gen. 6¹⁶. \textcircled{C}

40²⁴ n.—[מרוח]—**Ⓞ** = כָּנַח.—[תבית הפנייני.—**Ⓞ** τοῦ οἴκου ἔσωθεν ? = כָּנַח.—] וּמְרוֹן
Ⓞ και διεμέτρησεν τὸ ὑπόδειγμα τοῦ οἴκου κυκλόθεν ἐν διατάξει. Prob. an
 enlargement with recollection of Ex. 25⁹, 40; διατάξεις again in v.²⁰, in
 43¹⁰=תבנית.—16. **Ⓞ** adds at the beginning και ἔστη κατὰ νότον τῆς πύλης
 τῆς βλεπούσης κατὰ ἀνατολάς, merely a gloss on **Ⓞ**.—[אָמַח קָנִים.—] Kt.,
 ק' אָמַח 'ח Q. with MSS and edns.; om. קָנִים with **Ⓞ**, and l. אָמַח אָמַח. For
 the ellipse of אָמַח cp. v.²⁰ 43¹⁰. 45¹ 46²²; Kōn. iii. § 314 f.—[סָבִיב.] l.
 וּמְרוֹן v.¹⁷; so **Ⓞ**.—17. [אָמַח אָמַח קָנִים] **Ⓞ** πήχχεις πεντακοσίου, rightly.—
Ⓞ v.¹⁸ και ἐπέστρεψεν πρὸς νότον και διεμέτρησεν.—19. [סָבִב . . וּמְרוֹן] l. וּמְרוֹן . . סָבִב
 v.¹⁸.—20. [לְאִיבַע רוחו] Cp. ל' in לצפון etc. v.⁴ 40²³ 41¹¹, 14. The art. is
 often dropped in frequently recurring terms, e.g. עַרְוָה, וְרוּחַ, 9² 40²⁸, Zech.
 14¹⁰; G-K. § 126 w.—[מְרוֹן] The suff. has a general reference to the
 whole area; but the י is better joined to the following word: 'וּמְרוֹן ל'.
Ⓞ = אָמַח.—**Ⓞ** has expanded the v. considerably; **Ⓞ** τὰ τέσσαρα μέρη
 τοῦ αὐτοῦ καλῶμου' και διέταξεν αὐτὸν και περίβολον (רוחבו) αὐτὰν κύκλω ^Α εἰς
 τὰ τ. μ. τοῦ αὐτοῦ μέτρον ἢ τῆ αὐτῶ καλῶμου. Of this Co. thinks that τοῦ
 αὐτοῦ καλῶμου may = אָמַח מִתּוֹ 40¹⁰ 46²². For אָמַח **Ⓞ** has πρὸς ἀνατολάς, and
 after ל' (read as ל' τοῦ προτειχίσματος, cp. 48¹⁵, 3 R. 20²³) adds τοῦ ἐν
 διατάξει τοῦ οἴκου, perhaps to fill out the sense, or to avoid the incon-
 sistency with 45¹⁻³ 48¹².

Ch. 43. 1-12. Jahveh's return to the temple.—The build-
 ings have been shown and measured, chs. 41. 42; all is ready
 for the consecration. As the prophet had seen Jahveh abandon
 His sanctuary (10¹⁹ 11²³), so now he sees the God of Israel
 return to dwell in the temple of the future, vv.¹⁻⁵. And he
 not only sees the divine Glory, but he hears the divine voice :
 Jahveh announces that the temple is become once more His
 dwelling-place; its holiness must never again be defiled; the
 people are to be told 'the law of the house,' vv.⁶⁻¹². So far
 the passage fits in well with what has gone before, and it con-
 tinues to display the characteristic features of the Vision
 (see p. 425). But a question arises here. Much of 43¹⁻¹² seems
 to be repeated in 44¹⁻⁸, where the prophet sees the Glory of
 Jahveh filling the temple, and hears the divine voice proclaim
 the 'statutes of the house and its law,' and its holiness; whereas,
 however, in 43⁷⁻⁸ the holiness of the temple is said to have been
 outraged by royal burials, in 44⁶⁻⁸ the blame is laid upon the
 uncircumcised aliens who have ministered within the sanctuary.
 How are we to account for these similarities and differences?
 Some think that the two passages are parallel versions of the
 same text (Kr. Steuern.). It is more likely that 44¹⁻⁸ is an-
 other and later description of the event narrated in 43¹⁻¹²; for,
 as Hölscher points out, 44⁴ is a doublet of 43²⁻⁵, and 44¹⁻³,
 which refers to Jahveh's entrance by the E. gateway, implies
 the existence of 43¹⁻¹². We can hardly go further in estimating
 the relations between the two accounts. It should be noticed
 that 43¹⁻¹² shews signs of expansion and alteration, especially
 in vv.¹⁰⁻¹². See Analysis i. (c) (g) (f), p. 427.

V. 1. *And he led me to the gateway* ' ' *which faces towards the east*] The Angel still acts as guide, and leads the prophet from the W. side of the temple, outside the wall (42¹⁹), round to the E. gateway again (42¹⁵) and outside it, for he is to witness Jahveh's entrance; cp. 44¹.—2. *the glory of the God of Isr. came in*] The *glory* is the visible manifestation of Jahveh's Presence which Ez. saw in his inaugural vision (1²⁸ n.). In this Book *glory* is construed with verbs of action, as though it were a person, cp. v. 4 3²³ 9³ 10⁴. 18 11²³ 44⁴; outside Ez. the nearest parallel is Is. 58⁸. In ch. 44² it is said that 'Jahveh the God of Isr. had come in.'—*from the way of the east*] i.e. from the direction in which the Glory had left, 10¹⁹ 11²³.—*and the sound of him was as the sound of many waters*] The noise of Jahveh's movements. In 1²⁴ the comparison is applied to the wings of the living creatures; and from here it is adopted in Rev. 1¹⁵ (of Christ in glory), 14² 19⁶ (of the heavenly host), 4 [2] Esdr. 6¹⁷ (of the divine voice). G , in the manner of T , writes 'as the sound of the host, as the sound of many twice told,' cp. 1²⁴; perhaps a reminiscence of Gen. 32³.—*the earth shined with his glory*] Cp. the theophanies in Dt. 33², Hab. 3^{3f.}. The Rabbis explained *his glory* as 'the face of the Shekinâ' (*Aboth de R. Nathan* ii.).—3. *And* ' ' *the appearance which I saw*] So G ; A *and like the appearance of the appearance*. The sight reminded the prophet of two previous manifestations of the Glory, at the inaugural vision 1²⁸ 3¹². 23, and the temple-vision, chs. 8-11, especially 11^{22f.}.—*when I came to destroy the city*] But Ez. himself took no part in the destruction; so read perhaps *when he came*, for which there is some ancient authority.—Again, for the superfluous *and the appearances were like the appearance read and like the appearance* S . G adds *the vision of the chariot before which I saw*; in course of time the vision in ch. 1 came to be known as 'the chariot'; the addition has a place, therefore, in the history of exegesis; see pp. 22 f.—*and I fell upon my face*] Cp. 1²⁸ 3²³ 44⁴ and 9⁸ 11¹³.—4. *the gateway . . east*] See v. 2 n.—5. The prophet is transported by a spirit (2² 8³ n.) to the inner court and the front of the temple, cp. 44⁴. There he sees the Glory of Jahveh filling the house, as at the consecration of the first temple 1 K. 8¹¹; cp. Ex. 40³⁴. 35 P.—6. *And I heard one speaking*] The Speaker is not defined out of reverence, but there is no doubt that He is Jahveh, not the Guide; for to make the distinction clear, *the man* (so Vrs.) is expressly named as standing by the prophet's side.—7. The speech of Jahveh falls into two parts: vv. 7-9 the holiness of the temple is not to be violated in the future; vv. 10-12 the regulations of the temple are to be announced to Israel. The first part forms a kind of conclusion to chs. 40-42, the second leads

up to chs. 44 ff.—*This is the place of my throne, and this is the place of the soles of my feet*] In Engl. *this is* must be supplied to do justice to the unusual Hebr., which throws special emphasis on *the place*. Jahveh solemnly proclaims that the new temple is hallowed by becoming the abode of His Presence; the favour which had been withdrawn is now restored. The Sovereign Lord, who has His throne above the Cherubim in heaven (1²⁶ and p. 113), henceforth makes the temple His throne and footstool on earth. The conception was to some extent traditional; the pre-exilic temple, or Jerusalem as containing the temple, could be regarded as Jahveh's *throne*, Jer. 3¹⁷ 14²¹ 17¹² (? Jer.'s); but there is a directness of expression here which carries the idea further: the prophet is encouraged in his utmost hopes for the coming age. Elsewhere the *throne* of Jahveh is said to be in heaven, Is. 66¹, Ps. 2⁴ 11⁴, Mt. 5³⁴ 23²²; His *footstool* is either the temple, or, less frequently, the earth, Is. 60¹³, Ps. 99⁵ 9 132⁷, Lam. 2¹, 1 C. 28²; Is. 66¹, Mt. 5³⁵. In a cruder form the Babylonians held a similar belief, as is shown by the figure of the sun-god sitting on a throne in the temple of Sippar; *King Hist. of Bab.* 260 f. For ancient religion, not only in the Semitic world, an empty seat in the sanctuary could be a sufficient symbol of the Deity's presence; S. A. Cook *Rel. of Anc. Pal.* 21 ff. Is. 60¹³ seems to echo the present passage.—*where I will dwell in the midst of the sons of Isr.*] Renewing the promise of 37²⁶ 28; cp. v.⁹, 1 K. 6¹³, Zech. 2^{14f.} 8³; a phrase used in P, Ex. 25⁸ 29⁴⁵, Num. 5³ 35³⁴. In the last two reff. Jahveh's dwelling in the midst of Isr. is associated with a warning against the defiling of His holy Name; cp. v.⁸ 20⁹ n.—*by their whoredom and by the corpses of their kings*] As the latter must be understood literally so must the former; *whoredom* refers to religious prostitution practised in the temple, 2 K. 23⁷ cp. 1 K. 14²⁴ 15¹², not to *whoredom* in the sense of chs. 16. 23. We are told that fourteen kings of Judah were buried in the royal sepulchres at Jerusalem, i.e. on the S.E. hill, 'the city of David,' where the temple and palace stood; here it is implied that the kings were buried within the temple precincts, no doubt as being holy ground and near to their palace (cp. 1 S. 25¹, 1 K. 2³⁴, 2 K. 21¹⁸ 26). The burial place known as the Tombs of the Kings, outside the Damascus Gate and N. of St. George's Cathedral, though ancient, is much later than the Hebrew monarchy. At the end of the v. ~~¶¶~~ reads *their high places* or *when they died* (so many MSS); the Vrs. recognize the reading in one form or other, but it is either an explanatory gloss or a corrupt form of the word which follows in v.⁸.—8. *Because they set their threshold by my threshold*] There was only a wall between them, cp. 1 K. 7⁸, 2 K. 20⁴ (corrected); of

all the royal buildings, the palace was nearest to the temple. One side of the enclosure containing the palace was formed by the south wall of the temple court, and the whole group of buildings, religious and secular, was enclosed by a wall; see 8³ n. This state of things seemed intolerable to Ez.; in the future the temple was to be protected by outer and inner courts (see p. 436), and the palace removed from the neighbourhood. —*they profaned my holy name . . . so I consumed them*] Both people and kings (v.⁷) had not only polluted the sanctuary, but had committed *abominations*, idolatry, bloodshed, immorality, neglect of religious duty: this was the reason why Jahveh consumed them. So Ez. had maintained all along, e.g. 5¹¹ 18¹⁰⁻¹² 22²⁻¹⁵ 23^{37a. 39a. 33²⁵⁻²⁹}. Hö. exaggerates when he says that an entirely new thought is introduced here, namely, that Israel's overthrow was due to the profanation of the temple.—9. The permanence of the new order is emphasized again (v.⁷); cp. 16⁶⁰ 37²⁵⁻²⁸.—10. A fresh topic introduced by the customary formula. This and the next v. are intended to conclude the description of Jahveh's entrance, and to lead on to the arrangements for worship. Successive editors have confused the text, but an original element, which appears again in 44⁵, can be detected: we may recognize the fact, without assigning priority to either version. See Analysis i. (f) p. 427. In the Synagogue vv.¹⁰⁻²⁷ form the prophetic lesson that goes with Ex. 27^{20-30⁴⁰}; cp. 45¹⁶ n.—*Tell the house of Isr. (about) the house*] Cp. 44^{5a} and 40⁴ n.—*that they may be ashamed of their iniquities*] More directly worded in 44⁶. Some regard the clause as an addition based on the next v., and it certainly does not fit well with the sentence which follows; but ㊦ recognizes it. —*and measure (the) pattern*] Prob. read *and its appearances and its pattern or model*; so ㊦. The house of Israel would not be told to measure the house just after it had been measured by the Angel; moreover, the grammar is incorrect.—11. The confused text of this v. may be emended to read, *And 'they shall be' ashamed of all that they have done; 'and' the fashion of the house and its arrangement and its exits and its entrances, and all its 'laws' and all its statutes, ' ' cause them to know, and write down before their eyes, that they may observe all its 'laws' and do them.* To some extent this follows ㊦, though for ㊦ *the fashion of the house* ㊦ reads 'and thou shalt delineate (fashion) the house,' which many adopt; but it is better to keep ㊦' *fashion*, for the word is repeated erroneously no less than three times, and the repetitions must have had some starting-point. With *ashamed of all that they have done* cp. 16⁵⁴; with *laws and statutes* cp. 44^{5. 24}, Ex. 18^{16. 20} E, Jer. 44¹⁰; for *cause them to know* see 40⁴. There is a Dtc. ring about *observe*

. . . and do them, cp. Dt. 7¹² 26¹⁶ 29⁸ etc.—12. *This is the law of the house*] Referring to the plan laid down in chs. 40–42; cp. the formula in P at the beginning or end of a law, e.g. Lev. 6². 7. 18 [6⁸. 14. 35], Num. 19² 31²¹ etc.—*shall be most holy*] The entire territory of the temple is given the same attribute as the inner sanctuary, cp. 45³ 48¹² and see 41⁴ n.—*behold, this is the law*] **ᵒ** **ᵓ** om. the repetition.—**Vv. 13–27. The altar : its shape and dimensions vv. 13–17.** In 40⁴⁷ a passing reference was made to 'the altar before the house'; but a fuller description was wanted, and it has been inserted here, together with an account of the rite of consecration vv. 18–27. The two sections vv. 13–17 and 18–27 are related by language (e.g. v. 20) and contents, and they form a supplement to the main narrative, attached without any preface, and after v. 12 has concluded the vision in chs. 40–42. See Analysis ii. A (pp. 426. 428). The altar stands in the traditional position. Though the material is not named, no doubt stone may be taken for granted, and dressed rather than unhewn stone, for the measurements imply a finished surface. According to the old law, Ex. 20^{24–26} E, the altar could be of earth or of unhewn stone; Solomon's altar was of bronze, 1 K. 8⁶⁴, 2 K. 16¹⁴ cp. 2 C. 4¹; the additional altar which Ahaz built was probably of stone, 2 K. 16¹¹; the post-exilic altar was of unhewn stones, like the altars which succeeded it, 1 Macc. 4⁴⁷ (Philo *De Spec. Leg.* i. § 274; Jos. *c. Ap.* i. § 198; Mishn. *Middoth* iii. 4a). In P the portable altar was of wood overlaid with bronze, Ex. 27^{1–8}. The material, however, is not considered in the present passage so much as the shape and dimensions. Unfortunately we do not know the exact meaning of the words rendered *base*, *ledge*, *compartment*; but it is tolerably clear that the altar was built in three square blocks, diminishing in size, and standing on a low platform. In its squareness the altar resembled that of the post-exilic period, supposing that 2 C. 4¹ really describes the altar of the Chronicler's own time; for its construction in stages a parallel is offered by the Herodian altar, which was built in four blocks, according to *Middoth* iii. 1a; and indeed this design seems to have been not unusual in antiquity, and may perhaps go back to the Babylonian *zikkurat* or temple-tower (Nielsen *JPOS.* xiii. 1933, 206). The dimensions of the altar are intended to be significant: the topmost block, *the hearth*, was 12 cubits square, and the height, including the horns, was also 12 cubits; this numerical symbolism corresponds with that of the Herodian altar-hearth, which was twice the size, namely (12 × 2) × (12 × 2) cubits, and the height 6 cubits to the base of the horns (*Middoth* iii. 1b). Lastly, the altar was approached on the E. side by steps, the number of which is not given: this was contrary to the old law, Ex. 20²⁶,

but in accordance with common practice, e.g. at Ba'albek and Petra; see Kittel *Studien z. Hebr. Arch.* 1908, 53 f., 147-151; and Gray *Sacrifice* 139 ff. for the whole subject.—13. *And these are the measurements of the altar*] The section begins abruptly, with nothing to prepare the way for it in the context.—*in cubits—a cubit is a cubit and a handbreadth*] The ordinary cubit of c. 17½ in. is meant; see on 40⁵, which has probably suggested the explanatory gloss here. The Vrs. differ in detail, but all recognize 'a cubit and a handbreadth.'—*and 'its' base a cubit*] The word *hēk* means usually the 'fold' of a garment Ex. 4⁶¹, or 'bosom' of the body Dt. 13⁷; in 1 K. 22³⁵ the 'hollow,' interior, of a chariot; the latter sense may be applied to the present description. The form and position of the *hēk* cannot be determined with certainty: its height is said to be one cubit, it is connected with the ground v. 14, its breadth i.e. perhaps its projection beyond the square above, is one cubit v. 17. Some think that it means a hollow channel to carry off the sacrificial blood (Thenius, Sm., Kitt., Kr.); the general description, however, suggests a platform or base, into which the square above appeared to sink, as into a bosom. So perh. Ⓞ *κόλπωμα*, Ⓢ 'pavement,' ⓈⓈ 'bosom'; Rashi, Kim. 'foundation.'—*and 'a' border upon its edge*] This border, *g'bhūl* was perhaps a moulded edge round the *hēk*; the word=lit. 'something that marks a limit,' in 40¹² *a barrier*. It measured a span (? in height)=*half a cubit* v. 17. As the technical sense of these building terms, including 'the *'azārā*' v. 17, is unknown, the design of the whole can only be conjectured. The sketch given by Kittel *Stud. z. Hebr. Arch.* 54, and reproduced by Kr. al., is at any rate intelligible.—*And this is the 'height' of the altar*] belongs to the next v. Ⓢ reads *gabh* ?='mound,' 16²⁴ n.; 1. *gōbhah* 'height' with Ⓞ.—14. ' ' *from the base—the ground—to the lower plinth two cubits*] The translation *plinth* may roughly serve to represent the *'azārā*, which is used in later Hebr. for 'the court' of the temple 2 C. 4⁹ 6¹³, Hebr. Sir. 50¹¹, Targ., Mishn.; the primary meaning is probably 'enclosure'; here and in 45¹⁹ it seems to be applied to an upright 'compartment,' namely, to the lower or the smaller *plinth two cubits (high)* immediately above the base, and to the greater *plinth four cubits (high)* which surmounted the lower. In Ⓢ the ground is loosely appended to the base, either as an explanation or as a reader's gloss.—*and a breadth, one cubit . . . and a breadth, the cubit*] So Ⓢ lit.; for clearness we might render each time *and the breadth (was) a cubit*; the lower plinth was recessed a cubit from the base, and the greater plinth a cubit from the lower. The altar thus rose in tiers of diminishing size; the third and smallest block was the altar-hearth, v. 15, the base not being

counted.—15. *And the hearth (was) four cubits (high)]* The topmost of the three blocks, the one on which the sacrifices were burned. The Hebr. word is written here *har'el* and *'ari'el* (cl. b and v.¹⁶); the two ways of spelling it merely represent popular explanations, 'the mountain of God' and 'the lion of God'; etymologically the pronunciation would be *'ar'al* or *'ar'el*, from a root meaning 'to burn,' so 'an altar-hearth.' The word came down from ancient days, for on the Moabite Stone l. 12 *Mesha'* says, 'I brought thence,' from the Israelite city of 'Aṭāroth, 'the *'ar'al* of Daudoh.'—*and from the hearth and upwards were the horns, 'a cubit' (high)]* So G, for ~~all~~ *the horns, four*. The reading adopted gives the height of the horns; no other detail about them is preserved, though they are frequently mentioned (some 26 times), and were regarded as an essential feature of an altar, and treated with special observance, e.g. Ex. 27² 29¹² 30¹⁰, Lev. 4²⁵ 30. 34; see further 1 K. 1⁵⁰ 2²⁸, Am. 3¹⁴, Jer. 17¹, Ps. 118²⁷; Jos. *War* v. 5, 6 *κερατοειδείς προανέχων γωνίας* (of the Herodian altar); Mishn. *Middoth* iii. 1a. The horns, set upright at the four corners, were characteristic not only of Semitic, but of Minoan and Greek altars; a good illustration may be seen on the stone from Tema (N. Arabia), *CIS*. ii. 113, Tab. ix.; also Gressmann *T. u. B.*² ii. Abb. 458-461. Two horned altars of the Israelite period have been found at Shechem, and one at Gezer c. 600 B.C.; see *Lods Israel*, Pls. xv., xvi. The origin of the symbolism is disputed; most probably it is to be found in the horns of sacrificed oxen.—16. The altar-hearth measured 12 × 12 cubits; and it was *square*, like the altar of burnt offering Ex. 27¹ 38¹ P, and the altar of incense Ex. 30² 37²⁶ P².—17. *And the plinth was 14 (cubits) in length by 14 in breadth on its four sides]* Which of the two plinths (v.¹⁴) is meant? In v.²⁰ *the plinth* is certainly referred to as if it denoted the whole structure; but here, in what is intended to be a detailed description, the case is not quite the same. Hence there is much to be said for the view that some words have fallen out, and that we should read, 'the greater plinth was 14 × 14 on its four sides, and the smaller plinth was sixteen (cubits) in length by sixteen in breadth on its four sides.' A copyist's eye may have glanced from the first *on its four sides* to the second, and left out the intervening sentence; so Bertholet, *Kr. al.* An early Assyrian altar of c. 1250 B.C., and a similar one of the 7th cent. (*Budge Ass. Sculpt.* in the *Brit. Mus.* Pl. vii.), described by Opitz in *Archiv f. Orientforsch.* vii. 1931, 83 ff., illustrate well the three-staged altar which we have here. Rost in Meissner's *Festschrift* ii. 1929, 170 ff. takes as his model a different type of altar (*Jew. Enc.* i. 465), and tries to make the present description conform to it, without much

success.—*and the border was round about it, half a cubit*] Adopting the view that a sentence has fallen out just before this, *it* (fem.) must refer to the lower of the two plinths; *the border, half a cubit* (? in height) is *the border . . . a span* (? in height) of v.¹³, and in both places it is connected with *the base*; apparently it formed a gutter or channel to receive the blood.—*and the base (belonged) to it*] Again, *it* (fem.) is the lower of the two plinths; beyond it the base projected *one cubit*, as v.¹³ has already said. The total height was 12 cubits, namely, 1 (base) + 2 (lower) + 4 (greater plinth) + 4 (hearth) + 1 (horns).—*and its steps faced east*] *its* (mas.) refers to the altar. In the old law steps are expressly forbidden; perhaps the reason alleged in Ex. 20²⁶ may not be the ultimate one, for altars with steps were in general use among the heathen Semites, e.g. at Ba'albek and Petra (Kittel l.c. 146 ff.; Nielsen *JPOS.* xiii. 203 ff.), and possibly at Ras esh-Shamra (*Syria* xii. 1931, 2). When large altars were built, steps must have been provided, e.g. for the brazen altar Ex. 27¹⁻⁸ P, and for the altar of the second temple 2 C. 4¹ ('Solomon's'); but according to Jos. *War* v. 5, 6, *Aristeas* § 87, *Middoth* iii. 3b, the altar of the third temple was approached by 'a gradual slope'; Hollis *Arch. of Herod's T.* 309 f. Here the steps faced east, so that the priest and the worshippers behind him would be facing west; the same position appears in the primitive high places at Petra, and, it is suggested, points to the worship of the **rising** new moon in early times (Nielsen l.c. 203).—**Vv. 18-27. The altar: its consecration.** The altar is dedicated by applying the blood of the sin-offering to its essential parts; by this means the inherent sinfulness of material things is expiated and removed: the rite is to last seven days.

Like vv.¹²⁻¹⁷ this section stands outside the vision-form of the previous chs.; see Analysis ii. A (b). Two points may be noted. (a) The verbs are sometimes in the 2nd p. sing., vv.^{18-22a. 23. 24a. 25a}, sometimes in the 3rd p. plur., vv.^{22b. 24b. 25b. 26. 27}. \mathfrak{G} alters \mathfrak{M} to the 3rd plur. throughout; but the change of person is significant of the diverse origin of the passage, and \mathfrak{M} 's readings should be retained. (b) The technical terms and the run of the sentences recall the language of P, especially those passages in which Jahveh is commanding Moses, and Moses is passing on the order to Aaron and his sons, Ex. 12⁴³, 29^{36f.}. To judge from the formulae *thus saith Jahveh* v.¹⁸ and *it is the oracle of Jahveh* vv.^{19. 27}, Jahveh Himself is speaking, though in v.²⁴ He is referred to in the 3rd person: the same phenomena appear in 47^{13-487. 16-29}. This shows that the section has undergone a good deal of editorial handling; moreover, it has been loosely fitted into the Book by *and he said unto me, Son of man, thus saith Jahveh* v.¹⁸, to give the impression

that Ezekiel was being addressed. As a specimen of draft legislation this should be compared with Ex. 30²⁸ 40¹⁰ P.—18. *These are the statutes.*] Cp. the formula in P, Num. 19² 31²¹, and v.¹² *supr.* The altar is to be used for two purposes, the offering of burnt sacrifice, the application of sacrificial blood.—*to throw blood against it*] The blood was tossed or thrown (*zāraḳ*) against the side of the altar out of a bason (*mizrāk*); see Driver on Ex. 29¹⁶, and the description of the rite in Mishn. *Zebāhim* v. 4-7; Rashi on Lev. 1⁵ says, 'he throws (the blood) from the vessel on the wall of the altar below the red line.' The 'sprinkling' of blood was done by the finger, and the verb used is *hizzā*, e.g. Lev. 4⁶ 5⁹ etc.—19. *And thou shalt give unto the priests the Levites who are of the seed of Šadoḳ*] Ezekiel appears to be the person addressed, but really it is Moses, according to the convention adopted by the priestly legislators, who were engaged in committing to writing the rules and customs which they administered or wished to introduce; cp. the commands given to 'Moses' in Ex. 29³⁶. 37 30²⁸⁻²⁹ and the execution of them in Lev. 8¹¹. For the seed of Šadoḳ see on 40⁴⁶; Ezekiel's ruling on the subject is taken for granted. So far as concerned the Šadoḳites, the two terms *priests*, *Levites*, could be applied to them, cp. 44¹⁵; this recalls the usage of D, e.g. Dt. 17⁹. 18 18¹ 24⁸ 27⁹; but with regard to non-Šadoḳites, Ez. drew a distinction; such Levites were to be deprived of their priesthood, 44¹⁰⁻¹⁴, and later legislation distinguished Levites from priests, 45⁴. 5 48¹⁰⁻¹³; this became the established rule in P, e.g. Num. 3⁵⁻¹⁰ 18¹⁻⁷.—*who are near to me*] Or perhaps, *draw near*; 42¹³ n. The addition of the prophetic *it is the oracle of Jahveh*, not in D or P, marks an editor's hand; vv.^{18ff.} had to be adapted to a place in the prophet's book.—*a young bullock for a sin-offering*] The hallowing of the altar begins with a rite of purification; for sin can infect even material things, and must be removed before any object or person can be dedicated to Jahveh. A similar rite for the consecration of an altar is enacted in Lev. 8¹⁵ P (the basis of Ex. 29^{36f.}).—20. The blood, which was regarded as containing the 'soul' or principle of life, is *put* upon the prominent parts of the altar in order to communicate holiness. At the same time the application was intended to *purify and purge* the altar from its inherent sinfulness; cp. 45¹⁸⁻²⁰, where the purpose of the rite is to remove contamination from that which is already holy. Thus a two-fold intention may be said to determine the act, the imparting of holiness and the removal of sin. The blood is first applied to *the horns* with the finger, cp. in P, Ex. 29¹², Lev. 4²⁵. 30. 34 8¹⁵; then to *the four corners of the plinth* cp. 45¹⁹, *the plinth* being apparently an inclusive term for 'the smaller

and the greater plinths' of v.¹⁴, i.e. the altar below the hearth, cp. the *wall* of Lev. 1¹⁵ 5⁹; lastly to *the border*, prob. the raised edge or moulding round the base, vv.^{13. 17}; on ordinary occasions the blood is *poured out* at the *foundation*, Ex. 29¹², Lev. 4^{18. 25. 30. 34}.—*and thou shalt purify and purge it*] The two words together as in Ex. 29³⁶, Lev. 8¹⁵, 2 C. 29²⁴; G renders only the second. The first, Hebr. *hiffē'*, means to *remove sin*, by applying sacrificial blood to the material object, whether the altar, as here and vv.^{22f.}, Lev. 8¹⁵, or the sanctuary *ch.* 45¹⁸, or the leprous house Lev. 14^{49. 52}. The second word, Hebr. *kipper*, means to *expiate* by a ritual act; its original significance is shewn by the Bab. *kapāru*='to spread over,' i.e. to 'cover' with an expiatory medium and to 'wipe away' the impurity; both word and rite may have come into Israel from Babylonia. The earlier, non-priestly writings of the O.T. use *kipper* in the sense of *propitiate* when a person is the object, Gen. 32²¹ [20] JE, Prov. 16¹⁴, or *cover*, with or without a ceremony, when the context refers to sin, Ex. 32³⁰ J, 2 S. 21⁸, Is. 6⁷ 22¹⁴ 27⁹, Prov. 16⁶; when God is the subject, the *covering* becomes *purging*, and God, not man, provides the means; see 16⁶³ n. In Ez. and P the word has acquired the technical sense of *expiating* sin, whether in things or persons, and normally by a sacrifice, though other means might be employed, e.g. 45²⁰, Ex. 30^{15f.}, Lev. 14⁵³, Num. 8¹⁹ 17^{11f.} [16^{46f.}] 25¹³ 31⁵⁰ 35³³. It may be noticed that whereas in Ez. 45¹⁵⁻¹⁷ an expiatory virtue is ascribed to all sacrifices, in P it is ascribed to all except the meal- and peace-offering, at any rate *kipper* does not occur in connexion with them, Lev. 2 and 3. Strictly speaking, the conventional rendering 'atone,' 'atonement,' should be avoided in the O.T.; it is the N.T. which uses the metaphor of making God and man at one, *καταλλάσσειν, καταλλαγή*. See further Gray *Sacrifice* 67 ff. 359 n.; S. A. Cook in *R. of S.*³ 645 ff.—**21.** *And thou shalt take the bullock of the sin-offering and it shall be burned*] The sin-offering, after its blood has been applied to the altar, is to be burned elsewhere, in order to get rid of its dangerous holiness; cp. Ex. 29¹⁴, Lev. 4¹² 6²³ 16²⁷; *R. of S.*³ 350 f., 371 ff. This was the rule for public sin-offerings like the present; in the case of private sin- and guilt-offerings the flesh belonged to the priests, and was eaten by them, see 42¹³ n., 44²⁹. According to P, Ex. 29¹³, Lev. 4⁸⁻¹⁰ 16²⁵, the fat of the sin-offering was burned on the altar, but not here. For *all and he shall burn it l. and they shall burn (it)*, equivalent to a passive.—*in the appointed place* (*miphkadh*) *of the house outside the sanctuary*] The position of the *miphkadh* is not further defined, nor is it mentioned in chs. 40-42; Neh. 3³¹ refers to the gate of the Miphkadh, which led into the temple-area from the east.

The term corresponds to 'outside the camp' in Ex. 29¹⁴; Lev. 4^{12. 21} 8¹⁷ 9¹¹ 16²⁷.—22. The consecration is to last seven days v. ²⁶; on the second and following days a *he-goat* takes the place of the bullock for the sin-offering, and in addition there is a burnt offering consisting of a bullock and a ram vv. ²³⁻²⁶. For the *he-goat* cp. 45²³ and in P Lev. 9^{3. 15}, Num. 7¹⁶ P⁸, Lev. 4²²⁻²⁶.—23. Now that the altar has been 'cleared of sin,' it becomes possible to present a *burnt offering* to be wholly consumed by fire upon the earth. The '*ôlá*' is the sacrifice which *goes up* on to the altar, or *goes up* from the altar in smoke; etymologically either meaning is possible. Cp. the language of Lev. 16²⁰.—24. *And thou shalt present them*] As though 'Moses' were being addressed; see on v. ¹⁹.—*and the priests shall cast salt upon them*] The use of salt with the burnt offering is not mentioned elsewhere in the O.T., though it may have been traditional, and was customary outside Israel, e.g. among the Babylonians, *KAT.*³ 598. With the meal-offering. *minhâ*, salt was used according to Lev. 2¹³, and the incense was 'salted' Ex. 30³⁵, Lev. 24⁷ Ⓞ, Sir. 49¹; but not till later times do we find evidence for salt in connexion with the burnt-offering. Josephus *Ant.* iii. 9, 1 refers to it, and he is supported by the N.T.; Mk. 9⁴⁹ 'every sacrifice shall be salted with salt,' though the reading is probably a 'Western' gloss, illustrates the practice of the day. In the Mishnâ, *Zebâhim* vi. 5 speaks of the bird offered as an '*ôlá*, which the priest strews with salt and throws on the fire of the altar. Salt was explained as a symbol of the covenant with Israel (so the Rabbis on Lev. 2¹³, Talm. *Menâhoth* 20a), cp. Num. 18¹⁹, 2 C. 13⁵, a symbol which goes back to the old nomadic bond established by partaking of food in common: 'there is salt between us' (*R. of S.*³ 270). In Arab, *malaha* 'to season with salt' forms the noun *milhat* 'a treaty'.—25. *Seven days thou shalt offer a goat as a sin-offering daily*] A trivial error of calculation: the rite is to last seven days (v. ²⁶); on the first a young bullock is to be sacrificed as a sin-offering (vv. ¹⁹⁻²¹); on the second, a *he-goat* as a sin-offering and a bullock and a ram as a burnt offering (vv. ²²⁻²³); the latter sacrifices, therefore, occur on six, not seven days. On the eighth day the regular sacrifices can begin (v. ²⁷). The word *offer* means lit. *do, make*, and used is in connexion with (a) particular classes of sacrifice, e.g. v. ²⁷ 45¹⁷ 46^{2. 12. 14}, and (b) both animal and vegetable offerings, e.g. 45²²⁻²⁴ 46^{7. 12. 15}. This idiomatic usage is found in the older literature as well as in P, e.g. for (a) Judg. 13¹⁶, 1 K. 3¹⁵ 8⁶⁴, 2 K. 5¹⁷, Dt. 12²⁷, in P Lev. 9²² 14¹⁹ 16⁹, Num. 6¹⁶ 15^{3. 14}; for (b) Judg. 6¹⁹, 1 K. 18²³, in P Ex. 29^{36. 38f.}, Lev. 15¹⁵ 22²³, Num. 6¹⁷ 15⁵ 28^{4. 8. 21. 24}. The verb can even be used absolutely in the sense *to sacrifice*,

והיא . . . ובשרה . . . cp. 7^o n.—בבאי] 6 MSS בואו, θ εισηγορευομένου αυτού ᾧ
 quando venit. בבאי might be an abbreviation of בבאי יהוה; but Ⓢ=Ⓢ, without
 a hint of anything else; ct. 38²⁰ n. For ושרה Ⓢ τοῦ χρισταί=Ⓢ
 לשרה.—[ושרה בבואה] l. ושרה. Each time that the plur. occurs, and
 's seems to be redundant, the text is uncertain; Ⓢ 8³ 10¹ 41²¹. Ⓢ has
 καὶ ἡ δρασὶς τοῦ ἀρματος οὗ ἴδον κατα τὴν δρασὶν ἣν ἴδον, cp. 3²³ Ⓢ. Peters
 Am. JBL. xii. (1893) 51 f. suggests that ושרה is an error for ושרה, which
 again goes back to ושרה. But see Comment.—[א] So 44⁴; ct. 1²⁸ 3²³ 9⁸ 11¹³; see 1²⁰ n.—5. Hō. thinks that ושרה has been
 substituted for ושרה 44⁴, which originally followed 42²⁰, and that
 43¹–44³ is a later insertion from various sources; see, however, Analysis i. (a)–(g); ii. A.—[ושרה] The subj. of ושרה is 'ב', not ושרה, i.e. ושרה is trans., as elsewhere in Ez., 81⁷ n. Usually the
 accus. after ושרה is marked by א (exc. 28¹⁶ ? text); the absence of א causes the
 ambiguity here. Ⓢ takes ושרה as intrans., 'and I saw that the house of the Lord
 was filled with his glory.'—6. [ושרה] Ⓢ paraphrases καὶ ἔστην, καὶ ἴδον φωνή.—[ושרה] See 2³ n.—[ושרה] See 40⁷ n.—[ושרה]
 l. ושרה Vrs.—7. [ושרה] א א א א א A clear case of א being used, as in
 Mishnaic Hebr., to give emphasis, and not as the sign of the accus.; cp. 44³ and see 17²¹ n.; in 20¹⁶ 44³ 47¹⁷⁻¹⁹ the text is doubtful. Kim.
 remarks that ושרה ושרה ושרה, and some would read ושרה . . . ושרה (Toy, Ro.)—too
 obvious a correction. Ⓢ inserts ἐδρακας as a governing vb.; [ושרה]
 [ושרה] . . . ושרה, an explanation rather than a rendering, Co. 136.—[ושרה] Ⓢ
 ἐν οἷς κατασκευάσει τὸ θεοῦ μόν, which suggests the Dtc. Ⓢ Ⓢ Ⓢ; this, however,
 does not occur in Ez. For ושרה Ⓢ=ושרה; 12²⁵ n. 35⁵ n.—[ושרה] . . . ושרה. See 39¹².—[ושרה] Ⓢ renders twice, as ושרה;
 Co. 155.—[ושרה] bis Ⓢ οἱ ἡγαῦμενοι, v.⁹; elsewhere in Ez.=ושרה
 44³ 45⁷ and ושרה 23⁶. 12. Ⓢ seems deliberately to avoid calling the kings of
 Judah βασιλεῖς (only of heathen kings 26⁷ 27³³. 35 28¹⁷ 32¹⁰ Ⓢ); see 7²⁷ n.
 37²² n. (Comment.). Perhaps Ⓢ wished to reproduce the contemptuous
 tone of the prophet.—[ושרה] 20 MSS ושרה Ⓢ τῶν βασιλέων αὐτῶν
 τῶν θεοθηκότων Ⓢ 'and by their idols'; Ⓢ ἐν μέσῳ αὐτῶν.—8. [ושרה] . . .
 Inf. of past action followed by pf. c.w.c.; see 3²⁰ n. [ושרה] is causal, 9⁸ n.—
 [ושרה] Ⓢ πρόθυρον, cp. Ⓢ Judg. 19²⁷, 3 R. 7⁸⁶, Zech. 12².—[ושרה] Ⓢ
 Cp. Ps. 59¹⁴; the usual phrase in Ez. is ושרה [ושרה] 61² 7³ 13¹⁵
 20⁸. 21. Ⓢ+καὶ ἐν φῶν, perhaps thinking of 61¹ 7¹⁵ etc.—10. [ושרה]
 l. ושרה with many MSS and Ⓢ. For the constr. Ⓢ
 cp. Job 26⁴.—[ושרה] Perhaps taken from ושרה v. 11. Ⓢ
 expanding, 'of their transgressions whereby they have transgressed
 against me.'—[ושרה] Ⓢ before an indef. accus. Ⓢ καὶ τὴν δρασὶν
 καὶ τὴν διάταξιν αὐτοῦ θ κ.τ. ετομασίαν αὐτοῦ=ושרה. Perhaps ושרה
 is a miswritten form of ושרה (He. al.), cp. 42¹¹ n. [ושרה] is established
 by the Akk. takmītu from hanū 'take care of,' 'do carefully,' hence
 'preparation,' 'order' (Del. Ass. HWB. 338); for the form cp.
 ושרה; the latter is read by many MSS here, and [ושרה]
 fabricam imply it; but the correction is too obvious, and not supported
 by Ⓢ. In 28¹² [ושרה] Ⓢ ὁμοιώσεως Ⓢ 'likeness' (as here) needs correction.
 —11. [ושרה] . . . ושרה See Dr. § 138 i.; but the long objective
 clause before ושרה is awkward, and it is not quite natural to insist upon
 being ashamed as the condition of imparting knowledge. Ⓢ καὶ αὐτοὶ
 λημφονται τὴν κλάσιν αὐτῶν, which suggests ושרה (Wellh. Co.); this
 will also improve the sense by supplying a fresh subject.—[ושרה]
 l. ושרה. For ושרה cp. Ps. 49¹⁸ ושרה Q., ושרה Kt., Is. 45¹⁸ ושרה, Hebr.
 Sir. 43²¹ marg.; this word occasioned disorder in what follows. Ⓢ
 καὶ διαγράψεις ?=ושרה, cp. Ex. 32⁴; but Ⓢ uses διαγράψεις for ושרה later
 on.—[ושרה] l. [ושרה] We may suppose that ושרה and ושרה were
 written in the margin as a note that ושרה in the text needed

a doublet.—[חצי אמה] 'the cubit,' the standard of measurement, cp. v. 14, Ex. 26¹⁸ 36²¹, 1 K. 7^{31f.}.—[הויק לך] for [הויק אר לך] as 41⁹ 42³; a periphrasis for the gen., cp. Dt. 4³⁰ [ה' בער לך], Lam. 1¹⁰ [ה' קבל לך]; Kôn iii. § 281 o.—[והעלתה פנות קרית] For suff. וְהוּוּ see G-K. § 91 l.; Wright *Comp. Gr.* 158. No other instance of וְהוּוּ with fem. plur. occurs; ct. [והעלתיו] 40⁶ Q., Am. 9⁶ Q. As pointed פנות must be inf. constr.; a mistake for פנות ptcpl., Vrs.—18. [ארוני יחזו] = *Kύριος ὁ θεὸς Ἰσραὴλ*, cp. 21³ 4⁴ and 44²; see 4¹³ u.—[ולורק . . . הועלות . . . המזבח] lit. 'the altar . . . (it shall be) for offering . . . for throwing'; G-K. § 114 h.—19. [אשר הם] Cp. 12¹⁰; Dr. § 199 *Obs.*—20. [ולקחו] 6 treats the four sing. vbs. in this v. as plur., thus giving the action to the priests; but see p. 469.—[קריתו] 6 = קרית המזבח, perh. rightly, as the suff. in קריתו has no direct antecedent.—[והפחיתו] For [הפחיתו] Pi. in privative sense, G-K. § 52 h. The form of suff. in [והפחיתו] occurs only here, for the usual [והפחיתו], Stade § 628 c. The Pi. [והפחיתו], Bab. *huppura* 'wiping away,' is used in Ez. and P of expiating sin in (a) things and (b) persons. In (a) the vb. is followed by the accus., 43^{20. 26} 45²⁰, Lev. 16^{20. 33a}, more often by the prep. על, Ex. 29^{30f.} 30¹⁰, Lev. 8¹⁸ etc.; in (b) the vb. is always followed by a prep., either ל by 45¹⁶, Lev. 1⁴ 4^{20. 28} and often, or ב by 45¹⁷, Lev. 9⁷ 16^{6. 11. 17. 24}. The distinction is carefully observed, e.g. Lev. 16^{33a} and b. 6^B renders *καὶ ἐξιλάσονται αὐτὸ 49 καὶ περιπαύηται αὐτὸ κ. ἐξίλ. αὐτὸ*. Dodd *JTS.* xxxii. 352 ff. points out that 6's rendering of [בשר] by *ἐξιλάσασθαι* implies that the translators almost invariably took the word to mean *expiate*, not *propitiate*; 'Hellenistic Judaism, as represented by the LXX, does not regard the cultus as a means of pacifying the displeasure of the Deity, but as a means of delivering man from sin, and it looks in the last resort to God himself to perform that deliverance, thus evolving a meaning of *ἐξιλάσασθαι* strange to non-biblical Greek' (p. 359).—21. [ולקח] 6 κ. *λημψονται*, but cp. v. 20 n.—[והפחיתו] Possibly an instance of apposition, Dr. § 188 (1); but, as in 40^{15. 28} 45¹⁶, the text may be at fault, and [והפחיתו] a gloss on [והפחיתו] (so He.); 6 MSS [והפחיתו] an obvious correction.—[והפחיתו] Prob. 1. [והפחיתו], G-K. § 144 f. 6 *κατακαυθήσεται* gives the sense; 6 = [והפחיתו].—[והפחיתו] In Phoenician, *NSI.* 74 f., but with an uncertain meaning.—22. [והקריב] in the sense of *offering*, v. 24 44^{7. 15. 27} 46⁴, corresponding with the usage of P, Ex. 28¹, Num. 31⁶⁰; ct. 'cause to come near' Dt. 1¹⁷, Josh. 7^{18f.} etc. 6 *λημψονται* again.—[והקריב] 6 *ἐρίφους δύο αὐγῶν*, ? adapting to Lev. 8^{2. 22}.—25. [והקריב] *והקריב שער המזבח* with two accusatives, as in the supplements 45²²⁻²⁴ 46^{7. 13-15}, see p. 428; and cp. Lev. 15¹⁶ 22²³, Num. 6¹⁷. For [והקריב] see 4¹⁰ n.—26. [ויבטחו] There is no Mass. variant, Baer 103; but the Oriental schools give Kt. *והבטחו* and Q. *והבטחו*, so many MSS and edns. 6 = [והבטחו], and connect [ויבטחו] with the end of v. 25; 6 = [והבטחו].—[והקריב] Kt. *והקריב*, Q. *והקריב*; 6 = [והקריב].—27. [והקריב] The *pl* vb. following the analogy of [והקריב], G-K. § 75 *vv*; but prob. an orthographic error. Many MSS [והקריב].

Ch. 44. The outer eastern gateway closed vv. 1-3; the Glory of Jahveh in the temple v. 4; the Interpreter's charge vv. 5-8; the speech of Jahveh vv. 9-16; rules and provision for the priests vv. 17-31.—The main substance of this chapter belongs to the Vision 40-42 43¹⁻¹², and therefore, we may suppose, comes ultimately from Ezekiel himself: thus the Vision is referred to in v. 4; the angelic Guide is present, vv. 2. 5 (corrected); the prophet hears the voice of Jahveh addressing him, vv. 9-16; see p. 425. The same features have

been noticed already in 43¹⁻¹²; are we then to regard 44¹⁻¹⁶ as another account of the same event? It is difficult to make out the exact relation between the two passages (see p. 462); 44¹⁻⁶ seems to be the later, because it mentions the gateway as shut once for all, and therefore presupposes the account of Jahveh's entrance given in 43¹⁻¹². But 44¹⁻¹⁶ is no mere repetition of 43¹⁻¹², for it carries the narrative a stage further. The speech of Jahveh deals with a fresh subject, for which the preceding chs. have prepared the way. Ezekiel has been shewn the plan of the buildings, but he has not yet learned who are to be the ministers of the new sanctuary. This important question is answered by vv.⁹⁻¹⁶. Regulations for the priesthood and its maintenance follow naturally in vv.¹⁷⁻³¹, though here the speech of Jahveh has been expanded at vv.^{18. 25-27. 31}.

V. 1. *And he brought me back*] The subject is 'the man' who has guided the prophet hitherto; up to this moment they had been standing in the inner court, opposite 'the house,' 43⁹; now they move into the outer court *in the direction of the eastern gateway*, i.e. the outer one (40⁶ 42¹⁵); the prophet has to be shewn something remarkable about it. The *sanctuary* means the whole area; the temple itself is called 'the house,' vv.^{44. 11. 14}. — *and it was shut*] Because Jahveh had entered by it, and declared that He would not leave His sanctuary again, 43^{4. 7}. — 2. *And 'he' said to me*] ~~He~~ *and Jahveh said to me*, so all the Vrs.; but cl. b refers to Jahveh in the 3rd person, and the context shews that here and in v.⁵ the Guide is the speaker, as Jerome in. loc. points out. — *this gateway shall be shut*] A special sanctity belonged to it after Jahveh's entrance. From the outside no one was to pass through; the prince, however, could have access to the inside, v.⁹. Rashi and Kimḥi quote *Middoth* iv. 2a as their authority for stating that 'the great gate' had two wickets, one on the N. and one on the S.; no one ever entered by that to the S., as is said in Ez. [v.²]; but *Middoth* l.c. is referring to the gate of the temple itself, the quotation, therefore, is inapplicable. There may have been a further reason for closing the outer E. gateway. Ezekiel alludes to the sun-worship which was practised in the temple before the exile, 8¹⁶; in this connexion it is possible that at Maṣṣoth and Sukkoth, which fell on the spring and autumn equinoxes, the E. gate was ceremonially opened to allow the rising sun to penetrate through the three gateways into the very heart of the temple. This superstitious practice was to be discontinued in the future. See 45²⁵ n.; Morgenstern *Hebr. Union Coll. Annual* vi. (1929) 32 ff.; Hollis *Myth and Ritual* (1933) 106 ff., *Arch. of Herod's Temple* (1934) 125-139. Jerome applies the passage mystically

to the law and the prophets, the knowledge of the Scriptures, even Paradise: all were *shut* before the Incarnation. He mentions with approval those who refer the words to the Blessed Virgin, 'quae et ante partum, et post partum virgo permansit,' an interpretation which became popular in the Eastern and Western Church; e.g. the Christmas hymn of St. John Damasc., *PG.* xcvi., col. 824; *Brev. Ambros.*, Office of Lauds for 15 Aug. and 8 Sept.; further illustrations will be found in O'Leary *Daily Offices . . . in the Coptic Church* (1911) 119. 163 f. 167; Grohmann *Aethiopische Marienhymnen* (1919) 77. 184 f.—*Jahveh the God of Israel*] Only here in Ez.; in $\text{\textcircled{S}}$ 43¹⁸ and $\text{\textcircled{S}^A}$ 20⁴⁷; ct. 43². The title occurs frequently in Jer., 1 and 2 K., 1 and 2 C., Ezr.; here it is probably editorial.—3. *As for the prince (the) prince, he shall sit in it*] The text of $\text{\textcircled{M}}$ is hardly correct; in $\text{\textcircled{S}}$ *the prince* comes only once. He alone can use *the porch of the gateway* i.e. the vestibule of the outer E. gateway which opened into the outer court, 40^{7-9 n.}; there he may *eat bread before Jahveh* i.e. partake of the sacrificial meal which accompanied the peace-offering, Ex. 18¹² E, Lev. 7¹⁵, Dt. 12^{7-18 27}. Unlike the kings of the past (1 K. 8^{22-54. 62ff. 9²⁵ 10⁵, 2 K. 16^{12f.}, 2 C. 26¹⁶), the prince of the future has no priestly rights in the temple. For the language of cl. b cp. 46⁸: *and by its way* means 'by the same way.'—4. *And he brought me by way of the north gateway to the front of the house*] from the outer eastern gateway where they were standing (v.¹), round through the northern inner gateway, cp. 43^{5 n.} Why did they not go direct, through the eastern inner gateway? Because, says Hölscher, the editor remembered the rule laid down in 46¹ that the eastern inner gateway was to be kept shut on week-days. Without being so positive as Hölscher, we may take this to be another reason for regarding 44¹⁻¹⁶ as later than 43¹⁻¹² (see p. 462).—*and I saw . . . and I fell upon my face*] Already recorded in 43³.—5. *And 'he' said unto me*] $\text{\textcircled{H}}$ *And Jahveh said unto me*; but the Guide is the speaker, see v.^{2 n.}; he bids the prophet attend with every faculty, a solemn charge, prefacing a new section, as in 40⁴; cp. 2⁸.—*concerning all its statutes and all its laws*] See 43^{11 n.}; there the prophet is told to make them known to Israel, here to mark them himself.—*the entrance of the house together with all the exits of the sanctuary*] In 43¹¹ the reference is to structural features; but here the vv. which follow speak of the persons who have the right to come and go. When the context is clear, as in 2 S. 3²⁵, the words can refer to persons; but the ambiguity here, and the unwonted use of the prep. rendered 'together with,' suggest that the sentence has been roughly introduced from 43¹¹.—6. *to the rebellious 'house,' to the house of Isr.*] So with}

⚔ for **Ⓐ** to the rebellion; cp. 2⁷ n. The speech of the Guide is continued in vv.⁶⁻⁸.—*Enough of all your abominations!*] Cp. 45⁹, Dt. 3²⁶, 1 K. 12²⁸. There is a similar indictment, though based on different grounds, in 43⁷¹.—7. The ‘abominations’ of the past consisted, not in the burial of the kings within the temple precincts, but in the employment of uncircumcised aliens for sacred purposes. These aliens appear to have been originally prisoners of war presented by the kings of Judah to the temple as slaves, Ezra 8²⁰, Zech. 14²¹. The origin of the institution is explained by the story of the Gibeonites, Josh. 9²³. 27 J (in part); in later times the *Nethûnim* (i.e. men given to the sanctuary, 1 C. 9², Ezr. 2⁴³. 70 8²⁰, Neh. 7⁴⁶. 73) were the successors, so far as their name goes, of the slaves whom Ez. denounces; cp. *nethûnim* applied to the Levites in P, Num. 3⁹ 8¹⁶. 19. In other parts of the Semitic world it was customary to present foreign captives to the temples; thus Nabonidus boasts of giving 2850 prisoners of war to Bel, Nebo and Nergal (Langdon *Neubab. Königsinschr.* 285); in Phœnicia the *gêrim*, aliens living under the protection of the deity, formed a distinct class in the personnel of a temple (*NSI.* 63. 67 f.).—*foreigners uncircumcised in heart and uncircumcised in flesh*] i.e. alien in race and character, cp. v.⁹. The application of circumcision in a spiritual sense becomes prominent in Jeremiah (4⁴ 6¹⁰ 9²⁵) and Deuteronomy (10¹⁶ 30⁶); it is taken up by the Law of Holiness (Lev. 26⁴¹), and by P (Ex. 6¹². 30). With Ez.’s attitude towards foreigners in the service of Jahveh contrast that of the Third Isaiah, Is. 56³. 6¹.—*my sanctuary to profane it, my house*] See 24²¹ n. Probably *my house* is an explanatory gloss; ⚔ omits it; cp. the repetitions in v.³ 43¹.—*by your presenting my food, fat and blood*] Cp. v.¹⁵ 39¹⁹ n. The legislation of H agrees with Ez. in excluding the foreigners who had been employed for the slaughter and presentation of the victims, and in describing sacrifice as the *food* of God, Lev. 21⁶. 8. 17. 21f. 22²⁵. P uses *food* in the same way, Num. 28³. 24, Lev. 3¹¹; cp. Mal. 1⁷, Ps. 50¹³. The *fat* was in a special sense God’s portion of the sacrifice, as being the most highly esteemed part of the animal, 1 S. 2¹⁵, Ex. 23¹⁸ E, Dt. 32³⁸; not all the fat, but that which covered the kidneys and other intestines, Lev. 3³. 15-17 4^{8f}. In the burnt offering the fat as well as the flesh was burned, Lev. 1^{8f}. 12f.; in the peace-offering only the fat was burned, the rest being eaten, Lev. 3⁹⁻¹¹ 7^{15ff}. For the sacrificial use of the *blood* see on 43¹⁸. 20.—*and ‘ye’ have broken my covenant in addition to all your abominations*] So with ⚔⚔⚔ for **Ⓐ** they have broken; see 16⁵⁹ n.—8. *And ye have not kept the charge of my holy things*] Cp. vv.¹⁴. 15 40⁴⁵ n. ⚔^B om. the sentence.—*and ye have set ‘them’ as keepers of my charge*] The object may have

been intentionally omitted by **III**, but it must be supplied. At the end of the v. **III** reads *unto you*, a mistake for *Therefore* at the beginning of v.⁹.—**Vv. 9-16**. The speech of Jahveh. Aliens are forbidden to minister in the temple; their place is to be taken by the Levites who had served the local sanctuaries; henceforth the Levitical priesthood is confined to the Šadokites, the hereditary priests of the temple in Jerusalem.—9. *No foreigner . . . shall enter my sanctuary*] The effect of this instruction may be seen in the measures taken by Haggai to keep out even Samaritans from the restored temple, Hag. 2¹⁴, Ezr. 4³, and by Nehemiah a century later, Neh. 13^{7-9. 30}. Express legislation on the subject was laid down by the priests, Num. 3¹⁰ P 17⁵ P^a. In the Herodian temple a low stone wall in the outer court formed a barrier beyond which no Gentile was allowed to pass on pain of death, Jos. *War* v. 5, 2. Warning inscriptions in Gk. were built into this wall; one of them, discovered by Clermont-Ganneau in 1870, is now in the Museum at Constantinople, *Jew. Enc.* xii. 85; Robinson *Ephesians* 160; Hollis *Arch. of Herod's T.* 153. The emphasis on circumcision in the present context is to be noted. A new importance attached itself to the rite during the exile, for, like the observance of the sabbath (20¹² n.), it marked the difference between Israelites and their heathen neighbours. In the early records circumcision is taken for granted (Ex. 4^{24t.}, Josh. 5^{2t.}), and not enforced by law; D refers to it only in a spiritual sense (see on v.⁶ supr.); the idea that it was the sign of a national covenant with Jahveh is first formulated by the Priestly School (Gen. 17¹⁰⁻¹⁴ etc.).—*in short, no foreigner . . .*] For the idiom cp. 6⁹.—10. *But the Levites who went far from me . . . who went astray from me after their idols*] In Ez.'s view the worship at the high places had been nothing but idolatry, 6³⁻⁶ 14³⁻¹¹ 16^{18t.} 23³⁶⁻⁴⁹ 36^{17t.} 37²³. He tacitly allows that the Levites who served these sanctuaries were priests; that could not be denied in the face of tradition (e.g. Jud. 17⁷⁻¹³ 18^{18t.} 30, Dt. 33⁸⁻¹¹); but in future they are to forfeit their priesthood. The subject of *who went astray* may be either *the Levites* as in 48¹¹, or *Israel* as in v.¹⁵ 14¹¹. 6³ om. the words.—*they shall bear their iniquity*] v.¹²; see 4⁴ n. Ct. Num. 18²³ P, where the Levites suffer the penalty of any guilt they may incur in the course of their ministrations, here they are to suffer the penalty of forsaking Jahveh: the contrast shews the difference between P and Ez. Gray *Numbers* 234 f.

The change in the status of the Levites had begun already; it may be dated from the time of Josiah's reform and the promulgation of Deuteronomy, 2 K. 23^{8. 15. 19t.}, Dt. 12^{2-12. 13-18. 26t.}. What was to become of the Levites when the local sanctuaries were put down? Deut., which recognizes the priesthood

of all Levites, permits them to visit the central sanctuary and offer sacrifice there, and receive a portion of the sacred dues, Dt. 18⁶⁻⁸; otherwise, if the Levite remain in his village, he must be supported by charity, Dt. 12^{12, 18} 14²⁷ 16^{11, 14}. But the plan did not succeed; either the Jerusalem priests would not allow an invasion of their privileges, or it was found impossible to admit a large body of additional priests to the service of the altar; and the country Levites preferred to remain where they were, 2 K. 23⁹. Already in D a distinction may be observed between 'the Levite that is in thy gates,' 'the priests, the sons of Levi' (ll.cc., 21⁵ 31⁹), and 'the priest' or 'the priests' of the central sanctuary (17¹² 18³ 19¹⁷ 20² 26³¹); Ez. accentuates this distinction: only those Levites who were descended from Šadoq can serve as priests in the future temple, cp. v.^{15a} 43¹⁹; the rest are to take over the humbler duties of the temple slaves. Thus Ez.'s cherished principle of holiness is secured; all the offices of the sanctuary, even the most menial, are to be filled by persons belonging to the sacred tribe. The final stage arrives in the elaborated system of P. A sharp line is drawn between 'the sons of Aaron,' who alone can exercise the priestly office (Ex. 28^{1ff.} 29¹⁻³⁷, Num. 3¹⁰ 18¹⁻⁷), and the other Levites, who, in the order of their families, act as assistants to the priests (Num. 3⁵⁻¹⁰ 18², cp. 2 C. 35¹⁰⁻¹⁵); this division into two castes P accepts as inherent and recognized, whereas Ez. proposes it as something new for the future. Ez.'s scheme, therefore, holds a position exactly intermediate between D on the one hand and P on the other.—

11. Two functions are assigned to the Levites in the sanctuary: they are to be *watchmen at the gateways*, see 40⁷ n., and *ministers of the house*, cp. 45⁵ 46²⁴; in the latter capacity *they slay the burnt offering and the sacrifice* (i.e. the peace- or thank-offering) *for the people*, and attend at the kitchens 46²⁴. It is their task to *stand before the people* i.e. to assist them in their ritual duties (cp. Num. 16⁹ P, Dt. 1³⁸); in v.¹⁵ the priests stand before *Jahveh*. According to the rule here introduced, the Levites are to slay the private sacrifices of the people. This was a departure from immemorial custom, for the worshipper always killed his victim himself. There is no evidence that Ez.'s proposal was ever carried out, though 2 C. 29³⁴ perhaps implies something analogous to it. In the later law, Lev. 1^{5, 11} 3^{2, 8, 13} 4^{4, 15, 24, 29, 33} 17^{3ff.}, and in the usage of the Herodian temple, the worshipper retained his ancient right; Jos. *Ant.* iii. 9, 1; Mishn. *Zebāhim* iii. 1, *Kelim* i. 8; Midr. *Siphra* § 4; Moore *Enc. Bibl.* col. 4199.—

12. *Because they* (the Levites) *used to minister to them* (the people) *before their idols*] See on v.¹⁰. The Levites had been instrumental in the spread of idolatry; see 7¹⁹ n.—*I lift up*

my hand] See 20⁵ n.—13. The Levites not of Şadok's line are expressly deprived of their priesthood. The verb to *exercise the priestly office* occurs frequently in P, Ex. 28¹. 3. 4 29¹. 44 30³⁰, Lev. 7³⁵; cp. 2 C. 11¹⁴; first in Hos. 4⁶.—and to draw nigh to all my holy things] For draw nigh of priestly approach cp. Jer. 30²¹, Lev. 21^{22f.}, Ex. 28⁴³ 30²⁰ P. In Num. 4¹⁹ (? a later addition to P) the term is used of the Levites' handling of the sacred furniture. For my holy things 𐤇 has 'the holy things of the sons of Israel'; if this is right, the reference will be to the offerings which went to the support of the priests; but 𐤇 may be conforming to the text of Lev. 22^{2f.} 15.—to the most holy things] i.e. the sacrifices which only priests could offer; see 41⁴ n.—bear their shame . . . abominations] See 16⁵² n. 33²⁹ 43⁸.—14. I will appoint them keepers of the charge of the house] In 40⁴⁵ this function is assigned to the priests, here to the Levites; the charge may be understood in the light of Num. 3³¹. 36 4²⁷. 31^r. 18⁴.—as regards all the service thereof] The same expression in Num 3²⁸, cp. 31. 36; similarly Num. 4²⁸ speaks of all that may have to be done with regard to them, the sacred vessels, when defining the service of the Levites. It seems that the present vv. have been a good deal influenced by Num. 3 and 4; indeed vv.¹²⁻¹⁴ may be a later expansion of the passage vv.⁹⁻¹⁶; thus v.¹² repeats with greater emphasis the accusation in v.¹⁰, and v.¹⁴ some of the substance of v.¹¹; the connexion with P is specially close in vv.¹²⁻¹⁴. Rautenberg ZATW. xxxiii. (1913), 104.—15. the Levitical priests, the sons of Şadok] Cp. 43¹⁹. Şadok first appears in the time of David, when he and Abiathar represented the two leading families of priests, 2 S. 8¹⁷ (corrected) 20²⁵; under Solomon, Abiathar was deposed and Şadok made principal priest, 1 K. 2²⁷. 35; throughout the period of the monarchy Şadok's descendants ministered at Jerusalem, as Ez. says, and enjoyed the prestige which their connexion with the temple gave them. After the exile they seem to have established themselves without difficulty as priests of the second temple; at any rate we may infer this from the fact that so small a number of Levites returned from Babylonia (Ezr. 2³⁶⁻⁴⁰ = Neh. 7³⁹⁻⁴³): the prospect of a subordinate place under the Şadokite priesthood was not inviting. So far Ez.'s policy succeeded; it was not equally successful, however, in confining the priesthood to the Şadokites. The regulations of P, which are presupposed during the period after the exile, shew that a second line of priests, claiming descent from Ithamar, had won a recognized position. This state of things was defended by the theory that the Şadokites were the descendants of Aaron's son Eleazar, and that the other line of priests were the descendants of his younger (fourth) son Ithamar; both

could trace their origin to Aaron, the fountain of priesthood; Ex. 6²³, Lev. 10⁶, Num. 4²⁸; cp. Ezr. 8². The Chronicler bears witness to a somewhat later development: in his day the Šadokites outnumbered the priests of the other line, and claimed an exclusive right to the high-priesthood; in 1 C. 24¹⁻⁴ the 'superiority of the Zadokites (sons of Eleazar) in the post-exilic period is read back into the days of David, and construed in the terms of a right of primogeniture' (Elmslie *Chronicles* 142). Still later, the Šadokites came to include all, or nearly all, the priests; e.g. Sirach 51¹² (Hebr.) 'Praise him who chooseth the sons of Šadoḳ to be priests; for his mercy endureth for ever.' See further Burney *Judges* 478 n.—*who kept the charge of my sanctuary*] Cp. v. 8; again in Num. 3³⁸ P (the Aaronite priests); cp. ib. vv. 28, 32 (the Levites), 18⁵ (the priests).—*went astray from me*] See v. 10.—*draw near to minister unto me*] V. 16 40⁴⁶ 42¹³ 43¹⁹ 45⁴.—*stand before me*] Primarily of a servant in the presence of a master, v. 11, 1 K. 1² 10⁸ 12⁶, Jer. 52¹²; then of priests or prophets in the presence of Jahveh, Dt. 10⁸ 17¹² 18⁷, 2 C. 29¹¹ cp. Jud. 20²⁸, 1 K. 17¹ 18¹⁵, 2 K. 3¹⁴ 5¹⁶.—*to bring near to me fat and blood*] See on v. 7.—16. *They shall enter into my sanctuary*] The priests only are to enter the holy place; this would be for the daily sacrifices Ex. 29³⁸⁻⁴², Num. 28³⁻⁸ P, Heb. 9⁶, for setting out the shew-bread Lev. 24⁵⁻⁹, for burning incense and dressing lamps Ex. 30⁷⁻¹⁰ P².—*they shall draw near to my table*] Since the right to enter the sanctuary has been mentioned as the privilege of the priesthood, *my table* may refer to the altar of burnt offering where the *food* of God (v. 7) was consumed, or to the table of shew-bread (Bertholet). But neither explanation is quite satisfactory. Gray argues that *draw near* would be just as applicable to Levites as to priests, for the Levites, who slew the victims (v. 11), must have *approached* the altar, though they might not ascend it. Accordingly he maintains that the reference is not to the altar nor to the flesh laid upon it, but to the food which Jahveh sets before His guests, the meal which was eaten after parts of the victim had been burned upon the altar; *table* will then be used in a derivative sense, as equivalent to *table-fare*. This seems to be the meaning of *table* in 39²⁰, as it clearly is in 1 Cor. 10²¹ 'ye cannot partake of the table of the Lord and of the table of devils.' Mal. 1⁷. 12 is to be explained in the same way; *Sacrifice* 98 ff. Add Enoch 89⁵⁰. 73; Test. Levi 8¹⁶; Judah 21⁵; Jubilees 31¹⁶.—*minister to me . . . keep my charge*] See 40⁴⁵ n.—Vv. 17-19. The priestly vestments.—17. *When they enter the gateways of the inner court* the priests are to wear *garments of flax* (*pishtim*), a clean and light material used for clothing (Lev. 13⁴⁷¹. 52. 59, Jer. 13¹); similarly in P the vestments are

made of *fine linen* (*shêsh* or *badh*). We are told that priests in Egypt and Syria wore linen, Herod. ii. 37; Lucian *De dea Syr.* 42. Wool is prohibited as being less cleanly, v. 18; in later times, however, the Jewish priests wore vestments made of wool and flax, notwithstanding the law of Dt. 22¹¹, Lev. 19¹⁹; Jos. *Ant.* iv. 8, 11; Mishn. *Kil'âyim* ix. 1.—*in the gateways of the inner court and within*] i.e. within the inner court; see 40³⁸⁻⁴⁷; not 'within the temple,' which would be differently expressed. The word (lit. *house-wards*, 2 S. 5⁹, 1 K. 7²⁵) is om. by G^{P} , and may be a copyist's addition.—18. *Turbans of flax*] G κιδάρεις λιβάς. Ezekiel wore a *turban*, 24¹⁷. In P a different word is used for the head-gear of ordinary priests, *caps* Ex. 28⁴⁰ 29⁹ 39²⁸ (*turbans of caps*), Lev. 8¹³.—*loin-clothes of flax*] or *drawers*, *breeches* EVV.; similarly in P, *loin-cloths of linen* (*badh*) Ex. 28⁴² 39²⁸, Lev. 6³ 16⁴, G περισκελῆ λιβά, as here; Jos. *Ant.* iii. 7, 1 διάζωμα.—*they shall not gird themselves in or with sweat*] The Hebr. is so much compressed that it does not make the exact meaning clear, but the RV. is probably right in translating '*with anything that causeth sweat*,' such as a woollen garment. T 'they shall not bind themselves about their loins, but shall bind themselves about their hearts'; this is a paraphrase rather than a translation, but it may preserve a tradition on the subject of ceremonial girding. The Jewish interpreters quote an opinion, not found in the Mishnâ, which seems to go back to T , for it applies the rule to parts of the body; thus Rashi says, 'the priests were not to gird themselves in the place which causes sweat, not as high as the armpits, nor as low as the loins,' and Qimhî adds, 'at the height of the elbows' i.e. in the middle of the body. Burney suggests that the ephod was supported by two shoulder-straps for the same reason, *Judges* 237 n. The entire verse, to judge from its explanatory character, its disconnected sentences and its poor style, is probably a later addition; it breaks the connexion between vv. 17 and 19 (He. Hô.).—19. When the priests have finished their service and mix with the people again, they are to leave their vestments in the appointed chamber (42¹³. 14); for the vestments, being holy, must be kept in a holy place, otherwise they might infect the people with holiness. The supernatural danger of consecrated things is accounted for on the principle of taboo; cp. 46²⁰, 1 S. 21⁶ G , Is. 65⁵ (corrected). Hag. 2¹², Lev. 6¹¹. 20 [18. 27].—*unto the outer court*] The words are accidentally repeated; GSH give them only once.—*strip off their garments . . . leave them . . . put on other garments*] The wording as in Lev. 6⁴ [11] 16²³.—*make the people holy*] T gets rid of the crude idea by rendering 'they shall not mingle with the people in their vestments'; so in 46²⁰.—Vv. 20-24. Further

rules for the priests, not concerned with entering and leaving the temple (vv.¹⁷⁻¹⁹), and therefore probably a later insertion. *Shaving of the head* was expressly forbidden in the case of priests, Lev. 21⁵, because of its heathen associations. Among the Semites, and other ancient peoples, the offering of the hair was believed to establish a relation between the worshipper and his god. A similar principle lies behind the mourning custom, see 7^{18 n.}; the heathen Arabs, for instance, cut off the hair and placed it upon the tomb to form a link between the living and the dead; *R. of S.*³ 323-335; *NSI.* 67. In spite of the prohibition Dt. 14¹, Lev. 19²⁷, the cutting of the hair 'between the eyes' as a sign of mourning lasted on among the people. *Letting the hair grow long* was also forbidden. The Hebr. expression means lit. *letting loose the long hair*. In practice, *long hair* (Hebr. *p̄era'*) marked a person under a vow, such as a warrior Jud. 5², or a Nazirite Num. 6⁵; and it is possible that priests were forbidden to follow the custom because they could not execute their office if they were under a vow. But the context rather implies that the reference is to mourning. To shew grief *the long hair* was *let loose* by taking off the turban, e.g. 24^{17. 23}; and the verb *p̄ara'* is used in this connexion, Lev. 10⁶ 13⁴⁵ 21¹⁰. The two rules in v.²⁰ here are sufficiently accounted for by the superstitious treatment of the hair in mourning. W. R. Smith would go further back to the primitive notion which regarded the hair as a special seat of life, and the hair of a priest as peculiarly sacred; the risk of profaning it could be met either by cutting it off altogether or by letting it grow long; *R. of S.*³ 483.—*they shall only poll their head*] The meaning of the word for *poll* or *clip* (only here) is to be found in that of the cognate Akk. root.—21. Priests are not allowed wine when they enter the inner court; for obvious reasons, Hos. 4¹¹, Prov. 20¹, Ps. 104¹⁶. The prohibition occurs also in Lev. 10⁹, and is referred to by Jos. *Ant.* iii. 12, 2, and by Philo *de Ebr.* § 1, 2; see also *R. of S.*³ 485. 575. Ez., we notice, excludes wine from the sacred offerings.—22. Priests are forbidden to marry a widow (unless she be the widow of a priest) or a divorced woman; they are to marry native Israelite maidens. This rule is rather more strict than Lev. 21^{7. 14}, where nothing is said about marrying a priest's widow, and only the high priest is required to marry an Israelite. Later on, in the time of Nehemiah and Ezra, it was found necessary to draw the line more firmly: the people, as well as the priests and Levites, are forbidden marriage with foreigners; Mal. 2¹¹, Neh. 10³¹ 13²³⁻³⁰, Ezr. 9¹¹. 10¹⁸ⁿ. Rashi in his comment on *Hagigâ* 13a mentions this as one of the instances in which Ez. differs from the Law, and reconciles the two by suggesting that *widow* means

a widow in the specially honourable sense of the word ; Streane *Chagigah* 71 n.—Vv. 23, 24. Duties of the priests. In the first place, they are to *give direction* (hence *tôrâ*) to the laity on ceremonial matters, such as the difference between the holy and the common, Hag. 2¹⁻¹³, cp. *ch.* 22²⁶ n. ; Dt. 33¹⁰ mentions this as one of their chief functions ; see also Lev. 10¹¹ 13⁵⁹ 14⁵⁷, Num. 5²⁹.—24. Secondly, they are to take part in the administration of justice, as had long been the custom, e.g. Dt. 33¹⁰, 1 S. 4¹⁸ 7¹⁵, Hos. 4⁶ ; ‘judgement in ancient Israel, even on secular issues, seems often to have been administered at a sanctuary ; the priests would thus possess an hereditary knowledge of civil and criminal law not less than of ceremonial law’ (Driver *Deut.* 207) ; see Dt. 21⁵, Is. 28⁷, Jer. 18¹⁸. The code of D provides that a case too difficult for the local court is to be taken before the supreme court, composed partly of priests, partly of lay judges, at the central sanctuary, Dt. 17⁹ 19¹⁷, cp. 2 C. 19⁸ ; and in Ez. all the priests are concentrated there. The wording is somewhat ambiguous ; we may render *upon the occasion of a law-suit they shall officiate*, so עָלֵם , or *over a law-suit they shall preside* ; properly the verb means *stand*, and in either case is not used literally, for the judge *sat* (Ex. 18¹³) and the litigants *stood* (Num. 35¹², Is. 50⁸). It is improbable that *stand* has its later meaning *appear*, Ezr. 2⁶³, Dan. 8²².—*by my judgements they shall judge it*] For the construction cp. 7²⁷ 23²⁴ ; it is the law-suit ; *my judgements* are ordinances based upon decisions in civil and criminal cases ; such ordinances are described as Jahveh’s because they revealed His will, cp. Dt. 33^{10, 21}, Ex. 21¹, Is. 58², Ps. 19¹⁰ [9] etc.—*my laws and statutes in all my appointed seasons*] The priests are to observe the regulations for the pilgrimage-feasts, new moons, sabbaths ; cp. 45¹⁷ 46¹¹, Lev. 23²⁻⁴, Is. 1¹⁴, 1 C. 23³¹ ; the triad *judgements, laws, statutes* as in Lev. 26⁴⁶ ; see *ch.* 5⁶ n.—*my sabbaths they shall sanctify*] See 20¹² n. No charge is laid upon the priesthood to give instruction in morals, though the administration of justice would involve the maintenance of moral standards Herzog (*Die ethischen Anschauungen d. Proph. Ez.* 12) ; the context lays stress on ceremonial law.—Vv. 25–27. A supplement to vv. 17–24 ; see Analysis ii. B, p. 428. To mark the special holiness of the priest, mourning is forbidden except in the case of near relatives. The rule is formulated in much the same terms Lev. 21¹⁻³ ; curiously enough neither list mentions the wife, but the Rabbis explained that ‘except for his flesh’ (Lev. 21²) means ‘his wife’ ; *Siphra* 93b, TĪ. *Jebāmoth* 90b. For ordinary priests the rule is that which is given here, for the high priest it is stricter, Lev. 21¹¹. Contact with a dead body, whether of man or of beast, produced uncleanness, an

ancient belief not peculiar to the Hebrews or even to the Semites ; it arose from a natural repugnance to the corruption which follows death ; among some races, e.g. the Babylonians, from fear of demons. In the Pent. this belief can be traced to the 7th cent. ; the allusion in Hos. 9⁴ carries it back a century earlier ; for later times see Tobit 2⁹, Eccus. 31³⁰ [34²⁶], Baruch 3¹⁰. The relevant passages are discussed by Gray *Num.* 243 ff. ; see also Jastrow *Rel. of Bab. and Ass.* 602 ff. ; Frazer *Golden Bough* iii. 397 ff.—26. *after his cleansing they shall count for him seven days*] According to P, after contact with the dead a person is unclean for seven days, and undergoes a purificatory rite on the third and seventh days, Num. 19^{11, 12, 16} 31¹⁹, cp. the rite in Lev. 12² 15^{18, 28} ; the seven days come after the contamination, not *after the cleansing*, and § actually reads here *after being defiled*. But the text of ¶ is supported by ⓈⓉ, and must mean that in the case of priests, on account of the holiness of their calling, an additional period of seven days is required for their purification. Kimḥi realizes the difficulty and explains it in this way ; though he remarks that some interpret the seven days not as an additional week, but as reckoned 'after the separation caused by contact with the dead'—a specimen of rabbinic ingenuity.—27. *on the day of his entering into the holy place*] i.e. the day of his purification ; the singular continues the reference to the individual in vv.^{25a, 28}. The alternation between singulars and plurals shews the experimental character of this piece of legislation ; and so does the tautology *into the holy place* (Ⓢ om.)—*into the inner court—to minister in the holy place*. The standing phrase in this ch. is *the inner court* vv.^{17, 21} ; while *to minister in the holy place* is one of P's expressions, Ex. 28⁴³ 29³⁰ 35¹⁹ 39^{1, 41}, Num. 4¹².—*he shall present his sin-offering*] Not mentioned in this connexion by H or P, but analogous to the offering made by the high priest after inadvertent sin, and by other persons after ceremonial uncleanness, Lev. 4³ 12^{6, 8} 14^{12, 19} 15¹⁵, Num. 6^{11, 14} ; see *ch.* 40³⁹ *n.*—*is the oracle of the Lord Jahveh*] Probably an editorial addition.—Vv. 28-30 may well have been included in the report of the Vision, see Analysis i. (j) p. 428 ; for it is reasonable to suppose that Ez. would be shewn, not only who were to be the priests of the future, vv.^{6-8, 9-16}, but how they were to be supported. *And it shall be to them for an inheritance*] The text is in some disorder ; it cannot refer to the *sin-offering* v.²⁷, the only grammatical antecedent. ⓈⓈ reproduce ¶ ; but clearly the negative has fallen out, and we should read *and they shall not have an inheritance*, ¶ non erit autem eis hereditas, corresponding to Dt. 18². The latter passage has also influenced the next clause, cp. Dt. 10⁹, Josh. 13^{14, 33} 18⁷ R^D ; the

inheritance of the priests was their share in the dues and offerings made to Jahveh by the people. P makes the same provision, though it treats priests and Levites separately, Num. 18^{20, 23-24}; recognizing them, however, as a single tribe Num. 26⁶², Josh. 14³. Ezekiel provides for the priesthood out of the sacred gifts; but the supplement, added after Ez.'s time, assigns to priests and Levites a definite portion of land in the neighbourhood of the temple, 45¹⁻⁵ 48¹⁰; Analysis ii C (a), p. 428.—*I am their inheritance . . . I am their possession*] These brief clauses, introduced without any conjunction, give emphasis to the declaration of the divine will ('because I am' etc.); the repeated 'I am Jahveh' in H produces the same effect, Lev. 18^{4-6, 21, 30} etc.; ⚡ spoils it by inserting *ḥr* before *I am their possession*. The latter word occurs 15 times in chs. 44-48; in P 43 times; Driver *Intro.*⁹ 133, no. 22.—*ye shall not give them*] The whole people is addressed, as in v.⁶; but in vv.^{10, 12} *the house of Israel* is referred to in the 3rd person. This may indicate a new section, vv.²⁸⁻³⁰, of the speech vv.^{6-3, 9-16}.—29. *The meal-offering and the sin-offering and the guilt-offering, they shall eat them*] See 40³⁹ 43^{21 n.}; *they* refers emphatically to the priests, as in vv.^{16, 24}; cp. 42¹³ 46²⁰. For the eating of the *meal-offering* see in P Lev. 2^{3, 10} 6⁹⁻¹¹ [16. 18] [16 [23] notes an exception) 7^{9f.} 10^{12f.}, Num. 18^{9f.}, 2 K. 23⁹; the *sin-offering*, Lev. 6^{19, 22} [26. 29] (23 [30] notes an exception), Num. 18^{9f.}; the *guilt-offering* Lev. 7⁶, Num. 18^{9f.}. The meal-offering is further defined in 45²⁴ 46^{5, 7, 11, 14}; it was an ancient perquisite of the priests, 2 K. 23⁹. Formerly a payment in money took the place of the sin- and guilt-offerings, 2 K. 12¹⁷. The priests' share in the peace-offerings, Dt. 18³, is passed over in silence; perhaps it was taken for granted (Sm.).—*and every devoted thing (ḥērem) in I. shall be theirs*] So Num. 18¹⁴ P, cp. Lev. 27^{28f.}; in these passages the *ḥērem* seems to denote gifts of human beings, or of animal and vegetable produce, offered by individual Israelites, and dedicated to Jahveh in such a way that they could not be redeemed. This kind of dedication may have arisen from the custom of placing under a ban the gold and silver found in a captured city, and bringing it to the temple treasury, Josh. 6¹⁹ R². The *ḥērem* in the present case must be different from that mentioned in Num. 21^{2f.} JE, Dt. 7^{1f.}, Josh. 6^{17, 21} J, 1 S. 15^{32f.}, which was carried out as a national act, and involved putting human beings and animals to death.—30. Further provision for the priests: (a) *the best of all first-ripe fruits of all kinds*. The offering of *first-ripe fruits*, *bikkūrim*, was an ancient practice, and ordered by the earliest codes, Ex. 34²⁶ J=23¹⁹ E, 'the best of thy first-ripe fruits of thy ground thou shalt bring to the house of Jahveh thy God' i.e. to the nearest

sanctuary ; though it is not expressly stated, offerings of this kind made to Jahveh went to the priests as His representatives ; and of the *bikkûrim* the priests received the *best* portion, or the *first*, the word *rê'shîth* can have either meaning (see on 20⁴⁰) ; in this connexion the *best* seems to be intended. D enforces the old rule in two passages ; Dt. 18⁴, where the offering consists of the *best* of prepared fruits, corn, wine, oil, given to the priest apparently without any rite of dedication ; and Dt. 26¹⁻¹¹, where the offering consists of raw produce, the *best* of all fruits of the ground, and is dedicated at the altar with a ceremonial rite ; then it furnishes a sacred meal of which the needy Levite and the stranger partake. In both passages the offering is similar, but not the same. It will be noticed that the *rê'shîth* of D corresponds to the *bikkûrim* of J and E ; like the earliest codes Ezekiel uses both words, and like J, E, D he says nothing about the amount of the offering or the time when it is to be made ; but he goes beyond them in assigning *the best of the first-ripe fruits* definitely to the priests. After the exile, Neh. 12⁴⁴ shews that an attempt took place to carry out Ez.'s rule before P legislated on the subject. In H Lev. 23^{10†} the *rê'shîth* is the *first* sheaf reaped in the barley harvest, and has nothing to do with provision for the priests. Later legislation, Lev. 2¹² (' an offering of *rê'shîth* '), Num. 18^{12. 13}, assigned the *bikkûrim* of raw produce to the priests after being presented with a religious ceremony ; and a distinction is made, which may go back to earlier practice, between these *bikkûrim* and the *best* of prepared fruits, meal, fruit, wine, oil, which are set apart as *contributions* (see below) for the priests without any rite ; the distinction is clear in Neh. 10^{36. 38 135. 371}, and in the tradition preserved in the Mishnâ, *Bikkûrim* iii. 2-6, *Terûmoth* iii. 7. (b) and (the best of) every contribution of all kinds, from all your contributions. Probably the *best* of should be thus supplied from the preceding clause (Hitz. Sm. Eissfeldt), because not all *contributions* went to the priests, some were consumed by the worshippers, Dt. 12^{6. 7. 17†}. The nature of the *terûmâ* (see 20^{40 n.}) has to be gathered from the context : in 45^{13†} it is the tax in kind paid by the people to the prince, in 45^{1. 6†. 48^{9†}}, the land set apart for the temple and its ministers. In itself the term has a general sense, and we can only conjecture what the particular *contributions* were which the prophet has in mind. He makes no mention of tithes and the first-born of animals, though D before and P after him contain laws on the subject, Dt. 12^{6†. 11†. 17†. 14^{2†}. 28 26¹²}, Num. 18^{21. 24. 26-29} ; but it is quite likely that he intended *tithe* to be covered by the general term *every contribution of all kinds*, and this is the more probable because *tithe* and *contribution* are associated together in several

of the passages just quoted from D and P (so Eissfeldt *Erstlinge u. Zehnten* 65). The addition *from all your contributions* seems superfluous, yet it makes the rule more explicit; of *your contributions* a part, *the best*, is for the priests, the rest may go to furnish a meal for the worshippers or the needy. Perhaps, as Ez. makes no provision for the Levites (the grant of land, 45⁵ 48^{13f.}, is given in the Supplement), he intended some of these gifts (?=*tithes*) to be theirs, following the rule of Dt. 14²⁹ 26¹² (Eissfeldt l.c. 66 f.). (c) *and the best of your dough*. This offering is mentioned in Num. 15^{20f.} and Neh. 10³⁸ [37]. There is some uncertainty about the meaning of *'arîsoth*, which the RV. renders *dough*, and RV. marg. *coarse meal* (see crit. n.); Ⓢ does not translate the word here, but in Num. l.c. gives φύραμα, Ⓢ in both places 'kneading troughs,' hence *dough* is probably meant; as the offering was made in the form of a cake, *hallâ*, the plur. *'arîsoth* may denote *cakes of dough* or, as tradition understood, different kinds of grain. According to the Mishnâ, *Hallâ* i. 1, ii. 7, at every baking the private person set apart $\frac{1}{4}$, the public baker $\frac{1}{8}$ of the whole, for the purpose of this gift. In the present v. the direction may mean that at every baking, i.e. nearly every day, God is to be remembered, and the *best part* laid aside for the priests; or, if *re'shîth* here=*the first part*, the offering may be limited to the *first* (baking) of every year. Tradition favours the former view, exacting as the requirement may seem. In connexion with this due it will be noticed that the wording changes, *the best of your dough ye shall give to the priest*; the people are suddenly addressed, while in the rest of vv.^{29.} ³⁰ *the priests* are referred to in the plural, and form the grammatical subject. Hence it is not unlikely, as Eissfeldt thinks, that this due has been brought in here from Num. 15^{20f.}, which describes it in detail. The dough-offering, if it was originally included in the present v., must have come into existence in Ez.'s time, for it is not referred to earlier.—*to cause a blessing to rest upon thy house*] Mal. 3¹⁰ illustrates the idea.—Subsequent legislation increased the revenues of the priests; see for instance Lev. 7⁸; Num. 18¹⁵⁻¹⁸, Neh. 10³⁷ [36]; Num. 31²⁵⁻³¹. The further addition of a tithe of cattle is made in Lev. 27^{32f.} P⁸. cp. 2 C. 31⁶, Jubilees 32¹⁵; possibly, however, this was a provision for the sacrificial feasts rather than part of the priestly income. See further G. F. Moore *Enc. Bibl.* col. 5104 f., and Gray *Num.* 224-229.—31. For the food prohibited to the priests, cp. Lev. 22⁸ and see ch. 4¹⁴ n. This v., which has no connexion with what precedes and is introduced without a conjunction, may have been added later; see Analysis ii. B, p. 428. Rashi again (cp. on v.²²) notes the difference between Ez. and the Law: from this prohibition it

might be thought that Israelites generally might eat 'anything that dies of itself or is torn,' though the priests were not allowed to do so; whereas in Lev. 7²⁴ it is forbidden to all; Streane *Chagigah* 71 n.—of birds and beasts] As opposed to birds, beasts means, not, as usually, domestic cattle, but mammals; cp. Lev. 11⁴⁶ 20^{25b}, 1 S. 17⁴⁴, Jer. 12⁴.

Ch. 44, 1. וישב אמי [וישב 47¹.⁶ and the more frequent ויבאני, nine times in 40-46; the expression marks the beginning of a new paragraph.—2. בא בו. ❀ wrongly εισελύσεται δι' αὐτῆς. Origen *Hom.* xiv., quia Dominus Deus Israel transibit per eam et egredietur, *PG.* xiii. col. 465; no Gk. MS and no Version except the Arabic has anything corresponding to et egredietur (Co. 60 f.). So Epiphanius *Hom.* v. οὐδεὶς εισελύσεται δι' αὐτῆς, οὐδὲ ἐξελεύσεται, *PG.* xliiii. col. 492.—3. אמן תשיא נשיא. Possibly an instance of אמן giving emphasis to the nom., so Kim.; see 43⁷ n.; but נשיא without the art. may be a marginal note on the contents of this v., cp. 41²⁶ n. (Comment.). ❀ διότι ὁ ἡγούμενος? אמן תשיא. 'ΑΣΘ add ἀρχων. ❀ simply 'the governor.' ❀ connects with the end of v.², eritque clausa principi, an impossible rend. of ❀.—4. מלא כ' א' בית א'. For מלא with accus. see 43⁶ n. ❀ πλήρης δόξης ὁ οἶκος τ. K. ❀=הבית for א' בית א'. ❀ και πίπτω ἐπὶ πρόσωπόν μου, cp. ❀ 2¹. [1²⁸] 3²³.—5. ולכל. . . לכל] After a vb. of speaking על is more usual; but cp. Gen. 20¹³, Dt. 33^{12a}, Jud. 9⁵⁴, Ps. 3³ (after אמן).—'בית א' v. 4, Co. He.—ל' אשבת לב' ל'. Cp. 40⁴. ❀ Sometimes ב= 'together with' when an accompanying motion is expressed, e.g. Ex. 8¹⁻¹³, Josh. 22⁸, Jer. 11¹⁹, and in the phrase ברחל בבר מוצאי; but with מוצאי כל=all the exits the usage is doubtful. ❀ takes אבוא and מוצאי in the latter sense, and perhaps read בכל for א' בית המרי. ❀= 'to the rebellious house of I.'—'ר' לבם ככל ת'—7. See 8¹⁷ n.—8. ברחל אבוא. ❀ του εισαγαγεῖν ὑμεις? = 'לחלל—לח'—❀ και ἐβεβήλουν αὐτὰ ❀ to defile my court.—❀ wrongly ἀρτους^A ἄ. μου.—❀ ויפרי. ❀ 18²⁷ for the constr.—'א' כל ת'—❀ For א' על= 'in addition to' cp. 7⁵⁶ 16³⁷ 14³ 25¹⁰. ❀ ותישמעו? = 'ת' בכל ת'—8. ותישמעו.] Either deliberately written for ותישמעו to avoid מ and ל coming together, or a scribal error, G-K. § 58 g.—❀ משמרתו.—❀ om. the suff.—❀ לבם. ❀ 1. לכן, ❀ διὰ τοῦτο v.⁹.—9. עָרַל G-K. § 93 hh.—❀ א' מקריש] Talm. *Moed Katan* 5a adds לשרתי; see Strack *Prot. Crit.* 103.—❀ לכל. ❀=בכל, ❀=כל; but see 6⁹ phil. note.—❀=ש' ❀=ש' בית א', so v.¹⁵ 35⁶ n.—10. ממני. ❀ Stronger than ממני; cp. v.¹⁵ 8⁶ 14⁵.—11. משרתי. . . משרתי. ❀ om.—❀ משרתי את הב'—❀ om.—❀ משרתי] ἐσθαρτοι τοῦ λαοῦ (some MSS ἐνώπιον αὐτῶν), misunderstanding.—The use of שרת in Ez. shews a correspondence with the language of D, but a nearer approximation to that of P; thus (a) when the priests are the subj., ושר, or a suff. referring to ושר, occurs as the direct obj., 40⁴⁶ 43¹⁹ 44¹⁵. 16 45⁴; so Dt. 10⁸ 17¹³ 21⁵ cp. 1 S. 2¹¹, Jer. 33²¹; שרת without an obj. 44¹⁷. 27 (שרת בקרש) approaches the usage of P, Ex. 28²⁵ 39²⁶ and 28⁴³ 29³⁰ 35¹⁰ 39¹⁻⁴¹ (all לשרת בקרש): (b) when the Levites are the subj., the obj.—never ושר—is in the accus., or a gen. follows משרתי, 44¹¹. 12 45⁴ 46²⁴; so in P, Num. 1⁵⁰ 16⁹. In Ez. 44¹¹, but not in P, משרתי is used absolutely; in P Num. 3⁵ 18², but not in Ez., the Levites minister to the priests (accus.). (c) שרת ב' is used in 42¹⁴ 44¹⁹ (with vestments) like P in Num. 3³¹ 4⁹. 12. 14 (with sacred vessels). The usage thus illustrates further (cp. v.¹⁰ n., Comment.) the position of Ez. midway between D and P.—12. ושרו. . . ושרו.] Dr. § 113 4b. ❀ ἐλευτούργων, other MSS

תורתו adds ברוחא.—יטמאן.—Cp. 14¹¹; Ⓢ sg., harmonizing with v.²⁶.—26. יטמרו לו. See 40²² n.; but one MSS and Ⓢ read יטמרו לו, cp. Lev. 15¹³.²⁸ (sg.). At the end of the v. Ⓢ adds 'and he shall be clean,' to agree with Lev. l.c.—28. ויהי לך ליתור. The text was altered perhaps to harmonize with 45¹⁸, where an inheritance is assigned to the priests.—לא תתנו Ⓢ = לא תתן; for בישאל Ⓢ ἐν τοῖς υλοῖς '1.—29. והאשית כל Ⓢ και τὰς θυσίας, cp. Ⓢ 42¹³ 45¹⁵.¹⁷.²³ [24] 46⁵.—30. והאשית כל Ⓢ [בבואי כל] The same construction in כל תרומת כל, but hardly elsewhere; Ps. 119¹²⁸ כל פקודי כל is textually uncertain. The second כל is a noun, 'totality,' used absolutely in the genit., cp. Dt. 4²⁵ 28^{47t}, Ps. 145¹⁶, and in Aram. NSI. 203 צבתי כל ornaments (?) of all kinds.' The influence of ראשית is prob. extended over the parallel clause כל ה' כל cp. the occasional extension of a prep. or the neg., G-K. §§ 119 ḥḥ, 152 z, and the ellipse of מ in Is. 28^{6b}, and of והאשית in Job 34^{18b}. Ⓢ renders ἀπαρχαὶ πάντων και τὰ πρωτόκοτα πάντων, thus, by inserting και and taking כל בבואי כל as=בבואו כל, conforming to the law in Dt. 12⁵.¹⁷ 14²³, Neh. 10³⁷ [38]. In this v. Ⓢ uses ἀπαρχαὶ for ראשית cp. Ⓢ 20⁴⁰ 48¹⁴ and for תרומת cp. Ⓢ 20⁴⁰ 45¹.—[מכל תרומותיכם] Ⓢ και τὰ ἀφαιρέματα πάντα ἐκ πάντων τῶν ἀπαρχῶν ὑμῶν. For ἀφαιρέματα=תרומת cp. Ⓢ 48⁸.—[ראשית ערסותיכם] 'ע occurs only in the pl. The talmudic ערסן was 'a porridge or paste made from the meal of barley or wheat,' Kennedy *Enc. Bibl.* col. 1539; in Syr. 'arsānā=hulled barley. Ⓢ τὰ πρωτογεννήματα ὑμῶν, without any equivalent for 'ע; in Num. 15^{20t}. ἀπαρχή φουράματος, in Neh. 10³⁸ τῆς ἀπαρχῆς σίτου. Ⓢ ריש אצותיכן, so in 20⁴⁰, Num. 15^{20t}; Ⓢ similarly.—ברכה אל ביתך Ⓢ =ברכה על בתיכם. Ⓢ =ברכה על בתיכם.—31. כל נ' Ⓢ insert the conjunction.

Ch. 45. 46, 1-18. Additions and Supplements continued. —Analysis ii. CDEF, p. 428.—This additional matter is made up of draft proposals for legislation, partly theoretical, partly no doubt intended to be put into force; they are assembled here without much attempt at orderly arrangement; and nothing in them comes from Ezekiel's own hand. Points of contact with the Vision occur, indeed, now again e.g. in (a) (c) below, which suggest the reason why these particular decrees were given a place in the prophet's Book; see p. 426. The first topic dealt with is (a) *the oblation for Jahveh* 45¹⁻⁸, consisting of territory for the temple (v.² should follow v.⁴), the priests, the Levites, the prince. The priests were provided for in 44²⁸⁻³⁰; but here they receive a domain on each side of the temple, and the *ṭrūmā* now means, not a contribution of first-fruits and tithe, but a grant of land. Another passage which deals with this *oblation for Jahveh* is 48⁸⁻¹⁵, a parallel account and most likely earlier, for 45¹⁻⁸ presupposes the division of the country among the tribes which leads up to 48⁹⁻²². The mention of *the prince* in 45⁷.^{8a} suggested the addition of a warning for the future, uttered by Jahveh Himself vv.^{8b-9}. Then follows (b), giving particulars of *the oblation* required to furnish the sacrifices, 45¹⁰⁻¹⁵; here *ṭrūmā* has a sense more like that in 44³⁰: it consists of a tax in kind, payable, it would seem, to the priests. A marginal note has been inserted, vv.¹⁰⁻¹², fixing

the standard of weights and measures for the payment of religious dues. In both (a) and (b) the people are addressed in the 2nd p. plur.; in (a) Jahveh is spoken of in the 3rd p., vv.¹⁻⁴; in (b), and in the addition made to (a), Jahveh is speaking, vv.^{8b-9.15}. The next section (c) 45^{16.17.21-25} 46¹⁻¹¹ regulates the prince's sacrifices. A good deal of alteration and expansion has taken place at this point. Whereas in 45¹⁵ the oblation is brought apparently to the priests, in v.¹⁶ the same oblation is paid to the prince, that out of it he may provide the sacrifices at festival seasons, v.^{17a}. The second half of v.¹⁷ seems to be a gloss on the first. Vv.²¹⁻²⁵ contain ordinances for the two chief festivals, Passover and Tabernacles, and a list of the accompanying sacrifices which the prince is to offer. To this section belongs 46¹⁻¹¹, the prince's sacrifices on sabbaths and new moons, combined with rules for both prince and people when they enter and leave the temple, vv.^{1-3.8.11}. V.¹² is supplementary. Into the midst of (c) has been inserted (d), a divine command to observe two days in the year for the expiation if the sanctuary 45¹⁸⁻²⁰; with this goes 46¹³⁻¹⁵, a similar charge with respect to the daily sacrifice. The form of (d) differs from that of (a)-(c); there is no mention of the prince; Jahveh issues His order in the 2nd p. sing., as it were to Moses or Aaron; cp. 43¹⁸⁻²⁷, and see p. 426. (e) lays down certain limitations to the prince's rights over his territory 46¹⁶⁻¹⁸; this may be regarded as a supplement to (a); Jahveh is introduced as speaking, cp. 45⁹.

V. 1. Now when ye allot the land as a possession] Cp. 47^{14.22} 48²⁹, Ps. 78⁵⁵; *inheritance* is the usual rendering, but in this context the word means rather *possession*; for according to the Dtc. idea, the land of Canaan was *given* by Jahveh, or by Moses and Joshua at His bidding, to the sons of Israel; it was not inherited from their ancestors; see the language of Dt. 4²¹, Josh. 11²³ 13^{6.14.33}.—*ye shall offer an oblation to Jahveh*] For *ṭrūmā*, lit. a part *lifted off* from a larger whole, see 44^{30 n.}; here it denotes a portion of land made over to sacred purposes. The extent of this *ṭrūmā* is determined by the extent of the tribal territories, which are set out in detail 47^{13-48⁸}. Another description of the sacred oblation appears in 48⁹⁻²², parallel to the present one, and, to judge from v.⁷ below, earlier in date. This allocation of territory was something new; P elaborates it into the 48 cities assigned to the Levites and priests, Num. 35¹⁻⁸, Josh. 21 cp. 14⁴, Lev. 25^{33.34} P⁸. The project had a starting-point in actual fact, and goes back to the high places served by the Levitical priests, cp. 44^{10.12}; but it was never carried out, and remained an ideal cherished in priestly circles. See *Joshua* (Cambr. B.) 193 f.—*as a holy (district)*

Intended to secure geographically a spiritual centre in the Palestine of the future. The temple stands as the focus of the national life; the priests' domain on the E. and W., the Levites' domain on the N., the prince's domain outside that of the priests, form as it were lines of defence to protect the sanctuary from any risk of profanation. The city is moved bodily to the S. of the temple; and, on grounds of history, the *holy district* is placed between Judah and Benjamin, 48^{8.23}. See Plan, p. 532.—*in length five and twenty thousand*] The cubit was the ordinary measure, and is to be understood here, as in 42²⁰ 43^{16.17} 48⁸; in v.^{2b} it is named, and from there implied in v.^{2a}, whence it is also implied at this point. Rashi understands *reefs* (40³ etc.), which, however, does not suit the parallel passage 48^{8ff.}: the measurements of the city, 48¹⁶, must be in cubits, and inferentially the measurements of the districts connected with the city. The *length* in this description means the extension from E. to W., the *breadth* that from N. to S.; cp. 40⁶ 41^{12.13}. **Ⓞ** om. the first *length*, 4 Hebr. MSS **Ⓢ** om. the second; both are hardly wanted.—*in breadth 'twenty' thousand*] So **Ⓞ** and mods., for **Ⓜ** *ten thousand*, which is not only ungrammatically expressed in the Hebr., but makes the breadth include only the priests' domain, whereas vv.^{3.5} 48¹³ shew that the Levites' domain is included in the holy oblation. Perhaps **Ⓜ** was altered deliberately to keep the Levites out (He.).—2. The domain of the priests, in the midst of which the temple stands, ought to come first, and the temple afterwards; v.² should follow v.⁴; it has been accidentally misplaced—*Of this there shall be for the holy place*] *Of this* i.e. the priests' domain, specified in v.⁴. The temple area is 500 cs. square; in 42²⁰ its wall separates the holy from the common, but here a free space or *pasture-land* 50 cs. in width is to surround the site. A similar arrangement is planned for the city, 48¹⁵. The difference between this v. and 42²⁰ reveals difference of authorship. For *pasture-land* see 27²⁸ n.—3. *And from this measurement 'ye' shall measure*] i.e. from the measurement given in v.¹, of which v.³ is the proper sequel. **Ⓜ** *thou shalt measure*, so **Ⓞ**; but the people are addressed in v.¹, and the 2nd p. plur. is required here.—*and in it shall be the sanctuary, holy of holies*] The text is uncertain. **Ⓞ** om. *the sanctuary* (so **Ⓢ**), taking *holy of holies* to mean the innermost shrine, but the phrase can refer to the entire area of the temple, as in 43¹². Perhaps, however, we should read *the holiest place of the land*, connecting with the next v., where *holy* should be dropped.—4. **Ⓜ** *has a holy place from the land (is it)*, not a likely expression; *a holy place* is om. by **Ⓞ**, and may be accidentally repeated from the end of v.³. Thus v.⁴ will begin *It shall belong to the priests, it being the*

territory measured in v.³. With *ministers of the sanctuary* cp. 44^{15, 18}, and ct. *ministers of the house* referring to the Levites, v.⁵. With *draw near to minister* cp. 40⁴⁶ 42¹³ n.—*a place for houses and a sanctuary for the sanctuary*] The priests' territory is to provide dwellings, and being sacred itself will be a protection to the sacredness of the temple. But this is too far-fetched and incongruous. The text must be wrong; of the various emendations suggested, the following is the most plausible: *a place for houses and for pasture-lands and for cattle* (partly Sm. Toy Kr. al.); all three terms will then refer to the domestic life of the priests; cp. Josh. 14⁴ 21² P.—5. A corresponding domain is made over to the Levites, N. of the priests' portion. With *ministers of the house* cp. 44¹⁴ 46²⁴; ct. the designation of the priests in v.⁴—*for a possession*] See 44²⁸ n.—At the end of the v. **¶** has the impossible reading *twenty chambers*. **Ⓞ** suggests the correct text *cities to dwell in*; so of the grant made to the Levites in Num. 35², Josh. 14⁴ P. This corresponds with the restored text at the end of v.⁴.—6. The domain of the city is half that of the priests and of the Levites respectively, and occupies the lowest third of the *ṭ-rûmâ*. In accordance with the theory which governs the whole plan, the city is moved to the S. of the temple, which thus escapes all danger of defilement, see p. 532. For *alongside of, parallel with*, cp. v.⁷ 48^{13, 18, 21} in the definition of the boundaries. See 1²⁰ phil. n.—7. The prince's domain on either side of the holy oblation, *over against* it and the city land: *on the west side (stretching) westwards*, to the sea, *and on the east side eastwards*, to the Jordan; a type of sentence occurring again in 47¹⁹ 48²⁸ and in P Ex. 26¹⁸ 27⁹ 36²³ 38^{9, 13}. The description is clumsily minute: most of the v. reappears in 48²¹. Render cl. b, *and in length parallel to one of the portions from the west border to the east border^s of the land*. This implies that the land has been already divided into tribal portions, as described in 47¹³—48⁷; the present passage, therefore, is later than its counterpart 48⁸⁻¹⁵.—8. **¶** begins *To the land*, which has no construction; **Ⓞ** attaches the word to the end of v.⁷ *to the east of the land*, and begins with *And it shall belong to him for a possession*; this is an improvement.—*and my princes shall no longer oppress my people*] Jahveh unexpectedly intervenes in this matter-of-fact ordinance; in the next v. it is made more explicit that He is speaking. For *my princes* **Ⓞ** reads 'the princes of Israel' (cp. v.⁹); but if *my people* be retained, and **Ⓞ** supports it, there is no reason to give up *my princes*. For the allusion to native oppressors see 22⁶¹ and p. 240; also 18⁷ n.—*but the land they shall give to the house of I.*] An obligation not elsewhere laid upon the princes; perhaps the priestly writer was thinking of the tradition (JE)

that Joshua presided over the division of the land in ancient times, Josh. 14⁸ 15¹³ 17¹⁴ 18^{3, 8, 10}. It is interesting to find this v. quoted in Ps. Sol. 17³⁰, and applied to the Davidic king of the future, one of whose functions will be 'to divide' the sons of Israel 'upon the earth according to their tribes.'—9. A warning uttered by Jahveh, and couched in the prophetic idiom. The v. has been added as a supplement to vv. 7-8. *Enough, ye princes of I.*] i.e. enough of your oppressions; cp. 44⁸ n. The plur. refers to the whole dynasty of the future. —*put away violence and destruction*] In similar terms the prophets had accused the ruling classes, Am. 3¹⁰, Jer. 6⁷ 20⁸.—*do justice and righteousness*] So Jeremiah demanded of the reigning kings, and promised under the rule of the ideal David, Jer. 22^{3, 16} 23⁵ 33¹⁵; see ch. 18⁵ n.—*take your spoiliations off my people*] Such unjust *expulsions* (i.l.) as are mentioned in 1 S. 26¹⁹, Mic. 2⁹; cp. 1 K. 21¹⁹. Even in the new age acts of tyranny may occur, cp. 46¹⁸; just as provision must be made for sin-offerings and expiations.—It is significant that the head of the new community receives the title of *prince*, not *king* (see 7²⁷ n.), a change of tradition which so far took effect that the Chronicler calls the secular head of the returning exiles *prince of Judah*, Ezr. 1⁸. There is to be no revival of kingship on the old lines, none of the old pomp, above all none of the arbitrary use of power; the representative character of the office alone remains. The prince's main function is to provide the temple sacrifices, which he does by means of a tribute levied from the people. Through him, as their head and representative, the people make their offerings, so that the unity of the nation finds continual expression in the worship of the sanctuary, 45^{16f. 21-25} 46¹⁻¹². A special dignity is indeed accorded to the prince in the temple services, but he may not enter the inner court, and certainly not exercise the priestly rights which the kings had claimed (44³ n.). He is endowed with a territory of his own, but again his rights are limited; the regulations on the subject are designed apparently to check the growth of a landed aristocracy, and to assert the principle that Jahveh is ultimately the Owner of Palestine, 46¹⁶⁻¹⁸.—Vv. 10-12. The mention of the prince vv. 7-9, and of the sacrifices to be provided out of the people's *oblation* vv. 13-15, led to the insertion at this point of a note to secure uniformity of standard and honesty in payment. The earliest legislation on weights and measures is given in Dt. 25¹³⁻¹⁶; it is repeated with emphasis by H, Lev. 19³⁵⁻³⁷; in the latest period Jewish law ordered a periodic cleaning of measures, weights and scales, TB. *Baba Bathra* v. 10 f. And the Law was only enforcing what the prophets had insisted upon from the first, e.g. Am. 8⁵, Hos. 12⁸, Mic.

6¹⁰. 11; later teachers found it necessary to protest against tampering with the current standards, Prov. 11¹ 16¹¹ 20¹⁰.

A modern parallel may be quoted from the Archives of Oxford University. In 1634 Archbishop Laud as Chancellor issued a Proclamation 'For the well ordering of the Market in the Cittie of Oxford, and for the redresse of Abuses, in Weights and Measures, within the Precincts of the Universitie of Oxford.' He has been informed of dishonest practices by the corn-dealers, 'and also that diverse Malsters, Bakers, and Brewers, doe keepe in their private houses two Bushells, a bigger wherwith to buy, and a lesser to sell, whereby the Country people that bring their *Corne* and *Graine* to the said *Universitie*, are deterred to furnish the said Market, in regard that the Measure of *Graine*, will not hold out fully with the . . . great Bushells.' Accordingly he straightly prohibits the keeping of double measures, and requires the use of 'one lawfull and sealed Bushell, by which they shall sell, as well as buy.'

10. The *ephah* was a dry measure, equivalent to c. 8 gallons or 1 bushel; it was divided into sixths, for which no name has come down, v. 13 46¹⁴. The *bath* was the corresponding liquid measure, equivalent to c. 9 gallons or 71 pints; it was divisible into tenths, v. 14; what they were called is not known; the sixth part of the *bath* was called the *hin*, v. 24. An ephah-bath of somewhat larger content, c. 74 pints, has been discovered recently in Palestine; see A. R. S. Kennedy *Exp. Times* xxiv. (1913) 393 f.—11. The *standard* for the ephah and the bath is the same: each *must contain one tenth of a homer*. The *homer* vv. 13, 14, Hos. 3², was the largest of the measures, equivalent to c. 90 gallons or c. 712 pints. It corresponded with the *kor* v. 14, which was chiefly used for liquids.—12. Measures of weight: *the shekel is twenty gērahs*. The *shekel* comes first, as being the ordinary unit in the calculation of weight; the *gērah* was the smallest weight in use among the Hebrews. Both words are derived from the Babylonian, *shiklu, girū*; the latter was $\frac{1}{4}$ th of a *shiklu* (Zimmern *Akk. Fremdw.* 21), in agreement with the sexagesimal system which the Babylonians used; the Hebrews, on the other hand, followed a decimal system, as the present table shews. This may be regarded as the earliest statement of the value of the shekel, and upon it are probably based the four passages in P which introduce a uniform 'sacred shekel' for all transactions, Ex. 30¹³, Lev. 27²⁵, Num. 3⁴⁷ 18¹⁶ (Kennedy *DB.* iii. 422), i.e. most probably the shekel of 224 grains, by the Phoenician standard; and the conclusion is supported by the equivalents given in Ⓞ and Ⓣ, ὀβολός and *m^oā* = 'obol,' Ⓜ obolus; at the time when the Gk. Version was made the obol = 11·23 grains, 20 of which give a shekel of 224 grains (so G. F. Hill *Enc. Bibl.* col. 5298 and Kennedy *l.c.*).—Clause b runs *twenty shekels, twenty-five shekels, fifteen shekels, shall be your māneh*, which means apparently that 20 + 25 + 15 i.e. 60 shekels = 1 māneh. But this can hardly be right, for the Hebr.

is ungrammatical, and the statement points to the Babylonian sexagesimal system, which cl. a shews was not in use. Ⓞ^a has preserved the true reading, *five shekels are five, and ten shekels are ten, and fifty shekels shall be your mâneh*; in other words, the current weights shall be neither more nor less than the standard value (Kennedy *DB.* iv. 905; Reifenberg *JPOS.* xvi. 39 ff.). After the time of Ⓞ the Hebrew text was clumsily altered to agree with later Jewish practice, which reckoned the mina (*mâneh*) at 60 shekels; cp. the alteration of *seven* into *weeks* v.²¹ (Peters *JBL.* xii. 1893, 48 f.). From this v. we learn that a weight of five shekels and another of ten were in use during the exile. The Hebr. *mâneh* comes from the Bab. *manû* (perhaps from *manû* = 'to count'); it was not adopted by the Jews till comparatively late times, 1 K. 10¹⁷, *Ezr.* 2⁶⁹, *Neh.* 7⁷¹, cp. *Dan.* 5²⁵⁻²⁷. If the shekel = $\frac{1}{2}$ oz., the mâneh will = 1 lb. 9 $\frac{1}{2}$ oz. avoir.; and by this we are to understand the light Babylonian trade mâneh (Kennedy *l.c.* 903; Hill *Enc. Bibl.* col. 4443). In the Synagogue this v. (an alternative to 2 K. 12) is read by the Karaite Jews as the second lesson on the Sabbath called *Shekâlîm* in the last month, Adar, of the ecclesiastical year; the corresponding first lesson is *Ex.* 30¹¹⁻¹⁶. Dr. Büchler maintains that the lessons for the four special Sabbaths in Adar originated in controversy on disputed points of ritual; three of the lessons were taken out of *Ez.*, namely, 45¹²⁻¹⁸ 36²⁵ (*JQR.* vi. 6 ff.). They seem to have been transposed to the end of the year when the triennial cycle of lessons was introduced. See further Thackeray *Sept. and J. Worsh.* 127 f.—Vv. 13-15. The *terûmâ* for sacrifices. Clearly the people are addressed, as in v.¹; but it is not stated whether the dues which follow are to be paid to the prince or to the priests. Most probably to the latter, for v.^{15b} orders these offerings to be used for the temple services (so He. *Ezechielst.* 56, *Steuern.* Hö.); a different ruling on the subject is given in vv.¹⁶⁻¹⁷. The oblation of grain: *the sixth part of an ephah*, again 46¹⁴; see on v.¹¹ *supr.* The ephah was divided into three sêahs, *Is.* 5¹⁰ Ⓞ μέτρα τρία. The sêah (*Gen.* 18⁶, 1 S. 25¹⁸ etc.), the μῶδιος of *Mt.* 5¹⁵, was equivalent to c. 1 $\frac{1}{2}$ pecks or c. 24 pints; so half a sêah, i.e. the sixth of an ephah, would amount to c. 12 pints, or about one-sixtieth of a homer (v.¹¹).—and 'the sixth part' of an ephah from a homer of barley] Ⓜ reads *and ye shall give-a-sixth*, treating the word as a verb derived from the noun *six*; but all the Vrs. read as in cl. a.—14. The oblation of oil. Successive scribes have confused the text, so that it reads *And the portion of oil—the bath as to the oil—the tenth of a bath from the kor: the ten baths (make) a homer; for the ten baths (make) a homer.* There is evidently a gloss here and a case of dittography; omitting them, read

And the portion of oil (shall be) the tenth of a bath from the kor, for the ten baths (make) 'the kor'; so ק for מ a homer. This due corresponds in liquid measure to the due of grain in v.¹³; the *kor*, of Bab. origin (= *gurru*, KAT.³ 340. 651), כ *kópos* cp. Lk. 16⁷, was the largest measure for liquids, containing ten baths i.e. c. 712 pints; thus the amount of this due will be about one hundredth part of a kor. כ , however, greatly increases the amount, making it 'one bath in ten,' i.e. one-tenth of a kor, to agree with Dt. 14²³.—15. *one sheep of every flock of two hundred*] The scale of the oblation ascends from one-sixtieth of a homer to one hundredth of a kor, and then to one two-hundredth of a flock. No such systematic tax was known before, though some contribution for the upkeep of public worship must have been customary at the chief sanctuaries, e.g. for the shewbread at Nob 1 S. 21²⁻¹⁰, for the evening *minhá* 1 K. 18²⁰; at Bethel and Jerusalem the king, or wealthy families in the neighbourhood, probably supplied the offerings, Am. 7¹³. These 'church-dues' in vv.¹³⁻¹⁵ are to be distinguished from tithes for the support of the priests and, perhaps, of the Levites (see p. 489); they correspond rather to the half-shekel tax of P², Ex. 30¹³⁻¹⁶; Eissfeldt l.c. 67 ff.—*from 'all the families' of I.]* So כ and mods. מ *from the irrigation of I.* i.e. the well-watered land, only again in this sense Gen. 13¹⁰ J, the abstract being used for the concrete; but the word is unsuitable here.—*for meal-offering, and for burnt offering, and for peace-offerings*] The three kinds of sacrifice; see 43²⁷ n.—*to make expiation for them*] i.e. for the Israelites; the verb with a personal object, as in Lev. 8³⁴ 10¹⁷ 23²⁸, Num. 29⁵. The ritual act was of course carried out by the priests; hence it is most likely that the dues which have been tabulated were paid to the priests. The section is brought to a solemn close by the prophetic formula.—16. *All the people shall 'give this' oblation to the prince*] So כ ; מ reads incorrectly *all the people, the land, shall be unto this oblation to the prince*. An alteration of v.¹⁵, where the people's offerings are made over presumably to the priests; here they are to be given to the prince. It would seem that two regulations were current, and that this v. was introduced to form a rough link between them (He. Steuern.). In the Synagogue 45¹⁶⁻⁴⁶ is the *haphṭārā* to Ex. 12¹⁻²⁰, cp. 43¹⁰ n.—17. *And upon the prince shall devote the burnt offering ' ' and the meal-offering and the libation*] The list differs from that in v.¹⁵, and conforms to P's rule for the daily, weekly, monthly and festival sacrifices, Ex. 29⁴¹, Lev. 23³⁷, Num. 28^{3-8. 9} 29²⁹. The *libation* (*néseḳ*), with the meal-offering (together, Joel 1^{9. 13} 2¹⁴), formed the normal accompaniment of the burnt offering; it consisted of wine Num. 15⁵,

possibly as a substitute for blood Ps. 16⁴ 50¹³; some of it was poured at the foot of the altar Eccus. 50¹⁵, Jos. *Ant.* iii. 9, 4, and the rest consumed at the sacrificial meal, cp. 1 S. 1¹⁴, Is. 28^{7f.}; but as wine is not mentioned in the ritual prescribed in this section of Ez., the *nések* may have consisted of oil, see v.²⁴ n. It so happens that, outside H and P, the only early document which mentions the *nések* is Gen. 35¹⁴ J; but incidental allusions shew that a libation was customary both in the worship of Jahveh, Hos. 9⁴, 1 S. 1²⁴ 10⁸, and in idolatrous or foreign cults, see 20²⁸ n.—*on the festivals and the new moons and the sabbaths, on all the appointed seasons*] The prince's offerings on new moons and sabbaths and feasts are defined in 46¹⁻¹¹. The four kinds of holy days are named in Hos. 2¹³; the Chronicler often gives a group of three, 1 C. 23³¹, 2 C. 2³ 8¹³ 31³, Neh. 10³⁴, cp. Is. 1¹³, 2 K. 4²³, Lam. 2⁶, Ezr. 3⁵.—Clause b may be a gloss or later expansion (Hö.); it repeats v.^{15b} with the addition of the *sin-offering*; on *behalf of* is not the usual prep. after *make expiation*, ct. v.¹⁵; for *he shall offer* see 43²⁵ n.—**Vv. 18-20.** The year is divided into two halves, each beginning with a rite of expiation vv.¹⁸⁻²⁰, and each marked by a festival vv.²¹⁻²⁵. The present section may be grouped with 46¹³⁻¹⁵ (the *tāmîdkh*), for both stand out from their contexts by a change of address from the 2nd p. plur. to the 2nd p. sing. It is not unlikely that some act of purification took place at intervals in the pre-exilic temple; in the future, at any rate, such a rite is to receive special emphasis, with the object of removing any dishonour or contamination which may have defiled the sanctuary during the previous six months. This is in keeping with the jealous care for the holiness of the house, and with the heightened sense of sin, which are characteristic of these chapters (see pp. 436. 462 f. 437 f. 495). The expiation is mainly concerned with the temple, and with the people only in so far as they may have caused defilement by inadvertence or lack of understanding. The contrast with the Day of Expiation in Lev. 16 H 23²⁷⁻³² P, Num. 29⁷⁻¹¹ P, Ex. 30¹⁰ P² is noticeable. There the rite is held only once a year, and on the 10th of the 7th month; the ceremonies are much more elaborate, and have a wider range of application.—18. *In the first (month), on the first of the month*] i.e. Nisan=March-April, cp. 29¹⁷ 30²⁰. This new moon has no special character attached to it in P.—*thou shalt take a young bullock*] The vb. is in the sing., as in cl. b and v.^{20a}. The *young bullock* is to furnish a sin-offering, cp. Ex. 29³⁶ P (to cleanse the altar); ct. Lev. 16⁸.⁵ H, where the young bullock is a sin-offering for the high priest and his house, while for the people two goats are presented, with a ram for a burnt offering.—*and thou shalt remove sin from the house*] See

43²⁰ n.; even material objects can be polluted by sin, and must be cleansed from it. This v. forms the second lesson on the Sabbath called *Hahōdesh* in the month Adar; Ex. 12¹². is the first; see on v.¹² above.—19. *the priest*] So the head of the priesthood is still called, as in 2 K. 11¹⁵ 16^{10f.}, Jer 21¹ 29²⁵; ct. Aaron Lev. 16^{3ff.} H, Ex. 30¹⁰ P², and *the high priest* of H Lev. 21¹⁰ and P Num. 35^{25, 28}, and after the exile Hag. 1¹ etc., Neh. 3^{1, 20}, 2 K. 12¹¹ [10] 22^{4, 8} (? editorial), Heb. 9⁷.—*the blood . . . and put it upon the door-post of the house*] i.e. of the entrance to the temple, 41²¹ 43⁸; some MSS ~~CS~~ read *door-posts*. There is a resemblance here to the application of blood in the passover ritual according to J Ex. 12²² and P ib. 7; ct. Lev. 16¹⁴.—*upon the four corners of the plinth of the altar*] See 43^{14, 17, 20} n.; ct. Lev. 16¹⁸.—*upon the door-post of the gateway of the inner court*] Which of the three gateways is not specified; probably the E. gateway 46¹, at which victims were killed 40³⁹⁻⁴¹. All three points are named because they were prominent and typical.—20. *And so shalt thou do on the seventh in the month*] ~~¶~~, but the wording is without parallel, and ~~¶~~ has preserved the true text: *in the seventh (month), on the first day of the month*. ~~¶~~ was probably altered to bring the date into conformity with Lev. 16²⁹ 23²⁷, Num. 29⁷. According to the text of *ch.* 40¹ the sacred year began on the 1st of the 7th month, Tishri=Sept.-Oct., and later this was the rule in P, Lev. 23²⁴, Num. 29¹; consequently in P the Day of Expiation was moved to the 10th of the 7th month.—*by reason of him who sins in ignorance and by reason of the simple*] The language is surprising, and it is curious that this second expiation should be devoted especially to 'wiping off' unintentional or careless sins; but the words, though some think them to be foreign to the context, are supported indirectly by ~~¶~~. Sins of this kind are dealt with in Lev. 5¹⁵⁻¹⁸, Num. 15²²⁻²⁹; *simple* occurs especially in Prov. (fifteen times), and in Ps. 19⁸ [7] 116⁶ 119¹³⁰. In connexion with this v. Kimḥi quotes the story told in TB. *Hagiga* 13b and *Shabbath* 13b: 'R. Jehudah said, Of a truth remember thou that man for good, Ḥananiah son of Hezekiah was his name. But for him the Book of Ezekiel would have been withdrawn, for its words were opposed to the words of the Law. What did he do? They brought up for him three hundred measures of oil, and he sat down in an upper chamber and expounded it.' Ḥananiah lived before A.D. 70; his exposition 'is no longer found among us,' says Kimḥi, but it achieved its aim; and Ezekiel was quoted as possessing the authority of the Law itself on matters of ceremonial and purification (e.g. *Moed Kaṭan* 5a on Ez. 39¹⁵ 44⁹).—*and ye shall purge the house*] See 43²⁰ n. In Lev. 16^{16, 20, 33} the subject is 'Aaron'

i.e. the high priest.—**Vv. 21-25.** The prince's sacrifices at Passover and Tabernacles. The two halves of the year are symmetrically balanced: eight festal days occur in the first month, and seven in the seventh, and none in any other month. See Gray *Sacrifice* 274 f. The reference to the *prince* v.²² connects this passage with vv.^{16, 17a} 46¹⁻¹¹; see Analysis ii. E (b), p. 428.—**21** *In the first (month), on the fourteenth day of the month, ye shall have the feast of the passover*] The spring-festival in the first half-year is the Passover, here fixed for the 14th of the 1st month, Nisan=Mar.-Apr., which is the day appointed in P, Ex. 12⁶, Lev. 23⁵, Num. 28¹⁶. Many (e.g. Sm. Be. Co. Kr. Hö.) think that *fourteenth* has been altered to agree with P II.cc., and that the original reading was *fifteenth*, since the writer seems to have intended the first half-year to correspond exactly with the second, see v.²⁵ (Tabernacles on the 15th); but this is to remove a feature of interest, which shews that the *fourteenth* was too firmly fixed in tradition to be altered even for the sake of symmetry. D, like the earlier codes, places Passover in Abib, the first month, but says nothing about the day; and like D, the present ordinance keeps the Passover at the central sanctuary. For the correction of ~~¶~~ see next note.—‘*seven days unleavened cakes shall be eaten*] ~~¶~~ *a feast of weeks of days, unleavened cakes* etc., which cannot be right; 1 Hebr. MS and all Vrs. read *seven days*; ~~¶~~ has probably been altered to make room for the feast of Weeks, which has been left out of the present calendar (for reasons which have been differently guessed by Thackeray l.c. 43, and by Gray l.c. 287); the alteration caused a disturbance in the previous clause, and *the feast of the passover* became *the passover the feast of weeks* as ~~¶~~ now stands (so Be. Driver *Exodus* 406. al.). This seems the best explanation of the difficulties of the text; Hö.'s more drastic proposal, to omit cl. b entirely as=Num. 28^{17b}, involves the omission of all reference to Maṣṣoth, which is improbable. *Maṣṣoth*, i.e. ‘unleavened cakes,’ were made from the barley of the spring-harvest at the end of Apr. or beginning of May; leavened bread would require the flour of the previous harvest. The festival goes back to the earliest codes, Ex. 13^{6, 7} 34¹⁸ J; already in D it had become closely associated with Passover, which served almost as an introductory rite; and such is the case here. It was natural that the two spring-festivals should be combined. Passover as a feast to secure protection and fellowship, Maṣṣoth to hallow the first-fruits of the harvest; both afterwards came to be regarded as memorials of the exodus, Ex. 12^{26f. 34. 39} J. But while Passover and Maṣṣoth are combined in the present regulation, in P the two are kept apart by minute directions, Ex. 12^{1-13. 14-20}, Lev. 23⁶⁻⁸,

Num. 28¹⁷⁻²⁵ P^s. On the other hand, the ordinance here agrees with P in fixing the date : the 14th of the 1st month for Passover, the 15th of the same month for Maṣṣoth, Lev. 23⁶, Num. 28¹⁷ ; the earlier codes fixed the month, but not the day, Ex. 23¹⁵ R¹⁸ 34¹⁸ J, Dt. 16¹⁻³.—22. *And the prince shall offer on that day . . . a bullock as a sin-offering*] The writing is somewhat loose ; the only *day* previously mentioned is the fourteenth of the first month, the day of Passover. This decree marks a notable break with tradition ; the distinctive sacrifice to be provided is the *sin-offering*, and Passover thus becomes a propitiatory rite, cp. the language of Lev. 16⁶ which is concerned with the Day of Expiation. The paschal meal, an essential feature in all the codes, is not so much as mentioned ; perhaps it is taken for granted. Moreover, the victim here is a *bullock*, whereas J and P prescribe a yearling lamb, Ex. 12³⁻⁵ P, 21 J, and D allows sheep and oxen, Dt. 16².—*the people of the land*] See on 7²⁷.—23. *And on the seven days of the festival*] i.e. of Maṣṣoth. This is the earliest mention of the number of victims required for the daily sacrifices during the spring and autumn (v.²⁵) festivals ; cp. the quantities prescribed in 46⁴⁻⁷. 11. 13-15. The amount is much more considerable than P^s lays down for Maṣṣoth in Num. 28¹⁶⁻²⁵, and the difference implies that usage varied as time went on ; the smaller figures in P^s suggest a growing elaboration of practice. Gray *Numbers* 406 gives a table comparing the quantities in Ez. and P^s.—*daily for the seven days*] The remark seems to be tautologous after the opening words of the v. ; but G supports it, S om.—24. Again the amount of the *meal-offering* to accompany the animal sacrifices is much larger than the requirement in Num. 28²⁰ (three tenths and two tenths of an ephah).—*and a hin of oil to the ephah*] Cp. 46⁵. 7. 11. 14 4¹¹ n. The *hin* was the sixth of a bath, see v.¹⁰ n., and equivalent to c. 1½ gallons. Similarly in P, oil forms an ingredient in every *minhâ*, whether the offering consists of crushed grain Lev. 2¹⁵, or meal Ex. 29⁴⁰, Lev. 14¹⁰. 21, Num. 7^{13ff.} etc., or cakes Lev. 2^{4ff.} 6¹⁴, Num. 6¹⁵. As the *minhâ* was partly burned on the altar and partly consumed by the priests (Lev. 2^{2f.} 9^{f.}), oil was needed to make the flour eatable. In P a libation of wine is added to the *minhâ* Num. 15⁵⁻¹⁰ ; but not here.—25. *In the seventh (month), on the fifteenth day of the month, at the festival, he shall offer likewise*] This was the feast of Ingathering Ex. 23¹⁶ E, 34²² J, or Booths, as it is called in D and P, Dt. 16¹³. 16 31¹⁰, Lev. 23³⁴ ; here it is simply *the festival*, the most popular one of the year, so 1 K. 8². 65 = 2 C. 5³ 7^{8f.}, Neh. 8¹⁴. Apparently this is the earliest mention of the date, which, however, had long been fixed by tradition, as the redactor's note in 1 K. 12³² implies: the 15th of the

been added subsequently (Hö.). There follows an ordinance respecting the daily sacrifice vv. 13-15. Then, as a supplement to 45¹⁻⁸, the prince's rights over his landed property are defined vv. 16-18. See Analysis ii. E (a), F (b), C (b), p. 428.

V. 1. The inner eastern gateway is to be closed during the six working days of the week (only here), and opened on sabbaths and new moon days. The outer eastern gateway is always to be kept shut since Jahveh had entered by it, 44^{1f.}. A special sanctity belonged to both gateways; hence the special observances attached to them.—*the day of the new moon*] Cp. v. 8, and *new moon(s)* v. 3 45¹⁷, Is. 1¹⁴, Ps. 81⁴ [13], Ezr. 3⁵; the word also means *month*. In P the phrase is the 'beginning of the month' Num. 10¹⁰ 28¹¹.—2. To understand this description it must be remembered that (1) the E. inner gateway reversed the plan of the E. outer gateway; the porches faced each other, and the threshold of the inner gateway was at the W. end, and opened into the inner court; and (2) *without* means, not *from the outside*, but *on the outside*, as in 40¹⁹ 41²⁵, Dt. 32²⁵, Lam. 1²⁰. Thus the prince enters the inner E. gateway by the porch which is on the outside, opening into the outer court; he passes through the gateway and stands *by the door-post*, and worships *on the threshold* at the inner end, whence he can see all that is going on at the altar, without setting foot in the inner court. It is not stated, indeed, whether the door-post and threshold were at the E. or the W. end; but probably the *door-post* is that of 45^{19b} i.e. at the W. end; the *threshold (miphṭān)* was at the opposite end to the *threshold or sill (saph)* of the outer E. gateway 40⁶⁻⁷.—*his burnt offering and his peace-offerings*] See v. 12 43^{27 n.}, and cp. 2 C. 31³ 35⁷ for royal contributions to the altar. A sacrificial scene of this kind is represented on a seal from Memphis, described by S. A. Cook *Rel. of Anc. Pal.* 39 f.—3. The people are to *worship before Jahveh* in the outer court; cp. v. 9 45²², 1 S. 1¹⁹. Unlike the prince, they are to stay outside the inner E. gateway, but they can look through it to the altar and the priests; cp. Ps. 5⁸ [7].—4 f. The Sabbath sacrifice. As compared with later practice, described in Num. 28⁹⁻¹⁰ P², the amount here is larger. Num. 28³⁻⁹⁻¹⁰ P², however, orders the daily regular sacrifice in addition, thus making the Sabbath sacrifice double the amount offered every morning and evening. These additional sacrifices on sabbaths and other occasions were known in still later times as *mūsāph* i.e. 'additional'; the *mūsāph* was offered between the two daily sacrifices, immediately after the morning 'ōlā, by the same priests and with the same rites; *Siphre* on Num. 28¹⁰ (p. 54 ed. Friedmann); *Shabbath* 24a.—5. *and for the lamb a minhā, the gift of his hand*] i.e. the amount of the prince's meal-offering is to be optional, cp. v. 11;

similarly Dt. 16¹⁷; in v.⁷ below the phrase is varied. This voluntary element in the sacrifices does not appear in P. We have early evidence for special offerings being presented on sabbaths, as on new moons and other feasts, e.g. Is. 1¹³, Hos. 2¹³ [11], but no record of the kind of sacrifice offered. The practice of P's regulations is alluded to in post-exilic times, Neh. 10³⁴ [33], 1 C. 23³¹, 2 C. 8¹³ 31³, Judith 8⁶, Col. 2¹⁶, Jos. Ant. iii. 10, 1. For the *hin* see 45¹⁰. 24ⁿ.—6 f. Sacrifices on the day of the new moon. Again contrast the ordinance in P^a, Num. 28¹¹⁻¹⁵; here less is required for the 'ôlâ, more for the *minhâ*, the amount of the *minhâ* for the lambs is optional, and the libation is not mentioned. In P^a, on the other hand, the amount of the *minhâ* is proportioned to the size of the victim, a sin-offering is included, and the whole forms an addition to the daily sacrifices. The earlier codes JE, D, H ignore the celebration of the new moon (in P only again Num. 10¹⁰), perhaps because it was associated with heathen practices; but the festival was ancient and popular, as we learn from 1 S. 20⁵, 2 K. 4²³, Is. 1¹³, Hos. 2¹³ [11], Am. 8⁵; it had recovered its place by the time when the later law took shape, partly, no doubt, on account of its hold upon the people, partly because the succession of festivals was determined by the new moons. See Gray *Numbers* 410; and cp. the reff. given on v.⁵, and Ezr. 3⁵.—7. *as his means allow*] lit. *as his hand reaches*, the phrase used by H and P, Lev. 5¹¹ 14²¹. 30-32 25²⁶. 47. 49 27⁸, Num. 6²¹; cp. v.⁵ n.—and oil] See 45²⁴ n.—8. The prince is to enter *by way of the porch* into the gateway, i.e. the inner E. gateway we may suppose, and he is to leave *by the same way*, cp. 44³; in other words, he must not set foot within the inner court.—9. So far, the rules for the lesser holy days, which the people attended as they pleased; now comes a rule for *the appointed seasons* (as distinguished from sabbaths and new moons, cp. Lev. 23^{4ff.}, 2 C. 8¹³), the great festivals which every one was bound to attend, Ex. 23¹⁷ E 34²³ J, Dt. 16¹⁶. The worshippers would arrive in crowds, and to secure some kind of order each person is told to pass straight through the outer court, pausing, of course, to worship at the inner E. gateway; if he enters by the N. he is to go out by the S., and *vice-versâ*. If a large number entered from opposite sides and met at the inner E. gateway, there would be a certain amount of confusion, but not so much as if the two processions turned round and went out by the way they entered: it is the turning which is forbidden.—*come into the presence of Jahveh*] The old expression for visiting the sanctuary was *to see the presence of Jahveh* Ex. 23¹⁵ E 34²⁰. 23^f. J., Dt. 16¹⁶, at the annual pilgrimages, or on other occasions *to come to see the presence of*

Jahveh, Dt. 31¹¹, 1 S. 12², Is. 1¹², Ps. 42³ [2], altered by later scruples to *be seen in the presence of Jahveh*; add Ex. 23¹⁷. A still further modification is that in the text, only again Ex. 28³⁰. 35 P. —at the appointed seasons] i.e. Passover-Maṣṣoth and Tabernacles, 45²¹. 28; though the term is wider than *hag* 45¹⁷ n., and would include the Days of Expiation and New Year.—for 'he' shall go straight out] lit. *in front of himself*, prob. not *in front of it*, the gateway, as פ . פ reads *they shall go out*; but the Hebr. marg., many MSS, Vrs. give the sing.; cp. the end of v.¹⁰.—10. *And the prince (shall be) in the midst of them* etc.] On sabbaths and new moons the prince enters and takes up a privileged position by himself within the inner E. gateway; but on the great festivals he goes in and out as one of the congregation; such seems to be the meaning of the text (Hitz. Toy). ש reads differently, 'And the prince in the midst of them, by the gate at which he entered by it he shall go out'; this retains the prince's privilege, and says the opposite to פ ; Co. and He. prefer it, on the ground that the mention of the prince implies a contrast to the people. פ , however, is supported by ש ; and the contrast lies between the prince's action on ordinary holy days and at the great festivals. As in v.⁹ l. 'he' shall go out.—11. *And on the festivals and at the appointed seasons*] For the distinction see v.⁹ n. Cp. Ps. 42⁵ [4]. On these occasions the *meal-offering* accompanies the burnt offering as on sabbaths and new moons vv.⁵. 7; the latter sacrifice, though implied, is not actually named; perhaps 'ôlá has dropped out by accident. The unusual phrase *gift of his hand* v.⁵ is repeated; ש renders the customary idiom used in v.⁷.—12. The prince's *freewill offering*, an extraordinary sacrifice which he offered spontaneously. It had long been the custom for an individual worshipper to make an offering of this kind, e.g. Am. 4⁵, and it is regulated by the later codes, Dt. 12⁶. 17; H, Lev. 22¹⁸. 21. 23 23³⁸; P, Lev. 7¹⁶, Num. 15³ 29³⁹; in these passages it is associated with the offering made in accordance with a vow; cp. Ps. 119¹⁰⁸. This *freewill offering* could take the form either of a *burnt offering*, or of *peace-offering* involving a sacred meal (v.² 43²⁷ n.). The latter are mentioned in Lev. 22²¹; the alternative, only here. ש om. *freewill offering* where it occurs the second time, ש gives the word once; the repetition is superfluous.—*the gateway which looks eastwards*] i.e. the inner gateway, vv.¹. 2; it was there that the priests or Levites prepared the sacrifices, 40³⁸-43. This v. appears to be a supplement to vv.¹-10, and assigns a further privilege to the prince: instead of the gateway being left open till the evening on sabbaths and new moon days (v.²), it is to be opened for the prince to make his voluntary offering and closed as soon as he has finished.

—Vv. 13-15. The daily sacrifice. One lamb as an 'ôlâ, and one-third of an ephah of meal with one-sixth of a hin of oil as a *minhâ*, is to be offered every day in the morning. Before the exile a daily sacrifice was customary at the sanctuaries of the N. kingdom (1 K. 18²⁹. 36) and in Jerusalem (2 K. 16¹⁵); it was offered in the evening (1 K. l.c.) or morning (2 K. 3²⁰), and called a *minhâ* (see on v. 14); 2 K. 16¹⁵ speaks of an 'ôlâ in the morning and a *minhâ* in the evening. The present regulation marks an advance on pre-exilic custom, in so far as it specifies the time and the amount of the sacrifice. P goes still farther, and requires two sacrifices daily, morning and evening, each consisting of one lamb as an 'ôlâ, and one-tenth of an ephah of fine flour and one quarter of a hin of oil as a *minhâ*, with a libation of wine in addition; the amount is thus less than here, but the sacrifice is doubled; Ex. 29³⁸⁻⁴²=Num. 28³⁻⁸. In P's legislation the *tâmîdh* or 'continual offering' (see v. 15) has become the main constituent of worship, so much so that the sacrifices on sabbaths and festivals do not supersede, but only supplement it. Such was the practice in the fourth cent. B.C., as the Chronicler testifies, Neh. 10³⁴ [33], 1 C. 16⁴⁰, 2 C. 13¹¹ 31¹, and it lasted down to A.D. 70, to judge from the Mishnâ, *Tamîd* iv. 1. Though the expression *evening minhâ* occurs in Ezr. 9^{4t}, Dan. 9²¹, this does not point to anything different; long usage, going back to 1 K. 18²⁹. 36, had fixed the term, and it continued to be current down to Rabbinic times, as in the phrases *morning-prayer*, *afternoon-* (lit. *minhâ*) *prayer*, generations after the daily sacrifices had ceased; *Berâkoth* iv. 1. It is significant of the place which the *tâmîdh* had come to hold, that to 'take away the continual burnt offering' meant to the faithful an abolition of all public worship, Dan. 8¹¹⁻¹³ 11³¹ 12¹¹, 1 Macc. 1⁴⁵. See further Wellhausen *Hist. of Isr.* 79 f.—*a he-lamb of the first year*] lit. *the son of his year*, i.e. a year old and thus fit to be an offering; the idiom is characteristic of P, Lev. 12⁶ 14¹⁰ 23¹², Num 6¹². 14 7^{15t}. 15²⁷.—*thou shalt offer*] 'Moses' or 'Aaron' or the head of the priesthood is addressed as in 45¹⁸⁻²⁰; see pp. 470. 494. The 2nd pers. sing. should, not be changed to the 3rd, and the reference thus made to the prince (some MSS Ⓢ); though *offer* lit. *make* can be used in connexion with the prince, in the sense of *to provide* vv. 7. 12 45¹⁷. 22. 25, or with the priest vv. 2. 14t. 43²⁵. 27, in the sense of *to sacrifice*.—*every morning*] For earlier and later practice see above.—*thou shalt offer it*] Again some MSS and Ⓢ 'he shall offer it'; but the change obliterates a feature which distinguishes this section from the preceding one.—14. The amount of the *minhâ* for the daily sacrifice is fixed, whereas on sabbaths and new moons it is optional, vv. 5. 7. One-sixth of an ephah=c. 12

pints or 7 litres of meal; one-third of a hin=*c.* 4 pints or 2 litres of oil; see 45^{13, 24} *n.* In earlier times the term *minhâ* was used for a tribute or offering in general, whether of grain or of animals, e.g. Gen. 4³⁻⁵, 1 K. 18^{29, 36}; it was not till later that the term came to denote the *meal-offering*. For *thou shalt offer* 2 Hebr. MSS SSP read *he shall offer*; see on v.¹⁴.—*to sprinkle the fine-flour*] This kind of flour, *sôleth* (16¹³ *n.*), is everywhere required by P for the *minhâ*, e.g. Ex. 29⁴⁰, Lev. 2¹, Num. 28⁵; formerly any meal such as barley, the staple food of the poor, could be offered, Jud. 6¹⁸, 1 S. 1²⁴, Num. 5¹⁵. The verb *to sprinkle* occurs only here.—At the end of the v. M reads *perpetual ordinances continually*, which seems to combine P's formula *a perpetual ordinance* Ex. 12^{14, 17} etc. with *ordinances of the continual-offering* (*tâmîdh*), cp. 43¹⁸ 'ordinances of the altar.' M 's reading is not only improbable in itself, but has little support: thus 16 MSS and all the Vrs. have the sing. *ordinance*, and although S^b om. *perpetual*, probably the correct form of the text is *a perpetual ordinance*.—15. *And they shall offer*] The subj. is 'the priests,' understood. The v. repeats in a summary form the provisions of vv.^{13, 14}.—*a continual burnt offering*] The technical name of the daily sacrifice in P, Ex. 29⁴², Num. 28 and 29 (fifteen times), Ezr. 3⁵, Neh. 10³⁴; cp. 2 C. 2³. From this usage came the later habit of calling the daily sacrifice the *tâmîdh* for short, Dan. 8¹¹⁻¹³ 11³¹ 12¹¹.—Vv. 16-18. The prince's rights over his land: a supplement to 45¹⁻³ 48⁸⁻¹⁵; Analysis ii. C (b), p. 428. The prince may bequeath land to his family; he may grant estates to his servants or officials, but such gifts must revert to him in the year of release. Thus while he is to enjoy security of tenure, his rights are limited; there must be no permanent alienation of the land. And further, the prince is forbidden to increase his territory by arbitrary power at the expense of his people.—16. The solemn formula marks the beginning of a section not connected with what immediately precedes.—*it is his inheritance, it shall belong to his sons*] So the punctuation; a better sentence is obtained by following S , and ignoring the accents: 'when the prince gives a gift to one of his sons *'out of'* his inheritance, *it shall belong* to his sons; it is their possession as an inheritance'; 2 C. 21³ supplies an illustration; for *possession* see 44²⁸ *n.*—17. Even in the case of the prince absolute ownership of land is forbidden, in accordance with the principle which lies behind the custom of redemption (Jer. 32^{6ff.}, Ruth 4) and the law of inheritance (Num. 27⁷⁻¹¹); indeed, later theory held that Jahveh was the ultimate Owner of the land of Israel (Lev. 25²³). But though *the year of release* is referred to here as an established institution needing no comment, it is not mentioned else-

where. Can the Seventh Year be meant? In the old law Ex. 23^{10, 11} E the land is to lie fallow every seventh year, and in Lev. 25^{1-7, 20-22} H this becomes a fixed law for the whole country. But there is nothing in these laws about the restoration of land to its original owner; that is to take place in the *fiftieth* year, Lev. 25¹³⁻¹⁵; and a fifty years' tenure is more probable than one of seven years in the case of land granted by the prince to his servants. Hence the allusion here may be to the jubile, as Rashi and Kimhi think; and the word *release* in connexion with the land actually occurs in the jubile-law, Lev. 25¹⁰; elsewhere only in Jer. 34^{8, 15, 17} (of slaves) and Is. 61¹ (of captives). But there are doubts about the jubile. Many hold that it was a mere paper-law invented by the priests, because, among other reasons, no mention of it is found in any pre-exilic document; nevertheless Lev. 25 describes a definite law which was evidently well known. After the exile the jubile was not observed; so most scholars think (Driver-White *Leviticus* 97 f.). Possibly the law on the subject was taking shape at the time when the present regulation found its way into Ez.'s book.—*only the inheritance 'of' his sons shall belong to them*] So ~~CS~~, slightly correcting ~~fl.~~—18. The prince is not to lay hands upon the fields of the people, a form of oppression which used to take place in the days of the monarchy, e.g. 1 K. 21; cp. 1 S. 8¹⁴, Is. 5⁸, Mic. 2²; and see ch. 45^{8, 9}.—*that they be not scattered*] Illustrate from the figure of the sheep and their shepherds, 34^{5a}.—Vv. 19-24. Rooms for cooking the sacred meals: a supplement to the description of the temple; Analysis i. (b), p. 427. Clearly this section belongs to the Vision; the heavenly 'man' acts as guide to the prophet, shews him the chambers and explains their purpose; see p. 425. Where the present passage originally stood we cannot tell; it would suitably follow 42¹⁴; or vv.^{19, 20} may have come after 42¹⁴ (the priests' chambers), and vv.²¹⁻²⁴ after 40¹⁷ (the chambers round the outer court).—19. *And he brought me through the entrance which was beside the gateway*] Probably the entrance described in 42⁹, and the one on the N., Fig. ii. V. For the reason just given, it is not safe to connect this change of position with 44⁴, where the prophet was last left standing.—*to the holy chambers 'which' belong to the priests, facing north*] These are the chambers running parallel to the temple on either side, with a passage or 'walk' between each block, 42^{1, 4, 7f. 10-13}; Fig. ii. S S¹. Only the northern buildings are described; those on the south are to be understood as similar; cp. 42 ll.cc.—*and behold there, a place at the side of them westward*] The indication is somewhat vague; probably the room marked W in Fig. ii. is meant, at the far

end of the longer chamber on each side of the temple. Davidson suggests that this room should perhaps be extended right back to the outside wall, Fig. ii. F.—20. *And he said unto me, This etc.]* The Guide explains, as in v.²⁴ 41⁴ 42¹³ 44² (corr.) 47⁸.—*where they shall boil . . . 'and there' they shall bake]* So as to eat their portions of the guilt-offering, the sin-offering and the meal-offering; cp. 42¹³ 44²⁹. For the baking of the *minhâ* see on v.⁵ above, 45²⁴ n., Lev. 2⁴⁻¹⁰. A slight correction of \mathfrak{M} *who* or *where* is needed; l. *and there* with \mathfrak{S} .—*to make the people holy]* Holy things must be kept within a holy place, and eaten there; cp. Ex. 29³², Lev. 6^{9, 19} [16, 26] 7⁶ 10^{12f, 17f}, Num. 18^{9, 10}; for the supernatural danger see *ch.* 44¹⁹ n.—21. The prophet is now brought into the outer court and led across it to the *four corners*; in each of these was a small enclosure, also called a *court*; the four served as kitchens, where the Levites boiled the offerings of the people in preparation for the sacrificial meals. See Fig. ii. X. For the word *corner* see 41²² n.—22. *four enclosed courts]* The rendering *enclosed* is hardly more than a guess. Syriac uses the verb in the sense of 'to bind,' which, applied to courts, might mean 'framed' with timbers, or 'bonded' into the walls; here perhaps 'courts constructed with walls' only. Hence the traditional explanation 'unroofed' 'uncovered'; *Middoth* ii. 5b says that the word 'means without roofs,' similarly Kimhî in his comment on $\mathfrak{T}=\mathfrak{M}$. With the change of one letter \mathfrak{S} read 'little,' and Jerome adopts this, proposing to render 'atriola'; many moderns follow him, but the emendation substitutes a rather weak word for one which is worth keeping.—The length was *forty* (*cubits*) i.e. from E. to W., and the breadth *thirty* i.e. from N. to S., *the same measure in the four of them*. As usual, *length* is the larger dimension, *breadth* the smaller, e.g. 40^{21, 33, 36, 40} 41¹², 1 K. 6³. For *the same measure* cp. 40¹⁰; $\mathfrak{S}\mathfrak{S}\mathfrak{V}$ supply 'cubits.'—The word at the end of the v. *made with corners* is marked in \mathfrak{M} as suspicious, and should be struck out, with $\mathfrak{S}\mathfrak{S}\mathfrak{V}$.—23. *And a course (of masonry) was round about within them, round the four of them]* We are to think of a low wall (lit. *a row*, cp. 1 K. 6³⁶ 7¹²) surrounding each of the four corners; on the ground below and within these walls recesses were made for the hearths or *boiling-places* where the meals were cooked.—24. *And he said to me* (cp. v.²⁰ n.), *These are the kitchens]* lit. 'houses of those who boil.' One of the duties of the Levites, *ministers of the house*, was to help worshippers to prepare the sacred meals, see 44¹¹ n.—The section vv.¹⁹⁻²⁴ thus completes the circuit of the buildings, and if it were placed after 42¹⁴ (but see note), 42¹⁵⁻²⁰ would make a fitting conclusion.

them) out of their possession,' cp. 28¹⁶, Ezr. 2⁶². But מִתְּוֹתָם is om. by \mathfrak{S}^b ; it looks like a faulty anticipation of the next word.—אֲשֶׁר יִשְׁמַעְךָ] See 14¹² n.—19. קָח מִשְׁלֵחַי] So Ben-Asher points; Ben-Naphtali קָח מִשְׁלֵחַי אֲנִי. \mathfrak{H} treats מִשְׁלֵחַי as the constr. st. with the article, an anomaly which makes the reading doubtful; to be correct l. שְׁלֵחַי אֲנִי, as 42¹⁸; Dr. § 191, *Obs.* 2. $\mathfrak{C}\mathfrak{T}\mathfrak{S}$ read 'ל as a sing.—אֵל הַדְּבָרִים] The prep. אֵל by itself cannot properly mean 'belonging to'; the relative is needed, so l. אֲשֶׁר לַדְּבָרִים. Possibly \mathfrak{H} arose from an abbreviation 'ל א, see 36⁷ n., or from a faulty repetition of the preceding אֵל.—קָח מִתְּוֹתָם Kt. 'at the side of them,' Q. מִתְּוֹתָם 'in the innermost part'; the Kt. is preferable, cp. Gen. 49¹³. \mathfrak{C} om. יִבֶּה and rends. *κεχωρισμένος* ?= \mathfrak{H} ג, or merely a guess; some MSS add *κατὰ θάλασσαν* (Field). \mathfrak{T} Lag. follows Kt., 'at their end' (Co. 127); \mathfrak{S} =Q. 'in the outskirts thereof.'—20. אֲשֶׁר יִשְׁמַעְךָ] l. אֲשֶׁר יִשְׁמַעְךָ, \mathfrak{C} *καὶ ἐκεῖ πέψουσι*, similarly \mathfrak{S} 'and take in it.'—21. מִשְׁלֵחַי] In v.²² מִשְׁלֵחַי, so Ex. 26²³=36²⁹. Mishn. *Middoth* ii. 5b. \mathfrak{S} rends. first of all *μέρη*, and then τὰ κλίτη, τὸ κλίτος=*lit.* 'a slope,' \mathfrak{S} 'further end.'—וְגַרְגָּרָה] For the distributive doubling see 4⁶ n.—22. קָרְוָה] \mathfrak{H} א.ל. In \mathfrak{T} and Syr. קָרְוָה='bind, wreath,' cp. Hebr. קָרְוָה. *Thes.* Syr. 3589 quotes an expression בֵּית קָרְוָה='houses of wicker-work.' \mathfrak{S}^b is confused here, but gives *ἀλλή μικρά* (sing.), implying קָרְוָה 'n, so \mathfrak{S} ; for the confusion of ו and ג see 42⁶⁻¹⁰. \mathfrak{C} . Σ *ἀλλή συνημμένη*=קָרְוָה in the Syr. sense; cod. 62 (Field in loc.) *ἐπὶ τὰ ἐν ταῖς γωνίαις τῆς ἀλλῆς αὐλαὶ τεθυμαμέναι*=קָרְוָה 'incense.' The explanation in *Middoth* ii. 5b is קָרְוָה אֵל אֲשֶׁר יִשְׁמַעְךָ אֵין קָרְוָה, אֵין קָרְוָה Pu. ptc. of קָרַח 'with beams'; see Hollis *Archaeol. of Herod's Temple* 285. Torrey *Ps.-Ez.* 87 thinks that an Aramaic scribe instinctively wrote קָרְוָה for קָרְוָה 42⁶; but in Aram. קָרְוָה would mean 'shortened,' e.g. \mathfrak{T} Ps. 102²⁴; why should an Aram. scribe change a familiar Aram. word into an unfamiliar?—קָרְוָה for קָרְוָה Hoph. ptc. with unelided ה, G-K. § 52 q s. The vb. only here; it is either a late gloss or incorrectly repeated from קָרְוָה in cl. a.; the Mass. marks the form with dots, B-L. 79.—23. וְגַרְגָּרָה] $\mathfrak{C}\mathfrak{S}$ plur. קָרְוָה, an alternative form to קָרְוָה 1 K. 7⁴⁻¹²; ct. meaning of קָרְוָה in *ch.* 25⁴. \mathfrak{C} renders *ἐξέδραι*, which is used for לִשְׁכּוֹת v.¹⁹ 42¹⁻¹³; in 1 K. 7²⁻¹² *σπίλος*.—מִכְּרִיב בָּהֶם] So \mathfrak{C} *ἐν αὐτοῖς*, i.e. the low walls were inside the four corners. If the meaning were 'round about them' the Hebr. would be מִכְּרִיב בָּהֶם (cp. \mathfrak{T} עֲבִירִין לְהֵן) or מִכְּרִיבָהּ.—וְנִבְשְׁלוּ עִשׂוֹ] For the constr. see. 40¹⁷ n. For the fem. form denoting a vessel that is handled cp. מִשְׁקִיּוֹת Ex. 25²⁹, מִשְׁקִיּוֹת 2 C. 30¹⁴, Kōn. iii. § 248 o. The Sabaeen *CIS.* iv. 434 seems to have the same sense.—24. בֵּית הַמִּבְשָׁלִים] Plur. of the compound מִבְשָׁל, with the second of the two words in the pl., cp. בֵּית אֲבוֹת, בֵּית בְּמוֹת, בֵּית גְּמוֹת, G-K. § 124 y. \mathfrak{C} naturally trs. *οἱ οἴκοι τῶν μαγειρῶν*, so one Hebr. MS. קָרְוָה.—וְגַרְגָּרָה] Sing. coll. \mathfrak{C} τὰ θύματα.

Ch. 47, 1-12. Waters from the temple.—The characteristic features of the Vision appear for the last time; see pp. 425 f., and Analysis i. (k). The temple has been surveyed in detail; Jahveh has hallowed it by His return, and laid down rules for its ministers; henceforward it is to become the centre of the national life and a source of blessing to the whole country. How this will be brought about the Vision now reveals. The prophet is shewn a land transformed by a stream, where no stream was before, descending from the holy mount, gathering volume as it flows, turning the rocky wilderness into a paradise, sweetening at last the water of the Dead Sea itself;

and all the time springing from the threshold of the temple, that is, from Jahveh's immediate Presence. With this significant revelation, we may believe, the series chs. 40-42 43¹⁻¹² || 44¹⁻⁸ 44⁹⁻²⁴, 28-30 46¹⁹⁻²⁴ originally ended, a fitting climax to the whole. So Herrmann (with hesitation) *Ezechielst.* 59; Steurnagel *Einkl.* 595; cp. *ZATW.* 1924, 108.

This physical transformation of the land, foreshadowed already in 34²⁶⁻³⁰ 36⁸⁻¹², 30-36 37²⁵⁻²⁸, is no mere symbol of supernatural grace; God's Presence had brought down heaven to earth, and the prophet could see what had happened and judge of Israel's felicity in the coming age. Nor did the vision disappear at once; later prophets and apocalyptic writers caught glimpses of it, while adding features of their own; specially notable are such passages as *Zech.* 13¹ 14⁸, *Joel* 4¹⁸ [3¹⁸], *Ecclus.* 24^{30*}, *Enoch* 26^{2, 3}, *John* 4¹⁴ 7^{37, 38} (*Burney Aram. Origin of the Fourth Gosp.* 109 ff.), *Rev.* 22^{1, 2}. In Judaism the water-drawing on the feast of Sukkoth owed much of its symbolic ceremonial to the present description; Thackeray *Sept. and Jew. Worsh.* 62 f. To early Christian writers Ezekiel's stream became a figure of Baptism; e.g. Ep. of Barnabas xi. 10, Melito of Sardis (below), Theodoret's and Jerome's commentaries in loc., and probably no. 6 of the Syriac *Odes of Solomon* (*Bernard Texts and Studies* viii. 3. 56 f.). In the Coptic Church *Ez.* 47¹⁻⁹ is the eighth lesson for the blessing of water on the eve of the Epiphany (Lord Bute and Dr. Budge *Blessing of the Waters* 112-114). Somewhat differently vv.² and ⁹ are applied in the Roman and Sarum office for the aspersion of the people with holy water on Sundays during the Paschal season: the fine antiphon runs 'Vidi aquam egredientem de templo a latere dextro, alleluia. Et omnes ad quos pervenit aqua ista salvi facti sunt et dicunt alleluia' (Henderson *Processionale* . . . *Sarum* 4).

It is hardly possible to trace back the idea of a supernatural stream to the ancient myth of Paradise and its four rivers (*Gressmann Eschat.* 225 f.); but the site of the temple and Mt. Sion was certainly invested with attributes drawn from mythology, see 17²² 40^{2 n.}, and there is said to be still a belief that the four rivers flow beneath the Dome of the Rock (Canaan *JPOS.* ix. 64 ff.). More probably a suggestion came from the water-systems of Jerusalem as they existed in the time of Ezekiel. It has been supposed that there was even a spring within the temple enclosure; the Letter of Aristeas (c. 100 B.C.) iv. (b) describes an inexhaustible supply of water and underground reservoirs; Tacitus *Hist.* v. 12 also speaks of a 'fons perennis aquae'; but both statements may ultimately be based upon *Ez.* No well tapping a spring has yet been dis-

covered within the area ; and though earthquakes may have caused the disappearance of an earlier spring, it is only a conjecture that one ever existed (G. A. Smith, *Jerus.* i. 85 f.). More probably Ezekiel's stream was suggested by the water-system *outside* the temple, which was connected with the Virgin's Spring near the N.E. of the present area ; its water once flowed on the surface down the Kidron valley, until it was diverted, as it now is, through the tunnel under Ophel to the pool of Siloam ; Is. 8⁶, 2 K. 20³⁰, 2 C. 32³⁰, Ecclus. 48¹⁷, cp. Jos. *War* v. 4, 1. The nearest approach to the idealizing of this natural source may be found in Ps. 46⁵ [41] 65¹⁰ [10], Is. 33²¹. See further Gunkel *Das Märchen* (1921) 48 f. ; Mowinckel *Psalmenst.* ii. (1922) 13. 232. 284 f.

The style of vv. 1-12 makes a poor impression, but this is chiefly due to the notes of readers and the errors of scribes ; in many cases $\text{\textcircled{S}}$ shews how the text may be corrected. Very likely v. 11 is a later addition.

V. 1. *And he brought me back to the door of the house*] The subject must be the angelic Guide ; originally, no doubt, this was made clear, but when 46¹⁹⁻²⁴ was inserted, the sentence had to be altered, and the subject was left unexpressed. The prophet is now *brought back* to the place where he had stood before, in the inner court, 40⁴⁸.—*behold, waters issuing from below the threshold of the house towards the east*] The stream came out below the entrance of the temple, and flowed in an easterly direction passing the south side of the altar, and emerged into the open on the right of the outer eastern gateway. In the rest of the v. some glosses have crept into the text ; when they are removed, with the help of the Vrs. we may read : ' *and the waters were descending* ' ' *on the right side, on the south of the altar*. As the spectator was facing E., his right side would be the S. The source from which it sprang endowed the water with a mystical virtue. The conception finds parallels in other literature : thus Hesiod *Theogony* (beginning) invokes the Muses who frequent ' the dark-coloured spring . . . and altar of Zeus,' to express his belief in the sacred origin of the poet's inspiration ; and Milton imitates the thought in *Lycidas* ll. 15. 16 ' Sisters of the sacred well, That from beneath the seat of Jove doth spring,' cp. *Il Penseroso* l. 48 and *P.L.* i. ll. 10-12, where the heavenly Muse haunts ' Siloa's brook that flowed Fast by the oracle of God ' (*Par. Lost* ed. Verity 369).—2. Since the E. gateway was closed 44², the Guide led the prophet out by the N. gateway, and so round to the E.—*to the outer gateway by the road which looks eastwards*] So $\text{\textcircled{A}}$; but *which looks eastwards* must define the gateway, not the road, e.g. 44¹ 46¹². The words have been accidentally shifted ; read *to the outside of*

the gateway which looks eastwards. Ⓞ make the direction refer to the gateway.—and behold, waters trickling on the south side] i.e. of the E. gateway. The stream was destined to flow into the Dead Sea S.E. of Jerusalem; hence it leaves the temple enclosure from the S.E. The word rendered *trickling* is connected with the noun *flask* 1 S. 10¹, 2 K. 9¹⁻³; the Rabbis explain that 'in the future water, oozing out and rising as if from a flask, will come forth from under the threshold,' Tosephta *Sukka* iii. 3. But the rendering is not quite satisfactory, for the water must have been more than a trickle by the time it flowed outside the walls.—3. *When the man went forth to the east, with the line in his hand, he measured*] So the Hebr.; but the style is so poor that the text may be questioned. The simplest way of improving it is to read *And the man went forth* etc. The word for *line* (cp. Jer. 31²⁹, 1 K. 7²³) is different from that in 40³.—*water reaching to the ankles*] lit. *waters of ankles*, cp. v.⁴ *waters of loins*. Most render *ankles* Ⓞ, but *soles of the feet* is also possible; the word, which is a dual and occurs only here, means lit. *two extremities*. Ⓞ, not knowing how to render it, transliterates the Hebr. and ingeniously makes it intelligible in Gk., ὕδωρ ἀφέσεως 'waters of remission'; no wonder that early Christian writers applied the phrase to the water of Baptism, e.g. Melito of Sardis, c. A.D. 170, says οὕτω καὶ Ἰεζεκιήλ ἐν τῷ τέλει ὕδωρ ἀφέσεως ἐκάλεσε τὸ ἐκτιποῦν τὸ ἅγιον βάπτισμα (*Routh Rel. Sacr.* i. 124); Jerome mentions Ⓞ's rendering, and explains it as referring to the remission of sins, 'quae ingredientibus nobis aquas Domini dimittuntur.'—4. *and he made me pass 'through the waters,' waters reaching to the loins*] Cp. on v.³. As in cl. a and v.³ 'made me pass' should be followed by 'through the waters,' so 12 MSS Ⓞ.—5. *a torrent*] Hebr. *nāhal*, a stream with its valley; *which I could not pass* may be a gloss, based on the last clause of the v.—*for the waters had risen up*] A rare verb, used of Jahveh in triumph Ex. 15¹⁻²¹, of plants growing, of the head raised Job 8¹¹ 10¹⁶ (all); but common in Aram. The increase of the waters is applied figuratively in Ecclus. 24³⁰⁻³¹ and *Odes of Sol.* vi. 8 'For there went forth a stream, And became a river great and broad.' Theodoret *Comment.* in loc. applies it to the increase in the numbers of believers.—*waters to swim in*] lit. *waters of swimming* (only here).—6. *Dost thou see, son of man?*] So 8¹²⁻¹⁵⁻¹⁷.—*and he led me and brought me back*] The second word is best omitted, with Ⓞ^B. Probably it belongs to the beginning of v.⁷, where it has been altered to *when I came back*.—7. Read *And he brought me back*. Each side of the barren wadi was now covered with trees—8. *These waters go forth to the eastern district*] the region E. of Jerusalem. The Hebr. *g'elilā*=lit.

'circuit,' so 'district,' e.g. 'the districts of the Philistines' Josh. 13², Joel 4⁴ [3⁴]. As a pr. n. *Gālîlâ* or *Gâlîl* is the district in the N. of Palestine, occupied to some extent by Naphtali, but mainly by a mixed population, 2 K. 15²⁹, Is. 8²³ [9¹], Josh. 12²³ &—the later Galilee. & & render as a pr. n.; 'A and H confuse with 'the stone-circles near the Jordan' of Josh. 22^{10f.}—and go down to the 'Arâbâ] the arid steppe (Is. 51³) to which the E. and S.E. hills of Judah sink. The name is specially attached to the Jordan-valley, either the eastern side (2 S. 4⁷, Dt. 3¹⁷ 4⁴⁹ etc.) or the western (Josh. 12⁸), sometimes the valley as a whole (Dt. 1⁷, Josh. 11². 16). The latter is now called el-Ghôr, 'the Depression'; only the plain S. of the Dead Sea has kept the ancient name, Wadi el-'Arâbâ.—and enter into the sea] i.e. the Dead Sea, 1292 ft. below the Mediterranean. For the sea in this sense cp. Is. 16⁸, Jer. 48³², 2 C. 20².—unto the sea, those which were brought forth] The text is unintelligible and corrupt. & renders 'to the stinking waters,' and &^b 'to the water of the pass'; hence it has been proposed to read 'to the bitter waters.' But the word for 'bitter' usually means 'leavened,' 'soured' Ex. 12³⁴. 39, Hos. 7⁴, once 'seasoned' (e.g. with salt) Is. 30²⁴; the emendation, therefore, is not altogether satisfactory, see crit. note. The Rabbis, thinking of v.⁹ and Zech. 14⁸, explain that the stream divides into two currents, one flowing to the Dead Sea, the other to the Medit., 'which is brought forth from the habitable world to encircle the globe'; Ra. Kim.—and the waters are healed] The sea of the 'Arâbâ is sometimes called the Salt Sea, Gen. 14³, Num. 34³. 12, Dt. 3¹⁷, Josh. 3¹⁶ etc.; the salt being due to deep saline deposits along the shores at various points, and probably also at the bottom of the sea.—Vv. 9. 10. As compared with the water of the ocean, which contains four to six p.c. of solids in solution, that of the Dead Sea contains twenty-four to twenty-six p.c.; no fish can live in it. But once the waters are healed, fish will abound, and fishermen will ply their craft along the shores. It will be noticed (a) that these two vv. shew several points of resemblance to the language of P; thus, with every living soul cp. Gen. 1²⁰. 24. 30 9¹². 15^{f.}; which swarms cp. Gen. 1²⁰, Lev. 11¹⁰. 20^{f.} 23. 29. 31; after its kind cp. Gen. 1^{11f.} 21. 24^{f.}, Lev. 11^{24f.}; and (b) that the text has been expanded by repetitions; and it shall be occurs twice, whithersoever the stream (the two streams) comes, shall live v.^{9a} is repeated in cl. b.; and the fish shall be very plentiful anticipates v.^{10b}; shall be healed repeats v.⁸. When these additions are removed, grammar and text fall into order. Originally, then, the vv. may have read: ⁹ And it shall be that every living soul which swarms shall live, whithersoever the stream shall come. ¹⁰ And fishermen shall

stand beside it, from 'En-gēdi even to 'En-'eglaim shall be a spreading-place for nets; after its kind shall their fish be, like the fish of the Great Sea, very plentiful.—10. 'En-gēdi 'the spring of the goat,' 1 S. 23²⁹ 24¹, according to 2 C. 20²=Haššōn-tamar, now 'Ain-gīdī, half-way down the W. side of the Dead Sea, and 612 ft. above its level. The site lies in an amphitheatre of steep rocks accessible only to goats; owing to the stream of fresh water which breaks from the foot of the cliffs, the place had a reputation in ancient times for its vineyards, palms and balsams, Cant. 1¹⁴, Jos. *Ant.* ix. 1, 2; Pliny *H.N.* v. 15 Engadda oppidum; Neubauer *Géogr. du Talmud* 160; *Onom.* 254, 66. Scott describes the situation in *The Talisman* ch. ii.; and recently Sandel *ZDPV.* xxx. (1907) 79 ff., Abel *Une Croisière autour de la Mer Morte* (1911) 134-148.—'En-'eglaim?='spring of 'Eglaim='Eglam (? 'the calf') is mentioned only here; it probably stood N. of 'En-gēdi and on the same side. Jerome in loc. says, 'Engallim (*sic*) enim in principio est maris mortui, ubi Jordanis ingreditur. Engaddi vero, ubi finitur atque consumitur.' It may be the same as 'Ain Hağleh (?=Beth Hōglā Josh. 15⁶ 18¹⁹. 21) near the influx of the Jordan. 'At present, the salt water and the fresh intermingle some way above the mouth of the river, and fish that are carried down are thrown up dead on the beach,' Cheyne *Enc. Bibl.* col. 1292. Hereafter all this will be changed: the waters will be stocked with fish, and the shores profitable to fishermen. With a spreading-place for nets cp. 26⁵. 14.—after its kind their fish shall be] i.e. the fish of the waters, or its fish ⚡ i.e. of the sea. The text is not quite certain; ⚡ om. after its kind, but ⚡ support ⚡, so the reading should probably stand.—the Great Sea is the Mediterranean, 48²⁸, Num. 34⁶. 7 P, Josh. 9¹ R⁹ 15¹² P etc.—11. Salt would always be wanted for food, or for tribute (cp. 1 Mac. 10²⁹); and the supply might fail when the Dead Sea was sweetened; so the swamps and pools in the neighbourhood will be kept as they are. This prosaic remark seems to be an insertion by some matter-of-fact reader; it has no connecting link with v.¹⁰.—12. The vegetation on the banks of the stream, mentioned in v.⁷, is now described more fully. Two features are dwelt upon: owing to the perennial flow of the water the trees are always green and always fruitful; and they bear fruit for food and leaves for healing. This healing power resides not only in the water, vv.⁸. 9, but in the vegetation which it feeds. The idea of a sacred river, nourishing plants and herbs endowed with life-giving virtue, was widely spread in the ancient Semitic world; see W. R. Smith *R. of S.*³ 183 f., Meissner *Bab. u. Ass.* ii. 123. The tree of life in the Paradise-myth, Gen. 2⁹, belongs to the same circle of ideas; and in the apoca-

lyptic literature comes a further development: the tree of life gives food to the elect, or to the saints, after they are risen from the dead, e.g. Enoch 24⁴ 25⁴⁻⁵, Test. Levi 18¹¹, 2 En. (*Secrets of En.*) 8². It is in keeping with this later extension of the idea that πᾶν ξύλον βρώσιμον of **Ⓢ** here becomes ξύλον ζωῆς (collective) when the present v. is quoted in Rev. 22².—*its leaf shall not wither*] Cp. Ps. 1³. Homer's description of the gardens of Alcinous, legendary king of the Phaeacians, *Od.* vii. 114–133 (referred to by Hö.), has several points of resemblance.—*every month it shall bear new fruit*] A free rendering of the verb, which **Ⓢ** derives from *bikkurim* 'first-ripe fruits' 44³⁰, and thereby misapprehends the sense. Rev. 22² adapts, and introduces 'the tree(s) of life, bearing twelve manner of fruits ('crops of fruit' RV. marg.), yielding its fruit every month.—*for its waters, from the sanctuary they issue forth*] Cp. Zech. 14⁸.—*and its fruit shall be for food*] Cp. Gen. 2⁹ 3⁶, Lev. 19²³, Dt. 20²⁰, Neh. 9²⁵. The words have associations with Paradise and the Land of Promise. Later Jewish writers cherish the thought; e.g. Midr. R. *Shemoth* xv. 26 'making the trees yield their fruit month by month, and a man may eat of them and be healed.'—*the leaves thereof for healing*] Extended significantly in Rev. 22² 'for the healing of the nations.' The use made of this passage by the author of Rev. l.c. shews that he treated the Hebr. independently, and did not follow **Ⓢ**. Cp. Jubilees 10¹² 'we explained to Noah . . . how he might heal them (their diseases) with herbs of the earth.'

Ch. 47, 1. וישבי **Ⓢ** κ. εισηγαγέν με = ויביאני 46¹⁸ etc.—מתחת מפתח הבית] For מפתח cp. 9³ 10⁴⁻¹⁸; in 41¹⁰ קר. **Ⓢ**³ ὑποκάτωθεν τοῦ αἰθρίου (=atrium), om. מתחת. —תבית. —[כי בני תבית קרים] = קרים ק', κατ' ἀνατολάς. The sentence is om. by **Ⓢ**, and looks like an explanatory gloss.—For מתחת הבית הימנית read מתחת המזרחית. Prob. מתחת is incorrectly repeated from the line above; **Ⓢ**³ om. **Ⓜ** makes the waters descend below the right-hand side of the temple i.e. the S., but this they could hardly do if they issued from the E.; and תבית is a gloss not recognized by **Ⓢ**; **Ⓢ** om. הימנית.—[מננה למנוח.—הימנית. —מתחת הימנית] Epexegetical of מתחת הימנית; for מננה cp. Num. 34⁴, Josh. 15³⁻⁷ 18¹³ P, Jud. 21¹⁰. **Ⓢ** ἀπὸ νότου ἐπὶ τὸ θυσιαστήριον, misunderstanding the constr.—2. Read 'ק' דעון הפונה ודן ק' שר. **Ⓢ** πρὸς τὴν πύλῃν τῆς αὐλῆς τ. βλεπούσης, so **Ⓢ**, implying ותרן for ורן. **Ⓢ** 'the way of the gate which opens to the east,' an attempt to explain **Ⓜ**, cp. 42¹ n.—[בשרים] ἄ.λ., cp. 7⁸ flask. Kr.'s suggestion of an Akk. derivation from *paḫu* = *butaḫu* 'destruction' is not convincing.—3. [באצת קרים וקו בירו ויסר] Here we have an inf. construct of time, followed by a circl. cl., and continued by the predicate with waw consec.; cp. 1 S. 17⁵⁷, Jer. 40¹¹. In classical Hebr. a sentence of this kind begins with ויהי; Dr. § 127. **Ⓢ** implies **Ⓜ**, but also some irregularity in the syntax, καθὼς ἕξοδος ἀνδρὸς ἐξ ἐναντίας. For באצת read באצת or באצת. With קרים = קרים cp. vv. 1-2 43¹⁷ 46¹. **Ⓢ** = קרים.—[אלי באצת.] Cp. 40⁶ n.—[ויעברני] **Ⓢ** κ. διήλθεν, as in v. 4 bis.—[ק' אצת] So the best MSS with *kaḫes haṭuph*; not 'מא. The noun is derived from באצת 'come to an end'; but some would connect it with באצת ends Gen. 37³, and with the Aram. באצת palm or sole; so

נתנו דגים, so פ. Ⓢ 'and the fish in it shall be plentiful like the Great Sea,' om. רבה מאד.—The text of vv. 9. 10 may be read: כל ימיך פה שיש חיה אשר ישךך וחי [אז] כל אשר יבוא שמה תחיל; ועמרו עליו דגים מעין נרי ועד [באחורו ונבאו].—11. ונאמרו ונבאו: חן עלים משמש לרמזים וחי לבינה תחיה נתנו כדנה חים ונרול רב מאד: The κ in Kt. ונאמרו and Q. ונבאו is merely a scribal error; B-L. 598. For נאז cp. Job 8¹¹ 40²¹; נאז: 'cistern' in Is. 30¹⁴. Ⓢ καὶ ἐν τῇ διεκβολῇ αὐτοῦ (=ἵκνα) καὶ ἐν τῇ ἐπιστροφῇ αὐτοῦ καὶ ἐν τῇ ὑπεράρσει αὐτοῦ (נבא confused with נבא). The middle phrase, marked as an addition in cod. 87, is nothing more than a filling up of the context suggested by the false pronunciation ונאמרו. Ⓢ [לא ירמאו] Q. or many MSS and edns. read 'ו' ו' ; then the constrn. will be as in Jer. 7³², Ps. 115⁷; Dr. § 124. But the better attested reading is 'ו' ו', and Ⓢ Σ פ confirm it. Rashi had the *waw* in his text, and remarks that it is 'inadvertent and superfluous'; Kim. evidently had not the *waw*, for he says nothing about it. Ⓢ οὐ μὴ ἡγιάσωσιν ἁ γιάσωσιν (a corruption).—12. על . . . על] The second leg is expegetical, cp. ' . . . ' 45⁶.—על] Ⓢ ἐπ' αὐτοῦ cp. Ⓢ Jer. 17⁸ ἐπ' αὐτῶ, ct. Ps. 1³ τὸ φύλλον αὐτοῦ. At the end of the v. עליו is again misunderstood.—[לחשי יבנר] The prep. is distributive, 'by its months,' i.e. 'every month,' cp. Am. 4⁴, Is. 27³ 47¹³, Ps. 73¹⁴. בנר Pi. and Pu. occurs as a denom. of בנור 'first-born,' Dt. 21¹⁶, Lev. 27²⁶; but here it is not to be taken as a denom., or derived from בנירים (Ⓢ), but in the primary sense of the root, which in Ar. = 'to rise early, do anything early.' Ⓢ τῆς καυόστητος αὐτοῦ (=שך) πρωτοβολῆσει.—[חמה וינאם . . מינמו] For the casus pend. resumed before a ptcp. cp. Dt. 31³, 1 S. 14³; Dr. § 199. Ⓢ freely, 'because waters of drinkers were they.'—[וחי] Kt., G-K. § 146 f., so Ⓢ; וחי Q. Ⓢ.—[ועליו לרמוס] The form רמוס only here and Hebr. Sir. 38⁴; from רמ=רמס, cp. רמוס, רמוס etc., Barth *Nominalb.* § 188. Ⓢ reading ועליו as ונאמרו rends. καὶ ἀνάβασις αὐτῶν.

Ch. 47, 13-48, 23-29. The apportionment of the land.—Analysis ii. G, p. 428. A change of form marks the introduction of a fresh subject; the narrative of 47¹⁻¹² gives place to a speech of Jahveh, addressed to the people, bidding them divide the land of Palestine among the tribes. The division is to be carried out on a plan which represents an ideal, rather than existing facts. All twelve tribes are moved to the West, and settled between the Jordan and the Mediterranean; their territories run in strips within a parallelogram, which encloses the temple and the 'holy oblation': by its present position 48⁹⁻¹⁵ is intended to make this clear. How purely theoretical the scheme is, may be judged from the gloss at the end of 47¹³: since Levi has no territory, Joseph must count as two tribes (so Ⓢ), to bring the number up to twelve. An interesting detail is added in 47^{22f.}; aliens resident in Israel are to receive a share of the land, as though they were natives; such a provision goes beyond anything in D, H or P.

This ideal of a national home for the new community sprang out of the needs of the time. If Israel was to survive at all, it must be concentrated. After the exile, when the task of restoration began, the prophets Haggai and Zechariah, and, later on, leaders such as Nehemiah and Ezra, put forward as

primary obligations the rebuilding of the temple, the fortification of Jerusalem, the re-settlement of the population, and the protection of 'the holy seed' from heathen influences. Ezekiel himself had given a lead in the policy of excluding aliens (p. 480), and of concentrating the community round the temple; by his own teaching he had done much to prepare the way for the present scheme of reconstruction; see the notes on 4⁴⁻⁶ 36²². 33-36 37¹⁵⁻²⁸ (the future unity of Israel) and pp. 397. 282. A similar policy lies behind P's arrangement of the tribes when encamped or on the march, Num. 2.

A comparison with P's description of the boundaries, Num. 34¹⁻¹⁵, Josh. 15¹⁻⁴ (the S. border only), reveals both agreement and disagreement. Whereas P idealizes the past, in Ez. the future is idealized and the ideal element predominates. Thus, instead of transplanting the twelve tribes to the W. of Jordan, Num. 34¹³⁻¹⁵ makes nine and a half occupy the western, and two and a half the eastern side, in accordance with the facts of history. Both agree in the theory that regarded the Mediterranean as the western border, although not a line of the coast came into Jewish hands till centuries later (see on v.²⁰ *infr.*). There is a general agreement as to the northern border; such differences as occur are largely due to corruptions in the text of Ez. With regard to the southern border, Ez. has four points in common with Num. 34³⁻⁵, Josh. 15²⁻⁴ (see on v.¹⁹); but here again a theoretical line is drawn to include Kadesh, which lay 50 miles S. of Beer-sheba, the southernmost point in historical times (see on v.¹⁹). Neither in Ez. nor in P is any notice taken of the older theory that Israel's territory reached from the Nile to the Euphrates, Gen. 15¹⁸ J [or R^J], Ex. 23³¹ E, Dt. 1⁷ 11²⁴, Josh. 1⁴; this was based on a tradition which looked back upon David's conquests and Solomon's kingdom as the golden age; 2 S. 8¹⁻¹⁴ 10^{6ff.}, 1 K. 5¹⁻⁴ [4²¹⁻²⁴]; as an ideal, envisaging the world-wide rule of the future King, it continued to be cherished by later prophecy, Is. 27¹², Zech. 9¹⁰, Ps. 72⁸ 80¹² 111¹ 89²⁶ 125¹. Ezekiel's own prophetic ideal aimed at concentration rather than extension, and it is followed here and in P.

Dr. Gaster, *The Samaritans* (1925), 138 f., points out a certain resemblance between the division of the land in Ez. and that given by the Samaritan Book of Joshua; in both the whole land is mapped out as a parallelogram between Jordan and the sea; but the Sam. places 9½ tribes in the W., and disposes them in a somewhat different order. In Josephus *Ant.* v. 1, 22 there is the same general arrangement of the tribal territories, nine and a half in number, between Jordan and the sea, but Dan is placed in the S., not in the N.

47, 13. 'This' is 'the' border (within) which ye shall possess yourselves of the land] The Hebr. needs a slight correction. There is a close resemblance to the language of Num. 33⁵⁴ 34¹⁸ P. For *possess* rather than *inherit* see 45¹ n.—Joseph 'two' territories] The words are evidently a gloss, added without any link of connexion. **𐤀** has the plur. *Joseph, territories*; but **𐤁** pronounce the form as a dual; so Ra. Kim. In the list of the twelve tribes, 48¹⁻⁷. 23-29, Levi does not appear, while Manasseh and Ephraim are reckoned as two; a reader must have noticed the fact, and introduced it here.—14. *And ye shall take it in possession equally*] So of the land of Canaan Ex. 23³⁰ E 32¹³ R²⁸, Is. 57¹³; for *equally* lit. *each like his brother* cp. Lev. 7¹⁰.—*which I lifted up my hand to give to your fathers*] The gesture enforces an oath; see 20⁵ n. 36²³ n. Israel's title to the possession of Canaan was believed, from early times and in successive ages, to rest upon a divine promise made to the patriarchs: thus in J Gen. 12⁷ 13^{14f.} 28¹³; in E Gen. 50²⁴; in JE frequently, e.g. Gen. 15^{18f.}, Ex. 13⁵. 11 32¹³ 33¹, Num. 14¹⁶, Jud. 2¹; in Deut.—Josh. thirty-three times, e.g. Dt. 1³⁵ 6¹⁰. 18. 23, Josh. 1⁶ 5⁶; in P Gen. 17⁸ 35¹¹. 12; Ps. 105⁷⁻¹¹. The oath sworn by Jahveh to Abraham, in confirmation of this promise, is described in Gen. 22^{16f.}; cp. 26³ JE.—*shall fall as a possession*] i.e. by lot; cp. v. 22 and see 45¹ n.—15. The northern boundary: in Num. 34⁷⁻⁹ it is mentioned after the southern and western.—*on the north side*] When a point of the compass follows, *side* is the meaning, e.g. 41¹² 45⁷ chs. 47. 48, Num. 34³ 35⁵; otherwise, *corner*, Am. 3¹².—*from the Great Sea on the way to Hethlon*] The starting-point on the coast is left vague, as in Num. 34⁷. Two views have been taken: some think that the line began at the mouth of the Nahr el-Kebîr, N. of Tripoli, others that it began 100 m. to the S., at the mouth of the Nahr el-Kâsimîyeh, called Liṭâni in its upper course, just N. of Tyre. The former view makes the Israelite border include a large part of the Lebanon district, too much even for an idealized frontier; probably, therefore, the second view should be adopted, especially since v. 16 mentions the direction of Hauran. The site of Hethlon is unknown. See Buhl *Geogr. des alt. Pal.* 66 f.—At the end of the v. and at the beginning of v. 16 **𐤀** reads *to the entrance, to Šēḏād* 16 *Hāmāth*; with **𐤁** this should read *to the entrance of Hāmāth*, 16 *to Šēḏād*. There are frequent allusions to the *Entrance of Hāmāth* as the ideal N. frontier, no doubt because it marked the extreme limit of Solomon's kingdom, v. 20 48¹, Num. 13²¹ 34⁸, Am. 6¹⁴, Josh. 13⁵, 1 K. 8⁶⁵ = 2 C. 7⁸, 2 K. 14²⁵, 1 C. 13⁵. Hāmāth, now Ḥamâ, on the Orontes, c. 30 m. N. of Homs and 115 m. N. of Damascus, was a famous Hittite stronghold, the Amattu or Ḥammātu

of the Assyrian inscriptions, *KAT.*³ 66, and *Cambr. Anc. Hist.* ii. 326. Its territory seems to have extended far to the S., 'the land of Hāmāth,' 2 K. 23³³ 25²¹. So the *Entrance of H.*, which in the O.T. seems to be the name of a district, may be looked for in the S. of the great valley between the Lebanon and Hermon-Antilebanon ranges, leading ultimately to Hāmāth itself; a situation near the Merj 'Ayun, W. of Mt. Hermon, would meet the requirements. Others, however, e.g. Moore *Judges* 80, think of a position in the N., 30 m. S. of the city of Hāmāth, on the plain of Ḥoms; Zimmern-Winckler, *KAT.*³ 182. 239 and map, postulate another Hāmāth at the foot of Hermon.—to *Šēdādā* or to *Šēdādā*] The place has been identified with Šadad, S.E. of Homs, on the way from Riblā to Palmyra (*Robinson Bibl. Res.*² iii. 568; *Baedeker Pal. u. Syr.*⁷ 326). Others read *Šerādā*, and point out a ruined site of this name, S.W. of Mt. Hermon, and close to the Merj 'Ayun, an identification which is certainly plausible (Buhl l.c. 67). The name should stand after, not in the middle of the phrase *Entrance to Hāmāth*; then *Hāmāth* in v.¹⁶ must be struck out. For Ⓞ's reading see crit. note. Co. thinks that *Šēdādā* was interpolated from Num. 34⁸.—16. *Berotha, Sibraim, Hāšēr-hattikon*] So far as the form goes, the first name might=Beirūt (Ewald *Hist.* iii. 153); but a place on the coast does not suit the context; possibly Beritan or Brētan, S.W. of Baalbek, ?=Berothai, belonging to the kingdom of Šobā, 2 S. 8⁵. *Sibraim* has been identified with Ḥirbet es-Šanbariyeh, a little S. of Ḥirb. Šarādā; but this is quite uncertain. *Hāšēr-hattikon* 'the middle Hāšēr' (=enclosure) lay towards or on the border of Haurān; it marked the point at which the northern and eastern boundaries ended. Many think that the form here is a corruption of *Hāšar-ʿēnōn*, v.¹⁷ 48¹, called with the Aramaic pronunciation Ḥāšar-ʿēnān (so Ⓞ here) in Num. 34⁹.¹⁰ It may have been situated near one of the sources of the Jordan (cp. v.¹⁸), such as Bāniās (Buhl l.c. 67. 240; Cheyne *Enc. Bibl.* col. 1976). *Haurān*, only here and v.¹⁸, the Haurāna of the Assyrians (e.g. *KB.* i. 140; ii. 216), called *Aḥpaveirū* when the Gk. version was made, and so written by Josephus (e.g. *Ant.* xv. 10, 1; *War* i. 20, 4), is the basaltic region in the E. of the Holy Land. Probably at the time of the present description the name referred to the country S. of Damascus, including the plain of Haurān (now en-Nuḡrā), the region el-Lejā, and the mountainous district now called Jebel Haurān or Jebel ed-Drūz. Part of this country, viz. en-Nuḡrā to the W. of J. Haurān, was known in O.T. times by the general name of Bashan, 27⁶ n. 39¹⁸ n.—17. This v. mentions the districts lying outside and N. of the northern frontier of Israel. The latter ran from the sea, perhaps

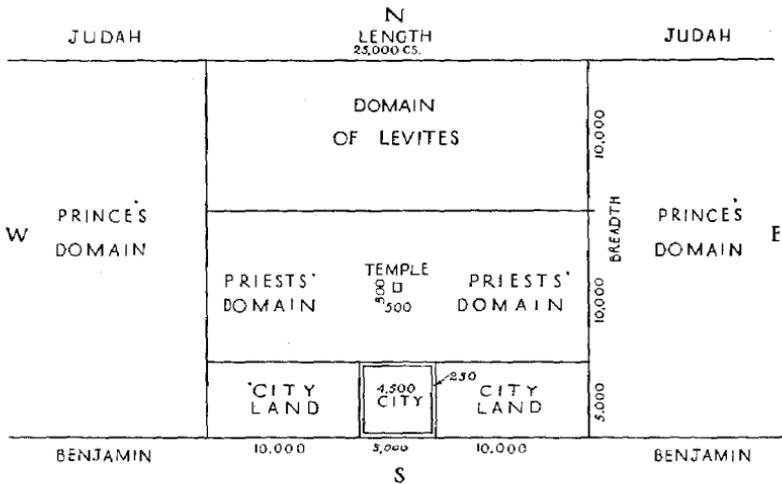
from the mouth of the river Kâsimîyeh (v.¹⁵), 'towards' Hâşar-*'ênôn*, which is named again as the northernmost town in Israel. At this point \mathfrak{M} needs correction; prob. read, 'and' the border of Damascus was 'northwards,' 'and' northwards was the border of Hâmath; and 'this' was the northern side.—18. The eastern border is the Jordan. No doubt the v. means to say so, but it requires correction. \mathfrak{M} remarks vaguely the eastern side was from between Hauran and from between Damascus, without saying where the line started. The point was Hâşar-*'ênôn*, at which the N. and E. boundaries met; and it is probable that the name has fallen out by accident. Read, therefore, with most moderns after Co., the eastern side was 'from Hâşar-*'enon* which' (lay) between H. and between D., the situation of the place being defined as in v.¹⁶. The rest of the v. may be corrected, with the help of \mathfrak{S} , as follows: and between Gilead and between the land of Israel the Jordan 'forms a border' to the eastern sea, to 'Tamar': 'this' is the eastern side. The Dead Sea, of course, is meant. \mathfrak{M} has the unintelligible expression from the border, which $\mathfrak{S}\mathfrak{Y}$ read as a verb both here and in v.²⁰. For \mathfrak{M} ye shall measure (cp. 40⁵ 45³), Hebr. *tâmôddu*, $\mathfrak{S}\mathfrak{S}$ imply the pr. n. to Tamar, v.¹⁹ 48²⁸. A place of this name is mentioned in Eusebius *Onom.* 85, 3, 210, 86 (ed. Lagarde) as lying on the road from Hebron to Aelia=Elath; it is marked on the mosaic map of Mâdebâ, and in the Peutingier map as liii. Roman miles S.E. of Jerusalem (G. A. Smith *Atlas* 55). The ruined fortress of Kurnub, c. 25 m. S.W. of the end of the Dead Sea corresponds fairly with this situation (Woolley and Lawrence *Wilderness of Zin* 31 f., 123 f.); but good authorities are doubtful, Buhl l.c. 184; Clermont-Ganneau *Rev. Bibl.* 1906, 431 f.—19. The southern border (cp. 48²⁸), from Tamar to Kadesh in the S. of the Negeb, follows the water-course to the Great Sea. The three descriptions of it, here and in Num. 34³⁻⁵, Josh. 15¹⁻⁴ have in common the following points, the S. end of the Dead Sea (here referred to by Tamar), Kadesh, the watercourse (of Egypt), the Mediterranean.—from Tamar to the waters of Meriboth-Kadesh] See on v.¹⁸. The plur. *Meribôth* should be read as a sing. *Meribath*, with some MSS and \mathfrak{S} , and Num. 27¹⁴, Dt. 33² (corrected); for elsewhere the place is called the waters of *Meribâ* (sing.), Num. 20¹³.²⁴ P, Ps. 81⁸ [7] 106³². The name implies a spring at which a sacred decision was given on some matter of controversy: as time went on, the controversy came to be understood in various ways (Driver *Deut.* 400). Deuteronomic writers, and sometimes P, call the place Kadesh-barnea, e.g. Dt. 1¹⁹, Josh. 10⁴¹, Num. 34⁴, Josh. 15³ P. The spring has been identified with 'Ain Kadeis, c. 50 m. of Beer-sheba; but this single spring and its tiny

rivulet could never have supported a large encampment; Woolley and Lawrence suggest, plausibly, that the name *Qadesh*, which is common to all the traditions, was given to the whole district round 'Ain *Qadeis* (l.c. 69 ff.); for descriptions and map see Jaussen *Rev. Bibl.* 1906, 451 ff. Musil, *Arab. Petr.* ii., *Edom* i. 177 ff. 236, questions the identification with 'Ain *Qadeis*; Phythian-Adams argues strongly against it, and suggests *Petra*, *PEFQSt.* 1935, 69 ff. 114 ff.; see too Albright, *JPOS.* xvi. 67.—to the watercourse, unto the Great Sea] The parallels, Num. 34⁵, Josh. 15^{4, 47}, shew that *the watercourse of Egypt* is meant (so Rashi), now called Wadi el-'Arish, the long, deep valley, dry except after rain, which rises from the middle of the desert et-Tih, in the N. of the Sinaitic Peninsula; it runs N. and N.W. till it joins the Mediterranean c. 50 m. S. of Gaza, at a place anciently known as *Rhinocolura* (⊕ Is. 27¹²). This southern border rests upon the traditional extent of Solomon's kingdom, 1 K. 8⁶⁵; cp. 5^{1, 4} [4^{21, 24}]; in historical times the line was drawn further N., through Beer-sheba, Jud. 20¹, 1 S. 3²⁰, 2 S. 3¹⁰, 1 K. 5⁵ [4²⁵].—20. The western border is the Mediterranean; so Dt. 11²⁴, Josh. 1⁴ R^D 15^{12, 47} P 23⁴ R^D, Num. 34⁶ P. But this never was the actual limit until Jonathan captured Joppa c. 148 B.C., and his brother Simon took it again c. 142 B.C., 1 Macc. 10^{75f, 12^{33f, 14}5}. As in v. 18 *from the border* ~~all~~ needs a slight correction: 1. *the Great Sea 'forms the border' as far as (a point) opposite the Entrance to Hamath*, the point being prob. the mouth of the *Qasimiyeh*; see on v. 15.—21. *And ye shall divide this land*] The country West of the Jordan, from the S. of Lebanon to the Wadi el-'Arish, is to be portioned out among the twelve tribes; so 48¹⁻⁷. The country East of the Jordan is excluded; perhaps it had largely lost its connexion with Israel by this time, perhaps also it was considered dangerously near the heathen. Josh. 22²⁵ P* may contain a hint at these circumstances.—22. *And it shall come to pass ye shall allot it for yourselves as a possession*] For the Hebr. see v. 10 phil. n. With *allot* lit. *cause to fall* cp. v. 14.—*as for the sojourners who sojourn in the midst of you . . . they shall be to you as a native*] The language resembles that of H, Lev. 16²⁹ 17^{10, 12f, 18²⁶ 19³⁴ 20²}, and of P, Ex. 12⁴⁹, Num. 15^{15f, 26, 29} 19¹⁰, Josh. 20⁹; and the treatment of the *ger*, or resident alien, as a *native* corresponds with the provisions of both codes, e.g. Lev. 19³⁴ 24²²; Ex. 12^{48f, 9¹⁴}, Josh. 8³³. But the present ordinance, in assigning a portion of Israelite land to the *gerim*, goes much farther than JE and D, which commend the *gerim* to charity, and farther than H and P; see *Joshua* (Cambr. B.) 192 f. The privilege is here granted to those aliens *who have borne sons*, cp. Lev. 25⁴⁵;

the tent of meeting the tribes are grouped on a similar principle, Num. 2. Something of the same kind may perhaps be traced in the names given to the gates of the city, vv.³⁰⁻³⁵: the N. and S. gates are called after the six Leah-tribes whose territories lie N. and S. of the 'oblation'; the E. and W. gates bear the names of the tribes descended from Rachel and her maids; so Smend, followed by Be. Kr. al.

The temple no longer stands within the city, but occupies the centre of the priests' domain; the city is moved bodily to the south. As a concession to the past, however, the temple

THE OBLATION



retains its place between Judah and Benjamin, but their positions are reversed, Judah to the N. and Benjamin to the S.

With regard to the composition of this chapter, vv.^{1-8, 23-29} carry on the subject begun in 47¹³⁻²³. It is probable, as Hö. maintains, that vv.⁹⁻²² come from a later hand, chiefly because the *ṭrāmā* in vv.^{9ff.} does not mean quite the same thing as the *ṭrāmā* in v.⁸, where it corresponds in size with one of the tribal strips; in vv.^{9ff.} it is a square of 25,000 cs., with the prince's domain on the E. and W. A doublet of vv.⁹⁻²² occurs in 45¹⁻⁸, see p. 493; and of the two, the present passage is most likely the earlier. The description of the city, vv.³⁰⁻³⁵, seems to have been attached as a supplement to 47^{13-48²⁹}.

V. 1. The list of the tribal territories begins *from the northern extremity*, and the northern frontier is then defined as in 47¹⁵⁻¹⁷,

but with a good many corruptions in the text, owing to confusion with the similar wording elsewhere; read probably, 'from the west' on the way to Hethlon, to the Entrance of Hāmāth, 'towards' Hāṣar-ēnān, 'with' the border of Damascus (lying) northwards, beside Hāmāth, 'and upon the border from' the east side 'even to' the west 'side'—Dan, one. The v., which can hardly be translated as it stands, was read by \mathfrak{S} mainly in this form, which will then agree with that of the definitions in vv.²⁻⁷. Throughout *west* is lit. *the sea*. The notes on 47^{15, 17} discuss the northern frontier, and the districts outside and N. of it.—Dan, one] The figures in the list vv.^{1-7, 23-27} do not grow with the items, each territory is numbered *one*. With this primitive way of counting cp. vv.³¹⁻³⁴, Josh. 12⁹⁻²⁴ R^p.—Vv. 2-7. The territories run in strips from E. to W., irrespectively of natural features. In vv.^{4, 5} Manasseh and Ephraim are reckoned as two tribes, cp. 47¹³ n.; such is P's representation, Num. 2^{18, 20} 10^{22f.} 26^{29, 35} 34^{23f.}, Josh. 14⁴ 16⁴ 17^{11f.}. The older name was 'the house (or, sons) of Joseph,' Josh 16¹ 17^{14, 17} 18⁵, Jud. 1^{22f., 85}, and the one tribe received one lot, Josh. 16¹ 17¹⁴; at the same time P's treatment had its roots in history, for in the early accounts of the conquest Manasseh appears as a tribe, Josh. 17^{11, 13}, Jud. 1²⁷, and in the Song of Deborah Ephraim and West Manasseh (under the name of Machir) are distinct, Jud. 5¹⁴.—8. Bordering upon the territory of Judah, and immediately S. of it, lies the 'oblation.' In *breadth* i.e. from N. to S. it measures 25,000 cs.; in *length* i.e. from E. to W. it corresponds with each of the tribal territories, and stretches from the Jordan to the Mediterranean; for *breadth* and *length* see 46²² n. The sanctuary is to stand in the middle of it, cp. vv.^{10, 21} and 37²⁶ 43⁹ n.—9. Here the *ṭrūmā* does not stretch from the Jordan to the Mediterranean; its *length* from E. to W. is 25,000 cs. \mathfrak{M} gives the *breadth* from N. to S. as *ten thousand*, so 45¹ \mathfrak{M} , but this can only refer to the priests' domain, v.¹⁰, or to the Levites' domain, v.¹⁸; we must read either *twenty-five thousand* with \mathfrak{S} , making a square 25,000 × 25,000 cs., including the city, v.¹⁵, or *twenty thousand* with 45¹ \mathfrak{S} , i.e. the priests' and Levites' domains, excluding the city; the former is more in accordance with the general intention of vv.^{10-16, 35}.—The description of the *ṭrūmā* in vv.⁹⁻²³ has occurred already in 45¹⁻⁸, which seems to be a shorter version dependent on the present passage, since 45¹⁻⁸ presupposes the division of the land among the tribes, 48^{1-8, 23-29}. Hōlscher points out that vv.⁹⁻²² are not from the author of vv.^{1-8, 23-29}: the *ṭrūmā* in v.⁸ has not the same measurements as in v.⁹; and further—a small point—in vv.^{1-8, 23-29} the order goes from N. to S., whereas in vv.¹⁰⁻¹³ it goes from S. to N.,

the priests being mentioned before the Levites.—10. The domain of the priests, with the temple in the midst of it. *And belonging to these, the priests, (shall be) the holy oblation*, measuring 25,000 cs. on the N. and S., and 10,000 cs. on the W. and E. For these at the head of an enumeration cp. vv.^{1. 16. 30.}—11. *To the 'consecrated' priests, 'the' sons of Šadok, who . . .*¹² *to them shall belong the oblation*] See 40⁴⁶ 44^{15f.}. A slight change of reading, supported by **SCS**, is needed to restore grammar and sense; for *consecrated* see 2 C. 26¹⁸ and cp. Ex. 29^{1.}—*who kept my charge*] Cp. 44¹⁶, Lev. 18³⁰ 22⁹. Strictly, 'my charge' implies that Jahveh is speaking; but this is contradicted by vv.^{9. 10. 14}, where Jahveh is referred to in the 3rd person. The expression may have been inadvertently written as a stereotyped form, or the reading of **Q** 'the charge of the house' may be correct.—*who did not go astray*] See 44¹⁰ n.—12. *the oblation* is here a portion of the land, see 44³⁰ n., p. 489. The priests' domain, which is *most holy* (see 41⁴ n.), lies *beside the border of the Levites*, i.e. adjoins it on the S.—13. The Levites' domain, beside that of the priests, and equal to it in extent from E. to W. and from N. to S. The text needs some minor corrections: read *And 'to' the Levites (shall belong) . . . twenty-five thousand (cubits) in length . . . 'the' whole in length*, so **Q**; and since *the whole* is meant, i.e. the total of priests' and Levites' domains, read at the end of the v. 'twenty' thousand **Q** for **M**'s ten thousand; cp. v.⁹ n.—14. The territory of the Levites is inalienable: *they shall not sell any of it, nor shall 'they' exchange it*; in **M** the second vb. is sing., but should be read as plur. with **SB**. The regulations of Lev. 25³²⁻³⁴ H are not so strict; houses in Levitical cities may be sold, and Levites can redeem them in the jubile year; but a field in the 'pasture-land' or 'suburbs' (see below) may not be sold.—*nor shall the dedicated portion (rē'shith) of the land pass away*] i.e. into the possession of others. The *rē'shith*, as explained in 44³⁰ n., means *the first or the best* offering, usually gifts in kind, but here, land dedicated to God for the use of the Levites: this land is called the *t'rûmâ* as a rule, only here the *rē'shith*. The territory cannot be alienated because it is *holiness to Jahveh*; in P and in post-exilic literature this expression designates offerings made to Jahveh, Lev. 23²⁰ 27^{14. 21. 23. 30. 32}, Josh. 6¹⁹, Is. 23¹⁸, Zech. 14^{20f.}; cp. also Ex. 30³⁷ 31¹⁶; it was inscribed upon the high priest's mitre, Ex. 28³⁶ = 39³⁰.—15. The domains of the priests and Levites occupy 20,000 cs. of the *breadth* from N. to S.; so there is left *the remainder*, a narrow strip of 5000 cs. in breadth, *over against (the) twenty-five thousand* from E. to W. belonging to the priests: *over against* refers to the length, and is equivalent to *upon*, v.⁸,

beside vv.^{13. 18}. This remaining strip, in extent about 7 miles by a mile and a half, is to comprise the city and its adjoining fields.—*it is common-land for the city*] lit. *profaneness*, as distinct from the *holiness* of the territory set apart for the temple, the priests and the Levites, v.¹⁴; see 42²⁰ n. 44²³ n.; *profaneness* is to be understood in a concrete sense. This 'profane' or 'common' land is to serve for *habitation and suburbs or pasturage* (*migrāsh*); see 27²⁸ 45² n.—Vv. 16. 17. The city itself is a square of 4500 cs., or more precisely, of 5000 cs., counting the 'free space' (*migrāsh*) of 250 cs. on each side, v.¹⁷; cp. Rev. 21¹⁶ ἡ πόλις τετράγωνος κείται. The circuit would thus measure about five miles; in other words the new Jerusalem would be twice the size of the present city, the walls of which measure about two and a half miles in circuit; again, the facts of topography are ignored in this ideal reconstruction. The 'free-space' of 250 cs. = c. 125 yds. is the *suburb or pasturage* of v.¹⁵, such as surrounded the Levitical cities, Lev. 25³⁴, Num. 35^{2ff.}, Josh. 21^{11ff.}.—18. Subtracting the 5000 cs. for the city, there was a *remainder* (cp. vv.^{15. 21}) of 10,000 cs. on the E. and on the W., situated *alongside the holy oblation* and S. of it. These two pieces of ground, each containing about four square miles, were set apart for agricultural purposes: the *produce was for those who work in the city*, lit. *workers of the city*, i.e. both industrial and agricultural labourers. The district is called 'the possession of the city' in vv.^{20. 21} 45⁷. In \mathfrak{M} at the end of cl. a *and it shall be alongside the holy oblation* seems to be an accidental repetition of the opening sentence, though recognized by \mathfrak{G} .—19. As the city is the capital of the commonwealth, members of all the tribes work in it.—20. The entire oblation, consisting of the domains belonging to the Levites, priests and city, formed a square, 25,000 × 25,000 cs., equivalent to c. 7 × 7 miles; cp. v.⁹.—'four-square' shall ye offer the holy oblation] \mathfrak{M} as a fourth; this must be corrected to made into four i.e. square, \mathfrak{G} τετράγωνον, cp. 40⁴⁷ 41²¹ 43¹⁶ 45² and Rev. 21¹⁶.—'together with' the possession of the city] or in addition to i.e. including, cp. 16⁴³ 44⁷ n.; \mathfrak{M} unto. For possession see 44²⁸ n.—21. The remainder (cp. vv.^{15. 18}), when the 'oblation' and the city-lands are deducted, forms the territory of the prince. It is made up of two parts: one lying over against the twenty-five thousand cs. 'eastwards' of the central square (for \mathfrak{M} oblation read eastwards) and reaching to the eastern border i.e. the Jordan; and the other westwards over against the twenty-five thousand cs. of the central square, reaching 'to' the western border i.e. the Mediterranean; thus the territory runs alongside 'the' portions i.e. those of Judah on the N. and of Benjamin on the S.—to the prince 'it shall belong'; we need

the verb to make the construction clear, cp. the end of v.²².—*the sanctuary of the house* is an expression which occurs nowhere else; the nearest parallel in Jer. 51⁵¹. Ct. the usual *sanctuary of Jahveh* in v.¹⁰ supr.—**22.** *And the possession of the Levites and the possession of the city shall be in the midst of that which (belongs) to the prince; between the border of Judah and . . . shall be (that which belongs) to the prince*] The domains of the Levites and of the city represent the N. and S. divisions of the central square; hence the priests' domain is not mentioned. The v. repeats awkwardly the substance of v.²¹, and may be a gloss.—**Vv. 23–29.** The tribes on the S. of the 'oblation,' continuing vv.^{1–8}; Analysis ii. G, p. 428. According to P, Benjamin's territory came between Judah and Ephraim, and included Jerusalem, Josh. 18^{21, 28}, Jud. 1²¹ ct. Josh. 15⁶³; while Simeon had no borders, but only towns 'in the midst of the inheritance of Judah,' Josh. 19^{17ff.}; see Jud. 1³, 1 C. 4³¹. Historically Issachar belonged to the N., Dt. 33¹⁹, Jud. 5¹⁵, and seems to have made ignoble terms with the Phoenicians, Gen. 49^{14f.}; in P its settlements lie S.E. of the Great Plain, without any defined boundaries, Josh. 19^{17ff.}. Zebulun in the early poems had an outlet to the sea, perhaps near Carmel, and extended N. to Phoenicia, Gen. 49¹³, Dt. 33¹⁹; at the date of Josh. 19^{10ff.} its territory lay entirely inland, N. of the Great Plain and bounded by Asher on the W., Josh. 19^{25ff.}. Gad is here placed farthest S., and its southern border coincides with that of the whole land, see 47¹⁹. In the Hexateuch Gad belongs to the E. of Jordan; according to JE, its settlements were interspersed with those of Reuben, Num. 32^{34–36}; according to P, Gad occupied the N., and Reuben the S. of a line drawn eastwards from the upper end of the Dead Sea, Josh. 13^{24–28}.—**29.** *allot 'as' a possession*] See 45¹ 47²².—*their divisions*] Elsewhere in R^D Josh. 11²³ 12⁷ 18¹⁰; Neh. 11³⁶ and frequently in Chron.—*is the oracle of the Lord Jahveh*] The section which deals with the apportionment of the land, 47^{13–48^{8, 23–29}}, purports to be a speech of Jahveh; see 47^{13, 23}.—**Vv. 30–35.** *The city; a supplement to the foregoing.* Analysis ii. H; and see p. 427. Like the tribal divisions, so the plan of the city is purely theoretical: the four sides are equal in length; each of the twelve gates is called after one of the tribes; the name is changed. In other words, the city represents an ideal of orderly arrangement, of security and protection, of a common centre for the whole nation, and of a religious character imparted by Jahveh's Presence. Ezekiel's teaching in ch. 18 and 37^{15–22} had not been in vain; we can trace the effect of it here upon the minds of a later generation, and, still later, upon the Christian ideal, Rev. 21^{12, 13}.—**30.** *And these are the outskirts*

of the city, ^{31a} and the gates (called) after the names of the tribes of Israel] Only the square outline is shewn; measurements and gates imply the existence of walls. The word rendered *outskirts*, RV. *goings out*, is used in topographical records to denote either the *line* of a boundary, such as the Mediterranean, the Jordan, the Dead Sea, Josh. 16³ 17¹⁸ JE; Num. 34^{6, 12}, Josh. 16⁸ 17⁹ 19²⁸ P, or the *point* where a boundary ends, such as a town, Num. 34^{4, 8, 9}. Here we may paraphrase *outside bounds*. Some dislocation of the text has taken place at this point; the simplest remedy is to transfer v.³¹, as in the translation given above. Then, in order to follow the standing form of the description, the measure of the side should come next and the names of its three gates; so continue: 30 'on' the north side, 4500 cs. in measurement; ^{31b} 'and' three gates '... the gate of Reuben one, the gate of Judah one, the gate of Levi one. In v.^{31b} read 'and three gates,' as vv.^{32, 33}; **¶** adds *northwards*, which was probably inserted after the text had been dislocated. For *Reuben one* see v.¹ n. On the north side, going from W. to E., the three sons of Leah display their names, and Levi is counted because the tribe has its own place in the genealogy. Possibly the order of the names on the gates follows the principle which seems to underlie the arrangement of the tribal territories; see p. 532. Hölscher, developing Jahn's suggestions, treats vv.³⁰⁻³⁵ as heavily glossed; he strikes out all the measurements as merely derived from v.¹⁶, and omits v.^{31a} and the gates . . . Israel as inadmissible on grounds of style. Thus he reduces the whole to 'and these are the exits of the city: three gates on the north, the gate of R. one etc. . . . and the name of the city henceforth is, Jahveh is there.' No doubt this clears away the difficulties of vv.^{30f}, but it may be questioned whether they call for such ruthless treatment. Moreover, by cancelling all the measurements, Hö. makes v.^{30a} refer, not to the *outside bounds* of the city, but to the *gates*, a meaning which the word never has in actual usage.—32. On the E. side, going from N. to S., the names are those of Joseph and Benjamin, sons of Rachel, and Dan, the son of Rachel's maid Bilhah. Joseph is reckoned as one tribe; see 47¹³ n. Perhaps *in measurement* has fallen out after the numerals.—33. On the S. side, going from E. to W., the gates are named after three of the tribes in the S., vv.²⁴⁻²⁷, all sons of Leah.—34. On the W. side, going from S. to N., come Gad and Asher, sons of Leah's maid Zilpah, and Naphtali son of Bilhah. Again, *in measurement* may have fallen out; it is read by **SS**. For **¶** their gates three read 'and' three 'gates' **SS**.—35. The circumference of the city is 18,000 cs. or about five miles, see vv.^{16, 17}. Josephus reckoned

it in his day at 33 stadia, about four miles, *War* v. 4, 3.—*and the name of the city henceforth (shall be); Jahveh (is) there*] The ideal city of the future becomes Jahveh's dwelling-place. This goes further than 43¹⁻⁹, which described Jahveh's return to the ideal temple; but Ezekiel's own teaching promised that Jahveh would dwell above and in the midst of His people for ever, 37²⁶⁻²⁸. The hope of an ideal Jerusalem continued to be cherished by the faithful, as is shewn by Jewish writings of the Maccabaeen age, e.g. Apoc. Baruch 4³⁻⁶; 2^[4] Esdr. 10²⁷; but there was a City builded; Or. Sibyll. v. 420 ff.; Test. Dan 5¹² 'in the new Jerusalem will the righteous rejoice,' the expression used in Rev. 3¹² 21²; for reff. in Rabbinic literature see Strack u. Billerbeck on Rev. 3¹². And the city will receive a new name: this is the other significant fact. In the O.T. the name sometimes has a symbolic meaning, e.g. Is. 9^{5[6]}, Jer. 23⁶; when the prophets speak of a new name for Jerusalem, they intend it to symbolize either a moral reformation or a change from misery to bliss, e.g. Is. 1²⁶ cp. Jer. 33¹⁶; Is. 60¹⁴ 62²⁻⁴. 12, Jer. 3¹⁷, Zech. 8³. So here; the change of name points to a change of character and condition. When is this to happen? *henceforth* lit. *from (that) day* is the word used, cp. Is. 43¹³, P ex illa die; what day is meant has to be gathered from the context; the significance of the term is relative. The city, we must remember, was not yet built; G accordingly thought of the day from which the city 'came into being'; C 'from the day when Jahveh shall let Shekinâ rest there'; Rashi agrees with C , but gives as an alternative 'from the day of its building'; Kimhi 'from that day and onwards,' the full form of the expression, e.g. 1 S. 16¹³ 18⁹ 30²⁵, Hag. 2¹⁵. It has been proposed to read with G 'from the day of its being'; but the text is better left in its suggestive vagueness.—*Jahveh is there*] The rendering *there* instead of *thither*, the usual sense, is supported by the usage in 23³ 32^{29, 30}; for the idea cp. 2 K. 23²⁷ 'my name shall be there.' This unique designation was either misunderstood by early interpreters, or attempts were made to avoid its directness. Thus G , pronouncing *Jahveh* as *yihyeh* and *thither (there)* with the vowels of *its name*, is driven to the vacuous rendering 'the name of the city from the day when it came into being shall be its name'; *yahweh* could easily be confused with *yihyeh* (see v. 10 crit. n.), but perhaps the change was deliberate, because *Jahveh (shall be) its name* seemed too bold, if not irreverent. The Rabbis of the 3rd cent. A.D., however, did not shrink from such a title; thus, 'Three were called after the name of God; the righteous (Is. 43⁷), and the Messiah (Jer. 23⁶), and Jerusalem (Ez. 48³⁵),' TB. *Baba Bathra* 75b; and 'Good for the land whose name is as

the name of its King (Ez. 48³⁵), and the name of its King as the name of its God (Jer. 23⁶), Midr. R. on Lam. 1¹⁶. Some moderns have adopted this ancient variant from \mathfrak{M} , and read 'the city of Jahveh (shall be) its name,' e.g. Ro. comparing Is. 60¹⁴; but the text as it stands is more forcible in its realism; \mathfrak{S} imply \mathfrak{M} 's *Jahveh is there*, though they paraphrase it out of reverence; \mathfrak{P} Dominus ibidem.

Ch. 48, i. סָמְכָהּ i.e. סָמְכָהּ קָמָה; so, without d.f., Josh. 9¹⁶ 15¹, 2 S. 24⁸ etc.—[אֵל יִרְדָּה הַחַיִּים ל. הַחַיִּים יִרְדָּה] a corrupt form of יִרְדָּה, cp. 47¹⁷. For \mathfrak{S} 's rend. see 47¹⁵ n.—[וְהָיָה עַל יְדֵי הַיָּם] as in 47¹⁸ 17.—[וְהָיָה עַל יְדֵי הַיָּם] to bring out the circl. cl., cp. 47¹⁷ n.—[אֵל יִרְדָּה הַחַיִּים] For \mathfrak{S} 's rend. see 47¹⁵ 16 n.; after \mathfrak{M} bis \mathfrak{S} has ἀλλήως=וְהָיָה, ct. 47¹⁷ n.—[וְהָיָה לוֹ פָּתָח קָדִים חַיִּים דָּן] Apparently the vb. is plur. on account of the compound subj., cp. 47²⁵ Kt., 'and he (i.e. Dan) shall have the east side (and) the sea,' the conj. being dropped after the preceding \mathfrak{M} , cp. 2 S. 22¹⁸ with Ps. 18¹⁶, Ex. 8²⁰ \mathfrak{S} ; Kōn. iii. § 330 p. \mathfrak{S} implies \mathfrak{M} adopted; but יִרְדָּה לוֹ, or \mathfrak{M} 's לוֹ יִרְדָּה, with the prep. and suff. anticipating \mathfrak{M} , is very awkward. The first part of the sentence is corrupt, and may have arisen from וְעַל הַחַיִּים קָמָה עַל יְדֵי הַיָּם. Read therefore, וְעַל הַחַיִּים קָמָה עַל יְדֵי הַיָּם, conforming to the type of vv. 22¹⁸—2. עַל יְדֵי הַיָּם] Perhaps for consistency l. here and in vv. 4⁵ 6⁷ 8, cp. vv. 3⁴ 6; \mathfrak{S} has \mathfrak{M} throughout.— \mathfrak{S} om. the words where they first occur.—[וְהָיָה] reads. twice, *μενεί ἔσται*, 4⁹ om. *μενεί*.—[וְהָיָה אִשְׁרֵי הַיָּם] ἡ ἀπαρχὴ τοῦ ἀφορισμοῦ, ct. v. 9 \mathfrak{S} .—[וְהָיָה] So Baer, see v. 10 n., but \mathfrak{M} Kt. vv. 15²¹ 21⁹.—[וְהָיָה אִשְׁרֵי הַיָּם] ἀπαρχὴ ἢ ἀφορισμοῦ. ἀφορίζεν= only again in v. 20 45¹² 13 \mathfrak{S} .—[וְהָיָה אִשְׁרֵי הַיָּם] l. either \mathfrak{M} anticipates \mathfrak{M} with \mathfrak{S} , or \mathfrak{S} עֲשִׂים אִשְׁרֵי הַיָּם with 45¹² \mathfrak{S} .—10. וְהָיָה] anticipates primitiae sanctuarii sacerdotum, misunderstand the constr.; \mathfrak{S} om. וְהָיָה and begins with לְהַיָּה. The Mass. on Gen. 5²⁹ notes that וְהָיָה is one of the five words marked with two disjunctive accents, *geresh* and *Wlisha*, shewing that ancient authorities differed as to the pronunciation; the later Massoretes, unable to decide which was right, directed that both accents should be chanted; Wickes *Hebr. Prose Accents* 101.—[וְהָיָה] \mathfrak{M} om. the usual \mathfrak{M} , and originally perhaps \mathfrak{M} bis and \mathfrak{M} did not stand in the text. The testimony of the Vrs. points in this direction. Thus \mathfrak{S} om. \mathfrak{M} after \mathfrak{M} and \mathfrak{M} after \mathfrak{M} and \mathfrak{M} after \mathfrak{M} ; for \mathfrak{M} \mathfrak{S} εἶπος \mathfrak{Q} πλάτος. \mathfrak{S} om. \mathfrak{M} . In \mathfrak{S} the dimension 10,000 is given three times over! \mathfrak{P} supplies \mathfrak{M} after \mathfrak{M} , and then = \mathfrak{M} ; \mathfrak{T} = \mathfrak{M} .—[וְהָיָה אִשְׁרֵי הַיָּם] \mathfrak{S} κ. τὸ ὄρος τῶν ἀγίων ἔσται ἐν μέσῳ αὐτοῦ i.e. \mathfrak{M} יִרְדָּה יִרְדָּה; cp. v. 36 יִרְדָּה יִרְדָּה. For the confusion between \mathfrak{M} and \mathfrak{M} see 7¹³ n.; \mathfrak{S} = \mathfrak{M} . \mathfrak{M} with mas. suff. as in v. 9, ct. \mathfrak{M} vv. 15²¹ 21⁹; the fem. antecedent \mathfrak{M} was not always remembered.—11. [וְהָיָה אִשְׁרֵי הַיָּם] \mathfrak{S} τ. *λεπέσει τοῖς ἡγιασμένοις υἱοῖς Σαδδοκῶν*. \mathfrak{S} also read the plur. ptcp. \mathfrak{M} = \mathfrak{M} (so 1 Hebr. MS), but \mathfrak{S} = \mathfrak{M} , as \mathfrak{M} . Since, then, the correct text reads \mathfrak{M} (not \mathfrak{M} , there is no support for Hö.'s view (*Heseh. 207 n.*) that the words are a gloss introduced to make a distinction between the \mathfrak{M} and other priests.—12. [וְהָיָה] For the constr. following \mathfrak{M} v. 11 cp. 47²² n.—[וְהָיָה] An accidental variation of the normal \mathfrak{M} read by 5 MSS \mathfrak{S} . Possibly \mathfrak{S} noticed something peculiar about the word, for it reads. ἡ ἀπαρχὴ δεδομένη.—[אֵל יִרְדָּה] \mathfrak{S} ἀπὸ.—13. [וְהָיָה] \mathfrak{S} τ. *λεπέσει τοῖς δεδευμένοις* \mathfrak{P} sed et Levitis.—[אֵל יִרְדָּה] \mathfrak{S} τ. *λεπέσει*, \mathfrak{S} τ. *λεπέσει*

exits, so Kr., Ges.-Buhl *Lex.*, Hb., but אצו was the form used in this sense, 42¹¹ 43¹¹ 44⁵. Ⓞ ai διεκβολαι, Ⓞ κηρη, Ⓞ egressus.—After טעק insert אצו . . . טעק יצו from v.³¹.—[צו אצו] l. אצו אצו, on the analogy of vv.^{33, 34}.—[צו] Cp. v.³³, an accus. of specification, like אצו, אצו 40⁷ and often; G-K. § 118 *dh.*—צו. אצו ע] For ע= in accordance with' cp. Gen. 48⁸, Ex. 28²¹, 2 S. 18¹⁸.—אצו אצו אצו] l. 'ע אצו as vv.^{32, 33, 34} and Ⓞ. אצו is superfluous when the sentence is restored to v.³⁰.—32. אצו אצו] So Ⓞ, ? l. אצו as v.³³.—After אצו ? l. אצו Ⓞ; Ⓞ=אצו.—[אצו יצו] l. 'ע יצו with 11 MSS Vrs., vv.^{31, 33, 34}.—34. אצו אצו] Some MSS and the Vrs. read אצו אצו.—After אצו l. אצו, Ⓞ μέτρο Ⓞ.—[אצו] A mistake for אצו Ⓞ και πόλαι τρείς Ⓞ. Kōn. iii. § 350 *d* defends אצו artificially.—35. אצו] Ⓞ ἀφ' ἧς ἀν ἡμέρας γένηται, hence some would read אצו אצו; this is no doubt the sense, but Ⓞ may be supplying the vb. to make intelligible Greek. Σ ἀπὸ τῆς ἡμέρας Ⓞ 'from its days.'—[אצו אצו] Ⓞ^B εἶσται τὸ ὄνομα αὐτῆς = אצו אצו, cp. v.¹⁰ n., either by confusion or of set purpose to escape from אצו אצו; but Ⓞ^{AQ} εἶσ ἐκεῖ, so Σ; Ⓞ conflates, ἀφ' ἡμέρας κυρίου ὄνομα ἐκεῖ. For Ⓞ see Commentary, Ⓞ 'the Lord named it.' For אצו = אצו add 2 K. 23⁸, Jer. 18², Ps. 122⁵.

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| שרי 27. 115. | ששא 423. | תרישש 26. |
| שור 311. | שישך 260. | תקע 87. |
| שהו 523. | | |

iii. NEW TESTAMENT

St. Matthew—

1²¹, 377.
 3¹⁶, 5.
 4^{1st}, 90.
 4⁸, 429.
 5¹⁵, 499.
 7²⁷, 141.
 10⁶, 31.
 11^{23st}, 177.
 15²¹, 369.
 18¹²⁻¹⁴, 376.
 19²⁷, 369.
 20²², 255.
 21³³⁻⁴¹, 209.
 23²⁷, 141.
 24⁴³, 136.
 25⁶, 136.
 25^{31st}, 376.
 26²⁹, 255.

St. Mark—

1^{7r}, 392.
 1¹⁰, 5.
 4¹³, 187.
 4¹³⁻²⁰, 182.
 4³⁹, 11^{14. 22}, 399.
 6⁷, 31.
 7^{6r}, 369.
 8¹⁸, 129.
 12¹⁻², 209.
 13, 76.
 16⁵, 104.

St. Luke—

3²³, 7.
 4^{1st}, 90.
 4⁵, 41.
 6⁴⁹, 141.
 9², 31.
 9³², 22.
 10¹, 31.
 10¹², 177.
 10¹⁶, 345.
 15²⁻⁷, 19¹⁰, 376.
 16⁹, 506.
 16⁷, 500.
 19⁴¹⁻⁴³, 127.
 20⁹⁻¹⁶, 209.
 22^{24st}, 369.
 23³¹, 192.

St. John—

1¹⁴, 22, 403.
 1¹⁸, 5.
 1⁵¹, 5.
 3⁵, 391.
 4¹⁴, 517.
 7^{37. 38}, 517.
 7³⁸, 523.
 7⁴⁹, 85.
 9³⁹, 45.
 10¹⁰⁻¹⁵, 376.
 10¹⁶, 377. 402.
 11^{23. 24. 29}, 399.
 12²⁴, 403.
 14⁹, 5.
 19¹³, 448.
 19²², 136.
 20²², 404.

Acts—

2¹¹, 332.
 2¹⁶⁻¹⁸, 5.
 2¹⁶⁻²¹, 392.
 3²⁶, 332.
 7⁵¹, 34.
 7⁵⁶, 5.
 9⁹, 43.
 10⁴¹, 5.
 10¹⁴, 56.
 18⁹, 50.
 20^{9st}, 399.
 21^{10r}, 50.
 23³, 141.

Romans—

5^{12st}, 201.
 5²⁰, 218.
 8²⁰⁻²², 68.
 8²³, 392.
 9⁴, 22.
 12¹, 393.

1 Corinthians—

3⁹, 388.
 10²¹, 483.

2 Corinthians—

3³, 126.

Galatians—

6¹⁷, 106.

Ephesians—

1³⁻¹⁰, 390.
 1^{13r. 30}, 4³⁰, 392.

Philippians—

2⁷, 21.
 2^{12. 13}, 202. 391.

Colossians—

2¹⁶, 509.

2 Thessalonians—

2⁴, 314.

1 Timothy—

2⁴, 201.
 5⁵, 177.
 6¹⁶, 5.

Titus—

2¹³, 22.

Hebrews—

9⁷, 502.
 9^{8. 26}, 451.
 10⁷, 37.
 10²³, 391.
 10²³, 78.
 12²³, 515.
 13²⁰, 376.

James—

2¹, 22.
 5⁵, 177.

1 Peter—

2²⁰, 376.
 3²¹, 223.
 4¹⁴, 22.
 5⁷, 376.

2 Peter—

3⁴, 136.
 3⁷, 201.

1 John—

3¹⁸, 369.
 4¹², 5.

Revelation—

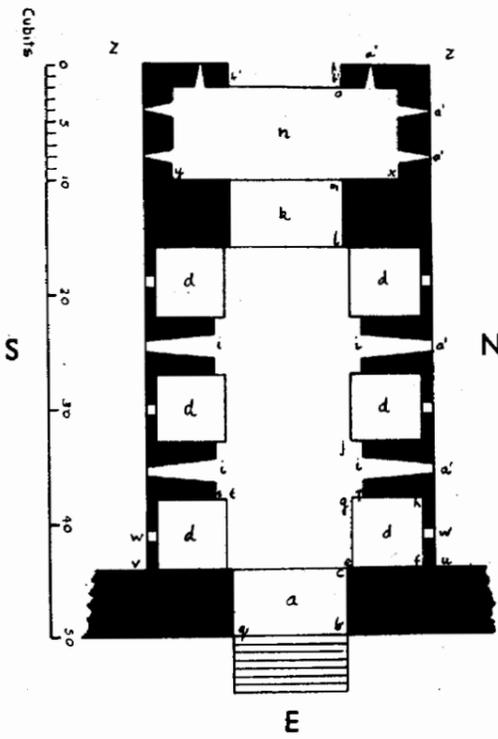
2²⁷, 376.
 3⁹, 395.
 3¹², 538.
 4¹, 5.
 4³, 21. 28.
 4⁵, 19.
 4⁶⁻⁹, 11. 114.
 4⁷, 14.
 4⁸, 15. 18.

Revelation—*continued*5^{en.}, II. 114.6^{en.}, 114.6^{is}, 376.7^{en.}, 106.7^{is}, 114.7^{is}, 399.7^{is}, 376.9^{is-16}, 154.10¹, 28.10¹⁰, 38.11¹, 431.12⁸, 376.13^{1st}, 106.14¹, 106.14¹⁰, 255.15¹, 111.15⁶, 104.16¹⁸, 406.18¹³, 164.19¹⁵, 376.19¹⁷⁻¹⁸, 406.19^{17n.}, 421.20⁷⁻⁹, 406.20⁸, 409.21^{2, 3}, 164. 403.

538.

21¹⁰, 429.21^{12, 13}, 536.21¹³, 460.21¹⁵, 430. 441.21¹⁶, 535.21^{19f.}, 317.22^{1, 2}, 517.22², 522.

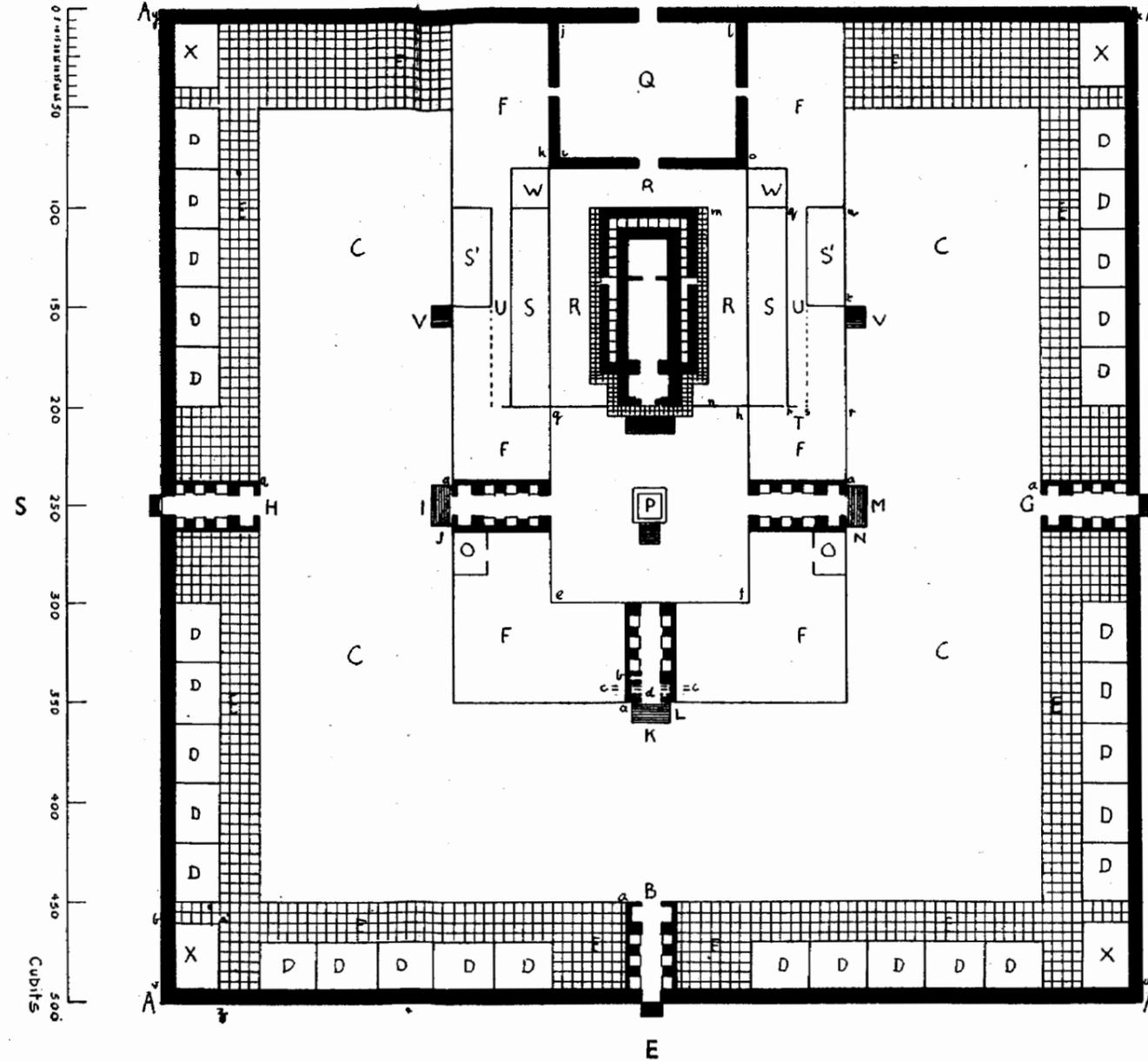
FIGURE I. GATEWAY W



- a . . . 40, 6, 11, 14.
- b-c . . . 40, 6.
- d . . . 40, 7, 10, 12, 13, 16.
- efgh . . . 40, 7, 12.
- i . . . 40, 7, 10, 16.
- g-j . . . 40, 7, 10.
- k . . . 40, 7.
- l-m . . . 40, 7.
- n . . . 40, 7, 9.
- o-m . . . 40, 9.
- o-p . . . 40, 9, 16.
- q-b . . . 40, 11.
- r-s . . . 40, 11.
- r-g . . . 40, 12.
- s-t . . . 40, 12.
- u-v . . . 40, 13.
- w . . . 40, 13.
- x-y . . . 40, 14.
- z . . . 40, 14.
- b-p . . . 40, 15.
- a' . . . 40, 16.
- b' . . . 40, 16.

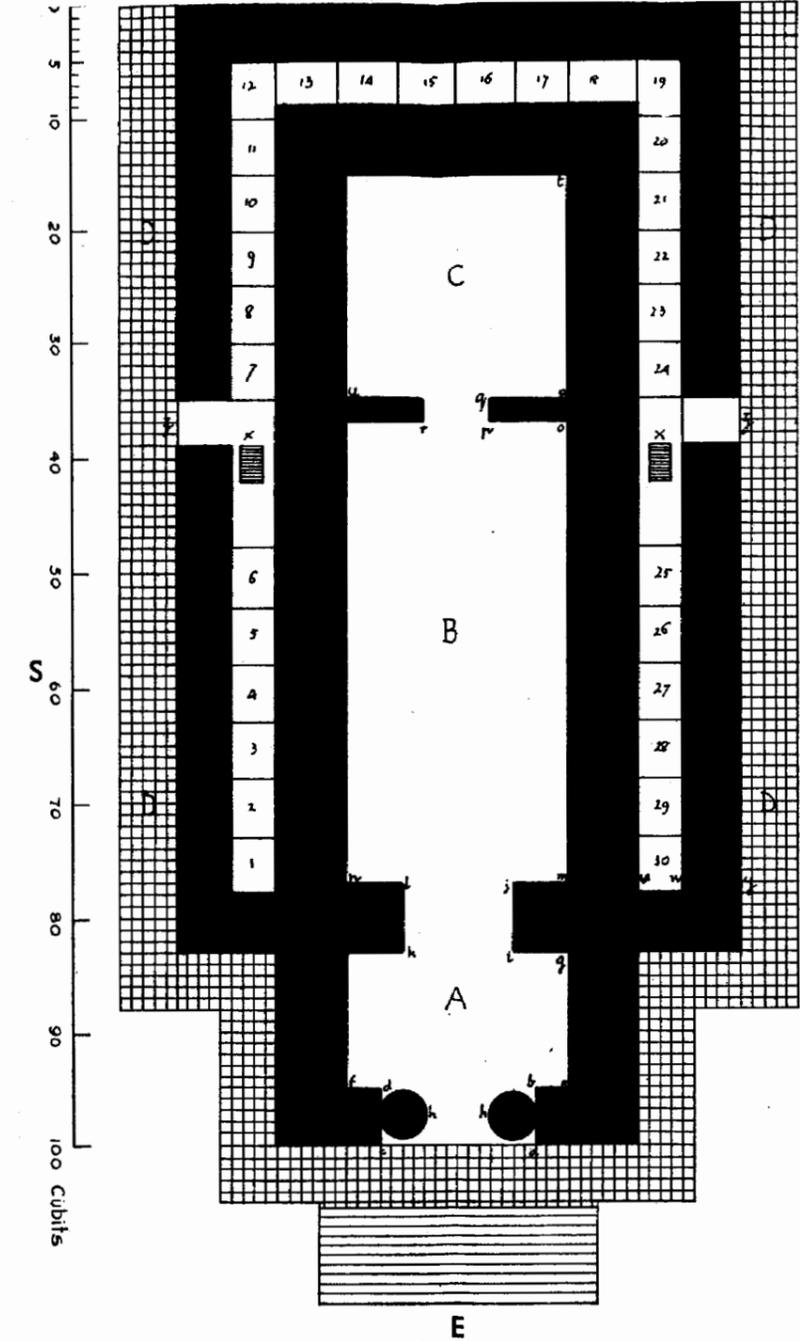
FIGURE II. THE TEMPLE COURTS W

- A . . . 40, 5, 42, 1, 10, 20.
- B . . . 40, 6, 42, 15.
- C . . . 40, 17, 20, 31, 34, 37, 42, 1 (1), 3, 7, 46, 20, 21.
- D . . . 40, 17.
- E . . . 40, 17, 18.
- F . . . 40, 28, 44, 42, 3.
- G . . . 40, 20.
- H . . . 40, 24.
- I . . . 40, 28.
- J . . . 40, 31.
- K . . . 40, 32, 38-43.
- L . . . 40, 34.
- M . . . 40, 35.
- N . . . 40, 37.
- O . . . 40, 44.
- P . . . 40, 47.
- Q . . . 41, 12, 13.
- R . . . 41, 12, 13-15, 42, 1, 10, 13.
- S S' . . . 42, 1, 4, 7, 8, 10-13.
- S' . . . 42, 8.
- T . . . 42, 2.
- U . . . 42, 4, 11.
- V . . . 42, 9.
- W . . . 46, 19.
- X . . . 46, 21, 22.



- a-a . . . 40, 19, 23, 27.
- b . . . 40, 38.
- cc . . . 40, 39.
- d . . . 40, 41, 42.
- efgh . . . 40, 47.
- i-j . . . 41, 12.
- i-k . . . 41, 12.
- j-l . . . 41, 12.
- m-n . . . 41, 13.
- m-l . . . 41, 13.
- g-h . . . 41, 14.
- k-o . . . 41, 15.
- p-q . . . 42, 2, 4, 8.
- h-r . . . 42, 2.
- p-s . . . 42, 4, 11.
- r-t . . . 42, 7.
- r-u . . . 42, 8.
- v-w . . . 42, 16.
- w-x . . . 42, 17.
- v-y . . . 42, 18.
- y-x . . . 42, 19.
- v-y, y-x . . . 42, 20.
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- a'-b' . . . 46, 22.

FIGURE III. THE TEMPLE W



- A . . . 40, 48.
- a-b, c-d . . . 40, 48.
- b-e, d-f . . . 40, 48.
- e-f . . . 40, 49.
- e-g . . . 40, 49.
- h, h . . . 40, 49.
- B . . . 41, 1, 4.
- i-j, k-l . . . 41, 1.
- i-k, j-l . . . 41, 2.
- j-m, l-n . . . 41, 2.
- m-o . . . 41, 2.
- m-n . . . 41, 2.
- p-q . . . 41, 3.
- p-r . . . 41, 3.
- p-o, q-s . . . 41, 3.
- s-t . . . 41, 4.
- s-u . . . 41, 4.
- C . . . 41, 4.
- m-v . . . 41, 5.
- v-w . . . 41, 5.
- l-30 . . . 41, 6.
- x, x . . . 41, 7.
- D . . . 41, 8, 11.
- w-y . . . 41, 9.
- z, z . . . 41, 11.
- z-a' . . . 41, 11.