

# Ezekiel

## A Vision of God's Glory

**1:1** In the thirtieth year,<sup>1</sup> on the fifth day of the fourth month, while I was among the exiles<sup>2</sup> at the Kebar River,<sup>3</sup> the heavens opened<sup>4</sup> and I saw a divine vision.<sup>5</sup> **1:2** (On the fifth day of the month – it was the fifth year of King Jehoiachin's exile – **1:3** the word of the LORD came to the priest Ezekiel<sup>6</sup> the son of Buzi,<sup>7</sup> at the Kebar River in the land of the Babylonians.<sup>8</sup> The hand<sup>9</sup> of the LORD came on him there).

**1:4** As I watched, I noticed<sup>10</sup> a windstorm<sup>11</sup> coming from the north – an enormous cloud, with lightning flashing,<sup>12</sup> such that bright light<sup>13</sup> rimmed it and came from<sup>14</sup> it like glowing amber<sup>15</sup> from the middle of a fire. **1:5** In the fire<sup>16</sup> were what looked like<sup>17</sup> four living beings.<sup>18</sup> In their appearance they had human form,<sup>19</sup> **1:6** but each had four faces and four wings. **1:7** Their legs were straight, but the soles of their feet were like calves' feet. They gleamed<sup>20</sup> like polished bronze. **1:8** They had human hands<sup>21</sup> under their wings on their four sides. As for the faces and wings of the four of them, **1:9** their

<sup>1</sup> **sn** The meaning of the *thirtieth year* is problematic. Some take it to mean the age of Ezekiel when he prophesied (e.g., Origen). The Aramaic Targum explains the thirtieth year as the thirtieth year dated from the recovery of the book of the Torah in the temple in Jerusalem (2 Kgs 22:3-9). The number seems somehow to be equated with the fifth year of Jehoiachin's exile in 1:2, i.e., 593 B.C.

<sup>2</sup> **sn** The Assyrians started the tactic of deportation, the large-scale forced displacement of conquered populations, in order to stifle rebellions. The task of uniting groups of deportees, gaining freedom from one's overlords and returning to retake one's own country would be considerably more complicated than living in one's homeland and waiting for an opportune moment to drive out the enemy's soldiers. The Babylonians adopted this practice also, after defeating the Assyrians. The Babylonians deported Judeans on three occasions. The practice of deportation was reversed by the Persian conquerors of Babylon, who gained favor from their subjects for allowing them to return to their homeland and, as polytheists, sought the favor of the gods of the various countries which had come under their control.

<sup>3</sup> **sn** The *Kebar River* is mentioned in Babylonian texts from the city of Nippur in the fifth century B.C. It provided artificial irrigation from the Euphrates.

<sup>4</sup> **sn** For the concept of the *heavens opened* in later literature, see 3 Macc 6:18; 2 Bar. 22:1; T. Levi 5:1; Matt 3:16; Acts 7:56; Rev 19:11.

<sup>5</sup> **tn** Or "saw visions from God." References to divine visions occur also in Ezek 8:3; 40:2

<sup>6</sup> **sn** The prophet's name, *Ezekiel*, means in Hebrew "May God strengthen."

<sup>7</sup> **tn** Or "to Ezekiel son of Buzi the priest."

<sup>8</sup> **tn** *Heb* "Chaldeans." The name of the tribal group ruling Babylon, "Chaldeans" is used as metonymy for the whole empire of Babylon. The Babylonians worked with the Medes to destroy the Assyrian Empire near the end of the 7th century B.C. Then, over the next century, the Babylonians dominated the West Semitic states (such as Phoenicia, Aram, Moab, Edom, and Judah in the modern countries of Syria, Lebanon, Jordan, and Israel) and made incursions into Egypt.

<sup>9</sup> **tn** Or "power."

**sn** *Hand* in the OT can refer metaphorically to power, authority, or influence. In Ezekiel God's "hand" being on the prophet is regularly associated with communication or a vision from God (3:14, 22; 8:1; 37:1; 40:1).

<sup>10</sup> **tn** The word *הִינֵה* (*hinneh*, traditionally "behold") indicates becoming aware of something and has been translated here as a verb.

<sup>11</sup> **sn** Storms are often associated with appearances of God (see Nah 1:3; Ps 18:12). In some passages, the "storm" (*הַמְעָרָה*, *s'arah*) may be a whirlwind (Job 38:1, 2 Kgs 2:1).

<sup>12</sup> **tn** *Heb* "fire taking hold of itself," perhaps repeatedly. The phrase occurs elsewhere only in Exod 9:24 in association with a hailstorm. The LXX interprets the phrase as fire flashing like lightning, but it is possibly a self-sustaining blaze of divine origin. The LXX also reverses the order of the descriptors, i.e., "light went around it and fire flashed like lightning within it."

<sup>13</sup> **tn** Or "radiance." The term also occurs in 1:27b.

<sup>14</sup> **tc** Or "was in it"; cf. LXX ἐν τῷ μέσῳ αὐτοῦ (*en tō mesō autou*, "in its midst").

<sup>15</sup> **tn** The LXX translates *הַשֹּׁהַבִּיל* (*khashmal*) with the word ἤλεκτρον (*ēlektron*, "electrum"; so NAB), an alloy of silver and gold, perhaps envisioning a comparison to the glow of molten metal.

<sup>16</sup> **tc** *Heb* "from its midst" (*מִתּוֹכָהּ*, *mitokhah*). The LXX reads ἐν τῷ μέσῳ (*en tō mesō*, "in the midst of it"). The LXX also reads ἐν for *מִתּוֹךְ* (*mitokh*) in v. 4. The translator of the LXX of Ezekiel either read *בְּתוֹךְ* (*b'tokh*, "within") in his Hebrew exemplar or could not imagine how *מִתּוֹךְ* could make sense and so chose to use ἐν. The Hebrew would be understood by adding "from its midst emerged the forms of four living beings."

<sup>17</sup> **tn** *Heb* "form, figure, appearance."

<sup>18</sup> **tn** The Hebrew term is feminine plural yet thirty-three of the forty-five pronominal suffixes and verbal references which refer to the living beings in the chapter are masculine plural. The grammatical vacillation between masculine and feminine plurals suggests the difficulty Ezekiel had in penning these words as he was overcome by the vision of God. In ancient Near Eastern sculpture very similar images of part-human, part-animal creatures serve as throne and sky bearers. For a discussion of ancient Near Eastern parallels, see L. C. Allen, *Ezekiel* (WBC), 1:26-31. Ezekiel's vision is an example of contextualization, where God accommodates his self-revelation to cultural expectations and norms.

<sup>19</sup> **sn** *They had human form* may mean they stood erect.

<sup>20</sup> **sn** The Hebrew verb translated *gleamed* occurs only here in the OT.

<sup>21</sup> **tc** The MT reads "his hand" while many Hebrew MSS as well as the Qere read "hands of." Two similar Hebrew letters, *vav* and *yod*, have been confused.

wings touched each other; they did not turn as they moved, but went straight ahead.<sup>1</sup>

**1:10** Their faces had this appearance: Each of the four had the face of a man, with the face of a lion on the right, the face of an ox on the left and also the face of an eagle.<sup>2</sup> **1:11** Their wings were spread out above them; each had two wings touching the wings of one of the other beings on either side and two wings covering their bodies. **1:12** Each moved straight ahead<sup>3</sup> – wherever the spirit<sup>4</sup> would go, they would go, without turning as they went. **1:13** In the middle<sup>5</sup> of the living beings was something like<sup>6</sup> burning coals of fire<sup>7</sup> or like torches. It moved back and forth among the living beings. It was bright, and lightning was flashing out of the fire. **1:14** The living beings moved backward and forward as quickly as flashes of lightning.<sup>8</sup>

**1:15** Then I looked,<sup>9</sup> and I saw one wheel<sup>10</sup> on the ground<sup>11</sup> beside each of the four beings.

**1:16** The appearance of the wheels and their construction<sup>12</sup> was like gleaming jasper,<sup>13</sup> and

all four wheels looked alike. Their structure was like a wheel within a wheel.<sup>14</sup> **1:17** When they moved they would go in any of the four directions they faced without turning as they moved. **1:18** Their rims were high and awesome,<sup>15</sup> and the rims of all four wheels were full of eyes all around.

**1:19** When the living beings moved, the wheels beside them moved; when the living beings rose up from the ground, the wheels rose up too. **1:20** Wherever the spirit<sup>16</sup> would go, they would go,<sup>17</sup> and the wheels would rise up beside them because the spirit<sup>18</sup> of the living being was in the wheel. **1:21** When the living beings moved, the wheels moved, and when they stopped moving, the wheels stopped.<sup>19</sup> When they rose up from the ground, the wheels rose up from the ground; the wheels rose up beside them because the spirit of the living being was in the wheel.

**1:22** Over the heads of the living beings was something like a platform,<sup>20</sup> glittering awesomely like ice,<sup>21</sup> stretched out over their heads. **1:23** Under the platform their wings were stretched out, each toward the other. Each of the beings also had two wings covering<sup>22</sup> its

<sup>1</sup> **tn** *Heb* “They each went in the direction of one of his faces.”

<sup>2</sup> **tc** The MT has an additional word at the beginning of v. 11, וּפְנֵיהֶם (*uf<sup>h</sup>nehem*, “and their faces”), which is missing from the LXX. As the rest of the verse only applies to wings, “their faces” would have to somehow be understood in the previous clause. But this would be very awkward and is doubly problematic since “their faces” are already introduced as the topic at the beginning of v. 10. The Hebrew scribe appears to have copied the phrase “and their faces and their wings” from v. 8, where it introduces the content of 9-11. Only “and (as for) their wings” belongs here.

<sup>3</sup> **tn** See the note on “straight ahead” in v. 9.

<sup>4</sup> **tn** Or “wind.”

<sup>5</sup> **tc** The MT reads “and the form of the creatures” (וּמִצֹּרֵהוּם, *ud<sup>h</sup>mut hakhayyot*). The LXX reads “and in the midst of the creatures,” suggesting an underlying Hebrew text of וּבְתוֹכָהֶן (וּמִתּוֹכָהֶן, *umittokh hakhayyot*). The subsequent description of something moving among the creatures supports the LXX.

<sup>6</sup> **tc** The MT reads “and the form of the creatures – their appearance was like burning coals of fire.” The LXX reads “in the midst of the creatures was a sight like burning coals of fire.” The MT may have adjusted “appearance” to “their appearance” to fit their reading of the beginning of the verse (see the **tc** note on “in the middle”). See M. Greenberg, *Ezekiel* (AB), 1:46.

<sup>7</sup> **sn** *Burning coals of fire* are also a part of David’s poetic description of God’s appearance (see 2 Sam 22:9, 13; Ps 18:8).

<sup>8</sup> **tc** The LXX omits v. 14 and may well be correct. The verse may be a later explanatory gloss of the end of v. 13 which was copied into the main text. See M. Greenberg, *Ezekiel* (AB), 1:46.

**tn** Lit., “like the appearance of lightning.” The Hebrew term translated “lightning” occurs only here in the OT. In postbiblical Hebrew the term refers to a lightning flash.

<sup>9</sup> **tc** The MT adds “at the living beings” which is absent from the LXX.

<sup>10</sup> **sn** Another vision which includes *wheels* on thrones occurs in Dan 7:9. Ezek 10 contains a vision similar to this one.

<sup>11</sup> **tn** The Hebrew word may be translated either “earth” or “ground” in this context.

<sup>12</sup> **tc** This word is omitted from the LXX.

<sup>13</sup> **tn** *Heb* “Tarshish stone.” The meaning of this term is uncertain. The term has also been translated “topaz” (NEB); “beryl” (KJV, NASB, NRSV); or “chrysolite” (RSV, NIV).

<sup>14</sup> **tn** Or “like a wheel at right angles to another wheel.” Some envision concentric wheels here, while others propose “a globe-like structure in which two wheels stand at right angles” (L. C. Allen, *Ezekiel* [WBC], 1:33-34). The description given in v. 17 favors the latter idea.

<sup>15</sup> **tc** The MT reads וַיִּירָא לָהֶם (וַיִּירָא לָהֶם, “and fear belonged to them”). In a similar vision in 10:12 the wheels are described as having spokes (יָדֵיהֶם, *yideyhem*). That parallel would suggest יָדוֹת (yadot) here (written יָדָה without the mater). By positing both a רֶדַר/רֶדַר (*dalet/resh*) confusion and a הֵת/הֵת (*hey/khet*) confusion the form was read as יָרָה (וַיִּירָה, *yareh*) and was then misunderstood and subsequently written as וַיִּירָה (וַיִּירָה, *yir’ah*) in the MT. The reading וַיִּירָה does not seem to fit the context well, though in English it can be made to sound as if it does. See W. H. Brownlee, *Ezekiel 1-19* (WBC), 8-9. The LXX reads καὶ εἶδον αὐτὰ (*kai eidon auta*, “and I saw”), which assumes וַיִּירָה (*va’ere*). The existing consonants of the MT may also be read as “it was visible to them.”

<sup>16</sup> **tn** Or “wind”; the same Hebrew word can be translated as either “wind” or “spirit” depending on the context.

<sup>17</sup> **tc** The MT adds the additional phrase “the spirit would go,” which seems unduly redundant here and may be dittographic.

<sup>18</sup> **tn** Or “wind.” The Hebrew is difficult since the text presents four creatures and then talks about “the spirit” (singular) of “the living being” (singular). According to M. Greenberg (*Ezekiel* [AB], 1:45) the Targum interprets this as “will.” Greenberg views this as the spirit of the one enthroned above the creatures, but one would not expect the article when the one enthroned has not yet been introduced.

<sup>19</sup> **tc** The LXX reads “when it went, they went; when it stood, they stood.”

**tn** *Heb* “when they went, they went; when they stood, they stood.”

<sup>20</sup> **tn** Or “like a dome” (NCV, NRSV, TEV).

<sup>21</sup> **tn** Or “like crystal” (NRSV, NLT).

<sup>22</sup> **tc** *Heb* “each had two wings covering and each had two wings covering,” a case of dittography. On the analogy of v. 11 and the support of the LXX, which reads the same for v. 11 and this verse, one should perhaps read “each had two wings touching another being and each had two wings covering.”

body. **1:24** When they moved, I heard the sound of their wings – it was like the sound of rushing waters, or the voice of the Almighty,<sup>1</sup> or the tumult<sup>2</sup> of an army. When they stood still, they lowered their wings.

**1:25** Then there was a voice from above the platform over their heads when they stood still.<sup>3</sup> **1:26** Above the platform over their heads was something like a sapphire shaped like a throne. High above on the throne was a form that appeared to be a man. **1:27** I saw an amber glow<sup>4</sup> like a fire enclosed all around<sup>5</sup> from his waist up. From his waist down I saw something that looked like fire. There was a brilliant light around it, **1:28** like the appearance of a rainbow in the clouds after the rain.<sup>6</sup> This was the appearance of the surrounding brilliant light; it looked like the glory of the LORD. When I saw<sup>7</sup> it, I threw myself face down, and I heard a voice speaking.

### Ezekiel's Commission

**2:1** He said to me, “Son of man,<sup>8</sup> stand on your feet and I will speak with you.” **2:2** As he spoke to me,<sup>9</sup> a wind<sup>10</sup> came into me and stood

<sup>1</sup> **tn** Heb “Shaddai” (probably meaning “one of the mountain”), a title that depicts God as the sovereign ruler of the world who dispenses justice. The Old Greek translation omitted the phrase “voice of the Almighty.”

<sup>2</sup> **tn** The only other occurrence of the Hebrew word translated “tumult” is in Jer 11:16. It indicates a noise like that of the turmoil of a military camp or the sound of an army on the march.

<sup>3</sup> **tc** The MT continues “when they stood still they lowered their wings,” an apparent dittography from the end of v. 24. The LXX commits haplography by homoioteleuton, leaving out vv. 25b and 26a by skipping from רוֹשָׁם (*rosham*) in v. 25 to רוֹשָׁם in v. 26.

<sup>4</sup> **tn** See Ezek 1:4.

<sup>5</sup> **tc** The LXX lacks this phrase. Its absence from the LXX may be explained as a case of haplography resulting from homoioteleuton, skipping from כִּימָרָה (*kimar'eh*) to מִימָרָה (*mimmar'eh*). On the other hand, the LXX presents a much more balanced verse structure when it is recognized that the final words of this verse belong in the next sentence.

<sup>6</sup> **sn** Reference to the *glowing substance* and the *brilliant light* and storm phenomena in vv. 27-28a echoes in reverse order the occurrence of these phenomena in v. 4.

<sup>7</sup> **tn** The vision closes with the repetition of the verb “I saw” from the beginning of the vision in 1:4.

<sup>8</sup> **sn** The phrase *son of man* occurs ninety-three times in the book of Ezekiel. It simply means “human one,” and distinguishes the prophet from the nonhuman beings that are present in the world of his vision.

<sup>9</sup> **tc** The phrase “as he spoke to me” is absent from the LXX.

<sup>10</sup> **tn** Or “spirit.” NIV has “the Spirit,” but the absence of the article in the Hebrew text makes this unlikely. Elsewhere in Ezekiel the Lord’s Spirit is referred to as “the Spirit of the Lord” (11:5; 37:1), “the Spirit of God” (11:24), or “my (that is, the Lord’s) Spirit” (36:27; 37:14; 39:29). Some identify the “spirit” of 2:2 as the spirit that energized the living beings, however, that “spirit” is called “the spirit” (1:12, 20) or “the spirit of the living beings” (1:20-21; 10:17). Still others see the term as referring to an impersonal “spirit” of strength or courage, that is, the term may also be understood as a disposition or attitude. The Hebrew word often refers to a wind in Ezekiel (1:4; 5:10, 12; 12:4; 13:11, 13; 17:10, 21; 19:12; 27:26; 37:9). In 37:5-10 a “breath” originates in the “four winds” and is associated with the Lord’s life-giving breath (see v. 14). This breath enters into the dry bones and gives them

me on my feet, and I heard the one speaking to me.

**2:3** He said to me, “Son of man, I am sending you to the house<sup>11</sup> of Israel, to rebellious nations<sup>12</sup> who have rebelled against me; both they and their fathers have revolted<sup>13</sup> against me to this very day. **2:4** The people<sup>14</sup> to whom I am sending you are obstinate and hard-hearted,<sup>15</sup> and you must say to them, ‘This is what the sovereign LORD says.’<sup>16</sup> **2:5** And as for them,<sup>17</sup> whether they listen<sup>18</sup> or not – for they are a rebellious<sup>19</sup> house<sup>20</sup> – they will know that a prophet has been among them. **2:6** But you, son of man, do not fear them, and do not fear their words – even though briars<sup>21</sup> and thorns<sup>22</sup> surround you and you live among scorpions – do not fear their words and do not

life. In a similar fashion the breath of 2:2 (see also 3:24) energizes paralyzed Ezekiel. Breath and wind are related. On the one hand it is a more normal picture to think of breath rather than wind entering someone, but since wind represents an external force it seems more likely for wind rather than breath to stand someone up (unless we should understand it as a disposition). It may be that one should envision the breath of the speaker moving like a wind to revive Ezekiel, helping him to regain his breath and invigorating him to stand. A wind also transports the prophet from one place to another (3:12, 14; 8:3; 11:1, 24; 43:5).

<sup>11</sup> **tc** The Hebrew reads “sons of,” while the LXX reads “house,” implying the more common phrase in Ezekiel. Either could be abbreviated with the first letter ב (*bet*). In preparation for the characterization “house of rebellion,” in vv. 5, 6, and 8, “house” is preferred (L. C. Allen, *Ezekiel* [WBC], 1:10 and W. Zimmerli, *Ezekiel* [Hermeneia], 2:564-65).

<sup>12</sup> **tc** Heb “to the rebellious nations.” The phrase “to the rebellious nations” is omitted in the LXX. Elsewhere in Ezekiel the singular word “nation” is used for Israel (36:13-15; 37:22). Here “nations” may have the meaning of “tribes” or refer to the two nations of Israel and Judah.

<sup>13</sup> **tc** This word is omitted from the LXX.

**tn** The Hebrew term used here is the strongest word available for expressing a covenant violation. The word is used in the diplomatic arena to express a treaty violation (2 Kgs 1:1; 3:5, 7).

<sup>14</sup> **tn** Heb “sons.” The word choice may reflect treaty idiom, where the relationship between an overlord and his subjects can be described as that of father and son.

<sup>15</sup> **tc** Heb “stern of face and hard of heart.” The phrases “stern of face” and “hard of heart” are lacking in the LXX.

<sup>16</sup> **tn** The phrase “thus says [the LORD]” occurs 129 times in Ezekiel; the announcement is identical to the way messengers often introduced their messages (Gen 32:5; 45:9; Exod 5:10; Num 20:14; Judg 11:15).

<sup>17</sup> **tn** Heb “they”; the phrase “And as for them” has been used in the translation for clarity.

<sup>18</sup> **tn** The Hebrew word implies obedience rather than mere hearing or paying attention.

<sup>19</sup> **tn** This Hebrew adjective is also used to describe the Israelites in Num 17:25 HT (17:10 ET) and Isa 30:9.

<sup>20</sup> **sn** The book of Ezekiel frequently refers to the Israelites as a *rebellious house* (Ezek 2:5, 6, 8; 3:9, 26-27; 12:2-3, 9, 25; 17:12; 24:3).

<sup>21</sup> **tn** The Hebrew term occurs only here in the OT.

<sup>22</sup> **tn** The Hebrew term is found elsewhere in the OT only in Ezek 28:24.

**sn** Here *thorns* may be a figure for hostility (Ezek 28:24; Mic 7:4).

be terrified of the looks they give you,<sup>4</sup> for they are a rebellious house! **2:7** You must speak my words to them whether they listen or not, for they are rebellious. **2:8** As for you, son of man, listen to what I am saying to you: Do not rebel like that rebellious house! Open your mouth and eat what I am giving you.”

**2:9** Then I looked and realized a hand was stretched out to me, and in it was a written scroll. **2:10** He unrolled it before me, and it had writing on the front<sup>2</sup> and back;<sup>3</sup> written on it were laments, mourning, and woe.

**3:1** He said to me, “Son of man, eat what you see in front of you<sup>4</sup> – eat this scroll – and then go and speak to the house of Israel.” **3:2** So I opened my mouth and he fed me the scroll.

**3:3** He said to me, “Son of man, feed your stomach and fill your belly with this scroll I am giving to you.” So I ate it,<sup>5</sup> and it was sweet like honey in my mouth.

**3:4** He said to me, “Son of man, go to the house of Israel and speak my words to them. **3:5** For you are not being sent to a people of unintelligible speech<sup>6</sup> and difficult language,<sup>7</sup> but<sup>8</sup> to the house of Israel – **3:6** not to many peoples of unintelligible speech and difficult language, whose words you cannot understand<sup>9</sup> – surely if<sup>10</sup> I had sent you to them, they would listen to you! **3:7** But the house of Israel is unwilling to listen to you,<sup>11</sup> because they are not willing to listen to me,<sup>12</sup> for the whole house of Israel is hard-headed and hard-hearted.<sup>13</sup>

**3:8** “I have made your face adamant<sup>14</sup> to match their faces, and your forehead hard to match their foreheads. **3:9** I have made your forehead harder than flint – like diamond!<sup>15</sup> Do not fear them or be terrified of the looks they give you,<sup>16</sup> for they are a rebellious house.”

**3:10** And he said to me, “Son of man, take all my words that I speak to you to heart and listen carefully. **3:11** Go to the exiles, to your fellow countrymen,<sup>17</sup> and speak to them – say to them, ‘This is what the sovereign LORD says,’ whether they pay attention or not.”

### *Ezekiel Before the Exiles*

**3:12** Then a wind lifted me up<sup>18</sup> and I heard a great rumbling sound behind me as the glory of the LORD rose from its place,<sup>19</sup> **3:13** and the sound of the living beings’ wings brushing against each other, and the sound of the wheels alongside them, a great rumbling sound. **3:14** A wind lifted me up and carried me away. I went bitterly,<sup>20</sup> my spirit full of fury, and the hand of the LORD rested powerfully<sup>21</sup> on me. **3:15** I came to the exiles at Tel Abib,<sup>22</sup> who lived by the Kebar River.<sup>23</sup> I sat dumbfounded among them there, where they were living, for seven days.<sup>24</sup>

<sup>14</sup> **tn** *Heb* “strong, resolute.”

<sup>15</sup> **tn** The Hebrew term translated “diamond” is parallel to “iron” in Jer 17:1. The Hebrew uses two terms which are both translated at times as “flint,” but here one is clearly harder than the other. The translation “diamond” attempts to reflect this distinction in English.

<sup>16</sup> **tn** *Heb* “of their faces.”

<sup>17</sup> **tn** *Heb* “to the sons of your people.”

<sup>18</sup> **sn** See note on “wind” in 2:2.

<sup>19</sup> **tc** This translation accepts the emendation suggested in BHS of בָּרוּחַ (*b<sup>h</sup>rum*) for בָּרוּךְ (*barukh*). The letters *mem* (מ) and *kaph* (כ) were easily confused in the old script while בָּרוּךְ (“blessed be”) both implies a quotation which is out of place here and also does not fit the later phrase, “from its place,” which requires a verb of motion.

<sup>20</sup> **tn** The traditional interpretation is that Ezekiel embarked on his mission with bitterness and anger, either reflecting God’s attitude toward the sinful people or his own feelings about having to carry out such an unpleasant task. L. C. Allen (*Ezekiel* [WBC], 1:13) takes “bitterly” as a misplaced marginal note and understands the following word, normally translated “anger,” in the sense of fervor or passion. He translates, “I was passionately moved” (p. 4). Another option is to take the word translated “bitterly” as a verb meaning “strengthened” (attested in Ugaritic). See G. R. Driver, *Canaanite Myths and Legends*, 152.

<sup>21</sup> **tn** *Heb* “the hand of the LORD was on me heavily.” The “hand of the LORD” is a metaphor for his power or influence; the modifier conveys intensity.

<sup>22</sup> **sn** In Ezekiel God’s “hand” being on the prophet is regularly associated with communication or a vision from God (1:3; 3:14, 22; 8:1; 37:1; 40:1).

<sup>23</sup> **sn** The name “Tel Abib” is a transliteration of an Akkadian term meaning “mound of the flood,” i.e., an ancient mound. It is not to be confused with the modern city of Tel Aviv in Israel.

<sup>24</sup> **tn** Or “canal.”

<sup>24</sup> **sn** A similar response to a divine encounter is found in Acts 9:8-9.

<sup>1</sup> **tn** *Heb* “of their faces.”

<sup>2</sup> **tn** *Heb* “on the face.”

<sup>3</sup> **sn** *Written on the front and back.* While it was common for papyrus scrolls to have writing on both sides the same was not true for leather scrolls.

<sup>4</sup> **tn** *Heb* “eat what you find.”

<sup>5</sup> **tc** *Heb* “I ate,” a first common singular preterite plus paragogic *he* (ת). The ancient versions read “I ate it,” which is certainly the meaning in the context, and indicates they read the *he* as a third feminine singular pronominal suffix. The Masoretes typically wrote a *mappiq* in the *he* for the pronominal suffix but apparently missed this one.

<sup>6</sup> **sn** *I ate it.* A similar idea of consuming God’s word is found in Jer 15:16 and Rev 10:10, where it is also compared to honey and may be specifically reminiscent of this text.

<sup>7</sup> **tn** *Heb* “deep of lip” (in the sense of incomprehensible).

<sup>8</sup> **tn** *Heb* “heavy of tongue.” Similar language occurs in Exod 4:10; Isa 33:19.

<sup>9</sup> **tn** The conjunction “but” is not in the Hebrew text, but is implied from the context.

<sup>10</sup> **tn** *Heb* “hear.”

<sup>11</sup> **tc** The MT reads “if not” but most ancient versions translate only “if.” The expression occurs with this sense in Isa 5:9; 14:24. See also Ezek 34:8; 36:5; 38:19.

<sup>12</sup> **sn** Moses (Exod 3:19) and Isaiah (Isa 6:9-10) were also told that their messages would not be received.

<sup>13</sup> **sn** A similar description of Israel’s disobedience is given in 1 Sam 8:7.

<sup>13</sup> **tn** *Heb* “hard of forehead and stiff of heart.”



**3:16** At the end of seven days the word of the LORD came to me:<sup>1</sup> **3:17** “Son of man, I have appointed you a watchman<sup>2</sup> for the house of Israel. Whenever you hear a word from my mouth, you must give them a warning from me. **3:18** When I say to the wicked, “You will certainly die,”<sup>3</sup> and you do not warn him – you do not speak out to warn the wicked to turn from his wicked deed and wicked lifestyle so that he may live – that wicked person will die for his iniquity,<sup>4</sup> but I will hold you accountable for his death.<sup>5</sup> **3:19** But as for you, if you warn the wicked and he does not turn from his wicked deed and from his wicked lifestyle, he will die for his iniquity but you will have saved your own life.<sup>6</sup>

**3:20** “When a righteous person turns from his righteousness and commits iniquity, and I set an obstacle<sup>7</sup> before him, he will die. If you have not warned him, he will die for his sin. The righteous deeds he performed will not be considered, but I will hold you accountable for his death. **3:21** However, if you warn the righteous person not to sin, and he<sup>8</sup> does not sin, he will certainly live because he was warned, and you will have saved your own life.”

#### *Isolated and Silenced*

**3:22** The hand<sup>9</sup> of the LORD rested on me there, and he said to me, “Get up, go out to the valley,<sup>10</sup> and I will speak with you there.” **3:23** So I got up and went out to the valley, and the glory of the LORD was standing there, just like the glory I had seen by the Kebar River,<sup>11</sup> and I threw myself face down.

**3:24** Then a wind<sup>12</sup> came into me and stood me on my feet. The LORD<sup>13</sup> spoke to me and

said, “Go shut yourself in your house. **3:25** As for you, son of man, they will put ropes on you and tie you up with them, so you cannot go out among them. **3:26** I will make your tongue stick to the roof of your mouth so that you will be silent and unable to reprove<sup>14</sup> them, for they are a rebellious house. **3:27** But when I speak with you, I will loosen your tongue<sup>15</sup> and you must say to them, ‘This is what the sovereign LORD says.’ Those who listen will listen, but the indifferent will refuse,<sup>16</sup> for they are a rebellious house.

#### *Ominous Object Lessons*

**4:1** “And you, son of man, take a brick<sup>17</sup> and set it in front of you. Inscribe<sup>18</sup> a city on it – Jerusalem. **4:2** Lay siege to it! Build siege works against it. Erect a siege ramp<sup>19</sup> against it! Post soldiers outside it<sup>20</sup> and station battering rams around it. **4:3** Then for your part take an iron frying pan<sup>21</sup> and set it up as an iron wall between you and the city. Set your face toward it. It is to be under siege; you are to besiege it. This is a sign<sup>22</sup> for the house of Israel.

**4:4** “Also for your part lie on your left side and place the iniquity<sup>23</sup> of the house of Israel on it. For the number of days you lie on your side you will bear their iniquity. **4:5** I have determined that the number of the years of their iniquity are to be the number of days<sup>24</sup> for you – 390 days.<sup>25</sup> So bear the iniquity of the house of Israel.<sup>26</sup>

<sup>14</sup> **tn** *Heb* “you will not be to them a reprover.” In Isa 29:21 and Amos 5:10 “a reprover” issued rebuke at the city gate.

<sup>15</sup> **tn** *Heb* “open your mouth.”

<sup>16</sup> **tn** *Heb* “the listener will listen, the refuser will refuse.” Because the word for listening can also mean obeying, the nuance may be that the obedient will listen, or that the one who listens will obey. Also, although the verbs are not jussive as pointed in the MT, some translate them with a volitive sense: “the one who listens – let that one listen, the one who refuses – let that one refuse.”

<sup>17</sup> **sn** Ancient Near Eastern bricks were 10 to 24 inches long and 6 to 13 1/2 inches wide.

<sup>18</sup> **tn** Or perhaps “draw.”

<sup>19</sup> **tn** Or “a barricade.”

<sup>20</sup> **tn** *Heb* “set camps against it.”

<sup>21</sup> **tn** Or “a griddle,” that is, some sort of plate for cooking.

<sup>22</sup> **tn** That is, a symbolic object lesson.

<sup>23</sup> **tn** Or “punishment” (also in vv. 5, 6).

<sup>24</sup> **tn** *Heb* “I have assigned for you that the years of their iniquity be the number of days.” Num 14:33-34 is an example of the reverse, where the days were converted into years, the number of days spying out the land becoming the number of years of the wilderness wanderings.

<sup>25</sup> **tc** The LXX reads “190 days.”

**sn** The significance of the number 390 is not clear. The best explanation is that “days” are used figuratively for years and the number refers to the years of the sinfulness of Israel during the period of the First Temple. Some understand the number to refer to the length of the division of the northern and southern kingdoms down to the fall of Jerusalem (931-586 B.C.), but this adds up to only 345 years.

<sup>26</sup> **tn** Or “When you have carried the iniquity of the house of Israel,” and continuing on to the next verse.

<sup>1</sup> **sn** This phrase occurs about fifty times in the book of Ezekiel.

<sup>2</sup> **tn** The literal role of a watchman is described in 2 Sam 18:24; 2 Kgs 9:17.

<sup>3</sup> **sn** Even though the infinitive absolute is used to emphasize the warning, the warning is still implicitly conditional, as the following context makes clear.

<sup>4</sup> **tn** Or “in his punishment.” The phrase “in/for [a person’s] iniquity” occurs fourteen times in Ezekiel: here and v. 19; 4:17; 7:13, 16; 18: 17, 18, 19, 20; 24:23; 33:6, 8, 9; 39:23. The Hebrew word for “iniquity” may also mean the “punishment for iniquity.”

<sup>5</sup> **tn** *Heb* “his blood I will seek from your hand.” The expression “seek blood from the hand” is equivalent to requiring the death penalty (2 Sam 4:11-12).

<sup>6</sup> **tn** Verses 17-19 are repeated in Ezek 33:7-9.

<sup>7</sup> **tn** Or “stumbling block.” The Hebrew term refers to an obstacle in the road in Lev 19:14.

<sup>8</sup> **tn** *Heb* “the righteous man.”

<sup>9</sup> **tn** Or “power.”

**sn** *Hand* in the OT can refer metaphorically to power, authority, or influence. In Ezekiel God’s *hand* being on the prophet is regularly associated with communication or a vision from God (1:3; 3:14, 22; 8:1; 37:1; 40:1).

<sup>10</sup> **sn** Ezekiel had another vision at this location, recounted in Ezek 37.

<sup>11</sup> **tn** Or “canal.”

<sup>12</sup> **tn** See the note on “wind” in 2:2.

<sup>13</sup> **tn** *Heb* “he.”

4:6 “When you have completed these days, then lie down a second time, but on your right side, and bear the iniquity of the house of Judah 40 days<sup>1</sup> – I have assigned one day for each year. 4:7 You must turn your face toward the siege of Jerusalem with your arm bared and prophesy against it. 4:8 Look here, I will tie you up with ropes, so you cannot turn from one side to the other until you complete the days of your siege.<sup>2</sup>

4:9 “As for you, take wheat, barley, beans, lentils, millet, and spelt,<sup>3</sup> put them in a single container, and make food<sup>4</sup> from them for yourself. For the same number of days that you lie on your side – 390 days<sup>5</sup> – you will eat it. 4:10 The food you eat will be eight ounces<sup>6</sup> a day by weight; you must eat it at fixed<sup>7</sup> times. 4:11 And you must drink water by measure, a pint and a half,<sup>8</sup> you must drink it at fixed times. 4:12 And you must eat the food like you would a barley cake. You must bake it in front of them over a fire made with dried human excrement.”<sup>9</sup> 4:13 And the LORD said, “This is how the people of Israel will eat their unclean food among the nations<sup>10</sup> where I will banish them.”

4:14 And I said, “Ah, sovereign LORD, I have never been ceremonially defiled before. I have never eaten a carcass or an animal torn by wild beasts; from my youth up, unclean meat<sup>11</sup> has never entered my mouth.”

4:15 So he said to me, “All right then, I will substitute cow’s manure instead of human excrement. You will cook your food over it.”

4:16 Then he said to me, “Son of man, I am about to remove the bread supply<sup>12</sup> in Jerusalem.<sup>13</sup> They will eat their bread ration anx-

iously, and they will drink their water ration in terror 4:17 because they will lack bread and water. Each one will be terrified, and they will rot for their iniquity.<sup>14</sup>

5:1 “As for you, son of man, take a sharp sword and use it as a barber’s razor.<sup>15</sup> Shave off some of the hair from your head and your beard.<sup>16</sup> Then take scales and divide up the hair you cut off. 5:2 Burn a third of it in the fire inside the city when the days of your siege are completed. Take a third and slash it with a sword all around the city. Scatter a third to the wind, and I will unleash a sword behind them. 5:3 But take a few strands of hair<sup>17</sup> from those and tie them in the ends of your garment.<sup>18</sup> 5:4 Again, take more of them and throw them into the fire,<sup>19</sup> and burn them up. From there a fire will spread to all the house of Israel.

5:5 “This is what the sovereign LORD says: This is Jerusalem; I placed her in the center of the nations with countries all around her. 5:6 Then she defied my regulations and my statutes, becoming more wicked than the nations<sup>20</sup> and the countries around her.<sup>21</sup> Indeed, they<sup>22</sup> have rejected my regulations, and they do not follow my statutes.

5:7 “Therefore this is what the sovereign LORD says: Because you are more arrogant<sup>23</sup> than the nations around you,<sup>24</sup> you have not followed my statutes and have not carried out

<sup>1</sup> sn The number 40 may refer in general to the period of Judah’s exile using the number of years Israel was punished in the wilderness. In this case, however, one would need to translate, “you will bear the punishment of the house of Judah.”

<sup>2</sup> sn The action surely refers to a series of daily acts rather than to a continuous period.

<sup>3</sup> sn *Wheat, barley, beans, lentils, millet, and spelt.* All these foods were common in Mesopotamia where Ezekiel was exiled.

<sup>4</sup> tn Heb “bread.”

<sup>5</sup> tc The LXX reads “190 days.”

<sup>6</sup> sn *Eight ounces* (Heb “twenty shekels”). The standards for weighing money varied considerably in the ancient Near East, but the generally accepted weight for the shekel is 11.5 grams (0.4 ounce). This makes the weight of grain about 230 grams here (8 ounces).

<sup>7</sup> tn Heb “from time to time.”

<sup>8</sup> sn *A pint and a half* [Heb “one-sixth of a hin”]. One-sixth of a hin was a quantity of liquid equal to about 1.3 pints or 0.6 liters.

<sup>9</sup> sn Human waste was to remain outside the camp of the Israelites according to Deut 23:15.

<sup>10</sup> sn *Unclean food among the nations.* Lands outside of Israel were considered unclean (Josh 22:19; Amos 7:17).

<sup>11</sup> tn The Hebrew term refers to sacrificial meat not eaten by the appropriate time (Lev 7:18; 19:7).

<sup>12</sup> tn Heb, “break the staff of bread.” The bread supply is compared to a staff that one uses for support.

<sup>13</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>14</sup> tn Or “in their punishment.” Ezek 4:16-17 alludes to Lev 26:26, 39. The phrase “in/for [a person’s] iniquity” occurs fourteen times in Ezekiel: here, 3:18, 19; 7:13, 16; 18: 17, 18, 19, 20; 24:23; 33:6, 8, 9; 39:23. The Hebrew word for “iniquity” may also mean the “punishment for iniquity.”

<sup>15</sup> tn The Hebrew word occurs only here in the OT.

<sup>16</sup> tn Heb, “pass (it) over your head and your beard.”

<sup>17</sup> tn Heb “from there a few in number.” The word “strands” has been supplied in the translation for clarification.

<sup>18</sup> sn Objects could be carried in the end of a garment (Hag 2:12).

<sup>19</sup> tn Heb “into the midst of” (so KJV, ASV). This phrase has been left untranslated for stylistic reasons.

<sup>20</sup> sn *The nations* are subject to a natural law according to Gen 9; see also Amos 1:3-2:3; Jonah 1:2.

<sup>21</sup> tn Heb “she defied my laws, becoming wicked more than the nations, and [she defied] my statutes [becoming wicked] more than the countries around her.”

<sup>22</sup> sn One might conclude that the subject of the plural verbs is the nations/countries, but the context (vv. 5-6a) indicates that the people of Jerusalem are in view. The text shifts from using the feminine singular (referring to personified Jerusalem) to the plural (referring to Jerusalem’s residents). See L. C. Allen, *Ezekiel* (WBC), 1:73.

<sup>23</sup> tn Traditionally this difficult form has been derived from a hypothetical root *חמון* (*hamon*), supposedly meaning “be in tumult/uproar,” but such a verb occurs nowhere else. It is more likely that it is to be derived from a root *מנן* (*manon*), meaning “disdain” (see L. C. Allen, *Ezekiel* [WBC], 1:52). A derivative from this root is used in Prov 29:21 of a rebellious servant. See HALOT 600 s.v. מָנָן.

<sup>24</sup> sn *You are more arrogant than the nations around you.* Israel is accused of being worse than the nations in Ezek 16:27; 2 Kgs 21:11; Jer 2:11.

my regulations. You have not even<sup>1</sup> carried out the regulations of the nations around you!

**5:8** “Therefore this is what the sovereign LORD says: I – even I – am against you,<sup>2</sup> and I will execute judgment<sup>3</sup> among you while the nations watch.<sup>4</sup> **5:9** I will do to you what I have never done before and will never do again because of all your abominable practices. **5:10** Therefore fathers will eat their sons within you, Jerusalem,<sup>6</sup> and sons will eat their fathers. I will execute judgments on you, and I will scatter any survivors<sup>7</sup> to the winds.<sup>8</sup>

**5:11** “Therefore, as surely as I live, says the sovereign LORD, because you defiled my sanctuary with all your detestable idols and with all your abominable practices, I will withdraw; my eye will not pity you, nor will I spare<sup>9</sup> you. **5:12** A third of your people will die of plague or be overcome by the famine within you.<sup>10</sup> A third

of your people will fall by the sword surrounding you,<sup>11</sup> and a third I will scatter to the winds. I will unleash a sword behind them. **5:13** Then my anger will be fully vented; I will exhaust my rage on them, and I will be appeased.<sup>12</sup> Then they will know that I, the LORD, have spoken in my jealousy<sup>13</sup> when I have fully vented my rage against them.

**5:14** “I will make you desolate and an object of scorn among the nations around you, in the sight of everyone who passes by. **5:15** You will be<sup>14</sup> an object of scorn and taunting,<sup>15</sup> a prime example of destruction<sup>16</sup> among the nations around you when I execute judgments against you in anger and raging fury.<sup>17</sup> I, the LORD, have spoken! **5:16** I will shoot against them deadly,<sup>18</sup> destructive<sup>19</sup> arrows of famine,<sup>20</sup> which I will shoot to destroy you.<sup>21</sup> I will prolong a famine on you and will remove the bread supply.<sup>22</sup> **5:17** I will send famine and wild beasts against you and they will take your children from you.<sup>23</sup> Plague and bloodshed will overwhelm you,<sup>24</sup> and I will bring a sword against you. I, the LORD, have spoken!”

<sup>1</sup> **tc** Some Hebrew MSS and the Syriac omit the words “not even.” In this case they are being accused of following the practices of the surrounding nations. See Ezek 11:12.

<sup>2</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ *‘èlêkâ*,” *ZAW* 45 (1933): 101-8. The Hebrew text switches to a second feminine singular form here, indicating that personified Jerusalem is addressed (see vv. 5-6a). The address to Jerusalem continues through v. 15. In vv. 16-17 the second masculine plural is used, as the people are addressed.

<sup>3</sup> **tn** The Hebrew text uses wordplay here to bring out the appropriate nature of God’s judgment. “Execute” translates the same Hebrew verb translated “carried out” (literally meaning “do”) in v. 7, while “judgment” in v. 8 and “regulations” in v. 7 translate the same Hebrew noun (meaning “regulations” or in some cases “judgments” executed on those who break laws). The point seems to be this: God would “carry out judgments” against those who refused to “carry out” his “laws.”

<sup>4</sup> **tn** *Heb* “in the sight of the nations.”

**sn** This is one of the ironies of the passage. The Lord set Israel among the nations for honor and praise as they would be holy and obey God’s law as told in Ezek 5:5 and Deut 26:16-19. The practice of these laws and statutes would make the peoples consider Israel wise. (See Deut 4:5-8, where the words for laws and statutes are the same as those used here). Since Israel did not obey, they are made a different kind of object lesson to the nations, not by their obedience but in their punishment as told in Ezek 5:8 and Deut 29:24-29. Yet Deut 30 goes on to say that when they remember the cursings and blessings of the covenant and repent, God will restore them from the nations to which they have been scattered.

<sup>5</sup> **tn** Or “abominable idols.”

<sup>6</sup> **tn** In context “you” refers to the city of Jerusalem. To make this clear for the modern reader, “Jerusalem” has been supplied in the translation in apposition to “you.”

**sn** This cannibalism would occur as a result of starvation due to the city being besieged. It is one of the judgments threatened for a covenant law violation (Lev 26:29; see also Deut 28:53; Jer 19:9; Lam 2:20; Zech 11:9).

<sup>7</sup> **tn** *Heb* “all of your survivors.”

<sup>8</sup> **tn** *Heb* “to every wind.”

<sup>9</sup> **tn** The meaning of the Hebrew term is primarily emotional: “to pity,” which in context implies an action, as in being moved by pity in order to spare them from the horror of their punishment.

<sup>10</sup> **sn** The judgment of *plague* and *famine* comes from the covenant curse (Lev 26:25-26). As in v. 10, the city of Jerusalem is figuratively addressed here.

### *Judgment on the Mountains of Israel*

**6:1** The word of the LORD came to me:  
**6:2** “Son of man, turn toward<sup>25</sup> the mountains of

<sup>11</sup> **sn** Judgment by *plague, famine, and sword* occurs in Jer 21:9; 27:13; Ezek 6:11, 12; 7:15.

<sup>12</sup> **tn** Or “calm myself.”

<sup>13</sup> **tn** The Hebrew noun translated “jealousy” is used in the human realm to describe suspicion of adultery (Num 5:14ff.; Prov 6:34). Since Israel’s relationship with God was often compared to a marriage this term is appropriate here. The term occurs elsewhere in Ezekiel in 8:3, 5; 16:38, 42; 23:25.

<sup>14</sup> **tc** This reading is supported by the versions and by the Dead Sea Scrolls (11QEzek). Most Masoretic Hebrew MSS read “it will be,” but if the final *he* (ה) is read as a *mater lectionis*, as it can be with the second masculine singular perfect, then they are in agreement. In either case the subject refers to Jerusalem.

<sup>15</sup> **tn** The Hebrew word occurs only here in the OT. A related verb means “revile, taunt” (see Ps 44:16).

<sup>16</sup> **tn** *Heb* “discipline and devastation.” These words are omitted in the Old Greek. The first term pictures Jerusalem as a recipient or example of divine discipline; the second depicts her as a desolate ruin (see Ezek 6:14).

<sup>17</sup> **tn** *Heb* “in anger and in fury and in rebukes of fury.” The heaping up of synonyms emphasizes the degree of God’s anger.

<sup>18</sup> **tn** The Hebrew word carries the basic idea of “bad, displeasing, injurious,” but when used of weapons has the nuance “deadly” (see Ps 144:10).

<sup>19</sup> **tn** *Heb* “which are/were to destroy.”

<sup>20</sup> **tn** The language of this verse may have been influenced by Deut 32:23.

<sup>21</sup> **tn** Or “which were to destroy those whom I will send to destroy you” (cf. NASB).

<sup>22</sup> **tn** *Heb*, “break the staff of bread.” The bread supply is compared to a staff that one uses for support. See 4:16, as well as the covenant curse in Lev 26:26.

<sup>23</sup> **tn** *Heb* “will bereave you.”

<sup>24</sup> **tn** *Heb* “will pass through you.” This threat recalls the warning of Lev 26:22, 25 and Deut 32:24-25.

<sup>25</sup> **tn** *Heb* “set your face against.” The expression occurs at the beginning of Ezekiel’s prophetic oracles in Ezek 13:17; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2.

**sn** Based on comparison to a similar expression in Ugaritic, the phrase may imply that Ezekiel was to actually go to these locations to deliver his message.

Israel and prophesy against them: 6:3 Say, ‘Mountains of Israel,<sup>1</sup> Hear the word of the sovereign LORD!<sup>2</sup> This is what the sovereign LORD says to the mountains and the hills, to the ravines and the valleys: I am bringing<sup>3</sup> a sword against you, and I will destroy your high places.<sup>4</sup> 6:4 Your altars will be ruined and your incense altars will be broken. I will throw down your slain in front of your idols.<sup>5</sup> 6:5 I will place the corpses of the people of Israel in front of their idols,<sup>6</sup> and I will scatter your bones around your altars. 6:6 In all your dwellings, the cities will be laid waste and the high places ruined so that your altars will be laid waste and ruined, your idols will be shattered and demolished, your incense altars will be broken down, and your works wiped out.<sup>7</sup> 6:7 The slain will fall among you and then you will know that I am the LORD.<sup>8</sup>

6:8 “‘But I will spare some of you. Some will escape the sword when you are scattered in foreign lands.<sup>9</sup> 6:9 Then your survivors will remember me among the nations where they are exiled. They will realize<sup>10</sup> how I was

crushed by their unfaithful<sup>11</sup> heart which turned from me and by their eyes which lusted after their idols. They will loathe themselves<sup>12</sup> because of the evil they have done and because of all their abominable practices. 6:10 They will know that I am the LORD; my threats to bring this catastrophe on them were not empty.<sup>13</sup>

6:11 “‘This is what the sovereign LORD says: Clap your hands, stamp your feet, and say, “‘Ah!” because of all the evil, abominable practices of the house of Israel, for they will fall by the sword, famine, and pestilence.<sup>14</sup> 6:12 The one far away will die by pestilence, the one close by will fall by the sword, and whoever is left and has escaped these<sup>15</sup> will die by famine. I will fully vent my rage against them. 6:13 Then you will know that I am the LORD – when their dead lie among their idols around their altars, on every high hill and all the mountaintops, under every green tree and every leafy oak,<sup>16</sup> the places where they have offered fragrant incense to all their idols. 6:14 I will stretch out my hand against them<sup>17</sup> and make the land a desolate waste from the wilderness to Riblah,<sup>18</sup> in all the places where they live. Then they will know that I am the LORD!”

#### *The End Arrives*

7:1 The word of the LORD came to me: 7:2 “You, son of man – this is what the sovereign LORD says to the land of Israel: An end! The end is coming on the four corners of the land!<sup>19</sup> 7:3 The end is now upon you, and I will

<sup>1</sup> **tn** The phrase “mountains of Israel” occurs only in the book of Ezekiel (6:2, 3; 19:9; 33:28; 34:13, 14; 35:12; 36:1, 4, 8; 37:22; 38:8; 39:2, 4, 17). The expression refers to the whole land of Israel.

**sn** The mountainous terrain of *Israel* would contrast with the exiles’ habitat in the river valley of Babylonia.

<sup>2</sup> **tn** The introductory formula “Hear the word of the sovereign LORD” parallels a pronouncement delivered by the herald of a king (2 Kgs 18:28).

<sup>3</sup> **tn** *Heb* “Look I, I am bringing.” The repetition of the pronoun draws attention to the speaker. The construction also indicates that the action is soon to come; the Lord is “about to bring a sword against” them.

<sup>4</sup> **tn** The Hebrew term refers to elevated platforms where pagan sacrifices were performed.

<sup>5</sup> **tn** Thirty-nine of the forty-eight biblical occurrences of this Hebrew word are found in the book of Ezekiel.

**sn** This verse is probably based on Lev 26:30 in which God forecasts that he will destroy their high places, cut off their incense altars, and set their corpses by the corpses of their idols.

<sup>6</sup> **tc** This first sentence, which explains the meaning of the last sentence of the previous verse, does not appear in the LXX and may be an instance of a marginal explanatory note making its way into the text.

<sup>7</sup> **tn** The Hebrew verb translated “wiped out” is used to describe the judgment of the Flood (Gen 6:7; 7:4, 23).

<sup>8</sup> **sn** The phrase *you will know that I am the LORD* concludes over sixty oracles in the book of Ezekiel and indicates the ultimate goal of God’s action. The phrase is often used in the book of Exodus as well (Exod 7:5; 14:4, 18). By Ezekiel’s day the people had forgotten that the Lord (Yahweh) was their covenant God and had turned to other gods. They had to be reminded that Yahweh alone deserved to be worshiped because only he possessed the power to meet their needs. Through judgment and eventually deliverance, Israel would be reminded that Yahweh alone held their destiny in his hands.

<sup>9</sup> **tn** *Heb* “when you have fugitives from the sword among the nations, when you are scattered among the lands.”

<sup>10</sup> **tn** The words “they will realize” are not in the Hebrew text; they are added here for stylistic reasons since this clause assumes the previous verb “to remember” or “to take into account.”

<sup>11</sup> **tn** *Heb* “how I was broken by their adulterous heart.” The image of God being “broken” is startling, but perfectly natural within the metaphorical framework of God as offended husband. The idiom must refer to the intense grief that Israel’s unfaithfulness caused God. For a discussion of the syntax and semantics of the Hebrew text, see M. Greenberg, *Ezekiel* (AB), 1:134.

<sup>12</sup> **tn** *Heb* adds “in their faces.”

<sup>13</sup> **tn** *Heb* “not in vain did I speak to do to them this catastrophe.” The wording of the last half of v. 10 parallels God’s declaration after the sin of the golden calf (Exod 32:14).

<sup>14</sup> **sn** *By the sword and by famine and by pestilence.* A similar trilogy of punishments is mentioned in Lev 26:25-26. See also Jer 14:12; 21:9; 27:8, 13; 29:18).

<sup>15</sup> **tn** *Heb* “the one who is left, the one who is spared.”

<sup>16</sup> **sn** *By referring to every high hill...all the mountaintops... under every green tree and every leafy oak* Ezekiel may be expanding on the phraseology of Deut 12:2 (see 1 Kgs 14:23; 2 Kgs 16:4; 17:10; Jer 2:20; 3:6, 13; 2 Chr 28:4).

<sup>17</sup> **sn** *I will stretch out my hand against them* is a common expression in the book of Ezekiel (14:9, 13; 16:27; 25:7; 35:3).

<sup>18</sup> **tc** The Vulgate reads the name as “Riblah,” a city north of Damascus. The MT reads Diblah, a city otherwise unknown. The letters *resh* (ר) and *dalet* (ד) may have been confused in the Hebrew text. The town of Riblah was in the land of Hamath (2 Kgs 23:33) which represented the northern border of Israel (Ezek 47:14).

<sup>19</sup> **tn** Or “earth.” Elsewhere the expression “four corners of the earth” figuratively refers to the whole earth (Isa 11:12).



release my anger against you; I will judge<sup>4</sup> you according to your behavior,<sup>2</sup> I will hold you accountable for<sup>3</sup> all your abominable practices. **7:4** My eye will not pity you; I will not spare<sup>4</sup> you.<sup>5</sup> For I will hold you responsible for your behavior,<sup>6</sup> and you will suffer the consequences of your abominable practices.<sup>7</sup> Then you will know that I am the LORD!

**7:5** “This is what the sovereign LORD says: A disaster<sup>8</sup> – a one-of-a-kind<sup>9</sup> disaster – is coming! **7:6** An end comes<sup>10</sup> – the end comes!<sup>11</sup> It has awakened against you<sup>12</sup> – the end is upon you! Look, it is coming!<sup>13</sup> **7:7** Doom is coming upon you who live in the land! The time is coming, the day<sup>14</sup> is near. There are sounds of tumult, not shouts of joy, on the mountains.<sup>15</sup> **7:8** Soon now I will pour out my rage<sup>16</sup> on you; I will fully vent my anger against you. I will judge you according to your behavior. I will hold you accountable for all your abominable practices. **7:9** My eye will not pity you; I will

not spare<sup>17</sup> you. For your behavior I will hold you accountable,<sup>18</sup> and you will suffer the consequences of your abominable practices. Then you will know that it is I, the LORD, who is striking you.<sup>19</sup>

**7:10** “Look, the day! Look, it is coming! Doom has gone out! The staff has budded, pride has blossomed! **7:11** Violence<sup>20</sup> has grown into a staff that supports wickedness. Not one of them will be left<sup>21</sup> – not from their crowd, not from their wealth, not from their prominence.<sup>22</sup> **7:12** The time has come; the day has struck! The customer should not rejoice, nor the seller mourn; for divine wrath<sup>23</sup> comes against their whole crowd. **7:13** The customer will no longer pay the seller<sup>24</sup> while both parties are alive, for the vision against their whole crowd<sup>25</sup> will not be revoked. Each person, for his iniquity,<sup>26</sup> will fail to preserve his life.

**7:14** “They have blown the trumpet and everyone is ready, but no one goes to battle, because my anger is against their whole crowd.<sup>27</sup> **7:15** The sword is outside; pestilence and famine are inside the house. Whoever is in the open field will die by the sword, and famine and pestilence will consume everyone in the city. **7:16** Their survivors will escape to the mountains and become like doves of the valleys; all of them will moan – each one for his iniquity. **7:17** All of their hands will hang limp; their knees will be wet with urine.<sup>28</sup> **7:18** They

<sup>1</sup> **tn** Or “punish” (cf. BDB 1047 s.v. פָּשַׁע 3.c).

<sup>2</sup> **tn** *Heb* “ways.”

<sup>3</sup> **tn** *Heb* “I will place on you.”

<sup>4</sup> **tn** The meaning of the Hebrew term is primarily emotional: “to pity,” which in context implies an action, as in being moved by pity in order to spare them from the horror of their punishment.

<sup>5</sup> **tn** The pronoun “you” is not in the Hebrew text, but is implied.

<sup>6</sup> **tn** “I will set your behavior on your head.”

<sup>7</sup> **tn** *Heb* “and your abominable practices will be among you.”

<sup>8</sup> **tn** The Hebrew term often refers to moral evil (see Ezek 6:10; 14:22), but in many contexts it refers to calamity or disaster, sometimes as punishment for evil behavior.

<sup>9</sup> **tc** So most Hebrew MSS; many Hebrew MSS read “disaster after disaster” (cf. NAB, NCV, NRSV, NLT).

<sup>10</sup> **tn** Or “has come.”

<sup>11</sup> **tn** Or “has come.”

<sup>12</sup> **tc** With different vowels the verb rendered “it has awakened” would be the noun “the end,” as in “the end is upon you.” The verb would represent a phonetic wordplay. The noun by virtue of repetition would continue to reinforce the idea of the end. Whether verb or noun, this is the only instance to occur with this preposition.

<sup>13</sup> **tc** For this entire verse, the LXX has only “the end is come.”

**tn** In each of the three cases of the verb translated with forms of “to come,” the form may either be a participle (“comes/is coming”) or a perfect (“has come”). Either form would indicate that the end is soon to arrive. This last form appears also to be feminine, although “end” is masculine. This shift may be looking ahead to the next verse, whose first noun (“Doom”) is feminine.

<sup>14</sup> **sn** *The day* refers to the day of the Lord, a concept which, beginning in Amos 5:18-20, became a common theme in the OT prophetic books. It refers to a time when the Lord intervenes in human affairs as warrior and judge.

<sup>15</sup> **tc** The LXX reads “neither tumult nor birth pains.” The LXX varies at many points from the MT in this chapter. The context suggests that one or both of these would be present on a day of judgment, thus favoring the MT. Perhaps more significant is the absence of “the mountains” in the LXX. If the ר (resh) in הָרִים (*harim*, “the mountains”) not “on the mountains”) were a ד (dalet), which is a common letter confusion, then it could be from the same root as the previous word, הֵד (*hed*), meaning “the day is near – with destruction, not joyful shouting.”

<sup>16</sup> **tn** The expression “to pour out rage” also occurs in Ezek 9:8; 14:19; 20:8, 13, 21; 22:31; 30:15; 36:18.

<sup>17</sup> **tn** The meaning of the Hebrew term is primarily emotional: “to pity,” which in context implies an action, as in being moved by pity in order to spare them from the horror of their punishment.

<sup>18</sup> **tn** *Heb* “According to your behavior I will place on you.”

<sup>19</sup> **tn** The MT lacks “you.” It has been added for clarification.

<sup>20</sup> **tn** *Heb* “the violence.”

<sup>21</sup> **tc** The LXX reads “he will crush the wicked rod without confusion or haste.”

**tn** The verb has been supplied for the Hebrew text to clarify the sense.

<sup>22</sup> **tn** The Hebrew word occurs only here in the OT.

<sup>23</sup> **tn** *Heb* “wrath.” Context clarifies that God’s wrath is in view.

<sup>24</sup> **tc** The translation follows the LXX for the first line of the verse, although the LXX has lost the second line due to homoioteleuton (similar endings of the clauses). The MT reads “The seller will not return to the sale.” This Hebrew reading has been construed as a reference to land redemption, the temporary sale of the use of property, with property rights returned to the seller in the year of Jubilee. But the context has no other indicator that land redemption is in view. If correct, the LXX evidence suggests that one of the cases of “the customer” has been replaced by “the seller” in the MT, perhaps due to homoioteleuton (similar beginnings of the words).

<sup>25</sup> **tn** The Hebrew word refers to the din or noise made by a crowd, and by extension may refer to the crowd itself.

<sup>26</sup> **tn** Or “in their punishment.” The phrase “in/for [a person’s] iniquity” occurs fourteen times in Ezekiel: here and in v. 16; 3:18, 19; 4:17; 18, 19, 20; 24:23; 33:6, 8, 9; 39:23. The Hebrew word for “iniquity” may also mean the “punishment for iniquity.”

<sup>27</sup> **tn** The Hebrew word refers to the din or noise made by a crowd, and by extension may refer to the crowd itself.

<sup>28</sup> **tn** *Heb* “their knees will run with water.” The expression probably refers to urination caused by fright, which is how the LXX renders the phrase. More colloquial English would simply be “they will wet their pants,” but as D. I. Block (*Ezekiel* [NICOT], 1:261, n. 98) notes, the men likely wore skirts which were short enough to expose urine on the knees.

will wear sackcloth, terror will cover them; shame will be on all their faces, and all of their heads will be shaved bald.<sup>1</sup> **7:19** They will discard their silver in the streets, and their gold will be treated like filth.<sup>2</sup> Their silver and gold will not be able to deliver them on the day of the LORD's fury.<sup>3</sup> They will not satisfy their hunger or fill their stomachs because their wealth<sup>4</sup> was the obstacle leading to their iniquity.<sup>5</sup> **7:20** They rendered the beauty of his ornaments into pride,<sup>6</sup> and with it they made their abominable images – their detestable idols. Therefore I will render it filthy to them. **7:21** I will give it to foreigners as loot, to the world's wicked ones as plunder, and they will desecrate it. **7:22** I will turn my face away from them and they will desecrate my treasured place.<sup>7</sup> Vandals will enter it and desecrate it.<sup>8</sup> **7:23** (Make the chain,<sup>9</sup> because the land is full of murder<sup>10</sup> and the city is full of violence.) **7:24** I will bring the most wicked of the nations and they will take possession of their houses. I will put an end to the arrogance of the strong, and their

sanctuaries<sup>11</sup> will be desecrated. **7:25** Terror<sup>12</sup> is coming! They will seek peace, but find none. **7:26** Disaster after disaster will come, and one rumor after another. They will seek a vision from a prophet; priestly instruction will disappear, along with counsel from the elders. **7:27** The king will mourn and the prince will be clothed with shuddering; the hands of the people of the land will tremble. Based on their behavior I will deal with them, and by their standard of justice<sup>13</sup> I will judge them. Then they will know that I am the LORD!<sup>14</sup>

### *A Desecrated Temple*

**8:1** In the sixth year, in the sixth month, on the fifth of the month,<sup>14</sup> as I was sitting in my house with the elders of Judah sitting in front of me, the hand<sup>15</sup> of the sovereign LORD seized me.<sup>16</sup> **8:2** As I watched, I noticed<sup>17</sup> a form that appeared to be a man.<sup>18</sup> From his waist downward was something like fire,<sup>19</sup> and from his waist upward something like a brightness,<sup>20</sup> like an amber glow.<sup>21</sup> **8:3** He stretched out the form<sup>22</sup> of a hand and grabbed me by a lock of hair on my head. Then a wind<sup>23</sup> lifted me up between the earth and sky and brought me to Jerusalem<sup>24</sup> by means of divine visions, to the door of the inner gate which faces north where the statue<sup>25</sup> which provokes to jealousy was

<sup>1</sup> **tn** *Heb* “baldness will be on their heads.”

<sup>2</sup> **tn** The Hebrew term can refer to menstrual impurity. The term also occurs at the end of v. 20.

<sup>3</sup> **sn** Compare Zeph 1:18.

<sup>4</sup> **tn** *Heb* “it.” Apparently the subject is the silver and gold mentioned earlier (see L. C. Allen, *Ezekiel* [WBC], 1:102).

<sup>5</sup> **tn** The “stumbling block of their iniquity” is a unique phrase of the prophet Ezekiel (Ezek 14:3, 4, 7; 18:30; 44:12).

<sup>6</sup> **tc** The MT reads “he set up the beauty of his ornament as pride.” The verb may be repointed as plural without changing the consonantal text. The Syriac reads “their ornaments” (plural), implying עֲדָיָם (*edyam*) rather than עֲדָיָו (*edyo*) and meaning “they were proud of their beautiful ornaments.” This understands “ornaments” in the common sense of women’s jewelry, which then were used to make idols. The singular suffix “his ornaments” would refer to using items from the temple treasury to make idols. D. I. Block points out the foreshadowing of Ezek 16:17 which, with Rashi and the Targum, supports the understanding that this is a reference to temple items. See D. I. Block, *Ezekiel* (NICOT), 1:265.

<sup>7</sup> **sn** *My treasured place* probably refers to the temple (however, cf. NLT “my treasured land”).

<sup>8</sup> **sn** Since the pronouns “it” are both feminine, they do not refer to the masculine “my treasured place”; instead they probably refer to Jerusalem or the land, both of which are feminine in Hebrew.

<sup>9</sup> **tc** The Hebrew word “the chain” occurs only here in the OT. The reading of the LXX (“and they will make carnage”) seems to imply a Hebrew text of הַבְּתוֹק (*habbattoq*, “disorder, slaughter”) instead of הַרְתוֹק (*haratog*, “the chain”). The LXX is also translating the verb as a third person plural future and taking this as the end of the preceding verse. As M. Greenberg (*Ezekiel* [AB], 1:154) notes, this may refer to a chain for a train of exiles but “the context does not speak of exile but of the city’s fall. The versions guess desperately and we can do little better.”

<sup>10</sup> **tn** *Heb* “judgment for blood,” i.e., indictment or accountability for bloodshed. The word for “judgment” does not appear in the similar phrase in 9:9.

<sup>11</sup> **sn** Or “their holy places” (KJV, ASV, NASB, NCV, NRSV).

<sup>12</sup> **tn** The Hebrew word occurs only here in the OT. It is interpreted based on a Syriac cognate meaning “to bristle or stiffen (in terror).”

<sup>13</sup> **tn** *Heb* “and by their judgments.”

<sup>14</sup> **tc** The LXX reads “In the sixth year, in the fifth month, on the fifth of the month.”

**sn** *In the sixth year, in the sixth month, on the fifth of the month* would be September 17, 592 B.C., about fourteen months after the initial vision.

<sup>15</sup> **tn** Or “power.”

**sn** *Hand* in the OT can refer metaphorically to power, authority, or influence. In Ezekiel God’s *hand* being on the prophet is regularly associated with communication or a vision from God (3:14, 22; 8:1; 37:1; 40:1).

<sup>16</sup> **tn** *Heb* “fell upon me there,” that is, God’s influence came over him.

<sup>17</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb (so also throughout the chapter).

<sup>18</sup> **tc** The MT reads “fire” rather than “man,” the reading of the LXX. The nouns are very similar in Hebrew.

<sup>19</sup> **tc** The MT reads “what appeared to be his waist and downwards was fire.” The LXX omits “what appeared to be,” reading “from his waist to below was fire.” Suggesting that “like what appeared to be” belongs before “fire,” D. I. Block (*Ezekiel* [NICOT], 1:277) points out the resulting poetic symmetry of form with the next line as followed in the translation here.

<sup>20</sup> **tc** The LXX omits “like a brightness.”

<sup>21</sup> **tn** See Ezek 1:4.

<sup>22</sup> **tn** The Hebrew term is normally used as an architectural term in describing the pattern of the tabernacle or temple or a representation of it (see Exod 25:8; 1 Chr 28:11).

<sup>23</sup> **tn** Or “spirit.” See note on “wind” in 2:2.

<sup>24</sup> **map** For the location of Jerusalem see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>25</sup> **tn** Or “image.”

located. **8:4** Then I perceived that the glory of the God of Israel was there, as in the vision I had seen earlier in the valley.

**8:5** He said to me, “Son of man, look up toward<sup>1</sup> the north.” So I looked up toward the north, and I noticed to the north of the altar gate was this statue of jealousy at the entrance.

**8:6** He said to me, “Son of man, do you see what they are doing – the great abominations that the people<sup>2</sup> of Israel are practicing here, to drive me far from my sanctuary? But you will see greater abominations than these!”

**8:7** He brought me to the entrance of the court, and as I watched, I noticed a hole in the wall. **8:8** He said to me, “Son of man, dig into the wall.” So I dug into the wall and discovered a doorway.

**8:9** He said to me, “Go in and see the evil abominations they are practicing here.” **8:10** So I went in and looked. I noticed every figure<sup>3</sup> of creeping thing and beast – detestable images<sup>4</sup> – and every idol of the house of Israel, engraved on the wall all around.<sup>5</sup> **8:11** Seventy men from the elders of the house of Israel<sup>6</sup> (with Jaazaniah son of Shaphan standing among them) were standing in front of them, each with a censer in his hand, and fragrant<sup>7</sup> vapors from a cloud of incense were swirling upward.

**8:12** He said to me, “Do you see, son of man, what the elders of the house of Israel are doing in the dark, each in the chamber of his idolatrous images?<sup>8</sup> For they think, ‘The LORD does not see us! The LORD has abandoned the land!’” **8:13** He said to me, “You will see them practicing even greater abominations!”

**8:14** Then he brought me to the entrance of the north gate of the LORD’s house. I noticed<sup>9</sup> women sitting there weeping for Tammuz.<sup>10</sup> **8:15** He said to me, “Do you see this, son of man? You will see even greater abominations than these!”

**8:16** Then he brought me to the inner court of the LORD’s house. Right there<sup>11</sup> at the entrance to the LORD’s temple, between the porch and the altar,<sup>12</sup> were about twenty-five<sup>13</sup> men with their backs to the LORD’s temple,<sup>14</sup> facing east – they were worshiping the sun<sup>15</sup> toward the east!

**8:17** He said to me, “Do you see, son of man? Is it a trivial thing that the house of Judah commits these abominations they are practicing here? For they have filled the land with violence and provoked me to anger still further. Look, they are putting the branch to their nose!<sup>16</sup> **8:18** Therefore I will act with fury! My eye will not pity them nor will I spare<sup>17</sup> them. When they have shouted in my ears, I will not listen to them.”

### *The Execution of Idolaters*

**9:1** Then he shouted in my ears, “Approach,<sup>18</sup> you who are to visit destruction on the city, each with his destructive weapon in his hand!” **9:2** Next, I noticed<sup>19</sup> six men<sup>20</sup> coming from the direction of the upper gate<sup>21</sup> which faces north, each with his war club in his hand. Among them was a man dressed in linen with a writing kit<sup>22</sup> at his side. They came and stood beside the bronze altar.

**9:3** Then the glory of the God of Israel went up from the cherub where it had rested to the threshold of the temple.<sup>23</sup> He called to the man dressed in linen who had the writing kit at his

<sup>11</sup> **tn** The word *הִנֵּה* (*hinneh*, traditionally “behold”) indicates becoming aware of something.

<sup>12</sup> **sn** The priests prayed to God *between the porch and the altar* on fast days (Joel 2:17). This is the location where Zechariah was murdered (Matt 23:35).

<sup>13</sup> **tc** The LXX reads “twenty” instead of twenty-five, perhaps because of the association of the number twenty with the Mesopotamian sun god Shamash.

**tn** Or “exactly twenty-five.”

<sup>14</sup> **sn** The temple faced east.

<sup>15</sup> **tn** Or “the sun god.”

**sn** The worship of astral entities may have begun during the reign of Manasseh (2 Kgs 21:5).

<sup>16</sup> **tn** It is not clear what the practice of “holding a branch to the nose” indicates. A possible parallel is the Syrian relief of a king holding a flower to his nose as he worships the stars (ANEP 281). See L. C. Allen, *Ezekiel* (WBC), 1:145-46. The LXX glosses the expression as “Behold, they are like mockers.”

<sup>17</sup> **tn** The meaning of the Hebrew term is primarily emotional: “to pity,” which in context implies an action, as in being moved by pity in order to spare them from the horror of their punishment.

<sup>18</sup> **tc** *Heb* “they approached.” Reading the imperative assumes the same consonantal text but different vowels.

<sup>19</sup> **tn** The word *הִנֵּה* (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>20</sup> **sn** The six men plus the scribe would equal seven, which was believed by the Babylonians to be the number of planetary deities.

<sup>21</sup> **sn** The upper gate was built by Jotham (2 Kgs 15:35).

<sup>22</sup> **tn** Or “a scribe’s inkhorn.” The Hebrew term occurs in the OT only in Ezek 9 and is believed to be an Egyptian loanword.

<sup>23</sup> **tn** *Heb* “house.”

<sup>1</sup> **tn** *Heb* “lift your eyes (to) the way of.”

<sup>2</sup> **tn** *Heb* “house.”

<sup>3</sup> **tn** Or “pattern.”

<sup>4</sup> **tn** *Heb* “detestable.” The word is often used to describe the figures of foreign gods.

<sup>5</sup> **sn** These engravings were prohibited in the Mosaic law (Deut 4:16-18).

<sup>6</sup> **sn** Note the contrast between these seventy men who represented Israel and the seventy elders who ate the covenant meal before God, inaugurating the covenant relationship (Exod 24:1, 9).

<sup>7</sup> **tn** The Hebrew word occurs only here in the OT.

<sup>8</sup> **tn** *Heb* “the room of his images.” The adjective “idolatrous” has been supplied in the translation for clarity.

**sn** This type of image is explicitly prohibited in the Mosaic law (Lev 26:1).

<sup>9</sup> **tn** Given the context this could be understood as a shock, e.g., idiomatically “Good grief! I saw....”

<sup>10</sup> **sn** The worship of Tammuz included the observation of the annual death and descent into the netherworld of the god Dumuzi. The practice was observed by women in the ancient Near East over a period of centuries.

side. **9:4** The LORD said to him, “Go through the city of Jerusalem<sup>1</sup> and put a mark<sup>2</sup> on the foreheads of the people who moan and groan over all the abominations practiced in it.”

**9:5** While I listened, he said to the others,<sup>3</sup> “Go through the city after him and strike people down; do not let your eye pity nor spare<sup>4</sup> anyone! **9:6** Old men, young men, young women, little children, and women – wipe them out! But do not touch anyone who has the mark. Begin at my sanctuary!” So they began with the elders who were at the front of the temple.

**9:7** He said to them, “Defile the temple and fill the courtyards with corpses. Go!” So they went out and struck people down throughout the city. **9:8** While they were striking them down, I was left alone, and I threw myself face down and cried out, “Ah, sovereign LORD! Will you destroy the entire remnant of Israel when you pour out your fury on Jerusalem?”

**9:9** He said to me, “The sin of the house of Israel and Judah is extremely great; the land is full of murder, and the city is full of corruption,<sup>5</sup> for they say, ‘The LORD has abandoned the land, and the LORD does not see!’<sup>6</sup> **9:10** But as for me, my eye will not pity them nor will I spare<sup>7</sup> them; I hereby repay them for what they have done.”<sup>8</sup>

**9:11** Next I noticed the man dressed in linen with the writing kit at his side bringing back word: “I have done just as you commanded me.”

### *God's Glory Leaves the Temple*

**10:1** As I watched, I saw<sup>9</sup> on the platform<sup>10</sup> above the top of the cherubim something like a sapphire, resembling the shape of a throne, appearing above them. **10:2** The LORD<sup>11</sup> said to the man dressed in linen, “Go between the wheel-work<sup>12</sup> underneath the cherubim.<sup>13</sup> Fill your hands with burning coals from among the cherubim and scatter them over the city.” He went as I watched.

**10:3** (The cherubim were standing on the south side<sup>14</sup> of the temple when the man went in, and a cloud filled the inner court.) **10:4** Then the glory of the LORD arose from the cherub and moved to the threshold of the temple. The temple was filled with the cloud while the court was filled with the brightness of the LORD’s glory. **10:5** The sound of the wings of the cherubim could be heard from the outer court, like the sound of the sovereign God<sup>15</sup> when he speaks.

**10:6** When the LORD<sup>16</sup> commanded the man dressed in linen, “Take fire from within the wheel-work, from among the cherubim,” the man<sup>17</sup> went in and stood by one of the wheels.<sup>18</sup> **10:7** Then one of the cherubim<sup>19</sup> stretched out his hand<sup>20</sup> toward the fire which was among the cherubim. He took some and put it into the hands of the man dressed in linen, who took it and left. **10:8** (The cherubim appeared to have the form<sup>21</sup> of human hands under their wings.)

<sup>1</sup> **tn** *Heb* “through the midst of the city, through the midst of Jerusalem.”

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>2</sup> **tn** The word translated “mark” is in Hebrew the letter ט (*tav*). Outside this context the only other occurrence of the word is in Job 31:35. In ancient Hebrew script this letter was written like the letter X.

<sup>3</sup> **sn** For a similar concept in the Bible, see Rev 7:2-4; 13:16; 14:9, 11; 20:4; 22:4.

<sup>4</sup> **tn** *Heb* “to these he said in my ears.”

<sup>5</sup> **tn** The meaning of the Hebrew term is primarily emotional: “to pity,” which in context implies an action, as in being moved by pity in order to spare them from the horror of their punishment.

<sup>6</sup> **tn** Or “lawlessness” (NAB); “perversity” (NRSV). The Hebrew word occurs only here in the OT, and its meaning is uncertain. The similar phrase in 7:23 has a common word for “violence.”

<sup>7</sup> **tn** The saying is virtually identical to that of the elders in Ezek 8:12.

<sup>8</sup> **tn** The meaning of the Hebrew term is primarily emotional: “to pity,” which in context implies an action, as in being moved by pity in order to spare them from the horror of their punishment.

<sup>9</sup> **tn** *Heb* “their way on their head I have placed.” The same expression occurs in 1 Kgs 8:32; Ezek 11:21; 16:43; 22:31.

<sup>9</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>10</sup> **tn** Or “like a dome.” See 1:22-26.

<sup>11</sup> **tn** *Heb* “and he”; the referent (the LORD) has been specified in the translation for clarity.

<sup>12</sup> **tn** The Hebrew term often refers to chariot wheels (Isa 28:28; Ezek 23:24; 26:10).

<sup>13</sup> **tc** The LXX, Syriac, Vulgate, and Targum *mss* read plural “cherubim” while the MT is singular here, “cherub.” The plural ending was probably omitted in copying the MT due to the similar beginning of the next word.

<sup>14</sup> **tn** *Heb* “right side.”

<sup>15</sup> **tn** The name (“El Shaddai”) has often been translated “God Almighty,” primarily because Jerome translated it *omnipotens* (“all powerful”) in the Latin Vulgate. There has been much debate over the meaning of the name. For discussion see W. F. Albright, “The Names *Shaddai* and *Abram*,” *JBL* 54 (1935): 173-210; R. Gordis, “The Biblical Root *śdy-sd*,” *JTS* 41 (1940): 34-43; and especially T. N. D. Mettinger, *In Search of God*, 69-72.

<sup>16</sup> **tn** *Heb* “he”; the referent (the LORD) has been specified in the translation for clarity.

<sup>17</sup> **tn** *Heb* “he”; the referent (the man dressed in linen) has been specified in the translation for clarity.

<sup>18</sup> **tn** *Heb* “the wheel.”

<sup>19</sup> **tn** *Heb* “the cherub.”

<sup>20</sup> **tn** The Hebrew text adds, “from among the cherubim.”

<sup>21</sup> **tn** The Hebrew term is normally used as an architectural term in describing the plan or pattern of the tabernacle or temple or a representation of it (see Exod 25:8; 1 Chr 28:11).



**10:9** As I watched, I noticed<sup>1</sup> four wheels by the cherubim, one wheel beside each cherub,<sup>2</sup> the wheels gleamed like jasper.<sup>3</sup> **10:10** As for their appearance, all four of them looked the same, something like a wheel within a wheel.<sup>4</sup> **10:11** When they<sup>5</sup> moved, they would go in any of the four directions they faced without turning as they moved; in the direction the head would turn they would follow<sup>6</sup> without turning as they moved, **10:12** along with their entire bodies,<sup>7</sup> their backs, their hands, and their wings. The wheels of the four of them were full of eyes all around. **10:13** As for their wheels, they were called “the wheelwork”<sup>8</sup> as I listened. **10:14** Each of the cherubim<sup>9</sup> had four faces: The first was the face of a cherub,<sup>10</sup> the second that of a man, the third that of a lion, and the fourth that of an eagle.

**10:15** The cherubim rose up; these were the living beings<sup>11</sup> I saw at the Kebar River. **10:16** When the cherubim moved, the wheels moved beside them; when the cherubim spread<sup>12</sup> their wings to rise from the ground, the wheels did not move from their side. **10:17** When the cherubim<sup>13</sup> stood still, the wheels<sup>14</sup> stood still, and when they rose up, the wheels<sup>15</sup> rose up with them, for the spirit<sup>16</sup> of the living beings<sup>17</sup> was in the wheels.<sup>18</sup>

<sup>1</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>2</sup> **tn** The MT repeats this phrase, a clear case of dittography.

<sup>3</sup> **tn** *Heb* “Tarshish stone.” The meaning is uncertain. The term has also been translated “topaz” (NEB), “beryl” (KJV, NASB, NRSV), and “chrysolite” (RSV, NIV).

<sup>4</sup> **tn** Or “like a wheel at right angles to another wheel.” Some envision concentric wheels here, while others propose “a globe-like structure in which two wheels stand at right angles” (L. C. Allen, *Ezekiel* [WBC], 1:33-34). See also 1:16.

<sup>5</sup> **sn** That is, the cherubim.

<sup>6</sup> **tn** Many interpreters assume that the human face of each cherub was the one that looked forward.

<sup>7</sup> **tc** The phrase “along with their entire bodies” is absent from the LXX and may be a gloss explaining the following words.

<sup>8</sup> **tn** Or “the whirling wheels.”

<sup>9</sup> **tn** *Heb* “each one”; the referent (the cherubim) has been specified in the translation for clarity.

<sup>10</sup> **sn** The living creature described here is thus slightly different from the one described in Ezek 1:10, where a ox’s face appeared instead of a cherub’s. Note that some English versions harmonize the two descriptions and read the same here as in 1:10 (cf. NAB, NLT “an ox”; TEV, CEV “a bull”). This may be justified based on v. 22, which states the creatures’ appearance was the same.

<sup>11</sup> **tn** *Heb* “it was the living creature.”

<sup>12</sup> **tn** *Heb* “lifted.”

<sup>13</sup> **tn** *Heb* “they”; the referent (the cherubim) has been specified in the translation for clarity.

<sup>14</sup> **tn** *Heb* “they”; the referent (the wheels) has been specified in the translation for clarity.

<sup>15</sup> **tn** *Heb* “they”; the referent (the wheels) has been specified in the translation for clarity.

<sup>16</sup> **tn** Or “wind.”

<sup>17</sup> **tn** *Heb* “living creature.”

<sup>18</sup> **tn** *Heb* “them”; the referent (the wheels) has been specified in the translation for clarity.

**10:18** Then the glory of the LORD moved away from the threshold of the temple and stopped above the cherubim. **10:19** The cherubim spread<sup>19</sup> their wings, and they rose up from the earth<sup>20</sup> while I watched (when they went the wheels went alongside them). They stopped at the entrance to the east gate of the LORD’s temple as the glory of the God of Israel hovered above them.

**10:20** These were the living creatures<sup>21</sup> which I saw at the Kebar River underneath the God of Israel; I knew that they were cherubim. **10:21** Each had four faces; each had four wings and the form of human hands under the wings. **10:22** As for the form of their faces, they were the faces whose appearance I had seen at the Kebar River. Each one moved straight ahead.

### *The Fall of Jerusalem*

**11:1** A wind<sup>22</sup> lifted me up and brought me to the east gate of the LORD’s temple that faces the east. There, at the entrance of the gate, I noticed twenty-five men. Among them I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, officials of the people.<sup>23</sup> **11:2** The LORD<sup>24</sup> said to me, “Son of man, these are the men who plot evil and give wicked advice in this city. **11:3** They say,<sup>25</sup> ‘The time is not near to build houses;<sup>26</sup> the city<sup>27</sup> is a cooking pot<sup>28</sup> and we are the meat in it.’ **11:4** Therefore, prophesy against them! Prophesy, son of man!”

**11:5** Then the Spirit of the Lord came<sup>29</sup> upon me and said to me, “Say: This is what the Lord says: ‘This is what you are thinking,<sup>30</sup> O house of Israel; I know what goes through your minds.<sup>31</sup> **11:6** You have killed many people in this city; you have filled its streets with corpses.’ **11:7** Therefore, this is what the sovereign Lord says: ‘The corpses you have dumped<sup>32</sup> in the midst of the city<sup>33</sup> are the meat, and this city<sup>34</sup> is the cooking pot, but I will take

<sup>19</sup> **tn** *Heb* “lifted.”

<sup>20</sup> **tn** Or “the ground” (NIV, NCV).

<sup>21</sup> **tn** *Heb* “That was the living creature.”

<sup>22</sup> **tn** Or “spirit.” See note on “wind” in 2:2.

<sup>23</sup> **sn** The phrase *officials of the people* occurs in Neh 11:1; 1 Chr 21:2; 2 Chr 24:23.

<sup>24</sup> **tn** *Heb* “and he”; the referent (the LORD) has been specified in the translation for clarity.

<sup>25</sup> **tn** The Hebrew verb may mean “think” in this context. This content of what they say (or think) represents their point of view.

<sup>26</sup> **sn** The expression *build houses* may mean “establish families” (Deut 25:9; Ruth 4:11; Prov 24:27).

<sup>27</sup> **tn** *Heb* “she” or “it”; the feminine pronoun refers here to Jerusalem.

<sup>28</sup> **sn** Jerusalem is also compared to a *pot* in Ezek 24:3-8. The siege of the city is pictured as heating up the pot.

<sup>29</sup> **tn** *Heb* “fell.”

<sup>30</sup> **tn** The Hebrew verb commonly means “to say,” but may also mean “to think” (see also v. 3).

<sup>31</sup> **tn** *Heb* “I know the steps of your spirits.”

<sup>32</sup> **tn** *Heb* “placed.”

<sup>33</sup> **tn** *Heb* “in its midst.”

<sup>34</sup> **tn** *Heb* “she/it.” See v. 3.

you out of it.<sup>1</sup> **11:8** You fear the sword, so the sword I will bring against you,' declares the sovereign LORD. **11:9** 'But I will take you out of the city.<sup>2</sup> And I will hand you over to foreigners. I will execute judgments on you. **11:10** You will die by the sword; I will judge you at the border of Israel. Then you will know that I am the LORD. **11:11** This city will not be a cooking pot for you, and you will not<sup>3</sup> be meat within it; I will judge you at the border of Israel. **11:12** Then you will know that I am the LORD, whose statutes you have not followed and whose regulations you have not carried out. Instead you have behaved according to the regulations of the nations around you!"

**11:13** Now, while I was prophesying, Pelatiah son of Benaiah died. Then I threw myself face down and cried out with a loud voice, "Alas, sovereign Lord! You are completely wiping out the remnant of Israel!"<sup>4</sup>

**11:14** Then the word of the LORD came to me: **11:15** "Son of man, your brothers,<sup>5</sup> your relatives,<sup>6</sup> and the whole house of Israel, all of them are those to whom the inhabitants of Jerusalem<sup>7</sup> have said, 'They have gone<sup>8</sup> far away from the LORD; to us this land has been given as a possession.'

**11:16** "Therefore say: 'This is what the sovereign LORD says: Although I have removed them far away among the nations and have dispersed them among the countries, I have been a little<sup>9</sup> sanctuary for them among the lands where they have gone.'

**11:17** "Therefore say: 'This is what the sovereign LORD says: When I regather you from the peoples and assemble you from the lands where you have been dispersed, I will give you back the country of Israel.'

**11:18** "When they return to it, they will remove from it all its detestable things and all its abominations. **11:19** I will give them one heart and I will put a new spirit within them;<sup>10</sup> I will remove the hearts of stone from their bodies<sup>11</sup> and I will give them tender hearts.<sup>12</sup> **11:20** so that they may follow my statutes and observe my regulations and carry them out. Then they will be my people, and I will be their God.<sup>13</sup> **11:21** But those whose hearts are devoted to detestable things and abominations, I hereby repay them for what they have done,<sup>14</sup> says the sovereign LORD."

**11:22** Then the cherubim spread<sup>15</sup> their wings with their wheels alongside them while the glory of the God of Israel hovered above them. **11:23** The glory of the LORD rose up from within the city and stopped<sup>16</sup> over the mountain east of it. **11:24** Then a wind<sup>17</sup> lifted me up and carried me to the exiles in Babylonia,<sup>18</sup> in the vision given to me by the Spirit of God.

Then the vision I had seen went up from me. **11:25** So I told the exiles everything<sup>19</sup> the LORD had shown me.

### *Previewing the Exile*

**12:1** The word of the LORD came to me: **12:2** "Son of man, you are living in the midst of a rebellious house.<sup>20</sup> They have eyes to see, but do not see, and ears to hear, but do not hear,<sup>21</sup> because they are a rebellious house.

**12:3** "Therefore, son of man, pack up your belongings as if for exile. During the day, while they are watching, pretend to go into exile. Go from where you live to another place. Perhaps they will understand,<sup>22</sup> although they are a rebellious house. **12:4** Bring out your belongings packed for exile during the day while they are watching. And go out at evening, while they are watching, as if for exile. **12:5** While they are watching, dig a hole in the wall and carry your belongings out through it. **12:6** While they are watching, raise your baggage onto your

<sup>1</sup> **tc** Many of the versions read "I will bring you out" (active) rather than "he brought out" (the reading of MT).

<sup>2</sup> **tn** *Heb* "its midst."

<sup>3</sup> **tn** The Hebrew text does not have the negative particle, but it is implied. The negative particle in the previous line does double duty here.

<sup>4</sup> **tc** The LXX reads this statement as a question. Compare this to the question in 9:8. It is possible that the interrogative particle has been omitted by haplography. However, an exclamatory statement as in the MT also makes sense and the LXX may have simply tried to harmonize this passage with 9:8.

<sup>5</sup> **tc** The MT reads "your brothers, your brothers" either for emphasis (D. I. Block, *Ezekiel* [NICOT], 1:341, n. 1; 346) or as a result of dittography.

<sup>6</sup> **tc** The MT reads גֹּאֲלֵיכֶם (g<sup>e</sup>ullatekha, "your redemption-men"), referring to the relatives responsible for deliverance in times of hardship (see Lev 25:25-55). The LXX and Syriac read "your fellow exiles," assuming an underlying Hebrew text of גְּלוּתְכֶם (galutekha) or having read the א (aleph) as an internal mater lectionis for holem.

<sup>7</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>8</sup> **tc** The MT has an imperative form ("go far!"), but it may be read with different vowels as a perfect verb ("they have gone far").

<sup>9</sup> **tn** Or "have been partially a sanctuary"; others take this as temporal (cf. NASB, NIV, NRSV "a little while").

<sup>10</sup> **tc** The MT reads "you"; many Hebrew MSS along with the LXX and other ancient versions read "within them."

<sup>11</sup> **tn** *Heb* "their flesh."

<sup>12</sup> **tn** *Heb* "heart of flesh."

<sup>13</sup> **sn** The expression *They will be my people, and I will be their God* occurs as a promise to Abraham (Gen 17:8), Moses (Exod 6:7), and the nation (Exod 29:45).

<sup>14</sup> **tn** *Heb* "their way on their head I have placed."

<sup>15</sup> **tn** *Heb* "lifted."

<sup>16</sup> **tn** *Heb* "stood."

<sup>17</sup> **tn** Or "spirit." See note on "wind" in 2:2.

<sup>18</sup> **tn** *Heb* "to Chaldea."

<sup>19</sup> **tn** *Heb* "all the words of."

<sup>20</sup> **sn** The book of Ezekiel frequently refers to the Israelites as a rebellious house (Ezek 2:5, 6, 8; 3:9, 26-27; 12:2-3, 9, 25; 17:12; 24:3).

<sup>21</sup> **sn** This verse is very similar to Isa 6:9-10.

<sup>22</sup> **tn** *Heb* "see." This plays on the uses of "see" in v. 2. They will see his actions with their eyes and perhaps they will "see" with their mind, that is, understand or grasp the point.

shoulder and carry it out in the dark.<sup>1</sup> You must cover your face so that you cannot see the ground<sup>2</sup> because I have made you an object lesson<sup>3</sup> to the house of Israel.”

**12:7** So I did just as I was commanded. I carried out my belongings packed for exile during the day, and at evening I dug myself a hole through the wall with my hands. I went out in the darkness, carrying my baggage<sup>4</sup> on my shoulder while they watched.

**12:8** The word of the LORD came to me in the morning: **12:9** “Son of man, has not the house of Israel, that rebellious house, said to you, ‘What are you doing?’ **12:10** Say to them, ‘This is what the sovereign LORD says: The prince will raise this burden in Jerusalem,<sup>5</sup> and all the house of Israel within it.’<sup>6</sup> **12:11** Say, ‘I am an object lesson for you. Just as I have done, it will be done to them; they will go into exile and captivity.’

**12:12** “The prince<sup>7</sup> who is among them will raise his belongings<sup>8</sup> onto his shoulder in darkness, and will go out. He<sup>9</sup> will dig a hole in the wall to leave through. He will cover his face so that he cannot see the land with his eyes. **12:13** But I will throw my net over him, and he will be caught in my snare. I will bring him to Babylon, the land of the Chaldeans<sup>10</sup> (but he

will not see it),<sup>11</sup> and there he will die.<sup>12</sup> **12:14** All his retinue – his attendants and his troops – I will scatter to every wind; I will unleash a sword behind them.

**12:15** “Then they will know that I am the LORD when I disperse them among the nations and scatter them among foreign countries. **12:16** But I will let a small number of them survive the sword, famine, and pestilence, so that they can confess all their abominable practices to the nations where they go. Then they will know that I am the LORD.”

**12:17** The word of the LORD came to me: **12:18** “Son of man, eat your bread with trembling,<sup>13</sup> and drink your water with anxious shaking. **12:19** Then say to the people of the land, ‘This is what the sovereign LORD says about the inhabitants of Jerusalem and of the land of Israel: They will eat their bread with anxiety and drink their water in fright, for their land will be stripped bare of all it contains because of the violence of all who live in it. **12:20** The inhabited towns will be left in ruins and the land will be devastated. Then you will know that I am the LORD.’”

**12:21** The word of the LORD came to me: **12:22** “Son of man, what is this proverb you have in the land of Israel, ‘The days pass slowly, and every vision fails’? **12:23** Therefore tell them, ‘This is what the sovereign LORD says: I hereby end this proverb; they will not recite it in Israel any longer.’ But say to them, ‘The days are at hand when every vision will be fulfilled.’<sup>14</sup> **12:24** For there will no longer be any false visions or flattering omens amidst the house of Israel. **12:25** For I, the LORD, will speak. Whatever word I speak will be accomplished. It will not be delayed any longer. Indeed in your days, O rebellious house, I will speak the word and accomplish it, declares the sovereign LORD.’”

**12:26** The word of the LORD came to me: **12:27** “Take note, son of man, the house of Israel is saying, ‘The vision that he sees is for distant days; he is prophesying about the far future.’ **12:28** Therefore say to them, ‘This is what the sovereign LORD says: None of my words will be delayed any longer! The word I speak will come to pass, declares the sovereign LORD.’”

<sup>1</sup> **tn** Apart from this context the Hebrew term occurs only in Gen 15:17 in reference to the darkness after sunset. It may mean twilight.

<sup>2</sup> **tn** Or “land” (ASV, NAB, NASB, NIV, NRSV).

<sup>3</sup> **sn** See also Ezek 12:11, 24:24, 27.

<sup>4</sup> **tn** The words “my baggage” are not in the Hebrew text, but are implied from the context.

<sup>5</sup> **tc** The nearly incoherent Hebrew reads “The prince is this burden (prophetic oracle?) in Jerusalem.” The Targum, which may only be trying to make sense of a very difficult text, says “Concerning the prince is this oracle,” assuming the addition of a preposition. This would be the only case where Ezekiel uses this term for a prophetic oracle. The LXX reads the word for “burden” as a synonym for leader, as both words are built on the same root (נָשָׂא, *nasi'*), but the verse is still incoherent because it is only a phrase with no verb. The current translation assumes that the verb נָשָׂא (*yisa'*) from the root נָשָׂא has dropped out due to homoioteleuton. If indeed the verb has dropped out (the syntax of the verbless clause being the problem), then context clearly suggests that it be a form of נָשָׂא (see vv. 7 and 12). Placing the verb between the subject and object would result in three consecutive words based on the root נָשָׂא and an environment conducive to an omission in copying: הַנָּשִׂיא יָשָׂא הַמָּסָא (hannasi' yisha' hammasa' hazzeh, “the Prince will raise this burden”).

**sn** The prince in Jerusalem refers to King Zedekiah.

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>6</sup> **tc** The MT reads “within them.” Possibly a scribe copied this form from the following verse “among them,” but only “within it” makes sense in this context.

<sup>7</sup> **sn** The prince is a reference to Zedekiah.

<sup>8</sup> **tn** The words “his belongings” are not in the Hebrew text but are implied.

<sup>9</sup> **tc** The MT reads “they”; the LXX and Syriac read “he.”

<sup>10</sup> **tn** Or “Babylonians” (NCV, NLT).

**sn** The Chaldeans were a group of people in the country south of Babylon from which Nebuchadnezzar came. The Chaldean dynasty his father established became the name by which the Babylonians are regularly referred to in the book of Jeremiah, while Jeremiah’s contemporary, Ezekiel, uses both terms.

<sup>11</sup> **sn** He will not see it. This prediction was fulfilled in 2 Kgs 25:7 and Jer 52:11, which recount how Zedekiah was blinded before being deported to Babylon.

<sup>12</sup> **sn** There he will die. This was fulfilled when King Zedekiah died in exile (Jer 52:11).

<sup>13</sup> **tn** The Hebrew term normally refers to an earthquake (see 1 Kgs 19:11; Amos 1:1).

<sup>14</sup> **tn** Heb “the days draw near and the word of every vision (draws near).”

## False Prophets Denounced

**13:1** Then the word of the LORD came to me: **13:2** “Son of man, prophesy against the prophets of Israel who are now prophesying. Say to the prophets who prophesy from their imagination:<sup>1</sup> ‘Hear the word of the LORD! **13:3** This is what the sovereign LORD says: Woe to the foolish prophets who follow their own spirit but have seen nothing! **13:4** Your prophets have become like jackals among the ruins, O Israel. **13:5** You have not gone up in the breaks in the wall, nor repaired a wall for the house of Israel that it would stand strong in the battle on the day of the LORD. **13:6** They see delusion and their omens are a lie.<sup>2</sup> They say, “the LORD declares,” though the LORD has not sent them,<sup>3</sup> yet they expect their word to be confirmed.<sup>4</sup> **13:7** Have you not seen a false vision and announced a lying omen when you say, “the LORD declares,” although I myself never spoke?

**13:8** “Therefore, this is what the sovereign LORD says: Because you have spoken false words and forecast delusion, look,<sup>5</sup> I am against you,<sup>6</sup> declares the sovereign LORD. **13:9** My hand will be against the prophets who see delusion and announce lying omens. They will not be included in the council<sup>7</sup> of my people, nor be written in the registry<sup>8</sup> of the house of Israel, nor enter the land of Israel. Then you will know that I am the sovereign LORD.

**13:10** “This is because they have led my people astray saying, “All is well,”<sup>9</sup> when things are not well. When anyone builds a wall without mortar,<sup>10</sup> they coat it with whitewash.

**13:11** Tell the ones who coat it with whitewash that it will fall. When there is a deluge of rain, hailstones<sup>11</sup> will fall and a violent wind will break out.<sup>12</sup> **13:12** When the wall has collapsed, people will ask you, “Where is the whitewash you coated it with?”

**13:13** ““Therefore this is what the sovereign LORD says: In my rage I will make a violent wind break out. In my anger there will be a deluge of rain and hailstones in destructive fury. **13:14** I will break down the wall you coated with whitewash and knock it to the ground so that its foundation is exposed. When it falls you will be destroyed beneath it,<sup>13</sup> and you will know that I am the LORD. **13:15** I will vent my rage against the wall, and against those who coated it with whitewash. Then I will say to you, “The wall is no more and those who whitewashed it are no more – **13:16** those prophets of Israel who would prophesy about Jerusalem<sup>14</sup> and would see visions of peace for it, when there was no peace,” declares the sovereign LORD.’

**13:17** “As for you, son of man, turn toward<sup>15</sup> the daughters of your people who are prophesying from their imagination.<sup>16</sup> Prophesy against them **13:18** and say ‘This is what the sovereign LORD says: Woe to those who sew bands<sup>17</sup> on all their wrists<sup>18</sup> and make headbands<sup>19</sup> for heads of every size to entrap people’s lives!<sup>20</sup> Will you entrap my people’s lives, yet preserve your own lives? **13:19** You have profaned me among my people for handfuls of barley and scraps of bread. You have put to death people<sup>21</sup> who should not die and kept alive those who should not live by your lies to my people, who listen to lies!

<sup>1</sup> **tn** Heb “from their mind.”

**sn** Who prophesy from their imagination. Note the testimony of Moses in Num 16:28, which contains a similar expression.

<sup>2</sup> **sn** The same description of a false prophet is found in Micah 2:11.

<sup>3</sup> **sn** The LORD has not sent them. A similar concept is found in Jer 14:14; 23:21.

<sup>4</sup> **tn** Or “confirmed”; NIV “to be fulfilled”; TEV “to come true.”

<sup>5</sup> **tn** The word *hinnēh* indicates becoming aware of something and has been translated here as a verb.

<sup>6</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ *‘ēlākā*,” *ZAW* 45 (1933): 101-8.

<sup>7</sup> **tn** The Hebrew term may refer to the secret council of the LORD (Jer 23:18; Job 15:8), but here it more likely refers to a human council comprised of civic leaders (Gen 49:6; Jer 6:11; 15:17 Ps 64:3; 111:1).

<sup>8</sup> **tn** The reference here is probably to a civil list (as in Ezra 2:16; Neh 7:64) rather than to a “book of life” (Exod 32:32; Isa 4:3; Ps 69:29; Dan 12:1). This registry may have been established at the making of David’s census (2 Sam 24:2, 9).

<sup>9</sup> **tn** Or “peace.”

<sup>10</sup> **tn** The Hebrew word only occurs here in the Bible. According to L. C. Allen (*Ezekiel* [WBC], 1:202-3) it is also used in the Mishnah of a wall of rough stones without mortar. This fits the context here comparing the false prophetic messages to a nice coat of whitewash on a structurally unstable wall.

<sup>11</sup> **tn** Heb “and you, O hailstones.”

<sup>12</sup> **sn** A violent wind will break out. God’s judgments are frequently described in storm imagery (Pss 18:7-15; 77:17-18; 83:15; Isa 28:17; 30:30; Jer 23:19; 30:23).

<sup>13</sup> **tn** Or “within it,” referring to the city of Jerusalem.

<sup>14</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>15</sup> **tn** Heb “set your face against.”

<sup>16</sup> **tn** Heb “from their heart.”

<sup>17</sup> **sn** The wristbands mentioned here probably represented magic bands or charms. See D. I. Block, *Ezekiel* (NICOT), 1:413.

<sup>18</sup> **tn** Heb “joints of the hands.” This may include the elbow and shoulder joints.

<sup>19</sup> **tn** The Hebrew term occurs in the Bible only here and in v. 21. It has also been understood as a veil or type of head covering. D. I. Block (*Ezekiel* [NICOT], 1:414) suggests that given the context of magical devices, the expected parallel to the magical arm bands, and the meaning of this Hebrew root (סָפַח [*safakh*, “to attach” or “join”]), it may refer to headbands or necklaces on which magical amulets were worn.

<sup>20</sup> **tn** Heb “human lives” or “souls” (three times in v. 18 and twice in v. 19).

<sup>21</sup> **tn** Heb “human lives” or “souls.”



**13:20** “Therefore, this is what the sovereign LORD says: Take note<sup>1</sup> that I am against your wristbands with which you entrap people’s lives<sup>2</sup> like birds. I will tear them from your arms and will release the people’s lives, which you hunt like birds. **13:21** I will tear off your headbands and rescue my people from your power;<sup>3</sup> they will no longer be prey in your hands. Then you will know that I am the LORD. **13:22** This is because you have disheartened the righteous person with lies (although I have not grieved him), and because you have encouraged the wicked person not to turn from his evil conduct and preserve his life. **13:23** Therefore you will no longer see false visions and practice divination. I will rescue my people from your power, and you<sup>4</sup> will know that I am the LORD.”

*Well-Deserved Judgment*

**14:1** Then some men from Israel’s elders came to me and sat down in front of me. **14:2** The word of the LORD came to me: **14:3** “Son of man, these men have erected their idols in their hearts and placed the obstacle leading to their iniquity<sup>5</sup> right before their faces. Should I really allow them to seek<sup>6</sup> me? **14:4** Therefore speak to them and say to them, ‘This is what the sovereign LORD says: When any one from the house of Israel erects his idols in his heart and sets the obstacle leading to his iniquity before his face, and then consults a prophet, I the LORD am determined to answer him personally according to the enormity of his idolatry.’ **14:5** I will do this in order to capture the hearts of the house of Israel, who have alienated themselves from me on account of all their idols.’

**14:6** “Therefore say to the house of Israel, ‘This is what the sovereign LORD says: Return! Turn from your idols, and turn your faces away from your abominations. **14:7** For when anyone from the house of Israel, or the foreigner who lives in Israel, separates himself from me and erects his idols in his heart and sets the obstacle leading to his iniquity before his face, and then consults a prophet to seek something from me, I the LORD am determined to answer him personally. **14:8** I will set my face against that

person and will make him an object lesson and a byword<sup>8</sup> and will cut him off from among my people. Then you will know that I am the LORD.

**14:9** “As for the prophet, if he is made a fool by being deceived into speaking a prophetic word – I, the LORD, have made a fool of<sup>9</sup> that prophet, and I will stretch out my hand against him and destroy him from among my people Israel. **14:10** They will bear their punishment;<sup>10</sup> the punishment of the one who sought an oracle will be the same as the punishment of the prophet who gave it<sup>11</sup> **14:11** so that the house of Israel will no longer go astray from me, nor continue to defile themselves by all their sins. They will be my people and I will be their God,<sup>12</sup> declares the sovereign LORD.”

**14:12** The word of the LORD came to me: **14:13** “Son of man, suppose a country sins

<sup>8</sup> *tn* Heb “proverbs.”

<sup>9</sup> *tn* The translation is uncertain due to difficulty both in determining the meaning of the verb’s stem and its conjugation in this context. In the Qal stem the basic meaning of the verbal root פָּתַח (*patah*) is “to be gullible, foolish.” The doubling stems (the Pual and Piel used in this verse) typically give such stative verbs a factitive sense, hence either “make gullible” (i.e., “entice”) or “make into a fool” (i.e., “to show to be a fool”). The latter represents the probable meaning of the term in Jer 20:7, 10 and is followed here (see L. C. Allen, *Ezekiel* [WBC], 1:193; R. Mosis “Ez 14, 1-11 - ein Ruf zur Umkehr,” *BZ* 19 [1975]: 166-69 and *ThWAT* 4:829-31). In this view, if a prophet speaks when not prompted by God, he will be shown to be a fool, but this does not reflect negatively on the Lord because it is God who shows him to be a fool. Secondly, the verb is in the perfect conjugation and may be translated “I have made a fool of him” or “I have enticed him,” or to show determination (see *IBHS* 439-41 §27.2f and *g*), or in certain syntactical constructions as future. Any of these may be plausible if the doubling stems used are understood in the sense of “making a fool of.” But if understood as “to make gullible,” more factors come into play. As the Hebrew verbal form is a perfect, it is often translated as present perfect: “I have enticed.” In this case the Lord states that he himself enticed the prophet to cooperate with the idolaters. Such enticement to sin would seem to be a violation of God’s moral character, but sometimes he does use such deception and enticement to sin as a form of punishment against those who have blatantly violated his moral will (see, e.g., 2 Sam 24). If one follows this line of interpretation in Ezek 14:9, one would have to assume that the prophet had already turned from God in his heart. However, the context gives no indication of this. Therefore, it is better to take the perfect as indicating certitude and to translate it with the future tense: “I will entice.” In this case the Lord announces that he will judge the prophet appropriately. If a prophet allows himself to be influenced by idolaters, then the Lord will use deception as a form of punishment against that deceived prophet. A comparison with the preceding oracles also favors this view. In 14:4 the perfect of certitude is used for emphasis (see “I will answer”), though in v. 7 a participle is employed. For a fuller discussion of this text, see R. B. Chisholm, Jr., “Does God Deceive?” *BSac* 155 (1998): 23-25.

<sup>10</sup> *tn* Or “They will bear responsibility for their iniquity.” The Hebrew term “iniquity” (three times in this verse) often refers by metonymy to the consequence of sin (see Gen 4:13).

<sup>11</sup> *tn* Or “As is the guilt of the inquirer so is the guilt of the prophet.”

<sup>12</sup> *sn* I will be their God. See Exod 6:7; Lev 26:12; Jer 7:23; 11:4.

<sup>1</sup> *tn* The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>2</sup> *tn* Heb “human lives” or “souls.”

<sup>3</sup> *tn* Heb “from your hand(s).” This refers to their power over the people.

<sup>4</sup> *tn* The Hebrew verb is feminine plural, indicating that it is the false prophetesses who are addressed here.

<sup>5</sup> *tn* Heb “the stumbling block of their iniquity.” This phrase is unique to the prophet Ezekiel.

<sup>6</sup> *tn* Or “I will not reveal myself to them.” The Hebrew word is used in a technical sense here of seeking an oracle from a prophet (2 Kgs 1:16; 3:11; 8:8).

<sup>7</sup> *tn* Heb “in accordance with the multitude of his idols.”

against me by being unfaithful, and I stretch out my hand against it, cut off its bread supply,<sup>1</sup> cause famine to come on it, and kill both people and animals. **14:14** Even if these three men, Noah, Daniel,<sup>2</sup> and Job, were in it, they would save only their own lives by their righteousness, declares the sovereign LORD.

**14:15** “Suppose I were to send wild animals through the land and kill its children, leaving it desolate, without travelers due to the wild animals. **14:16** Even if these three men were in it, as surely as I live, declares the sovereign LORD, they could not save their own sons or daughters; they would save only their own lives, and the land would become desolate.

**14:17** “Or suppose I were to bring a sword against that land and say, ‘Let a sword pass through the land,’ and I were to kill both people and animals. **14:18** Even if these three men were in it, as surely as I live, declares the sovereign LORD, they could not save their own sons or daughters – they would save only their own lives.

**14:19** “Or suppose I were to send a plague into that land, and pour out my rage on it with bloodshed, killing both people and animals. **14:20** Even if Noah, Daniel, and Job were in it, as surely as I live, declares the sovereign LORD, they could not save their own son or daughter; they would save only their own lives by their righteousness.

**14:21** “For this is what the sovereign LORD says: How much worse will it be when I send my four terrible judgments – sword, famine, wild animals, and plague – to Jerusalem<sup>3</sup> to kill both people and animals! **14:22** Yet some survivors will be left in it, sons and daughters who will be brought out. They will come out to you, and when you see their behavior and their deeds, you will be consoled about the catastrophe I have brought on Jerusalem – for everything I brought on it. **14:23** They will console you when you see their behavior and their deeds, because you will know that it was not without reason that I have done everything which I have done in it, declares the sovereign LORD.”

### *Burning a Useless Vine*

**15:1** The word of the LORD came to me: **15:2** “Son of man, of all the woody branches among the trees of the forest, what happens to the wood of the vine?<sup>4</sup> **15:3** Can wood be taken from it to make anything useful? Or can anyone make a peg from it to hang things on? **15:4** No!<sup>5</sup> It is thrown in the fire for fuel; when the fire has burned up both ends of it and it is charred in the middle, will it be useful for anything? **15:5** Indeed! If it was not made into anything useful when it was whole, how much less can it be made into anything when the fire has burned it up and it is charred?

**15:6** “Therefore, this is what the sovereign LORD says: Like the wood of the vine is among the trees of the forest which I have provided as fuel for the fire – so I will provide the residents of Jerusalem<sup>6</sup> as fuel.<sup>7</sup> **15:7** I will set<sup>8</sup> my face against them – although they have escaped from the fire,<sup>9</sup> the fire will still consume them! Then you will know that I am the LORD, when I set my face against them. **15:8** I will make<sup>10</sup> the land desolate because they have acted unfaithfully, declares the sovereign LORD.”

### *God's Unfaithful Bride*

**16:1** The word of the LORD came to me: **16:2** “Son of man, confront Jerusalem<sup>11</sup> with her abominable practices **16:3** and say, ‘This is what the sovereign LORD says to Jerusalem: Your origin and your birth were in the land of the Canaanites; your father was an Amorite and your mother a Hittite. **16:4** As for your birth, on the day you were born your umbilical cord was not cut, nor were you washed in water;<sup>12</sup> you

<sup>4</sup> **tn** Most modern translations take the statement as a comparison (“how is vine wood better than any forest wood?”) based on the preposition מִן (*min*). But a comparison should have a word as an adjective or stative verb designating a quality, i.e., a word for “good/better” is lacking. The preposition is translated above in its partitive sense.

**sn** Comparing Israel to *the wood of the vine* may focus on Israel’s inferiority to the other nations. For the vine imagery in relation to Israel and the people of God, see Ps 80:8-13; John 15:1-7; Rom 11:17-22.

<sup>5</sup> **tn** The word הִבֵּה (*hinneh*, traditionally “behold”) draws one’s attention to something. Sometimes it may be translated as a verb of perception; here it is treated as a particle that fits the context (so also in v. 5, but with a different English word).

<sup>6</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>7</sup> **tn** The words “as fuel” are not in the Hebrew text, but are implied.

<sup>8</sup> **tn** The word translated “set” is the same Hebrew word translated as “provide” in the previous verse.

<sup>9</sup> **sn** This escape refers to the exile of Ezekiel and others in 597 B.C. (Ezek 1:2; 2 Kgs 24:10-16).

<sup>10</sup> **tn** The word translated “make” is the same Hebrew word translated as “provide” in v. 6.

<sup>11</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>12</sup> **tn** *Heb* “in water you were not washed for cleansing” or “with water you were not washed smooth” (see D. I. Block, *Ezekiel* [NICOT], 1:473, n. 57, for a discussion of possible meanings of this *hapax legomenon*).

<sup>1</sup> **tn** *Heb* “break its staff of bread.”

<sup>2</sup> **sn** Traditionally this has been understood as a reference to the biblical Daniel, though he was still quite young when Ezekiel prophesied. One wonders if he had developed a reputation as an intercessor by this point. For this reason some prefer to see a reference to a ruler named Danel, known in Canaanite legend for his justice and wisdom. In this case all three of the individuals named would be non-Israelites, however the Ugaritic Danel is not known to have qualities of faith in the LORD that would place him in the company of the other men. See D. I. Block, *Ezekiel* (NICOT), 1:447-50.

<sup>3</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

were certainly not rubbed down with salt, nor wrapped with blankets.<sup>1</sup> **16:5** No eye took pity on you to do even one of these things for you to spare you;<sup>2</sup> you were thrown out into the open field<sup>3</sup> because you were detested on the day you were born.

**16:6** “I passed by you and saw you kicking around helplessly in your blood. I said to you as you lay there in your blood, “Live!” I said to you as you lay there in your blood, “Live!”<sup>4</sup> **16:7** I made you plentiful like sprouts in a field; you grew tall and came of age so that you could wear jewelry. Your breasts had formed and your hair had grown, but you were still naked and bare.

**16:8** “Then I passed by you and watched you, noticing<sup>5</sup> that you had reached the age for love.<sup>6</sup> I spread my cloak<sup>7</sup> over you and covered your nakedness. I swore a solemn oath to you and entered into a marriage covenant with you, declares the sovereign LORD, and you became mine.

**16:9** “Then I bathed you in water, washed the blood off you, and anointed you with fragrant oil. **16:10** I dressed you in embroidered clothing and put fine leather sandals on your feet. I wrapped you with fine linen and covered you with silk. **16:11** I adorned you with jewelry. I put bracelets on your hands and a necklace around your neck. **16:12** I put a ring in your nose, earrings on your ears, and a beautiful crown on your head. **16:13** You were adorned with gold and silver, while your clothing was of fine linen, silk, and embroidery. You ate the finest flour, honey, and olive oil. You became extremely beautiful and attained the position of royalty. **16:14** Your fame<sup>8</sup> spread among the nations because of your beauty; your beauty was perfect because of the splendor which I

bestowed on you, declares the sovereign LORD.<sup>9</sup>

**16:15** “But you trusted in your beauty and capitalized on your fame by becoming a prostitute. You offered your sexual favors to every man who passed by so that your beauty<sup>10</sup> became his. **16:16** You took some of your clothing and made for yourself decorated high places; you engaged in prostitution on them. You went to him to become his.<sup>11</sup> **16:17** You also took your beautiful jewelry, made of my gold and my silver I had given to you, and made for yourself male images and engaged in prostitution<sup>12</sup> with them. **16:18** You took your embroidered clothing and used it to cover them; you offered my olive oil and my incense to them. **16:19** As for my food that I gave you – the fine flour, olive oil, and honey I fed you – you placed it before them as a soothing aroma. That is exactly what happened, declares the sovereign LORD.

**16:20** “You took your sons and your daughters whom you bore to me and you sacrificed them<sup>13</sup> as food for the idols to eat. As if your prostitution not enough, **16:21** you slaughtered my children and sacrificed them to the idols.<sup>14</sup> **16:22** And with all your abominable practices and prostitution you did not remember the days of your youth when you were naked and bare, kicking around in your blood.

**16:23** “After all of your evil – “Woe! Woe to you!” declares the sovereign LORD – **16:24** you built yourself a chamber<sup>15</sup> and put up a pavilion<sup>16</sup> in every public square. **16:25** At the head of every street you erected your pavilion and you disgraced<sup>17</sup> your beauty when you

<sup>1</sup> **sn** Arab midwives still cut the umbilical cords of infants and then proceed to apply salt and oil to their bodies.

<sup>2</sup> **sn** These verbs, “pity” and “spare,” echo the judgment oracles in 5:11; 7:4, 9; 8:18; 9:5, 10.

<sup>3</sup> **sn** A similar concept is found in Deut 32:10.

<sup>4</sup> **tc** The translation reflects the Hebrew text, which repeats the statement, perhaps for emphasis. However, a few medieval Hebrew manuscripts, the Old Greek, and the Syriac do not include the repetition. The statement could have been accidentally repeated or the second occurrence could have been accidentally omitted. Based on the available evidence it is difficult to know which is more likely.

<sup>5</sup> **tn** The word *hinneh* (traditionally “behold”) indicates becoming aware of something and has been translated here as a participle.

<sup>6</sup> **tn** See similar use of this term in Ezek 23:17; Prov 7:16; Song of Songs 4:10; 7:13.

<sup>7</sup> **tn** *Heb* “wing” or “skirt.” The gesture symbolized acquiring a woman in early Arabia (similarly, see Deut 22:30; Ruth 3:9).

<sup>8</sup> **tn** *Heb* “name.”

<sup>9</sup> **sn** The description of the nation Israel in vv. 10-14 recalls the splendor of the nation’s golden age under King Solomon.

<sup>10</sup> **tn** *Heb* “it” (so KJV, ASV); the referent (the beauty in which the prostitute trusted, see the beginning of the verse) has been specified in the translation for clarity.

<sup>11</sup> **tc** The text as written in the MT is incomprehensible (“not coming [plural] and he will not”). Driver has suggested a copying error of similar-sounding words, specifically לָא (*lo*) for לוֹ (*lo*). The feminine participle בָּאוֹת (*va’ot*) has also been read as the feminine perfect בָּאת (*va’it*). See L. C. Allen, *Ezekiel* (WBC), 1:228, n. 15.b, and D. I. Block, *Ezekiel* (NICOT), 1:486, n. 137.

<sup>12</sup> **tn** Or perhaps “and worshiped them,” if the word “prostitution” is understood in a figurative rather than a literal sense (cf. CEV, NLT).

<sup>13</sup> **sn** The sacrifice of children was prohibited in Lev 18:21; 20:2; Deut 12:31; 18:10.

<sup>14</sup> **tn** *Heb* “and you gave them, by passing them through to them.” Some believe this alludes to the pagan practice of making children pass through the fire.

<sup>15</sup> **tn** The Hebrew בָּנָי (*gevi*) may represent more than one word, each rare in the Old Testament. It may refer to a “mound” or to “rafters.” The LXX, Syriac, and Vulgate interpret this as a brothel.

<sup>16</sup> **tn** Or “lofty place” (NRSV). See L. C. Allen, *Ezekiel* (WBC), 1:229, and B. Lang, *Frau Weisheit*, 137.

<sup>17</sup> **tn** *Heb* “treated as if abominable,” i.e., repudiated.

spread<sup>1</sup> your legs to every passerby and multiplied your promiscuity. **16:26** You engaged in prostitution with the Egyptians, your sexually aroused neighbors,<sup>2</sup> multiplying your promiscuity and provoking me to anger. **16:27** So see here, I have stretched out my hand against you and cut off your rations. I have delivered you into the power of those who hate you, the daughters of the Philistines, who were ashamed by your obscene conduct. **16:28** You engaged in prostitution with the Assyrians because your sexual desires were insatiable; you prostituted yourself with them and yet you were still not satisfied. **16:29** Then you multiplied your promiscuity to the land of merchants, Babylonia,<sup>3</sup> but you were not satisfied there either.

**16:30** “How sick is your heart, declares the sovereign LORD, when you perform all of these acts, the deeds of a bold prostitute. **16:31** When you built your chamber at the head of every street and put up your pavilion in every public square, you were not like a prostitute, because you scoffed at payment.<sup>4</sup>

**16:32** “Adulterous wife, who prefers strangers instead of her own husband! **16:33** All prostitutes receive payment,<sup>5</sup> but instead you give gifts to every one of your lovers. You bribe them to come to you from all around for your sexual favors! **16:34** You were different from other prostitutes<sup>6</sup> because no one solicited you. When you gave payment and no payment was given to you, you became the opposite!

**16:35** “Therefore O prostitute, hear the word of the LORD: **16:36** This is what the sovereign LORD says: Because your lust<sup>7</sup> was poured out and your nakedness was uncovered in your prostitution with your lovers, and because of all your detestable idols, and because of the blood of your children you have given to them, **16:37** therefore, take note: I am about to gather all your lovers whom you enjoyed, both all those you loved and all those you hated. I will gather them against you from all around, and I will expose your nakedness to them, and they will see all your nakedness.<sup>8</sup> **16:38** I will

punish you as an adulteress and murderer deserves.<sup>9</sup> I will avenge your bloody deeds with furious rage.<sup>10</sup> **16:39** I will give you into their hands and they will destroy your chambers and tear down your pavilions. They will strip you of your clothing and take your beautiful jewelry and leave you naked and bare. **16:40** They will summon a mob who will stone you and hack you in pieces with their swords. **16:41** They will burn down your houses and execute judgments on you in front of many women. Thus I will put a stop to your prostitution, and you will no longer give gifts to your clients.<sup>11</sup> **16:42** I will exhaust my rage on you, and then my fury will turn from you. I will calm down and no longer be angry.

**16:43** “Because you did not remember the days of your youth and have enraged me with all these deeds, I hereby repay you for what you have done,<sup>12</sup> declares the sovereign LORD. Have you not engaged in prostitution on top of all your other abominable practices?

**16:44** “Observe – everyone who quotes proverbs will quote this proverb about you: “Like mother, like daughter.” **16:45** You are the daughter of your mother, who detested her husband and her sons, and you are the sister of your sisters who detested their husbands and their sons. Your mother was a Hittite and your father an Amorite. **16:46** Your older sister was Samaria, who lived north<sup>13</sup> of you with her daughters, and your younger sister, who lived south<sup>14</sup> of you, was Sodom<sup>15</sup> with her daughters. **16:47** Have you not copied their behavior<sup>16</sup> and practiced their abominable deeds? In a short time<sup>17</sup> you became even more depraved in all your conduct than they were! **16:48** As surely as I live, declares the sovereign LORD, your sister Sodom and her daughters never behaved as wickedly as you and your daughters have behaved.

**16:49** “See here – this was the iniquity<sup>18</sup> of your sister Sodom: She and her daughters had majesty, abundance of food, and enjoyed care-free ease, but they did not help<sup>19</sup> the poor and needy. **16:50** They were haughty and practiced abominable deeds before me. Therefore when I saw it I removed them. **16:51** Samaria has not

<sup>1</sup> **tn** The only other occurrence of the Hebrew root is found in Prov 13:3 in reference to the talkative person who habitually “opens wide” his lips.

<sup>2</sup> **tn** *Heb* “your neighbors, large of flesh.” The word “flesh” is used here of the genitals. It may simply refer to the size of their genitals in general, or, as the translation suggests, depicts them as sexually aroused.

<sup>3</sup> **tn** *Heb* “Chaldea.” The name of the tribal group ruling Babylon (“Chaldeans”) and the territory from which they originated (“Chaldea”) is used as metonymy for the whole empire of Babylon.

<sup>4</sup> **tn** The Hebrew term, which also occurs in vv. 34 and 41 of this chapter, always refers to the payment of a prostitute (Deut 23:19; Isa 23:17; Hos 9:1; Mic 1:7).

<sup>5</sup> **tn** The Hebrew word occurs only here in the OT.

<sup>6</sup> **tn** *Heb* “With you it was opposite of women in your prostitution.”

<sup>7</sup> **tn** The Hebrew word occurs only here in the OT.

<sup>8</sup> **sn** Harlots suffered degradation when their nakedness was exposed (Jer 13:22, 26; Hos 2:12; Nah 3:5).

<sup>9</sup> **tn** *Heb* “and I will judge you (with) the judgments of adulteresses and of those who shed blood.”

<sup>10</sup> **tn** *Heb* “and I will give you the blood of rage and zeal.”

<sup>11</sup> **tn** The words “to your clients” are not in the Hebrew text but are implied.

<sup>12</sup> **tn** *Heb* “your way on (your) head I have placed.”

<sup>13</sup> **tn** *Heb* “left.”

<sup>14</sup> **tn** *Heb* “right.”

<sup>15</sup> **sn** Sodom was the epitome of evil (Deut 29:23; 32:32; Isa 1:9-10; 3:9; Jer 23:14; Lam 4:6; Matt 10:15; 11:23-24; Jude 7).

<sup>16</sup> **tn** *Heb* “walked in their ways.”

<sup>17</sup> **tn** The Hebrew expression has a temporal meaning as illustrated by the use of the phrase in 2 Chr 12:7.

<sup>18</sup> **tn** Or “guilt.”

<sup>19</sup> **tn** *Heb* “strengthen the hand of.”



committed half the sins you have; you have done more abominable deeds than they did.<sup>1</sup> You have made your sisters appear righteous with all the abominable things you have done. **16:52** So now, bear your disgrace, because you have given your sisters reason to justify their behavior.<sup>2</sup> Because the sins you have committed were more abominable than those of your sisters; they have become more righteous than you. So now, be ashamed and bear the disgrace of making your sisters appear righteous.

**16:53** “I will restore their fortunes, the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters (along with your fortunes among them), **16:54** so that you may bear your disgrace and be ashamed of all you have done in consoling them. **16:55** As for your sisters, Sodom and her daughters will be restored to their former status, Samaria and her daughters will be restored to their former status, and you and your daughters will be restored to your former status. **16:56** In your days of majesty,<sup>3</sup> was not Sodom your sister a byword in your mouth, **16:57** before your evil was exposed? Now you have become an object of scorn to the daughters of Aram<sup>4</sup> and all those around her and to the daughters of the Philistines – those all around you who despise you. **16:58** You must bear your punishment for your obscene conduct and your abominable practices, declares the LORD.

**16:59** “For this is what the sovereign LORD says: I will deal with you according to what you have done when you despised your oath by breaking your covenant. **16:60** Yet I will remember the covenant I made with you in the days of your youth, and I will establish a lasting<sup>5</sup> covenant with you. **16:61** Then you will remember your conduct, and be ashamed when you receive your older and younger sisters. I will give them to you as daughters, but not on account of my covenant with you. **16:62** I will establish my covenant with you, and then you will know that I am the LORD. **16:63** Then you will remember, be ashamed, and remain silent<sup>6</sup> when I make atonement for all you have done,<sup>7</sup> declares the sovereign LORD.”

<sup>1</sup> **tn** Or “you have multiplied your abominable deeds beyond them.”

<sup>2</sup> **tn** *Heb* “because you have interceded for your sisters with your sins.”

<sup>3</sup> **tn** Or “pride.”

<sup>4</sup> **tc** So MT, LXX, and Vulgate; many Hebrew MSS and Syriac read “Edom.”

<sup>5</sup> **tn** Or “eternal.”

<sup>6</sup> **tn** *Heb* “and your mouth will not be open any longer.”

<sup>7</sup> **tn** *Heb* “when I make atonement for you for all which you have done.”

### *A Parable of Two Eagles and a Vine*

**17:1** The word of the LORD came to me: **17:2** “Son of man, offer a riddle,<sup>8</sup> and tell a parable to the house of Israel. **17:3** Say to them: “This is what the sovereign LORD says:<sup>9</sup>

“A great eagle<sup>10</sup> with broad wings, long feathers,<sup>11</sup> with full plumage which was multi-hued,<sup>12</sup> came to Lebanon<sup>13</sup> and took the top of the cedar.

**17:4** He plucked off its topmost shoot; he brought it to a land of merchants and planted it in a city of traders.

**17:5** He took one of the seedlings<sup>14</sup> of the land, placed it in a cultivated plot;<sup>15</sup> a shoot by abundant water, like a willow he planted it.

**17:6** It sprouted and became a vine, spreading low to the ground;<sup>16</sup> its branches turning toward him,<sup>17</sup> its roots were under itself.<sup>18</sup>

So it became a vine; it produced shoots and sent out branches.

**17:7** ““There was another great eagle<sup>19</sup> with broad wings and thick plumage. Now this vine twisted its roots toward him

and sent its branches toward him to be watered from the soil where it was planted.

**17:8** In a good field, by abundant waters, it was planted to grow branches, bear fruit, and become a beautiful vine.

**17:9** ““Say to them: This is what the sovereign LORD says:

<sup>8</sup> **sn** The verb occurs elsewhere in the OT only in Judg 14:12-19, where Samson supplies a riddle.

<sup>9</sup> **tn** The parable assumes the defection of Zedekiah to Egypt and his rejection of Babylonian lordship.

<sup>10</sup> **sn** The *great eagle* symbolizes Nebuchadnezzar (17:12).

<sup>11</sup> **tn** Hebrew has two words for wings; it is unknown whether they are fully synonymous or whether one term distinguishes a particular part of the wing such as the wing coverts (nearest the shoulder), secondaries (mid-feathers of the wing) or primaries (last and longest section of the wing).

<sup>12</sup> **tn** This term was used in 16:10, 13, and 18 of embroidered cloth.

<sup>13</sup> **sn** In the parable *Lebanon* apparently refers to Jerusalem (17:12).

<sup>14</sup> **tn** *Heb* “took of the seed of the land.” For the vine imagery, “seedling” is a better translation, though in its subsequent interpretation the “seed” refers to Zedekiah through its common application to offspring.

<sup>15</sup> **tn** *Heb* “a field for seed.”

<sup>16</sup> **tn** *Heb* “short of stature.”

<sup>17</sup> **tn** That is, the eagle.

<sup>18</sup> **tn** Or “him,” i.e., the eagle.

<sup>19</sup> **sn** The phrase *another great eagle* refers to Pharaoh Hophra.

“Will it prosper?  
Will he not rip out its roots  
and cause its fruit to rot<sup>1</sup> and wither?  
All its foliage<sup>2</sup> will wither.  
No strong arm or large army  
will be needed to pull it out by its roots.<sup>3</sup>  
**17:10** Consider! It is planted, but will it  
prosper?  
Will it not wither completely when the  
east wind blows on it?  
Will it not wither in the soil where it  
sprouted?”

**17:11** Then the word of the LORD came to me: **17:12** “Say to the rebellious house of Israel:<sup>4</sup> ‘Don’t you know what these things mean?’<sup>5</sup> Say: ‘See here, the king of Babylon came to Jerusalem<sup>6</sup> and took her king and her officials prisoner and brought them to himself in Babylon. **17:13** He took one from the royal family,<sup>7</sup> made a treaty with him, and put him under oath.<sup>8</sup> He then took the leaders of the land **17:14** so it would be a lowly kingdom which could not rise on its own but must keep its treaty with him in order to stand. **17:15** But this one from Israel’s royal family<sup>9</sup> rebelled against the king of Babylon<sup>10</sup> by sending his emissaries to Egypt to obtain horses and a large army. Will he prosper? Will the one doing these things escape? Can he break the covenant and escape?”

**17:16** “‘As surely as I live, declares the sovereign LORD, surely in the city<sup>11</sup> of the king who crowned him, whose oath he despised and whose covenant he broke – in the middle of Babylon he will die! **17:17** Pharaoh with his great army and mighty horde will not help<sup>12</sup> him in battle, when siege ramps are erected and siege-walls are built to kill many people. **17:18** He despised the oath by breaking the covenant.

Take note<sup>13</sup> – he gave his promise<sup>14</sup> and did all these things – he will not escape!

**17:19** “‘Therefore this is what the sovereign LORD says: As surely as I live, I will certainly repay him<sup>15</sup> for despising my oath and breaking my covenant! **17:20** I will throw my net over him and he will be caught in my snare; I will bring him to Babylon and judge him there because of the unfaithfulness he committed against me. **17:21** All the choice men<sup>16</sup> among his troops will die<sup>17</sup> by the sword and the survivors will be scattered to every wind. Then you will know that I, the LORD, have spoken!

**17:22** “‘This is what the sovereign LORD says:

“‘I will take a sprig<sup>18</sup> from the lofty top of the cedar and plant it.<sup>19</sup>

I will pluck from the top one of its tender twigs;

I myself will plant it on a high and lofty mountain.

**17:23** I will plant it on a high mountain of Israel,

and it will raise branches and produce fruit and become a beautiful cedar.

Every bird will live under it;

Every winged creature will live in the shade of its branches.

**17:24** All the trees of the field will know that I am the LORD.

I make the high tree low; I raise up the low tree.

I make the green tree wither, and I make the dry tree sprout.

I, the LORD, have spoken, and I will do it!”

### Individual Retribution

**18:1** The word of the LORD came to me: **18:2** “What do you mean by quoting this proverb concerning the land of Israel,

“‘The fathers eat sour grapes

And the children’s teeth become numb?”<sup>20</sup>

<sup>1</sup> **tn** The Hebrew root occurs only here in the OT and appears to have the meaning of “strip off.” In application to fruit the meaning may be “cause to rot.”

<sup>2</sup> **tn** *Heb* “all the תרפי (tarpey) of branches.” The word תרפי occurs only here in the Bible; its precise meaning is uncertain.

<sup>3</sup> **tn** Or “there will be no strong arm or large army when it is pulled up by the roots.”

<sup>4</sup> **tn** The words “of Israel” are not in the Hebrew text, but are supplied in the translation as a clarification of the referent.

**sn** The book of Ezekiel frequently refers to the Israelites as a rebellious house (Ezek 2:5, 6, 8; 3:9, 26-27; 12:2-3, 9, 25; 17:12; 24:3).

<sup>5</sup> **sn** The narrative description of this interpretation of the riddle is given in 2 Kgs 24:11-15.

<sup>6</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>7</sup> **tn** Or “descendants”; *Heb* “seed” (cf. v. 5).

<sup>8</sup> **tn** *Heb* “caused him to enter into an oath.”

<sup>9</sup> **tn** *Heb* “he”; the referent (the member of the royal family, v. 13) has been specified in the translation for clarity.

<sup>10</sup> **tn** *Heb* “him”; the referent (the king of Babylon) has been specified in the translation for clarity.

<sup>11</sup> **tn** *Heb* “place.”

<sup>12</sup> **tn** *Heb* “deal with” or “work with.”

<sup>13</sup> **tn** The word הנה (hinneh, traditionally “behold”) indicates being aware of or taking notice of something.

<sup>14</sup> **sn** *Heb* “hand.” “Giving one’s hand” is a gesture of promise (2 Kgs 10:15).

<sup>15</sup> **tn** *Heb* “place it on his head.”

<sup>16</sup> **tc** Some manuscripts and versions read “choice men,” while most manuscripts read “fugitives”; the difference arises from the reversal, or metathesis, of two letters, מִבְּרָחִי (*miv-rakhvy*) for מִבְּרָחִי (*mivkharvy*).

<sup>17</sup> **tn** *Heb* “fall.”

<sup>18</sup> **sn** The language is analogous to messianic imagery in Isa 11:1; Zech 3:8; 6:4 although the technical terminology is not the same.

<sup>19</sup> **tc** The LXX lacks “and plant it.”

<sup>20</sup> **tn** This word only occurs here and in the parallel passage in Jer 31:29-30 in the Qal stem and in Eccl 10:10 in the Piel stem. In the latter passage it refers to the bluntness of an ax that has not been sharpened. Here the idea is of the “bluntness” of the teeth, not from having ground them down due to the bitter taste of sour grapes but to the fact that they have lost their “edge,” “bite,” or “sharpness” because they are numb from the sour taste. For this meaning for the word, see W. L. Holladay, *Jeremiah* (Hermeneia), 2:197.

**18:3** “As surely as I live, declares the sovereign LORD,<sup>1</sup> you will not quote this proverb in Israel anymore! **18:4** Indeed! All lives are mine – the life of the father as well as the life of the son is mine. The one<sup>2</sup> who sins will die.

**18:5** “Suppose a man is righteous. He practices what is just and right, **18:6** does not eat pagan sacrifices on the mountains<sup>3</sup> or pray to the idols<sup>4</sup> of the house of Israel, does not defile his neighbor’s wife, does not have sexual relations with<sup>5</sup> a woman during her period, **18:7** does not oppress anyone, but gives the debtor back whatever was given in pledge,<sup>6</sup> does not commit robbery,<sup>7</sup> but gives his bread to the hungry and clothes the naked, **18:8** does not engage in usury or charge interest,<sup>8</sup> but refrains<sup>9</sup> from wrongdoing, promotes true justice<sup>10</sup> between men, **18:9** and follows my statutes and observes my regulations by carrying them out.<sup>11</sup> That man<sup>12</sup> is righteous; he will certainly live,<sup>13</sup> declares the sovereign LORD.

**18:10** “Suppose such a man has<sup>14</sup> a violent son who sheds blood and does any of these things<sup>15</sup> mentioned previously **18:11** (though the father did not do any of them).<sup>16</sup> He eats pagan sacrifices on the mountains,<sup>17</sup> defiles his neighbor’s wife, **18:12** oppresses the poor and

the needy,<sup>18</sup> commits robbery, does not give back what was given in pledge, prays to<sup>19</sup> idols, performs abominable acts, **18:13** engages in usury and charges interest. Will he live? He will not! Because he has done all these abominable deeds he will certainly die.<sup>20</sup> He will bear the responsibility for his own death.<sup>21</sup>

**18:14** “But suppose he in turn has a son who notices all the sins his father commits, considers them, and does not follow his father’s example.<sup>22</sup> **18:15** He does not eat pagan sacrifices on the mountains, does not pray to the idols of the house of Israel, does not defile his neighbor’s wife, **18:16** does not oppress anyone or keep what has been given in pledge, does not commit robbery, gives his food to the hungry, and clothes the naked, **18:17** refrains from wrongdoing,<sup>23</sup> does not engage in usury or charge interest, carries out my regulations and follows my statutes. He will not die for his father’s iniquity;<sup>24</sup> he will surely live. **18:18** As for his father, because he practices extortion, robs his brother, and does what is not good among his people, he will die for his iniquity.

**18:19** “Yet you say, ‘Why should the son not suffer<sup>25</sup> for his father’s iniquity?’ When the son does what is just and right, and observes all my statutes and carries them out, he will surely live. **18:20** The person who sins is the one who will die. A son will not suffer<sup>26</sup> for his father’s iniquity, and a father will not suffer<sup>27</sup> for his son’s iniquity; the righteous person will be judged according to his righteousness, and the wicked person according to his wickedness.<sup>28</sup>

**18:21** “But if the wicked person turns from all the sin he has committed and observes all my statutes and does what is just and right, he will surely live; he will not die. **18:22** None of the sins he has committed will be held<sup>29</sup> against him; because of the righteousness he has done, he will live. **18:23** Do I actually delight in the death of the wicked, declares the sovereign

<sup>1</sup> **tn** This expression occurs often in Ezekiel (5:11; 14:16, 18, 20; 16:48; 17:16, 19; 20:3, 31, 33; 33:11, 27; 34:8; 35:6, 11).

<sup>2</sup> **tn** *Heb* “life.”

<sup>3</sup> **tn** *Heb* “on the mountains he does not eat.” The mountains are often mentioned as the place where idolatrous sacrifices were eaten (Ezek 20:28; 22:9; 34:6).

<sup>4</sup> **tn** *Heb* “does not lift up his eyes.” This refers to looking to idols for help.

<sup>5</sup> **tn** *Heb* “does not draw near to.” “Draw near” is a euphemism for sexual intercourse (Lev 18:14; Deut 22:14; Isa 8:3).

<sup>6</sup> **tn** *Heb* “restores to the debtor his pledge.” The root occurs in Exod 22:25 in reference to restoring a man’s garment as a pledge before nightfall.

<sup>7</sup> **tn** The Hebrew term refers to seizure of property, usually by the rich (Isa 3:14; 10:2; Mic 2:2; see Lev 5:21, 22 HT [6:2, 3 ET]).

<sup>8</sup> **sn** This law was given in Lev 25:36.

<sup>9</sup> **tn** *Heb*, “turns back his hand.”

<sup>10</sup> **tn** *Heb* “justice of truth.”

<sup>11</sup> **tc** The MT reads לעשות אמת (*la’asot ‘emet*, “to do with integrity”), while the LXX reads “to do them,” presupposing לעי עוונות (*la’asot ‘otam*). The ׀ (*mem*) and ת (*tav*) have been reversed in the MT. The LXX reflects the original, supported by similar phrasing in Ezekiel 11:20; 20:19.

<sup>12</sup> **tn** *Heb* “he.”

<sup>13</sup> **tn** *Heb* “living, he will live.” The infinitive absolute precedes the finite verb for emphasis.

<sup>14</sup> **tn** *Heb* “begets.”

<sup>15</sup> **tn** *Heb* “and he does, a brother, from one of these.” If “brother” is retained, it may be an adverbial accusative, “against a brother” (i.e., fellow Israelite). But the form is likely dittographic (note the הא *aleph-heth* combination in the following form).

<sup>16</sup> **tn** *Heb* “and he all of these did not do.” The parenthetical note refers back to the father described in the preceding verses.

<sup>17</sup> **sn** See note on “mountains” in v. 6.

<sup>18</sup> **sn** The poor and needy are often mentioned together in the OT (Deut 24:14; Jer 22:16; Ezek 16:49; Ps 12:6; 35:10; 37:14).

<sup>19</sup> **tn** *Heb* “lifts up his eyes.”

<sup>20</sup> **tn** *Heb* “be put to death.” The translation follows an alternative reading that appears in several ancient textual witnesses.

<sup>21</sup> **tn** *Heb* “his blood will be upon him.”

<sup>22</sup> **tn** *Heb* “and he sees and does not do likewise.”

<sup>23</sup> **tc** This translation follows the LXX. The MT reads “restrains his hand from the poor,” which makes no sense here.

<sup>24</sup> **tn** Or “in his father’s punishment.” The phrase “in/for [a person’s] iniquity/punishment” occurs fourteen times in Ezekiel: here and in vv. 18, 19, 20; 3:18, 19; 4:17; 7:13, 16; 24:23; 33:6, 8, 9; 39:23. The Hebrew word for “iniquity” may also mean the “punishment for iniquity.”

<sup>25</sup> **tn** *Heb* “lift up, bear.”

<sup>26</sup> **tn** *Heb* “lift up, bear.”

<sup>27</sup> **tn** *Heb* “lift up, bear.”

<sup>28</sup> **tn** *Heb* “the righteousness of the righteous one will be upon him, and the wickedness of the wicked one will be upon him.”

<sup>29</sup> **tn** *Heb* “remembered.”

LORD? Do I not prefer that he turn from his wicked conduct and live?

**18:24** “But if a righteous man turns away from his righteousness and practices wrongdoing according to all the abominable practices the wicked carry out, will he live? All his righteous acts will not be remembered; because of the unfaithful acts he has done and the sin he has committed, he will die.<sup>1</sup>

**18:25** “Yet you say, ‘The Lord’s conduct<sup>2</sup> is unjust!’ Hear, O house of Israel: Is my conduct unjust? Is it not your conduct that is unjust?

**18:26** When a righteous person turns back from his righteousness and practices wrongdoing, he will die for it;<sup>3</sup> because of the wrongdoing he has done, he will die. **18:27** When a wicked person turns from the wickedness he has committed and does what is just and right, he will preserve his life. **18:28** Because he considered<sup>4</sup> and turned from all the sins he had done, he will surely live; he will not die. **18:29** Yet the house of Israel says, ‘The Lord’s conduct is unjust!’ Is my conduct unjust, O house of Israel? Is it not your conduct that is unjust?

**18:30** “Therefore I will judge each person according to his conduct,<sup>5</sup> O house of Israel, declares the sovereign LORD. Repent<sup>6</sup> and turn from all your wickedness; then it will not be an obstacle leading to iniquity.<sup>7</sup> **18:31** Throw away all your sins you have committed and fashion yourselves a new heart and a new spirit!<sup>8</sup> Why should you die, O house of Israel? **18:32** For I take no delight in the death of anyone,<sup>9</sup> declares the sovereign LORD. Repent and live!

### *Lament for the Princes of Israel*

**19:1** “And you, sing<sup>10</sup> a lament for the princes of Israel, **19:2** and say:

“What a lioness was your mother among the lions!

She lay among young lions;<sup>11</sup> she reared her cubs.

**19:3** She reared one of her cubs; he became a young lion.

He learned to tear prey; he devoured people.<sup>12</sup>

**19:4** The nations heard about him; he was trapped in their pit. They brought him with hooks to the land of Egypt.<sup>13</sup>

**19:5** ““When she realized that she waited in vain, her hope was lost. She took another of her cubs<sup>14</sup> and made him a young lion.

**19:6** He walked about among the lions; he became a young lion. He learned to tear prey; he devoured people.

**19:7** He broke down<sup>15</sup> their strongholds<sup>16</sup> and devastated their cities. The land and everything in it was frightened at the sound of his roaring.

**19:8** The nations – the surrounding regions – attacked him. They threw their net over him; he was caught in their pit.

**19:9** They put him in a collar with hooks;<sup>17</sup> they brought him to the king of Babylon; they brought him to prison<sup>18</sup> so that his voice would not be heard any longer on the mountains of Israel.

**19:10** ““Your mother was like a vine in your vineyard,<sup>19</sup> planted by water.

<sup>13</sup> **sn** The description applies to king Jehoahaz (2 Kgs 23:31-34; Jer 22:10-12).

<sup>14</sup> **sn** The identity of this second lion is unclear; the referent is probably Jehoiakim or Zedekiah. If the lioness is Hamutal, then Zedekiah is the lion described here.

<sup>15</sup> **tc** The Hebrew text reads “knew,” but is apparently the result of a ר-ר (*dalet-resh*) confusion. For a defense of the emendation, see L. C. Allen, *Ezekiel* (WBC), 1:284. However, Allen retains the reading “widows” as the object of the verb, which he understands in the sense of “do harm to,” and translates the line: “He did harm to women by making them widows” (p. 282). The line also appears to be lacking a beat for the meter of the poem.

<sup>16</sup> **tc** The Hebrew text reads “widows” instead of “strongholds,” apparently due to a confusion of ר (*resh*) and ל (*lamed*). L. C. Allen (*Ezekiel* [WBC], 1:284) favors the traditional text, understanding “widows” in the sense of “women made widows.” D. I. Block, *Ezekiel* [NICOT], 1:602) also defends the Hebrew text, arguing that the image is that of a dominant male lion who takes over the pride and by copulating with the females lays claim to his predecessor’s “widows.”

<sup>17</sup> **tn** Or “They put him in a neck stock with hooks.” The noun סוּגָר (*sugar*), translated “collar,” occurs only here in the Bible. L. C. Allen and D. I. Block point out a Babylonian cognate that refers to a device for transporting prisoners of war that held them by their necks (D. I. Block, *Ezekiel* [NICOT], 1:597, n. 35; L. C. Allen, *Ezekiel* [WBC], 1:284). Based on the Hebrew root, the traditional rendering had been “cage” (cf. ASV, NAB, NASB, NIV, NRSV).

<sup>18</sup> **tc** The term in the MT occurs only here and in Eccl 9:12 where it refers to a net for catching fish. The LXX translates this as “prison,” which assumes a confusion of *dalet* and *resh* took place in the MT.

<sup>19</sup> **tc** The Hebrew text reads “in your blood,” but most emend to “in your vineyard,” assuming a כ-כ (*beth-kaph*) confusion. See L. C. Allen, *Ezekiel* (WBC), 1:284. Another attractive emendation assumes a faulty word division and yields the reading “like a vine full of tendrils, which/because...”; see D. I. Block, *Ezekiel* (NICOT), 1:607, n. 68.

<sup>1</sup> **tn** *Heb* “because of them he will die.”

<sup>2</sup> **tn** *Heb* “way.”

<sup>3</sup> **tn** *Heb* “for them” or “because of them.”

<sup>4</sup> **tn** *Heb* “he saw.”

<sup>5</sup> **tn** *Heb* “ways.”

<sup>6</sup> **tn** The verbs and persons in this verse are plural whereas the individual has been the subject of the chapter.

<sup>7</sup> **tn** Or “leading to punishment.”

<sup>8</sup> **sn** In Ezek 11:19, 36:26 the new heart and new spirit are promised as future blessings.

<sup>9</sup> **tn** *Heb* “the death of the one dying.”

<sup>10</sup> **tn** *Heb* “lift up.”

<sup>11</sup> **sn** Lions probably refer to Judahite royalty and/or nobility. The lioness appears to symbolize the Davidic dynasty, though some see the referent as Hamutal, the wife of Josiah and mother of Jehoahaz and Zedekiah. Gen 49:9 seems to be the background for Judah being compared to lions.

<sup>12</sup> **tn** *Heb* “a man.”



It was fruitful and full of branches because it was well-watered.

**19:11** Its boughs were strong, fit<sup>1</sup> for rulers' scepters; it reached up into the clouds.

It stood out because of its height and its many branches.<sup>2</sup>

**19:12** But it was plucked up in anger; it was thrown down to the ground.

The east wind<sup>3</sup> dried up its fruit; its strong branches broke off and withered –

a fire consumed them.

**19:13** Now it is planted in the wilderness, in a dry and thirsty land.<sup>4</sup>

**19:14** A fire has gone out from its branch; it has consumed its shoot and its fruit.<sup>5</sup>

No strong branch was left in it, nor a scepter to rule.<sup>6</sup>

This is a lament song, and has become a lament song.”

### *Israel's Rebellion*

**20:1** In the seventh year, in the fifth month, on the tenth of the month,<sup>6</sup> some of the elders<sup>7</sup> of Israel came to seek<sup>8</sup> the LORD, and they sat down in front of me. **20:2** The word of the LORD came to me: **20:3** “Son of man, speak to the elders of Israel, and tell them: ‘This is what the sovereign LORD says: Are you coming to seek me? As surely as I live, I will not allow you to seek me,<sup>9</sup> declares the sovereign LORD.’ **20:4** “Are you willing to pronounce judgment?<sup>10</sup> Are you willing to pronounce judgment, son of man? Then confront them with the abominable practices of their fathers, **20:5** and say to them:

“This is what the sovereign LORD says: On the day I chose Israel I swore<sup>11</sup> to the descendants<sup>12</sup> of the house of Jacob and made myself known to them in the land of Egypt. I swore<sup>13</sup> to them, “I am the LORD your God.” **20:6** On that day I swore<sup>14</sup> to bring them out of the land

of Egypt to a land which I had picked out<sup>15</sup> for them, a land flowing with milk and honey,<sup>16</sup> the most beautiful of all lands. **20:7** I said to them, “Each of you must get rid of the detestable idols you keep before you,<sup>17</sup> and do not defile yourselves with the idols of Egypt; I am the LORD your God.” **20:8** But they rebelled against me, and refused to listen to me; no one got rid of their detestable idols,<sup>18</sup> nor did they abandon the idols of Egypt. Then I decided to pour out<sup>19</sup> my rage on them and fully vent my anger against them in the midst of the land of Egypt. **20:9** I acted for the sake of my reputation,<sup>20</sup> so that I would not be profaned before the nations among whom they lived,<sup>21</sup> before whom I revealed myself by bringing them out of the land of Egypt.<sup>22</sup>

**20:10** “So I brought them out of the land of Egypt and led them to the wilderness. **20:11** I gave them my statutes<sup>23</sup> and revealed my regulations to them. The one<sup>24</sup> who carries<sup>25</sup> them out will live by them!<sup>26</sup> **20:12** I also gave them my Sabbaths<sup>27</sup> as a reminder of our relationship,<sup>28</sup> so that they would know that I, the LORD, sanctify them.<sup>29</sup> **20:13** But the house of Israel rebelled against me in the wilderness; they did not follow my statutes and they rejected my regulations (the one who obeys them will live by them), and they utterly desecrated my Sabbaths. So I decided to pour out<sup>30</sup> my rage on them in the wilderness and destroy them.<sup>31</sup> **20:14** I acted for the sake of my reputa-

<sup>15</sup> tn Or “searched out.” The Hebrew word is used to describe the activity of the spies in “spying out” the land of Canaan (Num 13:14); cf. KJV “I had espied for them.”

<sup>16</sup> sn The phrase “a land flowing with milk and honey,” a figure of speech describing the land’s abundant fertility, occurs in v. 15 as well as Exod 3:8, 17; 13:5; 33:3; Lev 20:24; Num 13:27; Deut 6:3; 11:9; 26:9; 27:3; Josh 5:6; Jer 11:5; 32:23 (see also Deut 1:25; 8:7-9).

<sup>17</sup> tn Heb “each one, the detestable things of his eyes, throw away.” The Pentateuch does not refer to the Israelites worshipping idols in Egypt, but Josh 24:14 appears to suggest that they did so.

<sup>18</sup> tn Heb “each one, the detestable things of their eyes did not throw away.”

<sup>19</sup> tn Heb “and I said/thought to pour out.”

<sup>20</sup> tn Heb “for the sake of my name.”

<sup>21</sup> tn Heb “before the eyes of the nations in whose midst they were.”

<sup>22</sup> tn Heb “to whom I made myself known before their eyes to bring them out from the land of Egypt.” The translation understands the infinitive construct (“to bring them out”) as indicating manner. God’s deliverance of his people from Egypt was an act of self-revelation in that it displayed his power and his commitment to his promises.

<sup>23</sup> sn The laws were given at Mount Sinai.

<sup>24</sup> tn Heb “the man.”

<sup>25</sup> tn Heb “does.”

<sup>26</sup> tn The wording and the concept is contained in Lev 18:5 and Deut 30:15-19.

<sup>27</sup> sn Ezekiel’s contemporary, Jeremiah, also stressed the importance of obedience to the Sabbath law (Jer 17).

<sup>28</sup> tn Heb “to become a sign between me and them.”

<sup>29</sup> tn Or “set them apart.” The last phrase of verse 12 appears to be a citation of Exod 31:13.

<sup>30</sup> tn Heb “and I said/thought to pour out.”

<sup>31</sup> tn Heb “to bring them to an end.”

<sup>1</sup> tn The word “fit” does not occur in the Hebrew text.

<sup>2</sup> tn Heb “and it was seen by its height and by the abundance of its branches.”

<sup>3</sup> sn The east wind symbolizes the Babylonians.

<sup>4</sup> sn This metaphor depicts the Babylonian exile of the Davidic dynasty.

<sup>5</sup> tn The verse describes the similar situation recorded in Judg 9:20.

<sup>6</sup> sn The date would be August 14th, 591 B.C. The seventh year is the seventh year of Jehoiachin’s exile.

<sup>7</sup> tn Heb “men from the elders.”

<sup>8</sup> tn See the note at 14:3.

<sup>9</sup> tn Or “I will not reveal myself to you.”

<sup>10</sup> tn Heb “will you judge.” Here the imperfect form of the verb is probably used with a desiderative nuance. Addressed to the prophet, “judge” means to warn of or pronounce God’s impending judgment.

<sup>11</sup> tn Heb “I lifted up my hand.”

<sup>12</sup> tn Heb “seed.”

<sup>13</sup> tn Heb “I lifted up my hand.”

<sup>14</sup> tn Heb “I lifted up my hand to them.”

tion, so that I would not be profaned before the nations in whose sight I had brought them out. **20:15** I also swore<sup>4</sup> to them in the wilderness that I would not bring them to the land I had given them – a land flowing with milk and honey, the most beautiful of all lands. **20:16** I did this<sup>2</sup> because they rejected my regulations, did not follow my statutes, and desecrated my Sabbaths; for their hearts followed their idols.<sup>3</sup> **20:17** Yet I had pity on<sup>4</sup> them and did not destroy them, so I did not make an end of them in the wilderness.

**20:18** “But I said to their children<sup>5</sup> in the wilderness, “Do not follow the practices of your fathers; do not observe their regulations,<sup>6</sup> nor defile yourselves with their idols. **20:19** I am the LORD your God; follow my statutes, observe my regulations, and carry them out. **20:20** Treat my Sabbaths as holy<sup>7</sup> and they will be a reminder of our relationship,<sup>8</sup> and then you will know that I am the LORD your God.” **20:21** “But the children<sup>9</sup> rebelled against me, did not follow my statutes, did not observe my regulations by carrying them out (the one who obeys<sup>10</sup> them will live by them), and desecrated my Sabbaths. I decided to pour out<sup>11</sup> my rage on them and fully vent my anger against them in the wilderness. **20:22** But I refrained from doing so,<sup>12</sup> and acted instead for the sake of my reputation, so that I would not be profaned before the nations in whose sight I had brought them out. **20:23** I also swore<sup>13</sup> to them in the wilderness that I would scatter them among the nations and disperse them throughout the lands.<sup>14</sup> **20:24** I did this<sup>15</sup> because they did not observe my regulations, they rejected my statutes, they desecrated my Sabbaths, and their

eyes were fixed on<sup>16</sup> their fathers’ idols. **20:25** I also gave<sup>17</sup> them decrees<sup>18</sup> which were not good and regulations by which they could not live. **20:26** I declared them to be defiled because of their sacrifices<sup>19</sup> – they caused all their first born to pass through the fire<sup>20</sup> – so that I would devastate them, so that they will know that I am the LORD.<sup>21</sup>

**20:27** “Therefore, speak to the house of Israel, son of man, and tell them, ‘This is what the sovereign LORD says: In this way too your fathers blasphemed me when they were unfaithful to me. **20:28** I brought them to the land which I swore<sup>22</sup> to give them, but whenever they saw any high hill or leafy tree, they offered their sacrifices there and presented the offerings that provoke me to anger. They offered their soothing aroma there and poured out their drink offerings. **20:29** So I said to them, ‘What is this high place you go to?’” (So it is called “High Place”<sup>23</sup> to this day.)

**20:30** “Therefore say to the house of Israel, ‘This is what the sovereign LORD says: Will you defile yourselves like your fathers<sup>24</sup> and engage in prostitution with detestable idols? **20:31** When you present your sacrifices<sup>25</sup> – when you make your sons pass through the fire – you defile yourselves with all your idols to this very day. Will I allow you to seek me,<sup>26</sup> O house of Israel? As surely as I live, declares the

<sup>16</sup> tn Or “they worshiped” (NCV, TEV, CEV); Heb “their eyes were on” or “were after” (cf. v. 16).

<sup>17</sup> tn Or “permitted.”

<sup>sn</sup> The content of the verse is shocking: that God would “give” bad decrees. This probably does not refer to the Mosaic law but to the practices of the Canaanites who were left in the land in order to test Israel. See Judg 2:20-23, the note on “decrees” in v. 25, and the note on “pass through the fire” in v. 26.

<sup>18</sup> tn The Hebrew term *חֻקֹת* (*khuqot*; translated “statutes” elsewhere in this chapter) is normally feminine. Here Ezekiel changes the form to masculine: *חֻקִים* (*khuqim*). Further, they are not called “my decrees” as vv. 11 and 13 refer to “my statutes.” The change is a signal that Ezekiel is not talking about the same statutes in vv. 11 and 13, which is lead to life.

<sup>19</sup> tn Or “gifts.”

<sup>20</sup> sn This act is prohibited in Deut 12:29-31 and Jer 7:31; 19:5; 32:35. See also 2 Kgs 21:6; 23:10. This custom indicates that the laws the Israelites were following were the disastrous laws of pagan nations (see Ezek 16:20-21).

<sup>21</sup> sn God sometimes punishes sin by inciting the sinner to sin even more, as the biblical examples of divine hardening and deceit make clear. See Robert B. Chisholm, Jr., “Divine Hardening in the Old Testament,” *BSac* 153 (1996): 410-34; idem, “Does God Deceive?” *BSac* 155 (1998): 11-28. For other instances where the Lord causes individuals to act unwisely or even sinfully as punishment for sin, see 1 Sam 2:25; 2 Sam 17:14; 1 Kgs 12:15; 2 Chr 25:20.

<sup>22</sup> tn Heb “which I lifted up my hand.”

<sup>23</sup> tn The Hebrew word (“Bamah”) means “high place.”

<sup>24</sup> tn Heb “in the way of your fathers.”

<sup>25</sup> tn Or “gifts.”

<sup>26</sup> tn Or “Will I reveal myself to you?”

<sup>1</sup> tn Heb “I lifted up my hand.”

<sup>2</sup> tn The words “I did this” are not in the Hebrew text, but are supplied for stylistic reasons. Verses 15-16 are one long sentence in the Hebrew text. The translation divides this sentence into two for stylistic reasons.

<sup>3</sup> tn Heb “for after their idols their heart was going.” The use of the active participle (“was going”) in the Hebrew text draws attention to the ongoing nature of their idolatrous behavior.

<sup>4</sup> tn Heb “my eye pitied.”

<sup>5</sup> tn Heb “sons,” reflecting the patriarchal idiom of the culture.

<sup>6</sup> tn Or “standard of justice.” See Ezek 7:27.

<sup>7</sup> tn Or “set apart my Sabbaths.”

<sup>8</sup> tn Heb “and they will become a sign between me and you.”

<sup>9</sup> tn Heb “sons.”

<sup>10</sup> tn Or “carries them out.”

<sup>11</sup> tn Heb “and I said/thought to pour out.”

<sup>12</sup> tn Heb “drew my hand back.” This idiom also occurs in Lam 2:8 and Ps 74:11.

<sup>13</sup> tn Heb “I lifted up my hand.”

<sup>14</sup> sn Though the Pentateuch does not seem to know of this episode, Ps 106:26-27 may speak of God’s oath to exile the people before they had entered Canaan.

<sup>15</sup> tn The words “I did this” are not in the Hebrew text, but are supplied for stylistic reasons. Verses 23-24 are one long sentence in the Hebrew text. The translation divides this sentence into two for stylistic reasons.

sovereign LORD, I will not allow you to seek me!<sup>14</sup>

**20:32** “What you plan<sup>2</sup> will never happen. You say, “We will be<sup>3</sup> like the nations, like the clans of the lands, who serve gods of wood and stone.”<sup>4</sup>

**20:33** As surely as I live, declares the sovereign LORD, with a powerful hand and an outstretched arm,<sup>5</sup> and with an outpouring of rage, I will be king over you. **20:34** I will bring you out from the nations, and will gather you from the lands where you are scattered, with a powerful hand and an outstretched arm and with an outpouring of rage! **20:35** I will bring you into the wilderness of the nations, and there I will enter into judgment with you face to face. **20:36** Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the sovereign LORD. **20:37** I will make you pass under<sup>6</sup> the shepherd’s staff,<sup>7</sup> and I will bring you into the bond of the covenant. **20:38** I will eliminate from among you the rebels and those who revolt<sup>8</sup> against me. I will bring them out from the land where they have been residing, but they will not come to the land of Israel. Then you will know that I am the LORD.

**20:39** “As for you, O house of Israel, this is what the sovereign LORD says: Each of you go and serve your idols,<sup>9</sup> if you will not listen to me.<sup>10</sup> But my holy name will not be profaned<sup>11</sup> again by your sacrifices<sup>12</sup> and your idols. **20:40** For there on my holy mountain, the high mountain of Israel, declares the sovereign LORD, all the house of Israel will serve me, all of them<sup>13</sup> in the land. I will accept them there, and there I will seek your contributions and your choice gifts, with all your holy things. **20:41** When I bring you out from the nations and gather you from the lands where you are scattered, I will accept you along with your soothing aroma. I will display my holiness among you in the sight of the nations. **20:42** Then you will know that I am the LORD when I bring you to the land of

Israel, to the land I swore<sup>14</sup> to give to your fathers. **20:43** And there you will remember your conduct<sup>15</sup> and all your deeds by which you defiled yourselves. You will despise yourselves<sup>16</sup> because of all the evil deeds you have done. **20:44** Then you will know that I am the LORD, when I deal with you for the sake of my reputation and not according to your wicked conduct and corrupt deeds, O house of Israel, declares the sovereign LORD.”

#### *Prophecy Against the South*

**20:45** (21:1)<sup>17</sup> The word of the LORD came to me: **20:46** “Son of man, turn toward<sup>18</sup> the south,<sup>19</sup> and speak out against the south.<sup>20</sup> Prophecy against the open scrub<sup>21</sup> land of the Negev, **20:47** and say to the scrub land of the Negev, ‘Hear the word of the LORD: This is what the sovereign LORD says: Look here,<sup>22</sup> I am about to start a fire in you,<sup>23</sup> and it will devour every green tree and every dry tree in you. The flaming fire will not be extinguished, and the whole surface of the ground from the Negev to the north will be scorched by it. **20:48** And everyone<sup>24</sup> will see that I, the LORD, have burned it; it will not be extinguished.”

**20:49** Then I said, “O sovereign LORD! They are saying of me, ‘Does he not simply speak in eloquent figures of speech?’”

#### *The Sword of Judgment*

**21:1** (21:6)<sup>25</sup> The word of the LORD came to me: **21:2** “Son of man, turn toward<sup>26</sup> Jerusalem<sup>27</sup> and speak out against the sanctuaries. Prophecy against the land of Israel **21:3** and say

<sup>1</sup> tn Or “I will not reveal myself to you.”

<sup>2</sup> tn Heb “what comes upon your mind.”

<sup>3</sup> tn The Hebrew could also read: “Let us be.”

<sup>4</sup> tn Heb “serving wood and stone.”

sn This verse echoes the content of 1 Sam 8:20.

<sup>5</sup> sn This phrase occurs frequently in Deuteronomy (Deut 4:34; 5:15; 7:19; 11:2; 26:8).

<sup>6</sup> tn This is the same Hebrew verb used to describe the passing of the children through the fire.

<sup>7</sup> sn The metaphor may be based in Lev 27:32 (see also Jer 33:13; Matt 25:32-33). A shepherd would count his sheep as they passed beneath his staff.

<sup>8</sup> tn See the note at 2:3.

<sup>9</sup> sn Compare the irony here to Amos 4:4 and Jer 44:25.

<sup>10</sup> tn Heb “and after, if you will not listen to me.” The translation leaves out “and after” for smoothness. The text is difficult. M. Greenberg (*Ezekiel* [AB], 1:374) suggests that it may mean “but afterwards, if you will not listen to me...” with an unspoken threat.

<sup>11</sup> sn A similar concept may be found in Lev 18:21; 20:3.

<sup>12</sup> tn Or “gifts.”

<sup>13</sup> tn Heb “all of it.”

<sup>14</sup> tn Heb “I lifted up my hand.”

<sup>15</sup> tn Heb “ways.”

<sup>16</sup> tn Heb “loathe yourselves in your faces.”

<sup>17</sup> sn Beginning with **20:45**, the verse numbers through **21:32** in the English Bible differ by five from the verse numbers in the Hebrew text (*BHS*), with **20:45** ET = **21:1** HT, **20:46** ET = **21:2** HT, **21:1** ET = **21:6** HT etc., through **21:32** ET = **21:37** HT. Beginning with **22:1** the verse numbers in the English Bible and the Hebrew Bible are again the same.

<sup>18</sup> tn Heb “set your face toward.” This expression occurs as well in Ezek 6:2; 13:17.

<sup>19</sup> tn Or “the way toward the south,” or “the way toward Teman.” Teman is in the south and may be a location or the direction.

<sup>20</sup> tn Or “toward Darom.” Darom may mean the south or a region just north of southern city of Beer Sheba. See M. Greenberg, *Ezekiel* (AB), 2:417-18.

<sup>21</sup> tn The Hebrew term can also mean “forest,” but a meaning of uncultivated wasteland fits the Negev region far better. See M. Greenberg, *Ezekiel* (AB), 2:418.

<sup>22</sup> tn The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>23</sup> tn Fire also appears as a form of judgment in Ezek 15:4-7; 19:12, 14.

<sup>24</sup> tn Heb “all flesh.”

<sup>25</sup> sn Ezek **21:1** in the English Bible is **21:6** in the Hebrew text (*BHS*). See the note at 20:45.

<sup>26</sup> tn Heb “set your face toward.”

<sup>27</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

to them.<sup>1</sup> ‘This is what the LORD says: Look,<sup>2</sup> I am against you.<sup>3</sup> I will draw my sword<sup>4</sup> from its sheath and cut off from you both the righteous and the wicked.<sup>5</sup> **21:4** Because I will cut off from you both the righteous and the wicked, my sword will go out from its sheath against everyone<sup>6</sup> from the south<sup>7</sup> to the north. **21:5** Then everyone will know that I am the LORD, who drew my sword from its sheath – it will not be sheathed again!’

**21:6** “And you, son of man, groan with an aching heart<sup>8</sup> and bitterness; groan before their eyes. **21:7** When they ask you, ‘Why are you groaning?’ you will reply, ‘Because of the report that has come. Every heart will melt with fear and every hand will be limp; everyone<sup>9</sup> will faint and every knee will be wet with urine.’<sup>10</sup> Pay attention – it is coming and it will happen, declares the sovereign LORD.”

**21:8** The word of the LORD came to me: **21:9** “Son of man, prophesy and say: ‘This is what the Lord says:

“‘A sword, a sword is sharpened, and also polished.

**21:10** It is sharpened for slaughter, it is polished to flash like lightning!

“‘Should we rejoice in the scepter of my son? No! The sword despises every tree!<sup>11</sup>

<sup>1</sup> **tn** *Heb* “the land of Israel.”

<sup>2</sup> **tn** The word *הינה* (*hinneh*, traditionally “behold”) draws attention to something and has been translated here as a verb.

<sup>3</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ *‘elēkā*,” *ZAW* 45 (1933): 101-8.

<sup>4</sup> **sn** This is the sword of judgment, see Isa 31:8; 34:6; 66:16.

<sup>5</sup> **sn** Ezekiel elsewhere pictures the Lord’s judgment as discriminating between the righteous and the wicked (9:4-6; 18:1-20; see as well Pss 1 and 11) and speaks of the preservation of a remnant (3:21; 6:8; 12:16). Perhaps here he exaggerates for rhetorical effect in an effort to subdue any false optimism. See L. C. Allen, *Ezekiel* (WBC), 2:25-26; D. I. Block, *Ezekiel* (NICOT), 1:669-70; and W. Zimmerli, *Ezekiel* (Heremeneia), 1:424-25.

<sup>6</sup> **tn** *Heb* “all flesh” (also in the following verse).

<sup>7</sup> **tn** *Heb* “Negev.” The Negev is the south country.

<sup>8</sup> **tn** *Heb* “breaking loins.”

<sup>9</sup> **tn** *Heb* “every spirit will be dim.”

<sup>10</sup> **sn** This expression depicts in a very vivid way how they will be overcome with fear. See the note on the same phrase in 7:17.

<sup>11</sup> **tn** *Heb* “Or shall we rejoice, scepter of my son, it despises every tree.” The translation understands the subject of the verb “despises,” which is a feminine form in the Hebrew text, to be the sword (which is a feminine noun) mentioned just before this. Alternatively, the line may be understood as “let us not rejoice, O tribe of my son; it despises every tree.” The same word in Hebrew may be either “rod,” “scepter,” or “tribe.” The word sometimes translated as “or” or taken as an interrogative particle may be a negative particle. See D. I. Block, *Ezekiel* (NICOT), 1:672, n. 79.

**sn** The people of Judah should not place false hope in their king, symbolized by his royal scepter, for God’s judgment (symbolized by fire and then a sword) would destroy every tree (see 20:47), symbolizing the righteous and wicked (see 21:3-4).

**21:11** “‘He gave it to be polished, to be grasped in the hand – the sword is sharpened, it is polished – giving it into the hand of the executioner.

**21:12** Cry out and moan, son of man, for it is wielded against my people; against all the princes of Israel. They are delivered up to the sword, along with my people.

Therefore, strike your thigh.<sup>12</sup>

**21:13** “‘For testing will come, and what will happen when the scepter, which the sword despises, is no more?’<sup>13</sup> declares the sovereign LORD.”

**21:14** “‘And you, son of man, prophesy, and clap your hands together. Let the sword strike twice, even three times!

It is a sword for slaughter, a sword for the great slaughter surrounding them.

**21:15** So hearts melt with fear and many stumble.

At all their gates I have stationed the sword for slaughter.

Ah! It is made to flash, it is drawn for slaughter!

**21:16** Cut sharply on the right!

Swing to<sup>14</sup> the left, wherever your edge<sup>15</sup> is appointed to strike.

**21:17** I too will clap my hands together, I will exhaust my rage; I the LORD have spoken.”

**21:18** The word of the LORD came to me: **21:19** “‘You, son of man, mark out two routes for the king of Babylon’s sword to take; both of them will originate in a single land. Make a signpost and put it at the beginning of the road leading to the city. **21:20** Mark out the routes for the sword to take: “Rabbah of the Ammonites” and “Judah with Jerusalem in it.”<sup>16</sup>

<sup>12</sup> **sn** This physical action was part of an expression of grief. Cp. Jer. 31:19.

<sup>13</sup> **tn** *Heb* “For testing (will come) and what if also a scepter, it despises, will not be?” The translation understands the subject of the verb “despises,” which is a feminine form in the Hebrew text, to be the sword (which is a feminine noun) mentioned in the previous verses. The text is very difficult and any rendering is uncertain.

<sup>14</sup> **tn** *Heb* “Put to.”

<sup>15</sup> **tn** *Heb* “face.”

<sup>16</sup> **tc** The MT reads “Judah in fortified Jerusalem,” a geographic impossibility. The translation follows the LXX, which assumes בְּתוֹכָהּ (*bē’tokhah*, “in it”) for בְּצִוְרָהּ (*bē’tsurah*, “fortified”).

**sn** As the Babylonians approached from the north, one road would branch off to the left and lead down the east side of the Jordan River to Ammon. The other road would veer to the right and lead down west of the Jordan to Jerusalem.



21:21 For the king of Babylon stands at the fork<sup>1</sup> in the road at the head of the two routes. He looks for omens:<sup>2</sup> He shakes arrows, he consults idols,<sup>3</sup> he examines<sup>4</sup> animal livers.<sup>5</sup> 21:22 Into his right hand<sup>6</sup> comes the portent for Jerusalem – to set up battering rams, to give the signal<sup>7</sup> for slaughter, to shout out the battle cry,<sup>8</sup> to set up battering rams against the gates, to erect a siege ramp, to build a siege wall. 21:23 But those in Jerusalem<sup>9</sup> will view it as a false omen. They have sworn solemn oaths,<sup>10</sup> but the king of Babylon<sup>11</sup> will accuse them of violations<sup>12</sup> in order to seize them.<sup>13</sup>

21:24 “Therefore this is what the sovereign LORD says: ‘Because you have brought up<sup>14</sup> your own guilt by uncovering your transgressions and revealing your sins through all your actions, for this reason you will be taken by force.<sup>15</sup>

21:25 “‘As for you, profane and wicked prince of Israel,<sup>16</sup> whose day has come, the time of final punishment,

21:26 this is what the sovereign LORD says:

Tear off the turban,<sup>17</sup>  
take off the crown!  
Things must change!<sup>18</sup>  
Exalt the lowly,  
bring down the proud!<sup>19</sup>

21:27 A total ruin I will make it!<sup>20</sup>  
It will come to an end  
when the one arrives to whom I have assigned judgment.<sup>21</sup>

21:28 “As for you, son of man, prophesy and say, ‘This is what the sovereign LORD says concerning the Ammonites and their coming humiliation;<sup>22</sup> say:

“‘A sword, a sword drawn for slaughter, polished to consume,<sup>23</sup> to flash like lightning –

21:29 while seeing false visions for you and reading lying omens for you<sup>24</sup> – to place that sword<sup>25</sup> on the necks of the profane wicked,<sup>26</sup>

whose day has come,  
the time of final punishment.

21:30 Return it to its sheath!<sup>27</sup>  
In the place where you were created,<sup>28</sup>  
in your native land, I will judge you.

<sup>20</sup> *tn* Heb “A ruin, a ruin, a ruin I will make it.” The threefold repetition of the noun “ruin” is for emphasis and draws attention to the degree of ruin that would take place. See *IBHS* 233 §12.5a and *GKC* 431-32 §133.k. The pronominal suffix (translated “it”) on the verb “make” is feminine in Hebrew. The probable antecedent is the “turban/crown” (both nouns are feminine in form) mentioned in verse 26. The point is that the king’s royal splendor would be completely devastated as judgment overtook his realm and brought his reign to a violent end.

<sup>21</sup> *tn* Heb “Also this, he was not, until the coming of the one to whom the judgment belongs and I have given it.” The Hebrew text, as it stands, is grammatically difficult. The pronoun “this” is feminine, while the following negated verb (“was not”) is masculine. Some emend the verb to a feminine form (see *BHS*). In this case the statement refers to the destiny of the king’s turban/crown (symbolizing his reign). See the previous note. The preposition translated “when” normally means “until,” but here it seems to refer to the period during which the preceding situation is realized, rather than its termination point. See L. C. Allen, *Ezekiel* (WBC), 2:19, 21. The second part of the statement, though awkward, probably refers to the arrival of the Babylonian king, to whom the Lord had assigned the task of judgment (see 23:24). Or the verse may read “A total ruin I will make, even this. It will not be until the one comes to whom is (the task of) judgment and I have assigned it.”

<sup>22</sup> *tn* Heb “their reproach.”

<sup>23</sup> *tn* Heb “to contain, endure.” Since the Hebrew text as it stands makes little, if any, sense, most emend the text to read either “to consume” or “for destruction.” For discussion of options see D. I. Block, *Ezekiel* (NICOT), 1:693.

<sup>24</sup> *tn* Heb “in the seeing concerning you falsehood, in divining concerning you a lie.” This probably refers to the attempts of the Ammonites to ward off judgment through prophetic visions and divination.

<sup>25</sup> *tn* Heb “you”; the referent (the sword mentioned in v. 28) has been specified in the translation for clarity.

<sup>26</sup> *sn* The second half of the verse appears to state that the sword of judgment would fall upon the wicked, despite their efforts to prevent it.

<sup>27</sup> *sn* Once the Babylonian king’s sword (vv. 19-20) has carried out its assigned task, the Lord commands it to halt and announces that Babylon itself will also experience his judgment. See L. C. Allen, *Ezekiel* (WBC), 2:28.

<sup>28</sup> *tn* In the Hebrew text of vv. 30-32 the second person verbal and pronominal forms are feminine singular. This may indicate that the personified Babylonian sword is being addressed. The Hebrew word for “sword” (see v. 28) is feminine. However, it may refer to the Ammonites.

<sup>1</sup> *tn* Heb “mother.”

<sup>2</sup> *sn* Mesopotamian kings believed that the gods revealed the future through omens. They employed various divination techniques, some of which are included in the list that follows. A particularly popular technique was the examination and interpretation of the livers of animals. See R. R. Wilson, *Prophecy and Society in Ancient Israel*, 90-110.

<sup>3</sup> *tn* This word refers to personal idols that were apparently used for divination purposes (Gen 31:19; 1 Sam 19:13, 16).

<sup>4</sup> *tn* Heb “sees.”

<sup>5</sup> *tn* Heb “the liver.”

<sup>6</sup> *tn* Or “on the right side,” i.e., the omen mark on the right side of the liver.

<sup>7</sup> *tn* Heb “to open the mouth” for slaughter.

<sup>8</sup> *tn* Heb “to raise up a voice in a battle cry.”

<sup>9</sup> *tn* Heb “they”; the referent (the people in Jerusalem) has been specified in the translation for clarity.

<sup>10</sup> *sn* When the people of Judah realized the Babylonians’ intentions, they would object on grounds that they had made a treaty with the Babylonian king (see 17:13).

<sup>11</sup> *tn* Heb “he”; the referent (the king of Babylon) has been specified in the translation for clarity.

<sup>12</sup> *tn* Or “iniquity.”

<sup>13</sup> *tn* Heb “and he will remind of guilt for the purpose of being captured.” The king would counter their objections by pointing out that they had violated their treaty with him (see 17:18).

<sup>14</sup> *tn* Heb “caused to be remembered.”

<sup>15</sup> *tn* Heb “Because you have brought to remembrance your guilt when your transgressions are uncovered so that your sins are revealed in all your deeds – because you are remembered, by the hand you will be seized.”

<sup>16</sup> *tn* This probably refers to King Zedekiah.

<sup>17</sup> *tn* Elsewhere in the Bible the turban is worn by priests (Exod 28:4, 37, 39; 29:6; 39:28, 31; Lev 8:9; 16:4), but here a royal crown is in view.

<sup>18</sup> *tn* Heb “This not this.”

<sup>19</sup> *tn* Heb “the high one.”

21:31 I will pour out my anger on you; the fire of my fury I will blow on you. I will hand you over to brutal men, who are skilled in destruction.

21:32 You will become fuel for the fire – your blood will stain the middle of the land;<sup>1</sup> you will no longer be remembered, for I, the LORD, have spoken.”

### *The Sins of Jerusalem*

22:1 The word of the LORD came to me: 22:2 “As for you, son of man, are you willing to pronounce judgment,<sup>2</sup> are you willing to pronounce judgment on the bloody city?<sup>3</sup> Then confront her with all her abominable deeds! 22:3 Then say, ‘This is what the sovereign LORD says: O city, who spills blood within herself (which brings on her doom),<sup>4</sup> and who makes herself idols (which results in impurity), 22:4 you are guilty because of the blood you shed and defiled by the idols you made. You have hastened the day of your doom;<sup>5</sup> the end of your years has come.<sup>6</sup> Therefore I will make<sup>7</sup> you an object of scorn to the nations, an object to be mocked by all lands. 22:5 Those both near and far from you will mock you, you with your bad reputation,<sup>8</sup> full of turmoil.

22:6 “‘See how each of the princes of Israel living within you has used his authority to shed blood.’<sup>9</sup> 22:7 They have treated father and mother with contempt<sup>10</sup> within you; they have oppressed the foreigner among you; they have

wronged the orphan and the widow<sup>11</sup> within you. 22:8 You have despised my holy things and desecrated my Sabbaths! 22:9 Slanderous men shed blood within you.<sup>12</sup> Those who live within you eat pagan sacrifices on the mountains;<sup>13</sup> they commit obscene acts among you.<sup>14</sup> 22:10 They have sex with their father’s wife within you;<sup>15</sup> they violate women during their menstrual period within you.<sup>16</sup> 22:11 One<sup>17</sup> commits an abominable act with his neighbor’s wife; another obscenely defiles his daughter-in-law; another violates<sup>18</sup> his sister – his father’s daughter<sup>19</sup> – within you. 22:12 They take bribes within you to shed blood. You engage in usury and charge interest;<sup>20</sup> you extort money from your neighbors. You have forgotten me,<sup>21</sup> declares the sovereign LORD.<sup>22</sup>

22:13 “‘See, I strike my hands together<sup>23</sup> at the dishonest profit you have made, and at the bloodshed<sup>24</sup> they have done among you. 22:14 Can your heart endure,<sup>25</sup> or can your hands be

<sup>11</sup> **tn** Widows and orphans are often coupled together in the OT (Deut 14:29; 16:11, 14; 24:19-21; 26:12-13; Jer 7:6; 22:3). They represented all who were poor and vulnerable to economic exploitation.

<sup>12</sup> **tn** *Heb* “men of slander are in you in order to shed blood.”

<sup>13</sup> **tn** *Heb* “and on the mountains they eat within you.” The mountains mentioned here were the site of pagan sacrifices. See 18:6.

<sup>14</sup> **sn** This statement introduces vv. 10-11 and refers in general terms to the sexual sins described there. For the legal background of vv. 10-11, see Lev 18:7-20; 20:10-21; Deut 22:22-23, 30; 27:22.

<sup>15</sup> **tn** *Heb* “the nakedness of a father one uncovers within you.” The ancient versions read the verb as plural (“they uncover”). If the singular is retained, it must be taken as indefinite and representative of the entire group. The idiomatic expression “uncover the nakedness” refers here to sexual intercourse (cf. Lev 18:6). To uncover a father’s nakedness could include sexual relations with one’s own mother (Lev 18:7), but more likely it refers to having intercourse with another wife of one’s father, such as a stepmother (Lev 18:8; cf. Gen 35:22; 49:4).

<sup>16</sup> **tn** *Heb* “(one who is) unclean due to the impurity they humble within you.” The use of the verb “to humble” suggests that these men forced themselves upon women during menstruation. Having sexual relations with a woman during her period was forbidden by the Law (Lev 18:19; 20:18).

<sup>17</sup> **tn** *Heb* “a man.”

<sup>18</sup> **tn** The verb is the same one used in verse 10b and suggests forcible sexual violation of the woman.

<sup>19</sup> **sn** Sexual relations with one’s half-sister may be primary in view here. See Lev 18:9; 20:17.

<sup>20</sup> **tn** *Heb* “usury and interest you take.” See 18:13, 17. This kind of economic exploitation violated the law given in Lev 25:36.

<sup>21</sup> **sn** Forgetting the Lord is also addressed in Deut 6:12; 8:11, 14; Jer 3:21; 13:25; Ezek 23:35; Hos 2:15; 8:14; 13:6.

<sup>22</sup> **tn** The second person verb forms are feminine singular in Hebrew, indicating that the personified city is addressed here as representing its citizens.

<sup>23</sup> **sn** This gesture apparently expresses mourning and/or anger (see 6:11; 21:14, 17).

<sup>24</sup> **tn** *Heb* “the blood which was in you.”

<sup>25</sup> **tn** *Heb* “stand.” The heart here stands for the emotions; Jerusalem would panic in the face of God’s judgment.

<sup>1</sup> **tn** *Heb* “your blood will be in the middle of the land.”

<sup>2</sup> **tn** *Heb* “will you judge.” Here the imperfect form of the verb is probably used with a desiderative nuance. Addressed to the prophet, “judge” means to warn of or pronounce God’s impending judgment upon the city. See 20:4.

<sup>3</sup> **tn** The phrase “bloody city” is used of Nineveh in Nah 3:1.

<sup>4</sup> **tn** *Heb* “her time”; this refers to the time of impending judgment (see the note on “doom” in v. 4).

<sup>5</sup> **tn** *Heb* “you have brought near your days.” The expression “bring near your days” appears to be an adaptation of the idiom “days draw near,” which is used to indicate that an event, such as death, is imminent (see Gen 27:41; 47:29; Deut 31:14; 1 Kgs 2:1; Ezek 12:23). Here “your days” probably refers to the days of the personified city’s life, which was about to come to an end through God’s judgment.

<sup>6</sup> **tn** *Heb* “and you have come to your years.” This appears to mean that she has arrived at the time when her years (i.e., life) would end, though it may mean that her years of punishment will begin. Because “day” and “time” are so closely associated in the immediate context (see 21:25, 29) some prefer to emend the text and read “you have brought near your time.” See L. C. Allen, *Ezekiel* (WBC), 2:31, as well as the translator’s note on verse 3.

<sup>7</sup> **tn** The Hebrew verb is a prophetic perfect, emphasizing that the action is as good as done from the speaker’s perspective.

<sup>8</sup> **tn** *Heb* “unclean of name.”

<sup>9</sup> **tn** *Heb* “Look! The princes of Israel, each according to his arm, were in you in order to shed blood.”

<sup>10</sup> **tn** *Heb* “treated lightly, cursed.”

strong when I deal with you?<sup>1</sup> I, the LORD, have spoken, and I will do it! **22:15** I will scatter you among the nations and disperse you among various countries; I will remove your impurity from you.<sup>2</sup> **22:16** You will be profaned within yourself<sup>3</sup> in the sight of the nations; then you will know that I am the LORD.”

**22:17** The word of the LORD came to me: **22:18** “Son of man, the house of Israel has become slag to me. All of them are like bronze, tin, iron, and lead in the furnace;<sup>4</sup> they are the worthless slag of silver. **22:19** Therefore this is what the sovereign LORD says: ‘Because all of you<sup>5</sup> have become slag, look out! – I am about to gather you in the middle of Jerusalem.<sup>6</sup> **22:20** As silver, bronze, iron, lead, and tin are gathered in a furnace so that the fire can melt them, so I will gather you in my anger and in my rage. I will deposit you there<sup>7</sup> and melt you. **22:21** I will gather you and blow on you with the fire of my fury, and you will be melted in it. **22:22** As silver is melted in a furnace, so you will be melted in it, and you will know that I, the LORD, have poured out my anger on you.”

**22:23** The word of the LORD came to me: **22:24** “Son of man, say to her: ‘You are a land that receives no rain<sup>8</sup> or showers in the day of my anger.’<sup>9</sup> **22:25** Her princes<sup>10</sup> within her are

like a roaring lion tearing its prey; they have devoured lives. They take away riches and valuable things; they have made many women widows<sup>11</sup> within it. **22:26** Her priests abuse my law and have desecrated my holy things. They do not distinguish between the holy and the profane,<sup>12</sup> or recognize any distinction between the unclean and the clean. They ignore<sup>13</sup> my Sabbaths and I am profaned in their midst. **22:27** Her officials are like wolves in her midst rending their prey – shedding blood and destroying lives – so they can get dishonest profit. **22:28** Her prophets coat their messages with white-wash.<sup>14</sup> They see false visions and announce lying omens for them, saying, ‘This is what the sovereign LORD says,’ when the LORD has not spoken. **22:29** The people of the land have practiced extortion and committed robbery. They have wronged the poor and needy; they have oppressed the foreigner who lives among them and denied them justice.<sup>15</sup>

**22:30** “I looked for a man from among them who would repair the wall and stand in the gap before me on behalf of the land, so that I would not destroy it, but I found no one.<sup>16</sup> **22:31** So I have poured my anger on them, and destroyed them with the fire of my fury. I hereby repay them for what they have done,<sup>17</sup> declares the sovereign LORD.”

### Two Sisters

**23:1** The word of the LORD came to me: **23:2** “Son of man, there were two women who were daughters of the same mother. **23:3** They engaged in prostitution in Egypt; in their youth they engaged in prostitution. Their breasts were squeezed there; lovers<sup>18</sup> fondled their virgin nipples there. **23:4** Oholah was the name of the older and Oholibah<sup>19</sup> the name of her younger sister. They became mine, and gave birth to sons and daughters.<sup>20</sup> Oholah is Samaria and Oholibah is Jerusalem.

<sup>1</sup> **tn** *Heb* “in the days when I act against you.”

<sup>2</sup> **sn** The ultimate purpose of divine judgment is to purify the covenant community of its sins.

<sup>3</sup> **tc** Several ancient versions read the verb as first person, in which case the Lord refers to how his people’s sin brings disgrace upon him. For a defense of the Hebrew text, see D. I. Block, *Ezekiel* (NICOT), 1:712, n. 68, and M. Greenberg, *Ezekiel* (AB), 2:457-58.

**tn** The phrase “within yourself” is the same as the several previous occurrences of “within you” but adjusted to fit this clause which is the culmination of the series of indictments.

<sup>4</sup> **tn** For similar imagery, see Isa 1:21-26; Jer 6:27-30.

<sup>5</sup> **tn** The Hebrew second person pronoun is masculine plural here and in vv. 19b-21, indicating that the people are being addressed.

<sup>6</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>7</sup> **tn** *Heb* “I will put.” No object is supplied in the Hebrew, prompting many to emend the text to “I will blow.” See *BHS* and verse 21.

<sup>8</sup> **tc** The MT reads “that is not cleansed”; the LXX reads “that is not drenched,” which assumes a different vowel pointing as well as the loss of a *mem* due to haplography. In light of the following reference to showers, the reading of the LXX certainly fits the context well. For a defense of the emendation, see L. C. Allen, *Ezekiel* (WBC), 2:32. Yet the MT is not an unreasonable reading since uncleanness in the land also fits the context, and a poetic connection between rain and the land being uncleansed may be feasible since washing with water is elsewhere associated with cleansing (Num 8:7; 31:23; Ps 51:7).

<sup>9</sup> **tn** *Heb* “in a day of anger.”

<sup>10</sup> **tn** *Heb* “a conspiracy of her prophets is in her midst.” The LXX reads “whose princes” rather than “a conspiracy of prophets.” The prophets are mentioned later in the paragraph (v. 28). If one follows the LXX in verse 25, then five distinct groups are mentioned in vv. 25-29: princes, priests, officials, prophets, and the people of the land. For a defense of the Septuagintal reading, see L. C. Allen, *Ezekiel* (WBC), 2:32, and D. I. Block, *Ezekiel* (NICOT), 1:720, n. 4.

<sup>11</sup> **tn** *Heb* “her widows they have multiplied.” The statement alludes to their murderous acts.

<sup>12</sup> **tn** Or “between the consecrated and the common.”

<sup>13</sup> **tn** *Heb* “hide their eyes from.” The idiom means to disregard or ignore something or someone (see Lev 20:4; 1 Sam 12:3; Prov 28:27; Isa 1:15).

<sup>14</sup> **tn** *Heb* “her prophets coat for themselves with white-wash.” The expression may be based on Ezek 13:10-15.

<sup>15</sup> **tn** *Heb* “and the foreigner they have oppressed without justice.”

<sup>16</sup> **tn** *Heb* “I did not find.”

<sup>17</sup> **tn** *Heb* “their way on their head I have placed.”

<sup>18</sup> **tn** In the Hebrew text the subject is left unstated and must be supplied from the context.

<sup>19</sup> **tn** The names Oholah and Oholibah are both derived from the word meaning “tent.” The meaning of Oholah is “her tent,” while Oholibah means “my tent is in her.”

<sup>20</sup> **sn** In this allegory the Lord is depicted as being the husband of two wives. The OT law prohibited a man from marrying sisters (Lev 18:18), but the practice is attested in the OT (cf. Jacob). The metaphor is utilized here for illustrative purposes and does not mean that the Lord condoned such a practice or bigamy in general.

**23:5** “Oholah engaged in prostitution while she was mine.<sup>1</sup> She lusted after her lovers, the Assyrians<sup>2</sup> – warriors<sup>3</sup> **23:6** clothed in blue, governors and officials, all of them desirable young men, horsemen riding on horses. **23:7** She bestowed her sexual favors on them; all of them were the choicest young men of Assyria. She defiled herself with all whom she desired<sup>4</sup> – with all their idols. **23:8** She did not abandon the prostitution she had practiced in Egypt; for in her youth men had sex with her, fondled her virgin breasts, and ravished her.<sup>5</sup> **23:9** Therefore I handed her over to her lovers, the Assyrians<sup>6</sup> for whom she lusted. **23:10** They exposed her nakedness, seized her sons and daughters, and killed her with the sword. She became notorious<sup>7</sup> among women, and they executed judgments against her.

**23:11** “Her sister Oholibah watched this,<sup>8</sup> but she became more corrupt in her lust than her sister had been, and her acts of prostitution were more numerous than those of her sister. **23:12** She lusted after the Assyrians – governors and officials, warriors in full armor, horsemen riding on horses, all of them desirable young men. **23:13** I saw that she was defiled; both of them followed the same path. **23:14** But she increased her prostitution. She saw men carved on the wall, images of the Chaldeans carved in bright red,<sup>9</sup> **23:15** wearing belts on their waists and flowing turbans on their heads, all of them looking like officers, the image of Babylonians<sup>10</sup> whose native land is Chaldea. **23:16** When she saw them,<sup>11</sup> she lusted after them and sent messengers to them in Chaldea.<sup>12</sup> **23:17** The Babylonians crawled into bed with her.<sup>13</sup> They defiled her with their lust; after she was defiled by them, she<sup>14</sup> be-

came disgusted with them. **23:18** When she lustfully exposed her nakedness,<sup>15</sup> <sup>16</sup> was disgusted with her, just as I<sup>17</sup> had been disgusted with her sister. **23:19** Yet she increased her prostitution, remembering the days of her youth when she engaged in prostitution in the land of Egypt. **23:20** She lusted after their genitals – as large as those of donkeys,<sup>18</sup> and their seminal emission was as strong as that of stallions. **23:21** This is how you assessed<sup>19</sup> the obscene conduct of your youth, when the Egyptians fondled<sup>20</sup> your nipples and squeezed<sup>21</sup> your young breasts.

**23:22** “Therefore, Oholibah, this is what the sovereign LORD says: Look here,<sup>22</sup> I am about to stir up against you the lovers with whom you were disgusted; I will bring them against you from every side: **23:23** the Babylonians and all the Chaldeans, Pekod,<sup>23</sup> Shoa,<sup>24</sup> and Koa,<sup>25</sup> and all the Assyrians with them, desirable young men, all of them governors and officials, officers and nobles, all of them riding on horses. **23:24** They will attack<sup>26</sup> you with weapons,<sup>27</sup> chariots, wagons, and with a huge army;<sup>28</sup> they will array themselves against you on every side

<sup>15</sup> **tn** *Heb* “She exposed her harlotry and she exposed her nakedness.”

<sup>16</sup> **tn** *Heb* “my soul.”

<sup>17</sup> **tn** *Heb* “my soul.”

<sup>18</sup> **tn** *Heb* “She lusted after their concubines (?) whose flesh was the flesh of donkeys.” The phrase “their concubines” is extremely problematic here. The pronoun is masculine plural, suggesting that the Egyptian men are in view, but how concubines would fit into the picture envisioned here is not clear. Some suggest that Ezekiel uses the term in an idiomatic sense of “paramour,” but this still fails to explain how the pronoun relates to the noun. It is more likely that the term refers here to the Egyptians’ genitals. The relative pronoun that follows introduces a more specific description of their genitals.

<sup>19</sup> **tn** Or “you took note of.” The Hebrew verb פָּקַד (*paqad*) in the Qal implies evaluating something and then acting in light of that judgment; here the prophet depicts Judah as approving of her youthful unfaithfulness and then magnifying it at the present time. Some translations assume the verb should be repointed as a Niphal, rendering “you missed” or by extension “you longed for,” but such an extension of the Niphal “to be missing” is otherwise unattested.

<sup>20</sup> **tn** *Heb* “when (they) did,” but the verb makes no sense here and is better emended to “when (they) fondled,” a verb used in vv. 3 and 8. See L. C. Allen, *Ezekiel* (WBC), 2:43.

<sup>21</sup> **tn** *Heb* “for the sake of,” but the expression is awkward and is better emended to read “to squeeze.” See L. C. Allen, *Ezekiel* (WBC), 2:43.

<sup>22</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>23</sup> **sn** *Pekod* was the name of an Aramean tribe (known as Puqudu in Mesopotamian texts) that lived in the region of the Tigris River.

<sup>24</sup> **sn** *Shoa* was the name of a nomadic people (the Sutu) that lived in Mesopotamia.

<sup>25</sup> **sn** *Koa* was the name of another Mesopotamian people group (the Qutu).

<sup>26</sup> **tn** *Heb* “come against.”

<sup>27</sup> **tn** This is the only occurrence of this term in the OT. The precise meaning is uncertain.

<sup>28</sup> **tn** *Heb* “an assembly of peoples.”

<sup>1</sup> **tn** *Heb* “while she was under me.” The expression indicates that Oholah is viewed as the Lord’s wife. See Num 5:19-20, 29.

**sn** *Engaged in prostitution* refers to alliances with pagan nations in this context. In Ezek 16 harlotry described the sin of idolatry.

<sup>2</sup> **tn** *Heb* “Assyria.”

<sup>3</sup> **tn** The term apparently refers to Assyrian military officers; it is better construed with the description that follows. See D. I. Block, *Ezekiel* (NICOT), 1:738.

<sup>4</sup> **tn** *Heb* “lusted after.”

<sup>5</sup> **tn** *Heb* “and poured out their harlotry on her.”

<sup>6</sup> **tn** *Heb* “I gave her into the hand of her lovers, into the hand of the sons of Assyria.”

<sup>7</sup> **tn** *Heb* “name.”

<sup>8</sup> **tn** The word “this” is not in the original text.

<sup>9</sup> **tn** The only other occurrence of the Hebrew term is in Jer 22:14.

<sup>10</sup> **tn** *Heb* “the sons of Babel.”

<sup>11</sup> **tn** *Heb* “at the appearance of her eyes.”

<sup>12</sup> **sn** The Chaldeans were prominent tribal groups of Babylonia. The imagery is reminiscent of events in the reigns of Hezekiah (2 Kgs 20:12-15) and Jehoiakim (2 Kgs 23:34-24:1).

<sup>13</sup> **tn** *Heb* “The sons of Babel came to her on a bed of love.”

<sup>14</sup> **tn** *Heb* “her soul.”



with large shields, small shields, and helmets. I will assign them the task of judgment;<sup>1</sup> they will punish you according to their laws. **23:25** I will direct<sup>2</sup> my jealous anger against you, and they will deal with you in rage. They will cut off your nose and your ears,<sup>3</sup> and your survivors will die<sup>4</sup> by the sword. They will seize your sons and daughters, and your survivors will be consumed by fire. **23:26** They will strip your clothes off you and take away your beautiful jewelry. **23:27** So I will put an end to your obscene conduct and your prostitution which you have practiced in the land of Egypt.<sup>5</sup> You will not seek their help<sup>6</sup> or remember Egypt anymore.

**23:28** “For this is what the sovereign LORD says: Look here,<sup>7</sup> I am about to deliver you over to<sup>8</sup> those whom you hate, to those with whom you were disgusted. **23:29** They will treat you with hatred, take away all you have labored for,<sup>9</sup> and leave you naked and bare. Your nakedness will be exposed, just as when you engaged in prostitution and obscene conduct.<sup>10</sup> **23:30** I will do these things to you<sup>11</sup> because you engaged in prostitution with the nations, polluting yourself with their idols. **23:31** You have followed the ways of your sister, so I will place her cup of judgment<sup>12</sup> in your hand. **23:32** “This is what the sovereign LORD says: “You will drink your sister’s deep and wide cup;<sup>13</sup> you will be scorned and derided, for it holds a great deal. **23:33** You will be overcome by<sup>14</sup> drunkenness and sorrow. The cup of your sister Samaria is a cup of horror and desolation. **23:34** You will drain it dry,<sup>15</sup> gnaw its pieces,<sup>16</sup>

and tear out your breasts,<sup>17</sup> for I have spoken, declares the sovereign LORD.

**23:35** “Therefore this is what the sovereign LORD says: Because you have forgotten me and completely disregarded me,<sup>18</sup> you must bear now the punishment<sup>19</sup> for your obscene conduct and prostitution.”

**23:36** The LORD said to me: “Son of man, are you willing to pronounce judgment<sup>20</sup> on Oholah and Oholibah? Then declare to them their abominable deeds! **23:37** For they have committed adultery and blood is on their hands. They have committed adultery with their idols, and their sons, whom they bore to me,<sup>21</sup> they have passed through the fire as food to their idols.<sup>22</sup> **23:38** Moreover, they have done this to me: In the very same day<sup>23</sup> they desecrated my sanctuary and profaned my Sabbaths. **23:39** On the same day they slaughtered their sons for their idols, they came to my sanctuary to desecrate it. This is what they have done in the middle of my house.

**23:40** “They even sent for men from far away; when the messenger arrived, those men set out.<sup>24</sup> For them you bathed,<sup>25</sup> painted your eyes, and decorated yourself with jewelry. **23:41** You sat on a magnificent couch, with a table arranged in front of it where you placed

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shattered pieces of pottery and so could envision a broken cup. But the Piel verb form is used in only one other place (Num 24:8), where it is a denominative from the noun “bone” and seems to mean to “break (bones).” Why it would be collocated with “sherds” is not clear. For this reason some emend the phrase to read “consume its dregs” (see L. C. Allen, *Ezekiel* [WBC], 2:44) or emend the verb to read “swallow,” as if the intoxicated Oholibah breaks the cup and then eats the very sherds in an effort to get every last drop of the beverage that dampens them.

**17 sn** The severe action is more extreme than beating the breasts in anguish (Isa 32:12; Nah 2:7). It is also ironic for these are the very breasts she so blatantly offered to her lovers (vv. 3, 21).

**18 tn Heb** “and you cast me behind your back.” The expression pictures her rejection of the Lord (see 1 Kgs 14:9).

**19 tn** The word “punishment” is not in the Hebrew text but is demanded by the context.

**20 tn Heb** “will you judge.” Here the imperfect form of the verb is probably used with a desiderative nuance. Addressed to the prophet, “judge” means to warn of or pronounce God’s impending judgment. See 20:4; 22:2.

**21 sn** The Lord speaks here in the role of the husband of the sisters.

**22 tn Heb** “they have passed to them for food.” The verb is commonly taken to refer to passing children through fire, especially as an offering to the pagan god Molech. See Jer 32:35.

**23 tn Heb** “in that day.”

**24 tn Heb** “to whom a messenger was sent, and look, they came.” Foreign alliances are in view here.

**25 tn** The Hebrew verb form is feminine singular, indicating that Oholibah (Judah) is specifically addressed here. This address continues through verse 42a (note “her”), but then both sisters are described in verse 42b, where the feminine pronouns are again plural.

**1 tn Heb** “I will place before them judgment.”

**2 tn Heb** “give.”

**3 tn Heb** “they will remove.”

**sn** This method of punishment is attested among ancient Egyptian and Hittite civilizations. See W. Zimmerli, *Ezekiel* (Hermeneia), 1:489.

**4 tn Heb** “fall.”

**5 tn Heb** “I will cause your obscene conduct to cease from you and your harlotry from the land of Egypt.”

**6 tn Heb** “lift your eyes to them.”

**7 tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

**8 tn Heb** “I am giving you into the hand of.”

**9 tn** The Hebrew term means “labor,” but by extension it can also refer to that for which one works.

**10 tn Heb** “The nakedness of your prostitution will be exposed, and your obscene conduct and your harlotry.”

**11 tn** The infinitive absolute continues the sequence begun in v. 28: “Look here, I am about to deliver you.” See Joüon 2:430 §123.w.

**12 tn Heb** “her cup.” A cup of intoxicating strong drink is used, here and elsewhere, as a metaphor for judgment because both leave one confused and reeling. (See Jer 25:15, 17, 28; Hab 2:16.) The cup of wrath is a theme also found in the NT (Mark 14:36).

**13 sn** The image of a deep and wide cup suggests the degree of punishment; it will be extensive and leave the victim helpless.

**14 tn Heb** “filled with.”

**15 tn Heb** “You will drink it and drain (it).”

**16 tn** D. I. Block compares this to the idiom of “licking the plate” (*Ezekiel* [NICOT], 1:754, n. 137). The text is difficult as the word translated “gnaw” is rare. The noun is used of the

my incense and my olive oil. **23:42** The sound of a carefree crowd accompanied her,<sup>1</sup> including all kinds of men,<sup>2</sup> even Sabeans<sup>3</sup> were brought from the desert. The sisters<sup>4</sup> put bracelets on their wrists and beautiful crowns on their heads. **23:43** Then I said about the one worn out by adultery, 'Now they will commit immoral acts with her.' **23:44** They had sex with her<sup>5</sup> as one does with a prostitute. In this way they had sex with Oholah and Oholibah, promiscuous women. **23:45** But upright men will punish them appropriately for their adultery and bloodshed,<sup>6</sup> because they are adulteresses and blood is on their hands.

**23:46** "For this is what the sovereign LORD says: Bring up an army<sup>7</sup> against them and subject them<sup>8</sup> to terror and plunder. **23:47** That army will pelt them with stones and slash them with their swords; they will kill their sons and daughters and burn their houses.<sup>9</sup> **23:48** I will put an end to the obscene conduct in the land; all the women will learn a lesson from this and not engage in obscene conduct. **23:49** They will repay you for your obscene conduct, and you will be punished for idol worship.<sup>10</sup> Then you will know that I am the sovereign LORD."

### *The Boiling Pot*

**24:1** The word of the LORD came to me in the ninth year, in the tenth month, on the tenth day of the month<sup>11</sup>. **24:2** "Son of man, write down the name of this day, this very day. The king of Babylon has laid siege<sup>12</sup> to Jerusalem<sup>13</sup> this very day. **24:3** Recite a proverb to this rebellious house<sup>14</sup> and say to them, 'This is what the sovereign LORD says:

"Set on the pot,<sup>15</sup> set it on, pour water in it too;  
**24:4** add the pieces of meat to it, every good piece, the thigh and the shoulder; fill it with choice bones.

**24:5** Take the choice bone of the flock, heap up bones under it; boil rapidly, and boil its bones in it.

**24:6** "Therefore this is what the sovereign LORD says: Woe to the city of bloodshed, the pot whose rot<sup>16</sup> is in it, whose rot has not been removed<sup>17</sup> from it!

Empty it piece by piece. No lot has fallen on it.<sup>18</sup>

**24:7** For her blood was in it; she poured it on an exposed rock; she did not pour it on the ground to cover it up with dust.

**24:8** To arouse anger, to take vengeance, I have placed her blood on an exposed rock so that it cannot be covered up.

**24:9** "Therefore this is what the sovereign LORD says:

Woe to the city of bloodshed! I will also make the pile high.

**24:10** Pile up the bones, kindle the fire; cook the meat well, mix in the spices, let the bones be charred.

**24:11** Set the empty pot on the coals,<sup>19</sup> until it becomes hot and its copper glows, until its uncleanness melts within it and its rot<sup>20</sup> is consumed.

**24:12** It has tried my patience,<sup>21</sup> yet its thick rot is not removed<sup>22</sup> from it. Subject its rot to the fire!<sup>23</sup>

**24:13** You mix uncleanness with obscene conduct.<sup>24</sup>

I tried to cleanse you,<sup>25</sup> but you are not clean.

You will not be cleansed from your uncleanness<sup>26</sup> until I have exhausted my anger on you.

<sup>1</sup> tn Heb "(was) in her."

<sup>2</sup> tn Heb "and men from the multitude of mankind."

<sup>3</sup> tn An alternate reading is "drunkards." Sheba is located in the area of modern day Yemen.

<sup>4</sup> tn Heb "they"; the referents (the sisters) have been specified in the translation for the sake of clarity.

<sup>5</sup> tn Heb "and they came to her."

<sup>6</sup> tn Heb "and upright men will judge them (with) the judgment of adulteresses and the judgment of those who shed blood."

<sup>7</sup> tn Heb "assembly."

<sup>8</sup> tn Heb "give them to."

<sup>9</sup> tn The Hebrew text adds "with fire."

<sup>10</sup> tn Heb "and the sins of your idols you will bear." By extension it can mean the punishment for the sins.

<sup>11</sup> tn The date of this oracle was January 15, 588 B.C.

<sup>12</sup> tn Heb "lean on, put pressure on."

<sup>13</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>14</sup> sn The book of Ezekiel frequently refers to the Israelites as a rebellious house (Ezek 2:5, 6, 8; 3:9, 26-27; 12:2-3, 9, 25; 17:12; 24:3).

<sup>15</sup> sn See Ezek 11:3-12.

<sup>16</sup> tn Or "rust."

<sup>17</sup> tn Heb "has not gone out."

<sup>18</sup> tn Here "lot" may refer to the decision made by casting lots; it is not chosen at all.

<sup>19</sup> tn Heb "set it upon its coals, empty."

<sup>20</sup> tn Or "rust" (so also in v. 12).

<sup>21</sup> tn Heb "(with) toil she has wearied." The meaning of the statement is unclear in the Hebrew text; some follow the LXX and delete it. The first word in the statement (rendered "toil" in the literal translation above) occurs only here in the OT, and the verb "she has wearied" lacks a stated object. Elsewhere the Hiphil of the verb refers to wearying someone or trying someone's patience. The feminine subject is apparently the symbolic pot.

<sup>22</sup> tn Heb "does not go out."

<sup>23</sup> tn Heb "in fire its rust." The meaning of the expression is unclear. The translation understands the statement as a command to burn the rust away. See D. I. Block, *Ezekiel* (NICOT), 1:768.

<sup>24</sup> tn Heb "in your uncleanness (is) obscene conduct."

<sup>25</sup> tn Heb "because I cleansed you." In this context (see especially the very next statement), the statement must refer to divine intention and purpose. Despite God's efforts to cleanse his people, they resisted him and remained morally impure.

<sup>26</sup> tn The Hebrew text adds the word "again."

**24:14** “I the LORD have spoken; judgment<sup>1</sup> is coming and I will act! I will not relent, or show pity, or be sorry!<sup>2</sup> I will judge you<sup>3</sup> according to your conduct<sup>4</sup> and your deeds, declares the sovereign LORD.”

*Ezekiel's Wife Dies*

**24:15** The word of LORD came to me: **24:16** “Son of man, realize that I am about to take the delight of your eyes away from you with a jolt,<sup>5</sup> but you must not mourn or weep or shed tears. **24:17** Groan in silence for the dead,<sup>6</sup> but do not perform mourning rites.<sup>7</sup> Bind on your turban<sup>8</sup> and put your sandals on your feet. Do not cover your lip<sup>9</sup> and do not eat food brought by others.”<sup>10</sup>

**24:18** So I spoke to the people in the morning, and my wife died in the evening. In the morning<sup>11</sup> I acted just as I was commanded. **24:19** Then the people said to me, “Will you not tell us what these things you are doing mean for us?”

**24:20** So I said to them: “The word of the LORD came to me: **24:21** Say to the house of Israel, ‘This is what the sovereign LORD says: Realize I am about to desecrate my sanctuary – the source of your confident pride,<sup>12</sup> the object in which your eyes delight,<sup>13</sup> and your life’s

passion.<sup>14</sup> Your very own sons and daughters whom you have left behind will die<sup>15</sup> by the sword. **24:22** Then you will do as I have done: You will not cover your lip or eat food brought by others.<sup>16</sup> **24:23** Your turbans will be on your heads and your sandals on your feet; you will not mourn or weep, but you will rot<sup>17</sup> for your iniquities<sup>18</sup> and groan among yourselves. **24:24** Ezekiel will be an object lesson for you; you will do all that he has done. When it happens, then you will know that I am the sovereign LORD.”

**24:25** “And you, son of man, this is what will happen on the day I take<sup>19</sup> from them their stronghold – their beautiful source of joy, the object in which their eyes delight, and the main concern of their lives,<sup>20</sup> as well as their sons and daughters:<sup>21</sup> **24:26** On that day a fugitive will come to you to report the news.<sup>22</sup> **24:27** On that day you will be able to speak again;<sup>23</sup> you will talk with the fugitive and be silent no longer. You will be an object lesson for them, and they will know that I am the LORD.”

*A Prophecy Against Ammon*

**25:1** The word of the LORD came to me: **25:2** “Son of man, turn toward<sup>24</sup> the Ammonites<sup>25</sup> and prophesy against them. **25:3** Say to the Ammonites, ‘Hear the word of the sovereign LORD: This is what the sovereign LORD says: You said “Aha!” about my sanctuary when it was desecrated, about the land of Israel when it was made desolate, and about the house of Judah when they went into exile.

<sup>1</sup> **tn** *Heb* “it”; the referent has been specified in the translation for clarity.

<sup>2</sup> **tn** Or perhaps, “change my mind.”

<sup>3</sup> **tc** Some medieval Hebrew MSS and the major ancient versions read a first person verb here. Most Hebrew MSS read have an indefinite subject, “they will judge you,” which could be translated, “you will be judged.”

<sup>4</sup> **tn** *Heb* “ways.”

<sup>5</sup> **tn** *Heb* “a strike.”

<sup>6</sup> **tn** Or “Groan silently. As to the dead....” Cf. M. Greenberg’s suggestion that דָּם מֵתִים (*dom metim*) be taken together and דָּם be derived from דָּמַם (*damam*, “to moan, murmur”). See M. Greenberg, *Ezekiel* (AB), 2:508.

<sup>7</sup> **tn** *Heb* “(For) the dead mourning you shall not conduct.” In the Hebrew text the word translated “dead” is plural, indicating that mourning rites are in view. Such rites would involve outward demonstrations of one’s sorrow, including weeping and weeping.

<sup>8</sup> **sn** The turban would normally be removed for mourning (Josh 7:6; 1 Sam 4:12).

<sup>9</sup> **sn** Mourning rites included covering the lower part of the face. See Lev 13:45.

<sup>10</sup> **tn** *Heb* “the bread of men.” The translation follows the suggestion accepted by M. Greenberg (*Ezekiel* [AB], 2:509) that this refers to a meal brought by comforters to the one mourning. Some reprint the consonantal text to read “the bread of despair” (see L. C. Allen, *Ezekiel* [WBC], 2:56), while others, with support from the Targum and Vulgate, emend the consonantal text to read “the bread of mourners” (see D. I. Block, *Ezekiel* [NICOT], 1:784).

<sup>11</sup> **tn** This may refer to the following morning. For a discussion of various interpretive options in understanding the chronology reflected in verse 18, see D. I. Block, *Ezekiel* (NICOT), 1:790.

<sup>12</sup> **tn** *Heb* “the pride of your strength” means “your strong pride.”

<sup>13</sup> **sn** *Heb* “the delight of your eyes.” Just as Ezekiel was deprived of his beloved wife (v. 16, the “desire” of his “eyes”) so the Lord would be forced to remove the object of his devotion, the temple, which symbolized his close relationship to his covenant people.

<sup>14</sup> **tn** *Heb* “the object of compassion of your soul.” The accentuation in the traditional Hebrew text indicates that the descriptive phrases (“the source of your confident pride, the object in which your eyes delight, and your life’s passion”) modify the preceding “my sanctuary.”

<sup>15</sup> **tn** *Heb* “fall.”

<sup>16</sup> **tn** See v. 17.

<sup>17</sup> **tn** The same verb appears in 4:17 and 33:10.

<sup>18</sup> **tn** Or “in your punishment.” The phrase “in/for [a person’s] iniquity/punishment” occurs fourteen times in Ezekiel: here; 3:18, 19; 4:17; 7:13, 16; 18:17, 18, 19, 20; 33:6, 8, 9; 39:23. The Hebrew word for “iniquity” may also mean the “punishment” for iniquity or “guilt” of iniquity.

<sup>19</sup> **tn** *Heb* “(Will) it not (be) in the day I take?”

<sup>20</sup> **tn** *Heb* “the uplifting of their soul.” According to BDB 672 s.v. מִשָּׁנָה 2, the term “uplifting” refers to “that to which they lift up their soul, their heart’s desire.” However, this text is the only one listed for this use. It seems more likely that the term has its well-attested nuance of “burden, load,” here and refers to that which weighs them down emotionally and is a constant source of concern or worry.

<sup>21</sup> **tn** In the Hebrew text there is no conjunction before “their sons and daughters.” For this reason one might assume that the preceding descriptive phrases refer to the sons and daughters, but verse 21 suggests otherwise. The descriptive phrases appear to refer to the “stronghold,” which parallels “my sanctuary” in verse 21. The children constitute a separate category.

<sup>22</sup> **tn** *Heb* “to make the ears hear.”

<sup>23</sup> **tn** *Heb* “your mouth will open.”

<sup>24</sup> **tn** *Heb* “set your face toward.”

<sup>25</sup> **tn** *Heb* “the sons of Ammon.” Ammon was located to the east of Israel.

25:4 So take note,<sup>1</sup> I am about to make you slaves of<sup>2</sup> the tribes<sup>3</sup> of the east. They will make camps among you and pitch their tents among you. They will eat your fruit and drink your milk. 25:5 I will make Rabbah a pasture for camels and Ammon<sup>4</sup> a resting place for sheep. Then you will know that I am the LORD. 25:6 For this is what the sovereign LORD says: Because you clapped your hands, stamped your feet, and rejoiced with intense scorn<sup>5</sup> over the land of Israel, 25:7 take note, I have stretched out my hand against you, and I will hand you over as plunder<sup>6</sup> to the nations. I will cut you off from the peoples and make you perish from the lands. I will destroy you; then you will know that I am the LORD.”

#### *A Prophecy Against Moab*

25:8 “This is what the sovereign LORD says: ‘Moab<sup>7</sup> and Seir say, “Look, the house of Judah is like all the other nations.”’ 25:9 So look, I am about to open up Moab’s flank,<sup>8</sup> eliminating the cities,<sup>9</sup> including its frontier cities,<sup>10</sup> the beauty of the land – Beth Jeshimoth, Baal Meon, and Kiriathaim. 25:10 I will hand it over,<sup>11</sup> along with the Ammonites,<sup>12</sup> to the tribes<sup>13</sup> of the east, so that the Ammonites will no longer be remembered among the nations. 25:11 I will execute judgments against Moab. Then they will know that I am the LORD.”

#### *A Prophecy Against Edom*

25:12 “This is what the sovereign LORD says: ‘Edom<sup>14</sup> has taken vengeance against the house of Judah; they have made themselves fully culpable<sup>15</sup> by taking vengeance<sup>16</sup> on

them.’<sup>17</sup> 25:13 So this is what the sovereign LORD says: I will stretch out my hand against Edom, and I will kill the people and animals within her,<sup>18</sup> and I will make her desolate; from Teman to Dedan they will die<sup>19</sup> by the sword. 25:14 I will exact my vengeance upon Edom by the hand of my people Israel. They will carry out in Edom my anger and rage; they will experience<sup>20</sup> my vengeance, declares the sovereign LORD.”

#### *A Prophecy Against Philistia*

25:15 “This is what the sovereign LORD says: ‘The Philistines<sup>21</sup> have exacted merciless revenge,<sup>22</sup> showing intense scorn<sup>23</sup> in their effort to destroy Judah<sup>24</sup> with unrelenting hostility.’<sup>25</sup> 25:16 So this is what the sovereign LORD says: Take note, I am about to stretch out my hand against the Philistines. I will kill<sup>26</sup> the Cherethites<sup>27</sup> and destroy those who remain on the seacoast. 25:17 I will exact great vengeance upon them with angry rebukes.<sup>28</sup> Then they will know that I am the LORD, when I exact my vengeance upon them.”

#### *A Prophecy Against Tyre*

26:1 In the eleventh year, on the first day of the month,<sup>29</sup> the word of the LORD came to me: 26:2 “Son of man, because Tyre<sup>30</sup> has said about Jerusalem,<sup>31</sup> ‘Aha, the gateway of the peoples is broken; it has swung open to me. I

<sup>1</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates being aware of or taking notice of something and has been translated here with a verb (so also throughout the chapter).

<sup>2</sup> **tn** *Heb* “Look I am about to give you for a possession to.”

<sup>3</sup> **tn** *Heb* “sons.”

<sup>4</sup> **tn** *Heb* “the sons of Ammon.”

<sup>5</sup> **tn** *Heb* “with all your scorn in (the) soul.”

<sup>6</sup> **tc** The translation here follows the marginal reading (*Qere*) of the Hebrew text. The consonantal text (*Kethib*) is meaningless.

<sup>7</sup> **sn** *Moab* was located immediately south of Ammon.

<sup>8</sup> **tn** *Heb* “shoulder.”

<sup>9</sup> **tn** *Heb* “from the cities.” The verb “eliminating” has been added in the translation to reflect the privative use of the preposition (see BDB 583 s.v. יָרָא 7.b).

<sup>10</sup> **tn** *Heb* “from its cities, from its end.”

<sup>11</sup> **tn** *Heb* “I will give it for a possession.”

<sup>12</sup> **tn** *Heb* “the sons of Ammon” (twice in this verse).

<sup>13</sup> **tn** *Heb* “the sons.”

<sup>14</sup> **sn** *Edom* was located south of Moab.

<sup>15</sup> **tn** *Heb* “and they have become guilty, becoming guilty.” The infinitive absolute following the finite verb makes the statement emphatic and draws attention to the degree of guilt incurred by Edom due to its actions.

<sup>16</sup> **tn** *Heb* “and they have taken vengeance.”

<sup>17</sup> **sn** Edom apparently in some way assisted in the destruction of Jerusalem in 587/6 B.C. (Ps 137:7; Lam 4:21, 22; Joel 3:19; Obadiah).

<sup>18</sup> **tn** *Heb* “and I will cut off from her man and beast.”

<sup>19</sup> **tn** *Heb* “fall.”

<sup>20</sup> **tn** *Heb* “know.”

<sup>21</sup> **sn** The Philistines inhabited the coastal plain by the Mediterranean Sea, west of Judah.

<sup>22</sup> **tn** *Heb* “have acted with vengeance and taken vengeance with vengeance.” The repetition emphasizes the degree of vengeance which they exhibited, presumably toward Judah.

<sup>23</sup> **tn** *Heb* “with scorn in (the) soul.”

<sup>24</sup> **tn** The object is not specified in the Hebrew text, but has been clarified as “Judah” in the translation.

<sup>25</sup> **tn** *Heb* “to destroy (with) perpetual hostility.” Joel 3:4-8 also speaks of the Philistines taking advantage of the fall of Judah.

<sup>26</sup> **tn** In Hebrew the verb “and I will cut off” sounds like its object, “the Cherethites,” and draws attention to the statement.

<sup>27</sup> **sn** This is a name for the Philistines, many of whom migrated to Palestine from Crete.

<sup>28</sup> **tn** *Heb* “with acts of punishment of anger.”

<sup>29</sup> **tc** Date formulae typically include the month. According to D. I. Block (*Ezekiel* [NICOT], 2:34, n. 27) some emend to “in the twelfth year in the eleventh month” based partially on the copy of the LXX from Alexandrinus, where Albright suggested that “eleventh month” may have dropped out due to haplography.

**sn** April 23, 587 B.C.

<sup>30</sup> **sn** *Tyre* was located on the Mediterranean coast north of Israel.

<sup>31</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.



will become rich,<sup>1</sup> now that she<sup>2</sup> has been destroyed,<sup>3</sup> 26:3 therefore this is what the sovereign LORD says: Look,<sup>3</sup> I am against you,<sup>4</sup> O Tyre! I will bring up many nations against you, as the sea brings up its waves. 26:4 They will destroy the walls of Tyre and break down her towers. I will scrape her soil<sup>5</sup> from her and make her a bare rock. 26:5 She will be a place where fishing nets are spread, surrounded by the sea. For I have spoken, declares the sovereign LORD. She will become plunder for the nations, 26:6 and her daughters<sup>6</sup> who are in the field will be slaughtered by the sword. Then they will know that I am the LORD.

26:7 “For this is what the sovereign LORD says: Take note that<sup>7</sup> I am about to bring King Nebuchadnezzar<sup>8</sup> of Babylon, king of kings, against Tyre from the north, with horses, chariots, and horsemen, an army and hordes of people. 26:8 He will kill your daughters in the field with the sword. He will build a siege wall against you, erect a siege ramp against you, and raise a great shield against you. 26:9 He will direct the blows of his battering rams against your walls and tear down your towers with his weapons.<sup>9</sup> 26:10 He will cover you with the dust kicked up by his many horses.<sup>10</sup> Your walls will shake from the noise of the horsemen, wheels, and chariots when he enters your gates like those who invade through a city’s broken walls.<sup>11</sup> 26:11 With his horses’ hoofs he will trample all your streets. He will kill your people with the sword, and your strong pillars will tumble down to the ground. 26:12 They will steal your wealth and loot your merchandise. They will tear down your walls and destroy your luxurious<sup>12</sup> homes. Your stones, your trees, and your soil he will throw<sup>13</sup> into

the water.<sup>14</sup> 26:13 I will silence<sup>15</sup> the noise of your songs; the sound of your harps will be heard no more. 26:14 I will make you a bare rock; you will be a place where fishing nets are spread. You will never be built again,<sup>16</sup> for I, the LORD, have spoken, declares the sovereign LORD.

26:15 “This is what the sovereign LORD says to Tyre: Oh, how the coastlands will shake at the sound of your fall, when the wounded groan, at the massive slaughter in your midst! 26:16 All the princes of the sea will vacate<sup>17</sup> their thrones. They will remove their robes and strip off their embroidered clothes; they will clothe themselves with trembling. They will sit on the ground; they will tremble continually and be shocked at what has happened to you.<sup>18</sup> 26:17 They will sing this lament over you:<sup>19</sup>

“How you have perished – you have vanished<sup>20</sup> from the seas,  
O renowned city, once mighty in the sea,  
she and her inhabitants, who spread their terror!<sup>21</sup>

26:18 Now the coastlands will tremble on the day of your fall;  
the coastlands by the sea will be terrified by your passing.<sup>22</sup>

26:19 “For this is what the sovereign LORD says: When I make you desolate like the uninhabited cities, when I bring up the deep over you and the surging<sup>23</sup> waters overwhelm you, 26:20 then I will bring you down to bygone people,<sup>24</sup> to be with those who descend to the Pit. I will make you live in the lower parts of the earth, among<sup>25</sup> the primeval ruins, with those who descend to the Pit, so that you will not be inhabited or stand<sup>26</sup> in the land of the

<sup>14</sup> tn Heb “into the midst of the water.”

<sup>15</sup> tn Heb “cause to end.”

<sup>16</sup> sn This prophecy was fulfilled by Alexander the Great in 332 B.C.

<sup>17</sup> tn Heb “descend from.”

<sup>18</sup> tn Heb “and they will be astonished over you.”

<sup>19</sup> tn Heb “and they will lift up over you a lament and they will say to you.”

<sup>20</sup> tn Heb “O inhabitant.” The translation follows the LXX and understands a different Hebrew verb, meaning “cease,” behind the consonantal text. See L. C. Allen, *Ezekiel* [WBC], 2:72, and D. I. Block, *Ezekiel* (NICOT), 2:43.

<sup>21</sup> tn Heb “she and her inhabitants who placed their terror to all her inhabitants.” The relationship of the final prepositional phrase to what precedes is unclear. The preposition probably has a specifying function here, drawing attention to Tyre’s inhabitants as the source of the terror mentioned prior to this. In this case, one might paraphrase verse 17b: “she and her inhabitants, who spread their terror; yes, her inhabitants (were the source of this terror).”

<sup>22</sup> tn Heb “from your going out.”

<sup>23</sup> tn Heb “many.”

<sup>24</sup> tn Heb “to the people of antiquity.”

<sup>25</sup> tn Heb “like.” The translation assumes an emendation of the preposition ׀ (kî, “like”), to ׀ (bî, “in, among”).

<sup>26</sup> tn Heb “and I will place beauty.” This reading makes little sense; many, following the lead of the LXX, emend the text to read “nor will you stand” with the negative particle before the preceding verb understood by ellipsis; see L. C. Allen, *Ezekiel* (WBC), 2:73. D. I. Block (*Ezekiel* [NICOT], 2:47) offers another alternative, taking the apparent first person verb form as an archaic second feminine form and translating “nor radiate

<sup>1</sup> tn Heb “I will be filled.”

<sup>2</sup> sn That is, Jerusalem.

<sup>3</sup> tn The word הִינֵה (*hinneh*, traditionally “behold”) draws attention to something and has been translated here as a verb.

<sup>4</sup> tn Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ êlêhâ,” *ZAW* 45 (1933): 101-8. The Hebrew text switches to a second feminine singular form here, indicating that personified Jerusalem is addressed (see vv. 5-6a). The address to Jerusalem continues through v. 15. In vv. 16-17 the second masculine plural is used, as the people are addressed.

<sup>5</sup> tn Or “debris.”

<sup>6</sup> sn That is, the towns located inland that were under Tyre’s rule.

<sup>7</sup> tn The word הִינֵה (*hinneh*, traditionally “behold”) draws attention to something.

<sup>8</sup> tn Heb “Nebuchadnezzar” is a variant and more correct spelling of Nebuchadnezzar, as the Babylonian name *Nabukadurri-usur* has an “r” rather than an “n.”

<sup>9</sup> tn Heb “swords.”

<sup>10</sup> tn Heb “From the abundance of his horses he will cover you (with) their dust.”

<sup>11</sup> tn Heb “like those who enter a breached city.”

<sup>12</sup> tn Heb “desirable.”

<sup>13</sup> tn Heb “set.”

living. **26:21** I will bring terrors on you, and you will be no more! Though you are sought after, you will never be found again, declares the sovereign LORD.”

*A Lament for Tyre*

**27:1** The word of the LORD came to me:  
**27:2** “You, son of man, sing a lament for Tyre.<sup>1</sup>  
**27:3** Say to Tyre, who sits at the entrance<sup>2</sup> of the sea,<sup>3</sup> merchant to the peoples on many coasts, ‘This is what the sovereign LORD says:

“‘O Tyre, you have said, ‘I am perfectly beautiful.’”

**27:4**<sup>4</sup> Your borders are in the heart of the seas;

your builders have perfected your beauty.

**27:5** They crafted<sup>5</sup> all your planks out of fir trees from Senir,<sup>6</sup> they took a cedar from Lebanon to make your mast.

**27:6** They made your oars from oaks of Bashan;

they made your deck<sup>7</sup> with cypresses<sup>8</sup> from the Kittean isles.<sup>9</sup>

**27:7** Fine linen from Egypt, woven with patterns, was used for your sail

to serve as your banner;

blue and purple from the coastlands of El-ishah<sup>10</sup> was used for your deck’s awning.

**27:8** The leaders<sup>11</sup> of Sidon<sup>12</sup> and Arvad<sup>13</sup> were your rowers;

splendor.”

<sup>1</sup> **tn** Heb “lift up over Tyre a lament.”

<sup>2</sup> **tn** Heb “entrances.” The plural noun may reflect the fact that Tyre had two main harbors.

<sup>3</sup> **sn** Rome, another economic power, is described in a similar way in Rev 17:1.

<sup>4</sup> **tn** The city of Tyre is described in the following account as a merchant ship.

<sup>5</sup> **tn** Heb “built.”

<sup>6</sup> **tn** Perhaps the hull or deck. The term is dual, so perhaps it refers to a double-decked ship.

<sup>7</sup> **tn** Or “hull.”

<sup>8</sup> **tc** The Hebrew reads “Your deck they made ivory, daughter of Assyria.” The syntactically difficult “ivory” is understood here as dittography and omitted, though some construe this to refer to ivory inlays. “Daughter of Assyria” is understood here as improper word division and the vowels repositioned as “cypresses.”

<sup>9</sup> **tn** Heb “from the coastlands (or islands) of Kittim,” generally understood to be a reference to the island of Cyprus, where the Phoenicians had a trading colony on the southeast coast. Many modern English versions have “Cyprus” (CEV, TEV), “the coastlands of Cyprus” (NASB), “the coasts of Cyprus” (NIV, NRSV), or “the southern coasts of Cyprus” (NLT).

**sn** The *Kittean isles* is probably a reference to southeast Cyprus where the Phoenicians had a colony.

<sup>10</sup> **sn** This is probably a reference to Cyprus.

<sup>11</sup> **tc** The MT reads “the residents of”; the LXX reads “your rulers who dwell in.” With no apparent reason for the LXX to add “the rulers” many suppose something has dropped out of the Hebrew text. While more than one may be possible, Allen’s proposal, positing a word meaning “elders,” is the most likely to explain the omission in the MT from a graphic standpoint and also provides a parallel to the beginning of v. 9. See L. C. Allen, *Ezekiel* (WBC), 2:81.a parallel to v. 9.

<sup>12</sup> **map** For location see Map 1-A1; JP3-F3; JP4-F3.

<sup>13</sup> **sn** *Sidon* and *Arvad*, like Tyre, were Phoenician coastal cities.

your skilled<sup>14</sup> men, O Tyre, were your captains.

**27:9** The elders of Gebal<sup>15</sup> and her skilled men were within you, mending cracks;<sup>16</sup> all the ships of the sea and their mariners were within you to trade for your merchandise.<sup>17</sup>

**27:10** Men of Persia, Lud,<sup>18</sup> and Put were in your army, men of war.

They hung shield and helmet on you; they gave you your splendor.

**27:11** The Arvadites<sup>19</sup> joined your army on your walls all around, and the Gammadites<sup>20</sup> were in your towers.

They hung their quivers<sup>21</sup> on your walls all around;

they perfected your beauty.

**27:12** “‘Tarshish<sup>22</sup> was your trade partner because of your abundant wealth; they exchanged silver, iron, tin, and lead for your products. **27:13** Javan, Tubal, and Meshech were your clients; they exchanged slaves and bronze items for your merchandise. **27:14** Beth Togarmah exchanged horses, chargers,<sup>23</sup> and mules for your products. **27:15** The Dedanites<sup>24</sup> were your clients. Many coastlands were your customers; they paid<sup>25</sup> you with ivory tusks and

<sup>14</sup> **tn** Or “wise.”

<sup>15</sup> **sn** Another Phoenician coastal city located between Sidon and Arvad.

<sup>16</sup> **tn** Heb “strengthening damages.” Here “to strengthen” means to repair. The word for “damages” occurs several times in 1 Kgs 12 about some type of damage to the temple, which may have referred to or included cracks. Since the context describes Tyre in its glory, we do not expect this reference to damages to be of significant scale, even if there are repairs. This may refer to using pitch to seal the seams of the ship, which had to be done periodically and could be considered routine maintenance rather than repair of damage.

<sup>17</sup> **sn** The reference to “all the ships of the sea...within you” suggests that the metaphor is changing; previously Tyre had been described as a magnificent ship, but now the description shifts back to an actual city. The “ships of the sea” were within Tyre’s harbor. Verse 11 refers to “walls” and “towers” of the city.

<sup>18</sup> **sn** See Gen 10:22.

<sup>19</sup> **tn** Heb “sons of Arvad.”

<sup>20</sup> **sn** The identity of the Gammadites is uncertain.

<sup>21</sup> **tn** See note on “quivers” in Jer 51:11 on the meaning of Hebrew שֵׁטָר (shelet) and also M. Greenberg, *Ezekiel* (AB), 2:553.

<sup>22</sup> **sn** *Tarshish* refers to a distant seaport sometimes believed to be located in southern Spain (others identified it as Carthage in North Africa). In any event it represents here a distant, rich, and exotic port which was a trading partner of Tyre.

<sup>23</sup> **tn** The way in which these horses may have been distinguished from other horses is unknown. Cf. ASV “war-horses” (NASB, NIV, NRSV, CEV all similar); NLT “chariot horses.”

<sup>24</sup> **tn** Heb “sons of Dedan.”

<sup>25</sup> **tn** Heb “they returned as your gift.”

ebony. **27:16** Edom<sup>1</sup> was your trade partner because of the abundance of your goods; they exchanged turquoise, purple, embroidered work, fine linen, coral, and rubies for your products. **27:17** Judah and the land of Israel were your clients; they traded wheat from Minnith,<sup>2</sup> millet, honey, olive oil, and balm for your merchandise. **27:18** Damascus was your trade partner because of the abundance of your goods and of all your wealth: wine from Helbon, white wool from Zahar, **27:19** and casks of wine<sup>3</sup> from Izal<sup>4</sup> they exchanged for your products. Wrought iron, cassia, and sweet cane were among your merchandise. **27:20** Dedan was your client in saddlecloths for riding. **27:21** Arabia and all the princes of Kedar were your trade partners; for lambs, rams, and goats they traded with you. **27:22** The merchants of Sheba and Raamah engaged in trade with you; they traded the best kinds of spices along with precious stones and gold for your products. **27:23** Haran, Kanneh, Eden, merchants from Sheba, Asshur, and Kilmad were your clients. **27:24** They traded with you choice garments, purple clothes and embroidered work, and multicolored carpets, bound and reinforced with cords; these were among your merchandise. **27:25** The ships of Tarshish<sup>5</sup> were the transports for your merchandise.

“So you were filled and weighed down in the heart of the seas.

**27:26** Your rowers have brought you into surging waters.

The east wind has wrecked you in the heart of the seas.

**27:27** Your wealth, products, and merchandise, your sailors and captains, your ship’s carpenters,<sup>6</sup> your merchants, and all your fighting men within you, along with all your crew who are in you, will fall into the heart of the seas on the day of your downfall.

**27:28** At the sound of your captains’ cry the waves will surge;<sup>7</sup>

**27:29** They will descend from their ships – all who handle the oar, the sailors and all the sea captains – they will stand on the land.

**27:30** They will lament loudly<sup>8</sup> over you and cry bitterly.

They will throw dust on their heads and roll in the ashes;<sup>9</sup>

**27:31** they will tear out their hair because of you and put on sackcloth, and they will weep bitterly over you with intense mourning.<sup>10</sup>

**27:32** As they wail they will lament over you, chanting:

“Who was like Tyre, like a tower<sup>11</sup> in the midst of the sea?”

**27:33** When your products went out from the seas,

you satisfied many peoples; with the abundance of your wealth and merchandise

you enriched the kings of the earth.

**27:34** Now you are wrecked by the seas, in the depths of the waters;

your merchandise and all your company have sunk<sup>12</sup> along with you.<sup>13</sup>

**27:35** All the inhabitants of the coastlands are shocked at you, and their kings are horribly afraid – their faces are troubled.

**27:36** The traders among the peoples hiss at you;

you have become a horror, and will be no more.”

#### *A Prophecy Against the King of Tyre*

**28:1** The word of the LORD came to me: **28:2** “Son of man, say to the prince<sup>14</sup> of Tyre, ‘This is what the sovereign LORD says:

“Your heart is proud<sup>15</sup> and you said, ‘I am a god;<sup>16</sup>

I sit in the seat of gods, in the heart of the seas” –

yet you are a man and not a god, though you think you are godlike.<sup>17</sup>

**28:3** Look, you are wiser than Daniel;<sup>18</sup>

<sup>1</sup> **tc** Many Hebrew MSS, Aquila’s Greek translation, and the Syriac version read “Edom.” The LXX reads “man,” a translation which assumes the same consonants as Edom. This reading is supported from the context as the text deals with Damascus, the capital of Syria (Aram), later (in v. 18).

<sup>2</sup> **sn** The location is mentioned in Judg 11:33.

<sup>3</sup> **tc** The MT leaves v. 18 as an incomplete sentence and begins v. 19 with “and Dan and Javan (Ionia) from Uzal.” The LXX mentions “wine.” The translation follows an emendation assuming some confusions of *vav* and *yod*. See L. C. Allen, *Ezekiel* (WBC), 2:82.

<sup>4</sup> **sn** According to L. C. Allen (*Ezekiel* [WBC], 2:82), *Izal* was located between Haran and the Tigris and was famous for its wine.

<sup>5</sup> **tn** Or perhaps “Large merchant ships.” The expression “ships of Tarshish” may describe a class of vessel, that is, large oceangoing merchant ships.

<sup>6</sup> **tn** *Heb* “your repairers of damage.” See v. 9.

<sup>7</sup> **tn** Compare this phrase to Isa 57:20 and Amos 8:8. See M. Greenberg, *Ezekiel* (AB), 2:561.

<sup>8</sup> **tn** *Heb* “make heard over you with their voice.”

<sup>9</sup> **tn** Note a similar expression to “roll in the ashes” in Mic 1:10.

<sup>10</sup> **tn** *Heb* “and they will weep concerning you with bitterness of soul, (with) bitter mourning.”

<sup>11</sup> **tn** As it stands, the meaning of the Hebrew text is unclear. The translation follows the suggestion of M. Dahood, “Accadian-Ugaritic *dmt* in Ezekiel 27:32,” *Bib* 45 (1964): 83-84. Several other explanations and emendations have been offered. See L. C. Allen, *Ezekiel* (WBC), 2:83, and D. I. Block, *Ezekiel* (NICOT), 2:85-86, for a list of options.

<sup>12</sup> **tn** *Heb* “fallen.”

<sup>13</sup> **tn** *Heb* “in the midst of you.”

<sup>14</sup> **tn** Or “ruler” (NIV, NCV).

<sup>15</sup> **tn** *Heb* “lifted up.”

<sup>16</sup> **sn** See Prov 16:5.

<sup>17</sup> **tn** Or “I am divine.”

<sup>18</sup> **tn** *Heb* “and you made your heart (mind) like the heart (mind) of gods.”

<sup>19</sup> **sn** Or perhaps “Danel” (so TEV), referring to a ruler known

no secret is hidden from you.<sup>1</sup>

**28:4** By your wisdom and understanding you have gained wealth for yourself; you have amassed gold and silver in your treasuries.

**28:5** By your great skill<sup>2</sup> in trade you have increased your wealth, and your heart is proud because of your wealth.

**28:6** “Therefore this is what the sovereign LORD says:

Because you think you are godlike,<sup>3</sup>

**28:7** I am about to bring foreigners<sup>4</sup> against you, the most terrifying of nations.

They will draw their swords against the grandeur made by your wisdom,<sup>5</sup> and they will defile your splendor.

**28:8** They will bring you down to the Pit, and you will die violently<sup>6</sup> in the heart of the seas.

**28:9** Will you still say, “I am a god,” before the one who kills you – though you are a man and not a god – when you are in the power of those who wound you?

**28:10** You will die the death of the uncircumcised<sup>7</sup> by the hand of foreigners; for I have spoken, declares the sovereign LORD.”

**28:11** The word of the LORD came to me: **28:12** “Son of man, sing<sup>8</sup> a lament for the king of Tyre, and say to him, “This is what the sovereign LORD says:

“You were the sealer<sup>9</sup> of perfection, full of wisdom, and perfect in beauty.

**28:13** You were in Eden, the garden of God.<sup>10</sup>

from Canaanite legend. See the note on “Daniel” in 14:14. A reference to Danel (preserved in legend at Ugarit, near the northern end of the Phoenician coast) makes more sense here when addressing Tyre than in 14:14.

<sup>1</sup> **sn** The tone here is sarcastic, reflecting the ruler’s view of himself.

<sup>2</sup> **tn** Or “wisdom.”

<sup>3</sup> **tn** *Heb* “because of your making your heart like the heart of gods.”

<sup>4</sup> **sn** This is probably a reference to the Babylonians.

<sup>5</sup> **tn** *Heb* “they will draw their swords against the beauty of your wisdom.”

<sup>6</sup> **tn** *Heb* “you will die the death of the slain.”

<sup>7</sup> **sn** The Phoenicians practiced circumcision, so the language here must be figurative, indicating that they would be treated in a disgraceful manner. Uncircumcised peoples were viewed as inferior, unclean, and perhaps even sub-human. See 31:18 and 32:17-32, as well as the discussion in D. I. Block, *Ezekiel* (NICOT), 2:99.

<sup>8</sup> **tn** *Heb* “lift up.”

<sup>9</sup> **tn** For a discussion of possible nuances of this phrase, see M. Greenberg, *Ezekiel* (AB), 2:580-81.

<sup>10</sup> **sn** The imagery of the lament appears to draw upon an extrabiblical Eden tradition about the expulsion of the first man (see v. 14 and the note there) from the garden due to his pride. The biblical Eden tradition speaks of cherubs placed as guardians at the garden entrance following the sin of Adam and Eve (Gen 3:24), but no guardian cherub like the one de-

Every precious stone was your covering, the ruby, topaz, and emerald, the chrysolite, onyx, and jasper, the sapphire, turquoise, and beryl;<sup>11</sup> your settings and mounts were made of gold.

On the day you were created they were prepared.

**28:14** I placed you there with an anointed<sup>12</sup> guardian<sup>13</sup> cherub;<sup>14</sup>

you were on the holy mountain of God; you walked about amidst fiery stones.

**28:15** You were blameless in your behavior<sup>15</sup> from the day you were created, until sin was discovered in you.

**28:16** In the abundance of your trade you were filled with violence,<sup>16</sup> and you sinned;

so I defiled you and banished you<sup>17</sup> from the mountain of God – the guardian cherub expelled you<sup>18</sup> from the midst of the stones of fire.

scribed in verse 14 is depicted or mentioned in the biblical account. Ezekiel’s imagery also appears to reflect Mesopotamian and Canaanite mythology at certain points. See D. I. Block, *Ezekiel* (NICOT), 2:119-20.

<sup>11</sup> **tn** The exact identification of each gemstone is uncertain. The list should be compared to that of the priest in Exod 28:17-20, which lists twelve stones in rows of three. The LXX apparently imports the Exod 28 list. See reference to the types of stones in L. C. Allen, *Ezekiel* (WBC), 2:91.

<sup>12</sup> **tn** Or “winged”; see L. C. Allen, *Ezekiel* (WBC), 2:91.

<sup>13</sup> **tn** The meaning of this phrase in Hebrew is uncertain. The word translated here “guards” occurs in Exod 25:20 in reference to the cherubim “covering” the ark.

<sup>14</sup> **tn** *Heb* “you (were) an anointed cherub that covers and I placed you.” In the Hebrew text the ruler of Tyre is equated with a cherub, and the verb “I placed you” is taken with what follows (“on the holy mountain of God”). However, this reading is problematic. The pronoun “you” at the beginning of verse 14 is feminine singular in the Hebrew text; elsewhere in this passage the ruler of Tyre is addressed with masculine singular forms. It is possible that the pronoun is a rare (see Deut 5:24; Num 11:15) or defectively written (see 1 Sam 24:19; Neh 9:6; Job 1:10; Ps 6:3; Eccl 7:22) masculine form, but it is more likely that the form should be reprinted as the preposition “with” (see the LXX). In this case the ruler of Tyre is compared to the first man, not to a cherub. If this emendation is accepted, then the verb “I placed you” belongs with what precedes and concludes the first sentence in the verse. It is noteworthy that the verbs in the second and third lines of the verse also appear at the end of the sentence in the Hebrew text. The presence of a conjunction at the beginning of “I placed you” is problematic for the proposal, but it may reflect a later misunderstanding of the syntax of the verse. For a defense of the proposed emendation, see L. C. Allen, *Ezekiel* (WBC), 2:91.

<sup>15</sup> **tn** *Heb* “ways.”

<sup>16</sup> **tn** *Heb* “they filled your midst with violence.”

<sup>17</sup> **tn** *Heb* “I defiled you.” The presence of the preposition “from” following the verb indicates that a verb of motion is implied as well. See L. C. Allen, *Ezekiel* (WBC), 2:91.

<sup>18</sup> **tn** *Heb* “and I expelled you, O guardian cherub.” The Hebrew text takes the verb as first person and understands “guardian cherub” as a vocative, in apposition to the pronominal suffix on the verb. However, if the emendation in verse 14a is accepted (see the note above), then one may follow the LXX here as well and emend the verb to a third person perfect. In this case the subject of the verb is the guardian cherub. See L. C. Allen, *Ezekiel* (WBC), 2:91.



**28:17** Your heart was proud because of your beauty; you corrupted your wisdom on account of your splendor.

I threw you down to the ground; I placed you before kings, that they might see you.

**28:18** By the multitude of your iniquities, through the sinfulness of your trade, you desecrated your sanctuaries.

So I drew fire out from within you; it consumed you,

and I turned you to ashes on the earth before the eyes of all who saw you.

**28:19** All who know you among the peoples are shocked at you; you have become terrified and will be no more.”

### *A Prophecy Against Sidon*

**28:20** The word of the LORD came to me: **28:21** “Son of man, turn toward<sup>1</sup> Sidon<sup>2</sup> and prophesy against it. **28:22** Say, ‘This is what the sovereign LORD says:

“Look, I am against you,<sup>3</sup> Sidon, and I will magnify myself in your midst. Then they will know that I am the LORD when I execute judgments on her and reveal my sovereign power<sup>4</sup> in her.

**28:23** I will send a plague into the city<sup>5</sup> and bloodshed into its streets; the slain will fall within it, by the sword that attacks it<sup>6</sup> from every side. Then they will know that I am the LORD.

**28:24** “No longer will Israel suffer from the sharp briers<sup>7</sup> or painful thorns of all who surround and scorn them.<sup>8</sup> Then they will know that I am the sovereign LORD.

**28:25** “This is what the sovereign LORD says: When I regather the house of Israel from the peoples where they are dispersed, I will reveal my sovereign power<sup>9</sup> over them in the sight of the nations, and they will live in their land that I gave to my servant Jacob.

<sup>1</sup> **tn** Heb “set your face against.”

<sup>2</sup> **sn** Sidon was located 25 miles north of Tyre.

**map** For location see Map1-A1; JP3-F3; JP4-F3.

<sup>3</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ êlêkâ,” *ZAW* 45 (1933): 101-8.

<sup>4</sup> **tn** Or “reveal my holiness.” God’s “holiness” is fundamentally his transcendence as sovereign ruler of the world. The revelation of his authority and power through judgment is in view in this context.

<sup>5</sup> **tn** Heb “into it”; the referent of the feminine pronoun has been specified in the translation for clarity.

<sup>6</sup> **tn** Heb “by a sword against it.”

<sup>7</sup> **sn** Similar language is used in reference to Israel’s adversaries in Num 33:55; Josh 23:13.

<sup>8</sup> **tn** Heb “and there will not be for the house of Israel a brier that pricks and a thorn that inflicts pain from all the ones who surround them, the ones who scorn them.”

<sup>9</sup> **tn** Or “reveal my holiness.” See verse 22.

**28:26** They will live securely in it; they will build houses and plant vineyards. They will live securely<sup>10</sup> when I execute my judgments on all those who scorn them and surround them. Then they will know that I am the LORD their God.”

### *A Prophecy Against Egypt*

**29:1** In the tenth year, in the tenth month, on the twelfth day of the month,<sup>11</sup> the word of the LORD came to me: **29:2** “Son of man, turn toward<sup>12</sup> Pharaoh king of Egypt, and prophesy against him and against all Egypt. **29:3** Tell them, ‘This is what the sovereign LORD says:

“Look, I am against<sup>13</sup> you, Pharaoh king of Egypt, the great monster<sup>14</sup> lying in the midst of its waterways, who has said, ‘My Nile is my own, I made it for myself.’”<sup>15</sup>

**29:4** I will put hooks in your jaws and stick the fish of your waterways to your scales.

I will haul you up from the midst of your waterways, and all the fish of your waterways will stick to your scales.

**29:5** I will leave you in the wilderness, you and all the fish of your waterways; you will fall in the open field and will not be gathered up or collected.<sup>16</sup>

I have given you as food to the beasts of the earth and the birds of the skies.

**29:6** Then all those living in Egypt will know that I am the LORD because they were a reed staff<sup>17</sup> for the house of Israel;

**29:7** when they grasped you with their hand,<sup>18</sup> you broke and tore<sup>19</sup> their shoulders,

<sup>10</sup> **sn** This promise was given in Lev 25:18-19.

<sup>11</sup> **tn** January 7, 587 B.C.

<sup>12</sup> **tn** Heb “set your face against.”

<sup>13</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ êlêkâ,” *ZAW* 45 (1933): 101-8.

<sup>14</sup> **tn** Heb “jackals,” but many medieval Hebrew MSS read correctly “the serpent.” The Hebrew term appears to refer to a serpent in Exod 7:9-10, 12; Deut 32:33; and Ps 91:13. It also refers to large creatures that inhabit the sea (Gen 1:21; Ps 148:7). In several passages it is associated with the sea or with the multiheaded sea monster Leviathan (Job 7:12; Ps 74:13; Isa 27:1; 51:9). Because of the Egyptian setting of this prophecy and the reference to the creature’s scales (v. 4), many understand a crocodile to be the referent here (e.g., NCV “a great crocodile”; TEV “you monster crocodile”; CEV “a giant crocodile”).

<sup>15</sup> **sn** In Egyptian theology Pharaoh owned and controlled the Nile. See J. D. Currid, *Ancient Egypt and the Old Testament*, 240-44.

<sup>16</sup> **tc** Some Hebrew MSS, the Targum, and the LXX read “buried.”

<sup>17</sup> **sn** Compare Isa 36:6.

<sup>18</sup> **tn** The Hebrew consonantal text (*Kethib*) has “by your hand,” but the marginal reading (*Qere*) has simply “by the hand.” The LXX reads “with their hand.”

<sup>19</sup> **tn** Or perhaps “dislocated.”

and when they leaned on you, you splintered and caused their legs to be unsteady.<sup>1</sup>

**29:8** “Therefore, this is what the sovereign LORD says: Look, I am about to bring a sword against you, and I will kill<sup>2</sup> every person and every animal. **29:9** The land of Egypt will become a desolate ruin. Then they will know that I am the LORD.

Because he said, “The Nile is mine and I made it,” **29:10** I am against<sup>3</sup> you and your waterways. I will turn the land of Egypt into an utter desolate ruin from Migdol<sup>4</sup> to Syene,<sup>5</sup> as far as the border with Ethiopia. **29:11** No human foot will pass through it, and no animal’s foot will pass through it; it will be uninhabited for forty years. **29:12** I will turn the land of Egypt into a desolation in the midst of desolate lands; for forty years her cities will lie desolate in the midst of ruined cities. I will scatter Egypt among the nations and disperse them among foreign countries.

**29:13** “For this is what the sovereign LORD says: At the end of forty years<sup>6</sup> I will gather Egypt from the peoples where they were scattered. **29:14** I will restore the fortunes of Egypt, and will bring them back<sup>7</sup> to the land of Pathros, to the land of their origin; there they will be an insignificant kingdom. **29:15** It will be the most insignificant of the kingdoms; it will never again exalt itself over the nations. I will make them so small that they will not rule over the nations. **29:16** It will never again be Israel’s source of confidence, but a reminder of how they sinned by turning to Egypt for help.<sup>8</sup> Then they will know that I am the sovereign LORD.”

**29:17** In the twenty-seventh year, in the first month, on the first day of the month,<sup>9</sup> the word of the LORD came to me: **29:18** “Son of man,

King Nebuchadrezzar<sup>10</sup> of Babylon made his army labor hard against Tyre.<sup>11</sup> Every head was rubbed bald and every shoulder rubbed bare; yet he and his army received no wages from Tyre for the work he carried out against it. **29:19** Therefore this is what the sovereign LORD says: Look, I am about to give the land of Egypt to King Nebuchadrezzar of Babylon. He will carry off her wealth, capture her loot, and seize her plunder; it will be his army’s wages. **29:20** I have given him the land of Egypt as his compensation for attacking Tyre<sup>12</sup>, because they did it for me, declares the sovereign LORD. **29:21** On that day I will make Israel powerful,<sup>13</sup> and I will give you the right to be heard<sup>14</sup> among them. Then they will know that I am the LORD.”

### *A Lament Over Egypt*

**30:1** The word of the LORD came to me: **30:2** “Son of man, prophesy and say, ‘This is what the sovereign LORD says:

“Wail, ‘Alas, the day is here!’”<sup>15</sup>

**30:3** For the day is near, the day of the LORD is near; it will be a day of storm clouds,<sup>16</sup> it will be a time of judgment<sup>17</sup> for the nations.

**30:4** A sword will come against Egypt and panic will overtake Ethiopia when the slain fall in Egypt and they carry away her wealth and dismantle her foundations.

**30:5** Ethiopia, Put, Lud, all the foreigners,<sup>18</sup> Libya, and the people<sup>19</sup> of the covenant land<sup>20</sup> will die by the sword along with them.

**30:6** “This is what the LORD says:

<sup>1</sup> **tn** Heb “you caused to stand for them all their hips.” An emendation which switches two letters but is supported by the LXX yields the reading “you caused all their hips to shake.” See L. C. Allen, *Ezekiel* (WBC), 2:103. In 2 Kgs 18:21 and Isa 36:6 trusting in the Pharaoh is compared to leaning on a staff. The oracle may reflect Hophra’s attempt to aid Jerusalem (Jer 37:5-8).

<sup>2</sup> **tn** Heb “I will cut off from you.”

<sup>3</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ êlêkâ,” *ZAW* 45 (1933): 101-8.

<sup>4</sup> **sn** This may refer to a site in the Egyptian Delta which served as a refuge for Jews (Jer 44:1; 46:14).

<sup>5</sup> **sn** Syene is known today as Aswan.

<sup>6</sup> **sn** In Ezek 4:4-8 it was said that the house of Judah would suffer forty years.

<sup>7</sup> **tc** Thus the Masoretic Text. The LXX, Syriac, and Vulgate translate as though the Hebrew read “cause to inhabit.”

<sup>8</sup> **tn** Heb “reminding of iniquity when they turned after them.”

<sup>9</sup> **sn** April 26, 571 B.C.

<sup>10</sup> **tn** Heb “Nebuchadrezzar” is a variant and more correct spelling of Nebuchadnezzar, as the Babylonian name *Nabukudurri-usur* has an “r” rather than an “n” (so also in v. 19).

<sup>11</sup> **sn** Nebuchadnezzar besieged Tyre from 585 to 571 B.C.

<sup>12</sup> **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

<sup>13</sup> **tn** Heb “for which he worked,” referring to the assault on Tyre (v. 18).

<sup>14</sup> **tn** Heb “I will cause a horn to sprout for the house of Israel.” The horn is used as a figure for military power in the OT (Ps 92:10). A similar expression is made about the Davidic dynasty in Ps 132:17.

<sup>15</sup> **tn** Heb “I will grant you an open mouth.”

<sup>16</sup> **tn** Heb “Alas for the day.”

<sup>17</sup> **tn** Heb “a day of clouds.” The expression occurs also in Joel 2:2 and Zeph 1:15; it recalls the appearance of God at Mount Sinai (Exod 19:9, 16, 18).

<sup>18</sup> **tn** Heb “a time.” The words “of judgment” have been added in the translation for clarification (see the following verses).

<sup>19</sup> **tn** Heb “sons.” The same expression appears in Exod 12:38; Jer 25:20; 50:37; Neh 13:3. It may refer to foreign mercenaries serving in the armies of the nations listed here.

<sup>20</sup> **tn** Heb “sons of the covenant land” possibly refers to Jews living in Egypt (Jer 44).

Egypt's supporters will fall;  
her confident pride will crumble.<sup>1</sup>  
From Migdol to Syene<sup>2</sup> they will die by  
the sword within her,  
declares the sovereign LORD.

**30:7** They will be desolate among desolate  
lands,  
and their cities will be among ruined cit-  
ies.

**30:8** They will know that I am the LORD  
when I ignite a fire in Egypt  
and all her allies are defeated.<sup>3</sup>

**30:9** On that day messengers will go out from  
me in ships to frighten overly confident Ethiopia;  
panic will overtake them on the day of Egypt's  
doom,<sup>4</sup> for beware – it is coming!

**30:10** “This is what the sovereign LORD  
says:  
I will put an end to the hordes of Egypt,  
by the hand of King Nebuchadrezzar<sup>5</sup> of  
Babylon.

**30:11** He and his people with him,  
the most terrifying of the nations,<sup>6</sup>  
will be brought there to destroy the land.  
They will draw their swords against  
Egypt,  
and fill the land with corpses.

**30:12** I will dry up the waterways  
and hand the land over to<sup>7</sup> evil men.  
I will make the land and everything in it  
desolate by the hand of foreigners.  
I, the LORD, have spoken!

**30:13** “This is what the sovereign LORD  
says:  
I will destroy the idols,  
and put an end to the gods of Memphis.  
There will no longer be a prince from the  
land of Egypt;  
so I will make the land of Egypt fearful.<sup>8</sup>  
**30:14** I will desolate Pathros,  
I will ignite a fire in Zoan,  
and I will execute judgments on Thebes.  
**30:15** I will pour out my anger upon Pelu-  
sium,<sup>9</sup>

the stronghold of Egypt;  
I will cut off<sup>10</sup> the hordes of Thebes.

**30:16** I will ignite a fire in Egypt;  
Syene<sup>11</sup> will writhe in agony,

Thebes will be broken down,  
and Memphis will face enemies every  
day.

**30:17** The young men of On and of Pi-  
beseth<sup>12</sup> will die by the sword;  
and the cities will go<sup>13</sup> into captivity.

**30:18** In Tahpanhes the day will be dark<sup>14</sup>  
when I break the yoke of Egypt there.  
Her confident pride will cease within her;  
a cloud will cover her, and her daughters  
will go into captivity.

**30:19** I will execute judgments on Egypt.  
Then they will know that I am the  
LORD.”

**30:20** In the eleventh year, in the first month,  
on the seventh day of the month,<sup>15</sup> the word of the  
LORD came to me: **30:21** “Son of man, I have bro-  
ken the arm<sup>16</sup> of Pharaoh king of Egypt.<sup>17</sup> Look,  
it has not been bandaged for healing or set with a  
dressing so that it might become strong enough to  
grasp a sword. **30:22** Therefore this is what the sov-  
ereign LORD says: Look,<sup>18</sup> I am against<sup>19</sup> Pharaoh  
king of Egypt, and I will break his arms, the strong  
arm and the broken one, and I will make the sword  
drop from his hand. **30:23** I will scatter the Egyp-  
tians among the nations, and disperse them among  
foreign countries. **30:24** I will strengthen the arms  
of the king of Babylon, and I will place my sword  
in his hand, but I will break the arms of Pharaoh,  
and he will groan like the fatally wounded before  
the king of Babylon.<sup>20</sup> **30:25** I will strengthen the  
arms of the king of Babylon, but the arms of Pha-  
raoh will fall limp. Then they will know that I am  
the LORD when I place my sword in the hand of  
the king of Babylon and he extends it against the  
land of Egypt. **30:26** I will scatter the Egyptians  
among the nations and disperse them among fore-  
ign countries. Then they will know that I am the  
LORD.”

<sup>12</sup> **sn** On and Pi-beseth are generally identified with the Egyptian cities of Heliopolis and Bubastis.

<sup>13</sup> **tn** Heb “they will go.” The pronoun and verb are feminine plural, indicating that the cities just mentioned are the antecedent of the pronoun and the subject of the verb. The translation makes this clear by stating the subject as “the cities.”

<sup>14</sup> **sn** In Zeph 1:15 darkness is associated with the day of the LORD.

<sup>15</sup> **tn** April 29, 587 B.C.

<sup>16</sup> **sn** The expression “breaking the arm” indicates the removal of power (Ps 10:15; 37:17; Job 38:15; Jer 48:25).

<sup>17</sup> **sn** This may refer to the event recorded in Jer 37:5.

<sup>18</sup> **tn** The word *hinnēh* indicates becoming aware of something and has been translated here as a verb.

<sup>19</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ êlêkâ,” *ZAW* 45 (1933): 101-8.

<sup>20</sup> **tn** Heb “him”; the referent has been specified in the translation for clarity.

<sup>1</sup> **tn** Heb “come down.”

<sup>2</sup> **sn** Syene is known as Aswan today.

<sup>3</sup> **tn** Heb “all who aid her are broken.”

<sup>4</sup> **tn** Heb “in the day of Egypt.” The word “doom” has been added in the translation to clarify the nature of this day.

<sup>5</sup> **tn** Heb “Nebuchadrezzar” is a variant and more correct spelling of Nebuchadnezzar, as the Babylonian name *Nabukudurri-usur* has an “r” rather than an “n.”

<sup>6</sup> **tn** The Babylonians were known for their cruelty (2 Kgs 25:7).

<sup>7</sup> **tn** Heb “and I will sell the land into the hand of.”

<sup>8</sup> **tn** Heb “I will put fear in the land of Egypt.”

<sup>9</sup> **tn** Heb “Sin” (so KJV, NASB), a city commonly identified with Pelusium, a fortress on Egypt's northeastern frontier.

<sup>10</sup> **tn** Or “kill.”

<sup>11</sup> **tc** The LXX reads “Syene,” which is Aswan in the south. The MT reads Sin, which has already been mentioned in v. 15.

*A Cedar in Lebanon*

**31:1** In the eleventh year, in the third month, on the first day of the month,<sup>1</sup> the word of the LORD came to me: **31:2** “Son of man, say to Pharaoh king of Egypt and his hordes:

“Who are you like in your greatness?

**31:3** Consider Assyria,<sup>2</sup> a cedar in Lebanon,<sup>3</sup>

with beautiful branches, like a forest giving shade, and extremely tall; its top reached into the clouds.

**31:4** The water made it grow; underground springs made it grow tall. Rivers flowed all around the place it was planted,

while smaller channels watered all the trees of the field.<sup>4</sup>

**31:5** Therefore it grew taller than all the trees of the field;

its boughs grew large and its branches grew long, because of the plentiful water in its shoots.<sup>5</sup>

**31:6** All the birds of the sky nested in its boughs; under its branches all the beasts of the field gave birth,

in its shade all the great<sup>6</sup> nations lived.

**31:7** It was beautiful in its loftiness, in the length of its branches; for its roots went down deep to plentiful waters.

**31:8** The cedars in the garden of God could not eclipse it, nor could the fir trees<sup>7</sup> match its boughs; the plane trees were as nothing compared to its branches; no tree in the garden of God could rival its beauty.

**31:9** I made it beautiful with its many branches; all the trees of Eden, in the garden of God, envied it.

**31:10** ““Therefore this is what the sovereign LORD says: Because it was tall in stature, and its top reached into the clouds, and it was proud of its height, **31:11** I gave it over to the leader of the nations. He has judged it thoroughly,<sup>8</sup> as its sinfulness deserves. I have thrown it out. **31:12** Foreigners from the most terrifying nations have cut it down and left it to lie there on the mountains. In all the valleys its branches have fallen, and its boughs lie broken in the ravines of the land. All the peoples of the land<sup>9</sup> have departed<sup>10</sup> from its shade and left it. **31:13** On its ruins all the birds of the sky will live, and all the wild animals<sup>11</sup> will walk<sup>12</sup> on its branches. **31:14** For this reason no watered trees will grow so tall; their tops will not reach into the clouds, nor will the well-watered ones grow that high.<sup>13</sup> For all of them have been appointed to die in the lower parts of the earth;<sup>14</sup> they will be among mere mortals,<sup>15</sup> with those who descend to the Pit.

**31:15** ““This is what the sovereign LORD says: On the day it<sup>16</sup> went down to Sheol I caused observers to lament.<sup>17</sup> I covered it with the deep and held back its rivers; its plentiful water was restrained. I clothed Lebanon in black for it, and all the trees of the field wilted because of it. **31:16** I made the nations shake at the sound of its fall, when I threw it down to Sheol, along with those who descend to the Pit.<sup>18</sup> Then all the trees of Eden, the choicest and the best of Lebanon, all that were well-watered, were comforted in the earth below. **31:17** Those who lived in its shade, its allies<sup>19</sup> among the nations, also went down with it to Sheol, to those killed by the sword. **31:18** Which of the trees of Eden was like you in majesty and loftiness? You will be brought down with the trees of Eden to the lower parts of the earth; you will lie among the uncircum-

<sup>1</sup> sn June 21, 587 B.C.

<sup>2</sup> sn Either Egypt, or the Lord compares Egypt to Assyria, which is described in vv. 3-17 through the metaphor of a majestic tree. See D. I. Block, *Ezekiel* (NICOT), 2:185. Like Egypt, Assyria had been a great world power, but in time God brought the Assyrians down. Egypt should learn from history the lesson that no nation, no matter how powerful, can withstand the judgment of God. Rather than following the text here, some prefer to emend the proper name Assyria to a similar sounding common noun meaning “boxwood” (see Ezek 27:6), which would make a fitting parallel to “cedar of Lebanon” in the following line. In this case vv. 3-18 in their entirety refer to Egypt, not Assyria. See L. C. Allen, *Ezekiel* (WBC), 2:121-27.

<sup>3</sup> sn Lebanon was known for its cedar trees (Judg 9:15; 1 Kgs 4:33; 5:6; 2 Kgs 14:9; Ezra 3:7; Pss 29:5; 92:12; 104:16).

<sup>4</sup> tn Heb “Waters made it grow; the deep made it grow tall. It (the deep) was flowing with its rivers around the place it (the tree) was planted, it (the deep) sent out its channels to all the trees of the field.”

<sup>5</sup> tn Heb “when it sends forth.” Repointing the consonants of the Masoretic text would render the proposed reading “shoots” (cf. NRSV).

<sup>6</sup> tn Or “many.”

<sup>7</sup> tn Or “cypress trees” (cf. NASB, NLT); NIV “pine trees.”

<sup>8</sup> tn Heb “acting he has acted with regard to it.” The infinitive absolute precedes the main verb to emphasize the certainty and decisiveness of the action depicted.

<sup>9</sup> tn Or “earth” (KJV, ASV, NASB, NIV, NRSV).

<sup>10</sup> tn Heb “gone down.”

<sup>11</sup> tn Heb “the beasts of the field,” referring to wild as opposed to domesticated animals.

<sup>12</sup> tn Heb “be.”

<sup>13</sup> tn Heb “and they will not stand to them in their height, all the drinkers of water.”

<sup>14</sup> tn Heb “for death, to the lower earth.”

<sup>15</sup> tn Heb “the sons of men.”

<sup>16</sup> tn Or “he.”

<sup>17</sup> tn Heb “I caused lamentation.” D. I. Block (*Ezekiel* [NICOT], 2:194-95) proposes an alternative root which would give the meaning “I gated back the waters,” i.e., shut off the water supply.

<sup>18</sup> sn For the expression “going down to the Pit,” see Ezek 26:20; 32:18, 24, 29.

<sup>19</sup> tn Heb “its arm.”



cised, with those killed by the sword! This is what will happen to Pharaoh and all his hordes, declares the sovereign LORD.”

*Lamentation over Pharaoh and Egypt*

**32:1** In the twelfth year, in the twelfth month, on the first of the month,<sup>1</sup> the word of the LORD came to me: **32:2** “Son of man, sing a lament for Pharaoh king of Egypt, and say to him:

“You were like a lion<sup>2</sup> among the nations,  
but you are a monster in the seas;  
you thrash about in your streams,  
stir up the water with your feet,  
and muddy your<sup>3</sup> streams.

**32:3** ““This is what the sovereign LORD says:

“I will throw my net over you<sup>4</sup> in the assembly of many peoples;  
and they will haul you up in my dragnet.

**32:4** I will leave you on the ground,  
I will fling you on the open field,  
I will allow<sup>5</sup> all the birds of the sky to settle<sup>6</sup> on you,  
and I will permit<sup>7</sup> all the wild animals<sup>8</sup> to gorge themselves on you.

**32:5** I will put your flesh on the mountains,  
and fill the valleys with your maggot-infested carcass.<sup>9</sup>

**32:6** I will drench the land with the flow of your blood up to the mountains,  
and the ravines will be full of your blood.<sup>10</sup>

**32:7** When I extinguish you, I will cover the sky;  
I will darken its stars.

I will cover the sun with a cloud,  
and the moon will not shine.<sup>11</sup>

**32:8** I will darken all the lights in the sky over you,  
and I will darken your land,  
declares the sovereign LORD.

**32:9** I will disturb<sup>12</sup> many peoples,

when I bring about your destruction  
among the nations,  
among countries you do not know.

**32:10** I will shock many peoples with you,  
and their kings will shiver with horror  
because of you.

When I brandish my sword before them,  
every moment each one will tremble for  
his life, on the day of your fall.

**32:11** ““For this is what the sovereign LORD says:

““The sword of the king of Babylon<sup>13</sup> will attack<sup>14</sup> you.

**32:12** By the swords of the mighty warriors I will cause your hordes to fall –  
all of them are the most terrifying among the nations.

They will devastate the pride of Egypt,  
and all its hordes will be destroyed.

**32:13** I will destroy all its cattle beside the plentiful waters;  
and no human foot will disturb<sup>15</sup> the waters<sup>16</sup> again,

nor will the hooves of cattle disturb them.  
**32:14** Then I will make their waters calm,<sup>17</sup>  
and will make their streams flow like olive oil,  
declares the sovereign LORD.

**32:15** When I turn the land of Egypt into desolation  
and the land is destitute of everything that fills it,  
when I strike all those who live in it,  
then they will know that I am the LORD.<sup>18</sup>  
**32:16** This is a lament; they will chant it.  
The daughters of the nations will chant it.  
They will chant it over Egypt and over all her hordes,  
declares the sovereign LORD.”

**32:17** In the twelfth year, on the fifteenth day of the month,<sup>18</sup> the word of the LORD came to me: **32:18** “Son of man, wail<sup>19</sup> over the horde of Egypt. Bring it down,<sup>20</sup> bring<sup>21</sup> her<sup>22</sup> and the

<sup>1</sup> **sn** This would be March 3, 585 B.C.

<sup>2</sup> **tn** The lion was a figure of royalty (Ezek 19:1-9).

<sup>3</sup> **tc** The Hebrew reads “their streams”; the LXX reads “your streams.”

<sup>4</sup> **tn** The expression “throw my net” is common in Ezekiel (12:13; 17:20; 19:8).

<sup>5</sup> **tn** Or “cause.”

<sup>6</sup> **tn** Heb “live.”

<sup>7</sup> **tn** Or “cause.”

<sup>8</sup> **tn** Heb “the beasts of the field,” referring to wild as opposed to domesticated animals.

<sup>9</sup> **tc** The Hebrew text is difficult here, apparently meaning “your height.” Following Symmachus and the Syriac, it is preferable to emend the text to read “your maggots.” See D. I. Block, *Ezekiel* (NICOT), 2:203.

<sup>10</sup> **tn** Heb “from you.”

<sup>11</sup> **tn** Heb “will not shine its light.” For similar features of cosmic eschatology, see Joel 2:10; 3:15; Amos 5:18-20; Zeph 1:5.

<sup>12</sup> **tn** Heb “I will provoke the heart of.”

<sup>13</sup> **sn** The king of Babylon referred to here was Nebuchadnezzar (Ezek 21:19).

<sup>14</sup> **tn** Heb “approach.”

<sup>15</sup> **tn** Heb “muddy.”

<sup>16</sup> **tn** Heb “them,” that is, the waters mentioned in the previous line. The translation clarifies the referent.

<sup>17</sup> **tn** Heb “sink,” that is, to settle and become clear, not muddied.

<sup>18</sup> **tn** March 17, 585 B.C. The LXX adds “first month.”

<sup>19</sup> **tn** The Hebrew verb is used as a response to death (Jer 9:17-19; Amos 5:16).

<sup>20</sup> **sn** Through this prophetic lament given by God himself, the prophet activates the judgment described therein. See D. I. Block, *Ezekiel* (NICOT), 2:217, and L. C. Allen, *Ezekiel* (WBC), 2:136-37.

<sup>21</sup> **tn** Heb “Bring him down, her and the daughters of the powerful nations, to the earth below.” The verb “bring down” appears in the Hebrew text only once. Because the verb takes several objects here, the repetition of the verb in the translation improves the English style.

<sup>22</sup> **tn** This apparently refers to personified Egypt.

daughters of powerful nations down to the lower parts of the earth, along with those who descend to the Pit. **32:19** Say to them,<sup>1</sup> ‘Whom do you surpass in beauty?’<sup>2</sup> Go down and be laid to rest with the uncircumcised!’ **32:20** They will fall among those killed by the sword. The sword is drawn; they carry her and all her hordes away. **32:21** The bravest of the warriors will speak to him from the midst of Sheol along with his allies, saying: ‘The uncircumcised have come down; they lie still, killed by the sword.’

**32:22** ‘Assyria is there with all her assembly around her grave,<sup>3</sup> all of them struck down by the sword.’<sup>4</sup> **32:23** Their<sup>5</sup> graves are located in the remote slopes of the Pit.<sup>6</sup> Her assembly is around her grave, all of them struck down by the sword, those who spread terror in the land of the living.

**32:24** ‘Elam is there with all her hordes around her grave; all of them struck down by the sword. They went down uncircumcised to the lower parts of the earth, those who spread terror in the land of the living. Now they will bear their shame with those who descend to the Pit. **32:25** Among the dead they have made a bed for her, along with all her hordes around her grave.’<sup>7</sup> All of them are uncircumcised, killed by the sword, for their terror had spread in the land of the living. They bear their shame along with those who descend to the Pit; they are placed among the dead.

**32:26** ‘Meshech-Tubal is there, along with all her hordes around her grave.’<sup>8</sup> All of them are uncircumcised, killed by the sword, for they spread their terror in the land of the living. **32:27** They do not lie with the fallen warriors of ancient times,<sup>9</sup> who went down to Sheol with their weapons of war, having their swords placed under their heads and their shields on

their bones,<sup>10</sup> when the terror of these warriors was in the land of the living.

**32:28** ‘But as for you, in the midst of the uncircumcised you will be broken, and you will lie with those killed by the sword.

**32:29** ‘Edom is there with her kings and all her princes. Despite their might they are laid with those killed by the sword; they lie with the uncircumcised and those who descend to the Pit.

**32:30** ‘All the leaders of the north are there, along with all the Sidonians; despite their might they have gone down in shameful terror with the dead. They lie uncircumcised with those killed by the sword, and bear their shame with those who descend to the Pit.

**32:31** ‘Pharaoh will see them and be consoled over all his hordes who were killed by the sword, Pharaoh and all his army, declares the sovereign LORD. **32:32** Indeed, I terrified him in the land of the living, yet he will lie in the midst of the uncircumcised with those killed by the sword, Pharaoh and all his hordes, declares the sovereign LORD.’

#### *Ezekiel Israel's Watchman*

**33:1** The word of the LORD came to me: **33:2** ‘Son of man, speak to your people,<sup>11</sup> and say to them, ‘Suppose I bring a sword against the land, and the people of the land take one man from their borders and make him their watchman. **33:3** He sees the sword coming against the land, blows the trumpet,<sup>12</sup> and warns the people,<sup>13</sup> **33:4** but there is one who hears the sound of the trumpet yet does not heed the warning. Then the sword comes and sweeps him away. He will be responsible for his own death.’<sup>14</sup> **33:5** He heard the sound of the trumpet but did not heed the warning, so he is responsible for himself.<sup>15</sup> If he had heeded the warning, he would have saved his life. **33:6** But suppose the watchman sees the sword coming and does not blow the trumpet to warn the people. Then the sword comes and takes one of their lives. He is swept away for his iniquity,<sup>16</sup>

<sup>1</sup> **tc** The LXX places this verse after v. 21.

**tn** The words “say to them” are added in the translation for clarity to indicate the shift in addressee from the prophet to Egypt.

<sup>2</sup> **tn** *Heb* “pleasantness.”

<sup>3</sup> **tn** *Heb* “around him his graves.” The masculine pronominal suffixes are problematic; the expression is best emended to correspond to the phrase “around her grave” in v. 23. See D. I. Block, *Ezekiel* (NICOT), 2:219.

<sup>4</sup> **tn** *Heb* “all of them slain, the ones felled by the sword.” See as well vv. 23-24.

<sup>5</sup> **tn** *Heb* “whose.”

<sup>6</sup> **tn** The only other occurrence of the phrase “remote slopes of the Pit” is in Isa 14:15.

<sup>7</sup> **tn** *Heb* “around him her graves,” but the expression is best emended to read “around her grave” (see vv. 23-24).

<sup>8</sup> **tn** *Heb* “around him her graves,” but the expression is best emended to read “around her grave” (see vv. 23-24).

<sup>9</sup> **tn** *Heb* “of the uncircumcised.” The LXX reads, probably correctly, “from of old” rather than “of the uncircumcised.” The phrases are very similar in spelling. The warriors of Meshech-Tubal are described as uncircumcised, so it would be odd for them to not be buried with the uncircumcised. Verse 28 specifically says that they would lie with the uncircumcised.

<sup>10</sup> **tn** *Heb* “and their iniquities were over their bones.” The meaning of this statement is unclear; in light of the parallelism (see “swords”) it is preferable to emend “their iniquities” to “their swords.” See L. C. Allen, *Ezekiel* (WBC), 2:135.

<sup>11</sup> **tn** *Heb* “sons of your people.”

<sup>12</sup> **tn** *Heb* “shofar,” a ram’s horn rather than a brass instrument (so throughout the chapter).

<sup>13</sup> **tn** Sounding the trumpet was a warning of imminent danger (Neh 4:18-20; Jer 4:19; Amos 3:6).

<sup>14</sup> **tn** *Heb* “his blood will be on his own head.”

<sup>15</sup> **tn** *Heb* “his blood will be on him.”

<sup>16</sup> **tn** Or “in his punishment.” The phrase “in/for [a person’s] iniquity/punishment” occurs fourteen times in Ezekiel: here and in vv. 8 and 9; 3:18, 19; 4:17; 7:13, 16; 18: 17, 18, 19, 20; 24:23; 39:23. The Hebrew word for “iniquity” may also mean the “punishment” for iniquity or “guilt” of iniquity.

but I will hold the watchman accountable for that person's death.<sup>1</sup>

**33:7** "As for you, son of man, I have made you a watchman<sup>2</sup> for the house of Israel. Whenever you hear a word from my mouth, you must warn them on my behalf. **33:8** When I say to the wicked, 'O wicked man, you must certainly die,'<sup>3</sup> and you do not warn<sup>4</sup> the wicked about his behavior,<sup>5</sup> the wicked man will die for his iniquity, but I will hold you accountable for his death.<sup>6</sup> **33:9** But if you warn the wicked man to change his behavior,<sup>7</sup> and he refuses to change,<sup>8</sup> he will die for his iniquity, but you have saved your own life.

**33:10** "And you, son of man, say to the house of Israel, 'This is what you have said: "Our rebellious acts and our sins have caught up with us,<sup>9</sup> and we are wasting away because of them. How then can we live?"' **33:11** Say to them, 'As surely as I live, declares the sovereign LORD, I take no pleasure in the death of the wicked, but prefer that the wicked change his behavior<sup>10</sup> and live. Turn back, turn back from your evil deeds!<sup>11</sup> Why should you die, O house of Israel?'

**33:12** "And you, son of man, say to your people,<sup>12</sup> 'The righteousness of the righteous will not deliver him if he rebels.<sup>13</sup> As for the wicked, his wickedness will not make him stumble if he turns from it.<sup>14</sup> The righteous will not be able to live by his righteousness<sup>15</sup> if he sins.'<sup>16</sup> **33:13** Suppose I tell the righteous that he will certainly live, but he becomes confident in his righteousness and commits iniquity. None of his righteous deeds will be remembered; because of the iniquity he has committed he will die. **33:14** Suppose I say to the wicked, 'You must certainly die,' but he turns from his sin and does what is just and right. **33:15** He<sup>17</sup> returns what was taken in pledge, pays back what he has stolen, and follows the statutes that

give life,<sup>18</sup> committing no iniquity. He will certainly live – he will not die. **33:16** None of the sins he has committed will be counted<sup>19</sup> against him. He has done what is just and right; he will certainly live.

**33:17** "Yet your people<sup>20</sup> say, 'The behavior<sup>21</sup> of the Lord is not right,<sup>22</sup> when it is their behavior that is not right. **33:18** When a righteous man turns from his godliness and commits iniquity, he will die for it. **33:19** When the wicked turns from his sin and does what is just and right, he will live because of it. **33:20** Yet you say, 'The behavior of the Lord is not right.' House of Israel, I will judge each of you according to his behavior."<sup>23</sup>

### *The Fall of Jerusalem*

**33:21** In the twelfth year of our exile, in the tenth month, on the fifth of the month,<sup>24</sup> a refugee came to me from Jerusalem<sup>25</sup> saying, "The city has been defeated!"<sup>26</sup> **33:22** Now the hand of the LORD had been on me<sup>27</sup> the evening before the refugee reached me, but the LORD<sup>28</sup> opened my mouth by the time the refugee arrived<sup>29</sup> in the morning; he opened my mouth and I was no longer unable to speak.<sup>30</sup> **33:23** The word of the LORD came to me: **33:24** "Son of man, the ones living in these ruins in the land of Israel are saying, 'Abraham was only one man, yet he possessed the land, but we are many; surely the land has been given to us for a possession.'<sup>31</sup> **33:25** Therefore say to them, 'This is what the sovereign LORD says: You eat the meat with the blood still in it,<sup>32</sup> pray to<sup>33</sup> your idols, and shed blood. Do you really think you will possess<sup>34</sup> the land? **33:26** You rely<sup>35</sup> on your swords and commit abominable deeds;

<sup>1</sup> **tn** Heb "his blood from the hand of the watchman I will seek."

<sup>2</sup> **sn** Jeremiah (Jer 6:17) and Habakkuk (Hab 2:1) also served in the role of a watchman.

<sup>3</sup> **tn** The same expression occurs in Gen 2:17.

<sup>4</sup> **tn** Heb "and you do not speak to warn."

<sup>5</sup> **tn** Heb "way."

<sup>6</sup> **tn** Heb "and his blood from your hand I will seek."

<sup>7</sup> **tn** Heb "from his way to turn from it."

<sup>8</sup> **tn** Heb "and he does not turn from his way."

<sup>9</sup> **tn** Heb "(are) upon us."

<sup>10</sup> **tn** Heb "turn from his way."

<sup>11</sup> **tn** Heb "ways." This same word is translated "behavior" earlier in the verse.

<sup>12</sup> **tn** Heb "the sons of your people."

<sup>13</sup> **tn** Heb "in the day of his rebellion." The statement envisions a godly person rejecting what is good and becoming sinful. See D. I. Block, *Ezekiel* (NICOT), 2:247-48.

<sup>14</sup> **tn** Heb "and the wickedness of the wicked, he will not stumble in it in the day of his turning from his wickedness."

<sup>15</sup> **tn** Heb "by it."

<sup>16</sup> **tn** Heb "in the day of his sin."

<sup>17</sup> **tn** Heb "the wicked one."

<sup>18</sup> **tn** Heb "and in the statutes of life he walks."

<sup>19</sup> **tn** Heb "remembered."

<sup>20</sup> **tn** Heb "the sons of your people."

<sup>21</sup> **tn** Heb "way."

<sup>22</sup> **tn** The Hebrew verb translated "is (not) right" has the basic meaning of "to measure." For a similar concept, see Ezek 18:25, 29.

<sup>23</sup> **tn** Heb "ways."

<sup>24</sup> **tn** Jan 19, 585 B.C.

<sup>25</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>26</sup> **tn** Heb "smitten."

<sup>27</sup> **tn** The other occurrences of the phrase "the hand of the LORD" in Ezekiel are in the context of prophetic visions.

<sup>28</sup> **tn** Heb "he"; the referent has been specified in the translation for clarity.

<sup>29</sup> **tn** Heb "by the time of the arrival to me." For clarity the translation specifies the refugee as the one who arrived.

<sup>30</sup> **sn** Ezekiel's God-imposed muteness was lifted (see 3:26).

<sup>31</sup> **sn** Outside of its seven occurrences in Ezekiel the term translated "possession" appears only in Exod 6:8 and Deut 33:4.

<sup>32</sup> **sn** This practice was a violation of Levitical law (see Lev 19:26).

<sup>33</sup> **tn** Heb "lift up your eyes."

<sup>34</sup> **tn** Heb "Will you possess?"

<sup>35</sup> **tn** Heb "stand."

each of you defiles his neighbor's wife. Will you possess the land?"

**33:27** "This is what you must say to them, 'This is what the sovereign LORD says: As surely as I live, those living in the ruins will die<sup>1</sup> by the sword, those in the open field I will give to the wild beasts for food, and those who are in the strongholds and caves will die of disease. **33:28** I will turn the land into a desolate ruin; her confident pride will come to an end. The mountains of Israel will be so desolate no one will pass through them. **33:29** Then they will know that I am the LORD when I turn the land into a desolate ruin because of all the abominable deeds they have committed.'<sup>2</sup>

**33:30** "But as for you, son of man, your people<sup>3</sup> (who are talking about you by the walls and at the doors of the houses) say to one another,<sup>4</sup> 'Come hear the word that comes<sup>5</sup> from the LORD.' **33:31** They come to you in crowds,<sup>6</sup> and they sit in front of you as<sup>7</sup> my people. They hear your words, but do not obey<sup>8</sup> them. For they talk lustfully,<sup>9</sup> and their heart is set on<sup>10</sup> their own advantage.<sup>11</sup> **33:32** Realize<sup>12</sup> that to them you are like a sensual song, a beautiful voice and skilled musician.<sup>13</sup> They hear your words, but they do not obey them.<sup>14</sup> **33:33** When all this comes true – and it certainly will<sup>15</sup> – then they will know that a prophet was among them."

#### *A Prophecy Against False Shepherds*

**34:1** The word of the LORD came to me: **34:2** "Son of man, prophesy against the shepherds<sup>16</sup> of Israel; prophesy, and say to them – to the shepherds: 'This is what the sovereign LORD says: Woe to the shepherds of Israel who

have been feeding themselves! Should not shepherds feed the flock?' **34:3** You eat the fat, you clothe yourselves with the wool, you slaughter the choice animals, but you do not feed the sheep! **34:4** You have not strengthened the weak, healed the sick, bandaged the injured, brought back the strays, or sought the lost, but with force and harshness<sup>17</sup> you have ruled over them. **34:5** They were scattered because they had no shepherd, and they became food for every wild beast.<sup>18</sup> **34:6** My sheep wandered over all the mountains and on every high hill. My sheep were scattered over the entire face of the earth with no one looking or searching for them.

**34:7** "Therefore, you shepherds, hear the word of the LORD: **34:8** As surely as I live, declares the sovereign LORD, my sheep have become prey and have become food for all the wild beasts. There was no shepherd, and my shepherds did not search for my flock, but fed themselves and did not feed my sheep, **34:9** Therefore, you shepherds, hear the word of the LORD: **34:10** This is what the sovereign LORD says: Look, I am against the shepherds, and I will demand my sheep from their hand. I will no longer let them be shepherds;<sup>19</sup> the shepherds will not feed themselves anymore. I will rescue my sheep from their mouth, so that they will no longer be food for them.

**34:11** "For this is what the sovereign LORD says: Look, I myself will search for my sheep and seek them out. **34:12** As a shepherd seeks out his flock when he is among his scattered sheep, so I will seek out my flock. I will rescue them from all the places where they have been scattered on a cloudy, dark day.<sup>20</sup> **34:13** I will bring them out from among the peoples and gather them from foreign countries; I will bring them to their own land. I will feed them on the mountains of Israel, by the streams and all the inhabited places of the land. **34:14** In a good pasture I will feed them; the mountain heights of Israel will be their pasture. There they will lie down in a lush<sup>21</sup> pasture, and they will feed on rich grass on the mountains of Israel. **34:15** I myself will feed my sheep and I myself will make them lie down, declares the sovereign LORD. **34:16** I will seek the lost and bring back the strays; I will bandage the injured and strengthen the sick, but the fat and the strong I will destroy. I will feed them – with judgment!

<sup>1</sup> tn Heb "fall."

<sup>2</sup> sn The judgments of vv. 27-29 echo the judgments of Lev 26:22, 25.

<sup>3</sup> tn Heb "sons of your people."

<sup>4</sup> tn Heb "one to one, a man to his brother."

<sup>5</sup> tn Heb "comes out."

<sup>6</sup> tn Heb "as people come." Apparently this is an idiom indicating that they come in crowds. See D. I. Block, *Ezekiel* (NICOT), 2:264.

<sup>7</sup> tn The word "as" is supplied in the translation.

<sup>8</sup> tn Heb "do."

<sup>9</sup> tn Heb "They do lust with their mouths."

<sup>10</sup> tn Heb "goes after."

<sup>11</sup> tn The present translation understands the term often used for "unjust gain" in a wider sense, following M. Greenberg, who also notes that the LXX uses a term which can describe either sexual or ritual pollution. See M. Greenberg, *Ezekiel* (AB), 2:687.

<sup>12</sup> tn The word הִינֵחַ (*hinnēch*, traditionally "behold") indicates becoming aware of something and has been translated here as a verb.

<sup>13</sup> tn Heb "one who makes playing music well."

<sup>14</sup> sn Similar responses are found in Isa 29:13; Matt 21:28-32; James 1:22-25.

<sup>15</sup> tn Heb "behold it is coming."

<sup>16</sup> tn The term shepherd is applied to kings in the ancient Near East. In the OT the LORD is often addressed as shepherd of Israel (Gen 49:24; Ps 8:1). The imagery of shepherds as Israel's leaders is also employed (Jer 23:1-2).

<sup>17</sup> tn The term translated "harshness" is used to describe the oppression the Israelites suffered as slaves in Egypt (Exod 1:13).

<sup>18</sup> tn As a case of dittography, the MT repeats "and they were scattered" at the end of the verse.

<sup>19</sup> tn Heb "I will cause them to cease from feeding sheep."

<sup>20</sup> sn The imagery may reflect the overthrow of the Israelites by the Babylonians in 587/6 B.C.

<sup>21</sup> tn Heb "good."



**34:17** “As for you, my sheep, this is what the sovereign LORD says: Look, I am about to judge between one sheep and another, between rams and goats. **34:18** Is it not enough for you to feed on the good pasture, that you must trample the rest of your pastures with your feet? When you drink clean water, must you muddy the rest of the water by trampling it with your feet? **34:19** As for my sheep, they must eat what you trampled with your feet, and drink what you have muddied with your feet!

**34:20** “Therefore, this is what the sovereign LORD says to them: Look, I myself will judge between the fat sheep and the lean sheep. **34:21** Because you push with your side and your shoulder, and thrust your horns at all the weak sheep until you scatter them abroad,<sup>1</sup> **34:22** I will save my sheep; they will no longer be prey. I will judge between one sheep and another.

**34:23** I will set one shepherd over them, and he will feed them – namely, my servant David.<sup>2</sup> He will feed them and will be their shepherd. **34:24** I, the LORD, will be their God, and my servant David will be prince<sup>3</sup> among them; I, the LORD, have spoken!

**34:25** “I will make a covenant of peace with them and will rid the land of wild beasts, so that they can live securely<sup>4</sup> in the wilderness and even sleep in the woods.<sup>5</sup> **34:26** I will turn them and the regions around my hill into a blessing. I will make showers come down in their season; they will be showers that bring blessing.<sup>6</sup> **34:27** The trees of the field will yield their fruit and the earth will yield its crops. They will live securely on their land; they will know that I am the LORD, when I break the bars of their yoke and rescue them from the hand of those who enslaved them. **34:28** They will no longer be prey for the nations and the wild beasts will not devour them. They will live securely and no one will make them afraid. **34:29** I will prepare for them a healthy<sup>7</sup> plant-

ing. They will no longer be victims<sup>8</sup> of famine in the land and will no longer bear the insults of the nations. **34:30** Then they will know that I, the LORD their God, am with them,<sup>9</sup> and that they are my people, the house of Israel, declares the sovereign LORD.<sup>10</sup> **34:31** And you, my sheep, the sheep of my pasture, are my people,<sup>11</sup> and I am your God, declares the sovereign LORD.”

*Prophecy Against Mount Seir*

**35:1** The word of the LORD came to me: **35:2** “Son of man, turn toward<sup>12</sup> Mount Seir,<sup>13</sup> and prophesy against it. **35:3** Say to it, ‘This is what the sovereign LORD says:

“Look, I am against you, Mount Seir; I will stretch out my hand against you and turn you into a desolate ruin.

**35:4** I will lay waste your cities; and you will become desolate.

Then you will know that I am the LORD!

**35:5** “You have shown unrelenting hostility and poured the people of Israel onto the blades of a sword<sup>14</sup> at the time of their calamity, at the time of their final punishment. **35:6** Therefore, as surely as I live, declares the sovereign LORD, I will subject you to bloodshed, and bloodshed will pursue you. Since you did not hate bloodshed, bloodshed will pursue you. **35:7** I will turn Mount Seir into a desolate ruin;<sup>15</sup> I will cut off<sup>16</sup> from it the one who passes through or returns. **35:8** I will fill its mountains with its dead; on your hills and in your valleys and in all your ravines, those killed by the sword will fall. **35:9** I will turn you into a perpetual desolation, and your cities will not be inhabited. Then you will know that I am the LORD.

**35:10** “You said, “These two nations, these two lands<sup>17</sup> will be mine, and we will possess

<sup>1</sup> **tn** Heb “outside.”

<sup>2</sup> **sn** The messianic king is here called “David” (see Jer 30:9 and Hos 3:5, as well as Isa 11:1 and Mic 5:2) because he will fulfill the Davidic royal ideal depicted in the prophets and royal psalms (see Ps 2, 89).

<sup>3</sup> **sn** The messianic king (“David”) is called both “king” and “prince” in 37:24-25. The use of the term “prince” for this king facilitates the contrast between this ideal ruler and the Davidic “princes” denounced in earlier prophecies (see 7:27; 12:10, 12; 19:1; 21:25; 22:6, 25).

<sup>4</sup> **tn** The phrase “live securely” occurs in Ezek 28:26; 38:8, 11, 14; 39:26 as an expression of freedom from fear. It is a promised blessing resulting from obedience (see Lev 26:5-6).

<sup>5</sup> **sn** The woods were typically considered to be places of danger (Ps 104:20-21; Jer 5:6).

<sup>6</sup> **tn** Heb “showers of blessing.” Abundant rain, which in turn produces fruit and crops (v. 27), is a covenantal blessing for obedience (Lev 26:4).

<sup>7</sup> **tc** The MT reads לִישָׁה (lîshem, “for a name”), meaning perhaps a renamed planting (place). The translation takes this to be a metathesis of שָׁלוֹם (shalom) as was read by the LXX.

<sup>8</sup> **tn** Heb “those gathered” for famine.

<sup>9</sup> **sn** A promise given to Abraham (Gen 15:7) and his descendants (Gen 15:8; Exod 6:7).

<sup>10</sup> **sn** The blessings described in vv. 25-30 are those promised for obedience in Lev 26:4-13.

<sup>11</sup> **tn** Heb, “the sheep of my pasture, you are human.” See 36:37-38 for a similar expression. The possessive pronoun “my” is supplied in the translation to balance “I am your God” in the next clause.

<sup>12</sup> **tn** Heb “set your face against.”

<sup>13</sup> **sn** Mount Seir is to be identified with Edom (Ezek 35:15), home of Esau’s descendants (Gen 25:21-30).

<sup>14</sup> **tn** Or “gave over...to the power of the sword.” This phrase also occurs in Jer 18:21 and Ps 63:10.

<sup>15</sup> **tc** The translation reads with some manuscripts לְשִׁמְמָה וְיִשְׁמָמָה (lîshimmah umîshammah, “desolate ruin”) as in verse 3 and often in Ezekiel. The majority reading reverses the first mem (ם) with the shin (ש) resulting in the repetition of the word desolate: לְשִׁמְמָה וְשִׁמְמָה (lîshimmah ushîmamah).

<sup>16</sup> **tn** Or “kill.”

<sup>17</sup> **sn** The reference is to Israel and Judah.

them,<sup>1</sup> – although the LORD was there – **35:11** therefore, as surely as I live, declares the sovereign LORD, I will deal with you according to your anger, and according to your envy, by which you acted spitefully against them. I will reveal myself to them when I judge you. **35:12** Then you will know that I, the LORD, have heard all the insults you spoke against the mountains of Israel, saying, “They are desolate, they have been given to us for food.” **35:13** You exalted yourselves against me with your speech<sup>2</sup> and hurled many insults against me<sup>3</sup> – I have heard them all! **35:14** This is what the sovereign LORD says: While the whole earth rejoices, I will turn you into a desolation. **35:15** As you rejoiced over the inheritance of the house of Israel because it was desolate, so will I deal with you – you will be desolate, Mount Seir, and all of Edom – all of it! Then they will know that I am the LORD.”

### *Blessings on the Mountains of Israel*

**36:1** “As for you, son of man, prophesy to the mountains of Israel, and say: ‘O mountains of Israel, hear the word of the LORD! **36:2** This is what the sovereign LORD says: The enemy has spoken against you, saying “Aha!” and, “The ancient heights<sup>4</sup> have become our property!”’ **36:3** So prophesy and say: ‘This is what the sovereign LORD says: Surely because they have made you desolate and crushed you from all directions, so that you have become the property of the rest of the nations, and have become the subject of gossip<sup>5</sup> and slander among the people, **36:4** therefore, O mountains of Israel, hear the word of the sovereign LORD: This is what the sovereign LORD says to the mountains and hills, the ravines and valleys, and to the desolate ruins and the abandoned cities that have become prey and an object of derision to the rest of the nations round about – **36:5** therefore this is what the sovereign LORD says: Surely I have spoken in the fire of my zeal against the rest of the nations, and against all Edom, who with great joy and utter contempt have made my land their property and prey, because of its pasture.’

**36:6** “Therefore prophesy concerning the land of Israel, and say to the mountains and hills, the ravines and valleys, ‘This is what the sovereign LORD says: Look, I have spoken in my zeal and in my anger, because you have endured the insults of the nations. **36:7** So this

is what the sovereign LORD says: I vow<sup>6</sup> that the nations around you will endure insults as well.

**36:8** “But you, mountains of Israel, will grow your branches, and bear your fruit for my people Israel; for they will arrive soon.” **36:9** For indeed, I am on your side;<sup>8</sup> I will turn to you, and you will be plowed and planted. **36:10** I will multiply your people<sup>9</sup> – the whole house of Israel, all of it. The cities will be populated and the ruins rebuilt. **36:11** I will increase the number of people and animals on you; they will increase and be fruitful.<sup>10</sup> I will cause you to be inhabited as in ancient times, and will do more good for you than at the beginning of your history.<sup>11</sup> Then you will know that I am the LORD. **36:12** I will lead people, my people Israel, across you; they will possess you and you will become their inheritance. No longer will you bereave them of their children.

**36:13** “This is what the sovereign LORD says: Because they are saying to you, “You are a devourer of men, and bereave your nation of children,” **36:14** therefore you will no longer devour people and no longer bereave your nation of children, declares the sovereign LORD. **36:15** I will no longer subject you to<sup>12</sup> the nations’ insults; no longer will you bear the shame of the peoples, and no longer will you bereave<sup>13</sup> your nation, declares the sovereign LORD.”

**36:16** The word of the LORD came to me: **36:17** “Son of man, when the house of Israel was living on their own land, they defiled it by their behavior<sup>14</sup> and their deeds. In my sight their behavior was like the uncleanness of a woman having her monthly period. **36:18** So I poured my anger on them<sup>15</sup> because of the blood they shed on the land and because of the idols with which they defiled it.<sup>16</sup> **36:19** I scattered them among the nations; they were dispersed throughout foreign countries. In accordance with their behavior and their deeds I judged them. **36:20** But when they arrived in the nations where they went, they profaned my holy name. It was said of them, ‘These are the people of the LORD, yet they have departed from his land.’ **36:21** I was concerned for my

<sup>1</sup> tn Heb “it.”

<sup>2</sup> tn Heb “your mouth.”

<sup>3</sup> tn Heb “and you multiplied against me your words.” The Hebrew verb occurs only here and in Prov 27:6, where it refers to the “excessive” kisses of an enemy. The basic idea of the verb appears to be “to be abundant.” Here it occurs in the causative (Hiphil) stem.

<sup>4</sup> tn Or “high places.”

<sup>5</sup> tn Heb “lip of the tongue.”

<sup>6</sup> tn Heb “I lifted up my hand.”

<sup>7</sup> tn Heb “they draw near to arrive.”

<sup>8</sup> tn Heb “I (am) toward you.”

<sup>9</sup> tn Heb “I will multiply on you human(s).”

<sup>10</sup> sn These verbs occur together in Gen 1:22, 28; 9:1.

<sup>11</sup> tn Heb “your beginning.”

<sup>12</sup> tn Heb “cause you to hear.”

<sup>13</sup> tc The MT reads תַּבְשִׁילִי (takhshily), a metathesis for תִּשְׁבֵּי (tashkhily) from the root שָׁבַל (shakhal) which is used in each of the previous verses.

<sup>14</sup> tn Heb “way.”

<sup>15</sup> sn See Ezek 7:8; 9:8; 14:19; 20:8, 13, 21; 22:22; 30:15.

<sup>16</sup> sn For the concept of defiling the land in legal literature, see Lev 18:28; Deut 21:23.

holy reputation<sup>1</sup> which the house of Israel profaned among the nations where they went.

**36:22** “Therefore say to the house of Israel, ‘This is what the sovereign LORD says: It is not for your sake that I am about to act, O house of Israel, but for the sake of my holy reputation<sup>2</sup> which you profaned among the nations where you went. **36:23** I will magnify<sup>3</sup> my great name that has been profaned among the nations, that you have profaned among them. The nations will know that I am the LORD, declares the sovereign LORD, when I magnify myself among you in their sight.

**36:24** “I will take you from the nations and gather you from all the countries; then I will bring you to your land. **36:25** I will sprinkle you with pure water<sup>4</sup> and you will be clean from all your impurities. I will purify you from all your idols. **36:26** I will give you a new heart, and I will put a new spirit within you. I will remove the heart of stone<sup>5</sup> from your body and give you a heart of flesh.<sup>6</sup> **36:27** I will put my Spirit within you;<sup>7</sup> I will take the initiative and you will obey my statutes<sup>8</sup> and carefully observe my regulations.<sup>9</sup> **36:28** Then you will live in the land I gave to your fathers; you will be my people, and I will be your God.<sup>10</sup> **36:29** I will save you from all your uncleanness. I will call for the grain and multiply it; I will not bring a famine on you. **36:30** I will multiply the fruit of the trees and the produce of the fields, so that you will never again suffer the disgrace of famine among the nations. **36:31** Then you will remember your evil behavior<sup>11</sup> and your deeds which were not good; you will loathe yourselves on account of your sins and your abominable deeds. **36:32** Understand that<sup>12</sup> it is not for your sake I am about to act, declares the sover-

eign LORD. Be ashamed and embarrassed by your behavior, O house of Israel.

**36:33** “This is what the sovereign LORD says: In the day I cleanse you from all your sins, I will populate the cities and the ruins will be rebuilt. **36:34** The desolate land will be plowed, instead of being desolate in the sight of everyone who passes by. **36:35** They will say, “This desolate land has become like the garden of Eden; the ruined, desolate, and destroyed cities are now fortified and inhabited.” **36:36** Then the nations which remain around you will know that I, the LORD, have rebuilt the ruins and replanted what was desolate. I, the LORD, have spoken – and I will do it!

**36:37** “This is what the sovereign LORD says: I will allow the house of Israel to ask me to do this for them:<sup>13</sup> I will multiply their people like sheep.<sup>14</sup> **36:38** Like the sheep for offerings, like the sheep of Jerusalem<sup>15</sup> during her appointed feasts, so will the ruined cities be filled with flocks of people. Then they will know that I am the LORD.”

### *The Valley of Dry Bones*

**37:1** The hand<sup>16</sup> of the LORD was on me, and he brought me out by the Spirit of the LORD and placed<sup>17</sup> me in the midst of the valley, and it was full of bones. **37:2** He made me walk all around among them.<sup>18</sup> I realized<sup>19</sup> there were a great many bones in the valley and they were very dry. **37:3** He said to me, “Son of man, can these bones live?” I said to him, “Sovereign Lord, you know.” **37:4** Then he said to me, “Prophecy over these bones, and tell them: ‘Dry bones, hear the word of the LORD. **37:5** This is what the sovereign LORD says to these bones: Look, I am about to infuse breath<sup>20</sup> into you and you will live. **37:6** I will put tendons<sup>21</sup> on you and muscles over you and will

<sup>1</sup> **tn** Heb “name.”

<sup>2</sup> **sn** In Ezek 20:22 God refrained from punishment for the sake of his holy name. Here God’s reputation is the basis for Israel’s restoration.

<sup>3</sup> **tn** Or “sanctify,” Heb “make holy.”

<sup>4</sup> **sn** The Lord here uses a metaphor from the realm of ritual purification. For the use of water in ritual cleansing, see Exod 30:19-20; Lev 14:51; Num 19:18; Heb 10:22.

<sup>5</sup> **sn** That is, a heart which symbolizes a will that is stubborn and unresponsive (see 1 Sam 25:37). In Rabbinic literature a “stone” was associated with an evil inclination (*b. Sukkah* 52a).

<sup>6</sup> **sn** That is, a heart which symbolizes a will that is responsive and obedient to God.

<sup>7</sup> **tn** Or “in the midst of you.” The word “you” is plural.

<sup>8</sup> **tn** Heb “and I will do that which in my statutes you will walk.” The awkward syntax (verb “to do, act” + accusative sign + relative clause + prepositional phrase + second person verb) is unique, though Ecl 3:14 contains a similar construction. In the last line of that verse we read that “God acts so that (relative pronoun) they fear before him.” However, unlike Ezek 36:27, the statement has no accusative sign before the relative pronoun.

<sup>9</sup> **tn** Heb “and my laws you will guard and you will do them.” Jer 31:31-34 is parallel to this passage.

<sup>10</sup> **sn** This promise reflects the ancient covenantal ideal (see Exod 6:7).

<sup>11</sup> **tn** Heb “ways.”

<sup>12</sup> **tn** Heb “Let it be known.”

<sup>13</sup> **tn** The Niphal verb may have a tolerative function here, “Again (for) this I will allow myself to be sought by the house of Israel to act for them.” Or it may be reflexive: “I will reveal myself to the house of Israel by doing this also.”

<sup>14</sup> **sn** Heb “I will multiply them like sheep, human(s).”

<sup>15</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>16</sup> **tn** Or “power.”

**sn** *Hand* in the OT can refer metaphorically to power, authority, or influence. In Ezekiel God’s *hand* being on the prophet is regularly associated with communication or a vision from God (3:14, 22; 8:1; 37:1; 40:1).

<sup>17</sup> **tn** Heb “caused me to rest.”

<sup>18</sup> **tn** Heb “and he made me pass over them, around, around.”

<sup>19</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and is here translated as “I realized” because it results from Ezekiel’s recognition of the situation around him. In Hebrew, the exclamation is repeated in the following sentence.

<sup>20</sup> **tn** Heb “I am about to bring a spirit.”

<sup>21</sup> **tn** The exact anatomical referent of the term is uncertain. In addition to v. 8, the term occurs only in Gen 32:33 HT (32:32 ET); Job 10:11; 40:17; and Jer 48:4.

cover you with skin; I will put breath<sup>1</sup> in you and you will live. Then you will know that I am the LORD.”

**37:7** So I prophesied as I was commanded. There was a sound when I prophesied – I heard<sup>2</sup> a rattling, and the bones came together, bone to bone. **37:8** As I watched, I saw<sup>3</sup> tendons on them, then muscles appeared,<sup>4</sup> and skin covered over them from above, but there was no breath<sup>5</sup> in them.

**37:9** He said to me, “Prophesy to the breath,<sup>6</sup> – prophesy, son of man – and say to the breath: ‘This is what the sovereign LORD says: Come from the four winds, O breath, and breathe on these corpses so that they may live.’” **37:10** So I prophesied as I was commanded, and the breath came into them; they lived and stood on their feet, an extremely great army.

**37:11** Then he said to me, “Son of man, these bones are all the house of Israel. Look, they are saying, ‘Our bones are dry, our hope has perished; we are cut off.’” **37:12** Therefore prophesy, and tell them, ‘This is what the sovereign LORD says: Look, I am about to open your graves and will raise you from your graves, my people. I will bring you to the land of Israel. **37:13** Then you will know that I am the LORD, when I open your graves and raise you from your graves, my people. **37:14** I will place my breath<sup>7</sup> in you and you will live; I will give you rest in your own land. Then you will know that I am the LORD – I have spoken and I will act, declares the LORD.”

**37:15** The word of the LORD came to me: **37:16** “As for you, son of man, take one branch, and write on it, ‘For Judah, and for the Israelites associated with him.’ Then take another branch and write on it, ‘For Joseph, the branch of Ephraim and all the house of Israel associated with him.’” **37:17** Join<sup>8</sup> them as one stick;<sup>9</sup> they will be as one in your hand. **37:18** When your people<sup>10</sup> say to you, ‘Will you not tell us what these things mean?’ **37:19** tell them, ‘This is what the sovereign LORD says: Look, I am about to take the branch of Joseph which is in the hand of Ephraim and the tribes of Israel associated with him, and I will place them on

the stick of Judah,<sup>11</sup> and make them into one stick – they will be one in my hand.’” **37:20** The sticks you write on will be in your hand in front of them. **37:21** Then tell them, ‘This is what the sovereign LORD says: Look, I am about to take the Israelites from among the nations where they have gone. I will gather them from round about and bring them to their land. **37:22** I will make them one nation in the land, on the mountains of Israel, and one king will rule over them all. They will never again be two nations and never again be divided into two kingdoms.’” **37:23** They will not defile themselves with their idols, their detestable things, and all their rebellious deeds. I will save them from all their unfaithfulness<sup>12</sup> by which they sinned. I will purify them; they will become my people and I will become their God.

**37:24** “My servant David will be king over them; there will be one shepherd for all of them. They will follow<sup>13</sup> my regulations and carefully observe my statutes.<sup>14</sup> **37:25** They will live in the land I gave to my servant Jacob, in which your fathers lived; they will live in it – they and their children and their grandchildren forever. David my servant will be prince over them forever. **37:26** I will make a covenant of peace with them; it will be a perpetual covenant with them.<sup>15</sup> I will establish them,<sup>16</sup> increase their numbers, and place my sanctuary among them forever. **37:27** My dwelling place will be with them; I will be their God, and they will be my people. **37:28** Then, when my sanctuary is among them forever, the nations will know that I, the LORD, sanctify Israel.”<sup>17</sup>

### *A Prophecy Against Gog*

**38:1** The word of the LORD came to me: **38:2** “Son of man, turn toward<sup>18</sup> Gog,<sup>19</sup> of

<sup>1</sup> **tn** Heb “I will place them on it, that is, on the stick of Judah.”

<sup>2</sup> **sn** The reunification of Israel and Judah is envisioned as well in Ezek 33:23, 29; Jer 3:18; 23:5-6; Hos 1:11; Amos 9:11.

<sup>3</sup> **sn** Jeremiah also attested to the reuniting of the northern and southern kingdoms (Jer 3:12, 14; 31:2-6).

<sup>4</sup> **tc** Heb “their dwellings.” The text as it stands does not make sense. Based on the LXX, a slight emendation of two vowels, including a *mater*, yields the reading “from their turning,” a reference here to their turning from God and deviating from his commandments. See BDB 1000 s.v. מְשֻׁבָּה, and D. I. Block, *Ezekiel* (NICOT), 2:407.

<sup>5</sup> **tn** Heb “walk [in].”

<sup>6</sup> **tn** Heb “and my statutes they will guard and they will do them.”

<sup>7</sup> **sn** See Isa 24:5; 55:3; 61:8; Jer 32:40; 50:5; Ezek 16:60, for other references to perpetual covenants.

<sup>8</sup> **tn** Heb “give them.”

<sup>9</sup> **sn** The sanctuary of Israel becomes the main focus of Ezek 40-48.

<sup>10</sup> **tn** Heb “set your face against.”

<sup>11</sup> **sn** This may refer to a Lydian king in western Asia Minor in the seventh century B.C. Apart from Ezek 38-39, the only other biblical reference to this king/nation is in Rev 20:8. For a study of the names appearing in this verse, see E. Yamauchi, *Foes From the Northern Frontier*, 19-27.

<sup>1</sup> **tn** Or “a spirit.”

<sup>2</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>3</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>4</sup> **tn** Heb “came up.”

<sup>5</sup> **tn** Or “spirit.”

<sup>6</sup> **tn** Or “spirit,” and several times in this verse.

<sup>7</sup> **tn** Or “spirit.” This is likely an allusion to Gen 2 and God’s breath which creates life.

<sup>8</sup> **tn** Heb “bring near.”

<sup>9</sup> **tn** Heb “one to one for you for one stick.”

<sup>10</sup> **tn** Heb “the sons of your people.”



the land of Magog,<sup>1</sup> the chief prince of Meshech and Tubal.<sup>2</sup> Prophecy against him **38:3** and say: ‘This is what the sovereign LORD says: Look,<sup>3</sup> I am against you, Gog, chief prince of Meshech and Tubal. **38:4** I will turn you around, put hooks into your jaws, and bring you out with all your army, horses and horsemen, all of them fully armed, a great company with shields of different types,<sup>4</sup> all of them armed with swords. **38:5** Persia,<sup>5</sup> Ethiopia, and Put<sup>6</sup> are with them, all of them with shields and helmets. **38:6** They are joined by<sup>7</sup> Gomer with all its troops, and by Beth Togarmah from the remote parts of the north with all its troops – many peoples are with you.<sup>8</sup>

**38:7** “Be ready and stay ready, you and all your companies assembled around you, and be a guard for them.<sup>9</sup> **38:8** After many days you will be summoned; in the latter years you will come to a land restored from the ravages of war,<sup>10</sup> with many peoples gathered on the mountains of Israel that had long been in ruins. Its people<sup>11</sup> were brought out from the peoples, and all of them will be living securely. **38:9** You will advance;<sup>12</sup> you will come like a storm. You will be like a cloud covering the earth, you, all your troops, and the many other peoples with you.

**38:10** “This is what the sovereign LORD says: On that day thoughts will come into your

mind,<sup>13</sup> and you will devise an evil plan. **38:11** You will say, “I will invade<sup>14</sup> a land of unwalled towns; I will advance against<sup>15</sup> those living quietly in security – all of them living without walls and barred gates – **38:12** to loot and plunder, to attack<sup>16</sup> the inhabited ruins and the people gathered from the nations, who are acquiring cattle and goods, who live at the center<sup>17</sup> of the earth.” **38:13** Sheba and Dedan and the traders of Tarshish with all its young warriors<sup>18</sup> will say to you, “Have you come to loot? Have you assembled your armies to plunder, to carry away silver and gold, to take away cattle and goods, to haul away a great amount of spoils?”

**38:14** “Therefore, prophesy, son of man, and say to Gog: ‘This is what the sovereign LORD says: On that day when my people Israel are living securely, you will take notice<sup>19</sup> **38:15** and come from your place, from the remote parts of the north, you and many peoples with you, all of them riding on horses, a great company and a vast army. **38:16** You will advance<sup>20</sup> against my people Israel like a cloud covering the earth. In the latter days I will bring you against my land so that the nations may acknowledge me, when before their eyes I magnify myself<sup>21</sup> through you, O Gog.

**38:17** “This is what the sovereign LORD says: Are you the one of whom I spoke in former days by my servants<sup>22</sup> the prophets of Israel, who prophesied in those days<sup>23</sup> that I would bring you against them? **38:18** On that day, when Gog invades<sup>24</sup> the land of Israel, declares the sovereign LORD, my rage will mount up in my anger. **38:19** In my zeal, in the fire of my fury,<sup>25</sup> I declare that on that day there will be a great earthquake<sup>26</sup> in the land of Israel. **38:20** The fish of the sea, the birds of the sky, the wild beasts, all the things that creep on the ground, and all people who live on the face of the earth will shake<sup>27</sup> at my presence. The mountains will topple, the cliffs<sup>28</sup> will fall, and

<sup>1</sup> **sn** One of the sons of Japheth according to Gen 10:2; 1 Chr 1:5.

<sup>2</sup> **tn** *Heb* “the prince, the chief of Meshech and Tubal.” Some translate “the prince of Rosh, Meshech and Tubal,” but it is more likely that the Hebrew noun in question is a common noun in apposition to “prince,” rather than a proper name. See D. I. Block, *Ezekiel* (NICOT), 2:434-35. As Block demonstrates, attempts by some popular writers to identify these proper names with later geographical sites in Russia are anachronistic. See as well E. Yamauchi, *Foes From the Northern Frontier*, 19-27.

**sn** *Meshech* and *Tubal* were two nations in Cappadocia of Asia Minor. They were also sons of Japheth (Gen 10:2; 1 Chr 1:5).

<sup>3</sup> **tn** Or “I challenge you.” The phrase “I am against you” may be a formula for challenging someone to combat or a duel. See D. I. Block, *Ezekiel* (NICOT), 1:201-2, and P. Humbert, “Die Herausforderungsformel ‘hinnen’ êlêkâ,” *ZAW* 45 (1933): 101-8.

<sup>4</sup> **sn** The Hebrew text mentions two different types of shields here.

<sup>5</sup> **tn** D. I. Block prefers to see the Hebrew word as referring here to a western ally of Egypt or as an alternative spelling for Pathros, that is, Upper Egypt. See D. I. Block, *Ezekiel* (NICOT), 2:439-40.

<sup>6</sup> **sn** That is, Lybia.

<sup>7</sup> **tn** The words “they are joined by” are added in the translation for purposes of English style.

<sup>8</sup> **sn** The seven-nation coalition represents the north (Meshech, Tubal, Gomer, Beth-Togarmah), the south/west (Ethiopia, Put) and the east (Persia). The use of the sevenfold list suggests completeness. See D. I. Block, *Ezekiel* (NICOT), 2:441.

<sup>9</sup> **tn** The second person singular verbal and pronominal forms in the Hebrew text indicate that Gog is addressed here.

<sup>10</sup> **tn** *Heb* “from the sword.”

<sup>11</sup> **tn** *Heb* “it.”

<sup>12</sup> **tn** *Heb* “go up.”

<sup>13</sup> **tn** *Heb* “words will go up upon your heart.”

<sup>14</sup> **tn** *Heb* “go up against.”

<sup>15</sup> **tn** *Heb* “come (to).”

<sup>16</sup> **tn** *Heb* “to turn your hand against.”

<sup>17</sup> **tn** The Hebrew term occurs elsewhere only in Judg 9:37. Perhaps it means “high point, top.”

<sup>18</sup> **tn** *Heb* “young lions.”

<sup>19</sup> **tn** The Hebrew text is framed as a rhetorical question: “will you not take notice?”

<sup>20</sup> **tn** *Heb* “come up.”

<sup>21</sup> **tn** Or “reveal my holiness.”

<sup>22</sup> **tn** *Heb* “by the hand of my servants.”

<sup>23</sup> **tn** The Hebrew text adds “years” here, but this is probably a scribal gloss on the preceding phrase. See L. C. Allen, *Ezekiel* (WBC), 2:201.

<sup>24</sup> **tn** *Heb* “goes up against.”

<sup>25</sup> **sn** The phrase “in the fire of my fury” occurs in Ezek 21:31; 22:21, 31.

<sup>26</sup> **tn** Or “shaking.”

<sup>27</sup> **tn** Or “tremble.”

<sup>28</sup> **tn** The term occurs only here and in Song of Songs 2:14.

every wall will fall to the ground. **38:21** I will call for a sword to attack<sup>1</sup> Gog<sup>2</sup> on all my mountains, declares the sovereign LORD; every man's sword will be against his brother. **38:22** I will judge him with plague and bloodshed. I will rain down on him, his troops and the many peoples who are with him a torrential downpour, hailstones, fire, and brimstone. **38:23** I will exalt and magnify myself; I will reveal myself before many nations. Then they will know that I am the LORD.<sup>3</sup>

**39:1** "As for you, son of man, prophesy against Gog, and say: 'This is what the sovereign LORD says: Look, I am against you, O Gog, chief prince of Meshech and Tubal! **39:2** I will turn you around and drag you along,<sup>3</sup> I will lead you up from the remotest parts of the north and bring you against the mountains of Israel. **39:3** I will knock your bow out of your left hand and make your arrows fall from your right hand. **39:4** You will fall dead on the mountains of Israel, you and all your troops and the people who are with you. I give you as food to every kind of bird and every wild beast. **39:5** You will fall dead in the open field; for I have spoken, declares the sovereign LORD. **39:6** I will send fire on Magog and those who live securely in the coastlands; then they will know that I am the LORD.

**39:7** "I will make my holy name known in the midst of my people Israel; I will not let my holy name be profaned anymore. Then the nations will know that I am the LORD, the Holy One of Israel.<sup>4</sup> **39:8** Realize that it is coming and it will be done, declares the sovereign LORD. It is the day I have spoken about.

**39:9** "Then those who live in the cities of Israel will go out and use the weapons for kindling<sup>5</sup> – the shields,<sup>6</sup> bows and arrows, war clubs and spears – they will burn them for seven years. **39:10** They will not need to take<sup>7</sup> wood from the field or cut down trees from the forests, because they will make fires with the weapons. They will take the loot from those who looted them and seize the plunder of those

who plundered them,<sup>8</sup> declares the sovereign LORD.

**39:11** "On that day I will assign Gog a grave in Israel. It will be the valley of those who travel east of the sea; it will block the way of the travelers. There they will bury Gog and all his horde; they will call it the valley of Hamon-Gog.<sup>9</sup> **39:12** For seven months Israel<sup>10</sup> will bury them, in order to cleanse the land. **39:13** All the people of the land will bury them, and it will be a memorial<sup>11</sup> for them on the day I magnify myself, declares the sovereign LORD. **39:14** They will designate men to scout continually<sup>12</sup> through the land, burying those who remain on the surface of the ground,<sup>13</sup> in order to cleanse it. They will search for seven full months. **39:15** When the scouts survey<sup>14</sup> the land and see a human bone, they will place a sign by it, until those assigned to burial duty have buried it<sup>15</sup> in the valley of Hamon-Gog. **39:16** (A city by the name of Hamonah<sup>16</sup> will also be there.) They will cleanse the land.<sup>7</sup>

**39:17** "As for you, son of man, this is what the sovereign LORD says: Tell every kind of bird and every wild beast: 'Assemble and come! Gather from all around to my slaughter<sup>17</sup> which I am going to make for you, a great slaughter on the mountains of Israel! You will eat flesh and drink blood. **39:18** You will eat the flesh of warriors<sup>18</sup> and drink the blood of the princes of the earth – the rams, lambs, goats, and bulls, all of them fattened animals of Bashan. **39:19** You will eat fat until you are full, and drink blood until you are drunk,<sup>19</sup> at my slaughter<sup>20</sup> which I have made for you. **39:20** You will fill up at my table with horses and charioteers,<sup>21</sup> with warriors and all the soldiers,' declares the sovereign LORD.

**39:21** "I will display my majesty<sup>22</sup> among the nations. All the nations will witness the judgment I have executed, and the power I have exhibited<sup>23</sup> among them. **39:22** Then the

<sup>1</sup> tn Heb "against."

<sup>2</sup> tn Heb "him"; the referent (Gog, cf. v. 18) has been specified in the translation for clarity.

<sup>3</sup> tn The Hebrew root occurs only here in the OT. An apparent cognate in the Ethiopic language means "walk along." For a discussion of the research on this verb, see D. I. Block, *Ezekiel* (NICOT), 2:460.

<sup>4</sup> sn The basic sense of the word "holy" is "set apart from that which is commonplace, special, unique." The LORD's holiness is first and foremost his transcendent sovereignty as the ruler of the world. He is "set apart" from the world over which he rules. At the same time his holiness encompasses his moral authority, which derives from his royal position. As king he has the right to dictate to his subjects how they are to live; indeed his very own character sets the standard for proper behavior. This expression is a common title for the LORD in the book of Isaiah.

<sup>5</sup> tn Heb "burn and kindle the weapons."

<sup>6</sup> tn Two different types of shields are specified in the Hebrew text.

<sup>7</sup> tn Heb "they will not carry."

<sup>8</sup> tn Heb "loot their looters and plunder their plunderers."

<sup>9</sup> tn The name means "horde of Gog."

<sup>10</sup> tn Heb "the house of Israel."

<sup>11</sup> tn Heb "name."

<sup>12</sup> tn Heb "men of perpetuity."

<sup>13</sup> tn Heb "and bury the travelers and those who remain on the surface of the ground." The reference to "travelers" seems odd and is omitted in the LXX. It is probably an accidental duplication (see v. 11).

<sup>14</sup> tn Heb "as the scouts scout."

<sup>15</sup> tn That is, the aforementioned bone.

<sup>16</sup> tn This name appears to be a feminine form of the word "horde," used in the name Hamon-Gog.

<sup>17</sup> tn Or "sacrifice" (so also in the rest of this verse).

<sup>18</sup> sn See Rev 19:17-18.

<sup>19</sup> sn Eating the fat and drinking blood were God's exclusive rights in Israelite sacrifices (Lev 3:17).

<sup>20</sup> tn Or "sacrifice" (so also in the rest of this verse).

<sup>21</sup> tn Heb "chariots."

<sup>22</sup> tn Or "my glory."

<sup>23</sup> tn Heb "my hand which I have placed."

house of Israel will know that I am the LORD their God, from that day forward. **39:23** The nations will know that the house of Israel went into exile due to their iniquity,<sup>1</sup> for they were unfaithful to me. So I hid my face from them and handed them over to their enemies; all of them died by the sword. **39:24** According to their uncleanness and rebellion I have dealt with them, and I hid my face from them.

**39:25** “Therefore this is what the sovereign LORD says: Now I will restore<sup>2</sup> the fortunes of Jacob, and I will have mercy on the entire house of Israel. I will be zealous for my holy name. **39:26** They will bear their shame for all their unfaithful acts against me, when they live securely on their land with no one to make them afraid. **39:27** When I have brought them back from the peoples and gathered them from the countries of their enemies, I will magnify myself among them in the sight of many nations. **39:28** Then they will know that I am the LORD their God, because I sent them into exile among the nations, and then gathered them into their own land. I will not leave any of them in exile<sup>3</sup> any longer. **39:29** I will no longer hide my face from them, when I pour out my Spirit on the house of Israel,<sup>4</sup> declares the sovereign LORD.”

### *Vision of the New Temple*

**40:1** In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city<sup>5</sup> was struck down, on this very day,<sup>6</sup> the hand<sup>7</sup> of the LORD was on me, and he brought me there.<sup>8</sup> **40:2** By means of divine visions<sup>9</sup> he brought me to the land of Israel and placed me on a very high mountain,<sup>10</sup> and on it was a structure like a city, to the south. **40:3** When he brought me there, I saw<sup>11</sup> a man whose appearance was like bronze, with a linen cord and a

measuring stick in his hand. He was standing in the gateway. **40:4** The man said to me, “Son of man, watch closely, listen carefully, and pay attention<sup>12</sup> to everything I show you, for you have been brought here so that I can show it to you.<sup>13</sup> Tell the house of Israel everything you see.”

**40:5** I saw<sup>14</sup> a wall all around the outside of the temple.<sup>15</sup> In the man’s hand was a measuring stick 10½ feet<sup>16</sup> long. He measured the thickness of the wall<sup>17</sup> as 10½ feet,<sup>18</sup> and its height as 10½ feet. **40:6** Then he went to the gate facing east. He climbed its steps and measured the threshold of the gate as 10½ feet deep.<sup>19</sup> **40:7** The alcoves were 10½ feet long and 10½ feet wide; between the alcoves were 8¾ feet.<sup>20</sup> The threshold of the gate by the porch of the gate facing inward was 10½ feet. **40:8** Then he measured the porch of the gate facing inward as 10½ feet. **40:9** He measured the porch of the gate as 14 feet,<sup>21</sup> and its jambs as 3½ feet;<sup>22</sup> the porch of the gate faced inward. **40:10** There were three alcoves on each side of the east gate; the three had the same measurement, and the jambs on either side had the same measurement.<sup>23</sup> **40:11** He measured the width of the entrance of the gateway as 17½ feet,<sup>24</sup> and the length of the gateway as 22¾ feet.<sup>25</sup> **40:12** There was a barrier in front of the alcoves, 1¾ feet<sup>26</sup> on either side; the alcoves were 10½ feet<sup>27</sup> on either side. **40:13** He measured the

<sup>12</sup> **tn** Heb “look with your eyes, hear with your ears, and set your mind on.”

<sup>13</sup> **tn** Heb “in order to show (it) to you.”

<sup>14</sup> **tn** The word הִינֵה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>15</sup> **tn** Heb “house.”

<sup>16</sup> **tn** Heb “a measuring stick of six cubits, [each] a cubit and a handbreadth.” The measuring units here and in the remainder of this section are the Hebrew “long” cubit, consisting of a cubit (about 18 inches or 45 cm) and a handbreadth (about 3 inches or 7.5 cm), for a total of 21 inches (52.5 cm). Therefore the measuring stick in the man’s hand was 10.5 feet (3.15 meters) long. Because modern readers are not familiar with the cubit as a unit of measurement, and due to the additional complication of the “long” cubit as opposed to the regular cubit, all measurements have been converted to American standard feet and inches, with the Hebrew measurements and the metric equivalents given in the notes.

<sup>17</sup> **tn** Heb “building.”

<sup>18</sup> **tn** Heb “one rod [or “reed”]” (also a second time in this verse, twice in v. 6, three times in v. 7, and once in v. 8).

<sup>19</sup> **tn** The Hebrew text adds “the one threshold 10½ feet deep.” This is probably an accidental duplication of what precedes. See D. I. Block, *Ezekiel* (NICOT), 2:517.

<sup>20</sup> **tn** Heb “five cubits” (i.e., 2.625 meters) according to the “long” cubit. See the note on the first occurrence of the phrase “10½ feet” in v. 5.

<sup>21</sup> **tn** Heb “eight cubits” (i.e., 4.2 meters).

<sup>22</sup> **tn** Heb “two cubits” (i.e., 1.05 meters).

<sup>23</sup> **sn** The three alcoves are parallel to the city gates found at Megiddo, Hazor, and Gezer.

<sup>24</sup> **tn** Heb “ten cubits” (i.e., 5.25 meters).

<sup>25</sup> **tn** Heb “thirteen cubits” (i.e., 6.825 meters).

<sup>26</sup> **tn** Heb “one cubit” (i.e., 52.5 cm).

<sup>27</sup> **tn** Heb “six cubits” (i.e., 3.15 meters).

<sup>1</sup> **tn** Or “in their punishment.” The phrase “in/for [a person’s] iniquity/punishment” occurs fourteen times in Ezekiel: here; 3:18, 19; 4:17; 7:13, 16; 18: 17, 18, 19, 20; 24:23; 33:6, 8, 9. The Hebrew word for “iniquity” may also mean the “punishment” for iniquity or “guilt” of iniquity.

<sup>2</sup> **tn** Heb “cause to return.”

<sup>3</sup> **tn** Heb “there,” referring to the foreign nations to which they were exiled. The translation makes the referent clear.

<sup>4</sup> **sn** See Ezek 11:19; 37:14.

<sup>5</sup> **sn** That is, Jerusalem.

<sup>6</sup> **tn** April 19, 573 B.C.

<sup>7</sup> **tn** Or “power.”

**sn** *Hand* in the OT can refer metaphorically to power, authority, or influence. In Ezekiel God’s *hand* being on the prophet is regularly associated with communication or a vision from God (3:14, 22; 8:1; 37:1; 40:1).

<sup>8</sup> **sn** That is, to the land of Israel (see v. 2).

<sup>9</sup> **tn** The expression introduces the three major visions of Ezekiel (1:1; 8:3; 40:2).

<sup>10</sup> **tn** The reference to a very high mountain is harmonious with Isa 2:2.

<sup>11</sup> **tn** The word הִינֵה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

gateway from the roof of one alcove to the roof of the other, a width of  $43\frac{3}{4}$  feet<sup>1</sup> from one entrance to the opposite one. **40:14** He measured<sup>2</sup> the porch<sup>3</sup> at 105 feet<sup>4</sup> high,<sup>5</sup> the gateway went all around to the jamb of the courtyard. **40:15** From the front of the entrance gate to the porch of the inner gate was  $87\frac{1}{2}$  feet.<sup>6</sup> **40:16** There were closed windows toward the alcoves and toward their jambs within the gate all around, and likewise for the porches. There were windows all around the inside, and on each jamb were decorative palm trees.<sup>7</sup>

**40:17** Then he brought me to the outer court. I saw<sup>8</sup> chambers there, and a pavement made for the court all around; thirty chambers faced the pavement. **40:18** The pavement was beside the gates, corresponding to the length of the gates; this was the lower pavement. **40:19** Then he measured the width from before the lower gate to the front of the exterior of the inner court as 175 feet<sup>9</sup> on the east and on the north.

**40:20** He measured the length and width of the gate of the outer court which faces north. **40:21** Its alcoves, three on each side, and its jambs and porches had the same measurement as the first gate;  $87\frac{1}{2}$  feet<sup>10</sup> long and  $43\frac{3}{4}$  feet<sup>11</sup> wide. **40:22** Its windows, its porches, and its decorative palm trees had the same measurement as the gate which faced east. Seven steps led up to it, and its porch was in front of them. **40:23** Opposite the gate on the north and the east was a gate of the inner court; he measured the distance from gate to gate at 175 feet.<sup>12</sup>

**40:24** Then he led me toward the south. I saw<sup>13</sup> a gate on the south. He measured its jambs and its porches; they had the same dimensions as the others. **40:25** There were windows all around it and its porches, like the windows of the others;<sup>14</sup>  $87\frac{1}{2}$  feet<sup>15</sup> long and  $43\frac{3}{4}$  feet<sup>16</sup> wide. **40:26** There were seven steps going

up to it; its porches were in front of them. It had decorative palm trees on its jambs, one on either side. **40:27** The inner court had a gate toward the south; he measured it from gate to gate toward the south as 175 feet.<sup>17</sup>

**40:28** Then he brought me to the inner court by the south gate. He measured the south gate; it had the same dimensions as the others. **40:29** Its alcoves, its jambs, and its porches had the same dimensions as the others, and there were windows all around it and its porches; its length was  $87\frac{1}{2}$  feet<sup>18</sup> and its width  $43\frac{3}{4}$  feet.<sup>19</sup> **40:30** There were porches all around,  $43\frac{3}{4}$  feet<sup>20</sup> long and  $8\frac{3}{4}$  feet<sup>21</sup> wide. **40:31** Its porches faced the outer court, and decorative palm trees were on its jambs, and its stairway had eight steps.

**40:32** Then he brought me to the inner court on the east side. He measured the gate; it had the same dimensions as the others. **40:33** Its alcoves, its jambs, and its porches had the same dimensions as the others, and there were windows all around it and its porches; its length was  $87\frac{1}{2}$  feet<sup>22</sup> and its width  $43\frac{3}{4}$  feet.<sup>23</sup> **40:34** Its porches faced the outer court, it had decorative palm trees on its jambs, and its stairway had eight steps.

**40:35** Then he brought me to the north gate, and he measured it; it had the same dimensions as the others – **40:36** its alcoves, its jambs, and its porches. It had windows all around it; its length was  $87\frac{1}{2}$  feet<sup>24</sup> and its width  $43\frac{3}{4}$  feet.<sup>25</sup> **40:37** Its jambs<sup>26</sup> faced the outer court, and it had decorative palm trees on its jambs, on either side, and its stairway had eight steps.

**40:38** There was a chamber with its door by the porch of the gate;<sup>27</sup> there they washed the burnt offering. **40:39** In the porch of the gate were two tables on either side on which to slaughter the burnt offering, the sin offering, and the guilt offering. **40:40** On the outside of the porch as one goes up at the entrance of the north gate were two tables, and on the other side of the porch of the gate were two tables. **40:41** Four tables were on each side of the gate, eight tables on which the sacrifices were to be slaughtered. **40:42** The four tables for the burnt offering were of carved stone, 32 inches<sup>28</sup> long, 32 inches<sup>29</sup> wide, and 21 inches<sup>30</sup> high. They

<sup>1</sup> tn Heb “twenty-five cubits” (i.e., 13.125 meters).

<sup>2</sup> tn Heb “made.”

<sup>3</sup> tc The MT reads “jambs” which does not make sense in context. Supposing a confusion of *yod* for *vav*, the text may be emended to read “porch.” See D. I. Block, *Ezekiel* (NICOT), 2:518.

<sup>4</sup> tn Heb “sixty cubits” (i.e., 31.5 meters).

<sup>5</sup> tn The word “high” is not in the Hebrew text but is supplied for sense.

<sup>6</sup> tn Heb “fifty cubits” (i.e., 26.25 meters).

<sup>7</sup> sn Decorative palm trees were also a part of Solomon’s temple (1 Kgs 6:29, 32, 35).

<sup>8</sup> tn The word *הִנֵּה* (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>9</sup> tn Heb “one hundred cubits” (i.e., 52.5 meters).

<sup>10</sup> tn Heb “fifty cubits” (i.e., 26.25 meters).

<sup>11</sup> tn Heb “twenty-five cubits” (i.e., 13.125 meters).

<sup>12</sup> tn Heb “one hundred cubits” (i.e., 52.5 meters).

<sup>13</sup> tn The word *הִנֵּה* (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>14</sup> tn Heb “as these windows.”

<sup>15</sup> tn Heb “fifty cubits” (i.e., 26.25 meters).

<sup>16</sup> tn Heb “twenty-five cubits” (i.e., 13.125 meters).

<sup>17</sup> tn Heb “one hundred cubits” (i.e., 52.5 meters).

<sup>18</sup> tn Heb “fifty cubits” (i.e., 26.25 meters).

<sup>19</sup> tn Heb “twenty-five cubits” (i.e., 13.125 meters).

<sup>20</sup> tn Heb “twenty-five cubits” (i.e., 13.125 meters).

<sup>21</sup> tn Heb “five cubits” (i.e., 2.625 meters).

<sup>22</sup> tn Heb “fifty cubits” (i.e., 26.25 meters).

<sup>23</sup> tn Heb “twenty-five cubits” (i.e., 13.125 meters).

<sup>24</sup> tn Heb “fifty cubits” (i.e., 26.25 meters).

<sup>25</sup> tn Heb “twenty-five cubits” (i.e., 13.125 meters).

<sup>26</sup> tc The LXX reads “porches.”

<sup>27</sup> tc The MT reads “jambs of the gates” which does not make sense in a context discussing one chamber. The emendation to “porch” is similar to v. 14. See D. I. Block, *Ezekiel* (NICOT), 2:530.

<sup>28</sup> tn Heb “one and a half cubits” (i.e., 78.75 cm).

<sup>29</sup> tn Heb “one and a half cubits” (i.e., 78.75 cm).

<sup>30</sup> tn Heb “one cubit” (i.e., 52.5 cm).



would put the instruments which they used to slaughter the burnt offering and the sacrifice on them. **40:43** There were hooks<sup>1</sup> three inches<sup>2</sup> long, fastened in the house all around, and on the tables was the flesh of the offering.

**40:44** On the outside of the inner gate were chambers for the singers of the inner court, one<sup>3</sup> at the side of the north gate facing south, and the other at the side of the south<sup>4</sup> gate facing north. **40:45** He said to me, "This chamber which faces south is for the priests who keep charge of the temple,<sup>5</sup> **40:46** and the chamber which faces north is for the priests who keep charge of the altar. These are the descendants of Zadok, from the descendants of Levi, who may approach the LORD to minister to him." **40:47** He measured the court as a square 175 feet long and 175 feet wide;<sup>6</sup> the altar was in front of the temple.

**40:48** Then he brought me to the porch of the temple and measured the jambs of the porch as 8 $\frac{3}{4}$  feet<sup>7</sup> on either side, and the width of the gate was 24 $\frac{1}{2}$  feet<sup>8</sup> and the sides<sup>9</sup> were 5 $\frac{1}{4}$  feet<sup>10</sup> on each side. **40:49** The length of the porch was 35 feet<sup>11</sup> and the width 19 $\frac{1}{4}$  feet;<sup>12</sup> steps<sup>13</sup> led up to it, and there were pillars beside the jambs on either side.

#### *The Inner Temple*

**41:1** Then he brought me to the outer sanctuary, and measured the jambs; the jambs were 10 $\frac{1}{2}$  feet<sup>14</sup> wide on each side. **41:2** The width of the entrance was 17 $\frac{1}{2}$  feet,<sup>15</sup> and the sides<sup>16</sup> of the entrance were 8 $\frac{3}{4}$  feet<sup>17</sup> on each side. He measured the length of the outer sanctuary as 70 feet,<sup>18</sup> and its width as 35 feet.<sup>19</sup>

**41:3** Then he went into the inner sanctuary and measured the jambs of the entrance as 3 $\frac{1}{2}$  feet,<sup>20</sup> the entrance as 10 $\frac{1}{2}$  feet,<sup>21</sup> and the width of the entrance as 12 $\frac{1}{4}$  feet<sup>22</sup> **41:4** Then he measured its length as 35 feet,<sup>23</sup> and its width as 35 feet,<sup>24</sup> before the outer sanctuary. He said to me, "This is the most holy place."

**41:5** Then he measured the wall of the temple<sup>25</sup> as 10 $\frac{1}{2}$  feet,<sup>26</sup> and the width of the side chambers as 7 feet,<sup>27</sup> all around the temple. **41:6** The side chambers were in three stories, one above the other, thirty in each story. There were offsets in the wall all around to serve as supports for the side chambers, so that the supports were not in the wall of the temple. **41:7** The side chambers surrounding the temple were wider at each successive story;<sup>28</sup> for the structure<sup>29</sup> surrounding the temple went up story by story all around the temple. For this reason the width of the temple increased as it went up, and one went up from the lowest story to the highest by the way of the middle story.

**41:8** I saw that the temple had a raised platform all around; the foundations of the side chambers were a full measuring stick<sup>30</sup> of 10 $\frac{1}{2}$  feet<sup>31</sup> high. **41:9** The width of the outer wall of the side chambers was 8 $\frac{3}{4}$  feet,<sup>32</sup> and the open area between the side chambers of the temple **41:10** and the chambers of the court was 35 feet<sup>33</sup> in width all around the temple on every side. **41:11** There were entrances from the side chambers toward the open area, one entrance toward the north, and another entrance toward the south; the width of the open area was 8 $\frac{3}{4}$  feet<sup>34</sup> all around.

**41:12** The building that was facing the temple courtyard at the west side was 122 $\frac{1}{2}$  feet<sup>35</sup> wide; the wall of the building was 8 $\frac{3}{4}$  feet<sup>36</sup> all around, and its length 157 $\frac{1}{2}$  feet.<sup>37</sup>

**41:13** Then he measured the temple as 175 feet<sup>38</sup> long, the courtyard of the temple and the

<sup>1</sup> **tc** This reading is supported by the Aramaic Targum. The LXX, Vulgate, and Syriac read "shelves" or some type of projection.

<sup>2</sup> **tn** *Heb* "one handbreadth" (7.5 cm).

<sup>3</sup> **tn** "One" is not in the Hebrew text but is supplied for clarity in the translation.

<sup>4</sup> **tc** This reading is supported by the LXX; the MT reads "east."

<sup>5</sup> **tn** *Heb* "the house."

<sup>6</sup> **tn** *Heb* "one hundred cubits long and one hundred cubits wide, a square" (i.e., 52.5 meters by 52.5 meters).

<sup>7</sup> **tn** *Heb* "five cubits" (i.e., 2.625 meters).

<sup>8</sup> **tn** The LXX reads "fourteen cubits" (i.e., 7.35 meters). See following note.

<sup>9</sup> **tc** The translation follows the LXX. The MT reads "the width of the gate was three cubits," the omission due to haplography.

**tn** Or "sidewalls."

<sup>10</sup> **tn** *Heb* "three cubits" (i.e., 1.575 meters).

<sup>11</sup> **tn** *Heb* "twenty cubits" (i.e., 10.5 meters).

<sup>12</sup> **tn** *Heb* "eleven cubits" (i.e., 5.775 meters).

<sup>13</sup> **tc** The LXX reads "ten steps."

<sup>14</sup> **tn** *Heb* "six cubits" (i.e., 3.15 meters).

<sup>15</sup> **tn** *Heb* "ten cubits" (i.e., 5.25 meters).

<sup>16</sup> **tc** The translation follows the LXX. The MT reads "the width of the gate was three cubits," the omission due to haplography.

**tn** Or "sidewalls."

<sup>17</sup> **tn** *Heb* "five cubits" (i.e., 2.625 meters).

<sup>18</sup> **tn** *Heb* "forty cubits" (i.e., 21 meters).

<sup>19</sup> **tn** *Heb* "twenty cubits" (i.e., 10.5 meters).

<sup>20</sup> **tn** *Heb* "two cubits" (i.e., 1.05 meters).

<sup>21</sup> **tn** *Heb* "six cubits" (i.e., 3.15 meters).

<sup>22</sup> **tn** *Heb* "seven cubits" (i.e., 3.675 meters).

<sup>23</sup> **tn** *Heb* "twenty cubits" (i.e., 10.5 meters).

<sup>24</sup> **tn** *Heb* "twenty cubits" (i.e., 10.5 meters).

<sup>25</sup> **tn** *Heb* "house" throughout Ezek 41.

<sup>26</sup> **tn** *Heb* "six cubits" (i.e., 3.15 meters).

<sup>27</sup> **tn** *Heb* "four cubits" (2.1 meters).

<sup>28</sup> **tc** The Hebrew is difficult here. The Targum envisions a winding ramp or set of stairs, which entails reading the first word as a noun rather than a verb and reading the second word also not as a verb, supposing that an initial *mem* has been read as *vav* and *nun*. See D. I. Block, *Ezekiel* (NICOT), 2:549.

<sup>29</sup> **tn** The Hebrew term occurs only here in the OT.

<sup>30</sup> **tn** *Heb* "reed."

<sup>31</sup> **tn** *Heb* "six cubits" (i.e., 3.15 meters).

<sup>32</sup> **tn** *Heb* "five cubits" (i.e., 2.625 meters).

<sup>33</sup> **tn** *Heb* "twenty cubits" (i.e., 10.5 meters).

<sup>34</sup> **tn** *Heb* "five cubits" (i.e., 2.625 meters).

<sup>35</sup> **tn** *Heb* "seventy cubits" (36.75 meters).

<sup>36</sup> **tn** *Heb* "five cubits" (i.e., 2.625 meters).

<sup>37</sup> **tn** *Heb* "ninety cubits" (i.e., 47.25 meters).

<sup>38</sup> **tn** *Heb* "one hundred cubits" (i.e., 52.5 meters).

building and its walls as 175 feet<sup>1</sup> long, 41:14 and also the width of the front of the temple and the courtyard on the east as 175 feet.<sup>2</sup>

41:15 Then he measured the length of the building facing the courtyard at the rear of the temple, with its galleries on either side as 175 feet.<sup>3</sup>

The interior of the outer sanctuary and the porch of the court,<sup>4</sup> 41:16 as well as the thresholds, narrow windows and galleries all around on three sides facing the threshold were paneled with wood all around, from the ground up to the windows (now the windows were covered), 41:17 to the space above the entrance, to the inner room, and on the outside, and on all the walls in the inner room and outside, by measurement.<sup>5</sup> 41:18 It was made with cherubim and decorative palm trees, with a palm tree between each cherub. Each cherub had two faces: 41:19 a human face toward the palm tree on one side and a lion's face toward the palm tree on the other side. They were carved on the whole temple all around; 41:20 from the ground to the area above the entrance, cherubim and decorative palm trees were carved on the wall of the outer sanctuary. 41:21 The doorposts of the outer sanctuary were square. In front of the sanctuary one doorpost looked just like the other. 41:22 The altar was of wood, 5¼ feet<sup>6</sup> high, with its length 3½ feet;<sup>7</sup> its corners, its length,<sup>8</sup> and its walls were of wood. He said to me, "This is the table that is before the LORD." 41:23 The outer sanctuary and the inner sanctuary each had a double door. 41:24 Each of the doors had two leaves, two swinging<sup>9</sup> leaves; two leaves for one door and two leaves for the other. 41:25 On the doors of the outer sanctuary were carved cherubim and palm trees, like those carved on the walls, and there was a canopy<sup>10</sup> of wood on the front of the outside porch. 41:26 There were narrow windows and decorative palm trees on either side of the side walls of the porch; this is what the side chambers of the temple and the canopies were like.

### *Chambers for the Temple*

42:1 Then he led me out to the outer court, toward the north, and brought me to the chamber which was opposite the courtyard and opposite the building on the north. 42:2 Its length

was 175 feet<sup>11</sup> on the north side,<sup>12</sup> and its width 87½ feet.<sup>13</sup> 42:3 Opposite the 35 feet<sup>14</sup> that belonged to the inner court, and opposite the pavement which belonged to the outer court, gallery faced gallery in the three stories. 42:4 In front of the chambers was a walkway on the inner side, 17½ feet<sup>15</sup> wide at a distance of 1¾ feet,<sup>16</sup> and their entrances were on the north. 42:5 Now the upper chambers were narrower, because the galleries took more space from them than from the lower and middle chambers of the building. 42:6 For they were in three stories and had no pillars like the pillars of the courts; therefore the upper chambers<sup>17</sup> were set back from the ground more than the lower and upper ones. 42:7 As for the outer wall by the side of the chambers, toward the outer court facing the chambers, it was 87½ feet<sup>18</sup> long. 42:8 For the chambers on the outer court were 87½ feet<sup>19</sup> long, while those facing the temple were 175 feet<sup>20</sup> long. 42:9 Below these chambers was a passage on the east side as one enters from the outer court.

42:10 At the beginning<sup>21</sup> of the wall of the court toward the south,<sup>22</sup> facing the courtyard and the building, were chambers 42:11 with a passage in front of them. They looked like the chambers on the north. Of the same length and width, and all their exits according to their arrangements and entrances 42:12 were the chambers<sup>23</sup> which were toward the south. There was an opening at the head of the passage, the passage in front of the corresponding wall toward the east when one enters.

42:13 Then he said to me, "The north chambers and the south chambers which face the courtyard are holy chambers where the priests<sup>24</sup> who approach the LORD will eat the most holy offerings. There they will place the most holy offerings – the grain offering, the sin offering, and the guilt offering, because the place is holy. 42:14 When the priests enter, then they will not go out from the sanctuary to the outer court without taking off their garments in which they minister, for these are holy; they

<sup>11</sup> tn Heb "one hundred cubits" (i.e., 52.5 meters).

<sup>12</sup> tn Heb "the door of the north."

<sup>13</sup> tn Heb "fifty cubits" (i.e., 26.25 meters).

<sup>14</sup> tn Heb "twenty cubits" (i.e., 10.5 meters).

<sup>15</sup> tn Heb "ten cubits" (i.e., 5.25 meters).

<sup>16</sup> tc Heb "one cubit" (i.e., 52.5 cm). The LXX and the Syriac read "one hundred cubits" (= 175 feet).

<sup>17</sup> tn The phrase "upper chambers" is not in the Hebrew text but is supplied from the context.

<sup>18</sup> tn Heb "fifty cubits" (i.e., 26.25 meters).

<sup>19</sup> tn Heb "fifty cubits" (i.e., 26.25 meters).

<sup>20</sup> tn Heb "one hundred cubits" (i.e., 52.5 meters).

<sup>21</sup> tc The reading is supported by the LXX.

<sup>22</sup> tc This reading is supported by the LXX; the MT reads "east."

<sup>23</sup> tc The MT apparently evidences dittography, repeating most of the last word of the previous verse: "and like the openings of."

<sup>24</sup> sn The priests are from the Zadokite family (Ezek 40:6; 44:15).

<sup>1</sup> tn Heb "one hundred cubits" (i.e., 52.5 meters).

<sup>2</sup> tn Heb "one hundred cubits" (i.e., 52.5 meters).

<sup>3</sup> tn Heb "one hundred cubits" (i.e., 52.5 meters).

<sup>4</sup> tc Some Hebrew MSS read "and its outer court."

<sup>5</sup> tc The LXX does not have the word "by measurements." The word may be a technical term referring to carpentry technique, the exact meaning of which is unclear.

<sup>6</sup> tn Heb "three cubits" (i.e., 1.575 meters).

<sup>7</sup> tn Heb "two cubits" (i.e., 1.05 meters).

<sup>8</sup> tc So the Masoretic text. The LXX reads "base."

<sup>9</sup> tn Heb "turning" leaves.

<sup>10</sup> tn Or "railings." See L. C. Allen, *Ezekiel* (WBC), 2:218.

will put on other garments, then they will go near the places where the people are.”

**42:15** Now when he had finished measuring the interior of the temple, he led me out by the gate which faces east and measured all around. **42:16** He measured the east side with the measuring stick<sup>1</sup> as 875 feet<sup>2</sup> by the measuring stick. **42:17** He measured the north side as 875 feet by the measuring stick. **42:18** He measured the south side as 875 feet by the measuring stick. **42:19** He turned to the west side and measured 875 feet by the measuring stick. **42:20** He measured it on all four sides. It had a wall around it, 875 feet long and 875 feet wide, to separate the holy and common places.

### *The Glory Returns to the Temple*

**43:1** Then he brought me to the gate that faced toward the east. **43:2** I saw<sup>3</sup> the glory of the God of Israel<sup>4</sup> coming from the east;<sup>5</sup> the sound was like that of rushing water;<sup>6</sup> and the earth radiated<sup>7</sup> his glory. **43:3** It was like the vision I saw when he<sup>8</sup> came to destroy the city, and the vision I saw by the Kebar River. I threw myself face down. **43:4** The glory of the LORD came into the temple by way of the gate that faces east. **43:5** Then a wind<sup>9</sup> lifted me up and brought me to the inner court; I watched<sup>10</sup> the glory of the LORD filling the temple.<sup>11</sup>

**43:6** I heard someone speaking to me from the temple, while the man was standing beside me. **43:7** He said to me: “Son of man, this is the place of my throne<sup>12</sup> and the place for the soles of my feet,<sup>13</sup> where I will live among the people of Israel forever. The house of Israel will no longer profane my holy name, neither they nor their kings, by their spiritual prostitution or by the pillars of their kings set up when they die.<sup>14</sup>

**43:8** When they placed their threshold by my threshold and their doorpost by my doorpost, with only the wall between me and them, they profaned my holy name by the abominable deeds they committed. So I consumed them in my anger. **43:9** Now they must put away their spiritual prostitution and the pillars of their kings far from me, and then I will live among them forever.

**43:10** “As for you, son of man, describe the temple to the house of Israel, so that they will be ashamed of their sins and measure the pattern. **43:11** When they are ashamed of all that they have done, make known to them the design of the temple, its pattern, its exits and entrances, and its whole design – all its statutes, its entire design, and all its laws; write it all down in their sight, so that they may observe its entire design and all its statutes and do them.

**43:12** “This is the law of the temple: The entire area on top of the mountain all around will be most holy. Indeed, this is the law of the temple.

### *The Altar*

**43:13** “And these are the measurements of the altar:<sup>15</sup> Its base<sup>16</sup> is 1 $\frac{3}{4}$  feet<sup>17</sup> high,<sup>18</sup> and 1 $\frac{3}{4}$  feet<sup>19</sup> wide, and its border nine inches<sup>20</sup> on its edge. This is to be the height<sup>21</sup> of the altar. **43:14** From the base of the ground to the lower edge is 3 $\frac{1}{2}$  feet,<sup>22</sup> and the width 1 $\frac{3}{4}$  feet,<sup>23</sup> and from the smaller ledge to the larger edge, 7 feet,<sup>24</sup> and the width 1 $\frac{3}{4}$  feet; **43:15** and the altar hearth, 7 feet, and from the altar

<sup>1</sup> **tn** Heb “reed” (also in the following verses).

<sup>2</sup> **tn** Heb “five hundred cubits” (i.e., 262.5 meters).

<sup>3</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>4</sup> **sn** This same title appears in 8:4; 9:3; 10:19; and 11:22.

<sup>5</sup> **sn** Earlier Ezekiel had observed God leaving the temple to the east (1:1; 2:3).

<sup>6</sup> **sn** See Ezek 1:24; Rev 1:15; 14:2; 19:6.

<sup>7</sup> **tn** Heb “shone from.”

<sup>8</sup> **tc** Heb “I.” The reading is due to the confusion of *yod* (י, indicating a first person pronoun) and *vav* (ו, indicating a third person pronoun). A few medieval Hebrew MSS; Theodotion’s Greek version, and the Latin Vulgate support a third person pronoun here.

<sup>9</sup> **tn** See note on “wind” in 2:2.

<sup>10</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>11</sup> **sn** In 1 Kgs 8:10-11 we find a similar event with regard to Solomon’s temple. See also Exod 40:34-35, and Isa 6:4.

<sup>12</sup> **sn** God’s throne is mentioned in Isa 6:1; Jer 3:17.

<sup>13</sup> **sn** See 1 Chr 28:2; Ps 99:5; 132:7; Isa 60:13; Lam 2:1.

<sup>14</sup> **tn** Heb “by their corpses in their death.” But the term normally translated “corpses” is better understood here as a reference to funeral pillars or funerary offerings. See D. I. Block, *Ezekiel* (NICOT), 2:583-85, and L. C. Allen, *Ezekiel* (WBC), 2:257.

<sup>15</sup> **tn** Heb “the measurements of the altar by cubits, the cubit being a cubit and a handbreadth.” The measuring units here and in the remainder of this section are the Hebrew “long” cubit, consisting of a cubit (about 18 inches or 45 cm) and a handbreadth (about 3 inches or 7.5 cm), for a total of 21 inches (52.5 cm). Because modern readers are not familiar with the cubit as a unit of measurement, and due to the additional complication of the “long” cubit as opposed to the regular cubit, all measurements have been converted to American standard feet and inches, with the Hebrew measurements and the metric equivalents given in the notes. On the altar see Ezek 40:47.

<sup>16</sup> **tn** The Hebrew term normally means “bosom.” Here it refers to a hollow in the ground.

<sup>17</sup> **tn** Heb “one cubit” (i.e., 52.5 cm).

<sup>18</sup> **tn** The word “high” is not in the Hebrew text but is supplied in the translation for clarity.

<sup>19</sup> **tn** Heb “one cubit” (i.e., 52.5 cm).

<sup>20</sup> **tn** Heb “one span.” A span was three handbreadths, or about nine inches (i.e., 22.5 cm).

<sup>21</sup> **tc** Heb “bulge, protuberance, mound.” The translation follows the LXX.

<sup>22</sup> **tn** Heb “two cubits” (i.e., 1.05 meters).

<sup>23</sup> **tn** Heb “one cubit” (i.e., 52.5 cm; the phrase occurs again later in this verse).

<sup>24</sup> **tn** Heb “four cubits” (i.e., 2.1 meters; the phrase also occurs in the next verse).

hearth four horns projecting upward. **43:16** Now the altar hearth<sup>1</sup> is a perfect square, 21 feet<sup>2</sup> long and 21 feet wide. **43:17** The ledge is 24½ feet<sup>3</sup> long and 24½ feet wide on four sides; the border around it is 10½ inches,<sup>4</sup> and its surrounding base 1¾ feet.<sup>5</sup> Its steps face east.”

**43:18** Then he said to me: “Son of man, this is what the sovereign LORD says: These are the statutes of the altar: On the day it is built to offer up burnt offerings on it and to sprinkle blood on it,<sup>6</sup> **43:19** you will give a young bull for a sin offering to the Levitical priests who are descended from Zadok, who approach me to minister to me, declares the sovereign LORD. **43:20** You will take some of its blood, and place it on the four horns of the altar, on the four corners of the ledge, and on the border all around; you will cleanse it and make atonement for it.<sup>7</sup> **43:21** You will also take the bull for the sin offering, and it will be burned in the appointed place in the temple, outside the sanctuary.

**43:22** “On the second day, you will offer a male goat without blemish for a sin offering. They will purify the altar just as they purified it with the bull. **43:23** When you have finished purifying it, you will offer an unblemished young bull and an unblemished ram from the flock. **43:24** You will present them before the LORD, and the priests will scatter salt on them<sup>8</sup> and offer them up as a burnt offering to the LORD.

**43:25** “For seven days you will provide every day a goat for a sin offering; a young bull and a ram from the flock, both without blemish, will be provided. **43:26** For seven days they will make atonement for the altar and cleanse it, so they will consecrate it.<sup>9</sup> **43:27** When the prescribed period is over,<sup>10</sup> on the eighth day and thereafter the priests will offer up on the altar your burnt offerings and your peace offerings;<sup>11</sup> I will accept you, declares the sovereign LORD.”

### The Closed Gate

**44:1** Then he brought me back by way of the outer gate of the sanctuary which faces east, but it was shut. **44:2** The LORD said to me: “This gate will be shut; it will not be opened, and no one will enter by it. For the LORD, the God of Israel, has entered by it; therefore it will remain shut. **44:3** Only the prince may sit in it to eat a sacrificial meal<sup>12</sup> before the LORD; he will enter by way of the porch of the gate and will go out by the same way.”

**44:4** Then he brought me by way of the north gate to the front of the temple. As I watched, I noticed<sup>13</sup> the glory of the LORD filling the LORD’s temple, and I threw myself face down. **44:5** The LORD said to me: “Son of man, pay attention,<sup>14</sup> watch closely and listen carefully to<sup>15</sup> everything I tell you concerning all the statutes of the LORD’s house and all its laws. Pay attention to the entrances<sup>16</sup> to the temple with all the exits of the sanctuary. **44:6** Say to the rebellious,<sup>17</sup> to the house of Israel, ‘This is what the sovereign LORD says: Enough of all your abominable practices, O house of Israel! **44:7** When you bring foreigners, those uncircumcised in heart and in flesh, into my sanctuary, you desecrate<sup>18</sup> it – even my house – when you offer my food, the fat and the blood. You<sup>19</sup> have broken my covenant by all your abominable practices. **44:8** You have not kept charge of my holy things, but you have assigned foreigners<sup>20</sup> to keep charge of my sanctuary for you. **44:9** This is what the sovereign LORD says: No foreigner, who is uncircumcised in heart and flesh among all the foreigners who are among the people of Israel, will enter into my sanctuary.<sup>21</sup>

**44:10** “‘But the Levites who went far from me, straying off from me after their idols when Israel went astray, will be responsible for<sup>22</sup> their sin. **44:11** Yet they will be ministers in my sanctuary, having oversight at the gates of the

<sup>12</sup> **tn** Heb “to eat bread.”

<sup>13</sup> **tn** The word הִנֵּה (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>14</sup> **tn** Heb “set your heart” (so also in the latter part of the verse).

<sup>15</sup> **tn** Heb “Set your mind, look with your eyes, and with your ears hear.”

<sup>16</sup> **tc** The Syriac, Vulgate, and Targum read the plural. See D. I. Block, *Ezekiel* (NICOT), 2:618.

<sup>17</sup> **tc** The LXX reads “house of rebellion.”

<sup>18</sup> **tn** Heb “to desecrate.”

<sup>19</sup> **tc** The Greek, Syriac, and Latin versions read “you.” The Masoretic text reads “they.”

<sup>20</sup> **tc** Instead of an energetic *nun* (ן), the text may have read a third masculine plural suffix ם (*mem*), “them,” which was confused with ן (*nun*) in the old script. See D. I. Block, *Ezekiel* (NICOT), 2:621.

<sup>21</sup> **tn** This word is not in the Hebrew text but is supplied from the context.

<sup>22</sup> **sn** Tobiah, an Ammonite (Neh 13:8), was dismissed from the temple.

<sup>22</sup> **tn** Heb “will bear.”

<sup>1</sup> **tn** The precise Hebrew word used here to refer to an “altar hearth” occurs only here in the OT.

<sup>2</sup> **tn** Heb “twelve cubits” (i.e., 6.3 meters; the phrase occurs twice in this verse).

<sup>3</sup> **tn** Heb “fourteen”; the word “cubits” is not in the Hebrew text but is understood from the context; the phrase occurs again later in this verse. Fourteen cubits is about 7.35 meters.

<sup>4</sup> **tn** Heb “half a cubit” (i.e., 26.25 cm).

<sup>5</sup> **tn** Heb “one cubit” (i.e., 52.5 cm).

<sup>6</sup> **sn** For the “sprinkling of blood,” see Lev 1:5, 11; 8:19; 9:12.

<sup>7</sup> **sn** Note the similar language in Lev 16:18.

<sup>8</sup> **sn** It is likely that salt was used with sacrificial meals (Num 18:19; 2 Chr 13:5).

<sup>9</sup> **tn** Heb “fill its hands.”

<sup>10</sup> **tn** Heb “and they will complete the days.”

<sup>11</sup> **sn** The people also could partake of the food of the peace offering (Lev 3).



temple, and serving the temple. They will slaughter the burnt offerings and the sacrifices for the people, and they will stand before them to minister to them. **44:12** Because they used to minister to them before their idols, and became a sinful obstacle<sup>1</sup> to the house of Israel, consequently I have made a vow<sup>2</sup> concerning them, declares the sovereign LORD, that they will be responsible<sup>3</sup> for their sin. **44:13** They will not come near me to serve me as priest, nor will they come near any of my holy things, the things which are most sacred. They will bear the shame of the abominable deeds they have committed. **44:14** Yet I will appoint them to keep charge of the temple, all of its service and all that will be done in it.

#### *The Levitical Priests*

**44:15** ““But the Levitical priests, the descendants of Zadok<sup>4</sup> who kept the charge of my sanctuary when the people of Israel went astray from me, will approach me to minister to me; they will stand before me to offer me the fat and the blood, declares the sovereign LORD. **44:16** They will enter my sanctuary, and approach my table to minister to me; they will keep my charge.

**44:17** ““When they enter the gates of the inner court, they must wear linen garments; they must not have any wool on them when they minister in the inner gates of the court and in the temple. **44:18** Linen turbans will be on their heads and linen undergarments will be around their waists; they must not bind themselves with anything that causes sweat. **44:19** When they go out to the outer court to the people, they must remove the garments they were ministering in, and place them in the holy chambers; they must put on other garments so that they will not transmit holiness to the people with their garments.<sup>5</sup>

**44:20** ““They must not shave their heads<sup>6</sup> nor let their hair grow long;<sup>7</sup> they must only trim their heads. **44:21** No priest may drink wine when he enters the inner court. **44:22** They must not marry a widow or a divorcee, but they may marry a virgin from the house of Israel<sup>8</sup> or a widow who is a priest’s widow. **44:23** More-

over, they will teach my people the difference between the holy and the common, and show them how to distinguish between the ceremonially unclean and the clean.<sup>9</sup>

**44:24** ““In a controversy they will act as judges;<sup>10</sup> they will judge according to my ordinances. They will keep my laws and my statutes regarding all my appointed festivals and will observe<sup>11</sup> my Sabbaths.

**44:25** ““They must not come near a dead person or they will be defiled;<sup>12</sup> however, for father, mother, son, daughter, brother or sister, they may defile themselves. **44:26** After a priest<sup>13</sup> has become ceremonially clean, they<sup>14</sup> must count off a period of seven days for him. **44:27** On the day he enters the sanctuary, into the inner court to serve in the sanctuary, he must offer his sin offering, declares the sovereign LORD.

**44:28** ““This will be their inheritance: I am their inheritance, and you must give them no property in Israel; I am their property.<sup>15</sup> **44:29** They may eat the grain offering, the sin offering, and the guilt offering, and every devoted thing in Israel will be theirs. **44:30** The first of all the first fruits and all contributions of any kind<sup>16</sup> will be for the priests; you will also give to the priest the first portion of your dough, so that a blessing may rest on your house. **44:31** The priests will not eat any bird or animal that has died a natural death or was torn to pieces by a wild animal.<sup>17</sup>

#### *The Lord’s Portion of the Land*

**45:1** ““When you allot the land as an inheritance, you will offer an allotment<sup>18</sup> to the LORD, a holy portion from the land; the length will be eight and a quarter miles<sup>19</sup> and the

<sup>1</sup> **tn** *Heb* “a stumbling block of iniquity.” This is a unique phrase of the prophet Ezekiel (cf. also Ezek 7:19; 14:3, 4, 7; 18:30).

<sup>2</sup> **tn** *Heb* “I lifted up my hand.”

<sup>3</sup> **tn** *Heb* “will bear.”

<sup>4</sup> **sn** *Zadok* was a descendant of Aaron through Eleazar (1 Chr 6:50-53), who served as a priest during David’s reign (2 Sam 8:17).

<sup>5</sup> **sn** For a similar concept of the transmitting of holiness, see Exod 19:12-14; Lev 10:1-2; 2 Sam 6:7. Similar laws concerning the priest are found in Lev 10 and 21.

<sup>6</sup> **sn** The shaving of the head was associated with mourning (Ezek 7:18).

<sup>7</sup> **tn** Letting the hair grow was associated with the taking of a vow (Num 6:5; Acts 21:23-26).

<sup>8</sup> **tn** *Heb* “from the offspring of the house of Israel.”

<sup>9</sup> **sn** This task was a fundamental role of the priest (Lev 10:10).

<sup>10</sup> **sn** For a historical illustration of the priest carrying out this function, see 2 Chr 19:9-11.

<sup>11</sup> **tn** *Heb* “sanctify, set apart.”

<sup>12</sup> **sn** This law was part of the legal code for priests (Lev 21:1-3).

<sup>13</sup> **tn** *Heb* “he”; the referent (the priest) has been specified in the translation for clarity.

<sup>14</sup> **tc** One medieval Hebrew MS, the LXX, and the Syriac along with Lev 15:13, 28 read the verb as singular.

<sup>15</sup> **sn** See Num 18:20; Deut 10:9; 18:2; Josh 13:33; 18:7.

<sup>16</sup> **tn** *Heb* has in addition “from your contributions,” a repetition unnecessary in English.

<sup>17</sup> **tn** The words “by a wild animal” are not in the Hebrew text, but have been supplied in the translation as a clarification of the circumstances.

**sn** For this law, see Lev 7:24; 17:15.

<sup>18</sup> **tn** *Heb* “a contribution.”

<sup>19</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers). The measuring units here are the Hebrew “long” cubit, consisting of a cubit (about 18 inches or 45 cm) and a handbreadth (about 3 inches or 7.5 cm), for a total of 21 inches (52.5 cm). Because modern readers are not familiar with the cubit as a unit of measurement, and due to the additional complication of the “long” cubit as opposed to the regular cubit, all measurements have been converted to American standard miles (one mile = 5,280 feet), with the Hebrew measurements and the metric equivalents given in the notes.

width three and one-third miles.<sup>1</sup> This entire area will be holy.<sup>2</sup> **45:2** Of this area a square 875 feet<sup>3</sup> by 875 feet will be designated for the sanctuary, with 87½ feet<sup>4</sup> set aside for its open space round about. **45:3** From this measured area you will measure a length of eight and a quarter miles<sup>5</sup> and a width of three and one-third miles;<sup>6</sup> in it will be the sanctuary, the most holy place. **45:4** It will be a holy portion of the land; it will be for the priests, the ministers of the sanctuary who approach the LORD to minister to him. It will be a place for their houses and a holy place for the sanctuary.<sup>7</sup> **45:5** An area eight and a quarter miles<sup>8</sup> in length and three and one-third miles<sup>9</sup> in width will be for the Levites, who minister at the temple, as the place for the cities<sup>10</sup> in which they will live.

**45:6** “Alongside the portion set apart as the holy allotment, you will allot for the city an area one and two-thirds miles<sup>11</sup> wide and eight and a quarter miles<sup>12</sup> long; it will be for the whole house of Israel.

**45:7** “For the prince there will be land on both sides of the holy allotment and the allotted city, alongside the holy allotment and the allotted city, on the west side and on the east side; it will be comparable in length to one of the portions, from the west border to the east border **45:8** of the land. This will be his property in Israel. My princes will no longer oppress my people, but the land will be allotted to the house of Israel according to their tribes.

**45:9** “This is what the sovereign LORD says: Enough, you princes of Israel! Put away violence and destruction, and do what is just and right. Put an end to your evictions of my people,<sup>13</sup> declares the sovereign LORD. **45:10** You must use just balances,<sup>14</sup> a just dry meas-

ure (an ephah),<sup>15</sup> and a just liquid measure (a bath).<sup>16</sup> **45:11** The dry and liquid measures will be the same, the bath will contain a tenth of a homer,<sup>17</sup> and the ephah a tenth of a homer; the homer will be the standard measure. **45:12** The shekel will be twenty gerahs. Sixty shekels<sup>18</sup> will be a mina for you.

**45:13** “This is the offering you must offer: a sixth of an ephah from a homer of wheat; a sixth of an ephah from a homer of barley, **45:14** and as the prescribed portion of olive oil, one tenth of a bath from each cor (which is ten baths or a homer, for ten baths make a homer); **45:15** and one sheep from each flock of two hundred, from the watered places of Israel, for a grain offering, burnt offering, and peace offering, to make atonement for them, declares the sovereign LORD. **45:16** All the people of the land will contribute<sup>19</sup> to this offering for the prince of Israel. **45:17** It will be the duty of the prince to provide the burnt offerings, the grain offering, and the drink offering at festivals, on the new moons and Sabbaths, at all the appointed feasts of the house of Israel; he will provide the sin offering, the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel.

**45:18** “This is what the sovereign LORD says: In the first month, on the first day of the month, you must take an unblemished young bull and purify the sanctuary. **45:19** The priest will take some of the blood of the sin offering and place it on the doorpost of the temple, on the four corners of the ledge of the altar, and on the doorpost of the gate of the inner court. **45:20** This is what you must do on the seventh day of the month for anyone who sins inadvertently or through ignorance; so you will make atonement for the temple.

**45:21** “In the first month, on the fourteenth day of the month, you will celebrate the Passover, and for seven days bread made without yeast will be eaten. **45:22** On that day the prince will provide for himself and for all the people of the land a bull for a sin offering. **45:23** And during the seven days of the feast he will provide as a burnt offering to the LORD seven bulls and seven rams, all without blemish, on each of the seven days, and a male goat daily for a sin offering. **45:24** He will provide as a grain offering an ephah for each bull, an ephah for each ram, and a gallon<sup>20</sup> of olive oil for each ephah

<sup>1</sup> **tc** The LXX reads “twenty thousand cubits.”

**tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>2</sup> **tn** *Heb* “holy it is in all its territory round about.”

<sup>3</sup> **tn** *Heb* “five hundred cubits” (i.e., 262.5 meters); the phrase occurs twice in this verse.

<sup>4</sup> **tn** *Heb* “fifty cubits” (i.e., 26.25 meters).

<sup>5</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>6</sup> **tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>7</sup> **tc** The LXX apparently understood “open land” instead of “sanctuary.”

<sup>8</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>9</sup> **tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>10</sup> **tc** The translation follows the LXX here. The MT reads “twenty.” See L. C. Allen, *Ezekiel* (WBC), 2:246.

<sup>11</sup> **tn** *Heb* “five thousand cubits” (i.e., 2.625 kilometers).

<sup>12</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>13</sup> **sn** Evictions of the less fortunate by the powerful are described in 1 Kgs 21:1-16; Jer 22:1-5, 13-17; Ezek 22:25.

<sup>14</sup> **sn** Previous legislation regarding this practice may be found in Lev 19:35-36; Deut 25:13-16; Mic 6:10-12.

<sup>15</sup> **tn** *Heb* “ephah,” which was 1/2 bushel.

<sup>16</sup> **tn** *Heb* “bath,” a liquid measure, was 5 1/2 gallons.

<sup>17</sup> **sn** The homer was about 5 bushels as a dry measure and 55 gallons as a liquid measure.

<sup>18</sup> **tn** *Heb* “twenty shekels, twenty-five shekels, fifteen shekels.”

<sup>19</sup> **tn** *Heb* “will be.”

<sup>20</sup> **tn** *Heb* “a hin of oil.” A hin was about 1/16 of a bath. See L. C. Allen, *Ezekiel* (WBC), 2:266, and O. R. Sellers, “Weights,” *IDB* 4:835 g.

of grain.<sup>1</sup> **45:25** In the seventh month, on the fifteenth day of the month, at the feast,<sup>2</sup> he will make the same provisions for the sin offering, burnt offering, and grain offering, and for the olive oil, for the seven days.

### *The Prince's Offerings*

**46:1** “This is what the sovereign LORD says: The gate of the inner court that faces east<sup>3</sup> will be closed six working days, but on the Sabbath day it will be opened and on the day of the new moon it will be opened. **46:2** The prince will enter by way of the porch of the gate from the outside, and will stand by the doorpost of the gate. The priests will provide his burnt offering and his peace offerings, and he will bow down at the threshold of the gate and then go out. But the gate will not be closed until evening. **46:3** The people of the land will bow down at the entrance of that gate before the LORD on the Sabbaths and on the new moons. **46:4** The burnt offering which the prince will offer to the LORD on the Sabbath day will be six unblemished lambs and one unblemished ram. **46:5** The grain offering will be an ephah with the ram, and the grain offering with the lambs will be as much as he is able to give,<sup>4</sup> and a gallon<sup>5</sup> of olive oil with an ephah. **46:6** On the day of the new moon he will offer<sup>6</sup> an unblemished young bull, and six lambs and a ram, all without blemish. **46:7** He will provide a grain offering: an ephah with the bull and an ephah with the ram, and with the lambs as much as he wishes,<sup>7</sup> and a gallon<sup>8</sup> of olive oil with each ephah of grain.<sup>9</sup> **46:8** When the prince enters, he will come by way of the porch of the gate and will go out the same way.

**46:9** “When the people of the land come before the LORD at the appointed feasts, whoever enters by way of the north gate to worship will go out by way of the south gate; whoever enters by way of the south gate will go out by way of the north gate. No one will return by way of the gate they entered but will go out straight ahead. **46:10** When they come in, the

prince will come in with them, and when they go out, he will go out.

**46:11** “At the festivals and at the appointed feasts the grain offering will be an ephah with the bull and an ephah with the ram, and with the lambs as much as one is able,<sup>10</sup> and a gallon<sup>11</sup> of olive oil with each ephah of grain.<sup>12</sup> **46:12** When the prince provides a freewill offering, a burnt offering, or peace offerings as a voluntary offering to the LORD, the gate facing east will be opened for him, and he will provide his burnt offering and his peace offerings just as he did on the Sabbath. Then he will go out, and the gate will be closed after he goes out.<sup>13</sup>

**46:13** “You<sup>14</sup> will provide a lamb a year old without blemish for a burnt offering daily to the LORD; morning by morning he will provide it. **46:14** And you<sup>15</sup> will provide a grain offering with it morning by morning, a sixth of an ephah, and a third of a gallon<sup>16</sup> of olive oil to moisten the choice flour, as a grain offering to the LORD; this is a perpetual statute. **46:15** Thus they will provide the lamb, the grain offering, and the olive oil morning by morning, as a perpetual burnt offering.

**46:16** “This is what the sovereign LORD says: If the prince should give a gift to one of his sons as<sup>17</sup> his inheritance, it will belong to his sons, it is their property by inheritance. **46:17** But if he gives a gift from his inheritance to one of his servants, it will be his until the year of liberty,<sup>18</sup> then it will revert to the prince. His inheritance will only remain with his sons. **46:18** The prince will not take away any of the people's inheritance by oppressively removing them from their property. He will give his sons an inheritance from his own possessions so that my people will not be scattered, each from his own property.”

**46:19** Then he brought me through the entrance, which was at the side of the gate, into the holy chambers for the priests which faced north. There I saw<sup>19</sup> a place at the extreme western end. **46:20** He said to me, “This is the

<sup>1</sup> **tn** Heb “ephah.” The words “of grain” are supplied in the translation as a clarification.

<sup>2</sup> **sn** That is, the Feast of Temporary Shelters, traditionally known as the Feast of Tabernacles (Exod 23:16; 34:22; Deut 16:16).

<sup>3</sup> **sn** The east gate of the outer court was permanently closed (Ezek 44:2).

<sup>4</sup> **tn** Or “as much as he wishes.” Heb “a gift of his hand.”

<sup>5</sup> **tn** Heb “a hin of oil.” A hin was about 1/16 of a bath. See L. C. Allen, *Ezekiel* (WBC), 2:266, and O. R. Sellers, “Weights,” *IDB* 4:835 g.

<sup>6</sup> **tn** The phrase “he will offer” is not in the Hebrew text but is warranted from the context.

<sup>7</sup> **tn** Heb “with the lambs as his hand can reach.”

<sup>8</sup> **tn** Heb “a hin of oil.” A hin was about 1/16 of a bath. See L. C. Allen, *Ezekiel* (WBC), 2:266, and O. R. Sellers, “Weights,” *IDB* 4:835 g.

<sup>9</sup> **tn** Heb “ephah.” The words “of grain” are supplied in the translation as a clarification.

<sup>10</sup> **tn** Or “as much as he wishes.” Heb “a gift of his hand.”

<sup>11</sup> **tn** Heb “a hin of oil.” A hin was about 1/16 of a bath. See L. C. Allen, *Ezekiel* (WBC), 2:266, and O. R. Sellers, “Weights,” *IDB* 4:835 g.

<sup>12</sup> **tn** Heb “ephah.” The words “of grain” are supplied in the translation as a clarification.

<sup>13</sup> **tn** Heb “he shall shut the gate after he goes out.”

<sup>14</sup> **tc** A few Hebrew MSS, the LXX, and the Vulgate read the verb as third person singular (referring to the prince), both here and later in the verse.

<sup>15</sup> **tc** Two medieval Hebrew MSS, the LXX, the Syriac, and the Vulgate read the verb as third person singular.

<sup>16</sup> **tn** Heb “a hin of oil.” A hin was about 1/16 of a bath. See L. C. Allen, *Ezekiel* (WBC), 2:266, and O. R. Sellers, “Weights,” *IDB* 4:835 g.

<sup>17</sup> **tn** The Hebrew text has no preposition; the LXX reads “from” (see v. 17).

<sup>18</sup> **sn** That is, the year of Jubilee (Lev 25:8-15).

<sup>19</sup> **tn** The word *הִינֵה* (*hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

place where the priests will boil the guilt offering and the sin offering, and where they will bake the grain offering, so that they do not bring them out to the outer court to transmit holiness to the people.”

**46:21** Then he brought me out to the outer court and led me past the four corners of the court, and I noticed<sup>1</sup> that in every corner of the court there was a court. **46:22** In the four corners of the court were small<sup>2</sup> courts, 70 feet<sup>3</sup> in length and 52½ feet<sup>4</sup> in width; the four were all the same size. **46:23** There was a row of masonry around each of the four courts, and places for boiling offerings were made under the rows all around. **46:24** Then he said to me, “These are the houses for boiling, where the ministers of the temple boil the sacrifices of the people.”

### *Water from the Temple*

**47:1** Then he brought me back to the entrance of the temple. I noticed<sup>5</sup> that water was flowing from under the threshold of the temple toward the east (for the temple faced east). The water was flowing down from under the right side of the temple, from south of the altar. **47:2** He led me out by way of the north gate and brought me around the outside of the outer gate that faces toward the east; I noticed<sup>6</sup> that the water was trickling out from the south side.

**47:3** When the man went out toward the east with a measuring line in his hand, he measured 1,750 feet,<sup>7</sup> and then he led me through water, which was ankle deep. **47:4** Again he measured 1,750 feet and led me through the water, which was now knee deep. Once more he measured 1,750 feet and led me through the water, which was waist deep. **47:5** Again he measured 1,750 feet and it was a river I could not cross, for the water had risen; it was deep enough to swim in, a river that could not be crossed. **47:6** He said to me, “Son of man, have you seen this?”

Then he led me back to the bank of the river. **47:7** When I had returned, I noticed<sup>8</sup> a vast number of trees on the banks of the river,

on both sides. **47:8** He said to me, “These waters go out toward the eastern region and flow down into the Arabah; when they enter the Dead Sea,<sup>9</sup> where the sea is stagnant,<sup>10</sup> the waters become fresh.<sup>11</sup> **47:9** Every living creature which swarms where the river<sup>12</sup> flows will live; there will be many fish, for these waters flow there. It will become fresh<sup>13</sup> and everything will live where the river flows. **47:10** Fishermen will stand beside it, from Engedi to En-eglaim they will spread nets. They will catch many kinds of fish, like the fish of the Great Sea.<sup>14</sup> **47:11** But its swamps and its marshes will not become fresh; they will remain salty. **47:12** On both sides of the river’s banks, every kind of tree will grow for food. Their leaves will not wither nor will their fruit fail, but they will bear fruit every month, because their water source flows from the sanctuary. Their fruit will be for food and their leaves for healing.”<sup>15</sup>

### *Boundaries for the Land*

**47:13** This is what the sovereign LORD says: “Here<sup>16</sup> are the borders<sup>17</sup> you will observe as you allot the land to the twelve tribes of Israel. (Joseph will have two portions.)<sup>18</sup> **47:14** You must divide it equally just as I vowed to give it to your forefathers;<sup>19</sup> this land will be assigned as your inheritance.<sup>20</sup>

**47:15** “This will be the border of the land:<sup>21</sup> On the north side, from the Great Sea by way of Hethlon to the entrance of Zedad; **47:16** Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath, as far as Hazer-hattikon, which is on the border of Hauran. **47:17** The border will run from the sea to Hazar-enan, at the border of Damascus, and on the north is the border of Hamath. This is the north side. **47:18** On the east side, be-

<sup>9</sup> **tn** *Heb* “the sea,” referring to the Dead Sea. This has been specified in the translation for clarity.

<sup>10</sup> **tn** *Heb* “to the sea, those which are brought out.” The reading makes no sense. The text is best emended to read “filthy” (i.e., stagnant). See L. C. Allen, *Ezekiel* (WBC), 2:273.

<sup>11</sup> **tn** *Heb* “the waters become healed.”

<sup>12</sup> **tn** *Heb* “two rivers,” perhaps under the influence of Zech 14:8. The translation follows the LXX and other ancient versions in reading the singular, which is demanded by the context (see vv. 5-7, 9b, 12).

<sup>13</sup> **tn** *Heb* “will be healed.”

<sup>14</sup> **sn** The Great Sea refers to the Mediterranean Sea (also in vv. 15, 19, 20).

<sup>15</sup> **sn** See Rev 22:1-2.

<sup>16</sup> **tc** This translation follows the reading *zeh* (instead of *geh*), a nonexistent word, as supported by the LXX.

<sup>17</sup> **tn** Or “territory”; see D. I. Block, *Ezekiel* (NICOT), 2:715.

<sup>18</sup> **tc** The grammar is awkward, though the presence of these words is supported by the versions. L. C. Allen (*Ezekiel* [WBC], 2:274) suggests that it is an explanatory gloss.

<sup>19</sup> **sn** One portion for Ephraim, the other for Manasseh (Gen 48:17-20).

<sup>20</sup> **sn** Gen 15:9-21.

<sup>21</sup> **tn** *Heb* “will fall to you as an inheritance.”

<sup>22</sup> **sn** The measurements resemble those in Num 34:1-2.

<sup>1</sup> **tn** The word *hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>2</sup> **tc** The meaning of the Hebrew term is unclear. The LXX and Syriac render “small.”

<sup>3</sup> **tn** *Heb* “forty cubits” (i.e., 21 meters).

<sup>4</sup> **tn** *Heb* “thirty cubits” (i.e., 15.75 meters).

<sup>5</sup> **tn** The word *hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>6</sup> **tn** The word *hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>7</sup> **tn** The word *hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.

<sup>8</sup> **tn** The word *hinneh*, traditionally “behold”) indicates becoming aware of something and has been translated here as a verb.



tween Hauran and Damascus, and between Gilead and the land of Israel, will be the Jordan. You will measure from the border to the eastern sea. This is the east side. **47:19** On the south side it will run from Tamar to the waters of Meribath Kadesh, the river,<sup>1</sup> to the Great Sea. This is the south side. **47:20** On the west side the Great Sea will be the boundary to a point opposite Lebo Hamath. This is the west side.

**47:21** “This is how you will divide this land for yourselves among the tribes of Israel. **47:22** You must allot it as an inheritance among yourselves and for the foreigners who reside among you, who have fathered sons among you. You must treat them as native-born among the people of Israel; they will be allotted an inheritance with you among the tribes of Israel.<sup>2</sup> **47:23** In whatever tribe the foreigner resides, there you will give him his inheritance,” declares the sovereign LORD.

### *The Tribal Portions*

**48:1** “These are the names of the tribes: From the northern end beside the road of Hethlon to Lebo Hamath, as far as Hazar-enan (which is on the border of Damascus, toward the north beside Hamath), extending from the east side to the west, Dan will have one portion. **48:2** Next to the border of Dan, from the east side to the west, Asher<sup>3</sup> will have one portion. **48:3** Next to the border of Asher from the east side to the west, Naphtali will have one portion. **48:4** Next to the border of Naphtali from the east side to the west, Manasseh will have one portion. **48:5** Next to the border of Manasseh from the east side to the west, Ephraim will have one portion. **48:6** Next to the border of Ephraim from the east side to the west, Reuben will have one portion. **48:7** Next to the border of Reuben from the east side to the west, Judah<sup>4</sup> will have one portion.

**48:8** “Next to the border of Judah from the east side to the west will be the allotment you must set apart. It is to be eight and a quarter miles<sup>5</sup> wide, and the same length as one of the tribal portions, from the east side to the west; the sanctuary will be in the middle of it. **48:9** The allotment you set apart to the LORD will be eight and a quarter miles<sup>6</sup> in length and three

and one-third miles<sup>7</sup> in width. **48:10** These will be the allotments for the holy portion: for the priests, toward the north eight and a quarter miles<sup>8</sup> in length, toward the west three and one-third miles<sup>9</sup> in width, toward the east three and one-third miles<sup>10</sup> in width, and toward the south eight and a quarter miles<sup>11</sup> in length; the sanctuary of the LORD will be in the middle. **48:11** This will be for the priests who are set apart from the descendants of Zadok who kept my charge and did not go astray when the people of Israel strayed off, like the Levites did.<sup>12</sup> **48:12** It will be their portion from the allotment of the land, a most holy place, next to the border of the Levites.

**48:13** “Alongside the border of the priests, the Levites will have an allotment eight and a quarter miles<sup>13</sup> in length and three and one-third miles<sup>14</sup> in width. The whole length will be eight and a quarter miles<sup>15</sup> and the width three and one-third miles.<sup>16</sup> **48:14** They must not sell or exchange any of it; they must not transfer this choice portion of land, for it is set apart<sup>17</sup> to the LORD.

**48:15** “The remainder, one and two-thirds miles<sup>18</sup> in width and eight and a quarter miles<sup>19</sup> in length, will be for common use by the city, for houses and for open space. The city will be in the middle of it; **48:16** these will be its measurements: The north side will be one and one-half miles,<sup>20</sup> the south side one and one-half miles, the east side one and one-half miles, and the west side one and one-half miles. **48:17** The city will have open spaces: On the north there will be 437½ feet,<sup>21</sup> on the south 437½ feet, on the east 437½ feet, and on the west 437½ feet. **48:18** The remainder of the length alongside the

<sup>1</sup> **tn** Or “valley.” The syntax is difficult. Some translate “to the river,” others “from the river”; in either case the preposition is supplied for the sake of English.

<sup>2</sup> **sn** A similar attitude toward non-Israelites is found in Isa 56:3-8.

<sup>3</sup> **sn** The tribes descended from Jacob’s maidservants are placed farthest from the sanctuary. See Gen 30.

<sup>4</sup> **sn** The tribe from which the Davidic prince would come is given the most prestigious allotment (see Gen 49:8-12).

<sup>5</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>6</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>7</sup> **tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>8</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>9</sup> **tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>10</sup> **tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>11</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>12</sup> **tn** *Heb* “strayed off.”

<sup>13</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>14</sup> **tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>15</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>16</sup> **tn** *Heb* “ten thousand cubits” (i.e., 5.25 kilometers).

<sup>17</sup> **tn** Or “holy.”

<sup>18</sup> **tn** *Heb* “five thousand cubits” (i.e., 2.625 kilometers).

<sup>19</sup> **tn** *Heb* “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>20</sup> **tn** *Heb* “four thousand five hundred cubits” (i.e., 2.36 kilometers); the phrase occurs three more times in this verse.

<sup>21</sup> **tn** *Heb* “two hundred fifty cubits” (i.e., 131.25 meters); the phrase occurs three more times in this verse.

holy allotment will be three and one-third miles<sup>1</sup> to the east and three and one-third miles toward the west, and it will be beside the holy allotment. Its produce will be for food for the workers of the city. **48:19** The workers of the city from all the tribes of Israel will cultivate it. **48:20** The whole allotment will be eight and a quarter miles<sup>2</sup> square, you must set apart the holy allotment with the possession of the city.

**48:21** “The rest, on both sides of the holy allotment and the property of the city, will belong to the prince. Extending from the eight and a quarter miles<sup>3</sup> of the holy allotment to the east border, and westward from the eight and a quarter miles<sup>4</sup> to the west border, alongside the portions, it will belong to the prince. The holy allotment and the sanctuary of the temple will be in the middle of it. **48:22** The property of the Levites and of the city will be in the middle of that which belongs to the prince. The portion between the border of Judah and the border of Benjamin will be for the prince.

**48:23** “As for the rest of the tribes: From the east side to the west side, Benjamin will have one portion. **48:24** Next to the border of Benjamin, from the east side to the west side, Simeon will have one portion. **48:25** Next to the border of Simeon, from the east side to the west side, Issachar will have one portion. **48:26** Next to the border of Issachar, from the east side to the

west side, Zebulun will have one portion. **48:27** Next to the border of Zebulun, from the east side to the west side, Gad will have one portion. **48:28** Next to the border of Gad, at the south side, the border will run from Tamar to the waters of Meribath Kadesh, to the Stream of Egypt<sup>5</sup> and on to the Great Sea. **48:29** This is the land which you will allot to the tribes of Israel, and these are their portions, declares the sovereign LORD.

**48:30** “These are the exits of the city: On the north side, one and one-half miles<sup>6</sup> by measure, **48:31** the gates of the city<sup>7</sup> will be named for the tribes of Israel; there will be three gates to the north: one gate for Reuben, one gate for Judah, and one gate for Levi. **48:32** On the east side, one and one-half miles in length, there will be three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan. **48:33** On the south side, one and one-half miles by measure, there will be three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun. **48:34** On the west side, one and one-half miles in length, there will be three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali. **48:35** The circumference of the city will be six miles.<sup>8</sup> The name of the city from that day forward will be: ‘The LORD Is There.’”<sup>9</sup>

<sup>1</sup> **tn** Heb “ten thousand cubits” (i.e., 5.25 kilometers); the phrase occurs again later in this verse.

<sup>2</sup> **tn** Heb “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>3</sup> **tn** Heb “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>4</sup> **tn** Heb “twenty-five thousand cubits” (i.e., 13.125 kilometers).

<sup>5</sup> **tn** Traditionally “the Brook of Egypt,” although a number of recent translations have “the Wadi of Egypt” (cf. NAB, NIV, NRSV). The word “Egypt” is not in the Hebrew text, but is implied.

<sup>6</sup> **tn** Heb “four thousand five hundred cubits” (i.e., 2.36 kilometers); the phrase occurs again in vv. 32-34.

<sup>7</sup> **sn** See Rev 21:12-14.

<sup>8</sup> **tn** Heb “eighteen thousand cubits” (i.e., 9.45 kilometers).

<sup>9</sup> **sn** See Rev 21:12-21.